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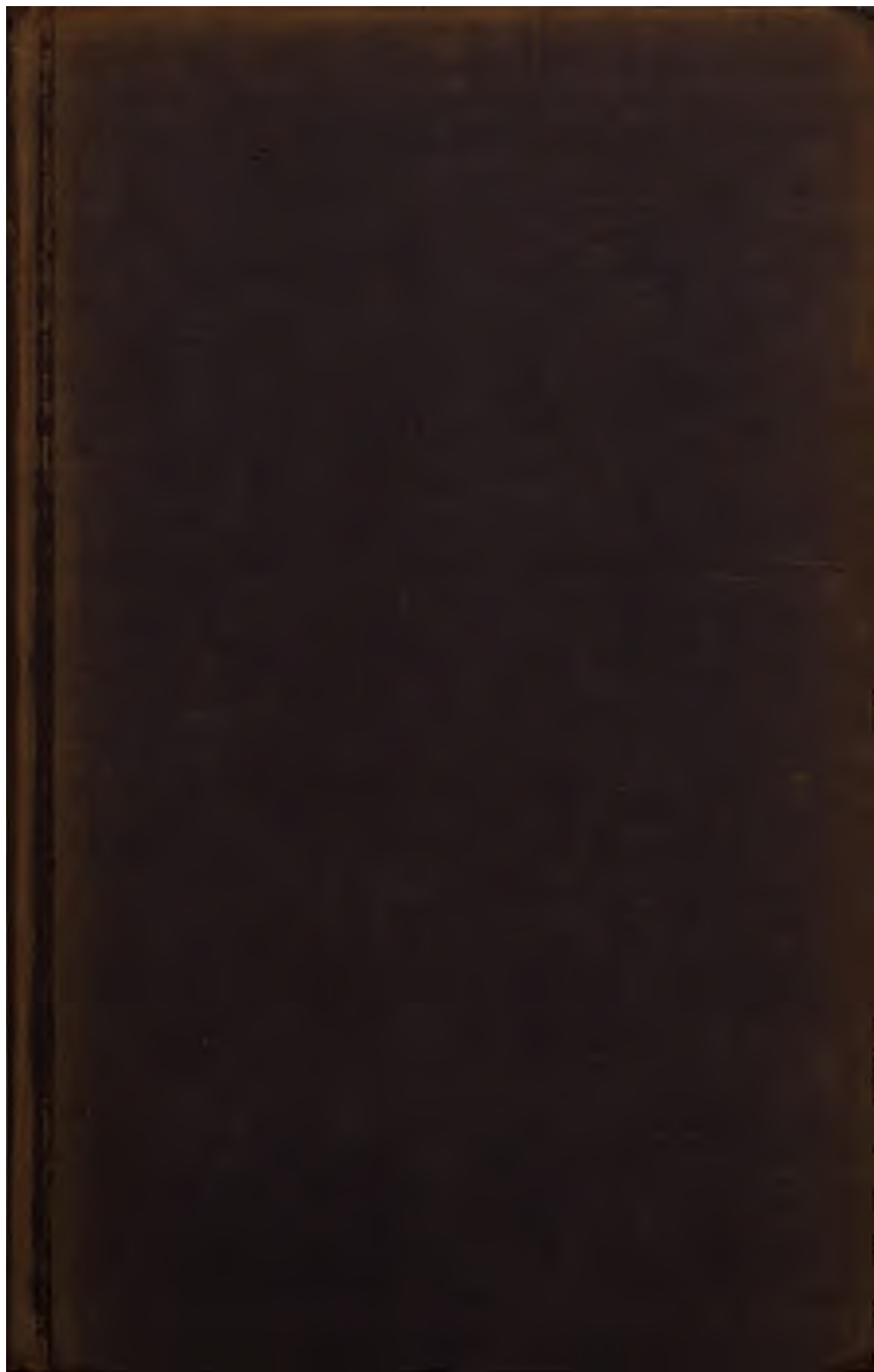
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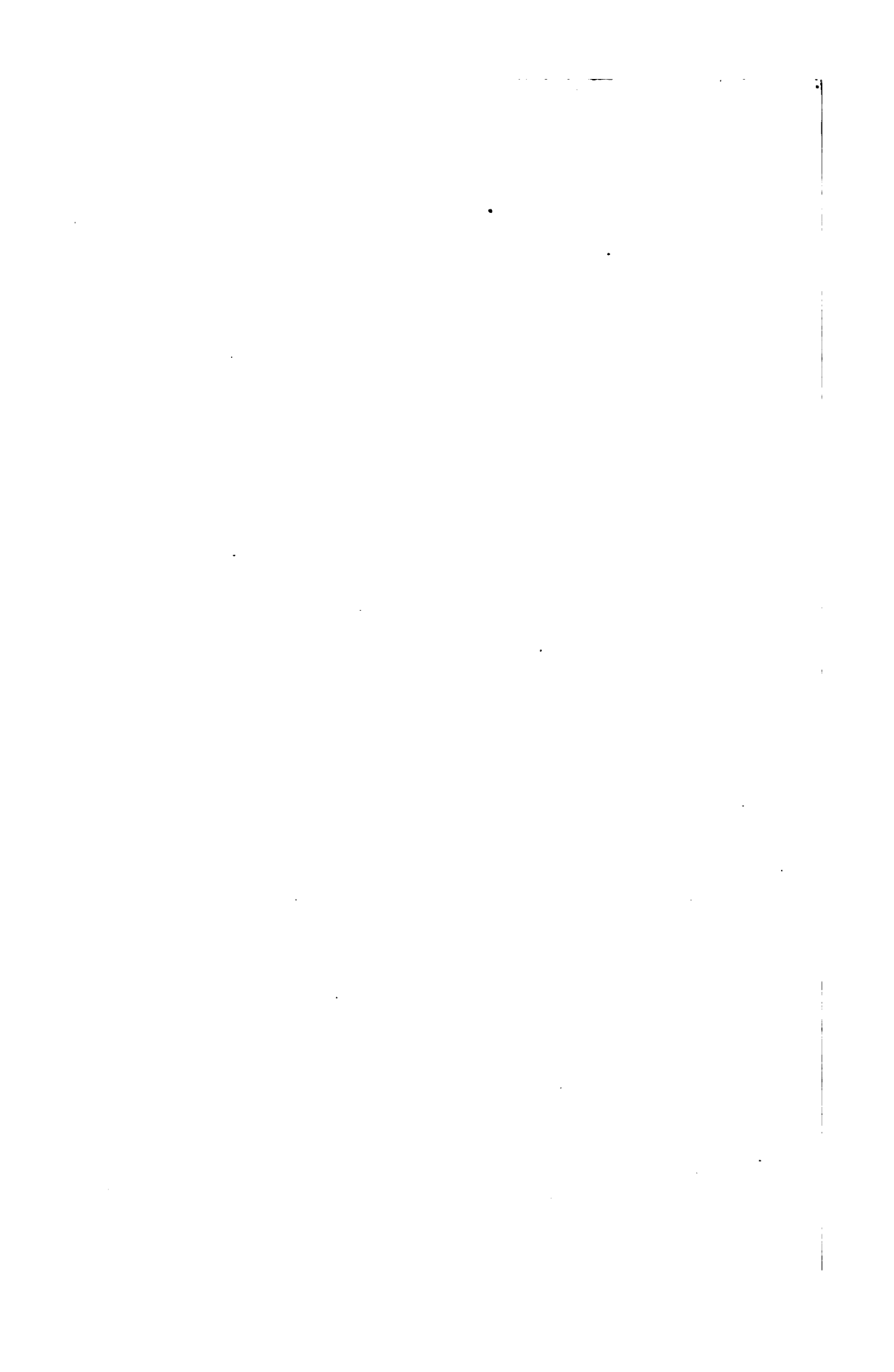
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A  
LEXICON  
TO  
ÆSCHYLUS,

CONTAINING

A CRITICAL EXPLANATION OF THE MORE DIFFICULT  
PASSAGES IN THE SEVEN TRAGEDIES.

BY THE

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## PREFACE.

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THIS Lexicon was some time ago announced for publication, and the earlier sheets committed to the press, when from unavoidable circumstances the work was suspended, and the MS. laid aside. Several alterations and additions have been made on resuming the correction of the press; and in a very few instances, it may be observed, that the opportunity has been taken of revising or modifying a statement made in the earlier pages of the work, when further consideration had led to the adoption of an opinion different to the one originally proposed.

The object of this work, besides furnishing an interpretation of the words and ordinary phraseology of the author, is to explain the difficulties of the *text*; meaning, of course, by difficulties, such as would present themselves to students possessed of that previous degree of knowledge without which it is presumed that no one would attempt to read *Æschylus*. The explanation of matters belonging to History, Geography, and Antiquities has been seldom touched upon, as being a province wholly distinct in its character, and requiring to be separately treated: information sufficient for all general purposes on the latter of these subjects will



be found in the Dictionary of Antiquities, lately brought out by the publishers of this work: and two similar works on the subjects of Mythology and Geography, if completed with equal ability, will supply, with the former, a desideratum long felt in this department of classical literature.

It will hardly be thought, by those who are competent to form an opinion upon the subject, that a work like the present is a superfluous addition to what has already been written upon *Æschylus*. Such especially as have undertaken to read this author without assistance, must have felt how often they have been driven upon their own resources, and how much not only of apparent but of real difficulty has been left unexplained. It is not denied, that they who will be at the pains to work out the meaning for themselves by patient investigation, may derive greater benefit by the exercise than they who depend upon the assistance of a commentator: but to do so with certainty requires an amount of scholarship not often met with amongst younger students; and, whilst a few may reap more solid advantage from the very scantiness of the help afforded them, by the majority the Author will either be unread, or, if read at all, be in danger of being continually misunderstood.

It is not pretended that in this Lexicon the student will find a full solution of every difficulty. It may, however, be honestly asserted that no passage has been designedly passed over where any real obscurity exists: in all such, except from unintentional omission, either an explanation has been given, or the nature of the difficulty stated. This, of course, does not apply to those passages so obviously corrupt, that to attempt to explain them in their present state would be a mere waste of time, and an unprofitable exercise of ingenuity.

An Index is given at the end of the volume, in which are noted those passages of which a fuller or more particular

explanation was likely to be wanted: by consulting this, the student will be able to use the Lexicon as a running commentary on the text; and this plan will possibly be found the more advantageous of the two, since, from the degree of trouble it involves, it will prevent recourse being had to it except in cases of real difficulty. The references are given to the text of Wellauer, as perhaps on the whole the least objectionable of the complete editions of Æschylus for the use of younger students. References have, however, been given also to five of the plays as edited by Dr. Blomfield.

In passages evidently corrupt, the most probable conjectural emendations have been recorded, and occasionally recommended for adoption; a list of which will be found at the end of the book. Many passages, however, where the vulgar reading, though not so obviously incorrect, has been nevertheless believed to be corrupt, have been left untouched, from a desire not to encumber with a display of critical ostentation a work principally intended for younger students. A few original emendations have been suggested, chiefly such as have occurred in carrying the work through the press: they are, however, merely offered as conjectures, which every one is at liberty to reject upon the production of better, and which can hardly be chargeable with presumption when not rashly obtruded upon the text.

It may be necessary to claim the indulgence of the reader for many typographical errors, which it is feared may remain uncorrected. The manuscript having been almost entirely recomposed whilst passing through the press, and the correction of the sheets having to be simultaneously performed without any kind of assistance, and frequently under circumstances the most unfavorable, it may be supposed that the weariness attendant on such a task may have led to some occasional oversights. This may be peculiarly the case in

the earlier sheets, which were corrected under great indisposition. It is believed, however, that these errors are for the most part only of such a nature as will at once explain themselves to those at all acquainted with the subject; and it has not therefore been considered necessary to encumber the volume with a list of errata, which it would have taken much time to prepare, and to which few probably would have been at the trouble to refer.

It remains only to express a hope that this work, imperfect as in many respects it is, may not be without advantage to those who desire an accurate acquaintance with that language whose magnificent remains, though mutilated by the ravages of time, and by the ignorance of still more merciless transcribers, must for ever form the basis of all sound and liberal education: a language which, to whatever theme or subject it be applied—whether breathing from the harp of Sappho, or pealing with the thunder of Demosthenes—stands unrivalled beneath the sun for glory and for beauty, and which contains the record, not only of the most illustrious achievements which the world has ever witnessed, but of the most ennobling sentiments of which the human heart is capable, and the sublimest speculations which human reason has produced.

LONDON, *April* 1843.

## N. B.

1. For the advantage of younger students, the quantity of the *long* penultimate has been marked. In order to save room, the derivations of words have not generally been given, as they will, for the most part, readily suggest themselves to any one moderately acquainted with the language. For the same reason, in the case of some words of continual recurrence, e.g. *καί, τέ,* and the like, the references have occasionally been curtailed, where no disadvantage was likely to arise from their omission.

2. It has been thought better in some cases to retain the orthography of the old editions, e.g. in such words as *γίνομαι, γινώσκω, αἰετός, ὑπερβορῆ, κ.τ.λ.* where modern editors usually write *γίγνομαι, γιγνώσκω, αἰετός, ὑπερβορεΐ, κ.τ.λ.* As it did not fall within the plan of the present work to enter upon a discussion of this point, the method which has the sanction of authority has been retained in the citation of passages.

3. With respect to the accentuation of adjectives compounded from verbs, and bearing an *active* signification, it has been intended to follow the rule of the grammarians, sc. in that case to accent the penultimate. This rule, although definite in its principle, appears, as far as we can judge, to have been extremely uncertain in its application, and it perhaps may be unsafe to depart from what appears to have been usual in each instance. If, however, the rule be of authority at all, it ought, as it would seem, to be equally so in all cases to which it is applicable; and it is desirable that, as far as possible, uniformity of practice should be observed. Exceptions are of course to be made in case of those adjectives where the compound is formed from the substantive and not, as might appear at first sight, from the verb, e.g. *ταχύπορος, ταχύρροτος, κ.τ.λ.*

and those cases likewise seem to be rightly excepted, where the force of the verb is so merged in the composition as to form only one idea, e.g. *ὑπέρκωπος*, κ.τ.λ. The question is one which calls for a fuller discussion.

The reader is requested to correct a few more important errata, sc. :—

- Page 2, *b.* two lines from bottom, for " P. 904." read " E. 904."  
 — 3, *b.* six lines from bottom, after " passively," insert " A. 1614."  
 — 5, *a.* line 9, for " ἀγκυρα," read " ἀγκῦρα."  
 — 6, *a.* — 13, after " ἀγυιάτης," insert " A. 1051. 1056."  
 — 14, *b.* — 22, for " κίφι," read " κί σφι."  
 — 19, *b.* — 21, insert " how" before " might."  
 — 23, *a.* — 6, for " 1649." read " 521."  
 — 24, *a.* — 35, for " P. 229." read " S. 229."  
 — 40, *b.* — 13, for " A. 1647." read " A. 1438."  
 — 41, *b.* — 39, dele " A. 1652."  
 — 48, *b.* — 12, insert " S. 605."  
 — 51, *b.* seven lines from bottom, insert " S. 832."  
 — 55, *a.* line 5, for " 49." read " 1049."  
 — 59, *a.* — 30, after " βηλός," insert " C. 564."  
 — — 37, after " γάιος," insert " S. 806."  
 — 71, *a.* — 21, for " γᾶρ," read " γᾶς."  
 — 76, *b.* ten lines from bottom, for " *pretending*," read " *portending*."  
 — 141, *a.* nine lines from bottom, for " λόγον," read " λόγους."  
 — 160, *b.* line 9, for " *useless*," read " *unless*."  
 — 164, *b.* six lines from bottom, for " ἐπόμενος," read " ἐπομένους."  
 — 248, *b.* line 20, dele " Blomf."
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# LEXICON

## A

<sup>1</sup>A sometimes written *ā*, a particle expressive of any strong and sudden emotion. Hesych. *ā*, *ā*. *σχετλιαστικὸν ἐπίρρημα. ἃ ποῖ ποτ' ἠγαγές με* A. 1057. In S. 153. for *ἃ Ζῆν'* (*ἃ Ζῆν*, for *Ζεὺς*, *ἀρχαϊκῶς* Salvin.) *ἃ Ζεῦ* is commonly read. *ἃ ἃ* C. 1043. A. 1060. *ἃ ἃ*, *ἔα ἔα* P. V. 114. 565. *ἃ ἃ*, *ἰδοῦ*, *ἰδοῦ* A. 1096. *ἃ ἃ* S. 805.

<sup>2</sup>*Ἀβατος untrodden, pathless*, P. V. 2. Blomf. from Phavor. s. *ἀβρότη νύξ*, reads *ἄβροτος*. So Schol. Venet. ad Π. *ἄ* 78. Eustath. Suid. MS. C. C. C. Oxon. The vulg. is probably quite correct, cf. *ἄβατον εἰς ὄρος* Soph. CEd. T. 712.

<sup>3</sup>*Ἀβλάβεια security*. ἐπ' *ἀβλαβεία* is read by Herm. whom Blomf. and Well. follow in A. 995. See under *εὐλάβεια*.

<sup>4</sup>*Ἀβλαβής safe*, h. e. uninjured. S. c. T. 68. *safe*, h. e. not injuring, P. 547. E. 275. 452.

<sup>5</sup>*Ἀβουκόλητος unheeded, indifferent*. *ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι* S. 907. *this is a matter of indifference to me*. From *βουκολεῖν*, q. v.

<sup>6</sup>*Ἀβουλία imprudence*. Κρατηθεὶς δ' ἐκ φίλων *ἀβουλίας* S. c. T. 732. *induced by evil counsels from his friends*. See under *ἐκ*, and cf. Soph. Ant. 1204. with Erfurd's note.

<sup>7</sup>*Ἀβροβάτης walking delicately*. P. 1029. an epithet of the Persians. So seq.

<sup>8</sup>*Ἀβρογός softly lamenting*, P. 533. Porson marks this word as doubtful. Blomf. adopts Pauw's conj. *ἀπρογόοι*. Wellauer also rejects *ἀβρογόοι*. There

appears, however, no satisfactory reason for doing so, the epithet being, as Heath observes, sufficiently applicable to the lamentations of the *youthful brides* of the Persians. The reason assigned by Blomfield, that *ἀβροχίτωνας* follows so soon after, seems little to the purpose, repetitions of the same word being very common in *Æschylus*.

<sup>9</sup>*Ἀβροδιατός softly living*, P. 41. an epithet of the Lydians. See Herod. 1. 155.

<sup>10</sup>*Ἀβρότιμος soft and costly*, A. 675. Here Salmas. conj. *ἀβροπήνων rich in texture*: so Glasg. Blomf.

<sup>11</sup>*Ἀβροχίτων covered with soft clothing*, P. 535.

<sup>12</sup>*Ἀβρύνειν* [ῶ] *to make effeminate*. *μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε* A. 893. Mid. *ἀβρύνεσθαι be conceited, give oneself airs*. *ἀβρύνεται πᾶς τις εὖ πράσσων πλέον* A. 1178.

<sup>13</sup>*Ἀβυσσος bottomless, unfathomable*. *ἄτης ἄβυσσον πέλαγος* S. 465. Metaph. *φρένα Διᾶν—ὄψιν ἄβυσσον* S. 1044. *πλοῦτος ἄβυσσος* S. c. T. 931. *inexhaustible wealth*.

<sup>14</sup>*Ἄγα Doric for ἄγη* q. v.

<sup>15</sup>*Ἄγάζειν to feel displeasure*. *τὰ θεῶν μὴδὲν ἀγάζειν* S. 1047. *not to feel displeasure at the decrees of the gods*. Hesych. *ἄγάζει, ἄγανακτεῖ, βαρέως φέρει*.

<sup>16</sup>*Ἄγαθός good*, h. e. *virtuous*, S. c. T. 592.—*brave*, S. c. T. 577. P. 882. 929. 949. *clever*, A. 769.—*favorable, auspicious, kind*, P. 838. A. 151. 733. 1103. E. 841. 931. 943. 966. S. 621. 944. P. 214. In A.

1240. the vulg. ἴτ' ἐς φθόρον πεσόντ' ἀγαθὸν δ' ἀμείψομαι is opposed both to the sense and metre. Jacob. reads πεσόντα γ' ὠδ' ἀμείψομαι, which Butl. approves and Blomf. has adopted. Heath, πεσόντ' ἐγὼ δ' ἀμείψομαι h. e. and *I will perish in my turn*, which is certainly very harsh. Schütz. ἀγαθὰ δ' ἀμείψομαι, h. e. *I will return the benefits received*. Wellauer, in defiance of the anapæst, conjectures ἀγάθ' ὠδ' ἀμείψομαι, with the same sense. An anonymous conjecture, adopted by Scholefield, appears more probable than any of these, ἐγὼ δ' ἄμ' ἔψομαι, which accords very well with the general sense of the passage.

Ἀγάλακος *suckled along with others*, A. 700. This is the meaning generally assigned to the word by the Etymologists, the *a* being equivalent to ὁμοῦ: so Valck. Some consider it to mean *not suckled with milk*: so Passow. The latter appears preferable, the epithet being applied to a lion's cub brought up, not in the usual way by its mother, but with the children of a family, and hence said to be ἀγάλακος. Blomf. translates, *a foster-brother*, in accordance with the former meaning. If the latter be correct, the epithet φιλόμαστον will merely denote *the tender age* of the cub. See φιλόμαστος.

Ἀγαλμα *an ornament, an embellishment*. τέκνον, δόμων ἀγαλμα A. 201. ἴππους, ἀγαλμα τῆς ὑπερπλοῦτου χλιδῆς P. V. 484. ἄκασκαῖον ἀγαλμα πλοῦτου A. 721. *Helen, the pride of the wealthy Paris*. ἀγαλμα τύμβου C. 198. *an honour to the tomb*. Here ἀγαλμα is the acc. referring to συμπενθεῖν ἐμοί. Scholef. rightly translates, *quod esset honori*—as in A. 218. See Matth. Gr. Gr. 431. 5. *an image of a deity*. ἀγάλαματ' αἰδοῖον Διός S. 189. so S. c. T. 240. 247. E. 55. 881. The meanings of ἀγαλμα are thus traced by Ruhnken on Timæus, “ἀγάλλειν propriè est nitidum redere, sic aliquid exornare, ut oculos

gratâ sui specie exhilaret. Vim verbi ἀγάλλειν retinet inde ortum ἀγαλμα, recteque adeo ab antiquis grammaticis exponitur καλλῶπισμα πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει. Quâ solâ notione ab Homero positum esse recte monet Eustathius. Tragicis sæpe dicunt liberos parentum ἀγάλματα, delicias, oblectamenta, ut Eurip. Suppl. 367.—Sed quoniam in statutis præcipuum ornamentum est, ἀγαλμα proprie de his usurpari cœpit.—Sæpe veteres scriptores ἀγάλματα a picturis distinguunt.—Neque tamen perpetuum hoc discrimen est.—Imprimis autem frequens hujus vocis usus est de donariis numini alicui consecratis, et de Deorum simulacris.”

Ἀγαμεμνόνιος of *Agamemnon*. Ἀγαμεμνονίαν ἄλοχον A. 1480. *the wife of Agamemnon*. Ἀγαμεμνονίων οἴκων C. 848. *the house of Agamemnon*. For this use of adjectives derived from proper names, see Matth. Gr. Gr. 446. 10; and on the different forms, Ἀγαμεμνόνειος, -ιος, and -εος, see Lobeck on Soph. Aj. v. 108.

Ἀγαμέμνων *Agamemnon*, A. 26. 42. 509. 1219. 1287. 1377. C. 925. E. 434.

Ἀγαμος *unmarried*. ἀγαμον ἀδάματον ἐκφυγεῖν S. 135. 144.

ἄγαν *too much, very much*, e. g. ἄγαν ἀληθεῖς S. c. T. 692. *too true*, P. V. 72. 180. 318. 327. 543. S. c. T. 35. 220. 228. 429. 674. 953. P. 10. 211. 512. 507. 780. 813. A. 472. 984. 1214. 1227. C. 957. E. 788. 904. S. 404. 699. 738. 892. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν S. c. T. 793. *they were slain too surely*. θανὼν δ' οὐκ ἄγαν ἐλεύθερος E. 324. *he is not very* (i. e. not at all) *free*. In A. 1313. ποινὰς θανάτων ἄγαν ἐπικρανεῖ, the vulg. violates both the sense and the metre. Herm. omits ἄγαν (omitted also by Ven. Flor.) and reads ἐπικρανεῖ, H. Voss ἄταν τε κρανεῖ, which Blomf. adopts. It is possible that ἄγαν may have arisen from the careless repetition of the preceding syllable ατων. In P. 904 for μῆλὰ τ' εὐθενούντ' ἄγαν, Dobree

conj. *εὐθενοῦντα* γὰ, which is not at all improbable.

'Αγανόρειος *brave*, P. 985. Doric from ἀγήνωρ.

'Αγανός *mild, gracious*. ἐκ θυσῶν ἀγανά φαίνουσ' ἐλπίς A.101. See φαίνειν.

'Αγαστονος *deeply groaning*, S.c.T. 95.

'Αγανός *illustrious, august*. Πέρσαις ἀγαυοῖς P. 948.

'Αγβάτανα *Ecbatana*, P. 922. In P. 16. 526. all MSS. read 'Εκβατάνων q. v.

'Αγαρος *a Persian courier*. See Herod. viii. 98. Metaph. φρυκτός ἀπ' ἀγγάρου πυρός A. 273. *a beacon of fire transmitted from post to post successively*.

'Αγγελία *a message*, P.V. 1042. A. 86.

'Αγγέλλειν *to deliver a message*. ἀγγελλ' ἰούσα C. 768. ἀγγελλε τοῖσι κυριοῖσι δωμάτων C. 647. ὡς ὁ φρυκτός ἀγγέλλων πρέπει A. 30. See πρέπειν. With acc. ἀγγέλλειν κακά P. 249. φιλτατ' ἀγγέλλων S. 597. τάδ' ἀγγελῶν C. 698. τί καινὸν ἀγγελῶν P.V. 945. ταῦτ' ἀγγελλε C. 759. With attract. φήμης ὑφ' ἧς ἠγγεῖλαν οἱ ξένοι C. 730. Pass. τοῖσι νῦν ἠγγελημένοις C. 763.

'Αγγελος *a messenger*, P. 14. A. 271. 624. S.c.T. 287. 355. 830. S. 182. C. 838. ἀγγέλου δίκην C. 193. *like a messenger*. ἀγγελον οὐ μέμψεται πόλις γέροντα S. 755. *old as I am, the city shall not complain of me as a messenger*. Ζηνὶ πιστὸν ἀγγελον P.V. 971. *a messenger in the service of Jupiter*. Metaph. κόνιν ἀναυδὸν ἀγγελον στρατοῦ S. 177. So S.c.T. 82. νύχιος ἀγγελος πυρός A. 574. *the beacon fire*. οὔτι μέλλον—παρήκην ἀγγέλου μέρος A. 282. *did not omit its office of messenger*. οὐδὲν ἀγγέλων σθένος ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι περί C. 837. is unintelligible. Schütz reads ὡς αὐτὸν αὐτῶν κ.τ.λ. and translates *non tantum valet nuntii relatio quantum si dominus ipse de his rebus sciscitetur et inquirat*. Blomf. compares the expression οὐδὲν οἶόν ἐστ' ἀκοῦσαι Arist. Av. 987.

Herm. Obs. Critt. p. 121. strongly objects to this use of ὡς and proposes a remedy which is certainly not less objectionable; ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι παρὲι h.e. *non usus est nuntius, quum ipse adsis, ut hospitem de rebus illis interrogas*. Bothe conj. ὡς αὐτὸν αὐτῶν ἄντα πεύθεσθαι πάρα. Schütz's conjecture and explanation seems upon the whole the best. The expression is a general one, ἄνδρα being used as in Soph. CEd. T. 315. ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. The construction apparently is οὐδὲν σθένος ἀγγέλων (τοιούτων ἐστίν) ὡς ἄνδρα αὐτὸν πεύθεσθαι περί αὐτῶν. This use of ὡς may perhaps be supported by that in Act. Apost. 20. 24, although no great authority in such matters. οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμανθῶ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς. On C. 762. ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος, see under κρυπτός.

'Αγδαβάτας proper name of a man; P. 920.

'Αγειν *to lead, to bring*. ἄνδρα ἀγει γυνήτις S.c.T. 627. κύμ' ἀγει 740. *brings on a wave*. ἦγε P. 334. A. 1613. ἄγον, Doric, with acc. νόστοι ἄγον οἶκος P. 847. *brought them home*, where the vulg. has ἐς οἶκους which violates the metre and is therefore rejected by Glasg. Blomf. Passow retains ἐς but corrects ἄγον for ἄγον. ὑφ' ἄρματ' ἠγαγον ἵππους P.V. 463. *I yoked horses to chariots*. ποῖ ποτ' ἠγαγές με; A. 1057. 1109. ἠγαγε P. 542. ἠγαγον πάλιν A. 827. *brought back*. νᾶες ἠγαγον P. 555. ἄγε C. 701. πρὸς πύλας ἄγοι λόχον S.c.T. 56. ἀγειν C. 758. ἄξειν A. 1258. ἄγουσα A. 394. ἀγοντας ἐφέστιον S. 498. See ἐφέστιος.—*to carry away* S. 607. 709. 919. Pass. ἀπὸ βρετέων ἀγομένην S. 425. ἀγεσθαι πλοκάμων S.c.T. 308. *to be dragged away by the hair*. ἄζη fut. mid. used passively *you shall be dragged away*. For this use of what is commonly called the future middle in a passive sense, see Monk's note on Hippolytus 1458, who quotes from Æschylus, τιμήσεται A. 567.



βουλεύεται S.c.T. 180. ἄρξονται P. 581. See also Pierson on Mæris under the words ἀπαλλάξονται, γυμνάσεται, τιμῆσεται. Monk rightly observes that the first instance of the kind is found in Homer Od. A. 123. χαῖρε ξεῖνε· παρ' ἄμμι φιλήσεται. See likewise Matth. Gr. Gr. 494. 11. and Bernhardy, Synt. Gr. p. 344. Note.—to drive, to harass, P.V. 577. ἄγει γὰρ αἶμα μηρῶν E. 221.—to support, bear up. φέλλοι δ' ὡς ἄγουσι δίκτυον C. 499.—to hold in esteem, to believe in. ἀγοιμί' ἄν (sc. Θεούς) εἰ τις τάσδε μὴ ἔκρησεται S. 902. I will believe in them. Cf. Abresch, Animadv. Æsch. 210. and see under νομίζειν.—to pass sc. time. κρεουργὸν ἤμαρ ἐνθύμως ἄγειν A. 1574.—to take in marriage. ὄτε τὰν ὀμοκάριον ἀγαγες Ἡσιόαν P.V. 558. imper. ἄγε come! ἀλλ' ἄγε, Πέρσαι—θώμεθα P. 136. come let us make. ἄγε δὴ A. 757. ἄγε δὴ καὶ χορὸν ἄψωμεν E. 297. ἄγε δὴ λέξωμεν S. 620. plur. ἄγετε τῶν πάλαι πεπραγμένων λύσασθ' αἶμα C. 792.

"Αγειος without a land, from a and γῆ. "Αγειος ἐγὼ βαθυχαῖος βαθρείας βαθρείας S. 838. Here Turn. Vict. have ἀγιος, but ἀγειος Med. Guelf. Ald. Rob. The passage is usually considered corrupt, but it perhaps may mean, I, although extremely noble in respect of my origin, am without a country, h. e. am an exile from my country, referring to the preceding μήποτε πάλιν ἴδοιμι κ. τ. λ. The word ἀγειος is without authority, but may be formed from a and γῆ, as εὐγειος, βαθύγειος, ἐπίγειος, etc. See ἀγιος.

"Αγείρειν to collect, e. g. (as evidence) to infer. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; C. 629. Schol. συνάξας κατηγορῶ.

"Αγείτων without a neighbour, solitary, P.V. 270.

"Αγέλαστος not to be laughed at. ἀγέλαστος ξυμφοραῖς C. 30. not laughing. ἀγέλαστα πρόσωπα A. 768. On the active or passive force of verbals see under νερθηκοπλήρωτος.

"Αγή a fragment. ἀγαῖσι κωπῶν P. 417. See seq.

"Αγη jealousy. ἀγα θεόθεν A. 130. the jealousy of the gods; restored by Herm. for the vulg. ἀγα which violates the metre. ἀσα Burn. Elms. ad Eur. Med. 240.—a mischievous or spiteful act (?) μηλοφόνοισιν ἀγαῖσι A. 712. So Herm. for vulg. ἀταισιν which violates the metre. Pauw and Schütz read μηλοφόνοις ἀταισι. Butl. ἀταις μηλοφόνοισι. Klausen ἀγαῖσιν from ἀγή, quoting Gramm. Sang. 336. Bekk. ἀγαί' δι τραγικολ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἶον κάταγμα γίνεταί. This is probably correct, and is somewhat confirmed by the Homeric usage, e. g. Il. E. 161. ὡς δὲ λέων ἐν βοῦσι θορῶν ἐξ αὐχένα δὲξ πρότοισ ἠέ βοός Cf. also frangere in Horace, Od. i. 23. 11. non ego te tigris ut aspera, Gæstuluse leo, frangere persequor. A very probable conjecture has been suggested to me by Prof. Malden, μηλοφόνοισιν ἀσαισι.

"Αγήνωρ brave, manly, S.c.T. 117.

ἀγιος a var. lect. in S. 838. where ἀγειος (q. v.) is to be preferred. Porson on Eur. Orest. 750. observes that ἀγιος is very seldom used by the Attics, and never by the tragic writers.

"Αγκαθεν. contr. from ἀνέκαθεν (q. v.) above, at the top. στέγαις Ἀτρειδῶν ἀγκαθεν A. 3.

"Αγκαθεν from ἀγκὰς, in the arms (cf. ἀγκὰς ἐλάξετο Il. E. 371). ἀγκαθεν λαβῶν E. 80. taking in the arms, embracing.

"Αγκάλῃ the arm. ἐν ἀγκάλαις λαβῶν S. 476. taking in the arms. ἔσκ' ἐν ἀγκάλαις A. 705. was carried in the arms. Metaph. πεπραῖα ἀγκάλῃ P.V. 1021. a rocky embrace. ποντῖαι ἀγκάλαι C. 580. the bosom of the ocean.

"Αγκρισις contr. for ἀνάκρισις a judicial inquiry: a legal term strictly meaning the inquiry instituted before the magistrate previous to the regular trial, answering to the Latin

*Divinatio.* μήδ' ἐς ἀγκρισιν ἐλθεῖν sc. Θεούς E. 342. and that they should not engage in any judicial inquiry; by which the chorus expresses its desire that the gods should not take cognisance of those matters which it belonged exclusively to their prerogative to investigate.

"Αγκυρα an anchor. Met. ὦρα ἐμ-  
πόρους μεθίεναι ἀγκυραν ἐν δόμοισι  
πανδόκοις ξένων C. 651. to put up for  
the night.

'Αγκυρονχία the standing of a ship  
at anchor, S. 747.

'Αγλαΐσμα an embellishment, a  
pleasing object. οὐ Σύριον ἀγλαΐσμα  
δώμασι A. 1285. no Syrian odour. C.  
194. the offering of hair on the tomb  
of Agamemnon.

"Αγναμπτος inflexible. θέμενος ἀγ-  
ναμπτον νόον P.V. 169. This verse  
does not correspond with the strophe  
δέδεια γὰρ ἀμφὶ σαῖς τύχαις. Pauw  
and Herm. conj. τιθέμενος ἄ. ν. Butl.  
θέμενος μάλ' ἄ. ν. Morell. θέμενος  
τὸν ἄ. ν. Arnald θέμενος ἀγναμπτον  
τὸν νόον, which is the easiest altera-  
tion and affords the best sense, but  
is doubtful on account of the short-  
ening of the word before γν. See  
Porson on Hec. 302. Dawes's Misc.  
Crit. p. 196. Bothe and Blomf. alter  
the strophe.

'Αγνεύειν to be pure from guilt, with  
gen. ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι  
φαγῶν; S. 223. how could a bird be  
free from guilt as touching another,  
having devoured it?

"Αγνισμα an expiatory offering. μα-  
τρῶν ἀγνισμα κύριον φόνου E. 315.  
poetically for ματρῶν ἀγνισμα φό-  
νου.

"Αγνοια ignorance. ἀγνοία A. 1578.  
in ignorance, unawares. ἀγνοίας ὑπο  
S. 494.

'Αγνόρρυτος flowing purely, P.V.  
432. where Brunck and Schütz adopt  
ἀγνορότων contrary to MSS. and Edd.

'Αγνός pure, i.e. clear, bright. αι-  
θέρα ἀγνόν P.V. 280. ἀγνᾶς 'Ασίας  
409. ἀγνοῦ Σπύριμονος P. 489. χρισ-  
ματος ἀγνοῦ A. 94.—pure i.e. chaste,

holy. ἀγνά ἀταύρωτος A. 236. μὴ πρὸς  
ἀγνὰν ἄρουραν S.c.T. 735. an unholy  
soil. "Αρτεμις ἀγνά A. 133. S. 1011.  
ἀγνοῦ στόματος E. 277. ἀγνῶν στομά-  
των S. 677. ἀγνά Διὸς κόρα S. 136.  
ἀνδρὸς ἀγνοῦ S. 358. πῶς—ἀγνὸς γέ-  
νοιτ' ἂν; S. 225. how could he escape  
pollution?—Sacred βοδὸς ἀγνῆς P.  
603. πολεμόκραντον ἀγνὸν τέλος S.c.T.  
146. ἀγνοῖς δόμοις 260. δαίμονες ἀγνοί  
P. 620. ἀγνὸν 'Απόλλω S. 211. Ζηνὸς  
ἀγνοῦ 640. μαρτεῖα οὐκέθ' ἀγνά E. 686.  
no longer held sacred. ἀγνὸν Πειθεῦς  
σέβας E. 845. ἰδράνων ἀγνῶν S. 96.  
ἐν ἀγνῶ—ἴζεσθε S. 220. in a sacred  
place.

'Αγνώς unknown. ἀγνώς πρὸς ἀ-  
γνώτα C. 666. ἀγνώθ' ὄμιλον S. 971.  
ἀγνώτα φωνήν A. 1021.

"Αγοος unturned, S.c.T. 1055.

'Αγορά the market-place. θεοὺς ἀγο-  
ρᾶς ἐπισκόπους S.c.T. 254.

'Αγοραῖος protecting the market-  
place. Ζεὺς ἀγοραῖος E. 931. θεῶν τῶν  
ἀγοραίων A. 90.

"Αγος a curse for guilt, S. 370. 371.  
C. 153. E. 161. ἄγος θεῶν πατρῶν  
S.c.T. 1008. the curse of his father's  
gods.

'Αγός a leader, S.c.T. 245. 881.

"Αγρα a prey, S.c.T. 304. E. 143.

'Αγρεῖν to take. χρόνῳ μὲν ἀγρεῖ  
Πριάμον πόλιν ἄδε κέλευθος A. 125.  
Here the present is used for the fu-  
ture, as in Homer Il. A. 365. Ἴη θὴν  
σ' ἐξανύω γε καὶ ὑστερον ἀντιβολήσας.  
See Matth. Gr. Gr. 504. 3. Abresch.  
Anim. Æsch. 1.463. Bernhardt, Synt.  
Gr. c. x. 2.

"Αγρευμα a net, S.c.T. 589. C. 992.  
plur. A. 1018. E. 438.

"Αγριος wild. Met. μητρὸς ἀγρίας  
ἄπο P. 606. periphrasis for the vine,  
—cruel, fierce, ἀγρίων δεσμῶν P. V.  
175. ποταμοὶ πρὸς δάπτοντες ἀγρίας  
γνάθοις 368. So C. 278. ἀγρίους ποι-  
φύγμασι S.c.T. 262. ἀγρίας ἄλος S.  
35.

'Αγρίως cruelly, E. 929. In P.V.  
155. Blomf. reads ἀγρίους, which is  
found in Codd. ap. Steph. Med. Regg.  
G. N. Colb. 1.

'Αγρονόμος *dwelling in the fields*, A. 140. For the accent upon this and similar words, see Lobeck on Soph. Aj. p. 280.

'Αγρότης (?) *a commander*, P. 963. Toup proposes ἀγρέται from Hesych. ἀγρέταν, ἡγεμόνα, θεόν. Thus we have ἰππαγρέτης. Blomf. ἀρχέται. Rob. has ἀκρόται. So V.C. ap. Turn. Schol. Brunck, Schütz.

"Αγρυπνος *never sleeping*, P. V. 358.

'Αγυιάτης [ᾱ] an epithet of Apollo as the guardian deity of streets, to whom an altar called ἀγυιεύς was placed before the street doors at Athens. Hesych. 'Αγυιεύς. ὁ πρὸ τῶν θυρῶν ἐστὼς βωμὸς ἐν σχήματι κίονος. Cf. Arist. Vesp. 875. ὦ δεσπότη' ἀναξ, γείτων 'Αγυιεύ, τοῦ' μοῦ προθύρου προπύλαιε. Apollo himself was also called 'Αγυιεύς Horace Od. iv. 6. 26. *Lævis Aggyieū*. 'Αγυιεύ τ' is the common reading in this passage, but τε is unintelligible. ἀγυιᾶ τ' Med. whence Herm. rightly conj. ἀγυιᾶτ'.

'Αγύρτρια *a female mendicant*, A. 1246. the masc. form is ἀγύρτης from ἀγείρω. This word was peculiarly used of those *who collected a contribution from the bystanders at religious shows*. Ruhken, on Tim. s. v. ἀγείρουσαν. ὡς ἱερῆαν περιερχομένην, observes, "Plena locutio ἀγείρειν χρήματα, βίον, σιτία, tam nota est, nullis ut opus sit scriptorum testimoniis. Ne absolutum quidem ἀγείρειν pro mendicando colligere valde rarum est.—Scilicet in variis artibus quibus sacrificuli simplicis plebeculæ pecunias ad se derivarent, non postrema hæc erat. Dei Deæve alicujus effigiem vel humeris portantes, vel jumento impo- nentes, per oppida et vicos vagabantur, et verbo Diis, re ipsâ sibi stipem quærebant. Ex quo circumforaneo quaestu ἀγυρῶν nomen invenerunt— Quo veteri more satis vindicatur locus Herodoti, iv. 35, ὑνέειν Ὀπίν τε καὶ Ἀργιν, ὀνομάζοντάς τε καὶ ἀγείροντας, ubi Thom. Galeus temere conjiciebat ἐγείροντας."

'Αγχιάρης [ᾱ] prop. name of a man. P. 956.

"Αγχι *near*. with gen. P. 459. C. 630.

'Αγχιάλος *near the sea*. P. 861. Upon this epithet as applied to islands, see Lobeck on Soph. Aj. 135.

'Αγχιγείτων *neighbouring*. P. 860.

'Αγχιπόλις *near the city*. S.c.T. 483. an epithet of Minerva as worshipped at Thebes. Cf. πύλαισι γείτων v. 488.

"Αγχιστος *nearest, next in order*. τὸδ' ἀγχιστον Ἀπίας γαίας μονόφρουρον ἔρκος A. 248. Here Schütz, referring the words to Clytemnestra, as being γαίας μονόφρουρον ἔρκος in the absence of her husband, understands ἀγχιστον to mean *near*, i. e. *approaching*. Others apply the expression to the Chorus, upon whom, in the king's absence, it *next* devolved to guard the city. This is clearly the meaning of ἀγχιστον, whether it be referred to Clytemnestra, which may be supported by v. 251, or to the Chorus. δύναται Διὸς ἀγχιστα S. 1018. *next after Jupiter*.

'Αγχιόνη *hanging*. ἀγχιόνης τέρματα. E. 716. *death by hanging*.

'Αγωγή *a bringing*. ἐμῆς ἀγωγῆς A. 1236. *the bringing of me*.

'Αγών *an assembly for deliberation*. κοινούς ἀγῶνας θέντες A. 819.—*a contest*. E. 647. 714. plur. 874. C. 577. 718. νῦν ὑπὲρ πάντων ἀγῶν. P. 397. *now it is a struggle for all*. ἀγῶν νείκης παλαιᾶς A. 1350. *a struggle originating in an ancient quarrel*. sc. about the slaughter of Iphigenia. See Lobeck, Soph. Aj. v. 1163.

'Αγώνιος *presiding over contests*. ἀγωνίων θεῶν S. 186. 239. 328. 350. A. 499.

"Αδαιτος *not fit to be feasted upon, unlawful*. θυσίαν ἀδαιτον A. 147.

'Αδαμάντιος *of adamant*, P. V. 6. 64.

'Αδαμαντόδετος *bound in adamant*. ἀδαμαντοδέτοισι λύμαις P. V. 148. *the disgrace of being bound in adamant*. πόνους ἀδαμαντοδέτους 424. *the*

*sufferings of one so bound.* The epithet here is improperly applied to the thing instead of the person. See Lobeck on Soph. Aj. v. 7. and compare ἀλίτνπος.

'Αδάματος *unsubdued*, C. 53. S.c.T. 215. where ἀδάμαστον is the vulg. corrected by Pauw.—*unmarried*. S. 136. 144.

'Αδδην *enough*, P.V. 587. a poetical form of ἄδην. Here Brunck, Glasg. Schütz, Blomf. have ἄδην (q.v.) contrary to all MSS. and Edd.

'Αδείμαντος *free from fear*. With gen. ἐμαντῆς ἀδείμαντος P. 158. *without fear for myself*.

'Αδειμάντως *without apprehension*. C. 760.

'Αδειν *to sing*, C. 1021.

'Αδελφή *a sister*, S.c.T. 959. 1056. P.V. 800. C. 17. it is used adjectively in S.c.T. 793. ἀδελφαῖς χερσί, *by hands of brothers*.

'Αδελφεός *a brother*, S.c.T. 959. This form is unknown to the tragic senarius. Hence in the corrupt passage in S.c.T. 558. where καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεόν appears as the vulg. ἀδελφεόν is probably spurious. See ὁμόσπορος.

'Αδεύης *prop. name of a man*. P. 304.

'Αδην *enough*. With gen. ἄδην ἔλειξεν αἵματος τυραννικῶν A. 802.

'Αδήριτος *not to be contended with*. P. V. 105.

'Αδης *Hades, hell*. ἀναύγητον 'Αδην P.V. 1031. 'Αδου σάκτορι Περσῶν P. 887. *filling hell with the Persians*. See σάκτωρ.—*the god of Hades, Pluto*. τοῦ κατὰ χθονὸς 'Αδου A. 1360. μέγας γὰρ 'Αδης ἐστὶν εὐθνος βροτῶν E. 263. ἐν 'Αδου sc. δόμοις A. 1509. S. 225. 411. εἰς 'Αδου sc. δόμοις P.V. 230. 'Αδου πύλας A. 1264. δίκτυον 'Αδου A. 1086. *a fatal net*. 'Αδου μητέρα 1208. *a deadly, fatal mother*. See Lobeck on Soph. Aj. 802. who refutes the opinion that μητέρ' is here put for μητέρι. ᾄδων πόντιον A. 653. *a watery grave*.

'Αδικεῖν *to be unjust*. τὸ μὴ 'δικεῖν E. 85. 661. 719. *the absence of injustice*.

'Αδικος *unjust*, A. 387. C. 392. 990. ἄδικα S. 399. *acts of injustice*.

'Αδίκως *unjustly*, A. 1526.

'Αδμής. Perhaps this word ought to be read in S. 140. ἀδμήτος ἀδμήτα. So Reg. L. Lachm. See seq.

'Αδμητος *fem. ἀδμήτη unmarried*. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 140.

'Αδοβάτης *gone to Hades, dead*. ἄδοβάται πολλοὶ φῶτες P. 888. Here the vulg. is ἀγαβάται without sense. ἀδαβάται Rob. ἐφθάραι conj. Cant. ἱπποβόται Heath. 'Αγβατάνων Wesseling on Herod. i. 42. So Brunck, Schütz. ἀθάνατοι Blomf. Passow's conjecture ἄδοβάται has been deservedly adopted by Wellauer.

'Αδολος *sincere, genuine*, A. 95. See παρηγορία.

'Αδόλως *without deception, truly*, C. 950. in a corrupt passage. See χρονίζειν.

'Αδράστεια the goddess Adrasteia, the same as Νέμεσις P. V. 938. "Ad vitandam invidiam Græci solebant dicere, προσκυνῶ τὴν Νέμεσιν, Dem. adv. Arist. i. p. 495. καὶ 'Αδράστειαν μὲν ἄνθρωπος ὧν ἔγωγε προσκυνῶ. Plat. Rep. v. προσκυνῶ δὲ 'Αδράστειαν, ᾧ Γλαύκων, χάριν οὐ μέλλω λέγειν," Giacomell. Similar forms of expression constantly occur, e. g. τὸν φθόνον δὲ πρόσκυσον Soph. Phil. 776. σὺν δ' 'Αδραστείᾳ λέγω. Eur. Rhes. 468. See φθόνος and Blomf. Gloss. in loc.

'Αδραστος *prop. name of a man*. S.c.T. 50. 557.

'Αδρεπτος *not gathered*, S. 649.

'Αεὶ (on the quantity of the a see under αἰέν) *always*. With present tenses, αἰεὶ δ' ἀνάκτων ἐστὶ δέϊμ' ἐξαισιον S. 509. P.V. 162. 517. A. 570. 740. With past. αἰεὶ ὄψεις ἐννυχοὶ παρηγόρουν P.V. 648. C. 958. P. 435. With future, αἰεὶ τοῦ παρόντος ἀχθηδὼν κακοῦ τρύσει σε P. V. 26. E. 654. 947. In E. 675. εἰς τὸ πᾶν αἰεὶ

ξίνον θάπτειν, ἀείξενον (q.v.) is read by Well. from Schneider's emendation. In P. V. 939. θῶπτε τὸν κρατοῦντ' ἀεὶ Butler translates τὸν κρατοῦντ' ἀεὶ *unumquemque regnantem*, i.e. *the reigning sovereign, whoever is in power*. Perhaps, however, it is better, on account of the position of the article, to join ἀεὶ with θῶπτε, ἀεὶ in the other case being usually inserted between the article and the attributive, e.g. Thuc. i. 3. τὰς ἀεὶ πληρουμένας. i. 2. τῶν ἀεὶ πλειόνων ii. 11. τῶν ἀεὶ προεστώτων. τὸν κρατοῦντ' ἀεὶ in this sense would be equally incorrect with ἡ πόλις ἄνω for *the upper city*. In such a passage as Soph. CEd. T. 1037. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτε; the construction is not τοῦ πάλαι ποτε τυράννου, but τυράννου is equivalent to τυραννέσαντος. See αἰεὶ, αἰέν in their order.

'Αεῖδειν *to sing*, A. 16. 691.

'Αεῖζως *everliving*. ἄχθος ἀεὶζων S. 986. contr. from ἀεὶζων. Here αἰεὶ ζῶν is the vulg. ἀεὶ ζῶν Ald. Rob. Glasg. Schütz. ἀεὶζων Both. Elmsl. That it is an adjective and not the participle of the verb, is shewn by the words τὴν ἀεὶζων πόαν in Fragm. Glauc. Bekk. An. p. 347. 22.

'Αεικῆς *unseemly*, P. V. 97. 523. 1044. contr. αἰκῆς P. V. 470. αἰκῆς πῆμα.

'Αεὶξενος *for ever a stranger*. By an emend. of Schneid. in C. 673. where the vulg. is ἀεὶ ξένον.

'Αεῖρειν *to lift up*. ἄλλο δ' αἰερεῖ sc. κῦμα S. c. T. 741. See πιρνεῖν. εὔμαριν ἀεῖρων P. 1506. *to move*, as an expedition. ἀλλ' ἐυσταλῆ καὶ λεκτὸν ἀρούμεν στόλον P. 781. where ἀρούμεν is the fut. by contr. from ἀερώ, ἀρω. Cf. Porson on Eur. Med. 848. Elmsley on Heracl. 323. See αἶρω *to bring up, to educate*. pass. ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθέν A. 1506.

'Αεῖσρος *ever drawing*. P. V. 450. an epithet of the ant, who, as Horace (Sat. i. 1. 34.) says, "*ore trahit quodcumque potest atque addit acervo.*" This is the reading of all the MSS.

and Edd. except Vienn. B. and Turn. See ἀήσυχος.

'Αέκων *unwilling*, S. 39. See ἄκων.

'Αελπτος *unexpected*, P. 257. 607. 985. A. 885. S. 54. See φαίνεσθαι. 385.

'Αελπτως *unexpectedly*, S. 963. P. 255.

'Αέναος *everflowing*, S. 548.

'Αεῖεσθαι *to increase*, C. 812. S. 836,

'Αεξίφυλλος *fostering leaves*. Σιμοέντος ἀκτὰς ἐπ' ἀεξίφυλλους A. 681. So Abresch, Schütz, Herm. For the vulg. ἀξίφυλλους. Stanl. Pears. Blomf. read ἀεξίφυλλους.

"Αεπτος (?) *unable to follow*, said to be from ἔπομαι. So Passow. δρόσοις ἀέπτοις μαλερῶν λέοντων A. 139. This is the reading of Flor. ἀέπτοις Farn. Vict. Schol. but this Wellauer justly condemns. ἀέλπτοις Med. Phil. Guelph. Ald. Rob. Turn. whence Blomf. ἀέλπτοις οὐκ ἔτι ἐκλεισθῆναι. The origin of the corruption assigned by Well. who reads δρόσοισι λεπτοῖς, appears correct, sc. that ΔΕΙΠΤΟΙΣ was corrupted into ΑΕΠΤΟΙΣ, and that ἀέλπτοις is derived from λ inserted as a correction over the first letter of ἀέπτοις. See a similar felicitous emendation by the same critic in S. 90.

'Αεῖρδην *lifting up*, A. 226.

'Αερία a name by which Ægypt was known to the Greeks before it took its appellation from king Ægyptus. It was so called according to Steph. παρὰ τὸν αἶρα, καὶ γὰρ ἠερόεσαν αὐτὴν φασιν, or according to Étym. ὅτι τοῖς ἐπ' αὐτὴν πλέουσι, κοίλη οὖσα, οὐ φαίνεται πρὶν ἂν σχεδὸν ὀρηθῶσι. καὶ τότε ὥσπερ ἐξ ὀμίχλης καὶ αἴρος κεκαλυμμένη φαίνεται S. 71.

"Αζεσθαι *to dread*, E. 367.—*to respect*, E. 956. S. 639.

"Αζηλος *unenviable, wretched*, P. V. 143. C. 1012.

'Αήδων *the nightingale*, A. 1116. 1117. S. 60.

'Αήθης *unwonted*, S. 562.

"Αημα *a blast*, E. 865. A. 1392.

'Αήσυχος *driven by the wind, light*.

ἀήσυροι μύρμηκες P.V. 450. This is read only by Vienn. B. Turn. and written over in Regg. A. B. but is confirmed by Eustath. Od. iv. p. 150, whence it has been adopted by Brunck and other editors for ἀέσυροι, which is the reading of all other MSS. and Edd. See ἀείσυρος.

Ἀθαμαντίς a daughter of Athamas. πορθμὸν Ἀθαμαντίδος Ἑλλης P.70. the Hellespont.

Ἀθάνα [ᾶ] Minerva. Doric for Ἀθήνη. The Doric form of this word is always used by the tragic writers, as in δαρός, ἔκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὄπαδός. They, however, say, Ἀθηναία not Ἀθαναία. Porson on Orest. 26.

Ἀθάνατος immortal, E.330.911.— giving immortality. ἀθανάτας τριχός C. 610.

Ἀθαπτος unburied, S.c.T. 1005. 1036.

Ἀθέλεος unwilling. θέλεος ἀθέλεος S. 842.

Ἀθελκτος not to be soothed. S. 1041.

Ἀθεμίστως unlawfully, C. 635. but here οὐ θεμίστως is read for the sake of the metre by Glasg. Herm. Schütz.

Ἄθεος ungodly, impious, E. 146. 513. P. 794.

Ἀθήρμαντος not heated. ἀθήρμαντον ἔστιαν δόμων C.620. a hearth where the sacred rites are not duly performed. This is the best explanation. So ἀπύρων ἱερῶν A.70. The Scholiast explains it ἀθράσυντος, not daring. So Blomf. For this sense cf. θερμός. See, however, the whole passage explained under τίειν.

Ἀθέτως without control, arbitrarily, P.V. 150. Hesych. ἀθέτως. οὐ συγκαταθειμένως. Ἄισχύλος Προμηθεὶ δεσμώτη. This is restored from conjecture by Bentley for ἀθέσιμος which violates the metre, if θεμερῶπις be correct in the strophe.

Ἀθῆναι Athens, P. 227. 277. 340. 466. 702. 810. Ἀθῆναι Dorice, P. 278. 936.

Ἀθηναία Minerva. See Ἀθάνα E.278.289.584.

Ἀθηναῖος Athenian. ἐξ Ἀθηναίων στρατοῦ P.347.

Ἄθικτος not touching, actively. κερδῶν ἄθικτον E. 674. not touching brides.— Untouched, pass. νόσοις ἄθικτον S.556. not to be touched, holy. ἀθικτων χάρις A. 362. See ναρθηκοπλήρωτος.

Ἀθλεύειν to undergo suffering, P.V. 95.

Ἄθλιος wretched, A. 1587. C.975. S.567. S.c.T. 761. 905.

Ἀθλίως in a miserable manner, C. 972.

Ἄθλον (contraction of ἄεθλον) a struggle, suffering. συγγερὸν πέλει τὸ δ' ἄθλον S.1015.

Ἄθλος id. P. V. 257. 262. 637. 704. 754. 936.

Ἀθροίζειν to collect. pass. ἡθροιστο P. 406.

Ἀθύμειν to be dejected, P. V. 472.

Ἄθυμος dejected, dastardly, S.c.T. 598.—causing dejection. ὀδοὺς ἀθύμους E. 740.

Ἄθως of Athos. Ἄθων αἶπος A. 276. the height of Athos.

Αἶ an exclamation of grief. αἶ αἶ P.V.66.98.136. S.c.T. 769. 873. 874. P. 252. 275. 323. 425. αἶ αἶ αἶ P. 659.892.1104. S. 546. C. 1003. With gen. αἶ αἶ αἶ μελέων ἔργων C. 1001. alas for these wretched deeds! See Lobeck on Soph. Aj. v. 370.430.

Αἶα a land, E. 58. S. 251. τῆι σιδηρομήτορα αἶαν P.V.302. τὰν βαθύχθον' αἶαν S.c.T. 288. πολίπυρον αἶαν S.550. ἀμφοτέρας αἶας P.129. Europe and Asia. Ἑλλάδα αἶαν P.2. A. 417.263. Περσίς αἶα P.59. 244. 638. 1026. 1030. Δωριδ' αἶαν P. 478. Ἡδωνιδ' αἶαν P. 487. Τευκρίδα αἶαν A.112. αἶας Φρυγίας S.543.

Αἰάζειν to mourn, P. 886.

Αἰακός to be mourned, S.c.T. 828. P. 895. actively, mourning, P.1025. See ναρθηκοπλήρωτος.

Αἰανής perpetual. εἰς τὸν αἰανῆ χρόνον E.542. Hence αἰανώς, for ever, E.394. From this comes the signification tedious, vexatious. See seq.—thence, sad, painful. αἰανῆ βάγ-μαρα P. 627. αἰανῆ αἰδάν 903. αἰανῆς

νόσος E. 902. 457. Νυκτὸς αλανῆ τέκνα vulg. in E. 304. where αλανῆς from Farn. Turn. is preferred by Herm. Schütz, Bothe.

Αλανός *livelong, wearisome*. νυκτὸς αλανῆς τέκνα E. 304. See prec.

Αλανῶς *for ever*. καὶ τὰδ' αλανῶς μένοι E. 642. See prec. The forms αλανῆς and αϊανός are often confused. Blomf. on P. 627. wishes to expunge the latter altogether, which Hermann on Soph. Aj. 872. justly disapproves, comparing Soph. El. 496. He also observes "re vera αλανῆς et αϊανός idem esse atque ex eadem origine natum videtur, unde αϊανός est: quod nisi fallor, ab αϊεὶ deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque tædii plenum significabat." See Lobeck on Soph. Aj. 672.

Αἶας *Ajax*. νῆσον Αἴαντος P. 299. 360. Αἴαντος περικλύστα νῆσος 588. *Salamis*.

Αἰγαῖος *Ægean*. πῆλαγος Αἰγαῖον A. 645.

Αἰγείος *descended from Ægeus*. Αἰγείῳ στρατῶ E. 653. *the Athenian people*.

Αἰγίλιψ *goat defying, inaccessible*, S. 775. From αἶξ and λείπειν.

Αἰγίπλαγκτος the name of a mountain in the Megarian district, A. 294.

Αἰγίς the *ægis* or shield of Minerva, E. 382. *A storm*, C. 585. From αἶσσειν.

Αἰγισθος *Ægisthus*, A. 1411. 1594. C. 109. 474. 645.

Αἰγυπιός *a vulture*, A. 49.

Αἰγυπτίος *Ægyptian*, P. 303. S. 797. 852.

Αἰγυπτογενής *born in Ægypt*, S. 30. 1039. in P. 35. the vulg. is Αἰγυπτογενής, but Med. Reg. P. Lips. 2. Barocc. Mosq. Ald. Turn. have Αἰγυπτογενής. Wellauer rightly observes that the vulg. is contrary to analogy. Pauw, Porson, and Schütz adopt Αἰγυπτογενής. Brunck defends the vulg. supposing that Αἰγυπτογενής is of five syllables, ω coalescing into one. Butler objects to this

because the crasis of ω would form a long syllable. This reasoning appears scarcely correct, the ε in such cases being probably equivalent to our γ, and the quantity of the syllable depending on the second member of the crasis, as in Αἰγυπτίας Il. I. 382. etc. πόλιος in B. 811. has the last long by the arsis. About the correctness of the reading Αἰγυπτογενής there can, however, scarcely be any doubt.

Αἰγυπτος *Ægyptus*, S. 9. 318. 330. 382. 469. 722. 887. 906.

Αἰδεῖσθαι *to revere, stand in awe of*. Δία τοι ξέϊνον μέγαν αἰδοῦμαι A. 353. αἰδοῦνται S. 632. ἡδέσω C. 106. αἰδοῦ S. 340. αἰδεσαι E. 511. C. 883. αἰδεῖσθε E. 650. αἰδεῖσθαι S. 473. αἰδουμένη C. 104. αἰδουμένοις E. 680. αἰδεσθείς A. 911. πατῆρον αἰδεσθείς μόρον E. 730. *respecting the death of your father*. With inf. οὐ θεῶν βρέτη ἡδοῦντο συλαῖν P. 796. *they did not scruple to spoil*, etc. μητέρ' αἰδεσθῶ κτανεῖν; C. 886.

Αἰδεσθαι i. q. αἰδεῖσθαι, *to respect*. ποτιτρόπαιον αἰδόμενος S. 357. ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενος τις ἔσω E. 519. *let every one observe the honourable entertainment of strangers*.

Ἄιδης i. q. Ἄδης q. v. Ἄιδας *Dorice* S. 772. Ἄιδον P. V. 152. Ἄιδᾶ Dor. S. c. T. 850.

Αἰδοῖος *worthy of respect*. τὸν ἐμὸν αἰδοῖον πόσιν A. 586. αἰδοῖον Διός S. 189. βουλευτήριον αἰδοῖον E. 675. *respectful*, αἰδοῖα ἔπη S. 191. αἰδοῖον πρόξενον 486. δέξαιθ' ἰκέτην αἰδοῖψ πνεύματι χώρας S. 28. *with a kindly feeling on the part of the country*.

Ἄιδρις *ignorant*. With gen. S. 448. A. 1076.

Ἄιδωνεύς i. q. Ἄδης q. v. P. 641. 642.

Αἰδώς *shame, modesty*, P. V. 134. C. 654. τὴν ἐμὴν αἰδῶ μεθείς P. 685. *dread at my presence*. δακρύων ἀποσάζει πένθιμον αἰδῶ S. 574. *poetically, she sheds tears of mournful shame*. With inf. αἰδῶς ἦν ἐμοὶ λέγειν τὰδε A. 1177. *I was ashamed to say these things*. πολλῇ αἰδῶς συματοφθορεῖν A. 1177.

*I am greatly ashamed to spoil myself,*  
etc.

*Aiei* i. q. *ἀεί always*, P. 172. 494. E. 743. S. 660. 685. S. c. T. 838. τὸν αἰεὶ ἀτέλευτον ἕκνον A. 1425. *death*. On E. 76. βεβῶρ' ἂν αἰεὶ τὴν πλανοσιβῆ χθόνα, see under ἂν. On δεῦρό γ' αἰεὶ E. 556. see under δεῦρο.

*Αἰεμνηστος ever to be remembered*, P. 746.

*Ἄτειν to hear*. With gen. P. 625. —to obey, P. 853. With acc. A. 55. E. 807. 838. S. 57.

*Αἰέν* i. q. *ἀεί always*, P. V. 426. P. 608. A. 865. *ἐς αἰεὶ E. 800. for ever*. This is said by Etym. M. P. 302. 3. to belong to the Argive dialect, which changes *ι* into *ν*, as in *σπειδῶ σπένδω, αἰεὶ αἰέν*. The same writer observes that Homer recognizes only three forms, sc. *ἀεί, αἰεὶ, αἰέν*. So likewise Æschylus. Twelve dialectic varieties are, however, recorded by Etym. Reg. Par. MS. quoted by Kœn. on Greg. de Dial. Dor. 154, where see Bast's note. *Αἰεὶ* is found even in Attic prose writers. See Dorv. Charit. p. 280, but scarcely ever without *ἀεί* being in some MS. Porson, Pref. to Hec. p. iv. decides that *ἀεί* always is to be written, considering the penult. common. So Pierson on Mœris p. 231. q. v. Hermann denies this, and thinks that the Attics wrote *αἰεὶ*, or *ἀεί* as the metre required. Apollonius, MS., however, *περὶ ἐπιφρήμάτων*, quoted by Bast, confirms the opinion of Porson.

*Αιετός an eagle*, P. V. 1024. P. 201. A. 136. C. 245. 256. The Ionic form is changed for *ἀετός* by Brunck and some others, in all these places, but MSS. and Edd. have every where *αιετός*.

*Αἰθαλόεις fiery. αἰθαλοῦσσα φλόξ* P. V. 994. for *αἰθαλόεσσα*.

*Αἶθειν to burn. ἕως ἂν αἶθη πῦρ ἐφ' ἑστίας ἔμῃς* A. 1410. h. e. *so long as Ægisthus is a sharer in the same house with myself*. Καίθουσα for καὶ αἶθουσα C. 599, but here *καθαίθουσα* is to be preferred from an emenda-

tion by Canter. *αἶθων λῆμα* S. c. T. 430. *fiery in temper*. See Lobeck on Soph. Aj. 1088.

*Αἰθήρωσ in the air*, P. V. 157. S. c. T. 81.

*Αἰθήρ the air or firmament*, P. V. 88. 125. 230. 394. 1046. 1090. 1094. S. c. T. 140. S. 603. P. 357. A. 6. ἵπ' αἰθήρι E. 351. opposed to *κατὰ γᾶν*. *αἰθήρωσ θρόνος* S. 773. *a seat in the air*.

*Αἰθίοψ an Æthiopian. παρ' Αἰθίοψιν* S. 283. the name of the river. *ποταμὸς Αἰθίοψ* P. V. 811.

*Αἰκῆς* P. V. 470. contr. from *ἀεικῆς* q. v.

*Αἰκία [ι] an insult or indignity*, P. V. 93. 177. 602.

*Αἰκίζεσθαι to treat with indignity*, P. V. 195. 227. 256. passive, *ἐν γυσιπέδαϊς αἰκίζομένου* P. 168.

*Αἰκισμα an indignity*, P. V. 991.

*Αἰλινος a mournful exclamation used by the Greeks. αἰλινον αἰλινον εἰπέ* A. 120. 137. 154. literally, *alas for Linus!* Hesiod in Eustath. upon Il. Σ. p. 1163. thus explains its origin. *Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυήρατον υἱόν, "Ὅν δὴ ὄσοι βροτοὶ εἰσὶν ἀοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπιναῖς τε χοροῖς τε, Ἄρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι*. It is supposed by some that Homer alludes to this custom in Iliad Σ. 569. *παῖς φόρμιγγι λιγέη Ἴμέροεν κιθάριζε, λίνον δ' ὑπὸ καλὸν εἶδε Λεπταλή φωνῆ*, but this Heyne disapproves. See Herodotus' account of Maneros, whom he affirms to be the same as Linus, ii. 79. Cf. also Soph. Aj. 627. with Lobeck's note. Eur. Or. 1392. The plural form is used by Call. H. Ap. 20. *Θέτις Ἀχιλλῆα κινύρεται αἰλινα μήτηρ*.

*Αἶμα blood. ζώφρον αἶμα* S. 837. *the life-blood—blood that is shed. πέπωκεν αἶμα γαῖα* S. c. T. 803. *αἶμα καθάρσιον* 662. E. 427. *the blood of a victim shed in expiation. ἀνδροκτασίαν αἵματος οὐ θεμιστοῦ* 676. *murder, causing the shedding of unlawful blood. ἀντράδελφον αἶμα* 700. *a brother's blood. μελαμπαγῆς αἶμα φοίνια*



803. παρθενίου αίματος Α. 208. ἀνδρὸς μέλαν αίμα 992. αίματι οἶκος ἐφύρθη Α. 714. αίματος τυραννικοῦ 602. βρότειον αίμα 1162. προτέρων αίμα 1311. ὀξείαν αίματος σφαγήν 1362. h. e. αίμα σφαζόμενον, *the blood of a slaughtered victim*. See σφαγή. λίπος αίματος 1403. C. 47. 396. 526. 539. 571. 1051. 1054. E. 41. πρὸς αίμα καὶ σταλαγμὸν, E. 238. ἐν διὰ δυοῖν for σταλαγμὸν αίματος (See Lobeck on Soph. Aj. 145) 270. 617. 623. 652. 935. In the sense of *murder*. αἶμ' ἀνιπτον Α. 1438. τὰ πάντα τις ἐκχέας ἀνθ' αίματος ἐνός C. 513. λύσασθ' αίμα προσφάτος δίκαις C. 793. τόδ' αίμα κοινόν 1034. E. 583. αίμα μητρώον E. 221. 251. πράκτορες αίματος 309. αίματος νέον E. 195. 339. ἐφ' αίματι δημηλασίαν S. 6. *banishment for murder*. θυμαῖον αίμα 444. *the murder of relatives*. πολιτῶν μέλεον αίμα Α. 696. In the sense of *relationship by blood*. σίθεν ἐξ αίματος γεγόναμεν S.c.T. 128. αὐτάδελφον αίμα E. 89. *an own brother*. μητρός αίμα φίλτατον E. 578. *the near relationship of a mother*. ἐγὼ δὲ μητρός τῆς ἐμῆς ἐν αίματι; 576. *am I related to my mother?* The plural is used in C. 920. πολλῶν αἰμάτων *many murders*. παλαιῶν αἰμάτων S. 262. ὁμοσπύροις ἐπιβροαῖσιν αἰμάτων Α. 1491.—for the singular, αἰμάτων εὐθνησίμων ἀπορρύντων Α. 1266. δι' αίμαθ' ἐκποθένθ' ὑπὸ χθονός C. 64. αἰμάτων ἄγος E. 160. ὁσμὴ βροτείων αἰμάτων 244.

Αἰμάσσειν *to stain with blood*. αἰμάξαι S. 474. Α. 1571. αἰμάσσοντας S.c.T. 257. αἰμαχθεῖσα ἄρουραν P. 587.

Αἰματηρός *bloody*, E. 789. 1037. 1516. C. 467. E. 132. 685.

Αἰματηφόρος *blood-stained*, S.c.T. 401.

Αἰματίζειν *to stain with blood*. αἰματίσαι S. 648.

Αἰμαρώεις *bloody*, C. 461. S.c.T. 737. Α. 682. S. 1028. βλαχαὶ αἰματώεσαι τῶν ἐπιμαστίδιων ἀπιτρεφεῖς S.c.T. 330. *the cries of the infants murdered on the breast*. For this

poetical transposition of epithets, see Lobeck on Soph. Aj. v. 7.

Αἰματολοιχός *licking blood*, Α. 1457.

Αἰματοόρροφος *sucking blood*, E. 184.

Αἰματοσταγής *dropping blood*, Α. 1282. E. 343. S.c.T. 818.

Αἰματοσφαγής *formed of the blood of the slain*. πέλανος αἰματοσφαγής P. 802. *a clot of blood shed in slaughter*. Here αἰματοσταγής is a var. lect. in Reg. B. M. 1. and is adopted by Brunck, Glasg. Schütz, Blomf. The vulg. however, is more poetical, being, as Wellauer remarks, equivalent to πέλανος αίματος σφαγέντος. He compares Α. 213. παρθενοσφάγοισι ρείθρους. Cf. also Α. 1362.

Αἰματοῦν *to stain with blood*, Mid. v. μηδὲν αἰματώμεθα Α. 1641. *let us have no bloodshed*.

Αἰμύλος *wily, plausible*, P.V. 207.

Αἷμων *bloody*. The word occurs in a corrupt passage in S. 826. where αἷμονες ὡς is read by Med. Reg. L. Guelph. Ald. Rob. for which αἷμων' ἴζωσ' Turn. Vict. So Glasg. Schütz. By separating this latter word, we obtain a tolerable sense. εἶτα — δεσποσίῳ ξὺν ὕβρει, γομοφδέτῳ τε δορί, δι' ὄλον αἷμον' ἴζω σ' ἐπ' ἀμίδα, h. e. *stained all over with blood, I will place you on board the vessel*. The present will then be used for the future; upon which see under ἀγρεῖν.

Αἰνεῖν *to mention or relate*. ὅ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν Α. 98. ἡ μέγαν οἶκος τοῖσδε δαίμονα—αἰνεῖς Α. 1461.—*to praise*, ἐνασιμίως αἰνεῖν Α. 891. σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις 1376. μήτ' ἀναρκτον βίον μήτε δεσποτόνυμενον αἰνέσης E. 504. τὸ ἄρσεν αἰνῶ 707. αἰνῶ μύθους τῶνδε τῶν κατευγμάτων 975. ἐν χάς αἰνῶ τάσδε σώφρονας S. 691.—*to acquiesce in, to bear with*, δίκαια καὶ μὴ δίκαια αἰνέσαι C. 78. πράξας ἐν σοὶ πανταχῇ τὰδ' αἰνέσω E. 447. εἰ μὴ τις εἰς ναῦν εἰσιν αἰνέσας τάδε S. 879. κακοῦ τὸ δίμορον αἰνῶ.—*to permit*, with part. δαίμονα μεγαυχῇ ἰόντ' αἰνέσαιτ' ἐκ δόμων P. 634.—*permit him to come—to com-*

*manā*, with inf. αἰνῶ κρύπτειν τάσδε συνθήκας ἑμάς C. 548. αἰνῶ πράσσειν ὡς ὑπευθύνῃ τάδε 704. αἰνῶ φυλάξει S. 176.

Αἰνίγμα *a riddle*, P.V. 613. A. 1093. 1156. C. 874.

Αἰνιγματώδης *aenigmatical*, S. 459.

Αἰνικτηρίως *aenigmatically*. λαμπρῶς κοῦδέν αἰνικτηρίως P.V. 835. 951.

Αἰνολαμπής *shining horribly*. φῶς αἰνολαμπές A. 378.

Αἰνολεκτρος *fatally married*, A. 695.

Αἰνόμορος *of unhappy destiny*, S.c.T. 886.

Αἰνοπατήρ *a wretched father*. ὦ πάτερ αἰνόπατερ C. 313.

Αἶνος *a tale or narrative*. φεῦ, φεῦ κακὸν αἶνον ἀτηρᾶς τύχας A. 1462, as an exegesis to the words μέγαν οἴκοις τοῖσδε δαίμονα καὶ βαρύμηνιν αἰνεῖς. See Matth. Gr.Gr. 431.5. — *praise*, δύναμιν πλούτου παράσημον αἶνῳ A. 1527. νέωσον εὐφρον' αἶνον S. 529. *renew our cheering glory*. Schol. ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμέν. αἶνος πόλιν τήνδε Πελασγῶν ἐχέτω 1002. ἐπιτύμβιος αἶνος A. 1527. *a funeral panegyric*.

Αἰνώς *miserably*, P. 894. See αἰανής.

Αἰολόμητις *crafty in counsel*, S. 1019.

Αἰόλος *quick-moving*. λιγνὸν μέλαιναν αἰόλην πυρὸς κάσιον S.c.T. 476.—*changing, various*. αἰόλ' ἀνθρώπων κακά S. 323. See Buttm. Lexil. in voc.

Αἰολόστομος *speaking things of various import*, P.V. 664.

Αἰπολεῖσθαι *to graze*, lit. as goats, E. 187. contr. for αἰγοπολεῖσθαι.

Αἶπος *a hill*. Ἄθων αἶπος A. 276. Ἄραχναῖον αἶπος 300.

Αἰπυμῆτης *lofty in counsel*. αἰπυμῆτα παῖ P.V. 18.

Αἰπύνωρος *situated on a lofty ridge*, P.V. 832.

Αἰρεῖν *to take*. δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἔλειν S. 37. *to take the alternative*. sc. of doing or not doing.—*to capture*. στρατεύμ' ἑπακτὸν

ἔμβολων ἦρει πόλιν S.c.T. 1010. *he was taking*, h.e. was endeavouring to take. For this use of the imperfect see Matth. Gr.Gr. 497. c. Bernhardy, Synt. Gr. c. x. 3. ἤρηκασι A. 258. εἶλε P. 848. ἔλη P.V. 166. ἔλειν A. 1308. ἔλων S.c.T. 460. ἔλόντες 858. A. 331. 563.—Pass. ἦδη τέχνασιον ἐνθεοῖς ἠρημένη A. 1188. *inspired with prophecy*.—*to kill or destroy*. ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλη E. 336. πατρός σκοπαὶ δέ μ' εἶλον S. 767.—Mid. v. αἰρεῖσθαι *to take to oneself, to obtain*. ἐκ χειρῶν εἰλεσθέ μου E. 749. 776. τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ 829. πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην A. 341. *the enjoyment which I have obtained is one of many blessings*. The aorist is here used with the force of the perfect, as in E. 749. 776. S. 767. Here Herm. whom Blomf. follows, reads τήνδ' unnecessarily. Herm. conceives that the particle ἂν is understood with εἰλόμην, which is rightly denied by Wunderlich, Obs. Critt. p. 173. who remarks, that in this case a protasis with εἰ must always be either expressed or implied. Cf. Hom. Od. E. 426. Soph. El. 903. with Hermann's note, 1021. Æsch. S.c.T. 990. Herm. also joins πολλῶν ἐσθλῶν with αἰρεῖσθαι, and not with ὄνησιν, in the sense, *I should prefer this enjoyment to many blessings*: it is, however, better to consider πολλῶν as an opposition to διχορόπως in the preceding verse, Clytemnestra's hope being not for partial, but many blessings.—*to take upon oneself*. δωμάτων γὰρ εἰλόμαν ἀνατροπᾶς E. 334. τὰς ἐβδόμας—Ἀπόλλων εἶλετο S.c.T. 783.—*to incur*. θάνατον εἶλετ' ἐν πόλει 1000. βλοσυρὸν αἰρούμενον ἄγος E. 161. but here Heath rightly corrects ἀράμενον for αἰρούμενον, which violates the metre. See αἶρεσθαι. πόλεμον αἶρησιν νέον. S. 928. In this passage, which is obviously corrupt, Porson, according to Blomf. in Edinb. Rev. xxx. p. 320. reads ἦ σται τὰδ', ἦ δέϊ πόλεμον αἶρεσθαι νέον. Elmsley also on Heracl.

505. prefers *αἰρεσθαι*, which is certainly the more usual form, see S. 337.434. but there does not appear sufficient reason for condemning the other. *ἀναυρεῖσθαι πόλεμον* occurs in Eur. Supp. 492. where see Markl. In P. 473. however, for *αἰροῦνται φυγήν* should probably be read *αἶρονται* with Elmsley on Heracl. 505. who compares Rhes. 54. 126. Soph. Aj. 243. — *to choose*. οὓς *ἔέρξης* — εἶλετο P. 7. μή μ' αἰροῦ κριτήν S. 392. ζύμμαχον ἐλόμενος Δίκαν 390. τερασκόπον δὲ τῶνδ' ὁ αἰροῦμαι περί C. 544. ἐλοῦ γὰρ P. V. 782. — *make your choice*. Pass. ἀνὴρ κατ' ἀνδρα ἡρέθη S. c. T. 487. φόνων δικαστῆς ὀρκίων αἰρουμένους E. 461. — *to take in preference, to accept*. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν S. c. T. 246. ὅμως δ' ἄμομφον ὄντα ὁ αἰροῦμαι πόλει E. 453. See *δυσπήματος*. τοῦθ' ὅμως αἰρούμεθα C. 921. Here Herm. Obs. Critt. p. 125. needlessly objects to the vulg. and reads ὁμῶς ἀρώμεθα translating it, *tot cædibus superatis, illud simul precamur, ut saluus sit ac superstes Orestes*, which Well. properly disapproves. ὅμως refers to *αἰμάτων* and the meaning is, 'Orestes has added another to a long series of murders, yet, murder though it be, we accept it as an alternative,' etc.

*Αἶρειν* *to raise*. ἄρ' ὀρθὸν αἶρεις φιλτατον τὸ σὸν κἄρα; C. 489. With acc. ἐπεὶ μιν μέγαν ἄρας C. 780. *having raised him to be great*. ἀπὸ μικροῦ δ' ἂν ἀρείας μέγαν C. 260. For this use of the acc. see Matth. Gr. Gr. 420.3. Bernhardy, Synt. Gr. c. iii. 26. ii. pass. *αἶρεσθαι κέαρ* A. 578. *to be elevated in spirit*. ἤρθην φόβῳ πρὸς μακάρων λιγᾶς S. c. T. 196. *I was excited by my alarm to pray to the gods*. — *to amass, as wealth*. ἔλβον δὲν Δαρείος ἦρεν P. 160. — *to raise, as a lament*. μόρον τῶν οἰχομένων αἶρω δοκίμως πολυπενθῆ P. 539. *I raise a strain for the death of the departed*. — *to move, as an expedition*. στόλον — τῆσδ' ἀπὸ χώρας ἦραν A. 47. ἀροῦμεν στόλον P. 781. where the α in the

antep. is long by contr. from *αἶρω*, whence *αἶρω ἄρῳ*. See *αἶρειν*. Pass. στόλον — ἀρθίντ' ἀπὸ προστομίῳν Νείλου S. 2. — *to remove*. ἀπὸ γὰρ μετρίαν δαμῖαν θεῶν δυσπάλαιοι παρ' οὐδὲν ἦραν δόλοι E. 808. *have removed me from my honours as a thing of nought*. — Mid. v. *αἶρεσθαι* *to take upon oneself*. πόλεμον αἶρεσθαι S. 337.434. *to engage in war*. So perhaps in S. 928. but see prec. *αἶρονται φυγήν* P. 473. *take flight*. where the vulg. is *αἰροῦνται*. See prec. βλοσυρὸν ἀράμενον ἄγος ἔχειν E. 161. *having incurred a curse*. See prec. — *to obtain for oneself*. ἀροισθεῖ κῦδος τοῖσδε πολίταις S. c. T. 298. *may ye obtain glory at the hands of these citizens*. Blomf. rightly observes that this is imitated from Hom. Il. Δ. 94. πᾶσι δέ κε Τρῶεσσι χάριν καὶ κῦδος ἄροιο. So Il. I. 303. ἧ γὰρ κέφι μάλα μέγα κῦδος ἄροιο. For similar uses of the dative, see Pors. on Hec. 533. Matth. Gr. Gr. 394. 3. Bernhardy, Synt. Gr. c. iii. 6.

*Αἶρεσις choice*, P. V. 781.  
"Αἶς i. q. "Ἄδης q. v. P. V. 431. S. c. T. 304.

*Αἶσα Fate*, personified, C. 637. *fate, destiny*. P. V. 104. S. 212. 658. ἐν αἶσα by fate, S. 540. δούλιος αἶσα the fate of slavery, C. 363. παρ' αἶσαν contrary to fate. θάνατηφόρον αἶσαν C. 363. death.

*Αἰσθάνεσθαι* *to perceive*. With part. P. V. 959.

*Αἰσιμία a blessing*, from *αἰσιμος*. χαίρει' ἐν αἰσιμίαις πλοῦτον E. 950. *rejoice in all those blessings which wealth bestows*.

*Αἶσιος well omened*, A. 104. See ὄδιος.

*Αἶσσειν* *to rush*, P. V. 679. P. 462. With acc. without prep. P. V. 839. τὴν παρακτίαν κέλευθον ἤξας you rushed along the way of the coast. Pierson on Mæris p. 301. observes that *αἶσσω* is generally a dissyllable in the Attic writers; thus always in Sophocles, with one exception in Æschylus (P. 462), and two in Eur. sc. Hec. 30. Iph. A. 12. in the first passage

he proposes for *ἤϊε*, *ἔπηξ* or *ἀπηξ*. In Hec. 30. *ἀνάσω*, in Iph. A. 12. *ἔκτισθ' ἄσσεις*. Porson, however, on the former passage of Euripides, observes "potius quam hæc omnia mutemus, licentia paulum poetis concedamus."

*Ἄιστοῦν* to destroy utterly, P. V. 151. 232.

*Ἄιστος* or *Ἄιστος* out of sight, forgotten, destroyed. ἐν *ἄιστοις* A. 454. among the dead. βωμοὶ *ἄιστοι* P. 797. A. 513. θρόνων *ἄιστον* ἐκβαλεῖ P. V. 912. It is a dissyllable in E. 535. ὄλετ' *ἄκλαυτος ἄιστος*. *ἄιστον ὕβριν* S. 858. such insolence as was never seen.

*Ἀίσχος* disgrace, S. 986. P. 324.

*Ἀισχρόμητις* counselling disgrace, A. 215.

*Ἀισχρός* disgraceful, A. 600. P. V. 1041. S. c. T. 393. *κακῶν δὲ καισchrῶν οὐτιν' εὐκλείαν ἐρεῖς* S. c. T. 667. nothing glorious can be said of what is at once bad and disgraceful. *ἄισχι-στον* P. V. 689.—*ἄισχιστα* adv. 961. *ἄισχρά* is the vulg. in S. c. T. 677. where *ἔχθρά* has been generally adopted from a number of MSS.

*Ἀισχρῶς* disgracefully, P. 436. C. 487. E. 98.

*Ἀισχύνειν* [v] to violate, pollute, A. 390. 1609.—*ἄισχύνεσθαι* to be ashamed. With inf. A. 830. C. 904. With part. S. c. T. 1020. and as a various reading in P. V. 645, where *ὀδύρομαι* is generally read.

*Ἀισχύνη* shame, personified, S. c. T. 391.—*disgrace*, P. 760. S. c. T. 665.

*Ἀισχυντήρ* a violator, C. 984. *ἔχει γὰρ, αἰσχυντήρος ὡς νόμον, δίκην*. The genitive *ἄισχυντήρος* in this passage arises, as Well. observes, from a confusion of two constructions, *ἔχει δίκην ὡς αἰσχυντήρ*, and *ἔχει δίκην αἰσχυντήρος*.

*Ἀιτεῖν* to intreat, S. 366. with double acc. A. 1. mid. v. *αιτεῖσθαι* id. P. V. 620. 824. P. 213. 216. 617. S. c. T. 242. C. 2. 473. Upon *αιτεῖ* *ξύμβολα κρᾶναι* A. 142. sc. *Δία*, see under *τερπνός*.

*Airia* a cause or reason, P. V. 226. *blame, ἐκτός αἰτίας. without blame*, P. V. 330. C. 1027. *αἰρίαν ἔχω τοῦ φό-νον* I am accused of the murder, E. 99. 549. in a good sense, S. c. T. 4. *εἰ εὖ πράξαιμεν, αἰρία θεῶν* sc. *ἂν εἴη* it would be ascribed to the gods. *αἰτίας τέλος* E. 812. *the decision of the cause*. In S. 226, *φύγη μάταιον αἰτίας* is said to be put by enallage for *αἰρίαν μά-ταιον* or *τοῦ μάταιος εἶναι the charge of rash daring*, but the reading is probably incorrect. See *μάταιος*.

*Airíaμα* an accusation, P. V. 194. 255.

*Ἄτιος* the cause or author of a thing, C. 824. fem. P. V. 47. P. 865. absolutely, *τὸν αἴτιον* C. 67. *τοῖς αἰ-τίοις* 115. *the guilty parties. τοῦ πατρὸς τοῦς αἰτίους the murderers of my father*, C. 271.

*Αἰρναῖος* of Ætna, P. V. 365.

*Αἰφνίδιος* sudden, P. V. 683. the *io* in *αἰφνίδιος* here coalesces into one syllable. See *Αιγυπτιωγενής*. Blomf. from Porson's conjecture, transposes *αἰφνίδιος αἰρόν*. Wunderlich Obs. Critt. p. 148. conj. *ἐξαιφνης* from the Scholiast.

*Αἰχμάζειν* to fight with the spear. *ἐνδον αἰχμάζειν* P. 742. *to fight at home*, an ironical expression for *to be a dastard*. Butler compares Pind. Ol. xii. 14. *ἐνδομάχας ἄτ' ἀλέκτωρ*. Cf. also Eum. 828. The word occurs first in Hom. Il. Δ. 324. also in Soph. Trach. 354. Aj. 97.

*Αἰχμάλωτος* taken in war, A. 325. E. 378. A. 1415. *ἐννὰν αἰχμάλωτον* S. c. T. 346. *the couch of a captive*.

*Αἰχμή* a spear or dart, P. V. 422. S. 511. S. c. T. 658. *σὺν αἰχμῇ* P. 741. *αἰχμᾶς ἀκόρεστον* 960. *an arrow. το-ξουλικὸς αἰχμή* P. 235. *a sceptre*, P. V. 927. 404. *authority* (of which the sceptre is the badge) *γυναικὸς αἰχμᾶ* A. 470. *γυναικείαν αἰχμᾶν* C. 621. In E. 770. *βρωτήρας αἰχμᾶς σπερμάτων*. Scaliger conj. *αἰχμους* unnecessarily; *αἰχμᾶς* being metaphorically used in apposition to *σταλάγματα*, to express the evil influences emitted by the

Furies. The metaphor appears to be taken from the *sting* of a poisonous animal.

Αἰχμηεὶς *armed with a spear*, P. 134.

Αἰψα *forthwith*, S. 476.

Αἰών *time. μόρσιμος αἰών* S. 46. *the time appointed by fate. σύμφωνος αἰών* A. 107. *the time destined for the omen to fulfil itself. See κειθῶ.—life. δι' αἰῶνος through life*, C. 26. P. 969. E. 533. *δι' αἰῶνος μακροῦ* S. 577. *τὸν δι' αἰῶνος χρόνον* A. 540. *αἰῶνος ἀπάνστον* S. 569. *αἰῶνα διοιχνεῖ* E. 305. S. c. T. 201. 756. A. 221. 238. 606. 1119. P. V. 864. P. 256. C. 345. 436. E. 305. —*a generation. αἰῶνα ἐς τρίτον μένει* S. c. T. 729.

Ἄκαιρος *unseasonable, idle*, P. V. 1038.

Ἄκαιρως *unfitly, unseasonably*, A. 782. C. 615. See *τλειν*.

Ἄκακης *harmless*, P. 841.

Ἄκακος *id.* P. 653. 658.

Ἄκάματος *unworn*, P. 869.

Ἄκαμπτος *unflinching*, C. 448.

Ἄκαρπία *sterility*, E. 768.

Ἄκαρπος *producing sterility*, E. 902.

Ἄκάρπωτος *fruitless*, E. 684.

Ἄκασκαῖος *soft, delicate*, A. 721. Hesych. ἄκασκα, ἡσύχως, μαλακῶς, βραδέως.

Ἄκατη *a boat*, A. 958. The word ἄκατη is without authority, ἄκατος being the form in use. Blomf. and Bothe therefore read ἄκατους. See *παρηβᾶν*.

Ἄκέλευστος *uncommanded*, A. 713. 952.

Ἄκεσμα *a remedy*, P. V. 480.

Ἀκηδεῖν *to be careless of*, P. V. 506.

Ἀκήρατος *pure, unadulterated*, P. 606.—*uninjured*, A. 647. The word is derived, according to Blomf., from *κῆρ harm* (whence *κηραίνω*) and not from *κεράω*. Passow, however, derives it from *κεράω*. See Timæus, Lex. s. v. ἀκήρατοι with Ruhnken's note.

Ἀκίθαρις *without the harp*, S. 665.

Ἀκίκος *imbecile*, P. V. 547.

Ἀκίχητος *inaccessible, inexorable*, P. V. 184.

Ἄκλαυστος *unmourned*, E. 536. *actively, not weeping*, S. c. T. 678. See *ναρθηκοπλήρωτος*.

Ἄκληρος *without a portion, destitute*. With gen. E. 383.

Ἄκλητος *uncalled, uninvited*, P. V. 1026. C. 825.

Ἀκμάζειν *to be at the height, or point*. impers. ἀκμάζει βρετῶν ἔχεσθαι S. c. T. 94. *it is just the time to clasp the images. ἀκμάζει κειθῶ* C. 715. *it is just the time for persuasion.*

Ἀκμαῖος *mature, ripe*, P. 433. E. 383.

Ἀκμή *a point of time*, P. 399. μέλλειν ἀκμή *time for delay. τὸ μὴ μέλλειν ἀκμή* A. 1326. *a time for no delay*. In circumlocutions, ποδὸς ἀκμάν E. 348. *the extremity of the foot. ἀκμῆ χερῶν* P. 1017. *the points of the fingers*.

Ἀκμων *an anvil*, P. 51. λόγχις ἀκμονες h. e. bearing the thrusts of the spear like an anvil does the blows of the hammer. Scholefield compares Shaks. Cor. iv. 5. *the anvil of my sword*.

Ἀκοή *hearing*, Dor. ἀκοά P. V. 692.

Ἀκοιμητος *sleepless*, P. V. 139.

Ἀκοιτις *a wife*, P. V. 670.

Ἀκόμπαστος *without boasting*, S. c. T. 920.

Ἀκομπος *id.* S. c. T. 536.

Ἀκοντιστής *a javelin-man*, P. 52.

Ἀκόρεστος *insatiable*. With gen. P. 960. abs. *incessant, never ending*. A. 734. 975. 1304. 1463. P. 537.

Ἀκόρετος *id.* With gen. A. 1114. abs. 1088.

Ἄκος *a remedy*, A. 377. 1142. E. 482. With gen. *κακῶν ἄκος* P. 623. *a remedy for ills. πημονῆς ἄκη* S. 446. *πολλῶν τόδ' ἐν βροτοῖς ἄκος* E. 942. *ἔστι τοῦδ' ἄκος* 615. *ὑπνον ἄκος* A. 17. *a remedy against sleep. οἴγοντι οὔτι νυμφικῶν ἰδωλῶν ἄκος* C. 70. *there is no means of repairing the violation of a virgin's chamber. ἄκος τομαῖον πημάτων* C. 532. *a medicinal remedy*. See *τομαῖος* and *ἐντέμνειν. ἄκη τομαῖα* S. 265. *ἄκος οὐδὲν τόνδε θρηνεῖσθαι* P. V. 43. *it is of no use to mourn for*

him. In S. 263. τὰ δὴ—χρανθεῖσ' ἀνῆκε γαῖα, μηνεῖται δ' ἄκη, the words μηνεῖται δ' ἄκη are evidently corrupt. Among several unsatisfactory emendations, Porson's appears the most probable, μηνιτὴ δάκη, μηνιτὴ referring to γαῖα, and δάκη to κνωδάλων in v. 261. The word μηνιτὸς does not occur, but may be defended by the analogy of ὄξυμήνιτος and ἀμήνιτος. Heath proposes γηγενῆ δάκη. Butler μηνιθμῶν δάκη. Dind. from Med. which omits δ', μηνιαῖ' ἄκη, which he compares with ἔμμηνη' ἱερὰ in Soph. El. 281.

"Ακοςμος disorderly, P. 462.

'Ακόσμως in a disorderly manner, P. 366. 414.

'Ακούειν to hear. ἀκούω C. 646. ἄρ' ἀκούετε; E. 181. κλύοντες οὐκ ἤκουον P. V. 446. ἀκούσῃ fut. mid. E. 599. ἤκουσα S. 451. ἤκουσας S. c. T. 229. ἤκουσεν P. 355. ἤκούσαμεν C. 835. ἀκουε P. V. 633. S. c. T. 229. C. 501. ἀκουσον C. 452. S. c. T. 789. ἀκούσατε E. 114. ἀκούειν P. 207. ἔργον καλὸν ἀκούσαι S. c. T. 563. μένω ἀκούσαι E. 647. ἀκούουσα S. c. T. 229.—With a genitive of the person. καὶ τῶνδ' ἀκούσας οὐτι μὴ ληφθῶ δόλφ S. c. T. 38. with ἐκ. σαφῆ ἀκούεις ἐξ ἐλευθεροστόμου γλώσσης.—With a gen. of the thing. καὶ τῆσδ' ἄκουσον λοιστοῦ βοῆς C. 493. S. c. T. 227. 249. A. 385. C. 493. ἤκούσαθ' ὧν ἤκούσατε E. 649.—With accusative of the thing. τὰς προσερπούσας τύχας ἀκούσατε P. V. 273. 283. 441. 705. ἀκήκοας 742. 804. 825. S. c. T. 96. 185. P. 699. 830. A. 390. 446. 666. 1218. 1277. 1315. 1406. C. 5. 443. 642. 677. E. 296. 528. 613. 909. S. 58. 450. 461. 616. 618. 904. ἀκούειν τόδε πῆμ' ἄελπτον P. 257. where the inf. is equivalent to ὅστε ἀκούειν, not to διὰ τὸ ἢ πρὸς τὸ ἀκούειν, as Schütz and the Schol. assert. See Wunderl. Obs. Critt. p. 194.—With gen. of the person and acc. of the thing. ἀκούσασαι πατρὸς—λόγους S. 692. 962. P. V. 1056. A. 316.—It has sometimes the sense of to obey. κεί μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται S. c. T. 178. ἐπεὶ οὐκ ἀκούεις

ὄξυ τῶν ἐμῶν λόγων S. 884. ἐπεὶ ἀκούειν σοῦ κατέστραμμαι τάδε A. 936. since I am constrained to obey you in these things.—With acc. and inf. Ἰνδοὺς ἀκούω νομάδας ἰπποβάμοσιν εἶναι καμήλοισι S. 281. τυτθὰ ἐκφυγεῖν ἀνακτ' αὐτὸν ὧς ἀκούομεν P. 557. where see ὧς.

'Ακούσιος involuntary, A. 778.

"Ακρα a top, a summit. οὐδ' ὑπερθεόντ' ἄκραν E. 532. Λέρνης ἄκρανη τε P. V. 680. Ionice for ἄκραν. Here Canter, because Lerna was a valley, and not a hill, proposes Λέρνης τε κρήνην, which Blomf. adopts. Butler, however, properly observes that the very idea of a valley implies surrounding hills, and quotes Paus. ii. 36. κατιόντων δὲ ἐς Λέρναν. κατ' ἄκρας—πορθοῦμεθα C. 680. from top to bottom, h. e. utterly. This phrase occurs first in Hom. Il. O. 557. κατ' ἄκρας "Ἴλιον αἰπεινὴν ἐλέειν. Cf. Thucyd. iv. 112. κατ' ἄκρας καὶ βεβαίως ἐλεῖν τὴν πόλιν. Virg. Æn. ii. 290. ruit alto a culmine Troja.

'Ακραγῆς not barking, dumb, P. V. 805.

"Ακραντος ineffectual, without issue. ἄκραντα βάζω C. 869. τέχναϊ Κάλχαντος οὐκ ἄκραντοι A. 240.—ἄκραντος νύξ the dead of night, h. e. when nothing can be done. Cf. Lat. nox intempesta. τοὺς δ' ἄκραντος ἔχει νύξ C. 63. some are surprised in the dead of night. The Schol. and Stanl. less correctly explain ἄκραντος νύξ as eternal night, h. e. death. The passage does not appear to indicate duration, but different points of time, at which vengeance may overtake the guilty; some, namely, it visits ἐν φάει, in the prime of life, others ἐν μεταίχμῳ σκότου, in their declining years, and with others again it is deferred till ἄκραντος νύξ h. e. the very time of death.

'Ακρατῆς unable to control, γλώσσης ἀκρατῆς P. V. 886.

"Ακράτος unmixed, pure. ἄκρατος αἷμα C. 571.—intemperate. ἄκρατος ὄργην "Αργος P. V. 681.

<sup>1</sup>Ακρίβως *accurately*, P. V. 328.

<sup>2</sup>Ακριτος *not subject to trial, irresponsible*, S. 366.

<sup>3</sup>Ακριτόφυρος *indiscriminately mingled*, S. c. T. 342.

<sup>4</sup>Ακρόβολος *struck upon the summit. ακροβόλων ἐπαλλέων λιθὰς ἔρχεται* S. c. T. 143. *a shower of stones comes (i. e. is aimed) against the battlements, struck upon their summits.* Blomf. denies that this can be the meaning of ἀκρόβολος, and joins ἀκροβόλων λιθὰς i. e. *lapidum imber a velutibus jactus*, which is certainly extremely harsh. Wellauer takes ἀκροβόλος actively, *desuper tela jacens*, and translates, *a propugnaculis desuper jacentibus lapidum imber descendit*, but the words more naturally refer to an attack made upon the city from without, than to one upon the enemy from within. Schütz's interpretation, given above, appears upon the whole the best. For the passive sense of ἀκρόβολος cf. ἀμφιβόλοισι πολίταις in v. 280. and for the use of the genitive ἐπαλλέων after ἔρχεται see Matth. Gr. Gr. 350. For the accent of the word ἀκρόβολος or ἀκροβόλος see Lobeck on Soph. Aj. v. 324.

<sup>5</sup>Ακροθίνια *first fruits*, E. 798.

<sup>6</sup>Ακροπενθής *mourning exceedingly*, P. 132.

<sup>7</sup>Ακρόπολις *a citadel*, S. c. T. 222.

<sup>8</sup>Ἄκρος *at the top. σκοπέλοις ἐν ἄκροις* P. V. 142. *on the summits of the rocks. κορυφαῖς ἐν ἄκραις* 366. ἄκρον κόρυμβον ὄχθου P. 650. χερῶν ἄκρους κτένας A. 1576. *the extreme points of the fingers. οὐκ ἂπ' ἄκρας φρενός* 779. *not from the surface of the mind.* h. e. deeply. Cf. Eur. Hec. 246. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου.—*clever, dexterous. τοξότης ἄκρος* 614. *θεσφάτων γνώμων ἄκρος* A. 1101.

<sup>9</sup>Ἄκρωνία *the mutilation of the extremities*, E. 179.

<sup>10</sup>Ἀκταίνειν *to lift up. ακταίνειν στάσιν* E. 36. *to lift up the foot, to spring.* This passage is referred to by Phrynichus and the Etym. M. under ἀκ-

ταίνωσαι and ἀκταίνω. See Ruhnken's note upon Timæus, s. ἀκταίνειν' γαυριᾶν καὶ ἀτάκτως πηδᾶν.

<sup>11</sup>Ἀκτὴ *a shore*, P. 265. 295. A. 413. 562. 915. (see νύχιος) 925. A. 680. E. 10. ἦν ὁ φιλόχορος Πᾶν ἐμβατεύει πορτίας ἀκτῆς ἔπι P. 441. There should be no comma here after ἐμβατεύει, the succeeding words referring not to the situation of the island, but to Pan. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω A. 479. *I see a herald come hither from the sea coast. — any raised or projecting spot. ἀκτὴ χώματος* C. 711.

<sup>12</sup>Ἀκτίς *a ray of the sun*, A. 662. P. 356. 495. P. V. 799.

<sup>13</sup>Ἀκτωρ *a leader*, P. 549. E. 377.

<sup>14</sup>Ἀκτωρ *prop. name of a man.* S. c. T. 537.

<sup>15</sup>Ἀκύμων [ῦ] *without waves*, A. 552.

<sup>16</sup>Ἄκων (contr. for ἀέκων) *unwilling. παρ' ἄκοντας ἦλθε σωφρονεῖν* A. 174. οὐκ ἀκούσας P. V. 277. θέλουσ' ἄκοντι κοινώνει κακῶν (κακῶν for κακῶ) has been rightly adopted from MSS. and Edd. by Brunck, Schütz, Blomf. for the vulg. κακῶ) ψυχῆ S. c. T. 1025. ἄκοντος Διός P. V. 773. repeated, ἄκοντά σ' ἄκων—προσπασσαλεύσω P. V. 19. γαμῶν ἄκουσαν ἄκοντος πάρα S. 224. ἀπέκλεισε δωμαίων ἄκουσαν ἄκων P. V. 674.

<sup>17</sup>Ἀλαίνειν *to wander in mind, to dote*, A. 82.

<sup>18</sup>Ἀλαός *blind*, P. V. 549. *Metaph. dead. ἀλαοῖσι καὶ δεδορκόσι* E. 312.

<sup>19</sup>Ἀλαπάζειν *to lay waste. fut. ἀλαπάξει* A. 129.

<sup>20</sup>Ἀλαῶσθαι *to wander*, P. V. 669. C. 130. E. 98. ἀλαθεῖς Dor. S. 849.

<sup>21</sup>Ἀλαστος *not to be forgotten*, an epithet applied to any severe calamity or crime. ἄλαστα στυγνὰ πρόκακα P. 950. See seq.

<sup>22</sup>Ἀλάστωρ *a committer of heinous crimes*, E. 227.—*one who forgets not to punish crime, an avenger*, P. 346. A. 1482. 1489. S. 410.—*an evil genius, an author of ill*, P. 346. This and the preceding word appear to be derived from the Homeric form λέλασμαι, from λαθάνω. So Passow. Blomf.

in his Glossary derives it from "ἄλη mentis error, delirium, whence ἀλάζω decipio, and from this ἀλαζών ὁ ἀπατεῶν καὶ κομπαστής. Etym. M. ἀλάστωρ qui in errorem perniciosum trahit, ἄλαστος, qui in errorem perniciosum inducitur, whence, according to him, error ipse, et deinceps omnis calamitas, ἄλαστος dicebatur."

'Αλατεία wandering. "Ἦρας ἀλατείας πόνων P.V.902. painful wanderings inflicted by Juno.

'Αλγεῖν to feel pain. ἤλγησ' ἀκούσας P.830. With gen. τὸν ζῶντα ἀλγεῖν χρῆ τύχης παλιγκότου A. 557. to grieve for reverse of fortune. With dat. ἤλγησον ἥπαρ ἐνδίκους ὀνειδέσει E.130. With acc. ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν C.1011. οἷ μάλα καὶ τόδ' ἀλγῶ P.1002. thus again I express my sorrow.

'Αλγεινός painful, S.443. With inf. πάσχειν ἀλγειναῖσι P.V.238. ἀλγεινὰ λέγειν 197.

'Αλγίων more painful, comp. of ἄλγος, P.V.936.

"Αλγος name of a river, S.251.

"Αλγος pain, grief, P.V.433.701. S.c.T.762. P.533.575.821. A.1446. C.463. E.174. plur. S.c.T.350. P.832. A.50. (see ἐκπάσιος) C.28.734. E.444. S.1028. φθονερὸν ἄλγος A.438. the pain of jealousy. ἄμαχον ἄλγος οἰκέταις A.715. where ἄλγος is the acc. in apposition to the preceding words. See ἀγαλμα. ἄλγος sc. ἐστὶ it is painful. ἄλγος δὲ σιγᾶν P.V.198. 261. C.907.—a lament, οἶμαί σφε — ἦσειν ἄλγος ἐπάξιον S.c.T.847.

'Αλγύνειν [ῆ] to give pain to, C.735. pass. ἤλγύνθη κέαρ was grieved in heart, P.V.245.

'Αλδαίνειν to cherish, S.c.T.12. P.V.537. to increase. ἀλδαίνειν κακά, S.c.T.539.

'Αλέγειν to care for or respect. βωμῶν ἀλέγοντες οὐδέν S.733.

'Αλειφαοῖι, A.313. The more usual form is ἀλειφαρ, which Pearson and Schütz have restored, but against the authority of MSS.

'Αλέκτωρ a cock, A.1656. E.833.

'Αλέξανδρος prop. name of Paris, A.61.354.

'Αλέχημα remedy, P.V.477.

'Αλεξητήριος averting. Ζεὺς ἀλεξητήριος Jupiter the averter of evil, S.c.T.8. Cf. Lat. averruncus. See ἐπώνυμος.

'Αλεύειν to avert. ἔλευσον S.523. S.c.T.87.128. ἔλευ' ὃ δᾶ P.V.577.

"Αλη wandering. πνοαὶ βροτῶν ἄλαι A.187. winds detaining the crews from their object.

'Αλήθεια truth. τῆς ἀληθείας γέμων A.599. ζῆν ἀληθείᾳ 1548. ἀληθείᾳ φρενῶν 1529. ἐπ' ἀληθείᾳ S.623. that they may come true.

'Αληθεύειν to speak truth, S.c.T.544.

'Αληθής true, S.c.T.421.692.868.927. A.477.666. S.273. P.505. C.831. πῶς δῆρ' ἂν εἰπὼν κεδνὰ τάληθῆ τύχους; A.608. might you possibly succeed in stating the truth favorably? h.e. in stating what is at once favorable and true.

'Αληθόμαντις a true prophetess, A.1214.

'Αληθῶς truly, correctly, S.310.580. A.1217. E.763.

'Αλήτης a wanderer, A.1255. C.1038.

'Αλίγκιος resembling, P.V.447.

'Αλίδονος tossed by the sea, P.267.

'Αλιμενος without a harbour, S.749.

"Αλιος belonging to the sea. ἄλιον κῦμα S.14. ἄλιον πρῶνα P.129.856. See πρῶν.

'Αλιρρόθος resounding with the sea, P.359.

'Αλιρρότος flowing with waves. ἀλιρρότον ἄλσος S.848. Metaph. the sea. See ἄλσος.

"Αλις enough. ἄλις ἦλθε (ῆ) ἀνάροσιος A.497. ὡς ἄλις λελεγμένων E.645. ἄνδρας Ἀργεῖοισι Καδμείους ἄλις (sc. ἐστὶ) ἐς χεῖρας ἔλθειν S.c.T.661.

πημονῆς ἄλις γ' ὑπάρχει A.1641. there is enough of woe already. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ' ἐχόμειθ' ἂν A.1644. This passage is very obscure. Perhaps upon the whole it may be best to place the comma after ἄλις γ', and translate, and if there



*should be indeed enough of these evils, we would grasp at it, stricken as we have been, etc.* The word ἄλις will then be used emphatically with reference to v. 1641. *if really enough*, h. e. so that there arise no more.

Ἄλισκειν *to take*. pass. 2 aor. subj. ἄνδρες ὦν ἀλῶ πόλιν S.c.T. 239. part. ἀλούς A. 460, ἀλούσα 792. S.c.T. 568. ἀλούσης A. 330. S.c.T. 199. ἀλότων A. 315. ἀλούσας E. 67. P.M. ἐάλωκε *is taken*, A. 30.

Ἄλιστονος *groaning with the waves*, P.V. 714.

Ἄλιταίνειν *to offend*, aor. 2. ἀλιτεῖν μηδ' ἀλιτοίμι λόγοις P.V. 551.—With acc. *to offend against*, ὄψει δὲ κεῖ τις ἄλλον ἤλιτεν βροτῶν E. 259. Here ἄλλος is read by some for ἄλλον, unnecessarily.

Ἄλιτραίνειν id. ὄστις δ' ἀλιτρῶν ὤσπερ ὄδ' ἀνήρ E. 306. Here Well. rightly corrects ἀλιτρῶν, being the 2. aor. as ἀλιτῶν from ἀλιταίνειν. ἀλιτῶν is unnecessarily conjectured by Stanley, whom Herm. and Schütz follow.

Ἄλιτρος *struck or beaten by the sea*. λαοπαθῆ ἀλίτυκα βάρη P. 907. *the sufferings incurred in the persons of those whose bodies were tossed upon the sea*. See v. 265. 560. etc. The epithet ἀλίτυκα, which properly refers to the persons themselves, is here improperly applied to their sufferings: for instances of this, see Lobeck on Soph. Aj. v. 7. Heath and Schütz incorrectly understand λαοπαθῆ and ἀλίτυκα to refer to *two sorts* of calamities, the one incurred by land, the other by sea: an error which may perhaps have arisen from the particles τε—τε, which have been rightly ejected by Pass. Lachm. and Well.

Ἄλκη *strength or power*. ἐν ἄττοις τελέθοντος οὔτις ἀλκᾶ A. 454. *there is no strength in one who is dead*. ζυγὸν ἀλκᾶς P. 586. *the yoke of authority*. αἱ αἱ κεδνᾶς ἀλκᾶς 892. *military force*. ἀλκῆ πεποιθῶς C. 235. καταπνέει ἀλκῆν σύμφυτος αἰῶν A. 107. See πειθῶ. βακχᾶ πρὸς ἀλκῆν S.c.T. 480. *rages*

*with all his might*. See πρὸς.—*support, assistance*, ἀλκὰ ἐκὰς ἀποσταρεῖ A. 1074. P.V. 545. S.c.T. 74. 197. 744. E. 248. S. 347. 712. 812.—*fight*, ἀλκῆν ἄριστον S.c.T. 551. *most excellent in fight*. σὺν ἀλκᾷ S.c.T. 859. *in fight*.

Ἄλκιφρων *magnanimous*, P. 92.

Ἄλκμήνη prop. name of a woman, A. 1010.

Ἄλλά *but*; used in various connexions. In changing the subject, e.g. P.V. 106. ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας οἶόν τέ μοι τάσδ' ἐστί. So in 187. 261. 358. 439. 674. 749. S.c.T. 638. 646. 843. 1052. P. 146. 222. 229. 242. 337. 518. 728. 767. 835. S. 321. 705. 908. 943. A. 473. 1286. 1320. 1506. 1633. C. 187. 199. 336. 533. 586. 699. 770. 1040. E. 582.—With a negative preceding, e.g. S. 601. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, ἀλλ' ὡς ἀν' ἡβήσαιμι. So in P.V. 232. 240. 444. 446. 478. 521. 532. 571. 613. 655. 714. 868. 952. 1033. 1035. S.c.T. 199. 219. 459. 574. 599. 661. 867. P. 350. 366. 386. 684. 702. 801. A. 1337. 1628. C. 195. 466. 760. 825. 979. E. 177. 437. 599. 636. 762.—With imperative, in exhortation or encouragement, e.g. S. 73. ἀλλὰ θεοὶ γενέται κλυεῖ' εἴ τὰ δίκαιον ἰδόντες 188. 216. 459. P.V. 71. 315. 344. 607. 1060. 1073. S.c.T. 30. 111. 836. P. 136. 611. 620. 632. 683. 689. 823. A. 510. 1275. C. 469. 864. 905. E. 411. With infinitive, used in the sense of the imperative, ἀλλ' ὃ μεγάλοι μοῖραι Διόθεν τῆδε τελευτᾶν C. 304. upon which see Matth. Gr. Gr. 546. Bernhardt, Synt. Gr. c. ix. 3.—In answers which imply an objection, e.g. P.V. 629. μήτοι με κρύψης τοῦθ' ἔπερ μέλλω παθεῖν, to which Prom. replies ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος. So in 936. 983. S.c.T. 193. 680. 700. 1037. 1041. 1044. P. 783. A. 1179. 1221. 1276. 1647. 1651. C. 220. 394. E. 199. 407. 567. 685. 691. S. 338. 506. 710. 741. 930.—In answers which imply an affirmation, e.g. A. 1020. πειθοί' ἂν, εἰ πειθοί' ἀπειθοῖς δ' ἴσως. to which Clyt. replies ἀλλ' εἴπερ ἐστί μὴ—κεκτημένη—πειθῶ νιν λόγῳ. So 1087. 1337. 1637.—To obviate an objection implied, P. 781.—

With the optative, expressing a wish, ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρούις S. 944. C. 1059. E. 287. A. 918. 1222. Cf. *at* in Latin. ἀλλ' οὖν, in transition, P. V. 1060. 1073. See οὖν. ἀλλ' ἦ, in interrogations, S. 891. C. 218. 763. 764. ἀλλὰ — γὰρ, in elliptical sentences, P. V. 943. C. 369. E. 764.

'Αλλαγὴ *change, alteration*, A. 469.

'Αλλάσσειν *to exchange*. With gen. P. V. 969.

"Ἀλλεσθαι *to leap*, 2 aor. μάλα γὰρ οὖν ἀλομένα E. 346. Herm. and Schütz by conj. for the vulg. ἀλλομένα, which violates the metre. See Erfurd on Soph. CEd. T. 1310.

"Ἄλλῃ (dat. of ἄλλος) *in a different manner*. ἀλλ' ἄλλῃ δ' ἐφορεύει E. 504. *some in one way and some in another*.

'Ἀλληλοφόνου *slaying each other*. ἕκ' ἀλληλοφόνου χερσὶ S. c. T. 914. ἀλληλοφόνους μανίας A. 1557.

'Ἀλλήλων *of each other*. ἕκ' ἀλλήλων φόνῳ S. c. T. 803. *murder by each other's hands*. ἀλλήλους P. 406. ἀλλήλοισι 498. P. V. 200. ἀλλήλησι P. 185. A. 640. ἀλλήλους P. V. 489. E. 210. 825. ἀλληλα P. V. 1089.

'Ἀλλοδαπός *foreign*, S. c. T. 1068. Buttin. Lexil. s. v. ἐχθοδοπήσαι, considers that this word is derived from the anastrophe ἄλλου ἄπο, others derive it from δάπεδον or ἔδαφος. Passow thinks it is merely a lengthened form of ἄλλος.

"Ἄλλοθεν *from another quarter*. ἄλλος ἄλλοθεν *one from one place and another from another*, A. 581. E. 479. ἀλλη ἄλλοθεν A. 92.

'Ἀλλόθροος *speaking a strange language, foreign*. ἀλλοθρόους S. 951. contr. ἀλλόθρονον A. 1173.

"Ἄλλος *another*, P. V. 233. 321. 520. 776. 804. S. c. T. 462. 741. P. 33. 258. 360. 812. 954. A. 290. 460. 598. 735. 832. 839. 850. 891. 1312. 1553. 1639. C. 102. 281. 395. 465. 698. 802 (this verse, however, is considered spurious by Herm. Schütz, and Seidler, and must be rejected, unless a verse in the strophe has been lost). 989. 1017. E. 230. 259 (here ἄλλος is read for ἄλλον by Heath. So

Schütz. Herm. Both. Glasg. 2. ἄλλον is, however, governed by ἤλιται q. v.). 404. 429. 819. 241. S. 440. 470 (βωμοῦς ἐπ' ἄλλους δαιμόνων. Here Reg. L. has ἄλλων, which would be the more usual construction, but see examples of this transposition of adjectives in Lobeck. Soph. Aj. v. 7). 659. 938. 970. οὐδὲν ποτ' ἄλλο C. 16. *it is nothing else.—the other, the rest*, in which sense ὁ ἄλλος is more usual. πού δὲ φίλων ἄλλος ὄχλος, P. 917. Γᾶ τε, καὶ ἄλλοι χθονίων ἀγεμόνες P. 632. 'Ἀρτεμίδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς S. c. T. 432. σὺν ἄλλοις 245. *with the rest*. πρὸς ἄλλων ναυτίλων A. 617. ἄλλοισιν ἐν νεκροῖσι E. 96. μετ' ἄλλῳ δορικμητι λαῶ C. 360. ἄλλος τις *some one else*, P. V. 48. 156. 1065. S. c. T. 1018. C. 186. 661. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλοντίζετε A. 1241. *where ἄλλην τιν', ἄλλην is probably correct*. See ἄτη. οὕτως ἄλλος P. V. 465. τίς ἄλλος; *who else?* S. c. T. 655. P. 233. C. 122. S. 302. 313. τίς ἄλλος ἢ γῶ; P. V. 438. τί δ' ἄλλο γ' ἢ πόνοι πόνων; S. c. T. 834.—In the sense of *besides*. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν φοινίαν Σκύλλαν C. 604. μόνον δὲ πρόσθεν ἄλλον—εἰσιδόμεν P. V. 423. 'Ερμῆς δδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις S. 217. pleonastically, ἤξει γὰρ ἡμῶν ἄλλος αὐτὴν τιμᾶρος A. 1253. πικροῦ χερίματος ἄλλο μῆγαρ βριθύτερον A. 192. *a remedy itself likewise more bitter even than the storm*. See Passow, Lex. in ἄλλος.—In enumerations, generally denoting *the second*. γίγας δδ' ἄλλος S. c. T. 406. κέρδει κέρδος ἄλλο τίκτεται 419. Τιτανὶς ἄλλη E. 6. ἄλλος ἐκείνου καίς P. 752. τέταρτος ἄλλος S. c. T. 468.—In comparisons, *other than*. With ἢ. τίς ἄλλος ἢ γῶ; P. V. 438. *what other than I?* τί δ' ἄλλο γ' ἢ πόνοι πόνων; S. c. T. 834.—ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε P. 205. *he did nothing else than*, etc. For this expression, see Matth. Gr. Gr. 488. 11. and compare the use of *nihil aliud quam* in Latin. See Zumpt. Lat. Gr. Sect. 83.—With πλὴν. οὐκ ἄλλο γ' οὐδὲν πλὴν ὅταν κείνῳ δοκῇ P. V. 258.

With *ἀντί*. οὐτίς ἄλλος ἀντ' ἐμοῦ P.V. 468. ἄλλην τιν' ἀντ' ἐμοῦ A.1241.—*ἄλλος* is sometimes used in the elliptical sense of *strange*, h. e. *other* (than usual). Ἄρη τὸν ἀρότοις θερίζοντα βροτοῦς ἐν ἄλλοις S.629. Ζεὺς ἄλλος ἐν καμοῦσιν 228. *another Jupiter*, h. e. Pluto. Hence it comes to signify *bad, untoward*. So Hesiod. Op. et D.344. εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο *some mishap*. Cf. use of, ἕτερος. See Passow, s. ἄλλος, who compares the Latin *alius* and *secus*.—Repeated, νέμει γέρα ἄλλοισιν ἄλλα P.V.230. *different rewards to different persons*. ἄλλος ἄλλον ἄγει S.c.T.322. ἐπ' ἄλλην ἄλλος ἴθουν δόρυ P.403. ἄλλος παρ' ἄλλον πληρούμενοι A.304. *taken up each by the other*. ἀλλ' ἄλλα δ' ἐφορεύει E.504. πρὸς ἄλλοτ' ἄλλον P.V.276. ἄλλος ἄλλοσε P.351. ἄλλος ἄλλοθεν A.92. 581. E.479. See ἄλλη, ἄλλοτε, ἄλλοσε, ἄλλοθεν.—With the strict sense of ἄλλος preserved in each case, λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S.c.T.433. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης πρὸς ἄλλαις θηγάναισι Μοῖρα A.1517.—οἱ ἄλλοι *the rest*. τοῖσιν ἄλλοις E.63. τὰ ἄλλα A.36. 818. 886. 1218. C.505.576.737. E.620. τᾶλλα C.545. S.702.—for κατὰ τὰ ἄλλα *in all other respects*, A.595.892. E.633. S.992. ἄλλη adv. sub. ἰδῶ E.504. οὐδ' ἐφέστιον ἄλλην τραπέσθαι Λοξίας ἐφέτο C.1035. where if the reading of Med. Guelph. Ald. Rob. be correct, ὁδὸν must be understood. ἐφ' ἐστιᾶν is, however, the vulg. reading. See ἐφέστιος.

Ἄλλοσε *in another direction*. ἄλλος ἄλλοσε—ἐκωσοῖατο P.351. *some in one direction and some in another*.

Ἄλλοτε *at another time*. πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει P.V.276. *sometimes near one and sometimes near another*. ἄλλως ἄλλοτε S.c.T.1062. *differently at different times*.

Ἄλλοτριος *belonging to another*. ἄλλοτρίαις διαί γυναικός A.435.

Ἄλλόφυλος *belonging to another race*. ἄλλόφυλον χθόνα E.813.

Ἄλλως *otherwise*. οὐκ ἄλλως ἐρῶ S.c.T.472.1062. A.487.—*on other accounts*. ἔπειπερ ἄλλως, ὧ ξέν', εἰς Ἄργος κίεις C.669. *since you are going on other business*. Hence the phrase ἄλλως τε καὶ *especially*, h. e. both for other causes, and also, etc. E.451. S.749. ἄλλως τε πάντως καὶ *both on all other accounts and*, etc. P.V.639. E.696. P.675. See Hermann on Viger, p.619.—*idly, to no purpose*. οὔτοι δυσοίζω θάμνον ὡς ὄνις φόβῳ ἄλλως A.1290. *I feel no idle alarm*. See Ruhnkens's note on Timæus, s. οὐκ ἄλλως προνοεῖ οὐ μάτην.

Ἄλμη *the brine of the sea*, P.389. Mœris remarks that ἄλμη in the Attic writers means *pickle of fish*, which in ordinary Greek was ζωμός. Sallier, however, quotes this passage and one from Theophrastus (lib. ii. de Caus. Plant. cap.9), to shew that the other signification is used also by Attic writers.

Ἄλμηεις *briny*, S.824.

Ἄλοῖδορος *not reproaching*, A.401. See under ἀφίεμαι.

Ἄλοξ *a furrow*, A.987. Metaph. ὄνυχος ἄλοκι C.25. *a furrow cut by the nail*. βαθεῖαν ἄλοκα διὰ φρονός καρπούμενος. S.c.T.575. *having a rich store of wisdom in his mind*. Alluding to this latter passage, Timæus observes, βαθεῖαν ἄλοκα. ὅπερ ἐστὶ σχιστῆς γῆς ὑπὸ ἀρότρου. μεταφορικῶς ἀπὸ τούτου βαθείας φρένας καὶ κεκρυσμένας σημαίνει. Stanley compares φρένα βαθεῖαν in Pind. Nem. iv.13. and βαθύφρονα in Nem. vii.1.

Ἄλουργίς *a purple carpet*. Etym. M. ἐκ τοῦ ἄλς ἄλός, καὶ τοῦ ἔργον. συν ταῖσδε μ' ἐμβαίνονθ' ἄλουργίσι A.920. where σὺν ταῖσδε (emend. by Heath for the vulg. σὺν τοῖς δέ) refers to ἀρβύλαις, understood from ἀρβύλας v.918.

Ἄλοχος *a wife*, S.59.298. A.1480. P.63.

Ἄλς *the sea*, A.1382. P.568. S.38. 128. πελαγίαν ἄλα *the open or high sea*, P.419.459. See πελάγιος.

Ἄλσος *a grove or mesad*, S.503.504.

553. *πόντιον ἄλσος* P.111. *Metaph. ἀλίρρυτον ἄλσος* S.848. *the sea*. Cf. Cic. in Arat. *Neptunia prata secantes*.

'*Ἀλύειν to rave*, S.c.T.373.

"*Ἀλυξίς escape*, A.1212. See *πλέων*.

"*Ἄλως name of a river*, P.848.

'*Ἀλύσκειν to escape*. *ἔπη πημονὰς ἀλύξω* P.V.589. P.94. A.1598. *τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν* P.101. *where τόθεν — ἀλύξαντα should be joined in construction*. Upon *ἀλύσκειν* with a gen. see *Musgrave* on *Soph.El.617*. ed. *Herm.*

"*Ἄλυτος indissoluble*, P.V.154.

'*Ἀλφειῖβοις generally fetching the price of oxen*, as in *Il.18.593*. but in *S.835*. *nourishing oxen*.

'*Ἀλφιστής inventive, finding gain*. A general epithet of men, in *Homer's Odyssey* and *Hesiod. ἀνδρῶν ἀλφιστῶν ἄλβος* S.c.T.752.

"*Ἄλως a circular area or disc*. S.c.T.471.

'*Ἀλώσιμος liable to capture*. *ἀλώσιμον καΐανα* S.c.T.617. *a ræan celebrating the capture of the city*. *ἀλώσιμον βάζιν* A.10. *a report of the capture of the city*.

"*Ἄλωσις capture*. *Ἰλίου ἄλωσιν* A.575. *δαΐων ἄλωσιν* S.c.T.112. *the taking of the city by the enemy*.

"*Ἄμα at the same time*. *ξενικὸν ἀστικὸν θ' ἄμα* S.613. *ἔρθιον ἄμα ἀντηλάλαξε—ἤχῳ* P.381. *ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄμα* S.c.T.794. *With part. κλύουσα πάταγον ἄμα—ικόμαν* S.c.T.221. *εὐνήν ἀνδρὸς αἰσχύνουσ' ἄμα—έβούλευσας* A.1609. *πολλὰ δὴ βρίζων ἄμα—έξήμελξας* C.884. *With dat. αλὼσῃ with, ἡμεῖς δ' ἄμα τῷδε sc. ἴμεν* S.c.T.1064.

'*Ἀμαζών an Amazon*, E.598.655. P.V.725. S.284.

'*Ἀμαθύνειν [v̄] to lay in the dust, to destroy*, E.897.

'*Ἀμαῖν to reap*. *οἱ οὐπὸρ' ἐλπισαντες ἤμψαν καλῶς* A.1014. *have reaped a fine harvest* h.e. *fortune*.

'*Ἀμαξήρης belonging to a carriage*. *ἀμαξήρης θρόνος* A.1024. *a carriage-seat*.

'*Ἀμαρτάνειν to miss a mark*. *ἤμαρτον, ἢ θηρῷ τι;* A.1167.—*to miss or fail in anything*. *σώφρονος γνώμης ἀμαρτεῖν* A.1649. *to fail in sound judgment*. *ξυμμαχίας ἀμαρτῶν* A.206. *having failed in my alliance* h.e. *having forfeited my character as an ally*. *τοῦ ῥυσίου ἤμαρτε* 1649. *he lost his pledge*. See *ῥύσιον*.—*to fail or err*. *έκῶν, έκῶν ἤμαρτον* P.V.260.266.580. *πόλλ' ἀμαρτῶν* S.893. *having erred in many things*.

'*Ἀμαρτία an error or crime*, P.V.9. A.1170.

'*Ἀμαρτίνοος having lost the senses*, S.537.

'*Ἀμάρτιον the wages of crime*, A.523. P.663. See *διάγειν*.

'*Ἀμαυρός obscure*. *έξ ἀμαυρᾶς κληδόνος* C.840. *from an obscure report*. *ἀμαυρᾶς έκ φρονός μ' ἀναστένειν* A.532. *from my secret soul*. Referring to the dead, *τιθεῖσ' ἀμαυρόν* A.453. *κλύε—έξ ἀμαυρᾶς φρονός* C.155.

'*Ἀμαυροῦν to obscure*. *τάμπαιιν δὲ τῶνδε γαίᾳ κάτοχ' ἀμαυροῦσθαι σκότῃ* P.219.

'*Ἀμάχερος invincible*, S.c.T.85.

"*Ἀμαχος id.* P.90.841. A.715. C.53.

'*Ἀμβλύνειν [v̄] to blunt, render of no effect*, S.c.T.826.

'*Ἀμβλὺς blunted, having lost the power to hurt*, E.229.

'*Ἀμβλωπός dimming the eyes*, E.915. Upon the various forms *οψ, ωψ, ωπης, ωπος*, and the accentuation of them, see *Lobeck* on *Soph. Aj. v.955*. *Pors.* on *Eur. Med.1363*.

'*Ἀμβρόαμα Dor. and contr. for ἀναβρόημα a loud cry*, C.34.

'*Ἀμβροῶν for ἀναβοῶν to shriek, to bewail loudly*, P.564. For similar instances of syncope in the tragedians, see *Blomf. note* on *S.c.T.740*. (ed. *Blomf.*)

"*Ἀμβροτος immortal*, E.249.

'*Ἀμέγαρος unenviable*, h.e. *mournful, unpleasant*, P.V.401. (see *κρατύνειν*) S.838. The word is derived from *μεγαίρω*, and means *that which no one envies or grudges another*. *Buttmann (Lexil. in voc.)* observes

that this word is applied only to *mournful* objects, and is not used in the meaning of *immense*, as is the case with ἀφθορος, from φθονέω.

Ἀμείβειν to *change*. χροιάς ἀμείψ-εις ἄνθος P.V. 23. With dat. ἀμείβων χρώτα πορφύρεα βαφή P. 309.—to *give in exchange*. χάριν τροφᾶς ἀμείβων A. 711. ἐπεὶ μιν μέγαν ἄρας, δίδνμα καὶ τριπλᾶ καλίμπουνα θέλων ἀμείψει C. 782. where ἀμείψει is the third person active referring to Orestes, not the second person middle, as Pauw and Abresch suppose. This is sufficiently proved by the participle θέλων: ἄρας will, therefore, be the nominative absolute for σοῦ μιν ἄρα-τος. For this use of the Nom. abs. see Matth. Gr. Gr. 562. 1. Bernhardy, Synt. Gr. c. xiv. 15. Valck. on Eur. Phœn. 292. See also under ἀποπ-ρύειν. From the sense of *exchanging*, is derived the meaning of *exchanging place*, h. e. *passing from one place to another*; either as referring to the place *from* which the exchange is made, in which sense the active is more common, or to that *to* which it is made, where the middle is generally used. πορθμὸν ἀμείψας Ἀθαμαν-τίδος Ἑλλης P. 69. *having passed the Hellespont*. εἰ δ' οὖν ἀμείψω βῆλὸν ἔρκειον πυλῶν C. 564. *if I pass the threshold*. Mid. v. ἀμείβεσθε τόνδε τὸν τόπον P. 229. *come and occupy this place*. ποῖον ἀμείψεσθε γαίας πέδον τᾶσδ' ἄρειον; S. c. T. 286. *what better land than this will ye occupy in exchange?* χρόνος ἀμείψεται πρόθυρα δωμαίων C. 1014. *time will enter the doors of the house*. Hence to *pass through*, generally, as implying the exchange of one point of locality for another. οὐτις ἀσινῆ βλοστον ἀμείψεται C. 1014. *no one will pass through life exempt from harm*. Wunderlich, Obs. Crit. P. 182. compares the use of *mutare* in Latin, as in Hor. Od. i. 17. 1. Il. 16. 18. Car. Sec. 39. The passage in S. c. T. 838. πτύλον δς αἰέν δι' Ἀχέροντ' ἀμείβεται τὰν—θεωρίδα—εἰς ἀφανῆ χέρσον, is somewhat ob-

scure. Schütz translates ἀμείβεται by *sequitur*, which Wunderlich justly disapproving conjectures *πέμπεται*. Blomfield translates it *deduco*, which is probably correct, though ἀμείβειν does not occur elsewhere in the sense of *causing to pass over*. For the somewhat unusual usage of the middle for the active see Matth. Gr. Gr. 496. 7. This is clearly the idea intended by the word: Wellauer's explication, *intrat cymbam (πτύλος?) et cum ea per Acherontem in locum inferorum se confert*, is absurd. It is also used in the middle in the sense of *exchanging words*, or *answering*. ἔπος ἀμείβου πρὸς ἔπος E. 556. πρὸς ταῦτ' ἀμείβου S. 246. Τούτοις ἀμείβου πᾶσιν εὐμαθὲς τί μοι E. 420. ξένους ἀμείβεσθ' ὡς ἐπηλύδας πρέπει S. 192. On the corrupt passage ἀγαθὸ δ' ἀμείψομαι A. 1240. see under ἀγαθός.

Ἀμείλιχος *severe, cruel*, C. 614.

Ἀμείνων *better*, P. V. 1037. ἀμείνόν ἐστι *it is better*, S. 185. With ἐστίν omitted, S. 711. With infin. πολλῶ γ' ἀμείνων τοὺς πέλας φρεοῦν ἔφης ἢ σαυτόν P. V. 335. P. 676. ἀπὸ στρα-τείας γάρ μιν ἠμποληκότα τὰ κλείστ' ἀμείνον' εὐφροσιν δεδεγμένη Δροίτη, περῶντι λουτρά κάπλ τέρματι Φᾶρος παρεσκήνωσε E. 602. This passage is very obscure, and undoubtedly corrupt. Bothe's conjecture ἢ φρά-σαι for εὐφροσιν, which Butler approves, appears upon the whole the best. Butl. however, translates *ab expeditione igitur bellica cum rede-untem, ubi plurima melius quam dici potest, administrasset, balneis excipiens*. It may perhaps be better to place the comma after κλείστα, and join ἀμείνον (ἀμείνον, not ἀμείνον'. So Herm.) ἢ φράσαι δεδεγμένη as referring to Clytemnestra. The whole passage may be translated, *receiving him with a bath more courteously than can be expressed, upon his return from the expedition, where he had gained the utmost honours—as he was passing through the water and had reached the end (of the*

vessel), she threw over him a cloak, etc.

'Αμελεῖν to neglect. τὸ μὴ 'μελεῖν μάθε E. 86. With gen. S. 706. 754. 1016.

"Αμεμπτος blameless. ἄμεμπτος χρόνον P. 678. blameless as regards the time of my stay. Mœris asserts, that in the Attic writers this word has only an active signification. So Thom. Mag. and Phavor. Sallier, however, quotes against Mœris the present passage, and Eur. Iph. A. 1158. to which Pierson adds ἄμεμπτος φίλος from Xen. Cyr. v. 10.

'Αμέμπτως blamelessly, unerringly, S. 624.

'Αμεμφής blameless, S. 576. not to be complained of, h.e. abundant. πλοῦτος ἀμεμφής P. 164.

'Αμεμφία absence of blame. διαλλακῆρι οὐκ ἀμεμφία φίλοις S.c.T. 892. the friends do not fail to cast blame upon the reconciler. For this use of the dat. see Bernhardt, Synt. Gr. p. 92. who compares the usage in P.V. 499. 616. C. 233. Compare also P.V. 251. 615. and see Herm. on Viger. App. vi. p. 716.

'Αμηνίτος (μηνίς) without anger. ξὺν ἀμηνίτῳ βάζει λαῶν S. 953. with a kind expression on the part of the people. χειμῶνα οὐκ ἀμηνίτον θεοῖς A. 635. a storm caused in anger by the gods.

'Αμηνίτως without anger, graciously. ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις κοινῶν εἶναι χερνίβων A. 1006. Since Jupiter has graciously caused you to share with our house in the lustral waters. The epithet may either refer to Cassandra, whom Jupiter had so far favoured as to make her the slave ἀρχαιοπλούτων δεσποτῶν, or to Clytæmnestra, as expressing her sense of the favour of Jupiter to herself in granting the capture of Troy. So Wunderl. Obs. Critt. p. 151. The former sense, however, appears the best suited to the general meaning of the passage, nor is it necessary with Schütz to adopt the conj. of Auratus, ἀμηνίτοις.

'Αμηχανεῖν to hesitate, to be perplexed, S. 974. ὧσ' ἀμηχανεῖν ἔποι τράποιντο P. 450. ἐξ αἰνιγμάτων ἐπαργέμοισι θεσφότοις ἀμηχανῶ A. 1084. With acc. τέρμα ἀμηχανῶ 1150. I am in doubt as to the end. ἀμηχανῶ εὐπάλαμον μέριμναν ἔπα τράπωμαι, 1512. I am perplexed in thought, as to whither I must turn.

'Αμηχανος helpless, S.c.T. 615. irremediable E. 531. 799. P.V. 59. S. 615.

'Αμηχάνως helplessly. ἀμηχάνως ἔχοντα C. 401. without possibility. μένειν πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί E. 459. See δυσπήματος.

'Αμιαντος (μιαίνειν) unpolluted. ἡ ἀμιαντος. sc. θάλασσα P. 570. the sea. Schol. δηλαδὴ θαλάσσης, οὐ γὰρ μιαίνεται πώποτε, καὶ πολλῶν μολυσμάτων ἐπιχυθέντων αὐτῇ. This usage of descriptive epithets instead of the names of persons or things is illustrated by Götting, Pref. to Hesiod p. xv. He refers it to the didactic school of poetry cultivated by Hesiod and his followers, and adopted in the oracular style at Delphi. As examples of this, he quotes from Plutarch de Pyth. Orac. 24. πυρκαῖοι denoting the Delphians, ὀφιβόροι the Spartans, ὀρεῖνες men, ὀρεμπόται rivers. In Hesiod are found φερέοικος a tortoise, ἀνόστειος the polygus, πέντοζος the hand, χλωρὸν and ἀον the nail and its paring, ἴδρις an ant, ἡμερόκοιτος δνῆρ a thief. In epic poetry this usage is scarcely found. Homer once only calls ships ἀλὸς ἵπποι. Æschylus has some few instances of it, thus ἀνθεμουργός P. 604. a bee, and in this passage ἡ ἀμιαντος the sea. Götting wrongly, however, refers χαλκοῦ βαφαί A. 598. to this head.

"Αμικτος not mingled, distinct, A. 312.

"Αμιλλα rivalry, emulous exertion. πτερύγων θαῖς ἀμιλλαις P.V. 129.

'Αμῖς a ship, S. 822. 827. For the signification of this word see Butl. Not. Philolog. in loc.

"Αμισθος not hired, A. 952. C. 722.

'Αμιστρης prop. name of a man, P. 21.

'Αμίστρις id. P. 312. Probably the same as the preceding, altered for the sake of the metre.

'Αμνημονεῖν to forget, E. 24.

'Αμνήμων forgetful. With gen. S.c.T. 588.

'Αμοιρος having no part in, destitute. With gen. S.c.T. 715. E. 333.

'Αμόμφητος blameless. καὶ μὴν (ἀμόμφητον δ' ἔπεινα τὸν λόγον) τίμημα τύμβου τῆς ἀνομιώκτου τύχης C. 509. This is Wellauer's reading of the passage, the meaning of which accordingly will be—and surely (nor can any object to the assertion) they only can pay honour to a tomb who are not in unhappy circumstances. This emendation comes so near to the vulg. ἀμόμφητον δέ τινα τὸν λόγον, that it is undoubtedly to be preferred. Hermann, Obs. Critt. p. 97, considers this verse to be spurious. So Porson (Præf. ad Hec. p. xl), Butler and Well. It is omitted by Ald. and Turn. In Rob. it is placed after v. 504. Canter assigns it to the Chorus, and corrects ἀμεμφῆ τόνδε τιμᾶ τὸν λόγον. Stanl. ἀμομφῆ τήνδε τιμα. Erfurd also assigns it to the Chorus, and reads ἀμεμφῆ τόνδε τιμήσει λόγον. Tyrwhitt ἀμόμφητόν γετεῖναι, whence Wellauer δ' ἔπεινα. For the phrase τεῖνειν λόγον, ῥῆσιν κ.τ.λ. see τεῖνειν. Seidler conj. καὶ μὴ ἀμεμφῆ τόνδ' ἔπεινα τὸν λόγον. Herm. de Vers. Spur. ap. Æsch. p. v. assigns it to the Chorus with the following verses, and reads καὶ μὴ ἀμεμφῆ τόνδ' ἐτεῖνατον λόγον. So Blomf. substituting only ἐτεινάτην for ἐτεῖνατον.

'Αμορφος blameless. πρὸς ὑμῶν ἀμορφος E. 648. blameless in your sight. ἀμορφον πόλει 453. one against whom the city has no complaint.—having nought to complain of E. 391. Here ἀμορφον is the vulg. for which Rob. rightly has ἀμορφον. These words are confused again in v. 648. where Ald. has ἀμορφος.

'Αμός a Doric form of ἡμέτερος, our, S. 99. 318. S.c.T. 399. 636. mine, as ἡμεῖς is sometimes put for ἐγώ,

E. 418. C. 422. 431. Brunck on Andr. 1175. says "ἀμός Doricum est pro ἡμετέρος, ἀμός Atticum pro ἐμός," but this distinction is probably incorrect. See Matth. Gr. Gr. 149. Blomf. Gloss. S.c.T. 413. The aspirated form is used by the Dorians, and the soft by the Æolic, epic, and tragic writers.

'Αμοχθεῖ or ἀμοχθί without labour, P. V. 208. Upon the probable formation of adverbs in εἰ and ι, see Blomf. Gloss. in loc. who decides that when derived from the dative of nouns in α or η, gen. ης, they ought to be written with εἰ, this being the antient form of the dative; but that when derived from nouns in ος, they should be written with ι, the ο being omitted to distinguish them from the nom. plur. It is, however, a question of great uncertainty, owing to the continual variation of the MSS. See Matth. Gr. Gr. 257. Herm. and Lobeck on Soph. Aj. 1206 (ed. Herm.). The quantity of ι in the last syllable, as Blomf. shews in opposition to Apoll. de Adv. p. 571. is common, except in the case of gentile adverbs in τι, which have the ι short.

'Αμπελος the vine, P. 607.

'Αμπέμπειν to send up, C. 376. for ἀναπέμπειν. See ἀμβοᾶν.

'Αμπέχειν to clothe, P. 834.

'Αμπίπτειν to fall back, A. 1581. for ἀναπίπτειν.

'Αμπλακεῖν to err, 2 aor. ὡς τὰδ ἤμπλακον A. 1185. when I had thus offended. pass. τί δ' ἤμπλάκηται S. 894. what offence has been committed? Monk on Hipp. 145. is of opinion that ἀπλακεῖν, ἀπλακία, ἀπλάκημα, without μ, is the proper orthography in the tragic writers, there being many passages which require this. This is undoubtedly true so far, but neither does there appear sufficient reason for rejecting the other form ἀμπλακεῖν, κ.τ.λ. which (except in S. 227) is the form constantly preserved in the MSS. and Edd. throughout Æschylus. Both forms probably were in use by the tragic writers, μ being

inserted for the sake of euphony, as in ἀμφασία, ἀμβροτος, κ.τ.λ. See Herm. on Soph. CEd. T. 472. Trach. 120. and de Em. Rat. Gr. Gr. p. 19. The derivation of the word appears correctly given by Blomf. Gloss. P. V. 122 (ed. Bl.) "videtur formatum esse a πλάζω *errare facio*, a præfixo πλεοναστικῶς vel κατ' ἐπίτασιν, ut στάχυς ἄσταχυς; βληχρός ἄβληχρός; μέλγω ἀμέλγω; et similia."

Ἀμπλάκημα *an offence*, P. V. 112. 386. 623. S. 227. E. 894. See prec.

Ἀμπλάκητος read by some in A. 386. See ἀναμπλάκητος.

Ἀμπλακία *an offence*, P. V. 562. See ἀμπλακείν.

Ἀμπυκτήρ *a frontlet or ornament to fasten the hair on a horse's forehead*, S. c. T. 443.

Ἀμπυξέ *a band encircling the forehead*, S. 426. "Est ἀμπυξέ quicquid caput circumdat," Blomf. Gloss.

Ἀμπυγμός *laceration*, C. 24.

Ἀμπυνάθεσθαι *to ward off from oneself*, E. 416.

Ἀμπύνειν [ῥ] *to ward off*, A. 102. Mid. v. *to ward off from oneself* A. 1354.

Ἀμύσσειν *to tear*. καί με καρδίαν ἀμύσσει φροντίς P. 157. pass. φρήν ἀμύσσεται φόβῳ 115.

Ἀμφήκης (ἀμφί, ἀκή) *two-edged*, P. V. 694. 1046. A. 1120.

Ἀμφί with gen. *concerning, respecting*, S. c. T. 1003. A. 62. 1044. 1053. 1111. S. 386. 610. 787. In P. V. 714. τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης, there seems a mixture of the constructions ἐξηγ. τὸν ἑαυτῆς ἄθλον, and ἐξηγ. ἀμφί ἑαυτῆς τὸν (ἑαυτῆς) ἄθλον.—With dat. denoting place, *about, around*, A. 317. P. V. 55. 71. 195. 821. P. 702. 833. ἀμφί σκηναῖς τροχλάτοισιν ὄπισθεν δ' ἐπόμενοι 961. *near their rolling biers*. See θάπτειν.—*concerning*, τὰς ἀμφί σοι λαμπτηροχίτας A. 864. ἀμφί σοι πάθη ὀρῶσα 867. ἢ δόλον τιν' ἀμφί μοι πλέκεις; C. 218. δέδια ἀμφί σαῖς τύχαις P. V. 182. ἀμφί νόστῳ τῷ βασιλείῳ ὀρσολοπέται θυμός P. 8. ἀμφί ὀφθαλμοῖς φόβος P. 164. ἀμφί τάρβει

C. 540. Pors. Schütz. *through fear*; but see ἀμφιταρβής.—With acc. denoting place, *about, around*, P. V. 416. 555. 727. 808. 832. 1031. S. c. T. 136. P. 301. 368. 475. 854. S. 900. A. 1130. E. 283. In P. 702. ἀμφ' Ἀθήναις πᾶς διέφθαρται στρατός, Brunck, Schütz, and Blomf. read Ἀθήνας, unnecessarily as regards the sense (see A. 317. Eur. Iph. T. 6, etc.); this reading is, however, supported by Regg. A. B. G. K. Colb. I. M. 1. 2. Ven. 2. Guelph. Turn.—*about, denoting time*, πῆδημ' ὀρούσας ἀμφί Πλειάδων δύσιν A. 800.—*concerning*, μέριμνα ἀμφί πόλιν S. c. T. 136. πολύθρονον αἰῶν' ἀμφί πολιτᾶν μέλεον αἰμ' ἀναγλᾶσα A. 697. εἴρηκας ἀμφί κόσμον ἀψευδῆ λόγον S. 243. ἔχειν ἀμφί τι *to engage in anything, πότ'*, εἰ μὴ νῦν, ἀμφί λιτᾶν ἐξομεν; S. c. T. 98. *when shall we engage in prayer?* separated from its verb by tmesis, ἀμφί δέ κυκλοῦντο πᾶσαν νῆσον. P. 449.

Ἀμφιάρως Attic for Ἀμφιάρῳς proper name of a man, S. c. T. 551.

Ἀμφιβάλειν *to stand about*, as a protection, S. c. T. 158. An Homeric usage; cf. Il. A. 37. Od. A. 198, etc.

Ἀμφιβάλλειν *to place upon*. ζυγὸν ἀμφιβαλεῖν P. 50. 72. *to place a yoke upon*.

Ἀμφίβλητρον (from prec.) *anything thrown about the person, as chains or a net*. κώλοισιν ἀμφίβλητρον ἔχει P. V. 81. ἀμφίβλητρον ὥσπερ ἰχθύων A. 1355. C. 485.

Ἀμφίβολος (id.) *struck on both sides*, S. c. T. 280. See ἀκρόβολος.

Ἀμφιβόλως *doubtfully, undecidedly*. οὐκ ἀμφιβόλως S. c. T. 845. In P. 871. ἀμφιβόλως is adopted by Blomf. Pass. and Well. from Reg. G. Colb. 1. Ald. Rob. Schol. for the vulg. ἀμφιλόγως q. v.

Ἀμφίβουλος *hesitating, undecided in purpose*. ἀμφίβουλος οὐσα θυμούσθαι πόλει E. 703.

Ἀμφίζευκτος *fastened at both ends*. τὸν ἀμφίζευκτον ἔλιον πρῶνα P. 128. See πρῶν, and cf. v. 50. 708. 722.

Ἀμφιθαλής *flourishing on all sides*.



Met. ἀμφιθαλῆ κακοῖς βίον A.1115. *a life abounding on all sides with ills.* The word is peculiarly applied to *children whose father and mother are both living*; and also to *the gods who live in perfect happiness.* See Ruhnken's note on Timæus, s. v. ἀμφιθαλεῖς. In C. 388. καὶ πόν' ἂν ἀμφιθαλῆς Ζεὺς ἐπὶ χεῖρα βάλοι; it seems rather to have an active signification, *causing both of us to flourish.*

Ἀμφιλαφής lit. *laying hold upon all sides.* h. e. *ample, extensive, πολλὰ δόσις ἐκ Διὸς ἀμφιλαφής* A. 986. γόος ἀμφιλαφῆς παραχθείς C. 328. *lamentation extensively excited, where, as Butler observes, the adjective has the force of an adverb.* Upon the meanings of this word, see Ruhnken's note on Timæus, s. v. ἀμφιλαφῆς πολὺ καὶ ἄφθογον. It is derived, according to Hemsterhuys, from λάφω, an old form of λαφύω, λαφύσσω. The old grammarians derive it from λαβεῖν, quasi ἀμφιλαβῆς.

Ἀμφίλεκτος of *double import, twofold.* ἀμφίλεκτα πῆματα ἐμοὶ προφω-  
νῶν A. 855.—*disputing, ἀμφίλεκτος ὦν*  
κράτει 1567. *disputing for the sove-*  
*reignty.*

Ἀμφιλέκτως *doubtfully.* οὐδ' ἀμφι-  
λέκτως S. c. T. 791. *in right good*  
*earnest.*

Ἀμφιλόγως *doubtfully.* οὐκ ἀμφι-  
λόγως P. 871. *without doubt.* See ἀμ-  
φιβόλως.

Ἀμφινεικῆς *made a subject of con-*  
*tention,* A. 672.

Ἀμφίπολις *involving the whole*  
*state,* C. 73.

Ἀμφίσβαινα *a sort of snake, capa-*  
*ble of moving backwards as well as*  
*forwards, whence its name,* A. 1206.

Ἀμφιστρέύς *prop. name of a man,*  
P. 312.

Ἀμφιταρβῆς *encompassed with ter-*  
*ror,* C. 540. Here ἀμφὶ τάρβει is read  
by Porson and Schütz. Butler, how-  
ever, prefers the vulg. Blomf. ἀμ-  
φιταρβεῖ, actively.

Ἀμφιτειχῆς *encompassing the walls,*  
*γείτονες καρδίας μέριμναι ζωπυροῦσι*

τάρβος τὸν ἀμφιτειχῆ λεῶν S. c. T. 272.  
For an explanation of the usage of  
the accusative here see under κλύειν.

Ἀμφιτόμος *cutting both ways,* A.  
1475.

Ἀμφιχάσκειν *to open the mouth*  
*about.* μαστὸν ἀμφέχασκ' ἐμόν C. 538.  
*he sucked at my breast.*

Ἀμφοτέρως *both.* ἀμφοτέρας κοινὸν  
αἴας P. 129. *the two continents of Eu-*  
*rope and Asia.* ἀμφοτέρους ὀμαίμων  
τάδ' ἐπισκοπεῖ Ζεὺς S. 397. *observes*  
*both parties in this matter.* ἀμφοτέρα  
γὰρ ἦν τὰδε P. 483. ἀμφοτέρα sc. πε-  
ζός τε καὶ ναύτης P. 706. ἀμφοτέρα  
μένειν πέμπειν δέ E. 458. See δυσπή-  
ματος.

Ἀμφῶ *both,* C. 252. 556. ἀμφοῖν  
S. c. T. 794. A. 1632.

Ἀμωμος *faultless.* κάλλει ἀμώμω  
P. 181. where Ald. Rob. Vict. have  
ἀμώμω.

Ἄν a particle, joined with the past  
tenses of the indicative, with the  
optative, subjunctive and infinitive  
moods of verbs, and in certain cases  
with participles. It is used in Æs-  
chylus—I. in the apodosis of a sen-  
tence with the past tenses of the  
indicative, preceded by a protasis  
with εἰ, expressing a condition which  
was not fulfilled, e. g. εἰ ὑπ' Ἰλῆω—  
κατηναρίσθη, πολύχωστον ἂν εἶχες  
τάφον C. 341-348. *if thou hadst been*  
*slain under Troy* (which thou wast  
not) *thou wouldst have been posses-*  
*sing, etc.* So in S. c. T. 645. A. 844.  
1000. 1369.—With the aorist, denoting  
a completed action, εἰ τοξοτευχεῖς  
ἦτε, κάρτ' ἂν, ἤκασα S. 285. A par-  
ticipule may stand in the protasis for  
a finite verb with εἰ, as in πολλῶν  
πατησμένων εἰμάτων ἂν ἐνζάμην, δόμοισι  
προνεχθέντος ἐν χρηστηρίοις A. 397.  
where προνεχθέντος is equivalent to  
εἰ προνήχθη. Sometimes this pro-  
tasis is omitted, but may easily be  
supplied, e. g. αὕτη γὰρ ἦν ἂν πημά-  
των ἀπαλλαγῆ P. V. 756. sub. εἰ  
θανεῖν ἦν πεπρωμένον. In 985. σὲ  
γὰρ προσήδων οὐκ ἂν, ὄνθ' ὑπερέτην  
sub. εἰ σωφρονεῖν ἠπιστάμην. So in

C. 690. *εἰ δυνατὸν ἦν*, in P.V. 244. *εἰ παρῆν μὴ εἰσιδεῖν*, or similar protases may be understood.—With the aorist, ἄλλος ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν C. 698. sub. *εἰ σὺ μὴ ἦλθες*. So in S. 581.—II. With the optative, preceded by a protasis with *εἰ* and the indicative, expressing a present condition, e. g. *ἐγὼ γὰρ οὐκ εἰ δυστυχῶ τοῦδ' εἴνεκα θέλωμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν* P.V. 346. *if I am unhappy, I should not therefore wish*, etc. So P.V. 980. P. 624. S. 384. C. 202. E. 847. 848. A relative may stand in the apodosis for *εἰ*, e. g. *πῶς οὐκ ἂν* (sc. ἠδοίμην) *ἦτις ἐκ Διὸς πάσχω κακῶς* P.V. 761. *τί δ' ἂν φοβόμην, ᾧ θανεῖν οὐ μόρσιμον;* 935.—With the optative, preceded by a protasis with *εἰ*, expressing a future condition, e. g. *εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς* P.V. 981. *you would not be to be borne, if you should be prosperous*. So S.c.T. 6. 387. 534. P. 422. A. 1644. E. 398. S. 734. 903. 919. *ἐπειδὴν—κτάνωσιν* in S.c.T. 716. forms the protasis to *τίς ἂν πόροι*, κ. τ. λ. in v. 720. In this construction, as above, a participle may supply the place of *εἰ* with the finite verb in the protasis, e. g. *χροιάν τίνα ἔχοντ' ἂν εἴη δαμμοσιν πρὸς ἠδονήν* h. e. *εἰ χροιάν τίνα ἔχοι* P.V. 492. *ὅσος τ' ἄλειφά τ' ἐκχέας τανῶ κῦτει, διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις* h. e. *εἰ ἐκχέαις*. The same is the case in P.V. 492. 760. 987. S.c.T. 177. 652. P. 208. A. 314. C. 257. S. 223. 225. 286. 583. Hence the optative with ἂν very frequently has the force of a softened future, and may in this case be preceded by a protasis containing a future indicative. *εἰ ὦδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψει, τάχ' ἂν σοῦ—κλύοι Ζεὺς* P. 312. *ἄγοιμ' ὄν, εἴ τις τάσδε μὴ ζαιρήσεται*. This future in the protasis may also be expressed by a genitive absolute, e. g. *θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγὼ* S.c.T. 544. *if it be the will of the gods, my words will come true*. So *θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά* 701. h. e. *εἰ θεοὶ*

*δώσουσι*. In C. 336. *ἔτ' ἂν ἐκ τῶνδε θεῶς χρήζων θεῖη κελάδους εὐφθογγότερους*, the ἂν of *θεῖη* refers equally to *κομίσειεν* in v. 340. *τοιόνδε τοι ταρβούντες ἐνδίκως σέβας—ἔχοιτ' ἂν* E. 672. h. e. *εἰ ταρβήσετε*. Cf. S. 76. In S. 760. the *wish μέλας γενοίμαν καπνός—ὀλοίμαν*, forms the protasis to the words *ἄφυκτον οὐκέτ' ἂν πέλοι κέαρ* v. 765. So likewise, in many passages where the protasis is not expressed, ἂν gives the verb a future sense, e. g. *οὐδ' ἦσσαν ἂν γένοιο δώμασιν φίλος* C. 697. which is equivalent to the preceding future *οὔτοι κυρήσεις*. So E. 521. *οὐκ ἄνολθος ἔσται, πανώλεθρος δ' οὔποτ' ἂν γένοιτο*, where the protasis is *ἀνάγκας ἄτερ*. For instances of this future signification, see P.V. 518. 619. 935. S.c.T. 357. 384. 454. 550. 689. 692. 896. P. 259. A. 870. 1019. 1101. 1423. 1560. C. 388. 403. 559. 1046. E. 94. 290. 407. 412. 980. S. 344. 363. From its having this sense, we find *εἰ* joined with *πράσσοιμ' ἂν* A. 904. *πράσσοιμ' ἂν* being equivalent to *πράξω*, and ἂν strictly limited to *πράσσοιμ*. Wel-lauer wrongly refers to this and to A. 336. as cases of ἂν being joined with *εἰ*, which it is not. In the latter passage ἂν refers to *γένοιτο*, unless *ἀναμπλάκητος* (q. v.) be the true reading. In A. 1320. where the vulg. *κοινωσώμεθ' ἂν* is obviously corrupt, Pors. and Blomf. read *κοινωσαίμεθ' ἂν* (the latter needlessly making the sentence interrogative), which may be explained as equivalent to the future.—It is also used with the optative as a milder form of imperative, *εἰ βούλοιο*, or something similar being understood. Thus *γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω* S. 269. *you may tell us*, etc. *λέγοις ἂν* S.c.T. 243. C. 103. 106. 165. S. 451. 906. *λέγοιτ' ἂν* S.c.T. 695. C. 657. *ἔρδοις ἂν* C. 506. *κλύοιτ' ἂν* E. 651. *στείχοιτ' ἂν* S. 495. *μύχοιτ' ἂν* E. 117. *πέλοιτ' ἂν* S. 76. The protasis is sometimes expressed e. g. *χαίροιτ' ἂν, εἰ χαίροιτε* A. 1367. *πέθοιτ' ἂν, εἰ πείθοιο* A. 1019. may be

also thus explained. It is likewise very commonly used with the optative to express the meanings *could, would, should, might*, e.g. οὐκ οὐκ ἔβηται, which Blomf. adopts. *Who would not pray?* etc.) 1546. C. 511.834. E. 615. 633. 636. 819. S. 223. 225. 324. 440. 442. 504. 585. 773.—ἀσμενος δὲ τ' ἂν σταθμοῖς ἐν οἰκείοις κάμψειεν γόνυ P.V. 395. *he would gladly rest himself*, etc. Cf. P.V. 754. 969. A. 1650. C. 260. 476. 766. 829. 995. 997. E. 219. 274. 554. S. 212. 332. 483. In P. 230. πᾶσα γὰρ γένοιτ' ἂν Ἑλλάς βασιλέως ὑπήκοος, the protasis is to be understood from the preceding verse, sc. εἰ θηράσεται. So E. 203. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος sc. εἰ τοὺς μητραλοίας ἐλαύνομεν v. 201. The use is elliptical in S. 699. ἄγαν καλῶς κλύουσά γ' ὡς ἂν οὐ φίλη, sc. κλύοι.—καὶ γὰρ εἰδυῖαισιν ἂν ὑμῖν λέγοιμι P.V. 439. *I should be telling it to you who know it already*. Cf. S.c.T. 379. 686. A. 772. S. 205. 768.—πατρίθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ A. 1489. *your father's avenging spirit might lend its assistance*. Cf. C. 994. E. 490. S. 182. 278. 481. The usage in ὅπως ἂν μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον βέλος ἠλίθιον σκήψειεν A. 355. belongs to this; ὅπως not denoting the purpose (in which case ἂν would not have been used) but the manner of the action, sc. *in such a manner*, that the arrow might strike, etc. See Matth. Gr. Gr. 520. Obs. 2. ἂν is sometimes omitted, as in S. 708. A. 1367. and some other instances which will be noticed in their order.—III. With the subjunctive with ὅπως or ὡς to denote a purpose, present or to come, e.g. ὅπως δ' ἂν εἰδῆ μη μάτην κλύουσά μου,—φράσω P.V. 826. So C. 573. E. 543. 984. S. 230. ὡς ἂν διδαχθῆ τὴν

Διὸς τυραννίδα στέργειν P.V. 10. So 657. 708. A. 885. C. 20. 981. S. 488. 513. 908. In this construction ἂν may either be added or omitted.—With relatives and similar words to express an indefinite notion, e.g. with ὅς. μήτ' ἔπος μήτ' ἔργον, ὧν ἂν δύναμις ἠγείσθαι θέλη P. 170. *in whatsoever things I may have ability to do*. ὡς. μαντεύομαι ὡς ἂν ἠγῆται θεός E. 33. *just as the god may direct me*. ὅστε. οὐτ' ἂν ἐκ χειρῶν θεοῖ θυσιῶν δέχωνται S.c.T. 682. *from the hands of whomsoever*, etc. ὅστις. ἅπας δὲ τῶν κρατῶν, ὅστις ἂν νέον κρατῆ P.V. 35. *whosoever may be recently in power*. ὅσπερ. μέλοι δέ τοι σοὶ τῶν περ ἂν μέλλης τελεῖν A. 948. *whatever you may be about to do*. Cf. C. 769. ὁπότερος. ὁπότερ' ἂν κτίσης S. 429. *whichever you may do*.—With particles of time, to express an indefinite period, present or future. ἔστ' ἂν until. ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου P.V. 376. ἔστ' ἂν ἐξίκη πρὸς Γοργόυνεια πέδια 795. ἐπισχῆς ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθησιν 699. ἔστ' ἂν—σφαγαὶ καθαιμάξωσι E. 427. εὐτ' ἂν whenever, as soon as. εὐτ' ἂν εἰς οἶκους μόλωμεν P. 226. Cf. 356. where the construction depends on προφωνεῖ which is the historical present. A. 12. C. 732. In A. 411. εὐτ' ἂν ἐσθλά τις δοκῶν ὄρα, there is an ellipsis of ἦ, if the reading be correct. See under εὐτε. ἕως ἂν so long as. ἕως ἂν αἶθη πῦρ ἐφ' ἑστίας ἐμῆς Ἀιγισθος A. 1610.—until. ἕως ἂν ἐξίκη καταβασμόν P.V. 812.—ὄφρα ἂν until. ὄφρ' ἂν γὰν ὑπέλθη E. 323.—πρὶν ἂν before that, until, with a negative preceding. οὐδὲ λήξει πρὶν ἂν κορέσῃ κέαρ P.V. 165. Cf. 175. 721. 758. 772. 993. 1029.—IV. With the infinitive, either to express past time, as ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ A. 907. *methinks he would have walked*, etc. πλῆθους μὲν ἂν σάφ' ἴσθ' ἕκατι βαρβάρους ναυσὶν κρατῆσαι P. 329. *know that they would have been superior*, etc.; or future, as εὐξω θεοῖς δέσας ἂν ὦδ' ἔρδειν τάδε; A. 907. *was it through fear that you*

vowed to the gods that you would do thus? In the two former cases it is equivalent to the finite ἐκράτησεν ἄν, ἔβη ἄν, in the latter to ἔρδοις ἄν. To the former belongs the elliptical passage τί δ' ἄν δοκεῖ σοι Πρίαμος (sc. ποιῆσαι), εἰ τὰδ' ἤνυσεν; A.909. ἄν is also to be taken with the inf. in C.989. the construction being ἔχιδν' ἔφν (ὥστε) σήπειν ἄν, θιγοῦσα. Wellauer incorrectly joins ἄν with θιγοῦσα, which by itself is equivalent to εἰ θίγοι. See seqq.—The passage in E.76. ἐλῶσι γὰρ σε καὶ δι' ἠπείρου μακρᾶς, βεβῶτ' ἄν αἰεὶ τὴν πλανοστιβῆ χθόνα, is one of considerable difficulty, owing to ἄν, which neither from its position can be referred to ἐλῶσι (it being, moreover, extremely doubtful whether ἄν is ever joined in pure Attic with the indicative future); nor can it, without great awkwardness, be taken for the preposition ἀνά separated by tmesis from its case. Recent editors have adopted the reading ἀναεὶ from Turn. Vict. which they explain as referring to ἐλῶσι, without impediment, h. e. incessantly. So Butler; but this is certainly very harsh, neither shall we perhaps be disposed to set greater value on Müller's conjecture ἀλαεὶ. The best MSS. it must be acknowledged have ἄν αἰεὶ, but the variation between ANATEI and ANAIEI is so slight that we may perhaps be justified in adopting the correction. We may, in that case, refer ἀναεὶ to βεβῶτα, and understand it to imply a gracious promise on the part of Apollo to Orestes, that notwithstanding all his hardships, he should remain essentially unharmed, which seems to accord very well with the general meaning of the passage. Wellauer joins βεβῶτ' ἄν, which he explains, si quidem migraveris. That ἄν, however, with a participle can exert a conditional force, appears to be extremely questionable. Hermann, indeed (on Viger, 483), and Matth. (Gr.Gr. 598.) maintain the

contrary, and attempt to explain many passages, where ἄν is repeated, by referring the former ἄν to a participle, in the sense of *si forte*, and the latter to the finite verb. Thus in Soph. Œd. T.339. τίς γὰρ τοιαῦτ' ἄν οὐκ ἄν ὀργίζουτ' ἔπη κλύων; Hermann joins τοιαῦτ' ἄν κλύων in the sense of *si forte talia audierit*? That this explanation is doubtful appears, I think, from two reasons:—1. We find no instance where ἄν is joined with a participle expressing a condition, without finding a finite verb in the sentence also. 2. There are numerous instances where, without any participle, a double ἄν occurs with a finite verb, and where, notwithstanding Hermann's refinements, we can hardly doubt that they both refer to the same, e. g. ἀνθρώπεια δ' ἄν τοι πῆματ' ἄν τύχοι βροτοῖς P.692. οὐδ' ἄν, εἰ δέκ' ἤματα στοιχηγοροίην, οὐκ ἄν ἐκπλήσαιμι σοι P.421. οὕτω γένοιτ' ἄν οὐδ' ἄν ἐκβασίς στρατοῦ S.752. Hence we conclude that in such passages as τί δ' ἄν εἰπόντες τύχοιμεν ἄν C.412. πῶς δ' ἄν γαμῶν—ἀγνὸς γένοιτ' ἄν S.224. ἔχουσ' ἄν ἦδη—ἄν ἐξέυχοιο 269. οὐκ ἄν γ' ἐλόντες ἀδίς αὖ θάνοιεν ἄν A.331. ἐντὸς δ' ἄν οὔσα—πείθοι' ἄν 1018. the participle exercises its independent power of expressing condition, cause, etc. and that the ἄν in both cases refers to the finite verb. Possibly the usage may originally have been adopted in those passages where, owing to a parenthesis intervening, the force of ἄν would otherwise have been lost to its verb, and may subsequently have been employed to give additional force to others where the same necessity did not exist.

'Ανά through, on, over, P.V. 573. S.c.T. 327. P. 576. S. 823. 833. ἀμπεδίηρις for ἀνά πεδίηρις P.558. With dat. ἀμ πέτραις for ἀνά πέτραις S.346. Adverbially C.957. ἀνα γε μὴν δῶμοι, up! arise! but here ἀναγε μὴν is probably correct.

'Αναβάλλειν to throw up. ἀνά κίν-

δυνον βαλῶ S.c.T. 1019. *I will run the risk*, So κίνδυνον ἀναβρίπτειν. Blomf. denies that ἀναβάλλειν κίνδυνον can have this sense. Herod. however, as Well. observes, has the expression μάχας ἀναβάλλεσθαι v. 49. where see Schweigh.

Ἐναγγέλλειν *to report*, P.V. 664.

Ἐνάγειν *to bring up or back*. τῶν φθιμένων (sc. τινά) ἀνάγειν A. 994. ἀνάγεσθαι *to set sail*. ἀναχθεὶς ἐξ Ἰλίου A. 612. imp. ἀναγε up! *arise*. C. 957. See ἀνά.

Ἐναγκαῖος *forced, painful*, A. 876. This verse is thought by some to be spurious. So Blomf. Butler, however, retains it, and observes that it contains the reason why so many epithets are used, and translates "*est enim jucundum necessitatem omnem effugisse, idcirco illum hisce dignor salutationibus.*"

Ἐναγκαίως *of necessity*. ἔστ' ἀναγκαίως ἔχον C. 237. *it is a matter of necessity*.

Ἐνάγκη *necessity*, P.V. 105. 512. 573. 1054. A. 211. 1012. 1041. E. 404. πρὸς ἀνάγκαν P. 561. *by necessity*. ἵπ' ἀνάγκας S. 1013. id. γαστρὸς ἀνάγκαις A. 708. *the cravings of hunger*. ἀνάγκας ἄτερ E. 520. *except by strong necessity*. — *distress, hardship*, C. 79. P.V. 108. P. 579. ἀνάγκη ἔστι *it is necessary*. With inf. S. 435. With ἔστιν omitted, P.V. 72. P. 250. C. 743. S. 473. With dat. of person, P.V. 16. P. 285.

Ἐναγνος *unholy*, A. 213. C. 980.

Ἐναδαίειν *to kindly*. ἀνδαίοντες *for ἀναδαίοντες* A. 286.

Ἐναίμακτος *unstained with blood*, S. 198.

Ἐναίματος *bloodless*, E. 292.

Ἐναίνεσθαι *to refuse or reject*, A. 291. With inf. οὐκ ἀναίνομαι θανεῖν A. 1637. S. 782. With part. νικώμενος λόγοισιν οὐκ ἀναίνομαι A. 569.

Ἐναίρειν *to kill*, C. 998.

Ἐναΐσσειν *to spring up*. τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνφίσσων; P. 96. This is the reading of Turn. and Vict. (only by the former written ἀναΐσσων, by the latter

ἀναΐσσων) for the vulg. ἀνάσσων. So Brunck. Glasg. Schütz. Blomf. Wellauer retains the vulg. explaining it in his lexicon, *potestatem habere*, to avoid the awkward enallage supposed by Brunck and Blomf. of κραιπνῷ ποδὶ πηδήματος εὐπετέος for κραιπνοῦ ποδὸς πηδήματι εὐπετεῖ. His explanation, however, seems harsher than their enallage. There is probably no enallage at all, the words πηδήματος εὐπετέος being an attributive of ποδί, and equivalent to εὐπετῶς πηδῶντι. For this see Matth. Gr. Gr. 316. f. Bernhardt, Synt. Gr. c. iii. 45. In A. 77. the vulg. ἀνάσσων is probably correct. See ἀνάσσειν.

Ἐναΐτιος *guiltless*. With gen. A. 1486. C. 860.

Ἐνακαλεῖσθαι *to call up*. Δαρεῖον ἀνακαλεῖσθε P. 613. — *to call back*. ἀνδρὸς μέλαν αἶμα τίς ἂν πάλιν ἀγκαλέσαιτο; A. 993.

Ἐνακτᾶσθαι *to recover*, C. 255.

Ἐνάκτωρ *a king*, C. 352.

Ἐνακωκίειν [ῆ] *to shriek out*, P. 460.

Ἐναλκις *cowardly*, P.V. 870. A. 1197.

Ἐνάλοῦν *to destroy*, S. c. T. 795. pass. τοὺς ἀναλωθέντας A. 558.

Ἐναλντήρ *a deliverer*, C. 158.

Ἐνάλωμα *cost, damage*, S. 471.

Ἐναμένειν *to await*. ἀναμένω τέλος δίκης E. 234. Here Abresch reads ἀναμενῶ, but Butler justly prefers the present as the stronger form of expression.

Ἐναμπλάκῃτος *not straying from the path*, A. 336. In this passage the vulg. is θεοῖς δ' ἀναμπλάκῃτος εἰ μῶλοι στρατός, for which Stanley conjectured θεοῖσι δ' ἀμπλάκῃτος. Pauw merely separates the word into ἂν ἀμπλάκῃτος. So Porson, except that he inserts the comma after ἂν, and writes ἀπλάκῃτος, without the μ. In this orthography he is followed by Blomfield. See Monk on Eur. Hipp. 145. As regards the meaning of the word, Blomf. on P.V. 112. appears properly to derive it from ἀ and πλάζω, *errare facio*, the α being intensive. Hence ἀπλακεῖν or ἀμπλακεῖν

signifies to miss or lose anything, and metaphorically, to err or commit a crime. Hence there appears equal reason for interpreting ἀναμπλάκην in the original sense of not led astray, not missing the way, as for translating ἀπλάκην (which no where else occurs) in the secondary one of having committed an offence. Blomf. retains the vulg. and explains it to mean nullis erroribus actus, which is probably correct, although Wellauer calls it "sensus satis ineptus." The word occurs in Soph. CEd. T. 472. Trach. 120, in both cases apparently in this sense. See Hermann's notes. We may, therefore, reasonably prefer the vulg. in the present passage, the meaning of which is as follows:—Clytæmnestra expresses a hope that the army at Troy may not offend the gods by an abuse of victory; "for" (she says) "it is not enough for them to have taken the city, it remains for them to effect a safe return; and this the gods, if offended, may prevent. Nay more, even though the army should return without any check on the part of the gods (θεοῖς ἀναμπλάκην) yet still the crime incurred by any acts of destruction, would not (eventually) fail to rise against them, even though no fresh mischances should (immediately) befall them." The words τὸ πῆμα τῶν ὀλωλότων do not refer to those slain in battle, but to any mischief committed by the army after their victory. θεοῖς may either be joined with ἐγρηγορὸς γένοιτ' ἄν (so Porson) will be kept alive in the minds of the gods, or with ἀναμπλάκην, as above; cf. χεῖμῶνα οὐκ ἀμήνιτον θεοῖς A. 635.

Ἀναμυχιζέσθαι to draw a deep sigh, P.V. 745.

Ἀνανδρία unmanliness, P. 741.

Ἀνανδρὸς without man. χρημάτων ἀνανδρῶν πλῆθος P. 162. ἀνανδρὸν τάξιν ἡρήμου θανῶν P. 290. which Wellauer rightly explains ἡρήμου τὴν τάξιν ὥστε ἀνανδρὸν εἶναι. He is wrong, however, in altering the vulg.

ἀνανδρὸν into the reading of Rob. ἀναρχον. The vulg. has precisely the same meaning, nor is there occasion for understanding it, "si Diis placet, cum Heathio de *viratorum spadonum cohorte*."—without husbands, πολλὰς Περσίδων ἔκτισαν ἀνανδρῶν P. 281. τὰς ἀνανδρῶν Ἀμαζόνας S. 284.

Ἄναξ a king. As an epithet of the gods, πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν S. 219. ἄναξ ἀνάκτων—Ζεῦ S. 519. 587. 1048. P. 748. P.V. 586. ἄναξ Ἀπόλλων A. 499. C. 552. 1053. E. 85. 189. 544. S.c.T. 783. ὁ Πύθιος ἄναξ A. 495. ἄνακτος Ἥλιου P. 228. ποντομέδων ἄναξ S.c.T. 122.—applied to men, S.c.T. 39. 354. 990. P. 5. 435. 556. 643. 773. 853. 990. A. 35. 42. 198. 509. 516. 585. 881. 995. C. 425. E. 16. S. 249. 323. 344. 611. 815. 886. dual, S.c.T. 904. plur. S. 509. 587.—metaphorically, a manager or commander. πᾶς ἀνήρ κώπης ἄναξ P. 370. every one managing an oar. ναῶν ἀνακτες P. 375. the commanders of the ships.

Ἄνάξιος unworthy, undeserved. Ἴφιγένειαν ἀνάξια δράσας A. 1507. having treated her unworthily. Here Hermann reads τῆς πολυκλαύτης Ἴφιγενείας, ἄξια δράσας, ἄξια πάσχων, i. e. ἄξια ἀξίων δραμάτων πάσχων, but neither the unauthorized alteration of the text nor the artificial meaning assigned to the latter clause recommend themselves for adoption.

Ἀναπέμπειν to send up. ἀμπέμπων contr. C. 376.

Ἀναπίπτειν to fall back. ἀμπίπτει contr. A. 1581.

Ἀναπομπός one that sends up (spirits from the dead), P. 641.

Ἀναπεροῦν to excite, throw into suspense, pass. ἀνεπερώθης C. 227.

Ἀναπτύσσειν to unfold. Metaph. to relate. P. 250. 286.

Ἀνάριθμος innumerable, P. 40.

Ἀναρκτος without a ruler, E. 500.

Ἀναρπάξανδρος carrying off men, S.c.T. 758.

Ἀνάριστος hostile, implacable, A. 497. From ἀρω to fit.

'Αναρχία *absence of authority, οὐκ ἐρεῖτ'* ἀναρχίαν S. 888. *you shall not say that rulers are wanting.—disobedience to authority, S.c.T. 1021.A. 857.*

'Αναρχος *without a ruler. τὸ ἀναρχον* E. 666. *anarchy. ἀναρχον τάξιν ἡρήμον θανάων* P. 290. But here ἀνανόρον (q.v.) is the better reading.

'Ανασπᾶν *to drink up, E. 617.*

'Ανασσα *a queen.—applied to a goddess, S.c.T. 147. E. 226. 278. 421.—to a woman, P. 151. 169.*

'Ανάσσειν *to rule. ὡς Ζεὺς ἀνάσσοι* P.V. 202. Here many MSS. have the conj. ἀνάσση. With gen. A. 404. S. 772. With dat. πῶς ἀνάσσομεν δόμοις; C. 129. In A. 77. μελὸς στέρνων ἐντὸς ἀνάσσω, ἀνάσσω is read by Schütz. Blomf. Well. from an emendation by Hermann. The vulg. is probably correct. Klausen not inaptly remarks, "quid est medulla saliens?" There does not appear much force in Wellauer's observation that "infantium medulla nondum ἀνάσσει sed ἀνάσσει," the epithet being a general one of μελὸς, which, in the degree in which it exists, may even in infancy be said στέρνων ἀνάσσειν.

'Ανάστασις *a raising up, a restoration, E. 618.—an overthrow, A. 5175. P. 107.*

'Αναστατήρ *an overthrower, C. 301. S.c.T. 1006.*

'Αναστάτης *id. A. 1200.*

'Αναστενάζειν *to mourn for, C. 332.*

'Αναστενέειν *to groan, A. 1259. 532.*

'Αναστρέφειν *to return, P. 325.*

'Αναστροφή *a place of resort, E. 23.*

'Ανάσχετος *tolerable. οὐκ ἀνάσχετος intolerable, S.c.T. 164. P.V. 921.*

'Ανατεῖ *without harm, E. 59. On ἀνατεῖ in E. 76. see under ἄν.*

'Ανατέλλω *to arise. ἀντέλλουσα* contr. S.c.T. 517.

'Ανατλάναι *to endure, A. 698.*

'Ανατος *unharméd. With dat. ἀνατος Λοξίου κότῳ* A. 1189.—*not causing harm, S. 351. 405. ἀνατον φυγάν* S. 405. *a flight caused by no crime.*

'Ανατρέπειν *to overthrow* P. 159. S.c.T. 1068.

'Ανατρέφειν *to cherish, E. 497. μηδὲν ἐν φάει καρδίας ἀνατρέφων in the lightness of his heart cherishing no source of grief.*

'Ανατροπή, *an overthrowing, E. 335. 'Αναύγητος* dark, *without light, P.V. 1030.*

'Αναύδητος *speechless. Dor. ἀναυδάτῳ μένει* S.c.T. 879. *with fury depriving of power of speech.*

'Αναυδος *dumb, A. 482. κόνις ἀναυδος ἄγγελος* S.c.T. 82. So S. 177. *ἀναύδων παίδων τὰς ἀμιάντου* P. 569. *fishes. This is an epithet peculiarly applied to fishes, who are hence called ἔλλοπες from ἔλλος or ἔλλός dumb. (see Lobeck on Soph. Aj. 1297. ἐφήκεν ἔλλοις ἰχθύσιν διαφθοράν.) Stanley compares Lucret. 11. 1081. mutas squamigerum pecudes. See other examples quoted by Blomf. Gloss. on this passage.—making dumb, χαλιῶν ἀναύδῳ μένει* A. 229.

'Αναυς *no longer a ship, P. 666. νᾶες ἄναες, by the figure oxymoron.*

'Αναφαίνειν *to raise up. ἀμφαίνω* contr. S. 809. *mid. v. to appear, be brought to light, C. 325.*

'Αναφέρειν *to shed, as tears, C. 441. to bear, endure. καὶ τόδ' ἀμφέρειν δόμοις γένοιτ' ἂν ἄχθος δειματοσταγῆς* C. 828. but here the reading of Turn. ἂν φέρειν is preferable on account of the sense.

'Αναφυγή *escape, C. 931.*

'Ανδρακάς *separately, each man by himself. ἀνδρακάς, ἀντὶ τοῦ καθ' ἑαυτόν* Gl. Farn. The passage A. 1577. *ἔθρυπτ' ἄνωθεν ἀνδρακάς καθήμενος, is usually considered corrupt. Hermann thinks that something is wanting, a conjecture which is certainly plausible from the change of the subject in v. 1578. This does not appear, however, in itself a sufficient reason for supposing an omission; ἔσθαι may be referred to πατήρ as understood from πατρί, 1573. The verse itself has been variously emended. ἔκρυπτ' ἄνω θεὸς ἀνδρακάς καθημένοις* Is. Casaub. Pears. *ἔθρυπτ' ἄνω θεὸς ἀνθρακάς καθημμένους* Abresch.

ἐκρυπτ' ἄνωθεν ἀνδρακάς καθήμενοις Schütz. *abscondidit illis qui superiori mensæ lateri viritim assidebant.* This Butler approves. Blomf. conj. ἄνευθεν for ἄνωθεν. There does not, however, seem any real objection to the vulg. reading. It means "*Atreus, sitting by himself at the head of the table, broke into small pieces* (sc. to prevent their being recognised) *the extremities of the feet and hands, and* (my father) *taking* (some) *of the pieces* (thus) *disguised,*" etc. The particle μὲν (q. v.) in τὰ μὲν ποδῆρη does not answer to δὲ in ἄσημα δ' αὐτῶν, but is put by itself without an apodosis, to distinguish these parts from the others which did not require, and therefore did not receive, such treatment.

'Ανδρεία *manliness*, S.c.T.52.

'Ανδρηλατεῖν *to expel or banish*, A. 1393.1568. E. 212.

'Ανδρηλάτης *driving into exile. ἡ ζῶν' ἀτιμαστῆρα τῶς σ' ἀνδρηλάτην φυγῆ τὸν αὐτὸν τόνδε τίσασθαι τρόπον* S.c.T.619. Here the words ἀτιμαστῆρα τῶς σ' ἀνδρηλάτην are to be strictly joined and referred to Eteocles, "*or, in case you live* (opp. to κτανὼν θανεῖν πέλας in 621.) *that he will punish you by banishing you in like manner, you, who have thus dishonoured him by expelling him* (from his country)."

'Ανδρόβουλος *manly in counsel*, A. 11.

'Ανδροδαίκτης *lacerating or slaying men*, C. 847. See *ναρθηκοπλήρωτος*.

'Ανδροθνής *involving the death of men*, A. 788.

'Ανδροκμής *slaying men*, S. 663. C. 876. E. 239. 916.

'Ανδροκασία *slaughter*, S.c.T.675.

'Ανδροκτονεῖν *to slay a man or husband*, E. 572.

'Ανδρολέτειρα *destroying men*, A. 1444. S.c.T.296.

'Ανδρόπαις *a man though scarcely more than a youth. ἀνδρόπαις ἀνήρ* S.c.T.515.

'Ανδροπλήθεια *a number of men*, P. 231.

"Ανδρος *name of an island*, P. 860.

'Ανδροτυχῆς *obtaining a husband, married. ἀνδροτυχεῖς βίβρους* E. 918. *wedded life.*

'Ανδροφόντης *a manslayer*, S.c.T. 554.

'Ανδρών *the men's apartment*, A. 235. C. 701.

'Ανέδην *at full speed*, S. 14.

'Ανεῖν *to accomplish, bring to an end. Pass. ἀνομένων πημάτων* C. 788.

'Ανέκαθεν *from above*, C. 421. E. 349.

'Ανεκτός *to be borne*, A. 1337.

'Ανελεύθερος *servile, unworthy a freeman*, A. 1473. 1499. 1502.

'Ανέλλην *not Greek*, S. 231.

'Ανέπιστος *unexpected*, S. 325.

'Ανεμόεις *windy*, C. 584.

"Ανεμος *the wind*, P.V. 1048. 1087. E. 865. S. 35.

'Ανέρχεσθαι *to rise*, A. 644. C. 529.

Here Valck. and Wakefield, followed by Schütz and Bothe, read *ἀνήθον*. In 458. the vulg. *ἀν ἔλθοι* appears preferable to Lachmann's *ἀνέλθοι*.

'Ανευρῶσκειν *to trace out*, A. 1065.

'Ανέχειν in mid. v. *to put up with, to endure. ἡνευχόμεσθα* A. 879. *ἀνεξομαι* E. 874. *ἀνασχόση* S.c.T.234.

*ἀνεσχόμεν* C. 736. With part. *σοῦ κλύων ἀνέξεται* P. 824. *καλουμένη ἀνεσχόμεν* A. 1247. On the augment of this word, see Pors. Suppl. Præf. ad Hec. p. xix.

"Ανευ *without*, S.c.T.381. P. 192. 599. A. 204. 451. 807. 898. 963. 1466. C. 425. E. 187. 279. 524. 633. 855. S. 437. 617. 803. *οὐκ ἀνευ not without, h.e. with, by aid of, by authority of*, P. 160. C. 1023. S. 393.

'Ανεψιός *a cousin*, P.V. 858.

"Ανη *means of accomplishment. λέγουιτ' ἀν ὧν ἀνη τις* S.c.T.695. *say those things of which there is some means of accomplishment.*

'Ανήκεστος *incurable*, C. 509.

'Ανηκουστεῖν *to disobey*, P.V. 40.

'Ανηλεῶς *without pity*, P.V. 240.

where Blomf. from a conjecture by Elmsley, reads *ἀλλὰ νηλεῶς*. On the formation of this word, see Blomf. Gloss. in loc.



'Ανήλιος *without the light of the sun*, E. 365. C. 50. P. V. 451. S. c. T. 841.

'Ανήμερος *rude, uncultivated*, E. 14. P. V. 718.—*causing barrenness*, E. 770.

'Ανήρ *a man*, as opposed to *γυνή*. e. g. ἀνὴρ γυνή τε S. c. T. 179.—*redundant*, e. g. ἀνδρὸς ἀντιστάτας S. c. T. 499. ἀνδρὸς φειττοιμένος E. 871. ἀνὴρ ὀπλίτης S. c. T. 448. ναυβάτης ἀνὴρ P. 367, etc. δоруσθενὴς ἀνὴρ Σκύθης C. 157. a prosopopœia for *the sword*. ἀνὴρ for ὁ ἀνὴρ C. 719, etc.—*a husband*, C. 131, etc.—*a man*, as opposed to a god, A. 899. E. 73. In P. 639.

'Η φίλος ἀνὴρ, φίλος ὄχθος, Burney, whom Blomf. follows, reads 'ἀνὴρ. This is shewn to be incorrect by the absence of the article with ὄχθος, whence we may safely infer with Well. that the penult. of ἀνὴρ is here long. Well. rightly refers to E. 727. 'Αργεῖος ἀνὴρ αὖθις ἔν τε χρίμασιν οἰκεῖ πατρώοις, where Porson reads 'ἀνὴρ. Well., however, seems to be wrong in his remark upon the latter emendation. 'Αργεῖος ἀνὴρ would not be ὁ ἀνὴρ 'Αργεῖος *Argivus ille vir*, which would of course be incorrect, but would mean *the man, an Argive*, h. e. no longer an exile, but in all respects again an Argive. In the former passage the α is lengthened according to the epic style, so remarkable in this chorus.

'Ανήριθμος *unnumbered*, P. V. 90.

'Ανήροτος, *unploughed*, P. V. 710.

'Ανθεῖν, *to flourish, or abound*. μίμονοντι δὲ καὶ πάθος ἀνθεῖ C. 1004. *suffering is also ripe for him who remains alive*. ἀνθοῦν νεκροῖς A. 645. *spotted with dead bodies*.

'Ανθεμίζεσθαι *to gather flowers, Met. to tear the face (in grief)* S. 69. See γοῦδνος.

'Ανθεμουργός sc. μέλισσα, *the bee*, as gathering honey from flowers, P. 604. See under ἀμιανος.

'Ανθεμώδης *flowery*, P. V. 453.

'Ανθίστασθαι. Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς, P. V. 354. This is the reading of all the MSS. and Edd. except Rob. who has ὃς πᾶσιν. The objection to the former reading

is the anapæst in the fourth place. Hence various emendations have been offered. πᾶσ' ὃς Stanl. ὃς πᾶσ' Schütz, both of course inadmissible. μόνος ὃς Butler. ὃστις Blomf. from a conj. by Gaisford, approved by Porson. Τυφῶν ἅπασιν ὃστις Elmsley. If the objection to the anapæst be valid, Wunderlich's correction, adopted by Dindorf is the least violent, πᾶσιν ὃς ἀνέστη. Dind. observes that the dative is governed by ἀνέστη as in Hom. II. ψ. 634. πύξ μὲν ἐνίκησα Κλυτομηδέα, Ἥροπος υἱόν, Ἄγκαϊον δὲ πάλῃ Πλευρώιον, ὃς μοι ἀνέστη.

'Ανθομεῖν *to crop flowers*, S. 43.

'Ανθόνομος *affording a flowery pasturage*, S. 534.

'Ανθος *a flower*, P. 610. *beauty of colour, bloom, χροιάς ἄνθος* P. V. 23. ἤβας ἄνθος S. 649. *the flower* (i. e. the best) *of an army, country, etc.* Ἀραβίας ἄρειον ἄνθος P. V. 418. So P. 248. 889. A. 190. τοιόνδ' ἄνθος Περσίδος αἴας οἴχεται ἀνδρῶν P. 59. The former genitive is here to be taken strictly with ἄνθος, in conjunction with which it governs the second genitive ἀνδρῶν, as if it were ἄνθος Περσικὸν ἀνδρῶν. Cf. P. 510. νυκτὸς ὄψις ἐμφανὴς ἐνυπνίων i. e. νυκτερὰ ὄψις A. 1422. εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς h. e. εὐναῖον παροψώνημα C. 181. καρδίας κλυδώνιον χολῆς. Cf. Soph. Ant. 1190. Aj. 54.—ἔρωτος ἄνθος A. 723. *a blossom of love*, i. e. most lovely. χρημάτων ἄνθος A. 929. *the most precious things*.—*an ornament, or prerogative*, P. V. 7.

'Ανθρακοῦν *to reduce to cinders*, pass. P. V. 372.

'Ανθρώπειος *of men, human*, A. 911. P. 692.

'Ανθρωπος *a man*, as opposed to θεός A. 649. E. 70. 912. S. c. T. 407. ἄνθρωπα, *men, mankind*, generally, P. V. 443, etc.

'Ανιδεῖν *to look up*, h. e. to recover its former good estate. εἰ δὲ ἀνιδεῖν δόμον ἀνδρός C. 796. So Schol. ἀναβλέψαι.

'Ανιέναι *to send up* (as a spirit

from the dead) P.641. C.482.—to raise up, as the earth its productions, S.263. to vomit, E.174. to derive, as a pedigree, pass. *σπαρῶν δ' ἀπ' ἀνδρῶν—ρίζωμ' ἀνεῖται*, S.c.T. 395. his origin is traced back from, etc.

'Ανίερος unholly, impious, S.798. A. 213.746.

'Ανιος miserable, P.252.1012.1018.

'Ανίπτασθαι (inus. in Att. see Pors. on Med.1.) to fly up, 2. aor. ἀμπᾶσα δ' ὡσεὶ κόνης S.763.

'Ανιπτος not to be washed out, A.1498.

'Ανιστάναι, to raise up, A.1384. as a protector suppliants, S.319. aor. 2. ἀναστήναι to rise up, P.197. A.555. E.121. imp. ἀνίστω E.128.136. fut. ἀναστήσῃ E.121.

'Ανιστορεῖν to interrogate. *Ἰν ἀνιστορεῖς ἐμέ* P.V.965.

'Ανίσχειν to rise up, A.93.

'Ανοία madness, folly, P.V.1081. τάχ' ἂν γένοιτο μάντις ἢ νόια τίμη S.c.T.384. his folly, i.e. his arrogant device, may perhaps become prophetic to some one, i.e. to him. See τίς. The reading ἢ νόια has been suspected because of the lengthening of the last syllable in ἢ νόια. Hence Blomf. conj. ἐννοία or ὑπονοία. Schwenk, ἀγνοία. Wellauer, however (observing that it should be written without elision ἢ ἀνοία), quotes Eur. Andr.520. *τόνδ' Ἑρμῖονη καὶ γὰρ ἀνοία*, where it clearly lengthens the *a*. He also refers to Trach. 350. Phil.129. Hence the vulg. reading may be retained.

'Ανοίγειν to open. A.590. C.864. to disclose, S.317.

'Ανοιμῶζειν to shriek out, P.457.

'Ανοιμωκτος unweep for, C.427. not weeping, h.e. happy. *τίμημα τύμβου τῆς ανοιμώκτου τύχης* C.504. It is for a happy condition alone to pay honour to a tomb.

'Ανολβος unhappy, E.521.

'Ανολούζειν to raise a cry, A.573. δολούζειν and δολυγγμός are said of women, παιανίζειν or ἀναλαλάζειν of men: thus Xen. Anab. iv. p.324. quoted by Blomf. Gloss. S.c.T. 254.

ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· *ἐνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι*. This verb is used by the antient authors only in speaking of joyful occasions.

'Ανόμοιος unlike. *τά τε νῦν ἐπιδείξω πιστὰ τεκμήρια, τά τ' ἀνόμοια, οἷδ', ἅελεπτά περ ὄντα φανεῖται* S.53. I will both point out some testimonies which may be immediately credited, and some which are (at first) unlike (h.e. unlike truth), will, I am sure, though unexpected, be clear at last. Cf. v. 55.

'Ανομος unlawful, A.147. νόμος ἄνομος a song which ought not to be sung, A.1113.

'Ανόσιος impious, savage, S.743. S.c.T.533.548.593.

'Ανοστούζειν to cry orotoi, to shriek out, A.1004.

'Ανοους foolish. compar. P.V.989.

'Ανταῖος hostile, C.581. In P.596. *ἐμοὶ γὰρ ἤδη πάντα μὲν φόβου πλέα, ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν*, the meaning is obscure. Ald. Rob. have *ἐν ὄμμασι τ' ἀνταῖα*, whence Stanl. *ἐν ὄμμασίν τ' ἀνταῖα*, which later editors have adopted. This reading, unless τὰ θεῶν were read, is unintelligible. The meaning of ἀνταῖος given by Hesychius, sc. *ἰκέσιος* is, as Well. observes, probably the one intended here, and with this the vulg. may be satisfactorily explained. θεῶν is the gen. after πάντα τὰ ἀνταῖα, and the meaning is, every act of supplication to the gods has an aspect of terror to me, h.e. instead of obtaining comfort from it, I only increase my alarm. There should be no comma after πλέα.

'Αντακούειν to hear in reply, E.189.

'Ανταλαλάζειν to return a shout, P.382.

'Ανταλλάσσειν to exchange, mid. v. to receive in exchange, C.131.

'Ανταμείβεσθαι in mid. v. to requite, or repay, S.c.T.1040. C.121.

'Αντᾶν to meet with, to experience, S.36.

'Ανταποκτείνειν to kill in return, C.119.272.

'Αντειπεῖν to say in opposition to, P.V. 51.

'Αντέλλειν. See ἀνατέλλειν.

'Αντερᾶν to love in return, A. 530.

'Αντερεῖν to refuse, to deny. τεθνᾶναι οὐκέτ' ἀντερῶ θεοῖς A. 525. I will no longer refuse to the gods to die.

'Αντέχειν to hold out, resist, P. 405.

'Ανθήλιος placed in the sunshine, A. 505. Upon the form ἀνθήλιος for ἀνθῆλιος, and others similar, see Lob. Soph. Aj. v. 805.

'Αντήνωρ instead of a man, ἀντήνωρος σποδοῦ A. 430. the ashes brought instead of the man.

'Αντηρέτης an adversary, S.c.T. 265. 577. δορός ἀντηρέτας 981. an antagonist with the spear.

'Αντί in recompense of, P.V. 31. 1291. 1292. A. 1525. 1541. C. 307. 310. 513. 944.—in the stead of, τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν S.c.T. 246. I prefer this last to all you have said before, A. 423. C. 338.—With anastrophe, βωμοῦ πατρώον δ' ἀντι A. 1250.—εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν S.c.T. 1041. this deed was against all instead of (against) one. σὺ δ' ἀντι φωνῆς φράζε καρβάνῳ χειρὶ A. 1031. speak with your hand instead of (with) your voice.—In comparison οὔτις ἄλλος ἀντ' ἐμοῦ P.V. 465. no other than I. ἄλλην τιν' ἀντ' ἐμοῦ A. 1241.

'Αντιάζειν to come and meet, A. 1538.

'Αντιβαίνειν to oppose, P.V. 234.

'Αντιγόνη proper name of a woman, S.c.T. 844.

'Αντιδέχσθαι to receive as a return, C. 903.

'Αντιδίδοναι to give in return, E. 939. C. 491. E. 254. absolutely, ἀντιδοῦναι τοῖσι πέμπουσιν τάδε C. 92. See δόσις.

'Αντίδικος an adversary, A. 41.

'Αντίδουλος in the position of a slave, C. 133.

'Αντίδουπος sounding responsively, P. 120. βόα ἀντίδουπά μοι P. 997. 1005. 1023.

'Αντικατακρίνειν to kill in return, C. 142. rest. by Herm. for vulg. ἀντικαθαίνειν.

'Αντίκεντρον acting as a goad or sting, E. 131. 444.

'Αντικρυς distinctly, entirely, C. 190.

'Αντίκτονος killing in return. ἀντικτόνοισι ποινᾶσι E. 442.

'Αντιλάμπειν to blaze in turn, A. 285.

'Αντίμισθος serving as a reward, S. 267.

'Αντίμολος opposing by song. ἕπνον ἀντίμολον ἄκος A. 17. a remedy opposing sleep by song.

'Αντινικᾶν to conquer in turn, C. 492.

'Αντίος contrary, A. 485. ἀντία λέξαι σέθεν P. 681. ἀντία φάσθαι 687. to make reply to.

'Αντιοῦν, pass. ἀντιωθῆναι to oppose, S. 384.

'Αντιπαθῆς returning calamity (for calamity). In E. 753 and 780. ἀντιπαθῆς σταλαγμός is explained by Butler to be gutta s. virus malum malo rependens, i.e. virus quod calamitatem vicissim inferat pro ea quam passæ sumus.

'Αντίπαις like a child, E. 38.

'Αντίπαλος an antagonist. τὸν ἀμὸν ἀντίπαλον our champion, S.c.T. 395.—opposed, θεῖτ' ἀντίπαλον κράτος Ζεύς P.V. 526. set it in opposition.

'Αντίπνοος blowing adversely, P.V. 1089. A. 145.

'Αντίποινος avenging, acting as a punishment, E. 258. ἀντίποινα P. 468. a punishment.

'Αντίπορος across the sea or channel, S. 509. P. 67.

'Αντιπυργοῦν to raise with towers in opposition, E. 658.

'Αντιῤρέπειν to be of equal weight, A. 560.

'Αντισηκοῦν to counterbalance, P. 429.

'Αντισπᾶν to draw back, P.V. 337.

'Αντιστάτης an antagonist, S.c.T. 499.

'Αντίστροφος turned in the opposite direction. βᾶρην εἰς ἀντίστροφον S. 859. where, according to Heath, it

means, that the vessel was turned round with its prow to the sea in order to return to Egypt.

<sup>1</sup>Ἀντιτάσσειν *to place in opposition*, S.c.T.377.390.603.

<sup>1</sup>Ἀντιτίειν in mid. v. *to exact as a recompense, ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον* A.1236. *to avenge herself for my being brought by slaying me.*

<sup>1</sup>Ἀντίτολμος *daring to oppose*, E. 523.

<sup>1</sup>Ἀντίτυπος *an adversary. Διὸς ἀντίτυπον δέμας* S.c.T.503. *the figure of the adversary of Jupiter.*

<sup>1</sup>Ἀντίφερνος *instead of a dowry*, A.394.

<sup>1</sup>Ἀντίφονος *effected by mutual slaughter*, S.c.T.874. E.937.

<sup>1</sup>Ἀντιφωνεῖν *to reply*, E.293.

<sup>1</sup>Ἀντλεῖν *to exhaust, to undergo*, P.V.375. C.737.

<sup>1</sup>Ἀντλος *water admitted by leaking*, S.c.T.778.

<sup>1</sup>Ἀντολή *rising. ἀντολάς ἄστρων* P.V.455. *ἡλίου ἀντολαί* 789. *ἀντολάς ἡλιοστιβεῖς* 793. *ἀστέρας ὅταν φθίνωσιν ἀντολάς τε τῶν* A.7. is considered by Valck on Phoen. 506. as spurious. So Pors. Schütz, Butler, and Blomf. There does not, however, seem any occasion to reject it. In v. 4. the watchman speaks of the assemblage of stars generally. He then proceeds to state his observation of those stars more particularly conspicuous, by whose rising and setting the change of seasons is discerned. I do not conceive, with Schütz and Butler, that λαμπροῦς δυναστὰς refer to the sun and moon; but to those more particular stars, such as the Pleiades, Sirius, etc. Cf. P.V. 452. *ἦν δ' οὐδὲν αὐτοῖς οὔτε χειματος τέκμαρ, οὔτ' ἀνθεμῶδους ἦρος, οὔτε καρπίμου θέρους βέβαιον, ἔστε δὴ σφιν ἀντολάς ἄστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.*

<sup>1</sup>Ἀντρον *a den or cave*, E.184. P.V. 133.301.352.451.

<sup>1</sup>Ἀνύειν *to accomplish, succeed in.* With inf. *πῶς στρατὸς τοσούδε ἦνυσεν περᾶν*; P. 707. *how did it succeed in crossing?* With acc. 712. 730. 734. 752.

A.909. mid. v. *ἀνύεσθαι to obtain for oneself*, P.V. 702. Of C. 845. *πῶς ἴσον εἰποῦσ' ἀνύσωμαι* commentators give various explanations. Heath's perhaps is the best, making *εἰποῦσ' ἀνύσωμαι* equivalent to *ἀνύσωμαι ὥστε εἰπεῖν, how can I succeed in saying what is just?*

<sup>1</sup>Ἀνύτειν *to cherish, bring up. ἀνύρεσθαι to grow up*, A. 1131.

<sup>1</sup>Ἄνω *above*, with verbs of motion. *πέμπετε ἄνω* P. 636. *πομπὸς ἴσθι ἄνω* C.145. With verbs of rest. *ἦμενον ἄνω* S.94. *οἱ ἄνω* those above, C.163. This verse is probably to be placed after v. 121. So Herm. In its present position it is wholly unintelligible. *ἄνω τε καὶ κάτω up and down, in confusion*, E.620.

<sup>1</sup>Ἀνώγειν *to order*, perf. mid. *ἄνωγα* E.862. P.V.949.1039. C.724. imper. *ἄνωχθι* C.761.

<sup>1</sup>Ἄνωθεν *above. ἄνωθεν ἡμένον* S. 592. *ἄνωθεν γῆς ἐποπτεύειν ἄχη* A. 1561. *ἄνωθεν ἀνδρακάς καθήμενος* A. 1577. *at the head of the table. ἄνωθεν ἀνέκαθεν* C.421.821. *πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης ἔλυσαν ἄλλοι* A. 849. as Schütz says, "*in superiori ædium contignatione ubi fere se suspendere solebant vitæ pertæsi.*" On A.845. see under *λέγειν*.

<sup>1</sup>Ἄνωτέρω *higher*, P.V.312.

<sup>1</sup>Ἄνωφελής *useless*, P.V.33.

<sup>1</sup>Ἄνωφέλητος *id.* C.741.

<sup>1</sup>Ἄξιόμισος *worthy of hatred*, E.349.

<sup>1</sup>Ἄξιος *name of a river*, P.485.

<sup>1</sup>Ἄξιος *deserving*, C.439. E.413. superl. A.517. *suitable, worthy, ἀξίαν τριβὴν ἔχει* P.V.642. A.1508. *it is well worth while, ἄξιον οὐρανοῦχον ἀρχάν σέβειν* C.954. *it is proper to reverence, etc.*

<sup>1</sup>Ἄξιον *to condescend, think proper*, P.V.215. A.1646.—Mid. v. *id.* A.361. E.403. *to esteem worthy. pass. τοῦτου τυχεῖν οὐκ ἠξιώθην αὐτός* P.V. 240. *πολλῶν τὰδ' ἡμῖν ἐστὶν ἠξιωμένα* S.485. *valued at a high price.—to have confidence, think oneself worthy*, P.327.—*to honour*, with dat. of thing, A.877.

- 'Αξιως in a worthy manner. οὔτοι κήρσεις μείον ἀξίως σέθεν C.696. you shall not obtain less than you deserve. There is probably an elipsis of ἤ. Cf. Eur. Alc. 879. and see ὤς: but here Pauw with the Schol. reads ἀξίων. So Schütz, Bothe, Blomf.
- 'Αξονήλατος moving on the axle, S.178.
- 'Αξυνήμων not understanding, A.1030.
- 'Αξίστατος that cannot be checked, restless, unceasing, A.1446. "Est συνίστημι consisto, ἀξίστατον igitur, quod consistere nequit ideoque quod modum omnem superat." Butler.
- "Αξων an axle tree, S.c.T.138.
- "Αοζος the attendant at a sacrifice, A.223.
- 'Αοιδή a song, E.614. A.952.
- 'Αοιδός a songster, S.676.
- "Αοινος made without wine, E.107. 822.
- 'Απαγγέλλειν to announce, P.922. A.590. C.264. S.910. S.c.T.996.
- 'Απάγειν to carry away, from one place or state to another. A.1249. S.120. mid. v. ἀπάξομαι E.257. as a criminal to punishment, E.895.
- 'Απάγγειν to hang, mid. v. to hang oneself, S.460.
- 'Απαγώνιος freeing from a struggle, A.498. Scholef. records a probable anonymous conjecture, και παίωνιος.
- 'Απαθής free from suffering, P.846.
- 'Απαιόλημα an act of deceit; thence, one who deceives, the thing being put for the person, C.994.
- "Απαις childless, C.1000. A.732. P.572.—παῖδες ἀπαιδες children yet no children, E.987.
- 'Απαιτεῖν to demand, C.392.
- 'Απαλέξειν to avert. Ζεὺς ἀπαλέξει γάμον S.1038. an aorist, from ἀλέκω the original form.
- 'Απαλλαγὴ release, P.V.316.756. A.1.20. και δυστυχούντων γ' εὐμαρῆς ἀπαλλαγὴ S.334. it is an easy matter to get rid of unfortunates such as we.
- 'Απαλλάσσειν to free from, P.V.775. E.83.—Intrans. to come off, come to an end, A.1262. — Mid. v. to depart from, E.171. pass. ἀπαλλαγῆναι to be rid of, P.V.469.752. A.327.
- 'Απαλός tender, S.67. P.529.
- 'Απαμβλύνειν [ῥ] to blunt, check, S.c.T.697. pass. P.V.868.
- 'Απαναίεσθαι to refuse, deny. ἀπανηραμένας E.930.
- 'Απανθίζειν to gather flowers. γλώσσαν ἀπανθίσαι A.1647. to gather the flower of speech, to give loose to the tongue. In A.1647. some editors read ἀπηνθίσω or ἀπηνθισεν for ἐπηνθίσω. See ἐπανθίζειν.
- 'Απάνθρωπος solitary, uninhabited, P.V.20.
- 'Απαντλεῖν to draw off, diminish from, P.V.84.
- "Απαξ once, A.847.990.1295. E.618. οὐχ ἀπαξ μόνον P.V.209. more than once.
- 'Απαξιουν in mid. v. to deem unworthy, E.345.
- "Απαππος without a grandfather. οὐκ ἀπαππον Ἰδαίου πυρός A.112.302. not undervived from the fire on Ida.
- 'Απαράμυθος inexorable, P.V.185.
- 'Απαρκεῖν to suffice, P.466. In A.369. ὥστε κάπαρκεῖν may either be from ἐπαρκεῖν or ἀπαρκεῖν. Blomf. observes that ἀπαρκεῖν is said of things, ἐπαρκεῖν of persons, and therefore prefers to derive it from ἐπαρκεῖν q. v.
- "Απαρνος refusing, denying. ᾄ τ' οὐδὲν ἀπαρνον τελέθει Πειθοῦ S.1024. whom nothing can refuse.
- 'Απαρτίζειν S.c.T.356. The meaning of this word appears to be to complete, to make perfect. Compare ἀπαρτί. Mœris gives for its Attic synonym the word ἀποτελεῖν. Salier on Mœris translates this passage sed illius festinatio non sinit gradum absolvere. Blomf. adopts the reading of Guelph. οὐ καταρτίζειν, in the sense of "does not suffer it to rest." This, however, as Well. observes, is hardly the meaning of καταρτίζειν, but rather restituere, conciliare. Herm. proposes οὐ καταργίζειν, which Erf. on Soph.

Ant. 499, Schütz, and Wellauer approve, but which Blomf. very properly rejects. Pauw translates *οὐκ ἀπαρτίζει* *facit ut pes sibi non sit æqualis, haste prevents him from making equal steps*, and this is perhaps nearly the true meaning. The particle *καὶ* refers to the spy alluded to in the preceding speech of the Chorus. Butler quotes Hesych. *ἀπαρτίζει* *τελειοῖ*.

*Ἀπαρχος* a leader, P. 319.

*Ἄπας* every one, *ἅπαν* every thing, P.V. 35. A. 876. S. 624.—*all, the whole*, S.c.T. 18. 324. P. 245. E. 462. 708. 733. 804. 835. *ἅπαντες* all, P. 456. 771. A. 509. C. 889. S.c.T. 1041. *ἅπαντα* every thing, P.V. 49. 265. *ἅπαντ' ἀπήμων* A. 540. *in all respects unharmed*.—With art. *τὰς ἀπάσας νόσους* P.V. 481. *τὰς ἀπάσας ἡμέρας* 752.

*Ἀπάτη* *deceit*, P. 93. *ἄταν ἀπάτη μεταγνοῦς* S. 102. as explained by Schütz, *understanding when too late, by (the discovery of) our deceit, the harm (done to them by our flight)*.

*Ἀπατιμάζω*, to dishonour, perf. pass. E. 95.

*Ἀπαυρᾶν* to derive good or evil, generally the latter. *τοιαῦτ' ἀπήρω τοῦ φιλανθρώπου τρόπου*, P.V. 28. *such is the harm you have derived from your humanity*. *Ἰάνων ἀπήρα ναύφρακτος* Ἄρης P. 911. *our naval force suffered harm from the Ionians*. Upon the forms *ἀπήρω*, *ἀπήρα*, and their meaning, see Buttm. Lexil. in voc.

*Ἀπαστος* never ceasing, S. 569.

*Ἀπέδιλος* unsaddled, P.V. 135.

*Ἀπειθεῖν* to disobey, A. 1019.

*Ἀπειλεῖν* to threaten, S.c.T. 422. with dat. and acc. *πύργοις ἀπειλεῖ δεινὰ* S.c.T. 408. 531. In A. 1396, the vulg. is *λέγω δέ σοι τοιαῦτ' ἀπειλεῖν, ὡς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ ἄρχειν*, where no alteration is wanted but in the stopping. *παρεσκευασμένης* is the gen. abs. Blomf. retains the vulg. but points the passage badly. The constr. is *λέγω δέ σοι ἄρχειν ἐμοῦ νικήσαντα χειρὶ, ὡς ἐμοῦ παρεσκευασμένης ἀπειλεῖν τοιαῦτα ἐκ τῶν ὁμοίων*. I bid

*you control me by conquering me with your hand, seeing that I am able to return your threats upon equal terms*.

*Ἀπειλή* a threat, P.V. 174.

*Ἀπειναί* to be absent. *ἀπέστω* A. 878. *ἀπῆς* S. 117. *ἀπόντων* A. 535. *ἀπούσης* E. 720.

*Ἀπειπεῖν* to forbid, warn off, A. 1306.—*to sail, come to an end*, S.c.T. 822.

*Ἀπειργεῖν* with gen. to keep off, S.c.T. 453. *to prohibit from*, C. 291. *to keep out*. *τί δὴ πύλῃσι τὸν ἰκέτην ἀπειργετε*; C. 562. *why do ye keep the suppliant outside at the gates?* This must be supposed to be addressed by one of the passers-by to the door-keepers. Well. has adopted the reading of Med. Guelph. Rob. *ἀπειργεταί*, which he refers to Ægisthus; but for this there seems no necessity.

*Ἀπειρόδακρυς* that never has known weeping, S. 68.

*Ἀπειρος* inexperienced, P.V. 373. C. 116. etc.—*endless*, A. 1355.

*Ἀπεμῖν* to vomit forth. *ἀπὸ σφαγῆς ἐμῶν* A. 1581. *vomiting forth (a portion) of the slaughtered food*.

*Ἀπενθής* free from sorrows, P.V. 958.

*Ἀπένθητος* free from sorrowing, E. 872. A. 869.

*Ἀπεννέπειν* to forbid, S.c.T. 1044. E. 916.

*Ἀπέραντος* endless, without limit, P.V. 153. 1080.

*Ἀπέρατος* infinite, S. 1035.

*Ἀπέρωτος* ἔρωσ *unholy, improper love*, by fig. oxymoron, C. 592. A. 1652.

*Ἀπευθύνειν* [ῥ] to direct. *δεῦρ' ἀπευθύνη μολεῖν*, A. 1652. sc. *ὥστε, direct him to come hither*.

*Ἀπευκτός* to be detested, abominable, S. 770. A. 624.

*Ἀπέυχεσθαι* to repudiate, E. 578.

*Ἀπέυχτος* to be deprecated, C. 153.—With dat. *ἀπέυχτον δόμοις* C. 616.

*Ἀπέχειν* to keep off, intransitively *ἔα, ἀπεχε*, φεῦ P.V. 659. transitively, A. 1096. E. 330. mid. v. S. 737.

*Ἀπεχθεία* hatred. *δί' ἀπεχθείας ἐλθόντα* P.V. 121. See *ἔρχεσθαι*.

'Απήμαντος *free from harm*. ἔστω ἀπήμαντον A. 368. *let there be a condition free from calamity.—harmless, gentle*, S. 571.

'Απήμων *safe from harm*, A. 840. With gen. E. 840.—*not causing harm*, S. 183.

'Απήνη *a car*, A. 880.

'Απία a name of the Peloponnesus, S. 257. 758. A. 248. Schol. Venet. in Il. A. 22. (ἢ Πελοπόννησος) 'Απία ἐκλήθη ἀπὸ 'Απίδος τοῦ Φορωνέως τοῦ Διός — *belonging to Apis*. 'Απίαν βοῦνιν S. 110. This word is entirely different from the ἀπὴ γαῖα of the Iliad and Odyssey, in which ἀπιος is nothing but an adjective formed from ἀπός, as ἀντίος from ἀντί, and signifies *distant*. Moreover the α of ἀπὴ in Homer is always short, whereas in ἀπία derived from 'Απις the α, like that of 'Απις, is long. See Buttm. Lexil. in ἀπὴ γαῖα.

'Απις proper name of a man, S. 259. 266.

'Απισεῖν *to disbelieve*, P. V. 642.

'Απιστία *incredulity*, A. 259.

'Απιστος *incredible*, P. V. 834. S. 274. S. c. T. 828.—*disobedient*, βουλαὶ ἀπιστοὶ Λαίου 824. *the counsels of Laius by which he discredited the oracle of Apollo*. So in S. c. T. 1021.—With gen. φίλων ἀπιστοὶ S. c. T. 857. *not to be persuaded by friends*.

'Απληστος *insatiable*, P. V. 371. A. 102.—With gen. E. 933. S. 723.

'Απλοία *difficulty of sailing*, A. 145. 181.

'Απλοῦς *simple, straightforward*, C. 547. ὡς ἀπλῶ λόγῳ *in simple truth*, P. V. 46. 613. 977.

'Απλῶς *simply*, C. 119.

'Από *from*, marking the place from which anything goes or comes, or is removed, e.g. S. 90. 211, etc.—With anastrophe, as P. V. 813. βιβλίων ὀρων ἄπο. So P. 452, etc. ἀπὸ ζώντος ῥοφεῖν ἐρυθρὸν ἐκ μελέων πέλανον E. 376. *to suck clotting gore from the limbs of a living man*. 'Αχαιῶν τῶν ἀπὸ στρατοῦ A. 524. *the Greeks remaining of the army*. βαιά γ' ὡς ἀπὸ πολλῶν

P. 982. *few as remaining from many*.

—*far from*, νόσων ἐσμός ἀπ' ἀσπῶν ἴζοι S. 667. ἀπ' ἐμαῖς ἐλπίδος A. 970.

*contrary to my expectation—separate from*, οὐδ' ἀπ' Ἰσμηνοῦ λέγω S. c. T.

*nor do I speak separate from* (i.e. excluding) *the Ismenus*. ἀπ' ὀμμάτων

ἐπλάγχθη S. c. T. 766. *he deprived himself of his eyes—signifying origin*, e.g. S. c. T. 394, etc. μέλαν' ἀπ'

ἀνθρώπων ἀφρόν, E. 174. *from men eaten by them*. τῶνδ' ἐκάς οὐδ' ἀπ'

ἄλλων ἀλλ' ἀπ' αὐτῶν C. 465. *by the agency not of others but ourselves*.

χάρις δ' ἀφ' ἡμῶν ὀλομένων θανυμάζε-  
ται S. c. T. 685. *the gratification arising from us perishing* (i.e. from our death) *is highly esteemed by the gods*. τὰπ' ἐμοῦ τεκμήρια S. 268. *the proofs to be had from me*. ἀπὸ σοῦ βο-

σκὰν φεροίμαν E. 255. *I would wish to make a meal of you—signifying the matter of which a thing is made*, τεύ-

χη ἀπ' ὄμφακος πικρᾶς οἶνον A. 944.

—*the instrument with which a thing is done*, σφενδόνας ἀπ' εὐμέτρου A.

282. *with a moderate cast of a sling*, ἴδοιτο πρενμενοῦς ἀπ' ὄμματος S. 207.

ἀπὸ γλώσσης A. 787. *by word of mouth*.

ἀπ' ἄκρας φρενός A. 779. *superficially*. ἀπὸ γνώμης E. 644. *according to the real opinion of the mind*—

*signifying the cause of a thing*. ἀπὸ ψυχῆς κακῆς A. 1275. 1627. *through cowardice*. μόρσιμ' ἀπ' ὀρνίθων ὀδίων

A. 152. *portended by the birds*—*signifying the time since which a thing was done*, P. V. 840. S. 339. P. 173.—

*after*, denoting order of place, P. V. 855. P. 756.—*of time*, ἀπὸ στραρείας

A. 589. E. 601. *after an expedition*.

'Απογυμνάζειν *to exercise*, S. c. T. 423.

'Αποδεικνύειν *to shew, or display*, A. 709. E. 958.—In mid. v. *to make, perform*. στάσιν ἀποδεικνύμενα P. V. 1089.

'Αποδικεῖν *to cast off, throw down*. 2 aor. ἀπέδικες, ἀπέταμες sc. τὸν ἄνδρα

A. 1384.

'Αποδύρεσθαι *to bewail*, P. V. 640.

'Αποζευγνύειν *to unyoke*, pass.

Metaph. δεῦρ' ἀπεξέρχην πόδας C. 665. *I set out to come hither.*

'Αποθαυμάζειν to admire, A. 300.

'Αποθραύειν to shiver off, P. 402.

'Αποικία a colony, P.V. 816.

"Αποικος a stranger, a settler from a foreign land. Χάλυβος Σκυθῶν ἀποικος S.c.T. 710. a prosopopœia for iron, brought from the Chalybes, a Scythian nation.

'Απομῶζειν to lament, A. 320.C. 1000.

"Αποινα neut. pl. a penalty, P. 794. A. 1394. 1655.

"Αποινος S. 93. Upon this word, which is probably corrupt, see δαιμόνιος.

'Αποκείρειν to mow down, to destroy, P. 885.

'Αποκλάγγειν to pronounce, A. 151.

'Αποκλαίειν to bemoan, P.V. 640.

'Αποκλείειν to shut out, P.V. 673.

'Αποκοπή a cutting off, S. 821.

'Αποκρύπτειν to conceal, P.V. 24.

'Αποκτείνειν to kill, A. 1223.

Αποκωκίειν [ῦ] to bewail, A. 1524.

'Απολακτίζειν to reject with disdain, P.V. 654. ἀπολακτίσας ὕπνον E. 136. *flinging off sleep.*

'Απολακτισμός a casting off or giving up, S. 915.

'Απολείπειν to leave, P. 923.

'Απόλεμος not to be overcome, A. 746. C. 53. ἀπόλεμος πόλεμος P.V. 906. oxymoron, a war which ought not to be fought.

"Απολις πόλις a city no city. Oxymoron, E. 435.

'Απολλύναι to destroy. ἀπῶλλυ P. 644. ἀπώλεσε 467. 543. 553. A. 1050. C. 607. S. 396.—to lose, P. 719. S.c.T. 967. mid. v.—ἀπολωλέναι to be lost, to have perished. οἴκτιρε μὴ ἴπολωλότας S. 206. *pity us ere we perish.* τὰπολωλότα S. 896. *that which was lost.* ἀπώλλυτο P. 270. ἀπώλετο P. 320. C. 94.

'Απόλλων Apollo, S.c.T. 783, etc.

'Απόλλω acc. S. 211. emphatically ἀπόλλων ἔμος A. 1050. *my destroyer*, with allusion to the word ἀπολλύναι.

'Απομούσως foolishly, absurdly. κάρτ' ἀπομούσως ἦσθα γεγραμμένος

A. 775. *I pictured you as a very foolish person.*

"Απονος free from suffering, P. 846.

'Απόξενος not received with hospitality. τοῦδ' ἀπόξενος πίδου E. 844. *discarded by this country—an exile from a place*, A. 1255. C. 1038.

'Αποπέμπειν in mid. v. to send away from oneself, P. 135.

'Απόπολις an exile from the city, A. 1384.

'Αποπτύειν to spit out, to detest, E. 293. generally in aor. 1. ἀπέπτυσσα I detest, as P.V. 1072. A. 1165. C. 195.

In A. 953. οὐδ' ἀποπτύσας δίκαν δυσκρίτων ὀνειράτων θάρσος ἐνπιθῆς ἴζει φρενός φίλον θρόνον, ἀποπτύσας is the nom. abs. for ἀποπτύσαντος ἔμοῦ. Casaubon and others, whom Blomf. follows, read ἀποπτύσαν, unnecessarily. For other instances of the nom. absolute, cf. Eur. Iph. T. 349. 695. Soph. CEd. T. 60. Ant. 266. 419. A. 968. 980, etc.

'Απόπτυστος detested, E. 182.

'Απόρθητος inexspugnable, P. 340. This epithet is applied to Athens in Eur. Med. 822.

"Απορος difficult of passage, P.V. 906. See πόριμος.

'Απορρέειν to flow away, pass. ἀπορρέντος A. 1267.

'Απορρήγνυναι to break off, to yield up (the breath) P. 499.

'Απορρίπτειν to cast away (in a contemptuous sense), C. 901. The sense, as well explained by Wellauer, is "profecto non extrusi te in hospitibus domum, sed misi"—to reject, despise, S. 479. E. 206.

'Απορφανίζειν to make an orphan, to bereave, C. 247.

'Αποσπᾶν to pull away. ἀποσπᾶσας κόμης S. 883. *pulling by the hair.*

'Αποσάζειν to shed in drops, S. 573. See αἰδώς.

'Αποστατεῖν to stand aloof, to be absent from, A. 1075. C. 438. 813. E. 65. 392.

'Αποστέγειν to keep out, be proof against, S.c.T. 216.

'Αποστειλεῖν to depart, S. 750.



'Αποστέργειν *to detest*, A. 485. Upon the aposiopesis in this passage, which is equivalent to *EITHER he will bring us intelligence of a joyful kind, OR of a contrary sort, but THAT I detest to speak of*, cf. Herm. App. to Vig. ii.

'Αποστερέειν *to deprive*, with gen. P.V. 684.—*to remove, take away*, P.V. 779. S. 1048.

'Αποστρέφειν *to turn away*, A. 824. 1279.

'Αποστροφή *a refuge from, a means of averting*, P.V. 771.

'Αποσπύλλαντο *despoil*, pass. σκήπτρον τιμάς τ' ἀποσπύλλεται P.V. 171. *is to be deprived of the honour of his sceptre*.

'Αποσφάλλειν pass. *to be deceived, to fail*. ἀποσφαλείς φρενῶν P.V. 470. *demented*. γνώμης ἀποσφαλείσιν P. 384. *deceived in opinion*.

'Αποτέμνειν *to cut off*, A. 1384. See ἀποδικεῖν.

'Αποτιεῖν *to expiate, atone for*, A. 1311. *to give in payment*, 1484.

"Αποτομος *wretched*, P. 272.

'Αποτρέπειν *to avert*, S. 857. 868. 877. In mid. v. *to turn from, dread*, S.c.T. 1052.

'Αποτροπή *a means of averting*, P. 217.

'Απότροπος *having the power to avert*, P. 199. Stanley observes, "Cum triste quidpiam in somniis viderant antiqui, θεοῖς ἀποτροπαίοις sacrificabant. Xen. Symp. p. 699. οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὐχῆ μηδέποτε πλουτεῖν, καὶ ἔάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θεοῖς. Talis fuit apud Romanos Jupiter Prodigialis. Plaut. Amph. ii. 2. *sed, mulier, pastquam experrecta es, prodigiali Jovi, aut mola salsa hodie, aut thure, comprecata oportuit*." The same gods were likewise called ἀλεξηγήριοι or ἀλεξικακοί, cf. S.c.T. 8.—With gen. ἀπότροπον κακῶν C. 42. The passage C. 152. ἴετε δάκρυ—πρὸς ἔρμα τόδε κακῶν, κεδνῶν τ' ἀπότροπον ἄγος ἀπεύχετον, is very obscure. Herm.

on Soph. Ant. 841. reads ἔρμα. Schütz. Seidler, Herm. Blomf. transpose κακῶν κεδνῶν τ', but without much im-

proving the sense. Blomf. appears to be correct in translating ἔρμα κακῶν κεδνῶν, *praesidium quo confugiunt pariter mali ac boni*, and also in assigning to ἀπότροπον a transitive force. By ἔρμα is understood the *pouring of libations*, a means by which both good and bad seek to appease the dead, and to do this being, in Clytæmnestra's case, ἄγος ἀπεύχετον, the Chorus exhort each other to shed a propitiatory tear, *to obviate the effect of (πρὸς) this ἔρμα κακῶν κεδνῶν τε*, and to avert (ἀπότροπον) the ἄγος ἀπεύχετον, incurred by the pouring out of these impious libations. The comma should be placed after κεδνῶν τ'.

'Απουσία *absence*, A. 889. 1232.

'Αποφαίνειν in mid. v. *to display, set forth*. μῦσαν ἀποφαίνεσθαι Ἐ. 299. *to deliver a song*. πῶτα μὲν εὐδοκίμου στρατιᾶς ἀπεφαινόμεθα P. 843. *formerly we were distinguished as having a splendid military force*. The const. is ἀπεφαινόμεθα (ὄντες) εὐδοκίμου στρατιᾶς, which is equivalent to ἀπεφ. ἔχοντες εὐδόκιμον στρατιάν. See Bernhardy, Synt. Gr. iii. 45. 46. and a further explanation of the whole passage under πύργινος.

'Αποφθεῖρειν *to destroy*, C. 254. 256.

'Αποφθίνειν *to perish, pass away*, A. 831.

'Αποφθορά *destruction*, E. 178.

'Απόχρη ἴτ suffices, A. 1556.

'Αποχρήματος *not relating to money*. ἀποχρήμαροι ζημία C. 273. *penalties not regarding money*. So Blomf. Well. Blomf. reads ἀχρημάτοισι. Schütz understands it to mean *the loss of his paternal property inflicted by Ægisthus and Clytæmnestra*. This is probably correct. See ταυρούσθαι.

'Αποψιλοῦν *to make bare of*, C. 684.

"Απριγδα *firmly grasping*. ἀπριγδ' ἀπριγδα μάλα γόεδνα P. 1014. 1020. This adverb is the same with ἀπριξ, and is derived from a intensive and πρίειν *to set the teeth firmly together, to gnash*. It is less correctly explained by Hesych. Suid. Schol. on

Soph. Aj. 310. ὁ οὐχ οἶόν τε πρῖσαι διὰ τὴν σύμφυτον. So Helladius, Phot. p. 869. Timæus, ἄπριξ, ἐμπεφυκότως, where see Ruhnkens note. Schütz rightly observes, "ἄπριγδα vox est pilos sibi præ dolore tenaciter et cum impetu vehementi evelentium." The word is well illustrated by Lobeck on Soph. Aj. 1030. where πισθεὶς ἰππικῶν ἐξ ἀντύγων is equivalent to δεθείς. "Proprie πρίων dicuntur τὰ ὄδοντωμένα, unde πρίων ὀδόντων Crinag. Epigr. xxxvii. 4. πιστήρες ὀδόντες Epigr. ἀδεσπ. cc. πρίσις ὀδόντων Plutarch de Irâ, tom. ii. p. 458. c. quæ solet esse iræ nota, similiterque Antipater, Thess. xliii. 3. "Ἦρα πριωμένη κάλλει Γανυμηδέος, et Apoll. iv. 1671. λευγαλέον δ' ἐπὶ οἱ πρῖεν χόλον, nec apud Hesychium πρίεται, φουσούται quicquid novandum præter φυσιοῦται quod ipsum irati facere solent. Indidem translata sunt δάκνειν χόλον Apollon. iii. 1170. θυμὸν ὀδὰξ πριόντες Orpian. Cyn. iv. 138. et αὐτοδὰξ ὄργισμένοι Arist. Lysist. 687. Canis captam feram tenet ἐμπερικῶς τοὺς ὀδόντας Diod. xviii. 92. p. 444. Jam ut Latine dicitur mordicus tenere, in eundem intellectum poetæ verbum Græcum deflectunt, Opp. Hal. ii. 375. ἔνθα μὲν ἀμφιβαλὼν περιηγεῖ πάντοθεν ὀκῶ ἴσχει ἐμπρίει τε, de quo Scholiastæ multa commentantes unum afferunt quod ad veritatem dirigit, ἐμπρίει significare πιέζει, id est *arcte colligatum tenet*: quomodo lib. iii. 314. χεῖρ πριωμένη *arcte constricta*. Hinc etiam adverbio significatio firmæ comprehensionis communicatur."

'Απριγκτόπληκτος *firmly aimed*, C. 419. from prec.

'Απροβούλως *imprudently*, C. 611.

'Απρόξενος *without an entertainer*, S. 236.

'Απρόοπτος *unforeseen*, P. V. 1076.

'Απρόσδεκτος *not to be pointed out, out of sight*. ἀπρόσδεκτος πέτρα S. 777. Here Abresch conjectures ἀπρόσδεκτος *inhospitable*. So Bothe.

'Απροσδόκητος *unexpected*, P. V. 683. S. 693.

'Απρόσκοπος *not seeing before, dim-sighted*. ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E. 105.

'Απρόσοιστος *impossible to encounter*, P. 91.

"Ἀπειν *to join*. χορὸν ἀψωμεν E. 297. *let us join in the dance*. πάλην C. 855.—*to wrestle, to kindle*, A. 286.—*to touch, attack*, with gen. A. 1590. στράτευμ' ἀπτόμενον πυρὶ δαΐφ S. c. T. 204. sc. τῆς πόλεως.

"Ἀπερος *without wings*, E. 51. 241.—*very swift* (with a intensive) A. 267.

'Απίειν *to pronounce*, P. V. 595. P. 122. Here ἀπίων is in the nominative absolute. See Brunck's note, and also under ἀποπτύειν — *to invoke*, S. c. T. 130.

"Ἀπυρος *very fiery* (a being intensive) P. V. 882.—*without fire*. ἀπύρων ἱερῶν ὄργας ἀνερεῖς A. 70. This is understood by some to refer to the sacrifices offered to the Furies, which were made *without wine or fire*. The falsity of this latter assumption is shewn by Blomf. Gloss. in loc. who quotes E. 106. καὶ νυκτίσεμνα δεῖπν' ἐπ' ἐσχάρα πυρὸς ἔθουον. Such, however, is the interpretation of the Scholiast, Stanley and Schütz. Blomf. explains it *templorum sacrificiis carentium*, quæ Paris neglexerat. This appears nearly correct, only that ἱερά had perhaps better be referred to the *sacrifices* themselves, which Paris had failed to offer (sc. when he impiously broke his allegiance to Ζεὺς ξένιος) than to the temples. Thus Hesych. ἀπύρων. ἀθύτου. Σοφοκλῆς Μυσοῖς. The passage in Pind. Ol. vii. 88. which Blomf. compares, has a different meaning.

'Αρά *a curse*, P. V. 912. S. c. T. 637. 748. 769. 926. A. 445. 1383. 1387. 1599. C. 899. λάκτισμα δεῖπνον ξυνδίκως τιθεῖς ἀρᾷ A. 1583. See λάκτισμα and τιθέναι. The passage C. 143. ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς, κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν, is obscure. Schütz for κακῆς conjectures καλῆς, which agrees with the sense. In the beginning Electra

prays for blessings on herself and Orestes, and likewise at the close of her speech: but in the *middle* of it, for destruction on her enemies. The chief objection to this is the meaning of *ἀρά*, which very seldom occurs in a *good sense*. The usage appears, however, defended by the analogy of *ἀρᾶσθαι*, which occurs as well in the sense of *praying for good things* as of  *cursing*. Cf. Eur. Orest. 1138. and also by the epithet *καλῆς* being added to define it. Wellauer considers the words as corrupted from the following verse. Schütz's conjecture is approved by Butler and adopted by Blomfield.

'*Αρά* personified in the sing. S.c.T. 70.677.815. C.681. plur. E.395. S.c.T. 875.935. C.400.

"*Αρα*. 'Αρα; an illative particle, used:—I. to state an inference drawn from something previously expressed or conceived in the mind, e.g. *κάν τοῖς ἐμοῖς ἄρ', εἴπερ ἐν γε τοῖσι σοῖς* C.221. *If in yours, then also in my own. ὦ μέλεος, οἶαν ἄρ' ἤβην ζυμμάχων ἀπώλεσα* P.719.sc. *if this be all true. δίκη δ' ἄρ' εἶναι φησι* S.c.T.628. *and accordingly she declares herself to be justice*, where the reference is to *σφρόνως ἠγουμένη* in the preceding verse. Cf. S.c.T.473. P.464.580. 897. A.528. Also in interrogations where the interrogation refers only to a part of the enunciation, e.g. *τίς ἄρα ῥύσεται*; S.c.T.90. where the inquiry is not whether *any* would deliver them, which would require *ἀρά τίς ῥύσεται*; but *who*, under such circumstances, should be that deliverer. Cf. P.V.597. P.140. P.V.515. and see Hermann's preface to Soph. Œd. Col.—II. In interrogations, referring to the whole enunciation, where an assent is demanded in consequence of something already stated or understood. In this case, the penultimate is lengthened. *ἄρ' ὑμῖν δοκεῖ βίαιος εἶναι*; P.V.737. *does he not, therefore, seem to you to be violent*, Cf. C.295.488.489. In these in-

stances *ἀρα* has the force of *ἄρ' οὐ*; Cf. Soph. Œd. T.815. *ἄρ' ἔφην κακός; ἄρ' οὐχὶ πᾶς ἀναγνος*; without a negative force. 'Ορέσσης *ἀρά που βλέπει φάος*; A.1630. *What then, is Orestes perchance living?* Cf. E.181.715.943. It is sometimes placed in the middle of the sentence. *ἐμοί τε καὶ σοὶ γ' ἄρ' ἐπέυξομαι τάδε*; C.110. Cf. P.340. 631. *ἄρα μή*, in interrogation where doubt is implied. *ὁ ναύτης ἄρα μή 'ς πρόωρον φυγῶν πρόμνηθεν εὔρε μηχανήν σωτηρίας*; S.c.T.190. *does the sailor? etc.* implying, that he does not.—The distinction between the illative *ἀρα* and the illative interrogative *ἀρα* appears to have been generally observed by the Attics. Sometimes, however, *ἀρα* appears to have been used to express a strong asseveration without interrogation, as in C.219. *αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ*. Here, however, the interrogative might be inserted. *κατὰ τὸς ἀτιμωσιν ἄρα τίσει* C.429. *she shall surely pay for*, etc. Here Butler proposes to read *ἀντιτίσει*. For further information concerning this particle, see Valck. on Phœn. 569. Herm. Soph. Ant. 628. on Viger p.656.7. Præf. Soph. Œd. Col.

'*Αραβία* *Arabia*, P.V.418.

"*Αραβος* proper name of a man, P.310.

'*Αραγμός* a *battering*, S.c.T.231.

'*Αραῖος* involving a *curse*, S.c.T. 767.880. A.1371. With dat. *φθόγγον ἀραῖον οἴκος* A.228. *bringing a curse on the house. γονὰν ἀραῖον* A.1546. *a family, or succession of curses*.

'*Αραρότως* *firmly*, S.923.

'*Αρᾶσθαι* to *pray for*, to *imprecate*, in a bad sense, P.V.914. S.c.T.615.

'*Αράσσειν* to *beat*, or *hammer*, P.V. 58. P.1011. pass. P.452.

'*Αραχναῖον αἶπος* *Mount Arachnæum*, in the district of Argos, A.300.

'*Αράχνη* a *spider's web*. *ἀράχνης ἐν ὑφάσματι* A.1471. *in the meshes of a spider's web*.

"*Αραχνος* a *spider*, S.864. Also written *ἀράχνης*. Suidas and Etym.

M. quoted by Blomf. observe Ἄραχνη, θηλυκῶς. τὸ ὕφασμα. ἀράχνης δέ, ἀρσενικῶς, τὸ ζῶψιον. So Servius on Virg. Georg. 4. 246. remarks that in the antient writers the insect is called *araneus*, and the web *aranaea*.

Ἄρβύλη *a shoe*, A. 918.

Ἄργεῖος *belonging to Argos*, and by synecdoche *to Greece*, e.g. S. 616. E. 433. and passim. Ἄργεῖοι *the Argives, or Greeks*, A. 258. and passim. On Ἄργεῖος ἀνὴρ E. 727. see ἀνὴρ. Ἄργεῖα θεός S. 295. Juno. Ἄργεῖον δάκος A. 798. *the Grecian horse*. Ἄργεῖας χθονός A. 489. *the territory of Argos*. Ἄργεῖην πόλιν C. 1042. *Argos*. τὸν Ἄργεῖον λεῶν E. 280.

Ἄργῆς *white*, E. 45.

Ἄργήστης *proper name of a man*, P. 300.

Ἄργηστής *white*, S.c.T. 61. E. 172.

Ἄργίας *white*, A. 114.

Ἄργος *Argus*, P.V. 567. 681. S. 301.

Ἄργος *the city of Argos*, S. 326, etc.

Ἄργός *not doing*. αἰσχυρῶν ἀργός S.c.T. 393. *not doing disgraceful deeds*.

Ἄργυρος *silver*, P.V. 500. *as money*, P. 234. S. 913.

Ἄργυροστερῆς *stealing money*. ἀργυροστερεῖ βίον C. 996. *the life of a robber*.

Ἀργυρότοιχος *having silver walls*, A. 1520.

Ἀργυρώνητος *purchased with silver*, A. 923.

Ἄρδειν *to irrigate*, P. 479. 792.

Ἀρδεύειν *id.* P. V. 856.

Ἄρδην *lifting up, carrying away*. ἄρδην ῥίψει P.V. 1053. *let him take and hurl it*.

Ἄρδις *a goad, a sting*, P.V. 881.

Ἄρειν *to fix*, inus. whence mid. ἀραρέναι P.V. 60. *to be fixed*.

Ἄρειος *warlike*, P.V. 418. C. 417. Ionic ἀρήϊος S.c.T. 114. Ἄρειος πάγος *the hill of Mars*, E. 655. 660.

Ἄρειφατος *slaying by war, warlike*, E. 873. *from φάω to kill*.

Ἄρειων *comp. better*, S.c.T. 287. A. 81.

Ἄρέσκειν *to please*. In mid. v. *to appease*, fut. ἀρέσονται S. 642.

Ἄρήγειν *to assist*, S.c.T. 161. E. 223. with dat. P.V. 267. S.c.T. 14. C. 259. 867. E. 285. S. 372, etc.—*to avert*. ἀρηξὸν δαίτων ἄλωσιν S.c.T. 112. *impersonally σιγᾶν ἀρήγει* E. 541. *it is expedient to be silent*.

Ἄρηξις *help*. τίς ἐφαμερίων ἀρηξις; P.V. 546. *what help is there in mortals?*

Ἄρης *Mars*, S.c.T. 226. 326, etc. *war, or fight*. θηλυκτόνῳ Ἄρει P.V. 862. ναύφρακτος Ἄρης P. 913, etc.—*martial vigour*. Ἄρης οὐκ ἐνὶ χώρῳ A. 78. *martial vigour is not in its seat*. οὐκ ἔνεστ' Ἄρης S. 730. Gen. Ἄρειος S.c.T. 64. 110. Dat. Ἄρει P.V. 862. S.c.T. 479. E. 659. S. 430. Acc. Ἄρη A. 48. E. 824. S. 628. 683. A. 365. also Ἄρην A. 1208. S.c.T. 45. 53. P. 86. S. 665. The first syllable is sometimes long, as in S.c.T. 125. 226. 326. 451. P. 86. Otherwise short, as in S.c.T. 394, etc.

Ἄρθμός *concord*, P.V. 191.

Ἄριδακρὺς *very tearful*, P. 910.

Ἄριθμημα *numbering*, E. 723.

Ἄριθμός *number*, P. 331, *the art of numbers*, P.V. 457.

Ἄριμασπός *an Arimasian*, P.V. 807. a certain race in Scythia, so called according to Herod. iv. 27. from ἄριμα, signifying *one*, and σπού, the *eye*.

Ἄριόμαρδος *name of a man*, P. 38. 313. Upon the metrical difficulty in the latter verse, see Pors. Præf. ad Hecub. p. xxxix.

Ἄριστεύειν *to be the best*, P.V. 892.

Ἄριστον *the morning meal, or breakfast*. ἀρίστοισιν ὧν ἔχει πόλις A. 322. *meals made of such things as the city has*.

Ἄριστος *best, bravest*, S.c.T. 57. 165. 551. 574. P. 298. 434. With the force of the comparative, τῶν πρὶν εἰσοδῶν μακρῶ ἄριστα E. 31. *better than I have had on any former entrance*.

Ἄρκάς *an Arcadian*, S.c.T. 529. 535.

Ἄρκεῖν *to assist, stand in good stead*, P. 270.—*to suffice*. τοσοῦτον ἀρκῶ σοι σαφηνίσαι P.V. 624. *it is*

enough that I have explained so much. ἀρκεί S.c.T. 230. *it suffices*. ἀρκείτω βίος A. 1287. *I have lived enough*. παρ' οὐδὲν ἠρκέσω "Ἦρας τελείας καὶ Διὸς πιστώματα E. 204. Here the word ἠρκέσω is evidently corrupt. ἠρκεσ' ἄν, Heath's conjecture, has been adopted by Herm. Schütz and Bothe, and approved by Butler. The ἄν, however, as Wellauer observes, is unintelligible. ἠρκεσεν, which he recommends, is much better, *they have availed as nothing*.

Ἀρκούντως sufficiently. ἀρκούντως ἔχει C. 879. *it is enough*.

Ἀρκεύς name of a man, P. 44. 304.

Ἄρκυς a net, A. 1087. C. 994. plur. E. 142.

Ἄρκυσμα id. E. 112. Here ἀρκυσμάτων has been adopted by recent Edd. from Turn. Vict.

Ἀρκύστατος placed like a net. πημονή ἀρκύστατος A. 1348. a calamity encompassing like a net.—τὰ ἀρκύστατα P. 99. *the place where a net is laid*.

Ἄρμα a chariot, P. 46. 84. 186. S.c.T. 50. 136. P.V. 463. Metaph. νυκτὸς ἄρμα C. 650. ἐν ἄρματι πημάτων ζυγέντα C. 784.

Ἀρματοκτύπος resounding with chariots, S.c.T. 186.

Ἄρμοι lately, P.V. 618.

Ἀρμονία a fixed decree, P.V. 550. as a proper name, *Harmonia*, S. 1024.

Ἀρμόστωρ a governor, E. 434.

Ἄρνησις denial, E. 568.

Ἀρνεῖσθαι to deny, P.V. 286. A. 1353. E. 441.—With inf. δρᾶσαι οὐκ ἀρνούμεθα E. 581.

Ἄροτος a ploughing, S. 629. See ἄλλος.

Ἄρουρα ploughed soil, P. 587. Met. ἄρης ἄρουρα S.c.T. 583. in sens. obsolet. 736.

Ἄρπαγή rape, rapine, ἀρπαγῆς δίκην A. 520. *the penalty of rape*, S.c.T. 333. S. 505.—*a thing exposed to plunder*, P. 738. S.c.T. 1005.

Ἀρπάζειν to carry off by violence, A. 614. S.c.T. 241. In S.c.T. 606. the sense is *to snatch his bared spear*

from his left side. The shield was carried on the left arm, and under it, before the engagement began, they held the spear. Cf. Blomf. Gloss. in loc.

Ἄρπαλίζειν to seize, as intelligence, S.c.T. 225. *to exact*. δι' ὄργαν πωινὰς —ἀρπαλίσαι πόλεως E. 938.

Ἄρρηκτος that cannot be broken, S. 187. P.V. 6.

Ἄρρυσίαστος that may not be seized, e.g. as a pledge or for a slave, inviolate. "Ἄρρυσίαστοι dicuntur quos non licet in servitutem asserere, quorum non dantur vindiciæ secundum servitutem." Schütz.

Ἄρσάκης name of a man, P. 957.

Ἄρσάμης id. P. 37. 300.

Ἄρσενογενής of the male sex, S. 798.

Ἄρσενοπληθής filled with males, S. 30.

Ἄρσην belonging to the male sex. ἄρσενος θρόνον A. 251. στόλου S. 482. τεκτόνων ἄρσένων S. 280. manly, S. 930.—ἄρσην a male, A. 835. 1204. S. 388. 634. 929.—τὸ ἄρσεν the male sex, E. 707. In C. 497. οἴκτειρε θῆλυν, ἄρσενός θ' ὁμοῦ γόνον, the expression ἄρσενος γόνον the male offspring, is extremely harsh, but no satisfactory correction has been proposed.

Ἄρτάμης name of a man, P. 310.

Ἄρτάνη a halter, A. 849. S. 151. In A. 1062. the vulg. κάρταναί appears to be correctly altered by Stanley and Casaubon into κάρτανας, an accusative being required after συνίστορα. So Schütz, Blomf. κάρταναν Well. less probably.

Ἄρταφρένης name of a man, P. 21.

Ἄρτεμβάρης name of a man, P. 29. 294. 933.

Ἄρτεμις Diana. S. 1011. A. 133. 195. S.c.T. 135. 139. Προστατηρία Ἄρτεμις S.c.T. 432. the tutelary Diana. Ἄρτεμις Ἐκάτη S. 661. *Hecate*.

Ἄρτι lately, just now, S.c.T. 516.

Ἄρτιβρεφής (?) belonging to a young child. ἀρτιβρεφέις βλαχαί S.c.T. 332. *the cries of young children*. Here the vulg. is ἀρτιρρεφέις, which has been unnecessarily exchanged for

ἀριβρεφεῖς from MSS. by recent Edd.

Ἄρτιζυγία *a recent marriage*, P. 534. ἀνδρῶν ἀρτιζυγίαν i. q. ἀνδρας ἀρτιζυγεῖς *their newly wedded lords*.

Ἄρτίκολλος *nicely adjusted, convenient*, C. 573. In S. c. T. 355. for εἰς ἀρτίκολλον Blomf. reads εἰς ἀρτίκολλον, understanding ἡκει, i. e. *is come at a suitable time for learning the messenger's report*. See under ἰέναι.

Ἄρτιτρεφής *newly reared*, S. c. T. 332. See ἀρτιβρεφής.

Ἄρτίτροπος *lately turned*; an epithet (if the reading be correct) apparently applied to *virgins just arrived at maturity*; the sense of the whole passage in S. c. T. 315. seems to be, *it is a mournful thing for virgins just matured to pass from their homes on a melancholy journey before receiving those rites which gather the flower of their virginity*, i. e. before they are married. See ὠμοδρόπος.

Ἄρτίφρων *sane in mind*, S. c. T. 760.

Ἄρχαιοπλοῦτος *having long enjoyed wealth*, A. 1013.

Ἄρχαιοπρεπής *dignified by anti-quity*, P. V. 406.

Ἄρχαῖος *former, antient*, S. c. T. 193. P. 137. 649. 682. 761. E. 698. S. 50. 318. — by prolepsis, θεοῖς λάφυρα ταῦτα — ἐπασσάλευσαν, ἀρχαῖον γάνος A. 565. *original*, C. 279. — *obsolete, old fashioned*, P. V. 317. — τάρχαῖον *originally*, S. 321.

Ἄρχειν *to begin* (others following), P. 401. 345. θανάτῳ τίσας ἄπερ ἤρξε A. 1511. *what he did first*. Mid. v. *to make a beginning*, C. 842. P. V. 199. — *to govern, or command*, P. V. 929. P. 760. ἄρξας P. 755. *having received the government*. Μάρδος ἤρξε 760. *came into power*. — With gen. P. 36. etc. — With dat. P. V. 942. — Mid. v. used in passive sense προπιτυνοῦντες ἄρξονται P. 581. *will be subject to government*. See under ἄγειν.

Ἄρχεῖλος *a leader of the people*, P. 289. vulg. ἀρχελέων.

Ἄρχή *a beginning*. ἀρχὴ συμβολῆς P. 342. ἔρωτος ἀρχάν S. c. T. 672. — ἐξ ἀρχῆς *from the beginning*, E. 274. 553.

ἀπ' ἀρχῆς S. 339. *id.* — *authority, command*, P. V. 166. 231. 759. S. c. T. 178. S. 501. οὐρανοῦχος ἀρχά C. 954. *the authority of heaven*. ἀρχὰς πολισσόνουμος C. 851. *the command of the city*. — *a magistracy*, S. 480. 681. — *a leader*, abstr. for concr. πομποῦς ἀρχάς A. 123. So in P. 321. τοιῶνδ' ἄρχων νῦν ὑπεμνήσθην περί, where if this reading of Canter (which is adopted by Well. and Blomf.) be correct, ἀρχων is not from ἀρχός, as Blomf. supposes, but from ἀρχή. See the passages which Blomf. himself quotes on A. 123. where ἀρχή is thus used. In the present place, however, τοιῶνδ' ἀρχόντων νῦν is the reading of the majority of MSS. Med. has τοιῶνδ' ἄρχόντων νῦν. So Rob. Vict. Porson adopts this, with the omission of νῦν. This is rather violent, as νῦν is omitted in scarcely any MSS. The change of ων into οντων may, perhaps, have arisen from the similarity of παρόντων below it in the following verse. The construction of C. 77. ἐμοὶ δέ — δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίον βίῃ φερομένων αἰνέσαι, seems to be this, δίκ. κ. μ. δίκ. πρέποντ' (ἔστιν, h. e. πρέπει) ἀρχ. βίον β. φ. αἰνέσαι, h. e. *as for me, things just or unjust, are alike suited to the control exercised over my life by my tyrannical masters, so that I must acquiesce in them*. πρέποντα thus governs both the dative ἀρχαῖς and the infin. αἰνέσαι, two constructions being united. Also φερομένων depends on ἀρχαῖς βίον, which together form but one idea, on which the second genitive depends. See under ἄνθος.

Ἄρχηγενής *originating*. κλαυμάτων ἀρχηγενῆ A. 1611. *leading to weeping*.

Ἄρχηγέτης *a leader*, S. 181. 248. ἀρχηγέτα S. c. T. 990.

Ἄρχηγός *a prince*, A. 250.

Ἄρχικός *regal*, C. 258.

Ἄρχων *a leader*, P. 36. 74. S. c. T. 656. A. 1565.

Ἄρωγῆ *assistance*, P. 717. C. 470. E. 568. S. 755. στρατιῶτιν ἀρωγάν A.

47.73. *πολέμων ἀρωγάν* A.218. *to help on the war.* In P.406. *ἀρωγή δ' οὔτις ἀλλήλοις παρῆν*, *ἀρωγή* governs the dative. *There was no means of assisting each other.*

'Αρωγός *a defender*, E.279. C.371. P.983. S.707.—*adjectively, auxiliary, useful*, with dat. P.V.999. gen. E.464.

"Ασαντος *not to be flattered*, C.416.

"Ασβεστος *unquenchable, exhaustless*, P.V.530.

'Ασεβείν *to deal impiously*, with acc. E.260.

'Ασεβής *impious*, S.c.T.813. A.1472.1498. S.9.

"Ασημος *obscure*, P.V.665. *ἀσημα δ' αὐτῶν λαβῶν* A.1578. *taking some parts of them which he did not recognise.*

"Ασθενής *weak*, P.V.512.515.1013.

'Ασθμα *panting*, P.476.

"Ασθμαίνειν *to pant. οὐδὲν ἀσθμαίνων μένει* E.621. *not panting with violent exertion, i.e. easily.*

'Ασία *Asia*, P.57.73.576.893. P.V.410.

'Ασίας *Asiatic*, P.245.541. P.V.737.

'Ασιαρογενής *born in Asia*, P.12.

'Ασιήτις *Asiatic*, P.61.

"Ασινής *safe from harm*, E.305. C.1013. — *harmless, favorable, ἀσινεῖ δαίμονι* A.1314. S.c.T.808.

'Ασις *Asia*, P.262.749. sc. γῆ.

'Ασκεῖν *to exercise*, P.V.1068.—*to adorn*, pass. ἡσκημένη P.178.

"Ασκοπος *not regarding*, with gen. A.449.—*unknown, obscure*, C.803.

'Ασμενος *willing, glad*, P.V.396.

ἀσμένψ σοι νυξ ἀποκρύψει φάος P.V.23. *much to your delight.* This construction occurs first in Iliad ξ.108. ἐμοὶ δέ κεν ἀσμένψ εἶη. See Matth. Gr.Gr.388. Bernhardy, Synt.Gr.iii.9.

'Ασμένως *willingly*, P.V.730.

'Ασπάζεσθαι *to salute, welcome*, A.510.

'Ασπαίρειν *to quiver*, P.939.

'Ασπασίως *blandly, softly*, A.1536.

'Ασπιδηστρόφος, *brandishing a shield*, A.799.

'Ασπιδηφόρος *bearing a shield*, S.c.T.19.

'Ασπίς *a shield*, S.c.T.96.367.369.382.447.460.471.474.492.494.502.541.

572.643. — Met. *protection, ἀσπίς θράσους* A.1412. *παρ' ἀσπίδος* S.c.T.606. *from the left side*, where the shield was borne. See ἀρπάζειν.

'Ασπίστρω *belonging to a shield. ἀσπίστορας κλόνονος* A.392. *the tumult of shields.* Cf. Pindar, Isthm. i.22. ὄπλιταις δρόμοις. Eur. El.442. ἀσπίσταλ μόχθοι.

"Ασπονδος *implacable*, A.1208.

'Αστακός *name of a man*, S.c.T.389.

'Ασάσπησ id. P.22.

'Ασπεργᾶνωρ *hating men*, P.V.900.

'Αστήρ *a star*, A.7. See ἀντολή.

'Ασιβίης *untrodden*, S.c.T.841.

'Αστικός *belonging to a city*, E.951. S.496.—*opposed to ξενικός, ξενικόν αστικόν θ' ἅμα* S.613.

"Αστονος *deeply groaning, (a intensive)* S.c.T.839.

'Αστόξενος *one now a stranger, but once connected with the city*, S.351. See Schol.

'Αστός *in plur. citizens*, A.444. etc. In S.364. ἀστῶν δὲ πᾶσι τοῖσδε κοινώσας πέρι, there is evidently a corruption. Pors. ed. 2. marks ἀστῶν as spurious. τῶνδε Pauw. Heath. Scalig. Both. The emendation proposed by Wellauer is perhaps the best. ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι, οἰς and ὦν having been interchanged.

'Αστραβίζειν *to serve as a mule*, S.282. from ἀσπράβη *a pack-saddle*. In this passage νομάδας εἶναι is to be joined, *they lead a wandering life with the camels serving as mules.*

'Αστραπή *lightning*, S.c.T.412.

'Αστράπτειν *to flash out*, P.V.356.

'Αστρογείτων *near the stars*, P.V.723.

"Αστρον *a star, a heavenly body*, A.4, etc. πρέσβιστον ἀστρον S.c.T.372.

the moon. ὑπὲρ ἀστρον A.356. *beyond the stars, i.e. too far*, opposed to πρὸ καιροῦ *not far enough*. φλέγονθ' ὑπ' ἀστροῖς S.c.T.370. *blazing with stars.*

"Αστροφος *not turning back*, C.97.

- " *Ἄστυ* a city, S.544, etc. *ἄστος* S.490.  
 ' *Ἀστυνάαξ* ruling the city, S.996.  
 ' *Ἀστυγειονεῖσθαι* to occupy a neighbouring territory, S.283.  
 ' *Ἀστυγείτων* near the city, A.300.  
 ' *Ἀστυδρομεῖν* to ravage a city, pass. πόλιν ἄστυδρομουμένην S.c.T.203. On this redundancy of expression, see Lobeck on Soph. Aj.254. and the instances there collected.  
 ' *Ἀστυνίκος* victorious as a city. ἄστυνικὸν πόλιν E.875. See Lobeck quoted in prec.  
 ' *Ἀστυνόμος* presiding over the city, A.88.  
 ' *Ἀσυλία* inviolability. ἀσυλία βροτῶν S.604. security from harm at the hands of men.  
 ' *Ἀσφάδαστος* without struggling, A.1266.  
 ' *Ἀσφάλεια* security, S.490.  
 ' *Ἀσφαλής* safe, secure, certain, P.341. A.1320.1570. πίπτει ἀσφαλές οὐδ' ἐπὶ νῶτῳ S.85. it has a certain issue. ἀσφαλές adverbially, S.138. (if the reading be correct) firmly, immovably. Heath. conj. ἀσφαλῶς.  
 ' *Ἀσφαλίας*. † παντὶ δὲ σθένουσι, διωγμοῖσι δ' | ἀσφαλίας ἀδμήτας ἀδμήτα | ῥύσιος γενέσθω. S.139. This is obviously corrupt. Butl. conj. παντὶ δὲ σθένει 'ν δι- | ωγμοῖς ἀσμένως | ἀδμήτος ἀδμήτα | ῥύσιος γενέσθω. Lachm. de Chor. Syst. p.59. πάντα δὲ σθένουσι' ἰνυμοῖς ἀσφαλής ἀδμήτος ἀδμήτα. This latter is plausible; but, in so corrupt a passage, nothing can safely be decided upon.  
 ' *Ἀσφαλῶς* securely, P.V.61.  
 ' *Ἀσχαλᾶν* to feel pain. With dat. P.V.766.  
 ' *Ἀσώδης* sandy, muddy, S.31. from ἄσις.  
 ' *Ἄσως* unwholesome, destructive, A.1579.  
 " *Ἄταρ* but, P.V.341.1013. P.325.  
 ' *Ἄταρβής* not causing alarm, P.V.851.  
 ' *Ἀταύρωτος* unmarried, A.236.  
 " *Ἄτε* since, inasmuch as, S.c.T.127.  
 ' *Ἀτέκμαρος* not to be conjectured, unexpected, superl. P.874.  
 " *Ἀτεκνος* childless, S.c.T.810.—causing barrenness, E.755.782.  
 ' *Ἀτέλεια* absence of authority, inefficiency. θεῶν ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν E.341. to render the gods without authority as respecting prayers offered to myself. Scholefi. rightly explains θεῶν ἀτέλειαν ἐπικραίνειν by θεοῦς ἀτελεῖς ποιεῖν.  
 ' *Ἀτέλευτος* never ending, A.1426.  
 ' *Ἀτενής* intense, stern, A.71.  
 " *Ἄτερ* without, P.V.287.454. S.c.T.538.665.731.1001. A.1119. C.334. E.382.520. S.372.684.894.  
 ' *Ἄτεραμος* impenetrable, stern, P.V.190. from a and τείρω.  
 " *Ἄτερθε* without, S.764.989.  
 ' *Ἀτέρμων* without an end, E.604.  
 ' *Ἀτερπής* not enjoying, νόσων ἐσμὸς ἀπ' ἄστων ἴζοι κράτους ἀτερπής S.668. not enjoying the exercise of its power, powerless—not giving enjoyment, sad, P.V.31.  
 " *Ἄτη* frenzy, leading men to the commission of crime, S.c.T.583.669.992. P.808. A.356.1165. S.830.—woe, mischief, P.V.888.1074.1080. S.c.T.297. P.645.994. A.352.629.717.747.793.1256.1504. C.66.270.335.397.460.590.813.817.823.962.1072. E.350.937. S.102.465. (see ἀπάτη) ἄταν γαμετᾶς S.155.169. the mischief done by (Juno) the wife (of Jupiter). ἄτης μεῖζω 439. greater than the loss incurred. τὰν μελανόζυγ' ἄταν 525. abst. for concr. the dark ship causing mischief to us.  
 " *Ἄτη* personified, the goddess of woe, S.c.T.937. P.968. A.1095.1203.1408. C.377. perhaps also A.717.  
 ' *Ἄτημέλητος* unheeded, A.865. See under λαμπηρουχία.  
 ' *Ἄτηρός* destructive, P.V.748.—τὸ φτηρόν E.961. woe.  
 ' *Ἄτιος* dishonoured, disgraceful, E.363.803. λεῖφ' ἔδρανα, κί' ἐς δόρυ, ἀτίετ' ἀνὰ πόλιν εὐσεβῶν. The sense of this is very obscure. Butler reads " ἄ τιετ' ἀνὰ πόλιν, οὐ σέβω. Deos enim, ad quos te recepisti, qui in hac urbe coluntur, nihil revereor." Possibly the vulg. may have nearly the same meaning, you who here in the



city worship gods not revered (by me). The masc. is used again, as Butl. observes, in v. 838. On A. 1403. see *ἐνπρέπεια*.

'Αρίζειν to dishonour, S.c.T. 423. E. 513. S. 714.

'Ατιμάζειν to slight, dishonour, P.V. 287. 785. S.c.T. 1009. E. 682. 877. S. 162. 373. 890.

'Ατιμαστήρ dishonouring, S.c.T. 619. See *ἀνδρηλάτης*.

'Ατιμία dishonour, E. 373. οὐκ ἀτιμία σέθεν E. 763. without any dishonour to you. ἀτιμίαν ἐσθημάτων P. 833. tattered garments. φυλάσσοι δ' ἀτιμίας τιμὰς τὸ δῆμιον S. 679. is corrupt, as the metre shews. Butler for ἀτιμίας conj. ἀτρεμαῖα, h.e. may it preserve its honours in peace.

'Ατιμοπενθής melancholy at being dishonoured, E. 760. 787.

'Ατιμος dishonourable, S.c.T. 571. A. 345. C. 437. E. 363. S. 557.—dishonoured, A. 400. 1252. C. 439. 478. E. 204. 206. 313. 352. 692. 750. 788. 844. S. 609.—without punishment, ἄτιμα δ' οὐκ ἐπραξάτην A. 1418. they met the penalty of their deeds.—With gen. ἄτιμον ἐκφορᾶς φίλων ὕπο S.c.T. 1015. without the honour of being buried by their friends. πάντων ἄτιμον C. 293. δωματίων ἄτιμα C. 403. deprived of their homes.

'Ατιμοῦν to dishonour, treat with contempt, S. 634. pass. A. 1038. C. 627.

'Ατίμως disgracefully, without honour, S.c.T. 307. 1012. P.V. 195. 921. C. 94. 428.

'Ατίμως a dishonouring or violation, A. 685. C. 429.

'Ατίτης dishonoured, neglected, A. 72.—Dor. ἀτίτας unpunished, E. 247. In the former passage, Wellauer pronounces the vulg. ἀτίτα to be "sine sensu," and reads ἀτίται with Rob. Ald. Turn. Schütz, comparing E. 257. ὁ ματροφόνος ἀτίτας. Klausen, on the same passage, observes that the true form of this word is ἀτίτος, not ἀτίτης. ἀτίτης if it existed, he says, would have an active signification, "not avenging," as τίτας in C. 65

means "avenging." In E. 257. ἀτίτας, according to Klausen, is not the nom. case agreeing with ματροφόνος, but the acc. plural referring to the Furies, 'lest the matricide should escape us (thereby) dishonoured or unavenged.' This observation is true in general, but not always, the termination in τής having occasionally a passive force. See Lobeck on Soph. Aj. 241. In the present case, the inflection rather points to a nominative ἀτίτης, not ἀτίτος. In the former passage, the reading ἀτίτα appears equally good in sense with ἀτίται.

"Ατλας Atlas, P.V. 348. 426.

"Ατλητος that ought not to be dared, A. 396.

'Ατμός breath, E. 133. an odour or stench, A. 1284.

'Ατόλμητος in A. 365. much daring (?) The word occurs in a passage probably corrupt. πέφανται δ' ἐγγόνους ἀτολήτων" Ἀρη πνεόντων. Pauw and Casaubon understand it to mean too daring, a being intensitive. Blomf. joins ἀτολήτων" Ἀρη Martem rerum nefastarum. Both ways are sufficiently harsh, but nothing better has been proposed.

"Ατολμος without courage. ἀτολμός εἰμι δῆσαι e.g. οὐ τολμῶ, P.V. 14. I have not courage to bind. γυναικίαν ἀτολμον αἰχμάν C. 621. the cowardly reign of a woman.

'Ατρείδης the son of Atreus, Agamemnon, A. 516. 1344.

'Ατρείδαι the sons of Atreus, Agamemnon and Menelaus, A. 44. etc.

"Ατρεστος intrepid, with gen. P.V. 414. ἀτρέστω καρδίᾳ A. 1375.

'Ατρέτως intrepidly, S. 237.

'Ατρεύς Atreus, A. 1565, etc. C. 734.

'Ατρίακτος invincible, C. 395. "τριάξει et ἀποτριάξει dicebatur qui ter dejecerat adversarium; ideo τριάξει est vincere. Unde ἀτρίακτος ἄτα Æsch. Ch. 336. quæ expugnari non potest." Salm. quoted by Blom. Gloss. A. 165.

'Ατρώμων [ῶ] not worn out, with gen. S.c.T. 857.

"Αρπυρος *unworned, unflagging*, E. 381.

"Αρρωτος *unwounded*, C. 525.

'Αττικός *Attic*, E. 651.

Αἶ a particle denoting *repetition*, or *opposition*. — *again*, P.V. 67. 124. 566. 745. 880. S.c.T. 240. P. 431. 960. C. 1062. 1069. E. 245. — *moreover*, S.c.T. 508. C. 625. 838. P. 1009. S. 136. — to express *opposition*, on the other hand, S.c.T. 214. A. 1268. E. 914. S. 373. 565. — to express *change, in turn*, P.V. 823. P. 871. 904. A. 331. 1253.

Αἰθαίνειν *to wither*, pass. ἀνανθείς C. 258.

Αἴγῃ *a light*, A. 9. αἴγας ἡλίου S. 210. P. 696. *the sun-light*. Cf. P. 496. Met. βίου δυντὸς αἴγαις A. 1094. *the rays of setting life*. See πῶσιμος. κλύζειν πρὸς αἴγας A. 1155. See κλύζειν. In A. 245. τορὸν γὰρ ἤξει σύνορθρον αἴγαις (so Well.), the readings differ. Med. and Rob. have σύνορθρον. Guelph. Ald. Turn. σύν ὀρθόν *divisim*. Vict. σύναρθρον. So Glasg. Hermann, Schütz, Blomf. which they explain "*agreeing with*." Wellauer, comparing both these readings, proposes σύνορθρον, which is in all probability correct. For αἴγαις Med. Farn. Vict. have ἀνταῖς. So Stanl. Glasg. sc. vocibus *vatum*. Guelph. Ald. Rob. Turn. αἰραῖς. So Blomf. who refers it to τέχνηαι Κάλχαντος. Schütz conj. ἄραις. Elms. αἰτᾶ sc. δίκᾶ. Hermann, by the slight change of T into Γ conj. αἴγαις, which agrees admirably with Wellauer's conjecture, σύνορθρον, and this is probably the genuine reading. αἰραῖς, as referred by Blomf. to the acts of Calchas in v. 240. is certainly very doubtful, after the general observations in 241-244. The meaning is, *the event will come distinct, dawning with the morning rays*, a metaphorical expression denoting, that like as objects which are obscure in the night become visible when the day breaks, so also the future, though now obscure, will break upon us when the time for its development arrives.

The connexion of the whole passage from τὰ δ' ἔνθεν in v. 239. seems to be this:—the Chorus has been describing the course of events to the time of the sacrifice of Iphigenia: the *actual sacrifice* he forbears to relate, but doubts not that the prophecies of Calchas referring to that event (see 144. seqq.) will come to pass. Nevertheless, with respect to inquiring into the future, since the righteous providence of God brings, by experience, to each the knowledge of his fate, let that suffice:—as for listening for it beforehand, since it *must* come, away with it; that would be as bad as groaning before we feel pain: for in the course of time it will be clearly developed, and then it will be early enough to concern ourselves with it. With respect to v. 243. see under ἡλυσίς.

Αἰδᾶν *to speak*, or *declare*, P.V. 950. S.c.T. 514. E. 358. — *to command*, S.c.T. 1033. 1034. Mid. v. οὐ ῥητὸν αἰδᾶσθαι τάδε P.V. 768. *δοφεράν τιν' ἀχλὺν κατὰ δώματος αἰδᾶται πολύστονος φάτις* E. 358. See ἀχλύς. For the middle voice of this verb, cf. Soph. Phil. 130. 852. Aj. 772. pass. ὀργὴν ὁμοῖος τῷ κάκιστ' αἰδωμένῳ S.c.T. 660. *like in temper to him of whom the worst things are said* (by you).

Αἰδῆ *a voice*, S. 455. Dor. αἰδάν C. 816. S. 111. 122. P. 567. 904. αἰδᾶ A. 238.

Αἶειν *to cry*, S.c.T. 168.

Αἰθάδης [ᾶ] *haughty, cruel*, P.V. 64. αἰθάδης φρενῶν 909.

Αἰθαδία *haughtiness, self-complacency*, P.V. 79. 434. 1014. 1036. 1039.

Αἰθαδίσμα *an act of haughtiness*, P.V. 966.

Αἰθένης *self-murdering* or *murdering a relative*, E. 203. 1554.

Αἰθημερόν *on the same day*, P. 448. See Schäf. on Greg. Cor. P. 343.

Αἶθι *there, on the spot*, contr. for αἰτόθι, in an extremely corrupt passage, S. 808.

Αἶθις *again*, A. 331. 555. C. 126. 756. E. 727. 968. μάλ' αἶθις *yet again*, A. 1318. C. 643. 863. — *afterwards*, S.c.T.

558. A. 305. μετά τ' αἰθῆς E. 475. *in after-time*.

Αὐλή *a court*, P.V. 122.

Αὐλὶς *Aulis*, A. 184.

Αὐλῶν *a strait*, P.V. 733.

Αὐξάνειν *to increase*, P. 742.

Αὐξεῖν *id.* mid. v. σθένος μεῖζον αὐξεται S. 330. i.e. ὥστε μεῖζον εἶναι.

Αὐόνη *a withering influence*. Dor. E. 319.

Ἄυπνος *never sleeping, or resting*, P.V. 32. S.c.T. 188.

Ἄυρα *a breath, the air*, A. 677. P.V. 132. S. 850.

Αὐτάδελφος *of one's own brother*, S.c.T. 700. E. 89.

Αὐτανέψιος *relating to cousins*, S. 911. 962.

Αὐτάρκης *helping itself*, C. 746.

Ἄυτε *a particle expressing opposition or repetition, on the other hand*, S.c.T. 5. 953. P. 179. A. 321. 498. 539. 544. 995. C. 409. (in loc. dub.) E. 49. S. 469. — *again*, A. 1048. C. 404. 974. E. 248.

Ἄυτεῖν [ῶ] *to utter, cry aloud*, S.c.T. 366. 621. A. 902. 1317. C. 868. αὐτεὶ δέξυ P. 1015. μέγ' αὐτεῖ C. 309.

Ἄυτή *a sound*, P. 387. C. 557. στόνων αὐτᾶς sc. ἔνεκα S.c.T. 132.

Αὐτίκα *immediately* A. 1578. C. 1016.

Αὐτόβουλος *self-willed* S.c.T. 1044.

Αὐτογένητος *of or in the same family* S. 8. αὐτογενῆ τὸν γάμον is commonly read here, which Wellauer properly disapproves because of the position of the article.

Αὐτοδαίκτης *slain by each other*, S.c.T. 717.

Αὐτόδηλος *self-evident*, S.c.T. 830.

Αὐτοδίδακτος *self-taught*, A. 964.

Αὐτόθεν *from thence*, S. 95.

Αὐτόκλητος *self-invited*, E. 163.

Αὐτόκριτος *made by nature*, P.V. 301.

Αὐτοκτόνος *self-murdering, or murdering each other*, S.c.T. 663. 787.

Αὐτοκτόνως *killing with his own hands*, A. 1618.

Αὐτόκωπος *made with a hilt*, C. 161. "αὐτόκωπα quæ non mittuntur, ut jacula, et sagittæ, quibus nullum

est manubrium, sed quæ in pugna statariâ adhibentur, cum ad digladiationem ventum est, enses, etc. quibus manubrium est." Butler.

Αὐτόμαρτυς *an eye-witness*, A. 962.

Αὐτοπήμων *concerning, or on account of one's own misfortunes*, S.c.T. 900.

Αὐτόπρεμος *with the very roots, altogether*, E. 379.

Αὐτός, αὐτή *himself, herself*, as opposed to something else, either more or less remotely, e.g. ἀνὴρ, — αὐτός τε καὶ τὸ πλοῖον A. 611. θνητοῖς ἀρήγων αὐτὸς εὐρόμην πόνους P.V. 267. Cf. P.V. 240. 334. 468. S.c.T. 41. 354. 479. 632. 634. 655. 795. P. 5. 255. 291. A. 37. 460. 488. 1242. 1628. C. 447. 502. 837. (see ἀγγελος) 839. E. 544. 549. 611. S. 162. αὐτή P. 778. C. 520. 524. S. 703. αὐτοῦ A. 585. αὐτῆς S. 257. αὐτῷ P. 435. E. 61. αὐτόν P. 557. C. 760. αὐτοὶ S.c.T. 716, αὐτῶν C. 466. E. 663. —

Joined with other pronouns to give them additional force, αὐτὸς πρὸς αὐτοῦ P.V. 764. ἐπ' αὐτὸς αὐτῷ P.V. 923. αὐτῆ καθ' αὐτῆν 1015. αὐτὸς καθ' αὐτοῦ S.c.T. 388. C. 219. αὐτοὶ ὑφ' αὐτῶν S.c.T. 176. P. 407. τοῖς αὐτὸς αὐτοῦ πῆμασι A. 810. αὐτὸς ἔγωγε A. 31. αὐτὸς σὺ E. 190, S. 917. C. 111. S.c.T. 236. αὐτοῦ ἐκείνου C. 206. αὐτοῦ σοῦ S.c.T. 614. αὐτῆ ἔμοι C. 138. αὐτόν σε P.V. 86. αὐτόν με C. 223. 274. αὐτόν τόνδε 891. τοῦτ' αὐτό P.V. 828. αὐτοὶ ἡμεῖς E. 737. αὐταὶ ὑμᾶς αὐτὰς P.V. 1077. αὐτοῖσιν ἡμῖν C. 174. S. 406. αὐτόν for αὐτόν με E. 280. — to express exact locality. Νείλου πρὸς αὐτῷ στόματι P.V. 849. *at the very mouth of the Nile*. Cf. S.c.T. 510. P.V. 361. 721. 723. 731. 830. — In the oblique cases, it frequently signifies merely *him, her, it*. αὐτοῦ P.V. 305. 855. P. 753. A. 616. C. 793. αὐτῆς C. 870. αὐτῷ P.V. 358. 916. 920. S.c.T. 426. 429. 602. 651. 1028. A. 155. E. 310. αὐτόν P.V. 360. 683. 774. 911. P. 823. A. 665. 854. C. 568. 701. S. 304. αὐτῆν P.V. 48. P. 149. αὐτῷ P. 187. αὐτῶν S.c.T. 56. 180. αὐτοῖς P.V. 250. 458. 485. P. 231. 234.

428.713. C.117. E.741.744. αἰρούς S.c.T.898. αὐτά P.V.439. P.512.— With datives, αὐτοῖσι συμμάχοισι P.V. 221. *with the allies and all.* αὐταῖς ρίζαις P.49. *roots and all.* αὐτοῖς ἐκείνοις ἀνοσίτοις κομπάσμασιν S.c.T. 533. *along with their impious boastings.* repeated. E.765.— αὐθ' ἕκαστα P.V. 952. *each several particular.*—ὁ αὐτός *the same.* ταύτου S.c.T.589. P.182. ταύτω A.313. C.550.881. τὸν αὐτὸν S.c.T.620. C.272. P.594. With dat. C.536. τὴν αὐτήν C.252. ταύτό C.208. ταύτόν P.V.847. C.749. E.595. S.324. ταῦτά A.805. ταῦτά for κατὰ ταῦτά P.V.275. *in the same manner.*

Αὐτόστυος *self-impelled*, E.163.

Αὐτόστυος *mourning its own misfortunes*, S.c.T.900.

Αὐτότοκος *along with its progeny*, A.135. Blomfield needlessly objects to this meaning, and renders it by αὐτὸς καὶ ὁ τόκος. See αὐτόχθονος and αὐτόπρεμος.

Αὐτοῦ *in that place*, S.501. P.940. A.440. E.234.889.

Αὐτοῦ *himself.* αὐτῆς *herself*, A.810.1296.1361.1391. C.219.—A.1270. 1524. P.V.1015. C.109. Dor. αὐτᾶς S.787. S.c.T.912. αὐτῶν S.c.T.49. See αὐτός.

Αὐτοσυγία *the murder of a relative*, E.322.

Αὐτόφονος *self-murdering*, S.c.T.832. A.1062.

Αὐτοφόνως *by self-murder*, S.63.

Αὐτόφορος *bearing his own baggage*, C.664.

Αὐτόχειρ *acting by his own power*, S.587.

Αὐτόχθονος *with the land and all*, A.522.

Αυχεῖν *to say or think confidently*, P.V.538.691. A.492.1476. P.727. S.325. τὸν οὐπορ' ἀνχοῦντρα E.531. *him who never thought it would be so*, E.531. The negative is here joined with αὐχεῖν in the same way as in the expression οὐ φημι sc. so as to throw the force of the negative upon the verb which follows φημι or αὐχῶ in the sentence.

Αὐχὴν *the neck*, C.871. P.187.—Metaph. *a strait.* αὐχέني πόντου P.72. *the Hellespont.*

Ἀφαιρεῖν *to take away*, E.432. With double acc. E.340. With gen. and acc. S.c.T.759. A.1558. Mid. v. id. E.314. —*to be deprived of*, passive, with acc. of the thing, C.956. S.911. In P.420. ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο, the ellipsis seems rightly supplied by Butler sc. ἡμᾶς ἐκ τῆς ὄψεως τῶν Ἑλλήνων.

Ἀφάλλεσθαι *to leap off*, P.297.

Ἀφάνεια *destruction.* οὐκ ἔστιν ἔπαλις πλοῦτου εἰς ἀφάνειαν A.374. *there is no help in wealth to prevent destruction.* Comp. ἀφάνεια τύχας Pind. Isthm.iii.49.

Ἀφανής *invisible*, S.c.T.842.

Ἀφαντος *having disappeared*, S.762. A.610.679. —*hidden.* ἀφαντον ἔρημα A.979.

Ἀφαρ *immediately*, P.461.

Ἀφεγγής *sightless, obscure.* With gen. ὀδμᾶ ἀφεγγῆς P.V.115. *an uncertain odour.* See under ἀφωτος.

Ἀφειδής *not sparing*, A.188.

Ἀφελκύειν *to drink up.* ἀφείλευσας E.175.

Ἀφερκτος *excluded from*, C.440.

Ἀφertos *intolerable*, A.376.384. 550.1074.1582. C.436.462. E.457.

Ἀφετος *dismissed, abandoned*, P.V.669.

Ἀφθεγκτος *speechless*, E.236.

Ἀφθιτος *imperishable*, C.1033. E.694.

Ἀφθογγος *speechless*, P.202.—*forbidden to speak*, E.426.

Ἀφθόνητος *not envied*, A.913.

Ἀφθονος *not exposed to envy*, A.458.—*abundant, ungrudging*, A.296. S.317.

Ἀφιεροῦν *to purify from guilt by religious rites.* ταῦτ' ἀφιέρωμεθα E.429 *I have been thus purified.*

Ἀφιέναι *to dismiss*, P.V.315.—*to lose*, P.536.—*to relinquish*, S.c.T.288.—*to emit*, E.769. the second aorist middle of this verb appears to occur in A.400. πάρεστι σιγάσ' ἄπιμος, ἀλοιδωρος, ἀδιστος ἀφεμένων ἰδεῖν, a passage

which is evidently corrupt. In the first place, *σιγᾶσα* is a word which does not exist, nor is Hermann's conjecture *σιγᾶς* at all certain. Schütz conjectures *σίγ' ἄτιμος*. He then before *ἄλοιδωρος* inserts *ἀλλὰ*, which might easily have been omitted, from its similarity to the following syllable. For *ἄπιστος*, which gives no sense, Hermann conjectures *ἄπιστος*. For *ἀφεμένων* Schütz reads *ἀφεμέναν*, and refers it to Helen, who had left her husband. He also alters *ιδεῖν* into *ιδών*, which is hardly necessary, as the infinitive may be governed by *ἄπιστος*. Adopting the former conjectures, which are certainly very plausible, we may read (as Scholefield does) *πάρεσι σίγ' ἄτιμος, ἀλλ' ἄλοιδωρος | ἄπιστος ἀφεμέναν ιδεῖν*. he, i. e. *Menelaus, stands by in silence, dishonoured, yet not reproaching, hardly believing that he sees that she is gone from him*. The lines, according to Butler's arrangement, are an iambic trimeter acatalectic, and an iambic dimeter acatalectic, to which in the antistrophe correspond *τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας συνορμένους | πένθεια τλησικάρδιος*, in the former of which Butler transposes *ἀπ' αἴας Ἑλλάδος*, in order to make it correspond to the diambus of the strophe. Wellauer's objection to the sentence being referred to Menelaus because he has not yet been mentioned, would be of no great weight even if he were not sufficiently introduced in the epithet *φιλόνορος* preceding.

*Ἀφικνεῖσθαι* to arrive, A. 425. C. 878. P. 485. Without a preposition, P. 15. A. 299. 425. 490. In S. 20. *τίνα χώραν εὔφρονα μᾶλλον ἀφικοίμεθα*; the meaning is, according to Matth. Gr. Gr. 513, *what country could we wish to arrive at?* If this be correct, the passage is not one of those where *ἄν*, as sometimes is the case, is omitted. See *ἄν*.

*Ἀφίκτωρ* a suppliant, S. 238. *the protector of suppliants*, Ζεύς *ἀφίκτωρ* S. 1.

*Ἀφίλος* hostile, S. c. T. 504.—*without friends*, C. 293.

*Ἀφίλως* in an unfriendly manner, A. 780.

*Ἀφίξας* a supplication, S. 478.

*Ἀφιστάναι* to remove. *ἀπέστασεν ἄχος* C. 410.—*ἀφίστασθαι* to depart, stand away, C. 56. 859.

*Ἀφνεός* rich, P. 3.

*Ἀφοβος* without terror, P. V. 904.

*Ἀφοίβαντος* not cleared or purified, E. 228. From *φοιβαίνειν*. q. a. *φοῖβος*.

*Ἀφόρμικτος* without sound of the harp, E. 319. 328.

*Ἀφορος* causing sterility, E. 754. 781.

*Ἀφραδμόνως* unskilfully, P. 409.

*Ἀφρασμόνως* imprudently, A. 281.

*Ἀφράσμων* thoughtless, A. 1374.

*Ἀφραστός* inscrutable, S. 89.—*unspeakable*, C. 184. *ἄφρακτος* Schütz. Well. from Med. Guelph. In P. 161. *μέριμν' ἄφραστός* is objected to by Well. because it is described in the following verses. He, therefore, conj. *μέριμνα φρακτός*. This is being hypercritical. He might as well have objected to Virgil's *Infandum, regina, jubes renovare dolorem*.

*Ἀφροδίτη* [ἔ] *Venus*, S. 550. 650. 1025.—*Met. grace, elegance*, A. 408.

*Ἀφρόντιστος* unthought of. *οὐκ ἀφρόντιστος* A. 1350. *the subject of much thought*.

*Ἀφρός* foam. S. c. T. 60. *ἄπ' ἀνθρώπων ἀφρόν* E. 174. *foam from men* (*de-voured*),

*Ἀφρων* silly, E. 355.

*Ἀφυκτος* not to be escaped, P. V. 905. 1018. S. 102. E. 746. In S. 765. it is used actively *ἄφυκτον δ' οὐκ ἔρ' ἄν πελοι κέαρ* i. e. as Schütz well renders it, *consistere cor præ timore haud potest quin confestim effugiat*. Abresch. compares Plaut. *cor colligatis vasīs expectat meum, ut exulatum a pectore aufugiat meo*.

*Ἀφύλακτος* unguarded, A. 328.

*Ἀφυλλος* destroying leaves, E. 754. 781.

*Ἀφωνος* dumb, P. 805. *ἄφωνα σημανούσιν ὄμμασιν βροτῶν*. This is,

as Siebelis observes, one of those inaccuracies of expression sometimes found in Æschylus. He compares κτύπον δέδορκα S.c.T.99. χεῖρ ὄρᾳ S.c.T.536. ὄδμᾳ ἀφεγγής P.V.115.

'Αχαιικός *Achæan*, A.178.182.610.

'Αχαιός *Achæan, Grecian*, S.c.T.306, etc.

'Αχαίς *the land of Achaia*, P.480. προσβολὴν Αχαΐδα S.c.T.28. *an assailing party of the Achæans.*

'Αχάλκευτος *not made with brass*, C.486.

'Αχαρις *unrequited*. ἀχαρις χάρις *an unrequited favour*, P.V.544.—*a worthless tribute of respect*, A.1525. C.42.

'Αχειματος *free from storms*, S.129.

'Αχελωίς *situated on a river*, P.850. Wellauer appears correctly to understand 'Αχελωΐδες of the cities situated on the river *Strymon*. Schütz less correctly *urbes maritimæ*. 'Αχελῶς is put in the poets for *water* generally, but only for the *water of rivers*. Hesychius says, 'Αχελῶς πᾶν ὕδωρ. Eustath. ad Il. xxi. 194. (q. v.) more accurately 'Αχελῶς πᾶν πηγυῖον ὕδωρ. For this use of the word cf. Eurip. Bacch. 519. 625. with Elmsley's note. Androm. 186. Arist. Lysist. 381. See also Virg. Geor. i. 9. *proculaque inventis Acheloia miscuit uvis*. Passow from Reg. P. Ald. reads 'Αχελωΐδος, to agree with πελάγους, and explains it of the sea *formed by the mouths of the Strymon*, but this is unnecessary.

'Αχερούσιος *Acherusian*, A.1132.

'Αχέρων *Acheron*, S.c.T.838.

'Αχέτας *resounding*. Dor. for ἠχέτης P.V.574.

'Αχηνία *penury, destitution*, C.299. ὀμμάτων ἐν ἀχηνίαις A.407. *when his eyes long for some lost object.*

'Αχθεσθαι *to be indignant*, P.V.390.

'Αχθηδών *vexation*, P.V.26.

'Αχθος *a vexation, or annoyance*,

S.966. P.V.350. A.160.613.809. C.829.

'Αχλύς *gloom*, P.656. *δνοφερὰν τιν' ἀχλὺν κατὰ δώματος αἰδᾶται πολύστονος φάτις* E.357. *mournful fame denounces against the house a gloomy darkness*. See αἰδᾶν.

"Αχορος *not mixing in the dance, joyless*. ἀχορος βοᾶν S.628. 865. *joyless in the shout of battle.*

"Αχος *a source of grief, as any suffering or crime*, A.1072.1224.1459. 1539.1561. C.410.413.579.626. S.c.T.78.929.958. P.629. S.13.853.

'Αχρεῖος *useless*, P.V.363.

'Αχρήματος *destitute of money*, P.163. See ἀποχρήματος.

'Αψευδής *incapable of lying, true*, S.c.T.26. C.552. S.243.575.

"Αψόρρος *returning—adverbially, again*, P.V.1023.

'Αψυχία *cowardice*, S.c.T.241.365.

"Αψύχος *cowardly*, S.c.T.174.

"Αωρόνυκτος *in the dead of night*, C.34.

"Αωρος *unseasonable*, P.488. E.916.

"Αωτος *beauty, excellence*, S.652.

μηδ' Ἀφροδίτας ἐννάτωρ βροτολογιγός Ἄρης κέρσειεν ἄωτον, referring to the charms of virginity. The masculine form ἄωτος used by Pindar and, for aught we know, by Homer, is the older: the neuter ἄωτον occurs only in Apollonius and the later poets. Buttman (Lexil. in. voc.) in opposition to the common notion, that the original meaning of ἄωτος is *flower, or blossom*, and thence applied, like ἄνθος, to that which is *most beautiful* in anything, contends, from an examination of the passages in Homer where this word occurs (always in the meaning of wool or flax), that the first signification of ἄωτος was the *light downy locks* of the sheep, or flax plant, and hence transferred to anything singularly delicate or beautiful. He derives the word from ἄημι to *blow*, with which he compares the Latin *flocus*, from *flo*.

## B

- Bā for βασιλεῦ *O king!* S. 869.
878. Passow compares mā for māter and dō for dōma.
- Βαβυλῶν *Babylon*, P. 52.
- Βάγμα *a voice, or cry*, P. 828.
- Βάδην *walking slowly*, S. 864. P. 19.
- Βάζειν *to speak, or utter*, C. 869. S.c.T. 465. P. 585. κακοῖσι βάζει πολλά Τυδέως βίαν S.c.T. 553. *he assails with many evil words.*
- Βάθος *depth*, P.V. 1031. Met. *an abyss of misfortunes*, P. 457. 698.
- Βαθρεῖα *a foundation, or origin*, S. 839. See ἄγειος.
- Βάθρον *a foundation*, P. 798.
- Βαθύβουλος *deep counselling*, P. 138.
- Βαθύζωνος *long-waisted*, C. 167. P. 151.
- Βαθύκολπος *id.* S.c.T. 846.
- Βαθύπλουτος *very rich*, S. 549.
- Βαθύς *deep*, S.c.T. 575. *deep-, or rich-soiled*, P.V. 655.—βαθὺ πτώμα S. 777. *a fall from a height—deep, metaph. i.e. cunning, subtle*, S. 934. 402.
- Βαθυχαῖος *extremely good*, S. 838. Hesych. explains χαῖος by ἀγαθός. Butler translates it “*pious*.” See ἄγειος.
- Βαθύχθων *deep-soiled, fertile*, S.c.T. 288.
- Βαῖός *little*, P. 440. βαῖά γ’ ὡς ἀπὸ πολλῶν P. 982. *few out of so large a number.*
- Βαίνειν *to tread, walk, go.* With ἐν. ἐν ποικίλοις κάλλεσι βαίνειν A. 898. *to walk on coloured tapestry.* Cf. A. 910. With εἰς. βαίνειν βᾶριν εἰς ἀντίτροφον S. 859. *to go on board the vessel.* ἐς μεσημβρινὴν βῆναι κελυθον P.V. 725. πρὸς. βαῖνε φυγᾶ πρὸς ἀλκάν S. 812. *flee to a rescue.* διὰ βέβακεν ῥίμφα διὰ πολᾶν A. 395. *she has passed the gates.* ἐκ. ἐκ δόμων ἔβην C. 22. *I am come from the house.* ἐς. With acc. without prep. βεβῶτ’ ἂν αἰεὶ (+) τὴν πλαουσιβῆ χθόνα E. 76. *having traversed the earth.* See under ἂν. With dat. σὺ δὲ ναί, ναί βάσῃ τάχα S. 841. *you shall go away in the ship.* βᾶτε δόμῳ E. 986. *go home.* Here the vulg. is βᾶτ’ ἐκ δόμων, contrary to the sense. Herm. corr. βᾶτε δόμον, which Schütz adopts, and which must be admitted, unless δόμῳ, perhaps, is used adverbially, as οἶκοι, πεδοῖ, πῆδῳ κ.τ.λ. δι’ ὧν αἰνομόροις νεῖκος ἔβα S.c.T. 887. *through which discord came upon them.* With adverbs, φύγδα βάς E. 246. *having escaped.* πεδοῖ βᾶσαι P.V. 272. *alighting on the ground—abs. to go away.* βέβακεν ὄψις A. 413. ὡς τάχιστα βᾶτε S. 188. ἔβαν P. 18. Met. βεβᾶσι P. 963. *they are dead.*—βοῦς ἐπὶ γλώσση μέγας βέβηκε A. 36. *has set its foot upon my tongue.* See βοῦς.—*to flow, ποροὶ πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες* C. 71. *all flowing in one direction.*
- Βάκτριος *a Bactrian*, P. 298. 310. 718.
- Βάκτρον *a staff of office*, C. 357. A. 195.
- Βακχᾶν *to rave.* βακχᾶ πρὸς ἀλκὴν S.c.T. 486. *raves with all his might.*
- Βακχεῖα *revelry, rejoicing*, C. 687. See καλός.
- Βάκχη *a Bacchante*, E. 25.
- Βαλὴν *a king*, P. 649. a foreign word, probably connected with the Hebrew 𐤁𐤋𐤍.
- Βάλλειν *to fling, or cast.* τρίς ἐξ βαλοῦσης τῆσδὲ μοι φουκτωρίας A. 33. *having thrown thrice six.* Met. from dice. With prep. and adv. πύργῳ ἔκτοθεν βαλὼν σφε S.c.T. 811. ἐπὶ Τροίας πύργους ἔβαλες δίκτυον A. 38. ἀμφὶ πλευραῖς μασχαλιστήρας βάλε P.V. 71. πόλεως ἔξω βαλεῖν E. 688. S.c.T. 1005. εἰς ἔχθραν βάλῃ P.V. 388. *bring into odium.* With prep. separated by tmesis. τὸ μὲν πρὸ χρημάτων κτησίῳ ὄκνος βαλῶν A. 981. sc. προβαλῶν. περὶ χεῖρε βαλοῦσα

1540. sc. περιβαλοῦσα. πόντ' ἂν ἀμφι-  
θαλῆς Ζεὺς ἐπὶ χεῖρα βάλοι; C.388.  
sc. ἐπιβάλοι *stretch his arm over us*.  
κηλῖδας ἐν χώρᾳ βαλεῖ E.756. sc.  
ἐμβαλεῖ, ὡς ἐπὶ ἐν χώρᾳ εἶναι. Cf.  
820. τὸ μάταν ἀπὸ φροντίδος ἀχθος  
βαλεῖν A.160. sc. ἀποβαλεῖν. With  
dat. τοὺς ἐμούς λόγους θυμῷ βάλε  
P.V.708. *bear in mind*. πρὶν χῶραν  
τήνδε κινδύνῳ βαλεῖν S.c.T.1039.  
*placed it in jeopardy*. So Blomf. in v.  
1019. by conj. for κἀνὰ κινδύνον βαλῶ  
reads κἀμὲ κινδύνῳ βαλῶ. See ἀνα-  
βάλλειν. pass. βάλλεται γὰρ ὄσσοις  
Διόθεν κεραυνός A.456. *is hurled*  
*across their eyes*.—intransitively.  
ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.  
A.1145. sc. ἐμαντήν *will hurl myself*  
*on the ground*. κατ' ὄφθαλμούς βαλεῖ  
C.567. sc. ἐαντόν *shall present himself*  
*to my eyes*. Cf. the expression βάλλ'  
εἰς κόρακας κ.τ.λ. ποταμὸς εἰς ἄλα  
βάλλων II. A.721, etc.—*to cast down*.  
βαλοῦσά τ' οἶκον ψῆφος ὄρθωσεν μία  
E.721.—*to strike*. μή τις πρόσωθεν  
ἔμματος βάλοι φθόνος A.921. ἔβαλλ'  
ἕκαστον θυτήρων ἀπ' ἔμματος βέλει  
φιλοκίτῳ 231. βάλλει μ' ἐρεμνῆ ψακάδι  
φοινίας δρόσου 1363.

Βαλός *a threshold*, Dor. for βηλός.  
Lex. Rhet. ap. Ruhnk. Præf. ad  
Hesych. quoted by Blomf. βατήρ—  
*σημαίνει δὲ καὶ τὸν τῆς θύρας οὐδόν, ὃν*  
*Ὀμηρος βηλόν, οἱ δὲ τραγικοί, βαλόν*.  
So Hesych. βαλόν, οὐδόν.

Βάξις *a report*, A.10.464. See  
ἀλώσιμος. P.V.666. S.954. See ἀμή-  
νιτος.

Βάπτειν *to dip, imbue*, C.1006.  
P.V.865.

Βάρβαρος *barbarian, foreign*, P.  
415, etc. The Greeks called all na-  
tions besides themselves βάρβαροι;  
and this appellation we find put by  
them in the mouths of all characters  
not Grecian. So a Persian woman is  
spoken of as κλήρῳ λαχούσα βάρβαρον  
γαῖαν opposed to Ἑλλάδα. This con-  
stantly occurs in the Persæ. So A.893.  
1021. S.232. S.c.T.445. Compare also  
the passages quoted by Stanley, Eur.  
Iph. T.1170. Rhés.404. Orest.1507.

Med.255. In the Hecuba, however, the  
Trojans are distinguished from the  
barbarians, but this is an exception.  
The usage of the word by the Latin  
poets is strictly similar, cf. Virg. Æn.  
ii.504. xi.768. Hor. Ep. i.2. Od. v.9.  
quoted by Stanley. Butler observes,  
that not only does Plautus, when  
translating from the Greek, apply the  
epithet *barbarian* to the Romans, but  
even of himself calls his countryman  
Nævius *barbarus* (Mil.Glor.ii.2.56.),  
nothing contemptuous, however, be-  
ing implied in the expression.

Bāris *a ship*, P.545.1031. S.816.  
852.859. properly an Egyptian ship,  
from Baris, a city of Egypt.

Báros *a weight, τέκνων βάρος* C.  
986.—Met. *weight of sorrow*. ἀλτυπα  
βάρη P.907. *the weight of sorrow for*  
*ships and bodies tossed on the sea*.  
See ἀλτυπος.

Βαρύδικος *deeply avenging*, C.924.  
Βαρυδέτερα *giving severe misfor-*  
*tunes*, S.c.T.960.

Βαρύκοτος *severely enraged*, E.750.  
Βαρύμητις *id.* A.1461.

Βαρύνειν [ῆ] *to oppress, weigh*  
*down*, pass. A.181.810.1442.

Βαρυπέσῃς *heavily falling*, E.347.

Βαρύς *heavy*, chiefly in a meta-  
phorical sense. Of persons, *severe*,  
*cruel*, P.V.77. P.507.814. E.681.700.  
S.410.638. ὁ μὴ κίρσας βαρέων τού-  
των E.892. *he who meets not with se-*  
*verity at their hands*.—Of things,  
βαρὺ ἀμβόασον P.564. *adverbially, in*  
*deoptones*, Opp. τὸ δέξυ—*severe, griev-*  
*ous, heavy to bear*, P.V.17. S.c.T.  
314.792. P.1001. A.199.444.456.1645.  
ζεύξω βαρέαις 1624. sc. ζεύγλαις im-  
plied in ζεύξω. C.36. E.155.767. S.  
105.337.342. With dat. A.1602. E.  
700. For φιλοισι βαρὺ ψῆγμα A.  
429. Schütz proposes βραχύ. So But-  
ler. Well. however, properly trans-  
lates the vulg. *graviter affligentes*.  
On βαρέαις καταλλαγαί S.c.T.749.  
Schütz observes. "*Difficilis inter fra-*  
*tres reconciliatio; vel potius, gravis*  
*et dura inter fratres transactio seu*  
*compositio, qui jam in eo sunt, ut vi*



et ferro litem transigant." The latter appears the best meaning, but Butler approves the former.

Βαρυστόνως *with deep groanings*, E. 761.

Βαρύτιμος *highly honoured*, S. 24.

Βασιλεία *a queen*, A. 84. P. 148.

Βασιλειος *belonging to a king, νόστω τῷ βασιλείῳ* P. 8. *the king's return*. βασιλειος στρατός 66. *the royal army*. βασιλεία ἰσχύς 581. βασιλείου τιάρας 652. οἰκοὶς βασιλείου A. 152. πελάνῳ βασιλείῳ 96. μελάθροις ἐν βασιλείῳ C. 339. 1061. σώματι τῷ βασιλείῳ C. 713. βασιλεία πάθη 1066.

Βασιλεύς *a king*, P. 5. 24. 44. 140. 147. 290. 625. 841. 882. A. 346. 504. 507. 757. 1469. 1495. C. 355. S. c. T. 746. 802. S. 294. οἰωνῶν βασιλεύς A. 113. *the eagle*. βασιλεῦσι νεῶν, id. *the commanders of the ships*.

Βασιλικός *regal*, P. V. 871.

Βάσκειν *to come*, P. 653.

Βαστάζειν *to support*, P. V. 1021.—*to grasp or hold*, A. 35.—ἐν γνώμῃ τῷ ἐβάστασε P. V. 890. *conceived this*.

Βατάνωχος *name of a man*, P. 943.

Βαῦζειν *to bark*, as a dog. Metaph. *to mutter*, or *deemoan*. τὰδε σιγά τις βαῦζει A. 437.—*to bark or cry for anything*. νέον δ' ἄνδρα βαῦζει P. 13. sc. θυμός *my heart calls for our youthful sovereign*. Stanl. aptly compares the use of *latrare* in Latin. Hor. Serm. ii. 2. *Latrantem stomachum bene leniet*. Lucretius ii. 4. *Nonne videtis nil aliud sibi Naturam latrare*. He is, however, wrong in referring νέον δ' ἄνδρα to the *whole Persian youth*. Yet such is the explanation of Schol. A. and B. So Butler. ἐὸν δ' ἄνδρα is a reading mentioned by Schol. A. and approved by Pauw. and Valck. Phoen. 1489, who also proposes to read ᾤχωκε νέον. Πέρσις δ' ἐὸν ἄνδρα βαῦζει. Brunck incorrectly supposes Ἄσια understood from Ἀσιατογενής to be the subject to βαῦζει. So Schol. A. This could only be right if the subject referred to were virtually the same in both cases. cf. Pind. Nem. vii. 10. viii. 21. (ed. Diss.) where-

as in the present case the persons referred to in the first clause are *those who were gone*, in the second, the Chorus and others *who remained behind*. Pauw rightly refers βαῦζει to θυμός. So Blomf. The latter, however, is wrong in considering the words πᾶσα γὰρ—ᾤχωκε as parenthetical; the two clauses πᾶσα γὰρ—ᾤχωκε and νέον δ' ἄνδρα βαῦζει answer to each other, and the meaning is, *my foreboding heart is agitated within me*, on the one hand, *because all the strength of Asia is gone*, on the other, *because it yearns for the youthful hero*. The two clauses correspond respectively, though in an inverted order, to νόστω τῷ βασιλείῳ and πολυχρῆσου στρατιᾶς in vv. 8. 9.

Βαφή *a stain*, as of blood, P. 309.—*the dyeing of clothes*, A. 934. C. 1008. κρόκου βαφάς A. 230. *the garments dyed with saffron*. χαλκοῦ βαφάς A. 598. *the dyeing of brass*, h. e. an impossibility. See ἀμλιαντος.

Βδελύκτροπος *of an abominable sort*. E. 52.

Βέβαιος *certain, sure*, P. V. 297. 454. E. 482.

Βεβαίως *securely, soundly*, A. 15.

Βέβηλος *profane*, S. 504.

Βέλεμνον *a dart*, A. 1475.

Βέλος *a dart*, A. 357. 496. C. 160. 182. 284. 375. P. 261. 981. S. c. T. 256. σχέδια αὐτόκωπα βέλη C. 160. *meaning a sword*. Schütz proposes to read ξίφη. So the Scholiast explains it. The correction is needless, such repetitions frequently occurring. Met. κερανοῦ βέλος S. c. T. 237. 435. 495. P. V. 858. 919. ἡμέρον βέλει P. V. 625. ἀπ' ὄμματος βέλει A. 232. 772. πᾶν τετόξευται βέλος E. 646. *we have urged all we have to urge—a sting*, S. 551.—*of a storm*. βέλεσι ζάλης P. V. 371.

Βέλτατος *best*, S. 1040. ἀστῶν τὰ βέλτατα h. e. τοὺς βέλτιστους E. 465.

Βέλτερος *better*. βέλτερα πράσσειν S. c. T. 319. *to fare better*. τὸ βέλτερον κακοῦ S. 1055. *the lesser evil*.

Βέλτιστος *best*. ὑπὲρ τὸ βέλτιστον A. 368. *beyond what is best*.

Βῆλος name of a man. S.314.

Βία force, violence. βίαν οὐτίν' ἐξοπλίζει S.92. he exerts no force. See δαιμόνιος. δυσφιλῆ βίαν E.54. odiosam vim vel abominandum virus, Wakefield; who compares Soph. Aj. 1411. ἔτι γὰρ θερμαὶ σίριγγες ἄνω φυσῶσι μέλαν μένος. Abresch properly observes that it corresponds to στάζουσιν αἷμα δυσφιλές in C.1054. εὐμενεῖ βίᾳ S.1063. by gentle violence. βία δ' ἀπημάντη σθένη παύεται S. 571. where the meaning seems to be, the severity of Juno is stayed by the agreeable violence of Jupiter.—βίᾳ by force, or compulsion, P.V.15.74. 357.380. S.c.T.47.513. P.191.757. S. 829.843.921. A.229.641.1011. C.78.—βίᾳ in spite of. Ἀπόλλωνος βίᾳ S.c.T. 728. βίᾳ δίκας S.424. βίᾳ καρδίας 779. φρενῶν βίᾳ S.c.T.594. this may either be taken thus with reference to Amphiarus, or as meaning by the violence of their spirit, as referring to ἀνδράσι—πρὸς βίαν id. πρὸς βίαν τινός E.5. in spite of any one.—πρὸς βίαν P.V.208.353.594.675. A.850. by violence.—In circumlocution with proper names. Πολυφόντου βία S.c.T. 430.551. Polyphontes. Πολυνεικούς βία 623. Αἰγίσθου βία C.880. Τυδέως βίαν S.c.T.553. Ἀμφιάρεω βίαν 551. Λασθέονος βίαν 602.—For instances of this common mode of expression see Monk's note on Eur. Hipp.794.

Βιάζεσθαι intrans. to use violence, to struggle, P.V.1012. to drive violently onward, A.1480.—With acc. ἀγέλαστα πρόσωπα βιαζόμενοι A.768. to do violence to, to force.—With doubl. acc. αὐδῶ πόλιν σε μὴ βιάζεσθαι τὰδε S.c.T.1033. not to act contrary to the city in this.

Βίαιος violent, P.V.739. S.793.811. βίαια S.801. adverbially, by violence.—πρὸς τὸ βίαιον id. A.130.

Βιαιῶς with, or by violence C.542. δαιμόνων δέ που χάρις, βιαιῶς σέλμα σερμῶν ἡμέρων A.175. sitting with violence on their awful seat, i.e. using forcible means to teach mortals wisdom.

Βιάσθαι to urge on, A.375.

Βιβλος a book, S.925.

Βιβρώσκειν to eat, perf. pass. βεβρωμένος A.1068.

Βίος life. τὸν μακρὸν βίον P.V.535. our length of life. πνεῦμα βίου P.490. the breath of life. βίου δυντός A.1094. the close of life. ἀρχαῖς βίου C.77. the control of my life. ἀργυροστερῆ βίον C.996. a robber's life. ἀναρκτον βίον E.500. a life without control. παλιντυχεῖ τριβᾶ βίου A.452. a reverse of life. θαλλούσης βίον P.608. See θάλλειν. ἀρκεῖω βίος A.1287. let my life suffice, h.e. I have lived enough. δακρύων βίον E.915. a life of tears. Cf. S.c.T.681. P.456. A.461. 751.833.903.1116.1335.1429. C.602. E. 884.974. S.915.991.

Βιοτή id. P.839.

Βίωτος id. βίωτον ἐκσωσολατο P.353. escape with their lives. ἀσινῆ βίωτον C.1013. ἀνδρονυχεῖς βιώτους E.913. βίωτον εὐαίωνα P.697. ἐν βίωτον προτελείους A.702. in the first acts of life. πληγαὶ βίωτον E.893. the afflictions of life. ὁ μᾶσσων βίωτος P.694. a longer span of life.

Βλάβη injury, harm, P.V.765. A. 534. E.849.898. βλάβας ἔχω A.863. I suffer harm. βλάβας λαβεῖν C.491. E.766. to receive harm. βλάβην τιθέναι S.c.T.183. to do mischief. βλάβης ἄτερ S.372. without harm. δικά τε καὶ βλάβη τοῦδε μηροκτόνου E. 469. the cause and crime of the matricide.—Abstr. for concrete. Σκύλλαν ναυτῶν βλάβην A.1207. the pest of sailors. σπλάγχχων βλαβας νέων E. 821. exciting young hearts to mischief. δίκην ἐπ' ἄλλο πρᾶγμα θηγάγει βλάβης μοῖρα A.1517. for some other purpose of mischief.

Βλάπτειν to injure, annoy, P.V. 196. cf.765. ὁ βλάπτων C.325. the criminal. In E.631. οἶσι μὴ βλάβῃ θεός, βλάβῃ refers to τὸ ἔργον understood, to them in the case of whom God does not destroy it. With gen. βλαβέντα λοισθίων δρόμων A.119. hindered from these last races. See under λάγιος and cf. Odys. a. 195.

ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύ-  
θου, which Blomfield supposes Æs-  
chylus to have imitated. βλαπτομέναν  
χρονισθεῖσαν ἐπόκειται C.951. proba-  
bly in the sense of *impeded, delayed*,  
in a very corrupt passage, upon which  
see under *χρονίζειν*.

Βλαστάνειν *to spring up*, S.c.T.  
576. A. 734.

Βλαστειν *to bring forth*, C.582.

Βλάστημα *an offspring*, S.c.T.  
515.

Βλάστημος *bloom, or growth*, S.c.T.  
12.

Βλαχή. See βληχή.

Βλαψίφων *demented*, S.c.T. 707.

Βλέπειν *to see*, P.V. 445.—φάος  
βλέπειν P. 291. A. 1690. E. 716. *to be*  
*alive*. νόστιμον βλέπω φάος P. 255. *I*  
*see the day of my return*.—βλέπειν  
without φάος, in the same sense, A.  
663. Met. πῶρα βλέπουσ' ὁδόν S.  
697.—With εἰς P. 788. *looking at*.—  
φίβον βλέπων S.c.T. 480. *looking ter-*  
*rible*. From βλέπειν in its meaning of  
*living* is deduced its signification in  
C. 831. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα  
δοξάσω; *how can I think these things*  
*true and real?*

Βλέφαρον *an eye-lid*, S.c.T. 3. A.  
15.

Βληχή *a cry*. Dor. βλαχαί S.c.T.  
330.

Βλοσυρός *terrible*, E. 161.

Βλοσυρόφων *ferocious in purpose*.  
βλοσυρόφωνα χλιδᾶ S. 813. See χλι-  
δᾶν.

Βόᾶμα *a cry*, A. 894.

Βοᾶν *to cry, resound*, P.V. 429.  
S.c.T. 64. 312. 363. 374. 450. P. 597. 952.  
A. 1077. C. 396. P. 916. 997. 1005. S. 853.  
ἐνθεν πᾶσα βοᾶ χθῶν S. 578. *with*  
*whose fame the whole earth resounds*.

Βοή *a shout, or cry, a sound*, S.c.T.  
84. 251. 376. P. 272. 394. 899. A. 312. 1114.  
C. 493. 872. E. 375. S. 809. ξὺν βοῇ  
S.c.T. 469. *with a cry*. βοᾶ ὁ λεύ-  
κασπις ὄρνυται λαός 88. id. In the  
sense of *war, fighting*, as used by  
Homer. βοᾶν ἐνδημον S. 566. τὸν  
ἄχορον βοᾶν Ἄρη S. 628. *aid, rescue*.  
ἀστοῖσι κηρύσσειν βοήν A. 1322. *to call*

*the citizens to the rescue*. εἰ βραδύ-  
νοιεν βοῇ S. 711.

Βοηθεῖν *to come to the rescue*, S.  
608.

Βοηλάτης *driving oxen*, S. 303.

Βοῆτις *resounding*. Dor. βοῆτιν P.  
567.

Βοιωτός *Bœotian*, P. 474. 792.

Βόλβη *name of a lake*, P. 486.

Βολή *a fling, or cast*. κεραυνίους  
βολάς S.c.T. 412. *thunder-bolts*. — *a*  
*putting on, an application*. βολαῖς  
ὑγρώσεων σπόγγος ἔλασε γραφήν A.  
1303. *by its application*. See under  
*σπόγγος*.

Βόλος *a draught of fishes*, P. 416.

Βορά *food*, P.V. 584. P. 482. A.  
1579. C. 523. etc. κρεῶν οἰκείας βορᾶς  
A. 1193. *food of their own flesh*.

Βόρβορος *mud*, E. 664.

Βόρρεος *northern*. βορρέαις πύλαις  
S.c.T. 509. *one of the gates of Thebes*.

Βόσκειν *to feed*.—pass. S.c.T. 226.  
C. 26.—mid. *to feed upon*. βοσκόμενοι  
λαγίναν γένναν A. 118.

Βοσκή *food*, E. 256.

Βόσκημα *that which nourishes, or*  
*fosters*. βόσκημα πημονῆς S. 615. *an*  
*animal, or creature, ἀνάματον βό-*  
*σκημα* E. 292.

Βόσπορος *the Bosphorus*, P.V. 735.  
P. 709. 732.

Βόστρυχος *a curl*, C. 165. 176. 228,  
etc.—Met. *a curl of fire*, P.V. 1046.

Βοτήρ *a herdsman*, E. 187. S. 348.  
In S.c.T. 24. οἰωνῶν βοτήρ does not  
refer to the feeding of birds for the  
purpose of augury, but simply means  
“one whose office it is to watch the  
signs of birds as a shepherd watches  
his flock.”

Βοτόν *any kind of cattle, an ani-*  
*mal*, A. 1142, 1389. C. 742. E. 428. 430.  
867. S. 563. 673.

Βουθόρος *getting cows with young*,  
S. 297.

Βούθυτος *sacrificing oxen*, S. 687.  
C. 259.

Βούκερως *horned like an ox*, P.V.  
590.

Βουκολεῖν *lit. to feed oxen*. Thence,  
*to cherish, to soothe, to beguile*.

ἔβουκολοῦμεν φροντίσει νέον πάθος A. 655. in mid. v. to *endeavour to mitigate, to decline, or shrink from.* καὶ μὴ πρόκαμνε τόνδε βουκολοῦμενος πρόνον E. 78.

Βουκόλος a *herdsman*, S. 552.

Βούλαρχος a *chief counsellor*, S. 11. 948.

Βούλεσθαι to *wish*, P. V. 869. 931. P. 211.

Βουλεύειν to *advise*, P. V. 204. E. 687. S. c. T. 182. 230. to *plot, contrive, take counsel.*—P. V. 1032. A. 1196. 1332. 1597. 1610. 1617. P. 744. —βουλεύεσθαι mid. v. *id.* A. 820. C. 707. S. c. T. 205.—perf. pass. S. 994. P. V. 1000.—fut. mid. in pass. sense ψῆφος βουλεύεται S. c. T. 180. a *vote will be passed.* See under ἀγειν.

Βούλευμα a *counsel, or design*, P. V. 170. 622. 764. 1057. S. c. T. 576. P. 168. 520. A. 1320. E. 563. 687.

Βουλευτέον *we must deliberate*, A. 821.

Βουλευτήριον a *council*, E. 540. 654. 674.

Βουλευτήριος *advising.* κακῶν Ἀδράσῃ τῶνδε βουλευτήριος S. c. T. 557. *advising Adrastus to these evils.*

Βουλευτός *designed.* αἰσχρῶς βουλευτοῖσι C. 487. *basely contrived.*

Βουλή *counsel, decision*, P. V. 219. 551. S. c. T. 824. A. 1331. C. 98. E. 590.—abstract for concrete, βουλήν καταρτίψει A. 858. *should overturn the council.*—Heath, however, translates this, "*should risk some daring measure,*" which is, perhaps, more agreeable to the spirit of the author.

Βούλιος *requiring prudence*, C. 661.

Βούνης *hilly*, S. 110. 121.

Βουνίτις *id.* S. 757. But here βουνίς is corrected for the metre by Pauw, Heath, Schütz, etc.

Βούς *an ox.*—βούς ἐπὶ γλώσση μέγας βέβηκε A. 36. a proverb originally used of those who being bribed by money, hold their peace: thence employed respecting any who from some strong reason keep silence—the antient money was stamped with the figure of an ox, hence the origin

of the phrase; others derive it from the strength of the ox trampling a snake underfoot; so Stanley.—a *cow*, P. 603. A. 1096. 1271. especially as referring to Io, as S. 17. 44. 161. 272. 295. 299. 302. 309. 564.

Βούστασις *an ox stall*, P. V. 656.

Βούτης a *herdsman*, P. V. 568.

Βουφόνος *slaying oxen.* θοίνας βουφόνους P. V. 329. *feasts where oxen are slain.*

Βούχιλος *foddering oxen*, S. 585.

Βραβεύς a *chief, or leader*, P. 294. A. 222. prop. *the arbiter of a contest.*

Βραδύνειν [ῶ] to *be slow*, S. 711. χεῖρα οὐ βραδύνεται S. c. T. 605. *his hand is not slow.*

Βραχίων [ῆ] *the arm*, S. 728.

Βραχύς *short, brief*, S. 271. P. V. 503. 941. P. 699.

Βρέμειν to *roar, or murmur*, S. c. T. 84. 360. A. 1001. E. 934. P. V. 422. mid. v. *id.* S. c. T. 332.

Βρέτας *the image of a god or goddess*, E. 80. 238. 387. 417. 424. 978. βρέτει E. 248. βρέτεια S. 458. βρέτη P. 795. S. c. T. 92. 167. 194. βρετέων S. c. T. 94. S. 424.

Βρέφος a *young child*, A. 1067.

Βρίζειν to *sleep, or doze*, A. 266. C. 884. Met. to *sleep, h. e. lose its effect*, E. 270.

Βρίθειν to *weigh down*, P. 338. pass. to *be weighed down, loaded*, S. c. T. 138. the transitive sense is rather rare. cf. Pind. Nem. viii. 17. ὅσπερ καὶ Κινύραν ἔβρισε πλοῦτῳ.

Βριθύς *heavy, severe*, A. 193.

Βρόμιος a name of Bacchus, E. 24.

Βρόμος a *noise*, S. c. T. 195. 458.

Βροντή *thunder*, P. V. 925. 1019. 1047. 1064. 1085. S. 34.

Βρόνημα *id.* P. V. 995.

Βρότειος *human, of men*, P. V. 116. 767. A. 1162. 1300. E. 244. 390. 538. 869. S. 97.

Βρότειος *id.* E. 164.

Βροτοκονεῖν to *slay mortals*, E. 399.

Βροτολοιγός *destroying mortals*, S. 651.

Βροτός a *mortal, a man, a woman*,

as opposed to a god, e. g. μη και λόγος τις Ζήνα μιχθῆναι βροτῶ S.291. So E. 449.970. and passim, as a man generally, e. g. οὔτε φωνῆν οὔτε του μορφήν βροτῶν ὄψει P.V.21. πολλὰ βροτῶν διαμεμβομένα φύλα S.598. So passim.—as a man *individually*. ἡ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν; E.498. Sometimes a *dead man*. φόνου βροτῶν P.412. χέουσα τάσδε χέρνιβας βροτοῖς C.127. where Herm. wishes to read φθιτοῖς.

Βροτοσκόπος *watching mortals*, E. 476.

Βροτοστυγής *hostile to mortals*, P.V.801.

Βροτοφθόρος *destroying mortals*, S. 261. E. 756.

Βρόχος a *halter*, S. 769. C. 550.

Βρῶζειν to *bear oneself insolently*, S. 880.

Βρύειν to *flourish, germinate, abound*. τὰ δὲ—χρονοζίζοντα βρύει C. 62. *spring up after long delay*. With dat. ἀγαθοῖσι βρύει S.944. παμμάχῳ θράσει βρύων A.162.—It seems to be joined with a genitive in C.67. where the construction apparently is ἄτα διαφέρει τὸν αἴτιον (ὥστε) βρύειν παναρκέτας νόσου. *So that he incurs*

*everlasting misfortune*. Well. compares βρύων δάφνης Soph. Œd. C. 16.

Βρύχιος *noisy with waves*. ἄλμην βρύχιον P.389. βρυχία ἠχώ P.V.1084. *the roaring of the sea*.

Βρώσιμος to *be eaten*, P.V.477. See φάρμακον.

Βρωτήρ *eating, consuming*, E.770. See αἰχμή.

Βύβλινα ὄρη the name of certain mountains, P. V. 813.

Βύβλος the *papyrus*, S. 742.

Βυθός *depth—the depth of the sea*, P.V.430. ἐς βυθὸν μολεῖν S.409. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον C. 500. h.e. τὸν ἐν βυθῷ κλ. λ. σώζοντες ἐκ βυθοῦ.

Βύσιμος of *fine flax*, S.c.T.1090. P.123.

Βυσοφῶν *deeply thinking*, C.641.

Βωμός an *altar*, S.c.T.15. P.199. 797. A.91.203.224.374.513.1008.1250.1271. C.104.259.291. E.295.511.625. S.187.367.477. (see ἄλλος) 489.496. 641.732. ἔστι δὲ κάκ πτολέμου τειρομένοις βωμὸς Ἄρης φηγάσι S.78. This is unintelligible. Ἄρης Marg. Ald. Turn. h.e. *propugnaculum ποικα*. Ἄρηφηγάσι. Heath. Schütz omits Ἄρης.

## Γ

Γάγγαμον a *net*, A.352.

Γαῖα *Earth*, personified. Γαῖα πολλῶν ὀνομάτων μορφή μία P.V.210. ἰὼ Γαῖα μαῖα C.43. τὴν πρωτόμαντιν Γαῖαν E.2.—*the earth*, P.V.570. S.c.T.286.803.920. P.219.379.491.610. 619.893. C.125.482. E.867.885.912. S. 265.1009.—some *particular country*. Ἑλλάδα γαῖαν P.183. *Greece*. Μαγνητικὴν γαῖαν 484. *Magnesia*. γαῖ Ἀσίας 541. Ἄπιας γαῖας A.248. *Peloponnesus*. See Ἄπια. Ἄργους γαῖαν S.15. *Argolis*. πατρίς γαῖα S.c.T.567. *one's country*. ἐσιούχον γαῖαν P.509. *the land of our homes*. ἐς τήνδε γαῖαν E.11. ἀντίπορον γαῖαν S.540. *the opposite side of the channel*.

Γαῖόχος *girding the earth*, an epithet of Neptune. Ποσειδῶν γαῖόχος S.c.T.293.—*ruling the earth*, ep. of Jupiter, S.798.

Γάιος *beneath the earth*. τὸν γάιον Ζήνα S.147. *Pluto*.—*on the land* (opp. to *on sea*). ὅδε μάρπτis νάιος γάιος *He who pursued us in ship, is already on the land*.

Γάλα *milk* (of the cow), P.603. (of a woman), C.526.539.885.

Γαλήνη a *calm*, A.720.

Γαμβρός a *connexion by marriage*, A.691.

Γαμεῖν to *marry*. γαμῆ γάμον P.V.766.911. With acc. of person, πῶς ἂν γαμῶν ἄκουσαν ἄκοντος πάρα ἄγνός γένουτ' ἂν; S.224. *How could a*

person marrying a woman against her own consent, and against that of her father, avoid impiety?

Γαμετή a wife. *κωννῶ ἄταν γαμετᾶς* S. 156. 170. *the mischief done by thy spouse*, "noxam ab uxore tuo metuendam." Heath. "Juno nuptiarum præses infaustis Danaidas vexat." J. Müller.

Γαμέτης a husband, P.V. 899.

Γαμήλευμα a marriage, C. 615.

Γαμήλιος nuptial, in honour of marriage. *κόϊτας γαμηλίου* S. 786. *the marriage bed*. *χῶας γαμηλίου* C. 480. *marriage libations*. *γαμηλίου τέλους* 799. *the rite of marriage*.

Γάμορος an inhabitant, a landholder, S. 608.

Γάμος marriage, e.g. *γάμον τυχεῖν μεγίστου* P.V. 557. 651. 741. 861. 895. 903. 949. S.c.T. 762. A. 725. 1127. E. 707. S. 76. 99. 327. 389. 780. 788. 1013. 1036. *γαμεῖ γάμον* P.V. 766. (see *γαμεῖν*) 911. *συγγενῆ γάμον* P.V. 857. *a marriage with relatives*. *Αἰγυπιογενῆ γάμον* S. 1039. *marriage with the sons of Ægyptus*. *φυξάνορα γάμον* S. 9. *a marriage with an odious man*. *γάμον δυσάνορα* S. 1049. id. *εὐναίων γάμων* S. 327. *the marriage bed*.

Γαμφηλή the jaw, P.V. 355.

Γαμφώνυξ having crooked talons, P.V. 486.

Γανάεις (?) lit. bright, thence glad, joyful. *ἴτε μὲν ἄστυνάκτας μάκαρας θεοὺς γαναέντες* S. 997. *approach the gods with gladness*. Stanley less correctly makes it transitive, *celebrantes*. The form *γαναέναι* from *γανᾶν* is certainly very doubtful; we should at least expect *γάνημι*, as in *νίκημι* from *νικάω*, *ὄρημι* from *ὄρώω*, etc. It may be better to consider it as an adjective *γανάεις*, though this form with the short α is likewise suspicious.

Γανᾶν lit. to shine, hence to be glad, or exult. This verb is restored by Hermann in A. 1365. *χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γανᾶ σπορητὸς κάλυκος ἐν λοχεύμασι*. The vulg. reading here is *γᾶν, εἰ σπορη-*

*τὸς κάλυκος ἐν λοχεύμασι*, h. e. as explained by Pauw, "*cumsatio in folliculi est puerperitis*, h. e. cum semen in eo est, ut primum emittat germen," or more correctly by Heath, "*σπορητὸς ipsa sata dōsignat, et subauditur verbum ἐστὶ*. Verte *cum calyces sata parturiunt*." Thus the vulg. is not wholly "sine sensu," as Well. observes, though it must be confessed that the collocation of the words is very awkward. Butl. conjectured *γᾶν εἰσπόρητον*. Pors. ἢ *δυσὸδτῳ γάνει*, which must be allowed to be a very elegant emendation, even although "*verbum finitum desideratur*," as Wellauer objects. The reader will choose between this and Hermann's correction recorded above.

Γάνος anything bright, cheering, or refreshing, often applied to clear liquids, P. 475. 607. *λάφυρα—ἀρχαῖον γάνος* A. 565. so called, says Schütz, either because these spoils contained many *antient pieces*, or, by prolepsis, because they would be in distant ages a glory to the temples. See *ἀρχαῖος*. On A. 1365. see *γανᾶν*.

Γάνυσθαι to rejoice, E. 927.

Γάποτος drunk up by the ground. *γαπότους τιμάς* P. 613. *libations*. *γάποτον χύσιν* C. 95. id. *γαπότους χῶας* 162. id.

Γάρ for, generally placed second in the sentence, e.g. *ἐγὼ γὰρ οὐκ εἶ δυστυχῶ* κ.τ.λ. P.V. 345.—sometimes third, e.g. *ὁ λωφῆσων γὰρ οὐ πέφυκέ πω*. P.V. 27.—very rarely fourth, e.g. *τὸ μὴ φρονοῦν γὰρ* κ.τ.λ. C. 742. So E. 764. C. 632. It is used chiefly to assign the reason for the statement conveyed in the preceding sentence, e.g. P.V. 85. *ψευδωνύμως σε δαίμονες Προμηθέα | καλοῦσιν· αὐτὸν γὰρ σε δεῖ προμηθέως*. It is sometimes placed parenthetically in the sentence of which it assigns the reason. e.g. A. 1039. *ἐγὼ δ', ἐποικτείρω γὰρ, οὐ θυμώσομαι*, C. 73-75. *ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ | προσήνεγκαν*. *ἐκ γὰρ οἰκῶν | πατρώων δούλιον ἐσάγον αἴσαν, δίκαια καὶ μὴ δίκαια* κ.τ.λ. 105.

λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον E. 221. ἐγὼ δ', ἄγει γάρ αἷμα μητρώον, δίκας μέτειμι τόνδε φῶτα κακκωνηγέτης. Thus more obscurely in A. 774. σὺ δέ μοι τότε μὲν—οὐ γὰρ σ' ἐπικεύσω, κάρτ' ἀπομούσως ἦσθα γεγραμμένος.—and in C. 685. καὶ νῦν Ὀρέστης, ἦν γὰρ εὐβούλως ἔχων—ἐγγράφει. It is also sometimes put twice in two succeeding clauses, so that the latter γὰρ assigns the reason of the statement in which the former γὰρ is placed. So P.V. 333. πάντως γὰρ οὐ πείσεις νιν' οὐ γὰρ ἐπίσθης. So in P.V. 182. 184. 294. 296. S.c.T. 318. 320. P. 164. 165. 656. 657. 880. 890. A. 518. 520. 806. 808. 973. 975. C. 73. 74. 497. 498. 742. 744. 983. 984. S. 694. 695. It is also repeated in a somewhat different manner in A. 545. 546. 736. 739. S. 480. 481. Wellauer is wrong in saying that each γὰρ is in these places referred to the same sentence. In A. 735. δίχα δ' ἄλλων μονόφρων εἰμί. τὸ δυσσεβές γὰρ ἔργον μέτα μὲν πλείονα τίκει, σφετέρᾳ δ' εἰκότα γέννα. οἰκῶν γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ, the second γὰρ is referred to the sentence containing the first γὰρ, the meaning being, "one impiety begets another; I say impiety, for righteous houses are ever favoured in their offspring." γὰρ is here used where δὲ would rather have been expected. See Hermann's explanation of this passage quoted under δέ. I conceive the same to be the construction of the passage in S. 479. μηδ' ἀπορήφθῃ λόγος ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λέως. καὶ γὰρ τάχ' ἂν τις οἴκτος εισιδὼν τάδε, ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου, ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος· τοῖς ἴσσοσιν γὰρ πᾶς τις ἐνύοις φέρει, by which I understand the king as telling them *not to divulge this as his advice, for that the people were fond of anything by which they could call authority in question, whereas, if they were left to their own (uncontrolled) feelings, they might possibly be induced to regard them with kindness.* In A. 544. τὰ δ' αὐτὴ χέρσῳ καὶ προ-

σῆν, πλέον στύγος· εἶναι γὰρ ἦσαν δῆτων πρὸς τείχεσιν· ἐξ οὐρανοῦ γὰρ κάπὸ γῆς λειμωνίαί δρόσοι κατεψέκαζον κ.τ.λ. the first γὰρ refers to the former clause in v. 544. and shews why they were on the land at all; the second explains the second clause, πλέον στύγος. *We had also other annoyances by land, since we were encamped close under the walls of the enemy, and more odious too, for, etc.* Instead of the second γὰρ, when two sentences occur, of which the latter explains the former, δὲ is often used (see Hermann's note on δὲ in the sense of γὰρ quoted under δέ). πολλοὺς ὀδυρμῶς καὶ γόους ἀνωφελεῖς φθέγγῃ· Διὸς γὰρ δυσκαρλίτηοι φρένες· ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ P.V. 33, etc. It is often also used elliptically in replies where something is implied, e.g. P.V. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. Prometheus replies, μὴ γὰρ σε θρήνος ὄνυξ εἰς ἐχθραν βάλη. (True) for I fear lest your grief for me should bring you into odium. So 985. καὶ μὴν σύγ' οὐπω σωφρονεῖν ἐπίστασαι, the reply is, σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην. Thus frequently; in all which cases the ellipsis may readily be supplied. It is thus used in questions referring to what has preceded. e.g. in A. 895. ἐγὼ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω, Orestes replies, πατροκτονούσα γὰρ ξυνοικήσεις ἐμοί; (to what purpose is that?) for will you, etc. But in A. 1078. ἰὼ τάλαινα. τάδε γὰρ τελεῖς, κ.τ.λ. the γὰρ explains the τάλαινα preceding. So with the interrogative ἦ prefixed, as P.V. 759. ἦ γὰρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία; referring to 758. Cf. 747. referring to 746; 976. where ἦ κάμῃ γὰρ is referred to καὶ σὲ δ' ἐν τοῖτοισι λέγω in 975. In A. 1339. ἦ γὰρ refers not to what has immediately preceded, but to the general expression of wonder by the Chorus that they do not investigate the real state of the case. Thus οὐ γὰρ P.V. 989. But in P. 784. οὐ γὰρ refers to πῶς εἶπας, which is

here expressed. Πῶς γάρ E. 405. πῶς γάρ E. 577. So τί γάρ P. V. 517. πῶς γάρ τις—πῆμονην ἀρκύστατον φράξιεν κ.τ.λ. “for how *else*, i. e. than by saying such things as were fitted for the occasion, and concealing (τάναντία) my real purpose, could, etc.” Upon E. 622. πῶς γάρ τὸ φεύγειν τοῦδ’ ὑπερδικεῖς ὄρα, Butler properly observes, “aliquid obscuritatis, h. l. attulit particula γάρ quæ hic, ut sæpe, ad suppressam sententiam refertur. Subintelligendum est, ἀδικεῖς Ἀπολλων, vel tale aliquid.” The ellipsis is less distinctly marked though equally implied in the interrogative form πότερα γάρ P. 235. A. 616. in πῶς γάρ A. 620. τί γάρ A. 203. E. 202. 648. Cf. Herm. on Viger. 493. “In omni interrogatione locus est particulæ γάρ, quia intelligitur semper *nescio*, vel *dic mihi*, vel simile quid. Unde et Latini *quisnam* vel *nam quæ*, et germani *benn dicunt*.” πῶς γάρ οὐ; C. 743. in parenthesis. *For how can it be otherwise? τί γάρ*; is used elliptically in the end of sentences for τί γάρ ἄλλο; *is it not so?* thus A. 1110. οὐδέν ποτ’ εἰ μὴ ξυνθανομένην, τί γάρ; 1212. καὶ τῶνδ’ ὅμοιον εἶ τι μὴ κείθω; τί γάρ; C. 877. οὐχ ὡς δ’ ἀρήξει διαππραγμένῳ; τί γάρ; the construction is different where τί γάρ begins the sentence. See above. γάρ is sometimes so used preceded by ἀλλὰ that the force of γάρ depends on some succeeding proposition to which ἀλλὰ refers. Thus in Herod. ix. 27. ἀλλ’ οὐ γάρ ἐν τῷ τοιῷδε τάξιος εἶνεκα στασιάζειν πρέπει, ἄρτιοι εἴμεν πείθεσθαι ὑμῖν, ὧ Λακεδαιμόνιοι, where the ἀλλὰ refers to the clause ἄρτιοι εἴμεν κ.τ.λ. and the parenthetical γάρ has the force of ἐπεὶ. Sometimes ἀλλὰ γάρ are thus placed without the intervention of another word, so that γάρ cannot in construction be considered as parenthetical. Eur. Phœn. 1318. ἀλλὰ γάρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ πρὸς δόμου στείχοντα παύσω τοὺς παρεστῶτας γόους. Where ἀλλὰ refers in sense to παύσω κ.τ.λ.

and γάρ to λεύσσω. See Elmsley’s note on Heracl. 481. Sometimes the proposition to which ἀλλὰ, strictly speaking, refers, is omitted; thus P. V. 948. ἀλλ’ εἰσορῶ γάρ τόνδε τὸν Διὸς τρόχιν. sub. ἀλλὰ εἶαν χρὴ ταῦτα εἰσορῶ γάρ κ.τ.λ. So in C. 369. ἀλλὰ διπλῆς γάρ τῆσδε μαράγγης δοῦπος ἰκνεῖται. sub. ἀλλὰ ταῦτα τί χρὴ λέγειν; E. 764. ἀλλ’ ἐκ Διὸς γάρ λαμπρὰ μαρτύρια παρῆν. sub. ἀλλ’ οὐκ ἀτιμίαν ἔχετε.—With εἰ expressing a wish, and referring to what proceeds. εἰ γάρ ὑπ’ Ἰλίῳ κατηγορήσῃς—πολύχωστον ἂν εἶχες τάφον C. 341. where γάρ carries on the sense from Electra’s former speech. εἰ γάρ μ’ ὑπὸ γῆν—ἦκε’—νῦν δέ κ.τ.λ. where εἰ refers to 140. seqq. and the apodosis is omitted. Elliptically εἰ γάρ τύχοιεν ὧν φρονόσι πρὸς θεῶν S. c. T. 532. when the reference is to ἀ μὴ κραινοί. “Do not say so altogether; *for if they themselves should but experience these things, they would surely perish*, etc.” εἴθε γάρ S. c. T. 548. εἴθε γάρ θεοὶ τοῦσδ’ ὀλέσαιεν ἐν γῆ, where γάρ refers to the expressions just used and justifies them. *For I would that* (so does their impiety deserve it) *the gods might utterly destroy them*, cf. S. 847.—Preceded by καί, expressing an *additional* argument, confirmation, or wish, P. V. 439. S. c. T. 1061. P. 330. S. 481. 847. 909.

Γαστήρ *the belly*, A. 707.

Γε a restrictive particle, used chiefly to limit the force of a proposition to a certain part of it, upon which a peculiar emphasis is thus placed in contradistinction to the rest, e. g. ὡς ὑπκιμητής γε τῶν ἔργων βαρῦς P. V. 77. *since the censor at least* (whatever you may be) *is severe*. ἔστι γάρ πλοῦτός γ’ ἀμεμῆς P. 164. *we have abundant wealth indeed, but*, etc. κακός γε μάντις ἂν γνώη τάδε C. 766. *none but a bad prophet*, etc. τὴν πρὶν γε χρεῖαν ἠνύσασθε P. V. 702. *your former* (opp. to the present) *suit*, etc. μακρὰν γε μέντοι ῥῆσιν οὐ στέργει πόλις S. 270. *long speeches*, κλάδοι γε—κείνται



S. 237. *the branches are there at any rate.* νῦν γε C.130. *now indeed.* δίχα γε Διός P.V.162. *save only Jupiter.*—To define a statement more accurately, Μενέλεων δὲ πεύθομαι, εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἦξει A.604. *I inquire about Menelaus, that is to say, whether he will come.* τὸν ἔβδομον—λίξω οἷας γ' ἀράται καὶ κατεύχεται τύχας. So also according to one reading in P.V.950. οὔστινας κομπεῖς γάμου, πρὸς ᾧν γ' ἐκείνος ἐκίπτει κράτους. Here πρὸς ᾧν τ' is commonly read.—To qualify assertions already made, shewing that a statement is to be taken with some limitation, e.g. οὐ μὴν ἄτιμοι γ' ἐκ θεῶν τεθνήσκουσι A.1252. *Be that as it may, we shall at least not die dishonoured,* etc. οὐ μὴν ἀκόμπαστος γ' ἐπίσταται πύλαις S.c.T.520. οὐ μὴν τι ποιναῖς γ' φόβην τοιαῖσι με κατισχανεῖσθαι P.V.268. σποράς γε μὴν ἐκ τῆσδε φύσεται θρασὺς τόξοισι κλεινός P.V.873. h. e. *so much at least we will say,* etc. ἐπεὶ γε μέντοι λευκόπυλος ἡμέρα πᾶσαν κατέσχε γαῖαν P.378. opposed to v.376. When οὐ μὴν precedes γε it is always separated from it by the intervention of some other word or words.—In affirmations or commands, introducing something which gives additional force to the previous statement, and to which attention is thereby particularly drawn. In this case, it is generally joined with καὶ or καὶ μὴν, separated, as in the preceding instance, by some other word, e.g. ἦ μὴν κελεύσω, κάπιθωῶ γε πρὸς P.V.73. *I will order, and, what is more, I will also,* etc. ὁρῶ, καὶ παραινέσαι γέ σοι θέλω τὰ λῶστα 307. καὶ σθένος γ' ἐκολούσθη P.992. καὶ μὴν παρών γε κοῦ λόγους ἄλλων κλύων φράσαιμ' ἂν P.258.954. Cf. S.c.T.227. A.1161. C.203. καὶ δυστυχρύντων γ' εὐμαρῆς ἀπαλλαγὴ S.334. καὶ πρὸς γε τούτοις—εὗχον τὰ κρείσσω S.c.T.247. καὶ πρόσω γ' ἔμοι 938. καὶ δευρό γ' ἀεὶ τὴν τύχην οὐ μέφομαι.—Without καὶ or καὶ μὴν. δορός γε τῷ ἀντηρέτας S.c.T.981.

*aye! and that too as this man's antagonist.* ἄρης γε μελιζω S.499. *and those too greater than the loss* (the vv.439.440. should probably be transposed. See γόμος). εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες E.561. *τάπερ πάθομεν ἄχρα πρὸς γε τῶν τεκομένων* C.413. *and that too at a parent's hand.* τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα E.397. *you shall hear our office also, sc. as well as our origin,* etc.—In assenting to questions, defining the ground of the assent by introducing a special proof, e.g. τούτων ἄρ' ὁ Ζεὺς ἐστὶν ἀσθενέστερος; οὐκ οὖν ἂν ἀκφύγοι γε τὴν πεπρωμένην P.V.515.6. *yes, at least he could not escape destiny.* καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας P.V.253.4. *yes, and from it also they will,* etc. Cf. P.V.748.770.776.933. A.527. S.292.308.—In giving a qualified assent, or suggesting an objection to something already stated or asked, e.g. οὐκ οὖν τοῦτο γινώσκεις, ὅτι ὀργῆς νοσοῦσης εἰσὶν ἰατροὶ λόγοι; Ἐάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ P.V.279. Cf.984. *yes, provided any one seasonably,* etc. Cf. φήμη γε μέντοι δημόθρους μέγα σθένει to which Clyt. again objects ὁ δ' ἀφθόνητος γ' οὐκ ἐπίζηλος πέλει A.912.913. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει 915. Cf.1227. καὶ μὴν ὀφείλων γ' ἂν τινοίμ' αὐτῷ χάριν P.V.937. ἀλλ' ἡ δίκη γε συμμαχῶν ὑπερσταεῖ S.338. *yet still,* etc. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακὰ S.c.T.1035. βαρύς γε μέντοι Ζηνός ἱκεσίου κότος S.342. Cf.727.1042. Τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω C.908. ὁ δ' ὕστατος γε τοῦ χρόνου πρεσβεύεται A.1273. νίκην γε μέντοι καὶ κακὴν τιμᾶ θεός; S.c.T.698. where the objection more properly assumes the interrogative form. παῦροί γε πολλῶν P.784. *no, only a few out of many.* With negative, οὐ (sc. ἡπερίμηται) πρὶν γε χώραν τῆδε κινδύνῳ βαλεῖν S.c.T.1039. With more distant reference, ἀτὰρ σφοδρόνῃ γ' ἀσθενεῖ σοφίσματι P.V.1013. *but* (be

all this as it may) *you surely*, etc. So, in the same speaker, εἰδὼν ποτ' ἤδη Φινέως γεγραμμένας δειπνον φερούσας· ἄπτεροι γε μὴν ἰδεῖν αὐταί E. 51. *these however are without wings*.—With participles, assigning a special reason for something ἤδε συμφορὰ δάκνει, ἀτιμίαν γε παιδὸς ἀμφὶ σώματος ἐσθημάτων κλύουσαν P. 833. *namely, because I hear of*, etc. εἰδὼς γ' εὖ A. 908. *since I know well what I am about*. ἀλλ' εὖ γε πράξας μήτ' ἐπιζευχθῆς κ.τ.λ. C. 1040. *but since you have fared well*, etc. (here the vulg. is εὔτε πράξας. εὔγε πράξας Glasg. εὖ γ' ἔπραξας Tyrwhitt.) πῶς δ' οὐ; σέβουσαι γ' ἀξίαν τ' ἐπ' ἀξίων E. 413. (this verse is corrupt. See ἐπάξιος.)—So with a finite verb. ὁδ' αὐτέ γ' οὖν—ὑπόδικος θέλει γενέσθαι E. 248.—In exclamations, or strong asseverations, confining the emphasis to some particular word, e. g. ἢ μαίνεται γε A. 1034. *surely she is nothing less than mad*, cf. 1086. ἄγαν καλῶς κλύουσα γε S. 699. *obeying it only too well*. ἄγαν γ' ἀληθόμαντιν ἔρεῖς 1214. *only too true a prophetess*. πημονῆς δ' ἄλις γ' ὑπάρχει A. 1641. *there is surely enough of woe*. ἀλλὰ μὴν εὐνους γε—τήνδ' ἐκύρωσας φάτιν P. 222. *with good intent at least*. βαρεῖα γ' ἔδε συμφορὰ 1001. *indeed it is a sad event*. βαῖα γ' ὡς ἀπὸ πολλῶν 982. φεῦ ταχεῖα γ' ἦλθε χρησῶν πρᾶξις 725. ὡς πάντα γ' ἐστ' ἐκείνα διαπεπραγμένα 254. πολλοῦ γε καὶ τοῦ παντὸς ἔλλείπω P. V. 963. μύρινα γ', εἴτ' ἔχιδν' ἔφθ C. 988. καὶ πολλαχῆ γε δυσπάλαιστα πράγματα S. 462. βαρέα σύ γ' εἶπας 337. καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτα S. 734. It has sometimes an ironical force. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφης ἢ σαντὸν P. V. 335. αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανόβραφῶ C. 219. but here the readings differ. Salvin. proposes τᾶρα. So Elmsl. πρό γε στενάξεις P. V. 698.—With conditional particles, describing the condition more strictly. εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος C. 196. Cf. S. 339. with a word intervening,

κάν τοῖς ἐμοῖς ἄρ', εἴπερ ἔν γε τοῖσι σοῖς C. 221. Cf. 492. A. 1222. With pronouns, to give emphasis or express opposition.—With ἐγώ P. V. 322. 1055. A. 861. 1313. S. c. T. 1017. Probably also 263. σύ P. V. 984. οὔτος P. V. 1067. P. 724. A. 359. ὅδε P. 256. P. V. 60. 906. E. 850. In C. 4. τάδε γε the reading of Arist. Cod. Rav. τῶδε is perhaps correct. ἡμεῖς A. 647. 1186. ὑμεῖς P. V. 1060. τοιούσδε P. 321. with ἄλλος. οὐκ ἄλλο γ' οὐδέν P. V. 258. Cf. S. c. T. 834. P. 205. In limiting requests, commands, or entreaties. μή μοι πόλιν γε—ἐκθαμνίστη S. c. T. 71. μήπω γε P. V. 635. κράτος μέντοι πάρες γ' ἐκὼν ἐμοῖ A. 917. δός δέ γ' εὐμορφον κράτος C. 483. In C. 957. ἄνα γε μῖν δόμοι. ἄναγε is probably the correct reading.—In A. 331. οὐκ ἂν γ' ἐλόγτες αὐθις αὐθάνοιεν ἂν, γε appears to have but little meaning. Dindorf Præf. ad Poet. Scen. Græc. quotes this as one of the passages where the copyists have inserted this “*particulam παμφάρμακον*,” from being ignorant that ἂν is either long or short. On this point see his remarks here, and in his preface to Soph. p. lvi. See him also on Arist. Vesp. v. 228.—Sometimes it answers to δέ in a following clause, ναῶν γε ταγοί—στρατὸς δ' ὁλοῖπος P. 472. Cf. S. 64. 206. S. c. T. 1054.

Γεγωνεῖν *to declare, speak distinctly*, P. V. 521. 660. 789. 822. 992. Imper. γέγωνε from perf. mid. γέγωνα P. V. 192. 786.

Γεγωνίσκειν a lengthened form of the prec. P. V. 600.

Γεγωνός *clearly sounding*, S. c. T. 425.

Γειτονεῖν *to be near*, S. 761. P. 303.

Γείτων *neighbouring* P. 67. S. c. T. 468. With gen. γείτωνες καρδίας μέριμναι S. c. T. 270. *cares sitting close to the heart*. With dat. S. c. T. 484.—νόσος γείτων ἐρείδει A. 976. *presses close*.

Γελᾶν *to laugh*. γελᾶ ἐπ' ἀνδρὶ θερμῷ E. 530. *laughs him to scorn*.

Γέλασμα *laughter*, P. V. 90.

Γέλως *laughter*, C. 441. 727.  
Γέμειν *to be filled*. With gen. τῆς ἀληθείας γέμων A. 599. *replete with truth*. πημονᾶς γέμων 984. *fraught with woe*. With dat. S. 654. *according to some*, but see γεραρός.

Γεμίζειν *to fill*, A. 431.

Γέμος *a dish, a mess*, A. 1194.

Γενεά *family, race*, P. 876. S.c.T. 1061. A. 1553. *origin*. χρυσογόνου γενεᾶς φῶς P. 80. *some of the golden shower*.

Γενέθλιος *natal, giving birth*, E. 283. *in honour of birth*. γενέθλιον δόσιν E. 7. *a birth-gift*.—*proceeding from a parent*. γενεθλίους ἀράς C. 899. *a parent's curses*.—*presiding over a family*. θεοῦς γενεθλίους καλεῖ S.c.T. 621.

Γενέθλον *origin, descent*, S. 287.—*offspring*, A. 758. 889. C. 256.

Γενειάς *a beard*, P. 308.

Γενεῖον *the chin*, P. 1013. S.c.T. 648.

Γενέτης *presiding over a family*, E. 73.

Γέννα *a race*, P. 896. A. 1456. οὐρανίαν γένναν P.V. 164. *the celestial race*. πέμπτη γέννα 855. *the fifth generation*.—*descent*. τρίτος γένναν P.V. 776. *third in descent*, etc. P.V. 894. σφετέρᾳ εἰκότα γέννα A. 738. *resembling their original*.—*progeny*, S.c.T. 730. C. 245. P. 908. λαγίνας γένναν A. 118. *the hare kind*, put periphrastically for *one of the hare kind*, h.e. *a hare*. See under λαγίνοσ, and cf. ἀμέτερον γένος P. 142.

Γενναῖος *generous, noble*, A. 600. 1278. E. 595.

Γενναίως *generously, honourably*, A. 1171.

Γεννᾶν *to bring forth*, S. 47.

Γέννημα *the act of generation*, P.V. 852.

Γεννήτωρ *a parent*, S. 203.

Γένος *kindred, relationship*. χῶρις τε γένουσ P.V. 290. *besides being related*. ἐγγύτατα γένουσ S. 383. *nearest in kin*. ἐχθρῶν ὀμάλμων καὶ μαινότων γένουσ S. 222. *violating the rights of kindred*. ἐν γένει of kin. προστρο-

παίων ἐν γένει πεπτωκότων C. 285. *of our own family*. γένουσ ἀμέτερον P. 142. *one of our race*. See πατρωνύμοσ.—*origin, descent*. γένουσ μὲν οἶδα E. 396. λέξασ χώραν καὶ γένουσ 414. γένουσ τοῦμόν ὡσ ἔχει 432. γένουσ for κατὰ γένουσ *by descent*. Ἀργεῖαι γένουσ ἐξενχόμεσθα sc. εἶναι S. 271. Cf. 275. 269. 318. δι' ἃσ τοι γένουσ εὐχόμεθ' εἶναι τᾶσδ' ἀπὸ γᾶσ ἔνοικοι 531. γένουσ Λυρναιόσ P. 316.—*offspring*. Οἰδίπου γένουσ S.c.T. 789. Αἰγύπτου γένουσ S. 390. 722.—*a race or family*, S.c.T. 127. 795. 815. 934. 969. P. 181. A. 664. 773. 1088. 1547. 1579. C. 1011. S. 16. 146. 198. 492. 528. 579. 583. 588. 626. 797. P.V. 232. 560. 671. τὸ φωτῶν γένουσ 549. *the race of mortals*. βροτῶν γένουσ C. 627. βασιλικὸν γένουσ P.V. 871. *a line of kings*. δαιμόνων γένουσ S.c.T. 218. γυναικῶν γένουσ 238. Σπαρτῶν γένουσ 456. *the Thebans*. Οἰδίπου γένουσ 636. 783. 1048. Λαῖτου γένουσ 873. βαρβάρων γένει P. 428. Περσικῶ γένει 508. γένουσ τὸ Περσᾶν 974. τὸ Πλεισθένουσ γένουσ A. 1584. οὐδενὶ σπαρτῶν γένει E. 388. *no race of created beings*. γένουσ Πελασγῶν S. 250. Παμφύλων γένη 547. γένουσ Αἰγύπτου 797.—*a certain class or quality of persons*. ἀνδρῶν ξὺν θεοπτύστω γένει S.c.T. 686. ἥτισ αἶα τοῦτ' ἐπεύχεται γένουσ τρέφουσ' ἀνατὲ μὴ μεταστένειν πόνων E. 58. τὸ τῶν δικαίων τοῦτ' ἀπένθητον γένουσ E. 872.

Γένυσ *a jaw*, S.c.T. 115.

Γεραῖός *aged*, S. 475. P. 152. 257. 668. 690. 818. comp. γεραῖτέρα E. 810.—*antient*. Πριάμου πόλισ γεραῖά A. 693.

Γεραρός *venerable*, as from age, etc. γεραροῖσ ἐπίχαρτον A. 704. *a favorite with the aged*. In S. 653. γεραροῖσι γεμόντων θυμέλαι the meaning, as explained by Pauw, is "*senibus venerandis, in quorum gratiam copia ista suppeteret, ut digne sacra facerent,*" γεμόντων will then be taken absolutely, "*let them be filled with gifts.*" Abresch quotes some instances of verbs of fulness with a dative, and thus Schütz translates, *ministeriis fre-*

*quentibus affluant.* The other explanation, however, appears the best." and for the aged priests, let the altars, etc.

Γέρας a prerogative, privilege, or honour, P.V. 38. A. 891. C. 255. E. 200. 372. S. 964. plur. γέρα P.V. 82. 107. 229. 437.

Γεραφρονεῖν to think as an old man, S. 356.

Γέρων aged, S.c.T. 604. P. 718. A. 1602. S. 174. 756. 839. pl. P. 574. A. 319. 570. 1642.—Met. applied to inanimate things, as γέρων λόγος A. 730. an ancient story. γέρων φόνος C. 794. an ancient murder.

Γεύεσθαι to taste, A. 1195.

Γέφυρα a bridge, P. 722.

Γῆ Earth, personified, S.c.T. 69. P. 621. 632. S. 301. 867. 869. 876. 878.—the earth, P.V. 90. 415. μυχός γάρ 431. the subterranean recess (e.g. μυχός χθόνιος, see Herm. App. Vig. 111.) 560. ὄπη γῆς 564. 689. 685. (see πρό) 926. S.c.T. 16. 343. 930. 999. P. 216. ἔνερθε γῆς 225. below the earth, 218. 526. 586. 616. 825. A. 546. 873. 990. 1519. ἄνωθεν γῆς 1561. above the earth. τοὺς γᾶς νέρθεν C. 39. 123. 146. 276. κατὰ γῆς 371. E. 961. below ground, C. 468. 578. E. 159. ὑπὸ γᾶν 167. 324. P.V. 152. κατὰ γᾶν 352. 802. 833. under ground. γῆς ὑπαί 395. 989.—opposed to the sea, S. 747. 814. 855. P.V. 90.—denoting some particular country, e.g. γῆν τε καὶ Κάδμου πόλιν S.c.T. 74. the Theban land, Cf. S.c.T. 549. 610. τηλουρόν γῆν P.V. 809. a distant land. πατρώας γῆς S.c.T. 622. P. 896. A. 526. E. 725. one's country. σκληρᾶς γῆς P. 311. a rugged land, ἡ γῆ P. 778. sc. Ἑλλήνων Greece. γᾶ 896. Persia. τῆς ἀλούσης γῆς A. 330. the captured land. διαποντίου γᾶς C. 347. a foreign land. αὐτόν τε καὶ γῆν E. 280. Argos. γῆν ἦν Ἀχαιῶν ἄκτορες—ἔνευμαι ἐμοί 376. Attica, Cf. C. 992. ὦν πόλις, ὦν γῆ S. 23. Cf. E. 948. ἐκ γῆς ἤλασεν 305. Argos, Cf. 560. 648. 659. 672. 685. 757.—Κολχίδος γᾶς P.V. 413. Colchis. Ἰαόνων γῆν P. 174. the land of the Ionians. γῆς Ἀσιάδος 245.

Asia. γᾶς Ἀσιδος 262. γῆς Ἀχαΐδος 480. Achaia. γᾶν Ἀσίαν P. 594. γῆν Ἑλλάδα 795. Greece. γῆ Πλαταιῶν 803. Plataea. Ἰλιάδος γῆς A. 441. Troy. Ἀερίας γᾶς S. 71. Egypt.—τὰν σὰν γᾶν S.c.T. 101. γᾶς τᾶσδε S.c.T. 48. 151. Cf. P. 664. 857. A. 531. 605. 1255. 1393. 1565. C. 123. 533. 1038. E. 751. 767. 814. S. 181. 248. 312. 532. 604. 930.

Γηγενής earth-born, a son of the soil, S. 247. P.V. 351. 567. 680.

Γηθεῖν to rejoice. Dor. γαθούση φρενί C. 761.

Γῆθεν from the earth, S.c.T. 229. E. 864.

Γηράναι to grow old. νῦν δὲ γηράναι θέλω C. 895. I wish to be allowed to grow old.

Γηραῖός aged, S. 601. P. 840.

Γηραλέος aged, P. 167.

Γηρᾶν to preserve to old age. οὐδ' ἐγηράσαν τροφή S. 871.

Γῆρας old age, decay, A. 1604. Met. οὐκ ἔστι γῆρας τοῦδε τοῦ μιάματος S.c.T. 664. this pollution will never pass away.

Γηράσκειν to come to old age. γηράσκων χρόνος E. 276. P.V. 983. time as it goes on.

Γηρεύεσθαι to speak, P.V. 78. S. 455.

Γηρώων prop. name, A. 844.

Γίγας a giant, S.c.T. 406. earth-born, A. 677.

Γίγνεσθαι to be born, to be gotten or produced, P. 694. E. 207. 631. C. 202. γιγνομένοισι λάχη τάδ' ἐφ' ἄμιν ἐκράνθη E. 329. to us at our birth. σέθεν ἐξ αἵματος γεγόναμεν S.c.T. 129. κᾶκων δ' ἕκατι κἀγένοντο E. 71. Met. ἔως γένοιτο μητρός εὐφρόνης πάρα A. 256.—to come to pass, to take place. γνώμης ἀπούσης πῆμα γίνεται μέγα E. 720. Cf. 353. 444. S. 914. S.c.T. 141. ὃ μὴ γένοιτο 5. which Heaven forbid. οὕτως γένοιτο 508. may it be so, Cf. C. 545. P. 430. A. 20. ἐπεὶ γένοιτ' ἂν ἤλυσις 243. since it must come. γένοιτο μολόντος εὐφιλῆ χερα ἄνακτος οἴκων τῆδε βασιτάσαι χερί A. 34. may it be my lot, etc. Cf. C. 380. γένοιτο δ' ὡς ἄριστα 660. Cf. C. 771. ἀλλὰ μὴ

- γένοιτό πως 1122. εἰ μόχθων γένοιτο τῶνδ' ἄλις γ' 1644. πιστὰ γένοιτο χώρα C. 391. Cf. C. 100. 203. E. 274. S. 449. 773. 1039. A. 884. γενέσθω S. 922. *let it be done*. γένοιτ' ἂν ἄλλα S. 440. *others might be gotten.—to become, to turn out, to be*. οὐδ' ἔλκοποιὰ γίνεται τὰ σήματα S.c.T. 780. οὐ σφάγια γίνεται καλά 361. πῶς σοι ζύμμαχος γενήσεται 568. Cf. P.V. 319. S.c.T. 421. A. 609. E. 131. S. 471. 774. γενήσομαι P.V. 1005. E. 66. S.c.T. 1036. ἐγενόμην P. 847. S.c.T. 761. γενοῦ S.c.T. 121. 131. A. 99. C. 2. 19. 244. S. 413. 530. γένησθε S.c.T. 76. P. 167. C. 84. γενοίμην S. 387. 760. γένοιτο C. 697. γένοιτο S.c.T. 9. 384. 387. 502. P. 208. 230. A. 338. 1172. 1489. C. 829. E. 288. 522. 554. 640. S. 225. 442. 752. γένωμαι A. 205. S. 330. γένη S.c.T. 659. E. 74. S. 198. γένηται P. 738. A. 1632. P.V. 463. γενέσθαι P.V. 484. S.c.T. 623. P. 214. A. 217. 1503. C. 139. 691. E. 256. 762. S. 289.—*πασι δὲ μάλλον γεγένηται C. 378. it has fallen more severely on the children (sc. Orestes and Electra) than on myself*. So Schütz. The Schol. whom Heath follows, improperly refers it to Agamemnon. ἐνδον γενοῦ C. 231. *compose yourself*, Cf. Ter. And. ii. 4. *Proin' tu fac apud te ut sis*. ζῦν δὲ γενοῦ, h. e. *ζυγενοῦ* 453. *assist me*. τί γένωμαι S.c.T. 279. *what is to become of me? τί ῥέξω; γένωμαι; sc. τί γένωμαι* E. 757. 784. οὐδ' ἔχω τίς ἂν γενοίμαν P.V. 907. *I know not what would become of me*.
- Γινώσκειν *to know*, P.V. 104. 309. 377. perf. ἔγνωκα *I know* P.V. 51. fut. γνώση A. 781. 1399. 1602. γνώση τάχα A. 1633. *you shall soon know the consequences*, 2 aor. ἔγνω A. 1077. imp. γνώθι S. 421. γνώσεται S. 55.—*to form an opinion*. κακός γε μάντις ἂν γνώθι τάδε C. 766. *to resolve, decide*. γνώθι τίνα πέμπειν δοκεῖς S.c.T. 632. 634. γνώθι ναυκληρεῖν πόλιν 634.—*to condemn*. i. q. καταγινώσκειν. pass. οὐτινα δημηλασίαν γνωσθεῖσαι S. 7. *not condemned to a public expulsion*.
- Γλυκός *sweet, agreeable*, P.V. 632. 700. On the latter passage see ὡς.
- Γλῶσσα *the tongue*, P.V. 78. 319. 329. 886. 891. S.c.T. 241. 421. 538. P. 396. 583. A. 36. (see βούς) 623. 671. 1000. 1201. 1372. 1612. 1647. C. 307. 557. 574. E. 794. 846. 928. 943. S. 441. 927. 972. δίκας οὐκ ἀπὸ γλώσσης κλύοντες A. 787. *hearing the cause not from the mere sound of words, i. e. deciding according to the truth*. γλώσσης χάριν C. 264. *for talking's sake*.
- Γνάθος *the jaw*. Met. P.V. 64. 368. C. 278. 322. πόντον Σαλμυδησία γνάθος P.V. 729. *a gorge of the sea*. Blomf. compares Virg. G. iv. 467. *Tænariæ etiam fauces, alia ostia Ditis*.
- Γνάμπτειν *to bend*, P.V. 997.
- Γνάπτειν *to tear piecemeal*, P. 568.
- Γναφεύς *a fuller*, C. 749.
- Γνώμα *an opinion*, A. 1325.
- Γνώμη *an opinion*, A. 1321. στόματος γνώμην 1454. *the opinion expressed*. σώφρονος γνώμης ἀμαρτεῖν 1649. γνώμης ἀποσφαλεῖσι P. 384. *deceived in their opinion*. παρὰ γνώμην A. 905. 906. S. 449. *contrary to my opinion*. ἀπὸ γνώμης E. 644. *from their real judgment*.—*intelligence, mind*, P.V. 287. 454. 890. E. 720.—*will, purpose*, P.V. 525. 542. 1005.—*design*, P.V. 869. P. 710.
- Γνώμων *a judge*, A. 1101.
- Γνωρίζειν *to make known*, P.V. 485.
- Γνωστός *known, acquainted*, C. 691.
- Γοᾶσθαι *to lament*, P. 1029. pass. γοᾶται *κατάπτυστον* C. 623.
- Γόεδνος *mournful*, S. 191. adverbially γόεδνα *mournfully*, P. 1013. 1020. γόεδνα δ' ἀνθεμίζομαι S. 69. is explained by the Schol. τὸ τῶν γόνων ἄνθος ἀποδρέπομαι *I indulge in grief*. ἀνθεμίζομαι may, however, perhaps better be referred to παρειαίαν, and γόεδνα be understood adverbially—*mourning*, γόεδνος ὦν P. 996.
- Γοερὸς *melancholy*, A. 1149.
- Γοῆς (?) γοήτων νόμον C. 809. Blomf. alters this to γοητῶν as from γοητής (?) from γοάω, h. e. *a song of mourners*. γοήτων from γοῆς *a juggler*,

is, according to him, unsuited to the sense of the passage. That γοής may mean the same, sc. a mourner, appears doubtful. The whole passage καὶ τότε δὴ πλοῦτον δωμάτων λυτήριον θῆλυν οὐριοστάταν ὁμοῦ κρεκτὸν γοήτων νόμον μεθήσομεν πόλει, is so obscure and probably corrupt, that it is difficult to decide anything upon it. By πλοῦτον δωμάτων λυτήριον, Abresch understands the riches of the house, which now would be freely dispersed for the good of the people; Heath more correctly, *divitiis ædium in expiationem*, sc. that by liberality they might in some measure atone for their crime. These explanations, however, are nugatory, from the obvious corruption of the words. Blomf. conj. καὶ τὸν ᾗδὴ πολύν. From the expression λυτήριον we may possibly infer that γοήτων νόμον a song of enchanters is correct. And then (sc. when Mercury shall lend his aid) we will utter for the sake of the city a female strain of enchantment, auspiciously performed to the sound of timbrels, to release the house (from the curse). If πλοῦτον be correct (which, or some other substantive, seems to be required by ὁμοῦ following), the meaning will be, that both by liberality with their wealth (either offered in sacrifice or given in largess) and also by songs of enchantment, they would seek to remedy the evil.

Γόμος a cargo. ἄτης γε μείζω καὶ μέγ' ἐμπλήσας γόμον S.439. This is unintelligible. Butler, conj. καὶ μέγ' ἐμπλήσαι γόμον sc. ὥστε. This affords a good meaning: μείζω refers to ἄλλα, sc. other possessions, even larger than the loss, so as fully to make up the cargo. The construction would be rather better if the verses 439. 440. were transposed.

Γομφόδετος fastened with nails, S.826.

Γόμφος a nail, S.923. S.c.T.524.

Γομφοῦν to fasten with nails, S.435.

Γονή a generation, P.V.776. P.804.—a family, a race. γονῆ ἀραΐος A.1546. a succession of curses.

Γονίας blowing from a family. Met. χειμῶν γονίας C.1063. a storm or family commotion. On the names of winds ending in *ιας* and formed from substantives, see Bl. Gloss. in loc. Schneid. in Lex. less correctly understands γονίας as the gen. of γόνιος sub. αἴρας.

Γόνος progeny S.308. C.251.—procreation. τὸν ἔκτισεν γόνῳ S.163.—ἄρσενος γόνου C.495. the descendant of the male branch. See ἄρσην. γόνος—πλουτόχθων E.906. a rich produce of the soil, but this is doubtful, from something being lost in the MSS.

Γόνυ the knee. κάμπτειν γόνυ to rest oneself, P.V.32.396. ἐπὶ γόνυ κέκλειται P.894. is humbled, thrown down. So. A.64. γόνυτος κονίαισιν ἐρειδομένον said of a vanquished combatant.

Γόος a mourning cry, S.c.T.639. 836.899.947.950. P.537.573.683.691. 910.1007.1032. A.57.1049.1420. C.318. 927.442. S.109. P.V.33.

Γόργειος belonging to the Gorgons, Γοργελοῖσι τύποις E.49. the figures of the Gorgons.

Γοργόνειος id. P.V.795.

Γοργόνες the Gorgons, P.V.801. C.1044. E.48.

Γοργός terrible, S.c.T.519.

Γοργώπις name of a lake in the Isthmus of Corinth, A.293.

Γοργωπός looking terribly, P.V.356.

Γοῦν at any rate, at least, A.421. 1399. S.19.

Γραῖα aged, E.69.145.—old, dried, A.286.

Γράμμα a letter, S.c.T.416.628.642. γραμμάτων συνθέσεις P.V.548. combinations of letters, γραμμάτων ἐν συλλαβαῖς S.c.T.450. id.

Γραῦς an old woman, E.38.

Γράφειν to write.—mid. v. Met. to write upon the mind. ἐν φρεσὶν γράφον C.443. S.969. pass. S.690.969.—to describe, portray. κάρ' ἀπομούσως ἦσθα γεγραμμένος A.775. painted in unseemly colours. γεγραμμένας δεῖπνον φερούσας E.50. painted as carrying off the feast.

Γραφή a picture. πρέπουσα ὡς ἐν

γραφαίς A.233. *looking as if in a picture*, 1302. See *σπόγγος*. In C.230. εἰς δὲ θηρίων γραφήν, Pauw and Schütz correct ἐν δέ, which Butler approves, sc. *et quæ in illis est, ferarum picturam*. Blomf. and Wellauer explain εἰς as referring to ἰδοῦ or βλέψον *look upon it*. This is very harsh. May εἰς probably have the same sense as ἐν, γράφειν εἰς τι being equally good with γράφειν ἐν τινι? The words will then be equivalent to *θηρία εἰσγεγραμμένα*.

Γρύψ *a gryphon, a fabulous bird*, P.V.806.

Γύα *a field*, P.V.369.710. Elmsley on Bacch.13. Heracl.839. contends that the masc. form γύης is preferable in the Attic writers.

Γύαλον *a low ground, a plain*, S.545. Γυοβαρής *oppressing the limbs*, A.63.

Γύιον *a limb*, P.877. μελαγχίμοις γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν S.701. *with dark limbs appearing to view from under white garments*.

Γυοπέδη *a getter*, P.V.168.

Γυμνάζειν *to harass*, P.V.588. A.526. pass. P.V.594.

Γυμνός *naked*, S.c.T.414. Met. *des-titute*. γυμνός ἐμὶ προκομπῶν P.993.

Γυμνοῦν *to lay bare, to draw forth* (as a sword or spear), S.c.T.606. See ἀρπάζειν.

Γυναικεῖος *female, belonging to women*. τῷ γυναικείῳ γένει S.c.T.170. *the female sex*. γυναικείῳ νόμῳ A.580. *after the manner of women*. γυναικείαν ἀιχμάν C.621. *a woman's rule*. γυναικείων στόλων E.818. *processions of women*. ἐν γυναικείοις τύ-

ποις S.279. *in forms such as women wear*. γυναικείας πύλας C.865. *the gates leading to the women's apartments*. γυναικείοισι δώμασι C.36.

Γυναικόβουλος *counselling as a woman*, C.617.

Γυναικοκήρυκτος *published by a woman*, A.474.

Γυναικόμιμος *imitating a woman*, P.V.1007.

Γυναικοπληθής *composed of women*, P.122.

Γυναικόποινος *avenging a woman*, A.218.

Γυνή *a woman*, as opposed to *a man* or otherwise, e.g. ἀνὴρ γυνή τε S.c.T.179. μέλει γὰρ ἀνδρῶ, μὴ γυνῆ βουλευέτω, τᾶξωθεν 182, etc.—λόχος παίδων, γυναικῶν E.981. οὗτοι γυναικείας ἀλλὰ Γοργόνας λέγω E.48. τὰν μὲν βόδς, τὰν δ' αὖ γυναικός S.565.—*a woman*, generally, e.g. S.c.T.627. 1029. and passim.—as a contemptuous epithet. ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν S.891.—added to the offices of females. δμῳαὶ γυναῖκες C.82.1044. *handmaidens*. τελεσφόρος γύνη τόπαρχος C.653. Here Schütz, from the addition of τις, understands it to mean *a housekeeper*. This Butler rightly refutes, observing that the construction is ἐξελθέτω τις, δωμάτων τελεσφόρος γύνη, βασιλεία γύναι P.615. *O queen*. In S.c.T.207. πειθαρχία γὰρ ἐστὶ τῆς ἐνπραξίας μήτηρ, γύνη, σωτήρος, γύνη if correct must be taken with Brunck, as instead of the voc. γύναι. Blomf. corr. γύναι.—*a wife*, A.16.251.558.592.1481. C.88. E.202. P.152.396.690.

Γυπίας *inhabited by vultures*, S.774.

## Δ

Δᾶ *O earth*, P.V.567. A.1042.1046. E.805.836. It is a Doric form of γῆ upon which the Etymologicon quoted by Stanley observes, οἱ Δωριεῖς τὴν γῆν δᾶν λέγουσι, καὶ Δᾶν, ὡς καὶ τὸν γνόφον, δνόφον· φεῦ δᾶ οὖν, φεῦ γῆ. The form occurs in Aristoph. Lys. 198.

Δαδάκης *proper name of a man*, P.296.

Δαῖναι *to understand, φροντίσιν δαίς* C.595. ἐδάη λαγοδαίτας πομπούς τ' ἀρχάς A.122. *he understood the import of*.

Δαίδαλος *curiously wrought*, E.605.

Δαίειν to kindle, A. 482. C. 850.—  
to feed, E. 295.

Δαίζειν to cleave, κάρανα δαίζας  
C. 390.—to kill, A. 201.—to lay waste,  
destroy, S. 664.

Δαίκτηρ piercing, S.c.T. 899.

Δαίκτωρ piercing, excruciating, S.  
779.

Δαιμονᾶν to lie under an evil in-  
fluence, to rave, C. 559. S.c.T. 992.

Δαιμόνιος sent from God, S.c.T.  
873. P. 573. Βίαν δ' οὐτιν' ἐξοπλίζει  
τὰν ἄποιον δαιμονίων S. 93. This  
passage is corrupt, the verse in the  
antistrophe δυσπαραβούλοισι φρεσίν  
requiring the penult. of ἄποιον to  
be short. Hence the reading and  
explanation of Heath, Schütz, and  
Pearson are nugatory. Pauw conj.  
τὰν ἄπονον, but gives an absurd ex-  
planation. Wellauer proposes an easy  
emendation, πᾶν ἄπονον δαιμονίων;  
the sense will then be, *yet he exerts  
no violence: every act of divine power  
or persons being done without labour.*  
—a divinity, male or female, opposed  
to a mortal. ἔλθειν τιν' αὐτοῖς δαίμον'  
ἢ βροτῶν τινά C. 117. πάντες οἱ κατὰ  
πόλιν δαίμονές τε καὶ βροτοὶ E. 970.—  
a god or goddess generally, E. 530. ὦ  
χρυσοπέλης δαίμων S.c.T. 102. *Mars.*  
τοῦ χθονίου δαίμονος S.c.T. 505. *Ty-*  
*phon.* in plur. P. V. 85. 199. 229. 492.  
663. 921. S.c.T. 77. 92. 157. 193. 218. 497.  
P. 710. 797. 966. A. 175. 621. C. 212. 430.  
E. 23. 101. 292. 769. 881. 889. 908. S. 79.  
214. 477. 674. 870. 900. ἀποτρόποισι δαι-  
μοσι P. 199. see ἀποτρόπος. τοὺς γῆς  
ἐνερθε δαίμονας C. 123. *the gods below.*  
γραΐας δαίμονας E. 145. *the Furies.*  
παλαιὰς δαίμονας 697. *id.* πολιοῦχοι  
δαίμονες S.c.T. 805. *the tutelar gods*  
*of the city.* δαίμονες ἀντήλιω A. 505.  
*the gods placed before the doors of*  
*houses.*—in sing. a ruling genius,  
fortune, either good or bad; a good  
deity. θρανὸν δαίμων εὐροῆ P. 593. Cf.  
594. a bad deity, presiding over a  
race, family, etc. S.c.T. 687. 794. 939.  
P. 337. 346. 464. 507. 711. 831. 875. 885.  
904. A. 746. 1148. 1447. 1456. 1461. 1550.  
—fortune, P. 154. 811. A. 1652. 1648.

C. 506.—a deified person. τὸν δαι-  
μονα Δαρεῖον P. 612. Cf. 633.

Δάιος 1. hostile. 2. wretched. Herm.  
on Soph. Aj. 771. observes, that δάιος  
in the sense of wretched has the Doric  
form even in iambs, but that where  
it denotes an enemy, the common  
form δῆιος is employed. In lyric  
passages, he remarks that the Doric  
form is used for both meanings. This  
observation appears not quite correct.  
δάιος occurs in the sense of enemy  
in iambs in S.c.T. 260. λάφονρα δάων,  
which is the reading of all MSS. and  
Edd. Here Blomf. against all these  
reads δῆων. On the other hand, in  
C. 619. δῆοισιν occurs in a chorus,  
where the MSS. and Edd. all have  
δῆτοις, with η. Here Herm. and  
Schütz read δάοισι. In P. V. 352.  
either sense may be given to the  
word. It seems then that nothing  
can be with certainty decided with  
respect to the usage of the two words.  
From δῆιος an enemy, we have the  
verb δηῖω, and the adjectives ἄδρος  
Soph. Œd. C. 1533. and δηάλωτος.  
Again, from δάιος wretched, comes  
δαϊόφρων S.c.T. 901. Δάιος in the  
sense of hostile, occurs in P. V. 421.  
S.c.T. 112. 132. 204. P. 252. C. 423. E.  
154. S. 1050. in the sense of wretched,  
in P. 274. 278. 947. All these are lyric  
passages. Once (see above) δαίτων  
the enemy, in iambs S.c.T. 260. but  
in A. 545. δῆτων. See Lobeck on  
Soph. Ajax. 784.

Δαϊόφρων exciting mournful feel-  
ings, S.c.T. 901. from δάιος (q. v.)  
wretched. The vulg. here is δαίφρων,  
which the metre, as well as the sense,  
shews to be wrong; δαίφρων means  
either warlike, or prudent (see Butt-  
m. Lexil.), neither of which are applicable  
here.

Δαίς a feast, A. 712. 1215. 1575. δαί-  
τες C. 476.

Δαίς fight. ἐν δαίδι S.c.T. 908.  
Here the abbreviated form ἐν δαί is  
read by Med. Regg. H. L. and  
adopted by Schütz, Schwenk, Blom-  
field and Lachmann.



Δαιταλεύς a guest, P.V. 1026.  
 Δακνάζεσθαι to bite.—Mid. to bite oneself, to gnash the teeth in pain, P. 563.  
 Δάκνειν to bite, P.V. 1011. C. 989.—to wound or hurt, S.c.T. 381. δεδηγμένῳ chafed or irritated (as a wound), C. 830. but the reading is uncertain. Wellauer proposes δόμψ for φόνψ, it not being the φόνος but δόμος which was ἐλκαίνων and δεδηγμένος. He also rightly observes, that it would hardly be consistent in Ægisthus to make allusion to the former murder. He is wrong, however, in supposing that the dative φόνψ cannot mean *accedens ad cædem*, cf. S.c.T. 419, etc. Schütz considers δεδηγμένῳ to have an active signification, which is very improbable.  
 Δάκος a beast or monster, S.c.T. 540. A. 1205. C. 523. P.V. 584. Ἄργειον δάκος A. 798. the Grecian horse.  
 Δάκρον a tear, S.c.T. 50. P.V. 641. A. 197. C. 150. δάκρυα S.c.T. 946. δακρύων P.V. 146. S. 573. E. 914. δάκρυα P. 531. A. 1529.  
 Δακρύειν [ῦ] to weep, A. 70. C. 79. With acc. to weep for, A. 1468. mid. v. S.c.T. 798. The penult. of this verb is long. See Pors. on Med. 1218. who considers C. 79. corrupt. This verse, however, ought not to be written as an iambic trimeter, but as a dochmiac, sc. στύγος κρατούση | δακρύω δ' ὑφ' εἰμάτων ματαίως. So Blomf.  
 Δάκρυμα a tear, P. 131.  
 Δακρυογόνος exciting tears, S. 665.  
 Δάκρυνον a tear, A. 261, etc.  
 Δακρυοπετής causing tears to drop, S. 105.  
 Δακρυσίστακτος dropping tears, P.V. 398.  
 Δακρύντός mourned with tears, C. 235.  
 Δακρυχέειν, to shed tears, S.c.T. 902.  
 Δακτυλόδεικτος pointed out by the finger, conspicuous, A. 1306.  
 Δαλός a torch, C. 600.  
 Δαμάζειν to subdue, C. 321. οὔτοι οὐ δαμάζεται i. e. δαμάζεται S. 861. it

does not fail to subdue, pass. P. 271. S.c.T. 320. 747.  
 Δάμαλις a heifer, S. 346.  
 Δάμαρ a wife, P.V. 559. 837.  
 Δάμιος. See δήμιος.  
 Δάμνασθαι to subdue, mid. v. P.V. 164.—pass. S. 882. aor. 1. pass. δημήθιντες P. 872. aor. 2. δαμίεις A. 1426. 1474. 1500. P.V. 424. 604. 863. C. 362. πληγείς θεοῦ μάστιγι παγκοίνῳ δάμη S.c.T. 590. for ἐδάμη by elision.  
 Δαναοί the Greeks, as descendants of Danaus, A. 66. 145.  
 Δαναός a proper name, S. 11. 316. 947. 957.  
 Δάπεδον a plain, C. 787. P.V. 831.  
 Δάπτειν to devour or consume, Met. P.V. 368. pass. 435. 901.—to tear, δάπτω παρειάν S. 67.  
 Δαρειογενής born of Darius, P. 6. 141.  
 Δαρείος proper name, P. 152, etc.—In P. 643. the oldest editions have the form Δαρειάν, which Brunck and Porson alter into Δαρείον. Brunck rightly doubts the form Δαρειάν. What Δαρειάν can be is difficult to say. In P. 653. likewise, we have βάσκε πάτερ ἄκακε Δαρειάν, οἶ: where Pauw reads Δαρεῖ' ἄν', οἶ, i. e. ἀνάβασκε. Schütz in ed. 1. Δαρεῖ' ἄνει, Darie redi, but in his second ed. follows Porson, who retains the vulgate.  
 Δαρόβιος long lived, S.c.T. 506.  
 Δαρός long. δαρόν χρόνον S. 511.—δαρόν adv. long, P.V. 651. 942. See Ἄθανα.  
 Δάσκιος very shady, P. 308.—obscure, S. 87.  
 Δασμοφορεῖν to pay tribute, P. 578.  
 Δατάμας proper name, P. 921.  
 Δατήριος dividing. πατρῶν χρημάτων δατήριος S.c.T. 693. pretending a division of their father's property.  
 Δατητής a divider. Dor. δατητής S.c.T. 926.  
 Δαυλιεύς of Daulis, C. 663.  
 Δαυλός shaggy, bushy. Met. dark, obscure, S. 87.  
 Δαφνοφόρος bearing laurel, S. 687.  
 Δαφονός bloody, bloodthirsty, P.V. 1024. C. 599.

Δέ a conjunction, generally placed second in a sentence, e.g. φιλανθρώπου δὲ παύεσθαι τρόπου P.V.11. sometimes third, e.g. τὴν πεπρωμένην δὲ χρῆ αἴσαν φέρειν ὡς ῥᾶστα P.V.103. more rarely fourth, e.g. ἐν τῷ προθυμείσθαι δὲ καὶ πολυῶν τινα ὁρᾶς ἐνοῦσαν ζημίαν; P.V.381. It signifies: 1. (as opposed to μὲν preceding) *but*, e.g. ἀλγεῖνά μὲν μοι καὶ λέγειν ἐστὶν τάδε, ἄλγος δὲ σιγᾶν P.V.197. *these things are, indeed, painful to speak of, but it is painful also to keep silence.* 2. Without μὲν, *but, nevertheless*, to express something opposed to what has preceded, e.g. σύμφημι, ἀνηκουσεῖν δὲ τῶν πατρὸς λόγων οὐδὲν τε πῶς; P.V.40. *I assent: nevertheless, how is it possible to disobey the commands of Jupiter?* 3. To carry on the subject, equivalent almost to καὶ *and*, e.g. ὡς ἂν διδαχθῆ τὴν Διὸς τυραννίδα στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου P.V.11. *that he may be taught to acquiesce in the sovereignty of Jupiter, and to cease from his good will to men.* 4. With a negative in the clause preceding, it has the force of ἀλλά, *but, on the contrary*, e.g. οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν, δόλω δέ P.V.211. *not by strength nor by violence, but by cunning.* μή τι χλιδῆ δοκεῖτε μήτ' ἀθθαδία σιγᾶν με, συννοία δὲ δάπτομαι κέαρ 434. *think not it is from pride that I am silent; on the contrary, my heart is rent with care, etc.* 5. In interrogations it is used, 1. to express transition, e.g. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; A.269. *But how long since has the city been laid waste?* 2. In the first part of an interrogation, referring to something preceding, e.g. κλύεις φθέγμα τᾶς βούκερω παρθένου; πῶς δ' οὐ κλύω τῆς οἰστροδινῆτος κόρης; P.V.590. *Do you hear the voice of the virgin? Why, how can I help hearing her?* In P. 326. (which Hermann explains thus, though δὲ is preceded by ἀράρ, and thus made unnecessary) πῶσον τι the reading of Turn. is adopted by Glasg.

ed. Blomf. etc. In this construction its usage is very similar to that of γάρ, q. v. This usage of δὲ obtains also, 6. without interrogation, to assign a reason, e.g. ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε, σχολῆ δὲ πλείων ἢ θέλω πάρεστί μοι P.V.820. *Repeat the question, etc. FOR I have more leisure than I wish.* Thus P.V.824. 953. S.c.T.76.231. P.139.692. etc. Upon this meaning of δέ, Hermann on Viger p.675. has this observation, "Proprie non magis δὲ pro γάρ, quam apud Latinos autem pro enim dicitur; sed ubi quid in reddendâ ratione sic affertur, ut id partem aliquam rei, de quâ servus est, constitutum, plane ut in quâvis narratione, ubi novum præcedentibus prædicatum accedit, δὲ et autem locum habent, quippe ob id ipsum, quod novum quid accedit, oppositionem quandam fieri indicantes. Hom. Il.ξ. 416. de arbore fulmine icta, τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδηται, ἐγγὺς ἔων' χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός: *timet, qui prope videt fulmen immitti: grave autem fulmen Jovis est.*" The remarks of the same critic upon the contrary use of γάρ where δὲ might be expected, are also well worth quoting, "Observa, non raro γάρ dici, ubi δὲ expectasses. Cujusmodi loci sæpe fraudem fecerunt criticis, ut ad emendationem confugerent: v. c. apud Æsch. A. 767. (739. ed. Well.) τὸ γὰρ δυσσεβὲς ἔργον μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννη. οἰκῶν γὰρ εὐθυδικῶν καλλίπαις πότμος αἰεὶ. Hic pro secundo γάρ fuerunt qui, quod prorsus alienum est, præsertim in tragico, δ' ἀρ' scriberent. Recte vero poeta γὰρ posuit, etsi poterat δέ; sed alia, prouti hic hæc aut alterâ particulâ utare, conformatio sententiæ est. Si δέ, opposita duo simpliciter commemorantur: *ex impiis factis mala, ex justitiâ autem felicitas nascitur.* Sin γάρ, prior sententia primaria est, altera autem quasi obiter, ut quæ per se vera sit, prioris confirmandæ causâ adjicitur: *ex impiis*

*factis mala nascuntur: nam justitia semper bonus fructus habet.* Et sic ubique, ubi γάρ pro δὲ positum videri potest. 7. In answering, or remarking on something preceding, e.g. γένοιτο δ' οὕτως C. 545. *well, may it be thus.* So E. 217. 975. S. 219. For the use of δὲ in replies with an adversative sense, see Erfurd on Soph. Œd. Tyr. 380. 8. To express mere opposition, e.g. ἡ κτανούσα, ἐμὴ δὲ μήτηρ. C. 188. *she who slew him, and who is my mother.* Cf. C. 828. 9. Where the same word is repeated, to give force to the expression, e.g. δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν E. 34. *παροίχεται πόνος, παροίχεται δὲ κ. τ. λ. A.* In this case μὲν very commonly precedes δέ. e.g. βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ' εἰ τέκνον δαίξω A. 200. 10. Preceded by καὶ with some other word intervening, e.g. P. V. 975. καὶ σὲ δ' ἐν τούτοις λέγω *and I reckon you also among these.* So P. 149. 538. 765. C. 866. E. 65. 384. S. 791. Porson on Orest. 614. denies that these particles are ever used by the tragic writers in this collocation, but this remark has been justly refuted by Schäfer Ad Long. p. 350. Herm. on Vig. 677. 11. It is sometimes used in the apodosis of a sentence, especially (as Herm. observes) when the former member is rather long, to distinguish it more clearly from the protasis. Thus in P. 405-407. the protasis is ὡς δὲ—παρῆν, and the apodosis is αὐτοὶ δὲ—παίοντο κ. τ. λ. *when the mass of ships became crowded together, and they had no means of aiding each other, then they were struck,* etc. Butler not remarking this conj. αὐτοὶ θ', which Blomf. follows. Thus, in the apodosis after εἰ. A. 1031. εἰ δ' ἀξυνήμων οὖσα μὴ δέχει λόγον, σὺ δ' ἀντιφωνῆς φράζε καρβάνῳ χειρὶ *if through ignorance you do not understand me, do you THEN make a sign with your hand.* So in E. 845. εἰ μὲν ἀγνόν ἐστὶ σοι πειθοῦς σέβας, γλώσσης ἐμῆς μελιγμα καὶ θελεκτήριον, σὺ δ' οὖν

μένοις ἂν' εἰ δὲ μὴ θέλεις μένειν κ. τ. λ. where the letter δὲ answers to μὲν, the former δὲ being in the apodosis of the first clause. There is a curious instance of δὲ inserted after εὔτε in a long sentence (cf. Herm. Vig. 676.) in S. c. T. 727. Ἀπόλλωνος εὔτε Λαίος βίβη, τρίς εἰπόντος ἐν μεσομφάλους Πυθικοῖς χρηστηρίοις, θνήσκοντα γέννας ἄπερ σώζειν πόλιον, κρατηθεῖς δ' ἐκ φίλων ἀβουλίαις ἐγέναιτο μὲν μόρον αὐτῶ, where Well. wrongly places a full stop after πόλιον. The whole sentence is in apposition with παραιβασίαν ὠκύνονον in v. 725. In C. 615. ἀκαίρως δέ, many conjectures have been proposed, all of them very unsatisfactory. Wellauer conceives that δὲ is used in the apodosis after ἐπεὶ, and that δυσφιλῆς γάμηλευμα and the other accusatives are governed by τίω, to be understood from v. 620. where it is repeated. The sense would then be, "Since I have mentioned atrocious crimes, I then celebrate, though unseasonably, a hateful marriage," etc. See τίειν. Thus after a parenthesis, when the sense has been interrupted, δὲ is introduced, A. 12-16. εὔτ' ἂν νυκτίπλαγκτον ἔνδρυσόν τ' ἔχω εὐνήν ὀνείροις οὐκ ἐπισκοπομένην (φόβος γὰρ—ἕπνῳ) ὅταν δ' αἰδεῖν ἢ μινύρεσθαι δοκῶ κ. τ. λ. *whenever I occupy my couch unvisited by dreams (for, etc.) whenever, I say, I think to prevent sleep by song, etc.* So in C. 687. καὶ νῦν Ὀρέστis, (ἦν γὰρ—πόδα) νῦν δ' ἥπερ κ. τ. λ. Compare Soph. El. 776. where δὲ is similarly used after a long parenthesis.—It is also used in addressing. ὦ Περσέφασσα, δός δέ γ' εὔμορφον κράτος C. 489. Upon this construction see Porson on Eur. Orest. 614.

Δεῖγμα an apparition, a spectre, A. 950. Here Cas. and Stanl. read δεῖμα, which has been unnecessarily adopted by Schütz and Blomf.

Δεῖδειν to fear, εἶδισα S. c. T. 185. δέδοικα 231. 746. A. 1515. E. 368. P. 737. δέδια P. V. 183. 904. δεῖσας A. 907.

δείσασα S.c.T.172. E.38. δέσαντες S.737. δδοικώς E.669.

Δεικνόναι to *shew, display, point out*. δείξω E.632. ἔδειξα P.V.456.480. δείξον 610.626. δείξατε S.c.T.159. C.978. δείξει P.V.170.916 τὰ πίστ' ἔδειξάτην A.637. *gave pledges, πήματ' ἔδειξατ' ἐκ φυγᾶς* S.c.T.964. *caused*. This, as the Schol. observes, refers only to Polynices, although the plural is used. στομάτων δείξομεν ἰσχύν C.710. *exert it*.

Δελταίος *wretched*, P.317. P.V.581. — *pitiful*, C.510.

Δείμα *terror*, P.V.581. S.509.581. 719, etc.— *a thing causing terror*, P.V.694. P.206. C.517. δείμα πολιτῶν S.c.T.1053. *fear of the citizens*. δειμάτων ἄχη, by periphrasis. C.579. *odious terrors*.

Δειμαίνειν to *fear*, P.V.41. S.70. P.592. Here τις is understood from βροτοῖς.— *to terrify*, E.494. The construction of this latter passage is, as Müller observes, ἔσθ' ὅπου τὸ δεινὸν εὔ (καθήμενον) καὶ φρενῶν ἐπίσκοπον καθήμενον δειμανεῖ, i.e. *there are cases in which the terrible, sitting in the right place and controlling the soul, will put it in fear*.

Δειματοσταγῆς *dropping with terror* (formed by the analogy of αἵματοσταγῆς, etc.), C.829. Here Stanley and Abresch. read αἵματοσταγῆς unnecessarily.

Δειματοῦσθαι to *be frightened*, δειματούμενοι λόγοι C.832. *timid words*.

Δεῖν to *want*. τοῦ παντὸς δέω P.V.1008.— *impers. δεῖ, there is need of*.— With gen. of thing, C.866. E.94.793. S.412. followed by infin. P.V.872.877. S.402.— With acc. of pers. and gen. of thing. αὐτὸν γὰρ σε δεῖ προμηθέως P.V.86.— With dat. of person and gen. of thing. ὄρω δεῖ φαρμάκων παιωνίων A.822.— *δεῖ it is necessary, it behooves. τί ταῦτα πενθεῖν δεῖ;* A.553.584. C.541.575.604.657.661. E.254.561.790. S.385.445. P.V.9.— *δεῖσθαι m. v. to have need of. ἐρμηνέως ἔοικε δεῖσθαι* A.1033. E.696. S.353. *to despire*. δέομαι ἀντρία φάσθαι P.686. So

Pauw, and recent. for vulg. δέομαι. δέομαι Dind.

Δεῖν to *bind*, E.611. P.V.15.

Δεινός *terrible, formidable*, P.27.241.568. S.c.T.408.578. A.1188. C.247.579. E.34.100.124.224. *august, dread*, P.58.— *urgent, strong* (as a motive), P.V.39. S.1022. E.827. *skilled*, P.40.— With infin. δεινός εὐρεῖν ἐξ ἀμηχάνων πόρους P.V.59. τὸ δεινὸν C.625. E.668. *that which is terrible*. τὸ δεινὸν E.492. *terror*. See δειμαίνειν. Δεῖπνον *a supper, a meal*, P.367. A.126.1583. E.51.108. S.782.

Δεισῆνωρ *fearing a husband*, A.148. Δέκα *ten*, P.V.776. P.331.421. A.1587.

Δεκάς *the number of ten*, P.322.

Δέκατος *tenth*, A.40.490.

Δέκτωρ *one who undertakes*, E.195.

Δελογράφος *describing as on a tablet, mindful*, E.265.

Δέλτοι *tablets*, P.V.791.

Δελοῦσθαι to *engrave* (as on tablets). Met. S.176.

Δελφός *a proper name*, E.16.

Δέμας *the body*, P.V.146.363.1020.1053. S.c.T.504.524. P.205.448. A.1118. C.288. S.297.— *periphr. μητρῶν δέμας* E.84. *a mother*.

Δεμισοθήρης *keeping the bed, causing to keep the bed*, A.53.1424.

Δενδροπήμων *injuring trees*, E.898.

Δεξιός *right*. τὸ δεξιὸν κέρασ P.391. *the right wing*. δεξιᾶς χερσός A.1378. *the right hand*.— *lucky, auspicious*, P.V.487. A.143.

Δεξιόσθαι to *salute with the right hand*. With dat. A.826.

Δεξιωνμοσι. q. δεξιός *right-handed*. χερσὶ δεξιωνμοῖσι S.602. *right hands*. Δέος *fear*, P.689.

Δέργμα *a look*, P.82.

Δέρη *the neck or throat*, A.320. 849.1238. C.562.

Δέρκεσθαι to *see or behold*, P.V.54.304.538.845. ἰδέρχθης P.V.546. δέρχθητε 93.140. δρακεῖν A.588. E.34. δέδορκεν P.968. δειδορκώς P.V.682. A.1152. S.404. Ἄρην δειδορκώτω S.c.T.53. *looking like Mars*, h. e. *fierce*. Opp. to ἀλαός E.312. Cf. 366.

κτύπον δέδορκα S.c.T.99. *I perceive a noise.*

Δέσμιος *having power to bind*, E. 297. 319. ὕμνος δέσμιος "*carmen ligatorium est, ex genere incantationum quo Furia Orestem, se quasi constricturas et in potestatem suam redacturas esse, minitantur.*" Schütz. Stanley quotes a passage from Synesius, ἐγὼ γέ τοι καὶ ἐπωδὰς οἶδα καὶ καταδεσμούς καὶ ἐρωτικὰς κατανάγκας αἷς οὐκ εἰκὸς ἀντίσχειν οὐδὲ πρὸς βραχὺ τὴν Γαλάτειαν.

Δεσμός *a chain*, P.V.6.113.141. 154.176.507.772.1008. C.975, etc. *imprisonment* P.V.97. A.1604. pl. δεσμούς P.V.523. δεσμά P.V.52.511.993. This is one of those nouns which, being masculine or feminine in the singular, allow the plural to be neuter. Porson on Med. 494. cites as instances of this, δίφρος, δίφρα, κύκλος, κύκλα, κέλευθος, κέλευθα, δεσμός, δεσμά, σῖτος, σῖτα, in addition to which Bl. Gl. P.V.6. cites τράχηλος, ἐρετμός, τάρταρος, ῥύπος, μηρός, μόχλος, πυραὶ or πύρα. So Mæris, p.127. Δεσμά, οὐδετέρως, Ἀττικῶς, δεσμοί, ἀρσενικῶς, Ἑλληνικῶς.

Δέσμιον *a chain work*, P.731.

Δεσμώτης *chained*, P.V.118.

Δεσπόζειν *to be master*, P.V.209.

With gen. δεσπόσειν Ζηνός P.V.932. *to have a clear conception of*, A.529. — *to be owner of*, C.186.

Δέσποινα *a mistress or lady*, P.345. C.530.

Δεσπόσιος *of or like a master*, S.825.

Δεσπόσυνος *belonging to a master*, C.930.

Δεσποεῖν *to rule as a master*, pass. δεσποτεῖσθαι *to be tyrannized over*, C.101. τὸ δεσποούμενον and βίσιος δεσποούμενος E.501.666. *the condition of one under despotic authority.*

Δεσπότης *a lord or master*, P.165, etc. voc. δέσποτα P.1006, etc. δεσπότης *μαντευμάτων* S.c.T.26. *skilled in divinations.* In P.665. ὅπως καινὰ τε κλήης νέα τ' ἄχη, δέσποτα, δεσπότην, φάνηθι, the construction, as

Blomf. rightly observes, is Δέσποτα, φάνηθι, ὅπως κλήης—ἄχη δεσπότην. The former referring, of course, to Darius, the latter to Xerxes. Wellauer wrongly compares it with ᾧ πιστὰ πιστῶν v.667. In plural, signifying only one person, A.32. C.52. 80.

Δεῦρο *hither*, P.V.827. P.521. A.273.1631.1652. C.136.177.665. E.480. 735.993. S.946. δεῦρο ἐξοκέλλεται S.433. *what it comes to is this.* δεῦρ' ἐποπτεῦσαι i.e. δεῦρ' ἐλθόντα ἐποπτεῦσαι C.576.—δεῦρ' αἰέ E.566. *ever up to this time.* Upon this phrase, Porson, on Orest.1679, observes, "Hæc vox δεῦρο, quæ plerumque locum, significat, hic de tempore ponitur. Mixta quidammodo notione sumitur, in Heracl. 850. τὰπὸ τοῦδ' ἤδη κλύων Δέγοιμ' ἂν ἄλλον, δεῦρο δ' αὐτὸς εἰσιδῶν." He then cites many instances of the same construction, q.v. τοῖ δὴ με δεῦρο ἤγαγες; A.1109. *what is this place whither you have brought me? πρὸς δῶμα δεῦρ' ἀστοῖσι κηρῶσιν βοήην* A.1322. *to desire the citizens to come hither to the house to the rescue.*

Δεύτερος *second*, C.8.203. E.3. Γηρυῶν ὁ δεύτερος A.844. *a second Geryon.* δευτέραν πεπληγμένος sc. πληγὴν A.1318. δευτέροις διώγμασι E.134. *by a second pursuit.* τὸ δεύτερον A.1052. *a second time.* δεύτερον adv. *in the second or next place*, P.215.392. C.1066.

Δέχεσθαι *to receive or accept*, S.c.T.683. A.503. C.292. δέξεται P.V.862. E.876. ἐδέξω A.1519. δέδεγμαί E.854. δέδεκται C.333. δεχοίμην E.219. δέξαιτο C.559. E.407. S.27. δέχου E.227.853. δεξάσθω S.216. δέξασθε A.507. δέξασθαι A.587. δεδεγμένη E.602. C.799. *to admit.* ἀντλον ἐδέξατο, see ἀντλος S.c.T.778. *to understand.* εἰ μὴ δέχει λόγον A.1030. δέχομένοις λέγεις θανεῖν σε A.1638. *we are glad to hear you speak of your death.* ὄρκον δέχεσθαι E.407. *to receive an oath on the part of the accuser that oneself is guilty,*

opposed to ὄρκον δοῦναι. Butler's note on this passage is worth quoting: "Hic et in seqq. multa sunt ex re forensi petita. ὄρκον δίδοναι non ad Miner-  
vam spectat, quæ jusjurandum in quod juret Orestes, concipiat, ut nos Anglicè dicimus, *to give him the oath, to administer the oath to him*, quod est apud Græcos ἐξάρχειν ὄρκον, sed ad Orestem, qui jurejurando suo se purgat, et sic offert jusjurandum innocentiae suæ accusatoribus, et contra ab illis jusjurandum reatus, ut ita dicam, accipit. Quod hic δέξασθαι ὄρκον, id alibi λαβεῖν ὄρκον. "Ὄρκον δίδοναι est igitur ejus qui jurat, non ejus qui jusjurandum imponit. Eur. Supp. v. 1231. ὄρκια δῶμεν τῷδ' ἀνδρὶ πόλει τ'. Chorus scilicet promittunt seque et Adrastum juratos ut nunquam bellum inferant Atheniensibus. Theseus autem ὄρκον λαμβάνει. Cf. v. 1186. ἀλλ' ἀντὶ τῶν σῶν καὶ πόλεως μοχθημάτων Πρῶτον λάβ' ὄρκον τόνδε δ' ὀμνύναι χρεῶν" Ἀδραστον οὔτος κύριος, τύραννος ὢν, πάσης ὑπὲρ γῆς Δαναΐδων ὀρκωμοτεῖ. Hic patet τὸν δόντα ὄρκον Adrastum esse, τὸν λαβόντα vel δεξάμενον, Thesea. Sic Iph. Taur. v. 735. ὄρκον δός μοι τάσδε πορθμέσειν γραφάς. Hic ὄρκον δίδωσιν is qui jurat, Orestes, non quæ jusjurandum exigit, Iphigenia."

Δή a conjunction, often bearing much the same signification with ἤδη. Denoting present time, e.g. περαινεται δὴ κού ματῶ τούργον τόδε P.V. 57. *is already being done*. ἐνταῦθα δὴ 850. δὴ νῦν S.c.T. 637. With past tenses, e.g. μάχης γὰρ δὴ κεκώρωται τέλος C. 861. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε P.V. 1000. joined with νῦν and τότε. νῦν δὴ A. 536. τότε δὴ S. 566. δὴ τότε S.c.T. 196. ἔστε δὴ P.V. 455. 659. *until at last*. With future tenses, e.g. τοῦτο δὴ σαφηνῶ P.V. 227. ἐς τὸ λοιπὸν εἴ τι δὴ λῶον πέλοι P. 578. τότε δὴ C. 806. With this is connected its use with the imperative in exhortations, for, as Zeunius on Vig. viii. 5. xv. (qu. v.) observes, "qui hor-

tatur, is suadet, ne quid differatur," e.g. εἶα δὴ φίλοι λοχίται A. 1634. 1636. ἄγε δὴ A. 767. ἄκουε δὴ P.V. 633. πρὸ δὲ δῆχθρῶν, ὦ Ζεῦ, θεός C. 779. Also in asking questions, e.g. ποῖ δὴ πατεῖς; C. 721. So τί δὴ; P.V. 118, etc. πῶς δὴ; A. 529, etc. ποῦδὴ; C. 887. πότε δὴ; C. 709.—Καὶ δὴ is used as equivalent to ἤδη,—καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο S. 494. *ere now many a one has killed*, etc. or to express that something is already done, which is required to be done, e.g. τάδε φράσαι δίκαια Διόθεν κράτη B. καὶ δὴ πέφρασμαί S. 432. *consider*, etc. B. *Well, I have considered already*. So P.V. 54. 75. S.c.T. 455. S. 502.—to express a supposition of the speaker, καὶ δὴ δέδεγμαί τίς δέ μοι τιμὴ μένει E. 854. *well, suppose I have received it? what honour, etc?* καὶ δὴ θυρῶν οὔτις ἂν φαιδρῶ φρονεῖ δέξαιτο C. 558. *suppose none of the doorkeepers should admit me*. It is also an illative particle, signifying, *therefore, then*, e.g. τοιοῦδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν αἰκίζεταί P.V. 255. So P.V. 216. 298. P. 224. 482. it is in this case often preceded by μέν, e.g. τοιαῦτα μὲν δὴ ταῦτα P.V. 498. P. 196. 374. 404. by γέ μὲν, e.g. ἐγὼ γε μὲν δὴ τήνδε πτανῶ χθόνα S.c.T. 569. A. 647.—As an affirmative particle, *indeed, in truth*. πέποιθα δὴ S.c.T. 503. e.g. αἶ, αἶ, κακῶν δὴ πέλαγος ἔβρωγεν μέγα P. 425. ἰὼ δὴ κατ' ἄστν P. 1027. S. 320, etc. It is thus joined to adjectives, etc. to increase their force, e.g. δυσπόλεμον δὴ γένος τὸ Περσῶν P. 974. πολλὰ δὴ E. 139, etc. κακῶν ὑψιστα δὴ κλύω τάδε P. 323. μόνον δὴ P.V. 423. αἰεὶ δὴ P.V. 42. οὐ δὴ που P.V. 1066. *assuredly not*. ἦ δὴ C. 731. *of a surety*. Cf. S. 270. A. 1186. It is also joined to the relative, to express something certain and readily to be admitted, e.g. ὅθεν δὴ γένος ἡμέτερον S. 15. *whence, as is well known, is our descent*. δαίμονες, οἳ δὴ Κάδμου πύργους τοῦσδε ρύεσθε S.c.T. 805, etc.—Used ironically, καὶ δοκεῖτε δὴ ναλεῖν ἀπενθὴ πέργαμα P.V. 957. *and ye think, forsooth*, etc. So A.

1616. ὡς δὲ σύ μοι τύραννος Ἀργείων ἔση *as though, forsooth, etc.*

Δράλωτος *taken by the enemy*, S.c.T. 73.

Δῆγμα *a bite*, A. 765. 1136.

Δῆθεν *forsooth*, P.V. 202. 989. This particle is used ironically when something is spoken of as being the pretended, not the real object, or thought, of any one. Blomf. compares Thucyd. 1. 127. 3. 110.

Δῆτιος *an enemy*, A. 545. C. 619. ἐπ' ἀνδρὶ δῆτιοσιν ἐπικότῳ σέβας. Wellauer explains, "one odious to his enemies on account of his dignity." The passage is probably corrupt. See δάτιος.

Δήλιος *Delian*, E. 9.

Δηλοῦν *to narrate, make clear*, C. 834. P. 511.

Δημηγόρος *haranguing the people, spoken in public*, S. 618.

Δημηλασία *public expulsion*, S. 6. Here Tyrwh. conj. δημηλασίαν to avoid the elision of ι in οὔτιν'. So Lobeck on Soph. Aj. 802. (qu. v.) vulg. δημηλασιφ. See γινώσκω.

Δημήλατος *publicly expelled. φυγή δημήλατος* S. 609. *exile inflicted by the people.*

Δημοπληθής *filled with the public wealth. κτήνη τὰ δημοπληθηῆ possessions composing the public wealth*, A. 128.

Δῆμιος *public. ἱερῶν δημίων* S. 168. δώματα τὰ δῆμια S. 935. βωμοῖς τοῖς δημίοις E. 625. τιμᾶν δαμιάν 808. 839. ἔλκος τὸ δῆμιον A. 626. opposed to δῆμων, as the *public* part of the evil. φρενὸς δαμίας C. 55. *the public mind. μαστίκτωρ δάμιος* E. 156. *the public scourger or executioner.*—τὸ δῆμιον S. 365. 680. *the commonwealth or government.*

Δημόθρους *attended with popular clamours. δημόθρους ἀναρχία* A. 857. φήμη δημόθρους A. 912. *popular report. δημόθρους ἀράς* A. 1383. 1387. *public curses.*

Δημόκραντος *made or confirmed by the people*, A. 445. *δημοκράντου δ' ἀράς τίνει χρέος* A. 445. *it performs*

*the office of (h. e. is like to) a curse made by the people.*

Δημόπρακτος *id.* S. 920.

Δημοβόρφεϊς *hurled by the people. δημοβόρφεϊς ἀράς* A. 1599.

Δῆμος *the people*, S.c.T. 997. 1035. P. 718. S. 483. 596. 619. ἀνευ δήμου S. 393. *without consent of the people. δήμον κρατοῦσα χεῖρ* S. 599. *the popular majority, (see χεῖρ). λευστήρα δήμου μόρον* S.c.T. 181. *a death by stoning inflicted by the people.*

Δὴν long. τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν οὐκ ἔτι Περσωνομούνται P. 576. *are not much longer to live under the laws of the Persians, cf. Hom. Il. A. 416. ἐπεὶ νύ τοι αἴσα μίνυνθά περ οὔτι μάλα δὴν.*

Δηναῖός *antient*, P.V. 996. 914.

Δηξιθύμος *torturing the heart*, A. 723. Upon similar expressions to this see Burm. Prop. iii. vi. 27. who quotes P. 157. καὶ με καρδίαν ἀμύσσει φροντίς.

Δῆποθεν *surely, unquestionably*, a particle used like δῆπου to strengthen an asseveration, C. 623.

Δήποτε *A. 569. at length.*

Δῆρις *contention or strife*, S. 407. νίκην δῆριος A. 916. *a victory in a dispute.*

Δῆρα *truly, indeed*, a particle used 1. To strengthen an asseveration, command, wish, etc. e.g. οὐ δῆρα P.V. 347. 772. *no indeed.* So S.c.T. 795. P. 949. C. 1017. With imperative, μὴ δῆρα P.V. 1077. With opt. expressing a wish, ἴδοιτο δῆρ' ἀνατον φυγὰν ἱκεσία Θέμις S. 354. ἦ δῆρα S.c.T. 652: *most surely.* With relative, οἱ δῆρ'—ᾤλοντο S.c.T. 111. ἦν δῆρ'—ἔνειμαν E. 377. ἰὼ δῆρα *alas! alas!* P. 1028. 2. To strengthen an interrogation, as τί δῆρα μέλλεις; P.V. 630. *why, pray, do you delay?* Cf. 749. A. 1237. 1259. S. 298. ποῖ δῆρα; C. 1071. πότερα δῆρα; S.c.T. 91. ποῦ δῆρα; C. 903. πῶς δῆρα; A. 608. 1184. καὶ πρὸς τί δῆρα τυγχάνω κατευγμάτων; C. 216.—Where the same word is repeated, e.g. δι' εὐωνύμων τετυμμένοι. τετυμμένοι δῆρα S.c.T. 871.

yes, struck indeed! Cf. S.c.T.860. 916.967. S.207.213.

Διά with genitive, denoting motion across or through. *στείχει ἰουλος διὰ παρηίδων* S.c.T.516. *the down is growing over his cheeks.* *βέβακεν ῥίμφα διὰ πυλᾶν* A.395. *she has gone through the gates,* Cf. S.c.T.545.870. A.412. C.54.444. E.75. S.251.490.542.546. 1006.—*in*, implying the idea of *passing through.* *βαθειαν ἄλοκα διὰ φρενός καρπούμενος* S.c.T.575. *φλέγει λαμπάς διὰ χερῶν* 415. cf. 495. *πότερα τοζουλκός αἰχμηὶ διὰ χερός γ' αὐτοῖς πρέπει;* P.235. *ικετηρίας—ἔχουσαι διὰ χερῶν* S.190.—denoting *interval of space.* *μεταξὺ ἀλλὰ δι' ὀλίγου τείνει πύργος ἐν εὐρεί* S.c.T.744. *leaving only a narrow separation.*—*interval of time.* *διὰ μακροῦ χρόνου* P.727. *at a long distance of time.*—*duration of time.* *δι' αἰῶνος* P.969. C.26. E.533. *throughout life, for ever.* *δι' αἰῶνος μακροῦ* S.577. *τὸν δι' αἰῶνος χρόνον* A.540. *the whole time of life.*—denoting the *instrumental cause.* *διὰ θεῶν* S.c.T.215. *by the blessing of the gods.* *δι' ὧν* (sc. κτεάνων) *αἰνομόροις, δι' ὧν νεῖκος ἔβα* S.c.T.886. *δι' ἧς τοι, γένος εὐχόμεθ' εἶναι γὰς ἀπὸ τᾶσδε* S.531. (With anastrophe, *φρυκτωρῶν διὰ πεισθεῖσα* A.576.)—denoting the *manner of an action.* *διὰ δίκας πᾶν ἔπος ἔλακον* C.776. *with justice.* *διὰ τέλους* P.V.273. E.64, *completely, from beginning to end.* *διὰ παντός* id. P.V.283. C.849. (prob. 1014.) E.932. with *ἔρχεσθαι κ.τ.λ. δι' ἀπεχθείας ἔρχεσθαι* *to engage in hostility.* *τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἔλθόντα* P.V.121. *διὰ μάχης ἤξω τέλους* S.470. *engage in the issue of battle.*—With accusative, denoting *through, or across.* *στρατός περᾶ κρυσταλλοπήγα διὰ πόρον* P.493. Cf. S.c.T.475.838. C.1014. S.14.848. *in*, implying the idea of *passing through.* Cf. above. *ὀϊκος οὐτις ἦν διὰ στόμα* S.c.T.51. *there was no expression of sorrow in their mouths.* *λέγει τοῦτ' ἔπος διὰ στόμα* 561. In S.c.T.188. *διὰ στόμα* has been altered by Schütz into *διαστόμια*, q. v.—de-

noting the *cause* to which a thing is owing, *διὰ τὴν λίαν φιλότητα βροτῶν* P.V.123. *δι' ἐριν αἰματοέσσαν* A.682. *δι' αἵματα* C.64. *δι' ὄργαν* E.936. *δι' ἄμὸν γάμον* S.99. *to obtain my alliance.* *διὰ Ἰαόνων χέρας* P.555. *through the prowess of the Ionians.*—separated by tmesis from its verb. *διὰ χερὶ ποτε λαχεῖν κτήματα* S.c.T.771. So, perhaps, in P.532. *διὰ μυδαλείς δάκρυσι κόλπους τέγγουσι,* but here Glasg. Blomf. join *διαμυδαλείς.*—*δῖαι* poetically for *διά.* *δῖαι γυναικός* A.496. *δῖαι Διός* A.1464. *δῖαι βίου* C.602. *δῖαι Δίκας* 632. With anastr. *κακῶν δῖαι* A.1104. *γυναικός δῖαι* A.1428. *Αἰγίσθου δῖαι* C.645. See above.

*Διαβοᾶν* *to exclaim, shriek out.* conj *παντάλαν' ἄχη διαβοᾶσω* P.630.

*Διάγειν* *to pass through.* *βίστον διήγαγες* P.697. *to conduct.* *πόλιν ὀρθοδίκαιον πρέψετε διάγοντες* E.949. *ye will gain distinction by conducting the state on right principles of justice.* Abresch compares the constr. *πρέψετε διάγοντες* with *ἀγγέλλων πρέπει* A.34. and *πρέπουσ' ἔχοντες* 1195. In P.663. *τί τᾶδε, δυνάτα, δυνάτα, περὶ τᾶ σᾶ δίδυμα διάγοιεν ἀμάρτια πάσα γὰρ σᾶ;* the reading is corrupt, and various conjectures have been proposed. Turn. whom Pauw, Heath, Brunck, and others follow, reads *διάνοιεν.* Blomfield proposes *δι' ἄνοιαν*, but alters the whole passage. If we adopt this very easy emendation (*δι' ἄνοιαν*) and suppose *δυνάτα* to be equivalent to *δυνάστα*, the passage may, perhaps, be explained thus: "*What, O prince, is this double penalty for error arising from folly, concerning (or affecting) thy land, even the whole of thy land?*" *ἀμάρτιον* (cf. A.523.) is the *penalty of error.* The error lay in Xerxes' undertaking the expedition *δι' ἄνοιαν* cf.736. *πῶς τὰδ' οὐ νόσος φρενῶν εἶχε παῖδ' ἐμόν;* the double penalty was the destruction both of the fleet and army, cf.714. *ναυτικὸς*



στρατός κακωθείς πεζὸν ὄλεσε στρατόν. Only one of these calamities, viz. that of the ships, is alluded to in the passage, because, as Pauw observes, the spirit of Darius presents itself, and prevents any more being said.

Διαγινώσκειν *to decide*. διαγινῶναι δίκην E. 679.

Διάιδετος *fastened through*. διάιδετοι γενύων χαλινοί S.c.T. 115.

Διαδοχή *a succession*, A. 304.

Διαδόχος *succeeding to*. With gen. P.V. 462. 1029.

Διαδρομή *a hurrying through, a ravaging*, S.c.T. 333.

Διαδρόμος *running about, hurried*. διαδρόμους φυγὰς S.c.T. 173.

Διαθρύπτεσθαι *to become luxurious or spoil*. πλοῦτῳ διαθρυπτομένων P.V. 893.

Διαί i. q. Διά q. v.

Διαίνειν *to moisten* sc. with tears.

It is used rather curiously in P. 995. δαίαιε δαίαιε πῆμα h. e. *weep for the misfortune*. In this passage some defend the anapæst in the second place, as in a lyrical passage, others suppose a synizesis of *αι*. Dindorf thinks the ε of the former word may have been dropped by apocope (Præf. ad Poet. Sc. Gr. p. vi). The former opinion is the more probable, cf. Soph. Aj. 692. ἔλυσε γὰρ αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης, where Herm. rejects γάρ. See under ἐπιβοᾶν.—Mid. v. διαίνεσθαι P. 254. 996. *to weep*. διαίνου ὄσσε 1021.

Διαίξις *a proper name*, P. 958.

Διαρῆν *to decide*, with acc. διαρῆν δίκας E. 450. διαρῆν τοῦτο πρᾶγμα E. 466. with περί, *to decide concerning*. διαρῆν τοῦδε πράγματος περί E. 600.

Διαίρεσις *a decision*. ἐν διαίρεσει E. 719 *in the decision*.

Διαίτσειν *to penetrate*. ἀχὼ ἄνθρωπον διῆξεν μυχόν P.V. 133.

Δίαίτα *a mode of life*, P.V. 488.

Διακληροῦν *to assign respectively* by lot, S. 956.

Διακναίεσθαι *to be torn piecemeal,*

*to be worried*, pass. P.V. 94. 539.—*to shiver*, A. 85. “κναίειν est vellicare, ut fullones pannum, ab antiquâ formâ κνάω, κνήμι, unde κνήθω, κνάπτω, et similia.” Bl. Gl. in P.V. 94.

Διάκονος *a servant or messenger*, P.V. 944.

Διακρίνεσθαι *to separate after a contest*, S.c.T. 866. Stanley, Hermann, and Butler, however, reject these two verses, which are, as Bl. observes, evidently derived from the Schol. διήλλαχθε. ἡ διαλλαγή ὑμῶν οὐκ ἐπὶ φιλικῶν γέγονεν, ἀλλ' ἐπ' ἀναίρεσει τοῦ σιδήρου.

Διαλαγχάνειν *to divide by lot*, S.c.T. 798. separated by tmesis, 771.

Διαλγῆς *piercing with grief*, C. 66.

Διαλλακτήρ *a reconciler*, S.c.T. 891.

Διαλλάσσειν *to reconcile*, S.c.T. 864.

Διαμαθύνειν [ὑ] *to level with the ground*, A. 798.

Διαμείβειν *to pass over, to traverse*. διαμείβειν δωματων στυγαράν ὁδόν S.c.T. 316. *to set out upon a hateful journey from their homes*. Mid. v. id. πολλά βροτῶν διαμειβομένα φύλα S. 538. In P.V. 285. ἦκω δολιχῆς τέρμα κελεύθου διαμειψάμενος πρὸς σέ, Προμηθεῦ, the διαμειψάμενος is not to be joined with τέρμα, as Schütz translates it, but with κελεύθου understood from κελεύθου. See Wunderl. Obs. Critt. p. 185.

Διαμπάζ *right through*, with gen. P.V. 65. S. 543. 923.

Διαμπερές adv. *right through*. διαμπερές οὖς ἵκετο C. 374. *passed right through my ear*. From διαναπείρω.

Διαμυθολογεῖν *to give utterance in speech to a thing*, P.V. 891.

Διαμφίδιος *different*, P.V. 554. Hesyech. explains it, ἄλλοιον, διαπαντός κεχωρισμένον· ἀμφίς γὰρ χωρίς. See Buttman's Lexil. in ἀμφίς. διαμφίδιον in this passage refers to τόδ' ἐκεῖνο θ', in v. 555. *the altered strain approached me, this and that* (being different) which, etc. Schol. A. τότε

γὰρ γαμοῦντί σοι τὸν ἕμεινον ἤδο-  
μεν, νῦν δὲ δυστυχοῦντί σοι θρήνον.

Διάνοια *mind, feeling*, A.771. E. 940. S.101. S.c.T.818. εἴη δ' ἀγαθῶν ἀγαθὴ διάνοια E.967. *may they preserve a grateful sense of benefits received.*

Διανταίος *piercing right through*. ξίφος διανταίαν οὐτᾶ sc. πληγὴν C. 631. Cf. S.c.T.876. *inflicts a piercing wound*. διανταίω βέλει C.182. διανταία Μοῖρα E.320. *all-pervading, efficacious*.

Διαπάλλειν *to assign by casting of lots*. χθόνα ναίειν διαπήλας S.c.T. 713. *having assigned them by lot land to occupy*.

Διαπερᾶν *to cross over, σὺ τοίνυν ὄσθα διαπερῶν*. S.c.T.978. Schütz refers *διαπερῶν* to the expedition of Polynices, cf. v.908. *ὄσθα* refers to the preceding line. *Thou, O Polynices, understandest it by coming hither*, sc. how powerful the Fury is. Pauw, with the Schol. refers it to death. *διαβάς διὰ τῆς μοίρας, trajiciens Acheronta*. Blomf. prefers this.

Διαπεύθεσθαι *to ascertain*, A.781.

Διαπλόος *sailing hither and thither*. διαπλόον καθίστασαν ναυτικὸν λεών P.374. *kept them constantly engaged in sailing about*. *διαπλόος* is here employed as an adjective.

Διαπονεῖσθαι *to be administered*, A.19.

Διαπόντιος *across the sea*, C.347.

Διαπορθεῖν *to destroy*, P.700.

Διαπράσσειν *to act or execute*. *περὶ ἀνθρώπων διαπράσσουσι* E.918. *ἐπ' ἔργοις διαπεπραγμένοις* C.728.—*to destroy or kill*, C.867. P.254.509. C.1002.

Διαπρέπειν *to be conspicuous*, P.968.

Διαρκεῖν *to last through, have permanent effect*, S.c.T.824.

Διαρράειν *to destroy utterly*, P.V. 236.

Διαρρόθειν *to excite by clamour, διεβρόθήσατ' ἄψυχον κάκην* S.c.T.174. with dat.

Διαρρόδην *so as to flow away*. οὐ διαρρόδαν C.65. *so that it cannot flow away*.

Διατραμεῖν (ἄτραμος) *to make by tearing piecemeal*, P.V.1025.

Διασπαράττειν *to tear in sunder*, P.191.

Διαστοιχίζεσθαι *to arrange or order*, P.V.230.

Διαστόμιον *the bit of a bridle*, S.c.T.189. This is Schütz's reading of the passage. The vulg. is *διὰ στόμα*, which is inadmissible on account of the metre. See Dind. Ann. in loc.

Διαστρέφειν *to alter or pervert*, S. 994.

Διάστροφος *distorted, changed*, P.V. 676.

Διάτεγγειν *to moisten*, P.532. disjoined by tmesis. Porson, on account of the distance between the preposition and verb, reads *διαμυδαλόεις*, which Blomf. approves.

Διατέμνειν *to cut through, to traverse*, S.540.

Διατιμᾶν *to honour*, S.c.T.1038.

In this passage, Wellauer's explanation seems to be the true one. He considers οὐ διατερίμηναι as equivalent to *ἡτερίμηναι*. Antigone then will reply to the question *σὺ τιμήσεις τάφω; will you honour him by sepulture?—Why not? has he ever yet been not-honoured* (i. e. *dishonoured*) *by the gods?* to which the herald replies, οὐ, i. e. *οὐκ ἡτερίμηναι πρὶν γε κ.τ.λ.* For this use of the negative cf. S.861. Dind. considers the verse corrupt.

Διατομή *a cutting asunder, slaying*, S.c.T.917.

Διατόπος *penetrating, piercing*, P.V. 76.181. Met. E.536.

Διαυλος *a double race*, i. e. where they ran to a certain point and then back to the starting point, A.335. used by Metaph. of the expedition to Troy, where it was necessary, not only to reach Troy, but also to return home in safety.

Διαφέρειν *to tear in sunder*, C. 66.  
 Διαφθείρειν *to destroy* A. 596. 1239. pass. P. 102.—*to weaken or alter, γνώμην μὴ διαφθεροῦντ' ἐμέ* A. 906.  
 Διαφθορά *destruction, distortion*, P. V. 846.  
 Διδάσκαλος *a teacher*, P. V. 391. E. 269. With gen. of thing taught and dat. of pers. as διδάσκαλος τέχνης βροτοῖς P. V. 110. *a teacher of arts to mortals*, so S. c. T. 555. Πράγματος διδάσκαλος E. 554. *the setter forth of the case*. ἔμοιγε χρώμενος διδασκάλῳ, P. V. 322. *if you take my opinion*. οὐδ' ἐμοῦ διδασκάλου χρῆζεις, 374. *you do not need me to instruct you*.  
 Διδάσκειν *to instruct, inform*, P. V. 196. 382. C. 116. E. 409. S. 514. With doubl. acc. E. 571. τίνα καιρόν με διδάσκεις; S. 1048. *to what moderation do you advise me?* In A. 1605. δεσμός δὲ καὶ τὸ γῆρας αἶ τε νήσιδες δύαι διδάσκειν ἔκοχάταται φρενῶν ἰατρομάντιες, the order is ὁ δὲ δεσμός αἶ τε νήσιδες δύαι ἐξ. φρεν. ἰατρ. (εἰσι) διδάσκειν καὶ τὸ γῆρας h. e. *can teach even old age*. pass. v. *to be taught*. διδάσκεσθαι βαρὺ τῷ τηλικούτῳ A. 1602. P. 399. E. 266. S. 286. P. V. 10. τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθῆτω πάρα P. V. 637. *let her be informed of the rest of her sufferings*. In A. 529. πῶς δὴ διδαχθεὶς τοῦδε δεσπόσω λόγον; the note of interrogation is better placed after πῶς δὴ; Mid: v. *to learn*. ταῦτα τοῖς κακοῖς ὀμιλῶν ἀνδράσιν διδάσκειται Ξέρξης P. 739.  
 Διδόναι *to give*. δίδωμι P. V. 782. δίδωσι E. 7. διδοῖ (from δίδω) S. 988. imp. δίδον P. V. 781. S. c. T. 124. δέδωκα P. V. 444. ἔδωκε P. 447. E. 812. ἔδοσαν A. 1308. δός P. V. 584. 824. C. 473. 489. 774. δότε E. 918. διδοῖεν S. 684. δοίης S. c. T. 242. δοίη C. 876. δοῖεν S. c. T. 404. δώσειν P. V. 339. δοῦναι E. 407. διδόντες P. 827. διδόντων 286. δούς P. V. 828. δόντες S. 74. pass. δέδοται S. 1024. δοθέντα E. 371. With infinitive, *to grant*, as δός σφωφρονεστέραν πολὺ μητρὸς γενέσθαι C. 138. *grant that I may become*. So S. 74. S. c. T. 400. A.

1908. E. 31. C. 18. 796. This is sometimes omitted, thus Διόθεν τῆδε τελευτᾶν C. 306. sc. δότε. δίκας δοῦναι *to give satisfaction or redress*. δίκας ἄτερ πημάτων διδοῖεν S. 684. δίκην δοῦναι S. 714. *to suffer punishment*. ἀμαρτίας P. V. 9. *to pay the penalty of a crime*. So ἀποινα δώσων τῆσδε μωρίας χάριν A. 1655. ὄρκον δοῦναι E. 407. *to offer to take an oath*. See Butler's note on this passage quoted under δέχεσθαι. ψυχῇ διδόντες ἡδονήν P. 827. *gratifying the desires*.  
 Διδυμάνωφ [α] *concerning two men*, S. c. T. 831.  
 Δίδυμος *double* P. 990. C. 781. On P. 668. see διάγειν.  
 Διεκπερᾶν *to cross from one place to another*, P. 477.  
 Διέπειν *to administer, conduct*, P. 106. E. 892.  
 Διερός moist. τὸ διερόν E. 253. *blood*. Hence Homer calls a living being, διερός βρότος Od. Z. 201.  
 Διέρχεσθαι *to go through or relate*, P. V. 876.  
 Δίεσθαι *to pursue*, μετὰ μέ διόμεναι S. 799. ἐπὶ τὸν διόμεναι E. 337. *pursuing after*.—*To administer or execute*. ἄριερα διόμεναι λάχη E. 368. Also *to fear*. Thus in P. 686. Dindorf reads δλομαι h. e. *vereor*. This certainly suits the sense of the passage far better than δέομαι, unless, which is very uncertain, the latter word occurs in the same sense. Dind. refers to Buttm. Gramm. vol. 2. p. 147. ed. sec.  
 Δίζησθαι *to seek or endeavour*, with inf. S. 801.  
 Διήκειν *to go through* A. 463. S. c. T. 288. For διῆκε in P. 497. see διέναι.  
 Διηλεκῶς *continuously, through the whole extent*, A. 310.  
 Διθηκτος *two-edged*, P. V. 865.  
 Διθρονος *having two thrones*, an epithet applied to two equal kings. διθρόνου καὶ δισκήπτρου τιμῆς, in apposition to Ἀτρεΐδων A. 44. so διθρονον κράτος 109.  
 Διέναι *to send through, cause to penetrate*. ἡλίου κύκλος μέσον πόρον

διήκε P. 497. sc. ἀγῆς, understood from ἀγῆς preceding. The Schol. rightly explains it διελθεῖν ἐποίησε, caused them to penetrate.

Δικάζειν to judge of, decide upon, E. 449. S. 227. 912. to adjudge, give sentence. δικάσεις φυγὴν ἐμοί A. 1386. you sentence me to banishment. τοὺς δικάζοντας E. 571. the judges.

Δίκαιος just, righteous, S.c.T. 580. 587. 592. 608. A. 1586. C. 76. 660. E. 410. 521. 645. 872. S. 159. 432. πρόσω δικαίων E. 392. sc. ἐστὶ, it is far from being just.—δικαίων ὄν ἐπραξάμην πόλιν A. 786. the just punishment which I exacted of the city. τὸ δίκαιον right, justice. παρ' ἐαυτῷ τὸ δίκαιον ἔχων Ζεύς P.V. 187. S.c.T. 1065. S. 78. 401. C. 306. τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν—πιφάσκω E. 589. h. e. as Butler translates it, vos igitur hortor, ut hoc jus quantum valeat discatis, ut consideretis quam justum sit quicquid Orestis suasero, qui nihil dixerim nisi quod ab ipso fere profectum fuerit. τὰ δίκαια S.c.T. 1063. principles of justice. δικάϊον ἐστὶ it is just. κἀρ' ἄλλα πᾶλλ' ἐπεικάσαι δίκαιον ἦν S. 241. ἐστὶ is sometimes omitted, as ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα P.V. 614.—δίκαιος εἶναι to be right, fitting. κόσμος οὔτε πρὸς θεῶν ἀγάλματα φέρειν δίκαιος E. 55. one not right to bring, i.e. which it would not be right to bring, etc.

Δικαιοῦν to try or prove. δικαιοθεῖς A. 382. when brought to the proof.

Δικαίως justly, properly, S.c.T. 400. A. 366. 782, etc. δικαίως ἔχειν E. 149. to be right. κλύειν δικαίως 408. to have a character for justice.

Δικαστής a judge, A. 1395. E. 654. 978. With gen. δικαστὰς τῶνδε E. 81. judges of these things. φόνων δικαστὰς E. 461. In C. 118. δικαστής a judge, is opposed to δικηφόρος an avenger.

Δικεῖν (aor. 2.) to cast away, C. 97.

Δίκη the goddess Justice, e.g. Δίκη δ' ἄρ' εἶναι φησι S.c.T. 628. Δίκας βωμόν A. 373. E. 511. τὴν τέλειον τῆς

ἐμῆς παιδὸς Δικὴν 1407. justice, the avenger of my child, cf. A. 241. 749. 885. 1517. 1589. 1593. C. 142. 146. 242. 309. 454. 490. 636. 937. E. 487. 491. 534. 755. 782. S. 390. 690.

Δίκη justice, e.g. δίκην παραβάντες A. 763. transgressing justice, cf. A. 1654, etc. ἄνευ δίκας A. 451, etc. unjustly. πέρα δίκης P.V. 30. beyond what is just. δίκας πλέον E. 157. βίῃ δίκας S. 425. in spite of justice. δίκης ἄτερ S. 894. unjustly. διὰ δίκας C. 632. 776. with justice. σὺν δίκῃ S.c.T. 426. E. 580. justly. ἐν δίκῃ A. 1598. id. δίκαν ἀπαιτῶ C. 392. I demand justice, τῇ δίκῃ φρουρουμένη E. 209. guarded religiously. τῆς δίκης ἐπάξια E. 282. a punishment consonant with justice. Upon the passage S.c.T. 566. μητρός τε πηγὴν τὴν κατασβέσει δίκη; much has been written. In the first place, the alteration of τε into δέ, which Brunck, Porson, Schütz, and Blomfield adopt, appears absolutely necessary, there being no connection (as Wellauer supposes) between μητρός τε κ.τ.λ. and πατρὶς τε κ.τ.λ. in the next line, but an opposition of μητρός δέ to the four preceding lines. μητρός πηγὴ may be explained to mean either πηγὴ αἵματος the fountain of a mother's blood, or πηγὴ δακρύων the source of a mother's tears. If the former be preferred, the sense will be, What justice (of cause) shall quench the fountain of a mother's blood, i.e. prevent its rising in vengeance against you? not as Butler explains it, What justice is it which would take the life of a mother? for thus the force of the sentence is lost, which is to shew the consequences of such an act, cf. v. 568. πῶς σοι ξύμμαχος γενήσεται; If the latter sense of μητρός πηγὴ be adopted, it will mean, What justice of cause will quench the fountain of a mother's tears? i.e. How should a mother rejoice at evil done her, although justly? or, as Butler well translates it, An credis patriam tuam bello quamvis jure sibi illato lætatur

ram? The meaning of the whole passage is, "As the murder of a mother (or the causing her grief) though justly, can never do good to the author of it, so you must not expect the aid of your country if you invade her thus." μητήρ is not put for one's country, as Wellauer says, but compared to πατρις in the next verse. It cannot be denied, however, that both the above explanations of μητρός πηγῆν are harsh. Schütz's emendation is extremely elegant and probable: μητρός δὲ πηγὴ κατασβέσει δίκην; *matris vero cæsæ vindictam num fons aliquis extinguet? Shall any fountain quench the avenging justice of a murdered mother?* Wellauer denies that μητρός δίκη could be used thus. It is, however, so used in A.1407. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην, referring to the murder of Iphigenia.—In S.1057. καὶ δίκαι δίκας ἐπέσθαι Heath reads καὶ δίκαι, and translates, *et ut id quod justum est justa etiam sequi possint, effectum est.* (πάρα for πάρεσι), etc. If δίκαι, not δίκαι be read, the meaning must be καὶ δίκαι (ἐστὶ) δίκας κ.τ.λ. and πάρα must be joined with θεοῦ, *it is right that justice should attend us by deliverance from God agreeably to our prayers.—a cause or suit, as δίκης γενέσθαι τῆσδ' ἐπῆκοος μένω E. 702. φόνου δίκας E. 450. an indictment for murder. αἵματος δίκην E. 652. 772. ὀφλεῖν δίκην A. 520. to lose a cause. κρίνειν δίκην E. 446. to decide a cause. εἰσάγειν δίκην E. 552. to bring it into court. κυρῶσαι δίκην 809. to settle a cause, 551. ὅπως ἂν εὖ καταγνωσθῆ δίκη 543. that it may be rightly decided. διαγνώωναι δίκην 679. to decide a cause. μὴ τυχοῦσα τῆς δίκης 689. having lost it. τέλος δίκης E. 294. the issue of a cause. οὐχ ἔχουσα τῆς δίκης τέλος E. 699. losing the issue of the cause. ἐκπέφηνγεν αἵματος δίκην E. 722. been acquitted on a charge of murder. κραίνειν δίκας C. 455. to decide a suit. δίκας κλύειν A. 787. to hear a cause. δίκας ἐποπτεύσει E. 215. preside over*

the trial. κάκει δικάζει τὰμπλακῆμαθ', ὡς λόγος, Ζεὺς ἄλλος ἐν καμοῦσιν ὑστατας δίκας S.228. where ὑστατας δίκας is put in apposition to δικάζει τὰμπλακῆματα, *decides upon offences with a final decision.* So E. 221. δίκας μέτειμι τόνδε φῶτα I will sue this man in judgment. μάρτυς ἐν δίκη C. 981. a witness at a trial. δίκας δοῦναι S. 684. to submit to judicial arbitration. ἰσόψηφος δίκη E. 762. a decision where the votes are equal.— a judicial sentence, a punishment. τοῦδίκην πάσχεις τάδε; P.V. 617. as the punishment of what do you suffer thus? ἔχει δίκην C. 984. he is punished. ἔμολε δίκαι C. 923. καρανιστῆρες ὀφθαλμωρύχοι δίκαι E. 178. the punishment of beheading and cutting out the eyes. δοῦναι δίκην S. 714. to suffer punishment. ἀμαρτίας δοῦναι δίκην P.V. 9. to be punished for sin. Of E. 468. νῦν καταστροφῆαι νέων θεσμῶν εἰ κρησῆσει δίκαι τε καὶ βλάβαι τοῦδε μητροτόνου, two meanings may be assigned: either, *Now are there violent overthrowings or revolutions of new laws* (i.e. as Butler says, *quibus originem dant novæ leges*, better perhaps, *overthrowings of the old and introductions of new*, cf. μεθάρμοσαι τρόπους νέους P.V. 309.) *if the cause and guilt* (i.e. the unrighteous cause) *of this matricide shall prevail*; or, secondly (as proposed by Stanley in his MS. emend. of his version), *Now is the overthrowing of new laws* (i.e. of those of Apollo and Minerva, younger gods) *if the accusation and punishment of this matricide shall take effect.* This is very well in itself, but as Butler observes, does not agree so well with what follows. πρόσφατοι δίκαι C. 793. *fresh punishment.* In C. 59. ῥοπή ἐπισκοπεῖ δίκαι, Turn. reads δίκας, which recent edd. follow, making it, with the Schol., the genitive after ῥοπή. This seems almost necessary to qualify ῥοπή. Wellauer, however, is of opinion that δίκαι, or even δίκας is the accusative after ἐπισκοπεῖ, comparing E. 219. δίκας δὲ

Παλλὰς τῶνδ' ἐποπτεύσει θεά (see ῥοπή and ἐπισκοπεῖν).—δικὴ ἐστὶ, the same as δίκαιόν ἐστι, as δίκη γὰρ ἐστὶ φῶτος ἀρχηγού τιεν γυναικα A.250. *it is just*, etc. ἐστὶ is omitted, S.c.T.848. A.785. λέγειν ὅπου δίκη E.267. *to speak where it is right to do so*. δίκην in the acc. is also used in the sense of *like*, after the fashion of, as δίκην σελήνης 477. Cf. S.c.T.85. A.3.224. 288.706.893.953.1020.1064.1152.1154.1202.1271.1419.1451. C.193.200.440.522.1044. E.26.111.151.871. S.403, etc. On this Blomf. observes, "Forte primaria vocis δίκη significatio erat imago, similitudo. Unde δικηλον imago."

Δικηφόρος an avenger, A.511.1559. C.118. opposed to δικαστής a legal judge.

Δικτυον a net, C.499.993.—Met. δικτυον Ἄτης P.V.1080. a net of woes. τέτρωται δικτύον πλέω λέγειν A.842. *he has received more wounds, so to speak, than there are holes in a net*.

Διλογχος armed with two spears, Met. two-fold. διλογχος ἄτη A.629. This refers to the two-fold calamity, viz. public and private, in apposition to the whole sentence.

Δίμοιρος shared by two, two-fold. δίμοιρα πάθη S.c.T.832. τὸ δίμοιρον αἰνῶ S.1056. *I prefer what is partly good and partly bad* (sc. exile) *to that which is wholly bad* (sc. to marry my cousin).

Δινεῖν to wheel about, S.c.T.444. to brandish, 472.

Δίνη a whirlpool. Met. E.529. ἀνάγκης δίνει P.V.1054. δίναις κυκλούμενον κέαρ A.969. whirled round in violent commotion.

Διογενής born of Jove S.c.T.120. 283.510. S.625.

Δίοδος a path or orbit, P.V.1052.

Διόθεν from Jupiter, derived from Jupiter, P.V.1091. S.c.T.146. A.457. S.432. τιμῆς Διόθεν A.43. an office held from Jupiter. Διόθεν τῆδε τελευτᾶν C.304. sc. δότε, grant that by the will of Jupiter these things may end thus.

Διοιχεῖν to pass through, E.305.

Διολλῆναι to destroy. Mid. v. to perish. διωλόμεσθα S.885. διώλλυτο P.475. διόλωλε 582.

Δίοπος a ruler or inspector, P.45. comp. Hom. B.207. ὧς ὄγε κοιρανέων διεπε στρατόν.

Διορίζειν to assign separately, P.V.493. to define or explain, 487.

Διόρυσθαι to rush through, S.547.

Δίος belonging to Jupiter. βούλευμα τὸ Δίων P.V.622. τὸ Δίων ὄμμα 657. φρένα Δίαν S.1043. the mind of Jupiter. στόμα τὸ Δίων P.V.1035. Δίων πόρτιν S.41.309. Erarphus born of Jupiter. So ἔρμα Δίων S.575.—divine.

δίος αἰθίρ P.V.88. διαν χθόνα S.4. διον σκοπόν S.636. In P.263. for ἐπ' αἶαν διαν Ἑλλάδα χώραν, Blomf. from Lamb. (δαῖαν) reads δᾶαν. Well. approves this, observing that it is scarcely consistent in a chorus of Persians to call Greece αἶαν διαν. A may, as he remarks, easily have been omitted after a preceding Δ. διον πάμβοτον ἄλσος S.553. h.e. Ægypti. διε Πελασγῶν S.945. most illustrious of the Pelasgi. Upon this word the Etym. M. quoted by Bl. Gl. P.V.88. remarks, ὥσπερ ἀπὸ τοῦ Χίος Χίος, οὕτω καὶ ἀπὸ τῆς Διὸς γενικῆς Δίος, καὶ κράσει τῶν δύο ἢ εἰς ἓν, Δίος.

Διόσδοτος given from Jupiter S.c.T.929. E.596. In A.1364, Pors. whom Blomf. follows, reads Διοσδότῳ γάνει, where Διὸς νότῳ is usually read. See γάνος.

Δίπαις having two sons, S.314.—proceeding from two children. δίπαις θρήνος C.332.

Δίπλαξ a double surface. In P.269. πλαγκτοῖς ἐν διπλάκεσσι, the meaning is obscure. Some, as Schütz, explain it of the planks of the ships, upon which the bodies were floating. Butler, however, properly remarks, that it is not dead bodies, but living men who would thus cling to the planks. Moreover, the exclamation of the Chorus answers to what is stated by the messenger, vv.264-5. πλήθουσι νεκρῶν — Σαλαμῖνος ἀκται πᾶς τε

πρόσχωρος τόπος, where there is no mention of *planks*: to which the Chorus replies, λέγεις κ. τ. λ. Blomfield, following the remark of Schol. 1. πλαγκτοῖς ὡς ἂν εἴποι τις διαύλοις· τὰ γὰρ κύματα ἐγγεῖται καὶ ὑπονοστεῖ, interprets both words of the *ebbing and flowing surface of the sea*. The observation of Schol. 2. however, guides us to a better meaning, sc. διπλάκεσσι. Διπλαῖς ἀκταῖς Σαλαμῖνος καὶ τῆς γῆς. Taking it in this sense, it answers precisely to the statement of the messenger quoted above: by γῆς is understood the *adjacent continent*. So Heath explains διπλάκεσσι, only that he understands the *two shores* to be those of *Attica and Argolis*. The difficulty now lies in the word πλαγκτοῖς as applied to shores. Heath understands it to mean *quassatus, verberatus*, and quotes from Hesych. πλαγχθέντες. πληγέντες. Butler also understands it to mean the same as the compound ἀδιπλαγκτος in Soph. Aj. 596. which he explains *mari allisa, mari circumflua*. Here, however, Hermann has adopted the reading ἀδιπλαγκτος. It seems very doubtful whether ἀδιπλαγκτος, and much more πλαγκτός, can mean this. It may be better to understand πλαγκτοῖς in its simple sense, and refer it to the *restless aspect of the two shores, as they are agitated by the ebb and flow*. (see θαλασσοπληκτος and πλαγκτός). Dind. conceiving that διπλακες will not bear either of the meanings above assigned to it, observes, “διπλακες dicuntur (sc. trabes) quatenus ex duobus lignis sunt compactæ.”

Διπλοῖζειν to *double*, A. 810. This verb is a trisyllable in the Attic writers. Cf. Pierson's note on Mæris s. v. οιστός, δισυλλάβως. Ἀττικῶς. Pierson compares οἷς, φθοῖς, καταπροίξεται, διπλοῖδα, Εὐβοῖδα (Soph. Trach. 74.) διπλοῖδιον and ἡμιδιπλοῖδιον, νοῖδιον, βοῖδιον, προχοῖδιον, ροῖδιον, γραιῖδιον, οἰζυροῖς, οἰζύς. Cf. also Pors. Eur. Med. 634.

Διπλοῦς *double*. διπλοῦν μίασμα S. 814. οἰκησις διπλή S. 987. S.c.T. 825. 956. P. 161. 706. A. 316. C. 919. 926.—two. διπλᾶς ὁδοῦς P.V. 952. διπλοῖσιν ἐμβρόνους E. 905. διπλαῖ μέριμναι S.c.T. 831. διπλᾶς χειρωναξίας C. 750. διπλᾶ ἔτισαν Πριαμίδαὶ θάμάρια A. 523. *the penalty for crime which the Priamidæ have paid, is double*.—διπλῆ μάστιγι A. 628. this is probably to be interpreted of *fire and sword*, the two weapons which war usually wields for destruction. Blomf. understands it to mean merely “vehemente flagello,” i.e. *having two thongs*, and compares C. 373. Soph. Aj. 244. χώρας τὴν διπλὴν τυραννίδα C. 967. *the two princes of the country*. The force of διπλῆς in C. 373. is explained by Schütz, “Alterum flagellum est cogitatio eum qui propulsare hæc mala posset (Agamemnonem) jam terrâ conditum esse: alterum vero hæc, eorum qui nunc imperant, Clytæmnestræ et Ægisthi, manus haud puras esse ab abominandis hisce facinoribus e quibus ortæ sint hæc calamitates.”

Δίπους *two-footed*, S. 872. A. 1231.

Διρκαῖος of *Dirce*, S.c.T. 289.

Δίρκη *Dirce*, name of a fountain, S.c.T. 255.

Δίρρυμος *having two poles*, i.e. drawn by four horses, P. 47. from ρυμός *the pole of a chariot*, derived from ρύω *to draw*. Hesych. explains ρυμός· τοῦ ἄρματος τὸ ἐκτεταμένον ξύλον παρὰ τοῖς ἵπποις ἕως τοῦ ζυγοῦ μέσον ἀπὸ τοῦ δέρονος.

Δίς *twice*, P. 169, etc. ἐκατὸν δὲς P. 335. *two hundred*.

Δίσκηπτος *having two sceptres*, A. 43. ep. of two sovereigns. See διθρονος.

Δισσοί *two*. dual, δισῶ S.c.T. 798. pl. δισσούς P.V. 959. C. 854.—*different*. λήμασι δισσούς A. 121. Here Lobeck on Aj. 151. conj. λήμασι πισσούς, doubting whether δισσός is used in the sense of *different*. So Dind. It is evident, however, that the words δύο and λήμασι δισσούς are intended

to stand in apposition to each other, denoting that they were *two*, not only *numerically*, but *two* also in temper, etc. So Blomf. Well.

Δίνυγρος *wet through*. Met. κήδεα δίνυγρα πημάτων S.c.T. 972. *steeped as it were in calamities*.

Διφρηλάτης *a charioteer*, E. 151.

Δίφρος *a chariot*, P. 190.

Δίφροντις *divided in opinion*, C. 194.

Δίφνιος *double, two*. διφνίοισι Ταυταλίδαίς A. 1447. *the two descendants of Tantalus*.

Δίχα *separately*, A. 315.—δίχα ἐστὶ *it is different*. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα P.V. 927. *how much they differ*. Cf. A. 1342.—*apart from*. δίχα ἄλλων A. 735.—*except*. δίχα γε Διός P.V. 162. *beside*. τῶν λελεγμένων δίχα C. 767.—*without*. πυρὸς δίχα S.c.T. 25. ἄρσενος δίχα A. 835.

Διχῆ *at two points*. διχῆ ἀντίπορον γαίαν ὀρίζει S. 539. Here Schütz interprets διχῆ of the Thracian and Cimmerian Bosphorus, both of which he supposes to have crossed.

Διχόθεν *from two parts, in two ways*, ποιμανόριον ἐλαύνει διχόθεν P. 76. *by land and by sea*.

Διχορόπως *in a doubtful manner*. οὐ διχορόπως *without doubt, certainly*, S. 600. 960. A. 789. 1245. μὴ διχορόπως A. 340.

Διχοσταεῖν *to stand apart, be separate* A. 314.—With gen. E. 364.

Διχόφων *discordant, hostile*, S.c.T. 881.

Διχῶς *in two ways*, C. 902.

Διψᾶν *to be thirsty*. ὀδοιπόρῳ διψῶντι A. 875. Elmsley reads διψῆ τις from διψᾶν in C. 745. for ἡ λιμός, ἡ δίψη τις, ἡ λιψουρία ἔχει, alleging that δίψη for δίψα is not more Greek than γλώσσα for γλώσσα. Dindorf, however (Præf. ad Poet. Scen. Græc. p. xxvi.), quotes similar forms, as πρύμνη, τόλμη, although he agrees with Buttman in rejecting δίψη. Wellauer retains δίψη on account of the harsh ellipsis which Elmsley's correction requires. Blomf. follows Elmsley. Buttm. conj. ἡ δίψ' εἶ τις.

Δίψη *thirst*, (?) C. 745. an unusual form for δίψα. See διψᾶν.

Δίψιος *thirsty*, A. 481. C. 183.

Δίψος *thirst*. δίψει πονούντες P. 476. δίψει τε λιμῶ τε P. 483. In both these passages, Blomf. has δίψη, which he considers as earlier Attic.

Δίωγμα *a pursuit*, E. 134.

Διωγμός *id.* S. 1031. In S. 139. παντὶ δὲ σθένουσι, διωγμοῖσι δ' ἀσφαλίας ἀδμήτας ἀδμήτα ῥύσιος γενεσῶ, the former part of the passage, at least, is corrupt, as is seen both by the sense and metre. Several unsatisfactory conjectures have been proposed. The latter part appears to mean, *may she, a virgin goddess, be a protectress to me a virgin*. See under ἀδμής and ἀσφαλίας.

Διώκειν *to urge on*. ἄρμα διώκων P. 84. διώκων πομπίτους χνόας ποδῶν S.c.T. 353. διώκουσ' ἦλθον ἄρτυρον πόδα E. 381.—*absolutely, to hurry on*. ἐπὶ πόλιν διώκων S.c.T. 89.—*to pursue*, A. 383. διώκει παῖς ὄρνιν E. 126. 217. 242. pass. C. 287. *to prosecute or avenge* (perhaps διώκειν ἔριν αἰματηράν C. 467. *anonym. conj. for vulg. αἰῶν' ἀναίρειν.*) ὁ διώκων E. 553. *the prosecutor*.

Δμῶή *a maidservant*, A. 882. C. 82. 1044.

Δμῶτις *id.* C. 708. S. 330. 955. S.c.T. 345.

Δνοφερός *gloomy*, P. 528. E. 357. where see ἀυδᾶν and ἀχλύς. καὶ νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φιλίας ὄμμασι δνοφεράς καλύπτρας C. 798. Here by δνοφεράς καλύπτρας Butler understands the interior of the palace where the treasures were kept, and where Ægisthus and Clytæmnestra might fly for concealment. So Heath. Schütz explains it of the house of Agamemnon *overclouded with woe*, comparing v. 50. ἀνήλοι βροστονγείς δνόφοι καλύπτουσι δόμους, δεσποτῶν θανάτοισι. The former meaning assigned to δνοφεράς καλύπτρας is certainly very harsh; and Schütz's appears better suited to the sense of the passage. It may be



better, however, by a slight alteration, to read *δυοφερᾶς καλύπτρας* in the genitive. Herm. conj. *ἐκ δυοφερᾶς καλύπτρας*. This Blomf. adopts. *λαμπρῶς* and *δυοφερᾶς* will then be opposed; and the prayer will be, that *the house being rescued from oppression, may look brightly with friendly eyes upon him* (sc. Orestes) *from the dark veil which now overshadows it*. Other meanings have been suggested, but none appear very satisfactory. Dind. suspects an interpolation in v. 797.

*Δνόφος* *gloom*, C. 51.

*Δοκεῖν* to think, to be of opinion. abs. *τό τε γάρ με, δοκῶ, ξυγγενῆς οὕτως ἔσαναγκάζει* P.V. 289. *methinks*. With infin. referring to the same person, *ὡς ἐγὼ ἴδοκον ὄραν* P. 184. Cf. P.V. 957. P. 468. A. 411. (see εἶνε) C. 227. 520. S. 821.—referring to a different subject. *Ἠλέκτραν δοκῶ στείχειν* C. 16. P.V. 434. 743. S.c.T. 597. A. 577. —to think or propose to do anything. *τίνα πέμπειν δοκεῖς* S.c.T. 632. *whom do you propose to send? ὅταν ἀείδειν ἢ μινύρεσθαι δοκῶ* A. 16. *when I have a mind to sing. ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν* A. 1633. *since you choose to act and speak thus.—to seem, opposed to εἶναι, to be. οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει* S.c.T. 574. With εἶναι,—τὸ δοκεῖν εἶναι προτιόντες A. 762. *preferring the semblance of being, unless προτιόντες can govern εἶναι, as equivalent to ἢ τὸ εἶναι, which Herm. denies. See ὡς.—to seem, h. e. to be matter of opinion. ὡς ἐμοὶ δοκεῖ* S.c.T. 351. *as it seems to me. τί σοὶ δοκεῖ; C. 988. ἐμοὶ δοκεῖν* P. 242. *in my opinion. See Matth. Gr. Gr. 545.—With infin. to seem, to appear. μή σοι δοκοῦμεν τῆδε λειψθῆναι μάχη* P. 336. *do we seem to have been inferior? Cf. P.V. 314. 385. 386. 737. 961. P. 177. A. 404. 771. 814. 910. 1186. 1211. 1319. 1575. C. 261. 860. S. 320. 412. elliptically, τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἦνυσεν; A. 909. sc. ποιῆσαι. εἰ δικαίως εἶπε μὴ τῆ σῆ φρενὶ δοκεῖ τόδ' αἶμα* E. 583. sc. ἔχειν.—*δοκεῖ it seems good, it is*

*decreed. ὅταν κείνῃ δοκῆ* P.V. 258. *when it is his pleasure. δόξει δὲ πῶς; P.V. 259. εἰ δοκεῖ σοι ταῦτα* A. 918. *if such be your pleasure. ἐμοὶ δ' ὅσον τάχιστά' γ' ἐμπεισεῖν δοκεῖ* 1323. *my opinion is, to rush in, etc. τοιαυτ' ἔδοξε τῷδε Καδμείων τέλει* S.c.T. 1016. *such is the decree. Cf. 990. 1011. S. 600. δοκοῦντα καὶ δόξαντα* S.c.T. 996. *the decree passed and now existing. So with reference to this, μὴ δοκησάτω τινί* 1027. *μηδέ τῷ δόξῃ πάλιν* 1031. *let no one decree the contrary.—perf. Μοῦσαν στυγεράν ἀποφαινεσθαι δεδόκηκε* E. 299. *pass. δήμον δέδοκται παντελῆ ψηφίσματα* S. 596. *have been passed.*

*Δόκιμος illustrious, notable. With inf. δόκιμος εἶργειν* P. 86. *illustrious enough to keep off.*

*Δοκίμως vigorously, heartily*, P. 539. Blomf. compares *δόκιμον ὕμνον* Pind. Nem. 111. 11.

*Δολιόμητις crafty in counsel*, S. 731.

*Δόλιος crafty, cunning*, P.V. 569. A. 158. C. 715.—*effected by craft*, A. 1474. 1504.

*Δολιόφρων crafty minded*, C. 935.

*Δολιχός long*, P.V. 281.

*Δολόμητις craftily counselled*, P. 93.

*Δόλος craft*, P. 353. C. 218. pl. *δόλοι* E. 809. *σὺν δόλῳ by craft*, P. 761. *δόλῳ id.* S.c.T. 38. P.V. 213. C. 549. *δόλοις* C. 875.—*δόλος οὐδέεις με ἕκ φρενὸς ὀρθῶς με λυγαίνειν* S.c.T. 854. *there is no deception as to my complaint being real. οὐ δόλον φέρει* A. 860. *involves no deceit.*

*Δολοῦν to use craft*, A. 1619. *μη δολώσαντος θεοῦ* A. 264. *if God has not deceived us.*

*Δολοφόνος craftily killing*, A. 1100. an epithet of the vessel in which Agamemnon was slain.

*Δόλωμα a crafty act*, C. 998.

*Δόμος a house or family*, e.g. S.c.T. 486. and passim. *δόμοι* pl. *id.* A. 1282. and passim. *λινορράφης δόμος* S. 128. *a ship. βᾶτε δόμῳ (?)* E. 986. See βάλειν. With periphr. *εἰμ' ἐς δόμων μέλαθρα* A. 932. *δόμοισι καὶ σώμασι*

πεπλαγμένους S.c.T.877. *smitten in their households and families. δόμοις for ἐν δόμοις in the house, at home, P.233. A.836.839. C.858.872.—of the temples of the gods, etc. A.565. (Here Valck. on Eur. Phœn.88. conj. θεῶν for θεοῖς in the preceding line, to avoid what is called the Schema Colophonium. Blomf. seems to take this view of θεοῖς, referring in its defence to Brunck on Ant.862. Δόμοις however is not constructed with θεοῖς, but is put, as Well. observes, for ἐν δόμοις. Peile quotes A.27. S.c.T.260. as instances of similar construction. Cf. also C.703.) S.c.T.260. E.60.176.196.198.546.639. δόμοις Ἐρεχθέως 817. δόμον τῶν Λοξίου E.35. δῶμος Δίκας 491.*

Δομοσφαλῆς *overthrowing a house, A.1515.*

Δόναξ *a reed or pipe P.V.574.*

Δόξα *opinion, A.266. C.672. fancy. ὀνειρόφαντοι δόξαι A.410. Here Herm. restores the form δόκαι (δοκάι Dind. from Arcad. p.106.21.) as better suited to the metre. C.1049. οὐκ εἰσι δόξαι τῶνδε πημάτων 1047. these sufferings are no fancies.—resolution. ψυχῆς εὐτλήμονι δόξῃ P.28. δόξα is thus put for valour in Pind. Pyth. i. 92. ὀπιθόμβροτον αὐχνημα δόξας. So εὐδοξία Nem.111.40.*

Δοξάζειν *to fancy, to think, with inf. A.659. with part. δοξάσει τις ἀκούων ὅσα S.98. he will fancy he hears. With acc. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω C.831. εὐξύμβολον δοξάσαι C.168. easy matter for conjecture.*

Δορίγαμβρος *causing war by her marriage, A.672.*

Δορικανῆς *killing by the spear, S.965.*

Δορικῆς *slain by the spear, C.360.*

Δορίκῆνος *armed with a pointed head, P.144. This is the older reading. More recent edd. have δορυκῆνον.*

Δορίμαργος *raging with the spear, S.c.T.668.*

Δορίπνονος *oppressed by war, S.c.T.*

153. *δορίπνονα κακά S.c.T.610. the evils of such oppression.*

Δορίμητος *slain by the spear, C.343.*

Δόρυ *a spear, πάταγος οὐχ ἑνὸς δορός S.c.T.99.329.381.483.942.1007. P.296.312.715. A.111.1120. E.736.743. δορός ἄγραν S.c.T.304. the spoil of the spear. ξυναυλία δορός S.c.T.821. a combat. δορός ἀντηρέτας S.c.T.981. one opposing with the spear. μάχη δορός A.427. λελειμμένον δορός A.503. spared by the spear. πολέμιον δορύ S.c.T.198.398. the spears of the enemy. δορός νικηφόρον E.747. victorious with the spear. δορι ἀλούσα S.c.T.567.—a ship. κί' ἐς δόρυ S.832. κρατούντων τῶν ἐπὶ ζυγῷ δορός A.1601. (see ζυγόν) ἐπ' ἄλλην ἄλλοις ἴθυνεν δόρυ P.403. In S.128. λινοῦράφης τε δόμος ἄλα στέγων δορός ἀχειματόν μ' ἔπεμπε, the comma (according to Stanl. Pauw, and Butler,) is to be placed after δορός, h. e. ἄλα στέγων δορός, keeping the sea out of the ship. Schütz joins δορός with ἀχειματόν, and explains it, belli tempestatem quæ nobis imminet ab Ægypti filiis haud expertam. This is much to be preferred. In S.985. πολὺς δὲ πόντος οὖν ἐκληρώθη δορί, which is not intelligible, Heath suggests οὐνεκ' ἠρόθη, and with πόντος supplies another verb. Let us not endure those things, to avoid which much labour (was endured) and much sea traversed by us. So Dind. Cf. Virg. Æn. ii.780. iii.495.—γομφοδέτω δορί, in a corrupt passage S.826. This is by Abresch explained of the ship, quæ tota clavis firmissime compacta. Heath more correctly observes, “γομφοδέτον δόρυ, idem valet ac apud Homer II. A.245.246. σκῆπτρον ἦλοισι πεπαρμένον.” So Schütz, who remarks, “agitur de violentia, qua Danaïdes in navem coacturus sit Præcò, agendo, trahendo, trudendo, lanceæ ictibus vulnerando.” Herm. conj. γομφοδέτω δὲ δόρει διώλου. So Dind. on the form δόρει used by the tragics, see Herm. on Soph. Aj.v. 1035. CEd. Col.626.1316.1388. and on*

Aj. ed. Erfurdt. p. 628. See also under αἴμων.

Δορυξενος *a friend in war, one sworn to aid and protect another*, A. 854. C. 555.—*pertaining to such an one. δόμους δορυξένους* C. 1001.

Δορυπαγής *compactd with timbers*, S. 724.

Δορύπαλος *brandishing the spear. χερὸς ἐκ δορυπάλου* A. 116. *on the right hand*, the spear being brandished with that hand.

Δορυσθενής *mighty with the spear. δορυσθενής ἀνὴρ* C. 157. *a prosopopeia for iron*.

Δορυσός or Δορυσσός *brandishing the spear*, S. 179. 963.—*σάγαις δορυσόις* S. c. T. 118. *military*. Blomfield on S. c. T. 118. contends that this word is always written with σσ, and, therefore, reads in this passage *δορυσσοίς*, but Well. rightly observes, that the poets were at liberty to use the shorter form, as in *θεόσσυτος*.

Δορυνίακτος *shaken with spears*, S. c. T. 140.

Δορυφόρος *spear-bearing*, C. 758.

Δόσις *a gift*.—*γᾶς δόσις* S. c. T. 943. *the produce of the earth. δόσις ἐκ Διός* A. 986. *bounty from Jupiter*. In a bad sense, *δόσιν κακῶν κακῶν κακοῖς* P. 998. See *κακός*.—*σὺν θεῶν δόσει* C. 771. *by the blessing of the gods. γενέθλιος δόσις* E. 7. *a birth-day gift. δαιμόνων δόσιν* E. 908. *the bounty of the gods*. In C. 93. *ἀντιδοῦναι τοῖσι πέμπουσιν τάδε | στέφη, δόσιν τε τῶν κακῶν ἐπαξίαν*, Herm. (Obs. Critt. p. 62.) conj. *δόσιν γε*, to avoid what he considers the awkward position of *τε*. Well. however, rightly observes, that *ἀντιδοῦναι* is put absolutely, h. e. without an object, and is to be repeated with *δόσιν* sc. *to make a recompense to those who send these crowns, and such a recompense*, etc.

Δοτήρ *a giver, πῦρος βροτοῖς δοτήρ* P. 615. *the giver of fire to mortals*.

Δουλεία *slavery*, S. c. T. 235. A. 350.

Δούλειος *enslaved*, S. c. T. 305.—*slavish*, S. c. T. 453. 775.

Δουλείειν *to be a slave*, P. V. 929. With dat. *ζεύγλαισι δουλείοντα* P. V. 461. *obedient to the yoke*.

Δούλη *a female slave*, A. 1299.

Δούλιος *servile, slavish; ζυγὸν δούλιον* S. c. T. 75. A. 927. 1199. P. 50. *σπεύσαι τι τῶν δούλιος φέρε φρήν* S. 594. Here Stanl. βούλιος, so Heath, Schütz, Dind. Wellauer, however, observes, that *δούλιος φρήν* seems to refer to mortals, *who implore as vassals the aid of their sovereign Jupiter. δούλια περ ἐν φρενί* A. 1054. *in the mind of a slave. δούλιον ἐσᾶγον αἴσαν* i. e. ἄγον ἐς δούλιον αἴσαν C. 75.

Δούλος *a slave*, A. 1008. 1016. P. 238. 731.

Δουλοσύνη *slavery*, S. c. T. 107.

Δουλοῦν *to enslave*, S. c. T. 236.

Δουλόφρων *servile-minded*, S. 731.

Δούπος *a noise*, C. 370.

Δουρίκλυτος *celebrated in war*, P. 85.

Δουρίπληκτος *stricken by the spear, λάφυρα δουρίπληκτα* S. c. T. 260. *spoils gotten in the brunt of war*. Porson on Hec. 482. proposes *δουρίληφθ'*, which Schütz and Blomf. have adopted. Dind. conj. *δουρίπηχθ'*, and also considers that a serious interpolation has crept into the whole passage, *εὐ ξυντηχόντων—θεοῖς*. See Dindorf, annot. in loc.

Δοχμόλοφος *wearing a sloping crest*, S. c. T. 109.

Δράκαινα *a she-dragon*, E. 124.

Δρακονθόμιλος *crowded with dragons*, S. 263.

Δρακοντόμαλλος *having snakes instead of hair*, P. V. 801.

Δράκων *a dragon, a serpent*, P. 82. S. c. T. 273. 363. 485. C. 520. 1043. 1046. S. 506.

Δράμα *an act. ἐξέχεται τὸ δράμα τοῦ πάθους πλεον* A. 515. *boasts that the achievement overbalances the suffering*.

Δράμημα *a running, a hasty gait*, P. 243. For the account of the swiftness of Persian messengers, cf. Herod. viii. 98. and see Æsch. Ag. 273. On the two forms *δρόμημα* and *δράμημα*,

see Lobeck on Phryn. p.618. who decides against Blomf. that either form is correct.

Δρᾶν *to do or act*, abs. Κατανεὺς ἀπειλεῖ δρᾶν παρεσκευασμένος S.c.T. 422. τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περὶ A.1332. ἐπειδὴ δρᾶν κατῶρθωσαι φρενί C.505. Cf. P.V.941. C.1005. E.501. S.375.500. δράσαντι παθεῖν C.311. sc. ἔστι *the criminal must suffer*. Wunderlich Obs. Critt.p.83. observes that, placed thus absolutely, it is peculiarly applied to the *commission of crime*.—With acc. δρᾶν ταῦτ' ἀνάγκη P.V.72. Cf.663.746. S.c.T.1049. A.1029.1326.1618.1639. C.546.869.886. E.128.156.693.766.—With acc. of the person, δράτω πόλις (δράτω τι πόλις, Elms. on Med.1224. δράτω τε Cant. Brunck. rell. see Well. not. in loc.) καὶ μὴ δράτω τοὺς κλαίοντας Πολυνείκην S.c.T.1058. *let the city do aught to them, or not. τὴν πολυκλαύτην Ἰφιγένειαν ἀνάξια δράσας A.1608. having used her unworthily. (see Ἰφιγένεια) κακῶς δρᾶν to inflict injury, P.790. εὖ δρᾶν to confer benefits, E.830.*

Δράσιμος *that which is to be done*. ἀνὴρ ἄκομπος, χεῖρ δ' ὄρα τὸ δράσιμον S.c.T.536. *his hand perceives what is to be done*. Stanl. compares Soph. Phil.95. γλῶσσαι μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν.

Δρασμός *a flight*, P.352.362.

Δραστήριος *effectual, active*, S.c.T.1032.

Δρέπειν *to gather*.—Met. mid. γ. δρέψασθαι *to shed* (as blood), S.c.T.700.

Δριμύς *bitter, severe*, A.1483. C.386.

Δροίτη *a bath*, A.1521. C.993. E.603.

Δρόμος *a running, a race, or course*, S.305. pl. P.V.840. A.119. ἔξω δρόμον φέρομαι P.V.885. ἐκ δρόμον A.1218. δρόμον ἔξωτέρω C.1018. πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμον C.507. *it is not out of the right course, is not improper*. δρόμῳ *swiftly*, P.203. δρόμοισι *id.* S.799. τοὺς ὑπερμήκεις δρόμους γυμνάζεται P.V.593. *she is harassed in these long courses*. ἐν δρόμῳ (δρομῷ, om.

ἐν, Heath. Musgr.) *προσπιθεῖς μέτρον C.785. putting an end to his course*.

Δρόσος  *dew*, A.1363, etc.—*ποντία δρόσος E.864. the water of the sea*.—δρόσοι A.139. *the young of an animal*, cf. Hom. Od. I.222. χωρίς μὲν πρόγονοι, χωρίς δὲ μέτασσαι, χωρίς δ' αἰθ' ἔρσαι. Etym. Αἰσχίλος ἐν Ἀγαμέμνονι τοὺς σκυμνοὺς τῶν λεόντων δρόσους κέκληκε.

Δρῦς *an oak*. αἱ προσηγόροι δρῦες P.V.834.

Δύη *calamity, distress*, P.971.1004. P.V.179.511.523.748. S.c.T.210. A.1122. C.437. E.532. νησιτίδες δύαι A.1605. *the pangs of hunger*. μητροφόνους δύας E.258. *punishment for a mother's murder*.

Δύσιος *miserable*, S.809.

Δύναμις *power, influence*. δύναμιν πλούτου A.754. ὦν ἂν δύναμις ἡγεῖσθαι θέλη P.170. *in whatsoever my ability may enable me*.

Δύνασθαι *to be able*, P.V.326.916. ἡδυνήθην 206.—*to have influence*, E.910. S.1017.

Δυνάστης *a prince*, A.6. Metaphorically applied to the *larger heavenly bodies*. See ἀντολή.

Δυνάτης *a prince*, P.661. voc. δυνάτα O prince. Said to be the same as δυνάστης. See διάγειν.

Δυνατός *possible*, A.97.

Δύνειν aor.2. δύναι *to set, to sink*, δύνοντος ἡλίου S.252.—*as a ship*. οὐκ ἔδν δόμος A.983. Met. *of the end of life*. βίον δυντός 1094.—*to put on*. ἀνάγκας ἔδν λέπαδνον A.211. Met. *he put on the collar of necessity*.

Δύο *two*, P.177. A.121. C.205. S.c.T.460. δυοῖν S.c.T.938. It is used with dual and plural nouns, as δυοῖν στρατευμάτων P.706. C.302.932. 1049. E.406. P.V.780. S.c.T.904. γνομῶν δυοῖν P.V.869. δυοῖν μισμάτων E.570. In the former passage some MSS. have γνώμαιν, and in the latter Elmsley recommends μισμάτων, alleging that δυοῖν is never joined by the Attics with the plural substantive. Eur. Med.798. This is also the opinion of Buttman. See Gr. Gr.

vol. i. p. 282. Well. retains the plural. In P.V. 780. Blomfield and Schütz adopt *δυεῖν* as the more Attic reading. *δυοῖν* is, however, as Well. observes, the reading of the majority of the MSS. in this and in most other places.—*ἐν δυοῖν ζευκτηρίαν* sc. *γαῖν* P.722. which is also a marginal reading in Ask. for *ἐν*.

*Δύρεσθαι* to *betooan*, P.V. 271. P. 574. the same as *οἰόρομαι* Blomf. (P.V. 191.) compares *κέλλω* and *οκέλω*, *μόργνυμι* and *ομόργνυμι*, *σταφίς* and *οσταφίς*.

*Δυσαγκόμιστος* *irrecoverable*, E. 252.

*Δυσάγκριτος* *difficult to decide upon*, S. 119.

*Δύσαγνος* *impure*, S. 732.

*Δυσάδελφος* *unhappy in one's brothers*, S.c.T. 852.

*Δυσαιάνης* *calamitous*, P. 273.

*Δυσαλγής* *woeful*, A. 1137.

*Δυσάλωτος* *difficult to be seized*, P.V. 166.

*Δυσάνωρ* [α] *connected with evil men. γάμον δυσάνωρα* S. 1050. *a marriage with a detested man.*

*Δυσάρεστος* *difficult to appease*, E. 888.

*Δύσαρκτος* *difficult to be governed*, C. 1020.

*Δυσαυλία* *badness of lodging*, A. 541.

*Δυσαχής* *grievous*, E. 140. Here the vulg. has *δυσαχθές*, contrary to the metre. Hermann strikes out *δ* before *πόποι*, but Glasg. 2. adopts *δυσαχές*, the reading of Rob. So Well. Bothe.

*Δύσβατος* *sorrowfully trodden*, P. 1026. 1030. Pauw rightly explains this, "*Terra Persica δύσβατος nunc est mihi, eamque tristis nunc calco pede tristi.*" So Schol. *οὐχ ὡς σκληρὰν καὶ δύσκολον εἰς ἔμβασιν, ἀλλ' ὡς ἐπὶ κακῷ καὶ δυστυχίᾳ βαινομένην τῷ Ἰέρῃ.* Brunck, comparing the various reading, *δύσβατος* in Regg. A. H. and *δυσβαίικτος* Reg. B. in v. 1030. with the Gloss. *δυσθρήνητος* in the same, conj. *δυσβαίικτος*. So Glasg.

Schütz. Blomf. Lachm. This, however, violates the metre, if Wellauer be right in supposing that the epode is divided into pairs of verses, each verse resembling the one following it.

*Δυσβαίικτος* *mournfully uttered*, P. 586.

*Δυσβουλία* *evil counsel*, A. 1591. S.c.T. 784.

*Δυσδαίμων* *unhappy*, P. 915. S.c.T. 809. 909. P.V. 604. in A. 329. *ὡς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.* Stanley reads, *ὡς δ' εὐδαίμονες.* So Pauw and Butler approve. Schütz explains the vulg. *like poor persons, i. e. persons who have nothing to guard.* This is very harsh. Aabresch explains *ὡς* by *ὥστε*, and translates, "*so that, poor wretches, (as referring to miseries before incurred) they will sleep the whole night without the fatigue of keeping guard as before.*" This seems nearly correct. It would be better, however, to understand *ὡς* in *which manner*, sc. *πάγων δρόσων τ' ἀπαλλαγέντες.* Herm. conj. *δὲ δαίμονες.* So Dind.

*Δυσδάκρυτος* *to be miserably mourned*, A. 430.

*Δυσδάμαρ* *unhappily married*. A. 1292.

*Δύσειδος* *sitting for destruction, an evil visitant*. A. 726.

*Δυσεκλύτως* *inextricably*, P.V. 60.

*Δύσελπις* *without hope*, C. 407.

*Δυσεννήτωρ* *a bad bedfellow. δράκοντας λεχέων δυσεννήτορας* S.c.T. 275. *dangerous occupants of its nest.* Here Reg. G. has *δυσεννάειρα*. Vienn. A. B. C. D. many other MSS. and Ald. Rob. Turn. *δυσεννήπειρα*. So Glasg. *δυσεννήτορας* Med. Vict. Schol. A. Hence Blomf. *δυσεννάτορας*. This seems necessary, not only to the sense, but to the metre; it requires, however, the change of *δράκοντα* for *δράκοντα δ'* in v. 273.

*Δυσέυρετος* *difficult to discover*, P.V. 818.

*Δυσήλιος* *sunless*, E. 374.

*Δυσθέατος* *horrible to be looked on*, S.c.T. 963. P.V. 69. 693.

Δύσθεος *impious*, A. 1572. C. 45. 189. 518. S. 417.

Δυσθρόος *mournfully sounding*, P. 628. 904. 1082.

Δυσίατος *incurable*, A. 1074.

Δύσις *the setting of a star*. ἀμφὶ Πλειάδων δύσιν A. 800. h. e. *about the beginning of November*. See Stanley's note on P. V. 456.

Δύσκαπνος *sullied with smoke*, A. 750.

Δυσκατάπαυστος *not to be stayed*, C. 463.

Δυσκέλαδος *mournfully sounding*, S. c. T. 849.

Δύσκηλος (κηλέω) *incurable*, E. 789.

Δυσκλεής *disgraceful*, P. V. 241. P. 436.

Δύσκριτος *hard to interpret*, P. V. 484. A. 954. *difficult to discern*. δύσκριτους δύσεις P. V. 456. On this passage Herm. (Obs. Critt. p. 18.) observes that the epithet δύσκριτους is no more applicable to δύσεις than to ἀγρολάς. He therefore adopts a reading found in Stob. ecl. 1. 2. τὰς τε δύσκριτους ὁδοὺς. Wellauer justly disapproves this correction.

Δυσκρίτως *unintelligibly*, P. V. 665.

Δυσκύμαντος *caused by violent waves*, A. 639.

Δύσλεκτος *unpleasant to be spoken*. δύσλεκτα φίλοισι P. 688. *things hard for friends to speak*.

Δύσλοφος *difficult to bear*, P. V. 933. From λόφος, *the neck*.

Δύσλυτος *difficult to be loosened*, P. V. 192.

Δυσμαθεῖν *to be unable to recognize*, C. 223.

Δυσμαθής *hard to understand*, A. 1228.

Δυσμάτωρ (Dor.) *pertaining to an evil mother*. δυσμάτορος κότου S. 65. *the wrath of an evil mother*.

Δύσμαχος *difficult to conquer*, P. V. 923.—*difficult*, A. 1542.

Δυσμενής *hostile*, S. 264.—*an enemy*, S. c. T. 348. δυσμενεῖς S. c. T. 216. *the enemy*. With dat. ἐνὰς ἀδελφοῦ τῷ πατρὶντι δυσμενεῖς A. 1166.

Δυσμή *setting*. δυσμαὶ Ἥλιου φθι-

νασμάτων, i. e. Ἥλιου φθίνοντος P. 228. (cf. Herm. App. Vig. 111.) *the sunset*. Here Pauw, whom Blomf. and Dind. follow, reads φθινάσμασι, from a remark by Eustathius that Æschylus called ἡλίου δύσις by the name φθινάσματα. Well, however, observes rightly, that this is equally true if the vulg. be retained, and for such circumlocutions refers to Erfurdt on Soph. Ant. 420. See Pors. Hec. 302.

Δυσμηχανεῖν *to have no means, to be unable*, with inf. A. 1333.

Δύσμορος *wretched*, S. c. T. 819.

Δυσοδοπαίπαλος (παίπαλος, *trugged*) *throwing difficulties in the way*, E. 365.

Δυσοίζειν (οἶζω, οἶ) *to cry with fear at any thing, to dread*. οὔτοι δυσοίζω, θάμνον ὡς ὄρνις, φόβῳ A. 1289.

Δύσοιμος *leading by an unlucky way*, C. 933.

Δύσοιστος *hard to be borne*, P. V. 693. C. 734. δύσοιστα πολίταις πάθον E. 784. *I have suffered such treatment as the citizens shall find redound to their discomfort*.

Δυσόμιλος *of evil presence, or company, a bad visitor*, A. 726.

Δυσόμματος *blind*, E. 366.

Δύσορμος *affording a bad anchorage*, P. 440. ep. of the island of Paytataleia. Stanl. compares Virg. Æn. xi. 23.—*detaining unpleasantly in harbour*, A. 186.

Δύσορνις *unlucky*, S. c. T. 820.

Δυσπάλαιστος *difficult to be wrestled with, invincible*, S. 463. C. 681.

Δυσπάλαμος *difficult to manage, irresistible*, E. 840.

Δυσπαλάμωσ *without help, in a desperate situation*, S. 847.

Δυσπαλής *hard to struggle with*, E. 529.

Δυσπαράβουλος *obstinate, incapable of being advised*, S. 100.

Δυσπαράθελκτος *hard to be soothed or entreated*. μένει τοι Ζηγὸς ἱκταίου κότος δυσπαράθελκτος παθόντος οἰκτοῖς S. 381. So Pors. *The wrath of Jupiter ἱκταῖος awaïis those who are*

hard to be prevailed upon by the complaints of a sufferer.

Δυσπαράλητος hard to be prevailed upon, inexorable, P.V.34.

Δυσπαρήγορος hard to be appeased, E.362.

Δύσπεμπτος hard to be dismissed, A.1163.

Δυσπετώς with difficulty, P.V.754.

Δυσπήματος Corr. δυσπήμαντος causing grievous calamity, E.459. In this passage, as it stands in the vulg. τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί, the word δυσπήματα is evidently corrupt. Bentl. corrects δυσπήμαντα. The meaning of the passage is doubtful, and has given rise to many conjectures. πέμπειν is generally referred to the dismissing of the Furies by Minerva. Butl. however, joins it with δυσπήμαντα, which he understands of the evils to be expected from the vengeance of the Furies. Herm. reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί, i. e. such is the state of this case; either alternative, for them to remain, or for me to dismiss them (is) so fraught with peril that I am unable to act. Well. objects to this, that μένειν and πέμπειν are said of different persons; and (which is a better objection) that it refers only to the Furies, whereas this being the summing up of the deliberation, both parties ought to be mentioned. He proposes ἀμφῶ (corr. ἀμφῶ) μὲν μένειν, but his explanation is forced. Butl. proposes τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε δυσπήμαντ', ἀμηχάνως ἔχει, i. e. either alternative, for the Furies to remain, or for them to produce grievous mischief (sc. by not being allowed to stay) is fraught with difficulty. Schütz appears to come nearest to the truth; he retains δέ, and reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί, which he translates, "utramque partem (Fu-

rias et Orestes) manere, utramque autem dimittere sine offensione haud licet." This translation of the last verse, however, is incorrect. He is right in referring ἀμφοτέρα to both parties, and making the opposition to be between ἀμφοτέρα μένειν and πέμπειν δέ, but not so, in also explaining πέμπειν of both. The general meaning of the passage appears to be, for both to remain at once is impossible, yet to dismiss one is fraught with difficulty. The second clause πέμπειν δὲ δυσπήμαντα, refers only to the Furies, of whom in v. 454. he says, αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. The danger of dismissing Orestes is implied (for an instance of the omission of one of two things referred to see under διάγειν P. 861. and Pauw's note). Following, therefore, Schütz's reading, but placing the comma after δυσπήμαντα, we may refer ἀμηχάνως ἐμοί (sc. ἔχει or ἔστι) to both clauses, and translate, such, indeed, is the case: for both parties to remain (is not in my power to effect), yet to dismiss those who may cause such grievous woe (cf. v. 455-7.) is also impossible for me. There is no occasion with Well. to change the neuter ἀμφοτέρα into ἀμφῶ (see Blomf. Gl. Pers. 1.). If any emendation were to be admitted, we should prefer Butler's ἀμηχάνως ἔχει, but even this is not necessary. Perhaps it may be not amiss to subjoin a translation of the passage from v. 448. to shew the connexion of the whole. Minerva is expressing the difficulty of deciding whose side to take, a difficulty arising from the fact that Orestes, although a murderer, yet could not at once be dealt with as such, being now purified; whereas, on the other hand, if he were not so dealt with, the most grievous results might be expected from the wrath of the Furies. She cannot, however, refrain, notwithstanding the admitted difficulty of deciding, from expressing a feeling in favour of Orestes; and this she

does when she has only stated one part of the difficulty, sc. that concerning himself. The verse *δμως δ' ἀμομφον ὄντα σ' αἰρούμαι πόλει*, would, as Well. observes, naturally come after v. 457. where both parts of the difficulty have been stated, but if we bear in mind that the *δμως* here refers not only to verses 451, 452. but to the whole difficulty (v. 448.) felt by Minerva, notwithstanding which she expresses this partiality for Orestes, we shall not have occasion to alter its position. The whole passage may be thus rendered: *for a mortal to decide upon this matter, would be impossible; even for myself it is hardly right to determine hastily in so difficult a case of homicide, especially as you, though you have committed murder, are nevertheless come here as a purified suppliant (yet notwithstanding this difficulty I prefer you, since you are without offence towards the state, h. e. have no tendency to do it mischief); but on the other hand, these are of a sort which it is not easy to dismiss, and if they do not obtain a successful issue, the venom of their spirits falling on the ground (will prove) in after time a severe calamity to the country. Such, indeed, is the case: for both parties to remain is impossible, yet I cannot well dismiss those who may be causes of such dire woe: since, however, it has come, etc.*

*Δυσπλάνος* wretchedly wandering, P.V. 611. *δυσπλάνοι ἀλατείαι* P.V. 902. *wretched wanderings.*

*Δυσπολέμητος* difficult to conquer, S. 637.

*Δυσπόλεμος* unhappy in war, P. 974.

*Δυσπόνητος* attended with pain, severe. *δυσπόνητε δαίμων* P. 507. The word occurs (Ed. Col. 1610. Blomf. needlessly suspects that the true reading here is *δύσκαλαιστε.*

*Δύσποτος* unhappy, S. 302. P.V. 119. 198. S.c.T. 795.—*causing unhappiness*, S.c.T. 801.

*Δυσπότμως* unhappily, P. 264.

*Δύσποτος* affording a horrid drink, E. 256.

*Δυσπράγειν* to be unhappy, to fare ill, A. 764.

*Δυσπραξία* unhappiness, evil estate, P.V. 968. E. 739.

*Δυσσέβεια* impiety. *πρὸς δυσσεβείας ἦν ἐμοὶ τὸδ' ἐν φρεσὶ* C. 693. *I regarded it as an act of impiety.*

*Δυσσεβεῖν* to be impious, E. 870.

*Δυσσεβής* impious, A. 212. 736. comp. S.c.T. 580.

*Δυσσεβία* impiety, E. 506.

*Δυστέμαρος* difficult to comprehend, P.V. 495.

*Δυστερπής* unpleasant, C. 275.

*Δύστηνος* unhappy, P. 282. 455. 873.

S.c.T. 1023. P.V. 659. A. 638. *δύστηνον θέρος* A. 1640. *a miserable harvest.*

*Δύσκλητος* hard to be borne, A. 1552.

*Δύστονος* mournful, pitiable, S.c.T. 971. 988. C. 462.

*Δυστυχεῖν* to be unhappy, P.V. 345. 506. *ἐπεύχομαι—τοῖσι δὲ δυστυχεῖν* S.c.T. 464. *δυστυχοῦντων* S. 334.

*Δυστυχής* unhappy, E. 759. 786.

*πολλὰ δυστυχή τε πράσσει* S.c.T. 321. *fares wretchedly in many ways. τὸ δυστυχές* C. 900. *misery. εἰ δὲ δυστυχή* sc. *ἐστὶ τὰ πράγματα* A. 1301. Here Blomf. reads *δυστυχοῖ*. Pors. ed. 2. *δυστυχεῖ*. Abresch thinks that *εἰ δυστυχή* or *εἰ δυστυχή* are equally good, but *εἰ* with the subj. is at least doubtful.

*Δυστυχῶς* unhappily, A. 1645.

*Δύσφατος* of evil sound, A. 1123.

*Δυσφημεῖν* to utter ill-omened sounds, A. 1048.

*Δυσφιλής* odious, A. 1205. 1625. C. 615. 1054. E. 54. *τὸ δυσφιλές θεοῖς* C. 628. *an act odious to the gods.*

*Δυσφορεῖν* to be impatient S. 508. *With ἐπί, ἐκ ἀλγεινῶν* S.c.T. 762.

*Δύσφορος* intolerable, A. 833. E. 350.

S. 814. Comp. S.c.T. 639. *ἕβριν δύσφορον* S. 798. *intolerable in insolence.*

*Δυσφρόνως* unadvisedly, P. 544.

*Δύσφρων* mournful, vexatious, A. 808.—*evil-disposed, hostile*, A. 594.

S. 506. *γάμον δύσφρονος* S. 389. *an odious marriage.—rash, thoughtless*, S.c.T. 836. *πόθεν τὸ δύσφρον τοῦτ'*

*ἐπὶν στύγος στρατῶ;* A. 533. Here *στρατὸς* certainly cannot signify the



aged citizens left at home, or as Well. (whom Scholefield follows) says, *populus*, as opposed to the army come from abroad: *στρατός* is used for the army in vv. 524 and 530, and must surely mean likewise in this passage *the army returned from Troy*. The Chorus had been expressing its grief at the absence of the army, which grief arose from a feeling as well of their danger abroad as of the evil produced thereby at home; and hence they regarded the expedition with feelings of disgust. The Chorus having then strongly expressed their *mournful anxiety* for its return, the Herald imagines that there is some reason for this, and asks, "*Whence did this gloomy feeling of dislike attach to the army?*" The aversion here expressed was felt towards the army, not *as men*, but as the abettors of a cause which had produced, and was likely to produce, such mischief. This explanation is suggested by Klausen, and (although the expression *ἐπὶν στρατῶ* is not without awkwardness) is much better than that of Blomf. who, placing the comma after *ἐπὶν*, translates, *Unde tibi hæc animi sollicitudo quam aversatur exercitus?* Emper. in Zimmerm. Diar. A. 1835. p. 627, quoted by Dindorf, has an observation worthy of attention: "*Scribendum φρενῶν. quæ vox quum ommissa esset, e priore exercitus mentione param caute στρατῶ supplevit librarius.*" Τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μελίγματα βροτοῖς πιφαύσκων εἶπε τὰς δὲ νῶν νόσους, κ.τ.λ. C. 276. Of this obscure passage several meanings have been proposed. Lobeck on Soph. Aj. v. 757. conj. *μηρίματα* for *μελίγματα*, which he considers unintelligible. This Butl. (ap. Peile in loc.) disapproves, and agrees with Blomf. in translating *δυσφρόνων μελίγματα calamitates, quibus inimici gaudere possint*. To this interpretation Klausen (qu. v.) justly objects, but himself proposes a worse. Schütz and Well. explain *δυσφρόνων μελίγ-*

*mata pœnas ad placanda Erinnyum numina irata propter intermissam occisi Agamemnonis ultionem*, and by τὰ μὲν ἐκ γῆς understand *terræ sterilitatem*. It seems, however, very harsh to refer *δυσφρόνων* thus put generally, to the Furies in particular. Scholefield's explanation seems upon the whole the best, viz. "*quæ enim e terra oriunda hominibus morbos levant malignos (nam morbos e sequente νόσους intelligitur)*"—this is not necessary, *δυσφρόνων* is merely a general expression, though undoubtedly it may here refer especially to diseases) "*hæc nobis contra denunciavit morbos fore, h. e. creatura esse: nempe lichenas,*" etc. In this case it is better to read τάσδε, with Turn. Vict. Glasg. or δὲ may be emphatic in the apodosis. For the change to the feminine in τάσδε from the neuter *μελίγματα* as referring to the noun *νόσους* following cf. P. V. 755.

*Δυσχεμερος wintry, tempestuous, severe*, P. V. 15. 748. Metaph. *δυσχεμέρους ἄρας* C. 269.

*Δυσχερής disagreeable, disgusting*. S. 563. P. V. 804.

*Δύσχιμος cold, chilly, severe. δύσχιμοι κέλενθοι* P. 560. *δύσχιμου πλημμυρίδος* C. 184. *δράκοντα δύσχιμον* S. c. T. 485. Cf. Virgil. Ecl. iii. 93. *Frigidus, O pueri, fugite hinc, latet anguis in herba*. Bl. Gl. P. 573. says, "*a vetere radice χλος frigus, unde χίμελον. Recentiores scribebant χεῖμα.*" See Elmsley's note on Bacch. 15. where he discards the form *δύσχειμος* as well as *μελάγχειμος* from the Attic writers. See also Blom. on P. 573. (ed. Bl.).

*Δωδώνη Dodona*, P. V. 661. 832.

*Δῶμα a house, a family. δῶμα κοσμήσει πατρός* S. c. T. 461. So passim. *δῶματα id. πῶς πατῶα δῶματα λιπεῖν ἔτλητε*; S. 322. and passim.—*a temple*, E. 170. 734. S. 288. *δώμασι* for *ἐν δώμασι* C. 703.

*Δωματῖτις domestic. δωματῖτιν ἐστὶαν* A. 942.

*Δωματοῦν to build a house. δεδω-*

μάτωμαι S.936. *I have had houses built for me.*

Δωρεά *a gift, a boon*, P.V.338.619.

Δωρεῖσθαι *to give.* μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς P.V.251.—*to present with.* δυοῖν λογοῖν σε θατέρῳ δωρήσμαι 780.

Δώρημα *a gift, a boon*, P.V.515. A.929. E.380. P.V.629.

Δωρικός *Dorian, Grecian*, opp. to Περσικοῖς P.V.179.

Δωρίς *id.* Δωρίδος λόγῃς ὑπο P.803.

Δῶρον *a gift*, S.c.T.607. A.91.902. C.175.512.609.

## E

Ἔ an exclamation of surprise or sorrow, S.134.143. P.V.580.601.605. 744. S.c.T.135.139.142.309.321. P.938. A.1085. C.778.858.

Ἔ *id.* P.V.298. repeated, P.V.114 565.690. C.857.

Ἔ *an if*, with conj. P.V.326.379. S.c.T.224. A.1398.1652. S.607. ἔ *an μή* P.V.1016. *unless.* ἔ *an περ* P.521. *if so be that.*

Ἔ *an to let alone*, P.V.332. *to allow*, with inf. 384. οὐκ ἔ *an to forbid, prevent*, S.c.T.360.538.

Ἐαυτοῦ *of himself.*—παρ' ἑαυτῷ P.V.186. *in his own hands.* τὸν ἄμφ' ἑαυτῆς ἄθλον 704. *her own suffering.* κηδεῖσαι καθ' ἑαυτόν 892. *to marry in one's own rank.*

Ἐβδομαγέρας *Dor. a seventh leader*, S.c.T.782.

Ἐβδόμος *seventh*, S.c.T.264.613. 696.782. P.764. πύλαις ἑβδόμαις S.c.T.118. *the seventh gate*, not *the seven gates*, as some translate it, and as Thom. Mag. asserts. On this passage Valck. observes, "septem duces non stabant ad septem portas, sed adstant portarum septimæ, forsan in vicino Jovis Altissimi templo, κλήρω λαχόντες, sortiti quam quisque de septem portis sibi haberet tuendam. Nondum ad suam quemque stationem missos liquet ex v. 290 (264)."

Ἐγγαῖος *born in the land*, P.886. *in the country.* εἰ κυρεῖ τις οἰωνοπόλων ἔγγαῖος S.57.

Ἐγγεινός *indigenous, attached to a family or race*, C.459. S.326. Θεοὺς τοὺς ἔγγεινούς S.c.T.564.

Ἐγγονος *a descendant*, A.364.

Ἐγγράφειν *to inscribe*, mid.v. P.V.791. pass. S.924. On C.688. see under καλός.

Ἐγγύη *a surety.* ἐγγύην θήσῃ E.858. *give a surety.*

Ἐγγύθεν *near.* With gen. S.c.T.958. C.839.

Ἐγγύς *near*, S.c.T.59. E.65. With gen. P.672. ἐγγύτατα γένους, S.383. *very near of kin.*

Ἐγείρειν *to raise up, arouse*, A.290. E.135. ἐγρηγορέναι *to be wakeful.*—ἐγρηγορός φρούρημα E.676. *a watchful guard.* ἐγρηγορός τὸ πῆμα γένοιτ' ἂν A.337. *the calamity would not sleep or cease.* See ἀνυμπλάκτης.

Ἐγκατασκήπτειν *to hurl down upon*. P.506.

Ἐγκατῶπτειν *to laugh at* E.113. From ἴλλω.

Ἐγκελεύειν *to order*, P.V.72.

Ἐγκοεῖν *to hasten*, P.V.964.

Ἐγκοεῖν *to be angry at*, C.41.

Ἐγκοτος *angry*, C.387.911.1050.

Ἐγκρατής *powerful*, P.V.55.

Ἐγχειρίδιος *held in the hand*, S.21.

Ἐγχλείειν *to insult*, S.892.

Ἐγχος *a spear*, P.236.

Ἐγχερίμπτειν *to approach*, S.771.

Ἐγχώριος *living in the country, native*, S.277.487.512.595.897.—*presiding over it as a tutelary god.* Θεῶν ἐγχωρίων S.c.T.14. A.784.1629. S.477.515.686. κάρτα δ' ἔστ' ἐγχώριος S.c.T.396. *he is indeed a native.*

Ἐγώ *I*, P.V.14. and passim. ἐμοῦ 167. pass. μοῦ 134. pass. ἐμοί 96. pass. μοί 16. pass. ἐμέ 141. pass. μέ 92. pass. νῶν C.232.277. ἡμεῖς S.c.T.1060, etc.

ἡμῶν 685, etc. ἡμῖν P.V. 193, etc. ἀμῖν Dor. E. 329. ἄμμυ S.c.T. 141. ἡμᾶς P.V. 196, etc. ἔγωγε, ἔμοιγε P.V. 322. A. 861. ἔμεγε P.V. 1055. S.c.T. 569. A. 31. E. 683.

Ἐδανός *edible, for eating*, A. 1381.

Ἐδνον *a marriage present*, P.V. 958.

Ἐδος *a seat or place. ἐπτάπυλον ἔδος* S.c.T. 149. *Thebes. ἀκρόπολις τίμιον ἔδος* S.c.T. 223. *a shrine. Θεῶν ἔδη* P. 396. In periphrases, Ἰκάρου ἔδος P. 862. *Icarus. Ἀσίας ἔδος* P.V. 410. *Asia.*

Ἐδρα *a seat*, P.V. 201. P. 458. E. 41. plur. P.V. 389. A. 117.—*of the shrines or temples of the gods*, A. 582. E. 11. 772. 817. 852. S. 341. 408. 418. 489. 496. *a place of settlement. Ἀμαζόνων ἔδραν* E. 655. In P.V. 201. the form ἔδρης is preferred by some editors from MSS. to the vulg. ἔδρας.

Ἐδρανον *id.* S. 96. 832. P. 4.

Ἐδῶλιον *id. πωλικῶν ἐδῶλιων* S.c.T. 437. *νυμφικῶν ἐδῶλιων* C. 69.

Ἐζεσθαι *to occupy a seat*, E. 3.

Ἐθεῖρα *hair*, P. 1019. C. 173.

Ἐθέλειν *to be content or willing*, P.V. 177. 1069. A. 1550.—*to wish*, P. 765. C. 690.

Ἐθνος *a nation*, P. 43. 56. *a company of persons*. E. 344.

Ἐθος *a habit*, A. 710.

Ei *if*, a conditional particle, joined in the protasis of sentences with the tenses of the indicative, optative, and, very rarely, the subjunctive of verbs. I. With the indicative present, followed by the same in the apodosis. ὦδ' ἔχει λόγος γυναικός, εἴ τις ἀξιομαθεῖν A. 1646. Cf. C. 661. E. 210. (with the verb omitted in the apodosis, P. 786. A. 1212. E. 488.)—by indic. fut. εἰ κυρεῖ τις πέλας—δοξάσει S. 57. Cf. P.V. 343.—by the aorist, A. 1301.—by the imperative, εἰ δ' ἔχεις εἰπεῖν ὅ τι λοιπὸν πόνων, σήμεριαι P.V. 686. Cf. P.V. 321. S. 361. E. 31.—by opt. λέγοιτ' ἂν, εἴτι δεῖ C. 657. Cf. A. 329. C. 201. E. 845. S. 382.—by fut. infin. S.c.T. 500.—with the verb of the pres. ind. omitted, εἰ ῥητόν, φράσον

P.V. 767. sc. ἐστί cf. P.V. 818. 980.

(The passage εἰ δ' εὐτυχῆ, τί χαλᾶ μανιῶν; P.V. 1059. is corrupt) A. 1281.

εἰ δὲ δυστυχῆ A. 1301 (sc. ἐστί τὰ πράγματα, see δυστυχῆς), S. 938.—

II. With the future indic. followed by the same in the apodosis, εἰ σε μάρψει ψῆφος, ἀλλ' ἔρείς τάχα E. 567. Cf. S. 879. A. 1311. S.c.T. 180.—by present, οἶδεν ὡς σφε χρῆ τελευτῆσαι μάχη, εἰ καρπὸς ἔσται θεσφότοις Λοξίου S.c.T. 600. by aorist. S. 467. by opt. in constr. obliq. P. 349.—by imperat.

ἀλλ' εἴτι δράσεις—τῶνδε μὴ σχολῆν τίθει A. 1029.—by optat. with ἂν.

εἰ ὦδε τραχεῖς καὶ τεθηγγμένους λόγους ρίψεις, τάχ' ἂν σου κλύοι Ζεὺς P.V. 311. III. With perf. indic. followed

by pres. ind. εἰ—μόρον τὸν αὐτῆς οἶσθα—πῶς πατεῖς; A. 1269.—by opt.

with ἂν, εἰ τι κακῶν ἄκος οἶδε πλέον, μόνος ἂν θνητῶν πέρας εἴποι P. 623.—

by imperat. εἰ πάντ' εἶρηκας, ἦμιν αὐτὸ χάριν δός P.V. 823. elliptically, εἰ

πὺν πάλαι (δέδεχθε) φαιδροῖσι τοισὶ δ' ὄμμασι δέξασθε βασιλέα A. 506.—with

2. aor. ἀλλ' εἴτι φλαῦρον εἶδες P. 213.

IV. With the imperfect indicative, followed by the imperf. ind. with ἂν

in the apodosis, stating a possibility which was not realised, εἰ δ' ἡ Διὸς

παῖς παρθένος Δίκη παρῆν,—τάχ' ἂν τὰδ' ἦν S.c.T. 644. Cf. A. 843. 996.

1368. elliptically, ὥσπερ εἰ παρεστάτεις A. 1174. sc. ὥσπερ ἂν ἔλεγες.—by the

aorist with ἂν in apod. εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα S. 285.—by perf.

τραυμάτων εἰ τόσων ἐτύγχανεν,—τέτρωται δικτύου πλέω λέγειν A. 840.

V. With the aorist indic. followed by imperf. with ἂν, εἰ ὑπ' Ἰλίφω κλη-

ναρίσθης, πολύχωστον ἂν εἶχες τάφον C. 341. elliptically, τί δ' ἂν δοκεῖ σοι

Πρίαμος, εἰ τὰδ' ἦνυσεν; A. 909. sc. ποιῆσαι.—with apod. omitted, εἰ γὰρ μ' ὑπὸ γῆν ἤκεν,—νῦν δέ κ.τ.λ. P.V.

152. VI. With optative, followed by the same with ἂν in the apodosis,

εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς P.V. 981. Cf. S.c.T. 4. 385. 532. P. 421

776. (cf. vv. 774-5.) A. 336. 1019. 1367. 1644. C. 103. E. 398. S. 735. 903.—with

pres. *εἰ πάντα δ' ὡς πράσσοιμι ἄν, ἐν-  
θαρσῆς ἐγώ* A.904. sc. *εἰμί*. See ἄν Cf.  
A.1012. *ὅμως ἄμεινον, εἰ βραδύνοιεν  
βοῆ, ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς  
ποτε* S.711. C.580.—by imperf. *ὡς εἰ  
μόρον φευξοίαθ'* Ἕλληνες κακόν, πᾶσι  
στερέσθαι κρατὸς ἦν προκείμενον 361.  
Cf. P.V.476.—With the apodosis  
omitted, *μόχθους γὰρ εἰ λέγοιμι καὶ  
δυσανλίας* A.541. Cf.549. VII. With  
subj. *μήδ' εἰ στρατεύμα πλεῖον ἢ τὸ  
Μηδικόν* P.777. *εἰ προδῶ σφ' ἐκῶν* E.  
225. *εἰ κρανθῆ πρᾶγμα τέλειον* S.86.  
*εἰ που τι μὴ τοῖον τύχη* 395. In all  
these places the MSS. and Edd. have  
*εἰ*. In the first passage Brunck,  
Glasg. Schütz, Blomf. read *ἦν*. So  
in E.225. *ἦν* for *εἰ* is read by Glasg.  
Schütz, Herm. in conformity with  
Dawes' canon that *εἰ* cannot be con-  
structed with the subj. Dawes, ac-  
cordingly, in P.777. reads *μήδ' εἰ—  
εἴη* for *μήδ'—ἦ τὸ*. This canon is  
called in question by Herm. Obs.  
Critt. P.77. and also on Soph. Aj. v.  
491. where he reads *εἰ θάνης*. Com-  
pare also his note on CEd. T.199.  
where he disapproves Elmsley's con-  
jecture *ἦν—ἀφῆ* as being better suited  
to prose style, and observes, that  
Elmsley himself appears to retract it  
on Bacch.203.858. See him also on  
Ant.706. On Viger, however, p.663.  
he expresses a different opinion, dis-  
carding the use of *εἰ* with the subj.  
from the Attic writers, but retaining  
it in CEd. T.199. as a lyrical passage.  
It would appear on the whole that *εἰ*  
was, though sparingly, joined with  
the subj. in Attic Greek, although  
the uncertainty of the readings ren-  
ders it difficult to form a decided  
opinion. See, besides the authorities  
already quoted, Wunderlich Obs.  
Critt. p.196. Matth. Gr.G.525.7.6.  
Bernhardy Synt. p.cxi.8.—*εἰ* is also  
used in the sense of *ἐπειδή, since*.  
*ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἄρβύ-  
λας λύοι* A.918. *οὐ γάρ συ παῖς τε  
κάτι τοῦδ' ἀνούστερος, εἰ προσδοκᾷς  
κ.τ.λ.* P.V.900. For *καὶ εἰ although*.  
*ἐγὼ γὰρ οὐκ, εἰ δυστηνῶ, τοῦδ' εἵνεκα*

*θέλοιμι ἄν κ.τ.λ.* P.V.345. *εἰ πρόσπαι  
μὴ τύχοι κακά* A.338.—in wishing,  
*αἰτουμένῃ μοι κοῦφον εἰ δόξης τέλος*  
S.c.T.242. Cf. Virg. *Æn.* vi.187.—to  
denote *future time*. *ὡς, εἰ μελαίνης  
νυκτὸς ἕξεται κνέφας,* Ἕλληνες οὐ με-  
νοῖεν P.349. *when night should come*.  
C.564. Cf. *si* in Virg. *Æn.* v.54. *Si nona  
diem mortalibus altum Aurora extu-  
lerit,* etc.—in indirect interrogation,  
*whether*. *ὄρα νυν, εἰ σοι ταῦτ' ἄρωγὰ  
φαίνεται* P.V.999. Cf. S.c.T.642. A.  
464.604. E.137.558.580. *περίφοβόν  
μ' ἔχει τάρβος ἐπητύμως, πολυδρόμου  
φυγᾶς ὄφελος εἰ τι μοι* S.718. *I am  
alarmed as to whether, etc.—if per-  
chance, in case*. *ποῖ φύγωμεν Ἀπίας  
χθονός, κελαιὸν εἰ τι κεῦθός ἐστί που;*  
S.759. *γῶδνα ἀνθεμίζομαι—ταῖσδε  
φυγᾶς—εἰ τις ἐστί κηδεμών.*—ellipti-  
cally, in interrogation, *ἀλλ' εἰ δρα-  
κόντων δυσφρόνων ἐχθλοῖσιν;* S.506. sc.  
*ἐκδώσετε; but what if?* etc. Here  
Stanley unnecessarily reads Ἄλλ' ἦ;—  
for *εἴτε*, preceding *εἴτε: whether, or*.  
*εἰ ξὺν λοχίταις εἴτε καὶ μονοστιβῆ*  
C.757. Cf. E.446.582.—*εἴτις* i.q.  
*ὅστις whosoever*. *ὄψει δὲ κείτις ἄλλον  
ἤλιτεν βροτῶν* E.259.—*καὶ εἰ, or κεί  
although*. *καὶ στόμαργός ἐστ' ἄγαν*  
S.c.T.429. Cf. C.296. followed by  
*ὅμως. καὶ στένεις κακοῖς ὅμως* P.287.  
C.113.—With neg. *εἰ μὴ if not, un-  
less*. *δίδαζον ἡμᾶς εἰ τι μὴ βλάβη  
λόγῳ* P.V.196. Cf.670.765. A.338.990.  
1030.1058.1110.1212.1281. C.180.271.  
E.445.847. P.154. S.994. S.c.T.98.  
178. S.242.395.456.467.870.902. P.  
776.—With past time, *κατ' ἄλλα  
πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ πα-  
ρόντι φθόγγος ἦν ὁ σημανῶν* S.242.  
*ὡς ὄντ' ἀναστατήρα Καδμείας χθονός,  
εἰ μὴ θεῶν τις ἐμποδὼν ἔσθη δορί*  
S.c.T.1007. On the omission of ἄν  
in the former clause, see Wunderlich  
Obs. Critt. pp.173.174.—*εἰ δὲ μὴ,*  
hypothetically negating a previous  
statement. *εἰ δὲ μὴ* (sc. *οὕτως ἔσται*)  
*παρ' εὐδείπνοις ἔση ἄτιμος* C.477. *θή-  
λεια γὰρ φρήν, εἰ δὲ μὴ, τάχ' εἴσεται*  
303. *εἰ δὲ μὴ—Ζῆνα τῶν κεκμηκότων  
ἰξόμεσθα* S.145.—*εἰ* with the opt. oc-

curs in A. 857. as answering to a noun in the preceding sentence. ἀμφίλεκτα πῆματα προφωνῶν, τόν θ' ὑπ' Ἰλίφ σέθεν κίνδυνον, εἰ τε δημόθρους ἀναρχία βουλήν καταβρίψιεν. There is a somewhat similar construction in Thucyd. iii. c. 1. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν, καὶ ἔστις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι.

Εἶα *ur.* εἶα δὴ A. 1634. 1636. *ur nou!*

Εἶδειν (inus. in pres.) *to see.* The present occurs only in the pass. in the sense of *to resemble.* εἰδομέναν τοκεῦσι A. 748. *like its parents.* The other forms in use are 2 aor. act. εἶδον P. 212, etc. imperat. ἴδε S. 345, etc. opt. ἴδοιμι S. 834, etc. ἴδωσι S. 478. ἴδῃ C. 978. ἴδῃς in the sense of *περιτῆς to suffer, allow,* S. 418. ἰδεῖν P. 411, etc. This is frequently added as an expletive to verbs, adjectives, adverbs, etc. πρέπουσι—ἰδεῖν S. 701. εἰφεγγής ἰδεῖν P. 379. ἀνδρα τευχῆστην ἰδεῖν S. c. T. 626. μὴ διχορρόπως ἰδεῖν A. 340. Cf. P. 77. 206. 390. P. V. 238. C. 142. 174. ἰδῶν P. V. 352. Mid. v. Au. 2. εἰδόμεν P. 175. imper. ἰδοῦ C. 245. ἰδέσθω S. 97. ἰδοῖτο S. 207, etc. ἰδώμεθα E. 137. ἰδέσθαι S. c. T. 403. ἰδοῦ adverbially, ἰδοῦ, ἰδοῦ A. 1095. The defective tenses of this verb are supplied from ὁράω and ὄπτομαι.

Εἶδέναι *to know.* The following forms occur, fut. mid. εἰσόμεσθα A. 475. p. m. οἶδα. *I know,* e. g. P. V. 640, etc. οἶσθα C. 515, etc. οἶδε P. 623, etc. plur. ἦσαν P. V. 449. (restored by Pierson on Mæris for Ἰσαν. See below) imp. ἴσθι P. 423, etc. ἴστω C. 594. ἴστε P. 207. opt. εἰδείην S. 286. subj. εἰδῆς C. 433. εἰδῆ P. V. 826. εἰδῶμεν C. 877. inf. εἰδέναι A. 1164. 1342. 1344. C. 679. part. εἰδῶς S. c. T. 68. etc. εἰδῶτι P. V. 1042. εἰδῶτα S. 723. εἰδυῖται P. V. 1078. εἰδῶρας A. 1375. εἰδυῖταισι P. V. 439. fut. mid. A. 475. in passive sense, εἰ δὲ μὴ, τάχ' εἴσεται C. 303. *it will soon be known.* (See under ἀγειν.) It is used absolutely, e. g. οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων P. V. 502. with accus. e. g. οὐκ

οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν A. 597. with ὅπως. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρή P. V. 643. ὅπη. οὐ γὰρ οἶδ' ὅπη τελεῖ C. 1017. ὡς. οἶδεν, ὡς σφεχρή τελευτῆσαι μάχη S. c. T. 599. ὅς. οὐς μὲν γὰρ τις ἐπεμψεν, οἶδε A. 423. ὅστις. οὐκ οἶδα βουλής ἡστικός τυχῶν λέγω A. 1331. ὅθεν. οὐκ οἶδεν ὅθεν πληγαὶ βίβτου E. 892. οἶος. οὐκ οἶδεν διὰ γλώσσα—λέξασα—τεύξεται A. 1201. εἰ. εἰ δ' ἐτηγύμως, τίς οἶδε A. 465. ἦ—ἦ. εἰδῶμεν, ἦ νικῶμεν, ἦ νικώμεθα C. 876. ὅτι οἶδ' ὅτι τραχύς—Ζεύς P. V. 186. 328. with ὅτι omitted. εἰ γὰρ ἴστε, παῖς ἐμός—θαυμαστός ἂν γένοιτ' ἀνὴρ P. 207. with ὥστε. οὐκ οἶδεν οὐδεὶς, ὥστ' ἀπαγγέλλειν τορῶς A. 618. without ὥστε. οἶσθα σημήναι τορῶς P. 471. with inf. εἰ τοδ' ἴσθι, μηδέπω μεσοῦν κακόν P. 472. Cf. 423. 329.—With acc. of participles referring to another subject, ἴσθι ἀνδρὸς φίλον πῶλον ἐδύνιν ζυγέγνα C. 782. Cf. 1653. C. 232. E. 213. A. 406. With nom. referring to the same subject, ἴσθι μοι δώσων ἀποινα A. 1655. Cf. S. c. T. 978. P. V. 826. A. 666. 1275. Upon the form ἦσαν for ἦδισαν Pierson quotes some excellent remarks of the Etymologicon, where it is observed that from ἦδειν, ἦδεις, ἦδει comes the dual ἦδειτον, ἦδείτην, which by syncope of the diphthong εἰ and change of δ into σ became ἦστον. The plural is ἦσμεν for ἦδαιμεν, ἦστε for ἦδαιτε, and ἦσαν for ἦδισαν. This last is restored by him in P. V. 449. οὔτε πλινθופεῖς δόμον προσεἶλονς ἦσαν. Likewise in A. 1070. κλέος σου μαντικὸν πεπυσμένοι ἦμεν, Pors. and Blomf. read ἦσμεν, which, however, is, as Wellauer observes, unnecessary.

Εἶδος *appearance,* S. c. T. 489.

Εἶδωλον *a form.* εἶδωλον Ἄργου P. V. 567. *an image,* εἶδωλον σκιᾶς A. 813. *an image, a shadow of a shade,* i. e. *a thing utterly unsubstantial.* Cf. εἶδωλ' ἢ κουφήν σκιάν Soph. Aj. 126. νεκρὸν ἢ καπνοῦ σκιάν Phil. 934. σκιᾶς ὄναρ ἀνθρωπος Pind. Pyth. iii. 95. In this passage the old punctuation was εἰδῶς λέγοιμ' ἂν. εἰ γὰρ ἐξεπίσταμαι, ὀμιλίας κάτοπτρον, εἶδωλον σκιᾶς

δοκούντας εἶναι κάρτα πρηνεμεῖς ἐμοί, where λέγοιμ' ἂν is referred to what precedes, *expertus loqui possum*: ὁμιλίας κάτοπτρον and εἰδῶλον σκιᾶς being considered as epithets of the persons referred to in the next line. In this case the former epithet must mean, as Blomf. expresses it, *imaginem et speciem familiaritatis*. λέγοιμ' ἂν is, however, much more properly referred to what follows, cf. A. 720.870. S.c.T. 357. etc. It is better to make εὔ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπτρον a parenthesis, and connect λέγοιμ' ἂν with εἰδῶλον σκιᾶς κ.τ.λ. *I can assert from experience (for well am I acquainted with the mirror of familiarity, i.e. as Casaubon expresses it, scio uti consuetudine ceu speculo ad explorandos animos hominum) that they who seem so friendly to me are but the shadow of a shade, i.e. wholly insincere.* This is by far the best explanation: κάτοπτρον is not an *image*, as Blomf. translates it, but the *mirror* in which the image is viewed.

Εἶεν *well, come, be it so*, C. 546.708. E. 235.

Εἶθε *would that!* with indic. of past time. εἶθ' ἔμ' ἐδέξω A. 1519. εἶθ' εἶχε φωνὴν εὐφρονα C. 193. with ὄφελε. εἶθ' ὄφελεν, Ζεῦ, κάμῃ—θανάτου κατὰ μοῖρα καλύψαι P. 879.—with opt. of future time. εἶθε θεοὶ τούσδ' ὀλέσαιεν ἐν γῆ S.c.T. 548.

Εἰκάζειν *to compare or liken to*. with dat. C. 624. E. 49.—*to conjecture*. S.c.T. 338.—*to discern by conjecture*. οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε C. 511. Ἄμαζόνας κάρτ' ἂν ἤκασα ὑμᾶς S. 285. *I should have guessed that ye were Amazons.*

Εἰκασμα *an image*, S.c.T. 505.

Εἰκεῖν *to yield*, S. 199. with dat. P.V. 920. A. 1041.

Εἰκῆ *at random, heedlessly*, P.V. 448.887.

Εἰκός (part. neut. of εἰκέναι.) *fitting, likely, meet*. εἰκός sc. ἐστὶ. *it is meet*. τὸν τεκόντα εἰκός εἰδέναί C. 679. A. 561.572. E. 185. *it is likely*. εἰκός δὲ

πράζειν ἄνδρας ὧδ' ἀντιστάτας S.c.T. 499.

Εἰκότως *meetly, fittingly*, S. 398. with dat. ἀπουσίᾳ εἰκότως ἐμῆ A. 889. *as befits my long absence.*

Εἰκὼν *an image*. εἰκῶ acc. (as from a nomin. inus. εἰκῶ) S.c.T. 541.

Εἰλίσσειν *to roll or wheel*, P.V. 1086.1094.—Mid. v. *to roll* (intransitively), P.V. 198.

Εἶμα *a garment*, A. 1356. δακρύω δ' ὑφ' εἰμάτων C. 79. *muffled up in my robes.—a coverlet or carpet*. A. 895. 934.937.

Εἶν for ἐν qu. v. S. 850.

Εἶναι *to be*. as the logical copula. εἶμι P.V. 14, etc. εἶ P.V. 698, etc. ἐστὶ P.V. 50, etc. ἐστὸν C. 205. ἐσμέν S.c.T. 498, etc. ἐστέ E. 386, etc. εἰσὶ P.V. 378, etc. ἦσθα A. 1184. C. 241. 355. ἦν P.V. 756, etc. ἔσκε Ionicè P. 648. ἦτε A. 528, etc. ἦσαν P.V. 677, etc. ἔση S.c.T. 68, etc. ἔσται P.V. 189, etc. ἔσσεται P. 120. (see below) ἴσθι C. 145, etc. ἔστω E. 519, etc. In A. 368. ἔστω δ' ἀπήμαντον, κ.τ.λ. Blomf. objects to Butler's translation, *sit mihi vero quod tutum sit*, etc. because in that case, he says, a tragic writer would have said not ἔστω, but εἶη or γένοιτο. He also observes, that the construction would then require τὸ ἀπήμαντον. That the former objection is not valid, may be seen by comparing S. 650.669. (ed. Well.) quoted by Butl. ap. Peile. With respect to the latter, Peile is correct in remarking that ἀπήμαντον is the *predicate* and not the *subject*, the real nominative being a *man's condition*, or some such expression, suggested by τὸ βέλτιστον. ἔστε S.c.T. 163. etc. εἶην S.c.T. 170, etc. εἶης P.V. 981. εἶη S.c.T. 652, etc. εἶεν S. 182. ὦ P. 678, etc. ἦ P. 777, etc. εἶναι P.V. 217, etc. ἔσεσθαι P.V. 837. ὄν P.V. 62, etc. ὄσα S.c.T. 183, etc. ὄντι P.V. 308. ὄντα P.V. 985, etc. ὄντες A. 636. ὄντας P.V. 441, etc. ὄντα n.p. S. 54, etc.—With genitive, denoting *office or duty*. ἀνδρῶν τὰδ' ἐστὶ S.c.T. 212. οὔτοι γυναικός ἐστιν ἰμεῖρας μάχης A. 914. τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι

1392. οὐκ ἂν Ἀργείων τὸδ' εἶη 1650. —denoting origin, *to be born of*. ὦν ἐλευθέρου πατρός C.902. γένος τὸ δὴ Ζηνός ἐστιν ἀληθῶς S.580.—denoting property, *to belong to*. Τροίαν Ἀχαιῶν οὖσαν A.280. καρτά δ' εἰμι τοῦ πατρός E.708. *I am quite on the side of the father*.—With the dative, signifying *to have*, equivalent to ἔχειν with the nom. ἀργύρου πηγὴ τις αὐτοῖς ἐστὶ P.234. *they have a well-spring of money*. Cf. P.V. 297.734. S.c.T.208. 600. P.168. A.1177. C.92.1049. S.371. 490.507.929.—Containing the predicate, denoting *to be, to exist*. ἐστὶν θάλασσα A.932. *there is a sea*. ἐστὶν πόλις Κάνωβος P.V.848. *there is a city Canopus*. Cf. P.V.477.762.771. S.c.T.199.535.660.664.931. S.204.617. 710.759.935.952. P.164.441.439.483. 721.789.802. A.67.164.264.371.940. 1081.1272.1279. C.501.507.864.872. E.581.615.618.706.653. In A.705. for the corrupt ἔσχ', Casaub. conj. ἔσκε (cf. P.661.) which Blomf. and Well. adopt. Dind. conj. ἦστ'.—ἐστὶν with infin. *it is lawful, or it is possible*. οὐκ ἐστὶ *it is not lawful, or possible*. φθογγὰς ἀκούειν ἐστὶ A.316. Cf. P.V. 759.1057. πολυπλάνηρα ἦν ἰδεῖν—ὀρέγματα C.419. τοῖς τοιοῦτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν C.290. οὐκ ἐστὶ λαθεῖν ὄμματα φωτός A.770. Cf. P.100. In P.411. θάλασσα δ' οὐκ ἔτ' ἦν ἰδεῖν the construction is different; the meaning being either, as Pauw explains it, *mare non amplius erat mare facie et vultu: maris facies interierat*, or else as Heath renders it, *mare non amplius existebat, quod ad visum attinet*. The former is better, the allusion seeming to be to the wrecks and bodies covering the whole surface of the sea and destroying its natural appearance.—joined in periphrasis with the present participle ἐστὶ—παρόν P.V.785. ἦν προκείμενον P.363. ἐστὶν ἐμπνέων A.657. φεύγων—ἐστὶν C.134. ἔστ' ἀναγκαιῶς ἔχον 237. αἰδόμενός τις ἔστω E.519. with the perf. part. ἦν τεθνηκώς A.843. ἔσται δεδωρκώς A.1152. ἐστὶ—διαπε-

πραγμένα P.254. ἦν τεταγμένος 373. ἐστὶν ἐξεργασμένον 745. ἦσθα γεγραμμένος A.775. ἐστὶ—κεκτημένη 1020. ἦμεν—πεπυσμένοι 1069. ἦν τετμημένος C.196. ἐστὶν—προστεταγμένον E.199. ἐστὶν ἐσφραγισμένος E.792. ἐστὶν ἠξιωμένα S.485. ἐστὶν ἐγγεγραμμένα 924. with part. aor. γηρυθεῖσ' ἔση S.455.—with part. and article, τίς οὖν ὁ λόσων σ' ἐστίν; P.V.773. αὐτὸς ἦν ὁ μαρτυρῶν E.785. τίς ἦν ὁ θέλξας; S.566.—with relative pronoun. οὐκ ἐστὶν ὅστις C.170. *no one*. οὐκ ἐστὶν ὄψω P.V.201. *to no one*. Cf. 991. οὐκ ἔσθ' ὅπως A.806. *by no means*. In P.120. for ἔσσεται, which is the vulg. reading, Blomf. in order to avoid the poetical form ἔσσεται adopts Burney's conjecture ἄσσεται. So Dind. In a lyrical passage, however, like the present, this objection seems to be of no force, as similar licences are continually occurring. Blomfield places a stop after πόλισμα, and refers ἄσσεται to the words which follow. Wellauer joins μὴ πύθηναι 117. and πέση 123. in construction, taking καὶ τὸ Κίσιον πόλισμα—ἀπύων as a parenthesis, whereof the latter clause is in the nominative absolute. This does not appear to be necessary, as μὴ may in this sense be joined with the future indicative, no less than with the subjunctive (see Matth. Gr. Gr. 519.7), nor is the transition from the subj. to the fut. ind. unprecedented. e.g. Arist. Eccl.495. μὴ καὶ τις ἡμᾶς ὄψεται χημῶν ἴσως καρέλη. Κίνανδρον ἄστω is not the nominative in apposition to πόλις, but the accusative after πύθηναι, πόλις referring, as Abresch remarks, to *the country* generally. The whole sentence from v.114. may be thus translated:—*For this is my gloomy bosom torn with alarm (alas!) on account of this Persian host, lest the country should learn that the great city of Susa is bereaved of its heroes, and the Cissian town should cry responsive to the intelligence, (alas! the female multitude crying, alas!) and a*

*rending should be made on their linen vestments.*

Εἵνεκα (poet. for ἔνεκα) on account of. παντός εἵνεκα S.185. τοῦδ' εἵνεκα P.V.345.

Εἰπεῖν to say, speak, or tell. aor. 1. εἶπας P.V.775. P.784. A.889. S.337.499. S.c.T.788. aor. 2. εἶπον C.677. E.586.608. S.393. εἶπε A.124. 198.376.601. C.277.655.666. imper. εἶπέ P.V.345.595. P.470.685. A.120. 133.154.603.905. C.671.905. E.557. opt. εἶποις C.834.994. εἶποι S.c.T.896. P.624. conj. εἶπω A.1470.1496. C.86.1070. εἶπης E.842. εἶπη S.305. εἶπητε P.V.1075. inf. εἰπεῖν P.V.686. 878. S.c.T.905. P.700. A.358.1295. 1346. C.568. E.414.516. S.973. part. εἰπών A.658. S.897.899. εἰπόντος C.412. εἰπούσα C.845. with part. τεθνεώτ' Ὀρέστην εἰπέ C.671. say that Orestes is dead. ὡς εἰπεῖν ἔπος P.700. to be brief. ταύτην τοιαύτην εἶπον E.608. as such I have described her.—to bid. τρίς εἰπόντος—σώζειν πόλιν S.c.T.728. Cf. S.499.—to call. σωτήρ, ἡ μόρον εἶπω; C.1070. Cf. 412.494.—ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα P.292. what you have said is a great joy to my house.

Εἴπερ if, provided that, seeing that. with pres. ind. S.c.T.665. P.789. A.1020. C.221.645.492. with imperf. C.196. S.339. with perf. or aor. P.V.610. A.29.908. C.515. E.417. with fut. A.1222. with opt. S.919.

Εἶργειν to exclude, keep off, S.c.T.1000. P.89. with gen. to ward off from, S.c.T.485. A.1306. S.37. with dat. in the same sense. εἶργειν τεκούση μητρὶ πολέμιον δόρυ S.c.T.398. pass. εἶργεσθαι, to be kept from, C.907. with ἀπό S.61. On the accentuation of this word, and the difference between εἶργειν and εἶργειν, see Lobeck Soph. Aj. v.753.

Εἰρήνη peace, P.755.

Εἰς one. εἰς ἄπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν S.c.T.1041. Cf. S.c.T.525. P.247.305.423.749.937. S.920. A.491. 626. C.514.297.546. E.559.941. It is used also with superlatives and

words of a like force to heighten the meaning, e.g. εἰς ἀνὴρ πλείστον πόνον ἔχθοις παρασχών P.319. having given them by far more trouble than any one else. Matth. Gr. Gr. 461. compares the Latin phrase unus omnium maxime. Lobeck on Soph. Aj. 1343. comp. Virg. Æn.ii.246. *Cadit et Rhipeus justissimus unus qui fuit in Teucris.* He also refers to Valck. on Herod. vi. c.127. Bentl. on Hor. A.P.32. (qu. v.) So in S.c.T.6. Ἐρεοκλήης ἂν εἰς πολλὸς κατὰ πρόλιν ὑμνοῖτο A.1431. Ἐλένη μία τὰς πολλὰς τὰς πάνυ πολλὰς ψυχὰς ὀλέσασα Cf. v.1444. οὐχ εἰς παντὶ. πάταγος οὐχ ἐνὸς δορός S.c.T.99. on this phrase see Blomf. Gloss. in loc. Schäf. ad Greg. p.55. πολλοὶ εἰς ἓν συμπιτυνοῦσιν ἴμεροι C.297. coincide. ἐξ ἑνὸς ῥόθου P.749. with one impulse.

Εἰς=εἰς (See Dind. on Arist. Ach.242.) into, to. With verbs signifying or implying motion towards any thing, place, or person, e.g. τὴν σιδηρομήτορα ἐλθεῖν εἰς αἶαν P.V.302. Cf. P.V.1.2.150.387.495.649.661. 692.724.815.847.967.1023.1030.1052.1076. S.c.T.30.190.222.424.842.980. P.2.66.99.179.218.226.371.386.477.484.522.622.776.619.1025. A.389.424.719.825.885.931.940.1249. Cf.1548. C.3.213.452.665.669.701.900.901.925. E.11.56.342.437.813. S.326.403.533.747.832.859.879.891. with πιτυεῖν. εἰς νόσον πεσών P.V.471.476. πεσεῖν εἰς τὸ μὴ τελεσφόρον A.972. to come to nought. εἰς φθόρον πεσόντα A.1240. gone to destruction. παραγμὸς εἰς φρένας πιτυεῖ C.1052. εἰς γὰν προπιτυνοῦντες P.580. bowing to the ground. πολλοὶ εἰς ἓν συμπιτυνοῦσιν ἴμεροι C.297. coincide. with καθέζεσθαι. εἰς θρόνον καθέζετο P.V.228. sat upon the throne. εἰς θρόνους καθίζανω E.29.—with ῥέπειν. τὸ μητρὸς εἰς σέ μοι ῥέπει στέργηθρον C.238. inclines towards. κακῶν ῥέπουσαν εἰς τὰ μασσونا P.432. with χεῖν. κρόκον βαφὰς εἰς πέδον χέουσα A.230. letting them fall upon the ground. σταγόνας χυ-



μένας ἐς πέδον C. 395.—with τάσσειν. εἰς ἑπτατευχεῖς ἐξόδους τὰς S.c.T. 266. *I will station them at the seven gates.*—with τίθεσθαι. εἰς αἰματηρὸν τεύχος ψήφους ἔθεντο A. 789.—with σκήπτειν. Ἀτρειδῶν ἐς τὸδε σκήπτει στέγος A. 301. hence ἐς παῖδ' ἐμὸν Ζεὺς ἐπέσκηψεν τελευτήν θεσφάτων P. 725.—with ἐμπλέκειν. εἰς ἀπέραντον δίκτυον ἀπὸς ἐμπλεχθήσεσθε P. V. 1080.—with σιγᾶν. οὐκ ἐς φθόρον σιγῶσ' ἀνασχέσει τὰδε; S.c.T. 208. (see under σιγᾶν and φθόρος.) ἐς νύκτ' ἀποστειχόντος ἡλίου S. 750. *when the sun draws near to its setting.* Cf. the expression ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε Od. ix. 58. εἰς χεῖρας ἔλθειν τινὶ *to engage in combat with any one.* S.c.T. 662. εἰς ἀρθμὸν ἦκειν τινὶ *to be reconciled.* P. V. 191. τέκνων εἰς ἔργον ἤλθεον A. 1180. *begat children.* ταυροσφαγούντες ἐς μελάνδετον σάκος S.c.T. 43. h.e. *letting the blood of the victim fall into the hollow of the shield.* μνημεῖα αὐτῶν τοῖς τεκοῦσιν εἰς δόμους—ἔστεφον id. 49. *they placed them (to be sent) to their homes.*—against. τρέψον εἰς ἐχθροῦς βέλος S.c.T. 237. *ἀπῆκτων μηκέτ' εἰς ἡμᾶς βέλη* A. 496. μὴδ' εἰς Ἑλένην κότον ἐκτρέψης. Cf. P. V. 947. 1088. S.c.T. 1041. 1443.—before, in presence of. ἐς ὑμᾶς ἔρω μῦθον P. 157.—with verbs of seeing. ἐς τὰ νῦν πεπραγμένα βλέψαντα P. 787. *looking upon them.* ιδέσθω δ' ἐς ὕβριν βρότειον S. 97. But on C. 230. which Well. refers to this head, see γραφή. Hence in respect of, denoting respect had to a certain thing. ἐς τὰ πάντα βίαιος *in all respects violent.* P. V. 738. Cf. ἐς τὸ πᾶν βδελύκτροποι E. 52. Cf. also A. 668. E. 192. 510. πρῶτος εἰς εὐψυχίαν P. 318. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A. 804. ἐς κοινόν *in common.* ὑμῖν τῆδέ τ' ἐς κοινὸν φράσω P. V. 846. E. 326.—ἐς τὸ πεπωμένον A. 68. *according to destiny.* ἐς τὸ πᾶν *for ever, continually.* C. 673. 927. E. 83. 281. 379. 851. 996. Denoting limit of time, or space, or number. ἐς τριακάδας δέκα νεῶν P. 331.

*as many as thirty times ten ships.* οὐ μάλ' ἐς μακρὰν S. 903. *at no distant time.* ἐς τὸδ' ἡμᾶρ S.c.T. 21. *up to this day.* αἰῶνα ἐς τρίτον 726. μοιφόκραντον ἐς ἡμᾶρ C. 603. ἐς τὸν πολὺν χρόνον A. 607. *for length of time.* εἰς ἅπαντα χρόνον E. 462. εἰς ἅπαντα πλειστήρη χρόνον E. 733. εἰς τὸν αἰανῆ χρόνον 542. εἰς τὸ πᾶν χρόνον 640. *for ever.* εἰς τὸ λοιπὸν P. 578. E. 678. *for the future.*—εἰς Ἄδου P. V. 236. elliptically, for εἰς Ἄδου δόμον.

Εἰσάγειν=εἰσάγειν *to bring into.* δούλιον ἐσάγον αἰσαν C. 75. h.e. ἄγον ἐς δούλιον αἰσαν. As instances of a similar construction Dind. compares Eur. Hel. 1586. Ion. 1434. Herc. fur. 850.—*to bring a cause into court.* εἰσάγω δὲ τὴν δίκην E. 552. Cf. 550.

Εἰσαίει=εἰσαίει *for ever.* P. V. 734. E. 800. On the penult. quantity, see αἰέν.

Εἰσαμβεῖν *to enter by passing across a place.* εἰσαμβεῖναι S.c.T. 540.

Εἰσαναγκάζειν=εἰσαναγκάζειν *to compell.* P. V. 290.

Εἰσάπαξ *once for all.* P. V. 752.

Εἰσβαίνειν=εἰσβαίνειν *to enter, to rush in.* ἐσβέβηκε S. 466.

Εἰσβάλλειν *to cast into.* P. V. 1077.

Εἰσιδεῖν=εἰσιδεῖν *to behold.* aor. 2. P. V. 184. 244. P. 196. A. 874. S. 423. εἰσιδῶν P. V. 802. S. 481. εἰσιδοῦσα P. V. 244. εἰσιδούση 146. εἰσιδόντα P. 878. aor. 2. Mid. εἰσιδόμην P. V. 425. imp. εἰσιδεσθε 140.

Εἰσέρχεσθαι=εἰσέρχεσθαι *to enter.* μηκέτ' ἐσέλθης τὰδε A. 1807. *to assail, attack.* ὡς με πόλλ' ἐσέρχεται κακὰ ἄλγη P. 891.—*to enter the mind.* εἰσελθέτω σε μήποτ' ὡς—γενήσομαι P. V. 1004.

Εἰσῆκειν=εἰσῆκειν *to come in.* of the wind, πνεῶν ἐσῆξεν A. 1154.

Εἰσθρώσκειν=εἰσθρώσκειν *to leap into, to invade.* aor. 2. εἰσθροεῖν S.c.T. 436.

Εἰσικνεῖσθαι *to penetrate.* S. 551.

Εἰσκομίζειν=εἰσκομίζειν *to conduct within.* A. 925.

Εἴσοδος *an entrance.* E. 30.

Εἰσοιχεῖν to enter. εἰσοιχευῖσι P.V.122. Ion. for εἰσοιχνοῦσι which Blomf. adopts in preference. Dind. however rightly observes that the word being Homeric, Æschylus seems to have retained likewise the Homeric form.

Εἰσοῦσιν afterwards. εἰσοῦσιν χρόνου S.612. in after time.

Εἰσοῦσιν=εἰσοῦσιν to behold. P.203. P.V.246.568.901.943.1095. A.811. S.563. On P.111. εἰσοῦσιν πόντιον ἄλσος, Blomf. rightly observes that εἰσοῦσιν has the sense of bearing, or enduring, and compares Hor. Od. i. 3. *Qui vidit mare turgidum*, and Eur. Med.266. καὶ δ' ἐς ἄλκην καὶ σίδηρον εἰσοῦσιν.

Εἶσω=εἶσω within. (qu. v.) εἶσω κομίζου A.1005. go within. εἶσω τῷ φέροντι μέμψεται S.c.T.542. with gen. μένειν εἶσω δόμων S.c.T.214. In C.1055. εἶσω καθαρῶς. Λοξίου δὲ προσθιγῶν ἐλεύθερόν σε τῶνδε πημάτων κτίσει, if this reading be correct, we must with Klausen understand it to mean, "in ædibus paternis lustrari poteris. Λοξίου statua Apollinis posita in ædibus Atridarum." But Schütz's suggestion εἰσὶν καθαρῶι appears very probable. Elms. conj. ἔσται καθαρῶς.

Εἶτα then, after all. P.V.779.

Εἶτε whether. repeated εἶτε—εἶτε whether—or. A.252. C.839. E.282. εἶτ' οὖν—εἶτε A.477. εἶτ' οὖν—εἶτ' οὖν C.672. εἶτ' οὖν—εἶτε καὶ A.817. εἶτ'—εἶτε καὶ S.183. with εἶτε omitted in the former clause. σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις, ὅμοιον A.1376. μύραινά γ' εἶτ' ἔχιδν' ἔφω C.988. with εἶ in the former clause instead of εἶτε C.757. E.446.982. In C.417. Dind. rightly adopts from Herm. ἐν τε.

Ἐκ from. With verbs denoting or implying motion or removal from any place or thing, e.g. ἐκ πυλῶν χωρήσεται S.c.T.458. he will retire from the gates. ἐξ ὀμμάτων ἥστραπτε γοργυπὸν σέλας P.V.356. flashed from his eyes. κομίζον ἐξ ὀμμάτων S.487. depart out of my sight. ἐκ δεσμῶν λυθέντα P.V.507. loosened from his

bands. λαβοῦσα κόσμον ἐκ δόμων P.835. fetching it from the house. ἐκ δρόμου πεσῶν A.1118. turning out of my course. Cf. P.V.175.572.670.874.911.958.1048.1062. S.c.T.40.441.846.924. P.56.297.305.347.516.600.634.846.924. A.9.307.428.546.610.612.675.1284.1393.1553.1568.1608. C.22.74.133.480.528.663.1054. E.35.54.112.142.201.399.421.568.749.776. S.195.305.418.498.644.—it is sometimes strictly joined in construction with a substantive, e.g. ἐξ ἀμηχάνων πόρους P.V.59. ways of escaping from difficulties. σταλαγμοῖς ἰπικῶν ἐκ πνευμόνων S.c.T.61. droppings from the horses' lungs. ἐκ χειρῶν πέτροισι P.651. stones hurled from the hands. ἐκ πόλεως φυγῆν A.1386. banishment from the city. Cf. ἐκ μελέων πέλανον E.255. clotted gore from the human body. ἕμνος ἐξ Ἑρινύων E.318.327. a lay of the Furies. τεκμηρίοισιν ἐξ οἰμωγμάτων A.1339. proof derived from the cries. ἐκ φίλων ἀβουλίας S.c.T.732. evil counsels from his friends. τὸ μέλλον ἐκ θεῶν P.365. the purpose of the gods.—with verbs of hanging. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν S.460.—from, denoting the cause, reason, origin, or author of any thing. e.g. σέθεν ἐξ αἵματος γεγόναμεν S.c.T.128. of thy blood are we sprung. τινὲ τῶν ἐξ οὐρανοῦ P.V.899. of the heavenly inhabitants. πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως P.V.504. derived from Prometheus. ἐξ αἰνιγμάτων ἐπαργέμοισι A.1083. obscured by riddles. ξυνηκα τοῦπος ἐξ αἰνιγμάτων C.874. I understand it by riddles. ἐκ κριθῶν μέθω S.931. wine made from barley. κράτος ἐκ γυναικῶν A.1449. exercised by women. ἐξ ὄνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη C.516. frightened by dreams. ἐξ ἀμαυρᾶς κληδόνας λέγει 840. speaks from obscure report. ἄσαντος ἐκ μητρὸς ἐστὶ θυμός C.416. implacabilis est ira nostra ex matris injuria et crimine concepta. So Schütz. It may be questioned, however, whether the

words *ἐκ ματρὸς* will naturally bear this sense. Butl. (ap. Peile) translates, *animus enim noster, lupi crudelis instar, a matre nullo modo placari queat*. In this way, however, the addition *ἐκ ματρὸς* becomes weak and hardly necessary. Scholefield's attempt to join *ἐκ ματρὸς θυμός*, h. e. *matris animus*, will certainly not stand, although it is so rendered by Stanley: nor is Blomfield's translation, *ex eo tempore quo natus est*, at all more successful. The Schol. refers *θυμός* to Agamemnon, but this seems opposed by the expression *πάθομεν* in v. 413. which refers it rather to Orestes. We are inclined to suggest, "'tis of no use to soothe me, for like a ferocious wolf, (inheriting the fury of its race,) I derive from my mother an implacable spirit," h. e. as she has shewn herself ruthless in the murder of Agamemnon, so shall I, her son, display an equally unrelenting spirit in the destruction of herself. *ἐξ οὗ τέκνων ἤνεγκ' ὑπὸ ζώνην βάρος* C. 986. *by whom she had children. κλαυθμῶν τῶν ἐξ οἴκου* A. 1532. *lamentations made by the house. ἐξ ἐλευθέρου δέρης ἀποιμῶζονσι* A. 319. *utter lamentations out of a free throat*. Cf. P. V. 761. 873. S. c. T. 23. 514. 576. 880. 964. A. 532. 733. 986. 1506. C. 1000. S. 17. 44. 154. 168. 584. 889. E. 507. 764. 864. 894. 944. P. 693. *ἐκ τῶνδε* *from these things, from this cause*. S. c. T. 338. A. 851. 1196. 1382. 1585. C. 1052. E. 520. *ἐκ τίνος λόγου* C. 508. *from what reason? ἐκ δὲ τοῦ* E. 754. 781. *from this reason. ἐκ κελεύσματος* P. 389. *at the word of command. σίβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας* E. 92. *according to his laws, h. e. his own laws and principles. Or τόδ' ἐκ νόμων σέβας* may be joined in construction with the same meaning. "Scribendum *ἐκνόμως* (h. e. *exceedingly*) *cum Hermanno, et σέβας intelligendum de munere Mercurii.*" Dind. Hence with verbs of *receiving and hearing*. S. c. T. 682. P. 743. A. 275. 339. E. 829. S. 674. 926. Hence also it

often denotes the person by whom a thing is done, with verbs of a passive or transitive signification. Cf. *τεθνῶσιν ἐκ χειρῶν αὐτοκτόνων* S. c. T. 787. *they are slain by*. Cf. A. 1252. *ἐξ ἐμοῦ ὠφελημένος* P. V. 221. *ἐκ θεοῦ προσεθρέφθη* A. 717. *τεταγμένα μοῖρα ἐκ θεῶν* 997. *ὀμωμόται ὄρκος ἐκ θεῶν* 1257. *δαμείς ἐκ χειρὸς* 1475. 1501. *ἐκ θεῶν δοθέντα* E. 370. *ἐκ πόλεως κέκρανται* S. 920. Hence too it denotes the *means or instrument* with which a thing is done. *ἐκ τῶν δὲ τοῦδε χρημάτων περάσσομαι ἀρχεῖν πολιτῶν* A. 1622. *by this man's wealth. φρενώσω οὐκ ἔρ' ἐξ αἰνιγμάτων* 1196. *by means of riddles*. Hence also such expressions as *ἐκ φρονός* S. c. T. 855. 902. *from the soul*. Cf. *ἐκ θυμοῦ* A. 48. *ἀμαυρᾶς ἐκ φρονός* A. 532. Cf. C. 155. *φρονός ἐκ φιλίας* P. 470. 1496. *τὸν ἐκ φρονός λόγον* C. 105. *the real sentiments of your mind*.—partitively, to denote some out of a number. *ἐξ ὄνειράτων ἃ χρῆ ὑπαρ γενέσθαι* P. V. 483. *which among dreams*.—Denoting a transition, *after. ἐκ χαλεπᾶς δύας* S. c. T. 210. *after calamity. ἐκ θυσῶν* A. 101. *after sacrifices*. Cf. *ἐκ πνεύματος* S. 457. 171. *ἐκ μάχης πόνος* A. 321. *ἐκ πτολέμου τερομένοις* S. 77. *λευκὸν ἤμαρ νυκτὸς ἐκ μελαγχίμου* P. 293. *κάλλιστον ἤμαρ εἰσιδεῖν ἐκ χεῖματος* A. 874. *ἐξ οὔτε* P. 748. E. 25. *from the time when. ἐκ τῶνδε* C. 336. *ἐκ τούτων* P. 774. *after this. ἐκ δὲ τῆς* E. 2. *and after her. χεῖρ' ἐκ χειρὸς* A. 1081. *one hand after another*. (See *χεῖρ*.) So, perhaps, in E. 168. See *ἐκείνος*.—Denoting a condition, state, or circumstance. *ἐξ ὕπνου* C. 33. *in sleep. ἐξ ὄνειράτων* E. 150. *in my dreams. ἐκ τῶνδε* S. 454. *under these circumstances. ἐκ θαλάσσης* P. 77. *by sea. ἐξ ἐνὸς ῥόθου* P. 454. *with one impulse. ἐκ μιᾶς ὁδοῦ* C. 70. *in one direction. χερὸς ἐκ δορυπάτρου* A. 116. *on the right hand. ἐκ τῶν ὁμοίων* A. 1397. *on equal terms*. But *ἐξ ἀέπτων κάπρομηθῆτων* S. 352. *from unlooked-for circumstances*. On the difference between the use of the singular and

plural in such expressions in the more antient writers, see Lobeck on Soph. Aj. v. 716. ἐξ ἴσων *equally*. ἐξ ἀρχῆς E. 274. 533. *from the beginning*.—It occurs rather curiously in S. 701. πρέπουσι—μελαγχίμοις γνί-οισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν h. e. *they are conspicuous for their swarthy limbs appearing to the view from under their white vestments*. On the construction τὸν ἐκ βυθοῦ κλωστή-ρα σώζοντες λίνον C. 500. see βυθός.

Ἐκαθεν *from afar*, A. 416.

Ἐκάς *afar*, A. 283. 1075. 1634. On C. 465. see under ἕκαστος.

Ἐκαστος *each*, P. V. 489. 865. S. c. T. 13. 56. 358. P. 373. A. 231. 324. 420. 424. 847. E. 262. S. 956. in apposition with a plural substantive, Περίδες ἀκρο-πενθεῖς ἕκαστα—λείπεται μονόζυξ P. 132. ἕκαστα S. 910. *every particular*. αὐθ' ἕκαστα P. V. 952. *each several particular*.

Ἐκάτη *Hecate*, a name of Diana.

Ἄρτεμιν Ἐκάταν S. 661.

Ἐκάτι *on account of*. ἕκατι κληδόνων A. 848. *on account of rumours*. κενῶν ἕκατι πραγμάτων C. 690. τόλμης ἕκατι C. 990. ἕκατι δαιμόνων C. 212. 430. *by the will of the gods*. Παλλάδος καὶ Λοξίου ἕκατι E. 729. κακῶν ἕκατι καγέ-νοντο E. 91. *for purposes of evil*. πλή-θους ἕκατι P. 329. *in respect of num-bers*. On the Doric *ā*, see under Ἄθᾶνα.

Ἐκατογκάρᾶνος. See below.

Ἐκατόν *a hundred*. ἐκατόν δις P. 335. *two hundred*.

Ἐκατοντακάρηνος *hundred-headed*, P. V. 353. Pauw, to avoid the ana-pæst conj. ἐκατογκάρηνον. So Glasg. Schütz. ἐκατογκάρανον, Blomf. which he considers more Attic. So Dind. who compares the forms καρανοῦ-σθαι and καρανιστήρ in the tragic writers.

Ἐκβάζειν *to tell, to bid*. fut. τὸ χαίρειν ἐκβάξει A. 484. *he will bid us to rejoice*.

Ἐκβαίνειν *to descend*, A. 880.

Ἐκβάλλειν *to cast out*, S. c. T. 670. With gen. P. V. 201. S. c. T. 451. A.

1546. E. 712. With ἐκ P. V. 912. *Met. to utter*, A. 1645. C. 46. So E. 794. γλώσσης ματαίας μὴ κβάλλῃ ἐπὶ χθόνα καρπόν.

Ἐκβασίς *a disembarkation*, ἐκβασίς στρατοῦ S. 752.

Ἐκβάτανα *Ecbatana*, P. 16. 526. Blomf. prefers the reading of Brunck, Ἄγβατάνων, as being the older form of the name, although this is contrary the authority of MSS. So Dind.

Ἐκβολή *a casting out*. πρόπρῦμα ἐκβολὰν φέρει S. c. T. 751. *is cast out at the stern*.—*exile, expulsion*. S. 416.—*the casting out of votes from the urn*, E. 718.

Ἐκβροντᾶν *to strike with lightning*. ἐξεβροντήθη σθένος P. V. 362.

Ἐκγονον (neut. of seq.) *an off-spring*. Τηθύος ἔκγονα P. V. 137. *children of Tethys*.

Ἐκγονος *id.* P. V. 774.

Ἐκδέχεσθαι *to receive from another*, A. 275. With dat. Ὀρέστην ἐξεδε-ξάμην πατρί C. 751. *I received Orestes at the hands of his father*. On this (called the Schema Sicelicum) see Porson and Schäfer on Eurip. Hec. 539. Matth. Gr. Gr. 394. 3. Compare also Bernhardt, Synt. Gr. 111. 9.

Ἐκδιδάσκειν *to teach*, P. V. 700. 983.

Ἐκδιδόναί *to deliver up*. ἐκδώσομεν S. 505. ἐκδῶς 336. ἐκδοῦναι 921. ἐκδόν-τες 409.

Ἐκδικος *unjust*, P. V. 1095. E. 465.

Ἐκδίκως *unjustly*, P. V. 978. In S. c. T. 589. ἐνδίκως is the vulg. which Pors. alters from MSS. to ἐκδίκως. Blomf. conj. ἐκ Δίκης. See ἐνδίκως.

Ἐκδοχή *a succession*, A. 290.

Ἐκδρακοντοῦσθαι *to be changed into a dragon*. ἐκδρακοντωθεῖς C. 542.

Ἐκδύειν *to strip*. With double acc. ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα A. 1242. *stripping me of my oracular vestment*.

Ἐκεῖ *there*, P. 311. C. 350. 703. E. 81. Referring to the shades below, C. 354. S. 227.

Ἐκεῖθεν *thence*. τ' ἀκεῖθεν S. c. T. 40. *the news from thence*.

Ἐκειθι *thither*. ἐκειθι κήλοιν; S. c. T. *What! did they come to that?*

'Εκείνος *he, it, etc.* referring to some person, etc. already spoken of, P.V. 950. S.c.T. 533. 645. P. 752. 815. A. 594. C. 176. 206. 565. 791. E. 216. 574. *ἐκεῖνοι they, etc.* S.c.T. 533. P.V. 77. A. 657. 659. — *the former*, opposed to something more lately stated. *τοῦτ' ἀντ' ἐκείνων τοῦδος αἰροῦμαι σέθεν* S.c.T. 246. *τούτων αἰδῶρίς εἰμι—ἐκεῖνα δ' ἔγνω* A. 1077. *ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω* πολύ 1903. See under *οἰκτεῖρειν* and *σπόγγος*. With the force of *ἐκεῖ*. *πάντ' ἐκεῖνα* P. 387. *all those parts. πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα* 254. *every thing there is ruined.* In E. 168. *ποτιτρόπαιος δ' ὦν ἔπερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται*, the word *ἐκείνου* violates the metre. "Scribendum *ἐκ κείνου, post illud quod ante passus est.* Ita Soph. Phil. 685. *εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων*, ubi Aldus simili menda *ἐκείνων.*" Bothe. Nothing more satisfactory than this conjecture has been suggested. It may, however, be better to join *ἔπερον* with *ἐκ κείνου*, referring the latter to Apollo, or the opposition will fail. *Upon his head he will have an avenging fiend of a different sort, instead of him who now protects him.* Cf. *τυφλὸν ἐκ δεδορκότος* Oed. Tyr. 455. By *ἔπερον* is meant not *another fiend*, but *a fiend other than his present protector.*

'Εκεῖσε *thither*, P. 703.

'Εκζεῖν *to boil up, break out.* *ἐξέζεσεν Ὀιδίπου κατεύγματα* S.c.T. 691.

'Εκηβόλος *far-darting*, P.V. 713. E. 598.

"*Εκηλος quiet*, S.c.T. 220.

'Εκθαμνίζειν *to tear up by the roots*, S.c.T. 220.

'Εκθουινᾶσθαι *to feast upon*, P.V. 1027.

'Εκθρῶσκειν *to spring from*, with gen. P. 449.

"*Εκθύμος passionate, eager*, P. 364. Compare the expression *ἐκ θυμοῦ* A. 48.

'Εκκαθαίρειν *to purify, to clear from*, with gen. S. 261.

'Εκκαλεῖσθαι *to call forth or elicit*, Met. A. 261.

'Εκκαλύπτειν *to disclose*, P.V. 193.

'Εκκαρπίζεσθαι *to reap as fruits*, S.c.T. 583.

'Εκκενοῦν *to empty or lay waste*, P. 747. pass. S.c.T. 312. P. 541.

'Εκκηραίνειν *to destroy.* *ἐξέκηραν* E. 124.

'Εκκλέπτειν *to remove by stealth*, A. 648. E. 148.

"*Εκκριτος chosen out, select*, P. 331. 789. with gen. *ἐκκρίτους πόλεως* S.c.T. 57.

"*Εκκρουστος raised by the hammer, embossed*, S.c.T. 524.

'Εκκυλίνειν *to roll out of.* Met. to *extricate.* *ὄρω τρόπῳ τῆσδ' ἐκκυλισθήσῃ τέχνης* P.V. 87. See *τέχνη*.

'Εκλάμπειν *to flash forth*, P.V. 1085.

'Εκλαπάζειν *to overthrow, to eject*, with gen. S.c.T. 438.

'Εκλείπειν *to leave.* with acc. A. 1159. C. 536. *to leave out*, P.V. 829. P. 505. *to cease*, E. 127. Mid. v. *id.* *δνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται* E. 97. *does not pass away.* In S.c.T. 200. P. 126. this verb is also used intransitively in the sense of *to depart, to go away.* On the former passage Wunderl. Obs. Critt. p. 161. observes, "*ἐκλείπειν* absolute pro *excedere* dicitur P. 125. Hinc factum est ut *ἐκλείπειν* pro *evanescere* positum sit apud Soph. El. 1149. *νῦν δ' ἐκλείπει ταῦτ' ἐν ἡμέρᾳ μᾶθ' ἀνόντα σὺν σοί.* (Cf. v. 19. *μέλαινά τ' ἄστρων ἐκλείπειν εὐφρόνη.*) Locum igitur Sept. 200. ita reddo: *Atqui vero deos urbem captam incolentes excedere ferunt.*" See further on this passage under *ὁ, ἡ, τό*.

'Εκλύειν *to release*, P.V. 783. With gen. P.V. 326. 339.—in mid. *τὸν οὐκ ἐκλύεται* E. 166. Cf. Hom. Od. 10. 286. This also occurs as a various reading in P.V. 235. where the vulg. is *ἐξερυσάμην*.

"*Εκλυσις a release.* With gen. P.V. 262.

'Εκμανθάνειν *to learn*, P.V. 819. *ἐκμαθήσονται* P.V. 254. *ἐκμαθῆς* 708.

ἐκμαθεῖν 778. P. 226. ἐκμαθοῦσα P.V. 878.

Ἐκμαρτυρεῖν to bear witness to a fact. ἐκμαρτύρησον τό μ' εἰδέναι A. 1169. bear witness that I know. "Præstat τόνμ'." Dind. ἐξεμαρτύρει φόνον E. 439. bore witness to the murder.

Ἐκμαστρεύειν to trace out, E. 238.

Ἐκμοχθεῖν to undergo labour. ἂ ἐκμεμόχθηκε P.V. 827. what sufferings she has undergone.

Ἐκνόμως unlawfully, unjustly, A. 1452.

Ἐκπαγλῆσθαι to regard with exceeding desire. σόνουδ' Ὀρέστην πολλά σ' ἐκπαλουμένην C. 215.

Ἐκπαγλος, monstrous, horrible, C. 541. A. 836.

Ἐκπάτιος swerving from its path, irregular, uncontrolled. τρόπον αἰγυπιῶν οἶρ' ἐκπατίους ἄλγεσι παίδων ἦπατοι λεχέων στροφοδιούονται A. 49. Here ἐκπατίους ἄλγεσι παίδων is usually supposed to be put by a sort of hypallage for ἐκπατίων, h.e. "grief for their lost young." So the Schol. δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. It seems better to refer it to ἄλγεσι. Klausen remarks, "ἐκπάτιον quod sese continere nequit in itinere suo, quod huc illuc vagatur, itaque quicquid immodicum est et certis rationis finibus destitutum. Quod hoc loco optime sese habet. Ingens dolor vulturios huc illuc rapit, ut huc illuc supra nidum circumvolitent."

Ἐκπέμπειν to send forth. With gen. A. 272. to cast out, C. 96.

Ἐκπεῖρα a coming forth from. τρίτον τόδ' ἐκπεῖρα δωμαίων καλῶ C. 644. This third time I call upon some one to come forth from the house. Schol. ἐκπεῖσαι τινα καλῶ.

Ἐκπεῖραιν to pass through or traverse, P.V. 715. 793. E. 231.

Ἐκπέρθειν to overthrow, P.V. 357. S.c.T. 409. 449.

Ἐκπεύθεσθαι to inquire, P. 916. This verse is assigned by Blomf. and some others to Xerxes. This makes

the sense easy, but is rendered doubtful by the arrangement seeming to require the first verse in the strophe as well as 928. in the antistrophe to be given to the Chorus. So Lachm. and Hermann, the latter of whom suggests that ἐκπεύθου is here used in a passive sense, "interrogare, sine omnia ex te quaeri." This is approved by Well. and Dind. but justly (as it seems) condemned by Blomf. We are inclined to suppose it an apostrophe of the Chorus to itself, urging itself to learn at once the extent of its loss. Such apostrophes are not uncommon in such cases. See for instance Pind. Isth. iv. 24. ed. Dissen.

Ἐκπήδημα a leap. ὕψος κρείσσον ἐκπήδηματος A. 1349. a height too great to leap over.

Ἐκπιδύεσθαι to bubble forth, P. 801. See κρηπίς.

Ἐκπίνειν [i] to drink up, A. 1371. pass. ἐκποθέντα C. 64.

Ἐκπίπτειν to fall from, to be cast out. With gen. P.V. 758. 759. 950. With ἐκ, 959.

Ἐκπιπνεῖν id. P.V. 914.

Ἐκπλήθειν to narrate fully. κακῶν πλήθος οὐκ ἂν ἐκπλήσαιμι σοι P. 422. Cf. Porson's note on the word ἐκπληρῶν in Eur. Orest. 54. "Dicitur quis id spatium explere, cujus varias partes oberrat. Tibullus i. 4. 69. Et tercentenas erroribus expleat urbes."

Ἐκπληξίς alarm. κακῶν ἐκπληξίς P. 598. alarm caused by misfortunes.

Ἐκπλήσσειν to strike out, to remove by violence. ἐκ δ' ἐπληξέ μου τὰν θεμερῶν αἰδῶ P.V. 134. δς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων 360. pass. ἐκπλήσσεισθαι to be violently affected. χαρᾷ μὴ κπλαγῆς φρένας C. 231. ἐκπεπληγμένη κακοῖς P. 281.

Ἐκπλους a sailing out. ἐκπλους οὐδαμῇ καθίστατο P. 377. did not attempt any where to sail out.—the outlet of a strait or harbour. ἐκπλους φυλάσσειν P. 359.

Ἐκπλυτος washed away. E. 271.

Ἐκπνεῖν to breathe out. ἐκπνεῶν

φλόγα P.359. ἐκπνέων βίον A.1471. 1498. *expiring*.

Ἐκποδῶν *out of the way, at a distance*. σταθῶμεν ἐκποδῶν C.20. ἐκποδῶν εὖ κείμενα 682. *placed out of harm's way*. στανὸν ἐκποδῶν ἔχων P.V.344. ἐκποδῶν σχεθεῖν S.c.T.411. *turn him aside*. ταύτην μὲν οὕτω φροντιδ' ἐκποδῶν λέγω sc. εἶναι E.431. *I bid it begone*.

Ἐκπονέειν *to effect, bring about*. S.362.

Ἐκπράσσειν *to accomplish*. P.709. A.568. S.467. *intransitively, to accomplish a purpose*. ἐξέπραξεν οὐδ' ἀπέειπε πατρόθεν εὐκατα φάτις S.c.T.822. ἤμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας S.95.—*to bring to an end, to finish, h.e. to destroy*. ὁ μάντις μάντιν ἐκπράξας ἐμέ A.1248. *h.e. having finished me as a prophetess, or, as Peile properly translates it, "having made an end of me in my prophetic office: having unmade me, as before he made me, a prophetess."* On this sense of ἐκπράσσειν see Eur. Hec.515. Soph. Oed. C.1655. (ed. Herm.) quoted by Butl. ap. Peile in loc.

Ἐκπρεπής *distinguished*. εὐγένειαν ἐκπρεπείς P.434. *distinguished in birth*. superl. μεγέθει ἐκπρεπεστάτα P.180. Here Blomf. on the authority of Ald. Turn. Barocc. and others. has restored ἐμπρεπεστάτα, which he needlessly wishes also to restore in Eur. Alc.333. Valck. on Eur. Phœn. 171. (where Porson read ἐκπρεπής) quotes the vulg. reading in this passage of Æschylus, referring also to Eur. Troad.987. Hom. Il. B.483.

Ἐκρήγνυσθαι *to burst forth*. fut. ἐκραγήσονται P.V.367.

Ἐκρίπτειν *to cast forth, to alter*. P.V.934.

Ἐκρύεσθαι *to deliver*. ἐξερυσάμην βροτούς P.V.235. See ἐκλύειν.

Ἐκσώζεσθαι *to preserve oneself by flight*. ὅταν νῆσον ἐκσωσίοιτο P.443. *escape to the island*. βύθρον ἐκσωσίοιτο id.352. *preserve their lives*.

Ἐκτείνειν *to stretch out*. C.977.

προσ. πρὸς κέντρα κῶλον ἐκτενεῖς P.V.323. *kick against the pricks*.—Met. *to deliver a speech*. A.803.890.1202. E.192.677.

Ἐκτελεῖν *to accomplish*. pass. ἐκτελοῖτο P.224

Ἐκτελευνᾶν *to fulfil, to accomplish*. διὰ μακροῦ χρόνου τάδ' ἠύχουν ἐκτελευτήσαι θεοῦ P.727. μακρὸν μῆκος ἐκτελευτήσας χρόνον P.V.1022. *intransitively, to come to an end*. ὅπως ταῦτα ἐκτελευτήσει καλῶς S.406.

Ἐκτελής *accomplished*. P.214. *in full power*. κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν ἐκτελέων A.105. Here Casaub. conj. ἐντελέων. So Voss. Stanl. Pears. Heath. Schütz. Butl. Blomf. Butler, however, subsequently changed his opinion in favour of the MSS. reading ἐκτελέων (See his note ap. Peile in loc.). Blomf. gives to ἐντελής the sense "*qui magistratum gerit*," quoting Timæus and Suidas. This, however (as Klausen observes), is not the sense of the word in the Tragic poets, but *adultus, integer*. Cf. Soph. Trach.757. (ed. Herm.) Choeph.248. He himself reads ἐκ τελέων *divisim*, which he strangely refers to the gods, observing, "*τέλη sæpissime de diis, qui rerum humanarum quasi magistratum gerunt*." This, however, is most improbable, the passages quoted by him in support of it being wholly irrelevant. There does not seem much difficulty in rendering the words, *men having full power, or authority*, h.e. the leaders of the expedition. It may be suggested, however, as better to consider ἐκτελέων as referring more generally to those in the full vigour of life, i.e. those belonging to the army; as opposed to the men of the Chorus who were left behind, ἀτίται σαρκὶ παλαιᾷ v.72.

Ἐκτενής *violent, headstrong*, S.961.

Ἐκθήκεσθαι *to melt away*, Met. *to pass from the mind*. τὸδ' ἐμμένονι καὶ μήπορ' ἐκτακίη P.V.533.

Ἐκτίνειν *to pay for*. Ἀργεὶ ἐκτίνων καλὰς τροφάς S.c.T. 530. *to pay the penalty of crime*. χερὸς πατρὸς ἐκτίνοντα μηχανάς A. 1564. *atoning for the crimes committed by his father*. abs. ἐκτίνει δ' ὁ καίνων A. 1543. μένει Ἄρει ἔκτινειν ὄμοιαν θέμιν. S. 430. See θέμις.

Ἐκτοθεν *without*. With gen. πύργων ἔκτοθεν βαλὼν S.c.T. 611. λίμνας ἔκτοθεν P. 852. See λίμνη. οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν C. 466. See ἔμμοτος.

Ἐκτολπεύειν lit. *to unwind a ball of cotton*. Met. *to expedite or perform any intricate business*. οὐδὲν καίριον ἐκτολπεύσειν A. 1008.

Ἐκτός *without, away from*. ἐκτὸς οὐσ' ἀγαλμάτων S.c.T. 247. ἐκτὸς αἰτίας P.V. 330. C. 1027. *without blame*.

Ἐκτρέπειν *to turn off*, e.g. from one person etc. to another. δορίπονα κάκ' ἐκτρέποντες γὰς πρὸς ἐπιμόλους S.c.T. 610. μήδ' εἰς Ἑλένην κότον ἐκτρέψης A. 1443.

Ἐκτρέφειν *to bring up*, C. 739.

Ἐκτροπή *a means of averting*, P.V. 915.

Ἐκτυφλοῦν *to blind*. Met. *to extinguish*. ἐκτυφλωθέντες λαμπτήρες C. 529.

Ἐκφανής *conspicuous, clear*, E. 235. ἐκφανεῖς ἰδεῖν P. 390. *conspicuous to behold*.

Ἐκφάτως *with a clear voice, distinctly, signally*, A. 689. The word is an ἀπαξ λεγόμενον and is of somewhat doubtful meaning. Well translates it *clara voce*. So Passow; the word being clearly derived from ἔκφημι, the middle form of which ἐκφάσθαι occurs in Odyss. N. 308. in the sense of *to utter or speak*. Blomf. translates *modo ineffabili*, and observes, "idem significare videtur quod ἀπάτως." It seems, however, hardly probable that ἔκφατος and ἀφατος or οὐ φατός should mean the same. Klausen translates *nimum*. The Scholiasts are silent on the point. It may be better, at any rate, to join ἐκφάτως in construc-

tion with *πρασσομένα* h.e. *avenging in a marked or signal manner*. It must be allowed, however, that the collocation is thus somewhat awkward, although the signification thus assigned to ἐκφάτως is certainly the true one. This renders Schütz's conjecture *τίοντος* not improbable, with which ἐκφάτως may most conveniently be joined in the sense of *signally punishing*. So Blomf. Dind. Ἐκφεύγειν *to escape*, aor. 2. P.V. 516. S.c.T. 701. A. 876. S. 135.144. intrans. ἤκουσιν ἐκφυγόντες P. 502. τυτθὰ ἐκφυγεῖν P. 556. *had a narrow escape*. perf. ἐκπέφυγεν αἵματος δίκην E. 722. *has been acquitted on a charge of murder*.

Ἐκφθίνεσθαι *to perish*. perf. pass. ἐξέφθινται P. 665.891.

Ἐκφοβεῖν *to affright*, P. 598.

Ἐκφορά *the act of burying*. ἐκφοράς φίλων ὑπο S.c.T. 1015. *the being buried by his friends*. δαίταις ἐκφοραῖς C. 424. *with a cruel burial*.

Ἐκφορος *carrying away, removing*. With gen. τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοισ E. 870. h.e. as Schütz rightly translates it, "*Impii vero si qui fuerint, quo minus exstirpes nihil impedio*."

Ἐκφράζειν *to declare*, P.V. 952.

Ἐκφυγάνειν *to escape*, P.V. 523.

Ἐκφυσαῖν *to vent, disgorge*, P.V. 722.

Ἐκφυσιᾶν *to vomit forth*, A. 1362.

Ἐκχεῖν *to pour out*, C. 95. aor. 1. ἐκχέας πέδῳ E. 623. *pouring out upon the ground*. ἐκχέας τὰνῶ κίτει A. 313. *pouring out into the same vessel*. Met. *to pour forth*, h.e. *to utter*. προφθάσασα καρδία γλῶσσαν ἂν τὰδ' ἐξέχει A. 1000. *to scatter, ruin, destroy*. ὄλβον ἐκχέη μέγαν P. 812.

Ἐκῶν *willing, voluntarily*. κράτος πάρες γ' ἐκῶν ἐμοί A. 917. *yield the victory to me with a good grace*. Cf. A. 38.927. 1596. E. 225. S. 918. repeated, ἐκῶν ἐκῶν ἤμαρτον P.V. 266. with reference to two parties, ἐκόνθ' ἐκόντι Ζηνὶ συμπαιριουεῖν P.V. 218. οὐχ ἐκῶν *unwilling*, A. 815. P.V. 856.



Ἐλαία *the olive*, P. 609. A. 480. E. 43.

Ἐλαιόφυρος *planted with olive trees*, P. 858.

Ἐλάνδρος *destroyer of men*, A. 674. with reference to the name of Helen. See Elmsley's note on Eur. Bacch. 508. Also especially Valck. on Phœn. v. 639.

Ἐλάσσων *less*. οὐκ ἐλάσσονα πάσχουσι P. 799. ἔμοι ἐλάσσον Ζηνός ἢ μηδὲν μέλει P. V. 940.

Ἐλατήρ *a driver*. ἴππων ἐλατήρ P. 32.

Ἐλατήριον. See seqq.

Ἐλατήριος *driving away*. βταν ἀφ' ἐστίας μῦσος πᾶν ἐλάσῃ καθαρμοῖς ἅπαν ἐλατήριον. This is the vulg. in C. 962, and is retained by Blomf. and Klausen, the latter of whom explains it thus: "*Quando omne remedium lustratione à foco egerit omne piaculum*. Fatetur multis piaculis inde à facinore Atræi contractis contaminatas esse ædes, sunt vero multa lustrationum remedia, quibus usuri sunt ædium domini. Benè igitur memoratis piaculis (πᾶν μῦσος) opponitur ἅπαν ἐλατήριον." ἐλατήριον is explained by the Schol. and Hesych. as being τὸ καθαρτικὸν φάρμακον. If this be its meaning here, the sense accordingly will be, "*When (the application of) every sort of remedy shall have removed by its purifying influence every stain of guilt from the house*." But the reading of Schütz (partly anticipated by Stanl. and adopted by Herm. and Well.) certainly has much to recommend it, viz. καθαρμοῖς ἀτᾶν ἐλατήριος h. e. "*by purifications driving away guilt*."

Ἐλαύνειν *to drive* (as a flock) ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 76.—*to drive violently*. τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῆ; E. 574. fut. ἐλώσι γὰρ σε καὶ δι' ἠπειρου μακρᾶς E. 75. pass. P. V. 685. C. 1058.—*to expel*. τοὺς μητραλοῖας ἐκ δόμων ἐλαύνομεν E. 201. Cf. id. 399. S. 305.—*to bring upon*. Ἰλίφ κῆδος ὀρθώ-

νυμον τελεσσίφρων μῆνις ἤλασε A. 685.—*to remove* (as guilt). βταν ἀφ' ἐστίας πᾶν μῦσος ἐλάσῃ C. 961. (See prec.) pass. ἠλάθη E. 273.—*to harass, to ravage, or subdue*. Ἴωνίαν τε πᾶσαν ἤλασεν βίᾳ P. 757. *to build* (as a wall). αἱ κατὰ χέρσον ἐηλαμένοι περὶ πύργων P. 852. h. e. αἷς περὶ πύργος ἐλήλαται.

Ἐλαφρός *light*. P. V. 125. 279. ἐλαφρόν (sc. ἐστί) *it is easy*. P. V. 263.

Ἐλέγχειν *to examine, put to the proof*, A. 1324. C. 838. pass. S. 971. *to blame, or accuse*, C. 906.

Ἐλεδεμνάς *a corrupt word occurring in S. c. T. 83*. Passow in his Lexicon explains it, ὁ ἐλάυνων ἐκ τῶν δεμνίων h. e. "*forcing men to leave their beds*." The composition of the word, however, appears to refute this. An elegant emendation is proposed by Hermann, ἐλέδεμας h. e. ἐλὼν τὸ δέμας "*destroying the body, murderous*." Hermann arranges the passage thus: ἐλέδεμας βοᾷ πέδι' ὀπλόκτυπος = ὡσι χρίμπτεται, ποτᾶται βρέμει δ'. This Well. adopts, only retaining πεδιοπλόκτυπος as a single word. Dind. (qu. v.) suggests a conjecture far different, sc. ἐλε (vel. εἴλε) δ' ἐμὰς φρένας δέος' ὄπλων κτύπος ποτιχρίμπτεται, | δὲ πίδον βοᾷ ποτᾶται, βρέμει δ'. coll. P. V. 181.

Ἐλεινός *pitiable*, P. V. 246. Here Schütz and Blomf. have adopted ἐλεινός at the suggestion of Porson, præf. ad Hec. p. viii. qu. v. So Dind. All the MSS. however have ἐλεινός. Ἐλειοβάτης *living in a marsh*, P. 39.

Ἐλειος *marshy*, P. 486.

Ἐλελελεεὺ *an exclamation* P. V. 879. Suidas, ἐλελεεὺ. ἐπίφθεγμα πολεμικὸν τὸ ἐλελεεὺ. καὶ γὰρ οἱ προσιόντες εἰς πόλεμον τὸ ἐλελεεὺ ἐφώνουν μετὰ τινος ἐμμέλους κινήσεως. Blomf. observes that it is from this that the Bacchæ are called *Eleleides*. Cf. Ovid Herod. iv. 47.

Ἐλένας *destroyer of ships*, A. 674. Here Blomf. reads ἐλένας, which Dind. approves. But Lobeck Pa-

ralip. p. 228. defends the form *ἐλένας*, as from the Doric *νάς*, or else contracted from *ἐλένας*, comparing 'Αρχέλας, Στρατόλας, 'Αγροίλας. See *ἐλανδρος*.

'Ελένη *Helen*, A. 673. 774. 1480. 1443.

'Ελέπτολις *destroyer of cities*, A. 674. See *ἐλανδρος*.

'Ελευθερία *liberty*. ἐπ' *ἐλευθερίᾳ* C. 850. *in honour of liberty*.

'Ελευθερίως *with liberty*, C. 797.

'Ελεύθερος *free, enjoying liberty*, S.c.T. 74. A. 319. C. 101. 902. S. 218. 604. *uncontrolled, unrestrained*, P. V. 50. P. 585. *delivered* (from an enemy or avenger), E. 324.—with gen. *ἐλεύθερόν σε τῶνδε πημάτων κτίσω* C. 1056. *τοίγαρ σὺ μὲν ζῆς, ἡ δ' ἐλευθέρα φόνον* E. 573. h. e. as Wakefield explains it, "at tu quidem vivis, illa vero a cæde libera est, i. e. morte sua cædem expiavit."

'Ελευθεροστομεῖν *to use free language*, P. V. 180.

'Ελευθερόστομος *using free language*, S. 926.

'Ελευθεροῦν *to set free*, P. 395. C. 1042. S. 411. pass. E. 167.—with gen. *τὸ θανεῖν ἐλευθεροῦται φιλαικτῶν κακῶν* S. 783.

'Ελίγδην *rolling* (of the eyes), P. V. 884.

'Ελινύθειν *to loiter or delay*, P. V. 53. *μηδ' ἐλινύσσαιμι θεοὺς ὁσίαις θυσίαις ποτινισσομένα* P. V. 527. *may I never cease to approach*. Well. in accordance with MSS. and Edd. retains the double *ν* in this word. Brunck first changed it to the single *ν*, which Blomf. approves as more ancient. On this point see Blomf. Gloss. P. V. 53. Schäf. on Greg. de Dial. p. 502.

'Ελιξ *anything rolled or twisted*. e.g. *a wreath of flame*, P. V. 1085.

'Ελίτροχος *that within which the wheel revolves*. *σύριγγες ἐλίτροχοι* S.c.T. 187.

'Ελκαίνειν *to be sore, to be unhealed*, C. 830. See under *δάκνειν*.

'Ελκειν *to drag*, S. 883.

'Ελκοποιός *inflicting wounds*, S.c.T. 380.

'Ελκος *a sore, a wound*. Met. A. 626. See *δήμος*.

'Ελλάς *Greece*, S.c.T. 72. P. 50. 230. 744. 782. 810. A. 564. S. 234. As

an adjective, *Grecian*, A. 109. 'Ελλάς *χθῶν* S. 240. 'Ελλάδα *aiān* P. 2. A. 417. 'Ελλάδα *γαίαν* P. 182. 'Ελλάδα

*χώραν* 263. *γῆν* 'Ελλάδα 795. *Greece*.

'Ελλείπειν *to be deficient in*.—With gen. *προθυμίας οὐδὲν ἐλλείπεις* P. V. 341. *ἐλλείποντ' ἐπιήβης ἀκμῆαιας* S.c.T. 10. *not yet arrived at*. *πολλοῦ καὶ τοῦ παντός ἐλλείπω* P. V. 963. *I am far from, yea, wholly free from any such feeling*.—With infin. *τί ἐλλείπει μὴ παραπατεῖν*; id. 1058. *wherein does he come short of madness?*

'Ελλη *Helle*. *πορθμὸν* 'Αθαμαντίδος 'Ελλης P. 70. 'Ελλης *πορθμὸν* 708. 785. 'Ελλας *πόρον* 854. *the Hellespont*.

'Ελλην *a Greek*. *ἀνῆρ* 'Ελλην P. 347. 354. 'Ελληνες *the Greeks*, P. 343. 350. 361. 385. 'Ελλήνων 376. 380. 394. 444. 776. 868. E. 31. 726. 880. S. 217.

'Ελλησι P. 330. 447. S. 892.—As an adjective, 'Ελληνα *φάτιν* A. 1227. *the Greek language*. Elmsley in Quarterly Review, xiv. p. 463. asserts that 'Ελλην is never used with nouns of the feminine gender. That this is incorrect is sufficiently shewn by Well. who quotes 'Ελληνος *ἐκ γῆς* Eur. Iph. T. 341. *πατρίδος* 'Ελληνος 495. *στολήν* 'Ελληνα Hec. 131. So πόλιν 'Ελληνα Iph. A. 65. quoted by Bothe. Well. however, inaccurately quotes Xen. Cyneg. ii. 4. as is shewn by Butl. ap. Peile in loc.

'Ελληνικός *Grecian*, S.c.T. 251. P. 401. 409.

'Ελληνίς *Grecian*, fem. *νεῶν* 'Ελληνίδων P. 326.

'Ελλησποντος *the Hellespont*, P. 731.

'Ελπίζειν *to expect or anticipate*, either in the way of hope or fear. οὐκ ἄτιμον ἐλπίζω μόρον S.c.T. 571. οὐποτ' ἐλπίσαντες A. 1014. *contrary to their expectations*. ἄκος *τομαῖον*

ἐλπίασα πημάτων C.532. *hoping it might prove a remedy.* With infin. οὐποτ' ἐλπίασι τήνδ' ἔξιν χάριν A. 1028. P.732.—*to think or consider.* ξυνὰ ἐλπίζω λέγειν S.c.T.76. *me-thinks what I say is matter of common interest.* πῶς ἐλπίζω ἄστων τιν' ἄλλον τῆςδε δεσπόζειν φόβης; C.185. *how can I suppose—?* ὦδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κίαρ A.10. *for thus the fierce spirit of my mistress, incited by hope, commands.* Here another reading is κρατεῖν ἐλπίζω, h.e. (as Schütz translates) *sic enim spero fore, ut mulieris viriliter ferocientem animum vincam.* This, however, is not so well supported by authorities (though adopted by Glasg.) nor does it suit with the sense of the passage.

Ἐλπίς *expectation*, either good or bad. With infin. ἐλπίς τις ἀντὸν πρὸς δόμον ἦξειν πάλιν A.665. *there is some hope that he will come back.* Cf. S.c.T.349. *ὅν μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν* A.1409. *I fear not that I may tread the courts of terror.—Hope or expectation*, P.V.259. C.192. A.966. *μεῖζον ἐλπίδος* A.257. *greater than I hoped for.* παρ' ἐλπίδα A.873. *unexpectedly.* ἀπ' ἐμᾶς ἐλπίδος 971. *differently from my expectation.* plur. P.V.250.536. P.700. A.494.1653. S.90. *ἐναγγέλουσιν ἐλπίσιν* A.253. *expectations excited by favourable tidings.—Hope, personified.* τῷ δ' ἐναντίῳ κύτει Ἐλπίς προσῆει χειρὸς οὐ πληρουμένη A.791. Cf. A.102.—*referring to a person; a hope or stay.* Ὁρέσσης ἐλπίς οἴχεται δόμων C.765. Cf. C.234.688.

Ἐλωρ *a prey.* plur. ἔλωρα S.781.

Ἐμαντοῦ *of myself.* ἐμαντῆς P.158. A.833.1237. ἐμαντόν P.V.436. ἐμαντήν id. 750.

Ἐμβαίνειν *to walk upon, ἐμβαίνονθ' ἀλουργεῖν* A.920. See ἀλουργίς. Met. *to insult, trample upon.* aor.2. ὡς ὠμοφρόνως δαίμων ἐνέβη Περσῶν γενεᾷ P.875.—*ἐς τόνδ' ἐνέβης* ξὺν ἀληθείᾳ χρῆσμον A.1548. *you have truly uttered this oracular saying.* Here the vulg. is ἐνέβη, (ἐνέβης Cant.) which is

unintelligible, unless with Casaub. we read χρῆσμός.

Ἐμβάλλειν *to cast into.* aor.2. λίμνᾳ ἔμβαλε τὰν μελανόζυγ' ἄταν S.524.—*to inflict upon.* τοῖσι ἐξωπύργων ῥίψοπλον ἄταν ἐμβαλόντες S.c.T.298.—*to introduce.* perf. στρατεύμ' ἐπακτόν ἐμβεβληκότα S.c.T.565. Cf. 1010.

Ἐμβασις *that on which, or in which we tread,* sc. a shoe. ἀρβύλας, προδουλον ἔμβασιν ποδός A.919. where these words are merely an apposition to ἀρβύλας. “*shoes performing a servile office for my foot to tread in.*”

Ἐμβατεύειν *to frequent, to walk upon.* With acc. ἦν ὁ φιλόχορος Πᾶν ἔμβατεύει P.441. This verb is likewise constructed with a gen. Cf. Soph. Œd. T.818. So ἐμβαίνειν, from which it is derived, Œd. Col.401. Ed. Herm. Arnald observes of this word, “*Speciatim dicitur de Diis, qui locum aliquem vel templum inhabitare creduntur,*” coll. Soph. Œd. Col.685. Eur. Rhes.225.

Ἐμβολή *an attack*, and especially *an attack made by a ship with its beak.* P.271.328.401.554. In P.407. αἰτοὶ δ' ὑφ' ἀντῶν ἐμβολαῖς χαλκοστόμοις πᾶιοντο, Blomf. adopts ἐμβόλοις unnecessarily. Well. rightly observes, “*Rectè explicavit Scholiastes ταῖς συγκρούσεσι καὶ προσαράξεσι, ad quos poeticè adjectivum χαλκοστόμοις translatum est.*”

Ἐμβρήθης *heavy, grievous,* P.679.

Ἐμβριμάσθαι *to chafe or fret, to champ the bit.* S.c.T.443.

Ἐμβρόνον *the foetus or young of an animal,* E.905.

Ἐμείν *to vomit,* E.175. fut. mid. ἐμούμαι. ἐμῆ τὸν ἰόν 700. ἀπὸ σφαγῆς ἐμῶν A.1581. h.e. ἀπεμῶν, by tmesis.

Ἐμμανῆς *mad, frantic,* P.V.678. E.822.

Ἐμμένειν *to abide with, ἀλλά μοι τόδ' ἐμμένει* P.V.533.—*to abide by, ὄρκος ἐμμένει πιστώμασι* E.971.

Ἐμμοτος *applied as lint to a wound, from μοτός lint.* C.464. “*μοτός formatur a μῶω infercio, unde ἄμωτος, inexplebilis.*” Blomf. Gloss. From

this meaning of "*lint adhering to a wound*," Blomf. and others, following the vulgar punctuation, join ἔμμορον with ἄλγος, and translate "*ædibus inhærens ad similitudinem lintei ulceri infricti*." Heath. It would seem, however, to be a strange accumulation of metaphors, to apply ἔμμορον thus to δυσκατάπανστον ἄλγος, h. e. "*a running sore*." Aurat. Jacob. Pauw. read ἔμμορον, which Butler approves. It is better, however, to refer ἔμμορον to the following words; but here again interpretations differ. The vulg. is τῶνδ' ἐκάς, οὐδ' ἀπ' ἄλλων ἐκτοθεν, ἀλλ' ἀπ' αὐτῶν αἰῶν ἀναρῆιν. αἰματηρᾶν θεῶν κατὰ γᾶς ὀδ' ὕμνος. To explain this, it is supposed by some (as Well. Scholef.) that the negative is to be understood before τῶνδ' ἐκάς, and conceiving the word ἔμμορον to be used for *any remedy*, they translate the former part of the sentence, "*Ædibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens*," etc. (For an instance of this repetition of the negative, see A. 518. etc.) These likewise adopt an elegant anonymous conjecture, διώκειν ἔριν αἰματηρᾶν for αἰῶν ἀναρῆιν. αἰματηρᾶν, and place the stop after αἰματηρᾶν. Others carry on the sense to ὕμνος, in which latter case θεῶν τᾶν κατὰ γᾶς must be read, according to Hermann's emendation. So Blomf. who, retaining αἰῶν ἀναρῆιν, corrects οὐδ' ἐκάς for τῶνδ' ἐκάς, and ὑπ' ἄλλων, ἀφ' αὐτῶν for the vulg. ἀπ' ἄλλων, ἀπ' αὐτῶν, observing, that the construction is αὐτοὺς ὀφ' ἑαυτῶν αἰῶν ἀναρῆιν, for ὑπ' ἄλλήλων.— If the vulg. be retained, we might translate (adopting Wellauer's explanation of τῶνδ' ἐκάς), "*Alas! never ceasing sore, cleaving to the house! To destroy life, not apart from the instrumentality of these (its members), nor by strangers from without, but by their own hands, this is the song of* (h. e. a subject fit to be

sung by) *the sanguinary deities beneath the earth*." There appear, however, to be strong objections to this, as well on account of the harshness and obscurity of the expressions, as of the metre in v. 467. The reading mentioned above, as adopted by Well. and Scholef., seems highly plausible, διώκειν ἔριν αἰματηρᾶν, "*ut sc. persequantur sanguinolentam rixam*." This seems confirmed by a Scholium, ἦν ἤρισε πρὸς τὸν πατέρα, and by the reading of Rob. αἰματηρᾶν. But with respect to the word ἔμμορον, Peile appears right in saying, that it requires some substantive to sustain its meaning of *a remedy*—at least in the language of Æschylus (See ἐλατήριον, C. 962) — and that it could no more be used by itself than τομαῖον, βρώσιμον, χριστόν, πιστόν, and other similar medical terms, with which ἄκος, φάρμακον, or some such word must be combined. We shall probably be right in adopting with Dind. for ἐκάς, the reading of Med. ἄκος, and joining this in construction with ἔμμορον. Adopting this emendation, we may consider δώμασιν and οὐδ' ἀπ' ἄλλων to be placed in opposition, thus—in the house exists a healing remedy for these woes—in the house, and not (proceeding) from others without, but from themselves (sc. the members of that house), namely, that they should avenge this bloody quarrel (sc. of Clytæmnestra against Agamemnon). *To the gods below this prayer is chanted.*

Ἐμός mine, preceding a substantive without article, e.g. ἐμαῖς βουλαῖς P. V. 219. Cf. P. V. 144. 181. 525. 595. 775. S. c. T. 201. 249. 436. 464. P. 156. 193. 229. 292. 703. 768. 770. 877. 1003. A. 849. 852. 970. 1236. 1286. 1377. 1494. 1506. C. 123. 188. 735. 811. E. 91. 437. 677. S. 314. 907. 963. 993.— Following the substantive without an article, e.g. πόρων ἐμῶν P. V. 118. Cf. P. V. 298. 303. 692. 695. 828. 1011. 1093. P. 148. 173. 185. 207. 223. 344. 465. 468. 516. 667. 725. 730.

737. A. 14. 888. 889. 1051. 1056. 1199. (where δεσπότῃ ἐμῷ is in apposition to τῷ μολόντι) 1406. 1410. C. 548. E. 541. 548. 572. 846. 922. S. 361. 427. 449. 811. 986. 1058.—In the predicate, ἐμόν δοκῆσει τὰμπλάκῃ εἶναι τόδε P.V. 386. αὐχτεῖς εἶναι τόδε τοῦργον ἐμόν A. 1476. ἐμόν τόδ' ἔργον E. 704.—μαστόν ἐμόν θρεπτήριον C. 538. *the breast which suckled me*. In P. 836. ὑπαντιάζειν παιδ' ἐμῷ περιάσομαι the reading is doubtful, owing to the elision of *i* in the dative singular παιδί. Porson on Eur. Orest. 584. 1427. seems not altogether to deny this licence to the Tragic writers. See also Præf. ad. Hec. p. 24. This is, however, done by Elmsley on Heracl. 693. Lobeck on Aj. 801. the latter of whom reads παιδ' ἐμόν, shewing by examples that ὑπαντιάζειν and similar words are sometimes constructed with the acc. Cf. Herod. iv. 121. Dind. defends the elision of the *iota*, referring to his note on Soph. CEd. Col. 1435. qu. v. So Blomf. — φίλοις γὰρ εἰσὶν οὐκ ἐμοῖς προσίκτορες E. 118. I conceive Müller's explanation of this passage to be correct. "As προστρέπεται denotes both him who προστρέπεται and him to whom a person προστρέπεται, so the words formed from ἴκω have the same twofold signification. Not only the suppliants are ἰκέται, ἴκτορες, ἀφίκτορες, but Jupiter also is ἴκτωρ, or ἰκτήρ, ἀφίκτωρ. Æsch. Suppl. i. 474. Hence I explain Eum. 118. *my enemies have found προσίκτορας* i. e. gods who protect them as προσίκτορας." Dissert. on Eum. p. 159. note. — ἐμαῖσι λιταῖς E. 341. *prayers offered to me*. See ἀτέλεια. Scholef. rightly understands this to mean *preces mihi oblatas*.—With the article preceding the substantive. e.g. τὴν ἐμὴν αὐθάδϊαν P.V. 79. Cf. 618. 625. 682. 707. 754. 844. 968. 974. 1016. P. 690. 769. 977. A. 500. 586. 947. 1108. 1297. 1321. 1407. 1422. C. 88. 204. 208. 221. (sub. κακοῖς from v. 220.) 479. 738. 979. (sc. πατήρ from v. 978.) E. 114. 689. 724. 738. 824. 899. S.

176. 371. 884. πολλὰ τῶν ἐμῶν ἐλείξατε E. 106. *much of my substance*. τὴν ἐμὴν αἰδῶ μεθεῖς P. 685. *your dread of me*. Cf. P.V. 388.—With the article following the substantive, e.g. παρθενῶνας τοὺς ἐμοὺς P.V. 649. Cf. P.V. 866. 1054. S.c. T. 178. 1020. P. 670. 738. A. 1239. 1298. 1566. C. 14. 17. 220. 226. 980. E. 218. 397. 424. 434. 465. 576. 683. 820. 926. 979. θρήνος οὐμός P.V. 388. *lamentation for me*. θρήνον ἐμόν τὸν αὐτῆς A. 1296. *a lamentation over myself*. "ἐμόν τὸν αὐτῆς idem valet ac τὸν ἐμοῦ αὐτῆς." Blomf.

"Ἐμπαῖος *striking upon, oppressive, grievous*. A. 180. The word is derived from ἐν and παῖω. Hesychius explains it by ἐπίσσυτος.

"Ἐμπαλιν *contrary*. τῶμπαλιν P.V. 202. A. 1398. *the contrary*. pl. τὰμπαλιν P. 219.

"Ἐμπας *wholly, altogether* (derived from ἐν πᾶσι) μέγας γὰρ ἔμπας πᾶρ Διὸς θρόνοισι λέγῃ E. 220.—*nevertheless, at any rate*. P.V. 48. 187. C. 348. S. 96.

"Ἐμπαρεῖν *to tread, walk upon*. A. 1409.

"Ἐμπεδος, *enduring, lasting*. A. 547.

"Ἐμπεδῶς *continually, for ever*. A. 828. 949. E. 321.

"Ἐμπειρος *experienced*. a var. lect. in P. 590. See Ἐμπορος.

"Ἐμπικλάναι *to complete, make up*. aor. 1. καὶ μέγ' ἐμπλήσας (?) γόμον 439. See γόμος.

"Ἐμπίπτειν *to rush into*. aor. 2. ἐμπεσεῖν A. 1323. *to enter the mind*. ἔρωσ μή τις πρότερον ἐμπίπτῃ στρατῷ A. 332. Dind. prefers ἐμπίπτω.

"Ἐμπιτνεῖν *to fall upon, to assault*, A. 1148. 1447. ἐμπιτνῶ ξὺν λακίδι λινοῖσι S. 113. 124. *fasten upon and tear*. See λακίς.

"Ἐμπλέκειν *to interweave, to entangle*. pass. εἰς ἀπέραντον δίκτυον ἐμπλεχθήσεσθε P.V. 1081. Met. οὐκ ἐμπλέκων αἰνίγματα 613. *not speaking in riddles*.

"Ἐμπνεῖν *to breathe, or live*. A. 657.

"Ἐμποδίζειν *to fetter, to perplex*, pass. ἐμπεποδισμένον P.V. 549.

"Ἐμποδῶν *in the way*. ἐμποδῶν ἔσθῃ

S.c.T.1007. *had opposed, οὐδὲν ἐμποδῶν ἔτι P.V.13. there is no further obstacle.*

Ἐμπολᾶν *to purchase, or buy. Hence, to acquire. τὰ πλεῖστα ἠμποληκότα E.601. having acquired many honours. See the whole passage further explained under ἀμείνων.*

Ἐμπορος *a traveller or voyager, C.650. In P.590. κακῶν ὅστις ἔμπορος κυρεῖ, Porson and others, as Well. Blomf. adopt the MSS. reading ἔμπειρος, which certainly is highly plausible, but is by no means absolutely necessary. Butler observes, "ἔμπορος tuetur Sieb. p.72. partim Scholiastæ, partim H. Stephani auctoritate. (Stephens' words are 'Alii ἔμπειρος, quæ lectio mihi prima fronte placere cœpit: sed sensum diligentius perpendens animadverti illud ἔμπορος habere in recessu aliquid et ἐμφατικώτερον et ποιητικώτερον quam ἔμπειρος.') Atque, ut verum fatear, multam vim habent quæ notavit H. Steph. præsertim si adjungas metaphoras in κλύδων, εὐροῇ, et οὐριεῖν, ut ἔμπορος h.l. vectorem significet, q.d. ut nos Anglice, whoever has steered his course through the ocean of calamity; sic Euripides Latine loquens apud Cicer. Tusc. iii.28. nec iam ærumnoso navigavisset salo."*

Ἐμπρέπειν *to glitter, or shine in. ἐμπρέποντας αἰθέρι A.6.—to be illustrious among C.351.*

Ἐμπρεπής *conspicuous, marked by. ἠλέμοισιν ἐμπρεπῆ S.107.*

Ἐμφανής *clear, perspicuous, P.510. C.656. E.398. comp. C.805.*

Ἐμφανῶς *clearly, manifestly, S.c.T.228. A.612. E.214.*

Ἐμφερής *like, resembling. C.204. E.390. comp. μᾶλλον ἐμφερέστεραι S.276.*

Ἐμφρων *sound in mind, sensible, P.V.850. C.1022. In C.193. Dind. with Aurat. reads ἔμφρον'. See εὐφρων.*

Ἐμφύλιος *domestic, civil. Ἄρη ἐμφύλιον E.823.*

Ἐν *in, a preposition denoting the*

place in or on which anything is or exists, or in or on which it is done, i. q. κορυφαῖς ἐν ἄκραις ἡμενος P.V. 366. Cf. P.V.142.250.396.454.621.865. S.c.T.2.25.145.195.231.358.371.433.455.504.521.549.728.781.937.1000. P.161.189.269.405.474.596.597.608.722. (but see ζευκτήριος.) 762.780. A.24.117.184.312.325.492.551.582.592.651.703.749.819.863.897.910.938.945.1054.1073.1162.1197.1286.1365.1370.1439.1471.1497.1562.1588.1593. C.90.99.143.159.226.246.339.344.443.522.530.565.572.648.651.687.698.734.744.794.881.999. E.47.186.395.624.635.660.673.693.724.737.751.778.792.933. S.31.49.230.289.346.408.476.814.925. ἐν κάρα E.168. see κάρα. elliptically ἐν Ἄδων sc. δόμοις A.1509. S.225.411. ἐν γαίᾳ ζωᾷ φοροῦντῶ μίμικται S.c.T. 920. is mingled in the dust. Cf. Hom. II. γ'.55.—Denoting the state, condition, or circumstances, in which anything is, or is done, as ἐν ὕπνῳ A.172. in sleep. ἐν μάχαις S.c.T. 147. in fight. ἐν δαίδῳ S.c.T.908. ἐν γαφῇ 800. ἐν γραφαῖς 233. ἐν μάχῃ δορός 427. ἐν φοναῖς 498. ἐν ἀγκυρονχταῖς S.747. ἐν σκότῳ S.82. Cf. S.c.T.4.88.169.209.581.647.648.649.777.919. A.407.743.865.903.1049.1210.1594. C.160.524.936. E.266.268.496.529.719.827.950. S.165.197. P.826.837.—With verbs signifying, or implying, motion. ἐν πέπλοις πέση λακίς P.123. ναῦς ἐν νηϊ χαλκῆρη στόλον ἔπαισεν 400. πιτνεῖ ἐν ἐνύδρῳ τεύχει A.1099. ἐν πέδῳ βαλῶ 1145, ἐν δώμασιν πιτνῶν C.36. ἴζει ἐν θρόνοισ E.18. ἐν χώρᾳ βαλεῖ 756.783. ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλης 820. ἐν γυναικεῖοις τύποις πέπληται S.279. ζυγόντ' ἐν ἄρματι C.784. ἐξέζα ἐν ζυγοῖσι P.V.460. ἐξέζυξας ἐν πημοναῖσι 580. See P.722. βρόχου τυχεῖν ἐν σαργάναις S.769. to fall into the meshes of a net.—θνητῶν ἐν οἴκτῳ προθέμενος P.V.239. regarding mortals with pity. ἐν δρόμῳ προστιθεῖς μέτρον C.785. putting a stop to the race. Here Heath and Musgrave omit ἐν, which certainly is

awkwardly constructed with *προστι-  
θείς*. It is better, if *ἐν* be retained,  
to take *ἐν δρόμῳ* separately, h. e. *ἐν  
δρόμῳ ὄντα*, placing a comma after  
*δρόμῳ*.—*with or by*, denoting the  
manner in which, or the instrument  
by which a thing is done. γὰς δόσις  
οὔτιδανοῖς ἐν ῥοθλοῖς φορεῖται S. c. T.  
344. τάξει ἐν στίχοις τρισὶ P. 358.  
οὐδ' ἐτι γλῶσσα ἐν φυλακαῖς id. 584. *is  
no longer kept under control*. ἀρότοις  
θερίζοντα βροτούς ἐν ἄλλοις S. 629.  
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις  
P. V. 537. ἐπέυχον—μηδ' ἐν ματαλοῖς  
κάγρλοις ποιύγμασι S. c. T. 262. ἐν  
τιμῇ σέβειν P. 162. *to regard with  
honour*. ἐν δυοῖν οἰμώγμασι μεθήκεν  
αὐτοῦ κῶλα A. 1357. δαταῖς ἐν ἐκφο-  
ραῖς—θάψαι C. 424. οἶμοι μάλ' αὐθις  
ἐν τρίτοις προσφθέγμασι C. 863.—ἐν  
τροπαλαῖ χρονιαῖ μεταλλακτός S. c. T.  
688. δαιμονῶντες ἐν ἀτραῖ id. 992. οἰοῖσιν  
ἐν χειμῶσι στροβούμεθα C. 206. ἐν  
πέπλοις λαβοῦσα A. 1097. *enveloping  
in a robe*. ληφθῶσιν ἐν ταυτῷ βροχῷ  
C. 550. ὀχμάσαι ἐν πέδαις P. V. 6. ἐν  
γυιοπέδαις αἰκίζόμενον id. 168. χαλι-  
νοῖς ἐν πετρίνοισι χειμαζόμενον id. 561.  
ἐν ἀτέρμονι πεδήσασα πέπλω E. 664.  
ἐν καλύμμασιν (ἐθηρεύθης) C. 487. ἐν  
πόνους δαμέντα P. V. 422. *subdued by  
sufferings*. ἐν κύβοις κρινεῖ S. c. T. 398.  
*decide by the dice*. ἐν μιᾷ πληγῇ P.  
247. *by a single blow*. ἐν ψήφῳ λέγειν  
A. 556. *to calculate*. τὸ νεῖκος οὐκ ἐν  
ἀργύρου λαβῇ ἔλυσε S. 913. *by re-  
ceiving money*.—Denoting that with  
which anything is invested or arrayed.  
βρέμων ἐν αἰχμαῖς P. V. 422. *with  
lances*. Cf. ἐν ἀμπυκτῆρσιν ἐμβριμω-  
μένος S. c. T. 443. ἐν τοῖσδε κόσμοις  
καταγελωμένην A. 1244. — Denoting  
time. ἐν νυκτὶ A. 639. νυκτὶ ἐν ταύτῃ  
P. 487. ἐν εὐφρόνῃ A. 508. ἐν ἡμέρᾳ  
E. 105. χρόνῳ κυρίῳ τ' ἐν ἡμέρᾳ S. 713.  
h. e. ἐν κυρίῳ χρόνῳ κυρίῳ τ' ἐν ἡμ.  
ἐν ὑστέραισιν ἡμέραις A. 1651. ἐν με-  
σημβρία S. 727. Here the constr.  
seems to be εὐ καταβρῆνημένους βρα-  
χίονα θάλλπει ἐν μεσημβρία. ἐν χειμῶνι  
A. 943. ἐν φάει C. 60. *in the daylight*.  
ἐν μεταιχμίῳ σκότου id. 61. *in the twi-*

*light*. ἐν καιρῷ P. V. 379. *at a proper  
season*. ἐν προτελείοις (μάχης) A. 65.  
*in the beginning*. ἐν βίβου προτελείοις  
id. 702. id. ἐν χρόνῳ E. 954. S. 131. 916.  
*at length*. id. A. 831. 1544. C. 1036. E.  
475. *in lapse of time*. ἐν πολλῷ χρόνῳ A.  
537. *in a long course of time*. ἐν μήκει  
χρόνῳ id. 596. id.—*Amongst*. e. g. καὶ  
σέδ' ἐν τούτοις λέγω P. V. 440. 975. Cf.  
P. V. 200. 310. S. c. T. 666. P. 435. A.  
453. 730. C. 58. E. 96. 224. 389. 691. 824.  
875. 942. S. 228. 474. 689. *between* (of  
two persons), τοῦτω στάσιν—τεύχειν  
ἐν ἀλλήλοισι P. 185. ἐν γαλακτὶ C.  
528. *amongst the milk*.—Denoting the  
thing in which anything is contained,  
or done, or takes place. ἐν τῷ προθυ-  
μείσθαι τίνα ὄρας ἐνούσαν ζημῖαν;  
P. V. 381. εἶναι μηδέπω 'ν προοιμίους  
P. V. 743. *form scarce a beginning*.  
αἰδῶς ἐν λεχθεῖσιν C. 654. *delicacy  
in expressions*. μητρὸς τῆς ἐμῆς ἐν  
αἵματι E. 576. *in the blood of* (h. e.  
by blood connected with) *my mother*.  
πάντα τὰ κέδν' ἐν ὑμῖν ἔστι μοι βου-  
λεύματα P. 168. *all my sage counsels  
are dependent upon you*. πράξας ἐν  
σοὶ πανταχῇ E. 447. *according to your  
will, or pleasure*. ἐν ἀγγέλῳ κρυπτός  
ὀρθοῦται λόγος C. 762. *in the mouth  
of a messenger*. ἐν θεῶν κρίσει A.  
1262. *in the judgment of the gods*. ἐν  
δίκῃ C. 981. *on the trial*. ἐν καρδίᾳ ψῆ-  
φον φέροντες E. 649. *with your heart*,  
h. e. sincerely. ἐν τῷ τρίτῳ λάχει E.  
4. *in the third lot*. ἐν τῷδε πράγματι  
φωνεῖν ἐτάχθην E. 268. *in this matter*.  
βοᾷ γραμμάτων ἐν συλλαβαῖς S. c. T.  
450. *he speaks in written characters*.  
ἐν βραχεῖ λόγῳ P. 699. ἄλλαντιν' ἐν λό-  
γοις στυγεῖν C. 804. Cf. E. 21. πείθομαι  
ἐν λόγῳ C. 668. ἐν εὐχαῖς E. 20. ἐν λταῖς  
S. 267.—Denoting a reference to a  
certain object, with verbs expressing  
anger, contempt, etc. ὀλέθριον πνε-  
ουσ' ἐν ἐχθροῖς κόπον C. 940. *breathiing  
anger at her enemies*. πᾶς ἐν μετοίκῳ  
γλῶσσαν εὐτυκον φέρει S. 972. *every  
one is ready to loose his tongue at a  
stranger*. ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν  
θέλεις C. 220. *to laugh at my misfor-  
tunes*. ἐν τοῖσι σοῖς πόνουσι χλιούσιν

*μέγα* 135. *they exult at your distresses.*—With certain substantives, expressing the mode of a thing. ἐν τυχῇ A. 671. *successfully.* ἐν τάχει *quickly.* A. 1213. 1423. P.V. 749. ἐν δίκῃ A. 1548. *justly.* ἐν αἴσῃ S. 540. *according to fate.* ἐν μέρει A. 323. 1165. E. 189. 414. 556. *in turn.* ἐν μάκει S. 55. *at length.* ἐν τρόποις A. 892. E. 419. *after the manner.*—with gen. πυργὸς ἐν εὐρεί S.c.T. 745. *a tower in breadth, h. e. the breadth of a tower.*

Ἐναγής *included under a curse;* from ἐν and ἄγος. The sense of this word in S. 116. is exceedingly doubtful, and the passage is corrupt. The Scholiast's explanation of ἐναγία by ἐναγίσματα is hardly satisfactory, and τέλεα, if genuine, would seem to be a substantive, from τέλος, not an adjective from τέλειος. Schol. comp. Soph. CEd. T. 656. where the Scholiast explains ξναγῆ by καθαρὸν, but neither does ἐναγής bear that meaning, nor is such consistent with the sense of the passage: see Hermann's note. Hesychius more correctly explains the word by μυσσάρως, ἀκάθαρτος, κονηρός, ῥυπαρός, but these are secondary meanings. It seems to imply *anything to which a curse attaches:* and hence it may be applied equally to an individual, who by his guilt has fallen under sentence of divine displeasure, or to a religious duty, the neglect of which must involve us therein. Hence if the reading be correct we may translate ἐναγία τέλεα *rites of solemn obligation,* h. e. which we are bound under a curse to pay. The whole passage is corrupt. The Scholiast's explanation is, ὅπου θάνατος ἀπῆ, ἐκεῖ τῶν ἀνθρώπων ἐνπραγούτων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσι. This appears substantially correct, but he wrongly conceives ἐπιδρομῶσ' to be a verb; whereas no such exists. Perhaps it may be best, with Dind. to adopt Hermann's conj. ἐπιδρομ' ὀπόθι. This agrees with the Scholiast's explanation, ἐπιτρέχουσι, and may be rendered—*and to the gods*

*rites of solemn obligation are duly paid, if matters turn out prosperously, and death does not come.*

Ἐναίρειν *to kill,* pass. S.c.T. 799.

Ἐναίσμιος *suitcd to one's lot, seemly, befitting,* A. 751.

Ἐναισίμως *befittingly,* A. 890.

Ἐνάλιος *maritime,* P. 445.

Ἐναλλέσθαι *to leap upon, to trample,* P. 508. Here the vulg. is ἐνήλου, for which Wellauer, from Hermann's suggestion on CEd. T. 1311. reads ἐνήλλου from MSS. So Dind. ἐνήλω Blomf. The imperfect appears to suit the sense better than the aorist.

Ἐναντίος *opposite,* A. 790. *contrary, opposed,* A. 1388. 1612. τάναντία A. 1346. *the contrary.* οἱ ἐναντίοι *the enemy, or adversaries,* S.c.T. 357. C. 140. E. 746.

Ἐναντιοῦσθαι *to oppose, to refuse,* P.V. 788.

Ἐναντίως *in an opposite manner,* E. 612.

Ἐναργής *clear, evident,* P.V. 666. P. 175.

Ἐναργῶς *manifestly, openly,* S.c.T. 126.

Ἐναρῖζειν *to kill,* A. 1628.

Ἐνδαῖς *accompanied with torches.* σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαδες (ἐνδᾶδες Herm.) οἰκῶν E. 996. Schol. μετὰ λαμπάδων, h. e. as Schütz translates it, *pollicemur vero fano vestro nunquam defuturas esse libationes noctu facibus collucentibus oblatas.*

Ἐνδάκνειν *to bite.* The word appears in a corrupt passage S. 874. ἔχιδνα δ' ὡς με τί ποτ' ἐνδακοῦσα. in which both sense and metre are violated. Something probably is lost.

Ἐνδακρνεῖν [ῥ] *to weep,* A. 527.

Ἐνδατεῖσθαι *to divide.* Hence, *to deliver in parts or to pronounce distinctly,* S.c.T. 560. From its meaning *to divide,* grammarians have also explained it in the sense *to abuse, pull to pieces.* So Herm. after Schütz, explains the passage to mean "Amphiarum tandem dupliciter ei (Polynici) nomen exprobrasse, qui scilicet non lites modo, sed multas et magnas



lites concitavisset." See, however, another explanation under ἐκπαιαζέειν, and cf. Blomf. Gl. in loc. Elmsl. CEd. T.196. where it merely means to commemorate. See Herm. not.

Ἐνδεικνύναι to display, P.P.404.

Ἐνδημος in the city, at home, C. 563. domestic, civil. βoάν ἐνδημον S. 666.

Ἐνδικος just. γoός ἐνδικος C.327. ἐνδίκoις οὐείδεισι E.130. observing justice, honourable. E.669.772.924. executing justice, avenging. πeλoυτ' ἄν ἐνδίκoι γάμoις S.76. ὁμμασιν ἐνδίκoις id.794. ἐνδίκoν σίβας id.757. revered defender of my cause (or, object of my righteous veneration). truthful. πρoς ἐνδίκoις φρεσί A.968.—compar. τίς μᾶλλον ἐνδίκoύτερος S.c.T.655. a more proper person. ἐνδίκoυτέροισ ἐπ' ἔργοις S.584. on account of deeds more suited to my present purpose, h. e. of asking assistance from you as the author of my race.

Ἐνδίκωσ justly, P.V.63. C.455. 799.982. E.212.670. really, truly. ὀρθῶσ ἐνδίκωσ τ' ἐπώνυμον S.c.T.387. τί τῶνδ' οὐκ ἐνδίκωσ ἀγείρω; C.629. In S.c.T.589. the vulg. ἐνδίκωσ is altered by Glasg. Well. and some others into ἐκδίκωσ, on the authority of several MSS. As regards the sense, there does not appear to be any absolute necessity for this alteration. The word ἐνδίκωσ does not mean justly as respects the abstract fact of punishing the innocent with the guilty, to which, of course, it would be inapplicable, but justly as respects the moral necessity by which an innocent man, placing himself in the company of evil men becomes thereby by natural consequence, and therefore in this sense justly, a partaker in their punishment.

Ἐνδοθεν within, sc. in the city, S.c.T.176. in the house, C.822.—with gen. μελέων ἐνδοθεν P.953.

Ἐνδoν id.—with gen. C.100. at home, within the house, S.c.T.183. P.742. C.643. Met.—ἐνδoν γενοῦ C.231. compose yourself. See γίγνομαι.

Ἐνδρoσoς dewy, A.12.

Ἐνδυναστέειν to be a prince among, P.677. See Blomf. Gloss. in loc.

Ἐνδυρόσ put on, assumed as an ornament, E.982. Cf. Herm. Diss. 1. de choro Eumen. p.xii. who quotes Eur. Iph. Aul.1079. Troad.259. Soph. Trach. 671. where the word is similarly applied. Butler observes on this passage, "Quippe in summá lætitiá et festo die." Cf. A.884.

Ἐρέζεσθαι to sit in. With acc. P.137.

Ἐρεῖναι to be in, to exist in. ἔρεσσι P.V.224. S.730. ἐνοῦσαν P.V.382. ἔνι for ἔνεσσι P.V.204. A.78. τοῦτό γ' οὐκ ἐνι στάσις P.724. no doubt can exist as touching this.

Ἐνεκα for the sake of.—with gen. A.774. See εἰνεκα.

Ἐνερθε below.—with gen. P.V.498. P.225. C.123. E.284. τοῦσ ἐνερθε τόπουσ id.977. the lower regions.—from below, P.622. with gen. P.218.

Ἐνεροί the dead, those below, P.V.572. P.621.

Ἐνέροπεοι be subjected to, C.284.

Ἐνέχεσθαι to be implicated in. fut. mid. in pass. sense, S.160.

Ἐνζευγνύναι to hamper or bind. ταῖσδ' ἐνέζευξασ ἐν πημοναῖσι P.V.579.

Ἐνθα there, S.33. where, P.V.722. 725.813. P.482.791. A.1352. C.316.—with omission of ἐσσι, P.V.811. E.22.

Ἐνθάδε here, A.851. E.242. δαίμονασ τοῦσ ἐνθάδε S.870. the gods of this country. Cf. id.901.—in this case, herein. κατ' ἄκρασ ἐνθάδ' ὡσ πορθοῦμεθα C.680. Here, however, ἐνθάδ' appears to be a conjectural emendation for the corrupt MS. reading ἐν πᾶσ' ὡσ. This correction, which was first suspected not to be genuine by Wellauer is altered by Klausen into ἔμπαν ὡσ, which is not satisfactory.

Ἐνθεν thence, E.381. τὰ ἐνθεν A.239. what happened next.—whence, from which, P.V.367. S.535.830.

Ἐρεῖ ἐνθεν ἔστ' ἐπώνυμοσ πέτρα E.650. from whom it takes its name.

ἔνθεν πᾶσα βοᾷ χθῶν S.578. *with whose fame all the earth is filled.*

Ἐνθένδε *from this place*, P.V.709.

Ἐνθεος *inspired by God*. ἔνθεος δ' Ἄρει S.c.T.479. *inspired with martial fury*. τέχνης ἔνθεον E.17. *endued with the prophetic art*. τέχραισιν ἔνθειός A.1182. *the art of divination*.

Ἐνθηρος *rough, shaggy*, A.548.

Ἐνθυμείσθαι *to consider attentively*, E.213. This verse and the following are properly thus translated by Wakefield, "*Hæc enim (quæ ad Orestem scil. spectant) animo alacri video te peragere, illa vero (quæ sunt utique Clytæmnestræ) manifesto remissius administrantem.*"

Ἐνι for ἔνεστι. See ἐνεῖναι.

Ἐνίπτειν *to chide*, A.576.

Ἐνίσπειν *to tell*. ἐνίσπε is read by Rob. Vict. Glasg. Schütz, for ἐν εἰπέ, (so Turn.) in S.598.

Ἐννέπειν *to say, speak*, A.239. 397. C.543.561. S.201. πεπλαγμένους ἐννέπω S.c.T.878. *I speak of them as stricken*.

Ἐννοεῖν *to understand*, A.1058.

Ἐννομος *an inhabitant*, S.560.

Ἐννομος *lawful, according to law*, C.476. S.379.—*observing the laws*, S.399.

Ἐννοῦς *endued with sense*, P.V.441.

Ἐννουχος *nocturnal*, P.V.648.

Ἐνδόδιος *occurring on the way*, P.V.485. See σύμβολος.

Ἐνοίκιος *domestic*. ἐνοικίου ὄρνιθος E.828. *the cock*.

Ἐνοικος *an inhabitant*, S.606. P.V.413. γᾶς ἀπὸ τᾶσδ' ἐνοικοί S.532. *native residents of this country*, h.e. as Well. explains it, *Gloriamur hujus terræ incolæ esse (erant enim tum in ea) qui originem etiam ex ea duxerunt*. Schütz. conj. ἀποικοί, which Butl. approves.

Ἐνραῦθα *here*, P.V.82. 641.850. *thither*, P.442. ἐνραῦθα τοῦδ' ἀφικόμην κακοῦ C.878. *to this point in this misfortune*.—*thereupon*, P.V.204.

Ἐντελής *full grown, powerful, οὐκ*

ἐντελής προσφέρειν C.248. *not strong enough to carry*. See ἐκτελής.

Ἐντέμνειν *to cut medicinal herbs*. ἐντέμνων ἄκος A.17. *preparing a remedy*. See Blomf. Gloss. in loc. and Salm. Exerc. Plin. p.96. D.

Ἐντερα *the bowels*. A.1194.

Ἐντεῦθεν *from that place, next*. P.480. P.V.838. τὸν ἐντεῦθεν λαχόντα S.c.T.439. *the next who drew the lot*. τὰντεῦθεν E.60. *what follows next*.

Ἐντη *harness, chariot-furniture*. ἔντη δίφρου, P.190. conj. by Stanl. for the vulg. ἐν τῇ δίφρου.

Ἐντιθεῖν *to put into, to infuse*, as into a potion, A.1294. Here, if ἐνθήσει be read according to the vulg. it is almost necessary to read κάπνυχεται in the next verse, to avoid the asyndeton which would otherwise occur. (See κότος.) *to inflict*, A.384.

Ἐντολί *a command*, P.V.12.

Ἐντός *within*, S.c.T.952. With gen. A.77.1018. C.727. E.577.

Ἐνυδρός *filled with water*, A.1098.

Ἐνύπνιον *a dream*, P.222.516.

Ἐνύπνιος *occurring in sleep*, S.c.T.692.

Ἐνώ [ῦ] *Bellona*, S.c.T.45.

Ἐνώπιον pl. ἐνώπια, *an aspect, or countenance* S.138. in loc. dub.

Ἐξ *six* S.c.T.264.780. τρίς ἕξ A.33. *thrice six, the highest cast of the dice*.

Ἐξ see ἐκ.

Ἐξαγίζειν *to devote, to consecrate*. πολλοὺς πολλῶν ἐξαγισθέντας δόμων A.627. *many, out of many families, doomed to destruction*. So Pauw and Butler, "*consecratus, morti scilicet, ut piacularis victima.*" The explanation of the Scholiast, ἐξορισθέντας h.e. *expelled as an unclean thing*, (yet so Passow explains the word in his Lexicon) appears to be incorrect. Neither is it equivalent to "*ἐκ δόμων ἀγισθέντας* i.e. *combustos, vel ad parentalia elatos*," as Blomf. supposes. The primary meaning of ἀγίζειν seems so have been to *devote* or *consecrate*, from ἀγος a *sacred obligation* (on the variation in the breathing,

see Elmsl. CEd. T. 402.); hence βούθυρον ἐστὶν ἀγίλων CEd. C. 1495. Cf. the use of ἀγνίζειν Eur. Alc. 75. καθαγνίζειν Orest. 40. Such likewise is the force of ἐξαγίζειν, the ἐκ here being merely intensive, and not referring to δόμων. Thus Hesych. ἐξάγιαστα πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα. Hence the word came to bear the double meaning of *consecrated*, h. e. holy or sacred (Cf. CEd. C. 1526. ἃ δ' ἐξάγιαστα μηδὲ κινεῖται λόγῳ), and *accursed*, h. e. unholy, impure, whence Hesych. also has ἐξάγιστος. ἀκάθαρτος, πόρνος. Suid. ἐξάγιστος. ἀκάθαρτος ἢ πονηρός. See under ἐναγής.

Ἐξάισις *excessive, beyond ordinary measure*. ἀεὶ δ' ἀνάκτων ἐστὶ δαίμ' ἐξάισιον S. 509. the meaning of this is rather obscure. The chorus, in v. 506, states its alarm at its pursuers in exceedingly strong language, upon which the king reproving them in v. 507. they apologize in the words v. 508. To this the king replies, "*Nay, but towards sovereigns there is ever felt exceeding dread,*" h. e. if I, as king, only call them πτερωτῶν, you ought not, out of respect to me, to use stronger expressions than myself. In reply to this, the chorus, in v. 510. bids him encourage them not in words only, but in deeds also, καὶ λέγων καὶ πράσσων. Schütz has correctly explained the passage.

Ἐξάιστοῦν *to destroy utterly*. P. V. 672.

Ἐξαιρεῖν *to rescue, take away* S. 902. μηδ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων E. 823. Here the sense is, *nor, as if you had extracted the heart of a cock (and put it into my citizens), establish among them, etc.*

Ἐξαιρετός *select, exquisite*, A. 928. E. 380.

Ἐξαιεῖν mid. v. *to rescue from danger by prayers*, A. 648. Here Herm. ap. Lobeck. Phryn. p. 718. reads ἢ ἔρησατο.

Ἐξαιφνης *suddenly*, P. V. 1080.

Ἐξακούειν *to hear*, E. 375.

Ἐξαλείφειν *to obliterate*, C. 496. pass. ἐξαλειφθῆναι S. c. T. 15.

Ἐξαλύσκειν *to escape*, E. 111.

Ἐξαμᾶν *to reap*, Met. P. 708. A. 1640.

Ἐξαμαρτάνειν *to err*, P. V. 1041. ἐξαμαρτόντ' εἰς θεούς P. V. 947. *having sinned against the gods*.

Ἐξαμβρόσαι, a corrupt word in E. 885. for which the simplest emendation appears to be Παυῶς, sc. ἐξαμβρόσαι, from ἐξαναβρῶ, taken actively, "*to cause to spring out.*" Al. ἐξαμβλώσαι, ἐξαμφῦσαι. Scholefi. ἐξαμβρόσαι.

Ἐξαμείβειν *to pass over*, P. 128.—mid. v. *to requite*, P. V. 223. See ἀμείβειν.

Ἐξαμέλγειν *to suck out*, C. 885.

Ἐξαμύνεσθαι *to ward off from oneself*, P. V. 482.

Ἐξαναζεῖν *to cause to boil out, to bring forth*, P. V. 370.

Ἐξαναλίσκειν *to destroy*, ἐξαναλώσαι A. 664.

Ἐξαναστρέφειν *to overturn*, pass. ἐξανίστραπται P. 798.

Ἐξανθεῖν *to blossom forth*, P. 807.

Ἐξανιστάται *to expel from*, pass. P. V. 769.

Ἐξαπολλύναι *to destroy*, C. 824. pass. A. 514.

Ἐξαποφθεῖρειν *to destroy*, P. 456.

Ἐξαρκής *sufficient*, P. 233.

Ἐξαργᾶν *to hang*. τόξοισιν ἐξηρημένοι P. V. 713. *furnished with hanging bows, i. e. ὧν τόξα ἐξηρηται*. Dind. conj. ἐξηρητυμένοι.

Ἐξαργύεσθαι *to prepare oneself, make ready*, P. V. 911.

Ἐξανδᾶσθαι *to pronounce*, C. 149. *to denounce*, C. 270.

Ἐξανχεῖν *to boast, profess*, A. 846.

Ἐξαφρίζεσθαι *pass. to be foamed away*, A. 1037.

Ἐξεγείρειν *to arouse*, pass. C. 488. A. 866.

Ἐξεικάζειν *to make like unto*. pass. S. c. T. 427. οὐδὲν ἐξηκασμένα A. 1217. *realities, not things feigned*.

Ἐξεῖναι *to be lawful*. ἐξεστί it is in your power. E. 850. 859.—ἐξόν nom.

abs. *when it is in your power*. P.V. 651.

Ἐξειπεῖν *to declare*. A. 908.

Ἐξελαύνειν *to expel*. ἐξήλασέν με. P.V. 673.

Ἐξελέγγειν *to examine*. E. 411.

Ἐξεπίστασθαι *to know*. A. 812.

Ἐξεργάζεσθαι *to accomplish*. pass. ἐξεργασμένον P. 745. *done*. ἐπ' ἐξεργασμένοις A. 1352. *after the deed is perpetrated*. Cf. P. 517. *after all is lost*.

Abresch compares Herod. viii. 94. ἐπ' ἐξεργασμένοις ἐλθεῖν. Soph. Aj. 370. τί δῆτ' ἂν ἀλογοῖς ἐπ' ἐξεργασμένοις.

Ἐξέρχεται *to come forth*. ἐξελθε P.V. 655. ἐξελθέτω C. 652. *to come out, or turn up* (as a ballot from the urn). δίκη ἐξῆλθε E. 762.

Ἐξέσθειν *to eat up*. C. 279.

Ἐξέυρημα *an invention*. S.c.T. 631.

Ἐξευρίσκειν *to discover, invent*, ἐξέυρε P.V. 96. 458. 467. 501. Dind. always writes ἐξῆυρε, ἠῆυρε, etc.

Ἐξέυχεσθαι *to declare*. γένος ἂν ἐξέυχοιο S. 269. Ἀργεῖται γένος ἐξενχόμεσθα sc. εἶναι S. 272.—*to boast*. A. 519.—*to desire or pray for*. C. 213.

Ἐξῆβος *past the age of youth*. S.c.T. 11. This passage appears to have been generally mistaken by commentators, not observing that three kinds of persons are here alluded to, one of which is expressed by the words ὦραν ἔχονθ' ἕκαστον. The three kinds are,—1. Those not quite arrived at full vigour, yet capable on an emergency of bearing arms: that is to say, as yet ἔφηβοι, or not twenty years old. 2. Those in the full vigour of life, sc. ἐξέφηβοι, or persons from twenty to thirty-five. 3. Those past their actual prime, yet still in vigour and well able to assist: these are ἐξῆβοι, or past thirty-five. The first are denoted by the words τὸν ἐλλείποντ' ἐτι ἥβης ἀκμαίας; the second by ὦραν ἔχονθ' ἕκαστον, h.e. men in their prime, ὦρα being here equivalent to ἥβη; the third by τὸν ἐξῆβον χρόνῳ, of which the words βλαστημόν ἀλδαίνοντα σώματος πολλὴν

are an epexegetis, denoting the condition of those who were thus ἐξῆβοι. There is no necessity to read ὦραν for ὦραν, or to omit τε after the word, as Dind. proposes.

Ἐξηγεῖσθαι *to narrate*. P.V. 444. 704. C. 116. 545. E. 579. *to instruct, advise*. E. 565. P.V. 214.

Ἐξικνεῖσθαι *to reach, arrive, come*. ἐξίκοιτο A. 271. E. 980. ἐξίκη P.V. 794. 812. ἐξικνόμενον A. 293.

Ἐξιτορεῖν *to inquire*. C. 667. S.c.T. 488. h.e. as Schütz translates, *experiri cult, utrum vincere sibi fatis decretum sit, an honestam pro patria mortem oppetere*.

Ἐξιχνεύειν *to trace out*. ἐξιχνεύσαι A. 359.

Ἐξόδος *an exit, outlet*. S.c.T. 58. 266.

Ἐξοκέλλειν *to run aground*. A. 652. mid. v. Met. δεῦρο δ' ἐξοκέλλεται S. 433. *and it comes to this, this is the result*.

Ἐξομαρτοῦν *to render clear*. ἐξωμάτωσα P.V. 497.

Ἐξόπιν *behind, in the hinder parts*. A. 114.

Ἐξοπλίζειν *to prepare* (an armed force, or act of violence). Ἄρην ἐξοπλίζων S. 666. 683. So S. 92. a passage which is corrupt: see δαιμόνιος.

Ἐξορθιάζειν *to pronounce with a loud voice*. C. 269.

Ἐξορίνειν [ῖ] *to rouse, provoke*. A. 1614.

Ἐξορμᾶν *to send forth*. P. 46. mid. v. *to speed forth*. ἐξορμώμενον E. 173.

Ἐξορύνειν [ῦ] *to urge*. S.c.T. 675.

Ἐξοχος *superior to*. with gen. P.V. 457. διδάσκειν ἐξοχώταται A. 1505. *best for teaching*.

Ἐξυπτιάζειν *to turn upside down*. ἐξυπτιάζων ὄνομα, Πολυνεῖκος βίαν. S.c.T. 559. The sense of this passage is obscure. Butl. translates it, "*nomen ejus alta voce inclamans*," which is certainly incorrect. Schütz, for ὄνομα, proposes ὄμμα, *turning upwards his eye*. This Herm. Obs. Critt. p. 52. approves, but neither does this give any very distinct sense in this place. The interchange of ὄνομα and ὄμμα in

MSS. (see Valck. on Eur. Phœn. 415.) is not uncommon; but, in a passage of such uncertainty, it is better to retain, if possible, the reading of all MSS. and Edd. The repetition of the same word in two succeeding lines is no argument against it. (See ὄνομα.) Possibly ἐκπυτιάζων ὄνομα may be thus explained. A thing is said to be ὑπτιος when turned upside down, i. e. placed in a different position to the natural one. Hence, anything employed in an unusual or perverted manner might be said ἐκπυτιάζεσθαι, as the name Πολυνείκης, which properly denoted only the individual Polyneices, is here, by a kind of perversion, taken in reference to the meaning of its component parts as a word, πολὺς and νεῖκος. In English it would be expressed by the phrase *playing or punning upon the name*. Such puns are very common in the Greek poets, cf. S. c. T. 812. 640. and the instances collected by Elms. on Bacch. 508. In the present instance it may be conceived that the name was pronounced so as to give the meaning ὦ πολὺ νεῖκος, νεῖκος, the stress being laid upon the latter half of the compound, sc. νεῖκος. This is alluded to in the words δις τ' ἐν τελευτῇ τούνομ' ἐνδαρούμενος h. e. *pronouncing the name twice in its termination, or pronouncing the latter part of the name twice over*. See ἐνδαρεύσθαι.

Ἐξω without, outside (the house, or city). S. c. T. 1005. A. 1163.—With gen. S. c. T. 295. P. V. 263. 668. 885. C. 507. 686. E. 170. 668. Compar. ἐξωτέρω id. C. 1019.

Ἐξωθεν from without. S. c. T. 542. τᾶξωθεν id. 183. the affairs without.

Ἐξώλης desperate, destructive. S. 722.

Ἐξωριάζειν to neglect. P. V. 17. from ἐξ and ὦρα care. Blomf. from Hesychius and Photius Lex. MS. reads εὐωριάζειν. So Pors. seems to have approved. All MSS. and Edd. have ἐξωριάζειν, which, being apparently an equally correct form, is properly

retained by Wellauer. Dind. prefers Blomfield's reading.

Ἐξωτέρω. See ἔξω.

Ἐορτή a banquet. E. 182.

Ἐπαγγέλλειν to tell or pronounce, to promise. τοῖς θεοῖς τελεσφόρους εὐχὰς ἐπαγγέλλουσα C. 211. *preferring prayers to the gods*.

Ἐπάγειν to bring upon. P. 85. A. 1420. C. 398. In this last passage, if ἐπάγουσαν be correct, λοιγὸς Ἐριννὸν must be read with Herm. for λοιγὸν Ἐριννός h. e. *crime cries aloud for a Fury bringing woe upon woe, etc.* ποῖ δ' ἔτι τέλος ἐπάγει θεός; S. c. T. 142. *whither still at last does God purpose to bring us? or, at what point still further will God bring on an end?*

Ἐπαιδεῖν to make incantations. A. 993.

Ἐπατεῖν to obey. With gen. S. 740.

Ἐπαινεῖν to approve. P. V. 340. E. 800. S. c. T. 1063. A. 1343.—to advise. S. 974. S. c. T. 578. C. 574.

Ἐπαισθάνεσθαι to perceive. ἐπαισθομένη A. 85.

Ἐπαισχύνεσθαι to be ashamed. fut. ἐπαισχυνθήσομαι A. 1346.

Ἐπαιτιάσθαι to blame. ἦ κάμῃ γάρ τι συμφοραῖς ἐπαιτιά; P. V. 976. *do you blame me on account of your misfortunes?*

Ἐπαίτιος responsible for, the author of a thing. With gen. E. 443. 445.

Ἐπακούειν to listen. C. 714.

Ἐπακρίζειν to rise to the summit. πολλῶν αἱμάτων ἐπήκρισε C. 920. *put the finish to many (former) murders*.

Ἐπακτός foreign. S. c. T. 565. 1010.

Ἐπαλαλάζειν to raise a shout of exultation. S. c. T. 479. 934.

Ἐπαλκός †. This is read in C. 409. but the whole passage down to καλῶς is corrupt, nor has any conjecture deserving of mention as yet been proposed.

Ἐπαλξίς a battlement, S. c. T. 30. 143.—a defence. οὐ γάρ ἐστιν ἐπαλξίς πλούτου A. 371. *there is no defence in wealth*.

Ἐπαμβάρηρ ravaging, attacking. With gen. C. 278.

'Επαμμένειν *to await*. With acc. P.V.608. With dat. P.793.

'Επαναγκάζειν *to compel*. P.V.674.

'Επαναδιπλάζειν *to ask again*. P.V. 819.

'Επανερίσθαι (aor. 2.) *to ask again*. P.934. Here the vulg. is ἐπανερόμαι, a present which does not exist. Reg. A. has ἐπαναιρόμην, whence Brunck and Schütz ἐπανηρόμαν. Reg. B. ἐπανερόμαι. So Pors. Blomf. Lachm. Dind. On this use of the subj. Dind. refers to his note on Soph. *Æd.* Col.1560. Well. conj. ἐπανερόμαν.

'Επανθίζειν *to cause to flourish or abound*. πολλοῖς ἐπανθίσαντες (ἐπανθήσαντες vulg. corrected by Butler) πόνοισί γε δόμους. S.c.T.932. So Well. Blomf. from Vienn. B.D. The vulg. is πόνοισί γε δόμοι. In Med. the reading is πόνοισι γενεάν πόνοισί γε δόμους. πόνοισι γενεάν Lachm. Dind. πόνοις αἰεί δόμοι Herm. It is transitive likewise in C.148. κωνυτοῖς ἐπανθίζειν παιᾶνα, h.e. *to set off or accompany a ræan with lamentations*. In A.1433. is read νῦν δὲ τελείαν πολύμναστον ἐπηνθίσω δι' αἰμ' ἀνιπτον. ἦτις ἦν τότ' ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἰζύς. Herm. Seid. and Well. consider that four complete verses, with the end of v.1434 and beginning of 1438, are wanting after τελείαν, and that the verses from 1430 to 1440 answer to ant. β and γ in 1519—1529. Others, as Butl., with whom Blomf. agrees, arrange them differently, considering the lacuna not to be here, but that the two corresponding antistrophes are wanting after v.1453. For ἐπηνθίσω, Stanl. Casaub. Pauw, Schütz, and Blomf. read ἀπηνθίσω. Butler prefers a second conj. by Stanley, ἀπήνθισεν. For ἦτις ἦν Schütz reads ἦ τις ἦν, which Butler approves. Heath ἦ τις ἦς. Well. omits δι' in v.1438 for the sake of the metre; and Klausen, for the same reason, reads ἐν οἴκοις for ἐν δόμοις. δι' however is necessary to the sense, if the lacuna is not after τελείαν, and, although it

may, as Well. says, have arisen from the following ΑΙ, yet in a case where the arrangement is so uncertain, it is better perhaps on the whole to retain the vulgate. The word ἐρίδματος is probably corrupt. Blomf. translates it *a contentione ædificata*, i.e. rixam parit, but prefers Scaliger's conjecture, ἐρίδμαντός, from ἐρίδμαινω, irrito. Klausen explains it, *firme condita*, as equivalent to ἐυδμητος. With respect to the meaning of the whole passage, Schütz and Butler understand ψυχάν with τελείαν, to which they also refer πολύμναστον, and translate *nobilem et claram* (Agamemnonis animam). This they join with ἀπηνθίσω, in the sense of *desflorasti* (h.e. cædi uxoris filiam ulciscens objecisti), and refer αἰμ' ἀνιπτον to the sacrifice of Iphigenia, of which Helen was the primary cause. In this they appear to be mistaken. Retaining the vulg. ἐπηνθίσω, (supposing there to be no lacuna at 1433,) the sense seems tolerably clear and connected. τελείαν and πολύμναστον may be connected with ἔριν, understood from v.1440. The Chorus is ignorantly assigning to Helen the blame of all the mischief that had happened (see v.1443. seqq.), first, *as having destroyed so many souls at Troy*, and lastly (νῦν δέ) *as having caused by the inexecutable murder of Agamemnon, (δι' αἰμ' ἀνιπτον) a renewal and consummation (τελείαν ἐπηνθίσω) of that memorable succession of strife (ἔρις ἐρίδματος) which formerly (τότε) existed in the house (of the Atridæ), a cause of sorrow to its present master (ἀνδρὸς οἰζύς)*. τελείαν ἐπηνθίσω is the same as ἐπηνθίσω (ὥστε) τελείαν εἶναι. ἐπανθίζεσθαι is as Klausen translates it, *perficere ut floreat aliquid*. cf. S.c.T.939. C.148. τελείαν, as Schütz and Butler understand it, h.e. *perfectam, regiam animam*, would be very harsh without something to qualify it, as in v.946. ἔρις is by some referred to Clytæmnestra: it is

far better to refer it to the strife which had so long been a curse to the house of Atreus, cf. v.150.1455. etc. There should be no stop after ἀνιπτον, if the explanation assigned be correct.

Ἐπαντέλλειν to rise up upon, with gen. A.27. With dat. τῆδ' ἐπαντέλλειν νόσῳ C.280. in consequence of this disease.

Ἐπάξιος worthy, deserved, befitting, S.c.T.846. With gen. P.V.70. E.262. τὰ ἐπάξια one's deserts, P.V.70.

Ἐπαοιδή an incantation, P.V.173.

Ἐπάργεμος obscure, P.V.497. A.1084. C.654. from ἀργεμός a speck on the eye.

Ἐπαρήγειν to defend, C.714.

Ἐπαρκεῖν to stand in good stead, to defend, S.c.T.91. to aid, with dat. followed by inf. P.V.920. to supply or furnish, ἄκος οὐδὲν ἐπήρκεσαν A.1143.

Ἐπαρχος a commander, A.1200.

Ἐπασσυντεροτριβής inflicted successively, C.420. from ἐπασσύντεροι one after another.

Ἐπαύειν to cry over. With dat. ἐπαύσας C.815.

Ἐπαυλος (pl. ἐπαυλα) a dwelling, a cottage, P.851.

Ἐπαφᾶν to touch, P.V.851.

Ἐπαφή a touch, S.17.

Ἐπαφος prop. name, S.47.310.584. P.V.853.

Ἐπεγγεῖν to pour into in addition, Met. to add, A.1108.

Ἐπεὶ as soon as, after that, e.g. ἐπεὶ δ' ἀρτίφρων ἐγένετο S.c.T.760. Cf. P.V.831. S.c.T.980. P.197.369.378.492. A.191.211.644. In this sense it is joined with τάχιστα, τὸ πρῶτον, κ.τ.λ. ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου P.V.199. as soon as ever they began. ἐπεὶ τὸ πρῶτον εἶδον Ἴλιον πόλιν A.1260. when once I had seen, etc.—since, from the time when. δέκατον τόδ' ἔτος ἐπεὶ—ἦραν A.49. this is the tenth year since they went. χρόνος ἐπεὶ—παρήβησε id. 956. It is a long time since. δαλὸν ἦλικ' ἐπεὶ μολῶν ματρόθεν κε-

λάδησε C.600. contemporary with him since his birth.—Since, for, seeing that, e.g. ἐπεὶ προθυμείσθ' οὐκ ἐναντιώσομαι P.V.788. Cf. A.234.243.382.673.930, 1006.1333.1633.1654. C.83.614.780.893.920. E.71.86.297.460.701. P.V.347.384.633. S.c.T.671.687. P.683.689. S.720.884.960. It is also used in abrupt transitions with the sense of for, why? ἐπεὶ τίς ἤνχει τήνδ' ἀνέλπιστον φυγὴν κέλσειν ἐς Ἄργος S.324. for who would have thought? etc. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ; C.212. why, what do I now get through the gods?—In P.648. the sense of ἐπεὶ depends on the meaning assigned to ἐποδώκει. See ἐφοδοῦν.

Ἐπείγεσθαι to hasten, C.649. fut. ἐπείξῃ P.V.52.

Ἐπειδάν when, after that, with subj. E.817. S.c.T.716.

Ἐπειδεῖν (inus. in præss.) to look upon, to behold, aor.2. ἐπιδόμει S.c.T.203. ἐπιδεῖν A.1520.—to look upon (with favour), S.c.T.102. S.1.137.528.1011.—to look upon (in anger), S.792. S.c.T.467.—to regard with dread, mid. Διον ἐπιδόμενοι πράκτορά τε σκοπόν S.636.

Ἐπειδή since, seeing that, P.513. A.1617. C.505.559. E.490.

Ἐπεικάζειν to conjecture, C.560. with acc. id. 970. S.241. with part. τὰσδ' ἐπεικάσας τίχῳ χῶας φερούσας; C.14. must I be right in supposing that they are carrying libations? etc.

Ἐπεικεῖν (inus. in præss.) part. p. m. ἐπεικῶς befitting. δόμοισι τοῖσδ' ἐπεικότα C.658. befitting this house.

Ἐπεῖναι to be upon, S.c.T.573.—to attach to, A.530. See δύσφρων. E.514.—to preside over, P.237.546.814.—ἐπι δέ μοι γέρας, h.e. ἔπεστι E.371. I am invested with.

Ἐπειπεῖν to say with respect to. ἐπειπεῖν ψόγον ἀλλοθρόους S.950. to speak ill of strangers.

Ἐπείπερ seeing that, A.796.828. C.689.

Ἐπεισφέρειν to introduce besides, A.838. C.638.

Ἔπειτα *then, after that*, P. 388. 515. A. 165. 301. 653. 1580. C. 432. 531. E. 195. S. 781. With a participle preceding it, S.c.T. 249. A. 478. C. 566. E. 29. 416. 624. τὸς ἔπειτα E. 642. *posterity*.

Ἐπέκεινα *beyond*. Πίνδου τὰπέκεινα S. 254. *the parts beyond Pindus*.

Ἐπεκχωρεῖν *to proceed behind another*, P. 393.

Ἐπέλπεσθαι *to hope*, A. 1002.

Ἐπεμβάειν *to pounce upon*. πύργους ἐπεμβάς S.c.T. 616.

Ἐπενδιδόναι *to inflict beside*, A. 1859.

Ἐπενθρόσκειν *to leap upon*, aor. 2. ἐπενθροεῖν P. 351.

Ἐπεξέρχεσθαι *to narrate*. ταῦτ' ἐπεξελθεῖν P.V. 872.

Ἐπεξιακχάζειν *to shout out wildly*, S.c.T. 617.

Ἐπέρχεσθαι *to come on, attack*, A. 1229. S. 464. 663. P. 592. with acc. S. 554. τὸ ἐπερχόμενον πῆμα P.V. 98. *the approaching woe*.

Ἐπεσθαι *to attend, or follow*, P. 41. 57. C. 891. E. 134. 236. P. 962. aor. 2. ἔσπετο A. 828.—*to accompany*, S. 518. φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ S. 194. On S. 1057, see δίκη. In Eum. 211. where the vulg. is τὸ μὴ γενέσθαι, μηδ' ἐποπτεύειν κόψω, Petersen most probably conj. τὸ μηδ' ἐπεσθαι. Dind. approves τίνεσθαι, from a conj. by Meinek. on Men. p. 226.

Ἐπέτειος *annual, producing yearly*, A. 987.

Ἐπευθύνειν [ῆ] *to administer, govern*, P. 845.

Ἐπευφημεῖν *to utter words of good omen over anything*, P. 612.

Ἐπεύχεσθαι *to pray, to pray for*, A. 1265. 1296. 1441. S.c.T. 261. 463. C. 110. 843. E. 934.—*to imprecate evils*, S.c.T. 434. A. 487. 1582.—*to vow*, S.c.T. 258.—*to boast, glory*, A. 1367. 1453. E. 58. In A. 1235. Dind. with great probability writes κάπεύχεται for ἐπεύχεται. Otherwise whether ἐνθήσει or ἐνθήσειν be read, the constr. becomes extremely harsh. There should be a full stop after κόψω.

Ἐπέχειν *to stay*. ἐπίσχες *stop!* P.V. 699. C. 883.

Ἐπηβόλος *endued with*. φρενῶν ἐπηβόλους P.V. 442. *endued with sense*.—*affected with*. ἐπηβόλοι νόσου A. 528.

Ἐπηκός *hearing*. With gen. A. 1394. C. 974. δίκης γενέσθαι ἐπηκός E. 702. *to listen to*.

Ἐπηλὺς *foreign, a stranger*, S. 192. 396. 606. P. 239. S.c.T. 34.

Ἐπήρατος *lovely*, E. 917.

Ἐπί ὑρον.—With gen. e.g. πόλιςμ' ἐπ' ἀσπίδος S.c.T. 460. Cf. id. 369. 382. 492. 494. 502. 541. 643. P. 187. 441. (see ἀκτῆ) 927. (see θείειν) A. 1403. 1410. 1451. C. 870. (see πέλας) S. 638. ἐφ' ἵππων P. 18. *on horseback*. ἐπὶ ναῶν id. *on ships*. τὰπὶ χέρσου S. 175. *that which is taking place on the land*.

—with verbs of motion. ἐπὶ Δωδώνης πυκνοὺς θεοτρόπους ἱάλλεν P.V. 661.—With dat. ὑρον, αὐ, over. ναῖουσ' ἐπ' εὐκύλοις ὄχοις P.V. 712. Cf. S.c.T. 32. 385. P. 498. 925. A. 36. 75. 348. 1601. C. 4. 712. ἐπ' Ἡλέκτραισι πύλαις S.c.T. 405. Cf. P.V. 731. S.c.T. 58. 613. E. 40. 108. 603. 773. πίπτει ἐπὶ νώτῳ S. 85. *falls on its back*.—very rarely with verbs signifying motion. μὴ λῆθης ὁδοὺς σὺ τάσδ' ἐφ' ἰβδόμαις πύλαις S.c.T. 696. οὐκ οὖν πελάζει Ζεὺς ἐπ' εὐκραίρῳ σοί; S. 296. τοιαῶν ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους P. 428.—*against*,

denoting an evil or hostile intention. παρθένων χλιδαῖσιν εὐμόρφους ἐπι πᾶς τις τόξενμ' ἐπεμφεν S. 981. ὑπέρανχα βάζουσιν ἐπὶ πτόλει S.c.T. 465. Cf. P.V. 96. 923. 1045. 1091. S.c.T. 280. 429. 526. 602. P. 905. A. 61. 354. C. 618. 985.—*after*, in order of place or time. ἐπ' ἐξειργασμένοις P. 517. Cf. id. 519. τὰπὶ τούτοις A. 246. *after these things*. τρίτον ἐπὶ δέκα id. 1587. *thirteenth*. ἄτην ἐτέραν ἐπ' ἄτη C. 398. *one woe after another*.—*on account of, by reason of*. ἐφ' αἵματι δημηλασίαν γνωσθεῖσαι S. 6. *banished for murder*, Cf. P.V. 194. 255. S.c.T. 762. 908. P. 987. C. 850. S. 586. 1020.—*Denoting a purpose, or object*. ἐπὶ σκηπτοῦρχίᾳ ταχθεὶς P. 289. *appointed to*



*hold a command.* ἐπ' ἀβλαβείᾳ A. 995. *for the purpose of security, by way of caution.* But see under εὐλάβεια. τὸ κερδάλεον πέμπειν πόλεως ἐπὶ νίκῃ E. 963. *that the city may be victorious.*—Denoting something *accompanying*, as an attendant circumstance, or as a result. ὀλούζατε νῦν ἐπὶ μολπαῖς E. 995. 999. *accompanying it with songs.* ἐπ' εὐχαῖς C. 147. *with prayers.* ἐπ' ἀληθείᾳ S. 623. *with truth, h. e. so that they may come true.* εἴη δ' ἐπὶ νίκῃ C. 835. *may victory be the result.* θανάτους εὗροντο δόμων ἐπὶ λύμῃ S.c.T. 861. *to the ruin of the house.*—Denoting the object of speech, prayer, desire, ridicule, etc. στομάτων δείξομεν ἰσχὺν ἐπ' Ὀρέστη C. 710. *in honour of Orestes.* κόμπαξ' ἐπ' ἄλλῳ S.c.T. 462. *concerning another.* ἐπὶ τῷ τεθυμένῳ μέλος E. 316. 325. *in honour of the slain.* πάρεστι δ' εἰπεῖν ἐπ' ἀθλοῖσι S.c.T. 905. Cf. A. 1373. 1527. In these latter passages, however, the idea of *standing over* seems to be implied. γελᾷ δαίμων ἐπ' ἀνδρὶ θερμῷ E. 530. *laughs at him.* Cf. C. 728. λέξωμεν ἐπ' Ἀργείοις εὐχὰς ἀγαθὰς S. 620.—Denoting that something accompanies another, e. g. as a portion, dowry, etc. *along with.* τάσσεσθε, φίλαι δμῶδες, οὕτως ὡς ἐφ' ἐκάστῃ διεκλήρωσεν Δαναῶς θεραπντιδα φέρων S. 956. *according as Danaus has assigned (you) unto each mistress (as) a dowry of handmaidens.* There is a usage somewhat similar of ἐπὶ with the gen. in Hom. Od. A. 278. B. 197. From the abrupt change of address here from the Danaides to their handmaids, some have supposed that something is wanting, or that the passage is corrupt. The change of persons addressed does not itself appear to warrant such a supposition; but it must be allowed that the words ξύν τ' εὐκλείᾳ καὶ ἀμνητέφ βάζει λαῶν, seem more appropriate as addressed to the Danaides. Well. observes, in confirmation of the supposed lacuna, that the preceding verse is mutilated. This is not necessarily the case. The

spondee in the third place of the parœmiac may be defended by P. 32. 148. S. 7. See προσπιτνεῖν, and Butler Not. Crit. on S. 7. there referred to.—With acc. denoting motion *to*, or *towards* a place. e. g. ἵκετο θερμόνιον ἐπὶ πάγον P. V. 117. Cf. S.c.T. 89. 193. 1051. P. 262. 485. 503. 650. A. 283. 294. 681. 756. 766. 1092. C. 554. E. 10. S. 816. 877. Κάνωβον κάπὶ Μέμφιν ἵκετο S. 307. h. e. ἐπὶ Κάνωβον κάπὶ Μέμφιν.—*over.* ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 74.—*upon.* ἐπὶ γόνυ κέκλιται P. 894. *is sunk on its knee, h. e. is humbled.* ἐπὶ γᾶν πεσὸν αἶμα A. 990. μὴ 'κβαλῆς ἐπὶ χθόνα καρπόν E. 794. βωμόν ἐπ' ἄλλου θές S. 477.—*against*, denoting a hostile movement. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρον P. 403. Cf. id. 744. A. 112. P. V. 866. ἐπὶ τὸν διόμενα E. 337. *pursuing after him.*—Denoting an *object*, or *purpose.* ἤκουσ' αἰδ' ἐπὶ πρᾶγος πικρόν S.c.T. 843. *are come to perform a mournful duty.* δίκην ἐπ' ἄλλο πρᾶγμα θηγάει βλάβης μοῖρα A. 1517. *sharpens it for some other purpose of mischief.* πέμπει' ἀρωγὴν παισὶν προφρόνως ἐπὶ νίκην C. 471. *for the purpose of victory.* στείχω δ' ἐπ' ἀνδρα τῶνδε λυμαντήριον οἴκων C. 753. *I go to fetch him.*—Divided from its verb by tmesis. ἢ κάπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. for ἐπιτρέποιτε. ἐπὶ χεῖρα βάλοι C. 389. for ἐπιβάλοι. Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται P. 656. for ἐπιπεπόταται Cf. E. 356. ἐφ' ἀμῖν ἐκράνθη E. 329. for ἐπέκρανθη. On the corrupt passage δόμων μάλ' ἀχῶ ἐπ' αὐτοὺς προπέμπει δαϊκτῆρ γόος S.c.T. 898. see under ἤχῳ. In S.c.T. 264. ἐγὼ δ' ἐπ' ἀνδρας ἐξ κ. τ. λ. ἐπ' is clearly corrupt, as it violates the sense. Blomf. has edited, from a marginal note in Ald. ἐγὼ δέ γ', of the certainty of which correction there can be little doubt. After the address just made the particle γε is almost necessary in transferring the discourse to himself. *Do thou, etc. and I for my part, etc.* The

change of π into γ is exceedingly trifling, nothing being more likely than that the accidental lengthening of the stroke on the right hand of the Γ should have caused it to be mistaken for a Π.

Ἐπι for ἔπεισι E. 371. See ἐπέιναι.

Ἐπιβαίνειν to ascend, with gen. πρὶν λέκτρων ἐπιβῆναι, S. 39.

Ἐπιβάλλειν to lay upon. ἐπὶ χεῖρα βάλαι C. 988. by tmesis, see ἐπί.

Ἐπιβοᾶν to accompany with a cry. εὐφημον ἐπιβοῶν Μούσαι S. 676. καὶ στέρν' ἄρασσε, κάπιβόα τὸ Μύσιον P. 1011. In this passage Eustath. on Dion. Per. 791. reads καὶ βόα, but Hesychius retains the preposition, s. v. ἐπιβοᾶ (corr. ἐπιβόα) τὸ Μύσιον. Porson, to avoid the anapæst in the fourth place, conjectured καὶ στέρν' ἀράσσω ἐπιβόα τὸ Μύσιον. Burney and Blomf. consider the verse as antispastic. Passow supposes a synizesis in βόα. Well., probably with greater correctness, defends the anapæst, as occurring in a lyrical passage. Lobeck on Soph. Aj. 706, quotes this among other examples of an anapæst occurring under similar circumstances. See διαίνειν. Dind. proposes κάπιβῶ, which he considers a contracted form of κάπιβόα, referring to his note on Soph. Electr. 882.

Ἐπιβουλεύειν to plot against, S. c. T. 29. Here Blomf. from MSS. correctly reads ἐπιβουλεύειν for the vulg. ἐπιβουλεύειν.

Ἐπιβουλος insidious, S. 582.

Ἐπιβρίθης grave, venerable, E. 923. Cf. Butl. Nott. Phill. in loc.

Ἐπιγηθεῖν to rejoice at, τοῖσδ' ἐπέγηθει P. V. 156. ἐγεγήθει Elms. Blomf.

Ἐπιγινώσκειν to discover. 2 aor. ἐπιγνούς A. 1580.

Ἐπιγλωσσᾶσθαι to utter against any one. μήτ' ἐπιγλωσσῶ κακά C. 1041. with gen. of person, ταῦτ' ἐπιγλωσσᾶ Διός P. V. 930.

Ἐπίγονος a descendant, S. c. T. 885.

Ἐπίδεικνύναι to show, prove, S. 52.

Ἐπίδεσπόζειν to command, with gen. P. 237.

Ἐπιδιπλοῖζω to repeat, E. 968. ἐπιδιπλοῖζω Glasg. Herm. Schütz. There is some error here, as the verse does not answer to the corresponding one in the strophe. Pors. ejects the word, as proposed by Piers. on Mær. p. 167. Dind. conj. ἔπος διπλοῖζω.

Ἐπιδρομῶς † S. 117. The word occurs in a corrupt passage, as if from a verb, ἐπιδρομᾶω, which does not exist, though such seems to have been the idea of the Scholiast. Herm. conj. ἐπίδρομ' ὄποθι, on which see ἐναγής.

Ἐπιέναι to come upon, ἔπεισι P. V. 1018. will come upon thee. νύξ ἔπηει P. 370. night came on.

Ἐπιενγνύναι to yoke. πῶλοισ ἐπιζεύξασ' ὄχον E. 388. Met. to implicate. pass. μήτ' ἐπιζευχθῆς στόμα φήμαις πονηραῖς C. 1040. do not implicate yourself by uttering evil expressions.

Ἐπίζηλος an object of envy, A. 913.

Ἐπιθιάζειν to sit as a suppliant before any one, hence, to supplicate, to pray. πόθεν ἄρξωμαι τὰδ' ἐπειχομένη κάπιθιάζουσι; C. 844. It is derived from θιάζειν to sit, which verb is itself used in this present sense by Soph. CEd. T. 2. τινὰς ποθ' ἔδρας τὰσδε μοι θιάζετε, ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι; It is denied by some that θιάζειν (which they derive from θοός quick) is used in the sense of sitting, but only as denoting some kind of quick motion. In this latter sense it certainly occurs frequently in the tragic writers (see Erfurd on CEd. T. 2.), but notwithstanding Hermann and Erfurd's objections, it has been most satisfactorily shewn by Buttman (Lexil. s. v. θαάσειν, θιάζειν) that whether it be the same word as the other, or from a different root, θιάζετε in CEd. T. 2. and θιάζων in Æsch. S. 590. can mean nothing else than sitting. Hence, if the simple verb means thus, there can be no difficulty in giving to the compound the meaning assigned above; nor is

it necessary with Blomf. to read *ἐπιθεάζουσ'*. See Buttm. Lexil. in loc. cit. See also under *θάζειν*.

*Ἐπιθύειν* to sacrifice one after another, A.1485.

*Ἐπιθύμειν* to desire. With gen. A.210.

*Ἐπιθύσσειν* to call out to, urge on with the voice. P.V.73.277.

*Ἐπικαινοῦν* to innovate or alter, conj. by Steph. for vulg. *ἐπικαινόντων* in E.663. Dind. prefers Wakefield's conj. *μη̄ πικραινότων*.

*Ἐπικέκλεισθαι* to innoke, S.40. Here Turn. has *ἐπικεκομμένα*. So Dind. rightly. Cf. v.48.

*Ἐπικεύθειν* to conceal. With doub. acc. A.774.

*Ἐπικηρύσσειν* to proclaim, e. g. as king. pass. *ἐπικηρυχθεὶς χθονί* S.c.T. 616. *proclaimed as king to the country*.

*Ἐπίκλοπος* thievish, crafty, E.144.

*Ἐπικλώθειν* to destine, E.321.

*Ἐπικότος* angry, P.V.604. an object of anger. *ἀνδρὶ δῆοισιν ἐπικότῳ σέβας* C.619. h e. if the words are genuine, *exposed to anger from his foes because of his majesty*. In S.c.T.768. *ἐπικότους τροφᾶς* is read by Codd. and Edd. only Ald. has *ἐπικότας*, and one MS. *ἐπιτρόπους*. Heath conj. *ἐπικότος τροφᾶς angry on account of his treatment*. So Glasg. Blomf. *ἐπικότους τροφᾶς* Schütz, Schwenk, Wunderlich. Each is extremely awkward, from its requiring *ἀραίας ἀράς* to be joined, unless with Herm. Dind. we read *τέκνοισιν δ' ἀράς*. The vulg. is sound, as explained by Well. "*Œdipus qui educationem victumque debebat filiis suis, dedit quidem, sed ἀραίας, ἐπικότους τροφᾶς, quæ deinde explicantur apposito πικρογλώσσους ἀράς.*"

*Ἐπικότως* angrily, P.V.162.

*Ἐπικουρία* military assistance, P.717. a force of troops, S.702.

*Ἐπικούρος* an auxiliary in war, P.870.

*Ἐπικραίνειν* to bring to an issue,

*accomplish, make*, A.724.1313.1526. E.341.910. S.13.370.619. mid.v. id.

*τάδε τοι προφρόνως ἐπικραινομένων* sc. *ῥῶνδε* E.927. On S.46. see *ἐπώνυμία. κάστα δ' ἀληθῆ πατρός Οἰδιπόδα πότνι' Ἐριννὸς ἐπέκρανε* S.c.T. 869. Here the gen. is governed by *Ἐριννός*. Rob. has *κατεύγματα* after *Ἄιδιπόδα*. — separated by tmesis, *λάχη τὰδ' ἐφ' ἡμῖν ἐκράνθη* E.329. *were ordained unto us. καρποτελεῖ δέ τοι Ζεὺς ἐπικραίνετῳ φέρματι γᾶν παρώρῳ* S.671. Here the construction *ἐπικραίνετῳ γᾶν φέρματι* is so extremely harsh, that we need not hesitate to adopt Stanley's conjecture, *καρποτελεῖ*, the alteration of H for EI being so very slight. So Dind. The construction will then be the same as in the preceding instance. Well. less correctly translates *perficiat*, h.e. *perfectam reddat fertili foetu*.

*Ἐπικρούειν* to strike. *χθόνα βάκτροις ἐπικρούσαντας*. A.196.

*Ἐπικρύπτειν* to conceal. *χεῖρας φονίας ἐπικρύπτει* E.307.

*Ἐπικτᾶσθαι* to acquire beside. *ἐπικτήσῃ* E.861. *ἐπικτήσαιο* 641.

*Ἐπικύρειν* (inus. pres. *ἐπικυρεῖν*) to obtain. With gen. aor. 1. *ἐπέκυρσamen* P.839.

*Ἐπιλαβῆ* a laying hold of. *πέπλων ἐπιλαβᾶς ἔμων* S.427.

*Ἐπιλέγεσθαι* mid. v. to bethink oneself of. *δντ' ἐπιλεξαμένα* S.48. pass. *id. μηδ' ἐπιλεχθῆς* A.1477. *do not imagine*.

*Ἐπίλυσσις* a release. *ἐπίλυσιν φόβων* S.c.T.124. a release from alarms.

*Ἐπιμαίνεσθαι* to be mad, A.1402. Met. *δορυτινακτος ἀιθῆρ ἐπιμαίνεται* S.c.T.136.

*Ἐπιμαστίδιος* at the breast. *βλαχαὶ τῶν ἐπιμαστιδίων* S.c.T.332. *cries of children at the breast*.

*Ἐπιμέλπειν* to sing over any one. *Ἄϊδα παιᾶν' ἐπιμέλπειν* S.c.T.851.

*Ἐπιμνᾶσθαι* to commemorate. with gen. *ἐπεμνησάμην* C.614. See *ρίειν*.

*Ἐπίμολος* an invader, S.c.T.611.

*Ἐπίμορφος* worthy of blame, A.539. C.817.

Ἐπινέμεσθαι mid. v. to gain ground, proceed, A. 472.

Ἐπινίκιον a song of victory, pl. id. A. 167.

Ἐπιωμᾶν to distribute, allot, E. 301. S.c. T. 709.

Ἐπιξενοῦσθαι mid. to claim hospitality at the hands of any one. A. 1293. From this idea of claiming hospitality would seem to be derived the meaning we find assigned to the word by lexicographers, of calling upon, claiming support, etc. Thus Hesych. ἐπιξενοῦσθαι μαρτύρεσθαι, πορεύεσθαι. So again ἐπιξενοδοκεῦμαι ἐπιμαρτυροῦμαι, and ξενοδοκοῦμαι, μαρτύρομαι. Vid. Intt. ad Hesych. In the present passage, Cassandra, having asked the Chorus to bear witness to her fortitude, adds ἐπιξενοῦμαι ταῦτα δ' ὡς θανομένη, h. e. I claim as a dying stranger this favour. Whether the word, however, is used by Æschylus in its primary or secondary meaning, or whether the latter does not belong only to a later age, is a question to be decided.

Ἐπίξηνον a chopping-block, A. 1250.

Ἐπικάλλειν to brandish at, C. 160.

Ἐπίπας all, entire. οἳ ἐπίπαν ἡπερογενές κατέχουσιν ἔθνος, τοῦς Μητραγαθῆς, κ.τ.λ. P. 43. This passage, as it is commonly read, is exceedingly obscure. Blomf. proposes two explanations, sc. either to take κατέχουσιν intransitively, qui per totum continentis tractum habitant, or as governing ἔθνος, qui plane continente genitam obtinent gentem. Whether, however, we adopt κατέχουσιν ἔθνος, or κατέχουσιν ἐπὶ πᾶν ἔθνος as the true construction, it is, as he rightly observes, exceedingly harsh. Pauw conj. ἔδος for ἔθνος. The difficulty is entirely removed by the conjecture of Schütz, which Dind. approves, sc. to write οἳ τε divisim, and strike out τοῦς, which was probably inserted by some one who connected οἳ τε with Λυδῶν. It must be allowed that the connexion of the

persons mentioned in 43. 44. with the city Σάρδεες, as both referring to ἐξορμῶσι, would be singularly awkward. Adopting Schütz's conj. the sense will be, and they who have under their command the whole continental forces, Metragathes and Arcteus, etc. ἐπίπας is not used adverbially, but is an adjective from ἐπίπας, of which Dind. quotes two instances from Boeckh. vol. ii. p. 409. 15. 18. The last syllable is here long, although compounds of πᾶς generally shorten it. See on this point the authorities adduced by Blomf. Gloss. and also Dind. Annot. in loc.—In S. 802. the word would be better read ἐπὶ πᾶν sc. over all.

Ἐπιπείθεσθαι to yield assent to, A. 1086.

Ἐπιπλήσσειν to reproach with, object to. with dat. P. V. 80.

Ἐπιπνεῖν to breathe upon, S.c. T. 325.

Ἐπίπνοια an in-breathing, S. 17. 44. pl. 572. Alluding to the fabled connexion of Jupiter and Io. In S. 1027. where φυγάδας δ' ἐπιπνοίας is commonly read, the metre is defective and the meaning uncertain. Schütz, who conj. φυγάδας δὴρ' ἐπιπνοίας understands it as equivalent to φυγάδων ἐπιπνοίας, and refers it to the incitements which the herald and his party, being obliged to retire, might use to induce the sons of Ægyptus to hostilities: this, however, is forced in the highest degree. Burgess conj. φυγάδεσσι δ' ἐπιπνοίας. The reading φυγάδεσσι appears (as Well. remarks) partly supported by φυγάδες in Med. Reg. L. Guelph. So Dind. The meaning of φυγάδεσσι δ' ἐπιπνοίας, may possibly be, "I fear for our sake as fugitives, favorable gales," h. e. which may bring forces from Egypt against us. Cf. v. 1030. If there be any difficulty in assigning this meaning to ἐπιπνοίας without something more distinctly to indicate its reference, it might be well to adopt Burgess's conjecture, ποινάς, which

may possibly have been changed into *πνοιας* by a mere transposition of the letters.

Ἐπιποᾶσθαι to *hover* or *float above*, perf. divided by tmesis, P. 656. E. 356.

Ἐπιρρέειν to *flow on*, to *approach*. οὐκ ἐπιρρέων χρόνος E. 815. *the coming time*.

Ἐπιρρέπειν to *cause to fall upon*, to *bring upon*, A. 242. E. 848.—intrans. to *devolve* or *fall upon*, A. 690. 1012.

Ἐπιρρήγνυμαι to *tend*. ἐπέρρηξα P. 987.

Ἐπιρρίπτειν to *inflict upon*. ἐπίρριψεν P. V. 740.

Ἐπιρροή a *stream*, or *current*, A. 1491. E. 664.

Ἐπιρροθεῖν to *resound*, C. 421.—to *utter assent*, C. 451.

Ἐπιρροθος *alleviating*. παγκλαύτων ἀλγέων ἐπιρροθον S. c. T. 350.

Ἐπιρροζεῖν to *denounce against with harsh voice*, E. 402.

Ἐπιρρνεσθαι to *preserve*, S. c. T. 149.

Ἐπιρρόντος *flowing in abundantly*, E. 867.

Ἐπισεύσθαι to *invade*, perf. poet. πέδον ἐπισυνμένος E. 755. 782.

Ἐπίσημον a *sign* or *device*, S. c. T. 641.

Ἐπισκήπτειν to *inflict upon*, *bring to pass upon any one*, P. 104. 726.—to *enjoin*, P. V. 664.—δεῦρ' ἐπέσκηψε E. 460. *has fallen hither*, i. e. *devolved upon me*.

Ἐπισκοπεῖν to *regard*, *notice*, S. 376. 397. to *observe*. ῥοπή ἐπισκοπεῖ δίκαν C. 59. but here ῥοπή δίκας is probably to be read.—to *visit* or *frequent*, E. 286. pass. *ὄνειροις οὐκ ἐπισκοπομένην* A. 13. *unvisited by dreams*. The word is peculiarly used, as Schütz observes, in alluding to the visitations of divine vengeance. So probably in C. 59.

Ἐπίσκοπος a *guardian* or *protector*. With gen. E. 710. S. c. T. 254. In C. 124. πατρῶν δ' ὀμμάτων ἐπίσκοπος there can hardly be a doubt that Stanley's conjecture *δωμάτων* is correct, h. e. *guardians of my father's house*. Wellauer's attempt to ex-

plain it as a circumlocution for *father* is harsh in the extreme. ἐπίσκοπος may also be taken with εὐχάς in the same sense as in E. 864.—adj. *watching*. φρενῶν ἐπίσκοπον E. 493. *watching* or *controlling the mind*. See δειμαίνειν. Here Dind. from an anonym. conj. ap. Dobr. for δειμαίνειν prefers δειμένειν.—*regarding*, *having as an object*. ὅποια νίκης μὴ κακῆς ἐπίσκοπα E. 864.

Ἐπισπᾶν to *bring on*, P. 469.

Ἐπισπένδειν to *offer libations over*, A. 1368. C. 147.

Ἐπισπέρχειν to *hurry on* S. c. T. 671.

Ἐπισπείσθαι. See ἐφέπω.

Ἐπίσπορος a *descendant*, E. 643.

Ἐπίσπυρος *rushing in*, *impetuous*. κλαυμάτων ἐπίσπυροι πηγαί A. 861. ἐπίσπυτους θεοφόρους ματαίας δῦας id. 1121. *affluent*, *abundant*. ἐπίσπυροι βίτου τύχαι E. 883.

Ἐπισταθμᾶσθαι to *weigh* or *ponder*, A. 159.

Ἐπίστασθαι to *know*, to *know how*, P. 517. A. 1227. E. 266. 637. ἐπίστασαι P. V. 374. 984. S. 895. contr. ἐπίστα (on this form see Herm. Soph. Phil. 787.) E. 86. 551. Here Herm. ὅπως ῥ' ἐπίστα. See κυροῦν. ἐπίσταται P. V. 981. 1034. P. 591. A. 936. 1036. imperf. ἠπιστάμην P. V. 265. ἠπίστατο P. 365. imper. ἐπίστασο P. V. 842. 969.

Ἐπισταεῖν to *preside over*, *control*. A. 1221. See Παιών.

Ἐπιστάτης a *prefect*, or *commander*, S. c. T. 797. ὅπλων ἐπιστάτης P. 371. *commander of the armed men*.

Ἐπιστείχειν to *pass over*, E. 866.

Ἐπιστέλλειν to *injoin*, *give as a charge*, E. 196. perf. pass. ἐπέσταλται A. 882. E. 713. S. c. T. 1003. τάπεσταλμένα C. 768.

Ἐπιστενάζειν to *mourn over*, P. 713.

Ἐπιστενάχειν id. A. 764.

Ἐπιστολή an *injunction*, S. 990. P. 769. P. V. 3.

Ἐπιστρατεύειν to *engage in a hostile expedition*. ἐπεστράτευσα πολλά P. 766. *I went on many a foreign expedition*.

Ἐπίστρεπτος *drawing attention, worthy of remark.* with dat. S.975. C.345.

Ἐπιστρέφειν mid. v. *to turn oneself towards* S.503.

Ἐπιστροφή *a residing in, or visiting of a place.* ἔξει πατρῶν δωμαίων ἐπιστροφάς S.c.T. 630. *he will reside in his father's house.* Ξενοτίμος ἐπιστροφάς δωμαίων αἰδόμενος τις ἔστω E. 518. *let a man observe the honourable entertainment of strangers in his house.*

Ἐπίστροφος *conversant about any thing.* with gen. A.386.

Ἐπιστροφᾶσθαι *to be residing in.* with acc. A.945.

Ἐπισηθεῖν (aor.2.) *to check, stop.* ἐπισχέθαι S.c.T.435.

Ἐπιτέλλειν *to arise.* ἐπιτεῖλαι P.V. 100.

Ἐπιτίθεσθαι mid. v. *to lay upon oneself.* Met. τόδ' ἐτίθειν θῆος δημοθρόους ἑ' ἄρας A.1383. *why have you laid on yourself (as on a victim to be slain) this incense of public execration?* So Scholefield, correctly.

Ἐπιτιμητής *a censor, or judge,* P.V. 77.

Ἐπιτίμιον *punishment,* S.c.T.1012. plur. P.809.

Ἐπιτυμβίδιος *funereal.* ἐπιτυμβίδιος θρήνος C.331.338. *a funeral dirge.*

Ἐπιτύμβιος id. ἐπιτύμβιος αἶνος A.1527. *a funeral panegyric.*

Ἐπιτυχής *successful,* S.725.

Ἐπιφέρειν *to bring upon,* fut. ἐποισειν E.736.

Ἐπιφθέγγεσθαι *to add one's voice to that of others,* C.450.

Ἐπίφθονος *envious, evil inclined, jealous,* S.198. A.133. E.354.—*liable to excite jealousy,* A.895. See φθόρος.

Ἐπιφλέγειν *to kindle, excite.* σάλπιγξ αὐτῆ πάντ' ἐκεῖν' ἐπέφλεγεν P.387. *aroused or excited.*

Ἐπίφοβος *fearful, terrible,* A.1123.

Ἐπίφορος *favorable, well-inclined,* Met. superl. C.800. *properly applied to a fair wind.*

Ἐπιχαλᾶν *to yield, or give way,* P.V.179.

Ἐπιχαρής *pleasing, or a source of delight,* P.V.160.

Ἐπίχαρις id. S.c.T.893.

Ἐπίχαρτος id. P.V.158. A.704.

Ἐπίχειρον *a reward,* plur. τὰπίχειρα P.V.319.

Ἐπιχώριος *belonging to the country.* ἐπιχώριος ὄρνισι S.781. ἐπιχώριος πτώμασι 647. *the deaths of natives.* (in loc. dub.)—Heath supplies ἔρις which Dind. approves.

Ἐπίψογος *blameable.* ἐπίψογος φάτις A.597. *an infamous report.*

Ἐποικος *a settler,* P.V.409. In this pass. ἔποικοι is read by Colb. 1. So the Schol. who explains it by ἐγκάτοικοι. Butler observes that ἔποικον ἔδος is put for ἔδος τῶν ἐποίκων "a settlement." Blomfield explains ἔποικος by *sedem vicinam*, this, however, appears not to be the meaning of the word.

Ἐποικτεῖρειν *to pity,* A.1037. C.127.

Ἐποίκτιστος *pitiable,* A.1194.

Ἐποικτος id. A.1597.

Ἐποιμῶζειν *to shriek out at any thing.* τῷδ' ἐποιμῶξεν πάθει C.540.

Ἐποίχεσθαι *to go for, to go to fetch,* C.951. in loc. dub. See χρορίζειν.

Ἐπολολύζειν *to raise a cry of exultation over anything,* S.c.T.807. C.930. mid. v. ἐπολολύξατο A.1209.

Ἐόπτεσθαι *to behold,* (inus. in græss.) ἐπόφομαι P.V.960. ἐπόψεται A.1626. ἐπόψεσθαι 1219.

Ἐοπτεύειν *to behold, look upon,* A.1243. C.979.—*to regard, notice, take cognizance of.* δίκας δὲ Παλλὰς τῶνδ' ἐοπτεύσει θεά E.215. ὦ γὰρ ἄνες μοι πατέρ' ἐοπτεύσαι μάχην C.492. καὶ σ' ἐοπτεύων πρόφρων θεὸς φυλάσσοι 1059. θεοὺς ἄνωθεν γῆς ἐοπτεύειν ἄχη A.1561. μηδ' ἐοπτεύειν κότφ E.211. πατρῷ' ἐοπτεύων κράτη C.1. *exercising the authority given you by your father.* τὰ δ' ἄλλα τούτφ δεῦρ' ἐοπτεύσαι λέγω sc. ἐλθόντι 976.

Ἐοπτήρ *one who regards, or observes,* S.c.T.622.

Ἐόπτης *a spectator,* P.V.299.

Ἐπορθιάζειν *to utter a loud cry over, or at anything,* P.1007. A.29.1091.

- 'Επὸρνεσθαι *to rush upon*, S. 184.
- 'Ἔπος *a word*. λέγει δὲ τοῦτ' ἔπος διὰ στόμα S.c.T. 561. 699. P.V. 1035. 1057. P. 121. A. 1134. C. 46. 776. 803. E. 486. 505. Withart. τοῦπος P.V. 981. S.c.T. 246. A. 259. C. 91. 874. S. 459. 507. 904. pl. ἔπη P.V. 934. 1057. S.c.T. 425. A. 1648. S. 176. 191. τᾶπη A. 1611. ἔπων E. 422. opposed to ἔργον. μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. πάρεσι δ' ἔργον ὡς ἔπος S. 593. — ὡς εἰπεῖν ἔπος P. 700. *to sum up in a word*. μέτριον ἔπος εὐχου S. 1045. offer a moderate prayer. ἔπος ἀμβου πρὸς ἔπος E. 556. answer word for word. σπλάγχνα μοι κελαινοῦται πρὸς ἔπος κλυούση C. 408. *at the word you speak*, where the const. is σπλάγχνα κελαινοῦται μοι πρὸς ἔπος κλυούση αὐτοῦ.
- 'Εποτρύνεσθαι mid.v. *to hurry on*, S.c.T. 681.
- 'Επουρίζειν *to blow upon*. αιματηρὸν πνεῦμ' ἐπουρίσασα τῷ E. 132.
- 'Εποχος *riding, or sailing upon*.— With gen. ναῶν ἐπόχους P. 54. *sailing in ships*. With dat. ἐπόχους ἄρμασι P. 45. *riding in chariots*.
- 'Ἐπτά seven, P. 335. S.c.T. 42. 117.
- 'Ἐπτάπυλος *having seven gates*, S.c.T. 149.
- 'Ἐπτατειχῆς *belonging to seven walls*. ἐπτατειχεῖς ἐξόδους S.c.T. 266. referring to the gates at Thebes dividing the wall in seven different parts.
- 'Ἐπφδή *a charm*. τούτων ἐπφδάς E. 619. *charms for these things*.
- 'Ἐπφδός *having power to charm*. ἐπφδὸν Ὀθηκίων ἀμάτων A. 1392.
- 'Ἐπωνυμία *a name derived from, or justified by, any circumstance*. κατ' ἐπωνυμίαν Πολυνεικεῖς S.c.T. 811. *Polynices, as they are* (h.e. as one of them is) *justly called*. In S. 45. νῦν δ' ἐπικεκλόμεναι (leg. ἐπικεκλημένα) Ἰνιν ἀνθομοῦσας προγόγου βοός ἐξ ἐπιπνοίας Ζηνός ἔφαψιν' ἐπωνυμία δ' ἐπεκράλητο μόρισμος αἰῶν εὐλόγως. "Ἐπαφόν τ' ἐγέννασε, the sense is obscure. Schütz places the stop after Ζηνός. See further under ἔφαψις.
- 'Ἐπώνυμος *named from any person, or thing*. With gen. ἐμοῦ ἀνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν S. 249. *so called from me their king*. Κάδμου ἐπώνυμον πόλιν S.c.T. 125. οὔτι παρθένων ἐπώνυμον φρόνημα id. 517. *a mind not named after virgins, although his body be so*, sc. Παρθενοπαιός. ἐπώνυμον τῶν Διὸς γεννημάτων 'Ἐπαφον P. 892. κληδόνας ἐπωνύμους E. 396. *your name derived from your character*. Cf. E. 659. S. 249. ἄν Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει S.c.T. 8. *from which things* (h.e. from averting which things) *may Jupiter deserve his name* ἀλεξητήριος *at the hands of the Thebans*. γένοιτ' ἄν ἐνδικῶς ἐπώνυμον S.c.T. 387. *it might really become what its name imports*. Cf. ἐπώνυμος κάρτα S.c.T. 640. E. 90. *full rightly named*. οὐδαμῶς ἐπώνυμον C. 188. *quite at variance with her name*. ἐπώνυμον ῥεῦμα P.V. 300. *the stream called from you, Ocean*. Βόσπορος ἐπώνυμος κεκλησεται id. 736. *so called from your passage across it*. "Ἄρει, ἐθθεν ἔστ' ἐπώνυμος πέτρα E. 659. sc. *Areiopagus*.
- 'Ἐπωπᾶν *to behold, descry*, C. 682. E. 265. *to direct, or guide*, E. 929.
- 'Ἐπωπή *a region scanned by the sight, or prospect*, S. 534. Schol. *κατανομάς*.
- 'Ἐρᾶν *to desire*. With gen. S.c.T. 374. pass. id. fut. γῆς τῆσδ' ἐρασθήσεσθε E. 814. ἄλλων ἐρασθείς P. 812.
- 'Ἐράσιμος *name of a river*, S. 999.
- 'Ἐράσμιος *desired, longed for*. ἐράσμιον πόλει A. 591. *an object of desire to the city*.
- 'Ἐραστεύειν *to desire*. With gen. ἐραστεύσαι γάμων P.V. 895.
- 'Ἐρατός *lovely*, S.c.T. 846.
- 'Ἐργάζεσθαι mid.v. *to do*. τὸδ' εἰργάσασθ' ἄπιστον S.c.T. 827. pass. εἰργασται *it is done, or made*, A. 345. inf. 1319. part. P.V. 242.
- 'Ἐργαστέος *that must be done*, C. 296.
- 'Ἐργάτις *an effectress*. μνήμην ἀπάντων ἐργάτιν P.V. 459.

"*Έργμα a deed.* τῶνδ' ἐφέρψει κότος τις ἐργμάτων E. 477. γλώσσαν ἐργμάτων ἄτερ S.c.T. 538. *a tongue without deeds.* ἐργμάτων is here supposed by some to be from *ἐργμα a bank, or mound*, so as to translate the words, *an unrestrained tongue.* So Schütz and Butler. Hermann, however, condemns the word *ἐργμα* in this sense, and in Soph. Ant. 541. reads *ἔρμα*. So Blomf. The word occurs in Eur. Orest. 160. Hipp. 1107. Bacch. 1067. (quoted by Blomf.) as well as in E. 477. in the sense of *a deed*, and it is better thus to understand it in the present passage.

"*Έργον a work, or deed.* S.c.T. 562. 645. 1041. P. 745. A. 736. 1395. 1525. 1580. 1618. C. 728. 815. 980. 1001. 1011. E. 471. S. 583. 586. 1020. P. V. 77. With art. τούργον P. V. 57. 75. A. 1319. 1476. 1634. C. 296. *a work of art.* χιτώνος ἔργον S. 880. Cf. S.c.T. 474. C. 229. Met. ἔργον δικαίας τέκτονος A. 1379.—*a warlike action.* ἔργον δ' ἐν κύβοις "Ἀρης κρινεῖ S.c.T. 396. ἐν ἔργῳ C. 160. *in action.—an office, or duty.* τὸδ' ἔργον ἦνυσε P. 752. *held this office.* σὸν ἔργον, 'Ιοῖ, ταῖσδ' ὑπουργήσαι χάριν P. V. 638. Cf. C. 662. E. 704.—*τέκνων ἐς ἔργον* A. 1180. *the procreation of children.*—Opposed to *ἔπος*, λόγος or μῦθος. *πάρεστι δ' ἔργον ὡς ἔπος* S. 593. *he not only speaks but performs, it is no sooner spoken than done.* μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. *nothing either in word or in deed.* ἔργῳ καὶ λόγῳ P. V. 336. *in deed and not in word.* ἔργῳ κοῦκέτι μύθῳ id. 1082. id.

"*Έρδειν to do.* A. 907. 1633. ἔρξω P. 1016. ἔρξαι A. 1523. S. 401. ἔρξαντες P. 772. With double accusative. ἔρξας πολλά δὴ Μήδους κακά P. 232. Cf. E. 445. S.c.T. 906.—*to sacrifice.* σάγρια καὶ χρηστήρια θεοῖσιν ἔρδειν S.c.T. 213. In A. 1642-3. occurs this passage, *στείχετ' ἦδη δ', οἱ γέροντες, πρὸς δόμους πεπρωμένους, πρὶν παθεῖν ἔρξαντα καιρὸν χρῆν τὰδ' ὡς ἐπράξαμεν.* This, as it is commonly read, is unintelligible. Heath conj. πρὶν

παθεῖν· στέρξαντας αἰνεῖν χρῆν τὰδ' ὡς ἐπράξαμεν h. e. *acquiescere vos oportebat hæc ita fieri, tolerantantes prout ea perfecimus.* Musgrave ἔρξαι τ' ἄκαιρον. Legrand, whom Schütz follows, conj. εἴχαντε καιρῷ, χρῆν τὰδ' ὡς ἐπράξαμεν h. e. *tempori cedentes nos hæc ita facere oportebat ut fecimus.* Porson retains the vulg. and so Schütz in ed. 2. Blomf. conj. πρὶν παθεῖν ἔρξαντας· αἰρεῖν χρῆν τὰδ' ὡς ἐπράξαμεν, defending αἰρεῖν by Eur. El. 942. Hermann suggests πρὶν παθεῖν ἔρξαντ' ἄκαιρα. χρῆν τὰδ' ὡς ἐπράξαμεν. Klausen joins ἔρξαντα καιρὸν, h. e. *opportunitatem efficientem*, which is impossible. None of these ways are wholly satisfactory. The omission of a verb after *ἐχρῆν*, as in the conjectures of Legr. Herm. Musgr. appears extremely harsh. I am inclined, in a case of much doubt, to adopt *αἰνεῖν* from Heath, and read ἔρξαντας αἰνεῖν h. e. χρῆν (ὑμᾶς) αἰνεῖν (ἡμᾶς) ἔρξαντας τὰδ' ὡς ἐπράξαμεν. Blomfield's conj. αἰρεῖν would come nearer the vulg. but it does not appear certain that αἰρεῖν is used in this sense.

"*Έρεθίζειν to chafe, or irritate.* P. V. 181. pass. 1047.

"*Έρειδειν to press close upon.* νόσος ὁμότοιχος ἐρειδεῖ A. 976.—*to support.* κλον' οὐρανοῦ τε καὶ χθονὸς ὤμοις ἐρειδῶν P. V. 350.—pass. *to be firmly fixed, or planted.* Δίκας ἐρειδεταὶ πυθμῆν C. 636. —mid. *to rest upon.* γόνατος κονίαισιν ἐρειδομένου A. 64. *sinking in the dust.*

"*Έρεικειν to tear.* πέπλον ἔρικει P. 1017. *to shiver.* ναῦς πρὸς ἀλλήλησι Θρήκται πνοαὶ ἤρικον A. 641.

"*Έρικη heather,* A. 286.

"*Έρεῖν fut. of εἶρειν (inus. in Att.) to say, or call ἐς ὑμᾶς ἐρῶ μῦθον* P. 157. *I will tell you.* Cf. S. 980. C. 1028. E. 45. 627. οὐκ ἄλλως ἐρῶ S.c.T. 472. *I will not deny it.* ἐρεῖς P. 986. P. V. 296. 747. S.c.T. 232. A. 1059. 1215. E. 567. κακῶν δὲ καίσχυρῶν οὐτιν' εὐκλείαν ἐρεῖς S.c.T. 667. *you will not say that there is aught glorious in*



things evil and disgraceful too. ἐπεὶ C.507. E.149.726. οὐκ ἐπεῖρ' ἀναρχίαν S.888. you shall not say that rulers are wanting. ἐπεῖν P.V.986. 1007. perf. εἰρηκας S.243. P.V.823. pass. εἰρηται E.606.680. part. εἰρημένος P.V.1033. εἰρημένον A.1603. (nom. abs.) εἰρημένους P.V.665. εἰρημένων A.292.1345.

Ἐρείπια ruins, fragments. ναυτικῶν ἐρείπιων A.646. θραύσασιν ἐρείπιων P.417.

Ἐρειψίτοιχος overthrowing walls. δωμάτων ἐρειψίτοιχοι S.c.T.863. overthrowing the walls of houses.

Ἐρεμνός black, or gloomy, A.1363.

Ἐρέσθαι to inquire, aor. 2. τὴν τύχην δ' ἐρώμεθα A.1638. let us inquire of fortune, h.e. let us see what will be the result. Cf. S.c.T.488. This is an emendation by Schütz for ἐρούμεθα which is evidently corrupt. αἰρούμεθα is read by Canter and some others, and affords an equally good sense, τὴν τύχην referring in that case to θανεῖν σε. τύχην ἔλειν S.380. which they compare with this, is not to the purpose. Schütz's emendation is adopted by Blomf.

Ἐρέσσειν to row, pass. P.414. S.704 Met. to urge on quickly, mid. v. πτερύγων ἐρεμύσιν ἐρεσσομένα A.52. Cf. Virg. Æn. i.301. Remigio alarum. pass. Ἰὼ οἴστρω ἐρεσσομένα S.536.—to strike, or beat, as in the quick motion of rowing. ἐρέσσει' ἀμφὶ κρατὶ χερσῶν πίτυλον S.c.T.837. inflict upon your head a succession of blows. ἐρεσσ' ἐρεσσε P.1003. sc. τὸν κράτα, beat your head.

Ἐρέτης a rower, P.39.

Ἐρεμμός an oar, A.52. See ἐρέσσειν.

Ἐρευνᾶν to seek. ἐρευνᾶν τὴν σοφὴν εὐβουλίαν P.V.1040.

Ἐρεχθεύς prop. name, C.817.

Ἐρημάς †. ἐρημάς γυγκίας πέτρα S.776. The word ἐρημάς, besides not being elsewhere found, violates the metre. The reading of Rob. κρέμας (corr. κρεμάς) satisfies the metre, and possibly may be correct, if the

word be a genuine one, the epithet hanging, or precipitous, according very well with the sense of the passage.

Ἐρημία a desert, P.V.2.

Ἐρημος solitary, P.720. P.V.270. A.836.

Ἐρημοῦν to leave desolate. ἀνανδρον τάξιν ἡρήμου θανῶν P.290. sc. ὥστε ἀνανδρον γίγνεσθαι. pass. ἐρημωθέντος A.251.—to quit. τὸνδ' ἐρημώσασ' ὄχον A.1040. S.511.

Ἐριδμάτος (?) founded on strife. ἔρις ἐριδμάτος A.1440. strife founded on strife, strife succeeding strife. The word is probably corrupt. Blomf. conj. ἐριδμαντός. See ἐπανθίζειν.

Ἐρικύμων [ῦ] big with young, A.118. Schol. πολυκύμονα. See under λάγιμος.

Ἐριννύς [al. Ἐρινύς] Erinnys, a Fury. A.59.1090.1408. C.396.570.641. E.911. S.c.T.556.682. pl. Ἐριννύες the Furies, P.V.514. A.450.1163.1562. C.281. E.487. θρήνον Ἐριννύος A.964. a lament of Erinnys. ὕμνος ἐξ Ἐριννύων E.318.327. a song of the Furies. Cf. S.c.T.849. A.631.—an evil deity invoked by some one, an avenging fiend. πατρὸς εὐκταίαν Ἐριννύν S.c.T.705. Cf. id. 70.773.869. νυμφόκλαντος Ἐριννύς A.729. a fiend woful as a bride, an epithet of Helen. On the orthography of Ἐριννύς or Ἐριννύς, as Blomf. with Ald. always writes the word, see Blomf. Gloss. in P.V.53. s.v. ἐλινύω.

Ἐρίσσεπτος crowned with wool, S.22.

Ἐρίς Strife, personified as a goddess. Ἐρίς περαινει μῦθον ὑσάτην θεῶν S.c.T.1042. Blomf. considers this verse an interpolation, written by some one as a proverbial saying against μὴ μακρογῶρει. It certainly disturbs the regularity of the passage.—strife, quarrel S.c.T.708.918. A.682.1440. C.467. (see ἔμμοτος).—endeavour, anxiety, S.635. ἀγαθῶν ἔρις E.932. emulation in good works. οὐδὲ τὴν Διὸς ἔριν πέδω σκίψασαν ἐκποδῶν σχεθεῖν S.c.T.411. This

is correctly explained by Blomf. "*ne ipsam quidem Jovem, si contendens terram fulgure percussiat, distingere posse. σκήπτειν vero proprie fulgura dicuntur.*"

"*Ερκειος belonging to the court of a house. ἔρκειοι πύλαι C. 554. 564. θύρας ἔρκειας C. 642. the outer gates, or door.*

"*Ερκος a bulwark, or fortress. τὸ παλαιὸν Κίσινον ἔρκος P. 17.—a dam, or bank. ἐχυροῖς ἔρκειν εἶργειν ἄμαχον κύμα θαλάσσης id. 89.—Met. a protection, defence. ἀνδρῶν ὄντων ἔρκος ἐστὶν ἀσφαλῆς P. 341. τὸδ' Ἀπίας γαίας ἔρκος A. 248. said by the Chorus of itself. See ἀγχιστος.—anet. ἰδόντα τοῦτον τῆς Δίκης ἐν ἔρκειν A. 1593.*

"*Ἔρμα a weight. ἔρμα Δίων S. 575. the offspring of Jove borne in the womb.—a sunken rock. ἄφαντον ἔρμα A. 979. Met. τὸν πρὶν ὄλβον ἔρματι προσβαλὼν Δίκας E. 534.*

"*Ἐρμαῖος prop. belonging to Mercury. Ἐρμαῖον λέπας Λήμνου A. 274. a hill in Lemnos so called. Cf. Soph. Phil. 1445. where the Schol. observes, Ἐρμαῖον ὄρος. δύναται πάντα τὰ ὄρη Ἐρμαῖα καλεῖσθαι, ὅτι νόμος ὁ θεός. καὶ ὄρειος ὁ Ἐρμῆς. ἔστι δὲ καὶ Ἐρμαῖον οὕτως ἐν Λήμνῳ καλούμενον.—lucky (Mercury being the god of unforeseen gain). ἔρμαῖα δύοσις E. 907.*

"*Ἐρμηνεύς an interpreter A. 1032. μανθάνοντί σοι τοροῖσιν ἔρμηνεῦσιν ἐνπρεπῶς λόγον id. 602. understanding aptly her meaning by clear interpreters, h. e. by words clearly interpreting her meaning. These words are correctly explained by the Schol. οὕτως εἶπεν ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς, ὥστε σε μαθεῖν. Hence Blomf. infers that the genuine reading is λόγον.*

"*Ἐρμῆς Mercury, S. 217. 301. P. V. 1038. S. c. T. 490. C. 613. Ἐρμῆ S. 898. Ἐρμῆν A. 501. C. 716. Ἐρμῆ P. 621. C. 1. 122. χθόνιον Ἐρμῆν C. 1. 122. 716. On C. 1. Stanley observes, "Orestes Ἐρμῆν χθόνιον invocat, et postea Electra v. 122. utpote cui mortui curæ erant. Idem et πομπαῖος Soph. Aj.*

831. καλῶ δ' ἄμα πομπαῖον Ἐρμῆν χθόνιον εἶ με κοιμῆσαι. Hor. Od. I. x. 17. *Tu pias lætis animas reponis sedibus. Unde eidem Satelles Orci dicitur, Od. II. xviii. 33.*"

"*Ἐρνος a branch. Met. a scion, or offspring, A. 1506. E. 631. 636.*

"*Ἐρπειν to creep, S. c. T. 17. E. 39. to go, proceed, or come, P. V. 812. 1026. φθονερὸν ὑπ' ἄλγος ἔρπει προδίκους Ἀτρείδαις A. 438. h. e. ὑφέρπει creeps upon, or assails them.*

"*Ἐρρεῖν to go wretched, to be lost, or forlorn. ἡμῖν γὰρ ἔρρειν ἢ πρόσω τιμὰς νέμειν E. 717. παρημελημένον ἔρρειν id. 291. ἀτιμος ἔρρειν id. 844. ὀλοὸς Τυρίας ἐκ ναὸς ἔρροντας P. 925.—to perish, come to ruin. Βακτρῶν ἔρρει πανώλης δῆμος P. 718. ἔρρει πᾶσ' Ἀφροδίτα A. 408. their beauty is gone.*

"*Ἐρρώμένως strongly, firmly, P. V. 65. 76.*

"*Ἐρυθρός red, bloody, E. 255.*

"*Ἐρύκειν [ὑ] to hinder. εἶδε Καδμείων ἤρυξε πόλιν μὴ νατραπῆναι S. c. T. 1067. preserved it from being overthrown.*

"*Ἐρυμα a defence. ἔρυμα τε χώρας καὶ πόλεως σωτήριον E. 671. ἔρυμα κακῶν κεδνῶν τ' C. 152. See ἀπότροπος.*

"*Ἐρχεσθαι to come. ἦλθον I am come, P. V. 603. E. 242. ἦλθε S. c. T. 828. P. 711. 725. A. 574. ἐλθέτω S. 785. ἔλθοι E. 287. S. 1013. S. c. T. 689. ἐλθεῖν C. 760. ἐλθῶν S. c. T. 527. C. 726. S. 906. ἐλθόν A. 478. With part. πάντως τι καινὸν ἀγγελῶν ἐλήλυθε P. V. 945. he has come to announce. ἄλλος ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν C. 698. ἔνθεν δῶκουσ' ἦλθον E. 381. μαρτυρήσων ἦλθον E. 546. ὄτ' ἦλθον —στρατηλατοῦσαι E. 656. ἐγὼ δὲ ταῦτα πορονῶν ἐλεύσομαι S. 517.—With cognate accus. κέλευθον ἦνπερ ἦλθες P. V. 964. the way by which you came. μὴ λθῆς ὁδός σου τὰσδ' ἐφ' ἐβδόμας πύλαις S. c. T. 696. go not this way.—With prepositions. ἐς P. V. 302. 847. P. 819. A. 388. 719. 826. E. 11. 813. πρὸς P. V. 831. 856. ἐπὶ with dat. S. c. T.*

696. P. 428. with acc. P.V. 866. S.c.T. 193. P. 262. 650. ἔκ P. 348. S. 259. διὰ S. 251. παρά with gen. A. 891. With acc. A. 174. τέκνων εἰς ἔργον ἡλθετον νόμῳ A. 1180. Here ἡλθέτην should be read according to Elmsl. on Ach. 733. qu. v. So Blomf. Dind. engage in the procreation of children. μηδ' ἐς ἀγκρισιν ἔλθειν E. 342. See ἀγκρισίς. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἔλθόντα P.V. 121. incurred the enmity of all the gods. Ἄργελοισι Καδμειοὺς ἐς χείρας ἔλθειν S.c.T. 662. to engage in combat with them.—With adverbs. ἐκείθι S.c.T. 792. κάτωθεν P. 683. δεῦρο C. 136. E. 736. ποθὲν C. 1069.—probably with gen. ἀκροβόλων ἐπάλλεων λιθάς ἐρχεται S.c.T. 143. See ἀκρόβολος.—With dat. ἦλθεν αὐτῷ Ζηγὸς ἀγρῶν βέλος P.V. 358. Cf. id. 666. P. 492. 701. A. 621. 1351. C. 117. In A. 497. ἄλις παρὰ Σκάμανδρον ἦλθε ἀνάριστος the vulg. is objectionable from the anapæst in the fifth place. Butler suggests the transposition παρὰ Σκάμανδρον ἦλθε ἀλις ἀνάριστος, or ἦλθε παρὰ Σκάμανδρον ἄλις ἀνάριστος. Blomf. from Marg. Ask. reads ἦσθ' ἀνάριστος. So Dind. Ἔρωσ love, lust, P.V. 593. 905. δηζίνθυμον ἔρωτος ἄνθος A. 723. παντόλμους ἔρωτας C. 590. θηλυκρατῆς ἔρωσ 592. ψιθυροὶ τρίβοι τ' ἐρώτων S. 1026.—a longing desire for anything. κακοῦ ἔρωτος ἀρχάν S.c.T. 670. εὐκλείας ἔρωσ E. 827. ἔρωσ πατρώας γῆς A. 526. ἔρωσ αιματολοιχός. A. 1457.—With infin. τῶν σ' ἔρωσ ἔχει τυχεῖν S. 516. ἔρωσ—ποθεῖν ἢ μὴ χρεῖν A. 332. Ἐρωτᾶν to ask. S.c.T. 164. P.V. 226. ἐρωτῆσαι P. 284. ὅς ἐρωτᾶς † S. 856. in loc. corr. Ἔς. See εἰς. Ἐσάγειν see εἰσάγειν. Ἐσαναγκάζειν see εἰσαναγκάζειν. Ἐσβαίνειν see εἰσβαίνειν, Ἐσεῖδειν see εἰσεῖδειν. Ἐσέρχεσθαι see εἰσέρχεσθαι. Ἐσήκειν see εἰσήκειν. Ἐσθιν to eat, A. 1579. Ἐσθημα a garment, P. 822. S.c.T. 259. A. 548. E. 982. ἀτιμίαν ἐσθημά-

των P. 833. ragged or unseemly garments.

Ἐσθῆς a garment, raiment, S.c.T. 853. S. 234. χρηστηρίαν ἐσθῆτα A. 1242. the robes of a priestess of Apollo.

Ἐσθλός good, brave, excellent, P. 31. 311. 762. πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν P. 244.—faithful, honest. with dat. δωμάτων κύνα ἐσθλὴν ἐκείνῳ A. 594. ἐσθλά good things, P. 218. A. 341. 411. C. 145. S. 218. τὰ χρυσόπαστα ἐσθλά A. 752. gilded riches or magnificence. On ἐσθλός, in this sense of rich or noble, see Götting's note on Hesiod Op. et Di. 214. and the authorities there quoted. Wellauer needlessly suspects ἐσθλά to be corrupt in this passage. Aurat. conj. ἔδεθλα.

Ἐσθρῶσκειν see εἰσθρῶσκειν.

Ἐσκομίζειν see εἰσκομίζειν.

Ἐσμός a swarm. Met. a crowd. S. 30. ἐσμός ὡς πελειᾶδων id. 220. νόσων ἐσμός id. 667.

Ἐσορᾶν see εἰσορᾶν.

Ἐσπερος western. πρὸς ἐσπέρουσ τόπους P.V. 348.

Ἔστε until. with the indic. of past time, e.g. ἔστε δὴ σφιν ἀντολάς ἐγὼ ἄστρων εἰδεῖα P.V. 455. Cf. P.V. 659. With ἄν and subj. of future time, e.g. ἔστ' ἄν καὶ τὰ λοιπὰ προσμάθησ P.V. 699. Cf. P.V. 376. 794. E. 427.

Ἔστια the domestic altar or hearth of a house, where the household gods were worshipped. ἔωσ ἄν αἴθη πῦρ ἐφ' ἐστίας ἐμῆς Αἰγισθος A. 1410. h. e. whilst he resides in my house. προστρόπαιος ἐστίας A. 1569. a surpriant at the hearth. δωματίῳ ἐστίαν A. 942. ἀθήρμαντον ἐστίαν δόμων C. 620. a neglected hearth. τὰ μὲν γὰρ ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα πρὸς σφαγῆν πυρός A. 1026. The constr. here is rather obscure. Klaus. takes ἐστίας μεσομφάλου as genitives of place, coll. II. ix. 219. ἴζεν τοίχον τοῦ ἐτέριοιο, and refers to Bernhardy, Synt. iii. 33, who thus explains it. Butler governs these words by σφαγῆν πυρός, but neither of these methods appears satisfactory.

It is better to constr. τὰ ἐστίας μεσομφάλου μῆλα h. e. *the sheep belonging to, or devoted to the altar.*—By synecdoche, *the whole house.* ἀφ' ἐστίας συθείς P. 849. *moving from home.* τὰ κατ' οἴκους ἐφ' ἐστίας ἀχη A. 415. *private calamities.* ὦ σωτήρες ἐστίας πατρὸς C. 262. *σαν ἀφ' ἐστίας μῦθος πᾶν ἐλάση* id. 960. *ἰὼ πανοιζύς ἐστία* id. 48.—*the altar or hearth of any god or goddess.* ἐστίας θεῶν S.c.T. 257. *ἐστία θεοῦ Φοίβου* E. 272. *ἐστίας ἀμῆς πέλαι* id. 418. *βωμόν, ἐστίαν χθονός* S. 367. *the public altar.* On C. 1039. see ἐφέστιος.

Ἐστιούχος *containing a hearth, domestic.* ἐστιούχον γαίαν P. 503. *the land of our hearths, i. e. our home.*

Ἐσχάρα *an altar or hearth-place.* ἐσχάραν Φοίβου P. 201. *ἐσχάρα πυρός* E. 109. *ἐσχάραις λιπαροθρόνοισι* id. 775.

Ἐσχατος *extreme, farthest.* P.V. 417. 669. *ἐσχάτη χθονός* id. 848. *at the extremity of the earth.*

Ἐσω *within.* στείχειν ἔσω C. 547. *ἔσω παρελθὼν* id. 896. *ἔσω καθημένη* id. 906. *ἡμένας ἔσω* 908. With gen. *ἔσω μελάθρων* C. 779. *ἔσω πυλῶν* S.c.T. 539. *ἔσω φρενῶν λέγουσα* A. 1022. *speaking within her comprehension.* This expression is obscure. Dind. considers the verse corrupt. In A. 1316. ὦμοι πέπληγμαι καιρίαν πληγὴν ἔσω, Blomf. appears right in observing, "*miserabiliter friget istud ἔσω.*" He reads ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔχω. See his note on A. 358.

Ἐσωθεν *within.* οἱ τ' ἔσωθε δωματων πλουτογαθῆ μυχὸν νομίζετε C. 789. —*within the mind, inwardly,* P. 11. A. 964.

Ἐταρος *a companion,* P. 949.

Ἐτειος *lasting a year.* φρουρᾶς ἐτείαις μῆκος A. 2. See μῆκος.

Ἐτεοκλῆς *prop. name.* S.c.T. 6. Ἐτεόκλειες id. 39. *contr.* Ἐτεόκλειες id. 490. Ἐτεοκλία id. 998.

Ἐτεόκλος *prop. name.* S.c.T. 440.

Ἐτεραλκῆς *yielding the victory to the other party, i. e. to the enemy,*

P. 913. Butler compares *ἐτερόφωνος στρατός* S.c.T. 154.

Ἐτερόρρεπής *inclining alternately to each side, yielding to both parties their due,* S. 397.

Ἐτερος *another,* C. 398. ἔτερον ἐκείνου E. 168. in loc. dub. See ἐκείνος.—*strange, unusual.* θυσίαν ἐτέραν, ἀνομόν τιν' ἄδαιτον A. 147. See ἄλλος.—τὸ ἔτερον or θάτερον *one of two,* P.V. 869. θατέρῳ id. 750.—*the other, or second.* διάυλου θάτερον κῶλον A. 335. *the second part of the diallos.* See δίαυλος.

Ἐτερόφωνος *speaking another language, i. e. foreign,* S.c.T. 154.

Ἐτης *a citizen,* S. 244.

Ἐτήγυμος *true, real,* P. 723. P.V. 598. C. 936.

Ἐτηγύμως *really, truly,* S. 718. A. 161. 464. 668. 1269. E. 466.

Ἐτι *yet, as yet, still.* e.g. τὸν ἐλλείποντ' ἔτι ἤβης ἀκαταίας S.c.T. 10. Cf. P. 340. 801. A. 105. C. 744. 1022. 1051. νῦν ἔτι A. 792. S.c.T. 690. *even yet.*—With future time. *yet, still, afterwards.* ἡ μὴν ἔτι Ζεύς, καίπερ ἀυθάδης φρενῶν, ἔσται ταπεινός P.V. 909. Cf. 507. S.c.T. 142. P. 774. A. 1404. 1651. C. 336. E. 798.—*any longer.* τί οὖν ἔτ' ἂν σαίνομεν ὀλέθριον μόνον; S.c.T. 686. Cf. E. 499. S. 787.—With negatives, *no more.* οὐδὲν ἐμποδῶν ἔτι P.V. 13. οὐκ ἔτι no longer P.V. 777. 1082. P. 399. 411. 577. 583. A. 525. C. 864. 1046. 1058. E. 686. S. 765. μηδ' ἔτι S. 1004.—*still, besides.* ἄπαξ ἔτι A. 1245. *once more.* τίν' οὖν ἔτ' ἄλλον τῆδε προστιθῆ στάσει C. 112. Cf. id. 433. S. 214. 256. 313.—With comp. ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίω πόροι P.V. 936. *still more painful.* Cf. 989. S.c.T. 208. P. 430.

Ἐτοιμος *ready, willing, prepared,* A. 816. *compar.* C. 441. ἐστὶ is often omitted with ἔτοιμος. πρὸς καρδίᾳ φόβος ἄδειν ἔτοιμος C. 1021. Cf. A. 765. In A. 303. τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι, ἔτοιμοι is a correction of Stanley and Heath for ἐτνμοι. So Farn. Schütz corrects τοιοῖδε τοί μοι, which has been adopted by Glasg.

Blomf. Dind. If ἔτοιμοι be correct, the construction is τοιοῦτ' ἔτοιμοι (ἦσαν) λαμπαδηφόρων νόμοι h. e. such appointed successions of torch-bearers (stood) prepared (to fulfil their office).

Ἐτοίμως readily, willingly, S. 75.

Ἔτος a year, A. 40. δεκάτῳ φέγγει τῷδ' ἔτους A. 490. h. e. φέγγει τοῦδε δεκάτου ἔτους A. 490. in the light of this tenth year.

Ἐγνυμος true, certain, S. c. T. 82. P. V. 293. E. 473.

Ἐτύμως truly, really, S. c. T. 901. ὡς ἐτύμως E. 506. in very truth.

Ἐὖ well. εὖ γὰρ εἴη A. 210. it would be well. εὖ τοῦτο C. 114. that is right. τί τῶνδ' εὖ id. 334. τὰδ' εὖ id. 811. εὖ τὰ τῶν ἐγχωρίων S. 595. it is all well as regards the natives. τὸ εὖ A. 120. 137. 154. 340. that which is good.—πάσχειν εὖ to receive benefits, P. V. 978. E. 830. εὖ ὄραν to confer benefits, E. 830. ποιεῖν εὖ id. E. 87.—εὖ πράσσειν to fare well, to prosper, S. c. T. 74. 77. 797. P. 208. 847. A. 1178. 1304. C. 1040. εὖ ῥέπει θεός S. c. T. 21. inclines the scale in our favour. εὖ τελεῖν intrans. to come to a good issue, P. 221. id. trans. to bring to a good issue, S. c. T. 35. A. 780. With acc. εὖ λέγειν to speak well of. A. 433. κλύειν εὖ to have a fine character, A. 455. but εὖ κλύειν to listen favourably, S. 73. 166. εὖ πραπίδων λαχόντα A. 370. endowed well with understanding. Cf. εὖ πραπίδων σίακα νέμων id. 780. εὖ εἰδέναι to know well, S. c. T. 357. P. 169. 207. 423. 427. 770. A. 908. εὖ ἐκπεπίσταμαι A. 812. εὖ ξυντυχόντων S. c. T. 256. if things fall out well. βίον εὖ κυρήσας S. c. T. 681. if you retain life from honourable motives. This (which is Schütz's interp.) is better than that of the Schol. τὸν βίον εὖ διάζας.—εὖ πεσόντα A. 32. having fallen well. Met. from a game of dice.—εὖ πρὸς εὖ φανέσει προσθήκη πέλοι A. 486. may there be a good addition to these already favourable appearances. τὸ δεινὸν εὖ καὶ φρενῶν ἐπίσκοπον καθήμενον E. 492. duly sitting and controlling the thoughts. γένοιο εὖ S. 449. may it turn out well.

εὖ ῥέοντα πρόξενον 486. one whose speech flows courteously. Here Pors. reads εὐρεθέντα, which is certainly very probable, as explained by Wordsworth, qui benignus et misericors inventus est. εὖ θαρσείν to be of good courage, S. 993. εὖ φρονεῖν to be well disposed. εὖ φρονῶν ἐμοί A. 1411. εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ A. 262. id. to feel delight, ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελημένος C. 763. to be wise, i. q. φρονεῖν. κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν P. V. 385.—With other verbs, etc. τόσον εὖ πυκάζου S. c. T. 134. εὖ φυλακτέον id. 481. εὖ ἐποδώκει P. 648. See ἐφοδοῦν. θεοὺς προσειπεῖν εὖ A. 344. εὖ νιν ἀσπασασθε 510. εὖ πέπρακται 537. εὖ μαθεῖν 570. εὖ μενεῖ 821. εὖ λέγει 1160. S. 495. εὖ κεκλαυμένον C. 676. εὖ κείμενα 682. εὖ μαιόμενοις ἰδεῖν 775. εὖ ἀνιδεῖν 796. εὖ ὠρημένος 929. εὖ προτίων 516. εὖ καταγνωσθῆ 543. εὖ κεκασμένον 736. εὖ σέβοντες 973. εὖ τελευτήσει S. 208. εὖ τ' ἐπεμψεν, εὖ τε δεξάσθω χθονί 216. εὖ νικᾷ 230. εὖ στυγῆσας 523. εὖ νέμοιο 655. εὖ κατεβρίνημένους 728. εὖ κατασχεθῶν 1051. εὖ σαφῶς very distinctly, P. 770. C. 195. On this last see σάφα. θείη εὖ παναληθῶς S. 80. in loc. dub.

Εὖα an exclamation, according to some readings, in locc. dubb. 111. 123.

Εὐάγγελος bringing a good message, A. 21. 256. 463. inspired by a good message. εὐάγγελοι ἐλπίδες A. 253. with gen. πραγμάτων εὐάγγελον σωτηρίων A. 633. bringing good tidings of safety.

Εὐαγής. ἔδραν γὰρ εἶχε παντός εὐαγῆ στρατοῦ P. 458. This clearly means, a seat commanding a view of the whole army. About the derivation and orthography of the word opinions differ. The Scholiast's explanation, ὅθεν ἐδύνατο καλῶς ἄγειν τὸν ὀφθαλμὸν πανταχοῦ καὶ βλέπειν is clearly inadmissible. He also explains it to mean καθαρὰν, κεχωρισμένην, and lastly by αὐγάζοντα καὶ ὀρώντα, which latter interpretation, as Dind. observes, belongs to another

adjective, *εὐαυγής*, which Hemsterh. wishes to restore in Eur. Suppl. 652, where *εὐαγῆ* is commonly read. The word occurs likewise in Bacch. 660, where Musg. conj. *εὐαυγείς*. The most probable derivation is suggested by Elmsl. on Bacch. 660, who refers to a passage in Bekk. Anecd. Gr. p. 337. Ἀγίς τοῦτο ἀπό συνθέτου καταλείπεται τοῦ εὐαγῆς ἢ παναγῆς. Ἐμπεδοκλῆς ἄθρει μὲν γὰρ ἀνακτος ἐναντίον ἀγέα κύκλον. Here, as he observes, the meaning can hardly be other than *the bright disc of the sun*. If then *εὐαγῆς* mean *clear, bright*, it is not difficult to conceive that it may also (such clearness being an essential requisite) mean *affording a clear prospect*. Such is substantially Passow's explanation, who, however, seems to derive it from *ἀγος*. This would seem also to be the opinion of the lexicographers, (vid. Hesych. Suid. Phot.) but most probably there may have been two different roots, with a derivative similar in sound, but separate in meaning.

*Εὐάγαλος easy to carry*, P. V. 350.

*Εὐαίων happy. βίονον εὐαίωνα* P. 697.

*Εὐακοεῖν* (†) *to hear well* (?) In loc. dub. S. 112. See *κοννεῖν*.

*Εὐανδρος prosperous as to men*, E. 985.

*Εὐαρκτος tractable*, P. 189.

*Εὐβατος easy to pass, εὐβατος περᾶν* P. V. 720.

*Εὐβουλία prudence*, P. V. 1037. 1040. οὐκ εὐβουλίᾳ P. 735. *ignorantly*.

*Εὐβούλωσ prudently*. vulg. ἦν γὰρ εὐβούλωσ ἔχων C. 685. Here Pors. reads *εὐβόλωσ*. So Blomf. Dind. The justness of this correction can hardly be questioned. The absence of Orestes being due originally not to his own prudence, but to the care of others, is much more naturally ascribed to his good fortune than to his own *εὐβουλία*. Neither is the phrase *εὐβούλωσ ἔχειν* in itself without suspicion.

*Εὐγένεια nobility of birth*, P. 434.

*Εὐγενής noble*, P. 690. S. c. T. 391. A. 1232.

*Εὐγλωσσοσ eloquent. εὐγλώσσω φρενί* S. 756.

*Εὐγμα a prayer*, S. c. T. 249. P. V. 586. C. 456.

*Εὐδαίμων happy, prosperous*, P. 754. P. V. 650. A. 516. 1277. C. 689.

*Εὐδάκρυτος fit to be mourned*, C. 179.

*Εὐδειν to sleep*, E. 47. 94. 104. 136. 675. fut. *εὐδήσουσι* A. 328. Met. *to lie calm. εἴτε πόνητος ἐν μεσημβριναῖς κοίταισ εὐδοί* A. 552.

*Εὐδαιπνοσ feasting splendidly. παρ' εὐδαιπνοῖσ ἔση ἄτιμοσ* C. 477. An epithet of the dead, to whom sacrifices are offered by the living. Blomf. in his Gloss. less correctly refers this to a nom. *εὐδαιπνα* h. e. "sacrificium apud Athenienses celebratum, in honorem defunctorum," quoting Hesychius. *εὐδαιπνοῖσ* here refers to those who received the sacrifice, not to the sacrifice itself.

*Εὐδηλοσ manifest. εὐδηλα γάρ* P. 970. *fur it is manifest*.

*Εὐδία a calm*, S. c. T. 777.

*Εὐδόκιμοσ illustrious*, P. 843.

*Εὐδοξοσ glorious*, C. 302.

*Εὐεδροσ sitting on a fair seat*, S. c. T. 93. 301. an epithet of the gods.

*Εὐειδῆσ, beauteous*, P. 316.

*Εὐείμων well-clothed*, P. 177.

*Εὐέλπισ of good hope. εὐέλπισ εἰμι σε ἰσχύσειν* P. V. 507. *I hope that*, etc.

*Εὐέξοδοσ having easy egress. ἐστὶ δ' οὐκ εὐέξοδον* P. 674. *it is not easy to get out*. Stanley compares Theocr. xii. 19. *ἀνέξοδον εἰς Ἀχέροντα* Catull. iii. 12. *Illuc unde negant redire quenquam*. Virg. *Æ.* vi. 126. *facilis descensus Averni, sed revocare gradum superasque evadere ad auras, hoc opus, hic labor est*.

*Εὐεργετεῖν to do good to*, E. 695.

*Εὐερκῆσ well-fenced, or guarded*, S. 933.

*Εὐεστώ prosperity. ἐν εὐεστοῖ φίλη* S. c. T. 169. A. 903. *χαίρουσαν εὐεστοῖ πόλιν* A. 633.

- Εὐηθία *folly*, P.V. 383.  
 Εὐηθίως *with the fair sunlight*, E. 866.  
 Εὐήρητος *well adapted to the oar*.  
 σκαλμοῦ ἀμφ' εὐήρητον P. 368.  
 Εὐθαρσεῖν *to be of good cheer*,  
 S.c.T. 34. (?) Here Turn. Glasg. εὐ  
 θαρσεῖτε, which Dind. prefers. See  
 Valck. on Phœn. v. 1391.  
 Εὐθαρήεις *of good cheer*, S. 947. εἰ  
 πάντα δ' ὡς πράσσοιμ' ἄν, εὐθαρήεις  
 ἐγώ A. 904. sc. εἰμί. On the con-  
 struction εἰ πράσσοιμ' ἄν, see under  
 ἄν. Blomf. from Farn. reads ἄνευ  
 θάρρους.  
 Εὐθαρσῶς *cheerfully, confidently*,  
 S. 246.  
 Εὐθενεῖν *to be prosperous, abun-*  
*dant*, E. 855. 868. Cf. 904. in loc. dub.  
 and see ἄγαν.  
 Εὐθετος *well-formed, convenient*,  
 S.c.T. 624. σποδοῦ γεμίζων λέβητας  
 εὐθέτου A. 432. *well arranged in the*  
*urn*, Stanl. conj. εὐθέτους. So Blomf.  
 Dind. correctly.  
 Εὐθήμων *nicely-arranging*. δωμά-  
 των εὐθήμονες C. 82. *keeping the house*  
*in order*.  
 Εὐθήρατος *easy to be comprehended*,  
 S. 81.  
 Εὐθνήσιμος *giving an easy death*.  
 αἰμάτων εὐθνησίμων ἀπορρύντων A.  
 1266.  
 Εὐθνοῖς *giving a splendid feast*.  
 εὐθνοῖνον γέρας C. 255. *the honour of*  
*a splendid feast*, Cf. v. 476. seqq.  
 Εὐθύδικος *righteous*, A. 739. εὐθυ-  
 δίκαι E. 302. as from a nom. εὐθυδίκης.  
 Here Herm. for the sake of the metre,  
 restores εὐθυδικαιοί.  
 Εὐθύμος *cheering*, S. 937.  
 Εὐθύμως *cheerfully*, A. 1574.  
 Εὐθύνειν [ῆ] *to guide*, P.V. 287.  
 Εὐθύνος *a judge, or censor*, P. 814.  
 E. 263.  
 Εὐθυντήρ *a regulator*. ὄτακος εὐ-  
 θυντήρος ὑστάτου νεῶς S. 698. *guiding*  
*the ships behind*.  
 Εὐθυντήριος *that which guides, or*  
*regulates*. σκῆπτρον εὐθυντήριον P. 750.  
*the controlling sceptre*.  
 Εὐθυπορεῖν *to move straight for-*  
*wards*, A. 977.
- Εὐθύς adv. *immediately*, P.V. 676.  
 P. 953. 400. A. 884. εὐθύς adj. *upright,*  
*just*. κρίνε εὐθείαν δίκην E. 411. *pass*  
*a righteous sentence*.  
 Εὐθύφρων *kind, right-minded*, E.  
 987. 992.  
 Εὐκλής *glorious*, E. 980. *honour-*  
*able, superl.* C. 300. γόος εὐκλεῆς προ-  
 σθοδόμοις Ἀτρείδαις C. 318. *a lament*  
*in honour of the Atridae*.  
 Εὐκλεία *glory, good report*, C. 344.  
 E. 824. ζῆν εὐκλεία S. 952. *with good*  
*report*. κακῶν δὲ κάισχρῶν οὐ τιν' εὐ-  
 κλείαν ἐρεῖς S.c.T. 667. See ἐρεῖν.  
 Εὐκλεῶς *honourably*, P. 320. A. 1276.  
 Εὐκοινόμενης *prudently counselling*  
*for the common good*, S. 681.  
 Εὐκοσμος *well-ordered*. οὐκ εὐκο-  
 σμον φυγῆν P. 473. *a disorderly flight*.  
 Εὐκραιος *fair-horned*, S. 296.  
 Εὐκριτος *easy to decide*. οὐκ εὐκρι-  
 τον τὸ κρίμα S. 392.  
 Εὐκρυπτος *easy to conceal*, A. 609.  
 Εὐκταῖος *sought, or invoked in*  
*prayer*. πατρὸς εὐκταίαν Ἐριννύν  
 S.c.T. 705. εὐκταίαν χάριν A. 1360.—  
*expressed in prayer*. παρόθεν εὐκταία  
 φάτις S.c.T. 823. εὐκταία sc. ἔπη  
 prayers, S. 626.  
 Εὐκτέανος *wealthy*, P. 866.  
 Εὐκυκλος *round*, P.V. 712. S.c.T.  
 572. Ald. Turn. Vict. and most MSS.  
 read it in S.c.T. 624. but εὐθερον  
 Regg. A. B. Seld. Rob.  
 Εὐλάβεια *caution*. οὐδὲ τὸν ὀρθοδαῆ  
 τῶν φθιμένων ἀνάγειν Ζεὺς αὐτ' ἔπαυ-  
 σεν ἐπ' εὐλαβεία γε A. 994. "Versus  
 ineptissime interpolatus." Dind. The  
 sense is sufficiently clear, sc. *nor*  
*would Jupiter* (if it were allowable  
 for the dead to be raised) *have checked,*  
*by way of security, him* (sc. Æscu-  
 lapius) *who was skilled in recalling*  
*(mortals) from the tomb*. Thus  
 much seems evident, viz. 1. that the  
 participle αὐτεῖ is corrupt (αὐτ' ἔπαυσ'  
 Fl. T.), unless, with Bothe, we take it  
 to mean "vicissim, quia læsus Jupiter  
 læserit Æsculapium;" 2. that ἄν is  
 wanting to complete the construction  
 with ἔπαυσεν (so Scaliger, Herm.);  
 and 3. that the words ἐπ' εὐλαβεία γε

(one MS. omits γε) are an interpolation. One MS. for these words has ἐπ' ἀβλαβεία, which certainly seems better to accord with the words of the Scholiast, sc. τὸν Ἀσκλήπιον ἐκ-εραίνωσεν ἀναστήσαντα τὸν Ἰππόλυτον, ὥστε μὴ βλαβῆναι. But whether we read one or the other, it must be admitted that the phrase ἐπ' ἀβλαβεία is harsh and obscure, and ἐπ' εὐλαβεία unpoetical. Possibly something like the following may be the true explanation:—ἐπ' ἀβλαβεία is susceptible of two meanings, either as referring to the state of the dead restored to their vital powers (so Blomf. Well. the latter of whom translates most inaccurately, *quominus aliquem ad integritatem reduceret*), or to the security which Jupiter wished to obtain for his own laws by checking their infringement. The same ambiguity attaches to the words of the Scholiast, although an accurate consideration will refer the words ὥστε μὴ βλαβῆναι to the *object* of Jupiter, rather than to the *result* in the case of Hippolytus. Possibly then some one, wishing to remove the ambiguity from the Scholiast's explanation, added the words ἐπ' εὐλαβεία γε, as a further gloss on ὥστε μὴ βλαβῆναι, and this having somehow once crept into the text, another hand may have corrected ἐπ' ἀβλαβεία in order to bring it, as was conceived, into accordance with the words of the Scholiast.

Εὐλογεῖν to extol. εὐλογεῖν πόλιν A. 566.

Εὐλογος reasonable, fair, P. 816.

Εὐλόγως reasonably, with justice, S. 586. S.c.T. 490. εὐλόγως ἐπώνυμον S. 249. called as it was meet they should be. So in S. 47. upon which see under ἐπωνυμία.

Εὐμαθής easy to understand, E. 420.

Εὐμαρής easy, S. 334. A. 1299.

Εὐμᾶρις a shoe, P. 651.

Εὐμενής kind, favourable, well-disposed, P. 171. A. 502. 854. S. 513.

669.—of things inanimate. εὐμενεί πῆδῳ S.c.T. 17. the kindly soil. ὀλο-λυγμὸν ἱερὸν εὐμενῆ S.c.T. 250. εὐμε-νεῖ πότῳ P. 479. εὐμενεῖ βίῳ S. 1053. gentle violence.—Compar. C. 692. E. 744. S. 483. superl. A. 1427.

Εὐμενῶς kindly, A. 926.

Εὐμετρος well measured, or calcu- lated. σφενδόνας ἀπ' εὐμέτρον A. 982. by a well measured, or moderate cast. "Quum quis non plura ejicit quam ad navem levandam ejici oportet." Dind.

Εὐμήχανος well able to effect, E. 359.

Εὐμοίρος prosperous in its lot, hap- py. εὐμοίρον χθονός E. 850.

Εὐμορφία a favorable appearance, P. V. 493.

Εὐμορφος beautiful, A. 405. εὐμορ- φον κράτος C. 483. εὐμορφοὶ παρθένων χλιδαὶ S. 981. θήκας εὐμορφοὶ κατέ- χουσι A. 442. beautiful in death.

Εὐναίος belonging to the bed. εὐ- ναίος γάμος S. 327. the marriage bed.

Εὐναστήριον a bed, P. 156.

Εὐνή a couch, A. 13. 27. 1609. εὐνῆς παροψώνημα 1421. See ἄνθος E. 208. pl. S. 134. A. 1165. periphr. λέκτρων εὐνάς P. 536.—a tent. εὐναὶ ἦσαν δῆτων πρὸς τείχεσι A. 545.—denoting the state of death. ἐνθα σ' ἔχουσιν εὐναὶ C. 316. where you repose in death.

Εὐνήθειρα a female bedfellow, a wife, P. 153. Dor. λεχέων Διὸς εὐνά- τειραν P. V. 898. the companion of the bed of Jupiter.

Εὐνήτηρ a husband, Dor. P. 134.

Εὐνήτωρ id. Dor. S. 657.

Εὐνις bereaved P. 281. C. 789. With gen. εὐνιν αλεοῦ πατρός C. 245.

Εὐνοια kindness, kind intention. ὦν δέδωκ' εὐνοίαν P. V. 444. ὑπὸ εὐ- νοίας C. 844. κατ' εὐνοίαν φρενῶν S. 918. if their minds be agreeable. ἐπ' εὐνοίᾳ χθονός S.c.T. 998. on account of his good will to the country.—fa- vour. τοῖς ἦσσοσι πᾶς τις εὐνοίας φέρει S. 484. προσπατηρίας Ἀρτέμιδος εὐνοίαισι S.c.T. 432.

Εὐνους well-affected, kind, P. 222.

Εὐξενος hospitable, C. 701.



Ευξύμβλητος *easy to guess at*, P.V. 777.

Ευξύμβολος *facilitating intercourse*, or *commerce*. ξένοισί τ' ἐξυμβόλους δίκας ἄτερ πημάτων διδοῖεν S.682. *give them satisfaction on equitable terms.—easy to guess at*. ἐξύμβολον τὸδ' ἐστὶ παντὶ δοξάσαι C.168.

Ευόρκωμα *a sacred oath*, C.888.

Ευόρκως *consistently with an oath*. τὰδ' ευόρκως ἔχει C.273. *this is consistent with the oath*.

Ευάλαμος *clever, dextrous*. ευάλαμον μέριμναν A.1513.

Ευπάτωρ *born of a good father*, P.931.

Ευπειθής *persuasive, easily convincing*, S.618. A.265. C.257.—*obedient*, with dat. E.793.

Ευπέμπelos *easy to be dismissed*. ἔχουσι μοῖραν οὐκ ευπέμπelon E.454. *they are of a sort not easy to dismiss*. See *δυσπήμαντος*.

Ευπετής *easy, nimble*. κραιπνῷ ποδὶ κηδημάτος ευπετέος ἀνάσσω; P.96. see under ἀναΐσσειν, where, for the vulg. ἀνάσσω, is preferred the reading of Brunck from Turn. ἀνάσσω. Wordsworth, however, in Phil. Mus. quoted by Dind. defends the vulg. with some probability, comparing Eur. Ion. 1049. Ag. 526. (529.Well.) C.170. (186.Well.) S.c.T. 27. Eur. Tel.2. τὸ τ' εἰπεῖν ευπετές μύσαγά πως S.973. *it is easy to call them a nuisance*. constr. τὸ τ' εἰπεῖν (ξένον) μύσαγμα, ευπετές πῶς ἐστι.—ευπετῆ τὰδε id.989. *all this is fair and easy*.

Ευπετῶς *easily, favorably*, C.1043. ευπετῶς ἔχειν A.538. *to be in a favourable state*.

Ευπιθής *easy to be persuaded*, P.V. 333.—*persuasive*. θάρσος ευπιθής A.955.

Ευπλοια *a favorable voyage*. ευπλοϊαν ἔπραξαν S.1030.

Ευποκος *well-fleeced*, A.1390.

Ευπομος *conducting favorably*. ευπόμπῃ τύχη E.93. *with successful conduct*.

Ευπορος *easy of passage*, S.465.

Ευπομος *happy*, A.237.

Ευποκος *good to drink*, P.603. P.V. 679.814.

Ευπραξία *prosperity*, S.c.T.206.

Ευπραξίς *id.* A.245.

Ευπρέπεια † λίπος ἐπ' ὀμμάτων αἵματος, *ευπρέπειαν τίστον* A.1403. So vulg. That this is corrupt is evident, as well from the metre as the sense. Farn has *ευπρέπεια*. Cant. conj. *εμπρέπεια ἀτίστον*. This is adopted by Blomf. Herm. *εμπρέπειν*, which Dind. adopts, reading in the next line *ἀτίστον* for *ἀτίστον*. If this be correct, the infin. *εμπρέπειν* must depend on *επιμαίναται* sc. *your blood-thirsty mind is mad enough to think that the clot of blood appearing on your face will be unavenged: but still, etc.*

Ευπρεκής *seemly, proper*, P.819. comp. C.653. *conspicuous* S.c.T.89. superl. P.180. Here *εκπρεπεστάτα* is the vulg. and probably the true reading. See under *εκπρεκής*.

Ευπρεκος *conspicuous*, S.703.

Ευπρεπῶς *suitably, aptly*, A.602.

Ευπροσωπκοίτος. See *ευπρόσωπος*.

Ευπρόσωπος *fair, favorable*. τύχα δ' ευπρόσωπῳ κολίτῃ τὸ πᾶν ἰδεῖν ἀκούσαι θροεμένοις μετοικόδμων πεσοῦνται πάλιν C.963. seqq. This is clearly corrupt: Hermann, by an ingenious emendation, conj. *ευπροσωποκίτῃ*. The position of a die in falling appears to have been called *κίτῃ*, hence *τύχη ευπροσωπόκοιτος* a *lucky posture of affairs*. For *μετοικόδμων* we must read *μετοίκοι δόμων* with Scaliger. (See Schol.) The words *ἰδεῖν ἀκούσαι θροεμένοις* are corrupt: the simplest conjecture appears Stanley's sc. *ἰδεῖν ἀκούσαι θ' ἰεμένοις*. The reading will then be *τύχα δ' ευπροσωποκίτῃ τὸ πᾶν | ἰδεῖν ἀκούσαι θ' ἰεμένοις | μετοίκοι δόμων πεσοῦνται πάλιν* h.e. *and by a favorable turn of affairs, the intruders in our home will experience a reverse, to us longing to behold and hear the whole*. τὸ πᾶν may also be taken adverbially: Schütz transl., retaining *θροεμένοις*,

*qui jam se omnia (sc. mala) vidisse et audivisse querebantur.* The latter words are correctly explained by the Scholiast, οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἔμπαλι τῆς πρώτης τύχης. Several other explanations have been proposed by the ingenuity of critics, but none appear certain. Blomf. reads *τύχη*, making it a verb governed by *ὄταν* in the preceding sentence.

*Εὐπρυμνής well guided, steered well. εὐπρυμνῆ φρονός χάριν* S. 967. *the well-directed, or sincere kindness of soul.* Butler observes, "πρύμνη est *ruppis* in qua gubernaculum, quo ipsa navis flectitur. Inde metaphoricè εὐπρυμνῆς φρονός χάρις est *propensam animi benevolentiam.*" He also well explains the whole passage. *Hæc igitur cum consecuti sumus (rather, estis) colite propensum in vos Argivorum animum, eumque habete me ipso, patre vestro, honoratiorem.* The vulg. reading here is *τυγχάνοντας—σέβεσθε*, where Stanley conj. *τυγχάνοντος* (sc. ἐμοῦ). Butler *τυγχάνοντες*. Since, however, Phil. Guelph. Ald. Rob. have *σέβεσθαι* this reading perhaps deserves the preference. The construction will then be the same as in *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν* Hes. Op. et Di. 391. On this use of the accus. see Matth. Gr. Gr. 546. See *τοιόσδε*.

"*Ευρίπος the Euripus*, A. 283.

"*Ευρίς quick-scented*, A. 1084.

*Εὐρίσκειν to find, to discover.* "Αρα φρονοῦσι (see φρονεῖν) γλώσσης ἀγαθῆς ὁδὸν εὐρίσκει; E. 944. Here Rob. has *εὐρίσκεις* which Herm. Schütz, Butler, unnecessarily adopt. Minerva speaks of the Furies in the third person, as in νν. 910. 949. *εὐρίσκων* S. 896. *εὐρήσω* C. 565. *εὐρήσεις* E. 665. *εὐρήσει* P. V. 924. *εὐρήσομεν* E. 82. *εὐρήσετε* S. 931. *εὐρήσουσι* S. 727. *εὔρε* P. V. 466. S. c. T. 191. *πικρὰν παῖς ἐμός τιμωρίαν κλεινῶν Ἀθηνῶν εὔρε* P. 406. *he found the avenging of Athens a bitter matter.* Dind. ἤρε. *εὔροι* A. 592. Dind. is wrong in translating

this *inventurum esse*, as if it were the opt. in *oratio obliqua*. The passage in Soph. Phil. 617. is wholly different. Wellauer rightly explains, *utinam celeriter veniat, ut inveniat.*—*εὔρωμεν* S. 490. *εὔρειν* P. V. 59. 473. 579. *εὔρών* P. V. 249. 579. *εὔροντες* P. 362.—Mid. ν. *to obtain for oneself, to get.* *μήμηνην εὔρετ' ἐν λιταῖς* S. 267. *αὐτὸς εὔρομην πόνους* P. V. 267. *μελέους θανάτους εὔροντο* S. c. T. 861. *μοῖραν εὔρετ' ἀσφαλῆ* A. 1570. Dind. ἤυρετο, ἤυροντο κ. τ. λ. *pass. εὔρησθαι κακῶν ἔουκε πηγή πασιν εὔρησθαι φίλοις* P. 729.

*Εὔροειν to proceed favourably*, P. 593.

*Εὔρος width. πύργος ἐν εὔρει* S. c. T. 745. *the width of a tower.*

*Εὐρύπορος having wide tracks. εὐρύνόροιο θαλάσσης* P. 108.

*Εὔρύς wide. εὔρειαις ἐν αἶραις* S. 849. *in the wide air, at the mercy of the winds.*

*Εὐρώπη Europe*, prop. name. *Εὐρώπης πέδον* P. 736. *Εὐροπε.* *Εὐρώπης ἀπο* 785.

*Εὐσεβεία piety, religion*, S. c. T. 326.

*Εὐσεβεῖν to worship*, A. 329. On S. 833. see *ἀριετος*.

*Εὐσεβής pious, righteous. εὐσεβῆς ἀνὴρ* S. c. T. 584. 592. A. 363. S. 414. *εὐσεβῆς λόγος* S. 919. *πρὸς ὑμᾶς εὐσεβῆς* id. 335. *dealing piously with you. ταῦτα μόνστιν εὐσεβῆ θεῶν πάρα*; C. 120. sc. *αιτεῖν, are these things proper subjects of supplication from the gods?* Compar. C. 139.

*Εὐσημος conspicuous*, A. 792. *εὔσημον οὐ με λανθάνει* S. 695. i. e. *εὔσημον ὄν.* See Wellauer's note on A. 101. Herm. on Soph. Ant. 467. Wunderlich Obs. Critt. p. 100. See also under *φαίνειν*.

*Εὔσκοπος aiming well*, C. 683.

*Εὔσταλής well equipped, expeditious*, P. 781.

*Εὔστομῆν to use fair words* (i. q. *εὔστομ' ἔχειν* Soph. Phil. 201.) *τί νιν προσεῖπω, κἄν τύχω μάλ' εὔστομῶν*; C. 991. *what must I call it, though I should use ever so mild expressions?* For κἄν Pors. reads *καί*, which Blomf.

less correctly adopts, translating it *Quo nomine hoc compellabo, et simul a vero nomine non aberrabo*. This, however, is not the meaning of *εὐστομεῖν*.

*Εὐτακτος well arranged*, P. 391.

*Εὔτε when*.—with indic. of past time, e.g. *εὐθ' ὁ γηραιὸς Δαρείος ἄρχε χώρας* P. 840. Cf. S.c.T. 727. A. 181. 959.—With the subj. and *ἄν*, in present or future time. *εὐτ' ἄν ἔχω εὐνήν* A. 12. *whenever I occurry my couch*. *εὐτ' ἄν πύθῃται μῦθον* C. 732. *when he shall have heard the tale*. Cf. P. 226. 356.—*ἄν* is omitted, S.c.T. 320. *εὔτε πόλις δαμασθῆ*.—With the opt. in frequentative sense, *εὔτε πόντος εὐδοί* A. 551. *whenever the sea was calm*. In A. 411. *μάταν γάρ, εὐτ' ἄν ἐσθλά τις δοκῶν ὀρᾶν, παραλλάξασα διὰ χερῶν βέβακεν ὄψις*, Heath, Schütz, and Blomf. understand *ἔστι* after *μάταν*, and join *εὐτ' ἄν βέβακε*, making *δοκῶν* the nom. absolute. This, however, since *εὐτ' ἄν* absolutely requires the subjunctive, cannot possibly be correct. Another way is, with Wellauer, to suppose an ellipsis of the verb substantive ἦ with the participle *δοκῶν*, so that it is equivalent to *δοκῆ*. As instances of this, cf. Soph. Aj. 871. *τίς—τὸν ὀμόθυμον, εἰ ποθι πλαζόμενον λεύσσων, ἀπύοι*; Eur. El. 538. *οὐκ ἔστιν, εἰ καὶ γῆν κασιγνητος μολῶν, κερκίδος ὄψι γνοίης ἄν ἐξύφασμα σῆς*; and Pind. Ol. 11. 56. *εἰ δέ μιν ἔχων τις, οἶδεν τὸ μέλλον*. Scholefield reads *δοκῶν ὀρᾶ*, which he translates “*in fancy sees*.” Dind. considers the verse corrupt.

*Εὔτεκνος happy in offspring*, S. 272.

*Εὐτελής mean, vile*, S.c.T. 473.

*Εὐτλήμων bold*. *ψυχῆς εὐτλήμονι δόξῃ* P. 28.

*Εὔτολμος id*. A. 1275.

*Εὐτόλμως boldly*, A. 1271.

*Εὐτράπεζος having a good table*, A. 235.

*Εὐτρεφής nutritious*, C. 885.

*Εὐτρεπής ready*, S.c.T. 89.

*Εὐτρεπίζειν to get ready*, A. 1636.

*Εὐτρεφής nutritious*, C. 885. superl. S.c.T. 288.

*Εὔτοκος ready, willing*, S. 951. 972.

*Εὐτυχεῖν to prosper*. *ὡς πόλις εὐτυχῆ* S.c.T. 609. *that the city may prosper*. *ἀλλ' εὐτυχοίης* C. 1059. *may God speed you!* *τὰλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων* S. 992. *εὐτυχεῖν* S.c.T. 399. 404. 463. 607. *τὸ εὐτυχεῖν* C. 57. *prosperity*. *εὐτυχοῦντος* S.c.T. 347. *τὸν εὐτυχοῦντα* A. 807. *εὐτυχοῦντα* A. 1300.

*Εὐτυχής prosperous, happy*, A. 20. S. 937. *εὐτυχεῖ πότμῳ* P. 695. *in happy destiny*. In P.V. 1059. *εἰ δ' εὐτυχῆ τί χαλᾶ μανιῶν*; the reading is corrupt. *εἰ δ' εὐτυχῆ* is the reading of Turn. Vict. So Glasg. *εἰ τοῦδ' εὐτυχῆ* Med. *εἰ τὰδ' ἀτυχῆ* Guelfh. *εἰ δὲ τὰδ' εὐτυχῆ* Vienn. quatuor. Some others read *εἰ τὰδ' εὐτυχῆ*—*εἶτα δ' εὐτυχῆ*—*εἰ δ' εὐτυχεῖ*. All these readings violate both the sense and the metre. The conjectures proposed are scarcely more satisfactory. *εἰ δὲ τὰδ' ἀτυχῆ* Cant. *εἰ δ' εὐτυχοίῃ* Pauw, supposing that the diphthong *οι* could be made short before the vowel *η*. *εἰ δ' εὐτυχέῃ* Stanl. *εἰ δ' εὐτυχέων* sc. *ἔστι* Morell. Heath agrees with Cant. *εἰ δὲ τὰδ' ἀτυχεῖ* Brunck. *quum tanto prematur infortunio, quid de insaniam remittit?* So Schütz. Hermann Obs. Critt. c. 3. conj. *τί τὰδ' ἠτύχη*; *τί χαλᾶ μανιῶν*; *quid his perterritus est? quid de insaniam remittit?* coll. Hom. Il. ζ'. 468. This Butler approves, having himself conjectured *εἰ δ' εὐ τὰδ' ἔχει* \*\*\*\* supposing *τί χαλᾶ μανιῶν* to have arisen from a gloss on the former line: he also conj. *ὡς δ' οὐκ ἀτυχής, τί χαλᾶ μανιῶν*; Blomf. adopts a conj. of Pors. *εἰ μηδ' ἀτυχῶν τί χαλᾶ μανιῶν* i.e. *si ne quum ausis quidem exciderit*, etc. Well. prop. *εἰ τῆδε τύχη τί χαλᾶ μανιῶν*; considering *τί*; as equivalent to *nihil*. Dindorf's conj. (which comes nearest the reading of Med.) *ἢ τοῦδε τύχη*, appears the simplest and best. He observes “*τοῦδε prop-*

terea est necessarium, quia ab sententia communi, quæ præcedentibus versibus continetur, ad Promethei fortunam, cui nihil ad mentis alienationem deesse ait, orationem deflectit Mercurius." The change of EI into H is extremely simple, and might easily have occurred in the MSS.

Εὐτυχῶς *happily*. οὐκ εὐτυχῶς *unhappily*. οὐ μάλ' εὐτυχῶς P. 317. 973. id.

Εὐφεγγής *brighit*. εὐφεγγής ἰδεῖν P. 379.

Εὐφημεῖν *to use words of good omen*. εὐφημεῖτε E. 988. 991.—*to cry or sound joyfully*. εὐφημοῦντες A. 582. δολογμῶν εὐφημοῦντα A. 28. κέλαδος μολπηδὸν εὐφήμησε P. 381. Here ἠν-φήμησε Br. Dind.—*pass. to be received with words of good omen*. εὐφημον εἶη τοῦπος εὐφημουμένη S. 207. *do thou, as thou art received with well-omened words, use such thyself*.

Εὐφημος *of good omen*, S. 507. εὐφημον ἐπιβῶεν 675. γλῶσσαν εὐφημον φέρειν C. 574. εὐφημον κοίμησον στόμα A. 1220. i. e. κοίμησον ὥστε εὐφημον εἶναι.—*suitied for such words, happy, auspicious*. εὐφημον ἦμαρ A. 622.

Εὐφήμως *with words of good omen*, E. 277.

Εὐφθογγος *sounding cheerfully*, compar. C. 337.

Εὐφιλής *beloved*, A. 35.—*loving*. With gen. ποίμνης τοιαύτης οὔτις εὐφιλής θεῶν E. 188.

Εὐφίλητος *dear*. ἂν ποτ' εὐφίληταν ἔθου S. c. T. 103. *which thou once heldest dear to thyself*.

Εὐφιλόπαις *loved by children*, A. 708.

Εὐφόρητος *well to be endured*. δώμασιν εὐφόρητον C. 848. *a thing which your family might have borne with*.

Εὐφραίνειν *to cheer, gladden*, S. 510. εὐφρανεῖ νόον C. 731.

Εὐφρόνη *night*, A. 508. τῆς πάροιθεν εὐφρόνης P. 176. *in the preceding night*. κατ' εὐφρόνην 217. *by night*.—ἕως γένουτο μητρὸς εὐφρόνης πάρα A. 256. *a proverbial expression*. Cf. 270. πάσας εὐφρόνας P. V. 653. *every night*.

Εὐφρόνως *kindly, by gentle means*,

A. 823. (Here the comma should be placed after κίαντες rather than after εὐφρόνως. See Elberling, Obs. in Ag.) P. 823.—*wisely*, εὐφρόνως λέγεις A. 342.

Εὐφροσύνη *cheerfulness, delight*, pl. P. V. 537.

Εὐφρων *kind, favorable*, P. 619. A. 254. C. 107. E. 946. 984. S. 19. 631. 1017. εὐφρονος ἐκδιανοίας A. 771.—*pleasing, cheering*. εὐφρων τις πόνος εὐ τέλεσσαι A. 780. (Dind. omits τις with one MS.) Cf. A. 1559. S. 529. 950.—*easy to understand*. εἶθ' εἶχε φωνὴν εὐφρονα C. 193. (See ἔμφρων.)—*wise, sound-minded*, θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων ἔφν P. 758. sc. Κύρως.—*sensible, befitting*, πῶς εὐφρον' εἶπω; C. 86. οὐδ' αὖ τὸδ' εὐφρον τάσδ' ἀτιμάσαι λιτάς S. 373. On E. 602. see ἀμείνων.

Εὐφύλακτος *easy to be guarded*, S. 976.

Εὐφωνος *speaking agreeably*, A. 1159.

Εὐχαλκος *made of good brass*, P. 448. S. c. T. 441.

Εὐχείρωτος *easy to be overcome*, P. 444.

Εὐχέρεια *facility of action, license of conduct*. πάντας ἤδη τὸδ' ἔργον εὐχερεῖα συναρμύσει βροτούς E. 471. *this deed (going unpunished) will inspire all men with a readiness in the commission of crime*.

Εὐχεσθαι *to pray*. with inf. εὐχομαι A. 970. εὐχον C. 210. εὐχεσθε S. c. T. 198. εὐχόμεθα S. 660. with acc. *to pray for*. εὐχον τὰ κρείσσω S. c. T. 248. μέτριον ἔπος εὐχον S. 1045. *offer a moderate prayer*.—with dat. *to pray to*. θεοῖς εὐχασθαι P. 514. Ἀργείοισιν εὐχεσθαι S. 958. with dat. and infin. εὐχομαι γῆ τῆδε—*τοῦνευρον εἶναι τελεσφόρον* C. 533. *Absolutely*. τὸτ' εὐχετο λιταῖσι P. 490. part. εὐχομένοις ἀνέλθου C. 458. *in answer to our prayers*.—*to vow*. with inf. εὐξω θεοῖς δεῖσας ἂν ἄδ' ἔρδειν τάδε A. 907. with acc. πολλῶν πατησῶν εἰμάτων ἂν εὐξάμην.—*to boast*. with inf. τίς ἂν εὐξαιτο βροτῶν ἀσινεὶ δαίμονι φῦναι; A. 1314. Here

Cant. conj. *τίς ἂν οὐκ*. Pors. *τίς ἂν οὐν*. The latter is most consistent with the sense of the passage; but Blomf. prefers the former. δι' ἃς τοι γένος εὐχόμεθ' εἶναι γὰρ ἀπὸ τᾶσδ' ἔνοικοι S.531. the infin. is sometimes omitted. "Ἐλλας τ' ἀμφὶ πόρον πλατὺν εὐχομένην (πόλει) P.854. sc. εἶναι. Here the vulg. is ἐχόμεναι, violating both the sense and the metre. αὐχόμεναι Regg. B. C. F. H. K. Guelph. Rob. So Brunck, Schütz, Herm. Passow, but αὐχομαι is not Greek. ἐρχόμεναι Colb. 1. ἐρχόμενοι M. 1 v. 1. in Reg. B. Blomf. has ἀρχόμεναι from conjecture. But εὐχόμεναι is found in Med. Reg. A Colb. 2. M. 2. which Well. rightly adopts. Cf. ὁ Δίος πόρτις εὐχεταί βодς S.309. sc. εἶναι or φῦναι. γένος ἡμέτερον—ἐξ ἐπιπνοίας Δίος εὐχόμενον S. 18. sc. εἶναι.

Εὐχή a prayer, S.c.T. 801. A. 223. 947. C. 124. 140. 147. 211. E. 1. 20. S. 621. 644. 691. 1058. εὐχὰς τελεσφόρους C. 211. *effectual prayers*.

Εὐψυχία *courage*, P. 318.

Εὐψυχος *bold*, P. 386.

Εὐώδης *sweet-scented*, P. 609. A. 583.

Εὐώνυμος *left*. δι' εὐώνυμον τετυμμένοι S.c.T. 870. *pierced through the left side, or heart*.—*inauspicious*, as opposed to δεξιός P. V. 488.

Ἐφάπτεσθαι *to lay violent hands on*. δῆρις ῥυσίων ἐφάπεται S. 407.

Ἐφάπτω *one who touches*, S. 308. 830.—*one who lays violent hands on*. ῥυσίων ἐφάπτορες S. 709.

Ἐφαψίς *a touching*, S. 45. The words ἐξ ἐπιπνοίας Ζηνός ἐφαψίν seem here to be in apposition with πόρτιν and Ἴνιν: the abstr. being also put for the concrete. See ἐπωνυμία.

Ἐφεδρος *one who sits by to await the issue of a combat, and then challenges the conqueror, an antagonist in reserve*. τοιάνδε πάλην μόνος ὦν ἔφεδρος δισσοῖς μέλλει θείος Ὀρέστης ἄψιν C. 853. Commentators appear to have mistaken the force of ἔφεδρος in this passage, by

referring it simply to the present contest of Orestes with Ægisthus and Clytæmnestra: for as regards these, Orestes was not an ἔφεδρος, as he himself was going to engage at first in the contest. Neither can Scholefield's explanation of μόνος ὦν ἔφεδρος, *nullum habens assessorem*, possibly be admitted. It seems that Orestes is called ἔφεδρος in respect of the former quarrel between Agamemnon and his murderers, which quarrel Orestes was now about to avenge, as the ἔφεδρος or champion of his father.

Ἐφέζεσθαι *to sit upon*, with acc. A. 850. E. 424.

Ἐφέπειν *to govern, or manage*, P. 38. aor. 2. πάντ' ἐπέσπε δυσφρόνως id. 544. *managed all things ill*. On the form ἐπέσπε, and similar Ionisms, in the tragic writers, see Lobeck on Aj. v. 805. Mid. v. ἐπέπεσθαι *to follow*, or *attend to*. 2. aor. βουλῇ πιφαύσκω δ' ὕμν' ἐπισπίσθαι παρρός E. 590.

Ἐφέρπειν *to come upon, to attack*. ἐφέρψει E. 477. ἐφερπέτω id. 903. with acc. E. 304.

Ἐφέστιος *at the altar, attaching to the altar*. ἐφεστῖον μιάσματι E. 162. καὶ πῶς; τόδ' ὄζει θυμάτων ἐφεστῖων A. 1283. This may be read either with the interrogation after πῶς or after ἐφεστῖων. In the former case, the Chorus, from the manner of Cassandra, catches a dim perception of her meaning, and alludes to the murder, which it apprehends, from her words, may actually then be taking place within the house. *But how? this* (sc. your expression) *savours of domestic slaughter*. This is much stronger than the meaning given by some who place the interrogation at the end, and translate, *and how can such a smell arise from the domestic sacrifices?* or again, retaining the former punctuation, *How so? 'tis merely a smell from sacrifices within the house.—sitting at an altar as a suppliant.*

With gen. δόμων ἐφέστιος ἐμῶν E. 547. 639. S. 360. 498. Wellauer and some others read ἐφέστιον from Ald. Med. Guelfh. Rob. in C. 1034. where the vulg. is ἐφ' ἐστίαν. This, however, requires a somewhat unusual ellipsis of ὄδον with ἄλλην. Blomf. more properly retains the vulg.—*domestic, residing in a house.* With gen. πῶνοι δόμων ἐφέστιοι.—*having an altar or hearth, δόμους ἐφεστίους* S.c.T. 73. A. 825.

Ἐφέτης *an officer*, P. 79.

Ἐφετιμή *a charge or commission*, S. 203. C. 298. 674. E. 232.

Ἐφηβᾶν *to arrive at manhood*, S.c.T. 647.

Ἐφηλοῦν *to fasten with nails*, pass. ἐφήλωται S. 922.

Ἐφημέριος *mortal*, P. V. 546.

Ἐφήμερος *id.* P. V. 83. 253. 947.

Ἐφήμιος † *ταράσων φρομιόις ἐφημιόις* A. 1189. The word ἐφημιόις is corrupt. Several conjectures have been proposed, e.g. εὐφημιόις J. Cas. ἐνφημιόις Stanl. ἐφνυμιόις Jacob. The word is evidently derived from an error of the copyist, who had his eye upon ἐφημένους in the next verse. It is probable that some adjective agreeing with φρομιόις is lost, but, as it is impossible to restore it without further aid from MSS., the verse had better be read *τροβροβεί, ταράσων φρομιόις \* \* \* οἷς.*

Ἐψησθαι *to sit by, or near*, E. 599. with dat. δόμοις ἐψημένους A. 1190. ἐψημένους τάφῳ C. 494. with acc. βρέτας τόνμον ἐψημένῳ E. 387.

Ἐπιέναι *to inflict upon*. τέκνοις ἀραιάς ἐφήκεν ἐπικότους τροφάς S.c.T. 768. πάντ' ἐφήσω μόρον E. 478. *I will suffer to be inflicted every kind of destruction.*—mid. v. *to order, give charge.* ἐπιστολὰς ἕς σοι πατήρ ἐφέιτρο P. V. 4. ὡς ἐφίεσαι P. 224. with inf. οὐδ' ἐφ' ἐστίαν ἄλλην τραπέσθαι Λοξίας ἐφέιτρο C. 1035.

Ἐφίλειν *to sit upon or rest*. βαρὺς ἐφίλει S. 638.

Ἐφιμερος *to be desired*, C. 827.

Ἐφιστάναι *to set or place over*.

with dat. A. 1175. S. 299. mid. v. *to stand by, ἐφίσταται* S.c.T. 520.

Ἐφοδεύειν *to lead the way, act as a guide*. τοῖσδ' ἐφοδεῦσαι ξιφοδηλήτοισιν ἀγῶσι C. 717. See νύχιος.

Ἐφοδοῦν *to lead upon a journey or expedition*. ἐπεὶ στρατὸν εὖ ἐποδώκει P. 648. *after he had happily led the army on its errand.* ἐποδώκει may be Ionic for ἐφωδώκει plusq. perf. of ἐφοδοῦν. The only various reading is M. 1. ἐπωδώκει. The objections to the vulgate offered by Critics are three: first, that such an Ionism as ἐποδώκει for ἐφωδώκει is inadmissible; secondly, that if it were not, the verb ἐφοδοῦν occurs no where else; and lastly, the hiatus in εὖ. To the first objection it may be replied, that in this very chorus we have, in v. 639. ἀνήρ with the penult. long as in Homer. ἔσκεν for ἦν 648. αι elided in ἐξέφθινται 665. according to the Epic usage, and, if the reading be correct, εὖ in the arsis with hiatus, as in Πηληιάδew Ἀχιλλῆος. So in v. 544. we have ἐπέσπε from ἐπέπω, etc. These instances may, perhaps, explain the appearance of the Ionic change of φ into π. (See Greg. Cor. p. 399. ed. Schäf. and Lobeck on Soph. Aj. 805. who gives other examples of Ionism from the Attic writers.) In the next place, ἐφοδοῦν, though not elsewhere found, is supported by the analogy of the active verb εὐοδοῦν Soph. CEd. C. 1437. where see Hermann's note. We have also ἐφοδεύειν in C. 717. but with a different construction. Lastly, the hiatus in εὖ is not inadmissible in a chorus like this, where the epic usage appears to be much imitated. We may perhaps conclude therefore, that it is safer to retain the vulg. than either to correct εὐώδωσεν with Blomf. or φωδώκει with Butler. Wellauer's observation, that it is remarkable that both the explanation of the Schol. ἴθυνη—ἡνιόχει, and the gloss in Reg. B. δδήγει, have the imperfect, (by which probably he means

that ἐποδῶκει is the imperfect also), is not much to the purpose. The imperfect is not necessary here, the meaning being, "he used to be called (imp.), nay, he was (imp.) θεομήτωρ, after that he had conducted the army well."

Ἐφοδος an attack, E. 353.

Ἐφολκός lagging, prolix. ἐφολκός ἐν λόγῳ S. 197. tedious in speech.

Ἐφορεύειν to look upon, regard with kindness or favour, S. 622. 662. to rule over, administer. With gen. χώρας ἐφορεύειν P. 7. ἄλλ' ἄλλα δ' ἐφορεύει E. 504. which Butler explains, *omni quod moderatum ac modicum est, principatum Deus dare solet: alia vero quæ immoderata et nimia sunt, aliter*, h. e. non benigno lumine inspicit. Wakefield's translation is, *alia quidem aliter Deus aspicit*, h. e. serius ocuis, lenius mitius, pœnas infligit sceleratis. This is better.

Ἐφορμαίνειν to rush upon. κίρκον περὸς ἐφορμαίνοντα P. 204.

Ἐφορμᾶσθαι id. ἐφορμηθέντες P. 454.

Ἐφορος a president, or ruler, S. 659. στρατίας ἔφοροι P. 25.

Ἐφθυμνεῖν to sing over anything, C. 380.—to pray for in song, E. 862. παιᾶν' ἐφθυμνον P. 385. raised the song of the pæan.

Ἐχειν to have, hold, occupy, or possess. e. g. φλογωπὸν πῦρ ἔχουσι ἐφήμεροι P. V. 253. ἰκετηρίας ἔχουσαι διὰ χειρῶν S. 190. ἔδραν εἶχε P. 458. Τροίαν Ἀχαιοὶ ἔχουσι A. 311. Cf. P. V. 81. 185. 315. 417. 468. 489. 492. 569. 933. S. c. T. 67. 177. 336. 369. 414. 455. 468. 493. 504. 511. 519. 624. 800. 928. 1021. 1056. P. 189. 589. 750. 771. A. 12. 171. 322. 534. 568. 659. 805. 965. 1016. 1028. 1121. 1125. 1195. 1237. 1261. 1556. 1612. C. 162. 193. 236. 255. 275. 316. 346. 553. 749. 751. 852. 942. 1012. E. 8. 43. 82. 155. 219. 248. 262. 374. 454. 544. 570. 672. 746. 774. 800. 852. S. 102. 268. 329. 420. 452. 724. 744. 853. 964. 975. ἔχει τέλος P. V. 13. has its completion. ἐμοῦ χρειαν ἔξει 169. will have need of me. Cf.

C. 474. παρ' ἑαυτῷ ἔχων P. V. 187. holding in his own hands. πημάτων ἔξω πῶδα ἔχει 264. is out of harm's way. σαντὸν ἐκποδῶν ἔχων 344. keeping out of the way. μέμψιν οὐτιν' ἀνθρώποις ἔχων 443. having no ground of complaint against men. ἀξίαν τριβὴν ἔχει 642. it is worth while. ἔξει πνοάς 802. will live. φθόνον σωματων ἔξει θεός 861. will grudge them their persons. See σῶμα and φθόνος. ὦραν ἔχοντα S. c. T. 13. in the prime of life. See ἔξηβος. ἔξει πατρῶν δωματων ἐπιστροφάς 630. will be a resident in his father's halls. ἔχειν πόρον P. 708. to obtain a passage. ζάλην ἔχειν A. 651. to encounter a storm. βλάβας ἔχω A. 863. I experience hurts. Cf. E. 766. ἔχειν ἀράς A. 1387. to incur a curse. φυγὴν ἔχοντε δόμων C. 252. banished from their homes. ἔχει δίκην 984. is punished. ἔδραν ἔχοντα E. 41. sitting. Cf. θρόνους ἔχειν S. 205. ἔχω μεγίστην αἰτίαν κείνων ὑπο E. 99. I am severely blamed by them. αἰτίαν δ' ἔχω τοῦ φόνου 549. I am accused of the murder. ἐορτῆς στέργηθρ' ἔχουσαι 183. having a love for. ἔχουσα τῆς δίκης τέλος 699. obtaining the decision of the cause. κύρι' ἔχοντες 918. having authority. Cf. ὡς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ S. 386. ἔχων παλιντροπον ὄψιν S. 164. averting his eyes. βροτῶν λόγον οὐκ ἔσχεν οὐδένα P. V. 232. he made no account of them.—to preside over, as a tutelar god. Βρόμιος ἔχει τὸν χώρον E. 24. θεοὺς οἱ γὰρ ἔχουσι S. 685.—to hold, confine, or check. ἐνθα σ' ἔχουσιν ἐνναί C. 316. τοὺς δ' ἄκραντος ἔχει νύξ id. 63.—with part. Ἐλλήσποντον ἠλπισε σχῆσειν ῥέοντα P. 732. that he should stop it flowing. with infin. φόβος τὸ μὴ δικεῖν σχῆσει E. 662. will restrain from injustice.—to bear, endure. ὃν οὐτὶς ἀν δόμος ἔχει ἐπ' ὀρόφων μαινοντα S. 637.—to affect, possess. φόβος μ' ἔχει A. 1216. fear possesses me. Cf. P. 737. C. 746. S. 374. 516. 717. αἶνος πόλιν τήνδε ἔχεται S. 1003. let it be praised.—to have at one's disposal, to be able to produce,

or say. λέγοις ἂν, εἴτι τῶνδ' ἔχοις ἰπέρτερον C. 103. Cf. 767.—with infin. to be able, to have it in one's power to know how. κούδεν ἀντειπεῖν ἔχω P. V. 51. Cf. P. V. 472. 588. 680. 822. A. 158. C. 197. 257. 511. S. 372.—with interrogative, in the same sense. οὐδ' ἔχω τί φῶ C. 89. nor can I tell what I must say. οὐδ' ἔχω τίς ἂν γενοίμαν P. V. 907.—in the infinitive, preceded by another verb. οἶκος ὑπάρχει τῶνδε —ἔχειν A. 936. sc. ὥστε ἔχειν. βλοσυρόν ἀράμενον ἄγος ἔχειν E. 161. μὴ τέλεον δόντες ἔχειν S. 74. τοῦτο λάχος διανταία μοιρ' ἐπέκλωσεν ἐμπέδως ἔχειν E. 321.—to denote condition or circumstance. πότε ἄμφι λιτάν ἔξομεν; when shall we engage in prayer? οὐδ' ἔχει μύσος πρὸς χειρὶ τῆμῃ E. 423. pollution attaches not to mine hand. On A. 183. see below. With adverbs. ὧδ' ἔχει S. c. T. 207. it is thus. P. 395. 710. 1379. 1646. C. 514. ὧδ' ἔχουσι S. c. T. 894. they are thus. οὕτως ἔχει C. 446. ὡς οὕτως ἔχόντων τῶνδε S. 166. ὡς ὧδ' ἔχόντων A. 1366. ὥσπερ ἔχει A. 1144. πῶς ἔχει C. 858. καλῶς ἔχει S. c. T. 781. καλῶς ἔχον A. 820. εὐπεπῶς ἔχειν A. 538. ἀναγκαίως ἔχον C. 237. ἀμηχάνως ἔχει 402. συγκόλλως ἔχειν 535. εὐβούλως ἔχων C. 685. (Al. εὐβόλως. see εὐβόλως.) παγκάκως ἔχει 729. ἀρκούντως ἔχει 879. εὐδόκως ἔχει 973. δικαίως ἔχειν E. 419. In A. 449. ἐχθρὰ δ' ἔχοντας ἔκρυσεν. Schütz, Blomf. and some others understand θήκας with ἔχοντας. Stanl. however, whom Butler follows, more rightly appears to understand it to mean conquerors, h. e. although conquerors. It alludes to those who, during the war, had fallen at Troy and been buried there, and who now virtually were conquerors, although themselves deceased, and buried in the enemy's country. In A. 183. Χαλκίδος πέραν ἔχων παλιρρόθοις ἐν Ἀυλίδος τόποις, Schütz takes ἔχων intransitively in the sense of being, tarrying, observing "ἔχειν est habitare, aliquo loco degere, commorari, ut ἔχειν de urbibus usurpa-

tum interdum significat situm esse, ad-jacere, Xen. Anab. vii. 8." This may be very true, but since in S. 259. we appear to have the substantive πέρα (Ἄπεις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, although here it must be allowed that the readings differ) in the sense of the country opposite, it may be better, with Blomfield, to understand it as meaning, occupying the region over against Chalcis. In A. 358. Διὸς πλαγὰν ἔχουσι εἰπεῖν. πάρεσι τοῦτό γ' ἐξιχνεύσαι, Blomf. places a full stop after ἔχουσι, and joins εἰπεῖν with πάρεσι. This, however, although good in itself, requires the arbitrary change of γ' ἐξιχνεύσαι into καὶ ἐξιχνεύσαι. It may be better, either to take εἰπεῖν by itself as a qualifying word, so to speak, (Cf. τέτρωται δικτύου πλέω λέγειν A. 842.), or to join εἰπεῖν with ἔχουσι, h. e. they may say that they are struck by Jove. On the expression πληγὴν ἔχω, see under ἔσω and πληγή. see also Blomf. not. in loc.—ἔχεσθαι mid. v. to grasp, to cling to. ἀκμάζει βρετίων ἔχεσθαι S. c. T. 95. it is time to embrace the images. So in A. 1644. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ', ἐχοιμεθ' ἂν h. e. we would eagerly grasp at it, namely, at the completion of our series of misfortunes. See ἄλις.

Ἐχενῆς detaining the ships. ἔχεν-ῆδας ἀπλοίας A. 145.

Ἐχθαίρειν to hate, S. c. T. 484. P. V. 977. ἤχθηρεν P. 758. ἐχθήρει S. 482. pass. ἐχθαίρεται C. 239. with dat. εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίτατο S. 735.

Ἐχθεῖν to hate.—pass. v. ἔχθεσθαι to be hateful, with dat. A. 406.

Ἐχθος hatred, S. c. T. 920. ὦ πλεῖστον ἔχθος P. 276. object of direct hatred. κοινὸν ἔχθος C. 99. a common feeling of hatred, ἔχθει εὐναίων γάμων S. 327.

Ἐχθρα enmity. κατ' ἔχθραν S. 331. from feelings of enmity. εἰς ἔχθραν βάλῃ P. V. 388. πρὸς ἀλλήλους ἔχθραι 490.

Ἐχθρόξενος inhospitable, cruel to



*strangers*, S.c.T.588.603. with dat. ἐχθρόξενον ναύτησι P.V.729.

Ἐχθρός *hostile, hateful*, S.c.T.505. 851. A.1452. C.196.307.987. E.897. ἐχθρά sc. γῆ A.442. *the enemy's country*. n. pl. ἐχθρά *hostilities*, A.1347. — *an enemy*. τὸν Διὸς ἐχθρόν P.V.120. Cf. 1044. S.c.T.499.657. A.1620. C.121. — ἐχθροὶ *enemies*. τῶν Διὸς ἐχθρῶν P.V.67. Cf. P.V.158.980.1044. S.c.T.237.265.287.449.1000. P.320.443.991. A.1245.1298.1347. C.171.453.606.779.889.940. E.700. S.222.986. ἐχθροὺς τοὺς ἔμούς P.V.866. *my enemies*, Cf. 975. ἐχθροῖσι τοῖς σοῖς E.66. compar. ἐχθίων τύχη P.430. S.506. superl. ἐχθιστος S.c.T.540. P.V.47. A.636.

Ἐχιδνα *a viper*, S.873. C.247.988.

Ἐχυρός *strong, secure*, P.89. ἐχυροῖς Blomf. Well. from Colb.1. Ald. Turn.

Ἐφός *of the morning*. πάχνην ἔφᾶν P.V.25. *the morning frost*.

Ἐως *the morning or dawn*. ἔως γένοιτο μηρὸς εὐφρόνης πάρα A.256.

Ἐως *until*. with indic. in past time ἔως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο P.419. Cf. 456. with conj. and ἂν of future time, ἔως ἂν ἐξίκη καταβασμόν P.V.812. *until you come to*. — *so long as, whilst*. with indic. of past time, ἔως ἔλευσσεσ ἀνγὰς ἡλίου P.696. — of present time, ἔως ἔρ' ἔμψρων εἰμί C.1022. with conj. and ἂν of fut. time, ἔως ἂν αἶθη πῦρ A.1410. *so long as he shall kindle the fire, etc.*

## Z

Ζάλη *a storm, or whirlwind*, P.V.371. A.642. κύματος ζάλην ἔχειν A.651. *to encounter a storm at sea*.

Ζαπληθής *very abundant*. ζαπληθῆ γενειάδα P.308.

Ζάπυρος *very fiery*, P.V.1086.

Ζεῖν *to boil*. Met. *to rage*. νῦν δ' ἔτι ζεῖ sc. δαίμων S.c.T.690.

Ζεύγλη *a horse-collar*, P.V.461.

Ζευγνύναι *to yoke*. ζεύγνυσι P.187. ζεύξω A.1624. ἔζευξα P.V.460. ζυγέντρα C.784. Met. ζευχθεῖς A.816. *yoked, h.e. united*, A.816. μηχαναῖς ἔζευξεν Ἑλλης πορθμόν P.708. *connected it by a bridge of boats*.

Ζεῦγος *a pair of horses, etc. yoked together*. Met. *a pair of men*. ζεῦγος Ἀτρειδῶν A.44. *the two Atridae*.

Ζευκτήριον neut. of prec. *a yoke*, A.515.

Ζευκτήριος *capable of yoking, or uniting*. γέφυραν ἐν δυοῖν ζευκτηρίαν P.722. *a connecting bridge (placed) on the two (continents), h.e. connecting the two continents*. Here Marg. Ask. has γαῖν δυοῖν, which Well. commends. ταῖν δυοῖν Blomf. See δύο.

Ζεύς *Jupiter*, P.V.150. etc. Διός

P.V.10, etc. Ζηνός P.V.358. etc. Ζηνί P.V.218. etc. Δία P.V.339. etc. Ζῆνα P.V.541. etc. Ζεῦ P.524. etc. ὦ Ζεῦ is generally now read in the corrupt passage S.153. ἃ Ζάν, Ἴους ἰώ Bamberger. Dind.

Ζέφυρος *the west wind*.

Ζηλοῦν *to envy, esteem enviable*, P.V.330. P.698.

Ζημία *harm or loss*, P.V.382. *penalty or punishment*, P.V.329. C.1028. ἀποχρημάτοις ζημίαις C.273. *the spoliation of his property*. See ἀποχρήματος.

Ζῆν *to live*. ζῆς E.574. ἔζης C.354. ζῆν P.V.748. ζῶν C.1039. E.294. ζῶσα C.913. S.109. S.c.T.1025. ζῶντος A.616.817. E.254. ζῶντα S.c.T.619. A.557.663. C.873.892. E.256. ζῶσαν E.574. τὸ ζῆν *life*. τοῦ ζῆν ἀπεστέρησε P.V.684. — Met. *to be fierce, or vigorous*. ἄτης θύελλαι ζῶσι A.793.

Ζητεῖν *to seek*. ζητεῖ P.V.262.316. 778.

Ζόφος *darkness*, P.825.

Ζυγόν *a yoke*, P.192. ζυγοῖσι P.V.460. — *the beam of a balance*, S.802. Met. *the yoke of slavery*, A.1011. 1041. δοῦλειον ζυγόν S.c.T.453.775.

δουλῶ ζυγῶ A.927.1199. ζυγοῖσι δουλειοῖσι A.75. ζυγὸν ἀλκᾶς P.586. *the yoke of sovereign power*. Referring to the bridge of boats connecting two continents, *as by a yoke*, P.50.72. See ζευγύναι, ζευκτήριος.

Ζυγός *the centre of a vessel*, where the rowers of the second order (ζυγῖται) sat, A.1611. Schol. Arist. Ran. 1106. quoted by Blomf. θρανῖται, οἱ πρὸς τὴν πρύμναν. ζυγίτης, ὁ μέσος. θαλαμίτης, ὁ πρὸς πῶραν. Blomfield also well observes that by τῶν ἐπὶ ζυγῶ δορός are here understood, Cly-

tæmnestra and Ægisthus, who were now in power upon the death of Agamemnon, although before second to him in rank. "Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγῖται, Agamemnon θρανίτης."

Ζωή *life*. Ζωά Dor. S.c.T.921.

Ζωνή *a girdle*, C.986. E.578. S.452.

Ζωπυρεῖν *to kindle, inflame*. ζωπυρούσι τάρβος S.c.T.270. *excite alarm*. pass. ζωπυρουμένας φρονός A.1004.

Ζώφυτος *life-producing, nourishing*. ζώφυτον αἶμα S.837.

## H

<sup>1</sup>H or, a disjunctive particle, used to express an alternative. e. g. ἀκούει ἢ οὐκ ἀκούετε; S.c.T.96. *do ye hear, or do ye not hear?* θεότρον, ἢ βροτείον; P.V.767. *divine, or mortal?* Cf. P.V.118.663.821. S.c.T.91.224.587.601.619.809. P.144.244.344.346.416.701.705.931. A.16.466.551.613.616.747.1381. C.14.118.314.992.1005.1070. E.284.489.716.717. S.114.125.331.775. repeated e. g. θεόστυος, ἢ βρότειος, ἢ κεκραμένη; P.V.116. Cf. id. 583. S.c.T.184. A.1167. C.91—94. E.840.S.245. ἢ καὶ or else, C.566. S.74.—it is placed before the former member also, *either—or*. ἢ κηρύξ τις ἢ πρέσβυς S.708. *either some herald, or some ambassador*. Cf. P.V.165. S.c.T.46. S.434. ἢ—ἢ καὶ. *either—or else*, S.c.T.459.—repeated more than once, ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς A.55. Cf. E.260.—with τοι in the first clause, calling attention more strongly to this alternative. ἢ τοι τις ἐξέκλεψεν, ἢ ἔξηγάτο A.648. *either he stole away, or etc*. Cf. A.823. C.490. With change of subject, or of construction. νῦν γὰρ μέλλουσι πειραὶ κοπάνων—ἢ πάνυ θήσειν Ἀγαμεμνονίων οἰκῶν ὄλεθρον—ἢ πῦρ καὶ φῶς ἐπ' ἔλευθερίᾳ δαίμων ἀρχάς τε πολισσονόμοις ἔξει (sc. Ὀρέστis). C.848. So perhaps id. 195. if εὖ σάφ' ἦν ἢ be correctly

read by Wellauer for the unintelligible vulg. εὖ σαφηνῆ. Dind. ἢ σαφ' ἦν μοι. Cf. P.V.328. C.832. The latter clause is omitted by aposiopesis in A.484. ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῳ λόγον. τε supplies the place of the second ἢ in E.498. τίς ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν; *what city, or what mortal, etc.*—With a verb preceding. *whether—or*. εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα C.877. *let us see whether we be conquerors, or conquered*. Cf. P.V.782. C.745. To this is equivalent the construction εἰ—ἦτοι in A.405. εἰ δ' ἐτηγύμως τίς οἶδεν, ἢ τοι θεῖόν ἐστι μὴ ψῦθος; *whether truly, who knows, or whether of a truth, etc.*—With comparatives, *than*. τὸ μὴ μαθεῖν σοι κρείσσον ἢ μαθεῖν τὰδε P.V.627. *not to know is better for you than to know*, Cf. P.V.292.336.753.820.870.940.971. P.676.989. A.366.598.1364. E.408. S.448. with ἄλλος. τίς ἄλλος ἢ γῶ; P.V.438. *who else than I?* τί δ' ἄλλο γ' ἢ πόνου πόνων; S.c.T.834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρέιχε P.205. See ἄλλος.

<sup>2</sup>H an affirmative particle, *surely, in truth*, e. g. ἢ μαινεταί γε A.1034. *of a truth she is mad*, Cf. P.V.754. S.c.T.584.962.977. P.256.639.829.

838. A. 578. 1225. 1460. C. 916. E. 34. 106. 139. 204. S. 447. ironically, S.c.T. 502. repeated, ἡ σοφός, ἡ σοφός ἦν P.V. 889. ἡ τρισκάμοις ἡ βάρισιν ὀλομένοι P. 1031. United with other particles to increase the force of the asseveration. ἡ μὴν, *most surely, in very truth.* ἡ μὴν κελεύσω P.V. 73. Cf. ed. 167. 909. S.c.T. 513. ἡ τοι. ἡ τᾶν πανώλεις παγκάκως τ' ὀλοίατο S.c.T. 534. *of a surety they would perish.* ἡ δῆτα. ἡ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος δίκη S.c.T. 652. ἡ δῆ. ἡ δῆ κλύων ἐκείνος εὐφρανεῖ νόον C. 731. ἡ που. ἡ που τι σεμνόν ἐστιν ὁ ξυναμπέχεις P.V. 519. *I suppose of a truth it is something, etc.*—with ἀλλὰ in abrupt addresses, ἀλλ' ἡ φρονεῖς εὖ τοῖσι νῦν ἡγγελημένοις C. 763. *well surely you must be pleased, etc.* Cf. id. 218. 764. S. 891. — as an interrogative, ἡ θεωρήσων τύχας ἐμὰς ἀφίξει; P.V. 302. *what, art thou come to see my woes?* Cf. id. 389. 747. 759. 769. 775. 976. S.c.T. 165. P. 625. 940. A. 260. 916. 1086. 1180. 1335. 1339. 1523. C. 412. 519. E. 402. 412. 687. 909. ἡ πῶς; C. 756. *do you ask how?*

Ἡβᾶν *to be young, or vigorous like youth.* καὶ μάλ' ἡβῶντος δέ δεῖ C. 866. *sάρκα ἡβῶσαν* S.c.T. 604. *vigorous as a youth's.* Cf. ἡβῶντα ἐν γλώσσῳ φρενί S. 756. *ready in speech as a youth.* Met. αἰὶ γὰρ ἡβᾶ τοῖς γέρονσιν εὖ μαθεῖν A. 570. *it is never too late for old men to learn wisdom.*

Ἡβη *youth, the vigour of life, or bloom,* P. 536. ἡβης ἀκμαίας S.c.T. 11. *the very prime of vigour, i. q. ὄρα. ἡβας ἄνθος* S. 649. *the bloom of their youth.* ἡλικες ἡβης ἐμῆς P. 667. *companions of my own age.* Abstr. for concr. *the young men of a state,* A. 109. P. 504. 887. *οἶαν ἄρ' ἡβην ζυμμάχων ἀπώλεσα* id. 719. *what blooming allies.*

Ἡγεῖσθαι *to lead the way,* S.c.T. 627. P. 392. A. 885. with dat. of the persons led. ἡγεῖσθε τοῖσδε μετοίκους E. 984. *lead these strangers. μήτ' ἔπος μήτ' ἔργον ὄν ἂν δύναμις ἡγεῖσθαι* θέλη P. 170. i. e. ἐκείνων ἢ ὅτι ἐν οἷς

ἂν δύν. ἡγ. θέλη, *in which my capacity can guide or assist me.* with acc. of the place. ἡγεῖσθε βωμούς ἀστικούς S. 494. *lead to the altars.*—*to guide, or suggest.* *μαντεύομαι γὰρ ὡς ἂν ἡγήται θεός* E. 33. *to have supremacy.* δόμων καταισχυνηῖσι ἡγουμένοις A. 1336.—*to consider, esteem,* P.V. 1057. C. 892. *ἅπαντας ἐχθρούς τῶν θεῶν ἡγοῦ πλέον* C. 889. *consider all persons (h. e. even a mother) your enemies rather than incur the enmity of the gods (h. e. of Apollo, by disregarding his oracle).*

Ἡγεμών *a leader or prince,* P. 307. 751. A. 177.—*the leading vessel in a fleet,* S. 703.—*of the gods, γὰρ τε καὶ ἄλλοι χθονίων ἀγεμόνες* P. 632.

Ἡγητής id. S. 236.

Ἡδέ *and,* S.c.T. 844. P. 16. 21. 22. 26. 281. 527. 844. 859. 863. 864. 920. 933. 957. A. 42. C. 1021. E. 179. 392. On the use of ἡδέ by the Attic tragedians, which Valck. on Phoen. 1613. denies to be lawful, see Pors. Hec. 323.

Ἡδεσθαι *to rejoice.* with part. P.V. 760. with inf. E. 302.

Ἡδῆ *already, now,* P.V. 405. S.c.T. 22. 59. 359. 482. 684. 864. P. 9. 66. 595. 657. A. 79. 326. 1027. 1182. 1183. C. 162. 371. E. 559. 646. S. 268. with imperatives, or when future or present time is implied. *now, directly.* σὺ δ' αὐτὸς ἡδῆ γνῶθι ναυκληρεῖν πόλιν S.c.T. 632. Cf. A. 1642. C. 111. E. 60. 379. 644. ἡδῆ πόλεμον αἰρήσῃ νέον S. 928. Cf. P.V. 913. S.c.T. 454. A. 1560. C. 506. E. 471. 651. S. 205. *τότ' ἡδῆ ψῦχος ἐν δόμοις πέλει* A. 445. *εἶδον πότ' ἡδῆ* E. 50. *I saw once upon a time. ἡδῆ τὰ τοῦδ' οὐ διατετιμηται θεοῖς;* S.c.T. 1038. *has he ever yet been dishonoured by the gods?*

Ἡδονή *delight,* P.V. 634. S. 986. P. 827. *οὐτ' ἐμοὶ λέγειν καθ' ἡδονήν* P.V. 261. sc. *ἐστί. it is no pleasure to me to tell.* *χρoιὰν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν* P.V. 492. *they would be pleasing to the gods.*

Ἡδύς *pleasant,* P.V. 534. comp. ἡδιον A. 588.

Ἡδωνίς *Thrace*, P. 487.  
 Ἡθος *manner, character*. ἀκίχητα ἦθεα P.V. 184. φῖλα ἦθη P. 640.—*an accustomed place of abode*, S. 62.  
 Ἡίων *a bank*, Dor. A. 1136. ἀμφὶ οὐς αἰόνας.  
 Ἡκεῖν *to be come, to be present*. ἦκω σαφῆ τὰ κεῖθεν ἐκ στρατοῦ φέρων S.c.T. 40. *I am come*, etc. Cf. P. 678. A. 249. C. 3. 648. 825. E. 227. ἦκεις P.V. 299. C. 213. ἦκει A. 508. 517. 1036. 1274. 1541. ἦκομεν P.V. 1. ἦκουσι S.c.T. 843. P. 502. S. 716. ἦκον imp. *they came*, P.V. 664. ἦξω fut. P. 516. C. 554. E. 466. S. 707. ἦξεις P.V. 1023. ἦξει id. 103, A. 245. 605. 1213. 1253. C. 1016. ἦξουσι P.V. 860. subj. ἦκη C. 814. inf. ἦκειν A. 591. 838. S. 911. ἦξειν S.c.T. 427. A. 665. part. ἦκοντα A. 693. ἦκοντα 1608. with acc. without a preposition. ἦξεις Ὑβριστὴν ποταμόν P.V. 719. *you will come to the river Hybristes*. Cf. id. 726. 792. 737. 810. διὰ μάχης ἦξω τέλους S. 470. *I shall engage in the issue of battle*. εἰς ἀρθμὸν ἐμοὶ καὶ φιλόνητα ἦξει P.V. 192. *will become reconciled to me*.  
 Ἡκίστα *in the least degree*. οὐχ ἦκίστα *not in the least degree*, i. e. most, C. 114.  
 Ἡλέκτρα C. 16. 250. prop. name.  
 Ἡλεκτραί *one of the gates of Thebes*, S.c.T. 405.  
 Ἡλίβατος *exceeding high, inaccessible*, S. 347. On the derivation and meaning of this word, probably a shortened form of ἡλιτόβατος h. e. *insecure as a footing*, see Buttm. Lexil. in voc.  
 Ἡλίθιος *foolish, vain*, A. 357.  
 Ἡλιθοῦν *to stupify*, P.V. 1063.  
 Ἡλικία *age*. τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν P. 878. This Schütz properly translates, "*Labant mihi genua istam civium aetatem intuenti*. Nempe conspectis Chori senibus tot millia juvenum robustorum sibi periisse, nec fere quemquam nisi senem superesse dolet. Male igitur Lat. interpres, *juventutem civium consideranti*."  
 Ἡλιξ *contemporary*. ἡλικες ἦβης

ἐμῆς P. 667. *ye who once with me were young*. παιδὸς δαλὸν ἡλικά C. 600. *a torch co-existent with the child*.  
 Ἡλιόκτυπος *struck by the sun's rays*, S. 146.  
 Ἡλιος *the sun*, P. 22. 25. 91. 228. 709. 798. 810. S.c.T. 428. P. 356. 369. 496. 696. A. 279. 494. 561. 619. 644. 622. 1296. C. 980. S. 210. 252. 750. Dor. ἀλίον E. 886.  
 Ἡλιοστιβῆς *traversed by the sun*, P.V. 793.  
 Ἡλυσις *a coming*, A. 243. τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἡλυσις, προχαίρω h. e. *as for listening for the event before hand, since its coming will (in any case) take place, away with it*. (See the explanation of the whole passage under ἀνή.) There is evidently some gloss crept into this verse, as it does not answer to the corresponding verse in the strophe, πρέποσά θ' ὡς ἐν γραφαῖς προσενέπειν. For ἡλυσις, which is the reading of Turn. ἡ λύσις is read in Med. Vict. We find also the various readings ἂν ἡλύσις Guelph. ἀνηλύσις Ald. ἀγκλύσις Rob. ἂν κλύσις (divisim) Flor. Farn. Ἡλυσις is, however, in all probability genuine. Cf. Eur. Herc. Fur. 1041. Hec. 67. Hermann strikes out ἐπεὶ γένοιτ' ἂν and reads τὸ προκλύειν δ' ἡλυσις προχαίρω. Elmsley rejects τὸ προκλύειν. The conjectures of Pauw, Heath, Schütz and others, depart too far from the vulgate to be worth recording. Pearson conj. ἐπεὶ οὐ γένοιτ' ἂν ἡ λύσις, προχαίρω. So Blomf. but without the article. In the absence of further authority from MSS. it is difficult to form any opinion on this passage. It seems, however, not easy to conceive how ἐπεὶ γένοιτ' ἂν, or the slightly corrupt ἐπιγένοιτ' ἂν, could have crept into the MSS.; and hence Hermann's emendation becomes improbable. From the similarity of the reading ἀγκλύσις of Rob. or ἂν κλύσις of Flor. Farn. it seems as if the word κλύειν might somehow have been inserted; and in order

to make this agree in sense with τῷ προστέλειν in the next line, the copyist might have prefixed the preposition to κλέειν. It is probable therefore, that the true reading is τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν ἡλυσίς, προχαιρέτω. This slightly differs from the strophe, but this (as Scholefield, who adopts this reading observes) may be obviated by reading ὥσπερ for ὤς. By adopting this, we also avoid the awkwardness of joining τὸ μέλλον with μαθεῖν, i.e. *justice brings to those who have suffered, to know that which (before) was future*, which is somewhat harsh, though, perhaps, not wholly objectionable.

Ἡμερὰ a day, S.c.T. 21. A. 622. 654. 1274. 1574. C. 603. ἡματος A. 543. ἡματα P. 421. ἡμασι C. 259. In a metaphorical sense, P. 293. A. 874. τό τ' ἡμαρ καὶ κατ' εὐφρόνην ὁμῶς E. 662. *by day and by night*.

Ἡμέρα id. P. 378. 423. A. 311. 1559. S. 713. καθ' ἡμέραν *daily*, P. 827. but in C. 805. καθ' ἡμέραν *by day*, opp. to "by night." ἐν ἡμέρᾳ E. 105. id. τὰς ἀπάσας ἡμέρας P.V. 753. *every day*. ἐν ὑστέραισιν ἡμέραις A. 1651. *in after time*.

Ἡμερεύειν *to pass the day*. ἡμερεύονταξ ξένους C. 699. *having travelled all day, all day upon the road*. Here μακρὰς κελεύθου is not governed by ἡμερεύοντας as Blomf. says, but by τὰ πρόσφορα. Abresch very properly compares Eur. Hel. 515. τὰ πρόσφορα τῆς νῦν παρούσης ξυμφορᾶς αἰτήσομαι.

Ἡμερήσιος *of the day*. ἡμερήσιον φάος A. 22. *a light like that of day*.

Ἡμερόλεγον *reckoning the days*, P. 63.

Ἡμερος *mild, gentle*, comp. ἡμερώτερος A. 1615.

Ἡμεροσκόπος *watching by day*, S.c.T. 66.

Ἡμεροῦν *to cultivate, improve, pass*. τιβέντες ἡμερωμένην E. 14. *making it cultivated*.

Ἡμερόφαντος *appearing by day*. ὄναρ ἡμερόφαντον A. 82. *an apparition*

*by day*. See Blomf. Gloss. in loc.

Ἡμέτερος *our*, S. 2. 16. 946. S.c.T. 609. E. 353. 932.

Ἡμισυς *half*. ἡμισυς λόγου E. 406. *the half of the discussion, only one side of the case*.

Ἡν ἰψ, P. 694. ἦν μὴ S.c.T. 1018. *useless*.

Ἡνία a rein, P.V. 1012. In P. 189. ἐν ἡνίαισι δ' εἶχεν εὐαρκτον στόμα, Wellauer objecting to the particle δὲ reads from Med. Regg. C. P. ἐν ἡνίαισιν εἶχεν. So Schäf. Melet. Crit. p. 94. Blomf. ἐν ἡνίαισι τ'. The vulg. is correct: δὲ does not refer to μὲν in v. 188, to which δὲ in v. 190 answers, but merely introduces the subordinate clause.

Ἡνιοστρόφος *regulating the reins*. ἡνιοστρόφου δρόμου C. 1018. *a race-course*. Here, however, there is evidently something wrong. As the passage commonly stands (ὥσπερ ζῦν ἵπποις ἡνιοστρόφου δρόμου ἐξωτέρω φέρουσι γὰρ νικώμενον φρένες δύσαρτοι) it is unintelligible. Pauw removes the stop after ἐξωτέρω and makes the whole sentence governed by γάρ. So Bothe, who reads ἡνιοστρόφου. This position, however, of γάρ is absolutely inadmissible. Wellauer proposes ἐξω περῶ, or thinks that ἐξωτέρῳ (sic) may possibly be a verb formed after the analogy of ὑστερεῖν, προτερεῖν and the like. This appears equally improbable. It seems difficult to refuse to admit Stanley's elegant emendation ἡνιοστροφῶ, a word which is found in Eur. Phœn. 176. This is approved by Butler and adopted by Blomf. Translate, *as if I were along with horses, I am driving off the course*. Stanley compares P.V. 885.

Ἡπαρ the liver, P.V. 1027.—as the seat of violent emotion, θιγγάνει πρὸς ἡπαρ A. 421. δῆγμα λύτης οὐδὲν ἐφ' ἡπαρ προσκικείται A. 766. So C. 270. E. 130.

Ἡπειρογενής *born on a continent*, P. 42.

"Ηπειρος *the continent*, P.704.723. P.V.737. E.75.

"Ηπιος *mild*, P.V.480. In A.1614. σὺ δ' ἐξορίνας ἠπίους ἰλάγμασιν ἄξῃ, notwithstanding Klausen's forced attempt at explanation, ἠπίους is undoubtedly corrupt. Two emendations have been proposed, either of which is not improbable. ἠπίους by Pauw, which Blomf. adopts. νηπίους by Jacob. Schütz. Blomf., in adopting the former, remarks. "Scilicet *Orpheus fera corda mansuefecit: tu vero etiam placida ingenia latratibus irritas.*" Well. in preferring νηπίους, remarks that the opposition which Blomf. imagines between Orpheus *leading the wild*, and the Chorus *exasperating the gentle*, does not exist. Certainly the main stress of the comparison lies in ἦγε and ἄξῃ sc. in the *drawing*, and *being drawn*. Nevertheless the word πάντα seems to favour Blomfield's opinion: "he drew all things (consequently, even the wildest) by his voice: you, on the other hand, having exasperated *even the gentle*, will be drawn yourself." The verb ἐξορίνας seems rather to require something as an object: but in the absence of further evidence it is difficult to decide between the two emendations, though ἠπίους, as being the least alteration, is, upon the whole, to be preferred.

Ἦρ *the spring*, P.V.435.

"Ἦρα *Juno*, P.V.594.608.708.902. S.c.T.137. S.288.293.559.581.1018. On "Ἦρας τελείας E.205. see τέλειος.

"Ἦρος *a hero*, pl. ἦρωσ A.502.

Ἦσθαι *to sit*. ἦσαι E.418. ἦται C.385. also ἦσται S.c.T.494. ἦσθαι δόμοις A.836. *to sit at home*. ἡμένας ἔσω C.908. *id.* κορυφαῖς ἐν ἀκραῖς ἡμενος P.V.366. ἐν θρόνοις ἡμενοι C.609. E.47. ἡμένας ἐπ' ἐσχάραις 773. ἴκταρ ἡμενοι Διός 952. ἡμενον ἄνω S.94. ἄνωθεν ἡμένον 592. ἐπ' ἀσπίδος ἦσται S.c.T.494. *rests*, h. e. *is depicted upon*. with acc. σέλαμα σεμνὸν ἡμένων A.176. *sitting upon*.

Ἠσιόνη, *prop. name*, P.V.558.

Ἦσῶσθαι *to be worsted*. ἡσωμέων S.c.T.498. *the vanquished party*.

"Ἦσων *inferior*, S.200.484, ἦσσον *less*. οὐδὲν ἦσσον A.1364. οὐχ ἦσσον C.179. οὐδ' ἦσσον 697. *no less*.

Ἦσδουπία. This occurs in a hopelessly corrupt passage, S.828. Schütz conj. ἦ δουπίαν σ' ἔπειτα. Various other conjectures have been proposed, but no satisfactory light has yet been thrown upon the passage.

Ἦσυχάζειν *to be quiet*, P.V.327.344.

"Ἦσυχος *quiet, gentle*, S.196. ἡσύχῳ φρενῶν βάσει C.445. *with a calm process of the mind*. Comp. τὰ ἐμφανῶς πράσσουσιν ἡσυχαιέραν E.214. *acting less vigorously or promptly*.

Ἦσυχως *calmly, quietly*, S.705.

Ἦτρορ *the heart*, P.953.

"Ἠφαιστος *Vulcan, the god of fire*, P.V.3.367.622. E.13.

Ἠχέτης *sounding*. Dor. ἀχέτας P.V.574.

Ἠχή *a sound*. ἡχῆ κέλαδος Ἑλλήνων πάρα μολπηδὸν εὐφήμησε P.380. In this passage, for ἡχῆ, Pierson on Mæris, p.176. proposes to read ἡχοῖ, which has been adopted by Brunck, Glasg. Schütz, Blomf. So Dind. It is also found written over ἡχῆ in Reg. B. M.2. Butler also approves ἡχοῖ, though it is difficult to understand his reasons. The mention of *the echo* in this place would seem unintelligible. It is the shouting of the Greeks (not the echo) which is here referred to, to which shouting ἀντηλάξεν ἡχώ (383). So far then from ἡχώ in the latter clause confirming the conjecture ἡχοῖ in the former, as Butler observes, it seems plainly to disprove it. Ἠχῆ is not put for σὺν ἡχῆ (as Arnaldus proposes to read), but is the dative used adverbially, *with a shout*, as φωνῆ in P.384.414. and in numerous other instances.

Ἠχώ *an echo*, P.383. *a sound*, P.V.115.193.1084. In S.c.T.898, is commonly read δόμων μάλ' ἀχῶ ἐπ' αὐτοὺς προπέμπει δαίτηρ γόος. Here

the hiatus in ἀχῶ shows the existence of some corruption; and the expression ἐπ' αὐτοὺς προπέμπει, is unintelligible. Schütz conj. δεινὰν μάλ' ἀχῶ δ' ἐπ' αὐτοῖς, *valde gravem autem sonum super iis emit tit luctus*. Blomf. ἀχῶ 'π' αὐτοῖς. Lachm. ἀχάν. Elmsl. ἀχάν ἐς οὐς. If the preposition be retained, Schütz's conj. αὐτοῖς, seems necessary. Guelph. however, omits the preposition. It also inverts the order of the words, reading ἀχῶ μάλ' αὐτοῖς δόμων προπέμπει. This Scholefield adopts, approving also Elmsley's proposal to omit πρό in the antistrophe. Perhaps this is as satisfactory as anything which has been proposed. Translate "a loud wail-

ing from the house attends them, even a piercing cry." Upon the meaning of the passage, Butler observes, "Falso hæc de funere quod ex ædibus efferretur Portum intellexisse jam monuit Schützius. Locus autem facile expeditur, si modo fingas dum chorus in fratribus deplorandis occupatur, clamorem ejulantium exaudiri ex ædibus. (He then refers to similar cases in v. 78. seqq. S. 814. seqq.) (797. ed. Well.) Hæc si animo tenes, aperta erunt omnia: modo per δόμων ἀχῶ intelligas clamorem ex ædibus quem propinqui et famulicent, pronomen δ̄ ad φρῆν referas, et ad τοῖνδε δυοῖν ἀνάκτοιον subaudias ἔνεκα."



Θακεῖν *to sit*, P.V. 318. with acc. *to sit upon*. θακοῦντι παγκρατεῖς ἔδρας P.V. 389. *sitting on the seat of power*. Θᾶκος *a seat* P.V. 280.—*a shrine*, A. 505.

Θαλαμπόλος *a maiden of the bed-chamber, or house-maiden*, S.c.T. 341.

Θάλαμος *a chamber, or place of abode*, E. 958. Met. θαλάμους ὕπο γῆς P. 616.

Θάλασσα *the sea*, A. 562. 637. 932. E. 231. P. 77. 109. 411. (see εἶναι) 693. S. 256. Met. κακῶν θάλασσα S.c.T. 740. *a sea of troubles*. ἀμαχον κύμα θαλάσσης P. 93. said of an *advancing host of men*.

Θαλάσσιος *of, or belonging to the sea*. πεζοὺς τε καὶ θαλασσίους P. 550. *mariner*. στενωποῦ θαλασσίον P.V. 364. *a strait*. θαλασσίαν νόσον P.V. 926. *the trident of Neptune*.

Θαλασσοπληκτος *wandering upon the sea*. θαλασσοπληκτα ναντῶν ὄχηματα P.V. 465. Also as a various reading in P. 299. See seq.

Θαλασσοπληκτος *beaten by the sea*. θαλασσοπληκτον νῆσον Δίαντος πολεῖ. P. 299. This is the reading of the best MSS. θαλασσοπληκτον. Barocc.

M. 1. Lambeth. Reg. P. and written over in M. 2. θαλασσοπληκτον Regg. C. H. var. lect. ap. Turn. which Blomf. suspects to have been the original reading. Lobeck on Soph. Aj. 598, where Salamis is called ἀλιπληκτος, perceiving that the word is not there used in its ordinary sense, refers to this passage, and wishes to establish an identity of meaning between ἀλιπληκτος and θαλασσοπληκτος. But admitting that the Æolians had a word πλάζω πλάγξω equivalent in sense to πλήσσω, from whence πλαγχθέντες, to which the gloss in Hesych. πλαγχθέντες πληγέντες, may refer, and that from this are derived the Latin *plango planctus*, still this would seem to have been confined to the Æolians, and from them derived to the Latins; and it is therefore scarcely possible that a meaning which the Attics did not recognise in the verb would have been retained by them in the verbal πλαγκτός. Again, even if πλαγκτός could have borne this sense, it is not likely that the tragedians would have employed it in both these senses of *wandering*

and *beaten*. If then we can in some cases decide with certainty on its signification, we may examine whether the same will not apply to the rest. Thus in Soph. Aj. 680, there can be little doubt that the true reading is Πάν ἀλίπλαγκτε φάνηθι, and still less that whether it be an epithet of Pan, as the Scholiast says (cf. μάκαρες ἀλίπλαγκτοι, Opp. Hal. iv.582), or joined with φάνηθι as Hermann asserts, it is derived from πλάζεσθαι in the sense of *to wander*. In A. 599, the simple πλαγκτός can mean only *led astray, deceived*. So also in the compound νυκτίπλαγκτος, which often occurs, the idea of *beaten* is out of the question, which is true also of πολύπλαγκτος, παλμπλαγκτος, κ.τ.λ. Such being then the undisputed sense in these passages, we may perhaps be justified in inferring that it must hold good in the others, where the meaning is less decided by the nature of the case. In P.V. 465, θαλασσόπλαγκτος is applied to ships as *roving on the sea*; in Eur. Hec. 770, to the body of Polynices *carried to and fro by the waves*. There is a passage in P. 269, which occasions some difficulty; and here πλαγκτοῖς is interpreted by Heath and Butler according to Lobeck's idea. Certainly the meaning cannot be *wandering*, if διπλάκεσσι be rightly explained of *the shores of the sea*. See δίπλαξ. In the passage from the Ajax, if the meaning assigned to πλαγκτός above be the true one, we must either read from MSS. ἀλίπλαγκτος with Erfurdt and Hermann (so Lobeck, ed. 1.) or explain the vulg. consistently with the sense. We may observe that πλαγκτός, besides its strict sense of *wandering*, is also used in the secondary meaning thence derived of *restless, troubled*. It occurs thus in the compound νυκτίπλαγκτος, and may possibly be thus used here to express the agitation of the coast, *vexed and troubled* by the waves. The same meaning will also suit

the passage in the Persæ quoted above.

Θαλερός *soft, genial*. θαλερωτέρῳ πνεύματι S.c.T. 689.

Θάλλειν *to be vigorous, to flourish*. αἶμα θάλλει S. 837. In P. 608. τῆς τ' αἰῆν ἐν φύλλοισι θαλλούσης βίον ξανθῆς ἐλαίας, it is used in a transitive signification, *supporting a vigorous existence*. Blomf. objects to this, although MSS. have no variation, and proposes χερσῖν, which reading he thinks is expressed in the paraphrase of the Scholiast. Dind. ἴσον. There does not, however, appear to be any reason for condemning this use of θάλλειν. See Matth. Gr. Gr. 423. and Bernhardt Synt. Gr. iii. 17. who compares Theoc. 25. 16. ἐπεὶ μελιηδέα ποίην Δειμῶνες θαλέθουσι. Neither does βίον seem objectionable; the expressions μηρός ἀγρίας, παρθένου πηγῆς, γαίας τέκνα being all derived from living objects. In S. 99. the part. τεθαλώς h.e. *become vigorous*, is conj. by Bothe for the vulg. τὸ θάλος. See seq.

Θάλλος (?) *a bud*. This word is read by Glasg. for the sake of the metre in S. 99. οἶα νεάζει πυθμὴν δι' ἔμον γάμον τὸ θάλλος, where the vulg. is τὸ θάλος. Whether, however, θάλλος or θάλος be read, the sense is very obscure. The Scholiast explains both πυθμὴν and τὸ θάλος of *Ægyptus*; which is so evidently false as to make it probable that he read the passage differently. Bothe's conjecture τεθαλώς is plausible. So Dind. This will accord well with the explanation of the Schol. and express *the new vigour displayed by the aged Ægyptus to effect this marriage for his sons*. See νεάζειν and πυθμὴν.

Θαλλός *a branch*, C. 1031.

Θάλπειν *to warm*. ἢ Διὸς θάλπει κέαρ ἔρωτι P.V. 592. τέθαλπται P.V. 653.—Met. *to inflame, set on fire*, 881.

Θάλπος *heat, warmth*, A. 551. 943. S. 728. μεσημβρινοῖσι θάλπεσι S.c.T. 413. 428. *the noonday sunbeams*.



Θαμβεῖν *to be astonished at.* with acc. τέρας δ' ἐθάμβουν S. 565.

Θάμνος *a bush,* A. 1289.

Θανάσιμος *deathly, causing death.* θανάσιμον αἷμα A. 991. θανασίμους τύχας 1249. θανάσιμον γόνον 1420. *a death song.*

Θανατηφόρος *fraught with death,* C. 363.

Θάνατος *death,* S.c.T. 583. 1000. C. 972. S. 117. plur. A. 1313.—*any kind of death.* θάνατος αἰτοκτόνος S.c.T. 663. *a death inflicted by each other.* ἀσεβεί θανάτῳ A. 1472. 1498. ἀνελεύθερον θάνατον 1502. ξιφοδηλήτῳ θανάτῳ 1511. στυγερῶ θανάτῳ C. 1002. plur. μελέους θανάτους S.c.T. 860. ἀντιφόνων θανάτων 875. θανάτοις αὐθένταισι A. 1554. periph. θανάτου τέλος S.c.T. 888. θανάτου μύρα P. 881. A. 1441. plur. referring to *one person,* δεσποτῶν θανάτοις C. 52.

Θανατοῦν *to put to death.* θανατώσει P. V. 1055.

Θανατοφόρος *fraught with death,* A. 1149.

Θάπτειν *to bury,* C. 434. 674. S.c.T. 999. θάψω S.c.T. 1019. 1043. θάψων A. 1552. θάψαι C. 427. In P. 961. the vulg. is ἔταφον, ἔταφον, οὐκ ἀμφὶ σκηναῖς τροχηλάτοιςιν, ὅπισθεν δ' ἐπόμενοι. In the first verse Valck. on Eur. Hipp. 1247. conj. ἔταφεν, ἔταφεν, i. e. ἐτάφησαν, a termination of the aorist which, excepting the passage in the Hippolytus, occurs no where else in the tragic writers. In this he is followed by Brunck, Schütz, and Blomf. Some commentators, who retain ἔταφον, consider it to have an intransitive signification, like κεύθω and some other verbs. Such was, perhaps, the Scholiast's opinion, who explains it ἀπέθανον, ἀπέθανον. But the form ἔταφον, from θάπτω, is exceedingly doubtful. Pauw refers it to Xerxes in the first person: Abresch joins it with ἀκόρεστον in the preceding verse.—In the second verse ὅπισθεν δ' ἐπόμενοι violates the metre. ὅπισθε δ', Pauw, Heath, Brunck, Schütz; ὅπισθεν

ἐπόμενοι, Blomf.; neither of which is consistent with the metre. Passow conj. ὅπισθε δ' ἐπόμενοι: Lachm. δ' ὅπισθ' ἐπόμενοι. Wellauer, considering that δὲ injures the meaning, and may possibly have been inserted by some one in whose copy κακὰ πρὸς κακὰ was read in the strophe, reads ὅπισθεν ἐπόμενοι. With respect to the meaning, Schütz explains σκηναῖς τροχηλάτοιςι to refer to the covered carriages in which the Persians were wont to carry their dead to burial. Schol. ἔθος ἦν τοῖς Πέρσαις σκηναῖς τῶν ἀμαζῶν ἀνωθεν ποιουμένους, ἐπιφέρειν ἐκεῖσε τοὺς νεκρούς, καὶ οὕτως αὐτοὺς προπεμπέοντες, ἔθαπτον. Schütz reads ἐπομένοις, and translates ἀμφὶ σκηναῖς κ.τ.λ. *not with cars, &c., nor with attendants,* a sense which ἀμφὶ clearly cannot bear. Butler conj. ἐπομέναις as referring to ἀμαζαῖς. So Blomf. who is equally incorrect with Schütz in translating ἀμφὶ σκηναῖς in *sandapilis*; ὅπισθεν ἐπόμενοι he refers to the dead who were *not brought home with the army.* Well. referring ἐπόμενοι to the dead, explains σκηναῖς τροχηλάτοιςι of the *chariot of Xerxes*, which these being dead no longer accompanied. So Dind. Heath refers it to the tents of the camp, near which, in prosperous warfare, the dead are usually buried, whereas, in this case, they were buried in a hasty manner wherever they happened to lie. None of these explanations appear wholly correct. Dind. rightly observes that ἔταφον, ἔταφον is correct, sc. *obstupui*, from θήπω, not θάπτω. The constr. must then be οὐχ ἐπόμενοι (εἰσι h. e. οὐχ ἔπονται) ἀμφὶ σκ. τροχ. ὅπισθεν. Possibly ἐπομένοις may be correct, as the dative governed by ἔταφον. Cf. συνορμένοις in A. 419. or ἐπόμενος may be conj. from Reg. C. Turn.

Θαρσαλέος *confident,* P. V. 534.

Θαρσεῖν *to be of good courage.* θαρσοῦσι S. 748. θάρσει. S. 713. 721. 993. θαρσεῖτε S. 595. 888. S.c.T. 774.

θαρσῶν P.V.917. C.814. θαρσήσας C.655. *taking courage*. In A.1656. the vulg. is θαρρῶν, but here Porson rightly restored the harsher form θαρσῶν. So Blomf.

Θάρσος *confidence, boldness*. A.955. S.c.T.166.252.1032. τῶνδε θάρσος C.89. *courage for these things*. Cf. the use of the genitive in P.V.16. πάντως ὄ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν.

Θαρσύνειν [ῦ] *to encourage*, P.212.

Θάρυβις prop. name of a man. P.52.315.932.

Θάτερον. See ἔτερον.

Θαῦμα *wonder*, S.508. E.355.

Θαυμάζειν *to admire, respect*, S.c.T.754. *to wonder at*, with acc. A.853. 1372. with gen. of person, followed by an infin. θαυμάζω σου, πόντου πέραν τραφεῖσαν ἀλλόθρου πόντιν κυρεῖν λέγουσαν 1172. *I wonder at you, that you*, etc. fut. mid. θαυμάσῃ P.V.474. pass. χάρις ἀφ' ἡμῶν ὀλομένων θαυμάζεται S.c.T.685. *is a thing highly prized*.

Θαυμαστός *wondrous* P.208. E.46. S.237.

Θέα *a spectacle*, P.V.241.

Θεά *a goddess*, S.c.T.86.91. E.233. 249.389.641.698.789.919. ὦ κατὰ χθονός θεαί E.115. θεαί ἄοιδοί S.676. Πολλὰς θεά E.215. P.339.

Θεῖα *a sight*, P.V.69.304.

Θεήλατος *driven by God*, A.1270.

Θείνειν *to strike or hammer*, P.V.56.76. *to strike*, as a vessel, P.410. intrans. στυφίλου θείνοντας ἐπ' ἀκτᾶς P.927. *beating upon the beach*. Here the vulg. θανόντας, which violates the sense, has been altered from MSS. into θείνοντας. Dind. considers ἐπ' ἀκτᾶς corrupt. Pass. *to be slain*, S.c.T.938. P.295. C.382. On S.c.T.364. see θένειν.

Θεῖος *divine*, P.V.685. S.559.572. *heaven sent*, A.465. τὸ θεῖον *the deity*, C.952. *divine inspiration*, A.1054.—*magnificent, illustrious*, P.75. A.1527. C.854.

Θέλγειν *to soothe, or persuade*, θέλξει P.V.173.867. θέλξειν E.860.

σὸ δὲ θέλγοις ἂν ἀθελκτον S.1041. *to comfort with love*, S.566. pass. τὰ δ' οὔτι θέλγεται C.414. *this is not a case which admits of coaxing*.

Θέλειν *to wish, or desire*. θέλω P.V.308.820. P.226.514. A.1295. C.173.838.891.895. S.448. θέλεις P.V.321.343. A.1376. C.220. E.408.414. θέλει P.V.654.942. A.247. θέλοιμ' ἂν P.V.346. A.3.10. S.205. θέλοι P.V.670. θέλων P.V.118.502. S.c.T.336. 449.487. P.174. θέλουσα P.200. A.234. θέλοντος A.664. θέλοντι C.515. θέλοντες P.V.201. S.709. *to be willing*, E.250.407.847. S.384.768. S.c.T.1018. θέλησον P.V.785. θελήσῃ 1030. θεοῦ θέλοντος καὶ μὴ θέλοντος S.c.T.409. θεῶν θελότων 544. Διὸς θέλοντος 696. κείνου θέλοντος S.208. θέλουσ' ἄκοντι κοινῶναι κακῶν 1024. θελούσης οὐδὲ πρὸς βίαν τινός E.5.— ὦν ἂν δύναμις ἠγεῖσθαι θέλῃ P.170. *wherein my power is willing* (h. e. is able) *to direct me*.—θέλων part. *propitious, ready*, C.19.801. θέλουσα θέλουσαν ἀγνά μ' ἐπιδέτω Διὸς κόρα S.136. *glad, willing*, A.650. (Here Cant. Elms. Glasg. read ναῦν στελοῦσ'. Casaub. Stanl. Blomf. Dind. ναυστολοῦσ') C.754.782.

Θελεμός *abundant, copious*. ποταμούς οἱ διὰ χώρας θελεμόν πῶμα χέουσι S.1007. Some derive this word from θάλλω *to flourish*, others from θέλω *to be willing*. The latter appears preferable. Passow compares the expression γῆ ἐθέλουσα in Xen. and the *volentia rura* of Virgil.

Θελεός *willing*. θέλεος ἀθέλεος S.842. *whether you will or not*.

Θελκτήριον *a charm*. γλώσσης ἐμῆς θελκτήριον E.848.—*an alleviation*. πόνων θελκτήρια C.659.

Θελκτήριος *soothing, charming*, E.81. S.982. with gen. *alleviating, remedying*. γένοιτο μύθος μύθος ἂν θελκτήριος S.442.

Θέλκτωρ *a charmer*, S.1023.

Θεμερώπις (from θεμερός *severe, ψ face*) *stern-faced*, P.V.134.

Θέμις *the goddess Themis*, P.V.18.209.876. E.2. S.355.

Θέμις *right, justice* S.37. ἀποστρατεῖ θέμις E.392. *there is an absence of justice.—a solemn decree, τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν* A.1406. *the solemn purport of this mine oath.—a fixed penalty, μένει Ἄρει κτίνειν ὁμοίαν θέμιν* S.430. So Seidler, h.e. *in whichever way you shall decide this matter, it remains for your sons and house to pay an equal tribute or penalty to the god of war.* h.e. as Wellauer well observes, ἡ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν πᾶσ' ἔστ' ἀνάγκη 434.—θέμις ἔστι, or θέμις ellipt. *it is lawful.* ὅ τι καὶ δυνατὸν καὶ θέμις αἰνεῖν A.98. sc. ἔστι 210. E.449. τὸ μὴ θέμις *that which is unlawful,* C.632. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; S.331. *do you speak out of hostility, or on account of the injustice of the thing?* In this latter usage the word is indeclinable.

Θεμισκύρα name of a place, P.V. 726.

Θεμιστός *lawful.* οὐ θεμιστοῦ S.c.T. 676. *unlawful.*

Θεμιστώως *lawfully,* οὐ θεμιστώως C. 635.

Θένειν (†) *to strike.* θένει δ' ὀνειδεί S.c.T. 364. *assails with reproach.* Blomf. condemns the present form θένειν (so Passow) altogether, and substitutes from Guelph. Rob. Seld. and other MSS. θείνει.

Θεοβλαβεῖν *to sin against the gods,* P.817.

Θεόθεν *by the will or impulse of God,* S.c.T.306. P.102. A.105.130. C.38.929.

Θεοκλυεῖν *to invoke a hearing from the gods,* P.492.

Θεόκλυτος *uttered in the ears of the gods,* S.c.T.129.

Θεόκρανος *effected by the gods,* A.1467.

Θεομανής *maddened by the gods,* S.c.T.635.

Θεομήσωρ *in counsel like a god,* P.648.

Θεομυσής *under the curse of sinning against God,* E.40.

Θεοπρόπος *one sent to consult a*

*god,* P.V.662. Derived according to some from θεός and προέπω, but according to others meaning ὁ τὰ τοῖς θεοῖς πρόποντα εἰπών. Buttm. Lexil. art. 64. derives it from θεός and πρόπω h.e. *to appear, to give a sign, conceiving that the old expression may have been θεός πρόπει* "the god sends a sign," the sign itself being called θεοπρόπιον, and the interpreter of it θεοπρόπος. See Lex. in loc. cit.

Θεόπτυστος *hated by the gods,* S.c.T. 586.

Θεότροπος *prung of God, divine,* P.V.767.

Θεός *God, the supreme Being.* with art. θταν σπειδῆ τις αὐτός, χῶ θεός ξυνάπτεται P.728. without art. ἐὰν δὲ τοῦμπαλιν κραινῆ θεός A.1398. Cf. P.V.861. S.c.T.21.35.142.409.511.531.590.607.671.698. P.93.446.487.506.758. A.264.589.717.902.926. C.336.1060. E.503.631. S.1059.—plur. *the gods, gods* generally; with art. ἀπαντας ἔχθρους τῶν θεῶν ἡγοῦ πλέον C.889. Cf. P.V.222.738.962. P.675. A.329.499. C.199.210.253.488. E.156.692. S.899. without art. δεῖ θεοῖς δοῦναι δίκην P.V.9. Cf. P.V.29.37.49.82.92.120.160.203.354.425.437.527.905.915.942.947.956.1029. S.c.T.4.14.23.69.86.91.104.150.167.194.199.201.205.208.213.215.235.248.257.258.261.264.295.400.404.423.432.493.506.532.544.548.578.588.608.635.683.684.701.703.714.755.1007.1009.1038.1042. P.146.160.212.225.286.339.354.396.489.514.596.614.727.735.795. A.1.88.308.330.336.344.361.385.513.525.539.564.582.623.635.795.803.818.826.887.896.907.920.935.997.1252.1257.1262.1561.1629. C.120.146.455.468.628.769.771.773.791.1024. E.1.20.55.70.73.109.156.164.182.188.224.341.364.370.614.692.748.775.791.808.839.879.925. S.24.73.116.152.154.168.350.358.391.408.446.496.498.585.625.642.685.706.714.735.736.754.790.851.899.905.992.994.1047.—*a god, any god.* οἶα πρὸς θεῶν πάσχω θεός P.V.92. Cf. id.14.29.37.119.155.739. P.697. A.649.899.1176. E.148.260. S.211. with the article in reference, τὸν

θεὸν καλεῖ A. 1048. τὸν πανώλεθρον θεὸν S. 409. without the article, but referring to a definite god, θεοῦ τ' ἐφετμαί C. 298. sc. Apollo. Cf. E. 25. 33. θεοῦ ἀκτίνας P. 494. sc. Ἥλιου. Βόσπορον ῥόον θεοῦ P. 732. sc. Neptune. Cf. S. 215. θεοῦ Φοῖβον E. 272. τὸ εὐτυχεῖν, τὸδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον C. 58. *this is divine, and more than divine.*—Applied to the king of the Persians by an Eastern hyperbole. Περσῶν Σουσιγενῆ θεὸν P. 635. Cf. 153. 697.—θεός a goddess. τῶν ὀλεστικοῦν θεῶν S.c.T. 703. Cf. E. 287. 636. 843. S. 295. 1020.

Θεόσσυτος *sent from God*, P.V. 646. Also written θεόσυτος.

Θεοσύγγητος *hated by God*, C. 626. Θεόσυτος. See θεόσσυτος P.V. 116. 599.

Θεοτίμητος *honoured by the gods*, A. 1310.

Θεότρεπτος *overturned or altered by the gods*, P. 871.

Θεοφιλής *dear to the gods*, superl. E. 831.

Θεοφόρητος *under a divine impulse*, A. 1111.

Θεοφόρος *divinely inspired*, A. 1121.

Θεραποντίς *appointed to service*. θεραποντίδα φερνήν S. 957. *an appointment of handmaidens*. See under ἐπί.

Θερίζειν *to mow down*, S. 629. cont. ἔθρισεν A. 522.

Θερμαίνειν *to warm*, P. 497. Met. *to act violently*. πολλὰ θερμαίνει φρενί C. 998. *would conceive many daring deeds*.

Θερμοεργός *hot-headed, headstrong*, E. 530.

Θερμόνους *warmed by inspiration*, A. 1145.

Θερμός *hot, heated*. θερμὰ λουτρά C. 659. ἦπαρ θερμόν C. 270. *warm with blood*. θερμῷ φοινίῳ προσφάγματι, A. 1251. Met. *hot-headed, violent*. ναύτησι θερμοῖς S.c.T. 585.

Θερμῶδων *name of a river*, P.V. 727.

Θέρος *summer*, P.V. 454. A. 5.—*a harvest*. Met. πάγκλαυτον θέρος P. 808. πολλὰ δύστηνον θέρος A. 1640.

Θέσμιον *an ordinance*, E. 468. S. 689.

Θέσμιος *fixed, ordained*. θέσμιον γονῶν ἀραίων A. 1545. *a fixed succession of curses*.

Θεσμός *a fixed ordinance or decree*, E. 369. 462. 541. 585. 651. —θεσμὸν πυρός A. 295. *the fixed succession of the deacon fires*.—*a regular or solemn song*. Κύπριδος οὐκ ἀμελεῖ θεσμός δὲ εὐφρων S. 1016.

Θεσπέσιος *divinely speaking*, A. 1125.

Θεσπίζειν *to utter predictions*, A. 1183. 1186.

Θεσπιφδεῖν *id.* A. 1133.

Θεσπιφδός *uttering predictions*, A. 1105.

Θεσπρωτός *Thesprotian*, P.V. 833.

Θέσσαλος *a Thessalian*, P. 481.

Θεστιάς *a daughter of Thestius*, sc. Althæa, C. 597.

Θεσφατηλόγος *uttering prophecies*, A. 1416.

Θέσφατον *an oracle or prediction*, S.c.T. 600. 826. P. 726. 787. A. 1084. 1101. 1103. E. 564.

Θέσφατος *divinely predicted*. θεσφάτου μύρον A. 1294.

Θεωρεῖν *to behold*, P.V. 302.

Θεωρία *a sight*, P.V. 804.

Θεωρίς *sc. ναῦς*, properly, *a ship sent to convey persons called θεωροί on a sacred mission*. Metaphorically applied to Charon's bark for conveying the dead over the Styx, S.c.T. 840.

Θεωρός *a spectator*, P.V. 118. C. 244.

Θῆβαι Thebes (in Egypt), P. 38.

Θηγάνειν *to whet*, A. 1517.

Θηγάνη *a whet-stone*, A. 1518. Met. αιματηρὰς θηγάνας E. 821. *incitements to bloodshed*.

Θήγειν *to whet*, A. 1235. Met. pass. τεθηγμένος, *whetted, sharp, violent*. τεθηγμένον τοί μ οὐκ ἀπαμβλυνεῖς λόγῳ S.c.T. 697. τραχεῖς καὶ τεθηγμένους λόγους P.V. 311.

Θήκη *a sepulchre*, P. 397. A. 442.

In S. 25. ὑπατοὶ τε θεοὶ καὶ βαρύτιμοι χθόνιοι θήκας κατέχοντες, Schütz refers θήκας to ὑπατοὶ and χθόνιοι,

and understands it generally of the temples of the gods. It seems doubtful whether *θήκη* can thus be understood. Müller and Butler refer it to the sepulchres of the departed ancestors of the Danaïdes, which were under the protection of the infernal gods. Perhaps *χθόνιοι* rather refers to the deceased heroes of the country, who, having been buried therein, were now become its protectors. Cf. A.502. ἤρωσ τε τοὺς πέμψαντας εὐμενεῖς πάλιν στρατὸν δέχεσθαι.

Θηκτός whetted, S.c.T.925.

Θηλυγενής female, S.28.

Θηλυκρατής having power over women, C.592.

Θηλυκτόνος slaying by a female hand, P.V.862.

Θηλύνους weak or womanly-minded, P.V.1005.

Θήλυς female. θήλεια a female. ἀλέκτωρ ὥστε θηλείας πέλας A.1658.—effeminate. θήλεια γὰρ φρήν C.303. ὁ θήλυς ἄρος A.472. See ἄρος. θήλυν νόμον C.808. a strain sung by women. θήλυς abs. a female. θήλυς ἄρσενος φονεύς ἐστίν A.1204. In C.495. οἰκτεῖρε θήλυν, ἄρσενός θ' ὁμοῦ γόνον, the expression ἄρσενος γόνον is one of exceeding difficulty. It is generally said to be put for ἄρσενα γόνον, but this, as Well. observes, is impossible. Abresch compares the expression with θεῖον γένος οὐδ' ἀνθρώπων Il. ζ'.180. but there is no similarity between the passages. Bothe conj. ἄρσενάς θ' ὁμοῦ γόνους. Butl. ἄρσενός θ' ὁμοῦ γόνου, making οἰκτεῖρε govern the acc. with θήλυν, and the gen. with γόνον. None of these methods is satisfactory. It seems clear that ἄρσενος γόνον can mean nothing but "the offspring of the male." The only solution of the passage which has been offered is that of Klausen, who thinks it might refer to an opinion held by some Grecian philosophers, viz. that sons are the offspring of the male sex, and daughters of the female, whence Orestes is called ἄρσενος γόνος, and

that the expression is used to conciliate the favour of Agamemnon to Orestes, as the peculiar issue of his own body. This, it must be allowed, is a very refined explanation, but nothing better has been suggested. Bamberger in Zimmermann's Diar. quoted by Dind. conj. γόον.

Θηλύσπορος of the female sex, P.V.857.

Θήν in truth, forsooth, P.V.930.

Θήρ a beast of the field, A.141. 1033. C.992. E.126.141. S.977.—opposed to ἄνθρωπος κ.τ.λ. E.70.—referring to the Sphinx. θηρὸς ἐχθίστου δάκους εἰκὼ S.c.T.540.

Θήρα game, the produce of hunting or search for food, C.249.

Θηρᾶν to hunt. Met. to catch or take. ἤματρον ἢ θηρῶ τι; A.1167. am I wrong, or do I hit the mark?—to capture. τήνδε θηρᾶσαι πόλιν P.229. mid. to take or steal. θηρῶμαι πυρὸς πηγὴν κλοπαίαν P.V.109. pass. πρὸς ἄτης θηραθεῖσαι P.V.1074. overtaken by calamity.

Θηράσιμος which may lawfully be sought for. οὐ θηρασίμους P.V.860.

Θηρεύειν to seek for, P.V.860.—to catch. pass. ἐθηρεύθης C.486.

Θηρίον a beast, C.230.

Θησαυρός a treasure, P.234. Met. a receptacle or treasury. θησαυρὸν βελέεσσι P.981. said of a quiver.

Θησεύς Theseus, E.380.655.

Θησηίς fem. belonging to Theseus, E.980.

Θιγγάνειν to touch. with gen. S.c.T.44.240. θιγγάνει πρὸς ἦπαρ A.421. touches (them) to the heart. Cf. the expression E.562.—aor. 2. θιγγεῖν A.649.1011 C.936.989. P.V.851.

Θίς a heap. θίνες νεκρῶν P.804. heaps of slain.

Θνήσκειν to die. S.c.T.1002. A.732. C.293. part. S.c.T.224.780.778. C.839. ὁ θνήσκων C.324. the deceased. perf. τέθνηκας C.497.880. τέθνηκε S.c.T.1002. P.288. τεθνᾶσι P.436. inf. τεθνᾶναι A.525. part. τεθνηκώς C.1039. εἰ ἦν τεθνηκώς A.843. See εἶναι. τεθνηκός A.616. C.752. τεθ-

νεῶτα C. 671. τεθηκῶσι S.c.T. 666. A. 554. τεθηκῶτας C. 873. fut. τεθηήσομεν A. 1252. fut. mid. θαυομένη 1293. aor. 2. ἔθανες S.c.T. 941. 943. θάνον (the augment being omitted in narration, ἴθανον Blomf.) P. 482. opt. θάνοιεν A. 331. subj. θάνη A. 1291. θάνωσι S.c.T. 717. part. θάνων S.c.T. 459. 1008. P. 290. 306. 317. 660. A. 493. 1312. 1571. C. 472. E. 324. S. 225. 965. θανούσα C. 893. θανόντος A. 817. C. 149. 246. 321. E. 618. θανούσης A. 1299. Dor. θανούσας S. 772. θανόντι S.c.T. 385. 1025. C. 499. 510. θανούση A. 1290. θανόντα P. 698. A. 1334. C. 882. S. 411. θανόντες S.c.T. 48. C. 551. θανούσαι S. 151. θανούσι P. 828. A. 1312. C. 350. E. 308. θανόντας S.c.T. 820. C. 286. inf. θανεῖν P.V. 752. 755. 935. S.c.T. 618. P. 424. A. 536. 1637. 1638. C. 542. E. 595. S. 783.—with ἐκ or πρὸς, to be slain by. ἄνδρες τεθηῶσιν ἐκ χειρῶν ἀποκτόνων S.c.T. 787. θανόντες ὡσπερὶ πρὸς τῶν φίλων A. 1192.—Met. to perish, come to nought. λόγοι πεδάρσιοι θρώσκουσι, θηήσκοντες μάτην C. 833.

Θνητός mortal, as opposed to immortal or divine. οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν P. 806. Cf. P.V. 739. 802. S.c.T. 424. P. 94. 100. 694. 735. A. 897. pl. θνητοὶ mortals, mankind. πολλά κακὰ γίνεται θνητοῖς P. 694. Cf. P.V. 8. 38. 84. 107. 239. 248. 267. 412. 462. 496. 543. 551. 616. 734. P. 624. E. 321. S. 804.

Θαάζειν to sit, S. 590. ὑπ' ἀρχὰς δ' οὐτινος θαάζων τὸ μείων κρείσσονων κρατύνει· οὐ τινος ἄνωθεν ἡμένου σέβει κάτω. In the Scholium on this passage, οὐχ ὑπὸ δὲ τὰς ἀρχὰς τινος τῶν κρείσσονων καθήμενος, τὸ μείων ἔχων, we see that the explanation of θαάζων is καθήμενος, sitting. Likewise in Soph. CEd. T. 2. τίνας ποθ' ἔδρας τάσδε μοι θαάζετε; the explanation which stands first in the Scholium is θαάζετε. κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε. From this Buttm. (Lexil. v. θαάσσειν) rightly observes, that this must have been the general traditional explanation. The meaning of

the passage is, "He does not, sitting under the authority of any one, wield a weaker power than (others) more mighty: he does not feel reverence below, whilst some one is sitting above him." To this Erfurdt, Hermann (on Soph. CEd. T. v. 2.) and others, who wish to derive θαάζω from θαός, and connect it with the idea of quick motion, object; they do not, however, explain themselves further, than to deny that θαάζων means sitting. With this Well. agrees, and adopts the reading of Turn. θαάζων, and proposes to alter κρείσσονων into κρείσσον ὄν, which he translates *sub nullius imperium confugiens id quod te debilius est fortius factum te superare potest*. Buttm. however shows satisfactorily that no idea of haste is implied in the passage of Soph. and that in the passage before us, the idea of sitting is peculiarly suited to the notion of a ruling power. See v. 592. Ag. 176, etc. See also ἐπιθαάζω and cf. Buttm. Lexil. s. v. θαάσσειν.

Θοινατήρ [ᾶ] a reveller, or devourer, A. 1483.

Θοίνη a feast, E. 698.

Θολερός turbid, P.V. 887.

Θοός quick, A. 463. P.V. 129.

Θούριος fierce, impetuous, S.c.T. 42.

P. 73. 704. 740.—*swifl.* θούριος ὄρνις

A. 112. θουριοὶ τόξοις E. 597.

Θούρος id. P.V. 354. P. 134.

Θούως quickly, P.V. 1062. P. 390.

Θράσος boldness, audacity, P.V.

42. 863. S.c.T. 171. P. 730. 817. A. 163.

747.—*confidence*, P. 386. A. 777. 966. 1412. S. 493. 500. 933.

Θράσσειν to disturb. θράζει P.V.

651. This according to Butt. in Lex.

p. 508. should be circumflexed, the

a being long by nature.

Θρασύνειν [ῆ] to embolden, A. 265.

pass. θρασύνεσθαι to be emboldened,

or assured, A. 1161. Met. πρὶν ὕμῳ

ναῦν θρασονθήναι S. 753. before it is

secured within the anchorage.

Θρασύς bold, daring, P.V. 178. 873.

E. 286. πρὸς ἀλλήλους θρασύν 825.

fighting against each other. τὸ μὴ

θρασύ S. 194. *an absence of daring, modesty of behaviour.*

Θρασυπλάγχως *with a bold heart*, P. V. 732.

Θρασσοτομῆν *to speak boldly*, P. V. 200.

Θρασύτομος *speaking boldly*, S. c. T. 694. A. 1372.

Θραύειν *to shiver*, P. 192. 408. *pass.* θραυομένης E. 527.

Θραῦμα *something broken*, Met. θραύματ' ἐμοὶ κλύειν A. 4139. *things heart-breaking for me to hear.*

Θραῦσμα *a fragment*, P. 417.

Θρέεσθαι *to utter*, chiefly in sorrow, S. 104. *μυνρά θρεομένης* A. 1137. *uttering plaintive sounds.* θρένμαι Dor. S. c. T. 78. On C. 964. see under εὑπρόσωπος.

Θρέμμα *a creature, or animal*, S. c. T. 164.

Θρεπτήριος *nourishing*. μαστὸν θρεπτήριον C. 538.—*pass.* *nourished, grown.* πλόκαμον Ἰνάχῃ θρεπτήριον C. 7. For the custom here alluded to of dedicating the hair to native rivers, see II. ψ. 140. seqq. and Blomf. Gloss. in loc.

Θρήκη *Thrace*, P. 509. 558.

Θρήκιος *Thracian*, P. 951. A. 640. 1392.

Θρηνεῖν *to lament*, P. 672. A. 1522. C. 913. with acc. P. V. 618.

Θρηνητήρ *a mourner*, P. 900.

Θρηνητής *id.* A. 1046.

Θρήνος *a lamentation or dirge*, S. c. T. 845. 1056. A. 964. 1295. C. 332. 338. *θρήνος ὀμός* P. V. 388, *your lamenting over me.*

Θριγκοῦν *to finish or complete*. ἄρας τὰσδε θρικώσων φίλοις A. 1256. From θρικῶς *a coping stone.*

Θρίζειν (*sync.* from θερίζειν) *to mow down*. Met. πατρῶν ἔθρισεν δόμον A. 522.

Θρίξ *hair*, S. c. T. 517. 546. P. 1013. A. 548. C. 171. 228. 610. *κηδέλου τριχός* C. 224. *hair shorn as an offering to the dead.*

Θροεῖν *to speak or utter*. with acc. P. V. 611. A. 104. 1108. 1112. *θροούσα πρὸς σε* C. 816. *mid.* *θροούμενος* E. 486.

Θρόμβος *a clot (of blood)* C. 526. 539. E. 175.

Θρόνος *a throne, or seat of authority*, P. V. 228. A. 251. *plur.* P. V. 769. 912. 914. P. 761. C. 565. 069. E. 220. 487. S. 369.—*any seat*, E. 47. 158. S. 773.

ἀμαξήρη θρόνον A. 1024. *a carriage seat.* σοὶ πέλας θρόνους ἔχειν S. 205. *to be sitting near you.* μαντικοῖσιν ἐν θρόνοις E. 586. *a seat of divination.* Cf. 18. 29. In metaphorical expressions, e.g. τὸν Αἰσχύνης θρόνον τιμῶντα S. c. T. 391. φρενὸς φίλον θρόνον A. 950.

Θρώσκειν *to spring up*. Met. λόγοι πεδάρσιοι θρώσκουσι.—in *sens.* *obsc.* ὁ θρώσκων *the male.* τίκει δ' ὁ θρώσκων E. 630.

Θυγάτηρ *a daughter*, A. 84. 217. 1537.

Θύειν *to offer sacrifice.* δεῖ κάρα θύειν S. 445. Cf. A. 580. E. 659. S. 959.

—*to offer in sacrifice.* ἔθυσεν αὐτοῦ παῖδα A. 1391. θῦσαι πέλανον P. 200. *νυκτίσμενα δέιπνα*—ἔθων E. 109.—*pass.* *τυθείσης* C. 240. *mid. v.* *to slaughter.* μογερὰν πτάκα θυομένοισι A. 135.—*pass. id.* τῷ τεθυμένῳ E. 316. 325.—*to rage* (as Homer uses the word). θύουσαν Ἄδου μητέρα A. 1208.

Θύελλα *a storm*, A. 793.

Θυέστης *Thyestes*, A. 1215. 1566. 1570. In C. 1065. the words τε θυέστων are considered by Herm., and probably correctly, as a gloss.

Θυηπολεῖν *to engage in sacrifice*, A. 258. Here Blomf. rightly observes, “Clytæmnestra εἰναγγέλια ἔθυε.”

Θυηπόλος *engaged in sacrifice*, P. 198. *Θυηφάγος consuming frankincense*, A. 588.

Θυιάς *a Bacchante*, S. c. T. 480. 818.

Θῦμα *a sacrifice, or slaughter*, A. 1089. 1283.

Θυμαλγής *rained in soul*, A. 1002.

Θυμέλη *an altar*, S. 654.

Θυμηδής *agreeable*, S. 940.

Θυμοβόρος *consuming the soul*. governing an accus. like a participle, θυμοβόρον φρένα λύτης A. 111. So Herm. Dind.

Θυμόμαντις *prophesying in spirit*, P. 220.

Θυμοπληθής *filling the soul*, S.c.T. 668.

Θυμός *the mind, or soul, the seat of the feelings*. θυμοῦ κάρτα κινητήρια S. 443. Cf. P.V. 380. 537. S.c.T. 52. 489. P. 11. 753. A. 965. 1361. C. 416. S. 562. θυμῷ βάλε P.V. 708. *give heed to*. ἐκ θυμοῦ A. 48. *with all their soul*. ἅπαντι θυμῷ E. 708. *with all my heart*. παντὶ θυμῷ A. 225. *with all their might*. — *wrath, passion*, C. 387. E. 807. 838.

Θυμοῦσθαι *to be angry*. θυμώσμαι A. 1039.

Θύμωμα *wrath*. ὀλοῖνος ἐμμανεῖς θυμώμασι E. 822. *maddened, but not with wine*.

Θύννος *a thunny fish*, P. 416.

Θύος *incense used in sacrifice*. pl. C. 799.—Met. A. 1383. See ἐπιτιθέναι.

Θυοσκῆν see seq.

Θυοσκινεῖν *to cause sacrifices to be made*. περιπεμπτα θυοσκινεῖς A. 87. *cause sacrifices to be made by sending round about*. Θυοσκεῖς Turn. Blomf. Dind.

Θύρα *a door*. θύρας ἐρκείας C. 642.

Θύραθεν *without*. τὰ τῶν θύραθεν S.c.T. 68. 175. *the affairs of the enemy without*.

Θυραῖος *being without, or abroad*. κεί θυραῖός ἐσθ' ὅμως C. 113. θυραῖος πόλεμος E. 828. *foreign war*. τοῦδε τάνδρὸς ἠψάμην θυραῖός ὢν A. 1590,

*though not on the spot*. θυραῖαν τήνδε τρίβειν A. 1025. *to stand here at the door*. Scholéf. says correctly “θυραῖαν τήνδε valet hic ante fores.” The constr. is οὔτοι σχολῆ πάρα ἐμοί (ἐμέ) θυραῖαν τήνδε τρίβειν. For τήνδ' Musgr conj. τῆδ'. So Dind.—τὸν θυραῖον ὄλβον A. 811. *wealth belonging to another*.

Θυροκόπος, *one who knocks at doors, a beggar*, A. 1168.

Θυρωρός *a porter*, C. 558.

Θυσία *a sacrifice*, S.c.T. 683. A. 147. 207. pl. A. 101. 1141. E. 990.

Θυστάς *sacrificial*. θυστὰς βοή S.c.T. 251. *a cry made at a sacrifice*. Schol. τῆς παρὰ ταῖς θυσίαις γενομένης. Cf. Soph. Ant. 1119. θυστάδας λιτάς.

Θυτήρ *a sacrificer*, A. 231. C. 253. θυτήρ γενέσθαι θυγατρός A. 217. *to slay his daughter*.

Θῶκος *a seat*, P.V. 833.

Θώμιγξ *a bow-string*, P. 453. E. 173.

Θωμός *a heap*, A. 286.

Θώπτειν *to flatter*, P.V. 939.

Θωρακείον *a breastwork, or parapet*, S.c.T. 32.

Θυῶσσειν *to speak, or utter*. ἐθῶν-ξας P.V. 393. 1043.—*to buzz (as a fly)*. κώνωπος θυῶσσοντος A. 867.

## I

Ίά *a cry*, P. 899.

Ίάλλειν *to send*, C. 44. 490. with ἐπί P.V. 662.

Ίαλτός *sent*, C. 22.

Ίᾶνες (contr. for Ίάονες) *the Ionians*, P. 911. 984. Also as a various reading in P. 972. Med. Reg. L. Colb. 2. Guelph.

Ίάονες *id.* P. 174. 555. vulg. in 972.

Ίαόνιος *Ionian* h.e. *Grecian*. Ίαονίοισι νόμοισι S. 66. πάντας τοὺς Ἑλληνας Ίάονας οἱ Βάρβαροι ἐκάλουν Schol. In this passage Spanh. on Arist. Ran. 695. mentions ἀηδονίοισι as a various reading, h.e. *with strains*

*like the nightingale's*. So Stanl. Dind. qu. v.

Ίάπτειν *to hurl*, S.c.T. 281. A. 496. S. 90. pass. ἰάπτεσθαι S.c.T. 526.—πρόσθε πυλᾶν κεφαλὰν ἰάψειν S.c.T. 507. *will lose his head*.—intrans. *to move quickly*. ἰάπτει βάσιδος δι' αἶας S. 542. which, however, is corrupt. ἰάπτει δ' Ἀσίδος δι' αἶας Turn. edd. rec. which Well. disapproves, but no better emendation has been suggested. Dind. adopts δ' Ἀσίδος. τῆς ἐπιτύμβιος αἶνος ἔν δάκρυσιν ἰάπτων — πονήσει; A. 1528. *delivering itself, h.e. delivered, with tears*. Here



I. Voss. conj. ἐπιτύμβιον αἶνον. So Schütz, Blomf. Dind.

Ἰάσιμος curable, P. V. 473.

Ἰατρόμαντις one at once a soothsayer and physician, the two arts having been antiently considered as connected, A. 1606. E. 62. S. 260. Eust. quoted by Stanley, observes on Il. α. p. 48, 35. φασὶ καὶ ὅτι κοινὴ πῶς ἐστὶ τέχνη ἰατρικὴ καὶ μαντικὴ. Μελάμπους οὖν καὶ Πολύειδος, ἀμφοτέροι ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο· καὶ Ἀισχύλος δὲ πον, φασί, τὸν ἰατρὸν μάντιν ὀνομάζει.

Ἰατρός [ ἰ - - ] a physician P. V. 471. φωτὸς ἰατροῦ S. 258.—Met. healing. ἰατρός ἐλπὶς C. 688. ἰατροὶ λόγοι P. V. 378.

Ἰαχεῖν to utter a cry, S. c. T. 850. where Elmsley (on Heracl. 752.) supposing the penult. of ἰαχεῖν to be always long in the Attic poets, suggests ἡχεῖν. So Dind. He also attempts to alter various other passages of the tragic poets where the word occurs with the penultimate short. This Well. disapproves. So Blomf. The penult. though more generally lengthened, was clearly common in the Attic tragedians.

Ἰαχη [ ἰ - - ] a cry, P. 902.

Ἰδαῖος of Ida, A. 302. 550.

Ἰδη mount Ida, A. 272. 274.

Ἰδιος one's own, arbitrary, P. V. 402. 542.

Ἰδρις skilled in. with gen. μάχης ἴδρις A. 434.

Ἰδρῦναι to establish, set up. ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης Ἄρη E. 824. perf. pass. ἰδρῦσθαι to be set, placed, or situated. ποῦ γὰρ Ἀθήνας φασὶν ἰδρῦσθαι χθονός; P. 227. ἐν θεῶν ἰδρῦσιν ὧδ' ἰδρυμένας S. 408.

Ἰδρῦμα the seat, or temple of a god, P. 797. A. 330. 513. E. 1032.

Ἰέναι to go. εἶμι, generally in a future sense, P. 835. A. 931. 1286. C. 770. P. V. 325. 830. S. c. T. 654. I will go. εἶσι S. 879. ἴμεν S. c. T. 1060. κείνος ὁ τάλας ἄγοος εἶσι S. c. T. 1057. sc. will go to burial.—to come. χαλεποῦ ἐκ πνεύματος εἶσι χεϊμών S. 158. 172.—with acc.

οὐκ εἶσι δόμον S. c. T. 682. will not attack the house. In S. c. T. 355. the vulg. is εἶσ' ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, εἶσ' being, as is supposed, for εἶσι, with a present signification, he comes. This is objectionable, not only from the awkwardness of the word ἀρτίκολλον put thus by itself, but because it is very doubtful whether εἶμι is ever used in any other than a future sense. The passages adduced by Wellauer (Lex. Æschyl. Ἰέναι) S. c. T. 682. S. 158. 172. have all a future signification. So likewise in the passage quoted by him from Eum. 237. πρόσ-εμι δῶμα καὶ βρέτας τό σόν, θεά, the meaning is, I will approach. Porson appears, therefore, rightly to have corrected εἶς (εἶς Ven. Ald. Rob.) which is joined with ἀρτίκολλον as governing the inf. μαθεῖν, he is here precisely at a right moment for hearing the news. Cf. the use of εἶς in Cæd. Tyr. 78. ἀλλ' εἶς καλὸν σύ τ' εἶπας. The ellipsis of ἐστὶ after ὅδε (not of ἤκει as Blomf. supposes, ὅδε being equivalent to ὧδε) is not uncommon. Blomf. compares Soph. Ant. 626. So Æsch. E. 1044. S. 217. etc.—imp. ἴθι come, or go, P. 649. 995. A. 1040. ἴτω S. c. T. 672. 946. S. 196. ἴτε S. c. T. 105. E. 960. 993. S. 996. ἴτων E. 32. for ἴωσαν. ἴτ' ἐς φθόρον A. 1240. go to destruction. part. ἰούσα A. 1263. C. 168. ἰόντα P. 634. A. 1552. ἰόντων P. 241. In C. 72. ἰούσαν ἄτην is corrupt. Scal. conj. ἔλουσαν μάτην. Heath ῥέουσαι μάτην. So Blomf. Herm. conj. λούσειαν μάτην. Klausen fruitlessly attempts to explain the vulgate. Wellauer's opinion is probably correct, that something has been lost after v. 72. by which the words ἰούσαν ἄτην are rendered unintelligible.

Ἰέναι to send, or cast forth. ἴσι P. V. 814. S. c. T. 291. ἤκε P. V. 154.—to emit. ἰέντα πυρπνόν δια στόμα λιγνὸν μέλαιναν S. c. T. 475.—to utter. θρήνον ἴσειν S. c. T. 847. P. 906. αὐδὰν ἴερε 903. φώνην ἴσομεν C. 556. ἰέντος P. 637.—to shed (as tears), C. 150.

'Ιερεύς *a priest*, Met. *ιερεύς τις ἄτας* A. 717. *a minister of woe*.

'Ιεροδόκος *receiving sacrifices*, S. 358.

'Ιερόν *a temple*, S. 245. *ιερῶν δημίων* S.c.T. 160. *ιερῶν πατρῶων* 1001. *ἀπύρων ιερῶν ὀργάς* A. 70. Many meanings are proposed on this passage: the Schol. refers *ιερῶν* to the Furies; another is "*wrath on account of temples in which no fires are burnt*," h.e. on account of the neglect of sacred rites caused by the expedition against Troy, and for which Paris was to suffer. See *ἄπυρος*. So Blomf. Dind. however is undoubtedly correct in understanding, with Bamberger, *ἀπύρων ιερῶν* of the sacrifice of *Iphigenia*. *παράθελξει* will then refer to Agamemnon.

'Ιερός *sacred*, S.c.T. 250. P. 36. 49.

"*Ἰεῖν* to cause to sit, E. 18.—to sit. with acc. to sit upon, A. 956. *ἀπ' ἄστων ἴζοι* S. 668. *may it sit aloof from*.—mid. *ἴζεσθαι*. to sit, E. 80. S. 221.

'Ιή an interjection, P. 965. A. 1464. S. 106.

'Ιήϊος *Ieian*, A. 144. an epithet of Apollo, of uncertain origin. Some derive it from *ἰέναι* in allusion to Apollo's killing the serpent with an arrow. So Callimachus also says 'Ιή, 'Ιή, Παιήον, ἴει βέλος. Some from *ἰᾶσθαι* to heal, in reference to Apollo's healing power. It is probably an epithet derived from the exclamation *ἰή, ἰή*, used in calling on Apollo, which like *εβοῖ* and others, owe, as Blomf. observes, their origin to the Egyptian mythology.

'Ιήλεμος *a mournful song*, S. 107.

'Ιθαγενής *genuine, true-born*, P. 298.

'Ιθύνειν [*ῥ*] to direct, guide, P. 403. 759.

'Ικάνειν [*ᾶ*] to come, A. 1310. with acc. *ικάνω δόμον* P. 155.

"*Ἰκαρος* Icarus, P. 862.

'Ικέσιος *suppliant*. *ικέσιον δουλοσύνας ὑπερ* S.c.T. 105. *supplicating to avert slavery*.—*protecting suppliants*, S. 342. 355. 611.

'Ικεταδόκος *receiving suppliants*, S. 694.

'Ικετηρία *the branch held by a suppliant*, S. 189.

'Ικέτης *a suppliant*, C. 333. 562. E. E. 92. 146. 223. 452. S. 21. 27. *δόμων ικέτης* E. 547. *a suppliant in my temple*. *ικέτας Διός* S. 632. *ικέτας σέθεν* 795.

'Ικέτις *a suppliant female*, S. 345. 423.

'Ικνεῖσθαι to come, S.c.T. 545. C. 370. S. 323. 551. *ἰζόμεσθα* S. 150. *ἴξη* Al. *ἤξει* P.V. 726. *ἴξεται* P. 349. aor. S.c.T. 223. 268. 965. P.V. 117. P. 649. A. 940. C. 375. S. 307.—to supplicate. *θεὸς προστροπαῖς ἰκνουμένη* P. 214. *Ζήνα ἰζόμεσθα σὺν κλάδοις* S. 150. with gen. of the person in whose name the supplication is made. *τί φης ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν*; S. 328. *what do you supplicate for by these gods?*

'Ἰκταῖος *the protector of suppliants*, S. 380.

"*Ἰκταρ* near. with gen. A. 115. E. 952.

'Ἰκτῆρ *the protector of suppliants*, S. 474.

'Ἰκτωρ *a suppliant*, S. 640.

"*Ἰλαος* propitiious, E. 992.

'Ἰλεισθαι to propitiate. 'Ἰλέομαι S. 110.

'Ἰλιάς *belonging to Troy*. 'Ἰλιάδος γᾶς A. 441. *the Trojan land*.

"*Ἰλιον* Troy, A. 394. 428. 575. 612. 683. 788. 834. 856. 881. 959. 1200. 1414. C. 341.

'Ἰλίου πόλις A. 29. 719. 1260. E. 435.

'Ἰμαῖος name of a man, P. 31.

'Ἰμείρειν to desire, P. 229. with gen. A. 914.

"*Ἰμερος* desire, S. 81. A. 530. C. 297. S.c.T. 674.—lust, P.V. 652. 867. A. 1176. S. 983.

"*Ἰνα* where, P.V. 21. 727. 795. 832. S.c.T. 736.—in order that, with opt. in past time, S.c.T. 197. with subj. in pres. time, P.V. 61.

'Ἰνάχειος *belonging to Inachus*. κόρη τῆς 'Ἰναχέτης P.V. 592. *the daughter of Inachus*. 'Ἰνάχειον σπέρμα 707.

"*Ἰναχος* Inachus, name of a man, P.V. 666. *a river called from him*, C. 7. E. 492.

- Ἴνδοι the Indians, S.281.  
 Ἴνυς a son, offspring, S.42.248. E.309.  
 Ἴξιων [ι] Ixion, E.419.688.  
 Ἴόνιος Ionian, P.869. P.V.841.  
 Ἴός an arrow, P.453.—poison, A.808. E.456.700.  
 Ἴότης will, pleasure, ἰότητι γάμων P.V.557. in pleasure at the marriage. This dative is, as Passow (Gr. Lex.) observes, much the same in sense as the word ἔκρηι.  
 Ἴού an interjection expressing surprise, S.831. A.25.1187. C.868. E.138.752.  
 Ἴουλος soft hair, S.c.T.516.  
 Ἴόφ an exclamation of horror, S.807.  
 Ἴπουν to press, pass. P.V.365. Here ἰπνούμενος, from ἰπνοῦν to bake in a furnace, is the vulg. ἰπούμενος is Stephens' conjecture, confirmed by Eustath. See Wunderlich Obs. Critt. p.117.  
 Ἴπνοῦν see prec.  
 Ἴππειος of horses. γενύων ἰππέων S.c.T.115. the jaws of the horses.  
 Ἴππεύς a horseman, P.14.  
 Ἴππηδόν like a horse, S.426. S.c.T.310.  
 Ἴππηλάτης equestrian, P.124.  
 Ἴππιάνναξ a leader of cavalry, P.958.  
 Ἴππικός belonging to horses, S.c.T.61.188.227.457.  
 Ἴππιος equestrian. ὁ θ' ἵππιος ἄναξ S.c.T.121. an epithet of Neptune. On this epithet Hesychius, quoted and restored by Blomf. observes ἵππιος Ποσειδῶν. φυσικῶς φασί διὰ τὸ λέγειν τὸν ποιητὴν—αἴθ' ἄλλος ἵπποι Ἀνδράσι γίγνονται. (Odys. δ. 708.) ἢ κατὰ τὸν μῦθον, ὅτι ἵππους ἐγέννησε Ποσειδῶν, Ἀρείονα, φασί, Σίσυφον, Πήγασον. Festus thus explains it:—"Hippius, id est, equester, Neptunus dictus est, vel quod Pegasus ex eo et Pegaside natus sit: vel quod equuleus, ut putant, loco ejus suppositus Saturno fuerit, quem pro Neptuno derivaret: vel quod tridentis ictu terra equum excierit; cui ob hoc,

in Illyrico quaternos equos jaciebant nono quoque anno in mare." With this last account agrees that given by Ovid, Metam. vi. 75. Virg. Georg. i. 13. Some say that the epithet was given him because he was the first who put horses into harness. Cf. Soph. Ed. Col.705. He is addressed as Ἴππι' ἀναξ Ποσειδῶν in Arist. Eq. 548.  
 Ἴππιόχάρμης fighting on horseback, P.29.106. because battle, in the old epic language, is called χάρμη.  
 Ἴπποβάμων [ᾶ] riding on horses, P.V.807.—walking like horses, S.281.  
 Ἴπποβάτης a horseman, P.26.  
 Ἴππομέδων prop. name. Ἴππομέδοντος σχῆμα καὶ μέγας τύπος S.c.T.470. In this verse, in order to avoid the trochee in the first foot, Turn. edited Ἴππωμέδοντος. Blomf. inserts μέγ' before the word, which Porson had done before him. This Scholfield adopts, but no authority appears for so violent an insertion. The vulg. is retained by Brunck, Herm. Butler. Hermann, El. Doctr. Met. p.44. reasons thus, "tragic inter-dum, quum anapæstum possent admittere, productionem prætulêrunt, ut gravitati numerorum magis congruentem." To this Blomfield objects; but it is better to account for the vulg. than to introduce an arbitrary emendation into the text. Brunck, in his note on the passage, thus remarks: "literarum quas liquidas vocant, ea vis est et proprietatis, ut quia eorum sonus facile nec ingrate geminatur, brevem vocalem producunt. In pluribus vocibus recepta vulgo scriptura literas illas duplicat, quas unicas tantum exhibent veteres codices et primariae editiones. Exempli gratia, vocem φιλομειδῆς etiam ubi secunda producitur unico μ semper scriptam reperi." He then adduces the words Ἐριννύς or Ἐρινύς, and alludes to instances similar to the present in Παρθενοπαῖος v.592. Τελεύταντος Soph. Aj. 210. on which, however, see Hermann's note. The true

account of the matter seems given by Priscian, quoted by Dind. "in principio trochæum posuit, quem imitans Sophocles, teste Seleuco, profert quædam contra legem metrorum; sicut in hoc; 'Ἀλφεισίβοιαν ἦν ὁ γεννήσας πατήρ."

'Ἴππος a horse, P.V. 464. S.c.T. 375. P. 18. 32. A. 799. C. 1018. S. 180. fem. a mare, S.c.T. 443.—collectively, cavalry. μυρίας ἵππων βραβεύς P. 294. ἵππων τρισμυρίας id. 307.

'Ἰππότης equestrian. Dor. ἰππότας S.c.T. 80.

'Ἰσάργυρος equal in value to silver, A. 938. conj. by Salmas. for vulg. εἰς ἀργυρόν.

'Ἰσθι know, imper. of ἴσθμι inus. S. 428. 454. 928. P. 169. 208. 329. 423. 427. 770. A. 1599. P.V. 288. ἴστω C. 594. with part. ἴσθι τάληθῆ κλύων A. 666. know that thou hearest the truth. γνώμην μὲν ἴσθι μὴ διαφθεροῦν' ἐμέ A. 906. know that I shall not alter my opinion. Cf. A. 1275. 1655. C. 783. In S. 917. the vulg. is ἴσθι γ' αὐτός χόι ξυνέμποροι σίθεν. For ἴσθι γ' Guelfh. has ἴσως γ', Ald. ἴσως οὐ, Turn. ἴσως ὀ, Med. εἴσθι θ'. Pors. conj. ἴσωσον αὐτός. εἴσει σύ τ' αὐτός Both. Burgess. Dind. which is best.

'Ἰσθμός an isthmus, P.V. 731.

'Ἰσμήνη Ismene, S.c.T. 844.

'Ἰσμηνός the Ismenus, S.c.T. 360.

'Ἰσοδαίμων like a god, P. 625.

'Ἰσόθεος id. P. 80. 842.

'Ἰσόμορος equal as a share, equivalent, equal, C. 317. See under οὐρίζειν. Klausen here adopts ἀντίμορον, conj. by Erfurd on Soph. El. 86. There is not any occasion for this; ἰσόμορον has the first syllable long. See Porson on Orest. 9.

'Ἰσόνειρος like a dream, P.V. 548.

'Ἰσόπαις like a child, A. 75.

'Ἰσόπρεσβυς like an old man, A. 78.

'Ἰσόρροπος equally-poised, P. 338.

'Ἰσος equal, S.c.T. 337. 890. E. 723. P. 146. ἐξ ἴσου S. 400. equally. ἴσον τῷ προστένειν A. 244. it is the same thing as weeping before the time. πῶς ἴσον εἰποῦσ' ἀνύσωμαι; C. 845. how

must I succeed in saying what is meet?

'Ἰσόψηφος having an equal number of votes on each side, E. 711. 761.

'Ἰσούψυχος equal in spirit. κράτος ἰσούψυχον ἐκ γυναικῶν κρατύνεις A. 1449. h.e. as Butl. translates, par robur jam per feminas exerceas, sc. the evils produced through Clytæmnestra and Helen being compared with those produced by Atreus and Thyestes.

'Ἰσάναυ to set up, or excite. βόην ἴσταις C. 872.—to render. μηδὲ στήσητε δύσκηλον χθόνα E. 789. ἐστηκένωι to stand, A. 1027. 1352. P.V. 349. Dor. ἔστακε S.c.T. 937. ἐστώρες P. 672. aor. 2. ἔστην S.c.T. 1007. mid. ἴστασθαι stand, S.c.T. 546. στήσομαι S.c.T. 657. pass. ἐστάθην P. 202. σταθῶμεν C. 20. σταθῆτε S.c.T. 33. 301. σταθείς S. 470. σταθείσα A. 1008. 1452.

'Ἰστορεῖν to enquire, P.V. 635.—to know, P. 446. E. 433. with acc. A. 662.

'Ἰστοτριβής rubbing against the mast, living on ship board. ναυτίλων σελμάτων ἱστοτριβής A. 1418.

'Ἰσχειν to check. ἴσχε C. 1048. stay! check thyself.

'Ἰσχνάειν to attenuate, bring down, P.V. 380. aor. ἰσχνάουσα E. 257.

'Ἰσχύειν [ῦ] to be strong, P.V. 508. E. 591.

'Ἰσχυρός powerful, S. 299. hard, rough, P. 302.

'Ἰσχύς strength, S.c.T. 208. 1066.

ἰσχὴν ἰσόπαιδα A. 74. a strength no greater than a child's.—collective strength, forces. ἰσχύς Ἀσιατογενής P. 12. βασιλεία ἰσχύς 582. In periphr. ἰσχύς πορευτοῦ λαμπάδος A. 278. the swiftly travelling torch. δορικράνου λόγχης ἰσχύς P. 145. πότε δὴ στομάτων δεξομεν ἰσχύν; C. 710. when shall we boldly give utterance to our feelings? κατ' ἰσχύν P.V. 212. by might.

'Ἰσως perhaps, P.V. 317. S.c.T. 689. A. 1019. S. 708. On the omission of ἄν in the last passage, see Matth. Gr. G. 515. obs. and cf. Dind. ann. in loc.

\**Ἴτυς* *Itys*, A. 1115.

\**Ἴνυξ* lit. a bird called *the wryneck*, used by sorceresses as a charm to excite desire. Hence met. it means *any strong or passionate longing*, as in P. 949. *Ἴνυγά μοι δῆτ' ἀγαθῶν ἐτάρων | ὑπομνήσκεις* h. e. *you recall to my mind the passionate desire of my brave companions*. Schütz unnecessarily conj. *Ἴνυάν* h. e. *lamentation*, which Blomfield and Lachm. have adopted.

\**Ἴνυμός* a cry of woe, C. 26.

\**Ἰύζειν* to utter a cry of woe, S. 851. P. 999. with acc. S. 789. P. 272.

\**Ἰφιγενεία* *Iphigenia*, A. 1507. 1536. on the accent of this word, which is usually written as a proparoxyt. cf. Dind. on Arist. fragm. p. 536. Dind. adopts in the next verse Hermann's conj. *ἄξια δράσας ἄξια πάσχων* h. e. *ἄξια ἀξίων δραμάτων πάσχων*.

\**Ἰχαρ*†. The word appears in S. 830. *ἡσυδουπία τάπιτα' κελύω βία*

*μεθίσθαι ἴχαρ, φρενί τ' ἄταν*. The whole passage is exceedingly corrupt, and conjecture has availed nothing. Hermann, however, has not scrupled to use it to support his position that *μεθίσθαι* may govern an accusative case, in opposition to Dawes's canon. See his note on Soph. El. 1269.

\**Ἰχθυβόλος* striking fish. *ἰχθυβόλω μηχανῶ* S. c. T. 122. *the trident*.

\**Ἰχθύς* a fish, P. 416. A. 1355.

\**Ἰχνος* a track, or vestige. *παλαιὸν εἰς ἴχνος μετέστην* S. 533. *I am come to the old spot*. Met. P. V. 847. A. 1157. *ἴχνος τὸ πρόσθεν φρενός* S. 995. *my former way of feeling*. κατ' ἴχνος A. 679. *upon their track*.

\**Ἰχνοσκοπεῖν* to trace out, C. 226.

\**Ἰώ* an exclamation of surprise, etc. P. V. 576. and passim.

\**Ἰώ* *Io*, S. 535. gen. *Ἰούς* S. 153. 167. 530. acc. *Ἰώ* S. 289. 568. 1050. voc. *Ἰοῖ* P. V. 638. 790. 817.

\**Ἰωνία* *Ionia*, S. c. T. 757.

## K

\**Κάδμειος* belonging to *Cadmus*, *Theban*. *Καδμῆιοι* the *Thebans*, S. c. T. 39. 525. 661. 1016. 1017. *Καδμείων πόλει* 9. 997. 1067. *Thebes*. ἄστυ *Καδμείων* 47. 513. *Καδμείας χθονός* 1006. *id.*

\**Καδμογενής* born of *Cadmus*, *Theban*, S. c. T. 285.

\**Κάδμος* *Cadmus*, S. c. T. 125. *Κάδμον πολίται* S. c. T. 1. *Thebans*. *Κάδμον πόλιν* 74. *πολίσιμα* 113. *πύργους* 805. *Thebes*.

\**Καθαίμασσειν* to sprinkle with blood. *καθαίμαξωσι* E. 428. The construction here is not *αἰμάξωσι κατ' αὐτοῦ* as Wakefield asserts, but *καθαίμαξωσιν (αὐτόν)* sc. τὸν *παλαμναῖον*.

\**Καθαρεῖν* to destroy, A. 387. E. 276.

\**Καθαίρειν* to purify, C. 70.

\**Κάθαρμα* *filth*. plur. *καθάρματα* C. 96.

\**Καθαρμός* purification, plur. S. c. T.

720. C. 962. E. 267. 273. On C. 1055. see under *εἶσω*.

\**Καθαρός* pure, unpolluted, S. 641. E. 303. 452.

\**Καθάρισος* having power to purify, or expiate. *αἷμα γὰρ καθάρσιον* S. c. T. 662. *for there is blood which can expiate this*. with gen. *ἀνδρὸς αἵματος καθάρσιον* E. 427. *one who purifies from blood*. Cf. *id.* 548. *δωμάτων καθάρσιος* E. 63. *purifying houses*.

\**Καθέζεσθαι* to sit, E. 6. *πατρῶον ἐς θρόνον καθέζετο* P. V. 229.

\**Καθεύδειν* to sleep, C. 868. E. 94. *be inactive*. οὐ *καθεύδουσιν χερί* A. 1330. *do not let their hands be idle*.

\**Καθήκειν* to descend into the lists for a contest. Met. C. 448.

\**Καθήσθαι* to sit. *κάθησθε* S. 360. imper. *καθήσθω* P. V. 915. *καθήμενος* A. 1577. *καθημένη* C. 906. Met. τὸ *δεινὸν φρενῶν ἐπίσκοπον καθήμενον* E. 494. *sitting as a watch over the thoughts*.

Καθίεναι *to let, or take down*, τὸν ἀντίτολμόν φαμι παρβάραν τὰ πολλὰ παντόφυρτ' ἀνευ δίκης (probably παντόφυρον ὄντ' ἀνευ δίκης) βιαίως ξὺν χρόνῳ καθήσειν E. 525. Here Butler translates καθήσειν, *jacturam facturum*, h. e. *will cast them into the sea*, coll. Eur. Hel. 1375. ἃ γὰρ καθήσειν ὅπλ' ἔμελλεν εἰς ἅλα. But καθήσειν rather refers to the *taking down the sails of the vessel* on the approach of the storm, and is used elliptically. καθήσειν sc. τὰ ἱστία. Cf. Hom. Od. i. 72. καὶ τὰ μὲν ἐς νῆας κάθμεν δέισαντες ὄλεθρον, where the edd. before Barnes had κάθμεν. On the construction of the preceding verse see under παντόφυρος.

Καθιεροῦν *to devote*. ἐμοὶ καθιερωμένος E. 294. *devoted to me as a victim*.

Καθιζάνειν *to sit*. εἰς θρόνους καθιζάνω E. 29.

Καθιπάζεσθαι *to ride over*. Met. *to insult, or violate*. καθιπάζη με πρῆσβυτιν νέος E. 701. Cf. id. 145. παλαιούς νόμους καθιπάσασθε id. 749.

Καθιστάναι *to set, or arrange*. πάννηχοι διάπλοον καθίστασαν ναυτικὸν λεῶν P. 374. *they kept the crews occupied in sailing hither and thither*. See διάπλοος.—mid. v. *to appoint, to make*. ἐρηγορὸς φρούρημα γῆς καθίσταμαι E. 876. κρυφαῖον ἔκπλοον οὐδαμῇ καθίστατο P. 377. *no where made an attempt to sail out*. aor. 2. καταστάς composed, or settled. λέξιν καταστάς P. 287. Blomf. compares Eur. Orest. 1310. πάλιν κατάστηθ' ἡσύχῃ μὲν ὄμματι.

Καθορᾶν *to behold, or discern*. τί μέλλω φρένα Δίαν καθορᾶν S. 209.

Καθορμίζειν *to bring a ship into an anchorage*. Met. εἰς τὰσδε σαντὸν πημονῆς καθόρμισας P. V. 967. *brought thyself into these calamities*.

Καθυπέρτερος *superior, higher*, S. c. T. 209.

Καὶ *and, also*, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods, *passim*. Often with the force of *even*, e. g. δεινὸς γὰρ εὐρεῖν κάξ ἀμηγάνων πόρους

P. V. 59. So *passim*. It is used also to increase the force of an asseveration, e. g. κακῶν δ' ἔκατι κάγένοντο E. 71. *'twas for mischief only they were born*. σὺ δ' αὖτε καὶ πανάθλιε S. c. T. 953. *wretched indeed*. Cf. P. V. 343. 997. 1066. A. 369. C. 879.—it is often placed before interrogations, e. g. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; P. V. 253. etc. also not in the beginning of an interrogation, e. g. ἢ καὶ τοιαύτας τῶδ' ἐπιφροῦζεις φυγὰς; E. 402. Cf. S. c. T. 792. P. 288. 707. A. 269.—In replies, e. g. P. V. 778. 933. P. 292. E. 566. S. 293. 308. 334. 463.—after *μη lest*, P. 523. E. 172.—after *εἴτε* in the second clause, S. 183.—before μάλα, of which it merely increases the force, P. V. 730. E. 351.—before ταῦτα, h. e. *and that too*, P. V. 951. E. 112. 597. 864. after πολὺς, πολλὰ καὶ μοχθηρὰ C. 741. Cf. P. V. 1009. E. 132. P. 240. A. 63. It is occasionally transposed, e. g. τοῖσδε κοῦδὲν ἀντεῖπειν ἔχω P. V. 51. Cf. Dind. on Arist. Ach. 884. Eur. Med. 182. it is added to δὲ A. 882.—It is preceded by τε, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods. e. g. P. V. 205. and *passim*. (On the construction of such sentences as C. 550. see τε). καὶ is sometimes repeated after τε, e. g. P. V. 490. S. c. T. 69. 391. E. 280. καὶ very rarely precedes τε, e. g. S. c. T. 562. C. 250. E. 75. 878. καὶ—καὶ S. c. T. 10. 460. P. 829. A. 97, etc. καὶ—καὶ—καὶ S. c. T. 236. καὶ—δέ for, καὶ—καὶ E. 135. καὶ—δέ *and moreover*, e. g. καὶ μάλ' ἠβῶντος δὲ δεῖ C. 866. Cf. P. V. 975. P. 149. 538. 765. E. 65. 384. S. 790. On this construction, the legitimacy of which is denied by Porson, see also under δέ. καὶ—περ *although*, A. 1176. καὶ γάρ *for, for indeed*, P. V. 439, etc. καὶ δὴ *and in truth, and lo!* P. V. 54. 75, etc. καὶ μὴν *and lo, and indeed*, P. V. 245, etc. See μὴν. καίτοι *and yet*, P. V. 101, 437. 645. E. 811. Joined with other words by crasis, κοῦ P. V. 336, etc. κᾶν C. 991. E. 711. κεῖ S. c. T. 429. P. V. 287. C. 113. 296.

Καίειν *to burn*, A. 292. *to cauterise*

(a wound) aor. 1. ἤτοι κέαντες, ἢ τεμόντες A. 828. These two verbs are often found thus united. See Pier-son's note on Mæris in. κλάειν καὶ κάειν, and Blomf. Gloss. in loc.

Καίνειν to kill C. 873. ὁ καίνων A. 1543. the murderer. aor. 2. ἔκανες S.c.T. 942. So Herm. Schütz, Blomf. for vulg. ἔκανες. In C. 917. the vulg. is κάνες γ' ὄν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. Here Pors. Schütz, Blomf. insert the augment ἔκανές γ' ὄν οὐ χρῆν. Pauw proposes κανοῦσ' ὄν οὐ χρῆν, which Well. approves. Herm. conj. ἔκανες ὄν, or ἔκανες τὸν οὐχρῆν. The particle γε certainly may have been inserted by some copyist wishing to complete the metre when the first syllable in ἔκανες was lost: but it nevertheless seems peculiarly appropriate and emphatic here, "You have slain him you ought not, therefore suffer what you ought not."—Opt. κάνοι S.c.T. 612, pass. καίνεαι id. 329.

Καινίζειν to handle or use a thing for the first time. καίνισον ζυγόν A. 1041. wear the yoke for the first time. μέμνησο δ' ἀμφίβληστορον φ' σ' ἐκαίνισαν C. 487. the net with which for the first time they enclosed you, h.e. no one having been so enclosed before. Here Blomf. reads ὡς ἐκαίνισαν unnecessarily. Valck. on Phœn. 1310. conj. ἐκαίνετην.

Καινοσηγής newly fashioned, S.c.T. 624.

Καινοπήμων newly afflicted, S.c.T. 345.

Καινός new, recent, P.V. 945. C. 648. P. 654.

Καίριος seasonable, convenient. χρῆ λέγειν τὰ καιρία S.c.T. 1. Cf. id. 601. S. 441. A. 1003. C. 1060. fatal. καιρίας πληγῆς A. 1265. a fatal blow. Cf. id. 1316.

Καιρίως seasonably, fitly, A. 1345. fatally. καιρίως οὐρασμένος A. 1317. καιρός a fit time for anything. τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. the earliest opportunity for these things. τόνδε δ' οὐδαμῶς καιρὸς γεγε-νεῖν sc. ἐστὶ P.V. 521. it is by no

means a fit season for, etc. ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους τυγχάνειν τὰ πρόσφορα C. 699. it is the proper time for strangers, etc. ἐν καιρῷ P.V. 379. at a fit season.—a due meed. καιρὸν χάριτος A. 761. καιροῦ πέρα P.V. 506. τίνα καιρὸν με διδάσκεις; S. 1045. answering to μέτριον νῦν ἔπος εὔχων v. 1044.—a proper place. πρὸ καιροῦ βέλος ἡλίθιον σκήψειε A. 356. before the right distance.

Καίτροι. See καί.

Κακάγγελος bringing evil tidings, A. 622.

Κάκη cowardice, S.c.T. 174. 598.

Κακκυνηγέτις (contr. for κατακκυνηγέτις) a female pursuer, E. 222.

Κακόμαντις boding evil, P. 10. S.c.T. 704.

Κακομέλετος of evil melody, P. 899.

Κακόποτος of evil destiny, A. 1107.

Κακορρήμων evil speaking, ill-omened, A. 1126.

Κακός bad, h.e. morally bad, base. κακὸς οὐ κεκλήθη S.c.T. 660. 680. μὴ κακὸς 398. ὀμιλίας κακῆς 582. κακοῦ ἔρωτος 669. νίκην κακὴν 698. Cf. E. 863. κακοῖς ἀνδράσι P. 739. 743. κακὸν αἶνον A. 1462. ψυχῆς κακῆς 1627. αἰτίας κακῆς C. 1027. Cf. S. 399. A. 1650. Met. κακοῦ χαλκοῦ A. 389. base metal.—bad, h.e. unskilful. κακὸς ἱατρός ὡς τις P.V. 471. κακὸς μάντις C. 766.—bad, h.e. pernicious, destructive, of evil import or tendency. κακαῖσι ποιναῖς P.V. 223. κακῶν καί-σχωρῶν S.c.T. 667. κακὸν με καρδίαν πε-ριπιτνεῖ κρῖος id. 816. χρημάτων κακὸς δαητῆς 928. πρῶτος ἐσθλὸν ἢ κακὸν P. 244. κακὸς δαίμων 346. μῶρον κακὸν 361. συμφορᾶς κακῆς 437. κακὰ ἄλγη 531. δόσιν κακὰν 998. ποιμένος κακοῦ A. 643. κακῶν κλίει φρενῶν 1034. κακῇ τύχῃ 1203. πλοῦτον εἰματος κακὸν 1356. τὴν κακὰν ἀράν C. 144. κακὸν σκότον E. 71. κακαῖς ἐπιρροαῖσι 664. γλώσσαν κακὴν S. 973. Compr. κάκιον οὐδέν S.c.T. 582. κάκιον ἄλλο πῆμα A. 839.—τὸ κακόν, κακόν, an evil thing, a misfortune, affliction or

*crime, etc.* κακὸν μὲν πρῶτον ἀγγέλλειν κακά P.V.249. κακοῖσιν ἀνημειβετο S.c.T.1040. Cf. P.V.26.161.256. 303.320.746.775.928.1017. S.c.T.87. 169.172.209.539.553.555.557.610.665. 701.723.740.764.790.823.857.985.989. 1024.1035. P.12.32.259.283.287.322. 333.345.421.425.427.432.457.506.511. 523.590.592.598.623.679.693.698.712. 729.787.800.821.826.837.967.987. A. 204.338.634.639.743.836.878.1053.1062. (Here κακὰ κάκ', ἀρτάνας is corr. by Dind. for κακὰ κάρτάναι.) 1073. 1102.1104.1115.1157.1187.1370.1380. 1594.1639. C.42.93.152.275.334.559. 682.719.737.764.860.876.931.953.974. 1037. E.71.122.141.360.480.933. S. 323.448.464.466.784. γῆ πατρίδα κακὸν ἄρ' ἐγενόμαν P.897. abstr. for conc. *I am become a sorrow to my country.* In P.998. δόσιν κακῶν κακοῖν κακοῖς, Butler incorrectly understands κακῶν and κακοῖς to refer to the chorus and Xerxes, as meaning *miserable*, which sense κακός certainly has not. Heath's explanation is correct, though it is unnecessary to understand ἐπί; *mihius malum malorum super mala.* The constr. is the same as in Soph. Aj.853. πόνος πόνῳ πόνον φέρει. Pors. on Eur. Hec.586. quotes this passage in the Pers. Cf. also Lob. Soph. Aj.1093.1304.—τῷ κάκιστ' αὐδωμένῳ S.c.T.660. *him of whom the worst things are said.* See αὐδᾶν.

Κακόσπλαγχος *tame - hearted*, S.c.T.219.

Κακόστρωτος *having poor lodging*, A.542.

Κακόσχολος *causing tedious delays*, A.186.

Κακότης *baseness*, P.V.1068.

Κακοῦν *to ruin, injure*, P.V.978 pass. κακωθείς P.714. *worsted.*

Κακονχία *an unhappy possessing*, S.c.T.650.

Κακόφατις *of ill-omened sound*, P.899.

Κακοφρονεῖν *to be malevolent.* κακοφρονῶν δαίμων A.1147. *an evil spirit.*

Κακόφρων *rainful to the mind.* A.100.

Κακῶς *badly*, P.446.799. A.656. C.294. κακῶς πράσσειν *to fare badly*, P.V.264. P.209. πάσχειν κακῶς *to be badly treated*, P.V.753.761. S.c.T.1040. φρονεῖν κακῶς *to be evil inclined*, A.901. λέγειν κακῶς E.391. *to speak ill of.* φρονεῖν οὐ κακῶς E.812. *to have no trifling share of sense.* βουλευόν κακῶς S.c.T.205.

Καλεῖν *to call.* ψευδωνύμως σε δαίμονες Προμηθεῖα καλοῦσι P.V.86. Cf. A.1205.1246. E.390.628. S.258. εἰ τόδ' αὐτῷ φίλον κεκλημένῳ A.156. *if it is pleasing to him to be so called.* κεκλήσῃ S.c.T.680. κεκλήσεται P.736. P.V.842.—*to call upon* (a god, or one dead). P.V.91. S.c.T.205.622. A.144. 1048. E.28.528. S.210.851. Mid.v.id. P.674. C.199. pass. S.166.—*to call upon* (a man, etc.) κενός κενὸν καλεῖ S.c.T.335. Cf.561. P.171. C.723. E.116. Mid.v.id. C.214. μαρτύρια καλεῖσθε E.464. *call witnesses.* ἐκπέραμα δωμάτων καλῶ C.644. *I call upon some one to come out of the house.* See ἐκπέραμα. καλεῖσθαι is often used much in the same sense as εἶναι. See Monk, on Eur. Hipp.2. τάδε τῶν Περσῶν πιστὰ καλεῖται i.q. ἡμεῖς ἐσμὲν P.2. ὅποσαι τεκνογόνοι κέκληνται S.c.T.911. ὄντινος δούλοι κέκληνται φωτός P.238. χάριτες ὁμοίως κέκληνται γόος προσθοδόμοις Ἄτρείδαις C.318. πυρὸς φέγγος ἀφθιτον κεκλημένον C.1033.

Καλλίκαρπος *bearing fine fruits*, P.V.369.

Καλλίπαις *having fair children*, A.740.

Καλλίπρωρος lit. *having a fair brow.* Met. *having a fair face or front*, S.c.T.515. στόματος καλλιπρώρον A.227. *her beauteous mouth.*

Καλλίβροος *fair-flouing*, P.197.

Κάλλος *beauty*, P.181. *a fair thing.* as *a fine carpet.* ἐν ποικιλοισι κάλλεσι βαίνειν A.897.

Καλός *fair, splendid, beautiful.* κάλλιστον ἦμαρ A.874. καλὸν στρατόν P.240. ἃ καλὰ A.138.—*good, excellent.* μηχανὴ καλή S.454. καλὰς τροφάς S.c.T.530.—*favourable, advan-*



*taeuous*. οὐ σφάγια γίγνεται καλά S.c.T. 532. ἔκβασιν στρατῶ καλή S.753. οὐκ ἔσθ' ἔπως λέξαιμι τὰ ψευδῆ καλά A. 606. *I could not possibly announce good news which is not true, etc.—honourable*. οὐπὲρ τοῖς νέοις θησκειν καλόν S.c.T. 1002. Cf. A. 1592. Ironicly, ἡ θεῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ' ἀκούσαι S.c.T. 563. κόμπασον γέρας καλόν E. 200. So we may understand it in C. 687. νῦν δ' ἤπερ ἐν δόμοισι βακχείας καλῆς ἰατρὸς ἔλπιδι ἦν, παρούσαν ἐγγράφει h.e. *the hope which existed (aforetime) in the house as a mitigator of the gay revelry* (sc. of Clytemnestra and Ægisthus) *this he writes down at what is here present, h.e. at nothing*. βακχείας καλῆς seems less suited in the mouth of Electra, as expressive of the joy she herself hoped to have felt at being restored to her rightful estate, though some understand it thus. The expression may, however, be purposely ambiguous.

Κάλυμμα *a veil, curtain, or covering*, A. 1151. C. 487.

Κάλυξ *the calyx of a plant*, A. 1365.

Καλύπτειν *to cover or conceal*, P.V. 220. C. 51.—*to bury*, καλύψω S.c.T. 1031. ἐκάλυψε P. 638. κάλυψον P.V. 584.

Καλύπτρα *a veil*, S. 115. 126. P. 529. On C. 798. see ὄνομα.

Κάλχας *Calchas*, A. 151. 240.

Καλῶς *well, favourably*. πράσσειν καλῶς *to fare well*, P.V. 941. E. 795. καλῶς κυρεῖ S.c.T. 23. *it turns out well*. καλῶς ἔχει 781. A. 820. *id.* τυγχάνειν καλῶς C. 211. *id.* φρονεῖν μὴ καλῶς P.V. 1011. P. 711. *to be unwise*. πελομένων καλῶς S. 116. *if things happen well*. ἐκτελευτήσει καλῶς S. 406. *end well*. θήσομεν καλῶς A. 1658. ἤμησαν καλῶς *id.* 1014. φανεῖσθαι καλῶς C. 411. φύλασσε τὰν οἴκῳ καλῶς *id.* 472. ἔργοις διαπεπραγμένοις καλῶς 728. παραινεῖς καλῶς 890. τυχόντες καλῶς 939. ἰστορεῖς καλῶς E. 433. καλῶς κλύουσα S. 699. καλῶς ἂν ἐυμφέροι 734. *honourably*,

*gloriously*. ἐν φοναῖς καλῶς πεσόντα A. 435. Cf. C. 350. 795. οὐ καλῶς E. 496.

Κάμαξ *the shaft of a spear*, A. 66.

Κάμηλος *a camel*, S. 282.

Κάμνειν *to grow weary or faint*. τῶν πρό, μάρπτει, κάμνοις S. 807.—*to cease, tire of*, with part. εὐθενοῦντα μὴ κάμνειν E. 868. fut. mid. οὔτοι καμοῦμαι σοι λέγουσα τὰγαθὰ E. 841. aor. 2. καμῖν *to be faint or exhausted*. στρατοῦ καμόντος A. 656. νεὼς καμούσης ποτιῶ πρὸς κύματι S.c.T. 192. *worn out by struggling against the waves*. ἀλλαγῆ λόγου καμῖν A. 469. *to faint at a change of report*. οἱ καμόντες was peculiarly used in the old epic writers to mean *the dead*, i.e. those who have, as it were, *sunk exhausted by labours*; Thus we find in S. 228. Ζεὺς ἄλλος ἐν καμοῦσι i.e. *Pluto*; and in the Attic dialect, the perfect κεκηκότες means the same. So S. 149. Ζῆνα τῶν κεκηκότων. See Buttm. Lexil. in ν. καμόντες.

Κάμπτειν *to bend*. κάμπτειν γόνυ *to bend the knee*, h.e. *to rest*, P.V. 32. 396. Stanl. cf. Hom. Il. η'. 118. ἀλλά τιν' οἶω Ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι. See other instances in Blomf. Gloss. in loc.—*to double*, as the goal in a race. κάμψαι διαύλου θάτερον κῶλον A. 335.—*pass. to be bent down* (sc. by calamity), καμφθεῖς P. 306. 237. S. 11.

Καμπύλος *curved*. καμπύλοις ὀχήμασι S. 180.

Καμψίπους *moving the feet in running, swift*, S.c.T. 773. An absurd explanation of this word is given by the Schol. sc. ἡ κάμπτοσα κολαζομένων τούς πόδας. Nearly so Well. Lex. hominum genua inflectens, efficiens ut labantur. Schütz, however, well observes, "aliud est γόνυ κάμπτειν quod significat requiescere, aliud πόδας κάμπτειν, quod est ambulare, ire."

Καναχῆς *loud*, C. 150.

Κάνωβος *name of a city*, S. 307. P.V. 848.

Καπανεύς a proper name, S.c.T. 405. 422.

Καπηλεύειν to huckster, or retail, to do anything in a petty manner. οὐ καπηλεύσειν μάχην S.c.T. 527. will fight by wholesale, h.e. not to do it by halves.

Καπνός smoke, A. 483. 792. S.c.T. 324. S. 760.

Κάρα the head, P. 204. A. 1598. C. 225. 422. 489. 1043. περι πόδα, περι κάρα E. 159. about the head, about the foot, h.e. from top to bottom, in every part.— In addresses, ὦν δ' ἔμοι, φίλον κάρα, ἔκβαιν' ἀπήνης A. 879. my dear one. ἕτερον ἐν κάρα μιάστορα πάσεται E. 168. on his head, i.e. in the most vital part. So Wakef. See ἐκεῖνος.

Καρανστήρ cutting off the head. καρανστήρες δίκαι E. 177. A. 1. καρανιστήρες. Well. observes that καρανιστήρ is formed after the analogy of τευχιστήρ, ὤμηστήρ and the like. The older copies have καρανιστήρες. καρανιστήρες Dind.

Κάρανον [ᾱ] the head, C. 390. pl. κάρανα δαΐξας sc. of Clytæmnestra and Ægisthus. It is better to place a full stop after δαΐξας, otherwise it must be in the nom. abs. before πιστὰ γένοιτο χώρα.

Καρανοῦν [ᾱ] to bring to a head, to consummate, or finish, C. 521. 694.

Κάρβανος [ᾱ] barbarous, S. 892. A. 1031. On S. 111. 122. see κορνέιν.

Καρδιά the heart, A. 1092. E. 823.— the mind, or breast, S.c.T. 816. 951. P. 157. A. 172. 468. 808. 951. 999. 1375. C. 160. 165. 181. 386. 819. 1020. E. 103. 444. 497. 753. 780. S. 68. 344. 461. 768. 780. ἐν καρδίᾳ E. 649. from the heart, h.e. sincerely. γείτονες δὲ καρδίας μέριμναι S.c.T. 271. here καρδίας seems to be a dissyllable by synizesis, and answers to ἔχθροῖς in the antistrophe. Dind. proposes to restore the Æolic form κάρζας.

Καρδιόδηκτος wounding the heart, A. 1450.

Κάρπιμος fruitful, P.V. 453.

Καρπός fruit, S. 742. fruit, or pro-

duce stored up, S.c.T. 339. P. 609.— Met. effect, result. ὀμλίας κακῆς καρπός S.c.T. 582. γλώσσης ματαίας καρπός E. 795.— effect, realization. εἰ καρπὸς ἔσται θεσφάτοισι Δοξίου S.c.T. 600.

Καρποτελής bringing fruit to perfection, S. 671. Here καρποτελή Stanl. See ἐπικραίνειν.

Καρποῦν to bring forth fruit. Ὑβρις ἐκάρπωσε στάχυν ἄτης P. 807.—mid. v. καρποῦσθαι to gather the fruits of, to enjoy the produce of. τήνδε καρποῦται χθόνα S. 250. καρπώσεται P.V. 854. In a metaphorical expression, βαθεῖαν ἄλοκα διὰ φρενός καρπούμενος S.c.T. 575. possessing a richly gifted mind. τὰ ψευδῆ κατὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χθόνον A. 607. so as for my friends to enjoy it for a permanence. αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν id. 488. may he reap the fruits of his error. In S. 313. Διβύη μέγιστον τήσδε γῆς καρπομένη, Porson conj. μεγίστης ὄνομα γῆς καρπομένη. The vulg. is unintelligible, but emendation is unavailing, since the preceding verse, to which this is an answer, has rightly been marked as wanting. So Pors. Schütz. Dind.

Κάρπωμα fruit. pl. καρπώματα S. 979. fruits.

Κάρρα exceedingly, strongly, very much. e.g. καὶ μὴν ὄδ' ἐστὶ κάρ' ἰδεῖν ὀμόπτερος C. 172. Cf. S.c.T. 397. 671. 868. P. 364. 511. A. 268. 775. 814. 910. 1179. 1225. C. 174. 261. 916. E. 15. 204. 213. 616. 811. S. 198. 285. 443. 445. 447. ἡ κάρρα πρὸς γυναικὸς αἰρεσθαι κέαρ A. 578. sc. ἐστὶ, it is quite like a woman, etc. κάρρα δ' ἔστ' ἐγγώριος S.c.T. 395. he is indeed a native. κάρρα δ' ἔστ' ὄμαιμοι id. 992. they are indeed ὄμαιμοι. See ὄμαιμος. ἐπωνύμῳ κάρρα, Πολυνείκη λέγω id. 642. him who is indeed rightly named Polynices. κάρρα δ' ὦν ἐπώνυμος E. 90. κάρρα δ' εἰμι τοῦ πατρός 708. I am quite on the side of the father.

Καρπερός powerful, comp. S.c.T. 500.—violent, P.V. 207. 925. τὸ καρπερόν S. 607. violence. πρὸς τὸ καρπερόν P.V. 212. by violence.

Κασάνδρα *Cassandra*, A. 1005.

Κασιγνήτη *a sister*, P. 181. C. 639.

Κασίγνητος *a brother*, S.c.T. 614. 656. P.V. 647. A. 318. on this last passage see φντάλιμος.

Κάσις *id.* S.c.T. 656.—*a sister*, in a figurative sense. κάσις πηλοῦ ξύνομος διψία κόνις A. 480. λιγνὺν μέλαιναν αἰόλου πυρὸς κάσιν S.c.T. 476.

Καρά prep. with genitive:—*beneath*. οἱ κατὰ χθοῦδος θεοί P. 675. Cf. A. 1359. C. 351. 371. 468. E. 115. with verbs of motion. κατὰ γῆς σύμεναι E. 961.—*against, to the injury or destruction of*. κατ' ἀρχῆς φιλαίτιος λέως S. 480. *fond of bringing charges against the ruling power*. Cf. S.c.T. 180. 388. C. 219.—*signifying motion downwards from a place*, as in the expression κατ' ἄκρας C. 680. *from top to bottom*.—With accusative, *according to, agreeably with*. κατὰ νόμον ἀφικτόρων S. 238. Cf. id. 385. κατ' ὄρον *with a fair wind*. Ἔρω κατ' ὄρον S.c.T. 672. *let it go before the wind*, Cf. id. 836. P. 473. After the analogy of this is constructed παρὸς κατ' εὐχὰς δυσπότημωσ φορούμενοι S.c.T. 801. h.e. *in accordance with his prayers*.—*after the manner of, consistently with*. ὀρθῶσ κατ' ἐπωνυμίαν καὶ πολυνεικεῖς S.c.T. 811. *agreeably with their name*. τὸ κηδεῦσαι καθ' ἐαντόν P.V. 892. *to make a match suitable to oneself*. ὁ κόμπωσ οὐ κατ' ἀνθρώπων φρονεῖ S.c.T. 467. *does not hold thoughts suited to a man*. Cf. A. 342. 899. and see Blomf. Gloss. on the former passage.—*on account of*. αἰτίαν καθ' ἦντινα αἰκίζεταί με P.V. 226. κατὰ πρεσβείαν P. 4. *by right of seniority*. Θήσεωσ κατὰ φθόνον E. 656. *out of envy towards Theseus*. κατ' ἔχθραν S. 331. κατ' εὐνοίαν φρενῶν id. 918.—*οὐτ' ἐμοὶ καθ' ἡδονήν* sc. ἐστί P.V. 261. *it is not pleasing to me*.—*signifying the direction of motion*. δεδορκῶσ τοὺσ ἐμοὺσ κατὰ στίβουσ P.V. 682. κατ' ἰχνωσ A. 679. *pursuing their track*. λευρὸν κατ' ἄλωσ νῦν ἐπιστρέφου τόδε S. 503. *turn into this grove*. κατ' ὀφθαλ-

μοὺσ βαλεῖ C. 568. *present himself to my eyes*. see βάλλειν.—*signifying the place where a thing is*. κατ' Ἄργωσ P.V. 871. κατὰ πτόλιν S.c.T. 6. 232. A. 581. E. 969. κατὰ γαῖαν *underground, in the earth*, P. 619. E. 352. 802. 833. κατ' ἄστυ P. 1027. κατὰ χέρσων id. 852. κατὰ κλήρον Ἴόνιον 866. πατὴρὸσ κατ' ἀνδρῶνας A. 235. κατ' οἰκουσ 415. καθ' Ἑλλάδα 561. κατὰ χθόνα E. 861. καθ' ὁδόν E. 994.—*near at*. τυμβόν κατ' αὐτόν Διογενεὺσ Ἀμφίονωσ S.c.T. 510. κατὰ Σαρπηδόνιον χῶμα S. 848.—*opposite*. κατὰ πρῶν ἄλιον P. 856. κατὰ στόμα C. 566. *face to face*.—*against*. ἀνὴρ κατ' ἀνδρα τοῦτον ἠρέθη S.c.T. 487.—*concerning, pertaining to*. λάχη τὰ κατ' ἀνθρώπων E. 300. *the destinies allotted to men*. πάντα τὰ κατ' ἀνθρώπων id. 890. *all the affairs of men*.—*distrib.* αὐτὴ καθ' αὐτὴν P.V. 1015. *by itself*. καθ' ἡμέραν P. 827. *day by day*.—Denoting the time in which a thing is done, *in, during*. ἐμὸν κατ' αἰῶνα S.c.T. 201. κατ' εὐφρόνην P. 217. E. 682. *by night*. κατ' ἡμωσ A. 654. καθ' ἡμέραν C. 805. *by day*.—denoting the manner, κατ' ἰσχύν P.V. 212. *by dint of strength*. In P. 619. κατὰ γαῖασ is the vulg. although several MSS. have κατὰ γαῖαν, which Well. adopts, conceiving that it has the meaning of *in terram*, and joining it with πομποὺσ εἶναι as referring to Darius. But κατὰ γαῖαν πέμπειν would hardly be used to signify *to send up from beneath to the earth*: it is better to retain the vulg. and join εὐφρονας εἶναι κατὰ γαῖασ h.e. *to show us favour beneath the earth*. sc. by sending up from thence the shade of Darius.—Separated from its verb by tmesis. See κατακρατεῖν, κατακάλπτειν, κατόλλυσθαί.

Καταβασμὸσ *a descent*. P.V. 813. meaning *the catadupa*, or place where the Nile falls from the mountains, cf. Herod. ii. 17.

Κατάγειν *to restore an exile*, S.c.T. 629. 642. κατήγαγε A. 1589.

Καταγελᾶν *to laugh at*. pass. καταγελωμένην A. 1244.

Κατάγελως *mockery*. ἔμανθης καταγέλωτα A.1237. *a mockery of my condition*.

Καταγινώσκειν *to decide a suit*. pass. ὅπως ἂν εὖ καταγνώσθῃ δίκη E. 543.

Καταθάπτειν *to bury*. καταθάψομεν A.1592.

Καταθνήσκειν *to die*. aor. 2. κάθθανε for κατέθανε A.1532. καθθανεῖν for καταθανεῖν A.1263.1937.1592. καθθανῶν for καταθανῶν A.847. καθθανόντα P.V.570. neut. pl. P.268.

Καταιβάρης *descending*. καταιβάρης κεραννός P.V.359.

Καταιγίζειν *to come down like a storm*. πρὶν καταιγίσαι πνοῆς Ἄρεος S.c.T.63.

Καταίθειν *to burn or light*, C.599. Καταινεῖν *to promise*. καταινέσαντα C.695.

Καταίσιος *becoming, proper*. ἔργον οὐ καταίσιον A.1580. *unseemly*.

Καταισχύνειν [ν] *to disgrace*, S.974. fut. καταισχυνεῖν S.c.T.528.

Καταισχυντήρ *one who disgraces*. δόμων καταισχυντήρσι A.1336.

Κατακαλύπτειν *to cover*. by tmesis, εἶθ' ὄφελεν κάμῃ—θανάτου κατὰ μοῖρα καλύψαι P.881.

Κατακάρφασθαι mid. v. *to wither away*. φυλλάδος ἤδη κατακαρφομένης A.80.

Κατακλύζειν *to drown*. pass. κατακλυσθῆναι S.c.T.1070.

Κατακρατεῖν *to prevail*, by tmesis. κατὰ μοῖρ' ἐκράτησε P.101.

Κατακρύπτειν *to cover*. κατέκρυψας P.528.

Κατακτείνειν *to kill*.—fut. κατακτενεῖς C.910. aor. 2. κατέκτανον E.580. κατέκτανες E.561. κατέκτανε S.301. S.c.T.965. E.572.575. perf. m. κατέκτονας E.557. κατακτανεῖν A.1596. κατακτανῶν S.c.T.941. This verse is by some considered corrupt, Lachm. conj. ἔθανες κατακτάς.—from another form in μι, κατέκτα E.438. κατακτάς S.c.T.949.

Καταλήγειν *to cease*. καταλήξει A.1458. ποῖ καταλήξει C.1071. *at what point* (sc. having arrived) *will it stop?*

Καταλλαγὴ *reconciliation*. βαρεῖται καταλλαγῆ sc. εἰσι S.c.T.749. See βαρύς.

Καταμηνύειν *to tell, disclose*. καταμηνύσω P.V.175.

Κατάμομφος *deserving of complaint, not agreeable*, A.143. The Schol. explains, δεξιὰ διὰ τὴν νίκην, κατάμομφα διὰ τὸν χόλον Ἀρτέμιδος.

Καταναίεσθαι mid. v. *to place in a residence*. aor. 1. αὐτοῦ κατανασσαμένη E.889. *having stationed them there*.

Καταξάινειν *to tear in pieces*, (lit. as wool in carding,) *to wear out*, A.190.

Καταξενοῦν *to receive hospitably*, pass. κατεξενωμένον C.695.

Καταξιοῦν *to think proper*. χαίρειν συμφοραῖς καταξιώ A.558. mid. v. κατηξιώσατο S.c.T.649. *honoured with her favour*.

Καταπαύειν *to put an end to*. κατέπανσε S.581.

Καταπίπτειν *to fall*. κάπεσε A.1532. for κατάπεσε.

Καταπνεῖν *to breathe into, inspire*. A.106. See πειθῶ.

Κατάπτερος *winged*, P.V.800.

Καταπτῆσειν *to crouch down*. aor. 2. καταπτακῶν E.243.

Κατάπτυστος *abominable*, E.68.C.623.

Κατάρα *an imprecation*, S.c.T.707.

Καταρράπτειν *to sew together*, Met. *to plot*. Πενθεῖ καταρράψας μόρον E.26.

Καταρρῖνᾶν lit. *to polish with a file*. βραχίον' εὖ καταρρῖνημένους S.728. said of those whose limbs are made extremely supple and nimble by exercise. Well. conj. καταρρῖνωμένους from ῖνός, which would mean "*covered with hard skin*."

Καταρρῖπτειν *to throw down*. εἶτε δημόθρους ἀναρχία βουλήν καταρρῖψειεν A.858. *should form some daring design*. These words are understood by Schütz and Butl. to mean, *ne senatum deicerent*. So Well. But to say nothing of the harshness of the term (βουλή) thus abruptly

applied to those who conducted the state in the absence of Agamemnon, the words τὸν πεσόντα λακτίσαι πλέον, which are an epexegetis of the preceding, do not refer to any council, but to Agamemnon, whose family would be exposed to insult at his fall. The double danger spoken of is first, that to which Agamemnon was exposed at Troy: secondly, that which awaited his family, in case of his failure, by popular insurrection at home. Blomf. considers the expression καταβρίπτειν βουλὴν to be identical in its origin with ἀναβρίπτειν κίνδυνον, sc. as a metaphor taken from *the owing dice*. This is probably correct. A conjecture of Abresch, however, καταβρίψαι, deserves to be considered. Cf. E. 26.

Καταρτυεῖν to arrange, order, effect. σὺ μὲν κατηγορικῶς ὅμως ἱκετὴς προσῆλθες καθαρὸς ἀβλαβῆς δόμοις E. 451. sc. κατηγορικῶς τὸν φόνον, having committed the murder. κατηγορικῶς is here explained by some commentators to mean, *adornatus, præparatus, expiatus, probe instructus*, etc. senses which, as Wellauer observes, it cannot possibly have. Scholef. referring to Hesych. κατηγορικῶς τελειώσας, translates, *expiatione facta*. Well. *quam perfecisti cædem*, but hesitates about this verse because the Schol. has κατηγορικῶς· τέλειος τὴν ἡλικίαν. τούτο δὲ ἀπὸ τῶν ζώων, a meaning which it certainly sometimes has, but which has nothing to do with the present case. The verb καταρτυεῖν means in itself merely to arrange, or make. What it is which is arranged or made, whether the murder or expiation, must be sought from the context. There is clearly an opposition between κατηγορικῶς and ἱκετὴς προσῆλθες καθαρὸς ἀβλαβῆς δόμοις. Orestes was καθαρὸς, although κατηγορικῶς. Hence κατηγορικῶς does not refer to the expiation. The only thing to which it can refer is φόνον, to be understood from φόνον in the preceding line, and this accords with

the general sense of the passage, which see explained under δυσπήματος.

Κατάρχειν to begin. with gen. κατῆρξεν μάχης P. 343.

Κατασβεννύειν to exhaust, or quench. κατασβέσει S.c.T. 556. A. 932. — mid. v. κατασβήκασαι A. 862. are exhausted.

Κατασθμαίνειν to pant against, to struggle against panting. χαλιῶν κατασθμαίνων S.c.T. 375.

Κατασκάπτειν to raze, A. 511.

Κατασκαφὴ a digging up, as of the ground for burial, S.c.T. 999. 1027. — a razing or overthrow, C. 49. S.c.T. 46.

Κατασκέλλεσθαι to dry up. mid. v. κατασκέλλεσθαι P.V. 479. to wither away.

Κατασκήνωμα a covering or pall, C. 993.

Κατασκήπτειν to light upon, S. 322.

Κατάσκιος shaded, S.c.T. 366. A. 479. S. 341. 349.

Κατασποδεῖν to throw down in the dust, to kill. pass. κατεσποδημένοι S.c.T. 791. See Valck. Hipp. v. 1238.

Κατάστασις an appointing, a celebrating. χορῶν κατάστασιν A. 23.

Καταστρέφειν to direct to a termination. ποῦ καταστρέφεις λόγων τελευτήν; P. 773. to what point do you direct the termination of your speech? h. e. what is the purport of your final words? — to compel. pass. ἀκούειν σου κατέστραμμαί τάδε A. 930. I am compelled to obey you in these things.

Καταστροφή a place to turn to. ἄνευ λύπης οὐδαμοῦ καταστροφή S. 437. whichever way we turn, we must have pain. — an overturning. καταστροφῶν νέων θεσμῶν E. 468. revolutions introducing new laws. See δίκη.

Κατασφάζειν to slaughter. pass. κατασφαγέλις E. 102.

Κατασφραγίζειν to seal up. perf. pass. κατεσφραγισμένα S. 926.

Κατασχεθεῖν to handle, hold, S. 1052.

Καταυχεῖν to boast. with dat. πλήθει καταυχῆσας νεῶν P. 344. exulting in the number of his ships.

Καταφέρειν *to bring down*. καταφέρω ποδὸς ἀκμῶν E.348. *I leap down*.

Καταφθαίεσθαι (formed from φθά-  
νειν. Hesych. φθατήση. φθάση.) *to hasten to*. γῆν καταφθατουμένη E. 376. *as I was hastening to the land*. So Bent. Stanl. for the vulg. τὴν καταφθατουμένην. By γῆν is here understood *Sigeum*, which was sacred to Minerva. See Stanley's explanation of the passage. Dind. correctly places the comma after Σκαμάνδρου instead of after βοήν.

Καταφθεῖρην *to destroy*, P. 376. pass. κατέφθαρται P.247. 715.

Καταφθίνην *to destroy, undo*. καταφθίσας E.697. pass. κατέφθιτο P. 310. ἐπεὶ φέγγος ἡλίου κατέφθιτο P. 369. *when the sun set*.

Καταφθορά *distress, undoing*, C. 209.

Καταψεκάζειν *to descend in drops*, A.547.

Κατειδέναί *to know*. κάτοιδα A.4. κατειδώς P.730.

Κατειδεῖν (inus. in pr.) *to see*. 2 aor. κατείδον P.985. κατίδοιμι A.461. κατιδεῖν S.89. κατιδόντες P.936.

Κατεναρίζειν *to slay*. pass. κατηναρίσθης C.343.

Κατεργάζεσθαι *to destroy*. pass. μακέλλη τῇ κατεργασταί πίδον A.512.

Κατεργάθεσθαι mid. v. *to check, restrain*. στρατὸν κατεργάθου E.536.

Κατερεῖκεσθαι mid. v. *to rend*, P. 530.

Κατέρχεσθαι *to return from exile*, C.3. κατήλθες S.c.T.980. κατελθών A.1631. E.440.

Κάτευγμα *an imprecation*, S.c.T. 691.—*a prayer or wish*, C.216. E.975.

Κατεύχεσθαι *to imprecate*, S.c.T. 615.—*to pray or wish*, A.1223.—*to pray to*, E.882. C.86. 137.

Κατευχή *a prayer*, C.470.

Κατέχειν *to occupy*. χθόνα κατέχειν S.c.T.714. θήκας κατέχουσι A. 442. S.25. δροίτας κατέχοντα χαμέναν A.1521.—*to overspread, cover*. οἰμωγὴ κατεῖχε ἄλα P.419. ἡμέρα κατέσχε γυῖαν 389.—*to check, restrain*, P.186. δάκρυ μὴ κατασχεῖν A.

202.—*to avert*. τὸ ἀπὸν χρόας κατέχειν E.962.—στόματος φυλακὰν κατασχεῖν A.227. *place a guard on her mouth*. On P.43. οἱ τ' ἐπίπαν ἡπειρογενὲς κατέχουσιν ἔθνος see ἐπίπας.

Κατηγορεῖν *to convict, prove*. with gen. εὖ φρονοῦντος ὄμμα σοῦ κατηγορεῖ A.262. *your eye proves you to be kindly disposed*.

Κατήγορος *an accuser*, S.c.T.421.

Κατηρεφῆς *covered*. τίθησι κατηρεφῆ πόδα E.284. poetically for "*sits*," the feet being covered by the robes whilst sitting.

Κατιέναι *to return from exile*. pres. in fut. sense, κάτεισι A.1256.

Κατισχναινεῖν *to attenuate, consume*, E.133. mid. v. *to wither away*. fut. κατισχνανείσθαι P.V.260.

Κατοικίζειν *to settle or place in an abode*. Met. τυφλάς ἐν αὐτοῖς ἐλπίδας κατέκισα P.V.250.—*to restore to one's country*, E.726.—*to found a city*, P.V.727.

Κάτοικος *a resident in a house*. τί δῆρ' ἐγὼ κάτοικος ὧδ' ἀναστένω; A.1259. Schütz translates κάτοικος *ante aedes*, which it certainly cannot mean: it might mean *in the house*, but this does not suit the sense of the passage, cf. v.1286. Blomf. joins κάτοικος ὧδε h.e. *sojourning here*. This is the best explanation, κάτοικος by itself being vague. Dind. however, is most probably right in considering the words corrupt. Wakefield's conj. κάτοικος is among the best proposed. Cf. P.V.67.

Κατοικτίζειν *to pity*, E.119. Met. *to spare*, λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ S.880. mid.v. P.V.36. P.1019.

Κατοκνεῖν *to delay from fear*, P.V. 67.

Κατολλύναι *to destroy*.—mid. v. κατόλλυσθαι. *to perish*, κατὰ πᾶσ' ὄλωλε P.657. by tmesis.

Κατολολύζειν *to raise a cry against any one*. with dat. γένοι κατολολυξάτω A.1089.

Κατοπτήρ *a scout*, S.c.T.36.

Κατόπτης *a spectator*, S.c.T.41.—*a scout*, S.c.T.351.

Κάτοπος *looking down on.* with gen. Σαρωνικοῦ πορθμοῦ κάτοπον πρῶνα A. 298.

Κάτοπρον *a mirror*, A. 813. See εἶδωλον.

Κατορθοῦν *to raise up.* pass. ἐπειδὴ δρᾶν κατῶρθωσαι φρενί C. 505. *since your mind is made up for action.*

Κάτοχος *detained, kept under*, P. 219.

Κάτω *below.* χώρει κάτω P. V. 74. P. 824. A. 845. (See λέγειν.) E. 257. S. 592. with gen. κάτω χθονός E. 977. οἱ κάτω C. 163. *those below.* ἄνω καὶ κάτω E. 620. *up and down*, h. e. in confusion.

Κάτωθεν *from below*, P. 683. C. 376.

Κατῶρυξ *under ground.* κατῶρυγες ἔβαιον P. V. 450. *they dwelt in subterraneous habitations.*

Καύκασος *Caucasus*, P. V. 420. 721.

Καχλάζειν *to murmur or roar as a wave*, S. c. T. 109. 743.

Κέαρ *the heart or mind*, P. V. 165. 184. 245. 379. 390. 435. 592. A. 578. 968. C. 26. 404. On S. 976. see ἄφυκτος.

Κέγχρεια *name of a place*, P. V. 689.

Κεδνός *good, excellent.* πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; A. 634. Cf. id. 252. 608. C. 652. 690. S. 203. P. 138. 168. —of persons. κεδνὸν Ἀστακοῦ τόκον S. c. T. 389. Cf. id. 486. *clever, wise.* κεδνός στρατόμαντις A. 121. νηὸς κεδνός οἰακοστρόφος S. c. T. 62. In P. 717. κενῆς ἀρωγῆς is the vulg. and retained by Blomf., who considers it to have reference to κενανδρίαν, v. 716. Schütz rightly prefers the reading κεδνῆς, found in Med. Reg. H. Colb. 1. 2. M. 1. 2. Guelph. Mosq. Viteb. Well. rightly observes, that it was the preceding word, κενανδρία, which gave rise to the corruption. Schütz understands these words ironically, but in this he appears to be wrong.

Κείνος *he.* κείνη *she*, etc. S. 208. S. c. T. 1055. P. V. 258. C. 729. κείνοι *they*, P. 778. C. 144. E. 99. κείνα δ' ἐκμαθεῖν θέλω P. 226. In E. 169. ἔτερον ἐν κάρφῳ μιάστορ' ἐκείνου πάσεται Well. proposes ἐκ κείνου. See ἐκείνος.

Κείρειν *to shave.*—Met. *to cut off, to crop.* μηδὲ κέρσειεν ἄωτον S. 652. in mid. v. κείρεσθαι τινα, *to honour a person by shaving the head in grief for his loss.* οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν C. 170. Cf. id. 187. where νιν refers to Agamemnon. The words πλὴν ἐμοῦ, as Dind. observes, involve an absurdity. He adopts Dobree's conj. πλὴν ἐνός sc. Ὀρέστου.—*to lay waste.* νυχίαν πλάκα κερσάμενος P. 913.

Κεῖσθαι *to lie*, C. 713. S. 239.—*to lie, h. e. be situated*, P. V. 364.—*to lie dead*, P. 317. A. 1258. 1413. 1421. 1471. 1497. 1563. κείση C. 882.—*to be placed.* ἐκποδῶν εὔκειμενα C. 682. *placed out of the way of harm.*—*to lie despised or vanquished.* χαμαιπατεῖς ἔκεισθε C. 958. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον E. 560.

Κεκασμένος *well-appointed.* ἐποίσειν εὔκεκασμένον δόρυ E. 736. From a root κάζω or χάζω, signifying *to clear away, to make an empty space*, seems to have been derived the perfect κέκασμαι, in the sense of *to have made room for oneself, to have made others give way to oneself.* Hence the idea of *conquering or excelling.* In this sense it takes an accusative, e. g. πᾶσαν γὰρ ὀμηλικὴν ἐκέκαστο κάλλει Il. v. 431. But, since *conquering or excelling* involves the idea of *distinction*, hence it came to signify, without an accusative, *to be distinguished, to excel*, e. g. κακοῖσι δόλοισι κέκασμένε Il. δ. 339. Lastly, as *distinction* involves the idea of being *well-appointed or furnished*, it was used to signify *provided with, furnished with*, e. g. Pind. Ol. i. 42. Eur. Al. 620. Hence εὔκεκασμένος *well-appointed.* See the various significations of this word, and its cognate forms, traced by Matth. Gr. Gr. 239.

Κέκλεσθαι *to invoke.* κεκλόμαν S. 586.

Κελαδεῖν *to cry, as an infant.* ἐπεὶ μολῶν ματρώθεν κελάδησε C. 601.

Κελάδος *a noise or shout*, P. 380. 597. C. 337.

Κελαινόβρωτος *affording a black food*, P.V. 1027.

Κελαινός *dark or black*, S. 759. P. 419. P.V. 431. 810. 853. 1052. A. 114. 450. E. 796.

Κελαινούσθαι *to grow dark or black*, C. 407.

Κελαινόφρων *dark-minded*, E. 437. Κέλεισθαι *to order*, A. 1090.

Κελεύειν *to order or desire*, S. 829. 859. E. 170. 644. 684. κελεύεις P.V. 1068. C. 105. κελεύει C. 755. 758. κελεύσω P.V. 73. κελεύση E. 588. κελεύων C. 268.

Κελευθοποιός *preparing a road*, E. 13.

Κέλευθος *a road or way*, P.V. 284. 725. 839. 964. P. 559. periphrastr. πέδον κελεύθου A. 889. — *a journey, expedition, or errand*. κέλευθον τήνδ' ἔστειλα P. 599. τήνδ' ἐβούλευσεν κέλευθον 744. ἀγρεύϊ πόλιν ἄδε κέλευθος A. 128. μακρᾶς κελεύθου C. 700. periphrastr. μακρᾶς κελεύθου πόρον S.c.T. 528. βέβακεν ὄψις πτεροῖς ὄπαδοῖς ἕπνου κελεύθοις A. 413. *the vision is gone on wings which attend the going or departure of sleep*, h.e. as Blomf. says, "quum somnus abit, avolant etiam somnia." In C. 345. τέκνων κελεύθοις ἐπίστρεπτον αἰῶνα κτίσας, the meaning is, *having set up (as a model) a life to be observed in the ways (h.e. in the life or conduct) of his children*.

Κέλευσμα *a command*, plur. E. 226. — *an appealing cry or complaint*, C. 740. — *a nautical order*. ἐκ κελεύσματος P. 389. *at the word of command*.

Κέλλειν *to put a ship ashore*. πλάταν κελσάντων ἀκτὰς ἐπ' ἀεζυφύλλους A. 680. without subst. κέλσας ἐπ' ἀκτὰς E. 9. κέλσειν ἐς Ἄργος S. 326. without prep. κέλσαι Ἄργους γαῖαν S. 15. Met. πᾶ πότε πόνων χρή σε τέρμα κέλσαντ' εἰσιδεῖν; P.V. 184.

Κεναγγής *emptying the vessels, exhausting the stores*. ἀπλοῖα κεναγγεῖ A. 181. Blomf. explains it of the vessels of the body, which become exhausted by hunger, but this is improbable.

Κερανδρία *absence of men*, P. 716.

Κερανδρός *emptied of men*, P. 118.

Κενός *empty*, P. 476. — *having nothing*, S.c.T. 335. — *vain*, P. 790.

Κενοῦν *to empty*. κενῶσαι S. 646. κενῶσας P. 704.

Κενόφρων *empty minded*, P.V. 764.

Κεντροδήλητος *wounding by a sting*, S. 559.

Κέντρον *anything which pricks, as a sting, a goad, etc.* P.V. 601. 694. E. 152. S. 108. — *an incitement*. τοσοῦτο κέντρον ὡς μητροκτονεῖν E. 405. *an incitement strong enough to cause matricide*. In the proverbial expression πρὸς κέντρα μὴ λάκτιζε A. 1607. *do not kick against the pricks*. Cf. P.V. 323.

Κεραία *a sailyard*, E. 527.

Κεραννύναο *to mingle*. perf. pass. κεκραμένη P.V. 116. *of a mixed nature*.

Κέρας *the wing of an armament*, P. 391.

Κέραστις *horned*, P.V. 677.

Κεραύνιος *belonging to a thunderbolt*. κεραυνίους βολὰς S.c.T. 412. κεραυνία φλογί P.V. 1019.

Κεραυνός *a thunderbolt*, S.c.T. 427, 435. 612. P.V. 359. 372. 671. 924. A. 456. E. 792.

Κερδαίνειν *to gain*. fut. σμικρὰ κερδανῶ A. 1273. οὐδὲν κερδανεῖς P.V. 878.

Κέρδιστος *most advantageous*, P.V. 385.

Κέρδος *gain, advantage*, P.V. 749. 779. S.c.T. 419. A. 560. C. 812. E. 945. pl. κερδῶν E. 674. κέρδεισι E. 333. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T. 666. The meaning of this whole passage is—*If a person has to bear a passage unattended with disgrace (such, for instance, as the death which now awaits me), be it so (h.e. let him bear it): for it is nought but gain amongst the dead (h.e. when he is among the dead, the glory remains, the evil is past): but in things which are at once evil and also disgraceful, you cannot say that there is aught glorious*. —λέγουσα κέρδος πρότερον ἕστερον μόρον id. 679. *speaking of the gain*



*involved in the subsequent death*, h. e. urging the glory of the victory which precedes the death which follows after it. Blomf. constr. λέγουσα κέρδος είναι μάλλον τὸν πρότερον τοῦ ὑστέρου μέρου. This sense, however, as Well. observes, the words will not bear, without a very awkward ellipsis.

Κερουπῆν *to strike as with a horn, to beat.* pass. κερουπούμεναι A. 641.

Κερτομῆν *to chide.* ἐκερτόμησας P. V. 988.

Κεύθειν *to conceal or hide*, P. V. 570. C. 100. 383. 728. perf. κέκευθε P. 640. C. 676. intrans. κεκευθώς S. c. T. 570. *buried.*

Κευθμών *a cave or hiding place*, plur. E. 772. Ταρτάρου μελαμβαθῆς κευθμών P. V. 220.

Κεύθος *id.* S. 758. E. 989.

Κεφαλή *the head*, S. c. T. 507.

Κήδειος *expressive of mourning or grief for the dead.* κηδείους χοάς C. 85. 531. κηδείου τριχός *id.* 224. *hair shorn in grief.*

Κηδεμών *one who cares for*, S. 72.

Κηδεσθαι *to care for.* aor. κήδεσαι S. c. T. 127.

Κηδεύειν *to contract an alliance.* κηδεύσαι P. V. 892.

Κηδος *a care*, S. c. T. 971.—*an alliance, connexion*, abstr. for concr. S. 326.—said in a twofold sense of Helen who was both *an alliance and a source of care.* A. 683.

Κηκίς *any dyeing matter*, A. 934.—*the dropping of blood, pitch, etc.* κηκίδι πισσῆρει φλογός C. 266. φόνου κηκίς 1007. See Salm. Plin. Ex. p. 194.

Κηλίς *a blot or stain*, E. 756.

Κήρ *Fate.* personified S. c. T. 759. plur. *the Fates*, 1047.—*woe, calamity.* βαρεῖα κήρ τὸ μὴ πιθέσθαι A. 199.

Κηραίνειν *to harm or destroy*, S. 977.

Κηρόπλαστος *formed with wax*, P. V. 574.

Κηρυκῆν *to proclaim*, S. 218.

Κηρύκευμα *a proclamation.* plur. S. c. T. 638.

Κήρυξ *a herald*, S. 708. 909. A. 478. 501. 524. 603. C. 163. E. 536.

Κηρύσσειν *to proclaim*, C. 1022. E. 536. with part. καρπώματα στάζοντα κηρύσσει κύρις S. 979. *proclaims that they are fully ripened.*—*to command by proclamation.* with dat. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί S. c. T. 1034. ἀστοῖσι κηρύσσειν βοήν A. 1322. *to command the citizens to come to the rescue.* τάδε γε (τῷδε corr.) κηρύσσω πατρὶ κλύειν C. 4. κηρύξας ἐμοὶ τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς εὐχὰς C. 121. *making proclamation for me to the effect that the infernal gods would listen to my prayers.* Before this verse, Herm. has, with great probability, inserted one which usually appears as v. 163. κήρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, and which, in this latter place, is unintelligible. Before Ἐρμῆ he adds ἄκουσον, to fill up the sense; ἀρηξον perhaps, or some such word, would be better, as the aorist κηρύξας follows.

Κηγαγάτας *prop. name*, P. 959.

Κλεῖν *to go.* κίε S. 831. P. 1025. κίος S. 490.

Κιθαιρών *Cithaeron*, A. 289.

Κικλήσκειν *to invoke, call upon*, S. 209. 214. A. 1456. E. 484.—*to name*, as the author of anything. κικλήσκουσα Πάριν τὸν αἰνόλεκτρον A. 694.

Κιλίκιος *Cilician*, P. V. 351.

Κιλίξ *id.* P. 319.

Κίλισσα *a Cilician woman.* The nurse of Orestes is so called in C. 721. Here Klausen from Rob. Vict. reads Γελίσις. So Stanl. Κίλισσα. Med. Turn. Blomf. observes the circumstance that the names of servants were often of Asiatic origin; but Κίλισσα here, as Dind. remarks, is not a proper, but a gentile name.

Κιμμερικὸς *Cimmerian.* κιμμερικὸν ἰσθμὸν P. V. 732.

Κινάθισμα *a fluttering*, P. V. 124.

Κινδύνος [ν] *danger or risk*, A. 857. C. 268. κινδύνῳ βαλεῖν S. c. T. 1039. *expose to peril.* ἀνὰ κινδύνον βαλῶ S. c. T. 1019. Here Blomf. καμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν.

Κινεῖν *to disturb*, C. 207.  
 Κινητήριος *distressing*, S. 303. with  
 gen. θυμοῦ *kinēthēria* S. 443.  
 Κίνυγμα *an object or thing moving*.  
 αἰθέριον κίνυγμα P.V. 157. *floating in*  
*mid air*.  
 Κινύρεσθαι *to emit a creaking*  
*sound*. κινύρονται φόνον S.c.T. 116.  
*give out a murderous sound*.  
 Κινύσσεσθαι *pass. to be agitated*,  
 C. 194.  
 Κιρκήλατος *driven by a hawk*. κερ-  
 κηλάτου τ' ἀηδόνας S. 60.  
 Κίρκος *a hawk*, P. 203. S. 221. P.V.  
 859.  
 Κιρκοῦν *to encircle with a ring*.  
 σκέλη κίρκωσον βίβ P.V. 74.  
 Κισθήνη *name of a place*, P.V. 795.  
 Κισσία *a female Cissian*, C. 417.  
 See under *πολεμιστρια*.  
 Κίσσιος *Cissian*. Κίσσιον ἔρκος P.  
 17. Κίσσιον πόλισμα 119. *the city of*  
*Cissa*, in the district of Susa. Blom-  
 field writes Κίσσιον for Κίσσιον,  
 though nearly all MSS. and Edd.  
 have the latter, because Κίσσιοι and  
 the country Κισσία are so written by  
 Herodotus and Strabo. So Dind.  
 who cf. C. 417.  
 Κιχάνειν *to overtake*, C. 613.  
 Κίων *a column*, met. P.V. 349.  
 Κλαγγάλειν *to yell*, E. 126.  
 Κλαγγή *a cry*, A. 1123. pl. S.c.T. 363.  
 Κλάδος *a branch or bough*, chiefly  
 used as an emblem of supplication,  
 E. 43, etc. S. 22. 150. 238. 329. 349. 476.  
 501. Also in bearing news of victory,  
 etc. A. 480. See Stanl. not.  
 Κλάζειν *to cry out, to utter, to sound*.  
 aor. 1. χείματος ἄλλο μῆχαρ ἔκλαξε  
 A. 194. κλάζω γόνον P. 909. Ζῆνα  
 ἐπινίκια κλάζων A. 107. *singing the*  
*song of victory in honour of Ju-*  
*piter*, i. e. proclaiming Jupiter as the  
 victor. On the use of the acc.  
 see Matth. Gr. Gr. 421. Obs. 4. κλά-  
 ζοντες Ἄρη A. 481. *crying out in a*  
*warlike manner*. κλάζουσι κώδωνες  
 φόβον S.c.T. 368. *sound in a fearful*  
*manner*. σύργυες ἔκλαξαν id. 187. *the*  
*axles creaked*.  
 Κλαίειν *to weep, mourn*, S.c.T. 638.

854. A. 18. with acc. *to weep for*,  
 S.c.T. 1050. 1059. A. 864.—κλαίεις ἄν,  
 εἰ ψαύσειας S. 926. *you will repent*  
*it*. κλαύσω S.c.T. 810. *must I weep*  
*for?* where κλαύσω is the subj. the  
 fut. indic. being κλαύσομαι.—mid. v.  
 κλαίεσθαι id. S.c.T. 903. κλαίόμενα  
 τάδε βρέφη σφαγὰς A. 1067. Here  
 Blomf. incorrectly says, “subaudiend-  
 dum *video*.” Elmsley on Eur. Heracl.  
 698. compares Soph. Ant. 857. ἔψαν-  
 σας ἀλγεινοτάτας ἐμοὶ μερίμνας παρ-  
 ρὸς τριπόλιστον οἴτον. If this be  
 correct, the accusatives depend upon  
 the preceding words as equivalent in  
 sense to μαρτύρια τάδε ἔχω. See  
 κλύειν. It is perhaps, however, bet-  
 ter to make τάδε the intensive word  
 in the sentence, as equivalent to ὠδέ  
 ἔστι. *Lo! here are children weep-*  
*ing for their slaughter*, etc. Cf. S.c.T.  
 354. Soph. Ant. 822. But see Elber-  
 ling Obs. in Agam. who objects to  
 the joining of κλαίόμενα with σφαγὰς.  
 —pass. κεκλαυμένα *in tears*, C. 450.  
 720. κλαίεσθαι *to be mourned*. ἀνδρὸς  
 εὖ κεκλαυμένου C. 674.

Κλάριος Dor. for κλήριος *assigning*  
*to mankind their portion*: an epithet  
 of Jupiter. Διὸς κλάριον S. 355. where  
 Schol. πάντα πᾶσι κληροῦντος καὶ  
 κραίνοντος. Some (see Stanley's note)  
 refer it to Apollo, here addressed as  
 the protector of exiles, himself having  
 once been banished from heaven (S.  
 211.), and consider that Apollo is  
 called Δία κλάριον, as Pluto and  
 Neptune are sometimes addressed as  
 Ζεὺς καμόντων, πόντιος. This seems  
 unnecessary, and the epithet *Clari-*  
*rius*, belonging to Apollo (Virg. *Æn.*  
 iii. 359), is clearly of a totally dis-  
 tinct origin from κλήριος in this pas-  
 sage: to the former probably refers  
 the gloss in Hesychius κλάριον. ἐπί-  
 θετον Ἀπόλλωνος.

Κλαυθμός *lamentation*, A. 1533.

Κλαῦμα pl. *weeping, tears*, P. 691.  
 A. 861. 1119. 1611.

Κλαυτός *mournful*, S.c.T. 315.

Κλείειν *to close, inclose*. pass.  
 κεκλειμένην P. 709. S. 904.

Κλειθρον a bar or bolt, pl. S.c.T. 378.

Κλεινός illustrious, P.486. P.V. 836. τόξοισι κλεινός P.V.874. renowned for archery.

Κλέος a rumour. γυναικοκήρυκτον κλέος A.474.—fame, reputation. κλέος μαντικόν A.1089. τῆς μελλοῦς κλέος πέδον πατοῦντες A.1329. treading under foot the honour of delay, h.e. casting aside all delay.

Κλέπτειν to steal, P.V.8.—to deceive. οὔτοι φρένα κλέψειαν ὤμματω μένην C.841. So vulg. On κλέψειαν Well. observes, "paullo negligentius oratio ad pluralem numerum redit, quo v.835. chorus usus erat." On the lengthening of the short syllable before κλ, if the vulg. be correct, see Well. and the authorities quoted by him on P.V.612. Heath leg. κλέψει' ἄν. Blomf. φρέν' ἄν κλέψειεν. So Dind.

Κλέπτης a stealer, P.V.948.

Κληδούχος one who holds the keys, the keeper of a temple, S.288.

Κληδών a calling, as κληδόνας πατρῶους A.220. her callings on her father. Lucr. however, (i.94,) as Blomf. remarks, understood these words differently. κληδόνος βοήν E.375. the sound of your calling.—a name by which a person is called, κληδόνας ἐπωνύμου E.396.—fame. κληδών ἀντί A.901. παῖδες ἀνδρῶν κληδόνες σωτήριοι C.498. memorials of his fame, C.1039.—a report. κληδόνας παλιγκότους A.837.848. ἐξ ἀμαυρᾶς κληδόνας C.840.—an omen, derived from the voice. κληδόνας δυσκρότους P.V.484.

Κλήζειν to spread a report. φάτις ἐκλήζετο A.617. a report was spread.

Κλήρος a lot, S.c.T.709. κληρῶ λαχοῦσα P.183.—a district. κληρον Ἴόνιον. "certa terrarum portio colonis assignata." Blomf.

Κληροῦν in mid. κληροῦσθαι to cast lots among each other, S.c.T.56. On S.985. see under δόρυ.

Κληρῆς a key, pl. κληρῆας E.791.

Κλητήρ an officer of justice, who

summons persons to court, or bids them give their votes. Ἐριννῶος κλητήρα S.c.T.556. a summoner of Erinnys. Schütz rightly explains this, "quia Œdipus filios suos his diris devoverat, ut ipsi mutuis cædibus se invicem conficerent, aptissime (patris scil.) furiam provocasse dicitur Tydeus, quoniam bello isto conflato occasionem patris diras perficiendi ipse arcessiverat." ἔκραν' ἄνευ κλητήρος ὡς εἶναι τάδε S.617. h.e. without waiting to observe the usual formalities.

Κλίμαξ a ladder, S.c.T.448.

Κλίνειν to bend. ἐπὶ γόνυ κέκλιται P.894. is cast upon its knees, h.e. is humbled or subdued.

Κλόνος a warlike tumult, P.107 A.392.

Κλοπαῖος stolen, P.V.110.

Κλοπή theft, A.520. pl. id.391.

Κλύδων the surge of the sea, P.V.429. Met. κλύδων κακῶν P.591.

Κλυδώνιον id. S.c.T.777.—Met. C.181.

Κλύειν (κλύμι) to hear. abs. κλύοντες οὐκ ἤκουον P.V.447. Cf. id.642. A.254. C.5.393.731.760.791. E.287.313. S.73.166.—with acc. of the thing. τί ποτ' ἀδ' κινάθισμα κλύω; P.V.124. Cf. id.590.686. S.c.T.155.008. P.253.323.393.575.654.834. A.566.666.788.804.837.1217. C.123.329.405.437. E.651. with gen. of the person. πῶς δ' οὐ κλύω τῆς οἰστροδινῆτου κόρης; P.V.591. Cf. id.313.826. P.631.824. C.137. S.343.901.—with acc. of the thing, and genitive of the person. τὰ λοιπά μου κλύουσα P.V.474. hearing the rest from me. Cf. S.c.T.547. (where Herm. reads κλυούσα. κλύων vulg.) A.258. E.369.—with gen. of the thing, κλύουσαν εὐγμάτων C.456. κλύοντες τῆσδε κατευχῆς C.469.—with ἐκ. τοιάδ' ἐξ ἀνδρῶν ὀνειδή πολλάκις κλύων κακῶν P.743. τοιαῦτά τοι γυναικός ἐξ ἐμοῦ κλύεις A.339. Here Dobr. Dind. κλύεις.—with acc. of the person. κλύοιτ' εὐκραῖα χεούσας S.625.—with participles. κλύω σ' ἐγὼ μεμνητό' οὐ σμικρὰν νόσον P.V.979. I hear that you are mad with no slight disease.

νεκρούς κλύουσα δυσμύρωσ θανόντας S.c.T. 819.—in the inf. after substantives, adjectives, etc. *πράγος ἐσθλὸν ἢ κακὸν κλύειν* P. 244. *good or bad to hear of*. *πλεῖστον ἔχθος ὄνομα Σαλαμίος κλύειν* P. 276. *χάρμα μείζον ἐλπίδος κλύειν* A. 257. *θραύματ' ἐμοὶ κλύειν* A. 1138. *ἅπιστα κλύειν* S. 274. In C. 408. *σπλάγγα δέ μου κελαινοῦται πρὸς ἔπος κλυούση* (sc. *ἐμοὶ κλυούση*) the transition from the gen. to dative is remarkable. Moreover, *πρὸς ἔπος* is not joined with *κλυούση*, but with *κελαινοῦται*. sc. *grow dark at the word, whilst I hear it*. Cf. *ἔπος*. In C. 154. *κλύε δέ μοι*. the dat. *μοι* means *listen I entreat you*. From the obs. form *κλῦμι* we find *κλῦθι* C. 137. 329. E. 313. S. 343. *κλῦτε* 393.—in the sense of *to obey*. *κακῶν κλύει φρενῶν* A. 1034. *he listens to the dictates of an evil mind*. *οἰακος ἄγαν καλῶς κλύουσα* S. 698.—in the sense of *to have a character, to be called*, as in Latin, *audire*. *κλύειν ἀναλκις μᾶλλον ἢ μιαιφονος* P. V. 870. *to be called a coward*, etc. *κλύειν δικαίως* E. 408. *to have a reputation for justice*. *κλύειν εὖ* A. 455. *to have a high reputation*. On the passage *πέπαλται δ' αὐτέ μοι φίλον κέαρ, τόνδε κλύουσαν οἶκτον* C. 404. the accusative is remarkable. See Herm. App. Vig. ii. and vi. Hermann rightly observes that the accusative is used because the whole preceding sentence is equivalent to *τρόμος ἔχει με*, precisely as in Soph. Ant. 857. *ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρός τριπόλιστον οἶτον*, where the preceding sentence is equivalent to *ἐλεξας μερίμναν*. Exactly similar to C. 404. in construction is Soph. El. 470. *ὑπεστί μοι θράσος ἀδυνάμων κλύουσαν ἀρτίως ὀνειράτων*, which is equivalent to *θράσος ἔχει με*. So in P. 877. *λέλυνται γὰρ ἐμῶν γύων ῥώμη τήνδ' ἠλικίαν ἐσίδοντ' ἀστῶν*, the word *ἐσίδοντ'* is the acc. and not the dative, the former part of the sentence being equivalent to *λύσις ἔχει με*. So likewise in S.c.T. 270. *μερίμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχῆ λεών*,

the acc. depends on *ταρβῶ* implied by the preceding clause. Cf. Elms. on Heracl. 683. Erfurd on Soph. Ant. 211. Herm. on Soph. El. 122.

*Κλύζειν* to dash, as a wave. *ὥστε κύματος δίκην κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ μείζον* A. 1155. In this passage Aurat. conj. *ἀκτάς*, unnecessarily. *πρὸς αὐγὰς* is the same as *πρὸς ἀντολὰς* in v. 1153. The poet, under a double metaphor, compares the development of the oracle to the rushing in of a strong wind, and the result of it to a wave dashing under its influence. The wind is said to blow and the wave to dash towards the sunrise, as that is the quarter from which the light breaks in. Schütz considers that there is an allusion here to the west wind, comparing Hom. Il. δ. 422. seqq. This Butler disapproves. It is possible, however, that Cassandra, being a native of Troy, upon which coast the waves were brought strongly by a west wind, might allude in her mind to an appearance which she must have so often witnessed. See Wood's Essay on Homer. *τοῦδε* refers to the sufferings of Cassandra just described by her, and far greater than which were now to take place.

*Κλυταιμνήστρα Clytemnestra*, A. 83. 249. 571. C. 869. E. 116.

*Κλυτός illustrious*, C. 641.

*Κλωστήρ spun thread*. *κλωστήρα λίνον*, C. 500. *hempen string*. *λίνον* Rob. see *λίνον*.

*Κνεφάζειν* to darken. Met. to render unsuccessful, to bring to nought. *κνεφάση* A. 130.

*Κνεφαῖος dark*, P. V. 1031.

*Κνέφας darkness*, P. 349. 357. E. 374.—Met. in apposition with *μύσος* E. 356.

*Κνημῖς a greave*, S.c.T. 658.

*Κνίδος Cnidus*, P. 863.

*Κνίσση fat*, P. V. 494.

*Κνισσωτός fat, having a savoury smell*, C. 478.

*Κνώδαλον a beast or animal*, either of land, air, or sea, S. 261. 743.

878. C. 580.—opposed to βροτός. κνωδάλων τε και βροτῶν C. 593.—as a term of reproach. ὦ παντομισῆ κνώδαλα E. 614.

Κοιλογάστωρ *hollow-bellied*, S.c.T. 1026.—Met. 477.

Κοῖλος *hollow*, E. 23.

Κοιμᾶν *to lull to sleep*, S.c.T. 3. *to soothe, check*, E. 796. A. 1220. See εὐφημος. and cf. Lobeck Soph. Aj. p. 278.—*to extinguish*, A. 583. Mid v. *to keep watch by night*. φρουρᾶς ἦν κοιμώμενος A. 2.

Κοινοβωμία *a community of altars, common altars*, S. 219.

Κοινόλεκτρος *a partner of a bed*, with gen. A. 1416.

Κοινός *common, belonging to two or more, general, impartial*. κοινὸν ὠφέλημα θνητοῖσιν P.V. 614. Cf. S.c.T. 794. P. 156. A. 613. 819. C. 99. 1034. κοινού πατρὸς E. 89. τὸ κοινὸν σπλάγγχον S.c.T. 1022. κοινὸν ὄμμα P.V. 797. *a single eye serving for both.—common to*, followed sometimes by gen. sometimes by dat. ἦραν οὐδενὸς κοινήν θεῶν E. 109. Cf. P.V. 1094. ἀμφοτέρας ἄλιων πρῶνα κοινὸν αἴας P. 129. with dat. καὶ τοῖσδ' ἅπασιν κοινόν A. 509. Cf. S.c.T. 1062 —τὸ κοινὸν εἰ μαίνεται πόλις S. 361. *in general, publicly*. τὸ κοινόν S. 513. *the public authorities.—ἐξ κοινόν* P.V. 846. E. 386. *in common, κοινή* E. 443. *id.*

Κοινοῦν *to communicate*. with dat. C. 662. 706. S. 364. See ἀστός. κοινοῦσθαι *to communicate among each other*. ἀλλὰ κοινωσάμεθ' ἂν πως ἀσφαλῆ βουλευμάτα A. 1320. Here κοινωσάμεθ' ἂν is evidently corrupt, notwithstanding Klausen's remark about "vestigium usus Homericum." κοινωσάμεθ' ἂν Glasg. Blomf. Dind. See ἄν.

Κοινοφελής *giving general advantage, universally beneficent*, E. 940. Herm. κοινοφιλεῖ.

Κοινωνεῖν *to share in.—with gen. of thing shared in*, S. 920. C. 164.—with gen. of thing, and dat. of person with whom it is shared. θέλουσ' ἄκοντι κοινώνει κακῶν S.c.T. 1024.

*share the evil willingly with him who cannot help it*. Here the vulg. κακῶ has been rightly changed from ten MSS. and Rob. into κακῶν.

Κοινωνός *one who partakes or shares in*. with gen. A. 1007. 1325. S. 339.

Κοιρανεῖν *to be a prince, to rule*, P.V. 960.—with gen. τῆσδε κοιρανεῖ χθονός P. 210.—with dat. P.V. 49. on which see under πράσσειν.

Κοίρανος *a king*. pl. for singular, A. 535.

Κοίτη *a position in lying, κοίταν τάνδ' ἀνελεύθερον* A. 1473. 1499. in app. to κείσαι in v. 1473. 1499. *you lie in this captive-like posture*. See εὐπρόσωπος.—*a bed*. κοίτας γαμηλίου S. 785. *the marriage bed*.

Κολαστής *a punisher*. P. 813.

Κολλᾶν *to glue or join to*. Met. *to connect with*. pass. κεκόλληται προσάψαι A. 1547. See under προσάπτειν.

Κολοσσός *a statue*, A. 405.

Κολούειν *to mutilate or curtail*. pass. σθένος ἐκολούσθη P. 992.

Κολπίας *folded as a vest*, P. 1017.

Κόλπος *the bosom*, S.c.T. 1030. pl. id. 531.—Met. *anything hollow*, as κόλπον Ἀιγίδος, E. 382.—*a gulf*. P.V. 839. P. 478.

Κολυμβητήρ *a diver*, S. 403.

Κολχίς *Colchis*, P.V. 413.

Κόμη *the hair*, S. 883.

Κομίζειν *to take care of, to cherish*, C. 260. νεοκράτα φίλον κομίσειε id. 340. *receive with friendly welcome.—to bring (sc. home)*. εἶτ' οὖν κομίζειν δόξα νικήσει φίλων C. 672.—*to bring to, to inspire*. θράσος ἀκούσιον ἀνδράσι θνήσκουσι κομίζων A. 778. in pron. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C. 686. *keeping himself out of harm's way.—mid. v. κομίζεσθαι, to get one gone, to depart*. στέλλον, κομίζον P.V. 392. Cf. A. 1005. S. 927.

Κομστέος *to be gathered*. καρπὸς οὐ κομστέος S.c.T. 582. *fruits not to be gathered*.

Κόμιστρον *the price of recovering anything*. pl. ψυχῆς κόμιστρα A. 939.

Κομμός *a blow struck in grief*, C. 417. See πολέμιστρα.

Κομπάζειν *to boast, speak boastfully*. κόμπαζ' ἐπ' ἄλλῳ S.c.T.462. *speak brilliantly concerning another*, h. e. state his vaunting exhibition of grandeur. Cf. id.418. A.561.—with acc. τοιόνδ' ἐπ' ἀνδρὶ κομπαζεις λόγον A.1373. *which boastest in such terms*. Cf. E.560.—*to boast of*. κόμπασον γέρας καλόν E.200. with inf. οὐ κομπάσαιμι ἂν θεσφάτων γνώμων ἄκρος εἶναι A.1101.—pass. φόβος κομπάζεται S.c.T.482. *a boastful display of terror is made*.

Κόμπασμα *a boast*, pl. S.c.T.533. 776. P.V.361.

Κομπεῖν *to boast of, to speak vauntingly of*, P.V.949.

Κόμπος *a boast, vaunt, or display of words*, P.V.1033. A.599. S.c.T.407. καὶ δὴ πέπεμπτ' οὐ κόμπων ἐν χεροῖν ἔχων S.c.T.455. This passage is suspected by some editors, on account of the elision of αἰ before οὐ, the admission or exclusion of which from tragic iambs is a point not decided by critics. καὶ πέμπεται δ' Turn. Vict. but this is clearly by way of emendation, and does not suit the sense, which requires καὶ δὴ. Blomf. (so Dind.) reads καὶ δὴ πέπεμπται κόμπων ἐν χεροῖν ἔχων, which is a conjecture of Erfurdt on Soph. Aj. p.514. h. e. *cujus jactatio in agendo constat*, or, as Reisig explains it, *missus est, ostentationem manibus gerens*, i. e. *non lingua sed factis se jactans*. Wellauer, however, (v. Add.) shows that the supposed opposition fails: for Eteoclus' boasting was not *in words*, but was a device carried in his hands; hence Megareus cannot be said, by way of opposition, *to have HIS boast in his hands*, as the other had it thus likewise. Hence we conclude that the elision in πέπεμπτ' οὐ is to be retained. With respect to this elision, Erfurdt on Soph. Aj. 190. denies that αἰ ever is elided. Seidler on Iph. T.679. questions the truth of this, but Lobeck on Aj. 190. produces several cases of this elision. Some of these may be plausibly corrected; others, like the pre-

sent passage in Æschylus, seem to reject emendation. In P.V.837. μέλουσ' ἔσεσθ' εἰ τῶνδε προσσαινεῖ σέ τις, the reading of many MSS., sc. ἔσεσθαι, τῶν δὲ προσσαινεῖ σε τί, is more generally adopted. But see προσσαινεῖν. Upon the whole, it seems safer to consider that the tragics most generally avoided the elision of αἰ in iambs, but that, in some few cases, they allowed themselves to use the old epic license.

Κόναθος *a noise*, S.c.T.145.

Κονία *the dust*. pl. A.64.

Κονίειν[ι] *to cover with dust*. κονίσας οὐδας P.159. *covering the plain with dust, hastening*. Schütz observes that this is here a metaphorical expression, denoting *haste*, and compares the Homeric *κονιλοντες πεδίοιοι*. The words ἀντρέψη ποδὶ ὄλβον also are derived from the same metaphor. Atossa is expressing her fear lest the wealth of the Persians, by inducing them to engage in enterprises where the people, and perhaps the king himself, might perish, should thus in a rapid manner overthrow the happiness which Darius had raised.

Κόνις *dust*, S.c.T.81.718. A.481. E.617.935. S.177.764. P.V.1086. The last syllable of κόνις, like ὄφις, is long, as appears from these three last passages. See Blomf. Not. in P.V.1086.

Κοννῶ *to know*, S.155.169. So also as a various reading in S.111.122. καρβάνα δ' αὐδὰν εὐακοεῖς, where several MSS. have εὐακοννεῖς, which Well. approves, and thus explains, "*imploro quidem Asiam, sed barbara vox est: deinde se ipsam consolatur, εὐα, κοννεῖς, eja, cognoscis eam.*" Brunck reads εὐακοεῖς, which Schütz translates *cum benevolentia audias*. He also reads κάρβανον, to agree with αὐδάν. If the reading εὐα κοννεῖς be adopted, the construction will be Ἰλέομαι μὲν—καρβάνα δ' (οὐσα) αὐδάν. εὐα, κοννεῖς. Boisson. conj. εὐ, γὰ, κοννεῖς. Upon the word κοννεῖν see Buttm. Lexil. in κελαινώς.

Κόπανον *an axe*, C. 847.  
 Κόπος *toil, suffering*, S. 206.  
 Κόπτειν *to strike*, E. 605. pass. κοπέσις A. 1251.—έκοφα κομμόν C. 417. *I struck a blow.* κόπτεσθαι mid. v. *to beat the breast in grief.* So pass. στένει, κέκοπται, και χαράσσεται πέδον P. 669. See χαράσσειν.—κεκομμένος *broken, injured.* φρενών κεκομμένος A. 466. *deranged in mind, silly.*  
 Κόραξ *a crow*, A. 1452. S. 732.  
 Κορεννύναι *to satiate.* πριν άν κορέση κέαρ P.V. 165.  
 Κόρη *a girl, a daughter*, P.V. 591. 650. 741. C. 167. S. 185. Διός κόρη C. 937. E. 393. S. 137. *the daughter of Jove.* μεγάλατοι κόραι δυστυχεῖς Νυκτός E. 759. 786. sc. *the Furies.*—contemptuously, αι Φορκίδες δηναίαι κόραι P.V. 796. κατάπτυστοι κόραι E. 68.  
 Κορκαρυγή *a shouting*, S.c.T. 327.  
 Κόρος *satiety, the insolence proceeding from abundance.* προς κόρον A. 372. *in his overweening pride.*  
 Κόρη hair, C. 280.  
 Κόρυμβον *the extremity of the prow of a vessel, the figure-head*, P. 403.—*the top of any thing.* κόρυμβον ὄχθον 650.  
 Κορυφή *the top of anything, as of a hill*, P. V. 366. 724.—*majesty.* κορυφή Διός S. 86. *the majesty of Jove.* Some however, and perhaps correctly, understand it of *the brow of Jupiter*, whose nod was the sign of authority and command. Stanl. cf. Hom. II. I. 524. seqq.  
 Κοσμεῖν *to adorn*, S.c.T. 461. S. 458.  
 Κόσμος *trappings, appointments*, S.c.T. 379. P. 819. 835. A. 1244. E. 55. S. 243.—*glory, excellence.* κόσμος ἀνδρῶν P. 884. *a splendid body of men.* νύξ μεγάλων κόσμων κτεάτειρα A. 347. *gainer of great glories for us.*—κόσμῳ *in order, with propriety*, P. 393. A. 507.  
 Κοραίνειν *to be angry*, S.c.T. 467.  
 Κότος *anger, fury*, A. 444. 621. (on 745. see νερός) 1184. 1443. C. 33. 940. 1021. E. 211. 767. 804. 835. 849. 860. S. 65. 342. 380. 422. 473. 611. 725.—ὡς φάρμα-

κον τεύχουσα κάμου μισθόν ένθήσει κότῳ A. 1234. *as if preparing a medicine, she will mix up in the potion of her wrath, the price of my being brought hither, h. e. my murder.* Here Cas. conj. ποτῶ. So Dind.—κότος έργμάτων, sc. ένεκα E. 477. άλλης ανάγκης ούτινος τρέων κότον E. 404. *wrath from the violation of some other compelling power.*—Met. αἰγίδων κότον C. 585.

Κούρη *a virgin*, Ion. for κόρη Dor. κόυρα S.c.T. 133.  
 Κουρά *a shaven lock*, C. 224.  
 Κούριμος *shaven off.* χατήην, κουρίμην χάριν πατρός C. 178.  
 Κουροβόρος *devouring children*, A. 1493. See πάχνη and παρέχειν.  
 Κουφόνους *light-minded*, P.V. 383.  
 Κούφος *light*, P. 297.—*slight, trifling.* κούφον τέλος S.c.T. 242.  
 Κούφως *lightly*, E. 112.—*easily*, P.V. 703.  
 Κραδαίνειν *to shake*, P.V. 1049.  
 Κραδία *the heart or mind*, P.V. 883. S.c.T. 763. On E. 753. see άντιπαθής.  
 Κράζειν *to cry out*, in perf. κέκράγα P.V. 745. C. 528.  
 Κραίνειν *to bring to pass, accomplish, or perform*, e.g. πύργους άπειλεῖ τοῖσδ' ά μη κραίνου θεός S.c.T. 531. Cf. id. 408. 784. A. 1398. C. 455. E. 729. S. 363. 603. κρᾶναι P.V. 510. On A. 142. see τερπνός. έπραξεν ὡς έκρανε A. 360. *he hath brought it to pass, as he hath brought it to pass.* Here πράσσειν and κραίνειν express both the same idea, πράσσειν being only the more general term, and κραίνειν more peculiarly expressive of an act of the Deity. On this form of speech see Blomf. Gloss. Ag. 66.—Intrans. ποῖ δῆρα κρανεῖ μένος άτης; C. 1071. *where will it make an end?* with infin. έκραν' άνευ κλητήρος ὡς εἶναι τάδε S. 617. *brought these things to an issue.* pass. κραίνεται ψήφος S. 942. *a decree is passed.* Cf. S. 921. κραίνουτο P.V. 211. κέκρανται C. 858. S. 921. κρανθήσεται P.V. 913. εἰ κρανθή πράγμα τέλειον S. 86. h. e. κρανθή ὡστε τέλειον

εἶναι. By tmesis, *γιγνομένηαι λάχη τὰδ' ἐφ' ἄμιν ἐκράνθη* E.329. for *ἐπεκράνθη*. See *ἐπικραίνειν*.

*Κραιπνός swift*, P.95.

*Κραιπνόσυτος swiftly moving*, P.V. 289.

*Κραιπνοφόρος swiftly carrying*, P.V.132.

*Κράνος a helmet*, S.c.T.367.441.

*Κράς the head*. *κραός* P.361. C.196. S.821. *κρατί* S.c.T.837.

*Κραῖσις a mixing*. *κράσεις* P.V.480. *ways of mixing*.

*Κραταλῆως rugged, stony*, A.652.

*Κραταῖός strong*, P.V.427.

*Κρατεῖν to rule*. abs. P.V.35.324. 517.941.957. A.925.1649. E.157. S.394. *ὁ κρατῶν the ruling power*, P.V.939. See *ἀεί*. A.1649. ἢ *κρατοῦσα* C.723. *a mistress*. *οἱ κρατοῦντες those in power, superiors*, C.265.371.—*to have the upper hand, to be victorious*.

abs. P.V.213. S.c.T.171.498. P.330. A.315. E.930. *κεκράτηκε* P.145. *is victorious*.—with gen. *to govern*, P.V.149. A.1658. C.705. E.544. S.256.—*to get into one's power, to seize, or overcome*. *δυσὶν κρατήσας* S.c.T.939. P.735. S.382.—pass. *κρατῆσθαι to be overcome, beaten*. *κρατηθεῖς* A.1615. C.492. *κρατηθεῖς ἀβουλίαις* S.c.T.732. *overpersuaded*. ὑπνω P.143. *κρατῆται πῶς τὸ θεῖον* C.952. *is kept in check, hindered*.—with accus. *φρενῶν στύγος κρατούση* C.79. *controlling, keeping under*. *πᾶσαν αἶαν κρατῶ* S.252. *I govern*. *βύβλου καρπὸς οὐ κρατεῖ στάχυν* S.742. *a proverbial expression, meaning that the Egyptians who eat the fruit of the papyrus would not beat the Greeks who lived on corn*.—intrans. *to prevail, obtain*. *λόγος κρατεῖ* P.724. *φάτις κρατεῖ* S.290. *τὸ εὐ κρατοίη* A.340. *κρατοῦσα χεῖρ* S.599. *the majority*.—*to command*. *ᾧδε κρατεῖ γυναικὸς κέρυ* A.10.—impers. *κρατεῖ, 'tis better*. *καθανεῖν κρατεῖ* A.1337.

*Κρατερός strong*, P.V.167. E.338.

*Κρατήρα bowl or cup*, A.1370. C.289.

*Κράτιστος best*, P.V.216.

*Κράτος strength, personified* P.V.

12. C.242.—*power, might*, P.V.525.

S.944. *νόσων ἐσμὸς κράτους ἀτερπής* id.660. *not exercising its influence*.

in periphr. *Ποσειδῶνος κράτος* E.27. *μηχανῆς ἔστω κράτος* S.204. *let there be vigour in your measures*.—in plural.

*κράτεσιν ἀσένων* S.388. *the power of men*. *τάδε Διόθεν κράτη* S.432. *these powerful decrees of Jove*.—*empire, authority*. *πρὸς ὧν ἐκπίπτει κράτους* P.V.950. *σὺν Κλυταιμνήστρα, κράτος* A.249. *ἀμφίλεκτος ὧν κράτει* A.1567. *holding a disputed title to the supremacy*. Cf. C.473. S.420. *κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις* A.1449. *you exercise through women an equally powerful influence*. See *ἰσόψυχος*. *ὄδιον κράτος αἰσίου* A.104. *confidence inspired by lucky omens on the road*. See *ὄδιος*. *πατρῶα κράτη* C.1. is interpreted by some to signify, *the office assigned him by his father*, as *Ἐρμῆς χθόνιος*, who had the care of the dead, (Cf. Arist. Ran.1145.) by others, *my* (i.e. Orestes') *father's empire*. The former interpretation is justly preferred by Well. though Butler and some others favour the latter.—plur. *κράτη τὰδ' ἔσχομεν* P.771. *held this sovereignty*.—*a ruler*. abst. for concr. *Ἀχαιῶν δῖθρονον κράτος* A.109. Cf. id.605. S.521. S.c.T.120.—*victory*. *κράτος πάρες ἐμοί* A.917. Cf. C.483. S.1054. *κράτη* S.929. *id.*—*superiority, preference*. *παντὶ μέσφ τὸ κράτος θεὸς ὥπασε* E.503.

*Κρατύνειν* [ῶ] *to govern*. abs. *Ζεὺς ἀθέτως κρατύνει* P.V.150. Cf. id.402.—with acc. *τὰς ἀρχιάλους ἐκράτυνε μεσάκτους* P.861. Cf. id.868. S.680. *κρατύνεις βωμόν* id.367. *you have the altar under your control or authority*.—with cogn. acc. *κράτος κρατύνεις* A.1450. *you wield a power*. See *κράτος*. *τὸ μείον κρατύνει* S.591. *holds a less authority*.

*Κρέας flesh*. in pl. *κρεῶν πλήθοντες* A.1193.1215.1575.

*Κρεισσότεκνος dearer than children*, h.e. *most dear*, S.c.T.766. For the phrase *κρεισσοτέκνων ὁμμάτων*, see under *ἄμμα*. Schütz improperly con-



siders κρείσσότεκνα ὄμματα to be equivalent to κρείσσωνν τέκνων ὄμματα *filiorum nunc patre potentiorum oculi*, from which Œdipus ἐπλάχθη i. e. *withdrew himself*. Butler's explanation is undoubtedly the true one, unless, as Dind. considers, the words are corrupt.

Κρείσων *superior, stronger*. κρείσσωνν θεῶν ἔρωσ P. V. 904. ὁ κρείσωνν Ζεύς A. 60. *Jupiter the supreme*. On S. 591. τὸ μείων κρείσσωνν κρατύνει see θαάζειν. With gen. *stronger, mightier*, P. V. 924. S. 741. ἕψος κρείσσωνν ἐκπηδήματος A. 1349. *a height too great to spring from.—better, preferable, τὸ μὴ μαθεῖν σοι κρείσσωνν ἢ μαθεῖν τάδε* P. V. 627. Cf. id. 752. 970. εὔχου τὰ κρείσσω S. c. T. 248. *pray for that which is best*. with gen. κρείσσωνα χρυσοῦ C. 368. *more precious than gold*. κρείσσωνν πύργου βωμὸς S. 187.

Κρεκτός *made by striking on a stringed instrument*. κρεκτὸν νόμον C. 809. *a strain played on the lyre*.

Κρεοβρότος *eating flesh, cannibal*, S. 284.

Κρεοκοπεῖν *to cut in pieces*, P. 455.

Κρεουργός *cutting up flesh*. κρεουργὸν ἡμᾶρ A. 1574: *a banqueting day, a holiday*, in which portions of meat were distributed to the people.

Κρέων *Creon*, S. c. T. 456.

Κρέων i. q. κρέων *a king*. Ζεὺς αἰῶνος κρέων ἀπαύστων S. 569. *an everlasting king*.

Κρήνυμαι *to hang.—ὑπερθ' ὀμμάτων κρηναμενᾶν νεφελαῶν* S. c. T. 212. *suspended above his head*.

Κρηναῖος *belonging to a spring*, P. 475.

Κρηπίς *a bottom*. οὐδέπω κακῶν κρηπίς ὑπεστίν, ἀλλ' ἔτ' ἐκπίδεται P. 801. *these misfortunes are not yet drained to the bottom*. Schütz rightly observes, "Imago petita est ex natura vasis aut putei, qui non prius exhauritur, quam ad fundum perveneris."

Κρητικός *Cretan*, C. 607.

Κριθᾶν *to be high-fed with barley*. Met. *to be unruly*, A. 1625.

Κριθή *barley*, S. 931.

Κρίμα *decision*, S. 392.

Κρίνω *to select*. κρίνασα δ' ἄσπῶν τῶν ἐμῶν τὰ βέλτατα E. 465.—*to prefer*. κρίνω δ' ἄφθονον ὄλβον A. 458. κρίνε σέβας τὸ πρὸς θεῶν S. 391. *choose that part which is held reverential in the sight of the gods.—to decide or adjudge*. κρίνον E. 583. κρίναι A. 1542.—with inf. κρίνω σε νικᾶν C. 890.—with acc. S. c. T. 396. κρίνε εὐθεῖαν δίκην E. 411. *give righteous judgment*. κρίνον δίκην 583. *decide the cause*. Cf. id. 704. C. 652. pass. πῶς ἀγῶν κριθήσεται E. 647. κᾶν ἰσόψηφος κριθῆ 711.—*to decide concerning omens, to explain predictions*, P. V. 483. P. 221. 512. C. 535.

Κρίσις *a decision*, A. 1262.

Κρίτης *a judge*, S. 392.—*an interpreter* (sc. of dreams, etc.), P. 222. C. 37. see κρίνειν.

Κροκόβαπτος *dyed with saffron colour*, P. 651.

Κροκοβαφής *saffron coloured*, A. 1092. In this passage the blood is called κροκοβαφής σταγῶν from the pallid hue which overspreads the face when the blood rushes back to the heart in strong emotion. Such (as Stanley observes) was the common opinion. Blomfield compares Virg. Georg. ii. 484. *Frigidus obstiterit circa præcordia sanguis*.

Κρόκος *saffron*. κρόκου βαφάς A. 230. *cloth died of a saffron colour*. This is referred by Schütz to the fillet of saffron-coloured cloth placed according to custom on Iphigenia, previous to her sacrifice. He compares Lucretius in his description of the same event, i. 89. *Cui simul infula, virgineos circumdata comptus, Ex utraque pari malarum parte profusa est*. This answers, he conceives, to the κρόκου βαφάς ἐς πέδον χέουσα of Æschylus. It is more simple to refer it generally with Pauw to the dress of Iphigenia, of which the fillet formed a part. With respect to the colour, Butler (ap. Peile) observes, "videtur non tam ad virgineum quam ad regium cultum perti-

nuisse color croceus. Sic ap. Pind. Pyth. iv. 413. croceam vestem habet jam Argonautarum dux. Idem est etiam Darii ornatus, P.660." Stanley and Abresch incorrectly interpret κρόκον βαφάς to mean *blood*, comparing A.1092. ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς σταγών. This is clearly wrong; the meaning of the latter passage is quite different, κρόκος not being an epithet there of the blood, but of a certain effect upon the face. Moreover, the blood of Iphigenia had not yet been shed, cf. 239. τὰ δ' ἔνθεν οὐτ' εἶδον, οὐτ' ἐννέπω. For κρόκος applied to *dyeing*, cf. P.651. κροκόβαπτον εὔμαριν, and Pind. Pyth. iv. 232. κρόκεον εἶμα.

Κρόνιος *belonging to Saturn*, Κρόνιε παῖ P.V.578.

Κρόνος *Saturn*, P.V.185.201.220. 914. E.611.

Κρόταφος *the temple or forehead. Met. the brow of a hill*, P.V.722.

Κροτησμός *a knocking or beating*, S.c.T.543.

Κροτητός *beaten*, C.422.

Κρύβδα *secretly*, C.175.

Κρύος *chilliness*, S.c.T.816. E.155.

Κρυπάδιος *secret*, C.934.

Κρύπτειν *to cover or hide*, P.V.1020. A.443. E.439. pass. κεκρυμμένα P.V.499. A.377.—*to conceal*, with doub. acc. μήτοι με κρύψης τοῦτο P.V.628. *conceal not this from me*.—pass. in active sense, χαίρουσα γόνον κεκρυμμένα C.442. *rejoicing in that I concealed my woe*. Here Dind. conj. κεκρυμμένον.

Κρυπτός *concealed*, C.803. with gen. κρυπτά "Ἡρας S.293. *concealed from Juno*. Here Stanl. κρύβδα. So Dind. ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C.762. *a message of secret meaning depends for success upon the messenger*. For κρυπτός ὀρθοῦται λόγος is read in MSS. and edd. κρυπτός ὀρθούση φρενί, or ὀρθώση φρενί. This reading, which is wholly unintelligible, is evidently the result of an error in transcribing, being a repetition of the termination of the pre-

ceding line γαθούση φρενί. Cf. A. 1189.1190. For the restoration of the text we are indebted to Schol. Venet. on Il. ὁ.207. who thus cites the passage, ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος. Eustathius borrowing this in his Commentary, writes κρυπτός, not κρυπτός. Hence Porson edited κρυπτός ὀρθοῦται λόγος. Blomf. prefers κρυπτός, and translates *Nuntii prudentia rectam facere potest orationem incurvata*, h.e. *vitiisam*, which certainly conveys no very clear idea of the meaning. The general force of the phrase (which is evidently a proverbial one) is clear from the words in Homer upon which it is referred to as an illustration, sc. ἐσθλὸν καὶ τὸ τέτυκται, ὄτ' ἀγγελος αἴσιμα εἶδῃ, denoting the necessity of tact and adroitness in one who carries important messages. Commentators appear to have been misled from not perceiving that ὀρθοῦται does not mean *is made straight*, (hence the preference of κρυπτός as a supposed antithesis) but *succeeds, prospers*, as in E.742. etc. The Chorus desires the nurse to deliver the message to Ægisthus in a manner not likely to excite his fears (ὡς ἀδειμάντως κλήη): hence it bids her not to tell him what she had been desired by Clytæmnestra, sc. to bring guards with him, (as that would raise his suspicions of danger,) but to come cheerfully alone (γηθούση φρενί), for that, where the real purpose of a message (e.g. to inveigle a man to destruction) had to be concealed, the message depended much for success on the ease and apparent indifference assumed by the messenger. With respect to reading κρυπτός or κρυπτός, it is better to retain the latter, as it is supported by the MSS. and is preferable in respect of sense. The prep. ἐν is used as in E.447. Cf. Soph. Phil.969. Œd. C.247. Eur. Phœn.1284. Av.1677.

Κρυσταλόπηξ *frozen over*, P.494.

Κρυφαῖος *secret*, C.81. P.352.377.

Κρυφαίως *secretly*, P.362.

Κτᾶσθαι *to acquire, get for oneself*.  
ἐκτήσω P.741. ἐκτήσατο 756. κτήσαιο  
C.995. κτήσεται E.279.—κεκτήσθαι *to have or possess*, P.V.797.—A.1021.  
ἄγος κεκτήσεται P.V.1008. *will be accursed*.—οἱ κεκτημένοι *lords or masters*. τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους; S.332. These words, notwithstanding Schütz's attempt at explanation, are probably corrupt. Schütz explains, "*quis vero, quæso, propinquos dote sua dominos amat?*" Rob. understanding it so likewise, refers to Virg. Georg.1. Teque sibi generum Tethys amat omnibus undis. Dind. is undoubtedly correct in adopting Boissonade's conj. ὄνοιτο. "Respondet virgo quæstioni regis κατ' ἔχθραν; ob odium nempe; nam quis dominos vituperaret qui essent amici? Quum illos fugiamus, sequitur odio nobis esse." The king then, wishing to waive the subject, partly apologises for the invaders in v.333. to which the chorus, indignant at the evasion, retorts in v.334.

Κρέανον *a possession*, S.c.T.711. 885. A.1555. C.931.

Κρεάειρα *fem. one who acquires*, A.347.

Κτείνειν *to kill*. κτείνω C.543. κτενεῖ A.1233. ἔκτεινα E.441.558. ἔκτανες S.c.T.955. ἔκτεινε P.762. A.1630. ἐκτείνωμεν C.875. ἔκτανον E.96. ἔκτανε S.494. κτενοῖεν P.444. κτενεῖν C.909. κτεῖναι P.V.868. In C.435. for the corrupt κτεῖναι, Stanl. conj. κτίσαι. So Dind. κτανεῖν C.886.1023. E.84. κτείνουσα P.780. κτείνουσι E.210. κτείνουσα A.1523. κτανών S.c.T.618. E.569. κτανούσα E.187. κτανούσης E.710. κτανόντι 400. κτανούσι C.41. poet. κτανόντεσι C.362. κτανόντας C.142.

Κτέλις *lit. a comb.—Met. κτένες the fingers*. χερῶν ἄκρας κτένας A.1576.

Κτήμα *a possession*. pl. κτήματα S.c.T.772.799.890.

Κτήνος *id.* pl. κτήνη A.127.

Κτήσιος *belonging to possessions*. χρημάτων κτησίων A.981. *goods held*

*in possession*. Hence κτήσιος Ζεύς S.440. *Jupiter the guardian of property*. κτήσιος βωμός A.1008. *the altar of Jupiter, called κτήσιος*.

Κτίζειν *to found (as a colony)*. τὴν μακρὰν ἀποικίαν κτίσαι P.V.817.—*to beget*. τὸν ἔκτισεν γόνυ S.163. εὐμενεῖ βίᾳ κτίσας S.1053. sc. ἡμᾶς ἢ ἡμέτερον γένος, h.e. *qui benevola vi (Ionem contrectando) genus nostrum condidit*. Schütz.—*to effect, achieve, or perform*. ἐπίστρεπτον αἰῶνα κτίσας C.345. *having lived a life*. ὅποτερ' ἂν κτίσης S.429. *whichever you may do*. δαῖτες ἂν κτιζοίαιο C.477. *would be celebrated*. τελευτὰς πνευμένεις κτίσειε S.132.—*to render or make*. ἔκτισαν εὐνίδας P.281. C.1056. ἐλεύθερον κτίσει Cf. E.17. τέχνης ἔνθεον κτίσας 684. ἀκαρπώτους κτίσαι S.132. πυρίφατον κτίσαι 628. On C.435. see κτείνειν.

Κτύπος *a noise of blows or strokes*, S.c.T.96.99. P.V.133.925. A.1515. C.23.421.642. pl. P.V.918.

Κυάνεος *dark blue, dark*. κυάνεον λέυσσων P.81. *looking darkly*. This epithet is often applied to the *look of the eyes*, see Blomf. Gl. in loc. Blomf. here reads κυανούν, for the sake of the metre, and in accordance with the rule of Phrynichus concerning adjectives in εος. So Dind. Well. considers that there is a synizesis of the υ, so that it is read κυάνεον as κυᾶνώπιδες v.551. Heath supposes it was pronounced κυανουον. See under Αἰγυπιογενής.

Κυανώπις *having a dark-blue prow*, S.724. P.551.

Κυβερνήτης *a steersman*, S.751.

Κύβος *a cube or die*. ἔργον ἐν κύβοις κρινεῖ S.c.T.396.

Κύδιστος *most renowned*, S.13.

Κῦδος *glory*, P.447. S.c.T.299.

Κυθήρειος *belonging to Venus*, S.1014.

Κυκᾶν *to mingle or confound*, P.V.996.

Κυκλεῖν *to whirl round*. δίναις κυκλούμενον κέαρ A.969. *my heart violently agitated*.

Κύκλος *an orb* or *circle*, as of the sun, or of a shield, P.V.91. P.496. S.c.T.471.478.573. κύκλω *adv. round about*, C.977. κύκλω περίξ P.360.410.

Κυκλοῦσθαι *mid. v. to surround*. Ἄργεῖοι πόλισμα κυκλοῦνται S.c.T.114. P.450. στένει πόλισμα ὡς κυκλοῦμένων S.c.T.229. where the vulg. κυκλοῦμένων is correct, which the Schol. A. rightly explains as referring to τῶν πολεμίων. Rob. Cant. κυκλοῦμενον *pass.* In P.450. ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον, Heath and Brunck read 'κυκλοῦντο, Pors. and Blomf. ἐκυκλοῦντο. Upon the omission of the syllabic augment in tragic iambs, two opinions are well known to exist: one, that of Porson and Elmsley, who deny its legitimacy altogether, except in some few special words (see Pors. Præf. to Hec.); another, which is supported by Herm. and some others, that it might be omitted in certain cases. Elmsley on Bacch. 1132. divides the existing instances of omission into three classes: 1. such as may have the augment restored without injuring the verse; 2. those where, owing to a diphthong or long vowel terminating the preceding verse, the mark of elision may be prefixed; 3. such as do not admit of these two remedies, and which he conceives may either be emended, or if not capable of easy emendation, ought to be ascribed to the errors of copyists. To this view of the case, objections have justly been made. With respect to Elmsley's second class, which he would explain as cases of elision caused by a diphthong in the preceding line, it is observable, that in tragic iambs the termination of one line does not connect itself with the beginning of another, so as to affect it in a metrical point of view. Thus e.g. in Soph. Ant. 900. we have ἐγὼ | ἔλουσα, where no elision takes place. Even δὲ is never cut off by Æschylus or Euripides; very rarely by Sophocles. Hence it seems unfair to suppose that the

termination of one line affects the first word of the preceding in some few cases where the augment seems omitted, but not as a general principle. If then the omission of the augment be established as regards the second class, it will hardly be fair to have recourse to emendation to correct those of the first. With respect to the third class, to suppose that they are all incorrect involves a *petitio principii*: that these passages are all wrong, depends upon the truth of the supposition that the Attics never omitted the augment: but that the Attics never omitted the augment can only be proved from their extant writings: hence this is reasoning in a circle. The following appears to be a correct statement of the case:—

1. When the verb in the imperfect or aorist is preceded by a long syllable *in the middle of a verse*, the augment may be omitted on the common principle of elision, e.g. Ἰόλη 'καλεῖτο Trach.381. δῶρημ' ἐκέλεψ 'δῶκε Aj.1304. 2. Of passages where the word in which the augment is omitted, does not occur in the middle, but at the beginning of a verse, there are no less than twenty-seven in number, and if the reasoning above adduced against Elmsley's statement be valid, these must be considered as actual omissions of the augment. If we come now to examine into the cause of this, we shall find that these instances all occur in *ρήσεις ἀγγελικαὶ* or narrative parts, where we may conceive that the poets adopted the style of the early epic poetry. Hence we may ascribe the omission of the augment to an imitation of the epic style in such passages. The exceptions (four in number) where the omissions appear in passages of a different character, are susceptible of just emendation. 3. It is supposed by some, that this license extended only to words *in the beginning of a verse*; hence Æsch. P.305. οἶδε ναὸς ἐκ μιᾶς πέσον is considered corrupt, (and

probably is so, whatever be the truth as regards this point). One instance likewise occurs in Bacch. 1134, but here the word, occurring in the beginning of a proposition, can hardly be viewed as an exception. By those who hold this opinion, several instances are explained on the principle of elision, e.g. νικώμενοι κύρισον P. 302. πλείστοι ἄθανον id. 482. Cf. Soph. Aj. 308. Trach. 772. 905. etc. Wellauer, however, on P. 302. observes, that the mark of elision is here placed against the authority of all MSS. His reasoning appears correct, sc. that if the tragic writers in epic passages allowed themselves the omission of the augment at all, no reason can well be assigned why they should not have employed this licence in the middle as well as in the beginning of a verse. Hence we may, on the whole, conclude that the tragics, though in ordinary passages *always* inserting the augment, did occasionally omit it when imitating the epic narrative style, and this not in the beginning only, but also in the middle of a verse. Cf. Soph. El. 750. Œd. C. 1605. Trach. 906. Eur. Hec. 1153. Æsch. P. 368. 408. 450. 488. etc.

Κυκλωτός *made round*, S.c.T. 522.

Κυκνόμορφος *swan-shaped*, P.V. 757.

Κύκνος *a swan*, A. 1419.

Κύμα *a wave of the sea*, etc. S. 14. P.V. 1003. 1050. S.c.T. 192. 672. P. 90. A. 651. 1154.—Met. *a wave of calamity*. κακῶν ὡσπερ θάλασσα κύμ' ἄγει S.c.T. 740. Cf. P.V. 888. E. 796. S. 120. *a stream of armed men*, S.c.T. 7. 108. 1069. Cf. P. 90. κύμα χειρσαῖον *a land wave*, S.c.T. 64. See Blomf. Gloss. Ag. 81.

Κύμα *the foetus of the womb*, C. 126. E. 629.

Κυμαίνειν *to swell as a wave*. Met. κυμαίνοντ' ἔπη S.c.T. 428. *swelling words*.

Κυματίας *swelling with waves*, S. 541.

Κυναγός [α] *a huntsman or pursuer*, A. 678. See Ἀθάνα.

Κυνηγεεῖν *to pursue* (as a hunter does game), P.V. 572.

Κυνοθρασίς *impudent as a dog*, S. 739.

Κυνόφρων *id.* C. 612. Cf. Π. γ. 180.

Κύπρις *Venus*, S. 979. 1016. S.c.T. 127. E. 206.—*love*, P.V. 654. 866.

Κύπριος *Cyprian, of Cyprus*. Κύπριαι πόλεις P. 863.—*of Cyprus in Libya*. Κύπριος χαρακτήρ S. 279. On this passage Abresch remarks, "Quum notissima hujus nominis insula huc non conveniat, intelligam de Cypro Libyæ cujus apud Steph. Byzant. mentio."

Κύρειν (inus, in pres.) *to obtain*. with gen. πάλου ἔκρυσσ P. 765.—*to hit, as a mark*, A. 614.—*to meet with, to find or experience*. Ἰαόνων ναυβατῶν κύρσαντες οὐκ εἰσνυχῶς P. 973. Cf. P.V. 741. E. 891.

Κυρεῖν *to obtain, meet with, experience*. with gen. κυροῦντα τῶν ἐπαξιῶν P.V. 70. Cf. S.c.T. 589. P. 783. 874. E. 373. S. 780.—with acc. κυρήσεις μείον ἀξίως σέθεν C. 696. See ἀξίως. Cf. C. 212. 703. S.c.T. 681. on which last see εὔ.—*absolutely, to hit a mark*. τὸδ' ἂν λέγων κυρήσεις S. 584. *you would be right in saying this*. Cf. τυγχάνειν.—*to be*, P.V. 330. καλῶς κυρεῖ S.c.T. 23. *is well*. Cf. P. 590. S. 56.—with participles. μαρμαίρουσαν κυρεῖν S.c.T. 383. σεσωσμένος κυρεῖ P. 495. κυρεῖν λέγουσαν A. 1174. In A. 1344. τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως, Butler considers that κυροῦνθ' ὅπως is put by an enallage for ὅπως κυρεῖ. It is better to suppose it equivalent to κυροῦνθ' ὅπως κυρεῖ h.e. *to know his state whatever it is*. πεσῶν κυρήσας S.c.T. 341. if correct, is to be joined in constr. sc. *having fallen*. Dind. considers κυρήσας as a gloss.

Κύριος *having power or authority*. κύριός εἰμι θροεῖν A. 104. κύριοι συνωμόται E. 123. *powerful conspirators*.—*a master*. τοῖσι κυριοῖσι δωμάτων C. 647. 678.—*one who ratifies or makes binding a contract*. ἐμῶν τε καὶ σῶν κύριος πιστευμάτων A. 852.—*appointed, authorized*. ἀγνισμα κύριον φόνου E. 315.

κύριον τέλος 515. κυρίῳ ἐν ἡμέρᾳ S. 713. τί τῶνδε κυριωτέρους μένεις; id. 943. τὸ κύριον *the appointed time*, A. 744. κύρι' ἔχοντες E. 918. *having authority*.

Κυρίσσειν *to butt as a ram*. Met. *to strike*. κύρισσον ἰσχυρὰν χθόνα P. 302. See κυκλοῦσθαι.

Κυρίως *really, thoroughly*, A. 171. C. 774.

Κῦρος *Cyrus*, P. 754. 759.

Κῦρος *authority or power*. οὐκ ἔχουσι κῦρος οὐδέν S. 386.

Κυροῦν *to pronounce authoritative*. τήνδ' ἐκύρωσας φάτιν P. 223. The constr. is varied in v. 513. ἐπειδὴ τῆδ' ἐκύρωσεν φάτις.—*to decide*. κυρώσαι δίκην E. 609. Cf. id. 551. where, for the vulg. κυρώσων is read κύρωσων in M. Guelph. Ald. Rob. So Herm. Dind. This requires ὅπως τ' to be read for ὅπως. Well. defends the vulg. but incorrectly.—pass. κεκύρωται τέλος C. 861. S. 598.

Κύρος *any hollow vessel, as an urn or vase*, A. 313.—*a balloting box*, id. 790.—*a shield*, S.c.T. 477.

Κύχρειος *of Cychreæ*, a place near Salamis. ἀκτὰς ἀμφὶ Κυχρείας P. 562. It was so called, according to Stephanus, from Cychreus, son of Salamis and Neptune. From him Salamis was called Κυχρεία.

Κῦων *a dog*, S.c.T. 1005. A. 3. 1064. C. 440. E. 127. 237. S. 741. 781.—as an epithet of reproach, μισητῆς κυνός A. 1201. Met. Ζηνός ἀκραγεῖς κύνας Γρύπας P.V. 805. See Blomf. Gloss. in Ag. 81. Διὸς πτηνός κύων δαφονός αἰετός P.V. 1024. Cf. A. 134. μητρὸς ἔγκοτοι κύνες C. 1050. Cf. id. 911. said of the Furies pursuing Orestes.—*a watch-dog, a guardian*. γυναῖκα δωμάτων κύνα A. 593. ἄνδρα τῶν σταθμῶν κύνα id. 870.—Σειρίου

κυνός id. 941. *the constellation of the Dog Sirius*.

Κώδων *a bell*, S.c.T. 368. 381.

Κωκύνειν *to lament*. εἶμι κωκύνουσα A. 1286.

Κωκῦμα *a lamentation*, pl. P. 324. 419.

Κωκῦτός id. pl. S.c.T. 225. C. 148.

Κωκῦτός *Cocytus*, S.c.T. 672. A. 1132.

Κῶλον *a limb, e.g. the foot or leg*, P.V. 81. 494. A. 1358. E. 350. πρὸς κέντρα κῶλον ἔκτενεῖς P.V. 323.—*part of anything, as of a race*. διαύλου θάτερον κῶλον A. 335. See δίαυλος.

Κωλύειν *to prevent*. κἄλωρα κωλύουσαν ὡς μένειν ἐρῶ S. 980. In this verse κἄλωρα is corrupt; κωλύουσαν refers to Κύπρις, and this verse is to be strictly connected with the preceding one, a comma only being placed after Κύπρις. Stanley's conjecture, κἄωρα, h.e. καὶ ἄωρα *even when unripe*, seems the best which has been proposed. We may then understand Danaus to mean that "Venus not only proclaims the fact when fruits are fully ripe (στάζοντα) but that, more than this, she may be said even to prevent the unripe ones (ἄωρα) from growing to maturity, by exposing them to untimely violence."

Κῶμος *a band, or company of revellers*, Met. A. 1162.

Κώνωψ *a gnat*, A. 566.

Κώπη *an oar*, P. 368. 370. 388. 417. Met. νερέτρα προσήμενος κώπη A. 1601. *occupying an inferior station*.

Κωπήρης *furnished with oars*. κωπήρη στόλον P. 408. *the equipment of oars*.

Κωρκίς fem. of *Corycus*. Κωρκίς πέτρα C. 22. a rock on Parnassus.

Κωφός *deaf*, S.c.T. 184. C. 869.

## Λ

Λαβή *a receiving*. ἐν ἀργύρου λαβῆ S. 913. *by the receiving of money*.

Λάβρος *violent*, P. 110.

Λαβροστομεῖν *to speak violently*, P.V. 327.

Λαβρόστρος *violently driven*, P.V. 603.

Λάβρως *violently*, P.V. 1024.

Λάγινος *belonging to a hare*. λαγίνας γένναν, A. 118. *one of the hare kind*, periphrast. for *a hare*. Here βοσκόμενοι λαγίνας ἐρικούμονα φέρματι γένναν is the reading of Porson, from Farn. Vict. The meaning of the passage is, *feeding upon a female hare big with young, stopped with her offspring in their last race*. For ἐρικούμονα, which is the reading of the Schol. (ἐρικούμονα, πολυκύμονα), some MSS. and edd. have ἐρικούματα, an error arisen probably from the similarity of the termination of the following word, φέρματι, which is so read by Guelph. Ald. Kob. Turn., but which has also been corrupted by some into φέρματα. βλαβέντα is referred by Wellauer to λαγῶν understood, to which he considers λαγίνας γένναν as equivalent. For this he quotes the authority of the Schol. who says, πρὸς τὸ σημαίνονμενον τὸ βλαβέντα. But here βλαβέντα is not the acc. masc. sing., but the neut. plural, referring generally to *the hare and her young ones*, both of which are alluded to in the preceding line, and this may very likely be the real meaning of the Scholiast.

Λαγοδαίτης *devouring a hare*, A. 122.

Λαγχάνειν *to draw a lot*. ὡς ἕκαστος ἔιληχεν πάλον S.c.T. 358. abs. ἔιληχε S.c.T. 405. 433. λαχόντα id. 439. πάλῳ λαχόντες E. 32. Cf. S.c.T. 55. 119. *having drawn their lot*.—with acc. *to receive as one's allotted portion*, P.V. 48. S.c.T. 672. 890. 928. κλήρῳ λαχοῦσα γαῖαν P. 183. οὐ λαχῶν E. 685. *unappointed to the office*. ἔλαχε ἐς τὸ πᾶν ὁ Πυθοχρήστας φηγᾶς C. 927. *he has received his inheritance*. Here the vulg. ἔλακε is unintelligible. ἔλασε Pauw, Schütz, Seidler, from the Scholiast's explanation. ἔλαβε Med. ἔλαχε conj. Schütz. So Well.—τί δ' οὐ στένοντες, οὐ λαχόντες, ἡματος μέρος; A. 543. sc. στένοντες ἡμεν h. e. ἐστένομεν. For οὐ λαχόντες Schütz conj οὐ λα-

χόντες, which he explains τί δ' οὐκ ἐστένομεν, οὐ ἐλάχομεν, ἡματος μέρος; which Herm. approves. Casaub. explains the vulg. "quæ pars diei præteribat quum non gerneremus, aut non sortiremur? nempe ad obeundas vigilandi et remigandi stationes." This is better than Wellauer's explanation, qua parte diei non suspiravimus, quum illa nobis non acciderint? i. e. nulla parte diei illa nobis non acciderunt: which makes λαχόντες too vague. It seems, however, that in either case Æschylus could not have avoided writing μὴ λαχόντες. Probably some verb is lost in λαχόντες of a similar meaning to στένοντες. So Stanl. οὐ κλαίοντες. Possibly λάσκοντες may be the true reading. Cf. A. 839. P.V. 405.—with gen. εὐπραπίδων λαχόντα A. 370. *having a good share of intellect*.—with inf. πάντα τὰ κατ' ἀνθρώπους ἔλαχον διέπειν E. 891.

Λαγῶς *a hare*. λαγῶ δίκην E. 26.

Λαθραῖος *secret*, A. 1203.

Λαθραῖως *secretly*, P.V. 1079.

Λαίλαψ *a storm*, S. 33.

Λάϊος *Laius*, S.c.T. 673. 727. 784. 824.

Λαιῖς *left*. λαιῖς χειρὸς P.V. 716. *on the left hand*.

Λαῖς *spoils, booty*, S.c.T. 313. Dor. for ληῖς.

Λαῖφος *a sail*, E. 526. S. 696. 704.

Λακάζειν *to cry out*, S. 851. S.c.T. 167.

Λακεῖν aor. 2. *to sound or creak*. ἔλακον ἀζόνων βριθομένων χνόαι S.c.T. 138.—*to speak or utter*, A. 600. 1401. C. 35. 38. 777. perf. λελάκε. σπονόμεν λέλακε P.V. 405. *cries mournfully*. See λάσκειν.

Λακίς *a rent*. ἐμπιτνῶ σὺν λακίδι λινόισι S. 113. *I fasten upon them with a rent*, h. e. *I fall upon them and rend them*. Cf. ἐν πέπλοις πέση λακίς P. 123. λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ S. 880. λακίδες στημορράγοῦσι ποικίλων ἐσθημάτων P. 821. λινοφθόροι ὑφασμάτων λακίδες C. 28.

Λακτίζειν *to kick*, A. 859.—*prov. πρὸς κέντρα μὴ λακτίζει* 1607.—*to smite or beat against. κραδία φρένα λακτίζει* P. V. 883.—*to tread underfoot or insult. λακτίσαντι μέγαν δίκας βωμόν* A. 373.

Λάκτισμα *a kick. ἐπεύχεται, λάκτισμα δείπνον ζυνδίκως τιθείς ἀρῶ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος* A. 1583. Here by some λάκτισμα δείπνον is understood of the violation of the sanctity of the banquet. So Schütz, Butler and Musgrave understand it of the overturning of the table. Blomf. of the vomiting up of the food eaten. It seems highly questionable whether the first and last of these explanations will stand. The words probably mean simply overturning with a curse the viands set before him, τιθείς being of course taken with λάκτισμα, and both together being equivalent to λακτίζων. See τιθέναι.

Λαμβάνειν *to receive or take. λαμβάνει* C. 126. λάβουεν S. 674. λάβωσι S. c. T. 800. λαβεῖν id. 1012. C. 491. S. 486. λαβῶν A. 846. 1578. λαβοῦσα S. 575. E. 172.—*to fetch. ἤξω λαβοῦσα πέλανον ἐξ οἰκῶν ἐμῶν* P. 516. Cf. id. 820. 835. S. 707.—*to seize or catch, P. V. 55. 194. pass. ληφθῶ δόλω* S. c. T. 38. C. 550. E. 125. ληφθέντες P. 561. 676. A. 226. 1098. S. 801. εἰλημμένης v. 50. for λελημμένης in A. 850. εἰ φθογγὴν λάβοι A. 37. *if it were to receive the power of speech. οὐ δόξαν ἂν λάβοιμι βριζόσης φρενός* id. 266. *I would not admit or believe. ἀγκαθεν λαβῶν* E. 80. *embracing. ἐν ἀγκάλαις λαβῶν* S. 476. id. θράσος λαβοῦσαι S. 933. *gaining courage. προμήθειαν λαβεῖν* id. 175. *to use caution.* Here Wordsworth conj. λαβῶν, joining ἔπη with φυλάξει in the next line. This Dindorf approves.—*λαίφος δταν λάβη πόνος* E. 526. *when distress comes upon it. κνέφας τέμενος αἰθέρος λάβη* P. 357. *τῶνδε καιρὸν ὅστις ὤκιστος λαβέ* S. c. T. 65. *take the earliest opportunity.*

Λαμπαδηφόρος *a torch-bearer*, A.

302. Metaphorically applied to the beacon-fires which announced in regular succession to Clytæmnestra the capture of Troy. Allusion is made to the contest of the Λαμπαδηφορία at Athens, where several ran a race in succession with lighted torches in their hands. See τελευταῖος.

Λαμπάς *a torch*, S. c. T. 415. A. 93. E. 976. 994. — *a beacon-fire*, A. 8. 28. 278. 287. 475. — Met. *λαμπάδες the rays of the heavenly bodies. πεδαίχμοι λαμπάδες* C. 583.

Λάμπειν *to shine*, A. 749. P. 163.

Λάμπη *filth, dirt. ἀνηλίω λάμπη* E. 305. *in filthy regions uncheered by the sun.* Dind. with Wieseler prefers λάπη, which he asserts to be the legitimate form of this word.

Λαμπρός *bright, clear*, S. c. T. 371. 524. P. 496. A. 6. 272. — of a strong, powerful wind, A. 1153. Blomf. compares Virg. Georg. i. 460. et clares silvas Aquilone moveri.—*ὄρωντα λαμπρόν* C. 283. *clear-sighted.*

Λαμπρύνεσθαι *to grow bright. ὁμμασιν λαμπρύνεται* E. 104. *grows clear-sighted.*

Λαμπρῶς *brightly, clearly*, P. V. 835. on C. 797. see δνοφερός.

Λαμπτήρ *a torch, or night-lamp*, C. 530. Met. applied to the beacon-fire, which was to the night, what a lamp was in a chamber, A. 22.

Λαμπτηρουχία *the keeping up of a night-lamp. τὰς ἀμφί σοι κλαίονσα λαμπτηρουχίας ἀτημελήτους αἰέν* A. 865. Wellauer refers this to the signal fires which were kept ready to announce the return of Agamemnon, but which, owing to the delay of that event, remained unused, and consequently unheeded. This is objectionable, because λαμπτήρες are not the signal fires (which are λαμπάδες, the expression in v. 22. being metaphorical), but are the night lamps which are kept burning in a chamber until the inmates retire to rest. Such lamps were kept always burning in Clytæmnestra's chamber, as always expecting to hear the news of her hus-



band's coming. Scholef. (who most unaccountably joins ἀμφί σοι with κλαύουσα) is right in considering λαμπηρουχίας to denote the time during which these lamps were kept burning, h. e. the whole night. Translate, *weeping through the hours whilst lamps were burning on your account, unheeded ever in their flight.*

Λανθάνειν to escape the notice of. οὐκ ἔστι λαθεῖν ὄμματα φωτός A. 770. εὐσημον γὰρ οὐ με λανθάνει S. 695. i. e. εὐσημον ὄν. Cf. Herm. on Soph. Ant. 467.—with part. μὴ λάθῃ φύγδα βάς E. 246. *lest he should escape unperceived.* θανῶν λάθομι S. 966. *might be slain in secret.*—λανθάνεσθαι to forget. μηδαμῶς λάθῃ C. 671. with gen. ἀλκῆς λαθέσθαι τῆσδε S. 712.

Λάζ with the heel. λάζ πατεῖν C. 633. E. 110. to tread underfoot. λάζ ἀτίσης E. 514. *dishonour by treading underfoot.*

Λαοδάμας *subduing the people,* S. c. T. 325.

Λαοπαθής *suffered by the people,* P. 907.

Λαόπορος *forming a passage for the people,* P. 113.

Λαός a people or multitude, S. c. T. 89. P. 92. 585. 715. 756. 984. C. 360. S. 362.—λαοί men, generally. μερόπεσσι λαοῖς S. 84. *the people* id. 512. 954. See λεώς.

Λαπάζειν to lay waste. fut. λαπάζειν S. c. T. 47. 513.

Λασθένης proper name, S. c. T. 602. Λάσκειν to utter a cry. abs. λάσκοντας δόμοις A. 839. with acc. ὄλονυμόν ἔλασκον A. 581.

Λατρεία *servitude,* P. V. 968.

Λατρεύειν to serve. with dat. P. V. 970.

Λατρὸν payment. λατρῶν ἀτερθε without payment. sc. of rent. S. 989. not as Stanl. translates, *sine famulis.*

Λατώ Latona E. 313. Dor. for Δητώ.

Λάφυρα [ῥ] spoils, S. c. T. 260. 461. A. 565.

Λαχὴ a receiving for one's portion. τάφων πατρώων λαχαί S. c. T. 898. The word also means, a digging. So

Well. Lex. but the other sense is far better here. Well. thinks a pun is intended. But cf. v. 928. Moreover, the word πατρώων would hardly have been used in connexion with the first digging of a place of sepulture.

Λάχος a lot, E. 378. λάχη τὰ κατ' ἀνθρώπους id. 300. *the destinies allotted amongst men.*—a turn, or part. ἐν τῷ τρίτῳ λάχει id. 5. *third in order.*—an allotted or appointed office. μόριμον λάχος πιπλάντων C. 356. Cf. E. 320. 329. 364.

Λείαινα a lioness. Met. A. 1231.

Λέβης a vessel. e. g. for bathing, A. 1100. — an urn, C. 675. A. 432. Here τοὺς is rightly omitted in Flor.

Λέγειν to say or speak. abs. e. g. ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω; S. c. T. 184. Cf. P. V. 440. 443. 620. 629. 633. 645. 700. 823. 1009. S. c. T. 243. 462. 1003. 1017. P. 176. 287. 431. 505. A. 38. 260. 310. 484. 812. 818. 1022. 1059. 1331. 1376. 1395. C. 103. 106. 128. 185. 520. 657. 678. 756. 840. E. 114. 264. 386. 545. 553. 555. 562. 584. 594. 689. S. 244. 246. 269. 331. 451. 455. 723.—opposed to πράσσω. σὺ καὶ λέγων εὐφραίνε καὶ πράσσω φρενί S. 510. *in act as well as in word.*—οὐδ' ἀπ' Ἰσμηνοῦ λέγω S. c. T. 255. *nor do I speak apart from the Ismenus,* h. e. nor do I except the Ismenus. Blomfield's translation, *non autem eos dico qui Ismenum tuentur,* is inconsistent with the structure of the sentence. The other method, however, is sufficiently harsh. L. Dind. conj. ὑδασι τ', for οὐδ' ἀπ'.—with ὤς. λέγουσι δ' ὤς σὺ μὲν μέγαν τέκνοισι πλοῦτον ἐκτήσω P. 740. Cf. E. 300.—with infin. e. g. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω P. 196. Cf. S. c. T. 28. 382. P. 268. A. 531. 538. 620. 720. A. 1638. C. 873. 1036. (in loc. dub.)—with inf. omitted. τὸδ' ἂν γένος λέγων (sc. εἶναι) ἐξ Ἐπάφου κωρήσας S. 583.—in the inf. after attributives, ἀλγεινὰ λέγειν P. V. 197. *painful to speak of.* Cf. id. 260. S. c. T. 563. 956. 973. 982. E. 34. τέτρῳται δικτύου πλέω λέγειν A. 842. *so to speak.*—εὖ λέγει A. 1160. *utters a pleasing*

sound. εὖ γὰρ ὁ ξένος λέγει S. 495. *he speaks fair*.—With acc. *to speak or tell*. e. g. λέξω τῶς σοι πᾶν P. V. 612. Cf. id. 317. 636. 663. 803. 931. 1039. S. c. T. 1. 76. 357. 561. 601. 629. 679. 695. 724. P. 241. 348. 364. 684. 688. 692. 779. A. 97. 164. 306. 342. 584. 606. 611. 831. 833. 1017. 1023. 1177. 1202. 1321. 1633. C. 105. 179. 428. 575. 587. 803. 826. 842. E. 398. 415. 425. 505. 612. 627. 796. 841. 859. S. 104. 306. 514. 610. 906. 916. ἀντία λέξαι P. 681. *to accost, speak face to face*. λέγειν παίανα A. 631. *to utter a hymn*. λέγουσα ἄραν C. 144. *uttering a curse*. λέξωμεν εὐχάς S. 620. *let us offer prayers*.—*to speak of, to allude to, to describe*. λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S. c. T. 433. Cf. id. 440. 508. 538. 550. 614. 724. 876. P. 948. 951. 980. A. 541. 549. 634. 1100. 1174. 1285. 1530. C. 118. 179. 438. 930. (see ψέγω) S. 198. 300. 313. 468. 614. with part. λέγουσιν ἡμᾶς ὡς ὀλωλότας A. 658. *they speak of us as lost*.—*εὖ λέγειν to speak well of*. εὖ λέγοντες ἄνδρα τὸν μὲν, ὡς μάχης ἴδρις A. 433. *κακῶς λέγειν to speak ill of*. λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς E. 391.—In defining strictly one's meaning, *I mean, I say, I speak of*. e. g. ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω S. c. T. 471. *I mean the orb of his shield*. εἶσω κομίζον καὶ σύ, Κασάνδραν λέγω A. 1005. *I mean Cassandra*. Cf. P. V. 948. S. c. T. 591. 640. C. 215. 449. ποίου χρόνον πεπόρθηται πόλις; | τῆς νῦν τεκούσης φῶς τὸδ' εὐφρόνης λέγω A. 269. *How long has the city been taken? I say, since the past night*.—*to call*. λέγοιμι' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα A. 870. οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω E. 48.—*to reckon, to count up*. καὶ σὲ δ' ἐν τούτοις λέγω P. V. 975. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν χρή; A. 556. *to reckon them up*.—*to command or desire, with inf.* λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ A. 899. Cf. C. 141. 272. 546. 576. 1036. (see μαρτυρεῖν).—with inf. omitted. ταύτην μὲν οὕτω φροντίδ' ἐκποδῶν (sc. εἶναι) λέγω E. 431. absol. ἐς τὸ πᾶν δέ τοι, λέγω, βωμὸν αἰδεσθαι δίκας E. 511. pass. *to*

*be called*. μέγας πὰρ Διὸς θρόνοις λέγη E. 220. αἰδῶς ἐν λεχθεῖσι C. 654. *delicacy in expressing herself*. ἔχεις τι τῶν λελεγμένων δίχα C. 707. *different from what has been said*. ὡς ἄλις λελεγμένων E. 645. τοῦ πάρος λελεγμένον S. c. T. 406. 537. *the one aforesaid*. οὐ λέγω E. 828. *I speak not of, I avoid the mention*. On this Herm. on Viger. 271. observes, “formula est male ominatum quid proferentis, quod abominari se significat.” It has probably not this force in A. 845. πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω χθονός, τρίμοιρον χλαῖναν ἐξηύχει λαβῶν. Here Blomf. places the comma after λέγω, and interprets χθονός χλαῖνα to mean the grave, quoting a variety of authorities (q. v.) in support of this interpretation. He translates, *multam superne (non enim eam dico quæ substernitur) triplicem terræ chlamyda cepisset*, id est, *ter sepultus fuisset*. To this there are, apparently, two objections: first, that if Agamemnon were spoken of as *thrice buried*, he must have had *four bodies*, not *three*, being still alive: and that hence the comparison with the *three-bodied* Geryon becomes inapplicable. But Agamemnon is regarded, under the supposition, as *dead*: sc. if he were dead (which he is not) he must have had *three bodies*, have been *thrice* dead, and *thrice* buried. Secondly, the words τὴν κάτω γὰρ οὐ λέγω seem to have little meaning, notwithstanding Klause's observation, “de ea potius terra cogitamus, quæ tegit mortuos, quam de ea, quæ sub ejus corpore est.” But it may be observed that such antitheses are not very unusual in a writer like Æschylus, and stress seems to be laid upon the *upper* part, as coming more within the reach of calculation than the immensity *below*. Cf. S. c. T. 930. πολλὴν is not to be taken with Well. in the sense of *often*, but means *ample, large*. This is, upon the whole, the best explanation of the passage as it now stands. An-

other explanation is, with Stanley, to understand *χλαῖνα* to signify metaphorically *the body*. The meaning will then be, *he might have said that he had been invested with no less than a triple body above-ground, for I speak not of that below-ground*, the force of which latter clause would be, that Clytæmnestra, whilst speaking of the various deaths which her husband is supposed to have undergone, desires rather to call attention to the new bodies with which he had been invested on returning to life, than to those which he had lost by death, which would be of ill omen to mention, and which she therefore avoids, using the formula *οὐ λέγω*. Butl. (ap. Peile), inclining to this interpretation, says, "inuitata est hæc locutio, *χλαῖνα* pro corpore, sed videtur pertinere ad disciplinam Pythagoream, unde Plato apud Diog. Laert. iii.67. *ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμφιεσμένην σώματα*, ubi eandem metaphoram habes." This, however, appears too refined and philosophical. A conjecture has been thrown out by Schütz, sc. that the verse *πολλὴν ἄνωθεν τὴν κάτω* (or *τὸν κάτω*, as he reads it, understanding it of Geryon,) *γάρ οὐ λέγω* is spurious. He remarks that *πολλὴν ἄνωθεν* in the first part is an error of the copyist, whose eye fell upon the first part of v. 849. *πολλὰς ἄνωθεν ἀράνας κ.τ.λ.* and that the rest is a gloss of some grammarian, who may have written *Αγαμέμνων τὸν κάτω* (sc. Geryon) *οὐ λέγει*. He would, therefore, omit the line altogether.

*Λεῖβειν* to shed or drop, E. 54. S.c.T. 51. mid. v. *id.* P.V. 399.—to make a libation, S. 959.

*Λειμῶν* a meadow, S. 535. 554. P.V. 656.

*Λειμῶνιος* belonging to a meadow, A. 546.

*Λεῖος* smooth, soft. Met. P.V. 650.

*Λειότης* smoothness, P.V. 491.

*Λεῖπειν* to leave. *λεῖπω* S. 502. E.

216. *λείπει* P. 790. *ἔλειπον* S.c.T. 55. *ἔλειπες* P. 471. *ἔλειπε* A. 593. *ἔλειπες* P. 947. *λείπε* S. 501. 832. *λίποι* S.c.T. 201. *λεπέιν* S. 322. *λιπών* C. 344. 1039. E. 9. P.V. 299. S.c.T. 79. P. 922. but here the reading is corrupt. *ἐκλιπών* Rob. Lachm. Well. *προλιπών* Regg. L. P. Blomf. Dind.—*λιπούσα* P. 155. A. 392. 754. 1024. 1035. P.V. 736. *λιπούσαν* P.V. 733. *λιπούσαι* S. 4.—pass. *λείπεσθαι* to be left, or remain, P. 135. *λελειμμένων* id. 472. *στρατὸν τὸν λελειμμένον ὀρός* A. 503. *spared by the spear.*—to be behind, or outdone. *κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι* P.V. 859. *not far behind them.* *λειφθῆναι μάχη* P. 336. *to be worsted.*

*Λεῖχειν* to lick up. *ἔλειξεν* A. 802. *ἐλείξατε* E. 105.

*Λεκτός* picked, chosen, P. 781.

*Λέκτρον* a couch, a bed, S. 38. 130. 690. periph. *λέκτρων εὐνάς* P. 535.

*Λελιμμένος* *desiring*. perf. part. of *inus. λίπτω* to desire. with gen. *μάχης* *λελιμμένος* S.c.T. 360. with acc. *οὔτε μείον οὐτ' ἴσον λελιμμένοι* S.c.T. 337.

*Λέπαδρον* a horse's collar, P. 187. Met. *ἀνάγκας λέπαδρον* A. 211. *the collar of necessity.*—*λέπαδρος* *confined by a collar*, Met. *involved.* *ἀμηχάνοις δύαις λέπαδρον*, E. 532. The word is apparently used adjectively. Schol. *ὑπεξενυγμένον καὶ χαλινωθέντα*. But here Herm. with great probability reads *λαπαδρόν*, a less usual form of *ἀλαπαδρός*. So Dind.

*Λέπας* a hill, A. 274. 289.

*Λεπτοβαθής* fine and deep, S. 3. So Vict. Glasg. for *λεπτομαθῶν*. The word is, however, either corrupt, or something is omitted which completed the metre. *τῶν λεπτοβαθῶν* Stanl. *λεπτοψαμάθων* Pauw, h.e. of *fine sand*. So Well. Dind.

*Λεπτόδομος* finely constructed, P. 112.

*Λεπτός* slight, delicate, A. 866. on id. 139. see *ἄεπτος*.

*Λέρνη* proper name, *Lerna*, P.V. 655. 680.

*Λέσβος* Lesbos, P. 858.

*Λέσχη* converse, intercourse, E. 344.

Λεύκασπις *white-shielded*, S.c.T. 87.

Λευκήρης *hoary*, P. 1013.

Λευκόπτερος *white-winged*. Met. P.V. 995.

Λευκόπωλος *borne on white horses*, P. 378.

Λευκός *white*, C. 282. P. 603. — *clear, bright*. λευκὸν ὕδωρ S. 24. λευκὸν ἡμαρ P. 293. A. 654.

Λευκοστεφής *crowned with white*. sc. with wool, S. 188. 329.

Λευκόστικτος *spotted with white*, S. 346.

Λευρός *smooth, level*, S. 503. P.V. 369. 394.

Λεύσιμος *deserving of stoning*. θύματος λευσίμου A. 1089. — *enforced by stoning, λευσίμους ἀράς* A. 1599.

Λευσμός *stoning*, E. 180. Here λευσμός should probably be read for the vulg. λευσμόν.

Λεύσσειν *to see*, S. 180. 341. P.V. 144. 560. P. 670. C. 10. κνάνεον λεύσσειν P. 81. see κνάνεος. In P. 696. the vulg. ἔλευσας has been rightly altered from Med. into ἔλευσσεσ. The same had been conjectured by Steph. and Stanl. In E. 246. λεύσσειον πάντα μὴ λάθῃ φύγδα βάς, there is some difficulty in explaining the dual λεύσσειον. Buttmann asserts that auctiently the plural form was identical with the dual, and that the plural is used here. Müller supposes that it refers to the *two* long lines in which the chorus entered, and observes, that the dual is used, not only of *two individuals*, but of *two sets of persons*. Thus, in Hom. Il. η. 185. it refers to *two pairs* of horses. Cf. Odys. viii. 48. and Hymn. Apoll. 456. 501. quoted by Dissen. on Pind. Ol. xxi. 87. Wellauer supposes that the Fury who speaks this verse addresses the *two Furies* who had preceded her, viz. the Chorus, and the second Fury, who, in addressing the Chorus in the preceding line, uses the singular ὄρα, ὄρα. Schütz conj. λεῦσσεῖ τοι. Dind. with Herm. λεῦσσεῖ τε.

Λευστήρ *stoning*, h. e. *inflicted by stoning*. λευστήρα μύρον S.c.T. 188.

Λέχος *a bed*, P.V. 556. A. 399. 1197. pl. P.V. 897. — *a bird's nest*, pl. S.c.T. 274. A. 50.

Λέων *a lion*, A. 139. 699. 801. 1197. 1232. C. 926. E. 184. S.c.T. 53.

Λεωργός *a daring man*. τόνδε πρὸς πέτραις—τόν λεωργὸν ὀχμάσαι P.V. 5. This word is by some explained with reference to Prometheus having formed a man of clay. So Etym. λεωργός· ὁ τῶν ἀνθρώπων πλάστης. With this the Schol. and Stanl. agree. Photius, referring to Xen. Mem. 1. 3. 9. θερμουργότατον τε καὶ λεωργότατον, observes that the Attics write λεωργός, but the Dorians λεουργός. Archilochus joins λεωργὰ καθέμισσα, from which, with the passage from Xenophon, it is clear that the general meaning is *daring, impious*. So Hesych. λαοργός, ἀνόσιος, Σικελοί. Suidas explains it τὸν λαοὺς παρασχόντα τὸ ἐργάζεσθαι διὰ τοῦ πυρός. The precise etymology of the word is uncertain.

Λεώς *the people or multitude*, E. 15. 608. S. 395. 480. S.c.T. 80. 272. ἱππηλάτης καὶ πεδοσστιβῆς λεώς P. 125. ναυτικὸν λεών P. 375. ἀσπιδητρόφος λεώς A. 799. Περσικὸς λεώς P. 775. Ἀχαικὸς λεώς A. 182. τὸν Ἀργεῖον λεών E. 280. Cf. S. 616. Ἀττικὸς λεώς 651. πολιτσοῦχος λεώς 745. ἀστικὸς λεώς 951.

Λήγειν *to cease, give over*, P.V. 165. 340. S.c.T. 939. A. 1516. — with gen. P. 691. with part. — εἶτ' ἂν φλέγων ἀκτίσιν ἥλιος χθόνα λήξῃ P. 357. λήξει θεοβλαβούντα P. 817.

Λήδα *Leda*, A. 888.

Λήθεσθαι *to forget*. οὐ μαθοῦσι λήθεομαι A. 39. h. e. oblitum me esse fingo. Blomf.

Λήμα *mind, disposition*. αἰθων λήμα S.c.T. 430. *fiery in spirit*. λήματος κάκη S.c.T. 598. *cowardice*. λήματος ἐν τροπαίᾳ 688. *a change of mind*. τοξουλικῷ λήματι P. 55. *cleverness in archery*. λήμασι δισοῦς A. 121. *different in mind*. The passage in S.

358. οὔπερ ἱεροδόκα θεῶν λήματα (vulg. λήματα) ἀπ' ἀνδρὸς ἀγνοῦ is corrupt, and the following line is lost. For οὔπερ, εἶπερ has been suggested by Faehs. syll. lectt. p.318. Dind. approves Hermann's conj. οὐ πενεῖ, from the Schol. οὐ πτωχεύσεις. So Well. in his Lex. The lost passage renders any satisfactory explanation impossible; but the idea implied apparently is, that *the minds of the gods are willing to accept sacrifices at the hands of a righteous person.*

Λήμμα vulg. in S.358. but Ald. Rob. λήματα. See λήμα.

Λήμιος Lemnian, C.623.625. Upon the legend here alluded to, see Herod. vi. 138.

Λήμιος Lemnus, A.275. P.862.

Λήνος wool, E.43.

Λήξις cessation, E.481.

Λητογένεια born of Latona, S.c.T. 133.

Λίαν excessive, too much. τὴν λίαν φιλόνητα P.V.123. *overmuch love.* λίαν εἰρημένος 1033. *too true.*

Λιβίας a drop, P.605.

Λιβός a tear-drop, C.441.

Λιβύη Libya, S.313.

Λιβυστικός Libyan, E.282. S.277.

Λιγαίνειν to shriek, S.c.T.855.

Λιγνύς smoke, soot, S.c.T.476.

Λιγύς shrill sounding, λιγείας ἀηδόνας A.1117. λιγία κωκύματα P.324. πάθεα λιγία S.105. *mournful woes.* adv. λιγύ P.460. *shrilly.*

Λιθάς a shower of stones, S.c.T. 143. See ἔπαλις.

Λίλαιος proper name, P.300.931.

Λιμὴν a harbour.—Met. a receptacle. πλούτου λιμὴν P.246. Butler rightly understands this of the regal city, where the chief wealth of the kingdom was stored up. Abresch compares the expressions μέγας πλούτου λιμὴν Eur. Orest.1075. and παντὸς οἰωνοῦ λιμὴν Soph. Ant. 987. Ἄδου λιμὴν 1270.—λιμὴν κακῶν S.465. *a refuge from ills.*

Λίμνη a lake, P.V.417.731. A.293. λίμνην Δηλίαν τε χοιράδα E.9. h.e. λίμνην Δηλίαν καὶ χοιράδα Δηλίαν,

alluding to the *Delian lake* near which Apollo was born. So Schütz. Abresch less correctly understands it to mean *the sea.* See Schütz's note.—*the sea.* λίμνη ἔμβαλε τὰν μελανόζυγ' ἄταν S.524. See Abresch on prec.—In P.852. λίμνας ἔκτοθεν is correctly explained by Blomf. *without the Aegean sea.* Heath less properly, *procul a mari.* The enumeration which follows "Ἑλλάς τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντίς, καὶ στόμωμα Πόντου, is a subdivision of these parts here said generally to be λίμνας ἔκτοθεν κατὰ χέρσον. The particle τε after "Ἑλλάς is rightly added from Colb. 2. Guelph. by Schütz, Blomf. Herm. Dind.

Λιμοθνής *dying with hunger*, A. 1247. there should be a comma after λιμοθνής, which, with the two preceding adjectives, refer to ἀγύρρια, the construction being *ἡνεσχόμεν καλουμένη φοιτάς, ὡς ἀγύρρια πτωχὸς τάλαινα λιμοθνής.* See Elberling Obs. in Agam. p.23.

Λιμός hunger, P.483.780. A.1626. C.248.745.

Λινόδεσμος fastened with hempen ropes, P.68.

Λίνον hempen, or hempen line. τὸν ἐκ βυθοῦ κλωστήρα σῶζοντες λίνον C.500. Here λίνον, which is read by Rob. seems absolutely necessary to the meaning, *the spun line of hempen.* The apposition which Well. imagines sc. τὸν κλωστήρα λίνον would be exceedingly awkward. See Stanl. and Blomfield's notes.

Λινόπτερος having hempen sails, P.V.466.

Λινοβράφης fastened with cords, S. 127.

Λινοφθόρος destroying linen, C.27. Λιπαρεῖν to importune with prayers. abs. P.V.517.—with acc. 1006.

Λιπαρόθρονος forming a splendid seat, E.773.

Λιπαρός rich, S.1008.

Λιπόνους deserting the ships, A. 205.

Λίπος a clot, A.1403.

Λισσάς *smooth, steep*, S. 775. Epithet of a smooth precipitous rock, whose sides afford no footing.

Λισσεσθαι *to entreat*, S. 730.

Λίτανος *precatory*. λίτανα θεοῖσι S. 790. *praying the gods*. Cf. seq.

Λίτη *a prayer*. pl. P.V. 1010. S.c.T. 129. 256. 302. 608. 622. P. 491. A. 220. 385. S. 165. 373. 516. μακάρων λιτάς S.c.T. 196. *prayers to the gods*. ἐμαῖσι λιταῖς E. 341. *prayers offered to me*. once in sing. πέπλων καὶ στεφάνων λιτάν S.c.T. 98. *a prayer offered by means of robes and garlands presented to the divinity*. Seidl. here conj. λίταν', from λιτανός. So Dind.

Λιχὴν *a letter or scab*, C. 379. E. 754. 781. Dind. writes λειχὴν.

Λίψ *a libation*. φιλοσπόνδου λιβός C. 290. In E. 54. for δυσφιλή βίαν, Dind. reads with Burgess λιβα. See βία.

Λιψουρία (λίπτω) *a desire to make water*, C. 745.

Λοβός *the liver*, P.V. 493. E. 153.

Λόγος *speech, speaking*, e.g. πείθω νιν λόγῳ A. 1022. Cf. S.c.T. 67. 697. S. 197. 273. P.V. 872.—*opposed to ἔργῳ*. ἔργῳ καὶ λόγῳ P.V. 336. *by deed, not by word*. ἤλθ' αἰακτὰ πῆματ' οὐ λόγῳ S.c.T. 829. — *conversation*. πύθομαι γὰρ ἐν λόγῳ C. 668.—*a speech, word, assertion, etc.* e.g. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν P.V. 387. Cf. id. 214. 311. 378. 393. 531. 689. 691. 707. 742. 785. 829. 847. 887. 1016. S.c.T. 392. 545. 788. P. 211. 774. 823. A. 309. 529. 569. 602. 1017. 1030. 1091. 1221. 1334. 1373. 1646. C. 503. 521. 655. 832. E. 21. 192. 206. 218. 293. 398. 560. 610. 632. 800. S. 55. 243. 317. 450. 461. 479. 502. 603. 884. 919. ἡμισὺς λόγου πάρα E. 406. *there is only half of the debate*, h. e. only one side is present.—*fame, report*. ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας τῆς σῆς πορείας P.V. 734. τό μ' εἰδέναι λόγῳ A. 1170.—*a report or saying*, A. 730. ὡς λόγος τις sc. ἐστὶ E. 4. ὡς λόγος S. 227. μη καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ; id. 291. Cf. S.c.T. 200. A. 843. κακῶν πρεσβευέται τὸ Λήμνιον λόγῳ C. 623. *by fame*. ὡδ' ἔχει λόγος

S.c.T. 207. *so it is said*. Cf. C. 514.—*an accusation, anything said of another*. καὶ τὸτ' οὐ δίκαιοις Ζεὺς ἐνέξε-ται λόγοις S. 160. *will be subjected to imputations on his honour*.—*a report brought by a messenger, or otherwise*. προῦπτος ἀγγέλου λόγος S.c.T. 830. Cf. A. 469. 485. 579. S.c.T. 268. 355. P. 258. 724. C. 648. 754. S. 693.—*a message*. ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C. 762.—*a story or narration*. εἴ τι μη βλάβητ' ἄλλῳ P.V. 196. Cf. id. 780. E. 274. ἄλλαν δεῖ τιν' ἐν λόγοις στρυγείν Σκύλλαν C. 604. *to express horror of her in my story*.—*a thing to be told, or subject*. πάντ' ἔχεις λόγον A. 568. Cf. P.V. 193. 520. P. 242. A. 585. C. 166.—*a command*. πᾶσιν προφώνῳ τόνδε ναυάρχου λόγον P. 355. Cf. P.V. 17. 40.—*a request or proposition*. τόνδε τιμήσας λόγον C. 502. τόνδε κρανόντων λόγον S. 603.—*an account*. ὡδ' ἔχει λόγος P. 335. *so stands the account*. βροτῶν λόγον οὐκ ἔσχεν οὐδένα P.V. 231. *he made no account of them*.—*proportion, analogy*. πρὸς λόγον τοῦ σήματος S.c.T. 501. *in accordance with his device*.—*reason*. τί μ' ἐκ τῶνδ' εἰκάσαι λόγος πάρα; id. 338. *what is there reason to conjecture from this?* ἐκ τίνος λόγου; C. 508. *from what reason?*—*ἀπλῶ λόγῳ in simple truth*, P.V. 613. 977. ὡς ἀπλῶ λόγῳ sc. εἰπόντι id. 46. ἀψευδεῖ λόγῳ id. S. 575. τὸν ἐκ φρενὸς λόγον C. 105. *the sentiments of my heart*.

Λόγχη *a spear*, P. 145. 803.—*λόγχης ἄκμονες* P. 51. *bearing the strokes of a spear like an anvil*. Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. See ἄκμων.

Λόγχιμος *belonging to spears*. κλό-νους λογχιμους A. 393.

Λοετρόν *a bath*, P.V. 555.

Λοιγός *destruction*, S. 663. C. 396. See ἐπάγειν.

Λοιδορεῖν *to abuse or reproach*, E. 193.

Λοιμός *pestilence*, P. 701. S. 645.

Λοιπός *remaining*. ὅσοι δὲ λοιποὶ κἀτυχον σωτηρίας P. 500. εἰ δ' ἔχεις εἰπεῖν ὅ τι λοιπὸν πόνων P.V. 687. Cf. id. 747. 821. ὁ δὲ λοιπὸν A. 1522. *for*

*the future.*—with art. στρατός ὁ λοιπός P. 474 *the remainder of the army.* τὴν λοιπὴν πλάνην P. V. 786. Cf. P. V. 701. 746. A. 559. τὸ λοιπὸν *the rest,* P. 977. τὰ λοιπά id. P. V. 474. 699. 705. 846. C. 210. τὰ λοιπὰ ἀθλῶν 637. Cf. P. V. 782. Ἀτρειδᾶν τὰ λοιπὰ C. 401. *the remnant of the Atridae.* ἐς τὸ λοιπὸν *for the rest, for the future,* P. 518. E. 678. τὸ λοιπὸν id. E. 653. 733. 985. τὰ λοιπὰ id. S. c. T. 66. In C. 887. πῶς δὴ τὰ λοιπὰ Δοξίου μαντεύματα τὰ Πύθοχορηστα; Blomf. (who conj. πῶς δὴ τὰ σοι τα) observes, “quid velit istud λοιπὰ non perspicio.” Klausen explains it, “præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægiatho.” Perhaps τὰ λοιπὰ here is to be taken adverbially, as in S. c. T. 66. sc. *what henceforth will become of the oracles of Apollo?* etc.

Λοίσθιος *last,* A. 119. C. 493. E. 704.

Δοξίας an epithet of Apollo, so called from the ambiguity of his oracles, sc. from λοξός, *crooked,* S. c. T. 600. P. V. 672. A. 1044. 1181. 1184. C. 267. 551. 887. 941. 1015. 1026. 1032. 1055. E. 19. 35. 61. 226. 232. 443. 728. Dœderlein derives the word from λέγειν.

Λούειν *to wash, to wash away.* τίς ἂν σφε λούσειε; S. c. T. 721.

Λουτροδάκτυκος *slain in a bath,* C. 1067.

Λουτρόν *a bath.* pl. A. 1080. C. 484. 659. E. 603.

Λουτρῶν *a bathing vessel,* E. 439.

Λόφος *a crest,* S. c. T. 366. 381.

Λοχαγέτης *a leader or captain of a company,* S. c. T. 42.

Λόχευμα *child-birth.* Met. κάλυκος ἐν λοχέμασι A. 1365. *when the calyx puts forth its fruit.*

Λοχίτης [ῖ] *a comrade,* A. 1634.—*a military attendant,* C. 757.

Λόχος *a company of soldiers,* S. c. T. 56. 442.—*a company of any kind,* S. c. T. 106. E. 40. 980.

Λόχος *parturition,* S. 662. πρὸ λόχου A. 135.

Λυπρός *sad,* C. 17. On C. 47. see λυτρόν.

Λύδιος *Lydian,* S. 545.

Λυδός *a Lydian.* Λυδῶν P. 41. 756.

Λύειν *to loose or release,* P. 773.

787. 875. 1008.—*to remove, unloose,* A. 850. 919. E. 615. λύουσα πολέμιον φόβον S. c. T. 252. *removing our fear of the enemy.*—*to settle or make up.* τὸ νεῖκος ἔλυσε S. 914. mid. v. Ἴω πημονᾶς ἐλύσατο S. 1051. *released her from suffering.*—*to cancel or expropriate.* λύσασθ' αἶμα προσφάτοις δίκαις C. 793. pass. λυεσθαι *to be loosened or weakened.* λέλνται γυῖων ῥώμῃ P. 877. ὡς ἐλύθη ζυγὸν ἀλκᾶς id. 584.—*to be set free,* P. V. 508. 772.—*λέλνται λαὸς ἐλεύθερα βάζειν* P. 584. *the people are free to speak what they will.* κλείθρων λυθέντων S. c. T. 378.

Λυθίμνης proper name, P. 959.

Λύκειος epithet of Apollo, from his slaying of wolves. A. 1230. S. 669.—Λύκει' ἀναξ, Λύκειος γενοῦ στρατῶ δαίψ S. c. T. 131. h. e. *slay them as thou slewest the wolves.* Cf. Blomf. Gloss.

Λύκιος *a Lycian,* C. 342.

Λύκος *a wolf,* S. 741. A. 1232. C. 416. S. c. T. 1027.

Λῦμα *a pest, woe,* P. V. 693.

Λυμαίνειν *to mutilate or disfigure.* pass. λυμανθέν C. 288.

Λυμανθήριος *disfiguring, violating, dishonouring,* P. V. 993.—with gen. γυναικὸς τῆσδε λυμανθήριος A. 1413.

ἄνδρα τῶνδε λυμανθήριον οἶκον C. 753.

Λύμασις *insult, contumely.* in loc. corr. λύμασις ἢ πρὸ γὰς ὑλάσκει S. 855. abst. for concr. sc. οἱ λυμαινόμενοι, *they who insult me.*

Λύμη *insult, injury.* δόμων ἐπὶ λύμη S. c. T. 861. ἀδαμαντοδέτοισι λύμαις P. V. 148. 424. *the sufferings of one bound in chains of adamant.* ἔφρονι λύμα E. 355. *mental aberration.*

Λύπη *rain,* A. 103. 765. S. 437. λύπη ἄμισθος C. 722. *real grief,* i. e. not such as the grief of hired mourners at funerals.

Λυπρός *painful,* P. 991.—with dat. giving annoyance. κάμοι τε λυπρός E. 166. τοῖς ἀνωθεν προπράσσων χάρτιος ὄργας λυπράς C. 822. On this Blomf. observes “Aut vertendum, *iras ex-*

*plens, gratia (matris) posthabita*, πρόσ-  
σων ὀργᾶς πρὸ χάριτος, aut leg. sicut  
in Big. χάριτας ὀργᾶς λυπρᾶς vel λυ-  
γρᾶς, quod malim." Herm. also reads  
χάριτας ὀργᾶς λυπρᾶς. There does  
not seem any necessity for altering  
the vulg. The meaning is, *carrying*  
*into effect for (them) a wrath tend-*  
*ing to their gratification, but painful*  
*(in itself). χάριτος is the genitive*  
*after ὀργᾶς and is equivalent to*  
*ὀργᾶς αἰς ἐκείνους χαριεῖσθαι μέλλεις.*  
*Λύρα a harp, A. 963.*

*Λυρνάτος a native of Lyrna, P. 316.*  
*Λύσιμος having power to deliver,*  
*S. 792. in loc. dub.*

*Λύσσα raving, P.V. 885. C. 286.*

*Λυτήρ one who stops or puts an end*  
*to. λυτήρ νεκείων S.c.T. 923. In S.*  
*788. τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω*  
*γάμον καὶ λυτήρια; the reading is cor-*  
*rupt. Schütz for καὶ λυτήρια conj.*

*λυτήρα, h. e. a remedy releasing me*  
*from this marriage. So Dind.*

*Λυτήριος having the power to re-*  
*lease, S.c.T. 158. S. 1058. with gen.*  
*E. 616.—having power to cure or*  
*heal. ἄκη τομαῖα καὶ λυτήρια S. 265.*  
*On C. 806. see γόης. On S. 788. see*  
*prec.*

*Λύτρον a release or remedy, C. 47.*  
*So Cant. rightly for vulg. λυπρόν,*  
*which is unintelligible.*

*Λύων better, P. 518.*

*Λῶστος best, P.V. 204. 308. 1023. S.*  
*940. 952.*

*Λωτίζεσθαι to gather the lotus.*  
*Met. to take or select. τούτων τὰ*  
*λῶστα λωτίζασθε S. 941.*

*Λωφᾶν to cease, P.V. 376. 657.—*  
*trans. to set free from pain. ὁ λωφή-*  
*σων P.V. 27. Schol. ὁ ποιήσων λω-*  
*φῆσαι Ἑρακλῆς. Vid. Thom. Mag.*  
*s.v. λωφᾶν.*

## M

*Μά a particle used in swearing,*  
*A. 1407.*

*Μᾶ O mother, a shortened Doric*  
*and Æolic form of μητέρα. μᾶ Γᾶ S.*  
*867. 876.*

*Μαγνητικός Magnesian, P. 484.*

*Μᾶγος a Magian, P. 310. The*  
*Magi were a Median race. See He-*  
*rod. I. 101.*

*Μαζός the breast, C. 524.*

*Μάθος knowledge, A. 170.*

*Μαῖα Maia, C. 800.*

*Μαῖα a mother. ἰὼ Γαῖα μαῖα C.*  
*43.*

*Μαίεσθαι to desire, C. 775. See*  
*τυγχάνειν.*

*Μαιμᾶν to rage, S. 872.*

*Μαινάς a fury, E. 476.*

*Μαίνεσθαι to be maddened, to rave,*  
*S.c.T. 325. 466. 763. 918. 950. S. 557. perf.*  
*μεμηνότ' οὐ μικρὰν νόσον P.V. 979.*  
*maddened in no small degree.*

*Μαινόλις raving, S. 101.*

*Μαιωτικός Mæotic, P.V. 733.*

*Μαιῶτις Mæotis, P.V. 417.*

*Μάκαρhappy, an epithet peculiarly*

*applied to the gods, who are called*  
*οἱ μάκαρες S.c.T. 93. 196. 1066. A.*  
*1309. C. 469. S. 519. θεοὺς is added*  
*S. 997.—ἐν μάχαισι μάκαίρ' ἄνασσ'*  
*Ὀγκα S.c.T. 147. blessed in fight.*

*Μακαρίτης [ι] blessed, an epithet*  
*applied to the dead, P. 625.*

*Μακεδῶν Macedonian, P. 484.*

*Μακέλλη a spade or mattock, A.*  
*512.*

*Μακιστήρ long, P. 684. Here the*  
*vulg. is μακεστήρα, but μακιστήρα*  
*Med. Regg. G.L. So Blomf.*

*Μακιστήρ piercing as an arrow.*  
*μακιστήρα καρδίας λόγον S. 461. The*  
*precise origin of this word is uncer-*  
*tain. Blomf. denies that it can have*  
*come from μάκιστος, which is cer-*  
*tainly true, but it seems nevertheless*  
*a derivative of μήκος, formed after*  
*the analogy of τευχιστήρ, ἄκιστήρ,*  
*καρανηστήρ, etc. The second signifi-*  
*cation possibly may be derived from*  
*the idea of piercing far or deep.*  
*Hesych. has μακιστήρ. βέλος. τάσσε-*  
*ται ἐπὶ τοῦ μεγάλου.*



Μάκιστος *Mount Macistus*, A. 280. Μάκος Dor. for μήκος qu. v. Μακρηγορεῖν *to speak at length*, S.c.T.1043.

Μακροβίος *long lived*. In a bad sense, *too long lived*. ἡ μακροβίος ὄδε γέ τις αἰὼν ἐφάνθη γεραίοις P. 256. *surely this life of our's has shewn itself too long a one*.

Μακρός *long*, P.V. 75. 494. 872. 877. P. 727. S.c.T. 528. C. 700. A. 615. E. 75. S. 270. 305. 577. μακρὸν μήκος P.V. 1022. τὸν μακρὸν χρόνον P.V. 447. *during a length of time*. τὸν μακρὸν βίον P.V. 535. *the length of life*.—μακρῶ adv. *by far, much*, P.V. 512. 892. E. 30. —μακράν sc. ὀδόν, *afar*, P. 312. 859. οὐ μάλ' ἐς μακράν S. 903. *at no great distance of time*.—μακράν sc. ῥῆσιν *a long speech*. μακράν ἐξέειπας A. 890. μακράν ἔειπας 1269. οὐ χρὴ μακράν sc. λέγειν S.c.T. 695. In S.c.T. 595. τείνουσι πομπὴν τὴν μακράν πάλιν μολεῖν, the vulg. is unintelligible, and πόλιν has rightly been adopted from Regg. A.B.C.N. Seld. Barocc. M. 1. 2. Codd. ap. Turn. Ald. Rob. τὴν μακράν πόλιν is to be joined in const. not πομπὴν τὴν μακράν. It is, as Well. explains it, an euphonism for *Hades* or *death*, sc. *that distant city*. A gloss in Regg. A.B. has ἡγουν εἰς τὸν Ἄδην. Dind. considers the whole verse an interpolation.—Cf. μακράν ἀποικίαν P.V. 816. *a distant colony*. Blomf. compares Hor. 1. Ep. x. 23. *laudaturque domus longos quæ prospicit agros*.

Μάλα *very, exceedingly*, as μάλ' εὐγενῆ S.c.T. 391. *very noble*. Cf. P. 1014. 1020. A. 973. C. 991. E. 346.—καὶ μάλα is a rather stronger form of expression. αὐταὶ σ' ὀδηγοῦσι καὶ μάλ' ἀσμένως P.V. 730. *right willingly*. Cf. C. 866. E. 351.—οὐ μάλα, *not very much*, a softened expression for *not at all*. οὐ μάλ' εὐτυχῶς P. 317. οὐ μάλ' εὐπορον S. 465. οὐ μάλ' ἐς μακράν id. 903. *at no distant time*. οὐ μάλ' Ἑλλήνων στρατὸς ἔκπλον οὐδαμοῦ καθίστατο P. 376.—used in repeated exclamations,

e.g. ἔα, ἔα μάλα *alas! alas! indeed!* C. 857. οἱ μάλα P. 1002. it is thus joined with αἴθις, e.g. οἶμοι μάλ' αἴθις A. 1318. C. 643. 863. E. 245. On this form Herm. on Virg. 392. observes, “μάλ' αὖ et μάλ' αἴθις dici solet sic, ut id, quod præcedit, bis intelligi debeat, eoque magis augeatur. οἶμοι μάλ' αἴθις, *hei me non semel tantum, sed bis miserum.*”

Μαλακογνώμων *softened in spirit*, P.V. 188.

Μαλακός *soft, soothing*, A. 95.

Μαλερός *violent*, P. 62. A. 137. C. 322.

Μαλθακίζεσθαι mid. v. *to play the poltroon*, P.V. 79. pass. *to be softened*, id. 954.

Μαλθακός *soft, blandishing*, A. 722.—*softened, tamed down, cowardly*, A. 1626. E. 74.

Μαλθακῶς *gently*, A. 925.

Μαλθάσσειν *to soothe*, P.V. 379. pass. 1010.—μαλθαχθεῖσ' ὑπνω E. 129. *overcome by sleep*.

Μάλιστα *most, very much*. μάλιστ' ἐκείνου βοστρύχου προσειδέται C. 176. P. 832. A. 522. 661. ἦν, ὡς μάλιστα καὶ φάτις πολλὴ κρατεῖ S. 290. *as is very generally, and oftentimes asserted*. Here possibly χὴ φάτις should be read, h.e. ὡς κρατεῖ μαλ. καὶ ἡ φάτ. πολλὴ ἐστὶ. After this verse a portion of the text is lost, and the sense therefore is incomplete.—ὅσον μάλιστα, P.V. 522. *as much as possible*. τὰ μάλιστα S.c.T. 1070. *altogether, utterly*.

Μᾶλλον *more, to a greater degree*, P.V. 58. A. 484. C. 373.—with gen. *more than*, P.V. 1072. S.c.T. 511. A. 1303. C. 217. S. 19. with ἤ, P.V. 870. A. 598. 1573. E. 408. S. 448. οὐτι μᾶλλον S.c.T. 263. *not a whit the more*.—with comparatives, μᾶλλον ἐνδικώτερος S.c.T. 655. *more just*. μᾶλλον ἐμφερέστεραι S. 276. *more like*.

Μαλλός *wool*, E. 45.

Μανθάνειν *to learn, to understand*. μανθάνουσα C. 111. μανθάνοντι A. 601. fut. μαθήσεται P.V. 928. aor. 2. ἔμαθον id. 552. 1070. P. 108. μάθε P.V. 508. E. 86. 627. S. 356. μάθοιμι E. 398.

μάθοι A.1135. μάθω C.21.169.756. μάθη P.V.662. μάθητε A.73. μαθεῖν P.V.588.612.627.762. A.242.1646. C.173.447. E.541.589.—with part. ὡς μάθη σοφιστῆς ὢν Διὸς νωθέστερος P.V.62.—εἶ μαθεῖν to learn wisdom, 570. μαθῶν S.c.T.979. P.185. S.916. μαθοῦσα A.833. μαθόντα E.291.—with gen. to hear from. μαθεῖν τῆσδ' ἐχρήζετε τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης P.V.703.—μαθεῖν added as an epexegetis. Περσικὸν πρέπει μαθεῖν P.243. it is clearly Persian, as we may discern. φόβον φέρουσι μαθεῖν A.1106. So in S.c.T.268. εἰς ἀρτίκollon ἀγγέλου λόγον μαθεῖν, the inf. depends upon εἰς ἀρτίκollon. See under ἰέναι.

Μανία madness, frenzy, pl. P.V.881.1059. A.1558.

Μαντεῖον the place where an oracle is delivered, E.4. P.V.833.—an oracle. μαντεῖα μαντεύση E.686.

Μαντεῖος oracular. μαντεῖα στέφη A.1238. emblems of divination.

Μαντεύεσθαι to pronounce an oracle, E.33. μαντεῖα μαντεύση E.686. Hence, to decide or pronounce on a thing. μαντευσόμεθα τὰνδρὸς ὡς ὀλωλὸτος; A.1340. shall we pronounce that he is dead? καθ' αὐτοῦ τὴν ὕβριν μαντεύσεται S.c.T.388. he will make his insolent prediction prophetic against himself.

Μάντευμα a divination, an oracle, S.c.T.27. P.V.672. A.1076. C.887.

Μαντική the art of divination, sc. τέχνη P.V.482.

Μαντικός belonging to divination, A.1069. E.172.586.

Μαντιπολεῖν to engage in divination, to presage, A.952.

Μάντις a diviner or soothsayer, S.c.T.24.361.364.551.570.572.591. A.179.194.1174.1248. C.552.766. E.18.29.162.565.585. μάντις εἰμὶ τῶν κακῶν S.c.T.790. I forebode misfortunes. μάντις οὐχ' ὄνειράτων φόβος C.916. is prophetic. τάχ' ἂν γένοιτο μάντις ἢ νόια τινί S.c.T.384. perhaps his folly may become prophetic to him. Cf. S.c.T.388. and see under ἀνοία.

Μάραγμα a scourge, C.369.

Μαραθῶν Marathon, P.467.

Μαραίνειν to wear out, P.V.600. E.134. mid. v. μαραίνεσθαι to wither or pass away, to become extinct, E.270.

Μάραφις prop. name, P.764.

Μαργᾶν to rave, S.c.T.362.

Μάργος raving, furious, S.c.T.457. P.V.886. E.65. S.722.

Μαργουῖσθαι mid. v. to become mad. perf. μεμαργωμένοι S.739. maddened.

Μάρδος a Mardian, P.955.

Μάρδος prop. name, P.760. Here Rutgers. reads Μέρδης (h.e. Σμέρδης). So Brunck. Dind. Well. is of opinion that Æschylus does not here follow the ordinary traditions. Σμέρδης δὲ πέμπτος Blomf.

Μάρδων prop. name, P.51.

Μαριανδυνός [ῦ] a Mariandynian, P.900. the name of a people of Asia Minor. See θρηνητής.

Μαρμαίρειν to glitter, S.c.T.383.

Μάρπτειν to catch or lay hold of, E.567.

Μάρπτις a ravisher, S.806.

Μαρτυρεῖν to bear witness. with dat. A.1157. E.564. with dat. and acc. μαρτυρεῖ δέ μοι κάσις πηλοῦ ξίνουρος διψία κόνις τάδε A.480.1290. S.770. σὺ μαρτύρησον E.579. αὐτὸς ἦν ὁ μαρτυρῶν E.765. himself bare witness. τὰ δ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω καὶ μαρτυρεῖν μοι, μελέως ἐπορσύνθη κακά C.1036. This is the reading of Med. Guelph. Ald. μενέλασ' with the correction μοι δσ' Rob. μοι λέως Turn. Vict. The verse, as thus read, is of course unintelligible and contains too many feet. Blomfield transposes the verses 1036. 1037. and reads with Pors. μὲν ὡς for μοι μελέως, also τὰδ' for τὰ δ', from Ald. Rob. Turn. The meaning then is, and I bid all the Argives to bear me witness in course of time, how these sad evils have been brought about. It must be confessed, that this transposition is not wholly satisfactory, nor is it easy to see whence the letters ελε can have been inserted between

μέν and ὡς in some of the MSS. Dind. disapproves Blomfield's reading, but proposes nothing better.—μαρτυρεῖ μοι φᾶρος τόδ', ὡς ἔβαψε ξίφος C. 1005. τίς ὁ μαρτυρήσων; A. 1487. καὶ μαρτυρήσων ἦλθον E. 564.

Μαρτύρεσθαι to call upon to witness, E. 613.

Μαρτύριον a testimony or proof, A. 1068. See κλαίεσθαι E. 463. 764.

Μάρτυς a witness, C. 981. E. 634.

Μαστός a breast, C. 538.

Μασίστρος prop. name, P. 30. 932.

Μάσσων larger, more.—ὁ μάσσων βίωτος P. 694. prolonged life. κακῶν ῥέπουσαν εἰς τὰ μάσσωνα P. 432. tending to a further increase of ills. τὰ μάσσω τί δεῖ λέγειν; A. 584. more words.—μᾶσσον more, further, adverbially. μὴ μου προκῆδου μᾶσσον ὡς ἐμοὶ γλυκύ P. V. 632. On this passage see under ὡς. Blomf. on P. V. 632. observes that μάσσων is Doric for μείζων, which he retracts on P. 432. Matth. Gr. Gr. 131. rightly derives i. from μακρός, the ι of the comparative being with the preceding consonants changed into σσ, as in ἐλάσσων for ἐλαχίων, θάσσων for ταχίων, βράσσων for βραχίων, etc.

Μάστειρα searching, S. 154.

Μαστεύειν to seek for, A. 1070.

Μαστήριος searching, S. 898. an epithet of Mercury, as supposed to seek for things lost; Schütz.

Μαστίκτωρ a scourger, E. 153. παρέστι μαστίκτωρος δαίτου δαμίον βαρὺ τὸ περιβαρὺ κρύος ἔχειν. In these words the Chorus assert that they feel a chilling sensation at the rebuke of Clytæmnestra, like that produced by the lash of the public executioner scourging condemned criminals. Schol. λείπει τὸ ὡς, indicating that the expression is used as a simile.

Μάστιξ a scourge, S. c. T. 590. P. V. 685. Met. διπλῆ μάστιγι A. 628. See διπλοῦς.

Μαστός a breast, C. 884.

Μασχαλίζειν to cut off the extremities and place them under the arm pits. pass. ἐμασχαλίσθη C. 433.

Μασχαλιστήρ a chain for the arms, P. V. 71.

Μαράζειν to be vain or false, A. 967.

Μάταιος idle, vain, foolish.—of persons, τόλμησον, ἔ μάταιε P. V. 1001. ματαίων φρονημάτων S. c. T. 420.—of things, γλώσση ματαία P. V. 329. A. 1647. E. 794. χαρᾶ ματαία S. c. T. 424. χάριν ματαίαν A. 410. Cf. A. 1657. C. 286. μάταιον ὄψανον C. 527. see ὄψανον.—rash, violent, irrational. ματαίων ἀνοσιῶν τε κνωδάλων S. 748. αὐτουργαίαι μάταιαι E. 322. lawless murders. μάταιοισι δεσποτιῶν τύχαις C. 81. misfortunes caused them by the violence of others. θεοφόρους ματαίους δῦας A. 1122. wild irregular inspirations.—τὸ μὴ μάταιον S. 196. a staid sober look. In S. 225. οὐδὲ μὴ ἔϊδον θανῶν φύγη μάταιον αἰτίας, the words μάταιον αἰτίας are unintelligible. Abresch conj. μάταιος making αἰτίας the accusative plural. ματαίων αἰτίας h. e. temeritatis crimen, Schütz, which Well. approves. We prefer μάταιος αἰτίας, merely transposing the ν and ς. This gives a clear sense, and avoids the awkwardness of the plural αἰτίας.

Μάραλλος proper name, P. 306.

Μαράν to loiter, be idle or vain, P. V. 57. E. 137. μαράν ὀφᾶ S. c. T. 37. to loiter on the way.

Μαρεύειν to seek for, search out, A. 1065. C. 217. 927. 879. In A. 1065. Vict. Stanl. Glasg. Schütz have ματεύει. μαντεύει Med. Guelph. Ald. Rob. which as Well. observes, is a misprint for the true reading μαρεύειν, which is found in Turn.

Μάτη a wandering, S. 800. Met. a crime, C. 905.

Μάτην in vain, idly, to no purpose, P. V. 36. 44. 293. 445. 502. 826. 1003. 1009. P. 260. 280. A. 411. (see εἶρε.) C. 833. 913. E. 139. 483.—καταγελωμένην μάτην A. 1245. made the subject of idle merriment. καθέδουσιν μάτην C. 868. are carelessly slumbering. τὸ μάταν φροντίδος ἄχθος A. 160. this idle load of care. μάτην ὁ μόχθος C. 514. sc. ἐστὶ, the labour is in vain.

Μήτηρ see μήτηρ.  
 Ματρώθεν see μητρόθεν.  
 Ματροκασιγνήτα Dor. a mother's sister, an aunt by the mother's side, E.920. Wakef. cf. Hesiod. Theog.217.  
 Ματρόπολις a mother city, or state, P.864. Dor. for μητρόπολις.  
 Ματρόφρονος see μητροφόνος.  
 Μαυροῦν to obscure, bring to nought, destroy, E.339. pass. μαυροῦσθαι σκότῃ P.219. become extinct. σθένουσα λαμπὰς οὐδέπω μαυρομένη A.287.  
 Μαχαροφόρος sword-bearing, P.56.  
 Μάχεσθαι to fight, S.c.T.571. fut. μαχοῦνται S.721. πρὸς ἡνίας μάχῃ P.V.1012.  
 Μάχη a fight, fighting, P.V.414. S.c.T.362.365.374.500.527.599. P.27.328.336.343.386. A.321.427.434.914.1210.1608. C.482.861.934.936. E.828. S.470.723. pl. S.c.T.147. ναῶν μάχης P.447. a naval battle.  
 Μάχιμος fond of fighting, warlike, A.122. μάχιμα δ' ἐπίδε, πάτερ S.792. This is translated by Schütz, *Bellica Ægypti filiorum adversus nos molimina respice*. It is less correctly referred (as an adv.) by Stanl. and others to Jupiter, sc. *fortiter, strenue*.  
 Μάχλος wanton, S.628.  
 Μεγαβάτης [ā] proper name, P.22.946.  
 Μεγαίρειν to grudge, envy. with gen. οὐ μεγαίρω τοῦδέ σοι δωρήματος P.V.629.  
 Μεγάλᾳτος greatly afflicted, E.759.  
 Μεγαλανχεῖν to boast greatly, A.1509.  
 Μεγάλανχος greatly boasting, P.525. S.c.T.1046.  
 Μεγαληγόρος talking largely, S.c.T.547.  
 Μεγαλόμητις great in counsel, A.1400.  
 Μεγαλόστονος greatly groaning, P.V.411.  
 Μεγαλοσχῆμων magnificent, P.V.406.  
 Μεγαλύνεσθαι to pride oneself on anything. with dat. P.V.594.  
 Μεγάλως greatly, severely, P.872. 976.

Μεγαρεὺς proper name, S.c.T.456.  
 Μέγας great. μέγας P.V.111.734. S.c.T.470.593. P.33.37.159.711. A.36.41.162.1257. C.202. E.220.263. S.588.856.1038. acc. μέγαν P.V.839. S.c.T.265. P.709.740.812.946. A.41.275.297.349.353.373.731.1460. C.260.475.780.852.942. E.584.638. S.434.612.656. neut. μέγα P.V.251.1025. S.c.T.635. P.118.292. A.131.351.716.1072, C.298.795.956. E.378.422.425.720.945. S.133.142.—μέγα adverbially, greatly, very much, fully, P.V.650.1006. A.694.912.1244. (see μερά) C.135.253.309. E.12.113.896.910.947. S.439. From μέγαλος are formed μεγάλα S.1034. μεγάλου P.24. μεγάλης id.838.883. C.367. μεγάλῃ 88. μέγαλε S.c.T.804. μεγάλοι E.986. μεγάλων S.c.T.715. A.347.1526. μεγάλους A.151. μεγάλας E.788. μέγαλα S.c.T.78.434.547.—comp. μείζων greater, P.V.291. S.c.T.407. A.257.1156. C.368. E.209.448. S.333.439.938. μείζον adv. more, more greatly, P.V.1015. A.366. superl. μέγιστος greatest, P.V.462.476.652. S.c.T.28. S.55. P.746. A.902. C.162.243.353. E.44.99. S.312.898. on which see καρποῦν.  
 Μεγασθενής great in power, E.61. S.c.T.70.962.977. C.267.  
 Μεγανυχής illustrious, stately, P.633.  
 Μέγεθος size, P.180.  
 Μεγιστότιμος most honoured, S.690.  
 Μεθαρμόζεσθαι to leave off something old and put on something new. μεθάρμοσαι τρόπους νέους P.V.309. assume new habits having laid aside the old.  
 Μεθίεναί to let go, dismiss, P.685. aor.2. μεθῶμεν P.V.262. μεθείς P.685. μεθέντα P.V.1040.—to drop, let fall. μεθίεναί ἀγκυραν P.V.650. to drop anchor. μεθήκεν αὐτοῦ κῶλα A.1358.—to utter. γοήτων νόμον μεθήσομεν C.810.—to emit. μεθείσα κραδίας σταλαγμόν E.753.780. Here Dind. suspects a verb (e.g. βαλῶ) to have been lost, but the participle may be an epegesis of βαρύκοτος.—pass. μεθίται στρατός S.c.T.79. is put in

*motion.* aor. 2. mid. μεθέσθαι S. 829. in loc. dub. See ἵχαρ.

Μεθίστασθαι mid. v. to alter one's position, to depart. εἴ τι μὴ δαίμων παλαιὸς νῦν μεθίστηκε στρατῷ P. 154. unless its former fortune has deserted the army. Here στρατοῦ is adopted from some MSS. by Brunck. Schütz, Blomf. but without necessity; στρατῷ is not governed by μεθίστηκε, but is as Wellauer observes, the *dativus commodi*.—with gen. μεθίσταμαι κόπον E. 860. I cease from my anger.

Μέθν wine, S. 931.

Μεθύστερος coming after. μεθύστερον posterity, S.c.T. 563.—μεθύστερον afterwards, P. 203. too late, C. 509. οὐ μεθύστερον A. 413. scarce a moment after.

Μεῖζων see μέγας.

Μεῖλιγμα that which appeases or soothes. γλώσσης ἐμῆς μεῖλιγμα E. 846. the persuasive power of my tongue. a propitiation or offering. χροῖς αἰώνους νηφάλια μελίγματα E. 107. χροῖς φερούσας νεπτέροις μελίγμασι C. 15. where Casaub. reads μελίγματα. So Blomf. Dind. Herm. retains the vulg. which Well. rather harshly explains as equivalent to μελίγμασι τῶν νεπτέρων, the dat. being, as he conceives, used to signify the purpose of the libations thus offered, sc. for the purpose of soothing the manes.—a darling. Χρυσήδων μελίγμα A. 1414. On C. 276. see under δύσφρων.

Μειλικτήριον id. νεκροῖσι μειλικτήρια P. 602.

Μεῖλισσειν to soften, S. 1010.

Μεῖρειν (inus.) to assign by lot. pass. perf. εἰμαρμένος appointed by lot, fixed. θήσει εἰμαρμένα A. 887. will arrange in the appointed manner.

Μείων less, S.c.T. 337. C. 512. 696. τὸ μείον κρατύνει S. 591. is powerful in the less degree. μείων less, P.V. 508.

Μελάγκερος dark-horned, A. 1098.

Μελάγκροκος having sails of black cloth, S.c.T. 839.

Μελάγχμιος black, dark, S. 700. 726. P. 293. C. 11.

Μελαγχίτων robed in black. Met.

applied to the mind, gloomy, P. 114. Cf. Theogn. 1199. καὶ μοι κραδίην ἐπάταξε μέλαιναν.

Μέλαθρον a house or palace. pl. A. 116. 504. 825. 1306. 1558. C. 339. 780. 1061. periph. δόμων μέλαθρα A. 931. Met. φόβον μέλαθρον A. 1409. μελάθροισιν ἄτας A. 747.

Μελαμβαθής deep and dark, P.V. 219.

Μελαμπαγής [ᾱ] Dor. black and clotted, S.c.T. 719.—having a dark alloy, sc. of base metal, spurious, A. 381.

Μελαναιγίς bringing a black storm, S.c.T. 681.

Μελάδτεος bound with black (sc. with iron), S.c.T. 43.

Μελανείμων robed in black, poet. ἐφόδοις μελανείμοσι E. 353.

Μελανθής black, S. 145.

Μελάντιπος proper name, S.c.T. 397.

Μελανόζυξ having black benches, an epithet of a ship. τὰν μελανόζυγ' ἔταν S. 525. the fatal ship with dark benches.

Μελανόχρωσ dark-coloured, gloomy, S. 766.

Μέλας black, dark, A. 1492. S. 760. μέλαινα S.c.T. 814. 962. 977. P. 1009. μέλαν E. 935. S. 865. μελαινας P. 317. 349. with dat. A. 747. μελαινα S. 83. μέλανα E. 174. μέλαιναί E. 52.

Μέλειν impers. to be a source or object of care, P.V. 3. 332. S.c.T. 182. A. 555. 571. 1223. with dat. of pers. and gen. of thing. ἐμοὶ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει P.V. 940. I have less regard for Jupiter than nought at all. Cf. A. 948. C. 934.—with περί, μέλει θεοῖσιν ὄνπερ ἂν μέλη περί C. 769.—to have a care for. with gen. οὐκ ἔφα τις θεοῦ βροτῶν ἀξιοῦσθαι μέλειν A. 361.

Μελεσπαθής suffering wretchedly, S.c.T. 944.

Μελεόπνονος having wrought wretched deeds, S.c.T. 944.

Μέλεος miserable, wretched, S. 104. S.c.T. 859. 860. 928. A. 698. C. 1001.

μέλεος ἀθλίων γάμων S.c.T. 761. sc. ἔνεκα.—μέλεσθαι to have a care. with

gen. μέλεσθε ἱερῶν δημίωv S.c.T. 160. with inf. μελέσθω λαός ἐκπονείv ἄκη S. 362.—*to be an object of care.* τάν-τεῦθεν μελέσθω Λοζία E. 61.

Μέλημα *a source of care or anxiety*, E. 422.—*a duty*, A. 1530.—*a darling*, C. 233.

Μέλι *honey*, P. 604.

Μελίγλωσσος *honey-tongued*, P.V. 172.

Μελίζειν *to sing or utter*, A. 1149.

Μέλισσα *a bee*, P. 127.

Μέλλειν *to be about*, denoting future time. with inf. fut. ὅπη μέλλει τις οἴσσεσθαι δάκρυ P.V. 641. Cf. id. 837. C. 846. 854.—with inf. pres. τῶνπερ ἂν μέλλης τελεῖν A. 948. τί μέλλω φρένα Δίαν καθορᾶν; S. 1049. *how am I likely to discern it?*—with inf. aor. ὅπερ μέλλω παθεῖν P.V. 628.—the inf. is omitted, P. 800. οὐκ ἐλάσσονα πάσχουσι, τὰ δὲ μέλλονσι sc. παθεῖν.—*χρόνον τὸν μέλλοντα* P.V. 841. *future time.* τὸ μέλλον P. 211. 365. A. 242. 1213. S. 1042. τὰ μέλλοντα P.V. 102. P. 829. *the future, things coming or future.*—*to delay.* τί μέλλεις; P.V. 36. Cf. id. 630. S.c.T. 95. A. 281. 882. 1326. P. 399.

Μελλῶ *delay*, A. 1329. See κλέος.

Μέλος *a song or strain*, P.V. 554. S.c.T. 817. P. 999. A. 689. E. 317. 326. S. 108. 789. 1002.

Μέλος *a limb*, E. 255. P. 455. μελέων ἐνδοθεν P. 953. *within my body.*

Μελοτυπεῖν *to utter a strain*, A. 1124.

Μέλπειν *to sing*, A. 286. 1420.

Μεμονέναι (perf. mid. of obs. μάω) *to desire.* τί μέμονας; S.c.T. 668.

Μέμφεσθαι *to complain*, S. 130.—*to complain of.* with dat. τῷ φέροντι μέμφεται S.c.T. 542. cf. P.V. 63.—with acc. τὴν τύχην οὐ μέφομαι E. 566. cf. P.V. 1075. E. 973. S. 755.—with gen. of the thing. οὐπὸς' ἀνδρὶ τῷδε κηρυκευμάτων μέμψη S.c.T. 633. sc. ἔνεκα.

Μέμφις *Memphis*, S. 307. P. 36.

Μέμφις *proper name of a man*, P. 932.

Μέμφις *complaint.* μέμψιν οὖτιν' ἀνθρώποις ἔχων P.V. 443. *not imply-*

*ing any cause of complaint against men, not wishing to blame men.* See Herm. on Vig. 252.

Μέν *a particle of opposition*, used in introducing the first clause of a sentence, and generally followed by δὲ or some other particle of a like nature in a succeeding clause. It is followed by δὲ P.V. 1. 12. 178. 201. 233. 261. 271. 325. 476. 498. 505. 622. 631. 784. 786. 803. 821. 829. 994. 1018. 1045. S.c.T. 4. 21. 171. 277. 359. 404. 463. 483. 493. 684. 741. 797. P. 18. 65. 178. 182. 188. 196. 208. 249. 291. 330. 333. 358. 391. 404. 451. 475. 494. 595. 716. 740. 788. 843. A. 80. 100. 143. 241. 255. 274. 308. 317. 385. 415. 422. 434. 588. 554. 601. 626. 720. 737. 749. 773. 803. 820. 838. 840. 924. 943. 1035. 1130. 1144. 1215. 1223. 1300. 1304. 1308. 1321. 1419. 1486. 1551. 1576. 1613. C. 60. 133. 146. 162. 190. 199. 223. 276. 370. 406. 446. 572. 663. 689. 737. 825. 835. 972. 1016. 1027. 1057. E. 1. 39. 40. 85. 96. 106. 164. 213. 303. 385. 431. 451. 458. 506. 555. 573. 589. 615. 677. 845. 914. 961. S. 116. 121. 127. 194. 371. 399. 467. 482. 499. 564. 691. 754. 935. 961. 988. 1040.—followed by δὲ, introducing a clause containing a repetition of the same idea. e.g. φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην P. 27. cf. P.V. 197. S.c.T. 894. P. 153. 542. 552. 680. 686. 693. A. 199. 494. 1268. C. 307. 436. 923.—repeated in recapitulation. S.c.T. 998.—1003.—followed by particles of a like nature with δὲ e.g. by ἀλλά P. 172. 829. 517. C. 366. 733. A. 889. by ἀτάρ P.V. 340. by τέ S.c.T. 906. C. 578. 968. S. 405. by δὲ contained in a negative, as μηδέ, οὐδέ, e.g. P.V. 903. S.c.T. 379. It is frequently placed in the former part of a sentence, etc. without any corresponding particle to which it may be *immediately* referred, but will be found always to have reference to something following either at a greater or less distance from the first clause, or which may logically be supplied to complete the structure of the sentence. Cf. P.V. 445. 755. 1038. S.c.T. 295. 569. 597. 733. 1060. P. 1. 292. 345. 380. 540. 546. 590. 975. A. 1. 40. 573. 647. 742. 784. 861. 898. 906. 980. 1177. 1186.

1239.1386. C.109.394.547.726.1011. 1064. E.396.397.559.606.646.653. S.1. 238.270.333.438.501.514.896.918.969. —*μὲν οὖν* in the second clause, expressing a strong asseveration, *yea rather, yes indeed*, P.989. A.1061. 1369. C.993. E.38. γὰρ μὲν δὴ. see δὴ. μὲν τοι *however, yet certainly, moreover*, P.V.252.318.951.966.1056. S.c.T. 497. A.530.860.917. preceded by γὰρ S.c.T.698.1035. P.378. A.91. E.561. S.342.

*Μένειν to remain*, A.1054.1162. S.c.T.726. fut. μενεῖ A.821. μενοῦμεν C.560. μένοι id.828. E.643. μένοις 847. μέναιμι C.1046.1058. μενοῖεν P.350. μένειν E.458.847. S.923.980. on which see κωλύειν. μένων E.686. μέντας 782. In S.c.T.373. seqq. τοιαῦτ' ἀλύων ταῖς ὑπερκόμπους σάγαις | βοῶ παρ' ὄχθαις ποταμίαις, μάχης ἔρῳν, | ἵππος χαλινῶν δ' ὡς κατασθμαίνων μένει, | ὅστις βοῆν σάλπιγγος ὀρμαίνει μένων, is the vulg. reading. One MSS. only (Reg. A.) has μάχης δ' ἔρῳν, which Brunck adopts, placing a colon after ποταμίαις. The Glasg. ed. likewise inserts δέ, which is rightly omitted by Herm. Well. Blomf. Dind. They also, with Brunck and Pors. omit the particle after χαλινῶν, which is omitted only by Colb.2. Rob. contending that μένει is the dative of μένος, not from the verb μένειν. This is true, but δε, if correct, may stand as introducing a new idea after μάχης ἔρῳν. Well. compares οὐδὲν ἀσθμαίνων μένει E.621. and A.243. which latter passage is, however, totally different from the former. Schütz, on account of μένων following, conj. βρέμει, which it is surprising to find Butler approving. See his note on v.659. For the second μένων Tyrgw. conj. ὀρμαίνει κλύων, which Blomf. and Dind. adopt. It is, however, by no means certain from the paraphrase of Schol. A. that he read κλύων. Schol. B. has the reading ὀρμαίνων μένει, which he explains σφαδάζων ἐκδέχεται, and such is the reading in several MSS. This has

probably arisen from the similarity of the words above. There is no occasion to depart from the majority of MSS. and Edd. the meaning being, *he cries beside the banks, desirous of the battle, [and] like a horse snorting over his bridle, who struggles whilst awaiting the sound of the trumpet.*—with dat. μενεῖ κτίανα ἐπιγόνους S.c.T.885. *will remain to their posterity. τίς δέ μοι τιμὴ μένει;* E.854. *what honour remains to me?* Cf. S.380.430.—*to await.* βωμοῦ πατρῶν δ' ἄντ' ἐπιζήνον μένει A.1250. sc. ἐμὲ or ἐμοί, κοπέισης in the following line being the gen. absolute. τὸ μόρσιμον τὸν ἐλεύθερον μένει C.101. Cf. id.457. E.559.515. On C.62. see ῥοπή.—*to wait for*, S.943.—*to await an enemy, to withstand*, S.c.T.418. P.239.—with inf. *to expect, await.* μένει ἀκούσαι τί μου μέριμνα A.446. Cf. E.647.702.

Μενέλαος [ᾶ] or Μενέλεως *Mene-laus*, A.42.603.660.

Μένος *force, vigour, violence.* Τυφῷ μένος S.555. δρακαίνος μένος E.124. Cf. S.c.T.879. A.229.296.1037. C.448. 1072. E.796.804.835. S.738. dat. μένει *with violence*, S.c.T.375. C.448. οὐδὲν ἀσθμαίνων μένει E.621. perhaps also in C.62. See ῥοπή.

Μέριμνα *anxiety, careful thought*, S.c.T.270.825.831. A.99.447. E.127. 340. ἀμηχανῶ εὐπάλαμον μέριμναν A.1513. see ἀμηχανεῖν. In P.161. Pors. to preserve the caesura, reads ταῦτά μοι μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλή. Well. objects to this, and proposes μέριμνα φρακτός h.e. *cura in pectore inclusa*, which is certainly much worse. Dind. retains the vulg.

Μέρος *a part or share*, A.493.543. 1555. C.289.815.—ἀγγέλου μέρος A.282. *his share in the duty of messenger.*—μετέχειν μέρος *to have a share*, A.493. C.289.—ἐν μέρει *in turn*, A.1165. C.329. E.189.414.556. πρὸς οὐδὲν ἐν μέρει τεκμήριον A.323. *in no regular turn or order.*

Μέροφ *articulate-voiced*, h.e. a hu-

*man being.* μερόπεσσι λαοῖς S.84. οὔτις μερόπων C.1013.

Μεσακτος (?) *lying between shores*, P.861. Heath interprets this of the islands lying *between the shores* of Asia and Thrace. μεσακτους, however, as derived from ἀκτή, violates analogy, which would require μεσακτιους. This is read by the Scholiast, and adopted after Heath by Schütz and Brunck. If this is correct, a synizesis takes place of the vowels *io*. See Αιγυπτογενής. The vulg. is μεσάγκτους, without sense. Butler conj. μεσάγκους *multos sinus reductos habentes*. μεσακτους is read in Regg. A. B. Colb. 1. M. i. 2. Guelph. So Ald. Rob. Turn.

Μεσάπιος name of a mountain, A. 284.

Μεσημβρία *mid-day*, S.727.

Μεσημβρινός *meridian, mid-day*, S.c.T.363. 413. 428. A.551.—*southern*, P. V. 724.

Μεσολαβής *striking in the middle*, E. 152.

Μεσόμφαλος *placed in the navel or centre*, S.c.T.728. A.1027. C.1032. an epithet of Delphi, and of the altar and temple there, supposed to be in the centre of the earth.

Μέσος *middle, mid.* ζυγόν μέσον P.193.497. S.c.T.371. E.112.529. ἐν μέσῳ τίθημι C.143. *I place in the middle of my speech.—of a middle kind, i. e. not extreme.* παντὶ μέσῳ τὸ κράτος θεὸς ὤπασε E.503.—*μήκος οὐδὲν ἐν μέσῳ χρόνου* S.716. *in the interim, between now and then.*

Μεσοῦν *to have reached the middle*, P.427.

Μετά with gen. *along with.* οὐ πολλῶν μέτα P.720.879. P.V.1069. A.1007. S.634. 938. 1035. — with dat. *along with, h. e. amongst.* μετ' ἄλλων (ἄλλῳ Stanl.) δορικμητι λαφ̄ C.360. λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα P.605. — with acc. *after, next to*, A.223. μετ' εὐχάν. μετὰ μάκαρος S.c.T.1066. In A.1244. κὰν τοῖσδε κόσμοις καταγε- λωμένην μετὰ φίλων, ἕπ' ἐχθρῶν οὐ διχορρόπως μάτην, Hermann, whom

Well. follows, conjectures μέγα, on the ground that μετὰ could not stand thus at the end of a senarius as referring to the next line. For the same reason he alters ὡς into ὧς in v.1527. It is, however, doubtful whether this argument is valid in a writer like Æschylus, especially in rapid and less strictly constructed passages. Well. places the comma after ἕπ', which he makes to govern φίλων, and takes ἐχθρῶν οὐ διχορρόπως as an apposition to φίλων, translating, *qui vidit me hoc ornatu irrisam inepte ab amicis, qui haud ambigue inimici erant*. Blomf. follows the old reading μετὰ, and rightly joins οὐ διχορρόπως with ἐχθρῶν, comparing S.960. There appears no occasion for altering the text. Stanley's translation of μετὰ φίλων is correct, *unâ cum amicis*. By φίλων we must understand Agamemnon, who was the sharer of the insults heaped upon Cassandra.

Μεταβαίνειν *to change its position, to pass.* ἢ τὸ δίκαιον μεταβαίνει C.305. *according as justice is taking its course, sc. against the murderers of Agamemnon and in favour of Orestes.* So Butler.

Μεταγιγνώσκειν *to change the mind to something else.* τὸ παντόρολμον φρονεῖν μετέγνω A.214.—*to discover too late.* ἄταν μεταγνοῦς S.103.

Μεταίτιος *being the cause along with others, a partial cause.* οὐ μεταίτιος, ἀλλὰ παναίτιος E.190. with gen. A.785. C.132.—*sharing in.* τῆσδ' ἔστε βουλῆς μεταίτια C.98.

Μεταίχιμος lit. *between two armies.* —thence, *between, intermediate.* ἀνὴρ γυνή τε χῶ τι τῶν μεταίχιμον S.c.T.179. *whatever is between these, as boys, girls, etc.* See Blomf. Gloss. in loc.—ἐν μεταίχιμῳ σκότου C.60. *in the interval between light and darkness, the twilight.* Schwenke cf. Ar. Av. 187.

Μετακοιμίζεω *to lull or quell, pass.* μετακοιμισθέν C.1072. Cf. Valck. Phœn.1578.



Μετακόινος *common, associated together*, S. 1021. E. 331.922.

Μεταλγείν *to repent, to grieve*, with inf. S. 400.

Μεταλλακτός *changed*, S.c.T.689.

Μεταμανθάνειν *to learn something new in place of something old*, A. 692.

Μεταμύλειν *to be a source of regret*, E. 741.

Μεταξύ *in the middle, between*, S.c.T.744.

Μεταπτοιεῖν *to fly somewhere else*, S. 324.

Μεταρρυθμίζειν *to alter the arrangement of anything, to metamorphose*, P. 733.

Μετασπένειν *to groan afterwards*. μετασπένειν πόνων E. 59. sc. ἔνεκα.

Μετατίκειν *to beget afterwards*. by tmesis, μετὰ μὲν πλεονα τίκει, A. 736.

Μετάτροπος *changed, turned*. δαίμων δδ' αὐτὸν μετάρτροπος ἐπ' ἐμοί P. 905. *Fortune has thus turned its back upon me*. Here μετάρτροπος Regg. B. G. H. Colb. 1. Ald. which violates the metre.

Μεταῦθις *afterwards*, E. 457.

Μεταχωρεῖν *to depart*. by tmesis, μετὰ που χωρεῖτε P. V. 1082.

Μερεῖναι *to belong as a share*. τί τοῦδέ σοι μέτεστι πραγμάτων; E. 545. *what have you to do with this matter?*

Μετέρχεσθαι *to prosecute or revenge*. τόνδ' ἐγὼ μετήλθον ἐνδίκως μόρον C. 982.

Μερέχειν *to have a share*. with μέρος added, A. 493. C. 290. with gen. without μέρος P. V. 331. P. 532. E. 831.

Μερίεναι *to pursue, to bring to justice*, A. 1651. C. 271. with double acc. δίκας μέτειμι τόνδε φῶτα E. 222. *I will sue him in justice*.

Μεροικεῖν *to have a residence in a place, to reside as a new comer*. with gen. μεροικεῖν τῆσδε γῆς S. 604. Here the gen. depends on the verb being equivalent to μετοίκους εἶναι.

Μεροικία *a residence among others*, E. 972.

Μέτροκος *a resident in a foreign land*, S.c.T.530. P. 311. C. 673. E. 965.

S. 972.—*one expelled from his home, an outcast*. Μετ. γόνυ τῶνδε μετοίκων A. 58.

Μετρεῖν *to measure*. pass. C. 207.

Μέτριος *moderate, modest*. μέτρον ἔπος S. 1045. *a moderate request*.

Μέτρον *measure, limit*. προστιθεῖς μέτρον C. 786. *putting a stop to it*.

Μέτωπον *a front*. e.g. of an army, P. 706.

Μετωποσώφρων *having a modest front or look*, S. 196. Here μετωποσώφρων is now read, by Porson's emendation, for the vulg. μετώπων σωφρόνων. See præf. ad Hec. On this word Well. observes, "adnumerandum hoc videtur ῥήμασι βολείοις Æschyli, qualia multa adhuc latere puto."

Μή *not*, the negative used in conditional or dependent sentences. 1. preceded by the conditional εἰ, ἢν, εἰάν, εἴτε. e.g. εἴ τι μὴ βλάβηρ λόγῳ P. V. 196. Cf. id. 380. 670. 765. 1016. S.c.T. 98. 178. 1007. 1018. P. 154. 776. 847. A. 252. 338. 465. 996. 1020. 1030. 1058. 1110. 1212. 1281. C. 271. 296. E. 445. 446. S. 242. 395. 456. 467. 879. 902. 994. ellipt. εἰ δὲ μὴ C. 303. 477. S. 145. —2. after ὅπως, ὡς, ὥστε, with indic. conj. or infin. P. V. 53. 68. S.c.T. 219. 330. P. 711. A. 197. C. 194. 263. 444. E. 766. 855. —3. with a relative, expressing indefiniteness. ὃ μὴ κελεύσῃ Ζεὺς E. 588. 631. 859. —4. with a participle, placed either conditionally or hypothetically. e.g. μὴ δολώσαντος θεοῦ A. 264. Cf. P. V. 502. 826. S.c.T. 3. 410. 418. E. 455. 663. 689. 891. S. 152. 608. or dependent on an imperative, or some other word. e.g. A. 880. 906. E. 291. S. 74. 206. —5. with adjectives, either placed *inclusively* to express something generally. e.g. τὰ μὴ δίκαια E. 410. Cf. A. 972. 1623. C. 76. 632. 918. S. 194. 381. or dependent on some other word or clause preceding. e.g. αἰσχροῦν γὰρ ἀργός, μὴ κακός δ' εἶναι φιλεῖ S.c.T. 393. Cf. id. 735. A. 1423. E. 863. S. 441. 794. So with adverbs,

dependent on some other word or clause. P.V. 1014. S.c.T. 281. A. 340. 901. 905. E. 761.—6. with infinitives, either placed as a substantive, e.g. κέρδιστον εἶ φρονούντα μὴ δοκεῖν φρονεῖν P.V. 385. Cf. id. 225. C. 694. 922. or depending on some word preceding, e.g. τοὺς πέποιθα μὴ ματᾶν ὀδῶ S.c.T. 37. Cf. P.V. 166. 609. S.c.T. 15. 855. 1033. 1034. P. 169. A. 339. 899. E. 59. 410. 668. 795. 859. 868. S. 375. 706. 754. 974.—7. after verbs of *excluding, preventing, wanting*, etc. e.g. θνητοὺς ἔπανσα μὴ προδέρκεσθαι μόρον P.V. 248. Cf. id. 1058. S.c.T. 1668. A. 998.—8. τὸ μὴ with infinitive, *so as not to*. e.g. ἴμερος θέλξει τὸ μὴ κτείνειν ξύνενον P.V. 867. Cf. id. 236. A. 15. 1144. 1326. 1571. C. 300. E. 211. 661. 901. Thus it very often stands absolutely, τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τόδε P.V. 627. A. 199. 1326. C. 952. E. 85. 719.—9. μὴ οὐ with an infin. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν P.V. 680. E. 290.—10. τὸ μὴ οὐ with infin. *so as not to*, P.V. 789. 920. E. 874.—11. in interrogation, τί μὴ; A. 658. *why not?* Here f. leg. τί μὴν; cf. E. 194.—12. as an interrogative particle, e.g. μὴ τι σοι δοκῶ ταρβεῖν; P.V. 961. Cf. P.V. 247. P. 336. A. 669. S. 292. ἄρα μὴ; *id.* S.c.T. 190.—13. in commands or exhortations, *do not*. with imper. present, P.V. 44. 80. 271. 434. 505. 632. 779. 809. 1028. S.c.T. 182. 188. 205. 224. 228. 244. 680. 1029. 1043. 1058. A. 892. 1607. C. 100. 217. 759. 906. 1048. E. 78. 88. 128. 218. 768. S. 204. 392. 729.—with subjunctive aorist, P.V. 628. 654. 720. S.c.T. 71. 153. 233. 659. 696. A. 130. 145. 1477. 1657. C. 231. 495. E. 767. 794. 820. S. 197. 336. 415. 692. 710. 984.—with aorist third pers. imperative, S.c.T. 1027.—with infin. for imperative, P.V. 714. S.c.T. 235.—with verb omitted, P.V. 1077. A. 911. C. 905.—14. with optative, expressing a wish, S.c.T. 5. 408. 531. A. 999. 1222. E. 898.—15. *lest*, with verbs expressing apprehension, etc. P.V. 334. 390. 1063. S.c.T. 639. 747. 773. P. 117. 159. 523. 737. A. 921. 1607. E. 172.

246. S. 493. with ellipsis, P.V. 388. A. 392. but in the latter passage Dind. prefers ἐμπίπτοι.—16. οὐ μὴ, with fut. ind. aor. 2. act. mid. aor. 1. pass. expressing a strong affirmation, S.c.T. 38. 181. 263. A. 1624. C. 882. E. 216. (Here Pors. λίτω.) S. 225. 736.

Μηδαμά (neut. pl. of μηδαμός inus.) *in no wise, on no account*, P.V. 524.—*in no instance, never*, P. 423.

Μηδαμῆ (dat. sing. of id.) *in no part*, P.V. 58.

Μηδαμοῦ (gen. of id.) *no where*, E. 401.—*in no wise*, E. 594.

Μηδαμῶς *in no wise, on no account*, P.V. 337. A. 1639. C. 671. E. 682. S. 712.

Μηδέ *neither*, either preceded, or not preceded, by a negative. e.g. μὴ περιώδυνος, μηδὲ δειμισηθήρης A. 1424. Cf. S.c.T. 262. 1068. E. 211. τεκνοῦσθαι μηδ' ἄπαιδα θνήσκειν A. 732. Cf. E. 342. 684. S. 404.—with an intensive force, *not even, not so much as*. e.g. δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις S.c.T. 597. Cf. P. 777. A. 555.—preceded by καί. καὶ μηδὲ σαντής ἐκμαθεῖν ζήτει πόνους P.V. 778.—with the imperative present, *and do not, and let not*, etc. e.g. ἔκχλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ S.c.T. 220. Cf. P.V. 327. 518. 687. S.c.T. 34. 462. A. 893. 1009. E. 484. 902. S. 860.—with the subjunctive present. P. 810. S. 1003.—with the subj. aorist. P.V. 585. 785. S.c.T. 1031. A. 859. E. 512. 788. 823. S. 197. 352. 418. 479. 986.—preceded by an imperative present. e.g. ὅμως δὲ φεῦγε μηδὲ μαλθακὸς γένη E. 74. Cf. P.V. 952. 1036. 1074. A. 893. 1443. E. 129. 788.—with the third person aorist imperative. P.V. 332. S. 663.—with the optative expressing a wish. P.V. 527. 899. 904. S.c.T. 202. E. 935. S. 647. 650. 1012.

Μηδέν (neut. of μηδεῖς) *nothing*, S.c.T. 232. E. 467. 496. 669. P.V. 128. ἔλασσον ἢ μηδέν id. 940. *less than nothing*, h. e. not at all.—adverbially, *not at all, on no account*, P.V. 44. 73. 342. 508. 951. A. 1441. 1509. 1641. S. 1047.

Μηδέπω *not as yet*, P.V. 742. P. 427.

Μήδεσθαι to devise or plot, to contrive, A.1071.1073. ἐμψάμην P.V. 475. ἐμήσατο C.985. augm. omiss. μήσατο C.595. τί δὲ μήσωμαι; S.c.T. 1049. what measures must I take?

Μηδικός Median, Persian, P.777.

Μῆδος a Mede, P.751. Μήδους P. 232. the Persians.

Μῆδος a design or counsel, P.V. 604.

Μηκέτι no longer, A.496.1307. C. 794.

Μῆκος length. μήκος χρόνον S.716. μικρόν μήκος χρόνον P.V.1022.—ἐν μήκει χρόνον in length of time, A.596. Dor. ἐν μάκει S.55. at length, in the long run.—τοσούτο μήκος ἔκτεινον λόγου E.192. touchsafe so much in the way of explanation. φρουρᾶς ἐρείας μήκος A.2. Here the acc. μήκος refers to αἰτῶ sc. I have been imploring a release from suffering, during the length of my year's watch. It may also be taken with ἐρείας, φρουρᾶς being considered as an apposition to πόνων. I implore a release from my sufferings, namely, from my watch, a year in length. The former explanation is the best by far. The particle μέν in the preceding line refers to δὲ in v.20. Cf. Hom. Od. δ.526. quoted by Stanley. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς ὃν ῥα καθεῖσεν Ἀιγισθος.—φύλασσε δ' ὄγ' εἰς ἐνιαυτόν. It is to be observed, however, (as Blomf. remarks,) that in Æschylus the watchman is represented as seeing not Agamemnon himself, but the signal fire. In this passage Stanl. and Valck. on Her. iv. 150. conjecture μῆχος h. e. a remedy, as an epegesis of ἀπαλλαγῆ. In this he has been followed by Schütz Glasg. Blomf. Dind. but unnecessarily.

Μηλιεύς Maliac. Μηλιῶ κόλπον P.478. the Maliac gulf.

Μηλόβοτος grazed by sheep, S.547.

Μῆλον a sheep, pl. S.c.T.257. A. 1027.1390. C.904.

Μηλοτρόφος feeding sheep, P.749.

Μηλοφόνος sheep-slaughtering, A. 712.

Μῆν a particle, expressive of strong affirmation, and calling attention strongly to something stated; it is joined with other particles, and occurs second or third in the sentence. ἢ μῆν of a truth, in very truth, P.V. 73; 187.909.—in swearing, S.c.T.513. —with καί, calling attention to something additional, and in truth, moreover, P.V.246.457.1082. S.c.T.354. 439. P.398. A.905.1151. C.172.603. E.681.—followed by γε, with some word intervening, P.V.984.987. S.c.T.227. P.258.954. A.1161.1227. C.203. in interrog. S.307. In abrupt and forcible addresses, ἀλλὰ μῆν but surely, well indeed, P.229. A.1637.—with γε, a word intervening as before, P.222.—οὐ μῆν not indeed that, not however, A.1038. with γε P.V.268. S.c.T.520. A.1252. οὐδὲ—μῆν S.c.T.791. C.187. E.449. nor indeed. οὐτε —μῆν S.c.T.650. γὰρ μῆν in limitation or restriction, however, P.V.873. S.c.T.1054. A.1351. E.51.—καίτοι γε μῆν σὺ κάρ' ἐμοῦ σοφώτερα E.811. and yet for all that you are wiser than I. But here the reading is corrupt. Wiesel. conj. καὶ τῷ μὲν εἶ σὺ which Dind. approves. with imp. ἄνα γε μάν C.957. but come, arise! see ἀνάγειν. ἵτε μάν S.996. τί μῆν; E.194. what of that, pray? why not?

Μήνη the moon, P.V.799.

Μηνίεσθαι to be angry, E.101. On S.263. μηνεῖται δ' ἄκη, see under ἄκος.

Μῆνις wrath, S.154. A.150.685. C. 225.304.849.

Μηνιτός [?] angry. Perhaps this is to be restored in S.263, where the vulg. is μηνεῖται δ' ἄκη. See ἄκος.

Μηνυτήρ an informer, E.236.

Μήποτε lest ever, S.394.—never, P.V.209. S.c.T.75. A.555. C.180. E. 842.933. S.612.627.921.—with opt. in expressing a wish. P.V.532.896. S.c.T. 201. S.645.834.

Μήπω not yet, P.V.634.

Μῆτε neither.—with another μῆτε preceding, P.V.156. (here Well. from MSS. μήποτε) P.V.893. S.c.T.169.

1013. 1050. P. 162. 170. 284. A. 349. 356. 459. 651. 760. 1354. E. 36. 560. 666. S. 407. 606. 965. C. 1040. So Pors. for μηδ̄, μηδ̄, which Dind. restores. — with μή preceding, P. V. 434. — followed by δέ. καὶ μήτ' ἀέλπτως δορυκανεῖ μόρφ θανῶν λάθοιμι, χῶρα δ' ἀχθος ἀείζων πέλοι S. 965. followed by μηδέ E. 821.

Μήτηρ a mother, P. V. 209. 876. P. 147. C. 188. E. 434. 706. μητρός P. V. 1693. S. c. T. 514. 1023. C. 88. 139. 238. 911. 980. 983. 1030. E. 3. 120. 403. 550. 576. 578. 594. 623. 633. 731. μητέρα P. V. 217. A. 1208. (see "Ἄδης.") C. 886. 903. 1023. E. 557. 569. μήτηρ P. 152. 211. 818. C. 423. E. 715. pl. μητέρων S. c. T. 774. Dor. ματρός C. 416. S. 50. 133. 142. 534. ματρί S. 1021. μάτηρ E. 311. 807. 838. — of inanimate things. μηρός ἀγρίας ἀπο πατὸν παλαιᾶς ἀμπέλου γάνος τόδε P. 606. the vine. Abresch. cf. Eur. Alc. 757. — ἔως γένοιτο μηρός εὐφρόνης πάρα A. 256. γῆ μητρὶ S. c. T. 16. one's mother country. Cf. τεκούση μητρὶ S. c. T. 378. Ὁν μηρὸς δὲ πηγὴν τίς κατασβέσει δική; S. c. T. 566. see δική.

Μῆτι (neut. of μῆτις) nothing, S. 456. not at all, not, P. 684. — with imp. opt. and subj. S. c. T. 668. S. 387. 423.

Μῆτις counsel, device, P. V. 908. C. 617. τοῦ γὰρ προτέρα μῆτις S. 949. it is for him first to decide. μῆτιδος οἰκτρᾶς S. 59. sc. ἔνεκα, to be pitied for her deed, where μῆτιδος is governed by οἰκτρᾶς.

Μῆτοι not surely, E. 735.

Μητραγαθῆς [f. ᾶ] prop. name, P. 43. See ἐπίπας.

Μητραλοῖας a matricide, E. 148. pl. 201.

Μητρόθεν from the mother. φηγόντα μητρόθεν σκότον S. c. T. 646. when he issued from the darkness of his mother's womb. Cf. C. 601. — μητρόθεν δεδεγμένη C. 739.

Μητροκτονεῖν to kill one's mother, E. 193. 405. 566.

Μητροκτόνος adj. killing a mother, matricidal, A. 1254. E. 102. — a matricide, E. 470. μητροκτόνον μίασμα, E. 271. the pollution contracted by the act of matricide.

Μητροφόνος a matricide, E. 246. — connected with, or caused by, the murder of a mother. μητροφόνους δόας E. 259. the pangs of a matricide.

Μητρονία a step-mother. Met. an epithet expressive of cruelty, P. V. 729.

Μητρώος of a mother. μητρώον δέμας E. 84. αἷμα μητρώον 221. 251.

Μηχανᾶσθαι to accomplish, contrive, bring about, S. c. T. 1029. A. 939.

Μηχανή a means of doing a thing, an instrument, a contrivance, as S. 454. 457. ἰχθυβόλω μαχανᾶ S. c. T. 128. the trident. λαοπόροις μαχαναῖς P. 113. 708. the bridge over the Hellespont. πύργων μηχανή S. 934. a defence of towers. μηχανὴν σωτηρίας S. c. T. 191. μηχανὴν δυσβουλίας A. 1591. μηχανὴ λυτήριος E. 616. S. 1059. a means of deliverance. χερὸς πατρῷας μηχανᾶς A. 1564. his father's crimes. μηχανὴ δραστήριος S. c. T. 1032. μηχανῆς κράτος S. 204. effective measures. — counsel, plan, P. V. 206. A. 663. 1226. E. 82.

Μηχάνημα a contrivance, a weapon or instrument, P. V. 467. 991. A. 1098. C. 975.

Μηχανοῦραφεῖν to devise contrivances, C. 219.

Μῆχαρ a counsel or purpose, S. 589. see οὔριος. — a remedy, χεῖματος μῆχαρ A. 194. μῆχαρ γάμου, S. 389.

Μιαίνειν to stain, pollute, A. 202. E. 665. Met. to violate, S. c. T. 306. A. 623. 1654. S. 220. ἂν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μαινοντα S. 638. Scholef. understands this, "polluentem ut μιάστορα," h. e. resting on it like an unclean spirit. Dind. considers μαινοντα corrupt and absurd. Schütz conj. κοταλοντα. — pass. S. 361. C. 846.

Μιαίφονος stained by blood, P. V. 870. E. 577.

Μίασμα a pollution, stain of crime, S. c. T. 664. A. 1394. C. 162. 1012. E. 271. 570. S. 262. 468. 614. — abst. for concrete, a polluting thing. χῶρας μίασμα A. 1619. πατροκτόνον μίασμα C. 1024. a fiend who slew my father.

Μιάστωρ one who pollutes, an odious

*wretch*, C.932.—*an avenging fiend, an evil spirit*, E.169.

Μιγνύναι *to mingle*. ζήμιε C.539.—*pass.* S.c.T.921. P.1009.—*μιγνύσθαι to have connexion with*, E.69. *μιχθῆναι* S.292. *μιγῆναι* P.V.742.

Μικρός *slight, small*, P.V.975. A.1412. See *σμικρός*.

Μιμείσθαι *to imitate*, C.557.

Μίμνεν *to remain, await*, S.c.T.34. P.791. A.74.148. see *παλινοστος* S.515.—*to await, h.e. remain to.* with *dat.* ἐμοὶ δὲ μίμναι σχισμὸς ἀμφήκει *δορί* A.1120.—with *inf.* μίμναι παθεῖν τὸν ἔρξαντα A.1544.—*μίμνοντι δὲ καὶ πάθος ἀνθεῖ* C.1004. *suffering is ripe for him who yet survives.* sc. for *Orestes*.

Μιμνήσκεισθαι *to remember.* aor. 1. mid. *μνασαμένα.* with *gen.* S.51.—*perf. pass. μεμνήσθαι to remember, make mention of.* with *gen. acc. or inf.* *μεμνήσθαι* P.V.824. *imp. μέμνησο* C.113.484.485. E.88. S.199.202.—with *part.* τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A.804.

Μίν *him, her*, S.c.T.495. C.613.780. In *iambics*, E.601. S.977. But here *νιν* is probably to be read. So *Pors. Dind.* rejects the form from the *tragic*s altogether.

Μινύθειν *to waste away, perish*, S.c.T.903. E.352.

Μινύρεσθαι *to hum a tune*, A.16.

Μινυρός *plaintive.* *μινυρὰ* *θεομένας* A.1136. *plaintively*.

Μίνως *Minos*, C.609.

Μιξόθορος *with mingled clamours*, S.c.T.319.

Μιξόμβροτος *partly human*, S.563.

Μισεῖν *to hate*, P.V.1070. *pass. μισηθεῖσα* id.45.

Μίσσημα *an object of hatred.* *μίσσηματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων* E.73. Cf. S.c.T.168. where, however, *μίσσηματα* may be also referred to *αὖειν, λακάζειν*, h.e. *things hated by the wise*.

Μισητός *hated*, A.1201.

Μισθός *reward, payment for.* ἐμοῦ μισθόν A.1234. Cf. v.1236.

Μισόθεος *hating God, impious*, A.1061.

Μῖσος *hatred*, A.1387.—*an object of hate*, A.1385.

Μνήμα *a memorial*, P.V.849.

Μνημεῖον id. S.c.T.49.

Μνήμη *memory*, P.V.459.—*commemoration*, S.267.

Μνημονεύειν *to remember.* with *acc.* P.769.

Μνήμων *remembering, mindful*, P.V.514.791. A.150.—with *gen.* E.361.

Μνησικήμων *arising from the remembrance of calamity*, A.173.

Μνηστήρ *a suitor*, P.V.742.

Μνήστωρ *mindful.* with *gen.* S.c.T.163.

Μογεῖν *to suffer*, P.V.275.606. A.1607.

Μογερός *miserable*, S.c.T.809. P.V.564.596. A.135.—*bringing wretchedness.* *μοῖρα βαρυνδύειρα μογερά* S.c.T.960.

Μόγεις *with difficulty*, P.501. P.V.131.

Μοῖρα *a share or part.* *μοῖραν ἡδονῆς κάμοι πόρε* P.V.291.634. S.c.T.928.—*the office, or condition, of anything.* ὄμμα τέσσαρας μοίρας ἔχον ἐμοὶ C.236. i.e. *being at once brother, sister, father, mother.* *μοῖρ' Ἀφροδίτας* S.1025. *the business of love.* *αὐταὶ ἔχουσι μοῖραν οὐκ εὐπέμπειλον* E.454. *their sort is such as is hard to get rid of.* ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E.105. *the condition of mortals (i.e. they of mortal kind) cannot discern things in the day-time.—one's appointed lot*, S.c.T.488. P.873. A.1287.1570. *periphr. θανάτου μοῖρα* P.881. A.1441. *μοῖρα* simply, *death*, A.1239.1338.1426.

Μοῖρα *Fate*, personified. ἡ Μοῖρα C.897. *Μοῖρα* P.V.509.696. S.c.T.960.975. P.102. A.129.999.1518. C.898. E.321.998. *Μοῖραι the Fates*, P.V.514.897. C.304. E.165.694.919.

Μοιρᾶσθαι *to divide into shares.* Dor. *ἐμοιράσαντο* S.c.T.889.

Μοιρόκραντος *appointed by fate*, C.603. E.970.

Μολεῖν (aor. 2. from *præs. inus.*) *to come.* ζήμολε C.923.925.934. μόλοι

A.336.1425. S.708. μόλης P.V.721. μόλη P.521. A.744. μόλωμεν P.226. μολεῖν P.V.236.670.827.1030. S.c.T.349. P.179. A.661.1652. C.177.755. E.198.279. S.403.891. μολών S.c.T.268. A.592.942.1371.1569. C.452.566.600. E.79.436. μολόν A.284. E.150. μολόντος A.34.943. μολόντι A.1198. μολόντα A.587. E.15. μολούσαι A.185. μολόντας C.827. — with acc. without prep. τὴν μακρὰν πόλιν μολεῖν S.c.T.595. P.722.795. E.942. S.236.749.—fut. mid. μολεῖσθαι P.V.691.

Μόλις *scarcely*. — οὐ μόλις *not scarcely*, i.e. *completely, utterly*. ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον A.1052. Cf. Eur. Hel.341. θέλουσαν σὺ μόλις καλεῖς. The passage in E.826. θυραῖος ἔστω πόλεμος οὐ μόλις παρῶν is obscure, and the various conjectures which have been proposed are unsatisfactory. Pears. δς μόλις παρῆ. Wakefield οὐ μῶλος παρῶν, h.e. *non præsens tumultus*. οὐ πόλει παρῶν Schütz. οὐ πέλας παρῶν or οὐ δόμοις παρῶν Butler. The latter also conjectures ὡς μόλις παρῶν *ut qui vis aut raro adsit*. Herm. ἢ μόλις παρῶν. Herm. on Vig.422. approving the explanation of the Schol. οὐ μακρὰν, translates *foris bellum esto, sed satis vicinum*, i.e. as Well. explains, *non nimis longinquum, ne eo proficiscentes cives majoribus incommodis premantur, neve procul a patriæ finibus moriantur*. This is giving the sense of μόλις οὐ το οὐ μόλις, which cannot mean *sufficiently near*, but *not a little*, i.e. *entirely near*, which is evidently a contradiction to θυραῖος ἔστω. It may be better to take παρῶν not as meaning *nearness of locality*, but as denoting that which is *present to*, or *exists in*, the state, in the same way as the messenger in P.322, speaking of evils which had happened afar off, says, πολλῶν παρόντων ὀλίγ' ἀπαγγέλλω κακά, i.e. *of many which exist*. We may then translate, "let war be abroad, and

let there be as much of it as there may," i.e. provided war be with foreign states, we do not mind how much of it is carrying on, but let us avoid intestine war. The negative οὐ in οὐ μόλις, after the imperative, is used because the two words form only one notion, cf. Soph. Aj.1131. and see Herm. App. Vig.iv.

Μολοσσός *Molossian*, Μολοσσὰ δάπεδα P.V.831. *the Molossian plains*.

Μολπή *song*, A.106. E.995.999.

Μολπηδόν *like a song*, P.381.

Μομφή *reproach*, S.c.T.1001.

Μοναρχία *the rule of one man*, S.c.T.863.

Μονάρχος *a single ruler*, P.V.324.

Μονάς *alone*, P.V.720.

Μονογενής *an only child*, A.872.

Μονόδους *having only one tooth*, P.V.798.

Μονόζυξ *left by one's partner*, P.135.

Μονόκλυτος *performed by the lamentations of one*, S.c.T.1056.

Μονόμαχος *fighting in single combat*, S.c.T.780.

Μονόβρυθος *adapted only for one*, S.950.

Μόνος *alone, only*, P.624.824. A.815.1597. C.853. (see ἔφεδρος) E.791.

S.240.729. μόνον δὴ P.V.423. μόνον γὰρ κέρδος ἐν τεθηρηκόσι S.c.T.666.

(see κέρδος.)—μόνον adv. *only*, P.V.209.624.851. C.242. S.990.

Μονόσκηπτρος *occupied by one ruler only*, S.369.

Μονοστιβής *walking alone*, C.757.

Μονοῦν *to leave alone*. pass. μονωθεῖσα S.730.

Μονόφρουρος *guarding alone*, A.248.

Μονόφρων *single in opinion*, A.735.

Μονόψηφος *deciding by his single vote*, S.368. Comp. Pind. Nem. x.6.

where it is said of Hypermnestra, μονόψαφον ἐν κουλεῖ κατασχοῖσα ξίφος.

Μόριμος *appointed*, C.356.

Μόρος *fate*, P.V.248. A.1117. *death*, P.V.680. S.c.T.181.365.571.679.686.

P.361.436.438.470. A.320.1219.1270.

1994. 1354. 1389. 1474. 1580. 1582. 1610. 1617. C. 18. 294. 435. 438. 475. 824. 828. 898. 914. 982. 983. E. 26. 478. 606. 610. 709. 730. S. 63. 785. 965. pl. S.c.T. 402. —σῶτηρ, ἢ μόνον εἶπω; C. 1070. or must I call him death? h. e. a cause of death. ἐγένετο μόνον αὐτῷ S.c.T. 733. one who became his death. μόνον τῶν οἰχομένων αἶρω δοκίμως πολυ- πενθῆ P. 539. I take up (sc. as a subject for lamentation) the fate of the departed.

Μόρσιμος ordained by fate, appointed, P.V. 935. E. 208. S. 46. 1032. —τὸ μόρσιμον that which is fated, S.c.T. 245. 263. C. 101. 457. —fatal, deadly, A. 1018. S. 768. μόρσιμ' ἀπ' ὀρνίθων ὀδίων A. 152. things portended by the birds.

Μορφή form, figure, appearance, P.V. 21. 78. 447. 646. 647. E. 184. S. 491. —πολλῶν ὀνομάτων μορφή μία P.V. 210. one person under many names.

Μόρφωμα id. A. 1192. E. 390. ἐκάστῳ μορφώματι A. 847. in each body.

Μουνῶψ ope-eyed, P.V. 806.

Μούσα a muse. Μοῦσαι S. 678. — song or music, E. 298.

Μουσομήτωρ the mother of the Muses, P.V. 459. epithet of Μνήμη, or Mnemosyne, as mother of the Muses, h. e. the chief source of all sciences and arts.

Μόχθημα a labour, θνητοῖς διαδόχοι μοχθημάτων P.V. 462. relieving mortals in their labours.

Μοχθηρός miserable, wretched, S.c.T. 239. C. 741.

Μόχθος labour, pains, suffering, P.V. 99. 244. 314. 383. 539. 758. 915. 1028. A. 541. 1644. C. 514. 908. 1016. 1065. E. 239. 481. S. 348.

Μοχλός a bolt or bar. πύλας μοχλοῖς χαλατε C. 866. open them by (sc. by drawing) the bolts.

Μυδάλεος moist, P. 531. See τέγειν.

Μυδροκτυπεῖν to forge a mass of metal, P.V. 366.

Μυελός marrow, A. 76.

Μύζειν to mutter, utter the sound μῦ μῦ E. 117. λευσμόν τε καὶ μύζουσιν

αἰκτισμόν πολὺν id. 180. mutter in piteous accents. See λευσμός.

Μυθεῖσθαι to say, speak, S. 275. — to command, P.V. 667.

Μῦθος a word, speech, narrative. P.V. 503. 644. 650. 688. 828. 956. S.c.T. 1042. P. 150. 158. 684. C. 444. 547. E. 82. 552. 975. S. 271. 442. —a proverb. τριγέρων μῦθος τάδε φωνεῖ C. 312. —the subject of narration. πάντα ἀκούσθ μῦθον ἐν βραχεῖ λόγῳ P. 699. C. 164. 732. —opposed to ἔργῳ. ἔργῳ κοῦκ ἐτι μῦθῳ P.V. 1082. in deed, no longer in word.

Μυθοῦσθαι to speak, A. 1341.

Μυκάσθαι to low. perf. mid. μέμυκε S. 347.

Μύκημα a roaring, P.V. 1064.

Μύκονος name of an island, P. 859.

Μυκτηρόκομος proudly emitted through the nostrils, snorting, S.c.T. 446.

Μύραινα a myræna, C. 988. From the connexion of the myræna (Angl. lamprey) with the viper, a species of myræna was produced, of which the bite was fatal. Hence it is applied to a malignant person. Cf. Blomf. Gloss.

Μυριάς ten thousand in number, i. e. innumerable, P. 891.

Μυριετής through innumerable years, P.V. 94.

Μυριόνταρχος a leader of ten thousand, P. 306. 955.

Μύριοι ten thousand, P. 294. μύρια μύρια πεμπαστάν P. 943. reckoning them by ten thousand at a time. Cf. πεμπαστής, and see Herod. vii. 60. — μύριοι innumerable, P.V. 509. 589.

Μυριωπός having eyes innumerable, P.V. 567.

Μύρμηξ an ant, P.V. 451.

Μύσαγμα a pollution, an abominable thing, S. 979. See εὐπετής.

Μύσιος Mysian, P. 314. —τὸ Μύσιον 1011. the Mysian strain. Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες μάλιστα εἰσι θρηνητικοί. Eustath. in Dionys. Perieg. v. 791. quoted by Stanl. τοιοῦτοι (sc. θρηνητικοί) δὲ καὶ οἱ Φρύγες, ἐτι δὲ καὶ οἱ Μυσοί· διὸ καὶ Ἀτ-

σχόλος φησι, βόα τὸ Μύσιον, ἤγουν θρήνηι.

Μυσός a Mysian. pl. Μυσῶν P. 52. S. 544.

Μύσος pollution, guilt, C. 640. 961. E. 186. 356. 423. 803. 894.

Μύχιος sinuous, formed like a gulf or bay, P. 854.

Μυχόθεν from the inner part of the house, C. 35. πελάνψ μυχόθεν A. 96. a cake brought from the inner (i.e. the women's) apartments. See Blomf. Gloss.

Μυχός the inner part of anything, a recess, P.V. 134. 431. 451.—the interior part of a house, temple, etc. C. 440. (see πολύσινος.) 790. E. 39. 163.

pl. 171.—πόντιος μυχός P.V. 841. the Ionian sea.

Μύψ a gad-fly, P.V. 678. S. 301.

Μωμᾶσθαι to blame, chide, A. 268.

Μώμενος (part. of obs. verb μᾶω) desiring, C. 44. 435.

Μωμητός deserving blame, S.c.T. 490.

Μῶν a particle of interrogation, A. 1176. S. 412.—with subj. C. 175. Dind. remarking on this constr. refers to Matth. Gr. Gr. 606.

Μωραίνειν to play the fool. with acc. πείραν τήνδ' ἐμώρανε P. 705. made this foolish attempt.

Μωρία folly, A. 1655.

N

Ναί an affirmative particle yes, P. 724. 1028.

Ναίειν to dwell, P.V. 450. 796. πρὸς ἡλίον πηγαῖς ναίουσι P. V. 811. ἐν οἰκήμασι ναίουσι A. 326.—with acc. to inhabit, P.V. 712. 958. S.c.T. 958. P. 182. C. 795. S. 937.

Νάιος see νήιος.

Νᾶμα a stream, P.V. 808.

Νάξος Naxos, P. 859.

Ναρθηκοπλήρωτος filling a rod. ναρθηκοπλήρωτον πυρὸς πηγὴν P.V. 109. πλήρωτος is here used in an active sense, cf. πανάλωτος A. 352. αἰακτός P. 1025. δορύπαλτος A. 116. κάσπητος A. 298. κάμφθαρος C. 294. πυργοδάικτος P. 105. ἄκλανστος S.c.T. 678. ἄθικτος E. 674. Cf. also περίβρυντος Eur. Phoen: 216. on which Musgrave compares δίκας ἀφόβητος Soph. Œd. T. 880. ἄψανστος ἔγχους 962. ὑποπτος Eur. Hec. 1117. where Porson compares πιστός P.V. 919. Soph. Œd. Col. 1035. (cf. also Æsch. P. 55.) μεμπτός Trach. 446. ἀμφίπληκτος Phil. 682.

Νανάγιον a fragment of a wreck, P. 412.

Ναύαρχος a naval commander, P. 355. C. 712.

Ναυβάτης a sailor, P. 973. ναυβάτης ἀνὴρ P. 367. Cf. E. 434.—adj. naval, A. 393. 960.

Ναυκληρεῖν to govern a ship. Met. to govern, S.c.T. 634.

Ναύκληρος Met. a governor, S. 174.

Ναννάκτιος of Naupactus, S. 259.

Νανπόρος navigable by ships, E. 9.

Ναῦς a ship, P. 402. 414. gen. νηός S.c.T. 62. ναός Ion. P. 305. 924. A. 871.

νεώς S.c.T. 192. P. 297. 372. 402. E. 242. S. 696. 698. dat. ναί S. 814. 840. acc. ναῦν A. 647. 650. S. 753. 879. νῆες P. 409.

νᾶες Ion. P. 552. 666. ναῶν P.V. 729. P. 19. 39. 54. 332. 351. 375. 447. 449. 470.

472. A. 219. S. 748. νεῶν P.V. 729. P. 315. 326. 344. 358. 405. 411. 442. A. 133.

178. 188. 1900. E. 607. ναυσί P. 330. 342. 362. 440. acc. ναῦς A. 640. νηᾶς S. 725.

—ναῦς μακρά P. 373. a ship of war. Schol. πολεμική.—ναῶν μάχη a sea-fight.

ναῶν κύδος μάχης P. 447. the victory in a sea-fight.

Ναυστόλος navigating, S.c.T. 840. See Θεωρίς.

Ναύτης a sailor, S.c.T. 190. S. 478. πεζὸς ἢ ναύτης P. 705. dat. Ion. ναύτηι P.V. 729. S.c.T. 585. Here ναύταισι Blomf. Dind.

Ναυτικός nautical, belonging to ships, P. 375. 714. A. 620. 646. (on the constr. of the gen. in this passage, see Lobeck on Aj. v. 716.) S. 436. 745.

Ναυτίλος a sailor, P.V. 466. A. 617.



873.1207. C.200.—adj. *belonging to ships*. ναυτικῶν σελμάτων A.1417. Here ναυτικῶν Cas.

Ναύφρακτος *defended by ships*. ναίφρακτος Ἄρης P.912. *war waged at sea*. ναύφρακτον ἔμιλον P.986. *the crews of the fleet*.

Νεάγγελτος *recently announced*, C.725.

Νεάζειν *to be young, to act with violence as a young man*, S.98. See θάλλος. φιλεῖ τίκτειν ὕβρις παλαιὰ νεάζουσαν ἐν κακοῖς βροτῶν ὕβριν A.742. In this passage the participle νεάζουσαν has its peculiar force, signifying that *restless activity for mischief* common in youth, whence the words νεανιεύεσθαι, νεάζειν, etc. are used to express anything *rash or insolent*. The meaning is, *a first crime begets another crime, exerting itself mischievously in the ruin of those subjected to it*. ἐν κακοῖς βροτῶν is not the same as ἐν τοῖς κακοῖς βροτῶν or ἐν κακοῖς βροτοῖς, but refers to the misfortunes of those men who are made to suffer by the crimes spoken of. Schütz rightly understands ὕβρις παλαιὰ of the rape of Helen, and νεάζουσαν ὕβριν of the unjust and destructive war by which Paris sought afterwards to support his unlawful act. See νεαρός.

Νεαίρετος *newly taken*, A.1033.1035.

Νεᾶνις *a young girl*, P.V.706. E.917.

Νεαρός *young, youthful*, A.76.—*a youth*, A.350. νεαροῖς 1485. νεαρὰ φάουος κότον A.745. Here the reading is corrupt. Various emendations have been proposed, e.g. νεαρὰ φύει κότον Heath. νεαρὰ φύει κότον Butl. νεοβράφη σκότον or νεαροφαῖ σκότον Herin. φάουος κότον is corrupt, notwithstanding Klausen's fruitless attempt to explain it, coll. v.378. If conjecture is to be admitted, we should prefer φύει σκότον. The poet seems to be comparing the *dark* and fatal consequences of crime, with the *light* and cheering condition of the just. Thus

he says that δικά λάμπει or *shines* in the poor houses of the just, but speaks of crime as throwing a *gloom* over the palaces of the wicked, μελαίνας μελάθροισιν. This usage of σκότος and φάος, or of similar words, to express the opposite ideas of *misery* and *happiness*, is too common to require illustration. Cf. μελαγχίτων φρήν P.114. μελανόχρως καρδία S.766. ἐν φάει καρδίας E.496. δώμασιν φάος μέγα P.292. Hence if *light* be spoken of as the result of justice, it must be the *absence of light*, or darkness, which is alluded to, as following upon crime. Three progressive stages appear to be intended: 1. the original act of crime, ὕβρις παλαιὰ. Next, a second act engendered by this first, νεάζουσαν ὕβριν (see νεάζειν). 3. sooner or later, τότε ἢ τότε, ὅταν τὸ κύριον μῶλη, that mental illusion or *ἄτη* so often spoken of by the Greeks, which urges men blindly forward to the commission of one crime after another, till suddenly it involves them in darkness and destruction. The words δαιμονά τε, κ.τ.λ. are a kind of epexegetis to the former. Hermann rightly changes τὸν into τὰν, as agreeing with the feminine εἰδομένην.

Νεβρός *a fawn*, E.111.297.

Νείκη *quarrel*. ἀγὼν νείκης παλαιᾶς A.1351. Herm. wishes to restore νείκης for νίκης in E.863. So Dind.

Νεῖκος *id.* S.c.T.887.919. A.148. S.294.353.447.913.

Νειλοθερής *warmed or cherished by the Nile*, S.67.

Νεῖλος *the Nile*, P.V.814.849.854. P.34.303. S.556.857.1004.

Νειλῶτις *of the Nile*. χθόνα Νειλῶτιν P.V.816.

Νεῖρα *the lower part of the belly, the belly*, A.1458. Here the vulg. is νεῖραι, as from a nom. in ος. This has been rightly altered by Casaubon into νεῖρη, which should rather be, as Well. observes, νεῖρα. Hesych. explains it κοιλία ἐσχάτη. It is pro-

perly an adjective. Cf. Hom. II. ε. 539. *ρευαίρη δ' ἐν γαστρὶ.*

*Νεκροδέγμων the receiver of the dead*, P.V.153.

*Νεκρός dead*, S.c.T.819. P.602. A.1360. C.568. E.96.569.—*a dead body*. Πολυνείκους νεκρόν S.c.T.1004. Cf. S.c.T.819. P.264.413.804. A.645.1360. 1378.1481. C.568.992.

*Νέμειν to give or assign*, P.V.229. 292. E.379. S.398. *ποῦ θράσος νέμεις ἔμοι;* S.500. *where do you provide for my security? κράτος νέμοι γυναιξί* S.1054.—*to maintain or cherish*. μητρὸς μηδαμῶ τιμὰς νέμειν E.594. *not to preserve respect for his mother*. ἰσχὺν ἰσάπαιδα νέμοντες A.75.—*to regulate or pose*. ὁ πάντα νέμων Ζεὺς P.V.524. σίακα νέμων A.776. ἀσπίδα νέμων S.c.T.572. γλώσσαν ἐν τύχῃ νέμων A.671. pass. ὡς πόλις εὐ νέμοιτο S.655.—*to occupy, enjoy*. τιμὰς νέμειν E.717. Here Wakef. and Schütz read μένειν. Well. cf. Soph. Oed. 7. 202. 238. 578. Aj. 995.—*πόλιν νέμοντες* E.879.971.—*νέμεσθαι* mid. v. *to occupy or inhabit*, P.V.410.420. S.c.T.215. E.72.

*Νέμεσις a feeling of indignation or jealousy*. τί τάδε νέμεσις στυγεῖ; S.c.T.217. *wherefore does any feeling of indignation censure this? viz. to worship the gods*. Heath with great probability corr. τίς τάδε, (so Dind.) but τί τάδε codd. edd. Blomf. compares II. ξ. 80. οὐ γὰρ τις νέμεσις φυγείην κακόν. Cf. also γ. 156. οὐ νέμεσις, Τρῶας καὶ ἔυκνημίδας Ἀχαιοὺς | τοιῷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.

*Νεμέτωρ an assigner*, sc. of justice, S.c.T.467.

*Νεόγαμος newly married*, A.1152.

*Νεογενής newly born*, C.532.

*Νεογνός id.* A.1135.

*Νεόδρεπτος newly gathered*, S.329.

*Νεόδροπος id.* S.349.

*Νεοζυγής newly yoked*, P.V.1011.

*Νεόθηλος sucking as an infant*, E.428.

*Νεόκοτος strange, novel*, S.c.T.785. P.252. See under *παλίκοτος*.

*Νεοκράς newly mixed or joined*. Met. νεοκράτα φίλον C.340. "Nihil aliud hic significat quam recentem, novum, h.e. nuper adeductum amicum." Butler Pors. on Eur. Med. 138. compares Her. iv. 152. *φιλαὶ συνεκρήθησαν*, and vii. 151.

*Νεολαία the youth of a city*, S.669. P.657.

*Νεοπαθής fresh from suffering*, E.489.

*Νεόπολις newly founded*, E.657.

*Νεοφόντος newly moistened*, A.1324.

*Νέος new, fresh*, P.V.95.149.170.

233.310. (see *μεθαρμόζεσθαι*), 437.944. 957.962. S.c.T.345.352.722. P.654.971.

A.85.467.655.1072.1459. C.13.163.826.

E.195.339.468. (see *καταστροφή*), 691.

S.62.337.350.458.693.928.994.—*young*,

S.c.T.17.309.1002. P.13. (see *βαῦ-*

*ζειν*) A.268.1191. C.746.822. E.145.

701.—*youthful*, P.730. *childish*, C.768.

—*νέωτερος younger, more recent*, C.

169. E.156.748.775.—*νέον adv. recently*.

*ὅστις ἂν νέον κρατῆ* P.V.35.

Cf. id. 389.957. A.1608. In P.786.

*Ἐέρξης δ' ἔμοδς παῖς ὦν νέος νέα φρο-*

*νεῖ*, the two last words are by some

considered as corrupt, on account

of the lengthening of the short

syllable in *νέα* before *φρονεῖ*. Por-

son on Orest. 64. states his opi-

nion thus: *ubi verbum in brevem vo-*

*calem desinit, eamque duæ conso-*

*nantes excipiunt, quæ brevem manere*

*patiantur, vix credo exempla indubiæ*

*fidei inveniri posse, in quibus syllaba*

*ista producat. Agreeably to this,*

Erfurd on Soph. Aj.1109. corrected

by transposition *φρονεῖ νέα*. This is

approved by Hermann and Monk on

Hipp.1284. but to this separation of

*νέος* and *νέα* Wellauer justly objects.

Elmsley on Eur. Her. 387. where *καὶ*

*μάλ' οὐ σμικρὸν φρονῶν* is read, con-

jectures *νέον φρονεῖ*, which Herm. on

Aj.1099. and Lobeck on the same

passage, rightly deny to be Greek,

the plural being always used with

*φρονεῖν* in this sense, from which the

expressions *μέγα* or *σμικρὸν φρονεῖν*

are entirely different. Reisig. conj.

νεοφρονεῖ. Well. νεαφρονεῖ. Lobbeck appears to be right in supposing Porson's canon not to have been always observed by the tragic writers. Cf. P.V. 612. where see Well.

Νεοσπαδής *newly drawn*, E. 42.

Νεόσπορος *newly sown*, E. 629.

Νεοσσός *the young of a bird*, S.c.T. 485. hence, *any offspring*. πατρὸς νεοσσού C. 254. 494. ἵππου νεοσσός λέως A. 799. h.e. *the armed men issuing from the womb of the horse*.

Νεότομος *newly cut*, C. 25.

Νεότροφος *young, infantine*, A. 706.

Νεοῦν *to renew*, S. 529. See αἶνος.

Νεοχμός *new*, P.V. 150. P. 679.

Νέρθε *below*, P. 631. C. 40. with gen. P.V. 152.

Νέρτερος *lower*. νερτέρα κώπη A. 1600. See κώπη and ζυγός.—νέρτεροι *those below or in the shades*. νερτέρων ἕμνος P. 611. νερτέροις θεοῖς P. 614. C. 15. (see μείλιγμα) 399.

Νεῦμα *a nod*, S. 368.

Νεφέλη *a cloud*, S.c.T. 211.

Νέφος *id.* S. 761. 774.

Νεώς *a temple*, P. 796.

Νηδύς *the belly*, C. 746. E. 133.—*the womb*, E. 635.

Νήσιος *naval, of a ship*. Dor. ναῖοισιν ἐμβολαῖς. P. 271. S. 2. 906. ἄνδρες νήιοι S. 700.

Νηῖται *a gate at Thebes so called*, S.c.T. 442.

Νηλεῶς *unmercifully*, C. 240. So Elmsl. Blomf. Dind. in P.V. 240. where the vulg. is ἀνηλεῶς.

Νηλής *unmerciful*, P.V. 42.

Νημερτής *true*, P. 243. Glasg. ναμερτῆ, which Herm. on Soph. Trach. 172. considers to have been the form preferred by the tragics. Blomf. retains νημερτῆ as more consistent with analogy, thus, νήποινος, νήνεμος, νήγρετος, etc. νημερτῆ is the reading of all the MSS. and Edd. but Dind. prefers ναμερτῆ. See his note on Trach. 172.

Νήνεμος *without wind*, A. 552. 720.

Νήπιος *childish*, P.V. 441.

Νησιῶτις *of an island*, P. 382.

Νήσος *an island*, P. 299. 301. 360.

439. 443. 450. A. 275. νῆσος Dor. P. 589. 856.

Νῆστις *hungry*, P.V. 579.—*bringing or producing hunger*. νῆστιον αἰκίαις P.V. 602. πνοαὶ νῆστιδες A. 186. πόνος νῆστις A. 322. νῆστιν νόσον 989. νῆστιδες δῦαι 1604. νῆστις λιμός C. 248. Νηφάλιος *made without wine*, E. 107.

Νικᾶν *to conquer, be victorious, to prevail*, A. 120. 137. 154. 1397. C. 877. 890. 1048. E. 692. 711. 931. S. 210.—τὸ νικῶν P. 143. *the victor*. δόξα νικῆσει φίλων C. 672. *will prevail*. νικῆ ὁ πρῶτος καὶ τελευταῖος δραμών A. 305. See τελευταῖος.—νικᾶ τὸ κέρδος A. 560. *outweighs*. ὄρκους τὰ μὴ δίκαια μὴ νικᾶν λέγω E. 410. *I desire you not to gain any unjust advantage by means of oaths*.—with acc. φόβος μὴ σε νικάτω φρένας E. 88. 128. pass. νικάσθαι *to be beaten, overcome*, A. 915. C. 877. perf. νενίκησθε E. 762. part. νικώμενος S.c.T. 496. P. 302. C. 1019.—with gen. ἰμέρον νικώμενος S. 98. dat. ὑπὸν νικώμενος A. 282. 333. 569. 886.

Νίκη *victory*, S.c.T. 698. A. 828. 916. C. 471. 835. 1012. E. 863. 963. S. 929.

Νικηφόρος *bringing victory*, C. 146. E. 455. ὄρος νικηφόρον E. 747. *victorious in fight*.

Νίνη *him*, P.V. 55. 333. 674. 998. S.c.T. 397. 466. 642. 646. P. 834. A. 157. 510. 662. 877. 1258. 1357. 1522. 1536. 1628. C. 170. 187. 362. 434. 755. 777. 797. 892. E. 17. 437. 894.—*her, it, fem.* P.V. 46. S.c.T. 651. A. 932. 1012. 1205. C. 541. 543. 937. 991. E. 512. S. 305. *it, neut.* C. 537.—*pl. them*, S. 710.

Νίσος *proper name*, C. 610.

Νιφάς *a snow storm*, P.V. 995.—*Met.* S.c.T. 195.

Νίφασθαι *to snow*, S.c.T. 194.

Νομάς *wandering or nomadic*, S. 281. P.V. 711.

Νόμενμα *a pasturage*, A. 1390.

Νομίζειν *to practise or follow*. ἀργυροστερῆ βίον νομίζων C. 997.—*to recognise or acknowledge*. κοινὸν ἔχθος νομίζομεν C. 99. θεοὺς νομίζων οὐδαμοῦ P. 490. *esteeming the gods of no account*. Cf. Soph. Ant. 183. νο-

μιζειν θεους is peculiarly used in the sense of *believing in the gods*. See Blomf. Gloss. Hence the pun in Arist. Nub. 247. θεοι ἡμῖν νόμισμ' οὐκ ἔστιν. ἡγείσθαι is used in the same sense, cf. Pors. on Eur. Hec. 788.—to think, esteem. ὄμμα δόμων νομίζω δεσπότην παρουσίαν P. 165.—pass. νομίζεσθαι to be customary or in use. οἰάπερ νομίζεται A. 1016. Cf. E. 32. ὅπου τὸ χαίρειν μηδαμῶ νομίζεται E. 401.

Νόμιμος *lawful*. νόμιμα *lawful rites*, S.c.T. 316. See ὠμοδρόπος.

Νόμισμα *a custom or usage*, S.c.T. 251.—*a law*, P. 845. See πύργινος.

Νόμος *law, established usage*, S. 383. P.V. 150. 402. C. 91. 148. 394. 984. E. 92. (see ἐκ) 164. 426. 663. 748. 775. S. 383. 385. 658. λαμπαδηφόρων νόμοι A. 303. *the regular successions of beacon fires.—custom, manner*. γυναικείῳ νόμῳ A. 580.—*νόμος according to custom*, A. 1180. Here Butl. ἡλθέτην ὁμοῦ. κατὰ νόμους ἀφικτόρων S. 238. τοῖσιν Ἑλλήνων νόμοις S. 217. Κισσίας νόμοις πολέμιστριάς C. 418.—*a measure in music, a strain*. ὑποδόταν νόμον P.V. 575. τὸν ὄξυν νόμον S.c.T. 935. νόμον ἀνομον (see ἀνομος) A. 1113. κρεκτὸν νόμον C. 809. ὀρθίους ἐν νόμοις A. 1124. Ἰαονίους νόμοις S. 66. See Ἰαόνιος.

Νόος *the mind*, P.V. 163. contr. νοῦς P.V. 392. S.c.T. 604. C. 731.

Νοσεῖν to be sick or diseased, P.V. 378. 700. 980.—τῆδε τῇ νόσῳ νοσεῖν P.V. 384.

Νόσημα *disease, malady*, P.V. 224. 688. 980.

Νόσος *id.* of the body, P.V. 471. 476. 481. C. 277. 280. 556. 667. of the mind, P. 736. A. 528. P. V. 249. 384. 1071.—generally, *any evil affection or calamity*, P.V. 384. 599. 609. 635. A. 167. 809. 824. 989. μεμνήστ' οὐ σμικρὰν νόσον P.V. 979. *affected with no slight madness*. Ἦρας ἐπιβούλους νόσους S. 582. *the insane eagerness of Juno against you*. γῆς νόσον τρίαιναν P.V. 926. *the trident which shakes the ground*. ἄκαρος νόσος E. 903. *the plague of*

*sterility*. ἀφερτος νόσος E. 457. *an intolerable calamity*.

Νόστιμος *belonging to a return*. νόστιμον φάος P. 255. *the day of my return*. νοστήμου σωτηρίας *a safe return*, P. 788. A. 334. 1211.—*returning*. εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἦξει A. 604.

Νόστος *a return*, P. 8. 846. 898. A. 786. 961.

Νοσφίζειν to deprive. with gen. Νίσσον τριχὸς νοσφίσασα C. 611.—to deprive (of life), to kill. with acc. γυναικὸς ἦρις ἀνδρα νοσφίση C. 202. cf. id. 432. καὶ τὰ τοῦδ' ἐνόσφισε S.c.T. 968. Here Well. conj. καὶ τὸδ' ἐνόσφισε. So Dind.—pass. ἐνοσφίσθη C. 484.

Νόσφιν without, S. 236.

Νότιος moist, watery, P.V. 400.

Νότος *the south wind, rain*. χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι. A. 1364. Here Pors. διοσδότῳ γάνει. So. Dind. See γανᾶν.

Νουθετεῖν to admonish, P.V. 264.

Νουθήημα *advice*, P. 816.

Νοῦς. See νόος.

Νοῦσος S. 667. Dor. for νόσος, qu.v.

Νυκτερός *nocturnal, of night*, P.V. 799. P. 172. A. 4. Met. νυκτερὸν τέλος S.c.T. 349. *death*.

Νυκτηγορεῖσθαι to hold an assembly by night, S.c.T. 29. See προσβολή.

Νυκτρηφής *concealed by night, dark or gloomy*, A. 447.

Νυκτίπλαγκτος *restless at night*, A. 12. *causing restlessness at night*, id. 321. C. 517. νυκτίπλαγκτον ὀρθίων κελευσμάτων id. 740. *disturbing me by night with his loud cries*. The whole passage, which is one of some obscurity, stands thus: τὰ μὲν γὰρ ἄλλα τλημόνως ἦντλον κακὰ φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβῆν, δν ἐξέθρεψα μητρόθεν δεδεγμένη, καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων, καὶ πολλὰ καὶ μοχθῆρ' ἀνωφελῆρ' ἐμοὶ τλάση.—τεθνηκότος δὲ νῦν τάλαινα πεύθημαι C. 737—752. Well. understands νυκτίπλαγκτον as if it were

τὸ νυκτίπλαγκτον, h.e. *nocturna vagatio*, which is quite inconsistent with the genius of the language. It is also usual to place a mark of aposiopesis after *δεδεγμένη*, by which the following lines can only be explained as a very awkward anacoluthon, hardly admissible upon the supposition of the words of the speaker being rendered irregular through emotion. A mistake seems to have arisen from supposing φίλον δ' Ὀρέστην, κ.τ.λ. to be in opposition to τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλον κακά. It will be better to suppose the lines beginning φίλον δ' Ὀρέστην to indicate *part* of the κακά or sufferings referred to in v.737. and the opposition to be deferred till verse 752. in which she alludes to his death as an inconceivably greater calamity than all her other sufferings, whether on account of the woes of the family, or of the toil which she underwent as the nurse of the infant Orestes. With Ὀρέστην in v.738. we must supply ἔφερον or some such word from ἤντλον. v.740. is to be referred to v. 738. and καὶ taken in the sense of *καίπερ πολλά καὶ μοχθηρὰ* likewise are governed by ἤντλον or ἔφερον. The sentence being then interrupted by a long parenthesis, the opposition is finally introduced in v. 752. Translate, *for all other sufferings I bore with fortitude : yes (I bore with) the dear Orestes, my soul's delight, whom I brought up, having received him at his birth, albeit disturbing me at night by his rousing cries, and many other sufferings beside (I bore patiently for him) without advantage (as they have proved) to me after having endured them :—but now, alas! I hear of his decease.*

Νυκτίσεμνος solemnized at night, E. 106.

Νυκτίφοιτος coming by night, P.V.660.  
Νυκτιφρούρητος watching by night, P. V. 864.

Νύμφη a bride, A. 1152.—a nymph, E. 22.

Νυμφικός belonging to a virgin. νυμφικῶν ἰδωλίων C.69. a virgin's chamber. See οἶγειν.

Νύμφιος a new-married person, νυμφίους S.c.T.739. a wedded pair.

Νυμφόκλαντος to be mourned over as a bride, A.729. or, as Blomf. observes, *sponsis deflenda*, comparing Hor. iv. 4.68. See Ἐρινός.

Νυμφότιμος celebrating espousals, A. 688.

Νύν for οὖν A. 911. therefore, then. ὄρα νυν, εἰ σοι ταῦτ' ἀρωγὰ φαίνεται P. V.999. P.997. 1005.1023. C.329.

Νῦν now, at present, P.V.47.61. 64. 76. 82. 151. 253. 275. 279. 313. 325. 332. 363. 469. 505. 593. 705. 742. 917. 922. 960. S.c.T. 10. 21. 24. 98. 173. 224. (but see Blomf. not. in loc.) 228. 399. 637. 651. 690. 772. 789. P. 154. 321. 397. 427. 524. 540. 698. 729. 782. 787. 864. 885. 1005. A. 8. 20. 67. 100. 270. 494. 498. 518. 536. 577. 584. 657. 779. 792. 825. 869. 879. 1083. 1132. 1248. 1311. 1386. 1433. 1454. 1560. C. 56. 115. 130. 212. 261. 675. 685. 686. 713. seqq. 752. 759. 763. 772. 846. 870. 970. 987. 1009. 1030. 1069. E. 30. 67. 116. 243. 277. 384. 468. 569. 716. 734. 738. 995. 999. S. 40. 49. 164. 175. 204. 209. 218. 315. 503. 1045. νῦν ὄτε S.c.T. 687. S. 625. see ὄτε. used to mark opposition to a preceding hypothesis. P.V. 157. εἰ γὰρ μ' ὑπὸ γῆν ἦκε—νῦν δ' αἰθέριον κίνυγμα, κ.τ.λ. P. V.757. cf. A. 1001.

Νύξ night, P.V. 24. S.c.T. 372. 382. 385. P. 293. 349. 370. 376. 420. 487. 510. A. 22. 639. C. 63. 286. 649. 804. S. 750. 751. νυκτός by night, P. 198.—Night, personified. ὦ μήτηρ νύξ E. 312. Cf. A. 346. E. 394. 715. 760. 787. 808. 839. 987.

Νύχιος nocturnal, A. 574. νυχίαν πλάκα P. 914. Here some understand, *the western region*, i.e. Salamis, westward to the Persians. So Butler, from the Schol. *δυτικῆν*. Schütz more correctly translates it, *nocturnam*, i.e. *funestam, infaustam*. He understands νυχίαν πλάκα of the sea, coll. 412. and *δυσδαίμονα* ἀκτῶν of the island of Psytaleia, coll. 439. seqq. and observes, “*κείρεσθαι, demeti*, ad utrumque pulchre refertur.

In maris enim æquore naves et milites classarios, in insula Pyttalea equites peditesque demessuerant Græci." It is better to understand both πλάκα and ἀκτάν of the same, sc. of the island. The more definite notion ἀκτή, is added to explain the less definite πλάκα, according to the rule proposed by Heyne on Georg. ii. 192. See Lobeck on Soph. Aj. 145. —τὸν νύχιον C. 716. *him that is of the night*, h. e. Orestes, whose approach has been secret as that of a thief by night. τὸν νύχιον is usually applied to Mercury, as addressed under both titles of χθόνιος and τὸν νύχιον. But to say nothing of the presence of the article with νύχιον, which seems to indicate some person well known, but obscurely referred to, there does not seem sufficient reason to apply, with Müller, the epithet νύχιος to Ἐρ-

μῆς, as "the god of nocturnal fraud." Herm. strikes out χθόνιος as a gloss on νύχιος. Blomf. more correctly understands νύχιος of Orestes, *whose coming has been secret, and, as it were, by night*. The construction is, ἀκμάζει πειθῶ δολία, (ἀκμάζει) δὲ χθόνιον Ἐρμῆν ζυγκαταβῆναι καὶ ἐφοδεῦσαι τὸν νύχιον τοῖσδε ξιφοδηλήτοισιν ἀγῶσι h. e. *it is the hour for Mercury χθόνιος (qu. v.) to come down with us and to guide the dark stranger to this murderous attempt*.

Νωθής *foolish*. compar. P. V. 62.

Νωμᾶν *to guide or move*, S. c. T. 3. 524. P. 312. A. 756. C. 161. 283.—*to consider*, S. c. T. 25.

Νώνυμος *nameless*, P. 964.

Νωτίζειν *to traverse the surface*, A. 277.

Νῶτος *the back*. πίπτει ἀσφαλῆς οὐδ' ἐπὶ νῶτι P. 85. νῶτιος P. V. 428.

Ξ

Ξάνθος *proper name*, P. 956.

Ξανθός *yellow*, P. 609.

Ξείνος S. c. T. 924. see ξένος.

Ξενικός *concerning strangers*, E. 613.

Ξένιος *pertaining to strangers*. ξενίου στόματος S. 623. ξενίαν τράπεζαν A. 390. *the hospitable table*. Ζεὺς ξένιος *Jupiter, the protector of strangers, and of the rights of hospitality*, A. 61. 353. S. 657.—τὰ ξένια *hospitality, entertainment*. ξένια παρέσχε δαῖτα παιδείων κρεῶν A. 1572. *he gave him as his entertainment a meal of his children's flesh*.

Ξένος Ion. ξείνος. *foreign*. χρεῖος εἰ ξένη φυγάς S. 199.—ὁ πόντιος ξείνος σίδαρος S. c. T. 924. ξένος Χάλυβος Σκυθῶν ἄποικος id. 709. *prosop. for iron*.—*strange, ξένους λόγους* P. V. 691.—*a stranger, a foreigner*, P. V. 718. S. c. T. 907. A. 1272. 1288. C. 218. 553. 555. 568. 646. 651. 657. 663. 669. 689. 692. 699. 719. 723. 730. 827. 835. 996. E. 193. 260. 387. 414. 630. 650. 718. S. 192. 495. 682. 895. fem. ξένη A. 924. 1032. 1064.

E. 630. pl. S. 274.—*an entertainer*, the word being used both of the stranger who comes to a country, and of the people whom he meets with there, they being ξένοι to each other. ξένοι-σιν ὧδ' εὐδαίμοσι γνωστὸς γενέσθαι καὶ ξενωθῆναι C. 691.

Ξενότιμος *honouring strangers*, E. 518.

Ξενοῦσθαι *to receive with hospitality*, S. 905.—*pass. to be so received*. ξενωθῆναι C. 691.

Ξέρξης *Xerxes*, P. 5. 140. 152. 195. 291. 383. 348. 457. 542. 704. 740. 720. 768. 818. 887.

Ξηρός *dry*, S. c. T. 678. On this Matthiæ rightly observes, "ξηρὰ ὄμματα non sunt τῆς Ἀρῆς, sed Eteoclis, qui quum interitus Laii familiæ fato constitutus sit, nulla re ad iram molliendam commoveri potest."

Ξιφφόρος *sword-bearing*, C. 577.

Ξιφοδήλιος *injuring with the sword*, C. 718. A. 1510.

Ξίφος *a sword*, P. V. 865. A. 1324. 1636. C. 630. 1006. E. 42.

Ξιφουλκός *drawing the sword*, E. 562.

Ξουθός *brown, tawny*, A. 1113.

Ξυγγενής *see συγγενής*. For ξυν and its compounds ξυγγενής, ξυγγίγνεσθαι, etc. *see σύν, συγγενής*, etc.

Ξυλονοργία *the art of working in wood*, P.V. 443.

Ξυνός *common, of common interest*, S.c.T. 76.—*ξυνῆ in common*, S. 360.

Ξυρόν *a razor*. ἐπὶ ξυροῦ πεσεῖσθαι C. 870. *See πέλας*.

## Ο

Ο as an exclamation, *ó, ó, ó* S. 805.

Ὁ, ἡ, τό, the definite article, used in various connexions, e. g.—1. as a demonstrative pronoun, e. g. *ὁ δ' εἰθὺς ὡς ἤκουσε* P. 353. *τὸν δ' ἔπαυε ὄρᾳ Ξέρξης* id. 194. *τοῖς δ' ὁμόφωνον αἴλιον εἰπέ* A. 153. *agreeably with these things*. *ἐκ δὲ τῆς Θέμιν* E. 2. *after her*. *τὸ γένοιτ' ἄν* S. 1033. *this will be*. Cf. P.V. 162. 234. (Here Elmsl. *ποιεῖδ'* for *τοῖσιν*. So Blomf. Dind.) 569. 661. 818. 837. 858. S.c.T. 179. 367. 518. 529. 895. 913. P. 205. 366. 416. 560. 576. 761. A. 7. 281. 285. 363. 440. 641. 1048. 1329. 1457. C. 134. 239. 247. 414. 528. 540. 811. 1036. (loc. dub.) E. 7. 111. 132. 251. 323. 630. 660. 754. 781. S. 353. *πρὸ τοῦ before this, formerly*, A. 1117. Cf. E. 440.—2. as a relative pronoun, e. g. *Ἄργον, τὸν Ἐρμῆς παῖδα γῆς κατέκτανε* S. 301. Cf. A. 512. 628. C. 596. E. 322. 878. 919. S. 162. 262. 516. 579. 594. 680. S.c.T. 491. (but Well. refers this to the former head; see his note.) *τῷ wherefore, for which cause*, P.V. 237.—for *τοῖς πέμποιμ' ἄν ἤδη τόνδε, σὺν τύχη δέ τῃ* S.c.T. 454. i. e. *τυλί*.—3. It is placed with proper names, e. g. *αἱ Φόρκιδες* P.V. 796. *τὰς Ἀθήνας* P. 227. with adjective added, e. g. *τῆς ὀρθοβούλου Θέμιδος* P.V. 18.—4. with nouns, e. g. *ἡ ὀμιλία* P.V. 40.—with nouns and adjectives, e. g. *ἡ ποικιλείμων νύξ* P.V. 24. or with a word in regimen, e. g. *τὴν Διὸς τυραννίδα* P.V. 10.—with *πῶτος*. *τὸ πῶτον εὐρών τῆσδε φάρμακον νόσον*; P.V. 249. It is frequently placed, together with its adjective, after the substantive, either the article being prefixed to

the substantive likewise, e. g. *τοῦ τυράννου τοῦ νέου* P.V. 944. or not prefixed, e. g. *Ἄδου τοῦ νεκροδέγμονος* P.V. 153. In S.c.T. 200. for *τοὺς τῆς* Schütz conj. *αὐτούς*. But see Wunderl. Obs. p. 159. who cf. Ag. 330. Dind. suspects that the verse preceding this is interpolated. Certainly the arrangement requires that the whole three verses 198. 200. should be assigned to Eteocles, which would render the construction of v. 199. even supposing that a full stop is placed (so Well.) after *θεῶν*, peculiarly harsh and abrupt.—5. with adverbs used as adjectives, e. g. *τῆς γότ' ἄρωγῆς* A. 73. *θεοῖς τοῖς πάρος* P.V. 403.—6. with a preposition and its case intervening between the article and the substantive, e. g. *τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης* P.V. 704.—7. with the infinitive used as a substantive, e. g. *ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα* P.V. 918. so in regimen, e. g. *τοῦ ζῆν ἀπεστέρησε* P.V. 684. *ἐν τῷ προθυμείσθαι* id. 381. *πρὸς τὸ φανεῖσθαι* C. 411. in loc. dub.—with infin. and negative depending on a previous verb, e. g. *ἕμερος θέλξει τὸ μὴ κτεῖναι ξύνενον* P.V. 868. with *μὴ οὐ* P.V. 789. 920. E. 874.—8. with participles, e. g. *τίς ὁ μαρτυρήσων*; A. 1487. *who is to bear witness?*—9. with adj. alone, a subst. part. or other word being understood, e. g. *ἐγὼ δ' ἄτιμος ἡ τάλαινα* E. 750. *wretched woman that I am*. *τὸν ἐξηβον χρόνῳ* S.c.T. 11. sc. *ὄντα*.—with a neuter adjective as a substantive, e. g. *τὸ συγγενές* P.V. 39. i. qu. *ἡ ξυγγένεια*.—10. with adverbs, e. g. *τοὺς πέλας* P.V. 335.

*your neighbours.*—11. with a preposition and its case, e.g. *τινὶ τῶν ἐξ οὐρανοῦ* P.V. 899. *one of the heavenly beings.*—12. in the neuter with a genitive, e.g. *τὰ τῶν θύραθεν* S.c.T. 68. *the affairs of those without.* Cf. id. 175.357. P.589.976. A.32. C.393. S.595.1047. periphrastically *τὰ τοῦδε* for *ἔδε* S.c.T.968. (see *νοσφίζειν*) 1038. —13. in speaking of two persons, parties, or sets of things, *ὁ μὲν* the one, *οὗτος*—*ὁ δὲ* the other, another. e.g. *μόχθος δ' ὁ μὲν αὐτῆς, ὁ δ' ἕξει* C.1016. The construction is often varied in one of the clauses, some other word being substituted, e.g. *σὺ μὲν κατεύχη, τοῖς δ' ἀποκτείνειν μέλει* A.1223. Cf. P.740. A.1613. E.579. Compare also as other instances of variation, S.c.T. 463.493.498.741. P.800. A.544. C.60. seqq.546. So without *μὲν* and *δέ*. *ἢ τοῖσιν ἢ τοῖς πολέμον αἰρήση νέον* S.434. *either with one or the other.* without *μὲν* expressed in the former clause, S.c.T. 308.323.—*τὰ μὲν—τὰ δέ* on the one hand—on the other hand, E.213.214. followed by *ἀτάρ* in the second clause, P.V.340. *τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλῶν* A.980. *fear casting out a part*, etc. Here *μὲν* refers to *τὸ δέ* in v.990. —the poetical form *τοῖ* is occasionally used for *οἱ*. e.g. P.560.576. etc.

*Ὄα* *alas*, a Persian exclamation, P.121.562.570.572. with gen. *ὀά*, *Περσικοῦ στρατεύματος τοῦδε* id. 116. *alas for this Persian host!*

*Ὄβρικαλον* the young of an animal, A.141.

*Ὄβριμος* heavy, severe, violent. *μισος ὄβριμον ἀστοῖς* A.1385. *ἀνδρῶν ὄβριμων κομπάσματα* S.c.T.776. where Ald. Turn. *ὄμβριμων*.

*Ὄγκα* a name of Minerva, S.c.T. 148.469.484. *Ὄγκα* was the name under which Minerva was worshipped by the Phœnicians, and as such was introduced at Athens by Cadmus. So Pausan. Steph. Schol. A. The Schol. on Pind. Ol. ii. 48. speaks of a village called *Ὄγκα* in Bœotia, where

Minerva *Ὄγκαία* was worshipped. See Stanl. not.

*Ὄδε*, ἦδε, τόδε, κ.τ.λ. *this man, woman*, etc. passim.—with a substantive and article, e.g. *τῆνδε τὴν νεάνισα* P.V.777. etc.—with a substantive without an article, e.g. *τῷδ' ἀπανθρώπῳ πάγῳ* P.V.20. It is often used by way of apposition to what has gone before, e.g. *Ἄρκευς, Ἀδεύης καὶ Φερσεσέυης τρίτος, Φαρνοῦχος, οἶδε ναὸς ἐκ μιᾶς πέσον.* Cf. P.301. So in the singular, referring to one subject only, e.g. *τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον* C.58. Cf. S.c.T.390.404. It occurs after *αὐτῷ* in the preceding line, S.c.T.1029. but here Pierson's conjecture *αὐτῆ* has with great probability been adopted by Glasg. Schütz, Blomf. Dind.—It is also used to denote place, and is then equivalent in force to *ἔδε*, e.g. *κῆρυκ' ἀπ' ἀκτῆς τόνδ' ὄρῳ* A.479. *I see here a herald from the beach.* Cf. P.V.561. S.c.T.80.354. 843. P.146. C.720. E.235. S.215.217.

*Ὄδηγεῖν* to lead, P.V.730.

*Ὄδιος* seen upon the way, as an omen. *ὀρνίθων ὀδίων* A.152. *ὄδιον κράτος αἴσιον* 104. *strength derived from lucky omens seen on the way.*

*Ὄδισμα* a road or way, *πολύγομφον ὄδισμα ζυγῶν ἀμφιβαλῶν αὐχένι πόντον* P.71. *ζυγῶν* is here in apposition with *ὄδισμα*, sc. *having thrown it (as) a yoke*, etc. Blomf. needlessly conj. *ὄδισμοῦ*.

*Ὄδμή* a smell. Ion. for *ὄσμή* P.V. 115.

*Ὄδοιπόρος* a wayfarer, A.875.

*Ὄδος* a way or road, S.c.T.37. 696. C.667. S.697. *καθ' ὄδον* E.994. *on the way.*—a journey or going. *μή τι πημανθῆς ὄδῳ* P.V.334. *by coming.* cf. P.V.708.952. E.740. *διαμεῖψαι δωμαίων στυγερὰν ὄδον* S.c.T. 317. where the acc. is put as an epexegetis of *διαμεῖψαι δωμαίων*.—with cogn. verb. *μὴ ἄθης ὄδους τάσδε* S.c.T.696. *τριπόδας ὄδους στείχει* A.80. *walks on three feet.* *ἐκ μιᾶς ὁδοῦ* C.70. *in one direction.*—Met.



a method or way of proceeding. θεσπεσία ὁδός A. 1125. the art of divining. γλώσσης ἀγαθῆς ὁδόν E. 944.

Ὄδοῦν to lead, P.V. 496. 815. τὸν φρονεῖν βροτοὺς ὀδῶσαντα A. 170. who guided mortals into the way of wisdom.

Ὄδυνᾶσθαι to suffer pain. ὀδυνᾶσαι γάρ C. 368. This, which is clearly corrupt, is altered by Pors. into ὀδυνᾶ γάρ. οὐ δύνασαι γάρ O. Müll. δύνασαι γάρ Herm. So Dind. h.e. for you may speak such a wish, however unlikely may be its accomplishment.

Ὄδύνη pain, S. 558. E. 806. 837.

Ὄδύρεσθαι to mourn or lament, P.V. 645. S.c.T. 638. It is also commonly read in P.V. 271. P. 574. but here the form δύρεσθαι (so M.) has been rightly adopted by recent editors.

Ὄδυρμα lamentation, C. 501.

Ὄδυρμός id. P.V. 33.

Ὄδυσσεύς Ulysses, A. 815.

Ὄζειν to smell. with gen. A. 1282. See ἐφέστιος.

Ὄθεν whence, from whence, P. 808. E. 207. 892. S. 15. P.V. 647.

Ὄθι where, S. 117. See ἐναγής.

Ὄθούνεκα because, P.V. 330.

Ὀΐ or ὀΐ alas, S.c.T. 790. P. 437. 509. 653. 658. 895. 916. 928. 964. 1002. 1010. A. 1230. C. 680. 874. 880. 915. E. 805. S. 854. 862.

Ὀΐ dat. of ὀΐ qu. v.

Ὀιακονόμος a steersman. Met. a ruler, P.V. 149.

Ὀιακοστροφεῖν to regulate, P. 753. see seq.

Ὀιακοσπρόφος a steersman. Met. a guide or controller, P.V. 513. S.c.T. 62.

Ὀίαξ a helm or rudder, A. 649. S. 698. Met. πόλεως ὀίακα S.c.T. 3. πραπίδων ὀίακα A. 776.

Ὀιβάρης [αῖ] proper name, P. 946.

Ὀίγειν to open, P.V. 614. οἴγοντι δ' οὔτι νυμφικῶν ἐδωλίων ἄκος C. 69. Here the construction is rightly given by Schütz, οὔτι ἔστιν ἄκος νυμφικῶν ἐδωλίων οἴγοντι sc. αὐτά, there is no way of repairing (the violation of) a virgin's chambers, to one who intrudes therein, h.e. as no man having

violated a virgin's chastity can repair the loss, so likewise, blood once shed cannot be recalled.

Οἰδιπόδης Œdipus. gen. Οἰδιπόδα S.c.T. 707. 868. 1047. Οἰδιπόδαν 734.

Οἰδίπους id. gen. Οἰδίπου S.c.T. 185. 345. 636. 659. 691. 783. 789. 815. 961. acc. Οἰδίπουν S.c.T. 757.

Οἰεσθαι to think. οἶμαι C. 747. οἶεσαι E. 448. φόμην P.V. 268. contr. οἶμαι P.V. 970. A. 312. 1502. In P.V. 187. οἶω is rejected by Brunck, Schütz, Pors. Blomf. on account of the metre. Wellauer thinks that it belongs to the following verse, from which something has been lost. The form οἶω does not occur elsewhere in the tragic writers. Dind. considers it to have arisen from δμωσ, by which one of the Scholiasts explains ἔμπας.

Οἰζύς wretchedness, A. 734. E. 853. S. 853. in loc. dub. On A. 1440. see under ἐπανθίζειν.

Οἰκαδε homewards, home, A. 1310.

Οἰκεῖν to live or dwell, P.V. 717. 808. E. 728. 802. 883. A. 1207. with acc. to inhabit, E. 185. 624. S. 939. 988.

Οἰκέιος belonging to one's own house or home. σταθμοῖς ἐν οἰκείοιαι P.V. 396.—belonging to oneself, one's own. οἰκείας βορᾶς A. 1193. food of their own flesh. στείχοντα αὐτόφορον οἰκέια σάγη C. 664. loaded with (h.e. carrying) my own baggage, unattended.

Οἰκέτης a domestic, A. 715. C. 726.

Οἰκήμα a dwelling, A. 326.

Οἰκησις a means of dwelling, S. 987.

Οἰκήτωρ an inhabitant, P.V. 351. S. 930.

Οἰκιστήρ id. S.c.T. 19.

Ὀικλείδης the son of Oicles, S.c.T. 364. from seq.

Ὀϊκλῆς proper name, S.c.T. 592.

Ὀἰκοθεν from home. νόμους τοὺς οἰκοθεν S. 385. the laws of your own country.

Ὀικονόμος living in the house. οἰκονόμος μῆνις A. 150. the wrath attaching to the house of Agamemnon in consequence of its crimes. See under παλινοτρος.

Οίκος *a house*, h. e. *a dwelling*, P. 514. 819. A. 714. 1553. C. 74. E. 230. 395. 430. 996.—*a house or home*, P. V. 387. P. 847. A. 334. 415. 841. 935. C. 572. E. 434. 437.—*a house or family*, S. c. T. 172. A. 18. 35. 37. 132. 152. 328. 739. 1400. 1505. C. 754. 849. 922. 956. E. 514. 721. 855.

Οικουρεῖν *to keep house, to preserve by staying at home*, A. 783.

Οικουρός *keeping at home*, A. 1198. τοὺς ἤκοντας ἐκ μάχης νέον οικουρός A. 1608. Here Well. explains the acc. as governed by οικουρός sc. *watching at home for those lately arrived from the war*. This interpretation, if correct, obviates the necessity of reading, with Stanl. τοῦδ' ἤκοντος.

Οικοφύλαξ *the guardian of a house*, S. 27.

Οικτεῖρειν *to pity*, P. 194. C. 495.—with gen. οικτεῖρω σε θεσφάτου μόρου A. 1294. κόπων οικτερε μὴ πολωλότας S. 206. *pity us for our woes ere we perish*.—ῥκτεῖρα P. V. 352. οικτεῖρας A. 1214. In A. 1303. καὶ ταῦτ' ἐκείνων μᾶλλον οικτεῖρω πολὺ, some commentators refer ταῦτα and ἐκείνων respectively to the two clauses εἰτυχοῦντα μὲν κ.τ.λ. and εἰ δὲ δυστυχεῖ κ.τ.λ. h. e. *I pity far more the condition which attaches to adversity; than that which attaches to prosperity*. Others, as Butler, refer ταῦτα to the whole sentence ἰὼ βρότεια πράγματα, and ἐκείνων to what Cassandra had recently stated respecting herself in v. 1299. *I commiserate far more the general condition of humanity, than my own individual fate*. This is better. οὔτος and ἐκεῖνος are thus opposed in S. c. T. 246. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σίθεν. See an explanation of the whole passage under σπόγγος.

Οικτιζειν *id.* P. V. 687. S. 630. fut. οικτιεῖς P. V. 68. mid. v. id. οικτιζομένα S. 1012. ταῦτά τις ἀν οικτον οικτῖσαιτο E. 490. *utter a complaint for this*.

Οικτισμός *complaining*, E. 180.

Οἰκρός *pity. ἐν οἴκῳ προθέμενος* P. V. 239. *regarding as an object of pity*.—*a complaint or mournful sound*. οἴκρον οικτρὸν ἄτων C. 405. cf. E. 480. S. 57. 62. 381.—*abst. for conc. τις οἴκρος εἰσιδὼν τάδε* 481. but this appears to be corrupt. Perhaps we might read οικτίσας, ἰδὼν τάδε. Cf. P. V. 352.

Οἰκρός *piteous*, P. V. 238. 433. S. 57. μήτιδος οικτρᾶς sc. ἔνεκα S. 59. *wretched for what she did*. οικτρὸν γὰρ—προιάψαι S. c. T. 303. sc. ἐστὶ.

Οἰκτρῶς *piteously*, P. 674. In P. 436. αἰσχυρῶς is now read from MSS. for the vulg. οικτρῶς.

Οἶμοι *alas!* A. 1198. C. 428. 862. 863.

Οἶμος *a road*, P. V. 2. 394.

Οἶμωγή *a cry of woe*, P. 418.

Οἶμωγμα *id.* S. c. T. 8. 1014. A. 1319. 1339. 1357.

Οἰμῶζειν *to utter a cry of woe*. ῥμῶξε A. 1581.

Οἶνος *wine*, A. 945. E. 698. In support of this last passage, Dind. refers to the Schol. on Eurip. Alc. v. 12.

Οἰνοῦσθαι *to be drunk with wine*. δεδορκός ὄμμα μηδ' ἄγαν οἰνωμένον S. 404. *a drunken look*.

Οἶνοψ *proper name*, S. c. T. 486.

Οἰοβουκόλος (from οἶς *a sheep*) *a shepherd*. Met. *a watcher, an attendant*, S. 300.

Οἶον *only*. This is the reading followed by Pors. in A. 130. So the Schol. who explains it μόνον μή. Others read οἶον from οἶος.

Οἶος *of what sort, such as*, e. g. δέρκον οἶαις ἰπ' αὐτοῦ πημοναῖσι κάμπτομαι P. V. 306. Cf. id. 92. 141. 475. 705. 1017. S. c. T. 615. P. 21. 259. 637. 712. 746. 850. 858. 919. 968. A. 398. 550. 1201. C. 200. E. 182. 636. 672. 910. ἀελλπτον κακὸν διαπρέπον οἶον δέδορκεν ἄτα P. 968. *such an one as Ate looks upon*, h. e. regards with complacency. So Schütz. In C. 384. for θεῖον Herm. very probably corrects οἶον sc. τί γὰρ κεύθω φρενὸς οἶον ἔμπας ποτᾶται; *why must I conceal the kind of feeling which hovers about my mind?*—οἶα n. pl. *how*,

as. *ιδέσθω ἐς ὕβριν βρότειον οἶα νεάζει πυθμῆν* S. 97. *τίνες, οἳ ἐγώ, μογοῦσι*; P.V. 606. *οἶα λίκε as. οἶα τις ζουθα ἀηδῶν* A. 1103.—i. qu. *ὄτι τοι οὔτος. ἔσται ταπεινὸς οἶον ἐξαρτέεται γάμον γαμῆν* P.V. 910.—in exclamations, *γυναικῶν οἶον ὄπασας γένος* S.c.T. 238. Cf. P. 643. (loc. corr.) 719. 969. 1229.—*οἶός τε ἀβλε. τί σοι οἶοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων;* P.V. 84. *οἶον τε possible*, P.V. 41. 107.

*Οἷσπερ just, such as*, A. 593. 1016. See οἶος.

*Οἰόφρων lonely in mind. Met. lonely*, S. 776. Here *οἰόφρων* Burg.

*Οἰστοδέγμων receiving arrows*, P. 979.

*Οἰστρεῖν to become mad. οἰστρήσασα* P.V. 838.

*Οἰστρήλατος driven by the æstrus or gad fly*, P.V. 581.

*Οἰστροδίνητος id.* P.V. 591.

*Οἰστροδόνητος id.* S. 568.

*Οἰστροδόνος id.* S. 16.

*Οἰστροπέληξ struck by the æstrus*, P.V. 684.

*Οἷστρος the gad-fly. οἷστρον καλοῦσιν αὐτὸν οἱ Νεῖλον πέλας* S. 304. Well. supposes this verse to be a gloss. Dind. rather thinks a preceding verse may be lost, in which the king inquired what this *βοηλάτης μύψ* was. Cf. P.V. 566. 881. S. 536.

*Οἷχεσθαι to be gone. Περσῶν τῶν οἷχομένων* P. 1. 13. 60. E. 111. 120. 142.—with acc. *Ἰαόνων γῆν οἷχεται* P. 174. with part. *οἷχεται φεύγων* E. 117. Met. *οἷχομαι φόβῳ* S. 767. *I faint with alarm.—to have perished, to be dead, lost, or irrevocable. Ὀρέστης ἐλπὶς οἷχεται δόμων* C. 765. Cf. P. 248. 538. 880. A. 166. 643. C. 627. E. 253.

*Οἰωνόθροος uttered by birds*, A. 56.

*Οἰωνοκτόνος killing birds*, A. 549.

*Οἰωνοπόλος an observer of birds, a diviner*, S. 56.

*Οἰωνός a bird*, P.V. 125. 281. 286. 395. 486. S.c.T. 1011. A. 113. *οἰωνῶν βοτήρ* S.c.T. 24. *one who watches the flight of birds, a diviner. See βοτήρ, and cf. Wunderl. Obs. Critt. p. 192.*

*Ὀκνεῖν to fear, be reluctant*, P.V. 631.

*Ὀκνος delay*, S.c.T. 53.—*fear*, A. 982.

*Ὀκριόεις rugged*, P.V. 281. S. 282.

*Ὀκρίς id.* P.V. 1018.

*Ὀλβίζεῖν to pronounce happy*, A. 902.

*Ὀλβιος blessed, happy*, A. 915. S. 521.

*Ὀλβος wealth, prosperity*, S.c.T. 723, P. 160. 248. 695. 742. 812. A. 458. 731. 811. C. 852. E. 509. 533.

*Ὀλέθριος destructive, fatal*, S.c.T. 686. C. 686. 940. *ψῆφος ὀλεθρία* S.c.T. 180. *sentence of death. with gen. γάμοι ὀλέθριοι φίλων* A. 1128.

*Ὀλεθρος destruction*, C. 849. E. 895.

*Ὀλέκεσθαι to perish*, P.V. 563.

*Ὀλιγοδρανία impotency*, P.V. 547.

*Ὀλίγος little, δι' ὀλίγου* S.c.T. 744. *with a small interval.—ὀλίγοι few*, P. 322.

*Ὀλκή a dragging, as of a person by the hair*, S. 861.

*Ὀλλύναι to destroy, put away.*

*ὄλλυσαν* P. 453. *ὄλεσε* P. 714. A. 989.

1302. *ὄλεσατε* S.c.T. 1048. *ὀλέσειαν*

S.c.T. 549. *ὀλέσας* P. 526. *ὀλέσασα* A.

1432. 1445.—*to lose. ἄγραν ὄλεσα* E.

143. *πόνον ὀργαλίχων ὀλέσαντες* A.

54.—*ὄλωλέναι to have perished, to be*

*lost. στρατὸς πᾶς ὄλωλε* P. 251. Cf.

S.c.T. 586. P. 438. 976. *τῶν ὀλωλότων*

A. 337. Cf. 658. 1340. *ὄλλυσθαι to*

*perish. γυναικοκῆρυκτον ὄλλυται κλέος*

A. 474. Cf. S.c.T. 313. C. 383. fut.

*ὀλούμεθα* C. 875. *ὄλετο* C. 1067. E. 535.

S. 65. *ὄλοντο* S.c.T. 813. *ὀλοίμαν* C.

432. 1000. S. 764. *ὄλοιο id.* 847. *ὄλοιτο*

S.c.T. 434. *ὄλοιντο* S. 36. *ὀλοίατο* S.c.T.

534. *ὀλέσθαι* A. 1584. *ὀλομένας* A.

1140. *ὀλομένῳ* C. 151. *ὀλόμενοι* P. 1031.

*ὀλόμεναι* S. 822. 845. in locc. dubb. *ὀλο-*

*μένων* S.c.T. 403. 685.—*ὀλόμενος or*

*οὐλόμενος disastrous, deadly, mourn-*

*ful. στένω σε τᾶς οὐλομένας τύχας*

P.V. 397. *δάκρυ καναχῆς δόλομενον* C.

150.

*Ὀλολυγμός a cry of joy, generally of females*, S.c.T. 250. A. 28. 581. C. 381.

Ἵολοῦζεν *to utter such a cry*, E. 994.999.

Ἵολός *destructive, disastrous*, P.V. 553. S.c.T. 195. 750. 973. 982. — *lost, ruined*, P. 923.

Ἵολος *whole*. δι' ἔλου S. 826. but the passage is corrupt. See however under δόρυ and αἴμων.

Ἵόλυπιος *Olympian*, C. 773. E. 73. 588. 634. S. 152. 959. 992.

Ἵολυπος *Olympus*, P.V. 149.

Ἵομαιος *connected by blood, a relative*, S.c.T. 663. S. 469. 639.—with a double force in S.c.T. 922. κάρτα δ' εἶσ' ἔμαιοι h.e. *their blood is really mingled*.—ἔμαιός φόνος E. 203. *the murder of relatives*. Here Dind. well observes, “neque enim ex eodem sanguine prognati sunt maritus et uxor.” coll. v. 575. ἔμαιον αἶμα S. 444. τὸ μητρός αἶμ' ἔμαιον E. 623.

Ἵομαιων *id. ὁμαιων Ζεύς* S. 397. *Jupiter the guardian of relatives*. Δίκη ὁμαιων S.c.T. 397. *the right of consanguinity*. Met. ἀρπαγαὶ διαδρομαῖν ὁμαιονες S.c.T. 333. *connected with or accompanying*.

Ἵομαλός *equal*, P.V. 903. In the next verse Dind. strikes out ἀφοβός as a gloss on ὁμαλός.

Ἵομαρεῖν *to attend or follow*, P.V. 681. S.c.T. 1013. E. 323.

Ἵομαυλία *connexion or cohabitation*, C. 591.

Ἵμβροκτύπος *sounding with rain*, A. 642.

Ἵμβρος *a shower*, A. 1515.

Ἵμβροφόρος *bringing showers*, S. 36.

Ἵμήγυρις *an assembly, company*, C. 10. Met. ἄστρων ὁμήγυριν A. 4.

Ἵμίλειν *to converse, be present with*, P. 739. βαρεῖα χώρα τῆδ' ὁμίλησω E. 690.

Ἵμιλητός *fit to hold converse with*, S.c.T. 171.

Ἵμιλία *converse, intercourse*, S.c.T. 581. E. 924.—*a company*, E. 57. 384. 681. 984. — *intimacy, familiarity*, P.V. 39. On A. 813. ὁμιλίας κάσπτρον, εἶδωλον σκιᾶς, κ.τ.λ. see under εἶδωλον.

Ἵμίλος *a crowd or multitude*, P.V. 415. S.c.T. 35. P. 122. 986. S. 231. 350. 971.

Ἵμίχλη *a cloud or mist*, P.V. 145.

Ἵμμα *the eye*, P.V. 69. 356. 569. 657. 797. 884. S.c.T. 210. 341. 519. 605. 678. P. 81. 596. 805. A. 232. 262. 407. 506. 527. 722. 770. 863. 921. 961. 1267. 1403. C. 97. 183. 666. 727. 798. 804. 1054. E. 54. 104. 385. 928. S. 196. 207. 404. 697. 794. 927. 982.—The eye was considered as

the most valuable part of the human body, hence it is used to denote anything especially dear or precious, e.g. ἔμμα δόμων νομιζῶ δεσπότου παρουσίαν P. 165. ἔμμα πάσης χθονός Θησῆδος ἐξίκου' ἄν εὐκλεῆς λόχος E. 979. Thus we have σέβειν πεποιθὼς ὁμμάτων ὑπέρτερον S.c.T. 512. which Stanley compares with Catull. iii. 5. *Quem plus illa oculis suis amabat*. Blomf. also compares Theoc. x. 53.

ναὶ μὰ τὸν ὀφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν. In S.c.T. 766. we have κρεισσοτέκνων ἀπ' ὁμμάτων ἐπλάγχθη. see κρεισσοτέκνος.—It is also put by synecdoch. for *the face*, and is thus used in addressing persons, ὦ τερπνὸν ἔμμα C. 236. Here Valck. on Phœn. 415. reads ὄνομα. So Blomf. Dind.—ἔρωσ, ἀφικτον ἔμμα P.V. 905. *love, an eye from which there is no escaping*. Cf. P.V. 657.—νυκτὸς ἔμμα P. 420. a periphrasis for *night*. Cf. Seidler on Eur. Iph. T. 110. In C. 124. δωμάτων is properly read by Schütz for δ' ὁμμάτων. See ἐπισκόπος.

Ἵμματοστερής *depriving of sight*. Met. ὁμματοστερῆς φυτῶν E. 900. *kill- ing the buds of trees*.

Ἵμματοῦν *to make clear*, S. 462. pass. φρένα ὠμματωμένην C. 841. *clear-sighted*.

Ἵμνύναι *to swear*. pass. ὁμύμοιαι ἔρκος A. 1257.—*to swear by*. ὁμνυσιν αἰχμὴν S.c.T. 511.

Ἵμοδέμνιος *a bed-fellow*, A. 1079.

Ἵμοιοκρητής *bearing the same appearance*, A. 767.

Ἵμοιος *like*, A. 595. C. 204. 255. 491.

S. 431. with dat. P.V. 78. S.c.T. 660. 703. E. 388. S. 492.—with ὡσπερ A. 1284.—ἐκ τῶν ὁμοίων A. 1397. *on equal terms*. ὁμοίον ἔστι *it is all one*. καὶ τῶνδ' ὁμοιον εἶτι μὴ πείθω A. 1212. σὺ δ' αἰνεῖν εἶπε μέ ψέγειν θέλεις, ὁμοιον 1976. sc. ἔστ'ι.—ὁμοια adv. *alike*. ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν E. 231.

Ὅμοιως *likewise, in like manner*. Δαναοῖσι Τρωσὶ θ' ὁμοιως A. 67. C. 905. E. 268. 498.—*all the same, without any difference, none the less*. σωθεὶς ὁμοίως τῆσδε κορανεῖ χθονός P. 210. χάριτες ὁμοίως κέκληνται γόος ἐνκλεῆς C. 317. 698. E. 338. But here Arnald. ὁμως. So Dind.

Ὅμολωίδες *the name of a gate at Thebes*, S.c.T. 552.

Ὅμοπάτριος *born of the same father*, P.V. 557.

Ὅμόπτερος *having the same feathers*, in which sense it occurs in the metaphorical expression, S. 221. *Met.* of ships, *having like sails*. ὁμόπτεροι νᾶες P. 551.—of a lock of hair, *like, resembling*, C. 172.

Ὅμόσπλαγχνος *sprung from the same loins*, S.c.T. 872.

Ὅμόσπορος *of kindred origin*, generally of the connexion of brother or sister, S.c.T. 802. 916. 916. ἡ ὁμόσπορος C. 240. *a sister*.—ὁμόσπορος ἐπιβροαῖσιν αἰμάτων A. 1490. This word is restored by some in S.c.T. 558. where is now read the corrupt καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφόν. On this very uncertain passage we may observe that ἀδελφός is a word unknown to the tragic senarius, and may possibly be an adaptation to the metre of a marginal gloss ἀδελφός. Robert. has ἀδελφόν. That ὁμόσπορον was the reading of some copies, seems clear from the gloss, τὸν ἐκ τοῦ αὐτοῦ σπόρου, ἐκ τῆς αὐτῆς σπορᾶς γεννηθέντα. Part of this word is preserved in Codd. Regg. A. B. πρόσπορον. ὁμόσπορος may have been preceded by some word now lost, beginning with πρ or προς, and the termination of this word being dropped, together

with the beginning of the next, the corrupt word πρόσπορον may have arisen, and then to complete the metre some one may have adapted the gloss ἀδελφόν to the verse. Dind. adopts Dobree's conj. sc. καὶ τὸν σὸν αὐτ' ἀδελφόν ἐς πατρός μόνον ἐξνπτιαζων ὄνομα h. e. *alia voce inclamans nomen ejus de patris morte*.

Ὅμόστολος *similar in style*, S. 491.

Ὅμότοιχος *neighbouring, having a party wall*, A. 976.

Ὅμοῦ together, *at the same time*, P. 393. 999. A. 1124. 1298. C. 495. 809. οἰμωγῇ ὁμοῦ κωκύμασι κατεῖχε πελαγίαν ἄλα P. 418. where Stanley (as Blomf. observes) wrongly translates ὁμοῦ as governing the dative κωκύμασι, a construction hardly met with in the Attic writers. The meaning is, *lamentation at the same time filled the sea with wailings*.

Ὅμόφωνος *symphonious*, A. 153.

Ὅμφαλός *a navel, the centre of anything*. Used especially of the temple at Delphi, which was esteemed the centre of the earth, E. 40. 159. See μεσόμφαλος. There was a white stone in the inner part of the temple called ὀμφαλός, on which were two golden eagles. See Pind. Pyth. iv. 4.

Ὅμφαξ *an unripe grape*, A. 944.

Ὅμφή *a voice or sound*, S. 789.

Ὅμώνυμος *similar in name*. δύστονα κήδε' ὁμώνυμα S.c.T. 971. the interpretation of the French translator, quoted by Butler, is probably right, "*deplorable calamities predicted by (or similar with) thy name*." sc. Polynices. Cf. v. 812. Schütz says, "*ὁμώνυμα because they were both addressed by the endearing name of brother*." Dind. conj. δύστανος ἀ κηδεμονία.

Ὅμῶς *alike*, P.V. 798. E. 366. 662.

Ὅμως *nevertheless*. In the beginning or middle of a sentence, ὁμως δ' ἔθνον A. 580. τοκεῦσι δ' ὁμως τελεῖται S.c.T. 602. P. 250. 285. 513. 677. A. 963. 1228. C. 378. 921. E. 74. 453. 473. S. 711.—in the latter part, after καὶ,

καὶ εἰ, καίπερ. λέξον κεί στένεις κακοῖς ὅμως P.287. μέμνησ' Ὀρέστου, κεί θυραῖός ἐσθ' ὅμως C.113. πείθου γυναιξὶ καίπερ οὐ στέργων ὅμως Cf.P.826. E.451. In all these ὅμως refers to the verb in the former clause. —ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὅμως φράσον S.c.T.792. *what! did they come to that? but tell us the facts grievous though they be.* The latter clause is an abridged expression for βαρέα μὲν (τάδε), φράσον δ' οὖν ὅμως.

"Ὀναρ a dream, C.519. S.865. Met. *like a dream, A.82. ὄναρ γὰρ ὑμᾶς νῦν Κλυταμνήστρα καλῶ E.116. h.e. nam nunc quidem ego illa Clytæmnestra, quæ vos inuoco, nil nisi umbra et somnium sum.* Schütz.—For κατ' ὄναρ, in a dream. ὄναρ διώκεις θῆρα E.126. cf. id.116.

'Ονειδίξειν to reproach a person with a thing. with dat. C.904.

"Ονειδος reproach, S.c.T.364.521. P.743. A.1541. C.488. E.97.130.150.

'Ονειρόμαντις one that predicts from dreams, C.33.

"Ονειρον a dream, A.13.265.1191. C.534. — from another form, τῶν νείρατι C.524. ὀνειράτων P.V.446. 483. A.477.954. C.37.516.916. E.150. ὀνειράσι P.V.658. P.172. A.865. ὀνειράτα id.660.

'Ονειρόφαντος appearing in dreams, A.409.

'Ονήσιμος beneficial, E.884.

"Ονησις benefit, enjoyment, A.340. See under αἰρεῖν.

"Ονομα a name, P.V.210.595. P.276. E.8. S.916. In S.c.T.559. ἐξυππιάζων ὄνομα, (see ἐξυππιάζειν) Schütz conj. ὄμμα. So Blomf. Herm. This is, however, unnecessary. The repetition of the same word in successive lines is not at all uncommon in the tragedians. Cf. μένει—μένων S.c.T.375.376. (see μένειν) ὕπνου—ὑπνῷ A.14.15. δόμων (νόμφ Burgess, Dind.)—δόμων E.546.547. ἐνδίκως—ἐνδίκως id.669.670. See also Wagner on Virg. Georg. ii. 125.6. who cf. G. iii. 524. Æ. i. 504. v. 780. G. i. 301.

'Ονομάζειν to name, A.667. P.V.599.

'Ονοτάζεσθαι to detest. αὐτογενῆ τὸν φυζάνορα γάμον ὀνοταζόμεναι S.10. h.e. (if the reading be correct) *detesting, as an affair of kindred, this odious marriage.*

"Ονυξ a nail, C.25.

"Ὄξος vinegar, A.313.

'Ὄξυβόας loudly crying, A.57.

'Ὄξύγους loudly bewailing, S.c.T.303.

'Ὄξύθυμος swift to anger, E.675.

'Ὄξυκάρδιος irritable in temper, S.c.T.889.

'Ὄξυμῆνιτος swift to anger, E.450. In this verse (if correct) there seems to be a hypallage of φόνου διαίρειν ὄξυμῆνιτου δίκας for ὄξυμῆνιτους δίκας, the meaning being that she could not quickly decide upon the charge. The epithet clearly applies to the decision of Minerva, not to the murder. Perhaps, however, ὄξυμῆνιτους (so Stanl. Herm.) or ὄξυμῆνιτως may be the correct reading.

'Ὄξύμολπος shrill sounding, S.c.T.1014.

'Ὄξυπενκῆς with a bitter edge, E.631.

'Ὄξύπρωρος sharp-pointed, P.V.422.

'Ὄξυς sharp, shrill, loud, S.c.T.935. P.1015.—quick, ἀκούεις ὄξυ S.884. ἐκφυσιῶν ὄξειαν αἵματος σφαγῆν A.1362. a poetical expression for αἷμα τῆς σφαγῆς h.e. *spurting out a swift stream of blood from his wound.* Blomf. cf. Soph. Ant. 1238. καὶ φυσιῶν ὄξειαν ἐκβάλλει πνοὴν Λεύκῃ παρεία φοίνιου σταλάγματος.

'Ὄξύστομος sharp-mouthed, P.V.667.805.

'Ὄξύχειρ quick-handed. ὄξυχειρὶ σὺν κτύπῳ C.23. i. e. σὺν ὄξει χειρῶν κτύπῳ. cf. ἐπταχειρὶς ἐξόδους S.c.T.266. λευκοπήχεις κτύποι χεροῖν Eur. Phœn.1370. φαρμάκων χαλαρόχειρα νόμον Pind. Nem.iii.55.

'Ὀπάδος an attendant, S.963.1001. On A.414. see κέλευθος.

'Ὀπάζειν to give, P.V.8.30.252. P.748. E.503.592. γυναικῶν ὄιον ὤπασ-

ας γίνος S.c.T.238. *what a race of women hast thou given us!* ὅστις τὸδ' ἔργον ὤκασε πρὸς ἀσπίδι S.c.T. 474. *who placed this device upon the shield.*

Ἰοπάων [ā] *an attendant*, C.758. S. 487.932.

Ἰοπη *where*, P.V.641.—*whither*, A. 1514. with gen. ὅπη γῆς P.V.563.—*in what manner*, P.V.877.908. S.c.T.641. P.588. C.1017. ἔστι δ' ὅπη νῦν ἐστὶ A.67. On this form of expression see Blomf. glcss. in loc.

Ἰοπιθεν *behind*, P.962. for the vulg. ὀπισθε, which violates the metre.

Ἰοπισθοπος *an attendant or lacquey*, C.702.

Ἰοπλιζειν *to array in armour*. Met. *to array in anything*. σπαργάνοις ὀπλιζέτο C.537. *was dressed in swaddling clothes*. λαμπάς ὀπλισμένη S.c.T.415. *a ready prepared torch*.

Ἰοπλισμός *an arming*, A.392.

Ἰοπλιτής [ī] *an armed man*, S.c.T. 448.699.

Ἰοπλον, in pl. ὅπλα, *arms*, S.c.T. 114.489. P.449. ὅπλων ἐπιστάτης for ὀπλιτῶν P.371.

Ἰοπόθι *where*, S.117. See ἐναγής.

Ἰοποι *whither, to what point*. ὅποι τράπουντο *whither to turn*, P.451.—*on which side*. δῆμον κρατοῦσα χεὶρ ὅποι πληθύνεται S.599. *on which side the majority is*. βιάζεται ὅποι δὲ καὶ † προβαίνων πάχνα κουροβόρω παρέξει A.1492. h.e. βιάζεται (ἐκείσε) ὅποι προβαίνων κ.τ.λ. See under παρέχειν.

Ἰοποιός *of what sort*, P.V.473. *such as*, E.863.

Ἰοποῖόςπερ *id.* C.658.

Ἰοπόσος *as much as*. χθόνα ὅποσαν καὶ φθιμένοισι κατέχειν S.c.T.714. *enough for them to occupy when dead*.—ὅπόσοι *as many as*, P.V.409. S.c.T. 852.910. P.121.

Ἰοπότερος *whichever*, S.429.

Ἰοπου *where*, S.c.T.994. C.575. E. 287.401. with gen. ὅπου φρενῶν E.291. *in what part of the mind*.—ἔσθ' ὅπου sometimes, E.492.—τοῦ γὰρ προτέρα μητρὶς ὅπου χρὴ δῶματα ναίειν S.949.

ἰ. qu. τοῦ γὰρ πρότερον μητρίσθαι, ὅπου κ.τ.λ.

Ἰοπτεσθαι *to see*. (pres. not used) fut. ὄψει P.V.22. E.259. ὄψεσθε S. 888. perf. m. ὄπωπα E.57. perf. pass. ὄπται P.V.1000. *have been considered*. In P.V.22. ἴν' οὔτε φωνῆν οὔτε του μορφήν βροτῶν ὄψει, the idea ἀκούσει is implied in the former clause. The reverse happens in Musæus de Her. et Leand. v.5. quoted by Abresch, νηχόμενόν τε Λεάνδρον ὁμοῦ καὶ λύχρον ἀκούω. See Abresch on this passage, and Lobeck on Soph. Aj.1035.

Ἰοπήρ *a spy*, S.182.

Ἰοπτός *roasted*, A.1068.

Ἰοπώρα *ripeness*. Met. *ripeness of age, full beauty*, S.976.

Ἰοπως *how, as, in what manner*, P.V.374.544.643.877.942. A.108.1344. E.551.561. S.235.275.287. with apo-  
siopesis, ἐγὼ δ' ὅπως μὲν ἀντικρὺς τὰδ' αἰνέσω—sc. οὐκ ἔχω C.190. οὐκ ἔσθ' ὅπως κ.τ.λ. A.606. *it is not possible that*. ὅπως ποδῶν sc. ἔχετε S.817. *as fast as you can*. with superl. ὅπως ἀριστα A.586. *as well as possible*. ὅπως τάχιστα A.591.1323. C.724.865. S.460. in comparison, *like*. κύμ' ὅπως P.V. 1003.—*when*, P.194. ὅπως τάχιστα P.V.228. *as soon as*.—*that, in order that*, with fut. A.821. S.405.444. elliptically, ὅπως μὴ σαντῶν οἰκτιεῖς ποτε P.V.67. sc. ὅρα. with subj. P. 654. A.1631. C.860. P.V.461. (but here γένοιονθ' Dawes. So Brunck. Schütz, Glasg. Blomf. Dind. rightly) with opt. S.c.T.20. (γέννησθε Ald. Turn.) P.442. E.288.640.—with fut. and subj. together, C.263.264.—with indicative of the past, denoting a supposed case which has not been realised, sc. *in which case*, P.V.751. C.194.—ὅπως ἂν, with subj. P.V. 826. C.573. E.543.984. S.230.—with opt. denoting *the manner how*. τείνοντα πάλαι τόξον, ὅπως ἂν—βέλος ἠλίθιον σκήψειεν A.355. See Matth. Gr. Gr. 520. Obs. 2.

Ἰορᾶν *to see*. ὀρώ P.V.70.307.908. P.201.978. A.479. C.166.720.1057. E. 40.110.945. S.177.215.349.694.810.

ὄργς P.V. 69. 259. 382. 615. 953. A. 1579. E. 67. 715. ὄργ S.c.T. 536. P. 194. 977. E. 103. ὄρωμεν A. 645. 669. ὄρατε P.V. 119. 677. A. 1190. C. 102. imp. ὄρα P.V. 999. C. 911. E. 245. 622. ὄραν S.c.T. 957. 974. 983. P. 184. A. 411. C. 227. ὄρων P.V. 323. 436. P. 457. A. 1606. E. 731. S. 793. ὄρωσα A. 868. C. 228. E. 384. ὄρωντες P. 809. ὄρωντα S. 299.—In C. 283. if the reading be correct, the participles ὄρωντα and νωμώντα are the acc. pl. neut. put generally with reference to the things previously particularized, sc. *things clear sighted, although eyeing me in the dark.*—ὄρωμένην C. 291. E. 389. where Stanl. ὄρωμένης, rightly.

Ὅργᾶν lit. *to swell as ripe fruit, etc. Met. to be ripe for anything, to desire ardently.* τὰ δ' αὐτὸς ὄργα μαθεῖν C. 447. So Pauw, who is followed by Herm. Schütz, Bothe. ὄργᾶ μαθεῖν is the vulg. which Well. retains, conceiving ὄργᾶ to be the dative of ὄργῆ, and μαθεῖν used for the imperative. Bamberger, quoted by Dind. observes, "*Scribendum videtur ὄρμα. Sunt hæc ut dixi; cetera jam ipse proficiscere ut cognoscas, decet autem forti animo pervenire.*"

Ὅργῆ temper, disposition. ὄργῆς τραχύτητα P.V. 80. ὄργῆς νοσοῦσης id. 378. κνωδάλων ἔχοντες ὄργας S. 744. Cf. P.V. 681. S.c.T. 660.—*any strong emotion.* ὄργᾶ περιόργως ἐπιθυμεῖν A. 208. So in C. 447. according to Well. see prec.—*especially anger,* P.V. 190. 315. A. 71. C. 323. 922. (see λυπρός) E. 810. 897. 936. S. 184.

Ὅργια sacred rites, S.c.T. 162.

Ὅρέγεσθαι mid. *to stretch oneself forth, to aim a blow,* A. 1082. Here Dind. prefers χεῖρ for χεῖρα from Ven. Steph. and adopts Hermann's conj. ὄρέγματα.

Ὅρεγμα *a putting forth.* χερὸς ὄρεγματα C. 420. ἴσθι δ' ἀνδρὸς φίλον πῶλον εὖνιν ζυγόντ' ἐν ἄμματι πημάτων, ἐν δρόμῳ, προστιθεῖς μέτρον. τίς ἂν σωζόμενον ῥηθμόν τοῦτ' ἰδεῖν δάπεδον, ἀνομέων πημάτων ὄρεγμα; C. 783. The general meaning of this very

corrupt passage is clear: Orestes in his career of woe is compared to a horse driven violently over the plain: so many and so numerous are his sorrows. For ἐν δρόμῳ Heath and Musgrave read δρόμῳ. See ἐν.—The words τίς ἂν—ἰδεῖν are corrupt and unintelligible (but see σώζειν). Blomf. reads τίς ἂν ἴδοι, and for δάπεδον reads διὰ πέδον, because Homer always makes the first syllable of this word short. For πημάτων Ald. Guelph. have βημάτων, the certainty of which correction is clear from the general tenor of the passage. The words ἀνομέων βημάτων ὄρεγμα appear to be merely a periphrasis for βήματα ἀνόμενα, though Schütz suggests a more refined explanation.

Ὅρειος *belonging to a mountain,* A. 483.

Ὅρέσκοος *living on a mountain,* S.c.T. 514.

Ὅρέστης *Orestes,* A. 853. 1631. 1652. C. 113. 129. 134. 136. 175. 192. 215. 222. 671. 685. 710. 720. 738. 751. 765. 828. 854. 921. E. 120. 212. 593. 705. 711. 766.

Ὅρθιάζειν *to cry aloud,* P. 673.

Ὅρθιος erect. τριχὸς ὀρθίας πλόκαμος S.c.T. 546.—*loud sounding,* A. 1124. C. 740. ὀρθιον ἀντηλάλαξεν ἤχῳ P. 381.

Ὅρθόβουλος *right counselling,* P.V. 18.

Ὅρθοδαής *rightly skilled,* A. 993.

Ὅρθοδίκαιος *observing strict justice,* E. 948.

Ὅρθόθριξ *making the hair to stand on end,* C. 32.

Ὅρθομάντεια *true prophesy,* A. 1188.

Ὅρθονόμος *assigning what is right,* E. 921.

Ὅρθός erect, upright, C. 489. τίθῃσιν ὀρθὸν πόδα E. 284. *stands upright,* opposed to κατηρεφῆ q. v.—*just, right,* μάρτυρες ὀρθαί E. 308.

Ὅρθοστάδην *standing upright,* P.V. 32.

Ὅρθοῦν *to raise up,* S.c.T. 211. E. 721.—*to regulate.* ὄς αἴσαν ὀρθοῦ S. 658.—*to guide to a successful issue.*



ἀγῶνας ὀρθῶσαντι C. 577. συμφορὰς ὀρθῶσομεν E. 857. ἄρθωσας στόματος γνῶμην A. 1454. *thou hast spoken correctly. οὐδὲν ἄρθωσας φρενί S. 893. you are quite wrong in your judgment.* —mid. v. ὀρθοῦσθαι to rise up, E. 678. ὀρθουμένων δε E. 742. *if things are rightly done.* Here Turn. has ὀρθουμένοις. But Well. properly observes that it is the neuter plural taken absolutely. —ὀρθοῦσθαι to succeed, C. 762. See κρηπτός.

Ὄρθωνυμος rightly named, A. 683. See κῆδος.

Ὄρθῶς rightly, correctly, P. V. 1002. S. c. T. 811. 858. C. 519. E. 554. 627. 718.

Ὄριζεν to mark out a limit. διχῆ ἀντίπορον γαῖαν ἐν αἴσῃ διατέμνουσα πῶρον κυματῖαν ὀρίζει S. 541. see διχῆ. —she touches the border of (h. e. she reaches) the opposite land. In C. 914. πατρὸς γὰρ αἴσα τόνδε σοῦρίζει (σοῦρίζει Pors. for vulg. σ' ὀρίζει) μῶρον, Blomf. correctly understands σοῦρίζει to be a contraction for σοὶ οὔριζει, not for σοὶ ὀρίζει, as Elms. Well. and Dind. suppose. See οὔριζεν. —m. v. ὀρίζεσθαι to mark out a limit for oneself, to claim as a boundary. ὀρίζομαι δὲ τήνδε Περβαίβων χθόνα S. 253. —to determine upon. ἕκαστρον δὲ τοι μῆχαρ ὀρίζομαι γάμου δύσφρονος φυγῆ S. 389.

Ὄρκανη an engine to enclose a city, S. c. T. 328.

Ὄρκιον an oath, A. 1406.

Ὄρκιος to be decided upon oath. φόνων δικαστῆς ὀρκίων E. 461. But here Pears. ὀρκίους αἰρουμένη. So Dind.

Ὄρκος id. P. V. 591. A. 1171. 1257. 1551. C. 971. E. 209. 407. (See δέχεσθαι. Here Stanl. εἰ δοῦναι θέλης. Herm. θέλοις, which Dind. approves.) 410. 467. 650. 680.

Ὄρκωμα id. E. 464. 738.

Ὄρκωμοτεῖν to swear, E. 734.—to swear by, S. c. T. 46.

Ὄρμαινεν to be restive or agitated, S. c. T. 376.—τόν αὐτοῦ θυμὸν ὀρμαίνει A. 1361. is agitated in spirit.

Ὄρμαιν to hurry on or rush, to

hasten, E. 386. ἐν σπαργάνοισι παιδῶς ὀρμήσαι δίκην C. 522. Here Well. supposes ὀρμήσαι (so Pors. for vulg. ὀρμῖσαι) to be from ὀρμῆν to lie at rest, not from ὀρμαιν to move. This, however, is shown to be wrong by the words τίνος βορᾶς χηρίζοντα in the next line, the restlessness of the child being caused by the want of food. ὀρμαῖσθαι m. v. id. S. c. T. 31. P. 147. E. 983. pass. ὠρμήθη P. 495. ὠρμημένος impelled, C. 929. σέβας ὀρμώμενον βροτοῖσι E. 93. exercised or acting for mankind.

Ὄρμος a harbour, A. 651. S. 746. 753.

Ὄρμος a necklace, C. 608.

Ὄρνις a bird, A. 112. 1289. S. 223. ὄρνιθος S. 223. ὄρνιν A. 383. S. 209. ὄρνιθων A. 152. ὄρνισι S. 782. ὄρνιθας S. c. T. 26. —ἐνοικίον ὄρνιθος E. 828. the domestic bird, i. e. the cock.—an omen or presage, e. g. of ill-luck, S. c. T. 579.

Ὄρνύναι to excite. χειμῶν ἄωρον ὤρσε P. 488. m. v. ὄρυσθαι to rush on or hurry, to haste, S. c. T. 87. 401. ὄρόμενον κακόν S. c. T. 87. the rising evil. Cf. id. 110. A. 1382. perf. pass. ὤρο A. 960. ὄρμεναν S. 417. p. p. m. ὠρώρει A. 639.

Ὄροθύνεσθαι pass. to be stirred up, P. V. 200.

Ὄρος a boundary, P. V. 669. 792. E. 901. πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται A. 172. where ὁ θῆλυς ὄρος is the opinion laid down by a woman, and refers to the same as γυναικοκῆρυκτον κλέος in v. 474. It is well explained by Schütz, opinio mulieris de re quadam gesta quam ea summa cum fiducia verissimam esse decernit ac definit. Klausen is wrong in translating it credulus ambitus mentis muliebris. πιθανὸς does not refer to the credulity of a woman's mind, but to the influence which her opinion exercises over others. πῶθεν ἔχεις ὄρους θεσπεσίας ὁδοῦ κακορρήμονας; A. 1125. the rules or laws of the science of divination, i. e. everything by which divination is regulated. Schütz rightly translates it,

*quis tandem tibi male ominatam divi-  
nam viam definiit?* h.e. quis tibi  
male ominatorum carminum modos  
praecipit?

Ὄρος *a mountain*, P.V. 819. P. 486.  
A. 294. S. 255. 546.

Ὄροτύπος *striking a mountain*,  
S.c.T. 85.

Ὄρούειν *to spring*. ὠρουσε E. 113.  
πήδημ' ὀρούσας A. 800.

Ὄροφος *a roof*, S. 638.

Ὄροσλοπεῖσθαι *to be agitated*, P. 10.  
The word is derived from ὀρόςος, an  
old form of ὀρθός, as in ὀρσοθύρη,  
ὀρσινεφής, κ.τ.λ. λοπος, according to  
Passow, is a mere termination.  
Another form ὀρσοπολεῖται is found  
in many MSS. and in Ald. Rob.  
Turn. This (which was corrected  
by Steph.) is restored by Lange and  
Pinzger, who derive it from ὀρόςος  
and πολέω or πέλομαι. But see Dor-  
ville, Vann. Crit. p. 480.

Ὄραλίχος *the young of a bird*, A. 53.

Ὄρφεύς *Orpheus*, A. 1612.

Ὄρφναῖος *appearing in the dark*,  
A. 21.

Ὄρχαμος *a commander*, P. 128.

Ὄρχεῖσθαι *to dance*. Met. *to pal-  
pitate*, C. 165.

Ὄρχησμός *a dance*, E. 354.

Ὄς, for ἑός, *his*. λιτών τῶν ὄν  
S.c.T. 623. λέσχας ἄς E. 345.

Ὄς *who, which, what*, P.V. 4. 110.  
226. 254. 315. 348. 354. (loc. dub. see  
ἀνθίστασθαι) 359. 415. 419. 426. 445.  
481. 483. 570. 592. 671. 711. 714. 717. 720.  
726. 732. 742. 766. 791. 798. 802. 807. 810.  
827. 835. 840. 858. 874. 890. 911. 914. 917.  
924. 930. 931. 935. 950. 998. S.c.T. 5. 8.  
394. 408. 434. 457. 511. 531. 538. 576. 578.  
695. 742. 805. 811. 838. 860. 938. 1009. 1022.  
1037. P. 5. 61. 160. 200. 440. 467. 468. 470.  
506. 763. 771. 795. 834. 852. 886. A. 2.  
100. 165. 393. 422. 690. 882. 1065. 1195.  
1261. 1389. 1447. 1552. 1617. C. 125. 171.  
265. 484. 485. 662. 712. 739. 789. 884. 894.  
918. 934. 986. E. 3. 69. 175. 377. 435. 575.  
649. 706. 736. 792. 827. 859. S. 23. 37. 251.  
290. 378. 411. 560. 697. 658. 685. 774. 984.  
998. 1006. — with attract. of rel. into  
the case of the antec. P.V. 444. 532.

965. 986. P. 322. 334. 786. C. 730. E. 544.  
—with attract. of anteced. by rel.  
S.c.T. 382. 535. S. 1022. — with subj.  
indef. S.c.T. 239. 800. E. 588. 631. with  
ἄν P. 170. — Dor. & P.V. 599. ἄ id. 548.  
ἄν S.c.T. 103. 902. E. 311. ἄς S. 531. —  
ἀνθ' ὄν P.V. 31. *for which cause*. ὄ  
gen. adverbially, *where*, P.V. 816. P.  
478. 793. E. 177. — ἦ *in what way*, P.V.  
211. C. 551. *whither*, C. 306.

Ὄσιος *righteous, pure, holy*, P.V.  
527. A. 754. C. 372. S. 28. 399. ἱερῶν  
πατρῶν ὄσιος ὄν S.c.T. 1001. *pure  
as regards the temples*, i.e. not having  
defiled them.

Ὄσμή *a scent*, E. 243. Cf. ὀδμή.

Ὄσος (poet. ὄσος) *as much as*,  
P.V. 789. 854. S.c.T. 757. E. 819. Here  
Dind. with great probability, sup-  
poses a preceding verse to have  
been lost, containing a substantive  
to which ὄσῃν referred. — *how much*,  
P.V. 929. E. 589. In P. 163. it may  
be doubted whether the words ὄσον  
σθένος πάρα will bear the sense  
which is generally assigned to them.  
Possibly ὄταν σθένος παρῆ, or ὄσον  
σθένος παρῆ, may be the true  
reading. If not, the expression is  
equivalent to φῶς (ροσοῦτον) ὄσον  
σθένος πάρα h.e. *light proportioned  
to their amount of strength*. — with su-  
perl. ὄσον μάλιστα P.V. 522. ὄσον τά-  
χιστα C. 761. S. 860. — ὄσοι plur. *how  
many, as many as*, P.V. 978. S.c.T.  
291. P. 500. A. 362. E. 275. 713. in ex-  
clamation, P. 848.

Ὄσοσπερ *id.* A. 834. P. 415. 433.

Ὄσπερ *who, which*, P.V. 628. 644.  
931. 964. P. 217. 602. A. 815. 827. 1511.  
C. 132. 213. 648. 687. E. 609. S. 942. 1050.  
τοῦπερ for οὔπερ P. 765. cf. τοίπερ *id.*  
963. τῶνπερ A. 948. τάπερ C. 412. 941.  
— ἀφ' οὔπερ *from the time when, since*,  
P. 173. — οὔπερ adverbially, *where*,  
S.c.T. 1002 ἤπερ *in what manner*,  
Dor. C. 434. ἄπερ neut. pl. *as, like  
as*, C. 375. E. 126. 630.

Ὄσσε *the eyes*, P. 1021. ὄσων  
P.V. 398. ὄσοις *id.* 144. 682. A. 456.

Ὄστε *who, which*, P.V. 555. 1073.  
S.c.T. 127. 483. 682. 737. 1047. P. 16. 42.

289. A.49.348.1093. C. 606. E.882.978. S. 48.61.554. — ἐξ οὗτε *since when*, P. 748. E. 25.

Ὅστις *who*. ὅ τι *what*, P.V. 38. 226. 243. 263. 295. 487. 608. 612. 620. 621. 686. 761. 768. 824. 949. 1066. 1072. 1169. S.c.T. 2. 65. 179. 376. 474. P. 494. 499. 590. 731. 819. A. 97. 155. 162. 487. 669. 769. 1035. 1331. 1373. 1439. C. 21. 108. 119. 170. 594. 963. 985. E. 58. 306. S. 1032. with subj. indef. P.V. 35. E. 202. — ὄρου P.V. 170. ὄρω 160. 291. 468. 991. A. 822.

Ὅσφύς *the loin*, P.V. 495. Dind. writes ὀσφύς according to the rule of Herodian and Arcadius.

Ὅταν *when*, expressing a time indefinite in fact, but definite in the conception of the speaker. with subj. P.V. 189. 258. 746. 792. P. 591. 728. A. 7. (see ἀντολή) 16. 624. 744. 944. 1291. C. 409. (in loc. corr.) 814. 960. E. 335. 526. — with opt. P. 442. Here Elmsl. ὄτ' ἐκ νεῶν — ἐκσωζοίαιτο. So Blomf. Dind. But ὄταν is necessary to represent the circumstance as a conception of a future event in the mind of Xerxes, *when they should*, not *when they did*. The opt. is used with ὄταν, because the main sentence, ὄπως κτείνουεν, being thrown into the *oratio obliqua*, the subordinate ὄταν ἐκσώζωνται (as it would have been, had the construction πέμπει been continued) follows the same construction, irrespective of the usual connexion of ὄταν with the subjunctive.

Ὅτε *when*, expressing a definite time, A. 574. C. 656. (also in S.c.T. 187. for the vulg. ὄτι) with subst. verb ἦν omitted, S.c.T. 105. — with opt. E 696. — νῦν ὄτε *now at this very moment*, S.c.T. 687. S. 625. See Herm. and Lob. on Soph. Aj. 801. and the former on Viger p. 919.

Ὅτι *that*, P.V. 104 186. 259. 323. 328. 377. 953. E. 98. — *because*, P.V. 903. E. 928.

Ὅπλος *labour*, S.c.T. 18.

Ὅροβεῖν *to sound*. ὄροβεί ὑπνοδόταν νόμον P.V. 574.

Ὅροβος *a noise, a clatter*, S.c.T. 137. 186.

Ὅρου, ὄρω, see ὄστις.

Ὅροσοῖ, ὄροσοῖ, ὄροσοροροσοῖ *alas!* P. 260. 266. 882. 1000. 1008. 1024. A. 1042. 1046. 1230. C. 156. 856. S. 866. 875.

Ὅροτύζεσθαι *pass. to be deplored or bewailed*, C. 325.

Ὅρύνειν [ῥ] *to urge, to urge on*, S.c.T. 708. A. 295.

Ὁῦ pron. *of him, himself*. gen. Ion. ἔθεν S 64. dat. οἶ A. 1118. acc. σφέ *him*, S.c.T. 451. 597. 599. 1019. P. 194. 1626. E. 225. *her*, 580. in plur. *them*, S.c.T. 612. 721. 770. 993. 502. fem. S.c.T. 846. dat. σφίσιν *to them*, P.V. 479. enclit. σφίν *id.* P.V. 252. 455. S.c.T. 909. P. 745. 793.

Ὁῦ *where*. See under ὄς.

Ὁὐ a negative, joined with verbs, participles, nouns, adverbs, etc. *passim*. It is sometimes placed after the verb to which it refers, e. g. εἷς φορητός οὐκ ἄν P.V. 981. Cf. *id.* 755. 942. 985. P. 788. — also placed alone, without a verb, e. g. οὐ, πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν S.c.T. 1039. Cf. A. 1222. 1272. 1652. — coalescing with the verb into one idea, e. g. ὀλεῖ γὰρ οὐτοι πλόκαμον οὐ δαμάζεται S. 861. h. e. δαμάζεται. ἤδη τὰ τοῦδ' οὐ διατετιμῆται θεοῖς S.c.T. 1038. h. e. ἤτετιμῆται. — the negation is sometimes repeated, e. g. P.V. 215. 232. 258. 477. P. 211. 376. 422. A. 618. 1617. E. 587. S. 386.

Ὁὐδαμῆ (dat. sing. of inus. οὐδαμός) *in no place, nowhere*, P. 377. — *in no wise*, P.V. 256. 340.

Ὁὐδαμοῦ (gen. of *id.*) *nowhere*, S. 324. 434. 466. — νομίζειν οὐδαμοῦ *to hold in no sort of esteem*, P. 490. See νομίζειν.

Ὁὐδαμῶς *by no means, in no wise*, P.V. 520. A. 827. 898. S. 277. 904. 976. In reply to a question, P. 236. 702. — In P. 158. Lange and Pinzger read οὐδαμῶς ἐμαντῆς οὐδ' ἀδείμαντος, φίλοι, h. e. οὐδ'. ἐμ. οὐσα *scarcely mistress of my thoughts*. This conj. though disapproved by Herm. is worth consideration. Certainly, an expression of *fear for herself* is too selfish to

be suitable in the mouth of Atossa under such circumstances, and, moreover, the words *ἑμναυῆς ἀδείμαντος* will hardly bear the meaning of fearing for herself.

*Οὐδας* the ground or soil, P. 159. see *κονίειν*. A. 489. S. 1010.

*Οὐδέ* nor, neither, and not. with the negative *οὐ* preceding, P. V. 212. 373. 991. 1079. S. c. T. 540. 598. 893. P. 238. 354. 796. 849. A. 779. 985. C. 89. E. 58. 70. 228. 423. S. 234. 373. 871. 925. — with *οὐδέ* A. 597. with *οὐδέπω* P. V. 320. with *οὐπώποτε* 693. with *οὐδέν* 1010. with *οὐτις* S. c. T. 380. with *οὐτι* A. 281. with *οὐτοι* C. 697. E. 289. with *οὐδὲ* repeated S. 746. — repeated with *οὐ* intervening. *οὐκ ἦν ἀλέξην' οὐδέν, οὐδὲ βρώσιμον, οὐ χριστόν, οὐδὲ πιστόν* P. V. 477. where Blomf. reads *οὔτε* twice (see Elmsl. on Heracl. 615.). So Dind. — The preceding negative is sometimes omitted, which is supposed by some to be the case in C. 465. but see under *ἔμμοτος*. — without a negative preceding, P. V. 102. 165. 257. 293. 324. 546. 588. 718. 771. 907. S. c. T. 255. (see *ἀπό*.) 410. 791. 822. 965. 1026. P. 583. 718. A. 162. 254. 597. (here Schütz, Blomf. *οὐκ*) 776. 862. 953. 993. C. 1034. E. 5. 24. 49. 293. 295. 330. 372. 449. 532. 877. S. 85. 130. 634. — not even, P. V. 57. S. c. T. 451. 1026. P. 421. 782. C. 187. E. 219. 635. S. 225. 234. 411. 752. 936. with negative preceding, P. V. 215. in interrog. A. 1504. — *οὐδέπερ* not even though, C. 497. S. 394.

*Οὐδέεις* no one, P. V. 63. 234. 502. 915. 1015. (but here Blomf. rightly reads *μεῖον* with Stanl. the expression being, as Dind. observes, the same as *ἔλασσον ἢ μηδέν* in v. 940.) A. 618. 927. 1105. 1277. E. 101. 109. — adj. none, P. V. 101. 103. 232. 452. 477. 631. 802. S. c. T. 854. A. 323. 596. 766. 1143. E. 388. S. 386. 716. — *οὐδέν* nothing, P. V. 51. 965. 986. 997. S. c. T. 582. A. 164. 1002. 1185. C. 16. S. 710. 893. 1022. — a thing of no account, E. 38. S. 730. 901. *παρ' οὐδέν τίθεσθαι* to make no account of, A. 221. *παρ' οὐδέν ἀρκεῖν* to avail as nought,

E. 204. *παρ' οὐδέν αἶρειν* E. 809. 840. *to do away with as a thing of nought.* — *οὐδέν ἄλλο γ' ἢ πτήξας δέμας παρείχε* P. 205. *did nought else than*, etc. *οὐδέν ποτ' εἰ μὴ ξυνθανουμένην* A. 1100. *for no other end than*, etc. — not at all, in no wise, P. V. 47. 179. 341. 342. 878. 920. 1010. 1044. S. c. T. 427. 979. P. 276. 742. 828. 835. A. 1049. 1217. 1364. 1388. C. 439. 507. 700. 733. 740. 793. 805. 899. E. 242. 385. 621.

*Οὐδέπω* not as yet, P. V. 320. P. 746. 800. — and not yet, A. 287.

*Οὐθαρ* a teat, C. 525. So Pauw and Valck. for the corrupt vulg.

*Οὐκέτι* no longer, A. 319. 1151. 1156.

*Οὐκουν* not then, not therefore, not however, P. V. 322. 516. — with interrogations P. V. 52. 377. 619. S. c. T. 230. E. 695. S. 296. 818. In S. c. T. 199. the sentence is by some read interrogatively, as being assigned to the Chorus, which is almost necessary to the sense: by others without interrogation, as belonging to Eteocles, which the arrangement seems to require. Hence the verse is thought by Dind. to be interpolated. See under *ὁ, ἡ, τό*.

*Οὐλα* the gums, C. 885.

*Οὖν* a particle whose precise force must be ascertained from the context, but generally meaning *therefore, then*, etc. e. g. *στένωμεν οὖν καὶ τῶνδε συμφορὰν διπλῆν* C. 919. *let us then bewail*, etc. Cf. P. V. 518. 937. C. 572. E. 210. 217. 847. S. 387. Often used thus in asking questions with *τίς, πῶς, κ.τ.λ.* e. g. P. V. 513. 773. S. c. T. 686. 1057. P. 239. C. 112. 175. 169. 755. E. 367. 862. S. 214. 294. 302. 313. 335. *τί οὖν; what then?* S. c. T. 190. P. 773. S. 309. — Also in transitions, *ὃ δ' οὖν ἐρωτᾶτε* P. V. 226. *but, however, as to what you are asking.* — Also in transitions where an abrupt change is made in the discourse, Anglice, *be that as it may*, e. g. *πέλοιτο δ' οὖν τὰπὶ τοῦτοισιν εὐπραξίς* A. 246. Cf. A. 34. 217. 662. 1012. 1549. C. 564. 572. In S. c. T. 792. *βαρεὰ δ' οὖν ὄμωσ φράσον*, the expression seems equivalent to *βαρεὰ μὲν ἔστι τάδε, φράσον δ' οὖν ὄμωσ*.

see *ὄμως*.—with other particles, e.g. *μὲν οὖν*, in transition, *well, however*, P.V.829. S.c.T.597. C.687. S.127. or in stating something stronger than what has been first affirmed, *nay, yea, rather*. *δείσασα γὰρ γράως οὐδέν, ἀντίπαις μὲν οὖν* E.38. Cf. P.989. A.1061.1369. C.993. So *ἀλλ' οὖν* in transition, *but however*, P.V.1060.1073. S.c.T.199.—*γὰρ οὖν* for *indeed*, A.660. E.346. *καὶ γὰρ οὖν* A.510.—*οἶανπερ οὖν ἔλειπε* A.593. *even just as he left her*. *ὡςπερ οὖν* *even as*, A.1144.1401. C.94.875.—In stating an alternative, either in the first clause, e.g. *εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκη* A.477. Cf. A.817. or in both, C.672. or in the last, e.g. *μήτε μέγαν, μήτ' οὖν νεαρῶν τινα* A.350. Cf. A.460. E.390.

*Ὅνεκα* *because*, *οὐνεκ' ᾤκτισαν ἡμᾶς* S.630.—*on account of*, with gen. A.797. S.480.

*Ὅπερ* *where*, S.c.T.1002.

*Ὅποτε* *never*, P.V.174.560. S.c.T.693.1014.1028.1159. E.127.167.522.531.665.819.

*Ὅπω* *not yet*, P.V.984. S.c.T.496. P.637. A.664.1083. C.766.—separated by an intervening word, P.V.27. P.175. C.736. E.560.

*Ὅπώποτε* *never yet*, P.V.691. E.586.

*Ὀράνιος* *heavenly, belonging to heaven*, P.V.164.427.1051. A.90.—*rising to heaven*. *οὐράνια μέλη λίτανα θεοῖσι* S.789. *οὐράνια ἄχη* P.565. *woes reaching to heaven*, i.e. *immense*. Schütz cf. Virg. *Æn.* ii. 222. *Clamores simul horrendos ad sidera tollit*. Cf. also Soph. Aj. 195. *ἄταν οὐρανίαν φλέγων*, and Ant. 414. with Erfurdt's note. Blomfield less correctly understands the meaning in these passages to be *calamitates cælitus immissæ*.

*Ὀυρανομῆκης* *reaching to heaven*, A.92.

*Ὀυρανόνικος* *overcoming heaven*. *ἄταν οὐρανόνικον* S.156. h.e. *omnium cælestium numinibus potentiozem*. Schütz.

*Ὀυρανός* *Uranus*, P.V.205.

*Ὀυρανός* *heaven*, P.V.749.899. S.c.T.370.383.424. P.491. A.546. E.865. S.211.

*Ὀυρανοῦχος* *governing heaven*. *οὐρανοῦχον ἀρχάν* C.954.

*Ὀυρίζειν* *to urge with a fair wind*. *Met. to direct aright, to conduct with certainty*. *τὸν αὐτὸν αἰεὶ δαίμον' οὐρμειν τύχης* P.594. *that the same god of fortune will ever guide (his affairs) prosperously*, where, as Passow (Gr. Lex.) observes, *τύχην* must be repeated from *τύχης*. Blomf. for *τύχης* reads *τύχας*, acc. pl., which, it must be admitted, is plausible, *δαίμονα τύχης* being rather a harsh expression. In C.914. *παρὸς γὰρ αἴσα τόνδε σοῦρίζει μόνον, σοῦρίζει* is put for *σοὶ οὐρίζει* h.e. *brings inevitably on thee*, not for *σοὶ οὐρίζει*, as Blomf. Well. Dind. suppose. *ὦ πάτερ αἰνόπατερ, τί σοι | φάμενος, ἢ τί ρέξας | τύχοιμι' ἂν ἕκαθεν οὐρίσας | ἔνθα σ' ἔχουσιν εὐνάι, | σκότῳ φάος ἰσόμοιρον; χάρητες δ' ὁμοίως | κέκληνται γόος ἐκλεῆς | προσθοδόμοις Ἀτρείδαις.* C.313. seqq. Of this passage many interpretations have been given. The only variations in the reading and punctuation worth mentioning are *ἀνέκαθεν* for *ἂν ἐκάθεν*, and the placing the interrogative after *εὐνάι* instead of after *ἰσόμοιρον*, as is usually done. A comma may also be placed after *τύχοιμι' ἂν*, taking *φάμενος ἢ ρέξας τύχοιμι' ἂν* absolutely, and *ἕκαθεν οὐρίσας* by itself. The passage appears after all very simple, according to the common reading and pointing. Orestes is expressing his wish that any prayer or act of his might be made to reach his father in the shades, and cause his spirit to arouse itself to take vengeance on his murderers. Whether this may be so or not, he cannot tell; but, adds he, be that as it may (*ὁμοίως*), a due lamentation of the dead is a proper token of respect. To this the chorus replies, that he need not fear lest the spirit of the dead should be inattentive to his cry, for that his lament would certainly have the

effect desired. Translate, *O father, unhappy father, what having said, or what having done for thy sake, could I succeed in making it reach from afar to the place where thy couch holds thee, a light* (h. e. a place where the light is) *equivalent to darkness? but still, be this as it may, etc.* Οὐρίσας is to be taken actively, sc. τὸν λόγον ἢ τὸ ἔργον, as Lachm. explains it, and not intransitively, as some prefer, sc. *could I succeed in reaching thee myself?* Some, placing the interrogative after εἶναι, join σκότῳ φάος ἰσόμορον with οὐρίσας, and understand it metaphorically of the act contemplated, as a *pleasure* (or light) *equal to the sorrow* (or darkness) *which now encompasses Agamemnon*, as being hitherto avenged. It is simpler to take these words as an epexegetis of εἶναι, by which Æschylus expresses somewhat of the same idea as Milton when describing the regions below, “*no light, but rather darkness visible.*” Others again, as Well., place the interrogative after εἶναι, and refer σκ. φά. ἰσόμε. to γόος, as denoting the probable inefficacy of the act performed. Other interpretations, etc., may be seen in the notes of commentators; see especially Blomf. Lachm. Herm. Obs. Critt. p. 89. seqq.

Οὐριος *proceeding favourably.* ἐν-λάβοι πράξιν οὐρίαν C. 801. *may he lend his aid to guide the matter aright.*—with acc. *guiding favourably.* τὸ πᾶν μῆχαρ οὐριος Ζεύς S. 589. See πόριμος.

Οὐριοστάρης lit. *set to a fair wind.* Met. *favourably instituted, done in honour of success,* C. 803. See γοής.

Οὐρος *a fair wind.* κατ’ οὐρον *with a fair wind, right onward, without stopping,* P. 477. — met. S. c. T. 672. 836.

Οὐς *the ear,* C. 374. ὠτων C. 54. 444. ὠσί S. c. T. 25. 84. P. 597.

Οὐτάζειν *id. pass. πληγὴν καρίαν οὐρασμένος* A. 1317. *mortally wounded.*

Οὐτᾶν *to wound.* ἔϊφος διανταίαν

οὐτᾶ sc. πληγὴν C. 631. *inflicts a deadly blow.*

Οὔτε *neither, nor.* repeated, P. V. 21. 106. 452. 798. S. c. T. 337. 489. 638. 646. 647. 648. P. 14. 211. A. 69. 239. 482. C. 256. E. 55. 389. 673. In C. 69. Bothe conj. οὔτε for οὔρι. So Dind.—the former οὔτε is omitted, A. 518. C. 292. in which last place δέχεσθαι ᾗ is to be read with Herm.—with οὐ preceding instead of οὔτε, P. 580.—with οὐ following οὔτε, P. V. 448. C. 280.—with τε following, P. V. 244. 260.—with δέ, P. 644. E. 476. In A. 1502. οὔτε seems clearly wrong, it being most unlikely that it should, as Well. supposes, connect the following words with the former speech of Clytæmnestra. Schütz and Blomf. read οὐκ. Seidler thinks vv. 1502, 3. an interpolation. So Dind.

Οὐριδανός *vile,* S. c. T. 344.

Οὔρις *no one,* P. V. 50. 468. A. 1306. C. 628. 1029. S. 590. 592. adj. *none,* P. V. 443. S. c. T. 51. 379. P. 173. 406. A. 179. 454. 1070. C. 69. (see prec.) 736. E. 304. 404. 558. 618. 636. 706. S. 6. 92. 637. —with gen. A. 385. C. 558. 1013. E. 188. 672.—οὔρι *not at all, not,* P. V. 172. S. c. T. 457. 518. A. 281. 967. 1221. C. 414. E. 591. 597. 973. S. 511. with μή, οὔρι μή S. c. T. 181. A. 1624. C. 882.

Οὔροι *surely not,* S. c. T. 218. A. 914. 1025. 1289. C. 267. 577. 696. 841. 901. E. 48. 64. 176. 289. 841. S. 360. 505. 508. 745. 861. 870. 912.

Οὔρος *this. οὔροι these,* etc. P. V. 41. 72. 227. 239. 251. 261. 265. 278. 377. 390. 498. 509. 515. 625. 628. 730. 756. 784. 787. 809. 812. 815. 828. 871. 872. 877. 917. 920. 930. 975. 994. 999. 1032. 1045. S. c. T. 27. 67. 165. 247. 404. 450. 577. 654. 1004. 1028. 1036. 1057. P. 114. 155. 161. 184. 196. 206. 220. 224. 233. 325. 505. 723. 724. 739. 774. 779. 815. A. 97. 142. 157. 246. 359. 537. 553. 571. 588. 590. 601. 659. 795. 834. 869. 918. 924. (see seq.) 928. 1044. 1277. 1281. 1293. 1303. 1343. 1377. 1393. 1412. 1504. 1565. 1593. 1600. C. 108. 111. 114. 120. 143. 173. 366. 374. 576. 706. 747. 759. 770. 831. 893. 897. 904. 921. 1027. E. 52. 110. 190. 199. 420. 429. 430. 436. 454. 558. 583. 608.

612. 613. 619. 677. 766. 856. 890. 892. S. 237. 246. 265. 273. 293. 298. 306. 405. 453. 499. 515. 517. 734. 907. 912. 918. 924. 940. 969. 984.—*οὗτος* in addressing, *hark ye. οὗτος, τί ποιεῖς*; S. 889.—*ταύτη* in this manner, P.V. 189. 509.—*καὶ ταῦτα* and that too, P.V. 951. E. 112. 597. 864.—with a substantive and article, P.V. 4. 357. S.c.T. 246. 591. A. 533. 1076. 1611. 1531. C. 91. 534. 894. E. 589. S. 315.—with a subst. without the article, P.V. 224. 803. 1067. S.c.T. 226. 382. 487. 561. 699. P. 121. 487. A. 564. 1224. 1231. C. 229. 372. 787. 985. E. 20. 58. 320. 431. 466. 486. 606. 654. 674. 677. 713. S. 351.

*Οὕτω, οὕτως* thus, so, P.V. 195. 289. 972. S.c.T. 404. 508. 793. 794. 1003. 1011. 1048. P. 166. 546. A. 60. 124. 601. 701. 924. (Here Emper. in Zimmerm. Diar. by a very probable conjecture reads *τούμὸν μὲν οὕτως* for *τούτων μ. οὕ.*) 1262. 1353. 1361. 1419. 1584. 1592. C. 250. 362. 446. 476. 497. 545. 560. E. 100. 431. 709. 998. S. 333. 752. 955.

*Οὐχί* not, P.V. 934. 954. A. 264. S. 471. 896.

*Ὄφειλεν* to owe. *ὀφείλων γε* P.V. 987. *did I owe it him.*—*ὀφειλεσθαι* pass. to be owing or due. *τοῖφειλόμενον* *πράσσουσα Δίκη* C. 308. aor. 2. *ὄφελε* ought. *ἔμπας τις αὐτὴν ἄλλος ὄφελεν λαχεῖν* P.V. 48. *some one else ought to have received it.* with *εἶθε, εἶθ' ὄφελε* would that. *εἶθ' ὄφελε κάμῃ θανάτου κατὰ μοῖρα καλύναι* P. 879. *would that death had come upon me.*

*Ὄφελλειν* to increase or further, S.c.T. 175. — mid. v. *ἀραγμός* *ὀφέλλεται* id. 231. *becomes greater.*

*Ὄφελος* use. *πολυδρόμον* *φυγᾶς* *ὀφελος* εἶτι μοι S. 718.

*Ὄφθαλμός* the eye. *ἡμεροσκόπον ὀφθαλμὸν* *ἔξω* S.c.T. 67. *ὀφθαλμοὶ* the eyes, S.c.T. 385. *θεῶν ἴσον ὀφθαλμοῖς* *φῶς* P. 146. *κατ' ὀφθαλμούς* *βαλεῖ* C. 567. (see *βάλλειν* and *κατά.*) —To denote that which is most dear or precious. (Cf. *ἕμμα.*) *ὀφθαλμὸν οἰκῶν* C. 922. sc. Orestes. In P. 164. *ἀμφὶ δ' ὀφθαλμοῖς φόβος* is translated by Schütz *circum oculos meos timor*; but Blomf. properly refers it to Xerxes,

in the sense assigned above, as the next verse shows. *νυκτὸς ὀφθαλμός* S.c.T. 372. *the brightest ornament of night.*—A certain minister of the Persian king, alluded to in P. 941. was called *ὀφθαλμός βασιλεως*, because by his aid, as Suidas says, *πάντα ὁ βασιλεὺς ἐπεσκόπει.* See Stanley's note on this passage.

*Ὄφθαλμωρύχος* putting out the eyes (as a punishment). *ὀφθαλμωρύχοι* *δικαί* E. 177.

*Ὄφεις* a serpent, S.c.T. 477. C. 915. *δίκου* *ὄφεις* S. 872. Met. *an arrow.* *πηνὸν ἀργηστὴν ὄφιν* E. 172. In C. 537. the reading of M. is *οὐ φείσε πᾶσα σπαργάνη πλείζετο* for which Turn. has *ὄφεις τε πᾶσιν σπαργάνοις ὠπλίζετο.* About the two latter words there can be little doubt; the former part of the verse is very uncertain. Butl. conj. *οὐφεις τε παῖς ὤς.* Faehse (Syll. Lect. p. 325.) thinks the reading of Turn. may be explained, *omnibus, quibus, sc. infantes involvi solent.* Pors. conj. *οὐφεις ἐμοῖσι σπαργάνοις.* It is possible that after all *ὄφεις* may not be the word concealed under the corrupt reading. This is partly supported by the division of the syllables in M. *οὐ φείσε.* It may be suggested as a mere conjecture to read, *ὄν φησι παῖς ἐν* (or better, perhaps, *ὄν φησι παῖδα*) *σπαργάνοις ὠπλίζετο. ὄν φησι* sc. Clytæmnestra. Cf. *ὡς αὐτὴ λέγει* v. 520.—On the quantity of the final syllable see *κόνις.*

*Ὄφλειν* (aor. 2. from pres. inus.) *to be sentenced to pay a fine.* *ὀφλῶν ἀρπαγῆς καὶ κλοπῆς δίκην* A. 520. *condemned to pay the penalty of rape and of theft.*

*Ὄφρα* whilst, C. 355.—*ὄφρ' ἂν* with subj. *until, E. 325.*

*Ὄφρῶς* an eyebrow, C. 283.

*Ὄχεῖν* to sustain. *φρουρὰν ὀχέσω* P.V. 143. *I shall keep watch.*

*Ὄχετεύεσθαι* pass. *to be conveyed,* lit. as water by a channel, Met. as a rumour, A. 841.

*Ὄχημα* a conveyance, either a land-

carriage, S. 180. P. 599. or a ship, ναυτίλων ὄχηματα P. V. 466.

Ὀχθη the bank of a river, S.c.T. 374. P. V. 812.

Ὀχθος a mound or hill, P. 459. τύμβον ἐπ' ὄχθῳ C. 4. so ὄχθος simply, a tomb, P. 639. 650.—a high bank.

Ἀχερουσίους ὄχθους A. 1133. Here Casaub. reads ὄχθας because ὄχθη signifies a bank, ὄχθος a hill. So Blomf. Well. however, properly observes that the radical force of both words is the same, and that each is occasionally used in the sense of the other.

Ὀχλεῖν to trouble, P. V. 1003.

Ὀχλος a crowd or mixed multitude, S.c.T. 216. P. 42. 53. 917. S. 179.—Met. ὄχλον λόγων P. V. 829. a multitude of words.

Ὀχμάζειν to fasten. ὄχμασαι P. V. 5. ὄχμασε 621.

Ὀχος a conveyance, e.g. a chariot, P. V. 135. 712. A. 1040. E. 383.—a ship, S. 32. See ὄχημα.

Ὀχυρός powerful or mighty, P. 78.

A. 44. of things, P. 90. Here Rob. and several MSS. have ἔχυροις.

Ὀψ a voice. ὅσα τῆς Τηρέτας ἀλόχου S. 58.

Ὀψανον a vision or apparition. οὔτοι μάταιον ἀνδρὸς ὄψανον πέλει C. 527. Truly (this) is no unmeaning vision of a man, (and not merely of a beast,) h. e. it is a man, not a beast that is signified by the vision. Dind. considers ἀνδρὸς corrupt.

Ὀψέ late, too late, A. 1399.

Ὀψίγονος late born, young, S. 356.

Ὀψίκουτος late seeking rest, A. 863.

Ὀψις a vision, P. V. 648. A. 413. periph. φαντασμάτων ὄψις S.c.T.

693. ὄψις ἐνυπνίων P. 510.—a spectacle, P. 48. S. 562. ὄψιν ἄβυσσον S.

1044. of which no one can discover the depth.—the sight or eyes. ἔχων

παλιντροπον ὄψιν S. 165. averting his eyes. εἰς ὄψιν μολεῖν P. 179. to come

into sight. εἰς ὄψιν ἦκεῖς ὦνπερ ἐξήνυχον πάλαι C. 213. you have attained to the sight of what you long desired to see.

## Π

Πᾶ. See πῆ.

Παγγαῖος name of a mountain, P. 486.

Πάγη a snare. καὶ πάγας ὑπερέκτους ἐπραξάμεσθα A. 796. but here Dind. adopts Tyrwhitt's very probable conjecture χάρπαγας.

Παγκαίνιστος constantly renewed, A. 834.

Παγκάκως in the worst possible manner, S.c.T. 534. P. 273.—παγκάκως ἔχει C. 729.

Πάγκλαντος most to be lamented, S.c.T. 350. P. 808.

Παγκληρίη the whole of an inheritance, C. 479.

Πάγκοινος common to all, S.c.T. 590. all in common or together, σάσις πάγκοινος ᾧδ' ἐπίφοθεῖ C. 45.

Παγκρατής all-powerful, S.c.T. 237. E. 878. S. 796.—emblematic of su-

preme power. παγκρατεῖς ἔδρας P. V. 389.—victorious, A. 1632.

Παγκρότως with the sound of all its oars, h. e. with all its oars, S. 704.

Πάγος a hill, P. V. 20. 117. 130. 270. S. 186.—πάγος Ἄρειος E. 655. 660. the hill of Mars.

Πάγος frost, pl. A. 326.

Πάγχαλκος made all of brass, S.c.T. 574.

Πάγχῳ entirely, by all means, S.c.T. 623.

Πάθος suffering. τῷ πάθει μάθος θέντα κυρίως ἔχειν A. 170. Cf. A. 519.

C. 1004. συμφορὰ πάθους P. 428. a grievous calamity.—a disaster or suffering, P. V. 705. S.c.T. 830. P. 250. 284.

286. A. 655. 867. 1108. 1149. 1183. C. 509. 540. 970. 1011. 1066. E. 119. 140. 474. S.

104.

Παιάν Apollo, the healing god, A. 144.



Παιάν a *psæan* or *hymn*, sung on various occasions, as the taking of a city, ἀλώσιμον παιάνα S.c.T.617. the beginning of a battle, P.385. the death of a person, etc. παιάνα τοῦ θανόντος C.149. Cf. S.c.T.851. A. 631.

Παιανίζειν to sing a *psæan*, S.c.T. 250.

Παιδεία education, S.c.T.18.

Παιδείως belonging to children. παιδείων κρεῶν A.1215.1575. the flesh of children.

Παιδιά child's play, a trifle, P.V. 314.

Παιδνός childish, A.466.

Παιδοβόρος child-devouring, C. 1064.

Παιδολέτωρ child-destroying, S.c.T. 708.

Παιδολύμης destroying her son, Dor. C.595.

Παιδοτρῶτος inflicted as a wound by children. παιδοτρῶτα πάθεα E.473.

Παίειν to strike or beat. intrans. λόγοι παίονσι πρὸς κύμασιν ἄτης P.V. 887.—with acc. ἔπαισαν ἄλμην P.389.—ναῦς ἐν νηϊ χαλκῆρη στόλον ἔπαισε P.401.—ἔπαισεν ἄφαντον ἔρμα A.978. strikes upon (in loc. dub.).—to slay or give a death blow, A.1352.1357. pass. S.c.T.940. C.182.—παίοντο for ἐπαίοντο in a narrative by an ἄγγελος P.407. See κυκλοῦν.

Παῖς a child. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με P.V.988. Cf. P.V. 989. A.81.383. C.522.744.748. fem. A.268.—a girl, P.V.654. C.366. pl. P.V.867. E.69.—a son. Θέμιδος αἰπυμήτα παῖ P.V.18. Cf. id.185.578. 770.775. S.c.T.912. P.173.185.192.207. 223.229.344.348.465.468.521.601.725. 730.737.752.759.768.820.833.836.943. A.851.1010. C.599.800.883. E.144. S.63. 162.280.301.576.869.878.—a daughter. ἡ Διὸς παῖς παρθένος Δίκη S.c.T. 644. Cf. A.1391.1407. E.6.634.—παῖδες children. Τηθύος παῖδες S.c.T.293. παῖδες Ἡφαίστου E.13. artificers. See Stanl. note. Cf. P.V.139. S.c.T.774. P.396.793. A.60.319.1192. C.189.262. 373.471.498. E.179.981.987. S.173.336.

382.428.469.595.799.887.906.958.965. in circumlocution, παῖδες Ἑλλήνων P.394.—said of animals, ἀναδῶν παίδων τᾶς ἀμιάντων P.570. h.e. fishes. of the young of the vulture, ἐκταρίου ἀλγεσι παίδων A.50.

Παῖονες the Pæonians, S.254.

Παίων a healer or physician. παιῶν τε γενοῦ τῆσδε μερίμνης A.99. ἀλλ' οὔτι Παίων τῶδ' ἐπιστατεῖ λόγῳ A.1221. This is well explained by Klausen, "Pæonis mentio rationem repetit e jusso chori utendum esse bonis verbis εὐφημεῖν. Horum enim usus nonnisi tamdiu locum habet, quam in discrimine res quaeriam versatur, in quo Servatoris Ἀπολλίνης auxilium adhuc speratur. Quod discrimen si in malum vertit eventum, neque a Pæone quidquam amplius expectandum, neque juvant bona verba, quæ jam sponte vertunt in querelas δυσκελάδους, δυσφήμους."

Παίων a *psæan* or *hymn* of joy, C. 339.

Παίωνιος possessing a soothing or healing power, A.822. S.1052. κέλαδος οὐ παίωνιος P.597. a direful sound. πῶς ἂν ὄρκος, πῆγμα γενναίως παγέειν, παίωνιον γένοιτο; A.1172. what beneficial effect could it have? Here ὄρκον πῆγμα must certainly be read with Auratus. The words πῆγμα γενναίως παγέειν, as a mere apposition to ὄρκος, would be unmeaning. The sense is, how could an oath, although sincerely taken, etc.—καὶ παίωνιος is a very probable anonym. conj. in A.498. where κάπαγώνιος is now read. Dind. adopts κάναγώνιος from Spanh. or else would consider the word to come from ἐπαγώνιος, not ἀπαγώνιος.

Πάλαι long since, a long while ago. with past tenses, P.V.1000. A.573. S. 258.—with pres. σιγῶ πάλαι δύστηνος P.282. A.355.594.1350. C.457.—formerly. εἶ που πάλαι A.506. C.213. E.429. τῶν πάλαι πεπραγμένων A. 1158. C.792. τῶν πάλαι λόγων P.V. 847. my former words.

Παλαιγενής *born long ago, antient*, P.V. 220. 875. E. 163.—*of long standing*, S.c.T. 724. A. 1620.

Παλαιός *antient, of old standing*, whether of things or persons, e.g. S.c.T. 722. Cf. id. 784. P. 17. 154. 607. 689. A. 742. 1170. 1351. 1459. 1482. C. 733. E. 80. 372. 748. 775. S. 262. 533. 1000.—*aged*, as applied to persons. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω; C. 169. Cf. S.c.T. 309. A. 72. E. 69. 697. 843. compar. contr. παλαιότερος *older, more antient*, C. 639. E. 691.—τὸ παλαιόν *antiently*, θεόθεν κατὰ Μοῖρ' ἐκράτησε τὸ παλαιόν P. 103.

Παλαιόφρων *old in wisdom or feeling*, h. e. *aged*, E. 802.—*antient*, S. 588.

Πάλαισμα *a struggle*, A. 63. E. 559. (see ἀτρίακτος) 746.

Παλαιστής *a wrestler or antagonist*, P.V. 922. Met. *an earnest suitor*, A. 1178. Klausen compares Soph. Phil. 371. O. T. 879.

Παλαίφατος *antiently spoken*, S.c.T. 748. A. 730.—*antient*, S. 526.

Παλαίχθων *proper name*, S. 247. 343.

Παλαίχθων *antient possessor or guardian of the land*, S.c.T. 100.

Παλάμη *handy-work, an artifice*, P.V. 165.—ὀλόμναι παλάμαις S. 845. Here the meaning seems to be *by violent hands*, but the passage is exceedingly corrupt.

Παλαμναῖος *an assassin*, E. 426.

Πάλη *a struggle*, C. 853.

Παλίγκοτος *of a contrary sort, disagreeable, unpleasant*. κληδόνας παλιγκότους A. 837. cf. id. 848. *odious rumours*. Hence, *hostile*. τοῖς ἐμοῖς παλιγκότοις S. 371. *my enemies*. On the meaning of παλίγκοτος, and other compounds of πάλιν and κότος, see Elberling Obs. in Ag. p. 9. seqq. who denies that “κότος proprie est *indoles*,” as Blomf. (Gloss. ad S.c.T. 804.) asserts, and restricts it to the sense of “*ira penitus infixā et permanens*.” It seems, however, impossible to conceive, if this be so, how this sense can have entirely disappeared in the words ἀλλόκοτος,

νεόκοτος, and ὑπερκότως, which clearly signify only *strange, novel, excessively*: also in παλίγκοτος itself, for the word does not mean *qui iram adversus aliquem gerit*, as Elberling says, πάλιν not at all signifying *adversus aliquem*, but being used to signify *contrariety of direction*, lit. *cross-tempered, cross-grained*. Neither does it mean, as the passages quoted show, *valde iratus*, πάλιν sc. exerting an intensive force, as in παλιμμηκής, παλίσκιος, etc. It seems clear then that if κότος be not a mere termination, it must have a meaning something similar to that suggested by Blomf. On ἀλλόκοτος, see Ruhnken's note on Timæus s. v. In βαρύκοτος it is not necessary to force the meaning from κότος *anger*, the word being, as Elberling observes, little different in signification from βαρύς. The idea of *anger* is also quite inappropriate in νεόκοτος (S.c.T. 785. P. 252.), and, lastly, in ὑπερκότως, which word occurs A. 455. τὸ ὑπερκότως κλύειν εὖ βαρύ, where ὑπερκότως κλύειν εὖ means *to enjoy an exceedingly high reputation*. It has the same meaning in Eurip. Herc. Fur. 1059. ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὦδ' ὑπερκότως τὸν σόν; In A. 796. for καὶ πάγας (χάρπαγας leg.) ὑπερκότους Blomf. properly reads ὑπερκόπους, the idea ὑπερκότους being foreign to the sense, but needlessly makes the same correction (sc. ὑπερκόπως for ὑπερκότως) in A. 455.

Παλιμμηκής *very long*, lit. *as long again*. πάλιν sometimes in composition has an intensive power, τὸ γὰρ πάλιν ἐνιαχοῦ ἐπίτασιν δηλοῖ. Hesyech.

Παλιμπλαγκτος *wandering backwards*, P.V. 840.

Παλιμποινα n. pl. *the price paid in return for anything*, C. 782.

Πάλιν *again or back, back again*, κέλευθον ἤπερ ἦλθες ἐγκόνοι πάλιν P.V. 964. πάχνην ἔφαν ἥλιος σκεδᾶ πάλιν P.V. 25. Cf. P.V. 387. 856. P. 325. 600. A. 310. 335. 502. 587. 604. 685. 827. 993. 1334. 1569. C. 96. 674. 965. E.

36. S.336.834.—*afterwards, at a future time*, A.256. E.690.—*in a contrary manner*. μηδέ τῷ δόξῃ πάλιν S.c.T. 1031. *let no one think differently or dispute it*. See Etym. Magn. p.648.18.

Παλινορος *rising again, recurring*, A.149. Here Schütz conj. παλινοροσον, which he refers to the *return of Agamemnon*. In this, however, he is wrong. μίμνει does not refer solely to Agamemnon, nor is the meaning of οικονόμος (as Wellauer rightly observes) confined to Clytæmnestra, but it alludes to the wrath which, from the beginning, had attached to the house of Pelops, since its first crime, the πρώταρχος ἄτη (v.1165.) viz. the murder of Thyestes' children. Hence the wrath of the Furies, μῆνις (cf. v.1159. seqq.), never ceasing (μίμνει), showing itself from time to time (παλινορος) in the commission of treacherous crimes (δολία), and which Chalcas fears (if Iphigenia be sacrificed) may be exerted again in punishing Agamemnon for the murder of his child (τεκνόποιος). τεκνόποιος refers primarily to the murdered children of Thyestes; but prophetically also hints at the fate of Agamemnon: in the same way Clytæmnestra too is obscurely alluded to in οικονόμος δολία. μίμνει is used as it is in v.1544. μίμνει δέ, μίμνοντος ἐν χρόνῳ Διός, παθεῖν τὸν ἔρξαντα. μῆνις is used in the same manner as the consequence of crime in v.685. Ἴλιφ δὲ κῆδος ὀρθώνυμον τελεσσίφρων μῆνις ἤλασε.

Παλινοτομῆν *to mutter against any one*, S.c.T.240.

Παλίντροπος *bent back*. ἐν χεροῖν παλίντρονα C.159. *bending back in the hand*; said of long flexible lances quivering in the hand when hurled.

Παλίντροπος *turned away*, A.753. S.164.

Παλιντυχῆς *having contrary fortune*, A.452. Here Scal. παλιντυχεῖ, but unnecessarily. See τριβή.

Παλιβρόθος *ebbing and flowing*, A.184.

Πάλλαγμα *concubinage*, S.292.

Παλλάς *Minerva*, S.c.T.121.483. P.339. E.10.21.79.215.559.637.724.728.742.876.955.971.997.

Πάλλειν *to shake*. pass. πάλλεσθαι *to be agitated*, C.404.517. S.766. πάλλοντ' ὄψιν ἀηθῆ S.562. *were agitated at the sight*.

Πάλλευκος *all white*, E.392.

Πάλος *a vote or lot*, from its being shaken in an urn, S.c.T.440. P.765. A.324. E.712.723. πάλω λαχών S.c.T.55.119. E.32. εἵληχεν πάλον S.c.T.358.

Πάμβοτος *all-nourishing*, S.553.

Παμμάταιος *all in vain*, A.376.—but here Dind. rightly prefers πᾶν μάταιον with Musgrave.

Πάμμαχος *fighting with all, redoubtable*, A.163.

Παμμήτωρ *mother of all things*. παμμήτορ γῆ P.V.90. For examples of compounds of μήτηρ see Abreach p.89. Valck. on Phœn. 1518. and Blomf. Gloss. in loc. who observes that τῶρ and not τηρ is the termination used in these compounds.

Παμμυγῆς *mingled all together*, P.261.

Πάμμικτος *id.* P.52.870.

Παμπήδην *altogether, utterly*, P.715.

Παμπησία *the whole of a possession*, S.c.T.799.

Πάμπροπος *very conspicuous*, A.117.

Παμπρόσθη A.696. This word is corrupt. Heath conj. πάμπροσθεν. Schütz παμπήδην. Blomf. πάμπροσθ' ἢ sc. ἀνατλάσα. Hermann's conjecture is the most likely, πάμπροσθ' ἢ, which is very suitable before the repeated word πολύθηρον. This will be clearer still if we consider πολύθηρον in both cases to refer to αἰῶνα sc. μέγα που στένει κ.τ.λ. πολύθηρον πάμπροσθ' ἢ πολύθηρον κ.τ.λ.

Παμφαῆς *all bright*, P.604.

Πάμφθορος *all-destructive*, C.294.

Παμφόρος *all-producing*, P.610.

Πάμφυλοι *the Pamphylians*, S.547.

- Πάν *Pan*, P. 441. A. 56.  
 Πανάθλιος *all-miserable*, S.c.T. 953. C. 422. 684.  
 Παναίολος *all-various*, P. 627.  
 Παναίτιος *entirely the author of anything*, A. 1465. E. 191.  
 Παναληθής *all too true*, S.c.T. 704.  
 Παναληθώς *with perfect truth*, S. 80. in loc. corr.  
 Παναλκής *all-powerful*, S.c.T. 150.  
 Πανάλωτος *seizing everything*, A. 352. See *ναρθηκοπλήρωτος*.  
 Πανάρκετος *all-prevailing, ever-enduring. παναρκέτας νόσου* C. 87.  
 Πανδημει *with the whole force or people*, S.c.T. 273. E. 991.  
 Πανδημία *id.* S. 602.  
 Πανδίκος *most just*, S.c.T. 155.  
 Πανδίκως *most justly*, S.c.T. 652. C. 239. 670. E. 771. S. 414.  
 Πανδοκεῖν *to undertake the whole of a thing*, S.c.T. 18.  
 Πανδόκος *receiving all*, S.c.T. 841. C. 651.  
 Πάνδυρος *very mournful*, P. 903. 906. So Blomf. for vulg. *πανόδυρον*, which violates the metre.  
 Πανεργέτης *effecting all things*. gen. Dor. *πανεργέτα* A. 1465.  
 Πανήγυρις *an assembly or company*, S.c.T. 202. *ἐν πανηγύρει* A. 819.  
 Πανήμερος *coming every day*, P.V. 1026.  
 Πάννυχος *throughout the night*, P. 374.  
 Πανοζύς *most wretched*, C. 48. Lo-beck Paralip. p. 251. shews that this word should be written *πάνοιζυς*.  
 Πανοίμοι *alas!* C. 862.  
 Πάνολβος *completely blessed*, S. 577.  
 Πανομιλεί *with the whole force or multitude*, S.c.T. 278.  
 Πάνοπλος *full-armed*, S.c.T. 59.  
 Πανόπτης *all-seeing*, P.V. 91. E. 997. S. 300.  
 Πανός *a torch*, A. 275.  
 Πανουργία *wickedness*. abstr. for concr. *πανουργία τινὶ πλοῖον ξυνεισβάς* S.c.T. 585. *with wicked persons*.  
 Πανούργος *ready for any act of daring, wicked*, C. 378.  
 Πανσέληνος (sub. *ώρα*) *a full moon*, S.c.T. 371.  
 Πάνσοφος *most wise*, S. 315.  
 Παντᾶ Dor. for πάντη *everywhere*, E. 925. S. 82.  
 Παντάλας *most wretched*, P. 629.  
 Πανταρκής *all-sufficient, ready at all points*, P. 841.  
 Πανταχῆ *in every way or respect*, P.V. 198. P. 221. *πράξας ἐν σοι πανταχῆ τὰδ αἰνέσω* E. 447. *in whatever way I may fare by your means I shall be content*.  
 Παντελής *all-accomplishing*, S.c.T. 111. C. 959. — *complete*, C. 553. — *of full authority*, S. 596.  
 Παντελῶς *completely, throughout*, P.V. 438. 913.  
 Παντευχία *full armour*, S.c.T. 31.  
 Πάντεχνος *aiding all arts*, P.V. 7.  
 Παντοδαπός *of every kind*, S.c.T. 339.  
 Πάντοθεν *from every side, on all accounts*, A. 1343.  
 Πάντολμος *all-daring*, S.c.T. 653. C. 423. 589.  
 Παντομίσης *hateful to all*, E. 613.  
 Παντόπτης *all-seeing*, S. 131.  
 Παντόσεμνος *revered by all*, E. 607.  
 Παντότολμος *all-daring*, A. 1210. — *τὸ παντότολμον* A. 214. *an act of daring*.  
 Παντόφυρος *collected from all sides. τὰ πολλὰ παντόφυρ' ἄνευ δίκης* E. 524. Here the verse is defective by two syllables, nor is the sense complete. Pauw conj. *παντόφυρ' ἄγοντ'*. So Herm. Schütz, Dind. Wellauer from the Ald. reading *παντόφυρον*, conj. *παντόφυρον ὄντ'*. If this be correct *παντόφυρον* will have an active signification, sc. *gathering from all sides*, and govern the acc. *τὰ πολλὰ*.  
 Πάντρομος. So M. in S.c.T. 276. See *πάντροφος*.  
 Πάντροπος *entirely routed. παντρόπῳ φυγᾷ* S.c.T. 936. *a complete rout*.  
 Παντρόφος *nursing with all care*, S.c.T. 276. but the reading of M. *πάν-*

τρομος is adopted by Casaub. Schütz, Blomf. Dind.

Πάντως *by all means*, P. V. 16. S.c. T. 112. *surely, at any rate*, P. V. 333. 945. 1055.—joined with ἄλλως τε καί. ἄλλως τε πάντως καὶ κασιγνήταις πατρὸς P. V. 639. i. e. *both on all other accounts, and also as being*, h. e. *especially as being*. Cf. P. 675. E. 696. and see Herm. on Vig. 620.

Πάνυ *verily, surely*, P. 880.—with a superlative force. τὰς πάνυ πολλὰς ψυχὰς A. 1431. πάνυ φύσις μυριάς ἀνδρῶν C. 848.

Πανώλεθρος *utterly destroyed*, S.c. T. 70. 916. A. 521. C. 922. E. 522.—*utterly destroying*, P. 554. S. 409.

Πανώλης *utterly destroyed*, S.c. T. 534. P. 718. S. 96.

Πάνωρος *brought forth at all seasons*, S. 672.

Παπαῖ *παρᾶ! aha! alas!* P. 988. A. 1085. 1229. E. 252.

Παπταίνειν *to look about one, to beware*, P. V. 334. 1036.

Παρά 1. with gen. *from the side of*, P. 380. 898. παρ' ἄσπιδος S.c. T. 606. *from the left side*. See ἄσπις.—*from*, denoting that from which anything proceeds, or is derived, P. V. 637. 702. 990. A. 256. 304. 832. 891. 1016. C. 87. 88. 169. 397. E. 818. S. 196. 1059. elliptically, ταῦτα μούστιν εὐσεβῆ θεῶν πάρα; C. 120. sc. αἰεῖσθαι—γαμῶν ἔκουσαν ἄκοντος πάρα S. 224. *taking from a parent a daughter in marriage against his will*.—2. with dat. *with, or in the hands of*, P. V. 186. *amongst, with*, C. 477. E. 911. *near, by*, S.c. T. 374. E. 220. S. 239. 283.—3. with accus. *at, near*, P. V. 529. 812. P. 295. A. 497. C. 361. with motion towards, A. 173. *beside*, S. 548. παρ' αὐτῆς A. 719. *in like manner* (see παραντῆ).—παρ' οὐδὲν ἔθεντο A. 221. *made of no account*. παρ' οὐδέν E. 204. 809. *as a thing of nought, as nought*. κρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακῶς C. 912. *the Deity is circumscribed in so far that He cannot support the base*, παρὰ denoting the measure of what is stated. The verse,

however, is probably corrupt. κρατεῖ δέ πως Port. Stanl.—*contrary to*, A. 870. 905. 1015. E. 164. S. 74. 449.—πάρα is also used for πάρεστι S.c. T. 338. P. 163. 609. A. 1025. E. 385. 406. S. 987. for πάρεσι E. 31.—for πάρεσι impers. P. V. 54. 762. S.c. T. 796. P. 279. 463. A. 1585. 1654. C. 955.

Παραβαίνειν *to transgress*. δίκην παραβάντες A. 763. παρβαίνουσι for παραβ. E. 738. παραβάσι A. 59. *to the transgressors*.

Παραγγέλλειν *to deliver a message*. P. 461. A. 307. Met. σέλας παραγγέλλασα id. 280. *transmitting the beacon fire*. Cf. id. 285.

Παράγγελμα *a message*, A. 467.

Παράγειν *to lead aside, to ensnare*, P. 98.

Παραγιγνεσθαι *to be present*, E. 309.

Παραθέλγειν *to soothe*. παραθέλξει A. 71. sc. τις, alluding to Agamemnon. See ἱερόν.

Παραίβασια (for παραβασία) *transgression*, S.c. T. 725.

Παραινεῖν *to advise*, P. V. 307. P. 264. C. 890. παρήνεσα P. 220. *I advise*.

Παραίνεσις *advice*, E. 677.

Παραιεῖσθαι *to entreat*, C. 774. with acc. of person, S. 516.

Παράιτιος *a partial cause, causing with others*, C. 897.

Παρακαλεῖν *to exhort, call upon*, P. 372.

Παρακλίνειν [ῖ] *to turn aside*, sc. from the right way. παρακλίνουσ' ἐπέκραναν δὲ γάμου πικρὰς τελευτὰς A. 724. This is correctly explained by Heath, *ab his quæ primo aspectu promittebat deflectens et in pejus mutata*. It is less properly connected by some with the preceding words, in the sense of *looking askance with the eyes*. In this case the stop must be placed after παρακλίνουσ'. So Blomf. The former way is adopted by Dind. Well. Klaus.

Παρακοπή *madness*, Dor. A. 216. E. 317. 326.

Παράκοπος *maddened*, P. V. 582.

Παράκτιος *by the shore*, P.V. 838.  
 Παράλλαγή *a succession*, A. 476.  
 Παρλλάσσειν *to slip away, to vanish*, A. 412.

Παράλιος *by the sea side*, P.V. 573.  
 Παραμελείν *to neglect*, pass. perf. *παρημελήσθαι to be neglected*, S.c.T. 684. E. 290.

Παράμουσος *inharmonious*, C. 460.  
 Παραμυθεῖσθαι *to advise*, P.V. 1065.  
 Παραμυκᾶσθαι *to roar near any one*, P.V. 1084.

Παρανικᾶν *to gain an evil victory. ξυζύγους ὀμυαλίας ἀπέρωτος ἔρωσ παρανικᾶ* C. 592. *unhallowed love wickedly destroys conjugal harmony.*

Παράνοια *frenzy, folly*, S.c.T. 738.  
 Παράνοος *foolish*, A. 1430.

Παραπατεῖν *to be mad or rave*, P.V. 1058.

Παραπατᾶν *to deceive. παρηπάτησας* E. 698.

Παράρῥυσις (παρὰ and ῥύω) *a fence or covering of skins or other material drawn over the sides of a vessel to protect it from injury. παραρῥύσεις νεώς* S. 696.

Παράρσημος *falsely stamped, counterfeit*, A. 755.

Παρασκευάζεσθαι mid. v. *to prepare oneself*, A. 344. *to prepare for oneself*, P.V. 922. pass. *παρασκευασμένος ready, prepared*, E. 1030. S. 422. A. 1396. (see ἀπειλείν.)

Παρασκηνούν *to place upon as a covering. φᾶρος παρεσκήνωσε* E. 604. *threw around him a cloak.* Butler says that the metaphor is taken from the hangings of the theatre, which covered the scene as robes do a man, and that in the preposition παρὰ lies the idea of craft and wickedness.

Παρασκοπεῖν *to look beside, to overlook or neglect. ἦ κάρτ' ἄρ' ἂν παρεσκόπεισ χρησμῶν ἐμῶν* A. 1225. Here the meaning clearly is, *surely then you quite failed to comprehend* (lit. you overlooked) *my oracular sayings*, hence the particle ἂν is not only unmeaning, but absolutely incorrect. Moreover, even supposing that the genitive were correct after

*παρεσκόπεισ*, which is very doubtful, the verse as it thus stands violates the rule observed by tragic writers, not to make the third and fourth feet contained by a single word. Hence Porson, who lays down this canon (Suppl. to Præf. to Hec. p. 25.), suggests ἦ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεισ. This is objected to by Well. and Herm. who prefer Heath's conj. ἦ κάρτ' ἄγαν, conceiving Porson's canon to be without sufficient foundation. Dind. prefers Musgrave's conj. ὄρον for ἄρ' ἂν, but arranges the verse thus, ἦ κάρτα χρησμῶν ὄρον ἐμῶν παρεσκόπεισ.

Παρασταδόν *standing by*, C. 977.

Παρασταεῖν *to stand by, be present*, S.c.T. 651. A. 14. 851. 1049. 1174.

Παραστάτης *a comrade*, P. 918.

Παραστειλεῖν *to walk past*, C. 561.

Παρασύρειν [ῥ] *to bring forward, to utter. παρέσυρας ἔπος* P.V. 1067.

Παραυτά A. 720. (see παρά.) This is by some translated, *in like manner*, referring to the preceding allegory. Others translate it, *at the beginning, in the first instance*, as opposed to v. 724. So Schütz. Hesych. has παραυτά. παραχρημα. Scholefield compares Dem. Mid. 35. παρ' αὐτὰ τὰ δικήματα. Cf. Lobeck on Phryn. p. 47. The former explanation is the best, there being nothing sufficiently definite to which to refer παρ' αὐτὰ in the latter sense.

Παραυτίκα *immediately*, S. 748.

Παραφορά *wandering of intellect*, E. 317. 326.

Παραφρονεῖν *to be stupified or bewildered*, S.c.T. 788.

Παρβαλεῖν see παραβαλεῖν.

Παρβάτης (for παραβάτης) *a transgressor*, E. 523.

Πάρβατος (for παράβατος) *not to be surmounted or transgressed. οὐ πάρβατος* S. 1034.

Παρεῖα *a cheek*, P.V. 399. S. 68.

Παρεῖναι *to be present, to be forthcoming. πάρεστε* C. 83. *πάρεστι* C. 209. 657. E. 634. *πάρεστι σῖγα* A. 400. *he stands by in silence.* (in loc. dub.) πά-

ρεστι ἔργον ὡς ἔπος S.593. *there is act as well as word.* πάρεσι A.410. S.1022. imp. παρῆ C.516. (on this form see Herm. Præf. Soph. CEd. Tyr. p. xii.) παρῆν S.c.T.644. P.869. E.764. fut. οὐκ, εἰ πάρεσται γ'. A.1222. *no, if indeed it shall be realised or come to pass.* Here Schütz conj. εἴπερ ἔσται γ'. So Blomf. Dind. παρῆ C.981.—παρεῖναι τινι *to have, to enjoy, to feel.* σχολῆ πλείων ἢ θέλω πάρεστί μοι P.V.820. Cf. P.231.383.406. C.89. παρών *present.* ἔνδημος παρών C.563. *being in the town.* Cf. P.V.26.47.98.271.314.321.375.392.469.973.1002. P.258.322.811.829. A.1213. C.688. (see καλός) 839.1009. E.406.826. (see μόλις)—πάρεστιν *it is for us, it is ours, yours,* etc. e. g. ἰρᾶν πάρεστι A.1327. *one may see it,* Cf. S.c.T.905. P.712.1006. A.359. C.251.414.971. E.153.251.879. S.939.941. παρῆν P.393.—πάρα *is sometimes used for πάρεστι, in the sense of is present, S.c.T.338. P.183.609. A.1025. E.385.406. S.987. in the sense of it is ours, yours, etc. (see prec.) P.V.54.762. S.c.T.796. P.279.463. A.953.1585.1654. See παρά.*

Παρειπεῖν aor. 2. *to persuade,* P.V.131.

Παρεκβαίνειν *to violate or transgress.* παρεκβάντες C.636.

Παρεξίεσθαι *to transgress, overreach.* παρεξίασι P.V.551.

Παρέρχεσθαι *to pass by,* S.c.T.750. παρελθών S.982.—*to enter or come in.* ἔσω παρελθών C.836.

Πάρεννος *sleeping beside,* S.c.T.996.

Παρέχειν *to present,* P.20.206. A.1575.—*to cause,* P.314.320. A.550. E.915. The passage in A.1493. ὅποι δὲ καὶ προβαίνων πάχνα (so Herm.) κονροβόρω παρέξει, is very obscure. Butler proposes to alter δὲ καί, which is without meaning, into δίκην. This being changed into the Doric δίκαν, will, without further alteration, afford a very tolerable sense. This Scholefield adopts, and translates, "*quo quum processerit, pœnas solvet, vel faciet ut solvantur pœnæ, ob concre-*

*tum rorem sanguinis liberorum voratorum,"* h. e. *to which point advancing, he will make satisfaction for the blood of the murdered children of Thyestes.*

Παρηβᾶν *to pass the vigour of life, to decline in strength.* The word appears in A.956. seqq. χρόνος δ' ἐπεὶ πρηννησιῶν ξυνεμβόλοις ψαμμίας ἀκάτας παρήβησεν, εἰθ' ἵπ' Ἴλιον ὤροτο ναυβάτας στρατός, which is evidently corrupt. The word ξυνεμβόλοις is unknown. Schneider in his Lex. corr. ξυνεμβολαῖς, which occurs also in P.388. Casaubon conj. ξὺν ἐμβολαῖς. The form ἀκάτη for ἀκατος does not exist, though Klausen endeavours to defend it. Hence some conj. ἀκάτους or ἀκάτου. But the expression ψαμμίας, as referred to a vessel, is certainly very awkward; and probably ἀκάτας is nothing more than a corruption from ἀκτῆ. Thus Blomf. suggests ψαμμίας ἀκταῖς, which is, perhaps, the best correction proposed, if we consider it as the dative governed by the preposition ἐν in ξυνεμβολαῖς. For παρήβησε Heath conj. παρῆψε, as from παράπτειν *to fasten,* a word without authority, though adopted by Schütz. We may observe, however, that παρήβησε would scarcely have been substituted by an error for the simpler word παρῆψε. Moreover, this does not accord with the meaning of the passage. The apprehension felt by the chorus does not arise from *the length of time elapsed since the army arrived at Troy,* their safe return being now a matter of certainty. Hence the words χρόνος ἐπεὶ ψαμμίας ἀκάτας παρῆψε become unmeaning. The same objection lies against joining στρατός with παρήβησε in the sense of *when it grew old;* and likewise against Blomfield's conj. ἐπεὶ πρηννησιῶν ξυνεμβολαὶ παρήβησαν. It may be suggested, if παρήβησε be not corrupt, which appears most probably the case, to make θράσος its subject, understood from v. 955. and

take it in the metaphorical sense of *when my confidence decayed, declined*. Cf. a somewhat similar use of ἡβᾶν on A. 570. The Chorus, in the beginning, expresses the loss of confidence which it feels; it then proceeds to say, that this confidence had failed ever since the time when the Grecian army arrived under Troy. Translate, *it is long since when, at the throwing out of the cables on the sandy shore, (my confidence) passed away, when the army came under Troy*. The words εἶθ' ἔπ' Ἴλιον ὄρω ναυβάτας στρατὸς may be considered as an exegesis of the words πρυμνησιῶν ξυμβολαῖς ψαμμιαῖς ἀκταῖς.

Παρηγορεῖν *to admonish*, P.V. 649. 1003.—*to console*, P. 522.—*to propitiate*, E. 483.

Παρηγορία *a soothing*. χρίσμαρος ἀγνοῦ παρηγορίας A. 95. metaphorically referring to *the comfort* experienced from the sight of the lamp, thus trimmed with oil in honour of the king's return.

Παρηΐς *the cheek*, S.c.T. 516. C. 24.

Πάρηξις *a putting ashore*, A. 542.

Παρήροπος *extended, stretched out*, P.V. 363. Prop. applied to a horse who is harnessed to another to run alongside of him in a chariot. Dind. more correctly writes the word παράροπος from M.

Παρθένειος *of a virgin*, A. 221.

Παρθενεύεσθαι *to be a virgin*, P.V. 651.

Παρθενία *virginity*, P.V. 900.

Παρθένιος *belonging to a virgin*, A. 208.

Παρθενοπαῖος *proper name*, S.c.T. 529. See under Ἰππομέδων.

Παρθένος *a virgin*, P.V. 414. 590. 611. S.c.T. 106. 155. 518. 644. E. 953. S. 475. 981.—as an adjective, παρθένου πηγῆς P. 605. *the pure or virgin fountain*. Cf. παρθένον ψυχὴν ἔχων Eur. Hipp. 1005. with Valckenaer's note.

Παρθενοσφάγος *slaying a virgin*, h. e. *shed in the slaying of a virgin*, A. 202.

Παρθενῶν *a virgin's chamber*, P.V. 649.

Πάρθος *proper name*, P. 946.

Παριέναι *to omit, neglect*. παρήκε A. 282. παρείς C. 912. παρέντι 1028. pass. παρεμμένον P.V. 821.—*to permit, concede*. κράτος πάρες ἐμοί A. 917.

Πάρις *Paris*, P. 695. 1128. A. 388. 518.

Παρίστασθαι *mid. v. to stand by*. παρίσταται S.c.T. 469. P. 193. παρασταίη S.c.T. 213. παρεστώς E. 65.—παρίστηκε *the opportunity is presented, it is in one's power*. Dor. νῦν ὄρε σοι παρέστακε S.c.T. 689. τὰ παρεστῶτα *the things which present themselves*. κράτιστα τῶν παρεστῶτων P.V. 215. τὰ λῦστα τῶν παρεστῶτων A. 1023. *the best plan which present circumstances allowed*.

Παρνάσιος *Parnassian*, C. 941.

Παρνησίς (so vulg.) *fem. of Parnassus*, C. 556. Blomf. writes Παρνασίς. So Dind. and Παρνασοῦ in E. 11. conceiving the Doric form to have been preferred by the tragic writers. The word should be written only with one σ. The form σσ is later.

Παρνησός (so vulg.) *Parnassus*, E. 11.

Πάροιθεν *before, formerly*, P. 463. 600. A. 176. 1345. τῆς πάροιθεν εὐφρόνης P. 176. *last night*.—with gen. πάροιθεν ἐξευρεῖν ἐμοῦ P.V. 501.—*in front*. πάροιθεν πρώρας δριμύς ἦσται καρδίας θυμός C. 385.

Πάροκος *adjacent*, P. 850.

Παροιμία *a proverb*, A. 255.

Παροίχεσθαι *to be gone by*, A. 553.—*to pass by, to miss, h. e. to decline, to refuse to have to do with*. with gen S. 447.—*to swoon or faint*. παροίχομαι δέϊματι S. 719.

Πάρορις *inauspicious*. παρόρνιας πόρους E. 740. cf. Pind. Nem. ix. 18. αἰσιᾶν οὐ κατ' ὀρνίχων ἰδόν. and Hor. Od. i. 15. 5. *Mala ducis avi domum*.

Πάρος *Paros*, P. 859.

Πάρος *before*, S.c.T. 406. C. 368. (in loc. dub.) S. 368. 914.—θεοῖς τοῖς πάρος P.V. 404. *the former gods*, S.c.T. 406.



Παρουσία *presence*, P. 175. δικάϊων ὀμμάτων παρουσία C. 660. *the presence of honest looks*.

Παροψώνημα *a side dish, an appendage to a feast*. Met. *an accession to anything*, A. 1422. See εὐνή.

Παρώνυμος *called from some one*. τὸ Φοίβης ὄνομ' ἔχει παρώνυμον E. 8. *the name of Phæbe slightly varied*, i. e. the name *Phæbus*, derived from *Phæbe*.

Πᾶς without a substantive, *every one*. e. g. πᾶς ἐν μετοικῶν γλώσσαν εὐτυκον φέρει S. 972. Cf. C. 168. more commonly with τις, πᾶς τις. e. g. ἐπιστενάχειν πᾶς τις ἔτοιμος A. 765. Cf. id. 1178. 1636. S. 484. 950. 982.— πᾶν *everything, anything*, e. g. πᾶν ὅπερ προσχρῆζετε, πείσεισθε P. V. 644. Cf. P. V. 612. P. 789. A. 756. 1556. παντὸς εἵνεκα S. 185. *on every account*.— τὸ πᾶν *the whole thing*. e. g. ὡς μάθητε διὰ τέλους τὸ πᾶν P. V. 273. 630. C. 328. 428. τοῦ παντὸς ἐλλείπω P. V. 963. *I am wholly destitute of it*. Cf. id. 1008. τὸ πᾶν *everything* (considered as a whole idea). ἄπερ γνῶμης τὸ πᾶν ἐπρασσον P. V. 454. Cf. C. 428. 963. S. 674.—τὸ πᾶν *adverbially, at all, altogether*. οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν P. V. 215. τεύξεται φρενῶν τὸ πᾶν A. 168. Cf. id. 417. 1140. E. 154. S. 762.—οὐ τὸ πᾶν *not at all*, A. 965.—ἐς τὸ πᾶν *altogether, entirely*. ἐς τὸ πᾶν ἐτηγύμως A. 668. E. 52. 191. *id. for ever*. εἰς τὸ πᾶν ἀείξενον C. 673. 927. E. 83. 281. 379. 510. 851. 996. εἰς τὸ πᾶν χρόνου *id.* E. 640.—διὰ παντός *throughout*, P. V. 283. E. 932. *through all time*, C. 849.—πάντες *all, every body*. ἴτε πάντες S. c. T. 105. Cf. P. V. 1093. S. c. T. 31. 852. 985. 991. P. 150. 363. 390. 937. C. 243. E. 386. 508. 949. S. 364. (see ἀστός) 932.—πάντα *all things*, P. V. 331. 448. 503. 524. 620. 823. 937. 983. 996. P. 225. 254. 274. 387. 397. 544. 592. 595. 685. 820. 845. 916. 941. A. 159. 595. 869. 904. 1015. 1613. C. 264. 293. 481. 979. E. 110. 246. 265. 376. 420. 707. 729. S. 273. 299. 306.—τὰ πάντα *all things*, as πύσση τὰ πάντα C. 125. Cf. id. 513. E. 393.—ἐς τὰ πάντα *in all respects*, P. V. 738.—With a sub-

stantive without the article, *every, all*. πᾶν τερόξενται βέλος E. 646. Cf. P. V. 111. 1035. S. c. T. 283. P. 370. 414. C. 776. E. 240. 478. 503. 853. 922. S. 139. 370.—without the article, *the whole*, περι πᾶσαν χθόνα P. V. 138. Cf. P. V. 193. 671. S. c. T. 236. P. 12. 56. 61. 74. 124. 230. 242. 250. 251. 265. 270. 286. 375. 379. 408. 450. 458. 485. 508. 657. 664. 699. 702. 704. 715. 716. 749. 757. 784. A. 225. 328. 408. 514. 568. 585. 1077. 1691. C. 258. 961. 1011. 1014. 1042. E. 183. 542. 979. S. 251. 420. 435. 598. — with the article before the noun, *adj. etc. every*. πᾶν τὸ προσέρπον P. V. 127. τὸ δεινὸν πᾶν E. 668.—in the same construction, *the whole*, πᾶν τὸ Λαῖον γένος S. c. T. 673. Cf. A. 1384. S. 702.—preceded by the article, *the whole*, τὸ πᾶν πορείας ἤδε τέρμ' ἀκήκοε P. V. 825. ὁ πᾶς ἀριθμὸς P. 331. Cf. P. V. 233. P. 345. 392. 575. C. 634. *every*. τὸ πᾶν μῆχαρ οὐριος Ζεῦς S. 589.—πάντες without the article, *all, every*. πᾶσι θεοῖς P. V. 120. Cf. id. 504. 658. 1088. S. c. T. 907. 910. P. 215. 355. 383. 402. 695. 729. 735. 755. A. 88. 127. 140. 1183. 1305. C. 70. 537. 1036. E. 471. S. 219. 479. 942.—with the article preceding the substantive, *πάντα τὰ μέλλοντα* P. V. 101. Cf. P. 168. E. 890. 969. A. 500.—with the article preceding πάντες, e. g. τῶν πάντων πόνων P. V. 751. Cf. id. 843. 977. πάντα abs. P. 820. *in every part*. See Wunderlich p. 156. Here Cant. conj. παντὶ sc. σώματι. So Dind.—πιστὸν πάντα P. 941. *in every respect*.

Πάσασθαι (aor. 1. from πάσμαι inus.) *to possess or have*. fut. πάσεται E. 169. (see ἐκείνος) perf. pass. πεπαμένος *having*, A. 809. C. 189.

Πασσαλεύειν *to fix with nails*, P. V. 56. 65. A. 565.

Πασσαλευτός *fixed with nails*, P. V. 113.

Πάσχειν *to suffer*, P. V. 92. 238. 617. 1069. 1095. S. c. T. 141. P. 800. A. 1508. S. 886. fut. πείσομαι S. c. T. 245. S. 758. aor. 2. ἐπάθομεν A. 241. E. 139. παθόντος S. 381. with omission of aug. πάθομεν C. 413. πάθον E. 758. imp. πάθε

C. 918. conj. *πάθωμεν* S. 984. *τί πάθω*; S.c.T. 1049. *what must become of me?* See Passow's Lex. on this phrase.—*παθεῖν* P.V. 609. 628. P. 793. A. 1144. 1545. 1643. C. 311. E. 801. 832. *παθοῦσα* E. 100. p. m. *πέπονθα* P.V. 158. 470. *παθοῦσι* A. 241. *παθόν* S.c.T. 970.—*εὖ πάσχειν* to be treated well. *παθόντες* εὖ P.V. 978. *εὖ πάσχουσιν* E. 830. *κακῶς πάσχειν* to be treated ill, P.V. 753. 761. 1043. S.c.T. 1040.

*Πάταγος* a clatter or noise, S.c.T. 99. 221.

*Πατεῖν* to tread or walk, A. 1271. C. 721.—to tread under foot. *κορφύρας πατῶν* A. 931.—Met. to violate, A. 363. 1166. *λάξ πατεῖν* to spurn, E. 100. *πέδον πατεῖν* id. A. 1330. Both expressions are united, C. 633. where *ἔστι* seems understood with *πατούμενον*. Blomf. correctly explains it *οὐκ ἡμέληται sc. ὑπὸ τῆς Δίκης*.

*Πατήρ* a father, e.g. P. 193. A. 223. 1195. 1565. 1572. C. 95. 162. 978. E. 488. 568. 619. 633. 687. S. 11. 511. *πατρός* P.V. 140. 529. 595. 639. 656. 770. 912. S.c.T. 70. 461. 697. 677. 705. 801. 868. 880. 927. 1023. A. 235. 236. 1068. 1141. 1254. 1258. C. 19. 90. 104. 106. 178. 198. 233. 235. 245. 254. 262. 271. 291. 298. 429. 533. 565. 815. 816. 892. 902. 905. 912. 914. E. 89. 194. 442. 593. 610. 624. 708. S. 314. 692. 767. 970. 990. *πατρί* P.V. 659. S.c.T. 995. P. 601. A. 872. 1573. 1587. C. 4. 14. 86. 751. 972. 975. 1047. S. 174. *πατέρα* A. 1538. 1566. C. 128. 238. 482. E. 493. 572. 611. S. 314. 514. *πάτερ* P. 653. 658. A. 1278. C. 137. 141. 313. 329. 342. 349. 449. 472. 474. 484. 486. 488. 493. 772. E. 47. S. 201. 475. 715. 719. 729. 737. 792. 863. 993. *πατέρων* C. 326. 852.—*Πατήρ* is applied peculiarly to Jupiter, as the parent or chief of gods, men, etc. Cf. P.V. 4. 17. 40. 53. 949. 951. 986. 1020. S.c.T. 111. 494. E. 19. 588. 590. 687. 956. S. 131. 587.

*Πατησμός* a treading under foot, A. 937.

*Πάτρα* a country, P.V. 668. P. 182. 760.

*Πατραδέλφεια* *cousinship*, (so Pauw for vulg. *πατραδελφίαν*) abst. for

concr. *cousins*. *πατραδέλφειαν τήνδ* S. 39.

*Πάτριος* belonging to one's country. *πάτριον ποτόν* A. 1129. In P. 896. *πατρία* violates the metre. *πατρώα* Blomf. So Pass. Lachm.

*Πατρίς* a country, P. 395. *πατρίς γαῖα* S.c.T. 567.

*Πατρόθεν* proceeding from a father, a father's. *πατρόθεν εὐκρατία φάτις* S.c.T. 823. *πατρόθεν ἀλάστωρ* A. 1488.

*Πατροκτονεῖν* to slay a father, C. 896.

*Πατροκτόνος* a parricide, S.c.T. 733.—*parricidal*, C. 968. 1010. 1024.

*Πατροστερής* deprived of a father, C. 251.

*Πατροφόνος* parricidal, S.c.T. 765.

*Πατρώιος* belonging to or concerning a father, C. 437. 438.

*Πατρωνύμιος* named from the father, P. 142. *Ξέρξης βασιλεὺς | Δαρειογενής, | τὸ πατρωνύμιον γένος ἀμέτερον*. In this passage, if *πατρωνύμιος* be genuine, it refers to the adjective *Δαρειογενής* as applied to Xerxes. The Schol. explains it *ὁ κατὰ πατέρα συγγενῆς ἡμῖν, τοῦτ' ἐστίν, ὁ ἐκ προγόνων ἰθαγενής*. Blomfield, conceiving the form *πατρωνύμιος* to be barbarous, conj. *τὸ πατρώνυμιον ὢν*, but afterwards *τό τε Περσονόμιον*. Schütz supposes that the word has been introduced from an observation of a grammarian who had written *πατρωνυμικόν* opposite *Δαρειογενής*, and that the true reading is therefore *Δαρειογενής, γένος ἡμέτερον*. *Darii filius idemque* (ut Persa) *nobis cognatus*. The objection of Blomf. that *Δαρειογενής* is not strictly speaking a patronymic, is, perhaps, not of much weight. Butler considers the whole sentence from *Δαρειογενής* to *ἀμέτερον* spurious. Dind. compares with *πατρωνύμιος* the adjectives *παρωνύμιος* and *ἐπωνύμιος*.

*Πατρός* contr. from *πατρώιος* of a father, belonging to a father, P.V. 228. S.c.T. 630. 693. 858. P. 742. A. 203. 522. 1564. C. 124. (see *ὄμμα*) 282. 480. 728.—*belonging to one's fathers*,

*ancestral.* πόλιν πατρίαν S.c.T. 564. Cf. id. 650. 894. 1001. P. 896. (see πάριος) A. 489. 526. 1571. C. 75. E. 725. — πατρίας φρένας P.V. 130. *the mind of Jupiter*, who is called Πατήρ. See πατήρ. θεῶν πατρίων S.c.T. 1009. *the gods of one's fathers.* πατρίαις τιμαῖς S. 686. *rites such as our fathers paid.* κληδόνας πατρίας A. 220. *her callings upon her father.* πατρίᾳ κράτη C. 1. *the authority assigned thee by thy father.* βωμοῦ πατρίων A. 1250. *an altar like that at which my father was slain.* Cf. Virg. *Æn.* ii. 550. Juv. x. 267. θῆραν πατρίαν C. 249. *food such as the parent used to bring.* Here Klaus. from Med. Ald. Guelph. reads θῆρα πατρίᾳ h.e. *non enim integra est paterna venatio ad offerendum nido cibum.* Blomf. conj. πατρίοις sc. σκηνήμασι.

Παύειν *to stop, check*, A. 995. — with inf. and negat. θνητοὺς ἔπαυσα μη προδέρκεσθαι μύρον P.V. 248. pass. or mid. v. *to cease.* with gen. *to cease from.* φιλανθρώπου παύεσθαι τρόπου P.V. 11. with part. λέγουσα παύεται A. 1017. θεοκλυτῶν ἐπαύσατο P. 492. πέπανμαι θρητῶν P.V. 618. *to be stayed or checked.* ἔχθος πέπανται S.c.T. 920. βία δ' ἀπημάντῃ σθένει παύεται S. 572.

Παῦροι *few*, P. 786. A. 806.

Πανσάνεμος *causing the wind to cease*, A. 206.

Πάφος *Parhos*, P. 859.

Πάχνη *hoar frost*, P.V. 25. Met. *clotted blood.* πάχνα κουρόβορψ A. 1495. *the blood of the children of Thyestes, eaten by their father.* See under παρέχειν.

Παχνοῦσθαι *to become congealed.* Met. *to shudder, grow chilled*, C. 81.

Παχύνειν [*v*] *to thicken.* Met. *to increase.* pass. ἄβλος ἄγαν παχυνθείς S.c.T. 753. In S. 613. ἰκεσίου Διὸς κότον μέγαν πρόφρων ὦν μήποτ' εἰσόπιν χρόνου πόλιν παχύναι, Dind. suspects the words πόλιν παχύναι to be corrupt. Cant. also conj. προφρωνῶν for πρόφρων ὦν, but possibly πρόφρων ὦν may govern the infin. πα-

χύναι sc. *wishing, being anxious, that the city should not increase the wrath of Jupiter.*

Πεδαίχιμος *midway, in mid-air*, C. 582. Dor. and Æol. for μεταίχιμος.†

Πεδάμερος *diurnal, of the day*, C. 582. So Well. from the Schol. αἱ καθημεριναί. Stanl. conj. πεδάμοροι, i.e. μετέωροι. So Dind. The reading of the MSS. is πεδάμοροι.

Πεδᾶν *to fetter*, E. 605.

Πεδάμορος. See πεδάμερος.

Πεδάμοριος *lofty, on high*, Dor. for μετάρμοιος P.V. 269. 712 918. C. 863.

Πέδη *a fetter*, P.V. 6. 76. C. 976. E. 615. Met. P. 733. πέδαις ἀχαλκείοις C. 486.

Πεδίηρης *belonging to a plain*, P. 558.

Πεδίον *a plain*, P.V. 795. S.c.T. 60. 715. P. 479. 791. A. 288.

Πεδιονόμος *occupying or presiding over plains*, P.V. 254.

Πεδιοπλόκνυτος an epithet applied to the noise made by horses striking the plain with their hoofs, S.c.T. 83. in loc. dub. See ἐλέδεμας.

Πεδοβάμων [*ā*] *walking on the ground*, C. 584.

Πεδοῖ *on the ground*, P.V. 272. Dind. accents this word πέδοι, according to the rule of Joann. Alex. p. 36. 8. and the Schol. on Dion. Thr. in Bekk. Anecd. p. 945. 2.

Πέδον *the soil, ground*, etc. P.V. 1. 751. S.c.T. 17. 286. 411. 884. P. 669. A. 230. 512. 883. 1145. 1571. C. 47. 395. E. 253. 457. 623. 755. 782. 845. S. 472. 648. — *a floor*, C. 1032. — in circumlocutions, Εὐρώπης πέδον P.V. 736. Cf. P. 480. S. 257. πέδον (i. q. εἰς πέδον) πατεῖν *to tread to the ground.* τῆς μελλοῦς κλέος πέδον πατοῦντες A. 1330. τὸ μὴ θέμις λαξ πέδον πατούμενον C. 633. see πατεῖν. πέδον βαντήριον A. 1063. see βαντήριος.

Πεδοστιβῆς *walking on the ground*, P. 125. S. 978.

Πεζονόμος *having the command of the land forces.* πεζονόμοις ἐκ τε θαλάσσης ὄχυροῖσι πεποιθῶσι στυφέλοισι ἐφέταις P. 76. There ought to be no

comma after θαλάσσης, πεζονόμοις being governed by πεποιθώς and agreeing with ἐφέταις.

Πεζός *on foot, a foot soldier*, P. 19. 705. pl. *id.* 550. πεζῶ στρατεύματι P. 461. στρατὸς πεζὸς P. 707. 714.

Πειθάνωρ [*a*] *obeying man, obedient*, A. 1623.

Πειθαρχία *obedience to command*, S.c.T. 206.

Πειθαρχος *obedient to command*, P. 366.

Πείθειν *to persuade*, S.c.T. 81. A. 1022. 1212. ἔπειθε S. 610. πείσεις P.V. 333. 1066. Cf. S. 513. — with inf. κτανεῖν σ' ἔπεισα μητρῶν δέμας E. 84. Cf. *id.* 694. πίθοι S. 919. πιθεῖν P.V. 204. πθών P. 99. with *doub. acc.* ἔπειθον οὐδέν' οὐδέν A. 1185. — *pass. or mid.* πείθεσθαι *to be persuaded, to obey*, P.V. 1041. A. 1019. 1024. S. 522. with *dative*, πείθου γυναίξί S.c.T. 694. Cf. P.V. 274. *πειπεισμένος persuaded*, P. 683. 790. πρὸς τοῦ δ' ἐπίεσθης; E. 563. φρυκτωρῶν δια πεισθεῖσα A. 577. τίς ἂν ταῦτα πίθοιτο; S.c.T. 1057. *who would obey in these respects? σοῖς ταῦτα πείσομαι λόγους C. 770. I will obey your directions in these matters.* πιθέσθαι A. 199. E. 761. πεποιθέναί *to trust, confide*, E. 568. τοὺς πέποιθα μὴ ματᾶν ἰδῶ S.c.T. 37. 426. 503. P. 593. μᾶλλον θεοῦ σέβειν πεποιθώς S.c.T. 512. *daring to respect it more than a god.* with *dat.* κἀγὼ πέποιθα Ζηνί E. 790. *I have confidence in Jove.* Cf. P.V. 225. S.c.T. 654. P. 78. A. 654. C. 235. 295. E. 417. In C. 609. *πιθήσασα* (from the form *πιθέω*) is read by Abresch for the corr. *πειθήσασα*. So Well. Dind. *πεισθεῖσα* Heath. So Pors. Blomf. On the unusual form of the imperative *πέπεισθι* in E. 569. see Buttm. Gr. vol. ii. p. 12.

Πειθῶ *Persuasion* (personified), A. 375. E. 845. 928. S. 518. 1025. *persuasion, influence*, P.V. 172. A. 87. C. 715. — ἔτι γὰρ θεόθεν καταπνεύει πειθῶ μολπᾶν, ἀλκᾶν σύμφυτος αἰών A. 106. For *πειθῶ μολπᾶν* in the former clause Blomf. reads *πειθῶ μολπᾶν* h.e. *sua delam canticorum*, and ἀλκᾶν σύμφυ-

τον in the next line as an apposition, *robur senectæ proprium*. Schütz in his first edition read *πειθῶ μολπᾶν, ἀλκᾶ σύμφυτος αἰών*, but in his second edition retains the vulg. which he translates, *potentiam vero ætas congenita*; h.e. *quia illud quod narraturus sum ipse vivendo attigi*. He also conj. ἀλκᾶν σύμφυτον ἄδων h.e. *cognatum robur canens, fratres scilicet, Agamemnonem et Menelaum*. Well. retains the vulg. and explains it with Voss, *ætas vires (ad canendum) subministrat*. The Scholiast also understands *σύμφυτος αἰών* to mean *old age*: ὁ σύμφυτος μοι αἰών, ὃ ἐστί, τὸ γῆρας. It is better, however, according to Butler's suggestion, to understand by *σύμφυτος αἰών* the *period of time appointed for the fulfilment of the omen*, h.e. the time co-existent as it were and grown up with the omen, from its first appearance to the time of its fulfilment. This time is denoted obscurely by *χρόνω* in v. 125. The explanation of the Schol. on v. 105. gives the general sense of the passage. *πέθει γὰρ με ἡ παρὰ θεῶν πίστις μέλπειν καὶ λέγειν ὅτι εἴ πράξουσιν οἱ Ἀτρεΐδαι ὅσον ἀπὸ τοῦ σημείου. ἔτι γὰρ refers to the age of the chorus, as explained by the Scholiast (though wrongly referred by him to σύμφυτος αἰών), sc. εἰ καὶ γέρον εἰμί δμως μέλψω τὰ γεγονότα· πέποιθα γὰρ ὅτι εἰς πέρας αὐτὰ ἄξουσιν οἱ θεοί.* The passage may be rendered *for still* (h.e. *old as I am*) *heaven-sent confidence inspires me with song, (and) the appointed crisis with strength*, h.e. *though weak in myself, I am inspired with strength by the thought of the fulfilment of the omen.*

Πεῖρα *an attempt*, P. 705. τοιοῦδε φωτὸς πείραν εἶ φυλακτέον S.c.T. 481. *the attacking such a man.*

Πειρά *the edge of a sword*, C. 847.

Πειρᾶσθαι *to attempt*, P.V. 325. *πειράσσομαι* S.c.T. 213. P. 836. A. 824. 1622. — *to try, prove.* with *gen.* δαίμωνος *πειρωμένους* A. 1648. Cf. C. 506.

πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος A. 1374.

Πεισίμβροτος *forcing mortals to obedience*, C. 357. See under *πιπλάναι*, where the epithet is explained as referring to the power exercised by the infernal authorities over *deceased mortals*.

Πείσμα *a ship's cable*, P. 112. A. 188. S. 746.

Πελάγιος *belonging to the open sea*. *πελαγίαν ἄλα* P. 419. 459. *the open sea*.

Πέλαγος *the open sea*, P. 850. A. 646. *Metaph. ἄτης πέλαγος* S. 465. *κακῶν πέλαγος* P. 425. *πέλαγος ἀτηρᾶς δῦας* P. V. 748.

Πελάγων *prop. name*, P. 920.

Πελάζειν *to bring near, to fasten to*, P. V. 155.—*to approach*, with dat. P. V. 714. 809. *πελῶ fut. contr. for πελάσω* P. V. 282.—with *ἐπί* S. 296. *mid. v. πελάζεσθαι id.* S. c. T. 130.

Πέλανος *any soft clotted substance*. The Schol. in Apoll. Rhod. i. 1077. quoted by Blomf. observes, Ἄττικοὶ πᾶν τὸ πεπηγὸς οὕτως λέγουσι. Thus in Eur. Orest. 214. (ed. Pors.) the hardened foam collected about the mouth is called *στόμαρος ἀφρώδη πέλανον*. It is frequently used to denote *clotted blood* or *gore*. Compare Eur. Alc. 851. Iph. T. 300. Incert. Rhes. 430. where the expression *αἵματηρὸς πέλανος* occurs. So Æsch. P. 802. *τόσος γὰρ ἔσται πέλανος αἵματος σφαγῆς*. E. 255. *ἐρυθρὸν ἐκ μελέων πέλανον*. It is applied to *a cake of oil* or *unguent* for trimming lamps in A. 90. *πελάνῳ μυχόθεν βασιλείῳ*. It is also peculiarly used to denote *a cake used in sacrifices*, formed of fine flour, oil, and honey. So Timæus, *πέλανοι πέμματα ἐκ παιπάλης καὶ ἐλαίου καὶ μέλιτος πεποιημένα πρὸς θυσίαν*. Hence *θύσαι πέλανον* P. 200. *to offer such a cake*. So P. 516. Likewise in C. 90. *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρὸς*, where Well. is wrong in translating *πέλανος a libation*. *χέουσα* means simply *letting fall, dropping*, and is applied to any-

thing of a slight loose texture, and not only to strictly liquid things. See A. 230. and under *χεῖν*.

Πέλας *near, close at hand*, P. V. 125. 800. S. c. T. 618. 651. E. 633. S. 57. 872.—with gen. *Καυκάσου πέλας* P. V. 420. Cf. S. c. T. 959. P. 670. A. 203. 1008. 1656. E. 418. S. 254. 304. (in loc. dub.) with dat. *θέλοιμ' ἂν ἦδη σοὶ πέλας θρόνους ἔχειν* S. 205. *οἱ πέλας οὐε's neighbours*, P. V. 335. E. 391. 480. S. 378. In C. 870. *ζοκε νῦν αὐτῆς ἐπὶ ζυροῦ πέλας αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένης*, Schütz explains *πέλας* to mean *near in point of time*; but Butler more correctly takes it as being *πέλας Ἀιγίσθου*, and translates "*videtur cervix ejus justa vindicta percussæ* (i. e. πρὸς δίκην) *in novacula aciem prope Ægisthum casura esse*."

Πελασγία (sub. γῆ) *the Pelasgian land*, P. V. 862.

Πελάσγιος *Pelasgian*, S. 627. Here τὰν Πελασγίαν is the vulg. contrary to the metre. Pauw omits τὰν. *Πελασγίαν* is probably a trisyllable by synuizesis, as Well. observes.

Πελασγοὶ *the Pelasgi*, S. 250. 323. 344. 611. 614. 840. 945. 1003.

Πελασγός *prop. name*, S. 248. 988.

Πελάτης *a neighbour, one dwelling near*, P. 49.

Πελεῖα *a dove*, P. V. 858.

Πελεῖός *id.* S. c. T. 276. S. 220.

Πέλειν *to be*. *πέλει* P. 778. A. 381. 913. 945. 1095. C. 527. E. 224. 271. 558. S. 237. 453. 1015. *πέλοις* E. 870. *πέλοι* P. 518. A. 486. S. 765. 966. 1037. *πέλοιτε* S. 76. subj. *πέλω* S. 335. *πέλειν* C. 302. S. 615. 782. *πέλουσαν* P. V. 898. *mid. v. πέλεσθαι* A. 246. E. 144. 159. S. 116. 791.

Πελειοθρέμμων *nourishing doves*, P. 301. From this passage it appears that Salamis was famous for its doves. The dove being sacred to Venus, Stanley infers that they were bred here in honour of her as tutelary goddess of the island: but Butler shews that Stanley mistook the passage in Hom. Hymn. ix. 4. where it

is Salamis in Cyprus which is spoken of as under the protection of Venus.

Πέλεκυς an axe, C. 876.

Πελοπίδης a descendant of Pelops, A. 1582. C. 496.

Πέλοψ Pelops, E. 673.

Πελώριος vast, powerful, P. V. 151.

Πεμπάζειν to reckon by fives. Thence, to reckon, generally. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, Ξένοι E. 718.

Πεμπαστής one who reckons by fives. Thence, one who reckons, generally. τὸν Περσῶν μύρια μύρια πεμπαστάν P. 942. him whose office it was to reckon the Persians by ten thousand at a time. The word is said to be derived from the Æolic πέμπε for πέντε. Hesych. πεμπάσσεται κατὰ πέντε ἀριθμήσει, τὸ γὰρ πέντε Ἄιολεῖς πέμπε λέγουσι καταχρηστικῶς δὲ καὶ ψιλῶς ἀριθμήσει. The verb occurs in Hom. Od. δ'. 412. αὐτὰρ ἐπὶν πάσας πεμπάσσεται, ἡδὲ ἴδηται. Ruhnken on Timæus s. v. ἀναπεμπάζεσθαι, observes that the simple verb is found only in the poets. For the historical fact alluded to here by Æschylus, cf. Herod. vii. 60.

Πέμπειν to send. πέμπει S. c. T. 425. P. 54. 442. A. 59. 429. C. 531. E. 568. πέμπουσι A. 296. πέμψω E. 976. ἔπεμψα S. c. T. 37. E. 639. ἔπεμψεν P. 34. A. 422. C. 178. 508. 518. E. 35. πέμπε S. c. T. 417. 452. P. 616. πέμπετε P. 636. C. 470. πέμψατε P. 622. S. 33. πέμποιμι S. c. T. 454. πέμπειν 578. 632. P. 218. C. 257. E. 459. 963. πέμψαι E. 194.—to utter, put forth. πέμψω πολυδάκρυον ἰαχάν P. 901.—to cast as a dart. Μετ. ὄμματος θελεκτήριον τόξευμ' ἔπεμψε S. 983.—to conduct, convey, accompany, P. 132. 1032. A. 61. 111. 502. 827. E. 12. S. 216. 229. 946. pass. ἐπέμπετο C. 511. πέπεμπται S. c. T. 455. See κόμπος.

Πέμπτος fifth, P. V. 855. S. c. T. 508. 509. P. 760.

Πένεσθαι to be poor or wanting, A. 936.—with gen. τῶν σοφῶν οὐ πένη E. 409. Cf. λῆμα.

Πένθεια grief, A. 419.

Πενθεῖν to grieve, P. 537. πενθεῖ νέον οἶκον ἠθέων S. 63. grieves in piteous accents for his haunts.—to grieve for or mourn, P. 288. 571. A. 553.—πενθῆσαι τριχί C. 172. to cut off hair in sign of grief.

Πενθείς Pentheus, E. 26.

Πένθημα mourning, C. 426.

Πενθήμων mournful, A. 410.

Πενθητήρ a mourner, S. 1054. βάρη πόλεως γέννας πενθητήρος P. 908. the woes of a city mourning for its population. The masculine form πενθητήρ is joined with πόλις, as σωτήρ with τύχη in A. 650. and εἰπραξία S. c. T. 207. See other instances quoted by Blomf. Gloss. Ag. 650. Hemsterhuys on Lucian Dial. Deor. ii. p. 341. Bip.

Πενθητήριος emblematic of grief, C. 9.

Πένθιμος mournful, S. 574.

Πένθος mourning, grief, P. 314. 528. C. 17. πατὸς πένθος id. 298. sorrow for my father. pl. πένθη C. 330. πένθεσι id. 80.

Πεντάκις five times. πεντήκοντα πεντάκις P. 315. five times fifty.

Πεντήκοντα fifty, P. 315.

Πεντηκοντάκις having fifty children, P. V. 855. S. 316.

Πεντηκοστόκις id. S. 316.

Πεπαίτερος milder, A. 1338. a compar. whose positive in use is πέπων.

Πέπλος a lady's robe, S. c. T. 92. (see λιτή) P. 123. 178. A. 225. 1097. 1562. C. 30. 994. E. 332. 605. S. 232. 427. 452.—more rarely, a man's robe, P. 195. 460. 987. 1017.

Πέπλωμα id. S. c. T. 1030. S. 701.

Πέπρωται (a perf. formed from a present which is uncertain) it is destined or fated. τί γὰρ πέπρωται Ζηνὶ πλὴν αἰεὶ κρατεῖν; P. V. 517. Cf. id. 816. οὐ ταῦτα ταύτη μοῖρὰ πω τελεσφόρος κρῖναι πέπρωται id. 510. Fate is not destined thus as yet to bring these things to an end.—πεπρωμένος intended, appointed, πρὸς δόμον πεπρωμένους A. 1042. to your appointed dwellings. πεπρωμένον ἐστί i. q. πέ-

πρωται P.V.755. τὸ πεπρωμένον *that which is fated*. τελείται ἐς τὸ πεπρωμένον A.68. *according to fate*. Cf. id. 670. τὴν πεπρωμένην αἶσαν P.V.103. *one's appointed lot*. τὴν πεπρωμένην ellipt. id. id. 516.

Πέπων *mild*, E.66.

Περ *although*. γυνή περ οὔσα S.c.T. 1029. Cf. A.138.1054.1552. S.54. preceded by καί. μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος; A.1176. Οὐδέ περ *not even though*. οὕτω γὰρ οὐ τίθησκας οὐδέ περ θανάων C.497. Cf. S.394.

Πέρα *beyond*. with gen. πέρα δίκης P.V.30. καιροῦ πέρα 505.

Περαίνειν *to finish, end*, S.c.T.1042. P.685.—*to bring a thing to an end, to effect or perform*, C.817. S.457. pass. περαίνεταί P.V.57.—*to make a way through, to pass through*. δι' ὧρων φρονός τε δαμίας περαίνον C.55. *an object of popular rumour and interest*.

Περαιτέρω (comp. of πέρα) *further*. with gen. τῶνδε καὶ περαιτέρω P.V.247.

Πέραν *beyond*. with gen. A.1173. Χαλκίδος πέραν ἔχων A.183. *occupying the coast opposite to Chalcis*. From this we see that πέρα is originally a noun, of which the adverbial accus. only is in common use. We have, however, in S.259. Ἴαπυς γὰρ ἔλθων ἐκ πέρας Ναυπακτίας, according to Rob. Vict. But many MSS. read χώρας γὰρ ἔλθων Ἴαπυς ἐκ Ναυπακτίας. So Well. Schütz, Bothe. In A.183. Schütz understands ἔχων intransitively, and πέραν to be used as an adverb.

Περάν *to cross from one place to another*. ἐξ ἐνέρων περῶν P.V.572. *coming from the shades*.—*to cross, to pass over*. abs. P.785. with acc. P.785. E.901. S.544. περάσης P.V.720.792. περῶσα 794. περᾶν S.c.T.360. περάσαντες P.501. περῶντι λοντρά E.603. πεπέρακε, with εἰς P.65. with διά P.493.—*to pass through, h.e. to undergo*. τόνδε κίνδυνον περᾶν C.268.—*to violate or transgress*. ὄρκον περῶντας(?) μηδὲν ἔκδικον φρεσὶ E.467. *in no unrighteous manner mentally transgres-*

*sing their oath*. Here Well. and others suppose some error. Certainly the expression ὄρκον περῶντας is harsh, but may perhaps be defended by the expression in Frag.268. (ed. Dind.) κείτ' ἀμπλάκημα τῷ περῶντι τὴν θέμιν. Butl. suggests ὄρκον περῶντας μηδὲν ἐκδικον φράσαι. Well. suspects that some unusual compound lies hidden under the words ὄρκον περῶντας. Herm. conj. πορόντας. Dind. considers περῶντας corrupt.

Πέρας *an end*, P.624.

Πέργαμον *a tower*. pl. πέργαμα P.V.958.

Πέρθειν *to lay waste*. πέρσαι P.174. pass. περθομένην S.c.T.307.—*to tear or rend*. γενείου πέρθε λευκήρη τρίχα P.1013.

Περί 1. with gen. *for, concerning*, E.114.912. S.721. with anastrophe, S.c.T.230. P.221.321. A.817.1332. C.84.544.707.789.897. E.587.600. S.364.—2. with dat. *around*, A.1328. C.248. *υρον. φόβος περὶ φόβῳ fear υρον fear*.—*on account of*. σεθεν ἀρχαίῳ περὶ τάρβει P.602. *through exceeding reverence for thee*.—*concerning*, P.662.—3. with accus. *around*, P.V.138. S.c.T.108.742. A.440. E.159.—*concerning, because of*, P.61. Separated by tmesis, P.852. A.1540.

Περιβάλλειν *to place around*. Τροίᾳ περιβαλὼν ζευκτήριον A.515.—with dat. of thing. *to enclose, confine, assault*, ποδώκει περιβαλὼν χαλκείματι C.569. Cf. P.734.—by tmesis. περὶ χεῖρε βαλοῦσα A.1540.—Mid. v. *id.* περιβάλοντό οἱ περόφορον δέμας A.1118. Here Blomf. reads περίβαλον, which Herm. approves, and which certainly is better than the middle voice. Both in this sense and the corresponding one in the antistrophe, there appears to be some uncertainty. For the hiatus before οἱ Dind. refers to his note on Soph. El.195.—*to place around (for one's self)*, S.853.

Περίβαρος *extremely severe*, E.154.

Περιγραφή *an outline*, C.205.

Περιδρόμος *running about*, S.343.  
—*circular*, S.c.T.477.

Περιθύμος *very angry*, S.c.T.706.

Περιθύμως *very angrily*, C.40.

Περίκλυστος *washed around by the sea*, P.588.856.

Περιναίειν *to dwell around*, pass. οἷς χεῦμ' Ἐρασίῳ περιναίεται S.1000. i. q. οἱ χεῦμ' Ἐρασίῳ περιναίονσι.

Περίξ *around*, with acc. P.360. *round about*, id. 410.

Περίοργως *very vehemently*, A.209. Dind. thinks the words *περίοργως ἐπιθυμῆν* should be expunged as a gloss upon the word *οργῆ*, leaving a lacuna in their place.

Περίπεμπτος *sending*, or *sent about*, adverbially in A.87. *περίπεμπτα θνοσκινεῖς* h. e. *sending round about*, or it may, with Schütz, be taken as the acc. after the verb, *sacrificia huc illuc missa*, h. e. *per omnia urbis altaria distributa*, *peragis*.

Περίπετής *falling among, wrapped up in*, A.225.

Περίπτνειν *to fall about, to encompass*. *κακόν με καρδίαν περιπτνει κρύος* S.c.T.816. *a deadly chill creeps over my heart*. See *πτνειν*.

Περίρρηγνύναι *to tear from around*, pass. S.c.T.811.

Περίρρητος *sea-girt*, E.77.

Περίσεπτος *highly honoured*, E.990.

Περισσός *superfluous, needless*, P.V.383. S.c.T.1034.

Περισσόφρων *extremely intelligent*, P.V.328.

Περιστέλλειν *to arrange, provide*, E.667. Here the words *τὸ μήτ' ἀναρχον μήτε δεσποτούμενον* are governed by *περιστέλλουσα*, and are to be repeated in sense after *σίβειν*.

Περιστιχίζειν *to place around*, as a net, A.1956.

Περίφοβος *very fearful*, S.717.

Περίφρων *haughty*, A.1401. S.738.

Περίχρμπτός *approaching, coming near*. It seems to be taken adverbially in a corrupt passage in S.856.

Περίδυνος *very painful*, A.1424.

Πέρραιος *a Perrhaebian*, S.269.

Πέρσαι *the Persians*, P.1.15.23.91. 104.136.153.167.248.251.253.259.273. 324.426.433.465.504.506.589.615.646. 668.679.700.876.940.948.976. Dor. Περσᾶν 635.888.974. In P.524. Ὡ Ζεῦ βασιλεῦ, νῦν Περσῶν, a syllable is wanting to complete the verse. Turn. prefixed ἀλλ', which renders the verse very inharmonious, to avoid which Arnald. transposed, ἀλλ' ὦ βασιλεῦ Ζεῦ νῦν Περσῶν. The correction of Turn. is adopted by Brunck. Glasg. Schütz. The latter conj. νῦν μὲν Περσῶν. This Blomf. adopts. Elmsley νῦν πᾶν Περσῶν or νῦν αὐ Περσῶν. Well. Περσᾶων. If anything is to be supplied, we may also suggest νῦν δὴ Περσῶν. In P.697. βίστον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες, the meaning is, *being as a God to the Persians*. See *θεός*. There should be no comma after Πέρσαις.

Περσέπτολις *destroying cities*, P.66.

Περσεύς *Perseus*, C.818.

Περσέφασσα *Proserpine*, C.493.

Περσικός *Persian*, P.117.178.327. 404.508.775. In P.243. τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν, Blomf. prefers Περσικοῦ, which is properly rejected by Lobeck on Soph. Aj. 7. who quotes numerous instances of this transposition of epithets. See his note.

Περσίς *Persian*, fem. Περσίδος γλώσσης P.398. Περσίς αἶα 245. Cf. 59.638.1026.1030.—*a Persian woman*, P.151.281.533. In P.132. Περσίδες δ' ἀκροπενθεῖς, ἐκάστα—λείπεται μονόζυξ, ἐκάστα is (as Butler observes) put in apposition with Περσίδες, and the singular *λείπεται* referred to it. Hence Schütz needlessly wishes to insert the particle δὲ after ἐκάστα. For this constr. see Matth. Gr. Gr. 302. Obs. 319.

Περσονομείσθαι *to live under the Persian laws*, P.577.

Περσονόμος *ruling the Persians*. Περσονόμον τιμῆς μεγάλης P.883. This refers to the *Persian nobility* slain in the battle, the abstract being put for the concrete. Blomfield in-



correctly refers it to the honour paid to the Persians by the nations whom they had conquered, which seems inconsistent with the general meaning of the passage.

Πέσημα *a fall*, S.915.

Πεσονομείν *to regulate, arrange*, (lit. to place chessmen,) S.13.

Πέτασμα *a carpet*, A.883.

Πετεινός *winged*, S.c.T.1011.

Πέτρα *a rock*, P.V.4.31.56.242.269. 447.750.970. P.382. A.1207. E.22.660. S.346.777. ἀμπέραις for ἀνὰ πέτρας S.346. In the next verse ἡλιβάτοις ἴν' is conj. by Valck. on Phæn.215. for the vulg. ἡλιβάτοισιν.

Πετραῖος *rocky*, P.V.1021.

Πετρηρέφης *covered by rocks*, P.V.300.

Πέτρινος *rocky*, P.V.561.

Πέτρος *a stone*, S.c.T.658. P.452.

Πεύθεσθαι *to inquire concerning*. Μενέλεων δὲ πύθομαι A.603.—*to ascertain*, abs. C.668. with acc. C.961. with inf. C.826. with περί C.837. (see ἄγγελος) with gen. τεθνηκότος πύθομαι C.752. *I hear of his being dead*. fut. πεύσομαι C.263. E.479. with acc. P.V.645.965. A.257. E.393.397. with ὡς E.432. with gen. of thing, τῶνδε πύσσεται λόγων C.754. with gen. of person and acc. of thing, ἀνακτος αὐτοῦ πάντα πύσομαι λόγον A.585. inf. πυνσεῖσθαι P.V.990. Dind. (qu. v. on Arist. Ach.203.) here prefers πύσσεσθαι perf. πέπυσθε C.364. part. πεπυσμένη 519. periph. ἤμεν πεπυσμένοι A.1062. ἀγγέλων πεπυσμένοι S 182. *having heard the news from messengers*. aor.2. πύθηται P.447. C.732. with ἀπό id.726. with part. ἐὰν θνήσκοντας ἢ τερωμένους πύθησθε S.c.T.225. πύθιοι P.V.548. πυθέσθαι C.507. Cf. πυνθάνεσθαι.

Πευθῶ *a message*, S.c.T.352.

Πεύκη *a pine-torch*, A.279. Here πεύκη seems to be in app. with ἰσχύς in the preceding line.

Πευκήεις *pitchy*. Met. *bitter*, C.381.

Πῆ *where*, P.V.99. πᾶ 183.—*whither*, P.V.577. Dor. πᾶ C.403.

Πηγαῖος *of a fountain*, A.875.

Πηγαστων [ᾶ] prop. name, P.35.

Πηγή *a spring or fountain*, P.V.89.432. S.c.T.255. P.303. E.27.—*the water of a fountain*, P.198.605. Met. κλαυμάτων πηγαί P.V.401. A.961. ἡλίου πηγαῖς P.V.811. *the sun-rising*. ἀργύρου πηγή P.234. *a vein of silver*. πυρός πηγή P.V.110. κακῶν πηγή P.729. On the passage μητρὸς τε πηγήν τίς κατασβέσει δίκη; S.c.T.566. see under δίκη.

Πῆγμα *a compact*, A.1172.

Πηγνύναι *to congeal or fix*, P.488. mid. v. πέπηγε *is congealed*, C.65. pass. παγέντες E.181. *fixed, impaled*. πήγμα γενναίως παγέν A.1171. *confirmed or settled*.

Πηδάλιον *a rudder*. Met. *a bridle*, S.c.T.188.

Πηῖαν *to spring*. πήδησεν S.c.T.441. πήδησεν Brunck. See κυκλοῦν.

Πήδημα *a springing*, P.96. See under ἀνάσσειν and ἀνάσσειν. πήδημα κῦφον ἐκ νεὸς ἀφίλατο P.297. *he made a spring*. πήδημ' ορούσας A.800. *having sprung*.

Πηλός *clay*, A.481. C.686.

Πῆμα *a calamity* cf *woe*, P.V.99. 103.263.316.411.440.470.694.747.756. 1077. S.c.T.829.963.972. P.257.469. 692.772.830.985.995. A.560.615.624. 630.810.839.855.1155. C.532.625.736. 785.788.1029.1049.1056. E.129.720. S.684. Abst. for conc. πῆμα πατρὶ πάρενον S.c.T.995. sc. *Jocasta*.—τὸ πῆμα τῶν ὀλωλότων A.337. *the damage of whatever things the Greeks might destroy*. See ἀναμπλάκτης. πῆμ' ἀποστρέψαι νόσον A.824. by Porson's emend. for πῆματος τρέψαι νόσον. μῆδ' ἀγνόησθε πῆμα E.129. where πῆμα refers to the mischief which would ensue upon the flight of Orestes.

Πημαίνειν *to injure*. pass. πημανησῆς P.V.334.

Πημονή *calamity*, i. q. πῆμα P.V.237.276.306.346.469.510.580.589.967. 1002. P.285. A.984.1641. S.446.615. 1051. πημονὴν ἀρκύστατον φράξιεν A.1348. *a net-like destruction*. Here

ἀρκύστατος is an adjective. Cf. Eur. Orest. 1422. μηχανὰν ἀρκυστάταν. Some, however, doubt the genuineness of this reading. πημονῆς ἀρκύστατον is the reading of Aurat. Stanl. and Schütz. Elmsley conj. πημονῆς ἀρκύστατ' ἄν, which Blomf. has adopted. So Dind.

Πημοσύνη calamity, P.V. 1060.

Πιαίνειν to fatten, to enrich, S.c.T. 569.—Met. to cheer, A.267. πιαίνεσθαι A.1654. to wax lusty, h.e. to cheer one's self.

Πίασμα that which enriches, P. 792.

Πιέζειν to oppress, C. 248.

Πιθανός persuasive, A. 473.

Πικρόγλωσσος bitter-speaking, S.c.T. 769.

Πικρόκαρπος having bitter fruits, S.c.T. 675.

Πικρός bitter, A. 944.—Met. bitter, h.e. severe, cruel, harsh, P.V. 178. 741. S.c.T. 712. 844. 863. 923. 925. P. 465. A. 191. 725. S. 471.—severe, stern, indignant, S.c.T. 341. C. 78.—hostile, cruel, C. 232. E. 147. 796. In S. 853. the reading is corrupt. Possibly the true reading may be βόα καὶ πικρότερον, οἷζυος χέων νόμον sc. pouring forth a strain of woe. βόα καὶ having been transposed, ἴζει may have been added to make the verse resemble v. 851. βόα will thus be a monosyllable. See ἐπιβοᾶν. χέων and ἔχων seem a repetition of the same word, and νόμον seems to be concealed under ὄνομα.

Πικρῶς bitterly, severely, P.V. 195. 946. πικρῶς ἤκουσαν S. 962. they have heard with indignation.

Πιμπλάναι to fill. πλήσας A. 1371. to fulfil, C. 356. But here Heath πιπλάντων. In this passage it is extremely harsh, and inconsistent with usage, to take πιπλάντων as εἰς τῶν πιπλάντων, neither will it answer to govern it by βασιλεύς, for Agamemnon was ἀναξ ἀνδρῶν, not a king of kings. It may be better to join it with τυράννων, placing a comma only after this latter word, and taking

βασιλεύς γὰρ ἦσθ' ὄφρ' ἕξης as a parenthesis. pass. πιμπλάται P. 131.

Πιμπράναι to burn, P. 796. fut. πρήσω S.c.T. 416.

Πίναξ a tablet, S. 456. 924.

Πίνδος Pindus, S. 260.

Πίνειν to drink, S. 931. fut. πίεται C. 571. πέπωκε S.c.T. 803. πεπωκώς A. 1161. πῆ S.c.T. 718. πιούσα E. 935.

Πίνος filth, dirt. ἐσθλὰ σὺν πίνω χερσῶν A. 752. obtained by sordid means.

Πινύσκειν to teach, P. 816.

Πιπράσκειν to sell. pass. ἐπράθην. In C. 902. the meaning is correctly explained by Schütz, "primum nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiciendo: iterum vero, patre occiso, bona ejus invadendo quorum hæres esse debebat." —πραθέντα A. 1011.

Πίπτειν to fall, P. 193. E. 355. S. 85. πίπτω for ἐπιπτω P. 498. See under κυκλοῦν. p. πέπτωκα S.c.T. 776. A. 1358. C. 261. 285. aor. 2. πεσεῖν P.V. 921. S.c.T. 340. P. 248. A. 435. 859. 1292. 1361. 1585. C. 922. S. 445. fut. m. πεσεῖσθαι C. 871. 965. See εὐπρόσωπος.—to fall out or happen. ἄστν Σούσων ἐξεκείνωσεν πεσόν P. 747. On this meaning of πεσεῖν see Heath ap. Butl. Nott. Phill. —εὖ πεσόντα A. 32. met. from playing with dice, having fallen out luckily. πίπτειν ἐκ to fall from, C. 183. ναὸς ἐκ μιᾶς πέσον for ἔπεσον P. 305. See κυκλοῦν.—ἐκ δρόμου πεσών A. 1218. leaving my course. ἐξ ἀρκύων πέπτωκε E. 142. has escaped from the net.—πίπτειν εἰς to fall into. εἰς νόσον πεσών P.V. 472. 476. falling sick. πεσεῖν εἰς τὸ μὴ τελεσφόρον A. 971. to come to nought. πίπτειν πρὸς τινι to rush upon. πρὸς πύλαις πεπτωκέναι S.c.T. 444. i. q. πύλαις προσπεπτωκέναι.—πίπτειν πρὸς τι to fall down before. βρέθη πεσοῦσας πρὸς πολισσούχων θεῶν S.c.T. 167. πίπτειν ἐπὶ τι to fall upon. ἐπὶ γὰρ πεσὸν αἶμα A. 990. πίπτειν ἀμφὶ τινι to cast one's self upon. ἀμφὶ σώμασιν πεπτωκότες A. 317. ἐπὶ τινι to

*fall upon.* εἰ νῦξ ἐπ' ὀφθαλμοῖς πέσει S.c.T. 385. Cf. P. 85. 498. ἐν τινι id. ἐν πέλοις πέση λακίς P. 123. ἐν κολταις πεσών A. 552. *sinking to rest.* πίπτειν πέδῳ C. 47. E. 457. *to fall on the ground.* ἔκνη πεσοῦσαι E. 68. *fallen asleep.* Here Well, referring to Dorv. Char. p. 347. 624. supposes an ellipsis of εἰσί. This is possible, but not necessary. πεσοῦσαι may be the nom. abs. to which the words ὅμως δὲ φεύγε v. 74. are referred: there should then be no full stop after χθονός.

Πισήρης *pitichy*, C. 266.

Πιστεύειν *to trust.* with dat. P. 786.

Πίστευμα *a pledge of faith*, A. 852.

Πίστις *fidelity.* ἀνακτι πίστιν ἐν πρώτοις P. 435. *among the chiefest in fidelity to the king.*

Πιστός *to be drunk.* ἀλέχημα πιστόν P.V. 478. *a potion.*

Πιστός *faithful*, S.c.T. 66. P. 520. 941. A. 592. 1417. C. 241. E. 281. 641. S. 174. In S.c.T. 20. πιστούς is an attraction for ὅπως πιστοὶ γένοισθε

πρὸς χρέος τόδε. In P. 2. τάδε Περσῶν —πιστὰ καλεῖται, τάδε πιστὰ is equivalent to οἶδε πιστοί. Bl. cf. Eur. Andr. 168. Troad. 99. Cycl. 63. id. 203. The neuter is likewise so used in v. 667. ὦ πιστὰ πιστῶν, where πιστῶν is unnecessarily referred by Schütz to Xerxes or Darius, “*O fidi fidorum dominorum consiliarii.*” Butler more properly translates, *O maxime fideles omnium, O spectatissimæ fidei.* For instances of the neuter thus used, see Blomf. Gloss. P. 2.—with dat. Ζηνὶ πιστόν ἀγγελον P.V. 971. —*sure, trustworthy*, A. 263. 343. 888. 1186. S. 53. 456.—*relying on, trusting to.* with dat. P.V. 919. P. 55. πιστὰ sureties, *pledges of faith*, A. 637. C. 391. E. 643.

Πίστωμα *a pledge of faith*, C. 917. E. 205.—*abst. for concr. a confidential person*, P. 167.

Πίσνωος *trusting to.* with dat. S.c.T. 193. P. 112. S. 348.

Πίπτειν *to fall*, A. 1514. E. 490. with εἰς C. 1052. with ἐν A. 1009. C.

36. κακῶν δ' ὄσπερ θάλασσα κῦμ' ἀγει, τὸ μὲν πίτνων (sc. ἀγει) ἄλλο δ' αἰεὶ τρέχαλον S.c.T. 740. With respect to the forms πίτνω πινῶ, see Elmsley on Eur. Heracl. 77. and Hermann's review of the same in Class. Journ. xxxviii. 284. Elmsley considers πίτνω to be the true form, which is related to πίπτω (more properly to πέτω, as Herm. observes) as μέμνω is to μένω. He therefore considers πίτνω as a present, and ἐπιτνων as its imperfect, as in Soph. Œd. C. 1754. So πινόντων in Eur. Supp. 691. he regards as a present participle. Hermann endeavours to shew that in both cases they are aorists, and considers πινένω πινῶ as the present form, of which ἐπιτνων is the aorist. Dindorf always writes πίτνω. The passage S.c.T. 740. seems to favour Elmsley's opinion, as it would involve an awkward anacoluthon to consider πίτνων otherwise than a present.

Πίτυλος *any constant noise*, as of *the beating of the hands*, S.c.T. 838. *the quivering of the limbs*, P. 937.

Πιφάσκειν *to display*, P. 652. A. 22.—*to announce*, C. 277.—*to order*, E. 590. See δύσφρων, and on the expression πιφάσκων εἶπε, see Loebck on Soph. Aj. v. 757.

Πίτων *rich*, A. 794.

Πλαγκτός *wandering, restless*, P. 268. (see δίπλαξ and θαλασσοπληκτος)—*deceived*, A. 578.

Πλάζειν *to cause to wander.* pass. πλάζεσθαι *to wander or lose one's way.* Hence Met. κρησσοτέκνων δ' ἀπ' ὀμμάτων ἐπλάγχθη S.c.T. 766. *he lost (i.e. deprived himself of) his eyes, dearer than his children.* So Casaub. Steph. and Butler, who well explains the passage, “*Vult enim Chorus Œdipum insana mente duo mala perpetrasse, alterum quod se oculis privavit, qui vita vel liberis cariores sunt, alterum quod filiis diras imprecatu est.*” For the constr. πλάζεσθαι ἀπό τινος *to lose anything*, Blomf. compares Eur. Troad. 635.

ψυχὴν ἀλάται τῆς παροῦθ' εὐπραξίας. Pind. Ol. i. 94. εὐφροσύνας ἀλάται. In the present passage Colb. 2. omits ἀπ'. So Brunck. Schütz. δ' before ἀπό is also om. by Rob. So Pors. Schütz 2.

Πλάθεισθαι *to approach*, aor. 1. πλασθείην P. V. 899.

Πλανᾶν *to cause to wander*, P. V. 573.—mid. v. πλανᾶσθαι *to wander*, P. V. 275. perf. πεπλάνημαι P. V. 564.—*to wander in mind*, P. V. 471.

Πλάνη *wandering*, P. V. 577. 588. 625. 740. 786. 790. 822.

Πλάνημα *id.* P. V. 830.

Πλανοσιβῆς *traversed in wandering*, E. 76.

Πλάξ *a tract of land*, P. 704. E. 285. Butler on P. 269. quotes Soph. Aj. 1202. Eur. Hec. 8.—for πλάξ in the sense of *a shore*, see δίπλαξ.—On P. 915. see νύχιος.

Πλάσσειν *to feign*. pass. πεπλασμένος P. V. 1032.

Πλάστιγξ *a scourge*, C. 287.

Πλαστός *that may be approached*. οὐ πλαστοῖσι E. 53. Dind. wishes to restore the form πλατοῖσι with Elmsl. on Med. 149. Cf. πρόσπλαστος.

Πλάτη *an oar*, S. 127.—by synecdoche, *a boat*, A. 679. Dind. with Heath writes πλατᾶν unnecessarily, the acc. being governed by κελάντων.

Πλατῦρρος *wide-flowing*, P. V. 854.

Πλατύς *broad*, P. 854. Wood, in his description of the Troad, rightly observes, that Homer and Herodotus speak of the Hellespont as *a river*, in which sense the epithet of *broad* is perfectly applicable. Cf. Il. η. 86. ἐπὶ πλατεῖ Ἑλλάσποντῳ. The meaning *brackish*, which πλατυτέροισι in Herod. ii. 109. bears, has nothing to do with the present passage.

Πλειάδες *the Pleiades*, A. 800.

Πλεῖν *to sail*, P. 373. A. 815. ἐπλευσε A. 676. ἔπλευσαν S. 725.

Πλεισθένης *proper name*, A. 1584.

Πλεισθενίδης *a descendant of Plisthenes*, A. 1550.

Πλειστήρης *full, complete*. εἰς ἅπαντα πλειστήρη χρόνον E. 733.

Πλειστηρίζομαι *to account chiefly*, (sc. to be a cause, etc.) C. 1025.

Πλειστός *name of a river*. Πλειστοῦ τε πηγὰς E. 27. Dind. correctly accents this word, referring to Etym. M. 676. 5.

Πλείστος *very much*. ὁ πλείστον ἔχθος P. 276. 319.—*very many*, S. c. T. 526. P. 482. ὡς πλείστοι P. V. 346. *as many as possible*.—ὁ πλείστος *the most or chief*, P. V. 829. τὰ πλείστα *most things, things in general*, S. c. T. 781. On E. 602. (where probably τὰ πλείστ' is corrupt), see ἀμείνων.

Πλέκειν *to weave*, met. *to design*, C. 218.—περὶ βρέτην πλεχθεὶς E. 248. *entwined about*.

Πλεκτανᾶν *to encircle with folds*. pass. πεπλεκτανήμεναι C. 1045.

Πλεκτάνη *a serpent's coil*, S. c. T. 478.

Πλεκτός *woven, platted*, P. V. 711. P. 610. C. 246.

Πλέος *full*, P. V. 689. P. 595.

Πλεύμονες *the lungs*, C. 832.

Πλευρά *the side*, P. V. 71. E. 806.

Πλεύρωμα *a side*, S. c. T. 872. C. 675.

Πλέων or Πλείων *more, greater*, P. V.

820. 845. S. c. T. 172. P. 777. 989. A. 292.

519. 544. 998. C. 58.—πλέον *neut. adv.*

P. V. 41. 474. A. 859. 1161. 1178. C. 889.

E. 157. 217. † (in loc dub.) 591. S. 286.

991. pl. πλείονα *more*, A. 737. 868. 1038.

πλείω *sc. τραύματα* A. 842. τὰ πλείω

S. c. T. 23. *for the most part*. In P.

623. εἴ τι κακῶν ἄκος οἶδε πλέον,

Pears. and Pauw conj. ἄχος, which

Schütz, Glasg. Blomf. follow. Butler

and Well. retain the vulg. The

former observes that the Chorus

is not wishing Darius to foretell *any*

*remaining misfortunes*, but to point

out a remedy for *the present*. He

also observes that ἄκος and πέρας

are not tautological: ἄκος being *the*

*remedy*, πέρας *the end* brought about

by that remedy. He refers πλέον

to the remedies already devised by

Atossa v. 514. seqq. Well. is prob-

ably right in thinking that πλέον

here is put indefinitely without being

referred to anything expressed, *if*

*he knows of any further remedy for*

our ills, sc. than we see at present. So in A. 1272. οὐκ ἔστ' ἄλυξις, οὐ, ξένοι, χρόνῳ πλέω, *there is no escaping any the more by delaying*, where πλέω is corrupt. Pauw reads πλέον. Schütz, Blomf. χρόνου πλέων, h.e. non magis est auxilii ac salutis quam temporis ad elabendum copia. Dind. prefers χρόνῳ πλέων with Pearson. On the phrase οὐδὲν πλεῖον ἔστι and the like, which are nearly similar to the present cases, see Valck. Diatrib. p. 150.

Πλέως full, P.V. 42. 955.

Πληγή a blow or wound, S.c.T. 778. 876. P. 247. 296. 872. 1010. A. 358. (see ἔχειν) 1265. 1316. 1317. C. 310. E. 103. — a plague or infliction, ἄτης πλαγά C. 461. πληγαὶ βίου E. 893. — a stroke (as of the σπάθη in weaving), C. 230.

Πλήθειν to be full. with gen. P. 264. 412. A. 1293. Dor. πλάθουσι C. 582.

Πλήθος number, multitude, P. 40. 102. 326. 329. 334. 344. 405. 421. 424. 469. 789. S. 464.

Πληθύνειν [ῥ] to be numerous, to swarm, C. 1053. — to be full. with gen. P. 413. mid. v. δήμον κρατοῦσα χεῖρ ὅποι πληθύνεται S. 599. on which side the popular vote is in the majority.

Πληθύνειν [ῥ] id. ὡς ἐπλήθυνον λόγοι A. 843. Here Glasg. Blomf. read ἐπλήθυνον. — pass. to be inclined by many reasons. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι A. 1343.

Πλημμῦρίς an inundation, C. 184.

Πλήν except. τί γὰρ πέρωται Ζηνὶ πλὴν αἰεὶ κρατεῖν; P.V. 517. Cf. id. 49. 258. E. 122. with subst. governing gen. πλὴν Διός P.V. 50. Cf. id. 63. 234. 916. A. 160. 539. 619. C. 170. τὸ ἄρσεν αἰνῶ πάντα πλὴν γάμου τυχεῖν E. 707. save in respect of being married.

Πλήρης full, P.V. 145.

Πληροῦν to fill, crowd, S.c.T. 32. to pay fully. — τροφεῖα πληρώσει χθονὶ S.c.T. 459. — pass. to be filled, E. 540. with gen. E. 538. with dat. S.c.T. 446. χεῖρὸς οὐ πληρουμένῳ A. 791. not filled

by the hand. πληρούμενοι A. 304. fulfilled, performed.

Πλησίον near. with gen. P.V. 364.

Πλησίος neighbouring, E. 186.

Πλήσσειν to strike or wound. aor. 2. pass. πληγείς S.c.T. 590. perf. πέπληγμαί P. 969. 970. A. 1136. 1316. 1318. 1645. C. 31. 871. — ἡμέρῳ πεπληγμένος A. 1176. smitten with desire, A. 530. Here Schütz conj. πεπληγμένοι, as referring to ἐπηβόλοι in v. 528. But this is quite unnecessary. The meaning of the vulg. is correctly given by Heath, *intellexeris nimirum, si eorum desiderio captus fueris, qui te vicissim desiderabant*. The interrogation is to be placed after λόγον, not after πῶς δὴ, with Schütz and Blomf., if the original reading πεπληγμένος is retained. — to forge a stamp. χαρακτήρ πέπληκται S. 280. — πῶς δ' οὐ; στρατὸν μὲν τοσοῦτον τάλας πέπληγμαί P. 975. I have been smitten (in respect of) so large an army, h.e. as Heath translates it, *tanto exercitu orbatus sum*.

Πλινθούης formed of brick, P.V. 448.

Πλοῖον a ship, S.c.T. 583. A. 611. S. 695. 702.

Πλόκαμος a curl of hair, P. 310. C. 8. 185. S. 861.

Πλόκος id. C. 195.

Πλουρίζειν to enrich. Met. to make happy, A. 572. Ironically in A. 1241. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουρίζετε. Here ἄτην is unintelligible, though Naeke considers it to refer to Cassandra as being, like other prophets, the author of mischief. This is very harsh. Pors. reads ἄτης. Schütz and Blomf. ἄταις. Butler approves a marginal reading, which he suspects to be that of Grotius, sc. ἄλλην τιν', ἄλλην. Possibly ἄλλην τιν', εἰ τιν', may be suggested as an emendation.

Πλουτογυῆθης Dor. rejoicing in wealth, wealthy, C. 790.

Πλοῦτος wealth, riches, P.V. 893. P. 161. 164. 233. 246. 737. 741. 828. A. 372. 721. 755. C. 806. E. 950. — rich or luxurious goods or things. πῖνας πλούτου

πνοάς A.794. *ποσὶν φθείροντα πλοῦτον εἵματος* 928. *a rich garment. γὰρ πλοῦτος* S.c.T.931. *the riches of the earth.* Abresch, on P.159. remarks upon the difference between ἄλβος and πλοῦτος. See *κοιτεῖν*.

Πλουτόχθων *having the riches of the earth*, E.907.

Πλούτων *Pluto*, P.V.802.

Πνεῖν *to blow* (as wind). *πνέων* A.1154. *πνέοντα* E.866. *πνεύσας* C.1063. *πνέοι* E.898. *to breathe*, C.612. *to rant*, S.c.T.53.—with acc. *πνέων κότον* C.940. *breathing anger.* Cf. C.34. E.11.804.835. "Ἀρῆ πνεόντων A.366. *breathing war.* Cf. id.1209. *πνέων χάριν* A.1179. *breathing love.* Met. φρονὸς πνέων *δυσσεβῆ τροπαίαν* A.212. *showing change of purpose.*

Πνεῦμα *breath*, S.c.T.446. E.132. 538.—*a blast* (of wind), P.V.1049.1088. P.110. S.158.172. Met. *λύσσης πνεύματι* P.V.886. *a paroxysm of madness.* *δαίμων ἂν ἔλθοι θαλερωτέρῳ πνεύματι* S.c.T.690. *with milder influence.* *δέξαιθ' ἰκέτην αἰδοίῳ πνεύματι χώρας* S.29. *with a respectful feeling on the part of the country.* *πνεῦμα βίου* P.499. *the breath of life.* Without *βίου* in the same sense, S.c.T.966.

Πνεύμονες *the lungs*, S.c.T.61. Brunck here reads *πλευμόνων*, according to the rule of the Atticists. On Soph. Trach. 567., however, he admits that this form belongs to the later, not the earlier Attic. See Pors. on Eur. Or. 271.

Πνοή *breath.* *ἔξει πνοάς* P.V.802. *will live.—a breeze or blast*, P.V.88. A.185.640. S.129. Met. *πνοάς* "Ἀρεος S.c.T.63.109. *the breath of war.—smoke.* *πίονας πλούτου πνοάς* A.794. *the smoke from the burning treasures.*

Ποδαπός *of what country*, C.568. 646. S.231.

Ποδένδντος *drawn over the feet*, C.992.

Ποδήρης *pertaining to the feet.* *τὰ ποδήρη* A.1576. *the lower extremities.—reaching from the top to the bottom.* *σῦλον ποδήρη* A.872.

Ποδιστήρ *entangling the feet*, C.990.

Ποδόψηστρον *a mat for the feet*, A.900.

Ποδώκης *swift of foot*, hence, Met. *quick*, S.c.T.605. C.569.

Ποδωκία *swiftness*, E.37.

Ποθεῖν *to regret, feel the loss of*, P.504.534.945. A.531.—*to want or desire*, P.V.787. A.334. But in this last passage Dind. adopts *πορθεῖν* from two MSS.

Πόθεν *whence?* (of place), A.1121. 1125. C.254.646.842. S.773. — *from what cause?* *by what way?* *how?* P.V.594. A.593. C.508.

Ποθέν *from somewhere*, P.346. C.1069.

Πόθος *longing, regret*, P.62.130. 133. A.403.—*lust*, P.V.657.

Πόθος *personified, Desire*, S.1022.

Ποῖ *whither?* (with verbs signifying motion), P.V.577. A.1057.1109. C.721. S.120. with gen. *ποῖ φύγωμεν Ἀτίας χθονός*; S.120. *to what part of the Arian land?* — with verbs implying motion, S.c.T.142. *ποῖ ἔτι τέλος ἐπάγει θεός*; P.721. *ποῖ τελευτᾶν*; 773. *ποῖ καταστρέφεις λόγων τελευτήν*; C.521. *ποῖ τελευτᾶ λόγος*; 1071. *ποῖ κρανεῖ μένος ἄτης*; S.598. *ποῖ κεκύρωται τέλος*; In all these the notion of *proceeding to a certain point, and then stopping*, is implied. Elliptically in C.399. *ποῖ νερότερων τυραννίδες*; id.869. *ποῖ Κλυταιμνήστρα*; *whither are they, whither is she* (gone)? Dind. reads *ποι* for *που* in P.V.1062.

Ποιεῖν *to do or act*, P.V.937. C.546. S.889. *ποιεῖν εὖ to benefit*, E.87. *to provide, ordain*, E.619.

Ποικιλείμων *clothed in varied robes*, P.V.24.

Ποικίλμα *a curiously coloured robe*, C.1008.

Ποικίλος *variously coloured*, P.V.493. P.822. A.897.—*τὰ ποικίλα various-coloured carpets*, A.900.910.—Met. *crafty*, P.V.308. E.438.

Ποιμαίνειν *to tend* (as a shepherd his flock), E.91.—*to traverse*, pass. E.240.

Ποιμανόριον a herd or multitude, P. 75.

Ποιμάνωρ [ᾶ] a shepherd. Met. a commander, P. 237.

Ποιμήν a shepherd. Met. a commander. ναῶν ποιμένες S. 748.—ποιμένος κακοῦ A. 648. an epithet of the storm, which disables ships by its evil influence. This is the true meaning. Some, as Boissonade, less correctly understand it of the steersman: but this, were it not otherwise objectionable, does not consist with the epithet κακοῦ.

Ποίμνη a flock or group, E. 188. S. 632.

Ποινάτωρ [ᾶ] an avenger, A. 1254.

Ποινή punishment for crimes, vengeance. ποινάς ἀμπλακημάτων P. V. 112. the punishment of my offences. Cf. P. V. 176. 194. 223. 268. 563. 623. A. 1196. 1313. C. 935. E. 236. 614. ποινᾶσι φιλάτου πατρός E. 442. punishment for the murder of my father.—a requital. εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς E. 621.

Ποιονόμος feeding on grass, A. 1142.

Ποιόνομος affording pasturage of grass, S. 49.

Ποῖος what, of what sort? in direct interrogation, P. V. 623. 765. 781. S. c. T. 286. P. 438. A. 1057. 1090. C. 12. 173. E. 625. 626. S. 300. 889. 987. ποῖον χρόνον; A. 269. since what time? ποῖω τρόπῳ; P. V. 765. in what manner? τὸ ποῖον; id. 249.—in indirect interrogation, P. V. 194. S. 514.

Ποῖφυγμα a sob, S. c. T. 262.

Πολεῖν to occupy or frequent, P. 299. mid. v. πολεῖσθαι P. V. 648. to come frequently, to resort.

Πολέμαρχος a leader in war, S. c. T. 810. C. 1068.

Πολέμιος hostile, P. 239. A. 594.—belonging to an enemy, S. c. T. 198. 492. 541. 570. πολέμιον φόβον S. c. T. 252. dread of the enemy.—πολέμοι the enemy. πολεμίων ἐσθήματα S. c. T. 259.

Πολεμιστρία (?) a female warrior. ἔκοψε κομῶν Ἄρειον, εἶτε Κισσίας | νόμοισι πολεμιστρία C. 417.

This is the vulg. reading here, and ἔκοψε is usually referred to the stroke dealt by Clytæmnestra in murdering Agamemnon. An objection to this is, that we hear nothing from antiquity, as Blomf. observes, concerning female Cissian warriors. Moreover the word κομῶς refers more appropriately to the smiting of the breast in grief than to a blow given in an assault. It is better to adopt the reading of Ald. and Med. ἔκοψα, and refer it to Electra. If this be so, we can no longer translate Ἄρειον warlike, but must have recourse to the Scholiast's interpretation Ἄρειον. Περσικόν. This interpr. is confirmed by the subsequent mention of the Cissians, who are alluded to by Herodotus along with the Arians, being both Persian races, and (at least the Cissians) noted for their lamentations. Cf. Pers. 120. But if Ἄρειον and Κισσίας refer in this sense to ἔκοψα κομῶν, πολεμιστρίας is wholly unintelligible: and here we conceive no one can refuse to admit Ahrens' conj. Ἰηλεμιστρίας, who quotes from Hesych. Ἰηλεμιστρίας, θρηνητρίας, the word being derived from ἰήλεμος a lament. This correction is confirmed by the metre, which is restored by it, whereas it is violated by the other. It would seem as if H had been written incorrectly Π and the O inserted to make up the word. For εἶτε which is hardly admissible, Bothe and Herm. prefer ἔν τε which is very probable. Blomf. Tyrwh. εἶτα. As regards the time of ἔκοψα, we must refer it to the period of Agamemnon's death, her grief on which occasion Electra now describes. The reading and meaning will therefore stand thus, ἔκοψα κομῶν Ἄρειον, ἔν τε Κισσίας | νόμοισι ἰηλεμιστρίας. I smote myself with the Arian (or Persian) stroke, and after the manner of a Cissian mourner. Pors. præf. ad Hec. wishes to transpose, thus, ἔκοψ' Ἄρειον κομῶν, or κομῶν δ' ἔκοψ' Ἄρειον, to

avoid the anapæst in the third place; but this, in a lyrical passage, is unnecessary.

Πολεμόκραντος *deciding war*, S.c.T. 147.

Πόλεμος *war*, P.V. 906. S.c.T. 23. P. 20. 105. 846. 871. A. 218. E. 826. S. 337. 434. 928. 1028.

Πολεμοφθόρος *destroying by war*, P. 644.

Πολιαινεσθαι *to grow white*, P. 109.

Πολίτης *a citizen*, P. 547.

Πολιός *hoary, antique*, S. 658.

Πολιοῦχος *guarding the city*, S.c.T. 294. 804. S. 998.

Πολίπορος *the destroyer of a city*. Τροίας πολίπορθε A. 757. *destroyer of Troy*. Here Blomf. *πολίπορθ'*.

Πόλις *a city*, e.g. ἔστιν πόλις Κάνωβος ἐσχάτη χθονός P.V. 848. Cf. S.c.T. 2. 9. 14. 29. 46. 57. 71. 74. 77. 89. 102. 126. 136. 141. 148. 153. 158. 162. 165. 172. 197. 200. 203. 215. 236. 256. 284. 300. 303. 312. 400. 409. 416. 434. 453. 521. 554. 564. 595. 609. 614. 629. 634. 731. 743. 747. 756. 775. 777. 785. 797. (786. l. d.) 802 (Butler considers vv. 802. 803. as spurious: so Dind., who further suspects the whole passage from ἔξουσι). 808. 882. 980. 997. 1000. 1010. 1021. 1033. 1037. 1058. 1062. 1064. 1667. P. 117. 209. 215. 229. 339. 340. 503. 668. 701. 767. 908. A. 29. 126. 258. 269. 312. 322. 384. 463. 487. 518. 566. 591. 624. 626. 633. 693. 719. 783. 786. 792. 798. 818. 1035. 1077. 1140. 1144. 1173. 1260. 1261. 1308. 1328. 1386. 1568. C. 287. 210. 1042. E. 435. 453. 498. 542. 587. 657. 668. 671. 703. 742. 848. 875. 877. 909. 933. 938. 948. 963. 971. S. 7. 23. 245. 270. 340. 352. 353. 361. 365. 383. 396. 405. 613. 614. 627. 646. 655. 664. 756. 833. 881. 891. 920. 933. 988. 1002. pl. P. 107. 848. 863. E. 77.

Πόλισμα *a city*, P.V. 119. S.c.T. 63. 113. 229. 324. 460. P. 119. 245. 481.

Πολισοῦχος *protecting a city*. So Guelph. Ald. S.c.T. 804. Here πολιοῦχοι is usually read for the corrupt vulg. *πολισσοῦχοι*. See *πολισσοῦχος*.

Πολισσονόμος *dwelling in a city*, P. 839.—*governing a state*, C. 851.

Πολισσοῦχος *protecting the city*, S.c.T. 69. 104. 167. 253. A. 329. S. 488.—*living in the city*, E. 745. 843. 964.

Πολίτης [ἰ] *a citizen*, S.c.T. 1. 173. 214. 281. 299. 906. 1053. A. 697. 783. 829. 1183. 1623. C. 300. 425. E. 663. 758. 785. 816. 887. 932. 946. 967. S. 479. θεοὶ πολῖται S.c.T. 235. *guardians of the city*.

Πολλάκις *often*, P. 743. A. 234. *πολλάκι id.* S.c.T. 209. S. 113.

Πολλαχῆ *in many ways*, S. 463.

Πόλος *the pole of the sky*, by synecd. *the heavens*, P.V. 427.

Πολυαίμων *bloody*, S. 820.

Πολύανδρος *populous*, P. 73. 867.—*numerous*, A. 678. P. 526.

Πολύανωρ [ᾶ] *having many husbands*, A. 62. So Schol. Epithet of Helen, who was married to Menelaus, Paris, and Deiphobus.

Πολυβαφής *dipped often in the sea*, P. 267.

Πολύβορος. See *πυλύβορος*.

Πολύγομοφός *fastened with many nails*, P. 71.

Πολύγονος *having much offspring*, S. 673.

Πολύδακρυς *tearful*, P. 902. C. 442.

Πολυδάκρυτος *much wept for*, S.c.T. 952. C. 330.

Πολύδονος *very circuitous*, P.V. 790.

Πολύδρομος *very hurried*, S. 718.

Πολυεπής *very loquacious*, A. 1105.

Πολύευκτος *much prayed for*, E. 509.

Πολύθεος *occupied by many gods*, S. 419.

Πολυθρέμμων *nourishing many creatures*, P. 33.

Πολύθρηνος *very mournful*, A. 694. 696.

Πολυθρόος *very clamorous*, S. 800.

Πολυκανής *slaying many*, A. 1142.

Πολύκλαιτος *much mourned*, P. 658. A. 1508.

Πολυκρατής *very powerful*, C. 400.

Πολυκτόνος *slaying many, murderous*, A. 448. 716.

Πολύμητρος *formed of many threads*, S. 427.



Πολύμνηστος *very mindful, grateful*, A. 795. — *much to be remembered*, A. 1438. See under ἐπανθίζειν.

Πολυμνήστωρ *mindful*, S. 530.

Πολυναύτης *having many sailors*, P. 83.

Πολυνεΐκης *Polynices*, S.c.T. 559. 623. 640. 1004. 1059.

Πολυνεΐκης *much quarrelling*, S.c.T. 812. an allusion to the name Πολυνεΐκης as compounded of πολὺν and νεΐκος. Dind. considers the words καὶ πολυνεΐκεῖς a gloss upon κατ' ἐπωνυμίαν.

Πολύξενος *hospitable, receiving many*, S. 148.

Πολυπενθής *very mournful*, P. 539.

Πολύπλαγκτος *much wandering*, S. 567.

Πολυπλάνητος *aiming in many directions*, C. 419.

Πολύπλανος *much wandering*, P.V. 587.

Πολύπονος *very wretched*, S.c.T. 991. S. 377. — *very active*, P. 312.

Πολύπυρος *producing much wheat*, S. 548.

Πολύρροθος *noisy*, S.c.T. 7.

Πολύρρηντος *much flowing*, S. 823.

Πολύς *much, large, many*, S.c.T. 6. 80. P. 546. 247. 737. E. 274. S. 984. πολλή A. 536. 1013. 922. E. 616. S. 290. Dor. πολλά S.c.T. 342. A. 986. πολλαῦ P.V. 963. πολλῆς P. 25. A. 933. E. 798. with art. Dor. τᾶς πολλᾶς ὑγείας A. 974. πολλῶ P. 501. 734. 766. A. 507. 537. πολεῖ S. 726. (see below.) πολλᾶ S. 843. πολύν A. 607. C. 957. E. 180. πολλήν P. 394. 734. πολλοί S.c.T. 471. P. 502. 889. A. 762. 845. C. 297. 529. πολλαί P. 529. E. 555. Here the Schol. observes, τοῦτο οὐ πρὸς τὰς τρεῖς, ἀλλὰ πρὸς τὸν χορόν, ἡ γὰρ ἦσαν. πολλῶν P.V. 210. S.c.T. 1054. P. 322. 720. 786. 982. A. 24. 341. 491. 627. 928. 937. 1007. 1345. 1444. C. 920. E. 942. S. 450. 485. 1035. πολλοῖς S.c.T. 932. P. 46. 172. E. 239. S. 446. 970. πολλαῖσι S.c.T. 778. πολλοῦς P.V. 33. 482. A. 627. C. 998. E. 267. S. 727. 887. πολλὰς P.V. 254. P. 280. A. 837. 849. 1431. C. 1008. πολλά S.c.T. 906. P. 232. 261. 505. 693. 766. 829. 831.

A. 878. 1061. 1428. C. 269. 275. 578. 682. 802. E. 106. 473. 524. S. 241. 446. 538. 893. 914. — it is followed by καί, e.g. πολλά δυστυχῆ τε πράσσει S.c.T. 320. Cf. P.V. 1009. P. 240. A. 63. E. 139. C. 741. — πολὺ adverbially, *much*, A. 396. C. 1048. with comparatives, πολὺ, πολλῶ *much, more*, etc. P.V. 335. P. 180. A. 1155. 1303. C. 138. — πολλά adv. *much, frequently, long*, P.V. 45. S.c.T. 553. P. 451. 492. A. 421. 532. 558. 1268. 1640. C. 215. 747. 884. πολεῖα id. A. 705. with this unusual form of πολλά Dind. compares πολέων for πολλῶν in Eur. Hel. 1332. Cf. also πολεῖ S. 726. where Well. cf. πόλεσι Iph. T. 1230.

Πολύσινος *very mischievous*. μυχοῦ ἄφερκτος, πολυσίνου κυδὸς δίκην C. 440. Blomf. with Pors. and Dind. read πολυσινοῦς from πολυσινής. Well. and Klaus. (who refers to Lobeck on Phryn. p. 184.) retain the form in ος. the meaning is, *driven from the interior of the house like a mischievous cur*. Klausen considers that μυχοῦ and πολυσίνου are to be joined, as referring to the bathing vessel in which Agamemnon was murdered, and which was placed in the interior of the house, from which, in order to conceal her purpose, Clytæmnestra on that occasion drove away all her domestics. This seems very forced and unnatural, as also does Schütz's interpretation of μυχοῦ to mean *cella pennaria*. See Butler's note, who remarks, "Queritur scil. Electra se non a *cella pennaria*, sed a penetralibus domesticis, laribus, sacrificiis, omnibusque adeo paternæ domus societate et solatio, tamquam canem, seu noxium et contemptum animal, exclusam esse."

Πολυστεφής *adorned with many wreaths*, E. 39.

Πολυστομεῖν *to talk much*, S. 497.

Πολύστονος *causing many groans*, S.c.T. 827. E. 358.

Πολύτεκνος *having many children*, P.V. 137. — *prolific*, S. 1008.

Πολυφθόρος *very destructive*, P.V.

636.822.—*pass. destroyed in numbers*, S.c.T. 908.

Πολυφόντης *prop. name*, S.c.T.430.  
Πολύχειρ *with a large force of soldiers*, P.82.

Πολύχρυσος *abounding with gold*, P.3.9.45.53.

Πολύχωστος *piled up on high*, C.346.  
Πολυψάματος *sandy*, S.849.

Πομπάιος *having the office of conductor*, E.91. an epithet of Mercury.

Πομπή *a sending*. πομπῆ Διός A.728.—*a conducting or accompanying*. ἵπ' εὐθύφρονι πομπῆ E.987. Cf. P.58. where Abresch rightly reads ἵπὸ πομπῆς.—*a journey*. τείνουσι πομπήν S.c.T.595. *making a journey*. See μακρός.

Πόμπιμος *conducting, carrying on*, S.c.T.853.837.

Πομπός *one who conducts or conveys*. πομπός ἴσθι τῶν ἐσθλῶν ἄνω C.145. *send us up what is good*. φθιμένων πομπούς P.618. *sending up the dead*.—πομπούς ἀρχάς A.123. *leaders of the expedition*. προστροπῆς πομποί C.84. *attending the procession to the tomb*. πομποῦ πυρός A.290. *messenger fire*.

Πονεῖν *to labour or exert oneself*, P.V.44.342. C.906. τίς αἴνος πονήσει; A.1529. *what praise will exert itself in his honour?* Here Voss leg. αἴνον.—*to suffer*. δέψει πονούντες P.476.—τίνα πονεῖ πόνον; P.668.

Πονηρός *evil*, C.1041.

Πόνος *labour, pain, exertion, suffering*, P.V.66.84.75.118.183.267.282.298.326.339.423.618.687.751.778.782.874.902.933.1029. S.c.T.772.834.933.984. P.319.501.668. A.1.20.173.321.345.553.780.1139.1188. C.135.365.459.615.659. E.59.79.83.123.127.128.217.526.741. S.51.114.924.501.557.810.984.—ἀλατείας πόνων P.V.902. *toilsome wanderings*. Here one MS. and Turn. omit πόνων. πόνον ὄραλιχων A.54. *their young for whom they had suffered such toil*. πλούτου πόνος P.737. *wealth laboriously acquired*. So Schütz, Blomf. and Well. from M.1.2. etc. Rob. Steph. Cf. πόρος.

Ποντίζειν *to sink in the sea*, A.985.

Πόντιος *belonging to the sea, met with upon the sea*. πόντιος μυχός P.V.841. Cf. id.89.429.584. S.c.T.192. P.444.545.872.994. C.580. E.864.—ὁ πόντιος ξείνος S.c.T.924. an epithet of *foreign iron*. πόντιον ἄλσος P.111. *the expanse of the sea*. ἄδην πόντιον A.653. *a watery grave*.

Ποντομέδων *ruling the sea*, S.c.T.122.

Πόντος *the sea*, P.V.728.794.1050.1090. P.72.277. A.551.1173. E.77.241. S.985.—πόντονδε S.33. *out to sea*.

Πόπαξ an exclamation of indignation, E.138.

Ποποιῖ an exclamation of grief, P.542.552.717.838. A.1042.1046.1071. E.140.

Πορεία *a journey*, P.V.735.825.843.

Πορεῖν (2 aor. from pres. inus.) *to present, give, or furnish*. πορε P.V.634. πόροις 618. πόροι P.V.936. S.c.T.720. πορών P.V.108. πορόντα id.947.

Πορεύεσθαι *to go*, P.V.569.

Πόρευμα *a going*. πορεύμασι βροτῶν E.230. *going in search of persons*. "De variis hic illic ad diversos populos erroribus dicit, dum aliquem convenire voluit a quo lustrari posset." Butler.

Πορευτός *travelling*, A.277.

Πορθεῖν *to lay waste, to destroy or overthrow*, S.c.T.565.—*pass.* id.176. A.269.576. C.680. S.438.

Πορθήτωρ *a destroyer or ravager*, A.881. (where Valck. on Phoen.1548. conj. πορθήτωρος, unnecessarily) C.968.

Πορθμεύειν *to convey*, C.674.

Πόρθμευμα *a passage*. πόρθμευμ' ἀχέων A.1539. an epithet of the river Acheron.

Πορθμός *a strait of the sea, signifying the Hellespont*, P.69.708.785.—Σαρωνικοῦ πορθμοῦ A.298. *the sinus Saronicus or gulf of Egina*.

Πόριμος *passing through, overcoming obstacles, πόλεμος ἄπορα πόριμος* P.V.906. i. e. as Butler translates it,

*per omnia ibit vel difficillima ut mihi omnino cedendum sit.* The accusative is governed by the adj. πόριμος, as τλήμονες εὐνάν S.c.T. 346. (in loc. dub.) πολλά ξυλίστορα αἰτόφωνα κακά A. 1061. τὸ πᾶν μῆχαρ οὐριος Ζεὺς S. 589. Cf. οἰκουρος A. 1608. προπομπός C. 21. Also Brunck and Erfurd't's notes on Soph. Ant. 783. and the instances given by Matth. Gr. Gr. 346. Obs. 3.

Πόρος a passage or channel by sea, etc. ὥστ' ἔχειν πόρον P. 708. Cf. P. 359. 445. 493. 497. 739. 834. S. 541. 824. Ὀκεανοῖο πόρον P.V. 530. of a river, P.V. 808. S.c.T. 360. P. 485. 848. C. 70. 361. E. 289. 430. — a passage or road by land, S.c.T. 528. A. 895. E. 740. Met. αἰθέρα πόρον οἰωνῶν P.V. 281. δαυλοὶ πραπίδων πόροι S. 88. *the designs of the divine mind.* — a way of getting free from anything, a means of extrication. ἐξ ἀμηχάνων πόρους P.V. 59. — means for the accomplishment of an object, P.V. 111. 475. S. 787. — a provision or store. πολλὸς πλούτου πόρος ὄμιος P. 737. *my large store of wealth.* Here πόρος is read by Regg. C. F. K. Guelph. M. 1. 2. Rob. Vict. Schol. and is certainly a more elegant reading, and adopted by Schütz, Blomf. Well. but nevertheless there does not seem sufficient reason to reject the vulg. See πόρος.

Πορπάζειν to fasten, P.V. 61.

Πορσύνειν [ῥ] to provide, prepare, or cause, C. 898. A. 1347. S. 517. mid. v. P. 367. pass. ἄχος πορσύνεται A. 1224. *is brought about.* ἐπορσύνθη P. 259. 1037.

Πόρτις a calf, S. 42. 309. an epithet of Epaphus born of Io when in the form of a cow.

Πορφύρα purple dye, A. 931. — a purple carpet, A. 933.

Πορφύρεος purple, red. πορφυρέα βαφή P. 309. Pors. writes πορφυρά. So Blomf. but Wellauer rightly observes that it should be pronounced, not written, thus.

Πορφυροειδής purple, dark-coloured, S. 524.

Πορφυρόσπρωτος spread with purple, A. 884.

Ποσειδῶν Neptune, P.V. 927. S.c.T. 123. 291. P. 736. E. 27.

Πόσις a husband, S.c.T. 912. P. 217. A. 586. 590. 1079. 1978.

Πόσις a draught, C. 572.

Πόσος how large? P. 326. where πόσον τι Turn. correctly.

Ποραίνιος new, unforeseen, P.V. 102. S.c.T. 921. — fresh, recent, C. 1051. E. 272.

Ποράμιος of a river, S.c.T. 374.

Ποραμός a river, P.V. 89. 368. 432. 719. 722. 811. 848. S. 61. 464. 548. 1006.

Πορᾶνός winged, A. 383.

Πορᾶσθαι to fly. met. to hasten on, S.c.T. 84. A. 562. — to hover or rest, (e.g. upon the mind) A. 951. C. 385. — to issue or proceed from, S. 644. — with ἐπί, to alight or rest upon, P. 656. E. 356.

Πότε when? S.c.T. 98. C. 388. 709.

Ποτέ encl. sometime, ever, P.V. 68. and passim. — With interrogatives, answering to the Latin tandem, e.g. whoever, whatever? etc. P.V. 99. 124. 183. 578. P. 546. A. 667. 1057. 1071. 1470. 1496. C. 10. 167. E. 386. S. 1030. — with ὅστις, whosoever. — οὐδέν ποτ' ἄλλο C. 16. *nothing else at all.* Cf. A. 1100.

Πότερα whether, followed by ἤ, A. 616. C. 13. 118. S. 331. — as a simple interrogative without ἤ, S.c.T. 91. P. 235. A. 265. C. 87.

Πότερον whether, followed by ἤ, S.c.T. 807. P. 143. 343. A. 612. S. 244.

Ποτί for πρὸς S.c.T. 277. 328. A. 707. E. 79.

Ποτινίσσασθαι for προσνίσσασθαι to approach. θεοὺς θοίναις ποτινίσσομένα P.V. 528. *worshipping the gods with sacrifices.* Cf. Pind. Ol. iii. 40. ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις. Pyth. v. 8. θυσταῖσιν οἰχθέντες σφε.

Ποτιπτεῖν for προσπτεῖν to fall down at. with acc. ποτιπέσω S.c.T. 91.

Ποτιτρόπαιος a suppliant, for προστροπαῖος qu. v. S. 357. — one stained with guilt, E. 168.

Πότμος fate, destiny, S.c.T. 861. P. 695. A. 740. 978.

Πόντια *dread, venerable*, S.c.T. 137.868.964. C.711. E.911.

Ποτόν *drink*, P.607. E.665. — *a stream*, P.479. A.1129.

Ποτός *that may be drunk*, A.1381.

Πού *where?* πού τάσδ' ἔλειπε; P. 471.—with gen. πού σφε θήσομεν χθονός; S.c.T.993. Cf. P.227. The verb substantive is often omitted, e.g. πού τις ἀλκά; P.V.545. Cf. P.917.928.930. C.887.903. E.400.405.—πού θράσος νέμεις ἐμοί; S.500. See νέμειν.

Πού encl. *somewhere*, S.759. E.243. — *somewhither*, P.V.1062. but here Dind. ποι.—*ever*, with εἰ, εἶπον A.566. S.395.—*perhaps, methinks, I ween*, P.V.824. S.c.T.496. P.710.726. A.694. δὴ που *surely*, P.V.1066. ἢ που *id.* 519.—in questions, *perchance, possibly*, P.V.247. A.1630.

Πουλύβοτος Dor. for πολύβοτος *cherishing many, prolific*, S.c.T.756.

Πούς *the foot*, P.V.279. S.c.T.353. 356. P.95. (see ἀνάσειν) 159.508.651. A.881.919.922. C.180.204.205.665.976. E.284.254.348.381.513. S.31.817.—πημάτων ἔξω πόδα ἔχειν P.V.263. Cf. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C.686. proverbial expressions, denoting a *secure position*. — φονολιβῆ θρόνον περὶ κάρα περὶ πόδα E.159. h.e. *from top to bottom*. Cf. κάρα.

Πᾶγμα *a thing, matter, or affair*, S.c.T.671. A.1374.1517. C.694.859. E.122.286.448.455.460.466.545.554.600. S.86.351.706. pl. P.V.973. S.c.T.41. A.632.1300. C.244.690. E.685. S.339.463. So vulg. in S.c.T.785. But here Brunck reads πᾶγοι from MSS.—τὰ Περσῶν πράγματα P.711. *the fortunes of the Persians*.

Πᾶγος *id.* S.c.T.843. P.245. S.230. φυλάσσει πᾶγος S.c.T.2. *has charge of affairs*. So v. l. in S.c.T.785. see prec.

Πρακτικός *efficacious. τύχη πρακτικός S.518. success in action*.

Πράκτωρ *avenging, an avenger*, A.111. E.309. πράκτορα σκοπόν S.636. Here Bamberger de Carm. Æsch. p.14. conj. πράκτορ' ἄτης κότον.

Πράξις *an action*, C.801.—*accom-*

*plishment*, P.725.—*state or condition*, P.V.697.

Πραπίδες *the mind. εὖ πραπίδων λαχόντα A.370. endowed with good understanding*. Cf. A.776. S.87.

Πράσσειν *to do, act, or perform*, as ἄπερ γνώμης τὸ πᾶν ἐπρασσον P.V.455. πᾶσσε τάπεσταλμένα C.768. Cf. A.354.360. (see κραίνειν) 1328. 1353.1643.1654. C.661.663.675.704.768. 1027.1040. E.191.214.408.888. S.226. 314.394.570. pass. P.V.75.680. P.519. 787.792. A.537. E.122. S.961. mid.v. A.797.—*to cause or produce*, A.1446. S.987.—*to get or procure*, S.266.755. 1030. followed by ὡς. πράζομεν ὡς αὐτοῖσι μεταμέλη πόνος E.739. by ὥστε. πράξεις ὥστε με σθένειν τόσον; *id.* 856.—*to destroy. ἔπρασσε δ' ἄπειριν C.434. and so Well. explains the vulg. πεπραγμένοι in C.130. See πιπράσκειν.—to exact a punishment or debt. ἀντίποινα πράξειν P.468. τοῦφειλόμενον πᾶσσοῦσα C.309.—τὸν πατρός φόνον πράξαντα E.594. avenging his father's murder. mid.v. with doubl. accus. τραπέζας ἀτίμωσιν πρᾶσσομένα τὸ νυμφότιμον μέλος ἐκφάτως τίνοντας A.688. demanding vengeance from them for the violation of the table (but see ἐκφάτως and τίειν). Cf. A.786. δικαίων ὧν ἐπραξάμεν πόλιν.—with the adverbs εὖ, κακῶς, etc., to *fare well or ill. κακῶς πρ. P.V.265. P.209. καλῶς πρ. P.V.981. E.795. εὖ πρ. S.c.T.4.77.797. P.208. 847. A.1178.1304. with superl. πῶς ἂν πᾶσσοιμεν ὡς ἄριστα; P.775. πράξας ἐν σοὶ πανταχῇ E.447. in whatever way I come off by your means. πῶς ἄρα πᾶσσει; P.140. how does he fare? εἰ πάντα ὡς πᾶσσοιμι' ἂν A.904. if in all things I shall fare as well as in this (see ἂν, εἰ). εἰκὸς πράξειν ὧδε S.c.T.499. πράξασαν ὡς ἔπραξε A.1261. *farings as it did fare.* with comp. βέλτερα τῶνδε πᾶσσειν S.c.T.319. *fare better than this. πολλὰ δυστυχῆ τε πᾶσσει 321. undergoes many sufferings. τί δὴ πράξασιν αὐτοῖς ἐπιστενάξετε; P.713. how having fared? ἄτιμα οὐκ ἐπράξατην A.1418.***

they did not come off without punishment. *λοῦσα πράξω, τλήσομαι τὸ καθανεῖν* A. 1263. Here *πράξω* is generally explained as equivalent to *πέισομαι* h.e. *I will suffer*. This is incorrect. It is put generally, as in v. 1261. to which this refers, sc. *πράξασαν ὡς ἔπραξε*, and the meaning is, *I will go and meet my fortune*, i.e. be it what it may.—*ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν* P.V. 49. Schütz joins *ἐπράχθη* with *θεοῖσι*, h.e. *omnia sunt Diis acquisita præterquam imperare*. This is very harsh. It is better to join *θεοῖσι* with *κοιρανεῖν*, which governs a dative, as *ἄρχειν* in v. 942. *δαρὸν γὰρ οὐκ ἄρξει θεοῖς*. The meaning is correctly given by Grotius, "*cuncta assequaris præter imperium in Deos*," h.e. *every thing has been attained by you except to govern the gods*.—On C. 130. see above. In C. 1040. the vulg. *εἶτε πράξας* is altered by Glasg. into *εἶγε πράξας*. Tyrwhitt conj. *εἶ γ' ἔπραξας*, which Well. and Dind. adopt.

*Πραῦνεν* [*v*] to soothe, P. 186. 839.

*Πρέπειν* to be conspicuous or apparent. Butt. (Lexil. s.v. *θεοπρόπος*) observes that this word is used by Æschylus to signify anything which forces itself forward, or is evident to any sense, as the sight, hearing, smell. *πρέπουσα ὡς ἐν γραφαῖς* A. 233. Cf. S.c.T. 372. P. 235. A. 378. 420. *οἶμαι βοὴν πρέπειν* A. 312. *ἀρμὸς πρέπει* 1284. *there is a strong smell*.—joined with participles. *πρέπουσ' ἔχοντες* A. 1195. *ἀγγέλλων πρέπει* id. 30. *πόλιν πρέψετε διάγοντες* E. 949.—with infin. as an explanation, *δράμμα πρέπει μαθεῖν* P. 243. *is clear to our understanding*, sc. that he is a bearer of tidings. *πρέπουσι μελαγχίμοις γυίοισιν ἰδεῖν* S. 700. *are plain to be seen*.—with dat. of the thing by which one is distinguished. *πρέποντες σαγαῖς* S.c.T. 117. *φάρσειν πρέπουσα* C. 12. *πένθει πρέπουσαν* id. 18. *πρέπει παρηῖς ἀμυγγοῖς* id. 24.—to resemble, with dat. *πρέποντα ταύρω δέμας* S. 297.—*πρέπει* impers. *it is be-*

*fitting*, S.c.T. 638. A. 510. 622. 631. C. 448. E. 176.—with dat. *γυναῖκος αἰχμᾶ πρέπει* A. 470. *τοῖς δόλοισι νικᾶσθαι πρέπει* A. 915. *πρέποντ' ἀρχαῖς βίου* C. 77. See *ἀρχή*.—with acc. *ὡς ἐπήλυδας πρέπει* S. 192.—with acc. and infin. *θραυστομεῖν οὐ πρέπει τοὺς ἥσσανας* S. 200. Cf. id. 909. In A. 1368. *εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ, τὰ δ' ἂν δίκαιως ἦν*, the gen. *πρεπόντων* is supposed by some to be equivalent to *ἐν τῶν πρεπόντων* h.e. *πρέπον*. In this well known construction, however, the article is indispensable. (On the passage C. 355. see *πιμπλάναι*.) For *πρεπόντων* Voss. and Stanl. conj. *πρέποντως*. This is probably correct, *ὥστε* being used before the infin. after *ἦν*, as in Soph. Phil. 656. Cf. Matth. Gr. Gr. 531. obs. 2.

*Πρεπόντως* aptly, consistently, A. 673.

*Πρεπτός* distinguished, E. 874.

*Πρεσβεία* seniority. κατὰ *πρεσβείαν* P. 4. *by right of seniority*. Stanl. with Hesych. and the Schol. translates it, *on account of their dignity*.

*Πρεσβεύειν* to honour pre-eminently, C. 481. E. 1. pass. *πρεσβεύεσθαι* to be chiefly honoured, to have the chief place, E. 21. *κακῶν πρεσβέυεται τὸ Λήμιον* C. 622. *is most notorious*. *ὁ ὕστατος τοῦ χρόνου πρεσβεύεται* A. 1273. *has the advantage in respect of the time*.

*Πρέσβιστος* most august, S.c.T. 372.

*Πρέσβος* an object of veneration, P. 615.—*an assembly of venerable men*, A. 829. 1366.

*Πρέσβυς* a chief or honoured person, P. 826. A. 516. S. 597.—In A. 177. 198. it means *the elder of the two*.—*an ambassador*, S. 708.

*Πρεσβύτης* [*v*] an old man, E. 611.

*Πρεσβυτις* an old woman, E. 701. 981.

*Πρεσβυροδόκος* receiving or attended by old men, S. 654.

*Πρευμενής* favourable, A. 814. 1631. S. 132. 207.—*affectionate, friendly, preuменής* χάος P. 601. 671.

Πρεμενῶς *kindly, affectionately*, P.220. A.924. E.227.883. In P.216. *πρεμενῆ* is read for *πρεμενῶς* by Barocc. Turn. and as a var. lect. in Regg. A. B. Porson marks *πρεμενῶς* as spurious. So Dind. It seems, however, put in the same manner as *πρεμενεῖς χοάς* in P.601.671. qu.v.

Πριαμίδης *a son of Priam*, A.523. 727. C.923.

Πρίαμος proper name, A.41.125. 258.693.787.909.1309.

Πρὶν *before*, P.V.966. S.393. *πρὶν ὦν* A.164. *having been aforetime*, h.e. *being now gone by*.—as an attrib. with article and nouns, e.g. τὰ πρὶν πελώρια P.V.151. Cf. id. 702. A.878. E.30.533.—τὸ πρὶν *aforetime*, P.V.441. P.490. A.636. C.53.552. S.326.—*until, before that*, with indic. aor. P.V.479. with infin. pres. A.1037. S.683. with inf. aor. P.V.827. S.c.T.63.267.436.1039. P.494.698. A.1458. 1520.1643. C.568. S.31.37.753.770.779.—with ἄν and subj. after a negative, P.V.165.175.721.758.993.1029.—The quantity of *πρὶν* appears as long in P.V.479.772. but this is disputed. In the former passage from M. Rob. etc. Blomf. and Dind. prefer *πρὶν γ'*. In the latter Dind. adopts *πλὴν* with Elmsl. from M. and four other MSS. reading οὐ δῆτα, *πλὴν ἂν ἐγὼ 'κ δεσμῶν λυθῶ*, which is less probable than Elmsley's conj. *πλὴν ἐγὼγ' ὅταν δεσμ. λυθ.* Blomf. reads οὐ δῆτα, *πρὶν γ' ἐγὼγ' ἂν ἐκ. δεσμ. λυθ.*

Πρό with gen. *before, in front of*, S.c.T.148. A.356.804. S.470.614.855.—denoting superiority, C.779.—*in behalf of*. *πρὸ χρημάτων κτησίων ὄκνος βαλῶν* A.980. h.e. *to save the rest of the property*. (Here ὄκνος βαλῶν is the nom. absol.) Cf. E.799.—*before, denoting time*, A.135.1239. S.785. *πρὸ καιροῦ* A.356. *too soon, before the right place*. *πρὸ τοῦ φανέντος* A.471. *before direct evidence*. *πρὸ τοῦ ἀφορετίου*. A.1177. τὸν πρὸ τοῦ χρόνον E.440.—*before, h.e. more than, beyond*, S.c.T.910.987.—*γῆν πρὸ γῆς* P.V.685. *from land to land*. literally, *to*

*land in front of land*, denoting the transition to another region lying beyond, and therefore *in front of* the land already passed. Matth. (Gr. Gr. 575.) however considers the phrase equivalent to εἰς γῆν ἐκ γῆς πόρῳ.

Προβαίνειν *to proceed*, P.V.247. A.1492. See παρέχειν.

Προβάλλειν *to cast out*, read according to some by tmesis in A.980. but see πρό.

Προβατογνώμων *a judge of sheep*. Met. *one who can judge of men's characters*, A.769.

Πρόβλημα *a defence placed before anything*, S.c.T.522. πετρῶν προβλήματα id. 658. *defences against the stones*.

Προβουλόπαις *a fore-counselling child*. *πειθῶ προβουλόπαις ἀφερος ἄρας* A.376. This word is well explained by Klausen, "Noxa quæ mentem læsit, progignit persuasivonem suppeditantem argumenta quibus ad exsequenda noxæ consilia commovetur aliquis."

Πρόβουλος *a councillor*, S.c.T.997.

Πρόγονος *an ancestor*, S.43.528.—*πρόγονοι ancestors*, P.397.

Προδεικνύειν *to signify*. *πρόδειξον* P.V.781.

Προδέρκεσθαι *to foresee*, P.V.248.

Προδιδόναι *to betray, give up*. fut. *προδώσω* S.c.T.100. P.837. C.267. E.64. *προῦδωκε* P.V.38. *προδῶ* E.225. *προδῶς* S.c.T.233. C.882. S.415. *προδῶτε* S.c.T.153.

Πρόδικος *avenging, asserting just rights*, A.439.

Προδότης *a traitor*, P.V.1070.

Πρόδουλος *doing service*, A.919. See ἔμβασις.

Πρόδρομος *running onward*, S.c.T.80.193.

Προεννέπειν see προυννέπειν.

Προεξεπίστασθαι see προξεπίστασθαι.

Προθεσπίζειν *to predict*. *προυτεθεσπίζει* P.V.211.

Προθυμείσθαι *to be anxious*, P.V.381.633.788.

Προθυμία *eagerness*, P.V.341.

Προθύμως [ὑ] *eagerly*, A. 1573.  
 Πρόθυρον *the vestibule of a house*,  
 pl. C. 960.

Προϊάπτειν *to send or hurl*. προϊάψαι S.c.T. 305.

Προϊίδες *a gate at Thebes*, S.c.T. 359. From seq.

Προϊτος *proper name*, S.c.T. 377.

Προκακοπαθεῖν †. The word occurs in a corrupt passage in S. 844. Schütz conj. πρὶν κακοπαθεῖν.

Πρόκακος *very bad*, P. 948. 951.

Πρόκάλυμμα *a veil or curtain*, A. 675. “προκαλύμματα h.l. eadem sunt quæ alias παρακαλύμματα, vela quibus januæ thalamosum aut cubiculorum obtendebantur. Itaque ἐκ προκαλυμμάτων est i.q. ἐκ θαλάμων.” Butler.

Πρόκἀμνειν *to faint before the time*, E. 78.

Προκείσθαι *to lie prostrate*, S.c.T. 948.—*to be appointed*, P.V. 257. 757. P. 363.

Πρόκηδεσθαι *to care for*, P.V. 632.

Πρόκλειν *to listen for a thing beforehand*, A. 243. The passage is probably interpolated. See ἤλυσις.

Πρόκωπος *drawn, grasped by the hill*, A. 1636. — *holding a drawn sword*, A. 1637.

Προλέγειν *to declare*, S.c.T. 319.—*to foretell*, P.V. 1073.

Προλείπειν *to leave*, S. 728. aor. 2. P.V. 280. P. 18.

Πρόλεσχος *garrulous*, S. 197.

Πρόμαντις *predicting*, C. 747.

Προμάτωρ [ᾶ] Dor. *an ancestress*, S.c.T. 127. “γένους προμάτωρ Venus dicitur quia Harmoniam Cadmi uxorem Marti pepererat.” Dind.

Πρόμαχος *a champion*, S.c.T. 401. 464.

Προμήθεια *caution, prudence*, S. 175. See λαμβάνειν.

Προμηθεῖσθαι var. lect. in P.V. 381.

Προμηθεύς adj. *providing for, fore-counselling*. Dor. προμαθεύς ἐκοινώμητις ἀρχά S. 681.

Προμηθεύς *proper name*, P.V. 66. 85. 144. 243. 278. 285. 307. 319. 377. 391. 398. 503. 543. 615. 617. 953. In v. 85.

ψευδωνύμως σε δαίμονες Προμηθεῖα καλοῦσιν· αὐτὸν γὰρ σε δεῖ Προμηθεὺς ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ τέχνης, the words ὅτῳ τρόπῳ κ.τ.λ. are governed by Προμηθεύς, which is here equivalent to a participle, sc. τοῦ προμηθησομένου (cf. μήτις) h.e. *you have need of one who may contrive by what means, etc.* For similar allusions see Elmsley on Eur. Bacch. 508.

Πρόμνος † *a prince*, S. 882. but here Stanl. πρόμοι, correctly.

Πρόμος *a chief*, A. 193. 398. E. 377.

Προνατά *dwelling before the temple*. an epithet of Minerva, E. 21. This is the vulg. reading: but Lennep on Phalaris; p. 143. in a most learned dissertation, to which the reader is particularly referred, shews that the word should be written πρόνοια, an epithet sc. of Minerva the goddess of providence.

Πρόνάος *before the temple*, S. 488.

Πρόνοια *foresight*, A. 669.—*device, forethought*. πυρδαῆ τινα πρόνοιαν C. 598. said of the resolution of Althæa by which she destroyed the life of her son.

Προνόμος *grazing, feeding with the head downwards*, S. 672.

Προνόος *providing, counselling*, S. 947.

Προνωπής *falling forwards*, A. 226.

Πρόξενος *a protector, one who entertains strangers in the name of the city*, S. 414. 486. 897.—Met. *providing*, h.e. *preceding, leading to*. φοῖμιμα πρόξενα πόνων S. 810.

Προῖμιον *the commencement of a song or a tale*, P.V. 743.

Προομνῖναι *to swear before-hand*. προῖμῶσας A. 1169.

Πρόπαρ *before*, S. 772.

Προπάροιθε *before*. νομίμων προπάροιθεν S.c.T. 316. *before the marriage rites*.—*aforetime*, A. 992.

Πρόπας *all, the whole*, P.V. 405. P. 426. 540. A. 983. E. 858.

Προπέμπειν *to cast forth*. γαπότους τιμάς προπέμψω P. 614. *I will pour out libations*. σποδός προπέμπει πνοάς A. 794.—*to accompany or conduct*,

S.c.T.1051. P.522. On S.c.T.899. see under ἡχή.

Προπίπτειν to fall prostrate, P. 580. On the forms πίτνω and πίτνω see πίτνειν.

Πρόπολος a minister or attendant, C.353.

Προπομπός an attendant, S.c.T. 1061. P.993. E.197.959.—governing an acc. χοάς προπομπός C.23. conveying libations. See πόριμος.

Προποντίς the Propontis, P.854.

Προπράσσειν to exact in behalf of, C.821. See λυπρός.

Πρόπρυμνα from the poop. Met. πρόπρυμνα ἐκβολὰν φέρει S.c.T.751. is cast out from the poop. "Scilicet opes e puppi ejiciebantur." Blomf.

Πρόπυργος in behalf of the towers, i e. of the city, A.1141.

Πρόρριζος from the very foundations, P.798.

Πρός with gen. signifying that from which anything proceeds as its author or cause, e.g. τὰδ' ἔσται πρὸς θεῶν S.c.T.199. Cf. C.832. E.427. S.992. τὸ πρὸς γυναικῶν γένος S.526. derived from a woman. τέρψιν πρὸς ἀνδρός A.598. pleasure from a man.—that by which anything is done, with passive verbs, as πρὸς φίλου ἔφθισο S.c.T.934. thou wast slain by a friend. So passim.—with verbs signifying passively, e.g. πρὸς θεῶν πάσχω P.V.92. I suffer from or at the hands of the gods. Cf. C.413. etc.—Cf. ἐκπίπτειν πρὸς to be expelled by, P.V.950.998. θνήσκειν πρ. to be slain by, A.1192. E.597. ἄλλυσθαι πρ. id. S.64. πρὸς ἡμῶν κάππεσε, κάθανε A.1531. πρὸς γυναικὸς ἀπέφθισεν βίον A.1429. πρὸς νεωτέρας ἀτιμος ἔρρειν E.842.—denoting towards or on the side of. πρὸς δύνοντος ἡλίου S.252. towards the setting sun. πρὸς τῶν κρατούντων ἐρμέν, οἱ δ' ἡσσωμένων S.c.T.498. on the side of the victorious.—like, consistent with. πρὸς γυναικὸς αἵρεσθαι κέαρ A.578. it is like a woman to be excited. Cf. A.1619. πρὸς δυσσεβείας ἦν ἐμολ C.693. it was regarded by me as an impiety.—in the sight of.

πρὸς ἡμῶν πῶς τιθεῖσ' ἀμορφος δ; E. 648. blameless in your sight. σέβας τὸ πρὸς θεῶν S.391. that which is pious in the sight of the gods. cf. κρίνειν.—with dat. signifying at or close to a place or person, e.g. πρὸς Ἥλιου πηγαίς P.V.810. etc. πρὸς πέτραις ὀχμάσαι P.V.4. to bind to the rocks. παίλουσι πρὸς κύμασι id.888. beat upon the waves. νεῦς καμούσης πρὸς κύματι S.c.T.192. labouring against the waves. ἔργον ὤπασεν πρὸς ἀσπίδι id.474. wrought it upon the shield. τάσσει πρὸς ἀρίστοισι A.322. arranges them at meals. ναῦς πρὸς ἀλλήλησι Θηήκται πνοαὶ ἤρεικον id.640. dashed them against each other. πρὸς ἐνδίκους φρεσὶ κυκλούμενον κέαρ id.968. whirled round against my breast. πρὸς πυλαίς πεπρωκένας S.c.T.482. to rush upon the gates. πταίσας πρὸς κακῶ P.V.928. falling into a disaster.—denoting in. πρὸς γῆ Πλαταιῶν P.803. πρὸς ἄλλοις οἴκοις E.229.429. in the former passage Well. wrongly considers πρὸς to be used adverbially. It is placed in the end of the verse as ἐν in Œd. Col. 495. quoted by Dind. Cf. also (if the reading be correct) A.1244.—πρὸς δόμοις Ἐρεχθέως id.817. οὐδ' ἔχει μύσος πρὸς χειρὶ τῇ μῆ E.424. no stain attaches to my hand.—in addition to, e.g. πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις P.V.321. Cf. P.V.776. etc.—With accus. denoting towards. ἡλίον πρὸς ἀντολάς A.1153.1155. Cf. P.V.348.709.793. πρὸς πρᾶγμ' ὀρώσας S.706. looking at the thing.—to, with verbs of motion, e.g. ἐπεὶ ἤλθε πρὸς Μολοσσὰ δάπεδα P.V.831. etc.—with verbs or words implying motion. μνημεῖα πρὸς ἄρμα ἔστειφον S.c.T.50. placed them around the chariot. μὴ πρὸς ἀγνὰν στείρας ἀρουραν S.c.T.735. sowing in an unholy soil. θυγγάνει πρὸς ἦπαρ A.421. it touches to the heart. ἀντιάσασα πρὸς πρόθμευμα A.1598. having come to meet him at the river. perhaps in πρὸς ἔρμμα τότε C.152. but see ἀποτρύπος. πρὸς δέρην τεμῶν E.562. cutting in the neck. πρὸς ἡμάς



ὀκτῆρες S.181. *spies coming to us.* πρὸς ὃν γίνεται χιών S.774. *on which snow falls.* πρὸς αὐτὸν τόνδε σὲ σφάζει C.891. *to slay you beside him.* θρηνεῖν πρὸς τύμβον C.913. *to complain to one deaf as the grave.—against.* πρὸς κέντρα κῶλον ἐκτενεῖς P.V.323, etc.—*in the sense of in reply to.* ἔπος πρὸς ἔπος E.556. *word for word.* τί πρὸς τὰδ εἰπεῖν θέλεις; E.414. *in the sense of hostility or opposition,* e. g. ξὺν δὲ γενοῦ πρὸς ἐχθρούς C.453, etc. Cf. C.152. *under ἀποτρόπος.—towards,* e. g. πρὸς ἀλλήλους ἔχθραι P.V.489. πρὸς ὑμᾶς εὐσεβίης S.335.—*concerning.* τὰ ἄλλα πρὸς πόλιν τε καὶ θεοὺς βουλευσόμεθα A.818.—*to, in the sense of speaking to, reporting to, etc.* e. g. πρὸς εἰδότας λέγω A.1375, etc.—*before, h. e. in presence of.* πρὸς οἰκέτας θέτο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων C.726. Cf. P.V.614.—*denoting a purpose or object.* ἔστηκε μῆλα πρὸς σφαγᾶς πυρός A.1027. *stand ready for the sacrifice.* ἔπως γένοιθε πρὸς χρέος τόδε S.c.T.20. *devote yourselves to this matter.* ἤρθην πρὸς μακάρων λιτάς S.c.T.196. *to go and pray to the gods.—in accordance with, by, denoting the manner.* πρὸς οὐδὲν ἐν μέρει τεκμήριον A.323. *according to no regular adjustment.* πρὸς αἶμα ἐκμαστεύομεν E.238. *trace it out by the blood.* πρὸς λόγον τοῦ σήματος S.c.T.501. *according to the device.* πρὸς τί τυγχάνω κατευγμάτων; C.216. *in what sense or manner do I attain my wishes?* πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν P.V.1002. *learn wisdom by misfortunes.* πρὸς φῶς ἱερὸν τῶνδε προπομπῶν E.959. *by the light of.* πρὸς ὕστατον φῶς A.1297. *by the last light, i. e. in my last moments.* πρὸς ἡδονὴν agreeably, in an agreeable manner. πορευτοῦ λαμπάδος πρὸς ἡδονὴν A.492. *χρῶν τῖνα ἔχοντ' ἂν εἶη δαίμοσιν πρὸς ἡδονὴν P.V.492.—πρὸς ταῦτα, πρὸς τὰδε, on account of these things, therefore.* πρὸς ταῦτα βούλευε P.V.1032. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός; S.298. *what does*

*she in consequence of these things?* πρὸς τὰδε αἰδόμενός τις ἔστω E.516. πρὸς ἔπος C.408. *in consequence of what is said.—πρὸς βίαν P.V.208, etc.* πρὸς τὸ βίαιον A.129. πρὸς τὸ καρτερόν P.V.212. *violently, by force.* πρὸς ἀνάγκην P.561. *by necessity.* πρὸς κόρον A.372. *insolently.* πρὸς δίκην C.871. *justly.—with anastr.* βρέτη πεσοῦσας πρὸς, for πρὸς βρ. S.c.T.167.—*placed by itself adverbially it signifies besides, moreover,* e. g. P.V.73. ἢ μὴν κελεύσω κάπιθωῶξ γε πρὸς. Cf. P.V.931. C.299.

Προσάγειν *to fasten down.* pass. προσηγμένον S.436.

Προσαγορεύειν *to call,* C.938. pass. P.V.836.

Προσαΐσσειν *to come suddenly upon.* προσῆξε P.V.145.

Προσαυεῖν *to demand in addition,* C.395.

Προσάμβασις *a step,* S.c.T.448. Here the vulg. is πρὸς ἀμβάσεις, incorrectly.

Προσάπτειν *to join to.* κεκόλληται γένος προσάψαι A.1547. This is altered by Schütz into γένους προσάψει h. e. *agglutinatur enim communi generis vel sanguinis vinculo.* Blomf. conj. πρὸς ἄρα h. e. *the race is joined to woe.* So Dind. The vulg. is probably corrupt. Klausen suggests that γένος is the accus. governed by προσάψαι, and γονὴ ἀραιός the nom. to κεκόλληται, sc. *adhæret ita, ut etiam sobolem suam adjungat ædibus.*

Προσαναινεσθαι mid. v. *to wither upon,* P.V.147.

Προσανδᾶν *to salute or address,* P.150. A.500. C.237. προσήδων P.V.986.

Προσβαίνειν *to approach or visit.* Dor. προσέβα P.V.130. A.754.

Προσβάλλειν *to impose or inflict upon,* P.V.953. P.767.—*to bring up to,* S.c.T.442.—*intrans. to assail.* δοκῶ σφε μὴδὲ προσβαλεῖν πύλαις S.c.T.597.—*to run aground, sc. as a vessel.* τὸν ἄλβον ἔρματι προσβαλὼν Δίκας E.534.

Προσβλέπειν *to look upon,* P.V.214.

*Προσβολή an attack or assault*, C. 281. E. 570. — abstr. for concr. *an as-sailing party*, S.c.T. 28. it is better to translate it thus, because *νυκτηγορεύεισθαι* and *ἐπιβουλεύειν* refer rather to persons conducting an assault than to the assault itself. — *attrition or collision*, as in the trial of metals one by another. *προσβολαῖς δικαιοθ-εῖς* A. 380.

*Προσγελαῖν to smile upon*, E. 243.

*Προσδέρκειν to behold*. aor. 2. *προσ-δρακεῖν* E. 160. mid. v. *προσδέρκεσθαι id.* P.V. 798. 905. A. 926. pass. *προσ-δερχθῆ* P.V. 53.

*Προσδέχεσθαι to receive or admit*, E. 626.

*Προσδοκᾶν to expect*, P.V. 932. 990. 1027. A. 661.

*Προσδοκῆτός to be expected*, P.V. 937.

*Προσεδαφίζω to rave or make solid*. Met. pass. *προσηδάφισται* S.c.T. 478.

*Προσείδεσθαι to resemble*. *ἐκείουν βοστρύχους προσείδεται* C. 176.

*Προσεικάζω to liken*, S.c.T. 413. A. 1102. C. 12. — *to conjecture*, A. 158.

*Πρόσειλος sunny*, P.V. 449. On the etymology of this word cf. Bl. Gloss.

*Προσείναι to attach to*. *τὰ δ' αὐτῆ χέρσῃ καὶ προσῆν* A. 544. *there were also further annoyances experienced on shore*.

*Προσειπεῖν aor. 2. to salute or address*, S.c.T. 649. A. 344. 750. 785. — *to call*. *τί νιν προσείπω*; C. 991.

*Προσενπέειν to speak to or address*, A. 233. 314. 1264. C. 222. — *to speak of to another*. *τίνας τῶν φίλων προσέν-πέω*; C. 108. *which of my friends must I mention to him?* — *to call*, A. 157.

*Προσέρπειν to approach*, P.V. 127. 272.

*Προσέρχεσθαι to approach*. *προσ-ἦλθον* E. 275. 452.

*Προσέχεσθαι to adore*, P.V. 939. with dat. A. 308.

*Προσέχειν to present*. *προσέσχε* C. 524.

*Προσηγόρος speaking*, P.V. 834.

*Προσῆκειν to be come*. *χρεῖα προσῆ-κει* P. 139. — *προσῆκει it becomes, it is a*

*duty*. with dat. C. 171. with acc. A. 1530. — *οὐδὲν προσῆκοντ' ἐν γόοις παρα-σταρεῖν* A. 1049. *although it is not his office*, etc. Cf. *τοῖς κυρίοις καὶ προσῆ-κousi* C. 678. *persons properly qual-ified*, or it may here mean *relatives*.

*Προσῆσθαι to sit near or by*. with dat. A. 1164. 1600. S. 378. — *to be adja-cent*, P. 857. — with acc. A. 808. On this constr. see Lobeck on Aj. v. 191.

*Πρόσθε πρόσθεν before*. denoting time, P.V. 423. 497. P. 467. A. 128. C. 1000. *φόνῃ τῷ πρόσθεν* C. 830. *the former murder*. *τῶν πρόσθε πόνων* S. 51. *ἔχρος τὸ πρόσθεν φρενός id.* 995. — *τὸ πρόσθεν* A. 1409. *τὰ πρόσθε id.* 19. *aforetime*. — with gen. *ἐμοῦ πρόσθεν* P. 521. *before me*. — denoting place, *in front*, S. 697. with gen. S.c.T. 507. P. 439. E. 46.

*Προσθήκη an addition, accession*, A. 486.

*Προσθιγγάνειν to touch*. with gen. aor. 2. *προσθιγῶν* C. 1055.

*Προσθόδομος a champion of a house*, C. 319.

*Προσθροεῖν to speak to*, P.V. 598.

*Προσιδεῖν aor. 2. to behold*. *προσιδ-οῦσα* P.V. 553. mid. v. *προσιδέσθαι id.* P. 48. 680.

*Προσιέναι to approach*. *προσῆμ* A. 792. in fut. sense, *πρόσειμι* E. 233. See *ιέναι*.

*Προσιζάνειν to rest upon, cling to*, P.V. 277. S.c.T. 678.

*Προσίζειν to sit down on*, S. 186.

*Προσικνεῖσθαι to penetrate*, A. 766. *to attain*. *τόξῃ οὐτις πημάτων προσ-ίξεται* C. 1029. *by conjecture no one will reach the misfortunes I allude to*. — *to approach as a suppliant*, C. 1031.

*Προσίκτω a suppliant*, E. 419. On E. 118. see *έμός*.

*Προσιπτάειν to fly to, approach*. aor. 2. Dor. *προσέπτα* P.V. 115. 554. mid. v. *προσέπτατο* 647. *came upon me*.

*Προσίστασθαι to stand by*, S.c.T. 519. with dat. S.c.T. 119. *κάμοι προσ-έστη καρδίας κλυδώνιον χολῆς* C. 181. *has come upon me*. — with acc. *βωμῶν προσέστην* P. 100. *I have ap-*

*proached the altar.* Cf. the constr. of προσῆμαι with acc.

Προσκόπος † E.106. but here ἀπροσκόπος (qu. v.) must be read with M. Ald.

Προσκυνεῖν *to adore*, P.V.938. P. 491.

Προσκυρεῖν *to happen*, C.13.

Προσλαμβάνειν *to take with one*, P.V.218. Here four MSS. have προσλαβόντα for προσλαβόντι. So Pors. Schütz, Blomf. Dind. On this constr. see Matth. Gr. Gr. 536. Obs.—*to take in addition*, P.V.321.

Προσμανθάνειν *to learn in addition*, P.V.699.

Προσμένειν *to await.* with dat. E. 474.

Προσμηχανῶν *to fasten by an instrument.* pass. S.c.T.523.625.

Πρόσμορος † a corrupt word in S.c.T.558. See ὁμόσπορος.

Προσνέμειν (?) τοὺς μὲν καθαρὰς χεῖρας προσνέμοντας E. 303. This is shewn by the metre to be corrupt. Turn. has as a various reading ἔχοντα for προσνέμοντας. Herm. conj. τὸν μὲν καθαρὰς χεῖρας προνέμοντ', h. e. *the man who puts not forth his hand to impurity.* This is perhaps the best. So Dind.

Πρόσπαιος new, A. 338.

Προσπασσαλεῖν *to fasten with nails*, P.V.20.

Προσπιέζειν *to oppress in addition*, C.299. Dind. with Abresch writes πρὸς πιέζει, *divisim*.

Προσπίπτειν *to fall down before, to worship.* βασιλεῖα δ' ἐμή, προσπιτνῶ P.148. In this verse, on account of the spondee preceding the catalectic syllable of the paræmiac, where an anapaest usually occurs, Heath conj. τὴν προσπιτνῶ. So Brunck, Schütz. προσπιτνῶμεν Pors. προπίπτειν δ' ἡμᾶς Blomf. who otherwise would strike out the word altogether. Dind. thinks the passage interpolated. προσπίπτωμεν Well. Butler retains the vulgate, referring for instances of a spondee in this situation to P.32. S. 7. on which latter pas-

sage he cites also other instances. qu. v. The penult. of προσπιτνῶ is long, as in προπιτνῶ Soph. El.1372. ed. Herm.—τοξικῆς ἀπὸ θώμιγγος ἰοὶ προσπίτνοντες ἄλλυσαν P. 453. *arrows, striking upon them, destroyed them.* Herm. on Eur. Hera. fur. 1371. defends the aorist, but in Class. Journ. xxxviii. p. 286. retracts this opinion and prefers the present, wherefore he conj. προσπιτνοῦντες. The vulg. προσπίττοντες, as violating the metre, was changed by Canter into προσπίτνοντες. On the forms πίτνω or πιτνῶ see πίτνειν.

Πρόσπλαστος *to be approached*, P.V.718. Dind. prefers with Elmsley the form πρόσπλατος. See πλαστός.

Πρόσπολος *a minister*, S.c.T.556.—*an attendant*, E.978.

Προσπορπατός *fastened to*, P.V. 141.

Προσσαινειν *to fawn upon or flatter*, A.1650.—*to please*, μέλλουσ' ἔσειθ', εἰ τῶνδε προσσαινει σέ τι. This is the reading of Turn. Many MSS. with Ald. have ἔσεισθαι τῶνδε, others τῶν δέ. Blomf. follows the latter. The elision of ai is very suspicious. Well. reads τῶν δέ προσσαινει σέ τι; interrogatively, which is perhaps the best. Dind. considers the verse spurious.

Προσσεβειν *to honour*, S.c.T.1014.

Προστάσειν *to station at.* pass. προσταχθέντα S.c.T.509.—*to impose an office.* pass. προστεταγμένον E.199.

Προσταεῖν *to defend.* with gen. S.c.T.378.

Προστατήριος *standing in front of.* Met. A.950.—*protecting.* προστατηρίας Ἀρτέμιδος S.c.T.431.

Προστάτης *a defender*, S.c.T.390. 780. S.942.—*a chief*, S.c.T.1017.

Προστέλλεσθαι *to place before oneself as a protection*, S.c.T.397.

Προστενάζειν *to groan before the time*, by tmesis, πρό γε στενάζεις. P.V.698.

Προστένειν *id.* A.244.

Πρόστερνος *worn upon the breast*, C. 29.

Προσθίθεναι *to add to*. subj. C. 112.  
—*to confer upon*. προσθίθει P.V. 83.  
—*to inflict upon*, C. 475.—*to apply*, C.  
228. S. 607. προσθίεις μέτρον C. 785.  
*imposing a limit*. mid. v. ψῆφον προσ-  
τίθεσθαι E. 705. *to vote in one's favour*.  
πρὸς κακοῖσι πρόσθηται κακόν P. 523.  
*bring on himself some new misfortune*.

Προστόμιον *the mouth of a river*,  
S. 3.

Προστρέπεσθαι *to approach as a  
suppliant*, aor. 2. mid. E. 196.

Προστρέφειν *to bring up in*. pass.  
δόμοις προστρέφθη A. 718.

Προστρίβειν [ῖ] *to inflict*. pass. P.V.  
329.—*to wear out*. pass. προστετριμ-  
μένος E. 229. *worn out*.

Πρόστριμμα *an affliction*, A. 384.

Προστρόπαιος *a suppliant*, one (1.)  
who turns towards a God or other  
protector to escape the consequences  
of guilt committed, as in E. 41. 228.  
423. or (2.) to obtain protection under  
affliction, h. e. *an unfortunate*, as in  
A. 1569. C. 285. E. 225.

Πρόσφαγμα *a previous sacrifice*,  
A. 1221. referring to the murder of  
Cassandra, which was to take place  
before that of Agamemnon.

Πρόσφατος *new, recent*, C. 793.

Προσφέρειν *to bring to*, C. 248.—*to  
inflict upon*. προσήνεγκαν C. 74.

Προσφερέης *resembling*, A. 1192. C.  
174.

Πρόσφθεγμα *an address*, A. 877.  
—*an exclamation*, C. 863.

Πρόσφθογγος *saluting, courteous*,  
P. 149.—*πρόσφθογγόν σοι νόστου* P.  
898. *saluting you on your re-  
turn*.

Προσφιλία *friendship*, S.c.T. 497.

Προσφιλής *pleasing*, S.c.T. 562.

Πρόσφορος *suitable, fitting*, C. 703.  
E. 198.—with gen. μακρᾶς κελεύθου τὰ  
πρόσφορα C. 700. *what is fitting after  
a long journey*. See ημερεύειν.

Προσφύειν *to confirm or assert*, S.  
279.

Προσφωνεῖν *to address or call*, C.  
1010. S. 233.

Προσχαλνεῖν *to gape at, to bawl*

*out*. χαμαιπετές βόαμα προσχάνης  
ἔμοι A. 894.

Προσχορῆζειν *to desire*, P.V. 645.  
789.

Πρόσχωμα *an accumulation of mud  
by a river*, P.V. 849.

Πρόσχωρος *adjacent*, P. 265.

Πρόσω (πρόσω poet. C. 364.) *fur-  
ther*, S.c.T. 988. P. 694. A. 285. 298.  
S. 269.—*to a distance*, A. 827.—*fur-  
ther on*, i. e. in future, E. 717.—*afar  
off*, E. 65. 117. with gen. πρόσω δικαί-  
ων E. 392. sc. ἐστὶ. *it is far from what  
is just*. In the passage C. 364. the  
constr. is unintelligible. Dind. (who  
for τέθασθαι rightly adopts Ahrens'  
conj. τεθάφθαι) observes that a verb  
is lost before θανατηφόρον governing  
the preceding infinitives. So the  
Schol. correctly, δαμῆναι λειπεῖ τὸ  
ἔφελον πρὸ τοῦ ἀποθανεῖν τὸν πα-  
τέρα.

Πρόσωθεν *from afar*, A. 921. 926.  
C. 683. E. 287. 375.

Πρόσωπον *the countenance*, A. 625.  
pl. *id.* 768. E. 945. S. 196.

Προταρβεῖν *to fear beforehand*,  
S.c.T. 314.

Προτάσσεσθαι *to place oneself be-  
fore, to protect*, S. 815.

Προτείνειν *to hold out*, P.V. 779.  
*intrans. to hold out (itself), to stretch  
(itself) forth*, A. 1081. but here Dind.  
adopts from Herm. ὀρέγματα.

Προτέλειον *a preparatory rite or  
sacrifice*. προτέλεια ναῶν A. 219. *sac-  
rifices for the ships*. Met. *the begin-  
ning of anything*. προτέλεια βίοντος *the  
beginning of life*, *id.* 702. ἐν προτε-  
λείοις (sc. μάχης) *id.* 65. *in the begin-  
ning of the battle*. Cf. τέλος.

Πρότερος *before, former*, in time or  
place, A. 1146. E. 553. 957. οἱ πρότεροι  
*those who were before, ancestors*, A.  
1311. C. 397. E. 894. λέγουσα κέρδος  
πρότερον ὑστέρου μέρου S.c.T. 679.  
(see κέρδος). τοῦ γὰρ προτέρα μήτις  
S. 948. *it is for him first to deliberate*.  
—πρότερον *before*, A. 332. with gen.  
πρότερον φήμις S.c.T. 548.

Προτίειν *to prefer, to honour pre-  
eminently*. τοκέων σέβας εὐ προτίειν

Ε. 516. τὸ δοκεῖν εἶναι προτίοναι Α. 798. This is incorrectly explained by some to be for τὸ δοκεῖν προτίοναι τοῦ εἶναι. But in that case (cf. Herm. on Vig. p. 703.) the article must have been used. τὸ δοκεῖν εἶναι is *esse videri*, h. e. *species sinceritatis*.

Προτίθεσθαι to place before oneself, sc. as an object. ἐν οἴκῳ προθέμενος P.V. 239. regarding with pity.

Προτιμᾶν to care about, regard. with gen. Α. 1657.—with acc. Α. 1389. Ε. 610. 709.

Πρόνος a cable extending on either side from the mast to the prow and poop of a vessel, Α. 871.

Προτρέπεσθαι to urge, P.V. 992.

Προτίπτειν to forge beforehand. Met. pass. στόμιον προτιπέν Α. 131.

Προυννέπειν to foretell, Ε. 814.—to declare, Ε. 98.

Προκείμενασθαι to know beforehand, P.V. 101. 701.

Προῦπτος manifest, S.c.T. 830.

Προσελεῖν to treat with ignominy, P.V. 436. The origin of this word is doubtful. The vulg. προσελοῦμενον was altered by Porson into προσελοῦμενον from a remark in the Etym. Μ. προσελεῖν (vulg. προσελλεῖν) λέγουσι τὸ ὑβρίζειν. This has been adopted by Blomfield and Dindorf, the latter of whom has restored προσελοῦμεν in Ar. Ran. 730. from Cod. Rav. Dawes (Misc. Cr. 163.) conceiving that this word originally had the digamma, writes προσΨελοῦμενον, which he absurdly supposes to come from ἔλος a marsh, i. e. the mud of a marsh, and thus connects it with προσηλακίζειν in the sense of to bespatter with mud. Buttmann suggests another explanation, sc. to derive it from σφάλλω, to trip up the heels; and accordingly he assigns to προσΨελεῖν the sense of kicking or trampling with the feet. Passow proposes as a derivation σιλλός, a contumelious poem. See the discussions upon this word in Buttm. Lexilog. and Pass. Lex. Gr.

Προφέρειν to bring forward as a

reason. προφέρων Ἄρτεμιν Α. 194.—to order, enjoyn. pass. προνεχθέντος Α. 938.

Προφήτης a prophet or interpreter, S.c.T. 593. Α. 1070. Ε. 19. On Α. 397. Musgrave well observes, “vates hi sunt vates Trojani: dein sequitur vaticinium, quod Helena adveniente, ediderunt, usque ad v. 414.”

Προφθάειν to anticipate, Α. 999.

Προφοβείσθαι to dread, S. 1029.

Προφρόνως with hearty zeal, Α. 167. C. 471. Ε. 887. 926. S. 1.

Πρόφρων kind, zealous, S. 213. 344. 612. (see παχύνειν) 946. C. 1059.

Προφωνεῖν to declare or announce, P. 355. Α. 855. Ε. 444. 479. perhaps in S. 612. see prec.

Προχάιρειν in imp. προχάιρειω Α. 243. let us bid adieu to it, away with it.

Προχαλκεύειν to forge, C. 637. So Herm. for vulg. προσχαλκεύει.

Πρόχειρος ready to hand, P.V. 54.

Προχόη the mouth of a river, pl. S. 1005.

Πρύμνα the poop of a ship. Met. πρύμνα πόλεως S.c.T. 2.742. the helm of the state. In S. 340. πρύμνα πόλεως alludes to the sacred hill on which the Danaïdæ were sitting, and which, being the residence of the tutelar gods, contained the safety of the state. Schütz (qu. v.) likewise so explains it, but refers the expression πρύμνα to the situation of the hill in the extreme part of the city.

Πρύμνηθεν from the poop, S.c.T. 191. See πῶρα.

Πρυμνήσια the cables of a ship, Α. 956.

Πρυμνήτης a steersman. Met. one commanding or ruling, Ε. 16. 736.

Πρυμνόθεν from the very bottom, S.c.T. 71. 1048. But here Blomf. rightly restores πρεμνόθεν, an emendation of Voss, confirmed, as Dind. on v. 71. observes, by ἐκθαμνίστηε in the next verse.

Πρύτανις a chief or ruler, P.V. 169. S. 366. On this word Dissen Comm. in Pind. Nem. xi. 3. observes, “erant

prytanes antiquiores, quales olim in civitatibus Ionum, Æolum, Dorien- sium multis summam rerum tene- bant, insigni et fere regia dignitate, unde Charon Lampsacenus Spartanos reges πρυτάνεις dixerat, similiterque Jupiter audit πρύτανις θεῶν, P. V. 169. Creabantur ex optimatibus, erantque vel duo vel unus in civitate, quem- admodum etiam in Tenedo, exigua insula, unus tantum fuit duodecim menses regens. Plane differunt Athe- niensium prytanes."

Πρῶν any projection, generally, a promontory or peak, A. 298. In P. 129. τὸν ἀμφίζευκτον ἐξαμείψας ἀμφο- τέρας ἄλιον πρῶνα κοινὸν αἴας, Schütz understands the Thracian Chersones- us, which runs out from Europe to- wards Asia, and may therefore be said to be common to both continents. With this, however, the epithet ἀμφί- ζευκτος can hardly be reconciled. Nei- ther can the singular πρῶνα refer, as some suppose, to a promontory on each side of the strait. The Schol. understands πρῶνα ἄλιον by a very harsh metaphor to mean the Hellespont itself. Blomfield is prob- ably correct in supposing πρῶνα ἄλιον to be a metaphorical expres- sion for the bridge of boats, projected from one continent to the other, and fastened at each end. The meta- phor πρῶνα is qualified by ἄλιον, according to the observation of Blomf. on A. 82. qu. v. Bl. cf. v. 69. λινωδέσμῳ σχεδίᾳ πορθμὸν ἀμείψας Ἄθαμαντιδὸς Ἑλλάς. Also in P. 556. νᾶσοι θ' αἱ κατὰ πρῶν ἄλιον περικλυσ- τοι, the Schol. understands πρῶν ἄλιος of the Hellespont. This is clearly wrong. Schütz understands it of a promontory on the Asiatic coast, e.g. Canæ. Blomf. of the pe- ninsula of Ionia, opposite Chios, which is perhaps the best explana- tion.

Πρῶρα the prow of a ship, S. 697. Certain images of the gods were kept in this part of the vessel, hence the allusion in S.c.T. 191. ἐς πρῶραν

φυγῶν πρύμνηθεν. — Met. παροῖθεν πρῶρας καρδίας C. 385. in front of my heart, an expression taken from a gale of wind blowing in front of a vessel.

Πρώταρχος original, A. 1165.

Πρωτοκτόνος committing the first murder, E. 678.

Πρωτόμαντις the first prophetess, E. 2.

Πρωτόμορος dying first, P. 560. re- ferring to those who were killed in the battle, as opposed to those who perished in flight.

Πρωτοπήμων being the first source of evil, A. 216.

Πρῶτος first, chiefest. ἔζηεξα πρῶτ- ος ἐν ζυγοῖσι κνώδαλα P. V. 460. Cf. 483. 890. P. 308. 435. E. 625. — ὁ πρῶτος the first. ὁ πρῶτος ἡγεμῶν στρατοῦ P. 751. Cf. P. 222. A. 305. 574. — πρῶτ- ον, adv. firstly, in the first place, P. V. 735. 709. 790. S.c.T. 483. P. 249. 380. 391. A. 661. 784. 835. C. 109. 481. 1064. E. 1. 421. 557. S. 895. — τὸ πρῶτον at the first. φιλόφρων σάινουσα τὸ πρῶτον P. 98. ἐπεὶ τὸ πρῶτον εἶδον Ἴλιου πόλιν A. 1260. since first I saw. — πρῶτα in the first place, P. V. 445. 703. 1018. P. 843. A. 826. S. 194. 405.

Πράλειν to stumble. πρᾶσας A. 1607. — to light on (a misfortune), with dat. P. V. 928.

Πράξ a timid animal, A. 135.

Πτέρνα the heel, C. 207.

Πτερόεις winged, S. 552. 978.

Πτερόν a wing, P. V. 305. P. 204. A. 414. E. 382. 955. — Met. a sort or spe- cies, birds being distinguished by their plumage. πόνου ἴδοις ἂν οὐδαμοῦ ταυτὸν πτερόν S. 324. the same de- scription or sort of labour. Cf. ὁμό- πτερος.

Πτεροφόρος winged, A. 1118.

Πτερυγκῆς swift-winged, P. V. 286.

Πτέρυξ a wing, P. V. 126. 128 A. 52, S. 784.

Πτερωτός winged, P. V. 135. πτε- ρωτά winged creatures, birds of prey, S. 505. See ἐξαίσιος.

Πτηνός *winged*, P.V. 1024. C. 584. E. 172.—Dor. A. 134.

Πτήσις *flight*, P.V. 486.

Πτήσσειν *to cower through fear*, P. 205.—*to dread*, P.V. 174.

Προΐσθαι *to besecured or affrighted*, pass. part. C. 528. ἐπτοημένοι φρένας P.V. 858.

Πτόλεμος S. 77. See πόλεμος.

Πτολιπόρθης *a destroyer of cities*, A. 459.

Πτολιπόρθος *id.* A. 757. So Blomf. for the vulg. πολιπορθ'.

Πτόλις S.c.T. 6. 108. 232. 320. 328. 465. 543. 825. A. 581. E. 79. S. 680. See πόλις.

Πτυχή *a fold or page*, S. 925.

• Πτώξ *a timid creature, a fugitive*, E. 316.

Πτώμα *a fall*, S. 778. πεσεῖν πτώματα P.V. 921.—*a dead body*, S. 648.—*an accident*, C. 13.

Πτώσιμος *fallen*, A. 648.—*sinking, dropping, falling*, A. 1093. Here for καὶ δορία, καὶ διρία, καὶ δωρία, which are manifest corruptions, Dind. has ingeniously restored καιρία, which suits both the sense and metre. The passage will then stand, ἄτε καιρία πτώσιμος ξυνανίτει (so Glasg. Blomf. for ξυναντεί) βλιον δυντός αὐγαῖς h. e. *the pallid drop rushes to my heart, which sinking at the fatal moment, stops in its course along with the rays of departing life*. It is an allusion to the sudden arresting of the circulation by violent emotion. It is better to make ἄτε refer to καρδίαν than to σταγών, as is usually done. There will then be no necessity to translate with Klausen πτώσιμος by *affusa*, in the same sense as περιπίτνει in S.c.T. 816. κακόν με καρδίαν τι περιπίτνει κρύος, a meaning which the simple πτώσιμος will scarcely admit.

Πτωχός *a beggar*, A. 1247.

Πυθικός *id.* S.c.T. 728.

Πύθιος *Pythian*, A. 496.

Πυθμήν *a root or foundation*. Met. P.V. 1048. Δίκας πυθμήν C. 636.—*a stock or race*, C. 202. 258. In S. 98.

πυθμήν refers to the aged Ægyptus, the father of the family of suitors. Schol. ἡ ρίζα τῶν πενήκοντα παιδῶν, ὃ ἐστὶν Αἴγυπτος αὐτός. See θάλλος.

Πυθόκραντος *made by Apollo, oracular*. τὰ πυθόκραντα A. 1228. *the oracles of Apollo*.

Πυθόμαντις *a Pythian prophet*, C. 1026.

Πυθοχρήστης *warned by Apollo*. Dor. ὁ Πυθοχρήστας φηγίας C. 888. Schol. ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστῃς.

Πυθόχρηστος *uttered by the Pythian god*, C. 888.

Πυθώ *Pytho*, P.V. 661.

Πυκάζεσθαι *to array oneself with*. τόξον πυκάζου S.c.T. 134. *equip thyself with thy bow*.

Πυκνός *frequent*, many, P.V. 661. 681. S.c.T. 543. C. 1046.

Πύκνωμα *a veil or covering*, S. 233.

Πυλάδης *Pylades*, C. 20. 555. 886.

Πύλη *a gate*, pl. πύλαι *the gates of a city, or the door of a house*, S.c.T. 30. 33. 58. 56. 118. 145. 195. 231. 358. 359. 377. 405. 433. 439. 442. 444. 458. 468. 482. 484. 507. 509. 520. 539. 552. 579. 613. 696. 779. 937. A. 395. 590. C. 554. 564. 721.—Ἄδου πύλας A. 1264.—πύλησι C. 562. *out of doors, at the gate*. πύλαισι Blomf.—Met. λίμνης πύλαις P.V. 731. *the entrance of the lake*. γυναικείας πύλας C. 865. *the door leading to the women's apartments*.

Πύλωμα *a gateway*, S.c.T. 390. 781.

Πυλωρός *a gate-keeper*, S.c.T. 603.

Πυνθάνεσθαι *to hear of*, P.V. 746. C. 364.—*to ask of*. with gen. C. 835. For other tenses see πείθεσθαι.

Πῦρ *fire*, P.V. 7. 109. 252. 253. 368. 583. 615. 948. 1046. S.c.T. 25. 204. 476. 924. A. 9. 21. 273. 286. 290. 295. 302. 462. 476. 483. 574. 637. 1027. 1229. 1410. C. 322. 850. 1033. E. 108. 133. 983.

Πυρά *sacrificial fires*. dat. πυροῖσι C. 478. But here Dind. rightly adopts ἐμπύροισι from Cant. ἐμπύροισι is the dat. governed by ἄμιμος, h. e. *not honoured with burnt sacrifices*.

Πυρρηεῖσθαι to be besieged, S.c.T. 22. 166.

Πύργινος belonging to towers, and by synecd. belonging to a city, civil. ἡδὲ νομίματα πύργινα πάντ' ἐπέυθυνον P. 844. (ἐπέυθυνεν Dind. with Bothe, rightly). For ἐπέυθυνον Pauw and Blomf. read εὔθυνον, to correspond with the vulg. εὔθ' ὁ γεραῖος in the strophe: but here γηραιός is restored by Brunck, Glasg. Schütz, Herm. Pass. Dind. from Reg. A. So Ald. Rob. Turn. In this passage Well. incorrectly explains νομίματα πύργινα to mean the laws which regulated the capture of towers or cities. There is nothing about capture in πύργινα. Schütz explains it, *civilia instituta quibus urbes, muris et turribus munitæ, reguntur*. This is possibly correct, unless πύργινα be corrupt, as Dind. supposes. πύργοι often by synecdoche denotes a city, cf. S.c.T. 408. 531. etc. The other interpretation entirely destroys the meaning of the passage. The Chorus contrasts the evil policy of Xerxes with the blessings enjoyed under Darius, in whose time the highest military glory (v. 843.) was united with the tranquil administration of the state at home (v. 844. 5.), and attended by no such disastrous consequences as now (v. 846. 7.). He then describes the conquests made by Darius without, like Xerxes, leaving his home (v. 848. seqq.); and finally (v. 871.) contrasts with this the confusion which had now happened in consequence of the latter so doing. The passage means, *the laws of the state continued to regulate everything* (sc. in time of war as before in peace). The plural after the neuter νόμιμα is explained by Herm. to be put as if νόμοι had preceded, but probably Bothe's conj. ἐπέυθυνεν mentioned above ought to be admitted.

Πυργοδάκρος destroying towers, P. 105.

Πύργος a tower, S.c.T. 33. 198. 216. 277. 296. 408. 449. 531. 611. 616. 779. 805.

883. A. 127. 348. 801. S. 187. 934. ἐλαλαμέναι πέρι πύργων P. 852. see ἐλαύνειν. πύργος ἐν εὔρει S.c.T. 745. a tower's breadth.

Πυρροῦσθαι lit. to be built as a tower. Met. to exalt oneself, to behave with dignity or majesty. χῆ μὲν τῆδ' ἐπυρροῦτο στολή P. 188.

Πυρροφύλαξ the guardian of towers or cities, S.c.T. 152.

Πύργωμα a tower, S.c.T. 30. 233. 451.

Πυργῶτις having the form or nature of a tower. ὀρκάνη (qu.v.) πυργῶτις S.c.T. 318. a tower brought up to the walls of a city in order to take it.

Πυρδαῖς burning with fire, C. 598.

Πυριγενετής forged in the fire. Dor. S.c.T. 189.

Πυρίδαπτος consumed by fire, burning, E. 993.

Πυρίφατος id. S. 627.

Πυροῦν to burn. πυρώσας P.V. 495. pass. πυρωθέν A. 428.—Met. to warm or excite. φλογὸς παραγγέλμασι πυρωθέντα καρδίαν A. 468.

Πυρπνός breathing fire, P.V. 371. 919. S.c.T. 475. 493.

Πυρρός red, ruddy, P. 308.

Πυρφορεῖν to carry fire, to burn, S.c.T. 323.

Πυρφόρος bearing fire, S.c.T. 414.—fiery, id. 426.

Πυρωπός fiery, P.V. 670.

Πύστις the hearing of news, S.c.T. 53.

Πῶ separated by tmesis from the negative οὐ, with which it means, *not as yet*. ὁ λωφῆσων οὐ πέφυκε πῶ P.V. 27. 509. S.c.T. 647. E. 560.—οὐ τί πῶ P. 175. C. 736.

Πῶ (?) how? whither? P.V. 577. A. 1489. So the vulg. which Well. retains as one of those Sicilian forms (v. Pass. Lex.) which Æschylus sometimes employs. Dind. rejects it altogether, writing in the former passage ποῖ, ποποῖ, ποῖ, and in the latter πῶς πῶς.

Πῶγων a beard. Met. a cone of flame, A. 297.



Πωλικός met. *belonging to a young girl*, S.c.T. 437. Cf. seq.

Πῶλος *a young horse, a colt*, P.V. 1012. A. 1625. E. 383.—Met. *a young man, a son*, C. 783.

Πῶμα *a drink, liquid*, S.c.T. 290. E. 256. S. 1007.

Πῶς *how, in what manner?* e. g.

P.V. 41. and *passim*.—in indirect question, E. 647. S. 459.

Πῶς (encl.) *in some way, somehow*, P.V. 224. S.c.T. 684. A. 1222. 1920. C. 130. 952. S. 94. 791.—separated from the word to which it refers, S. 973. where see εἰπερής.

Πῶτημα *a flight*. pl. E. 241.

## P

Ῥά an illative particle, as interr. with ἦ. ἦ Ῥ' ἀτει μουν; P. 625. *does he then hear me?*

Ῥάβδος *a rod*. vulg. τηρὸν ἱεροῦ Ῥάβδον S. 245. If this be correct, Ῥάβδος seems to be used for Ῥαβδοῦχος, Ῥάβδος being a badge of office. But Schütz properly corrects ἱερόραβδον, which Dind. adopts, only writing ἱόραβδον.

Ῥαδινός *soft*, P. V. 399.

Ῥαίνειν *to bruise or afflict*. pass. Ῥαισθή P. V. 188.

Ῥαίνειν *to sprinkle or wet*, perf. pass. ἔβρανται P. 563. This word has been rightly introduced here by Hermann from v. 573. where it injures both the sense and the metre.

Ῥαιστήρ *a hammer*, P. V. 56.

Ῥάκος *a rent*. P. V. 1025.

Ῥαντήριος. (?) *sprinkling*. ἀνδρὸς σφαγεῖον καὶ πέδον Ῥαντήριον A. 1063. This is usually translated, *a blood besprinkled floor*; but it is clear from the form Ῥαντήριος, that it must have an active signification. Hence Pears. conj. πέδου for πέδον, but this, Blomf. remarks, does not suit with the copulative καί. This observation appears correct; though Dind. approves Pearson's emendation. Dobree conj. ἀνδροσφαγεῖον for ἀνδρὸς σφαγεῖον, after which manner Dind. remarks πεδοῤῥαντήριον may also be conjectured. This is not at all improbable, when we consider the fondness of Æschylus for strange compounds, many of which, as Well. observes, have possibly disappeared from his writings. Cf. Ῥάβδος.

Ῥᾶστα sup. of Ῥαδίως. ὡς Ῥᾶστα P. V. 103. *as easily as possible*.

Ῥαφεύς *a sewer or contriver*, A. 1586.

Ῥαχία *a rocky shore*, P. V. 715.

Ῥαχίζειν lit. *to rip up the back*, from Ῥάχις. thence *to tear or rend*, P. 418.

Ῥάχις *the back-bone*, E. 181.

Ῥέα proper name, P. V. 839.

Ῥέγειν *to snore*, E. 53.

Ῥέθρον *a stream*, P. 489. παρθενοσφάγοισιν Ῥέθροις A. 203. *the blood of the slaughtered virgin*.

Ῥέζειν *to do*. Ῥέξεις S.c.T. 100. C. 314. E. 758.

Ῥεῖθρον P. V. 792. i. qu. Ῥέθρον qu. v.

Ῥεῖν *to flow*, P. 732. Met. *to hurry forward*. Ῥεῖ πολὺς ὄδε λέως S.c.T. 80.—γλῶσσαν ἐργμάτων ἄτερ ἔσω πυλῶν Ῥέουσαν S.c.T. 539. *a tongue without deeds, flowing on within the gates*. See ἔργμα.—On S. 486. see εἶ.

Ῥέος *a stream*, P. V. 399. 679. 814. A. 875.

Ῥέπειν *to incline*, as a balance. εἶ Ῥέπει θεός S.c.T. 21. *is favourably inclined*. τὸ μητρὸς ἐς σέ μοι Ῥέπει στέργηθρον C. 238. *turns towards or devolves on thee*. συμφορὰν κακῶν Ῥέπουσαν ἐς τὰ μάσσονα P. 431. *tending to still further woes*.—Ῥέπεσθαι pass. εἰς ἴσον Ῥεπομένων S. 400. *being equally balanced*.

Ῥεῦμα *a stream*, P. V. 139. 300. Met. *a stream of men, an advancing host*. Ῥεῦματι φωτῶν P. 88. Ῥεῦμα Περσικοῦ στρατοῦ P. 404. Cf. Soph. Ant. 129. where Erfurdt quotes Eur. Iph. T. 1448.

'Ρηγνύναι *to rend*, P.105.460.—  
Met. mid. v. intrans. ἔρρωγεν *has burst*.  
πέλαγος ἔρρωγεν P.425. pass. ῥαγεισῶν  
ἐλπίδων A.491. *frustrated hopes*.

'Ρῆσις *a speech*, A.1295. S.270.610.

'Ρητός *that may be spoken*, P.V.  
767. οὐ ῥητὸν αὐδάσθαι τάδε 768. *it*  
*is not lawful to speak*. Here Dind.  
from M. and seven other MSS. properly  
corrects τόδε for τάδε. See  
his note.

'Ρίζα *a root or foundation*, P.V.  
365.1049.—Met. S.c.T.797. A.940.

'Ρίζωμα *a root*. Met. *an origin*,  
S.c.T.395.

'Ρίμφα *swiftly*, A.395.

'Ρινηλατεῖν *to scent, to snuff out*,  
A.1158.

'Ριπή *a stroke* (as of a bird's wing),  
P.V.126. A.867.—*a blow or onset*, P.V.  
1091.

'Ρίπτειν *to hurl*, P.V.750.1053. C.  
900.—*to utter, speak*, P.V.312. A.  
1038.—*pass. to be hurled*, P.V.995.  
1044.

'Ρίψοπλος *causing to throw away*  
*their arms*, S.c.T.297.

'Ρόδος *Rhodes*, P.863.

'Ροή *a stream*, P.791. A.283.

'Ροθιάς *resounding, as an oar in*  
*the waves*, P.388.

'Ρόθιον *the singing of waves*, P.V.  
1050. S.c.T.344.

'Ρόθος lit. *the noise of oars in water*.  
Cf. ῥοθιάς. Met. ἐξ ἐνός ῥόθου P.454.  
*with one impulse.—any sound*. Περ-  
σίδος γλώσσης ῥόθος P.398.

'Ροιβδεῖν *to brandish with a hiss-*  
*ing noise*, E.382.

'Ρόος *a stream*, P.732.

'Ροπή *the inclination of a scale*.  
δις ἀντισηκῶσαι ῥοπῇ P.429. *to be*  
*more than an equivalent in the bal-*  
*ance*.—Met. ῥοπή δ' ἐπισκοπεῖ Δίκας  
ταχέια τοῖς μὲν ἐν φάει κ.τ.λ. C.59.  
*the scale of justice* (or retributive  
power) *makes its visitation in the*  
*case of some, etc*. Here Well. incor-  
rectly prefers δίκαν with Ald. Rob.  
Vict. but Δίκας is necessary to qual-  
ify ῥοπή. See ἀκρατος.

'Ροφεῖν *to gorge or swallow*, E.254.

'Ρύεσθαι *to preserve or protect*,  
S.c.T.285.806. fut. ῥύσομαι S.c.T.90.  
E.223. ῥύοιτο S.504. ῥύσαιτο E.290.

'Ρυθμίζειν *to reduce to order*. Met.  
*to chastise or punish*. ὡδ' ἐρρύθμισμαι  
P.V.241.

'Ρυθμός *a regular step, order, suc-*  
*cession, etc*. C.786. Here it is quite  
impossible that σωζόμενον ῥυθμὸν  
can mean *preserving moderation*, h.e.  
*becoming moderate*, as some have  
attempted to render it. ῥυθμὸς and  
μέτρον have a distinct signification  
in this passage; and ῥυθμὸς probably  
refers to the *constant and regular*  
*series of woes* in which Orestes was  
placed, coming one after another as  
the steps of a horse scouring the  
plain. See an emendation of the  
passage attempted under σώζειν.

'Ρῦμα *a drawing* (sc. of a bow),  
P.143.—*a protection*, S.77.

'Ρυσιάζειν *to seize, take by force*.  
pass. ἐξ ἐδρῶν ῥυσιασθεῖσαν S.419.  
See ῥύσιον.

'Ρυσιβωμος *preserving altars*, E.  
880.

'Ρύσιον *that which is carried*  
*off*, chiefly as a reprisal for some-  
thing committed; but also simply,  
*that which is carried off as a booty*  
*or prize*. τοῦ ῥυσίου θ' ἤμαρτε A.521.  
speaking of Helen, whom Paris had  
carried away as his prize. ἄγειν  
θέλοντες ῥυσίων ἐπάπτορες S.709.  
*seizing our persons as their prizes*.  
Hence the verb ῥυσιάζειν, and the  
adj. ἀρρύσιαστος *inviolable*. qu. v.

'Ρύσιος (ρύεσθαι *to protect*) *pro-*  
*tecting, a protector or protectress*.  
ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S.141.  
—τὰ ῥύσια *the act or circumstances of*  
*deliverance*. "Ἐπαφος ἀληθῶς ῥυσίων  
ἐπώνυμος S.310. referring to the  
touch of Jupiter which caused his  
deliverance, h.e. his being born in  
human shape. "Liberationis per  
ἔφαψιν scilicet. vid. v.46." Stanl. In  
S.709. the reading of Rob. ἐπάπτορας  
which Well. approves, would require  
us to understand ῥυσίων as in S.141.  
sc. *laying hold on some to deliver us*.

'Ρυσίπολις *preserving the city*, S.c.T. 121.

'Ρυτήρ *a protector*, S.c.T. 300.

'Ρυτός *flowing*, A. 1382. E. 430.

'Ρώμη *strength*, P. 877.

Σ

Σάγη *a suit of armour*, S.c.T. 118. 373. P. 236.—*dress or equipment*, C. 552. 664.

Σαίνειν *to fawn upon or blandish, to coax*, P. 97. A. 707. 772. C. 414.—*to seek to avert* (prop. by flattery, met. by any other means), S.c.T. 365. 686.—*pass. to be flattered or cajoled*, C. 192.

Σάκος *a shield*, S.c.T. 43. 371. 504. 521. 624.—*pl.* S.c.T. 145.—*Met.* S. 187.

Σάκτωρ *one who fills*. with double genitive, "Ἄδων σάκτορι Περσῶν P. 888. *filling Hades with the Persians*.

Σαλαμινιάς *of Salamis*. ἐπ' ἀκραιῖς Σαλαμινιάσι P. 926. So Herm. for the vulg. Σαλαμινίσι, which violates the metre.

Σαλαμίς *Salamis*, P. 265. 276. 438.—*Salamis in Cyprus*, P. 864.

Σαλεύειν *to shake*. *pass.* σεσάλεται P. V. 1083.

Σαλμυδήσιος *of Salmydessus*, P. V. 728.

Σάλπιγξ *a trumpet*, S.c.T. 876. P. 387. E. 538.

Σάμος *Samos*, P. 858.

Σαργάνη *the mesh of a net*, S. 769.

Σάρδεις *Sardis*, P. 45. 308.

Σάρξ *flesh, the body*, S.c.T. 604. A. 72. *pl.* σάρκες *id.* S.c.T. 1026. A. 1068. C. 278.

Σαρπηδόσιος *of Sarpedon*. Σαρπηδόσιον χῶμα S. 848. *the promontory of Sarpedon*.

Σαρωνικός *Saronic*, A. 297.

Σάσσειν *to cram, load with*. *Met.* *pass.* πημάτων σεσαγμένον (ἄγγελον) A. 630. *laden with ill news*. Here Schütz corr. σεσαγμένον for vulg. σεσαγμένων. So Pors. Blomf. Dind.

Σαυτοῦ *contr.* of σαυτοῦ, *thou thyself*, P. V. 506. *σαντῆς* P. V. 778. C. 225. *σαντόν* P. V. 68. 309. 336. 344. 967. *σαντήν* P. V. 710. Cf. *σαυτοῦ*.

Σάφα *clearly, distinctly*, P. V. 502. P. 330. A. 1341. 1599. C. 567. S. 721. *comp.* σαφέστερον C. 724. 756. S. 462. 908. *superl.* σαφέστατα A. 38. In C. 195. for the vulg. ἀλλ' εὖ σαφηνῆ τόνδ' ἀποπτύσαι πλόκον Well. reads ἀλλ' εὖ σάφ' ἦν ἤ. Pors. conj. ἀλλ' εὖ σάφ' ἦδη. Schütz σάφ' ἦν μοι which Dind. adopts, with Canter's conj. ἦ for εὖ. Perhaps ἀλλ' ἦ σάφ' ἦδη from Cant. and Pors. may be better.

Σαφήνεια *distinctness*, S.c.T. 67.

Σαφηνῆς *clear, distinct*, P. 626. 724.

Σαφηνίζειν *to declare distinctly*. *fut.* σαφηνιῶ P. V. 227. *σαφηνισαί id.* 624. ἐξιστορήσας καὶ σαφηνίσας ὁδόν C. 667. *having inquired whither I was going, and then told me the way*.

Σαφηνῶς *distinctly*, P. V. 783.

Σαφῆς *distinct, certain*, S.c.T. 40. 85. 644. P. 245. A. 1017. S. 925.

Σαφῶς *clearly, distinctly*, P. V. 387. 667. 819. 842. 969. 916. P. 511. 770. A. 1619. C. 20. 904. 1050.

Σεαυτοῦ *thou thyself*. *σεαυτόν* P. V. 374. *σεαυτήν* C. 910. Cf. *σαυτοῦ*.

Σέβας *reverence, respect*, C. 241. E. 660. In *periph.* Διὸς σέβας C. 635. *the majesty of Jupiter*. τοκέων σέβας E. 516. *the sanctity of parents*.

*pl.* θεῶν σέβη S. 736. Πειθοῦς σέβας E. 845. δαιμόνων σέβας S. 79. τὸ τεκόντων σέβας S. 688. μητρὸς ἐμῆς σέβας P. V. 1093.—*an object of reverence*, A. 501. C. 53. 154. 619. E. 670. S. 757. σέβει τοι Ζεὺς τὸδ' ἐκ νόμων σέβας E. 92. where σέβας τὸδε either refers to the suppliants (abstr. for concr.) whom Jupiter by his own laws is obliged to regard with respect, or rather to the office of Mercury. See ἐκ.

Σέβειν *to respect or reverence*, S.c.T. 512. 578. A. 755. 807. C. 628. 954. E. 22. 92. 146. 413. 499. 592. 656. 695. 857. 973. 1005. ἐν τιμῇ σέβειν P. 162. *to*

*hold in esteem.* This expression is very harsh, and possibly is corrupt. If it be correct, τινὰ is understood before σέβειν.—*to consider of importance.* ὀνείρων φάσματα σέβεις; A. 265.—*to honour,* A. 899.—*to use, to exercise as an office, etc.* ἵβριζειν ἐν κακοῖσιν οὐ σέβω A. 1594. αἱματηρὰ πράγματ' οὐ λαχὼν σέβεις E. 685. τὸ μὴ ἴδικεῖν σέβοντες E. 719.—*to cultivate or affect.* τὸ μὴτ' ἀναρκτον μῆτε δεσποτούμενον σέβειν E. 667.—*σέβεισθαι* mid. v. *to reverence,* P.V. 542.939. S. 220.899.968.—*to fear.* σέβομαι μὲν προσιδέσθαι, σέβομαι δ' ἀντὶ λέξαι P. 680.

Σεβίζειν *to honour, do homage to,* A. 249.759. E. 12.—mid. v. *σεβίζεσθαι to reverence,* S. 795.900.—*to respect, care for.* οὐδὲν σεβίζη γενεθλίου ἀράς, τέκνον; C. 899.—*to celebrate, commemorate.* λαοπαθῆ σεβίζων ἀλιτυπα βάρη P. 907.

Σείειν *to shake,* S.c.T. 367.

Σειραφόρος *a horse in harness running on each side the chariot beside those fastened to the shaft, which were called ζύγιοι.* σειραφόρον κριθῶντα πῶλον A. 1624.—Met. *a companion,* A. 816. The vulg. has *σειρασφόρος.* The other form is rightly restored from Poll. vii. 24.

Σείριος *Sirius,* A. 941.

Σεισάμης prop. name, P. 313. Here M. has *Σησάμης.*

Σέλας *light,* P.V. 7.356. A. 272. 280. E. 886.

Σελασφόρος *brilliant,* E. 976.

Σελήνη *the moon,* A. 289.

Σέλμα *a flat plank, hence, the floor of a building,* S.c.T. 32.—*the cross bench of a ship,* P. 350. A. 1417.—*a seat or throne,* A. 176.

Σεμνός *dread, venerable,* S.c.T. 782. A. 176. 505. C. 969. E. 361. 419. S. 133. 138. 1020.—*solemn, important,* P.V. 519. P. 385. E. 351. 960.—*favorable, goodly,* C. 107. Schol. ἀγαθά.

Σεμνόστομος *rompous in speech,* P.V. 955.

Σεμνότιμος *highly honoured,* C. 352. E. 797.

Σεμνῶς *in a reverential manner,* S. 190.

Σεπτός *sacred,* P.V. 814.

Σεσωφρονισμένως *modestly,* S. 705.

Σευάλκης proper name, P. 924.

Σεύεσθαι *to hasten, to rush,* aor. 1. pass. σύθην P.V. 135. συθείς P. 849.—*ἐκ πυρός συθείς* S.c.T. 924. *forged in the fire.*—poet. *συμένα* A. 727. *συμέναι* E. 961.

Σῆμα *a sign or token,* P.V. 496. C. 257.—*a device on a shield,* S.c.T. 369. 380. 386. 414. 501. 573. 625.

Σημαίνειν *to give a signal,* A. 284. 483.—*to indicate, shew, or declare,* P.V. 295. 563. 621. 685. 765. P. 471. 805. A. 943. C. 656. S. 242.—*to direct,* A. 26.

Σημαντήριον *a seal,* A. 595.

Σηματούργος *a maker of devices,* S.c.T. 473.

Σημεῖον *a sign or indication,* P.V. 844. A. 1328. S. 215. 501.

Σήπειν *to putrefy,* C. 987.

Σησάμης proper name, P. 945.

Σθένειν *to be powerful,* P.V. 1014. A. 912. E. 589. 856.—*σθένουσα λαμπάς* A. 287. *burning with undiminished brilliance.*

Σθένος *power, strength,* P.V. 55. 105. 362. P. 163. 869. 992. C. 836. E. 29. 87. S. 333. 571.—periphr. Ἀθηναίας σθένος E. 289. On P.V. 426. see *ὑπερροχος.*

Σῖγα *in silence,* A. 438. C. 94. In S.c.T. 232. Elmsley (on Med. 1120.) rightly places the interrog. after πτόλιν, the expression being, as Dind. observes, a shortened form for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν; coll. v. 234.—*σίγα* A. 1317. *silence!*

Σιγᾶν *to be silent,* P.V. 198. 434. S.c.T. 214. 244. 245. 601. P. 282. A. 254. 575. C. 263. E. 541.—τὸ σιγᾶν A. 534. *silence.*—met. *σιγῶν ὄλεθρος* E. 895. *σύριγγες οὐ σιγῶσι* S. 178.—*σιγᾶν τι to conceal a thing.* ἀλλ' ἀντὶ σιγῶ P.V. 106. 439. A. 36. οὐκ ἐς φθόρον σιγῶσ' ἀνασχέσει τάδε; S.c.T. 234. *will you not, with a mischief to you, be content to hold your tongue about these things?* Blomf. rightly observes

on this passage, "Cum Attici dicent ἀπαγε ἐς φθόρον et similia, Æschylus παρά προσδοκίαν dixit ἀνασχῆσαι σιγῶσ' ἐς φθόρον." Dind. observes that the expression is equivalent to οὐκ ἐς φθόρον εἰ καὶ σιγῶσ' ἀνασχῆσαι τάδε; coll. Soph. O.T. 1146.

Σιδηρομήτωρ producing iron, P.V. 301.

Σιδηρονόμος dividing by the sword, S.c.T. 770.

Σιδηρόκλητος struck by the sword, S.c.T. 894. 5.

Σίδηρος iron, P.V. 500. S.c.T. 712. 799. 925.—Met. the sword, S.c.T. 865.

Σιδηροτέκτων working in iron, P.V. 716.

Σιδηρόφρων iron-hearted, P.V. 242. S.c.T. 52.

Σιδόνιος Sidonian, S. 115. 126.

Σικελία Sicily, P.V. 369.

Σιλήνια a part of Salamis, P. 295.

Σιμόεις the Simois, A. 680.

Σίνις a mischievous creature, A. 700.

Σίνος a mischief or destruction, A. 378. 716. — σίνος ἐσθημάτων A. 547. ruining our raiment.

Σιτεῖσθαι to feed on, A. 1653.

Σκαλμός the peg to which the oar is fastened, P. 368.

Σκάμανδρος the Scamander, A. 497. 1129. C. 361. E. 376.

Σκάφος the hull of a vessel, a vessel, P. 411. A. 647. 985. S. 436.

Σκεδάζειν to scatter or disperse. fut. contr. σκεδᾶ P.V. 25. 927. pass. σκεδασθῆναι P. 494.

Σκεθρῶς accurately, P.V. 102. 486.

Σέλος the leg. pl. P.V. 74. E. 37.

Σκέπτεσθαι to consider, regard. imp. σέψαι P.V. 1015. C. 228.

Σκηνή a tent, E. 656.—according to some, a car or hearse used by the Persians at funerals, P. 981. See θάπτειν.

Σκήνημα a nest, C. 248.

Σκήπτειν to light or descend, to glance (as flame), A. 293. 299. 301.—πέδῳ σκήψασα P.V. 751. S.c.T. 411. falling on the ground.—trans. to hurl, A. 957. mid. v. σκήψησθε id. E. 768.

Σκηπτός an infliction, a stroke of

misfortune. λοιμοῦ σκηπτός P. 701. Butler cf. Soph. CEd. T. 26. ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόδιον.

Σκηπτονχία an office of command, the badge of which was a sceptre, P. 289.

Σκῆπτρον a staff or rod, A. 75.—a sceptre of authority, a badge of office, P.V. 171. 763. P. 750. A. 1238. E. 596.

Σκῆψις an allegation or excuse, A. 860.

Σκιά a shade, A. 941.—Met. one wasted to a shadow, E. 292. here a comma should be placed with Schütz after δαιμόνων.—the shade of one departed, S.c.T. 961.—a trifling or light thing, A. 813. 1301.

Σκιρᾶν to leap, P.V. 1087.

Σκίρτημα a leap, P.V. 601. 678.

Σκληρός rugged, P. 311.

Σκοπεῖν to observe, mark, S. 229.

Σκόπελος a rock, P.V. 142.

Σκοπή a looking out. πατρὸς σκοπαὶ δέ μ' εἶλον S. 767.—a beacon or place of observation, A. 280. 300. S. 694.

Σκοπός a scout, S.c.T. 36. Metaphorically applied to God who observes all things, S. 376. 636.—a mark, A. 614.

Σκοτεινός dark, C. 284. 650.

Σκότος darkness, S.c.T. 646. P. 219. A. 1001. 1625. C. 283. 317. 529. 804. E. 72. S. 83.—φυγόντα μηρόθεν σκότον S.c.T. 646. the darkness of the mother's womb. Cf. ἐν σκότοις νηδύος τετραμμένη E. 635. ἐν μεταίχμιῳ σκότου C. 61. in the interval between light and darkness, h. e. in the twilight.

Σκύθης a Scythian, P.V. 711. Met. ἀνὴρ Σκύθης C. 158. prosop. for iron, found in Scythia. Cf. S.c.T. 710.—adj. Scythian, P.V. 415. S.c.T. 790. E. 673.

Σκυθρωπός stern, C. 727.

Σκύλλα Scylla, A. 1206. C. 605.

Σκύλλεσθαι to be torn, P. 569.

Σμερδνός terrible, P.V. 355.

Σμηῖνος a swarm of bees, P. 126.

Σμικρός small, petty, C. 202. 260.—οὐ σμικρὸν τρόπον S.c.T. 446. σμικρᾶ χερί S. 936. by the hands of a few.

σικκὰ κερδανῶ A. 1274. *I shall gain but little.* Cf. μικρός.

Σόλοι *Soli*, a town of Cyprus, P. 864.

Σός *thine*. with the article, e.g. τὸ σὸν ἄνθος P.V. 7. Cf. 38. 282. 288. 391. 407. 735. 843. 741. 774. 968. 1021. 1029. S.c.T. 101. 558. P. 662. 941. A. 536. 804. 881. 1598. C. 135. 221. 225. 473. 489. 905. E. 66. 87. 293. 416. 422. 424. 582. 610. 638. 732. S. 287. — without the art. e.g. σῶν ὑπερ στένω πόνων P.V. 66. Cf. id. 146. 182. 243. 387. 411. 532. 556. 631. 638. 830. S.c.T. 214. 567. P. 217. 348. 683. A. 249. 852. 1130. C. 132. 229. 436. 770. E. 689. S. 514. 802. — ὡς νῦν τὸ σὸν δὴ A. 536. *as you just now observed.*

Σούσα *Susa*, P. 16. 527. 716. 747.

Σούσας proper name, P. 920.

Σούσθαι *to hurry, to speed on.* σούνται P. 25. σούσθε S.c.T. 31. S. 816. 822.

Σουσιγενής *born at Susa*, P. 635.

Σουσιδης *an inhabitant of Susa*, P. 549. Here the vulg. is Σουσιδος, but the other is found in Schol. Barocc. Ald. Turn. So Blomf. Well. Dind.

Σουσίς sc. γῆ *Susa*, P. 118.

Σουσισκάνης [α] proper name, P. 921. Cf. id. 34. ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων Νεῖλος ἔπεμψεν Σουσισκάνης, Πηγασταγῶν Αἰγυπτογενής. Here the change of case is remarkable. Comp. Pind. Nem. vi. 32. ἀοῖδοι καὶ λόγοι τὰ καλὰ σφιν ἔργ' ἐκόμισαν, Βασσιδαῖσιν ἄτ' οὐ σπανίζει παλαίφατος γενεά, ἴδια ναυστολέοντες ἐγκώμια. Il. κ. 436. τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· Λευκότεροι χιόνος, θέλειν δ' ἀνεμοῖσιν ὁμοῖοι.

Σόφισμα *a device or art*, P.V. 457. 468. 1013. Comp. Pind. Ol. xiii. 16.

πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον ὄφρα πολυάνθεμοι ἀρχαῖα σοφίσματα.

Σοφιστής *an artful contriver*, P.V. 62. 946.

Σοφός *wise, prudent, clever*, P.V. 889. 938. 1040. 1041. S.c.T. 364. 577. A. 1268. E. 269. S. 751. with gen. σοφός κακῶν S. 448. *skilled in bad things.* — τὰ σοφά i. q. ἡ σοφία. τῶν σοφῶν γὰρ οὐ πῆν E. 409. Comp. σοφώτερα E. 811.

Σπάθη *an instrument for pressing close the threads in weaving*, C. 290.

Σπᾶν *to draw* (e.g. a lot), A. 324.

— *to suck*, C. 526.

Σπανίζειν *to be in want of.* with gen. C. 706. pass. σπανίζεσθαι *to be deprived of.* ἔσπανισμεθ' ἀρωγῶν P. 983.

Σπαράσσειν *to tear*, P.V. 1020.

Σπάργανα *swaddling clothes*, A. 1688. C. 522. 537. (see ὄφις) 744. 748.

Σπαρνός *rare, seldom*, A. 542.

Σπαρτός *sown*, S.c.T. 396. 456. alluding to the fabled dragon's teeth sown by Cadmus, which sprung up armed men.—*begotten, mortal*, E. 488.

Σπείραμα *the coil of a serpent*, C. 246.

Σπείρειν *to sow*. Met. S.c.T. 736.

Σπέρμα *seed*, E. 770. Met. A. 514. C. 202. E. 178. 869. — *race, offspring, progeny*, P.V. 707. S.c.T. 456. C. 294. 498. S. 133. 142. 272. 287.

Σπερχειός *the Sperchius*, P. 479.

Σπερχνός *swift*, S.c.T. 267.

Σπεύδειν *to be anxious, to do one's endeavour*, P.V. 192. 203. P. 728. A. 587.— σπεύσαι τιτῶν δούλιος φέρι φήν S. 594. *to perform anything which the mind of his vassals desires.*—mid. v. σπευδομένα θυσίαν ἑτέραν A. 147. *preparing, wishing for.*

Σπλάγχχνον *any of the inward parts of the body*, e.g. *the lungs*, E. 240. *the womb*, S.c.T. 1022.—τὰ σπλάγχχνα *the intestines*, P.V. 491. A. 1194. *the parts about the heart, the heart*, A. 967. C. 407. σπλάγχχνων νέων E. 821. *youthful hearts.*

Σπόγγος *a sponge*. iὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχῆ, βολαῖς ὑγρώσων σπόγγος ὤλεσεν γραφήν· καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολὺ A. 1301. Heath absurdly explains this passage as alluding to a game of dice, and places the comma after βολαῖς, but confesses that he cannot understand what is meant by γραφή. Butler translates, "Eheu res hominum: quas prosperas quidem vel umbra everterit, sin adversæ fuerint

*madens spongia iis adhibita scripturam delet*, h. e. cum ex rebus prosperis in adversas quis inciderit, omnis prioris felicitatis tanquam spongia adhibita, memoria deletur. *Atque hæc multum præ illis doleo*. Multo magis deploro statum rerum humanarum, quam cædem mihi imminentem." Schütz, "*Prosperitatem enim, si fuerit, vel umbra quælibet evertit: sin adversæ fuerint, madida quæ injecta fuerit, spongia scripturam delet*, h. e. adversitatis adeo facile oblivisci solent homines, ut ejus memoria tanquam spongia deleta prorsus evanescat. *Atque hæc equidem multo magis quam illa misereor*. Miserabilior igitur Cassandræ videtur in hominibus cita malorum oblivio, quam bonæ fortunæ fragilitas." Blomfield appears more correctly to explain γραφή to mean a painting, which painters used to obliterate with a sponge. He translates "in adversis vero rebus, sicut spongia tabulæ lineas penitus delere solet, ita omnis spes meliorum prorsus aboletur. *Atque hunc rerum adversarum statum magis deploro quam instabilem prosperitatis conditionem*."—Schütz's interpretation of the three former verses is the most forcible, and the best. The meaning is, "such are human affairs, that when prosperous a mere shadow might overthrow them, yet, if misfortunes come, their impression is as easily effaced as a painting by a sponge, and this, sc. that men should so soon forget the lessons of adversity, I pity far more than the former case." It is simpler, however, to consider ἐκείνων, with Butler, as referring to the fate of Cassandra, who deploras the misery of human affairs more than her own individual misfortunes. See under οἰκτεῖρω. For δυστυχῆ, with which the verb substantive must be understood, Pors. reads δυστυχῆ. Abresch suggests δυστυχῆ as equally good with δυστυχῆ, to which the chief objection is the less usual construction of εἰ with the

subj. See εἰ. Dind. prefers Blomfield's conj. δυστυχοί.

Σποδεῖν lit. to throw into the dust. Hence, to beat or bruise, pass. A. 656.

Σποδός ashes, S.c.T. 305. 795.—the ashes of a man, A. 424. 431. C. 676.

Σπονδή a libation, E. 996. S. 960.

Σπορά a sowing. Met. birth, origin, P.V. 873.

Σπορητός the seed sown, corn, A. 1365. See γανᾶν.

Σπουδή haste, S.c.T. 356. adv. σπουδῆ S.c.T. 353. with haste.— exertion, endeavour, S.c.T. 567.

Στάγμα liquid, P. 604.

Σταγών a drop (e. g. of blood), A. 1093. C. 394.—a tear, A. 863. C. 184.

Σταδαίος standing, as in close conflict, S.c.T. 495.—suited for such conflict. ἔγχη σταδαία P. 236.

Στάζειν to drop or trickle, A. 172. E. 42.—trans. to drop. στάζουσιν αἷμα C. 1054. Met. to be fully ripe, S. 979.

Σταθευτός scorched, P.V. 22.

Στάθμη a carpenter's line. Met. παρά στάθμη A. 1015. irregular, violent in conduct.

Σταθμός a stall, where horses or other animals are kept, P.V. 399.—a sheep-cote, A. 870.

Στάλαγμα a drop, E. 769.

Σταλαγμός id. S.c.T. 61. E. 238. ἀντιπαθῆ σταλαγμών id. 753. 780. Here Dind. restores ἀντιπενθῆ from M. Guelph, Ald. Rob. Turn. Steph. The Schol. has ἰσοπενθῆ, ὁμοία δρῶντα οἷς πέπονθα.

Στασίαρχος the leader of a company, S. 12.

Στάσις the act of standing, the foot, E. 36. But here Dind. rightly prefers βάσιν, a var. lect. in M. recorded by Steph.—a company, a band, στάσις ἀκόρετος γένει κατολολυξάτω θυμματος λευσίμων A. 1088. let the company (sc. of Furies) unsated yet with our family, shout a song of triumph over this foul slaughter. θῦμα λευσίμων i. e. "cædes Agamemnonis, lapidatione Clytæmnestræ vindicanda." Blomf.—dissension, faction, P.V. 200. 1089. P. 184. 701. E. 933.—dispute. τοῦτό

γ' οὐκ ἔνι στάσις P.724. *there is no disputing this.*

Στάχυς *an ear of corn*, S.742. see κρατείν.—Met. *the fruit or effect of anything*. σταχὺν Ἄτης P.807.

Στεγανός *close*, A.349.

Στέγαστρον *a covering*, C.978.

Στέγειν *to be proof against anything*, as against a spear, S.c.T.198. or against water, ἅλα στέγων S.128.—abs. στέγει πύργος S.c.T.779. *is a safe defence*. Pind. Pyth. iv. 81. uses the mid. v. παρδαλέα στέγετο φρίσσοντας ὄμβρους.

Στέγη *the roof of a house*, A.871. Hence, *a house*, P.V.712. A.3.504. 1057.1159. E.56.

Στέγος i. qu. στέγη P.137. A.301.

Στείχειν *to walk or go*, P.V.81. C.11.17.96.547. E.958. S.495.—*to traverse, to tread*. στείχ' ἀνηρότους γύας P.V.710. κλίμακος προσαμβάσεις στείχει S.c.T.449. Here Blomf. needlessly interprets στείχει in an active sense, sc. *admoveat*, referring to Pers. on Orest. 1427.—with prep. om. στείχει' εὐερκῆ πόλιν S.933. *go to*. with ἐπί P.V.1092. C.753. with ποῖ (i.e. πρὸς) S.c.T.279. A.1642. with διά S.c.T.516. S.491. with ἐς C.864.—τρίποδας ἰδοὺς στείχει A.81. *walks on three feet*.

Στέλλειν *to send*, P.V.387.—*to fit out*, as an army, etc. P.173. A.773.—*to furl a sail*, S.704.—*to make a journey*. κέλευθον τήνδ' ἔστειλα P.601.—mid. v. στέλλεσθαι *to set out, to go away*, P.V.392. pass. *to be sent, to come*, A.1104.—ἔσταλμένος C.755. *equipped*.

Στεναγμός *groaning*, P.865.

Στενάζειν *to groan*, P.V.698. (see προστενάζειν) P.1003. E.757.

Στενάχειν *to groan for*. with acc. P.V.99.

Στένειν *to groan*, P.V.430. S.c.T.229.883.951. P.277.503.540.563.669. A.396.433.694.811.—with acc. *to groan for*. Ἴτυν, Ἴτυν στένουσα A.1115. Cf. P.V.433.407. P.463. A.18. C.919. στένω σε τᾶς οὐλομένας τύχας P.V.397. sc. ἔνεκα.—with ὑπέρ P.V.66.67.

—with dat. κεί στένεις κακοῖς ὄμωσ P.287.—mid. v. στένεσθαι *id.* S.c.T.854. P.62. On A.543. τί δ' οὐ στένοντες, οὐ λαχόντες, ἡματος μέρος; where the substantive verb ἦμεν seems understood, see under λαγχάνειν, and cf. Dorvill. on Charit. p.624.

Στενόν *a narrow space*, P.405.

Στενόπορος *affording a narrow passage*, P.V.731.

Στένος *groaning, sorrow*, E.495.

Στενωπόν *a narrow strait*, P.V.363.

Στέργειν *to like*, S.c.T.694.699. E.871.927. S.270.—*to acquiesce in, to be content with*, P.V.11. A.1551.—*to adopt, maintain*. στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπιπόρους E.643.

Στέργηθον *affection*, C.239. pl. P.V.490. E.183.

Στερεῖν *to deprive*, P.V.864. pass. ἔστερημένον E.725. στερηθείς P.571. A.1312.—from another form, pass. στέρεσθαι P.363. στερομένην A.1407.

Στερεός *stern*, P.V.173.

Στέρνον *the breast*, pl. P.V.65. P.1011. C.735. E.76.

Στεροπή *lightning*, P.V.1086.

Στερόός *hard, harsh*. Met. P.V.1054.

Στεῦεσθαι *to profess, feel confident*. στεύνται P.49. The note of Casaubon, quoted by Stanley upon this word, is worth citing: "στεύω, στένομαι. promitto, firmo, prae me fero, jacto. Ita vulgatiore Lexica: nam apud Stephanum, quod mirum, neque in Indice nec alibi reperio. Est autem verbum Homero usitatissimum. Inter alios locus hic notabilis: ἴσχεσθ' Ἀργεῖοι, μὴ βάλλετε κούροι Ἀχαιῶν' στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἔκτωρ. Sunt Agamemnonis de Hectore Paridis ad Græcos mandata ferente verba. Longa opus est periphrasi, ut vis verbi στεύται exprimat. Id enim vult, Hectorem prae se ferre speciem locuturi. Sed inest præterea huic verbo παραστήματος (ita vocant Græci quandam præfidentis animi orisque pro re nata præsentiam et audaciam: ex eodem quo στένομαι illud fonte)



et confidentiæ significatio: ut si uno verbo utendum sit, non aliud Latinum melius respondeat huic loco quam *minatur*: (quomodo Horatius, Sat. ii. 3. *Atqui vultus erat pulchra et præclara minantis*, alibique: unde et Gallicum *mine* pro vultu et exteriore specie). *Hector minatur* (id est, ipsa præfidentis oris specie promittit) *se aliquid locuturum*. In aliis locis Homericis ubi idem verbum occurrit, non eadem difficultas, quod manifestior in illis jactantiæ et confidentiæ indicatio: ut cum de eodem Hectore ait, *στεύται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα κ.τ.λ.* et II. β'. *στεύτο γὰρ εὐχόμενος νικήσειεν κ.τ.λ.* et II. φ'. *στεύτο δ' ὃ γ' ἀμφοτέρων ἀποκόψειεν οὐατα χαλκῷ*. In his et similibus, de aperta jactatione et insolentiore gloriatione verbum usurpatur. Hinc Angli finxerunt suum *stout*, quo hominem audacem et præfidentem indicant."

*Στέφειν* to crown, pass. *ἰστεμμένος crowned*, E.44. S.340.—to hang round after the manner of a chaplet, S.c.T.50.

*Στέφος* a chaplet or garland, S.c.T. 97. A.1238. C.98.1031.

*Στήθος* the breast, S.c.T.545.847.

*Στημόφραγεῖν* to burst, the threads being broken, P.822.

*Στίβος* a trace or foot-mark, P.V. 682. C.203.208.226.—*στίβοι φιλόνορες* A.399. the traces of a (once) loving wife.

*Στιγμός* a pricking, S.819.

*Στίξ* (inus. in nom.) a rank or row. *στίχες* S.c.T.907.

*Στίφος* a dense body of men or ships, P.20.358.

*Στίχος* a row, P.358.

*Στοιχηγοεῖν* to relate in order, P.422.

*Στοιχίζειν* to arrange, ordain, P.V. 482.

*Στρολή* a dress or equipment, P.189.—a force of troops or ships, P.977. S.745.

*Στολμός* drapery, C.29.—the cloth of sails, S.696.

*Στόλος* any species of equipment,

as an armament or fleet, P.392.781. A.45.563.—a company of travellers or voyagers, S.2.28.184.231.319.456.482.911.922.1018.—a company engaged in any celebration, E.818.981.—*χαλκήρη στόλον* P.400. the brazen beak of a ship. *κωπήρη στόλον* P.408. the oars. Butler well observes on the former passage, "*στόλος* pro instrumentis nauticis cujusvis generis ponitur, non a *συστέλλω*, ut volunt grammatici, sed a simpl. *στέλλω* *ορνο*, *αππαρο*. *χαλκήρης στόλος* h.l. *αππαράτιον ἄνευμ*, h.e. *rostrum æte præfixum* denotat ut mox v.408. *κωπήρης στόλος* *αππαράτιον* *remigandi*, h.e. *ipsos remos*, significat."

*Στόμα* the mouth, P.V.614.1034. S.c.T.51.423.475.561. P.189. A.226.1220.1454. C.709.1040. E.277.929. S.623.644.677. *κατὰ στόμα* C.566. *face to face*.—the mouth of a river, P.V.849.

*Στόμαργος* garrulous, S.c.T.429.

*Στόμιον* the bit of a bridle, P.V.287.1011. Met. A.131.—the mouth of a cave, C.796.

*Στόμωμα* the mouth or entrance to a sea. *στόμωμα πόντου* P.855. the Thracian Bosphorus.

*Σπονόεις* mournful, P.1010. *σπονόεν* adv. P.V.405. *mournfully*.

*Σπόνος* a groan, S.c.T.132.882.

*Σπορεννύναι* to calm. *σπορέσας* P.V.190.

*Στόχος* conjecture, S.240.

*Στρατεία* a warlike expedition, A.589. E.601.

*Στρατεύεσθαι* to go on an expedition, P.776.

*Στράτευμα* an army, S.c.T.203.565.1010. P.116.327.415.461.777.784.—In P.744. i. qu. *στρατεία*, an expedition. Cf. Herod. iii. 49. *συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον*.—In P.706. *διπλοῦν μέτωπον ἦν δυοῖν στρατηλάτων*, which is the vulg. reading, is corrupt, although Blomf. asserts that it refers to Xerxes, "*qui quum et πεζὸς et ναυτὴς ἐστρατηλάτει*, speciem præ se ferebat *δυοῖν στρατηλάτων*." But *μέτωπον* cannot refer to the ap-

pearance of the *man*, but to the *front presented by the army*. The position of the accent also indicates that the vulg. is spurious. *στρατευμάροι* is read by Reg. A. B. H. L. Guelph, M. 2. So Brunck, Schütz, Well. Dind. *στρατευμάτων* Rob. v. l. ap. Steph.

*Στρατηγεῖν to lead in war*, E. 25.

*Στρατηγός a leader of an army*, S.c.T. 798. A. 567. 1610.

*Στρατηλαεῖν to lead an army*, P. 703. E. 657.

*Στρατηλάτης a commander of forces*, E. 607. On P. 706. see *στράτευμα*.

*Στρατιά* P. 5. 55. 526. 843. 882. A. 773.

*Στρατιώτης* fem. *military*, A. 47.

*Στρατόμαντις the soothsayer to an army*, A. 121.

*Στρατόπεδον a camp*, S.c.T. 79.

*Στρατός an army*, S.c.T. 36. 40. 59.

64. 79. 117. 132. 154. 166. 351. P. 67. 92.

127. 154. 173. 231. 232. 237. 240. 251. 275.

277. 337. 347. 376. 404. 431. 444. 458. 474.

493. 509. 648. 702. 707. 714. 717. 734. 751.

759. 766. 783. 789. 963. 975. 1019. A. 332.

336. 503. 524. 531. 533. (see below) 599.

610. 613. 620. 625. 638. 929. 960. S. 177.

726. 745. 752. — a *multitude* or *people*,

e.g. *Αἰγείῳ στρατῷ* E. 653. *the people*

*of Ægeus*. *δαίος στρατός* P.V. 421. *a*

*warlike people*. Cf. P.V. 725. 806.

S.c.T. 284. E. 536. 539. 638. 732. 849.

On A. 533. *πόθεν τὸ δύσφρον τοῦτ'*

*ἐπὶν στύγιος στρατῷ*; see *δύσφρων*,

and Emper. in Zimmerm. Diar. there

quoted. Possibly, however, for *στρατῷ*

we ought to read *φράσον*, placing the

interrogative after *στύγιος*. Cf. P.V.

787. P. 703. S. 459.

*Στρατοῦσθαι to be sent as an army*.

Met. *στομίον Τροίας στραπυθέν* A.

132. *a bridle for Troy sent in the*

*manner of a military expedition*.

*Στρέβλη a shipwright's implement*,

*a windlass or screw*, S. 434.

*Στρέφειν to turn*, P.V. 710. *ἄνω τε*

*καὶ κάτω στρέφων τίθησι* E. 621. *turns*

*up and down*, h.e. *arranges at his*

*pleasure*.

*Στροβεῖν to whirl round, to agitate*,

A. 1189. C. 1048.—pass. 201.

*Στρόβος a storm or whirlwind*, A. 643.—*a girdle*, S. 452.

*Στρόμβος a whirlwind*, P.V. 1086.

*Στρουθός a bird*, A. 143. In this passage *στρουθῶν* is absurdly referred by Pauw to the *young of the hare*, and by Heath with equal absurdity to the apparition of the sparrows mentioned by Homer in Il. β. 300. seqq. Schütz refers them to the *eagles* mentioned above. So the Scholiast. Eustathius (quoted by Schütz) on the passage in the Iliad, observes that *στρουθός* is there put specifically for a *sparrow*, but that the term itself is a generic one. *ιστέον ὅτι ἡ μὲν τοιαύτη στρουθός εἰδικῶς οὕτω λέγεται. ἔστι δὲ ἄλλως γενικὴ ἢ λέξις*. Porson rejects the word altogether, as an interpolation from the passage in the Iliad. So Blomf. Dind.

*Στροφή a crafty speech*, S. 818.

*Στρόφιος* proper name, A. 855. C. 667.

*Στροφοδιεῖσθαι to whirl oneself about*, A. 51.

*Στρόφος a girdle*, S.c.T. 853.

*Στρυμόνιος of the Strymon*, P. 850.

*Στρυμών the Strymon*, P. 489. A. 185. S. 252.

*Στρωμνή a couch*, C. 660.

*Στρωννύναι to spread*, A. 883. *στρώσασα* 895.

*Στρωφᾶσθαι to turn oneself about*, A. 1197.

*Στυγάνωρ [ū] man-hating*, P.V. 726.

*Στυγεῖν to hate, regard with abhorrence*, P.V. 37. 46. 980. S.c.T. 217.

(see *νέμεσις*) 392. 1037. A. 136. C. 109.

604. 894. E. 941. S. 75. 527. — pass.

*στυγούμενον* P.V. 1006. *στυγηθέν* S.c.T. 673.

*Στυγερός odious, horrible*, S.c.T. 317. P. 873. C. 372. 1002. E. 298. S. 1015.

*Στυγηρός hated*, P.V. 594.

*Στύγιος Stygian*, P. 656.

*Στυγνός odious*, P.V. 888. P. 464. 936. with dat. P. 278.—*mournful*, A. 695.

*Στύγιος a feeling of horror or sad-*

ness, A. 533. C. 387. φρενῶν στύγος A. 1281. C. 79.—an object of dislike or abhorrence, A. 544. θεῶν στύγος C. 1024. an object of hatred to the gods. Cf. S.c.T. 635. E. 615.—in periphr. δεσπότου στύγει C. 759. our odious master.—an odious act, C. 981.

Στύλος a column, A. 872.

Στύξ a horrid creature, C. 525.

Στύφος rough, P. 926.—severe, stern, id. 79.

Στύφος rough, P.V. 750. P. 296. In P. 295. Brunck, Schütz, Blomf. read στυφλοῦς, which Elmsley on Bacch. 1135. rightly condemns.

Σύ thou. passim.—gen. σου passim. poet. σέθεν S.c.T. 129, etc.—σοί passim.—σέ passim.—dual. σφῶν P.V. 12. pl.—ὑμεῖς P.V. 1060. etc.—ὑμῶν id. 1063. etc.—ὑμῖν id. 440. etc.—ὑμᾶς id. 1076. etc. poet. ὕμμε E. 590.—In E. 413. for the corrupt vulg. ἀξίαν ῥ' ἐπ' ἀξίων. Wakefield for ἀξίαν ῥ' reads ἀξίαν σ', which Dind. approves.—In P.V. 340. τὰ μὲν σ' is properly read in the older editions, σ' being for σέ, not for σά, as some have imagined.

Συγγενής kindred, P.V. 14. τὸ συγγενές P.V. 39. 289. the tie of kindred. συγγενῆ γάμον P.V. 857. a marriage with relatives.—innate, A. 806. φόβος συγγενῆς E. 682.

Συγγίνεσθαι to assist, C. 243. 449.—by tmesis, σὺν δὲ γενοῦ C. 454.

Συγγινώσκειν to have a fellow or kindly feeling towards another, to excuse or forgive. συγγνώμη S. 212.—mid. συγγνοῖτο id. 213.

Σύγγονος kindred, S.c.T. 1025. A. 1163.—innate, A. 858.

Συγκαθελκύνειν to drag down along with others. pass. συγκαθελκυσθήσεται S.c.T. 596.

Συκαθείδειν to sleep with, C. 893.

Συκαθιστάναι to assist in establishing, P.V. 305.

Συγκαλεῖν to call together, S. 512.

Συκαλυπτέος to be concealed, P.V. 522.

Συκαλυπτός covered over, P.V. 494.

Συγκάμνειν to condole, P.V. 413. 1060.

Συγκαταβαίνειν to come down with. met. to enter the lists as an assistant in a contest, C. 716. E. 998.

Συγκεραυνῶναι to mix up with or compose. pass. ἄλγη συγκεραμμένα C. 733. mixed up with my lot, having happened to me.

Συγκοιμᾶσθαι to lie with, A. 1231.

Συγκόλλωσκειν consistently, agreeing with, C. 535. S. 306.

Συγχαίρειν to rejoice with, A. 767.

Σύγχορος adjacent, S. 5.

Συγχωνῶναι to confuse or mingle, συγχώσει P.V. 1051.

Σύδην hurriedly, pell-mell, P. 472.

Συέννεσις prop. name, P. 318.

Σύζυγος conjugal, C. 591.

Σύζωμα a giraffe, S. 465.

Συλαῖν to steal, P.V. 83.—with acc. to plunder, P. 796.—pass. with acc. to be deprived of. τύραννα σκληπτρα συληθήσεται P.V. 763.

Συλήτωρ a spoiler, S. 905.

Συλλαβή a band, a means of confining a robe, S. 452.—a syllable, S.c.T. 450.

Συλλαμβάνειν to assist. ξυλλάβοι C. 799.

Συλλήβδην shortly, concisely, P.V. 503.

Συλλήπτωρ an assistant, A. 1489.

Συλλύειν lit. to unyoke horses together, h.e. to put up together at an inn, to lodge together for the night. δέχεσθαι δ', οὔτε συλλύειν τινα C. 291. So Pors. as recorded by Dobree, "una deversari."

Συμβαίνειν to coincide, agree, C. 208. 573.—συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ P. 788. not some things coincide and some things do not, h.e. everything coincides.

Συμβάλλειν to close, A. 15. 1267.—to engage in combat, C. 454.—to meet with, C. 666.—mid. v. συμβάλλεσθαι to coincide, C. 1007.

Συμβολεῖν to meet, S.c.T. 336.

Συμβολή a conflict, P. 342.

Σύμβολον a sign or token, A. 8. 306.—an omen met by the way, A. 142.

Σύμβολος *id.* P.V.485.—*one who meets*, S.497.

Σύμβουλος *a counsellor*. σύμβουλοι λόγον τοῦδέ μοι γένεσθε P.166. *advise me upon this subject*.—with περί C.84.—ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι E.682. *I advise not to*, etc.

Συμμαχεῖν *to assist in battle*, P.779.

Συμμαχία *alliance in war*, A.206.

Σύμμαχος *an assistant in battle, an ally*, P.V.221. S.c.T.248.568. C.19.490. E.281.641.—*συμμάχῳ δορί* E.743.

Σύμμετρος *agreeing with*, C.225.—*consistent, just*, E.505.—*contemporary*, C.602.

Συμμιγής *mixed with*, S.c.T.723.

Συμμιγνύμαι *to mingle with*, A.634. met. pass. ἀνοστοῖσι συμμιγέλις S.c.T.593. *mixed up with*.

Συμπαρασταεῖν *to stand by as an assistant*, P.V.218.

Συμπέμπειν *to send along with*, S.488.

Συμπενθεῖν *to condole with*, C.197.

Συμπίπτειν *to happen*. *ξυμπέσωσι* E.322.

Συμπίτνειν *to fall or sink*, P.V.430.—*to coincide*, C.297. See *πίτνειν*.

Συμπνεῖν *to breathe with*. Met. *to agree with or yield to*, A.180.

Συμπολίτης [ῖ] *a fellow-citizen*, S.c.T.587.

Συμπονεῖν *to condole with*, P.V.274.

Συμπράσσειν *to assist*, P.V.296.

Συμπρεπής *befitting*. ὥστε συμπρεπές S.c.T.13.—*befitting, consistent with*. with dat. τύχῃ γυναικῶν ταῦτα συμπρεπῆ πέλει S.453. Cf. Pind. Nem. iii. 67. βοῶ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῳ πρέπει i. e. συμπρέπει.

Συμφάναι *to assent*, P.V.40.

Συμφέρειν *to bring together*, S.c.T.492.—*συμφέρειν βουλευμάτα* P.520. *to engage in counsel*.—*to bear with, to forgive*. ὀργὰς ξυνοίσω σοί E.810.—*to suit, profit*. καλῶς γ' ἂν ἡμῖν ταῦτα συμφέροι E.495. *συμφέροι* impers. *it is useful*, E.495.—mid. v. *συμφέρεσθαι to engage with*, S.c.T.618.—*to assent*

*to, to conclude*. μόνον τὸδ' Ἑλλάς χθῶν συνοίσαται στόχῳ S.240. Schol. *συμφωνήσει*.

Σύμφθογγος *singing in concert*, A.1160.

Συμφορά *an event, either happy or unhappy*, P.V.391.760.976. S.c.T.5. P.283.431.437.892.988.1001. A.18.24.558. C.12.31.707.919.1060. E.415.485.857.974.985.—*συμφορὰ πάθους* P.428. *a disastrous event*. 'συμφορᾶ κακοῦ *id.* 987. *id.* In A.315. *καὶ τῶν ἀλόγτων καὶ κρατησάντων δίχα φθογγὰς ἀκούειν* ἐστὶ *συμφορᾶς διπλῆς*, the two last words are in the gen. abs. οὕτως being understood. Cf. τιμή. In P.463. *τοιάνδε σοι πρὸς τῇ πάροιθε συμφορὰν πάρα στέειν*, Colb.1. M.1. Mosq. Viteb. have *συμφορᾶ*, which as regards the construction is equally good. See Lobeck on Soph. Aj.277. and cf. P.430. under *τύχη*.

Σύμφρων *unanimous*, A.110. C.791.

Σύμφυτος *born with, growing up with, attached to anything*. In A.107. *σύμφυτος αἰὼν* is the period of time affixed by God to the fulfilment of the omen. The Scholiast wrongly explains it to mean *old age*. See the explanation of the whole passage under *πειθῶ*. In *id.*145. *νεικέων τέκτονα σύμφυτον* is generally said to be put by enallage for *νεικέων τέκτονα σύμφυτων* h. e. *a worker of family quarrels*, but this is incorrect: *τέκτονα σύμφυτον* denotes that *agent of discord which had ever attached to the family* since the slaughter of the children of Thyestes, to which circumstance the words *θυσίαν ἐτέραν* allude. This first *θυσία* was the *πρωταρχος ἄτη* or original cause of quarrels in the family, and Calchas fears lest another similar one may become such too. The words *παλινοργος* and *οικονόμος* refer *primarily* to the same idea as *τέκτων σύμφυτος*. See under *παλινοργος* and *οικονόμος*.

Σύν *with, along with*, S.c.T.31.245. 264.454.469.456.643.746. P.127.198. 763.766. A.111.151.444.605.642.752.

- 1194.1528. C. 23.136.242.254.757.1018.  
1031. E. 435.905.978. S. 21.32.83.150.  
173.180.605.726.932.953.1018.—with  
h.e. by means of, denoting the instru-  
ment. πράγμα' ἐλέγχειν ζὺν νεορόντῳ  
ξίφει A.1354. Cf. S.c.T.865. P.741.  
—denoting the manner of an act. ζὺν  
δικῇ S.c.T.426. E.580. with justice.  
σὺν ἀληθείᾳ P.462.761. A.1548. C.  
825. S.184.609.824.825.—with, that is,  
with the aid of, S.c.T.432. A.887.  
935. C.146.771. S.129.1058.—with,  
h.e. opposed to, S.c.T.657.—redund.  
σὺν χρόνῳ συμβάλλεται C.1007.—  
σὺν χρόνῳ A.1351. E.527. at length,  
after a lapse of time.—separated from  
its verb by a particle. ζὺν δὲ γενοῦ  
πρὸς ἐχθρούς C.453. ζὺν δὲ πλουτίζειν  
ἐμέ A.752.  
Συνάγειν to bring together, S.c.T.  
490.738.  
Συναινεῖν to agree to, promise, A.  
1181.—to assent to or admit, A.471.  
Συναίρεσθαι to take up with an-  
other. συναίρεσθαι Κύπριν P.V.668.  
to indulge in love.  
Συναίτιος an accomplice, A.1087.  
Συναλγεῖν to condole, P.V.288.  
Συναλλάσσειν to associate, S.c.T.  
579.  
Συναμπέχειν to conceal, P.V.519.  
Συναντρεῖν to close or end with, A.  
1094. See πτώσιμος.  
Συνάπτειν to join together. Met.  
μάχην συνάπτει P.328. to engage in  
battle. συνάψας μηχανὴν δυσβουλίας  
A.1591. having contrived.—to be con-  
tiguous, with dat. P.859. cf. Eur.  
Hipp.187. and Monk's note.—συνάπ-  
τεσθαι to take hold of with, to assist,  
P.729.—γνώμης ζηνήψατο P.710. as-  
sisted him in his design.  
Συναρμόζειν to join to, make ready  
for, E.472. See εὐχέρεια.  
Συναρπάζειν to carry off with one-  
self, P.191.  
Συνασχαλᾶν to condole with, P.V.  
161.243.303.  
Συναυλία a conflict, S.c.T.821.  
Συνδαίτωρ a guest at a banquet, E.  
331.  
Συνδικεῖν to defend a cause, E.549.  
Σύνδικος an advocate or defender  
of a cause, E.731. S.707.  
Συνδικῶς in defence of a cause,  
justly, A.1583.  
Συνδρόμῳ agreeing with, A.1157.  
Συνεδρία society, P.V.490.  
Συνειδέναι to be conscious. τίνα σύν-  
οισθά μοι καλουμένην βροτῶν; C.214.  
whom do you know me to be calling  
upon?  
Συνεῖναι to assist, S.c.T.653.—to  
be conversant with, to meet with, P.  
173.  
Συνεμβαινεῖν to embark with an-  
other. ζυνεμβας S.c.T.584.  
Συνεμβολή an united cast or stroke,  
as of an oar, P.388. On A.957. see  
under παρηβᾶν.  
Συνέμπορος a fellow-traveller, C.  
206.702. S.917. Met. C.722.  
Συνεξελαύνειν to expel along with,  
A.1588.  
Συνεπαίνειν to advise at the same  
time, S.c.T.1065.  
Συνέπεσθαι to accompany, A.929.  
Συνέστιος one living along with  
another, S.c.T.755.—ζυνεστίου Διός  
A.687. Jupiter the protector of do-  
mestic life.  
Συνεύδειν to sleep with τοῦ ζυνεύδ-  
οντος χρόνου A.868. the time occu-  
pied in sleep.  
Σύνευνος the partner of a bed, P.V.  
868. A.1087.1417.  
Συνέχεσθαι to be occupied or con-  
versant with, P.V.659.  
Συνηγόρος a patron, a voucher, A.  
806.  
Συνῆλιξ one of the same age, P.  
770.  
Συνθάλπειν to soothe, P.V.688.  
Συνθάπτειν to assist in burying,  
S.c.T.1018.  
Σύνθεσις connexion, putting to-  
gether, P.V.458.  
Σύνθετος feigned, made up, P.V.  
689.  
Συνθήκη an agreement, C.548.  
Συνθνήσκειν to die along with. fut.  
ζυνθανομένην A.1110. ζυνθανεῖσθαι  
C.973. ζυνθνήσκουσα A.793. as it dies.  
Συνιέναι to understand. οὐ ζυνιείς

- P. 353. aor. 1. *ξυνήκα* I understand, A. 1083. 1216. 1226. C. 874. S. 462.
- Συνίστασθαι* to engage in battle, S.c.T. 417. 491. 654.
- Συνίστωρ* conscious of. with acc. A. 1061. See *πόριμος*.
- Συνναεῖν* to dwell with, S.c.T. 177.
- Σύννοια* anxiety, P.V. 435.
- Σύννομος* united or connected with, C. 590.—subst. a partner, S.c.T. 336. P. 690.
- Συνοικεῖν* to dwell together, C. 896.
- Συνοικήτωρ* one living with, E. 797.
- Συνοικία* a living with, society, P. 876. S. 264.
- Σύνουκος* living with, S.c.T. 170. C. 999. S. 410.—Met. joined with, A. 1626.
- Συνομαίμων* a connexion by blood, P.V. 408.
- Συνομνόναι* to conspire, A. 636. *συνώμοσαν θάνατον πατρί* C. 972. conspired to murder my father.
- Σύνορθος* coming with the dawn, A. 245. See *αὐγή*.
- Συνόρνυθαι* to set out together, A. 418. In this passage Pears. and Schütz read *συνορμένων*, which Butler approves. This is unnecessary. The dative refers to *πένθεια*, and assigns the cause, sc. *there is everywhere mourning on account of those who together left the land of Greece to go to Troy*. Cf. *θάπτειν* sub. fin. It is by some less properly referred to Paris and Helen, as being the cause of this grief.
- Σύνουρος* contiguous, closely connected, A. 481.
- Συνουσία* a living with, connexion, E. 275.
- Συνταράσσειν* to confound, P.V. 1090.
- Συντέλεια* a society. ὃ *ξυντέλεια* S.c.T. 233. said of the tutelary gods of the city.
- Συντελής* associated in the payment of anything. *συντελής πόλις* A. 518. the city upon which part of the debt of crime devolved.
- Συντέμνειν* to cut short, to diminish, E. 218.—to limit or define, S. 255.
- Συντετραίνειν* to bore at each end so that the bore meets in the middle. Met. δι' ὧτων *συντέτραινε μῦθον* C. 444. cause my speech to enter in at thy ears.
- Συντιθέναι* to add, S. 63.
- Σύντομος* concise, P. 684.
- Συντόμως* concisely, E. 393. 555.
- Συντυγχάνειν* to happen. εἴ *ξυντυχόντων* S.c.T. 256. if things happen favorably.
- Συνωμότης* a conspirator, E. 123.
- Συνώνυμος* called by the same name, related, S. 196.
- Συνωρίς* a pair, as of horses, etc. Met. a pair of calamities, A. 629.—a fetter, C. 976.
- Σύρδην* lit. dragging with violence. Met. *impetuously*, P. 54.
- Συρία* Syria, S. 5.
- Σύριγξ* the bore in the wheel in which the axle turns, S. 178. S.c.T. 187.
- Συρίζειν* to hiss. *συρίζων φόνον* P.V. 355. hissing in a deadly manner. Cf. S.c.T. 445.
- Σύριος* Syrian, P. 84. A. 1285.
- Σφαγεῖον* the vessel in which the blood of a slaughtered victim is received, A. 1062. Cf. *ρανθήριος*.
- Σφαγή* a sacrificing or slaughter, A. 1027. 1067. E. 178. 428.—pl. *σφαγαί* the throat, (being the part in which the incision is made) *ἐν σφαγαῖσι βάψασα ξίφος* P.V. 865.—the flesh of one slain. *ἀπὸ σφαγῆς ἔμῳν* A. 1581.—*αἷμαρος σφαγῆν* in A. 1362. is by enallage, as Blomf. observes, for *αἷμα ἀπὸ τῆς σφαγῆς*, blood from the slaughter. Cf. Lobeck on Aj. v. 918.
- Σφάγιον* a sacrifice, S.c.T. 212. 361. E. 960.
- Σφαδάζειν* to struggle, P. 190.
- Σφάζειν* to sacrifice, A. 1408. C. 891. pass. *σφαγεῖς* E. 295.
- Σφάκελος* any very acute pain or emotion, P.V. 880.—the violence of the storm, P.V. 1047. See Blomf. Gloss.
- Σφαλερός* slipping, stumbling, E. 349.
- Σφάλλσθαι* to be deceived. *σφάλεται βουλευμάτων* E. 687. is deceived in his counsels.

Σφενδόνη *a sling, the cast of a sling*. Met. any casting out, A. 983. See εὔμετρος.

Σφετερίζεσθαι *to appropriate to oneself*, S. 39.

Σφέτερος *his own*, P. 868.—*their own*, A. 738.

Σφήν *a wedge*, P. V. 64.

Σφίγγειν *to bind fast*, P. V. 58.

Σφίγξ *a Sphinx*, S. c. T. 523.

Σφοδρύνεσθαι *to be violent or obstinate*, P. V. 1013.

Σφραγίζειν *to seal up*. pass. E. 792.

Σφριγᾶν *to swell*, P. V. 380.

Σφουρήλαρος *forged by the hammer*, S. c. T. 798. P. 733.

Σχεδία *a raft, a hastily made boat*, P. 69.

Σχέδιος *fit for close conflict*, C. 161.

Σχεθεῖν *to have*, P. V. 16. C. 819. E. 819.—*to confine*. ζυγοῖσι δουλείοισι

σχεθεῖν S. c. T. 75. ἐκποδῶν σχεθεῖν S. c. T. 411. *to keep out of the way, to deter*. The aorist only of this verb

is in use. See Herm. on Soph. El. 744. Elmsl. on Med. 995. Blomf. on C. 819. for σχεθῶν needlessly writes

κατασχεθῶν, the aorist being used precisely as in P. V. 16. and the present

in neither case being necessary to the sense.

Σχέσις *the manner of a thing*, S. c. T. 489.

Σχέτλιος *wretched*, P. V. 647.

Σχήμα *a figure*. In periphr. Ἰππομέδοντος σχῆμα S. c. T. 470. See Ἰππομέδων.

Σχηματίζειν *to adorn with devices*. pass. S. c. T. 446.

Σχίζειν *to separate*. pass. A. 609.

Σχισμός *cutting, slaying*, A. 1120.

Σχολάζειν *to loiter, be idle*, S. 204. 860.

Σχολή *leisure*, P. V. 820. A. 1025.—*delay, hindrance*, A. 1029.

Σώζειν *to preserve or save*, P. V. 374. S. c. T. 731. P. 339. A. 589. C. 500. (see βυθός) E. 631. 724. 731.—*to keep or observe*, as commandments, E. 232.

—*to retain*, P. V. 392.—*to keep concealed*, P. V. 522.—pass. σώζεσθαι *to be preserved*, S. c. T. 254. 802. P. 495.

980. A. 604. C. 502. σώζεσθαι πρὸς P. 703. *to escape safe to*. σωθείς S. c. T.

964. P. 210. In C. 786. is commonly read τίς ἂν σωζόμενον ῥυθμὸν τοῦτ'

ἰδεῖν δάπεδον ἀνομένων βήματων ὄρεγμα; where σωζόμενον is by some supposed to be the mid. v. governing

ῥυθμὸν, h. e. *keeping moderation*. But this, as observed under ῥυθμός, is quite improbable. The words τίς ἂν

ἰδεῖν are wholly unintelligible. It may be suggested as a conjecture

to read the passage thus, τίς ἂν σώζοι νιν (sc. τὸν Ὀρέστην) ῥυθμοῦ τοῦτ', ἰδὼν διὰ πέδον ἀνομένων βημάτων ὄρεγμα; see the explanation

assigned to ῥυθμοῦ under the word. διὰ πέδον is conjectured by Blomf. for δάπεδον, and avoids the necessity of an awkward ellipsis.

Σωκεῖν *to be strong*, E. 36. Cf. Soph. El. 119.

Σῶμα *the human body*, P. V. 461. 1025. S. c. T. 12. 522. 877. 930. P. 195. 267. 821. 833. A. 217. 426. 1451. C. 713. In P. V. 861. φθόνον σωμαίων ἕξει θεός, σωμαίων refers to the persons of the Danaidæ, not to the bodies of their murdered cousins. See φθόνος.

Σωμαροφθορεῖν *to spoil the body with indulgence*, A. 922. In this passage Schütz reads δωμαροφθορεῖν, h. e. *domum fastu perdere*. Aurat. σρωμαροφθορεῖν, which Dind. approves.

Σωσθάνης [ᾱ] prop. name, P. 32.

Σωτήρ *a preserver*, S. c. T. 502. A. 498. C. 2. 262. S. 960.—of inanimate things σωτήρα ναὸς πρότονον A. 871. In S. c. T. 808. something is evidently lost. Scholef. suggests τύχη, which Blomf. approves. Dind. τύχη.—with feminine nouns, τύχη σωτήρ A. 650.

εὐπραξίας σωτήρος S. c. T. 207. Jupiter was peculiarly worshipped as Ζεὺς σωτήρ, or the guardian of happiness, and to him as such the third libation at feasts was offered. τοῦ πάντα κραινοντος τρίτου σωτήρος E. 730. Ζεὺς σωτήρ τρίτος S. 26. In allusion to this in A. 1360. the third blow is said to be given in honour of Ἄδων νεκρῶν

σωτήρος. Also in C. 1069. Orestes is called τρίτος σωτήρ. See under τρίτος.

Σωτηρία *safety*, S.c.T. 191. P. 500. C. 201. E. 869.—νόστιμος σωτηρία *a safe return*, P. 783. A. 334. 1211.—πεισμάτων σωτηρία S. 746. *the protection of cables*.

Σωτήριος *salutary*, S.c.T. 165. S. 210. 402. 412.—*having a preserving power*, C. 498. E. 747. σωτηρίων πραγμάτων εἰδήσειον A. 632. *bringing tidings of safety*.—σπέρματος σωτηρίου *a preserving or perpetuating seed*, C. 234.

Σωφρονεῖν *to be wise or discreet*, P. V. 984. A. 1603. E. 495. 954.—τὸ σω-

φρονεῖν *discretion*, A. 1399. S. 991.—without the article, as the subject to a verb, παρ' ἄκουσας ἦλθε σωφρονεῖν A. 174. *wisdom comes to persons against their will*. Cf. αἰ γὰρ ἠβᾶ τοῖς γέρονσιν εὐ μαθεῖν A. 370. On the passage in P. 815. πρὸς ταυτ' ἐκεῖνον σωφρονεῖν κεχηρημένοι πινύσκετε, see under χρησθαι.

Σωφρόνισμα *an admonition*, S. 970. Σωφρόνως *wisely, with discretion*, S.c.T. 627. E. 44.

Σώφρων *wise, discreet*, S.c.T. 168. 592. A. 342. 1649. C. 775. E. 131. S. 691.—*comp. σωφρονέστερον* S.c.T. 550. C. 138.

## T

Ταγεῖν *to be commander of*. with gen. P. 750.

Ταγεύσθαι *to station*. mid. v. τάγευσαι S.c.T. 58.

Ταγή *command*. abstr. for concr. *those in command*, A. 110.

Ταγός *a ruler or commander*, P. 26. 316. 472. ταγός μακάρων P. V. 96.

Ταλαίπωρος *miserable*, P. V. 231. 315. 598. 626.

Τάλαντον *a balance*, P. 338. S. 803.

Ταλαντούχος *holding the scales*, A. 425.

Τάλας *wretched*, P. V. 108. 467. 595. P. 705. τάλαινα S.c.T. 244. 790. P. 437.

509. A. 216. 375. 1040. 1078. 1186. 1220. 1247. 1268. C. 597. 732. τάλαν S.c.T. 969. C. 752. ταλαίνης S.c.T. 1023. Dor.

ταλαίνας A. 1107. τάλαιναν P. V. 566. P. 567. A. 1109. 1233. ταλαίνας A. 1114. τάλανα S.c.T. 969.—ὁ τάλας P. V. 157. *wretch that I am*. Cf. id. 571. S.c.T. 1055. E. 750. 777.

Τανταλίδης *a descendant of Tantalus*. διφύλοισιν Τανταλίδαισι A. 1448. h.e. Agamemnon and Menelaus.

Τανύδρομος *exerting the limbs in running*. σφαλερά τανυδρόμοις κῶλα E. 349. Here τανυδρόμοις seems to be used as a verbal adjective governing κῶλα in the accusative, *exerting in running their stumbling limbs*, h.e.

stumbling in the attempt to run away from the fate which pursues them. Dind. with Herm. writes σφαλερά—γάρ, and considers σφαλερά—κῶλα to be put parenthetically; but this is certainly very awkward.

Τάξις *a post or station*, P. 290. E. 374.—*a company or party*, P. V. 128. τάξις νεῶς μακρᾶς P. 372. *a line of ships of war*.

Ταπεινός *humble*, P. V. 320. 910.

Ταραγμός *disturbance*, C. 1052.

Ταράκτωρ *a disturber*, S.c.T. 554.

Ταράσσειν *to disturb or excite*, P. V. 996. A. 1189. C. 287.—γός ἀμφιλαφής παραχθείς C. 328. *excited, stirred up*. See ἀμφιλαφής.

Ταρβεῖν *to fear or dread*, P. V. 934. P. 671. E. 385. S. 754.—with acc. P. V. 900. 962. S.c.T. 35. E. 670. 684.

Τάρβος *fear, dread*, P. 682. A. 833. C. 540. S. 717.—μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῆ λέων S.c.T. 271. Here the accusative is used πρὸς τὸ σημαινόμενον, the words μέριμναι ζωπυροῦσι τάρβος being in sense equivalent to ταρβῶ. See under κλύειν.

Ταρβόσυνος *timid*, S.c.T. 222.

Ταριχεύειν lit. *to dry for preserving*. hence, *to wither, emaciate*. pass. ταριχευθέντα C. 294.



Τάρταρος *Tartarus*, P.V.154.219. 1031.1053. E.72.

Ταρφύς *thick*, S.c.T.517. pass. P.373.—to place at, against, etc.

Τάσσειν to station or place. with εἰς, S.c.T.266. τάξει ἐν στίχοις τρισὶ P.358. to place in three rows. with πρὸς, S.c.T.562. A.323. with ἐπί, S.c.T.430. to place in opposition.—ἐπὶ σκηπτουχίᾳ ταχθεὶς P.200. placed in a post of command.—to appoint or order, S.964. pass. τεταγμένος A.990. E.269.609. S.499. χρόνῳ τεταγμένῳ E.906. in the appointed time.—mid. v. to arrange or station oneself. τάσσεσθε, φιλαι δμῳίδες S.955.

Ταύρειος of bulls, S.c.T.43.

Ταυροκτονεῖν to slay a bull, S.c.T.258.

Ταῦρος a bull, S.297. Met. A.1097.

Ταυροσφαγεῖν to slay a bull. ταυροσφαγούντες ἐς μελάνδετον σάκος S.c.T.43. h.e. receiving its blood into the hollow of the shield. Cf. Arist. Lys. 190.

Ταυροῦσθαι to be fierce as a bull, to be enraged at, with dat. C.272.

Ταφή burial, S.c.T.800.

Τάφος a tomb, S.c.T.1028.1037. P.670.672. A.493.1284. C.106.166.333. 347.481.494.533.881. E.568. pl. S.c.T.897. E.797.

Τάχα quickly, e.g. τάχ' εἶσομαι S.c.T.243. Cf. id.641. P.242. A.475. 1133.1145.1633. C.303.959. E.392. 432.567.699. S.841.887. —perhaps, probably, joined with ἂν. τάχ' ἂν τις εἴποι S.c.T.896. some one perhaps may say. Cf. P.V.312. S.c.T.384. E.488. S.181.481.—with indic. τάχ' ἂν τὸδ' ἦν S.c.T.645.—superl. τάχιστα. P.V.961. P.499.—ὅσον τάχιστα A.591. ὅπως τάχιστα A.591.1323. C.794. 865. S.460. ὡς τάχιστα S.c.T.243. E.712. S.188.927. as quickly as possible.—ἐπεὶ τάχιστα P.V.199. as soon as. ὅπως τάχιστα P.V.228. id.

Τάχος swiftness. ὑπέροκμοι τάχει P.384. excelling in swiftness. τίς τὸδ' ἐξίκουρ' ἂν ἀγγέλων τάχος; A.272. what messenger could come at this

speed? ἐν τάχει P.V.749. A.1213. 1423. quickly. τάχος acc. S.c.T.58. A.919.1081. E.121.170. id. ὡς τάχος S.c.T.657. A.27. C.876. as quickly as possible.

Ταχύηρης swifly rowed, S.32.

Ταχύμορος swifly perishing, A.474.

Ταχύνειν [ῦ] to hasten, P.678. C.649.

Ταχύπομος swifly conducting, S.1031.

Ταχύπορος swifly moving, A.474.

Ταχύπτερος swift-winged, P.V.88.

Ταχύρροθος swifly spreading a report, S.c.T.266.

Ταχύς swift, P.725. A.1095. C.60. S.745.

Τε and, used in the following constructions, *passim*.—1. joining two words, e.g. Κράτος Βία τε P.V.12.—2. joining more than two, e.g. ἀριθμὸν ἔξοχον σοφισμάτων, γραμμάτων τε συνθέσεις, μνήμη τε P.V.493.—3. followed by καὶ, both—and, e.g. οὐρανοῦ τε καὶ χθονὸς τέκνα P.V.305.—ἄλλως τε καὶ P.V.539.696. P.675. E.451. S.749. see ἄλλως and πάντως. The reverse construction sc. καὶ—τε is very rare. It appears in S.c.T.562.563. where Scholof. quotes Plat. Crit. 8. sub. fin. Here Blomf. needlessly conj. ἢ θεῖον.—4. τε καὶ—τε, e.g. Γῆ τε καὶ Ἑρμῆ βασιλεῦ τ' ἐνέρων P.621.—5. τε καὶ—καὶ, e.g. ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαί P.V.490.—6. τε καὶ—τε—τε, e.g. πόλει τ' ἀρήγειν καὶ θεῶν ἐγγυρίων βωμοῖσι—τέκνοις τε γῆ τε μητρὶ S.c.T.14.—7. τε καὶ—καὶ τε, e.g. σοί τε καὶ τέκνοις σέθεν καὶ πόλει φίλοις τε πᾶσι S.c.T.69. Cf. P.214.—8. τε—τε, e.g. ὄξος τ' ἀλειφά τ' ἐκχέας A.313.—9. followed by ἤδέ, S.c.T.844. P.26.933.957. —10. preceded by ἢ instead of τε E.498.—11. it also joins periods and clauses, as well as words, e.g. P.V.25. etc. So when followed by καὶ, e.g. P.V.178.—or by τε, e.g. P.V.289. or when preceded by a negative, as οὔτε or οὐδέ, e.g. P.V.244. 261. S.236. or when followed by δέ,

e.g. P. 616.—12. It also follows participles redundantly, and has then the sense of *εἶτα*, *then*. Cf. A. 99. C. 550. 851. See Herm. on Vig. 772. It is often placed before the word in the sentence to which it precisely refers, e.g. *ἐς τ' ἐπάλλεις καὶ πύλας*. S.c.T. 30. for *ἐς ἐπάλλεις τε καὶ πύλας*. Cf. P.V. 661. etc. It is usually placed second or third in the sentence, but sometimes fourth, e.g. P.V. 138. E. 281. 464.—It is joined to *δὲ* in C. 490. but Dind. considers this corrupt.

*Τέγγειν* to moisten, P.V. 400. disjoined from *διὰ* by tmesis, P. 532. see *diaréγγειν*.—to tinge or stain, P. 309.—mid. v. to be moist with tears, P. 1022.—pass. to be softened, to yield, P.V. 1010.

*Τείνειν* to stretch (as a bow), A. 355.—to extend, to carry on. *βίον τείνειν* P.V. 535. A. 1335. pass. *βίος ἦν ταθῆ* P. 694.—to exert the voice, to deliver a speech. *μακρὰν ἔτεινας* A. 1269. sub. *ῥῆσιν. τῆνε δυσβάυκρον ἀνδάν* P. 566. Cf. C. 503. where see *τίμημα*.—intrans. to extend, to stretch out, S. 88. P. 65. *μεταξὺ τείνει πύργος ἐν εὐρεὶ* S.c.T. 745. *there is but a tower's breadth between.* *φρεῶν βίῃ τείνουσι πομπήν* S.c.T. 594. *pursuing their career in the violence of their spirit*, where *τείνουσι πομπήν* metaphorically refers to that career of wickedness which these men are represented as pursuing. See *μακρός*.

*Τείρειν* to afflict, to vex, P.V. 348. 582.—pass. *ἐκ πολλοῦ τειρομένοις* S. 77.

*Τείχος* a wall of a city, S.c.T. 87. A. 440. 545. C. 359. S. 470.

*Τεκμαίρειν* to signify, P.V. 601.—mid. v. to conjecture, P.V. 337.

*Τέκμαρ* a sign or token, P.V. 452. A. 263. 306. C. 656. E. 235.

*Τεκμήριον* a proof or token, P.V. 828. A. 343. 1339. C. 203. E. 425. 463. 632.—*πρὸς οὐδὲν ἐν μέρει τεκμήριον* A. 323. *according to no regular sign or arrangement.*

*Τεκνογόνος* bearing children, S.c.T. 911.

*Τέκνον* a child, S.c.T. 668. A. 201. 706. 872. C. 320. 516. 816. 883. 897. 899. 907. 909. pl. *τέκνα* children, P.V. 205. 817. S.c.T. 16. 767. P. 214. 218. 740. A. 1180. 1278. C. 263. 345. 746. 986. E. 394. S. 720. 734. Met. *τέκνον ἐπιειφέρει δώμασι* C. 638.—used of the young of an animal, S.c.T. 273.—of flowers, the product of the soil, P. 610.

*Τεκνόποιος* avenging a child, A. 150. See *παλινόροτος*.

*Τεκνοῦσθαι* to beget children. Met. A. 732.—pass. *τεκνωθῆ* S.c.T. 639.

*Τέκος* a child, offspring, S.c.T. 185. 659. S. 343.—Met. E. 506.

*Τέκτων* a workman, S. 280. fem. A. 1379.—an author, A. 148. S. 589.

*Τελέθειν* to be, A. 100. 454. S. 673. 1024.

*Τελεῖν* to bring to an end, to accomplish, P.V. 1035. S.c.T. 609. 675. 764. 773. P. 913. A. 947. 1078. 1226. E. 859. *εὖ τελεῖν* to bring to a successful issue, S.c.T. 35. A. 780.—intrans. to come to an end, to turn out, S.c.T. 641. C. 1017. *εὖ τελεῖν* P. 221. to have a good issue.—pass. *τελεῖσθαι* to be brought to an end, to be accomplished, A. 1466. *τελουμένου* C. 282. 859. *τελείσθω* id. 308. *τετέλεσται* S. 18. *ἐτελέσθη* C. 1063. *τελεσθέντα* A. 731.—fut. mid. in pass. sense, *τελείται* contr. for *τελέσεται* P. V. 931. A. 68.—to destroy, pass. *δεσπότην τελουμένου* C. 862. *being slain*. In C. 376. seqq. *Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποιον ἄταν βροτῶν γλήμονι καὶ πανουργῶ χειρὶ, τοκεῦσι δ' ὅμως τελεῖται*, if the metre of the antistrophe be correct, *τελεῖται* must be corrupt. Lachmann conj. *τέλει, τέλει* sc. as the imperative agreeing with *Ζεῦ, Ζεῦ*. Well. *τέλει τάδε*. If *τελεῖται* be correct, the preceding words must be explained as an aposiopesis, *ἀμπέμπων* being the nom. abs. and the force of *ὅμως* depending on the word *ὑστερόποιον* sc. *thou that sendest vengeance late—yet still* (although late) *will it be accomplished for my parent's* (Agamemnon's) *sake*. Or if *τέλει τάδε* or *τέλει τέλει* be read, the construction

will apparently resemble that of the words βαρέα δ' οὐν ὄμως φράσον S.c.T.792. see ὄμως. h. e. *it is against a parent* (sc. Clytæmnestra) *indeed (that I invoke thy vengeance), yet still even against a parent accomplish this thing.* Either way, however, involves much uncertainty, and the passage may be considered corrupt.

Τέλειος *accomplished*, S.c.T.748. 814. 833. S.804. κραυθῆ τέλειον i. e. ὥστε τέλειον εἶναι S.86.—*final, effectual.* τελεία ψῆφος S.720.—*having the power of finishing or making complete*, A.946.1437. E.28.360. S.521.—in allusion to the word τελεῖν, Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει S.c.T.151. A.947. "Ἦρας τελείας E.205. See under τέλος. In S.c.T.677. φίλου γὰρ ἐχθρά μοι πατρός τελεῖ' ἀρά | ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει, the words τελεῖ' ἀρά are undoubtedly corrupt. The α in τελεία if agreeing with ἀρά cannot be elided, and τέλεια as the neuter plural is without sense. In the absence of better authority from MSS. it is perhaps best to read τελεῖν from Turn. So Blomf. This will refer to τελεῖν in v.657. and the infinitive will depend upon προσιζάνει. *The hateful curse of my father rests upon my dry tearless eyes (see ξηρός) in order that I may accomplish (this murder).* Wordsworth conj. τάλαιν'.

Τέλειος *accomplished, final, fulfilled*, E.371. S.74.791.—*grown up*, A.1485.—*having power to accomplish.* τελέων τελειότατον κράτος S.520.

Τελεσιφῶρων *accomplishing its purpose*, A.684.

Τελεσφόρος *accomplishing, bringing to an end, effectual*, P.V.509. S.c.T.637. C.210.534. τελεσφόροις δίνας A.968. *agitation portending something real.* πεσεῖν ἐς τὸ μὴ τελεσφόρον A.972. *to come to nought.*—*invested with authority*, C.652.

Τελευταῖος *last*, A.305. This passage is one of some difficulty. The precise nature of the contest called λαμπαδηφορία, to which the beacon

lights are here compared, is not distinctly ascertained. The suggestion given in the Dict. of Antiqu. (Lond. 1842.) appears very probable: viz. that there were several *chains* or *parties* of torch-bearers, each of which ran in succession, and this view seems rather confirmed by the wording of the present passage, although not noticed in the article alluded to. Be this as it may, however, the comparison is clear, viz. that the succession of beacon fires is compared to the successive persons, or sets of persons, who carried the lighted torch in this contest. In the present verse νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν, the meaning generally assigned is, that the *first* and *last* were esteemed victorious because the one transmitted the tidings first from Troy, the latter brought these tidings to Clytæmnestra. But it is surely strange to speak of *two* victors in *one* contest, to say nothing of the absence of the article before τελευταῖος. It may be suggested to take both πρῶτος and τελευταῖος as referring to one and the same: the light here transmitted is regarded as *one and the same light*, all coming from the same source, φάος οὐκ ἄπαππον Ἰδαίου πυρός. Hence (whereas in other contests of this kind, one person or set of persons from among many gained the prize), in this metaphorical contest on the other hand, the same light, ὁ πρῶτος καὶ τελευταῖος δραμῶν, h. e. *that which ran from first to last*, or uninterruptingly, is declared the conqueror, as having successfully performed its duty.

Τελευτᾶν *to finish.* βίον τελευτήσαντα A.903.—*to die*, S.c.T.599.913.—*to end, to have an end*, A.621. C.305. S.208.294. ποῖ τελευτᾷ; C.521. *at what point does it end?* So P.721. Cf. Pind. Ol. vii. 68. τελευτᾶσαν δὲ λόγων κορυφαί ἐν ἀλαθείᾳ πεποιῆσαι. Τελευτή *an end*, S.c.T.560.919.933. P.774.—*an issue or event*, P.726. A.725. S.130.1036.

Τελέως *effectually*, E. 310. 913.

Τέλλεσθαι *to rise up*. τὰ δ' ὄλοα τέλλόμεν' οὐ παρέρχεται S.c.T.750. a metaphor from a tempest, sc. *this storm of calamity rises, and will not pass by*. Here Dind. adopts πελόμεν', a reading written over the other in M. 2.

Τέλος *an end, issue, or final accomplishment*, S.c.T.142. P.712. A.1080. Διὸς ἐντολὴ ἔχει τέλος P.V.13. *has its full effect*. νύκτερον τέλος S.c.T.349. *the end of night*, i.e. death. θανάτου τέλος S.c.T.888. *the end caused by death*, i.e. death. τὸδ' ἐξέειπον τέλος A.908. *this final speech*. μάχης τέλος C.861. S.470. *the issue of a battle*. Τέλος δίκης E.234.699. αἰτίας τέλος E.412. *the decision of a cause or charge*. κύριον τέλος E.515. Cf. S.598. 619. πολεμόκρανον τέλος S.c.T.147. *the issue of war*.—*a boon*, S.c.T.242. —*an office*, A.882.1175. C.749. E.713.—*a body of soldiers*, P.47.—*a body of magistrates*, S.c.T.1016.—*a sacred rite*, E.799. δαίμοσιν δὲ τέλη τάδε P.200. *to whom these rites pertain*. διὰ τέλους throughout, even to the end, P.V.273. E.63.—τέλος adv. *at last*, P.V.664. P.454. Perhaps in id.712.—Ruhnken's note (on Timæus, in voc. προτέλεια) on this word is worth quoting: "τέλος, τελεῖσθαι, et inde derivata a latiore *initiantis* potestate ad *nuptiarum sacra*, quæ matrem feminamque, velut novæ vitæ *initiatos*, conjungunt, transierunt. Poetarum parens Od. v.74. *κούρησ' αἰθήσουσα τέλος θαλεροῦ γάμοιο*. In Æsch. Eum. v.838. (799. ed. Well.) *γαμήλιον, τέλος* Scholiastes exponit γάμον. Hinc τέλειοι, δι' ἡγεμονίας, καὶ τελειωθῆναι, τὸ γῆμαι. Pollux iii.38. Eust. ad Il. λ. p.881.—Dii, in quorum auspiciis et tutela erant conjugia, θεοὶ τέλειοι dicebantur, in quibus præcipue cultam scimus Ἥραν τελείαν, a Latinis *Junonem pronubam* dictam. Diod. Sic. v.73. *προθύουσι δὲ πρότερον ἄπαντες τῷ Διὶ τῷ τελεῖν, καὶ Ἥρα τελεῖα*. ubi vide Wesseling. Δόμος ἡμιτελής in

Homero Il. β.701. *quomodo capiendus sit, inter ipsos veteres dubitatum est*. Sed ex hac ipsa ratione *commode poterit explicari δόμος χῆρος*, unde maritus abierat ad bellum Trojanum. Vid. Hemsterh. Luc. Dial. Mort. xix. p.410. Satis jam intelligi arbitror posse, cur *sacra ante nuptias dicta sint προτέλεια*. (Here Ruhnken quotes Plato Legg. vi. p.623. Eur. Iph. A. v.718. etc.) Sed cum προτέλεια etiam ante alias res sacras fierent, vox tam late patere cœpit, ut *cujusvis rei gravioris primordia significaret*." Thus in A.219. προτέλεια ναῶν signifies *sacrifices offered beforehand for the safety of the fleet*. ἐν βίοντι προτελείους A.702. means *the beginning of life*, and in v.65. the *skirmishing preceding a battle*. See προτέλεια.

Τέμενος *a temple or sacred precinct*. Met. τέμενος αἰθέρος P.357. *the region of the air*. Butler compares Lucr. v.1435. *mundi magnum et versatile templum*, and Stanley quotes from Varro vi. p.71. *Unus erit quem tu tolles in cœrula cœli templa*.

Τέμνειν *to cut* (as in surgery), A.823. πρὸς δέρην τεμῶν E.562.—*to cut off*, C.196.1043.—*to cut, as herbs for medicine*. Hence, *to prepare a remedy*. τίνα πόρον τέμνω; S.788. *what remedy must I devise?* Cf. ἐντέμνειν.

Τενάγων proper name, P.298.

Τένων *the tendon of the foot*, C.207.

Τεός *thine*, P.V.162. S.c.T.101.

Τεράζειν *to utter portents*, A.124.

Τέρας *a monster, an object of wonder*, P.V.532.834.923. C.541. S.565.

Τερασκόπος *one that observes prodigies, a soothsayer*, A.951.1415. C.544. E.62.

Τέρην *tender*, S.976.

Τέρμα *a termination, a limit*, P.V.100.184.257.825.708.757.825.830.1028. A.756.975.1150. E.400. S.450. ἐπὶ τέρματι E.603. *at the end*, h.e. when

he had reached the bottom. In circumlocutions, e.g. ἀγχόνης τέρματα E.716. *death by hanging*. δολιχῆς τέρμα κελεύθου P.V.284. *the space of a long journey*. Cf. id.825. τὸ πᾶν πορείας τέρμα and Pind. Isthm. iii.23. διέρχονται τὸ βίον τέλος.

Τερμόνιος *at the extreme point*. τερμόνιον ἐπὶ πάγον P.V.117. *the extremity of the hill*. The Schol. incorrectly explains it τελευταῖον μέρος τῆς γῆς. ἐπειδὴ τέλος τῆς οἰκουμένης ὁ Καύκασος.

Τέρμων *an end or issue*, S.624.

Τέρπεσθαι pass. *to be delighted*, E.994.

Τερπνός *pleasing*, A.478.528. C.236. In. A.142. τερπνὰ τούτων αἰτεῖ ξύμβολα κρᾶναι, Schütz reads αἰτῶ, which is unnecessary. αἰτεῖ refers to Minerva, who is represented as *entreating Jupiter to bring to a favourable issue the omens given by the birds*. The construction is αἰτεῖ (sc. τὸν πατέρα, understood from v.134.) κρᾶναι τερπνὰ (sc. ὥστε τερπνὰ εἶναι) σύμβολα τούτων. Well. translates, *Diana postulat, ut tanquam faustum omeninterpretet avium apparitionem*. αἰτεῖ however would scarcely be suitable in this case, and Well. therefore prefers αἰνεῖ. But κρᾶναι σύμβολα is not to interpret omens, but to bring them to an issue. A gloss indeed has με after αἰτεῖ, and so Schol. τὰ σύμβολα αἰτεῖ με φᾶναι, whence Steph. φᾶναι. With respect to Minerva's entreating Jupiter upon such a subject, Klausen compares the Oracle in Herod. vii.141. and also Ag.648.—The v. A.876. τερπνὸν δὲ ἀναγκαῖον ἐκφυγεῖν ἅπαν is by Schütz placed after v.877. and by Blomfield considered as spurious, but without sufficient cause. See ἀναγκαῖος.

Τέρψις *delight*, P.596. A.597.

Τέσσαρες *four*, C.236.

Τέταρτος *fourth*, S.c.T.468. P.759. E.18.

Τετρασκελής *four-legged*, P.V.395.

Τεύθρας prop. name, S.544.

Τευκρίς fem. *Trojan*. Τευκρίδ' ἐπ' αἶαν A.112.

Τεύχειν *to produce, make, or do*, S.c.T.817. A.146.713.945.1234. C.719. E.122.769. S.302.—τεύχουσα φόβον P.V.1092. *frightening*. τὸ σὸν πῶλισμα καὶ στρατὸν τεύξω μέγαν E.638. *I will make it great*.—perf. pass. τέτυκται *there is*. λόγος τέτυκται A.731. οὐρανὸν τετυγμένον S.c.T.370. *wrought artificially*. ἀκληρος ἐτύχθη E.338. *I am*. Διὸς ἵμερος ἐτύχθη S.81. *it is*. On the constr. in P.187. τούτω στάσιν τιν', ὡς ἐγὼ ὀδοῦν ὄραν, τεύχειν ἐν ἀλλήλοισι, see Herm. on Vig.205. who remarks, "debat, proprie si loqui vellet, ἔτεχον dicere, sed nunc ex verbis ἵμερος ἐδόκουν ὄραν pendere fecit infinitivum, ut oratio carere verbo videatur." He compares Cicero de Off. i.7.22. atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominum omnia creari, homines autem hominum caussa esse generatos. Cf. also Soph. Trach.1228. ἄνηρ δδ' ὡς εἴοικεν οὐ νέμειν ἐμὸι φθίνοντι μοῖραν, which is a mixture of ἄνηρ οὐ νέμει, ὡς εἴοικε, and εἴοικεν οὐ νέμειν.

Τευχεσφόρος *wearing armour*, C.618.

Τευχηστήρ *id.* P.869.

Τευχηστής *id.* S.c.T.626.

Τεύχος *any vessel*, C.97.—*a balloting urn*, A.789. E.712.—*a funeral urn*, A.424.—ἐνύδρῳ τεύχει A.1099. *a bathing vessel*.

Τέχνη *art or skill, an art*, P.V.47.110.254.475.495.504.512. S.c.T.26. A.240.1105.1182. E.17. ὄρω πρόπῳ τῆσδ' ἐκκλισθήσῃ τέχνης P.V.87. Here τέχνης is generally read, but τέχνης is supported by the authority of M. and many MSS. Butler well observes, "τέχνη h.l. significat *compages artificiose fabricatas atque adstrictas*, ut apud Atticum, *qua miser solertia transverberatus*, unde et eum h.l. τέχνης legisse existimo."

Τέως *formerly*, C.987.

Τηθύς *Tethys*, P.V.137. S.c.T.293.

Τήκεσθαι *to waste away, come to nought*. Dor. τακόμεναι E.352.

Τῆλε *far off*, P. 228.  
 Τηλέπλονος *causing distant wanderings*, P.V. 577.  
 Τηλέπομος *far sent*, A. 291.  
 Τηλικούτος *of such an age*, A. 1603.  
 Τηλουρός *distant*, P.V. 1.809.  
 Τῆνος *the island Tenos*, P. 859.  
 Τηρείος *of Tereus*. Τηρείας ἀλόχου S. 58. *the wife of Tereus*.  
 Τηρός *a keeper*, S. 245. See ῥάβδος.  
 Τιάρα *a cap worn by Persian kings*, a *tiara*, P. 652.  
 Τίειν *to honour, esteem, think much of*, S.c.T. 77. 757. A. 250. 751. 916. E. 164. 908. S. 686. *pass.* A. 517. S. 1019. *τετιμῆναι* C. 393. *this is corrupt.—to pay, to make recompense for.* διπλᾶ ἔτισαν θάμαρτια A. 523. *τύμμα τύμματι ῥῖσαι* A. 511. 1405. C. 275. 429.—*mid. v. τίσασθαι to exact payment for a crime, to avenge or punish*, S.c.T. 620. C. 18.—*also, in act. v. to celebrate.* τὸ νυμφότιμον μέλος τίοντας C. 689. *celebrating the marriage hymn.* Here Schütz proposes *τίοντος*, h. e. *punientis*, referring it to Διός. This certainly agrees better with the construction (see ἐκφάτως), but it does not appear that the active form *τίειν* is used in this sense.—From its meaning (if correctly given) in this last passage, we may deduce its signification in C. 620. *τίων δ'* (so vulg.) *ἀθήρμαντον ἐστὶαν δόμων κ.τ.λ.* where it appears to mean *to commemorate, to make notorious*. Cf. the use of *σεβίζειν* in P. 907. This whole passage from v. 614. to v. 621. is corrupt and unintelligible. We may safely assert that the words ἀκαίρως δὲ and δῆοισιν ἐπικότῳ σέβας are corrupt. The rest appears sound. The latter words cannot possibly mean, as Well. thinks, *viro hostibus ob majestatem in viso*: nor is there the slightest sense in attaching the meaning *intempesive veneror* to ἀκαίρως τίω. It may be suggested to read ὁ καιρὸς δὲ for ἀκαίρως δὲ and for τίων δ' in v. 620. to read *τίειν δ'*. the former δὲ will then (as Well. so far correctly observes) introduce the apodosis, and ὁ καιρὸς will govern the infinitive

*τίειν*, as it does in v. 699. h. e. *since I am on the subject of cruel sufferings, so is it a fitting occasion to record a horrid marriage, etc.* As regards the corrupt words δῆοισιν ἐπικότῳ σέβας, we would throw out as a conjecture, that possibly the two latter words may be wrongly divided, and that ἐπικότως ἔβαν may be an approximation to the true reading of the two last words.

Τιθασός lit. *tamed*. Met. Ἄρης τιθασός C. 336. *domestic fight*.

Τιθέναι *to set or place* (some forms are derived from *τιθεῖν*), S.c.T. 993. A. 880. *θήσειν τρόπαια* S.c.T. 259. C. 764. *set up trophies.*—with ἐπι and gen. P. 188. with ἐπι and acc. S. 478. with ἐν, C. 143. S. 32. ἐν μέρει τυθείς E. 556. *doing it in turn.* with πρό, C. 780.—*ἄνω τε καὶ κάτω τίθησιν* E. 621. *arranges at will.* τίθησιν ὀρθὸν ἢ κατηρεφῆ πόδα E. 284. *stands or sits.* (see *κατηρεφῆς* and ὀρθός).—*to arrange or appoint*, P. 275. A. 887. 1658. E. 648.—*to do, perform or cause*, P. 225. 999. A. 819. E. 462. μὴ βλάβηνητι S.c.T. 187. *do harm.* σκολῆν τιθεῖ A. 1029. *cause delay.* ἄταν τιθείς C. 823. *δλέθρον θήσει* id. 848. *πῶλει κατασκαφάς θέντες* S.c.T. 47. Cf. S.c.T. 174. P. 755. A. 66. 1505. 1583. C. 337. E. 741.—with infinitive, *μάθος θέντα ἔχειν* A. 171. *causing to have.* Cf. A. 1006. 1147.—with adjectives, *to render*, e. g. *νηπίους ὄντας τὸ πρὶν ἔννους ἔθηκα* P.V. 442. Cf. id. 850. S.c.T. 219. 927. A. 189. 453. 548. (here the constr. of δρόσοι with the masc. *τιθέντες* is remarkable) 896. C. 655. E. 313. 436. 694. S. 513.—with part. E. 14.—with substantives, C. 569. S. 295.—*τίθεσθαι* in mid. v. with various substantives, e. g. ὄρκους θεμένη A. 1551. *having sworn.* ἐγγύην θήσῃ E. 858. *give me surety.* ψῆφον τίθεσθαι *to vote*, A. 790. S. 631. 634. *χάριν θέσθαι* P.V. 785. *to confer a gratification.* ἔθεσθε κακόν P. 967. *caused mischief.* πόνον τίθου E. 217. *get yourself troubled.* φροντίδα θέμεθα P. 139. *let us consider.*—with adj. *to make*, P.V. 163. 525.—θέτο ἐν τὸς ὀμμά-

των γέλων C.727. *concealed*. Here ἔθετο Heath. παρ' οὐδὲν θέσθαι A.222. *to set at nought*.—εὐφιλήταν ἔθου S.c.T.103. *held dear to yourself*. πόσιν αὐτῷ θεμένα S.c.T.912. *having married him*.—*to make to oneself*. βαρὺν θησόμεισθ' ἀλάστορα S.410. In A.31. τὰ δεσποτῶν γὰρ εὖ πεσόντα θησομαι some, as Schütz, join εὖ θήσομαι sc. *collapsam dominorum*, h.e. *Agamemnonis, fortunam restitutam*. This is incorrect. εὖ πεσόντα is clearly to be joined, being a *metaphor from dice*. Neither is θήσομαι here used in the sense of *facere* or *reddere*, as Casaubon and Butler suppose. θήσομαι is simply used in the sense of *I will lay down*, h.e. *I will reckon or consider*, that my master's fortunes have turned out favourably. On this use of τίθεσθαι see Valck. Diatrib. p.8.9.

Τίτκειν *to beget*, said of the male, E.630.—*to bring forth*, E.311. τέξεις fut. P.V.853.871. τεκῆν aor.2. S.c.T.913. C.520. τέκοι E.636. τεκοῦσα S.c.T.398. C.900.915.—ὁ τεκὼν a father, C.679. ἡ τεκοῦσα a mother, S.c.T.909. C.531. E.441.489. οἱ τεκόντες parents, S.c.T.49. P.241. C.326.670.—τίκτεσθαι mid. v. *to produce, bring forth*, C.125. τέξεται P.V.770. τῶν τεκομένων C.413. *our mother*.—pass. *to be born*, S.659.—met. *to cause, produce, beget*, A.270.737.741. C.794. S.493.751. pass. S.c.T.419.—The participle οἱ τεκόντες is constructed with a genitive, as if it were οἱ τοκεῖς. Thus P.241. δεινὰ λέγεις ἰόντων τοῖς τεκοῦσι φροντῖσαι h.e. *for the parents of those gone*. But in S.c.T.49. μνημεῖα θ' αὐτῶν τοῖς τεκοῦσι, the genitive belongs to μνημεῖα. Upon this use of the participle for a substantive, see Lobeck on Soph. Aj. 360. and Matth. Gr. Gr. 570.

Τίλλειν *to pluck or tear*, P.205.

Τιλμός a *plucking*, S.819.

Τιμαλφεῖν *to honour*, A.896. E.15.—pass. E.596.774.

Τιμαῖν *id. to honour or make much of*, S.c.T.218.392.698. C.253.509. E.743.875.947.983. S.396.991.—*to cele-*

*brate*, A.238.—with dat. of thing, *to honour with*. ὃν πόλις στυγεῖ σὺ τιμήσεις τάφῳ; S.c.T.1037. Cf. S.109.—pass. E.830.851. τιμήσεται mid. in pass. sense, A.567.

Τιμάορος a *patron or defender*, A.500.—*an avenger*, A.5.1263.1297.1560. C.141.

Τιμάωρ [ā] *id.* S.42.

Τιμή *honour or respect*, P.V.30.408.948. S.c.T.15. E.200.854.898.990. γαπότους τιμάς P.614. *libations*.—*an office or dignity*, P.748. A.623. E.218.219.—*those in office* (abst. for concr.). Περσονόρον τιμῆς μεγάλης P.883. διθρόνον καὶ δικήπτρου τιμῆς A.44. sc. οὔσης, this explains the singular ἀντιδικός as referred to two. τιμάς νέμειν E.594. *to enjoy a dignity*. μητρὸς μηδαμοῦ τιμάς νέμειν E.594. *to have no respect for his mother*. βουθῆτοισι τιμαῖς S.687. *sacrifices*. εἴχε συμπενεθῆν ἔμοι ἀγαλμα τύμβου τοῦδε καὶ τιμῆν πατρὸς C.198. where the acc. is put in apposition to συμπενεθῆν ἔμοι. See ἀγαλμα. στόματος τιμάς S.623. *words of respect*. ἐν τιμῇ σέβειν P.162. *to hold in esteem*. See σέβειν. χωρὶς ἡ τιμὴ θεῶν A.623. here the meaning is correctly given by Scholefield, "Deorum sc. quibus bona, et quibus mala nunciare curæ est," h.e. *let the several gods have their worship kept apart*.—So Stanl. Cf. Blomf. Gloss. In S.679. φυλάσσοι δ' ἀτιμίας τιμάς τὸ δῆμιον, which the Schol. explains ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί, both the sense and metre indicate some corruption.

Τίμημα *price, penalty*. καὶ μὴν ἀμεμφῆ τόνδ' ἑτεινάτην λόγον, τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C.504. The chorus express herein their sense of the justice and propriety of the words of Orestes and Electra, by which sc. they demand the assistance of Agamemnon in the prosecution of their work of vengeance, *by way of punishment or requital* for the absence of proper respect to his memory on the part of Clytæmnestra. τίμημα is in apposition with λόγον, and

the gen. *τύμβου* depends on the other gen. *τῆς ἀνομιώκτου τύχης*, for which (sc. for not honouring him departed with due respect, cf. C. 427.) the vengeance demanded is regarded as a proper penalty (sc. *τίμημα*). This construction has not been properly perceived, hence *τῆς τ'* has been conjectured for *τῆς*, which destroys the sense. So Blomf. Moreover, *τίμημα* is generally taken as if it were identical with *τιμή* sc. *honour*, a meaning which *τίμημα* never bears in any case, but only that of *price, payment, punishment*. See Thom. Magist. etc. Hence the explanation of Wellauer and some others becomes nugatory. Perhaps on the whole it is best to adopt Hermann's conjecture *ἀμεμφῆ τόνδ' ἐπεινάτην λόγον* and to refer these last four verses to the chorus, and not to Electra, as is commonly done.

*Τίμος* *honourable, honoured*, S.c. T. 223. C. 549. E. 816. S. 964.—comp. *τιμώτερος τοῖσδε πολίταις* E. 815. On S. 968. see *ἐνπρυμνής*.—superl. E. 925.

*Τίμος* *price*, C. 903.

*Τιμωρία* *an avenging or punishing*, P. 465.

*Τινάκτειρα* fem. *shaking*, P.V. 926.

*Τινάσσειν* *to brandish*, P.V. 919.

*Τίνειν* *to pay. ποινὰς τίνειν* *to pay a penalty, to suffer punishment*, P.V. 112. 176. 623.—*δημοκράντου ἀρᾶς τίνει χρέος* A. 445. *it performs the business of, h.e. it fulfils the purpose of, it acts fully as, an imprecation.*—*to pay, i.e. suffer in return*, C. 311. E. 258.—*to pay for, to expiate*, A. 1298. See *φονεύς*. C. 640.—*τίνειν χάριν* *to thank*, P.V. 987. A. 796.

*Τίπτε* *why?* A. 949.

*Τις* encl. *some one, any one. τι something, any thing*, abs. P.V. 166. and *passim*.—with genitive, e.g. *θεῶν τις* E. 70. etc.—repeated pleonastically, E. 516. 519. S. 56. 58.—denoting obscurely some definite person, e.g. *εἰ μή τις εἰς ναῦν εἰσιν* S. 879. sc. *ὑμεῖς*. Cf. S.c. T. 384. A. 1196.

C. 57.—joined with nouns, e.g. *κακὸς ἰατρὸς ὡς τις* P.V. 471. etc. *εἴ τι φλαῦρον εἶδες* P. 213. etc.—in comparisons, *ὡς τις ἥλιος* A. 279. *like a sun*. *Σκύλλαν τινα* 1206. *a Scylla*.—where several are mentioned, any one of which may be the one in question, *ἕπατος αἰών ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς* A. 55.—with adjectives, answering to the English, *οὐκ ὁ σηματοργὸς οὐ τις εὐτελής ἄρ' ἦν* S.c. T. 473. *was no mean one*. Cf. P.V. 698. S.c. T. 962. 977. P. 256. A. 780. 1111. C. 598. In A. 780. *τις* is rightly omitted in Fl.—with adjectives of number *πόσον τι πλῆθος ἦν*; P. 226. *οὐ πολλοὶ τινες* P.V. 502. *ἀπλῶς τι* C. 119. *merely. πᾶς τις every one*, A. 765. 1178. 1636. S. 484. 950. 982. *τι at all*, 343. etc. *οὐ τι not at all*, P.V. 268. S.c. T. 38. 263. E. 216.

*Τίς*; interrog. *who? τί; what?* P.V. 159. and *passim. τί; why?* P.V. 36. etc. *τί γάρ*; A. 1110. 1212. C. 860. E. 202. 648. *τί μήν*; E. 194. *τί μή*; A. 658. *τί δ' οὐκ*; P. 976. *τί δ' οὐχί*; A. 264. *τί οὖν*; S.c. T. 190. P. 773. S. 309.—in indirect interrogation, P.V. 489. 609. 626. 662. 907. S.c. T. 632. 896. C. 89.

*Τιτάν* *a Titan*, P.V. 205. 425.

*Τιτανίς* *a Titaness*, P.V. 876. E. 6.

*Τίτης* *avenging*, Dor. C. 64.

*Τιτρώσκειν* *to wound*. pass. *τέρωται* A. 843. *τετρωμένους* S.c. T. 224.

*Τλημόνως* *patiently*, C. 797.

*Τλήμων* *patient, suffering*. with acc. *τλήμονες εἰνὰν ἀιχμάλωτον* S.c. T. 346. see *πόριμος*. Dind. with Herm. writes *τλάμων*, supposing that something is lost.—*wretched*, P.V. 617. P. 876. 939. A. 1275. 1294. 1570. E. 482.—*bold, daring*, C. 378. 588. 921.

*Τληῖναι* (aor. 2.) *to suffer*, P.V. 706. A. 869. *τλήσομαι* id. 1263. *τλαντός* id. 1428. *τλάσῃ* C. 742.—with inf. *to have the heart, or courage, to do a thing*. *μήτι τλαῖς τὰν ἱκέτιν εἰσοδεῖν* S. 423. Cf. A. 217. C. 427.—with part. *πραθέντρα τληῖναι* A. 1011. *suffered himself to be sold— to dare*, A. 396. 1523. 1618. S. 237. 322. with part. *ὄστε σπείρας—ἔτλα* S.c. T. 738. *who dared to plant*.



Τλησικάρδιος *stern-hearted*, P.V. 159.—*sad-hearted*, A.419.

Τληρός *to be endured*, P.V.1067.

Τμῶλος *the mountain Tmolus*, P.49.

Τόθεν *afterwards*, A.213. *whence* (for ἔθεν), P.100.

Τοι enclit. *surely, of a truth*. a particle increasing the force of an asseveration, e.g. P.V.8. and *passim*.—with negative, P.V.434.628. E.848.—to strengthen an alternative, ἤτοι κίαντες ἢ τεμόντες A.833. Cf. A.465.648. C.490.—joined with ἄν by crasis, P.V.395. A.884. C.997. ἢ τᾶν S.c.T.534. οὐ τᾶν E.848.—It is often used in trite expressions, or in short γνῶμαι or sayings, e.g. P.V.39.276.700. S.c.T.420. P.692.813.873.896.986.1276. S.380.

Τοιγάρ *therefore, for that cause*, S.c.T.1024. P.599.745.799. C.881. E.573.861. S.304.643.

Τοιγαροὶ *surely therefore*, S.641.

Τοίνυν *therefore*, P.V.762. S.c.T.978. C.898. S.454.

Τοῖος *such*, P.V.268.922. S.c.T.562.958. P.598. E.356. S.395.—for ὁσος S.514. Compare the usage of ὁ for ὅς. Here, however, ποῖα is written over τοῖα in Reg. L. and is adopted by Pors. Dind.

Τοῖσδε *such*, generally with reference to something following, e.g. C.736. and *passim*. In S.967. for τοιῶνδε corr. τοιάνδε.

Τοιοῦτος *id.* generally with reference to something preceding, e.g. P.V.28. and *passim*. καὶ τοιούτος εἰμι A.1333. *I, too, am of this opinion*.

Τοκέυς *a parent*, E.629. pl. τοκίεις P.63.572. τοκήων Ion. gen. A.710. τοκέων E.516. τοκεῦσι A.748. C.379. (see τελεῖν) E.147.474. τοκίας E.261.

Τόκος *a son, an offspring*, S.c.T.354.389.486. E.380.

Τόλμα *daring*, C.989.1025. ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν P.V.16. *courage for these things*. Cf. θάρσος C.89.

Τολμᾶν *to have courage*. with inf. P.V.1001. S.c.T.1050.—*to dare*, P.V.235.299.331. (here ἐμοὶ is governed

by μετὰ understood also with τεταλμηκώς) 381. A.1204. C.177.

Τόλμος prop. name, P.960.

Τομαῖος *cut off*. τομαῖον βόστρυχον C.166.—*prepared*, as a medicinal remedy. (see τέμνω and ἐντέμνω) ἄκος τομαῖον C.532. S.265.

Τομή *a cutting, also the part from which a thing is cut*, C.277.

Τόταρχος *a leader of archers*, P.548.

Τοξέειν *to shoot*. Met. *to utter*, S.441.—*pass*. πᾶν τετόξευται βέλος E.646. *every argument has been used*.

Τόξευμα *an arrow*. Met. *the glance of an eye*, S.983.

Τοξικός *of a bow*, P.452.

Τοξοδάμας *one fighting with a bow*, P.26.30.890.

Τοξόδαμος *id.* P.86.

Τόξον *a bow*, P.V.713.874. S.c.T.134. P.143.270. A.355.469. C.683. E.598.—Met. τόξῳ C.1029. *by conjecture*.

Τοξορευχῆς *armed with a bow*, S.285.

Τοξότης *an archer*, A.614.1167.

Τοξουλκός *drawing a bow*.—τοξουλκῷ λήματι P.55. *boldness in archery*. τοξουλκός αἰχμῆ P.235. *the arrow drawing the bow-string*.

Τοπάζειν *to conjecture*, A.1342.

Τόπαρχος *the master or mistress of a place*, C.653.

Τόπος *a place or spot*, P.V.348.416.1061. P.265. E.240.673.820.901.977. S.50.229.950. χώρας ἐν τόποις Λιβυστικοῖς E.282. enall. for Λιβυστικῆς.—in circumlocutions, ἐν Ἐλλάδος τόποις P.782. ἐν Αἰλίδος τόποις A.184. Cf. P.439.776. S.234.

Τορός *clear, distinct*, A.245.602.1032.1134. C.32. S.271.

Τορώς *clearly, distinctly*, P.V.607.612.701.872. P.471. A.26.260.618.1566. C.730. S.193.909.

Τόσος *so great, so much*, P.802.—τόσοι, τόσα *so many*, P.772. A.840. τόσον *so much, so greatly*, S.c.T.754. A.138. E.856.

Τοσόσδε *so large, so great*, P.467.704.767. τοσονδ' ὅσον περ οἶτος ἦν ὑπ' Ἰλίῳ A.834. (sub. χρόνον) *so long as*.—pl. τοσῶνδε *so many*, A.1370.

Τοσοντάριθμος *so large in number*, P. 424.

Τοσοῦτος *so much, so great*, P.V. 624. P. 975. E. 192. pl. τοσαῦτα *so much*, P. 364. A. 666. C. 677.

Τότε *then*. of time to come, P.V. 913. C. 806. E. 737. S. 159.—of time past, S.c.T. 198. 757. P. 385. 547. A. 73. 177. 690. 773. 1130. 1439. C. 969. E. 658. S. 560. 566.—with reference to time present, A. 18. 744. 945.

Τοτέ *sometimes*. τοτέ μὲν—τοτέ δέ. A. 100. Cf. C. 406. in loc. corr.

Τοτοῖ an exclamation, P. 543. 553.

Τρανῶς *distinctly*, A. 1344. E. 45.

Τράπεζα *a table*, A. 390. 685.

Τραῦμα *a wound*, A. 840.

Τραυματίζεῖν *to wound*. pass. τετραυματισμένον E. 237.

Τραχύνειν [ῥ] *to harden*. τράχυνε S.c.T. 1036. *make them hard, call them as severe as you please*. Schol. λέγε πολλάκις ὅτι τραχύς ἐστὶν ὁ δῆμος.

Τραχύς *stern, severe*, P.V. 35. 186. 311. 324. S.c.T. 1035. A. 1395.—Met. *violent, rough*, P.V. 728. 1050.

Τραχύτης *severity*, P.V. 80.

Τρεῖν *to fear*, S.c.T. 418. 772. S. 692. with acc. S.c.T. 359. A. 535. E. 404. S. 713.

Τρεῖς *three*, P.V. 797. 800. τριῶν E. 559. τρισί P. 358. τρεῖς S.c.T. 366.

Τρέμειν *to dread*. with inf. S.c.T. 401. Herm. App. to Vig. iii. remarks the union of two constructions in this passage, viz. τρέμω ὑπὲρ φίλων and τρέμω ἰδέσθαι μόρους φίλων ὀλομένων.

Τρέπειν *to turn*, S.c.T. 237.—*to overturn*, A. 1901.—mid. v. τρέπεσθαι *to turn oneself*, P. 451. C. 403. 1035.—pass. *to be put to flight*, S.c.T. 936. P. 986. ἢ κὰπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. (by tmesis for ἐπιτρέποιτε) *will you commit to me?*

Τρέφειν *to bring up, to foster, nourish*. Of things animated, P. 62. A. 699. 854. C. 541. 578. 743. 895. 908. E. 59. 577. 906. S. 278. 493. 871.—of things inanimate, as A. 619. 933. C. 126.—mid. v. *to bring up for oneself*, S.c.T. 19.

C. 915.—pass. S.c.T. 736. 774. A. 1173. 1458. 1589. E. 294. 635.

Τρέχειν *to run*, A. 1218. E. 37. ἔδραμε A. 1092. δραμών A. 305.

Τρίαινα *a trident*, P.V. 927. S. 215.

Τριακάς *the number thirty*, P. 331.

Τριακτήρ *a victor*, A. 166. A man was said τριάξαι or ἀποτριάξαι when he had *thrice* thrown his adversary, (which was requisite for victory,) hence τριάξαι *to conquer*. Cf. ἀτρίακτος.

Τρίβειν *to rub*. Met. *to wear out*, A. 1554.—οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολή πάρα τρίβειν A. 1025. Here θυραῖαν τήνδε refers to Clytæmnestra, πάρα being for πάρεστι and τήνδε equivalent to τῆδε, which Musgrave actually proposes to read. For the change from the dative to the accusative, cf. P.V. 217. A. 1592. Cf. also Eur. Med. 814. and see other instances adduced by Elmsl. on Heracl. 693. Blomfield observes that in all these cases the accusative follows the verb, and therefore rather inclines to refer it to Cassandra. In this case παρά must govern θυραῖαν τήνδε, and τρίβειν be put absolutely; but it is much better to explain it as above, adopting Musgrave's conj. So Dind.—mid. v. οὐ χρηστηρίαις ἐν τοῖσδε πηλοῖσι τρίβεσθαι μύσος E. 186. Here Dind. correctly remarks that it is equivalent to ἐντρίβεσθαι χρεὶ μύσος h.e. *be inflicted on, made to enter*, E. 186.

Τριβή *a spending of time*. ἄξλιαν τριβὴν ἔχει P.V. 642. *it is spending time to some purpose—a wasting*. κτεάνων τριβάς C. 931. παλιντυχεῖ τριβᾶ βίον A. 452. *the destruction of life, reversing his fortune—an object of care, a darling*, C. 738.

Τρίβος *delay*, A. 190.—*attrition*, A. 380.—*a way or path*. τριβοὶ ἐρώτων S. 1025. *the ways of love*.

Τριγέρον *very old*, C. 312.

Τρίγωνος *triangular*, P.V. 815. 1

Τρικυμια *the third wave*, i.e. a *very large wave*, each third wave being by the Greeks considered as

larger than the two preceding, P.V. 1017.

Τρίμορος *triple*, A.846. See under λέγειν.

Τρίμορφος *id.* P.V.514.

Τριπάχιος *very great or severe*, A.1455. from *τρις* and *παχύς*, as Blomf. supposes. It is absurd to derive it from *πῆχυς a cubit*, and in this case too the *a* would be long: hence Pauw and Butl. suggest *τρίσπαχυν*. Blomfield conj. *τριπάλαιον* i. e. *very antient*. This Klausen adopts.

Τρίπαλος prop. of a spear, *thrice brandished*, so as to give strength to the discharge. Met. *very vehement*, S.c.T.972. Herm. corr. *διπάλων*.

Τριπλοῦς *triple*, P.990. C.781.

Τρίπους *having three feet*. *τρίποδας ὁδὸς στείχει* A.80. *walks on three feet*.

Τριῤῥῦμος *having three poles or six horses abreast*, P.47.

Τρίς *thrice*, S.c.T.727.—*τρίς ἕξ* A.33. *thrice six*.

Τρίκαλμος *having three rows of oars*, P.665.1031.

Τρισμῦριος *thrice ten thousand*, P.307.

Τρισώματος *having three bodies*, A.844. See under λέγω.

Τρίτος *third*, P.V.9.60. S.c.T.440. 726. P.300.304. A.275. C.863.1062. E.4. S.689.—*τρίτος ἀπ' αὐτοῦ* P.754. *third, next in order to him*. *τρίτον τόδε* C.644. *this third time*. *τρίτον σωτήρος* E.729. See below, and cf. C.242. S.26. C.1069.—*τρίτος γένναν πρὸς δέκ' ἄλλαισιν γοναῖς* P.V.776. *thirteenth in descent*. *τρίτον ἐπὶ δέκα* A.1587. *the thirteenth son*. *τρίτην ἐκενδίδωμι* (sc. *πληγὴν*) A.1359. understood from *παίω*. Cf. Herm. App. to Vig. ii.—by *τρίτην πόσιν* in C.571. we may understand with Schütz, the three murders of *Iphigenia*, *Agamemnon*, and *Ægisthus*, or, if we suppose the murder of *Clytæmnestra* to be regarded as closely following that of *Ægisthus*, the *third goblet* may refer to her. So the Schol. and Blomf. Klausen,

however, seems more correct in explaining the *first* murder to be that of the children of *Thyestes* (cf. Ag. 1161. and C.1064.), the *second* will then be that of *Agamemnon*, the *third* the present one of *Ægisthus* and *Clytæmnestra*. *τρίτη πόσις* is (as Klausen observes) used with a peculiar force by *Orestes*, as the one which was to be the last, and which would bring safety to his house. The *third in order* of anything was accounted under the protection of *Ζεὺς σωτήρ*, to whom the *third libation* in feasts was offered. Hence in S.26. he is invoked in the third place as *Ζεὺς σωτήρ τρίτος*. Cf. E.729. τοῦ πάντα κραίνοντος τρίτου σωτήρος. So in C.242. Κράτος and Δίκη are invoked σὺν τῷ τρίτῳ πάντων μεγίστῳ Ζηνί. In A.1359. in allusion to this, the *third blow* is struck in honour of Ἄδης νεκρῶν σωτήρ. So likewise in C.1062. the *third* and *final* calamity which was to terminate the sufferings of the house is called *τρίτος χειμῶν* 1062. and in v.1069. *Orestes*, as the agent in this, is called *τρίτος σωτήρ*. Cf. *σωτήρ*.

Τριτόσπονδος *making the third libation to Jupiter σωτήρ*, hence, *extremely happy*. *τριτόσπονδον αἰῶνα* A.237. See *σωτήρ*, and prec.

Τριτόσπορος *third in generation*. θίνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν P.804. The construction is here what is called *ἐκ παραλλήλου*, the datives *γονῇ* and *ὄμμασι* both being governed by *σημανοῦσι*. Cf. Eur. El. 2. Νεῖλος Αἰγύπτου πέδον — ὑγραίνει γύας, where see Pflügk's note. Cf. Matth. Gr. Gr. 636.; Bernhardt Synt. Gr. p. 55.

Τρίτων *Triton*, E.283. a river in Libya.

Τρίχηνος lit. *three-clawed*. (from *χρῆλή, a claw*.) Dor. *κῦμα τρίχαιον* S.c.T.742. Casaub. explains this by *τρικόνυφον* h. e. *fluctus divisus in plures κορυφὰς* qu. *dicas cacumina et χηλάς*. Stanley more properly ex-

plains it as a *third wave*, i. e. the same as *τρικυμια* qu. v. The wave is so called in reference to the two smaller ones preceding it, each *third wave* being regarded as larger than the others.

*Τρίχωμα* the hair, S.c.T. 648.

*Τροία* Troy, A. 9. 131. 260. 307. 311. 348. 511. 515. 563. 577. 757. 1432. C. 301. E. 435.

*Τρομῆν* to dread. *τρομέων* P.V. 541. —mid. v. *ιδ.* P. 64.

*Τροπαία* a change of wind. (sub. *αἴρα.*) Met. S.c.T. 688. A. 213. C. 764.

*Τρόπαιον* a trophy, S.c.T. 259. 937. C. 764.

*Τροπή* a rout, a putting to flight, A. 1210.

*Τρόπος* a manner or way. *πᾶς τρόπος μορφῆς* E. 183. *the whole manner of their form.* ὅτῳ τρόπῳ P.V. 87. ᾧ τρόπῳ 917. *in what manner.* τίνι τρόπῳ; P. 701. 779. ποίῳ τρόπῳ; P.V. 765. *τρόπῳ φρενός* C. 743. *according to the turn of his humour.* So Scholief. correctly.—in acc. *in the manner of.* *τρόπον αἰγυπῶν* A. 49. *like vultures.* Cf. A. 379. *βάρβαρον τρόπον* S.c.T. 445. *ὄν σμικρὸν τρόπον* id. 447. *τὸν αὐτὸν τόνδε τρόπον* id. 620. *τρόπον τὸν αὐτὸν* C. 272. *τὸν μέγαν τρόπον* S.c.T. 265.—pl. *γυναικὸς ἐν τρόποις* A. 892. Cf. C. 472. E. 419.—*a habit of mind*, P.V. 11. 28. 309. A. 830. 1033.

*Τροποῦσθαι* to fasten the oar to the peg by a thong called *τροπωτήρ*, P. 368. See *κυκλοῦσθαι*.

*Τροφῆον* the money paid for bringing up. pl. S.c.T. 459.

*Τροφεύς* a nurse, C. 749.

*Τροφή* a bringing up, a fostering or maintaining, S.c.T. 530. A. 711. 1131. S. 871.—*ἐν τροφαῖσι* S.c.T. 647. *in infancy.* ἀραίας ἐπικότους τροφάς S.c.T. 768. *a life of cursing and anger.* See *ἐπίκοτος*.

*Τροφός* a nurse, C. 720.—*one who fosters*, E. 629. Met. S.c.T. 16. C. 64.

*Τροχῆλατος* rolling on wheels, P. 962.

*Τρόχις* a runner, a messenger, P.V. 943.

*Τροχοδινεῖσθαι* to whirl about, P.V. 884.

*Τρύειν* to wear out, P.V. 27.

*Τρωία* Troy. So. vulg. in C. 358. but here Herm. *Τρωῖσις*. Blomf. prefers *Τρωϊκοῖς*. coll. A. 325.

*Τρωϊκός* Trojan, A. 325.

*Τρώς* a Trojan. pl. *Τρωσί* A. 87.

*Τυγχάνειν* to hit upon, to meet with, to get anything, to succeed in. with gen. e.g. *κροτησμοῦ τυγχάνουσα* S.c.T. 543. Cf. A. 840. C. 216. S. 379. 967. See *εἰπρυμνής*. fut. *τεύξῃ* S.c.T. 1055. *τεύξεται φρενῶν* A. 168. *will act with wisdom.* Schol. *ὀλοσχερῶς φρόνιμος ἔσται.*—*αορ. 2.* *τυχεῖν* P.V. 239. 270. 652. S.c.T. 235. (sub. *δότε*) 532. P. 500. A. 166. 491. 1265. 1331. C. 201. E. 455. 689. 707. S. 65. 516. 769. *οὐ γὰρ τοιοῦτος ὥστε θρηνησοῦ τυχεῖν* A. 1045. *he is not such a god as to have to do with mourners.* *μη τυχοῦσαι θεῶν Ὀλυμπίων* S. 152. *not obtaining (the favour of) the gods above.*—something is lost in E. 818. See *ἄσος*.—with acc. in the same sense, C. 700. E. 31.

In A. 1203. *ὅλα τεύξεται κακῇ τύχῃ*, the verb is referred, as Dind. observes, to the person of Clytæmnestra, implied in v. 1201.—intrans. *to happen*, e.g. *εἰ δ' αὐθ'*, *δ μη γένοιτο, συμφορὰ τύχοι* S.c.T. 5. Cf. A. 338. C. 211. 735. S. 395. 786.—with dat. of person, *to happen to*, P.V. 346. P. 692. A. 626.—joined with participles. *ὅτε δεόμενος τύχοι* E. 696. *when he might happen to want.* *εἰ δὲ τυγχάνω λέγων* C. 678. *if I am speaking.*—with omission of *ὦν* S.c.T. 502. *ἐπ' ἀσπίδος τυχῶν being on the shield.*—with participles, signifying *to succeed in, to be right.* *τί νιν καλοῦσα τύχοιμ' ἄν;* A. 1206. *what should I be right in calling her?* *τί εἰπόντες τύχοιμεν ἄν;* C. 412. *what should we be right in saying?* *τί βέτας τύχοιμ' ἄν οὐρίσας;* C. 315. *should I succeed in guiding,* etc. *τάσδ' ἐπεικάσας τύχω χάσας φερούσας;* C. 14. *must I be right in conjecturing?*—*τί νιν προσείπω κἂν τύχω μάλ' εὐστομῶν;* C. 991. *though I should use mild expressions?* See *εὐστομεῖν*.

Δίκαν νιν προσαγορεύομεν, τυχόντες καλῶς C. 939. *being right in so doing.* πῶς δῆρ' ἂν εἰπὼν κεδνὰ τάληθῆ τύχοις; A. 608. *would that, having spoken what is favourable, you might also have said the truth.*

Τυδεύς prop. name, S.c.T. 359.362. 389.553.

Τύμβος *a tomb or mound*, S.c.T. 510.817.1051. C. 4. 85.90.104.198.505. 913.—Met. *one deaf as the tomb*, C.813.

Τυμβοχόος *raising a tomb*. τυμβοχόα χειρῶματα S.c.T.1013. *a tomb raised by hands.*

Τύμμα *a blow*, A. 1405.

Τυνδάρεωσ *Tyndarus*, A. 83.

Τύπος *a figure or shape*, E. 49. S. 279. In circumloc. S.c.T.470.

Τύπτειν *to strike*, A. 1099. E. 151. pass. P.V.361. S.c.T.870. E. 485.

Τυραννικός *regal*, A. 802. C. 472.

Τυραννίς *royal or absolute authority*, P.V.10. 224 305.357.758.911.998. A. 1328.1338. C. 399.—*persons in authority* (abstr. for concr.) χώρας τὴν διπλὴν τυραννίδα C.967. *the two rulers of the land.*

Τύραννος *a king or sovereign*, P.V. 222.310.738.944.959. A. 1616. C. 354.—adj. *regal*. τύραννα σκῆπτρα P.V. 763.

Τύριος *Tyrian*, P. 924.

Τυρσηνικός *Tyrrhenian*, E. 537. See Lobeck on Aj. 17.

Τυτθά *by a little, hardly*, P. 556.

Τυτθός *little, tiny*, A. 1588

Τυτθός *blind*, P.V. 250.

Τυφώς *Typhon*, P.V. 370. gen. Τυφῶ S.c.T.500. acc. Τυφῶνα P.V.354. S.c.T. 475.493.

Τυφώς *a hurricane*. gen. χειμῶνι τυφῶ A. 642. Cf. S. 555.

Τύχη *Fortune*, A. 850. — *chance, fortune, success*, S.c.T.408.488. P. 338: A. 324.654. C. 504.933. — *any event which happens, generally, bad*, e.g. τὴν παρούσαν ἀντλήσω τύχην P.V. 375. Cf. id. 395.771.1095. S.c.T.454. A. 557.1012.1100.1137.1691. C. 367.963. E. 566. S. 83.322.453.518.—τύχαι *misfortunes, calamities*, P.V.106.132.272. 288.302.347.553.636.640. S.c.T. 180. 314.615 1107.1249. C. 81. E. 916.—*successful events*. ἐπισσίτους βίου τύχας ὀνησίμους E. 884. — ἐν τύχῃ A. 671. *successfully, rightly*. ἀγαθὰς τύχας A. 733. *good fortune*. κακῆ τύχῃ A. 1203. *with evil fortune*. ἀηράς τύχας A. 1462. *τύχην ἐλεῖν* S. 375. *to make choice of the event*. σὺν τύχῃ τῷ S.c.T.454. σὺν τύχῃ τιμῇ C. 136. *with good success*. εὐτόμπῳ τύχῃ E. 93. *with successful conduct*.—*condition, state*. τύχη γυναικῶν ταῦτα συμπεπῆ πελεῖ S. 453. τύμβου τῆς ἀνοιμώκτου τύχης C. 504. φονολιβεῖ τύχα A. 1402. τύχα ἐνπροσωποκόιτῳ C. 963. Cf. C. 367. —τὴν τύχην δ' ἐράμεθα A. 1637. by Schütz's emendation for ἐρούμεθα h. e. *let us inquire of Fortune*. See under ἐρέσθαι. In P. 430. καὶ τίς γένοιτ' ἂν τῆσδ' ἐτ' ἐχθλῶν τύχῃ; Reg. O. has τύχης as a var. lect. Both constructions are equally good. See Lobeck on Soph. Aj. 277. In C. 774.5. δὸς τύχας, τυχεῖν δέ μοι κυρίως τὰ σάφροσιν εὐμαιομένοις ἰδεῖν, the present reading is hopelessly corrupt, and to attempt to explain the vulg. is useless.

Τυχηρός *successful*, A. 451.

Τῶς *so, in such manner*, S.c.T. 466.619. S. 66.673.

## Υ

Υβρίζειν *to be insolent*, P.V. 82. A. 1594. S. 857.—with acc. *to insult*, P.V. 972.

Υβρις *insolence, arrogance*, S.c.T. 388.484. P. 794.807. A. 741. E. 566. S. 75.97.421.482.523.825.858. γένος Ἀιγύπτιον ὕβριν δύσφορον S. 797. *in-*

*tolerable in insolence*. ὕβριζοντα ὕβριν S. 858. *exercising insolence*.

Υβριστής *insolent*, S. 31.

Υβριστής *name of a river*, P.V. 719.

Υγίεια *health of mind or body*. ἐκ δ' ὑγείας φρενῶν E. 507. cf. Pind. Olymp. v. 23. ὑγίεττα δ' εἶ τις ὄλβον

ἀρδει.—Met. prosperity. τὰς πολλὰς ἡγυίας ἀκόρευτον τέρμα A.974.

Ἰγγρός moist, S.256.

Ἰγγώσσειν to be moist, A.1302.

Ἰδαρής watery. Met. not sincere, A.772.

Ἰδρηλός watery, P.605. S.774.

Ἰδῶρ water, S.c.T.85.289. E.664. S.23.556.835. Cf. λέγειν on S.c.T.255.

Ἰός a son, S.c.T.591.

Ἰδαγμα a barking, a cry, A.1614. 1657.

Ἰλάσκειν to bark or cry, S.855. Cf. λύμασις.

Ἰλη wood, A.483.

Ἰμέναιος a marriage hymn, A.690.

Ἰμεναιοῦν to sing a marriage hymn, P.V.556.

Ἰμνεῖν to sing. ἡμνοῦσιν ἕμνον A.1164. Cf. id.1453. pass. S.c.T.7. to be talked of, descanted upon.

Ἰμνος a hymn or song, P.613.617. A.692.1164.1453. C.468. E.296.318. 327. S.1005. ἕμνον Ἐριννός S.c.T.849. a song of the Fury.

Ἰμνωδεῖν to sing a hymn, A.963.

Ἰπάγγελος called by a messenger, C.825.

Ἰπαί poet. for ὑπό. with gen. by, A.866. with anastr. C.606.—under. with id. E.395.—adverbially, underneath, A.918.1136. Cf. ὑπό.

Ἰπαίθριος under the open air, P.V.113. A.326.

Ἰπαντιάζειν to meet, P.820.836. see ἔμός.—to answer, P.399.

Ἰπαρ a true vision, (opposed to ὄναρ) one occurring between sleep and waking, P.V.484.

Ἰπάρχειν to exist, to be already, A.935.1641.—to begin. ὑπῆρξαν C.1064.

Ἰπασπιστήρ armed with shields, S.179.

Ἰπαστρος guided by the stars, S.389.

Ἰπατος aloft, on high, A.55. Ἰπαται θεοί S.24. the gods above, opposed to χθόνιοι. Cf. A.89.—with gen. Ἰπατος χώρας A.495. the supreme ruler of the land. Ἰπατοι λεχέων id.50. above their nests.

Ἰπέγγυος bound, pledged (sc. to the truth), C.38.

Ἰπείκειν to yield, A.1335.

Ἰπείναι to be beneath, P.801.

Ἰπείροχος pre-eminent. But here Schütz and Herm. correctly restore ὑπέροχος, the Homeric form having been, as Dind. observes, introduced by the transcribers. "Ἀτλανθ' ὅς αἰὲν ὑπέροχον σθένος κραταῖον οὐράνιον τε πόλον γῆτοισι ὑποστεναζει P.V.426. After κραταῖον Dind. inserts γᾶς. But it seems (as Well. remarks) an ἔν δια δύσιν for σθένος οὐρανόου πόλου. κραταῖον belongs to πόλον. Cf. ὑποστενάζειν.

Ἰπεκσῶζειν to preserve from, P.445.

Ἰπέρ with gen. above, over, A.356.562. beyond. βοᾷ ὑπὲρ τειχεῶν ὄρνυται λαός S.c.T.88.—on account of, P.V.66.67. C.501. ἰκέσιον δουλοσύνας ὑπὲρ S.c.T.107. supplicating to avert slavery.—on behalf of, S.c.T.402. P.397. E.101.675.—with acc. and verb of motion, over, A.293. E.77.241.—beyond. ὑπὲρ τὸ βέλτιστον A.368.—adverbially. τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλίξαντα φυγεῖν P.100.

Ἰπεραίρειν to exceed. ὑπερᾶρας A.760.

Ἰπέρανχος proud, arrogant, S.c.T.465.

Ἰπερβάλλειν to surmount, pass beyond, P.V.724. A.298.—to exceed, P.V.925. intrans. ὑπερβάλλει ἤδε συμφορά P.283. it is excessive.

Ἰπερβαρής very grievous, A.1148.

Ἰπέρβατος exceeding, excessive. καὶ πῶνδ ὑπερβατώτερα A.415. more exceeding even than these.

Ἰπέρβιος prop. name, S.c.T.486. 494.501.

Ἰπερβόρεος Hyperborean, hence, highly blessed. The fabulous happiness of the Hyperboreans is described by Pindar in Pyth. x.15.

Ἰπεργηρως extremely old. τὸ ὑπεργηρῶν A.79. extreme old age. On the accent of this word, see Göttling's Lehre von Acc. p.288.

Ἰπερδεῖν to fear on account of. δράκοντα τέκνων ὑπερδέδοικε πελειὰς S.c.T.274.

Ἵπερδικεῖν *to defend a person's cause. πῶς γὰρ τὸ φεύγειν τοῦδ' ἱπερδικεῖς, ὄρα*; E. 622. *why how, look you, can you defend this man's cause with a view to his escaping?*

Ἵπερδίκως *very justly*, A. 1369.

Ἵπερέχειν *to have the upper hand, be superior*, P.V. 213. Here Pors. ἱπεροχόντας, rightly.—with acc. *to exceed*, P. 685.—*to hold over as a defence*. with gen. S.c.T. 197.

Ἵπερήφανος *haughty*, P.V. 403.

Ἵπερθε *above*, S.c.T. 210. A. 224.

Ἵπερθεῖν *to pass beyond, to surmount*, E. 532.

Ἵπερβρώσκειν *to leap over*. aor. 2. ἱπερβορούσα A. 286. Cf. id. 801. fut. mid. ἱπερβορῆ S. 852.

Ἵπερθύμως [ῦ] *very wrathfully*, E. 786.

Ἵπέροκμος *exceedingly arrogant*, S.c.T. 373. 386. P. 813. 817.—*excelling, superior*. ἱπέροκμοι τάχει P. 334. In P. 780. the vulg. is κτείνουσα λιμῶ τοὺς ἱπερόκμους ἄγαν h.e. *killing by famine those who make too vast a display* (sc. of force). In Med. Regg. C. H. O. Ox. ἱπερῶλος is read. Such also was the reading of the Schol. who explains it τοὺς πολυῖπκους Πέρσας. So Blomf. From this Hermann conj. ἱπερπολλούς, which Well. adopts. There can be no doubt that Æschylus must have employed some epithet here, expressing or implying the *vastness* of the Persian forces, which rendered them obnoxious to famine: this is clear from the following verse. Hence the epithet ἱπερῶλος as explained by the Schol. (which, moreover, as Well. observes, should be πολυκῶλος) is unsuitable: ἱπερπολλός suits the meaning exactly. Nevertheless the vulg. may in effect convey the same idea, as denoting an army inflated with pride at the *vastness* of its numbers. Certainly, however, the addition of πλῆθει, as of τάχει in v. 334, would seem almost necessary to define the idea. If ἱπερπολλός be correct, this must have been cor-

rupted into ἱπερῶλος, and some one understanding this epithet with reference to the high spirit proverbial in young horses (cf. P.V. 1012. A. 1625.) may have written as a gloss ἱπερόκμους, which thus crept into the text: otherwise it is difficult to imagine how ἱπερόκμους could have become thus corrupted by the copyist.—Wherever this word occurs, Blomfield corrects ἱπέροκμος, against MSS. and Edd. because in all these passages the metre admits of ἱπέροκμος, but some, as S.c.T. 437. C. 134. Soph. Aj. 127. do not admit of ἱπέροκμος. He adds, however, at the end of his note on S.c.T. 387. that they may possibly be different words. That such is the case is shewn by Lobeck on Soph. Aj. 127. who compares the three adjectives ἱπέροκμος, ἱπέροκμος, and ἱπέροκος. He observes that in ἱπέροκμος each part of the compound is of equal force, but that in ἱπέροκος (from κόπτω) the force of the verb is somewhat lost, and the meaning is merely *excessive, enormous*, so that the latter may be predicated of the former, but not *vice versa*. ἱπέροκος he rightly derives from κότος in the same sense as it appears in ἀλλόκοτος, παλίγοκος, νεόκοτος, and concludes, “ἱπέροκος propriam habet gloriationis significationem, unde transfertur ad res splendide exaggeratas, ἱπέροκος vero et ἱπέροκος immodicum et vehementem denotat.” See παλίγοκος.

Ἵπέροκος *violent*, S.c.T. 437. See prec.

Ἵπερόκπως *violently, extravagantly*, C. 133. See id.

Ἵπέροκος *violent, severe*, A. 796. See id. But here Blomf. rightly corrects ἱπερόκπως.

Ἵπερόκτως *excessively*. ἱπερόκτως κλύειν εἶ A. 455. *to enjoy excessivè fame*. See id. and παλίγοκος.

Ἵπερμηκής *very long*, P.V. 593.

Ἵπέροκρος *very bitter*, P.V. 946.

Ἵπερπλουτος *exceedingly rich*, P.V. 464.

Ἵπερολύς (?) *exceedingly numerous*. Ἵπερολλούς P. 780. See under Ἵπερκομπος.

Ἵπερόντιος *beyond the sea*, S. 42. A. 403.

Ἵπέρωλος (?) P. 780. See Ἵπέρωκος.

Ἵπεροσταεῖν *to defend*. with gen. S. 338.

Ἵπέρατος *most high*, S. 657. — *chief, most noble*, P. 151.

Ἵπερτείνειν *to stretch over anything as a defence*. σκιάν Ἵπερτείνασα Σειρίου κυνός A. 941. *spreading over it a shade from the influence of Sirius*.

Ἵπερτελεῖν *to get over, to escape from*, A. 351.

Ἵπερτελής *rising on high*. Ἵπερτελής τε πόντον ὥστε φωτῆσαι ἰσχύς πορευτοῦ λαμπάδος A. 277. *the pine torch rose on high*. Here either there is some verb lost, or ἐγένετο must be understood with Ἵπερτελής. So Blomf. who also conj. Ἵπερτελεῖ. But such an ellipsis is very harsh. Moreover, the construction πορευτοῦ λαμπάδος πρὸς ἦδονήν, h. e. λαμπάδος πορευομένης πρὸς ἦδονήν, is awkward in the extreme, and the apposition of πεύκη to ἰσχύς, as it is commonly understood, is no less so. Schütz's conj. sc. πεύκης, is better. For πρὸς ἦδονήν Symmonds (not. on transl. of Ag.) conj. προσήνυεν, h. e. *travelled on*, but we are almost inclined to suppose that the corruption lies in πεύκη, for which we venture to suggest πέμπει. This verb is properly used in describing such a circumstance cf. vv. 274. 296. πομποῦ πυρός 290. No actual mention is made of *the pine* as the means of kindling a blaze, indeed from vv. 288. 292. it would almost appear to have been made throughout with other materials.

Ἵπέρωλος *very daring*, C. 586.

Ἵπέρωτος *very powerful* (of the voice), E. 539.

Ἵπεροξέυσμος *that may be over-gotten*, S. 468.

Ἵπέρφεν *excessively, above measure*, P. 806. A. 367.

Ἵπερφοβεῖσθαι *to fear exceedingly*, S. c. T. 220.

Ἵπερφρονεῖν *to show pride*, A. 1009. — *to despise*, P. 811.

Ἵπέρφρων *haughty*, S. c. T. 369. 392.

Ἵπέρχεσθαι *to go beneath*, E. 324.

Ἵπεύθυνος [ῥ] *responsible*, P. V. 324. C. 704. — with dat. ἱπεύθυνος πόλει P. 209. *responsible to the city*.

Ἵπήκοος *subject to*. with gen. P. 230. 238. C. 302.

Ἵπηρέτης *a servant*, P. V. 956. 985.

Ἵπίσχεσθαι *to promise*, E. 771.

Ἵπνοδότης *causing sleep*, Dor. P. V. 575.

Ἵπνος *sleep*, S. c. T. 3. A. 14. 17. 172. 281. 414. 886. C. 528. 612. E. 68. 123. 129. 136. 143. — ἐξ Ἵπνου C. 33. *in sleep*. — Met. τὸν αἰεὶ ἀτέλευτον Ἵπνον A. 1426. *death*.

Ἵπνώσσειν *to sleep*, E. 119. 121. Met. S. c. T. 269.

Ἵπό 1. with gen. *underneath*, S. c. T. 367. 570. C. 79. 820. E. 72. — *by*, denoting the *cause, instrument, or author* of an action, with verbs of passive signification, P. V. 170. 306. 835. 1044. 1081. S. c. T. 7. 176. 268. 306. 567. 1011. 1015. P. 364. 407. 476. 741. 802. 821. A. 460. 462. 527. 573. 1245. C. 64. 192. 525. 730. 844. 930. E. 95. 99. 174. 339. 774. S. 494. 1013. — denoting something which *attends or accompanies* an action, etc. e. g. κηρύκων Ἵπο μολεῖν S. 235. *to come attended by heralds*. καταθάψομεν Ἵπο κλαυθμῶν A. 1533. σφαγιῶν Ἵπο σεμνῶν κατὰ γῆς σύμμεναι E. 960. μαρτύρων Ἵπο S. 912. — 2. with dat. *underneath*, P. V. 365. 714. S. c. T. 525. 930. P. 186. A. 824. 856. 1001. 1414. 1432. C. 341. 358. E. 351. 955. 959. — denoting the *cause or instrument*, S. c. T. 329. 370. 803. 914. C. 28. E. 355. 495. — denoting an accompaniment, βᾶρε Ἵπ' εὐθύφρονι πομπῇ E. 907. Cf. P. 58. under Ἵποκοπή. — 3. with accus. *under*, with verbs of motion or implying motion, P. V. 152. 463. P. 616. 825. A. 959. E. 153. 167. 181. S. 590. 703. — without motion, S. c. T. 543. P. 270. C. 986. E. 373. — separated from its



verb by tmesis, P.V.574.880. A.438. 1188. Cf. *ὑπάλ*.

*Ἐποβρέμειν* to groan beneath, P.V. 431.

*Ἐπογραφῆ* the mark or outline made by a thing, C.207.

*Ἐποδέχομαι* to take up, S.1001.

*Ἐπόδικος* undergoing a trial. *ὑπόδικος γενέσθαι χερῶν* E.950. to take his trial for murder.

*Ἐπόδοσις* a yielding, a cessation. *πέυσεται ἄλλος ἄλλοθεν λῆξιν ὑπόδοσιν τε μόχθων ἄκεί τ' οὐ βέβαια* E. 481. every one will be asking for some cessation and remission of their sufferings, and for remedies which shall prove unavailing. Here Heath conj. *ὑπόδυσιν* h.e. an escape from. So Herm. Dind.

*Ἐποδύεσθαι* to penetrate, E.806.

*Ἐποζευγνύναι* to yoke to. Met. to involve in, pass. P.V.108.

*Ἐποθάλλειν* to inflame, P.V. 680.

*Ἐποκάμπειν* to stop short of, A. 760.

*Ἐποκλαίειν* to weep, A.69.

*Ἐπολείβειν* to pour libations, A.69.

*Ἐπολείπειν* to leave. pass. with gen. *ὑπολειφθέντες* A.73. left by.

*Ἐπομνησκειν* to recall to the mind, P.950. See *ἔνγξ*. pass. *ὑπεμνήσθην* P.321. I have made mention.

*Ἐποπομπή* conduct, P.68. *δειναῖς βασιλέως ὑποπομπαῖς*. But here Abresch rightly reads *ὑπὸ πομπαῖς disjunctim*. See *ὑπὸ* and *πομπή*.

*Ἐπόπτερος* winged, light, hence trivial, foolish, C.594. Schol. *ὁ μὴ κοῦφος ἄλλ' ἀληθῶς μαθεῖν θέλων*.

*Ἐποπτήσσειν* to dread, P.V.29. 962.

*Ἐποπτος* suspected, A.1620.

*Ἐπορχεῖσθαι* to dance to music, C. 1021.

*Ἐπόσκιος* shaded, S.644.

*Ἐποσπανίζεσθαι* to be deprived of. *ὑπεσπανισμένους βορᾶς* P.481. wanting food. Cf. C.570.

*Ἐποστενάζειν* to groan beneath. *οὐράνιον πόνον νότοις ὑποστενάζει* P.V.428. Here Rob. Vict. Cant. Stanl. Glasg. read *ὑποβαστάζει* against the majority of MSS. The construc-

tion is rightly explained by Scholaf. "*subtus gemit, i.e. gerens gemit.*" He groans under it, supporting it with his back. It is equivalent to *νότοι οἰσι (βαστάζων) ὑποστενάζει*, which Butler needlessly proposes to insert in the text. Dind. conj. *νότοις ὄχων στενάζει*. Cf. *ὑπέροχος*.

*Ἐποστροβεῖν* to agitate beneath, A. 1188.

*Ἐποσυρίζειν* to sound or hiss, P.V. 126.

*Ἐπόσχεσις* a promise, S.963.

*Ἐπουργεῖν* to assist, C.953. *ἔπουργῆσαι χάριν* P.V.638. to gratify.

*Ἐποχείριος* subject to, S.387.

*Ἐποχος* a subject, P.24.

*Ἐπρίασμα* an uplifting (sc. of the hands), P.V.1007. A.1258.

*Ἐπτίως* upturned, S.c.T.441.

*Ἐπτίον* to turn upside down. pass. P.410.

*Ἐσταίχμης* prop. name, P.934.

*Ἐστατος* last, A.1273. 1297. 1420. E.421. S.228.—*Ἐρις περαίνει μῦθον ὑσάτην θεῶν* S.c.T.1042. Discord is the latest of all the gods in putting an end to a discourse, i.e. as Butler observes, *rixando nihil absolvitur*.

But see *ἔρις. οἰάκος εὐθυνητῆρος ὑσάτου νέως* S.698. guiding the ship at the hindermost part.

*Ἐστερόποιοις* punishing in after-time, A.59. C.377.

*Ἐστερος* after, latter in time, A. 686. 1651. On S.c.T.679. see *κέρδος*.—*inferior to. οὐδὲν ὑστέρα νέως* E.242. nowise less fleet than a ship.—*ὑστερον* adv. afterwards, S.c.T.979. C. 323.

*Ἐφαντός* wrought by the loom, A. 1562.

*Ἐφασμα* a woven garment, C.27.229. 1010.—Met. a spider's web, A.1471.

*Ἐφέρπειν* to creep upon, A.261. C.456. with tmesis, A.436.

*Ἐφή* a woven carpet, A.923.

*Ἐφηγεῖσθαι* to lead to, to suggest or instruct, E.183.

*Ἐπίσταςθαι* to undertake to perform, to promise. *εἰ μὴ τε πιστὸν τῷδ' ὑποστήσει στόλῳ* S.456. *ἐπίστης αἰ-*

ματος δέκτωρ νέου, sc. εἶναι E. 195.—  
ὑποστῆναι to withstand or resist, P. 87.

Ἵψηγώρος lofty speaking, P. V. 318.  
360.

Ἵψηλόκρημος high and precipitous, P. V. 5.

Ἵψηλός lofty, P. 459. A. 871.

Ἵψιγέννητος grown at a great height, A. 43.

Ἵψίκρημος situated on a lofty precipice, P. V. 418.

Ἵψίπυργος having high towers, E. 658.—aspiring, lofty, S. 90.

Ἵψιστος highest, P. V. 722. most high, E. 28.—Met. κακῶν ὑψιστά P. 323. 793. the worst of evils. ὑψιστος φόβος S. 474. the greatest terror.

Ἵψόθεν from on high, S. 166. τὸν ὑψόθεν σκοπὸν S. 376. he who looks from on high.

Ἵψος a height, A. 1349.

## Φ

Φαγεῖν to eat, aor. 2. S. 223.

Φαιεσφόρος light-bearing, A. 475.

Φαιδρόνους with cheerful spirits, A. 1202.

Φαιδρός bright, A. 289. E. 886.—cheerful, A. 506. C. 558.

Φαιδρύνειν [ῦ] to make bright or clean, A. 1080.—to cheer, A. 1091.

Φαιδρύντρια a female washer, C. 748.

Φαιδρωπός cheerful, smiling in face. φαιδρωπός ποτὶ χεῖρα A. 707. smiling at the hand held out to him.

Φαίνειν to show, display, point out, C. 323. 987. Cf. C. 802. but this verse is supposed by Herm. Schütz, and Seidler to be spurious, and has nothing corresponding to it in the strophe. In C. 1017. Erfurdt reads ἄλλος φανεῖ δῆρ', for the unintelligible ἄλλος ἂν εἰδῆ of Guelph. Ald. Rob. So Well.—Met. applied to sound. σάλπιγξ γήρυμα φαίνεται στρατῷ E. 541.—with part. τότε δ' ἐκ θυσῶν ἀγανά φαίνουσ' ἑλπίς ἀμύνει φροντίδα A. 101. Here the constr. is said to be ἑλπίς φαίνουσα ἀγανά (οὐσα) h. e. showing itself with gentle aspect, the subst. verb being omitted. On this construction see Wunderlich Obs. Critt. p. 100. Herm. on Soph. Ant. 467. and Well. note. Dind. prefers φαίνουσ' with Butler.—mid. v. and pass. φαίνεσθαι to appear, P. V. 999. P. 596. A. 1085. fut. φανεί A. 1615. φανέεται S. 54. φανείσθαι C. 411. in loc. corr. πέφηνε P. V. 111. ἐφάνθη P. 256.

ἐφάνημεν E. 310. φάνθη P. 655. φανῆ P. V. 1030. φανῆται C. 141. φανείσθαι P. V. 616. S. c. T. 81. P. 346. A. 21. 115. 471. 486. 873. S. 614. πρὸ τοῦ φανέντος A. 471. before clear proof.—with infin. P. V. 217. 317. 1038.—with part. to be shown to be, to be evidently, P. 772. A. 579.—perf. part. τοῦ πεφασμένου P. V. 845. that which appears. The passage in A. 364. πέφανται δ' ἐγγόνους | ἀτολήμων Ἄρη | πνεόντων μείζον ἢ δικαίως is very obscure. Πέφανται, if correct, must either be the third pers. sing. perf. of φαίνεσθαι, or the third pl. of φάω to kill. Scholefield prefers the latter, and translates it actively, occiderunt. This seems very harsh, especially since in the passage from the Odyssey, where the word occurs, it is used with a passive signification. It may be better, therefore, with Schütz, to adopt Stanley's conj. ἐγγόνους, and to translate, and it (viz. the existence of the gods) is made manifest to the descendants, etc. In the next line the words ἀτολήμων Ἄρη are very difficult. Blomf. translates, martem rerum nefastarum, which is certainly extremely awkward. Nor is Klausen more felicitous in thinking that ἀτολήμων means intolerabilis, which ἀρλητος might mean, but certainly not the other. If conjecture may be indulged, we would suggest ἀτόλημῶς and join it with Ἄρη πνεόντων h. e. impiously breathing war.

- Φαιοκλήτων *wearing a black robe*, C. 1045.
- Φάλαρον *the ornament of a head dress*, P. 652. See Butt. Lexil. in φάλος.
- Φάναι encl. *to say*. φημί P. V. 101. 689. A. 805. 1196. 1219. C. 1023. Dor. φαμί E. 523. φής P. 217. 431. 438. A. 259. C. 767. E. 852. S. 328. φησι S. c. T. 24. 410. 628. φασί P. 227. 720. A. 1010. S. 288. 297. εφής A. 1596. φαίην A. 1560. φήσει P. V. 501. φῶ P. V. 560. S. c. T. 833. C. 89. 116. S. 910.—οὐ φαναι *to deny*, A. 360. 1598. E. 212.—mid. v. φάσθαι P. 687. φάμενος C. 314.
- Φανερῶς *openly*, P. V. 1092. E. 913.
- Φανός *cheering*, P. V. 536.
- Φαντάζεσθαι *to appear like to* with dat. A. 1481.
- Φάντασμα *an appearance*, S. c. T. 692.
- Φάος *light, the light*, P. V. 24. 1023. 1094. P. 147. 218. 291. A. 23. 291. 293. 302. 494. 561. 644. 1631. C. 60. 317. 452. E. 716.—νόστιμον φάος P. 255. *the day of my return*.—Met. *a delight*, P. 292. A. 496.
- Φάραγξ *a cleft of a rock, a ravine*, P. V. 15. 142. 621. 1019.
- Φαρανάκης [α] proper name, P. 31. 319.
- Φάρμακον *a medicinal potion*, A. 822. 1233.—*a remedy*, P. V. 249. 473. 478. 609.
- Φαρμάσσειν *to anoint, to imbue* pass. A. 94.
- Φαρνούχος proper name, P. 923.
- Φάρος *a cloak*, S. c. T. 311. C. 11. 1006. E. 604.
- Φάσγανον *a sword*, A. 1235.
- Φασγανούργος *forging swords*, C. 637.
- Φάσκειν *to say*, C. 91. 275. S. 383.
- Φάσμα *an apparition*, A. 143. 265. 404.
- Φάτις *a report or saying, a speech*, S. c. T. 823. P. 223. 513. A. 9. 267. 444. 597. 617. 842. 1103. C. 725. 826. E. 358. S. 290.—*a language*. "Ελληνα φάτιν A. 1227.
- Φαύλως *badly*, P. 512.
- Φέγγος *light*, P. 369. A. 1559. C. 1033. E. 976. 983. δεκάτῳ φέγγει τῷδε ἔτους A. 490. for δεκάτου φέγγει τοῦδε ἔτους. pl. φέγγη λαμπάδων E. 976.—Met. *an object of delight*. τί φέγγος ἡδίων δρακεῖν A. 588. Cf. φάος.
- Φεῖδεσθαι *to spare*. with gen. S. c. T. 394.
- Φελλός *cork*, C. 499.
- Φέρασπις *bearing a shield*, P. 236. A. 678.
- Φερέγγος *competent to fulfil an engagement, competent*, S. c. T. 431. 779. with infin. S. c. T. 378. 542. E. 87.
- Φερεῖν *to bear or carry*, S. c. T. 334. 386. 525. 541. 542. 1030. ἤνεγκε C. 986. ἐνεγκείν S. 747.—*to bear*, h. e. *to endure*, P. V. 104. 754. S. c. T. 665. 751. P. 285. 871. A. 1036. 1199. E. 761.—*to bear*, h. e. *to have, to feel, to exercise*, S. c. T. 604. A. 860. C. 574. 804. S. 594. 972. ἐμοὶ σέβας φέρων C. 241. εὐνοίας φέρει S. 484. πλέον φέρειν A. 998. *to render aid*. ψῆφον φέρειν *to pass a vote or decree*, E. 644. 650. Cf. A. 1388.—*to carry away*, S. c. T. 669. A. 1543. C. 1019. E. 51.—*to bring*, S. c. T. 657. P. 602. A. 5. 410. 508. 1106. 1425. C. 15. 87. 480. E. 56. 795.—*to bring as news*, S. c. T. 40. P. 244. A. 625. Cf. S. c. T. 352. A. 9. C. 648.—imp. φέρε come! P. V. 294. 544.—m. v. φέρεσθαι *to get, to obtain*, P. V. 641. E. 256.—pass. *to be carried or borne*, P. V. 885. P. 268. S. 677. βίτῃ φερομένων C. 78. *indulging in violent excesses*.
- Φερεσσεύης proper name, P. 304.
- Φέρης proper name, E. 693.
- Φέριστος *best*, S. c. T. 39.
- Φέρμα *the fruit of the womb*. ἐρικύμονα φέρματι A. 118. *big with young*.—Met. S. 672.
- Φερνή *a dowry or marriage gift*, S. 957.
- Φέρερος *better*, P. V. 770.
- Φεύ *alas!* P. V. 124. 690. S. c. T. 125. 1045. P. 277. 560. 568. 711. 725. A. 1114. 1280. 1423. 1462. C. 193. 398. E. 751. 778. 801. 803. 805. 832. 834. 836.—with gen. φεύ τοῦ ἑναλλάσσοντος ὀρνίθου κ. τ. λ. S. c. T. 579.
- Φεύγειν *to flee, to take flight*. ὁμῶς δὲ φεύγε S. c. T. 190. P. 201. A. 1354.

Ε.74.117.167. S.5.15.537. — φεύγειν τι. *to flee from a thing.* φεύγουσα συγγενῆ γάμον P.V.857. Cf. C.1034. — *to escape.* οὐκ ἔστι θνατὸν ἀλύξ-αντα φυγεῖν P.101. Cf. C.475. S.758. *to be acquitted,* E.622. — *to escape from a thing.* λευστήρα δήμον οὔτι μὴ φύγη μόνον S.c.T.181. Cf. P.V.908. S.c.T.263.775. C.912. S.226. φευξοῖατο P.361. πεφεύγασι P.470. A.653. — *to escape the memory.* λέγοις ἄν, οὐ με φεύζεται S.451. πέφενγε τοῦπος A.259. — φεύγοντα *an exile,* A.1653. C.134. E.440. — φυγόντα μητρόθεν σκότον S.c.T.646. *having issued from the darkness of the womb.* — *to stand a trial, to make a defence.* δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν S.385.

Φεύζειν *to exclaim.* φεῦ A.1281.

Φεψαλοῦν *to reduce to cinders.* pass. P.V.362.

Φηλήτης *deceitful.* φηλήτης ἀνὴρ C.995. *a robber.*

Φηλοῦν *to deceive,* A.478.

Φημη *anything said, speech or utterance.* φήμα φιλοφόρμυγι S.678. *words accompanied by the harp.* φήμη δημόθρους A.912. *popular report.* φημαῖς πονηραῖς C.1041. *words of evil omen.* πρότερον φήμης S.c.T.849. *before anything is said.* — *a report or saying,* C.730. S.741.

Φημιζέειν *to say or tell,* C.551. mid. v. A.615.1134.1146. *id.*

Φθάνειν *to come first.* τοῦ φθάσαντος ἀρπαγή P.738. *the prize of the first comer.*

Φθέγγεσθαι *to speak,* P.V.34. C.108.

Φθέγμα *speech,* P.V.590.

Φθείρειν *to ruin or destroy,* P.240. A.638.923. C.1008. *pass.* *to be destroyed.* στρατοῦ φθαρέντος P.275. ἐφθαρμένων P.264. — mid. v. φθείρεσθαι *to wander away from, to leave.* ὅταν νεῶν φθαρέντες νῆσον ἐκωζοῖατο P.444. *having left the ships.*

Φθερσιγενής *destroying a race,* S.c.T.1046.

Φθίνασμα *a waning or setting.* Ἥλιου φθινασμάτων P.228. See *δυσμή.*

Φθίνειν *intrans. to set.* ἄστερας

ὅταν φθίνωσι A.7. — *trans. to destroy.* παλαιγενεῖς Μοίρας φθίσας E.165. — *pass.* πρὸς φίλον ἔφθισο S.c.T.954. ἔφθιτο E.436. φθίμιενος *dead, slain,* S.c.T.318.714. P.618. A.994. C.359. 397.400.

Φθιτός *dead.* φθιτοὶ *the dead,* P.216.515. E.97.

Φθογγή *voice,* A.35.315.1613. S.194.

Φθόγγος *id.* A.228. S.242. Ἑλλάδος φθόγγον S.c.T.73. *the Greek language.*

Φθονερός *envious, spiteful,* A.457.

Φθονεῖν *to begrudge, to refuse.* with gen. and dat. μηδέ μοι φθονήσης ἐν γμάτων P.V.585. with inf. οὔτι φθονῶ σοι δαιμόνων τιμῶν γένος S.c.T.218. with part. μηδέ μοι φθόνει λέγων S.c.T.462.

Φθόνος *jealousy, spite, ill-will.* Θησέως κατὰ φθόνον E.656. *out of envy towards Theseus.* Cf. A.807. οὐδὲ σιγῶσι φθόνος A.254. *if you keep silence, I make no objection.* φθόνος μὲν οὐδεὶς, σᾶς δ' ὀκνῶ θραῖζει φρένας P.V.631. *I have no objection, I do not wish to refuse you.* φθόνον ἔχειν *to begrudge.* φθόνον δὲ σωμαίων ἔξει θεός P.V.861. i. e. as Siebelis and Herm. on Vig.143. *explain it, prohibebit Danai filios Deus, quo minus virginibus cognatis potiantur.* In his Obs.

Critt. however, and on Vig. 252. he proposes a different interpretation, and translates φθόνον ἔχειν *facere invidiam,* in the same sense as μομφάν ἔχει in Pind. Isthm. iv.53. *faciet Deus invidiam filiabus Danaï propter caesa sponsorum corpora, eaque invidia Pelasga terra laborabit.* He then comp. Hor. ii.14. *Danaï genus infame.* The other interpretation seems the simplest and best. — φθόνος is used in a peculiar sense to express the *jealous feeling* of the gods towards the human race, on account of excess of prosperity, or otherwise; to avert which feeling was, with the Greeks, an object of especial care. Hence we find such forms as τὸν φθόνον ἐξ πρόσκυσον Soph. Phil.776. *Of*

similar import were the forms προσκυνῶ τὴν Νέμεσιν. προσκυνῶ τὴν Ἀδράσπειαν P.V. 938. Inc. Rhes. 468. σὺν δ' Ἀδραστεία λέγω. See Blomf. Gloss. P.V. 972. Thus we find Clytæmnestra, after indulging in extravagant encomiums on her husband, saying, φθόνος δ' ἀπέσω A. 878. to avert the jealousy of the gods. So Agamemnon, referring to the magnificent reception Clytæmnestra is giving him, declines it, saying, A. 921. θεῶν μὴ τις πρόσθεν ὀμμάτων βάλῃ φθόνος. In the same sense he calls the path strewn with costly carpets ἐπιφθόνος πάρος v. 895. Cf. P. 354. οὐ ξυνεῖς δόλον Ἕλληγος ἀνδρός, οὐδὲ τὸν θεῶν φθόνον.

Φθορά destruction, A. 394. pl. 788.

Φθόρος id. ἴτ' ἐς φθόρον πεσόντα A. 1240. a form of execration, according to which is constructed the phrase οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε; S.c.T. 234. See σιγῶν.

Φιλαιακτός causing lamentation, S. 784.

Φιλαίματος loving bloodshed, S.c.T. 45.

Φιλαίτιος prone to make accusations, S. 480.

Φιλάνδρος loving its inhabitants, S.c.T. 883.

Φιλάνθρωπος humane, P.V. 11. 28.

Φιλάνωρ [α] loving a husband, affectionate, P. 133. A. 399. 830.

Φιλῆν to love, A. 628. C. 881. 893. —with inf. to be wont to do a thing. φιλεῖ τίκειν ὕβρις ὕβριν A. 741. Cf. S.c.T. 393. 601. P. 592. S. 750. —to kiss. περὶ χεῖρε βαλοῦσα φιλήσει A. 1540.

Φιλήμιος obedient to the reins, P.V. 463.

Φιλήτωρ a darling, a paramour, A. 1421.

Φιλία friendship, S.c.T. 866. But this passage is clearly spurious, as seen by the strophe, and is, therefore, rejected by later editors. It evidently is derived from the explanation of διήλλαχθε σὺν σιδήρῳ, given by the Scholiast, sc. ἡ διαλλαγή ὑμῶν

οὐκ ἐπὶ φιλίᾳ γέγονεν, ἀλλ' ἐπὶ ἀναίρεισει τοῦ σιδήρου.

Φίλιος friendly, P.V. 128. A. 346. 1470. C. 708. 798. S. 528.

Φιλογαθής loving gaiety, S.c.T. 901.

Φιλόδουρος loving lamentation, S. 66.

Φιλόθυτος observant of sacrifices, S.c.T. 162.

Φίλοκτος exciting pity, A. 232.

Φιλόμαστος fond of the breast, A. 140. 701.

Φιλόμαχος fond of battle, S.c.T. 121. A. 122.

Φιλόξενος hospitable. εἴπερ φιλοξένη ἴστιν Ἀιγίσθου βία C. 645. This is Porson's reading of this doubtful passage (see Præf. ad Hec. p. ix.), which Elms. disapproves. Well. from several MSS. prefers to read εἴπερ φιλόξεν' (sc. δώματα) ἔστιν Ἀιγίσθου δίαι, siquidem hospitales sunt ædes propter Ægisthum. Elmsl. on Eur. Med. 807. proposes εἴπερ φιλόξενός τις Ἀιγίσθου βία.

Φιλόπολις fond of the city, S.c.T. 159.

Φίλορνος resorted to by birds, E. 23.

Φίλος dear, friendly, beloved, S.c.T. 135. 139. 144. 157. 169. 185. 667. 917. 999. P. 549. 639. 763. 792. 818. A. 237. 501. 504. 605. 879. 903. 966. 1634. C. 87. 129. 217. 539. 607. 697. 738. 783. E. 261. 508. 953. S. 793. 932. 955. 1021. —it is applied peculiarly to that which belongs to oneself as part of oneself, e.g. τῇ φίλῃ ψυχῇ C. 274. φίλον κέαρ 404. Cf. A. 956. —pleasing, with dat. P.V. 663. A. 156. —superl. φίλτατος S.c.T. 16. 659. P. 504. 837. A. 320. 493. 1391. 1639. C. 191. 232. 233. 489. 880. 1047. E. 100. 207. 442. 578. S. 597. —φίλος subst. a friend, P.V. 225. 246. 296. 304. 545. 614. S.c.T. 244. 252. 352. 402. 732. 836. 857. 945. 946. 1015. P. 158. 202. 215. 225. 227. 266. 437. 445. 590. 611. 660. 688. 729. 755. 917. 994. A. 429. 607. 807. 1074. 1128. 1192. 1209. 1245. 1256. 1347. 1404. C. 98. 108. 340. 349. 449. 490. 545. 672. 684. 694. 706. 813. 820. 970. 987. 1022. E. 118. 138. 285. 336. 861. 953. S. 70. 332. 494. 691. 699. 962.

Φιμός *a halter*, S.c.T.445.  
 Φινεύς proper name, E.50. Here, from the omission of the name of the *Harpies*, Dind. justly suspects that something is lost. So Wakef.

Φιτεύειν *to plant*, hence, *to beget*, P.V.233. S.308.

Φιτύμα *an offspring*, A.1254.

Φιτυποίμη *a gardener*, E.871.

Φλάζειν *to crack, to burst*. aor. 2. ἔφλαδον. C.28.

Φλαῦρος *evil*, P.213.

Φλεγέειν *to blaze, shine brightly*, S.82.

Φλέγειν *to burn*, P.V.583. — *to warm*, P.356.496. — *to brandish as fire*. διὰ χειρὸς βέλος φλέγων S.c.T.496. *holding a flaming dart*. — *to blaze*, S.c.T.370.415. A.299. mid. v. *id.* βωμοὶ φλέγονται A.91. — Met. *to burn or flash forth*. θυμὸς ἀνδρείᾳ φλέγων S.c.T.52. πρὶν λόγους ἰκέσθαι καὶ φλέγειν χρείας ὑπο S.c.T.268.

Φλεγραῖος *Phlegraean*, E.285.

Φλέδων *a trifler or vagrant*, A.1168.

Φλεῖν *to abound*, A.367.1390.

Φλογμός *a burning or inflammation*, E.900.

Φλογωπός *fiery*, P.V.253. φλογωπὰ σημάτα *id.* 496. *tokens by fire*, alluding to the ἔμπυρομαντεία or *divination by fire*. Cf. Phœn.1072. where Valckenaer's learned note should be consulted.

Φλογώψ *id.* P.V.793.

Φλοῖστος *the surge of the sea*, P.V.794.

Φλόξ *flame*, P.V.22.359.924.994.1019. P.497. A.297.467.482.583. C.266.

Φλύειν *to bluster, talk vauntingly*, P.V.502. S.c.T.643.

Φοβεῖν *to terrify*, S.c.T.244. P.211. — mid. v. φοβείσθαι *to be afraid*, P.V.568.935. S.c.T.458.1052. C.57.1048. S.715. with acc. S.870. with inf. C.46. — pass. φοβήθης P.V.128. φοβηθείς *id.* 1005. S.c.T.458.

Φοβερός *formidable, dreadful*, P.V.127. S.c.T.79. P.27.48. A.149. E.944. — *arising from terror*. φοβερά ὀμίχλη P.V.144. *a dimness of terror*.

Φόβη *hair*, C.186.

Φόβος *Fear*, personified, S.c.T.45. — *fear, alarm*, P.V.181.698.883.1092. S.c.T.114. 196. 222. 241. 252. 269. 368. 480. 482.788. P.115.164.202.383.595. A.14.898.1106.1216.1279.1289.1409. C.32.35.100.165.286.916.1090. E:88.661. S.221.374.474.493.508.767. pl. S.c.T.124.

Φοῖβη *Phæbe*, E.7.8.

Φοῖβος *Phœbus*, S.c.T.763. P.202. E.8.273.714.

Φοῖβος *bright, glaring*, P.V.22.

Φοινικόβαπτος *dyed with purple*, E.982.

Φοίνιος *gory, bloody*, A.628.1136.1251.1363. C.24.605.823. — αἷμα φοίνων S.c.T.719. *blood shed in murder*.

Φοίνισσα fem. *Phœnician*, P.402.

Φοιταλέος *maddening*, P.V.601.

Φοιτάς *a mad woman*, A.1246.

Φοῖτος *madness*, S.c.T.643.

Φονεύειν *to slay*, S.c.T.323.

Φονεύς *a murderer*, A.1632. E.120.403. *a murderess*, A.1204. The passage A.1290. ἡλίψ τ' ἐπέυχομαι — δούλης θανούσης is corrupt. Pauw's conjecture may amuse the reader, τίνειν ὁ μου, h. e. *solvant quod mihi debetur*. Blomf. conj. τοῖ ἐμοῦ τιμαύρους ἐχθροῖς φονεύσι τοῖς ἐμοῖς τίνειν ὁμου, but this is inadmissible, because τίνειν is said of those who *pay a penalty*, not of those who *inflict it*. It appears that some substantive is wanting with τίνειν, which would hardly be thus used by itself, and this can scarcely be sought elsewhere than in ὁμου, which, as it stands at present, is very awkward. Possibly for ὁμου we should read μόρον. We would also adopt Jacob's conj. ἡλίον for ἡλίψ, and consider ἐχθροῖς as the subject of the imprecation or prayer. Cf. S.c.T.494. A.487.1582. C.110. For φονεύσι we would also suggest θανούσι, which may easily have been corrupted from the similarity of θανούσης in the next line, the repetition of which, however, is no objection. See ὄνομα. The passage may then be translated, *and at my last*

*sunlight* (h.e. in my last moments) *I imprecate on my enemies, that they may by their own death pay to my avengers the penalty of my fate, dying as a slave, etc.*

Φονή murder, A. 435.

Φόνιος murderous, deadly, P. 82. C. 310. S. 820.—*χείρας φονίας* E. 307. *stained with murder. φονίας στάγονας* C. 394. *shed in murder.*

Φονολιβής dropping gore, A. 1402. E. 158.

Φονόρρυτος sprinkled with gore, S.c.T. 921.

Φόνος murder, bloodshed, P.V. 355. S.c.T. 48. 116. 226. 556. 803. 867. (in loc. dub.) P. 412. A. 1065. 1088. 1236. 1282. 1487. 1586. 1597. C. 65. 72. 115. 132. 570. 794. E. 203. 315. 439. 450. 548. 550. 573. 593. pl. E. 461.—*gore, blood*, S.c.T. 44. C. 1007. E. 175.

Φορέισθαι to be carried or borne away, S.c.T. 344. 801.

Φορητός to be borne, P.V. 981.

Φορκίδες the Phorcides, P.V. 796.

Φραδὴ advice, C. 929. E. 236.

Φράζειν to say, P.V. 611. 767. 783. 790. 827. 846. 997. S.c.T. 792. P. 169. 259. 325. 342. 703. A. 223. 575. 1031. 1080. 1566. C. 119. 515. 619. E. 583. S. 315. 348.—to order or desire. with inf. E. 593.—mid. v. φράζεσθαι to consider. imper. φράσαι C. 111. pass. πέφρασμα S. 432.—to beware, mind. φράζον E. 125. In C. 585. *κάνεμοέντων αἰγίδων φράσαι κότον, φράσαι* is considered by Wellauer, agreeably to the Scholiast, to mean *ἐννόησον*, but it is more rightly supposed to be the active voice, *τις* being understood. This accords better with what follows. On the omission of *ἄν* (Blomf. reads *κάνεμοέντ' ἄν* in which Scholef. follows him), see Matth. Gr. Gr. 515. Obs. and Herm. on Vig. quoted by Well.

Φράσσειν to hedge round, to fence or guard, P. 448. φράσσεσθαι m. v. id. φράζει S.c.T. 63. *ἐφραζάμεσθα* id. 780. *πημονὴν ἀρκύστατον φράζειεν* A. 1349. *place round him as a hedge a net of destruction.* Cf. *πημονή*.

Φράστρω a guide, S. 487.

Φράτωρ one of the same φρατρία or fraternity, E. 626.

Φρενοδάλής injuring the intellect, E. 317.

Φρενομανής raving, A. 1111.

Φρενοπληγής maddening, P.V. 880.

Φρενόπληκτος deranged in mind, P.V. 1056.

Φρενοῦν to advise, to instruct, P.V. 336. A. 1156. C. 114.

Φρενώλης mad, S.c.T. 739.

Φρήν the breast or diaphragm, the seat of the feelings, P.V. 883. plur. id. P.V. 361. E. 153.—*the mind, the sense*, P.V. 844. S.c.T. 466. 575. 855. 902. 950. 1025. P. 115. 364. 366. A. 103. 212. 266. 532. 779. 869. 956. 1004. 1054. 1275. 1402. 1470. 1496. C. 54. 105. 155. 301. 303. 384. 505. 558. 755. 743. 761. 834. 841. 998. E. 17. 104. 265. 319. 328. 582. 941. S. 508. 510. 594. 604. 756. 830. 893. 967. 995. 1034. 1043. plur. P.V. 34. 131. 181. 442. 470. 631. 676. 791. 858. 909. 1063. S.c.T. 25. 594. 643. 643. 653. P. 161. 464. 598. 689. 736. 753. 868. A. 168. 268. 466. 478. 488. 968. 1022. 1034. 1114. 1281. 1529. 1605. C. 78. 209. 231. 443. 445. 588. 617. 693. 818. 1020. 1052. E. 88. 291. 467. 493. 508. S. 100. 374. 732. 918.

Φρίσσειν to be rough. *χερσὶ δεξιωνύμοις ἔφριξεν αἰθῆρ* S. 603.—Met. to shudder, P.V. 538. *ἔφριξα* S.c.T. 472. *πέφρικα* P.V. 697. S. 341. with infin. *πέφρικα τὰν ὠλεσίκοον θεὸν τελέσαι τὰς περιθύμους ἀράς* S.c.T. 702. *I fear lest she may accomplish.*

Φροιμιάζεσθαι lit. to perform a prelude, to commence, A. 1329.—to address in the first place, E. 20.

Φροίμιον the prelude to a song or dance. *φροίμιον χορεύσομαι* A. 31.—*the commencement of a speech*, A. 803.—*the beginning or prelude to anything*, A. 1189. E. 137. S. 810.—*a speech*. *φροίμοις πολυρόθοις* S.c.T. 7.

Φρονεῖν to feel or think. *οὐ κατ' ἀνθρώπον φρονεῖ* S.c.T. 407. *does not think as a mortal. νέα φρονεῖ* P. 768. *thinks as a youth.* See νέος. *ὑπέρφεν φρονεῖν* id. 806. *to think too proudly. τὸ μὴ φρονοῦν* C. 742. *an infant incapable of reflection. φρονεῖ ὡς ταρβούσα*

- μη μελεῖν θεῶν S.754. *be mindful that you do not in terror neglect the gods.—to purpose or intend*, S.c.T. 532. A.214.—*to be alive*, opposed to θανεῖν. θανόντι δ' οὐ φρονούντι C. 510.—*to be wise or prudent*. φρονεῖν δὲ κάμοι Ζεὺς ἔδωκεν οὐ κακῶς E.812. Cf. E.115.943. (Here φρονούσα from conj. and εἰρίσκεις from Rob. are adopted by Herm. for the vulg. φρονούσι) S.173.201. τὸν φρονεῖν βροτοὺς οἰώσαντα A.169. *who led mortals into wisdom.—εὖ φρονεῖν* P.V.385. *to be wise*. καλῶς φρονεῖν id.1014. P.711. μη κακῶς φρονεῖν A.901. id.—εὖ φρονεῖν *to be well disposed to one*, A.262.1411.—εὖ φρονεῖν *to rejoice*. ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγεγμένοις; C.763.
- Φρόνημα *the mind or disposition*, P.V.207.376. S.c.T.420.519. P.794.814. A.720.804. C.189.320.587.990. E.456. S.94.889.907. — *haughtiness*. φρονήματος πλέως P.V.955.
- Φρονούντως *wisely*, S.201.
- Φροντίζειν *to consider*, P.V.1036. P.241. S.413.
- Φροντίς *thought*, P.138. A.655.886. 1512. C.595. S.402.412.—*anxiety*, P.157. A.102.160. E.431.
- Φρούδος *set out on a journey*, S.843.
- Φρουρά *a watch*, P.V.143. A.2.292.
- Φρουρεῖν *to watch or guard*, P.V.31.978. pass. E.207.
- Φρούρημα *a guard or watch*, S.c.T.431. E.876.
- Φρούριον *a place where watch is kept*, E.879.—*a guard*, E.909.—*they who inhabit or keep watch over a place*, P.V.803.
- Φρύαγμα *the neighing of a horse*, S.c.T.227.457.
- Φρυγία *Phrygia*, S.543.
- Φρυκτός *a beacon-fire*, A.30.273. 283.
- Φρυκτωρία *the kindling of a beacon-fire*, A.33.476.
- Φρυκτωρός *a beacon-watcher*, A.576.
- Φρύξ *a Phrygian*, P.756.
- Φυγαίχμης *fleeing from battle*, P.984.
- Φυγάς *a fugitive or exile*, A.1255. C.333.928. S.78. (loc. dub.) 199.211. 345.415.860. On S.1027. see ἐπίπνοια.
- Φυγγάνειν *to escape*, P.V.511.
- Φύγδα *escaping*, E.246.
- Φυγή *a flight, a rout*, S.c.T.173.964. P.462.473. A.1274. E.400.402.574. S.70.193.354.390.718.—*φυγή in flight*, P.384.414. S.812.—*exile*, S.c.T.620. ἐκ πόλεως φυγὴν A.1386. *banishment from the city*. φυγὴν δόμων C.252. *banishment from home*. φυγὴ δημίλατος S.609. *public sentence of banishment*.—*abst. for concr.* τήνδ' ἀνέλπιστον φυγὴν S.325. *for τάσδε φυγάδας*.
- Φύειν *to cause to grow*. ὥρας φύουσης S.c.T.517.—*πεφυκέναι to be born* with gen. σπλάγχχνον οὐ πεφύκαμεν S.c.T.1022. *from which we are born*.—*to have arisen, to exist*. ὁ λωφῆσων οὐ πέφυκέ πω P.V.27. *φῦναι* (aor. 2. from φῦμι) *to be born*. ἀσινεῖ δαίμονι φῦναι A.1315.—*to be by nature, to be*. τὸ εὖ πράσσειν ἀκόρεστον ἔφω A.1304. θεοῦ μήτηρ ἔφως P.153. Cf. P.V.335.971. the aorist generally has a present signification, but occurs in a past sense in A.165. δε δ' ἔπειρ' ἔφω sc. *he who then arose*. Cf. P.758. θεός γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων ἔφω.—*mid. v.* φύεσθαι *to be born*. fut. σπορᾶς ἐκ τῆσδε φύσεται θρασύς P.V.873.
- Φυλακή *watching, confinement*. στόματος φυλακὴν κατασχεῖν A.227. *to put a gag upon the mouth*. οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς P.584. *they no longer keep a watch over their lips*.
- Φυλακτεῖον *we must guard against*. τοιοῦδε φωτὸς πείραν εὖ φυλακτεῖον S.c.T.481.
- Φύλαξ *one watching or guarding*, P.4. A.284.888.1427. E.64. S.299.377.
- Φυλάσσειν *to watch or guard*, S.c.T.126. P.359. C.572.777.1060. E.90.—*to watch for*. φυλάσσω λαμπάδος τὸ σύμβολον A.8.—*to watch, i. e. to wait*. αὐτοῦ φυλάσσω ἀναμένων τέλος δίκης E.234.—*to keep close to*. βρέτας τὸδε ἦσαι φυλάσσω E.418.—*πρᾶγος φυλάσσει* S.c.T.2. *has charge*



of affairs.—with inf. τὰ πὶ χέρσον προμήθειαν λαβεῖν αἰνῶ φυλάξει S. 176. *I advise you to take care and attend to.* But see λαμβάνειν.—mid. v. φυλάσσεισθαι to guard against, P.V. 717. 806. C. 911. S. 370. 422. 744.—to observe. φύλαξαι τάσδ' ἐπιστολάς S. 990.—with inf. φυλάξομαι μεμνήσθαι S. 202. *I will take care to remember.*—with μή, to take care lest, P.V. 390. S. 493.  
 Φυλλάς the foliage of a tree, A. 79. 940.  
 Φύλλον a leaf, P. 608.  
 Φῦλον a tribe or race, P.V. 810. S. 539. In E. 57. the meaning is, as Schütz observes, *nusquam vidi mulierum genus quocum hunc cætum comparare possem.*  
 Φυξάνωρ [α] avoiding men. φυξάνωρα γάμον S. 8. a marriage to avoid which they flee from the men.  
 Φυρᾶν to mingle or pollute, S.c.T. 48.  
 Φύρδην confusedly, P. 798.  
 Φύρειν to confuse or mix up, P.V. 448.—pass. ἐφύρθη A. 714. is stained or polluted.  
 Φυσίαμα a hard breathing, E. 53.  
 Φυσιᾶν to pant or throb, E. 239.  
 Φυσιζοός life-giving, vital, S. 579.  
 Φύσις nature, P.V. 487. In circumloc. χθονός φύσιν A. 519.—a habit

or state of body, P. 493. C. 279. S. 491.

Φύσις a crop, i.e. a multitude. φύσις μυριάς ἀνδρῶν P. 890. The word occurs only once, and is suspected to be spurious. Schol. A. explains it by ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, from which Blomf. infers that he read φύσις. He adds, however, the explanation ἡ ἐκφυσις, γονή.

Φυτάλμιος a parent. φυταλμίων γερόντων A. 318. aged parents.

Φυτόν a plant, E. 901.—a creature, S. 278.

Φυτούργος having a creative power, a creator, S. 586.

Φωκέες a Phocian, P. 477. A. 855, C. 668.

Φωκίς fem. Phocian, C. 557.

Φωνεῖν to speak or say, P.V. 1065, S. 511. 416. A. 198. 1307. 1600. C. 281. 312. 368. 744. E. 269.—μέγα φωνοῦντα E. 896. boasting.

Φωνή the voice, P.V. 21. A. 1031. C. 193.—language, A. 1021. C. 556.

Φῶς light, P. 163. 622. A. 270. 283. 378. 478. 508. 1297. C. 850. 955. 966. E. 959. Cf. φάος.

Φῶς a man, S.c.T. 417. 452. 481. 525. 602. 653. 1069. P. 80. 88. 238. 243. 889. A. 250. 387. 423. 731. 770. 893. 1235. 1650. C. 607. E. 222. 575. φωτός ἱατροῦ S. 258. a physician. τὸ φωτῶν γένος P.V. 548. mankind.

## X

Χαίρειν to rejoice, S.c.T. 796. A. 525. 1367. subj. S.c.T. 807. with dat. A. 633. 1211. 1364. with part. C. 442. (see κρίπτειν) τὸ χαίρειν joy, A. 484. E. 291. 401. χαῖρε hail, P. 152. A. 22. 494. 524. S. 597. χαῖρε farewell, P. 826. E. 745. 950. 957. 960. χαίρου' ἂν A. 1367. Cf. id. 525.—χαίρειν καταξίω A. 558. *I bid farewell.*

Χαιρομνής. See χερομνής.

Χαίτη hair, C. 178.

Χαίτωμα a hairy covering, S.c.T. 367.

Χαλᾶν to loosen, P.V. 58. πύλας

μοχλοῖς χαλᾶτε C. 866. *undo the gates by removing the bars.* Cf. μοχλός.—with ἐξ. ἐξ ἀγρίων δεσμῶν χαλᾶση id. 176. without ἐξ. χαλᾶ κακῶν id. 256.—intrans. to abate, to cease from. τί χαλᾶ μανιῶν; P.V. 1059. See εὐνυχής.—to be easy, to indulge or forgive. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς E. 210.—pass. πρὶν ἂν χαλασθῇ δεσμά P.V. 993.

Χαλεπός severe, cruel, S.c.T. 210. A. 1483. S. 157. 171.

Χαλινός a bridle, S.c.T. 116. 189. 375. P. 192.—Met. P.V. 675. A. 1036.

—*a chain, confinement.* χαλινοῖς ἐν πετρίνοισι P.V.561.—*a gag,* A.219.

Χάλκεος *brazen,* C.675.

Χάλκευμα *a brazen fetter,* P.V.19.

—*a sword,* C.569.

Χαλκήλατος *forged from brass,* S.c.T.368.521. C.238.

Χαλκήρης *brazen,* P.400.

Χαλκίς *Chalcis,* A.183.

Χαλκόμετος *clamped with brass,* S.c.T.145.

Χαλκός *brass,* P.V.500. A.379.—*χαλκοῦ βαφάς* A.598. See *βαφή.*

Χαλκόστομος *brazen-mouthed,* P.407.

Χάλυβες *the Chalybes,* P.V.717.

Χάλυβος *iron,* brought from the Chalybes, S.c.T.710.

Χάλυψ *id.* P.V.133.

Χαμάδις *on the ground,* S.c.T.340.

Χαμαί *id.* A.880. C.251.

Χαμαιπετής *fallen on the ground,* C.958. *χαμαιπετές βόαμα* A.894. *a cry accompanied with prostration.*

Χαμένη *a bed,* A.1521.

Χαρά *delight,* S.c.T.424. A.261. 527.573.1613. C.231.

Χαρακτήρ *a stamp or impression.* Κύπριος χαρακτήρ ἐν γυναικείοις τύποις εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων S.279. *a character resembling that of Cyprians has been stamped upon your female persons by male workmen,* h.e. you seem as if you might have been born of Cyprian fathers.

Χαράσσειν *to cut, to bruise.* χαράσσεται πέδον P.669. Schütz observes on this passage, “Solemne erat manes evocantibus terram manibus pulsare adeoque Darius, gemit, inquit, pulsatur ac tantum non scinditur solum.” Stanl. compares Tibull. i. 2. *Hæc cantu finditque solum manesques sepulchris Elicit et trepido devocat ossa solo.*

Χαρίζεσθαι *to gratify,* P.686. In A.295. ὄτρυνε θεσμόν μὴ χαρίζεσθαι πυρός, the vulg. is evidently corrupt. Casaub. conj. μοι χαρίζεσθαι. So Stanley, who afterwards conj. μὴ χαρῖζεσθαι. This is adopted by Klausen,

who translates, *exhortata est constitutam catervam ut ignis paratio locum haberet, ἴζεσθαι* sc. collocari. This is very improbable. Heath conj. μὴ χαρίζεσθαι h.e. *not to be wanting.* So Schütz i. and Pors. but in his second ed. Schütz adopts μοι χαρίζεσθαι. Wellauer has introduced an extraordinary word sc. *μηχαρίζεσθαι,* which in his Lex. he translates *perficere.* This Scholefield has adopted. Blomf. adopts Heath's conj. In so doubtful a case, it is perhaps best to read μοι χαρίζεσθαι. Butler observes that this is peculiarly applicable, if we consider, as is evident from the passage, that there was no beacon between Ægiplanctus and that of Arachnæus adjoining the city, so that Ægiplanctus may thus be said to have conveyed the message straight to Clytæmnestra.

Χάρις *a favor conferred, an obligation.* φέρ' ὅπως ἄχαρις χάρις P.V.545. *how unrequited is an obligation.* χάριν ὑπουργῆσαι P.V.638. χάριν θέσθαι *id.* 784. δὸς χάριν *id.* 823. *confer a favor.* τὰν ἐμὰν χάριν λέγω E.899. *pergo enim beneficia mea enarrare.* Schütz. δαιμόνων δέ που χάρις A.175. *it is doubtless a blessing from the gods—a mark of honour or respect.* ἄδον εὐκταλαν χάριν A.1360. *κουρίμην χάριν πατρός* C.178. *δειλαία χάρις* *id.* 510. ἄχαρις χάρις A.1524. C.42. *an useless honour.—respect or reverence.* ἀθικτων χάρις A.562. *καιρὸν χάριτος* *id.* 761. *the due meed of respect.—requital or recompense.* ὀφελῶν ἂν τίνουμ' αὐτῷ χάριν P.V.987. χάριν τροφᾶς A.711. *θεοῖσι πολὺμνηστον χάριν τίνειν* *id.* 795. χάρις οὐκ ἄτιμος πόνων A.845.—*grace or beauty.* εὐμόρφων κολοσσῶν χάρις A.408.—*pleasure, gratification.* χάρις ἀφ' ἡμῶν ὀλομένων S.c.T.685. *the pleasure arising from our destruction.* ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις A.1013. *it is a delightful thing to have masters who have long enjoyed riches.* χάριν παραλαν A.410. Cf. *id.* 536.1028.1276. S.938. χάριν

ζυγναίνεσθαι A.471. *to assent to that which pleases us.—love, favour.* ἐμοὶ πνέων χάριν A.429. χάρις Διός A.567. —pl. χάριτες *an honour or token of respect,* C.317. On C.822. χάριτος ὄργας λυπράς, see under λυπρός. On S.968. see ἐκπρυμνής.

Χάριν acc. *for the sake of, on account of.* ἐμὴν χάριν (sc. εἰς) P.1009. *for my sake.* τῆσδε συμφορᾶς χάριν A.24.1655. γλώσσης χάριν C.264. *for the sake of talking.* φωτὸς ἱατροῦ χάριν S.258. *in honour of.* κτησίου Διός χάριν S.440. *by the favour of.*

Χαριτογλωσσεῖν *to curry favour by speaking,* P.V.294.

Χάρμα *joy, a cause of joy,* P.991. A.257. E.939.

Χεῖμα *winter,* P.V.452. A.9.—*a storm,* A.192.613.874.

Χειμάζεσθαι *to be agitated or chafed, as by a storm,* P.V.502.840.

Χειμών *winter,* A.620.—*a storm,* P.488. A.549.620.635.642. S.158.172. —Met. *a storm of calamity, a severe misfortune,* P.V.644.1017. C.200.1061.

Χειμωνοτύπος *beating with a storm,* S.35.

Χεῖν *to pour,* C.107.127. S.1007. τύμβῳ χέουσα C.85. *pouring on the tomb.* ἐν τύμβῳ C.90.—m.v. χέασθαι P.216.—pass. κεχυμένων C.154. χυμένας 395. χυμένον E.253.—*to utter.* Ἑλλάδος φθόγγον χέουσαν S.c.T.73. *speaking the Greek language.* ἐνκραῖα χεούσας S.626.—*to let fall.* κρόκου βαφὰς ἐς πέδον χέουσα A.230.

Χεῖρ *the hand,* P.V.55.622.662.851.919.1007. S.c.T.44.50.415.455.495.536.599.605.682.765.787.793.837.915. P.190.197.198.235.451.529.555.1017. A.34.35.111.203.412.707.752.791.1031.1082.1193.1390.1378.1397.1475.1501.1540.1564.1578. C.37.42.102.139.159.229.255.303.307.330.357.372.378.389.420.431.936.976.1051. E.102.228.250.270.424.562.749.776. S.64.190.308.502.602.616.737.771.936.1052. λαιᾶς χειρὸς P.V.716. *on the left hand.* χειρὸς ἐκ δορυπάτου A.116. *on the right hand.* In P.235. πότερα γὰρ τοξουλικὸς αἰχμὴ διὰ χειρὸς γ' αὐτοῖς πρέπει;

γε is wanting in Med. Barocc. Regg. A. B. C. K. Colb. 1. M. 1. 2. Guelph. Mosq. Ald. Rob. Hence Brunck, whom Schütz and Blomf. follow, reads χερῶν. Elmsley on Eur. Med. 1384. prefers χεροῖν. The Schol. explains it διὰ τῶν χειρῶν. Wellauer supposes the corruption to be in αὐτοῖς (which Rob. omits), and proposes σφισίν, of which αὐτοῖς might have been an interpretation.

Χειροτόνος *accompanied with outstretched hands,* S.c.T.156.

Χειροῦσθαι *to subdue or conquer,* C.683. pass. P.V.353. part. κειρωμένας S.c.T.307.

Χεῖρωμα *a work of the hand.* τυμβοχόρα χειρώματα S.c.T.1013.—*a conquest or thing conquered,* A.1299.

Χειροναξία *a handiwork, an office,* P.V.45. C.750.

Χελιδών *a swallow,* A.1020.

Χερμάς *a large stone thrown by the hand,* S.c.T.282.

Χερνήτης *a poor man.* Dor. P.V.895.

Χέρνιψ *lustral water, used in sacrifices,* A.1907. E.626.—*used in offerings to the dead,* C.127.

Χερομυσής *polluting the hand.* πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερομυσῆ φόνον καθαιρόντες ἰούσαν ἄταν C.71. So Pors. for the corrupt vulg. χαιρομυσῆ. On the two last words, which leave the sense incomplete, see under ἰέναι.

Χερσαῖος *belonging to the land.* κῦμα χερσαῖον S.c.T.64. *a land wave.*

Χέρσος *the mainland or land,* S.c.T.842. P.852.939. A.544. S.32.174. opposed to θάλασσα P.693. E.231.

Χεῦμα *a stream,* E.283. S.998. 1008.

Χηλή *a claw,* P.204.

Χθόνιος *earthly.* χθονία κόνις S.c.T.718. *the dust of the earth.—subterraneous,* P.V.996.—*infernal, below the earth.* χθόνιοι δαίμονες S.c.T.504. P.620. χθονίων ἀγεμόνες P.632. θεῶν χθονίων A.89. Cf. E.354.469. χθόνιοι θήκας κατέχοντες S.25. *the deceased heroes buried in the country.* See θήκη. Mercury is

also called *χθόνιος*, "utpote cui mortui curæ erant." See Stanley's note. In this sense he is invoked to assist Orestes in avenging the deceased Agamemnon, C. 122. 716. τὰ χθονίων τετιμῆναι † C. 393. γε (Furies) who are honoured in (h.e. who preside over) the affairs of those below. Probably, however, this verse is corrupt.

*Χθονοτρεφής nourished in the earth*, A. 1381.

*Χθών earth, personified*, P.V. 205. E. 6.—*earth, the earth*, P.V. 1. 139. 349. 498. 583. 848. 1048. 1083. S.c.T. 713. 800. P. 227. 234. 302. 356. 675. A. 195. 562. 619. 846. 1359. C. 64. 351. 478. 820. 942. E. 13. 72. 76. 115. 264. 373. 794. 977.—*any particu'ar land or country*, P.V. 282. 715. 815. 854. S.c.T. 104. 459. 569. 616. 650. 986. 993. 998. 1006. P. 61. 75. 210. 474. 477. 504. 792. 893. A. 489. 492. 494. 514. 652. C. 711. E. 384. 681. 735. 753. 772. 794. 789. 813. 850. 861. 862. 866. 979. 984. S. 5. 216. 240. 250. 253. 260. 266. 282. 289. 320. 367. 420. 549. 578. 703. 749. 759. 890.

*Χιλίαρχος the commander of a thousand*, P. 296.

*Χιλιάς a thousand*, P. 333.

*Χιλιοναύτης having a thousand ships*, A. 45.

*Χίμαιρα a goat*, A. 224.

*Χιονόβοσκος cherished by snows*, S. 554.

*Χίος Chios*, P. 858.

*Χιτών an inner robe*, S. 880.

*Χιών snow*, A. 550. S. 774.

*Χλαῖνα a cloak*, A. 846. On this passage see further under λέγειν.

*Χλιδᾶν to give oneself airs, to exult*, P.V. 973. 974. It seems to occur in S. 813. βλοσυρόφρονα χλιδᾶ δύσφορα ναῖ καν γᾶ, where the reading is corrupt.

*Χλιδανός delicate*, P. 536.

*Χλιδή luxury, softness*, P.V. 464. P. 600.—*delicacy, beauty*. παρθένων χλιδαῖσιν εὐμόρφους S. 981.—*haughtiness*, P.V. 434. In A. 1422. ἐμοὶ δ' ἐπήγαγεν εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, the constr. is not, as Butler supposes, ἐμοὶ δ' ἐπήγαγεν παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς, but

*εὐνῆς παροψώνημα* is to be taken strictly together, as forming one idea, sc. *she has brought to me (by her death) a nuptial addition to my luxury*. Cf. ἄνθος. Heath refers ἐπήγαγε to Agamemnon, and considers it to mean that Agamemnon, not satisfied with the charms of Clytæmnestra, had brought Cassandra as an additional luxury for his bed. As, however, κείται refers to Cassandra, this interpretation is clearly wrong.

*Χλίειν to wanton*, C. 134.—*to be luxurious*, S. 233.

*Χλοῦνις* al. *youthful vigour*. al. *castration*. (†) οὐ καρανηστήρες (corr. καρανηστήρες) ὀφθαλμωρύχοι δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθοραὶ παίδων, κακοῦ τε χλοῦνις, ἥδ' ἄκρωνία, λευσμόν τε καὶ μύζουσιν οἰκτισμόν πολλὴν ὑπὸ ῥάχιν παγέντες E. 177. seqq. Two difficulties meet us here. One, the accusative λευσμόν, where λευσμός seems to be required, and is read by Casaub. Herm. Schütz. The other is κακοῦ τε χλοῦνις which is unintelligible. Herm. and Stanl. conj. κακῆ τε χλοῦνις. Some MSS. have κακοῦται χλοῦνις, whence Erfurdt conj. σπέρματός τ' ἀποφθορᾶ παίδων κακοῦται χλοῦνις h.e. ubi viridis puerorum ætas seminis corruptione læditur. But this, as Well. observes, besides the awkward introduction of the verb κακοῦται, is rendered doubtful by the interpretation given to χλοῦνις, which is without authority. The word ἄκρωνία also, if it be correctly explained by the Schol. ἀθροισμόν, πλήθος, renders the passage doubtful. Dind. thinks a verse is lost after ἄκρωνία.

*Χλωρός pale*, S. 561.

*Χρόη the extremity of the axle-tree*, S.c.T. 138.—Met. *χρόας ποδῶν* S.c.T. 353.

*Χοή a libation*, P. 215. 601. 611. 616. 671. C. 15. 85. 107. 147. 154. 162. 479. 508. 518. 531. In v. 23. Dind. prefers χοῶν with Casaub. See προτομπός.

*Χοιράς a sunken rock*, P. 413. Cf. E. 9. where Wieseler explains it of

the rocky shore of Delos. Cf. Eur. Tr. 89.

Χοιροκτόνος *slaying pigs, effected by the slaying of a pig*, E. 273.

Χολή the bile or gall, P.V. 493.—wrath, A. 1345. C. 182.

Χόλος *wrath*, P.V. 29. 199. 370. 376. In P.V. 313. Dæderlein most properly by transposition corrects ὄχλον.

Χορεύεσθαι mid. v. *to dance*, A. 30.

Χορός a company of dancers, hence met. a company, A. 1150.—a dance, A. 23. χόρον ἐψωμεν E. 297. *let us join in the dance*.

Χραίνειν *to sprinkle*, S.c.T. 61.—*to pollute*. ἔχρανας E. 163. pass. S.c.T. 324. χρανθείσα S. 263.

Χρᾶν *to give an oracle, to prophesy*. χρήσειν A. 1053. χρήσας E. 765. with inf. *to direct by an oracle*, E. 194. with ὥστε E. 193.—*to inform by an oracle*, C. 1026.

Χρεία *want*. with gen. φαρμάκων χρεία P.V. 479. *from want of medicines*. χρείαν ἔχειν *to have need of*, P.V. 164. C. 474.—*a request*, P.V. 702.—*distress, necessity*, P. 199. πρὶν ἀγγέλουσ φλέγειν χρείας ὑπο S.c.T. 267. *ere rumours are kindled by our distress*. φλέγειν in this passage refers to λόγους only, not to ἀγγέλουσ. Stanl. less properly understands ἡμᾶσ after φλέγειν.—ἐξιστορήσαι μοῖραν ἐν χρείᾳ τύχης S.c.T. 488. *wishing to enquire his fate in the distress of fortune*, i. e. in circumstances of peril. The Schol. well explains it, χρεία γὰρ καιρός ἐστι μαθεῖν τὴν αὐτοῦ τύχην. ὁ γὰρ πόλεμος τοῦσ ἐντυχεῖσ καὶ τοῦσ δυστυχεῖσ κρίνει.

Χρεῖος *needy, poor*, S. 199.—*necessary, needful*, S. 191.

Χρέος a thing or business, S.c.T. 20. P. 763. S. 369.—τί χρέος; A. 85. *what news?* δημοκράντου ἀρᾶσ τίνει χρέος id. 445. See τίνειν.—*a request*, S. 467.

Χρεών. See χρῆναι.

Χρήζειν *to be in need of*. with gen. P.V. 374. 986. C. 529.—*to desire or will*. with inf. P.V. 239. 245. 283. 612. 740. σὺ θὴν ἂ χρῆζεῖσ, ταῦτ ἐπιγλωσ-

σᾶ Διός P.V. 930. χρῆζων C. 336. *if it be his will*. Cf. C. 802. which verse Herm. rejects as an interpolation.

Χρῆμα a thing. τί χρῆμα; P.V. 298. *what is it?* τί δ' ἔστι χρῆμα; A. 1279. Cf. C. 872. τί χρῆμα λέύσσω C. 10. in pl. χρήματα riches, wealth, S.c.T. 693. 925. P. 162. A. 928. 980. 1622. C. 193. 299. E. 378. 727. S. 438. In S. 438. καὶ χρήμασιν μὲν ἐκ δόμων πορθουμένων—γένουιτ' ἂν ἄλλα, there is probably some corruption. χρήμασι might be governed by ἄλλα sc. *others in addition* to or in place of, but this would imply a very harsh change to the gen. absolute in πορθουμένων. Perhaps χρημάτων (so Aurat.) is better: v. 439. seems mote naturally to come after 440. See γόμος.

Χρηματοδαίτρασ Dor. a divider of property, S.c.T. 711.

Χρῆναι *to be right or necessary*. χρῆ pres. *it behoves, is right, is necessary*, P.V. 3. 103. 295. 633. 643. 662. 717. 723. 732. 932. S.c.T. 1. 10. 695. 699. 996. P. 215. 519. 787. 806. A. 161. 333. 557. 566. 795. 891. 902. 1199. 1341. 1537. C. 295. E. 679. 957. S. 173. 514. 705. 744. 916. 949. χρῆν imperf. A. 853. 1393. 1643. C. 894. 918.—*it is decreed, it is fated*, P.V. 100. 183. 705. 1069. S.c.T. 599. A. 1404. C. 201. In P.V. 609. where τί μὴ χρῆ; is read, Elmsl. proposes a very ingenious conjecture sc. τί μῆχαρ; and places the stop after παθεῖν.—part. χρεών. τὸ μὴ χρεών C. 918. *that which is not seemly*. χρεών for χρεών ἐστί, i. qu. χρῆ. *it must be or it is right*, P.V. 774. 972. 998. P. 149. A. 896. S. 497. 958.

Χρῆσθαι (mid. v. of χρᾶν qu. v.) *to use*, P.V. 322. E. 625. δουλίῳ χρῆται ζυγῷ A. 927. *suffers the yoke*.—perf. σωφρονεῖν κεχρημένον P. 815. So the Schol. correctly, for the vulg. κεχρημένοι. It is, however, impossible that it can here govern σωφρονεῖν in the sense of *wanting*: (on this meaning cf. Elmsl. on Heracl. 801.) this would require τοῦ σωφρονεῖν. As little can the other reading κεχρημένοι go-

vern *σωφρονεῖν* in the sense of *using*. The meaning of the word has apparently been mistaken. It is the perf. pass. of *χρᾶν*, sc. *warned of God, instructed as by an oracle*. That the word may be used in this sense is clear from the compound *πυθοχρήστης* in C.928. which the Schol. explains *ὁ ἔπὸ θεοῦ χρησθεῖς*.

*Χρησμός* an oracle or prediction, P.V.665. 875. P.725. A.1151.1225. 1549. C.268.295. E.592.683.

*Χρησμηδία* id. P.V.777.

*Χρηστήριος* belonging to an oracle. *χρηστηρίους ὄρνιθας* S.c.T.26. *oracular birds*. *δόμοισι χρηστηρίοις* A.938. *the temple where the oracle is given*. *ἑφετμὰς χρηστηρίους* E.252. *commands given in an oracle*. *χρηστηρίαν ἐσθήτα* A.1243. *the dress used by a prophetess*. *χρηστήρια* sc. *δώματα* S.c.T.730. E.185. *the temple where there is an oracle*. — *χρηστήριον* sc. *ἱερόν* a victim slain before consulting the gods, S.c.T.212. Cf. S.445.

*Χρηστός* good, lucky, P.224.

*Χρίειν* to sting, P.V.566.600.882. pass. *χρισθεῖσα* P.V.678.

*Χρίμπτειν* to bring near, P.V.715. —mid. v. *χρίμπτεσθαι* to approach, S.c.T.84. E.176.

*Χρίσμα* oil, any unguent, A.94. where corr. *χρίματος* from M. Rob.

*Χριστός* used as ointment, P.V.478.

*Χροιά* colour, P.V.23.491.

*Χρονίζειν* to last, continue, A.821. —to delay, A.1329. C.62. pass. to be delayed, S.c.T.54. *χροισθεῖς* A.709. *grown up*. In C.941. seqq. occurs a very corrupt passage, *τάπερ ὁ Δοξίας ὁ Παρνάσσιος* (corr. *Παρνάσιος*) *μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει ἄξεν ἀδόλωε δολίαν βλαπτομένην ἐν χρόνοις θεῖσαν ἐποίχεται*. Various emendations have been proposed. Herm. and Well. suppose a lacuna after *χθονός*. For *ἐπ' ὄχθει ἄξεν* which is manifestly corrupt, Herm. suggests *ἐπ' ἐχθροζένοις*. Klaus. conj. *ἐπόχθιος* h.e. *on mountains*, referring to *Παρνάσσιος*. For *ἐν χρόνοις θεῖσαν*

Herm. corrects *χροισθεῖσαν* h.e. *delayed*, which, if correct, must be an epexegetis of *βλαπτομένην*. For *τάπερ* also he reads *τάνπερ*, an obvious correction, agreeing with *Δίκαν*. Without attempting to settle anything with respect to *ἐπ' ὄχθει ἄξεν*, we may translate the rest of the sentence, *whom* (sc. Justice) *Apollo who dwells on Parnassus in the great shrine of the earth, goes for* (h.e. fetches, brings up against criminals) *stealthy, yet stealthy in a righteous cause, halting, delayed*. The idea seems the same as that of Horace, *Raro antecedentem scelestum deseruit pede Pœna claudo*.

*Χρόνιος* long delayed, S.c.T.688. —causing delay, A.145.

*Χρόνος* time, P.V.626.933.1022. P.64.678.699. A.596.686. C.959.1007. E.276.815.858.906.926. S.716. to express duration of time the accusative is commonly used without a preposition, e.g. *τὸν μυριετῆ χρόνον ἀθλεύσω* P.V.95. *τὸν μακρὸν χρόνον ἔφυρον εἰκῆ πάντα* P.V.447. *χρόνον τὸν μέλλοντα* id.841. *τόνδε τὸν βραχὺν χρόνον* id.941. *τὸν δι' αἰῶνος χρόνον* A.540. *πολὺν ἄγαν χρόνον* C.957. *τὸν πρὸ τοῦ χρόνον* E.440. *δαρὸν χρόνον* S.511.—*ἐξῆβον χρόνῳ* S.c.T.11. *past the prime of youth*. *διὰ μακροῦ χρόνον* P.717. *at a long distance of time*. *πολλῶ χρόνῳ* A.507. *after a long absence*. *ἐς τὸν πολὺν χρόνον* A.607. *in the long run*. *ἐν πολλῶ χρόνῳ* A.537. *in a long period of time*. *ποίου χρόνον πεπόρθηται πόλις*; A.269. *since what time?* *τοῦ ξυνέυδοντος χρόνου* A.868. *the time occupied in sleep*. *ὁ ὕστατος τοῦ χρόνου πρεσβεύεται* A.1273. *in point of time*. *ὡς ἀμεμπτος ὦ χρόνον* P.678. *that I may not be blamed in respect of the time*. *σὺν χρόνῳ* A.1351. E.526. *in course of time*. *ἐν χρόνῳ* id. A.831.1544. C.1036. E.475.954. S.131. *εἰς τὸ πᾶν χρόνον* E.640. *for ever*. Cf. E.462.542.793. *εἰσὸπιν χρόνον* S.612. *in after time*. —*delay*. *καλιμμήκη χρόνον* A.189. *οὐκ ἔστ'*

ἀλυσίς, οὐ, ξένοι, χρόνῳ πλείον A. 1272. Cf. πλείον. χρόνος ἐπεὶ—παρήβησε A. 956. *it is a long time since.*—χρόνῳ at length, in course of time, A. 125. 450. 781. C. 293. 641. 923. E. 868. S. 713. 916. 971.

Χρυσάμοιβός a money-changer, one who exchanges anything for gold. Metaphorically applied to Mars, who changes the bodies of the slain into ashes, A. 428.

Χρυσειόζμητος formed of gold, C. 608.

Χρῦστος golden, S.c.T. 416.

Χρυσείοστομος adorned with gold, P. 155.

Χρυσεύς a native of Chrysa, P. 306. Brunck and Schütz incorrectly suppose this word to be a proper name.

Χρυσήϊς Chryseis, A. 1414.

Χρυσήλατος wrought in gold, S.c.T. 626. E. 178.

Χρυσόγονος born of gold. χρυσογόνου γεγεῖας P. 79. a race born of the golden shower, sc. of that golden shower into which Jupiter transformed himself when he came to Danae. From this connexion sprung Perseus, from him and Andromeda Perseus, whence the Persians were derived. So Herod. vii. 150. In this passage several MSS. and Edd. have χρυσονόμου, which the Schol. A. explains πλουσίας, but prefers the reading χρυσόγονος. Schol. B. likewise has χρυσονόμου with the explanation πλουσιωπάτης· τοιοῦτοι γὰρ οἱ Πέρσαι. Blomf. adopts this reading. The vulg. however, appears in every way preferable.

Χρυσόπαστος overlaid with gold, A. 752.

Χρυσοπήληξ wearing a golden helmet, S.c.T. 102.

Χρυσόρροτος flowing with gold, P.V. 807.

Χρυσός gold, P.V. 500. C. 366.

Χρυσότεκτος wrought in gold, S.c.T. 642.

Χρυσοφειγγής shining like gold, A. 289.

Χρός the skin, P. 309.

Χύσις a libation, C. 95.

Χυτός shed. αἵματος χυτοῦ E. 652. blood-shed.

Χῶμα a mound, C. 712. S. 849.

Χώρα a region or country, P.V. 405. S.c.T. 253. 759. 1039. P. 7. 68. 263. 485. 842. 889. A. 46. 495. 1629. C. 180. 391. 967. E. 16. 278. 282. 415. 456. 671. 690. 732. 756. 783. 798. 831. 926. 962. S. 19. 29. 235. 237. 259. 968. 1006.—ἐν χώρᾳ εἶναι to be in its right place. Ἄρης οὐκ ἐνὶ χώρᾳ A. 78. martial vigour is not (yet) in its proper place, sc. in the breast of a man.

Χωρεῖν to go, proceed, P.V. 1062. S.c.T. 60. P. 371. E. 171. 187.—χῶρει κάτω P.V. 74. go lower, stoop down.—νύξ ἐχῶρει P. 376. the night wore on. fut. mid. ἐκ πυλῶν χωρήσεται S.c.T. 458.

Χωρίς besides, apart from the rest, P. 332. χωρὶς γένους P.V. 290. besides the reason of kindred.—without. with gen. A. 900.—χωρὶς ἢ τιμῆ θεῶν A. 623. This is explained by Victor, “liberum remotumque esse debere ab omni hujuscemodi re, quicquid ad Deos colendos honoreque afficiendos pertinet.” Butler much the same; *alia* (quam infausta sc.) *poscit honos Diis debitus*. Abresch’s explanation is absurd. Stanley explains it, “quod alius sit honor eorum Deorum qui bona mittant: alius eorum qui mala, ut Erinnyes.” So Heath and Blomf. Scholefield compares Arist. Thesm. 11. χωρὶς γὰρ αὐτοῖν ἐκατέρου ὅστιν ἡ φύσις. The explanation of the Scholiast, ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεούς, rather favours the former interpretation, but the latter appears on the whole to be preferable. Cf. τιμῆ.

Χωρίτης (ῆ) an inhabitant of a place, E. 988. So Herm. for vulg. χωρεῖτε.

Χῶρος a place, a region, C. 536. E. 24. S. 61. 954.

## Ψ

Ψαίρειν to rub, to touch lightly, P.V. 394.

Ψακάς a drop, A. 1363.

Ψάλιον a bridle. Met. a chain, P.V. 54. In C. 956. μέγα τ' ἀφρήθην ψάλιον οἰκῶν (so Glasg. Herm. for μέγαν τ'), some prefer ἀφρήθη, on which Klaus. observes, "sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit."

Ψάλλειν to pluck, P. 1019.

Ψάμμος sandy. ψαμμίας ἀκάτας A. 957. See under παρηβᾶν.

Ψάμμος prop. name, P. 921.

Ψάμμος the sand, P.V. 573.

Ψάψειν to touch, S. 903. with gen. P. 198. C. 180.

Ψαφαρός dry, S.c.T. 305.

Ψέγειν to blame, A. 179. 1376. Αἰ-γίσθον γὰρ οὐ ψέγω μόνον C. 983. I have no fault to find with the murder of *Aegisthus*, i.e. I do not think it necessary to excuse it as I have done that of my mother.

Ψεκὰς a drop. ψεκὰς λήγει A. 1516. it no longer rains in drops, but in a heavy shower.

Ψελλός obscure, P.V. 818.

Ψεύδειν to deceive. ἔψευσας φρενῶν Πέρσας P. 465. disappointed them in their expectations.—mid. v. ψεύδουσθαι id. Λόξϊαν ἐψευσάμην E. 585.—pass. ψευσθεῖσα C. 748. deceived.

Ψευδογορεῖν to speak lies, P.V. 1034.

Ψευδής false, P.V. 688. A. 610. τὰ ψευδῆ καλὰ A. 606. false or pretended good news. The meaning of the passage seems to be, it would be impossible for me to tell any false good news, which my friends could in the long run enjoy. Schütz properly explains it, "Negat præco se falsa bona narraturum: propterea quod etiamsi ficta narratione senum animos lactaverit, celeriter tamen, ut se res habeant, audituri sint."

Ψευδόμαντις a false prophetess, A. 1168.

Ψευδώνυμος falsely named, P.V. 719. S.c.T. 652.

Ψευδωνύμως falsely naming, P.V. 85.

Ψῆγμα dust, A. 436.

Ψηφίζεσθαι to give a vote. ψηφίζομαι τι δρᾶν A. 1328. I vote for doing something.

Ψήφισμα a decree, S. 596.

Ψῆφος a pebble, used in calculating and in giving votes, hence, ἐν ψῆφῳ λέγειν A. 556. to reckon up.—a vote, a decree passed by votes, A. 790. E. 567. 600. 718. S. 7. βαλοῦσά τ' οἶκον ψηφος ἔρρωσεν μία E. 721. as a single vote has overthrown, so a single vote has preserved a house. ψηφος ὀλεθρία S.c.T. 180. a vote of condemnation. φέρειν ψηφον E. 645. 650. to give a vote. ψηφον αἶρειν 679. id. lit. to take it up, sc. to put it into the urn. ψηφον ἔθεντο S. 631. 634. id. ψηφον Ὀρέστη προσθήσομαι E. 705. I will vote in favor of *Orestes*. τελεία ψηφος S. 720. ψηφος κέκρανται S. 921. κραίνεται id. 943. ἀνδροθνήτας Ἴλιου φθορὰς ψηφους ἔθεντο A. 790. i. q. ἐψηφίσαντο they voted for.

Ψιθυρός whispering, S. 1025.

Ψόγος blame, reproach, A. 911. E. 416. S. 951.

Ψύθος a lie, a deceit, A. 464. ψύθη A. 1059. So in A. 971. ψύθη is adopted (from Steph.) by Glasg. Schütz, and others for ψύδη, a word, as Stephens observes, of no authority. On ψύθη he observes, "Dores ex ψεύδος detrahentes ε, deinde ipsum δ-vertentes in θ, faciunt ψύθος." τι before ἐλπιδος is corrupt. Pauw, Heath, Schütz read τίν'. Stanl. Pors. τᾶδ'.

Ψυχαγωγός evoking spirits, P. 673.

Ψύχειν to chill, P.V. 695. Schütz compares the expression in Plautus, *Mihi quoque ædepol jamdudum ille Syrus cor perfrige facit*.

Ψυχή the soul or mind, P.V. 695. S.c.T. 1025. P. 28. C. 738. ψυχὴν ἄριστοι P. 434. great in soul. ψυχῇ διδόντες



ἡδονήν id. 827. *enjoying yourselves.*  
ἀπό ψυχῆς κακῆς A. 1627. *out of cowardice.* τῇ φίλῃ ψυχῇ C. 274. *in my own soul.—the soul of one dead,* P. 622. A. 1525.—*life,* A. 1432. 1447. ψυχῆς κόμιστρα A. 939. *reward for pre-*

*serving life.* by catachresis in E. 115. ἔλεξα τῆς ἐμῆς περὶ ψυχῆς i. e. *I have spoken in behalf of my life,* i. e. of that which is as dear to me as life is to a living person.

Ψυχος *coolness,* A. 945.

## Ω

Ἦ an interjection, placed by itself, P. 947. C. 930. with nom. or voc. *passim.* with imperative, A. 22. S. 597. In A. 1478. ὦ μοι μοι κόϊταν τάνδ' ἀνελεύθερον, the verb κείσθαι is to be repeated from v. 1471.

Ἦγύγιος *ancient,* S. c. T. 303. P. 37. 935. 989. "Ab Ogyge, aiunt, pervertusto vel Atticæ, vel Thebarum, vel (ut Schol. Hes. Theog. p. 296.) Deorum rege, antiqua omnia et veneranda ὠγύγια dicebantur." Blomf. Gloss. in S. c. T. 310. (ed. Blomf.) Thus Thebes in Egypt, which had nothing to do with Ogyges, was called *Ogygian.* So Pind. Nem. vi. 71. Φλιοῦντος ἵπ' ὠγγυίοις ὄρεσι. See Stanley, note on S. c. T. 303.

Ἦδε *hither,* S. 725. — *so, in this manner,* e. g. P. V. 159. and *passim.*

Ἦδὶς *the pains of childbirth.* Met. *any severe pain,* C. 209. S. 751.—*the fruit of the womb, a child,* A. 1392. Cf. Pind. Ol. vi. 31. κρύψε δὲ παρθενίαν ὠδίνα κόλποις Eur. Iph. T. 1102. Λατοῦς ὠδίνα φιλαν.

Ἦζειν to *exclaim* ὦ, E. 121.

Ἦή an interjection, *ho!* E. 94.

Ἦθειν to *thrust,* P. V. 668.

Ἦκεανός *Oceanus,* P. V. 140. 296.

Ἦκεανοῖο πόρον P. V. 529. *the ocean.*  
Ἦκύποινος *bringing swift punishment,* S. c. T. 725.

Ἦκύπορος *swiftly flowing,* A. 1537.

Ἦκύπερος *swift-winged,* S. 715.

Ἦλένη *an arm,* P. V. 60.

Ἦλειοικός *destroying a house,* S. c. T. 702.

Ἦμηστής *eating raw flesh,* A. 801.

Ἦμοδακῆς *cruelly biting,* S. c. T. 674.

Ἦμοδρόπος *plucking unripe fruit.*

Met. ὠμοδρόπων νομίμων προκάροιθε S. c. T. 315. where ὠμοδρόπα νόμιμα are those *rites which gather the fresh flower of virginity,* i. e. the rites of marriage. The whole sentence means therefore simply *before marriage.*

Ἦμοι *ah me!* P. V. 982. S. c. T. 637. P. 249. A. 1316. 1318. 1473. 1499.

Ἦμός *cruel,* S. c. T. 518. A. 1015. S. 184.

Ἦμος *the shoulder,* P. V. 350.

Ἦμόστροφος *feeding on raw flesh,* S. c. T. 523.

Ἦμοφρόνως *cruelly,* P. 875.

Ἦμόφρων *cruel,* S. c. T. 712. C. 415.

Ἦνεῖσθαι to *buy,* S. 332. See κτᾶσθαι.

Ἦρα *time.* Ἦρα ἐμπόρους μεθιέναι ἀγκυραν C. 650. *it is time for travellers to rest.* ἔθνον Ἦραν οὐδενός κοινήν θεῶν sc. καθ' Ἦραν E. 109. *I sacrificed at a time common to none other of the gods.—the prime or flower of youth,* S. c. T. 517. S. 975. In S. c. T. 13. it is opposed to *extreme youth* on the one hand and the *age past the vigour of youth* on the other.

Ἦς a conjunction used,—1. in comparisons, *as, like as.* ὡς τις ἥλιος A. 279. So *passim.* It is often placed after the word to which it refers, e. g. τοξότης τις ὡς A. 1167. Cf. S. c. T. 480. P. 731. A. 268. 1167. C. 104. 499. S. 464. 864. 873.—preceded by τοιόνδε, *such as,* P. 176. by a comparative, equivalent to ἢ ὡς. μή μου προκίδου μάσσον ὡς ἐμοί γλυκύ P. V. 632. See Herm. on Vig. p. 720. also Elmsl. on Hec. 544. Cf. C. 837. οὐδὲν ἀγγέλων σθένος, ὡς αὐτὸν αὐτῶν ἄνδρα πείθεσθαι πέρι, h. e. *it is nothing as compared with,* etc. See ἀγγελος.—2.

with verbs, *how, in what manner*, e.g. *ἔσορās μ' ὡς ἔκδικα πάσχω* P.V. 1095, etc.—3. in allegations, assertions, etc. *ὡς ὁ μάντις φησὶν* S.c.T. 24. *as the seer says*, etc. *ὡς ἂν οὐ φιλῆ* S.699. sc. *κλύοι*. with two constructions united, P.557. See Matth. Gr. Gr. 539. Obs. 2.—4. increasing the force of an adjective or adverb. *ὡς ἐτύμως* E.506. *in very truth*.—with superl. *ὡς ῥᾶστα* P.V.104. *as easily as possible*. Cf. *ὡς πλείστοισι* P.V.346. *ὡς ἄριστα* S.c.T.175. P.775. A.660. C.771. *ὡς τάχιστα* S.c.T.243. E.712. S.188.927. Cf. *ὡς τάχος* S.c.T.657. A.27. C.876.—5. denoting the view taken of a thing, case, or person, e.g. *οὐ γὰρ ὡς φηγῆ παιᾶν' ἐφύμνον* P.384. *βαῖα γ' ὡς ἀπὸ πολλῶν* 982. *πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος* A.1374. Cf. P.V.357.956. 988. S.c.T.1006. A.600.658.1028.1293. 1340.1396. C.222.703.704. E.191.797. S.75.244.319.743. *φρόνει ὡς ταρβοῦσα μη' μελεῖν θεῶν* S.754. *do not, because in terror, neglect the gods*.—with gen. absol. *ὡς ὧδ' ἐχόντων* A.1366. *these things being so*. Cf. P.V.762. S.c.T.229. P.166. E.645.—6. equivalent to *ὅτι that*. P.V.296. and *passim*.—7. denoting a purpose, *in order that, that*. with optat. e.g. P.V.202. etc. with subj. e.g. P.V.53. etc. subj. with ἂν P.V.10. etc.—8. with infin. in the sense of *ὥστε so that*, S.c.T.526. etc. — with infin. put absol. *ὡς εἰπεῖν ἔπος* P.700. *so to speak*. *ὡς τορῶς φράσαι* A.1566. *to speak plainly*. Cf. *ὡς ἀπλῶ λόγῳ* sc. *εἰπεῖν*

P.V.46.—9. with indic. denoting a possible case which was not realized, *in which case*, P.V.155. see *ὅπως*, and Matth. Gr. Gr. 519.—with indic. *so that*, P.712. *ὡς λέγοις πάλιν* A.310. *so that I wish you would speak again*. Dind. prefers Bothe's conj. *οὐδ' λέγεις, πάλιν*.—ellipt. *πρὸς τὰδ' ὡς Σούσων μὲν ἄστν πᾶν κενανδρίαν στένει* P.716. sc. *ἴσθι*.—10. denoting a cause, *since, seeing that*, P.V.77. etc.—11. denoting time *past, when, as soon as, after that*, S.c.T.965. P.353.405.446.588. A.1185.—12. in exclamations, *how!* P.247. etc.—*ὡς δή* ironical, *as though forsooth*, A.1616.

*Ὡς thus*, A.904. So Well. in A.1327. supposing that *ὡς* cannot occur in the end of a senarius.

*Ὡσεὶ as it were*, S.763.

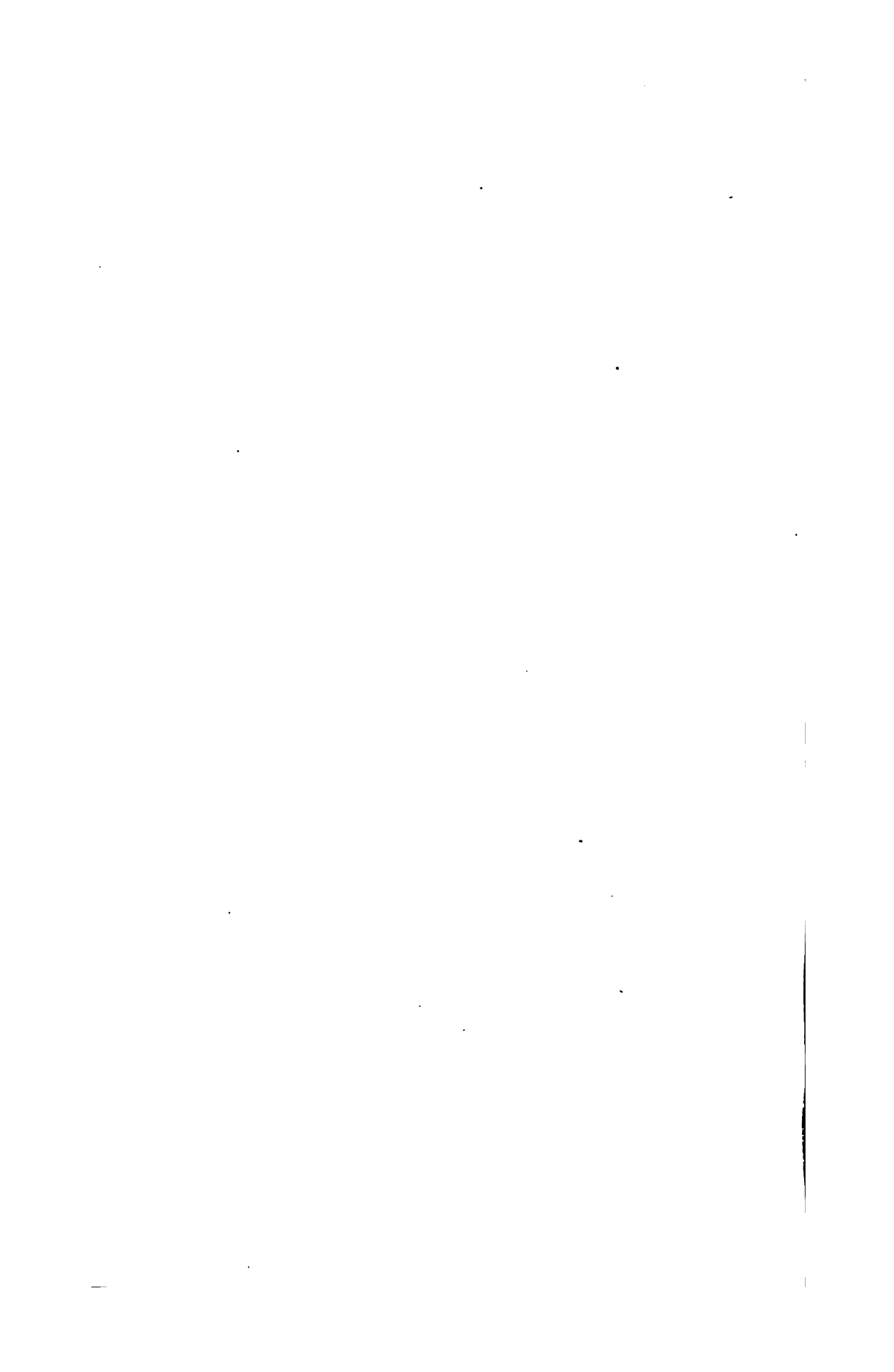
*Ὡσπερ as*, P.V.614. S.c.T.239.740.1064. A.255.1174.1210.1284.1355.1401. C.94.106.665.875.1018. E.306.581.

*Ὡσπερὶ as if*, A.1192.1389. C.742.

*Ὡστε like, even as*, P.V.450. S.c.T.13.62. P.416. A.614.858. C.415. E.598. placed after the subst. A.1656. S.732.—with infin. *to the end that, so that*, P.V.313.339.997. S.c.T.890. P.240.327.450.708.709.711. A.195.277.369.527.618.1045.1154.1368. C.519.526.535.560.834. E.83.193.219.290.856.

*Ὡφελεῖν to profit*, P.V.44. with dative, P.V.342. P.828.—with accus. P.V.505.—pass. *to be benefitted*. *ροιάδ' ἐξ ἐμοῦ ὠφελήμενος* P.V.222.

*Ὡφέλημα an advantage*, P.V.251. 499.616.



## INDEX I.

Exhibens lectionum memorabiliorum delectum, quas subinde in hoc Lexico  
vulgatis, quas vocant, antefendas monui. Quæ incertiores videntur  
interrogandi notula distinxi.

\* \* Paucas quasdam meas, literis f. l. signatas, eruditorum veniæ commendo.

Pro. V.	182. pro δέδια γάρ leg. δέδια δ' - - -	- Pors.
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	240. — ἀλλ' ἀνηλεῶς—ἀλλὰ νηλεῶς - - -	. Elmsl.
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	ὑποστενάζει—ὄχῶν στενάζει [?] - - -	- Dind.
	577. — πῶ πῶ πῶ πῆ—ποῖ, πόποι, ποῖ - - -	- Dind.
	713. — ἐξηρημένοι—ἐξηρτυμένοι [?] - - -	- Dind.
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	903. ἀφοβος pro gloss. in ὀμαλός ejicit [?] - - -	- Dind.
	1015. pro μείζον leg. μείον - - -	- Stanl.
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	34. — εὐθαρσεῖτε—εὐ θαρσεῖτε - - -	- Turn.
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	83. — ἐλεδεμνάς—ἐλέδεμας [?] - - -	- Herm.
	ἔλε δ' ἑμὰς φρένας δέος ὄπλων κτύπος ποτιχρίμπεται, διὰ πέ- δον βοᾷ ποτᾶται, βρέμει δ' [?] - - -	Dind.
	98. — λιτὰν—λίταν' - - -	- Seidl.
	189. — διὰ στόμα—διαστόμα [?] - - -	- Schütz
	207. — γύνη—γύναι [?] - - -	- Blomf.
	217. — τί τάδε—τίς ταδε - - -	- Heath
	264. — ἐγὼ δ' ἐπ'—ἐγὼ δέ γ' - - -	- Marg. Ald.
	273. — δράκοντα δ'—δράκοντας - - -	- Burn.



- Pers.** 706. *pro στρατηλάτων leg. στρατευμάτων* - - - - - MSS.  
 717. — *κενῆς—κεδνῆς* - - - - - M.  
 722. — *ἐν δυοῖν—γαῖν δυοῖν* [?] - - - - - Marg. Ask.  
 760. — *Σμέρδης—Μέρδης* - - - - - Rutgers  
 780. — *ὑπερκόμπους—ὑπερπολλούς* - - - - - Herm.  
 815. — *κεχρημένοι—κεχρημένον* - - - - - Scholiast  
 820. — *πάντα—παντί* - - - - - Cant.  
 836. — *παῖδ' ἐμῶ—παῖδ' ἐμόν* [?] - - - - - Lobeck  
 840. — *γεραῖός—γηραῖός* - - - - - MSS.  
 844. — *ἐπεύθυνον—ἐπεύθυνεν* - - - - - Bothe  
 854. — *Ἑλλας—Ἑλλας τ'* - - - - - MSS.  
       *ἐχόμεναι—εὐχόμεναι* - - - - - MSS.  
 861. — *μεσάκτους—μεσακτίους* - - - - - Heath  
 888. — *ἀγδαβάται—ἀδοβάται* - - - - - Passow  
 896. — *πατρίφ—πατρῶφ* - - - - - Blomf.  
 903, 906. — *πανόδυτρον—πάνδυτρον* - - - - - Blomf.  
       922. — *λιπών—προλιπών* - - - - - MSS.  
       934. — *ἐπανέρομαι—ἐπανερόμαν* [?] - - - - - Well.  
               *ἐπανέρωμαι* [?] - - - - - Dind.  
       962. — *ὄπισθεν δ'—ὄπιθεν* - - - - - Well.  
               *δέ deleverat* - - - - - Blomf.  
               *ἐπομένους vel ἐπομένοις* - - - - - f. l.  
**Agam.** 10. — *κρατεῖν . . . ἐλπίζω—κρατεῖ . . . ἐλπίζον* - - - - - MSS.  
 87. — *θυοσκινεῖς—θυοσκεῖς* - - - - - Turn.  
 103. — *τῆς θυμοβόρου φρένα λύπης* - - - - - Herm.  
 139. *pro δρόσοις ἀέπτοις leg. δρόσοισι λεπτοῖς* [?] - - - - - Well.  
 143. — *στρουθῶν ejicit tanquam interpol. ex Π. β'*  
       300. - - - - - Pors.  
 243. *pro τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἦλυσις προ-*  
       *χαίρετω leg. τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν*  
       *ἦλυσις, προχαίρετω* [?] - - - - - Vide notata  
 245. *leg. σύνορθρον αὐγαῖς* - - - - - Well.  
 279. *pro πεύκη leg. πέμπει* - - - - - f. l.  
 295. — *μὴ χαρίζεσθαι—μοι χαρίζεσθαι* [?] - - - - - Cas.  
 303. — *τοιοῖδ' ἔτυμοι—τοιοῖδε τοί μοι* - - - - - Schütz  
 329. — *ὡς δυσδαίμονες—ὡς δὲ δαίμονες* [?] - - - - - Herm.  
 331. — *οὐκ ἂν γε—γε om.* [?] - - - - - Dind.  
 332. — *ἐμπίπτῃ—ἐμπίπτει* - - - - - Dind.  
 334. — *ποθεῖν—πορθεῖν* - - - - - ex 2 MSS. Dind.  
 364. — *ἐγγόνους—ἐγγόνους* - - - - - Stanl.  
 365. — *ἀτολμήτων—ἀτολμήτως* - - - - - f. l.  
 376. — *παμμάταιον—πᾶν μάταιον* - - - - - Musgr.  
 400. — *πάρεστι σιγᾶσ' ἄτιμος, ἀλοῖδος, ἀδιστος*  
       *ἀφεμένων ἰδεῖν—σιγ' ἄτιμος ἀλλ' ἀλοῖ-*  
               *δος* [?] - - - - - Schütz  
               *ἄπιστος* - - - - - Herm.  
               *ἀφεμέναν* - - - - - Schütz  
 410. — *δόξαι—δόκαι* (Dind. corr. *δοκαί*) - - - - - Herm.  
 411. — *δοκῶν ὀρᾶν—δοκῶν ὀρᾶ* [?] - - - - - Scholef.  
 432. — *γεμίζων τοὺς λέβητας εὐθέτου—τοὺς om.*  
                                   *εὐθέτους* - - - - - Stanl.  
 497. — *ἦλθες ἀνάριστος—ἦσθ' ἀνάριστος* - - - - - Marg. Ask.



- Agam. 1313. pro ποινὰς θανάτων ἄγαν ἐπικρανεῖ leg. ποινὰς  
 θανάτων ἐπικρανεῖ [?] - - - Pauw
1314. — τίς ἂν εὐξαιτο—τίς ἂν οὖν εὐξαιτο [?] - Pors.
1316. — πληγὴν ἔσω—πληγὴν ἔχω - - - Blomf.
1320. — κοινωσάμεθ' ἂν πως—κοινωσαίμεθ' ἂν πως Pors.
1348. — πημονὴν ἀρκύστατον—πημονῆς ἀρκύστατ' ἄρ Elms.
1365. — Διὸς νότῳ γὰρ εἰ σπορητός—δισσδότη γάνει Pors.
1368. — πρεπόντων—πρεπόντως - - - Stanl.
1403. — εὐπρέπειαν ἀτίετον—ἐμπρέπειν [?] - Herm.  
 ἀτιον [?] - - - Dind.
1417. — ναυτίλων—ναυτικῶν - - - Casaub.
1458. — νεῖρει—νεῖρη - - - Casaub.  
 melius νεῖρα - - - Well.
1489. — πῶ πω—πῶς πῶς - - - Dind.
1493. — ὅποι δὲ καὶ—ὅποι δίκαν - - - Butler
1502. — οὔτε—οὐκ - - - Schütz
1507. — τὴν πολυκλαύτην Ἰφιγένειαν ἀνάξια δράσας  
 —τῆς πολυκλαύτης Ἰφιγενείας ἄξια δράσ-  
 ας [?] - - - Herm.
1547. — προσάψαι—πρὸς ἄτα [?] - - - Blomf.
1548. — ἐνέβη—ἐνέβης - - - Cant.
1614. — ἠπίους—νηπίους [?]  
 ἠπίους [?] - - - Jacob  
 - - - Pauw
1638. — ἐρούμεθα—ἐρώμεθα - - - Schütz
- 1642-3. — ἔρξαντα καιρὸν—ἔρξαντας αἰνεῖν (αινεῖν  
 Heath) - - - f. l. Vide notata
- Cho. 4. — τὰδε γε—τῷδε - - - Arist. Cod. Rav.
15. — μελίγμασι—μελιγμάτα - - - Casaub.
59. — δίκαν—δίκας - - - Turn.
69. — οὔτι—οὔτε - - - Bothe
72. post hunc versum lacuna indicanda - - - Well.
122. ante hunc versum recte ponit versum qui  
 vulgo 163. legitur et ante Ἑρμῆ supplet  
 ἄκουσον (f. ἄρηξον) - - - Herm.
124. pro δ' ὀμμάτων leg. δωμάτων - - - Stanl.
142. — ἀντικαταθανεῖν δίκην—ἀντικατακανεῖν δίκη  
 κακτανεῖν - - - Herm.  
 - - - Well.
143. — κακῆς—καλῆς - - - Schütz
187. — πλὴν ἐμοῦ—πλὴν ἐνός - - - Dobree
193. — εὐφρον'—ἔμφρον' - - - Aurat.
195. — ἀλλ' εὐ σαφηνῆ—ἀλλ' ἦ  
 σάφ' ἤδη - - - Cant.  
 - - - Pors.
277. — τὰς δὲ—τάσδε - - - Turn.
292. — δέχεσθαι—δέχεσθαι δ' - - - Herm.
317. — ὁμοίως—ὁμῶς - - - Arnald.
358. — Τρωῖτας—Τρωῖταις - - - Herm.  
 Τρωϊκοῖς - - - Blomf.
364. — τέθαψαι—τεθάφθαι - - - Ahrens  
 ante θανατηφόρον excidit verbum iudice - - - Dind.
368. pro ὀδυνᾶσαι γάρ leg. δύνασαι γάρ - - - Herm.  
 Mull. conjecerat οὐ δύνασαι  
 γάρ

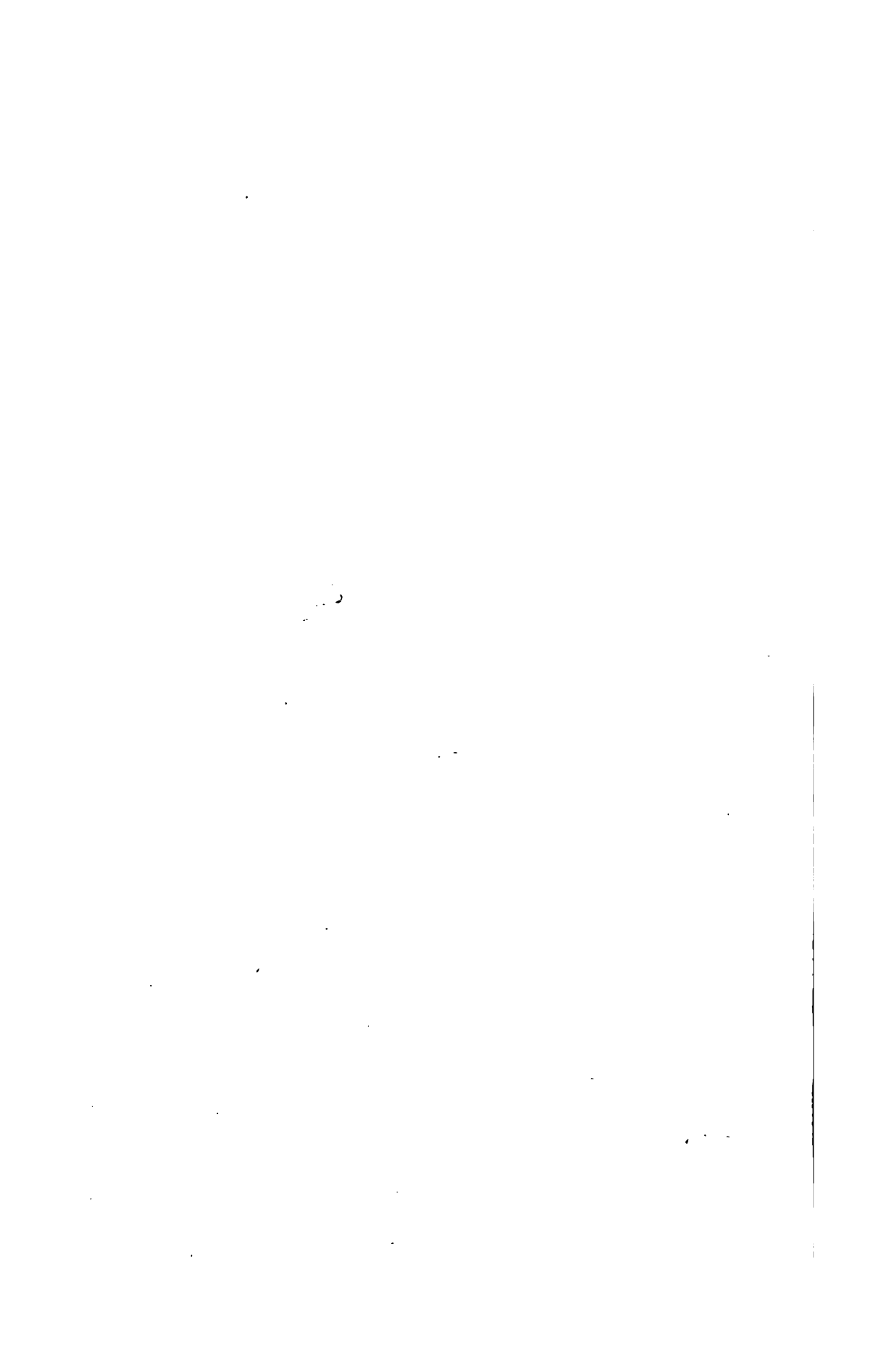


- Cho. 376. pro τελείται leg. τέλει τέλει [?] - - - Lachm.  
 τέλει τάδε [?] - - - Well.  
 384. — θεῖον—οἶον - - - - - Herm.  
 398. — λοιγὸν Ἐριννύς—λοιγὸς Ἐριννύν - - - Herm.  
 417. — εἶτε Κισσίας νόμοισι πολεμιστρίας—ἐν τε  
 (Herm.) Κισσίας νόμοισι ἠλεμιστρίας - - - Ahrens  
 εἶ τε—ἐν τε - - - - - Herm.  
 435. — κτείνειν—κτίσαι - - - - - Stanl.  
 442. — κεκρυμμένα—κεκρυμμένον [?] - - - Dind.  
 447. — ὄργα—ὄρμα - - - - - Bamberger  
 464. seqq. leg. δώμασιν ἔμμοτον τῶνδ' ἄκος (Med. ubi vulg.  
 ἐκάς) οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐ-  
 τῶν - - - - - Vide notata  
 467. pro αἰῶν' ἀναρεῖν αἵματηρᾶν θεῶν leg. διώκειν ἔριν  
 αἵματηρᾶν - - - - - Anon. ap. Erf.  
 - - - - - Rob.  
 478. — ἐν πυροῖσι—ἐμπύροισι - - - - - Cant.  
 490. δέ τε pro corrupto habet - - - - - Dind.  
 495. pro γόνον leg. γόνον [?] - - - - - Bamberger  
 500. — λίνον—λίνον - - - - - Rob.  
 503. — ἀμόμφητον δέ τινα τὸν λόγον—ἀμεμφῆ τόνδ'  
 εἰείνατον (την Bl.) λόγον - - - - - Herm.  
 527. ἀνδρὸς corruptum iudice - - - - - Dind.  
 537. leg. ὄν φησι παῖς ἐν νεὶ ὄν φησι παῖδα - - - f. l.  
 540. pro ἀμφιταρβῆς leg. ἀμφὶ τάρβει [?] - - - Pors.  
 582. — πεδάμαροι—πεδάοροι - - - - - Stanl.  
 609. — πειθήσασα—πιθήσασα - - - - - Abresch  
 615. — ἀκαίρως δέ—ὁ καιρὸς δέ - - - - - f. l.  
 619. — ἐπικότῳ σέβας—ἐπικότῳ ἔβαν - - - f. l.  
 620. — τῶν δ'—τίειν δ' - - - - - f. l.  
 680. — ἐνθαδ' ὡς—εἰπας ὡς - - - - - Anon. in Ch. of  
 Engl. Quart.  
 Rev.  
 685. — εὐβούλως—εὐβόλως - - - - - Pors.  
 745. — ἡ δίψη τις—ἡ δίψ' εἶ τις - - - - - Buttm.  
 762. — ὀρθούση φρενί—ὀρθοῦται λογός - - - sic Eust.  
 785. — ἐν δρόμῳ—om. ἐν - - - - - Heath  
 786. leg. τίς ἂν σῶζοί νιν ῥυθμοῦ τοῦδ', ἰδὼν διὰ πέδον  
 (sic Blomf. pro δάκεδον) ἀνομένων βημάτων  
 ὄρεγμα - - - - - f. l.  
 798. pro δνοφερὰς καλύπτρας leg. δνοφερᾶς καλύπτρας [?] Herm. qui præ-  
 figit ἐκ  
 828. — ἀμφέρειν—ἂν φέρειν - - - - - Turn.  
 838. — ὡς αὐτὸς αὐτῶν—ὡς αὐτὸν αὐτῶν - - - Schütz  
 841. — φρένα κλέψειαν—φρέν' ἂν κλέψειεν [?] - - - Blomf.  
 847. — ποῦ δὴ τὰ λοιπά—ποῦ δὴτὰ σοι τὰ [?] - - - Blomf.  
 914. — σ' ὀρίξει—σοῦρίζει - - - - - Blomf.  
 σοῦρίζει [?] - - - - - Pors.  
 917. — κάνες γ'—ἐκανές γ' - - - - - Pors.  
 927. — ἐλακε—ἐλαχε - - - - - Schütz  
 941. — γάπερ—γάνπερ - - - - - Herm.  
 χρόνοις θεῖσαν—χρονοσείσαν - - - - - Herm.  
 956. — μέγαν τ'—μέγα τ' - - - - - Glasg.  
 962. — ἀπαν ἐλατήριον—ἀτᾶν ἐλατήριος - - - Schütz

- Cho. 963. προ τύχα δ' εὐπροσώπῳ κόιτῃ leg. τύχα δ' εὐπροσω-  
ποκοίτῃ - - - - Herm.  
964. — ἀκοῦσαι θροομένοις—ἀκοῦσαι θ' ἱεμένοις [?] Stanl.  
965. — μετοικοδόμων—μέτοικοι δόμων - - - Scal.  
1005. — εἶσω καθαρμός—εἰσὶν καθαρμοί - - - Schütz  
1017. — ἄλλος ἂν εἰδῆ τοῦτ' ἄρ'—ἄλλος φανεῖ δῆτ',  
οὐ γάρ - - - - Erfurd  
1018. — ἡνιοστρόφου—ἡνιοστρόφῳ - - - Stanl.  
1040. — εὔτε πράξας—εὐγ' ἐπραξας - - - Tyrwh.  
1065. τε Θεέσου pro gloss. ej. - - - Herm.  
Eum. 36. pro στάσιν leg. βάσιν ex v. l. in M. - - - Dind.  
54. — βίαν—λίβα. - - - Burgess  
77. — ἂν αἰεῖ—ἀνατεῖ [?] - - - Edd.  
92. — ἐκ νόμων—ἐκνόμῳς - - - Herm.  
118. — οὐκ ἐμοῖς—οὐκ ἐμοί - - - Schütz  
140. — δυσαχθές—δυσαχές - - - Rob.  
161. — αἰρούμενον—ἀράμενον - - - Heath  
169. — ἐκείνου—ἐκ κείνου - - - Bothe  
177. — καρανηστῆρες—καρανησιτῆρες - - - Turn.  
180. — λευσμόν—λευσμός [?] - - - Casaub.  
204. — ἠρκέσω—ἠρκεσεν [?] - - - Well.  
aliam ejusdem conj. sc. ἡδέσω probat Dind.  
211. — τὸ μὴ γενέσθαι—τὸ μὴδ' ἔπεισθαι - - - Petersen  
216. — λείπω—λίπω - - - Pors.  
246. — λεύσσετεν—λευσσεῖ τοι - - - Schütz  
λευσσεῖ τε [?] - - - Herm.  
302. — εὐθυδικαί—εὐθυδικαίοι - - - Herm.  
303. — τοὺς μὲν καθαρὰς χεῖρας προσνέμοντας—τὸν  
... προνέμοντ' - - - Herm.  
305. — λάμπῃ—λάμπῃ - - - Wieseler  
306. — ἀλιτρῶν—ἀλιτρῶν [?] - - - Well.  
melius ἀλιτρῶν - - - Dind.  
346. — ἀλλομένα—ἀλομένα - - - Herm.  
376. — τὴν καταφθατουμένην—γῆν καταφθατουμένην Bent.  
389. — ὀρωμέναις—ὀρωμένας - - - Stanl.  
407. — οὐ δοῦναι θέλει—εἰ δοῦναι θέλῃς  
θέλοις - - - Herm.  
413. — ἀξίαν τ'—ἀξίαν σ' - - - Wakef.  
416. — ἔκοψε—ἔκοψα - - - M.  
450. — ὄξυμνηνίτου—ὄξυμνηνίτους - - - Stanl.  
ὄξυμνηνίτως - - - f. l.  
459. — δυσπήματ'—δυσπήμαντ' - - - Bent. Stanl.  
461. — ὄρκιων αἰρουμένων—ὄρκιους αἰρουμένην - Piers.  
481. — ὑπόδοσιν—ὑπόδουσιν [?] - - - Heath  
493. — δειμανεῖ—δεῖ μένειν - - - Anon. ap. Dobr.  
524. — παντόφυρτ' ἄνευ—παντόφυρτ' ἄγοντ' ἄνευ [?] Pauw  
παντόφυρτον ὄντ' ἄνευ [?] Well.  
532. — λέπαδνον—λαπαδνόν - - - Herm.  
551. — ὅπως—ὅπως τ' - - - Herm.  
κυρώσων—κύρωσον - - - MSS.  
601. — μιν—νιν - - - Pors.  
602. — ἀμείνον' εὐφροσιν—ἄμεινον  
ἢ φράσαι - - - Bothe

- Eum. 663. pro ἐπικαιρότων leg. ἐπικαιρούτων - - Steph.  
 717. — νέμειν—μένειν [?] - - - - - Wakef.  
 727. — ἀνὴρ—'ἀνὴρ - - - - - Pors.  
 753, 780. — ἀντικαθῆ—ἀντικενθῆ [?] - - - - - MSS.  
 811. — καὶ τοὶ γε μὴν συ—καὶ τῷ μὲν εἶ συ - - - - - Wiesel.  
 819. versus præc. excidit iudice. - - - - - Dind.  
 863. pro νίκης leg. νείκης [?] - - - - - Herm.  
 904. — εὐθενούντ' ἄγαν—εὐθενούντα γὰ - - - - - Dobree  
 943. — φρονοῦσι—φρονοῦσα [?] - - - - - Herm.  
     εὐρίσκει—εὐρίσκεις [?] - - - - - Herm.  
 968. — ἐπιδιπλοῖζω—om. [?] - - - - - Pors. c. Piers.  
     ἔπος διπλοῖζω [?] - - - - - Dind.  
 986. — βᾶτε δόμω—δόμον [?] - - - - - Herm.  
 988. — χωρεῖτε—χωρεῖται - - - - - Herm.  
 Supp. 3. — λεπτομαθῶν—λεπτοψαμάθων - - - - - Pauw  
     6. — δημηλασία—δημηλασίαν - - - - - Tyrwhitt  
     39. — πατραδελφίαν—πατραδελφείαν - - - - - Pauw  
     40. — ἐπικεκλόμεναι—ἐπικεκλωμένα - - - - - Turn.  
     66. — Ἱαονίοισι—ἀηδονίοισι mem. ex codd.  
     id. conj. - - - - - Stanl.  
     90. — τὸ θάλλος—τεθαλώς - - - - - Bothe  
 111, 122. — εὐακοεῖς—εὐα κοινεῖς [?] - - - - - Well.  
     εὐ, γὰ, κοινεῖς [?] - - - - - Boissonade  
 117. — ἐπίδρομῶσ' ἔθι—ἐπίδρομ' ὀπόθι [?] - - - - - Herm.  
 153. leg. ἂ Ζάν, Ἰοῦς ἰώ - - - - - Bamberger  
 196. pro μετώπων σωφρόνων leg. μετωποσωφρόνων - - - - - Pors.  
 225. — μάταιον αἰτίας—μάταιος αἰτίαν - - - - - f. l.  
 245. — ἱεροῦ ῥάβδον—ἱερόραβδον - - - - - Schütz  
 263. — μηνεῖται δ' ἄκη—μηνιγῆ δάκη [?]  
     μηνιαῖ' ἄκη [?] - - - - - Dind.  
 290. — καὶ φάτις—χῆ φάτις - - - - - f. l.  
 293. — κρυπτά 'γ'—κρύβδα γ' - - - - - Stanl.  
 304. pro glossemate habet - - - - - Well.  
     vers. præc. excidisse putat - - - - - Dind.  
 313. pro μέγιστον τῆσδε γῆς leg. μέγιστης ὄνομα γῆς [?] Pors.  
     sed versus præc. excidit  
 332. — ὄνοιτο—ὄνοιτο - - - - - Boissonade  
 347. — ἠλιβάτοισιν—ἠλιβάτοις ἔν' - - - - - Valck.  
 358. — οὐπερ—εἶπερ [?] - - - - - Faehse  
     οὐ πενεῖ [?] - - - - - Herm.  
     λήμματα—λήματα - - - - - Ald. Rob.  
 364. — ἀστῶν . . . τοῖσδε—ἀστοῖς . . . τῶνδε - - - - - Stanl.  
 439. — ἐμπλήσας—ἐμπλήσαι [?] - - - - - Butl.  
     (vv. 439. 440. forte transpon.)  
     χρήμασιν—χρημάτων - - - - - Auraf.  
 481. — οἶκος εἰσιδῶν τάδε—οἰκτίσας, ἰδῶν τάδε - - - - - f. l.  
 486. — εὐ ῥέοντα—εὐρεθέντα - - - - - Pors.  
 514. — τοῖα—ποῖα - - - - - supersc. in Reg. L.  
 542. — βάσιδος δι' αἴας—δ' Ἀσίδος δι' αἴας [?] - - - - - Turn.  
 647. post ἐπιχωρίους supplet ἔρις [?] - - - - - Heath  
 671. pro καρποτελεῖ leg. καρποτελή - - - - - Stanl.  
 728. — κατεβρίνημένους—κατεβρίνωμένους [?] - - - - - Well.

Supp. 776.	pro ἔρημάς leg. κρεμάς [?]	-	-	-	- Rob.
	οἰόφρων—οἰόπρων [?]	-	-	-	- Burg.
853.	leg. βόα καὶ πικροτέρον οἰζύος χέων νόμον	-	-	-	- f. l.
882.	pro πρόμοι leg. πρόμοι	-	-	-	- Stanl.
917.	— ἴσθι γ'—εἴσει σύ τ'	-	-	-	- Bothe
928.	— ἴσθι τὰδ', ἤδη πόλεμον αἰρήσῃ νέον—ἦ" σται				
	τάδ', ἦ δεῖ πόλεμον αἰρεσθαι νέον [?]	-	-	-	- Pors.
967.	— τοιῶνδε—τοιάνδε	-	-	-	- f. l.
968.	— σέβεσθε—σέβεσθαι	-	-	-	- MSS.
977.	— μιν—νιν	-	-	-	- Pors.
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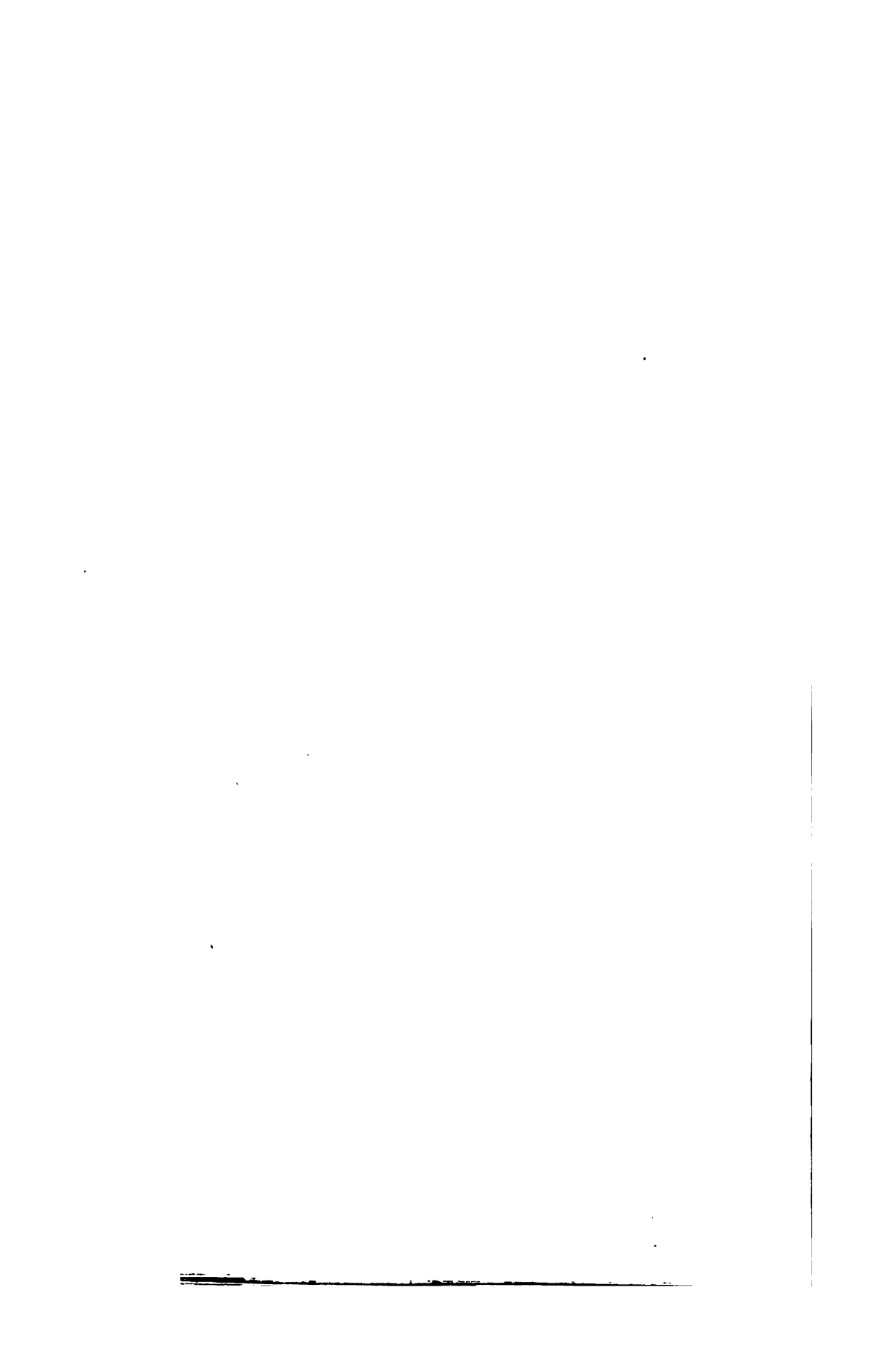
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3. The regular inflections of the language being thus acquired from the examples in the Grammar, let him take up the First Book of VIRGIL'S *ÆNEID*, and after construing the Latin text, as in Phædrus and Ovid, according to the *Interlinear Translation*, let him learn to analyse each sentence from the supplementary volume of *PARSIVE LESSONS*; which will enable him, not only to assign every word in each lesson to its proper part of speech, but to give a full description of its peculiar modification, if inflected from its simple form. In this stage of his course he will derive great benefit from frequently *altering* the signs and forms of nouns and verbs in the *single English Version*, so as to require the use of different cases, tenses, &c. of the same Latin word—an exercise which will give him complete power over the *Inflections* of the language.

4. Let him now proceed with *CÆSAR'S INVASION OF BRITAIN*; and accompany each reading with a small portion of the *Latin Syntax*, in the same manner as he accompanied Ovid with the *Accidence* of the Grammar. This will gradually render him familiar with the *Construction* of the language. The style of the *Commentaries* is remarkably easy of Construction, and therefore peculiarly adapted for this exercise; which is further facilitated by the Rules of *Syntax*, in the London Latin Grammar, being principally exemplified

from this part of *Cæsar*, and the Book of Virgil's *Æneid* already analysed. After finishing *Cæsar*, he should recur to the Virgil, which he before used only as a *praxis of inflection*, and make himself master of the *construction* by the rules of *Syntax*, and also of the *scanning* of each line by the rules of *Prosody*.

5. In reading the *LIFE OF AGRICOLA* by Tacitus, he should endeavour to *combine* in each lesson the exercises of *inflection* and *construction* which hitherto he has taken *separately*; describing single words according to their several declensions, and compound phrases according to their several dependencies.

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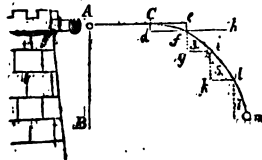
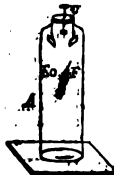
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