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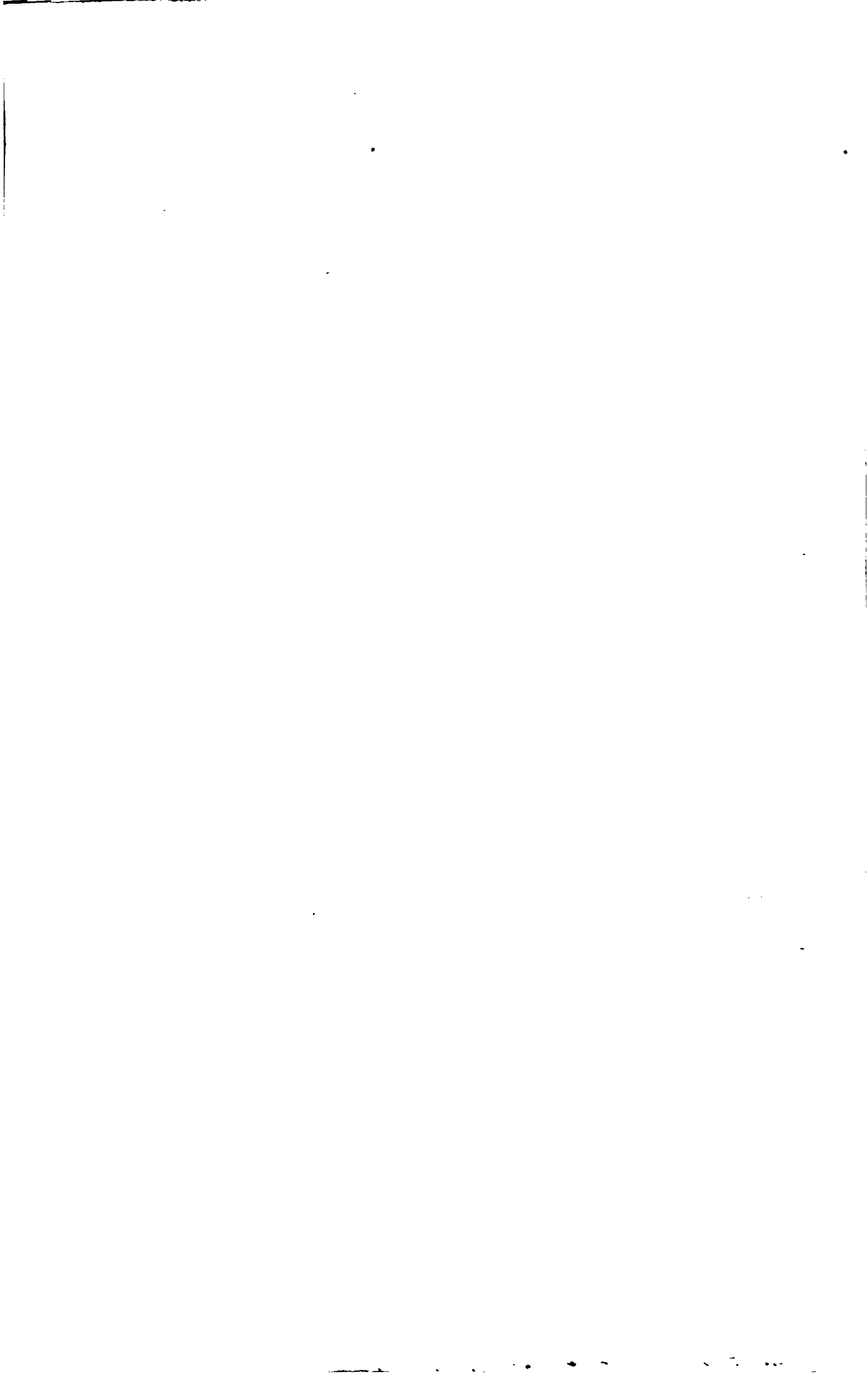
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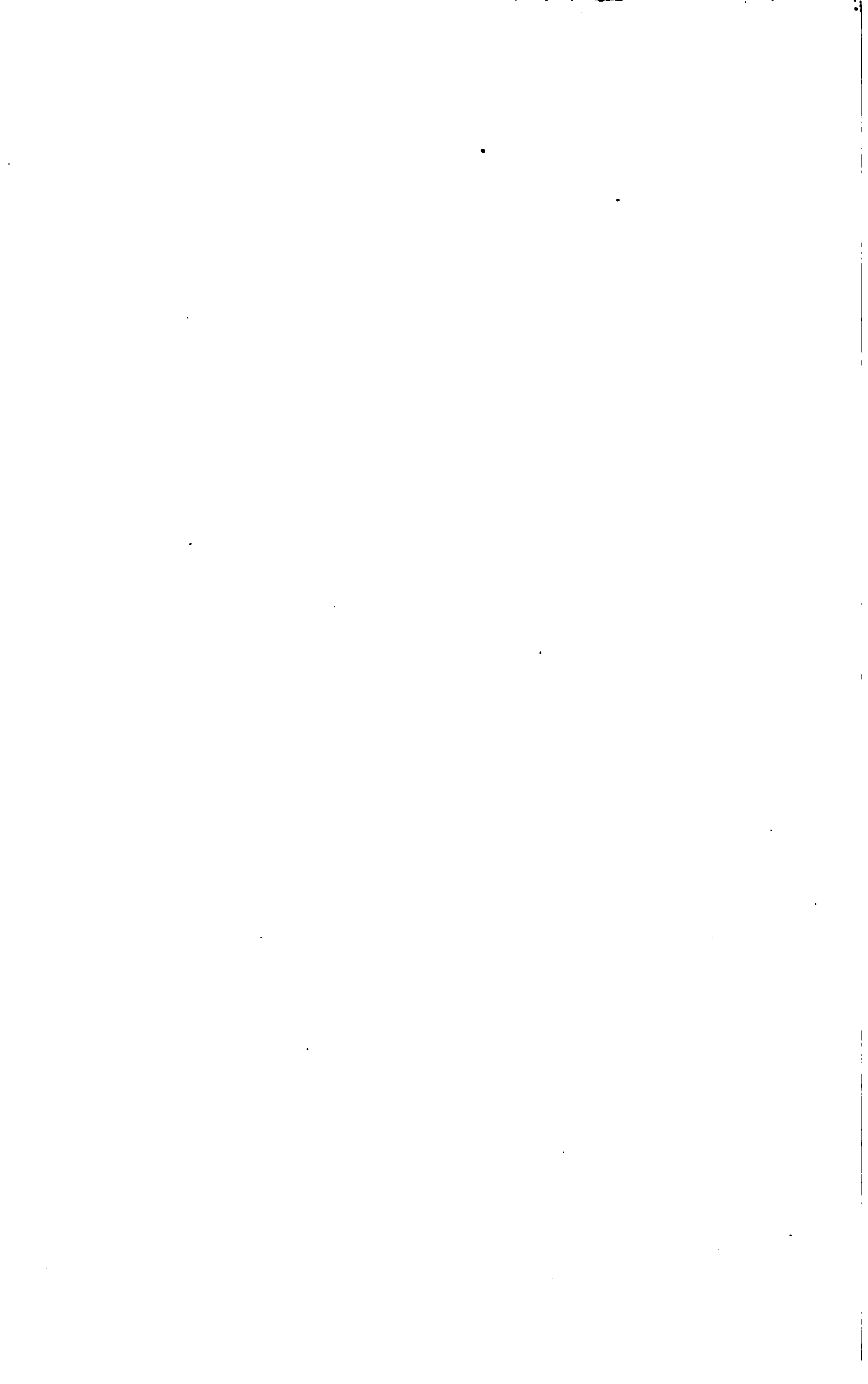
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43. 1437.







A
LEXICON
TO
ÆSCHYLUS,

CONTAINING

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

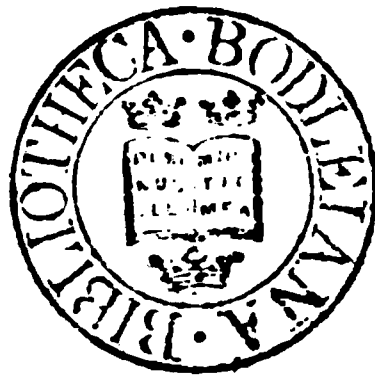
BY THE

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PREFACE.

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, ὑπερθορῆ, κ.τ.λ.* where modern editors usually write *γίγνομαι, γιγνώσκω, ἀετός, ὑπερθορεῖ, 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, ταχύρροθος, 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. *ὑπέρκοπος*, 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 " *γάϊος*," 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 " *λόγοις*."
 — 160, *b.* line 9, for " *useless*," read " *unless*."
 — 164, *b.* six lines from bottom, for " *ἐπόμενος*," read " *ἐπομένους*."
 — 248, *b.* line 20, dele " Blomf."
-

LEXICON

A

'Α sometimes written ἄ, a particle expressive of any strong and sudden emotion. Hesych. ἄ, ἄ. σχετλιαστικὸν ἐπίρρημα. ἄ ποῖ ποτ' ἤγαγές με A. 1057. In S. 153. for ἄ Ζῆν' (ἄ Ζῆν, for Ζεὺς, ἀρχαϊκῶς Salvin.) ὦ Ζεῦ is commonly read. ἄ ἄ C. 1043. A. 1060. ἄ ἄ, ἔα ἔα P. V. 114. 565. ἄ ἄ, ἰδοῦ, ἰδοῦ A. 1096. ἄ ἄ ἄ S. 805.

'Αβατος *untrodden, pathless*, P. V. 2. Blomf. from Phavor. s. ἀβρότη νύξ, reads ἄβροτος. So Schol. Venet. ad Π. Ζ' 78. Eustath. Suid. MS. C. C. C. Oxon. The vulg. is probably quite correct, cf. ἄβατον εἰς ὄρος Soph. Œd. T. 712.

'Αβλάβεια *security*. ἐπ' ἀβλαβείᾳ is read by Herm. whom Blomf. and Well. follow in A. 995. See under εὐλάβεια.

'Αβλαβής *safe*, h. e. uninjured. S. c. T. 68. *safe*, h. e. not injuring, P. 547. E. 275. 452.

'Αβουκόλητος *unheeded, indifferent*. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι S. 907. *this is a matter of indifference to me*. From βουκολεῖν, q. v.

'Αβουλία *imprudence*. Κρατηθεὶς δ' ἐκ φίλων ἀβουλίαις S. c. T. 732. *induced by evil counsels from his friends*. See under ἐκ, and cf. Soph. Ant. 1204. with Erfurd's note.

'Αβροβάτης *walking delicately*. P. 1029. an epithet of the Persians. So seq.

'Αβρογόος *softly lamenting*, P. 533. Porson marks this word as doubtful. Blomf. adopts Pauw's conj. ἀκρογόοι. 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.

'Αβροδίαυτος *softly living*, P. 41. an epithet of the Lydians. See Herod. 1. 155.

'Αβρότιμος *soft and costly*, A. 675. Here Salmas. conj. ἀβροπήνων *rich in texture*: so Glasg. Blomf.

'Αβροχίτων *covered with soft clothing*, P. 535.

'Αβρύνειν [ῦ] *to make effeminate*. μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε A. 893. Mid. ἀβρύνεσθαι *be conceited, give oneself airs*. ἀβρύνεται πᾶς τις εὔπρασσων πλέον A. 1178.

'Αβυσσος *bottomless, unfathomable*. ἄτης ἀβυσσον πέλαγος S. 465. Metaph. φρένα Διᾶν—ὄψιν ἀβυσσον S. 1044. πλοῦτος ἀβυσσος S. c. T. 931. *inexhaustible wealth*.

'Αγα Doric for ἄγη q. v.

'Αγάζειν *to feel displeasure*. τὰ θεῶν μηδὲν ἀγάζειν S. 1047. *not to feel displeasure at the decrees of the gods*. Hesych. ἀγάζει, ἀγανακτεῖ, βαρέως φέρει.

'Αγαθός *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' ᾧδ' 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' ᾧδ' 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.

Ἄγαλακτος *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 ἀγάλακτος. 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.

Ἄγαλα an ornament, an embellishment. τέκνον, δόμων ἄγαλα A. 201. ἵππους, ἄγαλα τῆς ὑπερπλοῦτου χλιδῆς P. V. 464. ἀκασκαῖον ἄγαλα πλοῦτου A. 721. *Helen, the pride of the wealthy Paris*. ἄγαλα τύμβου C. 198. *an honour to the tomb*. Here ἄγαλα 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*. ἀγάλματ' αἰδοίου Διός S. 189. so S. c. T. 240. 247. E. 55. 881. The meanings of ἄγαλα are thus traced by Ruhnken on Timæus, “ἀγάλλειν propriè est nitidum reddere, sic aliquid exornare, ut oculos

gratâ sui specie exhilaret. Vim verbi ἀγάλλειν retinet inde ortum ἄγαλα, recteque adeo ab antiquis grammaticis exponitur καλλώπισμα πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει. Quâ solâ notione ab Homero positum esse recte monet Eustathius. Tragici sæpe dicunt liberos parentum ἀγάλματα, *delicias, oblectamenta*, ut Eurip. Suppl. 367.—Sed quoniam in statuis præcipuum ornamentum est, ἄγαλα 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.”

Ἄγαμεμόνιος of Agamemnon. Ἄγαμεμονίαν ἄλοχον A. 1480. *the wife of Agamemnon*. Ἄγαμεμονίων 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, Ἀγαμεμόνιος, -ιος, and -εος, see Lobeck on Soph. Aj. v. 108.

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

Ἄγαμος *unmarried*. ἄγαμον 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. ποιὰς θανάτων ἄγαν ἐπικρανεῖ, the vulg. violates both the sense and the metre. Herm. omits ἄγαν (omitted also by Ven. Flor.) and reads ἐπικραίνει, 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 μῆλά τ' εὐθενούντ' ἄγαν, Dobree

conj. εὐθενοῦντα γᾶ, which is not at all improbable.

Ἄγανόρειος *brave*, P. 985. Doric from ἀγήνωρ.

Ἄγανός *mild, gracious*. ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἔλπις A. 101. See φαίνεσθαι.

Ἄγαστονος *deeply groaning*, S. c. T. 95.

Ἄγανός *illustrious, august*. Πέρσαις ἀγανοῖς P. 948.

Ἄγβάτανα *Ecbatana*, P. 922. In P. 16. 526. all MSS. read Ἐκβατάνων q. v.

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

Ἄγγελία *a message*, P. V. 1042. A. 86.

Ἄγγελλεῖν *to deliver a message*. ἀγγελλ' ἰούσα C. 768. ἀγγελλε τοῖσι κυρίοισι δωμαίων C. 647. ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει A. 30. See πρέπειν. With acc. ἀγγέλλειν κακά P. 249. φίλτατ' ἀγγέλλων S. 597. τάδ' ἀγγελῶν C. 698. τί καινὸν ἀγγελῶν P. V. 945. ταῦτ' ἀγγελλε C. 759. With attract. φήμης ὑφ' ἧς ἠγγειλαν οἱ ξένοι C. 730. Pass. τοῖσι νῦν ἠγγελλμένοις C. 763.

Ἄγγελος *a messenger*, P. 14. A. 271. 624. S. c. T. 267. 355. 830. S. 182. C. 838. ἀγγέλου δίκη 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 μέλλων—παρήκεν ἀγγέλου μέρος A. 282. *did not omit its office of messenger*. οὐδὲν ἀγγέλων σθένος ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι περὶ 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. 967.

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 nuntiiis, 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. Œd. T. 315. ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναίτο κάλλιστος πόνων. The construction apparently is οὐδὲν σθένος ἀγγέλων (τοιούτὸν ἐστίν) ὡς ἄνδρα αὐτὸν πεύθεσθαι περὶ 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 ἐμαντῶ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς. On C. 762. ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος, see under κρυπτός.

Ἄγδαβάτας proper name of a man; P. 920.

Ἄγειν *to lead, to bring*. ἄνδρα ἄγει γυνήτις S. c. T. 627. κῦμ' ἄγει 740. *brings on a wave*. ἦγε P. 334. A. 1613. ἄγον, Doricè, 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. ἄγειν C. 758. ἄξειν A. 1258. ἄγουσα A. 394. ἄγοντας ἐφέστιον S. 498. See ἐφέστιος.—*to carry away* S. 607. 709. 919. Pass. ἀπὸ βρετέων ἀγομέναν S. 425. ἄγεσθαι πλοκάμων S. c. T. 308. *to be dragged away by the hair*. ἄξη 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, τιμήσεται. 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 μητρῶν E. 221.—to support, bear up. φέλλοι δ' ὡς ἄγουσι δίκτυον C. 499.—to hold in esteem, to believe in. ἄγοιμ' ἄν (sc. Θεοῦς) εἴ τις τάσδε μὴ ἔξαιρήσεται S. 902. I will believe in them. Cf. Abresch, Animadv. Æsch. 210. and see under νομίζειν.—to pass sc. time. κρεουργὸν ἡμαρ ἐνθύμῳς ἄγειν A. 1574.—to take in marriage. ὅτε τὰν ὀμοπάτριον ἄγαγες Ἑσιόναν 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.

Ἄγειος without a land, from α and γῆ. Ἄγειος ἐγὼ βαθυχαῖος βαθρείας βαθρείας S. 838. Here Turn. Vict. have ἄγιος, but ἄγειος Med. Guelph. 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 ἄγειος is without authority, but may be formed from α and γῆ, as εὐγειος, βαθύγειος, ἐπίγειος, etc. See ἄγιος.

Ἄγειρειν to collect, e. g. (as evidence) to infer. τί τῶνδ' οὐκ ἐνδίκῳς ἄγειρω; C. 629. Schol. συνάξας κατηγορῶ.

Ἄγείτων without a neighbour, solitary, P.V. 270.

Ἄγέλαστος not to be laughed at. ἀγελάστοις ξυμφοραῖς C. 30. not laughing. ἀγέλαστα πρόσωπα A. 768. On the active or passive force of verbals see under ναρθηκοπλήρωτος.

Ἄγῃ a fragment. ἀγαῖσι κωπῶν P. 417. See seq.

Ἄγη jealousy. ἀγα θεόθεν A. 130. the jealousy of the gods; restored by Herm. for the vulg. ἄτα which violates the metre. ἄσα Burn. Elms. ad Eur. Med. 240.—a mischievous or spiteful act (?) μηλοφόνοισιν ἀγαισι A. 712. So Herm. for vulg. ἄταισιν which violates the metre. Pauw and Schütz read μηλοφόνοις ἄταισι. Butl. ἄταις μηλόφονοισι. Klausen ἀγαῖσιν from ἀγῆ, quoting Gramm. Sang. 336. Bekk. ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἶον κάταγμα γίνεται. This is probably correct, and is somewhat confirmed by the Homeric usage, e.g. Il. E. 161. ὡς δὲ λέων ἐν βουσὶ θορῶν ἐξ ἀνχένα ἀξὴ πόρτιος ἠὲ βοός Cf. also frangere in Horace, Od. i. 23. 11. non ego te tigris ut aspera, Gætulusve leo, frangere persequor. A very probable conjecture has been suggested to me by Prof. Malden, μηλοφόνοισιν ἄσαισι.

Ἄγῆνωρ brave, manly, S.c.T. 117.

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

Ἄγκαθεν. contr. from ἀνέκαθεν (q. v.) above, at the top. στέγαις Ἄτρειδῶν ἄγκαθεν A. 3.

Ἄγκαθεν from ἀγκάς, in the arms (cf. ἀγκάς ἐλάζετο Il. E. 371). ἄγκαθεν λαβῶν E. 80. taking in the arms, embracing.

Ἄγκάλη the arm. ἐν ἀγκάλαις λαβῶν S. 476. taking in the arms. ἔσκ' ἐν ἀγκάλαις A. 705. was carried in the arms. Metaph. πετραία ἀγκάλη P.V. 1021. a rocky embrace. ποντία ἀγκάλαι C. 580. the bosom of the ocean.

Ἄγκρισις 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.

Ἄγκυρα *an anchor.* Met. ὦρα ἐμπόρους μεθιέναι ἄγκυραν ἐν δόμοισι πανδόκοις ξένων C. 651. *to put up for the night.*

Ἄγκυρουχία *the standing of a ship at anchor,* S. 747.

Ἀγλαΐσμα *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.*

Ἄγναμπος *inflexible.* θέμενος ἄγναμπον νόον P. V. 163. This verse does not correspond with the strophe δέδια γὰρ ἀμφὶ σαῖς τύχαις. Pauw and Herm. conj. τιθέμενος ἄ. ν. Butl. θέμενος μάλ' ἄ. ν. Morell. θέμενος τὸν ἄ. ν. Arnald θέμενος ἄγναμπον τὸν νόον, which is the easiest alteration and affords the best sense, but is doubtful on account of the shortening of the word before γν. See Porson on Hec. 302. Dawes's Misc. Crit. p. 196. Bothe and Blomf. alter the strophe.

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

Ἀγνισμα *an expiatory offering.* ματρῶν ἄγνισμα κύριον φόνου E. 315. poetically for ματρῶν ἄγνισμα φόνου.

Ἀγνοια *ignorance.* ἀγνοία A. 1578. *in ignorance, unawares.* ἀγνοίας ὕπο S. 494.

Ἀγνόρρυτος *flowing purely,* P. V. 432. where Brunck and Schütz adopt ἀγνορύτων contrary to MSS. and Edd.

Ἄγνός *pure, i.e. clear, bright.* αἰθέρα ἄγνόν P. V. 280. ἀγνάς Ἄσιας 409. ἀγνοῦ Στρώμονος P. 489. χρισματος ἀγνοῦ A. 94.—*pure i.e. chaste,*

holy. ἀγνὰ ἀταύρωτος A. 236. μή πρὸς ἀγνὰν ἄρουραν S. c. T. 735. *an unholy soil.* Ἄρτεμις ἀγνά A. 133. S. 1011. ἀγνοῦ στόματος E. 277. ἀγνῶν στομάτων S. 677. ἀγνὰ Διὸς κόρα S. 136. ἀνδρὸς ἀγνοῦ S. 358. πῶς—ἀγνὸς γένοιτ' ἂν; S. 225. *how could he escape pollution?*—Sacred βοὸς ἀγνῆς P. 603. πολεμόκραντον ἀγνὸν τέλος S. c. T. 146. ἀγνοῖς δόμοις 260. δαίμονες ἀγνοί P. 620. ἀγνὸν Ἀπόλλω S. 211. Ζηνὸς ἀγνοῦ 640. μαντεῖα οὐκ ἔθ' ἀγνά E. 686. *no longer held sacred.* ἀγνὸν Πειθοῦς σέβας E. 845. ἐδράνων ἀγνῶν S. 96. ἐν ἀγνῶ—ἴζεσθε S. 220. *in a sacred place.*

Ἄγνώς *unknown.* ἀγνώς πρὸς ἀγνώτα C. 666. ἀγνώθ' ὄμιλον S. 971. ἀγνώτα φωνήν A. 1021.

Ἄγος *unpourned,* S. c. T. 1055.

Ἄγορά *the market-place.* θεοῖς ἀγορᾶς ἐπισκόποις S. c. T. 254.

Ἄγοραῖος *protecting the market-place.* Ζεὺς ἀγοραῖος E. 931. θεῶν τῶν ἀγοραιῶν A. 90.

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

Ἄγός *a leader,* S. c. T. 245. 881.

Ἄγρα *a prey,* S. c. T. 304. E. 143.

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

Ἄγρευμα *a net,* S. c. T. 589. C. 992. plur. A. 1018. E. 438.

Ἄγριος *wild.* Met. μητρὸς ἀγρίας ἀπο P. 606. periphrasis for *the vine,*—*cruel, fierce,* ἀγρίων δεσμῶν P. V. 175. ποταμοὶ πρὸς δάπτοντες ἀγρίαις γνάθοις 368. So C. 278. ἀγρίοις ποιφύγμασι S. c. T. 262. ἀγρίας ἄλος S. 35.

Ἄγρίως *cruelly,* E. 929. In P. V. 155. Blomf. reads ἀγρίοις, 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. 230.

'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 [ā] 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, γειτόν 'Αγυιεύ, τοῦ' μου προθύρου προπύλαιε. Apollo himself was also called 'Αγυιεύς Horace Od. iv. 6. 26. *Lævis Agyieus*. '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*. Ruhnken, on Tim. s. v. ἀγείρουσαν. ὡς ἱερεῖαν 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 quæstu ἀγυρτῶν nomen invenerunt—Quo veteri more satis vindicatur locus Herodoti, iv. 35. ὑμνέειν Ὠπίν τε καὶ Ἀργιν, ὀνομάζοντάς τε καὶ ἀγείροντας, ubi Thom. Galeus temere conjiciebat ἐγείροντας."

'Αγχάρης [ā] prop. name of a man. P. 956.

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

'Αγχίαλος *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. 486.

"Αγχιστος *nearest, next in order*. τόδ' 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*.

'Αγχόνη *hanging*. ἀγχόνης 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 ἀγών. P. 397. *now it is a struggle for all*. ἀγών νείκης παλαιᾶς A. 1350. *a struggle originating in an antient 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.

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

'Αδαμαντόδετος *bound in adamant*. ἀδαμαντοδέτοισι λύμαις P. V. 148. *the disgrace of being bound in adamant*. πόνοις ἀδαμαντοδέτοις 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 ἀλίτυπος.

Ἄδάματος *unsubdued*, C. 53. S.c.T. 215. where ἀδάμαστον is the vulg. corrected by Pauw.—*unmarried*. S. 136. 144.

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

Ἄδείμαντος *free from fear*. With gen. ἐμαυτῆς ἀδείμαντος P. 158. *without fear for myself*.

Ἄδειμάντως *without apprehension*. C. 760.

Ἄδειν *to sing*, C. 1021.

Ἄδελφή *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*.

Ἄδελφεός *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.

Ἄδεύης *prop. name of a man*. P. 304.

Ἄδην *enough*. With gen. ἄδην ἔλειξεν αἵματος τυραννικοῦ A. 802.

Ἄδήριτος *not to be contended with*. P. V. 105.

Ἄδης *Hades, hell*. ἀναύγητον Ἄδην P.V. 1031. Ἄδου σάκτορι Περσᾶν P. 887. *filling hell with the Persians*. See σάκτωρ.—*the god of Hades, Pluto*. τοῦ κατὰ χθονὸς Ἄδου A. 1360. μέγας γὰρ Ἄδης ἐστὶν εὐθυνοσ βροτῶν E. 263. ἐν Ἄδου sc. δόμοις A. 1509. S. 225. 411. εἰς Ἄδου sc. δόμους P.V. 236. Ἄδου πύλας A. 1264. δίκτυον Ἄδου A. 1086. *a fatal net*. Ἄδου μητέρα 1208. *a deadly, fatal mother*. See Lobeck on Soph. Aj. 802. who refutes the opinion that μητέρ' is here put for μητέρι. ἄδην πόντιον A. 653. *a watery grave*.

Ἄδικεῖν *to be unjust*. τὸ μὴ ἄδικεῖν E. 85. 661. 719. *the absence of injustice*.

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

Ἄδικῶς *unjustly*, A. 1526.

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

Ἄδμητος *fem. ἀδμήτη unmarried*. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 140.

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

Ἄδολος *sincere, genuine*, A. 95. See παρηγορία.

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

Ἄδράστεια 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 Ἄδράστειαν μὲν ἄνθρωπος ὧν ἔγωγε προσκυνῶ. Plat. Rep. v. προσκυνῶ δὲ Ἄδράστειαν, ὧ Γλαύκων, χάριν οὗ μέλλω λέγειν," Giacomell. Similar forms of expression constantly occur, e. g. τὸν φθόνον δὲ πρόσκυσον Soph. Phil. 776. σὺν δ' Ἄδραστείᾳ λέγω. Eur. Rhes. 468. See φθόνος and Blomf. Gloss. in loc.

Ἄδραστος *prop. name of a man*. S.c.T. 50. 557.

Ἄδρεπτος *not gathered*, S. 649.

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

ξένον θάπτειν, αείξενον (q.v.) is read by Well. from Schneider's emendation. In P. V. 939. θῶπτε τὸν κρατοῦντ' αεί Butler translates τὸν κρατοῦντ' αεί *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 αεί with θῶπτε, αεί in the other case being usually inserted between the article and the attributive, e.g. Thuc. i. 3. τὰς αεί πληρουμένας. i. 2. τῶν αεί πλειόνων ii. 11. τῶν αεί προεστώτων. τὸν κρατοῦντ' αεί in this sense would be equally incorrect with ἡ πόλις ἄνω for *the upper city*. In such a passage as Soph. Œd. T. 1037. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτε; the construction is not τοῦ πάλαι ποτε τυράννου, but τυράννου is equivalent to τυραννέσαντος. See αίει, αίέν in their order.

'Αείδειν *to sing*, A. 16. 691.

'Αείζωος *everliving*. ἄχθος αείζων S. 966. contr. from αείζων. Here αίει ζῶν is the vulg. αεί ζῶν Ald. Rob. Glasg. Schütz. αείζων Both. Elmsl. That it is an adjective and not the participle of the verb, is shewn by the words τὴν αείζων πόαν in *Fragm. Glauc. Bekk. An. p. 347. 22.*

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

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

'Αείρειν *to lift up*. ἄλλο δ' αείρει sc. κῦμα S. c. T. 741. See πιτνεῖν. εὔμαριν αείρων P. 1506. *to move*, as an expedition. ἀλλ' ἐυσταλῆ καὶ λεκτὸν ἀροῦμεν στόλον P. 781. where ἀροῦμεν is the fut. by contr. from ἀερῶ, ἀρῶ. Cf. Porson on Eur. Med. 848. Elmsley on Heracl. 323. See αἶρω *to bring up, to educate*. pass. ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθῆν A. 1506.

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

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

'Αέκων *unwilling*, S. 39. See ἄκων.

"Αέλπτος *unexpected*, P. 257. 607. 985. A. 885. S. 54. See φαίνεσθαι. 385.

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

'Αέναος *everflowing*, S. 548.

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

'Αεξίφυλλος *fostering leaves*. Σιμόεντος ἀκτὰς ἐπ' ἀεξίφύλλους A. 681. So Abresch, Schütz, Herm. For the vulg. ἀξιφύλλους. Stanl. Pears. Blomf. read ἀύξιφύλλους.

"Αεπτος (?) *unable to follow*, said to be from ἔπομαι. So Passow. δρόσοις ἀέπτοις μαλερῶν λεόντων A. 139. This is the reading of Flor. ἀέπτοισι Farn. Vict. Schol. but this Wellauer justly condemns. ἀέλπτοις Med. Phil. Guelph. Ald. Rob. Turn. whence Blomf. ἀλέπτοις *ovo pondum exclusis*. The origin of the corruption assigned by Well. who reads δρόσοισι λεπτοῖς, appears correct, sc. that ΛΕΠΤΟΙΣ 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.

'Αέρδην *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 ἀέρα, καὶ γὰρ ἠερόεσαν αὐτὴν φασιν, or according to Etym. ὅτι τοῖς ἐπ' αὐτὴν πλέουσι, κοίλη οὔσα, οὐ φαίνεται πρὶν ἂν σχεδὸν ὀρμηθῶσι. καὶ τότε ὥσπερ ἐξ ὀμίχλης καὶ αἴρος κεκαλυμμένη φαίνεται S. 71.

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

"Αζηλος *unenvious, 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.

'Αήσυρος *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 ἀείσυροι, which is the reading of all other MSS. and Edd. See ἀείσυρος.

Ἄθαμαντίς a daughter of Athamas. πορθμὸν Ἄθαμαντίδος Ἑλλης P.70. the Hellespont.

Ἄθάνα [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.

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

Ἄθαπτος unburied, S.c.T. 1005. 1036.

Ἄθέλεος unwilling. θέλεος ἀθέλεος S. 842.

Ἄθελκτος not to be soothed. S. 1041.

Ἄθεμίστως 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.

Ἄθέρμαντος not heated. ἀθέρμαντον ἐστίαν 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 τρίειν.

Ἄθέτως without control, arbitrarily, P.V. 150. Hesych. ἀθέτως. οὐ συγκατατεθειμένως. Ἄισχύλος Προμηθεῖ δεσμώτη. This is restored from conjecture by Bentley for ἀθέσμως which violates the metre, if θεμερῶπις be correct in the strophe.

Ἀθῆναι Athens, P. 227. 277. 340. 466. 702. 810. Ἀθᾶναι 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 bribes.—Untouched. pass. νόσοις ἄθικτον S.556. not to be touched, holy. ἀθίκτων χάρις A. 362. See ναρθηκοπλήρωτος.

Ἄθλεύειν to undergo suffering, P.V. 95.

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

Ἄθλίως in a miserable manner, C. 972.

Ἄθλον (contraction of ἄεθλον) a struggle, suffering. στυγερόν πέλει τόδ' ἄθλον S.1015.

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

Ἄθροίζειν to collect. pass. ἤθροιστο P. 406.

Ἄθῦμειν to be dejected, P. V. 472.

Ἄθυμος dejected, dastardly, S.c.T. 598.—causing dejection. ὀδούς 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 αἶ P. 659. 892. 1104. S. 546. C. 1003. With gen. αἶ 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. τῆσι σιδηρομήτορα αἶαν P.V. 302. τὰν βαθύχθον' αἶαν S.c.T. 288. πολὺπυρον αἶαν S. 550. ἀμφατέρας αἶας P. 129. Europe and Asia. Ἑλλάδα αἶαν P. 2. A. 417. 263. Περσίς αἶα P. 59. 244. 638. 1026. 1030. Δωρίδ' αἶαν P. 478. Ἡδωνίδ' αἶαν P. 487. Τευκρίδα αἶαν A. 112. αἶας Φρυγίας S. 543.

Αἶάζειν to mourn, P. 886.

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

Αἶανής perpetual. εἰς τὸν αἶανῆ χρόνον E. 542. Hence αἶανῶς, for ever, E. 394. From this comes the signification tedious, vexatious. See seq.—thence, sad, painful. αἶανῆ βάγματα P. 627. αἶανῆ αὐδάν 903. αἶανῆς

νόσος E. 902. 457. Νυκτός αϊανῆ τέκνα vulg. in E. 394. where αϊανῆς from Farn. Turn. is preferred by Herm. Schütz, Bothe.

Αϊανός *livelong, wearisome.* νυκτός αϊανῆς τέκνα E. 394. See prec.

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

Αϊας *Ajax.* νῆσον Αϊαντος P. 299. 360. Αϊαντος περικλύστα νῆσος 588. *Salamis.*

Αϊγαῖος *Ægean.* πέλαγος Αϊγαῖον A. 645.

Αϊγεῖος *descended from Ægeus.* Αϊγείω στρατῶ E. 653. *the Athenian people.*

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

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

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

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

Αἶγυπιός *a vulture,* A. 49.

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

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

because the crasis of ιο would form a long syllable. This reasoning appears scarcely correct, the ι 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 Αἶγυπτίας Il. I. 382. etc. πόλιος in B. 811. has the last long by the arsis. About the correctness of the reading Αἶγυπτογενής there can, however, scarcely be any doubt.

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

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

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

'Αἶδης i. q. Ἄδης q. v. 'Αἶδας *Dorice* S. 772. 'Αἶδου P. V. 152. 'Αἶδα *Dor.* S. c. T. 850.

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

"Αἰδρις *ignorant.* With gen. S. 448. A. 1076.

'Αἰδωνεύς 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 ἀποστάζει 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.* πολλὴ αἰδῶς συματοφθορεῖν A. 1177.

I am greatly ashamed to spoil myself, etc.

Αἰεὶ i. q. αἰεὶ *always*, P. 172. 494. E. 743. S. 660. 685. S. c. T. 838. τὸν αἰεὶ ἀτέλευτον ὕπνον A. 1425. *death*. On E. 76. βεβῶτ' ἂν αἰεὶ τὴν πλαουστιβῆ χθόνα, see under ἂν. On δεῦρό γ' αἰεὶ E. 556. see under δεῦρο.

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

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

Αἰέν i. q. αἰεὶ *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 σπεῖδω σπένδω, αἰεὶ αἰέν. The same writer observes that Homer recognizes only *three forms*, sc. αἰεὶ, 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 αἰεὶ being in some MS. Porson, Pref. to Hec. p. iv. decides that αἰεὶ 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 αἰεὶ as the metre required. Apollonius, MS., however, περὶ ἐπιβόρημάτων, quoted by Bast, confirms the opinion of Porson.

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

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

Αἶθειν *to burn*. ἕως ἂν αἶθη πῦρ ἐφ' ἐστίας ἐμῆς 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 καταίθουσα 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.

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

Αἰθήρ *the air or firmament*, P. V. 88. 125. 280. 394. 1046. 1090. 1094. S. c. T. 140. S. 603. P. 357. A. 6. ὑπ' αἰθέρι E. 351. opposed to κατὰ γᾶν. αἰθέρος 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 αἰκῆς q. v.

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

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

Αἰκισμα *an indignity*, P. V. 991.

Αἶλιος *a mournful exclamation used by the Greeks*. αἶλιον αἶλιον 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, "Ὀν δὴ ὄσοι βροτοὶ εἰσιν ἀοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρηνοῦσιν ἐν εἰλαπινάϊς τε χοροῖς τε, Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. It is supposed by some that Homer alludes to this custom in Iliad Σ. 569. πάϊς φόρμιγγι λιγείη Ἰμέροεν κιθάριζε, λίνον δ' ὑπὸ καλὸν αἶειδε 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 αἶλινα μήτηρ.

Αἶμα *blood*. ζώφυτον 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*. ἀντάδελφον αἶμα 700. *a brother's blood*. μελαμπαγῆς αἶμα φοίνιοι

803. παρθενίου αίματος A. 208. ἀνδρὸς μέλαν αίμα 992. αίματι οἶκος ἐφύρθη A. 714. αίματος τυραννικοῦ 602. βρότειον αίμα 1162. προτέρων αίμα 1311. ὀξεϊαν αίματος σφαγὴν 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 σταλαγμόν, E. 238. ἔν διὰ δυοῖν for σταλαγμόν αίματος (See Lobeck on Soph. Aj. 145) 270. 617. 623. 652. 935. In the sense of *murder*. αἴμ' ἀνιπτον A. 1438. τὰ πάντα τις ἐκχέας ἀνθ' αίματος ἐνός C. 513. λύσασθ' αίμα προσφάτοις δίκαις C. 793. τόδ' αίμα κοινόν 1034. E. 583. αίμα μητρῶν E. 221. 251. πράκτορες αίματος 309. αίματος νέου E. 195. 339. ἐφ' αίματι δημηλασίαν S. 6. *banishment for murder*. ὄμαιμον αίμα 444. *the murder of relatives*. πολιτῶν μέλεον αίμα A. 696. In the sense of *relationship by blood*. σέθεν ἐξ αίματος γεγόναμεν S. c. T. 128. αὐτάδελφον αίμα E. 89. *an own brother*. μητρὸς αίμα φίλτατον E. 578. *the near relationship of a mother*. ἐγὼ δὲ μητρὸς 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. ὁμοσπόροις ἐπιρροαῖσιν αἰμάτων A. 1491.—for the singular, αἰμάτων εὐθνησίμων ἀπορρύνεντων A. 1266. δι' αίμαθ' ἐκποθένθ' ὑπὸ χθονός C. 64. αἰμάτων ἄγος E. 160. ὄσμη βροτείων αἰμάτων 244.

Αἰμάσσειν *to stain with blood*. αἰμάξαι S. 474. A. 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.

Αἰματόεις *bloody*, C. 461. S. c. T. 737. A. 682. S. 1028. βλαχαὶ αἰματόεσαι τῶν ἐπιμαστιδίων ἀρτιτρεφεῖς 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*, A. 1457.

Αἰματόρροφος *sucking blood*, E. 184.

Αἰματοσταγῆς *dropping blood*, A. 1282. E. 343. S. c. T. 818.

Αἰματοσφαγῆς *formed of the blood of the slain*. πέλανος αἰματοσφαγῆς P. 802. *a clot of blood shed in slaughter*. Here αἰματοσταγῆς 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 A. 213. παρθενοσφάγοισι ρεέθροις. Cf. also A. 1362.

Αἰματοῦν *to stain with blood*, Mid. v. μηδὲν αἰματώμεθα A. 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 αἷμον' ἴζωσ' Turn. Vict. So Glasg. Schütz. By separating this latter word, we obtain a tolerable sense. εἶτα — δεσποσίῳ ξὺν ὕβρει, γομφοδέτῳ τε δορί, δι' ὄλου 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 δυνατόν καὶ θέμις αἰνεῖν A. 98. ἡ μέγαν οἶκοις τοῖσδε δαίμονα—αἰνεῖς A. 1461.—*to praise*, ἐναισίμως αἰνεῖν A. 891. σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις 1376. μήτ' ἀναρκτον βίον μήτε δεσποτούμενον αἰνέσης E. 504. τὸ ἄρσεν αἰνῶ 707. αἰνῶ μύθους τῶνδε τῶν κατευγμάτων 975. ἐυχὰς αἰνῶ τάσδε σῶφρονας 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 εἶσιν αἰνέσας τάδε S. 879. κακοῦ τὸ δίμοιρον αἰνῶ.—*to permit, with part.* δαίμονα μεγαυχῆ ἰόντ' αἰνέσατ' ἐκ δόμων P. 634.—*permit him to come—to com-*

mand, with inf. αἰνῶ κρύπτειν τάσδε συνθήκας ἐμάς C. 548. αἰνῶ πράσσειν ὡς ὑπευθύνῳ τάδε 704. αἰνῶ φυλάξαι S. 176.

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

Αἰνιγματώδης *enigmatical*, S. 459.

Αἰνικτηρίως *enigmatically*. λαμπρῶς κούδεν αἰνικτηρίως P.V. 835. 951.

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

Αἰνόλεκτρος *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 αἶνω 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*.

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

Αἰολόμητις *crafty in counsel*, S. 1019.

Αἰόλος *quick-moving*. λιγνὺν μέλαιναν αἰόλην πυρὸς κάσιν 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.

Αἰπυμήτης *lofty in counsel*. αἰπυμήτα παῖ P.V. 18.

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

Αἰρεῖν *to take*. δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἐλεῖν S. 37. *to take the alternative*. sc. of doing or not doing.— *to capture*. στρατευμ' ἐπακτὸν

ἐμβαλὼν ἤρει 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. Bernhardt, Synt. Gr. c. x. 3. ἤρηκασι A. 258. εἶλε P. 848. ἔλη P.V. 166. ἐλεῖν A. 1308. ἐλῶν S.c.T. 460. ἐλόντες 858. A. 331. 563.—Pass. ἤδη τέχναισιν ἐν-θέοις ἤρημένη A. 1188. *inspired with prophecy*.—*to kill or destroy*. ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλη E. 336. πατρὸς σκοπαὶ δέ μ' εἶλον S. 767.—Mid. v. αἰρεῖσθαι *to take to oneself, to obtain*. ἐκ χειρῶν εἶλεσθέ 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 ἄν 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 διχορρόπως 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—Ἄπολλων 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 αἰρεσθαι. πόλεμον αἰρήση νέον. S. 928. In this passage, which is obviously corrupt, Porson, according to Blomf. in Edinb. Rev. xxx. p. 320. reads ἦ ἴσται τὰδ', ἦ δεῖ πόλεμον αἰρεσθαι 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. ἀναιρεῖσθαι πόλεμον occurs in Eur. Supp.492. where see Markl. In P.473. however, for αἰροῦνται φυγὴν should probably be read αἶρονται with Elmsley on Heracl. 505. who compares Rhés. 54.126. Soph. Aj. 243. — to choose. οὓς Ξέρξης—εἶλετο P.7. μή μ' αἰροῦ κριτήν S.392. ξύμμαχον ἐλόμενος Δίκαν 390. τερασκόπον δὲ τῶνδ' αἰροῦμαι περί C. 544. ἐλοῦ γάρ P.V.782.—make your choice. Pass. ἀνὴρ κατ' ἀνδρα ἤρέθη S.c.T.487. φόνων δικαστὰς ὀρκίων αἰρουμένους E.461.—to take in preference, to accept. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν S.c.T.246. ὁμως δ' ἄμομφον ὄντα σ' αἰροῦμαι πόλει E.453. See δυσπήματος. τοῦθ' ὁμως αἰρούμεθα C.921. Here Herm. Obs. Critt. p.125. needlessly objects to the vulg. and reads ὁμως ἀρώμεθα translating it, *tot cædibus superatis, illud simul precamur, ut saluus sit ac superstes Orestes*, which Well. properly disapproves. ὁμως refers to αἱμάτων 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. ἀρ' ὀρθὸν αἶρεις φίλτατον τὸ σὸν κᾶρα; 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. Bernhardt, Synt. Gr. c. iii. 26. ii. pass. αἶρεσθαι κέαρ A.578. to be elevated in spirit. ἤρθην φόβῳ πρὸς μακάρων λιτάς S.c.T.196. I was excited by my alarm to pray to the gods.—to amass, as wealth. ὄλβον ὄντα Δαρεῖος ἤρεν 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 ἀρῶ. See αἶρειν. Pass. στόλον—ἀρθέντ' ἀπὸ προστομίων Νείλου S.2.—to remove. ἀπὸ γὰρ μετιμᾶν δαμιᾶν θεῶν δυσπάλαμοι 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 φυγὴν 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. ἀροισθε 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 Τρώεσσι χάριν καὶ κῦδος ἄροιο. So Il. I.303. ἦ γὰρ κέφι μάλα μέγα κῦδος ἄροιο. For similar uses of the dative, see Pors. on Hec.533. Matth. Gr. Gr. 394.3. Bernhardt, Synt. Gr. c. iii. 6.

Αἶρεσις choice, P.V.781.

"Αἶς i. q. "Αδης 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 αἴσιμος. χαίρει' ἐν αἰσιμίαις πλούτου E.950. rejoice in all those blessings which wealth bestows.

Αἴσιος well omened, A.104. See ὄδιος.

'Αἴσσειν 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 αἴσσω 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 *ἤϊξ*, *ἔπτηξ* or *ἀπῆξ*. In Hec. 30. *ἀνάσσω*, in Iph. A. 12. *ἔκτοσθ' ἄσσεις*. Porson, however, on the former passage of Euripides, observes "potius quam hæc omnia mutemus, licentiæ paullum poetis concedamus."

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

Ἄιστος or *Ἀϊστος* out of sight, forgotten, destroyed. *ἐν ἀΐστοις* 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' ἀκλαυστος ἄιστος. ἄιστον ὕβριν* S. 858. such insolence as was never seen.

Ἄισχος disgrace, S. 986. P. 324.

Ἀισχρόμητις counselling disgrace, A. 215.

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

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

Ἀισχύνειν [*ῥ*] 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, αἰσχυνητῆρος ὡς νόμου, δίκην*. The genitive *αἰσχυνητῆρος* in this passage arises, as Well. observes, from a confusion of two constructions, *ἔχει δίκην ὡς αἰσχυνητῆρ*, and *ἔχει δίκην αἰσχυνητῆρος*.

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

Αἰτία a cause or reason, P. V. 226. *blame, ἐκτὸς αἰτίας. without blame*, P. V. 330. C. 1027. *αἰτίαν ἔχω τοῦ φόνου* I am accused of the murder, E. 99. 549. in a good sense, S. c. T. 4. *εἰ εὔ πράξαιμεν, αἰτία 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 *αἰτίαν ματαίου* or *τοῦ μάταιος εἶναι* the charge of rash daring, but the reading is probably incorrect. See *μάταιος*.

Αἰτιάμα an accusation, P. V. 194. 255.

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

Αἰτναῖος of *Ætna*, P. V. 365.

Αἰφνίδιος sudden, P. V. 683. the *ι* in *αἰφνίδιος* here coalesces into one syllable. See *Αἰγυπτιογενής*. Blomf. from Porson's conjecture, transposes *αἰφνίδιος αὐτόν*. Wunderlich Obs. Critt. p. 148. conj. *ἐξαίφνης* 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. *εὐνὰν 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. τοξουλκὸς αἰχμή* P. 235. *a sceptre*, P. V. 927. 404. *authority* (of which the sceptre is the badge) *γυναικὸς αἰχμᾶ* A. 470. *γυναικείαν αἰχμάν* C. 621. In E. 770. *βρωτηῆρας αἰχμᾶς σπερμάτων*. Scaliger conj. *αὐχμοῦς* 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.

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

Αἶψα *forthwith*, S. 476.

Αἰών *time. μόρσιμος αἰών* S. 46. *the time appointed by fate. σύμφυτος αἰών* A. 107. *the time destined for the omen to fulfil itself. See πειθῶ.—life. δι' αἰῶνος through life*, C. 26. P. 969. E. 533. *δι' αἰῶνος μακροῦ* S. 577. *τὸν δι' αἰῶνος χρόνον* A. 540. *αἰῶνος ἀπάνστου* 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 *τίειν*.

Ἄκάκης *harmless*, P. 841.

Ἄκακος *id.* P. 653. 658.

Ἄκάματος *unwearied*, 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.

Ἄκάτη *a boat*, A. 958. The word ἄκάτη 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.

Ἀκῖκς *imbecile*, P.V. 547.

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

Ἄκλαυστος *unmourned*, E. 535. *actively, not weeping*, S.c.T. 678. See *ναρθηκοπλήρωτος*.

Ἄκληρος *without a portion, destitute. With gen.* E. 333.

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

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

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

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

Ἄκμων *an anvil*, P. 51. λόγχης ἄκμονες h. e. bearing the thrusts of the spear like an anvil does the blows of the hammer. Scholefield compares Shakspeare Cor. iv. 5. *the anvil of my sword.*

Ἄκοή *hearing*, Dor. ἀκοά P.V. 692.

Ἄκοίμητος *sleepless*, P.V. 139.

Ἄκοιτις *a wife*, P.V. 670.

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

Ἄκομπος *id.* S.c.T. 536.

Ἄκοντιστής *a javelin-man*, P. 52.

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

Ἄκόρετος *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 τὸδ' ἐν βροτοῖς ἄκος* E. 942. *ἔστι τοῦδ' ἄκος* 615. *ὑπνου ἄκος* A. 17. *a remedy against sleep. οἴγοντι οὔτι νυμφικῶν ἐδωλίω 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. ἀκούση 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 ἀκοῦσαι S. c. T. 563. μένω ἀκοῦσαι E. 647. ἀκούουσα S. c. T. 229.—With a genitive of the person. καὶ τῶνδ' ἀκούσας οὔτι μὴ ληφθῶ δόλω S. c. T. 38. with ἐκ. σαφῆ ἀκούεις ἐξ ἐλευθεροστόμου γλώσσης.—With a gen. of the thing. καὶ τῆσδ' ἀκουσον λισσίου βοῆς C. 493. S. c. T. 227. 249. A. 385. C. 493. ἠκούσαθ' ὧν ἠκούσατε 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' ἀελπτον P. 257. where the inf. is equivalent to ὥστε ἀκούειν, not to διὰ τὸ or 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. Ἴνδουὺς ἀκούω νομάδας ἵπποβάμοσιν 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' ὑπερθέοντ' ἄκραν E. 532. Λέρνης ἄκρην 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—πορθούμεθα C. 680. *from top to bottom, h. e. utterly.* This phrase occurs first in Hom. Il. O. 557. κατ' ἄκρης 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. τέχναι 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 μεταίχμιω 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*. ἄκρατον αἶμα C. 571. — *intemperate*. ἄκρατος ὄργην "Αργος P. V. 681.

Ἄκριβῶς *accurately*, P.V.328.

Ἄκριτος *not subject to trial, irresponsible*, S.366.

Ἄκριτόφυρτος *indiscriminately mingled*, S.c.T.342.

Ἄκρόβολος *struck upon the summit*. ἀκροβόλων ἐπαλξέων 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 velitibus 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 ἐπαλξέων after ἔρχεται see Matth. Gr. Gr. 350. For the accent of the word ἀκρόβολος or ἀκροβόλος see Lobeck on Soph. Aj. v.324.

Ἄκροθίνια *first fruits*, E.798.

Ἄκροπενθής *mourning exceedingly*, P.132.

Ἄκρόπολις *a citadel*, S.c.T.222.

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 ἄπ' ἄκρας φρενός 779. *not from the surface of the mind*. h.e. deeply. Cf. Eur. Hec.246. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.—*clever, dexterous*. τοξότης ἄκρος 614. θεσφάτων γνώμων ἄκρος A.1101.

Ἄκρωνία *the mutilation of the extremities*, E.179.

Ἄκταινεν *to lift up*. ἀκταίνεν στάσιν E.36. *to lift up the foot, to spring*. This passage is referred to by Phrynichus and the Etym. M. under ἀκ-

ταινῶσαι and ἀκταίνω. See Ruhnken's note upon Timæus, s. ἀκταίνεν γανριᾶν καὶ ἀτάκτως πηδᾶν.

Ἄκτῆ *a shore*, P.265.295.413.562.915. (see νύχιος) 925. A.680. E.10. ἦν ὁ φιλόχορος Πὰν ἐμβατεύει ποντίας ἀκτῆς ἐπι 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*. ἀκτῆ χώματος C.711.

Ἄκτις *a ray of the sun*, A.662. P.356.495. P.V.799.

Ἄκτωρ *a leader*, P.549. E.377.

Ἄκτωρ prop. name of a man. S.c.T.537.

Ἄκύμων [ῦ] *without waves*, A.552.

Ἄκων (contr. for ἀέκων) *unwilling*. παρ' ἄκοντας ἦλθε σωφρονεῖν A.174. οὐκ ἀκούσαις P.V.277. θέλουσ' ἄκοντι κοινῶν κερῶν (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 δωματων ἄκουσαν ἄκων P.V.674.

Ἄλαινεν *to wander in mind, to dote*, A.82.

Ἄλαός *blind*, P.V.549. Metaph. *dead*. ἀλαοῖσι καὶ δεδορκόσι E.312.

Ἄλαπάζειν *to lay waste*. fut. ἀλαπάξει A.129.

Ἄλασθαι *to wander*, P.V.669. C.130. E.98. ἀλαθείς Dor. S.849.

Ἄλαστος *not to be forgotten*, an epithet applied to any severe calamity or crime. ἀλαστα στυγνὰ πρόκακα P.950. See seq.

Ἄλαστωρ *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 λανθάνω. 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.*”

Ἄλατεια *wandering*. “*Ἦρας ἀλατείαις πόνων* P.V.902. *rainful wanderings inflicted by Juno.*”

Ἄλγειν *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. *ἄλγησον ἦπαρ 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.*

Ἄλγεινός *rainful*, S.443. With inf. *πάσχειν ἀλγειναῖσι* P.V. 238. *ἀλγεινὰ λέγειν* 197.

Ἄλγιων *more rainful*, comp. of *ἄλγος*, P.V.936.

Ἄλγος *name of a river*, S. 251.

Ἄλγος *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 *ἐκπάτιος*) 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 *ἄγαλμα*. *ἄλγος* sc. *ἐστὶ* *it is rainful*. *ἄλγος δὲ σιγαῖν* P.V.198. 261. C.907.—*a lament, οἶμαί σφε ἦσειν ἄλγος ἐπάξιον* S.c.T.847.

Ἄλγύνειν [ῦ] *to give pain to*, C. 735. pass. *ἤλγύνθη κέαρ* *was grieved in heart*, P.V.245.

Ἄλδαίνειν *to cherish*, S.c.T. 12. P.V.537. *to increase*. *ἀλδαίνειν κακά*, S.c.T.539.

Ἄλέγειν *to care for or respect*. *βωμῶν ἀλέγοντες οὐδέν* S.733.

Ἄλειφαοῖλ, A. 313. The more usual form is *ἄλειφαρ*, which Pearson and Schütz have restored, but against the authority of MSS.

Ἄλέκτωρ *a cock*, A.1656. E.833.

Ἄλέξανδρος *prop. name of Paris*, A.61.354.

Ἄλέξημα *remedy*, P.V.477.

Ἄλεξητήριος *averting*. *Ζεὺς ἀλεξητήριος* *Jupiter the averter of evil*, S.c.T.8. Cf. Lat. *averruncus*. See *ἐπώνυμος*.

Ἄλεύειν *to avert*. *ἄλευσον* S.523. S.c.T.87.128. *ἄλευ' ὦ δᾶ* P.V.577.

Ἄλη *wandering*. *πνοαὶ βροτῶν ἄλαι* A.187. *winds detaining the crews from their object.*

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

Ἀληθεύειν *to speak truth*, S.c.T.544.

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

Ἀληθόμαντις *a true prophetess*, A. 1214.

Ἀληθῶς *truly, correctly*, S.310.580. A.1217. E.763.

Ἀλήτης *a wanderer*, A.1255. C.1038.

Ἀλίγκιος *resembling*, P.V.447.

Ἀλίδονος *tossed by the sea*, P.267.

Ἀλίμενος *without a harbour*, S.749.

Ἄλιος *belonging to the sea*. *ἄλιον κῦμα* S.14. *ἄλιον πρῶνα* P.129.856. See *πρῶν*.

Ἀλίρροθος *resounding with the sea*, P.359.

Ἀλίρρυτος *flowing with waves*. *ἀλίρρυτον ἄλσος* S.848. *Metaph, the sea*. See *ἄλσος*.

Ἄλις *enough*. *ἄλις ἦλθες (?) ἀνάριστος* A.497. *ὡς ἄλις λελεγμένων* E.645. *ἄνδρας Ἀργεῖοισι Καδμείους ἄλις* (sc. *ἐστὶ*) *ἐς χεῖρας ἐλθεῖν* S.c.T.661. *πημονῆς ἄλις γ' ὑπάρχει* A.1641. *there is enough of woe already*. *εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ' ἐχοίμεθ' 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 ὧν ἄλῳ πόλις S.c.T. 239. part. ἄλους A. 460, ἄλοῦσα 792. S.c.T. 568. ἄλούσης A. 330. S.c.T. 199. ἄλότων A. 315. ἄλούσας E. 67. P.M. ἔάλωκε *is taken,* A. 30.

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

Ἄλιταίνειν *to offend,* aor. 2. ἀλιτεῖν μηδ' ἀλίτοιμι 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. ὅστις δ' ἀλιτρῶν ὥσπερ 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.

Ἄλιτυπος *struck or beaten by the sea.* λαοπαθῆ ἀλίτυπα 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 ἀλίτυπα, 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 ἀλίτυπα 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 ἀΐστοις τελέθοντος οὔτις ἀλκά A. 454. *there is no strength in one who is dead.* ζυγὸν ἀλκάς P. 586. *the yoke of authority.* αἱ αἱ κεδνάς ἀλκάς 892. *military force.* ἀλκῆ πεποιθώς C. 235. καταπνέει ἀλκὰν σύμφυτος αἰών A. 107. See πειθῶ. βακχῆ πρὸς ἀλκῆν S.c.T. 480. *rages*

with all his might. See πρὸς. — *support, assistance,* ἀλκά ἐκάς ἀποστατεῖ A. 1074. P.V. 545. S.c.T. 74. 197. 744. E. 248. S. 347. 712. 812. — *fight,* ἀλκῆν ἀριστον S.c.T. 551. *most excellent in fight.* σὺν ἀλκῆ S.c.T. 859. *in fight.*

Ἄλκίφρων *magnanimous,* P. 92.

Ἄλκμηνη *prop. name of a woman,* A. 1010.

Ἄλλά *but;* used in various connexions. In changing the subject, e.g. P.V. 106. ἀλλ' οὔτε σιγαῖν οὔτε μὴ σιγαῖν 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 Ἀργεῖοισιν οὐ διχορρόπως, ἀλλ' ὡς ἂν ἠβήσαιμι. 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 κλύετ' εὖ 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' ὦ 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' ὅπερ μέλλω παθεῖν, to which Prom. replies ἀλλ' οὐ μεγάρω 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. πείθοι' ἂν, εἰ πείθοι' ἀπειθοίης δ' ἴσως. to which Clyt. replies ἀλλ' εἴπερ ἐστί μὴ—κεκτημένη—πείθω νιν λόγῳ. So 1087. 1337. 1637.—To obviate an objection implied, P. 781.—

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

Ἄλλαγή *change, alteration*, A. 469.

Ἄλλάσσειν *to exchange*. With gen. P. V. 969.

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

Ἄλλη (dat. of ἄλλος) *in a different manner*. ἄλλ' ἄλλα δ' ἐφορεύει E. 504. *some in one way and some in another*.

Ἄλληλοφόνοι *slaying each other*. ὑπ' ἀλλαλοφόνοις χερσὶ S. c. T. 914. ἀλληλοφόνους μανίας A. 1557.

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

Ἄλλοδαπός *foreign*, S. c. T. 1068. Buttm. 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. ἄλλη ἄλλοθεν A. 92.

Ἄλλόθροος *speaking a strange language, foreign*. ἄλλοθρούις S. 951. contr. ἀλλόθρουν 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 ἤλιτεν q. v.). 404. 429. 819. 241. S. 440. 470 (βωμοῦς ἐπ' ἄλλους δαιμόνων. Here Keg. 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. ποῦ δὲ φίλων ἄλλος ὄχλος, P. 917. Γὰρ τε, καὶ ἄλλοι χθονίων ἀγεμόνες P. 632. Ἄρτεμίδος 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 πλουτίζετε A. 1241. where ἄλλην τιν', ἄλλην is probably correct. See ἄτη. οὔτις 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—εἰσιδόμην P. V. 423. Ἐρμῆς δ' ἄλλος τοῖσιν Ἑλλήνων νόμοις S. 217. pleonastically, ἤξει γὰρ ἡμῶν ἄλλος αὐτιμάορος A. 1253. πικροῦ χείματος ἄλλο μῆχαρ 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 δ' ἄλλος S. c. T. 406. κέρδει κέρδος ἄλλο τίκτεται 419. Τιτανὶς ἄλλη E. 6. ἄλλος ἐκείνου παῖς P. 752. τέταρτος ἄλλος S. c. T. 468.—In comparisons, *other than*. With ἦ. 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 πλήν. οὐκ ἄλλο γ' οὐδὲν πλήν ὅταν κείνῳ δοκῇ P. V. 258.

With *ἀντί*. οὔτις 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 ἴθυνεν δόρυ P.403. ἄλλος παρ' ἄλλου πληρούμενοι A.304. *taken up each by the other*. ἄλλ' 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. ὁδῶ E.504. οὐδ' ἐφέστιον ἄλλην τραπέσθαι Λοξίας ἐφίετο C.1035. where if the reading of Med. Guelph. Ald. Rob. be correct, ὁδὸν must be understood. ἐφ' ἐστὶαν is, however, the vulg. reading. See ἐφέστιος.

Ἄλλοσε *in another direction*. ἄλλος ἄλλοσε—ἐκωσοίατο 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*.

Ἄλλότριος *belonging to another*. ἄλλοτρίας διαὶ 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, ᾧ 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 ὄρνις φόβῳ ἄλλως A.1290. *I feel no idle alarm*. See Ruhnken'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.

Ἄλοῖδος *not reproaching*, A.401. See under ἀφιέναι.

Ἄλοξ *a furrow*, A.987. Metaph. ὄνυχος ἄλοκι C.25. *a furrow cut by the nail*. βαθεῖαν ἄλοκα διὰ φρενὸς 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 κεκρυμμένας 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 ταῖσδέ μ' ἐμβαίνονθ' ἀλουργέσι 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 mead*, S.503.504.

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

Ἄλυειν *to rave*, S.c.T.373.

Ἄλυξις *escape*, A.1212. See πλέων.

Ἄλυς name of a river, P.848.

Ἄλύσκειν *to escape*. ὅπη 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.

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

Ἄλφηστῆς *inventive, finding gain*. A general epithet of men, in Homer's *Odyssey* and Hesiod. ἀνδρῶν ἀλφηστῶν ὄλβος S.c.T.752.

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

Ἄλώσιμος *liable to capture*. ἀλώσιμον παῖνα S.c.T.617. *a pæan celebrating the capture of the city*. ἀλώσιμον βάξιν A.10. *a report of the capture of the city*.

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

Ἄμα *at the same time*. ξενικὸν ἀστικὸν θ' ἅμα S.613. ὄρθιον ἅμα ἀντηλάλαξε—ἠχώ P.381. ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα S.c.T.794. With part. κλύουσα πάταγον ἅμα—ικόμαν S.c.T.221. εὐνήν ἀνδρὸς αἰσχύνουσ' ἅμα—ἐβούλευσας A.1609. πολλὰ δὴ βρίζων ἅμα—ἐξήμελας C.884. With dat. *along with*, ἡμεῖς δ' ἅμα τῷδε sc. ἴμεν S.c.T.1064.

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

Ἄμαθύνειν [ῡ] *to lay in the dust, to destroy*, E.897.

Ἄμαῖν *to reap*. οἱ οὐποτ' ἐλπισαντες ἤμησαν καλῶς A.1014. *have reaped a fine harvest* h.e. *fortune*.

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

Ἄμαρτάνειν *to miss a mark*. ἤμαρτον, ἢ θηρῶ 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*. ἐκὼν, ἐκὼν ἤμαρτον P.V.260.266.580. πόλλ' ἀμαρτῶν S.893. *having erred in many things*.

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

Ἄμαρτινοος *having lost the senses*, S.537.

Ἄμαρτιον *the wages of crime*, A.523. P.663. See διαγειν.

Ἄμαυρός *obscure*. ἐξ ἀμαυρᾶς κληδόνος C.840. *from an obscure report*. ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν A.532. *from my secret soul*. Referring to the dead, τιθεῖσ' ἀμαυρόν A.453. κλύε—ἐξ ἀμαυρᾶς φρενός C.155.

Ἄμαυροῦν *to obscure*. τᾶμπαλιν δὲ τῶνδε γαίῃ κάτοχ' ἀμαυροῦσθαι σκότῳ P.219.

Ἄμάχετος *invincible*, S.c.T.85.

Ἄμαχος *id.* P.90.841. A.715. C.53.

Ἄμβλύνειν [ῡ] *to blunt, render of no effect*, S.c.T.826.

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

Ἄμβλωπός *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.

Ἄμβόαμα Dor. and contr. for ἀναβόημα *a loud cry*, C.34.

Ἄμβοᾶν for ἀναβοᾶν *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.)

Ἄμβροτος *immortal*, E.249.

Ἄμέγαρτος *unenviable*, h.e. *mournful, unpleasant*, P.V.401. (see κρατύνειν) S.633. The word is derived from μεγαίρω, and means *that which no one envies or grudges another*. Buttman (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 ἀφθονος, from φθονέω.

Ἀμείβειν *to change*. χροιάς ἀμείψεις ἄνθος P.V.23. With dat. ἀμείβων χρῶτα πορφυρέα βαφῆ P.309.—*to give in exchange*. χάριν τροφᾶς ἀμείβων A.711. ἐπεὶ μιν μέγαν ἄρας, δίδυμα καὶ τριπλᾶ παλίμποινα 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 ἄρατος. For this use of the Nom. abs. see Matth. Gr. Gr.562.1. Bernhardt, Synt. Gr.c. xiv.15. Valck. on Eur. Phœn.292. See also under ἀποπτύειν. 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 Ἀθαμαντίδος Ἑλλης P.69. *having passed the Hellespont*. εἰ δ' οὖν ἀμείψω βηλὸν 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 δωμάτων 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. οὔτις ἀσινῆ βίοτον ἀμείψεται C.1014. *no one will pass through life exempt from harm*. Wunderlich, Obs. Critt. 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. πίτυλον ὃς αἰὲν 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 (πίτυλος?) 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 εὐμαθές τί μοι E.420. ξένους ἀμείβεσθ' ὡς ἐπηλύδας πρέπει S.192. On the corrupt passage ἀγαθῷ 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 ἐστὶν omitted, S.711. With infin. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ ἢ σαντόν P.V.335. P.676. ἀπὸ στρατείας γάρ μιν ἠμποληκότα τὰ πλεῖστ' ἀμείνον' εὐφροσιν δεδεγμένη Δροίτη, περῶντι λουτρά κάπὶ τέρματι Φᾶρος παρεσκήνωσε E.602. This passage is very obscure, and undoubtedly corrupt. Bothe's conjecture ἢ φράσαι for εὐφροσιν, which Butler approves, appears upon the whole the best. Butl. however, translates *ab expeditione igitur bellica eum redeuntem, ubi plurima melius quam dici potest, administrasset, balneis excipiens*. It may perhaps be better to place the comma after πλεῖστα, and join ἄμεινον (ἄμεινον, 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 ἄμελεῖν μάθε E. 86. With gen. S. 706. 754. 1016.

"Αμεμπτος blameless. ἄμεμπτος χρόνου 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. διαλλακτῆρι 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 Bernhardy, 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 (μῆνις) without anger. ξὺν ἀμηνίτῳ βᾶξει 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 κοινωνὸν 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. 374. ὥστ' ἀμηχανεῖν ὅποι τράποιντο P. 450. ἐξ αἰνιγμάτων ἐπαργέμοισι θεσφάτοις ἀμηχανῶ A. 1084. With acc. τέρμα ἀμηχανῶ 1150. I am in doubt as to the end. ἀμηχανῶ εὐπάλαμον μέριμναν ὅπα τράπωμαι, 1512. I am perplexed in thought, as to whither I must turn.

'Αμήχανος helpless, S.c.T. 615. irremediable E. 531. 739. P.V. 59. S. 615.

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

'Αμίαντος (μιαίνειν) unpolluted. ἡ ἀμίαντος. sc. θάλασσα P. 570. the sea. Schol. δηλαδὴ θαλάσσης, οὐ γὰρ μιαινεται 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. πυρικόοι denoting the Delphians, ὄφιβόροι the Spartans, ὄρεᾶνες men, ὄρεμπόται rivers. In Hesiod are found φερέοικος a tortoise, ἀνόστεος the polyrus, πέντοζος the hand, χλωρὸν and αἶον the nail and its paring, ἴδρις an ant, ἡμερόκοιτος ἀνὴρ 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 ἀμίαντος 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 ἀμίλλαις P.V. 129.

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

"Αμισθος not hired, A. 952. C. 722.

'Αμίστρης prop. name of a man, P. 21.

'Αμιστρικς 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' ἔτεινα τὸν λόγον) τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C.503. 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 τίμα. Erfurdt also assigns it to the Chorus, and reads ἀμεμφῆ τόνδε τιμήσει λόγον. Tyrwhitt ἀμόμφητόν γε τεῖναι, whence Wellauer δ' ἔτεινα. For the phrase τεῖναι λόγον, ῥῆσιν κ.τ.λ. see τεῖναι. Seidler conj. καὶ μὴν ἀμεμφῆ τόνδ' ἔτεινα τὸν λόγον. Herm. de Vers. Spur. ap. Æsch. p.v. assigns it to the Chorus with the following verses, and reads καὶ μὴν ἀμεμφῆ τόνδ' ἐτίνατον λόγον. So Blomf. substituting only ἐτεινάτην for ἐτίνατον.

"Αμομφος *blameless*. πρὸς ὑμῶν ἀμομφος E.648. *blameless in your sight*. ἀμομφον 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 ἀμομφον. 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 ἡμέτερος, 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.

'Αμοχθεί or ἀμοχθί *without labour*, P.V.208. Upon the probable formation of adverbs in ει 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 ει, 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. Œd. 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 ἀβληχρός; μέλγω ἀμέλγω; et similia."

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

Ἄμπλάκητος read by some in A. 336. See ἀναμπλάκητος.

Ἄμπλακία *an offence*, P. V. 562. See ἀμπλακεῖν.

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

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

Ἄμυγμός *laceration*, C. 24.

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

Ἄμύνειν [ῦ] *to ward off*, A. 102. Mid. v. *to ward off from oneself* A. 1354.

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

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

Ἄμφι 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. ἀμφὶ σκηναῖς τροχηλάτοισιν ὀπισθεν δ' ἐπόμενοι 961. *near their rolling biers*. See θάπτειν.—*concerning*, τὰς ἀμφί σοι λαμπτηρουχίας A. 864. ἀμφί σοι πάθη ὀρῶσα 867. ἡ δόλον τιν' ἀμφί μοι πλέκεις; C. 218. δέδια ἀμφὶ σαῖς τύχαις P. V. 182. ἀμφὶ νόστῳ τῷ βασιλείῳ ὀρσολοπεῖται θυμός P. 8. ἀμφὶ ὀφθαλμοῖς φόβος P. 164. ἀμφὶ 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 ἀμφὶ Πλειάδων δύσιν A. 800.—*concerning*, μέριμνα ἀμφὶ πόλιν S. c. T. 136. πολύθρηνον αἰῶν' ἀμφὶ πολιτᾶν μέλεον αἴμ' ἀνατλάσα A. 697. εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον S. 243. ἔχειν ἀμφὶ τι *to engage in anything*, πότε, εἰ μὴ νῦν, ἀμφὶ λιτὰν ἐξομεν; S. c. T. 98. *when shall we engage in prayer?* separated from its verb by tmesis, ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον. P. 449.

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

Ἀμφιβαίνειν *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*.

Ἀμφίβληστρον (from prec.) *anything thrown about the person, as chains or a net*. κώλοισιν ἀμφίβληστρ' ἔχει P. V. 81. ἀμφίβληστρον 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 οὔσα θυμουσθαι πόλει E. 703.

Ἀμφίζευκτος *fastened at both ends*. τὸν ἀμφίζευκτον ἄλιον 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 πότ' ἂν ἀμφιθαλῆς Ζεὺς ἐπὶ χεῖρα βάλοι; it seems rather to have an active signification, *causing both of us to flourish.*

Ἀμφιλαφῆς lit. *laying hold upon all sides.* h.e. ample, extensive, πολλὰ δόσις ἐκ Διὸς ἀμφιλαφῆς 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 ἄφθονον. 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, two-fold.* ἀμφίλεκτα πῆματα ἐμοὶ προφωνῶν A.855.—*disputing,* ἀμφίλεκτος ὦν κράτει 1567. *disputing for the sovereignty.*

Ἀμφιλέκτως *doubtfully.* οὐδ' ἀμφιλέκτως S.c.T.791. *in right good earnest.*

Ἀμφιλόγως *doubtfully.* οὐκ ἀμφιλόγως P.871. *without doubt.* See ἀμφιβόλως.

Ἀμφινεικῆς *made a subject of contention,* A.672.

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

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

Ἀμφιστρέυς prop. name of a man, P.312.

Ἀμφιταρβῆς *encompassed with terror,* C.540. Here ἀμφὶ τάρβει is read by Porson and Schütz. Butler, however, prefers the vulg. Blomf. ἀμφιταρβεῖ, actively.

Ἀμφιτειχῆς *encompassing the walls.* γείτονες καρδίας μέριμναι ζωπυροῦσι

τάρβος τὸν ἀμφιτειχῆ λέων 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 Europe and Asia.* ἀμφοτέρους ὀμαίμων τὰδ' ἐπισκοπεῖ Ζεὺς S.397. *observes both parties in this matter.* ἀμφοτέρα γὰρ ἦν τὰδε P.483. ἀμφοτέρα sc. πεζός τε καὶ ναύτης P.706. ἀμφοτέρα μένειν πέμπειν δέ E.458. See δυσπήματος.

Ἀμφῶ *both,* C.252.556. ἀμφοῖν S.c.T.794. A.1632.

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

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 Æschylus—I. in the apodosis of a sentence with the past tenses of the indicative, preceded by a protasis with εἰ, expressing a condition which was not fulfilled, e.g. εἰ ὑπ' Ἰλίου—κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C.341-346. *if thou hadst been slain under Troy (which thou wast not) thou wouldst have been possessing,* 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 participle may stand in the protasis for a finite verb with εἰ, as in πολλῶν πατησμὸν εἰμάτων ἂν εὐξάμην, δόμοισι προνεχθέντος ἐν χρηστηρίοις A.397. where προνεχθέντος is equivalent to εἰ προηνέχθη. Sometimes this protasis is omitted, but may easily be supplied, e.g. αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ P.V.756. sub. εἰ θανεῖν ἦν πεπρωμένον. In 985. σέ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπηρέτην sub. εἰ σωφρονεῖν ἠπιστάμην. So in

C.690. εἰ δυνατόν 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' εἵνεκα 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 φοβοίμην, 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. ἐπειδὰν—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 δαίμοσιν πρὸς ἡδονήν h. e. εἰ χροιάν τίνα ἔχοι P.V.492. ὄξος τ' ἄλειφά τ' ἐκχέας ταυτῶ κύτει, 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 ὧδε τραχεῖς καὶ τεθηγμένους λόγους ρίψεις, τάχ' ἂν σοῦ—κλύοι Ζεὺς P.312. ἄγοιμ' ἂν, εἴ τις τάσδε μὴ ἕαιρήσεται. 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 θεὸς χρήζων θείη κελάδους εὐφθογγότρου, the ἂν of θείη refers equally to κομίσειεν in v.340. τοιόνδε τοι ταρβῶντες 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 ἀφυκτον 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 ἄνολβος 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 πράσσοιμι. 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. μύζοιτ' ἂν E.117. πέλοιτ' ἂν S.76. The protasis is sometimes expressed e. g. χαίροιτ' ἂν, εἰ χαίροιτε A.1367. πείθοιτ' 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 ἂν ἐκφύγοι γε τὴν πεπρωμένην P.V. 516. *he could not escape fate*. Cf. P.V. 63. 500. 907. 908. 916. S.c.T. 451. 720. P. 239. 430. A. 992. 1171. 1301. 1314. (In this last passage the reading is doubtful, something having been dropped. Cant. conj. τίς ἂν οὐκ εὐξαιτο, 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.—ἄσμενος δὲ τ' ἂν σταθμοῖς ἐν οἰκείοισι 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' ὄρμιμος 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.—πατρόθεν 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 μὴ 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 ἠγεῖσθαι 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 θεοὶ θυσίαν δέχωνται S.c.T. 682. *from the hands of whomsoever*, etc. ὅστις. ἅπας δὲ τράχυς, ὅστις ἂν νέον κρατῆ P.V. 35. *whosoever may be recently in power*. ὅσπερ. μέλοι δὲ 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 Γοργόνεια πέδια 795. ἐπισχῆς ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς 699. ἔστ' ἂν—σφαγαὶ καθαιμάξωσι E. 427. εὐτ' ἂν *whenever, as soon as*. εὐτ' ἂν εἰς οἴκους 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 ὄραν, there is an ellipsis of ἦ, if the reading be correct. See under εὐτε. ἔως ἂν *so long as*. ἔως ἂν αἶθη πῦρ ἐφ' ἐστίας ἐμῆς Ἄιγισθος A. 1610.—*until*. ἔως 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. πλήθους 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 ὧδ' 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 γάρ 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 ἀνατεί 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 ἀλατεί. 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 ἀνατεί 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 ὀργίζοιτ' 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 ἐκπλήσαιμί σοι P.421. οὕτω γένοιτ' ἄν οὐδ' ἄν ἔκβασις 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 ἤδη—ἄν ἐξεύχοιο 269. οὐκ ἄν γ' ἐλόντες αὖθις 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.

Ἄνά *through, on, over*, P.V. 573. S.c.T. 327. P.576. S.823.833. ἀμπεδιήρεις for ἀνά πεδιήρεις P.558. With dat. ἄμ πέτραις for ἀνά πέτραις S.346. Adverbially C.957. ἀνα γε μὰν δόμοι, *up! arise!* but here ἀναγε μὰν is probably correct.

Ἄναβάλλειν *to throw up*. ἀνά κίν-

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

Ἀναγγέλλειν *to report*, P.V.664.

Ἀνάγειν *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.

Ἀναγκαῖος *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.*"

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

Ἀνάγκη *necessity*, P.V.105.512.573.1054. A.211.1012.1041. E.404. πρὸς ἀνάγκαν P.561. *by necessity*. ὑπ' ἀνάγκας S.1013. id. γαστρὸς ἀνάγκαις A.708. *the cravings of hunger*. ἀνάγκας ἄτερ E.520. *except by strong necessity*.—*distress, hardship*, C.73. P.V.108. P.579. ἀνάγκη ἐστὶ *it is necessary*. With inf. S.435. With ἐστὶν omitted, P.V.72. P.250. C.743. S.473. With dat. of person, P.V.16. P.285.

Ἀναγνος *unholy*, A.213. C.980.

Ἀναδαίνειν *to kindle*. ἀνδαλοντες for ἀναδαλοντες A.286.

Ἀναίμακτος *unstained with blood*, S.193.

Ἀναίματος *bloodless*, E.292.

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

Ἀναιρεῖν *to kill*, C.998.

Ἀναΐσσειν *to spring up*. τίς ὁ κραιπνῶ ποδὶ πηδήματος εὐπετέος ἀνάσσειν; P.96. This is the reading of Turn. and Vict. (only by the former written ἀναΐσσειν, by the latter

ἀναΐσσειν) for the vulg. ἀνάσσειν. 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 κραιπνῶ 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 ποδὶ, and equivalent to εὐπετέως πηδῶντι. For this see Matth. Gr.Gr. 316. f. Bernhardt, Synt. Gr. c.iii.45. In A.77. the vulg. ἀνάσσειν is probably correct. See ἀνάσσειν.

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

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

Ἀνακτᾶσθαι *to recover*, C.255.

Ἀνάκτωρ *a king*, C.352.

Ἀνακωκύνειν [ῶ] *to shriek out*, P.460.

Ἀναλκίς *cowardly*, P.V.870.A.1197.

Ἀναλοῦν *to destroy*, S.c.T.795. pass. τοὺς ἀναλωθέντας A.556.

Ἀναλυτήρ *a deliverer*, C.158.

Ἀνάλωμα *cost, damage*, S.471.

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

Ἀναμπλάκτητος *not straying from the path*, A.336. In this passage the vulg. is θεοῖς δ' ἀναμπλάκτητος εἰ μὲν οὐ στρατός, for which Stanley conjectured θεοῖσι δ' ἀμπλάκτητος. Pauw merely separates the word into ἄν ἀμπλάκτητος. So Porson, except that he inserts the comma after ἄν, and writes ἀμπλάκτητος, 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 ἀναμπλάκτης in the original sense of *not led astray, not missing the way*, as for translating ἀπλάκτης (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. Œd. 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 ἀναμπλάκτης) 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 ἀναμπλάκτης, as above; cf. χειμῶνα οὐκ ἀμήνιτον θεοῖς A. 635.

Ἄναμυχθίζεσθαι *to draw a deep sigh*, P. V. 745.

Ἄνανδρία *unmanliness*, P. 741.

Ἄνανδρος *without man*. χρημάτων ἀνάνδρων πλῆθος P. 162. ἀνανδρον τάξιν ἡρήμου θανῶν P. 290. which Wellauer rightly explains ἡρήμου τὴν τάξιν ὥστε ἀνανδρον εἶναι. He is wrong, however, in altering the vulg.

ἀνανδρον 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 *eviratorum spadonum cohorte*."—without husbands, πολλὰς Περσίδων ἔκτισαν ἀνάνδρους P. 281. τὰς ἀνάνδρους Ἄμαζόνας 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. ἀνακτος Ἡλίου P. 228. ποντομέδων ἄναξ S. c. T. 122.—applied to men, S. c. T. 39. 354. 990. P. 5. 435. 556. 643. 773. 853. 930. A. 35. 42. 198. 509. 516. 585. 881. 935. 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 ἀνὴρ κώπης ἄναξ P. 370. *every one managing an oar*. ναῶν ἄνακτες P. 375. *the commanders of the ships*.

Ἄνάξιος *unworthy, undeserved*. Ἰφιγένειαν ἀνάξια δράσας A. 1507. *having treated her unworthily*. Here Hermann reads τῆς πολυκλαύτης Ἰφιγενείας, 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.

Ἄναπέμπειν *to send up*. ἀμπέμπων contr. C. 376.

Ἄναπίπτειν *to fall back*. ἀμπίπτει contr. A. 1581.

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

Ἄναπτεροῦν *to excite, throw into suspense*, pass. ἀνεπτερώθης C. 227.

Ἄναπτύσσειν *to unfold*. Metaph. *to relate*. P. 250. 286.

Ἄνάριθμος *innumerable*, P. 40.

Ἄναρκτος *without a ruler*, E. 500.

Ἄναρπάξανδρος *carrying off men*, S. c. T. 758.

Ἄνάρσιος *hostile, implacable*, A. 497. From ἄρω *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 ἡρήμου θανῶν P. 290. But here ἀναδρον (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 ἀνάξομεν δόμοις; C. 129. In A. 77. μυελός στέρνων ἐντὸς ἀνάσσων, ἀνάσσων 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 μυελός, 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.

'Αναστένειν *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.

'Ανατεί *without harm*, E. 59. On ἀνατεί in E. 76. see under ἄν.

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

'Ανατλάναι *to endure*, A. 698.

"Ανατος *unharmful*. 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. ἀναυδῶν παίδων τᾶς ἀμιάντου P. 569. *fishes*. This is an epithet peculiarly applied to fishes, who are hence called ἔλλοπες from ἐλλός or ἐλλός *dumb*. (see Lobeck on Soph. Aj. 1297. ἐφήκεν ἐλλοῖς ἰχθύσιν διαφθοράν.) Stanley compares Lucret. 11. 1081. *mutas squamigerum pecudes*. See other examples quoted by Blomf. Gloss. on this passage.—*making dumb*, χαλινῶν ἀναυδῶ 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 δειματοσταγές 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; ἔσθει may be referred to πατήρ as understood from πατρί, 1573. The verse itself has been variously emended. ἔκρυπτ' ἄνω θεῖς ἀνδρακάς καθημένοις Is. Casaub. Pears. ἔθρυπτ' ἄνω θεῖς ἀνθρακάς καθημένους Abresch.

ἔκρυπτ' ἄνωθεν ἀνδρακὰς καθημένοις
Schütz. *abscondidit illis qui superiori mensæ lateri viritim assidebant.*
This Butler approves. Blomf. conj.
ἀνευθεν 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 ποδήρη
does not answer to δὲ in ἄσημα δ' αὐ-
τῶν, 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
ζῶντ' 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 θα-
νεῖν 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.

'Ανδροδάϊκτος *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.

'Ανδροκτασία *slaughter*, S.c.T.675.

'Ανδροκτονεῖν *to slay a man or hus-*
band, E. 572.

'Ανδρολέτεια *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.

'Ανδροτυχής *obtaining a husband,*
married. ἀνδροτυχεῖς βιότους E. 918.
wedded life.

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

'Ανδρῶν *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.

'Ανέλπιστος *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 ἀνῆθον,
In 458. the vulg. ἂν ἔλθοι appears
preferable to Lachmann's ἀνέλθοι.

'Ανευρίσκειν *to trace out*, A. 1065.

'Ανέχειν in mid. v. *to put up with,*
to endure. ἡνειχόμεσθα A. 879. ἀνε-
ξομαι E. 874. ἀνασχῆση 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.* λέ-
γοιτ' ἂν ὧν ἀνη τις S.c.T. 695. *say*
those things of which there is some
means of accomplishment.

'Ανήκεστος *incurable*, C. 509.

'Ανηκουσεῖν *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. ἀνδρας ἀντιστάτας S. c. T. 499. ἀνδρὸς φειτυκοιμένος E. 871. ἀνὴρ ὀπλίτης S. c. T. 448. ναυβάτης ἀνὴρ P. 367, etc. δορυσθενῆς 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.

Ἡ 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. Ἀργεῖος ἀνὴρ αὐθις ἔν τε χρήμασιν οἰκεῖ πατρώοις, where Porson reads ἀνὴρ. Well., however, seems to be wrong in his remark upon the latter emendation. Ἀργεῖος ἀνὴρ would not be ὁ ἀνὴρ Ἀργεῖος *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*. μίμνοντι δὲ καὶ πάθος ἀνθεῖ C. 1004. *suffering is also ripe for him who remains alive*. ἀνθοῦν νεκροῖς A. 645. *spotted with dead bodies*.

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

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

'Ανθεμώδης *flowery*, P. V. 453.

'Ανθίστασθαι. Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη 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. ὄστις Blomf. from a conj. by Gaisford, approved by Porson. Τυφῶν ἅπασιν ὄστις 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, Ἦνοπος νίον, Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὃς μοι ἀνέστη.

'Ανθονομεῖν *to crop flowers*, S. 43.

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

'Ανθος *a flower*, P. 610. *beauty of colour, bloom*, χροιάς ἀνθος P. V. 23. ἤβας ἀνθος S. 649. *the flower* (i. e. the best) *of an army, country, etc.* Ἀραβίας ἄρειον ἀνθος P. V. 418. So P. 248. 889. A. 190. τοιόνδ' ἀνθος Περσίδος αἴας οἴχεται ἀνδρῶν P. 59. The former genitive is here to be taken strictly with ἀνθος, in conjunction with which it governs the second genitive ἀνδρῶν, as if it were ἀνθος Περσικὸν ἀνδρῶν. Cf. P. 510. νυκτὸς ὄψις ἐμφανῆς 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 ἀνθος A. 723. *a blossom of love*, i. e. most lovely. χρημάτων ἀνθος 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. ἀνθρωπα, *men, mankind*, generally, P. V. 443, etc.

'Ανιδεῖν *to look up*, h. e. to recover its former good estate. εὖ 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. σπαρτῶν δ' ἀπ' ἀνδρῶν—ρίζωμ' ἀνεῖται, S.c.T. 395. his origin is traced back from, etc.

'Ανίερος *unholy, impious*, S.738. A.213.746.

'Ανιος *miserable*, P.252.1012.1018.

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

'Ανιπτος *not to be washed out*, A.1438.

'Ανιστάναι, to raise up, A.1334. as a protector suppliants, S.319. aor.2. ἀναστῆναι to rise up, P.197. A.555. E.121. imp. ἀνίστω E.128.136. fut. ἀναστήση E.121.

'Ανιστορεῖν to interrogate. ὦν ἀνιστορεῖς ἐμέ P.V.965.

'Ανίσχειν to rise up, A.93.

'Ανοία *madness, folly*, P.V.1081. τάχ' ἂν γένοιτο μάντις ἢ 'νοία τινι 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 'νοία has been suspected because of the lengthening of the last syllable in ἢ 'νοία. 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' Ἑρμιόνη καὶ γὰρ ἀνοία, where it clearly lengthens the α. 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.

'Ανοιμῶκτος *unwept for*, C.427. *not weeping, h.e. happy*. τίμημα τύμβου τῆς ἀνοιμῶκτου 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. ὀλολύζειν and ὀλολυγμός 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· ξυνωλόλυζον 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, οἶδ', ἄελπτά 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.

'Ανοτοσύζειν to cry ὀτοτοῖ, to shriek out, A.1004.

'Ανους *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 ὄμμασιν τ' ἀνταῖα, which later editors have adopted. This reading, unless τὰ θεῶν were read, is unintelligible. The meaning of ἀνταῖος given by Hesychius, sc. *ικέσιος* 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.

'Αντήλιος placed in the sunshine, A. 505. Upon the form ἀντήλιος for ἀνθήλιος, 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. δορὸς 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 πατρώου δ' ἄντι A. 1250.—εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν S.c.T. 1041. this deed was against all instead of (against) one. σὺ δ' ἀντὶ φωνῆς φρᾶζε 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.

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

'Αντιδιδόναι 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.

'Αντικατακαίνειν to kill in return, C. 142. rest. by Herm. for vulg. ἀντικαθανεῖν.

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

'Αντικρυς distinctly, entirely, C. 190.

'Αντίκτονος killing in return. ἀντικτόνοις ποιναῖς E. 442.

'Αντιλάμπειν to blaze in turn, A. 285.

'Αντίμισθος serving as a reward, S. 267.

'Αντίμολπος opposing by song. ὕπνου ἀντίμολπον 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 σταλαγμὸς 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.

'Αντιρρέπειν 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. βᾶριν 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.

Ἀντιτάσσειν *to place in opposition*, S.c.T.377.390.603.

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.*

Ἀντίτολμος *daring to oppose*, E. 523.

Ἀντίτυπος *an adversary. Διὸς ἀντίτυπον δέμας* S.c.T.503. *the figure of the adversary of Jupiter.*

Ἀντίφερνος *instead of a dowry*, A.394.

Ἀντίφονος *effected by mutual slaughter*, S.c.T.874. E.937.

Ἀντιφωνεῖν *to reply*, E.293.

Ἀντλεῖν *to exhaust, to undergo*, P.V.375. C.737.

Ἀντλος *water admitted by leaking*, S.c.T.778.

Ἀντολή *rising. ἀντολὰς ἄστρον* P.V.455. *ἡλίου ἀντολαί* 789. *ἀντολὰς ἡλιοστιβεῖς* 793. *ἀστέρας ὅταν φθίνωσιν ἀντολὰς τε τῶν* A.7. is considered by Valck on Phœn. 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 λαμπροὺς δυναστάς 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 χεῖματος τέκμαρ, οὔτ' ἀνθεμῶδους ἦρος, οὔτε καρπίμου θέρους βέβαιον, ἔστε δὴ σφιν ἀντολὰς ἄστρον ἔδειξα τὰς τε δυσκρίτους δύσεις.

Ἀντρον *a den or cave*, E.184. P.V. 133.301.352.451.

Ἀνύειν *to accomplish, succeed in.* With inf. πῶς στρατὸς τοσόσδε 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' ἀνύσσωμαι commentators give various explanations. Heath's perhaps is the best, making εἰποῦσ' ἀνύσσωμαι equivalent to ἀνύσσωμαι ὥστε εἰπεῖν, *how can I succeed in saying what is just?*

Ἀνύτειν *to cherish, bring up. ἀνύτεσθαι to grow up*, A.1131.

Ἄνω *above, with verbs of motion. πέμπετε ἄνω* P.636. *πομπὸς ἴσθι ἄνω* C.145. With verbs of rest. ἤμενον 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.

Ἀνώγειν *to order*, perf. mid. ἄνωγα E.862. P.V.949.1039. C.724. imper. ἄνωχθι C.761.

Ἄνωθεν *above. ἄνωθεν ἡμένου* S.592. *ἄνωθεν γῆς ἐποπτεύειν ἄχη* A.1561. *ἄνωθεν ἀνδρακὰς 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.

Ἄνωτέρω *higher*, P.V.312.

Ἄνωφελής *useless*, P.V.33.

Ἄνωφέλητος id. C.741.

Ἀξιόμισος *worthy of hatred*, E.349.

Ἄξιος *name of a river*, P.485.

Ἄξιος *deserving*, C.439. E.413. superl. A.517. *suitable, worthy, ἀξίαν τριβῆν ἔχει* P.V.642. A.1508. *it is well worth while, ἄξιον οὐρανοῦχον ἀρχὰν σέβειν* C.954. *it is proper to reverence, etc.*

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

'Αξίως *in a worthy manner*. οὔτοι κυρήσεις 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.

'Αξύστατος *that cannot be checked, restless, unceasing*, A. 1446. "Est συνίστημι consisto, ἀξύστατον 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. 322. 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.

'Απάγχειν *to hang*, mid. v. *to hang oneself*, S. 460.

'Απαγώνιος *freeing from a struggle*, A. 498. Scholef. records a probable anonymous conjecture, καὶ παιώνιος.

'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.

'Απαλλαγή *release*, P.V. 316. 756. A. 1. 20. καὶ δυστυχούντων γ' εὐμαρῆς ἀπαλλαγή 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. ἀπαλλαγήναι *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.

'Απαναίνεσθαι *to refuse, deny*. ἀπανηναμένας E. 930.

'Απανθίζειν *to gather flowers*. γλῶσσαν ἀπανθίσαι A. 1647. *to gather the flower of speech, to give loose to the tongue*. In A. 1647. some editors read ἀπηνθίσω or ἀπήνθισεν 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 ἅπαξ μόνον P.V. 209. *more than once*.

'Απαξίουν in mid. v. *to deem unworthy*, E. 345.

"Απαππος *without a grandfather*. οὐκ ἄπαππον Ἰδαίου πυρός A. 112. 302. *not underived from the fire on Ida*.

'Απαράμυθος *inexorable*, P.V. 185.

'Απαρκεῖν *to suffice*, P. 466. In A. 369. ὥστε κἀπαρκεῖν 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*. ἃ τ' οὐδὲν ἀπαρνον τελέθει Πειθοῖ 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 καταρτίζει, 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 καταργίζει, which Erf. on Soph.

Ant. 439, 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.

Ἄπαρχος *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 *everything*, P.V. 49. 265. ἅπαντ' ἀπήμων A. 540. *in all respects unharmed*.—With art. τὰς ἀπάσας νόσους P.V. 481. τὰς ἀπάσας ἡμέρας 752.

Ἄπάτη *deceit*, P. 93. ἅπαν ἀπάτα 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)*.

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

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

Ἄπαυστος *never ceasing*, S. 569.

Ἄπέδιλος *unsandalled*, P.V. 135.

Ἄπειθεῖν *to disobey*, A. 1019.

Ἄπειλεῖν *to threaten*, S.c.T. 422. with dat. and acc. πύργοις ἀπειλεῖ δεινά 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.

Ἄπειλή *a threat*, P.V. 174.

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

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

Ἄπείργειν with gen. *to keep off*, S.c.T. 453. *to prohibit from*, C. 291. *to keep out*. τί δὴ πύλῃσι τὸν ἱκέτην ἀπείργετε; 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. ἀπείργεται, which he refers to Ægisthus; but for this there seems no necessity.

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

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

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

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

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

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

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

Ἄπέρατος *infinite*, S. 1035.

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

Ἄπευθύνειν [ῦ] *to direct*. δεῦρ' ἀπευθύνῃ μολεῖν, A. 1652. sc. ὥστε, *direct him to come hither*.

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

Ἄπεύχεσθαι *to repudiate*, E. 578.

Ἄπεύχετος *to be deprecated*, C. 153.—With dat. ἀπεύχετον δόμοις C. 616.

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

Ἄπεχθεία *hatred*. δι' 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. (ἡ Πελοπόννησος) 'Απία ἐκλήθη ἀπὸ 'Απιδος τοῦ Φορωνέως τοῦ Διός — *belonging to Apis*. 'Απίαν βουῖνιν S.110. This word is entirely different from the ἀπίη γαῖα of the Iliad and Odyssey, in which ἄπιος is nothing but an adjective formed from ἀπό, as ἀντίος from ἀντί, and signifies *distant*. Moreover the α of ἀπίη in Homer is always short, whereas in ἀπία derived from 'Απιδος the α, like that of 'Απιδος, is long. See Buttm. Lexil. in ἀπίη γαῖα.

'Απιδος proper name of a man, S.259.266.

'Απιστεῖν *to disbelieve*, P.V.642.

'Απιστία *incredulity*, A.259.

'Απιστος *incredible*, P.V.834. S.274. S.c.T.828.—*disobedient*, βουλαὶ ἄπιστοι Λαῖου 824. *the counsels of Laius by which he discredited the oracle of Apollo*. So in S.c.T.1021.—With gen. φίλων ἄπιστοι 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. βυβλίνων ὀρῶν ἄπο. So P.452, etc. ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελεῶν πέλανον E.376. *to suck clotted 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*, νοῦσων ἐσμός ἀπ' ἀστῶν ἴζοι S.667. ἀπ' ἐμᾶς 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 θαυμάζεται 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 βοσκὰν φεροίμαν E.255. *I would wish to make a meal of you—signifying the matter of which a thing is made*, τεύχη 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' ὀμματος 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 στρατείας A.589. E.601. *after an expedition*.

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

'Αποδεικνύναι *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*. 2αορ. ἀπέδικες, ἀπέταμες sc. τὸν ἄνδρα A.1384.

'Αποδύρεσθαι *to bewail*, P.V.640.

'Αποζευγνύναι *to unyoke, pass*.

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

'Αποθαυμάζειν *to admire*, A. 309.

'Αποθραύειν *to shiver off*, P. 402.

'Αποικία *a colony*, P. V. 816.

'Αποικος *a stranger, a settler from a foreign land.* Χάλυβος Σκυθῶν ἄποικος S. c. T. 710. *a prosopopœia for iron, brought from the Chalybes, a Scythian nation.*

'Αποιμῶζειν *to lament*, A. 320. C. 1009.

'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.

Ἀποκωκύειν [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. οχυμορον, *a war which ought not to be fought.*

'Απολις πόλις *a city no city.* Οχυμορον, E. 435.

'Απολλύναι *to destroy.* ἀπώλλυ 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.* οἴκτειρε μὴ 'πολωλότας 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 ἐμός* 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 πέδου 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. ἀπέπτυσα *I detest*, as P. V. 1072. A. 1165. C. 195. In A. 953. οὐδ' ἀποπτύσας δίκαν δυσκρίτων ὄνειράτων θάρσος εὐπιθὲς ἴζει φρενὸς φίλον θρόνον, ἀποπτύσας is the nom. abs. for ἀποπτύσαντος ἐμοῦ. Casaubon and others, whom Blomf. follows, read ἀποπτύσαν, unnecessarily. For other instances of the nom. absolute, cf. Eur. Iph. T. 349. 695. Soph. Œd. T. 60. Ant. 266. 419. A. 968. 980, etc.

'Απόπτυστος *detested*, E. 182.

'Απόρητος *inexpugnable*, 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. ἀπορρέεντος 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 hospitis 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.*

'Αποστάζειν *to shed in drops*, S. 573. See αἰδῶς.

'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.

'Αποστείχειν *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.

'Αποστερεῖν *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.

'Αποσυλᾶν *to despoil*, pass. σκῆπτρον τιμάς τ' ἀποσυλᾶται P.V.171. *is to be deprived of the honour of his sceptre*.

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

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

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

'Αποτμος *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 ἐάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θεοῖς. Talis fuit apud Romanos Jupiter Prodigialis. Plaut. Amph. ii. 2. sed, mulier, postquam experrecta es, prodigiali Jovi, aut mola salsa hodie, aut thure, comprecatam oportuit." The same gods were likewise called ἀλεξητήριοι or ἀλεξίκακοι, cf. S.c.T.8.—With gen. ἀπότροπον κακῶν C.42. The passage C.152. ἴετε δάκρυ—πρὸς ἔρυμα 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 ἔρυμα κακῶν κεδνῶν, *præsidium quo confugiunt pariter mali ac boni*, and also in assigning to ἀπότροπον a transitive force. By ἔρυμα 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 ἔρυμα 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*. μούσαν ἀποφαίνεσθαι E.299. *to deliver a song*. πρῶτα 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 εὐδοκίμον στρατιάν. See Bernhardt, Synt. Gr. iii. 45.46. and a further explanation of the whole passage under πύργινος.

'Αποφθείρειν *to destroy*, C.254.256.

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

'Αποφθορά *destruction*, E.178.

'Απόχρη it suffices, A.1556.

'Αποχρήματος *not relating to money*. ἀποχρήματοι ζημίαι 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 ταυροῦσθαι.

'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 σύμφυσιν. So Helladius, Phot. p. 869. Timæus, ἄπριξ, ἐμπεφυκότως, where see Ruhnken's note. Schütz rightly observes, "ἀπριγδα vox est pilos sibi præ dolore tenaciter et cum impetu vehementi evellentium." The word is well illustrated by Lobeck on Soph. Aj. 1030. where πρισθεις ἰππικων ἐξ ἀντύγων is equivalent to δεθείς. "Proprie πρίειν dicuntur τὰ ὠδοντωμένα, unde πρίων ὀδόντων Crinag. Epigr. xxxvii. 4. πριστῆρες ὀδόντες Epigr. ἀδεσπ. cc. πρῖσις ὀδόντων Plutarch de Irâ, tom. ii. p. 458. c. quæ solet esse iræ nota, similiterque Antipater, Thess. xliii. 3. "Ἡρα πριομένη κάλλει Γανυμηδέος, et Apoll. iv. 1671. λευγαλέον δ' ἐπὶ οἱ πρίειν χόλον, nec apud Hesychium πρίεται, φυσιοῦται quicquid novandum præter φυσιοῦται quod ipsum irati facere solent. In didem translata sunt δάκνειν χόλον Apollon. iii. 1170. θυμὸν ὀδαξ πρίοντες Oppian. Cyn. iv. 138. et αὐτοδαξ ὠργισμένοι Arist. Lysist. 687. Canis captam feram tenet ἐμπερικῶς τοὺς ὀδόντας Diod. xvii. 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 ὀλκῶ 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 πριομένη *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.

'Απρόσδεικτος *not to be pointed out, out of sight*. ἀπρόσδεικτος 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.

"Απτεῖν *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. στρατεύμ' ἀπτόμενον πυρὶ δαίψ S. c. T. 204. sc. τῆς πόλεως.

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

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

"Απυρος *very fiery* (a being intensive) P. V. 882.—*without fire*. ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς 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 ἔθνον. 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. ἀπύρου. 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 δείπνου ξυνδίκως τιθείς 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.

Ἄρα personified in the sing. S.c.T. 70.677.815. C.681. plur. E.395. S.c.T. 875.935. C.400.

Ἄρα. Ἄρα; an illative particle, used:—I. to state an inference drawn from something previously expressed or conceived in the mind, e.g. κἄν τοῖς ἐμοῖς ἄρ', εἶπερ ἔν γε τοῖσι σοῖς C.221. *If in yours, then also in my own.* ὦ μέλεος, οἶαν ἄρ' ἠβην ξυμμάχων ἀπώλεσα P.719.sc. *if this be all true.* δίκη δ' ἄρ' εἶναί φησι S.c.T.628. *and accordingly she declares herself to be justice*, where the reference is to σωφρόνως ἡγουμένη 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 τις 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 ἄρα has the force of ἄρ' οὐ; Cf. Soph. Œd. T.815. ἄρ' ἔφην κακός; ἄρ' οὐχὶ πᾶς ἀναγνος; without a negative force. Ὀρέστης ἄρα 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 σοί γ' ἄρ' ἐπεύξομαι τάδε; C.110. Cf. P.340. 631. ἄρα μή, in interrogation where doubt is implied. ὁ ναύτης ἄρα μὴ ἔς πρόραν φυγῶν πρύμνηθεν εὔρε μηχανὴν σωτηρίας; S.c.T.190. *does the sailor?* etc. implying, that he does not.—The distinction between the illative ἄρα and the illative interrogative ἄρα appears to have been generally observed by the Attics. Sometimes, however, ἄρα 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. πατρὸς ἀτίμωσιν 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.

Ἄραβία *Arabia*, P.V.418.

Ἄραβος proper name of a man, P.310.

Ἄραγμός *a battering*, S.c.T.231.

Ἄραϊος *involving a curse*, S.c.T. 767.880. A.1371. With dat. φθόγγον ἀραϊὸν οἶκος A.228. *bringing a curse on the house.* γονὰν ἀραϊὸν A.1546. *a family, or succession of curses.*

Ἄραρότως *firmly*, S.923.

Ἀρᾶσθαι *to pray for, to imprecate*, in a bad sense, P.V.914. S.c.T.615.

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

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

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

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

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

Ἄρβυλη *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*. Ἄργείας χθονός A. 489. *the territory of Argos*. Ἄργεῖην πόλιν C. 1042. *Argos*. τὸν Ἄργεῖον λεών 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.

Ἄργυροστερής *stealing money*. ἀργυροστερῆ βίον C. 996. *the life of a robber*.

Ἄργυρότοιχος *having silver walls*, A. 1520.

Ἄργυρώνητος *purchased with silver*, A. 923.

Ἄρδεν *to irrigate*, P. 479. 792.

Ἄρδεύειν *id.* P.V. 856.

Ἄρδην *lifting up, carrying away*. ἄρδην ῥίψειε 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 ἀρήιος S.c.T. 114. Ἄρειος πάγος *the hill of Mars*, E. 655. 660.

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

Ἄρείων *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*. ἄρηξον δαίτων ἄλωσιν S.c.T. 112. *impersonally* σιγᾶν ἀρήγει E. 541. *it is expedient to be silent*.

Ἄρηξις *help*. τίς ἐφαμερίων ἄρηξις; 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 χῶρα 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.

Ἄρίδακρυς *very tearful*, P. 910.

Ἄρίθμημα *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 σποῦ, *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 εἰσόδων 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. ἀρκεῖ S.c.T.230. it suffices. ἀρκείτω βίος A.1287. I have lived enough. παρ' οὐδὲν ἠρκέσω "Ἡρας 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.

Ἄρκούντως sufficiently. ἀρκούντως ἔχει C.879. it is enough.

Ἄρκεύς 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.

Ἄρκύστατος placed like a net. πημονὴ 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 ζυγέοντα C.784.

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

Ἄρμοι lately, P.V.618.

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

Ἄρμόστωρ a governor, E.434.

Ἄρνησις denial, E.558.

Ἄρνεῖσθαι to deny, P.V.266. A.1353. E.441.—With inf. δρᾶσαι οὐκ ἀρνούμεθα E.581.

Ἄροτος a ploughing, S.629. See ἄλλος.

Ἄρουρα ploughed soil, P.587. Met. ἄτης ἄρουρα S.c.T.583. in sens. obscœn.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.

Ἄρπάζειν 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 πονῆας —ἀρπαλίσαι πόλεως E.936.

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 θρόνου 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 θῆλυ, 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. κάρταναι 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 tutelar Diana. Ἄρτεμις Ἐκάτη S.661. Hecate.

Ἄρτι lately, just now, S.c.T.516.

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

ἀρτιβρεφεῖς from MSS. by recent Edd.

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

Ἄρτίκολλος nicely adjusted, convenient, C. 573. In S. c. T. 355. for εἰς ἀρτίκολλον Blomf. reads εἰς ἀρτίκολλον, understanding ἤκει, 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.

Ἀρχαιοπλοῦτος having long enjoyed wealth, A. 1013.

Ἀρχαιοπρεπής dignified by antiquity, P. V. 406.

Ἀρχαῖος 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. — τὰρχαῖον originally, S. 321.

Ἀρχειν 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 προπιτνοῦντες ἄρξονται P. 581. will be subject to government. See under ἄγειν.

Ἀρχέλυος a leader of the people, P. 289. vulg. ἀρχελείων.

Ἀρχή 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. 591. οὐρανοῦχος ἀρχά C. 954. the authority of heaven. ἀρχὰς πολισσόνους 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' ἄρχων 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 πρόποντ' ἀρχαῖς βίου βία φερομένων αἰνέσαι, seems to be this, δίκ. κ. μ. δίκ. πρόποντ' (ἐστίν, h. e. πρέπει) ἀρχ. βίου 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. πρόποντα thus governs both the dative ἀρχαῖς and the infin. αἰνέσαι, two constructions being united. Also φερομένων depends on ἀρχαῖς βίου, which together form but one idea, on which the second genitive depends. See under ἄνθος.

Ἀρχηγενής originating. κλαυμάτων ἀρχηγενῆ A. 1611. leading to weeping.

Ἀρχηγέτης a leader, S. 181. 248. ἀρχηγέτα S. c. T. 990.

Ἀρχηγός a prince, A. 250.

Ἀρχικός 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 ἄρωγάν A.

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

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

Ἄσαντος *not to be flattered*, C.416.

Ἄσβεστος *unquenchable, exhaustless*, P.V.530.

Ἄσεβεῖν *to deal impiously*, with acc. E.260.

Ἄσεβής *impious*, S.c.T.813. A.1472.1498. S.9.

Ἄσημος *obscure*, P.V.665. ἄσημα δ' αὐτῶν λαβῶν A.1578. *taking some parts of them which he did not recognise.*

Ἄσθενής *weak*, P.V.512.515.1013.

Ἄσθμα *ranting*, P.476.

Ἄσθμαίνειν *to pant.* οὐδὲν ἀσθμαίνων μένει E.621. *not panting with violent exertion, i.e. easily.*

Ἄσία *Asia*, P.57.73.576.893. P.V.410.

Ἀσίας *Asiatic*, P.245.541. P.V.737.

Ἀσιατογενής *born in Asia*, P.12.

Ἀσιῆτις *Asiatic*, P.61.

Ἀσινής *safe from harm*, E.305. C.1013. — *harmless, favorable*, ἀσινεῖ δαίμονι A.1314. S.c.T.808.

Ἀσίς *Asia*, P.262.749. sc. γῆ.

Ἀσκεῖν *to exercise*, P.V.1068.—*to adorn*, pass. ἠσκημένη P.178.

Ἄσκοπος *not regarding*, with gen. A.449.—*unknown, obscure*, C.803.

Ἄσμενος *willing, glad*, P.V.396. ἀσμένῳ σοι νύξ ἀποκρύνψει φάος P.V.23. *much to your delight.* This construction occurs first in Iliad ξ.108. ἔμοι δέ κεν ἀσμένῳ εἶη. See Matth. Gr.Gr.388. Bernhardy, Synt.Gr.iii.9.

Ἀσμένως *willingly*, P.V.730.

Ἀσπάζεσθαι *to salute, welcome*, A.510.

Ἀσπαίρειν *to quiver*, P.939.

Ἀσπασίως *blandly, softly*, A.1536.

Ἀσπιδηστρόφος, *brandishing a shield*, A.799.

Ἀσπιδηφόρος *bearing a shield*, S.c.T.19.

Ἄσπίς *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.

Ἄσπίστωρ *belonging to a shield.* ἀσπίστορας κλόνονος A.392. *the tumult of shields.* Cf. Pindar, Isthm. i.22. ὀπλίταις δρόμοις. Eur. El.442. ἀσπισταὶ μόχθοι.

Ἄσπονδος *implacable*, A.1208.

Ἄστακός *name of a man*, S.c.T.389.

Ἀστάσπησ id. P.22.

Ἀστεργάνωρ *hating men*, P.V.900.

Ἀστήρ *a star*, A.7. See ἀντολή.

Ἀστιβής *untrodden*, S.c.T.841.

Ἀστικός *belonging to a city*, E.951. S.496.—opposed to ξενικός, ξενικὸν ἀστικὸν θ' ἄμα S.613.

Ἄστονος *deeply groaning*, (a intensive) S.c.T.839.

Ἀστόξενος *one now a stranger, but once connected with the city*, S.351. See Schol.

Ἀστός 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 ων having been interchanged.

Ἀστραβίζειν *to serve as a mule*, S.282. from ἀστράβη *a pack-saddle.* In this passage νομάδας εἶναι is to be joined, *they lead a wandering life with the camels serving as mules.*

Ἀστραπή *lightning*, S.c.T.412.

Ἀστράπτειν *to flash out*, P.V.356.

Ἀστρογείτων *near the stars*, P.V.723.

Ἄστρον *a star, a heavenly body*, A.4, etc. πρέσβιστον ἄστρον S.c.T.372. *the moon.* ὑπὲρ ἄστρον A.356. *beyond the stars*, i.e. *too far*, opposed to πρὸ καιροῦ *not far enough.* φλέγονθ' ὑπ' ἄστροις S.c.T.370. *blazing with stars.*

Ἄστροφος *not turning back*, C.97.

- " *Ἀστυ* a city, S. 544, etc. ἄστυος S. 490.
 ' *Ἀστυάναξ* ruling the city, S. 996.
 ' *Ἀστυγειτονεῖσθαι* to occupy a neighbouring territory, S. 283.
 ' *Ἀστυγείτων* near the city, A. 300.
 ' *Ἀστυδρομεῖν* to ravage a city, pass. πόλιν ἀστυδρομουμένην 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. ἄστυνικόν 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 νώτῳ 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 σθένουσ' ἰνυγοῖς 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.
 " *Ἀσωτος* 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.
 ' *Ἀτέκμαρτος* 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 ἑμαῖσι λιταῖς ἐπικραίνειν E. 341. to render the gods without authority as respecting prayers offered to myself. Scholef. rightly explains θεῶν ἀτέλειαν ἐπικραίνειν by θεοὺς 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.
 ' *Ἀτέραμνος* impenetrable, stern, P. V. 190. from α and τεῖρω.
 " *Ἄτερθε* without, S. 764. 989.
 ' *Ἀτέρμων* without an end, E. 604.
 ' *Ἄτερπής* not enjoying, νούσων ἔσμός ἀπ' ἀστῶν 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 μείζω 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 λαμπτηρουχία.
 ' *Ἄτηρός* destructive, P. V. 748.—τὸ ἄτηρόν E. 961. woe.
 ' *Ἀτίετος* dishonoured, disgraceful, E. 363. 803. λείψ' ἔδρανα, κί' ἐς δόρυ, ἀτίετ' ἀνὰ πόλιν εὐσεβῶν. The sense of this is very obscure. Butler reads " ἄ τίετ' 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 εὐπρέπεια.

'Ατίζειν 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.

'Ατίμος 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 ὑπο S.c.T. 1015. without the honour of being buried by their friends. πάντων ἄτιμον C. 293. δωμάτων 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 ἄτιτος, 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 της having occasionally a passive force. See Lobeck on Soph. Aj. 241. In the present case, the inflection rather points to a nominative ἀτίτης, not ἄτιτος. 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 ἀτολμήτων "Αρη πνεόντων. Pauw and Casaubon understand it to mean too daring, a being intensive. Blomf. joins ἀτολμήτων "Αρη 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. γυναικείαν ἀτολμον αἰχμάν C. 621. the cowardly reign of a woman.

'Ατρείδης the son of Atreus, Agamemnon, A. 516. 1344.

'Ατρεῖδαι the sons of Atreus, Agamemnon and Menelaus, A. 44. etc.

"Ατρεστος intrepid, with gen. P.V. 414. ἀτρέστῳ καρδίᾳ A. 1375.

'Ατρέστως intrepidly, S. 237.

'Ατρέυς Atreus, A. 1565, etc. C. 734.

'Ατρίακτος invincible, C. 335. "τριάζαι et ἀποτριάξαι dicebatur qui ter dejecerat adversarium; ideo τριάξαι est vincere. Unde ἀτρίακτος ἄτα Æsch. Ch. 336. quæ expugnari non potest." Salm. quoted by Blom. Gloss. A. 165.

'Ατρύμων [ῦ] not worn out, with gen. S.c.T. 857.

* *Ατρῦτος unwearied, unflagging*, E. 381.

* *Ατρωτος unwounded*, C. 525.

* *Ἀττικός Attic*, E. 651.

Αὔ 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.

Αὐάλνειν to wither, pass. *αὐανθείς* C. 258.

Αὐγή a light, A. 9. *αὐγάς ἡλίου* S. 210. P. 696. *the sun-light*. Cf. P. 496. Met. *βίου δυντὸς αὐγαῖς* A. 1094. *the rays of setting life*. See *πτῶσιμος κλύζειν πρὸς αὐγάς* A. 1155. See *κλύζειν*. In A. 245. *τορὸν γὰρ ἤξει σύνορθρον αὐγαῖς* (so Well.), the readings differ. Med. and Rob. have *σύνορθον*. Guelph. Ald. Turn. *σὺν 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 *αὐγαῖς* Med. Farn. Vict. have *αὐταῖς*. So Stanl. Glasg. sc. *vocibus vatum*. Guelph. Ald. Rob. Turn. *αὐταῖς*. So Blomf. who refers it to *τέχναι Κάλχαντος*. Schütz conj. *ἄταις*. Elms. *αὐτᾶ* sc. *δίκα*. Hermann, by the slight change of T into Γ conj. *αὐγαῖς*, which agrees admirably with Wellauer's conjecture, *σύνορθρον*, and this is probably the genuine reading. *αὐταῖς*, 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*.

Αὐδᾶν to speak, or declare, P.V. 950. S.c.T. 514. E. 358. — *to command*, S.c.T. 1033. 1034. Mid. v. οὐ ῥητὸν αὐδᾶσθαι τάδε P.V. 768. *δνοφερὰν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις* E. 358. See *ἀχλύς*. For the middle voice of this verb, cf. Soph. Phil. 130. 852. Aj. 772. pass. ὄργην ὁμοῖος τῷ κάκιστ' αὐδωμένῳ S.c.T. 660. *like in temper to him of whom the worst things are said* (by you).

Αὐδή a voice, S. 455. Dor. *αὐδάν* C. 816. S. 111. 122. P. 567. 904. *αὐδᾶ* A. 238.

Αὔειν to cry, S.c.T. 168.

Αὐθάδης [ā] haughty, cruel, P.V. 64. *αὐθάδης φρενῶν* 909.

Αὐθαδία haughtiness, self-complacency, P.V. 79. 434. 1014. 1036. 1039.

Αὐθάδισμα an act of haughtiness, P.V. 966.

Αὐθέντης self-murdering or murdering a relative, E. 203. 1554.

Αὐθημερόν on the same day, P. 448. See Schäf. on Greg. Cor. P. 343.

Αὔθι there, on the spot, contr. for *αὐτόθι*, in an extremely corrupt passage, S. 808.

Αὔθις again, A. 331. 555. C. 126. 756. E. 727. 968. *μάλ' αὔθις yet again*, A. 1318. C. 643. 863. — *afterwards*, S.c.T.

558. A.305. μετά τ' αὐθις 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.

Ἄυκνος *never sleeping, or resting*, P.V.32. S.c.T.188.

Αὔρα *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 [*v*] *to utter, cry aloud*, S.c.T.366.621. A.902.1317. C.868. αὐτεῖ ὀξύ 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.*

Αὐτοδαίικτος *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.

Αὐτόκτιτος *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 pugná 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.

Αὐτόπρεμνος *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. αὐτὴ καθ' αὐτήν 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 συ E.190, S.917. C.111. S.c.T.236. αὐτοῦ ἐκείνου C.206. αὐτοῦ σου S.c.T.614. αὐτῇ ἐμοί 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 αὐτᾶς 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. αὐτήν 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. αὐτούς S.c.T.898. αὐτά P.V.439. P.512.— With datives, αὐτοῖσι συμμάχοισι P.V. 221. *with the allies and all.* αὐταῖς ῥίζαις P.49. *roots and all.* αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσασιν 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. ταύτῳ A.313. C.550.881. τὸν αὐτόν S.c.T.620. C.272. P.594. With dat. C.536. τὴν αὐτήν C.252. ταυτό C.208. ταυτόν P.V.847. C.749. E.595. S.324. ταυτά A.805. ταυτά for κατὰ ταυτά P.V.275. *in the same manner.*

Αὐτόσσυτος *self-impelled*, E.163.

Αὐτόστονος *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 αὐτός 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.

Αὐτουργία *the murder of a relative*, E.322.

Αὐτόφονος *self-murdering*, S.c.T.832. A.1062.

Αὐτοφόνως *by self-murder*, S.63.

Αὐτόφορτος *bearing his own baggage*, C.664.

Αὐτόχειρ *acting by his own power*, S.587.

Αὐτόχθονος *with the land and all*, A.522.

Αὐχεῖν *to say or think confidently*, P.V.538.691. A.492.1476. P.727. S.325. τὸν οὐ ποτ' αὐχοῦντα 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.* αὐχέτι 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 ἑπαλίξις πλούτου 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 ἔρμα A.979.

Ἀφαρ *immediately*, P.461.

Ἀφεγγής *sightless, obscure.* With gen. ὄδμᾳ ἀφεγγῆς P.V.115. *an uncertain odour.* See under ἀφωνος.

Ἀφειδής *not sparing*, A.188.

Ἀφελκύειν *to drink up.* ἀφείλκυσας E.175.

Ἀφερκτος *excluded from*, C.440.

Ἀφερτος *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.

Ἀφιερῶν *to purify from guilt by religious rites.* ταῦτ' ἀφιερῶμεθα 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 σιγαῖσ' ἄτιμος, ἀλοίδωρος, 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 *σῖγ' ἄτιμος*. He then before *ἀλοῖδορος* inserts *ἀλλὰ*, which might easily have been omitted, from its similarity to the following syllable. For *ἄδιστος*, 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) *πάρεστι σῖγ' ἄτιμος, ἀλλ' ἀλοῖδορος | 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 συνορμένοις | 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 *φιλόνορες* preceding.

Ἀφικνεῖσθαι to arrive, A. 425. C. 878. P. 485. Without a preposition, P. 15. A. 299. 425. 490. In S. 20. *τίνα χώραν εὐφρονα 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*, Ζεὺς ἀφίκτωρ S. 1.

Ἀφίλος hostile, S. c. T. 504.—*without friends*, C. 293.

Ἀφίλως in an unfriendly manner, A. 780.

Ἀφίξις 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.

Ἀφραστος inscrutable, S. 89.—*unspeakable*, C. 184. *ἄφρακτοι* Schütz. Well. from Med. Guelph. In P. 161. *μέριμν' ἀφραστος* 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 [i] 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. *ἀπ' ἀνθρώπων ἀφρόν* E. 174. *foam from men (devoured)*,

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 ἔτ' ἄν πέλοι κέαρ* i. e. as Schütz well renders it, *consistere cor præ timore haud potest quin confestim effugiat*. Abresch. compares Plaut. *cor colligatis vasis expectat meum, ut exulatum a pectore aufugiat meo*.

Ἀφύλακτος unguarded, A. 328.

Ἀφυλλος destroying leaves, E. 754. 781.

Ἀφωνος dumb, P. 805. *ἄφωνα σημανοῦσιν 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 ὄρᾱ S.c.T.536. ὀδμὰ ἀφεγγής P.V.115.

'Αχαϊκός *Achæan*, A.178.182.610.

'Αχαιός *Achæan*, *Grecian*, S.c.T.306, etc.

'Αχαΐς *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.

'Αχείματος *free from storms*, S.129.

'Αχελωΐς *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*. 'Αχελῶος is put in the poets for *water* generally, but only for the *water of rivers*. Hesychius says, 'Αχελῶος πᾶν ὕδωρ. Eustath. ad Il. xxi. 194. (q. v.) more accurately 'Αχελῶος πᾶν πηγαῖον ὕδωρ. For this use of the word cf. Eurip. Bacch. 519.625. with Elmsley's note. Androm. 166. Arist. Lysist. 381. See also Virg. Geor. i. 9. *proculaque inventis Achelœia 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.

'Αχλὺς *gloom*, P.656. δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E.357. *mournful fame denounces against the house a gloomy darkness*. See αὐδᾶν.

'Αχορος *not mixing in the dance, joyless*. ἀχορος βοάν S.628.665. *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.

'Αψορῶος *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 ἐνάντωρ βροτολοιγὸς 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. Buttmann (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 *floccus*, from *flo*.

B

Bā for βασιλεῦ *O king!* S.869.
878. Passow compares mā for μάτερ
and δῶ for δῶμα.

Βαβυλών *Babylon*, P.52.

Βάγμα *a voice, or cry*, P.628.

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.

Βαθρεία *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.

Βαίος *little*, P.440. βαιά 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
ἀντίστροφον S.859. *to go on board the
vessel.* ἐς μεσημβρινὴν βῆναι κέλευ-
θον P.V.725. πρὸς. βαῖνε φυγᾶ πρὸς
ἀλκάν S.812. *flee to a rescue.* διά.
βέβακεν ῥίμφα διὰ πυλᾶν 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'
ἄν ἀεὶ (+) τὴν πλανοστιβῆ χθόνα E.

76. *having traversed the earth.* See
under ἄν. With dat. σὺ δὲ ναί, ναὶ
βάση τάχα S.841. *you shall go away
in the ship.* βᾶτε δόμῳ E.986. *go
home.* Here the vulg. is βᾶρ' ἐκ δό-
μων, 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, πέδῳ κ.τ.λ. δι' ὧν αἰ-
νομόροις νεῖκος ἔβα S.c.T.887. *through
which discord came upon them.* With
adverbs, φύγδα βᾶς E.246. *having
escaped.* πεδοῖ βᾶσαι P.V.272. *alight-
ing 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.*

Βακχεία *revelry, rejoicing*, C.687.
See καλός.

Βάκχη *a Bacchante*, E.25.

Βαλήν *a king*, P.649. a foreign
word, probably connected with the
Hebrew בַּלְיָ.

Βάλλειν *to fling, or cast.* τρίς ἔξ
βαλούσης τῆσδέ μοι φρουκτωρίας A.33.
having thrown thrice six. *Met. from
dice.* With prep. and adv. πύργῳ
ἔκτοθεν βαλὼν σφε S.c.T.611. ἐπὶ
Τροίας πύργοις ἔβαλες δίκτυον A.38.
ἀμφὶ πλευραῖς μασχαλιστήρας βάλε
P.V.71. πόλεως ἔξω βαλεῖν E.668.
S.c.T.1005. εἰς ἔχθραν βάλη P.V.
388. *bring into odium.* With prep.
separated by tmesis. τὸ μὲν πρὸ χρη-
μάτων κτησίῳ ὄκνος βαλὼν A.981.
sc. προβαλὼν. περὶ χεῖρε βαλοῦσα

1540. sc. περιβαλοῦσα. πότε ἂν ἀμφιθαλῆς Ζεὺς ἐπὶ χεῖρα βάλοι; C. 388. sc. ἐπιβάλοι *stretch his arm over us*. κηλίδας ἐν χώρᾳ βαλεῖ E. 756. sc. ἐμβαλεῖ, ὅς ὥστε ἐν χώρᾳ εἶναι. Cf. 820. τὸ μάταν ἀπὸ φροντίδος ἄχθος βαλεῖν A. 160. sc. ἀποβαλεῖν. With dat. τοὺς ἐμούς λόγους θυμῷ βάλε P. V. 708. *bear in mind*. πρὶν χώραν τήνδε κινδύνῳ βαλεῖν S. c. T. 1039. *placed it in jeopardy*. So Blomf. in v. 1019. by conj. for κἀνὰ κίνδυνον βαλῶ reads κἀμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν. pass. βάλλεται γὰρ ὄσσοις Διόθεν κεραυνός A. 456. *is hurled across their eyes*. — intransitively. ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ. A. 1145. sc. ἐμαυτήν *will hurl myself on the ground*. κατ' ὀφθαλμούς βαλεῖ C. 567. sc. ἐαυτόν *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 ὄμματος βάλοι φθόνος A. 921. ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὄμματος βέλει φιλοίκτης 231. βάλλει μ' ἐρεμνῆ ψακάδι φοινίας δρόσου 1363.

Βαλός *a threshold*, Dor. for βηλός. Lex. Rhet. ap. Ruhnken. Præf. ad Hesych. quoted by Blomf. βατήρ — σημαίνει δὲ καὶ τὸν τῆς θύρας οὐδόν, δὴ Ὅμηρος βηλόν, οἱ δὲ τραγικοί, βαλόν. So Hesych. βαλόν, οὐδόν.

Βάξις *a report*, A. 10. 464. See ἀλώσιμος. P. V. 666. S. 954. See ἀμηνιτος.

Βάπτειν *to dip, imbrue*, C. 1006. P. V. 865.

Βάρβαρος *barbarian, foreign*, P. 415, etc. The Greeks called all nations 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 λαχοῦσα βάρβαρον γαῖαν opposed to Ἑλλάδα. This constantly 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. Rhes. 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, being implied in the expression.

Βάρις *a ship*, P. 545. 1031. S. 816. 852. 859. properly an Egyptian ship, from Baris, a city of Egypt.

Βάρος *a weight*, τέκνων βάρος C. 986. — Met. *weight of sorrow*. ἀλίτυπα βάρη P. 907. *the weight of sorrow for ships and bodies tossed on the sea*. See ἀλίτυπος.

Βαρύδικος *deeply avenging*, C. 924.

Βαρυδότεια *giving severe misfortunes*, S. c. T. 960.

Βαρύκοτος *severely enraged*, E. 750.

Βαρύμηις *id.* A. 1461.

Βαρύνειν [ῦ] *to oppress, weigh down*, pass. A. 181. 810. 1442.

Βαρυπεσῆς *heavily falling*, E. 347.

Βαρύς *heavy*, chiefly in a metaphorical sense. Of persons, *severe, cruel*, P. V. 77. P. 507. 814. E. 681. 700. S. 410. 638. ὁ μὴ κύρσας βαρέων τούτων E. 892. *he who meets not with severity at their hands*. — Of things, βαρὺ ἀμβόασον P. 564. adverbially, *in deep tones*, Opp. to ὀξύ — *severe, grievous, heavy to bear*, P. V. 17. S. c. T. 314. 792. P. 1001. A. 199. 444. 456. 1645. ζεύξω βαρεῖαις 1624. sc. ζεύγλαις implied in ζεύξω. C. 36. E. 155. 767. S. 105. 337. 342. With dat. A. 1602. E. 700. For φίλοισι βαρὺ ψῆγμα A. 429. Schütz proposes βραχύ. So Butler. Well. however, properly translates the vulg. *graviter affligentes*. On βαρεῖαι καταλλαγαί S. c. T. 749. Schütz observes. "*Difficilis inter fratres 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.

Βασίλεια *a queen*, A. 84. P. 148.

Βασιλείος *belonging to a king*, νόστῳ τῷ βασιλείῳ P. 8. *the king's return*. βασιλείος στρατός 66. *the royal army*. βασιλεία ἰσχύς 581. βασιλείου τιάρας 652. οἴκοις βασιλείοις A. 152. πελάνῳ βασιλείῳ 96. μελάθροις ἐν βασιλείοις C. 339. 1061. σώματι τῷ βασιλείῳ C. 713. βασιλεία πάθη 1066.

Βασιλεύς *a king*, P. 5. 24. 44. 140. 147. 230. 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*. βασιλευῖσι 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 τὸδ' ἐβάστασε P. V. 890. *conceived this*.

Βατάνωχος *name of a man*, P. 943.

Βαῦζειν *to bark*, as a dog. *Metaph. to mutter, or bemoan*. τάδε 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. ἐὼν δ' ἄνδρα is a reading mentioned by Schol. A. and approved by Pauw. and Valck. Phoen. 1489. who also proposes to read ᾗχωκε νέον Πέρσις δ' ἐὼν 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—ᾗχωκε as parenthetical; the two clauses πᾶσα γὰρ—ᾗχωκε 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 νόστῳ τῷ βασιλείῳ and πολυχρύσου 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 ἀμιαντος.

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. κεραυνοῦ βέλος S. c. T. 237. 435. 495. P. V. 858. 919. ἡμέρου 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 βελτίστους 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 οὔτιν' ἐξοπλίζει S.92. he exerts no force. See δαιμόνιος. δυσφιλή βίαν E.54. *odiosam vim vel abominandum virus*, Wakefield; who compares Soph. Aj. 1411. ἔτι γὰρ θερμαὶ σύριγγες ἄνω φυσῶσι μέλαν μένος. Abresch properly observes that it corresponds to στάζουσιν αἷμα δυσφιλές in C.1054. εὐμενεῖ βία S.1053. *by gentle violence*. βία δ' ἀπημάντῳ σθένει παύεται S. 571. where the meaning seems to be, *the severity of Juno is stayed by the agreeable violence of Jupiter*.—βία 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.—βία in spite of. Ἀπόλλωνος βία S.c.T. 728. βία δίκας S.424. βία καρδίας 779. φρενῶν βία 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*. Πολυνείκους βία 623. Αἰγίσθου βία C.880. Τυδέως βίαν S.c.T.553. Ἀμφιάρεω βίαν 551. Λασθένους 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 τάδε 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.

Βιαίως with, or by violence C.542. δαιμόνων δέ που χάρις, βιαίως σέλμα σεμνὸν ἡμένων A.175. *sitting with violence on their awful seat*, i.e. using forcible means to teach mortals wisdom.

Βιάσθαι *to urge on*, A.375.

Βίβλος 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.499. *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. ἀρκείτω 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 ἐκωσοῖατο P.353. *escape with their lives*. ἀσινῆ βίωτον C.1013. ἀνδροτυχεῖς βιώτους E.913. βίωτον εὐαίωνα P.697. ἐν βιώτου προτελείως A.702. *in the first acts of life*. πληγαὶ βιώτου E.893. *the afflictions of life*. ὁ μάσσων 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*. δίκαι τε καὶ βλάβη τοῦδε μητροκτόνου E. 469. *the cause and crime of the matricide*.—Abstr.for concrete. Σκύλλαν ναυτίλων βλάβην A.1207. *the pest of sailors*. σπλάγχων βλαβὰς νέων E. 821. *exciting young hearts to mischief*. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει 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. οἷσι μὴ βλάβη θεός, βλάβη refers to τὸ ἔργον understood, *to them in the case of whom God does not destroy it*. With gen. βλαβέντα λισθίων δρόμων A.119. *hindered from these last races*. See under λάγιμος and cf. Odyss. a. 195.

ἀλλά νυ τὸν γε θεοὶ βλάπτουσι κελεύθου, which Blomfield supposes Æschylus to have imitated. βλαπτομένην χρονισθεῖσαν ἐποίχεται C.951. probably 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.

Βλαστεῖν *to bring forth*, C.582.

Βλάστημα *an offspring*, S.c.T. 515.

Βλάστημος *bloom, or growth*, S.c.T. 12.

Βλαχή. See βληχή.

Βλαψίφρων *demented*, S.c.T. 707.

Βλέπειν *to see*, P.V.445.—φάος βλέπειν P.291. A.1630. 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. πρῶρα βλέπουσ' ὁδὸν S.697.—With εἰς P.788. *looking at*.—φόβον βλέπων S.c.T.480. *looking terrible*. 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.

Βλοσυρόφρων *ferocious in purpose*. βλοσυρόφρονα χλιδᾶ S.813. See χλιδᾶν.

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. ἔνθεν 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 λεύκασπις ὄρνυται λαός 88. id. In the sense of *war, fighting*, as used by Homer. βοᾶν ἔνδημον S.566. τὸν ἄχορον βοᾶν Ἄρη S.628. *aid, rescue*. ἀστοῖσι κηρύσσειν βοήν A.1322. *to call*

the citizens to the rescue. εἰ βραδύνοιεν βοῇ S.711.

Βοηθεῖν *to come to the rescue*, S.608.

Βοηλάτης *driving oxen*, S.303.

Βοῆτις *resounding*. Dor. βοᾶτιν P.567.

Βοιωτός *Bæotian*, 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 ὑγρώσων σπόγγος ἔλεσε 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*.

Βόρβωρος *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, ἀναίματον βόσκημα* 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 animal*, 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 φροντίσιν νέον πάθος A. 655. in mid. v. *to endeavour to mitigate, to decline, or shrink from.* καὶ μὴ πρόκαμνε τόνδε βουκολούμενος 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 ἄγειν.

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 Ἄδραστῷ 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.

Βοῦνις *hilly*, S. 110. 121.

Βουνίτις *id.* S. 757. But here βουνις is corrected for the metre by Pauw, Heath, Schütz, etc.

Βοῦς *an ox.*—βοῦς 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.* θοίναις 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 [ῦ] *to be slow*, S. 711. χεῖρα οὐ βραδύνεται S. c. T. 605. *his hand is not slow.*

Βραχίον [ἰ] *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 πλούτῳ.

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.

Βρόντημα *id.* P. V. 995.

Βρότειος *human, of men*, P. V. 116. 767. A. 1162. 1300. E. 244. 390. 538. 869. S. 97.

Βρότεος *id.* E. 164.

Βροτοκτονεῖν *to slay mortals*, E. 399.

Βροτολοιγός *destroying mortals*, S. 651.

Βροτός *a mortal, a man, a woman*,

as opposed to a god, e.g. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ S.291. So E.449.970. and passim, as a man generally, e.g. οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει P.V.21. πολλὰ βροτῶν διαμειβομένα φύλα S.538. 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.

Βρυάζειν to bear oneself insolently, S.880.

Βρύειν to flourish, germinate, abound. τὰ δὲ—χρονίζοντα βρύει C.62. spring up after long delay. With dat. ἀγαθοῖσι βρύοις S.944. παμμάχῳ θράσει βρύων A.162.—It seems to be joined with a genitive in C.67. where the construction apparently is ἅτα 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.403. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον C.500. h.e. τὸν ἐν βυθῶ κλ. λ. σώζοντες ἐκ βυθοῦ.

Βύσσινος of fine flax, S.c.T.1030. P.123.

Βυσσόφρων 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 κακ πτολέμου τειρομένοις βωμὸς Ἄρης φυγάσι S.78. This is unintelligible. Ἄρης Marg. Ald. Turn. h.e. propugnaculum ποικ. Ἄρηφυγάσι. Heath. Schütz omits Ἄρης.

Γ

Γάγγαμον a net, A.352.

Γαῖα Earth, personified. Γαῖα πολλῶν ὀνομάτων μορφὴ 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. ἐστιοῦχον γαῖαν P.503. 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.796.

Γαῖος beneath the earth. τὸν γαῖον Ζῆνα S.147. Pluto.—on the land (opp. to on sea). ὄδε μάρπτis νάιος γαῖος 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. γαμεῖ γάμον P.V.766.911. With acc. of person, πῶς ἂν γαμῶν ἄκουσαν ἄκοντος πάρα ἄγνός γένοιτ' 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. κοννῶ ἄταν γαμετᾶς S.156.170. the mischief done by thy spouse, "noxam ab uxore tuo metuendam." Heath. "Juno nuptiarum præsides infaustis Danaidas vexat." J. Müller.

Γαμέτης a husband, P.V.899.

Γαμήλευμα a marriage, C.615.

Γαμήλιος nuptial, in honour of marriage. κοίτας γαμηλίου S.786. the marriage bed. χοὰς γαμηλίου C.480. marriage libations. γαμηλίου τέλους 799. the rite of marriage.

Γάμορος an inhabitant, a landholder, S.608.

Γάμος marriage, e.g. γάμου 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. Αἰγυπτογενῆ 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.

Γαμψώνυξ having crooked talons, P.V.486.

Γανάεις (?) lit. bright, thence glad, joyful. ἴτε μὰν ἀστυάνακτας 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 ὀράω, etc. It may be better to consider it as an adjective γανάεις, though this form with the short a 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, "cum satio in folliculi est puerperiis, h. e. cum semen in eo est, ut primum emittat germen," or more correctly by Heath, "σπορητὸς ipsa sata designat, et subauditur verbum ἐστί. 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 εὐσπόρητον. Pors. ἢ διοσδότῳ 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 χοὰς 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 λωφήσων 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 Προμηθεῖα | 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 ἀμφίπολιν θεοὶ | προσήνεγκαν. ἐκ γὰρ οἴκων | πατρῶων δούλιον ἐσᾶγον αἴσαν, δίκαια καὶ μὴ δίκαια κ.τ.λ. 105.

λέξω, κελεύεις γάρ, τὸν ἐκ φρενὸς λόγον E. 221. ἐγὼ δ', ἄγει γὰρ αἷμα μητρῶον, δίκας μέτειμι τόνδε φῶτα κακκυνηγέτις. 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 εὐπιθής. 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 δυσσεβὲς γὰρ ἔργον μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννα. οἴκων γὰρ εὐθυδίκων καλλίπαις πότμος αἰεί, 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' ἀπορρίφθῃ λόγος ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. καὶ γὰρ τάχ' ἂν τις οἴκτος εισιδὼν τάδε, ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου, ὑμῖν δ' ἂν εἶη δῆμος εὐμενέστερος· τοῖς ἦσσοσιν γὰρ πᾶς τις εὐνόιας 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' αὐτε χέρσῳ καὶ προ-

σῆν, πλέον στύγος· εὐναὶ γὰρ ἦσαν δητίων πρὸς τείχεσιν· ἐξ οὐρανοῦ γὰρ κάπὸ γῆς λειμωνίαὶ 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 ὀδυρμούς καὶ γόους ἀνωφελεῖς φθέγγῃ· Διὸς γὰρ δυσπαραίτητοι 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 θρῆνος οὐμός εἰς ἔχθραν βάλῃ. (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, πατροκτονοῦσα 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 κάμὲ γὰρ is referred to καὶ σὲ δ' ἐν τούτοις 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. Ποῦ γάρ E.405. πῶς γάρ E.577. So τί γάρ P.V.517. πῶς γάρ τις—πημονήν ἀρκύστατον φράξειεν 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 *denn 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' ὁμοιον εἶ τι μὴ πείθω· τί γάρ; C.877. οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένω· τί γάρ; the construction is different where τί γάρ begins the sentence. See above. γάρ is sometimes so used preceded by ἀλλά that the force of γάρ depends on some succeeding proposition to which ἀλλά refers. Thus in Herod. ix.27. ἀλλ' οὐ γάρ ἐν τῷ τοιῷδε τάξις εἵνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν, ὧ Λακεδαίμονιοι, where the ἀλλά refers to the clause ἄρτιοί εἰμεν κ.τ.λ. and the parenthetical γάρ has the force of ἐπεὶ. Sometimes ἀλλά γάρ are thus placed without the intervention of another word, so that γάρ cannot in construction be considered as parenthetical. Eur. Phœn. 1318. ἀλλά γάρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ πρὸς δόμους στείχοντα παύσω τοὺς παρεστῶτας γούους. Where ἀλλά refers in sense to παύσω κ.τ.λ.

and γάρ to λεύσσω. See Elmsley's note on Heracl.481. Sometimes the proposition to which ἀλλά, strictly speaking, refers, is omitted; thus P.V. 943. ἀλλ' εἰσορῶ γάρ τόνδε τὸν Διὸς τρόχιν. sub. ἀλλά εἴαν χρὴ ταῦτα· εἰσορῶ γάρ κ.τ.λ. So in C.369. ἀλλὰ διπλῆς γάρ τῆσδε μαράγνης 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 κατηναρίσθης—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 γάρ refers to 140. seqq. and the apodosis is omitted. Elliptically εἰ γάρ τύχοιεν ὧν φρονοῦσι 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.*" εἶθε γάρ S.c.T.548. εἶθε γάρ θεοὶ τούσδ' ὀλέσαιεν ἐν γᾶ, 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 οὐπιτιμητῆς γε τῶν ἔργων βαρύς P.V. 77. *since the censor at least* (whatever you may be) *is severe*. ἔστι γάρ πλοῦτός γ' ἀμεμφής P.164. *we have abundant wealth indeed, but, etc.* κακός γε μάντις ἂν γνοίη 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 πεύθονται, εἰ νόστιμός γε καὶ σεσωμένος πάλιν ἥξει A. 604. *I inquire about Menelaus, that is to say, whether he will come.* τὸν ἔβδομον—λέξω οἷας γ' ἀρᾶται καὶ κατεύχεται τύχας. So also according to one reading in P. V. 950. οὔστινας κομπεῖς γάμους, πρὸς ᾧν γ' ἐκεῖνος ἐκπίπτει 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 ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν A. 1252. *Be that as it may, we shall at least not die dishonoured,* etc. οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις S. c. T. 520. οὐ μὴν τι ποινᾶς γ' ῥόμην τοιαῖσί με κατισχανεῖσθαι P. V. 268. σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς τόξοισι κλεινός P. V. 873. *h. e. so much at least we will say,* etc. ἐπεὶ γε μέντοι λευκόπωλος 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. ἡ μὴν κελεύσω, κάπιθωῦξω 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' ἄν P. 258. 954. Cf. S. c. T. 227. A. 1161. C. 203. καὶ δυστυχρύντων γ' εὐμαρῆς ἀπαλλαγὴ S. 334. καὶ πρὸς γε τούτοις—εὐχου τὰ κρείσσω S. c. T. 247. καὶ πρόσω γ' ἐμοί 938. καὶ δευρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.—Without καὶ or καὶ μὴν. δορός γε τῷδ' ἀντηρέτας S. c. T. 981.

aye! and that too as this man's antagonist. ἄτης γε μείζω S. 439. *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 ἄχα πρὸς γε τῶν τεκομένων C. 413. *and that too at a parent's hand.* τιμᾶς γε μὴν δὴ τὰς ἐμὰς πύσει 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 ἀσθένεστερος; οὐκ οὐν 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 οὐν 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' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει A. 912. 913. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει 915. Cf. 1227. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν P. V. 937. ἀλλ' ἡ δίκη γε συμμαχῶν ὑπερστατεῖ S. 338. *yet still,* etc. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακᾶ S. c. T. 1035. βαρύς γε μέντοι Ζηνὸς ἰκεσίου κότος S. 342. Cf. 727. 1042. Τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω C. 908. ὁ δ' ὕστατός 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. ἠτελήθηται) πρὶν γε χώραν τήνδε κινδύνῳ βαλεῖν S. c. T. 1039. With more distant reference, ἀτὰρ σφοδρύνῃ γ' ἀσθενεῖ σοφίσματι P. V. 1013. *but* (be

all this as it may) *you surely*, etc. So, in the same speaker, εἰδόν ποτ' ἤδη Φινέως γεγραμμένας δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν αὐται 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. εἰδώς γ' εὖ A. 908. *since I know well what I am about*. ἀλλ' εὖ γε πράξας μὴτ' ἐπιζευχθῆς κ.τ.λ. C. 1040. *but since you have fared well*, etc. (here the vulg. is εὖτε πράξας. εὖγε 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. ὄδ' αὐτέ γ' οὖν—ὑπόδικος θέλει γενέσθαι E. 248.—In exclamations, or strong asseverations, confining the emphasis to some particular word, e. g. ἦ 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 ἐρεῖς 1214. *only too true a prophetess*. πημονῆς δ' ἄλις γ' ὑπάρχει A. 1641. *there is surely enough of woe*. ἀλλὰ μὴν εὖνους γε—τήνδ' ἐκύρωσας φάτιν P. 222. *with good intent at least*. βαρεῖά γ' ἄδε συμφορὰ 1001. *indeed it is a sad event*. βαιά γ' ὡς ἀπὸ πολλῶν 982. φεῦ ταχεῖά γ' ἤλθε χρησμῶν πράξις 725. ὡς πάντα γ' ἐστ' ἐκεῖνα διαπεπραγμένα 254. πολλοῦ γε καὶ τοῦ παντός ἐλλείπω P. V. 963. μύραινά γ', εἴτ' ἔχιδν' ἔφν C. 988. καὶ πολλαχῆ γε δυσπάλαιστα πράγματα S. 462. βαρεὰ σύ γ' εἶπας 337. καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτα S. 734. It has sometimes an ironical force. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφνς ἢ σαντόν P. V. 335. αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανόρραφῶ C. 219. but here the readings differ. Salvin. proposes τᾶρα. So Elmsl. πρό γε στενάζεις P. V. 698.—With conditional particles, describing the condition more strictly. εἶπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος C. 196. Cf. S. 339. with a word intervening,

κἂν τοῖς ἐμοῖς ἄρ', εἶπερ 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. οὗτος P. V. 1067. P. 724. A. 359. ὄδε P. 256. P. V. 60. 906. E. 850. In C. 4. τᾶδε γε the reading of Arist. Cod. Rav. τῶδε is perhaps correct. ἡμεῖς A. 647. 1186. ὑμεῖς P. V. 1060. τοιόσδε 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—ἐκθαμνίσητε S. c. T. 71. μήπω γε P. V. 635. κράτος μέντοι πάρες γ' ἐκὼν ἐμοί A. 917. δός δέ γ' εὐμορφον κράτος C. 483. In C. 957. ἄνα γε μάν δόμοι. ἄναγε is probably the correct reading.—In A. 331. οὐκ ἂν γ' ἐλόντες 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' ὁ λοιπός 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. γείτονες 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*.

Γελαῖν *to laugh*. γελαῖ ἐπ' ἀνδρὶ θερμῶ 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*. θεοὺς γενεθλίους καλεῖ S.c.T.621.

Γένεθλον *origin, descent*, S.287.—*offspring*, A.758.889. C.256.

Γενειάς *a beard*, P.308.

Γένειον *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. λαγίαν γένναν A.118. *the hare kind*, put periphrastically for *one of the hare kind*, h.e. *a hare*. See under λάγιος, 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*. χωρίς τε γένους P.V.290. *besides being related*. ἐγγύτατα γένους S.383. *nearest in kin*. ἐχθρῶν ὁμαίμων καὶ μαινότων γένος S.222. *violating the rights of kindred*. ἐν γένει *of kin*. προστρο-

παίων ἐν γένει πεπτωκότων C.285. *of our own family*. γένος ἀμέτερον P.142. *one of our race*. See πατρωνύμιος.—*origin, descent*. γένος μὲν οἶδα E.396. λέξας χώραν καὶ γένος 414. γένος τοῦμόν ὡς ἔχει 432. γένος for κατὰ γένος *by descent*. Ἀργεῖαι γένος ἐξενχόμεσθα sc. εἶναι S.271. Cf.275. 269.318. δι' ἃς τοι γένος εὐχόμεθ' εἶναι τᾶσδ' ἀπὸ γᾶς ἔνοικοι 531. γένος Λυρναῖος P.316.—*offspring*. Οἰδίπου γένος S.c.T.789. Αἰγύπτου γένος S.330.722.—*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 γένος 549. *the race of mortals*. βροτῶν γένος C.627. βασιλικὸν γένος P.V.871. *a line of kings*. δαιμόνων γένος S.c.T.218. γυναικῶν γένος 238. Σπαρτῶν γένους 456. *the Thebans*. Οἰδίπου γένος 636. 783.1048. Λαΐου γένος 673. βαρβάρων γένει P.426. Περσικῶ γένει 508. γένος τὸ Περσᾶν 974. τὸ Πλεισθένου γένος A.1584. οὐδενὶ σπαρτῶν γένει E.388. *no race of created beings*. γένος Πελασγῶν S.250. Παμφύλων γένη 547. γένος Αἰγύπτιον 797.—*a certain class or quality of persons*. ἀνδρῶν ξὺν θεοπτύστῳ γένει S.c.T.686. ἦτις αἶα τοῦτ' ἐπεύχεται γένος τρέφουσ' ἀνατεῖ μὴ μεταστένειν πόνων E.58. τὸ τῶν δικαίων τοῦτ' ἀπένθητον γένος E.872.

Γένυς *a jaw*, S.c.T.115.

Γεραιός *aged*, S.475. P.152.257. 668.690.818. comp. γεραιτέρα E.810.—*antient*. Πριάμου πόλις γεραιά 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 affluent. 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 antient story. γέρων φόνος C.794. an antient 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. μυχὸς γάρ 431. the subterranean recess (e.g. μυχὸς χθόνιος, see Herm. App. Vig.111.) 560. ὄπη γῆς 564.669.685. (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 ὑπαι 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. τηλουρὸν 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—ἔνειμαν ἐμοί 376. Attica, Cf. C.992. ὦν πόλις, ὦν γῆ S.23. Cf. E.948. ἐκ γῆς ἤλασεν 305. Argos, Cf.580.648. 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.

Γηραιός aged, S.601. P.840.

Γηραλέος aged, P.167.

Γηρᾶν to preserve to old age. οὐδ' ἐγηράσαν τροφῆ S.871.

Γῆρας old age, decay, A.1604. Met. οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος 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.

Γηρύεσθαι to speak, P.V.78. S.455.

Γηρυών 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. γιγνομέναισι λάχη τάδ' ἐφ' ἄμιν ἐκράνθη E.329. to us at our birth. σέθεν ἐξ αἵματος γεγόναμεν S.c.T.129. κάκων δ' ἕκατι κἀγένοντο E.71. Met. ἕως γένοιτο μητρὸς 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 χέρα ἄνακτος οἴκων τῆδε βαστάσαι 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. 773.1033. 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 ξύμμαχος 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. γένεσθε S.c.T.76. P.167. C.84. γενοίμην S.387.760. γένοιο 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.—παισι δὲ μᾶλλον γεγένηται C.373. *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. ἔνδον γενοῦ C.231. *compose yourself,* Cf. Ter. And. ii. 4. *Proin' tu fac apud te ut sies.* ξὺν δὲ γενοῦ, h. e. ξυγγενοῦ 453. *assist me.* τί γένωμαι S.c.T.279. *what is to become of me?* τί ρέξω; 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 γνοίη 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. οὐτίνα 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.398. 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. πόντου Σαλμυδησία γνάθος P.V.729. *a gorge of the sea.* Blomf. compares Virg. G. iv. 467. *Tænariæ etiam fauces, alta 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 παρειάν, and γόεδνα be understood adverbially — *mourning,* γόεδνος ὦν P.996.

Γοερός *melancholy,* A.1149.

Γοής (?) γοήτων νόμον C.809. Blomf. alters this to γοητῶν as from γοητής (?) from γοάω, h. e. *a song of mourners.* γοήτων from γοής *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, *divitias 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 τὸτ' ἤδη 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*. γονὴ ἀραῖος 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 *ίας* and formed from substantives, see Bl. Gloss. in loc. Schneid. in Lex. less correctly understands γονίας as the gen. of γόνιος sub. αὔρας.

Γόνος *progeny* S.308. C.251.—*procreation*. τὸν ἔκτισεν γόνῳ S.163.—ἄρσενος γόνον 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 κέκλιται P.894. *is humbled, thrown down*. So. A.64. γόνατος κονίαισιν ἐρειδομένου 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. 327.442. S.109. P.V.33.

Γόργειος *belonging to the Gorgons*, Γοργεῖοισι 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.

Γοργῶπις *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 γράφου C.443. S.969. pass. S.690.969.—*to describe, pourtray*. κάρτ' 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

γραφαῖς 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.

Γυιοβαρής *oppressing the limbs*, A.63.

Γυῖον *a limb*, P.877. μελαγχίμοις γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν S.701. *with dark limbs appearing to view from under white garments*.

Γυιοπέδη *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 εἰμι προπομπῶν P.993.

Γυμνοῦν *to lay bare, to draw forth* (as a sword or spear), S.c.T.606. See ἀρπάζειν.

Γυναίκειος *female, belonging to women*. τῷ γυναικείῳ γένει S.c.T.170. *the female sex*. γυναικείῳ νόμῳ A.580. *after the manner of women*. γυναικείαν αἰχμάν 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 ἀνδρὶ, μὴ γυνὴ βουλευέτω, τάξωθεν 182, etc.—λόχος παίδων, γυναικῶν E.981. οὗτοι γυναικας ἀλλὰ Γοργόνας λέγω E.48. τὰν μὲν βοός, τὰν δ' αὖ γυναικός S.565.—*a woman*, generally, e.g. S.c.T.627. 1029. and passim.—as a contemptuous epithet. ἀλλ' ἢ 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, δωμαίων τελεσφόρος γύνη, βασιλεια γύναι P.615. *O queen*. In S.c.T.207. πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας μήτηρ, γύνη, σωτῆρος, 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 Δίαν, 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.

Δαῆναι *to understand*, φροντίσιν δαεῖς 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.

Δαΐζειν to cleave, κάρανα δαΐζας
C. 390.—to kill, A. 201.—to lay waste,
destroy, S. 664.

Δαΐκτῆρ piercing, S.c.T. 899.

Δαΐκτωρ 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' οὔτιν' ἐξοπλίζει
τὰν ἄποινον δαιμονίων S. 93. This
passage is corrupt, the verse in the
antistrophe δυσπαραβούλοισι φρεσίν
requiring the penult. of ἄποινον 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. ἐλθεῖν τιν' αὐτοῖς δαίμον'
ἢ βροτῶν τινά C. 117. πάντες οἱ κατὰ
πτόλιν δαίμονές τε καὶ βροτοί E. 970.—
a god or goddess generally, E. 530. ὦ
χρυσοπήληξ δαῖμον 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 δαί-
μοσι P. 199. see ἀποτρόπος. τοὺς γῆς
ἐνερθε δαίμονας C. 123. the gods below.
γραίας δαίμονας E. 145. the Furies.
παλαιὰς δαίμονας 697. id. πολιοῦχοι
δαίμονες S.c.T. 805. the tutelar gods
of the city. δαίμονες ἀντήλιοι A. 505.
the gods placed before the doors of
houses.—in sing. a ruling genius,
fortune, either good or bad; a good
deity. ὅταν ὁ δαίμων εὐροῇ 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 δαί-
μονα Δαρεῖον P. 612. Cf. 633.

Δάϊος 1. hostile. 2. wretched. Herm.
on Soph. Aj. 771. observes, that δάϊος
in the sense of *wretched* has the Doric
form even in iambics, but that where
it denotes *an enemy*, the common
form δῆϊος is employed. In lyric
passages, he remarks that the Doric
form is used for both meanings. This
observation appears not quite correct.
δάϊος occurs in the sense of *enemy*
in iambics in S.c.T. 260. λάφυρα 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
δητοῖς, 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 δῆϊος *an enemy*, we have the
verb δηϊόω, and the adjectives ἀδῆος
Soph. Œd. C. 1533. and δηάλωτος.
Again, from δάϊος *wretched*, comes
δαϊόφρων S.c.T. 901. Δάϊος 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) δαΐων
the enemy, in iambics S.c.T. 260. but
in A. 545. δηΐων. See Lobeck on
Soph. Ajax. 784.

Δαϊόφρων exciting mournful feel-
ings, S.c.T. 901. from δάϊος (q. v.)
wretched. The vulg. here is δαΐφρων,
which the metre, as well as the sense,
shews to be wrong; δαΐφρων means
either *warlike*, or *prudent* (see Buttm.
Lexil.), neither of which are applicable
here.

Δαῖς a feast, A. 712. 1215. 1575. δαΐ-
τες C. 476.

Δαῖς fight. ἐν δαΐδι S.c.T. 908.
Here the abbreviated form ἐν δαΐ 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 δόμφ for φόνῳ, 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 φόνῳ 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. Ἄργεϊον δάκος A.798. *the Grecian horse*.

Δάκρυ *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. δάκρυσι P.531. A.1529.

Δακρύνειν [ῦ] *to weep*, A.70. C.79. With acc. *to weep for*, A.1468. mid. v. S.c.T.796. 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 | δακρύνω δ' ὑφ' εἰμάτων ματαίοις. So Blomf.

Δάκρῦμα *a tear*, P.131.

Δακρυογόνος *exciting tears*, S.665.

Δάκρυον *a tear*, A.261, etc.

Δακρυοπετής *causing tears to drop*, S.105.

Δακρυσίστακτος *dropping tears*, P.V.398.

Δακρῦτός *mourned with tears*, C. 235.

Δακρυνχέειν, *to shed tears*, S.c.T. 902.

Δακτυλόδεικτος *pointed out by the finger, conspicuous*, A.1305.

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. δμηθέντες P.872. aor. 2. δαμείς 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.

Δαρεῖος *proper name*, P.152, etc.—In P.643. the oldest editions have the form Δαρειάν, which Brunck and Porson alter into Δαρεῖον. Brunck rightly doubts the form Δαρειάν. What Δαρειάν can be is difficult to say. In P.653. likewise, we have βάσκε πάτερ ἄκακε Δαρειάν, οἷ: where Pauw reads Δαρεῖ ἄν', οἷ, 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*. δαρὸν χρόνον S.511.—δαρὸν *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 δατήριαι S.c.T.693. *pretending a division of their father's property*.

Δατητής *a divider*. Dor. δατηγᾶς S.c.T.926.

Δαυλιεύς *of Daulis*, C.663.

Δαυλός *shaggy, bushy*. Met. *dark, obscure*, S.87.

Δαφνοφόρος *bearing laurel*, S.687.

Δαφαινός *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 προθυμῆσθαι δὲ καὶ τολμᾶν τινα ὄρας ἐνοῦσαν ζημίαν; P.V.381. It signifies: 1. (as opposed to μὲν preceding) *but*, e.g. ἀλγεινὰ 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. σύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν 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' ἀυθαδίᾳ 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 οἰστροδινήτου 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 ἀτάρ, and thus made unnecessary) πόσον 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, constituat, 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 ἴδῃται, ἐγγὺς ἐὼν 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 γέννα. οἰκῶν γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ. Hic pro secundo γάρ fuerunt qui, quod prorsus alienum est, præsertim in tragico, δ' ἄρ' scriberent. Recte vero poeta γάρ posuit, etsi poterat δέ; sed alia, prouti 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 bonos fructus habet. Et sic ubique, ubi γὰρ 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 Erfurdt 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 δέ 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 οὔσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φραῖζε καρβάνῳ χερὶ *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 μείλιγμα καὶ θελκτήριον, 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 βία, τρὶς εἰπόντος ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις, θνήσκοντα γέννας ἄτερ σώζειν πόλιν, κρατηθεὶς δ' ἐκ φίλων ἀβουλῆαις ἐγείνατο μὲν μόρον αὐτῷ, where Well. wrongly places a full stop after πόλιν. The whole sentence is in apposition with παραιβασίαν ὠκύποινον 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 δυσφιλὲς 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 ἔνδροσόν τ' ἔχω εὐνήν ὀνειροῖς οὐκ ἐπισκοπούμενην· (φόβος γὰρ—ὑπνῷ) 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 Ὀρέστης, (ἦν γὰρ—πόδα) νῦν δ' ἤπερ 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' εὐμορφον κράτος C.483. 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. δείσας A.907.

δείσασα S.c.T.172. E.38. δείσαντες S.737. δεδοικώς E.669.

Δεικνύναι to shew, display, point out. δείξω E.632. ἔδειξα P.V.456.480. δείξον 610.626. δείξατε S.c.T.159. C.978. δείξαι P.V.170.916 τὰ πίστ' ἔδειξάτην A.637. gave pledges, πῆματ' ἔδειξάτ' 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.

Δείλαιος wretched, P.317. P.V.581. —pitiful, C.510.

Δεῖμα terror, P.V.581. S.509.561. 719, etc.—a thing causing terror, P.V.694. P.206. C.517. δεῖμα 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 αἱματοσταγῆς, etc.), C.829. Here Stanley and Abresch. read αἱματοσταγῆς unnecessarily.

Δειματοῦσθαι to be frightened, δειματούμενοι λόγοι C.832. timid words.

Δεῖν to want. τοῦ παντός 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. ὅτω δεῖ φαρμάκων παιωνίων A.822.—δεῖ it is necessary, it behoves. 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 desire. δέομαι ἀντὶ φάσθαι P.686. So

Pauw, and recent. for vulg. δέομαι. δίομαι 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. δεινὸς εὐρεῖν ἐξ ἀμηχανῶν 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.

Δεισήνωρ 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.

Δελτογράφος describing as on a tablet, mindful, E.265.

Δέλτοι tablets, P.V.791.

Δελτοῦσθαι 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.

Δεμνιοτήρης 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 χερός A.1378. the right hand.—lucky, auspicious, P.V.487. A.143.

Δεξιοῦσθαι to salute with the right hand. With dat. A.826.

Δεξιῶννμοσι. q. δεξιός right-handed. χερσὶ δεξιωνύμοις 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. ἐδέρχθης P.V.546. δέρχθητε 93.140. δρακεῖν A.588. E.34. δέδορκεν P.968. δεδορκώς P.V.682. A.1152. S.404. Ἄρην δεδορκότων 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 Furiaë 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.

Δέσμωμα *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.

Δεσποτεῖν *to rule as a master*, pass. δεσποτεῖσθαι *to be tyrannized over*, C.101. τὸ δεσποτούμενον and βίσιος δεσποτούμενος 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 κλύης νέα τ' ἄχη, δέσποτα, δεσπότου, φάνηθι, the construction, as

Blomf. rightly observes, is Δέσποτα, φάνηθι, ὅπως κλύης—ἄχη δεσπότου. The former referring, of course, to Darius, the latter to Xerxes. Wel-lauer 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.460. 735.993. S.946. δεῦρο ἐξοκέλλεται S. 433. *what it comes to is this.* δεῦρ' ἐποπτεῦσαι i.e. δεῦρ' ἐλθόντα ἐποπτεῦσαι C.576.—δεῦρ' αἰεί 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 εἰσιδών." He then cites many instances of the same construction, q.v. ποῖ δὴ με δεῦρο ἤγαγες; A.1109. *what is this place whither you have brought me?* πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν 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.* δευτέρα 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. δέδεγμα 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 Minervam 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. "Ὀρκον 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 juraturos 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· οὗτος κύριος, τύραννος ὢν, πάσης ὑπὲρ γῆς Δαναίδων ὀρκωμοτεῖ. Hic patet τὸν δόντα ὄρκον Adrastum esse, τὸν λαβόντα vel δεξάμενον, Thesea. Sic Iph. Taur. v. 735. ὄρκον δότω μοι τάσδε πορθμεύσειν 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 κοῦ ματᾶ τοῦργον 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 κεκύρωται τέλος C. 861. ὦπται 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 σαφηνιῶ 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 λοχῖται A. 1634. 1636. ἄγε δὴ A. 767. ἄκουε δὴ P.V. 633. πρὸ δὲ δὴχθρῶν, 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. ποῦ δὴ; 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 πέφρασμαι 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 φαιδρᾶ φρενὶ δέξαιτο C. 558. *suppose none of the doorkeepers should admit me*. It is also an illative particle, signifying, *therefore, then*, e.g. τοιοῖσδε 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 πιανῶ 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 ἔρρωγεν 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 ῥύεσθε S.c.T. 805, etc.—Used ironically, καὶ δοκεῖτε δὴ ναλεῖν ἀπενθῆ πέργαμα P.V. 957. *and ye think, forsooth*, etc. So A.

1616. ὡς δὴ 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.

Δῆσιος an enemy, A.545. C.619. ἐπ' ἀνδρὶ δῆσιοισιν ἐπικότῳ σέβας. Wellauer explains, "one odious to his enemies on account of his dignity." The passage is probably corrupt. See δάσιος.

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. δημηλασίᾳ. See γινώσκω.

Δημήλατος publicly expelled. φυγή δημήλατος S.609. exile inflicted by the people.

Δημοπληθής filled with the public wealth. κτήνη τὰ δημοπληθῆ possessions composing the public wealth, A.128.

Δῆμιος public. ἱερῶν δημίων S.168. δώματα τὰ δῆμια S.935. βωμοῖς τοῖς δημίσις 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 δήμοθρους 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.

Δημορρίφης hurled by the people. δημορρίφεις 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. δήμου κρατοῦσα χεῖρ S.599. the popular majority, (see χεῖρ). λευστήρα δήμου μόρον S.c.T.181. a death by stoning inflicted by the people.

Δῆν long. τοὶ δ' ἀνὰ γὰν Ἀσίαν δῆν οὐκ ἔτι Περσονομοῦνται 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 δῆν.

Δηναῖός antient, P.V.996.914.

Δηξίθυμος 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.

Δήποθεν surely, unquestionably, a particle used like δήπου to strengthen an asseveration, C.623.

Δήποτε A.563. at length.

Δῆρις contention or strife, S.407. νίκην δῆριος A.916. a victory in a dispute.

Δῆτα truly, indeed, a particle used 1. To strengthen an asseveration, command, wish, etc. e.g. οὐ δῆτα P.V.347.772. no indeed. So S.c.T.795. P.949. C.1017. With imperative, μὴ δῆτα P.V.1077. With opt. expressing a wish, ἴδοιτο δῆτ' ἀνατον φυγὰν ἱκεσία Θέμις S.354. ἦ δῆτα S.c.T.652: most surely. With relative, οἱ δῆτ'—ἔλοντο S.c.T.111. ἦν δῆτ'—ἔνειμαν E.377. ἰὼ δῆτα alas! alas! P.1028. 2. To strengthen an interrogation, as τί δῆτα μέλλεις; P.V.630. why, pray, do you delay? Cf.749. A.1237.1259. S.298. ποῖ δῆτα; C.1071. πότερα δῆτα; S.c.T.91. ποῦ δῆτα; C.903. πῶς δῆτα; A.608.1184. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων; C.216.—Where the same word is repeated, e.g. δι' εὐωνύμων τετυμμένοι. τετυμμένοι δῆτα 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 ἴουλος διὰ παρητῶν 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.* βαθεΐαν ἄλοκα διὰ φρενὸς καρπούμενος S.c.T.575. φλέγει λαμπὰς διὰ χερῶν 415. cf.495. πότερα τοξουλκὸς αἰχμὴ διὰ χερὸς γ' αὐτοῖς πρέπει; P.235. ἰκετηρίας—ἔχουσαι διὰ χερῶν S.190.—denoting *interval of space.* μεταξὺ ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εὐρεὶ 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' ἄς τοι, γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τᾶσδε S.531. (With anastrophe, φρυκτωρῶν διὰ πεισθειῖσα 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 ἐλθόντα P.V.121. διὰ μάχης ἤξω τέλους S.470. *engage in the issue of battle.*—With accusative, denoting *through, or across.* στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον P.493. Cf. S.c.T.475.838. C.1014. S.14.848. *in*, implying the idea of *passing through.* Cf. above. οἶκτος οὔτις 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' ἔριν αἱματόεσσαν 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 मु-δαλέοις δάκρυσι κόλπους τέγγουσι, but here Glasg. Blomf. join διαμυδαλέοις.—δῖαι poetically for διά. διαὶ γυναικὸς A.436. διαὶ Διὸς A.1464. διαὶ βίου C.602. διαὶ Δίκας 632. With anastr. κακῶν δῖαι A.1104. γυναικὸς δῖαι A.1428. Αἰγίσθου δῖαι C.645. See above.

Διαβοᾶν *to exclaim, shriek out.* κοῆ παντάλαν' ἄχη διαβοᾶσω P.630.

Διάγειν *to pass through.* βίοτον 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 τάδε, δυνάτα, δυνάτα, περὶ τᾶ σᾶ δίδυμα διάγοιεν ἀμάρτια πάσα γᾶ 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

στρατὸς κακωθεὶς πεζὸν ὤλεσε 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*. διαγνῶναι δίκην E. 679.

Διάδετος *fastened through*. διάδετοι 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 spoilt*. πλούτῳ διαθρυνπτομένων P.V. 893.

Διαί i. q. Διά q. v.

Διαίνειν *to moisten* sc. with tears. It is used rather curiously in P. 995. δίαινε δίαινε 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 *ιαί*. 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 αἶνον ἄχος ἀπ' ὀμμάτων Ἄρης, where Herm. rejects γάρ. See under ἐπιβοᾶν.—Mid. v. διαίνεσθαι P. 254. 996. *to weep*. διαίνου ὅσσε 1021.

Διαῖξις *a proper name*, P. 958.

Διαιρεῖν *to decide*, with acc. διαιρεῖν δίκας E. 450. διαιρεῖν τοῦτο πρᾶγμα E. 466. with περί, *to decide concerning*. διαιρεῖν τοῦδε πράγματος περί E. 600.

Διαιρέσις *a decision*. ἐν διαιρέσει E. 719 *in the decision*.

Διαῖσσειν *to penetrate*. ἀχὼ ἄντρων 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. 65. “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 φιλίᾳ γέγονεν, ἀλλ' ἐπ' ἀναιρέσει 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 [ῦ] *to level with the ground*, A. 798.

Διαμείβειν *to pass over, to traverse*. διαμείψαι δωμάτων στυγεράν ὁδόν S.c.T. 316. *to set out upon a hateful journey from their homes*. Mid. v. id. πολλὰ βροτῶν διαμειβομένα φύλα S. 538. In P.V. 285. ἤκω δολιχῆς τέρμα κελεύθου διαμειψάμενος πρὸς σέ, Προμηθεῦ, the διαμειψάμενος is not to be joined with τέρμα, as Schütz translates it, but with κέλευθον understood from κελεύθου. See Wunderl. Obs. Critt. p. 185.

Διαμπάξ *right through*, with gen. P.V. 65. S. 543. 923.

Διαμπερές *adv. right through*. διαμπερές οὖς ἴκετο 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. Hesych. explains it, ἄλλοιον, διαπαντὸς κεχωρισμένον· ἀμφὶς γὰρ χωρίς. See Buttman's Lexil. in ἀμφίς. διαμφίδιον in this passage refers to τὸ δ' ἐκεῖνό θ', in v. 555. *the altered strain approached me, this and that (being different) which, etc.* Schol. A. τότε

γὰρ γαμοῦντί σοι τὸν ὑμέναιον ἤδο-
μεν, νῦν δὲ δυστυχοῦντί σοι θρήνον.

Διάνοια *mind, feeling*, A.771. E. 940. S.101. S.c.T.813. εἶη 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*. διανταίῳ 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 οἶσθα διαπερῶν. S.c.T.978. Schütz refers διαπερῶν to the expedition of Polynices, cf. v.908. οἶσθα 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 μοῖρας, *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.913. 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.

Διαρραίειν *to destroy utterly*, P.V. 236.

Διαρρόθειν *to excite by clamour*, διερρόθησατ' ἄψυχον κάκην S.c.T.174. with dat.

Διαρρύδην *so as to flow away*. οὐ διαρρύδαν C.65. *so that it cannot flow away.*

Διαρταμεῖν (ἄρταμος) *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 διαμυδαλέοις, 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 διατετίμηται as equivalent to ἠτετίμηται. Antigone then will reply to the question σὺ τιμήσεις τάφῳ; *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 ἠτετίμηται 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.

Διατόρος *penetrating, piercing*, P.V. 76.181. Met. E.536.

Δίαυλος *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. 646.

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 χρήζεις, 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. 1046. *to what moderation do you advise me?* In A. 1605. δεσμὸς δὲ καὶ τὸ γῆρας αἶ τε νήσιδες δύαι διδάσκειν ἐξοχώταται φρενῶν ἰατρομάντις, the order is ὁ δὲ δεσμὸς αἶ τε νήσιδες δύαι ἐξ. φρεν. ἰατρ. (εἰσί) 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 διδαχθήτω 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 δίδασκεται Ξέρξης P. 739.

Διδόναι *to give*. δίδωμι P. V. 782. δίδωσι E. 7. διδοῖ (from δίδω) S. 988. imp. δίδου 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 δὸς σωφρονεστέραν πολὺ μητρὸς γενέσθαι C. 138. *grant that I may become*. So S. 74. S. c. T. 400. A.

1308. E. 31. C. 18. 796. This is sometimes omitted, thus Διόθεν τῆδε τελευτᾶν C. 305. 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*.

Διδυμάνωρ [ā] *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 με διόμεναι S. 799. ἐπὶ τὸν διόμεναι E. 337. *pursuing after*.—*To administer or execute*. ἀτίετα διόμεναι λάχη E. 363. Also *to fear*. Thus in P. 686. Dindorf reads δίομαι 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 διιέναι.

Διηνεκῶς *continuously, through the whole extent*, A. 310.

Δίθηκτος *two-edged*, P. V. 865.

Δίθρονος *having two thrones*, an epithet applied to two equal kings. διθρόνου καὶ δισκήπτρου τιμῆς, in apposition to Ἀτρειδῶν A. 44. so δίθρονον κράτος 109.

Διιέναι *to send through, cause to penetrate*. ἡλίου κύκλος μέσον πόρον

διῆκε P.497. sc. ἀνγᾶς, understood from ἀνγαῖς 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.* δικάζεις 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 ὧν 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.73.401. C.306. τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν—πιφαύσκω 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.* δίκαιόν ἐστὶ *it is just.* κἀτ' ἄλλα πόλλ' ἐπικάσαι δίκαιον ἦν S.241. ἐστὶ is sometimes omitted, as ὡσπερ 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 Δίκην 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. ἀνευ δίκας A.451, etc. *unjustly.* πέρα δίκης P.V.30. *beyond what is just.* δίκας πλέον E.157. βία δίκας S.425. *in spite of justice.* δίκης ἄτερ S.894. *unjustly.* διὰ δίκας C.632. 776. *with justice.* σὺν δίκη S.c.T.428. E.580. *justly.* ἐν δίκη A.1598. id. δίκαν ἀπαιτῶ C.392. *I demand justice,* τῇ δίκη φρουρουμένη E.209. *guarded religiously.* τῆς δίκης ἐπάξια E.262. *a punishment consonant with justice.* Upon the passage S.c.T.566. μητρός τε πηγὴν τίς 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 σοὶ 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 lætatu-*

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 πατρίς in the next verse. It cannot be denied, however, that both the above explanations of μητρὸς πηγὴν are harsh. Schütz's emendation is extremely elegant and probable: μητρὸς δὲ πηγὴ τις κατασβέσει δίκην; *matris vero cæsæ vindictam num fons aliquis extinguet? Shall any fountain quench the avenging justice of a murdered mother?* Wellauer denies that μητρὸς 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 ἔπεισθαι Heath reads καὶ δίκαι, and translates, *et ut id quod justum est justa etiam sequi possint, effectum est.* (πάρα for πάρεστι), 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' ἐπήκοος 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 609. *to settle a cause,* 551. ὅπως ἂν εὖ καταγνωσθῇ δίκη 543. *that it may be rightly decided.* διαγῶναι δίκην 679. *to decide a cause.* μὴ τυχοῦσα τῆς δίκης 689. *having lost it.* τέλος δίκης E.234. *the issue of a cause.* οὐχ ἔχουσα τῆς δίκης τέλος E.699. *losing the issue of the cause.* ἐκπέφυγεν 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 τὰμπλακήμαθ', ὡς λόγος, Ζεὺς ἄλλος ἐν καμοῦσιν ὕστατας δίκας S.228. where ὕστατας δίκας is put in apposition to δικάζει τὰμπλακήματα, *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 καταστροφαι νέων θεσμίων εἰ κρατήσῃ δίκαι τε καὶ βλάβαι τοῦδε μητροκτόνου, 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 δίκαν, 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 δίκαν, or even δίκας is the accusative after ἐπισκοπεῖ, comparing E.219. δίκας δὲ

Παλλὰς τῶνδ' ἐποπτεύσει Θεά (see ῥοπή and ἐπισκοπεῖν).—δίκη ἐστί, the same as δίκαιόν ἐστι, as δίκη γάρ ἐστι φῶτος ἀρχηγού τειν γυναῖκα A.250. *it is just, etc.* ἐστί is omitted, S.c.T.848. A.785. λέγειν ὅπου δίκη E.267. *to speak where it is right to do so.* δίκη in the acc. is also used in the sense of *like, after the fashion of*, as δίκη 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 δίκηλον *imago*."

Δικηφόρος *an avenger*, A.511.1559. C.118. opposed to δικαστής *a legal judge*.

Δίκτυον *a net*, C.499.993.—Met. δίκτυον Ἄτης P.V.1080. *a net of woe.* τέτρωται δικτύου πλέω λέγειν A.842. *he has received more wounds, so to speak, than there are holes in a net.*

Δίλογχος *armed with two spears*, Met. *two-fold*. δίλογχος 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 δίνειν 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.*

Διοιχνεῖν *to pass through*, E.305.

Διολλύναι *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. ὡς ὄγε κοιρανέων διεπε στρατόν.

Διορίζειν *to assign separately*, P.V. 433. *to define or explain*, 487.

Διόρυσθαι *to rush through*, S.547.

Δῖος *belonging to Jupiter*. βούλευμα τὸ Δῖον P.V.622. τὸ Δῖον ὄμμα 657. φρένα Δίαν S.1043. *the mind of Jupiter.* στόμα τὸ Δῖον P.V.1035. Δῖον πόρτιν S.41.309. *Eraphus born of Jupiter.* So ἔρμα Δῖον S.575.—*divine.* δῖος αἰθήρ P.V.88. δῖαν χθόνα S.4. δῖον σκοπόν S.636. In P.263. for ἐπ' αἶαν δῖαν Ἑλλάδα χώραν, Blomf. from Lamb. (δαῖαν) reads δῖαν. Well. approves this, observing that it is scarcely consistent in a chorus of Persians to call Greece αἶαν δῖαν. A may, as he remarks, easily have been omitted after a preceding Δ. δῖον πάμβοτον ἄλσος S.553. h.e. *Ægypt.* 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 Δῖος, καὶ κράσει τῶν δύο ἢ εἰς ἓν, Δῖος.

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 θρῆνος 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 ἀκταὶ 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 ἐγχεῖται 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 ἀλίπλαγκτος in Soph. Aj. 596. which he explains *mari allisa, mari circumflua*. Here, however, Hermann has adopted the reading ἀλίπλακτος. It seems very doubtful whether ἀλίπλαγκτος, 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 δίπλακες will not bear either of the meanings above assigned to it, observes, “δίπλακες 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 Mœris s. v. οιστός, δισυλλάβως. Ἀττικῶς. Pierson compares οἷς, φθοῖς, καταπροίξεται, διπλοῖδα, Εὐβοῖδα (Soph. Trach. 74.) διπλοῖδιον and ἡμιδιπλοῖδιον, νοῖδιον, βοῖδιον, προχοῖδιον, ροῖδιον, γραιδιον, οἰζυρός, οἰζύς. Cf. also Pors. Eur. Med. 634.

Διπλοῦς *double*. διπλοῦν μίασμα S. 614. οἰκησις διπλῆ S. 987. S. c. T. 625. 956. P. 161. 706. A. 316. C. 919. 926.—*two*. διπλᾶς ὁδοῦς P. V. 952. διπλοῖσιν ἐμβρύοις E. 905. διπλαῖ μέριμναι S. c. T. 831. διπλᾶς χειρωναξίας C. 750. διπλᾶ ἔτισαν Πριαμίδαι θάμάρτια 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 διπλῆν 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 hæ 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.

Δίρρῦμος *having two poles*, i. e. drawn by four horses, P. 47. from ῥυμός *the pole of a chariot*, derived from ῥύω *to draw*. Hesych. explains ῥυμός τοῦ ἄρματος τὸ ἐκτεταμένον ξύλον παρὰ τοῖς ἵπποις ἕως τοῦ ζυγοῦ μέσον ἀπὸ τοῦ ἄξονος.

Δίς *twice*, P. 169, etc. ἑκατὸν δίς P. 335. *two hundred*.

Δίσκηπτρος *having two sceptres*, A. 43. ep. of two sovereigns. See δίθρονος.

Δισσοί *two*. dual, δισώ S. c. T. 798. pl. δισσούς P. V. 959. C. 854.—*different*. λήμασι δισσούς A. 121. Here Lobeck on Aj. 151. conj. λήμασι πιστούς, 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*. διφνιοισι Τανταλίδαις 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 γαῖαν ὀρίζει S. 539. Here Schütz interprets διχῆ of the Thracian and Cimmerian Bosphorus, both of which he supposes Io to have crossed.

Διχόθεν *from two parts, in two ways*, ποιμανόριον ἐλαύνει διχόθεν P. 76. *by land and by sea*.

Διχορρόπως *in a doubtful manner*. οὐ διχορρόπως *without doubt, certainly*, S. 600. 960. A. 789. 1245. μὴ διχορρόπως A. 340.

Διχοστατεῖν *to stand apart, be separate* A. 314.—With gen. E. 364.

Διχόφρων *discordant, hostile*, S.c.T. 881.

Διχῶς *in two ways*, C. 902.

Διψᾶν *to be thirsty*. ὀδοιπόρω 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 γλώσση for γλώσσα. Dindorf, however (Præf. ad Poet. Scen. Græc. p. xxvi.), quotes similar forms, as πρύμνη, τόλμη, although he agrees with Buttmann 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 πονοῦντες 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 ρύσιος γενέσθω, 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 ἀδμῆς and ἀσφαλίας.

Διώκειν *to urge on*. ἄρμα διώκων P. 84. διώκων πομπίμους χνόας ποδῶν S.c.T. 353. διώκουσ' ἦλθον ἄτρυτον 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 αἱματηράν C. 467. anonym. conj. for vulg. αἰῶν' ἀναιρεῖν.) 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 αὐδᾶν and ἀχλύς. καὶ νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φιλοῖσι 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. ἀνήλιοι βροτοστρυγεῖς 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 *δνοφερᾶς καλύπτρας* in the genitive. Herm. conj. *ἐκ δνοφερᾶς καλύπτρας*. This Blomf. adopts. *λαμπρῶς* and *δνοφερᾶς* 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, ξυγγενές οὕτως ἐσαναγκάζει* P.V. 289. *methinks*. With infin. referring to the same person, *ὡς ἐγὼ ἴδοκουν ὄραῖν* P. 184. Cf. P.V. 957. P. 468. A. 411. (see εὔτε) C. 227. 520. S. 821.—referring to a different subject. *Ἡλέκτραν 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 αἰεῖδειν 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 λειφθῆναι μάχῃ* 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' ἤνυσεν; A. 909. sc. ποιῆσαι. εἰ δικαίως εἶτε μὴ τῆ σῆ φρενὶ δοκεῖ τόδ' αἶμα* E. 583. sc. ἔχειν.—*δοκεῖ it seems good, it is*

decreed. ὅταν κείνῳ 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 τάχιστα' γ' ἐμπεσεῖν δοκεῖ* 1323. *my opinion is, to rush in, etc. τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει* S.c.T. 1016. *such is the decree. Cf. 999. 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. *μηδὲ τῷ δόξῃ πάλιν* 1031. *let no one decree the contrary.—perf. Μοῦσαν στυγεράν ἀποφαίνεσθαι δεδόκηκε* E. 299. *pass. δήμου δέδοκται παντελεῖ 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 οὐδεὶς μὴ κφρενὸς ὀρθῶς με λιγαίνειν* 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. *μὴ 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. *λινόρραφῆς δόμος* S. 128. *a ship. βᾶτε δόμῳ (?)* E. 986. See *βαίνειν*. 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. δόμων τῶν Λοξίου E.35. δόμος Δίκας 491.

Δομοσφαλῆς *overthrowing a house,* A.1515.

Δόναξ *a reed or pipe* P.V.574.

Δόξα *opinion,* A.266. C.672. *fancy.* ὄνειρόφαντοι 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 εἰσὶ δόξαι τῶνδε πημάτων 1047. *these sufferings are no fancies.—resolution.* ψυχῆς εὐτλήμονι δόξη 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 ὅπα 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.

Δορικμῆς *slain by the spear,* C.360.

Δορίκρᾶνος *armed with a pointed head,* P.144. This is the older reading. More recent edd. have δορυκράνον.

Δορίμαργος *raging with the spear,* S.c.T.668.

Δορίπονος *oppressed by war,* S.c.T.

153. δορίπωνα κακά S.c.T.610. *the evils of such oppression.*

Δορίτμητος *slain by the spear,* C.343.

Δόρυ *a spear,* πάταγος οὐχ ἐνός 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.* δορὶ ἀλοῦσα S.c.T.567.—*a ship.* κί' ἐς δόρυ S.832. κρατούντων τῶν ἐπὶ ζυγῶ δορός A.1601. (see ζυγόν) ἐπ' ἄλλην ἄλλος ἴθυεν δόρυ P.403. In S.128. λινοῤράφης τε δόμος ἄλα στέγων δορός ἀχείματόν 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 ἀχείματον, and explains it, *belli tempestatem quæ nobis imminet ab Ægypti filiis haud expectam.* This is much to be preferred. In S.985. πολὺς δὲ πόντος οὖν ἐκληρώθη δορί, which is not intelligible, Heath suggests οὖνεκ' 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.—γομφοδέτῳ 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 Il. A.245.246. σκῆπτρον ἠλοισι πεπαρμένον.” So Schütz, who remarks, “agitur de violentia, qua Danaïdes in navem coacturus sit Præcò, agendo, trahendo, trudendo, lanceæ ictibus vulnerando.” Herm. conj. γομφοδέτῳ δὲ δόρει διώλον. So Dind. on the form δόρει used by the tragics, see Herm. on Soph. Aj.v. 1035. Œd. Col.626.1316.1388. and on

Aj.ed. Erfurdt. p.628. See also under αἵμων.

Δορυξένος *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.

Δορύπαλτος *brandishing the spear.* χερὸς ἐκ δορυπάλτου A.116. *on the right hand*, the spear being brandished with that hand.

Δορυσθενής *mighty with the spear.* δορυσθενής ἀνήρ C.157. *a prosopopeia for iron.*

Δορυσόος or Δορυσσός *brandishing the spear*, S.179.963.—*σάγαις δορυσσοῖς* 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 *δορυσσοῖς*, but Well. rightly observes, that the poets were at liberty to use the shorter form, as in θεόσντος for θεόσντος.

Δορυτίνακτος *shaken with spears*, S.c.T.140.

Δορυφόρος *spear-bearing*, C.758.

Δόσις *a gift.*—γᾶς δόσις S.c.T.343. *the produce of the earth.* δόσις ἐκ Διός A.986. *bounty from Jupiter.* In a bad sense, δόσιν κακὰν 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*, πρὸς βροτοῖς δοτήρα 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.

Δουλεύειν *to be a slave*, P.V.929. With dat. ζεύγλαισι δουλεύοντα 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. σπεῦσαι τι τῶν δούλιος φέρει 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.* δουλίᾳ περ ἐν φρενί A.1054. *in the mind of a slave.* δούλιον ἐσαγον 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.

Δοῦπος *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, εὔ ξυντυχόντων—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.* ἐξεύχεται τὸ δράμα τοῦ πάθους πλεόν 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. Καπανεύς ἀπειλεῖ δρᾶν παρεσκευασμένος S.c.T. 422. τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περὶ A.1332. ἐπειδὴ δρᾶν κατώρθωσαι 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.1508. *having used her unworthily*. (see Ἰφιγένεια) κακῶς δρᾶν *to inflict injury*, P.799. εὖ δρᾶν *to confer benefits*, E.830.

Δράσιμος *that which is to be done*. ἀνὴρ ἀκομπος, 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. v. δρέψασθαι *to shed* (as blood), S.c.T. 700.

Δριμύς *bitter, severe*, A.1483. C.386.

Δροῖτη *a bath*, A.1521. C.993. E.603.

Δρόμος *a running, a race, or course*, S.305. pl. P.V.840. A.119. ἔξω δρόμου φέρομαι P.V.885. ἐκ δρόμου A.1218. δρόμου ἐξωτέρω C.1018. πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου 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.) προστιθεὶς 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. χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, Χωρὶς δ' αὐθ' ἔρσαι. Etym. Αἰσχύλος ἐν Ἀγαμέμνονι τοὺς σκυμνοὺς τῶν λεόντων δρόσους κέκληκε.

Δρῦς *an oak*. αἱ προσηγόροι δρύες 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. νήστιδες δύναι A. 1605. *the pangs of hunger*. μητροφόνους δύνας E.258. *punishment for a mother's murder*.

Δύιος *miserable*, S.809.

Δύναμις *power, influence*. δύναμιν πλούτου A.754. ὧν 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. βίου 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 στρατευμάτοιιν P.706. C.302.932. 1043. E.406. P.V.780. S.c.T.904. γνωμῶν δυοῖν P.V.869. δυοῖν μiasμάτων E.570. In the former passage some MSS. have γνώμῳ, and in the latter Elmsley recommends μiasμάτοιιν, 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 *bemoan*, P.V.271. P. 574. the same as *ὀδύρομαι* Blomf. (P.V.191.) compares *κέλλω* and *ὀκέλλω*, *μόργνυμι* and *ὀμόργνυμι*, *σταφίς* and *ὀσταφίς*.

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.

Δυσαιανής *calamitous*, P.273.

Δυσαλγής *woeful*, A.1137.

Δυσάλωτος *difficult to be seized*, P.V.166.

Δυσάνωρ [*ā*] *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 *ῶ* 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 Ξέρξῃ.* Brunck, comparing the various reading, *δύσβακτος* in Regg. A.H. and *δυσβάικτος* Reg. B. in v. 1030. with the Gloss. *δυσθρήνητος* in the same, conj. *δυσβάικτος*. 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.

Δυσβάικτος *mournfully uttered*, P. 566.

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. Abresch 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.

Δύσεδρος *sitting for destruction, an evil visitant*. A.726.

Δυσεκλύτως *inextricably*, P.V.60.

Δύσελπις *without hope*, C.407.

Δυσευνήτωρ *a bad bedfellow. δράκοντας λεχέων δυσευνήτορας* S.c.T.275. *dangerous occupants of its nest.* Here Reg. G. has *δυσευνάτειρα*. Vienn. A. B.C.D. many other MSS. and Ald. Rob. Turn. *δυσευνήτειρα*. So Glasg. *δυσευνήτορας* Med. Vict. Schol. A. Hence Blomf. *δυσευνάτορας*. This seems necessary, not only to the sense, but to the metre; it requires, however, the change of *δράκοντας* for *δράκοντα δ'* in v. 273.

Δυσεύρετος *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. 1032.

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*. δυσκρίτους δύσεις P. V. 456. On this passage Herm. (Obs. Critt. p. 18.) observes that the epithet δυσκρίτους is no more applicable to δύσεις than to ἀντολάς. He therefore adopts a reading found in Stob. ecl. 1. 2. τὰς τε δυσκρίτους 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. εὐνάς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς A. 1166.

Δυσμή *setting*. δυσμαὶ Ἡλίου φθι-

νασμάτων, i. e. Ἡλίου 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, *rugged*) *throwing difficulties in the way*, E. 365.

Δυσοίζειν (οἴζω, 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 Psytaleia. 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 Ζηνὸς ἰκταίου κότος δυσπαράθελκτοῖς παθόντος οἰκτοῖς S. 381. So Pors. *The wrath of Jupiter ἰκταῖος awaits 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.*

Δύσπεμπος *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' ἐστὶν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήματ' ἀμηχάνως ἐμοί, the word δυσπήματα is evidently corrupt. Bntl. 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' ἐστὶν 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' ἐστὶν 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' ἐστὶν 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 εὐπέπελον. The danger of dismissing Orestes is implied (for an instance of the omission of one of two things referred to see under διάγειν P. 661. and Pauw's note). Following, therefore, Schütz's reading, but placing the comma after δυσπήμαντα, we may refer ἀμηχάνως ἐμοί (sc. ἔχει or ἐστὶ) 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' ἄμομφον ὄντα σ' αἰροῦμαι 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 ἀλατεῖαι* P.V. 902. *wretched wanderings*.

Δυσπολέμητος difficult to conquer, S. 637.

Δυσπόλεμος unhappy in war, P. 974.

Δυσπότητος attended with pain, severe. δυσπότητε δαῖμον P. 507. The word occurs CEd. Col. 1610. Blomf. needlessly suspects that the true reading here is *δύσπαλαιστε*.

Δύσποτος unhappy, S. 302. P.V. 119. 198. S.c.T. 795.—*causing unhappiness*, S.c.T. 801.

Δυσπότως 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.

Δυστέκμαρος 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. *ἐπέυχομαι—τοῖσι δὲ δυστυχεῖν* S.c.T. 464. *δυστυχούντων* S. 334.

Δυστυχής unhappy, E. 759. 786. *πολλὰ δυστυχῆ τε πράσσει* S.c.T. 321. *fares wretchedly in many ways. τὸ δυστυχές* C. 900. *misery. εἰ δὲ δυστυχῆ* sc. *ἐστὶ τὰ πράγματα* A. 1301. Here Blomf. reads *δυστυχοῖ*. Pors. ed. 2. *δυστυχεῖ*. Abresch thinks that *εἰ δυστυχῆ* or *εἰ δυστυχῆ* 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 θεῶς* C. 628. *an act odious to the gods*.

Δυσφορεῖν to be impatient S. 508. *With ἐπί, ἐπ' ἄλγει δυσφορῶν* S.c.T. 762.

Δύσφορος intolerable, A. 833. E. 350. S. 814. Comp. S.c.T. 639. *ὑβριν δύσφορον* S. 798. *intolerable in insolence*.

Δυσφρόνως unadvisedly, P. 544.

Δύσφρων mournful, vexatious, A. 808.—*evil-disposed, hostile*, A. 594.

S. 506. *γάμου δύσφρονος* S. 389. *an odious marriage.—rash, thoughtless*,

S.c.T. 836. *πόθεν τὸ δύσφρον τοῦτ' ἐπὶ στύγος στρατῶ;* A. 533. Here *στρατὸς* certainly cannot signify the

aged citizens left at home, or as Well. (whom Scholef. 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 *ἐπὴν στρατῶ* is not without awkwardness) is much better than that of Blomf. who, placing the comma after *ἐπὴν*, 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 μειλίγματα βροτοῖς πιφάυσκων 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. *μηνίματα* for *μειλίγματα*, which he considers unintelligible. This Butl. (ap. Peile in loc.) disapproves, and agrees with Blomf. in translating *δυσφρόνων μειλίγματα calamitates, quibus inimici gaudere possint*. To this interpretation Klausen (qu. v.) justly objects, but himself proposes a worse. Schütz and Well. explain *δυσφρόνων μειλίγ-*

ματα 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 τὰσδε, with Turn. Vict. Glasg. or δὲ may be emphatic in the apodosis. For the change to the feminine in τὰσδε from the neuter *μειλίγματα* as referring to the noun *νόσους* following cf. P. V. 755.

Δυσχέμερος wintry, tempestuous, severe, P. V. 15. 748. Metaph. *δυσχέμερος ἄτας* C. 269.

Δυσχερής disagreeable, disgusting. S. 563. P. V. 804.

Δύσχιμος cold, chilly, severe. *δύσχιμοι κέλευθοι* P. 559. *δυσχίμου 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 χίος frigus, unde χίμετλον. 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 πατρῶα δῶματα λιπεῖν ἔτλητε*; S. 322. and passim.—*a temple*, E. 170. 734. S. 288. *δῶμασι* for *ἐν δῶμασι* C. 703.

Δωματῆτις domestic. *δωματῆτιν ἐστῖαν* 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 δωρήσομαι 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 λόγχης ὑπο P.803.

Δῶρον *a gift*, S.c.T.607. A.91.902. C.175.512.609.

E

"E 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.778.856.

"Ea *id.* P.V.298. repeated, P.V.114 565.690. C.857.

'Εάν *if*, with conj. P.V.326.379. S.c.T.224. A.1398.1652. S.607. ἐὰν μή P.V.1016. *unless*. ἐάν περ P.521. *if so be that*.

'Εἶν *to let alone*, P.V.332. *to allow*, with inf. 384. οὐκ εἶν *to forbid, prevent*, S.c.T.360.538.

'Εαυτοῦ *of himself*.—παρ' ἐαυτῷ P.V.186. *in his own hands*. τὸν ἀμφ' ἐαυτῆς ἄθλον 704. *her own suffering*. κηδεῦσαι καθ' ἐαυτόν 892. *to marry in one's own rank*.

'Εβδομαγέτας *Dor. a seventh leader*, S.c.T.782.

"Εβδομος *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 adstabant 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)."

"Εγγαῖος *born in the land*, P.886. *in the country*. εἰ κυρεῖ τις οἰωνοπόλων ἔγγαῖος S.57.

'Εγγενής *indigenous, attached to a family or race*, C.459. S.326. Θεοὺς τοὺς ἐγγενεῖς S.c.T.564.

"Εγγονος *a descendant*, A.364.

'Εγγράφειν *to inscribe*, mid.v. P.V.791. pass. S.924. On C.688. see under καλός.

'Εγγύη *a surety*. ἐγγύην θήσῃ E.858. *give a surety*.

'Εγγύθεν *near*. With gen. S.c.T.958. C.839.

'Εγγύς *near*, S.c.T.59. E.65. With gen. P.672. ἐγγύτατα γένους, S.383. *very near of kin*.

'Εγείρειν *to raise up, arouse*, A.290. E.135. ἐγρηγορέναι *to be wakeful*.—ἐγρηγορὸς φρούρημα E.676. *a watchful guard*. ἐγρηγορὸς τὸ πῆμα γένοιτ' ἂν A.337. *the calamity would not sleep or cease*. See ἀναμπλάκτης.

'Εγκατασκήπτειν *to hurl down upon*. P.506.

'Εγκατιλλώπτειν *to laugh at* E.113. From ἴλλω.

'Εγκελεύειν *to order*, P.V.72.

'Εγκονεῖν *to hasten*, P.V.964.

'Εγκοτεῖν *to be angry at*, C.41.

"Εγκοτος *angry*, C.387.911.1050.

'Εγκρατής *powerful*, P.V.55.

'Εγχειρίδιος *held in the hand*, S.21.

'Εγχλίειν *to insult*, S.892.

"Εγχος *a spear*, P.236.

'Εγχρίμπτεσθαι *to approach*, S.771.

'Εγχώριος *living in the country, native*, S.277.487.512.595.897.—*presiding over it as a tutelar god*. Θεῶν ἐγχωρίων S.c.T.14. A.784.1629. S.477.515.686. κάρτα δ' ἐστ' ἐγχώριος S.c.T.395. *he is indeed a native*.

'Εγώ *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. 199, 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. ἀκρόπολιν τίμιον ἔδος* S.c.T. 223. *a shrine. Θεῶν ἔδη* P. 396. In periphrases, Ἰκάρου ἔδος P. 862. *Icarus. Ἄσias 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.

Ἐδώλιον *id.* πωλικῶν ἐδωλίων S.c.T. 437. νυμφικῶν ἐδωλίων C. 69.

Ἐζεσθαι *to occupy a seat*, E. 3.

Ἐθειρα *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.

Εἰ *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, εἴτις ἀξιοῖ μαθεῖν 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, σήμαινε P.V. 686. Cf. P.V. 821. 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. ἐστὶ 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. ἐστὶ τὰ πράγματα, see δυστυχῆς), S. 938.—II. With the future indic. followed by the same in the apodosis, εἰ σε μάρψει ψῆφος, ἀλλ' ἐρεῖς τάχα E. 567. Cf. S. 879. A. 1311. S.c.T. 180.—by present, οἶδεν ὧς σφε χρῆ τελευτῆσαι μάχῃ, εἰ καρπὸς ἔσται θεσφάτοισι 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 τεθηγμένους λόγους ῥίψεις, 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, εἴ τι κακῶν ἄκος οἶδε πλέον, μόνος ἂν θνητῶν πέρας εἴποι P. 623.—by imperat. εἰ πάντ' εἴρηκας, ἤμιν αὖ χάριν δός P.V. 823. elliptically, εἴ που πάλοι (δέδεχθε) φαιδροῖσι τοισιδ' 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 τάδ' 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 ἤκασα 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' Ἰλίῳ κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C. 341. elliptically, τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν; A. 909. sc. ποιῆσαι.—with apod. omitted, εἰ γάρ 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 πράσσοιμ' ἄν, εὐ-
 θαρσῆς ἐγὼ A.904. sc. εἰμί. See ἄν Cf.
 A.1012. ὁμῶς ἀμείνον, εἰ βραδύνοιεν
 βοῆ, ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς
 ποτε S.711. C.580.—by imperf. ὡς εἰ
 μόρον φευξοίαθ' Ἕλληνες κακόν, πᾶσι
 στερέεσθαι 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 στράτευμα πλεῖον ἢ τὸ
 Μηδικόν P.777. εἰ προδῶ σφ' ἐκῶν E.
 225. εἰ κρανθῆ πρᾶγμα τέλειον S.86.
 εἴ 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 Œd. 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 Œd. 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.
 Bernhardt Synt. p.cxi.8.—εἰ is also
 used in the sense of ἐπειδή, since.
 ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύ-
 λας λυοί A.918. οὐ γὰρ σὺ παῖς τε
 κἄτι τοῦδ' ἀνούστερος, εἰ προσδοκᾷς
 κ.τ.λ. P.V.990. For καὶ εἰ although.
 ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἵνεκα

θέλοιμ' ἄν κ.τ.λ. P.V.345. εἰ πρόσκαια
 μὴ τύχοι κακά A.338.—in wishing,
 αἰτουμένῳ μοι κοῦφον εἰ δόξης τέλος
 S.c.T.242. Cf. Virg. Æn. vi.187.—to
 denote *future time*. ὡς, εἰ μελαίνης
 νυκτὸς ἴξεται κνέφας, Ἕλληνες οὐ με-
 νοῖεν P.349. when night should come.
 C.564. Cf. si in Virg. Æn. v.54. Si nona
 diem mortalibus alnum Aurora extu-
 lerit, etc.—in indirect interrogation,
 whether. ὄρα νυν, εἴ σοι ταῦτ' ἀρωγὰ
 φαίνεται P.V.999. Cf. S.c.T.642. A.
 464.604. E.137.558.580. περίφοβόν
 μ' ἔχει τάρβος ἐτητύμως, πολυδρόμου
 φυγᾶς ὄφελος εἴ τι μοι S.718. I am
 alarmed as to whether, etc.—if per-
 chance, in case. ποῖ φύγωμεν Ἀπίας
 χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;
 S.759. γόεδνα ἀνθεμίζομαι—τᾶσδε
 φυγᾶς—εἴ τις ἐστί κηδεμών.—ellipti-
 cally, in interrogation, ἀλλ' εἰ δρα-
 κόντων δυσφρόνων ἐχθίωσιν; 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.—εἴ τις i. q.
 ὅστις whosoever. ὄψει δὲ κεῖτις ἄλλον
 ἤλιπεν βροτῶν E.259.—καὶ εἰ, or κεί
 although. κεί στόμαργός ἐστ' ἄγαν
 S.c.T.429. Cf. C.296. followed by
 ὁμῶς. κεί στένεις κακοῖς ὁμῶς P.287.
 C.113.—With neg. εἰ μὴ if not, un-
 less. δίδαξον ἡμᾶς εἴ 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, κἄτ' ἄλλα
 πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ πα-
 ρόντι φθόγγος ἦν ὁ σημανῶν S.242.
 ὡς ὄντ' ἀναστατῆρα Καδμείας χθονός,
 εἰ μὴ θεῶν τις ἐμποδῶν ἔστη 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
 ἰζόμεσθα S.145.—εἰ with the opt. oc-

curs in A. 857. as answering to a noun in the preceding sentence. ἀμφίλεκτα πήματα προφωνῶν, τόν θ' ὑπ' Ἰλίφ σέθεν κίνδυνον, εἴ τε δημόθρους ἀναρχία βουλήν καταβρίψειεν. 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. ἴδη C. 978. ἴδης in the sense of *περίδης 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. εὐφεγγῆς ἰδεῖν P. 379. ἀνδρα τευχηστήν ἰδεῖν S. c. T. 626. μὴ διχορρόπως ἰδεῖν A. 340. Cf. P. 77. 208. 390. P. V. 238. C. 142. 174. ἰδῶν P. V. 352. Mid. v. Au. 2. εἰδόμην P. 175. imper. ἰδοῦ C. 245. ἰδέσθω S. 97. ἴδοιτο 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 ὀράω 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. εἰδότι P. V. 1042. εἰδότα S. 723. εἰδύϊαι P. V. 1078. εἰδότας A. 1375. εἰδυῖαισι P. V. 439. fut. mid. A. 475. in passive sense, εἰ δὲ μή, τάχ' εἴσεται C. 303. *it will soon be known.* (See under ἄγειν.) It is used absolutely, e. g. οὐδεὶς, σάφ' οἶδα, μὴ μάτην φλυσαί θέλων P. V. 502. with accus. e. g. οὐκ

οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν A. 597. with ὄπως. οὐκ οἶδ' ὄπως ὑμῖν ἀπιστήσαι με χρή P. V. 643. ὄπη. οὐ γὰρ οἶδ' ὄπη τελεῖ C. 1017. ὄς. οἶδεν, ὄς σφεχρὴ τελευτήσαι μάχη S. c. T. 599. ὄς. οὐς μὲν γὰρ τις ἔπεμψεν, οἶδε A. 423. ὄστις. οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω A. 1331. ὄθεν. οὐκ οἶδεν ὄθεν πληγαὶ βίотου E. 892. οἶος. οὐκ οἶδεν δῖα γλώσσα—λέξασα—τεύξεται A. 1201. εἰ. εἰ δ' ἐτητύμως, 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. εὖ γὰρ ἴστε, παῖς ἐμὸς—θαυμαστός ἂν γένοιτ' ἀνὴρ P. 207. with ὅστε. οὐκ οἶδεν οὐδεὶς, ὅστ' ἀπαγγέλλειν τορῶς A. 618. without ὅστε. οἶσθα σημήναι τορῶς P. 471. with inf. εὖ τοδ' ἴσθι, μηδέπω μεσοῦν κακόν P. 472. Cf. 423. 329.—With acc. of participles referring to another subject, ἴσθι ἀνδρὸς φίλον πῶλον ἐδύνιν ζυγέντα C. 782. Cf. 1653. C. 232. E. 213. A. 406. With nom. referring to the same subject, ἴσθι μοι δώσων ἄποινα A. 1655. Cf. S. c. T. 978. P. V. 826. A. 666. 1275. Upon the form ἦσαν for ἦδεισαν 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 ἦδειμεν, ἦστε for ἦδειτε, and ἦσαν for ἦδεισαν. This last is restored by him in P. V. 449. οὔτε πλινθυφεῖς δόμους προσείλους 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' ἦ κουφήν σκιάν Soph. Aj. 126. νεκρὸν ἦ καπνοῦ σκιάν Phil. 934. σκιᾶς ὄναρ ἄνθρωπος Pind. Pyth. iii. 95. In this passage the old punctuation was εἰδῶς λέγοιμ' ἂν. εὖ γὰρ ἐξεπίσταμαι, ὀμιλίας κάτοπτρον, εἶδωλον σκιᾶς

δοκοῦντας εἶναι κάρτα πρευμανεῖς ἐμοί, where λέγοιμ' ἂν is referred to what precedes, *expertus loqui possum*: ὀμιλίας κάτοπτρον and εἶδωλον 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 ὀμιλίας κάτοπτρον a parenthesis, and connect λέγοιμ' ἂν with εἶδωλον 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, κάμει—θανάτου κατὰ μοῖρα καλύψαι P. 879.—with opt. of future time. εἶθε θεοὶ τούσδ' ὀλέσαιεν ἐν γᾶ 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. Ἀμαζόνιας κάρτ' ἂν ἤκασα ὑμᾶς S. 285. *I should have guessed that ye were Amazons.*

Εἰκασμα *an image*, S.c.T. 505.

Εἶκειν *to yield*, S. 199. with dat. P.V. 320. A. 1041.

Εἰκῆ *at random, heedlessly*, P.V. 448. 887.

Εἰκός (part. neut. of εἰκέναι.) *fitting, likely, meet*. εἰκός sc. ἐστί. *it is meet*. τὸν τεκόντα εἰκός εἰδέναι C. 679. A. 561. 572. E. 185. *it is likely*. εἰκός δὲ

πράξειν ἄνδρας ᾧδ' ἀντιστάτας S.c.T. 499.

Εἰκότως *meetly, fittingly*, S. 398. with dat. ἀπουσίᾳ εἰκότως ἐμῇ A. 889. *as befits my long absence.*

Εἰκῶν *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. 138.

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. ἐστί P.V. 50, etc. ἐστόν C. 205. ἐσμέν S.c.T. 498, etc. ἐστέ E. 386, etc. εἰσί 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. ᾧ P. 678, etc. ἦ P. 777, etc. εἶναι P.V. 217, etc. ἔσεσθαι P.V. 837. ᾧν P.V. 62, etc. οὔσα 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' ἐστί S.c.T. 212. οὔτοι γυναικός ἐστιν ἰμείρειν μάχης A. 914. τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαι περί

1332. οὐκ ἂν Ἀργείων τόδ' εἶη 1650. —denoting origin, *to be born of*. ὦν ἐλευθέρου πατρός C.902. γένος τὸ δὴ Ζηνός ἐστὶν ἀληθῶς S.580.—denoting property, *to belong to*. Τροίαν Ἀχαιῶν οὕσαν A.260. 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 πηγή τις αὐτοῖς ἐστί 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 ἔστι *it is not lawful, or possible*. φθογγὰς ἀκούειν ἐστί A.316. Cf. P.V.759.1057. πολυπλάνητα ἦν ἰδεῖν—ὀρέγματα C.419. τοῖς τοιούτοις οὔτε κρατῆρος μέρος εἶναι μετασχεῖν C.290. οὐκ ἔστι 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 interiorat*, 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 ἐστί—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 δεδορκώς A.1152. ἐστί—διαπε-

πραγμένα P.254. ἦν τεταγμένος 373. ἐστὶν ἐξειργασμένον 745. ἦσθα γεγραμμένος A.775. ἐστί—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 λύσων σ' ἐστίν; P.V.773. αὐτὸς ἦν ὁ μαρτυρῶν E.785. τίς ἦν ὁ θέλξας; S.566.—with relative pronoun. οὐκ ἔστιν ὅστις C.170. *no one*. οὐκ ἔστιν ὅτω P.V.291. *to no one*. Cf. 991. οὐκ ἔσθ' ὅπως A.806. *by no means*. In P.120. for ἔσσειται, which is the vulg. reading, Blomf. in order to avoid the poetical form ἔσσειται adopts Burney's conjecture ἄσσειται. 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 ἄσσειται to the words which follow. Wellauer joins μὴ πύθηται 117. and πέση 123. in construction, taking καὶ τὸ Κίσσινον 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 χήμῶν ἴσως κατέληπ. Κένανδρον ἄστν is not the nominative in apposition to πόλις, but the accusative after πύθηται, 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.* παντὸς 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. εἰποῦσα C.845. with part. τεθνεῶτ' Ὀρέστην εἶπέ 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.—*έμοις 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.

Εἴργειν *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. εἴργειν τεκούση μητρὶ πολέμιον δόρυ S.c.T.398. pass. εἴργεσθαι, *to be kept from,* C.907. with ἀπό S.61. On the accentuation of this word, and the difference between εἴργειν and εἶργειν, see Lobeck Soph. Aj. v.753.

Εἰρήνη *peace,* P.755.

Εἷς *one.* εἷς ἅπαντας 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. εἷς ἀνὴρ πλεῖστον πόνον ἐχθροῖς 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 iustissimus 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. Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πρόλιν ὑμνοῖτο A.1431. Ἐλένη μία τὰς πολλὰς τὰς πάνυ πολλὰς ψυχὰς ὀλέσασα Cf. v.1444. οὐχ εἷς μαρυ. πάταγος οὐχ ἑνὸς δορός S.c.T.99. on this phrase see Blomf. Gloss. in loc. Schäf. ad Greg. p.55. πολλοὶ εἷς ἐν συμπινοῦσιν ἡμεροὶ C.297. *coincide.* ἐξ ἑνὸς ῥόθου P.749. *with one impulse.*

Εἷς=ἑς (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 ἐς 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 πιτνεῖν. ἐς νόσον πεσών P.V.471.476. πεσεῖν ἐς τὸ μὴ τελεσφόρον A.972. *to come to nought.* ἐς φθόρον πεσόντα A.1240. *gone to destruction.* ταραγμὸς ἐς φρένας πιτνεῖ C.1052. ἐς γὰν προπινοῦντες P.580. *bowing to the ground.* πολλοὶ εἷς ἐν συμπινοῦσιν ἡμεροὶ C.297. *coincide.* with καθέζεσθαι. ἐς θρόνον καθέζετο P.V.228. *sat upon the throne.* εἷς θρόνους καθιζάνω E.29.—with ῥέπειν. τὸ μητρὸς ἐς σέ μοι ῥέπει στέργηθρον C.238. *inclines towards.* κακῶν ῥέπουσαν ἐς τὰ μάσσονα P.432. with χεῖν. κρόκου βαφὰς ἐς πέδον χέουσα A.230. *letting them fall upon the ground.* σταγόνας χυ-

μένας ἐς πέδον C. 395.—with τάσσειν. εἰς ἑπτατειχεῖς ἐξόδους τάξω S.c.T. 266. *I will station them at the seven gates.*—with τίθεσθαι. ἐς αἵματηρὸν τεῦχος ψήφους ἔθεντο A. 789.—with σκήπτειν. Ἀτρειδῶν ἐς τόδε σκήπτει στέγος A. 301. hence ἐς παῖδ' ἐμὸν Ζεὺς ἐπέσκηψεν τελευτὴν θεσφάτων P. 725.—with ἐμπλέκειν. εἰς ἀπέραντον δίκτυον ἄπης ἐμπλεχθήσεσθε P. V. 1080.—with σιγᾶν. οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε; 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 ἤμος δ' ἥλιος μετενίσσεται βουλευτόνδε Od. ix. 58. ἐς χεῖρας ἐλθεῖν τινί *to engage in combat with any one.* S.c.T. 662. εἰς ἀρθμὸν ἤκειν τινί *to be reconciled.* P. V. 191. τέκνων εἰς ἔργον ἤλθετον A. 1180. *begat children.* ταυροσφαγοῦντες 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 ἐχθροὺς βέλος S.c.T. 237. *ιάπτων μηκέτ' εἰς ἡμᾶς βέλη* A. 496. *μήδ' εἰς Ἑλένην κότον ἐκτρέψης.* Cf. P. V. 947. 1088. S.c.T. 1041. 1443.—*before, in presence of.* ἐς ὑμᾶς ἐρῶ 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. 336.—ἐς τὸ πεπρωμένον 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' ἡμαρ S.c.T. 21. *up to this day.* αἰῶνα ἐς τρίτον 726. *μοιρόκρανον ἐς ἡμαρ* 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=ἐσάγειν *to bring into.* δούλιον ἐσάγον αἴσαν C. 75. h.e. ἄγον ἐς δούλιον αἴσαν. As instances of a similar construction Dind. compares Eur. Hel. 1566. Ion. 1434. Herc. fur. 850.—*to bring a cause into court.* εἰσάγω δὲ τὴν δίκην E. 552. Cf. 550.

Εἰσαεῖ=ἐσαιεῖ *for ever.* P. V. 734. E. 800. On the penult. quantity, see αἰέν.

Εἰσαμβίβειν *to enter by passing across a place.* εἰσαμεῖψαι S.c.T. 540.

Εἰσαναγκάζειν=ἐσαναγκάζειν *to compell.* P. V. 290.

Εἰσάπαξ *once for all.* P. V. 752.

Εἰσβαίνειν=ἐσβαίνειν *to enter, to rush in.* ἐσβέβηκε S. 466.

Εἰσβάλλειν *to cast into.* P. V. 1077.

Εἰσιδεῖν=ἐσιδεῖν *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. εἰσίδεσθε 140.

Εἰσέρχεσθαι=ἐσέρχεσθαι *to enter.* μηκέτ' ἐσέλθης τάδε A. 1807. *to assail, attack.* ὡς με πόλλ' ἐσέρχεται κακὰ ἄλγη P. 831.—*to enter the mind.* εἰσελθέτω σε μήποτ' ὡς—γενήσομαι P. V. 1004.

Εἰσήκειν=ἐσήκειν *to come in.* of the wind, πνέων ἐσήξειν A. 1154.

Εἰσθρώσκειν=ἐσθρώσκειν *to leap into, to invade.* aor. 2. ἐσθορεῖν S.c.T. 436.

Εἰσικνεῖσθαι *to penetrate.* S. 551.

Εἰσκομίζειν=ἐσκομίζειν *to conduct within.* A. 925.

Εἴσοδος *an entrance.* E. 30.

Εἰσοιχνεῖν *to enter*. εἰσοιχνεῦσι 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.

Εἰσόπιν *afterwards*. εἰσόπιν χρόνου S. 612. *in after time*.

Εἰσορᾶν = ἔσορᾶν *to behold*. P. 203. P.V. 246. 568. 901. 943. 1095. A. 811. S. 563. On P. 111. ἔσορᾶν πόντιον ἄλλος, Blomf. rightly observes that εἰσορᾶν has the sense of *bearing*, or *enduring*, and compares Hor. Od. i. 3. *Qui vidit mare turgidum*, and Eur. Med. 266. κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.

Εἶσω = ἔσω *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 καθαρμός. 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 εἶσιν καθαρμοὶ appears very probable. Elms. conj. ἔσται καθαρμός.

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' ἔφθ C. 988. with εἶ in the former clause instead of εἶτε C. 757. E. 446. 982. In C. 417. Dind. rightly adopts from Herm. ἔν 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 ἠστραπτε γοργωπὸν σέλας P.V. 356. *flashed from his eyes*. κομίζου 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. *felching 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. 438. 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 ἰππικῶν ἐκ πνευμόνων S.c.T. 61. *droppings from the horses' lungs*. ἐκ χερῶν πέτροισι P. 651. *stones hurled from the hands*. ἐκ πόλεως φυγὴν A. 1386. *banishment from the city*. Cf. ἐκ μελέων πέλανον E. 255. *clotted gore from the human body*. ὕμνος ἐξ Ἐριννύων 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*. τινὶ 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*. ξυνῆκα τοῦπος ἐξ αἰνιγμάτων C. 874. *I understand it by riddles*. ἐκ κριθῶν μέθυ S. 931. *wine made from barley*. κράτος ἐκ γυναικῶν A. 1449. *exercised by women*. ἐξ ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη C. 516. *frightened by dreams*. ἐξ ἀμαυρᾶς κληδόνος λέγει 840. *speaks from obscure report*. ἄσαντος ἐκ ματρός ἐστι 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 οἴκων A.1532. *lamentations made by the house.* ἐξ ἔλευθέρου δέρης ἀποιμῶζουσι 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.* σέβει 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. τεθνᾶσιν 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. ὁμωμόται ὄρκος ἐκ θεῶν 1257. δαμείς ἐκ χειρός 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 πειράσομαι ἄρχειν πολιτῶν A.1622. *by this man's wealth.* φρενώσω οὐκ ἔτ' ἐξ αἰνιγμάτων 1196. *by means of riddles.* Hence also such expressions as ἐκ φρενός S.c.T.855.902. *from the soul.* Cf. ἐκ θυμοῦ A.48. ἀμαυρᾶς ἐκ φρενός A.532. Cf. C.155. φρενός ἐκ φιλίας P.470.1496. τὸν ἐκ φρενός λόγον C.105. *the real sentiments of your mind.*—partitively, to denote some out of a number. ἐξ ὄνειράτων ἃ χρὴ ὕπαρ γενέσθαι P.V.483. *which among dreams.*—Denoting a transition, *after.* ἐκ χαλεπᾶς δύας S.c.T.210. *after calamity.* ἐκ θυσιῶν A.101. *after sacrifices.* Cf. ἐκ πνεύματος S.457.171. ἐκ μάχης πόνος A.321. ἐκ πτολέμου τειρομένοις S.77. λευκὸν ἡμαρ νυκτὸς ἐκ μελαγχίμου P.293. κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος 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 χειρός A.1081. *one hand after another.* (See χεῖρ.) So, perhaps, in E 168. See ἐκεῖνος.—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 ἐνός ῥόθου P.454. *with one impulse.* ἐκ μιᾶς ὁδοῦ C.70. *in one direction.* χερὸς ἐκ δορυπάλτου A.116. *on the right hand.* ἐκ τῶν ὁμοίων A.1397. *on equal terms.* But ἐξ ἀέλπτων 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 ἴσου *equally*. ἐξ ἀρχῆς E. 274. 533. *from the beginning*.—It occurs rather curiously in S. 701. πρέπουσι—μελαγχίμοις γυίοισι 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 κλωστήρα σώζοντες λίνον C. 500. see βυθός.

Ἐκαθεν *from afar*, S. 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, Περσίδες ἀκροπενθεῖς ἐκάστα—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*. κεδνῶν 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 καγένοντο E. 91. *for purposes of evil*. πλήθους ἕκατι P. 329. *in respect of numbers*. On the Doric ā, see under Ἄθανα.

Ἐκατογκάρᾶνος. See below.

Ἐκατόν *a hundred*. ἐκατόν δις P. 335. *two hundred*.

Ἐκατοντακάρηνος *hundred-headed*, P. V. 353. Pauw, to avoid the anapæst conj. ἕκατογκάρηνον. So Glasg. Schütz. ἕκατογκάρανον, Blomf. which he considers more Attic. So Dind. who compares the forms καρανοῦσθαι 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 κβάλης ἐπὶ χθόνα καρπόν.

Ἐκβασίς *a disembarkation*, ἕκβασίς 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*. πρόπρυμνα 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 offspring*. Τηθύος ἕκγονα P. V. 137. *children of Tethys*.

Ἐκγονος *id.* P. V. 774.

Ἐκδέχεσθαι *to receive from another*, A. 275. With dat. Ὀρέστην ἐξεδέξαμην 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.

Ἐκδιδόναι *to deliver up*. ἐκδώσομεν S. 505. ἐκδῶς 336. ἐκδοῦναι 921. ἐκδόντες 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*.

Ἐκεῖθι *thither*. ἐκεῖθι κῆλθον; S. c. T. *What! did they come to that?*

'Εκεῖνος *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. 731. 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 τοῦπος αἰροῦμαι σέθεν S.c.T. 246. τούτων αἰδρίς εἰμι—ἐκεῖνα δ' ἔγνω A. 1077. ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολὺ 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 ἕτερον 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 ἕτερον 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 Œd. Tyr. 455. By ἕτερον is meant not *another fiend*, but *a fiend other than his present protector.*

'Εκεῖσε *thither*, P. 703.

'Εκζεῖν *to boil up, break out.* ἐξεξεσεν 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.

'Εκθoinᾶσθαι *to feast upon*, P.V. 1027.

'Εκθρώσκειν *to spring from*, with gen. P. 449.

'Εκθῦμος *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.* ἐξεκήραναν 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.* ὅτω 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.* ὄνειδος 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 μιᾷ θανόντα σὺν σοί. (Cf. v. 19. μέλαινά τ' ἄστρον 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 ἐκλύσεται 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.*

Ἐκμαστεύειν *to trace out,* E. 238.

Ἐκμοχθεῖν *to undergo labour.* ἄ εκμεμόχθηκε P.V. 827. *what sufferings she has undergone.*

Ἐκνόμως *unlawfully, unjustly,* A. 1452.

Ἐκπαγλεῖσθαι *to regard with exceeding desire.* σύννοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην C. 215.

Ἐκπαγλος, *monstrous, horrible,* C. 541. A. 836.

Ἐκπάτιος *swerving from its path, irregular, uncontrolled.* τρόπον αἰγυπιῶν οἷτ' ἐκπατίοις ἄλγεσι παίδων ὑπατοὶ λεχέων στροφοδινοῦνται A. 49. Here ἐκπατίοις 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.

Ἐκπέραμα *a coming forth from.* τρίτον τόδ' ἐκπέραμα δωμαίων καλῶ C. 644. *This third time I call upon some one to come forth from the house.* Schol. ἐκπερασαί τινα καλῶ.

Ἐκπερᾶν *to pass through or traverse,* P.V. 715. 733. 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 κρεῖσσον 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.

Ἐκπιτνεῖν *id.* P.V. 914.

Ἐκπλήθειν *to narrate fully.* κακῶν πλήθος οὐκ ἂν ἐκπλήσαιμί 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 ἔκπληξις P. 598. *alarm caused by misfortunes.*

Ἐκπλήσσειν *to strike out, to remove by violence.* ἐκ δ' ἔπληξέ μου τὰν θεμερῶπιν αἰδῶ P.V. 134. δς αὐτὸν ἐξέπληξε τῶν ὑψηγῶρων κομπασμάτων 360. pass. ἐκπλήσσεσθαι *to be violently affected.* χαρᾶ μὴ κπλαγῆς φρένας C. 231. ἐκπεπληγμένη κακοῖς P. 281.

Ἐκπλους *a sailing out.* ἔκπλου οὐδαμῆ καθίστατο P. 377. *did not attempt any where to sail out.—the outlet of a strait or harbour.* ἔκπλους φυλάσσειν P. 359.

Ἐκπλυτος *washed away.* E. 271.

Ἐκπνεῖν *to breathe out.* ἐκπνέων

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. σαυτὸν ἐκποδῶν ἔχων P.V.344. ἐκποδῶν σχεθεῖν S.c.T.411. turn him aside. ταύτην μὲν οὕτω φροντίδ' ἐκποδῶν λέγω sc. εἶναι E.431. I bid it begone.*

Ἐκπονεῖν *to effect, bring about. S.362.*

Ἐκπράσσειν *to accomplish. P.709. A.568. S.467. intransitively, to accomplish a purpose. ἐξέπραξεν οὐδ' ἀπέϊπε πατρόθεν εὐκταία φάτις S.c.T.822. ἡμενον 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. Œd. C.1655. (ed. Herm.) quoted by Butl. ap. Peile in loc.*

Ἐκπρεπής *distinguished. εὐγένειαν ἐκπρεπεῖς P.434. distinguished in birth. superl. μεγέθει ἐκπρεπεστάτα P.180. Here Blomf. on the authority of Ald. Turn. Barocc. and others. has restored εὐπρεπεστάτα, 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 ἐκσωζοίατο P.443. escape to the island. βίοντον ἐκωσοίατο 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*

Ἐκτελευτᾶν *to fulfil, to accomplish. διὰ μακροῦ χρόνου τὰδ' ἠῦχουν ἐκτελευτήσαι θεούς P.727. μακρὸν μῆκος ἐκτελευτήσας χρόνου 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 παλαιῇ v.72.**

Ἐκτενής *violent, headstrong, S.961.*

Ἐκθήκεσθαι *to melt away, Met. to pass from the mind. τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη P.V.533.*

Ἐκτίνειν *to pay for.* Ἀργεὶ ἐκτίνων καλὰς τροφὰς S.c.T.530. *to pay the penalty of crime.* χερὸς πατρῶας ἐκτίνοντα μηχανὰς A.1564. *atoning for the crimes committed by his father.* abs. ἐκτίνει δ' ὁ καίνων A.1543. μένει Ἄρει ἔκτινεν ὁμοίαν 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.

Ἐκτολυπεύειν lit. *to unwind a ball of cotton.* Met. *to expedite or perform any intricate business.* οὐδὲν καίριον ἔκτολυπεύσειν A.1003.

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 γὰρ 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 ἄπαξ 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 ἀφάτως." It seems, however, hardly probable that ἔκφατος and ἄφατος or οὐ φατός should mean the same. Klausen translates *nimium.* The Scholiasts are silent on the point. It may be better, at any rate, to join ἐκφάτως in construc-

tion with πρᾶσσομένα 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 τίντος 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. ἐκπέφευγεν 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.* ἐκφορᾶς φίλων ὑπο S.c.T.1015. *the being buried by his friends.* δαίταις ἐν 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.

Ἐκφυγγάνειν *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 ταύτῳ κύτει 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.

Ἐκὼν *willing, voluntarily.* κράτος πάρες γ' ἐκὼν ἐμοί A.917. *yield the victory to me with a good grace.* Cf. A.38.927.1596. E.225. S.918. repeated, ἐκὼν ἐκὼν ἡμαρτον P.V.266. with reference to two parties, ἐκόνθ' ἐκόντι Ζηνὶ συμπαριστατεῖν P.V.218. οὐχ ἐκὼν *unwilling,* A.815. P.V.856.

Ἐλαία *the olive*, P.609. A.480. E.43.

Ἐλαιόφυτος *planted with olive trees*, P.858.

Ἐλανδρος *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 ἐλάσσωνα πάσχοι P.799. ἐμοὶ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει P.V.940.

Ἐλατήρ *a driver*. ἵππων ἐλατήρ P.32.

Ἐλατήριον. See seqq.

Ἐλατήριος *driving away*. δταν ἀφ' ἐστίας μῦσος πᾶν ἐλάση 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 Atrei 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 ἐλατηρίοις 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. ἐλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς E.75. pass. P.V.685. C.1058.—*to expel*. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν E.201. Cf. id.399. S.305.—*to bring upon*. Ἰλίψ κῆδος ὀρθώ-

νυμον τελεσίφρων μῆνις ἤλασε A.685.—*to remove (as guilt)*. δταν ἀφ' ἐστίας πᾶν μῦσος ἐλάση C.961. (See prec.) pass. ἠλάθη E.273.—*to harass, to ravage, or subdue*. Ἴωνίαν τε πᾶσαν ἤλασεν βία P.757. *to build (as a wall)*. αἱ κατὰ χέρσον ἐληλαμένοι πέρι πύργον P.852. h.e. αἶς πέρι πύργος ἐλήλαται.

Ἐλαφρός *light*. P.V.125.279. ἐλαφρόν (sc. ἐστι) *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. ἐλῶν τὸ δέμας "*destroying the body, murderous.*" Hermann arranges the passage thus: ἐλέδεμας βοᾶ πέδι' ὀπλόκτυπος = ὡσὶ χρίμπτεται, ποτᾶται βρέμει δ'. This Well. adopts, only retaining πεδιοπλόκτυπος as a single word. Dind. (qu. v.) suggests a conjecture far different, sc. ἔλε (vel. εἶλε) δ' ἐμᾶς φρένας δέος' ὄπλων κτύπος ποτιχρίμπτεται, | διὰ πέδον βοᾶ 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.

Ἐλελελεῦ an exclamation P.V.879. Suidas, ἐλελεῦ. ἐπίφθεγμα πολεμικὸν τὸ ἐλελεῦ. καὶ γὰρ οἱ προσιόντες εἰς πόλεμον τὸ ἐλελεῦ 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 ἐλέναυς, which Dind. approves. But Lobeck Pa-

ralip. p. 228. defends the form *έλένας*, as from the Doric *νάς*, or else contracted from *έλέναος*, comparing *Άρχέλας*, *Στρατόλας*, *Άγησίλας*. See *έλανδρος*.

Έλένη Helen, A. 673. 774. 1430. 1443.

Έλέπτολις destroyer of cities, A. 674. See *έλανδρος*.

Έλευθερία liberty. *έπ' έλευθερία* C. 850. *in honour of liberty*.

Έλευθερίως with liberty, C. 797.

Έλεύθερος 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. *έλευθερόν σε τώνδε πημάτων κτίσω* C. 1056. *τοίγαρ σὺ μὲν ζῆς, ἡ δ' έλευθέρα φόνου* E. 573. h. e. as Wakefield explains it, "*at tu quidem vivis, illa vero a cæde libera est, i. e. morte sua cædem expriavit.*"

Έλευθεροστομεῖν to use free language, P.V. 180.

Έλευθερόστομος using free language, S. 926.

Έλευθεροῦν to set free, P. 395. C. 1042. S. 411. *pass.* E. 167.—with gen. *τὸ θανεῖν έλευθεροῦται φιλαιακτῶν κακῶν* S. 783.

Έλιγδην rolling (of the eyes), P.V. 884.

Έλιννύειν to loiter or delay, P.V. 53. *μηδ' έλιννύσαιμι θεοὺς όσίοις θυσίοις 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. Scháf. on Greg. de Dial. p. 502.

Έλιξ anything rolled or twisted. e.g. *a wreath of flame*, P.V. 1085.

Έλίτροχος that within which the wheel revolves. *σύριγγες έλίτροχοι* S.c.T. 187.

Έλκαίνειν to be sore, to be unhealed, C. 830. See under *δάκνειν*.

Έλκειν to drag, S. 883.

Έλκοποιός inflicting wounds, S.c.T. 380.

Έλκος a sore, a wound. Met. A. 626. See *δήμιος*.

Έλλάς Greece, S.c.T. 72. P. 50. 230. 744. 782. 810. A. 564. S. 294. As an adjective, *Grecian*, A. 109. *Έλλάς χθών* S. 240. *Έλλάδα αἶαν* P. 2. A. 417. *Έλλάδα γαῖαν* P. 182. *Έλλάδα χώραν* 263. *γῆν Έλλάδα* 795. *Greece*.

Έλλείπειν to be deficient in.—With gen. *προθυμίας οὐδέν έλλείπεις* P.V. 341. *έλλείποντ' έτι ἡβης άκμαίας* S.c.T. 10. *not yet arrived at*. *πολλοῦ καὶ τοῦ παντός έλλείπω* P.V. 963. *I am far from, yea, wholly free from any such feeling*.—With infin. *τί έλλείπει μη παραπαεῖν*; id. 1058. *wherein does he come short of madness?*

Έλλη Helle. *πορθμὸν Άθαμαντίδος Έλλης* P. 70. *Έλλης πορθμὸν* 708. 785. *Έλλας πόρον* 854. *the Hellespont*.

Έλλην a Greek. *άνηρ Έλλην* P. 347. 354. *Έλληνες the Greeks*, P. 343. 350. 361. 385. *Έλλήνων* 376. 380. 394. 444. 776. 868. E. 31. 726. 880. S. 217. *Έλλησι* P. 330. 447. S. 892.—As an adjective, *Έλληνα φάτιν* A. 1227. *the Greek language*. Elmsley in Quarterly Review, xiv. p. 463. asserts that *Έλλην* is never used with nouns of the feminine gender. That this is incorrect is sufficiently shewn by Well. who quotes *Έλληνος έκ γῆς* Eur. Iph. T. 341. *πατρίδος Έλληνος* 495. *στολήν Έλληνα* Hec. 131. *So πόλιν Έλληνα* Iph. A. 65. quoted by Bothe. Well. however, inaccurately quotes Xen. Cyneg. ii. 4. as is shewn by Butl. ap. Peile in loc.

Έλληνικός Grecian, S.c.T. 251. P. 401. 409.

Έλληνίς Grecian, fem. νεῶν Έλληνίδων P. 326.

Έλλησποντος the Hellespont, P. 731.

Έλπίζειν to expect or anticipate, either in the way of hope or fear. *οὐκ άτιμον έλπίζω μόρον* S.c.T. 571. *οὐποτ' έλπίσαντες* A. 1014. *contrary to their expectations*. *άκος τομαῖον*

ἐλπίσασα πημάτων C. 632. *hoping it might prove a remedy.* With infin. οὐκοτ' ἐλπίσασι τήνδ' ἔξειν 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 ἐλπίσω ἀστῶν τιν' ἄλλον τῆςδε δεσπόζειν φόβης; C. 185. *how can I suppose—?* ὦδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κίεαρ 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 αὐτὸν πρὸς δόμους ἤξειν πάλιν A. 665. *there is some hope that he will come back.* Cf. S. c. T. 349. ὄυ 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. ἐναγγέλοισιν ἐλπίσιν A. 253. *expectations excited by favourable tidings.—* Hope, personified. τῷ δ' ἐναντίῳ κύτει Ἐλπίς προσῆει χειρὸς οὐ πληρουμένῃ A. 791. Cf. A. 102.—referring to a person; a hope or stay. Ὁρέστης 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' ἀλουργέσι* A. 920. See ἀλουργίς. Met. *to insult, trample upon.* aor. 2. ὡς ὠμοφρόνως δαίμων ἐνέβη Περσῶν γενεᾷ P. 875.—ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ χρησμόν A. 1548. *you have truly uttered this oracular saying.* Here the vulg. is ἐνέβη, (ἐνέβης Cant.) which is

unintelligible, unless with Casaub. we read χρησμός.

Ἐμβάλλειν *to cast into.* aor. 2. λίμνα ἔμβαλε τὰν μελανόζυγ' ἄταν S. 524.—*to inflict upon.* τοῖσι ἔξωπύργων ρίψοπλον ἄταν ἐμβαλόντες S. c. T. 298.—*to introduce.* perf. στρατευμ' 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 Πὰν ἐμβατεύει 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. Rhés. 225.

Ἐμβολή *an attack*, and especially *an attack made by a ship with its beak.* P. 271. 328. 401. 554. In P. 407. αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις πάιοντο, Blomf. adopts ἐμβόλοις unnecessarily. Well. rightly observes, “*Rectè explicavit Scholiastes ταῖς συγκρούσεσι καὶ προσ-αράξεσι, ad quos poeticè adjectivum χαλκοστόμοις translatum est.*”

Ἐμβριθῆς *heavy, grievous,* P. 679.

Ἐμβριμάσθαι *to chafe or fret, to champ the bit.* S. c. T. 443.

Ἐμβρυον *the fœtus or young of an animal,* E. 905.

Ἐμεῖν *to vomit,* E. 175. fut. mid. ἐμοῦμαι. 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' ἐμμένοι* 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 μόω infercio, unde ἄμμοτος, inexplebilis.*” Blomf. Gloss. From

this meaning of "lint adhering to a wound," Blomf. and others, following the vulgar punctuation, join ἔμμοτον 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 ἔμμοτον thus to δυσκατάπαυστον ἄλγος, h. e. "a running sore." Aurat. Jacob. Pauw. read ἔμμονον, which Butler approves. It is better, however, to refer ἔμμοτον to the following words; but here again interpretations differ. The vulg. is τῶνδ' ἐκάς, οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν αἰῶν' ἀναιρεῖν. αἵματηρᾶν θεῶν κατὰ γᾶς ὄδ' 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 ἔμμοτον 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 αἵματηρᾶν for αἰῶν' ἀναιρεῖν. αἵματηρᾶν, and place the stop after αἵματηρᾶν. 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' ἀναιρεῖν, corrects οὐδ' ἐκάς for τῶνδ' ἐκάς, and ὑπ' ἄλλων, ἀφ' αὐτῶν for the vulg. ἀπ' ἄλλων, ἀπ' αὐτῶν, observing, that the construction is αὐτοὺς ὑφ' ἑαυτῶν αἰῶν' ἀναιρεῖν, for ὑπ' ἀλλήλων.— 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 αἵματηρᾶν, "*ut sc. persequantur sanguinolentam rixam.*" This seems confirmed by a Scholium, ἦν ἤρισε πρὸς τὸν πατέρα, and by the reading of Rob. αἵματηρᾶν. But with respect to the word ἔμμοτον, 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 ἔμμοτον. 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 δεσπότη ἐμῶ 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, ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε P. V. 386. αὐχεῖς εἶναι τόδε τοῦργον ἐμὸν A. 1476. ἐμὸν τὸδ' ἔργον E. 704.—μαστον ἐμὸν θρεπτήριον C. 538. *the breast which suckled me.* In P. 836. ὑπαντιάζειν παιδ' ἐμῶ πειράσσομαι the reading is doubtful, owing to the elision of ι 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. Œd. 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 προστρόπαιος 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 αὐθαδίαν 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. 683. 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 ἐμούς 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. θρῆνος οὐμός P. V. 388. *lamentation for me.* θρῆνον ἐμὸν τὸν αὐτῆς A. 1296. *a lamentation over myself.* "ἐμὸν τὸν αὐτῆς idem valet ac τὸν ἐμοῦ αὐτῆς." Blomf.

Ἐμπαιος *striking upon, oppressive, grievous.* A. 180. The word is derived from ἐν and παίω. Hesychius explains it by ἐπίσσυτος.

Ἐμπαλιν *contrary.* τοῦμπαλιν P. V. 202. A. 1398. *the contrary.* pl. τὰμπαλιν P. 219.

Ἐμπας *wholly, altogether* (derived from ἐν πᾶσι) μέγας γὰρ ἔμπας παρ Διὸς θρόνοις λέγη E. 220.—*nevertheless, at any rate.* P. V. 48. 187. C. 348. S. 95.

Ἐμπατεῖν *to tread, walk upon.* A. 1409.

Ἐμπεδος, *enduring, lasting.* A. 547.

Ἐμπέδως *continually, for ever.* A. 828. 949. E. 321.

Ἐμπειρος *experienced.* a var. lect. in P. 590. See Ἐμπορος.

Ἐμπιπλάναι *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 ἐμπίπτοι.

Ἐμπιτνεῖν *to fall upon, to assault,* A. 1148. 1447. ἐμπιτνω ξὺν λακίδι λίνοισι 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 ἔσθη

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 tam ærumnoso navigavissem salo.*”

Ἐμπρέπειν *to glitter, or shine in.* ἐμπρέποντας αἰθέρι A.6.—*to be illustrious among* C.351.

Ἐμπρεπής *conspicuous, marked by.* ἰηλέμοισιν ἐμπρεπῇ 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 κάρῳ E.168. see κάρῳ. elliptically ἐν Ἄδου sc. δόμοις A.1509. S.225.411. ἐν γαίῳ ζῶα φονορῦτῳ μέμικται S.c.T.920. *is mingled in the dust.* Cf. Hom. Il. 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 δαΐδι S.c.T.908. ἐν ταφῇ 800. ἐν γραφαῖς 233. ἐν μάχῃ δορός 427. ἐν φοναῖς 438. ἐν ἀγκυρονχίαις 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 χώρῳ βαλεῖ 756.783. ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς 820. ἐν γυναικείοις τύποις πέπληκται S.279. ζυγέντ’ ἐν ἄρματι C.784. ἔζευξα ἐν ζυγοῖσι P.V.460. ἐνέζευξας ἐν πημοναῖσι 580. See P.722. βρόχου τυχεῖν ἐν σαργάναις S.769. *to fall into the meshes of a net.*—θνητοὺς ἐν οἰκτῳ προθέμενος P.V.239. *regarding mortals with pity.* ἐν δρόμῳ προστιθεὶς μέτρον C.785. *putting a stop to the race.* Here Heath and Musgrave omit ἐν, which certainly is

awkwardly constructed with προστιθείς. 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 οὐτιδανοῖς ἐν ῥοθλοῖς φορεῖται S. c. T. 344. τάξαι ἐν στίχοις τρισί P. 358. οὐδ' ἔτι 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. ἐπεύχου—μηδ' ἐν ματαίοις κἀγροῖς ποιφύγμασι S. c. T. 262. ἐν τιμῇ σέβειν P. 162. to regard with honour. ἐν δυοῖν οἰμώγμασι μεθῆκεν αὐτοῦ κῶλα A. 1357. δαταῖς ἐν ἐκφοραῖς—θάψαι C. 424. οἴμοι μάλ' αὐθις ἐν τρίτοις προσφθέγμασι C. 863.—ἐν τροπαίᾳ χρονίᾳ μεταλλακτός S. c. T. 688. δαιμονῶντες ἐν ἄτῳ id. 992. οἴοισιν ἐν χειμῶσι στροβούμεθα C. 206. ἐν πέπλοις λαβοῦσα A. 1097. enveloping in a robe. ληθῶσιν ἐν ταυτῷ βροχῷ C. 550. ὀχμάσαι ἐν πέδαις P. V. 6. ἐν γυιοπέδαις αἰκίζομένου id. 168. χαλινοῖς ἐν πετρίνοισι χειμαζόμενον id. 561. ἐν ἀτέρμονι πεδήσασα πέπλῳ E. 664. ἐν καλύμμασιν (ἐθηρεύθης) C. 487. ἐν πόνοις 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 receiving money.—Denoting that with which anything is invested or arrayed. βρέμων ἐν αἰχμαῖς P. V. 422. with lances. Cf. ἐν ἀμπυκτῆρσιν ἐμβριμώμενας S. c. T. 443. ἐν τοῖσδε κόσμοις καταγελωμένην A. 1244. — Denoting time. ἐν νυκτί 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 μεσημβρίᾳ S. 727. Here the constr. seems to be εὖ κατεβρίνημένους βραχίονα θάλπει ἐν μεσημβρίᾳ. ἐν χειμῶνι A. 943. ἐν φάει C. 60. in the daylight. ἐν μεταίχμῳ 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 βιότου 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 σὲ δ' 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), τούτῳ στάσιν—τεύχειν ἐν ἀλλήλησι P. 185. ἐν γαλακτί C. 526. amongst the milk.—Denoting the thing in which anything is contained, or done, or takes place. ἐν τῷ προθυμῆσθαι τίνα ὄρᾳς ἐνοῦσαν ζημίαν; P. V. 381. εἶναι μηδέπω ἔν προοιμίοις 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 βουλευμάτα 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 ψῆφον 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 λόγοις στυγεῖν C. 604. Cf. E. 21. πεύθομαι ἐν λόγῳ C. 668. ἐνεύχαῖς E. 20. ἐν λιταῖς S. 267.—Denoting a reference to a certain object, with verbs expressing anger, contempt, etc. ὀλέθριον πνεύσ' ἐν ἐχθροῖς κότον C. 940. breathing 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 misfortunes. ἐν τοῖσι σοῖς πόνοισι χλίουσιν

μέγα 135. *they exult at your distresses.*
—With certain substantives, expressing the *mode* of a thing. ἐν τυχῆ 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 εὐρεὶ S. c. T. 745. *a tower in breadth, h. e. the breadth of a tower.*

Ἐναγῆς *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 ἐναγέα 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. Œd. T. 656. where the Scholiast explains ἐναγῆ by καθαρὸν, but neither does ἐναγῆς bear that meaning, nor is such consistent with the sense of the passage: see Hermann's note. Hesychius more correctly explains the word by μνσαρός, ἀκάθαρος, πονηρός, 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 ἐναγέα 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. ἐπίδρομ' 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. 793.

Ἐναίσιμος *suited 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 Œd. 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.

Ἐναργῆς *clear, evident,* P. V. 666. P. 175.

Ἐναργῶς *manifestly, openly,* S. c. T. 126.

Ἐναρίζειν *to kill,* A. 1628.

Ἐνδαις *accompanied with torches.* σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαιδες (ἐνδᾶδες Herm.) οἴκων 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' ὥς με τί ποτ' ἐνδακοῦσα. in which both sense and metre are violated. Something probably is lost.

Ἐνδακρύειν [ῦ] *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 ἐξυπτιάζειν, and cf. Blomf. Gl. in loc. Elmsl. Œd. 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*. βοῶν ἔνδημον S. 666.

Ἐνδικος *just*. γόος ἔνδικος C.327. ἐνδίκους ὀνειδέσει E.130. *observing justice, honourable*. E.669.772.924. *executing justice, avenging*. πέλοιτ' ἂν ἔνδικοι γάμοις S.76. ὄμμασιν ἐνδίκους id.794. ἔνδικον σέβας id.757. *revered defender of my cause* (or, *object of my righteous veneration*). *truthful*. πρὸς ἐνδίκους φρεσί A.968.—*compar.* τίς μᾶλλον ἐνδικώτερος S.c.T.655. *a more proper person*. ἐνδικωτέροις 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 ἔνδοθεν P.953.

Ἐνδον *id.*—with gen. C.100. *at home, within the house*, S.c.T.183. P.742. C.643. Met.—ἐνδον γενοῦ C.231. *compose yourself*. See γίγνομαι.

Ἐνδροσος *dewy*, A.12.

Ἐνδυναστεύειν *to be a prince among*, P.677. See Blomf. Gloss. in loc.

Ἐνδυτός *put on, assumed as an ornament*, E.982. Cf. Herm. Diss.1. de choro Eunnen. 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 summâ lætitiâ et festo die." Cf. A.884.

Ἐνέζεσθαι *to sit in*. With acc. P.137.

Ἐνεῖναι *to be in, to exist in*. ἐνεσσι P.V.224. S.730. ἐνοῦσαν P.V.382. ἐνι for ἐνεσσι P.V.294. 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 εἶνεκα.

Ἐνερθε *below*.—with gen. P.V.498. P.225. C.123. E.264. τοὺς ἐνερθε τόπους id.977. *the lower regions*.—*from below*, P.622. with gen. P.218.

Ἐνεροι *the dead, those below*, P.V.572. P.621.

Ἐνέρτεροι *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 ἐστί, P.V.811. E.22.

Ἐνθάδε *here*, A.851. E.242. δαίμονας τοὺς ἐνθάδε S.870. *the gods of this country*. Cf. id.901.—*in this case, herein*. κατ' ἄκρας ἐνθάδ' ὡς πορθούμεθα 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.535.836. Ἄρει ἐνθεν ἔστ' ἐπώνυμος πέτρα E.659. *from whom it takes its name*.

ἔνθεν πᾶσα βοᾷ χθών 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*. τέχναισιν ἔνθείς A.1182. *the art of divination*.

Ἐνθηρος *rough, shaggy*, A.548.

Ἐνθυμῆσθαι *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*. ἔνισπε 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 ἔννέπω 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.

Ἐννουχός *nocturnal*, P.V.648.

Ἐνόδιος *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. γὰς ἀπὸ τᾶσδ' ἐνοικοὶ 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.

Ἐνταῦθα *here*, P.V.82. 641.850. *thither*, P.442. ἐνταῦθα 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.

Ἐντιθέναι *to put into, to infuse, as into a potion*, A.1234. Here, if ἐνθήσει be read according to the vulg. it is almost necessary to read κάπεύχεται in the next verse, to avoid the asyndeton which would otherwise occur. (See κότος.) *to inflict*, A.384.

Ἐντολή *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.

Ἐνυῶ [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 ἄγος a *sacred obligation* (on the variation in the breathing,

see Elmsl. Œd. T. 402.); hence βούθυτον ἐστὶαν ἀγίζων Œd. 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. ἐξάγιστα πάντα τὰ ἱερὰ καὶ ἀφωσιωμένα. Hence the word came to bear the double meaning of *consecrated*, h. e. holy or sacred (Cf. Œd. C. 1526. ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ), and *accursed*, h. e. unholy, impure, whence Hesych. also has ἐξάγιστος. ἀκάθαρτος, πόρνος. Suid. ἐξάγιστος. ἀκάθαρτος ἢ πονηρός. See under ἐναγής.

Ἐξάισιος *excessive, beyond ordinary measure.* αἰεὶ δ' ἀνάκτων ἐστὶ δεῖμ' 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.

Ἐξάιρετος *select, exquisite,* A. 928. E. 380.

Ἐξαιτεῖν mid. v. *to rescue from danger by prayers,* A. 648. Here Herm. ap. Lobeck. Phryn. p. 718. reads ἢ ἔξηρησατο.

Ἐξαίφνης *suddenly,* P. V. 1080.

Ἐξακούειν *to hear,* E. 375.

Ἐξαλείφειν *to obliterate,* C. 496. pass. ἐξαλειφθῆναι S. c. T. 15.

Ἐξάλυσκεν *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 Pauw's, sc. ἐξαμβρῦσαι, from ἐξαναβρῦω, taken actively, "to cause to spring out." Al. ἐξαμβλῶσαι, ἐξάμφῦσαι. Scholef. ἐξαμβράσαι.

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.

Ἐξαναλίσκεν *to destroy,* ἐξαναλῶσαι A. 664.

Ἐξαναστρέφειν *to overturn,* pass. ἐξανέστραπται P. 798.

Ἐξανθεῖν *to blossom forth,* P. 807.

Ἐξανιστάναι *to expel from,* pass. P. V. 769.

Ἐξαπολλύναι *to destroy,* C. 824. pass. A. 514.

Ἐξαποφθείρειν *to destroy,* P. 456.

Ἐξαρκής *sufficient,* P. 233.

Ἐξαργτᾶν *to hang.* τόξοισιν ἐξηρητημένοι P. V. 713. *furnished with hanging bows, i. e. ὧν τόξα ἐξήρηται.* Dind. conj. ἐξηρητημένοι.

Ἐξαργτεύεσθαι *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.* ἔξεστι *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.

Ἐξελέγχειν *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 ἀλγοίης ἐπ' ἐξεργασμένοις.

Ἐξέρχεσθαι *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.

Ἐξεύρημα *an invention*. S.c.T. 631.

Ἐξευρίσκειν *to discover, invent*, ἐξεῦρε P.V. 96. 458. 467. 501. Dind. always writes ἐξηῦρε, ἦῦρε, etc.

Ἐξεύχεσθαι *to declare*. γένος ἂν ἐξεύχοιο S. 269. Ἀργεῖαι γένος ἐξενχόμεσθα sc. εἶναι S. 272.—*to boast*. A. 519.—*to desire or pray for*. C. 213.

Ἐξηβος *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 ἔξηβοι, or past thirty-five. The first are denoted by the words τὸν ἐλλείποντ' ἔτι ἡβης ἀκμαίας; the second by ὦραν ἔχονθ' ἕκαστον, h.e. men in their *prime*, ὦρα being here equivalent to ἡβη; the third by τὸν ἔξηβον χρόνῳ, of which the words βλαστημὸν ἀλδαίνοντα σώματος πολὺν

are an epegesis, denoting the condition of those who were thus ἔξηβοι. 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. ἐξικνούμενον A. 293.

Ἐξιστορεῖν *to inquire*. C. 667. S.c.T. 488. h.e. as Schütz translates, *experiri vult, utrum vincere sibi fati decretum sit, an honestam pro patria mortem oppetere*.

Ἐξιχνεύειν *to trace out*. ἐξιχνεύσαι A. 359.

Ἐξοδος *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*.

Ἐξομματοῦν *to render clear*. ἐξωμμάτωσα 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 [ī] *to rouse, provoke*. A. 1614.

Ἐξορμᾶν *to send forth*. P. 46. mid. v. *to speed forth*. ἐξορμώμενον E. 173.

Ἐξοτρύνειν [ū] *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, Πολυνεικούς βίαν. S.c.T. 559. The sense of this passage is obscure. Butl. translates it, "*no-men 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 ἐξυπτιάζων 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 ἐξυπτιάζεσθαι, as the name Πολυνείκης, which properly denoted only the individual Polynices, 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 δὶς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος h. e. *pronouncing the name twice in its termination, or pronouncing the latter part of the name twice over*. See ἐνδατεῖσθαι.

*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 ἐνωριάζειν. 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 Ἐριννὺν must be read with Herm. for λοιγὸν Ἐριννύς 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.

*Ἐπαιτιᾶσθαι *to blame*. ἦ κάμὲ γάρ τι συμφοραῖς ἐπαιτιᾶ; 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 αἰμάτων 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*.

*Ἐπαμβατήρ *ravaging, attacking*. With gen. C. 278.

Ἐπαρμένειν *to await*. With acc. P.V.608. With dat. P.793.

Ἐπαναγκάζειν *to compel*. P.V.674.

Ἐπαναδιπλάζειν *to ask again*. P.V.819.

Ἐπανερέσθαι (aor. 2.) *to ask again*. P.934. Here the vulg. is ἐπανέρομαι, a present which does not exist. Reg. A. has ἐπαναιρόμην, whence Brunck and Schütz ἐπανηρόμαν. Reg. B. ἐπανέρωμαι. So Pors. Blomf. Lachm. Dind. On this use of the subj. Dind. refers to his note on Soph. *Æd.* Col.1560. Well. conj. ἐπανερόμαν.

Ἐπανθίζειν *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 ἀεὶ δόμοι Herm. It is transitive likewise in C.148. κωκυτοῖς ἐπανθίζειν παιᾶνα, h.e. *to set off or accompany a pæan with lamentations*. In A.1433. is read νῦν δὲ τελείαν πολύμναστον ἐπηνθίσω δι' αἰμ' ἄνικτον. ἦτις ἦν τότε 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 ἐρίδμαίνω, *irrito*. Klausen explains it, *firme condita*, as equivalent to ἐύδημος. With respect to the meaning of the whole passage, Schütz and Butler understand ψυχὰν with τελείαν, to which they also refer πολύμναστον, and translate *nobilem et claram* (Agamemnonis animam). This they join with ἀπηνθίσω, in the sense of *deflorasti* (h.e. cædi uxoris filiam ulciscens objecisti), and refer αἰμ' ἄνικτον 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 inexorable murder of Agamemnon, (δι' αἰμ' ἄνικτον) 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.

Ἐπαιοιδή *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.

Ἐπασσυντεροτριβῆς *inflicted successively*, C.420. from ἐπασσύτεροι *one after another*.

Ἐπαύειν *to cry over*. With dat. ἐπαύσας C.815.

Ἐπαυλος (pl. ἔπαυλα) *a dwelling, a cottage*, P.851.

Ἐπαφᾶν *to touch*, P.V.851.

Ἐπαφή *a touch*, S.17.

Ἐπαφος *prop. name*, S.47.910.584. P.V.853.

Ἐπεγχεῖν *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 τὸδ' ἔτος ἐπεὶ—ἦσαν A.49. *this is the tenth year since they went*. χρόνος ἐπεὶ—παρήβησε id. 956. *It is a long time since*. δαλὸν ἤλικ' ἐπεὶ μολῶν ματρόθεν κε-

λάδησε C.600. *contemporary with him since his birth*.—*Since, for, seeing that*, e.g. ἐπεὶ προθυμεῖσθ' 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.617. S.c.T.716.

Ἐπείδειν (inus. in præs.) *to look upon, to behold*, aor. 2. ἐπίδοιμι S.c.T.203. ἐπίδειν A.1520.—*to look upon (with favour)*, S.c.T.102. S.1.137.526.1011.—*to look upon (in anger)*, S.792. S.c.T.467.—*to regard with dread*, mid. Δῖον 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. τάσδ' ἐπεικάσας τύχῳ χοᾶς φερούσας; C.14. *must I be right in supposing that they are carrying libations?* etc.

Ἐπείκειν (inus. in præs.) 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 ἄλλοθρόοις S.950. *to speak ill of strangers*.

Ἐπείπερ *seeing that*, A.796.828. C.689.

Ἐπεισφέρειν *to introduce besides*, A.838. C.638.

Ἐπειτα *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. τοὺς 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.

Ἐπεμβαίνειν *to mount upon*. πύργοις ἐπεμβάς S.c.T.616.

Ἐπενδιδόναι *to inflict beside*, A.1359.

Ἐπενθρόσκειν *to leap upon*, aor.2. ἐπενθορεῖν 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 κότῳ, Petersen most probably conj. τὸ μὴδ' ἔπεσθαι. Dind. approves τίνεσθαι, from a conj. by Meinek. on Men. p.226.

Ἐπέτειος *annual, producing yearly*, A.987.

Ἐπενθύνειν [ῦ] *to administer, govern*, P.845.

Ἐπενφημεῖν *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 κότῳ.

Ἐπέχειν *to stay*. ἐπίσχεις *stop!* P.V.699. C.883.

Ἐπηβόλος *endued with*. φρενῶν ἐπηβόλους P.V.442. *endued with sense*.—*affected with*. ἐπηβόλοι νόσου A.528.

Ἐπηκόος *hearing*. With gen. A.1394. C.974. δίκης γενέσθαι ἐπηκόος E.702. *to listen to*.

Ἐπηλυς *foreign, a stranger*, S.192.396.606. P.239. S.c.T.34.

Ἐπήρατος *lovely*, E.917.

Ἐπί *upon*.—With gen. e.g. πόλισμ' ἐπ' ἀσπίδος S.c.T.460. Cf. id. 369.382.492.494.502.541.643. P.187.441. (see ἀκτή) 927. (see θείνειν) 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 θεοπρόπους ἵαλλεν P.V.661.—With dat. *upon, at, over*. ναῖουσ' ἐπ' εὐκύκλοις 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 ἄλθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις S.c.T.696. οὐκουν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοῖ; S.296. τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους P.428.—*against, denoting an evil or hostile intention*. παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις τόξενμ' ἔπεμψεν S.981. ὑπέραυχα 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' ἐξεργασμένοις P.517. Cf. id.519. τὰπὶ τούτοις A.246. *after these things*. τρίτον ἐπὶ δέκα id.1587. *thirteenth*. ἄτην ἑτέραν 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.762.998. P.987. C.850. S.586.1020.—*Denoting a purpose, or object*. ἐπὶ σκηπτουχίᾳ 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 νίκη E. 963. *that the city may be victorious.* —Denoting something accompanying, as an attendant circumstance, or as a result. ὀλολύξατε 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 νίκη 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.* κόμπαζ' 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. γελαῖ 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 δμῳίδες, οὕτως ὡς ἐφ' ἐκάστη διεκλήρωσεν Δαναὸς θεραπωντίδα φέρνῃν 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 ἀμηνίτῳ 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 paræmiac may be defended by P. 32. 148. S. 7. See προσπινεῖν, and Butler Not. Crit. on S. 7. there referred to. —With acc. denoting motion *to*, or *towards* a place. e. g. ἵκετο θερμόριον 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 καρπὸν E. 794. βωμοὺς ἐπ' ἄλλους θές S. 477. —against, denoting a hostile movement. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P. 403. Cf. id. 744. A. 112. P. V. 866. ἐπὶ τὸν διόμεναι E. 337. *pursuing after him.* —Denoting an object, or purpose. ἤκουσ' αἰδ' ἐπὶ πρᾶγος πικρὸν 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 ἄρωγῆν 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' ἀμὶν ἐκράνθη E. 329. for ἐπέκρανθη. On the corrupt passage δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαϊκτῆρ γόος S. c. T. 898. see under ἠχώ. In S. c. T. 264. ἐγὼ δ' ἐπ' ἀνδρας ἔξ 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 ἔπεστι E. 371. See ἐπεῖναι.

Ἐπιβαίνειν to ascend, with gen. πρὶν λέκτρων ἐπιβῆναι, S. 39.

Ἐπιβάλλειν to lay upon. ἐπὶ χεῖρα βάλοι C. 388. by tmesis, see ἐπί.

Ἐπιβοᾶν to accompany with a cry. εὐφημον ἐπιβοῶν Μοῦσαι S. 676. καὶ στέρν' ἄρασσε, κάπιβόα τὸ Μῦσιον P. 1011. In this passage Eustath. on Dion. Per. 791. reads καὶ βόα, but Hesychius retains the preposition, s. v. ἐπιβοᾶ (corr. ἐπιβόα) τὸ Μῦσιον. Porson, to avoid the anapæst in the fourth place, conjectured καὶ στέρν' ἀράσσω ἐπιβόα τὸ Μῦσιον. 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. ἐπιβουλεύσειν.

Ἐπίβουλος 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.

Ἐπιδεικνύναι to show, prove, S. 52.

Ἐπιδεσπύζειν 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 Mœr. p. 167. Dind. conj. ἔπος διπλοῖζω.

Ἐπιδρομῶσ' † S. 117. The word occurs in a corrupt passage, as if from a verb, ἐπιδρομάω, which does not exist, though such seems to have been the idea of the Scholiast. Herm. conj. ἐπίδρομ' ὀπόθι, on which see ἐναγής.

Ἐπιέναι to come upon, ἔπεισι P. V. 1018. will come upon thee. νύξ ἐπήει P. 370. night came on.

Ἐπιζευγνύναι to yoke. πῶλοις ἐπιζεύξασ' ὄχον E. 383. 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.

Ἐπιθοάζειν to sit as a suppliant before any one, hence, to supplicate, to pray. πόθεν ἄρξωμαι τὰδ' ἐπευχόμενη κάπιθοάζουσ'; C. 844. It is derived from θοάζειν to sit, which verb is itself used in this present sense by Soph. Œd. T. 2. τίνας ποθ' ἔδρας τὰσδε μοι θοάζετε, ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι; It is denied by some that θοάζειν (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 Erfurdt on Œd. T. 2.), but notwithstanding Hermann and Erfurdt's objections, it has been most satisfactorily shewn by Buttman (Lexil. s. v. θαάσσειν, θοάζειν) that whether it be the same word as the other, or from a different root, θοάζετε in Œd. T. 2. and θοάζων 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 θαάζειν.

Ἐπιθύειν *to sacrifice one after another*, A. 1485.

Ἐπιθυμῆν *to desire*. With gen. A. 210.

Ἐπιθῶσσειν *to call out to, urge on with the voice*. P.V. 73. 277.

Ἐπικαινοῦν *to innovate or alter*, conj. by Steph. for vulg. ἐπικαινότων in E. 663. Dind. prefers Wakefield's conj. μὴ πυχραινότων.

Ἐπικέκλεσθαι *to invoke*, S. 40. Here Turn. has ἐπικεκλομένα. So Dind. rightly. Cf. v. 48.

Ἐπικεύθειν *to conceal*. With doub. acc. A. 774.

Ἐπικηρύσσειν *to proclaim*, e. g. as king. pass. ἐπικηρυχθεὶς χθονὶ S.c.T. 616. *proclaimed as king to the country*.

Ἐπικλοπος *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 ἀράτας 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 ἀράτας, ἐπικότους τροφᾶς, quæ deinde explicantur apposito πικρογλώσσους ἀράς."

Ἐπικότως *angrily*, P.V. 162.

Ἐπικουρία *military assistance*, P. 717. *a force of troops*, S. 702.

Ἐπίκουρος *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 ἐπικραينوμένων sc. τῶνδε E. 927. On S. 46. see ἐπωνυμία. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα πότνι Ἐριννὺς ἐπέκρανε S.c.T. 869. Here the gen. is governed by Ἐριννὺς. Rob. has κατεύγματα after Ἐριννὺς. — separated by tmesis, λάχη τὰδ' ἐφ' ἡμῖν ἐκράνθη E. 329. *were ordained unto us*. καρποτελεῖ δέ τοι Ζεὺς ἐπικραινέτω φέρματι γᾶν πανώρῳ S. 671. Here the construction ἐπικραινέτω 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*. ἐπικτήση E. 861. ἐπικτήσαιο 641.

Ἐπικύρειν (inus. pres. ἐπικυρεῖν) *to obtain*. With gen. aor. 1. ἐπεκύρσαμεν P. 839.

Ἐπιλαβή *a laying hold of*. πέπλων ἐπιλαβὰς ἐμῶν S. 427.

Ἐπιλέγεσθαι mid. v. *to bethink oneself of*. δντ' ἐπιλεξαμένα S. 48. pass. *id.* μηδ' ἐπιλεχθῆς A. 1477. *do not imagine*.

Ἐπίλυσις *a release*. ἐπίλυσιν φόβων S.c.T. 124. *a release from alarms*.

Ἐπιμαίνεσθαι *to be mad*, A. 1402. Met. δορυτίνακτος αἰθῆρ 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 τίειν.

Ἐπίμολος *an invader*, S.c.T. 611.

Ἐπίμομφος *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.

Ἐπινωμᾶν to distribute, allot, E. 301. S.c.T. 709.

Ἐπιξενουῖσθαι 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. ἐπιξενουῖσθαι· 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 ἐπιξενουῖμαι ταῦτα δ' ὡς θανουμένη, 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. οἷτ' ἐπίπαν ἠπειρογενές κατέχουσιν ἔθνος, τοὺς Μητραγαθής, 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 οἷτε divisim, and strike out τοὺς, which was probably inserted by some one who connected οἷτε with Λυδῶν. It must be allowed that the connexion of the

persons mentioned in 43. 44. with the city Σάρδεις, 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. 1066.

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 δῆτ' 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. φυγάδεσσιν δ' ἔτι ποινάς. The reading φυγάδεσσιν appears (as Well. remarks) partly supported by φυγάδες in Med. Reg. L. Guelph. So Dind. The meaning of φυγάδεσσιν 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. οὐπιρρέων 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 rend. ἐπέρρηξα P.987.

Ἐπιρρίπτειν to inflict upon. ἐπέρριψεν P.V.740.

Ἐπιρροή a stream, or current, A.1491. E.664.

Ἐπιρροθεῖν to resound, C.421.—to utter assent, C.451.

Ἐπιρρόθος alleviating. παγκλαύτων ἀλγέων ἐπιρρόθον S.c.T.350.

Ἐπιρροῖζειν to denounce against with harsh voice, E.402.

Ἐπιρρύεσθαι to preserve, S.c.T.149.

Ἐπιρρύτος flowing in abundantly, E.867.

Ἐπισεύεσθαι to invade, perf. poet. πέδον ἐπισυμένος 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 ἐπισκοπουμένην 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. πατρῶων δ' ὀμμάτων ἐπισκόπους 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. ἐπισκόπους may also be taken with εὐχὰς 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 δεῖμένειν.—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.

Ἐπισπέσθαι. See ἐφέπω.

Ἐπίσπορος a descendant, E.643.

Ἐπίσσυτος rushing in, impetuous. κλαυμάτων ἐπίσσυτοι πηγαί A.861. ἐπίσσύτους θεοφόρους ματαίας δῦας id. 1121. affluent, abundant. ἐπίσσυτοι βιότου 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 τ' 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.

Ἐπιστατεῖν to preside over, control. A.1221. See Παιών.

Ἐπιστάτης a prefect, or commander, S.c.T.797. δπλων 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. τὰπεσταλμένα 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.

'Επίστρεπτος *drawing attention, worthy of remark.* with dat. S.975. C.345.

'Επιστρέφειν mid. v. *to turn oneself towards* S.503.

'Επιστροφή *a residing in, or visiting of a place.* ἔξει πατρῶν δωματων ἐπιστροφάς S.c.T. 630. *he will reside in his father's house.* ξενοτίμους ἐπιστροφὰς δωματων αἰδόμενός τις ἔστω E. 518. *let a man observe the honourable entertainment of strangers in his house.*

'Επίστροφος *conversant about any thing.* with gen. A.386.

'Επιστρωφᾶσθαι *to be residing in.* with acc. A.945.

'Επισχεθεῖν (aor.2.) *to check, stop.* ἐπισχέθαι S.c.T. 435.

'Επιτέλλειν *to arise.* ἐπιτεῖλαι P.V. 100.

'Επιτίθεσθαι mid. v. *to lay upon oneself.* Met. τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς A. 1383. *why have you laid on yourself (as on a victim to be slain) this incense of public execration?* So Scholefield, correctly.

'Επιτιμητής *a censor, or judge,* P.V. 77.

'Επιτίμιον *punishment,* S.c.T. 1012. plur. P. 809.

'Επιτυμβίδιος *funereal.* ἐπιτυμβίδιος θρῆνος C. 331. 338. *a funeral dirge.*

'Επιτύμβιος *id.* ἐπιτύμβιος αἶνος A. 1527. *a funeral panegyric.*

'Επιτυχής *successful,* S. 725.

'Επιφέρειν *to bring upon,* fut. ἐποίσειν E. 736.

'Επιφθέγγεσθαι *to add one's voice to that of others,* C. 450.

'Επίφθονος *envious, evil inclined, jealous,* S. 198. A. 133. E. 354.—*liable to excite jealousy,* A. 895. See φθόνος.

'Επιφλέγειν *to kindle, excite.* σάλπιγξ αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν P. 387. *aroused of excited.*

'Επίφοβος *fearful, terrible,* A. 1123.

'Επίφορος *favorable, well-inclined,* Met. superl. C. 800. *properly applied to a fair wind.*

'Επιχαλᾶν *to yield, or give way,* P.V. 179.

'Επιχαρής *pleasing, or a source of delight,* P.V. 160.

'Επίχαρις *id.* S.c.T. 893.

'Επίχαρτος *id.* P.V. 158. A. 704.

'Επίχειρον *a reward,* plur. τὰπίχειρα P.V. 319.

'Επιχώριος *belonging to the country.* ἐπιχωρίοις ὄρνισι S. 781. ἐπιχωρίοις πτώμασι 647. *the deaths of natives.* (in loc. dub.)—Heath supplies ἔρις which Dind. approves.

'Επίψογος *blameable.* ἐπίψογος φάτις A. 597. *an infamous report.*

'Εποικος *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.

'Εποικτεῖρειν *to pity,* A. 1037. C. 127.

'Εποίκτιστος *pitiable,* A. 1194.

'Εποικτος *id.* A. 1597.

'Εποιμῶζειν *to shriek out at any thing.* τῷδ' ἐπώμωξεν πάθει C. 540.

'Εποίχεσθαι *to go for, to go to fetch,* C. 951. in loc. dub. See χρονίζειν.

'Επολολύζειν *to raise a cry of exultation over anything,* S.c.T. 807. C. 930. mid. v. ἐπωλολύξατο A. 1209.

'Επόπτεσθαι *to behold,* (in us. in præes.) ἐπόψομαι P.V. 960. ἐπόψεται A. 1626. ἐπόψεσθαι 1219.

'Εποπτεύειν *to behold, look upon,* A. 1243. C. 979.—*to regard, notice, take cognizance of.* δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά E. 215. ὦ γαῖ ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην C. 482. καί σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι 1059. θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχη A. 1561. μηδ' ἐποπτεύειν κότῳ E. 211. πατρῷ' ἐποπτεύων κράτη C. 1. *exercising the authority given you by your father.* τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω sc. ἐλθόντι 976.

'Εποπτήρ *one who regards, or observes,* S.c.T. 622.

'Επόπτης *a spectator,* P.V. 299.

'Επορθιάζειν *to utter a loud cry over, or at anything,* P. 1007. A. 29. 1091.

'Επόρυσθαι *to rush upon*, S. 184.

"Επος *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. ἐπῶν E. 422. opposed to ἔργον. μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. πάρεστι 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 ἀμείβου 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*. αἱματηρὸν 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*.

'Επτά *seven*, P. 335. S.c.T. 42. 117.

'Επτάπυλος *having seven gates*, S.c.T. 149.

'Επτατειχῆς *belonging to seven walls*. ἐπτατειχεῖς ἐξόδους S.c.T. 266. referring to the gates at Thebes dividing the wall in seven different parts.

'Επῳδή *a charm*. τούτων ἐπῳδᾶς E. 619. *charms for these things*.

'Επῳδός *having power to charm*. ἐπῳδὸν Ὀρηκίων ἀημάτων A. 1392.

'Επωνυμία *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. ἐπικεκλομένα) Ἴνιν ἀνθονομούσας προγόνου βοός ἐξ ἐπιπνοίας Ζηνός ἔφαψιν' ἐπωνυμία δ' ἐπεκράινετο μόρσιμος αἰὼν εὐλόγως. "Επαφόν τ' ἐγέννασε, the sense is obscure. Schütz places the stop after Ζηνός. See further under ἔφαψις.

'Επώνυμος *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. Παρθενοπαῖος. ἐπώνυμον τῶν Διὸς γεννημάτων "Επαφον P. 892. κληδόνας ἐπωνύμους E. 396. *your name derived from your character*. Cf. E. 659. S. 249. ὦν 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' ἂν ἐνδίκως 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 ρεῦμα P.V. 300. *the stream called from you, Ocean*. Βόσπορος ἐπώνυμος κεκλήσεται id. 736. *so called from your passage across it*. "Αρει, ἔνθεν ἔστ' ἐπώνυμος πέτρα E. 659. sc. *Areioragus*.

'Επωπᾶν *to behold, descry*, C. 682. E. 265. *to direct, or guide*, E. 929.

'Επωπή *a region scanned by the sight, or prospect*, S. 534. Schol. κατανομάς.

'Ερᾶν *to desire*. With gen. S.c.T. 374. pass. id. fut. γῆς τῆσδ' ἐρασθήσεσθε E. 814. ἄλλων ἐρασθεῖς P. 812.

'Εράσινος *name of a river*, S. 999.

'Εράσμιος *desired, longed for*. ἐράσμιον πόλει A. 591. *an object of desire to the city*.

'Εραστεύειν *to desire*. With gen. ἐραστεῦσαι γάμων P.V. 895.

'Ερατός *lovely*, S.c.T. 846.

'Εργάζεσθαι mid. v. *to do*. τὸδ' εἰργάσασθ' ἀπιστον S.c.T. 827. pass. εἰργασται *it is done, or made*, A. 345. inf. 1319. part. P.V. 242.

'Εργαστέος *that must be done*, C. 296.

'Εργάτις *an effectress*. μνήμην ἀπάντων ἐργάτιν P.V. 459.

"Εργμα *a deed*. τῶνδ' ἐφέρψει κότος τις ἐργμάτων E. 477. γλῶσσαν 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.

"Εργον *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. τοῦργον P.V. 57. 75. A. 1319. 1476. 1634. C. 296. *a work of art*. χιτῶνος ἔργον S. 880. Cf. S.c.T. 474. C. 229. Met. ἔργον δικαίας τέκτονος A. 1379.—*a warlike action*. ἔργον δ' ἐν κύβοις "Αρης κρινεῖ S.c.T. 396. ἐν ἔργῳ C. 160. *in action*.—*an office, or duty*. τόδ' ἔργον ἦνυσε P. 752. *held this office*. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι 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 κού λόγῳ P.V. 336. *in deed and not in word*. ἔργῳ κούκέτι μύθῳ id. 1082. id.

"Ερδειν *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*. σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν S.c.T. 213. In A. 1642-3. occurs this passage, στείχετ' ἤδη δ', οἱ γέροντες, πρὸς δόμους πεπρωμένους, πρὶν παθεῖν ἔρξαντα καιρὸν χρῆν τάδ' ὡς ἐπράξαμεν. This, as it is commonly read, is unintelligible. Heath conj. πρὶν

παθεῖν ἰστέραντας αἰνεῖν χρῆν τάδ' ὡς ἐπράξαμεν h. e. *acquiescere vos oportebat hæc ita fieri, tolerantés prout ea perfecimus*. Musgrave ἔρξαι τ' ἄκαιρον. Legrand, whom Schütz follows, conj. εἴξαντε καιρῶ, χρῆν τάδ' 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 τάδ' ὡς ἐπράξαμεν, defending αἰρεῖν by Eur. El. 942. Hermann suggests πρὶν παθεῖν ἔρξαντ' ἄκαιρα. χρῆν τάδ' 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 (ὕμᾱς) αἰνεῖν (ἡμᾱς) ἔρξαντας τάδ' ὡς ἐπράξαμεν. Blomfield's conj. αἰρεῖν would come nearer the vulg. but it does not appear certain that αἰρεῖν is used in this sense.

"Ερεθίζειν *to chafe, or irritate*, P.V. 181. pass. 1047.

"Ερείδειν *to press close upon*. νόσος ὁμότοιχος ἐρείδει A. 976.—*to support*. κίον' οὐρανοῦ τε καὶ χθονὸς ὤμοις ἐρείδων P.V. 350.—pass. *to be firmly fixed, or planted*. Δίκας ἐρείδεται πυθμῆν C. 636.—mid. *to rest upon*. γόνατος κονίαισιν ἐρειδομένου A. 64. *sinking in the dust*.

"Ερείκειν *to tear*. πέπλον ἔρεικε P. 1017. *to shiver*. ναῦς πρὸς ἀλλήλησι Θρήκται πνοαὶ ἤρεικον A. 641.

"Ερείκη *heather*, A. 286.

"Ερεῖν fut. of εἶρεῖν (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 καισχυρῶν οὐτιν' εὐκλείαν ἐρεῖς S.c.T. 667. *you will not say that there is aught glorious in*

things evil and disgraceful too. ἐρεῖ C.567. E.149.726. οὐκ ἐρεῖτ' ἀναρχίαν S.888. you shall not say that rulers are wanting. ἐρεῖν P.V.986. 1007. perf. εἶρηκας S.243. P.V.823. pass. εἶρηται 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 ἐρειπίων A.646. θραύσμασιν ἐρειπίων P.417.

Ἐρειψίτοιχος overthrowing walls. δωμαίων 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 ἐλεῖν 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 ἐρετμοῖσιν 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. ἐρέσσειν ἀμφὶ κρατὶ χεροῖν πίτυλον S.c.T.837. inflict upon your head a succession of blows. ἔρεσσ' ἔρεσσε P.1003. sc. τὸν κράτα, beat your head.

Ἐρέτης a tower, P.39.

Ἐρετμός an oar, A.52. See ἐρέσσειν.

Ἐρευνᾶν to seek. ἐρευνᾶν τὴν σοφὴν εὐβουλίαν P.V.1040.

Ἐρεχθεύς prop. name, C.817.

Ἐρημάς †. ἐρημάς γυπίας 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 γίνεσθαι. pass. ἐρημωθέντος A.251.—to quit. τόνδ' ἐρημώσασ' ὄχον A.1040. S.511.

Ἐρίδματος (?) founded on strife. ἔρις ἐρίδματος A.1440. strife founded on strife, strife succeeding strife. The word is probably corrupt. Blomf. conj. ἐρίδμαντός. See ἐπανθίζειν.

Ἐρικύμων [ῦ] big with young, A.118. Schol. πολυκύμονα. See under λάγιος.

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. νυμφόκλαυτος Ἐριννύς A.729. a fiend woful as a bride, an epithet of Helen. On the orthography of Ἐριννύς or Ἐρινύς, as Blomf. with Ald. always writes the word, see Blomf. Gloss. in P.V.53. s.v. ἐλινύω.

Ἐρίσπεκτος crowned with wool, S.22.

Ἐρίς Strife, personified as a goddess. Ἐρίς περαίνει μῦθον ὑστάτη θεῶν S.c.T.1042. Blomf. considers this verse an interpolation, written by some one as a proverbial saying against μὴ μακρηγόρει. It certainly disturbs the regularity of the passage.—strife, quarrel S.c.T.708.918. A.682.1440. C.467. (see ἔμμος).—endeavour, anxiety, S.635. ἀγαθῶν ἔρις E.932. emulation in good works. οὐδὲ τὴν Διὸς ἔριν πέδῳ σκίψασαν ἐκποδῶν σχεθεῖν S.c.T.411. This

is correctly explained by Blomf. "*ne ipsum quidem Jovem, si contendens terram fulgure percutiat, 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 Κίσσινον ἔρκος P. 17.—*a dam, or bank.* ἐχυροῖς ἔρκεσιν εἶργειν ἄμαχον κῦμα θαλάσσης id. 89.—*Met. a protection, defence.* ἀνδρῶν ὄντων ἔρκος ἐστὶν ἀσφαλῆς P. 341. τόδ' Ἀπίας γαίας ἔρκος A. 248. said by the Chorus of itself. See ἀγχιστος.—*a net.* ἰδόντα τοῦτον τῆς Δίκης ἐν ἔρκεσιν A. 1593.

"*Ερμα a weight.* ἔρμα Δῖον S. 575. *the offspring of Jove borne in the womb.*—*a sunken rock.* ἀφαντον ἔρμα A. 979. *Met.* τὸν πρὶν ὄλβον ἔρματι προσβαλὼν Δίκας E. 534.

"*Ερμαῖος prop. belonging to Mercury.* Ἐρμαῖον λέπας Λήμνον 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 νόμιος ὁ θεός. καὶ ὄρειος ὁ Ἐρμῆς. ἔστι δὲ καὶ Ἐρμαῖον οὕτως ἐν Λήμνῳ καλούμενον.—*lucky* (Mercury being the god of unforeseen gain). ἔρμαία δόσις E. 907.

"*Ερμηνεύς an interpreter* A. 1032. *μανθάνοντί σοι τοροῖσιν ἐρμηνεῦσιν εὐπρεπῶς 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.*

"*Ερμῆς Mercury,* S. 217. 301. P. V. 1038. S. c. T. 490. C. 618. 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 πομπαιῖος Soph. Aj.

831. *καλῶ δ' ἄμα πομπαιῖον Ἐρμῆν χθόνιον εἶ με κοιμίσει.* Hor. Od. I. x. 17. *Tu rias lætis animas reponis sedibus.* Unde eidem *Satelles Orci* dicitur, Od. II. xviii. 39."

"*Ερνος a branch.* *Met. a scion, or offspring,* A. 1506. E. 631. 636.

"*Ερπειν 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.*

"*Ἐρρῆν to go wretched, to be lost, or forlorn.* ἡμῖν γὰρ ἔρρῆν ἢ πρόσωτιμὰς νέμειν E. 717. *παρημελημένον ἔρρῆν* id. 291. *ἀτιμος ἔρρῆν* id. 844. *ὀλοοὺς 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.

"*Ερυθρός red, bloody,* E. 255.

"*Ερύκειν [ὑ] to hinder.* ὕδε Καδμείων ἤρυξε πόλιν μὴ ἵνατραπῆναι S. c. T. 1067. *preserved it from being overthrown.*

"*Ερυμα a defence.* ἔρυμα τε χώρας καὶ πόλεως σωτήριον E. 671. ἔρυμα κακῶν κεδνῶν τ' C. 152. See ἀπότροπος.

"*Ερχεσθαι 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 διώκουσ' ἦλθον E. 381. *μαρτυρήσων ἦλθον* E. 546. ὄτ' ἦλθον—*στρατηλατοῦσαι* E. 656. ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι S. 517.—*With cognate accus.* κέλευθον ἦν περ ἦλθες P. V. 964. *the way by which you came.* μὴ λθῆς ὁδός σου τὰσδ' ἐφ' ἐβδόμαις 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. ἐπί with dat. S. c. T.

696. P. 428. with acc. P.V. 866. S.c.T. 193. P. 262. 650. ἐκ P. 348. S. 259. διὰ S. 251. παρά with gen. A. 891. With acc. A. 174. τέκνων εἰς ἔργον ἤλθετον νόμῳ A. 1180. Here ἤλθέτην should be read according to Elmsl. on Ach. 733. qu. v. So Blomf. Dind. *engage in the procreation of children.* μηδ' ἐς ἀγκρισιν ἐλθεῖν E. 342. See ἀγκρισις. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα P.V. 121. *incurred the enmity of all the gods.* Ἀργεῖοισι Καδμείους ἐς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat with them.*—With adverbs. ἐκεῖθι S.c.T. 792. κάτωθεν P. 683. δεῦρο C. 136. E. 736. ποθέν C. 1069.—probably with gen. ἀκροβόλων ἐπάλεξεν λιθὰς ἔρχεται S.c.T. 143. See ἀκρόβολος.—With dat. ἤλθεν αὐτῷ Ζηνὸς ἀγρυπνον βέλος P.V. 358. Cf. id. 666. P. 492. 701. A. 621. 1351. C. 117. In A. 497. ἄλις παρὰ Σκάμανδρον ἤλθες ἀνάρσιος the vulg. is objectionable from the anapæst in the fifth place. Butler suggests the transposition παρὰ Σκάμανδρον ἤλθες ἄλις ἀνάρσιος, or ἤλθες παρὰ Σκάμανδρον ἄλις ἀνάρσιος. Blomf. from Marg. Ask. reads ἦσθ' ἀνάρσιος. So Dind. Ἔρως *love, lust*, P.V. 593. 905. δηξίθυμον ἔρωτος ἄνθος A. 723. παντόλμους ἔρωτας C. 590. θηλυκρατῆς ἔρως 592. ψιθυροὶ τρίβοι τ' ἔρώτων S. 1026.—*a longing desire for anything.* κακοῦ ἔρωτος ἀρχάν S.c.T. 670. εὐκλείας ἔρως E. 827. ἔρως πατρώας γῆς A. 526. ἔρως αἱματολοιχός. A. 1457.—With infin. τῶν σ' ἔρως ἔχει τυχεῖν S. 516. ἔρως—ποθεῖν ἃ μὴ χρῆ 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. Ἐσείδειν see εἰσείδειν. Ἐσέρχεσθαι see εἰσέρχεσθαι. Ἐσήκειν see εἰσήκειν. Ἐσθῆιν *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.* Ὁ ἐσθλός, in this sense of *rich or noble*, see Göttling'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.

Ἐσθρώσκειν see εἰσθρώσκειν.

Ἐσκομίζειν see εἰσκομίζειν.

Ἐσμός *a swarm. Met. a crowd*. S. 30. ἐσμός ὡς πελειάδων id. 220. νούσων 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 ἀντολὰς ἐγὼ ἄστρων ἔδειξα 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. ἕως ἄν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς Ἄιγισθος A. 1410. h. e. whilst he resides in my house. προστρόπαιος ἐστίας A. 1569. *a surpliant at the hearth.* δωματίτιν ἐστίαν A. 942. ἀθήρμαντον ἐστίαν δόμων C. 620. *a neglected hearth.* τὰ μὲν γὰρ ἐστίας μεσομφάλου ἔστηκεν ἤδη μῆλα πρὸς σφαγὴν πυρός A. 1026. The constr. here is rather obscure. Klaus. takes ἐστίας μεσομφάλου as genitives of place, coll. Il. ix. 219. ἴζεν τοίχου τοῦ ἐτέροιο, and refers to Bernhardy, Synt. iii. 33, who thus explains it. Butler governs these words by σφαγὴν 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 ἀφ' ἐστίας ἄχη A. 415. *private calamities.* ὧ σωτῆρες ἐστίας πατρός C. 262. ὅταν ἀφ' ἐστίας μῦθος πᾶν ἐλάση id. 960. ἰὼ πανοιζὺς 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 πέλας id. 418. βωμόν, ἐστίαν χθονός S. 367. *the public altar.* On C. 1039. see ἐφέστιος.

Ἐστιοῦχος *containing a hearth, domestic.* ἐστιοῦχον γαῖαν 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. ἐσχάrais 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. 836. 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 δωμαίων πλουτογαθῆ μυχὸν νομίζετε C. 789.—*within the mind, inwardly,* P. 11. A. 964.

Ἐταρος *a companion,* P. 949.

Ἐτειος *lasting a year.* φρουρᾶς ἐτείως μῆκος A. 2. See μῆκος.

Ἐτεοκλῆς *prop. name.* S.c.T. 6. Ἐτεόκλεες id. 39. *contr.* Ἐτεόκλεις id. 490. Ἐτεοκλέα id. 998.

Ἐτέοκλος *prop. name.* S.c.T. 440.

Ἐτεραλκῆς *yielding the victory to the other party, i. e. to the enemy,*

P. 913. Butler compares ἑτερόφωνος στρατός S.c.T. 154.

Ἐτερορέπης *inclining alternately to each side, yielding to both parties their due,* S. 397.

Ἐτερος *another,* C. 398. ἕτερον ἐκείνου E. 168. *in loc. dub.* See ἐκείνος.—*strange, unusual.* θυσίαν ἑτέραν, ἄνομόν τιν' ἄδαιτον A. 147. See ἄλλος.—τὸ ἕτερον 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 diaulos.* See διαυλος.

Ἐτερόφωνος *speaking another language, i. e. foreign,* S.c.T. 154.

Ἐτης *a citizen,* S. 244.

Ἐτήτυμος *true, real,* P. 723. P.V. 598. C. 936.

Ἐτητύμως *really, truly,* S. 718. A. 161. 464. 668. 1269. E. 466.

Ἐτι *yet, as yet, still.* e.g. τὸν ἐλλείποντ' ἔτι ἡβῆς ἀκμαίας 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.* ἦ μὴν ἔτι Ζεὺς, καίπερ ἀνθάδης 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.* ἀπαξ ἔτι A. 1245. *once more.* τίν' οὖν ἔτ' ἄλλον τῆδε προστιθῶ στάσει C. 112. Cf. id. 433. S. 214. 256. 313.—With comp. ἄθλον ἂν σοι τοῦδ' ἔτ' ἀγλίω 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 ἔτυμοι. So Farn. Schütz corrects τοιοῖδε τοί μοι, which has been adopted by Glasg.

Blomf. Dind. If ἔτοιμοι be correct, the construction is τοιοῖδ' 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.*

Ἐτυμος *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.*

Εὖ *well*. εὖ γὰρ εἶη A. 210. *it would be well*. εὖ τοῦτο C. 114. *that is right*. τί τῶνδ' εὖ id. 334. τάδ' 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 δρᾶν *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 οἶακα νέμων id. 780. εὖ εἰδέναι *to know well*, S. c. T. 357. P. 169. 207. 423. 427. 770. A. 908. εὖ ἐξεπίσταμαι 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 διάξας.—εὖ πεσόντα A. 32. *having fallen well*. Met. from a game of dice.—εὖ πρὸς εὖ φανεῖσι 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*. γένοιτο 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 θαρσεῖν *to be of good courage*, S. 993. εὖ φρονεῖν *to be well disposed*. εὖ φρονῶν ἐμοί A. 1411. εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ A. 262. id. *to feel delight*, ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἠγγελημένοις C. 763. *to be wise*, i. q. φρονεῖν. κέρδιστον εὖ φρονούντα μὴ δοκεῖν φρονεῖν P. V. 385.—With other verbs, etc. τόξον εὖ πυκάζου S. c. T. 134. εὖ φυλακτέον id. 481. εὖ ἐποδώκει P. 648. See ἐφοδοῦν. θεοῦς προσειπεῖν εὖ A. 344. εὖ νιν ἀσπᾶσασθε 510. εὖ πέπρακται 537. εὖ μαθεῖν 570. εὖ μενεῖ 821. εὖ λέγει 1160. S. 495. εὖ κεκλανμένου C. 676. εὖ κείμενα 682. εὖ μαιομένοις ἰδεῖν 775. εὖ ἀνιδεῖν 796. εὖ ὠρμημένος 929. εὖ προτίων 516. εὖ καταγνωσθῆ 543. εὖ κεκασμένον 736. εὖ σέβοντες 973. εὖ τελευτήσει S. 208. εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί 216. εὖ νικᾷ 230. εὖ στυγήσας 523. εὖ νέμοιτο 655. εὖ κατεῤῥινημένους 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.

Εὐα 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. εἶδραν 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 καθαράν, κεχωρισμένην, and lastly by αὐγάζοντα καὶ ὀρῶντα, which latter interpretation, as Dind. observes, belongs to another

adjective, *εὐανγής*, which Hemsterh. wishes to restore in Eur. Suppl. 652, where *εὐαγῆ* is commonly read. The word occurs likewise in Bacch. 660. where Musg. conj. *εὐανγεῖς*. The most probable derivation is suggested by Elmsl. on Bacch. 660. who refers to a passage in Bekk. Anecd. Gr. p. 337. Ἀγής· τοῦτο ἀπὸ συνθέτου καταλείπεται τοῦ εὐαγῆς ἢ παναγῆς. Ἐμπεδοκλῆς· ἄθρει μὲν γὰρ ἄνακτος ἐναντίον ἀγέα κύκλον. Here, as he observes, the meaning can hardly be other than *the bright disc of the sun*. If then *εὐαγής* 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 *ἄγος*. 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.

Εὐάγκαλος easy to carry, P. V. 350.

Εὐαίων happy. βίοντον 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. εὔτε πόντος ἐν μεσημβριναῖς κοίταις εὔδοι* A. 552.

Εὐδειπνος feasting splendidly. παρ' εὐδείπνοις 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. *εὐδειπνα* h. e. "sacrificium apud Athenienses celebratum, in honorem defunctorum," quoting Hesychius. *εὐδείπνοις* here refers to those who received the sacrifice, not to the sacrifice itself.

Εὐδηλος manifest. εὐδηλα γάρ P. 970. *for it is manifest*.

Εὐδία a calm, S. c. T. 777.

Εὐδόκιμος illustrious, P. 843.

Εὐδοξος glorious, C. 302.

Εὐέδρος sitting on a fair seat, S. c. T. 93. 301. an epithet of the gods.

Εὐειδής, beauteous, P. 316.

Εὐείμων well-clothed, P. 177.

Εὐελπις of good hope. εὐελπίς 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.

Εὐερκής 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.
 Εὐηλιως *with the fair sunlight*, E.866.
 Εὐήρετος *well adapted to the oar*.
 σκαλμοῦ ἀμφ' εὐήρετον 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.1331.
 Εὐθαρσής *of good cheer*, S.947. εἰ
 πάντα δ' ὡς πράσσοιμ' ἄν, εὐθαρσής
 ἐγώ A.904. sc. εἰμί. On the con-
 struction εἰ πράσσοιμ' ἄν, see under
 ἄν. Blomf. from Farn. reads ἀνευ
 θάρσους.
 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.
 Εὐθινοῦς *giving a splendid feast.*
 εὐθινον 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. εὐθυδικης.
 Here Herm. for the sake of the metre,
 restores εὐθυδίκαιοι.
 Εὐθῦμος *cheering*, S.937.
 Εὐθύμως *cheerfully*, A.1574.
 Εὐθύνειν [ῦ] *to guide*, P.V.287.
 Εὐθῦνος *a judge, or censor*, P.814.
 E.263.
 Εὐθυντήρ *a regulator. οἶακος εὐ-*
θυντήρος ὑστάτου νεώς 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.353.400. 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. ξὺν εὐκλείᾳ S.952. *with good*
report. κακῶν δὲ κάλοισχρῶν οὐ τιν' εὐ-
κλείαν ἐρεῖς S.c.T.667. See ἐρεῖν.

Εὐκλεῶς *honourably*, P.320. A.1276.

Εὐκοινόμητις *prudently counselling*
for the common good, S.681.

Εὐκοσμος *well-ordered. οὐκ εὐκο-*
σμον φυγὴν 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. πατρόθεν εὐκταία
φάτις S.c.T.823. εὐκταῖα 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 εὐθετον
 Regg. A.B. Seld. Rob.

Εὐλάβεια *caution. οὐδὲ τὸν ὀρθοδαῆ*
τῶν φθιμένων ἀνάγειν Ζεὺς αὐτ' ἔπαυ-
σεν ἐπ' εὐλαβείᾳ 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
 particle αὐτε 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' εὐλαβείᾳ 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-εραύνωσεν ἀναστήσαντα τὸν Ἴππόλυτον, 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. εὐμενεῖ πέδῳ S.c.T. 17. *the kindly soil*. ὀλολυγμὸν ἱερὸν εὐμενεῖ S.c.T. 250. εὐμενεῖ 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 calculated*. σφενδόνας ἀπ' εὐμέτρου 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.

Εὐμοῖρος *prosperous in its lot, happy*. εὐμοῖρου χθονός E. 850.

Εὐμορφία *a favorable appearance*, P.V. 493.

Εὐμορφος *beautiful*, A. 405. εὐμορφον κράτος C. 483. εὐμορφοὶ παρθένων χλιδαί S. 981. θήκας εὐμορφοὶ κατέχουσι A. 442. *beautiful in death*.

Εὐναῖος *belonging to the bed*. εὐναῖος γάμος S. 327. *the marriage bed*.

Εὐναστήριον *a bed*, P. 156.

Εὐνή *a couch*, A. 13. 27. 1609. εὐνήs παροψώνημα 1421. See ἄνθος E. 208. pl. S. 134. A. 1165. periph. λέκτρων εὐνάs P. 536.—*a tent*. εὐναὶ ἦσαν δηῖων πρὸς τείχεσι A. 545.—denoting *the state of death*. ἔνθα σ' ἔχουσιν εὐναί C. 316. *where you repose in death*.

Εὐνήτεια *a female bedfellow, a wife*, P. 153. Dor. λεχέων Διὸs εὐνάτεια 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. 783. With gen. εὐνιν αἰετοῦ πατρός C. 245.

Εὐνοία *kindness, kind intention*. ὦν δέδωκ' εὐνοίαν P.V. 444. ὑπὸ εὐνοίας C. 844. κατ' εὐνοίαν φρενῶν S. 918. *if their minds be agreeable*. ἐπ' εὐνοία χθονός S.c.T. 998. *on account of his good will to the country*.—*favour*. τοῖs ἦσσοσιν πᾶs τις εὐνοίας φέρει S. 484. προστατηρίας Ἀρτέμιδος εὐνοίαισι S.c.T. 432.

Εὐνους *well-affected, kind*, P. 222.

Εὐξενος *hospitable*, C. 701.

Εὐξύμβλητος *easy to guess at*, P.V. 777.

Εὐξύβολος *facilitating intercourse, or commerce*. ξένοισί τ' εὐξύβολουσ δίκασ ἄτερ πημάτων διδοῖεν S. 682. *give them satisfaction on equitable terms.—easy to guess at*. εὐξύβολον τόδ' ἐστὶ παντὶ δοξάσαι C. 168.

Εὐόρκωμα *a sacred oath*, C. 888.

Εὐόρκως *consistently with an oath*. τὰδ' εὐόρκως ἔχει C. 273. *this is consistent with the oath*.

Εὐπάλαμος *clever, dextrous*. εὐπάλαμον μέριμναν A. 1513.

Εὐπάτωρ *born of a good father*, P. 931.

Εὐπειθής *persuasive, easily convincing*, S. 618. A. 265. C. 257.—*obedient, with dat.* E. 793.

Εὐπέμελος *easy to be dismissed*. ἔχουσι μοῖραν οὐκ εὐπέμελον E. 454. *they are of a sort not easy to dismiss*. See *δυσπήμαντος*.

Εὐπετής *easy, nimble*. κραιπνῶ ποδὶ πηδημάτων εὐπετέος ἀνάσσων; P. 96. see under ἀναΐσσειν, where, for the vulg. ἀνάσσων, is preferred the reading of Brunck from Turn. ἀνάσσων. 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. τό τ' εἰπεῖν εὐπετέσ μύσαγμα πώς S. 973. *it is easy to call them a nuisance*. constr. τό τ' εἰπεῖν (ξένον) μύσαγμα, εὐπετέσ πώς ἐστὶ.—εὐπετῆ τάδε id. 989. *all this is fair and easy*.

Εὐπετῶσ *easily, favorably*, C. 1043. εὐπετῶσ ἔχειν A. 538. *to be in a favourable state*.

Εὐπιθής *easy to be persuaded*, P. V. 333.—*persuasive*. θάρσος εὐπιθές A. 955.

Εὐπλοια *a favorable voyage*. εὐπλοϊαν ἔπραξαν S. 1030.

Εὐποκος *well-fleeced*, A. 1390.

Εὐπομπος *conducting favorably*. εὐπόμπῳ τύχη E. 93. *with successful conduct*.

Εὐπορος *easy of passage*, S. 465.

Εὐποτμος *happy*, A. 237.

Εὐποτος *good to drink*, P. 603. P. V. 679. 814.

Εὐπραξία *prosperity*, S. c. T. 206.

Εὐπραξίς *id.* A. 245.

Εὐπρέπεια † λίπος ἐπ' ὀμμάτων αἵματος, εὐπρέπειαν τίετον A. 1403. So vulg. That this is corrupt is evident, as well from the metre as the sense. Farn has εὐπρέπει. Cant. conj. ἐμπρέπει ἀτίετον. This is adopted by Blomf. Herm. ἐμπρέπειν, which Dind. adopts, reading in the next line ἀτίετον for ἀτιέτον. If this be correct, the infin. ἐμπρέπειν must depend on ἐπιμαίνεται 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.*

Εὐπρεπής *seemly, proper*, P. 819. comp. C. 653. *conspicuous* S. c. T. 89. superl. P. 180. Here ἐκπρεπεστάτα is the vulg. and probably the true reading. See under ἐκπρεπής.

Εὐπρεπτος *conspicuous*, S. 703.

Εὐπρεπῶσ *suitably, aptly*, A. 602.

Εὐπροσωπόκοιτος. See εὐπρόσωπος.

Εὐπρόσωπος *fair, favorable*. τύχα δ' εὐπροσώπῳ κοίτῃ τὸ πᾶν ἰδεῖν ἀκοῦσαι θρεομένοις μετοικοδόμων πεσοῦνται πάλιν C. 963. seqq. This is clearly corrupt: Hermann, by an ingenious emendation, conj. εὐπροσωποκοίτῃ. The position of a die in falling appears to have been called κοίτη, hence τύχη εὐπροσωπόκοιτος *a lucky posture of affairs*. For μετοικοδόμων we must read μετοίκοι δόμων with Scaliger. (See Schol.) The words ἰδεῖν ἀκοῦσαι θρεομένοις are corrupt: the simplest conjecture appears Stanley's sc. ἰδεῖν ἀκοῦσαι θ' ἰεμένοις. The reading will then be τύχα δ' εὐπροσωποκοίτῃ τὸ πᾶν | ἰδεῖν ἀκοῦσαι 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 θρεομένοις,

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 ἔμπαλιν 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 ὅταν in the preceding sentence.

Εὐπρυμνῆς well guided, steered well. εὐπρυμνῆ φρενὸς χάριν S. 967. *the well-directed, or sincere kindness of soul.* Butler observes, "πρύμνη est puppis in qua gubernaculum, quo ipsa navis flectitur. Inde metaphoricè εὐπρυμνῆς φρενὸς 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 τυγχάνοντες—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 βωτεῖν Hes. Op. et Di. 391. On this use of the accus. see Matth. Gr. Gr. 546. See τοιόσδε.

"Ευρίπος *the Euripus*, A. 283.

"Ευρις *quick-scented*, A. 1064.

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 ἐμὸς τιμωρίαν κλεινῶν Ἀθηνῶν εὔρε P. 466. *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 inveniatur*.—εὔρωμεν S. 490. εὔρεῖν P. V. 59. 473. 579. εὔρών P. V. 249. 579. εὔρόντες P. 362.—Mid. ν. *to obtain for oneself, to get.* μνήμην εὔρετ' ἐν λιταῖς S. 267. αὐτὸς εὔρόμην πόνους P. V. 267. μελέους θανάτους εὔροντο S. c. T. 861. μοῖραν εὔρετ' ἀσφαλῆ A. 1570. Dind. ἤρετο, ἤροντο κ. τ. λ. pass. εὔρησθαι κακῶν ἔοικε πηγῇ πᾶσιν εὔρησθαι φίλοις P. 729.

Εὔροεῖν to proceed favourably, P. 593.

Εὔρος width. πύργος ἐν εὐρεῖ S. c. T. 745. *the width of a tower.*

Εὐρύπορος having wide tracks. εὐρύνποροιο θαλάσσης P. 108.

Εὐρύς wide. εὐρείαις ἐν αὔραις S. 849. *in the wide air, at the mercy of the winds.*

Εὐρώπη Europe, prop. name. *Εὐρώπης πέδον* P. 736. *Europe.* Εὐρώπης ἀπο 785.

Εὐσέβεια piety, religion, S. c. T. 326.

Εὔσεβεῖν to worship, A. 329. On S. 833. see ἀτίετος.

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 μούστιν εὐσεβῆ θεῶν πάρα; C. 120. sc. αἰτεῖν, *are these things proper subjects of supplication from the gods?* Compar. C. 139.

Εὔσημος 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.

Εὔστομεῖν to use fair words (i. q. εὔστομ' ἔχειν Soph. Phil. 201.) τί νιν προσείπω, κᾶν τύχῳ μάλ' εὔστομῶν; C. 991. *what must I call it, though I should use ever so mild expressions?* For κᾶν 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 Δαρεῖος 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 occupy my couch*. εὐτ' ἄν πύθηται μῦθον C. 732. *when he shall have heard the tale*. Cf. P. 226. 356.—ἄν is omitted, S.c.T. 320. εὐτε πόλις δαμασθῆ.—With the opt. in frequentative sense, εὐτε πόντος εὐδοί A. 551. *whenever the sea was calm*. In A. 411. μάταν γὰρ, εὐτ' ἄν ἐσθλά τις δοκῶν ὄρᾶν, παραλλάξασα διὰ χερῶν βέβακεν ὄψις, Heath, Schütz, and Blomf. understand ἐστὶ 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 ὠμόθυμον, εἴ ποθι πλαζόμενον λεύσσων, ἄπυοι; Eur. El. 538. οὐκ ἔστιν, εἰ καὶ γῆν κασίγνητος μολῶν, κερκίδος ὄψι γνοίης ἄν ἐξύφασμα σῆς; and Pind. Ol. 11. 56. εἰ δέ μιν ἔχων τις, οἶδεν τὸ μέλλον. Scholefield reads δοκῶν ὄρᾶ, which he translates “*in fancy sees*.” Dind. considers the verse corrupt.

Εὐτεκνος *happy in offspring*, S. 272.

Εὐτελής *mean, vile*, S.c.T. 473.

Εὐτλήμων *bold*. ψυχῆς εὐτλήμονι δόξη P. 28.

Εὐτολμος *id.* A. 1275.

Εὐτόλμως *boldly*, A. 1271.

Εὐτράπεζος *having a good table*, A. 235.

Εὐτραφής *nutritious*, C. 885.

Εὐτρεπής *ready*, S.c.T. 89.

Εὐτρεπίζειν *to get ready*, A. 1636.

Εὐτρεφής *nutritious*, C. 885. superl. S.c.T. 288.

Εὐτυκος *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!* τᾶλλ' 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 Guelph. 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' εὐτυχοίη Pauw, supposing that the diphthong οι could be made short before the vowel η. εἰ δ' εὐτυχέη Stanl. εἰ δ' εὐτυχέων sc. ἐστὶ Morell. Heath agrees with Cant. εἰ δὲ τὰδ' ἀτυχεῖ Brunck. *quum tanto prematur infortunio, quid de insania remittit?* So Schütz. Hermann Obs. Critt. c. 3. conj. τί τὰδ' ἠτύχθη; τί χαλᾶ μανιῶν; *quid his perterritus est? quid de insania 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 ἀτυχῆς, τί χαλᾶ μανιῶν; Blomf. adopts a conj. of Pors. εἰ μὴδ' ἀτυχῶν τι 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.

Εὐφειγγής *bright*. εὐφειγγής ἰδεῖν P.379.

Εὐφημεῖν *to use words of good omen*. εὐφημεῖτε E.988.991.—*to cry or sound joyfully*. εὐφημοῦντες A.582. ὀλολυγμὸν εὐφημοῦντα A.28. κέλαδος μολπηδὸν εὐφήμησε P.381. Here ἠ-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.—*suited for such words, happy, auspicious*. εὐφημον ἦμαρ A.622.

Εὐφήμως *with words of good omen*, E.277.

Εὐφθογγος *sounding cheerfully*, cōmpar. C.337.

Εὐφιλής *beloved*, A.35.—*loving*. With gen. ποίμνης τοιαύτης οὔτις εὐφιλής θεῶν E.188.

Εὐφίλητος *dear*. ἂν ποτ' εὐφιλήταν ἔθου S.c.T.103. *which thou once heldest dear to thyself*.

Εὐφιλόπαις *loved by children*, A.703.

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*.—ἔως γένοιτο 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 κέαντες 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 ἐκ διανοίας A.771.—*pleasing, cheering*. εὐφρων τις πόνος εὐτέλεσσι 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. Cyrus.—*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*. πάντα ἤδη τὸδ' ἔργον εὐχερεία συναρμόσει 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. εὐχου C.210. εὐχεσθε S.c.T.198. εὐχόμεθα S.660. with acc. *to pray for*. εὐχου τὰ κρείσσω S.c.T.248. μέτριον ἔπος εὐχου S.1045. *offer a moderate prayer*.—with dat. *to pray to*. θεοῖς εὐξασθαι P.514. Ἀργείοισιν εὐχεσθαι S.958. with dat. and infin. εὐχομαι γῆ τῆδε—τοῦνειρον εἶναι τελεσφόρον C.533. Absolutely. τὸτ' εὐχετο λιταῖσι P.490. part. εὐχομένοις ἀνέλθοι C.458. *in answer to our prayers*.—*to vow*. with inf. εὐξω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε A.907. with acc. πολλῶν πατησμὸν εἰμάτων ἂν εὐξάμην.—*to boast*. with inf. τίς ἂν εὐξαιτο βροτῶν ἀσινεῖ 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 γᾶς ἀπὸ τᾶσδ' ἔνοικοι* S.531. the infin. is sometimes omitted. "Ἐλλας τ' ἀμφὶ πόρον πλατὺν εὐχομέναι (πόλεις) 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 Δῖος πόρτις εὐχεται βοός* S.309. sc. *εἶναι* or *φῦναι*. *γένος ἡμέτερον—ἐξ ἐπιπνοίας Διὸς 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' εὐωνύμων 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 Ζηνὸς ἔφαψιν* 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 θεῖος Ὀρέστης ἄψειν* 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.650. 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. *ἐφέπεσθαι* to follow, or attend to. 2. aor. *βουλήν πιφαύσκω δ' ὑμῖν ἐπισπέσθαι πατρός* 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. *ἐφεστίω μιάσματι* E.162. *καὶ πῶς; τὸδ' ὄζει θυμάτων ἐφεστίων* A.1283. This may be read either with the interrogation after *πῶς* or after *ἐφεστίων*. 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. Guelph. Rob. in C. 1034. where the vulg. is ἐφ' ἐστίαν. This, however, requires a somewhat unusual ellipsis of ὁδὸν with ἄλλην. Blomf. more properly retains the vulg.—*domestic, residing in a house.* With gen. πόνοι δόμων ἐφέστιοι.—*having an altar or hearth, δόμους ἐφεστίους* S.c.T. 73. A. 825.

Ἐφέτης *an officer*, P. 79.

Ἐφετή *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 † *παράσσων φροιμίους ἐφημίους* A. 1189. The word ἐφημίους is corrupt. Several conjectures have been proposed, e.g. εὐφημίους J. Cas. εὐφημίους Stanl. ἐφυμνίους 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 φροιμίους is lost, but, as it is impossible to restore it without further aid from MSS., the verse had better be read *στροβεῖ, παράσσων φροιμίους * * * οἰς.*

Ἐφῆσθαι *to sit by, or near*, E. 599. with dat. δόμοις ἐφημένους A. 1190. ἐφημένους τάφῳ C. 494. with acc. βρέτας τὸν μὸν ἐφημένῳ E. 387.

Ἐφίεναι *to inflict upon*. τέκνοις ἀραίας ἐφῆκεν ἐπικότους τροφάς S.c.T. 768. πάντ' ἐφῆσω μόρον E. 478. *I will suffer to be inflicted every kind of destruction.*—mid. v. *to order, give charge.* ἐπιστολὰς ἅς σοι πατήρ ἐφεῖτο P.V. 4. ὡς ἐφίεσαι P. 224. with inf. οὐδ' ἐφ' ἐστίαν ἄλλην τραπέσθαι Λοξίας ἐφίετο C. 1035.

Ἐφίζειν *to sit upon or rest.* βαρὺς ἐφίζει S. 638.

Ἐφίμερος *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 ξιφοδηλοῖσιν 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 Πηληϊάδεω 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. Œd. 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. ἴθυνε—ἠνιόχει, and the gloss in Reg. B. ὀδήγει, have the imperfect, (by which probably he means

that ἐποδώκει 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. ἀλλ' 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 ocius, lenius mitius, pœnas infligit sceleratis.* This is better.

Ἐφορμαίνειν to rush upon. κίρκον πτεροῖς ἐφορμαίνοντα P. 204.

Ἐφορμαῖσθαι id. ἐφορμηθέντες P. 454.

Ἐφορος a president, or ruler, S. 659. στρατιᾶς 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 pœan.

Ἐχειν to have, hold, occupy, or possess. e.g. φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι P.V. 253. ἱκετηρίας 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 χρείαν ἔξει 169. will have need of me. Cf.

C. 474. παρ' ἑαυτῷ ἔχων P.V. 187. holding in his own hands. πημάτων ἔξω πόδα ἔχει 264. is out of harm's way. σαυτὸν ἐκποδῶν ἔχων 344. keeping out of the way. μέμψιν οὔτιν' ἀνθρώποις ἔχων 443. having no ground of complaint against men. ἀξίαν τριβὴν ἔχει 642. it is worth while. ἔξει πνοάς 802. will live. φθόνον σωματῶν 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 δωμάτων 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 παλίντροπον 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 χῶρον E. 24. θεοὺς οἱ γὰρ ἔχουσι S. 685.—to hold, confine, or check. ἔνθα σ' ἔχουσιν εὐναί C. 316. τοὺς δ' ἄκραντος ἔχει νύξ id. 63.—with part. Ἐλλήσποντον ἤλπισε σχήσειν ῥέοντα P. 732. that he should stop it flowing. with infin. φόβος τὸ μὴ δίκειν σχήσει E. 662. will restrain from injustice.—to bear, endure. ὃν οὔτις ἂν δόμος ἔχοι 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 ἐχέτω S. 1003. let it be praised.—to have at one's disposal, to be able to produce,

or say. λέγοις ἂν, εἴτι τῶνδ' ἔχοις ὑπέρτερον 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.472.588.686.822. 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. βλοσυρὸν ἀράμενον ἄγος ἔχειν E.161. μὴ τέλεον δόντες ἔχειν S.74. τοῦτο λάχος διανταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν E.321.—to denote condition or circumstance. πότε ἄμφι λιτὰν 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.335.710.1379.1646. 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. εὐπετῶς ἔχειν A.538. ἀναγκαίως ἔχον C.237. ἀμηχάνως ἔχει 402. συγκόλλως ἔχειν 535. εὐβούλως ἔχων C.685, (Al. εὐβόλως. see εὐβούλως.) παγκάκως ἔχει 729. ἀρκούντως ἔχει 879. εὐόρκως ἔχει 973. δικαίως ἔχειν E.419. In A.449. ἐχθρὰ δ' ἔχοντας ἔκρυψεν. 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' Αὐλίδος 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, adiacere, Xen. Anab. vii. 8.” This may be very true, but since in S.259. we appear to have the substantive πέρα (Ἄπις 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. πάρεστι τοῦτό γ' ἐξιχνεῦσαι, Blomf. places a full stop after ἔχουσι, and joins εἰπεῖν with πάρεστι. This, however, although good in itself, requires the arbitrary change of γ' ἐξιχνεῦσαι into κάξιχνεῦσαι. 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 βρετέων ἔχεσθαι S.c.T.95. it is time to embrace the images. So in A.1644. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις γ', ἐχοίμεθ' ἂν h.e. we would eagerly grasp at it, namely, at the completion of our series of misfortunes. See ἄλις.

Ἐχενήτις detaining the ships. ἐχενήτας ἀπλοίας A.145.

Ἐχθαίρειν to hate, S.c.T.484. P.V.977. ἠχθηρεν P.758. ἐχθήρειε S.482. pass. ἐχθαίρεται C.239. with dat. εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο 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 direst 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 βάλη 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.—ἐχθροί *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. ἐχθρούς τοὺς ἐμούς P.V.866. *my enemies*, Cf.975. ἐχθροῖσι τοῖς σοῖς E.66. compar. ἐχθίων τύχη P.430. S.506. superl. ἔχθιστος S.c.T.540. P.V.47. A.636.

Ἐχιῶνα *a viper*, S.873. C.247.988.

Ἐχυρός *strong, secure*, P.89. ἐχυροῖς Blomf. Well. from Colb.1. Ald. Turn.

Ἐφῶς *of the morning*. πάχνην ἐφῶν P.V.25. *the morning frost*.

Ἔως *the morning or dawn*. ἕως γένοιτο μητρὸς εὐφρόνης πάρα A.256.

Ἔως *until*. with indic. in past time ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο P.419. Cf.456. with conj. and ἂν of future time, ἕως ἂν ἐξίκη καταβασμόν P.V.812. *until you come to*.—*so long as, whilst*. with indic. of past time, ἕως ἔλευσσεσ ἀνγὰς ἡλίου P.696.—of present time, ἕως ἔτ' ἔμφρων εἰμί C.1022. with conj. and ἂν of fut. time, ἕως 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.

Ζευγύναι *to yoke*. ζεύγνυσι P.187. ζεύξω A.1624. ἔζευξα P.V.460. ζυγέντα 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. Διὸς

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. ἄ Ζάν, Ἰοῦς 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 ἀποχρημάτος.

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*. ζῆται 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. δούλειον ζυγόν S.c.T.453.775.

δουλίῳ ζυγῶ A.927.1199. ζυγοῖσι δουλείοισι 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 πρῶραν. 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*. ζωπυροῦσι τάρβος S.c.T.270. *excite alarm*. pass. ζωπυρουμένας φρενός A.1004.

Ζώφυτος *life-producing, nourishing*. ζώφυτον αἶμα S.837.

H

Ἢ *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?* θεόρτον, ἢ βροταίον; 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.849. S.245. ἢ καὶ *or else*, C.566. S.74.—it is placed before the former member also, *either—or*. ἢ κῆρύξ 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 τοί τις ἐξέκλεψεν, ἢ ἔξητήσατο 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 οἴκων ὄλεθρον—ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων ἀρχάς τε πολισσονόμους ἔξει (sc. Ὀρέστης). 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' ἔτητύμως τίς οἶδεν, ἢ τοι θεῖόν ἐστι μὴ ψύθος; *whether truly, who knows, or whether of a truth, etc.*—With comparatives, *than*. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε 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 γώ; P.V.438. *who else than I?* τί δ' ἄλλο γ' ἢ πόνοι πόνων; S.c.T.834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε P.205. See ἄλλος.

Ἢ an affirmative particle, *surely, in truth*, e.g. ἢ μαίνεται 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. 562. repeated, ἡ σοφός, ἡ σοφός ἦν P.V.889. ἡ τρισκάλμοις 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 ἐκεῖνος εὐφρανεῖ νόον C.731. ἡ που. ἡ πού τι σεμνόν ἐστίν 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 ἡγγεγμένους C.763. *well surely you must be pleased, etc.* Cf. id.218.764. S.891. — as an interrogative, ἡ θεωρήσων τύχας ἐμὰς ἀφίξαι; 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 δὲ δεῖ C.866. σάρκα ἡβῶσαν S.c.T.604. *vigorous as a youth's.* Cf. ἡβῶντα εὐγλώσσω φρενί S.756. *ready in speech as a youth.* Met. αἰεὶ γὰρ ἡβᾶ τοῖς γέρονσιν εὖ μαθεῖν A.570. *it is never too late for old men to learn wisdom.*

Ἡβῆ *youth, the vigour of life, or bloom,* P.536. ἡβῆς ἀκμαίας S.c.T.11. *the very prime of vigour, i. q. ὦρα.* ἡβας ἄνθος S.649. *the bloom of their youth.* ἡλικες ἡβῆς ἐμῆς P.667. *companions of my own age.* Abstr. for concr. *the young men of a state,* A.109. P.504.887. οἷαν ἄρ' ἡβῆν ξυμμάχων 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.964. *lead these strangers.* μήτ' ἔπος μήτ' ἔργον ὧν ἂν δύναμις ἡγεῖσθαι θέλη P.170. i. e. ἐκείνων ἢ οἱ ἐν οἷς

ἂν δύν. ἡγ. θέλη, *in which my capacity can guide or assist me.* with acc. of the place. ἡγεῖσθε βωμοὺς ἀστικούς S.494. *lead to the altars.—to guide, or suggest.* μαιτεύομαι γὰρ ὡς ἂν ἡγῆται θεός E.33. *to have supremacy.* δόμων κατασχυντῆρσι ἡγουμένοις A.1336.—*to consider, esteem,* P.V.1057. C.892. ἅπαντας ἐχθροὺς 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.

Ἡδη *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 ἦδη γνῶθι ναυκληρεῖν πόλιν S.c.T.632. Cf. A.1642. C.111. E.60.379.644. ἦδη πόλεμον αἰρήση νέον S.928. Cf. P.V.913. S.c.T.454. A.1560. C.506. E.471.651. S.205. τότε ἦδη ψυχὸς ἐν δόμοις πέλει A.445. εἶδον πότε ἦδη E.50. *I saw once upon a time.* ἦδη τὰ τοῦδ' οὐ διατετίμηται 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.* χροῖαν 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.

Ἦδωνίς *Thrace*, P. 487.

Ἦθος *manner, character*. ἀκίχῆτα ἦθεα P. V. 184. φίλα ἦθη P. 640.—*an accustomed place of abode*, S. 82.

Ἦίων *a bank*, Dor. A. 1136. ἀμφὶ σὰς αἰόνας.

Ἦκειν *to be come, to be present*. ἦκω σαφῆ τάκεῖθεν 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. 633. ἦκοντας 1608. with acc. without a preposition. ἦξεις Ὑβριστὴν ποταμόν P. V. 719. *you will come to the river Hybristes*. Cf. id. 726. 732. 737. 810. διὰ μάχης ἦξω τέλους S. 470. *I shall engage in the issue of battle*. εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα ἦξει P. V. 192. *will become reconciled to me*.

Ἦκιστα *in the least degree*. οὐχ ἦκιστα *not in the least degree*, i. e. most, C. 114.

Ἦλέκτρα C. 16. 250. prop. name.

Ἦλεκτραι *one of the gates of Thebes*, S. c. T. 405.

Ἦλίβατος *exceeding high, inaccessible*, S. 347. On the derivation and meaning of this word, probably a shortened form of ἠλιτόβατος h. e. *insecure as a footing*, see Buttm. Lexil. in voc.

Ἦλίθιος *foolish, vain*, A. 357.

Ἦλιθοῦν *to stupify*, P. V. 1063.

Ἦλικία *age*. τήνδ' ἠλικίαν ἐσιδόντ' ἀστῶν P. 878. This Schütz properly translates, "*Labant mihi genua istam civium ætatem intuenti. Nempe conspectis Chori senibus tot millia juvenum robustorum sibi periisse, nec fere quemquam nisi senem superesse dolet. Male igitur Lat. interpretes, juventutem civium consideranti.*"

Ἦλιξ *contemporary*. ἠλικες ἦβης

ἐμῆς P. 667. *ye who once with me were young*. παιδὸς δαλὸν ἦλικά C. 600. *a torch co-existent with the child*.

Ἦλιόκτυπος *struck by the sun's rays*, S. 146.

Ἦλιος *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. ἀλίου E. 886.

Ἦλιοστιβῆς *traversed by the sun*, P. V. 793.

Ἦλυσις *a coming*, A. 243. τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἦλυσις, προχαιρέτω 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 ἀύγή.) There is evidently some gloss crept into this verse, as it does not answer to the corresponding verse in the strophe, πρέποσσά θ' ὡς ἐν γραφαῖς προσεννέπειν. For ἦλυσις, which is the reading of Turn. ἡ λύσις is read in Med. Vict. We find also the various readings ἂν ἠλύοις Guelph. ἀνηλύοις Ald. ἀνκλύοις Rob. ἂν κλύοις (divisim) Flor. Farn. Ἦλυσις is, however, in all probability genuine. Cf. Eur. Herc. Fur. 1041. Hec. 67. Hermann strikes out ἐπεὶ γένοιτ' ἂν and reads τὸ προκλύειν δ' ἦλυσιν προχαιρέτω. 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, προχαιρέτω. 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 ἀνκλύοις of Rob. or ἂν κλύοις 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 προστένειν in the next line, the copyist might have prefixed the preposition to κλύειν. It is probable therefore, that the true reading is τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν ἤλυσις, προχαιρέτω. This slightly differs from the strophe, but this (as Scholefield, who adopts this reading observes) may be obviated by reading ὥσπερ for ὥς. 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.

Ἥμαρ *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*. ἡμερεύοντας ξένους C. 699. *having travelled all day, all day upon the road*. Here μακρᾶς 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*.

Ἡμερόλεγδον *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. τιθέντες 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 *if*, P. 694. ἦν μή 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 ἡνίαισί 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 ξὺν ἵπποις ἡνιοστρόφου δρόμου ἐξώτερῳ φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι) it is unintelligible. Pauw removes the stop after ἐξώτερῳ and makes the whole sentence governed by γάρ. So Bothe, who reads ἡνιοστρόφον. This position, however, of γάρ is absolutely inadmissible. Wellauer proposes ἐξω περῶ, or thinks that ἐξωτερῶ (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 ἦπαρ A. 421. δῆγμα λύπης οὐδὲν ἐφ' ἦπαρ προσικνεῖται A. 766. So C. 270. E. 130.

Ἡπειρογενής *born on a continent*, P. 42.

"Ἠπειρος *the continent*, P.704.723. P.V.737. E.75.

"Ἠπιος *mild*, P.V.480. In A.1614. σὺ δ' ἐξορίνας ἠπίους ὑλάγμασιν ἄξη, 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 ἄξη 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.

Ἥρ *the spring*, P.V.435.

"Ἥρα *Juno*, P.V.594.603.708.902. S.c.T.137. S.288.293.559.581.1018. On "Ἥρας τελείας E.205. see τέλειος.

"Ἥρως *a hero*, pl. ἥρωες A.502.

Ἥσθαι *to sit*. ἦσαι E.418. ἦται C.385. also ἦσται S.c.T.494. ἦσθαι δόμοις A.836. *to sit at home*. ἠμένας ἔσω C.908. *id.* κορυφαῖς ἐν ἀκραῖς ἡμενος P.V.366. ἐν θρόνοις ἡμενοι C.609. E.47. ἠμένας ἐπ' ἐσχάταις 773. ἴκταρ ἡμενοι Διός 952. ἡμενον ἄνω S.94. ἄνωθεν ἡμένου 592. ἐπ' ἀσπίδος ἦσται S.c.T.494. *rests*, h. e. *is depicted upon*. with acc. σέλμα σεμνὸν ἡμένων A.176. *sitting upon*.

Ἥσιόνη, *prop. name*, P.V.558.

Ἥσῶσθαι *to be worsted*. ἡσσωμένων S.c.T.498. *the vanquished party*.

"Ἥσων *inferior*, S.200.484, ἦσσον *less*. οὐδὲν ἦσσον A.1364. οὐχ ἦσσον C.179. οὐδ' ἦσσον 697. *no less*.

Ἥσυνδουπία. 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.

Ἥσυχάζειν *to be quiet*, P.V.327.344.

"Ἥσυχος *quiet, gentle*, S.196. ἡσύχω φρενῶν βάσει C.445. *with a calm process of the mind*. Comp. τὰ ἐμφανῶς πράσσουσαν ἡσυχαιέραν E.214. *acting less vigorously or promptly*.

Ἥσυχως *calmly, quietly*, S.705.

Ἥτρον *the heart*, P.953.

"Ἥφαιστος *Vulcan, the god of fire*, P.V.3.367.622. E.13.

Ἥχέτης *sounding*. Dor. ἀχέτας P.V.574.

Ἥχη *a sound*. ἡχη κέλαδος Ἑλλήνων πάρα μολπηδὸν εὐφήμησε P.380. In this passage, for ἡχη, 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 ἡχη 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 ἀντηλάλαξεν 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. Ἥχη is not put for σὺν ἡχη (as Arnaldus proposes to read), but is the dative used adverbially, *with a shout*, as φυγή in P.384.414. and in numerous other instances.

Ἥχώ *an echo*, P.383. *a sound*, P.V.115.133.1084. In S.c.T.898, is commonly read δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαίκτηρ γόος. Here

the hiatus in ἀχὼ shows the existence of some corruption; and the expression ἐπ' αὐτοὺς προπέμπει, is unintelligible. Schütz conj. δεινὰν μάλ' ἀχὼ δ' ἐπ' αὐτοῖς, *valde gravem autem sonum super iis emittit luctus*. Blomf. ἀχὼ 'π' αὐτούς. Lachm. ἀχάν. Elmsl. ἀχάν ἐς οὖς. 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 ἀχὼ μάλ' αὐτοὺς 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 ἀχὼ intelligas clamorem ex ædibus quem propinqui et famulicent, pronomen δ̄ ad φρῆν referas, et ad τοῖνδε δυοῖν ἀνάκτοιν subaudias ἔνεκα."

Θ

Θακεῖν *to sit*, P.V. 313. 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.

Θαλαμηπόλος *a maiden of the bed-chamber, or house-maiden*, S.c.T. 341.

Θάλαμος *a chamber, or place of abode*, E. 958. Met. θαλάμους ὑπογῆς 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*. ἄμαχον κῦμα 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 θαλασσίου P.V. 364. *a strait*. θαλασσίαν νόσον P.V. 926. *the trident of Neptune*.

Θαλασσόπλαγκτος *wandering upon the sea*. θαλασσόπλαγκτα ναυτῶν ὀχήματα P.V. 465. Also as a various reading in P. 299. See seq.

Θαλασσόπληκτος *beaten by the sea*. θαλασσόπληκτον νῆσον Αἴαντος πολεῖ. P. 299. This is the reading of the best MSS. θαλασσόπλακτον. Barocc.

M. 1. Lambeth. Reg. P. and written over in M. 2. θαλασσόπλαγκτον 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 ἀλίπλαγκτος, 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 ἀλίπλαγκτος and θαλασσόπληκτος. 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 Πὰν 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, παλιμπλαγκτος, 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. ἀλίπλακτος 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' αἰὲν 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 χεροῖν, 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 Bernhardy Synt. Gr. iii. 17. who compares Theoc. 25. 16. ἐπεὶ μελιηδέα ποίην Λειμῶνες θαλέθουσι. Neither does βίον seem objectionable; the expressions μητρὸς 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' ἐμὸν 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 γόον 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 αὐτοκτόνος S.c.T.663. *a death inflicted by each other.* ἀσεβεί θανάτῳ A.1472.1498. ἀνελεύθερον θάνατον 1502. ξιφοδηλήτῳ θανάτῳ 1511. στυγερῷ 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 μοῖρα 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 nowhere 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 σκηνας τῶν ἀμαξῶν ἀνωθεν ποιουμένους, ἐπιφέρειν ἐκεῖσε τοὺς νεκρούς, καὶ οὕτως αὐτοὺς προπεμπέοντες, ἔθαπτον. Schütz reads ἐπομένους, and translates ἀμφὶ σκηναῖς κ.τ.λ. *not with cars, &c., nor with attendants,* a sense which ἀμφὶ clearly cannot bear. Butler conj. ἐπομένους as referring to ἀμαξαῖς. 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 ἐπόμενοί (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 δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν.

Θαρσύνειν [ῶ] *to encourage*, P.212.

Θάρυβις prop. name of a man. P.52.315.932.

Θάτερον. See ἕτερος.

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 πόντου λέγουσαν 1172. *I wonder at you, that you, etc. fut. mid. θαυμάση 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 ἀοίδοι S.676. Πολλὰς θεά E.215. P.339.

Θεᾶμα *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. στυφέλου 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.

σὺ δὲ θέλγοις ἂν ἄθελκτον 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. θελήση 1030. θεοῦ θέλοντος καὶ μὴ θέλοντος S.c.T.409. θεῶν θελότων 544. Διὸς θέλοντος 696. κείνου θέλοντος S.208. θέλουσ' ἄκοντι κοινώνει κακῶν 1024. θελούσης οὐδὲ πρὸς βίαν τινός E.5.—ὦν ἂν δύναμις ἠγεῖσθαι θέλη 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.850. (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.

Θέλεος *willing*. θέλεος ἀθέλεος S.842. *whether you will or not*.

Θελκτήριον *a charm*. γλώσσης ἐμῆς θελκτήριον E.846.—*an alleviation*. πόνων θελκτήρια C.659.

Θελκτήριος *soothing, charming*, E.81. S.982. with gen. *alleviating, remedying*. γένοιτο μύθου μῦθος ἂν θελκτήριος S.442.

Θέλκτωρ *a charmer*, S.1023.

Θεμερῶπις (from θεμερός *severe*, ὤψ *face*) *stern-faced*, P.V.134.

Θέμις *the goddess Themis*, P.V.18.209.876. E.2. S.355.

Θέμις *right, justice* S.37. ἀποστα-
τεῖ 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 ἡ
τοῖς πόλεμον αἵρεσθαι 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 un-
lawful,* C.632. πότερα κατ’ ἔχθραν ἡ
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.

Θεμισκῦρα name of a place, P.V.
726.

Θεμιστός *lawful.* οὐ θεμιστοῦ S.c.T.
676. *unlawful.*

Θεμιστῶς *lawfully,* οὐ θεμιστῶς C.
635.

Θένειν (†) *to strike.* θένει δ’ ὀνειδέει
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.

Θεοκλυτεῖν *to invoke a hearing from
the gods,* P.492.

Θεόκλυτος *uttered in the ears of
the gods,* S.c.T.129.

Θεόκραντος *effected by the gods,*
A.1467.

Θεομανής *maddened by the gods,*
S.c.T.635.

Θεομήστωρ *in counsel like a god,*
P.648.

Θεομυσής *under the curse of sin-
ning against God,* E.40.

Θεοπρόπος *one sent to consult a*

god, P.V.662. Derived according to
some from θεός and προέπω, but ac-
cording to others meaning ὁ τὰ τοῖς
θεοῖς πρέποντα εἰπών. Buttm. Lexil.
art. 64. derives it from θεός and πρέ-
πω h.e. *to appear, to give a sign,* con-
ceiving that the old expression may
have been θεός πρέπει “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.

Θεόρτος *sprung of God, divine,*
P.V.767.

Θεός *God, the supreme Being.* with
art. ὅταν σπεύδη τις αὐτός, χῶ θεός
ξυνάπτεται P.728. without art. εἰάν δὲ
τοῦμπαλιν κραίνη 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
ἐχθρούς 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.* οἷα 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 ἀκτῖνας P. 494. sc. Ἡλίου. Βόσπορου ῥόον θεοῦ P. 732. sc. Neptune. Cf. S. 215. θεοῦ Φοίβου E. 272. τὸ εὐτυχεῖν, τὸ δ' 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. Περσᾶν Σουσιγενῆ θεὸν P. 635. Cf. 153. 697.—θεός a goddess. τὰν ὠλεσίοικον θεάν S.c.T. 703. Cf. E. 287. 636. 843. S. 295. 1020.

Θεόσσυτος *sent from God*, P.V. 646. Also written θεόσυτος.

Θεοστύγητος *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 θερμαίνοι 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 γονὰν ἀραῖον 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 beacon fires.*—*a regular or solemn song*. Κύπριδος οὐκ ἀμελεῖ θεσμός ὄδ' εὐφρων S. 1016.

Θεσπέσιος *divinely speaking*, A. 1125.

Θεσπίζειν *to utter predictions*, A. 1183. 1186.

Θεσπιωδεῖν *id.* A. 1133.

Θεσπιωδός *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 μόρου 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.

Θῆλυς female. *θήλεια a female*. *ἀλέκτωρ ὥστε θηλείας πέλας* A.1656. —*effeminate*. *θήλεια γὰρ φρήν* C. 303. *ὁ θῆλυς ὄρος* A. 472. See *ὄρος*. *θῆλυν νόμον* C. 808. *a strain sung by women*. *θῆλυς abs. a female*. *θῆλυς ἄρσενος φονεύς ἐστίν* A. 1204. In C. 495. *οἴκτειρε θῆλυν, ἄρσενός θ' ὁμοῦ γόνου*, the expression *ἄρσενος γόνου* is one of exceeding difficulty. It is generally said to be put for *ἄρσενα γόνου*, but this, as Well. observes, is impossible. Abresch compares the expression with *θεῖον γένος οὐδ' ἀνθρώπων* II. ζ'. 180. but there is no similarity between the passages. Bothe conj. *ἄρσενάς θ' ὁμοῦ γόνους*. Butl. *ἄρσενός θ' ὁμοῦ γόνου*, making *οἴκτειρε* govern the acc. with *θῆλυν*, and the gen. with *γόνου*. None of these methods is satisfactory. It seems clear that *ἄρσενος γόνου* 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 γόνου*, 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. *γόνου*.

Θηλύσπορος of the female sex, P.V. 857.

Θῆν in truth, forsooth, P.V. 930.

Θῆρ 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 εἰκώ* S.c.T. 540.

Θήρα game, the produce of hunting or search for food, C. 249.

Θηρᾶν to hunt. Met. *to catch or take*. *ἤμαρτον 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.

Θησηῖς fem. belonging to Theseus, E. 980.

Θιγγάνειν to touch. with gen. S.c.T. 44. 240. *θιγγάνει πρὸς ἤπαρ* A. 421. *touches (them) to the heart*. Cf. the expression E. 562.—aor. 2. *θιγεῖν* A. 649. 1011. C. 936. 989. P.V. 851.

Θίς a heap. *θῖνες νεκρῶν* P. 804. *heaps of slain*.

Θνήσκειν to die. S.c.T. 1002. A. 732. C. 293. part. S.c.T. 224. 730. 778. C. 839. *ὁ θνήσκων* C. 324. *the deceased*. perf. *τέθνηκας* C. 497. 880. *τέθνηκε* S.c.T. 1002. P. 288. *τεθναῖσι* P. 436. inf. *τεθναῖναι* A. 525. part. *τεθνηκώς* C. 1039. *εἰ ἦν τεθνηκώς* A. 843. See *εἶναι*. *τεθνηκός* A. 616. C. 752. *τεθ-*

νεῶτα C. 671. τεθνηκόσι S.c.T. 666. A. 554. τεθνηκότας C. 873. fut. τεθνήξομεν A. 1252. fut. mid. θανουμένη 1293. aor. 2. ἔθανες S.c.T. 941. 943. θάνον (the augment being omitted in narration, 'θάνον Blomf.) P. 482. opt. θάνοιεν A. 331. subj. θάνη A. 1291. θάνωσι S.c.T. 717. part. θανών S.c.T. 459. 1008. P. 290. 306. 317. 660. A. 493. 1312. 1571. C. 472. E. 324. S. 225. 965. θανοῦσα 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. θανοῦσαι S. 151. θανοῦσι P. 828. A. 1312. C. 350. E. 308. θανόντας S.c.T. 820. C. 266. 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 τεθνήσκουσιν ἐκ χερῶν αὐτοκτόνων S.c.T. 787. θανόντες ὥσπερ ἐπὶ πρὸς τῶν φίλων A. 1192.—Met. *to perish, come to nought*. λόγοι πεδάρσιοι θρώσκουσι, θνήσκοντες 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*. πολλὰ 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.

Θοάζειν *to sit*, S. 590. ὑπ' ἀρχὰς δ' οὔτινος θοάζων τὸ μείον κρεισσόνων κρατύνει· οὔτινος ἄνωθεν ἡμένου σέβει κάτω. In the Scholium on this passage, οὐχ ὑπὸ δὲ τὰς ἀρχὰς τινος τῶν κρεισσόνων καθήμενος, τὸ μείον ἔχων, we see that the explanation of θοάζων is καθήμενος, *sitting*. Likewise in Soph. Œd. T. 2. τίνας ποθ' ἔδρας τάσδε μοι θοάζετε; the explanation which stands first in the Scholium is θοάζετε. 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. Œd. T. v. 2.) and others, who wish to derive θοάζω from θοός, and connect it with the idea of *quick motion*, object; they do not, however, explain themselves further, than to deny that θοάζων means *sitting*. With this Well. agrees, and adopts the reading of Turn. θοάζον, and proposes to alter κρεισσόνων into κρεῖσσον 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 ἐπιθοάζω and cf. Buttm. Lexil. s. v. θαάσσειν.

Θοινατήρ [ᾱ] *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.—*swift*. θούριος ὄρνις A. 112. θουρίοις τόξοις E. 597.

Θοῦρος *id.* P.V. 354. P. 134.

Θοῶς *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*. θράξαι P.V. 651. This according to Butt. in Lex. p. 508. should be circumflexed, the α being long by nature.

Θρασύνειν [ῦ] *to embolden*, A. 265. pass. θρασύνεσθαι *to be emboldened, or assured*, A. 1161. Met. πρὶν ὄρμην ναῦν θρασυνθῆναι 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.*

Θραυσπλάγχως *with a bold heart*, P.V. 732.

Θραυστομεῖν *to speak boldly*, P.V. 200.

Θραύστομος *speaking boldly*, S.c.T. 694. A. 1372.

Θραύειν *to shiver*, P. 192. 408. *pass.* θραυόμενας 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. μινυρὰ θρεομένας A. 1137. *uttering plaintive sounds.* θρεῦμαι Dor. S.c.T. 78. On C. 964. see under εὐπρόσωπος.

Θρέμμα *a creature, or animal*, S.c.T. 164.

Θρεπτήριος *nourishing.* μαστὸν θρεπτήριον C. 538.—*pass.* *nourished, grown.* πλόκαμον Ἰνάχῳ θρεπτήριον C. 7. For the custom here alluded to of dedicating the hair to native rivers, see Π. 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. 1045.

Θρήνος *a lamentation or dirge*, S.c.T. 845. 1056. A. 964. 1295. C. 332. 338. θρήνος οὐμός P.V. 388, *your lamenting over me.*

Θριγκοῦν *to finish or complete.* ἄρας τάσδε θριγκώσων φίλοις A. 1256. From θριγκός *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. κηδείου 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. 969. 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 Αἰσχύνῃς θρόνον τιμῶντα S.c.T. 391. φρενὸς φίλον θρόνον A. 950.

Θρώσκειν *to spring up.* Met. λόγοι πεδάρσιοι θρώσκουσι.—in scens. obsc. ὁ θρώσκων *the male.* τίκει δ' ὁ θρώσκων E. 630.

Θυγάτηρ *a daughter*, A. 84. 217. 1537.

Θύειν *to offer sacrifice.* δεῖ κάρτα θύειν S. 445. Cf. A. 580. E. 659. S. 959.—*to offer in sacrifice.* ἔθυσεν αὐτοῦ παῖδα A. 1391. θῦσαι πέλανον P. 200. νυκτίσεμνα δεῖπνα—ἔθρονον E. 109.—*pass.* τυθείσης C. 240. mid. v. *to slaughter.* μογεράν 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 θυέστου are considered by Herm., and probably correctly, as a gloss.

Θυηπολεῖν *to engage in sacrifice*, A. 253. Here Blomf. rightly observes, "Clytæmnestra εὐαγγέλια ἔθνε."

Θυηπόλος *engaged in sacrifice*, P. 198. Θυηφάγος *consuming frankincense*, A. 583.

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, θυμοβόρου φρένα λύπης 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*. ἀπαντι 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*. θυμώσομαι A. 1039.

Θύμωμα *wrath*. αἰνοῖς 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.

Θυοσκεῖν *see seq.*

Θυοσκινεῖν *to cause sacrifices to be made*. περίπεμπτα 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*. κεῖ θυραῖός ἐσθ' ὅμως C. 113. θυραῖος πόλεμος E. 826. *foreign war*. τοῦδε τάνδρος ἠψάμην θυραῖος ὦν A. 1590.

though not on the spot. θυραῖαν τήνδε τρίβειν A. 1025. *to stand here at the door*. Schol. says correctly “θυραῖαν τήνδε valet hic ante fores.” The constr. is οὔτοι σχολή 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*. θυστάς 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.

Θωρακεῖον *a breastwork, or parapet*, S.c.T. 32.

Θωύσσειν *to speak, or utter*. ἐθῶν-ξας P.V. 393. 1043.—*to buzz (as a fly)*. κώνωπος θωύσσοντος 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 Ἕλληνας 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' αἴας S. 542. which, however, is corrupt. ἰάπτει δ' Ἀσίδος δι' αἴας Turn. edd. recc. which Well. disapproves, but no better emendation has been suggested. Dind. adopts δ' Ἀσίδος. τις ἐπιτύμβιος αἶνος ξὺν 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. a. p. 48, 35. φασὶ καὶ ὅτι κοινή πως ἐστὶ τέχνη ἰατρικὴ καὶ μαντικὴ. Μελάμπους οὖν καὶ Πολύειδος, ἀμφοτέρω ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο καὶ Ἀισχύλος δὲ πον, φασί, τὸν ἰατρὸν μάντιν ὀνομάζει.

Ἰατρός [ἴ - υ] a physician P.V. 471. φωτὸς ἰατροῦ S. 258.—Met. healing. ἰατρός ἐλπίς 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 ἦχεῖν. 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 [ἴ - υ -] 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 Ἰδρις A. 434.

Ἰδρύειν to establish, set up. ἐν τοῖς ἔμοις ἀστοῖσιν ἰδρύσης Ἄρη E. 824. perf. pass. ἰδρῦσθαι to be set, placed, or situated. ποῦ τὰς Ἀθήνας φασὶν ἰδρῦσθαι χθονός; P. 227. ἐν θεῶν ἔδραισιν 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 χειμῶν 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 Œd. Tyr. 78. ἀλλ' εἶς καλὸν σύ τ' εἶπας. The ellipsis of ἐστὶ after ὅδε (not of ἦκει 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. ἴησι P.V. 814. S.c.T. 291. ἦκε P.V. 154.—to emit. ἰέντα πυρπνόον διὰ στόμα λιγνὸν μέλαιναν S.c.T. 475.—to utter. θρήνον ἦσειν S.c.T. 847. P. 906. αὐδὰν ἴετε 903. φώνην ἦσομεν C. 556. ἰέντος P. 637.—to shed (as tears), C. 150.

Ἱερεύς *a priest*, Met. ἱερεύς τις ἄσας A. 717. *a minister of woe.*

Ἱεροδόκος *receiving sacrifices*, S. 358.

Ἱερόν *a temple*, S. 245. ἱερῶν δημίων S.c.T. 160. ἱερῶν πατρῶων 1001. ἀπύρων ἱερῶν ὀργάς A. 70. Many meanings are proposed on this passage: the Schol. refers ἱερῶν 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 ἱερῶν of *the sacrifice of Iphigenia*. παραθέλλει will then refer to Agamemnon.

Ἱερός *sacred*, S.c.T. 250. P. 36. 49.

Ἱζειν *to cause to sit*, E. 18.—*to sit*. with acc. *to sit upon*, A. 956. ἀπ' ἀστῶν Ἱζοι S. 668. *may it sit aloof from*.—mid. Ἱζεσθαι. *to sit*, E. 80. S. 221.

Ἱή an interjection, P. 965. A. 1464. S. 106.

Ἱήϊος *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 Ἱή, Ἱή, Παιῆον, Ἱει βέλος. Some from ἰᾶσθαι *to heal*, in reference to Apollo's healing power. It is probably an epithet derived from the exclamation Ἱή, Ἱή, used in calling on Apollo, which like εὐοῖ and others, owe, as Blomf. observes, their origin to the Egyptian mythology.

Ἱήλεμος *a mournful song*, S. 107.

Ἱθαγενής *genuine, true-born*, P. 298.

Ἱθύνειν [ῥ] *to direct, guide*, P. 403. 759.

Ἱκάνειν [ᾠ] *to come*, A. 1310. with acc. ἱκάνω δόμους P. 155.

Ἱκαρος *Icarus*, P. 862.

Ἱκέσιος *suppliant*. ἱκέσιον δουλοσύνας ὑπερ S.c.T. 105. *supplicating to avert slavery*.—*protecting suppliants*, S. 342. 355. 611.

Ἱκεταδόκος *receiving suppliants*, S. 694.

Ἱκετηρία *the branch held by a suppliant*, S. 189.

Ἱκέτης *a suppliant*, C. 333. 562. E. 92. 146. 223. 452. S. 21. 27. δόμων ἱκέτης E. 547. *a suppliant in my temple*. ἱκέτας Διός S. 632. ἱκέτας σέθεν 795.

Ἱκέτις *a suppliant female*, S. 345. 423.

Ἱκνεῖσθαι *to come*, S.c.T. 545. C. 370. S. 328. 551. ἱζόμεσθα S. 150. Ἱξη Al. Ἱξεις P.V. 726. Ἱξεται P. 349. aor. S.c.T. 223. 268. 965. P.V. 117. P. 649. A. 940. C. 375. S. 307.—*to supplicate*. θεοὺς προστροπαῖς ἱκνουμένη P. 214. Ζῆνα ἱζόμεσθα σὺν κλάδοις S. 150. with gen. of the person in whose name the supplication is made. τί φῆς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν; S. 328. *what do you supplicate for by these gods?*

Ἱκταῖος *the protector of suppliants*, S. 380.

Ἱκταρ *near*. with gen. A. 115. E. 952.

Ἱκτῆρ *the protector of suppliants*, S. 474.

Ἱκτωρ *a suppliant*, S. 640.

Ἱλαος *propitious*, E. 992.

Ἱλεῖσθαι *to propitiate*. Ἱλέομαι S. 110.

Ἱλιάς *belonging to Troy*. Ἱλιάδος γᾶς A. 441. *the Trojan land*.

Ἱλιον *Troy*, A. 394. 428. 575. 612. 683. 788. 834. 856. 881. 959. 1200. 1414. C. 341.

Ἱλίου πόλις A. 29. 719. 1260. E. 435.

Ἱμαῖος *name of a man*, P. 31.

Ἱμείρειν *to desire*, P. 229. with gen. A. 914.

Ἱμερος *desire*, S. 81. A. 530. C. 297. S.c.T. 674.—*lust*, P.V. 652. 867. A. 1176. S. 983.

Ἱνα *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.

Ἱνάχειος *belonging to Inachus*. κόρης τῆς Ἱναχείης P.V. 592. *the daughter of Inachus*. Ἱνάχειον σπέρμα 707.

Ἱναχος *Inachus*, name of a man, P.V. 666. *a river called from him*, C. 7. E. 492.

Ἴνδοι *the Indians*, S.281.
 Ἴνις *a son, offspring*, S.42.248. E.309.
 Ἰξίων [i] *Ixion*, E.419.688.
 Ἰόνιος *Ionian*, P.869. P.V.841.
 Ἰός *an arrow*, P.453.—*poison*, A.808. E.456.700.
 Ἰότης *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 ἔκητι.
 Ἰού *an interjection expressing surprise*, S.831. A.25.1187. C.868. E.138.752.
 Ἰουλος *soft hair*, S.c.T.516.
 Ἰόφ *an exclamation of horror*, S.807.
 Ἰποῦν *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.
 Ἰπνοῦν *see prec.*
 Ἰππειος *of horses. γενύων ἰππέων* S.c.T.115. *the jaws of the horses*.
 Ἰππεύς *a horseman*, P.14.
 Ἰππηδόν *like a horse*, S.426. S.c.T.310.
 Ἰππηλάτης *equestrian*, P.124.
 Ἰππιάναξ *a leader of cavalry*, P.958.
 Ἰππικός *belonging to horses*, S.c.T.61.188.227.457.
 Ἰππιος *equestrian. ὁ θ' ἰππιος ἀναξ* S.c.T.121. *an epithet of Neptune*. On this epithet Hesychius, quoted and restored by Blomf. observes ἰππειος Ποσειδῶν. φυσικῶς φασί διὰ τὸ λέγειν τὸν ποιητὴν—αἴθ' ἀλὸς ἰπποι Ἀνδράσι γίνονται. (Odys. δ'. 708.) ἢ κατὰ τὸν μῦθον, ὅτι ἰππους 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. Œd. Col. 705. He is addressed as Ἰππι' ἀναξ Ποσειδῶν in Arist. Eq. 548.

Ἰππιοχάρμης *fighting on horseback*, P.29.106. because *battle*, in the old epic language, is called *χάρμη*.

Ἰπποβάμων [ā] *riding on horses*, P.V.807.—*walking like horses*, S.281.

Ἰπποβάτης *a horseman*, P.26.

Ἰππομέδων *prop. name. Ἰππομέδοντος σχῆμα καὶ μέγας τύπος* S.c.T.470. In this verse, in order to avoid the trochee in the first foot, Turn. edited Ἰππωμέδοντος. Blomf. inserts μέγ' before the word, which Porson had done before him. This Scholefield 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, "tragici interdum, quum anapæstum possent admittere, productionem prætulerunt, 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 *liquiditas* vocant, ea vis est et proprietas, ut quia eorum sonus facile nec ingrate geminatur, brevem vocalem producant. 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 ἵππου βραβεύς P.294. ἵππου τρισμυρίας id.307.

Ἴππότης *equestrian*. Dor. ἱππότας S.c.T.80.

Ἰσάργυρος *equal in value to silver*, A.933. conj. by Salmas. for vulg. εἰς ἀργυρόν.

Ἴσθι *know*, imper. of ἴσημι inus. S.428.454.928. P.169.208.329.423.427.770. A.1599. P.V.288. ἴστω C.594. with part. ἴσθι τᾶληθῆ κλύων A.666. *know that thou hearest the truth. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' 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' αὐτὸς χόι ξυνέμποροι σέθεν. For ἴσθι γ' Guelph. has ἴσως γ', Ald. ἴσως οὐ, Turn. ἴσως ὁ, Med. εἴσθι θ'. Pors. conj. ἴσωσον αὐτὸς. εἴσει σύ τ' αὐτὸς 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.

Ἰσόμοιρος *equal as a share, equivalent, equal*, C.317. See under οὐριζειν. Klausen here adopts ἀντίμοιρον, conj. by Erfurdt on Soph. El.86. There is not any occasion for this; ἰσόμοιρον 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 εἶποῦσ' 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.

Ἰσόψυχος *equal in spirit*. κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις A.1449. h.e. as Butl. translates, *par robur jam per feminas exerces*, sc. the evils produced through Clytæmnestra and Helen being compared with those produced by Atreus and Thyestes.

Ἰσάναι *to set up, or excite*. βοήν ἴστης C.872.—*to render*. μηδὲ στήσητε δύσκηλον χθόνα E.789. ἔστηκένωι *to stand*, A.1027.1352. P.V.349. Dor. ἔστακε S.c.T.937. ἔστῶτες P.672. aor. 2. ἔστην S.c.T.1007. mid. ἴστασθαι *stand*, S.c.T.546. σίσομαι S.c.T.657. pass. ἐστάθην P.202. σταθῶμεν C.20. σταθῆτε S.c.T.33.301. σταθείς S.470. σταθεῖσα 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 ἰστοτριβής A.1418.

Ἰσχειν *to check*. ἴσχε C.1048. *stay! check thyself*.

Ἰσχνάλειν *to attenuate, bring down*, P.V.380. aor. ἰσχνάνασα 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. ἰσχύν ἰσόπαιδα A.74. *a strength no greater than a child's.—collective strength, forces*. ἰσχύς Ἀσιατογενής P.12. βασιλεία ἰσχύς 582. In periph. ἰσχύς πορευτοῦ λαμπάδος A.278. *the swiftly travelling torch*. δορικράνου λόγχης ἰσχύς P.145. πότε δὴ στομάτων δείξομεν 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 ἂν in the last passage, see Matth. Gr.G.515. obs. and cf. Dind. ann. in loc.

Ἴτυς *Itys*, A.1115.

Ἴτυξ 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. Ἴτυγά μοι δῆτ' ἀγαθῶν ἐτάρων | ὑπομνήσκεις h.e. *you recall to my mind the passionate desire of my brave companions*. Schütz unnecessarily conj. Ἴτυάν h.e. *lamentation*, which Blomfield and Lachm. have adopted.

Ἴτυμός a cry of woe, C.26.

Ἰύζειν to utter a cry of woe, S.851. P.999. with acc. S.789. P.272.

Ἰφιγενεῖα *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. ἡσυχονπία τὰπιτα' κελεύω βίβ

μεθέσθαι 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 μεθίεσθαι may govern an accusative case, in opposition to Dawes's canon. See his note on Soph. El.1269.

Ἰχθυβόλος *striking fish*. ἰχθυβόλω μηχανῇ S.c.T.122. *the trident*.

Ἰχθύς a fish, P.416. A.1355.

Ἰχνος a track, or vestige. παλαιὸν εἰς ἴχνος μετέσταν 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. Ἰοῦς S.153.167. 530. acc. Ἰώ S.289.568.1050. voc. Ἰοῖ P.V.638.790.817.

Ἰωνία *Ionica*, S.c.T.757.

K

Κάδμειος *belonging to Cadmus, Theban*. Καδμεῖοι *the Thebans*, S.c.T.39.525.661.1016.1017. Καδμείων πόλει 9.997.1067. *Thebes*. ἄστν Καδμείων 47.513. Καδμείας χθονός 1006. *id*.

Καδμογενής *born of Cadmus, Theban*, S.c.T.285.

Κάδμος *Cadmus*, S.c.T.125. Κάδμον πολῖται S.c.T.1. *Thebans*. Κάδμου πόλιν 74. πολίσμα 113. πύργους 805. *Thebes*.

Καθαιμάσσειν to sprinkle with blood. καθαιμάξωσι E.428. The construction here is not αἰμάξωσι κατ' αὐτοῦ as Wakefield asserts, but καθαιμάξωσιν (αὐτόν) sc. τὸν παλαμναῖον.

Καθαιρεῖν 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.982. E.267. 273. On C.1055. see under εἶσω.

Καθαρός *pure, unpolluted*, S.641. E.303.452.

Καθάρσιος *having power to purify, or expiate*. αἷμα γὰρ καθάρσιον S.c.T.682. *for there is blood which can expiate this*. with gen. ἀνδρὸς αἵματος καθάρσιου 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.

Καθησθαι 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*.

Καθιέναι *to let, or take down*, τὸν ἀντίτολμόν φαμι παρβάταν τὰ πολλὰ παντόφυρτ' ἀνευ δίκης (probably παντόφυρτον 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 ὄπλ' ἔμελλεν εἰς ἄλα. 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 κάθεμεν δεισαντες ὄλεθρον, where the edd. before Barnes had κάθεμεν. On the construction of the preceding verse see under παντόφυρτος.

Καθιεροῦν *to devote*. ἐμοὶ καθιερωμένος E.294. *devoted to me as a victim*.

Καθιζάνειν *to sit*. εἰς θρόνους καθιζάνω E.29.

Καθιππάζεσθαι *to ride over*. Met. *to insult, or violate*. καθιππάζῃ με πρεσβῦτιν νέος E.701. Cf. id. 145. παλαιούς νόμους καθιππάσασθε id. 749.

Καθιστάναι *to set, or arrange*. πάνυχοι διάπλοον καθίστασαν ναυτικὸν λεών P.374. *they kept the crews occupied in sailing hither and thither*. See διάπλοος.—mid. v. *to appoint, to make*. ἐγρηγορὸς φρούρημα γῆς καθίσταμαι E.676. κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο P.377. *no where made an attempt to sail out*. aor. 2. καταστάς *composed, or settled*. λέξον καταστάς P.287. Blomf. compares Eur. Orest. 1310. πάλιν κατάστηθ' ἡσύχῳ μὲν ὄμματι.

Καθορᾶν *to behold, or discern*. τί μέλλω φρένα Διαν καθορᾶν S.209.

Καθορμίζειν *to bring a ship into an anchorage*. Met. εἰς τάσδε σαυτὸν πημονὰς καθώρμισας 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 ἀμηχάνων πόρους

P.V.59. So *passim*. It is used also to increase the force of an asseveration, e.g. κακῶν δ' ἕκατι 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. ἦ καὶ τοιαύτας τῷδ' ἐπιρροίζεις 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 μὴ *lest*, P.523. E.172.—after εἶτε 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 μοχθηρά C.741. Cf. P.V.1009. E. 132. P.240. A.63. It is occasionally transposed, e.g. τοῖσδε κούδεν ἀντειπεῖν 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' ἡβῶντος 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, κού P.V.336, etc. κᾶν C.991. E.711. κεί S.c.T.429. P.V.287. C.113.296.

Καίειν *to burn, A.292. to cauterise*

(a wound) aor. 1. ἦτοι κέαυτες, ἢ τεμόντες A. 823. These two verbs are often found thus united. See Pierson'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. ἔκτανες. In C. 917. the vulg. is κάνας 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. καίνεται 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' ἀμφίβληστρον φ' σ' ἔκαίνισαν 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 ἔκαίνισαν unnecessarily. Valck. on Phœn. 1310. conj. ἐκαινέτην.

Καινοπηγῆς 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 καίρια 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 οὐτασμένος A. 1317. καιρός a fit time for anything. τῶνδε καιρὸν ὅστις ὠκιστος λαβέ S.c.T. 65. the earliest opportunity for these things. τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν 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 εὔχου v. 1044.—a proper place. πρὸ καιροῦ βέλος ἠλίθιον σκήψειε A. 356. before the right distance.

Καίτοι. 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.

Κακόποτμος of evil destiny, A. 1107.

Κακορρήμων evil speaking, ill-omened, A. 1126.

Κακός bad, h.e. morally bad, base. κακὸς οὐ κεκλήση S.c.T. 680. 680. μὴ κακὸς 393. ὀμιλίας κακῆς 582. κακοῦ ἔρωτος 669. νίκη κακῆν 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. unskillful. κακὸς ἰατρὸς ὧς τις P.V. 471. κακὸς μάντις C. 766.—bad, h.e. pernicious, destructive, of evil import or tendency. κακαῖσι ποιναῖς P.V. 223. κακῶν καίσχρων S.c.T. 667. κακὸν με καρδίαν περιπιτνεῖ κρύος id. 816. χρημάτων κακὸς δατηγὰς 926. πρᾶγος ἐσθλὸν ἢ κακὸν P. 244. κακὸς δαίμων 346. μόρον κακὸν 361. συμφορᾶς κακῆς 437. κακὰ ἄλγη 531. δόσιν κακάν 998. ποιμένος κακοῦ A. 643. κακῶν κλύει φρενῶν 1034. κακῆ τύχη 1203. πλοῦτον εἵματος κακὸν 1356. τὴν κακὰν ἀράν C. 144. κακὸν σκότον E. 71. κακαῖς ἐπιρροαῖσι 664. γλῶσσαν κακῆν S. 973. Comp. 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 ἀντημβετο 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. 729.767.800.821.826.837.967.987. A. 204.338.634.639.743.836.878.1053.1062. (Here κακά κάκ', ἀρτάνας is corr. by Dind. for κακά 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. γὰρ πατρώα 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; *munus 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.

Κακόσπλαγχνος *tame - hearted*, S.c.T.219.

Κακόστρωτος *having poor lodging*, A.542.

Κακόσυχος *causing tedious delays*, A.186.

Κακότης *baseness*, P.V.1068.

Κακοῦν *to ruin, injure*, P.V.978 pass. κακωθείς P.714. *worsted.*

Κακουχία *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 *painful 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.* βουλεύου κακῶς S.c.T.205.

Καλεῖν *to call.* ψευδωνύμως σε δαίμονες Προμηθεά 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.* κεκλήση 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 ἐσμέν P.2. ὀπόσαι τεκνογόνοι κέκληνται S.c.T.911. οὔτινος δοῦλοι κέκληνται φωτός P.238. χάριτες ὁμοίως κέκληνται γόος προσθοδόμοις Ἀτρείδαις C.318. πυρὸς φέγγος ἄφθιτον κεκλημένον C.1033.

Καλλίκυρπος *bearing fine fruits*, P.V.369.

Καλλίπαις *having fair children*, A.740.

Καλλίπρωρος lit. *having a fair prow.* Met. *having a fair face or front*, S.c.T.515. στόματος καλλιπρώρου A.227. *her beauteous mouth.*

Καλλίβροος *fair-flowing*, P.197.

Κάλλος *beauty*, P.181. *a fair thing, as a fine carpet.* ἐν ποικίλοισι κάλλεσι βαίνειν A.897.

Καλός *fair, splendid, beautiful.* κάλλιστον ἡμᾶρ A.874. καλὸν στρατόν P.240. ἂ καλά A.138.—*good, excellent.* μηχανὴ καλή S.454. καλὰς τροφὰς S.c.T.530.—*favourable, advan-*

tageous. οὐ σφάγια γίγνεται καλά S.c.T.532. ἔκβασις στρατῶ καλή S.753. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά A.606. *I could not possibly announce good news which is not true, etc.—honourable.* οὐπερ τοῖς νέοις θνήσκειν καλόν S.c.T.1002. Cf. A.1592. Ironically, ἡ θεῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ' ἀκοῦσαι 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 ἐλπίς ἦν, παροῦσαν ἐγγράφει h.e. *the hope which existed (aforetime) in the house as a mitigator of the gay revelry (sc. of Clytæmnestra 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 *δνοφερός.*

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. ἱστορεῖς καλῶς E.433. καλῶς κλύουσα S.699. καλῶς ἂν ξυμφέροι 734. *honourably,*

gloriously. ἐν φοναῖς καλῶς πεσόντα A.435. Cf. C.350.795. οὐ καλῶς E.436.

Κάμαξ *the shaft of a spear,* A.66. Κάμηλος *a camel,* S.282.

Κάμνειν *to grow weary or faint.* τῶν πρό, μάρπτι, κάμνοις S.807.—*to cease, tire of, with part.* εὐθενοῦντα μὴ κάμνειν E.868. fut. mid. οὔτοι καμοῦμαί σοι λέγουσα τὰγαθά E.841. aor.2. καμῖν *to be faint or exhausted.* στρατοῦ καμόντος A.656. νεὼς καμούσης ποντίῳ 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 κεκμηκότες means the same. So S.149. Ζῆνα τῶν κεκμηκόντων. 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. ἀλλὰ τιν' οἴω 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 κάμπτουσα κολαζομένων τοὺς 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. περί πόδα, περί κάρα E. 159. about the head, about the foot, h.e. from top to bottom, in every part.— In addresses, νῦν δ' ἐμοί, φίλον κάρα, ἔκβαιν' ἀπήνης A. 879. my dear one. ἕτερον ἐν κάρῳ μιάστορα πάσεται E. 168. on his head, i.e. in the most vital part. So Wakef. See ἐκεῖνος.

Καρανηστήρ cutting off the head. καρανηστῆρες δίκαι E. 177. A. 1. καρανιστῆρες. Well. observes that καρανηστήρ is formed after the analogy of τευχηστήρ, ὤμηστήρ and the like. The older copies have καρανηστῆρες. καρανιστῆρες Dind.

Κάρανον [ā] 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 [ā] to bring to a head, to consummate, or finish, C. 521. 694.

Κάρβανος [ā] barbarous, S. 892. A. 1031. On S. 111. 122. see κοινεῖν.

Καρδία 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. 766. 780. ἐν καρδίῳ E. 649. from the heart, h.e. sincerely. γέλτονες δὲ καρδίας μέριμναι S.c.T. 271. here καρδίας seems to be a dissyllable by synizesis, and answers to ἐχθροῖς 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. ὀμιλίας κακῆς καρπός S.c.T. 582. γλώσσης ματαίας καρπός E. 795.—effect, realization. εἰ καρπός ἔσται θεσφάτοισι Λοξίου 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 φρενὸς καρπούμενος S.c.T. 575. possessing a richly gifted mind. τὰ ψευδῆ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χθόνον A. 607. so as for my friends to enjoy it for a permanence. αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν id. 488. may he reap the fruits of his error. In S. 313. Λιβύη μέγιστον τῆσδε γῆς καρπουμένη, Pors. conj. μεγίστης ὄνομα γῆς καρπουμένη. 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.

Κάρτα exceedingly, strongly, very much. e.g. καὶ μὴν ὄδ' ἔστ' 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 κάρτα πρὸς γυναικὸς αἶρεσθαι κέαρ A. 578. sc. ἔστ', it is quite like a woman, etc. κάρτα δ' ἔστ' ἐγχώριος S.c.T. 395. he is indeed a native. κάρτα δ' εἶσ' ὄμαιμοι id. 992. they are indeed ὄμαιμοι. See ὄμαιμος. ἐπωνύμῳ κάρτα, Πολυνείκῃ λέγω id. 642. him who is indeed rightly named Polynices. κάρτα δ' ὦν ἐπώνυμος E. 90. κάρτα δ' εἰμὶ τοῦ πατρὸς 708. I am quite on the side of the father.

Καρτερός powerful, comp. S.c.T. 500.—violent, P.V. 207. 925. τὸ καρτερόν S. 607. violence. πρὸς τὸ καρτερόν 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 φυτάλμιος.

Κάσις *id.* S.c.T. 656.—*a sister*, in a figurative sense. κάσις πηλοῦ ξύουρος διψία κόνις A. 480. λιγνὺν μέλαιναν αἰόλου πυρὸς κάσιν S.c.T. 476.

Κατά prep. with genitive:—*beneath*. οἱ κατὰ χθοινὸς 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 λεώς 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 νόμους ἀφικτόρων S. 238. Cf. *id.* 385. κατ' οὐρον *with a fair wind*. Ἴτω κατ' οὐρον S.c.T. 672. *let it go before the wind*, Cf. *id.* 836. P. 473. After the analogy of this is constructed πατρὸς κατ' εὐχὰς δυσπότημος 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' ἑαυτόν P.V. 892. *to make a match suitable to oneself*. ὁ κόμπος οὐ κατ' ἀνθρώπον 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' ἣντινα αἰκίζεται 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. ἐστὶ P.V. 261. it is not pleasing to me*.—*signifying the direction of motion*. δεδορκῶς τοὺς ἐμοὺς κατὰ στίβους P.V. 682. κατ' ἴχνος A. 679. *pursuing their track*. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε S. 503. *turn into this grove*. κατ' ὄφθαλ-

μοὺς βαλεῖ C. 566. *present himself to my eyes*. see βάλλειν.—*signifying the place where a thing is*. κατ' Ἄργος P.V. 871. κατὰ πόλιν 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 χέρσον *id.* 852. κατὰ κληρὸν Ἴόνιον 866. πατρὸς κατ' ἀνδρῶνας A. 235. κατ' οἴκουσ 415. καθ' Ἑλλάδα 561. κατὰ χθόνα E. 861. καθ' ὁδόν E. 994.—*near at*. τυμβὸν κατ' αὐτὸν Διογενοῦς Ἀμφίλονος S.c.T. 510. κατὰ Σαρπηδόσιον 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' ἀνθρώπους E. 300. *the destinies allotted to men*. πάντα τὰ κατ' ἀνθρώπους *id.* 890. *all the affairs of men*.—*distrib.* αὐτῆ καθ' αὐτήν 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. 662. *by night*. κατ' ἡμᾶρ A. 654. καθ' ἡμέραν C. 805. *by day*.—denoting the manner, κατ' ἰσχύν P.V. 212. *by dint of strength*. In P. 619. κατὰ γαίας 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 γαίας *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, κατακάλυπτειν, κατόλλυσθαι.

Καταβασμός *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*. ἐμαντῆς καταγέλωτα A.1237. *a mockery of my condition*.

Καταγινώσκειν *to decide a suit*. pass. ὅπως ἂν εὖ καταγνωσθῆ δίκη E. 543.

Καταθάπτειν *to bury*. καταθάψομεν A.1532.

Καταθνήσκειν *to die*. aor. 2. κάθθανε for κατέθανε A.1532. καθθανεῖν for καταθανεῖν A.1263.1337.1592. καθθανῶν for καταθανῶν A.847. καθθανόντα P.V.570. neut. pl. P. 268.

Καταιβάτης *descending*. καταιβάτης κεραυνός P.V.359.

Καταιγίζειν *to come down like a storm*. πρὶν καταιγίσει πνοὰς 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 [ῦ] *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.

Κατακάρφεσθαι 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*. βαρεῖαι καταλλαγαί 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*.

Καταξάλνειν *to tear in pieces*, (lit. as wool in carding,) *to wear out*, A.190.

Καταξενούω *to receive hospitably*, pass. κατεξενωμένον C.695.

Καταξιούω *to think proper*. χαίρειν συμφοραῖς καταξιῶ A.558. mid. v. κατηξιώσατο S.c.T.649. *honoured with her favour*.

Καταπαύειν *to put an end to*. κατέπαυσε S.581.

Καταπίπτειν *to fall*. κάππεσε A.1532. for κατάπεσε.

Καταπνεῖν *to breathe into, inspire*. A.106. See πειθῶ.

Κατάπτερος *winged*, P.V.800.

Καταπτῆσσειν *to crouch down*. aor. 2. καταπτακῶν E.243.

Κατάπτυστος *abominable*, E.68.C.623.

Κατάρρα *an imprecation*, S.c.T.707.

Καταρράπτειν *to sew together*, Met. *to plot*. Πενθεῖ καταρράψας μόρον E.26.

Καταρρίνῶν lit. *to polish with a file*. βραχίον' εὖ κατερρίνημένους S.728. said of those whose limbs are made extremely supple and nimble by exercise. Well. conj. καταρρίνωμένους from ρίνός, which would mean "*covered with hard skin*."

Καταρρίπτειν *to throw down*. εἰ τε δημόθρους ἀναρχία βουλήν καταρρίψειεν A.858. *should form some daring design*. These words are understood by Schütz and Butl. to mean, *ne senatum dejicerent*. 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 καταρρίπτειν βουλήν to be identical in its origin with ἀναρρίπτειν κίνδυνον, sc. as a metaphor taken from *throwing dice*. This is probably correct. A conjecture of Abresch, however, καταρράψειεν, deserves to be considered. Cf. E. 26.

Καταρτύειν to arrange, order, effect. σὺ μὲν κατηρτυκῶς ὄμως ἰκετῆς προσῆλθες καθαρὸς ἀβλαβῆς δόμοις E. 451. sc. κατηρτυκῶς τὸν φόνον, *having committed the murder*. κατηρτυκῶς 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. κατηρτυκῶς· τελειώσας, translates, *expiatione facta*. Well. *quanquam perfecisti cædem*, but hesitates about this verse because the Schol. has κατηρτυκῶς· τέλειος τὴν ἡλικίαν. τοῦτο δὲ ἀπὸ τῶν ζώων, a meaning which it certainly sometimes has, but which has nothing to do with the present case. The verb καταρτύειν 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 κατηρτυκῶς and ἰκετῆς προσῆλθες καθαρὸς ἀβλαβῆς δόμοις. Orestes was καθαρὸς, *although* κατηρτυκῶς. Hence κατηρτυκῶς 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. κατῆρξαν μάχης P. 343.

Κατασβεννύναι to exhaust, or quench. κατασβέσει S.c.T. 556. A. 932. — mid. v. κατεσβήκασι A. 862. are exhausted.

Κατασθμαίνειν to pant against, to struggle against panting. χαλινῶν κατασθμαίνων S.c.T. 375.

Κατασκάπτειν to raze, A. 511.

Κατασκαφή 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. ποῖ 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 κατέστραμμαι 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. καταστροφαι νέων θεσμίων E. 468. revolutions introducing new laws. See δίκη.

Κατασφάζειν to slaughter. pass. κατασφαγείσης E. 102.

Κατασφραγίζειν to seal up. perf. pass. κατεσφραγισμένα S. 926.

Κατασχεθεῖν to handle, hold, S. 1052.

Καταυχεῖν to boast. with dat. πλήθει καταυχήσας νεῶν P. 344. exulting in the number of his ships.

Καταφέρειν *to bring down*. καταφέρω ποδὸς ἀκμάν E.348. *I leap down*.

Καταφθατεῖσθαι (formed from φθάνειν. 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.

Καταφθεῖρειν *to destroy*, P.376. pass. κατέφθαρται P.247.715.

Καταφθίνειν *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.

Κατειδέναι *to know*. κάτοιδα A.4. κατειδώς P.730.

Κατείδειν (inus. in pr.) *to see*. 2 aor. κατείδον P.985. κατίδοιμι A.461. κατιδεῖν S.89. κατιδόντες P.936.

Κατεναρίζειν *to slay*. pass. κατεναρίσθης C.343.

Κατεργάζεσθαι *to destroy*. pass. μακέλλη τῇ κατείργασται πέδον A.512.

Κατεργάθεσθαι mid. v. *to check, restrain*. στρατὸν κατεργάθου E.536.

Κατερείκεσθαι mid. v. *to rend*, P.530.

Κατέρχεσθαι *to return from exile*, C.3. κατῆλθες 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 χαμεύναν A.1521.—*to overspread, cover*. οἰμωγὴ κατεῖχε ἄλα P.419. ἡμέρα κατέσχε γαῖαν 389.—*to check, restrain*, P.186. δάκρυ μὴ κατασχεῖν A.

202.—*to avert*. τὸ ἀτηρὸν χώρας κατέχειν E.962.—στόματος φυλακὰν κατασχεῖν A.227. *place a guard on her mouth*. On P.43. οἳ τ' ἐπίπαν ἠπειρογενὲς κατέχουσι 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.

Κατηρεφής *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.

Κατισχναίνειν *to attenuate, consume*, E.133. mid. v. *to wither away*. fut. κατισχνανεῖσθαι P.V.269.

Κατοικίζειν *to settle or place in an abode*. Met. τυφλὰς ἐν αὐτοῖς ἐλπιδὰς κατώκισα 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 δῆτ' ἐγὼ κάτοικος ὦδ' 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 ὦδε 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. κάτοκνος 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. γένει κατολολυξάτω A.1089.

Κατοπτῆρ *a scout*, S.c.T.36.

Κατόπτης *a spectator*, S.c.T.41.—*a scout*, S.c.T.351.

Κάτοπτος *looking down on.* with gen. Σαρωνικοῦ πορθμοῦ κάτοπτον πρῶνα A. 298.

Κάτοπτρον *a mirror*, A. 813. See εἶδωλον.

Κατορθοῦν *to raise up.* pass. ἐπειδὴ δρᾶν κατώρθωσαι 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.

Κατώρυξ *under ground.* κατώρυχες ἔναιον 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.

Κεῖνος *he.* κείνη *she*, etc. S. 208. S. c. T. 1055. P. V. 258. C. 729. κεῖνοι *they*, P. 778. C. 144. E. 99. κείνα δ' ἐκμαθεῖν θέλω P. 226. In E. 169. ἕτερον ἐν κάρῳ μιάστορ' ἐκείνου πάσεται Well. proposes ἐκ κείνου. See ἐκείνος.

Κεῖρειν *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 εὔ κείμενα C. 682. *placed out of the way of harm.*—*to lie despised or vanquished.* χαμαιπετεῖς ἔκεισθε C. 958. οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον E. 560.

Κεκασμένος *well-appointed.* ἐποίσειν εὔ κεκασμένον 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 ὀμηλικίην ἐκέκαστο κάλλει Il. γ'. 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 κεκασμένε 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 εὔ κεκασμένος *well-appointed.* See the various significations of this word, and its cognate forms, traced by Matth. Gr. Gr. 239.

Κέκλεσθαι *to invoke.* κεκλοίμαν S. 586.

Κελαδεῖν *to cry, as an infant.* ἐπεὶ μολῶν ματρόθεν κελάδησε C. 601.

Κέλαδος *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.

Κελαινοῦσθαι *to grow dark or black*, C. 407.

Κελαινόφρων *dark-minded*, E. 437.

Κέλεσθαι *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. ἀγρεῖ πόλιν ἅδε κέλευθος A. 126. μακρᾶς κελεύθου C. 700. periphrastr. μακρᾶς κελεύθου πόρον S.c.T. 528. βέβακεν ὄψις πτεροῖς ὀπαδοῖς ὕπνου 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' ἀξιφύλλους 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 χρῆ σε τέρμα κέλσαντ' ἐσιδεῖν; 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.

Κενανδρία *absence of men*, P. 716.

Κένανδρος *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.

Κενοφρων *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.

Κεραννύναι *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.

Κεράνιος *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. κέρδεσι E. 333. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T. 666.

The meaning of this whole passage is—*If a person has to bear an evil 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 ὑστέρου μόρου 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 εἶναι μᾶλλον τὸν πρότερον τοῦ ὑστέρου μόρου. This sense, however, as Well. observes, the words will not bear, without a very awkward ellipsis.

Κεροτυπεῖν to strike as with a horn, to beat. pass. κεροτυπούμεναι A. 641.

Κερομεῖν 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.

Κεῦθος 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.

Κήδεσθαι to care for. aor. κήδεσαι S. c. T. 127.

Κηδεύειν to contract an alliance. κηδεῦσαι 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.

Κηρυκεῖν to proclaim, S. 218.

Κηρύκευμα a proclamation. plur. S. c. T. 633.

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 κύπρις 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 βοήην A. 1322. to command the citizens to come to the rescue. τάδε γε (τῷδε corr.) κηρύσσω πατρὶ κλύειν C. 4. κηρύξας ἐμοί 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; ἄρηξον perhaps, or some such word, would be better, as the aorist κηρύξας follows.

Κιγδαγάτας prop. name, P. 959.

Κλεῖν to go. κίε S. 831. P. 1025. κίοι S. 499.

Κιθαιρών Cithæron, 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.

Κίλιξ id. P. 319.

Κίλισσα a Cilician woman. The nurse of Orestes is so called in C. 721. Here Klausen from Rob. Vict. reads Γείλισσα. 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.

Κιμμερικός Cimmerian. κιμμερικὸν ἰσθμὸν P. V. 732.

Κινάθισμα a fluttering, P. V. 124.

Κίνδυνος [ῦ] danger or risk, A. 857. C. 268. κινδύνῳ βαλεῖν S. c. T. 1039. expose to peril. ἀνὰ κίνδυνον βαλῶ S. c. T. 1019. Here Blomf. κάμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν.

Κινεῖν *to disturb*, C. 207.

Κινητήριος *distressing*, S. 303. with gen. θυμοῦ κινητήρια S. 443.

Κίνυγμα *an object or thing moving*. αἰθέριον κίνυγμα P. V. 157. *hauling 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*. κερκηλάτου τ' ἀηδόνας S. 60.

Κίρκος *a hawk*, P. 203. S. 221. P. V. 859.

Κιρκοῦν *to encircle with a ring*. σκέλη κίρκωσον βία P. V. 74.

Κισθήνη *name of a place*, P. V. 795.

Κισσία *a female Cissian*, C. 417. See under πολεμίστρια.

Κίσσινος *Cissian*. Κίσσινον ἔρκος P. 17. Κίσσινον πόλισμα 119. *the city of Cissa*, in the district of Susa. Blomfield writes Κίσσιον for Κίσσινον, 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.

Κλαγγαίνειν *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 ἔκλαγξε A. 194. κλάγω γόον P. 909. Ζῆνα ἐπινίκια κλάζων A. 107. *singing the song of victory in honour of Jupiter*, i. e. proclaiming Jupiter as the victor. On the use of the acc. see Matth. Gr. Gr. 421. Obs. 4. κλάζοντες Ἄρη A. 481. *crying out in a warlike manner*. κλάζουσι κώδωνες φόβον S. c. T. 368. *sound in a fearful manner*. σύριγγες ἔκλαγξαν 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 ψεύσεαι 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. κλαιόμενα τάδε βρέφη σφαγᾶς A. 1067. Here Blomf. incorrectly says, “subaudiendum *video*.” Elmsley on Eur. Heracl. 693. compares Soph. Ant. 857. ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἶτον. 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, better to make τάδε the intensive word in the sentence, as equivalent to ὠδέ ἐστι. *Lo! here are children weeping for their slaughter*, etc. Cf. S. c. T. 354. Soph. Ant. 622. But see Elberling Obs. in Agam. who objects to the joining of κλαιόμενα with σφαγᾶς.—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 κλαρίου 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 *Clarius*, belonging to Apollo (Virg. *Æn.* iii. 359), is clearly of a totally distinct origin from κλήριος in this passage: to the former probably refers the gloss in Hesychius κλάριον. ἐπίθετον 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.

Κλειῖθρον *a bar or bolt*, pl. S.c.T. 378.

Κλεινός *illustrious*, P.466. P.V. 836. τόξοισι κλεινός P.V.874. *renowned for archery*.

Κλέος *a rumour. γυναικοκήρυκτον κλέος* A.474.—*fame, reputation. κλέος μαντικόν* A.1069. 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 ὠμματωμένην* 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.

Κληδοῦχος *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 ἐπωνύμους* E.396.—*fame. κληδὼν αὐτεῖ* A.901. παῖδες ἀνδρὶ κληδόνες σωτήριοι C.498. *memorials of his fame*, C.1039.—*a report. κληδόνας παλιγκότους* A.837.848. ἐξ ἀμαυρᾶς κληδόμος C.840.—*an omen, derived from the voice. κληδόνας δυσκρίτους* P.V.484.

Κληῖζειν *to spread a report. φάτις ἐκλήζετο* A.617. *a report was spread*.

Κληῖρος *a lot*, S.c.T.709. κληρῶ λαχοῦσα P.183.—*a district. κληῖρον Ἴόνιον*. “certa terræ portio colonis assignata.” Blomf.

Κληροῦν in mid. κληροῦσθαι *to cast lots among each other*, S.c.T.56. On S.985. see under δόρυ.

Κληῖς *a key*, pl. κληδαῖς E.791.

Κλητήρ *an officer of justice, who*

summons persons to court, or bids them give their votes. Ἐριννύος κλητήρα S.c.T.556. *a summoner of Erinnys*. Schütz rightly explains this, “quia Œdipus filios suos his diris devoverat, ut ipsi inutuis 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’ αὖ κινάθισμα κλύω; P.V.124. Cf. *id.* 590.686. S.c.T.155.608. 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 οἰστροδινητοῦ 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 ὀνειδέη πολλάκις κλύων κακῶν P.743. τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις A.339. Here Dobr. Dind. κλύεις.—with acc. of the person. κλύοιτ’ εὐκταῖα χεούσας S.625.—with participles. κλύω σ’ ἐγὼ μεμηνότ’ οὐ σμικρὰν νόσον P.V.979. *I hear that you are mad with no slight disease*.

νεκρούς κλύουσα δυσμόρως θανόντας S.c.T. 819.—in the inf. after substantives, adjectives, etc. *πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν* P. 244. *good or bad to hear of.* *πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν* P. 276. *χάρμα μεῖζον ἐλπίδος κλύειν* A. 257. *θραύματ' ἐμοὶ κλύειν* A. 1138. *ἄπιστα κλύειν* S. 274. In C. 408. *σπλάγχνα 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.* *οἴακος ἄγαν καλῶς κλύουσα* S. 698.—in the sense of *to have a character, to be called*, as in Latin, *audire.* *κλύειν ἀναλκίς 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 οἴκτον* 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. *ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἴτον*, where the preceding sentence is equivalent to *ἐλεξας μερίμναν*. Exactly similar to C. 404. in construction is Soph. El. 470. *ὑπεστὶ μοι θράσος ἀδυνπνῶν κλύουσαν ἀρτίως ὄνειράτων*, which is equivalent to *θράσος ἔχει με*. So in P. 877. *λέλυται γὰρ ἐμῶν γύων ῥώμη τήνδ' ἡλικίαν 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. Erfurdt on Soph. Ant. 211. Herm. on Soph. El. 122.

Κλύζειν to dash, as a wave. *ὥστε κύματος δίκην κλύζειν πρὸς αὐγὰς τοῦδε πήματος πολὺ μεῖζον* 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 Clytæmnestra, A. 83. 249. 571. C. 869. E. 116.

Κλυτός illustrious, C. 641.

Κλωστήρ spun thread. *κλωστήρα λίνον*, C. 500. *hempen string.* *λίνου* 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.

Κνημὶς a greave, S.c.T. 658.

Κνίδος Cnidus, P. 863.

Κνίση 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. κνωδάων τε καὶ 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 σπλάγχχνον S.c.T. 1022. κοινὸν ὄμμα P.V. 797. *a single eye serving for both*.—*common to*, followed sometimes by gen. sometimes by dat. ὦραν οὐδενὸς κοινήν θεῶν E. 109. Cf. P.V. 1094. ἀμφοτέρας ἄλιον πρῶνα κοινὸν αἴας P. 129. with dat. καὶ τοῖσδ' ἅπασιν κοινόν A. 509. Cf. S.c.T. 1062 —τὸ κοινὸν εἰ μιáινεται πόλις S. 361. *in general, publicly*. τὸ κοινόν S. 513. *the public authorities*.—*ἐς 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 κοινωσώμεθ' ἂν πως ἀσφαλῆ βουλευματα A. 1320. Here κοινωσώμεθ' ἂν is evidently corrupt, notwithstanding Klausen's remark about "vestigium usus Homericum." κοινωσαίμεθ' ἂν Glasg. Blomf. Dind. See ἂν.

Κοινοφελής *giving general advantage, universally beneficent*, E. 940. Herm. κοινοφιλεῖ.

Κοινωνεῖν *to share in*.—with gen. of thing shared in, S. 320. C. 164.—with gen. of thing, and dat. of person with whom it is shared. θέλουσ' ἄκοντι κοινῶναι 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, κομίζου P.V. 392. Cf. A. 1005. S. 927.

Κομιστέος *to be gathered*. καρπὸς οὐ κομιστέος 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 πολεμίστρια.

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 κομπάσαιμ' 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 κόμπον ἐν χεροῖν ἔχων S.c.T.455. This passage is suspected by some editors, on account of the elision of αι before οὐ, the admission or exclusion of which from tragic iambs is a point not decided by critics. καὶ πέπεμπται 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 κόμπον 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 αι 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. μέλλουσ' ἔσεσθ' εἰ τῶνδε προσαίνει σέ τις, the reading of many MSS., sc. ἔσεσθαι, τῶν δὲ προσαίνει σε τί, is more generally adopted. But see προσαίνειν. Upon the whole, it seems safer to consider that the tragics most generally avoided the elision of αι in iambs, but that, in some few cases, they allowed themselves to use the old epic license.

Κόναβος *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 κονίοντες πεδίοιο. 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' αὐδάν εὐακοεῖς, where several MSS. have εὐακοννεῖς, which Well. approves, and thus explains, "*imploro quidem Apiam, sed barbara vox est: deinde se ipsam consolatur, εὐα, κοννεῖς, eja, cognoscis eam.*" Brunck reads εὐακοοῖς, 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' (οὔσα) αὐδάν. εὐα, κοννεῖς. Boisson. conj. εὔ, γᾶ, κοννεῖς. Upon the word κοννεῖν see Buttm. Lexil. in κελαινός.

Κόπανον *an axe*, C. 847.

Κόπος *toil, suffering*, S. 206.

Κόπτειν *to strike*, E. 605. pass. κοπίσης A. 1251.—ἔκοψα κομμόν C. 417. *I struck a blow.* κόπτεσθαι mid. v. *to beat the breast in grief.* So pass. στένει, κέκοπται, καὶ χαράσσεται πέδον P. 669. See χαράσσειν.—κεκομμένος *broken, injured.* φρενῶν κεκομμένος A. 466. *deranged in mind, silly.*

Κόραξ *a crow*, A. 1452. S. 732.

Κορεννύναι *to satiate.* πρὶν ἂν κορέση κέαρ P. V. 165.

Κόρη *a girl, a daughter*, P. V. 591. 650. 741. C. 167. S. 185. Διὸς κόρη C. 937. E. 393. S. 137. *the daughter of Jove.* μεγάλατοι κόραι δυστυχεῖς Νυκτός E. 759. 786. sc. *the Furies.*—contemptuously, αἱ Φορκίδες δηναῖαι κόραι P. V. 796. *κατάπτυστοι κόραι* E. 68.

Κορκαρυγή *a shouting*, S. c. T. 327.

Κόρος *satiety, the insolence proceeding from abundance.* πρὸς 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 anything.* κόρυμβον ὄχθου 650.

Κορυφή *the top of anything, as of a hill*, P. V. 366. 724.—*majesty.* κορυφᾶ Διὸς 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.

Κοταίνειν *to be angry*, S. c. T. 467.

Κότος *anger, fury*, A. 444. 621. (on 745. see νεαρός) 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 μισθὸν ἐνθήσει 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 ἐργμάτων, sc. ἔνεκα E. 477. ἄλλης ἀνάγκης οὔτινος 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. κούρα S. c. T. 133.

Κουρά *a shaven lock*, C. 224.

Κούριμος *shaven off.* χαίτην, κουρίμην χάριν πατρός C. 178.

Κουροβόρος *devouring children*, A. 1493. See πάχνη and παρέχειν.

Κουφόνους *light-minded*, P. V. 383.

Κουῖφος *light*, P. 297.—*slight, trifling.* κουῖφον 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 ἀντιπαθής.

Κράζειν *to cry out*, in perf. κέκρᾶγα P. V. 745. C. 528.

Κραίνειν *to bring to pass, accomplish, or perform*, e. g. πύργοις ἀπειλεῖ τοῖσδ' ἂ μὴ κραίνοι 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. ἔπραξεν ὡς ἔκρανε 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 δῆτα κρανεῖ μένος ἄτης; C. 1071. *where will it make an end?* with infin. ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε S. 617. *brought these things to an issue.* pass. κραίνεται ψῆφος S. 942. *a decree is passed.* Cf. S. 921. κραίνοιτο P. V. 211. κέκρανται C. 858. S. 921. κρανθήσεται P. V. 913. εἰ κρανθῆ πρᾶγμα τέλειον S. 86. h. e. κρανθῆ ὥστε τέλειον

εἶναι. By tmesis, γιγνομέναισι λάχη τὰδ' ἐφ' ἅμιν 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*. κρατός P.361. C.196. S.821. κρατί S.c.T.837.

Κραῖσις *a mixing*. κράσεις P.V.480. *ways of mixing*.

Κραταίλεως *rugged, stony*, A.652.

Κραταιός *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 ἀεὶ. A.1649. ἡ 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*. δυοῖν κρατήσας S.c.T.939. P.735. S.382.—pass. κρατεῖσθαι *to be overcome, beaten*. κρατηθεῖς A.1615. C.492. κρατηθεῖς ἀβουλίαις S.c.T.732. *overpersuaded*. ὑπνῶ 143. κρατεῖται 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 εὖ κρατοῖη A.340. κρατοῦσα χεῖρ S.599. *the majority*.—*to command*. ὧδε κρατεῖ γυναικὸς κέρυρ A.10.—impers. κρατεῖ, 'tis better. καθανεῖν κρατεῖ A.1337.

Κρατερός *strong*, P.V.167. E.338.

Κρατήρ *a 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 ἀρσένων S.388. *the power of men*. τὰδε Διόθεν κράτη S.432. *these powerful decrees of Jove*.—*empire, authority*. πρὸς ὧν ἐκπίπτει κράτους P.V.950. σὸν 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 αἴσιον 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 μέσῳ τὸ κράτος θεὸς ὤπασε E.503.

Κρατύνειν [ῦ] *to govern*. abs. Ζεὺς ἀθέτως κρατύνει P.V.150. Cf. id.402.—with acc. τὰς ἀγχιάλους 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.

Κρεισσοτέκνος *dearer than children, h. e. most dear*, S.c.T.766. For the phrase κρεισσοτέκνων ὀμμάτων, see under ὄμμα. Schütz improperly con-

siders κρεισσότεκνα ὄμματα to be equivalent to κρεισσόνων 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.

Κρείσσω *superior, stronger*. κρεισσόνων θεῶν ἔρωσ P. V. 904. ὁ κρείσσω Ζεὺς A. 60. *Jupiter the supreme*. On S. 591. τὸ μείον κρεισσόνων κρατύνει see θοάζειν. With gen. *stronger, mightier*, P. V. 924. S. 741. ἕψος κρεῖσσον ἐκπηδήματος A. 1349. *a height too great to spring from.—better, preferable*, τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P. V. 627. Cf. id. 752. 970. εὐχου τὰ κρείσσω S. c. T. 248. *pray for that which is best*. with gen. κρεῖσσονα χρυσοῦ C. 366. *more precious than gold*. κρεῖσσον πύργου βωμός 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. κρείων *a king*. Ζεὺς αἰῶνος κρέων ἀπαύστου S. 569. *an everlasting king*.

Κρήμναμαι *to hang*.—ὑπερθ' ὀμμάτων κρημναμενᾶν νεφελᾶν S. c. T. 212. *suspended above his head*.

Κρηναῖος *belonging to a spring*, P. 475.

Κρηπίς *a bottom*. οὐδέπω κακῶν κρηπίς ὑπεστίν, ἀλλ' ἔτ' ἐκπιδύεται 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' ἀστῶν τῶν ἐμῶν τὰ βέλτατα E. 465.—*to prefer*. κρίνω δ' ἀφθονον 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 ισόψηφος 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 *died 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 κρόκου βαφὰς to mean *blood*, comparing A.1092. ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς σταγῶν. 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 οὔτ' εἶδον, οὔτ' 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.

Κρυπτάδιος *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 "Ηρας 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 κυπτός. Hence Porson edited κρυπτός ὀρθοῦται λόγος. Blomf. prefers κυπτός, and translates *Nuntii prudentia rectam facere potest orationem incurvam*, h.e. *vitiosam*, 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, ὅτ' ἄγγελος 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 κυπτός 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 κλύῃ): 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 (γαθούση 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 κυπτός 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.963. Œd. C.247. Eur. Phœn.1284. Av.1677.

Κρυσταλλόπηξ *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 emat?*" Rob. understanding it so likewise, refers to Virg. Georg.1. Teque sibi generum Tethys emat 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.

Κτέανον *a possession*, S.c.T.711. 885. A.1555. C.931.

Κτεάτειρα 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. ἐκτείναμεν C.875. ἔκτανον E.96. ἔκτανε S.494. κτείνοιεν 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. κτείνασα A.1523. κτανών S.c.T.618. E.569. κτανούσα E.187. κτανούσης E.710. κτανόντι 400. κτανούσι C.41. poet. κτανόντεσσι C.362. κτανόντας C.142.

Κτεῖς 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 Ζεὺς 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 γόνῳ S.163. εὐμενεῖ βίᾳ κτίσας S.1053. sc. ἡμᾶς or 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 κτιζοῖατο C.477. *would be celebrated*. τελευτὰς πρενμενεῖς 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 λεύσσων P.81. *looking darkly*. This epithet is often applied to *the look of the eyes*, see Blomf. Gl. in loc. Blomf. here reads κυανοῦν, 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 κυᾶνεον as κυᾶνωπίδες v.551. Heath supposes it was pronounced κύανουν. See under Αἰγυπτογενής.

Κυανῶπις *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*. Ἀργεῖοι πόλισμα κυκλοῦνται S.c.T. 114. P. 450. στένει πόλισμα ὡς κυκλουμένων S.c.T. 229. where the vulg. κυκλουμένων is correct, which the Schol. A. rightly explains as referring to τῶν πολεμίων. Rob. Cant. κυκλούμενον *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. Ἴόλη 'καλεῖτο Trach. 381. δώρημ' ἐκείνῳ '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 ῥήσεις 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 κύρισσον P. 302. πλεῖστοι 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.

Κῦμα *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 ὥσπερ θάλασσα κῦμ' 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. κῦμα χερσαῖον *a land wave*, S.c.T. 64. See Blomf. Gloss. Ag. 81.

Κῦμα *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 [ᾱ] *a huntsman or pursuer*, A. 678. See Ἀθάνα.

Κυνηγετεῖν *to pursue* (as a hunter does game), P.V. 572.

Κυνοθρασής *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*. Κύπρια 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 ἔκυρσα P. 765.—*to hit, as a mark*, A. 614.—*to meet with, to find or experience*. Ἰαόνων ναυβατᾶν κύρσαντες οὐκ εὐτυχῶς 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*. τόδ' 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 κυρίοισι δωμάτων C. 647. 678.—*one who ratifies or makes binding a contract*. ἐμῶν τε καὶ σῶν κύριος πιστευμάτων A. 852.—*appointed, authorised*. 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*. κύρισον 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 authoritatively*. τήνδ' ἐκύρωσας φάτιν P. 223. The constr. is varied in v. 513. ἐπειδὴ τῆδ' ἐκύρωσεν φάτις.—*to decide*. κυρῶσαι δίκην E. 609. Cf. id. 551. where, for the vulg. κυρώσων is read κύρωσον 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.

Κύτος *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.

Κύων *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.

Κωκύειν *to lament*. εἶμι κωκύουσα A. 1286.

Κώκῦμα *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. pron. πρὸς κέντρα κῶλον ἐκτενεῖς P.V. 323.—*part of anything, as of a race*. διαύλου θάτερον κῶλον A. 335. See δίαυλος.

Κωλύειν *to prevent*. κάλωρα κωλύουσαν ὡς μένειν ἐρῶ S. 980. In this verse κάλωρα 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, κάωρα, 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. νερτέρᾳ προσήμενος κώπη A. 1601. *occupying an inferior station*.

Κωπήρης *furnished with oars*. κωπήρη στόλον P. 408. *the equipment of oars*.

Κωρυκίς fem. of *Corycus*. Κωρυκίς 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.

Λαβρόστυος *violently driven*, P.V. 603.

Λάβρως *violently*, P.V. 1024.

Λάγινος *belonging to a hare*. λαγίναν γένναν, A. 118. *one of the hare kind, periphrast. for a hare*. Here βοσκόμενοι λαγίναν ἐρικύμονα 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 ἐρικύμονα, which is the reading of the Schol. (ἐρικύμονα, πολυκύμονα), some MSS. and edd. have ἐρικύματα, 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 λαγών understood, to which he considers λαγίναν γένναν as equivalent. For this he quotes the authority of the Schol. who says, πρὸς τὸ σημαίνοντο 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.

Λαγχανεῖν *to draw a lot*. ὡς ἕκαστος ἔιληχεν πάλον S.c.T. 358. abs. ἔιληχε S.c.T. 405. 433. λαχόντα id. 439. πάλω 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. κλήρω λαχοῦσα γαῖαν P. 183. οὐ λαχών E. 685. *unappointed to the office*. ἔλαχε ἐς τὸ πᾶν ὁ Πυθοχρήστας φυγᾶς 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 gemeremus, 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. εὖ πραπίδων 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.

Λαθραίως *secretly*, P.V. 1079.

Λαίλαψ *a storm*, S. 33.

Λαῖος *Laius*, S.c.T. 673. 727. 784. 824.

Λαιῖς *left*. λαιῖς χειρός P.V. 716. *on the left hand*.

Λαῖς *spoil, 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 ἄξόνων βριθομένων χνόαι S.c.T. 138.—*to speak or utter*, A. 600. 1401. C. 35. 38. 777. perf. λελάκε. στονόεν λέλακε P.V. 405. *cries mournfully*. See λάσκειν.

Λακίς *a rent*. ἐμπιπνῶ σὺν λακίδι λίνοισι 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 στημοῤῥαγοῦσι ποικίλων ἐσθημάτων P. 821. λινοφθόροι ὑφασμάτων λακίδες C. 28.

Λακτίζειν *to kick*, A.859.—prov. πρὸς κέντρα μὴ λάκτιζε 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 δείπνου ξυνδίκως τιθεὶς ἀρᾶ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος A.1583. Here by some λάκτισμα δείπνου 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*, τιθεὶς being of course taken with λάκτισμα, and both together being equivalent to λακτίζων. See τιθέναι.

Λαμβάνειν *to receive or take*. λαμβάνει C.126. λάβοιεν 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 πέλαγον ἐξ οἴκων 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 βριζούσης φρενός id.266. *I would not admit or believe*. ἄγκαθεν 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 φυλάξαι in the next line. This Dindorf approves.—λαῖφος ὅταν λάβῃ πόνος E.526. *when distress comes upon it*. κνέφας τέμενος αἰθέρος λάβῃ 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 claro cernes silvas Aquilonemoveri.—ὄρωντα λαμπρόν C.283. *clear-sighted*.

Λαμπρύνεσθαι *to grow bright*. ὄμμασιν 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 σοικλαίουσα 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 κλαίουσα) 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 βίας E. 246. *lest he should escape unperceived.* θανῶν λάθοιμι S. 966. *might be slain in secret.*—λανθάνεσθαι to forget. μηδαμῶς λάθη C. 671. with gen. ἀλκῆς λαθέσθαι τῆσδε S. 712.

Λάξ with the heel. λάξ πατεῖν C. 633. E. 110. *to tread underfoot.* λάξ ἀτίσης E. 514. *dishonour by treading underfoot.*

Λαοδάμας *subduing the people,* S.c.T. 325.

Λαοπαθῆς *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. λαπάξειν S.c.T. 47. 513.

Λασθένης proper name, S.c.T. 602.

Λάσκειν to utter a cry. abs. λάσκοντας δόμοις A. 839. with acc. ὀλολυγμὸν ἔλασκον A. 581.

Λατρεία *servitude,* P.V. 968.

Λατρεύειν to serve. with dat. P.V. 970.

Λατρόν *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 πατρῶν 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 πατρῶν 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 τούς 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. 165. 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 πράσων. σὺ καὶ λέγων εὐφραине καὶ πράσων φρενί S. 510. *in act as well as in word.*—οὐδ' ἀπ' Ἴσμηνοῦ 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. ὕδασι τ', for οὐδ' ἀπ'.—with ὡς. λέγουσι δ' ὡς σὺ μὲν μέγαν τέκνοις 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. τόδ' ἂν γένος λέγων (sc. εἶναι) ἐξ Ἐπάφου κυρήσαις 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. τέτρωται 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 τορῶς 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 παῖα να 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 ὄλωλότας 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 κομίζου καὶ σὺ, Κασάνδραν λέγω A. 1005. *I mean Cassandra.* Cf. P. V. 948. S. c. T. 591. 640. C. 215. 449. ποίου χρόνου πεπόρθηται πόλις; | τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω A. 269. *How long has the city been taken? I say, since the past night.*—*to call.* λέγοιμ' ἄν 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 αἶδεσαι δίκας E. 511. pass. *to*

be called. μέγας παρ 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 λελεγμένου 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. πολλήν 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 Klausen'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. πολλήν 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,) γὰρ 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 ἄρτάνας 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.

Λειμών a meadow, S. 535. 554. P.V. 656.

Λειμώνιος belonging to a meadow, A. 546.

Λεῖος smooth, soft. Met. P.V. 650.

Λειότης smoothness, P.V. 491.

Λεῖπειν to leave. *λείπω* S. 502. E.

216. *λείπει* P. 790. *ἔλειπον* S.c.T. 55. *ἔλειπες* P. 471. *ἔλειπε* A. 593. *ἔλιπες* P. 947. *λεῖπε* S. 501. 832. *λίποι* S.c.T. 201. *λιπεῖν* 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.—*λιποῦσα* P. 155. A. 392. 754. 1024. 1035. P.V. 736. *λιποῦσαν* P.V. 733. *λιποῦσαι* S. 4.—pass. *λείπεσθαι* to be left, or remain, P. 135. *λελειμμένων* *id.* 472. *στρατὸν τὸν λελειμμένον* *δορός* 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 *ινυς*. *λίπτω* to desire. with gen. *μάχης* *λελιμμένος* S.c.T. 360. with acc. *οὔτε μείον οὔτ' ἴσον λελιμμένοι* S.c.T. 337.

Λέπαδνον a horse's collar, P. 187. Met. *ἀνάγκας λέπαδνον* A. 211. *the collar of necessity.*—*λέπαδνος* *confined by a collar*, Met. *involved.* *ἀμηχάνοις δύαις λέπαδνον*, E. 532. The word is apparently used adjectively. Schol. *ὑπεξενυγμένον καὶ χαλινωθέντα.* But here Herm. with great probability reads *λαπαδνόν*, a less usual form of *ἀλαπαδνός*. So Dind.

Λέπας a hill, A. 274. 289.

Λεπτόβαθής 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. κυάνεον λεύσσων P. 81. see κυάνεος. 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. λεύσσετον πάντα μὴ λάθη φύγδα βάς, there is some difficulty in explaining the dual λεύσσετον. Buttmann asserts that authentically 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 Choragus, and the second Fury, who, in addressing the Choragus in the preceding line, uses the singular ὄρα, ὄρα. Schütz conj. λεῦσσε τοι. Dind. with Herm. λεῦσσε τε.

Λευστήρ *stoning*, h. e. *inflicted by stoning*. λευστήρα μόρον 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 καθέμιστα, 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 λαοῖς 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 πεδοστιβῆς λεώς P. 125. ναυτικὸν λεών P. 375. ἀσπιδηστρόφος λεώς A. 799. Περσικὸς λεώς P. 775. Ἀχαικὸς λεώς A. 182. τὸν Ἀργεῖον λεών E. 280. Cf. S. 616. Ἀττικὸς λεώς 651. πολισοῦχος 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. — εὐτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα λήξῃ P. 357. λήξαι θεοβλαβοῦντα P. 817.

Λήδα *Leda*, A. 888.

Λήθεσθαι *to forget*. οὐ μαθοῦσι λήθομαι A. 39. h. e. oblitum me esse fingo. Blomf.

Λῆμα *mind, disposition*. αἰθων λῆμα S. c. T. 430. *fiery in spirit*. λήματος κάκη S. c. T. 598. *cowardice*. λήματος ἐν τροπαίᾳ 688. *a change of mind*. τοξουλκῶ λήματι P. 55. *cleverness in archery*. λήμασι δισσοῦς 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.*

Λῆμμα vulg. in S.358. but Ald. Rob. λήματα. See λῆμα.

Λήμνιος *Lemnian*, C.623.625. Upon the legend here alluded to, see Herod. vi. 138.

Λῆμνος *Lemnos*, A.275. P.862.

Λῆνος *wool*, E.43.

Λῆξις *cessation*, E.481.

Λητογένεια *born of Latona*, S.c.T. 133.

Λίαν *excessive, too much*. τὴν λίαν φιλότητα P.V.123. *overmuch love*. λίαν εἰρημένος 1033. *too true*.

Λιβᾶς *a drop*, P.605.

Λίβος *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. λιγέα κωκύματα P.324. πάθεια λιγέα 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.

Λιμήν *a harbour*.—Met. *a receptacle*. πλούτου λιμήν 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 λιμήν Eur. Orest. 1075. and παντός οἰωνοῦ λιμήν Soph. Ant. 987. Ἄδου λιμήν 1270.—λιμήν 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 Ægean sea*. Heath less properly, *procul a mari*. The enumeration which follows "Ἐλλας 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 "Ἐλλας 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 ἀγύρτρια, the construction being ἠνεσχόμεν καλουμένη φοιτάς, ὡς ἀγύρτρια πτωχὸς τάλαινα λιμοθνής. See Elberling Obs. in Agam. p.23.

Λιμός *hunger*, P.483.780. A.1628. C.248.745.

Λινόδεσμος *fastened with hempen ropes*, P.68.

Λίνον *hemp, or hempen line*. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου C.500. Here λίνου, which is read by Rob. seems absolutely necessary to the meaning, *the spun line of hemp*. 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.

Λινοόραφής *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.

Λίσσεσθαι *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.

Λιχήν *a letter or scab*, C. 379. E. 754. 781. Dind. writes λειχήν.

Λίψ *a libation*. φιλοσπόνδου λιβός C. 290. In E. 54. for δυσφιλή βίαν, Dind. reads with Burgess λίβα. 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 κού λόγῳ P.V. 336. *by deed, not by word*. ἦλθ' αἰακτὰ πῆματ' οὐ λόγῳ S.c.T. 829.—*conversation*. πεύθομαι 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. ἡμισυς 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. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ; id. 291. Cf. S.c.T. 200. A. 843. κακῶν πρεσβευέται τὸ Λήμνιον λόγῳ C. 623. *by fame*. ᾧδ' ἔχει λόγος

S.c.T. 207. *so it is said*. Cf. C. 514.—*an accusation, anything said of another*. καὶ τότ' οὐ δίκαιοις Ζεὺς ἐνέξεται λόγοις S. 160. *will be subjected to imputations on his honour*.—*a report brought by a messenger, or otherwise*. προὔπτος 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 κρυπτὸς ὀρθοῦται λόγος C. 762.—*a story or narration*. εἴ τι μὴ βλάβπη λόγῳ P.V. 196. Cf. id. 780. E. 274. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν 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 προφωνῶν τόνδε ναυάρχους λόγον P. 355. Cf. P.V. 17. 40.—*a request or proposition*. τόνδε τιμήσας λόγον C. 502. τόνδε κραινότων λόγον S. 603.—*an account*. ᾧδ' ἔχει λόγος P. 335. *so stands the account*. βροτῶν λόγον οὐκ ἔσχευ 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*. κλόρους λογχίμους 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 κάτυχον 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 ἄθλων 637. Cf. P. V. 782. Ἀτρειδᾶν τὰ λοιπά 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 λοιπά id. S. c. T. 66. In C. 887. ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα τὰ Πύθοχρηστα; Blomf. (who conj. ποῦ δῆτά σοι τα) observes, “quid velit istud λοιπὰ non perspicio.” Klausen explains it, “præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho.” 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.

Λοξίας 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.

Λουτροδαίικτος *slain in a bath,* C. 1067.

Λουτρόν *a bath.* pl. A. 1080. C. 484. 659. E. 603.

Λουτρών *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 λοχέυμασι A. 1365. *when the calyx puts forth its fruit.*

Λοχίτης [i] *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.

Λυγρός *sad,* C. 17. On C. 47. see λυτρών.

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. Ἰὼ πημονᾶς ἐλύσατο S. 1051. *released her from suffering.*—*to cancel or expiate.* λύσασθ' αἷμα προσφάτοις δίκαις C. 793. pass. λύεσθαι *to be loosened or weakened.* λέλυται γυίων ῥώμη P. 877. ὡς ἐλύθη ζυγὸν ἀλκᾶς id. 584.—*to be set free,* P. V. 508. 772. λέλυται λαὸς ἐλεύθερα βάζειν P. 584. *the people are free to speak what they will.* κλειθρῶν 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.

Λυμαντήριος *disfiguring, violating, dishonouring,* P. V. 993.—with gen. γυναικὸς τῆσδε λυμαντήριος A. 1413. ἄνδρα τῶνδε λυμαντήριον οἴκων 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.* ἄφρονι 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. κάμοί τε λυπρός E. 166. τοῖς ἄνωθεν προπράσσω χάριτος ὀργᾶς λυπράς C. 822. On this Blomf. observes “Aut vertendum, iras ex-

*plens, gratia (matris) posthabita, πρᾶσ-
των 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 αἷς ἐκείνοις χαριεῖσθαι μέλλεις.

Λύρα *a harp*, A. 963.

Λυρναῖος *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 νεικέων S.c.T. 923. In S.
788. τίς ἄμφ' 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 λωτίσασθε 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 Ἡρακλῆς. 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 μητερ. 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.* ἰῶ 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.

Μάκαρ *happy*, 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 μάκαιρ' ἄνασσ'
Ὅγκα S.c.T. 147. *blessed in fight.*

Μακαρίτης [ἰ] *blessed*, an epithet
applied to the dead, P. 625.

Μακέδων *Macedonian*, P. 484.

Μακέλλη *a spade or mattock*, A.
512.

Μακιστήρ *long*, P. 684. Here the
vulg. is μακεστῆρα, but μακιστῆρα
Med. Regg. G. L. So Blomf.

Μακιστήρ *piercing as an arrow.*
μακιστῆρα 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 μῆκος, formed after
the analogy of τευχιστήρ, ἀκιστήρ,
καρνηστήρ, 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.
 Μᾶκος Dor. for μῆκος qu. v.
 Μακρηγορεῖν *to speak at length*,
 S.c.T. 1043.

Μακροβίτος *long lived*. In a bad
 sense, *too long lived*. ἡ μακροβίτος
 ὄδε γέ τις αἰὼν ἐφάνθη γεραιοῖς 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 μῆκος 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.—μακρὰν sc. ὁδόν, *afar*,
 P. 312. 859. οὐ μάλ' ἐς μακρὰν S. 903.
at no great distance of time.—μακρὰν
 sc. ῥῆσιν *a long speech*. μακρὰν ἐξ-
 ἔτεινας A. 890. μακρὰν ἔτεινας 1269.
 οὐ χρὴ μακρὰν sc. λέγειν S.c.T. 695.
 In S.c.T. 595. τείνουσι πομπὴν τὴν
 μακρὰν 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 μακρὰν πόλιν is to be
 joined in const. not πομπὴν τὴν
 μακρὰν. It is, as Well. explains it,
 an euphonism for *Hades* or *death*,
 sc. *that distant city*. A gloss in Regg.
 A. B. has ἤγουν εἰς τὸν Ἄδην. Dind.
 considers the whole verse an interpo-
 lation.—Cf. μακρὰν 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. αὐταί σ' ὀδηγησοῦσι
 καὶ μάλ' ἀσμένως P.V. 730. *right wil-*
lingly. Cf. C. 866. E. 351.—οὐ μάλα,
not very much, a softened ex-
 pression for *not at all*. οὐ μάλ'
 εὐτυχῶς P. 317. οὐ μάλ' εὐπορον S.
 465. οὐ μάλ' ἐς μακρὰν id. 903. *at no*
distant time. οὐ μάλ' Ἑλλήνων στρα-
 τὸς ἐκπλουν 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 αὐθις, e.g. οἶμοι μάλ' αὐθις
 A. 1318. C. 643. 863. E. 245. On this
 form Herm. on Virg. 392. observes,
 “ μάλ' αὐ et μάλ' αὐθις dici solet sic,
 ut id, quod præcedit, bis intelligi
 debeat, eoque magis augeatur. οἶμοι
 μάλ' αὐθις, *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' ὑπνῶ E. 129.
overcome by sleep.

Μάλιστα *most, very much*. μάλιστ'
 ἐκείνου βοστρύχοις προσεῖδεται C. 176.
 P. 832. A. 522. 661. ἦν, ὡς μάλιστα
 καὶ φάτις πολλὴ κρατεῖ S. 290. *as is*
very generally, and oftentimes as-
serted. Here possibly χὴ φάτις
 should be read, h. e. ὡς κρατεῖ μαλ.
 καὶ ἡ φάτ. πολλή ἐστι. After this
 verse a portion of the text is lost,
 and the sense therefore is incom-
 plete.—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 ἦ, P.V. 870. A.
 598. 1573. E. 408. S. 448. οὔτι μᾶλλον
 S.c.T. 263. *not a whit the more*.—with
 comparatives, μᾶλλον ἐνδικώτερος
 S.c.T. 655. *more just*. μᾶλλον ἐμφε-
 ρέστεραι 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.
 503. E. 86. 627. S. 356. μάθοιμι E. 398.

μάθοι A.1135. μάθω C.21.169.758. 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 ὧν Διὸς νωθέστερος P.V.62.—εὖ 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' ἐχρηζετε τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης P.V.703.—μαθεῖν added as an eperexegesis. Περσικὸν πρέπει μαθεῖν P.243. *it is clearly Persian, as we may discern*. φόβον φέρουσιν μαθεῖν A.1106. So in S.c.T.268. εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, the inf. depends upon εἰς ἀρτίκολλον. See under *ιέναι*.

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*. μαντευσόμεσθα τὰνδρὸς ὡς ὀλωλότος; 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 νοία 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.

Μάραφίς *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.

Μαργοῦσθαι 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 ξύνουρος 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, μενέλεως ἐπορσύνθη κακά C.1036. This is the reading of Med. Guelph. Ald. μενέλεασ' with the correction μοι ὄσ' Rob. μοι λεώς 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 μενέλεως, also τάδ' 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.1066. See κλαίεσθαι E.463.764.

Μάρτυς *a witness*, C.981. E.634.

Μασθός *a breast*, C.538.

Μασίστρης *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*. μή μου προκῆδον 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 μαστίκτορος δαίτου δαμίου 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.

Ματάζειν *to be vain or false*, A.967.

Μάταιος *idle, vain, foolish*.—of persons, τόλμησον, ᾧ 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 ἀνοσίων τε κνωδάλων S.743. αὐτουργίαι μάταιοι E.322. *lawless murders*. ματαίοισι δεσποτῶν τύχαις C.81. *misfortunes caused them by the violence of others*. θεοφόρους ματαίους δύας A.1122. *wild irregular inspirations*.—τὸ μὴ μάταιον S.196. *a staid sober look*. In S.225. οὐδὲ μὴ ἔν Αἴδου 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 αἰτίαν, merely transposing the ν and ς. This gives a clear sense, and avoids the awkwardness of the plural αἰτίας.

Μάταλλος *proper name*, P.306.

Ματᾶν *to loiter, be idle or vain*, P.V.57. E.137. ματᾶν ὁδῶ S.c.T.37. *to loiter on the way*.

Ματεύειν *to seek for, search out*, A.1065. C.217.327.879. 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 ματεύειν, 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 εὔτε.) C.833.913. E.139.483.—καταγελωμένην μάτην A.1245. *made the subject of idle merriment*. καθεύδουσιν 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*.

Μάτηρ see μήτηρ.

Ματρόθεν 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.

Ματρόφονος see μητροφόνος.

Μαυροῦν to obscure, bring to nought, destroy, E.339. pass. μαυροῦσθαι σκότῳ P.219. become extinct. σθένουσα λαμπὰς οὐδέπω μαυρουμένη A.287.

Μαχαιροφόρος 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' ἔπιδε, 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.

Μεγάλατος greatly afflicted, E.759.

Μεγαλαυχεῖν to boast greatly, A.1509.

Μεγάλαυχος 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.

Μεγαλοσχήμων magnificent, P.V.406.

Μεγαλύνεσθαι to pride oneself on anything. with dat. P.V.594.

Μεγάλως greatly, severely, P.872.976.

Μεγαρεύς 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 μετά) 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. μεγάλῳ 88. μέγαλε S.c.T.804. μεγάλοι E.986. μεγάλων S.c.T.715. A.347.1526. μεγάλοις 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.

Μεγαυχής 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.

Μεθιέναι to let go, dismiss, P.685. aor.2. μεθῶμεν P.V.262. μεθείς P.685. μεθέντα P.V.1040.—to drop, let fall. μεθιέναι ἄγκυραν P.V.650. to drop anchor. μεθῆκεν αὐτοῦ κῶλα A.1358.—to utter. γοήτων νόμον μεθήσομεν C.810.—to emit. μεθεῖσα κραδίας σταλαγμόν E.753.780. Here Dind. suspects a verb (e.g. βαλῶ) to have been lost, but the participle may be an epexegetis of βαρύκοτος.—pass. μεθεῖται 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 μεθέστηκε στρατῶ P. 154. *unless its former fortune has deserted the army.* Here στρατοῦ is adopted from some MSS. by Brunck. Schütz, Blomf. but without necessity; στρατῶ is not governed by μεθέστηκε, but is as Wellauer observes, the *dativus commodi*.—with gen. μεθίσταμαι κότου E. 860. *I cease from my anger.*

Μέθυ wine, S. 931.

Μεθύστερος *coming after.* μεθύστεροι *posterity*, S.c.T. 563.—μεθύστερον *afterwards*, P. 203. *too late*, C. 509. οὐ μεθύστερον A. 413. *scarce a moment after.*

Μείζων see μέγας.

Μείλιγμα *that which appeases or soothes.* γλώσσης ἐμῆς μείλιγμα E. 846. *the persuasive power of my tongue. a propitiation or offering.* χοὰς αἰόλους νηφάλια μείλιγματα E. 107. χοὰς φερούσας νεπτέροις μείλιγμασι C. 15. where Casaub. reads μείλιγματα. So Blomf. Dind. Herm. retains the vulg. which Well. rather harshly explains as equivalent to μείλιγμασι 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.* Χρυσήϊδων μείλιγμα A. 1414. On C. 276. see under δύσφρων.

Μειλικτήριον *id.* νεκροῖσι μειλικτήρια P. 602.

Μειλίσσειν *to soften*, S. 1010.

Μείρειν (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.* μείον *less*, P.V. 508.

Μελάγκερος *dark-horned*, A. 1098.

Μελάγκροκος *having sails of black cloth*, S.c.T. 839.

Μελάγχιμος *black, dark*, S. 700. 726. P. 293. C. 11.

Μελαγχίτων *robed in black.* Met.

applied to the mind, *gloomy*, P. 114. Cf. Theogn. 1199. καί 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. φόβου μέλαθρον A. 1409. μελάθροισιν ἄτας A. 747.

Μελαμβαθής *deep and dark*, P.V. 219.

Μελαμπαγής [ā] 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.

Μελάνδετος *bound with black* (sc. with iron), S.c.T. 43.

Μελανείμων *robed in black*, poet. ἐφόδοις μελανείμοσι E. 353.

Μελανθής *black*, S. 145.

Μελάνιππος proper name, S.c.T. 397.

Μελανόζυξ *having black benches*, an epithet of a ship. τὰν μελανόζυγ' ἄταν 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. μελαίνας P. 317. 349. with dat. A. 747. μελαίνα S. 83. μέλαινα E. 174. μέλαιναι 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 ὧν περ ἂν μέλη περί C. 769.—*to have a care for.* with gen. οὐκ ἔφα τις θεοῦς βροτῶν ἀξιοῦσθαι μέλειν A. 361.

Μελεοπαθής *suffering wretchedly*, S.c.T. 944.

Μελεόπονος *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 δημίων S.c.T. 160. with inf. μελέσθω λαὸς ἐκπονεῖν ἄκη S. 362.—to be an object of care. τὰν-τεῦθεν μελέσθω Λοξία 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 οἴσεσθαι 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. 1043. 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 μέλλουσι 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 ἔνδοθεν P. 953. within my body.

Μελοτυπεῖν to utter a strain, A. 1124.

Μέλπειν to sing, A. 236. 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 μέμψεται S.c.T. 542. cf. P.V. 63.—with acc. τὴν τύχην οὐ μέμφομαι E. 566. cf. P.V. 1075. E. 973. S. 755.—with gen. of the thing. οὐποτ' ἀνδρὶ τῷδε κηρυκευμάτων μέμψη S.c.T. 633. sc. ἔνεκα.

Μέμφις Memphis, S. 307. P. 36.

Μέμφις proper name of a man, P. 932.

Μέμψις complaint. μέμψιν οὐτιν' 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 δέ P.V. 1. 12. 178. 201. 238. 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 δέ 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 δέ 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. 238.270.333.438.501.514.895.918.969. —*μὲν οὖν* in the second clause, expressing a strong asseveration, *yea rather, yes indeed*, P.989. A.1061. 1369. C.993. E.38. γὲ 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 γε 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. μείναιμι C.1046.1058. μενοῖεν P.350. μένειν E.458.847. S.923.980. on which see κωλύειν. μένων E.686. μείνας 782. In S.c.T.373. seqq. τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις | βοᾶ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν, | ἵππος χαλινῶν δ' ὡς κατασθμαίνων μένει, | ὅστις βοὴν σάλπιγγος ὀρμαίνει μένων, is the vulg. reading. One MSS. only (Reg. A.) has μάχης δ' ἐρῶν, 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 ἐρῶν. 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.559. For the second μένων Tyrw. 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 κτέανα 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 πατρῶου δ' ἄντ' ἐπίξηνον 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.359.515. 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 [ᾰ] or Μενέλεως *Mene-laus*, A.42.603.660.

Μένος *force, vigour, violence.* Τυφῶ μένος S.555. δρακαίνης 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 cæsura, reads ταῦτά μοι μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλῆ. 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.*

Μέροψ *articulate-voiced*, h.e. a hu-

man being. μερόπεσσι λαοῖς S.84. οὔτις μερόπων C.1013.

Μέσακτος (?) *lying between shores*, P.861. Heath interprets this of the islands *lying between the shores* of Asia and Thrace. μεσάκτους, however, as derived from ἀκτή, violates analogy, which would require μεσακτίους. 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 Αἰγυπτογενής. The vulg. is μεσάγκτους, without sense. Butler conj. μεσάγκτους *multos sinus reductos habentes*. μεσάκτους 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.* ζυγὸν μέσον P. 199. 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.—μῆκος 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 λαῶ C. 360. λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα P. 605. — with acc. *after, next to*, A. 223. μετ' εὐχάν. μετὰ μάκαρας S. c. T. 1066. In A. 1244. κὰν τοῖσδε κόσμοις καταγε- λωμένην μετὰ φίλων, ὑπ' 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 ὠς 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 ὑπ', 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, *una 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 παντότολμον 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 μεταίτιαι C. 98.

Μεταίχμιος lit. *between two armies.* —thence, *between, intermediate.* ἀνήρ γυνή τε χῶ τι τῶν μεταίχμιον S. c. T. 179. *whatever is between these, as boys, girls, etc.* See Blomf. Gloss. in loc.—ἐν μεταίχμῳ σκότου C. 60. *in the interval between light and darkness, the twilight.* Schwenke cf. Ar. Av. 187.

Μετακοιμίζειν *to lull or quell, pass.* μετακοιμισθέν C. 1072. Cf. Valck. Phœn. 1578.

Μετάκοινος *common, associated together*, S. 1021. E. 331. 922.

Μεταλγεῖν *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.

Μεταμέλειν *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.

Μεταστένειν *to groan afterwards*. μεταστένειν πόνων E. 59. sc. ἔνεκα.

Μετατίκτειν *to beget afterwards*. by tmesis, μετὰ μὲν πλείονα τίκτει, A. 736.

Μετάτροπος *changed, turned*. δαίμων ὃδ' αὖ μετάτροπος ἐπ' ἐμοί P. 905. *Fortune has thus turned its back upon me*. Here μετάρρεπτος 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. 1062.

Μετέϊναι *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 μετῆλθον ἐνδίκως μόρον C. 982.

Μετέχειν *to have a share*. with μέρος added, A. 493. C. 290. with gen. without μέρος P. V. 331. P. 532. E. 831.

Μετιέναι *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*.

Μετοικεῖν *to have a residence in a place, to reside as a new comer*. with gen. μετοικεῖν τῆσδε γῆς S. 604. Here the gen. depends on the verb being equivalent to μετοίκους εἶναι.

Μετοικία *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*. Met. γόνον τῶνδε μετοίκων A. 58.

Μετρεῖν *to measure*. pass. C. 207.

Μέτριος *moderate, modest*. μέτριον ἔπος S. 1045. *a moderate request*.

Μέτρον *measure, limit*. προστιθεὶς 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 βοελοῖς Æschyli, qualia multa adhuc latere puto."

Μή *not*, the negative used in conditional or dependent sentences. 1. preceded by the conditional εἰ, ἦν, ἔάν, εἴτε. e.g. εἴ τι μὴ βλάβη 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 μή 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 κελεύση 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. αἰσχρῶν 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 εὖ 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. 333. 899. E. 59. 410. 668. 795. 859. 868. S. 375. 706. 754. 974.—7. after verbs of *excluding, preventing, wanting, etc.* e.g. θνητοὺς ἔπαυσα 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 κτεῖναι ξύνευνον 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. 332. 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. λίπω.) 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 δεμνιστήρης 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 σταντῆς ἐκμαθεῖν ζήτει πόνους P.V. 778.—with the imperative present, *and do not, and let not,* etc. e.g. ἔκηλος 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. 853. 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. 768.—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. ἐμησάμην 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.

Μηδός *a Mede*, P.751. Μήδους P. 232. *the Persians*.

Μηδός *a design or counsel*, P.V. 604.

Μηκέτι *no longer*, A.496.1307. C. 794.

Μῆκος *length*. μῆκος χρόνου S.716. μακρὸν μῆκος χρόνου P.V.1022.—ἐν μήκει χρόνου *in length of time*, A.596. Dor. ἐν μάκει S.55. *at length, in the long run*.—τοσοῦτο μῆκος ἔκτεινον λόγου E.192. *vouchsafe so much in the way of explanation*. φρουρᾶς ἐτείας μῆκος A.2. Here the acc. μῆκος 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 ἐτείας, 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 μὲν 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 ὄν ῥα καθεῖσεν Ἄιγισθος.—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 epexegetis of ἀπαλλαγῆ. In this he has been followed by Schütz Glasg. Blomf. Dind. but unnecessarily.

Μηλιεύς *Maliac*. Μηλιᾶ 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. ἦ μῆν *of a truth, in very truth*, P.V. 73:167.909.—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*. οὔτε—μῆν S.c.T.650. γὲ μῆν in limitation or restriction, *however*, P.V.873. S.c.T.1054. A.1351. E.51.—καίτοι γε μῆν *su κάρτ' 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. ἴτε μάν S.996. τί μῆν; E.194. *what of that, pray? why not?*

Μήνη *the moon*, P.V.799.

Μηνιέσθαι *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.203. 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 μήτε 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 μηδ', μηδ', which Dind. restores. — with μή preceding, P. V. 434. — followed by δέ. καὶ μήτ' ἀέλπτως δορυκανεῖ μόρφ θανῶν λάθοιμι, χώρα δ' ἄχθος αἰλίων πέλοι S. 985. 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. 589. μητερ 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. μάτερ E. 311. 807. 838. — of inanimate things. μητρός ἀγρίας ἀπο ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε P. 606. the vine. Abresch. cf. Eur. Alc. 757. — ἕως γένοιτο μητρός εὐφρόνης πάρα A. 256. γῆ μητρί S. c. T. 16. one's mother country. Cf. τεκούση μητρί S. c. T. 378. Ὁν μητρός δὲ πηγὴν τίς κατασβέσει δίκη; S. c. T. 566. see δίκη.

Μήτι (neut. of μήτις) 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. μήτιδος οἰκτρᾶς S. 59. sc. ἔνεκα, to be pitied for her deed, where μήτιδος is governed by οἰκτρᾶς.

Μήτοι not surely, E. 735.

Μητραγαθῆς [f. ā] prop. name, P. 43. See ἐπίπας.

Μητραλοίας a matricide, E. 148. pl. 201.

Μητρόθεν from the mother. φυγόντα 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 δύας E. 259. the pangs of a matricide.

Μητριᾶ a step-mother. Met. an epithet expressive of cruelty, P. V. 729.

Μητρῶος of a mother. μητρῶον δέμας E. 84. αἷμα μητρῶον 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. ἰχθυβόλῳ μαχανᾷ 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. μηχανή λυτήριος E. 616. S. 1059. a means of deliverance. χερὸς πατρώας μηχανάς A. 1564. his father's crimes. μηχανή 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.

Μηχανορᾶφειν to devise contrivances, C. 219.

Μῆχαρ a counsel or purpose, S. 589. see οὔριος. — a remedy, χείματος 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. ὃν οὔτις ἂν δόμος ἔχοι ἐπ' ὀρόφων μιαινόντα S. 638. Scholef. understands this, "polluentem ut μιάστορα," h. e. resting on it like an unclean spirit. Dind. considers μιαινόντα corrupt and absurd. Schütz conj. κοταίνοντα. — 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. χώρας 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. ἔμιξε C.539.—pass. S.c.T.921. P.1009.—μίγνυσθαι 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.

Μίμνειν to remain, await, S.c.T.34. P.791. A.74.148. see παλίννοτος S.515.—to await, h.e. remain to. with dat. ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί A.1120.—with inf. μίμνει 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.435. 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 tragics altogether.

Μινύθειν to waste away, perish, S.c.T.903. E.352.

Μινύρεσθαι to hum a tune, A.16.

Μινυρός plaintive. μινυρὰ θρεομένως A.1136. plaintively.

Μίνως Minos, C.609.

Μιξόθροος with mingled clamours, S.c.T.313.

Μιξόμβροτος partly human, S.563.

Μισεῖν to hate, P.V.1070. pass. μισηθεῖσα id.45.

Μίσημα an object of hatred. μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων E.73. Cf. S.c.T.168. where, however, μισήματα may be also referred to αὔειν, 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.843.

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.

Μνησιπήμων 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 βαρυδότειρα μογερά S.c.T.960.

Μόγισ 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 ἐμοί C.236. i.e. being at once brother, sister, father, mother. μοῖρ' Ἀφροδίτας S.1025. the business of love. αὐταὶ ἔχουσι μοῖραν οὐκ εὐπέμπελον 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. periph. 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.370.

Μολεῖν (aor. 2. from praes. inus.) to come. ἔμολε 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.266. 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. μολοῦσαι 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. δε 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 vix 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.

Μόναρχος *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.

Μονόκλαυτος *performed by the lamentations of one*, S.c.T.1056.

Μονόμαχος *fighting in single combat*, S.c.T.780.

Μονόρρυθμος *adapted only for one*, S.959.

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 τεθνηκόσι 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 κουλεῶ 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.

1294. 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. —σωτήρ, ἢ μόρον εἶπω; C. 1070. or *must I call him death? h.e. a cause of death.* ἐγένετο μόρον αὐτῷ S.c.T. 733. *one who became his death.* μόρον τῶν οἰχομένων αἶρω δοκίμως πολυπενθῆ 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.*

Μορφώμα *id.* A. 1192. E. 390. ἐκάστῳ μορφώματι A. 847. *in each body.*

Μουνῶψ *one-eyed,* P.V. 806.

Μοῦσα *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 χαλαῖτε C. 866. *open them by (sc. by drawing) the bolts.*

Μυδάλεος *moist,* P. 531. See τέγγειν.

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 ἀκούσῃ μῦθον ἐν βραχεῖ λόγῳ P. 699. C. 164. 732. —*opposed to ἔργῳ.* ἔργῳ κοῦκ ἔτι μῦθῳ P.V. 1082. *in deed, no longer in word.*

Μυθοῦσθαι *to speak,* A. 1341.

Μυκᾶσθαι *to low.* perf. mid. μέμυκε S. 347.

Μύκημα *a roaring,* P.V. 1064.

Μύκονος *name of an island,* P. 859.

Μυκτηρόκομπος *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. —*μυριοί innumerable,* P.V. 509. 539.

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, ἔτι δὲ καὶ οἱ Μυσοί· διὸ καὶ Ἀι-

σχύλος φησι, βόα τὸ Μύσιον, ἤγουν θρήνει.

Μυσός *a Mysian*. pl. Μυσῶν P.52. S.544.

Μύσος *pollution, guilt*, C.640.961. E.186.356.423.803.834.

Μύχιος *sinuous, formed like a gulf or bay*, P.854.

Μυχόθεν *from the inner part of the house*, C.35. πελάνῳ 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*.

Μύωψ *a gad-fly*, P.V.678. S.301.

Μωμᾶσθαι *to blame, chide*, A.268.

Μώμενος (part. of obs. verb μάω) *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 ἡλίου πηγαῖς ναίουσι P.V.811. ἐν οἰκῆμασι ναίουσι A.326.—with acc. *to inhabit*, P.V.712.958. S.c.T.958. P.182. C.795. S.937.

Νάϊος *see νήϊος*.

Νᾶμα *a stream*, P.V.808.

Νάξος *Naxos*, P.859.

Ναρθηκοπλήρωτος *filling a rod*. ναρθηκοπλήρωτον πρὸς πηγὴν P.V.109. πλήρωτος is here used in an active sense, cf. πανάλωτος A.352. αἰακτός P.1025. δορύπαλτος A.116. κάτοπτος A.298. πάμφθαρτος C.294. πυργοδάϊκτος P.105. ἄκλαυστος S.c.T.678. ἄθικτος E.674. Cf. also περίρρυτος Eur. Phoen:216. on which Musgrave compares δίκας ἀφόβητος Soph. Œd. T.880. ἄψαυστος 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.

Ναυάγιον *a fragment of a wreck*, P.412.

Ναύαρχος *a naval commander*, P.355. C.712.

Ναυβάτης *a sailor*, P.973. ναυβάτης ἀνήρ 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.

Ναυπάκτιος *of Naupactus*, S.259.

Ναυπόρος *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.133.178.188.1200. 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 κῦδος 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. πεζός ἢ ναύτης P.705. dat. Ion. ναύτησι 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*. ναυτίλων σελμάτων A.1417. Here ναυτικῶν Cas.

Ναύφρακτος *defended by ships*. ναίφρακτος Ἄρης P.912. *war waged at sea*. ναύφρακτον ὄμιλον 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 φάους κότον A.745. Here the reading is corrupt. Various emendations have been proposed, e.g. νεαρὰ φύει κότον Heath. νεαρὰ φύει κόρον Butl. νεοῖρα φῆ σκότον or νεαροφαῆ σκότον Herin. φάους 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 δίκαια 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 μόλη, 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 δαίμονά 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.111.237.

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 νεῖρει, 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. Il. ε. 539. *νειαίρη 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 ἐμοί;* S. 500. *where do you provide for my security?* κράτος νέμοι γυναιξί S. 1054.—to maintain or cherish. μητρὸς μηδαμοῦ τιμὰς νέμειν E. 594. *not to preserve respect for his mother.* ἰσχὺν ἰσόπαιδα νέμοντες A. 75.—to regulate or move. ὁ πάντα νέμων Ζεὺς P.V. 524. οἶακα νέμων A. 776. ἀσπίδα νέμων S.c.T. 572. γλῶσσαν ἐν τύχῃ νέμων A. 671. pass. ὡς πόλις εὖ νέμοιτο S. 655.—to occur, enjoy. τιμὰς νέμειν E. 717. Here Wakef. and Schütz read μένειν. Well. cf. Soph. Œd. 7. 202. 238. 578. Aj. 995.—πόλιν νέμοντες E. 879. 971.—νέμεσθαι mid. v. to occur 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 Il. ξ. 80. οὐ γάρ τις νέμεσις φυγέειν κακόν. Cf. also γ. 156. οὐ νέμεσις, Τρῶας καὶ ἐϋκνημίδας Ἀχαιοὺς | τοιῆδ' 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 advectum amicum." Butler Pors. on Eur. Med. 138. compares Her. iv. 152. φίλῳ 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.

Νεόρρυτος 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 βαῦζειν) A. 268. 1191. C. 746. 822. E. 145. 701.—youthful, P. 730. childish, C. 768.—νεώτερος 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.

Ξέρξης δ' ἐμὸς παῖς ὦν νέος νέα φρονεῖ, the two last words are by some considered as corrupt, on account of the lengthening of the short syllable in νέα before φρονεῖ. Porson on Orest. 64. states his opinion thus: *ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producatur.* Agreeably to this, Erfurdt 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, conjectures 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. Lobeck 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.

Νεοσπαδῆς *newly drawn*, E. 42.

Νεόσπορος *newly sown*, E. 629.

Νεοσσός *the young of a bird*, S.c.T. 485. hence, *any offspring*. πατρὸς νεοσσούς 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*. νερτέρῃ κώπῃ A. 1600. See κώπη and ζυγός.—νέρτεροι *those below or in the shades*. νερτέρων ὕμνου 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.

Νήιος *naval, of a ship*. Dor. ναῖοισιν ἐμβολαῖς. P. 271. S. 2. 806. 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.

Νῆσος *an island*, P. 299. 301. 360.

439. 443. 450. A. 275. νᾶσος Dor. P. 589. 856.

Νῆστις *hungry*, P.V. 573.—*bringing or producing hunger*. νῆστισιν αἰκίαις P.V. 602. πνυαὶ 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 νικήσει φίλων C. 672. *will prevail*. νικᾷ ὁ πρῶτος καὶ τελευταῖος δραμῶν A. 305. See τελευταῖος.—νικᾷ 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. νικᾶσθαι *to be beaten, overcome*, A. 915. C. 877. perf. νενίκησθε E. 762. part. νικώμενος S.c.T. 496. P. 302. C. 1019.—with gen. ἡμέρου νικώμενος S. 98. dat. ὑπνω 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. δорὸς νικηφόρον E. 747. *victorious in fight*.

Νίν *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.

Νόμευμα *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-

μίξειν θεοὺς is peculiarly used in the sense of *believing in the gods*. See Blomf. Gloss. Hence the pun in Arist. Nub. 247. θεοὶ ἡμῖν νόμισμ' οὐκ ἔστιν. ἠγεῖσθαι 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*. οὐλάπερ νομίζεται A. 1016. Cf. E. 32. ὅπου τὸ χαίρειν μηδαμοῦ 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*. γυναικείω νόμῳ A. 580.—*νόμῳ according to custom*, A. 1180. Here Butl. ἠλθέτην ὁμοῦ. κατὰ νόμους ἀφικτόρων S. 238. τοῖσιν Ἑλλήνων νόμοις S. 217. Κισσίας νόμοισι πολεμιστρίας C. 418.—*a measure in music, a strain*. ὑπνοδόταν 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. Ἰαονίοισι νόμοισι 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 τῆ 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. μεμνηότ' 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*. ἄκαρπος 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. 783. A. 334. 1211.—*returning*. εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἤξει A. 604.

Νόστος *a return*, P. 8. 846. 898. A. 786. 961.

Νοσφίζειν *to deprive*. with gen. Νῖσον τριχὸς νοσφίσασα C. 611.—*to deprive (of life), to kill*. with acc. γυναικὸς ἦτις ἄνδρα νοσφίση C. 202. cf. id. 432. καὶ τὰ τοῦδ' ἐνόσφισε S.c.T. 968. Here Well. conj. καὶ τόδ' ἐνόσφισε. So Dind.—pass. ἐνοσφίσθης 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.

Νουθέτημα *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. νυκτερόν τέλος S.c.T. 349. *death*.

Νυκτηγορεῖσθαι *to hold an assembly by night*, S.c.T. 29. See προσβολή.

Νυκτηρεφής *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 ἠντλου κακά φιλόν δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβήν, ὃν ἐξέθρεψα μητρόθεν δεδεγμένη, καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων, καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ τλάση.—τεθνηκότος δὲ νῦν τάλαινα πεύθομαι 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 ἤντλουν 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 *ἤντλουν*. v. 740. is to be referred to v. 738. and *καί* taken in the sense of *καίπερ* *πολλὰ καὶ μοχθηρὰ* likewise are governed by *ἤντλουν* 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 ἔδωλιων* C. 69. *a virgin's chamber*. See *οἶγειν*.

Νύμφιος a new-married person, *νυμφίους* S.c.T. 739. *a wedded pair*.

Νυμφόκλαυτος to be mourned over as a bride, A. 729. or, as Blomf. observes, *sponsis deflenda*, comparing Hor. iv. 4. 68. See *Ἐριννύς*.

Νυμφότιμος celebrating espousals, A. 688.

Νύν for *οὖν* A. 911. *therefore, then*. *ὄρα νυν, εἴ 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 ὅτε* S.c.T. 687. S. 625. see *ὅτε*. used to mark opposition to a preceding hypothesis. P.V. 157. *εἰ γὰρ μ' ὑπὸ γῆν ἤκε—νῦν δ' αἰθέριον κίννυμα*, 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 μητερ 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. *δυτικήν*. Schütz more correctly translates it, *nocturnam*, i.e. *funestam, infaustam*. He understands *νυχίαν πλάκα* of the sea, coll. 412. and *δυσδαίμονα ἀκτὰν* of the island of Psyttaleia, coll. 439. seqq. and observes, “*κείρεσθαι, demeti, ad utrumque pulchre refertur.*”

In maris enim æquore naves et milites classarios, in insula Psyttalea 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 ξυγκαταβῆναι 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 ἀσφαλές οὐδ' ἐπὶ νῶτῳ S. 85. νῶτοις P.V. 428.

Ξ

Ξάνθος *proper name*, P. 956.

Ξανθός *yellow*, P. 609.

Ξεῖνος 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. ξεῖνος. *foreign*. χρεῖος εἰ ξένη φυγᾶς S. 199.—ὁ πόντιος ξεῖνος 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. ξένοισιν 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. 333. 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 Ἀρᾶς, sed Eteoclis, qui quum interitus Laii familiæ fato constitutus sit, nulla re ad iram molliendam commoveri potest."

Ξιφηφόρος *sword-bearing*, C. 577.

Ξιφοδήλητος *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. 1118.

Ξυγγενής see συγγενής. For ξὺν and its compounds ξυγγενής, ξυγγίγνεσθαι, etc. see σύν, συγγενής, etc.

Ξυλουργία *the art of working in wood*, P.V. 449.

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' εὐθύς ὡς ἤκουσε* P. 353. *τὸν δ' ὄπωρ ὄρᾳ Ξέρξης* id. 194. *τοῖς δ' ὁμόφωνον αἴλιον εἶπέ* 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. *ποιαῖδ'* 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 Ἑρμῆς 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 τις. πέμποιμ' ἄν ἤδη τόνδε, σὺν τύχῃ δέ τῳ* S.c.T. 454. i. e. *τινί*.—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 ὁμιλία* 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 ποῖος. *τὸ ποῖον εὐρών τῆσδε φάρμακον νόσου*; 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 νεκροδέγμωνος* 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 τὸτ' ἀρωγῆς* 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' ἀρχειν καὶ τὸ δουλεύειν δίχα* P.V. 918. so in regimen, e. g. *τοῦ ζῆν ἀπεστέρησε* P.V. 684. *ἐν τῷ προθυμεῖσθαι* id. 381. *πρὸς τὸ φανεῖσθαι* C. 411. in loc. dub.—with infin. and negative depending on a previous verb, e. g. *ἴμερος θέλξει τὸ μὴ κτεῖναι ξύνευνον* 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 ἔξηβον 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 *ὄδε* S.c.T.968. (see *νοσφίζειν*) 1038.—13. in speaking of two persons, parties, or sets of things, *ὁ μὲν the one, one—ὁ δὲ the other, another.* e.g. *μόχθος δ' ὁ μὲν αὐτίκ', ὁ δ' ἤξει* 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.573. Compare also as other instances of variation, S.c.T. 46 3.493.498.741. P.800. A.544. C.60. seqq.546. So without *μὲν* and *δέ.* *ἢ τοῖσιν ἢ τοῖς πολέμον αἰρήσῃ νέον* S.434. *either with one or the other.* without *μὲν* expressed in the former clause, S.c.T. 308.323.—*τὰ μὲν—τὰ δὲ 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 δὲ* in v.990.—the poetical form *ταὶ* is occasionally used for *οἱ.* e.g. P.560.576. etc.

'Οά *alas,* a Persian exclamation, P.121.562.570.572. with gen. *ὀά,* Περσικοῦ στρατεύματος τοῦδε id. 116. *alas for this Persian host!*

'Οβρίκαλον *the young of an animal,* A.141.

'Οβριμος *heavy, severe, violent.* *μῖσος ὄβριμον ἀστοῖς* A.1385. *ἀνδρῶν ὄβρίμων κομπάσματα* S.c.T.776. where Ald. Turn. *ὄμβρίμων.*

'Ογκα a name of Minerva, S.c.T. 148.469.484. *'Ογκα* 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 *'Ογκαί* in Bœotia, where

Minerva *'Ογκαία* was worshipped. See Stanl. not.

'Οδε, ἤδε, τόδε, κ.τ.λ. *this man, woman,* etc. *passim.*—with a substantive and article, e.g. *τήνδε τὴν νεάνισσα* 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. *'Αρκεύς, 'Αδεύης καὶ Φερεσσεύης τρίτος, Φαρνοῦχος, οἷδε ναὸς ἐκ μιᾶς πέσον.* Cf. P.301. So in the singular, referring to one subject only, e.g. *τὸ δ' εὐτυχεῖν, τὸδ' ἐν βροτοῖς θεὸς 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 *αὐτῇ* 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 *ὄδε,* e.g. *κήρυκ' 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.

'Οδηγεῖν *to lead,* P.V.730.

'Οδιος *seen upon the way,* as an omen. *ὀρνίθων ὀδίων* A.152. *ὄδιον κράτος αἴσιον* 104. *strength derived from lucky omens seen on the way.*

'Οδισμα *a road or way,* *πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλῶν αὐχένι πόντου* P.71. *ζυγὸν* is here in apposition with *ὄδισμα,* sc. *having thrown it (as) a yoke,* etc. Blomf. needlessly conj. *ὀδισμοῦ.*

'Οδμή *a smell.* Ion. for *ὀσμή* P.V. 115.

'Οδοιπόρος *a wayfarer,* A.875.

'Οδός *a way or road,* S.c.T.37. 696. C.667. S.697. *καθ' ὁδόν* E.994. *on the way.*—*a journey or going.* *μή τι πημανθῆς ὁδῷ* P.V.334. *by coming.* cf. P.V.708.952. E.740. *διαμεῖψαι δωμαίων στυγερὰν ὁδόν* S.c.T. 317. where the acc. is put as an epexegetis of *διαμεῖψαι δωμαίων.*—with cogn. verb. *μή λθῆς ὁδοὺς τάσδε* S.c.T.696. *τρίποδας ὁδοὺς στείχει* A.80. *walks on three feet.* *ἐκ μιᾶς ὁδοῦ* C.70. *in one direction.*—Met.

a method or way of proceeding. θεο-
πεσία ὁδός A. 1125. the art of divin-
ing. γλώσσης ἀγαθῆς ὁδόν E. 944.

Ὅδοῦν to lead, P.V. 496. 815. τὸν
φρονεῖν βροτοὺς ὁδῶσαντα A. 170. who
guided mortals into the way of wis-
dom.

Ὅδυνᾶσθαι to suffer pain. ὀδυνᾶ-
σαι γάρ C. 368. This, which is clearly
corrupt, is altered by Pors. into ὀδυ-
νᾶ γάρ. οὐ δύνασαι γάρ O. Müll. δύ-
νασαι γάρ Herm. So Dind. h.e. for you
may speak such a wish, however un-
likely may be its accomplishment.

Ὅδύνη pain, S. 558. E. 806. 837.

Ὅδύρεσθαι to mourn or lament,
P.V. 645. S.c.T. 638. It is also com-
monly read in P.V. 271. P. 574. but here
the form δύρεσθαι (so M.) has been
rightly adopted by recent editors.

Ὅδυρμα lamentation, C. 501.

Ὅδυρμός id. P.V. 33.

Ὅδυσσεύς 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 ἐναγῆς.

Ὄθούνεκα because, P.V. 330.

Ὀῖ or οἶ 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.

Ὀῖ dat. of οὖ qu. v.

Ὀιακονόμος a steersman. Met. a
ruler, P.V. 149.

Ὀιακοστροφεῖν to regulate, P. 753.
see seq.

Ὀιακοστρόφος 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 οἶακα S.c.T. 3. πρα-
πίδων οἶακα A. 776.

Ὀιβάρης [ᾰ] proper name, P. 946.

Ὀίγειν to open, P.V. 614. οἶγοντι δ'
οὔτι νυμφικῶν ἔδωλίων ἄκος C. 69.
Here the construction is rightly
given by Schütz, οὔτι ἔστιν ἄκος νυμ-
φικῶν ἔδωλίων οἶγοντι sc. αὐτά, there
is no way of repairing (the violation
of) a virgin's chambers, to one who in-
trudes therein, h.e. as no man having

violated a virgin's chastity can repair
the loss, so likewise, blood once shed
cannot be recalled.

Ὀιδιπόδης *Œdipus*. gen. Ὀιδιπόδα
S.c.T. 707. 868. 1047. Ὀιδιπόδαν 734.

Ὀιδίπους id. gen. Ὀιδίπου S.c.T.
185. 345. 636. 659. 691. 783. 789. 815. 961.
acc. Ὀιδίπουν S.c.T. 757.

Ὀΐεσθαι to think. οἶομαι C. 747.
οἶεται 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 else-
where in the tragic writers. Dind.
considers it to have arisen from δμως,
by which one of the Scholiasts ex-
plains ἔμπας.

Ὀιζύς wretchedness, A. 734. E. 853.
S. 853. in loc. dub. On A. 1440. see
under ἐπανθίζειν.

Ὀϊκαδε homewards, home, A. 1310.

Ὀικεῖν to live or dwell, P.V. 717.
808. E. 728. 802. 883. A. 1207. with acc.
to inhabit, E. 185. 624. S. 939. 988.

Ὀικεῖος belonging to one's own house
or home. σταθμοῖς ἐν οἰκείοισι P.V.
396.—belonging to oneself, one's own.
οικείας βορᾶς A. 1193. food of their
own flesh. στείχοντα αὐτόφορον οἰ-
κείᾳ σάγῃ C. 664. loaded with (h.e.
carrying) my own baggage, unattended.

Ὀικέτης a domestic, A. 715. C. 726.

Ὀίκημα a dwelling, A. 326.

Ὀίκησις a means of dwelling, S. 987.

Ὀικήτωρ an inhabitant, P.V. 351.
S. 930.

Ὀικιστήρ id. S.c.T. 19.

Ὀϊκλείδης the son of Oicles, S.c.T.
364. from seq.

Ὀϊκλῆς proper name, S.c.T. 592.

Ὀικοθεν from home. νόμους τοὺς
οἰκοθεν S. 385. the laws of your own
country.

Ὀικονόμος living in the house.
οικονόμος μῆνις A. 150. the wrath at-
taching to the house of Agamemnon
in consequence of its crimes. See
under παλίνορος.

Οἶκος *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.

Οἰκουρεῖν *to keep house, to preserve by staying at home*, A. 783.

Οἰκουρός *keeping at home*, A. 1198. τοὺς ἤκοντας ἐκ μάχης νέον οἰκουρός A. 1608. Here Well. explains the acc. as governed by οἰκουρός sc. *watching at home for those lately arrived from the war*. This interpretation, if correct, obviates the necessity of reading, with Stanl. τοῦδ' ἤκοντος.

Οἰκοφύλαξ *the guardian of a house*, S. 27.

Οἰκτεῖρειν *to pity*, P. 194. C. 495.—with gen. οἰκτεῖρω σε θεσφάτου μόρου A. 1294. κόπων οἰκτερε μὴ πολωλότας S. 206. *pity us for our woes ere we perish*.—ῥκτεира P. V. 352. οἰκτεῖρας A. 1214. In A. 1303. καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολὺ, some commentators refer ταῦτα and ἐκείνων respectively to the two clauses εὐτυχοῦντα 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. οὗτος and ἐκεῖνος are thus opposed in S. c. T. 246. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν. See an explanation of the whole passage under σπόγγος.

Οἰκτιζειν *id.* P. V. 687. S. 630. fut. οἰκτιεῖς P. V. 68. mid. v. *id.* οἰκτιζομένα S. 1012. ταῦτά τις ἂν οἶκτον οἰκτίσαιτο E. 490. *utter a complaint for this*.

Οἰκτισμός *complaining*, E. 180.

Οἶκτος *pity. ἐν οἶκτῳ προθέμενος* P. V. 239. *regarding as an object of pity*.—*a complaint or mournful sound*. οἶκτον οἰκτρὸν ἄτων C. 405. cf. E. 489. S. 57. 62. 381.—*abst. for conc.* τίς οἶκτος εἰσιδὼν τάδε 481. but this appears to be corrupt. Perhaps we might read οἰκτίσας, ἰδὼν τάδε. Cf. P. V. 352.

Οἰκτρός *piteous*, P. V. 238. 433. S. 57. μήτιδος οἰκτρᾶς sc. ἔνεκα S. 59. *wretched for what she did*. οἰκτρὸν γὰρ—προϊάψαι S. c. T. 303. sc. ἐστί.

Οἰκτρῶς *piteously*, P. 674. In P. 436. αἰσchrῶς is now read from MSS. for the vulg. οἰκτρῶς.

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.

Οἶμῶζειν *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.

Οἶνοῦσθαι *to be drunk with wine*. δεδορκὸς ὄμμα μὴδ' ἄγαν οἶνωμένον S. 404. *a drunken look*.

Οἶνοψ *proper name*, S. c. T. 486.

Οἶοβουκόλος (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 μὴ. Others read οἶον from οἶος.

Οἶος *of what sort, such as*, e. g. δέρκον οἶαις ὑπ' 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. 388. 550. 1201. C. 200. E. 182. 636. 672. 910. ἀελπτον 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 ὑβριν βρότειον οἷα νεάζει πυθμὴν S. 97. τίνες, οἳ ἐγώ, μογοῦσι; P.V. 606. οἷα like as. οἷά τις ξουθὰ ἀηδῶν A. 1103.—i. qu. ὅτι τοιοῦτος. ἔσται ταπεινὸς οἷον ἐξαρτῦεται γάμον γαμεῖν P.V. 910.—in exclamations, γυναικῶν οἷον ὠπασας γένος S.c.T. 238. Cf. P. 643. (loc. corr.) 719. 969. 1229.—οἷός τε able. τί σοι οἷόι τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων; P.V. 84. οἷόν τε possible, P.V. 41. 107.

Οἷόσπερ just, such as, A. 593. 1016. See οἷος.

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.

Οἰστροδίγητος id. P.V. 591.

Οἰστροδόνητος id. S. 568.

Οἰστροδόνος id. S. 16.

Οἰστροπληξ struck by the æstrus, P.V. 684.

Οἰστρος the gad-fly. οἰστρον καλοῦσιν αὐτὸν οἱ Νείλου 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.

Ὀλβίζειν 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. ὠλλυσαν P. 453. ὠλεσε P. 714. A. 989. 1302. ὠλέσατε S.c.T. 1048. ὀλέσειαν S.c.T. 549. ὀλέσας P. 526. ὀλέσασα A. 1432. 1445.—to lose. ἄγραν ὠλεσα E. 143. πόνον ὀρταλίχων ὀλέσαντες A. 54.—ὀλωλέναι to have perished, to be lost. στρατὸς πᾶς ὀλωλε P. 251. Cf. S.c.T. 586. P. 438. 976. τῶν ὀλωλότων A. 337. Cf. 658. 1340. ὀλλυσθαι to perish. γυναικοκήρυκτον ὀλλυται κλέος A. 474. Cf. S.c.T. 313. C. 383. fut. ὀλούμεθα C. 875. ὠλετο C. 1067. E. 535. S. 65. ὠλοντο S.c.T. 813. ὀλοίμαν C. 432. 1000. S. 764. ὀλοιο id. 847. ὀλοιο S.c.T. 434. ὀλοιντο S. 36. ὀλοίατο S.c.T. 534. ὀλέσθαι A. 1584. ὀλομένας A. 1140. ὀλομένῳ C. 151. ὀλόμενοι P. 1091. ὀλόμεναι S. 822. 845. in locc. dubb. ὀλομένων S.c.T. 403. 685.—ὀλόμενος or οὐλόμενος disastrous, deadly, mournful. στένω σε τᾶς οὐλομένας τύχας P.V. 397. δάκρυ καναχὲς ὀλόμενον C. 150.

Ὀλολυγμός a cry of joy, generally of females, S.c.T. 250. A. 28. 581. C. 381.

Ὀλολύζειν *to utter such a cry*, E. 994. 999.

Ὀλοός *destructive, disastrous*, P.V. 553. S.c.T. 195. 750. 973. 982. — *lost, ruined*, P. 923.

Ὀλος *whole*. δι' ὅλου S. 826. but the passage is corrupt. See however under δόρυ and αἵμων.

Ὀλύμπιος *Olympian*, C. 773. E. 73. 588. 634. S. 152. 959. 992.

Ὀλυμπος *Olympus*, P.V. 149.

Ὀμαιμος *connected by blood, a relative*, S.c.T. 663. S. 469. 639. — with a double force in S.c.T. 922. κάρτα δ' εἶσ' ὄμαιμοι h.e. *their blood is really mingled*. — ὄμαιμός φόνος E. 203. *the murder of relatives*. Here Dind. well observes, "neque enim ex eodem sanguine prognati sunt maritus et uxor." coll. v. 575. ὄμαιμον αἷμα S. 444. τὸ μητρὸς αἷμ' ὄμαιμον E. 623.

Ὀμαίμων *id. ὄμαίμων Ζεύς* S. 397. *Jupiter the guardian of relatives. Δίκη ὄμαίμων* S.c.T. 397. *the right of consanguinity*. Met. ἀρπαγαὶ διαδρομαῖν ὄμαίμονες S.c.T. 333. *connected with or accompanying*.

Ὀμαλός *equal*, P.V. 903. In the next verse Dind. strikes out ἀφοβός as a gloss on ὄμαλός.

Ὀμαρτεῖν *to attend or follow*, P.V. 681. S.c.T. 1013. E. 323.

Ὀμανλία *connexion or cohabitation*, C. 591.

Ὀμβροκτύπος *sounding with rain*, A. 642.

Ὀμβρος *a shower*, A. 1515.

Ὀμβροφόρος *bringing showers*, S. 36.

Ὀμήγυρις *an assembly, company*, C. 10. Met. ἄστρον ὄμήγυριν A. 4.

Ὀμιλεῖν *to converse, be present with*, P. 739. βαρεῖα χώρα τῆδ' ὀμίλησω E. 690.

Ὀμιλητός *fit to hold converse with*, S.c.T. 171.

Ὀμιλία *converse, intercourse*, S.c.T. 581. E. 924. — *a company*, E. 57. 384. 681. 984. — *intimacy, familiarity*, P.V. 39. On A. 813. ὀμιλίας κάτοπτρον, εἶδωλον σκιας, κ.τ.λ. see under εἶδωλον.

Ὀμίλος *a crowd or multitude*, P.V. 415. S.c.T. 35. P. 122. 986. S. 231. 350. 971.

Ὀμίχλη *a cloud or mist*, P.V. 145.

Ὀμμα *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. ὄμμα δόμων νομίζω δεσπότου παρουσίαν P. 165. ὄμμα πάσης χθονὸς Θεσπιδος ἐξίκοιτ' ἂν εὐκλεῆς λόχος E. 979. Thus we have σέβειν πεποιθῶς ὀμμάτων 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 ὄφθαλμόν, τῷ μοι γλυκερώτερον οὐδέν. In S.c.T. 766. we have κρεισσοτέκνων ἀπ' ὀμμάτων ἐπλάγχθη. see κρεισσοτέκνος. — It is also put by synecdoch. for *the face*, and is thus used in addressing persons, ὦ τερπνὸν ὄμμα C. 236. Here Valck. on Phoen. 415. reads ὄνομα. So Blomf. Dind. — ἔρω, ἀφυκτον ὄμμα P.V. 905. *love, an eye from which there is no escaping*. Cf. P.V. 657. — νυκτὸς ὄμμα P. 420. a periphrasis for *night*. Cf. Seidler on Eur. Iph. T. 110. In C. 124. δωμάτων is properly read by Schütz for δ' ὀμμάτων. See ἐπισκόπος.

Ὀμματοστερής *depriving of sight*. Met. ὀμματοστερής φυτῶν E. 900. *kill- ing the buds of trees*.

Ὀμματοῦν *to make clear*, S. 462. pass. φρένα ὀμματωμένην C. 841. *clear-sighted*.

Ὀμνύναι *to swear*. pass. ὀμώμοται ὄρκος A. 1257. — *to swear by*. ὀμνυσιν αἰχμήν S.c.T. 511.

Ὀμοδέμνιος *a bed-fellow*, A. 1079.

Ὀμοιοπρεπής *bearing the same appearance*, A. 767.

Ὀμοιος *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 εἶτε μὲ ψέγειν θέλεις, ὁμοιον 1376. sc. ἔστι.—ὁμοια adv. *alike.* ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν E.231.

Ὅμοιως *likewise, in like manner.* Δαναοῖσι Τρωσί θ' ὁμοίως A.67. C.905. E.268.498.—*all the same, without any difference, none the less.* σωθεὶς ὁμοίως τῆσδε κοιρανεῖ χθονός P.210. χάριτες ὁμοίως κέκληνται γόος εὐκλεῆς 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.802.915.916. ἡ ὁμόσπορος C.240. *a sister.*—ὁμοσπόροις ἐπιρροαῖσιν αἱμάτων A.1490. This word is restored by some in S.c.T.558. where is now read the corrupt καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεόν. On this very uncertain passage we may observe that ἀδελφεός 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 αὖτ' ἀδελφόν ἐς πατρὸς μόρον ἐξυπτίαζων ὄνομα h. e. *alta 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 ὄμφαλος, 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 ἀκηδεμονία.

Ὅμῶς *alike,* P.V.738. 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 καί,

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 Κλυταιμνήστρα καλῶ E.116. h. e. *nam nunc quidem ego illa Clytæmnestra, quæ vos invoco, nil nisi umbra et somnium sum.* Schütz.—For κατ' ὄναρ, *in a dream.* ὄναρ διώκεις θῆρα E.126. cf. id.116.

Ὀνειδίζειν *to reproach a person with a thing.* with dat. C.904.

Ὀνειδος *reproach*, S.c.T.364.521. P.743. A.1541. C.488. E.97.130.150.

Ὀνειρόμαντις *one that predicts from dreams*, C.33.

Ὀνειρον *a dream*, A.13.265.1191. C.534.—from another form, τῶν νείρατι C.524. ὄνειράτων P.V.446. 483. A.477.954. C.37.516.916. E.150. ὄνειρασι P.V.658. P.172. A.865. ὄνειρατα id.660.

Ὀνειρόφαντος *appearing in dreams*, A.409.

Ὀνήσιμος *beneficial*, E.884.

Ὀνησις *benefit, enjoyment*, A.340. See under αἰρεῖν.

Ὀνομα *a name*, P.V.210.595. P.276. E.8. S.916. In S.c.T.559. ἐξυπτίαζων ὄνομα, (see ἐξυπτιάζειν) 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—ὕπνω A.14.15. δόμων (νόμω Burgess, Dind.)—δόμων E.546.547. ἐνδικος—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.

Ὀνομάζειν *to name*, A.667. P.V.599.

Ὀνοτάζεσθαι *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.*

Ὀνυξ *a nail*, C.25.

Ὀξος *vinegar*, A.313.

Ὀξυβόας *loudly crying*, A.57.

Ὀξύγοος *loudly bewailing*, S.c.T. 303.

Ὀξύθυμος *swift to anger*, E.675.

Ὀξύκάρδιος *irritable in temper*, S.c.T.889.

Ὀξύμηνιτος *swift to anger*, E.450. In this verse (if correct) there seems to be a hypallage of φόνον διαιρεῖν ὀξύμηνιτου δίκας for ὀξύμηνιτους 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, ὀξύμηνιτους (so Stanl. Herm.) or ὀξύμηνιτως may be the correct reading.

Ὀξύμολπος *shrill sounding*, S.c.T. 1014.

Ὀξύπευκής *with a bitter edge*, E. 631.

Ὀξύπρωρος *sharp-pointed*, P.V. 422.

Ὀξύς *sharp, shrill, loud*, S.c.T. 935. P.1015.—*quick*, ἀκούεις ὀξύ S. 884. ἐκφυσιῶν ὀξεῖαν 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 ὀξεῖαν ἐκβάλλει πνοὴν Λεύκη παρείᾳ φοινίου σταλάγματος.

Ὀξύστομος *sharp-mouthed*, P.V. 667.805.

Ὀξύχειρ *quick-handed.* ὀξύχειρι σὺν κτύπῳ C.23. i. e. σὺν ὀξεῖ χειρῶν κτύπῳ. cf. ἐπτατειχεῖς ἐξόδους S.c.T. 266. λευκοπήχεις κτύποι χεροῖν Eur. Phœn.1370. φαρμάκων μαλακόχειρα νόμον Pind. Nem.iii. 55.

Ὀπαδός *an attendant*, S.963.1001. On A.414. see κέλευθος.

Ὀπάζειν *to give*, P.V.8.30.252. P. 748. E.503.592. γυναικῶν οἶον ὦπασ-

ας γένος S.c.T.238. *what a race of women hast thou given us!* ὅστις τόδ' ἔργον ὤπασε πρὸς ἀσπίδι S.c.T. 474. *who placed this device upon the shield.*

Ὀπάων [ā] *an attendant*, C.758. S. 487.932.

Ὀπη *where*, P.V.641.—*whither*, A. 1514. with gen. ὀπη γῆς P.V.563.—*in what manner*, P.V.877.908. S.c.T.641. P.588. C.1017. ἔστι δ' ὀπη νῦν ἐστὶ A 67. On this form of expression see Blomf. glcss. in loc.

Ὀπιθεν *behind*, P.962. for the vulg. ὀπισθε, which violates the metre.

Ὀπίσθοπος *an attendant or lacquey*, C.702.

Ὀπλίζειν *to array in armour*. Met. *to array in anything*. σπαργάνοις ὀπλίζετο C.537. *was dressed in swaddling clothes*. λαμπὰς ὀπλισμένη S.c.T.415. *a ready prepared torch*.

Ὀπλισμός *an arming*, A.392.

Ὀπλίτης [ī] *an armed man*, S.c.T. 448.699.

Ὀπλον, in pl. ὄπλα, *arms*, S.c.T. 114.489. P.449. ὄπλων ἐπιστάτης for ὀπλιτῶν P.371.

Ὀπόθι *where*, S.117. See ἐναγῆς.

Ὀποι *whither, to what point*. ὀποι τράποιντο *whither to turn*, P.451.—*on which side*. δήμου κρατοῦσα χεὶρ ὀποι πληθύνεται S.599. *on which side the majority is*. βιάζεται ὀποι δὲ καὶ † προβαίνων πάχνα κουροβόρῳ παρέξει A.1492. h.e. βιάζεται (ἐκείσε) ὀποι προβαίνων κ.τ.λ. See under παρέχειν.

Ὀποῖος *of what sort*, P.V.473. *such as*, E.863.

Ὀποῖόσπερ *id.* C.658.

Ὀπόσος *as much as*. χθόνα ὀπόσαν καὶ φθιμένοισι κατέχειν S.c.T.714. *enough for them to occupy when dead*.—ὀπόσοι *as many as*, P.V.409. S.c.T. 852.910. P.121.

Ὀπότερος *whichever*, S.429.

Ὀπου *where*, S.c.T.994. C.575. E. 267.401. with gen. ὀπου φρενῶν E.291. *in what part of the mind*.—ἔσθ' ὀπου *sometimes*, E.492.—τοῦ γὰρ προτέρα μῆτις ὀπου χρῆ δώματα ναίειν S.949.

ὀ. qu. τοῦ γὰρ πρότερον μῆτις εἶναι, ὀπου κ.τ.λ.

Ὀπτεσθαι *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 Λέανδρον ὁμοῦ καὶ λύχνον ἀκούω. See Abresch on this passage, and Lobeck on Soph. Aj.1035.

Ὀπτῆρ *a spy*, S.182.

Ὀπτός *roasted*, A.1068.

Ὀπώρα *ripeness*. Met. *ripeness of age, full beauty*, S.976.

Ὀπως *how, as, in what manner*, P.V.374.544.643.877.942. A.108.1344. E.551.561. S.235.275.287. with ap-osiopesis, ἐγὼ δ' ὄπως μὲν ἀντικρυς τὰδ' αἰνέσω—sc. οὐκ ἔχω C.190. οὐκ ἔσθ' ὄπως κ.τ.λ. A.606. *it is not possible that*. ὄπως ποδῶν sc. ἔχετε S.817. *as fast as you can*. with superl. ὄπως ἀριστα A.586. *as well as possible*. ὄπως τάχιστα A.591.1323. C.724.865. S.460. in comparison, *like*. κῦμ' ὄπως P.V. 1003.—*when*, P.194. ὄπως τάχιστα P.V.228. *as soon as*.—*that, in order that*, with fut. A 821. S.405.444. elliptically, ὄπως μὴ σαυτὸν οἰκτιεῖς ποτε P.V.67. sc. ὄρα. with subj. P. 654. A.1631. C.860. P.V.461. (but here γένοιθ' 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.—ὄπως ἄν, with subj. P.V. 826. C.573. E.543.984. S.230.—with opt. denoting *the manner how*. τείνοντα πάλαι τόξον, ὄπως ἄν—βέλος ἠλίθιον σκήψειεν A.355. See Matth. Gr. Gr. 520. Obs. 2.

Ὀρᾶν *to see*. ὀρῶ P.V.70.307.908. P.201.978. A.479. C.166.720.1057. E. 40.110.945. S.177.215.349.694.810.

ὄργας P.V. 69. 259. 382. 615. 953. A. 1579. E. 67. 715. ὄργᾱ 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. 223. E. 384. ὄρωντες P. 809. ὄρωντα S. 299.—In C. 283. if the reading be correct, the participles ὄρωντα and νωμῶντα 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. ὄρωμένας, rightly.

Ὀργᾶν 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. ὄργᾱ μαθεῖν is the vulg. which Well. retains, conceiving ὄργᾱ 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.*"

Ὀργῆ 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.* ὄργᾱ περιόργως ἐπιθυμεῖν A. 208. So in C. 447. according to Well. see prec.—*especially anger,* P.V. 190. 315. A. 71. C. 323. 822. (see λυπρός) E. 810. 897. 936. S. 184.

Ὀργια sacred rites, S.c.T. 162.

Ὀρέγεσθαι 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. ὀρέγματα.

Ὀρεγμα a putting forth. χερὸς ὀρέγματα C. 420. ἴσθι δ' ἀνδρὸς φίλου πῶλον εὐνιν ζυγέντ' ἐν ἄρματι πημάτων, ἐν δρόμῳ, προστιθεὶς μέτρον. τίς ἂν σωζόμενον ῥυθμὸν τοῦτ' ἰδεῖν δάπεδον, ἀνομένων 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 ἀνομένων βημάτων ὄρεγμα appear to be merely a periphrasis for βήματα ἀνόμενα, though Schütz suggests a more refined explanation.

Ὀρειος belonging to a mountain, A. 483.

Ὀρέσκοος living on a mountain, S.c.T. 514.

Ὀρέστης 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.

Ὀρθιάζειν to cry aloud, P. 673.

Ὀρθιος erect. τριχὸς ὀρθίας πλόκαμος S.c.T. 546.—*loud sounding,* A. 1124. C. 740. ὀρθιον ἀντηλάλαξεν ἡχώ P. 381.

Ὀρθόβουλος right counselling, P.V. 18.

Ὀρθοδαής rightly skilled, A. 993.

Ὀρθοδίκαιος observing strict justice, E. 948.

Ὀρθόθριξ making the hair to stand on end, C. 32.

Ὀρθομάντεια true prophesy, A. 1188.

Ὀρθονόμος assigning what is right, E. 921.

Ὀρθός erect, upright, C. 489. τίθησιν ὀρθὸν πόδα E. 284. *stands upright,* opposed to κατηρεφῆ q. v.—*just, right,* μάρτυρες ὀρθαί E. 308.

Ὀρθοστάδην standing upright, P.V. 32.

Ὀρθοῦν to raise up, S.c.T. 211. E. 721.—*to regulate.* ὃς αἴσαν ὀρθοῖ S. 658.—*to guide to a successful issue.*

ἀγῶνας ὀρθώσαντι C.577. συμφορὰς ὀρθώσομεν E.857. ὠρθωσας στόματος γνώμην A.1454. *thou hast spoken correctly.* οὐδὲν ὠρθωσας 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 κρυπτός.

Ὀρθώνυμος *rightly named*, A.683. See κῆδος.

Ὀρθῶς *rightly, correctly*, P.V.1002. S.c.T.811.858. C.519. E.554.627.718.

Ὀρίζειν *to mark out a limit.* διχῆ ἀντίπορον γαῖαν ἐν αἴσῃ διατέμνουσα πόρον κυματίαν ὀρίζει S.541. see διχῆ. —*she touches the border of (h.e. she reaches) the opposite land.* In C.914. πατρὸς γὰρ αἴσα τόνδε σούρίζει (σούρίζει Pors. for vulg. σ' ὀρίζει) μόρον, Blomf. correctly understands σούρίζει to be a contraction for σοὶ οὐρίζει, not for σοὶ ὀρίζει, as Elms. Well. and Dind. suppose. See οὐρίζειν.—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.* ὑπαστρον δέ τοι μῆχαρ ὀρίζομαι γάμου δύσφρονος φυγῆ S.389.

Ὀρκάνη *an engine to enclose a city*, S.c.T.328.

Ὀρκιον *an oath*, A.1406.

Ὀρκιος *to be decided upon oath.* φόνων δικαστὰς ὀρκίων E.461. But here Pears. ὀρκίους αἰρουμένη. So Dind.

Ὀρκος *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.

Ὀρκωμα *id.* E.464.738.

Ὀρκωμοτεῖν *to swear*, E.734.—*to swear by*, S.c.T.46.

Ὀρμαίνειν *to be restive or agitated*, S.c.T.376.—τὸν αὐτοῦ θυμὸν ὀρμαίνει A.1361. *is agitated in spirit.*

Ὀρμᾶν *to hurry on or rush, to*

hasten, E.386. ἐν σπαργάνοισι παιδὸς ὀρμῆσαι δίκην C.522. Here Well. supposes ὀρμῆσαι (so Pors. for vulg. ὀρμίσαι) to be from ὀρμεῖν *to lie at rest*, not from ὀρμᾶν *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. ὀρμᾶσθαι 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.*

Ὀρμος *a harbour*, A.651. S.746.753.

Ὀρμος *a necklace*, C.608.

Ὀρνις *a bird*, A.112.1289. S.223. ὄρνιθος S.223. ὄρνιν A.383. S.209. ὄρνίθων A.152. ὄρνισι S.782. ὄρνιθας S.c.T.26.—ἐνοικίου ὄρνιθος E.828. *the domestic bird, i.e. the cock.*—*an omen or presage*, e.g. of ill-luck, S.c.T.579.

Ὀρνύναι *to excite.* χειμῶν ἄωρον ὤρσε P.488. m. v. ὄρυσθαι *to rush on or hurry, to haste*, S.c.T.87.401. ὀρόμενον κακόν S.c.T.87. *the rising evil.* Cf. *id.* 110. A.1382. perf. pass. ὤρτο A.960. ὀρμέναν S.417. p. p. m. ὠρώρει A.639.

Ὀροθύνεσθαι *pass. to be stirred up*, P.V.200.

Ὀρος *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 γυναικοκήρυκτον 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. πόθεν 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 divinam viam definiit? h.e. quis tibi male ominatorum carminum modos præcipit?

Ὄρος *a mountain*, P.V. 813. P. 486. A. 294. S. 255. 546.

Ὄροτύπος *striking a mountain*, S.c.T. 85.

Ὄρούειν *to spring*. ὄρουσε E. 113. πῆδημ' ὄρούσας A. 800.

Ὄροφος *a roof*, S. 638.

Ὄρσολοπεῖσθαι *to be agitated*, P. 10. The word is derived from ὀρσός, 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 ὀρσός and πολέω or πέλομαι. But see Dorville, Vann. Crit. p. 480.

Ὄρταλίχος *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 palpitate*, C. 165.

Ὄρχησμός *a dance*, E. 354.

Ὄς, for ἑός, *his*. λιπῶν τῶν ὦν 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. 853. 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. 885. A. 2. 100. 165. 333. 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. 637. 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 antec. 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. ᾗ id. 548. ἄν S.c.T. 103. 902. E. 311. ᾗ S. 531. — ἀνθ' ὧν P.V. 31. *for which cause*. οὗ gen. adverbially, *where*, P.V. 816. P. 478. 793. E. 177. — ἧ *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 πατρῶων ὄσιος ὦν 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, supposes a preceding verse to have been lost, containing a substantive to which ὄσην 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 ὅταν σθένος παρῆ, or ὄσον σθένος παρῆ, may be the true reading. If not, the expression is equivalent to φῶς (τοσοῦτον) ὄσον σθένος πάρα h.e. *light proportioned to their amount of strength*. — with superl. ὄσον μάλιστα P.V. 522. ὄσον τάχιστα 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 exclamation, 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 οὐπερ P. 765. cf. τοίπερ *id.* 963. τῶνπερ A. 948. τάπερ C. 412. 941. — ἀφ' οὐπερ *from the time when, since*, P. 173. — οὐπερ adverbially, *where*, S.c.T. 1002 ἧπερ *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 οὔτε since when*, P.748. E.25.

"*Οστις 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.—*ὄτου P.V.170. ὄτω 160.291.468.991. A.822.*

"*Οσφύς the loin*, P.V.495. Dind. writes *ὄσφῦς* according to the rule of Herodian and Arcadius.

"*Όταν 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—ἐκσωζοίατο*. 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.

"*Ότε 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.195.—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.

"*Ότι that*, P.V.104.186.259.323.328.377.953. E.98.—*because*, P.V.903. E.928.

"*Όπλος labour*, S.c.T.18.

"*Ότοβείν to sound. ὄτοβεί ὑπνοδόταν νόμον* P.V.574.

"*Ότοβος a noise, a clatter*, S.c.T.137.186.

"*Ότου, ὄτω, see ὄστις.*

"*Ότοτοῖ, ὄτοτοτοῖ, ὄτοτοτοτοτοτοτοῖ alas!* P.260.266.882.1000.1008.1024. A.1042.1046.1230. C.156.856. S.866.875.

"*Ότοτύζεσθαι pass. to be deplored or bewailed*, C.325.

"*Ότρύνειν [ῦ] to urge, to urge on*, S.c.T.708. A.295.

Οῦ pron. of *him, himself*. gen. Ion. *ἔθεν* S.64. dat. *οἷ* 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.

Οῦ *where*. See under *ὄς*.

Οὐ a negative, joined with verbs, participles, nouns, adverbs, etc. *passim*. It is sometimes placed after the verb to which it refers, e. g. *εἷης φορητός οὐκ ἄν* P.V.981. Cf. id.755.942.985. P.788.—also placed alone, without a verb, e. g. *οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν* S.c.T.1039. Cf. A.1222.1272.1652.—coalescing with the verb into one idea, e. g. *ὀλκῆ γὰρ οὔτοι πλόκαμον οὐ δαμάζεται* S.861. h. e. *δαμάζεται. ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς* S.c.T.1038. h. e. *ἤτετίμηται*.—the negation is sometimes repeated, e. g. P.V.215.232.258.477. P.211.376.422. A.618.1617. E.587. S.386.

Οὐδαμῆ (dat. sing. of inus. *οὐδαμός*) *in no place, nowhere*, P.377.—*in no wise*, P.V.256.340.

Οὐδαμοῦ (gen. of id.) *nowhere*, S.324.434.466.—*νομίζειν οὐδαμοῦ* to hold in no sort of esteem, P.490. See *νομίζειν*.

Οὐδαμῶς *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. οὔσα 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 *ἐμαυτῆς ἀδείμαντος* will hardly bear the meaning of *fearing for herself*.

Οὔδας the ground or soil, P.159. see *κονίειν*. A.489. S.1010.

Οὔδέ 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 *οὔδέ* A.597. with *οὔδέπω* P.V.320. with *οὐπώποτε* 693. with *οὔδέν* 1010. with *οὔτις* S.c.T.380. with *οὔτι* A.281. with *οὔτοι* C.697. E.289. with *οὔδὲ* repeated S.746.—repeated with *οὐ* intervening. *οὐκ ἦν ἀλέξημ' οὔδέν, οὔδὲ βρώσιμον, οὐ χριστόν, οὔδὲ 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 *ἀπὸ*.) 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.—*οὔδέπερ* not even though, C.497. S.394.

Οὔδεις no one, P.V.63.234.502.915.1015. (but here Blomf. rightly reads *μείον* 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.—*οὔδέν* 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' οὔδέν τίθεσθαι* to make no account of, A.221. *παρ' οὔδέν ἀρκεῖν* to avail as nought,

E.204. *παρ' οὔδέν αἶρειν* E.809.840. *to do away with as a thing of nought*.—*οὔδέν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε* P.205. *did nought else than*, etc. *οὔδέν ποτ' εἰ μὴ ξυθανουμένην* 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.

Οὔδέπω not as yet, P.V.320. P.746.800.—*and not yet*, A.287.

Οὔθαρ a teat, C.525. So Pauw and Valck. for the corrupt vulg.

Οὐκέτι no longer, A.319.1151.1156.

Οὔκουν 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*.

Οὔλα the gums, C.885.

Οὔν a particle whose precise force must be ascertained from the context, but generally meaning *therefore, then*, etc. e.g. *στένωμεν οὔν 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 οὔν; what then?* S.c.T.190. P.773. S.309.—Also in transitions, *ὁ δ' οὔν 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' οὔν τὰπὶ τούτοισιν εὐπραξίς* A.246. Cf. A.34.217.662.1012.1549. C.564.572. In S.c.T.792. *βαρεὰ δ' οὔν ὅμως φράσον*, the expression seems equivalent to *βαρεὰ μὲν ἐστὶ τάδε, φράσον δ' οὔν ὅμως*.

see ὁμως.—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 γρᾶς 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*. ὥσπερ οὖν *even as*, A.1144.1401. C.94.875.—In stating an alternative, either in the first clause, e.g. εἴτ' οὖν ἀληθεῖς, εἴτ' ὄνειράτων δίκην 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.

Οὐνεκα *because*, οὐνεκ' ᾤκτισαν ἡμᾶς S.630.—*on account of*, with gen. A.797. S.480.

Οὐπερ *where*, S.c.T.1002.

Οὐποτε *never*, P.V.174.550. S.c.T.693.1014.1028.1159. E.127.167.522.531.665.819.

Οὐπω *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.

Οὐπόποτε *never yet*, P.V.691. E.586.

Οὐράνιος *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 cœlitus immissæ*.

Οὐρανομήκης *reaching to heaven*, A.92.

Οὐρανόνικος *overcoming heaven*. ἄταν οὐρανόνικον S.156. h.e. *omnium cœlestium numinibus potentiozem*. Schütz.

Οὐρανός *Uranus*, P.V.205.

Οὐρανός *heaven*, P.V.749.899. S.c.T.370.383.424. P.491. A.546. E.865. S.211.

Οὐρανοῦχος *governing heaven*. οὐρανοῦχον ἀρχάν C.954.

Οὐρίζειν *to urge with a fair wind*. Met. *to direct aright, to conduct with certainty*. τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν 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. πατρὸς γὰρ αἴσα τόνδε σουρίζει μόρον, σουρίζει is put for σοὶ οὐρίζει h.e. *brings inevitably on thee*, not for σοὶ ὀρίζει, as Blomf. Well. Dind. suppose. Ὡπάτερ αἰνόπατερ, τί σοι | φάμενος, ἢ τί ρέξας | τύχοιμ' ἂν ἕκαθεν οὐρίσας | ἔνθα σ' ἔχουσιν εὐναί, | σκότῳ φάος ἰσόμοιρον; χάριτες δ' ὁμοίως | κέκληνται γόος εὐκλεῆς | 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 ἕκαθεν, and the placing the interrogative after εὐναί instead of after ἰσόμοιρον, as is usually done. A comma may also be placed after τύχοιμ' ἂν, taking φάμενος ἢ ρέξας τύχοιμ' 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 εὐναί, join σκότῳ φάος ἰσόμοιρον 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 unavenged.* It is simpler to take these words as an epexegetis of εὐναί, 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 εὐναί, and refer σκ. φά. ἰσόμ. 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.* ξυλλάβοι πρᾶξιν 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.

Οὐριοστᾶτης 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 καιρίαν οὐτασμένος A. 1317. *mortally wounded.*

Οὐτᾶν *to wound.* ξίφος 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 οὔτι. So Dind.—the former οὔτε is omitted, A. 518. C. 292. in which last place δέχεσθαι δ' is to be read with Herm.—with οὐ preceding instead of οὔτε, P. 580.—with οὐ following οὔτε, P. V. 448. C. 289.—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.

Οὔτιδανός *vile,* S. c. T. 344.

Οὔτις *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.—οὔτι *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, οὔτι μή S. c. T. 181. A. 1624. C. 882.

Οὔτοι *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.

Οὔτος *this.* οὔτοι *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.*—ὀφείλεσθαι *pass. to be owing or due. τούφειλόμενον πράσσουσα Δίκη* C.308. *aor.2. ὄφελε ought. ἔμπας τις αὐτήν ἄλλος ὄφελεν λαχεῖν* P.V.48. *some one else ought to have received it. with εἶθε, εἶθ' ὄφελε would that. εἶθ' ὄφελε καμὲ θανάτου κατὰ μοῖρα καλύψαι* P.879. *would that death had come upon me.*

Ὄφείλλειν *to increase or further*, S.c.T.175. — *mid. v. ἀραγμός ῥφέλλεται id.231. becomes greater.*

Ὄφελος *use. πολυδρόμον φυγαῖς ὄφελος εἶτι μοι* S.718.

Ὄφθαλμός *the eye. ἡμεροσκόπον ὀφθαλμὸν ἔξω* S.c.T.67. *ὀφθαλμοὶ the eyes*, S.c.T.385. *θεῶν ἴσον ὀφθαλμοῖς φάος* P.146. *κατ' ὀφθαλμοῦς βαλεῖ* C.567. (see βάλλειν and κατά.) —To denote that which is *most dear or precious*. (Cf. ὄμμα.) *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 βασιλέως*, because by his aid, as Suidas says, *πάντα ὁ βασιλεὺς ἐπεσκόπει*. See Stanley's note on this passage.

Ὄφθαλμωρύνχος *putting out the eyes (as a punishment). ὀφθαλμωρύνχοι δίκαι* E.177.

Ὄφις *a serpent*, S.c.T.477. C.915. *δίπους ὄφις* S.872. *Met. an arrow. πτηνὸν ἀργηστήν ὄφιν* E.172. In C.537. the reading of M. is *οὐ φεῖσε πᾶσα σπαργάνη πλείζετο* for which Turn. has *ὄφις 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. *οὐφίς τε παῖς ὤς*. Faehse (Syll. Lect. p.325.) thinks the reading of Turn. may be explained, *omnibus, quibus, sc. infantes involvi solent*. Pors. conj. *οὐφίς ἐμοῖσι σπαργάνοις*. It is possible that after all ὄφις may not be the word concealed under the corrupt reading. This is partly supported by the division of the syllables in M. *οὐ φεῖσε*. 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.

Ὄφλεῖν (*aor.2. from pres. inus.*) *to be sentenced to pay a fine. ὀφλὼν ἀρπαγῆς καὶ κλοπῆς δίκην* A.520. *condemned to pay the penalty of rape and of theft.*

Ὄφρα *whilst*, C.355.—ὄφρ' ἄν with subj. *until*, E.325.

Ὄφρὺς *an eyebrow*, C.283.

Ὄχεῖν *to sustain. φρουρὰν ὀχήσω* 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 ὀχήματα P.V.466.

Ὀχθη the bank of a river, S.c.T. 374. P.V.812.

Ὀχθος a mound or hill, P.459. τύμβου 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. ὀχμάσαι 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 ἐχυροῖς.

Ὀψ a voice. ὄπα τᾶς 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.

Ὀψίκοιτος late seeking rest, A.863.

Ὀψις a vision, P.V.648. A.413. periph. φαντασμάτων ὄψεις 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 ἦκεις ὧν περ ἐξήυχου 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 ὑπερκόπους ἐπραξάμεσθα A.796. but here Dind. adopts Tyrwhitt's very probable conjecture χάρπαγας.

Παγκαίνιστος constantly renewed, A.934.

Παγκάκως in the worst possible manner, S.c.T.534. P.273.—παγκάκως ἔχει C.729.

Πάγκλαυτος most to be lamented, S.c.T.350. P.808.

Παγκληρία the whole of an inheritance, C.479.

Πάγκοινος common to all, S.c.T. 590. all in common or together, στάσις πάγκοινος ὧδ' ἐπιρροθεῖ 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.

Πάγχνυ 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 pæan* or *hymn*, sung on various occasions, as the taking of a city, ἀλώσιμον παιᾶνα S.c.T. 617. the beginning of a battle, P. 385. the death of a person, etc. παιᾶνα τοῦ θανόντος C. 149. Cf. S.c.T. 851. A. 631.

Παιανίζειν *to sing a pæan*, S.c.T. 250.

Παιδεία *education*, S.c.T. 18.

Παίδειος *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.

Παιδότρωτος *inflicted as a wound by children*. παιδότρωτα πάθεια E. 473.

Παίειν *to strike or beat*. intrans. λόγοι παίουσι 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 ἔπαίοντο 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 αἰπυμῆτα 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. 260. 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. 985. in circumlocution, παῖδες Ἑλλήνων P. 394.—said of animals, ἀναύδων παίδων τᾶς ἀμιάντου P. 570. h.e. *fishes*. of the young of the vulture, ἐκπατλοῖς ἄλγεσι παίδων A. 50.

Παίονες *the Pæonians*, S. 254.

Παίων *a healer or physician*. παιῶν τε γενοῦ τῆσδε μερίμνης A. 99. ἀλλ' οὔτι Παίων τῷδ' ἐπιστατεῖ λόγῳ A. 1221. This is well explained by Klausen, "Pæonis mentionem repetit e jussu chori utendum esse bonis verbis εὐφημεῖν. Horum enim usus non nisi tamdiu locum habet, quam in discrimine res quæpiam versatur, in quo Servatoris Apollinis 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."

Παιών *a pæan or hymn of joy*, C. 339.

Παιώνιος *possessing a soothing or healing power*, A. 822. S. 1052. κέλαδος οὐ παιώνιος P. 597. *a direful sound*. πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν, παιώνιον γένοιτο; A. 1172. *what beneficial effect could it have?* Here ὄρκου πῆγμα must certainly be read with Auratus. The words πῆγμα γενναίως παγὲν, as a mere apposition to ὄρκος, would be unmeaning. The sense is, *how could an oath, although sincerely taken, etc.*—καὶ παιώνιος 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. 534. 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 ἀπρίακτος) 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.—ὀλόμεναι 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 infixata 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. Hesych.

Παλίμπλαγκτος *wandering backwards*, P.V. 840.

Παλίμποινα n. pl. *the price paid in return for anything*, C. 782.

Πάλιν *again or back, back again*, κέλευθον ἢνπερ ἦλθες ἐγκόνει πάλιν P.V. 964. πάχνην ἐφάν ἥλιος σκεδᾷ πάλιν P.V. 25. Cf. P.V. 387. 856. P. 325. 600. A. 310. 335. 502. 587. 604. 665. 827. 993. 1334. 1589. C. 96. 674. 965. E.

35. 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.

Παλίνορτος *rising again, recurring*, A.149. Here Schütz conj. παλίνορσον, 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 οἰκονόμος (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 πρόταρχος 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 (παλίνορτος) 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 (τεκνόποινος). τεκνόποινος 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 οἰκονόμος 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. Ἴλιψ δὲ κῆδος ὀρθώνυμον τελεσίφρων μῆνις ἤλασε.

Παλινστομεῖν *to mutter against any one*, S.c.T.240.

Παλίντονος *bent back*. ἐν χερσῶν παλίντονα 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.

Παλιντυχής *having contrary fortune*, A.452. Here Scal. παλιντυχεῖ, but unnecessarily. See τριβή.

Παλίρροθος *ebbing and flowing*, A.184.

Πάλλαγμα *concupinage*, 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.332.

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. εἶληχεν 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 Abresch p.89. Valck. on Phœn. 1518. and Blomf. Gloss. in loc. who observes that τωρ and not τηρ is the termination used in these compounds.

Παμμιγής *mingled all together*, P.261.

Πάμμικτος *id.* P.52.870.

Παμπήδην *altogether, utterly*, P.715.

Παμψησία *the whole of a possession*, S.c.T.799.

Πάμπρεπτος *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 πολύθρηνον. This will be clearer still if we consider πολύθρηνον in both cases to refer to αἰῶνα sc. μέγα που στένει κ.τ.λ. πολύθρηνον πάμπροσθ', ἢ πολύθρηνον κ.τ.λ.

Παμφαής *all bright*, P.604.

Πάμφθατος *all-destructive*, C.294.

Παμφόρος *all-producing*, P.610.

Πάμφυλοι *the Pamphyliaus*, 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.
 Παναληθῶς *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. 67.
 Πανδημεί *with the whole force or people*, S.c.T. 273. E. 991.
 Πανδημιά *id.* S. 602.
 Πάνδικος *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.
 Πάνδυρτος *very mournful*, P. 903. 906. So Blomf. for vulg. *πανόδυρτον*, 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.
 Πανοιζύς *most wretched*, C. 48. Lobbeck 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*.
 Πανοῦργος *ready for any act of daring, wicked*, C. 378.

Πανσέληνος (sub. ὥρα) *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 ἔν 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.

Παντομισής *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*.

Παντόφυρτος *collected from all sides*. τὰ πολλὰ παντόφυρτ' ἄνευ δίκης E. 524. Here the verse is defective by two syllables, nor is the sense complete. Pauw conj. *παντόφυρτ' ἄγοντ'*. So Herm. Schütz, Dind. Wellauer from the Ald. reading *παντόφυρτον*, conj. *παντόφυρτον ὄντ'*. If this be correct *παντόφυρτον* 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 πατρός 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 φύστις 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 ραρᾶ! *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' ἀσπίδος S.c.T.606. *from the left side*. See ἀσπίς.—*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. αἰτεῖσθαι — γαμῶν ἄκουσαν 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' αὐτά A.719. *in like manner* (see παραυτά).—παρ' οὐδὲν ἔθεντο A.221. *made of no account*. παρ' οὐδὲν E.204.809. *as a thing of nought, as nought*. κρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς 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 πάρεισι E.31.—for πάρεστι 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. παραβᾶσι A.59. *to the transgressors*.

Παραγγέλλειν *to deliver a message*. P.461. A.307. Met. σέλας παραγγείλασα id.280. *transmitting the beacon fire*. Cf. id.285.

Παράγγελμα *a message*, A.467.

Παράγειν *to lead aside, to ensnare*, P.98.

Παραγίγνεσθαι *to be present*, E.309.

Παραθέλγειν *to soothe*. παραθέλξει A.71. sc. τις, alluding to Agamemnon. See ἱερόν.

Παραίβασία (for παραβασία) *transgression*, S.c.T.725.

Παrainεῖν *to advise*, P.V.307. P.264. C.890. παρήνεσα P.220. *I advise*.

Παrainεις *advice*, E.677.

Παrainεῖσθαι *to entreat*, C.774. with acc. of person, S.516.

Παrainίτιος *a partial cause, causing with others*, C.897.

Παrainαλεῖν *to exhort, call upon*, P.372.

Παrainκλίνειν [ἰ] *to turn aside*, sc. from the right way. παρακλίνουσ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς A.724. This is correctly explained by Heath, *ab iis 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.

Παrainκοπή *madness*, Dor. A.216. E.317.326.

Παrainκόπος *maddened*, P.V.582.

Παράκτιος *by the shore*, P.V. 838.
 Παραλλαγή *a succession*, A. 476.
 Παραλλάσσειν *to slip away, to vanish*, A. 412.

Παράλιος *by the sea side*, P.V. 573.
 Παραμελεῖν *to neglect*, pass. perf. παρημελησθαι *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 ὀμαυλίας ἀπέρωτος ἔρωσ παρανικᾶ C. 592. *unhallowed love wickedly destroys conjugal harmony*.

Παράνοια *frenzy, folly*, S.c.T. 738.
 Παράνους *foolish*, A. 1430.

Παραπαίειν *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.

Παράσημος *falsely stamped, counterfeit*, A. 755.

Παρασκευάζεσθαι mid. v. *to prepare oneself*, A. 344. *to prepare for oneself*, P.V. 922. pass. παρεσκευασμένος *ready, prepared*, E. 1030. S. 422. A. 1396. (see ἀπειλεῖν.)

Παρασκηνοῦν *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.
 Παραστατεῖν *to stand by, be present*, S.c.T. 651. A. 14. 851. 1049. 1174.

Παραστάτης *a comrade*, P. 918.

Παραστεῖχειν *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 τὰδικήματα. 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.

Παραυτικά *immediately*, S. 748.

Παραφορά *wandering of intellect*, E. 317. 326.

Παραφρονεῖν *to be stupified or bewildered*, S.c.T. 788.

Παρβαίνειν see παραβαίνειν.

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.) πᾶ-

ρεστι ἔργον ὡς ἔπος S.593. *there is act as well as word.* πάρεισι A.410. S.1022. imp. παρῆ C.516. (on this form see Herm. Præf. Soph. Œd. 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. ὄραν 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.

Παρεπιεῖν aor. 2. *to persuade*, P.V.131.

Παρεκβαίνειν *to violate or transgress.* παρεκβάντες C.836.

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.

Πάρευνος *sleeping beside*, S.c.T.995.

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.) κουροβόρω 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 πρυμνησίων ξυνεμβόλοις ψαμμίας ἀκάτας παρήβησεν, εὐθ' ὑπ' Ἴλιον ὄρωτο 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 ἀκάτον. 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. παρήψε, 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 παρήψε. 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 παρήψε 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 πρυμνησίων 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 εὐθ' ὑπ' Ἴλιον ὄρωτο ναυβάτας στρατός may be considered as an epexegetis of the words πρυμνησίων ξυνεμβολαῖς ψαμμίαις ἀκταῖς.

Παρηγορεῖν *to admonish*, P.V. 649. 1003.—*to console*, P.522.—*to propitiate*, E.483.

Παρηγορία *a soothing*. χρῖσματος ἀγνοῦ παρηγορίαις 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 Ἴππομέδων.

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. παρειμένον 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.—παρέστηκε *the opportunity is presented, it is in one's power*. Dor. νῦν ὅτε σοι παρέστακε S.c.T.689. τὰ παρεστῶτα *the things which present themselves*. κράτιστα τῶν παρεστῶτων P.V.215. τὰ λῶστα 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 πρῶρας δριμύς ἦσται καρδίας θυμός C.385.

Πάροικος *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 δείματι S.719.

Πάρορνις *inauspicious*. παρόρνιθας πόρους E.740. cf. Pind. Nem. ix. 18. αἰσιᾶν οὐ κατ' ὀρνίχων ὁδόν. 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. δικαίων 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 Phœbe slightly varied*, i. e. the name *Phœbus*, derived from *Phœbe*.

Πᾶς without a substantive, *every one*. e. g. πᾶς ἐν μετοίκῳ γλῶσσαν 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, πεύσεσθε 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). ἄτερ γνώμης τὸ πᾶν ἔπρασσον 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 παντὸς *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 πύση 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 τετόξενται 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*, περὶ 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. 1591. 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 Λαῖου γένους 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 ἀριθμός P. 331. Cf. P. V. 233. P. 345. 392. 575. C. 634. *every*. τὸ πᾶν μῆχαρ οὐριος Ζεὺς 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. παντί sc. σώματι. So Dind.—πιστὸν πάντα P. 941. *in every respect*.

Πάσασθαι (aor. 1. from πάομαι inus.) *to possess or have*. fut. πάσεται E. 169. (see ἐκεῖνος) 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.—εὔ πάσχειν *to be treated well*. παθόντες εὔ P.V. 978. εὔ πάσχουσαν 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*. πορφύρας πατῶν A. 931.—Met. *to violate*, A. 363. 1166. λὰξ πατεῖν *to spurn*, E. 100. πέδον πατεῖν *id.* A. 1330. Both expressions are united, C. 633. where ἐστὶ seems understood with πατούμενον. Blomf. correctly explains it οὐκ ἠμέληται 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. 637. 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. 433. 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 εὐκταία 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 πατρώνυμον ὦν, but afterwards τό τε Περσονόμιον. Schütz supposes that the word has been introduced from an observation of a grammarian who had written πατρωνυμικὸν 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.

Πατρῶος 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 πατρώαν S.c.T. 564. Cf. id. 650. 894. 1001. P. 896. (see πάτριος) A. 489. 526. 1571. C. 75. E. 725.—πατρώας φρένας P.V. 130. *the mind of Jupiter*, who is called Πατήρ. See πατήρ. θεῶν πατρώων S.c.T. 1009. *the gods of one's fathers.* πατρώαις τιμαῖς S. 686. *rites such as our fathers paid.* κληδόνας πατρώας A. 220. *her callings upon her father.* πατῶα κράτη C. 1. *the authority assigned thee by thy father.* βωμοῦ πατρώου A. 1250. *an altar like that at which my father was slain.* Cf. Virg. *Æn.* ii. 550. Juv. x. 267. θῆραν πατρώαν C. 249. *food such as the parent used to bring.* Here Klaus. from Med. Ald. Guelph. reads θήρα πατῶα h.e. *non enim integra est paterna venatio ad offerendum nido cibum.* Blomf. conj. πατρώοις sc. σκηνήμασι.

Παύειν *to stop, check*, A. 995.—with inf. and negat. θνητούς ἔπαυσα μὴ προδέρκεσθαι μόρον 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. πέπαυμαι θρηνῶν P.V. 618. *to be stayed or checked.* ἔχθος πέπαυται S.c.T. 920. βία δ' ἀπημάντῳ 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 κουρόβορῳ 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 [ῡ] *to thicken.* Met. *to increase.* pass. ὄλβος ἄγαν παχυνθείς S.c.T. 753. In S. 613. ἰκεσίου Διὸς κότον μέγαν πρόφρων ὦν μήποτ' εἰσόπιν χρόνου πόλιν παχῦναι, Dind. suspects the words πόλιν παχῦναι to be corrupt. Cant. also conj. προφρωνῶν for πρόφρων ὦν, but possibly πρόφρων ὦν may govern the infin. πα-

χῦναι sc. *wishing, being anxious, that the city should not increase the wrath of Jupiter.*

Πεδαίχμιος *midway, in mid-air*, C. 582. Dor. and Æol. for μεταίχμιος.†

Πεδάμερος *diurnal, of the day*, C. 582. So Well. from the Schol. αἱ καθημεριναί. Stanl. conj. πεδάοροι, i.e. μετέωροι. So Dind. The reading of the MSS. is πεδάμαροι.

Πεδᾶν *to fetter*, E. 605.

Πεδάορος. See πεδάμερος.

Πεδάρσιος *lofty, on high*, Dor. for μετάρσιος P.V. 269. 712 918. C. 863.

Πέδη *a fetter*, P.V. 6. 76. C. 976. E. 615. Met. P. 733. πέδαις ἀχαλκεύτοις C. 486.

Πεδιήρης *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.

Πεδιοπλόκτυπος an epithet applied to the noise made by horses striking the plain with their hoofs, S.c.T. 83. in loc. dub. See ἐλέδεμνας.

Πεδοβάμων [ᾶ] *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 λάξ πέδον πατούμενον C. 633. see πατεῖν. πέδον ῥαντήριον A. 1063. see ῥαντήριος.

Πεδοστιβῆς *walking on the ground*, P. 125. S. 978.

Πεζονόμος *having the command of the land forces.* πεζονόμοις ἔκ τε θαλάσσης ὄχυροῖσι πεποιθῶς στυφέλοις 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. 481. στρατὸς πεζὸς P. 707. 714.

Πειθάνωρ[α] *obeying man, obedient*, A. 1623.

Πειθαρχία *obedience to command*, S.c.T. 206.

Πείθαρχος *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. πιθῶν 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 γυναιξί S.c.T. 694. Cf. P.V. 274. πεπεισμένος *persuaded*, P. 683. 790. πρὸς τοῦ δ' ἐπέισθης; E. 563. φρυκτωρῶν δία πεισθεῖσα A. 577. τίς ἂν ταῦτα πίθοιτο; S.c.T. 1057. *who would obey in these respects? σοῖς ταῦτα πείσομαι λόγοις C. 770. I will obey your directions in these matters.* πιθέσθαι A. 199. E. 761. πεποιθένα *to trust, confide*, E. 568. τοὺς πέποιθα μὴ ματᾶν ὁδῶ 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. κάγὼ 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 αἰέν, 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 ᾄδων 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 σύμφυτός μοι αἰών, ὃ ἐστι, 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. πείθει γὰρ με ἢ παρὰ θεῶν πίστις μέλπειν καὶ λέγειν ὅτι εὖ 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 γέρων εἰμί ὁμως 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 πεῖραν εὖ φυλακτεόν S.c.T. 481. *the attacking such a man.*

Πειρά *the edge of a sword*, C. 847.

Πειρᾶσθαι *to attempt*, P.V. 325. πειράσομαι 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*.

Πεῖσμα *a ship's cable*, P.112. A. 188. S.746.

Πελάγιος *belonging to the open sea*.
πελαγίαν ἅλα 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, Ἀττικοὶ πᾶν τὸ πεπηγὸς οὕτως λέγουσι. Thus in Eur. Orest. 214. (ed. Pors.) the hardened foam collected about the mouth is called *στόματος 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 φαγῆς. 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 *θῦσαι πέλανον* P.200. *to offer such a cake*. So P.516. Likewise in C.90. *χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός*, 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 ἤδη σοὶ πέλας θρόνους ἔχειν* S.205. *οἱ πέλας one's neighbours*, P.V.335. E. 391.480. S.378. In C.870. *ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας ἀύχην 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 novaculæ 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 synizesis, 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.

Πελεία *a dove*, P.V.858.

Πελειάς *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 Ἀιολεῖς πέμπε λέγουσι· καταχρηστικῶς δὲ καὶ ψιλῶς ἀριθμήσει. The verb occurs in Hom. Od. δ'. 412. αὐτὰρ ἐπὴν πάσας πεμπάσσεται, ἥδ' ἴδεται. 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. πέμπουμι S. c. T. 454. πέμπειν 578. 632. P. 218. C. 257. E. 459. 963. πέμψαι E. 194.—to utter, put forth. πέμψω πολύδακρυν ἰαχάν P. 901.—to cast as a dart. Met. ὄμματος θελκτήριον 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 οἶκτον 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.

Πενθεύς Pentheus, E. 26.

Πένθημα mourning, C. 426.

Πενθήμων mourningful, 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 εὐπραξία 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 mourningful, S. 574.

Πένθος mourning, grief, P. 314. 528. C. 17. πατρός 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.

Πεντηκοντάκαις having fifty children, P. V. 855. S. 316.

Πεντηκοστόκαις 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 ταύτῃ Μοῖρὰ πω τελεσφόρος κρᾶναι πέπρωται id. 510. Fate is not destined thus as yet to bring these things to an end.—πεπρωμένος intended, appointed, πρὸς δόμους πεπρωμένους A. 1042. to your appointed dwellings. πεπρωμένον ἐστὶ ἰ. q. πέ-

πρωται P.V.755. τὸ πεπρωμένον *that which is fated*. τελεῖται ἐς τὸ πεπρωμένον A.68. *according to fate*. Cf. id. 670. τὴν πεπρωμένην αἴσαν 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 ἰμέρω πεπληγμένος; A.1176. Οὐδέ περ ποτ *even though*. οὕτω γὰρ οὐ τέθηκας οὐδέ περ θανῶν 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. περαίνεται P.V.57.—*to make a way through, to pass through*. δι' ὧτων φρενός τε δαμίας περαῖνον 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. Ἄπις γὰρ ἔλθων ἐκ πέρας Ναυπακτίας, according to Rob. Vict. But many MSS. read χώρας γὰρ ἔλθων Ἄπις 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.795. E.901. S.544. περάσης P.V.720.792. περῶσα 794. περάν S.c.T.360. περάσαντες P.501. περῶντι λουτρά E.603. πεπέρακε, with εἰς P.65. with διά P.493.—*to pass through, h.e. to undergo*. τόνδε κίνδυνον περάν C.268.—*to violate or transgress*. ὄρκον περῶντας(?) μηδὲν ἔκδικον φρεσί 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.) κεῖτ' ἀμπλάκημα τῷ περῶντι τὴν θέμιν. Butl. suggests ὄρκον περῶντας μηδὲν, ἐνδίκους φρεσίν, οἱ ὄρκωμοτοῦντας μηδὲν ἔκδικον 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 λευκὴν 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.84.544.707.769.837. E.587.600. S.364.—2. with dat. *around*, A.1328. C.248. *upon*. φόβος περὶ φόβῳ *fear upon fear*.—*on account of*. σεθὲν 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*. Τροία περιβαλὼν ζευκτήριον A.515.—with dat. of thing. *to enclose, confine, assault*, ποδώκει περιβαλὼν χαλκεύματι C.569. Cf. P.734.—by tmesis. περὶ χεῖρε βαλοῦσα A.1540.—Mid. v. id. περιβάλλοντό οἱ πετερόφορον 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.

Περίβαρυς *extremely severe*, E.154.

Περιγραφή *an outline*, C.205.

Περιδρόμος *running about*, S.343.
—*circular*, S.c.T.477.

Περίθυμος *very angry*, S.c.T.706.

Περίθυμωσ *very angrily*, C.40.

Περίκλυστος *washed around by the sea*, P.588.856.

Περιναίειν *to dwell around*. pass. οἷς χεῦμ' Ἐρασίνου περιναίεται S.1000.
i. q. οἱ χεῦμ' Ἐρασίνου περιναίουσι.

Περίξ *around*. with acc. P.360.
round about, id. 410.

Περίοργωσ *very vehemently*, A.209.
Dind. thinks the words περιόργωσ ἐπιθυμείν should be expunged as a gloss upon the word ὀργᾶ, leaving a lacuna in their place.

Περίπεμπτος *sending, or sent about*.
adverbially in A.87. περίπεμπτα θυοσκινεῖσ 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*.

Περιπετής *falling among, wrapped up in*, A.225.

Περίπιτνειν *to fall about, to encompass*. κακόν με καρδίαν περιπίτνει κρύοσ S.c.T.816. *a deadly chill creeps over my heart*. See πίτνειν.

Περίρρηγνύναι *to tear from around*. pass. S.c.T.811.

Περίρρυτος *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 σέβειν.

Περιστιχίζειν *to place around, as a net*, A.1356.

Περίφοβος *very fearful*, S.717.

Περίφρων *haughty*, A.1401. S.738.

Περιορμπτός *approaching, coming near*. It seems to be taken adverbially in a corrupt passage in S.856.

Περίωδυνος *very painful*, A.1424.

Πέρραιβος *a Perrhaebian*, S.259.

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 695.888.974. In P.524. ὦ 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 τῶν Περσῶν or νῦν αὐ Περσῶν. Well. Περσάων. If anything is to be supplied, we may also suggest νῦν δὴ Περσῶν. In P.697. βίσιον εὐαίωνα Πέρσαισ ὡσ θεὸσ δὴγαγεσ, 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.483.

Περσικός *Persian*, P.117.178.327. 404.508.775. In P.243. τοῦδε γὰρ δράμημα φωτόσ Περσικόν 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 αἶλα 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*. Περσονόμου 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.

Πεσονομεῖν *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. ἀμπέτραις for ἀνά πέτραις S.346. In the next verse ἡλιβάτοις ἴν' is conj. by Valck. on Phæn.215. for the vulg. ἡλιβάτοισιν.

Πετραῖος *rocky*, P.V.1021.

Πετρηρεφής *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. πύσομαι C.263. E.479. with acc. P.V.645.965. A.257. E.393.397. with ὡς E.432. with gen. of thing, τῶνδε πύσεται λόγων C.754. with gen. of person and acc. of thing, ἀνακτος αὐτοῦ πάντα πύσομαι λόγων A.585. inf. πευσεῖσθαι P.V.990. Dind. (qu. v. on Arist. Ach.203.) here prefers πύσεσθαι perf. πέπυσθε C.364. part. πεπυσμένη 519. periph. ἦμεν 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 τετρωμένους πύθησθε S.c.T.225. πύθοιο P.V.548. πυθέσθαι C.507. Cf. πυνθάνεσθαι.

Πευθῶ *a message*, S.c.T.352.

Πεύκη *a pine-torch*, A.279. Here πύκη 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.

Πηγασταγών [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 πηγὴν 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*. πῆγμα γενναίως παγέν A.1171. *con-firmed or settled*.

Πηδάλιον *a rudder*. Met. *a bridle*, S.c.T.188.

Πηδᾶν *to spring*. πήδησεν S.c.T.441. 'πήδησεν Brunck. See κυκλοῦν.

Πήδημα *a springing*, P.96. See under ἀνάσσειν and ἀνάσσειν. πήδημα κυφὸν ἐκ νεὼς ἀφήλατο P.297. *he made a spring*. πήδημ' ὀρούσας A.800. *having sprung*.

Πηλός *clay*, A.481. C.686.

Πῆμα *a calamity or 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 πάρευνον S.c.T.995. sc. *Jocasta*.—τὸ πῆμα τῶν ὀλωλότων A.337. *the damage of whatever things the Greeks might destroy*. See ἀναμπλάκτητος. πῆμ' ἀποστρέψαι νόσον A.824. by Porson's emend. for πῆματος τρέψαι νόσον. μηδ' ἀγνοήσης πῆμα E.129. where πῆμα refers to the mischief which would ensue upon the flight of Orestes.

Πημαίνειν *to injure*. pass. πημανθῆς 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 φράξειεν 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, οἰζύος χέων νόμον sc. pouring forth a strain of woe. βόα καὶ having been transposed, ἴυζε 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 εἷς 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' ἔζης as a parenthesis. pass. πίμπλαται 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. πίνεται C. 571. πέπωκε S.c.T. 803. πεπωκώς A. 1161. πῆ S.c.T. 718. πιούσα E. 935.

Πίνος filth, dirt. ἐσθλὰ σὺν πίνῳ χεροῖν 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. πίπτον for ἐπιπτον 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. —εὐ 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. ἐς νόσον πεσών P.V. 472. 476. falling sick. πεσεῖν ἐς 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. βρέτη πεσούσας πρὸς πολισσούχων θεῶν S.c.T. 167. πίπτειν ἐπὶ τι to fall upon. ἐπὶ γὰν 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 πέσοι S.c.T. 385. Cf. P. 85. 498. ἔν τινι id. ἐν πέπλοις πέση λακίς P. 123. ἐν κοίταις πεσών A. 552. *sinking to rest.* πίπτειν πέδῳ C. 47. E. 457. *to fall on the ground.* ὑπνω 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 ὄμως δὲ φεῦγε v. 74. are referred: there should then be no full stop after χθονός.

Πισσῆρης *pitchy*, C. 286.

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.* ἀλέξημα 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. ὧ 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 ἄγγελον P. V. 971. —sure, trustworthy, A. 263. 343. 888. 1186. S. 53. 456.—relying on, trusting to. with dat. P. V. 919. P. 55. πιστά 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.

Πίσυνος *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. 1099. C.

36. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, τὸ μὲν πίτνον (sc. ἄγει) ἄλλο δ' αἰερεῖ τρίχαλον 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 ἔπιτνον 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 πινέω πινῶ as the present form, of which ἔπιτνον 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 πίτνον 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.

Πιφαύσκειν *to display*, P. 652. A. 22.—to announce, C. 277.—to order, E. 590. See δύσφρων, and on the expression πιφαύσκων εἶπε, see Lobeck on Soph. Aj. v. 757.

Πίων *rich*, A. 794.

Πλαγκτός *wandering, restless*, P. 268. (see δίπλαξ and θαλασσόπληκτος)—deceived, A. 578.

Πλάζειν *to cause to wander.* pass. πλάζεσθαι *to wander or lose one's way.* Hence Met. κρεισσοτέκνων 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 perpetrasset, alterum quod se oculis privavit, qui vita vel liberis cariores sunt, alterum quod filiis diras imprecatus est." For the constr. πλάζεσθαι ἀπό τινος *to lose anything*, Blomf. compares Eur. Troad. 635.

ψυχὴν ἀλάται τῆς πάροιθ' εὐπραξίας. Pind. Ol. i. 94. εὐφροσύνας ἀλάται. In the present passage Colb. 2. omits ἀπ'. So Brunck. Schütz. δ' before ἀπὸ is also om. by Rob. So Pors. Schütz 2.

Πλάθεσθαι *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.

Πλανοστιβῆς *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 κελσάντων.

Πλατύρρους *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 Ἑλλήσποντῳ. 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. ἔπλευσε 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.

Πλεῖστος *very much*. ὃ πλεῖστον ἔχθος P. 276. 319.—*very many*, S.c.T. 526. P. 482. ὡς πλεῖστοι P.V. 346. *as many as possible*.—ὁ πλεῖστος *the most or chief*, P.V. 829. τὰ πλεῖστα *most things, things in general*, S.c.T. 781. On E. 602. (where probably τὰ πλεῖστ' is corrupt), see ἀμείνων.

Πλέκειν *to weave*, met. *to design*, C. 218.—περὶ βρέτη πλεχθεῖς E. 248. *entwined about*.

Πλεκτανᾶν *to encircle with folds*. pass. πεπλεκτανημένοι 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 probably 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 βίотου 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. 162. 326. 329. 334. 344. 405. 421. 424. 469. 789. S. 464.

Πληθύνειν [ῡ] *to be numerous, to swarm*, C. 1053. — *to be full*. with gen. P. 413. mid. v. δήμου κρατοῦσα χεὶρ ὅποι πληθύνεται S. 599. *on which side the popular vote is in the majority*.

Πληθύνειν [ῡ] *id.* ὡς ἐπλήθυνον λόγοι A. 843. Here Glasg. Blomf. read ἐπλήθουν. — *pass.* *to be inclined by many reasons*. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι A. 1343.

Πλημμῦρίς *an inundation*, C. 184.

Πλήν *except*. τί γὰρ πέπρωται Ζηνὶ πλὴν ἀεὶ 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*. — τροφεία πληρώσει χθονί S.c.T. 459. — *pass.* *to be filled*, E. 540. with gen. E. 538. with dat. S.c.T. 446. χειρὸς 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.* πέπληγμαι P. 969. 970. A. 1136. 1316. 1318. 1645. C. 31. 871. — *ιμέρῳ 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 λόγου, not after πῶς δή, 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 πέπληγμαι P. 975. *I have been smitten (in respect of) so large an army*, h.e. as Heath translates it, *tanto exercitu orbatus sum*.

Πλινθυφής *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.

Πλουτίζειν *to enrich*. *Met.* *to make happy*, A. 572. Ironically in A. 1241. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε. 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', εἴ τιν', may be suggested as an emendation.

Πλουτογῦθής 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*. πλοῦτος πλούτου

πνοάς A.794. ποσὶν φθείροντα πλοῦτον εἵματος 928. *a rich garment*. γᾶς πλοῦτος S.c.T.931. *the riches of the earth*. Abresch, on P.159. remarks upon the difference between ὄλβος and πλοῦτος. See κονίειν.

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 pant*, S.c.T.53.—with acc. πνέων κότον C.940. *breathing anger*. Cf. C.34. E.11.804.835. Ἄρη πνεόντων A.366. *breathing war*. Cf. id.1209. πνέων χάριν A.1179. *breathing love*. Met. φρενὸς 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 Ἄρεος S.c.T.63.109. *the breath of war*.—*smoke*. πύονας πλούτου πνοάς A.794. *the smoke from the burning treasures*.

Ποδαπός *of what country*, C.568. 646. S.231.

Ποδένδυτος *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*. στύλον 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.533. 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 Ἀπίας χθονός; S.120. *to what part of the Apian 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 νερτέρων 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 εὔ *to benefit*, E.87. *to provide, ordain*, E.619.

Ποικιλείμων *clothed in varied robes*, P.V.24.

Ποίκιλμα *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 [ā] a shepherd. Met. a commander, P. 237.

Ποιμήν a shepherd. Met. a commander. ναῶν ποιμένες S. 748.—ποιμένος κακοῦ A. 643. 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 [ā] an avenger, A. 1254.

Ποινή punishment for crimes, vengeance. ποινὰς 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 φιλτάτου πατρός E. 442. punishment for the murder of my father.—a requital. εὐχὰς ἀγαθὰς ἀγαθῶν ποινὰς E. 621.

Ποιονόμος feeding on grass, A. 1142.

Ποιονόμος 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. ποίου χρόνου; 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 κομμὸν Ἄρειον, εἶτε Κισσίας | νόμοισι πολεμιστρίας 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 κομμὸς 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 κομμὸν, πολεμιστρίας is wholly unintelligible: and here we conceive no one can refuse to admit Ahrens' conj. Ἴηλεμιστρίας, who quotes from Hesych. Ἴηλεμιστρίας, 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 εἶν 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 κομμὸν Ἄρειον, εἶν 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 κομμὸν, or κομμὸν 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.

Πολιαίνεσθαι *to grow white*, P. 109.

Πολιήτης *a citizen*, P. 547.

Πολιός *hoary, antient*, S. 658.

Πολιοῦχος *guarding the city*, S.c.T. 294. 804. S. 998.

Πολίπορθος *the destroyer of a city*. Τροίας πολίπορθε A. 757. *destroyer of Troy*. Here Blomf. πτολίπορθ'.

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.

Πολισσοῦχος *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 [i] *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.

Πολυάνωρ [ā] *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.

Πολύβοτος. See πουλύβοτος.

Πολύγομφος *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.

Πολύκλαντος *much mourned*, P. 658. A. 1508.

Πολυκρατής *very powerful*, C. 400.

Πολυκτόνος *slaying many, murderous*, A. 448. 716.

Πολύμιτος *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.

Πολυνείκης *Polynices*, S.c.T. 559. 623. 640. 1004. 1059.

Πολυνεικής *much quarrelling*, S.c.T. 812. an allusion to the name Πολυνείκης as compounded of πολὺν and νεῖκος. Dind. considers the words καὶ πολυνεικεῖς 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.

Πολύπρονος *very wretched*, S.c.T. 991. S. 377. — *very active*, P. 312.

Πολύπυρος *producing much wheat*, S. 548.

Πολύρροθος *noisy*, S.c.T. 7.

Πολύρρυτος *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. πολλοῦ P.V. 963. πολλῆς P. 25. A. 933. E. 798. with art. Dor. τᾶς πολλᾶς ὑγιείας 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, ἰὲ 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. πολλούς 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. πολέα *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 κυνὸς 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.

Πολυψάμαθος *sandy*, S.849.

Πομπᾶιος *having the office of conductor*, E.91. an epithet of Mercury.

Πομπή *a sending*. πομπᾶ Διός A. 728.—*a conducting or accompanying*. ὑπ' εὐθύφρονι πομπᾶ E.987. Cf. P.58. where Abresch rightly reads ὑπὸ πομπᾶις.—*a journey*. τελουσι πομπήν S.c.T.595. *making a journey*. See μακρός.

Πόμπιμος *conducting, carrying on*, S.c.T.353.837.

Πομπός *one who conducts or conveys*. πομπὸς 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*. δίψει πονοῦντες 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.51.114.324.501.557.810.984.—ἀλατείαις πόνων P.V.902. *toilsome wanderings*. Here one MS. and Turn. omit πόνων. πόνον ὀρθαλίχων 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.

Ποποῖ 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*. πόρε 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 Phœn.1548. conj. πορθήτορος, 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.) πολλὰ ξυνίστορα αὐτόφωνα κακά A.1061. τὸ πᾶν μῆχαρ οὐριος Ζεύς S.589. Cf. οἴκουρος A.1608. προπομπός C.21. Also Brunck and Erfurd'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. 733. 834. S.541. 824. Ὠκεανοῖο πόρον P.V.530. of a river, P.V.808. S.c.T.360. P.485. 848. C.70. 361. E.283. 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. πολὺς πλούτου πόρος οὐμός P.737. my large store of wealth. Here πόνος 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 πόνος.

Πορπάζειν to fasten, P.V.61.

Πορσύνειν [ῦ] 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.

Πορφυρόστρωτος 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. 1378.

Πόσις a draught, C.572.

Πόσος how large? P.326. where πόσον τι Turn. correctly.

Ποταίνιος new, unforeseen, P.V.102. S.c.T.221. — fresh, recent, C.1051. E.272.

Ποτάμιος of a river, S.c.T.374.

Ποταμός a river, P.V.89. 368. 432. 719. 722. 811. 848. S.61. 464. 548. 1006.

Ποτᾶνός winged, A.383.

Ποτᾶσθαι 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 θοίλαις ποτινισσομένα P.V.528. worshipping the gods with sacrifices. Cf. Pind. Ol. iii. 40. ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις. Pyth. v. 8. θυσίαισιν οἰχνέοντές σφε.

Ποτιπίπτειν for προσπίπτειν 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.881. P.695. A.740. 978.

Πότνια *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.

Ποῦ *where?* ποῦ τάσδ' ἔλειπες; P.471. — with gen. ποῦ σφε θήσομεν χθονός; S.c.T.993. Cf. P.227. The verb substantive is often omitted, e.g. ποῦ τις ἀλκά; P.V.545. Cf. P.917.928.930. C.887.903. E.400.405. — ποῦ 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. ἦ που *id.* 519. — in questions, *perchance, possibly*, P.V.247. A.1630.

Πουλύβοτος Dor. for πολύβοτος *cherishing many, prolific*, S.c.T.756.

Ποῦς *the foot*, P.V.279. S.c.T.353. 356. P.95. (see ἀνάσσειν) 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.

Πρᾶγμα *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 πρᾶγος from MSS.—τὰ Περσῶν πρᾶγματα P.711. *the fortunes of the Persians*.

Πρᾶγος *id.* S.c.T.843. P.245. S.230. φυλάσσει πρᾶγος S.c.T.2. *has charge of affairs*. So v. l. in S.c.T.785. see prec.

Πρακτήριος *efficacious*. τύχη πρακτήριος 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.

Πρᾶξις *an action*, C.801.—*accom-*

plishment, P.725.—*state or condition*, P.V.697.

Πραπίδες *the mind*. εὔ πραπίδων λαχόντα A.370. *endued with good understanding*. Cf. A.776. S.87.

Πράσσειν *to do, act, or perform*, as ἄτερ γνώμης τὸ πᾶν ἔπρασον P.V.455. πρᾶσσε τὰπεσταλμένα 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' ἄπερ νιν C.434. and so Well. explains the vulg. πεπραγμένοι in C.130. See πιπράσκειν.—*to exact a punishment or debt*. ἀντίποινα πράξειν P.468. τούφειλόμενον πρᾶσσουσα C.309.—*τὸν πατρός φόνον πράξαντα E.594. avenging his father's murder*. mid.v. with doubl. accus. τραπέζας ἀτίμωσιν πρασσομένα 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 ἐπραξάμην πόλιν.—with the adverbs εὔ, κακῶς, etc., *to fare well or ill*. κακῶς πρ. P.V.265. P.209. καλῶς πρ. P.V.981. E.795. εὔ πρ. S.c.T.4.77.797. P.208.847. A.1178.1304. with superl. πῶς ἂν πρᾶσσοιμεν ὡς ἄριστα; P.775. πράξας ἐν σοὶ πανταχῆ E.447. *in whatever way I come off by your means*. πῶς ἄρα πρᾶσσει; P.140. *how does he fare?* εἰ πάντα ὧς πρᾶσσοιμ' 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. πρᾶξασαν ὡς ἔπραξε A.1261. *faring as it did fare*. with comp. βέλτερα τῶνδε πρᾶσσειν S.c.T.319. *fare better than this*. πολλὰ δυστυχῆ τε πρᾶσσει 321. *undergoes many sufferings*. τί δὴ πράξασιν αὐτοῖς ἐπιστενάζετε; P.713. *how having fared?* ἄτιμα οὐκ ἐπράξατην A.1418.

they did not come off without punishment. *ἰούσα πράξω, τλήσομαι τὸ κατθανεῖν* A. 1263. Here *πράξω* is generally explained as equivalent to *πέισσομαι* 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 *ἀρχεῖν* 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. *εὔτε πράξας* is altered by Glasg. into *εὔγε πράξας*. Tyrwhitt conj. *εὔ γ' ἔπραξας*, which Well. and Dind. adopt.

Πραῦνειν [*ῥ*] to soothe, P. 186. 833.

Πρέπειν to be conspicuous or apparent. Buttm. (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. *ἀτμός 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, *δράμημα 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. *φάρεσιν πρέπουσα* C. 12. *πένθει πρέπουσαν* id. 18. *πρέπει παρηῖς ἀμυγμοῖς* 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. *γυναικὸς αἰχμᾶ πρέπει* A. 470. *τοῖς ὀλβίοις 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 ἡσσονας* S. 200. Cf. id. 909. In A. 1368. *εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῶ, τὰδ' 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 πρεσβεύεται τὸ Λήμνιον* C. 622. *is most notorious*. *ὁ ὑστάτος 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 [*ῥ*] an old man, E. 611.

Πρεσβῦτις an old woman, E. 701. 981.

Πρεσβυτοδόκος receiving or attended by old men, S. 654.

Πρευμενής favourable, A. 814. 1631. S. 192. 207.—affectionate, friendly, *πρευμενεῖς χοάς* P. 601. 671.

Πρευμενῶς *kindly, affectionately*, P.220. A.924. E.227.883. In P.216. πρευμενῆ is read for πρευμενῶς by Barocc. Turn. and as a var. lect. in Regg. A.B. Porson marks πρευμενῶς as spurious. So Dind. It seems, however, put in the same manner as πρευμενεῖς 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 aforesaid, 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 *aforesaid*, 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 εἰάν ἐγὼ 'κ δεσμῶν λυθῶ, which is less probable than Elmsley's conj. πλὴν ἔγωγ' ὅταν δεσμ. λυθ. Blomf. reads οὐ δῆτα, πρὶν γ' ἔγωγ' ἄν 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 αφορετίμου 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 πόρρω.

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 ἄφερτος ἄτας A.376. This word is well explained by Klausen, "Noxa quæ mentem læsit, progignit persuasionem 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.

Προδεικνύναι *to signify*. πρόδειξον P.V.781.

Προδέσκεσθαι *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.

Προεξέπισσασθαι see προυξέπισσασθαι.

Προθεσπίζειν *to predict*. προυθεσπίζει P.V.211.

Προθυμεῖσθαι *to be anxious*, P.V.381.633.788.

Προθυμία *eagerness*, P.V.341.

Προθύμως [ū] *eagerly*, A. 1573.
 Πρόθυρον *the vestibule of a house*,
 pl. C.960.
 Προϊάπτειν *to send or hurl*. προϊ-
 άψαι S.c.T.305.
 Προϊτίδες 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.
 Προκάλυμμα *a veil or curtain*, A.
 675. “προκαλύμματα h.l. eadem sunt
 quæ alias παρακαλύμματα, vela qui-
 bus januæ thalamorum aut cubicu-
 lorum obtendebantur. Itaque ἐκ προ-
 καλυμμάτων est i.q. ἐκ θαλάμων.”
 Butler.
 Προκάμνειν *to faint before the time*,
 E.78.
 Προκειῖσθαι *to lie prostrate*, S.c.T.
 948.—*to be appointed*, P.V.257.757.
 P.363.
 Προκήδεσθαι *to care for*, P.V.632.
 Προκλύειν *to listen for a thing be-
 forehand*, A.243. The passage is
 probably interpolated. See ἡλυσις.
 Πρόκωπος *drawn, grasped by the
 hilt*, 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 [ā] Dor. *an ancestress*,
 S.c.T.127. “γένους προμάτωρ Venus
 dicitur quia Harmoniam Cadmi uxo-
 rem 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 εὐκοινό-
 μητις 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 γάρ σε δεῖ Προμη-
 θεως ὄτῳ τρόπῳ τῆσδ' ἐκκλισθήσῃ
 τέχνης, the words ὄτῳ τρόπῳ κ.τ.λ.
 are governed by Προμηθέως, which is
 here equivalent to a participle, sc. τοῦ
 προμηθησομένου (cf. μῆτις) 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.

Προναία *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.

Πρόναος *before the temple*, S.488.

Πρόνοια *foresight*, A.669.—*device,
 forethought*. πυρδαῆ τινὰ 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 en-
 tertains strangers in the name of the
 city*, S.414.486.897.—Met. *providing*,
 h.e. *preceding, leading to*. φροῖμια
 πρόξενα πόνων S.810.

Προῖμιον *the commencement of a
 song or a tale*, P.V.743.

Προομνύναι *to swear before-hand*.
 προῦμόσας A.1169.

Πρόπαρ *before*, S.772.

Προπάροιθε *before*. νομίμων προ-
 πάροιθεν S.c.T.316. *before the mar-
 riage rites*.—*aforetime*, A.992.

Πρόπας *all, the whole*, P.V.405.
 P.426.540. A.983. E.858.

Προπέμπειν *to cast forth*. γαπίτους
 τιμὰς προπέμψω P.614. *I will pour
 out libations*. σποδὸς προπέμπει πνοάς
 A.794.—*to accompany or conduct*,

S.c.T.1051. P.522. On S.c.T.899. see under ἡχή.

Προπίτνειν *to fall prostrate*, P. 580. On the forms πίτνω and πιτνω 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. ὄλλυσθαι πρ. *id.* S.64. πρὸς ἡμῶν κάππεσε, κάτθανε 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 ἔσμέν, 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 ἐμοί C.693. *it was regarded by me as an impiety*.—in the sight of.

πρὸς ὑμῶν πῶς τιθεῖσ' ἄμορφος ὦ; 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 πηγαῖς P.V.810. etc. πρὸς πέτραις ὀχμάσαι P.V.4. *to bind to the rocks*. παίουσι πρὸς κύμασι *id.* 888. *beat upon the waves*. νεὼς 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 ἀλλήλοισι Θρήκται πνοαὶ ἤρεικον *id.* 640. *dashed them against each other*. πρὸς ἐνδίκους φρεσὶ κυκλούμενον κέαρ *id.* 968. *whirled round against my breast*. πρὸς πυλαῖς πεπτωκέναι 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*. ἡλίου πρὸς ἀντολάς A.1153.1155. Cf. P.V.348.709.793. πρὸς πρᾶγμα ὀρώσας S.706. *looking at the thing*.—to, with verbs of motion, e.g. ἐπεὶ ἦλθες πρὸς Μολοσσὰ δάπεδα P.V.831. etc.—with verbs or words implying motion. μνημεῖα πρὸς ἄρμα ἔστεφον S.c.T.50. *placed them around the chariot*. μὴ πρὸς ἀγνὰν σπείρας ἄρουραν S.c.T.735. *sowing in an unholy soil*. θιγγάνει πρὸς ἦπαρ A.421. *it touches to the heart*. ἀντιάσασα πρὸς πόρθμευμα A.1538. *having come to meet him at the river*. perhaps in πρὸς ἔρυμα τόδε C.152. but see ἀποτρόπος. πρὸς δέρην τεμών E.562. *cutting in the neck*. πρὸς ἡμᾶς

ὄπτηρες S.181. *spies coming to us.*
 πρὸς ὃν γίνεται χιών S.774. *on which snow falls.* πρὸς αὐτὸν τόνδε σὲ σφάζαι 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 ἐχθραὶ P.V.489. πρὸς ὑμᾶς εὐσεβῆς 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 σφαγὰς πυρός A.1027. *stand ready for the sacrifice.* ὅπως γένοισθε 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 αἷμα 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 ἡδονήν A.492. *χροιὰν τίνα ἔχοντ' ἂν εἶη δαίμοσιν πρὸς ἡδονήν* P.V.492.—*πρὸς ταῦτα, πρὸς τὰδε, on account of these things, therefore.* πρὸς ταῦτα βούλετε 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 πεσούσας πρὸς, for πρὸς βρ. S.c.T.167.—*placed by itself adverbially it signifies besides, moreover,* e. g. P.V.73. ἦ μὴν κελεύσω κάπιθωῦξω 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.

Προσαιτεῖν *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 ἄτq̄ 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 γονῆ ἀραῖος the nom. to κεκόλληται, sc. *adhæret ita, ut etiam sobolem suam adjungat ædibus.*

Προσαναίνεσθαι mid. v. *to wither upon,* P.V.147.

Προσανδᾶν *to salute or address,* P.150. A.500. C.237. προσήνδων 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 ὄλβον 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 assailing 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. *προσδρακεῖν* E. 160. mid. v. *προσδέρκεσθαι* id. P.V. 798. 905. A. 926. pass. *προσδερχθῆ* P.V. 53.

Προσδέχεσθαι *to receive or admit*, E. 626.

Προσδοκᾶν *to expect*, P.V. 932. 990. 1027. A. 661.

Προσδοκητός *to be expected*, P.V. 937.

Προσedaφίζω *to rane or make solid*. Met. pass. *προσηδάφισται* S.c.T. 478.

Προσεῖδασθαι *to resemble*. *ἐκείουν βοστρύχοις προσεῖδεται* 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.

Προσεῖναι *to attach to*. *τὰ δ' αὖτε χέρσῳ 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. 759. 785. — *to call*. *τί νιν προσείπω*; C. 991.

Προσεννέπειν *to speak to or address*, A. 233. 314. 1264. C. 222. — *to speak of to another*. *τίνας τῶν φίλων προσεννέπω*; 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*. *προσῆλθον* E. 275. 452.

Προσέυχεσθαι *to adore*, P.V. 939. with dat. A. 308.

Προσέχειν *to present*. *προσέσχε* C. 524.

Προσηγόρος *speaking*, P.V. 834.

Προσῆκειν *to be come*. *χρεία προσῆκει* P. 139. — *προσῆκει* *it becomes, it is a*

duty. with dat. C. 171. with acc. A. 1530. — *οὐδὲν προσῆκοντ' ἐν γόοις παρασταεῖν* A. 1049. *although it is not his office, etc.* Cf. *τοῖς κυρίοις καὶ προσῆκονσι* C. 678. *persons properly qualified*, or it may here mean *relatives*.

Προσῆσθαι *to sit near or by*. with dat. A. 1164. 1600. S. 378. — *to be adjacent*, 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. *φόνῳ τῷ πρόσθεν* C. 830. *the former murder*. *τῶν πρόσθε πόνων* S. 51. *ἵχνος 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*. *προσιδοῦσα* P.V. 553. mid. v. *προσιδέσθαι* id. P. 48. 680.

Προσιέναι *to approach*. *προσῆι* 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. 768. *to attain*. *τόξῳ οὐτις πημάτων προσίξεται* C. 1029. *by conjecture no one will reach the misfortunes I allude to*. — *to approach as a suppliant*, C. 1031.

Προσίκτωρ *a suppliant*, E. 419. On E. 118. see *ἐμός*.

Προσιπτάναί *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 προσέστη καρδίας κλυδώνιον χολῆς* C. 181. *has come upon me*. — with acc. *βωμόν προσέστην* P. 199. *I have ap-*

proached the altar. Cf. the constr. of προσῆμαι with acc.

Προσκόπος † E.105. 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 προσλαμβάνοντα for προσλαμβάνοντι. 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.

Προσμηχανᾶν *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 ἔχοντας 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.

Προσπασσαλεύειν *to fasten with nails*, P.V.20.

Προσπιέζειν *to oppress in addition*, C.299. Dind. with Abresch writes πρὸς πιέζει, *divisim*.

Προσπίτνειν *to fall down before, to worship.* βασιλεία 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. προπίτνειν 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.—τυξικῆς ἀπὸ θώμιγγος ἰοὶ προσπίτνοντες ὤλλυσαν P.453. *arrows, striking upon them, destroyed them.* Herm. on Eur. Herc. 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. προσπίπτοντες, as violating the metre, was changed by Canter into προσπίτνοντες. On the forms πίτνω or πίτνῶ 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.

Προσπορκᾶτός *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 αι 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.

Προστατεῖν *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 στενάξεις. P.V.698.

Προστένειν *id.* A.244.

Πρόστερνος *worn upon the breast*, C.29.

Προσθίθεναι *to add to*: subj. C. 112: —*to confer upon*. προστίθει P.V. 83. —*to inflict upon*, C. 475. —*to apply*, C. 228. S. 607. προστιθείς μέτρον C. 785. *imposing a limit*. mid. v. ψῆφον προστίθεσθαι 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 προσεθρέφθη A. 718.

Προστρίβειν [ἰ] *to inflict*. pass. P.V. 329. —*to wear out*. pass. προστετριμμένος 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.

Προσφερής *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 return*.

Προσφιλεια *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 ἡμερεύειν.

Προσφύειν *to confirm or assert*, S. 279.

Προσφωνεῖν *to address or call*, C. 1010. S. 233.

Προσχαίνειν *to gape at, to bawl*

out. χαμαιπετὲς βόαμα προσχάνης ἐμοί A. 894.

Προσchrήζειν *to desire*, P.V. 645. 789.

Πρόσχωμα *an accumulation of mud by a river*, P.V. 849.

Πρόσχωρος *adjacent*, P. 265.

Πρόσω (πρόσσω poet. C. 364.) *further*, S.c.T. 988. P. 694. A. 285. 298. S. 269. —*to a distance*, A. 827. —*further on*, i. e. in future, E. 717. —*afar off*, E. 65. 117. with gen. πρόσω δικαίων E. 392. sc. ἐστὶ. *it is far from what is just*. In the passage C. 364. the constr. is unintelligible. Dind. (who for τέθειται rightly adopts Ahrens' conj. τεθάφθαι) observes that a verb is lost before θανατηφόρον governing the preceding infinitives. So the Schol. correctly, δαμῆναι λειπεῖ τὸ ὄφελον πρὸ τοῦ ἀποθανεῖν τὸν πατέρα.

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 before, 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. *sacrifices for the ships*. Met. *the beginning of anything*. προτέλεια βίτου the beginning of life, id. 702. ἐν προτελείοις (sc. μάχης) id. 65. *in the beginning 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 φήμης S.c.T. 548.

Προτίειν *to prefer, to honour pre-eminently*. τοκέων σέβας εὔ προτίων

Ε. 516. τὸ δοκεῖν εἶναι προτίουσι Α. 798. This is incorrectly explained by some to be for τὸ δοκεῖν προτίουσι 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.

Πρότονος 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.

Προτύπτειν to forge beforehand. Met. pass. στόμιον προτυπέν Α. 131.

Προυννέπειν to foretel, Ε. 814.—to declare, Ε. 98.

Προυξέπιστασθαι to know beforehand, P.V. 101. 701.

Προῦπτος manifest, S.c.T. 830.

Προυσελεῖν to treat with ignominy, P.V. 436. The origin of this word is doubtful. The vulg. προσελούμενον was altered by Porson into προσελούμενον from a remark in the Etym. M. 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 προσWελοῦμενον, which he absurdly supposes to come from ἔλος a marsh, i. e. the mud of a marsh, and thus connects it with προπηλακίζειν 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 προσFελεῖν 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, enjoïn. pass. προυνεχθέντος 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."

Προφθάνειν to anticipate, Α. 999.

Προφοβεῖσθαι 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.

Προχαίρειν in imp. προχαίρετω 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.

Προχολή 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 πρῶρα.

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 ἐκθαμνίσητε 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 ἑξαμείψας ἀμφο- τέρας ἄλιον πρῶνα κοινὸν αἴας, Schütz understands the Thracian Chersones- sus, 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. λινοδέσμῳ σχεδίῳ πορθμὸν ἀμείψας Ἄθαμαντίδος Ἑλλάς. Also in P. 556. νᾶσοι θ' αἱ κατὰ πρῶν' ἄλιον περίκλυστοι, 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. πάροιθεν 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. ἔξευξα 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 σαίνουσα τὸ πρῶτον P. 98. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A. 1260. since first I saw. — πρῶτα in the first place, P.V. 445. 703. 1018. P. 843. A. 826. S. 194. 405.

Πτάλειν to stumble. πταίσας A. 1607. — to light on (a misfortune). with dat. P.V. 928.

Πτάξ a timid animal, A. 135.

Πτέρνα the heel, C. 207.

Πτερόεις winged, S. 552. 978.

Πτερόν a wing, P.V. 395. P. 204. A. 414. E. 382. 955. — Met. a sort or spe- cies, birds being distinguished by their plumage. πόνου ἴδοις ἂν οὐδαμοῦ ταῦτόν 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. 764.

Πτερωτός winged, P.V. 135. πτε- ρωτά winged creatures, birds of prey, S. 505. See ἐκαίσιος.

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.

Προεῖσθαι *to be scared 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. πολίπορθ'.

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. 315.

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 ξυνανύτει (so Glasg. Blomf. for ξυναντεῖ) βίου δυτὸς ἀυγαῖς 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. κακὸν 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 παίδων, 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 φυγὰς C. 888. Schol. ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης.

Πυθόχρηστος *uttered by the Pythian god*, C. 888.

Πυθῶ *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 πεύθεσθαι.

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 ἀτιμος, h. e. *not honoured with burnt sacrifices*.

Πυργηεῖσθαι *to be besieged*, S.c.T. 22. 166.

Πύργινος *belonging to towers*, and by synecd. *belonging to a city, civil*. ἡδὲ νομίσματα πύργινα πάντ' ἐπέυθυνον P. 844. (ἐπέυθυνεν Dind. with Bothe, rightly). For ἐπέυθυνον Pauw and Blomf. read εὐθυνον, to correspond with the vulg. εἶθ' ὁ γεραιὸς in the strophe: but here γηραιὸς is restored by Brunck, Glasg. Schütz, Herm. Pass. Dind. from Reg. A. So Ald. Rob. Turn. In this passage Well. incorrectly explains νομίσματα 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.

Πυργοδάικτος *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. ἐληλάμεναι περί πύργον P. 852. see ἐλαύνειν. πύργος ἐν εὐρει S.c.T. 745. *a tower's breadth*.

Πυργοῦσθαι lit. *to be built as a tower*. Met. *to exalt oneself, to behave with dignity or majesty*. χῆ μὲν τῆδ' ἐπυργοῦτο στολῆ P. 188.

Πυργοφύλαξ *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*.

Πυρδαῆς *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.

Πυρπνόος *breathing fire*, P.V. 371. 919. S.c.T. 475. 493.

Πυρρόος *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 λωφήσων οὐ πέφυκέ πω P.V. 27. 509. S.c.T. 647. E. 560.—οὐ τί πω 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, πόποι, 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. 1320. C. 130. 952. S. 94. 791.—separated from the word to which it refers, S. 973. where see εὐπετής.

Πώτημα a *flight*. pl. E. 241.

P

Ῥά an illative particle, as interr. with ἦ. ἦ Ῥ' ἀτει μου; 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.

Ῥαίειν to *bruise or afflict*. pass. Ῥαίση P.V. 188.

Ῥαίνειν to *sprinkle or wet*, perf. pass. ἔρρανται 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 Ῥάχης. thence to *tear or rend*, P. 418.

Ῥάχης the *back-bone*, E. 181.

Ῥέα proper name, P.V. 839.

Ῥέγειν to *snore*, E. 53.

Ῥέεθρον a *stream*, P. 489. παρθενσοφάγοισιν Ῥεέθροις 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. Ῥεέθρον qu. v.

Ῥεῖν to *flow*, P. 732. Met. to *hurry forward*. Ῥεῖ πολὺς ὄδε λεώς 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 εὐ.

Ῥέος a *stream*, P.V. 399. 679. 814. A. 875.

Ῥέπειν to *incline*, as a balance. εὐ 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. ἐξ ἴσου Ῥεπομένων S. 400. *being equally balanced*.

Ῥεῦμα a *stream*, P.V. 139. 300. Met. a *stream of men, an advancing host*. Ῥεύματι φωτῶν P. 88. Ῥεῦμα Περσικοῦ στρατοῦ P. 404. Cf. Soph. Ant. 129. where Erfurdt quotes Eur. Iph. T. 1448.

Ῥηγνύναι *to rend*, P.195.460.—
Met. mid. v. intrans. ἔρρωγε *has burst*.
πέλαγος ἔρρωγεν P.425. pass. ῥαγισῶν
ἐλπίδων A.491. *frustrated hopes*.

Ῥῆσις *a speech*, A.1295. S.270.610.

Ῥητός *that may be spoken*, P.V.
767. οὐ ῥητὸν αὐδαῖσθαι τάδε 768. *it
is not lawful to speak*. Here Dind.
from M. and seven other MSS. pro-
perly corrects τόδε for τάδε. See
his note.

Ῥίζα *a root or foundation*, P.V.
365.1049.—Met. S.c.T.737. A.940.

Ῥίζωμα *a root*. Met. *an origin*,
S.c.T.395.

Ῥίμφα *swiftly*, A.395.

Ῥινηλατεῖν *to scent, to snuff out*,
A.1158.

Ῥιπή *a stroke* (as of a bird's wing),
P.V.126.A.867.—*a blow or onset*, P.V.
1091.

Ῥίπτειν *to hurl*, P.V.750.1053. C.
900.—*to utter, speak*, P.V.312. A.
1038.—pass. *to be hurled*, P.V.995.
1044.

Ῥίψοπλος *causing to throw away
their arms*, S.c.T.297.

Ῥόδος *Rhodes*, P.863.

Ῥοή *a stream*, P.791. A.283.

Ῥοθιάς *resounding*, as an oar in
the waves, P.388.

Ῥόθιον *the singing of waves*, P.V.
1050. S.c.T.344.

Ῥόθος 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.

Ῥοιβδεῖν *to brandish with a hiss-
ing noise*, E.382.

Ῥόος *a stream*, P.732.

Ῥοπή *the inclination of a scale*.
δὶς ἀντισηκῶσαι ῥοπή P.429. *to be
more than an equivalent in the ba-
lance*.—Met. ῥοπή δ' ἐπισκοπεῖ Δίκας
ταχεῖα τοῖς μεν 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. in-
correctly prefers δίκαν with Ald. Rob.
Vict. but Δίκας is necessary to qua-
lify ῥοπή. See ἄκραντος.

Ῥοφεῖν *to gorge or swallow*, E.254.

Ῥύεσθαι *to preserve or protect*,
S.c.T.285.806. fut. ῥύσομαι S.c.T.90.
E.223. ῥύοιτο S.504. ῥύσαιο E.290.

Ῥυθμίζειν *to reduce to order*. Met.
to chastise or punish. ὦδ' ἐρρύθμισμαι
P.V.241.

Ῥυθμός *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. ῥυθμός and
μέτρον have a distinct signification
in this passage; and ῥυθμός 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.

Ῥῦμα *a drawing* (sc. of a bow),
P.143.—*a protection*, S.77.

Ῥυσιάζειν *to seize, take by force*.
pass. ἐξ ἐδρῶν ῥυσιασθεῖσαν S.419.
See ῥύσιον.

Ῥυσιβωμος *preserving altars*, E.
880.

Ῥύσιον *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. ἀγειν
θέλοντες ῥυσίων ἐφάπτορες S.709.
seizing our persons as their prizes.
Hence the verb ῥυσιάζειν, and the
adj. ἀρρύσιαστος *inviolable*. qu. v.

Ῥύσιος (ῥύεσθαι *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. ἐφάπτορας
which Well. approves, would require
us to understand ῥυσίων as in S.141.
sc. *laying hold on some to deliver us*.

Ῥυσίπολις *preserving the city*, S.c.T.121.

Ῥυτήρ *a protector*, S.c.T.300.

Ῥυτός *flowing*, A.1382. E.430.

Ῥώμη *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, Ἄδου σάκτορι Περσῶν P.888. *filling Hades with the Persians*.

Σαλαμινιάς *of Salamis*. ἐπ' ἀκταῖς 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.* σεσάλευται P.V.1083.

Σαλμυδήσιος *of Salmydessus*, P.V. 728.

Σάλπιγξ *a trumpet*, S.c.T.376. 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.

Σαρπηδόνιος *of Sarpedon*. Σαρπηδόνιον 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 σεαυτοῦ, *thou thyself*, P.V.506. σαυτῆς P.V.778. C. 225. σαυτόν P.V.68.309.336.344.967. σαυτήν P.V.710. Cf. σεαυτοῦ.

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. σαφηνίσει *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.* ὄνειρων φάσματα σέβεις; A.265.—*to honour,* A.899.—*to use, to exercise as an office, etc.* ὑβρίζειν 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 μήτε δεσποτούμενον σέβειν E.667.—*σέβεσθαι* mid. v. *to reverence,* P.V. 542.939. S.220.899.968.—*to fear.* σέβομαι μὲν προσιδέσθαι, σέβομαι δ' ἀντία 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 γενεθλίους 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 pompous 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 πυρὸς 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.

Σηματοῦργος 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 ὑπείροχος.

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.—*σῖγα* 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' αὐτὰ σιγῶ P.V.106.439. A.36. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει 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 dice-
rent ἀπαγε ἐς φθόρον et similia, Æs-
chylus παρὰ προσδοκίαν dixit ἀνασχίσει
ει σιγῶς ἐς φθόρον." Dind. observes
that the expression is equivalent to
οὐκ ἐς φθόρον εἰ καὶ σιγῶς ἀνασχίσει
τάδε; coll. Soph. O.T. 1146.

Σιδηρομήτωρ producing iron, P.V.
301.

Σιδηρονόμος dividing by the sword,
S.c.T. 770.

Σιδηρόπληκτος 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.

Σιλήνιοι 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.

Σκέλος the leg. pl. P.V. 74. E. 37.

Σκέπτεσθαι to consider, regard.
imp. σκέψαι P.V. 1015. C. 228.

Σκηνή a tent, E. 656.—according to
some, a car or hearse used by the
Persians at funerals, P. 961. 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. 357. mid. v. σκήψησθε id. E. 768.

Σκηπτός an infliction, a stroke of

misfortune. λοιμοῦ σκηπτός P. 701.
Butler cf. Soph. Œd. T. 26. ἐν δ' ὁ
πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς
ἔχθιστος, πόλιν.

Σκηπτουχία 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.

Σκιρτᾶν 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
δὲ μ' εἶλον S. 767.—a beacon or place
of observation, A. 280. 300. S. 694.

Σκοπός a scout, S.c.T. 36. Meta-
phorically applied to God who ob-
serves 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 μητρόθεν σκότον
S.c.T. 646. the darkness of the mother's
womb. Cf. ἐν σκότοισι νηδύος τεθραμ-
μένη 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.
ἀνήρ 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.

Σμῆνος a swarm of bees, P. 126.

Σμικρός small, petty, C. 202. 260.—
οὐ σμικρὸν τρόπον S.c.T. 446. σμικρᾶ
χερὶ S. 936. by the hands of a few.

σ μικρὰ 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. 239. 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. 639. S. 514. 802. — ὡς νῦν τὸ σὸν δὴ A. 536. *as you just now observed.*

Σοῦσα *Susa*, P. 16. 527. 716. 747.

Σούσας proper name, P. 920.

Σοῦσθαι *to hurry, to speed on*. σοῦνται P. 25. σοῦσθε S.c.T. 31. S. 816. 822.

Σουσιγενής *born at Susa*, P. 635.

Σουσίδης *an inhabitant of Susa*, P. 549. Here the vulg. is Σουσίδος, but the other is found in Schol. Barocc. Ald. Turn. So Blomf. Well. Dind.

Σουσίς sc. γῆ *Susa*, P. 118.

Σουσιस्कάνης [ᾱ] proper name, P. 921. Cf. id. 34. ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων Νεῖλος ἔπεμψεν Σουσιस्कάνης, Πηγασταγῶν Αἰγυπτογενής. Here the change of case is remarkable. Comp. Pind. Nem. vi. 32. ἀοῖδοι καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν, Βασσίδαισιν 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 Ὀραι 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. σοφὸς κακῶν S. 448. *skilled in bad things*. — τὰ σοφὰ i. q. ἡ σοφία. τῶν σοφῶν γὰρ οὐ πένη E. 409. Comp. σοφωτέρα E. 811.

Σπάθη *an instrument for pressing close the threads in weaving*, C. 230.

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*. ἐσπανίσμεθ' ἀρωγῶν P. 983.

Σπαράσσειν *to tear*, P.V. 1020.

Σπάργαλα *swaddling clothes*, A. 1588. C. 522. 537. (see ὄφικ) 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. 234. 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. — σπεῦσαι τιτῶν δούλιος φέρει φρήν S. 594. *to perform anything which the mind of his vassals desires*. — mid. v. σπευδομένα θυσίαν ἑτέραν A. 147. *preparing, wishing for*.

Σπλάγχνον *any of the inward parts of the body*, e.g. *the lungs*, E. 240. *the womb*, S.c.T. 1022. — τὰ σπλάγχνα *the intestines*, P.V. 491. A. 1194. *the parts about the heart, the heart*, A. 967. C. 407. σπλάγχνων νέων E. 821. *youthful hearts*.

Σπόγγος *a sponge*. ἰὼ βρότεια πράγματ' εὐτυχοῦντα μὲν σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχῆ, βολαῖς ὑγρώσων σπόγγος ὤλεσεν γραφήν· καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω 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 οἰκτείρω. For δυστυχῆ, with which the verb substantive must be understood, Pors. reads δυστυχεῖ. 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. δυστυχοῖ.

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.

Σπουδῆ *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.

Σταδαῖος *standing*, as in close conflict, S.c.T. 495.—*suited for such conflict*. ἔγχη σταδαῖα 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. παρὰ στάθμην 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 σταλαγμόν *id.* 753. 780. Here Dind. restores ἀντιπενθῆ from M. Guelph, Ald. Rob. Turn. Steph. The Schol. has ἰσοπενθῆ, ὁμοῖα 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 θύματος λευσίμου A. 1088. *let the company* (sc. of Furies) *unsated yet with our family, shout a song of triumph over this foul slaughter*. θῦμα λευσίμου 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 κρατεῖν.—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*, ἄλα 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. *admovet*, referring to Pors. on Orest. 1427.—with prep. om. στείχετ' εὐερκῆ πόλιν S.933. *go to.* with ἐπί P.V.1092. C.753. with ποτί (i. e. πρὸς) S.c.T.279. A.1642. with διά S.c.T.516. S.491. with ἐς C.664.—τρίποδας ὁδοὺς 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.—ἑσταλμένος 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 ὁμως 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 ἐπισπόρους 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. στερομέναν 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.

Στερρός *hard, harsh.* Met. P.V.1054.

Στεύεσθαι *to profess, feel confident.* στεῦνται P.49. The note of Casaubon, quoted by Stanley upon this word, is worth citing: “*στεύω, στεύομαι. promitto, firmo, præ 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 κοῦροι Ἀχαιῶν· στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος*” Εκτωρ. Sunt Agamemnonis de Hectore Paridis ad Græcos mandata ferente verba. Longa opus est periphraasi, ut vis verbi στεῦται exprimatur. Id enim vult, Hectorem præ 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 στεύομαι 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, *στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα κ.τ.λ.* et *Π. β'. στεῦτο γὰρ εὐχόμενος νικήσεμεν κ.τ.λ.* et *Π. φ'. στεῦτο δ' ὃ γ' ἀμφοτέρων ἀποκόψεμεν οὐατα χαλκῶ*. 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. *ἐστεμμένος 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.93.1031.

Στήθος the breast, S.c.T.545.847.

Στημοῤῥαγεῖν 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.

Στοιχηγορεῖν to relate in order, P. 422.

Στοιχίζειν to arrange, ordain, P.V. 482.

Στολή 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*, *αρρατο*. *χαλκήρης στόλος* h.l. *αρρατatum æneum*, h.e. *rostrum ære præfixum* denotat ut mox v.408. *κωπήρης στόλος* *αρρατatum 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.

Στονόεις mournful, P.1010. *στονόεν* adv. P.V.405. *mournfully*.

Στόνος a groan, S.c.T.132.882.

Στορενύναι to calm. *στορέσας* 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 ναύτης 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. *στρατευμάτιον* 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.

Στρατιῶτις 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*. *δάϊος 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' ἐπῆν στύγος στρατῷ*; see *δύσφρων*, and Emper. in Zimmerm. Diar. there quoted. Possibly, however, for *στρατῷ* we ought to read *φράσον*, placing the interrogative after *στύγος*. Cf. P.V. 767. P. 703. S. 459.

Στρατοῦσθαι to be sent as an army. Met. *στομίον Τροίας στρατωθέν* 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.

Στροφοδινεῖσθαι 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.

Στρωνύναι to spread, A. 883. *στρώσασα* 895.

Στρωφᾶσθαι to turn oneself about, A. 1197.

Στυγάνωρ [ā] 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.

Στυγητός hated, P.V. 594.

Στύγιος Stygian, P. 656.

Στυγνός odious, P.V. 888. P. 464. 936. with dat. P. 278.—*mournful*, A. 695.

Στύγος 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 periph'r. δεσπότου στύγει C.759. our odious master.—an odious act, C.981.

Στύλος a column, A.872.

Στύξ a horrid creature, C.525.

Στύφελος rough, P.926.—severe, stern, id. 79.

Στύφλος rough, P.V.750. P.296. In P.295. Brunck, Schütz, Blomf. read στυφλούς, which Elmsley on Bacch.1135. rightly condemns.

Σύθου. *passim*.—gen. σοῦ *passim*. poet. σέθεν S.c.T.128, 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 τ' ἐπ' ἀξίων. Wakefield for ἀξίαν τ' 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.662.

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. συγγοῖτο 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.

Συγκαθεύδειν to sleep with, C.893.

Συγκαθιστάναι to assist in establishing, P.V.305.

Συγκαλεῖν to call together, S.512.

Συγκαλυπτέος to be concealed, P.V.522.

Συγκαλυπτός 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.

Συγκεραυνύναι to mix up with or compose. pass. ἄλγη συγκεκραμένα C.783. mixed up with my lot, having happened to me.

Συγκοιμᾶσθαι to lie with, A.1231.

Συγκόλλως consistently, agreeing with, C.535. S.306.

Συγχαίρειν to rejoice with, A.767.

Σύγχορτος adjacent, S.5.

Συγχωννύναι to confuse or mingle, συγχώσειε P.V.1051.

Σύδην hurriedly, pell-mell, P.472.

Σύννεσις prop. name, P.318.

Σύζυγος conjugal, C.591.

Σύζωμα a girdle, S.465.

Συλᾶν to steal, P.V.83.—with acc. to plunder, P.796.—pass. with acc. to be deprived of. τύραννα σκῆπτρα 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 λόγου τοῦδέ μοι γένεσθε P.166. *advise me upon this subject*.—with περί C.84.—ξύμβουλος 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.

Συμμιγῆς *mixed with*, S.c.T.723.

Συμμιγνύναι *to mingle with*, A.634. *met. pass.* ἀνοσίοισι συμμιγείς S.c.T.593. *mixed up with*.

Συμπαραστατεῖν *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.

Συμπίπτειν *to fall or sink*, P.V.430.—*to coincide*, C.297. See πίπτειν.

Συμπνεῖν *to breathe with*. *Met. to agree with or yield to*, A.180.

Συμπολίτης [ἰ] *a fellow-citizen*, S.c.T.587.

Συμπονεῖν *to condole with*, P.V.274.

Συμπράσσειν *to assist*, P.V.296.

Συμπρεπής *befitting*. ὥστε συμπερέπες S.c.T.13.—*befitting, consistent with* with dat. τύχῃ γυναικῶν ταῦτα συμπερεπῆ πέλει S.453. Cf. Pind. Nem. iii. 67. βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῳ πρέπει i.e. συμπρέπει.

Συμφάναι *to assent*, P.V.40.

Συμφέρειν *to bring together*, S.c.T.492.—*συμφέρειν βουλευματα* 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. *συμφέρει* *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 συνοιόσεται 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.283.431.437.832.988.1001. 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. οὔσης being understood. Cf. τιμή. In P.463. τοιάνδε σοι πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν, 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 *unanymous*, 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 συμφύτων 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 ἑτέραν allude. This first θυσία was the πρόταρχος ἄτη or original cause of quarrels in the family, and Calchas fears lest another similar one may become such too. The words παλίνορτος and οἰκονόμος refer *primarily* to the same idea as τέκτων σύμφυτος. See under παλίνορτος and οἰκονόμος.

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 instrument. *πρᾶγμ' ἐλέγχειν ξὺν νεοῤῥύτῳ ξίφει* A.1354. Cf. S.c.T.865. P.741.—denoting the manner of an act. *ξὺν δίκῃ* 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. *ξὺν δὲ γενοῦ πρὸς ἐχθρούς* C.453. *ξὺν 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 another. *συναίρεσθαι Κύπριν* P.V.653. 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.

Συνανύτειν to close or end with, A.1094. See *πτώσιμος*.

Συνάπτειν to join together. Met. *μάχην συνάψαι* P.328. to engage in battle. *συνάψας μηχανὴν δυσβουλίας* A.1591. having contrived.—to be contiguous, with dat. P.859. cf. Eur. Hipp.187. and Monk's note.—*συνάπτεισθαι* to take hold of with, to assist, P.729.—*γνώμης ξυνήψατο* P.710. assisted him in his design.

Συναρμόζειν to join to, make ready for, E.472. See *εὐχέρεια*.

Συναρπάζειν to carry off with oneself, 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.

Συνδίκως in defence of a cause, justly, A.1583.

Συνδρόμως 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.

Συνεισβαίνειν to embark with another. *ξυνεισβάς* 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.

Συνεπαινεῖν 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.—*ξυνεστίου Διός* A.687. Jupiter the protector of domestic life.

Συνεύδειν to sleep with τοῦ ξυνεύδοντος χρόνου A.868. the time occupied in sleep.

Σύνευνος the partner of a bed, P.V.868. A.1087.1417.

Συνέχεσθαι to be occupied or conversant 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 together, P.V.458.

Σύνθετος feigned, made up, P.V.689.

Συνθήκη an agreement, C.548.

Συνθνήσκειν to die along with. fut. *ξυνθανουμένην* A.1110. *ξυνθανεῖσθαι* C.973. *ξυνθνήσκουσα* A.793. as it dies.

Συνιέναι to understand. οὐ ξυνεῖς

P.353. aor. 1. ξυνῆκα *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.

Συνναίειν *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.

Σύνοικος *living with*, S.c.T.170. C.999. S.410.—Met. *joined with*, A.1626.

Συνομαίμων *a connexion by blood*, P.V.408.

Συνομνύναι *to conspire*, A.636. συνώμοσαν θάνατον πατρί C.972. *conspired to murder my father*.

Σύνορθρος *coming with the dawn*, A.245. See αὐγή.

Συνόρνησθαι *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*. ὧ ξυντέλεια S.c.T.233. said of the tutelar 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. ραντήριος.

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 ἐμῶν A.1581.—*αἵματος 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.

Σφάλλεσθαι *to be deceived*. σφάλλεται 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.

Σφυρήλατος *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 κατασχέθων, 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. Ἴππομέδοντος σχῆμα S. c. T. 470. See Ἴππομέδων.

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 σῶζοί νιν (sc. τὸν Ὀρέστην) ῥυθμοῦ τοῦδ', 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 σωμάτων ἔξει θεός, σωμάτων refers to the *persons* of the Danaidæ, not to the *bodies* of their murdered cousins. See φθόνος.

Σωματοφθορεῖν *to spoil the body with indulgence*, A. 922. In this passage Schütz reads δωματοφθορεῖν, h. e. *domum fastu perdere*. Aurat. στρωματοφθορεῖν, which Dind. approves.

Σωσθάνης [ᾶ] *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. τύχα.—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 κραίνοντος 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 Ἄδου 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 εὐάγγελον 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' ἄκοντας ἦλθε σωφρονεῖν A. 174. *wisdom comes to persons against their will*. Cf. αἰεὶ γὰρ ἠβᾶ τοῖς γέρονσιν εὖ μαθεῖν A. 370. On the passage in P. 815. πρὸς ταῦτ' ἐκεῖνον σωφρονεῖν κεχρημένοι πινύσκετε, see under χρῆσθαι.

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.

Ταγεύεσθαι *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.

Ταλαντοῦχος *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. 1136. 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*. διφυίοισιν Τανταλίδαισι A. 1448. h.e. Agamemnon and Menelaus.

Τανύδρομος *exerting the limbs in running*. σφαλερὰ 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 σφαλερὰ—γάρ, and considers σφαλερὰ—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 ἀμφιλαφῆς παραχθείς C. 328. *excited, stirred up*. See ἀμφιλαφῆς.

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 λεῶν 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. τάξαι ἐν στίχοις τρισί 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 ταχθεῖς P.290. placed in a post of command.—to appoint or order, S.964. pass. τεταγμένος A.996. E.269.609. S.499. χρόνῳ τεταγμένῳ E.906. in the appointed time.—mid. v. to arrange or station oneself. τάσσεσθε, φίλαι δμῶίδες 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. ταυροσφαγοῦντες 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.737.

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 ἄν. τάχ' ἄν τις εἶποι 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' ἄν τὸδ' ἦν S.c.T.645.—superl. τάχιστα. P.V.961. P.499.—ὅσον τάχιστα A.591. ὅπως τάχιστα A.591.1323. C.734. 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. ὑπέρκομποι τάχει P.334. excelling in swiftness. τίς τὸδ' ἐξίκοιτ' ἄν 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.

Ταχυήρης swiftly rowed, S.32.

Ταχύμορος swiftly perishing, A.474.

Ταχύνειν [ῦ] to hasten, P.678. C.649.

Ταχύπομος swiftly conducting, S.1031.

Ταχύπορος swiftly moving, A.474.

Ταχύπτερος swift-winged, P.V.88.

Ταχύρροθος swiftly 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, μνήμην τε P.V.493.—3. followed by καί, both—and, e.g. οὐρανοῦ τε καὶ χθονὸς τέκνα P.V.305.—ἄλλως τε καί 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.582.563. where Scholef. quotes Plat. Crit.8. sub. fin. Here Blomf. needlessly conj. ἦ θεῖον.—4. τε καὶ—τε, e.g. Γῆ τε καὶ Ἑρμῆ βασιλεῦ τ' ἐνέρων P.621.—5. τε καὶ—καί, e.g. ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαί P.V.490.—6. τε καὶ—τε—τε, e.g. πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων βωμοῖσι—τέκνοις τε γῆ τε μητρί S.c.T.14.—7. τε καὶ—καί 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 ἠδέ, S.c.T.844. P.26.933.957.—10. preceded by ἦ 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 καί, 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. ἔς τ' ἐπάλξεις καὶ πύλας. S.c.T. 30. for ἔς ἐπάλξεις 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 διατέγγειν.—*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. βίοτος ἦν ταθῆ P. 694.—*to exert the voice, to deliver a speech*. μακρὰν ἔτεινας A. 1269. sub. ῥῆσιν. τεῖνε δυσβάυκτον ἀνδάν P. 568. Cf. C. 503. where see τίμημα.—intrans. *to extend, to stretch out*, S. 88. P. 65. μεταξὺ τείνει πύργος ἐν εὐρεί S.c.T. 745. *there is but a tower's breadth between*. φρενῶν βία 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 πτολέμου τειρομένοις S. 77.

Τεῖχος *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 ἐπεισφέρει 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 παλινόρτος.

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. τελεῖσθω id. 308. τετέλεσται S. 18. ἐτελέσθη C. 1063. τελεσθέντα A. 731.—fut. mid. in pass. sense, τελεῖται contr. for τελέσεται P. V. 931. A. 68.—*to destroy*, pass. δεσπότου τελουμένου C. 862. *being slain*. In C. 376. seqq. Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποινον ἄταν βροτῶν τλήμονι καὶ πανουργῶ χειρί, 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 ὑστερόποινον 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' οὖν 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. κρανθῆ 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. "Ἡρας 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.

Τελεσίφρων *accomplishing its purpose*, A.684.

Τελεσφόρος *accomplishing, bringing to an end, effectual*, P.V.509. S.c.T.637. C.210.534. τελεσφόροις δίναις 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 δραμών, 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 ἀπαππον 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 δραμών, h. e. *that which ran from first to last*, or unintermittingly, is declared the conqueror, as having successfully performed its duty.

Τελευτᾶν *to finish.* βίον τελευτήσαντα A.908.—*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. τελεύτασαν δὲ λόγων κορυφαὶ ἐν ἀλαθείᾳ πετοῖσαι.

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 τελλόμεν' 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 ἐντολή 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*. τόδ' ἐξεῖπον 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 ὧν 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, τελειῖσθαι, et inde derivata a latiore initiandi potestate ad *nuptiarum sacra*, quæ matrem feminamque, velut novæ vitæ initiatos, conjungunt, transierunt. Poetarum parens Od. v. 74. κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο. In Æsch. Eum. v. 838. (799. ed. Well.) γαμήλιον. τέλος Scholiastes exponit γάμον. Hinc τέλειοι, οἱ γεγαμηκότες, 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 Ἡραν τελείαν, a Latinis *Junonem pronubam* dictam. Diod. Sic. v. 73. προθύουσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελείῳ, καὶ Ἡρᾷ τελείᾳ. 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 βίотου προτελείοις 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 τεμών 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. 625. 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 βίου 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 omen interpretes 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. φάναι. 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 τἀναγκαῖον ἐκφυγεῖν ἅπαν is by Schütz placed after v.877. and by Blomfield considered as spurious, but without sufficient cause. See ἀναγκαῖος.

Τέρψις *delight*, P.536. 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 πόλισμα 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*. ἄκληρος ἐτύχθη E.333. *I am*. Διὸς ἴμερος ἐτύχθη S.81. *it is*. On the constr. in P.187. τούτω στάσιν τιν', ὡς ἐγὼ ὀδοῦν ὄρᾶν, τεύχειν ἐν ἀλλήλησι, see Herm. on Vig.205. who remarks, "debebat, proprie si loqui vellet, ἔτευχον dicere, sed nunc ex verbis ὡς ἔδοκουν ὄρᾶν 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 ὄδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν, which is a mixture of ἄνηρ οὐ νέμει, ὡς ἔοικε, and ἔοικεν οὐ νέμειν.

Τευχεσφόρος *wearing armour*, C.618.

Τευχηστήρ *id.* P.869.

Τευχηστής *id.* S.c.T.626.

Τεῦχος *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. ὄτῳ τρόπῳ τῆσδ' ἐκκυλισθήσῃ 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.

Τηλέπλανος *causing distant wanderings*, P.V. 577.

Τηλέπομπος *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 τῖσαι 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 τιοντας C. 689. *celebrating the marriage hymn*. Here Schütz proposes τιοντος, 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.) ἀθέρμαντον ἐστίαν 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 δήοισιν 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 *intempestive 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 δήοισιν 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 ἐπὶ and gen. P. 188. with ἐπὶ and acc. S. 478. with ἐν, C. 143. S. 32. ἐν μέρει τιθείς 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 βλάβην τίθει S.c.T. 187. *do harm*. σχολὴν τίθει A. 1029. *cause delay*. ἄταν τιθείς C. 823. ὀλέθρον θήσει id. 848. πόλει κατασκαφᾶς 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 ἔννοους 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 θήση 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 trouble*. φροντίδα θώμεθα P. 139. *let us consider*.—with adj. *to make*, P.V. 163. 525.—θέτο ἐντὸς 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 αὐτᾶ θεμένα S.c.T.912. *having married him*.—*to make to oneself*. βαρὺν θησόμεσθ' 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.

Τίκτειν *to beget*, said of the male, E.630.—*to bring forth*, E.311. τέξεις fut. P.V.853.871. τεκεῖν aor.2. S.c.T.913. C.520. τέκοι E.636. τεκοῦσα S.c.T.398. C.900.915.—ὁ τεκῶν 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 φροντίσαι 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.

Τιμᾶν 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*. ὄν πόλις στυγεῖ σὺ τιμήσεις τάφῳ; S.c.T.1037. Cf. S.109.—pass. E.830.851. τιμήσεται mid. in pass. sense, A.567.

Τιμάροσ 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.). Περσονόμου τιμῆς μεγάλης P.883. διθρόνου καὶ δισκήπτρου τιμῆς A.44. sc. οὔσης, this explains the singular ἀντίδικος 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*. βουθύτοισι τιμαῖς S.687. *sacrifices*. εἶχε συμπενθεῖν ἐμοὶ ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός C.198. where the acc. is put in apposition to συμπενθεῖν ἐμοί. See ἄγαλμα. 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' ἐτεινάτην 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 ἀνοιμώκτου 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' ἔτεινάτην λόγον* and to refer these last four verses to the chorus, and not to Electra, as is commonly done.

Τίμιος *honourable, honoured*, S.c.T. 223. C. 549. E. 816. S. 964.—comp. *τιμιώτερος τοῖσδε πολίταις* E. 815. On S. 968. see *εὐπρυμνής*.—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 εἶσιν* 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, *ὑπατος αἰῶν ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς* A. 55.—with adjectives, answering to the English, *one. 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. *τέτρωται* A. 843. *τετρωμένους* S.c.T. 224.

Τλημόνως *patiently*, C. 737.

Τλήμων *patient, suffering*. with acc. *τλήμονες εὐνὰν αἰχμάλωτον* S.c.T. 346. see *πόριμος*. Dind. with Herm. writes *τλάμον'*, 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. *τλάση* C. 742.—with inf. *to have the heart, or courage, to do a thing. μήτι τλάς τὰν ἰκέτιν εἰσιδεῖν* S. 423. Cf. A. 217. C. 427.—with part. *πραθέντα 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.

Τλητός *to be endured*, P.V.1067.

Τμῶλος *the mountain Tmolus*, P.49.

Τόθεν *afterwards*, A.213. *whence* (for ὄθεν), 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, ἦτοι κέαντες ἢ τεμόντες A.823. Cf. A.465.648. C.490.—joined with ἄν by crasis, P.V.395. A.884. C.997. ἦ τάν S.c.T. 534. οὗ τάν 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.

Τοιγαροί *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 οἷος S.514. Compare the usage of ὁ for ὄς. Here, however, ποῖα is written over τοῖα in Reg. L. and is adopted by Pors. Dind.

Τοιόσδε *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*. καγὼ τοιοῦτός εἰμι A.1333. *I, too, am of this opinion*.

Τοκεύς *a parent*, E.629. pl. τοκέες P.63.572. τοκήων Ion. gen. A.710. τοκέων E.516. τοκεῦσι A.748. C.379. (see τελεῖν) E.147.474. τοκέας 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.

Τόξαρχος *a leader of archers*, P.548.

Τοξεύειν *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.

Τοξόδαμνος *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*.

Τοξοευχής *armed with a bow*, S.285.

Τοξότης *an archer*, A.614.1167.

Τοξουλκός *drawing a bow*.—τοξουλκῷ λήματι P.55. *boldness in archery*. τοξουλκὸς αἰχμή 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 Ἑλλάδος τόποις P.782. ἐν Αὐλίδος τόποις A.184. Cf. P.439.776. S.234.

Τορός *clear, distinct*, A.245.602.1032.1134. C.32. S.271.

Τορῶς *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. τοσόνδ' ὅσονπερ οὗτος ἦν ἐπ' 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.

Τραυματίζειν *to wound*. pass. τετραυματισμένον E.237.

Τραχύνειν [ῦ] *to harden*. τραχύνει 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 ιδέσθαι μόρους φίλων ὀλομένων.

Τρέπειν *to turn*, S.c.T.237.—*to overturn*, A.1301.—mid. v. τρέπεσθαι *to turn oneself*, P.451. C.403.1035.—pass. *to be put to flight*, S.c.T.936. P.986. ἦ κάπ' 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.

Τριακτῆρ *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 σχολὴ 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 παρὰ 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 χρηστηρίοις ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος E.186. Here Dind. correctly remarks that it is equivalent to ἐντρίβεσθαι χρῆ μύσος h.e. *be inflicted on, made to enter*, E.186.

Τριβή *a spending of time*. ἀξίαν τριβὴν ἔχει P.V.642. *it is spending time to some purpose.—a wasting*. κτεάνων τριβάς C.931. παλιντυχεῖ τριβᾶ βίου 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*. τρίβοι ἐρώτων S.1025. *the ways of love*.

Τριγέρων *very old*, C.312.

Τρίγωνος *triangular*, P.V.815.¹

Τρικυμῖα *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.

Τρίμοιρος *triple*, A. 846. See under λέγειν.

Τρίμορφος *id.* P.V. 514.

Τριπάχιος *very great or severe*, A. 1455. from τρίς and παχύς, as Blomf. supposes. It is absurd to derive it from πήχυς *a cubit*, and in this case too the *a* would be long: hence Pauw and Butl. suggest τρισπαχυν. Blomfield conj. τριπάλαιον *i. e. very antient*. This Klausen adopts.

Τρίπαλτος *prop. of a spear, thrice brandished*, so as to give strength to the discharge. Met. *very vehement*, S.c.T. 972. Herm. corr. διπάλτων.

Τριπλοῦς *triple*, P. 990. C. 781.

Τρίπους *having three feet*. τρίποδας ὁδοῦς στείχει A. 80. *walks on three feet*.

Τρίρρῦμος *having three poles or six horses abreast*, P. 47.

Τρίς *thrice*, S.c.T. 727.—τρὶς ἕξ A. 33. *thrice six*.

Τρίσκαλμος *having three rows of oars*, P. 665. 1031.

Τρισμύριος *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*. τρίτου 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 ἐπενδίδωμι (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 γονῆ ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν P. 804. The construction is here what is called ἐκ παραλλήλου, the datives γονῆ 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.

Τρίχηλος *lit. three-clawed*. (from χηλή, *a claw*.) Dor. κῦμα τρίχαλον S.c.T. 742. Casaub. explains this by τρικόρυφον *i. 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 *τρικυμία* 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.

Τρομεῖν *to dread*. τρομέων P.V. 541. —mid. v. *id.* P. 64.

Τροπαία *a change of wind*. (sub. αὔρα.) 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*. τίῳ τρόπῳ; P. 701. 779. ποίῳ τρόπῳ; P.V. 765. τρόπῳ φρενός C. 743. *according to the turn of his humour*. So Scholef. correctly.—in acc. *in the manner of*. τρόπον αἰγυπιῶν A. 49. *like vultures*. Cf. A. 379. βάρβαρον τρόπον S.c.T. 445. οὐ μικρὸν τρόπον *id.* 447. τὸν αὐτὸν τόνδε τρόπον *id.* 620. τρόπον τὸν αὐτόν 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.

Τροφεῖον *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.

Τροχήλατος *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.

Τρωῖα *Troy*. So. vulg. in C. 358. but here Herm. Τρωίοις. Blomf. prefers Τρωϊκοῖς. coll. A. 325.

Τρωϊκός *Trojan*, A. 325.

Τρώς *a Trojan*. pl. Τρωσί A. 67.

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 εὐπρυμνής. fut. τεύξη S.c.T. 1055. τεύξεται φρενῶν A. 168. *will act with wisdom*. Schol. ὀλοσχερῶς φρόνιμος ἔσται.—aor. 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 θρηνητοῦ τυχεῖν A. 1045. *he is not such a god as to have to do with mourners*. μὴ τυχοῦσαι θεῶν Ὀλυμπίων S. 152. *not obtaining (the favour of) the gods above*.—something is lost in E. 818. See ὄσος.—with acc. in the same sense, C. 700. E. 31. In A. 1203. οἷα 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' αὖθ', ὃ μὴ 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 ὧν 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 ῥέξας τύχοιμ' ἄν οὐρίσας; C. 315. *should I succeed in guiding, etc.* τάσδ' ἐπείκασας τύχῳ χοῶς φερούσας; C. 14. *must I be right in conjecturing?*—τί νιν προσείπω κἂν τύχῳ 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 δῆτ' 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 χειρώματα 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

Τυφλός *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.650. — *chance, fortune, success*, S.c.T.408.488. P.338. A.324.654. C.504.939. — *any event which happens, generally, bad*, e.g. τὴν παροῦσαν ἀντλήσω τύχην P.V. 375. Cf. id.395.771.1095. S.c.T.454. A.557.1012.1100.1137.1631. 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.* ἐπισύτους βίου τύχας ὀνησίμους E.884. — ἐν τύχῃ A.671. *successfully, rightly.* ἀγαθὰς τύχας A.733. *good fortune.* κακῇ τύχῃ A. 1203. *with evil fortune.* ἀτηρᾶς τύχας A.1462. *τύχην ἐλεῖν* S.375. *to make choice of the event.* σὺν τύχῃ τῷ S.c.T.454. σὺν τύχῃ τινι C.136. *with good success.* εὐπόμπῳ τύχῃ E.93. *with successful conduct.*—*condition, state.* τύχῃ γυναικῶν ταῦτα συμπερη πέλει S.453. *τύμβου τῆς ἀνοιμώκτου τύχης* C.504. *φονολιβεῖ τύχῃ* A.1402. *τύχῃ εὐπροσωποκόιτῃ* C.963. Cf. C.367. —*τὴν τύχην δ' ἐρώμεθα* 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' ἔτ' ἐχθίων τύχῃ; Reg. O. has *τύχης* as a var. lect. Both constructions are equally good. See Lobeck on Soph. Aj. 277. In C.774.5. δὲς τύχας, τυχεῖν δέ μοι κυρίως τὰ σώφροσιν 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

Ἵβρίζειν *to be insolent*, P.V.82. A.1594. S.857.—with acc. *to insult*, P.V.972.

Ἵβρις *insolence, arrogance*, S.c.T. 388.484. P.794.807. A.741. E.566. S. 75.97.421.482.523.825.858. γένος Ἰαγύπτιον Ἵβριν δύσφορον S.797. *in-*

tolerable in insolence. Ἵβρίζοντα Ἵβριν S.858. *exercising insolence.*

Ἵβριστής *insolent*, S.31.

Ἵβριστής *name of a river*, P.V.719.

Ἵγίεια *health of mind or body.* ἐκ δ' Ἵγίειας φρενῶν E.507. cf. Pind. Olymp. v.23. Ἵγιέντα δ' εἶ τις ὄλβον

ἀρδει.—Met. prosperity. τὰς πολλὰς ὑγείας ἀκόρεστον τέρμα A.974.

Ἵγρός moist, S.256.

Ἵγρώσσειν to be moist, A.1302.

Ἵδαρής watery. Met. not sincere, A.772.

Ἵδρηλός watery, P.605. S.774.

Ἵδωρ water, S.c.T.85.289. E.664. S.23.556.835. Cf. λέγειν on S.c.T.255.

Ἵιός a son, S.c.T.591.

Ἵλαγμα a barking, a cry, A.1614. 1657.

Ἵλάσκειν to bark or cry, S.855. Cf. λύμασις.

Ἵλη wood, A.483.

Ἵμέναιος a marriage hymn, A.690.

Ἵμεναιοῦν to sing a marriage hymn, P.V.556.

Ἵμνεῖν to sing. ἕμνοῦσιν ἕμνον A.1164. Cf. id.1453. pass. S.c.T.7. to be talked of, descanted upon.

Ἵμνος a hymn or song, P.613.617. A.692.1164.1453. C.468. E.296.318. 327. S.1005. ἕμνον Ἐριννύος S.c.T.849. a song of the Fury.

Ἵμνωδεῖν to sing a hymn, A.963.

Ἵπάγγελος called by a messenger, C.825.

Ἵπαί poet. for ὑπό. with gen. by, A.866. with anastr. C.606.—under. with id. E.395.—adverbially, underneath, A.918.1136. Cf. ὑπό.

Ἵπαίθριος under the open air, P.V.113. A.326.

Ἵπαντιάζειν to meet, P.820.836. see ἐμός.—to answer, P.399.

Ἵπαρ a true vision, (opposed to ὄναρ) one occurring between sleep and waking, P.V.484.

Ἵπάρχειν to exist, to be already, A.935.1641.—to begin. ὑπῆρξαν C.1064.

Ἵπασπιστήρ armed with shields, S.179.

Ἵπαστρος guided by the stars, S.389.

Ἵπατος aloft, on high, A.55. ἕπαροι θεοί S.24. the gods above, opposed to χθόνιοι. Cf. A.89.—with gen. ἕπατος χώρας A.495. the supreme ruler of the land. ἕπατοι λεχέων id.50. above their nests.

Ἵπέγγυος bound, pledged (sc. to the truth), C.38.

Ἵπείκειν to yield, A.1335.

Ἵπείναι to be beneath, P.801.

Ἵπείροχος pre-eminent. But here Schütz and Herm. correctly restore ὑπέροχος, the Homeric form having been, as Dind. observes, introduced by the transcribers. "Ἀτλανθ' ὄς αἰὲν ὑπείροχον σθένος κραταῖον οὐράνιον τε πόλον νύτοις ὑποστεναζει P.V.426. After κραταῖον Dind. inserts γὰς. But it seems (as Well. remarks) an ἐν διὰ δυοῖν for σθένος οὐρανίου πόλου. κραταῖον belongs to πόλον. Cf. ὑποστενάζειν.

Ἵπεκσώζειν to preserve from, P.445.

Ἵπέρ with gen. above, over, A.356.562. beyond. βοᾷ ὑπέρ τειχέων ὄρνυται λαός S.c.T.88.—on account of, P.V.66.67. C.501. ἰκέσιον δουλοσύνας ὑπέρ 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. ὑπέρ τὸ βέλτιστον A.368.—adverbially. τόθεν οὐκ ἔστιν ὑπέρ θνατὸν ἀλύξαντα φυγεῖν P.100.

Ἵπεραίρειν to exceed. ὑπεράρας A.760.

Ἵπέραυχος proud, arrogant, S.c.T.465.

Ἵπερβάλλειν to surmount, pass beyond, P.V.724. A.298.—to exceed, P.V.925. intrans. ὑπερβάλλει ἤδε συμφορά P.283. it is excessive.

Ἵπερβαρής very grievous, A.1148.

Ἵπέρβατος exceeding, excessive. καὶ τῶνδ' ὑπερβατώτερα A.415. more exceeding even than these.

Ἵπέρβιος prop. name, S.c.T.486. 494.501.

Ἵπερβόρεος Hyperborean, hence, highly blessed. The fabulous happiness of the Hyperboreans is described by Pindar in Pyth. x.15.

Ἵπέργηρως extremely old. τὸ ὑπέργηρων A.79. extreme old age. On the accent of this word, see Göttling's Lehre von Acc. p.288.

Ἵπερδείδειν to fear on account of. δράκοντα τέκνων ὑπερδέδοικε πελειάς S.c.T.274.

Ἵπερδικεῖν *to defend a person's cause.* πῶς γὰρ τὸ φεύγειν τοῦδ' Ἵπερδικεῖς, 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. Ἵπερσχόντας, *rightly*.—with acc. *to exceed*, P. 695.—*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.

Ἵπερθρώσκειν *to leap over.* aor. 2. Ἵπερθροῦσα A. 288. Cf. id. 801. fut. mid. Ἵπερθορῆ S. 852.

Ἵπερθύμως [ῦ] *very wrathfully*, E. 788.

Ἵπέρομπος *exceedingly arrogant*, S.c.T. 373. 386. P. 813. 817.—*excelling, superior.* Ἵπέρομποι τάχει P. 334. In P. 780. the vulg. is κτείνουσα λιμῶ τοὺς Ἵπερόμπους ἄγαν h.e. *killing by famine those who make too vast a display* (sc. of force). In Med. Regg. C. H. O. Ox. Ἵπερπῶλους is read. Such also was the reading of the Schol. who explains it τοὺς πολυλίπους Πέρσας. So Blomf. From this Hermann conj. Ἵπερπολλούς, 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 Ἵπερπῶλους as explained by the Schol. (which, moreover, as Well. observes, should be πολυπῶλους) is unsuitable: Ἵπερπολλούς 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 πλήθει, as of τάχει in v. 334, would seem almost necessary to define the idea. If Ἵπερπολλούς be correct, this must have been cor-

rupted into Ἵπερπῶλους, 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 Ἵπερόμπους, which thus crept into the text: otherwise it is difficult to imagine how Ἵπερόμπους could have become thus corrupted by the copyist.—Wherever this word occurs, Blomfield corrects Ἵπέρομπος, against MSS. and Edd. because in all these passages the metre admits of Ἵπέρομπος, but some, as S.c.T. 437. C. 134. Soph. Aj. 127. do not admit of Ἵπέρομπος. 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 Ἵπέρομπος, Ἵπέρομπος, and Ἵπέροτος. He observes that in Ἵπέρομπος each part of the compound is of equal force; but that in Ἵπέροτος (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*. Ἵπέροτος he rightly derives from κότος in the same sense as it appears in ἀλλόκοτος, παλίγκοτος, νεόκοτος, and concludes, “Ἵπέρομπος propriam habet gloriationis significationem, unde transfertur ad res splendide exaggeratas, Ἵπέροτος vero et Ἵπέροτος immodicum et vehementem denotat.” See παλίγκοτος.

Ἵπέροκος *violent*, S.c.T. 437. See prec.

Ἵπερόπως *violently, extravagantly*, C. 133. See id.

Ἵπέροτος *violent, severe*, A. 796. See id. But here Blomf. rightly corrects Ἵπερόμπους.

Ἵπερότως *excessively.* Ἵπερότως κλύειν εὔ A. 455. *to enjoy excessive fame.* See id. and παλίγκοτος.

Ἵπερμηκής *very long*, P.V. 593.

Ἵπέροκος *very bitter*, P.V. 946.

Ἵπέροπλος *exceedingly rich*, P.V. 464.

Ἵπερπολύς (?) *exceedingly numerous*. Ἵπερπολλούς P. 780. See under Ἵπέρομπος.

Ἵπερπόντιος *beyond the sea*, S. 42. A. 403.

Ἵπέρωλος (?) P. 780. See Ἵπέρομπος.

Ἵπερστατεῖν *to defend*. with gen. S. 338.

Ἵπέρτατος *most high*, S. 657.—*chief, most noble*, P. 151.

Ἵπερτείνειν *to stretch over anything as a defence*. σκιὰν 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 νωτίσαι 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 ἡδονήν, h. e. λαμπάδος πορευομένης πρὸς ἡδονήν, 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 ἡδονήν Symmonds (not. on transl. of Ag.) conj. προσήνυτεν, 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. νν. 274. 296. πομποῦ πυρός 290. No actual mention is made of *the pine* as the means of kindling a blaze, indeed from νν. 286. 292. it would almost appear to have been made throughout with other materials.

Ἵπέρολμος *very daring*, C. 586.

Ἵπέρονος *very powerful* (of the voice), E. 539.

Ἵπεροξεύσιμος *that may be overgotten*, 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 [ὑ] *responsible*, P. V. 324. C. 704.—with dat. Ἵπεύθυνος 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*.

Ἵπνώσειν *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 Ἵπὸ κλαυθμῶν A. 1533. σφαγίων Ἵπὸ σεμνῶν κατὰ γῆς σύμεναι 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, βᾶτε Ἵπ' εὐθύφρονι πομπᾷ E. 907. Cf. P. 58. under Ἵποκομπή.—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. ὑπαί.

Ἵποβρέμειν *to groan beneath*, P.V. 431.

Ἵπογραφὴ *the mark or outline made by a thing*, C.207.

Ἵποδέχομαι *to take up*, S.1001.

Ἵπόδικος *undergoing a trial*. ὑπόδικος γενέσθαι χερῶν E.250. *to take his trial for murder*.

Ἵπόδοσις *a yielding, a cessation*. πεύσεται ἄλλος ἄλλοθεν λῆξιν ὑπόδοσιν τε μόχθων ἀκεά 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.

Ἵποδύεσθαι *to penetrate*, E.806.

Ἵποζευγνύναι *to yoke to*. Met. *to involve in*, pass. P.V.108.

Ἵποθάλλειν *to inflame*, P.V.880.

Ἵποκάμπειν *to stop short of*, A.760.

Ἵποκλαίειν *to weep*, A.69.

Ἵπολείβειν *to pour libations*, A.69.

Ἵπολείπειν *to leave*. pass. with gen. ὑπολειφθέντες A.73. *left by*.

Ἵπομιμνήσκειν *to recall to the mind*, P.950. See ἴνυξ. pass. ὑπεμνήσθην P.321. *I have made mention*.

Ἵποπομπή *conduct*, P.58. δειναῖς βασιλέως ὑποπομπαῖς. But here Abresch rightly reads ὑπὸ πομπαῖς *disjunctim*. See ὑπό and πομπή.

Ἵπόπτερος *winged, light, hence trivial, foolish*, C.594. Schol. ὁ μὴ κοῦφος ἀλλ' ἀληθῶς μαθεῖν θέλων.

Ἵποπτήσσειν *to dread*, P.V.29. 962.

Ἵποπτος *suspected*, A.1620.

Ἵπορχεῖσθαι *to dance to music*, C. 1021.

Ἵπόσκιος *shaded*, S.644.

Ἵποσπανίζεσθαι *to be deprived of*. ὑπεσπανισμένους βορᾶς P.481. *wanting food*. Cf. C.570.

Ἵποστενάζειν *to groan beneath*. οὐράνιον πόλον νώτοις ὑποστενάζει P.V.428. Here Rob. Vict. Cant. Stanl. Glasg. read ὑποβαστάζει against the majority of MSS. The construc-

tion is rightly explained by Scholef. "*subtus gemit, i.e. gerens gemit.*" *He groans under it, supporting it with his back*. It is equivalent to νώτοισι (βαστάζων) ὑποστενάζει, which Butler needlessly proposes to insert in the text. Dind. conj. νώτοις ὀχῶν στενάζει. Cf. ὑκείροχος.

Ἵποστροβεῖν *to agitate beneath*, A. 1188.

Ἵποσυρίζειν *to sound or hiss*, P.V. 126.

Ἵπόσχεσις *a promise*, S.363.

Ἵπουργεῖν *to assist*, C.953. ὑπουργῆσαι χάριν P.V.638. *to gratify*.

Ἵποχείριος *subject to*, S.387.

Ἵποχος *a subject*, P.24.

Ἵπτίασμα *an uplifting* (sc. of the hands), P.V.1007. A.1258.

Ἵπτιος *upturned*, S.c.T.441.

Ἵπτιοῦν *to turn upside down*. pass. P.410.

Ἵσταίχμης *prop. name*, P.934.

Ἵστατος *last*, A.1273.1297.1420. E.421. S.228.—Ἐπις περαίνει μῦθον ἱστάτη 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 ἔπις. οἶακος εὐθυντήρος ἱστάτου νεώς S.698. *guiding the ship at the hindermost part*.

Ἵστερόποινος *punishing in after-time*, A.59. C.377.

Ἵστερος *after, latter in time*, A. 686.1651. On S.c.T.679. see κέρδος.—*inferior to*. οὐδὲν ἱστέρα νεώς E.242. *nowise less fleet than a ship*.—Ἵστερον *adv. afterwards*, S.c.T.979. C. 323.

Ἵφαντός *wrought by the loom*, A. 1562.

Ἵφασμα *a woven garment*, C.27.229. 1010.—Met. *a spider's web*, A.1471.

Ἵφέρπειν *to creep upon*, A.261. C.456. with tmesis, A.496.

Ἵφή *a woven carpet*, A.923.

Ἵφηγεῖσθαι *to lead to, to suggest or instruct*, E.183.

Ἵφίστασθαι *to undertake to perform, to promise*. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσει στόλῳ S.456. ὑπέστης αἰ-

ματος δέκτωρ νέου, sc. εἶναι E. 195.—
ὑποστῆναι *to withstand or resist*, P. 87.

Ἵψηλόροσ *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.

Ἵψίκυργος *having high towers*, E. 658.—*aspiring, lofty*, S. 90.

Ἵψιστος *highest*, P. V. 722. *most high*, E. 28.—Met. κακῶν ὑψιστα 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.

Φαεσφόρος *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*.
φαιδρωπὸς 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 θυσιῶν ἀγανὰ φαίνουσ' ἐλπὶς ἀμύνει φροντίδα A. 101. Here the constr. is said to be ἐλπὶς φαίνουσα ἀγανὰ (οὔσα) 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. φανεῖ A. 1615. φανεῖται S. 54. φανεῖσθαι C. 411. in loc. corr. πέφηνε P. V. 111. ἐφάνθη P. 256.

ἐφάνημεν E. 310. φάνηθι P. 655. φανῆ P. V. 1030. φανῆναι C. 141. φανείς 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 | ἀτολμήτων 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 ἀτολμήτων Ἄρη are very difficult. Blomf. translates, *martem rerum nefastarum*, which is certainly extremely awkward. Nor is Klausen more felicitous in thinking that ἀτολμητος means *intolerabilis*, which ἀτλητος might mean, but certainly not the other. If conjecture may be indulged, we would suggest ἀτόλμητως and join it with Ἄρη πνεόντων h. e. *impiously breathing war*.

Φαιοκρίτων *wearing a black robe*, C. 1045.

Φάλαρον *the ornament of a head dress*, P. 652. See Buttm. 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. φησί S. c. T. 24. 410. 628. φασί P. 227. 720. A. 1010. S. 288. 297. ἔφης A. 1596. φαίην A. 1560. φήσειε 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.

Φανερώς *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.

Φαρανδάκης [ᾱ] *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.

Φαρνοῦχος *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*. Ἑλληνα 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.

Φερέγγνος *competent to fulfil an engagement, competent*, S. c. T. 431. 779. with infin. S. c. T. 378. 542. E. 87.

Φέρειν *to bear or carry*, S. c. T. 334. 386. 525. 541. 542. 1030. ἤνεγκε C. 986. ἐνεγκεῖν 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. βία 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.

Φέρτερος *better*, P. V. 770.

Φεῦ *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. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος κ.τ.λ. S. c. T. 579.

Φεύγειν *to flee, to take flight*. ὁμως δὲ φεῦγε S. c. T. 190. P. 201. A. 1354.

E. 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 δήμου οὔτι μὴ φύγη μόρον 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, οὗ με φεύζεται S. 451. πέφευγε τοῦπος A. 259. — φεύγων *an exile,* A. 1653. C. 134. E. 440. — φυγόντα μηρόθεν 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.

Φήμη *anything said, speech or utterance.* φήμα φιλοφόρμιγξ 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.

Φημιζεῖν *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.* Ἡλίου φθινασμάτων P. 228. *Sec dussmē.*

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. φθίμενος *dead, slain,* S.c.T. 318. 714. P. 618. A. 994. C. 359. 397. 400.

Φθιτός *dead.* φθιτοί *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 εὐγμάτων P.V. 585. with inf. οὔτι φθονῶ σοι δαιμόνων τιμᾶν 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 σιγῶση φθόνος A. 254. *if you keep silence, I make no objection.* φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θραῖξαι φρένας P.V. 631. *I have no objection, I do not wish to refuse you.* φθόνον ἔχειν *to begrudge.* φθόνον δὲ σωμάτων 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 μομφὰν ἔχει in Pind. Isthm. iv. 53. *faciet Deus invidiam filiabus Danai propter caesa sponsorum corpora, eaque invidia Pelasga terra laborabit.* He then comp. Hor. ii. 14. *Danae 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 δὲ πρόσκυσον Soph. Phil. 776. Of

similar import were the forms προσκυνῶ τὴν Νέμεσιν. προσκυνῶ τὴν Ἀδράστειαν P.V.938. Inc. Rhés. 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' ἀπέστω 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 πρόσωθεν ὀμμάτων βάλοι φθόνος. In the same sense he calls the path strewn with costly carpets ἐπίφθονος πόρος v. 895. Cf. P.354. οὐ ξυνεῖς δόλον Ἕλληνας 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 σιγᾶν.

Φιλαιακτός *causing lamentation*, S.784.

Φιλαιματος *loving bloodshed*, S.c.T.45.

Φιλαιτιος *prone to make accusations*, S.480.

Φιλανδρος *loving its inhabitants*, S.c.T.883.

Φιλάνθρωπος *humane*, P.V.11.28.

Φιλάνωρ [ᾶ] *loving a husband, affectionate*, P.133. A.399.830.

Φιλεῖν *to love*, A.628. C.881.893. —with inf. *to be wont to do a thing.* φιλεῖ τίκτειν ὕβρις ὕβριν A.741. Cf. S.c.T.393.601. P.592. S.750. — *to kiss.* περὶ χεῖρε βαλοῦσα φιλήσει A.1540.

Φιλήνιος *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 φίλῳ γέγονεν, ἀλλ' ἐπὶ ἀναίρεσει τοῦ σιδήρου.

Φίλιος *friendly*, P.V.128. A.346. 1470. C.708.798. S.528.

Φιλογαῖθης *loving gaiety*, S.c.T.901.

Φιλόδυρος *loving lamentation*, S.66.

Φιλόθυτος *observant of sacrifices*, S.c.T.162.

Φίλοικτος *exciting pity*, A.232.

Φιλόμαστος *fond of the breast*, A.140.701.

Φιλόμαχος *fond of battle*, S.c.T.121. A.122.

Φιλόξενος *hospitable.* εἶπερ φιλοξένη ὅστιν 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 εἶπερ φιλόξεν' (sc. δώματα) ἐστὶν Ἀιγίσθου δίαι, *siquidem hospitales sunt ædes propter Ægisthum.* Elmsl. on Eur. Med. 807. proposes εἶπερ φιλόξενός τις Ἀιγίσθου βία.

Φιλόπολις *fond of the city*, S.c.T.159.

Φίλορνις *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 φίλῳ 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.

Φίτυμα *an offspring*, A. 1254.

Φιτυποίμην *a gardener*, E. 871.

Φλάζειν *to crack*, *to burst*. aor. 2. ἔφλαδον. C. 28.

Φλαῦρος *evil*, P. 213.

Φλεγέθειν *to blaze*, *shine brightly*, S. 82.

Φλέγειν *to burn*, P.V. 583. — *to warm*, P. 356. 496. — *to brandish as fire*. διὰ χερὸς βέλος φλέγων S.c.T. 495. *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 ἀνδρείῳ 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 σήματα 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.

Φλοῖσβος *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. φοβεῖσθαι *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. 1020. E. 88. 661. S. 221. 374. 474. 493. 508. 767. pl. S.c.T. 124.

Φοίβη *Phœbe*, E. 7. 8.

Φοῖβος *Phœbus*, S.c.T. 763. P. 202. E. 8. 273. 714.

Φοῖβος *bright*, *glaring*, P.V. 22.

Φοινικόβαπτος *died with purple*, E. 982.

Φοίνιος *gory*, *bloody*, A. 628. 1136. 1251. 1363. C. 24. 605. 823. — αἷμα φοίνιον 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 τιμαόρους ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ, 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 ὁμοῦ, which, as it stands at present, is very awkward. Possibly for ὁμοῦ 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. 434. A. 487. 1582. C. 110. For φονεῦσι 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.—χειρας 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.

Φορεῖσθαι 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 con-
sider. imper. φράσαι C. 111. pass.
πέφρασμαι S. 432.—to beware, mind.
φράζου E. 125. In C. 585. κάνεμοέν-
των 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. fol-
lows 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.
φράξαι S.c.T. 63. ἐφραξάμεσθα id. 780.
πημονὴν ἀρκύστατον φράζειεν A. 1349.
place round him as a hedge a net of
destruction. Cf. πημονή.

Φράστωρ a guide, S. 487.

Φράτωρ one of the same φρατρία
or fraternity, E. 626.

Φρενοδᾶλης injuring the intellect,
E. 317.

Φρενομανής raving, A. 1111.

Φρενοπληγής maddening, P.V. 880.

Φρενόπληκτος deranged in mind,
P.V. 1058.

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 δεξιων-
ύμοις ἔφριξεν αἰθήρ S. 603.—Met. to
shudder, P.V. 538. ἔφριξα S.c.T. 472.
πέφρικα P.V. 697. S. 341. with infin.
πέφρικα τὰν ὠλεσίοικον 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.

Φροῖμιον the prelude to a song or
dance. φροῖμιον 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 πολυβρόθοις S.c.T. 7.

Φρονεῖν to feel or think. οὐ κατ'
ἄνθρωπον 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 incap-
able of reflection. φρόνει ὡς ταρβούσα

μη ἔμελειν 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 εὐρίσκεως from Rob. are adopted by Herm. for the vulg. φρονούσι) S.173.201. τὸν φρονεῖν βροτοὺς ὀδώσαντα 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 ἠγγελημένοις; 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.

Φροῦδος *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.676.

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.

Φυγὰς *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 φυγήν A.1386. *banishment from the city*. φυγήν δόμων C.252. *banishment from home*. φυγή δημῆλατος S.609. *public sentence of banishment*.—*abst. for concr.* τήνδ' ἀνέλπιστον φυγήν S.325. *for τάσδε φυγάδας*.

Φύειν *to cause to grow*. ὄρας φουῶσης S.c.T.517.—*πεφυκέναι to be born with gen.* σπλάγχνον οὗ πεφύκαμεν S.c.T.1022. *from which we are born*.—*to have arisen, to exist*. ὁ λωφήσων 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. ὃς δ' ἔπειτ' ἔφω sc. *he who then arose*. Cf. P.758. θεὸς γὰρ οὐκ ἠχθηρεν, ὡς εὐφρων ἔφω.—*mid. v.* φύεσθαι *to be born*. fut. σπορᾶς ἐκ τῆσδε φύσεται θρασύς P.V.873.

Φυλακή *watching, confinement*. στόματος φυλακὰν 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*.

Φυλακτέον *we must guard against*. τοιοῦδε φωτὸς πείραν εὖ φυλακτέον 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 ἀναμένω τέλος δίκης E.234.—*to keep close to*. βρέτας τόδε ἦσαι φυλάσσω E.418.—*πρᾶγος φυλάσσει* S.c.T.2. *has charge*

of affairs.—with inf. τὰπὶ χέρσου προμήθειαν λαβεῖν αἰνῶ φυλάξαι S. 176. *I advise you to take care and attend to.* But see λαμβάνειν.—mid. v. φυλάσσεσθαι to guard against, P.V. 717.806. C.911. S.370.422.744.—to observe. φύλαξαι τὰσδ' ἐπιστολάς S. 990.—with inf. φυλάξομαι μεμνηῖσθαι 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 [ᾱ] 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.

Φυσιᾶμα a hard breathing, E. 53.

Φυσιᾶν to pant or throb, E.239.

Φυσιζοος life-giving, vital, S.579.

Φύσις nature, P.V.487. In circumloc. χθονὸς φύσιν A.519.—a habit

or state of body, P.433. 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 ἔκφυσις, γονή.

Φυτάλμιος a parent. φυταλμίων γερόντων A.318. aged parents.

Φυτόν a plant, E.901.—a creature, S.278.

Φυτοῦργος having a creative power, a creator, S.586.

Φωκέυς a Phocian, P.477. A.855, C.668.

Φωκίς fem. Phocian, C.557.

Φωνεῖν to speak or say, P.V.1065, S.c.T.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. φωτὸς 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 κρύπτειν) 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. χαίροιτ' ἂν A.1367. Cf. id.525.—χαίρειν καταξιώ A.558. *I bid farewell.*

Χαιρομυσῆς. See χερομυσῆς.

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 χαλάση id. 176. without ἐξ. χαλᾶ κακῶν id.256.—intrans. to abate, to cease from. τί χαλᾶ μανιῶν; P.V.1059. See εὐτυχής.—to be easy, to indulge or forgive. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς E.210.—pass. πρὶν ἂν χαλασθῆ 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.288.

Χαλκήρης *brazen*, P.400.

Χαλκίς *Chalcis*, A.183.

Χαλκόδετος *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*.

Χαμεύνη *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 πῆδον 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. ὦτρυνε θεσμόν μὴ χαρίζεσθαι πυρός, the vulg. is evidently corrupt. Casaub. conj. μοι χαρίζεσθαι. So Stanley, who afterwards conj. μῆχαρ ἴζεσθαι. 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 1. 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.* Ἄδου εὐκταίαν 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.* ὀφείλων ἂν τίνοιμ' αὐτῷ χάριν P.V.987. *χάριν τροφᾶς* A.711. *θεοῖσι πολύμνηστον χάριν τίνειν* id.795. *χάρις οὐκ ἄτιμος πόνων* A.845.—*grace or beauty.* εὐμόρφων κολοσσῶν χάρις A.406.—*pleasure, gratification.* χάρις ἀφ' ἡμῶν ὀλομένων S.c.T.685. *the pleasure arising from our destruction.* ἀρχαιοπλούτων δεσποτῶν πολλή χάρις A.1013. *it is a delightful thing to have masters who have long enjoyed riches.* χάριν ματαίαν A.410. Cf. id. 536.1028.1276. S.938. χάριν

ξυναινέσαι 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 εὐπρυμνής.

Χάριν acc. *for the sake of, on account of.* ἐμὴν χάριν (sc. εἰς) P.1003. *for my sake.* τῆσδε συμφορᾶς χάριν A.24.1655. γλώσσης χάριν C.264. *for the sake of talking.* φωτὸς ἰατροῦ χάριν S.258. *in honour of.* κτησίῳ 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.562.840.

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.* ἐνκταῖα χεύσας S.626.—*to let fall.* κρόκου βαφᾶς 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.34.35.111.203.412.707.752.791.1031.1082.1193.1330.1378.1397.1475.1501.1540.1564.1576. 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 χειρός P.V.716. *on the left hand.* χερὸς ἐκ δορυπάλτου A.116. *on the right hand.* In P.235. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερὸς 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. 1334. 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. κεχειρωμένας S.c.T.307.

Χείρωμα *a work of the hand.* τυμβοχόρα χειρώματα S.c.T.1013.—*a conquest or thing conquered*, A.1299.

Χειρωναξία *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.1007. E.626.—*used in offerings to the dead*, C.127.

Χερομυσής *polluting the hand.* πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερομυσῆ φόνον καθαίροντες 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 τετιμέναι † C.393. *ye* (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 part of 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 κᾶν γᾶ, where the reading is corrupt.

Χλιδανός delicate, P.536.

Χλιδή luxury, softness, P.V.464. P.600.—*delicacy, beauty*. παρθένων χλιδαῖσιν εὐμόρφοις 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, κεῖται refers to Cassandra, this interpretation is clearly wrong.

Χλίειν to wanton, C.134.—*to be luxurious*, S.233.

Χλοῦνις al. *youthful vigour*. al. *castration*. (?) οὗ καρανηστῆρες (corr. καρανιστῆρες) ὀφθαλμωρύχοι δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθοραὶ παίδων, κακοῦ τε χλοῦνις, ἢ δ' ἀκρωνία, λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολὺν 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. *κακή 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 *ἀκρωνία* also, if it be correctly explained by the Schol. *ἀθροισμὸν, πλῆθος*, renders the passage doubtful. Dind. thinks a verse is lost after *ἀκρωνία*.

Χλωρός pale, S.561.

Χνόη the extremity of the axle-tree, S.c.T.138.—Met. *χνόας 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 *χοᾶν* with Casaub. See *προπομπός*.

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. 1159.—*a dance*, A. 23. χόρον ἄψωμεν 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. χρανθεῖσα 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. 139. 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.—ἐξιστορησαι 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 τοὺς εὐτυχεῖς καὶ τοὺς 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.

Χρεῶν. See χρῆναι.

Χρήζειν *to be in need of*. with gen. P.V. 374. 986. C. 523.—*to desire or will*. with inf. P.V. 233. 245. 283. 612. 740. σὺ θὴν ἄ χρέζεις, ταῦτ' ἐπιγλωσ-

σᾶ Διός P.V. 930. χρέζων 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 λεύσω C. 10. in pl. χρήματα *riches, wealth*, S.c.T. 693. 925. P. 162. A. 928. 980. 1622. C. 133. 299. E. 378. 727. S. 438. In S. 438. καὶ χρήμασιν μὲν ἐκ δόμων πορθουμένων—γένοιτ' 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 more naturally to come after 440. See γόμος.

Χρηματοδαίτας 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. 423. 705. 1069. S.c.T. 599. A. 1404. C. 201. In P.V. 609. where τί μὴ χρή; is read, Elmsl. proposes a very ingenious conjecture sc. τί μῆχαρ; and places the stop after παθεῖν.—part. χρεῶν. τὸ μὴ χρεῶν C. 918. *that which is not seemly*. χρεῶν for χρεῶν ἐστι, i. qu. χρή. *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 ὑπὸ θεοῦ χρησθεῖς*.

Χρησμός an oracle or prediction, P.V. 665. 875. P. 725. A. 1151. 1225. 1549. C. 268. 295. E. 592. 683.

Χρησμφδία 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*. *ἐφετμὰς χρηστηρίους* E. 252. *commands given in an oracle*. *χρηστηρίαν ἐσθῆτα* A. 1243. *the dress used by a prophetess*. *χρηστήρια* sc. *δῶματα* S.c.T. 730. E. 185. *the temple where there is an oracle*. — *χρηστήριον* sc. *ιερόν* 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. *χρονισθεῖς* A. 709. *grown up*. In C. 941. seqq. occurs a very corrupt passage, *τάπερ ὁ Λοξίας ὁ Παρνάσσιος* (corr. *Παρνάσιος*) *μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει ἄξεν ἀδόλως δολίαν βλαπτομένην ἐν χρόνοις θεῖσαν ἐποίχεται*. Various emendations have been proposed. Herm. and Well. suppose a lacuna after *χθονὸς*. For *ἐπ' ὄχθει ἄξεν* which is manifestly corrupt, Herm. suggests *ἐπ' ἐχθροζένοις*. Klaus. conj. *ἐπόχθιος* h.e. *on mountains*, referring to *Παρνάσιος*. For *ἐν χρόνοις θεῖσαν*

Herm. corrects *χρονισθεῖσαν* 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. — *ἔξηβον χρόνῳ* S.c.T. 11. *past the prime of youth*. *διὰ μακροῦ χρόνου* P. 717. *at a long distance of time*. *πολλῷ χρόνῳ* A. 507. *after a long absence*. *ἐς τὸν πολὺν χρόνον* A. 607. *in the long run*. *ἐν πολλῷ χρόνῳ* A. 537. *in a long period of time*. *ποίου χρόνου πεπόρθηται πόλις;* A. 269. *since what time?* *τοῦ ξυνένδοντος χρόνου* A. 868. *the time occupied in sleep*. *ὁ ὕστατος τοῦ χρόνου πρεσβεύεται* A. 1273. *in point of time*. *ὡς ἀμεμπτος ὦ χρόνου* 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 χρόνου* E. 640. *for ever*. Cf. E. 462. 542. 733. *εἰσόπιν χρόνον* S. 612. *in after time*. — *delay*. *παλιμμήκη χρόνον* A. 189. οὐκ ἔστ'

ἀλυξίς, 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. 426.

Χρυσεῖδμῆτος *formed of gold, C. 608.*

Χρῦσεος *golden, S.c.T. 416.*

Χρυσεῖστολμος *adorned with gold, P. 155.*

Χρυσεύς *a native of Chrysa, P. 306.* Brunck and Schütz incorrectly suppose this word to be a proper name.

Χρυσήτις *Chryseis, A. 1414.*

Χρυσήλατος *wrought in gold, S.c.T. 626. E. 173.*

Χρυσόγονος *born of gold.* χρυσόγονου γενεᾶς 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 Perses, 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 πλουσιωτάτης· 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.*

Χρυσόρρυτος *flowing with gold, P.V. 807.*

Χρυσός *gold, P.V. 500. C. 366.*

Χρυσότευκτος *wrought in gold, S.c.T. 642.*

Χρυσοφεγγής *shining like gold, A. 289.*

Χρῶς *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. 966. 1006.—ἐν χώρῃ εἶναι to be in its right place. Ἄρης οὐκ ἐνὶ χώρῃ 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.—χώρει κάτω P.V. 74. go lower, stoop down.—νύξ ἐχώρει 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 τιμὴ 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 ἑκατέρου ἴσιν ἢ 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. τιμή.*

Χωρίτης [ι] *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' ἀφηρέθην ψάλιον οἴκων (so Glasg. Herm. for μέγαν τ'), some prefer ἀφηρέθη, on which Klaus. observes, "sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit."

Ψάλλειν *to pluck*, P. 1019.

Ψάμμιος *sandy. ψαμμίας ἀκάτας* A. 957. See under παρηβᾶν.

Ψάμμις *prop. name*, P. 921.

Ψάμμος *the sand*, P.V. 579.

Ψάυειν *to touch*, S. 903. with gen. P. 198. C. 180.

Ψαφαρός *dry*, S.c.T. 305.

Ψέγειν *to blame*, A. 179. 1376. Αἰγίσθου γὰρ οὐ ψέγω μόρον C. 983. *I have no fault to find with the murder of Ægisthus, i.e. I do not think it necessary to excuse it as I have done that of my mother.*

Ψεκάς *a drop. ψεκάς λίγει* 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. ψεύδεσθαι *id.* Λόξιαν ἐψευσάμην E. 585.—pass. ψευθεῖσα C. 748. *deceived.*

Ψευδηγορεῖν *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. 1326. *I vote for doing something.*

Ψήφισμα *a decree*, S. 596.

Ψῆφος *a pebble*, used in calculating and in giving votes, hence, ἐν ψήφῳ λέγειν A. 556. *to reckon up. — a vote, a decree passed by votes*, A. 790. E. 567. 600. 718. S. 7. βαλοῦσά τ' οἶκον ψῆφος ὥρθωσεν μία E. 721. *as a single vote has overthrown, so a single vote has preserved a house.* ψῆφος ὀλεθρία S.c.T. 180. *a vote of condemnation. φέρειν ψῆφον* E. 645. 650. *to give a vote. ψῆφον αἶρειν* 679. *id. lit. to take it up, sc. to put it into the urn. ψῆφον ἔθεντο* S. 631. 634. *id. ψῆφον Ὀρέστη προσθήσομαι* E. 705. *I will vote in favor of Orestes. τελεία ψῆφος* S. 720. ψῆφος κέκρανται S. 921. *κραίνεται id.* 943. ἀνδροβνητᾶς Ἴλιου φθορὰς ψήφους 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 ψεῦδος detrahentes ε, deinde ipsum δ. vertentes in θ, faciunt ψύθος." τι before ἐλπίδος is corrupt. Pauw, Heath, Schütz read τίν'. Stanl. Pors. τὰδ'.

Ψυχαγωγός *evoking spirits*, P. 673.

Ψύχειν *to chill*, P.V. 695. Schütz compares the expression in Plautus, *Mihi quoque œdepol jamdudum ille Syrus cor perfrigefacit.*

Ψυχή *the soul or mind*, P.V. 695. S.c.T. 1025. P. 28. C. 738. ψυχὴν ἄριστοι P. 434. *great in soul. ψυχῆ διδόντες*

ἡδονήν id. 827. *enjoying yourselves.*
ἀπὸ 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.

Ψῦχος *coolness,* A. 945.

Ω

ὦ an interjection, placed by itself, P. 947. C. 930. with nom. or voc. *passim.* with imperative, A. 22. S. 597. In A. 1478. ὦ μοί μοι κοίταν τάνδ' ἀνελεύθερον, the verb κείσθαι is to be repeated from v. 1471.

Ὠγύγιος *ancient,* S.c.T. 903. 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 ὑπ' Ὠγυγίοις ὄρεσι. See Stanley, note on S.c.T. 303.

ὦδε *hither,* S. 725. — *so, in this manner,* e. g. P.V. 159. and *passim.*

ὦδὶς *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 ὦδινα κόλποις Eur. Iph. T. 1102. Λατοῦς ὦδινα φίλαν.

ὦζειν *to exclaim* ὦ, E. 121.

ὦή an interjection, *ho!* E. 94.

ὦθεῖν *to thrust,* P.V. 668.

Ὠκεανός *Oceanus,* P.V. 140. 296.

Ὠκεανοῖο πόρον P.V. 529. *the ocean.*

Ὠκύποινος *bringing swift punishment,* S.c.T. 725.

Ὠκύπορος *swiftly flowing,* A. 1537.

Ὠκύπτερος *swift-winged,* S. 715.

Ὠλένη *an arm,* P.V. 60.

Ὠλεσίοικος *destroying a house,* S.c.T. 702.

Ὠμηστής *eating raw flesh,* A. 801.

Ὠμοδακῆς *cruelly biting,* S.c.T. 674.

Ὠμοδρόπος *plucking unripe fruit.*

Met. Ὠμοδρόπων νομίμων προπάροιθε 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.*

ὦμοι *ah me!* P.V. 982. S.c.T. 637. P. 249. A. 1316. 1318. 1473. 1499.

Ὠμός *cruel,* S.c.T. 518. A. 1015. S. 184.

Ὠμος *the shoulder,* P.V. 350.

Ὠμόσιτος *feeding on raw flesh,* S.c.T. 523.

Ὠμοφρόνως *cruelly,* P. 875.

Ὠμόφρων *cruel,* S.c.T. 712. C. 415.

Ὠνειῖσθαι *to buy,* S. 332. See κτᾶσθαι.

ὦρα *time.* ὦρα ἐμπόρους μεθιέναι ἀγκυραν C. 650. *it is time for travellers to rest.* ἔθνον ὦραν οὐδενὸς κοινήν θεῶν sc. καθ' ὦραν 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.

Ὠς 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 προκῆδου μᾶσσον 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 ἀνδρα πεύθεσθαι πέρι, h. e. *it is nothing as compared with,* etc. See ἀγγελος.—2.

with verbs, *how, in what manner*, e.g. *έσορās μ' ώς έκδικα πάσχω* P.V. 1095, etc.—3. in allegations, assertions, etc. *ώς ό μάντις φησίιν* S.c.T. 24. *as the seer says*, etc. *ώς άν ού φίλη* 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. *ώς έτύμως* E.506. *in very truth*.—with superl. *ώς ρᾶστα* P.V.104. *as easily as possible*. Cf. *ώς πλείστοισι* P.V.346. *ώς άριστα* S.c.T.175. P.775. A.660. C.771. *ώς τάχιστα* S.c.T.243. E.712. S.188.927. Cf. *ώς τάχος* S.c.T.657. A.27. C.876.—5. denoting the view taken of a thing, case, or person, e.g. *ού γάρ ώς φυγή παιᾶν' έφύμνουιν* P.384. *βαιά γ' ώς άπό πολλών* 982. *πειρᾶσθέ μου γυναικός ώς άφράσμονος* 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 ώς ταρβοῦσα μη 'μελεῖν θεών* S.754. *do not, because in terror, neglect the gods*.—with gen. absol. *ώς ᾧδ' έχόντων* A.1366. *these things being so*. Cf. P.V.762. S.c.T.229. P.166. E.645.—6. equivalent to *δτι 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 *άν* P.V.10. etc.—8. with infin. in the sense of *ώστε so that*, S.c.T.526. etc. — with infin. put absol. *ώς ειπεῖν έπος* P.700. *so to speak*. *ώς τορῶς φράσαι* A.1566. *to speak plainly*. Cf. *ώς άπλῶ λόγῳ* sc. *ειπεῖν*

P.V.46.—9. with indic. denoting a possible case which was not realized, *in which case*, P.V.155. see *δπως*, and Matth. Gr. Gr. 519.—with indic. *so that*, P.712. *ώς λέγοις πάλιν* A.310. *so that I wish you would speak again*. Dind. prefers Bothe's conj. *ούς λέγεις, πάλιν*.—ellipt. *πρός τάδ' ώς Σούσων μὲν άστν πᾶν κενανδρῖαν στένει* P.716. sc. *ισθι*.—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.—*ώς δή* ironical, *as though forsooth*, A.1616.

Ως thus, A.904. So Well. in A.1327. supposing that *ώς* cannot occur in the end of a senarius.

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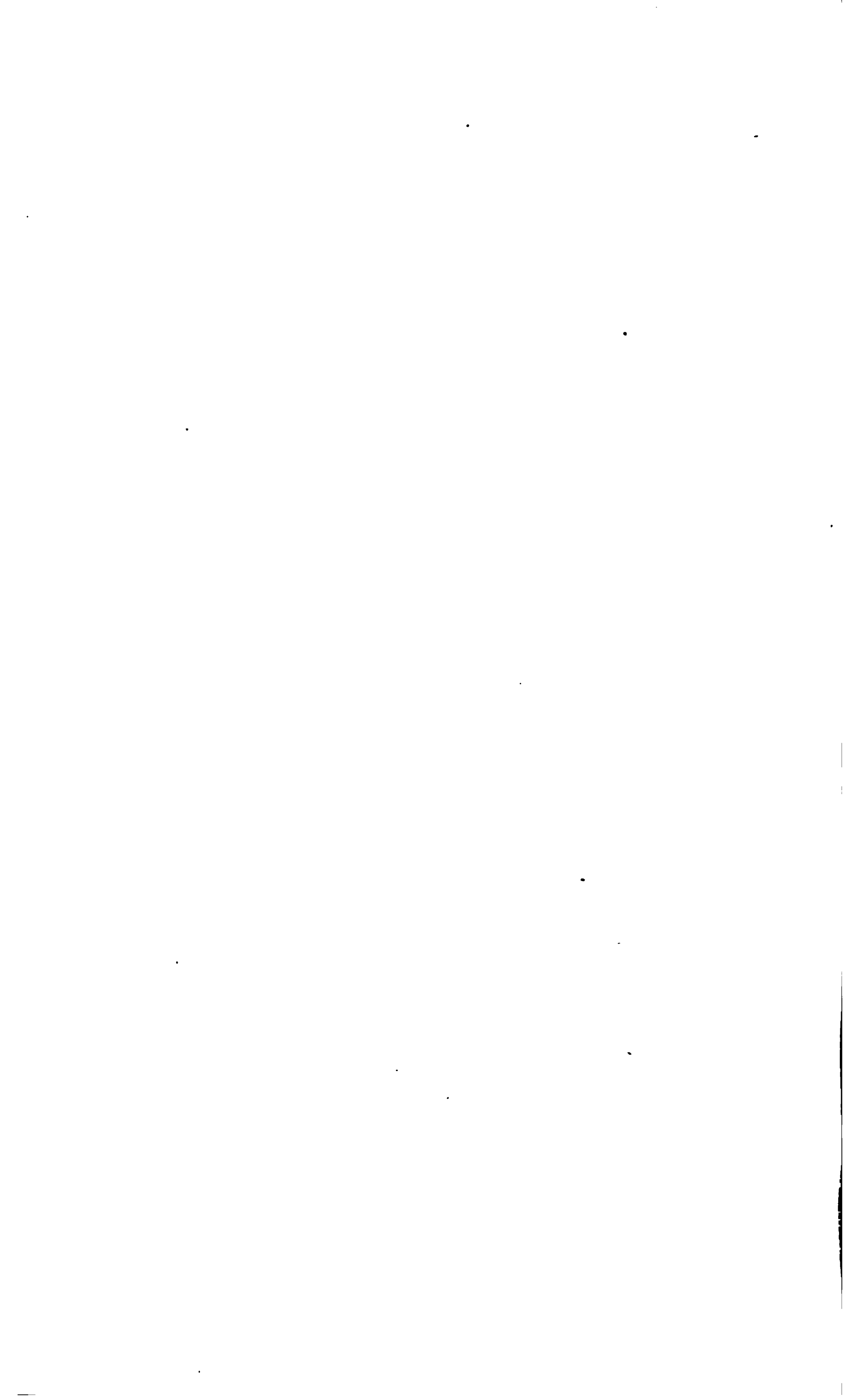
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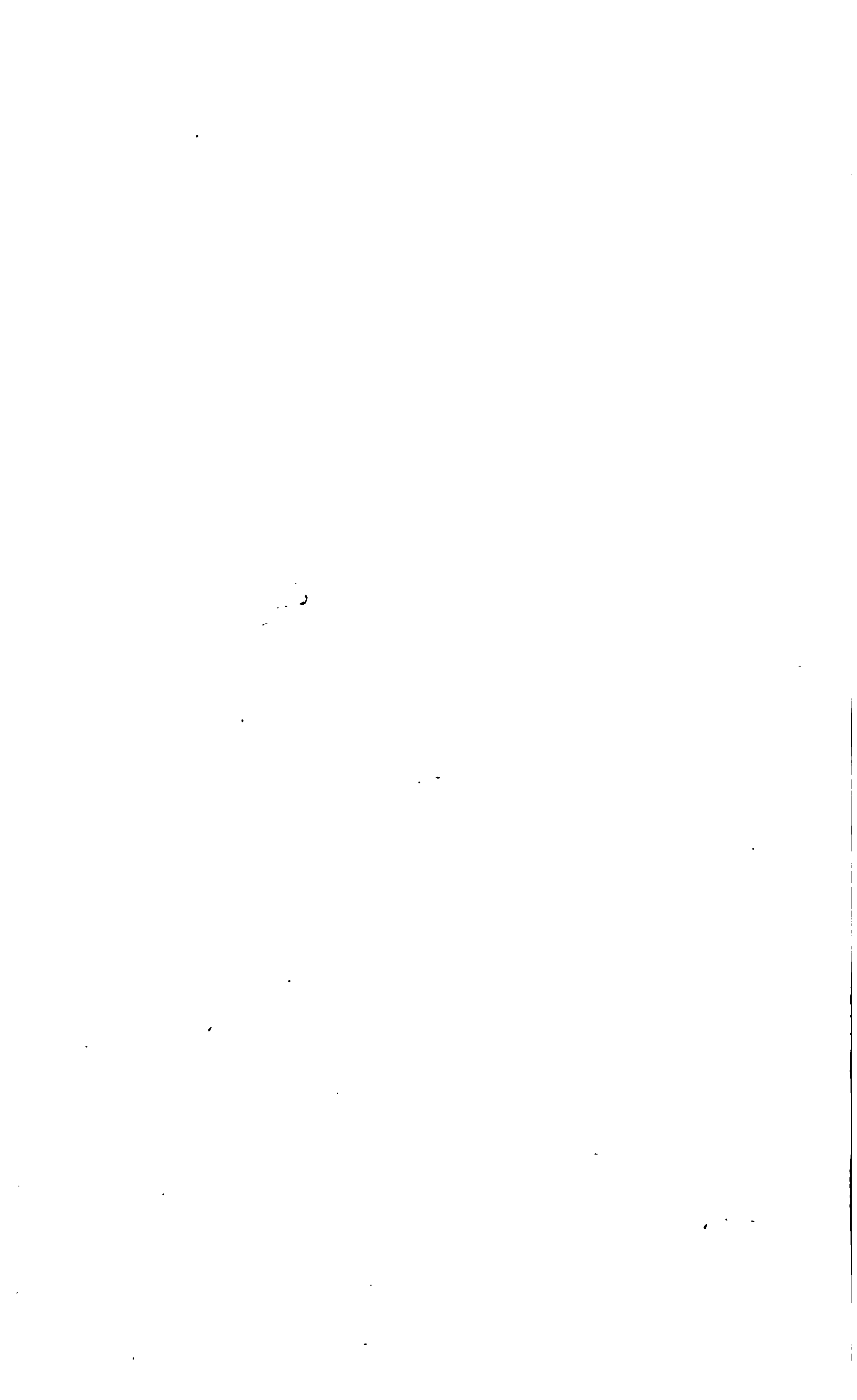
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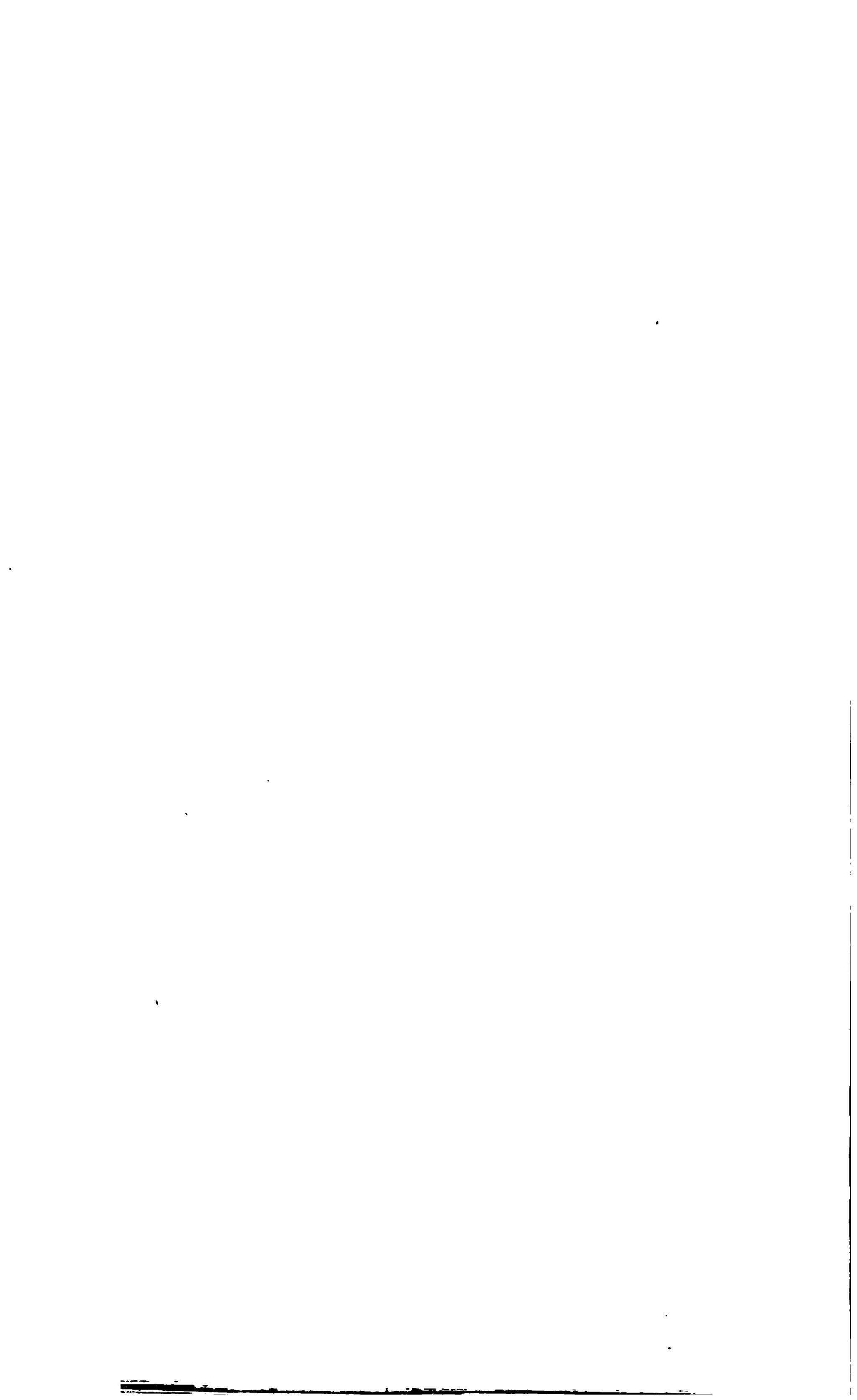
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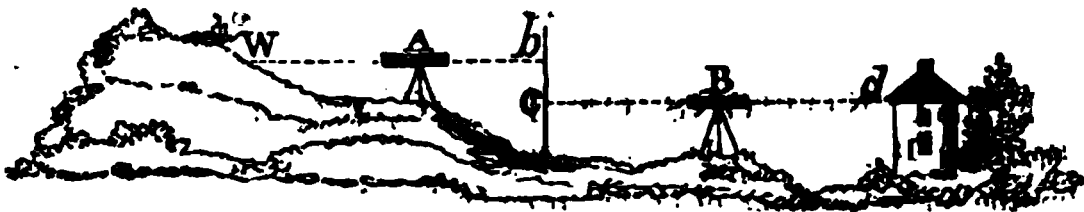
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