

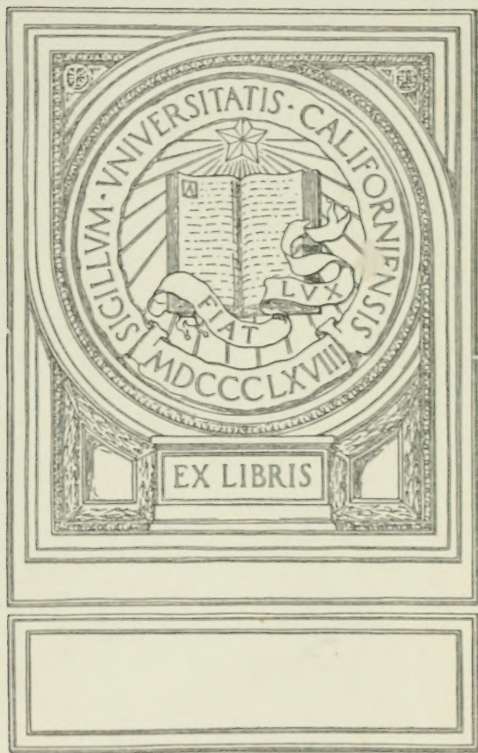
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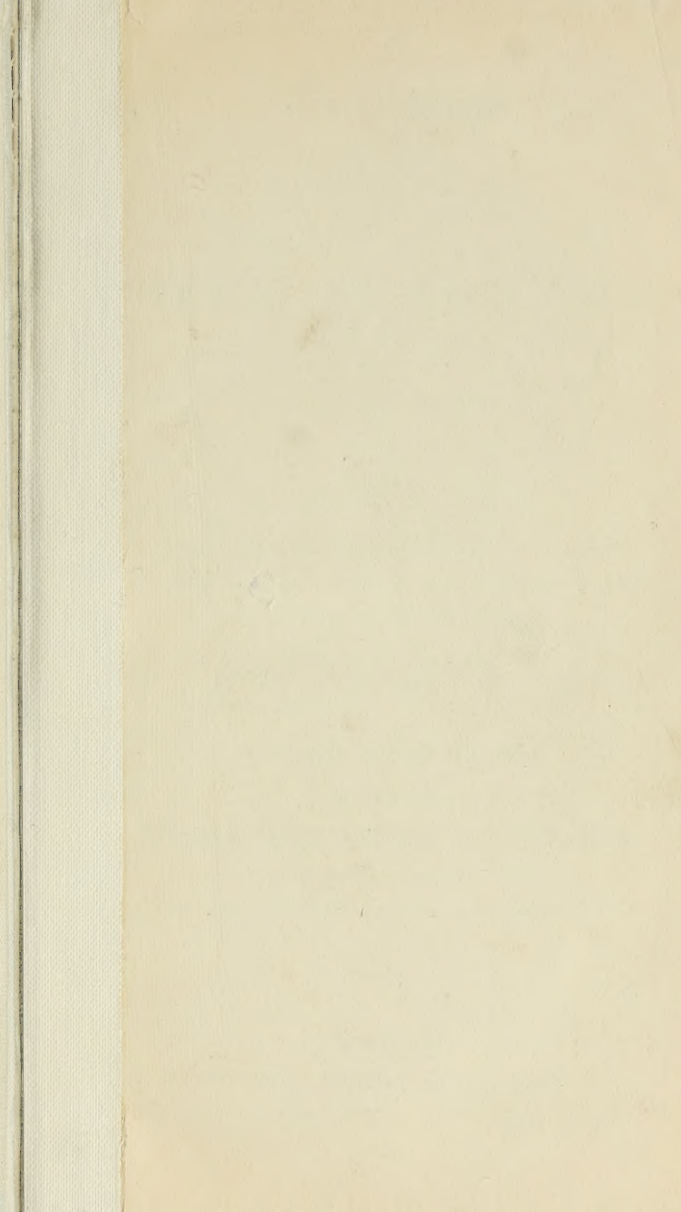


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HANDBOOK
OF
GREEK SYNONYMES,

FROM THE FRENCH
OF
M. ALEX. PILLON,
LIBRARIAN OF THE BIBLIOTHÈQUE ROYALE, AT PARIS,
AND ONE OF THE EDITORS OF THE NEW EDITION OF PLANCHÉ'S
DICTIONNAIRE GREC-FRANÇAIS.

EDITED, WITH NOTES,
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PREFACE.

My attention was first called to Mons. Pillon's "*Synonymes Grecs*," by a highly favorable review of that work in the *Jahrbücher für Philologie und Pädagogik*, by Vömel, himself the principal German writer upon the subject.

There may exist some difference of opinion as to the plan pursued by the Author ; since he comprehends in it *all* the words, whether poetical or not, that have a common or closely related meaning, not excluding even the ἀπαξ λεγόμενα. Hence, in many articles, we have a conspectus of the whole wealth of the Greek language ; and in others, a discrimination of meanings that are really in themselves *quite distinct*, and are sufficiently discriminated by the simple mention of the corresponding English or Latin term of each.

I have no doubt, however, that the conspectus of the language, thus offered, will be itself considered a work of great interest ; and that the portion which confines itself to the distinction of terms more strictly synonymous, will be received as a valuable contribution to our works on Greek literature ; being indeed on a subject that has hitherto

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been discussed in *no* separate work in the English language, if we except the translation of Tittmann's Synonyms of the New Testament.

The principal point on which I have differed from my Author is the, as it seems to me, undue extension he has given to the term *poetical*, by which he would be considered by the student, if *unwarned*, to condemn, not unfrequently, the use in prose of words that are found in prose writers of the best age, principally indeed by Plato and Xenophon, but sometimes by Thucydides and the Orators.

The early notes which I have added to the Work are principally at the end of the volume ; but from the twenty-fourth article I have inserted them in the text, but always distinguished them from the Author's own remarks by including them within brackets [].

T. K. A.

WESTON-SUPER-MARE,

Feb. 21, 1850.

. The words that belong exclusively to Poetry are printed in a smaller type than the rest.

HANDBOOK

OF

GREEK SYNONYMES.

1.

ἀγαθός, ἡ, όν, (fr. ἄγαν or [ἀγαμαι] ἀγαστός), *good*, in 1 as wide sense as the English word; *well-fitted* for any thing; *good* or *able* in any capacity or respect: ἀγαθός γεωργός, ἱππέύς, ἱατρός. *Xen. Cyr.* i. 5, 6. In Homer, distinguished by some *physical* superiority: Βοήν ἀγαθός Διομήδης. *Il.* ii. 565; *good in raising the battle-cry*; i. e. *brave in battle*. Speaking of things, *good*, i. e. *useful, advantageous, efficacious*; *fertile* (speaking of the soil); fig. *good, virtuous*: Οὐκ ἄρα οἶόν τε, εἴαν μή τις σώφρων καὶ ἀγαθός ᾗ, εὐδαίμονα εἶναι. *Plat. Alcib.* i. 134. [Hence it rises from the notion of *physical* superiority to that of *moral* excellence (its least frequent application); that of *profitableness* lying between the two. *Vömel.*]

ἔσθλος, ἡ, όν, poetical, used in all the significations of ἀγαθός: *brave*, in opp. to κακός in Homer: Μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν οὐ κακόν, οὐδὲ μὲν ἔσθλόν. *Il.* vi. 489. Found also in opp. to πονηρός in Xenophon, who often uses poet. phrases: Καίτοι ἐγὼ οἶμαι οὐδεμίαν ἀρετὴν ἀσκειῖσθαι ὑπ' ἀνθρώπων ὥς μηδὲν πλεῖον ἔχουσιν οἱ ἔσθλοὶ γενόμενοι τῶν πονηρῶν. *Xen. Cyr.* i. 5, 20. [When Plato uses it, he is always, if not quoting, yet referring to some passage of the poets, e. g. *Prot.* 344, D.]

ἐύς, ἐῦ, in all the senses of ἀγαθός: 'Ακάμαντ' ἧν τε μέγαν τε. *Il.* vi. 8. Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὐδὲ δώρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων. *Il.* xxiv. 528. Its compound, ἐνηής (ό, ή), is poetic: 'Ος τοι ἐταῖρον ἔπεφνεν ἐν ηἰά τε κρατερόν τε. *Il.* xxi. 96. The neuter εὔ has been retained in prose as an adverb.

- (1) καλός, καλή, prop. *beautiful* [278], in speaking of persons or things: Νικᾶ δὲ καὶ σίδηρον καὶ πῦρ καλή τις οὔσα. *Anacr. Od. 2.* Fig. but never in speaking of persons; of actions, *beautiful, good*, mostly in a moral sense; whence, of *good report, virtuous, honorable* [e. g. of noble actions and their rewards]; in which application it differs from ἀγαθός, which signifies more particularly *what is useful, advantageous*: Πρόκειται τοῖς νικῶσιν ἀγαθὰ ἔχειν, καλὰ ἀκούειν. *Xen. Cyr. vii. 1, 7.* [Cf. Note.]

καλὸς κάγαθος, = καλὸς καὶ ἀγαθός, prop. *beautiful and good*, uniting every advantage, physical and moral; hence *perfect* [*good, emphatically*]: Ἄ τῳ καλῷ κάγαθῳ πολίτῃ προσήκει, ταῦτα ποιεῖν. *Xen. Mem. i. 6, 13.* In a special sense, in the plural, οἱ καλοὶ κάγαθοί, *the gentry or nobility and gentry* of a country, the *upper classes or ranks*, those distinguished by their birth and wealth, *optimates*: Οὐδεὶς ἂν τῶν καλῶν κάγαθων ἐκὼν ὀφθείη Περσῶν πεζὸς ἰών. *Xen. Cyr. iv. 3, 5.*

κρήγυος (ὁ, ἡ), fr. κέαρ and γάω¹, *rejoicing the heart*: Buttman, fr. χορήσιμος: in Homer and Plato, *good, useful* [*agreeable*]: Μάντι κακῶν οὐ πώποτέ μοι τὸ κρήγυον εἶπες. *Il. i. 106.*

χαῖος, fr. χάω, a Lacedæmonian word, synon. with ἀρχαῖος, ἀγαθός, and ἐνγενής: Οὐπα γυναικ' ὄπωπα χαιώτεραν. *Aristoph. Lys. 1157.*

χρηστός, ἡ, ὄν (χράομαι), lit. that which one makes use of, or may make use of, *good*, in the sense of *useful, profitable*, prop. in speaking of things, opposed to πονηρός: Πότερος ἐπαῖτει περὶ τῶν χρηστῶν σιτίων καὶ πονηρῶν ὁ ἰατρός ἢ ὁ ὀψοποιός; *Plat. Gorg. 464, d.* By ext. used of persons: Οἰκέται χρηστοί. *Xen. Œcon. 9, 5.* Fig., by ext., *upright, virtuous, good*: Διὸ καὶ τοὺς νιεῖς οἱ πατέρες, κἂν ᾧσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν, τὴν δὲ τῶν πονηρῶν κατάλυσιν οὔσαν τῆς ἀρετῆς. *Xen. Mem. i. 2, 20.* In Plato it is often used ironically in the sense of *simple, simpleton*, as in our "*good, easy man*:" Χρηστός εἶ, ὅτι με ἡγεῖ ἱκανὸν εἶναι τὰ ἐκείνου οὕτως ἀκριβῶς διδδεῖν. *Phædr. 264, b.*

¹ [Buttmann also mentions κρατός as a word with which it is possibly connected. Probably from κέαρ and γέω or γύω (*capere*), a word frequently mentioned by the grammarians. There is no such word as γάω. *Vömel.*]

σπουδαῖος (ὁ, ἡ) (σπεύδω), prop. *busy, earnest* [of one (1) *who puts his heart into his work*], active, diligent; acc. to Plato's definition *perfectly good*: Σπουδαῖος ὁ τελείως ἀγαθός. *Plat. Defin.* 415. Opp. to φαῦλος, in speaking both of persons and things: Εἰ δὲ δεῖ, θνητὸν ὄντα, τῆς τῶν θεῶν στοχάσασθαι διανοίας, ἡγοῦμαι κακείνους ἐπὶ τοῖς οἰκειοτάτοις μάλιστα δηλῶσαι, πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς σπουδαίους τῶν ἀνθρώπων. *Isocr. ad Demon. Epil.*

ἐπεικῆς (ὁ, ἡ), word of Ionic origin, acc. to Gregory of Corinth, *fit, proper, becoming*: Τὸ δὲ μέτριον καὶ καλῶς ἔχον ἐπεικέστατόν φασι. *Greg. Cor.* 246. Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα ἀλλ' ἐπεικέα τοῖον, *not a very large one, but one of suitable (= moderate) size. Il.* xxiii. 246: hence, fig., one who makes concessions [and all fair allowances], *indulgent, condescending, benignus, clemens*: "Ἔστι δὲ ὁ ἐπεικῆς ὁ ἐλαττωτικὸς τῶν δικαιῶν τῶν κατὰ νόμον (*disposed to yield a portion of his legal rights*). *Arist. Magn. Mor.* ii. 1. Τὸν γὰρ ἐπεικῆ μάλιστα φάμεν εἶναι συγγνωμονικόν. *Arist. Nicom.* vi. 11, 1.

ἀμύμων (ὁ, ἡ) (μῶμος), *without reproach, irreproachable*, Homer's epithet for Achilles and heroes: Μετ' ἀμύμονα Πηλεΐωνα, *after the brave son of Peleus. Od.* xxiv. 18. He applies it principally to men, but sometimes to things: 'Ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον χεύαμεν. *Od.* xxiv. 80.

κεδνός, ἡ, ὄν, sometimes synon. with ἀγαθός or καλός, fig.: Πρὸς δ' ἐμᾶ ψυχᾷ θάρσος ἦσται θεοσεβῇ φῶτα κεδνὰ πράξειν (= *will prosper*). *Eurip. Alcest.* 604.

46 Hooker 2.

ἄγαν (ἄγειν), at first, as *nimis* in Latin, *much, very much, very, &c.* Hence, by ext., and more generally, it expresses excess, *too much, too, &c.*: Μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιτηῶν, Κύρνε· μέσσην δ' ἔρχου τὴν ὀδόν, ὥσπερ ἐγώ. *Theogn. Sent.* 219. Οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον, μηδὲν ἄγαν· δεῖ γὰρ τοὺς γε κακοὺς ἄγαν μισεῖν. *Aristot. Rhet.* ii. 21.

λίαν, in poetry (in Homer, under the Ionic form λίην), *much, very much, very*: Οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' ἐνὸρῖα τέτυκται. *Il.* xiii. 243. Οὕτω τὸ λίαν ἦσσον ἐπαινῶ τοῦ μηδὲν ἄγαν. *Eur. Hippol.* 263. Subsequently used by the Attic prose writers [and that very frequently] in the same sense as ἄγαν: Καὶ τοι λίαν προθύμως οἱ σύμμαχοι συμβεβουλεύεασιν ἡμῖν, ὥς χρὴ Μεσσήνην ἀφέντας, ποιήσασθαι τὴν εἰρήνην. *Isocr. Archid.* 125.

3.

- 3 ἀγανακτεῖν, *to suffer, to be in pain*, [e. g. in] speaking of the toothache: "Ὅπερ τὸ τῶν ὀδοντοφυούτων πάθος περὶ τοῖς ὀδόντας γίγνεται, ὅταν ἄρτι φύωσι, κιῆσις τε καὶ ἀγανάκτησις περὶ τὰ ὀῦλα, ταῦτόν ἐστι πέπονθεν ἢ τοῦ περσφύειν ἀρχομένου ψυχὴ· ζεῖ τε καὶ ἀγανακτεῖ καὶ γαργαλίζεται φύουσα τὰ περὰ. *Plat. Phædr.* 251, c. Fig. *to be indignant at* (any thing) [*indigne or moleste ferre; indignari, to be angry, vexed, pained at, &c.*]: 'Αγανακτήσας τῇ τελευτῇ αἰτῶν. *Xen. Hellen.* v. 3, 3. It is found with a transitive signification in the prop. sense: Τινὲς δὲ φασί . . . ἀγανακτεῖν τοὺς ὀδόντας, εἰ λιθοεῖν, ἐν τῇ διαμασσίσει, *some authors say that in the state of stone it sets the teeth on edge in masticating it.* *Dioscorid.* v. 84.

ἄχθεσθαι (ἄχος), *to be laden, to be burdened*: 'Αλλ' ὅτε ἐν κοιλῇ νηῦι ἡχθετο τοῖσι νέεσθαι. *Od.* xv. 457. Fig.: [*to be annoyed, vexed, grieved, &c.*, with reference to what is felt as a *weight* on the spirits:] Οἱ δὲ Ἕλληνες μάλα ἡχθοντο ὅτι τοὺς τε πολεμίους ἐπεποήκεσαν θρασυτέρους. *Xen. Anab.* v. 4, 18.

νεμεσᾶν and νεμεσίξασθαι (νέμεσις), *to reprove justly, to feel a just indignation, to be justly angry*, in Homer: Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι. *Il.* iv. 413. [Note.]

ἀσχαλάαν (ἄχος), expresses a feeling of anger mixed with grief and pain; *to be vexed, pained*: Οὐ νεμεσίξωμ' Ἀχαιοὺς ἀσχαλάαν παρὰ νηυσί. *Il.* ii. 297. [Note.]

σχετλιάζειν (σχέτιλος), *to complain*: Οὐ δ' εἴ σχετλιάζειν καὶ βοᾶν. *Aristoph. Plut.* 477. [Also Antiph. *Plat. Dem.*]

χαλεπαίνειν (χαλεπός), *to be vexed [at, with, by], or irritated [against a person; or by a thing]; to be angry with* [with reference to *showing oneself to be vexed*]: *to be angry at*: Οἱ δὲ στρατιῶται ἡχαλέπαιον τοῖς στρατηγοῖς. *Xen. Anab.* i. 4, 12. [Opp. ἔλειν, συγγιγνώσκειν.]

παθαίνεσθαι (πάθος), more recent, *to be moved or affected*: Σχιδὼν γὰρ ὡς ἐν Ἀρείῳ πάγῳ περὶ φόβου καὶ φαρμακῶν ἀγωνιζόμενος, ὑπερφυνῶς ἐπαθήνατο. *Luc.* 2, 429.

4.

- 4 ἀγγελία, αἰ (ή), fr. ἀγγελος, in Homer, *deputation, embassy*: Τειθ' αὐτ' ἀγγελίην ἐπι Τυδείῃ στείλαιν Ἀχαιοί. *Il.*

iv. 384. Report, *relation* of the messenger, message, *news*, (4) the despatch itself, the order brought by the messenger :

Ἡ μάλα λυγρῆς πεύσσει ἀγγελίης. *Il.* xviii. 18, 19.

ἄγγελμα, ατος (τό), fr. ἀγγέλλειν, *that which is announced, a matter announced, an announcement* in Thucydides and Euripides : Οὐχ ἔκων γὰρ ἀγγελῶ Δαναῶν τε κοινὰ Πελοπιδῶν τ' ἀγγέλματα. *Eurip. Troad.* 706. Οἱ δὲ πρὸς τὸ ἄγγελμα ἐπέσχον τὴν νύκτα, νομίσαντες οὐκ ἀπάτην εἶναι. *Thuc.* vii. 74.

ἄγγελος, ου (ό), *messenger*, used sometimes for ἀγγελία *news, message*, as in Latin *nuntius* for *nuntium*. This is the meaning given to the word by the Scholiast in the following passage of Thucydides : Ἐγραψεν ἐπιστολὴν, νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν μαθόντας τοὺς Ἀθηναίους βουλεύσασθαι περὶ τῆς ἀληθείας. *Thuc.* vii. 8. [= 'by the fault of the messenger.' Krüger.]

5.

ἄγγελος, ου (ό), *messenger, one sent* to announce what 5 has taken place elsewhere, abroad. The messenger was one of the dramatis personæ on the ancient stage. In the Philoctetes the merchant fills the part of this messenger : Ἀγγελος πάρεμί σοι. *Soph. Phil.* 560. [Cf. 6.]

ἑξάγγελος, ου (ό), *one who announces to those that are without* (on the outside of a house, &c.) what is going on *within* (acc. to Ammonius). Acc. to the Scholiast on Euripides (*Hippol.* 778) the ἑξάγγελος announced to the Chorus events that had taken place within, off the stage ; events which the poet was unwilling to bring before the eyes of the spectator. Such is the messenger in the Œdipus Rex, who comes to announce the death of Jocasta. The word is also used in a more general sense : Αὐτὸς προφθάσας (= *anticipating* the arrival of the letter) τῷ στρατεύματι ἑξάγγελος γίγνεται. *Thuc.* viii. 51.

Thucydides uses διάγγελος in the same sense : Ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἐνδοθεν, *for Nicias had certain persons who informed him what was going on in the city.* vii. 73. Plutarch renders the Latin *optio* by διάγγελος, *optio* being the name of a sort of aide-de-camp chosen by the centurion, with the consent of the tribune : Ἐν ᾗ

- 5) τεύχεαι, ἰσχυροὶ καὶ Βάσιλεις, ὁ μὲν ὑπὲρ τῶν, ὁ δὲ τεσσερά-
ρῳα· οὕτω γὰρ καλοῦνται οἱ διαγγέλων καὶ διοπτήρων
ὑπηρεσίας τελοῦντες. *Plut. Galb. 24.*

αὐτάγγελος, οὗ (ὅς), one who reports what has hap-
pened to himself, or what he has seen, of his own act, with-
out being sent by another for that purpose : Αὐτάγγελοι
ἔ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἐφρασαν. *Thuc. iii. 33.*

εἰσαγγελεύς, ἑως (ὅς), one who announces the arrival
or entrance of a person ; an officer of the king of Persia,
who introduced ambassadors and persons admitted to an
audience, *usher [master of the ceremonies]*. The Persian
name of this officer, ἄζαραπατεῖς, has been preserved by
Hesychius : Ἐβρούλευσαν παριέναι ἐς τὰ βασιλῆα πάντα
τὸν βουλόμενον τῶν ἐπὶ ἀνὲν εἰσαγγελεύς. *Herod. iii. 84.*
Οὗτος δ' ἦν εἰσαγγελεύς τοῦ βασιλέως καὶ πιστότατος τῶν
φίλων μετὰ Βαγῶαν. *Diod. Sic. xvi. 14.*

6.

- 6) ἄγγελος, οὗ (ὅς), messenger in charge of news, or
orders, or despatches : Χαιρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ
καὶ αἰετῶν. *Il. i. 334.* One sent, in general ; used some-
times for πρεσβεύς, ambassador : Λακεδαιμόνιοι πρεσβεῖς
ξὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ἄγγελοι. *Xen. Hellen. ii. 1, 5.*
Sometimes for κήρυξ, herald : Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέ-
λοις, ἀνθρώπα τι βούλουτο. *Xen. Anab. ii. 3, 4.* In the
N. T., and in the Fathers, ἄγγελος is specially used of the
angels, beings between God and man, whom they exceed
in power and might : Ἀγγελοι ἰσχυροὶ καὶ ἐνδύμει μείζο-
νες ὄντες, *2 Pet. ii. 11.* Ἀγγελός ἐστιν οὐσία νοερά,
ἀεικίνητος, αὐτεξούσιος, ἀσώματος, Θεῷ λειτουργοῦσα κατὰ
χάριν, ἐν τῇ φύσει τοῦ ἀθάνατον εὐλογεῖα. *Damasc. Orthodox.*
Fid. 2, 3. Ἀγγελος καλεῖται, ὅτι τοῦ ἀγγέλλειν τοῖς ἀν-
θρώποις ὅσῳ περ βούλεται αὐτοῖς ἄγγελοι ὁ τῶν ὅλων ποι-
ητής. *Justin Martyr, 275, c.*

ἀπόστολος, οὗ (ὅς), fr. ἀποστέλλω, *enroy*, one sent on some
important political or other mission : Ὁ μὲν δὲ ἀπόστο-
λος ἐς τὴν Μιλητον ἦν. *Herod. i. 21.* In the N. T. it is the
special name of the twelve disciples chosen by Jesus Christ
to be his companions, and afterwards to spread his doctrine
among Jews and Gentiles ; hence the word *apostle* : Καὶ
ὅτε ἐγένετο ἡμεῖς, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ

ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε. (6)
Luke vi. 13.

πρέσβυς, εως (ὁ), prop. *an aged person, an elder*; thence one sent, *an ambassador*; but it is only used in this sense in the plural πρέσβεις, perhaps because several such persons were sent together, because interests of importance were entrusted to them: Ἐβουλεύσαντο περὶ τῶν ἐνεστηκότων πραγμάτων πέμπειν εἰς Λακεδαίμονα πρέσβεις. *Xen. Hellen. ii. 1, 5.* For the singular the word in use is the more modern form πρεσβευτής. [Cf. Note.]

πρεσβευτής, οὔ (ὁ), fr. πρεσβεύειν, constantly used by the Attic orators, where it is also found in the pl., although Thomas Magister objects to the use of it; e. g. in the letter of Philip quoted by Demosthenes: Παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβευταί. *Demosth. Cor. 23.* In Plutarch, *lieutenant* of the consul, prætor, or commander of a legion = *legatus*: Μέτελλος ἀποδειχθεὶς ἐπὶ τὸν κατὰ Ἰουγούρθα πόλεμον ὑπάτος, στρατηγὸς εἰς Λιβύην, ἐπηγάγετο πρεσβευτὴν Μάριον. *Plut. Mar. 6.*

κήρυξ, [*al.* κήρυξ, though *υ* is long,] κος (ὁ), fr. γῆρυς [?], prop. *crier, public crier, herald at arms.* In Homer the κήρυξ is one of the most distinguished officers in the employment of kings and chiefs; he calls assemblies, conducts sacrifices, feasts, &c.: Ἀλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβίατην προσέειπεν. Τῷ οἱ ἔσαν κήρυκε καὶ ὀρηρῷ θεράποντε. *Il. i. 321.* Οἱ δ' Ἀργεῖοι ἐπεὶ ἔγνωσαν οὐ δύνησόμενοι κωλύειν, ἔπεμψαν, ὥσπερ εἰώθεσαν, ἑστέφανωμένους δύο κήρυκας ὑποφέροντας σπονδάς. *Xen. Hellen. iv. 7, 4.* For ἄγγελος poet.: Ὡρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων. *Pind. Nem. 8, 1.* Acc. to Hesychius, πρέσβυς, the ambassador, was employed in time of peace, and the κήρυξ only in war: but this distinction is not always observed; thus in Xenophon we find πρέσβεις used for κήρυκες: Τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδάς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; *Xen. Anab. iii. 1, 28.*

ἄγγαρος, ου (ὁ), a word of eastern origin, *courier* of the kings of Persia. Acc. to Xenophon (*Cyrop. viii. 6, 17*) it was the great Cyrus who instituted these couriers; they carried the orders of the king, day and night, throughout

(6) the empire, by means of relays always ready: Φουκτός δὲ φουκτόν ἐειρ' ἀπ' ἀγγάρον πυρός ἐπεμπεν. *Æsch. Ag.* 259.

ἀγγελιαφόρος (ὁ, ἡ), seems to have been the Greek rendering of ἀγγαρος, *a bearer of despatches, stator, courier* of the kings of Persia: Δούλοι τοῦ μεγάλου βασιλέως ἡμεροῖόμοι τε καὶ σκοποί, καὶ ἀγγελιαφόροι. *Arist. de Mundo*, 6. Also the principal usher at the court of Persia, perhaps the same as the εἰσαγγελεύς: Ὁ δὲ πυλῦρος καὶ ὁ ἀγγελιηφόρος οὐ περιώριον. *Herod. iii.* 118.

ἀγγελτήρ, ἥρος (ὁ), a form only to be found in the Sibylline verses: Ἀθανάτου θεοῦ ἀφθιτοὶ ἀγγελτήρες. *Orac. Sibyll.* 2.

7.

7 ἄγγος, εὖς (τό), fr. ἄγειν, *vessel* in general, in Homer and the poets: "Ὡρῇ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα ἰεῦει. *Il. ii.* 471. ["In prose far less common than ἀγγεῖον, e. g. *Luc. Dea Syr.* 60." *Pape.*]

ἀγγεῖον, ον (τό), dimin. of ἄγγος, far more common than ἄγγος in prose; *vessel* of every kind and material: Ἐξέρχονται δὴ σὺν ὀρατίοις καὶ ἀσκόις καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις εἰς ἑσχαλίους ἀνθρώπους. *Xen. Anab. vi.* 4, 23. The pericarp of fruits, *receptacle*: Ἐνια δὲ καὶ ἐν λοβῷ, τὰ δὲ ἐν ὑμένι, τὰ δὲ ἐν ἀγγεῖῳ, τὰ δὲ καὶ γυμνόσπερμα τελείως. *Theophr. Hist. Plant.* 1, 18. In anatomy, with medical writers, ἀγγεῖα are *vessels, veins, or arteries*: Δια δὲ τὸ μέγεθος τῶν ἀγγείων, καὶ μάλιστα ὅταν ἀρτηρίαι τύχωσιν οὔσαι. *Galen ad Glauc.* 2.

σκεῦος, εὖς (τό), in general, *utensil* of every description [any *implement, vessel, article of furniture*: also of a ship's *furniture, gear, tackling, &c.*: a soldier's *baggage, &c.*]: Πάντα σκεῦῃ ὅσαι περ ἐν οἰκίᾳ χρῶνται ἀνθρώποι. *Xen. Econ.* 8, 12. Σκεῦῃ τε κεράμου πεποιημένα πλησύνετε πτηνῶν, μικρῶν μὲν, ἰοβόλων δὲ θηρίων, ἐπιβάλλει αὐτοῖς. *Herodian iii.* 9. [Σκευῶν ὅσα τριῦρεσι προσήκει. *Plat. Crit.* 117, d.]

σκευάριον, ον (τό), dimin.: Ἀπαντα δ' ἡμῖν ἀσχευάρια καὶ χροσίων τὰ σκευάρια πλήρη σπιν. *Aristoph. Plat.* 808.

τεῦχος, εὖς (τό), fr. τεύχω, *every thing fabricated, or wrought by art to shape and service, utensil, vessel, τὰ*

τεύχεα, *arms* [especially in Hom. and Hes.]: Καὶ στέαρ ἐν (7) τεύχεσι τῶν δελφίνων ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ, *and in vessels the grease of dolphins, which, &c. Xen. Anab. v. 4, 28.* [Not common in prose, ξύλινα τεύχεα, *Anab. 5, 4, 28*: ∞ ἀλφίτων, *Hell. 1, 7, 11.*—Also *Arist. Hist. An. 9, 40.*]

8.

ἄγειν, to put in motion, urge on or forward, *lead*, 8 cause to go on; to drive a horse; guide, conduct, or lead a man; and thence to march an army: Ἡ ῥα καὶ ἵππον ἄγων, *Il. xxiii. 596.* Ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. *Xen. Mem. ii. 1, 23.* This verb has sometimes the name of a *thing* for its *subject*, and is used, as φέρω, in the sense of carrying, bringing, conveying [389]. [Ἄγειν καὶ φέρειν, i. e. to *drive* off the cattle and *carry* off the booty, &c. = to *pillage* or *lay waste* a country. —Ἄγειν is also used *absolutely* in the sense of to *march*; the acc. στρατόν, *army*, being omitted. It can only be said of the *general*.]

ἀγινέειν, a lengthened Ionic form of ἄγειν, of which it is probably the frequentative, and only found in Homer and Herodotus. It indicates an action repeated, or of common occurrence, or completed by degrees: Ἡνὶκ' ἀγινεῖς αἶγας μνηστήρεσσι δόμον κατὰ δαῖτα πένεσθαι. *Od. xxii. 198.*

ἐλαύνειν, to urge forward, particularly beasts, a horse, an army, thence, by ext., a carriage, vessel; in Hom. to drive off cattle, as plunder: Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους. *Il. i. 154.* It is very commonly used *absolutely* with an ellipse of the accusatives ἵππους, ἄρμα, στρατόν: Οἱ ἱππεῖς ἤλαυνον ἐπὶ λόφον τινά. *Xen. Hellen. iii. 4, 13.* Hence ἐλαύνειν = to *ride*, to *march*. We sometimes use to *push on*, to *make for* in this way. Thus the last example might be translated, *the cavalry pushed on in the direction of a hill.* Although the words ἄγειν and ἐλαύνειν are often used the one for the other, yet it may be observed, in general, that ἐλαύνειν is used of a movement of more speed than ordinary, of a sudden and rapid passing from one place to another, and where the time is limited, as when made on horseback, or in a carriage, in the case of a sea-voyage, of a military expedition, or of a forced march:

- (8) Καὶ τὸ μὲν πρῶτον ταχέως ἡγαῖντο, ἔπειτα δὲ ἐπορχάζον, τέλος δὲ οἱ μὲν ἱππεῖς κατὰ κράτος ἤλαυνον. *Xen. Hellen. vii. 2, 22.*

ἔλαστρον, this verb, said to be Ionic and syn. with ἑλαίνω, seems rather to be a frequentative of it: Πόλλοι δ' ἀσπῆρες ἐν αὐτῇ Ζεύϊα διεικόντες ἐλάστρον ἔβη καὶ ἔβα. *Il. viii. 542.* Δρόμους ἀνυφύονται ἡλάστρον μ' αἰὶ. *Lyr. Iph. T. 972.* [Also Herod. and Dion. Hal.]

ἡγεῖσθαι (ἄγειν), to go first, in order to conduct, to show the way, to go before, to precede: Ἠγεῖτο δὲ δῖος Ὀδυσσεύς. *Il. ix. 192.* Hence to conduct in quality of guide or chief, prop. and fig.: Συμπάντων δ' ἡγεῖτο βῶν ἀγαθὸς Διομήδης. *Il. ii. 567.* Fig. to command: Καὶ ἦν μὲν ὅτε ἐπιμελουῖτο ὅπως ἄξιοι εἴεν ἡγεῖσθαι. *Xen. Lacéd. Resp. 14, 5.* In Xenophon it has the special meaning [of *agmen ducere*], to march in the front or first line of an army; to be in the van, to lead the van or vanguard: Παρ-ἡγγειλεν ἀναστρέψαντας ἐπὶ λόφῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς. *Xen. An. iv. 3, 22.* [Ἠγεῖτο μὲν Χειρισσοῦς, ὠπισθοφυλάκει δὲ Ξεινοφῶν. *An. iv. 1, 15.*] By ext. (as the Latin *ducere*) to believe, to think, regard as: Τὰ θιγῆα δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν. *Eur. Med. 1221.*

ὁδηγεῖν (ὁδηγός), to be guide; whence to conduct: Δίδου ἑρῆ σὴν χεῖρ', ὁδηγήσω δ' ἐγώ. *Eurip. Here. Fur. 1395.* [In prose, only in late writers. *Themist. p. 180, 5, Dind.*]

ἡγηλάζειν, acc. to the Grammarians, from ἄγω and ἰάω, and said to be syn. with ἄγειν. Its difference seems to consist in somewhat greater strength of expression, and in having the notion of difficulty, trouble, and suffering associated with it: Νῦν μὲν δὴ μάλα πύχην κακὸς κακὸν ἡγηλάζει. *Od. xvii. 217.* Ἄ δέ κ' ἡ τινα καὶ σὲ σκερμόνον ἡγηλάζει. *Od. xi. 617.* Ὑπὸ μητρὸς βίωτον βασιρ' ἡγηλάζει. *Apoll. Rhod. i. 272.*

ὁδοῦν (ὁδός), to put in the way, to set on the way, to show the way, guide, conduct: Καὶ τὰ τε ἀπ' ὑμῶν ἡμῖν χρηστῶς εἰδῶται, καὶ τὰ ἀπ' ἡμῶν ἐς ὑμῖν ἐπιτηδέως ἐπηρετίζεται, as you on your part show us the good way, so &c. [ut vos nobis probam viam ostenditis. *Vall.*] *Herod. iv. 139.* Δυστικμωρτορ ἐς τέχνην ὠδῶσα θιγτοῦς. *Esch. Prom. 507.*

ἡγεμονεύειν (ἡγεμών), to be guide, conductor, or chief; to guide, conduct: Ἐγὼ δ' ἑλὼν ἡγεμονεύσω. *Od. v. 261.* Hence to command, to be chief: Λοκρῶν δ' ἡγεμονίει

Ὀϊλῆος ταχὺς Αἴας. *Il.* ii. 527. Thucydides, Plato, and (8) Xenophon have also employed this poetic verb: "Ἢ οὐ δοκεῖ σοι τὸ μὲν θεῶν οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι; *Plat. Phædr.* 80, a.

κομίζειν (fr. κομέω), prop. to take care of, to attend to; hence *to carry off, to bring*, with the associated notion of care and interest: Κόμισσα δὲ μώνυχας ἵππους. *Il.* xi. 739. Καὶ νῦν δὴ κεκομίσασιν ἡμᾶς εἰς χωρίον ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε ἀκοντίζειν δύναιτ' ἄν. *Xen. Hellen.* ii. 4, 15. But it is more commonly used in the middle voice, κομίζεσθαι, *to bring, to bring home with one*: Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν, ποιμένας τε πάσας εἰς δόμους κομίζεται. *Soph. Aj.* 63. [Hence *to recover or get back: to receive or entertain.*]—Cf. 389.

πέμπειν [*to send*; as syn. of these verbs =] *to lead, conduct*, in the sense of accompanying, escorting with solemnity or in procession: Τὴν μὲν Ἀχαιοὶ ἐς Χρύσην πέμπουσιν. *Il.* i. 390.

χειραγωγεῖν (χείρ, ἄγω), *to lead by the hand*: Τρέμοντα δ' αὐτὸν ἤδη ἔρωσ ἐχειραγώγει. *Anacr.* 60, 10. Εὖ ποιεῖς, ᾧ Ἑρμῇ, χειραγωγῶν. *Luc. Tim.* i. 30.

ποδηγεῖν (πούς, ἄγειν), *to direct the feet or the steps*: Ὡστε αὐτὸς αὐτὸν χωρὶς τοῦ δείξαντος μὴ ἀδύνατος εἶναι ποδηγεῖν. *Plat. Epist.* vii. 340, c.

ποδηγετεῖν (ποδηγέτης), a derivative of much more modern formation: Φιλοσοφία χρώμενος εἰς τὸ θεῖον ποδηγετούσῃ. *Synes. Epist.* 141. Ἥπερ εὐμαθὲς τρίβος ὁρθῇ κελεύθῳ τὰν σκότῳ ποδηγετεῖ. *Lycophr.* 12.

9. .

ἀγείρειν (ἄγω), *to collect together, to assemble*, used frequently of persons in Homer and the Tragic poets: Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας καὶ κύνας. *Hom. Il.* ix. 540. Used of things, *to amass, heap together*, in Homer and Herodotus: Ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων. *Od.* iii. 301; hence it comes also to signify, absolutely, *to make a collection, to collect for charitable purposes, to ask alms*: Ὡσπερ οἱ τῇ μητρὶ ἀγείροντες. *Luc. Pseudom.* Fig. [θυμὸν ἀγείρειν =] *to animate, reani-*

- (9) *mate* : "Ὅς μιν ἀνῶγει Τρωσὶν θυμὸν ἀγεῖραι, *to reanimate the courage of the Trojans. Il. v. 509.*

ἀγυρτάζειν (ἀγύρ-η), *to gather money by begging*, speaking of a mendicant : "Ἄλλ' ἄρα οἱ τόγε κέρδιον εἴσατο θυμῷ χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι. *Od. xix. 284.*

ἀθροίζειν (ἀθρο-ος), *prop. to press close and tight, to press one against the other; hence to assemble men together, and particularly soldiers, an army, in Thucydides and Xenophon, who very seldom use ἀγείρω in this sense. As a term of military tactics, to make soldiers close their ranks; hence, to collect those who were scattered and in disorder, to rally* : "Πσυχίαν εἶχον ἡθροισμένοι. *Xen. Hellen. vi. 5, 8.* "Ἀθροίζει τοὺς ἐαυτοῦ καὶ συντάττεται. *Xen. An. i. 10, 5* [where, however, it is spoken of victorious troops recalled by their commander in expectation of a fresh attack].

ἀγελάζειν (ἀγελ-η), *to gather together in herds, to collect in flocks; = congregare; used principally in the passive, to flock, to herd together, to live in herds, to congregate (intrans.), &c., in speaking of animals* : "Ἀγελάζονται δὲ αἱ τε φάτται καὶ αἱ τρυγόνες. *Arist. An. viii. 12.* [Also συναγελάζειν.]

συλλέγειν, fr. σύν and λέγω, *colligere; prop. to gather together from all sides, to store up, to gather fruits, to store up what has been gathered, to harvest up. Fig. to collect, levy an army* : Διὸ ὑμῖας ἐγὼ συνέλεξα. *Herod. vii. 8, 1.* Σπράτευμα συνέλεξεν ἀπὸ τούτων τῶν χοιμαίων, *he raised an army with this money. Xen. An. i. 1, 9.* [Pass. (with Aor. 2, συλλεγῆναι), *to come or be gathered together; to assemble* : e. g. εἰς τὸ δικαστήριον. *Plat. Phaed. 59, d.*]

ἀολλίζειν (ἀολλή-ς), *to assemble together (trans.)* : "Ἐρχεσθιν θυέεσσι ἀολλίσσασα γεραίς. *Il. vi. 270.*

ἀλίζειν (ἀλι-ς), *to collect together in great numbers* : Νοημάτων ἀουὸς πάντας εἰς ἓν ἀλίσας. *Eur. Heracl. 404.* [More probably from ἀλής, *confertus*. Nor is it exclusively *poetical*. In Herod. it is very common, especially in *pass. Aor.*, and also in *Pres.* It is used by *Xen.* (ἐπιπύειν . . . ἀλίσθη αὐτῷ ἡ στρατία (pp. ἀεσπάζειν), *An. 2, 4, 3*); and by *Plato*, but in a passage where he is discussing a point of etymology. *Crat. 409, a.* Also συναλίζειν and -εσθαι, *Hdt. and Xen.*]

ὁμηγυρίζεσθαι (ὁμήγυρις), *to call together to an assembly, to convoke* : "Ἄλλ' ἄγετε πρὶν κείρον ὁμηγυριεσθαι "Ἀχαιοῖς. *Od. xvi. 376.*

συμβιβάζειν, to set and fit together two pieces of wood, (9) in speaking of joiners : fig. to bring together, to reconcile : Ἐγὼ μὲν οὖν καὶ δέομαι καὶ ξυμβουλεύω ξυμβῆναι ὑμᾶς ὥσπερ ὑπὸ δαιτυγῶν ἡμῶν ξυμβιβαζόντων εἰς τὸ μέσον. *Plat. Protag.* 337, e. [Συμβιβάζειν τιρά τι. — Also to bring or put together notions, statements, &c. for the purpose of comparing and weighing them : ἐπαρασκοπῶ καὶ ξυμβιβαζῶ τὰ λεγόμενα, ἵνα μάθω. *Plat. Hipp. Min.* 369, d.]

συνάγειν, to bring together, to unite, opp. to disperse : Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλές εἶναι ἱασκητοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. *Xen. An.* iv. 4, 10. To bring together an assembly, to convoke : Συνάγειν ἐκκλησίαν. *Plut.* i. 972, f. Fig. to bring enemies together, to reconcile : Στασιάζοντας τοὺς ἀδελφούς ἢ μήτηρ συνάγειν ἐπειρᾶτο. *Herodian.* iv. 3, 9.

10.

ἀγέλη, ης (ῆ), fr. ἄγω : in general, a herd of great cattle, 10 principally of oxen ; almost always with βοῶν in Homer ;

πῶϋ, εος (τό), old poetical word ; and in prose ποίμνη, ης (ῆ), flock of sheep ;

συβόσια, ων (τά), herd of swine ;

αἰπόλια, ων (τά), flock of goats : Δώδεκ' ἐν ἠπείρῳ ἀγέλαι' τόσα πῶεα οἰῶν, τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν, βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βῶτορες ἄνδρες. *Hom. Od.* xiv. 100. — In one passage of the *Iliad*, ἀγέλη (which elsewhere refers to oxen) is used in speaking of horses : Ἴππους δ' εἰς ἀγέλην ἔλασαν θεράποντες. *Il.* xix. 281. After Homer's time it was used for herd or flock in general : Ὡσπερ ὅταν νομεὺς ἀγαθὸν κύνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλωνται πλησίον αὐτοῦ τὰς ἀγέλας ἰστάναι. *Xen. Mem.* ii. 9, 7. [Πτηνῶν ἀγέλαι. *Soph. Aj.* 168, chor.] Fig., a multitude, company, crowd : Καλὸν γε τὸ κτῆμα, καὶ πολλῶν κρεῖττον ἢ οὔων τε καὶ βοῶν, καὶ αἰγῶν, φίλων ἀγέλην κεκτῆσθαι. *Xen. Mem.* iii. 11, 5. [Ἡ ἀγέλη τῶν φυλάκων. *Plat. Pol.* 5, 459, c.]

βουκόλιον, ου (τό), herd of oxen : Ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας ἐς τὸντό, κτλ. *Herod.* i. 127.

βόσκημα, ατος (τό), and poet. βοτά, ων (τά), fr.

- 10) βόσχω, any animal that is fed on pastures: βοσκήματα, herds of animals which pasture [cattle, herds, flocks, with reference to their supplying food, &c.]: Ἀπὸ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι. Xen. Mem. iv. 3, 10. Ὅθι τ' ἀρδρὸς ἐστὶν πάντεσσι βοτοῦσιν. Il. xviii. 521.

νόμευμα, ατος (τό), fr. νομέω, every animal that grazes; principally in the plural, νομέματα, ων (τά), flocks and herds: Εὐπέκοις νομέμασιν. Aesch. Agam. 1427.

μῆλον, ον (τό), sheep, without distinction of sex; ram, εως: Πεντήκοντα δ' ἐίσωχα παρ' αὐτόθι μῆλ' ἱερεύσειν. Il. xxiii. 147. More commonly in the plural, μῆλα, ων (τά), flock of sheep, sheep: Τίγησέν τε ἰδὼν, ὑπὸ τε σπέεος ἤλασε μῆλα. Il. iv. 279.

πρόβατον, ον (τό), fr. προβαίνω, prop. beast that moves onward to graze, and principally, a four-footed beast, cattle; in the Attic writers, a sheep; whence by ext., flock, herd; in general and more commonly in the plural, πρόβατα, ων (τά), flock of sheep, sheep: Προβάτων μὲν ὡς ἐπιτοπολύ, ἦν κακῶς ἐχρη, τὸν νομέα αἰτιώμεθα. Xen. Econ. 3, 11.

κτήνος, εως (τό), according to the Etym. M., comes from κτείνω, and signifies every animal killed for food; others derive it with more reason from κτάσμαι, κτέατον, a possession; pl. κτήνη, possessions, wealth, principally in cattle, whence, generally, flocks, herds, or flocks and herds: [κτήνεα . . . θύσιμα πάντα. Her. 1, 50; all kinds of animals that are offered in sacrifice: σκευεφόρα κτήνη, beasts of burden. Hence τὰ σκευεφόρα, sc. κτήνη = impedimenta, the baggage: e. g. Thuc. 2, 79:] Ἦκει δὲ τὰς ἡ τῶν προβάτων λελυκωμένα γέρον, ἡ τῶν βοῶν κατακεκολλημένα, ἡ ὅσον φάσκων ἐμπεπτωκέναι τοῖς κτήνεσιν. Xen. Cyr. viii. 3, 41.

11.

- 11) ἅγιος, ια, of the same family as ἁγρός, but of more modern formation, signifies, with ἁγίαι, a natural and essential, or a moral purity or holiness (like the Latin *sanctus*), whereas ἁγρός, like the Latin *sacer*, signifies only that which is externally holy, to which the character of sacredness and inviolability is attached by the laws or by custom: Ἐλθα ἦν Ἀρτίμιδος ἱερὸν μάλα ἅγιον. Xen. Hellen. iii. 2,

19. Ἐν μέσῳ μὲν ἱερὸν ἅγιον αὐτόθι τῆς τε Κλειτοῦς καὶ (11)
 τοῦ Ποσειδῶνος ἄβυσσον ἀφείτο. *Plat. Crit.* 116, c. Οἷξισι
 κλητὶ δὲ θύρας ἱεροῖο ἐόμοιο. *Il.* vi. 89. Ἅγιος is not found
 in Homer, nor in the Tragic writers; it is rare even among
 the ancient prose writers. In the Septuagint ἅγιος is the
 epithet given to the Supreme Being: Ἐγὼ Κύριος ὁ Θεός
 σου, ὁ ἅγιος Ἰσραὴλ. *Isai.* 43, 3. Ἐγὼ εἰμι Κύριος ὁ ἅγιος
 ἐν Ἰσραὴλ. *Ezek.* 39, 7. It is also sometimes found for
 ἱερός, *sacred, consecrated*: Ἡμέρα ἁγία ἐστὶ τῷ Κυρίῳ Θεῷ
 ἡμῶν. *Nehem.* 8, 9. [Cf. 268.]

ἁγνός, *prop. pure*; hence *holy*, in the poets: Νῦν μὲν
 γὰρ κατὰ δῆμον ἑορτὴ τοιοῦτο θεοῖο ἁγνή. *Od.* xxi. 257.—
Chaste, the special epithet of several goddesses, as Cybele,
 Proserpine, and Minerva: Εὐχέσθαι δὲ Διὶ χθονίῳ, Δημή-
 τερί θ' ἁγνῇ. *Hesiod. Oper.* 435. [Cf. 18.]

ὁσιος, α, ον, that which is in conformity with the
 Divine law, with religion, *pious, religious*; hence, *religious*,
pious, holy in speaking of persons [in a lower sense, *just*,
conscientious]: Δὸς δ' ἐς ὑπωρείην ὑψικρήμνοιο Μιμάντος
 αἰδοίων μ' ἐλθόντα βροτῶν ὁσίων τε κυρῆσαι. *Hom. Epigr.*
 vi. 6. Ὅσίων ἀνδρῶν ἀρχόντων. *Plat. Epist.* vii. 335.
 Ἐθέλαιν ζῆν τὸν ὅσιον καὶ δίκαιον βίον. *Plat. Leg.* ii.
 663, b. [Cf. 177. 268, and note.]

12.

ἄγκιστρον, ον (τό), *fish-hook*: Αἰεὶ γὰρ περὶ νῆσον 12
 ἀλόμενοι ἰχθυάσκον γναμπτοῖς ἀγκίστροισιν. *Od.* iv. 368.
 Afterwards it was used in a more general sense for any
 kind of *hook* [*uncus*]: Ἐπειδὴ γὰρ τοὺς ἐν τῷ δημωτηρίῳ
 θανατουμένους ἀγκίστροις τισὶ μεγάλοις οἱ δῆμοι ἐς τε τὴν
 ἀγορὰν ἀνείλκον, κἀνταῦθ' ἐς τὸν ποταμὸν ἔσυρον, ἔφη τὸν
 Κλαύδιον ἀγκίστρῳ ἐς τὸν οὐρανὸν ἀνενεχθῆναι. *Dio Cass.*
 lx. 975, 92.

ἄρπάγη, ης (ή), *fr. ἀρπάζω*, generally, an instrument for
 drawing or raising with power: an instrument [*harpago*]
 made of iron, with several hooks (called also λύκος, *lupus*),
 and used in drawing up the buckets from wells; a kind
 of *grappling-iron*, used in sieges and sea-fights; it was
 also a tool like our shovel, or rake, as far as can be con-
 jectured from this verse of Euripides: Ἀναγκαίως ἔχει σάειν

- (12) *ἀσπὴς* *εἴη* ἢ *ἀσπράγγ* *ἀσπινε*. *Cycl.* 32. [Distinguished from the *abstract* *ἀσπράγγ* by its accent.]

ἄσπας, *ος* (α), from *birth* of the arrow, in Homer: *ἄσπας*, *ἄσπας* : *Ἀντίκω* δ' ἔκ *Ἀσπρήσσης*, *ἀσπρήστος* ἔλακεν *ἄσπας*· τοῦ δ' *ἰξολοκίμνιου* πάλιν ἄγεν *ὀξείες ὄγκοι*. *Il.* iv. 214.

ἄσπας, *ος* (α), *little hook*: according to Pollux *ὄγκοι* are the hooks which form the head of the dart or arrow on the inside, toward the shaft: *τῆς ἀκίδος ὄγκοι* μὲν οἱ πρὸς τῷ *καλάμῳ*. *Poll.* i. 137.

13.

- 13 *ἀγκῦρα*, *ος* (ή), *anvil*, the invention of which Pliny [*ib.* 56] and Strabo attribute to Anacharsis: *Εὐρήματα* τε *ἀντιῶ* *λαγνί* . . . *τοῦ ἀντιῶ* *ἄγκῦραι*, καὶ τὸν *κεραμεικὸν τροχόν*. *Strab.* vii. 209.

ἄναι, *ων* (α), *large stones* which served the purpose of an anvil in primitive times: *Ἐκ δ' ἐννάς* *ἰβαλον*, κατὰ *δὲ* *πρυμνήσι* ἔδησαν. *Il.* i. 436.

14.

- 14 *ἀγκών*, *ωνος* (ή), *the elbow*: *Ὁρθοθίς* δ' ἄν' ἐπ' *ἀγκῶ* *ων*, *ἐπιλήθης ἱσταίμενος*. *Il.* x. 80. It is thus described by Galen: *Ἀγκῶν* δ' ἔστιν, ᾧ *ποτε* *στηριζόμεθα*, *φησιν* *Ἰπποκράτης*· *ὅθεν* *ἐκ* καὶ *τῶν ὀστέων* αὐτοῦ *θαττερον* τὸ *μεῖζον*, *οὗ* *μέρος* *μὲν* *ἔστι* τὸ *πρὸς* *Ἰπποκράτους* *μὲν* *ἀγκῶν*, *ὑπὸ* *δὲ* *τοῦ* *Ἀντικίου* *ὠλέκρῶνος* *ὀνομαζόμενον*· *ἰσχυρότερον* (= *ποτε* *εἰρη(βουλής)*) *γὰρ* *ἔχον* *τοῦτο* τὸ *ὀστον* *πῆχυς* *καλεῖται*. *Galen. de usu part.* ii. 2. *Τὸ* *μὲν* *οὖν* *ὀπίσω* *μέρος* *αὐτὸς* *ἡ* *ἀγκῶν* *ἔστιν*, *ὅτι* *οἱ* *Ἀθηναῖοι* *μὲν* *ὠλέκρῶν*, *οἱ* *Δωριεῖς* *δὲ* *κύβητον* *ὀνομάζουσι*. *Galen. de Muscul.* ii. 3.

ἀγκάδης, *ης* (ή), *curve* at *head* of the arm, which forms the elbow on the inside: *Καὶ τοῦ ἀγκῶνος ἡ καμπή* . . . *τοῦ ἐντὸς τοῦ ἀγκῶνος*. *Hesych.*

15.

- 15 *ἀγνεία*, *ας* (ή), *fr. ἀγνέω*, *purity*: *Ἀγνεία* *εὐλάβεια* *τῶν* *πρὸς* *τοὺς* *θεοὺς* *ἁμαρτημάτων*. *Plat. Defin.* 414, a. *Ἀγνείη* *ψυχῆς* *τοῦ σώματος* *ἔστι* *καθαρότης*. *Phocyl.* 215.

ἄγνευμα, *ατος* (τό), another verbal from *ἀγνέω*, signifying rather the state of purity, virginity: *Ὡ* *τίκνον* *ὦ* *σύμβακκε* *Κασάνδρα* *θεοῖς*, *οἷσις* *ἰδυσας* *συνφοραῖς* *ἄγνευμα* *σόν*! *Eurip. Troad.* 500.

ἀγνότης, ητος (ή), fr. ἁγνός, *state of purity*, in the (15)
N. T.: Ἐν ἀγνότητι [*by pureness. Engl. Tr.*], ἐν γνώσει, ἐν
μακροθυμίᾳ. *Corinth. ii. 6, 6.*

ἀγιότης, ητος (ή), fr. ἅγιος, *holiness*, in the N. T.:
Ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
Hebr. 12, 10.

ἀγιωσύνη, ης (ή), fr. ἀγιάω, *sanctification*, in the N. T.:
Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. *Co-*
rinth. ii. 7, 1. In debased Greek, it was a title of honour
used in addressing a patriarch or bishop; *e.g.* as *Holiness*
is used of the pope: Τὰ ὁσίως πραχθέντα παρὰ τῆς ὑμετέρας
ἀγιωσύνης. *Act. 3, Concil. sub Menna, p. 603.*

ἀγιστεία, ας (ή), fr. ἀγιστεύω, *religious office or cere-*
mony, consecration, worship: Καὶ τὰ περὶ τὰς θυσίας τε καὶ
τὰς ἀγιστείας τὰς ἐν τοῖς ἱεροῖς ἐπιφανέστερον τῶν ἄλλων
ἐσπούδασε. *Isocr. Busir. 227.* Λέγεται δὲ καὶ τὴν περὶ
τὸ πῦρ ἀγιστείαν Ῥωμύλον καταστήσαι πρῶτον. *Plut. Rom.*
22.

16.

ἀγνίζειν, καθαίρειν. These two verbs express the same 16
result, but as effected by means of different acts. In the
Greek and Roman Liturgies, ἀγνίζειν was *to cleanse or*
purify by the means of water, and καθαίρειν, *to remove*
defilements by the means of fire: Διὰ τί τὴν γαμουμένην
ἄπτεσθαι πυρὸς καὶ ὕδατος κελεύουσι; . . . ἢ διότι τὸ πῦρ
καθαίρει, καὶ τὸ ὕδωρ ἀγνίζει; *Plut. Quæst. Rom. i. 263.*
[Note.]

17.

ἀγνοεῖν, *not to know, to be ignorant of*: Οἶμαι δὲ σε 17
πολλὰ μεριμνᾶν ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς
στρατηγίαν ὠφελίμων. *Xen. Mem. iii. 5, 23.* Τὸ δὲ ἀγνο-
εῖν ἑαυτόν, καὶ ἃ μὴ οἶδε δοξάζειν τε καὶ οἶεσθαι γιγνω-
σκεῖν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι. *Xen. Mem. iii.*
9, 6.

ἀμφιγνοεῖν, *to be in doubt, in uncertainty* on any point
or fact: Καὶ ὃ τι ἐποιοῦν ἡμφιγνόουν. *Xen. Anab. ii.*
5, 8.

18.

- 18 ἁγρός [cf. 11], *pure*, with reference rather to inward and ~~emotional~~, or moral purity; in Homer, but only in the *Odyssæy*, it is the epithet of Diana, Proserpine, and some other goddesses: *ἀθάτα: Χρυσόθρονος Ἀσπερις ἁγρή.* *Od.* v. 123. In Pindar it is the epithet of Apollo, or of the sun, the light of which was considered as the purest of all things: *Ζήτα καὶ ἁγρὸν Ἀπολλωνα,* *Pindar. Pyth.* ix. 112.

καθαρός, *a. or. pure*, adds to the notion of ἁγρός that of external and bodily purity, which was also necessary for the due performance of the ceremonies of religious worship: *Ἄν μὴ καθαρὸς ᾗ τῶν χειρῶν φόνον.* *Plat. Leg.* ix. 864, c. *Δὲ καθαρὸν καὶ ἁγρὸν ἐοικένει τῇ γαμψεῖσιν* (*pure and chaste*). *Plut. Quæst. Rom.* i.

19.

- 19 ἀγορά, *ai (ē)*, *prop.* place where persons assemble, public place or square; hence, *market*, principally for eatables and provisions of all sorts, and, generally, for wares of small cost and at retail prices: *Τὸ τῶν ὠρίων πλῆθος ἐρωτεῖ καὶ τὴν ἐκτετηρίαν τὴν κατὰ τὴν ἀγορὰν.* *Dem. Phil.* 144, 12. [Cf. 20.]

ἐμπορίον, *ou (tō)*, *emporion*, particular place where wholesale maritime traffic is conducted in a sea-port, *mart*, *factory*, *exchange*: *Οὐτ' ἐμπορίῳ χρωμένη εἴτε λιμένα ἐκτεμίστη.* *Isocr.* 198, c. By ext., a *commercial town*, *place of trade*: *Ἐμπορίον ἔ' ἦν τὸ χωρίον καὶ ὡρμὴν αὐτῶν ὁλκάδες πολλαί.* *Xen. An.* i. 4, 6.

μαγειρίον, *ou (tō)* (*μάγειρος*), that part of the market-place at Athens, where cooks were hired, according to the meaning which Pollux gives to the following verse which he has preserved out of Antiphanes: *Ἐκ τῶν μαγειρίων ἐκβέλει ἐμὲ δ' ἄλλω τὴν τοῦ ψέου,* *going from the cook-market to the fish-market.* *Antiphan. Milit.*

πωλητήριον, *ou (tō)*, generally, *the place or site where things are sold*: *Εἰ αὖ καὶ ἀγοραῖον αἰκητεῖς τε καὶ πωλητήρια κακασκευασθείη.* *Xen. de Vect.* 3, 13. The place where the *Πωληταί* (certain magistrates) sat: *court of the P.* at Athens. These magistrates were commission-

ers of public sales and taxes ; they sold for the treasury all (19) domiciled foreigners [μέτοικοι, *resident aliens*], who had not paid the tax of twelve drachms per annum, to which they were subject. It is to this custom that the following passage of an advocate's speech, attributed to Demosthenes, refers: Λαβὼν αὐτὸς αὐτοχειρίᾳ πρὸς τὸ πωλητήριον τοῦ μετοικίου ἀπήγαγεν. *Dem. in Aristog.* 57.

πρατήριον, ου (τό), fr. πρατήριος, place where things are sold, or rather that which is offered for sale ; hence, *sale, market*, under the Ionic form in Herodotus : Ἐνθαῦτα δὲ λειμῶν ἐστὶ, ἵνα σφι ἀγορή τε ἐγίνετο καὶ πρητήριον, *Herod.* vii. 23.

κύκλος, ου (ὁ), prop. *circle* : Κύκλοι δὲ ἐν τῇ νέᾳ κωμῳδίᾳ καλοῦνται ἐν οἷς ἐπιπράσκοντο τὰ ἀνδράποδα. *Poll.* vii. 11. This use of the word κύκλος (for *slave-market*) comes, according to Harpocration, from the custom of the buyers forming a circle in that particular part of the market-place where slaves were sold.

20.

ἀγορά, ᾱς (ή), fr. ἀγείρειν, place where assemblies are 20 held, and, by ext., *the assembly* itself ; in the *Iliad* ἀγορά is *the assembly of the people*, in opp. to βουλή, *the council of the elders*, chiefs: Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγουσι κέλευσεν κηρύσσειν ἀγορήνδε κερηκομῶντας Ἀχαιούς. Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μαλ' ὦκα. Βουλὴ δὲ πρῶτον μεγαθύμων ἵζε γερόντων. *Il.* ii. 50. At Athens ἀγορά was the assembly of each tribe, and ἐκκλησία was the general assembly of the people, which was held in the public place, or at the Pnyx, or in the theatre: Τον στέφανον ἂν μὲν ἡ βουλὴ στεφανοῖ ἐν τῷ βουλευτηρίῳ ἀναιρεῖν, ἂν δὲ ἡ πόλις, ἐν πυνκί, ἐν τῇ ἐκκλησίᾳ. *Dem. Cor.* 244, 2.

κυρία ἐκκλησία was the *ordinary assembly*, which was held four times in every prytany, that is, every thirty-five days ; the ἐκκλησία σύγκλητος was an *extraordinary assembly*, convoked on urgent business by the Prytanes or *generals* (στρατηγοί): Συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γενομένης καὶ πρυτάνεων καὶ βουλῆς γνώμη. *Dem.* 238, 2. Acc. to Pollux it was called κατακλησία, ας (ή), when those who lived in the country were also

(20) summoned: "Ὅτι καὶ τοὺς ἐκ τῶν ἀγροῶν κατεκάλουν. *Poll.* viii. 117.

ἐκκλησία, ας (ή), in the N. T., the assembled body or community of the first Christians, the Church: Κἀγὼ ἐὲ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* 16, 18. This word is always taken metaphorically, although some commentators would explain it literally.

ἄγυρις, εως (ή), Æolic form of the same origin as ἀγορά, with which it is synon.: [ἀνέροων. *Od.* iii. 31: also ῥηδων. *Il.* xxiv. 141: στρατιῆς. *Eur. Iph. A.* 753:] *heor*, in Homer: Ἐπεὶ βεβηλῆα ἦεν, βεβλαμμένον ἦτορ, κείμενον ἐν νεκρῶν ἀγῶνι. *Il.* xvi. 661.

ὀμήγυρις, εως (ή), compound of ἄγυρις, *assembly*, in Homer: Ὅτω ἂν ἦμεν Οὐλυμπόνε θεῶν μεθ' ὀμήγυριν ἄλλων. *Il.* xv. 142.

πανήγυρις, εως, ή, prop. *general assembly*, great concourse of people assembled to celebrate a festival or some public solemnity, such as the Olympic games, to which spectators flocked from all parts of Greece; the παναθήναια, at Athens, which also attracted a great number of strangers; and other festivals of this nature; *public solemnity*: Οὔτε γὰρ ἐν παιηγύρεσι ταῖς κοιναῖς εὐαίτιαις γέρα τὰ νομιζόμενα, in their great public solemnities. *Thuc.* i. 25.

ἀγών, ὠνος (ό), acc. to Eustathius ἀγωνί was in use among the Boeotians for ἀγορά (*Eustath.* 1335, 54); but it is only found twice in this sense in Homer, *assembly* collected to see or celebrate games: Λῆτο δ' ἀγων, λαοὶ δὲ θεῶς ἐπὶ νῆας ἕκαστοι ἐσκίδναντ' ἰέναι. *Il.* xxiv. 1.

σύλλογος, ου (ό), prop. a meeting for the purpose of talking over and settling any matter; *deliberative assembly, conference*: Ὁ δὲ ἄσμενος ἀκούσαι ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων λέγει ταῦτε. *Xen. Expedit.* v. 7, 22. [Note.]

συναγωγή, ης (ή), prop. *act of collecting* or *assembling*: Δοκῶν καὶ ἐν τῇ συναγωγῇ τοῦ πολέμου μαλακίαι εἶναι, to have been slow in collecting troops for the war. *Thuc.* ii. 18. Among the Jews, *synagoge*, in the Acts of the Apostles: Ἦλθον εἰς Οὐσσαλατικὴν, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων. *Act. Apost.* 17, 1.

σύνοδος, ου (ή), *assembly, meeting*: Ταμιῶν τε Δῆλοι ἦν αὐτοῖς, καὶ Λυσιόδοι ἐς τὸ ἔρπον ἐγγιγναιτο. *Thuc.* i. 96.

ἀρχαιρεσία, ας (ή), prop. *election of magistrates*, hence (20) *office of magistrate*, the magistrates in Herod. [?]: Ἐπεὰν δὲ θάψωσι ἀγορὴ δέκα ἡμερέων οὐκ ἵσταται σφι, οὐδ' ἀρχαιρεσίῃ συνίζει, nor does any magistrate sit [more probably, nor is any meeting held for the election of magistrates. Cf. Bähr]. *Herod.* vi. 58. In Demosthenes, *election*: Ὡς δ' ἐν ἀρχαιρεσίαις ὑμεῖς Χαβρίαν ἐπὶ τὸν πόλεμον τοῦτον κατεστήσατε. *Dem. in Aristocr.* 677, 16. At Rome, *elections at the comitia*; the *comitia*: Οὕτω δὲ πάλιν ἀρχαιρεσιῶν γενομένων, ὑπατος ἀνεδείχθη Οὐαλέριος. *Plut. Publ.* 100, c.

συνέδριον, ου (τό), *place of session, sessions-hall, council-hall, council-chamber, curia*: Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι ξυνεκάθηντο ἐν τῷ ξυνεδρίῳ. *Xen. Hellen.* ii. 4, 14. Among the Jews the SANHEDRIM, or great Sanhedrim, was the supreme tribunal at Jerusalem; it took cognizance of all capital causes, political or ecclesiastical; it was composed of sixty-two judges chosen out of the scribes and elders, and was presided over by the high-priest: Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν. *Mark* 14, 55. There were also local sanhedrims or tribunals in each town (*Matth.* x. 17).

21.

ἀγοράζειν (ἀγορά), *to be at or go to market*, in Herod. 21 and ancient Attic writers: Ἀγοράσοντες ἤκομες. *Aristoph. Acharn.* 750. By ext., in more modern Attic, *to buy at market, to buy*: Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια. *Xen. Anab.* i. 5, 10.

ὠνεῖσθαι (ὄνω), prop. *to put a price upon a thing with a view to buy it; to bid for it*: Ἐπεθύμησε τῆς χλαυίδος, καὶ αὐτὴν προσελθὼν ὠνέετο· ὁ δὲ λέγει· ἐγὼ ταύτην πωλέω οὐδενὸς χρήματος. *Herod.* iii. 139. [See Note.] Latterly, *to buy*, in general: Ἐζων τὰ μὲν ἐκ τῆς πολεμίας λαμβάνοντες, τὰ δὲ ἐκ Κορίνθου ὠνούμενοι. *Xen. Hellen.* vii. 2, 17. Pure Attic writers do not use this verb in all its tenses: thus the aorist ὠνησάμην is found only in later Attic, in Plutarch, Lucian, Strabo, &c.; the older writers used for this tense the old aorist πρίασθαι: Ἐπριάμην οὖν αὐτὸ βουλούμενός σου τῇ γυναικὶ δοῦναι. *Plat. Epist.* 13, 361, a.

- (21) μεταβάλλεσθαι, prop. to make exchanges, to barter; hence to trade or traffic: Ἡ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροῖτιζόντας ὁ τι ἐλάττονος πριάμενοι πλείους ἀπολῶνται. *Xen. Memor.* iii. 7, 6.

22.

- 22 ἄγριος, α, ον, fr. ἀγρός, as the Latin *agrestis*, that which grows in the fields without culture, in speaking of plants, *wild*, opp. to ἡμερος: Ἡ τὰ ἀγρία κατὰ φύοντα . . . ζῷεται καὶ ἡμερα. *Xen. (Econ.* 16, 5. By ext. used of animals: Δίδαξε γὰρ Ἀρτεμις αὐτὴ βάλλειν ἀγρία πάντα. *Il.* v. 53. Fig. *savage, fierce, cruel, barbarous*: Αἰ κεν Τυδεὺς νῖον ἀπόσχη Ἴλιον ἰώης, ἀγριον αἰχμητην. *Il.* vi. 96.

ἀγρεῖος, εἶα, fig. in Aristophanes: Ἀγρεῖος εἶ καὶ σκαίε. *Aristoph. Nub.* 645.

ἀγρότερος, α, ον (ἀγρός), of the fields, *wild*, in speaking of animals: "Οὐεν ἡμιόνων γένος ἀγροτέρων. *Il.* ii. 852. Specially used of Diana, as the goddess of hunting, in Homer and Xenophon: Ἀρτεμις ἀγροτέρη. *Il.* xxi. 471.

ἄγροικος (ὁ, ἡ, fr. ἀγρός, prop. one who lives in the fields, in the country; *peasant, boor, rustic*: Ἐξημα Μεγακλέους ἀειλαυτῆρ ἄγροικος ὢν ἐξ ἀσπίως. *Aristoph. Nub.* 46. Also of animals that frequent the fields, plains, &c. Ἀγροικα ζῶα. *Arist. Animal.* i. 1, 13; in opp. to ἀρεῖα. Fig. *rustic, coarse, cloddish, clownish*. Ὡς ἀγροικος εἶ καὶ εὐσμαθής! *Aristoph. Nub.* 646. Ἀγροικὸν τινὶ ποφίῳ χρώμενος. *Plat. Phædr.* 229, e. Plato uses it in the sense of ἀγριος, *barbarous, cruel*: Ἀ ἀγροικα ἐφησθα σὺ εἶναι ἀληθῆ λέγων. *Polit.* x. 613, e. Some grammarians have been desirous to establish a difference of signification between ἀγροικος and ἀγροῖκος. They assert that ἀγροικος is only used lit.; and ἀγροῖκος circumflexed, fig. But the best critics hold the difference of accent to be purely dialectic, arising from the Attic writers liking to throw the accent as far back as possible; thus, acc. to Thomas Magister, ἀγροικος was in use among the Attic writers, both literally and figuratively.

ἀγρότης, ου, and ἀγροιώτης, ου (ὁ), *peasant, countryman* : Αἰγυπιοὶ (22) γαμφώνυχες οἷσιν τε τέκνα ἀγρόται ἐξείλοντο πάρος πετεινὰ γενέσθαι. *Od.* xvi. 217. Νήπιοι ἀγροῖῳται, ἐφημέρια φρονέοντες. *Od.* xxi. 85. Τίς ἀγροιώτας πελάθει θριγκοῖς; *Aristoph. Thesm.* 64.

ἀγροτικός, ἡ, ὄν, *synon. of ἄγριος, modern, and found only in the grammarians* : Ἀγροτικός σταθμός. *Eustath. ad Il.* ω, 29.

ἀγρονόμος (ὁ, ἡ), *that feeds or dwells in the fields, rural* : Τῆς θ' ἅμα Νύμφαι κοῦραι Διὸς αἰγιόχοιο ἀγρονόμοι παίζουσι. *Od.* vi. 106. [Ὁ ἀγρονόμος, at Athens, the manager of the public lands. *Arist. Rep.* 6, 8.]

ἀγριοίεις, εσσα, εν, a modern Epic form, in Nicander, *that which renders wild or fierce* : Ὡς δ' ὁπότ' ἀγριοίσσαν ὑποθλίψαντες ὁπώρην. *Nicandr. Alex.* 30.

23.

ἀγρός, οὔ (ὁ), *field, land capable of cultivation* ; *ager* : 23 Ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς. *Xen. Mem.* iii. 9, 11. Hence *country*, as opp. to ἄστυ or πόλις, *town* : Καὶ ἐκπληξιν κατὰ τε τοὺς ἀγρούς καὶ ἐν τῇ πόλει ἐποίησε. *Xen. Hellen.* iv. 7, 3.

ἄλωή, ἡς (ἡ), fr. ἀλοάω, *land under culture*, in Homer : Ὅς κακὰ πόλλ' ἐρδεσκεν ἔθων Οἰνῆος ἀλωήν, *did much harm to the lands of Æneas. Il.* ix. 540.

ἄρουρα, ας, ἡ, fr. ἀρώω, *land under tillage, arable land* ; *arvum* : Νειὼν δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν. *Hesiod. Oper.* ii. 81. *Cultivated land, gen.* : Εἰ δὲ τίς ἐσσι βροτῶν οἱ ἀρούρης κάρπον ἔδουσιν. *Il.* vi. 142.

γῆς, ου (ὁ), a measure of land containing somewhat less than ten ὀργυιαί (= nearly 60 feet ; ὀργυιά = 6 feet, 0 81 of an inch. *Dict. Antiqq.*), acc. to the Scholiast on the *Iliad* (i. 579), or two stadia, acc. to the Scholiast on the *Odysse.* (vii. 113) ; *an acre of land* ; found only in composition in Homer : Ἐνθα μιν ἠνωγον τέμενος περικαλλὲς ἐλέσθαι πεντηκοντόγυον. *Il.* ix. 578. In more modern poetry, *field* [as we use, *his broad acres*, &c.] : Ἐνθεν ἐκραγῆσονται ποτε ποταμοὶ πρὸς δάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευροὺς γῆας. *Æsch. Prom.* 369. Ὡ τὸν Ἀργεῖων γῆην σπείροντες. *Eurip. Heracl.* 839.

νεός, οὔ (ἡ), fr. νέος, γῆ understood, *prop. land newly ploughed* [after having lain a year or more untilled] ; *a fallow* ; *novalis* : Εἰ μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι. *Xen. Œcon.* 16, 13.

- (23) νεός, οὔ (ή), Epic form of the preceding word: 'Αλλ' ὅστ' ἐν νεῷ βίῃ εἶναι πεπηγμένον ἄστρον, ἴσον θυμὸν ἔχοντι, τιταίνεται. *Il.* xiii. 703.

πέλεθρον, οὐ (τό), quantity of land ploughed in a day, [loosely] *acre*, in measure: Ἐπὶ δ' ἐπέσχε πέλεθρα πένων. *Il.* xvi. 407. The syncopated form πλέθρον, οὐ (τό), is found only as the surface-measure of a hundred Greek feet, *plethron*; the *jagerum* of the Latins was, acc. to Quintilian (i. 10, 12), 240 feet in length, and of half that breadth.

τέμενος, εὐς (τό), fr. τέμνω, *portion* or *piece of land*: Καὶ μὲν οἱ Λυκιοὶ τέμενος τάμον, ἔσχεον ἄλλωι, καλὸν φυταλιῆς, καὶ ἀρούρης, ὅσρα ἰέμοιτο. *Il.* vi. 194. *Enclosure reserved* and dedicated to a god; *sacred enclosure* or *precincts*: Ἰάργαρον ἐῖθα δὲ οἱ τέμενος βῶμόε τε θύειε. *Il.* viii. 48.

χῶρος, ου (ὁ), prop. *space*: Χῶρον μὲν πρῶτον διεμέτρουν. *Il.* iii. 315. *The country*, in opp. to the town: Καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰ ἐν ὧρᾳ αἱ ἐπισκαιοῦνται πράξεις εἰσίν. *Xen. (Æcon.* 5, 4. Sometimes *field*, in Xenophon: Οὐδέποτε γὰρ εἰς χῶρον ἐξεργασμένον ὦν εἶσθαι. *Xen. (Æcon.* 20, 22.

χωρίον, ου (τό), dimin. of χῶρος, *piece of land*: Ἐπὶ δὲ οἱ μὲν ἀγροὺς κεκτημένοι παῖτες ἔχουσιν ἂν εἰπεῖν ὅποσα ζεύγη ἀρκεῖ εἰς τὸ χωρίον καὶ ὅποσαι ἐργάται. *Xen. (Æcon.* 4, 5. In Plutarch, *estate*, *country-seat*, *villa* of the Romans: Ἐπαγελθὼν δ' εἰς τὸ χωρίον, ἂν μὲν ἦ χειμῶν, ἐλθὼντα λαβὼν, θέρονε δὲ γυμνὸς ἐργασάμενος μετὰ τῶν οἰκετῶν ἐσθίει τὸν αὐτὸν ἄρτον. *Plut. Cat. Maj.* 3.

24.

- 21 ἄγχειν, *to press, squeeze tight*: Ἀγχε δὲ με πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν. *Il.* iii. 371.

ἀπάγχειν, *to strangle*: Ὁ μὲν Λαῖς νεβρὸν ἀπαγχων. *Od.* xix. 230. Ἀπαγέσθαι με ποιησεῖς. *Theocr.* iii. 9.

πνίγειν, *to choke*: Οὕτω γὰρ τιταίντες ἐν ἑλάσι τοῖς ἀκαλύμδονς. *Batr.* 153. Ἐπνίγεται ὅσπερ μὴ ἐπύγχαται ἐπιστάμενος νεῦν. *Xen. Anab.* v. 7, 15. [Cf. *Mark* v. 13.]

ἀποπνίγειν, *to stifle, smother* [e. g. with *two warm clothing*]: Οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖν γὰρ αὖν. *Xen. Cyr.* viii. 2, 11. "Οὐ οὕτωςί με ρὺν ἀποπνίξαι ρουδίσαι. *Aristoph. (Eupr.)* 1134. Fig.: Ἐφ' οἷς

ἔγωγε ἀποπνίγομαι, *at which I am choked with rage.* Dem. (24) 403.

καταπνίγειν, *to stifle* [*to cause to smoulder, by the exclusion of air*], in speaking of fire, of charcoal: Παράδειγμα δ' ἐκ τούτου λαμβάνειν ἐστὶ τὸ συμβαῖνον ἐπὶ τῶν καταπεπνιγμένων ἀνθράκων, *in the case of charcoal, from which the air is excluded.* [A little below: τῷ ἐγκρυπτομένῳ καὶ καταπνιγομένῳ πυρί.] Arist. de Juvent. 3. [Hence fig., *to choke up; to choke trees, &c.*] Πάντα δὲ ταῦτα βλάπτει τὰ δένδρα καταπνίγοντά τε καὶ ἐπισκιάζοντα. Theophr. Caus. Pl. ii. 18, 3. [Note.]

25.

ἀγών, ὦρος (ὅ), fr. ἄγω, the drawing together, collect- 25
ing together men or things: hence, 1. *an assembly*; 2. *a concourse* or *circle* of spectators met together to see games: thence, 3. *the stadium, the circus*, and, by ext., any *combat* or *contest* in the circus, *wrestling, boxing, leaping, chariot race, &c.*; *games* of the circus. Ἐγὼ ταῦτ' ἂν ἡϊδὶόν σου διηγούμενον ἀκούοιμι ἢ εἰ μοι γυμνικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο. Xen. Œcon. vii. 9. Fig. *struggle, contest* of every kind, *suit at law*: Εἰ ἡξίωσας τὸν ἀγῶνά σοι εἶναι πρὸς τοὺς ἐνθάδε ἀνθρώπους. Plat. Alcib. i. 119, c.

ἀγωνία, ας (ή), act of combating; acc. to Pollux, this word is more particularly used of the contests of the stadium, and those of the Dionysia: Σεμνότερον εἴποις ἂν ἀγωνίαι γυμνικαί, καὶ ἀγωνίαι Διονυσιακαί. Poll. iii. 142. But the word is found in almost all writers in the more general sense of *exercise, practice* in particular games: Εἴ τις ἵππεύειν ἢ τοξεύειν οἶδεν, ἢ αὖ παλαίειν ἢ πυκτεύειν ἢ τι τῆς ἄλλης ἀγωνίας. Plat. Alcib. ii. 145, c.

ἀγώνισμα, ατος (τό), fr. ἀγωνίζομαι, verbal subst. expressing the effect, result of the action, *exercise, exhibition of games, exhibition, essay* [*prize-essay*], *commissio, certatio*: Ἐστὶ μνησθῆναι περὶ ἀπάντων τῶν ἀγώνων τῶν γυμνικῶν, ὥς ὅσα μὲν αὐτῶν πρὸς πόλεμόν ἐστιν ἀγωνίσματα ἐπιτηδεύ-
τέον. Plat. Legg. 832, e. Κτῆμά τε ἐς αἰὲ μᾶλλον ἢ ἀγώ-
νισμα ἐς τὸ παραχρῆμα ἀκούειν ἐνέγκεται. Thuc. i. 22.

ἀγωνισμός, οῦ (ό), fr. ἀγωνίζομαι, act of contesting or

(25) competing, emulation : Πολλή δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν καὶ ἀγωνισμός πρὸς ἀλλήλους. *Thuc.* vii. 70.

ἀγώνισις, εως (ή), act of combating, of competing at games ; it is one of the words which Dionysius of Halicarnassus censures in Thucydides, as old and obsolete (*Dion. Hal. de Thuc.* v. 795) : Κατὰ τὴν οὐκ ἔξουσίαν τῆς ἀγωνισίως, προσελθὼν ἐς τὸν ἀγῶνα, ἀνέδῃσε τὸν ἡνίοχον, since he was not allowed to compete, he advanced into the stadium and crowned the charioteer. *Thuc.* v. 50.

26.

26 ἀγών, ὦνος (ό), concourse or circle of spectators assembled at public games ; hence, the lists, the stadium, the circus, in Homer : Βῆτην ἐς μέσσω ἀγῶνα. *Il.* xxiii. 685. By ext., combat of the circus, games : Οἱ γυμνακοὶ ἀγωνεῖς. *Isocr. Paneg.* i. Used also of theatrical contests : μετα τιῶν τοῦς ἀγῶνας ποιήσονται περὶ ἀπάντων χορῶν καὶ χορείας. *Plat. Leg.* viii. 835, b. Sometimes combat or war : Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοῦς πολεμικοὺς ἀγῶν ; *Xen. Mem.* iii. 12, 1.

ἄεθλος, ον (ό), in poetry, whence by contraction ἄθλος in prose, expresses the pains taken to win the prize or gain the advantage, toil, labour, pains : Ὡ γῆραι ! οὐ γὰρ πῶ πάντων ἐπὶ πείρατ' ἀέθλων ἠλθέμεν. *Od.* xxiii. 250. Τῶν ἄθλων τῶν Ἡρακλέους τὸ ἐς τὴν ἰδέσθαι. *Plutarch.* x. 18, 5. Whence, principally, combat or contest in the circus : Ἀρὴρ περιφόμενος ἢ ἐν ἀέθλῳ, ἢ καὶ ἐν πολέμῳ, *Il.* xvi. 590. Ἐν τοῖς τῆς μουσικῆς ἄθλοις. *Isocr. Paneg.* 42.

ἄθλον, ον (τό), ἀέθλον in poetry, prize of the combat : it is only in the plural that ἄθλα = ἄθλα, combats, games of the circus : Μητρὴ περικαλλε' ἀέθλα θῆκε μίσφῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν. *Od.* xxiv. 58. Very seldom, and only in the Anthology, combats in war : Ἀ μὴ μὲν νηριθμὸν Ἀχιλλεύος ἔργα τε χειρὸς Ἐκτορέας, δεκέτονος ἄθλα λέγει πολέμου. *Anthol.* ix. 192. *Antiphil. Byz.*

ἄθλημα, ατος (τό), fr. ἀθλέω, prop. the toil itself, gymnastic exercise : Ἐφῇ γραμματικοῦ τινας ἀκοῦσαι τὴν πάλην ἀρχαιοτέραν ἀθλημάτων πάσῃ ἀποφαίνοντος. *Plat. Quæst. sympos.* ii. 4. In Theocritus, the implement used in any work : Τεγγέθι δ' αὐτοῖν Κεῖτο τὰ τοῦ χειρὸν ἀθλήματα, τοὶ καλαθίσκοι. *Theocr.* xxi. 8.

πάλη, ης (ή), prop. wrestling. Some grammarians derive it from παλη [the wrestlers' sand or dust], because the

wrestlers, after having rubbed themselves with oil, rolled (26) themselves in the dust; but it is generally derived, with more reason, from *πάλλω*, because the two wrestlers *shook* each other violently, in endeavouring each to lay the other on his back: *Πάλα κρατέων. Pind. Ol. 8, 27.*

παλαισμοσύνη, ης (ή), epic, *art of wrestling*: "Ὅσσον περιγιγνόμεθ' ἄλλων πύξ τε παλαισμοσύνη τε. *Od. viii. 103.*

πυγμαχία, ης (ή), epic, *boxing match*: Ἀντάρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα. *Il. xxiii. 653. Πυγμαχίης ἐν ἀγῶσιν. Orpian. Cyn. iv. 201.*

πυγμή, ῆς (ή), prop. *fist*; hence, by ext., *combat with fists, boxing*: Ἀγωνοθετοῦσιν ἄμιλλαν πυγμῆς. *Luc. ii. Amor. 5, 403.*

πένταθλον, ου (τό), the *PENTATHLUM*, *quinguertium*, the generic name given to the five exercises or contests enumerated in the following verses of Simonides: "Ἰσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. *Simonid. Fragm. 69. Οὐ γὰρ ἦν πένταθλον ἐτ', ἀλλ' ἐφ' ἐκάστω ἔργματι κείμεν τέλος, Pind. Isthm. i. 35.*

παγκράτιον, ου (τό), the *PANCRATIUM*, was a combat composed of wrestling and boxing: Ἐπεὶ γοῦν νικήφορος ἐβούλετο τοῦ παγκρατίου γενέσθαι. *Xen. Convin. 2, 5. Ὅτι γὰρ μέμικται τὸ παγκράτιον ἐκ τε πυγμῆς καὶ πάλης δῆλον. Plut. Sympos. quæst. 2, probl. 4.*

ἄμιλλα, ης (ή), fr. ἄμα and ἴλη, *effort* in contending for the prize or in order to prevail over any one, *certamen, single combat, contest* of two rivals: Ἰσχύος ἀνδρῶν ἄμιλλαι. *Pind. Nem. ix. 27. Fig. debate, dispute, rivalry, emulation, struggle, competition, even between friends: Ἀμιλλα ἀρετῆς. Plat. Legg. v. 731, b.*

μάχη, ης (ή), *close combat, engagement* in battle, *mêlée, battle, encounter* of two armies, or of two warriors on the field of battle, *prælium. See Μάχη, 323.*

27.

ἀγωνοθέτης, ου (ὁ), *one who appoints a combat, or contest* of any kind, *judge* of such contest or combat, because originally he who appointed it, was naturally the judge of it; Herodotus uses the word in speaking of the Olympic games: Ἐξαναστήσας τοὺς Ἠλείων ἀγωνοθέτας, αὐτὸς τὸν ἐν Ὀλυμπίῃ ἀγῶνα ἔθηκε. *Herod. vi. 127. In*

(27) later times it was the name, at Athens, of an officer chosen in each tribe to preside over games of all kinds; it appears that it was also one of the duties of this officer to make proclamation of the crowns granted to those citizens who had rendered any notable service to their country, as appears from the decree quoted by Demosthenes: Τῆς δὲ ἀναγορεύσειας τοῦ στεφάνου ἐπιμεληθῆναι τὴν πρυτανεύουσαν φυλὴν, καὶ τὸν ἀγωνοθέτην. *Demosth. Cor.* 253.

ἀθλοθέτης, ου (ὅ), prop. one who appoints games or prizes, was the name of an Athenian magistrate. According to Pollux (viii. 93), there were ten of these magistrates, one for each tribe. They were in office for four years; they had the direction of the Παράθῆραια, the concerts, combats, and races of the Stadium. According to the scholiast on Aristophanes (*Nub.* 37), it was the special business of the Ἀθλοθέται to inspect games and assemblies, under the authority of the demarchs, or heads of tribes, who regulated and superintended the pomps and ceremonies of the Παράθῆραια. But that this office was of more importance than the scholiast supposes, is plain from a passage of Demosthenes, where the Ἀθλοθέται are named with the archons: Τε ὅς ἐσσι ἄλλη τις ἀρχὴ καθιστῇ εἰς λειτουργίαν οἷον ἀρχων, βασιλεύς, ἀθλοθέται, τί σημεῖον ἔσται πότερον καθιστᾶσιν; *Dem.* 997, 5. Several grammarians have attempted to make a distinction between Ἀγωνοθεταὶ and Ἀθλοθέται: the first, as judges of scenic representations; the others, of gymnastic games, or those of the stadium. This difference is not observed in the actual use of the words; but all that can be conjectured as to any certain difference between the two words, from the few passages that remain to us, is, that the word ἀγωνοθέτης, which is the more ancient, has a more general sense, and was used, from the first, of all games celebrated in any part of Greece; whereas ἀθλοθέτης seems of more modern formation, and to have been used specially by Attic writers with reference to their own festivals and games.

ἐλλανοδίκης, ου (ὅ), fr. Ἑλλην, δικη, special name of the Elean magistrates who presided at the Olympic games. They were so called because they decided all questions that arose between the Athletes and other competitors. They presided robed in purple: Εἷς ἀπὸ φυλῆς ἐκάστης

ἐγένετο ἑλληνοδίκης. *Pausan.* v. 6 and 9. According to (27) Pausanias, under the title ἑλληνοδίκης, Iphitus was at first the sole president of the Olympic games. In the 50th Olympiad the office was confided to two judges, appointed by lot from among the people of Elis. In the 25th Olympiad nine of these judges were created; three for the horse-races, three for the Pentathlum, three for the other contests. Two Olympiads after this, a tenth judge was appointed. In the 103rd Olympiad there were twelve tribes, and a judge was appointed out of each tribe. But after the conquest of Elis by the Arcadians, when the number of tribes was reduced to ten, the judges never again exceeded that number. In the passage referred to, Pausanias uses alternately the words ἀγωνοθέτης and ἀθλοθέτης in speaking of the ἑλληνοδίκαι.

ῥαβδοῦχος (ὁ, ἡ), one who bears a wand or rod, apparitor, verger, name of several inferior officers of police at the Stadium, and so named from their carrying a wand: Λείχας ὁ Ἀρκεσιλάου Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδούχων πληγὰς ἔλαβεν. *Thuc.* v. 50. They had similar duties also about the theatres at Athens: Χορὴν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμωδοποιητὴς αὐτὸν ἐπήνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις. *Aristoph.* *Pac.* 734. It is plain from these passages that the ῥαβδοῦχοι were not presidents at the games, as Ast says (*Ind. Platon.*, voc. ῥαβδ.). In Plutarch, *licitor* at Rome: Τὸ δὲ δῆσαι Λατῖνοι πάλαι μὲν λιγᾶρε, νῦν δὲ ἀλλιγᾶρε καλοῦσιν· ὅθεν οἱ τε ῥαβδούχοι λικτώρεις αἱ τε ῥάβδοι βάκυλα καλοῦνται διὰ τὸ χρῆσθαι τότε βακτηρίαις. *Plut. Rom.* 26.

αἰσυμνήται, ων (οἱ), a kind of magistrates, in the Odyssey, inspectors and managers of games chosen from among the people: Αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστην δῆμοι, οἱ κατ' ἀγῶνας ἐϋπρήσσεσκον ἕκαστα. *Od.* viii. 258. [Cf. 117.]

ἀλύτης, ου (ὁ), was at Elis, at the Olympic games, the same officer of police as had the name ῥαβδούχος in the other cities of Greece. The head of these officers was called ἀλυτάρχης, ου (ὁ): Ὁ ἀλυτάρχης, οἶμαι, ἡ τῶν ἑλληνοδικῶν αὐτῶν εἷς. *Luc. Hermot.* 40.

βραβευτής, οὔ, and βραβεύς, ἕως (ὁ), the Etymologi-

(27) cum Magnum derives this word [very improbably] from ῥάβδος, because the judges carried a wand. *Judge* of the combats in the stadium, according to Pollux : Ἄθλων ἐπιστάτας καὶ ῥαβδῆας. *Plat. Legg.* xii. 919. Fig. *Judge, arbiter* : Βραβεύτην ἐλέσθαι τῶν λόγων. *Plat. Prot.* 338, b. Τοῦ δικαίου βραβευτῆς ἐστὶν ὁ δικαστής. *Arist. Rhet.* i. 56.

ἀγωνάρχης, ου (ός), *president or judge of the games*, in Sophocles : Καὶ τὰμὰ τεύχη μητ' ἀγωνάρχειαι τιεῖς θήσους' Ἀχαιοῖς. *Soph. Ajax.* 569.

28.

28 αἶδεν, an ancient form retained by the poets ; hence, by contraction, ᾄδεν in Attic writers ; prop. *to breathe out, to blow* ; hence, *to sing* an air, a song : Καλὸν αἶδοντες παίησιν κοῦραι Ἀχαιῶν. *Il.* i. 473. Hence, with an accusative of the person, *to sing, celebrate* : Αἶδοντες ἔπειθε τὰν Διὸς σφραγίδα Ἀρτεμιν. *Eur. Hippol.* 53.

γῆρύειν, fr. γῆρυς, prop. *to speak loud* ; hence, in lyric style, *to resound, sing*, in Pindar under the Deric form : Εἰ δ' αἶθλα γάρην ἐλδοει, φίλον ἦτορ. *Pind. Olymp.* i. 5.

κελαδεῖν, *to resound*, in Homer, speaking of the noise of waters : Πὰρ ποταμῶν κελάδοντα. *Il.* xviii. 576. Hence, *to make the air resound with cries and acclamations* : Ὡς Ἴκτωρ ἀγόρευ' ἐπὶ δὲ Τρῶες κελάδησαν. *Il.* vii. 542. In lyric poetry, *to celebrate* : Τίνα θεῶν, τίνα ἥρωα, τίνα δ' ἀνδρῶν κελαδῆσόμεν ; *Pind. Olymp.* ii. 2 : passage imitated by Horace : *Quem cirrū aut iove lyra vel acri Tibia sumus celebrare ?* *Od.* i. 12, 1. Δήμητρα θεῶν ἐπικοσμοῦντες Ζαθέις μολπαῖς κελαδεῖτε. *Aristoph. Ran.* 302.

λιγαίνειν (λιγής), prop. *to cry aloud with a swarthy voice* : Κήονες δ' ἐλίγαινον ἄμ' ἡοὶ φαινομένηφιν. *Il.* xi. 685. In the Alexandrine poets, *to sing* : Χορεύει φέρμαχι Λιγαίων. *Apoll. Rhod. Argon.* i. 740. With the name of the person, *to celebrate* : Καὶ βῶτας ἐλίγαινε, καὶ αἶδων ἐνόμενε. *Mosch. Id.* iii. 82.

λιγυρίζειν (λιγυρός), synonymous with λιγαίνειν, but very rare : Λατρεῖ. Τοῦς ἐργάτας λιγυρίζοντας τὴν θεανὴν ψῆδην. *Luc. Lexiphan.* 2.

μέλπειν, fr. μέλος εἰπεῖν, *to sing verses or hymns in honour of the gods, in chorus and with dancing* : Μέλποντες ἑκάστωρ. *Il.* i. 474. Ὅσων πενήκοντα κοῦρ' ἔν τῶν Νηρηΐων χοροὶ μέλπουσιν ἐγκέλευσιν. *Eur. Ion.* 428. Καλὸς γ' ὁ παῖς, μέλπει μοι τέρψ', ὃ Κίχλωφ. *Eur. Cycl.* 664. In Euripides it is more frequently found in the middle, μέλπεσθαι : Πολλὰ δ' αὖτ' Ἰλλυρίων ἀγέσσεσθ' ἀστυνάχας μέλποντο ὑστάνων τεκῶν ἄλοχοι. *Eur. Androm.* 1038.

μελίζειν and μελίζεσθαι (μέλος), *to chant, to sing*, in Aeschylus, *to predict*, because the oracles were given in verse : Καὶ τίς σε τιθήσει δαιμόν ὑπερδαιής ἱμνιτρῶν μελίζειν πύθῃ γοῖά θανατοφῶρα ;

Æsch. Agam. 1185. Ἄ πίτυς, αἰπόλε, τήνα ἅ ποτὶ ταῖς παγαῖσι (28) μελίσσεται. *Theocr. Id.* i. 1.

μολπάζειν (μολπή): Τὴν Σώτειραν γενναίως τῷ φωνῇ μολπάζων. *Aristoph. Ran.* 378.

ὑμνεῖν, fr. ὕμνος, to sing a hymn, to celebrate in hymns: Ἀπόλλωνα ὑμνέων ἀργυρότοξον. *Hom. Hymn. in Apoll.* 178.

ὑδεῖν, found only in the Alexandrine poets for ᾄδειν, to sing: Καὶ τὰ μὲν ὧς ὑδέονται. *Apoll. Rh.* ii. 528.

ψάλλειν (ψάω), *psallere*, prop. to touch the string of a bow, or of an instrument of music: Πέλτας θ' ὅσοι πάλλουσι, καὶ τόξων χειρὶ ψάλλουσι νευράς. *Eur. Bacch.* 783. Hence, to play on a stringed instrument: Οὐκ αἰσχύνῃ καλῶς οὕτω ψάλλον; ἀρκεῖ γὰρ ἦν βασιλεὺς ἀκροᾶσθαι ψαλλόντων σχολάζῃ. *Plut. Pericl.* 1. In the N. T., to sing whilst touching the chords, whilst accompanying oneself on a stringed instrument, to sing psalms: Καὶ τῷ ὀνόματί σου ψαλῶ. *Rom.* xv. 9.

29.

ἄδελφός, οὐ (ὅ), in the epic poets ἀδελφεός and ἀδελφείος, 29 from ἅ and δελφύς, answers exactly to *uterinus*; hence, especially, *frater uterinus*: Ἀδελφῷ ματρὸς ἐκ μᾶς. *Eur. Iph. T.* 497. In general, *brother*, in the wide meaning of the word, and without more special designation, Homer uses it for natural brother, brother by blood: Ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο ἔσκε Μέδων, Αἴαντος ἀδελφεός. *Il.* xiii. 694. It is, however, usually accompanied by an adjective to determine the kind of brother; as, γνήσιος, legitimate; ὁμοπάτριος (poet. ὁπατρος), *by the same father*; ὁμομήτριος, *by the same mother*: Ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν. *Xen. An.* iii. 1, 12.

κασίγνητος, ου (ὅ), fr. κάσις and γενητός, prop. *frater germanus*; it is the title which Agamemnon gives to Menelaus in Homer: Φίλε κασίγνητε, θάνατόν νυ τοι ὄρκι' ἔταμνον. *Il.* iv. 155. Used in poetry as ἀδελφός, *uterine brother*: Τρεῖς τε κασίγνητους τοὺς μοι μία γείνατο μήτηρ. *Il.* xix. 293. Καὶ οἱ Τεύκρος ἅμ' ἦε κασίγνητος καὶ ὁπατρος. *Il.* xii. 371.

κάσις (ὅ, ἦ), the simple form, which is not found in Homer, only in the tragedians and Lycophron: ὦ πάτερ, ὦ πόλις, ὦν ἀπενάσθην αἰσχροῦς τὸν ἐμὸν κτείνασα κάσιν. *Eur. Med.* 169.

αὐτοκασίγνητος (ὅ), *own brother*, in Homer: Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου. *Il.* ii. 706.

αὐθαίμων, ονος, (ὅ, ἦ), and αὐθαιμος (ὅ, ἦ), of the same blood = *consanguineus*: ὦ Διὸς αὐθαίμων, ὦ γλυκὺς Αἴδας. *Soph. Trach.* 1041. Πανὶ τὰδ' αὐθαιμοὶ τρισσοὶ θέσαν ἄρμενα. *Antipat. Anthol.* vi. 14.

- (29) ὁμαιμος and ὁμαίμων (ὁ, ἡ) (ὁμός, αἷμα), *of the same blood = consanguineous*; hence *brother, sister*: Ἐρημον πατρῶν ἑλπίες ἔδμον, φυχὰς ἀποσταλεις ὁμαίμον Λόζα. *Eur. Phœn.* 313. Σὺ τ', ὦ τάλαιν' ὁμαιμι, Διονέσον δάμαρ. *Eur. Hipp.* 329. Φιλεῖν ἐκ καμὲ τοὺς ὁμαίμονας δόκει, *consider that I too love my brothers. Eur. Iph. Taur.* 1402.

σύναιμος (ὁ, ἡ), *prop. consanguineous*; hence *brother (modern)*: Σεὶ ταῖε. Πάν θηρευτὰ, ἀνηρτήσαντο σύναιμοι ἐκτνα. *Zosim. Antich.* ii. 452.

συνομαίμων, ὅς (ὁ, ἡ), synonyme of the preceding word, and more ancient, found only in Æschylus: Στένονσα τὰν σὰν ξυνομαιμόνων τε τιμάν. *Æsch. Prom.* 417.

ὁμογενέτωρ. ὁμός (ὁ), *fr. ὁμός and γένος, of the same race*: Ἀνιρώκειος εἶθε ὁρόμον νεφέλας ποσὶν ἐξανέσταμι δι' ἀλλήρος πρὸς ἑμὸν ὁμογενέτορα. *Eur. Phœn.* 168.

γνωτός, γνωτή. *prop. known*; hence *relation*, and particularly *brother, sister*, in Homer: Οὐδέ νυ τόργε γνωτοὶ τε γνωταὶ τε πυρὸς λελάχῳσι θανόντα. *Il.* xv. 350.

σύγγονος (ὁ, ἡ), *of the same race*, and, in poetry, *brother*: Κλάω σύγγονον, δν ἑλιπον ἐπιμαστιγίδιον ἐτι βρέφος. *Eur. Iph. Taur.* 240.

30.

- 30 "Αἰδης, ου (ὁ), (ἄϊδης, poet.) HADES or AIDES, *lit. the invisible, the invisible god, one of the surnames of Pluto, the god of the infernal regions*: Τρεῖς γάρ τ' ἐκ Κρονον εἰμὲν ἀδελφεαί, οὓς τέκετο Ῥέα Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσω. *Il.* xv. 187. Homer also gives him the name of αἰδωνεύς: Ἐλδῆσειν δ' ὑπέκρθευ ἀναζῆνέρων Ἀἰδωνεύς. *Il.* xx. 61.

In the Attic prose writers, "Αἰδης: Ὁ δὲ "Αἰδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ὑπολαμβάνειν τὸ αἰεῖς προσσηφῆσθαι τῷ ὀνόματι τούτῳ, καὶ φοβούμενοι τὸ ὄνομα Πλούτωνα καλεῖσιν αὐτόν. *Plat. Cratyl.* 403, a. The elliptic phrases εἰς or ἐν Ἀΐδῳ, εἰς or ἐν Ἀΐδου, *into or in the palace of Hades, to or with Pluto, into or in the infernal regions*, are well known, and in constant use in prose and verse: Εὐτέ μοι εἰς Ἀΐδῳ πνύλάρτασ προὔπιμψεν. *Il.* viii. 369. Τοῖς δὲ αἰσσίους καὶ ἀδίκους εἰς πηλὸν τινα κατορέντωνσιν ἐν Ἀΐδου, καὶ κοσκιφ ὕδωρ ἀναγκάζουσι φέρειν. *Plat. Rep.* ii. 363, d.

Πλούτων, ὅς (ὁ), PLUTO, the etymology of this name is thus given by Plato: Τὸ δὲ Πλούτωνος, τοῦτο μὲν κατὰ τὴν τοῦ πλούτου ἔστιν, ὅτι ἐκ τῆς γῆς κάτωθεν ἀνίσταται ὁ πλούτος ἐπωνομάσθη. *Plat. Cratyl.* 403, a.

Τάρταρος, ου (ό), *Tartarus* (regions of), which Homer (30) thus describes: "Ἡ μιν ἑλὼν ῥίψω ἐς Τάρταρον ἡερόεντα τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον· ἐνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς τόφσον ἐνερθ' Ἀΐδew, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. *Il.* viii. 13—16.

*Ερεβος, εος (τό), acc. to Bochart, comes from the Hebrew EREB, *black*; acc. to the Greeks from ἔρα; EREBUS; in Homer, the place of darkness situated between the upper world and the infernal regions. It was, so to say, the vestibule of the mansions of Pluto; it was here that the dog Cerberus abode: 'Εξ Ἐρέβους ἄζοντα κύνα στυγεροῦ Ἀΐδew. *Il.* viii. 368. Erebus has been personified by the poets; Hesiod makes Chaos his father: 'Εκ Χάος δ' Ἐρεβός τε μέλαινά τε Νὺξ ἐγένοντο. *Hesiod. Theog.* 123.

ἔνεροι, ων (οί), fr. ἐν and ἔρα, *those who are in or under the earth, the dead, inferi*; hence *the infernal regions or hell*: "Ἀναξ ἐνέρων Ἀΐδωνεύς. *Il.* xx. 61.

ζόφος, ου (ό), *obscurity, and, specially, the darkness of the realms of Pluto*, in Homer: Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα. *Il.* xv. 191.

*Ηλύσιον πεδίων, fr. ἐλεύθω, *Elysian plain, Elysian fields*, which Homer places at the end of the earth: Ἀλλά σ' ἐς Ἥλύσιον πεδίων καὶ πείρατα γαίης ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς. *Od.* iv. 563.

31.

ἀδικία, ας (ή), *injustice*, the quality of that which is contrary to justice: Τίς γάρ ἐστι νόμος τοσαύτης ἀδικίας μεστός; *Dem. de Cor.* 33.

ἀδίκημα, ατος (τό), *unjust action, an injustice*: Οὐδ' ἀδικεῖν ἂν ἡμᾶς ἐκεῖνον ἀδίκημ' ἂν ἔθηκα. *Id. de Class.* These two words are not synon. in Greek, as is manifest by the termination of each, but differ, as the abstract, *injustice*, and the concrete notion, *an injustice* (*an unjust action, a wrong*).

32.

αἰεί and αἰεί, adv. *ever, always*, used with the past, 32 present, and future: Οἱ ἀπ' ἐμεῦ αἰεὶ γεινόμενοι. *Herod.* iii. 142.

ἔσαεί, adv. *for ever*, used only with the present and

- (32) future, acc. to Thomas Magister : Ἄλλ' ἦν τε ἀρα ἐξ ἀρχῆς, καὶ ἔσται ἔσαεί. *Aristid. in Jov. 3.*

συνεχῶς, fr. συνεχῆς, *continuously, constantly, without any interval or interruption* : ἡμῖν . . . συνεχῶς μέχρι γήρων ταῦτα παρέχειν. *Xen. Mem. i. 4, 12.* [Συνεχῶς αἰεί and αἰεί συνεχῶς are found combined.]

ἀδιαλείπτως, adv. (ἀδιάλειπτος), *without ceasing* : Ἀδιαλείπτως προσεύχεσθε. *N. T. 1 Thess. v. 17.*

πάντοτε, adv. (πάν), *evermore, at all times* : Πάντοτε ὧς ἡμῖν τὸν ἄρτον τοῦτον. *N. T. Mark vii. 6.* [late ; un-Attic.]

ἐκάστοτε, adv. (ἐκαστος), *each time, every time, always* : Ἵνα ἐπιτελοῖη ὧν περ ἕνεκα ἐκαλεῖτο ἐκάστοτε ἐπὶ ταδεῖπνα. *Xen. Conv. i. 14.*

διαμπερές, *through, from one end to the other, thoroughly, entirely* : Ἀλλὰ σέ φημι διαμπερές ἀγλαῖεσθαι. *Il. x. 331.*

33.

- 33 ἄελλα, ης (ή), fr. ἄημι, *violent wind, whirlwind* : Αὐτὰρ ὅγ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἄελλῃ. *Il. xii. 40.*

θύελλα, ης (ή), fr. θύω, *furious tempest* : Ὑπὸ δὲ στέφανοις κορυφίστατ' αἰερομένη, ὥστε νέφος ἡὲ θύελλα. *Il. xxiii. 365.*

34.

- 34 ἀήρ, έρος (ή or ό) (ἄημι), *the lower air*, in Homer, the air we breathe, whereas αἰθήρ, έρος (ό), (αἰθω) *aether, the ether*, is *the upper air, the pure air above the clouds* : Εἰς ἐλάττην ἀναβῆς περιμήκετον, ἢ τότ' ἐν Ἴδῃ μακροτάτῃ πεφυῖα δὲ ἡέρος αἰθέρ' ἴκανε. *Il. xiv. 287.* Hence it comes that ἀήρ, in Homer, has more commonly the meaning of *obscurity, darkness*. Thus it is opp. to αἰθρη, ης (ή), *clearness, serenity of air* : Ζεῦ πάτερ, ἀλλὰ σὺ ῥύσαι ἐπ' ἡέρος υἱας Ἀχαιῶν, ποίησον δ' αἰθρην, δός δ' ὀφθαλμοῖσιν ἰδεῖσθαι. *Il. xvii. 645.* Aristotle gives another etymology of αἰθήρ : Διόπερ ὥς ἐτέρου τι ὅς οἱ τοι τοῦ πρώτου σώματος παρὰ γῆν καὶ πῦρ, καὶ αἶρα καὶ ἑὼρ, αἰθερα προσωιδμασαν τὸν ἀνωτάτω τόπον, ἀπὸ τοῦ θεῖν αἰεὶ τὸν αἰθῶν χροῖον, θέμενοι τὴν ἐπωρυμίαν αὐτῶ. Ἀναλαγέρας δὲ κατακεχωρηται τῇ ὀνόματι τούτῳ οὐ καλῶς, ὀνομαζει γάρ αἰθέρα ἀντὶ πυρός. *Arist. de Caelo, i. 3.*

35.

ἀθλητής, οὗ (ὁ), *ATHLETE*, specially a combatant in gymnastic games, or in those of the stadium: Ἄλλ' ὥσπερ οἱ ἀθληταὶ οὐχ ὅταν ἰδιωτῶν γέινονται κρείττονες τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνιᾷ. *Xen. Hier.* 4, 6. By ext., a combatant in any games, and even in war: Κομψοτέρας δὲ τινος ἀσκήσεως δεῖ τοῖς πολεμικοῖς ἀθληταῖς. *Plat. Pol.* iii. 404, a. Fig.: Ἐξ ὧν πάντες ἀθληταὶ τῶν καλῶν ἔργων ἐγένοντο. *Dem. in Aristog.* 799, 16.

ἀγωνιστής, οὗ (ὁ), prop. a combatant, has a yet more general signification than ἀθλητής, which was properly only used in reference to the contests in the stadium: it was applied to all kinds of competition, even to that of the poets, who competed for the dramatic prizes: Οὐδ' ἐκείνους ἔγωγε ἐπαινῶ ὅτινες ἀγωνισταὶ γενόμενοι καὶ νενικηκότες ἦδη πολλάκις καὶ δόξαν ἔχοντες οὕτω φιλονεικοῦσιν ὥστε οὐ πρότερον παύονται, πρὶν ἂν ἡττηθέντες τὴν ἀσκήσιν καταλύσωσιν. *Xen. Hellen.* vi. 3, 16. Fig. champion: Πολλοὺς ἀγωνιστὰς ἔξετε τῆς ἀρετῆς. *Æschin. in Ctesiph.* 569.

ἀσκητής, οὗ (ὁ), fr. ἀσκέω, prop. one who exercises himself, one who practises or goes through a course of training [hence used for athlete, when there is reference to the previous training]: Εἰ τίς γε ἀσκητής πολλὰ πονήσας καὶ ἀξιόνομος γενόμενος ἀναγώνιστος διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ δίκαιως ἀναίτιος εἶναι ἀφροσύνης. *Xen. Cyr.* i. 5, 7.

παλαιστής, οὗ (ὁ), *wrestler*: Οὐχ ὁρᾷς ὅτι καθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἷς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; *Xen. Memor.* iii. 5, 21.

πύκτης, ου (ὁ), fr. πύξ, one who fights with his doubled fists, a pugilist, boxer: Ὡσπερ οἱ πύκται τοὺς μὲν ὤμους παχύνονται, τὰ δὲ σκέλη λεπτύνονται. *Xen. Conviv.* 2, 17. The form πυγμάχος is poet.: Οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί. *Od.* viii. 246.

μονομάχος (ὁ, ἡ), lit. one who fights alone with another, hence *gladiator* in Plutarch and Lucian: Τοῦ πατρὸς ἀποθανόντος ἀγῶνα μονομάχων ἡμέραις ὀλίγαις ἐποίησε. *Plut. Rom.* i. 23.

36.

36 ἄθλον, ου (τό), specially, *prize at the gymnastic games*, and, by ext., at all sorts of games: Ἀγῶνας ἐποιεῖ καὶ ἄθλα τοῖς νικῶσι μεγαλοπρεπῶς ἐδίδου. *Xen. Cyr.* vi. 2, 3. Fig.: Ἄλλ' οἶδεν, ὃ ἄνδρες Ἀθηναῖοι, τοῦτο καλῶς ἐκείνους, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. *Dem. Phil.* i. 41.

ἐπαθλον, ου (τό), *prize in general*: Καὶ σκῆπτρ' ἐπαθλα τῇσδε λαμβάνει χθονός. *Eur. Phœn.* 52.

βραβεῖον, ου (τό), fr. βραβεύς, *modern, prize given by the βραβεύς in the public games*: Ὅψ' ῥοσσοῖσιν ἔδωκε βραβεῖα πάντα μόθοιο. *Opp. Cyn.* iv. 196. In the N. T.: Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; 1 *Cor.* ix. 24.

νικητήριον, ου (τό), *prize of victory*, or rather *the victor's prize*: Ἦν δὲ ταῦτα τὰ νικητήρια οἷα δὴ εἰς πλήθος πρέπει. *Xen. Cyr.* ii. 1, 24.

ἀριστεῖον, ου (τό), fr. ἀριστοί, *prize of excellence, of bravery*: Τοῖς δὲ Συρακοσίοις καὶ Σελινουσίους κρατίστοις γενομένοις ἀριστεῖα ἔδωκαν καὶ κοινῇ καὶ ἰδίᾳ πολλοῖς, καὶ οἰκεῖν ἀπέλειαν ἔδωσαν τῷ βουλομένῳ αἰεί. *Xen. Hell.* i. 2, 7.

γέρας, αος (τό), *honorary reward*: Καὶ γέρα ἱστίων καὶ ἄθλα. *Plat. Polit.* vi. 503, a. Hence *prize*, in Pindar: Ἄλλ' ἐγὼ Ἡρόδοτον τεύχων τὸ μὲν ἄρματι τεθρίππῳ γέρας. *Pind. Isthm.* i. 18.

37.

37 αἰδώς, ὅς (ῆ), acc. to the grammarians, is formed from αἰ and εἶδεν, and expresses the feeling of shame that prevents a person who has done a bad or disgraceful action from looking others in the face; *shame*, respect for the feelings or opinions of men [hence, either the *fear of being thought ill of by another* = *shame*: or, the *fear of hurting another's feelings* = *respect, reverence*]: Οὐδ' ἐκείσθην ἀνὰ στρατον' ἰσχε γὰρ αἰδώς καὶ δῖα. *Il.* xv. 657. Πᾶσι γὰρ αἰθρώποισιν ἐπιχθονίοισιν ἀνὰ τῆς ἐμμεροῦς εἰσι καὶ αἰδοῦς. *Od.* viii. 479. In writers subsequent to Homer, the sense of αἰδώς is softened. Acc. to Aristotle (*Eth. Eudem.* ii. 3) αἰδώς, *modesty*, is the mean between ἀναισχυ-

τία, *impudence*, and κατάπληξις, *stupidified timidity*: Αἰδώς τε. (37) Δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακή, ἡ δ' ἄχθος οἴκων. *Eur. Hipp.* 385—390. It is sometimes personified: Θεῶν γὰρ οὐ τὴν Ἀναιδέϊαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. *Xen. Cyr.* 8, 35.

αἰσχύνη, ης (ἡ). Acc. to the definition of Aristoxenes and several other grammarians, αἰδώς is the *sensitment of reverence* which we feel in the presence of persons worthy of such feeling from their age, their virtues, or from some superiority or other; and αἰσχύνη, ης (ἡ), *shame*, is the feeling natural to a man, and which his conscience calls up in him, after a bad or disgraceful action. To this distinction of the grammarians it may be added, that αἰσχύνη signifies also the *fear of dishonour*, as *pudor* in Latin, thus defined by Cicero: *Pudor metus rerum turpium et ingenua quædam timiditas dedecus fugiens laudemque consectans*. This meaning of the word may help to explain the following difficult passage in Thucydides: Πολεμικοὶ τε . . . γιγνόμεθα . . . ὅτι αἰδῶς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ ἐνψυχία, and *we are good soldiers, because modesty is nearly connected with prudence, and bravery with the fear of dishonour* [it is better to consider αἰδῶς and αἰσχύνη as synonymous in this passage]. *Thuc.* i. 84. Αἰσχύνη is of date later than Homer, with whom αἰδῶς unites both meanings. After him the more recent poets often confounded the shades of difference in these two words, as Dion Chrysostom attests: Δηλονότι τὴν αἰδῶ νῦν ἀντὶ τῆς αἰσχύνης ὀνομάζων, ὥστε ἕθος ἐστὶ τοῖς ποιηταῖς. *Dion Chrysost.* 13. [See 43.]

αἰσχυνηλία, ας (ἡ), *disposition to the feeling of shame, timidity*: Ἡ μὲν οὖν δύναμις ἀρχὴ καὶ ὅλη τοῦ πάθους, οἷον ὀργιλότης, αἰσχυνηλία . . . τὸ δὲ πάθος κίνησις τις ἡδὴ τῆς δυνάμεως, οἷον ὀργή, αἰδῶς. *Plut. de Virt. Mor.* ii. 443, d.

δυσωπία, ας (ἡ), *shamefacedness, shyness* = *mauvaise honte*: Οὕτω τὴν αἰσχυνηλίαν μέχρι τοῦ μηδ' ἀντιβλέπειν τοῖς δεομένοις ὑπέικουσαν, δυσωπίαν ὠνόμασαν. *Plut. de Pud.* 1.

ἐντροπή, ἧς (ἡ), fr. ἐντρέπειν, the action of turning away under a feeling of fear, shame, or respect; hence *respect, regard*: Ἡ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν ἢ φροντίδ' ἔξειν; *Soph. Œd. Col.* 303. In the N. T., *shame*: Πρὸς ἐντροπὴν ὑμῶν λέγω. 1 *Cor.* xv. 34.

- (37) κατήφεια, ας (ή), the action of casting down the eyes from confusion or humiliation : Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὀνειδος ἴσσομαι. *Il.* xvi. 498. [late in prose : *Plut.*]

38.

- 38 αἷμα, ατος (τό), fr. αἶθω, to burn, acc. to some grammarians, because the blood is the principle of vital heat ; blood that flows in the veins, or from a wound : Πυκταὶ δὲ σμώδιγγες ἀπὸ πλεονίας τε καὶ ὄμους αἵματι φαικίεσσαι ἀνείφαμον. *Hom. Il.* xxiii. 716. Fig. blood, for race, family : Αἵματος εἰς ἀγαθοῖο, φίλον τέκος. *Od.* iv. 611. In the Septuagint, wine is, by a beautiful metaphor, called the blood of the grape, αἷμα σταφυλῆς, *Gen.* xlix. 11 : a phrase which is also found in Pliny (xiv. 5).

αἱμάς, ἄτος (ή) ; by its termination this word carries with it the notion of a mass, collection, blood which flows or spouts out abundantly [a stream of blood] : Οὐδὲ γ' ὅς τ' αὖ θεομοσάταν αἱμαῖα κηκωμέναν ἐλκείων ἐνθῆρον ποδὸς ἥπιοισι φύλλοις κατεννάσειν. *Soph. Philoct.* 696.

βρότος, ου (ό), fr. ῥέω, blood which flows from a wound : Ἀπονήψαντες μέλανα βρότον ἐξ ὠτειλέων. *Od.* xxiv. 188.

ἰχώρ, ὤρος (ό), fr. χέω, acc. to Damn, prop., juice of food, which spreads itself throughout the body, and nourishes it ; serum, lymph, the watery part of the blood [ἰχώρ δὲ ἐστὶν ἀπιπτον αἷμα. *Aristot. Anim.* 3. 14, fin. and *supra* : γίγνεται δὲ πεπτόμενον ἐξ ἰχώρος μὲν αἷμα κτλ.] ; in Homer, blood of the gods : Πρὶ δ' ἀμεινον αἷμα θεοῖο, ἰχώρ ὁλοσπέρ τε ῥέει μακάρεσσι θεοῖσιν· οὐ γὰρ σίτην ἔδουσ', εὐ πινουσ' αἰθέρα· ἀνὴρ τοῖσιν ἀναιμονίς ἐσσι, καὶ ἀθάνατοι καλόνται. *Il.* v. 340. [Also = pus, the discharge from a wound, corrupted blood, matter (*Hippocr.*)—It is also used of ether limpid or watery juices : πᾶν γάλα ἔχει ἰχῶρα ἰδατώδη. *Aristot. Il. A.* 3. 20. Ὁ τῶν χλωρῶν φύλλων καιομένων ἰχώρ. *Diosc.* 1, 172.]

λύθρον, ου (τό), acc. to commentators, who derive it from λίω, it is the blood that collects and must be washed off, blood and dust together, perhaps lump of clotted blood, clotted blood or gore : Λύθρον δὲ παλάσσετο χεῖρας ἀάπτους. *Il.* xi. 169.

φόνος, ου (ό), murder ; by a metaphor familiar to the poets it is used for the blood of a slain person or animal : Οἱ μὲν ἄρ' ἐννήμαρ κίετ' ἐν φόνῳ, οὐδ' τις ἦεν καθ' αἶψα. *Il.* xxiv. 610. Καὶ θιγγάγοντες χερσὶ ταυρείου φόνου. *Æsch. Sept. Theb.* 44.

39.

- 39 αἰνεῖν, to approve, to praise : Τυδείδῃ, μήτ' αὖ με μάλ' αἰεε μήτε τι νικεῖ. *Il.* x. 249. Συρακοσίου τράπεζαν καὶ Σικελίῃν ποικίλιαν ὄσον, ὡς ἔοικας, οὐκ αἰνεῖς. *Plat. Pol.* iii. 404, d.

ἐπαινεῖν, to praise publicly, collaudare : Καὶ ἀπὸ τῶν

του τοῦ πολυμήματος πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη (39) ἐν Σπάρτῃ. *Thuc.* ii. 25. Χάριν γοῦν τῆς σφόδρα προθυμίας αἰεῖσθω· ἐὰν δὲ πολὺ βελτίων ἦκειν δόξῃ πολὺ ἐπαινείσθω μᾶλλον. *Plat. Legg.* xii. 952, c.

ἐγκωμιάζειν, *to pronounce encomiums upon; to extol*: Ὡς δὲ τοῦτ' ἤκουσαν πάντες μὲν ἐπῆνουν, πάντες δ' ἐνεκωμιάζον. *Xen. Cyr.* v. 3, 2.

πανηγυρίζειν, *prop. to speak in a general or public assembly, to pronounce a panegyric upon; to panegyricize*: Δεῖ τοὺς βουλομένους μὴ μάτην φλυᾶρεῖν, ἀλλὰ προὔργου τι ποιεῖν καὶ τοὺς οἰομένους ἀγαθὸν τι κοινὸν εὖρηκέναι, τοὺς μὲν ἄλλους ἂν πανηγυρίζειν. *Isocr. Phil.* 85, a.

ἐπευφημεῖν, *to utter shouts and acclamations, in token of approbation*: Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί. *Il.* i. 22.

εὐλογεῖν, *to speak well of, to eulogize, to praise, celebrate*: Ἀρτέμιδός τε θεᾶς χρυσέαν ἄμπυκα τόξα τ' εὐλόγησω. *Eur. Hecub.* 465. [Also *Plat.*; τινὰ ἐπὶ τιμῇ.] In the Septuagint, *to bless*: Προσάγαγέ μοι αὐτοὺς ἵνα εὐλογήσω αὐτούς. *Gen.* xlviii. 9.

40.

αἰνιγμός, οὗ (ὁ), hence ENIGMA: Φραστέον δὴ σοι δι' 40 αἰνιγμῶν, ἵν' ἂν τι ἢ ζέλτος ἢ πόντου ἢ γῆς ἐν πτυχαῖς πάθῃ, ὁ ἀναγνοὺς μὴ γινῶ. *Plat. Epist.* ii. 312, d.

αἰνιγμα, ατος (τό), seems a more poet. form, though it is used by Plato, whose style borrows largely from the language of the poets, ENIGMATIC speech, *enigma*: Τυχάνει δέ πως αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφίγγος μαθὼν. *Eur. Phæn.* 50.

γρίφος, ου (ὁ), *prop. net, griphus*, a kind of riddle in the form of a question involving a double solution, propounded at table for the amusement of the guests: Οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. *Aristoph. Vesp.* 20. There were as many as seven kinds of γρίφος, all of which differed from the αἰνιγμα, which was a question proposed, the meaning of which no one could comprehend at first hearing, whereas the meaning of the γρίφος seemed at first to be obvious enough, but was in the end found to be unintelligible without the true solution; the Scholiast, on Aristides (p. 508), gives the following instance: "Ἐκτορα τὸν Πριάμον Διομήδης ἔκταρεν ἀνὴρ; This assertion appears at first contrary to fact, because Diomedes did not kill Hector; the real meaning of the line is: *the husband of Diomēdē killed Hector, &c.*; the

- (40) husband of Diomedes being Achilles himself, and Diomedes the name of a female slave, his mistress after Briseis.

41.

- 41 αἶνος, *ον* (ὁ), an extempore story, a fiction in which animals, trees, plants, &c. are introduced as examples to man; maxim, principle of morality developed in a story for the instruction and benefit of man; tale, fable, apologue: Νῦν δ' αἶνον βασιλεῦσ' ἐρέω νοέουσιν καὶ αὐτοῖς, ὥς' ἱρήξ' πρόσ-εειπεν ὠρίστα ποικιλόδειρον. *Hesiod. Oper.* 202.

παροιμία, *ας* (ῆ) (παρά, οἶμη), short and terse maxim, alluding, generally somewhat maliciously, to a custom or a fact, the mention of which would be necessary to explain it [or, at all events, the origin of it], but which is easily understood without this, by the application made of it: proverb, adage: e. g. these two proverbs: Μέρε ροῦς πατ' ἐν βοταίῃ, *ox, keep to your pasture*; and Ἄκισσός μετ' ἀνθεστηρία, *ivy after the Anthesteria* [i. e. the festival of Bacchus at which ivy was worn], are applied by the Greeks to slow and stupid persons. Ὅθεν καὶ παροιμίαι εἰρητίζονται, ὥς, Ἑλιξ ἥλικα τέρπει, καὶ, Ἀεὶ τὸ ὅμοιον. *Aristot. Rhet.* i. 11. Theocritus uses αἶνος for παροιμία: Αἶνος θῆν λεγεται τις, ἐβῶ καὶ ταῦρος ἀν' ὕλαν. *Idyl.* xiv. 43.

42.

- 42 αἶξ, *αιγίαι* (ᾶ, ῆ), the common name for goat, whether he-goat or she-goat; but the sex is almost always determined by an adjective: Εἰρῶν ἢ ἐλαφὸν κεραῖον, ἢ ἀγριὸν αἶγα. *Il.* iii. 24. Τότε ἐξ οἱ μὲν τοὺς αἶγας τοῖς ἀφρεῖας ἐδεδοίκεσαν μὴ πίρωσιν ἀπὸ τῆς Νέλας. *Pausan.* iv. 20, 2.

τράγος, *ον* (ὁ), fr. τρώγω, he-goat, found first in the *Odyssey*: Τα δ' ἀρσενία λείπε θυγῶν, ἀφρεῖά τε, τράγους τε. *Od.* ix. 239.

ἐριφος, *ον* (ὁ, ῆ), young of the goat, kid, male or female, to three or four years old, acc. to the Scholiast on Theocritus (*Id.* i. 6): Ἀφρων ἢ ἐριφὼν ἐπιδήμιοι ἀρπακτῆρες. *Il.* xxiv. 262.

χίμαρος, *ον* (ὁ), he-goat, more commonly in the fem. χίμαρος, *ον* (ῆ), in Attic and Doric writers, young she-goat, a year old, which has not yet borne young: Αἶσα δ' αἶγα λαβὴ τῆρας χίμαρος, ἐς τὴν κατὰφρὶν ἅ χίμαρος χιμάρω καλὸν κρῆς, ἔσπε κ' ἀμέλξης. *Theocr. Id.* i. 6.

χίμαιρα, ας (ή), for αἰξ, or, acc. to others, for χίμαρος (ή), *she-goat*: Καὶ χίμαροι λασίησιν ἐφιππεύουσι χιμαίραις. *Opp. Cyn.* i. 390. But the Scholiast on Theocritus makes a difference between these two forms: Χίμαροι ἐπὶ θηλυκοῦ, ἕως ἐναντιοῦ, τουτέστιν ἕως ἂν τέκωσι καὶ ἀμελχθῶσιν· ἀφ' οὗ δὲ τέξεται ἡ χίμαρος, οὐκετι χίμαρος λέγεται, ἀλλὰ χίμαιρα ἡ αἰξ. *Schol. Id.* i. 6. *Chimæra*, a fabulous monster in the *Iliad*: Πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε πεφνέμεν, ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, πρόσθε λέων, ὅπιθεν δὲ ἑράκων, μέσση δὲ χίμαιρα· δεινὸν ἀποπνείουσα πυρὸς μένος. *Il.* vi. 179. Hence our word CHIMÆRA.

43.

αἰσχος, εος (τό), acc. to the etymology, something 43
that one puts away, or gets away from, *filth of the body, dirt, nastiness*; dirt or rind of cheese, in Hippocrates: Καὶ τυρὸν αἰγίον περιζέσαντα τὸ αἰσχος. *Hipp. de Art.* 790, h. Plural, in Homer: Αἰσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοὶ ἔστιν. *Il.* iii. 242. *Ugliness, physical deformity*: Ὡς δὲ εἶδον τὸ πρόσωπον τοῦ ἀνδρὸς ὑπερβῆλλον αἰσχει, ἐγέλασαν πάντες. *Xen. Cyr.* ii. 2, 16.

αἰσχύνη, ης (ή), fr. αἰσχος, a word unknown to Homer, and defined by the philosophers as φόβος δικαίου ψόγου, *the fear of a just blame*. 1. *Shame*, the feeling experienced after a disgraceful or bad action: Ἔστιν οὖν ὅστις ὑμῶν οἷδε τινα αἰσχύνην τῇ πόλει συμβῆσαν διὰ τοῦτο τὸ ψήφισμα ἢ χλευασμὸν ἢ γέλωτα, ἃ νῦν οὗτος ἔφη συμβήσεσθαι, ἐὰν ἐγὼ στεφανῶμαι; *Dem. Cor.* 26. 2. By ext., *shame, dishonour, opprobrium*, that which causes shame, confusion, &c.: Σμέρδεις δὲ πέμπτος ἤρξεν αἰσχύνῃ πάτρα. *Æsch. Pers.* 779. 3. *Act of dishonouring, outrage on modesty, violation of a female, stupratio*: Γυναικῶν αἰσχύνας καὶ χρημάτων ἄρπαγὰς. *Isocr. Panegy.* 32.

αἰσχροτής, ητος (ή), fr. αἰσχρός, *baseness, base feelings and disposition*: Ἀσυμμετρίας τε καὶ αἰσχροτήτος γέμουσαν τὴν ψυχὴν εἶδεν. *Plat. Gorg.* 525, a.

αἰσχροσύνη, ης (ή), fr. αἰσχρός, another very modern form, in use among the poets for αἰσχύνη: Ἀστεος αἰσχροσύνην ἡμετέροιο. *Tzetz. Chil.* 11, 229.

44.

αἰτεῖν, to ask for something, single act, without being 44
obliged to return what is asked for:

αἰτεῖσθαι, to ask for something in order to make use of it, and return it again, to borrow: both are defined in the

- (44) single verse of Menander : Οὐ πῦρ γὰρ αἰτῶν, οὐδὲ λοπάδ' αἰτούμενος, *for he does not ask for fire, he does not borrow a dish. Dyscol. [See note.]*

αἰτίζεῖν, frequentative of αἰτέω : in Homer and Callimachus, *to beg* : Βούλεται αἰτίζων βόσκειν ἡν γαστήρ' ἀκαλτον. *Od. xvii. 230.*

45.

- 45 αἰτία, αἰ (ή), *cause, sts. for blame, complaint, charge* : Οἱ δὲ ἐθαύμαζον, καὶ κεινὴν αἰτίαν διὰ τὴν ἰδίαν ἐχθρὰν ἐπάγειν με ὑπελάμβανον αὐτῷ. *Dem. Cor. 47.*

κατηγορία, αἰ (ή), *accusation*, supposes a graver fact than αἰτία : Αἰτία μὲν γὰρ οἰλων ἀνέφρων ἐστὶν ἀμαρτανόντων· κατηγορία δὲ, ἐχθρῶν ἀδικησάντων. *Thuc. i. 69.*

αἰτίωμα, ατος (τό), a verbal of rare occurrence ; in Thucydides and Æschylus, *subject of complaint* : Καὶ διὰ τοῦτο τὸ αἰτίωμα ὕστερον φεύγειν ἐκ Σπάρτης ἐδξαιτας μαλακισθῆναι. *Thuc. v. 72.* After Thucydides it is next found for αἰτία, *accusation, charge*, in the N. T. : Πολλὰ καὶ βασιέα αἰτιάματα φέροιτες κατὰ τοῦ Παύλου ἃ οὐκ ἴσχυον ἀποδεῖλαι. *Act. Apost. xxv. 7.*

ἐγκλημα, ατος (τό), fr. ἐγκαλέω, *bill of complaint, bill of indictment [libellas accusatorius* : but I see no reason for making *this* meaning precede the more general one] : Ὡς φησι τὸ ἐγκλημα τῆς δίκης ἦν ὑπὲρ τούτων ἐλαχει αὐτῷ ὁ χρηστός ἀνδρὸς οὗτος. *Dem. in Aristog. 787.* By ext., *complaint, charge* : Οὐκ ἐγκλημα πῶποτε ἐποίησατο πρὸς τούτοις. *Demosth. Phorm. 948, 28.* [By a still further ext. = the *wrong* or *injury* of which complaint is made : ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι (sc. Φιλίππου). *Dem. Ol. 1, 11.]*

δίκη, ης (ή), *action-at-law, hence, cause, suit* : Οὐδ' ἡμᾶς ἀπο τῆς αὐτῆς διανοίας δεῖ τὰς τε ἰδίας δίκας καὶ τὰς δημοσίας κρίνειν. *Dem. de Coron. 60.*

δίωξις, τως (ή), fr. διώκειν, *legal prosecution* : Οἱ δὲ νόμοι τούτοις κελεύουσι τὴν δίωξιν εἶναι. *Dem. in Euryg. 1160.*

46.

- 46 ἀκή, ης (ή), this word, the root of many derivatives, is only found in the grammarians, and never used but in some portical compounds, such as παρακής (ἀ, ή [παράκη, *Spitzuer*]), *long-pointed* : Εἰ μὲν κεν ἐμὲ κείνος ἐλθ παραήκει χαλκῷ. *Il. vii. 77.*

ἀκίς, ἰδος (ή), kind of dimin. of ἀκή, *point*, generally :

Οἱ δὲ Πάρθων βασιλεῖς ἐσεμνύνοντο τὰς ἀκίδας τῶν βελῶν (46) χαράττοντες αὐτοὶ καὶ παραθήγοντες. *Plut. Demetr.* 20.

ἀκωκή, ἥς (ῆ), lengthened form of ἀκή, *point* of a javelin, spear, &c.: Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερόν ἦλυθ' ἀκωκή ἔγχεος, οὐδ' ἔβαλ' αὐτόν. *Il.* v. 16. This form has been used by some modern prose writers: Λόγχας δὲ ἐφόρεον παχέας, μέγεθος ὡς ἑξαπήχεας· ἀκωκὴ δὲ οὐκ ἐπὶν σιδηρῇ. *Arrian. Ind.* 24.

ἀκμή, ἥς (ῆ), another derivative of ἀκή, sometimes *point* in the poets: Ὑφ' αἵματηραῖς χεῖρεσσι, καὶ κερκίδων ἀκμαῖσιν. *Soph. Antig.* 975. Φασγάνων δ' ἀκμὰς ξυνήψαμεν. *Eur. Orest.* 1482. [Cf. 47.]

αἰχμή, ἥς (ῆ), *point* of a dart, of a spear in Homer: Πέρησε δ' ἄρ' ὀστέον εἴσω αἰχμὴ χαλκείῃ. *Il.* iv. 460. Sometimes in Homer, Herodotus, and Xenophon for the *dart* or *spear* itself, *hasta*: Εἶχον . . . ἀσπίδας καὶ αἰχμὰς σμικράς, λόγχαι δὲ ἐπῆσαν μεγάλαι. *Herodot.* vii. 77. By later writers it was sometimes used for a weapon of any kind.

γλῶχίς, ἴνος (ῆ), fr. γλῶξ, *point* or sharp end similar to that of the ear of corn, hence, by analogy, *point* or *barbed-head* of an arrow in Homer, according to Pollux (ii. 18); but in this sense it is only found in the compound τριγλῶχιν, an epithet of the arrow in the *Iliad*: "Ὅτε μιν κρατερός παῖς Ἀμφιτρύωνος, δεξιτερόν κατὰ μαζὸν δίστῳ τριγλῶχινι βεβλήκει. *Il.* v. 393.

σανρωτήρ, ἥρος (ὅ), in Homer, the iron or spike with which the butt-end of the spear was armed in order to fix it in the earth: Ἐγχεα δὲ σφιν ὄρθ' ἐπὶ σανρωτῆρος ἐλήλατο. *Il.* x. 153. [Cf. οὐρίαχος and στύραξ.]

οὐρίαχος, ου (ὅ), fr. οὐρά, *butt-end* of the shaft of a spear or dart: Τὸ δ' ἐξόπιθεν ὄρου μακρὸν οὐδεῖ ἐνισκίμφθη ἐπὶ δ' οὐρίαχος πελεμήχθη ἔγχεος. *Il.* xvi. 612. [Cf. στύραξ.]

ἄθῆρ, ἑρος (ὅ), prop. *beard* or *pointed end* of the ear of corn, hence, by ext., every thing of similar shape, as the *point* of a sword in Plutarch: Εἰσπέμπεται δὲ διὰ παιδίου μικροῦ τὸ ἐγχειρίδιον καὶ λαβὼν ἐσπάσατο καὶ κατενόησεν· ὥς δ' εἶδεν ἐστῶτα τὸν ἀθέρα καὶ τὴν ἀκμὴν διαμένουσιν κτλ. *Plut. Cat. Min.* 70.

ἐπιδορατίς, ἰδος (ῆ), *point* or *iron-head* of the spear: Ἐλεγε δὲ οὗτος τείχη εἶναι τῆς Σπάρτης τοὺς νέους· ὀρία δέ, τὰς ἐπιδορατίδας. *Plut. Apophth. Lacon.* ii. 217, e.

κέντρον, ου (τό), fr. κεντέω, prop. *that which pricks*; hence, *goad*, used anciently to drive cattle, horses, &c.: Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν κέντρῳ ἐπισπέρχων. *Il.* xxiii. 430. In later writers the *iron-head* of a dart,

(16) in Polybius: Τὸ ξόλον ὡς ἐπίπαρ διήχην . . . τοῦ δὲ κέντρον σπιθαμιαῖον. *Polyb.* vi. 22, 4.

κνώδων, οἷτος (ὁ), *tooth* of a hunting-spear in Xenophon: Τοῦ δὲ προβόλια πρῶτον μὲν λογχαεῖ ἔχοντα τὸ μὲν μέγεθος πειταπαλαιστους, κατὰ δὲ μέσσην τὴν αὐλὸν κνώδοντας ἀποκεχαλκευμένους, στιφοῦς. *Xen. de Venat.* 10, 3. Metaph. the *tooth* for the point of the sword: Πῶς σ' ἀποσπάσω πικροῦ τοῦδ' αἰόλου κνώδοντος; *Soph. Aj.* 1044.

λόγχη, ἡς (ῆ), prop. *iron-head* of spear or dart: Τὰ δὲ ἀκόντια ἔστω παρτοδαπὰ ἔχοντα τὰς λόγχας εὐπλατεῖς καὶ ξυρήκεις. *Xen. de Venat.* 10, 3.

πώγων, ωῖος (ὁ), prop. *beard*; hence, by ext., any thing that grows or comes to a point like the beard; plur. πώγωνες, *barbed-heads* of arrows in the Scholiasts on Homer (*ad Iliad.* iv. 153). Æschylus applies it metaph. to a flame of fire: Πέμπουσιν δ' ἀνείαιοντες ἀφθόῳ μείει φλογὸς μέγαν πώγωνα. *Æschyl. Agam.* 314.

στύραξ, ακος (ὁ), *butt-end* of the handle of the spear or dart, armed with iron, [an *iron spike*] in the historians: Τὸν μὲν βακτηρία, τὸν δὲ τῷ στύρακι ἐπάταξεν. *Xen. Hellen.* vi. 2, 10. Plutarch uses it in speaking of the end of a dart: Τούτον μὲν ἢ τὸ κράτος ὑπέβαινε τὸν ὀφθαλμόν, ἀκοντίου στύρακι παίων τις ἀφείλεν. *Plut. Arist.* 14. [Cf. *σανρωτήρ* and *οὐρίαχος* above.]

στυράκιον, ου (τό), dimin. of the above, which Thucydides uses in speaking of the *iron-head* of a spear [No: the *iron spike* of the *butt-end* would serve the purpose still better]: Στυρακίῳ ἀκοντίου ἀντὶ βάλανου χρησάμενος ἐς τὸν μοχλόν. *Thuc.* ii. 4.

47.

47 ἀκμή, ἡς (ῆ), fr. ἀκή, prop. the *edge* of a sword, only in the proverbial saying: Ἐπὶ ξυροῦ ἀκμῆς, *on the edge of a razor*, found as early as Homer: Νῦν γὰρ ὣν πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆ ἢ μάλιστα λυγρὸς ὀλεθρὸς Ἀχαιοῖς ἢ βῶνται. *Il.* x. 175. Hence, fig. ἀκμή is used for the *decisive moment, the crisis of affairs, the very highest degree, the flower of man's age*: Μιτρώς χρόναις ἀκμῆς τὰ ἑκοσιν ἔτη γυναικι, ἀνὲρ δὲ τὰ τριάκοντα. *Plut. Pol.* v. 461, a.

στόμα, ατος (τό), *edge* of a sword, in the Septuagint and N. T.: Καὶ πεισοῦνται στόματι μαχαίραι. *Luc.* 21, 24. In the ancient writers no trace is found of this meaning, but in the compound *ἑιστομοί*, *double-edged*.

στόμωσις, εως (ή), action of hardening the iron, and (47) tempering the edge to steel : "Ὡσπερ ὁ σιδήρεος πυκνοῦται τῇ περιψύξει καὶ δέχεται τὴν στόμωσιν, ἀνεθείς πρῶτον ὑπὸ θερμότητος, καὶ μαλακὸς γενόμενος. *Plut. de Adulator. ii. 73, c.* Fig. (as *acies, acumen*, in Latin), for *acuteness, address, subtlety* : Τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα πολλὴν ἔχον στόμωσιν. *Soph. Œdip. Col. 794.*

στόμωμα, ατος (τό), effect, result of tempering the iron ; *hardness* given to iron by it : "Ὅξει διαπύρου σιδήρου τὸ στόμωμα κατασβέσας, ἀφείλετο τὴν εἰς τᾶλλα χρεῖαν καὶ δύναμιν. *Plut. Lyc. 9.* Fig. *strength, reinforcement* : Τοὺς ἀκμάζοντας ἔτι καὶ προθύμους ἀναλαβῶν, ὥσπερ στόμωμα, τρισχιλίους γενομένους, εἰς τὴν Ἱππειρον ἀσφαλῶς διεπέρασε. *Plut. Flamin. 3.*

48.

ἀκούειν, 1. *to hear, to hear with attention* : Τὸ δ' ἐμὸν 48 κῆρ ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω. *Il. vi. 524.* 2. *to hear oneself well or ill spoken of, to have such or such a reputation* : Ἀκούειν ἀριστα δικαιοσύνης πέρι. *Herod. vi. 86.*

ἀκουάζειν and ἀκουάζεσθαι, said to be synonymes of ἀκούειν, are rather frequentatives of this verb : Καί μιν γλυκὺς ἥμερος ἦρει θυμῷ ἀκουάζοντα. *Hom. Hymn. Mercur. 422.* Πρώτῳ γὰρ καὶ αὐτὸς ἀκουάζεσθον ἐμεῖο. *Il. iv. 343.* "Ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰδοῦ. *Od. xiii. 9.*

διακούειν (διά, ἀκούω), *to hear to the end, or to listen to with attention, peraudire* : Ὁ δὲ δῖος πάντα ἡδέως ὅσα ἐβούλοντο λέγειν. *Xen. Cyr. iv. 4, 3.* Hence *to hear*, in a special sense, *to be a hearer of, or attendant upon the teaching of some master* : Ἄλλοι τέ τινες ἐν Συρακούσαις ἦσαν Διωνὸς τε ἅττα διακηκούτες. *Plat. Epist. vii. 338, d.* Διήκουσεν Ἀντίοχου τοῦ ῥήτορος. *Plut. Cic. 4.*

ἐπακούειν (ἐπί, ἀκούω), prop. *to turn on one side to hear the better, to lend an ear to, to listen attentively* : Καὶ ἐπακούουσιν εἴ που πλησίον κλαγγὴ ἢ ψόφος τῶν κυνῶν καὶ ὅθεν ἂν ἀκούσωσιν, ἀποτρέπονται. *Xen. Cyn. 5, 19.*

ὑπακούειν (ὑπό, ἀκούω), prop. *to hear from within, and answer to one calling ; to answer a knock at the door* : Νῶϊ μὲν ἀμφοτέρω μενεῖναμεν ὀρμηθείτε, ἢ ἐξελθέμεναι ἢ ἐνδοθεὶν αἰψ' ὑπακοῦσαι. *Od. iv. 281.* Κρούσας τὴν θύραν, εἶπε

- (18) τῷ ὑπακούσαντι εἰσαγγεῖλαι ὅστις εἴη. *Xen. Conn. i. 11.*
 By ext., to obey, submit: Τῶν πολεμίων ἀναγκαζομένην
 ὑπακούειν. *Xen. Cyr. viii. 1, 4.*

αἰεῖν, to feel: Ἰμασεν καλλιτρυχας ἵππους μάστιγι λιγυρῷ τοῖ δὲ
 πληγῆς αἰοντες, κτλ. *Il. xi. 532.* By ext. to hear: Γλαῦκος δ' αἰὼν
 ἄχος γένετο φθογγῆς αἰοντι. *Il. xvi. 508.*

ἐπαίειν, to understand a thing, to be well versed in it,
 to know it: Ἴσως ἂν οὖν ἡγανάκτεις, εἰ σοι ἐλεγον ἐγὼ ὅτι
 Ἀνθρωπε, ἐπαίεις οὐδὲν περὶ γυμναστικῆς. *Plat. Gorg.*
 518, c. Περί οὐδενὸς τούτων ἐπαίων τῶν τεχνῶν. *Plat.*
Polit. x. 598, c.

ἀκροᾶσθαι, to listen with attention, to give ear, to be the
 hearer or disciple of some one; to obey: Εἴτα σιγῇ προσ-
 τάττοντος ἡκροῶντο. *Plut. Rom. 26.*

κλύειν, according to some from κλέω for καλέω, to hear oneself
 addressed, to hear with favour, to hear and grant: Τοῦ δ' ἐκλύε Φοῖβος.
Il. i. 43.

πυνθάνεσθαι, fr. πείθω[?], prop. to learn by hearsay,
 to hear any thing said: Πεύθετο οὐ παιδὸς ὁδεθρον. *Od.*
xvi. 411.

ὠτακουστέιν, to hear with all one's ears, to be on the
 listen, to be all ear, speaking of a spy or a curious
 person: Ὡς ὠτακουστοῦντες καὶ εἰ πως ἄλλως ἰύρανται
 αἰσθάνεσθαι τι, σημαιοῦσιν τῷ Χρυσάντῃ ὅ τι καιρὸς ἰσκόη
 εἶναι. *Xen. Cyr. v. 3, 21.* Ἄλλ' ὠτακουστῶν καὶ πολυ-
 πραγμοῶν συνῆκεν ἐπιβουλήν Καιοσιν πραπτομένην ἐπ'
 Ἀχιλλῶ. *Plut. Cæs. 49.*

ἐνωτίζεσθαι, more modern form, to perceive by the ear, to
 give ear: Ἐρωτίσασθε τὰ ῥήματά μου. *Act. Apostol. ii. 14.*

49.

- 49 ἄκρα, ας (ή), feminine of the adj. ἄκρος, used elliptically
 as a subst., the most elevated part, high part; hence, top,
 ridge: Πῶρ γὰρ πόλις ἡδε κατ' ἄκρῃ περσεται. *Il. xxiv.*
 728. Later, citadel: Τότε οὕτω κατεπλάγησαν τοὺς ἐκ
 Κορίνθου ὥστε μετεπεμψαίτο τε τοὺς Λακεδαιμονίους, καὶ τὴν
 πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρῆσθαι. *Xen.*
Hellen. iv. 4, 15.

ἄκρον, ον (το), the neuter of the adj. ἄκρος, is also
 and more frequently used elliptically as a subst., the end,
 in every sense, the top of a mountain: Ἡρῇ δὲ κραιπνῶς
 προσεβήσμετο Γάργαρον ἄκρον Ἰῆης ἐξελήης. *Il. xiv. 292.*

Περγάμων τε πυρὶ καταίθεται τέρεμνα καὶ πόλις ἄκρα τε (49) τειχέων. *Eur. Troad.* 1296. Sometimes fig. the last, the highest degree : "Ὅταν δέ τις τῆς ἀρετῆς εἰς ἄκρον ἵκηται. *Plat. Prot.* 340, d.

ἄκρις, ιος (ή), epic and synon. with ἄκρα in the *Odyssey*, height : Πῇ δ' αὐτ', ὧ δύστηνε, δι' ἄκριας ἔρχεται οἶος ; *Od.* x. 281.

ἄκρωτήριον, ου (τό), summit of a mountain : Ἦώς τε διέφαινε καὶ ἐγένοντο ἐπ' ἄκρωτηρίῳ τοῦ οὐρεος. *Herodot.* vii. 217. In *Thucydides* and medical writers, the extremities of the members of the body : Καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἄκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμαινεν. *Thuc.* ii. 49.

ἀκρότης, ητος (ή), fr. ἄκρος, an excellency of the highest degree, a pre-eminent good, in a figurative sense and in philosophic discussions : Διὸ κατὰ μὲν τὴν οὐσίαν καὶ τὸν λόγον τὸν τί ἦν εἶναι λέγοντα μεσότης ἐστὶν ἡ ἀρετή, κατὰ δὲ τὸ ἄριστον καὶ τὸ εὖ ἀκρότης. *Aristot. Ethic. Nicom.* 11, 6. Ἀκρότης μὲν ἐστὶ τῇ ἐννάμει καὶ τῇ ποιότητι. *Plut. de Virt. M.* 444, d.

ἀκροστόλιον, ου (τό), ACROSTOLIUM, prop. the upper ex- 50 tremity of the στόλος, i. e. of the elevated and projecting curve, that formed the prow of the ancient vessel : the curvature and projection upwards of this portion commenced [as from its base] from what would correspond to the prow of our modern vessels [See ἄφλαστον, in this article : and the words *aplustre* and ἀκροστόλιον, in the *Dict. of Antiqq.*]. The gigantic and unusual proportions given to the whole prow, in the following passage, refer to the famous galley of Demetrius, the description of which Athenæus has left us, and which may serve as a scale whereby to calculate by approximation the ordinary proportions of the ancient vessels. Ὑψος δὲ ἕως ἀκροστολίου τεσσαράκοντα ὀκτὼ πηχῶν· ἀπὸ δὲ τῶν πρυμνητικῶν ἀφλάστων ἐπὶ τὸ τῇ θαλάσῃ μέρος αὐτῆς τρεῖς πρὸς τοῖς πεντήκοντα πήχεις. *Athen.* v. 203, f. After naval victories, this part was detached from the conquered vessels, preserved as a trophy, and carried in triumph by the conquerors : Ἐπὶ δὲ πλειῶν κομίζων ἀκροστόλια τῶν διεφθαρμένων ὑπ' αὐτοῦ καὶ κεκρατημένων. *Plut. Alcib.* 32.

ἄφλαστον, ου (τό), fr. ἀ and φλᾶσθαι, according to

- (50) Eustathius, a highly-raised part at the extremity of the poop of the ancient ships, and based on it; it was composed of several stages, the whole of which together formed ornaments ordinarily in the shape of plumes of feathers, or of a bird's tail. It was called in Latin *aplustre*, a word which Festus derives from *amplius*, but which Vossius, with more reason, derives from the Greek: "Ἐκτὼρ δὲ πρόμνηθεν ἐπεὶ λάρξεν, οὐχὶ μεθίει ἀφλαστον μετὰ χερσὶν ἔχων. *Il.* xv. 716. [See Dict. of Antiqq. s. v. *aplustre*, where the fig. will make the explanation here given clearer: "there was a correspondence in the general appearance and effect between the *aplustre* which terminated the stern, and the ἀκροστόλιον which advanced towards it, proceeding from the prow." *Ib.*]

κόρυμβος, ον (ὁ), fr. κάρα, prop. head, summit; in the plural κόρυμβα, the most raised and curved part at the end of the Homeric vessel; at either end in the *Iliad*: Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα. *Il.* ix. 241. But, according to the Etymolog. Magn., it was the ornament or beak of the prow only, which agrees with the interpretation of the Scholiast on Lycophron; in this poet, in fact, this word expresses the ornaments of the prow; hence, by ext., the *prow* of the vessel, in opp. to ἀφλαστον, which is also used poetically for the poop: "Ἀφλαστα, καὶ κόρυμβα καὶ κλήϊον θρόνους. *Lycophr. Alex.* 295.

51.

- 51 ἀκτή, ἥς (ἡ) (ἄγνυμι), rocky line of coast of considerable extent on which the waves break: 'Εἰθεῦτεν τὸ πρὸς ἐσπέρην ἀκταὶ διφάσαι κατατείνουσι. *Herod.* iv. 37.

ἡϊών, ὅτος (ἡ), Ionic form, more poetic, and of the same origin as ἀκτή: Αὔτις δ' ἡϊόνα μεγάλην λαμύθοισι κάλυψε. *Il.* xii. 31. Sometimes, but in more modern poets, *bank* of a river: 'Ηϊόνες ποταμοῖο καὶ ἀσπίτον ἰαχεῖ ἄλσος. *Apoll. Rhod.* iv. 130. [*Xen. Hell.* i. 1, 3.]

αἰγιαλός, οὔ (ὁ) (ἀγνυμι, or αἶξ), *shore* flat and sandy, *beach* often washed by the waves: Ὡς ὅτε κύμα πολυφλοίσβου θαλάσσης αἰγιαλῷ μεγάλῳ ῥέμεται. *Il.* ii. 209. [*Thuc.* i. 7.]

ἀγή, ἥς (ἡ), fr. ἄγνυμι, prop. *break, fracture*; in epic language κίματος ἀγή appears to be the compound word κίματῳγῇ of Herodotus resolved, but at a later date, by the poets. Thus the Lexicons and

the E. D. give ἀγή as synon. with αἰγιαλός in the Ionic writers; but (51) it would seem rather to answer to our word *breakers*, which is used both properly of the waves themselves that break, and, improperly and loosely, the rocky part of the shore on which they break: Πολιῖ δ' ἐπὶ κύματος ἀγῆ τέγγε πόδας. *Ap. Rhod.* i. 554.

κυματωγή, ἡς (ή), fr. κύμα and ἄγνυμι, according to the grammarians, *the shore*, because beaten by the waves; but it is rather that portion of the shore on which the waves dash, the *beach*: Καὶ κηρυκήϊον ἐφάνη ἐπὶ τῆς κυματωγῆς κείμενον. *Herodot.* ix. 100. [More correctly, κυματώγη, *Lob.*]

θίς, ιως (ή), prop. *heap of sand, sandy sea-bank* (the French *dune*); hence, *coast, shore*, almost always with ἁλός or θαλάσσης: Βῆ δ' ἀκέων παρὰ θίνα θαλάσσης. *Il.* i. 34. Sometimes alone: Θίν' ἐν φυκίοεντι. *Il.* xxiii. 695. [Cf. 259.]

ὄχθη, ης (ή), in general, *elevation, rising ground, small hill*; hence, *bank, steep side* of a river: Παρ' ὄχθησιν ποταμοῖο. *Od.* vi. 97. Sometimes used for the *sea-side*: Ἐν μὲν γὰρ λειμῶνες ἁλός πολιοῖο παρ' ὄχθας, ὑερηλοί. *Od.* ix. 130.

πλαταμών, ὠνος (ό), (πλατύς), in general, *every flat surface, platform*: hence, *a broad flat rock, a flat reef* of rocks on the coast, or even in the sea: Ἐρμῆς χαρμόφρων εἰρύσσατο πίονα ἔργα λείῳ ἐπὶ πλαταμῶνι. *Hom. Hym. Merc.* 128.

ρήγμιν, ἴνος (ό), fr. ῥήγνυμι, abrupt and rocky line of *shore*, against which the waves dash and break; *breakers*: Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥήγμινι θαλάσσης. *Il.* i. 437.

χεῖλος, εος (τό), prop. *lip*; hence, *bank or margin* of a river in the Epic poets: Αὐτοῦ παρὰ χεῖλος ἐλίσσόμενον ποταμοῖο. *Ap. Rhod.* iii. 1276.

52.

ἄκων, οντος (ό), fr. ἀκή, poet., but rare in the Tragic writers, *dart*: Οὐδ' ἄρα τοί γε τόξων αἰκὰς ἀμφὶς μένον, οὐδέ τ' ἀκόντων. *Il.* xv. 709.

ἀκόντιον, ου (τό), *dart, javelin*: Οὕτω σφοδρότατόν τε καὶ μακρότατον οἴσεται τὸ ἀκόντιον, εὐστοχώτατον μέντοι, ἐὰν κατὰ τὸν σκοπὸν ἀφιεμένη αἰὲ ὀρᾷ ἢ λόγχῃ. *Xen. de Re Equestr.* 12, 13.

ἀκόντισμα, ατος (τό), fr. ἀκοντίζειν, prop. *that which is darted*; the *range or length of cast* of the dart, in Xenophon: Τοὺς Λακεδαιμονίους οὕτως οἱ πελτασταὶ ἐδέδισαν ὥς ἐντὸς

(52) ἀνοτίσματος οὐ προσήσαν τοῖς ἐπλήταις (*within the reach of their darts*). *Xen. Hellen.* iv. 4, 16.

δόρυ, αὐτοῦ (τό), *wood or staff* of a pike or dart of any kind; by ext. the *spear* itself [whether used as a pike or as a spear. *Lidd. and Scott.*]. In the *Iliad* the warriors carried two of them, of which they darted one only, reserving the other for close combat: Αὐτὰρ ὁ δοῦρε δ' ἐὼ κεκορυθμένα χαλκῷ πάλλων, κτλ. *Il.* iii. 18. [Also in prose: εἰς ὄρατος πληγὴν. εἰς ὄρου ἀσκηῖσθαι, to come within the *range* or *shot* of (their) darts: ἐπὶ (παρά, εἰς) ὄρου = to the *right*; opp. ἐπ' ἀσπίδα. ὄρου ἐλεῖν. *Thuc.*] Cf. 186.

δοράτιον, ον (τό), dim. of ὄρου, *javelin, spear* in the historians: Οὕτε γὰρ αἱ πῆλοι ἔσπεγον τα τοξεύματα, δοράτια τε ἐναποκέκλαστο βάλλομένων. *Thuc.* iv. 34.

ἀγκύλη, ης (ή), prop. *strap or thong* of leather attached to the middle of a dart, and used in hurling it, *amentum*: Ἔστι δὲ τι καὶ γρόσφοι ἐοικὼς ἔχον, ἐκ χειρὸς, εἰς ἐξ ἀγκύλης ἀφίεμινον. *Strab.* iv. 3, 196. Hence, metaph. the *dart* or *spear* itself in Euripides: Ὁ μὲν πέτρον, ὁ δ' ἀγκύλας, ὁ δὲ ξίφος πρόκωπον ἐν χερσὶν ἔχων. *Eur. Orest.* 1483.

μεσάγκκυλον, ον (τό), *javelin* that was hurled by help of the leather strap called ἀγκύλη attached to the middle of the staff: Καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλαι ἐμαρνάμεσθα. *Eur. Phœn.* 1141.

αἰγανή, ης (ή), fr. αἰξ, according to the grammarians, a *kind of dart* made use of in goat-hunting: a *hunting-spear*: Ἀντίκα καμπύλα τόξα καὶ αἰγανίαις ἐολιχαίνοντες εἰλόμεθ' ἐκ νηῶν. *Od.* ix. 156.

παλτόν, οῦ (τό), fr. πάλλειν, that which is darted, *dart*: Ἀντί γε μὴν ὄρατος καμακίων, ἐπιεὶ καὶ ἀσθεῖς καὶ ὑσφορον ἔστι, τὰ κρανεῖνα δ' ἐὼ παλτά μᾶλλον ἐπατιοῦμαι (*instead of a spear with a long shaft* [καμακίον from καμάξ, a *long pole*; *Lidd. and Scott*, with Rost and others, translate it *brittle*, but incorrectly: in *perticæ modum*, Lat. Trans.], we recommend two παλτά of *cornel wood*). *Xen. de Re Equestr.* 12, 12. [It was stronger and more portable than the δόρυ.]

γρόσφος, ου (ό), kind of *dart* carried by the *velites* or light-armed troops of the Romans, in Polybius: τὸ δὲ τῶν γρό-

σφῶν βέλος ἔχει τῷ μὲν μήκει τὸ ξύλον ὥς ἐπίπαν δίπηχυν (52) τῷ δὲ πᾶχει δακτυλιαῖον, τὸ δὲ κέντρον, σπιθαμιαῖον κατὰ τοσοῦτον ἐπὶ λεπτόν ἐξεληλαμένον καὶ συνωξυσμένον ὥστε κατ' ἀνάγκην εὐθέως ἀπὸ τῆς πρώτης ἐμβολῆς κάμπτεσθαι, καὶ μὴ δύνασθαι τοὺς πολεμίους ἀντιβάλλειν. *Polyb.* vi. 22, 4.

ὑσσός, οὖ (ὅ), kind of *javelin* or *spear* named *pilum* by the Romans, which the heavy-armed soldiers, or *hastati*, carried. Polybius has left us a description of it : Τῶν δ' ὑσσῶν εἰσιν οἱ μὲν παχεῖς, οἱ δὲ λεπτοί. Τῶν δὲ στερεωτέρων οἱ μὲν στρογγύλοι παλαιστιαίαν ἔχουσι τὴν διάμετρον· οἱ δὲ τετράγωνοι τὴν πλευράν. Οἱ γε μὴν λεπτοὶ σιγῆνιόις ἐοίκασι συμμέτροις, οὓς φοροῦσι μετὰ τῶν προειρημένων. Ἀπάντων δὲ τούτων τοῦ ξύλου τὸ μῆκος ἐστίν ὡς τρεῖς πήχεις. Προσήρμοσται δ' ἐκάστοις βέλος σιδηροῦν ἀγκιστρωτόν, ἴσον ἔχον τὸ μῆκος τοῖς ξύλοις. *Polyb.* vi. 23, 8.

53.

ἀληθής, ἑός (ὅ, ἦ), fr. ἀ and λαμβάνω, literally, *that which is not hid* or *dissembled*, *true*, in speaking of what is said or related, in Homer : Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι. *Il.* vi. 382. It is often opposed to ψευδής, *false*, in Plato : Τῷ ποτὲ οὖν τρόπῳ δόξα ψευδής τε καὶ ἀληθής ἡμῖν φιλεῖ γίνεσθαι. *Phileb.* 37, b.

ἀληθινός, ἦ, ὄν, 1. *legitimate*, in opp. to *adopted* in Plato : Οἷς ἂν παῖδες μὴ ποιητοί, ἀληθινοὶ δὲ ᾧσιν. *Plat. Legg.* ix. 878, c. 2. *Verax*, *truthful* ; that tells or speaks *what is true* : Ἀφ' ἧς, εἶπεν, ἡμέρας ὑμᾶς ἀνείληφα, πρῶτον ἐχθρὸς ἀληθινῶν λόγων ἤκουσα περὶ ἑμαντοῦ. *Plut. Apophth.* 184, e.

ἀτρεκής (ὅ, ἦ), fr. ἀ and τρέω¹, according to the *Etym. Magn.*, that which a man is not afraid to say or avow, *frank*, *true*, certain : Ἐκ δ' ἀμφοτέρωιν ἀτρεκές αἰμ' ἔσσευα βαλὼν. *Il.* v. 207. Βιότου δ' ἀτρεκεῖς ἐπιτηδεύσεις φασὶ σφάλλειν πλεον ἢ τέρπειν. *Eur. Hippol.* 261.

ἐτεός, εἶ, εόν, fr. εἰμί, *that which is*, *real* : Ὀφρα ᾔδωμεν ἢ ἐτεὸν Κάλχας μαντεύεται ἢ ἐ καὶ οὐχί. *Il.* ii. 300. The derivatives ἔτυμος (ὅ, ἦ), and with reduplication ἐτήτυμος (ὅ, ἦ) have the same meaning as ἐτεός : Ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα. *Od.* xix. 203. Κεῖνφ δ' οὐκέτι νόστος ἐτήτυμος. *Od.* iii. 241. The form ἔτυμος, though poetic, is used by Plato : Τοῦ δὲ λέγειν ἔτυμος

¹ [Hardly from either τρέω or τρέχω. Compare *traho, deirecto. Papc.*]

- (53) τέχνη ἀνευ τοῦ ἀληθείας ἡρῆθαι οὐτ' ἔστιν οὔτε μήποτε ὑστέ-
ρωσ γένηται. *Plat. Phædr.* 260, c.

νημερτής (ὁ, ἡ), fr. νή and ἀμαρτάνειν, *infallible, unfeeling, sure, certain*: Ὡ γίναι, ἡ μάλα τοῦτο ἔπος νημερτές εἰπείς. *Il.* iii. 204.

ἀψευδής (ὁ, ἡ), *that deceives not, lies not, truth-speaking*: Προφήτης Γλαῦκος ἀψευδὲς θεός. *Eur. Orest.* 358. [Often in Plato; also, *one who does not make mistakes, is not deceived*: ἀψευδὲς ὦν καὶ μὴ πταιῶν εἰανοίq. *Theæt.* 160, D.]

ἀκριβής, ἑος (ὁ, ἡ), fr. ἀκρὸς, prop. *exact, exactly fitting*, in speaking of a suit of armour: Τοῦ σώματος μὴ μένοντος, ἀλλὰ τοτέ μὲν κυρτουμένου, τοτέ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; *Xen. Mem.* iii. 10, 15. Fig. *exact, particular*, speaking of persons: Εἰπόντος δὲ τοῦ Σκιπίωνος, ὡς οὐδὲν ἔειπτο ταμίον λίαν ἀκριβοῦς *Plat. Cat. Maj.* 3. [But also *exact, accurate*, of things; e. g. *ἐπιστήμη, παιδεία, τέχνη*: *all Plat.*]

- 54 ἀλιεύς, ἑως (ὁ), fr. ἄλς, prop. *he who gains his living from the sea, fisherman*, in general: Καὶ ἀνεμνήσθην τῶν ἁλιέων. *Xen. Econ.* 16, 7.

ἀσπαλιεύς, ἑως (ὁ), found in Orpian: Γεγαλῆες δονάκεσαι καὶ ἀγκίστροισι θαλασσίοις ἀσπαλιεύς ἐπεσῆσατο καὶ ἄλιν ἰχθύν. *Orp. Cyneg.* i. 57.

ἀσπαλιευτής, οὗ (ὁ), fr. ἄσπαλος, which means *fish*, according to Hesychius, who also mentions the etymology given by Plato οἱ σπᾶν τὸ λεινόν, *to draw the line [of flux]*: *fisher*, and principally *angler*, who uses hook and spear: Καὶ μὴ ἐκείνῳ γ' ἦν τὸ ζήτημα πρῶτον, πότερον ἰδιώτην ἢ τινα τέχνην ἔχοντα θετίον εἶναι τὸν ἀσπαλιευτήν. *Plat. Soph.* 221, c.

γαγγαμεύς, ἑως (ὁ), fr. γάγγαμον, round net, *fisher for oysters* according to Hesychius.

γριπεύς, ἑως (ὁ), *he who uses the net called γριπός*, hence, *fisherman who uses a net*: Οὐκ ὡς σκοπεῖται Ὀλπις ὁ γριπεύς. *Theophr.* iii. 26.

δικτυεύς, ἑως (ὁ), fr. δικτυον, *fisherman*, who uses a net: Κατ' ἰχθία δὲ αὐτοῦ τις ἔπεται φέρων δικτυον, καὶ τὸ μέλλον ὅπῃ τε καὶ ὅπως ἀπαντήσεται φυλάττει φιλοπονεῶς ὁ δικτυεύς οὗτος. *Aelian. Hist. Animal.* i. 12.

δικτυβόλος, ου (ὁ), fr. δικτυον and βάλλω, prop. *he who casts the net, fisherman*: Πολλὰ κεν ἀγρᾶνται τὸτ' ἀρήπαιτο θεοῖσι δικτυβόλος. *Orpian. Hal.* iv. 578.

ἐπακτήρ, ἦρος (ὁ), fr. ἐπάγω, ordinarily *hunter*: "Ὡς τίς τε λέων ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὅλῃ ἄνδρες ἐπακτῆρες. *Il.* xvi. 135. It is found as synon. with ἀλιεύς in Apollonius, according to the interpretation of the Scholiast: Καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο νῆσον ἐπακτῆρες. *Apoll. Rhod.* i. 625.

καλαμευτής, οὔ (ὁ), fr. κάλαμος, specially *reaper*, in Theocritus: Ἐρεθισθετε τῶς καλαμευτάς. *Theocr.* v. 111. In the Anthology, angler: Ἀκτίτα καλαμευτά, ποτὶ ξερὸν ἔλθ' ἀπὸ πέτρας (thou angler on these coasts, come down from the rock to the plain). *Anth.* vi. *Phan.* 304.

ὄρμειυτής, οὔ (ὁ), fr. ὄρμιά, line of horsehair; a *fisherman* who uses such a line. According to Mœris, ἀσπαλιευτής was used in ancient Attic, ὄρμειυτής in modern.

ὄρμιηβόλος, ον (ὁ), fr. ὄρμιά and βάλλω, prop. *one who throws the line*, for angler in the Anthology: Καὶ γαληναίην αἰὲν διδοίης ὄρμιηβόλοις θῖνα. *Anthol.* vii. *Apollonid.* 693.

σαγηνεύς, ἔως (ὁ) (σαγήνη) and σαγηνευτήρ, ἦρος (ὁ) (σαγηνεύω), he who uses the *seine*, or large drag-net; hence, *fisherman*: Ἰχθυσιληϊστῆρα, σαγηνέα. *Anth.* vii. *Leonid.* T. 295. Σαγηνευτῆρες ἔθηκαν ὥρα παρ' ἀκταίης, σοὶ τὰδ' ἐπωφελίης. *Anth.* vi. *Mæc.* 33.

55.

ἀλλάσσειν (ἄλλος), *to make a thing quite another, to change entirely, to change any thing into another*: Καὶ ἀλλάττοντα τὸ ἑαυτοῦ εἶδος εἰς πολλὰς μορφάς. *Plat. Pol.* ii. 380, d. In the middle, ἀλλάττεσθαι, *to exchange, to receive any thing for another, or for a price paid, to buy*, as *mutare* in Latin: Αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς τι δεομένοις ἀποδόσθαι τοῖς δὲ ἀντὶ αὐτ' ἀργυρίου διαλλάττειν ὅσοι τι εἶονται πρίασθαι. *Plat. Pol.* ii. 371, d. Τῶν δ' ἐμῶν παιῶν φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον (*I would redeem my children from exile, not with gold only, but with my life*). *Eur. Med.* 968.

ἀμείβειν (ἄμα), supposes the *alternation* of two objects, or the *simple succession* of one to the other; *to exchange*: Ὅς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἀμείβειν χούρσέα χαλκείων. *Il.* vi. 235. Principally in the middle, ἀμείβεσθαι, in Homer, *to exchange words, to answer*: Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής. *Il.* xxiv. 386. [Also in prose, *to change*: χώραν ἀμείζον. *Plat. Parm.* 133, d. πόλιν . . . ἐκ πόλεως ἀμείζοντα (*Soph.* 224, B.), ἀμειβομένῳ (*Apol.* 37, D.)].

ἀλλοιοῦν (ἀλλοῖος), *to make different*: Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ; *Plat. Polit.* ii. 381, b. Γινώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς ἀρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦται τι. *Xen. Cyr.* iii. 3, 9.

55 ἑτεροιοῦν ἑτεροί, *to alter*: Οὐδὲν τὰν κατ' Αἰγυπτον ὑπὸ ταῦτα ἑτεροιοῦσθαι. *Herodot. ii. 142.*

μεταβάλλειν, *to cast in another direction, or behind, to turn in a contrary direction*: Πῇ φεύγεις, μετὰ ἰῶτα βαλὼν κακός ὤς; *H. viii. 94.* Hence it indicates generally, both prop. and fig., a thorough reversing, a rapid and sudden change, a complete revolution; in the middle, *to change the dress*: Τὰ γε μὴν ἱματῖα οἷσθ' ὅτι οἱ μεταβάλλομενοι ζύχους καὶ θάλαπρους ἕτεκα μεταβάλλονται. *Xen. Mem. i. 6, 6.* Fig. *to change one's party, intention, opinion, character*: Οὐτε γὰρ ἂν ὅσα ποιοῖμεν μεταβάλλομεθα. *Thuc. i. 71.* Μεταβάλλοιτο τοὺς τρόπους. *Aristoph. Vesp. 1461.*

μεταμορφοῦν, *to metamorphose*: Τὴν Νεμεσιν ποιῶ ὁμομοιήν ὑπο Διὸς καὶ εἰς ἰχθὺν μεταμορφουμένην. *Athen. viii. 334, c.*

μεταποιεῖν, *to remodel; to alter or make an alteration in*: Οἱ αὖ ἀρχῶν ἢ ἰδιώτης αἰτιῶς ἢ τῶν θεσμῶν συγχιθῆναι τοῖς, ἢ μεταποιήσῃ αὐτῶν, ἀτιμὸς ἔστω καὶ οἱ παῖδες καὶ τὰ ἐκείρων. *Dem. in Aristocr. 640, 3.*

μεταστρέφειν, *to turn back (act.); to change altogether*: Fig. in Homer: Εἰς ἅν' Ἀχιλλεύς ἐκ χολοῦ ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ. *H. x. 107.* Νῦν ἐε αἰτὶ μεν τοῦ ἰῶτα ἢ εἰ ἢ ἦτα μεταστρέφουσιν (but now they change iota into εἰ or eta). *Plat. Cratyl. 418, c.*

μετασχηματίζειν, *to transform*: Μετασχηματίζων τὰ πάντα. *Plat. Legg. x. 903, c.*

μετατίθεσθαι, prop. *to transpose*: Ὡς περ τοῖς οἰκέταις ἡμεῖς μετατίθεσθα (τὸ ὄνομα), οὐδὲν ἦτορ τοῦτ' εἶναι ὀφθόν το μετατελλῆ τοῦ προτέρου κειμένου. *Plat. Cratyl. 384, d.* Sometimes *to retract* [prop. *to change an opinion which one formerly expressed for another which one now wishes to adopt*]: Ἀλλὰ μετατίθεμαι τὰ εἰρημενὰ εἰπερ ἔξεστι. *Xen. Memor. iv. 2, 18.*

μεθιστάναι, in Homer, *to compensate, make good, that is to say, to replace one thing by another, as its equivalent* [rather, *to place it back, i. e. virtually, by an equivalent*]: Ἐγὼ τοι ταῦτα μεταστήσω, δύναιμαι γάρ. *Od. iv. 612.* Later, in the intrins. tenses, *to change one's place, to remove or withdraw from*: in the trans. ones, *to change the place or position of; to displace, to transfer*: Τῆς γὰρ σφ' ἐν ἡμέρᾳ θάσει πείρωται καὶ μεταστῆναι ὄν. *Eur. Alc. 21.*

Fig.: Προπετέστατος ἐγένετο τὴν δημοκρατίαν μεταστῆσαι (55) εἰς τοὺς τετρακοσίους (= to transfer the power of the democracy to the four hundred) καὶ ἐπρώτευεν ἐν ἐκείνοις. *Xen. Hellen.* ii. 3, 30.

στρέφειν, to turn, found sometimes, as *vertere* in Latin, in the sense of to change, but never in writers of the classical ages of Greek literature: Καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἶμα. *Arac.* 11, 6.

τρέπειν and τρέπεσθαι, to turn, that is to say, to direct another way, prop. and fig.: Πρὸς τὰς ζυμφοράς καὶ τὰς γνώμας τρεπομένους. *Thuc.* i. 140.

56.

ἀλλοίωσις, εως (ή), change of form, change of opinion, 56 the act of taking up another mode of thinking or acting, variation, physical or moral; thus Plato uses it in a philosophic sense in speaking of the soul: Καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν ἐνδέχεται. *Plat. Phæd.* 78, d. Ἡ δ' ἐν τῷ αὐτῷ εἶδει μεταβολὴ ἐπὶ τὸ μᾶλλον καὶ ἧττον ἀλλοίωσις ἐστίν. *Aristot. Phys.* v. 2.

ἀλλοιότης, ητος (ή), fr. ἀλλοῖος, diversity, diversitas: Δοκέει μὲν οὖν τὰ νοσήματα οὐδὲν ἀλλήλοισιν ἰοικέναι, διὰ τὴν ἀλλοιότητα καὶ ἀνομοιότητα τῶν τόπων. *Hipp. de Flat.* 296, 19. Fig. alteration: Ὁ δ' ἂν πλημμελήσῃ τι τούτων ἐκτὸς ἀπίον, ἢ προσιον, ἀλλοιότητος παμποικίλας καὶ νόσους φθοράς τε ἀπείρους παρέξεται. *Plat. Tim.* 82, b.

ἀλλοτριώσις, εως (ή), action of alienating, estranging, putting away from one: Καὶ ναυτικῆς, καὶ οὐκ ἡπειρώτιδος τῆς ζυμμάχιας διδομένης οὐχ ὁμοία ἡ ἀλλοτριώσις (the consequences of rejection are not alike). *Thuc.* i. 35. It was afterwards confounded with ἀλλοτριότης: Ἐδεδοίκεσαν τὴν τῆς βουλῆς ἐς τὸν Καίσαρα ἀλλοτριώσιν. *Appian, Bell. Civ.* iii. 13.

ἀλλοτριότης, ητος (ή), fig. estrangement, abalienatio: Καὶ εἴ τινα ἑτέραν ἀλλοτριότητα ἐνεῖδες ἐν ἐμοὶ πρὸς σέ. *Plat. Epist.* iii. 318, d. Τὸν δὲ Καλλισθένην συνιέντα τὴν ἀλλοτριότητα τοῦ βασιλέως δις ἢ τρίς ἐπαριόντα πρὸς αὐτὸν εἰπεῖν. *Plut. Alex.* 54.

ἐτερότης, ητος (ή), fr. ἕτερος, state of difference or characteristic difference, in metaphysical discussions, in opp. to ταυτότης, identity: Διὰ τὸ κακείνων ἑκατέρων μετέχειν ἐτερότητος καὶ ταυτότητος. *Plut. de Anim. Procreat.* ii. 1013, a.

- (56) ἑτεροίωσις, εως (ή), action of *taking another body, another colour* : acc. to Ammonius is only to be used physically, *alteration of substance* in Plutarch : Τὸ διακρινόμενον ἢ συγκρινόμενον ἄμα τῆς οὐσίας τῇ ἑτεροίωσει καὶ τὸν τόπον μεταλλάττειν ἀποφαινόμενος. *Plut. de Def. Oracul. ii. 430, c.*

ἑτεροίότης, ητος (ή), fr. ἑτεροῖος, *state of alteration, difference* : Οὐδὲ μὴν ὁμοιότης γε οὐτὶ ἑτεροίότης οὔτε πρός αὐτὸ οὔτε πρός ἄλλα εἴη ἂν αὐτῷ. *Plat. Parm. 164, a.*

57.

- 57 ἄλλος, *other*, used in the case of more than two persons or things : Μετὰ δὲ τοῦτο, ἄλλο τρίτον ἄρμα ἐξήγετο. *Xen. Cyr. viii. 3, 6.*

ἕτερος, *one of the two, or of two ; other, another* is used in the case of *two* persons or things, or again, in a sentence composed of two propositions : εἷς, or ἑ δέ, or ἕτερος, or sometimes even ἄλλος, is the correlative, either expressed or understood : Εἰ γάρ μὴ οἷόν τε μετὰ τοῦ σώματος μῆεν καθαρῶς γινῶναι, ἐνεῖν θάτερον, ἢ οὐδ' αὖ μὲν ἐστὶ κτήτασθαι τὸ εἰδέναι, ἢ τελευτήσασσι. *Plat. Phæd. 66, e.* It is often found, and even in Homer, used, as ἄλλος, in the enumeration of more than two objects ; e. g. in the following passage, where it stands for ἐντέροι : Τῶν δ' ἑτέρων Πάρις ἤρχε καὶ Ἀλκάθοος . . . τῶν δὲ τριτῶν Ἑλένης. *Il. xvi. 93.* Sometimes even when the precise number is given : Τέταρτοι τοιὺν ἕτερος νόμος ἐστίν. *Dem. in Theocr. 1327, 18.* From the notion of duality, belonging essentially to ἕτερος, arises the impression of opposition, contrariety conveyed by it ; and thence it is, that ἕτερος has been sometimes used by euphemism in the place of κακός : Εἰσορῶν ὡς πάντα λειὰ κάπκι ἐνύτω βροτοῖς κείται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. *Soph. Philoct. 502.* Ὅσα πῶποτε τῇ πόλει γέγονεν ἢ νῦν ἐστὶν ἀγαθὰ ἢ θάτερα. *Dem. in Androtion. 597, 13.* But as this signification has its source in the superstitious feelings of the ancients, ever anxious to avoid words with evil associations, from thinking them of bad omen, and likely to cause some misfortune or other, it would be in direct contradiction to this feeling to translate this word by *bad* or *evil*, as has been improperly done by all the commentators ; the term *the contrary* seems the only one that answers exactly to the notion of the original.

58.

ἄλλος, *other*, has more reference to kind and species : 58
 "Ἄλλο ἀνθρώπος, ἄλλο ἵππος. "Ὡστ' ἱρηξ . . . ὀρμήσῃ πεδίῳ
 διώκειν ὄρνεον ἄλλο. *Il.* xiii. 64.

ἄλλοιός, *different, other*, refers more to *quality* : 'Ἀλλοιός μοι, ξεῖνε, φάνης νέον, ἡ ἐ πάροιθεν. *Od.* xvi. 181.

ἄλλότριος, α, that which belongs to another, *another's, others', not one's own, strange, alienus* : 'Ἐπεὶ ἄλλότριον βίοντον νήποινον ἔδουσιν. *Od.* i. 160.

59.

ἄλμυρός, ἄ (ἄλμη), 1. *salt* (adj.), speaking of the sea : 59
 'Ἐτέρωθι δὲ διὰ Χάρυβδιδος δεινὸν ἀνερρόιρβενσας θαλάσσης
 ἄλμυρόν ὕδωρ. *Od.* xii. 236. 2. *Salt* (adj.), *salted*, in
 speaking of meat, provisions : "Ὅψα δὲ χορὴ συνεσκευασθαι
 ὅσα ἐστὶν ὀξεία καὶ ἔριμέα καὶ ἄλμυρά· ταῦτα γὰρ ἐπὶ σιτόν
 τε ἄγει καὶ ἐπὶ πλεῖστον ἄρκεῖ. *Xen. Cyr.* vi. 2, 11.

ἄλμῆεις, εσσα, poet. synon. of ἄλμυρός, found only in Æschylus :
 'Ἀνὰ πολὺρρύτον ἄλμῆεντα πόρον. *Æsch. Suppl.* 346.

ἄλμῶδης (ὁ, ἡ), *salt* (adj.), *brackish, salsuginosus*, in Hippocrates and in Theophrastus : 'Ἐπεὶ τὰ γε ἐν τοῖς ἄλμῶδεσι φυόμενα ἔχειν ἄλμυρίδα τινα οὐκ ἄλογον. *Theophr. Caus. Plant.* vi. 10, 8. Ταύτη ἐβδόμη ἄλμῶδες ἐκ τῶν ὀφθαλμῶν ἦλθεν δάκρυον δάκρυον. *Hippocr. de Morb. Vulg.* iv. 1134, a.

ἄλμυρώδης (ὁ, ἡ), *salt*, adj. in Hippocrates, speaking of a class of fevers : Πυρετοὶ ἄλμυρώδεις. *Hippocr. Morb. Vulg.* vi. 1165, *salt-fevers*, which modern physicians suppose to have been bilious fevers. *Salt, impregnated with salt*, in speaking of places (*salt-marshes*) : Διότι φιλεῖ ὁ φοῖνις χωρία ἄλμυρώδη. *Theophr. Caus. Plant.* iii. 17, 2.

ἄλυκός (ὁ, ἡ), fr. ἄλς, of the sea, *marine*, in Aristophanes : Νῆ τὸν Ποσειδῶ τὸν ἄλυκόν. *Aristoph. Lys.* 404. In Galen it is synon. with ἄλμυρός : Διαφέρει μὲν ἄλμυρόν ἢ ἄλυκόν ὀνομάζειν ὄντινα χυμόν. *Galen. de Atr. Bil.* iii. 166, f.

ἄλιπαστος (ὁ, ἡ) (ἄλς, πάσσω), *sprinkled, seasoned with salt, salted*, and used of dishes or meats only : 'Ἀλιπαστῶν δὲ κρεῶν μνημονεύει ὁ τῆς κωμῳδίας ποιητῆς Ἀριστο-

(59) μένης ἐν Διονύσῳ (*in his [play of] Bacchus*). *Athen.* xiv. 658.

ἀλίσπαρτος (ἄλας, σπείρω), *where salt has been sown*; salt used to be sown in the enemy's fields, and in towns intended to be destroyed; a custom, of which instances of great antiquity are to be found. Thus, in the book of Judges, Abimelech, after he had taken Shechem, sowed it with salt: Καὶ τὴν πόλιν καθέλει καὶ ἐσπείρειν αὐτὴν ἄλας. *Judic.* ix. 45. Territories consecrated to the gods were thus sown with salt, so also places that had been invaded and occupied for any time by barbarians: hence, acc. to Eustathius (1827, 61), the comic writers were wont to call those that had been ill-treated, or were affected by any incurable evil, ἀλισπάρτους.

ταρίχηρός, ἁ, ὄν, *salted, salt*, speaking of fish: Ἡ τῶν καλῶν ἡμινῆρων (= ἡμινεῶρων, *half-fresh only*; i. e. *half-salted*) ἡ τῶν ταριχηρῶν σιλούρων. *Athen.* iii. 118.

ταρίχευθεις, *prop. salted, or pickled, embalmed*. Plato uses this participle in speaking of the process followed by the Egyptians in the preservation of dead bodies: Συμπεισὸν γὰρ τὸ σῶμα καὶ ταριχευθὲν, ὥσπερ αἱ ἐν Αἰγύπτῳ ταριχευθεῖσιντες ὀλίγον ὅλον μένει ἀμήχανον ὅσον χρόνον. *Plat. Phædr.* 80, c. Herodotus has preserved to us a valuable detail of the course pursued by the Egyptians in embalming bodies. It appears that salt was one of the chief ingredients employed for this purpose: Ταῦτα δὲ ποιῶσαιτες ταριχεύουσι κρέψαιτες ἡμέρας ἐβδομήκοντα. *Herodot.* ii. 86. Almost every ancient nation practised the art of embalming; and it is given as a proof of the skill of the Egyptians in this art, that their mummies, and those of the Guanches, ancient inhabitants of the Canary Islands, are the only ones, according to some historians of Egyptian origin, that have come down to us through a series of ages. But it may be presumed that the influence of climate has not been the least considerable in effecting the wonderful preservation of these mummies.

τάριχος, εος (τόν), *ordinarily, salt or cured fish, salt meat*: Ἐπὶ ταῖς πύλαισιν, ὅν τὸ ταριχος ὤρει. *Aristoph. Equit.* 1247. It is used by Herodotus for an *embalmed body, mummy*: Ὅτι καὶ τιθιγῶς καὶ τάρικον ἐών, ἐνταυτῷ πρὸς θεῶν ἔχει τὸν ἀδυσκόντα τίσισθαι. *Herodot.* ix. 119.

ἄλφιτον, ου (τό) : few words have given more occasion 60 to etymological controversy than ἄλφιτον : if it is not of eastern origin, the most probable opinion is that which derives it from ἄλφος, white, or from ἄλφειν, primitive of ὠφελεῖν, to be useful, to nourish ; acc. to the Greek grammarians, it comes from ἄλφω, to find, and signifies *invention*, a name applied by the ancient Greeks to *barley*, to which Homer gives the epithet of *sacred*, and which was the staple food of primitive times ; *grains of barley* bruised or pounded, or broken small, after having been roasted ; sometimes a coarse sort of meal with which meats of different kinds were covered, and even wine and other beverages : Ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν. *Il.* xi. 640. By mixing water with it, it was made into a paste or flour-pudding (thick-milk, *Angl.*), or by drying it at the fire, into a kind of cake, originally used instead of bread. In process of time, by means of hand-mills, a finer meal was produced. We see an indication of this progress first in the *Odyssey* : Εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. *Od.* ii. 355. Subsequently, and only in the plural, ἄλφιστα, *barley-meal* : Θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα. *Plat. Pol.* ii. 379, b. By ext., the bread made of it : Ἀλφιτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ. *Aristoph. Plut.* 763.

ἄλφι, Epic, by apocope, from ἄλφιτον : Ἀνωγε δ' ἄρ' ἄλφι καὶ ὕδωρ δοῦναι μίξασαν πέμεν γλήχωνι τερείνῃ. *Hymn. Cer.* 208.

ἄλευρον, ου (τό), fr. ἀλέειν, prop. that which comes from grinding ; hence meal of all kind of grains, and pulse ; but, acc. to some grammarians, specially *flour of wheat, wheat-meal* ; which is plainly its meaning in *Herodotus*, *Plato*, and *Xenophon* : Ἀλευρά τε καὶ ἄλφιστα ἐποίουν πάντες ἐπὶ μῆνας συχνούς. *Herodot.* vii. 119. In *Homer* this word is not found except under the Epic form ἄλειαρ, ατος (τό), in the plural only : Ἐνθ' ἄρα οἱ μύλαι εἶατο . . . τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες ἄλφιστα τεύχουσai καὶ ἀλείατα. *Od.* xx. 107. It is worthy of remark that this word only occurs in the *Odyssey* and consequently indicates an advance in the art of preparing corn. The meaning of the words ἄλφιτον, ἄλευρον, and κρίνον, in *Hippocrates* is thus explained by *Galen* himself : Ἀλφιστα οὐ μόνον τὰ ἀπὸ τῶν

(60) κοθῶν οὕτως καλεῖται· ἐν τε γὰρ τῷ πρώτῳ τῶν γυναικείων ἄλφιτα πύρινα εἴρηται· ἐν δὲ τῷ περὶ ρούσων δευτέρῳ τῷ μίξουσι καὶ φακῶν καὶ ὀρέων περὶ γυμνίων· ἄλφιτα τείνυν, παιτὸς ἀληλεσμένου καρποῦ τὸ σύμμετρον τῷ μεγέθει θραῦσμα ὀνομαζέται. Τὰ μὲν γὰρ μίξω κρίμνα, τὰ ἐε ἐλάττω ἄλευρα. *Galen. Exeg.* 83.

ἀκτῆ, ἦς (ῆ), fr. ἄγνυμι, feminine adj. used substantively by the poets, with the ellipse of κοθῆ: or better, acc. to H-yac. of ἐδωδῆ, *barley bruised or ground*: Ἀνδρὶ δὲκ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας ὅς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν. *H. xiii.* 322. Sometimes with ἄλιπτον, *coarse barley meal*: Παρὰ δ' ἄλφίτων ἱεροῦ ἀκτῆν. *H. xi.* 631.

ἄλητον (ου, τό), a form often used by Hippocrates in the sense of ἄλευρον, and of the same family, *wheat-flour*: Διῶνται . . . ἄλητον ὡς ἰσχυρότερον τούτων. *Hippocr. de Affect.* 632.

γύρις, εως (ῆ), *fine flour, flos farinae, pollen*: Οἱ δὲ ἐκ γύριως ἄρτοι γινόμενοι κακοχυλώτεροί τε εἰσι, καὶ ὀλιγοτροφώτεροί τε. *Athen. iii.* 115, d.

κρίμνον, ου (τό), fr. κρινω, always in the plural, κρίμνα, grains of wheat or barley, coarsely bruised or crushed, and just passed through the sieve, *cremor*; thus, acc. to Galen's explanation, Hippocrates calls κρίμνα ἄλφίτων τα ἄερομερίστέρα τῶν ἄλφίτων. *Galen. Exeg.* 95, κρίμνα ἄλφίτων.

οὔλαϊ, ὦν (αῖ), acc. to the grammarians, Ion. and poet. for θλαί, fr. ὄλος, whole, by ellipse of κοθαί, *barley*; but Buttmann derives it from ἄλω, *to grind*, from its analogy with the Latin *trita*: *grains of barley whole*, with merely the husk off, and mixed with grains of salt, which were thrown upon the altar, or behind the horns of the victims in sacrifices. Acc. to Eustathius, this practice took place in commemoration of the discovery of the use of barley, the earlier food of man: Ἐτέρῳ δ' ἔχεν οὔλας ἐν κανέφῳ. *Od. iii.* 441.

οὔλοχύται, ὦν (αῖ), fr. ὄλος and χυτός, prop. *grains of barley thrown or for thrashing*, differing from the preceding, οὔλαϊ, but which cannot signify the act itself of sprinkling the barley, as has been pretended: *the sowed barley* in the Homeric sacrifices: Ἀλλὰρ ἐπεὶ ῥ' εἰσέτιστο καὶ οὔλοχέται προβάδοντο. *H. iii.* 456. By ext. it is also used for the vessels themselves, or baskets which contained the sacred barley: Πύρον δ' ἐπιπηλάτα Νέστορ χέρι βᾶ τ' οὔλοχέτας τε κατήχετο. *Od. iii.* 444.

πέλη, ης (ῆ), *finest sifted flour, flos farinae, pollen*, acc.

to Eustathius : acc. to the ancient grammarians, it was (60) especially the finest wheat flour, but it is found several times in Hippocrates used in a more general sense : "Ἡ σιδήν ("a peach," Pillon ; al. a pomegranate) ἐψῆσαι, καὶ περιλέψαι καὶ τὰ ἔνδον τρίβειν ἐν οἴνῳ μέλαρι ξὺν πάλῃ ἀλφίτου πιεῖν. *Hippocr. de Mulier. Morb.* ii. 667, 33.

παιπάλη, ης (ή), reduplicated form of πάλη, and more common, *flos farinæ, pollen, fine meal* : Μὰ τὸν Δί', οὐ ψεύσει γέ με, καταπαττόμενος γὰρ παιπάλη γενήσομαι. *Aristoph. Nub.* 262. Φύλλα μήκωνος καὶ σιδία σὺν παιπάλῃ κριθίνῃ ἐπιτίθετι. *Galen. de Remed. Parab.* ii. 4.

πασπάλη, ης (ή), used only fig., the least possible thing, the smallest thing : Ἰππουν δ' ὀρᾷ τῆς νυκτὸς οὐδὲ πασπάλην. *Aristoph. Vesp.* 91.

παιπάλημα, ατος (τό), used only fig. for that which is the finest and most subtle possible : Πυκνότατον κίναδος, τρίμμα, παιπάλημ' ὅλον (a fellow made up of subtlety). *Aristoph. Av.* 430. The poet. form πάλημα, of a later period, is found only in Nicander : "Ἄλλοτε δὲ σπέραδος κνίδης μυλοεργίῃ μίσγων τερσαίνοις ὀρόβοιο παλήματι. *Nicandr. Alex.* 551.

πίτυρον, ου (τό), bran : Νῦν θυσῶ τὰ πίτυρα. *Theocr.* ii. 33. Τὸ δὲ πίτυρον σὺν ὕξει ἐριμεῖ ἐψηθὲν λέπρας ἀφίστησι καταπλασσόμενον θερμόν. *Dioscor. Mater. Med.* ii. 107.

σεμίδαλις, εως (ή), Vossius derives this word from the Phœnician *semid*, which is found in all the oriental languages, as well as at the present time in some languages based upon the Latin, which have taken it from the Latin *similago*. This, acc. to Coray, is the origin of the French SEMOULE. Ménage rejects this etymology ; but these changes of signification for analogous words are not uncommon in languages. The finest meal, *fine flour* ; *flos farinæ*. Coray thinks that with the ancients *σεμίδαλις* was the finest wheat flour, and *παιπάλη* the finest barley flour ; Εἴρηται ὅτι *σεμίδαλις* καὶ χόνδρος ἐφθὸς ἰσχυρὰ καὶ τρόφιμα. *Galen. de Aliment.* i. 6.

σίλιγνις, εως (ή), a modern word, which Vossius properly considers to be of Hebrew origin, but formed immediately from the Latin *siligo*, which is scarcely probable ; it has been unskilfully confounded, as to meaning, with *σεμίδαλις* ["fine meal of the spring-wheat (*siligo*), finer than the *σεμίδαλις*, which was previously used by the Greeks." Jacobitz and Seiler. So Pape, and Liddell and Scott] : Ἄλλ' ἡ μὲν

- (60) *σεμιδαλις Ἑλληνικὸν τε καὶ παλαιὸν ὀνομά ἐστιν, σιλιγνίς δὲ οὐχ Ἑλληνικὸν μὲν, ἐτέρως δὲ αὐτὴν ὀνομάζειν εὐς ἔχω.* *Galen. de Aliment. i. 2.*

χόνδρος, ου (ὄ), prop. *grain*: hence *grain* or *groats* of *spelt* or *wheat*, *alica*, and by ext., the kind of *broth* or *porridge* that was made of it: *Καὶ μὴν θρέξω γ' αὐτὸν παρέχων ὅσα προσδύτη ζύμφορα, χόνδρον λείχων, χλαῖναν μαλακὴν.* *Aristoph. Vesp. 737.* *Ἐὰν δὲ τι διδοῖαι θέλῃς κομιᾷς ἔνεκα, διδοῖναι χόνδρον ἢ πτισάνην πυρίην* (*If you wish to give him any thing to strengthen him, give him alica [or groats] or a decoction of wheat*). *Hippocr. de Affection. i. 527.*

ὦμῃ λύσις or *ὦμήλυσις*, εως (ή), prop. *raw*, *uncooked meal*, the name given by *Galen* to *barley-meal*: *Τὸ μὲν σηπόμενον αὐτὸ κατέπλασα δᾷ κοιλίας στακτῆς καὶ ὦμῆς λύσεως, οὕτω δ' ἴσθε με καλοῦντα τὸ κρίθινον ἄλευρον.* *Galen. de Compos. Medic. per Gener. iii. 711.*

61.

- 61 *ἄμα*, adverb of time, *at the same time*: *Οἱ δ' ἄμα πάντες ἐφ' ἵπποῦν μάστιγας ἄεσαν.* *Il. xxiii. 362.* *Καὶ ὁ Κύρος λαβὼν ἐδίδου τε ἅρας τοῖς παισὶ, καὶ ἄμα ἔλεγεν.* *Xen. Cyr. i. 4, 11.* Sometimes it is used as a preposition with the dative; but there is then an ellipse of the preposition *σύν*, which is sometimes expressed: *Καὶ εἰ τινας συν τοῖς περὶ αὐτοὺς ἱππεῦσιν ἄμα θηρῶεν, φθοιοῦντες αὐτοῖς δῆλοι ἦσαν.* *Xen. Cyrop. viii. 8, 7.*

ὁμοῦ, adverb of place, *at the same place*, together: *Οὐνεκά μ' αὕτη θρέξεν ἄμα Κτιμέρῃ ταινυπεπλῶ . . . τῇ ἰμοῦ ἐτρεφομένη.* *Od. xv. 364.* *Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ.* *Xen. Anab. iv. 2, 22.* *Εἰ δὴ ὁμοῦ πόλεμος τε ἔαμᾶ καὶ λοιμοὶ Ἀχαιῶν.* *Il. i. 61.* But it may be said that there is associated here with the notion of identity of time, that of place also; as also in this passage of *Sophocles*: *Πολὺς δ' ὁμοῦ μὲν θυμιαμάτων γέμει, ὁμοῦ δὲ παιδίων τε καὶ στεναγμάτων.* *Soph. Œd. R. 4.*

62.

- 62 *ἀμαρτάνειν*, acc. to some, from the ancient *μέρω*, *to take*; more probably from *μέρω* or *μῆρω*, acc. to *Buttmann (Lexil. i. 137)*; *not to reach* (hit) the mark, *to miss*: *Ὁριόλος μὲν ἀμαρτε μέγροε γὰρ οἱ τογ' Ἀπόλλων.* *Il. xxiii. 865.* *Ἦν εἰ ἀμαρτάνει τοῦ καιροῦ.* *Hippocr. de Affect. 528.* *Fig.*

to mistake, to err : "Ἀνδρες ξύρμαχοι ἀνθρώπινον τὸ γεγεννη- (62)
 μένον πάθος· τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας, οὐδέν,
 οἶμαι, θαυμαστόν. *Xen. Cyr.* v. 4, 19. Sometimes it stands
 in connexion with a person [or personified object] governed
 by a preposition, in the same fig. sense, for *sinning, doing*
wrong (to miss one's duty, fail in it) : Αἰδούμενοι καὶ θεοὺς
 καὶ ἀνθρώπους παύσασθε ἁμαρτάνοντες εἰς τὴν πατρίδα.
Xen. Hellen. ii. 4, 21. [Also used *absolutely* in this sense :
 ἁμαρτάνειν ἐκουσίως, ἀκουσίως, &c.]

ἀφάμαρτάνειν, prop. *to shoot wide of the mark, to be*
deceived in one's calculation, plan, &c. : Ἔσται ὁ πόλεμος
 πρὸς ἄνδρα ὃς φρόνιμος μὲν οὕτω στρατηγός ἐστιν, ὡς ὅσα
 λανθάνειν καὶ ὅσα φθάνειν καὶ ὅσα βιάζεσθαι ἐπιχειρεῖ οὐ
 μάλα ἀφάμαρτάνει. *Xen. Hellen.* vi. 1, 15.

διαμαρτάνειν, prop. *to miss the way, to miss reach-*
ing a particular point, prop. : Οἱ δὲ καὶ ἀπέθανον διαμαρ-
 τόντες τῶν ἐξόδων. *Xen. Anab.* vii. 4, 13. And fig., *to be*
deceived or disappointed : Καὶ τῶν ἐλπίδων ἀπασῶν δημαρ-
 τηκότες. *Isocr. Paneg.* 26.

ἐξάμαρτάνειν, very seldom prop. *to miss an aim ; to aim*
a blow unsuccessfully : Παίειν τοὺς ἐναντίους δεήσει οὐκ ἐν
 φυλαττομένους, μή τι παίσαντες ἐξάμαρτῶμεν. *Xen. Cyr.* ii.
 1, 12. Almost always fig., *to sin* : Οὐκ ἐσθ' ὃ τι τοῦτον
 ἀσεβέστερόν ἐστιν οὐδ' ὃ τι χρη μᾶλλον εὐλαβεῖσθαι πλὴν εἰς
 θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξάμαρτάνειν. *Plat. Min.* 318, e.

ἀβροτάζειν, Epic derived from the Aorist ἀμβροτεῖν, in Homer,
to get separated from any one, to lose him : Αὐθι μένειν μήπως ἀβρο-
 τάζομεν ἀλλήλοϊν. *Il.* x. 65.

ἀδикеῖν (ἄδικος), prop. *to be unjust ; to act unjustly* [ἀδι-
 κεῖν εἰς or περί τινα· ἀδικ. τινά τι or περί τινος] : Ἐγὼ γάρ
 δὴ οἶμαι καὶ ἐμὲ καὶ σὲ καὶ τοὺς ἄλλους ἀνθρώπους τὸ ἀδικεῖν
 τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι. *Plat. Gorg.* 473, a. Hence,
to be in fault, to be wrong, to be guilty : Ἀδικεῖ Σωκράτης
 θεοὺς οὐ νομίζων. *Plat. Apol.* 27, a.

ἀλιταίνειν, acc. to Eustathius, of the same signification with ἁμαρ-
 τάνειν; acc. to the Etym. Magn., it comes from ἀλη; *to go out of*
the right way, to wander; hence, fig., *to sin against, to offend* : Ἐκ γὰρ
 δὴ μ' ἀπάτησε καὶ ἤλιπεν. *Il.* ix. 375.

ἀμοιρεῖν (ἄμοιρος), prop. *not to have a share in, not*
to partake in, expertem esse : hence, *to be wanting in* : Ὁ μὲν
 Εὐχῶρος οὐδετέρους ἀμοιρεῖν οἶεται τοῦ εἰκότος (*are want-*
ing in probability). *Plut. de Gener. Anim.* ii. 1240, 2.

- (62) ἀμπλακεῖν, syn. of ἀμαρτάνειν, and ἀποτυγχάνειν, in Pindar and the tragedians, *to lose, to be deprived of*: Ὅστις ἀριστῆς ἀπλακῶν ἀλόχου τῆσέ' ἀδιδωτον τὸν ἐπιτα χρόνον βωτιεύσει. Eurip. Alc. 240. Γνώσει γὰρ αὖθις ἀμπλακῶν' ἐμοὶ πιθοῦ. Eurip. Hippol. 892.

ἀποτυγχάνειν, fig., 1. *not to succeed, to be unsuccessful*: Πλείστον γὰρ καὶ μεγίστον ἀγῶνα ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυχήκατε, πλείστα δὲ κατωρθώκατε. Xen. Hellen. vii. 1, 2. 2. *To lose*: Ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. Xen. Memor. iv. 2, 27.

ἀτυχεῖν, prop. *not to hit the mark*; hence *not to obtain, to lose*: Καὶ ἄλλα ὅσα ἂν βούλη, λέγων πρὸς ἐμέ, οὐκ ἀτυχήσεις. Xen. Cyr. i. 3, 12.

πλημμελεῖν, prop. *to offend against the rules of melody in music*; hence fig., *to commit faults*: Οἷς οἱ ἐπιστάμενοι χρησθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν. Xen. Memor. iii. 4, 12.

ὑπερβαίνειν, *to go or get over, to clear* (an intervening obstacle, &c.), *to go over to the other side*: Κέκλετο δὲ Τρώεσσιν ἐλιζάμενος καθ' ὄμιλον τείχεος ὑπερβαίνειν. Il. xii. 467. Fig., *to transgress, violate*: Ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη. Il. ix. 501. Ὑπερβάντες τὸν τῶν ἀναγκαίων ὄρον. Plat. Polit. ii. 373, d. (Θεῶν) τὰς πίστεις ὑπερβάζ. Dem. in Epistol. 153.

63.

- 63 ἄμπελος, ου (ή), *plant of the vine, vine, the tree*: Διασκοπῶν ἡδοναί τας Αἰνιῆας ἀμπέλους εἰ πεπαίουσιν ἡδῃ. Aristoph. Pac. 1161.

ἀμπελῶν, ὠρος (ὦ), *ground planted with vines, vineyard*: Ἢ πεῖρα ἐδίδαξε χρησίμων εἶναι μηδὲν σπεῖρειν ἐν τοῖς ἀμπελῶσι' παραινεῖται γὰρ τὴν τροφὴν τῶν ἀμπελῶν τὰ σπειρόμενα, καὶ ἡ σκιά βλάπτει. Georon. v. 11, 1.

ἀμπελὶς, ἰδος (ή), *little vine*: Πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν. Aristoph. Acharn. 994.

ἡμερίς, ἰδος (ή), *cultivated vine*: Καὶ τὸ τρίτον ἡμερίδος ὄσχον. Aristoph. Acharn. 997.

ἀναδενδράς, ἄλος (ή), *vine which clings to trees, climbing vine*: Αἱ ἀναδενδράδες τοῖς πᾶσι χρησιμώταται καὶ

γὰρ καὶ καλλίονα τὸν οἶνον, καὶ μοτιμώτερον καὶ γλυκύ- (63)
τερον ἀποτελοῦσι. *Georonic. iv. 1.*

οἰνάνθη, ης (ή), prop. *blossom of the vine*, poet. *fruit of the vine* : Οἶνα θ' ἃ καθαμέριον στάζεις τὸν πολύκαρπον οἰνάνθας ἰεῖσα βότρυν. *Eur. Phœn. 236.* In *Dioscorides*, *blossom of the wild vine* : Οἰνάνθη καλεῖται ὁ τῆς ἀγρίας ἀμπέλου καρπός, ὅταν ἀνθῇ. *Dioscor. v. 5.*

οἰνάς, ἀέος (ή), acc. to *Hesychius*, ground planted with the vine ; *the vine itself* in *Athenæus* : Ἐξ οὗ βότρυ-όεσσ' οἰνάς ὑποχθόνιον πτόρθον ἀνασχομένη θαλερῶ ἐπτύξατο πήχει. *Ion. ap. Athen. 447.*

οἶνη, ης (ή), an old word, having the same meaning with the ancient Greeks as ἀμπelos, *vine* : Τούτου δ' Οἰνεὺς ἐγένετο, κληθεὶς ἀπὸ τῶν ἀμπέλων· οἱ γὰρ παλαιοὶ Ἑλληνες οἶνας ἐκάλουν τὰς ἀμπέλους. *Hecateus ap. Athen. 35.* Οἱ δ' ἐτρύγων οἶνας ἔρεπᾶνας ἐν χερσὶν ἔχοντες. *Hesiod. Scut. 292.*

οἰνόπεδον, ου (τό), neuter of the adjective οἰνόπεδος, used substantively, ground planted with the vine, *vineyard* : Τὸ μὲν ἡμῖν οἰνοπέδιο. *Il. ix. 579.*

ἀναγκάζειν (ἀνάγκη), *to reduce to the necessity* (of doing 64
any thing), *to oblige, force, compel*, is used only of animated beings, and principally figuratively : Ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην ἠνάγκασέ με πάντα τὰ Ὀμήρου ἔπη μαθεῖν. *Xen. Sympos. 3, 5.* Plato uses it in a philosophic sense, *to compel assent* to certain reasoning, *to convince* by argument : Ὅτι μὲν τοίνυν ἀθάνατον ψυχή, καὶ ὁ ἄρτι λόγος καὶ οἱ ἄλλοι ἀναγκάσειαν ἄν. *Plat. Pol. x. 611, b.*

ἐξαναγκάζειν, *to drive away with violence, to use violence in driving away* : Τὴν ἀργίαν πληγαῖς ἐξαναγκάζουσιν. *Xen. Memor. ii. 1, 16.* [But also, and more commonly, a *strengthened* ἀναγκάζω.]

βιάζεσθαι (βία), *to use violence ; to drive with violence, to force*, is also used in speaking of things : Εἴ τις βιάζοιτο ναῦς (if any ship should be compelled to fly). *Thuc. vii. 38.* [Very often in *mid.* either with acc. : βιάζεσθαι τι, *to force or carry by force*, βιάζεσθαι τὸν ἔκπλουν, *to force their way out ; of ships* : or absol. *to behave violently ; also βιάζε-*

(64) σθαι, *to force one's way*; e. g. εἰς τι, *to or into any thing*; and βιάζομαι ποιῆν τι, *I strain every nerve to accomplish any thing.*—βιάζεσθαι ὁρόμῳ, *cursu contendere.*]

παραβιάζεσθαι, compound of the preceding word, found in more modern authors only; prop. in Polybius, *to force an entrenchment*: Παραβιάσάμενοι τὸν μεταζὺ χάρακα τῶν πολεμίων εἰσέφρησαν εἰς τὴν πόλιν. *Polyb. xxii. 10, 7.* Fig. in Plutarch: Τὴν αἴρεσιν αὐτῶν ἐλέγχομεν τὰς κοινὰς ἐκστρέφουσιν ἡμῶν καὶ παραβιάζομένην ἐννοίας. *Plut. de Commun. Notit. ii. 1073, c.*

65.

65 ἀναίτιος (ὁ, ἡ), fr. a. and αἴτιος, *one that is not the cause of any thing*: Ἐκτορ᾽ ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι. *Il. xiii. 775.*

ἄκακος (ὁ, ἡ), *one that does no evil, not evilly-disposed, without guile, simple, harmless*: Καὶ προσποιούμενος ἄκακος εἶναι, ἐξηπάτησε τοὺς δικαστάς. *Demosth. in Euerg. 1153, 10.* In the Septuagint, *innocent, gentle*: Ἐγὼ ἔε ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι. *Jerem. xi. 19.*

ἄμεμπτος (ὁ, ἡ), *irreproachable*: Οὐκ ἀμέμπτους μόνον, ἀλλὰ καὶ θανμαστοὺς ὑμᾶς αὐτοὺς ἐδειξατε. *Dem. de Coron. 63.*

ἀμύμων, ὁρος (ὁ, ἡ), *without reproach, hence perfect, accomplished, epithet given in the Iliad to heroes, and to Andromache*: Ἐστὼρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν. *Il. vi. 374.*

ἀμώμητος (ὁ, ἡ), *irreproachable*: Βουλῇ Πολυδάμαντος ἀμωμήτειο πίθοντο. *Il. xii. 109.*

ἄμωμος (ὁ, ἡ), *synon. of ἀμύμων, but more recent, in Theocritus*: Τῶν οὐδ' ἂν τις ἄμωμος, ἐπεὶ χ' Ἐλένη παρὰσωθῇ. *Theoc. 13, 25.*

ἀναμάρτητος (ὁ, ἡ), *one who has not erred, offended, one who is not in the wrong*: Ὅτι μὲν τοῖσιν ὁ Χαρίδημος οὔτε τῶν ἀναμαρτήτων ἐστὶ πρὸς ὑμᾶς οὔτε τῶν ἵνα μὴ τι πάθωσι ταῦτα εὕρισκομένων, ἔασω. *Dem. in Aristocrat. 661, 25.*

ἀνέγκλητος (ὁ, ἡ), *one against whom there is no complaint, or, whom none can accuse*: Τῶν τε γραφέντων περὶ Ἀρπάλου μόνα τὰ ἐμοὶ πεπραγμένα ἀνεγκλητον πεποίηκε τὴν πόλιν. *Dem. Epist. 2, 1470, 22.*

ἀνεξέλεγκτος (ὁ, ἡ), one who is not or cannot be con- (65)
victed of wrong, *free from reproach*: "Ὅτι τὸν κατηγο-
ρήσοντα τῶν ἄλλων καὶ πάντας κρινούντα αὐτὸν ἀνεξέλεγκτον
ὑπάρχειν δεῖ. *Dem. in Aristog.* 782, 3.

ἀνεπιτίμητος (ὁ, ἡ), who is not or cannot be taxed,
censured, or blamed, *blameless*: Διὸ δεῖ σέ τε τῶν ἐπαίνων
ἄξιον εἶναι δοξάντα καὶ τῆς σῆς φιλίας ἀνεπιτίμητον εἶναι.
Dem. Erotic. 1417, 12.

ἀνεπίκλητος (ὁ, ἡ), one who is not called into judgement,
or accused: 'Ὡς δ' αὐτως ἐκάστῳ τῶν ἄλλων ἀρχόντων
ἀνεπίκλητον αὐτὸν ὄντα, ἐπιμελεῖσθαι καὶ τῶν ὑφ' αὐτῷ
ἀρχόντων. *Xen. Cyr.* ii. 1, 16.

ἀνεπίληπτος (ὁ, ἡ), *irreprehensible*: Οἱ δ' ἂν αὖ ἐν
τοῖς τελείοις διαγένωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων
γίγονται. *Xen. Cyr.* i. 2, 15.

66.

ἀναλγής (ὁ, ἡ), *a* and ἄλγος, prop. *without pain*: Οὐκ 66
ἄπρωτός ἐστιν οὐδ' ἄνοσος, οὐδ' ἀναλγής, ἄφοβος δὲ μένει
καὶ ἄλυπος. *Plut. de Stoic. Dict.* ii. 1057, d. Fig. *insens-*
ible: Ἀναλγῆς μὲν γὰρ ὁ ἀναιδὴς πρὸς τὸ αἰσχροῦν. *Plut.*
de Dysop. ii. 528, d.

ἀνάληγτος (ὁ, ἡ), an older form than ἀναλγής, used prop.
but oftener fig., *of little or no feeling, indifferent, in-*
sensible; hence *cruel*: Ὡμοὶ ἀναλγῆτων δισσῶν ἐθρόσας
ἀναυδὸν ἔργον Ἀτρεΐδῃν. *Soph. Aj.* 960. Τῇ τε αὐτῇ
ζημίᾳ ἀξιώσατε ἀμύνασθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύ-
γοντες τῶν ἐπιβουλεύσαντων φαιῆναι. *Thuc.* iii. 40.

δυσάληγτος (ὁ, ἡ), found only used fig., *insensible, bar-*
barous: Δυσάληγτος γὰρ ἂν εἶην, τοιάνδε μὴ οὐ κατοι-
κτείρων ἔδραν. *Soph. Œd. R.* 12.

67.

ἀνάμνησις, εως (ἡ), action of recalling to one's *own* mind, 67
recollection: Ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγ-
χάνει οὔσα. *Plat. Phædr.* 72, d.

ὑπόμνησις, εως (ἡ), action of recalling to the mind of
another; *of reminding another*: Οὐκ οὐκ μνήμης, ἀλλ' ὑπο-
μνήσεως φάρμακον εὗρες. *Plat. Phædr.* 275, a.

68.

- 68 ἀνατέλλειν, *to rise*, in speaking of the heavenly bodies appearing in the horizon, though used of the sun only, acc. to the grammarians; it is found however in Plato applied to the moon: Ἀνατέλλοντός τε ἡλίου καὶ σελήνης, καὶ πρὸς δυσμὰς ἰόντων. *Plat. Legg.* x. 887, e.

ἐπιτέλλειν, *to rise*, is said only of the other heavenly bodies, when they appear in the horizon [especially of the *cosmical* rising of the constellations that mark the seasons]: Τότ' ἀστήρ Ἀρκτοῦρος προλεπὼν ῥέον Ὠκεανοῖο πρῶτον παμφαίνων ἐπιτέλλεται. *Hesiod. Oper.* 564. The poets often disregard this distinction; thus in an Homeric hymn, ἐπιτέλλειν is used of the sun: Ἡελίοιο γέρον ἐπιτελλομένοιο. *Hom. Hymn. Merc.* 371. And Theocritus has: Ἄμους δ' ἀντέλλοντι Πελειάδες. *Id.* 13, 24.

69.

- 69 ἀνατολή, ἥς (ἡ), is the *rising* of the sun only, according to the grammarians; it is used however in Plato of all the heavenly bodies: Δύσεώς τε καὶ ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἀστρῶν. *Plat. Politic.* 269, a. Sometimes by itself elliptically: = *the east* (as in French, *le levant, l'orient*): Ἀπ' ἀνατολᾶς ἐπὶ εὐσιν. *Tim. Loer.* 96, d. Oftener in the plural: Ἀπὸ τῶν ἀνατολῶν ὡς πρὸς τὰς δύσεις. *Polyb.* iii. 37, 6.

ἐπιτολή, ἥι (ἡ), the [*cosmical*] *rising* of a star or constellation: Οἱ θύριοι καὶ ξιφία οἱ ἀστρῶσι περὶ Κυρὸς ἐπιτολήν. *Aristot. Hist. Anim.* viii. 19. More elegantly in the plural: Καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ Ἀρκτοῦρου ἐπιτολὰς. *Thuc.* ii. 78. This distinction, perhaps observed by the ancient writers, was disregarded by those that followed, as is shown by the quotation already given from Plato, and by that which follows from Aristotle, who also uses ἀνατολή of the constellations: Διὸ περὶ Ὠρίωνος ἀνατολὴν μάλιστα γίγνεται νηπιμία. *Aristot. Meteorol.* ii. 5, 2. According to others (*Schol. Arat.* 137) ἀνατολή is the rising of a whole constellation, and ἐπιτολή that of the principal star in it, e. g. of *Arcturus* in *Bootes*, or of the *Pleiades* in *Taurus*; according to others, again, ἐπιτολή was used of a constellation that rose directly after the rising of another.

70.

- 70 ἀνδρεία or ἀνδρία, ας (ἡ), fr. ἀνῆρ, answers to the meaning of *fortitudo*, although its formation is analo-

gous to that of *virtus* in Latin; *masculine* or *manly* (70) *strength*; hence, only *fig.*, *moral strength*, *courage*, thus defined by Plato: Ἀνδρεία ἔστι ψυχῆς ἀκίνητος ὑπὸ φόβου. *Defin.* 412, a. And by Aristotle: Περὶ φόβους καὶ θάρρη ἀνδρεία μεσότης. *Aristot. Ethic. Nic.* ii. 7.

ἀνδρειότης, ητος (ή), fr. ἀνδρεῖος, prop. *manhood*, *virility*, *nature* or *character of man*, *courage*: Οὐ γὰρ ἐόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. *Xen. Anab.* vi. 5, 14.

ἀνδραγαθία, ας (ή), compound of ἀνὴρ, the formation of which is more modern: according to grammarians, ἀνδρεία is physical strength, and ἀνδραγαθία, moral strength. But the justice of this observation may be doubted, and the passages of such authors as have used these two words suggest other differences: ἀνδραγαθία seems rather to indicate a good quality of a practical character, *disposition* or *conduct of a man of noble spirit*, sometimes as shown particularly in war, in Xenophon, *bravery*, *courage*: Οὗ ἕνεκά φημι χρῆναι νῦν ἐπιτεθῆναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν ἢ ἄριστον καὶ ἡδιστον ἀπολαύσωμεν. *Xen. Cyr.* iii. 3, 55. Sometimes, in a more extended sense, *the disposition of a good man*, *virtue* generally, in Xenophon and Isocrates: Καὶ ταύτας προειλόμην τῶν ἡδονῶν οὐ τὰς ἐπὶ τοῖς ἔργοις μηδεμίαν τιμὴν ἐχούσας, ἀλλὰ τὰς ἐπὶ ταῖς ἐόξαις ταῖς δι' ἀνδραγαθίαν γινομένας. *Isocr. Nicocl.* 85. It has been used in the plural by more modern authors, in a sense more resembling that of ἀνδραγάθημα: Εἰ δ' ὕστερον ταῖς ἀνδραγαθίαις ὑπερβάλοντο τὰς ἀτιμίας, εἰς τὴν προῦπάρξασαν παρρῆσίαν ἀποκαθίστα. *Diod. Sic.* i. 78.

ἀνδραγάθημα, ατος (τό), verbal of ἀνδραγαθεῖω, and of more modern formation, *courageous act*, *noble action*, *exploit*, *great deed* or *achievement*: Ἐν δὲ ταῖς τιμαῖς τῶν ἀνδραγαθημάτων θαυσιλὴς φαινόμενος περὶ τὰς τιμωρίας ἐμετρίαζε τῶν ἀμαρτημάτων. *Plut. Sertor.* 10.

ἄνεμος, ου (ό), fr. ἄημι, *wind*, in general: Εἰσὶ δέ τινες 71 αἱ φασὶ τὸν καλούμενον ἄερα, κινούμενον μὲν καὶ ρέοντα ἄνεμον εἶναι. *Arist. Meteor.* i. 13, 2.

- (71) αὔρα, ας (ή), fr. ἄημι, prop. the morning wind or gale, *soft wind*: Τῆμος δ' εὐκρυίει τ' αὔραι καὶ πῶτος ἀπῆμων. *Hesiod. Oper.* ii. 288. It is also found in the prose writers: Καὶ εἰ μὲν αὔρα φέροι, θέοι τε ἅμα ἀνεπαύοιτο. *Xen. Hellen.* vi. 2, 17.

μαψαῦραι, ὦν (αί), *light winds* in *Hesiod*: Αἱ δ' ἄλλαι μαψαῦραι ἐπιπνιούσι θάλασσαν. *Hesiod. Theog.* 872. According to the *Scholiast*, *Hesiod* gives this name to the winds called by the Greeks *Κακίας*, which blows from the beginning of the summer according to *Aristotle* (*Meteor.* ii. 6), and *Ορακας*, or the *Thracian wind*.

ἀήτης, ου (ό) (ἄημι), prop. *that which blows*, in poetry: Ὅρσας ἀργαλέων ἀνέμων ἐπὶ πῶτον ἀήτας. *Il.* xiv. 254. By ext., or by ellipse of ἀνεμον or ἀνέμων, it is used for the *wind* itself: Οἱ γὰρ ποιηταὶ πον τὰ πνεύματα ἀήτας καλοῦσιν. *Plat. Crat.* 410, b. Εἰσόκε ναυτέων θυμὸς ἐποτρύνη καὶ ἐπιπνεύσωσιν ἀῆται. *Od.* ix. 139.

ἄυτμή, ῆς (ή), *breath, air, wind from the bellows*: Φῦσαι δ' ἐν χοάνοισιν ἑικοσι πᾶσαι ἐθύσων παντοίην εὐπρηστον ἀύτμην ἕξανυῖσαι. *Il.* xviii. 471. Exhalation, vapour, odour: Ἐμπης ἐς χαϊῶν τε καὶ οὐρανὸν ἔκειτ' ἀύτμῃ. *Il.* xiv. 174.

οὔρος, ου (ό), *favorable wind, wind right a-stern*: Εἴματα τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπισθεν. *Od.* v. 167. Ἄλλ' ὥσπερ ἐν νηὶ διαπορεύσθαι, ἕως ἂν εἰς αὔρον καταστῶσιν. *Xen. Hellen.* ii. 3, 31.

πνεῦμα, ατος (τό), fr. πνέω, prop. *breath* (puff of wind), *breath* (respiration): Πνεύματα ἀνέμων ἐμπίπτοντα. *Herodot.* vii. 16. Ἔστι δὲ πνεῦμα ῥύσις συνεχῆς ἐπὶ μῆκος αἶρος. *Aristot. Meteor.* iv. 9, 33. By ext., or rather by ellipse of ἀνέμον, the *wind* itself, both in prose and poetry: Πν αἰὲ κατὰ πρόμναν ἰσθῆται τὸ πνεῦμα. *Thuc.* ii. 97. Διυῶν τ' ἄημα πνευμάτων ἐκοιμισε στείοντα πόντον. *Soph. Ajax.* 674.

πνοή, ῆς (ή), verbal of πνέω, but more ancient than πνεῦμα, in use as early as *Homer*, and in the poets only: Τὸ δὲ τε πνοαὶ ἐορίοντι παντοίων ἀνέμων. *Il.* xvii. 55. The *wind* itself: Παταγεὶ δ' ἐὐρεῖα θάλασσα, κοπτομένη πνοαίς. *Thuc.* Id. xii. 16. [It occurs in *Plat. Crat.* 419, D, only, however, in attempting to derive a word from it; but *Plutarch* uses it several times.]

- 72 ἀνὴρ, ἀνέρος (ό), answers to the Latin *vir*, and designates the man of the married couple, *husband*: Ὅρ

ἄνδρ' ἐμὸν ὥκυν Ἀχιλλεὺς ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο (72)
Μύνητος. *Il.* xix. 295.

ἀκοίτης, ου (ὅ), fr. ἀ and κοίτη, one who has the same bed, bed-fellow, husband: Ἡ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοίτης. *Il.* xv. 91. The poet. compound **παρακοίτης**, ου (ὅ), is found only in Homer: Σὺ δέ μοι θαλερὸς παρακοίτης. *Il.* vi. 430.

γαμέτης, ου (ὅ), fr. γαμέω, spouse, in the Tragic writers: Ὑμῖν, ὦ ὑμῖναι ἄναξ, μακάριος ὁ γαμέτας μακαρία δ' ἐγὼ βασιλικοῖς λέκτροις κατ' Ἄργος ἀ γαμονμένα. *Eur. Troad.* 311. This poet. word has been used by Xenophon: Ἐγὼ μὲν ἀπεπεμφάμην μέγα φρονῶν ὅτι δῆθεν τῆς βασιλείως θυγατρὸς ὀφείμην τὸν ἐμὸν υἱὸν γαμέτην. *Xen. Cyr.* iv. 6, 2.

εὐνέτης, ου (ὅ), one who has the same bed, spouse, lover: Μητρὸς εὐνέτης σίθεν. *Eur. Electr.* 803. This form, as well as the two that follow and their compounds, is peculiar to the Tragic writers.

εὐνητήρ, ἦρος (ὅ), under the Doric form in Æschylus: Ἐκάστα πόθψ φιλόνορι τὸν αἰχμήεντα θοῦρον εὐνατῆρ' ἀποπεμφαμένα λείπεται μονόζυξ. *Æschyl. Pers.* 140—3.

εὐνήτωρ, ορος (ὅ): Ἦν πάρος Δίρκης τις εὐνήτωρ Λύκος. *Eur. Herc. Fur.* 27. Under the Doric form in the choruses: Ἐκ δ' ἔλειπον οἴκους πρὸς ἄλλον εὐνάτορ'. *Eur. Andr.* 1040.

ὁμεινέτης, ου (ὅ), having the same bed, bed-fellow: Ἀνδρὸς τ' ἀρίστον σοῦ τυχοῦς ὁμεινέτου. *Eur. Med.* 953.

συνεινέτης, ου (ὅ), sharing the same bed, bed-fellow: Δεῖ μάντιν εἶναι μὴ μαθοῦσαν οἴκοθεν ὅτῳ μάλιστα χρήσεται ξυνεινέτῃ. *Eur. Med.* 242.

εὐναστήρ, ἦρος (ὅ), fr. εὐνάζω, who sleeps with, a form peculiar to the Alexandrine poets; in Lycophron and Oppian: Γυναιὶ γὰρ εὐναστήρας ἄνναμοι τριπλαῖς πῆναις κατεκλώσαντο δηναίᾳς ἁλός. *Lycophr. Alex.* 144.

ὁμόγαμος (ὁ, ἦ), sometimes used substantively by ellipse, spouse: Οὗτος ὁ τᾶς Πολυνείκεος, ᾧ γέρον, αὐτοκασιγνήτας νύμφας ὁμόγαμος κυρεῖ; *Eur. Phœnis.* 135.

σύγγαμος (ὁ, ἦ), united with in marriage: Καὶ ξυγγάμοισι ἐνσυμνὲς μάλιστ' αἰεί. *Eur. Androm.* 182.

πόσις, ως (ὅ), according to the Sanscrit origin ascribed to it, the traces of which are still to be found in the word πάσασθαι, to possess, this word would have the meaning of possessor, and this explains the contradictions apparent in the use of πόσις as the poetic synonym. of ἀνὴρ, husband, spouse, in Homer and in the Tragic writers; thus in the Iliad, Helen gives this title to Menelaus, her legitimate husband: Ὅς ἐμὸς πρότερος πόσις ἦεν. *Il.* iii. 429. And further on she gives it also to Paris: Ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής, ὅς μ' ἄγαγε Τροίηνδ'. *Il.* xxiv. 763. In Sophocles, on the contrary, where the words

{72} πόσις and ἀνὴρ are found close together, the former is the *legitimate husband*, the husband *de jure*, the latter the actual husband, the husband *de facto*: Ταῖτ' αἶν φεδοῦμαι, μη πόσι μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ. *Trachin.* 550.

σύζυξ, γος (ὁ, ἡ), prop. *joined with, conjux, yoke-fellow, spouse*; but only in speaking of the husband and wife together: Τὴν τε θανάσσαν καὶ ἄλβιζον ὡς ἐπάταυται καὶ ἀπ' ἀμειψίων ὄντες ἀριστέων σύζυγες εἰμεν. *Eur. Alc.* 920.

73.

73 ἄνθος, εος (τό), *flower*, prop. and fig.: Βατρυδίων ἐκ πέτονται ἐπ' ἀνθεσιν εἰαρινόσιν. *Il.* ii. 89. Καὶ εἰ ἔχει ἡλῆος ἀνθος, ὃ τε κρύτος ἐστὶ μέγιστον. *Il.* xiii. 484.

ἀνθεμῖς, ἰδος (ἡ), a species of *camomile* in Dioscorides: Ἀνθεμῖς, αἱ δὲ λευκάνθεμον, αἱ δὲ χαμαίμηλον . . . καλοῦσι. *Dioscor.* iii. 154. Poet. synonym. of ἀνθος, *flower*, in the Anthology: Ἀλλὰς εἰ, Ἄνθεμι, τοῦτο καὶ ἄν χαρίτῃσσι θεοῖσσι εἴη ἐπ' ἀνθεμίων σύμβολα κοῖφα βυλεῖν. *Anthol. Diotim.* vi. 267.

ἀνθεμον, ον (το), *flower in general, rose* in Aristophanes, according to the interpretation of the Scholiast: Ἐχω στίφανον ἀνθεμον. *Aristoph. Ach.* 992. In Theophrastus, *nigella* or *anthemum*, a plant: Τῶν δὲ κατὰ μῆκος ἀνθεμίων ἰδίων τὸ περὶ τὸ ἀνθεμον, ὅτι . . . *Theophr. H. Plant.* vii. 13.

ἄνθη, ης (ἡ), according to Thomas Magister the Attic writers use this word for ἀνθησις, *blossoming-time*: Καὶ τὰ μὲν ἐνὶ αὐτῇ τῇ ἀνθῇ ἀθροῖαν ποιεῖται. *Theophr. H. Plant.* vii. 9. The reading ἀνθῇ has been changed by Schneider into ἀνθησι. Καὶ ὡς ἀκμὴν ἔχει τῇ ἀνθῇ, ὡς αἱ εὐωδέστατον παρέχει τὸν τόπον. *Plat. Phædr.* 230, b. It is found used for ἀνθος, *flower*, in Nicander: Πολλὰ μυστῶν ἀργεὺς ἀνθῇ (the flower of the white polium, which destroys rats). *Nicandr. Alex.* 304.

ἀνθήλη, ης (ἡ), *flower* or *pappus* down of some plants in Dioscorides: Ἐπ' ἀκρῷ περικείμενον ἀνθος περὶον καὶ ἐπαπποῦμενοι, ὃ καλοῦσιν ἰσὶα ἀνθήλην. *Dioscor.* iii. 133.

ἀνθοσύνη, ης (ἡ), for ἀνθος or ἀνθησις, used metaphorically in the Anthology: Ἀλλὰ καὶ εὐδὴν λεύσσεις καὶ τειχῶν ὑπὸ σταχὺν ἀνθοσύνην. *Agathias*, v. 276.

θρόνον, ου (τό), *flower* worked in tapestry in Homer: 'Αλλ' ἤγ' (73) ἱστὸν ὕφαινε, μυχῷ ἑόμου ὑψηλοῖο δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικιλ' ἐπασσιν. *Il.* x. 440. According to the Scholiast on Theocritus, the people of Cyprus called garments worked in flowers θρόνα (*Theocr. Schol. ad Id.* ii. 59).

κάλυξ, υκος (ή), exterior envelope of the flower, which contains the germen or seed-bud, CALYX: Φέρει δ' ἀπὸ πάντων ἡ μέλισσα ὅσα ἐν κάλυκι ἀνθεῖ. *Aristot. H. Anim.* v. 22. Πόλις . . . φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός. *Soph. Œd. T.* 25.

ἄωτος (ό) and ἄωτον, ου (τό), fr. ἄημι, prop. breath; hence, fig. that which is the finest, the most delicate possible, the *flower*, in Latin *flos*, which comes from *flare*, its etymology being thus analogous to that of the Greek word; in Homer: Κῶεά τε ῥήγος τε λινόιο τε λεπτὸν ἄωτον. *Il.* ix. 661.

74.

ἄνθρωπος, ου (ό), *man* in general, and in speaking of the 74 two sexes, as *homo* in Latin; it is also found absolutely for a man whom nothing distinguishes from the common herd, *an ordinary person*. It sometimes even conveys the notion of contempt; thus, in Xenophon, it is found in contrast with ἀνὴρ: Ἄν τὲ τοῦτο ἀνάσχησθε τᾶλλα καὶ αἰσχύνεσθαι μοι ἰοκῶ, οἷους ἡμῖν γινώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους· ὑμῶν δὲ ἀνδρῶν ὄντων, . . . *Xen. An.* i. 7, 4.

ἀνὴρ, ἀνδρὸς (ό), *man, male, husband*; in the higher style of writing, it specially signifies a man who distinguishes himself by great bravery, or such other qualities, as a man ought to possess; a *brave, noble man*: Ὡ φίλοι ἀνέρες ἔστε. *Il.* v. 529. Ἦν νῦν γ' ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ. *Soph. Antig.* 491. Hence, in general, it may be translated in epic poetry, *warrior*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν. *Il.* iv. 457. Sometimes ἀνὴρ, as *vir* in Latin, is emphatic. It is often used by the Greek orators as a simple formula of politeness, or as a mode of engaging the good-will of their hearers; thus Demosthenes often uses it, softening the mention of disagreeable truths to the Athenians, by the flattery of the appellation, as in the following passage: Δυσκόλου δ' ὄντος φύσει καὶ χαλεποῦ τοῦ βουλευέσθαι, ἔτι πολλῶ χαλεπώτερον ὑμεῖς αὐτὸ πεποιήκατε, ὧ ἄνδρες Ἀθηναῖοι· οἱ μὲν γὰρ ἄλλοι πάντες ἄνθρωποι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα. *Dem. de Pac.* 1. It is further found, thus emphatically used, even in a bad sense: Ἦν δέ τις

- (74) ἐν μνηστῆρσιν ἀνὴρ, ἀθεμίστια εἰδώς, Κήσιππος δ' ὄνομ' ἔσκε. *Od.* xx. 287. [Thus οὗτος ἀνὴρ implies *indignation* or *contempt*, οὗτοσι ἀνὴρ οὐ παύσεται φλυαρῶν. *Plat. Gorg.* 489, B. So, if ἀνὴρ is used, where an honorary title might be expected; as when Philip is called by Demosth., Μακεδῶν ἀνὴρ, 157, 2.]

φώς, ὥτως (ὁ), fr. φημί, syn. of ἀνὴρ, *man, warrior*, in Homer and the Tragic writers: Ἀλλὰ μετ' αὐτοῦς ἦλθε παλαιῷ φωτὶ εἰκώς. *Il.* xiv. 136. Ποιηροῦ φωτός ἦδοναί κακai. *Eur. Iphig. A.* 387.

βροτός, οὗ (ὁ, ἡ), *human, mortal*, in Greek (as *mortal* in English) is used poetically as a subst. by the ellipse of the word 'man,' which is sometimes but far less commonly expressed: Κεῖνται δ' ἄν οὕτις τῶν, οἳ τῶν βροτῶν εἰσιν ἐπιχθόνιοι, μαχέοιτο. *Il.* i. 271. "Ἐν ἀθανάτοισι φάος φέροι ἡ δὲ βροτοῖσιν. *Il.* xix. 2. The word is also found in Plato: Διέλλομεν δὴ τὴν εὐδαιμονίαν τῶν τε ἀνθρώπων καὶ τῆς πόλεως ἐν ᾗ ἄν ὁ τοιοῦτος βροτός ἐγγένηται. *Plat. Pol.* viii. 566, d.

ἐπιχθόνιος (ὁ, ἡ), *one who is on the earth, terrestrial*, is sometimes used substantively by the poets in the plural, with the ellipse of ἀνθρώποι, signifying *human beings*, in opp. to ἀθάνατοι, *immortals*: Τείξονται δ' ἐπιχθονίοισιν αὐτῇν ἀθάνατοι χάρισσαν, ἐχέουσι Πηνελοπείη. *Od.* xxiv. 197.

θνητός, ἡ, ὅν (θνήσκω), *subject to death, mortal*; in the poets it is sometimes used substantively, by ellipse of ἀνθρώπος or ἀνὴρ: Εἰ δὴ σφὼ ἔνεκα θνητῶν ἐριδιαιρέτων ὦδε. *Il.* i. 574. Κακὸν γε θνητοῖς τὸ ρέον. *Eur. Androm.* 184. [In the prose writers it is found in this sense, but principally when opposed to θεός: e. g. μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ. *Pl. Conv.* 202, E: θεὸν αὐτὸν, ἀντὶ θνητοῦ ποιήσασα. *Isocr.* 218, C.]

75.

- 75 ἀνταγωνιστής, οὗ (ὁ), *antagonist, adversary* in general, *rival* in every kind of competition: Ἐὰν δὲ ἀνταγωνιστὴν γυμναστικῆς ἢ μουσικῆς ἢ τινας ἀγῶνος ἑτέρου διακωλύῃ τις βία μὴ παραγίγνεσθαι. *Plat. Legg.* xii. 955, a.

ἀντίβιος (ὁ, ἡ) (βία), poet. *one who employs violence, opposed with violence*; hence, *violent, hostile*: Καὶ γὰρ ἐγὼν Ἀχαιεῖς τε μαχρὰ μεθ' εἵνεκα κούρης ἀντιβίοις ἐπέεσσιν. *Il.* ii. 378.

ἀντίδικος (ὁ, ἡ) (δική), *adverse party, adversary* in a law-suit: Ὁς ἦν ἐπὶ τοῖς τῶν ἀντικτικῶν πράγμασιν. *Demosth. in Theocrin.* 1327, 24.

ἀντίπαλος (ὁ, ἡ) (ἀντι, πάλῃ), prop. *adversary in wrestling*. By ext., *enemy* in war: Βάλλοντες αὐτοὺς καὶ τολειότες μάλα κακῶς ἐποίησαν αἱ γυμνή-εις τῶν ἀντιπάλων. *Xen. Hell.* iv. 2, 11. Ὁρῶ γὰρ ἡμῖν ἀντιπάλους προσειπτας οἷς ἡμεῖς, εἰ ὦδε στρατευσομεθα, οὐ ἐνιησόμεθα μάχισθαι. *Xen. Cyr.* vi. 1, 13.

ἀντίτεχρος (ὁ, ἡ), fr. τέχνη, *competitor* in every kind of

art or profession, and specially one who employs the same (75) means, arts, and artifices as his competitor, to defeat him : Ποιηταὶ μὲν οὖν ὑμεῖς, ποιηταὶ δὲ καὶ ἡμεῖς ἔσμεν τῶν αὐτῶν, ἀντίτεχνοί τε καὶ ἀνταγωνισταὶ τοῦ καλλίστου δράματος. *Plat. Legg.* vii. 817, b.

ἀντίτυπος (ὁ, ἡ) (τύπτω), that which beats back, gives back blow for blow, hard ; that receives and retains the impression of whatever comes into contact with it ; that reproduces its shape ; passively, repeated by the echo : Παρ' ᾧ στόνον ἀντίτυπον ἀποκλαύσειεν. *Soph. Philoct.* 694. [ἀντιτυπώτατον εἶδος, offering obstinate resistance, extremely hard. *Pl. Tim.* 62, C : and ἀντιτύπους ἀνθρώπους, stubborn, obstinate. *Theæt.* 156, A.]

76.

ἄντρον, ου (τό), cave, natural cavity : Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ' οὐδὲ μιν ἔνδον εὔρομεν. *Od.* ix. 216.

σπέος, εος (τό), Eustathius and the Etym. Magn. derive this word from σβέω, on account of the darkness that reigns there, and the modern writers from σπάω, as if it had the meaning of rupture, fissure in a mountain ; hence, grotto, cavern, specus, artificial cavity made by man, and to serve for a dwelling ; thus Homer uses it in speaking of the abodes of the nymphs and marine deities, and particularly of the grotto which was the retreat of the goddess Calypso : Τὸν δ' οἶον νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων, ἐν σπέσσι γλαφυροῖσι. *Od.* i. 14. Further on, he describes the wonders which nature and art had brought together to embellish this grotto, and to make it a palace worthy of a goddess. It may be observed, that, in the Odyssey, in speaking of the cave of Polyphemus, the poet uses the word σπέος very rarely, but almost always ἄντρον.

σπήλυξ, γος (ἡ), a more recent derivative, from which the Latins have spelunca ; in Theocritus and Lucian. Theocritus uses it in speaking of the cave of Polyphemus : Καὶ σπήλυγγα φυγῶν ὀλοοῖτο Κύκλωπος. *Theocr. Id.* xvi. 53.

σπήλαιον, ου (τό), another derivative and synon. of σπέος, in Lucian and the Septuagint : Καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο. *Luc. Mar. Dial.* 2. Θάψετε με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ ὃ ἐστὶν ἐν τῷ ἀγρῷ Ἐφρων τοῦ Σετταίου. *Genes.* 49, 29.

σήραγξ, αγγος (ἡ), hole, cleft of a rock : Περὶ δὲ τὰς σήραγγας τῶν πετριδίων τήθηνα καὶ βάλανοι, καὶ τὰ ἐπιπολάζοντα, οἷον αἱ λεπάδες καὶ οἱ νηῖται. *Aristot. Hist. An.* v. 15. In Theocritus, den of a lion : Ἦτοι ὁ μὲν σήραγγα προδεείλος ἔστιχεν εἰς ἥν. *Theocr. Id.* xxv. 222.

- 76) χάσμα, ατος (τό), fr. χαίω, opening, hiatus, yawning gulf, CHASM: Ὁμοῖον δὲ πολλοῦ γινόμενον καὶ σεισμῶν ῥαγήναι τι τῆς γῆς καὶ γινέσθαι χάσμα κατὰ τὸν τόπον ᾧ ἐκίμεν. *Plat. Pol.* ii. 359, b. (Cf. *Cic. Offic.* cxi. 9.)

χηραμός, ὦ (ή), *i. l. w.*, to be in a rock: Ὡς τε πάλαι ἢ ὡς θ' ἐπ' ἱρῆος κοίτην εἰσέπτατο πέτρην, χηραμόν. *Il.* xxi. 495. [ΧΑΩ.]

- 77 ἀξία, ας (ή), feminine of ἀξιος, used substantively by ellipse, estimate, valuation, worth: Τὴν ἐς δὴ τῆς βλάβης ἀξίαν εἴτε διπλὴν εἴτε τριπλὴν εἴτε καὶ τετραπλασίαν, οἱ καταληυσάμενοι δακρυαὶ ταπρότων. *Plat. Legg.* ix. 876, d. Fig. dignity [worth, desert]: Τὸν γὰρ λόγον αἰτ' τῆς ἀξίας τῆς ὑμετέρας ἐγγυε εἶναι, μὴ τῆς τοῦ λέγοντος. *Dem. de Syntax.* 171, 13.

ἀξιώσις, εως (ή), fr. ἀζιῶ, action of judging worthy, dignatio: Τάλατον ἀργυρίου ἐκίστη δωσὴν εἰωμι τῆς ἀζιώσις εἵνεκα τῆς ἐς ἐμὴν γῆμαι (on account of the honour he has done me in desiring an alliance with my family). *Herodot.* vi. 130. In Thucydides, pretension, claim to a dignity, where it differs from ἀξίωμα, which is the dignity obtained: Κατὰ δὲ τὴν ἀζιώσιν, ὅς τις ἕκαστος ἐν τῷ ἐνδοκίμῳ οἷς ἀπὸ μέρους τὸ πλεον ἐκ τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται ἐν αὐτῷ κατὰ τρεῖς, ἔχων ἐς τι ἀγαθὸν ἐπαῖσαι τῇ πολει, ἀζιώματος ἀφαιρία ἐκώλυται. [This does not appear to be the meaning of the word here: = "quod autem ad estimationem attinet," Poppo: it is opposed to κατὰ μὲν τοῦς ἑαυτοὺς just before]. *Thuc.* ii. 37. Ἀζιώσις was in later times confounded with ἀξίωμα: Ὑμῖν μάλιστα ἐποικτασθῆναι τῆς ἀζιώσεως ἐκόντι. *Dion. Hal. Ant. Rom.* vi. 71. [In *Th.* i. 37, it is claim, demand, = *postulatum*: in ii. 34, &c., reputation, character: ἀρετὴ . . . ἢ ἄν . . . ἀζιώσει προσηγ = *dignitate*. Poppo. Both these meanings are derived from that of an estimate, as made (1) by ourselves, or (2) by others, with reference to us.]

ἀξίωμα, ατος (τό), another verbal of ἀζιῶ, which expresses the dignity obtained, as in the passage quoted above from Thucydides: hence, rank or honour, merit, consideration, glory: Ὁμοῦ γὰρ δὴ πρὶς γι τὰς ἄλλας τέχνας καὶ πρὶς αὐτῷ πρᾶκτοῦσι φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπὲς τιμᾶται. *Plat. Polit.* vi. 495, d. Ἐδ' ἔσθ' ἔτι, εἰ τι ἐμὴ

ἐκήδον, οὐδενὸς ἂν οὕτω με ἀποστρεῖν ἐφυλάττου ὡς ἀξιῶμα- (77)
τος καὶ τιμῆς. *Xen. Cyr. v. 5, 34.*

78.

ἄξων, οὖρος (ὅ), fr. ἄγω, prop. AXIS; hence, every thing 78
that turns upon an axis, and especially (principally in the
plural) ἄξονες, ὦν (οἱ), square tables of wood turning on a
pivot, on which the laws of Solon were written; hence, by
ext., the laws themselves were called ἄξονες at Athens.
The singular is found in Demosthenes: Ὡς ἐν τῷ ἄξονι
ἀγορεύει. *Dem. in Aristocrat. 629, 21.*

κύρβεις, εὼν (οἱ), triangular columns in the form of pyra-
mids, on which were inscribed laws of a special character,
and notices of the sacrifices, public festivals, and other
solemnities: Γράψαντας ἐν κύρβεσιν τισι καὶ στήλαις, τὰ δὲ
καὶ ἄγραφα πάτρια θεμένους ἔθη. *Plat. Politic. 298, d.*
Aristophanes uses κύρβις fig. in the singular: Τοῖς ἀνθρώ-
ποις τ' εἶναι δόξω . . . εὐρεσιπῆς, περίτριμμα δικῶν, κύρβις.
Aristoph. Nub. 447. Although the numerous instances
quoted by the grammarians, obscure as they are, may prove
the difference that existed between these two words, it is
plain, from the following passage from Plutarch, that even
in the time of Aristotle their meaning was confounded:
Ἰσχὺν δὲ τοῖς νόμοις πᾶσιν εἰς ἑκατὸν ἐνιαυτοὺς ἔδωκε, καὶ
κατεγράφησαν εἰς ξυλίνους ἄξοντας ἐν πλαισίοις περιέχουσι
στρεφομένους· ὧν ἔτι καθ' ἡμᾶς ἐν Πρυτανείῳ λείψανα μικρὰ
διεσώζετο, καὶ προσηγορεύθησαν, ὡς Ἀριστοτέλης φησὶ, κύρ-
βεις. *Plut. Solon. 25.*

79.

ἀπαράσκευος (ὅ, ἡ), one who has made no preparations, 79
used actively: Ἀπαράσκευοι καὶ ἄποροι ἐς τὸν πόλεμον καθί-
σταντο. *Thuc. i. 99.*

ἀπαρασκευάστος (ὅ, ἡ), used passively, unprepared, taken
unawares, surprised: Προσπέσοντες δὲ ἀπαρασκευάστοις τοῖς
βαρβάροις. *Herodian. iii. 9.*

80.

ἀπατᾶν, acc. to the grammarians, from πάτος, path, to turn 80
away from the path, to lead astray, seduce; but better
from ἄπτω [*palpo*], to deceive by feigned caresses; and
thence, to deceive, cheat, to disappoint, defraud, in Homer:
Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν. *Il. ix.*

(80) 344. Καὶ σκοπεῖν τίς τι ἔχει, ἢν ἑαυτὸν ἀφελέσθαι ἀπατήσαντα ἢ βιασάμενον. *Plat. Polit.* ix. 573, c.

ἑξαπατᾶν, a compound of the preceding word, and more frequently used than the simple ἀπατᾶν, even in Homer's time; with the meaning of which he associates the notion of complete success. The same remark may be made of Plato and Xenophon: Κομῶν ἄρα ὁ Θεὸς ἀπλοῦν καὶ ἀληθές ἐν τε ἰργῇ καὶ ἐν λόγῳ, καὶ οὕτε αὐτὰ μιλίσταται οὕτε ἄλλους ἑξαπατᾷ. *Plat. Polit.* ii. 382, c. Ἀπελογεῖτο ὡς ἑξαπατηθείη. *Xen. Hellen.* vii. 4, 39.

ἀπαφίσκειν, synonym. poet. and Epic, of the same family as ἀπατᾶν, to deceive, cheat: Οὐτι σε Περσέϊόντις, Διὸς θυγάτηρ, ἀπαφίσκει. *Od.* xi. 217. The compound ἑξαπαφίσκειν associates with its simple the notion of success, to succeed in imposing upon another: Μερμήξε δ' ἔπειτα βοῶπις πέτρῃ Ἥρη, ὅππῃς ἑξαπάσεται Διὸς γένος αἰγιόχεα. *Il.* xiv. 160.

ἄλωπεκίζειν, to imitate the fox, to act the fox: Οἷς ἔστιν ἄλωπεκίζειν, οὐδ' ἀμφοτέρουσι γιγνέσθαι φάλερ. *Aristoph.* *Vesp.* 1233.

βουκολεῖν (βουκόλες), prop. to tend or feed cattle; fig. to deceive by fine words, to defraud of his hope: Κάτω κάρᾳ ῥίψαι με βουκολήσεται. *Aristoph.* *Pac.* 153. In more modern authors, to feed with illusions, with vain hopes, &c.: Ἐλπίσιν ἀπατηλαῖς βουκολεύμενοι. *Alciph.* 3, 5. Imitated by the Latins: *Spes est, quæ pascit amorem.* *Ovid. Metam.* ix. 12.

γοητεύειν [γόη, γοῖς, enchanter; juggler], prop. to charm by juggling arts; hence sometimes fig., to charm, but always with the notion of deception associated with it: Ἡ δὲ μὴ τοῦτο, γοητευθέντα καὶ φτακισθέντα τῇ περὶ τᾶλλα φιλαιθροπία, καὶ ταῖς ἑλπίσαισι παρ' αὐτοῖ. *Dem. de Fals. Leg.* 373.

δελεάζειν (δελεᾶν, a bait), prop. to lure by a bait, to tempt, catch by a bait; hence sometimes fig., to tempt, to allure: Τῶν δὲ ἰδωπῶν καὶ πελλῶν τὰ μὲν αὖ πομπρωμένων, τὰ δὲ τῇ καθ' ἡμέραι ῥύσσειν καὶ σχολῇ διδασκόμενων. *Dem. Cor.* 14.

δολεῖν (δόλεα), prop. to catch with a bait (δόλεα); hence fig., in poetry *[Hærod. &c.]*, to lure, to entrap, to take by craft: Ὅν θανειν ἑβήσαντι Μοῖραι δολώσαι. *Eur. Alcest.* 12.

ἡπεροπεύειν, fr. εἰπεῖν and ἡπύειν, or perhaps ἡπια, to say soft (80) things, sweet things, amorous nonsense, to cajole, to wheedle, used principally of the cajoling that is successful with women: "Ἡ οὐχ ἄλκις ὅτι γυναικας ἀνάλκιδας ἡπεροπεύεις; *Il.* v. 349.

καπηλεύειν, prop. to falsify, as those dealers do who adulterate their goods; hence sometimes fig. in poetry, to cheat, impose upon: "Ἡδὲ νῦν αὖχει, καὶ δι' ἀψύχου βορᾶς σίτοις καπήλευ'. *Eur. Hipp.* 952.

παράγειν, prop. to lead aside from the right way; hence fig., to mislead, deceive or beguile by flattery: Δεῖ ἄρα περὶ θεῶν καὶ λέγειν καὶ ποιεῖν ὥς μήτε αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτούς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ. *Plat. Polit.* ii. 383, a. Τοὺς δὲ στρατιώτας τὴν ἑωρεῖαν μὴ κομιζομένους ἐν ἀρχῇ μὲν ἐλπὶς παρῆγεν, ὥς εἰ καὶ μὴ τοσοῦτον ἄλλ' ὅσον Νέρων ἔδωκεν, ἀποδῶσοντος. *Plut. Galb.* 18.

παρακρούειν, rendered synon. with the above by a metaphor taken from those who cheat by pressing down one of the scales of the balance to gain in weight; or, acc. to other grammarians, from the wrestler who trips up his adversary. It is to this last usage, that Plato alludes in the following passage, where the verb is used in a sense more akin to its proper meaning: Καὶ οὐκ ἂν σε παρακρούοι ἢ παροῦσα ζυμφορά. *Plat. Crit.* 47, a. In a remoter metaphorical sense, and in the middle voice: Φυλάττειν ἐμὲ καὶ τηρεῖν ἐκέλευεν ὅπως μὴ παρακρούσομαι μηδ' ἐξαπατήσω. *Dem. Coron.* 318.

παραλογίζεσθαι, to make a false calculation, to deceive by false calculation or false reasoning: Παραλογίζεται γὰρ ἡ διάνοια ὑπ' αὐτῶν, ὥσπερ ὁ σοφιστικὸς λόγος· εἰ ἕκαστον μικρόν, καὶ πάντα. *Aristot. Polit.* 5, 8.

πλάζειν, prop. to cause to wander, to put out of the way, to remove afar off: Ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων οὐτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. *Od.* i. 75. Sometimes fig.: Ἐνθα μνηστήροισιν ἐπὶ γλυκὺν ὕπνον ἔχεν, πλάζε δὲ πίνοντας [= aberrare faciebat, sc. a proposito diutius bibendi, vel a sobriâ mente, vel a potentiâ agendi. *Damm.*]. *Od.* ii. 396. This verb is only to be found in some modern prose writers, such as Lucian and Polybius.

σφάλλειν, prop. to cause to fall; hence sometimes fig., to cause to fall into error: Τοὺς δὲ μὴ εἰδότες οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν. *Xen. Memor.* iv. 6, 1.

(80) φενακίζειν, prop. to put on false hair [φειάκη: but φειακίζειν = to be a φείαζ. It is doubtful whether φειάκη is connected with φείαζ, or only a dialectic variation of πηνικη]; hence to deceive by disguise or false appearances, to impose upon a person [by false pretences], to dupe: Μὼν ἀξιώτε φενακίσαι ἡμᾶς ἀπαλλαγήναι ἀζήμιως, καὶ ταῦτ' ἑμοῦ βρακτηρίαν ἔχοντες; Aristoph. Plut. 271. Δίσχυόν ἐστιν, ὧ ἀνδρὲς Ἀθηναῖοι, φειακίζειν ἑαυτούς. Dem. Philipp. i. 12.

φηλοῦν (σφάλλειν), to mislead, deceive: Εἴτ', ὀνειδιζέμεν δίκην, τερπνὸν τὸς ἑλθὼν πῶς ἐφήλωσεν φρίκας. Aeschyl. Agam. 503.

φρεναπατᾶν, prop. to impose upon the understanding; hence to impose upon, to deceive, in the N. T.; Εἰ γὰρ ὁκοῦ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾷ. Galat. vi. 3.

ψεῦδεν and ψεύδεσθαι, to deceive by falsehoods, lies: Ἡ δὲ Λευσιμένη Προῖτον βασιλῆα προσήδα. Il. vi. 163. Ἐὰν αὖν, ἔφη, ἐπιδίπῃ αὐτὸν ἡ ὑπάρχη, ἢ καὶ ἐκὼν Λευσηται, πῶς σοι ἔξει τὰ τῆς στρατιᾶς; Xen. Cyr. i. 6, 9. The active ψεύδειν is very rare: Ἀλλὰ πιστεύω ται τῇ πέτρᾳ τῇ ἡμετέρᾳ, καὶ τῇ ἡμῶν εἰς ἐμέ εὐνοίᾳ. . . . μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας. Xen. Cyr. i. 5, 13.

81 ἀπήρη, ης (ῆ), a vehicle with four wheels, waggon, to which horses or mules were harnessed, and which carried baggage, heavy goods, &c., in Homer: Πρόσθε μὲν ἡμίονοι ἔλαον τετράκυκλον ἀπήρην, τὰς Ἰεῦας ἔλαυνε εὐάφρων. Il. xxiv. 324. In Pindar ἀπήρη is specially the team, and by ext., the car drawn by mules, and used at the games: Ἀκαματόποδες τ' ἀπήρας δίκην Ψαυμῶς τε δῶρα. Pind. Ol. v. 6; and, by ext., pair, couple; fig. marriage-tie: Ὁ δὲ πρέσβυς ὀρμητισσίου, ἀπήρας ὁμοπτέρων πεθερ ἀμφιδάκρυτον αἰὲ κατέχων. Eur. Phœn. 340.

ἄμαξα, ης (ῆ), vehicle or waggon drawn by oxen. This observation of Thomas Magister is contradicted by Eustathius; and, in fact, little difference is made in the Iliad between these two kinds of carriages, both having four wheels, and used for carrying heavy loads: they were drawn indifferently, either by oxen or by mules: Οἱ δ' ἴφ' ἀμάξῃσιν βίαις ἡμίονοις τε ζεύγνυνται. Il. xxiv. 782. But in the Odyssey ἄμαξα is sometimes found with the epithet ἡμίονοι, drawn by mules; which would seem to prove that

it was more commonly drawn by oxen. Afterward ἄμαξα (81) was used, in ordinary language, for *transport waggon*: generally, vehicle drawn by oxen: Καὶ ἄμάξας ἐξ οἴτου προέπεμπε. *Xen. Cyr.* ii. 4, 14.

ἄντυξ, υγος (ή), fr. ἀνέχω, plur. ἄντυγες, two semicircles, forming the *arm*, or *rail* of the two sides of the Homeric chariot: Δοιαὶ δὲ περιδρομοὶ ἄντυγες εἰσι. *Il.* v. 728. By synecdoche, it is used for the whole *chariot* in poets posterior to Homer: Ἰππικῶν ἐξ ἀντύγων ἐγνάπτετ' αἶέν, ἔστ' ἀπέψυξεν βίον. *Soph. Aj.* 1049.

ἄρμα, ατος (τό), *war-chariot*, always drawn by horses, and mounted with warriors ready for the fight; or by those who contended for the prize in the public games: Τὸ μὲν ἄρματι τεθρίππῳ γέρας. *Pind. Isthm.* i. 18. [Common in prose. *Thuc. Xen. Plato, &c.*]

ἄρμάμαξα, ης (ή), *waggon or carriage for travelling*, chiefly in use among the Persians: Ἀναβάντες ἐπὶ τὰς ἄρμαμάξας σὺν ταῖς γυναιξίν, ἀπήλαινον. *Xen. Cyr.* iii. 1, 22.

δίφρος, ου (ό), for διφόρος, fr. ἔω, φέρειν, carrying two persons; in the *Iliad*, prop. *seat* of the *war-chariot* (ἄρμα) on which two persons sat, the driver (ἡνίοχος) and the warrior on his right (παραβάτης), who had only to fight: Υἱας Πριάμοιο . . . ἔω λάβε εἰν ἐνὶ δίφρῳ ἔοντας. *Il.* v. 159. Hence by a synecdoche in constant use, the *chariot* itself: Πεντήκοντα ἔ' ἔλον δίφρους. *Il.* xi. 748. In the *Odyssey*, *carriage for travelling*: Εἰ ἔ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι. *Od.* iii. 324.

ζεύγος, εος (τό), prop. *yoke*; hence, by ext., two or more beasts of any kind *under harness together*; *yoke* of oxen, where more than two, *team* of oxen, of horses; hence, by a natural synecdoche, the *carriage* itself: Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον. *Xen. Mem.* i. 1, 9. That it may be applied to *four* horses is plain from the context in the following passage of Plato: Πολύ γε μάλλον ἢ εἴ τις ὑμῶν ἵππῳ, ἢ ξυνωρίδι, ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν. *Plat. Apol.* 36, d.

ἵπποι (οί), and oftener feminine (αἱ), *mares*, which the ancients considered the fittest for driving, and for war. This word is sometimes synonymous with ἄρμα in the *Iliad*, and by synecdoche is used, 1. for the carriage and horses together (Ξάνθου πλήτο ρόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν. *Il.* xxi. 16);—2. for the carriage alone: Αὐτὰρ ὄγ' ἦρωες, ὧν ἵππων ἐπιβάς, ἔλαβ' ἡνία. *Il.* v. 328.

- (81) ὄχος, *ος* (τό), scarcely found but in the plural, *war-chariot*: 'Εξ ὀχέων ἀλτο χαμᾶζε. *Il.* iv. 419. The form ὄχος, *ου* (ό), is also found in an Homeric hymn, and in the Tragic writers. [Also *Hdt.* 8. 124.] Æschylus uses it in speaking of the waggons of the Scythian nomade hordes: Οἱ πλακτὰς στήρας πεδάσσοι ναίουσ' ἐπ' ἐκέκλωες ὄχους. *Æschyl. Prom.* 710.

ὄχημα, *ατος* (τό), fr. ὀχέω, in general every thing which serves to transport, to carry from one place to another, *conveyance, carriage, vehiculum*: Τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλιστέρου ὀχήματος ἐσμέν. *Xen. An.* iii. 2, 19.

ρέδα or ῥέδη, *ης* (ή), *synon.* of ἀπήνη, *carriage with four wheels, rheda* in the N. T.: Καὶ ἱππων καὶ ῥέδων. *Αρσ.* xviii. 13.

σατίνη, *ης* (ή), fr. σάττειν, *carriage* in the Homeric Hymns: Πρώτη τέκτονας ἀνέρας ἐπιχθονίους εἰδαῖεν ποιῆσαι σατῖνας τε καὶ ἄρματα ποικίλα χαλκῷ. *Hymn. in Vener.* 13.

συνωρίς, *ίδος* (ή), fr. συναιρῆναι, *a pair of horses harnessed together, biga*; hence *chariot drawn by two horses*: Τῷ δὲ ἄλλω ἔτι, ᾧ ἦν Ὀλυμπίας τρίτη καὶ ἐιρηκοστή, ἧ προστεθείσα συνωρίς ἐνικα Εὐαγέρον Πλείον. *Xen. Hellen.* i. 2, 1.

τέθριππον, *ου* (τό), neuter of the adjective τέθριππος, *having four horses*, sometimes used substantively, with ellipse of ζεύγας or ἄρμα, *team or chariot of four horses*: Καὶ νίκας Πειθαῖ καὶ Ἰσθμοῖ καὶ Νεμέα τέθριππος τε καὶ κέλησι. *Plat. Iys.* 205, c. [So *Xen.*, c. g. *An.* iv. 3, 21.]

τετραορία, *ας* (ή), *four-horse chariot*: Οἵησσαν δὲ τετραορίας ἐνικα μυκαφόρου γεγωνητέον ὀπί. *Pind. Olymp.* 2, 8.

- 82 ἀποικία, *ας* (ή), fr. ἀποικεῖν, *the leaving the natural home for some other, emigration*: the term applied to the ancient Greek colonies: Ὅσπερ καὶ ἐς Ἰωνίαν ὑστέρων ὥς αὖχ' ἰσάωνε τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. *Thucyd.* i. 2.

κληρουχία, *ας* (ή), *division by lot, portion obtained by lot, allotment, distribution of lands made to those who were sent to the colonies*; hence, by ext., *the colonies themselves, the colonists*, whom the republics of Greece settled in countries they wished to retain possession of, or

with a view to repeople the towns which they had destroyed. (82) It was thus, that the Athenians, having made themselves masters of Melos after a long siege, 416 B.C., put to the sword all who were capable of bearing arms; an act which no political consideration can possibly justify, although Isocrates has endeavoured to place it in a different light: Ὑπὲρ ὧν προσήκει τοὺς εὖ φρονοῦντας μεγάλην χάριν ἔχειν πολὺ μᾶλλον ἢ τὰς κληρουχίας ἡμῖν ὀνειδίζειν, ὥς ἡμεῖς εἰς τὰς ἐρημουμένας τῶν πόλεων φυλακῆς ἕνεκα τῶν χωρίων, ἀλλ' οὐ διὰ πλεονεξίαν ἐξεπέμπομεν. *Isocr. Paneg.* 31.

83.

ἄποικος (ὁ, ἡ), prop. *emigrant*, the name given to the an- 83
cient Greek *colonists*: Ἦσαν δὲ Κορίνθιοι ξυμπροθυμούμενοι μάλιστα τοῖς Ἀμπρακιώταις, ἀποίκους οὔσι. *Thucyd.* ii. 80.

μέτοικος (ὁ, ἡ), *domiciled foreigner, resident alien*, one who, having taken up his abode in a particular city, [is allowed to settle and trade there, but] has [not] been admitted to the rights of citizenship in it. At Athens, they paid a tax (μετοίκιον) of 10 drachmæ per annum, and were subject to certain duties, such as carrying the sacred vessels (σκάφη) in solemn processions, whence they were called σκαφηφόροι; their wives were obliged on the same occasions to carry vessels filled with water, whence they were also called ὕδριαφόροι, and their daughters (σκιαδηφόροι) parasols for the Athenian ladies. It appears from a passage in Demosthenes, that, at least at a certain period, the μέτοικοι were obliged to pay to the state a sixth of their property: Δούλον ἔφη καὶ ἐκ δούλων εἶναι καὶ προσήκειν αὐτῷ τὸ ἕκτον μέρος εἰσφέρειν μετὰ τῶν μετοίκων. *Dem. in Androt.* 612, 4.

ἔποικος (ὁ, ἡ), prop. one sent in addition to, or in the place of the native inhabitants of a place, *colonist* sent to a city to replace the inhabitants that have been driven from it, and to repeople it, such colonists as the Athenians sent to Ægina and Potidæa: Καὶ ὕστερον ἐποίκους ἑαυτῶν ἔπεμψαν εἰς Ποτιδαίαν, καὶ κατόκισαν. *Thucyd.* ii. 70. It is also used of foreigners invited to reside in any city, and admitted to the same rights with the other citizens, in order to increase the population: Ἀπολλωνιάται, οἱ ἐν τῷ Εὐξείνῳ πόντῳ, ἐποίκους ἐπαγαγόμενοι ἐστασίασαν. *Aristot. Polit.* v. 3.

- (83) κληροῦχος, ου (ὅ), prop. *who draws or gains a portion by lot*; a colonist to whom lands were given for cultivation in conquered countries. Demosthenes uses this word of the colonists whom the Athenians had sent into the Chersonesus under Diopithes, B.C. 341. These colonists, driven out by the Cardians and supported by Philip, were the occasion of new attempts on his part. It is the subject of the speech of Demosthenes on the affairs of the Chersonesus: Πρὶν Διοπίθην ἐκπλεῦσαι καὶ τοὺς κληροῦχοις εἶναι τῶν αἰτιῶνται πεποιθέναι τὸν πόλεμον. *Dem. de Reb. in Cherson.* 91, 15.

84.

- 84 ἀποκήρυκτος (ὁ, ἡ), acc. to Ammonius and Hesychius, is applied to a son *driven* from his home for bad conduct.

ἐκποίητος (ὁ, ἡ), son *emancipated* or *given away* by his father to another person, who adopts him (εἰσπαίηται): Ἐκποίητος εἰς τὸν οἶκον τὸν Ἱππολοχίδου. *Is.* 65, 41. *Fig.*: Ἐὰν ἐκ φανλῶν γένηται χρηστός, ὥσπερ εὐεκτήτως ἐς τοσάδου, ἀφίεται τῆς τοῦ χεινὸς πατρὸς, εἶναι ἐκποητὸς τῆς κακίας γενόμενος. *Plut. de Sera Num. Vindict.* 21.

ἀπόκληρος (ὁ, ἡ), a *disinherited* son, but found only in the Pandeets and Institutes of the emperor Theophilus: Ἐστω μου ὁ εἷς κληρονόμος, οἱ δὲ λοιποὶ ἐστώσαν ἀποκληροί. *Instit. ii. Tit.* 13.

85.

- 85 ἀπολείπειν, prop. to abandon, hence, in legal phrase, *to separate herself* from a husband; to be *divorced*, used of the woman only: Καὶ πρὶς τούτοις τὴν μὲν γυναῖκα εἰς ἀπολελοιπυῖαν. *Dem. ad Onetor.* i. 865, 6.

ἀποπέμπειν, *to send or put away* his wife, speaking of the husband, *to divorce*: Κατὰ τὴν νόμον ἐς κλεινὴν εἰς ἀποπεμπὴν τὴν γυναῖκα ἀποδιώδουαι τὴν προῖκα. *Dem. in Nocer.* 1362. In the same passage Demosthenes uses ἐκβάλλειν to express the same act on the part of the husband, but with the associated notion of violence and outrage: Ὁργισθὲς δ' ἐπὶ τούτοις ἀπασι καὶ ἐβλήσθαι ἡγούμενος καὶ ἐξηπατησθαι, ἐκβάλλει τὴν ἀνθρώπου ὡς ἐναντοὶ συνεκωσσε αὐτῇ, κούσαν, καὶ τὴν προῖκα εἰς ἀποδιώσσει. *Dem. in Nocer.* 1362.

86.

ἀπονίφασθαι, *to wash the hands after eating* ;

86

κατὰ χειρὸς ὕδωρ, or κατὰ χειρός, or κατὰ χειρῶν alone, *water for the hands, i. e. to wash the hands*, was one of the phrases used only before eating ; a custom, which, according to the remark of Athenæus, was peculiar to the ancient Athenians : Ἀριστοφάνης ὁ γραμματικὸς χλευάζει τοὺς οὐκ εἰδότες τὴν διαφορὰν τοῦ τε κατὰ χειρός, καὶ τοῦ ἀπονίφασθαι. Παρὰ γὰρ τοῖς παλαιοῖς, τὸ μὲν πρὸ ἀρίστου καὶ δεῖπρου, λέγεσθαι κατὰ χειρός· τὸ δὲ μετὰ ταῦτα ἀπονίφασθαι. Ἔουκε δ' ὁ γραμματικὸς τοῦτο πεφυλακέναι παρὰ τοῖς Ἀττικοῖς. *Athen. ix. 18.* Which, in fact, is confirmed by the following passage from Aristophanes : Ὑδωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν. *Aristoph. Vesp. 1216.*

87.

ἄπορος (ὁ, ἡ), fr. ἀ and πόρος, prop. *without passage, without outlet, whence one cannot pass out* : [hence *impassable, &c.*] Ὅρη ἄπορα τοῖς πολεμίοις παρέχειν. *Xen. An. ii. 5, 3.* Ποταμὸς παντάπασιν ἄπορος διὰ τὸ βᾶθος. *Xen. An. iv. 1, 2.*—Fig. Ἐν ἀπόροις εἶναι (*to be in a strait* ; in circumstances of great difficulty). *Xen. An. vii. 6, 11.* Speaking of persons, *being at a loss, not knowing which way to turn, not knowing what to do* [omni consilio atque ope destitutus. Cf. 353] : Παταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶτες, &c. *Thuc. ii. 59.*

ἀμήχανος (ὁ, ἡ), fr. ἀ and μηχανή, prop. *without means, without device or expedient* ; and by ext., *embarrassed, perplexed, uneasy, in despair*, in speaking of persons : Ὀμοὶ ἐγὼ σέο, τέκνον, ἀμήχανος. *Od. xix. 363.* It is oftener, however, used passively, in speaking of things, *that which means cannot be found to effect, difficult or impossible to do or say* : Ἀμήχανον ὅσον χρόνον (*an inconceivable length of time* : i. e. one cannot say how long). *Plat. Phæd. 80, c.* [Also of persons in the sense of *difficult to deal with; unmanageable.*]

ἀδύνατος (ὁ, ἡ), fr. ἀ and δύναμαι, speaking of persons : *one who has not the power to do a thing, who cannot, is not able, powerless* : Ἀδύνατοί εἰσιν ἐπιμελεῖς ἔσεσθαι. *Xen. Econ. 12, 12* [also absolutely = *disabled*], *infirm*. [Thus the ἀδύνατοι are opposed to the δύνατοί or ἐνράμενοι, the *able-bodied*. Cf. *Lys. 24, 12.*] More often passively, in

(87) speaking of things; *what cannot be done, impossible*: Τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀνθρώπῳ ἀένεατα ποιεῖσθαι. *Xen. Econ.* 5, 18.

88 ἀπρεπής (ὁ, ἡ), fr. *ἀ* and πρέπω, *unbecoming, improper*: Ἐπίχαρμον δὲ τὸν κομφῆσποιόν, ὅτι τῆς γυναικὸς αὐτοῦ παρούσης εἶπέ τι τῶν ἀπρεπῶν, ἐξημῶστε. *Plut. Apophth.*

ἀνάρμοστος (ὁ, ἡ), and rarely ἀναρμόδιος (ὁ, ἡ), fr. *ἀ* and ἀρμόζω, prop. *that which does not fit, which does not square, disproportioned*: Ἦπτον τῷ βάρει πρίζουσιν οἱ ἀρμασσοῖται [θῶσσοις] τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Memor.* iii. 10, 13.—Fig. of an unsociable character, disagreeable, difficult to deal with: Τυφογέρων εἰ κἀνάρμοστος. *Aristoph. Nub.* 900. [See Note.]

ἄκοσμος (ὁ, ἡ), fr. *ἀ* and κόσμος, prop. *without order*; fig. *disorderly, lawless, disgraceful*: Οὐδένας ἀπέιχοντο τῶν ἄκοσμοτάτων καὶ βιαιοτάτων. *Plut. Crass.* 15.

ἄτοπος (ὁ, ἡ), fr. *ἀ* and τόπος, fig. *out of place, absurd, strange*: Ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ. *Xen. Memor.* ii. 3, 15. [Hence, *so strange as to be unnatural*: ἄτοπον πνεῦμα. *Th.* 2, 49.]

ἄκαιρος (ὁ, ἡ), fr. *ἀ* and καιρός, *unseasonable, un-
propitious, useless, empty*: Οἱ δὲ μὴ θελοντες εἰς τὸ ἐπιπικνεῖσθαι ἀάσκεισθαι ἀλλὰ ἐν ἡδοναῖς ἀκαιροῖς εὐάζειν, οὕτοι οὕτοι ἐκίστοι. *Xen. Cyn.* 12, 15. [Of persons = *impertinente, troublesome.*]

ἀεικὴς (ὁ, ἡ), fr. *ἀ* and εἰκός, *unbecoming, disgraceful, shameful*: Τῷ καὶ ἀτασθαλίῃσιν ἀεικία πότμον ἐπέσπον. *Od.* xxii. 412.

ἀεικέλιος (ὁ, ἡ), = ἀεικὴς, when spoken of things; sometimes in speaking of persons, *only, vile, contemptible*: Πρῶτον μὲν γὰρ ἐγὼ μοι ἀεικέλιος δοῶτ' εἶναι, νῦν δὲ θεοῖσιν ἔοικε. *Od.* vi. 242.

ἀσχήμων (ὁ, ἡ), fr. *ἀ* and σχῆμα, *without form, shapeless, deformed*; more commonly fig. *shameful, unseemly*: *unbecoming, indecent*: Ὅταν γὰρ ἀσχημὸν μὲν μῆτιρ, μῆτις ἐνσχηρὴς ἐν ταῖς γνώμας τῶν παροίων καταλιπῇται. *Xen. Apol.* 7.

ἄλογος (ὁ, ἡ) fr. *ἀ* and λόγος, prop. *without reason, irrational*: Ἦ δὲ φιλοτιμία οὐτ' ἐν ταῖς ἀλογαῖς ζῶσι ἐμφύεται, οὐτ' ἐν πάσι ἀνθρώποις. *Xen. Hier.* 7. Fig. *unreasonable, absurd*: Νομίζω ἄλογον εἶναι τοὺς ἐξ ἑρῶν καλέπτορας ἡμισύλους καλεῖν. *Xen. Ages.* 11, 1.

89.

ἄργυρος, ου (ό), fr. ἀργός, *silver*, the metal: Χαλκὸν δ' 89 ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε καὶ χρυσὸν τιμήεντα καὶ ἄργυρον. *Il.* xviii. 474.

ἀργύριον, ου (τό), 1. sometimes *silver*, as metal: 'Εκεῖνο μέντοι αἶσα ὅτι καὶ χρυσίον ὅταν πολὺ παραφανῇ, αὐτὸ μὲν ἀτιμότερον γίγνεται, τὸ δὲ ἀργύριον τιμώτερον ποιεῖ. *Xen. de Vectig.* 4, 10. 2. More frequently *silver* coined, made into *money*, *money*, *pecunia*: 'Ενταῦθα οἱ στρατιῶται ἡχθοντο ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν. *Xen. Anab.* vii. 1, 7.

κέρμα, ατος (τό) [fr. κείρειν], *piece of money*, [small] coin: Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. *Aristoph. Plut.* 379. "Επεθεν ἡμᾶς διδοὺς κέρματα. *Dem. in Mid.* 549, 27.

νόμισμα, ατος (τό), fr. νομίζω, *silver or gold* coined, *numisma*, *money*: 'Αγορὰ δὲ ἡμῖν καὶ νόμισμα ξύμβολον τῆς ἀλλαγῆς ἔνεκα γενήσεται ἐκ τούτου. *Plat. Polit.* ii. 371, b. Hence, *gold or silver piece*, or *coin*: Νομίσματά τε αὐτοῦ κοπῆναι ἐπέτρεψε. *Herodian.* ii. 15, 9. Aristotle gives this etymology of the word: Οἷον δ' ὑπ'ἀλλαγμὰ τῆς χρείας τὸ νόμισμα γέγονε κατὰ συνθήκην, καὶ διὰ τοῦτο τοῦνομα ἔχει νόμισμα, ὅτι οὐ φύσει, ἀλλὰ νόμῳ ἐστί. *Aristot. Eth.* v. 5.

νόμος, ου (ό). According to Photius and Suidas, the Dorians used νόμος for νόμισμα, *piece of money*. An instance may be found in the Tables of Heraclea (1, 75), and it was from νόμος that the Latins derived their *nummus*, or, according to the more ancient orthography, *numus*.

χρήματα, άτων (τά), prop. *things of use*, *goods*, *riches*, *sums of money*, sometimes *money*: Οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι· πολλὰ γάρ καὶ ταῦτα ἦν αὐτῷ. *Xen. Cyr.* i. 5, 3.

90.

ἀρέσκειν (ἄρω), prop. *to arrange*, *to adjust*, *to make* 90 agree; hence, *to appease*, in Homer: "Αψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερεΐσι' ἄποινα. *Il.* ix. 120. After Homer's time, in constant use, especially in prose, and construed in a neuter sense with nominative of the thing, *to be* or *seem* *suitable*, *appropriate*, &c., *to satisfy*, *to please*: Εἰ μὲν ἡρεσκέ τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἦγον. *Dem. Philipp.* i. 1.

- (90) ἀνδάνειν (*ἀνῆν*), *to satisfy, to be agreeable, to please*: Ἄλκ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἠνέκεν ἔννεψ'. *Il. i. 24.* Πολλοὶ μ' ἐμνώοντο, πόρ' ἔ' ἱμῶν οὕτως ἔατε. *Theocr. xxvii. 22.* [Also in *Ilid.*]

δοκεῖν. This verb was often used, principally in the aorist and perfect passive, as the usual formula in ancient decrees, declaring that *it had seemed good* to the legislative body to pass such and such a decree: Ἐδῶκε τοῖς Πυλαγῶραις καὶ τοῖς στελέχοις τῶν Ἀμφικτυόνων. *Dem. de Corona. 51.*

εὐαρεστεῖν (*εὐάριστος* [*εὐ. ἀρεσκῶ*]), a verb of modern formation, *to be agreeable, to be approved, to please*: Οὐρόβου δὲ ἐπὶ τῇ γυναικὶ γειομένην διὰ τὸ μὴ πᾶσι τοῖς μέρεσιν αὐτῇ εὐαρεστεῖν ἀποστέγονε. *Dion. Hal. A. R. xi. 60.* Μέχρι τούτων τοῖς ἐπαικιστάτοις τῶν πελιτῶν εἰηρέσται τὰ γινόμενα. *Diod. Sic. xiv. 4.*

91.

- 91 ἀρετή, ἥ (ῆ), fr. *ἀρω*, or, according to others, from *Ἀρη*, in Homer, physical excellence of every kind: Ποῶν ἀρετῇ ἀναφανίσσας. *Il. xx. 411.* Ἡ ἰσχὺρ ἡ ἄλλη τινα ἀρετῇ τὰυ σώματος. *Plat. Gorg. 499, d.* Hence, fig. *valour in war, courage*: Ἐξ λόχου, ἐνθα μάλιστα ἀρετὴ ἐκτείνεται ἀνδρῶν. *Il. xiii. 277.* Πάντες ἴσασιν αἱ παρ' ἐκείνῳ λέγεσθαι ὅτι ἡ πολιμική αὐτοῖς ἀρετὴ ἐπιμεινέστων τε βίαν καὶ ἀφθοότατον παρέχεται. *Xen. Hellen. vi. 1, 4.* [Cf. 92.]

ἀλκή, ἥ (ῆ), indicates more especially *defensive strength*, hence strength, valour that defends, protects, *valour*: Ἀργεῖαι, μήπω τι μύθιστε θοῶν δ' αἰ ἀλκή. *Il. iv. 234.* Οὐκ ἴστυ βίη φρεσίν, ἐνὶς τις ἀλκή. *Il. iii. 45.* Personified in the *Iliad*. Ἐρ δ' ἔ' ἔστε, ἐρ δ' Ἄλκη. *Il. v. 740.* This poet. word has been sometimes used by prose writers. Thus Xenophon uses it fig.: Οἶδα γὰρ πάντας τετιέναι ἀνθρώπων, πλὴν ἐνὶ μάλλοις δουλείαι ἢ ἀλκῇ μιμιληκότας. *Xen. Hellen. vi. 1, 4.* [See example from *Th.* under *εὐψυχία*.]

ἀνδραγαθία, ας (ῆ), fr. *ἀνῆρ* and *ἀγαθός*, the quality of a brave man, *bravery*: Πάντα τὰς χυθίας ἀλλήλας περὶ ἀνδραγαθίας ἀντεποιούντο. *Xen. Anab. v. 2, 11.*

ἀδραμία, ας (ῆ), formed from *ἀνῆρ*, on the same principle as *virtus* in Latin from *vir*; but conveying with it more of the meaning of *fortitudo, courage in war*. According to

the definition of Plato : Θάρσος πολεμικόν· ἐγκράτεια ψυχῆς (91) πρὸς τὰ φοβερὰ καὶ δεινὰ· τόλμα ὑπηρετικὴ φρονήσεως (*boldness subordinated to prudence* [or, *in attendance on prudence*]). Opp. to δειλία, cowardice, in Xenophon : Ἄεὶ διελέγετο σκοπῶν . . . τί ἀνδρεία, τί δειλία. *Xen. Memor.* i. 1, 16. [Cf. 92.]

ἀνδρεῖον, ου (τό), neuter of ἀνδρεῖος, which, with many of these neuter adjectives, Thucydides employs substantively in an abstract sense, in a manner peculiarly his own : Καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὄντες, τὸ ἀνδρεῖον μετερχόνται. *Thuc.* ii. 38.

λῆμα, ατος (τό), prop. *will* [fr. ΛΑΩ, λῶ, *volo*]; character, in a gen. sense, which can be determined only by the context; e. g. in the following passage of Herodotus, the earliest author in whom the word occurs : Ὑπὸ λήματός τε (= *intrepidity of will*) καὶ ἀνδρητῆς ἐστρατεύετο οὐδεμιῆς εἰσῆς οἱ ἀναγκαίης. *Herodot.* vii. 99. [Here it is in a *good* sense, = *resolution, spirit, intrepidity*. In a *bad* sense it is *insolence*, &c. The word is poetic (in Soph. always in a *bad* sense) except in Ionic prose, and late writers; e. g. Lucian.]

ἀριστεία, ας (ή), *bravery* : Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὦν περὶ κρίνειν ἔμελλε κάρτος ἀριστείας τινί. *Soph. Ajax.* 443. It expresses rather the action itself, the *deed of bravery*, in the following passage of Plutarch : Καὶ καλῶς εἶχεν εἰ καὶ διὰ μηδὲν ἄλλο, τῇ γοῦν ἀλώσει καὶ φθορᾷ τῆς πόλεως ἐπειπεῖν τὸ ἀνδραγάθημα τοῦτο καὶ τὴν ἀριστείαν. *Plut. de Herodot.* *Mal.* 24.

εὐψυχία, ας (ή), literally, the good quality or disposition of the soul : Τὰ δὲ μαθήματά που διττά, ὥς γ' εἰπεῖν, χρήσασθαι ξυμβαίνοι ἄν, τὰ μὲν ὅσα περὶ τὸ σῶμα γυμναστικῆς, τὰ δ' εὐψυχίας χάριν μουσικῆς. *Plat. Legg.* vii. 795, d. Hence, stout-heartedness, *spirit, courage* : Ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει. Φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. *Thucyd.* ii. 87.

εὐψύχον, ου (τό), neuter adjective, used for εὐψυχία by Thucydides [see ἀνδρεῖον, above] : Πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ. *Thuc.* ii. 38.

θυμός, οὔ (ό), the heart, the seat of the passions, in

- (91) Homer; hence, fig. *heart* for *courage*, as in French [English], *spirit*: *Ἡδ' αὖτε πάντες ἐκπίπτουσιν θυμοί.* *Il.* xv. 280; *the heart of all then fell into their feet*, i. e. as the Scholiast explains it, they had no strength left but for flight, and no hope of safety but in flight. [So in Att.: *ῥώμῃ καὶ θυμῷ*, *Xen. Cyr.* 4, 2, 21.]

ἥνροα, ας (ή), fr. *ἀνίς*. *Ἡνίς* from *ἀνέξω*, but more ancient, *anix* *vigour*: *Ἡνιρὲν πίσυνοι καὶ κάρτεϊ χερσῶν.* *Il.* xi. 9.

ἀγγορή ας (ή), fr. *ἀγῆτωρ*, more particularly, *agony* of *contest*, *unduly*: *Ἰσὺ δ' οὐ ποτε κεκαλιμένῃ κῆρ παρβαίειν ἐφείλεται ἀγγορήν* *ὅτε μιν ἔκτα.* *Il.* xii. 45.

Θάρσος, ας (τό), prop. *the fervour or ardour of courage*; hence, *glorious courage, boldness*: *Ἐπ' αὖτε ἑυκείῃ Διομήδεϊ Παλλὰς Ἀθήνη ἔδωκε μένος καὶ θάρσος.* *Il.* v. 2. [Cf. 252 and note.]

μένος, ας (τό), although of eastern origin, this is one of the words, the origin of which the Greeks, ever jealously refusing to admit any claim of superiority, would vain find in their own language; they derive it from *μένειν*; a derivation not to be lost sight of, and, according to which the primary sense of the word is that of *strength, valour, availing* to the Greeks: *Ἀλλὰ περὶ προθυμίας, τὸ ὅν μένος οὐδενὶ ἔκωσεν.* *Il.* xxii. 459. According to the Venetian Scholia, *μέρος* refers to the body, and *θύσις* to the soul; *μέρος* is the strength which renders a person capable of enduring toil and danger; *θάρσος*, the boldness which leads him to dare and undertake; it is in the union of these two qualities, that the courage of the warrior consists. [Of prose writers, *Xen.* uses this word (*ὑπὸ προθυμίας καὶ μένους*, *Cyr.* 3, 3, 61: *μέρος καὶ θάρσος*, *Hell.* 7, 1, 10), and *Arist. Eth.* 3, 8; *Pl. Tim.* 70: *τὸ τοῦ θυμοῦ μέρος = vis.*]

ῥήξωρος ας (ή), fr. *ῥήξωρ*, epithet of Achilles, one who breaks or overthrows the line of warriors, *impetuous force*: *Ἢ μὲν δὲ θάρσος μοι Ἄρης τ' ἔδωκεν καὶ Ἀθήνη καὶ ῥήξωρον.* *Od.* xiv. 217.

τόλμα, ας (ή), fr. *τλήμαι*, is prop. that quality of the soul, which makes man endure, *disposition to dare to do, resolute, hardihood, boldness*, in a good sense: *τόλμα* [considered as an excess of daring; *over-boldness*] is opp. to *δειλία*, timidity, and *αἰδέσια* is the mean between these two dispositions: *Οὔτε γὰρ σωτὴν ἔσχοι ἱκανήν, οὔτε τόλμαν αντιστήντην ὄχλῳ χοήσασθαι* (*that could manure a multitude*). *Lucan. Lyr. ad Philipp.* 34. *Οἱ τόλμαται τῇν τόλμαϊ ἰδόντες ἡμῶν, μάλλον φοβῆθήσονται.* *Xen. Cyr.* iii. 3, 18.

εὐτολμία, ας (ή), fr. *εὐτολμας*, *valde duritia*: *Οὔτοι θράσος τὰν ἰστίαν, οὐδ' εὐτολμα.* *Lucan. Med.* 469. [In *Pol.* and *Plut.*; and of horses in *Xenoph.*]

92.

ἀρετή, ἢς (ἡ), fig. and in a philosophical sense of wide 92 extent, the *quality* of moral excellence, *virtue*, thus defined by Aristotle: "Ἔστιν ἄρα ἡ ἀρετὴ ἕξις προαιρετική, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς ὠρισμένη λόγῳ, καὶ ὡς ἂν ὁ φρόνιμος ὁρίσσειε, μεσότης δὲ ἐνὸς κακῶν. Τῆς μὲν καθ' ὑπερβολήν, τῆς δὲ κατ' ἑλλειψιν. *Arist. Eth. Nicom. ii. 6.* "Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται καλὰ τε καὶ ἀγαθὰ εἶναι. *Xen. Memor. iii. 9, 5.*

ἀνδρεία, ας (ἡ), fr. ἀνὴρ, formed by the same analogy as the Latin *virtus*, and sometimes coming near to its fig. meaning [Cf. 91], in a philosophical sense, moral *strength*, moral *courage*, in Plato: Τὴν ἀνδρείαν τί θῶμεν; πότερον ἀπλῶς οὕτως εἶναι πρὸς φόβους καὶ λύπας διαμάχην μόνον, ἢ καὶ πρὸς πόθους τε καὶ ἡδονάς; *Legg. i. 633, d.*

ἀνδραγαθία, ας (ἡ), *quality, virtue of the good and brave man* [*manly virtue*]: Καλὸν ἂν μοι ᾧκεῖ ἡ Ἀγησιλάου ἀρετὴ παράδειγμα γενέσθαι τοῖς ἀνδραγαθίαν ἀσκεῖν βουλομένοις. *Xen. Agesil. 10, 2.*

καλοκαγαθία, ας (ἡ), union of the good and the beautiful, moral *perfection, virtue*, opp. to κακία in a general sense: Πλοῦτος δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρέτης ἐστίν. *Isocr. ad Demon. 6.*

ἀγαθόν, οὐ (τό), neuter adj. used substantively in an abstract sense, *the good*, with the associated notion of the *useful, the profitable*: Ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος ὁπότε συσκηροῖεν, ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθήσονται, καὶ παρορμῶντες εἰς τὰγαθόν. *Xen. Cyr. ii. 2, 1.*

καλόν, οὐ (τό), neuter adj. used in an abstract sense as the above, *the beautiful, the good, the honorable, virtue*: "Ὅστις γε μὴν φανερός ἐστι τοῦ μὲν πλειοεκτεῖν ἀεὶ ἐπιμελόμενος, τοῦ δὲ καλοῦ καὶ τῶν φίλων μηδὲν ἐντρεπόμενος, *Xen. Hellen. ii. 3, 17.*

τὰ καλὰ, *fine qualities, virtues*: Ὁ πατὴρ μὲν εἰσὶγα τὰ σὰ καλὰ, ἢ ὀλίγα τῶν καλῶν ἔλεγεν, ὑποπτεύων διὰ τὸ μέγεθος τῆς ἀρετῆς τὴν παρὰ τῆς τύχης ἐπήρειαν (*being afraid of a reverse of fortune on account of the greatness of your virtue*). *Himer. Orat. 23, 6.*

- (92) χρηστότης, ητος (ή), fr. χρηστός, *quality of the good man*, carrying with it the accessory notion of *usefulness*: *goodness*: Τῷ δὲ Ῥωμαίῳ τὴν δικαιοσύνης καὶ χρηστοτητος ἀποδιδόντες οὐ φανύων εἰαιτῶν δόξωμεν. *Plut.* [Plato defines it ἥθους ἀπλαστία μετ' εὐλογιστίας, 412, c.]

93.

- 93 ἄριστον, ον (τό), in the *Iliad* and the *Odyssey*, it is the *morning meal, breakfast*: Φίλοι δ' ἀμφ' αὐτὸν ἐπαῖραι ἰσχυμένως ἐπέοντο καὶ ἐντύνοντο ἄριστον. *Il.* xxiv. 124. Ὀδυσσεὺς καὶ Ἴως ὑπαρβόρ ἐντύνοντο ἄριστον ἀμ' ἡοϊ. *Od.* xvi. 2. Since Homer's time the word is only found in Thucydides and Xenophon, who most frequently use it in the general sense of *meal, repast*; thus it must be understood in the following passage, or at least of the first meal of the day, rather than of dinner: Ἀθροαὶ δὲ γειόμεναι αἱ νῆες ἀπασαι ἐν Παρίῳ ἐξ καὶ ὀχλοήκοντα τῆς ἐπιούσης νυκτός ἀνηγάγοντο καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ ἄριστον ὥραν ἤκον εἰς Πρεσβυτήσιον. *Xen. Hellen.* i. 1, 13. It is only later, and from the time of Athenæus, that it is found in the sense of *dinner*. (See Δόρπον.)

ἀκρατίσμα, ατος (τό), *morning meal, breakfast*, from the time of Aristotle: Τῶν δὲ φαγτῶν ἡ μὲν θήλεια ἀπο δειλῆς ἀρξαμένη τὴν τε νύκτα ὅλην ἐπωάζει, καὶ ἔως ἀκρατισμάτων ὥραι. *Aristot. H. Anim.* vi. 8. The form ἀκρατισμός, is more modern, and found only in Athenæus: Λεγεῖται δὲ τὸ πρωϊνὸν ἱμνηῶμα ὃ ἡμεῖς ἀκρατισμὸν καλεῖμεν, διὰ τὸ ἐν ἀκράτῳ βῆλχειν καὶ προσέσθαι ζωμούς. *Athen.* i. 9.

δειπνον, ον (τό), *dinner* in Homer, the *meal* in the middle of the day, before proceeding to the business of the day; whence it received its name, being formed, according to the Scholiast (*on Il.* β'. 381), from μεθ' ὃ δειπνοῖται¹: Νῶν δ' ἐρχισθ' ἐπὶ δειπνον, ἵνα συνάγωμεν Ἄρηα. *Il.* ii. 381. According to the *Etym. Magn.*, the Comic writers were the first to use δειπνον for the evening meal, *supper* [cena], which is confirmed by the following passage from Aristophanes, where the hour of this meal is fixed: Σὺ δὲ μελλήσαι, ὅταν ᾗ ἐκάποιον τὸ σπείχειον, λαπαρῶ χωρὶς ἐπὶ δειπνον. *Aristoph. Eccles.* 652. Τὸ μὲν γὰρ δειπνον φασι κοῖνα

¹ The remark given under Δόρπον will hold good of this derivation also.]

(= cœna) διὰ τὴν κοινωρίαν καλεῖσθαι. *Plut. Quæst. Conv.* (93) 726, c.

δείπνηστος, ου (ό), a form found for the first time in the *Odyssey*, the evening meal, *supper*: Ἄλλ' ὅτε δὴ δείπνηστος ἔην, καὶ ἐπῆλυθε μῆλα πάντοθεν ἐξ ἀγρῶν. *Od.* xvii. 170. Eustathius (1814, 39), according to the futile distinction which the grammarians have attempted to introduce in noting by a different accent the different meanings of the same word, pretends that δειπνηστός, means *the supper*, and δείπνηστος, *the hour of supper*: Φαλαίρη ἐναλίγκια τὴν περὶ λύχνους ἀκρόνυχος δειπνηστός ἀπήλασε παιφάσσουσιν. *Nicandr. Ther.* 760.

δειπνοσύνη, ης (ή), given as synon. of δειπνον, but is rather *the art of supping, the talent of supping* [?], in a poet quoted by Athenæus: Χαιρεφῶν, πεινῶντι λάρφ' ὄρνιθι εὐκῶς, νήστης, ἀλλοτρίων εὖ εἰδὼς δειπνοσυνάων (*well versed in the art of supping out*; or, *at other men's tables*). *Athen.* iv. 5.

δόρπον, ου (τό), the evening meal, from τοῦ δόρατος παύεσθαι, *to cease from the labours of the spear*, because it was taken as refreshment after the labours of war: Ἄμα δ' ἡελίῳ καταδύντι, τεύξεσθαι μέγα δόρπον. *Il.* xix. 208. The Scholiast on Homer, who gives these etymologies, more ingenious than true, and to which others equally improbable might be added from the grammarians, adds, that in his time ἄριστον, *dinner*, was the name of the morning meal, and δειπνον, *supper*, that of the evening meal. This is confirmed by Athenæus, who thus enumerates the order of meals in the heroic age: Καὶ ἄριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἑω λαμβανόμενον· δειπνον δὲ μεσημβρινόν, ὃ ἡμεῖς ἄριστον· δόρπον δὲ τὸ ἐσπερινόν. *Athen.* i. 10.

δορπηστός, οὔ (ό), an Ionic lengthening of δόρπον, is found for the first time in Hippocrates, where it signifies, according to the commentators, *supper*, or the hour of supper. But at a certain period, if we may believe Athenæus, this word must have had the sense of *dinner*, or the *hour of dinner*: Τὸ δ' ἄριστον δορπηστὸν ἔλεγον. *Athen.* i. 10. In this passage Athenæus quotes the testimony of the grammarian Philemon, the author of several collections of Attic words, which makes it probable that the word had been adopted by the Attics in the meaning afterwards given to ἄριστον. Thus it must be understood in the two following passages

(93) of Xenophon and Aristophanes: "Ἐδοξεν οὖν αἰεὶς ἀπείαν καὶ ἀφικνῦνται ἀπὸ δουραστοῦ ἐπὶ τὰς σκηνάς. *Xen. Anab.* i. 10, 17. Ἐδόξε δ' ἀπὸ δουραστοῦ κέραγεν ἐμβάδας. *Aristoph. Vesp.* 103.

ἐπιδορπῖς, *ιδος* (4), name of supper among the ancient Greeks, according to Athenæus: "Ἐλεγον τὸ δεῖπνον ἐπιδορπίδα. *Athen.* i. 10.

δειλιόν, *αῦ* (το), meal between dinner and supper, a sort of *afternoon collation*, of which mention is made as early as the *Odyssey*: Σὺ δ' ἔρχεο δειδιόσας. *Od.* xvii. 599. "Ὁ καλοῦσι τινες δειλιόν, ὃ ἐστὶ μετὰ τοῦ ἡμῶν λεγαμένου ἀρίστου καὶ δεῖπνου. *Athen.* i. 9.

διαηστισμός, *αῦ* (ὀ), was at an ancient period, and perhaps especially among the Athenians, the name of *break-fast*: Τὸν μὲν οὖν ἀκρατισμὸν διαηστισμὸν ἔλεγον. *Athen.* i. 10.

ἐσπερίσμα, *ατος* (το), evening meal, evening collation, *periphr.*: Τροφῆν ἐχρῶντο αἱ παλαιαὶ ἀκρατισμοῦ, ἀρίστου, ἐσπερίσματος, δεῖπνου. *Athen.* i. 10.

94.

94 ἀρκεῖν, fr. *ἄρκε*, prop. to form a compacted substance sufficiently strong to resist; thus Homer uses it in speaking of the cuirass or buckler, that is sufficiently strong to resist darts, arrows, &c.: Πενταδὲ δὲ αἱ ἄρκεσι θόρηξεν ῥ' ἐφόρει γυῖαλαισιν ἀρμόσθι. *Il.* xv. 529. Hence the more modern meaning of *to be sufficient, to be enough* as a *match for, strong enough, &c.* both in the Tragic and prose writers: Κἄν φίλος ἀρκέσαιοι σὺ γ' ὄπλισμένῳ. *Soph. Aj.* 1102. Πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτῃ συμφορῇ, *Plat. Polit.* ii. 369, d.

ἀλέξαι, *αι*, *ἀλίγω* or *αι*, *ἀλέχ*, prop. to keep off or at a distance, to ward off. Φράζον ὅπως ἀποτρέψιν ἀλλήλους καὶ αὐτοὶ ἄλλη. *Il.* iv. 251. Xenophon has employed this Homeric verb prop. and fig. [in *Mé.*]. Ἀλλ' ἴδη ποιήτε κατὰ τὴν ἀρετὴν χάριν, ὥς πολλοὶ μὲν ἀλλήλους¹. *Xen. Anab.* vii. 7, 3. [But cf. *Boiss. Lexic.* p. 548, who says: "It is well known that ἀνενετό, ἀλέξ, and to assist, is the ground-idea." It is used *absol.* *Il.* ζ. 109.]

¹ [The fut. ἀλλήσομαι is not given even in the third edition of Liddell and Scott.]

ἀμύνειν, prop. *to defend by keeping off, to ward off*, (94) *protect*: Νήεσσιν ἀμυνέμεναι δῆϊον πῦρ. *Il.* x. 670. Also in prose: Εἴ σε πείθοιμι ἐγὼ τοὺς πολεμίους ἀμύνειν. *Plat. Phæd.* 260, b.

ἀπελαύνειν, prop. *to repel with violence, to drive out of a place, to put to flight*, principally applied to enemies: Ἐπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι ἦκοι οὔτε ἀπελάσαι ἐπιθυμῶν ἐκείρους, οὔτε πολεμεῖν δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις καὶ Χαλδαίοις. *Xen. Cyr.* iii. 2, 7. Fig. *to exclude*: Τούτων δ' οὐδεὶς ἀπελήλαται νόμῳ τιμῶν καὶ ἀρχῶν. *Xen. Cyr.* i. 2, 15.

ἀποσοβεῖν, prop. *to shake, agitate, to shake any thing in order to drive away flies or other insects*: Αὔξειν δεῖ τὰς τρίχας τὰς μὲν ἐν τῇ οὐρᾷ, ὅπως ἐπὶ πλείστον ἐξικνούμενος ἀποσορῇται ὁ ἵππος τὰ λυποῦντα. *Xen. Hippiatr.* 5, 6. Hence, applied to enemies: Οὓς δὲ μὴ δύναιντο λαμβάνειν ἀποσοβοῦντες ἂν ἐμποδῶν γίγνοιτο τοῦ μὴ ὀρᾶν αὐτοὺς τὸ ὄλον στρατεύμα σου. *Xen. Cyr.* ii. 4, 17.

ἀπωθεῖν, *to repulse an enemy*, in Homer: Ἀλλὰ μὲν ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα. *Il.* viii. 96. To try to put away, to remove or push back without violence: Ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα. *Il.* xxiv. 508. Fig.: Προσῆκει τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰτίους ἀπώσασθαι. *Dem. de Fals. Legat.* 408, 22.

εἶργειν, *to prevent approaching*; hence, *to keep off, to drive away*: Ὅτε μήτηρ παιδὸς ἐέργει μυῖαν ὅθ' ἡδεῖ λέξεται ὕπνῳ. *Il.* iv. 130.

ἐρύκειν, prop. and fig. *to stop, to keep off, to hold back*, so as to prevent from approaching or entering: Πλάγχθη δ' ἀπὸ χαλκῶφι χαλκὸς οὐδ' ἔκετο χρῶα καλόν· ἐρύκακε γὰρ τρυφάλεια. *Il.* xi. 352. The word occurs once in Xenophon: Οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμᾶντοῦ τὰ κακά. *Xen. Anab.* iii. 1, 25.

ἐρύεσθαι, prop. *to draw to oneself*, found in Homer as synon. with the preceding word: Ἀλλ' οὐκ οἶωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν. *Il.* ii. 359.

χραισμεῖν (χράω), prop. *to be of use, to serve*: Τότε δ' οὔτι δυνήσομαι ἀχνύμενός περ χραισμεῖν. *Il.* i. 588. In the *Iliad* it is found sometimes with an accusative, like the verbs ἀλέξειν and ἀμύνειν, with which it has been improperly considered synonymous: Ὡς ἄρα τοῖς οὗτις δυνατό χραισμησάι ὄλεθρον Τρώων. *Il.* xi. 120. [See Buttm. Lexil. p. 541.]

95 ἀρνεῖσθαι, fr. ἀρ-ειν, according to Etym. Magn., from raising the hand to send away or repel, *to refuse*: Ἡ ῥα νῦν μοι τι πῖθαι, φιλὸν τέκος, ὅστις κεν εἴπω, ἢ καὶ ἀρνήσαιο: *Il.* xiv. 212. Later, *to deny*: Ὡς δ' εἰς ἑσθλὰς ἐγείργει τὴν γῆν, εἰς ἥενιας ἀνιήθηται διὰ τὴν προσέειπαι, ἀλλὰ προσωπολόγησεν. *Dem. ad Orest.* 871, 15.

ἀναίεσθαι (αἰνεῖν), *not to approve, not to consent*: opp. to ἐπαυῖω; hence, *to refuse, to reject*: Ταῖς αἰτέσι μὲν ἔπειτ' ἠρναίετο λαγὲρ ἀμύναι. *Il.* xviii. 450. Ἐγίγνωσκει ἡ Κῦρος εἶν τοιαῦτα ὑπηρέται τοῦτο ἀποιεῖν, ὡς μὲν ἀναινοῖντο ἔργον. *Xen. Cyr.* ii. 1, 23.

ἀπαγορεύειν, *to forbid*: Ἐδόθεν γάρ ἀπαγομένῳ σοι μὴ κινεῖσθαι. *Xen. Cyr.* i. 4, 13.

ἀναρεύειν, *to turn away the head in disdain or refusal, to signify 'no,' by turning away the head, answers to the renuere of the Latins, and is opposed to κατατίειν*: Ὡς ἔφατ' ἐνχομέην ἀείνετε ἔς Παλλὰς Ἀθήνη. *Il.* vi. 311. Hence, *not to grant* [whether a request or a proposition]: Τῷ δ' ἔτερον μὲν ἔδωκε πατήρ, ἔτερον δ' ἀείνετο. *Il.* xvi. 250. Ἐπειὴ δὲ καὶ τοῦτο ἀείνεαι, &c. *Xen. Cyr.* i. 6, 12.

ἀπορεύειν, whence the Latin *abouere*, seems to have been used in the same sense: but there is no instance of it in this signification.

ἀποφάναι, *to say 'no,' to answer in the negative*: Ἀποκρὺν δ' ἀποφῆμι γυναῖκα μὲν οὐκ ἀποδώσω. *Il.* vii. 362. Ὡς δὲ καὶ ταῦτα ἀπέρησα, ἐπῆρουν με αὖτε πάλιν, &c. *Xen. Cyr.* i. 6, 13.

ἀπειπεῖν, a defective verb, used only in the second Aor., *to say no, to refuse*: Νημερτές μοι εἴη μοι ὑπάρχῃ καὶ κατάρευσον ἢ ἀπέειπ'. *Il.* i. 515. [Also, *to forbid*.]

οὐ φάναι, in dialogues, *to answer in the negative, to say no, or it is not, there is not*: Καὶ ἐγὼ εἶπον· Οὐδὲν ἄρα ἴσται τῶν τῆς ἀρετῆς μοιρῶν ἄλλο εἶναι ἱππαστήν, οὐδ' οἷον διαιεσμένην οὐδ' εἶναι ἀνέφρα οὐδ' εἶναι ποικιλήν, οὐδ' εἶναι ὁσιότης; Οὐκ ἔφη. *Plat. Protag.* 330, b.

οὐ φάσκειν, is stronger than the preceding; *to speak* (95) *positively in the negative, to maintain that it is not so* and so: Αὐτὴ ἑαυτὴν ἐρωτῶσα καὶ ἀποκρινομένη καὶ φάσκουσα καὶ οὐ φάσκουσα. *Plat. Theæt.* 190, a.

96.

ἄρπάζειν, fr. ἄρπη [no], prop. *ravish* as a bird of prey, and 96 carnivorous animals generally: ["he doth ravish the poor." *Ps.*] "Ὡστ' αἰετὸς ὑψιπετής, ἄρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτωκά λαγῶν. *Il.* xxii. 308. Hence—1. *to carry off by force, or seize with violence [to snatch away]*: "Ἐκτωρ δ' ἄρπάξας λῆαν φέρειν, ὅς ῥα πυλάων ἐστήκει πρόσθε. *Il.* xii. 445.—2. *to ravage, plunder, pillage*: Καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις, ἥρπαζον καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο. *Thucyd.* i. 5.

ἄγειν καὶ φέρειν, literally, *to drive away and carry off*, that is *to say, to pillage, plunder, to ravage an enemy's country*: Εἰπὼν τῷ Φάρακι ὡς ὅτι ὀκνοίη μὴ ὁ Τισσαφέρνης καὶ ὁ Φαρνάβυζος ἐρήμην οὔσαν καταθέοντες φέρωσι καὶ ἄγωσι τὴν χώραν. *Xen. Hellen.* iii. 2, 14. This periphrasis is generally construed with the names of towns or countries; it is found, however, with persons (and that with reference to a *naval* expedition) in the following passage of Demosthenes: "Ἀγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. *Dem. Philipp.* i. 10 [so elsewhere, e. g. ἔφερε καὶ ἦγε αὐτούς, *Anab.* ii. 1, 4; where observe that the *order* is *reversed*: also *things*; e. g. χρήματα, *Anab.* v. 5, 13]. The Latins have imitated the phrase, e. g. Virgil: *Alii rapiunt incensa feruntque Pergama. Æneid.* ii. 374.

ἀφαιρεῖν, *to take away, to take off*: Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς ᾧ ἔπι πόλλ' ἐμόγησα. *Il.* i. 161. "Ὅσαι τῷ στρατῷ ἔποντο σκευοφόροι κάμηλοι, ταύτας πάσας ἀλίσας καὶ ἀπελὼν τὰ ἄχθεα, ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἱππᾶδα στολὴν ἐνεσταλμένους. *Herodot.* i. 80.

ἀπαυρίσκειν, synon. with the above, used only in the Aorists: 'Ἄλλ' ἄμφω θυμὸν ἀπηύρα. *Il.* vi. 17.

αἰνυσθαι, rare and defective, *to take*: Εὐρύπυλος δ' ἐπόρουσε καὶ αἶνυτο τεύχε' ἀπ' ὤμων. *Il.* xi. 580.

κερατίζειν, fr. κέρας, an Ionic verb used properly of the attack of a horned animal; Homer, however, uses it in speaking of the lion; hence, fig. *to pillage, ravage* [*Ep.* and *Trag.* and in *Hdt.*, *Æl.*, &c.]: Πάτροκλ'

96) ἡ που ἔφησθα πόλιν κεραΐζουσαν ἀμύν. *Il.* xvii. 830. Μετὰ δὲ ἐπιστραφεὶς τε καὶ ὑδόμενος τοὺς Πέρσας τὸ τῶν Λιῶν ἄστυ κεραΐζοντας. *Herodot.* i. 88.

κλέπτειν, prop. to hide (oneself), to do evil in secret, in which it differs from ἀρπάζειν, with which it is often joined: Ὅσα τις ἂν ἔτερος ἄλλον πημήτη κλέπτων ἢ βιάζόμενος. *Plat. Legg.* xi. 933, e. Hence, to carry off furtively, to steal cunningly, with dexterity: Οὐκ ἔστι λησταῖς πιεῖν ἐναιτιώμενον ὅταν παρῇ κλέψαι τε χ' ἀρπάσαι βία. *Soph. Phil.* 644.

λαφύραγωγεῖν, prop. to carry off the spoils, the booty: Καὶ τὰ μὲν Γαλατῶν, ὅταν ὑποχείρωι γένωνται, λαφυραγωγήσεσθαι. *Plut. Galb.* 5.

ληλατεῖν, prop. to drive the prey, i. e. the cattle plundered, before one; because the first inhabitants of Greece, as all nomad people, began by plundering one another's flocks and herds; hence, to make booty, to pillage: Ληλατήσκει χροῖον· ἐγὼ δ' ἀπόλλυμαι. *Soph. Aj.* 343. It is also found in the prose writers: Ἐβουλεύσατο οὖν κράτιστον εἶναι ληλατῆσαι ἐκ τῆς Μηδικῆς. *Xen. Cyrop.* i. 4, 17. [With acc. πεδῖον, πόλιν, &c. *Idi.*, and in a decree, *Dem.* 208, 8, χώραν.]

ληΐζεσθαι (ληΐς), to make prey of, to take as booty: Δμωαὶ δ' ἄς Ἀχιλεὺς ληισσατο Πάτροκλος τε. *Il.* xviii. 28. Ἐληΐζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. *Thucyd.* i. 5.

ληστεύειν, fr. ληστής, to rob, plunder on the highway, synon. with ληΐζεσθαι, but more modern: Σκίρωνα δὲ ἀνέλε ληστεύοντα τοὺς παριόντας. *Plut. Thes.* 10.

σουλᾶν, of the same family as σύρειν, to draw off or away with violence: Καὶ ἀπ' ὤμων τένχ' ἐσύλα (stript off). *Il.* vi. 28. In prose, to pillage: Καὶ οἱ πολέμιοι μόνη ἱερὰ ὦν ἐκράτησαν ἐν Τροίᾳ ἵεσθαι μὴ συληθῆναι. *Xen. Cyn.* 1, 15.

ἱεροσυλεῖν, a compound of the preceding, specially, to carry off any thing sacred or consecrated, to commit a sacrilegious robbery: Καὶ γὰρ τοῦτο φαίνεται ἰγνίετο καὶ ὅτι ἱεροσυλήσαιτις τὰ ὅπλα ἃ ἐγὼ ἀνέθηκα τῇ Ἀθηνᾷ. *Dem. in Eubul.* 1318, 27.

97. [Cf. 60.]

ἄρτος, ου (ὅ), *bread of wheat*, first found in the *Odyssey* : 97 "Ἄρτον τ' οὔλον ἐλὼν περικαλλέος ἐκ κανέοιο καὶ κρέας. *Od.* xvii. 343. Φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὕψον δὲ κάρδαμον. *Xen. Cyr.* i. 2, 8.

ἄζυμος [ζύμη, *leaven*], ου (ὅ), with ellipse of ἄρτος, *unleavened bread*, in the *Sept.* and *N. T.* : Ἀζύμους ἔπεψεν αὐτοῖς. *Gen.* 19, 3. The plural form is also found τὰ ἄζυμα, signifying sometimes, by ext., *the feast itself of unleavened bread* among the Jews : Ἦν δὲ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. *Marc.* 14, 1.

ζυμίτης, ου (ὅ), with ἄρτος in *Xenophon*, *leavened bread*, made with leaven : Καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. *Xen. Anab.* vii. 3, 21.

ἄκολος, ου (ἡ or ὅ), *morsel or crumb of bread*, in the *Odyssey* : Αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας. *Od.* xvii. 221. Imitated by *Callimachus* : Ἐνὶ τριόδοισι καθήστο αἰτίζων ἀκόλως τε καὶ ἐκβολαλύματα δαιτός. *Callim. in Cerer.* 116.

ἄλφιτον, ου (τό), *barley*, in the plural ἄλφιτα, *barley-meal*, of which bread was made ; hence, by ext., *fig. bread*, for food generally : Πολλοὶ δ' ἔσονται χᾶτεροι τῶν ξύμμαχοι, ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιτα. *Aristoph. Plut.* 219.

ἄκτῃ, ἥς (ῃ), *coarse barley-meal*, the barley-grain bruised (see p. 60), not the bread itself, or a piece of bread, as *Eustathius* says. It is in its most simple meaning that it must be understood in the *Iliad* ; it is only later that the poets used the word in the meaning of *bread* : Τριτάταν δέ νιν κλύω τάνδε κατ' ἀμβροσίου στόματος ἀμέραν Δάματρος ἀκτὰς δέμας ἀγνὸν ἴσχειν. *Eurip. Hippol.* 137. [Cf. 60.]

σεμιδαλίτης, ου (ὅ), fr. σεμίδαλις, *bread made of the finest wheat flour or meal* : Τοὺς σεμιδαλίτας πρὸς ἰσχύν φησι μᾶλλον πεφυκέναι. *Athen.* iii. 115, d. [Cf. σεμίδαλις, 60.]

σίτος, ου (ὅ), *corn, wheat* ; hence, by ext., the *bread* made of it : Ἄμα δ' ἀμφίπολοι φέρον αὐτῇ σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν. *Od.* xii. 19. Ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ. *Xen. Cyr.* i. 2, 11.

- (97) χονδρίτης, ου (ὁ) (χόνδρος), bread made of the prepared meal of *groat* called *chōnos* [*groats of wheat*]: *Πίσται μὲν ἡ χονδρίτης τοῦ ζιεύου τοῦ καὶ κρέβη; χόνδρος μὲν γινώσκου.* *Athen.* iii. 109, c. [Cf. 60.]

98.

- 98 ἀρχαῖος, αἰᾶ, αἰᾶς (ἀρχή), prop. that which was at the origin, which is and was from the beginning; hence, ancient, by *anal.*, old, *superlativum*, one of *φαῖλον*: *Ἄλλ' ἔτι μὲν ἀρχαῖα καὶ παλαιά.* *Dem. in Androt.* 597.

παλαιός, αἰά (πάλαι), of former time, ancient, old [not in years, but with ref. to existence at a former time], speaking both of persons and things: *Ἡ ὅα νῦ μοι ἔστινος πατρώος ἔσσι παλαιός.* *Il.* vi. 215. *Κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον.* *Lys. in Andoc.* v. 253. In the above passage, Taylor has unnecessarily substituted *πάτριον* for *παλαιόν*.

γεραιός, αἰᾶ, αἰᾶς (γέρων), of *στ* before *ω* as in the old, old [in years]: *Ὁ δὲ ὑμβλητο γεραιὸς Νέστωρ.* *Il.* xiv. 39. *Ἄριστόν μοι δέσας γεραιῶ, χερσὶ πάλαι ζέμεται.* *Esch. Hec.* 59.

διπολιώδης (ὁ, ἡ), prop. as old as the *Διπόλεια*, one of the most ancient Athenian festivals; they were kept on the 14th day of *Σειφοροῖων*, in honour of (Zeus) Jupiter *Πολισεύς*, or protector of the city, whence their name: *Ἀρχαῖά γε καὶ διπολιώδη καὶ τεττίγων ἀνάμεστα.* *Aristoph. Nub.* 984.

πρέσβυς, υος and εως (ὁ), fr. *πρέπω*, according to some, or from *προβαίνω*, according to *Ammonius*, which is most probable [no], *superior, eminent, or advanced in age; respectable* from his rank, or more often from his age; *aged, old*. Homer only uses it in the feminine *πρέσβη*, as an honorary epithet of goddesses and some mortals, and in the comparative and superlative in speaking of age: *Ἦναι πάρεσθαι θεά.* *Il.* v. 721. *Γειεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς, πρεσβύτερος δὲ σύ ἐστι.* *Il.* xi. 786. The positive is only found in the Tragic writers: *Ἠγεμὼν ὁ πρεσβυς νεῶν Ἀχαιῶν.* *Esch. Ag.* 177. It is found only in the comparative and superlative form in prose writers: *Δισθόμενος δὲ ποτε τὸν πρεσβύτατον υἱὸν ἑαυτοῦ πρὸς τὴν μητέρα χαλε-*

παίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους (98) ἀχαρίστους καλουμένους; *Xen. Mem. ii. 2, 1.*

κρόνιος, *ία*, and κρονικός, ἡ (Κρόνος), *of or belonging to Saturn, of or in the age of Saturn, as old as Saturn* [mostly in a mocking sarcastic sense = old-fashioned, obsolete; stupid or childish from age: ἔτι τούτων κρονικώτερα (ποιεῖ καὶ λέγει). *Pl. Lys. 205, c.*]: ὦ μῶρε σύ, καὶ κρονίων ὄζων. *Aristoph. Nub. 397.* ὦ κρονικαῖς γνώμαις ὄντως λημῶντε τὰς φρένας ἄμφω. *Aristoph. Plut. 581.*

ὠγύγιος, *ία*, *ιον*, fr. Ὠγύγης, Ogyges, one of the first kings of Greece; *of or belonging to Ogyges, of the time of Ogyges*; the Greeks thus described whatever was of great antiquity: Σέ δ', ὦ τέκνον, τόδ' ἐλήλυθεν πᾶν κράτος ὠγύγιον. *Soph. Phil. 141.* Δρὺς ὠγυγίη. *Phocyl.*

ἔνος, *η*, fr. ἔρος, a year, *of the past year*; hence, *past, completed*: Αἱ ἔνοι ἀρχαί. *Dem. 775, 25.* This word of rare occurrence was, however, familiarly used in the phrase ἔνη καὶ νέα, *Dem. 1229, 7*, where σελήνη must be understood, *the old and new moon, = the last day of the month.*

99.

ἄρχειν, prop. to commence; hence, *to be the first, to command, to have authority*; it is used of all kinds of command, or simply of a post, or office of authority, and generally of a power exercised with a view to the public benefit and welfare [e. g. of filling a magistracy or public office]: Ἄρχειν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς. *Xen. Memor. iv. 2, 11.*

κρατεῖν, *to be the stronger*; hence, *to be the master, to have got the mastery, to master, to command*, conveys the notion of a power acquired or retained by force: Ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, πάντων μὲν κρατεῖν ἐθέλει. *Pl. i. 288.* Fig. in Plato: Εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. *Plat. Symp. 196, c.*

100.

ἀρχή, ἡς (ἡ), [*beginning, hence origin, originating*] principle: Ἐκούσια δὲ λέγεται, ὅτι ἡ ἀρχὴ τῶν συναλλαγμάτων τούτων ἐκούσιος. *Aristot. Ethic. Nicom. v. 5.*

αἰτία, ας (ἡ), *cause*: Ὡς ἄρα πᾶσι πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία. *Plat. Polit. vii. 517, c.*

- 101 ἀρχή, ἡς (ή), *authority*, in general : Οὕτω δὲ φήμην ἐγωγε εἶναι ἀναγκαῖον εἶναι ἡμῖν ἐμμελεγεῖν πᾶσαν ἀρχήν, καθ' ὅσον ἀρχή, μηδεὶς ἄλλω το βέλτιστον σκοπεῖσθαι ἢ ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἐν τε πολιτικῇ καὶ ἰδιωτικῇ ἀρχῇ. *Plat. Pol. i. 345, d.*

αἰσυμνητεία, ας (ή), one of the four kinds of royal dignity established in primitive times, and which, according to Aristotle, were elective : Τριτη δ' ἦν αἰσυμνητεία, προσ-
αγορεύουσιν (αὕτη δ' ἐστὶν αἰρετή τυραννίς). *Aristot. Polit. iii. 14, 14.*

βασίλεια, ας (ή), 1. *regal power, the dignity of king* : Καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὥς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε. *Thuc. ii. 95.* 2. Sometimes *kingdom* : "Οτι μὲν δὲ καλλίστη καὶ μεγίστη τῶν ἐν τῇ Ἀσίᾳ ἡ Κυρίου βασιλεία ἐγένετο αὐτῇ αὐτῇ μαρτυρεῖ. *Xen. Cyr. viii. 8, 1.* 3. In more modern authors, *reign* : Λεγεται δὲ τι καὶ ἕτερον ἐπὶ τῆς Ταρκενίου βασιλείας πᾶν θαυμαστὸν εὐτύχημα τῇ Ῥωμαίων ὑπάρξαι πόλει. *Dion. Halic. A. R. iv. 62.*

δεσποτεία, ας (ή), prop. power of the master over the slave, *dominion, despotie or absolute power*, such as that of the king of Persia : Τὴν βασιλείῃς τοῦ μεγάλου δεσποτείαν. *Isocr. Archid.*

δημοκρατία, ας (ή), *DEMOCRACY* : Καὶ ὁμομα μὲν διὰ τὸ μη εἰς ὀλίγους ἀλλ' εἰς πλείους ἡκεῖν δημοκρατία κέκληται. *Thuc. ii. 37.*

διοίκησις, εως (ή), *administration, internal or domestic* ; in a more special meaning, *political administration* : Βαύλει αὖν ἐνομιθαι τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθήσαι ἡμῖν, εἴν πως ἡμῖς ἐκείνῳ ἐνδεζόμεθα ὅτι αὐτὸν ἔσται ἐπιτήδευμα ἴδιον γυναικι πρὸς διοίκησιν πόλεως ; *Plat. Pol. v. 455, b.*

δυναστεία, αι (ή), *ruling power*, which has had its origin in force, or which results from the position or force of circumstances, *arbitrary power or authority*, in Thucydides : "Οτιρ δὲ ἐστὶ νόμοις μὲν καὶ τῷ συμφρονιστῶν ἐκτιμώτατοι, ἐγγυτάτω δὲ τυραννίου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. *Thuc. ii. 62.* In a more general sense, *power, ruling power* : Πῶς δὲ τ' ἐμοὶ τυραννίς ἡδύωρ ἔχει, ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν ; *Soph. Œd. R. 593.*

ἡγεμονία, ας (ή), is specially used of the *precedency* in (101) dignity or *supremacy*, which certain cities of Greece [e. g. Sparta and Athens] exercised over all the rest at certain periods [for which the term *Hegemony* is beginning to be naturalized]: "Ἔστι δὲ τοῦτο οὐκ ἐλάχιστον πρὸς ἡγεμονίαν· πρὸς γὰρ τὸ πρῶτον ἰσχυρὸν γενόμενον ἡδίστα πάντες συλλέγονται. *Xen. Hellen.* vii. 1, 4. In recent historians, *power*, *kingdom*: Παραλαβὼν τὴν ἐπιτροπὴν τῆς ἡγεμονίας ὁ Τύλλιος. *Dion. Halic. A. R.* iv. 8.

κυβέρνησις, εως (ή), *prop.* the action of steering a vessel; whence, *fig. administration, government*, in Pindar: 'Ἐν δ' ἀγαθοῖσι κεῖνται πατρῷαι κέδναι πολίων γυβερνάσιες. *Pind. Pyth.* 10, 112.

μοναρχία, ας (ή), authority of one alone, *MONARCHY*, of which Aristotle recognises two kinds: Μοναρχία δ' ἐστὶ κατὰ τοῦνομα, ἐν ᾗ εἷς ἀπάντων κύριός ἐστιν· τούτων δὲ ἡ μὲν κατὰ τάξιν τινὰ βασιλεία, ἡ δ' ἀόριστος τυραννίς. *Aristot. Rhetor.* i. 8.

ὀλιγαρχία, ας (ή), authority or government of a small number of persons, *OLIGARCHY*: Ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχαιεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν. *Thuc.* iii. 62.

πολιτεία, ας (ή), *constitution of a state, form of government*: Χρώμεθα γὰρ πολιτεία οὐ ζηλούσῃ τοὺς τῶν πέλας νόμους. *Thuc.* ii. 37.

πολυκοιρανίη, ης (ή), *authority of several chiefs, in war only*: Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. *Il.* ii. 204.

πρωτεῖον, ου (τό), *first rank, primacy*: Πῶς γὰρ ἐστὶν ἴσον . . . τὴν πόλιν . . . ἢ προειστήκει τῶν ἄλλων Ἑλλήνων τέως καὶ τὸ πρωτεῖον εἶχε. *Dem. Phil.* iv. 151, 8.

τυραννίς, ἰδος (ή), *sovereignty* usurped over a free city. This word, whence comes our *TYRANNY*, had at first among the Greeks the meaning of *sovereign power, of royalty*: Ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; *Aristoph. Av.* 1605. Later, Socrates, according to Xenophon, thus defined it: Τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο· τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους ἀλλ' ὅπως ὁ ἀρχὼν βούλοιο, τυραννίδα. *Xen. Mem.* iv. 6, 12. Ἡ τυραννίς ἐστὶ μοναρχία πρὸς τὸ συμφέρον τὸ τοῦ μοναρχοῦντος. *Aristot. Polit.* iii.

- (101) 7, 5. We see from these two definitions, that in the time of Xenophon the word had been subject to modification, and a change had passed over its meaning, which was afterwards irrevocably attached to it by Aristotle; we may even presume, that in almost all Greece, composed of free states, and cherishing the love of liberty even to fanaticism, the odious feelings we connect with the word were early attached to it; and the use made of it by Aristophanes in the fig. sense, may tend to prove this: Ταῦτα δὴ τ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής; *Aristoph. Vesp.* 417.

ταγεία, ας (ή), government or power of the ταγός, a title which the Thessalians gave to their chief, according to Xenophon: Κατεσκευάσατο τὴν ταγείαν τυραννίδι ἑμοίαν. *Xen. Hellen.* vi. 4, 34.

102.

- 102 ἀρχή, ἡς (ή), office, magistracy: Ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἀλλήν μὲν ἀρχὴν οὐδεμίαν πρόποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ. *Plat. Apol.* 32, b.

λειτουργία, ας (ή), public and onerous charges, to which the richest citizens in the Grecian cities were subjected; these charges were, e. g. that of *chorēgus*, which obliged them to furnish and entertain at their expense the chorus that was to compete in the feasts of Bacchus [Dionysus]; that of *trierarch*, which obliged them in time of war to furnish a galley and support the crew, the state furnishing nothing but the hull and rigging. At Athens, those upon whom these burdens fell, were chosen by lot from among the citizens whose property was rated at three talents: Καὶ τούτων ἐγὼ οὐδεμίαν πρόφασιν ποιησάμενος, οὔτε ὅτι τριηραρχῶ καὶ οὐκ ἂν ἐνταίμην δύο λειτουργίας λειτουργεῖν, οὐδὲ οἱ νόμοι ἐῷσιν. *Dem. in Polyelet.* 1209, 2. LITURGY, form or office of Divine worship, in the Septuagint and N. T.: Καὶ πάντα τὰ σκεῖθ' τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρρῶντισε. *Hebr.* ix. 21.

τέλος, εως (τό), function of a post of honour, or public office, i. e. the duty or duties proper to it: Λογιζόμενος δ' ὁ Πανστανίας καὶ ἄλλοι οἱ ἐν τελεί Λασιταμοσίων ὥς . . . *Xen. Hellen.* iii. 5, 16. Hence it is that the phrase οἱ ἐν τελεί may be rendered by, *those who are in office, the authorities, the magistrates.* Hence again, the use of the

plural τὰ τέλη, which, according to the Scholiast on Thucy- (102) dides, signified, among the Lacedæmonians, *the principal men, the magistrates*: Καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχεοντο αὐτοῖς ἐς τὴν Ἀττικὴν ἐσβαλεῖν. *Thuc.* i. 58.

103.

ἄσκησις, εως (ή), *exercise*, is used as a general term for all 103 *exercises*, although Ammonius and other grammarians would restrict the use of it to the art of oratory, and the dramatic art; thus Xenophon uses it in speaking of such bodily exercises as are applicable to war: Ἐγνωκότες οὖν καὶ αὐτοὶ ταῦτα εὐθὺς ἐκ παίδων πρὸς τὸν κατὰ γῆν πόλεμον τὴν ἄσκησιν ποιοῦνται. *Xen. Hellen.* vii. 1, 8. And fig.: Καὶ ἐπιμελητέον ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἄσκησιν. *Xen. Cyr.* vii. 5, 70.

ἄσκημα, ατος (τό), the end, the particular art, &c., to attain which is *the object of the exercise*: Ἄλλ' αὐτοὺς δεῖ τούτοις τοῖς ἀσκήμασι πλεονεκτεῖν. *Xen. Cyr.* vii. 5, 26.

γυμνασία, ας (ή), *the action of exercising*, principally in gymnastic exercises; hence, exercise: Τὰς δὲ οἷόν τινας μείζους γυμνασίας μὴ ἔλαττον ἢ κατὰ μῆνα ἕκαστον ποιῆσθαι προστάζει. *Plat. Legg.* viii. 830, d. Fig. applied to the art of logic, in Aristotle: Τὴν δὲ γυμνασίαν ἀποδοτέον τῶν μὲν ἐπακτικῶν πρὸς νέον. *Aristot. Topic.* 8, 5.

γυμνάσιον, ου (τό), *gymnastic exercise only*; in this sense good writers only use it in the plural: Ἀσκει τῶν περὶ τὸ σῶμα γυμνασίων μὴ τὰ πρὸς τὴν ῥώμην ἀλλὰ τὰ πρὸς τὴν ὑγίειαν συμφέροντα. *Isocr. ad Demon.* 14. It is found however in the singular in Plutarch: Σωκράτει γυμνάσιον ἦν οὐκ ἀηδὲς ἢ ὄρχησις. *Plut. de Sanit.* 124, e. In this number it signifies, ordinarily, in good writers, the place of exercise itself, the GYMNASIUM.

γύμνασμα, ατος (τό), is only found in modern authors, *object of exercise*, end proposed in it; it is found in Athenæus, and in Lucian applied to bodily exercises, and to exercises in rhetoric in Dionysius of Halicarnassus: Γυμνάσματά τε καὶ ἀσκήματα τῆς ῥητορικῆς. *Dion. Hal. Art. Rh.* ii. 1.

γυμναστική, ἡς (ή), fem. of γυμναστικός, used as a subst. with ellipse of τέχνη, *THE GYMNASTIC (art)*: Μετὰ δὲ μου-

- (103) σκῆν γυμναστικῇ θρεπτέαι οἱ νεανίαι. *Plat. Polit.* iii. 403, c.

μελέτη, ης (ή), is used chiefly of exercises that require reflection, and the application of the intellectual faculties, as the *study* of the arts and sciences : Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρείαν αὐγεσθαι. *Xen. Mem.* iii. 9, 2.

σωμασκία, ας (ή), *exercise of the body only* : Καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας. *Xen. Mem.* iii. 9, 11.

104.

- 104 ἄσπῖς, ἰδος (ή), great round *shield*, in use in ancient times. It was ordinarily made of wicker-work (of willows or osiers), covered with ox-hides, and over them with plates of metal. Sometimes it was entirely made of brass or some other metal, as that of Achilles (*Il.* xviii. 478). It was often large enough to cover the whole man, whence the poet. epithet ποδὴνρεκίης, in prose, ποδὴρρης, *reaching down to the feet* : Ἀντίκα δ' ἄσπίδα μὲν πρόσθ' ἔσχετο πάντοσε ἴσῃν, καλήν, χαλκείην, ἐξήλατον, ἣν ἄρα χαλκεὺς ἤλασεν, ἔντοσθεν δὲ ῥοείας ῥάψε θαμειᾶς χροσείοις ῥάβδουσι διηρέκισιν περὶ κύκλον. *Il.* xii. 294.

ἄντυξ, υγος (ή), fr. ἀντίχω, prop. *part rising out, up, or beyond another*, a semicircular rod or rods of wood or metal which made the circumference (ἵνυς) of the round shield (ἄσπις) : forming a raised edge, in which the word differs from ἵνυς : hence, generally, *rim* or *border of the shield*, in the *Iliad* and the *Tragic writers*, where some translators have given the word the too exact signification of shield : Ἄντυξ ἢ πυμάτη θέν ἄσπίδος. *Il.* vi. 118.

βοῦς, οός (ή), ox, and by ext., *skin of the ox*, or dressed hide, with which the shields were covered ; hence, the shield itself in *Homer* : Βοας ἀβας ὑψὲς ἀνισχόμενοι. *Il.* xii. 138.

γέρρον, ου (τό), a *wicker-shield*, having the shape of a tall oblong. This shield, which was in use among the Persians, was of different heights, and served equally both for cavalry and infantry. Sometimes it was thick laid with ox-hides : Περσαι εἶχον, ὡςτις ἄσπίδων, γέρρα. *Herod.* vii. 61.

θυρεός, οῦ (ό) (θύρα), *shield*, so called on account of its shape, which was that of a tall oblong, *pavois* of the

Gauls, large shield of the *hastati* among the Romans: "Ἔστι (104) δ' ἡ Ῥωμαϊκὴ πανοπλία πρῶτον μὲν θυρεός, οὗ τὸ μὲν πλάτος ἐστὶ τῆς κυρτῆς ἐπιφανείας πένθ' ἡμιποδίων· τὸ δὲ μῆκος, ποδῶν τεττάρων. *Polyb.* vi. 23, 2.

ἱτέα, ας (ἡ) (ιέναι), prop. *willow*, and in the poets posterior to Homer, *shield* made of willow-wood: "Ἐξείς ὅμως ἐν ἧ ταφήσῃ χαλκότονον ἱτέαν. *Eur. Troad.* 1193.

ἴτυς, υος (ἡ), fr. ἱτέα, rod of willow of which the circles or felloes of wheels, and rims of shields were made; *circle* or *rim of the shield*; in Euripides, where it is improperly translated *shield*: Εἰ δ' ὅμμ' ὑπερσχὸν ἴτυος ἄτερος μάθοι. *Eur. Phœn.* 1384.

κύκλος, ου (ὁ), *circle*; hence, by ext., in the poets, *orb*, *disk of a shield*: 'Ἄλλ' ὑφίζανον κύκλοις, ὅπως σίδηρος ἐξολισθάνοι μάτην. *Eur. Phœn.* 1382.

λαιοσήϊον, ου (τό), fr. λάσιος, small shield covered with ox-hides with the hair on: 'Ἀσπίδας εὐκύκλους λαιοσήϊά τε πετερόεντα. *Il.* v. 453.

ὄπλον, ου (τό), prop. *utensil*, *arm*, *armour*. Sometimes, among the Attic writers, used as ἀσπίς, *the large shield*, which the heavy-armed infantry carried, whence they were called ὀπλῖται: "Οπλα ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσϋίνα. *Xen. Hell.* ii. 4, 16.

πάρμη, ης (ἡ), *shield*, carried by the light-armed troops of the Romans, *parma*: "Ἡ δὲ πάρμη καὶ δύναμιν ἔχει τῇ κατασκευῇ, καὶ μέγεθος ἀρκοῦν πρὸς ἀσφάλειαν· περιφερὴς γὰρ οὖσα τῷ σχήματι, τρίπεδον ἔχει τὴν διάμετρον. *Polyb.* vi. 22, 2.

πέλτη, ης (ἡ), fr. πάλλω, *pelta*, *small light shield* without rim, and covered with a single skin. It was in use among the Thracians, and was introduced among the Greeks by Iphicrates, about the year B.C. 400: *Peltam pro parma fecit, a quâ postea peltastæ pedites appellantur* (*Corn. Nep. Iph.* i.). Iphicrates armed with it the troops called on this account πελτασταί (*targeteers*), a body ranging between the heavy-armed infantry (ὀπλῖται), and the light-armed (ψιλοί). The shape of this shield was that of a half-moon, according to Virgil: *Ducit Amazonidum lunatis agmina peltis* (*Virg. Æn.* i. 494). Pollux gives it a somewhat

- (104) different shape: Πέλη 'Αμαζονική παρεσκευῖα κίττου πέτάλω.
Poll. i. 134.

ρίνός, ὡ (ὁ and ἡ), *ridged skin of a beast, particularly dressed or hide, and by ext. in poetry, shield with coverings of leather*: Σὶν ὁ ἔβαλον ἄνθρωποι, σὶν ὁ ἔγχεται καὶ μέγ' ἀνδρῶν χαλκὸς θωρήκων. *Il.* iv. 447.

σάκος, ὡς (τό), according to Damm, fr. σάω, to preserve [more probably fr. σάπτο, poet. word for ἀσπίς, or large round shield of the heroic age]: Ὅς αἱ ἐπιοίηται σάκος αἰθέρα, ἐπταβύσιον ταύρων ζατοσφύων, ἐπὶ δ' ἄγχιον ἤλασε. *Il.* vii. 222. Ἀχαιοὶ σάκεσσιν βραχίονας ἱτύνουσιν. *Theocr.* Id. xvi. 79.

105.

- 105 ἀστικός or ἀστυκός (ὁ, ἡ) (ἀστυ), *of or belonging to the city, citizen, one who lives in the city, lives in town*; used only prop., in opp. to ἀγροῖκοι: Αὗται αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος ἅμα ἦρι ἐς Διουσιῶν εὐθύν τῶν ἀστυκῶν. *Thuc.* v. 20. Οὐ μεμαθηκα ἀγροῖκος φιλεῖν, ἀλλ' ἀστυκὰ χεῖλεα θλίβειν. *Theocr.* Id. xx. 4.

ἀστέιος (ὁ, ἡ), *urbanus, used only fig. civil, polished by residence in the city, full of urbanity, witty, agreeable, entertaining*: Πῶς οὐχ οὗτοι ἀστέιοι ἂν καὶ εὐχάριτες ἐκαιότερον ὁμιλοῦντο μᾶλλον, ἢ ἀλαζόντες; *Xen. Cyr.* ii. 2, 12.

ἀστός, ἀστή, one born in the town, a native of it, *citizen, bourgeois*, in opp. to ξένος. According to Eustathius this word was used only by the Attics: Ταῦτα καὶ νεωτέρῳ, καὶ προσβυτέρῳ ὅτῳ ἂν ἐπνυχάτω ποιήσω, καὶ ξίφ καὶ ἀστῆ. *Plal. Apol.* 30, a.

106.

- 106 ἀστήρ, ἑρως (ὁ), *star, one of the heavenly bodies*: Ἐκτορεῖν ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ. *Il.* vi. 401. Οἱ γὰρ ἀστέρες κἄν εἰ μείζονες κἄν ἐλάττωες φαινῶνται, ἀλλ' ὅμως αἰσιναιετοὶ γε καθ' ἑαυτοὺς εἶναι δοκοῦσιν. *Aristot. Meteor.* i. 6.

ἄστρον, ου (τό), according to the grammarians, the assemblage of several stars forming a *constellation*, as the Bear, Orion, &c., *sidus*, while ἀστήρ is a single *star*. The difference which the grammarians have observed between ἀστήρ and ἄστρον is found only in the use made of the words. In fact, the form ἄστρον is more used, in the plural only, in Homer, and the ancient Attic writers: Ἄστρα ἐν τῇ νεκτὶ

ἀνέφηναν ἃ ὑμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. *Xen. Mem.* (106) iv. 3, 4. Aristotle is the first in whom the difference in meaning is to be remarked. [Ἄστρον, sing., is especially the *Dog-star, Sirius*: e. g. *Xen. Cyn.* 4, 6, τοῦ ἄστρου ἐπιόντος.]

πλάνης, ητος (ὅ), and πλανήτης, ου (ὅ), prop. wandering, taken substantively with ellipse of ἀστήρ, *wandering star, PLANET*: "Ἥλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα ἐπὶ κλῆν ἔχοντα πλάνητες. *Plat. Tim.* 38, c. [πλανητά, *Bait.*] Πρὸς δὲ τούτοις καὶ οἱ Αἰγύπτιοί φασι, καὶ τῶν πλανητῶν καὶ πρὸς αὐτούς, καὶ πρὸς τοὺς ἀπλανεῖς γίνεσθαι συνόδους. *Aristot. Meteor.* i. 6.

107.

ἀστρονομία, ας (ή), ASTRONOMY: Ἐπιστήμη περὶ ἄστρον 107
τε φορὰς καὶ ἐνιαυτῶν ὥρας ἀστρονομία καλεῖται. *Plat. Conv.* 188, b.

ἀστρολογία, ας (ή), in Xenophon, where it is first found, this word has been improperly translated by *astronomy*: Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι καὶ ταύτης μέντοι μέχρι τοῦ νυκτὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ εὐνασθαι γινώσκειν. *Xen. Mem.* iv. 7. Critics have endeavoured to substitute in this passage the reading ἀστρονομία, a correction which appears useless, since the word is found also in Aristotle. It would appear then, that there existed as early as the time of Xenophon a sort of application of astronomy to the art of divination, or astrology in fact, although the word itself is not found till a later date in Greek writers, in the precise sense which it holds in modern languages, ASTROLOGY: Ἄλλοι δὲ ἀστρολογίαν ἀψευδέα μὲν, ἀνωφελέα δ' εἶναι λέγουσιν. *Lucian. de Astrolog.* [Surely in the passage of Xenophon, *astronomy* is the right translation. No *divination* is spoken of but that of *divining* the hour of the day or night.]

108.

αὔ, adverb of place, prop. *back, backward*, a meaning of 108
which no trace is found even in the *Iliad*, except in the phrase αὔ ἐρύειν, which the best critics write in one word, αὔερύειν: Αὔερυσαν μὲν πρῶτα. *Il.* i. 459 [the heads of the victims]. Thus there remains no other use of this

(108) adverb but the figurative one; and it answers to *rursus* and the particle *re*, which both in Latin and English is affixed to a great number of verbs: 1. in transitions, as *rursus*, in Latin, *on the contrary, on the other hand, but again, but, still*: Ἀρχοῖτε αὖ ἐνὼν ἐρίῳ νῆάε τε προπάσας. *Il.* ii. 493. — 2. In narrations and enumerations, *again, once more, then again, after that*: Δεύτερον αὖ Σολύμωσι μαχήσατο. *Il.* vi. 184 — 3. In dialogues, replies, and repartees [= *in return; in his turn*]; but this use of αὖ appears to be more frequent in the *Odyssey* than in the *Iliad*: Τὸν δ' αὖ Τηλεμαχὸς πεπνυμένος ἀντίον ἦντο. *Od.* iv. 496.

αὖτε compound and poet. synonym. of αὖ, and with the same meanings. Hence the Latin *autem*. It is principally used in replies, a use which belongs to it more particularly in the *Iliad*: Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη. *Il.* i. 206.

αὐθις (or with the Ionians, who rejected aspirated words, αὔτις), derived from and synonym. with αὖ, and preserving besides the primitive sense, backward; hence the notion of return, repetition. It answers to the inseparable particle *re*, in Latin and English, and is used with verbs of motion. Thus αὐτίς in Homer, with ἵεναι, expresses the notion, 1. to *go back*, to retrace one's steps: Τὸ δ' αὖτε ἵεντο παρὰ νῆας Ἀχαιῶν. *Il.* i. 347. — 2. To *come again* to a place where one had already been: Μὴ σε, γέρον, κοίλῃσι ἐγὼ παρὰ νηυσὶ κίχσω, ἣ ἔνερ δαθόμηντα, ἣ ἔσπερον αὐτίς ἴωτα. *Il.* i. 27. Ὡς εἶποι, ἔλθου· ἐπήλυδες αὐθις. *Soph. Phil.* 1190. Hence the significations, very common in prose, of *anew, pr sently, again*, on another occasion, *by-and-by*: Καὶ ἔαν τε ἔνερ ἔαντε αὐθις ζήτήσητε ταῦτα, οὕτως ἐνρήσιτε. *Plat. Apol.* 10. In Plato αὖ is sometimes found joined to αὐθις, and the grammarians improperly consider the one or the other redundant: Ὅταν . . . καὶ αὐθις αὖ λέγητε ὅτι γιγνώσκων ὁ ἀνθρώπος τὰγαθὰ πράττειν ἐν ἐθέλει . . . *Plat. Prot.* 355, b.

ἄψ, almost always an adverb of place, *prop.*; in Homer it is sometimes used fig. in the sense of *παλιν*: Ἀψ ἰδὼς ἄψεναι. *Il.* xix. 138.

παλιν, in a contrary manner to the preceding particles, has preserved its *proper* meaning, *back, backward*, which is always the prevalent one; it does indeed indicate also repetition, but exclusively in reference to a single fact, in which it differs from the preceding particles;

with the verbs to go, to come, to give, it also answers to (108) the Latin and English particle *re*, expressive of the repetition of the action; hence, fig. *again, anew, rursus, re*: 'Αλλὰ καὶ ὥς ἐθέλω δοῦναι πάλιν, εἰ τόγ' ἄμεινον. *Il. i. 116.* Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί; *Xen. Cyr. i. 3, 13.* Καὶ ὅταν αὖ πάλιν ἀπιὼν γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἄπεισιν ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν. *Xen. Mem. iv. 3, 8.* In this remarkable passage we see the two particles αὖ and πάλιν used together, a combination of frequent occurrence, and which the grammarians accused of pleonasm, only because they had lost sight of the fundamental and customary significations of these particles. This may be observed of the following passage, in which the three particles are used together by the poet, and may be rendered in French by their equivalents: *Λύθεις αὖ πάλιν εἵσειμι πρὸς σέ ψιλός, οὐκ ἔχων τροφήν, Soph. Phil. 940, je reviens donc encore vers toi, sans armes, sans nourriture.*

109.

αὐτίκα, adverb, according to Buttmann, is formed of αὐτός 109 and ἴκα, accusative of the old form ἴξ, whence the Latins took their *vix, vicis, in the very instant, at the instant, at the present, at the same instant*, sometimes, *at the same time, directly*: Ἄμα τ' αὐτίκα καὶ μετέπειτα. *Od. xiv. 403.* Μὴ φοβήθέντες τὸ αὐτίκα δεινόν (*not fearing the present danger*). *Thuc. i. 124.*

παραυτίκα, adverb, compound and synon. of the above; almost always found with the article: Ἐγὼ τὸ παραυτίκα μὲν οὐκ ἔσωφρόνεον. *Herodot. vii. 15.*

παραχρῆμα, adverb, for παρὰ τὸ χρῆμα, *immediately, instantly, at once*: Οὐ γὰρ ἂν δήπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, παραχρῆμα ἐξ ἄφρονος σώφρων ἂν τις γένοιτο; *Xen. Cyr. iii. 1, 10.*

αὐτοβοεῖ (αὐτός, βοή), adverb, literally, as quick as cry it, with a shout, *at the first shout*, i. e. without any serious resistance: Ἐνόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν. *Thuc. ii. 81.* Αὐτοβοεῖ ἂν ἔλοιμι τὸ γυμνάσιον. *Luc. Gymn. 33.* It is found used for αὐτίκα in Heliodorus.

εὐθύς and εὐθέως (εὐθύς), adverb, *directly, straightway*:

- 109) Ἐπειδὴ ἡπτήθη, εὐθὺς πέπανται τῆς ἀφροσύνης. *Xen. Cyr.* iii. 1, 10.

αἴψα and ἄφαρ, adverbs, formed, according to Damm., the first from the future ἄψω, and the second from ἦμα, perfect of ἄπτω, immediately, at once, forthwith: Ἄφαρ κέ τοι αὐτίκα δοῦναι βούλειμην. *Il.* xxiii. 593. Αἴψα δὲ τῆς ἐπηξέ. *Il.* ii. 665. [Pape suggests αἴφνης for αἴψα, and mentions that some refer ἄφαρ to ἀπο-ἄφα.]

ἐξαπίνης, adverb, formed from the old adjective ἄπιος, the traces of which may yet be found in the adverb ἐξ-ἄπιος used by Hippocrates, unexpectedly, all at once, suddenly: Στρέφειν ἐξαπίνης. *Il.* xvi. 598. Καὶ οἱ Κορινθιοὶ ἐξαπίνης πρύμναν ἐκρούοντο. *Thuc.* i. 50.

ἐξαπιναιῶς, only found in the Attic prose writers: Ἀνήγετο περὶ μέσας νύκτας, ὡς ἐξαπιναιῶς προσπίεσαι. *Xen. Hellen.* i. 6, 20.

ἐξαίφνης, in Homer and the more modern poets: Περὶ ὁμίον ἐξαίφνης. *Il.* xxi. 14. Also in the prose writers: Νομίζοντι τινες ἀνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δευρῶν ταῦτα ποιεῖν ἐσεσθαι. *Xen. Mem.* iv. 2, 6.

αἴφνης. ἄφνω and ἄφνω, simple forms, which according to the more general opinion come by syncope from ἀφανῶς, but which may be with greater probability also derived, by interchange of letters, from the old adjective ἄπιος. αἴφνης is found at the close of the *Iphigenia in Aulis* of Euripides, a part of the play which the critics agree in assigning to a more modern hand: Οὔτῃς δ' ἦν αἴφνης ὄφρ'. *Eur. Iph. A.* 1563. Ἐπίσταμαι γὰρ κοῦς ἄφνω κακὸν τοῖς προσέπτατ'. *Eur. Alk.* 420. Δαίνεος στήλη με πύριξ ἔχει· ἐκ δ' ἐμὲ παστῶν νέμεην κόκ θαλάμων ἡρώας· ἄφνω δ' Αἴδας. *Anth. ad.* 710.

αἰφινιδίως, found only in Thucydides: Φθόει προσπεσὼν ἅμα τῇ ἔφ' αἰφινιδίως τοῖς τείχεσι. *Thuc.* vii. 23.

αἰφρηδόν and αἰφρηδά, according to the grammarians, were peculiar to the Alexandrine writers: they are nowhere found in ancient authors.

110.

- 110 ἄφρός, οὐ (ό), fr. ἀ for ἀνω and φέρειν [Cf. Sanscrit, *abhra*, a cloud, and *bhruṣas*, *imber*. *Liddell and Scott*], because foam swims on the top, *foam* in general: Ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔγραμ' ὀπίσσω. *Il.* v. 599. Περὶ τ' ἄφρός οὐδόντας γίγνεται. *Il.* xx. 168.

ἄχνη, ης (ή), fr. ἀ and ἔχω [No. x χρώς, *λίχνη*, *linum*. *Pape, Liddell and Scott*], prop. means a thing without consistence, and

is used of every light object that floats and hovers about, as straw or chaff, particles of water, minute drops of moisture dispersed about the air, &c. It is in this last sense, and not of the sea-foam as the commentators explain it, that we must understand the word in the following admirable Homeric picture: *Κῦμα θαλάσσης χέρσῳ ῥηγνύμενον μέγала βρέμει, ἀμφὶ δὲ τ' ἄκρας κυρτὸν ἔδον κορυφούται ἀποπτύει δ' ἄλός ἄχνην. Il. iv. 426.*

χνόος, ου (ὅ), *uncleanly matter*, or such as collects on the surface and is wiped away; Homer uses it in speaking of the sea: *Ἐκ κεφαλῆς δ' ἔσμηχεν ἄλός χνόον. Od. vi. 226.*

111.

ἄφρων, ουος (ὅ, ἡ), fr. *φρήν*, one who is deficient in sense, 111 or good sense, *senseless, imprudent, imprudens, amens*: *Οὔτε γὰρ ἐστ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτήμων. Il. xxiv. 157.* Opp. to *φρόνιμος* in Plato: *Ψυχὴν οὐ τὴν μὲν δικάϊαν, τὴν δὲ ἄδικόν φασι εἶραι, καὶ τὴν μὲν φρόνιμον, τὴν δὲ ἄφρονα; Plat. Soph. 247, a.*

ἄφραδής (ὅ, ἡ), *one who does not reason, senseless*: *Τῷ νῦν μνηστήρων μὲν ἔα βενλὴν τε νόον τε ἀφραδέων. Od. ii. 282.*

ἄφράδμων (ὅ, ἡ), more recent form: *Νήϊδες ἄνθρωποι καὶ ἀφράδμονες. Hymn. in Cerer. 257.*

ἄεσιφρων (ὅ, ἡ), *one whose head is injured, whose intellects are damaged*: *Εἰσὶν γὰρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἄεσιφρων. Il. xx. 183. [ἀᾶσαι, φρήν. Butt.]*

ἔκφρων (ὅ, ἡ), *out of his mind, out of his senses, demens*: *Οὕτως ἐκφρονας, ὧ ἄνδρες Ἀθηναῖοι, καὶ παραπλήγας τὸ δωροδοκεῖν ποιεῖ. Dem. de Legat. 426, 23.*

παράφρων (ὅ, ἡ), *one whose mind is warped, or has gone astray* [from reason or truth: hence *unreasonable, foolish, &c.*]: *Εἰ μὴ γὰρ παράφρων μάρτις ἔφυν, καὶ γρώμας λειπομέγα σοφᾶς. Soph. Electr. 472.*

παραφρονῶν, οὔντος (ὅ), *one who is deranged* [is not himself; opp. *εὖ φροῦν*]: *Ὡς ἀργαλέον πρᾶγμα ἐστίν, ὧ Ζεῦ καὶ θεοί, δοῦλον γειέσθαι παραφρονούντος δεσπότου. Aristoph. Plut. 2. [ὅσα δὲ ἡδονῆς αὐτὸ μεθύσκοντα παράφρονας ποιεῖ. Pl. Legg. 649, d.]*

ἄβέλτερος (ὅ, ἡ), *silly, helpless*: *Καὶ γὰρ ἂν ἀβέλτερώτατος εἴη πάντων ἀνθρώπων, εἰ. Dem. Philipp. iii. 14.*

ἄβουλος (ὅ, ἡ), *without consideration, inconsiderate, ill-advised, rash, inconsultus*, in the Tragic writers: *Ἐπὴν δ'*

- 111) ἀμάσθη, κεῖνος οὐκ ἐπ' ἐστ' ἀνήρ ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν πεσὼν ἀκεῖται μὴδ' ἀκινητος πέλει. *Soph. Antig.* 1023. [Also in prose: ἄβουλοτέρων τῶν ἐνακτίων τυχόντων. *Th.* i. 120.]

ἀλόγιστος (ὁ, ἡ), one who does not reason, *unreasoning, unreasonable, void of reason* [hence *heedless, rash, &c.*]: Τις οὕτως ἀλόγιστος ἢ τίς οὕτως ἄθλιός ἐστιν ὅστις ἐκὼν ἂν μίαν δραχμὴν ἐθελήσειεν ἀναλῶσαι; *Dem. in Midiam,* 536, 7.

ἄνους (ὁ, ἡ), fr. νοῦς, prop. *without intelligence*: Νηπιεὺς ὥς ἄνουν κραδίην ἔχεις. *Il.* xxi. 441.

ἀναίσθητος (ὁ, ἡ), *deprived of sense, senseless*: Ἀλλά, πρὸς θεῶν οὕτω σκαιὸς εἶ και ἀναίσθητος. *Dem. de Cor.* 36.

ἀνοήμων (ὁ, ἡ), fr. ἀνοίω, synon. of ἄνους, in the *Odyssey*: Τηλέμαχ' οὐδ' ὄπιθεν κακὸς ἔσσεια οὐδ' ἀνοήμων. *Od.* ii. 270.

ἀνόητος (ὁ, ἡ), fr. ἀ and νῶ, passively, *incomprehensible*: Ἀφραστ' ἢδ' ἀνόητα διέπλεκε θαυμάτια ἔργα. *Hom. Hymn. Merc.* 80. [So *Plat. Phaed.* 80, b. opp. νοητός.] Actively in Plato: Ἡ ἐν ἀνδράσιν οὕτως ἀνόηταις, ὥσπερ αἱ παῖδες. *Plat. Gorg.* 464, d. [Not only in Plato; usually of persons (especially children): *unreflecting, thoughtless, foolish*: also opp. *προνοητικὸς*, *Xen. Mem.* i. 3, 9; and to σώφρων, σωφροῦν, *Dem.* 1383, 12. of things: ἐόλαι, ἐλπίδει, *senseless, irrational, Pl.*; ἀνόητος, *dementive est, Th.* vi. 11.]

ἀσύνητος (ὁ, ἡ), one who does not comprehend, *void of understanding*: Οὐ γὰρ τοσοῦτον ἀσύνητος πέρεκ' ἔγω. *Eur. Phoen.* 1012. [Common with Thuc. in the old Att. form, ἀζύνετος.]

ἀσυνήμων (ὁ, ἡ), synon. of the above: Εἰ δ' ἀξυνήμων εἶπα μὴ εἶχῃ λόγου. *Æsch. Agam.* 1068.

ἡλίθιος (ὁ, ἡ), *foolish* [as subst. *a fool*], *vanities*: Ἡλίθιος δὲ καὶ εἰ τις οἶεται διὰ τὸν πλεόντεν μὴδὲν ἐπιστάμενος δόξειν τι ἀγαθὸν εἶναι. *Xen. Mem.* iv. 1, 5. [Cf. ἡλός in φρένας ἡλέ, *Il.* xv. 128: ~ ἀλάομαι, &c.]

μωρός, ρά (μῶ, ?), one who is carried away or blinded by his desires; hence, *mad, fig*; *foolish*: Λέγουσι ὅτι μωρός μὲν εἶη εἰ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβήρα τῶν πραγμάτων διαγινώσκεισθαι. *Xen. Mem.* iv. 1, 5.

νήπιος (ὁ, ἡ), fr. νή and εἰπεῖν, *one who does not speak*, epithet of (111) παῖς to designate the age of infancy, *infans*: Παῖδ' ἐπὶ κόλπῳ ἔχονσ' ἀταλάφρονα, νήπιον αὐτῶς. *Il.* vi. 400. This epithet is constantly found in Homer, who frequently uses it in an exclamatory way (by *epiphonema*), in the slighting or pitying sense which we attach to the word *child*, in common talk, as expressive of weak, thoughtless, childish conduct: Πειθόμενος μύθοισιν Ἀπόλλωνος . . . νήπιος. *Il.* xx. 295.

νηπύτιος (ὁ, ἡ), fr. νή and ἡπύω, *synon. of the same family*, but especially used as a *taunting* name in the *Iliad*, as we use *baby*, &c.: Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς; *Il.* xxi. 474.

παρήγορος (ὁ, ἡ), name of the supernumerary horse, attached to the usual number belonging to the carriage, outrigger; hence, fig. [*eccentric, perverse, foolish*] French, *extravagant*: Ἐπεὶ οὐτι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. *Il.* xxiii. 603. Under the Doric form πάραρος in Theocritus: Ταῦθ' ὁ πάραρος τήνος ἐπ' ἔσχατα γᾶς ἔλαβ' ἐνθῶν. *Theocr.* xv. 8.

B.

112.

βάδισις, εως (ἡ), the motion of *walking*; *walking*: Κινή- 112
σεως διαφοραὶ κατ' εἶδος, πτησις, βάδισις, ἄλσις. *Aristot. Eth. Nic.* x. 3.

βάδισμα, ατος (τό), the effect of such motion, *walk, gait*: Ἀλλὰ μὴν περί γε τοῦ ἐμοῦ βαδίσματος ἢ τῆς διαλέκτου πάντ' ἐρῶ τάληθῃ πρὸς ὑμᾶς. *Dem. ad Pantænet.* 982, 18.

βαδισμός, οῦ (ό), another verbal which, according to some grammarians, was equivalent in the new Attic to βᾶδισις in the old. This form is found as early as Plato: Οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ. *Plat. Charm.* 160, c.

βάσις, εως (ἡ) (βαίνω), *act or power of walking*: Οὐκ ἔχων βάσιν. *Soph. Phil.* 686.

βαθμός, οῦ (ό), a verbal of the Ionic form according to Phrynichus; prop. *step* of a stair: Πρωτὸν μὲν ἔλιπον πέντε βαθμῶν κλίμακα. *Luc. Tragopod.* 220. Hence (in

(112) N. Test.) *fig. grade, degree* : Οἱ γὰρ καλῶς διακοιήσασιντες, βαθμὸν ἑαυτοῖς καλὸν περιπειουσίνται. *Timoth.* 3, 13.

ἴθμα, *αὐτός (τό), motion in order to go, manner of going, exit* : Αἱ δὲ βάτην τρήρῳσι πελειάσιν ἴθμαθ' ὁμοῖαι. *Il.* v. 778.

113. .

113 βαίνειν (*βάω, βάειν*), *prop. to set oneself in order to walk, go; to put oneself in motion, to commence walking*, although it is translated by the more general terms, *to go, to walk*, in a very wide sense : Οὐραϊῶν ἐστῆριξε κάρη καὶ ἐπὶ χθοὶ βαίνει. *Il.* iv. 443. The first aorist has the transitive signification, *to put in movement, to cause to go or pass on* : Φῶτας εἰέκοσι βῆσεν ἀφ' ἑππων. *Il.* xvi. 810.

βάσκειν, used only in the imperative : Βάσκε' ἴθι, ἵπρι ταχεῖα. *Il.* viii. 399. βάσκετ', ἐπειγετε πάσας καὶ ὁδοὺς. *Aristoph. Theophr.* 783. The grammarians have found nothing but useless repetition, in the many instances of this union of the verb *βαίνω* with another verb of motion; but against this criticism, which, to say no more, is seldom that of good taste, it may be objected, that there are shades of difference in the meaning of these verbs sufficiently well defined to give proper expression to the gradation of ideas involved in them, without weakening the thought itself. *Va, pars!* Racine (*Iph.* act. i. sc. 1). *Go, begone!* Angl.

βαδίζειν (*fr. βάω, βάειν*), *prop. to step, walk*, in opp. to *run, leap* : Ἡμεῖς δὲ γε ἐν μεγάλοις φερσίῳσι καὶ βαδίζου καὶ τρέχειν ἡναγκαζόμεθα. *Xen. Cyr.* ii. 3, 5. Πηδῶ (ὁ λαγῶς), βαδίζοιτο δὲ αὐτῷ ἰώοικε. *Xen. Cyneg.* 5, 31.

βιβάζων, kind of frequentative, of which only this participle is in use : Αἶας δὲ πρῶτος προκαλέσσατο μακρὰ βιβάζων. *Il.* xiii. 809.

ἀμείβειν, *to change place, to pass from one place to another, to pass* : Ἢ εἰ ἐρηίῃ ἐξαιαστᾶτα ἐκ τοῦ θρόνου πρὶν ἢ τὰς θύρας αὐτὸν ἀμείψαι. *Herodot.* v. 72.

ἐλαύνειν, is in frequent use in narrations, in speaking of a march, an expedition, or even a passing from one place to another by sea. It is almost always used elliptically, its object having to be supplied according to the context; *prop. to urge forward a horse or carriage, an army, a vessel*; hence, *to journey, to march, make a march, to pass from one place to another (to ride)*. To preserve the literal meaning, it may be construed by *to push on*, in speaking of *moving forward an army, riding forward, &c.* : Ταῦτ' ἐπὶ πῶν ἤλαυσε δὲ ὅρῳσι ἐλὼν τινα λαβῶν. *Xen. Anab.* vii. 3, 42.

ἔρχεσθαι, in general, *to go, come*: Λεύσσετε γὰρ τόγε (113) πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ. *Il. i. 120.* [Often (like our *to go*) = *to go away*.]

ἵναι, *to go*, in the wide sense of the word: Νῦν δ' εἴμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν. *Il. i. 169.* It may be remarked, that in many passages the present of this verb has, as early as Homer, that future signification which it retained ever after in the Attic writers, principally in the first person.

κίειν, *to go, come*: 'Η δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίειν. *Il. i. 348.*

κομίζεσθαι, prop. *to be conveyed*; hence, *to go from one place to another* in a vessel, *to go by sea*: Ἐκ Κερασοῦντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. *Xen. Anab. v. 4, 1.*

μολεῖν, second aorist, connected with μέλω, and of the same family as the Latin *molere, mola* [!], indicates hurried and rapid motion, like that of the mill-stone turning, *to go with eagerness, or haste*: Οὐχὶ ἔσπότην τόδ' ὥς τάχος μολοῦσα λέξεις; *Soph. Œd. R. 946.* [∞ βλώσκω, μλώσκω; as ἔθορον *to θρώσκω*. Cf. *Liddell and Scott*.]

ὁδεύειν, a verb of modern formation, prop. *to go by roads and known ways*; hence, *to go on* (a travel, march, &c.): Ὅπως ἐθίζωνται σκότους καὶ νυκτὸς εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν. *Plut. Lysurg. 12.*

ὁδοιπορεῖν, *to journey, travel*: Ὠδοιπόρεις ἐὲ πρὸς τί τοῦσδε τοὺς τόπους; *Soph. Œd. R. 1014.*

οἴχεσθαι, *to go away, abire*: Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. *Xen. Anab. iv. 7, 14.* [οἴχομαι = *abii*.]

οἴχνειν, kind of frequentative of the above: Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων οἴχνεσκον. *Il. v. 790.*

πατεῖν, derived from βάω, as the form βατέω shows, which, according to Plutarch (ii. 292, e), was in use among the people of Delphi; prop. *to trample under foot, to walk upon*: Ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς. *Pind. Pyth. 2, 156.* [From the Sanscrit, *pad*, *to go*. Cf. *path*, &c. *Liddell and Scott*.]

περιπατεῖν, *to walk, go about, around, to take a walk*: Καὶ ἐκεῖσε πορευόμενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ. *Xen. Mem. iii. 13, 5.*

(113) πέλειν, rare, *to go*: Ἦότε περ κλαγγὴ γεράνων πέλει οὐρανότηι πρό. *Il.* iii. 3.

πορεύεσθαι (πόροι), *prop. to go from one place to another*: Ἐπεὶ δ' ἐδάκει ἡδὴ πορεύεσθαι αὐτῷ αἰω. *Xen. Anab.* i. 2, 1. Hence, in general, *to go, to travel, go by land or sea*: Ἐφ' ἵππου χρυσοχαλίνου περιήγεν, ὥσπερ καὶ αὐτὸς εἰωθεὶ πορεύεσθαι. *Xen. Cyr.* i. 3, 3.

πωλέεσθαι, Epic frequentative, *to go often, to frequent*: Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο. *Il.* i. 490.

στείχειν ἀπὸ στιχῶν, *to march in line, or in order, in speaking of troops*: Οὔδ' οὐκ παῖδας ἔασκε στείχειν ἐς πόλεμον. *Il.* ii. 832. In speaking of the regular motion of the heavenly bodies: Οἷδ' ὅπουτ' ἂν στιχῇτι πρὸς οὐρανὸν ἀττιρόντα. *Od.* xi. 17. στιχέω is only used in the imperfect plural ἐστιχώωντο: Ἀμφὶ δὲ πᾶσι τέχῃσιν ποικίλ' ἔλαμπε, τὰ εἰμένον ἐστιχώωντο. *Il.* iv. 432.

φοιτῶν, is said of a rapid or repeated going, *to go here and there, to go about from one point to another, to wander*: Φοίτων ἐνθα καὶ ἐνθα κατὰ στρατὸν. *Il.* ii. 779. Specially, *to go often, to frequent*, in speaking of the schools: Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες. *Xen. Cyr.* i. 2, 6.

χωρεῖν, *to make room, to withdraw*, in Homer: Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀράγῃ. *Il.* xv. 655. Fig. in speaking of the movement, progress of things: Πλεῖστα πόλεμος ἐπὶ ῥήτοισι χωρεῖ. *Thuc.* i. 121. [Also very frequently of *persons*: χωρ. πρὸς τοῖα, *Th.* i. 8; and especially as a military term, both of *marching against* an enemy (ἐναντία ἐχώρου τοῦ Πέρσαις, *Xen. Cyr.* vii. 1, 32); *όμοσι χωρεῖν* (*to join battle*); and of *marching by a particular route, &c.*, e. g. κατὰ γῆν, *Th.* ii. 45.]

114. *

114 βάλλειν, *to throw* in general, speaking of every kind of projectile, or missile weapon;

ἀκοντίζειν, *to hurl a dart*;

τοξεύειν, *to draw the bow, to shoot arrows*;

σφενδονᾶν, *to sling, to hurl stones with the sling*. All these words are found together in the following passage of Xenophon: Καὶ αἱ μὲν δὶδοι ἐπὶ τοῖς ἐκείνωνται ἡρώτιζον, ἐβαλλον, ἐτόξευον, ἐσφενδόνων. *Xen. Hellen.* ii. 4, 33.

δικεῖν, is found only in the second aorist; *to cast, hurl*, in Pindar, and the Tragic writers: Δικῶν εἰς οἶδρα πόρτου. *Eur. Orest.* 992.

ἰέναι, to let go, let loose, let fly, shoot: Ἦκε δ' ἐπ' (114)
'Αργείοισι κακὸν βέλος. *Il.* i. 382.

ἱάλλειν, derivative and synonymous of the above, to shoot: Ἦ ῥα
καὶ ἄλλον οὔστων ἀπὸ νευρῆφιν ἱάλλεν. *Il.* viii. 300.

κραδαίνειν, to brandish: Κραδαίων δολιχόσκιον ἔγχος. *Il.* vii. 214.

πάλλειν, to shake, agitate; hence, to brandish: Αὐτὰρ ὁ
δοῦρε δ'ὲν κεκορυθμένα χαλκῷ πάλλων. *Il.* iii. 18.

ρίπτειν, to cast down, fling down [in pr. and impf. ρίπτειν
also; with no difference of meaning]: Οἱ μὲν ρίπτουντες
ἑαυτούς, οἱ δὲ ἀπαγχόμενοι. *Xen. Cyr.* iii. 1, 14.

ρίπτάζειν, frequentative of the above, to throw, fling here
and there, to overturn, to turn upside down: Ὁ δ' ἐπεγρό-
μερος χαλέπαιεν ρίπτάζων κατὰ δῶμα θεοῦς. *Il.* xiv. 257.
[In prose, *Hippocr. Plut.*]

115.

βάλλειν, to hit or wound with any missile or projectile; 115

οὐτᾶν, to wound from near, to strike by a hand-stroke.
Homer establishes the meaning of both in one verse: Ἐν
νηυσὶν κεύται βεβλημένοι, οὐτάμενοί τε. *Il.* xvi. 26.

τιτρώσκειν (τεῖρω), prop. to bore, pierce; hence, generally,
to wound: Μήπως ἔππους τε τρώσης. *Il.* xxiii. 341. And
by ext., to injure, hurt: Μήπως οἰνωθέντες, ἔριν στήσαντες
ἐν ὑμῖν, ἀλλήλους τρώσητε. *Od.* xvi. 293.

τραυματίζειν, to make a wound: Ἐνταῦθα ἀποθνήσκουσι
Γῦλις . . . καὶ οἱ πάντες ὡς ὀκτωκαίδεκα τῶν στρατιωτῶν,
οἱ μὲν καταλευσθέντες, οἱ δὲ καὶ τραυματισθέντες. *Xen.*
Hellen. iv. 3, 26.

βλάπτειν, prop. to injure, to hurt, and sometimes, in
historical narrations, implies wounding, although it should
never be rendered by that word: Καὶ λίθους εἰς τὸν ποτα-
μὸν ἐρρίπτουν, ἐξικροῦντο δὲ οὐ, οὐδ' ἔβλαπτον οὐδέν. *Xen.*
Anab. iv. 8, 3.

νύσσειν, to prick, pierce: Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς
ἔγχρ' μακρῷ νύξ'. *Il.* v. 46.

116.

βάρος, εὖς (τό), weight, heaviness: Καὶ διὰ τὴν ἡλικίαν 116
καὶ διὰ τὸ βάρος τῆς στολῆς. *Xen. Cyr.* iii. 3, 22. Fig.

(116) *weight, burden*: Καρῶθεις ὑπὸ βάρους. *Plut. Legg.* xii. 915, b.

βαρύτης, ηται (ή), condition or quality of that which is burdensome, *character or behaviour hard to be borne*; fig. in Plutarch: Αὐτὸν δὲ παρέχον τοῖς ἐπιτυχάνουσιν ταυῦτον, ὥστε καὶ τὰς ἐκείνων πλεονεξίας καὶ βαρύτητας εὐκολῶς ὑπομένειν. *Plut. Pomp.* 39.

ἄχθος, εος (το), *burden*, with the notion of excess and difficulty attached to it, *insupportable weight*, prop. and more commonly fig. Ἄλλ' αὕτως ἄχθου ἀρούρης. *Od.* xx. 379.

γόμος, ου (ό), that which fills, specially, *freight* of a vessel, cargo: Τα μέγιστα αὐτῶν καὶ πενταεσχλίων τάλαντων γόμον ἔχει. *Herodot.* i. 194.

ὄγκος, ου (ό), from the old verb ἔγκω, to carry, prop. that which is carried, considered with reference to the *bulk*, mass, *weight*: Τοῦτων γὰρ ὁ μὲν ὄγκος μακρότατος. *Xen. Cyr.* vi. 2, 11.

σάγμα, ατος (το), *pack-saddle* of a beast of burden: Τα σάγματα τῶν ὑποϋγίων συμφορήσασαί τε ἐς ὅσον ἐλθῶν. *Plut. Pomp.* 41.

σταθμός, ου (ό), that which weighs a thing, a *weight*: Ἦπτορ τῷ βάρει πιέζουσιν εἰ ἀρμότταρτες τῶν ἀναρμάστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Mem.* iii. 10, 13.

φόρτος, ου (ό), from φέρω, *freight* of a vessel, lading, cargo: Ἴνα οἱ σὺν φόρτον ἄγοιμι. *Od.* xiv. 296.

φορτίον, ου (το), is a diminutive in form only, *burden*, load, prop. and fig. οὐός: Ἐκείναι μῆλον φορτίον ἢ καθ' αὐτὸν ἀράμερον. *Dem. in Epistol.* 156.

φόρημα, ατος (το), that which is carried, any thing *carried*: Ὀλίγον εἶναι ἐν φορήματι ἀλλὰ πρῶσθηματι εἰκάσαι. *Xen. Memor.* iii. 10, 13.

117 βασιλεύς, εως (ό), from βαίειν and λαός, according to the grammarians, stay, support of the people, or perhaps, one who makes the people move, go, at command; *king*, by the right of succession, according to Plato's definition: Βασιλεὺς ἀρχῶν κατὰ νόμον ἀνυπιθνεύς. *Defin.* 415, b.

ἀγός, οὔ (ὅ), sometimes civil or political *head* of a place, in the (117) ancient poets: Ἐγὼ δὲ πρὸς σε πότερον ὥς ἔτην λέγω, ἢ τηρόν ἱροῦ ῥάβδον, ἢ πόλεως ἀγόν; *Æschyl. Suppl.* 247.

αἰσυμνήτης, ου (ὅ), name given in the ancient Greek states to a kind of elective *chief* or *president*: Καθίπερ οὔτ' ἀρχαῖοι τὰς φυλακὰς ἐκίδουσιν, ὅτε καθιστέϊεν τινα τῆς πόλεως ὃν ἐκάλουν αἰσυμνήτην ἢ τύραννον. *Aristot. Polit.* iii. 15, 16. αἰσυητήρ, ἦος (ὅ), is found as early as Homer: Κούρω αἰσυητῆρι ἐοικώς. *Il.* xxiv. 347.

ἄναξ, ακτος (ὅ), principally in poetry, in general, *prince*, *king*, *sovereign*: Κλισίην ἦν Μυρμιδόνες ποίησαν ἄνακτι. *Il.* xxiv. 449. Sometimes it is a title of honour specially addressed to the gods: Ζεῦ ἄνα. *Il.* iii. 351. It is the title which the chorus gives to *Cædipus*, and *Creon*, in *Sophocles*: Παύσασθ' ἄνακτες. *Æd. R.* 620. [In the time of *Isocrates* it seems to answer exactly to our *prince* = member of a royal house: τῶν ἐξ αὐτοῦ γεγονότων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δ' ἄνακτας, τὰς δ' ἀνάσας. *Enag.* 72.]

ἀρχηγέτης and **ἀρχαγέτας**, ου (ὅ), prop. head of a house or family, or original head; the title given by the Lacedæmonians to *Hercules*, and to their kings, as his descendants: Ἀρχαγέται δὲ οἱ βασιλεῖς λέγονται. *Plut. Lycurg.* 6.

ἀρχός, οὔ (ὅ), *commander*, in general, *chief*: Εἷς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω. *Il.* i. 144.

ἄρχων, οντος (ὅ), *Archon*, the supreme magistrate at Athens. This magistracy was elective; at first there was only one Archon, and he a perpetual one. Afterwards (B.C. 683) the Archons were made annual, and increased to the number of nine: the first was surnamed ἐπώνυμος, because he gave his name to the year; the second βασιλεύς, king; the third πολέμαρχος; the six last θεσμοθέται, legislators: ὁ ἄρχων is the first archon, or ἐπώνυμος; ὁ βασιλεύς, is sometimes specially the *archon king*; their peculiar duties are pointed out in the following passage of *Demosthenes*: Ἀλλὰ ποῦ χρεὶ λαβεῖν δίκην; . . . παρὰ τῷ ἄρχοντι; οὐκοῦν ἐπικλήρων καὶ ὀρφανῶν καὶ τῶν τοκέων τῷ ἄρχοντι προστέτακται ἐπιμελεῖσθαι; ἀλλὰ νῆ Δία παρὰ τῷ βασιλεῖ· ἀλλ' οὐκ ἔσμεν γυμνασίαρχοι, οὐδὲ ἀσεβείας οὐδένα γραφόμεθα· ἀλλ' ὁ πολέμαρχος εἰσάξει. *Dem. in Lacrit.* 940, 10.

αὐτοκράτωρ, ορος (ὅ, ἡ), master of himself, *absolute*

- (117) *master, independent; plenipotentiary, when speaking of ambassadors*: Ἡρέθη πρεσβευτῆς εἰς Λακεδαίμονα αὐτοκράτωρ δέκατος αὐτός. *Xen. Hellen.* ii. 2, 17. In Plutarch, Lucian, and the writers of Roman history, [*Imperator*] *emperor*: Αὐτοκράτωρ τε ὑπὸ πάντων ἐκεῖνος ἀναγορεύεται. *Herodian.* vi. 9, 9.

ἡγεμών, ὄν (ὁ), fr. ἡγοῦμαι, *leader, chief in war, officer*: Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι. *Il.* iii. 1.

κοίρανος, ου (ὁ), *chief, invested for a time [?] with all the authority of a king, as Achilles was before the quarrel*: Οἵτινες ἡγεμόνες Δαϊαῶν καὶ κοίρανοι ἦσαν. *Il.* ii. 487.

μόναρχος, ου (ὁ), MONARCH: Ὑπὸ Θήρωνος Ἀκραγαντίων μονάρχου ἐξελαθείς ἐξ Ἰμέρης. *Herodot.* vii. 165.

ποιμήν, ἐνος (ὁ), prop. one who tends the grazing of animals, *shepherd*, is often taken fig. in the *Iliad*, as the designation of princes, and of Agamemnon, whom even the other kings obeyed: Οἱ δ' ἐπαίεστησαν, πειθοιτό τε ποιμένι λαῶν σκηπτούχοι βασιλῆες. *Il.* ii. 85.

τύραννος, ου (ὁ), one who has obtained the crown without any hereditary right, *usurper*. This word, unknown to Homer, comes, according to some grammarians, from the Τύρρηνοι, a pirate people; but it is better to consider it, as others do, analogous to κοίρανος. It is often used both in poetry and history for βασιλεύς. It is the title given by Xenophon to Hiero: Σιμωνιδῆς ὁ ποιητῆς ἀφικετό ποτε πρὸς Ἱέρωνα τὸν τύραννον. *Xen. Hier.* 1, 1. Very frequently it has the meaning of our word *Tyrant*, as, for instance, in the following striking passage: Οἱ γὰρ πολῖται θυλάττουσιν ὅπλοισι τοὺς βασιλεῖς, τοὺς δὲ τυράννους ξενικόν. *Aristot. Polit.* iii. 14, 7. [There is here no reference to *personal cruelty and oppression*: it is the *defective title* which, as naturally engendering *distrust and suspicion*, leads to the employment of mercenaries.]

- 118 βάσις, εως (ῆ), BASE, point of stay or rest: "Ὅτι πεθμένα οὐκ ἔχει οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. *Plat. Phæd.* 112, b.

βαθμῖς, ιδος (ῆ), *pedestal of a statue, in Pindar*: Ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος ἕσταότ'. *Nem.* v. 3.

βάθρον, ου (τό), *point of stay or rest, fig. base*: Καὶ πάλιν (118) εἶδεν αὐτὴν μετὰ σωφροσύνης ἐν ἀγνῶ βάθρῳ βεβῶσαν, *sees her [i. e. Beauty] resting with Temperance on a pure base or pedestal. Plat. Phædr. 254, b.*

βωμός, οὔ (ό) (βάω), *pedestal in Homer*: Χρύσειοι δ' ἄρα κοῦροι ἐϋδμήτων ἐπὶ βωμῶν ἕστασαν. *Od. vii. 100.*

θεμέλιος, ου (ό), and θεμέλιον, ου (τό), *foundation*: Οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται. *Thuc. i. 93.* The neuter θεμέλιον is found in Xenophon; but both words occur in the plural only, in good authors; the singular is only to be met with in the grammarians and Fathers.

θέμεθλον, ου (τό), *synon. of the above*: Τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῦ θέμεθλα. *Il. xiv. 493.*

119.

βέβαιος, αἶα, ου (βάω, βαίνω), *prop. on which one can* 119 *walk, firm, solid*: Κρύσταλλος γὰρ ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν. *Thuc. iii. 23.* Hence, *fig. that on which one can depend, certain, sure, steadfast*: Βεβαία τῶν ἐν πολέμῳ σύμμαχος ἔργων. *Xen. Memor. ii. 1, 32.*

ἀσφαλής (ό, ή), *fr. ἀ and σφάλω, prop. where one cannot slip or fall [who or which does not slip or fall]; by ext. where one is in safety; hence, safe, sure [secure]*: Συντομωτάτη τε καὶ ἀσφαλεστάτη ὁδός. *Xen. Mem. ii. 6, 39.* *Fig. when speaking of persons, [safe =] prudent, circumspect*: Ἀσφαλής γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης. *Eur. Phœn. 607.* [*So Pl. Soph. 231, a: more commonly sure, trusty.*]

εὐσταθής (ό, ή), *fr. εὔ and ἵστημι, well-established, well-settled, solid*: Ἐκτὸς εὐσταθέος θαλάμου τὸν ῥ' αὐτὸς ἐποίει. *Od. xxiii. 178.* *Fig. firm*: Ἐν οἷς ὀξὺς ἅμα καὶ παρ' ἡλικίαν εὐσταθής φαινόμενος. *Plut. Pomp. 4.* [*A term of the Epicureans; healthy, sound in body and mind.*]

στάδιος, ἰα (ἵστημι), 1. *that which remains in its place, stationary*: Σταδὴ ὑμῖν. *Il. xiii. 314.* σταδία μάχη in Thucydides, who affects poetic language. 2. *that which keeps itself straight or upright, which cannot bend, stiff*: Καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσιν ἕστο θώρηκα στάδιον. *Ap. Rhod. iii. 1225.* [*So στάδ. χιτῶν.*]

σταθερός, ἅ (ἵστημι), *stable, stationary, stagnant; hence, by ext. not agitated, calm, tranquil, both prop. and fig.*: Ὡσπερ ἐξ ἀέρος εὐδίου καὶ σταθεροῦ πολὺς ἄνεμος καταρῥα-

(119) γαί. *D. Hul. de Dem.* 7. Fig.: 'Η δ' ἀρετὴ σταθερόν τι καὶ ἄνθρωπον. *Anthol. Paul. Sil.* 71.

στάσιμος (ῥ, ῥ) (ῥστημι), prop. *staid, stationary, stagnant, fixed*; hence, by ext., *composed, tranquil*: Ἐν ἰδατι στασίμῳ (in stagnant water). *Xen. (Econ.* 20, 11. It has also an active signification, *that which stays or stops any thing*: Στασίμος αἵματος (having the power of staunching blood; *styptic*). *Hipp.* 638. [Of persons, it refers to *bottom*: having strength and firmness to *hold out*. *Polyb.*]

στερεός, ἄ. ἄν (ῥστημι), prop. *firm, hard*, prop. and fig.: Τὼ δ' ἰθὺς βήτην, βοήθη εἰλυμένῳ ὤμῳ αἰσὶ στερεῇσι. *Il.* xvii. 493. [*Plat.*: also *solid*, as geometrical technical term. *Aristot.*]

120.

120 βέλος, εος (τό) (βάλλω), the *dart cast, the action of casting it, any weapon that is cast or shot, both the act of hitting and the wound occasioned by it* [Cf. 121]. Homer employs it to explain the sharp pangs of child-birth: Ὡς δ' ἔσται ὠδίνουσιν ἔχρη βέλος ὅξεν γυναιῖκα. *Il.* xi. 269.

βολή, ῥε (ῥ) (ῥω), *action of casting, throwing, cast, range of any missile weapon*: Μέχρι λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. *Thuc.* v. 65.

βόλος, ου (ῥ), *cast*, chiefly used of the *cast* of a net, of dice, and of *shedding or casting the teeth* in Aristotle: Οὔτοι γὰρ λέγονται εἶναι ὠραῖα βόλοι. *Aristot. II. An.* viii. 19.

121.

121 βέλος, εος (τό), the generic name for every *missile weapon*, whether shot, or darted, or thrown as stones, &c.: Καὶ τα βέλη ὁμοσε ἔφεροτο, λόγχοι, τοξοῦματα, σφενδάμναι, πλείστοι δ' ἐκ τῶν χειρῶν λίθοι. *Xen. Anab.* v. 2, 14.

βέλεμον, ου (τό), *synon. of βέλος*, only in the plural: Οἱ δ' εἰ μέναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα. *Il.* xxii. 206.

δόναξ, κος (ῥ) (ῥω), *reed*, of which the shaft of the arrow is made; and by ext., *arrow*: Καὶ μιν βάλε μῆρὸν αἰσφῶ δεξιόν· ἐκλάσθη δὲ δόναξ. *Il.* xi. 583.

ῥός, οῦ (ῥ) (ῥω), *what is shot with the bow, arrow*: Οἷς ἄν τοι χαλκίμορσι βιός καὶ ταρφέες ῥοί. *Il.* xi. 387.

κῆλον, ου (τό), prop. *split wood of which darts or arrows were made*; hence, poet. *dart, arrow*: Ἐννήμαρ μιν ἀρά στρατὸν ῥέχετο κῆλα θεοῖο. *Il.* i. 53. [καίω. ὡ καυλός.]

δῖστος, ου (ό), poet. and rare in the historians, *arrow*: (121)
 Λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος ὀξυβέλης.
Il. iv. 125.

τόξευμα, ατος (τό), 1. *range of the bow*: Ἐπειδὴ εἰς
 τόξευμά γε ἀφίκοντο (*within bow-shot*). *Xen. Cyr.* i. 4, 23.
 2. *arrow*: Καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξέυμασι
 κατέτρωσαν. *Xen. Anab.* iv. 1, 7.

122.

βῆμα, ατος (τό), *step*: Καὶ τὸ μὲν πρῶτον ὀλίγα βήματα 122
 προίοντες, μετεβάλλοντο ἐπὶ ἀσπίδα. *Xen. Cyr.* vii. 5, 3.

ἵχνος, εος (τό), *trace of the feet or steps, track*: Ἐπεὶ δ'
 ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἵχνη ἀνθρώπων.
Xen. Anab. vii. 3, 42.

ἵχνιον, ου (τό), *dimin. in form only, of the preceding,*
and more poetical: Ὁ δ' ἔπειτα μετ' ἵχνια βῶϊνε θεοῖο.
Od. ii. 406. [Removed by Krüger from *Xen. An.* i. 6, 1.]

στίβος, ου (ό), *print of the feet, or steps*: Εἰκάζετο δ'
 εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. *Xen. An.* i. 6, 1.

123.

βίος, ου (ό), related to βία, prop. *vital strength or mo-* 123
tion; hence, *life*, in the wide extent of the word, prop. and
 fig., principally used of man, and with reference to the
 duration of it, and what Aristotle calls Λογικὴ ζωὴ, *rational*
life; hence, *business of life, kind of life, course of life*. If
 the grammarians are to be believed, βίος should only be
 used of man; thus Xenophon must have expressed himself
 improperly in applying it to animals: Οὐκ ἀνδρῶν ἀγαθῶν
 ἀλλὰ θηρίων τῶν ἀσθενεστάτων βίον μιμούμενον. *Xen.*
Ages. 9, 5. [Also *living, livelihood*: βίον ἀπό τινος πορί-
 ζεσθαι ποιεῖσθαι, συλλέγεσθαι, &c.]

αἰών, ὠρος (ό or ή) (fr. αἰεί), prop. *Eternity, Time,*
ævum; in a more contracted sense, *duration of life, exist-*
ence: Μινυρθάδιος δέ οἱ αἰὼν ἔπλεθ'. *Il.* iv. 478. [*Xen.*
Arist. Lycurg.]

βιοτεία, ας (ή), *kind of life, way of life*: Ἐδόκει διὰ
 ταῦτα καὶ ἐνδοξοτάτη εἶναι πρὸς τῶν πόλεων αὕτη ή βιοτεία.
Xen. Econ. 6, 10.

βιοτή, ης (ή), *synon. with βίος, used also [= βιοτεία] by Xeno-*
phon: Ἦν ἄλλοι μακαριωτάτην ἐνόμιζον εἶναι βιοτήν. *Xen. Cyr.*
 vii. 3, 27.

(123) βιότης, ητος (ή), in the Homeric hymns: Ποῦν καταστῆλβον σέλας ὑπόθεν ἐς βιότητα ἡμετέρην. *Hym. vii.* 10.

βίος, ου (ό), sometimes for βίος, *life, existence*: Αἶ κε θάνης καὶ μοῖραν ἀναπλήσῃς βιώσει. *Il. iv.* 170. More often, that which serves for the maintenance of life, *subsistence, means of living, goods, fortune, victus*: Ἐπεὶ ἀλλότρου βίον ἐποίησαν ἰδούσιν. *Od. i.* 160.

δίατα, ης (ή), *order of life, or rule of living*, principally as regards food: Ἡ τὴν διατὰν μου φαυλίζεις ὥς ἥτορ μὲν ὑμεῖα ἐσθιωτορ ἐμοῦ ἢ σου; *Xen. Mem. i.* 6, 5. Our word DIET, which comes from it, is used in a medical sense.

ζωή, ης (ή), *means of living, subsistence, existence* in the Odyssey: Ἡ γὰρ αἱ ζωὴ γ' ἦν ἄσπετος. *Od. xiv.* 96. Later, *the animal life, the natural life* of man and beast, and in opp. to θάνατος, especially in the poets.

μένος, εος (τά), *vital strength*, in Homer: Ἀπὸ γὰρ μένος εἴλετο χαλκός. *Il. iii.* 294.

ψυχή, ης (ή), *breath*; hence, *vital principle, life*, in Homer and in the poets: Ὡς εἰδῆς οἶαν αἰὼ φάρμακον περὶ σῆς ψυχᾶς. *Eur. Hec.* 172.

124.

124 βιοῦν, *to live*, in reference to the duration of life: according to the grammarians, it is only used of man: Ἀνάγκη ἐγενετο αὐτῷ μετὰ τὴν κρίσιν τριῶντα ἡμέρας βιώειν. *Xen. Mem. iv.* 8, 2.

ζῆν, prop. *to breathe*; hence, *to live, exist [to be alive]*, said of man, beasts, and even the vegetable world, and principally in opp. to θνήσκειν: Οὐ ζῆ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν. *Xen. Cyr. vii.* 3, 2.

βιοτεύειν, *to live*, in reference to subsistence, to have or procure the means of living, the necessaries of life, to gain a livelihood, *to subsist*: Καὶ ὅσον ἡλιτοῖσι αὐτῶν περὶ μὲντα (στρατῶν) βιοτεύσειν. *Thuc. i.* 11. The same historian uses it also for βιοῦν: Καὶ αἰετὶ ἡδύτατο ἐν τῷ καθιστώτῳ τρόπῳ βιοτεύειν. *Thuc. i.* 130.

βλέπειν, with ellipse of *φάος*, in the tragic writers, *to see the light of day*, poet. periphrase, for *to live, to exist*: Καὶ πῶς ἂν αὐτὸς καθάνοι τε καὶ βλέποι; *Eur. Alc.* 143.

διατίσθαι, *to follow a set course or rule of life*: Ὡς τε

καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως δαιτωμένοις ἀντιτίθει. *Xen.* (124) *Mem.* iii. 14, 7. [Also *to live*, with reference to taking one's meals in a particular place: ἐν τῷ πύργῳ, *in the garret* where the slaves lodged. *Dem.*]

διάγειν, refers to the employment of time, to life, as a whole, in the moral view of it: *to pass one's time or life*: Πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς; *Xen. Mem.* ii. 7, 7.

πνεῖν, *to breathe*, for *to live*: Οὐ μὲν γάρ τί πού ἐστιν ὀϊζυρότερον ἀνδρὸς πάντων ὅσσα τε γαίαν ἐπι πνεῖει τε καὶ ἔρπει. *Il.* xvii. 447.

βοηθεῖν, fr. βοή and θέω, prop. to run up at the cry of 125 alarm, *to succour, aid, help* those who are with us, immediately, in every danger and under all circumstances: Ὁ δὲ Κόνων ἐπεὶ ἐπολιορκεῖτο . . . καὶ οἱ Ἀθηναῖοι οὐκ ἐβροήθουν διὰ τὸ μὴ πυνθάνεσθαι ταῦτα. *Xen. Hell.* i. 6, 19.

ἀλέξειν, fr. ἀλκή, to employ force in order *to defend* in war or to drive off the danger: Αἰ δὲ βάτην ἄνδρασιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι. *Il.* v. 779.

ἀμύνειν, fr. ἀ and μύνη, according to the grammarians, *to go to the succour* of any one without making pretext for delay. This explanation seems somewhat forced; it seems more natural to consider the α here as augmentative, and then the primary meaning of the verb would be *to cover, to protect*: Ἰκετεύουσai πάντας ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσιν αὐτοῖς. *Xen. Cyr.* iii. 3, 33.

ἀρήγειν (ἄρης), *to aid in war*: Καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν. *Il.* i. 521.

βοηδρομεῖν, synon. with βοηθεῖν, and perhaps more ancient; it is found in the *Orestes* of Euripides and in the *Rhesus*, erroneously attributed to the same author: Φίλων νοσοῦντων ὕστερον βοηδρομεῖς. *Eur. Rhes.* 412. This verb has also been used by modern historians.

ἐπικουρεῖν, *to come to the succour*, used of foreign allies, who come to the assistance of a people in war: Ἀλλὰ ἐ Μοῖρα ἦγ' ἐπικουρήσουντα μετὰ Πριάμῳ τε καὶ νῆας. *Il.* v. 613. In a more general sense prop. and fig. [*to aid, help, &c.*]: Ἐγὼ δ' ἐπέρχομαι ὑμῖν ἐπικουρήσων. *Xen. Cyr.* vii. 1, 21.

ἐπιμαχεῖν, *to go to the assistance* of another nation, *to*

- (125) *bear, succour, beyond one's own frontiers, in speaking of two nations who have made an offensive and defensive alliance together* : Πρὸς Ἀργείους ἑυμαχίαν ποιῆσθαι, ὥστε τῇ ἀλλήλων ἐπιμαχεῖν. *Thuc. v. 27.*

συμμαχεῖν, to fight in company, to be in league or alliance against a common enemy, said of separate nations of the same country allied together : Πειράσομαι τῷ πάππῳ, ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ. *Xen. Cyr. i. 3, 13.*

συμπολεμεῖν, to make war with, in conjunction with others : Ἐπεμψαν ἑὲ καὶ εἰς Τυρσηλίαν, ἔστιν ὧν πολέων ἐπαγγελλομένων καὶ αὐτῶν συμπολεμεῖν. *Thuc. vi. 88.*

ὑπερμαχεῖν, to defend, to protect with arms one unable to defend himself, to fight for the defence of any one : Νῦν πόλεως ὑπερμαχεῖς. *Eur. Phœn. 1258. [Late in prose. Plut.]*

126.

- 126 *βόσκειν, fr. the primitives βάω and πάω* : hence, the Latin *pasco, to put cattle to their browsing or eating* : hence, to lead to pasture : Ὁ δ' ὄφρα μὲν εἰλίποδας βόους βόσκ' ἐν Περκώτῃ. *Il. xv. 548.*

βουκολεῖν, to tend cattle : Ἀφροδίτῃ μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι. *Il. v. 313.* Applied also by catachresis to every other kind of beast, as to horses, &c. : Τοῦ τρισχίλιαι ἱπποὶ ἔλος κατά βουκολέοντο. *Il. xx. 222.*

νέμειν, to put to pasture ; hence, *to feed, tend at feeding* : Παῖδες μὲν οὖν μοι κλυτῶν ἐν ἐσχάτοις νέμονται μῆλα. *Eur. Cycl. 28.*

νεμέθειν, synon. of νέμειν, in the passive only in Homer : Δοῖαι ἑὲ πελειάδες ἀμφὶς ἕκαστον χρύσειαι νεμήθορτο. *Il. xi. 634.*

νομεύειν (νομεύς), to be shepherd ; hence, *to tend flocks and herds* : Δοιοῦς ἐζήρατο μισθοῖς, τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων. *Od. x. 85.*

ποιμαίνειν, prop. to be shepherd ; hence, *to tend, take care of a flock, principally of sheep* : Ὅς ῥά τε μῆλα οἷος ποιμαίνεσκεν ἀπόπροθεν. *Od. ix. 188.*

χιλεύειν, to give fodder, pascre : Τούτοις γὰρ ἔη καὶ ταῖς βόυσιν καὶ τὰ ὑποζύγια χιλεύουσι. *Theophr. C. Pl. ii. 17, 6.*

Sometimes to be at pasture, *pasci*: Ἀεργοὶ ἵπποι χιλεύουσι. (126)
Nicandr. Ther. 635.

χιλοῦν (χίλος), to lead or take to fodder: Διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους. *Xen. Anab.* vii. 2, 21.

χορτάζειν, to feed with hay: Δὴ τότε χορτάζειν ἔλικας βούς ἐνδὸν ἐόντας. *Hesiod. Oper.* ii. 70. And every other kind of fodder: Εἰ δὲ ὕων πόλιν κατεσκεύαζες, τί ἂν αὐτὸς ἄλλο ἢ ταῦτα ἐχόρταζες; *Plat. Pol.* ii. 372, d.

127.

βοτάνη, ης (ή), herb on which beasts feed, pasture: Ἐπὶν 127 βοτάνης κορέσωνται. *Od.* x. 411. Τὰ δ' ἐπήλυθε πόσινα μῆλα ἐκ βοτάνης ἀνιόντα μετ' αὐλία τε σηκούς τε. *Theocr.* *Id.* xxv. 86.

κραστίς, ἑως (ή), green fodder, farrago: Ἡ δὲ κραστὶς λειοτριχεῖν ποιῇ, ὅταν ἔγκυος ᾖ. *Arist. H. A.* viii. 8, 1.

λάχανον, ου (τό), peas, beans, and garden vegetables of all kinds: Καὶ τυρὸν καὶ βολβούς καὶ λάχανα. *Plat. Pol.* ii. 372, c.

πόα, ας (ή), and poet. ποία, herb in general, grass: Τῆς δὲ πόας τῆς μηδικῆς ἢ τε πρωτόκουρος φαύλη, καὶ ὅπου ἂν ὕδωρ δυσωδὲς ἐπάγεται τῇ πόα· ὄζει γάρ. *Aristot. H. An.* viii. 8, 1.

χιλός, οὔ (ό), fodder, *rabulum*: Οὗτοι προΐόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. *Xen. Anab.* i. 6, 1.

χλόη, ης (ή), green herb: Χλόης γενομένης ἀπὸ τοῦ σπέρματος. *Xen. Œcon.* 17, 10.

χόρτος, ου (ό), dry herb, hay; *gramen*: Διφθέρας αἷς εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου. *Xen. An.* i. 5, 10.

128.

βότρυς, υος (ό), grape, bunch of grapes, uva: "Ἴνα . . . 128 ἡ περιούσα τροφή συνειληθεῖσα ἐπὶ ταῖς οἰνάνθαις αὖξῃ τὸν βότρυν. *Theophr. C. Pl.* iii. 14.

ὄμφαξ, ακος (ή), fr. ὠμός, every kind of fruit not yet ripe, the grape especially in the *Odyssey*, green, sour grapes, verjuice: Πάροιθε δέ τ' ὄμφακές εἰσιν ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν. *Od.* vii. 125.

- (128) ῥάξ, ἀγός (ή), Attic, and ῥώξ, in the Ionic, stone of every kind of fruit, *acinus*; grape-stone, in Theophrastus: Συμβαίνει γὰρ ἐν τούτῳ τὸ βοσπρύχιον αὐξεσθαι, διὰ τὸ μήπω συνεστάναι τὰς ῥάγας. *Theophr. C. Plant.* iii. 16.

σταφίς, ἰδος (ή), *raisin*; *uva passa*, in Dioscorides: Τῆς δὲ σταφίδος στυπτικώτερα ἐστὶν ἡ λευκή. *Dioscor.* v. 4, 3.

σταφυλή, ἥς (ή), *grape*, in general, *bunch of grapes*, in Homer, and in the Γεωπονικά: Ἐν δ' ἐτίθει σταφυλῇσι μέγα βριθουσάν ἀλωήν . . . μέλανες δ' αἰὰ βότρυες ἦσαν. *Il.* xviii. 561. Οὕτω γὰρ καὶ ἡ σταφυλή αὐτῆς πρὸς βρῶσιν ἡδίστη καὶ νεκταρώδης ἐστίν. *Georhon.* v. 2, 10.

129.

- 129 βούλεσθαι, fr. βουλή, *to wish, to be willing*, said only of a being endowed with reason. It carries with it the notion of choice and of preference after deliberation.

ἐθέλειν, *to wish*, with more reference to natural instinct. It is used not only of man, but also of the irrational animal creation, and even of inanimate things. According to Buttmann, it is rather βούλεσθαι, that expresses the desire, the inclination, and ἐθέλειν, the decided intention to do a thing. The definition of the grammarians seems the best, and established by the use of the words; thus Homer applies ἐθέλειν to the water of a river: Ζέε δ' ἔδωρ' οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο. *Il.* xxi. 366. The difference in the two words shows itself in the following passage, where they refer to an assembly of people: Ὅτε τοῖσιν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. *Dem. Olynth.* i. 1.

θέλειν, form considered more modern, and which Hermann wished to remove from the Homeric poems; it is used indifferently, as well as ἐθέλειν, in Attic poetry and prose.

130.

- 130 βουλή, ἥς (ή), prop. *deliberation, consultation*; hence, *decision, resolution, determined will*: Δαίς δ' ἐτελειετο βουλή. *Il.* i. 5.

βούλημα, ατος (τό), verbal, which rather indicates the

result, or act of the will, *the thing willed*; it has been con- (130)
founded with βούλησις, will: Καὶ τὸ μὲν βούλημα παντὸς
ρομοθέτου τούτ' ἔστιν. *Aristot. Ethic. Nic.* 2, 1.

βούλησις, εως (ἡ), *will, pleasure, volition*: Χρὴ καὶ ἐμὲ
ἐπόμενον τῷ νόμῳ πειρᾶσθαι ὑμῶν τῆς ἐκάστου βουλήσεώς τε
καὶ δόξης τυχεῖν ὡς ἐπιπλεῖστον. *Thuc.* ii. 35. Βούλησις,
in philosophy, is the *will* of the instinct or *volition*, which,
according to the definition of Aristotle, can aim at impossi-
bilities, but without being followed by any act, and may be
used both of man and beast.

προαίρεσις, εως (ἡ), *purpose, intention*, is the application
of the will to a thing possible, and to the means of effect-
ing it. Aristotle thus distinguishes it from βούλησις: "Ἐπι
δ' ἡ μὲν βούλησις τοῦ τέλους ἔστι μᾶλλον, ἡ δὲ προαίρεσις
τῶν πρὸς τὸ τέλος. *Aristot. Eth. Nic.* iii. 4.

θέλησις, εως (ἡ), *will*, in the N. T.: Κατὰ τὴν αὐτοῦ
θέλησιν. *Hebr.* 2, 4.

θέλημα, ατος (τό), *effect or object of the will*, has been
confounded with the above in the N. T.: Γενηθήτω τὸ
θέλημά σου. *Matth.* 26, 42.

131.

βουλή, ῆς (ἡ), fr. βούλομαι, *counsel*, taken or given in 131
deliberating, *advice*: Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαί-
νετο βουλή. *Il.* ix. 94.

γνώμη, ης (ἡ), *opinion* formed upon inquiry and after
deliberation, fixed *design*: Εἰ δ' ὑμῖν γνώμη ἔστι κωλύειν τε
ἡμᾶς ἐπὶ Κέρκυραν πλεῖν. *Thuc.* i. 53.

δῆνος, εος (τό), always in the plural, δήνεα, *sentiments* that are in
unison with the habits and character of a person: Πάντα δέ τοι ἐρέω
ὀλοφώϊα δήνεα Κίρκης. *Od.* x. 289.

διάνοια, ας (ἡ), *thought*, and sometimes for design, inten-
tion: Ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ
ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου.
Thuc. i. 140.

μενοινή, ῆς (ἡ), Epic synonym of βουλή, according to the Scholiast on
Apollonius Rhodius: Εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἥδε μενοινή.
Apoll. Rhod. i. 700.

(131) μῆδος, *ιος* (τό), fr. μήδωμαι; *ειργ.* but used in the plural only: 'Εν πυρὶ δὴ βουλαὶ τε γεινόιαιτο μήδεά τ' ἀνδρῶν; *Il.* ii. 340.

μῆτις, *ιος* (ή), of the same family as the above, wisdom or ability in the council; hence, by ext., *wisdom* or *design*: Ἢ τινὰ εἰ σὺν μῆτιν ἀμύμονα τεκτῆναιτο. *Il.* x. 19.

νόημα, *ατος* (τό), *thought and intent of the mind, view* (fig.): Ἢ αἱ ἀπαγγέλλεσσι Διὶς μέγαλοιο νόημα. *Il.* xvii. 406. [In prose, Plato: *Parmen.* often; *Polit.* 260, d.]

προαίρεσις, *εως* (ή), *plan or system of conduct private or political, propositum*, in Demosthenes: Τὸ μὲν γὰρ πῆραι, ὥς ἂν ὁ Δαίμων βουλευθῇ, πάντων γιγνεται· ἡ δὲ προαίρεσις αὐτῇ τὴν τοῦ συμβούλου ἐνύκλιον ἐηλοῖ. *Dem. de Cor.* 57.

φραδῆ, *ης* (ή), *synon. of βουλή*, seldom found: Ἀθανάτορ, ὃ ξεῖνε, φραδῆ τινὸς ἐνθάδ' ἱκάνεις. *Theocr.* xxv. 52.

φραδμοσύνη, *ης* (ή), *design*, indicating a deeper and more secret will: Μεινέουσι δὲ αἰεὶ Ζητὸς φραδμοσύνησιν. *Homod. Oper.* 243.

132.

132 βουλή, *ης* (ή), *council or deliberative assembly; council* of five hundred or *senate*, at Athens: Ὁμοῖοκατι Φηρεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ἐψηφισμένα τὰ τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακισίων. *Dem. de Legat.* 397, 16. Used also of the tribunal of the Areopagus at Athens: Ἢ δὲ ἐν Ἀρείῳ πάγῳ βουλὴ αὖτε ἐκ τῶν ἐδικασμιένων καθίσταται; *Xen. Mem.* iii. 5, 20.

βουλευίον, *ον* (τό), fr. βουλή, *place or hall of session* of the council or senate, is only found in the life of Homer, erroneously attributed to Herodotus: Καὶ βουλῆς συλλεγαμένης ἐλθὼν ἐπὶ τὸ βουλευίον. *Vil. Homer.* 12.

βουλευτήριον, *ον* (τό), *place or hall of consultation; hence, council-chamber, senate-house*: Ἐπεὶ μέντοι κατέβησαν εἰς τὸ μεταλὸν τοῦ βουλευτηρίου καὶ τοῦ τῆς Ἐστίας ἱεροῦ. *Acq. Hellen.* vii. 4, 33. Τῇ δ' ὑπὲρτατα ἄρα τῇ ἡμέρᾳ οἱ μὲν πρὸτατα τὴν βουλὴν ἱκάλονι εἰς τὸ βουλευτήριον. *Dem. de Cor.* 53.

γερουσία, *ας* (ή) (γέρων), *assembly of (γέροντες) elders, senate*: Καὶ πλειστάσι ἐν αὐταῖς (πλείστοι) αἱ τε γερουσίαι

καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν. (132)
Xen. Mem. iv. 4, 16.

σύγκλητος, ου (ή), in the writers of Roman history, *the Senate as assembled for a sitting*: Ὑπό τε τῆς συγκλήτου αὐτοκράτωρ ἀναγορευθείς. *Herodian. iii. 1, 2.*

133.

βοῦς, οός (ό, ή), fr. βόω, βόσκω, or, according to others, 133 formed by onomatopœia; *ox or cow; bos, vacca*; sometimes *bull*, but then the word ταῦρος or ἄρσην is added: Ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν. *Il. ii. 480.* Very often in Homer, and in the Ionic writers generally, αἱ βόες signifies the whole herd, males and females.

δαμάλης, ου (ό), *calf, bullock, vitulus*: a masculine form already restored by Bekker in Aristotle (*H. An. ix. 50, 6*), and to be found likewise in Dionysius of Halicarnassus (*Ant. R. i. 36*), and in the *Anthology*: Τὸν κεραδὸν δαμάλην Πανὶ φιλωρέϊτα Κυλληνίῳ ἀνερόσαντες ἔρρεξαν. *Anthol. vi. 96.* This form, which Valckenaer would not admit in Ammonius, is thus restored after the authority of the best manuscripts. •

δάμαλις, εως (ή), and more usually δαμάλη, ης (ή), in the poets after Homer, *heifer, young cow*, of age to be put to the yoke: Πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. *Theocr. Id. i. 75.*

μόσχος, ου (ό, ή), *calf* of either sex: Κόσμος τᾷ μαλίῳ μᾶλα, τᾷ βοὶ ἔ' ἄ μόσχος. *Theocr. Id. viii. 80. [Hdt. Pl.]*

πόρτις, ιος (ή), and πόρις in the *Odyssey* (x. 410), *cow-calf, little heifer*, but not so old as δαμάλη: Ὡς ἔῃ λείων ἐν βοῦσι θορῶν ἐξ αὐχένα ἄξῃ πόρτιος ἢ βόός. *Il. v. 162.*

πόρταξ, ακος (ό, ή), *calf* of either sex in Homer: Ὡς τις περὶ πόρτακι μήτηρ πρωτοτόκος. *Il. xvii. 4.*

134.

βραχίον, ορος (ό), *the upper part of the arm* in Homer 134 and Galen, *brachium*: Πρυμνὸν δὲ βραχίονα δοῦρος ἀκωκὴ δρύψ' ἀπὸ μυώνων. *Il. xvi. 323.*

πῆχυς, εως (τό), *the fore-arm, the cubitus*: Πῆχυς δὲ καλεῖται μὲν καὶ τὸ σύμπαν μέλος, ὅσον ἐστὶ μεταξὺ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως. *Galen. de Us. Part. ii. [Cf. 14.]*

- (134) χεῖρ, ρίς (ή), the *whole arm* in Homer, Hippocrates, and Galen: Τῆς ὅλης χειρὸς εἰς τρία τα μεγάλα μέρη τειρομένη, το μὲν βραχίον, τὸ δὲ πῆχυς, τὸ δ' ἀκρόχειον ὀνομάζεται. *Galen. de Us. Part.* ii. 2.

ἀγκάλη, ης (ή), interior curve of the arm; hence, arm in the poets later than Homer; very (?) rare in prose, particularly in the singular [*Pl. Lys.* vii. 739]: Ὑμεῖς δὲ καὶ αὐτοὶ οὐκ ἀγκάλην ἐπὶ δεξιᾷ. *Eur. Iph. Aut.* 615.

ἀγκαλῖς, ἰδὲς (ή), dimin. and synon. of the above, only in the plural in Homer, none: Εὐδὲσκέ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνη. *Il.* xxii. 503.

ἀγκοῖνη, ης (ή), ἢ, ἀγκών, interior curve of the arm; hence, in the plural, the arms, arms: Ζητῶς γὰρ τοῦ ἀρσενος ἐν ἀγκοῖνεσσιν ἰαίης. *Il.* xiv. 213.

ὠλένη, ης (ή), arm, ulna: Περὶ δ' ὠλένας διὰ φιλότατα βάλοιμι. *Eur. Phœn.* 169. [In prose, *Luc.*]

135.

- 135 βύβλος, ου (ή), name given by Herodotus to the plant called *papyrus* by the Egyptians. These two words are identical, regard being had to the pronunciation of letters of the same organ, as *p* and *b*, *l* and *r*, letters, which in all languages, are often interchanged: Τῇ δὲ βύβλῳ τὴν ἐπετιωὺν γαστήρην, ἐπὶ τὰν ἀσπλάτυσι ἐκ τῶν ἑλίων, τὰ μὲν ἀνω αὐτῆς ἀπατάμονται, ἐν ἄλλοι τε τράπουσι· τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυι, τρωγουσι καὶ πωλεύουσι. *Herodot.* ii. 92. *Paper* made of the stalk of this plant, and prepared for writing; hence, by ext. *book*: Μετα δὲ τοῦτον, καταλεγον οἱ ἱερεῖς ἐκ βύβλων, ἄλλωι βασιλείων τριηκοσίων τε καὶ τριήκοντα οὐνόματα. *Herodot.* ii. 100.

βίβλος, ου (ή), Attic form of βύβλος, *papyrus*: Ἐνταῦθα εὐρυσκονται πολλαὶ μὲν κλιται, πολλαὶ δὲ κεῖνται, πολλαὶ δὲ βίβλοι (*much papyrus*). *Xen. Anab.* vii. 5, 8. In Plato, *paper, book*: Πάνυ σπουδῇ λυθὼν τὰ βίβλων, ὡς τάχιστα οἷός τ' ἦν ἀνεγίγνωσκον. *Plat. Phæd.* 98, b.

βυβλίον and βιβλίον, ου (τό), are given in all the lexicons as the diminutive of βύβλος; but it would perhaps be better to consider it as the neuter of the adjective βύβλος, or βιβλός (which we find again in the plural βυβλῶν, *inhabitants of the town of Βύβλος*), taken substantively with

ellipse of σύγγραμμα, prop. *written on papyrus*, roll of (135) papyrus; hence, *book*: Λάβε τὸ βιβλίον καὶ λέγε. *Plat. Theæt.* 143, b. Hence our word *BIBLE*, from the plural βιβλία, ων (τά), specially signifying the Holy Books, the Holy Scriptures.

διφθέραι, ὦν (αῖ), fr. δέφω, prop. *skins* of beasts prepared for writing; hence, by ext., writings, volumes, *books*: Καὶ τὰς βιβλῶν διφθέρας καλέουσι ἀπὸ τοῦ παλαιοῦ Ἴωνες, ὅτι κοτὲ ἐν σπάνει βιβλῶν ἐχρέωντο διφθέρησι αἰγείησί τε καὶ οἰήησι. Ἐπὶ δὲ καὶ τὸ κατ' ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφουσι. *Herodot.* v. 58. This passage shows that the use of skins for writing is of much more ancient origin than Pliny gives it on the authority of Varro. Varro attributes the invention of parchment to Eumenes of Pergamus, about 200 B. C.: *Mox æmulatione circa bibliothecas regum Ptolemæi et Eumenis, supprime chartas Ptolemæo, Varro membranas Pergami tradidit repertas.* (*Plin. Hist. Nat.* xiii. 21.) Perhaps this supposed discovery of parchment should be understood solely of a more elaborate preparation; or of an entirely new process in the dressing of skins, the use of which for writing was of very ancient date.

πάπυρος, ου (ὁ or ἡ), and πάπυρον, ου (τό), *papyrus*, a species of rush, a cyperaceous plant growing in the Egyptian marshes, and which the ancient Egyptians made use of for many purposes. Of the roots they made various household utensils; of a part of the stalk, and the leaves, they made tissue-work of all kinds, sails, cordage, wicks of lamps, &c.: Ὁ δ' Ἐρωεὺς, χιτῶνα δῆσας ὑπὲρ αὐχένος παπύρῳ, μέθυσθαι μοι διακορείτω. *Anacr.* 4. Λαμπάδα κηροχίτωνα, σχοίνῳ καὶ λεπτῇ σφιγγομένην παπύρῳ. *Anth. Antip. Thess.* 13. But the use they made of the lower part of the stalk, in manufacturing from it the leaves of a sort of writing paper, is the most curious and important: Πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ χάρτης κατασκευάζεται. *Dioscor.* i. 116. From the Greek πάπυρος comes our word *PAPER*, and the word *papyrus* itself is also in use, but only in archæology, in speaking of the inscriptions on the leaves of papyrus, found in the catacombs, and in the mummy-coffins. The curious details of the process fol-

(135) lowed in the preparation of the papyrus-paper have been preserved to us by Pliny, *Hist. Nat.* xiii. 23, 12.

περγαμηνή, ἥς (ῆ), fr. Πέργαμος, δερθέρα is understood, *skin of Pergamus*, or prepared at Pergamus, *PARCHMENT*, in Suidas.

χάρτης, ου (ό), fr. χαράσσω, prop. every kind of substance prepared for writing, and principally the leaves of the papyrus, skins or parchment, *paper, charta*: Πολλὰ ἔχωρ ὑμῖν γράφειν, οὐχ ἐρβουλήθην διὰ χάρτου καὶ μέλαιος. *N. T.* 2 *John* 12. Pliny gives the name *charta* even to the papyrus plant: *Quum in Sebennytico saltem ejus nomen non nisi charta nascatur. Plin. Hist. Nat.* xiii. 21.

136.

136 βωμός, ου (ό), prop. base; hence, *altar*: Ἱερὸς κατὰ βωμοὺς ἐρτομεν ἀθανάτοισι τελεέτας ἐκατόμβας. *Il.* ii. 306.

ἑσχάρα, ας (ῆ), *hearth, fire on the hearth*: Δοῦός κορμὸς πλατείας ἑσχάρας βάλων ἔπι. *Eur. Cycl.* 383. Prop. it is the fire on the altar; hence, by ext., the altar itself, *domestic altar*. Euripides employs it in this meaning in his tragedy of *Plisthenes*: Μηλοσφαγεῖτε λαίμοιων ἐπ' ἑσχάρας. According to others, βωμός was the altar dedicated to the gods, and ἑσχάρα that raised to a hero or demi-god.

ἑστία, ας (ῆ), *domestic hearth, fire*: Ἑστία τ' Ὀδυσῆος ἀμύμονος. *Od.* xiv. 159.

θυμέλη, ης (ῆ), *altar*: Προσαιτοῦσ' ἔμολον δεξιπέρους θεῶν θυμέλας. *Eur. Suppl.* 64.

θυσιαστήριον, ου (το), the part of the altar where the victim was burnt; hence, *the altar*, in the O. T. and N. T.: Ἐὰν σὺν προσφέρῃς τὸ ἑωρόν σου ἐπὶ τὸ θυσιαστήριον. *Matth.* v. 23.

Γ.

137.

γάγγραινα, ης (ή), fr. γράω, GANGRENE. Hippocrates 137 gives this name to the inflammation of a part of the body, in which absolute and incurable mortification has not yet taken place;

σφάκελος, ου (ό), SPHACELUS, total mortification, or extinction of the vital action in a part of the body. Galen defines the two states thus after Hippocrates: Καὶ τὸ τῆς γαγγραινῆς πάθημα παραγίνεσθαι φησιν αὐτοῖς ἐμβληθέντων τῶν ἐξεχόντων ὀστέων παρὰ τῷ μεγέθει ὁμιλοῦντι τῆς φλεγμονῆς. Ὅταν γοῦν ὑπὲρ τὰ πάθη τὰ φλεγμαίνοντα τό τ' ἐρυθρόν τῆς φλεγμονῆς ἀπόλλυται, πελιδῶν γιγνομένων τῶν σωμάτων, ἢ τε ὀδύνη μεμειῶσθαι δοκεῖ, διότι καὶ ἡ αἰσθησις ἐναρκώθη, καὶ ὅταν γε τελέως ἀναισθητα γένωνται τὰ οὕτως πάσχοντα σώματα, τὸ πάθος οὐκέτι γάγγραιναν, ἀλλὰ σφάκελον ὀνομάζουσι. Μεταξὺ γὰρ τούτου τοῦ σφακέλου καὶ τῆς μεγάλης φλεγμονῆς ἐστὶν ἡ γάγγραινα. *Gal. in Hipp.* 7. In modern medicine, on the contrary, these two terms denote precisely the same morbid affection, but serve to distinguish the degree of intensity in which it exists; thus the word gangrene is applied only to the parts affected within certain limits, or to the organs, which are the seat of the evil, and by sphacelus is meant the entire mortification of a member, or of one of its divisions.

138.

γαλέα, ας [γαλή] (ή), *weasel*, in Aristotle and Elian: 'H 138 δὲ γαλή ὅταν ὕφει μάχεται ἐπεσθίει τὸ πήγαιον. *Aristot. H. A.* ix. 6. It appears that the ancients tamed them, if we may so judge from the following passage of Theocritus: Αἱ γαλαίαι μαλακῶς χρῆσθαιτι καθεύδεν. *Theocr. Id.* xv. 28. It is this common saying (which has in effect the meaning of the French proverb, *Ne réveillez pas le chat qui dort*), that has induced some learned men to suppose that γαλέα had the signification of *cat* in more modern writers. [γαλ. ἀγρία or Λιβυκή, *ferret. Ar. H. A.* vi. 37, 4.]

- (138) αἰλουρος, ου (ὁ, ἡ), *cat*, feminine in Aristotle, who says, in speaking of the weasel: Ἔστι δὲ καὶ ὀριθυράγον ὥσπερ αἱ αἰλουροί. *Aristot. H. A.* ix. 6.

ἴκτις, ἰδος (ἡ), a species of *weasel*; *viverra*: Ἡ δ' ἴκτις τὴν ἰασύτητα καὶ τὴν ὄψιν, καὶ τοῦ ἡθους τὴν κακουργίαν ὅμοιον γαλῇ· καὶ τιθασσὸν γίνεται σφόδρα. *Aristot. H. A.* ix. 6.

- 139 γαμεῖν, *to take a wife, to marry*, used of the man only;

γαμεῖσθαι, *to be married*, used only of the woman. Homer thus distinguishes them: Μητέρα τ' Οἰδιπόδαο ἰδὼν, καλὴν Ἐπικάστην, ἣ μέγα ἔργον ἔρεξεν αἰῶρεισι νόστοι, γημαμένη ᾧ υἱεῖ· ὁ δ' ὄν πατερ' ἐξενάμει, γῆμεν. *Od.* xi. 272.

γαμίσκειν, *to marry*, speaking of women, in Aristotle: Πολλῶν διαφθειρομένοιων διὰ τὸ γαμiskeσθαι τὰς νεωτέρας. *Aristot. Pol.* vii. 16.

ἄγεσθαι, *to conduct a woman in the capacity of wife to her new home*: Τὴν μὲν Ἐχέκλῆος κρατερόν μινος Ἀκτορίδαο ἡγάγετο πρὸς ἑῷματ'. *H.* xvi. 189. Hence, by ellipse, and according to the peculiar use of the middle voice, *to marry*, of the man only, *to take a wife*, as the Latin *ducere*: Οὔτε ἐκδοῦναι, οὔτε ἀγαγεσθαι παρ' ἐκείνῳ, οὐδ' ἐκ ἐκείνου, οὐδέτι ἐπὶ τοῦ δήμου ἐξῆν. *Thuc.* viii. 21. This verb is also used of a father who contracts a marriage engagement with a woman for his son: Υἱεῖ δὲ Σπαρτηθεὶν Ἀλέκτορος ἤγετο κούρην. *Od.* iv. 10.

ἁρμόζειν, *to join, to unite*, bestow in marriage, in the poets and in the N. T.: Ταύτην . . . εἶχεν ἐν ὅμοις Λίγισθος, οὐδ' ἁρμόζει νυμφίῳ τι. *Eur. Electr.* 24. Ἠρμοσάμην γὰρ ὑμῶς ἐνὶ ἀνδρί. *2 Cor.* xi. 2.

διδόναι, *to give in marriage*: Ὡς αὐτὴν ὁ Τυμοκούτης, ἰουιοῦτος καὶ ὁμοπαῖτος ὢν ἀδελφός, ἔδωκε. *Dem. in Eubul.* 1311.

ἐκδιδόναι, a compound of the above, and more common in prose: Ἡ δὲ τις ἐκδοῦναι βούληται θυγατέρα. *Xen. Cyr.* viii. 4, 9.

ἐγγυᾶν, prop. to give the hand in sign of promise or (139) agreement; hence, *to betroth*, in speaking of the parents of the girl: "Ἦν ἂν ἐγγυήσῃ ἐπὶ δίκαιους δάμαρτα εἶναι ἢ πατήρ ἢ ἀδελφὸς ὁμοπάτωρ, ἢ πάππος ὁ πρὸς πατρός. *Dem. in Stephan.* ii. 1134. In the middle, speaking of the betrothed man, *to betroth* (the woman) *for himself*, and in his own name, to contract marriage with: Καὶ ἐγγυᾶται ὁ πατήρ τὴν μητέρα τὴν ἐμὴν παρὰ τοῦ ἀδελφοῦ αὐτῆς. *Dem. in Eubul.* 1311.

ἐδνόνειν, *to betroth* a daughter *in receiving the customary presents*, in the middle in Homer, speaking of the father: "Ὡς κ' αὐτὸς ἐδνῶσαιτο θυγάτρα. *Od.* ii. 53. The active is not found till later in Theocritus (*Id.* xxii. 147).

μνηστεύειν, *to sue in marriage*: Οὐ πώποτ' ἐμνήστευσα παῖδα σήν. *Eur. Iph. Aul.* 832. Τὸν γὰρ τῇ πόλει δεῖ συμφέροντα μνηστεύειν γάμον ἕκαστον, οὐ τὸν ἡδίστον αὐτῷ. *Plat. Legg.* vi. 773, b.

νυμφεύειν, *to give a daughter in marriage, to betroth*: Οὐ γὰρ σε μήτηρ οὔτε νυμφεύσει ποτέ. *Eur. Alc.* 314.

συζευγνύναι, *to join together, to unite, to marry* (i. e. *give in marriage*), is used equally of either sex: Διὸ τὰς μὲν ἀρμόττει περὶ τὴν τῶν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπὶ τὰ καὶ τριάκοντα. *Aristot. Polit.* vii. 16.

συνοικίζειν, *to make marry, to marry*: Τὴν μὲν ἐμοὶ συνοικίσας, τῆς δὲ νύόν με εἰσπούισας. *Isocr. Aegin.* 16.

140.

γάμος, ου (ό), *marriage*: Ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμῳ. *Xen. Anab.* ii. 4, 8.

γαμηλία, ας (ή), at Athens, *wedding present* or *victim*, which the bridegroom sent to the members of his ward (φρατρία), for a sacrifice to be followed by a feast: Καὶ γὰρ ὅτι κατὰ τοὺς νόμους ὁ πατήρ ἐγήμε' καὶ γαμηλίαν τοῖς φράτορσιν εἰσήνεγκε μεμαρτύρηται. *Dem. in Theocr.* 1320, 13.

γαμήλευμα, ατος (τό), *synon. of γάμος*, in Æschylus; Δύσφιλες γαμήλευμα. *Æsch. Choeph.* 624.

- (140) γαμική, ἥ (ή), *conjugal state*, in Aristotle: Ταῦτα δ' ἐστὶ ἐς ποτικὴ καὶ γαμικὴ ἀνάσσει γὰρ ἡ γυναῖκα καὶ ἀνδρὸς σύζευξις). *Aristot. Polit.* i. 3, 2.

μνήστευμα, ατος (τό), *union in marriage*, *matrimony*: Ὡ κακὰ μνηστεύματα, Ἄδραστε, προσθείς. *Eur. Phœn.* 583.

νύμφεια, ου (τά), *matrimony*; hence, *wedding*: Ὅπως νυμφεῖα σέω ἐσσεταί. *Mosch.* ii. 155.

νύμφευμα, ατος (τό), *that which one has betrothed, or married*: Σὲ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. *Soph. Œd. R.* 980.

νυμφευτήριον, ου (τό), *marriage, union*: Ἡ τῇ Λακέραιμινίῃ γύμνῃ δέχων; ὦμαι μοι! οὐκ, ἀλλὰ χίστην σέβεται νυμφευτήρια. *Eur. Tro.* 252.

σύζευξις, εως (ή), *prop. conjunction*; hence, *conjugal union*: Πρὶ μὲν αὖν τοῦ ποτε εἰς ποικίσθαι τῇ σύζευξιν εἴρηται. *Aristot. Polit.* vii. 16.

ὑμῆνατος, ου (ός), *hymeneal or marriage song*: Ὅταν ἔτε ὑμναιοσιν ἐξάγω κόρην. *Eur. Iph. Aul.* 686.

- 141 γαστήρ, εως (ή), *belly*: Οἰνόμαον βάλε γαστέρα μύσσην. *Il.* xiii. 506. Sometimes, *bowels, intestines*: Γαστήρις αἰδ' αἰγῶν κέατ' ἐν πυρὶ· τας δ' ἐπὶ ἄρπυ κατέβηθε, κτίσθη τε καὶ αἵματος ἐμπλήσαντες. *Od.* xviii. 44. From this passage some commentators have carried the invention of the black-pudding as far back as Homer's days. In Galen it signifies more particularly *the stomach*: Γαστήρις ἡ μὲν φυσικὴ ἐνέργεια πέπτει τὴν προστεταχθεῖσαν αὐτῇ τροφήν. *Gal. Introd.* 717.

κοιλία, αι (ή), fr. κοῖλοι, *cavity, hollow*, in general: all that portion of the body which extends from the diaphragm as far as the *pelvis*; the whole capacity of the belly or abdomen, and its contents, that is to say, the intestine machinery for digestion; *abdomen, belly*: Κοιλία ἐστὶ νεκρώσε ἐποσχομένη τροφῆς ἔργας σα ληψὶς πρὸς τὸ πέπτεισθαι τὴν τροφήν κατεσκευασμένη. *Gal. Defin.* 361. Sometimes more particularly *the stomach* in Galen: Τὸ στομάχ τῇ κοιλίας αἱ παλαιὲ καλεῖται ἀντομίαι. *Gal. Loc. Affect.* v. 6.

κεκρύφαλος, ου (ό), fr. κρύπτω, second stomach in ruminating animals; so called from its net-like appearance, κεκρύφαλος being the name of a caul or coif of net-work worn by women on the head. (141)

ἐχίνος, ου (ό), fr. ἔχω, third stomach of ruminating animals: Ἦ γαστήρ τῆς στρουθοῦ (of the ostrich) ἀνηρημένης εὐρίσκεται λίθους ἔχουσα οὐσπεροῦν καταπιῶσα ἐν τῷ ἐχίνῳ φυλάττει καὶ πέττει τῷ χρόνῳ. *El. An.* xiv. 7.

ἥνυστρον, ου (ό), fr. ἀνύω, fourth stomach of ruminating animals, when the operation of digestion is completed. Aristotle divides the digestive functions of ruminating animals into four parts: Διὸ τὰ τοιαῦτα τῶν ζώων πλείους ἔχει τόπους καὶ μόρια. Καλοῦνται δὲ ταῦτα, κοιλία, καὶ κεκρύφαλος, καὶ ἐχίνος, καὶ ἥνυστρον. *Aristot. Part. An.* iii. 14.

στόμαχος, ου (ό), fr. στόμα, prop. [orifice] pipe, canal; principally in medical writers, the canal by which the aliment passes into the stomach, the neck of the stomach, the œsophagus. It has been sometimes used by ext. for the whole organs of digestion, the stomach: Σῦκα οὐκ ἀστείως διατίθῃσι τὸν στόμαχον, καυσώῃ καὶ ἀτονώτερον αὐτὸν ποιοῦντα. *Athen.* iii. 79.

142.

γείτων, ονος (ό), fr. γῆ, prop. he whose land touches that of another, neighbour: Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειρα. *Hesiod. Oper.* 344-46.

γειτόσυνος, ἴνη, neighbouring, in the Anthology: Ἐθαρε βρέφος ἐς πλατὺ πόντου χεῖλος γειτοσύνης ἐρπύσον ἐκ καλίστης. *Anthol.* ix. 407.

ἄστυγείτων (ό, ἦ), neighbouring on the city, living in the neighbourhood of the city: Κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι ἀστυγείτονες ἐπολέμουν. *Thuc.* i. 15.

ἀγχίγυνος (ό, ἦ), of or belonging to the neighbouring fields: Ἦν καλεῖσιν Πηγὰς ἀγχίγυνοι περιναίεται. *Apoll. Rhod.* i. 1223.

ἀγχιτέρμων, ονος (ό), bordering upon: Ἄλλ' ἀγχιτέρμων γαῖά μοι, Σκύθης λεώς . . . ξυνῆψε πόλεμον. *Eur. Rhes.* 426.

ἐγγύς, adv. with the article ὁ, ἦ, = one who is near, close:

(142) Τότε μὲν ἐγγύς καὶ ἐφ' ὧν τῶν Ἀθηναίων ἐλυπήσε μᾶλλον ἢ ἐφόβησε. *Thuc.* iv. 115.

ἐφόριος (ὁ, ἡ), *one who is on the border, on the frontier (of)*: Μικρὰ μὲν ἐπικαλῶν αὐτοῖς, ἔτι, Ῥωμαίων καὶ Παρθύναϊων ὅτι ἐφόριοι, ἐς ἑκατέρους ἐπέεξιαι εἶχον. *Arrian. Bell. Civil.* v. 9.

μεθόριος (ὁ, ἡ), *that which is on the confines, on the frontier (of)* [with ref. to the countries it separates]: Ἦ δὲ Οὐραῖα γῆ μεθωρία τῆς Ἀργείας καὶ Λακωνικῆς ἔστιν. *Thuc.* ii. 27.

ὄμορος (ὁ, ἡ), *bordering upon*: Καὶ χώραι ὁμοῦν καὶ ὀνομαίν τινα κεκτημένους. *Dem. Ol.* ii. 1.

ὁμούριος (ὁ, ἡ), *epic form of the preceding*: Ἐντεν οὔτε Ὀρχομενίῳ ἔη ποτε Καὶ οἰμίσιν ὁμούριον ἄσπευ πολιτταί. *Ap. Rhod.* iii. 1094.

προσόμορος (ὁ, ἡ), *that which touches on the frontier, under the Ionic form in Herodotus*: Νασιγμῶσι δὲ προσόμορροι εἰσι Ψύλλοι. *Herod.* iv. 173.

σύνορος (ὁ, ἡ), *more modern compound, that which is on the confines*: Οὐβαίους προσαγαγέσθαι τῇ συμμυχίᾳ, χώρας τε σύνορον τῇ Ἀπτικῇ καὶ ὀνομαίν ἐναγώνιοι ἔχουτας. *Plut. Demosth.* 17.

ὁμοτέρμων, οὔρα (ὁ, ἡ), *having a common boundary; situated on the frontier*: Μὴ καί τω γῆς ὅσα μηδὲς μήτε εἰναιμυ πολίτου γαίτορος μήτε ὁμοτέρμωνος. *Plat. Legg.* viii. 842, e.

ὁμότοιχος (ὁ, ἡ), *having a party-wall*: Νέσπερ γάρ γαίτων ὁμότοιχος ἐρείδει. *Æsch. Agam.* 974.

ὁμῶλαξ, ἀκος (ὁ, ἡ), *containing the same factors*: Βέζηρες δ' ἐπὶ τοῖσιν ὁμῶλακες. *Apol. Rhod.* ii. 398.

περικτίτης, ου (ὁ), and περικτίων, οὔρα (ὁ), *one of those who live around*: these two words are found, the second in the *Iliad*, and the first in the *Odyssey*: Ὅς πάντεσσι περικτιόνεσσιν ἀράξει. *Il.* xix. 104. Τὴν πάντες μινύοντο περικτῖται. *Od.* xi. 288.

περιναίετης, ου (ὁ), *one of those who live around*: Καὶ μὲν που κῆρον περιναίεται ἀμφὶς ἰόντες τείρουσι. *Il.* xxiv. 488.

πλησίος, ια, *one who is near, or close by*: Ὡς δὲ τις εἰπῆσκει ἦτοι ἐς πλησίον ἄλλου. *Il.* ii. 271. This adjective is very rare even in poetry; in prose it is found only in the comparative and superlative, and the neuter is more commonly used, taken adverbially, with the article, πλησίον

(ὁ, ἡ): Παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον. *Xen. Mem.* iii. (142) 13, 4. In the N. T., *neighbour*: Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. *Matth.* xix. 19.

πλησιόχωρος (ὁ, ἡ), *one who dwells in the country or suburbs of a town*: Ἐλέησον καὶ σῶσον νυνὶ τὸν σουτοῦ πλησιόχωρον. *Aristoph. Esp.* 393. Thomas Magister disapproves the use which Xenophon (*Cyr.* iv. 5, 13) has made of this adjective, perhaps because it specially belonged to the poets.

πρόσχωρος (ὁ, ἡ), *synon. with the above*: Καὶ πάντες οἱ πολῖται, καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες, μετείχον τῆς ξορτῆς. *Xen. Anab.* v. 3, 10.

πρόσοικος (ὁ, ἡ), *prop. that which is near the house*: Πρόσοικος γὰρ θάλαττα χώρα τὸ μὲν παρ' ἐκάστην ἡμέραν ἡδύ. *Plat. Legg.* iv. 705, a.

143.

γελᾶν, fr. γάω, to unfold, open, or, according to others, 143 fr. ἔλη, heat; hence, *prop. in the poets, in speaking of inanimate things, to spread open, to shine with light, to glitter with a soft and pleasing light*: Ἐλάσσε δὲ πᾶσα περὶ χθῶν χαλκοῦ ὑπὸ στεροπῆς. *Il.* xix. 362. Hence, to laugh, in general: Ἀτίτροος δ' ἰθὺς γελάσας κτε Τηλεμάχου. *Od.* ii. 301. By ext. to laugh at, to ridicule: Καὶ ὁ Σωκράτης μάλα ἐσπουδακότι τῷ προσώπῳ· Γελᾶτε, ἔφη, ἐπ' ἐμοί; *Xen. Conv.* 2, 17.

γελοιάειν, epic. *synon. of the above*: Δεῖπνον μὲν γὰρ τοίγε γελοίωντες τεύκοντο. *Od.* xx. 390.

καγχαλάειν, to laugh with bursts of laughter, to giggle: Ἡ που καγχαλώσει κερηκομόωντες Ἀχαιοί. *Il.* iii. 43.

μειδιᾶν, and poet. μειδᾶν, according to some grammarians, comes fr. μὴ αὐδᾶν [no], to laugh lightly, to smile, and applies only to grave and morose persons. Homer prefers it in describing the smile that smoothed the majestic brow of Jove, or that of the fierce Ajax: Τοῖος ἄρ' Αἴας ὦρτο πελώριος, μειδιῶν βλοσυροῖσι προσώπασιν. *Il.* vii. 211. [Cf. Sanscrit *s-mi*, and our *s-mile*. *L.* and *S.*]

καγχάζειν, and poet. καχάζειν (γάω, χαίνω), to burst with laughing, *caclinnari*: Γέρων καχάζων μεθ' ἐτέρου νεανίου. *Aristoph. Eccles.* 849.

- (143) σαίρειν signifies ordinarily *to sweep*, but particularly in the perfect *σισηρέναι*, *to open the mouth* in setting the teeth, *to show the teeth in growling* like a dog: Ἐπειδὴ ἐγνώσαν ὑμᾶς ἡγχεσμένους ἐπ' ἀλλήλοισι καὶ σισήροταί. *Aristoph. Pac.* 620. Hence, by ext., *to laugh with a forced laugh* only, and as Eustathius says (*ad OL.* xx. 301), in speaking of those who endeavour to dissemble their pain or some great annoyance: Σειρήβη δ' αὐτοῖς τῶν σφετέρων ἔλα γερμένους ἐπαλάσθαι τινας μαχαρίων, καὶ αὐτοὶ ἀνατεμεῖν, ἀπὸ τῶν σφαιρῶν ἔως ἐπὶ τοὺς καυλίους τόπους, καὶ οὕτως ἐκλιπεῖν τὸν θῖον γελῶντα καὶ σισήροτα. *Plut. Lycin. Apophth.* vi. 834. It is also used of an ironical, disdainful, mocking laugh: Καὶ τι σισαρόν καὶ σαδάρ μ' ἐγίλασεν. *Theocr. Id.* xx. 15. Yet Theocritus uses it of a pleasant smile: Καὶ μ' ἀφρέμιος εἶπε σισαρόν δμῶτι μεῖνωσιν. *Theocr. Id.* viii. 19.

σαρδάνιον μειδᾶν or γελᾶν, with ellipse of γέλωτα, *to laugh a sardonic laugh*, is used of the convulsive grin of excessive pain; or, again, of the bitter laugh, or smile of disdain and mockery: Μεῖδῃσι δὲ θεμῶ σαρδάνιον μάλα τοῖον. *OL.* xv. 301. According to Eustathius this phrase comes from the convulsive movement of the lips half-opening (παρὰ τὸ σισηρέναι τὰ χείλη); or better, from Σαρδίῳ, name of the island of Sardinia, because in this island a herb grew, a species of wild celery, the juice of which caused a convulsive grin, followed shortly by death.

σαρδάζειν, *to laugh a sardonic laugh*. This verb, derived fr. Σαρδίῳ (Sardinia), is only used by the grammarians.

- 144 γέλοσος, *εἰς* (is used actively and passively of men and things); *that which provokes laugh, or at which one laughs, ridiculous* (also *laughable* in a good sense: vid. καταγέλαστος): Ἀλλὰ μὲν ἔργον γε ἐνθάδε Ληπτόν ἢ εἶθε ἐλεγχθῆσθαι γέλοισι ὦν. *Xen. Mem.* i. 7. 2. The grammarians have been desirous to distinguish by different accents the two meanings of this word. According to them γέλοσος signifies, *that at which one laughs*, and γέλουσος, *that which causes laughter*. This erroneous system had its source no doubt in the change which the ancient and legitimate form γέλοσος underwent into γέλουσος in new Attic, a change disapproved by the *Etym. Magn.*, and which had no influence upon the meaning of the word.

γελάσιμος (ό, ή), *ridiculous*, speaking of things said in (144) discourse, a word which Phrynichus attributes to the comic poet Strattis, and to the use of which he objects; it is found only in Lucian: Μέχρι μὲν ἤ τούτων γελάσιμα καὶ μεираκιώδη τὰ εἰρημένα. *Luc. Somn.* 5.

γελαστός, ή, and in prose καταγέλαστος, *laughable; ridiculous*: Δεῖθ' ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε. *Od.* viii. 307. Ἄρ' οὐκ ἂν, πῆραν διδούς, ἅμα τε βλαβερός εἴης, καὶ καταγέλαστος φαίροιο; *Xen. Mem.* ii. 6, 38. [Contrasted with γελοῖος, *laughable, humorous, comic*, in *Pl. Conv.* 189, b: Φοβοῦμαι . . . οὐ τι μὴ γελοῖα εἴπω, τοῦτο μὲν γὰρ ἂν κέρδος εἴη . . . ἀλλὰ μὴ καταγέλαστα. *Aristophanes* is speaking].

γελαστικός, ή, *one who can laugh, endowed with the faculty of laughing*: Καὶ ὡς ἄνθρωπος μὲν γελαστικόν, ὄρος δὲ οὐ γελαστικόν. *Lucian. Vit. Auct.* 26.

γελωτοποιός (ό, ή), *one who causes laughter, buffoon*: Πόρρω ἔ' ἐν ὑστάτοις ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θερσίτου πίθηκον ἐνδυομένην. *Plat. Pol.* x. 620, c.

ἀστεῖος (ό, ή), *fig. one who has the refined intellect of the city, the French spirituel* [Lat. *urbanus*. In English we sometimes render it *polite, polished*; sometimes *witty, pleasant*, &c., according to the context]: "Ἐπειτα οὐκ ἂν πρίαιό γε παμπόλλον, ὥστε σοι ταῦτα εἰρῆσθαι, καὶ ἀπαγγελλῆναι παρ' ἧ εὐδοκίμειν βούλει, ὅτι ἀστεῖος εἶ; *Xen. Cyr.* viii. 4, 23.

βωμολόχος, ου (ό), *buffoon*: Ὁ δὲ βωμολόχος ἡττων ἐστὶ τοῦ γελοίου καὶ οὔτε ἑαυτοῦ οὔτε τῶν ἄλλων ἀπεχόμενος εἰ γέλωτα ποιήσει. *Aristot. Ethic. Nic.* iv. 8, 10.

εὐτράπελος (ό, ή), *one of ready, agreeable wit and manners* [easily turning to adapt himself to circumstances and persons. εὖ τρέπειν]: Οἱ ἔ' ἐμμελῶς παίζοντες εὐτράπελοι προσαγορεύονται, οἷον εὐτροποι (well turned, as it were). *Aristot. Eth. Nic.* iv. 14, 3. [He makes εὐτραπελία = πεπαιδευμένη ὕβρις, the mean between βωμολοχία and ἀγροικία. From *Magn. Mor.* i. 31, it appears that the εὐτράπελος must be able to take as well as give a joke, σκῶψαι ἐμμελῶς, and ὑπομένειν σκωπτόμενον. Both words are sometimes found in a worse sense: e. g. *Plat. Rep.* viii. 563 (where, however, εὐτραπελία is only spoken of as unbecoming to the aged), and *Isocr.* vii. 49.]

χαρίεις, εσσα, *graceful, pleasing*, used sometimes substan-

- (144) tively, ὁ χαρίεις, *gentleman, man of good taste or refinement*: Καὶ ταυτὰ λεγὼν ὦν αὐθιγὰν εἶποι ὁ χαρίεις, ἐνταῦθα οὐδ' αὖ ἀκούσαι. *Aristot. Eth. Nic. iv. 8, 10.* [The subst. is *χαριεντισμός*.]

145.

- 145 γενέθλια, ὡς (τά) (γενέθλη), *birth-day, anniversary of the birth of one yet alive, and the festival kept on the occasion*: Εἴτα εἰς τὸν ἄλλον χρόνον ταύτῃ τῇ ἡμέρᾳ βασιλεύς γενέθλια ἅπαντα θύει καὶ ἐορτάζει ἡ Ἀσία. *Plat. Alcib. i. 121, b.*

γενέσια, ὡς (τά), *commemorative festival of the birth, a day observed with funeral solemnities after the death of a person, being the anniversary of his death, according to Ammonius*; or, according to others, the anniversary of the birth of the deceased: Παῖς δὲ πατρὶ τοῦτο ποιεῖ, κατὰπερ οἱ Ἕλληνες τὰ γενέσια. *Herodot. iv. 26.* Afterwards these two words were confounded, and γενέσια is found in the N. T. used for γενέθλια (*Matth. 14, 6*).

146.

- 146 γένος, εὖς (τό), *birth, race; genus*: Λαμπροὶ γὰρ εἰς γένος γε, χρημάτων δὲ δὴ πένητες. *Eur. Electr. 37.*

γενεά, αἷς (ῆ), *more used in poetry, birth, generation; an age of men*: Φαίνεται δὲ ταῦτα πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν. *Thuc. i. 14.*

γενέθλη, ης (ῆ), *race*: Ἡ γὰρ Παιήγονός εἰσι γενέθλης. *Od. iv. 232.*

γένεθλον, ον (τό), *race; progenies*: Διδαχθεὶς δ' ἂν τὸδ' εἰδὴν πλέον ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. *Aesch. Suppl. 290.*

γένεσις, εὖς (ῆ), *origin [the coming into being; hence, production, generally, birth; and also race (Pl. Polit. 265, b); family (Pl. Legg. 691, d); and generation (Id. Phædr. 252, d)]*: Λέγω γὰρ καὶ τὴν Ἑφαχθείως γε τροφὴν καὶ γένεσιν. *Xen. Mem. iii. 5, 10.*

γενετή, ης (ῆ), *birth, nativity*: Καὶ γὰρ δίκαιοι, καὶ σωφρονικοὶ, καὶ ἀνδρείοι, καὶ πᾶλλα ἔχουσιν εὖθις ἐκ γενετῆς. *Aristot. Eth. Nic. vi. 13* [only found in this phrase].

γέννησις, εὖς (ῆ), *generation, procreation, in Euripides and in Plato*: Ὁ μουσῶν τ' εὖθις γενεάσις Χειρῶν. *Eur. Iph. A. 1065.*

αἷμα, ατος (τῶ), *blood*, sometimes used, as with us, for (146) race: Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι. *Il.* xx. 241.

οἶκος, ου (ὁ), *house*, as with us, for *family*; a meaning peculiar to the Attic writers: Ἀ τῶν εὐπατριδῶν γεγῶσ' οἴκων. *Eur. Ion.* 1073.

ρίζα, ης (ῆ), *root, stock; stirps*, in the poets: Ὡς ἀπ' εὐγενοῦς τιнос ρίζης πέφυκας. *Eur. Iph. T.* 610.

147. •

γέρων, οντος (ὁ), *prop. adjective, old*; but more used as 147 a substantive, by ellipse, *old man*: Ταῦτα δὲ πάντα ἴσας Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες. *Il.* ix. 36. Plural, γέροντες, *elders*, who in certain cities of Greece, as in Sparta, formed the senate, *senators*: Πλειόνων δὲ καινοτομουμένων ὑπὸ τοῦ Λυκούργου, πρῶτον ἦν καὶ μέγιστον ἡ κατάστασις τῶν γερόντων. *Plut. Lyc.* 5.

γεραιός, ἁ, *of or belonging to an old man; old*: often used substantively, with ellipse of ἀνὴρ or γυνή: Πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιός. *Il.* i. 35.

γηραλέος, ἑα, *old*: Σύμβουλοι λόγον τοῦδ' ἐμοὶ γένεσθε, Πέρσαι, γηραλέα πιστώματα (*old and faithful friends*). *Æschyl. Pers.* 171.

γραῦς (ῆ), *old woman*: Ἐνιοὶ δὲ τῶν λογοποιῶν λέγουσιν, ὥς τὴν τῆς μητρὸς ἀδελφὴν ἔγημεν· ἀλλὰ γραῦς ἂν καὶ παντάπασιν ἦν ἡ παῖς. *Xen. Cyr.* viii. 5, 13.

γραία, ας (ῆ), *poet. form of the preceding*: Καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν. *Od.* i. 458.

βαθυγέρως (ὁ, ῆ), *one who is extremely old*: Ἡ βαθυγέρως Αἰσιόνη. *Anthol. Philipp.* vi. 247.

ἔσχατογέρως (ὁ), *one who has arrived at the last stage of decrepit old age, exceedingly old*: Ἦλθε δὲ καὶ Τιτίος Σέξτιος ἔσχατογέρως ἀνὴρ. *Plut. Pomp.* 64.

τυφογέρων, οντος (ὁ), *old fool, senseless old fellow*, in Aristophanes: Τυφογέρων εἶ. *Aristoph. Nub.* 900.

ὠμογέρων, οντος (ὁ), *one in a green old age*; at the age that Virgil calls, by the same metaphor, *cruda senectus* (*Æn.* vi. 304): ὠμογέροντα δὲ μὴν φασ' ἔμμεναι. *Il.* xxiii. 791.

πρέσβυς, εως (ὁ), *advanced in age, aged*, found only in the comparative and superlative in the prose writers: Καὶ γὰρ πρεσβύτερός ἐστιν ἢ ἐγώ. *Dem. in Neær.* 1350. Some-

[147] times it is used substantively, *old man*, in the Tragic writers : *Καὶ μ' ὁ πρέσβυς ὡς ἱππὶ δ' ἔχον παραστειχότα*. *Soph. Œd. R.* 794.

πρεσβύτης, *ου* (ὁ), *old man*, one more advanced in years than *γέρων* and *γεραιός* : *Μάλα δὲ πρεσβυτέρῃ ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας*. *Xen. Cyr.* viii. 7, 1.

προβεβηκώς, *έτοι* (ὁ), a man advanced in years, who has reached the age which follows on *maturity*, or better, *who has passed the fixed age* [for military service] : *Ἠραγκάσθη καὶ τοῦτε οὐκ ἐν ὤμῃ τῶν πολιτῶν ἀλλ' ἤδη προβηβηκότας καθοπλίσαι*. *Plut. Camill.* 34.

148 *γεωργός*, *οὔ* (ὁ), *one who works at the ground, agriculturist, husbandman* : *Οἷον εἰ τις γεωργίῃς ἀγαθὰ προθυμηθεὶς γενέσθαι καὶ εὖ σπείρωσι, καὶ εὖ φυτεύωσι, ἔπειτα αὐτὸν καρποῦσθαι ταῦτα δέοι, ἐφ' ἣ τὸν καρπὸν ἀσυγκέμιστον εἰς τὴν γῆν πάλιν καταρρῆν*. *Xen. Cyr.* i. 5, 7.

γειαρότης, *ου* (ὁ), *one who breaks up the ground, tiller of the earth, plougher* : *Γειαρότης Ἀρχιππος ὅτ' ἐκ τοῦσσι βαρείης ἄρτι λιποψυχέων*. *Anthol. Pal.* ix. 23.

γηίτης, *ου* (ὁ), the Attic form is *γῆτης*, *husbandman* : *Γῆτης ὅπως ἄρουραν ἔκτοπον λαβών*. *Soph. Trach.* 32.

γεώμορος (ὁ, ἡ), *landed proprietor; owner of some land* : *"Ος δ' ἂν κινήσῃ, μινεῖτω μὲν ὁ βουλόμενος τοῖς γεωμόροις, οἱ δὲ εἰς τὸ δικαστήριον ἀγόντων*. *Plat. Legg.* viii. 843, b.

γηπόνος (ὁ, ἡ), *one who works at the ground* : *Γαπόνος δ' ἀπὸ πίνης, εἰ καὶ γίνεται μὴ ἀμάτης, ἔργων ὑπὸ οὐκ ἂν ὀνομάσθαι πρὸς τὰ κοῖν' ἀποβλέπειν*. *Eur. Suppl.* 420.

γεωπόνος, a more recent form of the preceding word : *Ἀπαφί μου τίνοντος, ὦ γεωπόνε, λήπαδνα*. *Anth. Pal.* ix. 742.

γεωτόμος (ὁ, ἡ), *one who cuts the ground with the ploughshare; hence, ploughman*, in the Anthology : *Νάλκιος ἦς, ἐπὶ σοὶ δὲ γεωτόμος εἶλκεν ἄροτρον*. *Anth. Pal.* ix. 741.

ἀροτήρ, *ἦρος* (ὁ), *plougher; ploughman* : *Ποιμήν οὐδ' ἀροτήρ εἰς' ἐς πόλιν*. *Il.* xxiii. 836.

ἀροτρεὺς, *ῥος* (ὁ), more recent form : *Τὸν δ' ὁ γέρον ἐλαττεῖς ἀμειβετο, δῖος ἀροτρεὺς*. *Theocr. Id.* xxv. 51.

ἐργασίων, *ωρος* (ὁ), *husbandman*, according to the interpretation of the Scholiast; but it is of the *vine-dresser*

specially, that the word is used in the passage in Aris- (148)
tophanes : "Οτ' ἐργασίωνος χάρακας ὑφειλόμην. *Aristoph.*
Vesp. 1201.

149.

γῆ, ἡς (ῆ), from the primitive γάω, to contain, to pro- 149
duce, by contraction fr. γέα, *earth*, in all the meanings of
the word. It answers to *terra* and *tellus* in Latin. More
specially, *the land* we dwell in ; hence, in general, *country* :
"Οφρ' εὖ εἰδῶ τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν.
Od. xiii. 233. Sometimes personified in Homer : Οἷσετε
δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, Γῆ τε καὶ Ἥελίῳ.
Il. iii. 104.

γαῖα, by aphæresis, αἶα, ας (ῆ), both poetic forms of γῆ : 'Επ' ἀπεί-
ρονα γαῖαν. *Il.* vii. 446. Τῇλε φίλων καὶ πατρίδος αἶης. *Il.* xi. 816.

ἀγρός, οὔ (ό), *cultivated land, field, country* : Οὐ λαμβά-
νει σῖτον ἐκ τοῦ ἀγροῦ, οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρη-
ται, ἢ ὡς κόπρος γίγνηται. *Xen. Œcon.* 20, 4. Plural,
landed property, lands : Οἱ κεκτημένοι ἀγρούς. *Xen. Mem.*
iii. 9, 11.

ἄρουρα, ας (ῆ), fr. ἀρώω, prop. *arable land, or land under*
the plough ; *arvum* : sometimes, in Homer, *the earth, the*
ground, in general : 'Αλλ' ἤμαι παρὰ νηυσὶν ἐτώσιον ἄχθος
ἀρούρης (*a useless burden upon the earth*). *Il.* xviii. 104.

ἔδος, εος (τό), *soil or ground on which a city is founded*
or situated, seat or site of the city : Ἡμεῖς καὶ Θήβης ἔδος
εἵλομεν ἑπταπύλοιο. *Il.* iv. 406.

ἡπειρος, ου (ῆ), Ionic, for ἄπειρος, with ellipse of γῆ,
land of a certain extent without interval of sea, continent
in opposition to νῆσος, *island* : Βασιλεὺς ὁ Περσῶν οὐ
νῆσους, ἀλλ' ἡπειρον καρπούμενος, πλουσιώτατος ἀνθρώπων
ἐστίν. *Xen. Hellen.* vi. 1, 4. Sometimes simply for the
land, the bordering land, even in speaking of an island ;
in opp. to θάλασσα, in Homer : Εἴθ' ὅγ' ἐπ' ἡπείρου ἑάμη
ἀντράσι δυσμενέεσσιν, εἶτε καὶ ἐν πελάγει. *Od.* iii. 90. The
geographical term ἡπειρος is only used, in Homer, of that
part of the continent, situated opposite the islands of
Ithaca and Cephalonia, of which Ulysses was king, as is
plain from the following verse in the catalogue of ships :
Οἳ τ' ἡπειρον ἔχον ἢ δ' ἀντιπέραι' ἐνέμοντο. *Il.* ii. 635.
Damm and, after him, Morell have been mistaken in taking

(119) Ἰππειρος for the name of a town situated on the continent, and subject to Ulysses: no ancient geographer makes mention of any such town. It was only long after Homer's time that the name of EPIRUS was given to all that part of the continent which extends from Illyria to the Peloponnesus: it was anciently called Molossia and Chaonia: its modern name is Albania. The first trace of this geographical division occurs in Pindar: Θέτις δὲ κρατεῖ Φθίᾳ· Νεοπτόλεμος δ' Ἀπειρῷ διαπρυσία. *Nem.* iv. 82.

ξηρόν, οὗ (τό), neuter of ξηρός, prop. *dry part, dry land of the shore*: ῥόχθαι μέγα κύμα ποτὶ ξερὸν ἡπειροῦ. *Od.* v. 402.

ξηρά, ἃς (ή), fem. of ξηρός, *dry, hard*, taken substantively with ellipse of γῆ, prop. *the dry land, the land*, in opp. to θάλασσα, *the sea*, in the poets and in the N. T.: Καὶ δ' αὖ ἐπὶ ξηρὴν ὅτ' ἐρωτῶς οὐ κατὰ κόσμον ἐξ ἁλὸς ἐρχεται. *Arat. Dios.* 913. Περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν. *N. T. Matth.* 23, 15.

οἰκουμένη, ης (ή), passive participle fem. of οἰκέω, taken substantively with ellipse of γῆ, *the inhabited earth*: Ὡστε τοὺς ἐξ ἀπάσης τῆς οἰκουμένης . . . εἰς ἓνα τόπον ἀποδύπειν. *Plat. Epr.* 4. Hence the adjective *ecumenical*, of or from all the earth, universal, used of councils of the Church.

πέδον, ου (τό), fr. παύς, that which is trodden underfoot, *ground, land*: Ἐπειτα πέδιον ἐκ κελιδέτο λῆας. *Od.* xi. 597. The tragic writers use it sometimes, by periphrasis, with γῆς or χθονός: Ὡ γῆς ἱερὸν πέδον. *Soph. Aj.* 859.

τραφερά, ἃς (ή), feminine adjective, *compact, firm*, taken substantively by the poets with ellipse of γῆ, *terra firma, the land*, in opp. to ὑγρή: Ἐπὶ τραφερὴν τε καὶ ὑγρὴν. *Od.* xx. 98.

χέρσος, ου (ό, or oftener ή), in Attic, χέρρος, substantive formed from the adjective χέρσος for σχῆμα, *dry, arid*, with ellipse of τόπος or γή, prop. *spot or land* which is not cultivated, *arid*, like the shore: hence, *shore, continent*, only in opp. to θάλασσα: Τὸν δ' ἐκβάλε κῆρ' ἐπὶ χέρσου. *Od.* xix. 278. [In prose, *Hdt.*; *Theophr.*]

χθών, ὀνάς (ή), by some said to be of the dialect of the island of Cyprus, the *earth*, in general, *humus*; γῆ is more especially the earth considered as an inhabited and cultivated surface, and χθών the earth, with reference to its bulk and depth: Ἀντάρ' ἐπὶ χθών σμικρὰ λίον κοινάβιζε ποδῶν αὐτῶν τε καὶ ἵππων. *Il.* ii. 465.

χώρα, ας (ή), prop. room, space, specially, 1. *portion of* (149) *land destined for cultivation, lands*: Τῷ βούλομένῳ ὑμῶν μένειν παρ' ἐμοὶ χώραν τε δώσω, καὶ πόλεις. *Xen. Cyr.* vii. 1, 43. 2. *Territory, country* situated round a town: Καὶ ἀπὸ τούτου τειχίρεις τε μᾶλλον ἦσαν οἱ πολέμιοι καὶ τῆς χώρας ὀλίγην παντελῶς εἰργάζοντο. *Xen. Hell.* v. 3, 2.

150.

γῆρας, ατος (τό), *old age, last age of man, senectus*: Τὴν 150 δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν. *Il.* i. 29.

γῆρασις, or better γήρανσις, εως (ή), *the growing old, progress or approach of old age, senescentia*: Καὶ ἄδρυνσις καὶ γήρανσις. *Aristot. Nat. Auscult.* iii. 1.

151.

γλυκύς, εἶα. If Lennep's derivation of this word is to be 151 admitted, that it comes fr. [it can only be related to] γλοιός, viscous, glutinous, it would have signified primarily soft to the touch. Damm derives it fr. λέλανκα, perfect of λαύω; others fr. γλίχομαι; prop. *sweet to the taste*, in opp. to ῥιμύς, *sharp*, πικρός, *bitter*, and ἄλμυρός, *salt*: Τίς ἂν αἰσθήσις ἦν γλυκέων, καὶ ῥιμέων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνείργασθη; *Xen. Mem.* i. 4, 5. Sometimes, fig. *sweet*: Ἐλπίδας γλυκείας παρέχειν. *Xen. Symp.* 4, 25.

γλυκερός, ρά, synon. of γλυκύς: Οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις γλυκερὸν βλάστημί, ἔσορῳ μελέτῃ κατατρυχομένους τὸν ἄπαντα χρόνον. *Eur. Med.* 1099.

ἀγανός (ό, ή), fr. ἄγαν or fr. γανύω, prop. *that which delights much, which pleases, agreeable*: Φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπιθόμεν ὥροισιν τ' ἀγανοῖσιν ἔπεσσί τε μελιχίοισι. *Il.* ix. 112. Sometimes, in speaking of persons, in the sense of πρᾶος, in prose: Μήτις ἔτι πρόφρων, ἀγανός καὶ ἡπιος ἔστω βασιλεύς, ἀλλ' αἰεὶ χαλεπός τ' εἶη. *Od.* ii. 230.

ἐδανός, ή, according to some, fr. ἦδω, ἀνδάνω, *agreeable*; others write it ἐδανός, and derive it fr. ἔδω, *good to eat*; epithet of oil in Homer: Ἀλείψατο δὲ λίπ' ἐλαίῳ, ἀμβροσίῳ, ἐδανῷ. *Il.* xiv. 171.

ἐπεικής (ό, ή), is sometimes synon. with πρᾶος, fig. in

(151) modern writers, *one that yields, easy*: Ἡδύς ἦν καὶ ἐπισιχής. *Elim. Var. II. xiii. 2.* [So in Plato and Aristotle. See 1 and 177.]

ἡδύς, εἶα, fr. ἡδῶ, prop. *that which gives pleasure, agreeable* in a very wide sense: Ἦενε ἀκούσαι λόγους. *Plat. Men. 81, d.* Sometimes in a more restricted sense for *agreeable to the taste*: Κρήνη ἡδύς ἔδατος. *Xen. An. vi. 4, 3.* Fig. in opp. to *λυπηρὸς* or *ἀλγεινός*: Πολὺ διαφέρει τὸ παραχρῆμα ἡδὺ τοῦ εἰς τὸν ὕστερον χρόνον καὶ ἡδέος καὶ λυπηροῦ. *Plat. Protag. 356.*

ἡδυμος and νήδυμος (ὁ, ἡ), poetic forms of ἡδύς, are always, in Homer, the epithets of sleep: Προκαλέμενος ἡδυμὸν ἕπρον. *Ἦμμα. Merem. 240.* Δία δ' οἶκ' ἔχε νήδυμος ἕπρος. *Il. ii. 2.* The form νήδυμος is one of those words which have exercised the sagacity of commentators. The ancient Greek grammarians, who were sufficiently indifferent etymologists, have given themselves considerable trouble in explaining it. Some of them derive it from νηδύς. Eustathius forms it from the negative particle νη, and from εἶα, sleep one cannot come out of, i. e. deep sleep. He comes nearer the truth, when he says afterwards νήδυμος is for ἡδυμος. It is, in fact, the same word disguised by the copyists, who, in many passages of Homer, have prefixed this *v* to the adjective ἡδυμος, deceived by the marks left of the Æolic digamma. In all the passages where νήδυμος is found, it may be corrected into ἡδυμος. In the lines in which the word that precedes νήδυμος ends with a vowel, the digamma, which was sufficient to prevent the hiatus, being no longer expressed, the *v* may be thrown back to the preceding word, and the verse quoted above, for instance, be read thus: Δία δ' οὐκ ἔχεν ἡδυμος ἕπρος.

ἡμερος (ὁ, ἡ), according to Damm, comes fr. ἡμερος, desire; according to Lennep, fr. ἡμαι, to be seated or tranquil; *tame*; hence, *domestic*, speaking of animals, opp. to ἄγριος, *wild*, as in Latin, *mansuetus* to *ferus*: Ζῶα ἡμερα καὶ ἄγρια τρέφουσα. *Plat. Crit. 114, e.* It is also used by ext., of trees and plants, *refined by cultivation, cultivated*; *salvus*: Καὶ τῶν δένδρων τὰ φύλλα κατατρέποιτες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων. *Herodot. viii. 115.*

ἡπιος (ὁ, ἡ), according to some, fr. ἔπω, to follow; according to others, with less probability, fr. ἡδύς [prob. related to *ἔπω, ἔπος, εἰπεῖν. *L. and S.*]; *facile, indulgent, gentle, mild*: Ἐνερῶν δὲ πατήρ ὧς ἡπιος αἰεὶ. *Il. xxiv. 775.* Sometimes in an active sense, *that which softens, softening*: Ἐπεὶ ἰδὲν ἔλκος ὅθ' ἡμίσει πεκρὸς ἀσπής, αἰμ' ἐμυζήσας, ἐπ' αὖτ' ἡπια φάρμακα εὐδὲς πάσσει. *Il. iv. 218.* This word is also found in Plato, who is fond of poetical forms of words: Ἐπειδὴ καὶ τὸ πικρὸν ἡπιώτερον γίνεται (*has become milder*). *Phaedr. 279, b.*

λειριόεις, εσσα, *like the lily, tender or white as the lily*; hence, *delicate*, in Homer, in speaking of the skin and the voice: Ἀῖκε τελέεσσης μέναι ἐμὸν ὄρον μακρόν, ὃ τοι χροά λειριόεντα δάψει. *Il.* xiii. 830. (151)

μελίχιος (ὁ, ἡ), fr. μέλι, prop. *sweet as honey*, often, in Homer, the epithet of words and discourse: Τοὶ δὲ χαρέντες ἐξιῆ ἡσπάζοντο, ἐπεσσί τε μελιχίοισι. *Il.* x. 542.

πραῖος, πραεῖα, according to some, fr. παρά and εὔς, according to others fr. περάω; *facile, easy, gentle*, opp. to χαλεπός, and used particularly in speaking of the character: Πραῖός τε καὶ συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων. *Isocr. ad Nic.* Sometimes it comes near to the meaning of ἡμερος: Οἱ ἵπποι συμπονοῦντες ἀλλήλοις, πραότεροι συνεστήκασι. *Xen. Cyr.* ii. 1, 14. Sometimes in speaking of the voice: Καὶ τὴν φωνὴν πραότεραν ποιοῦνται. *Xen. Symp.* 1, 10. πραῦς, poet. is the more ancient form, it is found as early as the Homeric hymns: Κλυθὶ βροτῶν ἐπίκουρε, πρὶν καταστίλβων σέλας ὑψόθεν ἐς βιότῃτα ἡμετέρην. *Hymn. Mart.* 10.

προσηνής (ὁ, ἡ), according to Damm, is a compound of εὔς, like ἐνήης, and their opposite ἀπηνής. Passow, after Lennep, derives this family of words from ἡνίον, bridle; prop. *good for any thing or purpose*: Οὐδὲν ἡσσον τοῦ ἐλαίου τῷ λύχνῳ ἐστὶ προσηνές. *Herodot.* ii. 94. Fig. *kind, gentle*: Ἐπὶ τὰς προσηνεῖς καὶ ἀπαλὰς ἀποστρέφοντες ὁμιλίας τὰ ὦτα. *Plut. de Audiend.* 16.

χειροήθης (ὁ, ἡ), fr. χεῖρ and ἡθος, prop. *accustomed to the hand, tractable, manageable*, principally in speaking of horses, *mansuetus*: Πραῖος καὶ χειροήθης ὁ πῶλος. *Xen. Hipp.* 2, 3. Sometimes fig. speaking of things, *supple, flexible*: Τὰ ὅπλα τοῖς σώμασιν ἐγίνετο χειροήθη (*yielding to the body*) καὶ κοῦφα. *Plut. Philop.* 9.

γλύφειν, fr. γλάφω, *to cut or engrave in the material* (as 152 intaglio-work), *to cut in rilievo* (as cameo-work), *to do sculptor's work*: Δακτυλίους γλύφειν (*to engrave or cut rings*). *Plat. Hip. Min.* 368, c.

γλάφειν, fr. γράφω, by the change of ρ into its cognate λ, *to scrape, hollow, dig*: Πλευράς τε καὶ ὦμους οὐρῇ μαστιγῶν, ποσσὶ γλάφει. *Hesiod. Scut.* 431. Some modern commentators have attempted to establish the same difference

- (152) between γλάφω and γλύφω, as that between *sculpo* and *sculpo* in Latin. According to Oudendorp (*ad Suct. Galb.* 10), γλάφειν, as *scalpere*, would mean *to cut, engrave*, in general, speaking of some simple and coarse work; whereas γλύφειν, as *sculpere*, would be said of a work more highly wrought, a regular piece of sculpture. Salmasius (*ad Justin.* 15, 14) would have *sculpere* used for cutting in relievo, or sculpture in every kind of stone or metal, and *scalpere* for intaglio-work in precious stones only. This distinction is based upon no authority, and there is as little certainty of its existence in the Latin words as in the Greek. In fact, some ancient grammarians have not scrupled to reject altogether the form *sculpo*, and every where to read *sculpo* in its place.

153.

- 153 γνάθος, ου (ή), *lower jaw*, in Herodotus: Ἐφάρη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχονσα ὀδόντας μονισφοντας, ἐξ ἑῶς ὁσπίου πάντας τοὺς τε ὀόντας καὶ τοὺς γομφίους. *Herod.* ix. 83.

γναθμός, ὄν (ό), *jaw*, speaking of the inside: Χαμαὶ δὲ κε πάντας ὀδόντας γναθμῶν ἐξιλάσασαι. *Od.* xviii. 28.

γένυς, νος (ή), *jaw*, in Homer, Aristotle, and Galen: Οἰῶν λευκὸν ὀδόντα μετὰ γναμπτήσι γεινύσων. *Il.* xi. 416.

γαμφηλαί, ὦν (αί), only in the plural, *mandibles, jaws of animals*: Ὡλετο τε στειάχων ὑπο γαμφηλῇσι λέοντες. *Il.* xvi. 489.

σιαγών, ὄνος (ή), generical term for the *whole jaw*: Ἐπὶ σιαγῶνι ἔω, τούτων τὸ πρόσθιον γένειον, τὸ δ' ὀπίσθιον γένειον. Κοεῖ δὲ πάντα τὰ ζῶα τὴν κάτωθεν γένειν, πληρὴ τοῦ ποταμίου κροκοδείλου· οὗτος δὲ τὴν ἄνω μερὲς. *Aristot. Hist. An.* 1, 11.

154.

- 154 γράμμα, ατος (τό), the *written letter*, the figure traced representing the letter; for instance, in the Greek alphabet, the mark Δ is the figure (γράμμα) of the letter δέλτα, which is the σπειρίδιον: Ἐκείνασι γράμματα, ἐγὼ δ' ἰσχυρίζομαι. *Dem. de Coron.* 80. Γράμματα is used also as our word *letters*,

sometimes in the sense of *belles-lettres*: Καὶ οἶει αὐτοὺς (154) ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι . . . ; *Plat. Apolog.* 26.

στοιχείον, ου (τό), fr. στοῖχος, *letter* of the alphabet, prop. it is the letter pronounced according to the name and place which it has in the alphabet: 'Ρῶ τὸ στοιχείον, *Plat. Crat.* 426, d, *the letter rho*.

σήμα, ατος (τό), *mark, sign*: Πόρεν δ' ὅγε σήματα λυγρά, γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά. *Il.* vi. 168.

χαρακτήρ, ηρος (ό), *sign traced or cut, mark, CHARACTER*: 'Αλλ' ἰδίως τις ὁ τύπος καὶ βαρβαρικὸς τῶν χαρακτήρων, ἐμφερέστατος Αἰγυπτίους. *Plat. de Gen. Socr.* 5.

155.

γυμνάσιον, ου (τό), GYMNASIUM, place set apart for the 155 training of youth in bodily exercises, applied to the actual place where the exercises took place, and to the building: Πρωί τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει. *Xen. Mem.* i. 1, 10. At Athens there were three principal gymnasiums: the 'Ακαδημία, the Λύκειον, and the Κυνόσαργες; all three were situated outside the town.

ἀκαδημία, ας (ή), the ACADEMIA, one of the most celebrated gymnasiums at Athens; besides the ordinary gymnastic exercises, races and horse-exercises of different kinds took place there: 'Επεὶ δ' ἅπαντες ἡθροίσθησαν, ἀναλαβὼν αὐτοὺς πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ 'Ακαδημίᾳ τῷ καλουμένῳ γυμνασίῳ. *Xen. Hellen.* ii. 2, 4.

λύκειον, ου (τό), the LYCEUM, one of the gymnasiums at Athens, celebrated for the lessons given there by Aristotle in his *walks* with his disciples, whence their name of Peripatetics [*περιπατεῖν, to walk about*]: 'Επιδείξει τὰ τ' ἐν 'Ακαδημίᾳ καὶ τὰ ἐν Λυκείῳ. *Xen. Hipparch.* 3, 1.

κυνόσαργες, εος (τό), the *Cynosarges*, name of a gymnasium at Athens: Τῶν νόθων εἰς Κυνόσαργες συντελούντων, τοῦτο δ' ἔστιν ἔξω πυλῶν γυμνάσιον 'Ηρακλέους, ἐπεὶ κάκεϊνος οὐκ ἦν γνήσιος ἐν θεοῖς. *Plut. Themist.* 1.

ξύστος, οῦ (ό), *xystus*; in the ancient gymnasiums was

(155) a sort of circular *gallery* or *causeway*, set apart for races and the exercises of the athletes. Pausanias thus describes that at Olympia: Πάταται μὲν ἰσθμὸς διὰ τῶν ἑρῶων πεφύκασιν ἐντός τοιχου· ὁ σύμπας δὲ οὗτος περιβόλος καλεῖται Ξυστός, ὅτι Ἡρακλεῖ τῷ Ἀμφιτρυῶνι ἐς ἀσκήσιν ἐγίνετο, ὅσαι τῶν ἀκαρθῶν ἐφύετο ἐνταῦθα, ἐπὶ ἐκάστη ἡμέρᾳ σφᾶς ἀναζύειν. *Pausan.* vi. 23, 1.

παλαίστρα, ας (ή), the *PALESTRA* was that part of the gymnasium that was specially reserved for the exercises of the athletes: Ἐν τούτῳ δὲ οἱ τε ἑρῶμαι τῷ γυμνασίῳ καὶ τοῖς ἀθληταῖς εἰσιν αἱ παλαῖστραι. *Pausan.* v. 15, 8.

156.

156 γυμνός (ό, ή), prop. *naked*; hence, particularly in the historians, *without defensive arms, without defence*: Ἐπὶ τῇ κεφαλῇ τα ὅπλα εἰ τις θέσθαι, γυμνὸς ἐγγιγνόντο πρὸς τὰ τοξεύματα καὶ τᾶλλα βέλη. *Xen. Anab.* iv. 3, 6.

γυμνής, ἡτος (ό), form preferred by the best critics to γυμνήτης, ου (ό), which is found in the ancient texts; *light-armed soldier* in Xenophon, not having the ὅπλον (large shield); opp. to ὀπλίτης: Ἐξήσαν πολλοὶ μὲν ὀπλῖται πολλοὶ δὲ γυμνήταις. *Xen. Hellen.* ii. 4, 25. The word is much more restricted in its meaning in another passage of Xenophon, where it is applied solely to slingers: Καὶ τοὺς γυμνῆτας λίθων ἔχειν μεστὰς τὰς ἐσφθέραις. *Xen. Anab.* v. 2, 12. Γυμνής is synon. with γυμνός in Lucian: Καὶ ἡμίστρατιώτην ἄλλον καὶ γυμνῆτας ὀρχηστάς. *Luc. Bacch.* 3.

ἀνοπλος and ἄοπλος (ό, ή), *without arms*: Μωρὸν γὰρ τὸ κρατεῖν βουλομένους τὰ τυφλά τοῦ σώματος καὶ ἄοπλοι καὶ ἀχειρα ταῦτα ἐναντία τᾶπτεν τοῖς πολεμοῖσι φεύγοντας. *Xen. Cyr.* iii. 3, 23.

ἄσκειος (ό, ή), prop. *without armour*: οἱ ἄσκειοι, synon. with ψιλλοὶ in Pausanias, *light troops*: Γυναιμῆς δὲ πρὸς Μαρτυρία μίχης, Λακεδαιμονίων μὲν οἱ ψιλλοὶ τοὺς ἄσκειους τῶν Ἀχαιῶν ρικῶσι. *Pausan.* viii. 50.

ἀχίτων (ό, ή), *one who has no tunic*: Ἀζώσταν ἐβλέστοτο προσέειπαι καὶ ἀχίτωνα τοῖς πολιταῖς τὸν δεόμενον αὐτῷ. *Plut. Coriol.* 14.

γροσφομάχος, ου (ό), *light-armed soldier*, among the (156) Romans : Διαλέγουσι τῶν ἀνδρῶν τοὺς μὲν νεωτάτους καὶ πενιχροτάτους εἰς τοὺς γροσφομάχους. *Polyb.* vi. 21, 7.

ἔξοπλος (ό, ή), *without arms, without defence* : Δεῖ τὸν μέλλοντα νικᾶν συνθεωρεῖν πῶς δυνατόν ἐφικέσθαι τοῦ σκοποῦ καὶ τί γυμνὸν ἢ ἔξοπλον μέρος φαίνεται τῶν ἀνταγωνιστῶν. *Polyb.* iii. 81, 2.

πρόκωπος (ό, ή), *out of the sheath, naked*, in speaking of a sword, in Euripides : Ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. *Eur. Orest.* 1483.

ψιλός, ή, *prop. bare, without hair* ; hence, *bald*. In the Greek armies, οἱ ψιλοί, *light-armed*, was the name of those troops who fought from a distance, because they had neither cuirasses nor shields, such as were the bow-men, the slingers, and those who threw the dart : Καὶ οἱ μὲν ψιλοὶ εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Xen. Hellen.* ii. 4, 33.

157.

γυνή, αἰκός (ή), *woman* : Γυνή δὲ χρηστὴ πηδάλιον ἐστ' 157 οἰκίας. *Menandr. Fragm.*

γύναιον, ου (τό), *diminutive, little woman ; muliercula*, with some feeling of contempt in the term as regards the person or character of the woman [see under ἄνθρωπος] ; in Aristophanes, *a bit, morsel, mite of a woman* : Κἄν ἐξέλθῃ τὸ γύναιόν ποι. *Aristoph. Thesm.* 792. [The other diminutives γυναικ-άριον, -ίσκιον, γυναιίκιον, are all *late*.]

ἄνθρωπος, ου (ή), in the feminine, is sometimes used with a feeling of contempt : Οὐκ ἐπάυετο ἡ ἄνθρωπος, ἀλλὰ γυναιίου πράγμ' ἐποίει καὶ πρὸς τοὺς γνωρίμους προσιοῦσα ἐνεκάλει. *Dem. in Aristog.* 787, 25.

θήλεια, ας (ή), *feminine of θήλυς*, used sometimes absolutely for the *individual of the feminine sex, the female* : Ἀπαις δὲ ἀρρέρων τε καὶ θηλειῶν. *Plat. Legg.* xi. 925, c.

θήλυ, εος (τό), *neuter, in an abstract sense, the feminine, the feminine sex* ; hence, *the woman* : Ἀπὸ τοῦ ζευγύναι τὸ θήλυ τῷ ἄρρενι. *Dion. Hal. Rhetor.* ii. 2.

158.

γυνή, αἰκός (ή), *woman, frequently married woman, wife* : 158

(158) Μεγίστη γίνεται σωτηρία, όταν γυνή πρός ἄνδρα μὴ διχοσταγῇ, *Eur. Med.* 15.

ἄκοιτις, ἰός (ή), *one having the same bed, bed-fellow*: Τῷ δὲ κε νικήσαντι φίλη κεκλήσθ' ἄκοιτις. *Il.* iii. 138.

παράκοιτις, ἰός (ή), compound of the preceding word, to which the same meaning is usually given, though the preposition prevents it from being really synonymous: Γνοίης γ' αἶον φωτός ἔχεις θαλασπὴν παράκοιτιν. *Il.* iii. 153.

ἄλοχος, ὤν (ή), one who shares the bed, *wife*, legitimate or otherwise: Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν παῖδ' ἑόν. *Il.* vi. 482.

γαμετή, ἦς (ή), a woman *married, espoused*, always with γυνή in good writers, *legitimate wife*, in opp. to ἑταῖρα or πάλλαξ: Ἐχὼ δ' ἐπιδιδῶναι καὶ γυναίξει, ταῖς γαμεταῖς τοῖς μὲν οὕτω χρομέιουσιν, ὥστε συνέργους ἔχειν αὐτὰς εἰς τὸ συναρξέειν τοὺς οἶκους. *Xen. (Ec.* 3, 10. Later, taken substantively, *wife*: Ἀπολλωνιάς, ἡ Ἀττάλου τοῦ πατρὸς Εὐμένους τοῦ βασιλέως γαμετή. *Polyb.* xxiii. 18, 1.

δάμαρ, ἀοτις (ή), fr. δαμάω, prop. *tamed*, brought under the yoke: hence, *wife*, in Homer and the Tragedians: Εἰδομένη γαλόφ' Ἀσηνοριίδαο δάμαρτι. *Il.* iii. 122.

ἐννήτειρα, ας (ή), *one who shares the bed*: hence, *wife*: Οἰεῦ μὲν ἐννήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔργς. *Aeschyl. Pers.* 157.

εὖνις, ἰός (ή), synon. with the above in the tragic writers: Κακίστης ἐννίδος τιμωρία. *Eur. Iph. A.* 807.

εὐνέτις, ἰός (ή), an Ionic form of the preceding word, in Hippocrates and the Alexandrine poets: Πρὶν τε ζῆγρη, Διὸς εὐνέτις. *Apoll. Rhod.* iv. 96.

ἑμενις (ό, ή), feminine in Lycophron, *wife*: Θεομοῖς πεκόντων ἑακρότους λελομένους παῖδων τε καὶ θρόνοις τοῖς ἑμενίδων. *Lycophr. Alex.* 372.

μνηστή, ἦς (ή), adjective, *detested*, with ἀλοχος, *legitimate wife*, in Homer: Εὐθα δὲ παῖδες κομῶντο Πριάμειο παρὰ μνηστῆς ἀλόχοισιν. *Il.* vi. 246.

νυμφεῖον, ὢν (τό), *bridal bed*. The plural νυμφεῖα is in one passage used for νύμφη by Sophocles: Ἄλλα κτερεῖς νυμφεῖα τοῦ σαρτοῦ τέκνου; *Soph. Ant.* 564.

νύμφη, ἦς (ή), young girl *not betrothed, bride*: Διὰ μὲν νύμφης γάμον ἀπωλόμεσθα. *Eur. Phœn.* 581.

νύος, ὢς (ή), daughter-in-law, son's wife, in Homer, *son's*: in Theocritus, *wife*: Κῆς ἔτος ἐξ ἔτους, Μενέλαε, πὰ νύος ἄδε. *Theocr.* xviii. 15. The Latins have made the same use of *nurus* for young wife (Cf. *Ovid. Met.* ii. 364).

δαρ, ὅαρος (ή) (ἄρω), *companion, wife*, in Homer: Μαρνάμενος (158) ὁάρων ἔνεκα σφετεράων. *Il. ix. 327.*

σύζυγος, (ὁ, ή), *joined with; conjux*; taken substantively in Euripides, *companion, wife*: Ἀρά μοι στένειν πάρα τοιᾶσδ' ἀμαρτάνοντι συζύγου σέθεν; *Eur. Alc. 342.*

Δ.

159.

δαμάζειν, rare in prose [see τιθασσεύειν below], *to tame, break in*, 159 prop. and fig.: Ἡμίονον ἐξέτε, ἀδμήτην, ἥτ' ἀλγίστη δαμάσασθαι. *Il. xxiii. 655.*

δαμαλίζειν, *synon. of above*, in Pindar and the Tragedians: Εἶθε γεινοίμαν ἐν σοῖς δαπέδοις πώλους Ἐνέτας δαμαλιζόμενα. *Eur. Hippol. 231.*

δαμνᾶν, another form of the above, used only fig.: Δαμνᾶς δ' ἀνθρώπων πυκινὰς φρένας. *Theogn. 1388.*

ἀνδραποδίζειν, in Herodotus and Thucydides, and more commonly ἀνδραποδίζεσθαι in later writers, *to reduce men to slavery, to make a man a slave*: Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρώμονι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἡνδραπόδισαν. *Thuc. i. 98.*

δουλοῦν, *to reduce to slavery*: Σοὶ δὲ δουλώσας λεῶν παρέσχον. *Eur. Rhés. 410.*

κημοῦν, *to put a muzzle on a horse*: Καὶ ἀεὶ δέ, ὅπρι ἄν ἀχαλίνωτον ἄγῃ, κημοῦν δέῃ. *Xen. Hipp. 5, 3.*

τιθασσεύειν, *to make tame*: Πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. *Xen. Mem. iv. 3, 10.*

χειροῦν, and more often χειροῦσθαι, prop. *to handle, to manage*; hence, fig. *to reduce, by force*: Ἐπεμέλετο οὐ μόνον τοῦ βία χειροῦσθαι τοὺς ἐναντίους, ἀλλὰ καὶ τοῦ πρῶότητι προσάγεσθαι. *Xen. Agesil. i. 20.*

160.

δεῖ may belong to two verbs of very different significance, 160 δέω, *to want, need*, and δέω, whence the Latin *ligo*,

(160) to bind ; this distinction discovers itself in the different syntactical construction of *δεῖ*, it being sometimes found with the accusative, sometimes with the dative ; in the first case, as coming from *δέω*, to bind, it has the notion of obligation ; hence, of necessity, constraining power, duty, *it is necessary* [must, ought] : *Δεῖ τοὺς μὲν εἶναι δυστυχεῖν, τοὺς δ' εὐτυχεῖν. Menandr. Fragm.* In the construction with the dative, on the contrary, the notion of want, need is predominant, *there is need* : *Σοὶ τε γὰρ παύωρ τι δεῖ ; Eur. Med. 565.* It is true, however, that in very many passages *δεῖ* is competently rendered by the French *il faut* ; and perhaps it has gone through the same changes of meaning as *il faut*, the primary notions of want and need having become blended in process of time with those of necessity and obligation.

ἀναγκαῖόν ἐστι, it is necessary : *Πότερον ὅτι τοῦ μὲν λαμβάνουσιν ἀργυρίον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν ; Xen. Mem. i. 6, 5.*

ἔοικε, it seems fitting, it is proper, seemly : *Ὅφρα μὴ οἷος Ἀργείων ἀγέραςτος ἔω' ἐπεὶ οὐδὲ ἔοικεν. Il. i. 118.*

καθήκει expresses the notion of duty, office [that which is fixed as a duty falling on the individual], *it is proper, it is one's business, it behoves* : *Στρατηγὸς δὲ καὶ πάντων ἀπιδείχθη οἷς καθήκει εἰς Καστώλου πείλιον ἀθροῖζεσθαι. Xen. Anab. i. 9, 7.*

πρέπει, it is meet, or fitting, it is well, as it should be, decent [it is proper with reference to the fitness of things] : *Πρέπει ἅμα τῷ κακῷ ἐοικέναι ; ἀμείνον γάρ. Plat. Alcib. i. 135, c.*

προσέκει indicates connexion and relation, *it belongs, pertains, pertains to* : *Ὡς δὲ προσέκει ἀνδρὶ καλῷ κἀγαθῷ εἶναι, ὅ τι μὲν αὐτὸς εἰδείη, πάντων προθυμότητα εἰδῆσκει. Xen. Mem. iv. 7, 1.*

χρή has more reference to use, utility, *it is useful, it is good, or of advantage* : *Βουλευμένῳ δὲ τί χρή ποιῆν, τίπτει το κικέρνον ἀπὸ τοῦ κινεῖν. Xen. Hellen. iv. 4, 5.*

general, prop. and fig. : Ὑμεῖς δ', ἔφη, ὧ Γαδάτα καὶ Γω- (161)
βρύα, δείκνυτε τὰς ὁδοὺς· ἴστε γάρ. *Xen. Cyr.* vii. 5, 24.

δειγματίζειν, to make a public show, spectacle of, in the
N. T. : Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμά-
τισεν ἐν παρρησίᾳ. *Ad Col.* ii. 15.

παραδειγματίζειν, compound of the preceding, in Poly-
bius and the N. T. : Περιηγόμενον δ' εἰς τὴν Πελοπόννησον,
καὶ μετὰ τιμωρίας παραδειγματιζόμενον, οὕτως ἐκλιπεῖν τὸ
ζῆν. *Polyb. Hist.* ii. 60, 7.

δηλοῦν, to make evident, to make plain or known, to mani-
fest : Ὡν δ' ἕνεκα αὐτός τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατ-
έστην, καὶ ὑμᾶς παρεκάλεσα, δηλῶσαι ὑμῖν βούλομαι. *Xen.*
Cyr. i. 5, 7.

μηνύειν, to give information of, to denounce : Μηνυθέντος
τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου. *Thuc.* iv. 89.

παρέχειν, to place close or before, to exhibit, show ; fig.
in speaking of the affections : Ξεινοδόκον κακὰ ῥέζει, ὃ κεν
φιλότητα παράσχη. *Pl.* iii. 354. According to Ammonius,
the middle παρέχεσθαι ought to be used in speaking of the
affections, or mental faculties ; but this must be limited to
some such words as προθυμία, εὐνοία, &c., expressing an
affection entertained by the subject of the verb : Καὶ πᾶν
τὸ πρόθυμον παρεχόμενοι. *Thuc.* iv. 85. But in this sense
the active is sometimes found, even in prose.

σημαίνειν, to show or manifest by sign or signal, to point
out, to give notice of : Ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν
πάντα ἀλλήλοις ἃ βουλόμεθα. *Xen. Memor.* i. 4, 12.

φαίνειν, to make to appear, to cause to be seen : Φαῖνε δὲ
μήρους καλοὺς τε μεγάλους τε. *Od.* xviii. 67.

φανερῶν (φανερός), to make manifest, to manifest, in the
N. T. : Καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. *1 Cor.*
iv. 5.

δεῖν, to bind, to tie fast : Καὶ τὸν ἡγεμόνα δῆσαντες παρα- 162
διδόασιν αὐτοῖς. *Xen. Anab.* iv. 2, 1.

δεσμεύειν, to bind with chains or bonds : Ταῦτα καὶ καθύ-

- (162) βρισ' αὐτόν, ὅτι με δεσμεύειν δοκῶν, οὗτ' ἔθιγεν οὐθ' ἠψαθ' ἡμῶν. *Eur. Bacch.* 616.

δεσμεῖν, later form of the above in the N. T.: Καὶ ἐδεσμεῖτο ἀλύσεισι καὶ πέλαις φυλασσόμενοι. *Luc.* viii. 29.

ἄπτειν, *to attach*, fix one thing to another, very rare in the active: Οὗτε ὅσπουρ ἔστιν αὐτὸ κατ' αὐτὸ οὐδέν, ἀλλ' ἢ μέμιον ὡς συνιχεῖ ἢ ἀπτομενον καὶ προσδεῖμενον. *Aristot. de Part. Anim.* ii. 9.

σφίγγειν, *to pull tight* what is tied: Σφίγγετ' ἀμαλλοῦέται τὰ ἐράγματα. *Theocr.* x. 44.

φιμοῦν [*to muzzle*, is only fig. in the sense of] *to strangle*, *to squeeze tight*: Εἴτα φιμώσῃτε τοῦτον τῷ ξύλῳ τὸν ἀνχένα (*fasten his neck in the pillory*). *Aristoph. Nub.* 592.

163.

- 163 δένδρον, ου (τό), and under the Ionic form, δειδρον, *tree*: Οὐ γὰρ ἦν ἀσφαλὲς ἐν ταῖς δειδρου ἐστάναι πλεῖον ἢ τὸν ἕνα λόχον. *Xen. An.* iv. 7, 9.

δρῶς, ὡς (ή), prop. oak, appears to have been originally a generic term for every kind of tree, if we are to believe Hesychius and the Scholiast on Homer (*Il.* x. 86), in whom no trace of this meaning is to be found, except in the compounds ἐρυτομος, &c. This general sense is given to it in the following passage of Euripides: Δονός ἀσπετον ἔρνος. *Eur. Cycl.* 615.

δόρυ, ατος (τό), *wood, standing, growing tree*, in the *Odyssey*: Ἐπεὶ οὐπω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης. *Od.* vi. 165.

ξύλον, ου (τό), *wood*, sometimes for *standing tree* in Callimachus and the N. T.: Πισθετο Δαμάτῃρ ὅτι οἱ ξύλον ἱερὸν ἀλγεί. *Callim. in Cerer.* 41.

164.

- 164 δέρμα, ατος (τό), fr. δέρω, generic term for every kind of *skinned skin*, even that of man: Αὐτὸς δ' ἀμφὶ πεδίσσαι ἑοῖς ἀρούρικε πίδαλα περιτρῶν ἔρμα βασιλῆος ἐν χροῖ. *Od.* xiv. 24. According to some critics this word was not admitted in

tragedy. [Δέρμα δὲ πάντων λεπτότατον ἄνθρωπος ἔχει (164) κατὰ λόγον τοῦ μεγέθους. *Aristot.* iii. 9, 3.]

δέρος, εος (τό), Ionic and poet. *skin* : Λέοντος δέρος ἔχων ἐπ' ἀσπίδι χαίτη πεφθρικός. *Eur. Phœn.* 1120.

δέρρις, εως (ή), *dried skin*, which has lost its animal moisture, but not its hair, *hide* : Προκαλύμματα εἶχε δέρρις καὶ διφθέρας. *Thuc.* ii. 75. [See διφθέρα below.]

δορά, ᾶς (ή), *flayed skin*, not only of a beast, but also of man : Καὶ τὴν δορὰν αὐτοῦ κατὰ τι λόγων ὑπὸ τῶν βασιλέων φρουρουμένην. *Plut. Pelop.* 21.

βύρσα, ης (ή), *ox-skin* or *hide* : Οὐκ ἔφην χρῆναι τὸν υἱὸν περὶ βύρσας παιδεύειν. *Xen. Apol.* 29.

διφθέρα, ας (ή), *skin of a lion*, or rather the generic term for the *skin* of every kind of *beast*, although Ammonius and others give it the special meaning of *goat-skin*. There is also reason to think, that it was the word the most in use to signify a *dressed skin*, from the following passage in Herodotus : Ἐχρέωντο διφθέρησι αἰγείησι τε καὶ οἰέησι. *Herodot.* v. 58. [And so Krüger explains it in the passage of *Thuc.* quoted under δέρρις.] In Aristophanes, *skin* which shepherds wore, the French *rhenos* : "Ὡσπερ ὁ πατήρ σου διφθέραν ἐνημμένος (with a goat-skin fastened round you). *Aristoph. Nub.* 72.

κῶας, εος (τό), *sheep-skin* with the fleece, *fleece* with which beds and seats were covered, in Homer : Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτῷ. *Od.* xix. 97. [In prose, *Hdt.*]

κώδιον, ου (τό), diminutive, subsequently more in use in the same sense : Τῶν δὲ λυκοβρώτων προβάτων, τὰ κώδι, καὶ τὰ ἔρια καὶ τὰ ἐξ αὐτῶν ἱμάτια φθειρωδέστερα γίνεται (are more apt to grow lousy) πολὺ μᾶλλον τῶν ἄλλων. *Aristot. H. An.* viii. 10.

μηλωτή, ῆς (ή), *sheep-skin*. According to the grammarian Aristophanes, quoted by Eustathius (*ad Od.* ρ', 472), *μηλωτή* is also *goat-skin*. According to others, *skin with its wool* or *hair*, speaking of all kinds of animals.

- (164) *νάκη*, *ἡς* (ή), and *νάκος*, *εος* (τό), *goat-skin* with its hair, in the *Odyssey*: Ἄν' οἱ νάκην ἴδεν' αἰγῶν ὑπερφύων, μεγάλειο. *Od.* xiv. 530. The form *νάκος* is used by Theocritus (*Id.* v. 7).

οἰή and *ῥα*, *ας* (ή), in the Attic writers, according to the grammarians, *sheep-skin* with its fleece, wool, fleece. Herodotus uses it adjectively with the generic substantive *διφθέρα* in the passage quoted under *διφθέρα*.

ῥινός, *οῦ* (ή), 1. *skin* of the living man, in the *Iliad*: Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λιθός. *Il.* v. 303. 2. *Skin* of a beast, more particularly dressed ox-hide with which shields were covered. (See Ἀσπίς.)

σκῦτος, *εος* (τό), *dressed skin*; hence, *cutis*: Σκῦτος δὲ αἰ ἔκπεσε χειρός. *Od.* xiv. 34.

στέρφος, *εος* (τό), prop. *hard envelope*; hence, in the Alexandrine poets, *hide, skin*: Στέρφεσιν αἰγίαις ἐξωπνέται. *Apollon. Rhod.* iv. 1318.

χρῶς, *ωτός* (ό), *outer covering of the human body, skin*: Ἀκροτατον δ' ἄρ' οἷστος ἐπεγράψε χρῶα φῶτες. *Il.* iv. 139. [*χρoύη* (*Ep.*), *χρoύα*, *χρoά* (*Att.*) = *skin* in Hom. and the poets. In Att. prose and poetry, the *skin* with ref. to its colour; hence, *tint, complexion*. *λευκὴν χρoύαν ἔχεις. Eur. Bacch.* 457.]

165.

- 165 *δεσμωτήριον*, *ου* (τό), *house of detention, prison*: Πολλοὶ τε καὶ ἀλόλογοι ἄνθρωποι ἦδη ἐν τῷ δεσμωτηρίῳ ἦσαν. *Thuc.* vi. 60.

δεσμός, *ου* (ό), fr. *δέω*, *band, fetter*, in the singular and plural [*hands* = imprisonment], *chains*: Καὶ αἱ δουλείαν καὶ δεσμὸν φοβούμενοι, οὔτοι μὲν οὔτε σίτου οὔθ' ὕπνου ἔστανται τυγχάνειν, ὥα τὸν φόβον. *Xen. Cyr.* iii. 1, 14.

ἀναγκαῖον, *ου* (τό), Xenophon uses this word in speaking of a prison at Thebes; it was probably, like the French *Force*, the name specially given to a prison: Ἦλθε πρὸς το ἀναγκαῖον, καὶ εἶπε τῷ εἰρηνοδόκῳ ὅτι ἄνδρα ἀγεί παρα πολεμάρχου, ὃν εἶρξαι δεῖοι. *Xen. Hellen.* v. 4, 8.

εἰργμός, *οῦ* (ό), *detention, confinement*; hence, *place of detention, prison*: Ὡσπερ αἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἡρὰ ἀποδιδράσκοντες. *Plat. Pol.* vi. 495, d.

εἰρατή, *ἡς* (ή), *house of detention, state of arrest*: Ἄλλα

πρῶτον μὲν τοῦνειδὸς τῆς εἰρκτῆς χαλεπῶς τῷ λογισμῷ (165) φέρων. *Dem. Epistol.* 2, 1471, 16.

κέραμος, ου (ὅ), *dungeon, jail*, in the dialect of Cyprus, according to the Scholiast on Homer : Χαλκῆω δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας. *Il.* v. 387.

κιγκλῖς, ἰδος (ή), a kind of open-work enclosure formed by bars, or barrier securing the entrance to the senate, and the court of Areopagus, at Athens ; our own word 'bar' is to be traced to a similar custom : Τὸ τὴν βουλήν, τοὺς πεντακοσίους ἀπὸ τῆς ἀσθενοῦς ταυτησὶ κιγκλίδος τῶν ἀπορρήτων κυρίαν εἶναι, καὶ μὴ τοὺς ἰδιώτας ἐπεισιέναι. *Dem. in Aristogit.* 778, 11.

κολαστήριον, ου (τό), *house of correction*, in Synesius : 'Εφ' οἷς πρῶην ἐστενοχωρήθη τὰ κολαστήρια. *Synes. de Insomn.* 145, a.

κῆκημα, ατος (τό), *dungeon, prison* : Εἰ δὲ μὴ κατέστησεν, εἰς τὸ οἶκημα ἂν ᾗει. *Dem. in Zenothem.* 890, 13.

166.

δεσμώτης, ου (ὅ), *bound ; hence, prisoner, one confined* 166 in prison : Ὡς δὲ ἀνέωξε, τοῦτον μὲν εὐθὺς ἀπέκτειναν, τοὺς δὲ δεσμώτας ἔλυσαν. *Xen. Hellen.* v. 4, 8.

αἰχμάλωτος (ὅ, ή), *taken with the spear, or in war, used of men, and generally, captive* : Ὡς δὲ εἶδε πατέρα, καὶ μητέρα, καὶ ἀδελφάς, καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. *Xen. Cyr.* iii. 1, 4.

δοριάλωτος (ὅ, ή), *synon. of the above* : Λέγ', ἐπεὶ σέ, λέχος δουριάλωτον στέρξας ἀνέχει θούριος Αἴας. *Soph. Aj.* 211.

δοριθήρατος (ὅ, ή) [*won by the spear*], *conquered by the spear* : Πάρεδρος χαλκίοις Ἑκτορος ὅπλοισι σκύλοις τε Φρυγῶν δοριθηράτοις. *Eur. Troad.* 576.

δουρίκτητος (ὅ, ή), *obtained, conquered by the spear* : Ὡς καὶ ἐγὼ τὴν ἐκ θυμοῦ φίλεον, δουρικτήτην περ ἑοῦσαν. *Il.* ix. 343

δορίληπτος (ὅ, ή), *taken in war* : Ὀλέσαι Δαναῶν βοτὰ καὶ λείαν ἥπερ δορίληπτος ἔτ' ἦν λοιπή. *Soph. Aj.* 146.

167.

δεσπότης, ου (ὅ), *master*, in reference to the slave : Ζῆς 167 γοῦν οὕτως ὡς οὐδ' ἂν εἷς δοῦλος ὑπὸ δεσπότη διαιτώμενος

- (167) *μείρειν*. *Xen. Mem.* i. 6, 2. Used also of the father of a family, and in the political sense, *absolute master*, *DESPOΤ*: Οὗτος μὲν γάρ τῶν ἐν Μήϊας πάντων δεσπότην ἑαυτὸν πεποίηκεν. *Xen. Cyr.* i. 3, 15.

κύριος, *ia* (*lord, master*), prop. and fig., used of every kind of empire and authority, as that of a father over his children, a husband over his wife: Ἐἴτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατὴς καθέστηκε, καὶ τῆς σιτοπομπείας τῆς τῶν Ἑλλήνων κύριος γέγονε. *Dem. de Coron.* 71.

οἰκοδεσπότης, *ου* (ὁ), *master of the house, father of a family*, in the N. T.: Καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας. *Luc.* xxii. 11. The feminine *οἰκοδεσποινα* is found in Plutarch (ii. 612, f).

168.

- 168 δῆμιος, *ου* (ὁ), with ellipse of *τοῦλος*, *slave who put into execution sentences of death, public executioner, our common hangman*: Ὁ τῆς πόλεως κοινὸς δῆμιος, ἄγων πρὸς τὸ μῆμα τοῦ ἀποθανόντος . . . *Plat. Legg.* ix. 872, b.

δημόκοινος, *ου* (ὁ), the composition of this word seems to have originated in the phrase used by Plato in the quotation just given; *public executioner*, who had no other office than that of putting to the torture in public or private trials: Οὗτος δ' οὐ δημόκοινους ἐφασκεν ἐλίσσθαι αὐτούς. *Isocr. Trapez.* 361, d. Eustathius tells us that it was used also fig. as a term of scoffing and abuse, much as the French use their word *bourreau*.

βασανιστής, *οὔ* (ὁ), fr. *βάσανος*, kind of *arbitrator* or *commissioner* named by mutual consent of the parties engaged in private law-suits. When the judge had condemned the slave of one of the parties to be put to the torture, it was the business of the *βασανιστής* to be present, take down the statements of the sufferer, regulate the mode and duration of the torture, and if the slave should become useless to his master, in consequence of the injuries received by him, assess the sum to be paid his master for the loss of his services: Ἐπειδὴ δ' ἤκομεν πρὸς τὸν βασανιστήν. *Dem. in Pentæctet.* 978, 11.

169.

- 169 δῆμος, *ου* (ὁ), fr. *δέω*, to bind, *people*, considered as a body politic, and [by the same abuse of the term by which

'the people' is used with us to signify the people *exclusively* of the upper ranks] in opp. to the words βουλή, senate, ἀρχαί, authorities, &c. : Ἐπειδὴ ἀνίηνεγκαν τοὺς λόγους ἕς τε τὰς ἀρχὰς καὶ τὸν δῆμον. *Thuc.* v. 28. [See example under πλῆθος.]

ἔθνος, εὖς (τό), *nation* ; *gens* : Καὶ τοίνυν τούτων τῶν ἐθνῶν ἤρξεν οὐθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις. *Xen. Cyr.* i. 1, 5.

λαός, οὖ (ό), in Attic Greek, λεώς, *copia*, a mass of men assembled together for any object whatever, and principally for war, *people*, considered with regard to the mass and multitude of them ; hence, and chiefly in the plural, λαοί, *army, troops, men armed, soldiers*, in Homer : Καί με κελεύει δυσκλέα Ἄργος ἰκέσθαι ἐπεὶ πολὺν ὤλεσα λαόν. *Il.* ii. 115. In Homer sometimes in the singular (vii. 342), *infantry*, in opposition to ἱπποί. This word is very rare in the Attic prose writers.

πλῆθος, εὖς (τό), the greater part of the people, *the multitude* : Τοῦ δὲ δῆμον ἔνιοι ταῦτα ἐπῆνον, τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις εἴσει τὸν δῆμον πράττειν ὃ ἂν βούληται. *Xen. Hellen.* i. 7, 12.

πολλοί, ὦν (οί), is taken sometimes for the *multitude*, the people, in a political sense, in opp. to ὀλίγοι : Δεινὸν ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι. *Isocr. Panegy.* 30.

ὄχλος, οὖ (ό), *multitude in disorder* or confused, *crowd* : Ἐπεθορύβησε πάλιν ὁ ὄχλος, καὶ ἠναγκάσθησαν ἀφίεναι τὰς κλήσεις. *Xen. Hellen.* i. 7, 13.

φυλή, ἦς (ή), *tribe* : Δώδεκα γὰρ καὶ Περσῶν φυλαὶ εἰρηγνται. *Xen. Cyr.* i. 2, 5.

170.

διαβόητος (ό, ή), *noised abroad* ; hence, *rendered famous*, 170 taken in a good or bad sense : Τῶν ἐφ' ὧρα καὶ λαμυρία διαβόητων ἐν τῇ πόλει. *Plut. Lucull.* 6.

ἐπιβόητος (ό, ή), *decried, spoken ill of, of ill name*, for his conduct : Καί μ' ἐπίβωτον κατὰ γείτονας ποιήσεις. *Anacr. lib.* ii. According to other grammarians it is used in the same sense as the preceding.

περιβόητος (ό, ή), *renowned, famous, or ill-reported of*,

- (170) *infamous, notorious*: Ταύτης τοίνυν τῆς οὕτως αἰσχραῆς καὶ περιδότηου συστάσεως καὶ κακίας. *Dem. Cor.* 92. According to some it is used equally in a good or bad sense; but it seems certain that the ancient writers most commonly used it in a bad sense. [Περιδότηον εἶναι, *to be talked about; to be the common talk. Lys.*] Plutarch employs it in a good sense.

171.

- 171 Διάδημα, ατος (τό), *head-band, DIADEM*: ἔλαχε δὲ καὶ διαῖημα περὶ τῇ τιάρᾳ. *Xen. Cyr.* viii. 3, 13. Fig. for empire in the Sept., as with us sometimes, as crown is also used: Καὶ περιθετο διάδημα τῆς Ἀσίας. 1 *Machab.* xiii. 32.

κίδαρις, εως (ή), or better κίταρις, which comes nearer the Hebrew and Chaldee etymology, CIPARIS, head-dress principally in use among the ancient Persians; it was a head-band or turban of white and blue. This word appears to have been confounded with τιάρᾳ by Plutarch and Quintus Curtius (iii. 3), both of whom make it the distinguishing head-dress of the king of Persia: Λέγων ὡς οὐδὲν ὀνομασθῆναι ἢ κίταρις ἐστῶσα περὶ τῇ κεφαλῇ τοῦς ὑπ' αὐτόν. *Plut. Artax.* 28. The Sept. translators have also used κίδαρις in speaking of the head-dress of the high-priest of the Jews.

μίτρα, ας (ή), fr. μίτρος, a linen band or fillet; Herodotus gives this name to the head-dress or turban worn by the Babylonians and Assyrians: Τὰς κεφαλὰς μίτροντι ἀραῖονται. *Herodot.* i. 195.

στέφανος, ου (ό), fr. στέφω, in Homer, circle; later, *crown*. It was not peculiar to royalty in ancient times as it is in modern, but was the distinctive badge of certain offices; it was also the reward given to citizens who had rendered signal service to their country, as also the prize of the victors in public games; at festive entertainments the guests wore crowns of flowers: Ὅτι στίφαισι δὲ ἑλμυρὶ Δημοσθέειν χρυσῶ στίφαιφ ἀρετῇ ἐνεκα. *Dem. de Coroa.* 17.

στέμμα, ατος (τό), more common in poetry, according to Eustathius, *crown*, encircled with *little wreaths* of wool consecrated to a god, and carried by a suppliant, such as that of Chryses, in the *Iliad*: Στεμματ' ἔχων ἐν χερσιν ἐκηβόλου Ἀπόλλωνος. *Il.* i. 14.

στεφός, εος (τό), *crown of suppliants*: Πέπλων καὶ στεφέων πότ', εἰ (171) μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; *Æsch. Theb.* 101.

στεφάνωμα, ατος (τό), *what one crowns himself (or, is crowned) with, or of which a crown is made*: Ὁ καλλίβοτους νάρκισσος μέγασιν θεαῖν ἀρχαῖον στεφάνωμα. *Soph. Œd. Col.* 684.

στροφίον, ου (τό), fr. στροφήος, *narrow band or fillet, a kind of head-dress, head-band, turban, in Athenæus*: Ἐφόρει δὲ ὑπὸ τρυφῆς πορφυρίδα καὶ στροφίον λευκὸν ἐπὶ τῆς κεφαλῆς. *Athen.* 543, f. [More commonly worn by women round the *breast*.]

ταινία, ας (ή), fr. τείνειν, *tissue (woven-work), long and narrow, used for making crowns or garlands, head-bands, girdles, band, narrow band, ribband*; by ext., *crown, in Xenophon*: Ὁ δὲ Σωκράτης διέπραττε τῷ νικῆσαντι μὴ ταινίας, ἀλλὰ φιλήματα παρὰ τῶν κριτῶν γενέσθαι. *Xen. Conv.* 5, 9.

τιάρα, ας (ή), TIARA, *cap of felt, and pointed at the top, head-dress of the great Persian lords, and of the king, who alone had the right of carrying the point of the cap upright*: Τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν. *Xen. Anab.* ii. 5, 23.

172.

διδασκαλεῖον ου (τό), *school*: "Ἐξεστι πᾶσι Πέρσαις πέμ- 172 πειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης διδασκαλεῖα. *Xen. Cyr.* i. 2, 15. [Also διδασκαλεῖον παίδων. *Th.* vii. 29, 5.]

γυμνάσιον, ου (τό), GYMNASIUM, *place more particularly set apart for bodily exercises*: "Ὡσπερ τοὺς γέροντας ἐν τοῖς γυμνασίοις ὅταν ῥυσσοὶ καὶ μὴ ἡδέϊς τὴν ὄψιν ὅμως φιλογυμναστῶσιν. *Plat. Pol.* iv. 452, b.

διατριβή, ῆς (ή), *school of philosophy, in Lucian*: Ἐργαστήρια γοῦν ἐκάλει καὶ καπήλεια τὰς τούτων διατριβάς. *Luc. Nigrin.* 25.

ἡβητήριον, ου (τό), *place destined for the exercises of youth, gymnasium, in Plutarch*: Ἐκέκτητο τῆς Ῥώμης τὰ ἡδίστα προάστεια, καὶ τῶν ἡβητηρίων τὰ κάλλιστα. *Plut. Pomp.* 40.

μελετητήριον, ου (τό), *study, private room for the purpose*

172. of study : Ἐκ τούτου κατάγειον μὲν ἀκοιδμήσαι μελετητήριον, ὃ δὲ διεσώζετο καὶ καθ' ἡμᾶς. *Plut. Dem. 7.*

παιδαγωγεῖον, ου (τό), *school-room* : Καὶ τὸ παιδαγωγεῖον κορῶν. *Dem. de Coron. 79.*

σχολή, ἡς (ή), *school of philosophy*, in Plutarch : Ὡστε καὶ τοὺς φιλοσοφῶντας ἐν ταῖς σχολαῖς ζητοῦνται, εἰ τὸ πάλλασθαι τὴν καρδίαν . . . *Plut. Arab. 29.*

173 διδάσκαλος, ου (ό), *master that teaches, professor, public or private tutor*, in the sciences and literature generally : Οἱ δ' ἂν παιδεύθωσι παρὰ τοῖς ἐημοσίοις διδασκάλοι. *Xen. Cyr. i. 1, 15.*

ἐπιστάτης, ου (ό), *master, who shows what ought to be done, who sets the example*. The lessons of the διδάσκαλος have more to do with the pupil's manner of expressing himself and reasoning ; those of the ἐπιστάτης with the actions and the conduct ; in general, he *who directs, who guides, who watches over, prefect, inspector* : Αὐτοῖς ποιμνίων ἐπιστάταις. *Soph. Ajax. 27.* Οὐχ ὅπως ὡς εὐτάκτοι μὲν εἰσιν ἐν τοῖς καυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις ; *Xen. Mem. iii. 5, 18.* At Athens it was the name of the chief or *president* of the Πρυτάνεις.

παιδαγωγός, ου (ό), *private teacher or tutor* whose duty it was to watch over the conduct of his pupil, and to form his manners. It was almost always a slave who discharged this office, and who never left the child with whose education he was entrusted : Ἐπειδὴν τάχιστα οἱ παῖδες τα λεγόμενα λυσιώσιν, εὐθὺς μὲν ἐπ' αὐτοῖς παιδαγωγὸν θηράσοντας ἐφιστᾶσιν, εὐθὺς δὲ ἐμπουσαι εἰς διδασκάλους. *Xen. Laciedem. 2, 1.* Our word *pedagogue*, which comes from it, is used in a bad sense.

παιδορόμος, ου (ό), a kind of inspector selected from the principal magistrates at Sparta, and whose office it was to superintend the education of the rising generation : Οὐ μὲν ἄλλα καὶ παιδορόμοι ἐκ τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν ἐτάσσοντο. *Plut. Lyc. 17.*

παιδοτρίβης, ου (ό), he who trains the child in bodily

exercises, master of the *palæstra*, or *gymnasium* : Οἱ περὶ (173) τὸ σῶμα παιδοτρίβαι τε καὶ ἰατροί. *Plat. Gorg.* 504, a.

174.

διδάσκειν, *to teach* : Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι 174 τοῖς ἄρχουσι. *Xen. Cyr.* i. 2, 8.

δεικνύειν, *to show*, sometimes used for διδάσκειν, *to teach* : Οἵτινες δεῖξουσί τε ὀρθῶς καὶ διδάξουσιν καὶ ἐθίσουσιν ταῦτα δρᾶν. *Xen. Cyr.* iii. 3, 27.

δηλοῦν, *to make known, to explain* : Ὁ δὲ μοι δοκεῖ ἐνδε-
έστερον ἢ ὥς ἐχρῆν δηλῶσαι, τοῦτο ἐγὼ πειράσομαι τοὺς μὴ
εἰδότας διδάξαι. *Xen. Cyr.* viii. 1, 1.

παιδεύειν, *to bring up, to form the mind and manners of a child, to instruct a child* : Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παῖδας παιδεῦσαι ἢ χρήματα διασῶσαι, ἃρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῇ ; *Xen. Mem.* i. 5, 2. [*To bring up and instruct, (ἐκ-)τρέφειν καὶ παιδεύειν. Pl.*]

παιδαγωγεῖν, *to educate a child* ; hence, *to direct as a child* : Ὁ σοφιστὴς τοὺς παιδευομένους οὕτω ἐννήμερος παιδαγωγεῖν. *Plat. Theæth.* 167, c.

175.

διδόναι, *prop. to distribute* ; hence, *to give*, in a very 175 wide sense, *dare*, *prop. and fig.* : Καὶ ὁ Κῦρος λαβὼν τὴν τοῦ Ὑστάσπου δεξιάν ἐδωκε τῷ Γωβρῦα, ὁ δ' ἐδέξατο. *Xen. Cyr.* viii. 4, 26. [*In Pres. and Impf. often = to offer (to give).*]

δωρεῖν, rare in the active, and more used in the middle δωρεῖσθαι, *to present*, or *to make a present* : Τῷ δὲ Ὑρκανίῳ ἔππον καὶ ἄλλα πολλὰ καὶ καλὰ ἐδωρήσατο. *Xen. Cyr.* viii. 4, 24.

δωρύντεσθαι, *synon. of the preceding word*, in the Doric dialect : Τάν τοι, ἔφα, κορύναν δωρύντομαι. *Theocr.* vii. 42.

ἐγγυαλίζειν, *to place in the hand, to deliver, to commit* : Καὶ τοι Ζεὺς ἐγγυάλιξεν σκῆπτρόν τ' ἠδὲ θέμιστας. *Il.* ix. 99.

ἐγχειρίζειν, *to put into the hands, to commit, confide* : Ἀγητιλάῳ ἑαυτὸν καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τὴν ἐνάμιν ἐνεχείρισε. *Xen. Ages.* 3, 3.

(175) ἐπιτρέπειν, *to deliver up, to give up entirely, confide, abandon*: Δεομένους καὶ πάντα ποιούντας ὅπως ἂν σφίσι τὸ πηδάλιον ἐπιτρέψῃ. *Plat. Pol. vi. 488, c.*

νέμειν, *to distribute in portions; to divide*: Δοκεῖ δ' ἔμοιγ', ἔφη, καὶ τοῦτο εἶναι τὰ χρήματα ἐπειῶν ἔλθωσι, Μηδούς καὶ Ὑρκατίου καὶ Τεγράρη ἐπιτρέψαι. *Xen. Cyr. iv. 2, 43.*

ὀπάζειν (ὀπαῖος), *to adjoin, to associate; hence, to host, to dispense*: Νῦν μὲν γὰρ τοῦτω Κορυθαίῳ Ζεὺς κύτος ὀπάζει. *Il. viii. 141.*

ὀρέγειν, *prop. to extend, to stretch out, especially [with χεῖρα, χεῖρας] the hand; hence, to offer or give, prop. and fig.*: Κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη πλάττῃσθαι, αἱ κέρ τις κοτύλην καὶ πύριον ὀρέξῃ. *Od. xv. 312.* [Also in prose: ὠρέξε τὴν κύλικα τῷ Σωκράτει. *Pl. Phæd. 117, b.*]

παρέχειν [and -εσθαι with little difference], *to produce; præbere; hence, to procure, prop. and fig. [to provide, supply, &c.]*: Ἐπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς ποῦναι ἐῴωκαν οἱ τοῖ πορεύεσθαι μόνον παρέχουσιν (which only procure for them the power of walking). *Xen. Mem. i. 4, 8.*

πορεῖν, *used only in the second aorist, to pass, trans. Fr. passer; hence, to procure, to give*: Ἦν δὲ μαρτοσύνην τὴν οἱ πόρε Φοῖβος Ἀπόλλων. *Il. i. 72.*

πορίζειν (πόρος), *to give the means; hence, to furnish*: Οὐκοῦν τοῦτο μὲν ἀγαθόν, εἰ γε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; *Xen. Mem. iii. 4, 2.*

πορσύνειν, *to prepare, to procure*: Ἐγὼ γὰρ εἰμὶ ὁ πορσύνων τὰς. *Soph. Œd. R. 1454.*

προῖεναι, *in the middle, to lavish*: Καὶ αὐτὸν γέ σε εὐχὴ ἀνέξεσθαι τοὺς σοὶ προσμένοντες εὐεργεσίαν ὀφειλόντά σοι ἐγκαλοῦντας. *Xen. Anab. vii. 7, 47.*

χαρίζεσθαι, *to gratify, to grant a favour*: Ἐπίδομαι καὶ χαρίσασθαι τῷ ἡμῶς εἰκαῖα μὲν ἀζωῶντι. *Plut. Tib. Græc. 11.*

χορηγεῖν, *prop. to be χορηγός, or to provide for the expenses of the chorus; hence, by ext., to provide, to furnish*: Τί οὖν κωλύει λέγειν εὐδαίμονα τὸν κατ' ἀρετὴν τελευτᾶν ἐπιτροχῶντα, καὶ τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένον; *Aristot. Eth. Nic. iv. 10.*

176.

διήγησις, εως (ή), *narration* in prose or verse, of a considerable extent, and forming a whole : Ἄλλ' ἑάν περ διήγησις ἦ, τῶν γενομένων ἔσται, ἢν' ἀναμνησθέντες ἐκείνων βέλτιον βουλευσώνται περὶ τῶν ὑστέρων. *Aristot. Rhet.* iii. 16.

διήγημα, ατος (τό), shorter *narration*, *detached piece*, *episode*, *narrative*, *relation*, limited to the relation of a single fact or matter connected with a single person, in the rhetoricians ; thus, according to Hermogenes, διήγησις might be applied to a great work, such as the history of Herodotus or Thucydides, and διήγημα is a simple narrative, such as that of the adventures of Orion or Alemaeon : Καὶ πάλιν διήγησις μὲν ἡ ἱστορία Ἡροδότου, ἡ συγγραφὴ Θουκυδίδου· διήγημα δὲ τὸ κατὰ Ἀρίονα, τὸ κατὰ Ἀλκμαίωνα. *Hermog. Progygn.* cap. 2.

177.

δίκαιος, αία, in conformity with what is right, *just* ; *justus* : Ἄρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι ; *Xen. Mem.* iv. 2, 12.

ἐνδικος (ό, ή), *just* ; poetic, but found also in Plato : Κοῦποτ' ἐκ γ' ἐμοῦ τι μὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων. *Soph. Ant.* 206.

αἷσιμος (ό, ή). *proper*, *good*, *just* : Ἀλλὰ εἰκην τίονσι καὶ αἷσιμα ἔργ' ἀνθρώπων. *Od.* xiv. 84.

εἰκώς, ότος (ό), fr. εἰκα, *reasonable* : Προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα, οὐ τυγχάνομεν. *Thuc.* ii. 74.

ἐπιεικής (ό, ή), *fair*, *moderate* : Τὸν τρόπον ἐπιεικής καὶ δίκαιος. *Diod. Sic.* i. 106. [Of persons, especially of one who gives up something of his strict right ; so τὰπιεικῇ πρόσθεν ἡγοῦνται δίκης. *Eur.*—Of things, *fair*, *reasonable* : ὁμολογία τιρὶ ἐπιεικεῖ. *Th.* iii. 4. 2. Cf. 1, 155.]

ἴσος, fig., 1. *equal*, *equitable* ; *æquus* : Μηδαιμῶς· οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν. *Dem. de Coron.* 98. 2. *Impartial* : Βουλοίμην εἴ ἂν ὑμᾶς ἴσους ἀκροατὰς ὑπὲρ ὑμῶν αὐτῶν γενέσθαι. *Dem. Proœm.* 1454, 7.

ὀρθός, ή, fig. *right*, in the sense of *just*, *rectus* : Κατὰ λόγον ὀρθόν. *Plat. Legg.* x. 890, d.

- (177) ὅσιος, *ia*, *permitted by religion, or just towards the gods*: Κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι. *Thuc.* iii. 56. [Hence also of *persons*, obeying all *divine* and *human* laws, *conscientious*, &c.: ὁσίων ἀνδρῶν ἀρχούτων. *Pl. Ep.* vii. 335, d.]

- 178 δίκη, *ης* (ή), fr. δικεῖν [*jacere*], *prop. what the lot casts or sends to one; portion that falls to one's lot; lot*, in *Homer*: Ἄλλ' αὖ-η δίκη ἐστὶ βροτῶν, ὅτε κέρ τε θάρω-σιν. *Od.* xi. 218. Hence, the notion of *individual right*: Ἡ γὰρ δίκη κρισις τοῦ δίκαιου καὶ τοῦ ἀδίκου. *Aristot. Eth. Nic.* v. 10, 4.

δίκαιον, *ου* (τό), *that which is just, the just, just pretension or claim*; hence, 1. *right*; *jus*: Ἐν μὲν οὖν πρὸς ἅπαντας τοὺς τούτων λόγους ἐπάρχει μοι δίκαιον. *Dem. in Callicl.* 1272, 16. 2. *Political right*: Ἄλλ' εὐτυχοῦσιν ὅτι ἐναπο-χωῶνται (*profit by*) τῇ ὑμετέρᾳ ῥάθυμίᾳ τῇ οὐκ ἐ τῶν δίκαιων ἀπολαύειν προαιρουμένη. *Dem. de Induc.* 218, 5. [See *δικαίωμα*.]

δικαιοσύνη, *ης* (ή), *sentiment or principle of what is just, justice*: Καὶ ἡ μὲν δικαιοσύνη ἐστὶ καθ' ἣν ὁ δίκαιος λέγεται πρακτικῶς κατὰ προαίρεσιν τοῦ δίκαιου. *Aristot. Ethic. Nic.* v. 9, 17.

δικαιοσύνη, *ητος* (ή), *quality of the just man, habit of justice*, which may only be apparent: Ὡσπερ δὲ τοῦ ἀγαλλεταὶ ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ. *Xen. Anab.* ii. 6, 25.

δικαίωμα, *ατος* (τό), *plea of right which one urges, just claim*: Δικαιώματα μὲν οὖν τὰδε πρὸς ὑμᾶς ἔχουσιν ἰκανά. *Thuc.* i. 41. In the *N. T.*, *means of justification*, of *expiation, that which justifies*: Τοῦ δὲ χρίσματος ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. *Rom.* v. 16. [= *sententia absolutoria*; sentence of acquittal or justification. Δικαίωμα also, but rarely, a *just action*; opposed to ἀδικημα. *Arist. Eth.* v. 7; who adds that δικαιοπραγίη (see below) is more common in this sense, δικαίωμα being rather = τὸ ἐπανόρθωμα τοῦ ἀδικήματος].

δικαίωσις, *εως* (ή), 1. *pretension or claim to the exercise of a right*: Τὴν γὰρ αὐτὴν δύνανται δοῦλωσιν ἢ τε μεγίστη

καὶ ἐλαχίστη δικάϊωσις, ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς (178) πέλας ἐπιτασσομένη. *Thuc.* i. 141. 2. *Justification*, in the N. T.: Καὶ ἡγέρθη διὰ τὴν δικάϊωσιν ἡμῶν. *Rom.* iv. 25.

δικαιοπράγημα, ατος (τό), *practice of justice*, and better, *act of justice, just action*, in Aristotle, who thus distinguishes it from δίκαιον: Τὸ μὲν γὰρ δίκαιον τὸ τῷ νόμῳ ὀρισμένον, τὸ δὲ δικαιοπράγημα τὸ τὰ δίκαια πράττειν. *Aristot. Magn. Mor.* i. 34, 24. [Not a genuine work of Aristotle.]

δικαιοπραγία, ας (ή), is more especially the *practice of justice*: Διωρισμένων δὲ τούτων ἐῆλον ὅτι ἡ δικαιοπραγία μέσον ἐστὶ τοῦ ἀδικεῖν καὶ ἀδικεῖσθαι. *Aristot. Ethic. Nic.* v. 9, 17.

θέμις, ιδος (ή), fr. τιθέναι, prop. that which is established or instituted, and consecrated by long use, *custom*; hence, *established order or right*, in Homer, who uses it in this sense in the singular only [in *Pl.* θέμιστες = *ordinances, laws. Hom.*], and also for the place itself where justice is dispensed, the *seat of justice*: "Ἴνα σφ' ἀγορή τε θέμις τε ἦην. *Il.* xi. 807. In Plato: Ξυρροῖζειν δὲ ταύτας ἐκείνοις κατ' ἀγχιστείαν καὶ θέμιν. *Plat. Legg.* xi. 925, d. According to the grammarians, θέμις is the divine justice, but this is contradicted by the following passage from Demosthenes, where it is opposed to ὅσιον: Ἄλλα τούτων γ' οὐθ' ὅσιον οὔτε θέμις τῷ μιᾶρῳ τούτῳ μεταδοῦναι. *Aristogit.* i. 794, 13. Θέμις personified is but an inferior deity in Homer, whose office it was to convoke the assemblies, whether of the gods, on Olympus, or of men, on the earth, and maintain order there: Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε κάλεσσαι. *Il.* xx. 4. It was only later that THEMIS became the Goddess of Justice.

ὅσιον, ου (τό), that which is permitted by religion, *divine right*; *fas*: Τὸ ὅσιον μέρος τοῦ δικάϊου. *Plat. Euthyphr.* 12, e.

δίκη, ης (ή), *action-at-law*, in general; very often at 179 Athens δίκη alone, with ellipse of *ιδία*, signified *suit-at-law* between private individuals, especially when opposed to γραφή.

γραφή, ης (ή), *public action*; *accusation*, or *criminal in-*

- (179) *dictment* for a capital offence against the laws of the State. Socrates, in the *Euthyphron* of Plato, speaking of the accusation brought against him by Melitus, uses the word *γραφή*, which he distinguishes from *δική* in these terms: Οὐ δὴ πονοῦν Ἀθηναῖοι γε, ὦ Εὐθύφρων, *δικήν* αὐτὴν καλοῦσιν, ἀλλὰ *γραφήν*. *Euthyphr.* 2, a.

διαδικασία, ας (ή), *action in claim* of a right or a privilege [trial to decide between *adverse claims*; e. g. to an inheritance; of creditors to a confiscated estate, &c.]: Ἔστι γὰρ ὁ μὲν ἄγων οὐτοσὶ κλήρον *διαδικασία*. *Dem. in Leochar.* 1082, 16.

ἐγκλημα, ατος (τό), *complaint, charge, or accusation* in a private matter, in a suit between private persons, applied both to the complaint or charge itself, and to the deed of declaration containing it [*libellus accusatorius*]: Ἀκούετε γεγραμμένον ἐν τῷ *ἐγκλήματι*. *Dem. in Nausim.* 988.

κατηγορία, ας (ή), *accusation, charge* preferred in a matter of State: Τὰς μὲν γὰρ *δικὰς* ὑπὲρ τῶν ἰδίων *ἐγκληματῶν* λαγχάνουσιν, τὰς δὲ *κατηγορίας* ὑπὲρ τῶν τῆς πόλεως *πραγμάτων* ποιοῦνται. *Isocr. de Big.* 603.

180.

- 180 *δίκτυον*, ου (τό), fr. *δικεῖν*, to cast, *net*, in general; according to its etymology, it ought at first to have been used for fishing: Ὡστ' ἰχθύας οὕς θ' ἄλιξις κοῖλον ἐς αἰγιαλὸν πολλῆς ἐκτοσθε θαλάσσης *δίκτυον* ἐξέρυσαν *πολυπῶν*. *Od.* xxii. 386. In Xenophon it is the *net* with meshes made of flax of the largest size for taking game, *hunting-net, toils; plaga*: Τὰ δὲ *δίκτυα* τινέτω ἐν ἀπέτοις. *Xen. Cyneq.* 6, 9.

ἀμφίβληστρον, ου (τό), great net for fishing, *casting-net* or sweep-net, *verriculum*: Λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλόν τῶν ἰχθύων καὶ ἐξίψασθαι. *Herodot.* i. 141.

ἄρκυς, ας (ή), a smaller *net* than the two preceding ones, *rete*; it was used in taking the boar and the hare; it was set about holes and openings of the ground, in forests, near ponds and streams: Διακοσμητοὶ δὲ τοὶ Λαγῶ ἐν ταῖς ἄρκυς ἐς τὸ προσθεῖν προέσθω. *Xen. Cyneq.* 6, 10.

ἀρπεδόνη, ης (ή), *noose, net*: Τι δὲ ἐλαφροὺς ποδάγρας καὶ ἀρπεδόνας; *Xen. Cyr.* i. 6, 28.

γάγγαμον, ου (τό), *small net for taking oysters*: Γάγγαμά (180)
τ' ἡδ' ὑποχαὶ περιήγεες. *Opp. Hal.* iii. 81.

γρίφος, ου (ό), *fishing-net* [exact form and use unknown]: Τῶν τὰ μὲν ἀμφίβληστρα τὰ δὲ γρίφοι καλέονται. *Opp. Hal.* iii. 80. [Related to ῥίψ, ῥιπός, *seirp-us*. *Pott.*]

ἐνόδια, ων (τά), fr. ἐν and ὁδός, lit. *road-nets*, nets of the smallest size for taking game; *snares, casses*: Ἐμβαλλέτω δὲ τὰ ἐνόδια εἰς τὰς ὁδοὺς. *Xen. Cyneg.* 6, 9.

κυρτός, οὔ (ό), sort of round basket of twisted rush, used in taking fish, *bow-net*, in Plato and Theocritus: Ὀρμειαί, κύρτοι τε, καὶ ἐκ σχοίνων λαβύρινοι. *Theocr.* xxi. 11.

λῖνον, ου (τό), prop. *flax*, and the various things made of it, as *fishing-net*, in Homer: Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου. *Il.* v. 487.

πλέγμα, ατος (τό), prop. *weft, twist*; hence, *toils* for taking game: Τίρος δ' ἔνεκα δολοῦν ὕς ἀγρίους πλέγμασι καὶ ὀρύγμασι; *Xen. Cyr.* i. 6, 28.

πόρκος, ου (ό), sort of round *net* for fishing: Κύρτους ἐὶ καὶ δίκτυα καὶ βρόχους καὶ πόρκους. *Plat. Sophist.* 220, c.

σαγήνη, ης (ή), according to Hesychius was a kind of basket of twisted rush, used in fishing, a *seine*; *sagena*; according to some it was the bottom of the net, into which the fish falls when taken [more prob. large *drag-net*]: Καὶ τοι βύλον ἰχθύων πρίασθαι ποτέ φασι Πυθαγόραν, εἶτα ἀφεῖναι κελεῦσαι τὴν σαγήνην. *Plut. Symp.* 8.

ὑποχή, ης (ή), kind of round *net* for fishing: Εἶτα μέντοι κορακίνοισι ταῖς ὑποχαῖς πολλοὺς συλλαβόντες. *Ælian. H. Anim.* xiii. 17.

181.

διπλοῦς, ἡ, 1, *double*, in regard of width and height; 181
2. Speaking of things folded naturally or by art, *folded double*: Ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν διπλήν. *Il.* x. 134.

δίπλαξ (ό, ή), *double* [as consisting of two *folds* or *layers*]: Καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ θείομεν. *Il.* xxiii. 243.

διπλάσιος, ἰα, *twice as large* or *numerous*; it is a mistake of the grammarians to say that it is used only of number;

- (181) it is more modern, and more used in prose than *ἐπλοῖς*: *Τῶν δὲ ἐπλοῶν διπλασίαι* (*those of the ἐπλοῖα* [Cf. 180] *should be twice as large*). *Xen. Cyneg.* 2, 8.

διπλασίων (ὁ, ἡ), Attic form and later, but as early as Xenophon: *Τῶν δὲ χορημάτων ἀντὶ μέρους τῶν πενήκοντα ταλάτων, ὧν ἔφερον ἑασμέν, διπλασίονα Κισιάρεα ἀπέειπε*. *Xen. Cyr.* iii. 1, 19.

δίπτυχος, α, *folded double*, speaking of a cloak: *Δίπτυχον ἄμφ' ὤμοισιν ἔχουσ' εἰσεργέα λώπην*. *Od.* xiii. 224. Euripides has used it for *δίσσοι*: *Δίπτυχοι ρεαῖται*. *Iphig. T.* 242. But this would appear to have been a neologism criticized by Aristophanes in Athenæus (iv. 154, e).

δίπτυχῆς (ὁ, ἡ), *synon.* of the preceding word, and used by Aristotle in speaking of that which is naturally *double*: *Καὶ ἕτερον νεῦρον διπτυχέες, ὁ πτέρων*. *Aristot. II. An.* iii. 5.

δισσός, ἡ, that which is of the number of two, *double*, speaking of number; sometimes the plural *δίσσοι* is used for *δύο* both in prose and poetry, *bini*: *Τῆς δὲ πιθαυουργικῆς διττὰ λέγομεν γένη*. *Plat. Soph.* 222, d.

182.

- 182 *δίσκος*, ου (ὁ), *disc*, a species of *quoit* made of a round stone, flattened and having a hole through the centre; through this hole a leather thong was passed, which was used in throwing it: *Δισκοῖσιν περιποιτο*. *Il.* ii. 774. Discs were also made of wood and iron, as we learn from Eustathius.

σόλος, ου (ὁ), *solid spherical mass of iron, or ball*, thrown as the disc, but differing from it in matter, and specially in shape: *Πηλεΐδης θῆκεν σόλον ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος*. *Il.* xxiii. 826.

183.

- 183 *δοκεῖν*, *to be believed, to appear*, but only as regards the opinion formed, which may be either true or false, *to pass for*: *Ἐπιθυμῶμεθα γάρ, ἔφη, εἴ τις μὴ ὦν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιο, τί ἂν αὐτῷ πειρητιον εἴη*; *Xen. Mem.* i. 7, 1.

φαίνεσθαι, *to appear*, said of objects, the existence of

which is *real*, whatever be the form under which they show (183) themselves to our eyes, or the notion that we conceive of them; or again, of a fact, of which no doubt is entertained by the party mentioning it. Thus Demosthenes in the following passage conceals the most refined irony under the word φαίνεται; the Athenians might be flattered by his use of φαίνεται, whereas δοκεῖ would have been considered by them as an affront: Οὐκ ἀπιστῶν ὑμῖν, ὥς γέ μοι φαίνεται. *Dem. de Coron.* 3. [With the infin. φαίν. = *to appear to be*; with the *partep.* = *to be seen to be.*]

εἶδесθαι, refers solely to the external and visible forms of objects: 1. *to be seen, to appear*, videri, in speaking of objects which present themselves to the eyes, as the heavenly bodies, &c., in Homer and the poets; hence, 2. *to have the look or the appearance, to resemble*: Παρὰ δὲ γλαυκῶπις Ἀθήνη εἰδομένη κήρυκι. *Il.* ii. 280. [Also in *Hdt.* φάσμα εἰδόμενον Ἀρίστωνι. 6, 69; 7, 56].

εἶκειν, principally in the perfect, ἔοικα, *to resemble*, in a moral and intellectual view; sometimes *to seem*, in a case of conjecture or probable inference: Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐκαιμονίαν οἰομένῳ τρυφῇν καὶ πολυτέλειαν εἶναι (*you seem to think*, &c.). *Xen. Mem.* i. 6, 10.

184.

δόξα, ης (ή), fr. δοκέω, *opinion* entertained, *judgement* 184 passed according to the appearances of things; in Plato it is opposed to ἐπιστήμη, certain knowledge, and that which is alone certain: Τίς γὰρ ἂν καὶ ἔτι ἐπιστήμη εἴη χωρὶς λόγου τε καὶ ὀρθῆς δόξης; *Plat. Theæth.* 202, d.

δόκησις, εως (ή), *belief* [*persuasion*; also *expectation*]: Χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν, ἐν ᾧ μάλιστα καὶ ἡ δόκησις τῆς ἀληθείας βεβαιοῦται. *Thuc.* ii. 35.

δόκημα, ατος (τό) *that which one believes, that which seems*; hence, *expectation*: Δοκημάτων ἐκτὸς ἦλθεν ἐλπὶς. *Eur. Herc. Fur.* 771. [Also appearance in a vision, vision: δόκ. νυκτερωπὸν ἐννύχων ἐνείρων. *Eur. Herc. Fur.* 111.]

δόξασμα, ατος (τό), *effect, result of the opinion held*: Ὡστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματι λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. *Thuc.* i. 141.

γνώμη, ης (ή) (γινώσκω), *opinion* formed upon knowledge of the matter, and under a conviction entertained about it: Τῆς μὲν γνώμης ἀεὶ τῆς αὐτῆς ἔχομαι. *Thuc.* i. 140.

- (184) οἷμα, ατος (τό), fr. αῖω, *good opinion of oneself, conceit, presumption*, in Plutarch: Οἷματος ἐπληροῦντο καὶ ὀζοσοφίας. *Plut. Platon. Quæst.* 999, c.

οἷσις, εως (ή), *supposition, notion, peculiar mode of viewing a matter, opinatio*: Ἐὰρ περ μείρη ἧς ἡ οἷσις τοῦ ἀρμορίου μὲν εἶναι σύνθετον πρᾶγμα. *Plat. Phæd.* 92, a.

- 185 δόξα, ης (ή), *opinion that others have of us; hence, 1. reputation in general, good or bad, according to the epithet used, or the context*: Ἀντι δ' ἀρετῆς καὶ ὀξυς ἀγαθῆς ὅτι οὐδ' αὖν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα προΐλουτο. *Xen. Cyr.* v. 2, 12. 2. Without epithet, *good name, reputation, glory*: Μήτε ἡμῶν αὐτῶν τῆς δόξης ἐιδεεστέρους. *Thuc.* ii. 11.

δόξασμα, ατος (τό), *that which glorifies, that in which a man glories, glory*, in the Sept.: Δέλωκα ἐν Σιών σωτηρίαν, τῷ Ἰσραὴλ εἰς δόξασμα. *Isa.* 46, 13.

εὐδοξία, ας (ή), *good reputation*: Εὐδοξία ἐστὶ τὸ ἐπὶ πάντων σπουδαῖον ὑπολαμβάνεσθαι ἢ τοιοῦτον τι ἔχειν ὃν πάντες ἐφίενται ἢ οἱ πολλοὶ ἢ οἱ ἀγαθοὶ ἢ οἱ φρόνιμοι. *Aristot. Rhet.* i. 5.

εὐκλεία, ας (ή), *good reputation; hence, glory*; poet. although used by Plato and Xenophon: Τὸν καὶ τηλόθ' ἰόντα εὐκλείης ἐπίβησον. *Il.* viii. 285.

εὐφημία, ας (ή), *good report, renown, modern*: Καὶ τῆς αἰωνοπτον πρὸς τὸν αἰὶ χρόνον εὐφημίας. *Plut. Consol. ad Ap.* 37.

εὖχος, εος (τό), *that which is the object of wishes; hence, glory*: Ποσειδάωνι δὲ νικῆν πᾶσαν ἐπέτρεψας μάλιστα δὲ αἱ εὖχος ἔδωκας; *Il.* xxi. 473.

κλέος (τό), fr. κλέω, *that which one hears spoken of, tradition, popular report; fama*, always with a distinctive epithet in Homer: Ἡμεῖς δὲ κλέος ὄλον ἀκαίσιμον, αἰεὶ τι ἔσμεν. *Il.* ii. 486. Without any determining adjunct in the poets after Homer, and often also in prose: Τὸ δῖον ἔθνα ἑοῦα φέροι κλέος ἀγήρατον βιωτᾶ. *Eur. Iphig. A.* 567.

κληδών, ὄρος (ή), *report, reputation, fama*: Τί ἔητα δόξης ἢ τί κληδόνος καλῆς μάτην βροῦσης ὀφθαλμῶν γίγνεται; *Soph. Oed. Col.* 258.

κῦδος, εὖς (τό), fr. κῦω, prop. eminence; hence, *excellence, superiority*, (185) *eminent or glorious advantage*, and not glory [?] as it is usually rendered: 'Ἡράμεθα μέγα κῦδος, ἐπέφρομεν' Ἐκτορα ἔϊον. *Il.* xxii. 393.

186.

δόρυ, αὖος (τό), *wood or shaft of the dart or spear*; hence, 186 by ext., *javelin*, longer than the ἄκων, in the *Iliad*; *spear*, used both in close fighting [as a *pike*], and from a distance; *spear, pike*, in the historians: Προΐει δόρυ. *Il.* xxiii. 438.

αἰχμή, ἦς (ή), fr. ἄκη, prop. *point of the iron head of the spear*; hence, by ext., in Homer, Herodotus, and the Tragedians, but rarely in prose, *pike, spear*: Αἰχμὴ διαμπερὲς ἦλθε. *Il.* v. 658.

ἔγχος, εὖς (τό), *pike, lance, long and heavy spear*, which was sometimes thrown, but only in near fight, on account of its weight: Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος. *Il.* v. 15. Although there is little difference in Homer, generally speaking, between δόρυ and ἔγχος, yet this latter kind of spear seems to have been longer and heavier, as may be gathered from the following verse: "Ἐγχος δ' οὐχ' ἔλετ' οἶον ἀμύμονος Αἰακίδαο, βριθὺ, μέγα, στιβαρόν· τὸ μὲν οὐ ἔναιετ' ἄλλος Ἀχαιῶν πάλλειν. *Il.* xvi. 140.

λόγχη, ἦς (ή), the *iron head of the spear*, and similar weapons: Δόρυ μίαν λόγχην ἔχον. *Xen. An.* v. 4, 16. *Spear, lance*, in the *Batrachomyomachy*: "Ἡ δὲ νῦ λόγχη εὐμήκης βελόνη. *Batr.* 129.

σάρισσα, ἦς (ή), *spear used by the Macedonian infantry*, in Polybius: Τῶν πολεμίων ὀρθὰς ἀνασχόντων τὰς σαρίσσας· ὅπερ ἔθος ἐστὶ ποιεῖν τοῖς Μακεδόσιν, ὅταν παραδιδῶσιν αὐτούς *Polyb.* xviii. 9, 9.

187.

δοτικός, ἡ (δίδωμι), one who likes to give; *inclined to give*, in Aristotle: Οἱ γὰρ πολλοὶ δοτικοὶ μᾶλλον ἢ φιλοχρήματοι. *Aristot. Eth. Nic.* iv. 3.

μεταδοτικός, ἡ, prop. *ready to impart*, who shares what he has, or gives voluntarily: "Ἐπεὶ δὲ ἀψευδὴς καὶ μεταδοτικὸς τῶν ἀγαθῶν. *Diod. Sic.* i. 70. [Also, in *Arist. Anal. Pr.* ii. 30, 3, of the *lion*.] According to Ammonius, μεταδοτικός

1187 is properly said of the man who gives of his own accord to his friends, and ἐπιδοτικός, ἢ, of him who gives liberally to those that ask of him; there is no other authority for the last adjective.

δαφιλής (ὁ, ἡ), sometimes *liberal*: Οὐδέ γυναικα δαφίλης χρηγίγαι. *Plat. Pericl.* 16. [*Proprie, abundant, plentiful.*]

δωρητικός, ἢ (ἑωρίω), *adapted for making presents, or which consists in making gifts or presents*: Τῆς ταύτης ἀλακτικῆς, ὅσο εἶδη λέγωμεν, τὸ μὲν δωρητικόν (the one by way of gift), τὸ δὲ ἕτερον ἀγροαστικόν; *Plat. Soph.* 223, c.

δωρηματικός, ἢ (ἑώρημα), *inclined to make gifts, liberal*: Μεγαλοφρων τε καὶ δωρηματικός. *Diom. H. An. R.* viii. 60.

μεγαλόδωρος (ὁ, ἡ), *magnificent, munificent*: ὦ φιλαθροποτατε καὶ μεγαλόφροτατε δαιμονων! *Aristoph. Pac.* 393. [*In prose, Pol. Luc.*]

προσετικός, ἢ, *lavish*: Τὸν στρατηγὸν εἶναι χυρὴ . . . καὶ προσετικὸν καὶ ἄρπαγα. *Xen. Mem.* iii. 1, 6.

φιλόδωρος (ὁ, ἡ), *one who loves giving, liberal, beautiful*: Καὶ φιλόδωρον καὶ πλεονέκτην. *Xen. Mem.* iii. 1, 6.

188.

188 δουλεία, ας (ἡ), *condition of the slave, slavery, servitude*: Ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέβηκεν ὁ βαρβαρος. *Thuc.* iii. 56.

δουλοσύνη, ης (ἡ), *state of servitude, habitual state of the slave, slavery*: Μήποτε ταῖς, ὧ πάτρια, χρυσιδόστρονχον ὧ Διὶς ἔργον Ἀρτεμι, δουλοσύνην τλαιήν. *Eur. Phoen.* 190.

δούλωσις, εως (ἡ), *the action of enslaving, enslavement*: Ἐπειὴ ἐβόρωμεν αὐτοῖς τὴν μὲν τοῦ Μήδου ἰχθυον ἀνείματα, τὴν δὲ τῶν ἐμμάχων δούλωσιν ἰπαγομένους. *Thuc.* iii. 10.

αἰχμαλωσία, ας (ἡ), *captivity, state or condition of one who is taken in war*: Εἴτε δὴ παθὼν τι πρὸς τὴν αἰχμαλωσίαν τοῦ ἀναθήματος. *Plut. Themist.* 31.

αἶρεσις, εως (ἡ), *capture, in the Odyssey*: Εἰς τὴν εἰσπράττονται πόνον τ' ἐχέμεν καὶ διζύν. *Od.* viii. 529.

189.

δοῦλος, ου (ό), fr. δέω, properly, *bound* [a *bond-man*], en- 189
slaved, *servus*; hence, by ellipse, used substantively, *serf*,
slave, in general; applied equally to one under the autho-
rity of a master, to a [despotic] king's subjects, and fig. to
him whose passions are his master: Εἷς ἐστὶ δούλος οἰκίας
ὁ δεσπότης. *Menandr. Fragm.*

ἀκόλουθος, ου (ό), a *follower*, *attendant*, *man-servant*:
Μόρος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; *Xen.*
Mem. iii. 13, 6.

ἀνδράποδον, ου (τό), according to the derivation fr. ἀνὴρ
and ἀποδύσθαι, generally, *taken in war*¹, a *captive*, a *slave*,
without any notion annexed of *service*, or being in a house-
hold: "Ἐνθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν
χαλκῷ, ἄλλοι δ' αἶθρι σιδήρῳ, ἄλλοι δ' ἀνδραπόδεσσι. *Il.*
vii. 475. [*Th.* viii., τὰ ἀνδράποδα πάντα καὶ δούλα καὶ
ἐλεύθερα, *all their captives, both bond and free.*]

δμῶς, ἑμῶς (ό), feminine δμῳή, ἤς (ή), fr. δαμάω, prop. tamed,
subjugated, taken in war, in which it differs from δούλος; hence,
reduced to slavery, *captive*, *slave*, male or female, in Homer and the Tra-
gedians, found once only in the masculine in the Iliad: Καὶ οἱ δειξίας
ἕκαστα, κτῆσιν ἐμὴν δμῶδες τε. *Il.* xix. 333.

ἐργάτης, ου (ό), *labourer* employed in the fields by the
farmer, but who was also a slave, as is plain from the fol-
lowing passage in Xenophon: Καὶ παρακελεύεσθαι δὲ πολ-
λάκις οὐδὲν ἦττον δεῖ τοῖς ἐργάταις τὸν γεωργόν, ἢ τὸν στρα-
τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἦττον
οἱ δούλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον, ὅπως
μένειν ἐθέλωσιν. *Xen. Œcon.* γ. 16.

θεράπων, οντος (ό), fr. θέρω, one who serves, in general;
and specially, in Homer, one who serves voluntarily and
out of friendship, as Patroclus served Achilles: Ἡμέτερος
θεράπων. *Il.* xvi. 244. One who attaches himself to the
service of a prince, *courtier*, *minister*, *servant at arms*, not
unlike the squire of the middle ages. Homer fig. calls
warriors Θεράποντες Ἄρῃος. *Il.* ii. 110. Later, θεράπων

¹ The original has 'en parlant de personnes et de choses,' which the
author cannot have intended.

(189) was used for οἰκέτης, slave, *body-servant, valet*: Ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξαι τύχρη. *Aristoph. Plut.* 3.

λάτρις, ἄος (ὁ, ἡ), fr. λαω, to take, *one who serves, a servant*. According to Ammonius λάτρις was a person, free-born, whom war or its consequences had reduced to slavery; it seems better to understand it, with Hesychius, of one who, though a free-man, submits to any kind of service voluntarily, but not without an interested motive: and this notion prevails in many passages, principally in the poets, by whom this word was always contounded with δοῦλος: Οἷδά σ' ὅντ' ἐγὼ παλαιὸν ὠμάτων ἐμῶν Λάτρην. *Eur. Iph. A.* 868.

μόθαξ, ακος, and μόθων, ωτος (ὁ), a Lacedæmonian word; a *slave* brought up in his master's house; *verna*, according to Ælian: Ὅμοια ἐε ἦν ἅρα ταῦτα τοῖς τῶν εὐπόρων παιδῶν δοῦλοις, οὓς συνεισέπειμπον αὐτοῖς οἱ πατέρες συναιγωνιουμένους ἐν τοῖς γυμνασίοις. *Ælian. V. H.* xii. 43. [Muller thinks they were brought up as their *foster-brothers*.] Fig. in Aristophanes, *impudent rascal, good-for-nothing fellow*: Διαρρήγεται· ὡς μεθ'ωι εἴ, καὶ φύσει κεῖνός τις, ὅστις φειακίζεις. *Aristoph. Plut.* 279.

οἰκέτης, ου (ὁ), fr. οἶκος, *domestic, household slave*: Ἀχρηστον μὲν γὰρ δῆπον καὶ οἰκέτην καὶ στρατιῶνα ἀπειθεῖς. *Xen. Hipp.* 3, 6. According to Chrysippus, quoted by Athenæus (vi. 93), δοῦλος is used even of a slave who has been made free, whereas οἰκέτης was the slave only so long as he was under the power and in the house of his master.

οἰκογενής (ὁ, ἡ), sometimes by ellipse of δοῦλος, *slave born in the house* of his master, *verna*: Ὡς περ εἶναι αἱ Ἑλληνες τῇ Ἐκότη καὶ τῇ Γενετῇ κεῖνὰ Παρθέναι θέουσαι ἐπὲρ τῶν οἰκογενῶν. *Plut. Quæst. Rom.* 277, b.

οἰκότροφ, ῥος (ὁ, ἡ), in Attic writers, *slave born and brought up in the house* of his master [*verna*]: Νῦν δ', ὃ ἀνέρεϊ Ἀθηναῖον, φθόροντι ἀνθρώπωντι οἰκοτροφῶν οἰκότροφας τιμῇ ὥσπερ ἄλλων τῶν τῶν ὠτίων λαμπύροισι, ποιῶσθε πολίτας. *Dem. de Syntax.* 173, 16.

παῖς, παιδής (ὁ, ἡ), *slave*, without distinction of age, notwithstanding the primary meaning of the word, from which it takes the notion of moral inferiority only, or of contempt,

frequently attached to it, *man-servant, valet*, French, *garçon*: (189) *Τὸ οὖν τοσούτῳ ἦττον τοῦ παιδὸς δύνασθαι ποιεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι; Xen. Mem. iii. 12, 6.*

ὑπηρέτης, ου (ὅ), fr. *ὑπὸ* and *ἐρέτης*, prop. *rower; servant* generally; *agent, creature, subaltern officer* in war; Lat. *minister*: "Ἐπεμύε δὲ καὶ ὑπηρέτας δύο ἐπὶ τὸ στόμα τῆς ἀγυῖας. *Xen. Cyr. ii. 4, 3.*

190.

δρεπάνη, ης (ή) (*ἔρέπω*), *scythe*: "Ἐνθα δ' ἔριθοι ἡμῶν ὀξείας δρε- 190 *πάνας ἐν χερσὶν ἔχοντες. Il. xviii. 551.*

δρέπανον, ου (τό), less ancient form, and more common in prose; Xenophon uses it for the *scythes* with which the war chariots were armed in the East: *Δρέπανά τε σιδηρᾶ περὶ τοῖς ἄξοσι προσήρμοσται. Xen. Cyr. vi. 2, 17.*

ἄρπη, ης (ή), *sickle, scythe*, in Hesiod: "Ἀλλ' ἄρπας τε χαρισσέμεναι καὶ ἄρπας ἐγείρειν. *Hesiod. Oper. 571.*

ζάγκλον, ου (τό), *scythe*, in the Sicilian tongue: *Τὸ ἐρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσι. Thuc. vi. 4.*

ζάγκλη, ης (ή), another form of the above in Nicander, a poet of Alexandria: "Υπὸ ζάγκλησι περιβρίθουσιν ὀπώρην κείροντες. *Nic. Al. 180.*

191.

δύναμις, εως (ή), Homer uses it for *bodily strength* only: 191 *Παρ' εὐνίᾳ. Il. xiii. 787.* Afterwards it was used fig., *physical and moral power, ability, talent, weight, and influence* of every kind; in the singular and the plural, *military force, army*; in this meaning, we use the plural word, *forces*: *Τὴν οἰκίαν εὐνίᾳ ἔχοντες, ὀλίγοι πρὸς πολλὰς μυριάδας. Isocr. Paneg. 24.*

ἀλκή, ῆς (ή), poet. *defensive, strength, valour* (i.e. strength and courage) necessary for self-defence, and for repelling an attack [*ἐς ἀλκὴν τρέπεσθαι. Th. 2, 84. Cf. 91*]; by ext., *success, defence*: "Ἐὰν γὰρ ὑμεῖς, ὦ ἕῃροι, θέλητέ μου ἀλκὴν ποιεῖσθαι. *Soph. Œd. Col. 460.*

βία, ας (ή), seems to come from *βίος*, and signifies prop. *vital strength*: *Οὐδέ οἱ ἦν ἴς, οὐδέ βίη. Od. xviii. 3.* More particularly strength in action, the using of strength;

(191) hence, *violence*: "Ος οί χρήματα πολλά εἶχε βίη. *Od.* xv. 230.

ἐνέργεια, ας (ή), fr. ἐνισχύει, *action, operation, efficacious action, active strength, effect, ENERGY*. The words ἐνισχύει and ἐνέργεια are opp. to each other in the following passage of Aristotle: Καὶ τὸ φῶς ποιεῖ τὰ ἐντάμει ὅντα χρώματα ἐνέργεια χρώματα. *Aristot. II. Anim.* iii. 5.

εὐρωστία, ας (ή), *vigour, strength; robur*, prop. and fig.: Ἀνδρείαν καὶ φρόνησιν, τὴν μὲν εὐρωστιά τινα, τὴν δ' εὐρωστίαν ψυχῆς τιθέμενοι. *Plut. Cat. Min.* 44.

ἰς, ἰρός (ή), prop. *muscle, fibre*: hence, in poetry, *muscular strength, vigour of the nerves*: Ἴδ' ἀπέλεθρον ἰχαιταρ. *Il.* v. 245.

ἰσχύς, ἰως (ή), is found first in the Homeric hymns and Hesiod, and seems to signify *strength to hold, retain, or stop* (ἰσχω): Ἰσχύι τ' ἦϊε βίη. *Hesiod. Theog.* 146. The two words are compared in meaning in the Protagoras of Plato: Οὐ γὰρ ταῦτ' ὄναι (φημι) ἐνισχυμέν τε καὶ ἰσχυρὶ· ἀλλὰ τὸ μὲν, καὶ ἀπὸ ἐπιστήμης γίγνεσθαι τὴν ἐνισχυμένην, καὶ ἀπὸ μαρίας γε καὶ ἀπὸ θυμοῦ· ἰσχυρὶ δὲ ἀπὸ σοφίας καὶ εὐτροφίας τῶν σωμάτων. *Plat. Protag.* 351. Ammonius, who quotes this passage, seems to have lost sight of the fact, that the philosopher puts this definition into the mouth of a sophist, whose reasonings he is ridiculing.

καρτερία, ας (ή), fr. καρτερός, *strength to bear, firmness, fortitude*, prop. and fig., acc. to the definition of Plato: Καρτερία ὑποβολὴ λύπης ἕνεκα τοῦ καλοῦ· ὑποβολή τινος ἕνεκα τοῦ καλοῦ. *Plat. Defn.* 567.

κράτος, ιως (το), and Ἐπὶ κράτος, *strength*, considered with regard to the use of it, to its effects, and its success; hence the *strength that masters, the power, sway, obtained by strength*, prop. and fig.: Τὸν Λακταργὸν ἐπὶ φρεσὶ ἔλαβ'· αὐτὶ κράτει γε. *Il.* vii. 142. [Κατὰ κράτος, *with might and main, vigorously, &c.*; c. g. φεύγειν, ἐλαύνειν.]

κίκυς, υος (ή), fr. κίω, rare, signifies more particularly *strength to move*: Ἄλλ' οἱ γὰρ οἱ ἐρ' ἦν ἰς ἰσχυρίαν· οἱ δὲ τε κίκυς, ὡς πρὸ πάρος ἔσκειν ἐνὶ γραμπτοῖσι μέλεσσι. *Od.* xi. 392.

μένος, ιως (τό), *vital force*: Καὶ πᾶν τῶν ἐπίλασι μένος καὶ φαίδμα γυναι. *Il.* vi. 27. [Also in *Plat.* and *Xen.*]

ῥώμη, ης (ή), fr. ῥώννυμι, *physical strength, robur*, in (191) general, and often fig.; *strength* of soul or mind, in opposition to ἰσχύς. Ἦ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη ἀγήρατός ἐστιν. *Xen. Ages.* 11, 14.

σθένος, εος (τὸ), fr. ἴστημι, acc. to some grammarians, *strength in action, effort*; hence, fig., *moral strength*, active or passive, *firmness, constancy*: Ἀλλ' οὐδ' ὥς ἐύναται σθένος Ἐκτορος ἴσχειν. *Il.* ix. 351. [Also in Att. prose; e. g. παντὶ σθένει.]

192.

δύο or δύω, *two*: Παρώχῃκεν δὲ πλέων νύξ τῶν δύο μοι- 192
ράων. *Il.* x. 252.

δοιοί, αἱ, plural and dual, *two, the two*: Δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν. *Il.* iii. 236.

δισσοί, αἱ, *two*, in prose and verse, as *bini, gemini*, in Latin: Δισσοὶ γέροντος Οἰδίπου ρεαῖαι. *Eur. Phœn.* 1259.

δίδυμοι, *two, or twins* in speaking of two brothers: Οἱ δ' ἄρ' ἔσαν διδύμοι. *Il.* xxiii. 641. Acc. to a distinction more subtle than true, Aristarchus and Apollonius would have διδύμοι used in Homer of twins joined together naturally, as the fabulous sons of Actor.

διδυμάονες, ων (οἱ), with or without παῖδες in Homer, *twin children*: Ἦ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε. *Il.* vi. 26.

ἄμφω, *both*, used with words in the dual: Ἀλλὰ πίθεσθ' ἄμφω δὲ ρεωτέρω ἐστὸν ἐμεῖο. *Il.* i. 259.

ἀμφότεροι, αι, *both the one and the other, both*; found only in the dual and plural, and used of two persons occupied at the same moment with one and the same thing: Ὡς οἱ γ' ἔρθα καὶ ἔρθα ρέκυν ὀλίγη ἐνὶ χώρῃ ἔλκεον ἀμφότεροι. *Il.* xvii. 395. [Both, generally, of things as well as of men.]

ἐκάτερος, ρα, *the one and the other, each; uterque*, in addition to its being used in the singular, it differs further from ἀμφότεροι, in being used only when speaking of two persons who are acting at the same time, but not together, or who are of different or opposite interests, as two factions in a state, two armies, &c.: Ταῦτα δὴ ποιήσας ἀμφοτέροις λάθρα ἐκατέρων νύκτα συνέθετο τὴν αὐτὴν καὶ ἐν ταύτῃ εἰσήλατο εἰς τὰ τείχη καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. *Xen. Cyr.* vii. 4, 4.

193.

- 193 δυσπειθής (ὁ, ἡ), *difficult to persuade, to lead*; Xenophon uses the word of horses and dogs [of a horse, *restive, obstinate*; of a dog, *ill-trained*]: Ὡσπερ οἱ τοὶ ἵπποι οὐκ ὀρέμενοι οὐ προτέρου εἰσιν αἱ γυγνώσκουσιν ὃ ἂν βουλωται γινῶναι, πρὶν ἢ ἐπισκευάζονται πότερον εὐπειθέης ἢ δυσπειθέης. *Xen. Mem. iv. 1, 3.*

ἀπειθής (ὁ, ἡ), *one that cannot be persuaded or made to obey, disobedient, undisciplined*, speaking of slaves and soldiers, in Xenophon: Τοῖς δὲ ὀπλίταις καὶ τοῖς ἵπποις, οἳ ἰσοκῶσι καλοκαγαθία προκεκρισθαι τῶν πολιτῶν ἀπειθεστάτους εἶναι πάντων. *Xen. Mem. iii. 5, 19.* [In *Th. ii. 84, 3*, of a ship; *unmanageable*.] It is also used with an active meaning, *one who does not persuade*.

ἀνυπήκοος (ὁ, ἡ), *not subject, rebellious, disobedient (to)*: Ἀφελωμένοι καὶ ἄμουσοι πᾶρ ἀποτελαῖ το γένος, ἀνυπήκοον τοῦ θεωτάτου τῶν παρ' ἡμῶν. *Plat. Tim. 73, a.*

δύσαρκτος (ὁ, ἡ), *difficult to govern*: Οὐδὲν γὰρ ἀνθρώπων ἐν δυνάμει πρὸς τὴν ἐξουσίαν. *Plat. Lucul. 2.*

194.

- 194 δῶρον, ου (τό), fr. δίδωμι, *that which is given, gift, present in general*: Οὐδὲ γὰρ τα δῶρα ἐπὶ τῇ ἐαυτοῦ κακῇ ἐκὼν οὐδεὶς λαμβάνει. *Xen. Cyr. i. 6, 21.*

δόμα, ατος (τό), a verbal of more recent date, *that which is given, gift*, which Philo the Jew thus distinguishes from δῶρον: Διατηρήσεις ἐπὶ δῶρα ἐοικότες ἐαυτοῖς· τὰ μὲν γὰρ ἐμφασιν μεγέθους τελείων ἀγαθῶν ἐγγείνει, ἃ τοῖς τελείοις χυρίζεται ὁ θεός· τὰ δ' εἰς βραχύτατον ἵσταται, ὧν μετέχουσιν οἱ ἐφύνης ἀσκηταὶ οἱ πρακτικοί τε. *Philon. Jud. ii. 172, 15.*

ἀπόδομα, ατος (τό), *gift received*, used only when speaking of the receiver, according to Philo: Δόμα λεγεται καὶ τοσούτοις ἀλλ' οὐκ ἀπόδομα, οὐκ ἀπεδόσεις· ταῦτα μὲν γὰρ ἴσα τῷ λαμβάνοντι, ἐκεῖνα δὲ τῷ χαρίζοντι. *Phil. Jud. i. 154, 14.*

δόσις, ους (ἡ), *action of giving, donation*: Καὶ ὁ Θεός

στοκλῆς ἐκείνόν τε ἐθεράπευσε χρημάτων δόσει. *Thuc. i.* (194) 137.

δωρεά, ᾗς (ῆ), *liberal present or gratuity, honorary recompense, prize*, implies more importance than δῶρον: thus Isocrates uses it in speaking of the prizes at the public games: Πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων, καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων, ὅτι τὰς μὲν τῶν σωματίων εὐεξίας οὕτω μεγάλων ἐωρεῶν ἠξίωσαν. *Isocr. Panegy. 1.*

δῶρημα, ατος (τό), *thing given*: Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην παρ' Ἐκτορος δῶρημα. . . . *Soph. Aj. 662.*

δωροδόκημα, ατος (τό), *act of venality, corruption*, the acceptance of a *bribe*: Δωροδόκημα δὲ τῶν ἀδίκων τούτων ἀνθρώπων καὶ θεοῖς ἐχθρῶν τοιοῦτον ἐγένετο. *Dem. de Cor. 10.*

δωροδοκία, ας (ῆ), *action of corrupting, or of submitting to be corrupted by presents (i. e. bribes), venality, corruption*: Ἐπὶ δωροδοκία χρήματα διδούς. *Dem. in Steph. 1137, 3.*

δῶς, for δόσις, in Hesiod; hence the Latin *dos*: Δῶς ἀγαθή, ἄρπαξ δὲ κακή, θανάτοιο δότειρα, *Hesiod. Oper. 354.*

δωτίνη (ῖ), ης (ῆ), *Ionian, gift*: Εἴ τι πόροις ξεινήϊον ἡ καὶ ἄλλως δοίης δωτίνην. *Od. ix. 263.*

γέρας, αος (τό), *prize, honorary recompense with a view to distinction*, as the double share of booty reserved for the Greek chieftains in the *Iliad*: Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοίμασαν. *Il. i. 118.*

ἔδνον, ου (τό), always in the plural, *marriage presents, or dowry*, which the betrothed husband made to his betrothed wife, or her father: Τὴν ποτε Νηλεὺς γῆμεν ἔδν διὰ κάλλος ἐπεὶ πόρε μυρία ἔδνα. *Od. xi. 282.*

ξεινεῖον, ου (τό), with ellipse of δῶρον, *gift of hospitality*: Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά. *Il. vi. 218.*

πρεσβῆϊον, ου (τό), fr. πρεσβύς, *honorary gift or recompense*: Πρώτῳ τοι μετ' ἐμὲ πρεσβῆϊον ἐν χειρὶ θήσω. *Il. viii. 289.*

προῖξ, ικός (ῆ) [*Att. προῖξ*], that which a man gives freely away of his own, *gratuity, largess*, in Homer: Ἀργαλέον γὰρ ἔνα προικὸς χαρίσασθαι. *Od. xiii. 15.* [In post-Homeric writers, *marriage portion, dowry.*]

φερνή, ῆς (ῆ), fr. φέρω, the woman's *dowry*, and in the poets in the plural, in general, *presents*: Δάζυσθε φερνάς

- (194) τᾶσ' αἰ, παῖδες, ἐς χεῖρας, καὶ τῇ τεράτιῳ μακαρίᾳ νόμῳ ὥστε φέροντες. *Eur. Med.* 956. [In prose, *Hdt.*]

E.

195.

- 195 ἐγκώμιον, ον (το) (ἐν κόμῳ), *eulogion*, originally a composition in verse in honour of a man, in which respect it differed from ὕμνος: "Ὡστ' εἰς ἑμᾶντον καὶ τὸν νῖον τουτονὶ ἐπ' εὐτεχίαισιν ἀστέον μὲνγκώμιον. *Aristoph. Nab.* 1205. Later, 1. public and solemn eulogy spoken or written, set speech in prose, *laudatory discourse, panegyric*: Σοῖστοῦ δὲ τινοῦ μέλλοιτος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλῆους· Τίς γὰρ αὐτόν, ἱερῇ, λέγει· *Plat. Apophth. Lac.* ii. 217, d. 2. *Subject or matter of praise*: Καὶ τὰ τοια ἐν ἑκάτῃ τῇ ἡμέρᾳ πᾶσιν ἀνθρώποις ἐλάσαν ἐγκώμια Οἰβιάου καθ' ἡμέων τὰ κάλλιστα. *Dem. de Cor.* 63.

αἶνος, ον (ὁ), *praise*, in the poets [and *Hdt.*]: Οὐ μὲν τοι μέλεος εἰρήσεται αἶνος. *Il.* xxiii. 795.

ἔπαινος, ον (ὁ), more used in prose than the simple form, *praise*, in general, but with reference to particular facts: Πλείστον μὲν ὧν ἀγαθῶν αἰτίους καὶ μεγίστων ἐπαιτῶν αἰτίους ἡγοῦμαι γεγενησθαι τοὺς τοῖς σώμασιν ὑπὲρ τῆς Ἑλλάδος προκινδυνεύσαντας. *Isocr. Paneg.* 22.

αἴνεσις, εως (ῆ), action of praising, *praise*, in the O. and N. T.: Δι' αὐτοῦ ὧν ἀναγέρωμεν θεσπιαν αἰνεσιως ὑμῶν τῷ Θεῷ. *Hebr.* xiii. 15.

εὐλογία, ας (ῆ), 1. *EULOGIA*: Καὶ τὴν εὐλογίαν ἄμα, ἐφ' αἷς τῶν λέγων, φανταῖν σημειῶν καθιστάς. *Thuc.* ii. 42. 2. In the N. T., *blessing* (pronounced), *benediction*: Τίς τῶν αὐτοῦ στόματος ἐκέρχεται εὐλογία καὶ κατὰ. *Lucas.* iii. 10.

πανηγυρικὸς λόγος (πανηγυρίς), set speech composed in order to be delivered at the *Πανηγύριον* or solemn festivals, such as the famous *Πανηγυρικός* of Isocrates, composed in honour of the city of Athens, *panegyric*: Ἀπὸ ἐν τῷ Πανηγυρικῷ λόγῳ τυγχάνω συμβιβηθῆναι. *Isocr. Philipp.* 84, b.

ὕμνος, ον (ὁ), *song* in honour of the gods only, *HYMN*:

Εἰδέναι δὲ ὅτι ὅσον μόνον ὕμνους θεοῖς καὶ ἐγκώμια τοῖς (195) ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν. *Plat. Pol. x. 607, a.* [Not of the gods *only*; cf. *Lid. and Scott sub voc.*]

196.

ἔθος, εὖς (τό), habit, in general, speaking of individuals, 196 and of nations, prop. and fig., *custom, usage*: "Ἴσως δὴ, εἰπὼν, παρὰ τὸ ἔθος γέλοια ἂν φαίνοιτο πολλά περὶ τὰ νῦν λεγόμενα, εἰ πεπράζεται ἢ λέγεται. *Plat. Pol. v. 452, a.*

ἦθος, εὖς (τό), Ionic form of ἔθος, found in the proper sense only in Homer and Herodotus, who use it only in the plural, ἦθεα, *haunt, abode, usual home*: "Ῥίμφο εἰ γούνα φέρει μετὰ τ' ἦθεα καὶ τομὸν ἱππῶν. *Il. vi. 511.* Although the two words, ἦθος and ἔθος, are identical in their origin, usage has given them very different significations. Thus the form ἦθος was adopted by the Attic writers, and used by preference in the fig. sense, to express *moral habit, character, moral disposition, the result of habit*; as we learn from Aristotle: Τὸ γὰρ ἦθος ἀπὸ τοῦ ἔθους ἔχει τὴν ἐπωνυμίαν. ἠθικὴ γὰρ καλεῖται διὰ τὸ ἐθίζεσθαι. *Aristot. Eth. Nic. i. 6.* The grammarians have noticed a difference in the use of the singular and plural; acc. to Phrynichus, with adjectives usage requires the singular ἦθος in preference to the plural ἦθη, and this rule is generally confirmed by good writers: Πρᾶτος τὸ ἦθος, *Plat. Phædr. 243, c, of a gentle character.* In the plural ἦθη, *moral habits, character, manners*: Βλέπων εἰς ἦθη καὶ τρόπους. *Plat. Leg. xi. 924, d.*

ἔθισμα, αὖς (τό), *that to which one accustoms oneself, habit or custom*: Τὸ δὲ μὴ ποτε σὺν ὀργῇ τῷ ἱππῶ προσφέρεσθαι ἐν τούτῳ καὶ διδασκαλία καὶ ἔθισμα πρὸς ἱππὸν ἄριστον. *Xen. Hipp. 6, 13.*

ἔθισμός, οὔ (ό), *accustoming, habituation*; the old French *accoutumance* [hence *habit, custom*]: Τῶν ἀρχῶν δὲ αἱ μὲν ἐπαγωγῇ θεωροῦνται, αἱ δὲ αἰσθήσει· αἱ δὲ ἐθισμῶ τιμι (by a kind of tact, the result of practice). *Aristot. Eth. Nic. i. 7.*

ἀγωγή, ἦς (ή), *conduct, mode of life* in the N. T.: Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ. *Timoth. ii. 3, 10.*

(196) ἀναστροφή, ἡ (ή), *life, conduct*; *manners*, in the N. T.: Διδάτω ἐν τῇ καλῇ ἀναστροφῇ τὰ ἔργα αὐτοῦ ἐν πρᾶγμα σοφίας. *Jacob. 3, 13.*

Διάθεσις, τις (ή), *disposition, physical or moral*; fig. in Plato: Ὅτι τοῖς ἡμέτεροις διατρεφὲς ἔστι θυγῶν καὶ ἐπιθεσίων ἀποφαινεῖται τινα ἐπιχειρήσει τὴν διαταμένην ἀνθρώποις πᾶσι τὸν βίον εὐδαίμονα παρέχειν. *Plat. Phileb. 11, d.*

ἔξις, τις (ή), *habit, principally of the body, and sometimes moral habit, habitus*: Τούτῃν γὰρ τῇ ἔξιν ἐγασθῆτε τοῖς ἰατροῖς εἶναι καὶ τῇ τῆς θυγῶν ἐπιμέλειαν οἷα ἱπποδρόμου ἔφη. *Xen. Mem. i. 2, 4.*

ἐπιτήδευμα, ατος (τό), *institution, national custom*: Τῆς τε Περσέους γλώσσης ὅσα ἡ ἐκείνου κατεύρηται, καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. *Thuc. i. 138.*

λῆμα, ατος (τό), *will, desire*, in Herodotus and the poets after Homer, among whom it is generally used for the principle of all the various sentiments which the poet wishes to call into play; hence it has been generally rendered by *animus, heart*; it seems to approach the notion of the natural character or disposition in the following passage of Euripides: Πάντα τούτοις λῆμα ἴσθι τινεύουσιν. *Eur. Med. 345.*

ὀργή, ἡς (ή), in Pindar and Theognis, *inclination, instinct*: Τυγνίσκων ὀργήν, ἢν τιν' ἕκαστος ἔχει. *Theogn. 312.*

ῥυθμός, ου (ὁ), *disposition, way, humour*: Μὴ ποτ' ἐπαινήσῃς πρὶν ἐν δόξῃ εἶδέναι ποιεῖσθαι, ὀργῇ καὶ ῥυθμῷ καὶ τρυφερῇ ἑστίῃ ἀνδρῶν. *Theogn. 956-7.*

συνήθεια, ας (ή), *habit, with reference to the whole of a man's actions, and the result, to physical acts, and the rule of life*: Ἢ γὰρ συνήθεια τοῦ λόγου παρῆλθε αἰσῶς πάλιν τι εἰδέναι. *Xen. Cyneg. 12, 4.*

τρόπος, ου (ὁ), fr. *τρέπω*, expresses the notion of change in actions or things, and their present relative state, consequent upon the change. It is the modification of the usual state, the *state* which it takes under such and such circumstances: ἵσταντο, fig., *would, manner of being or conducting oneself, character* (and conduct): Σαπτεῖν ἐν ἑσπείρῃ μεταβολὰν γέγονε αὖτις εἰς ἦθος ἀνδρῶν καὶ βίον· ἢ καὶ τρόπος ὠιομάσθη τὸ μεταβάλλον αὐτοῦ καὶ ἦθος, ὥς πλεῖστον αὐτοῦ ἐνέεσται τὸ ἦθος, καὶ κατὰ μάλιστα καθεστέμενος. *Plat. de Leg. Nom. I. c. d. 6.* Ὅσοι ἐπιτηδεύουσι πρὸς τῇ τῆς φιλοσοφίας ῥύτῃ ἢν εἶναι ὀφείλουσιν.

(197) been differently. Thus Helen, accusing herself of the miseries she had occasioned, says: 'Ως μ' ὄφελ' ἡματι τῷ ὅτε με πρῶτον τέκε μήτηρ, αἰχισθαι προφύρονσα κακῇ ἀνέμοιο θύελλα εἰς ὄρος. *Il.* vi. 345. Homer unites the two words in one line: Αἰθ' ὄφελος παρὰ νηυσὶν ἀνέκρυπτο καὶ ἀπήμων, ἦσθαι. *Il.* i. 415. [It is not, of course, meant that *present possibility* is conveyed. Cf. *Xen. An.* ii. 1, 4: 'Αλλ' ὄφελι μὲν Κῦρος ζῆν. The notion is that of a *now recognized fitness, convenience, use*, or the like, in a state of things different from the actually existing state.]

ὄφελον, improperly termed an adverb by the grammarians, is only the Ionic form of ὄφελον, which in the later writers came to be used in an irregular manner, without distinction of person. It is scarcely found but in the Scriptures and the writings of the Fathers: Καὶ ὄφελόν γε ἐβασιλεύσατε. *1 Cor.* iv. 8.

198.

198 εἰκών, ὅρος (ή), fr. εἰκω, an *image* made to resemble any thing seen, a faithful representation of a man, or object of any kind, prop. and fig.; hence *figure, statue, portrait*, in general: Καὶ χαλκῆν εἰκόνα ὥσπερ Ἀρμαδίων καὶ Ἀριστογείτονος ἔστησαν πρῶτον. *Dem. in Leptin.* 478, 4.

[εἰκώ], εἴς (ή), Attic and poet. form of the above [only in gen. sing., and acc. sing. and pl.]: Θηοδὸς ἐχθίστου δάκρυς εἰκὼ φέροντα πολέμιας ἐπ' ἀσπίδος. *Æsch. Sept.* 537.

εἰκασμα, ατος (τό), *likeness, image*: Ἐχθρὸν εἰκασμα βροτοῖς τε καὶ δαροβίοισι θεοῖσι. *Æsch. Sept.* 502.

εἰκόνισμα, ατος (τό), synonyme of the preceding, *likeness, portrait*, in the *Anthology*: Τοῦτ' ἐγὼ τὸ περισσὸν εἰκόνισμα τοῦ κομφετογέλωτος ἔστασ'. *Anthol. Pal. Phalæc.* xiii. 6.

ἀγάλμα, ατος (τό), fr. ἀγάλλω, at first a work of art of great value, from the material used and the execution of it, or perhaps also from the perfection that was aimed at in it, in order to make it worthy of being offered to the gods; hence it was used generally of things consecrated in temples. Later, *statue*, but of gods and demi-gods only, and as an ideal representation, such as the Minerva of Phidias at Athens: Φημὶ γὰρ ὅθ' ἐμοῦστατον αὐτὸν εἶναι τοῖς Σιθηνοῖς τοῦτοις τοῖς ἐν τοῖς ἱερογλυφείοις καθημένοις . . . , οἳ εἰχαδισχθέιτες φαίνονται ἐνδοθεν ἀγάλματα ἔχοντες θεῶν. *Plat. Coar.* 215, b. It is used for the statue of a man in debased Greek.

ἀνδριάς, ἀντος (ὁ), fr. ἀνὴρ, *statue of a man only*, and (198) without restriction to any particular kind of material: Εἵ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκώς ἀνδριαντοποιεῖν. *Xen. Mem. iii. 1, 12.*

βρέτας (τό), fr. βρότος, representation or *statue* of a god under the figure of a man, in the tragedians and Aristophanes: Πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων; *Æschyl. Sept. 94.* [In late prose, *Strabo.*]

εἶδωλον, ου (τό), 1. *figure, resemblance*, signifies, in general, a simple appearance made to deceive: Γυναικὸς εἶδωλον χρύσειον τρίπηχυν τὸ Δελφοὶ τῆς ἀρτοκόπου τῆς Κροίσου εἰκόνα λέγουσιν εἶναι. *Herodot. i. 51.* 2. IDOL, figure representing the false gods of the heathens, in the O. and N. T.: Οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἔτερος εἰ μὴ εἷς. 1 *Cor. viii. 4.*

ξόανον, ου (τό), fr. ξέω, a figure carved in wood; the first word in use to denote a statue, which was afterwards applied to statues of all kinds of material, and to works of art: Καὶ τὸ ξόανον ἔοικεν ὡς κυπαρίσσινον χρυσῷ ὄντι, τῷ ἐν Ἐφέσῳ. *Xen. An. v. 3, 12.*

199. *

εἶναι, *to be, to exist*, in a widely-extended sense; used of 199 things already in existence;

γίγνεσθαι, and, in and after Aristotle, γίνεσθαι, from γένω, *to be born, to become*; hence *to be*. According to the grammarians, it is used of things which are not yet in existence, but which may or ought to be so, thus: Ὁ παῖς ἔσται ἀνὴρ. Γενήσεται τὸ ἄριστον. It is also used, according to Eustathius (1724, 41), of certain objects, the production of which is instantaneous, as wind, rain, daylight, &c.; and of others in this respect that are analogous to them, as a cry, an assembly, &c.; and, lastly, fig. of sentiments and affections, as thought, fear, &c. And this use belongs principally to certain tenses, as the perfects, γέγονα, and Epic, γέγαα, and the second aorist, ἐγενόμην, γενέσθαι, *to be born*; hence *to be*, since birth: Νεώτεροι οἵπερ ἐμεῖο ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν. *Il. iv. 323.* Acc. to the grammarians, γίγνεσθαι was synonymous with εἶναι in Ionic writers; however, it is impossible not to recognize, in the first of these verbs, the ever present notion of *birth, production*,

(199) especially in Homer, a notion which is still found in writers of a more modern date, although the two verbs have often been confounded.

κύρειν [and κυρεῖν. See *Lex.*], synonyme of τυγχάνειν, the Fr. *se trouver*, to chance to be, to be at some particular time: Εὐχόμενός καθήσθαι τῷ Ποσειδῶνος, παρ' ᾧ θύων ἔκυρον. *Soph. Œd. Col.* 1158.

πέλειν, defective verb, used in the third persons of the active voice, and, more commonly, of the middle; it is said by the grammarians to be identical, in meaning, with εἶναι, but it differs from it by carrying with it the notion of motion, and habit: Ζεὺς πάντα, ἣ τίς σὶ ποτε ποιεῖσθαις ἔμμεναι ἄλλων ἀνθρώπων ἢ θεῶν· σὺ δ' ἐκ πάντων πάντα πέλονται. *Il.* xiii. 632.

τυγχάνειν, to be as the consequence, or, rather, the result, of a certain mode of proceeding, *to be by chance, to happen to be, se trouver*: Καὶ αὖθις ὡς μέγιστον τῶν ἀγαθῶν τυγχάνει. *Plat. Phædr.* 263, d. Hence the frequent use of this verb with participles, and often even with ὄν, a use which the grammarians improperly consider as a pleonasm: Ἄρ' οὖν, ὃ Ἰππεκράτης, ὁ σοφιστής τυγχάνει ὢν ὑπερὶ τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ἐνυχη τρέφεται; *Plat. Prot.* 313.

ὑπάρχειν, to be at or from the beginning of a thing, or from the first existence of it, *to be originally*: Ὑποκτισθὼ δ' ἡμῖν εἶναι τὴν ἡρώτην κτῆσιν τινα τῆς ἐνυχῆς καὶ καταστάσιν ἀθροῖαν καὶ αἰσθητὴν εἰς τὴν ὑπάρχουσαν φύσιν. *Aristot. Rhet.* i. 11.

φέειν, in the perfect πέφευκα, and the second aorist ἔφην (in which tense it takes the signification of the present), *to be born*: hence, to be after its nature, according to its natural constitution, to be natural: Καὶ γὰρ τὸ εὐθεσμενὸν ὥσπερ πεφυκὸς ἤδη γίγρεται. *Aristot. Rhet.* i. 11.

200.

200 εἰρήνη, ης (ῆ), fr. εἶρω, to tie, prop. a tie; hence *peace*: Οὐκίς γὰρ οὕτω ἀσπότης ἐστί, ὅς τε πόλεμον τὸν εἰρήνης αἰρήσεται· ἐν μὲν γὰρ τῇ, οἱ παῖδες τοῦ πατρὸς θάπτουσι· ἐν δὲ τῇ, οἱ πατέρες τοὺς παῖδας. *Herodot.* i. 87.

ἀνοχή, ῆς (ῆ), fr. ἀνέχω, *support, patience, arms, truce*: Τίτι δ' ἔτι μῆλλον πόλεμιν πιστευσάμεν ἢ ἀνέχας ἢ σπουδᾶς ἢ συνθήκας περὶ εἰρήνης; *Xen. Mem.* iv. 4, 17.

ἀνακωχή, ῆς (ῆ), a form to which many grammarians, with reason, prefer ἀνωχώη. It is found only in Thucydides:

Κορινθίοις μὲν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ δι' (200) ἀνακωχῆς πώποτ' ἐγένεσθε (never had so much as a truce). *Thuc.* i. 40. It is one of the words which Dionysius of Halicarnassus criticizes (ad Amm. de Thuc.), and considers obsolete and unintelligible.

διοκωχή, ἥς (ή), *interruption, cessation*; hence *truce*, in speaking of an epidemic: 'Ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασι, ἐγένετο δὲ τις ὁμῶς διοκωχή. *Thuc.* iii. 87. [*Truce* in *Dio Cass.*]

ἐκεχειρία, ας (ή), *armistice*: Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελώοις ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους. *Thuc.* iv. 58.

ῥρκιον, ου (τό), fr. ὄρκος, *victim over which oaths were taken*; hence the Epic phrase, ῥρκια τέμνειν, to sacrifice the victims, which, even in its proper sense, as the Latin *fœdus icere*, is equivalent, in Homeric language, to *to swear, or make a truce, an agreement*: Φιλότητα καὶ ῥρκια πιστὰ ταμόντες. *Il.* iii. 256.

σπονδή, ἥς (ή), fr. σπένδω, prop. *libation*; hence, by ext., *agreement, treaty*, because it was during libations, made in honour of the gods, that the oath was taken on each side to cease from hostilities. Of these ceremonies no trace is found out of the Homeric writings: Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἥς ἐπέπιθμεν. *Il.* iii. 159. In the historians, fig., *truce, treaty, peace*¹ [in pl.]: Παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρωνος, *Xen. Anab.* iv. 1, 1.

συνθήκη, ης (ή), *convention, treaty, compact of alliance*: Οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατήρ ἐψεύσατο καὶ οὐκ ἐξημπέδου τὰς πρὸς ἡμᾶς συνθήκας; *Xen. Cyr.* iii. 1, 12.

201.

ἕκαστος, *each* one separately, is used of each individual 201 of many, or of a great number of individuals, occupied with one thing only: Κελεύων κλήδην εἰς ἀγορὴν κικλήσκειν ἅνδρα ἕκαστον. *Il.* ix. 11.

πᾶς, πᾶσα, *all*, in the distributive sense, used of indi-

¹ [Andoc. (24, fin.) restricts the meaning of σπονδαί too much: εἰρήνην μὲν γὰρ ἐξ ἴσου ποιοῦνται πρὸς ἀλλήλους ὁμολογήσαντες περὶ ὧν ἂν διαφέρωνται· σπονδὰς δὲ, ὅταν κρατήσωσι κατὰ τὸν πόλεμον, οἱ κρείττους τοῖς ἡττοσιν ἐξ ἐπιταγμάτων ποιοῦνται.]

(201) viduals of the same species, as the French use *tout*, *tout homme est sujet à la mort*, where the Greeks would say *πᾶς ἀνθρώπου*, and not *ἐκαστος*, which word only indicates a particularity of the individual: whereas *πᾶς* indicates that which is particular to the individual in common to the species in general. Thus it is found in the *Iliad*, in speaking of a swarm of wasps: *Τοὺς δ' εἰπὲρ παρὰ τὴν τὴν κίων ἀνθρώπου εἴσθηε κινήσῃ ἀέκων, δ' ἀλεῖμον ἦτορ ἔχοντες, πρῶσσω πᾶς πίπτεται καὶ ἀμύνει δῖσι τέκεσσι.* *Il.* xvi. 264.

ἐκάτερος, *ἴρα*, each one of two, the one or the other, in speaking of two persons, of two towns, &c.: *Οὐ μὴ οὐδὲ τῶν προ τοῦ πολέμου τούτου γεγενημένων, καὶ ἐντασπυσσάντων ἐν ἐκείνῃ ταῖν πόλεσιν, ἰσκαίων ἀμνημονεύειν.* *Isocr. Paneg.* 22.

202.

202 *ἐκεῖ*, adverb, *there*, in speaking of a place at a distance, or apart from that where one happens to be, *illie*: *Ἐπεὶ δ' ἐκεῖ ἐγένοντο, πολὺ ἐπλεονέκει ὁ Πελοπόννησος πᾶσα τῇ Περσῇ.* *Xen. Hellen.* vii. 1, 34. It is plain, from this instance, that the grammarians are wrong in thinking that the use of this adverb necessarily implies motion. [It is found with verbs of motion on the same principle that *ἐν* with the *dat.* is often employed instead of *εἰς* with *acc.* (*Gr.* 1433; *Jelf*, § 645)].

ἐκεῖθεν, *thence*, from that place, speaking of a foreign country, or one we have left: *Νόμοισι τοῖς ἐκεῖθεν ἐδηρυσμένους θανεῖν.* *Eur. Heracl.* 41.

ἐκεῖθι, *there*, in that place, *illie*: *Τὸν ζῆλον δαπνητὸν ἄγ' εἰς πόλιν, ὅπρ' ἂν ἐκεῖθι ἐαῖτα πτωχέον.* *Od.* xviii. 10. [*Hdt.* 1, 182.]

αὐτόθι, *there*, in that very same place: *Ἦλυθες ἐκ πόλεμον! ὡς ὄφελος αὐτόθ' ὀλέσθαι!* *Il.* iii. 428.

αὐτοῦ, *on the very spot; there or here*: *Ἐπεὶ μοι, ἔφη, ὦ Λομνίε, πότρεα βούλει αὐτοῦ μένει τῇ λιμῇ καὶ τῇ ἰδέῃ μάχεσθαι;* *Xen. Cyr.* iii. 1, 3.

δεῦρο, *hither, here*, of the place where the speaker is; with and without motion in prose and poetry: *Δεῦρ' ἴθι, ἴμμε φιλῇ.* *Il.* iii. 130. [With verbs of *rest* there is a previous motion implied. See remark on *ἐκεῖ*.]

δεῦτε, which, acc. to Buttman, is the contraction of *δεῦρ' ἴτε*, is only used in speaking to several persons [as a *horta-*

logy particle]: Δεῦτ' ἄγετ', Ἀργείην Ἑλέην καὶ κτήμαθ' ἅμ' (202) αὐτῇ δώομεν Ἀτρεΐδῃσιν ἄγειν. *Il.* vii. 350.

ἐνθα, *there, where*, is most frequently the correlative of ἐνθα or ἐνταῦθα, expressed or understood: Ἐπειδὴν δὲ καταστῶμεν εἰς τὸν δρόμον, ἐνθα περιπατοῦμεν. *Xen. Cyr.* ii. 3, 15.

ἐνθάδε, *here, hither*, in this same place, or to this same place; that is, with or without motion, in prose and poetry: Σὲ δέ τ' ἐνθάδε γυῖες ἔχονται. *Il.* xvi. 836. Τοῦ δ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161. Ἐνθα and ἐνθάδε are also adverbs of time, and are used for τότε, *then*.

ἐνταῦθα, *there, here, huc*, with and without motion: Μέλλουσι γάρ σ' ἐνταῦθα πέμψειν, ἐνθα μήποθ' ἡλίου φέγγος προσόψει. *Soph. Electr.* 381. [Also of time, = *then*, but only with ref. to a state of things then existing. Cf. *Th.* i. 11, οὐδ' ἐνταῦθα, *ne tum quidem*.]

ἐνταυθί, *here*, in the Attic poets: Ἡ μὲν ὑμεῖς γ' ἔτι μ' ἐνταυθί μεταπέμψεσθον. *Aristoph. Plut.* 608.

ἐνταυθοῖ, *there, here, in this place*, without motion, *istic*: Ἐνταυθοῖ νῦν ἦσο κόνας τε σῶας τ' ἀπερόκων. *Od.* xviii. 104. [Liddell and Scott, even in their last ed., follow Elmsley and Dindorff, in banishing this word from Attic prose. Stallbaum's note on *Phileb.* 15, a, should have settled this point: cf. Kühner, *Xen. Mem.* iv. 2, 13. It occurs without variation three times in *Pl. Apol. Soc.*; also *Dem. Lept.* 106. It properly = *huc*, but is used with *παρεῖναι*.]

203.

ἐκῶν, οὔσα, acc. to some, from εἴκω, to yield; acc. to 203 others, from ἦκα, perfect of ἵημι, *one who acts of his own good will*, or *with intention*, one who acts voluntarily: Ὅστις ἐπ' ἡματι τῷδε ἐκῶν μεθήσεται μάχεσθαι. *Il.* xiii. 234.

ἐκούσιος, ἰα (ἐκῶν), *voluntary*, in opp. to βίαιος, *forced, compulsory*, and to ἀκούσιος, *involuntary*; used principally of actions: Βιαιοὺς ἢ ἐκουσίας πράξεις. *Plat. Pol.* x. 903, c. Λέγω δὲ ἐκούσιον, ὃ ἂν τις τῶν ἐφ' αὐτῷ ὄντων εἰδῶς καὶ μὴ ἀγνοῶν πράττη. *Aristot. Eth.* v. 8. Sophocles uses it, in speaking of persons, for ἐκῶν: Οἷς θ' ἡμαρτεν οὐχ ἐκουσία. *Soph. Trach.* 1123. So, without variation, *Dem. Lept.* 106, *fin*.

ἐθελοντής, οὔ (ὁ), and poet., ἐθελοντήρ, ἦρος (ὁ), fr. ἐθέλω, *one who wishes*, is willing, *who acts voluntarily*, or *with a*

(203) *good will*: Ἐγὼ δ' ἀνὰ δῆμον ἑταίρους αἰΨ' ἐβελονῆρας συλλέξομαι. *Od.* ii. 292. It is used also substantively, as we use *volunteer*: Πολλοὶ δὲ αὐτῷ καὶ τῶν περικύων ἐθελονταὶ ἡκολούθουν. *Xen. Hell.* v. 3, 9.

ἐθελήμους (ὁ, ἡ), poet. in Hesiod: Οἱ δ' ἐθελήμοι ἡσυχοὶ ἔργα νέμοντο. *Hesiod. Oper.* 107.

ἐθελήμων, ονος (ὁ), *one who is willing, who consents [who grants readily]*: Διὰ τὸ ἐθελήμονα εἶναι ὦν ἂν τις ἐέηται. *Plat. Crat.* 406, a.

ἐθελούσιος (ὁ, ἡ), *one who does a thing with a good will [of his own free will: οὐκ ἀνάγκη ἀλλ' ἐθελούσιος. Xen. Cyr. iv. 2, 6]: Ἐγὼ σοι, ὦ Κῦρε, ἐθελούσιος ἱφίσταμαι. Xen. Cyr. vi. 3, 12. [Also of things that one does of one's own free will: e. g. τὸ ἐράν. Cyr. v. 1, 10.]*

ἐθελουργός (ὁ, ἡ), in the Fathers, *one who acts from his own will*: Αὐτοκέλευστος καὶ ἐθελουργός σπουδή. *Phil. Jud.* ii. 220, 38.

αὐθαίρετος (ὁ, ἡ), fr. αἰρέομαι, prop. *what a man chooses, or may choose himself; taken or chosen freely*: Ἐως ἐτι αὐθαίρετος ἀμφοτέραις ἡ εὐβουλία. *Thuc.* i. 78. Οαίάτῳ αὐθαίρετῳ ἀποθνήσκει (*by a voluntary death*). *Xen. Hellen.* vi. 2, 36. Sometimes speaking of persons, *self-chosen, self-elected*: Αὐθαίρετοι στρατηγοί. *Xen. An.* v. 7, 17.

αὐτόβουλος (ὁ, ἡ), *one who is his own counsellor, who consults nobody but himself*: Ἀλλ' αὐτόβουλος ἴσθ', ἀπεινέπω δ' ἐγώ. *Aesch. Theb.* 1060.

αὐτοκέλευστος (ὁ, ἡ) (κελεύω), *that which receives no impulse or command but its own*: Αὐτοκέλευστος ὁρμή. *Cicero. de Hom.*

αὐτοκίνητος (ὁ, ἡ), fr. κινέω, *self-moved*: Ἀρτίζεται . . . ὥς ἀκίνητος ἐξ ἑαυτῆς πρὸς αὐτοκίνητον. *Plut. de Prim. frigid.* 17.

αὐτόματος, η (μάομαι), *that which moves or acts of its own movement, or spontaneously*: Καρπὸν δ' ἴσται ζεῖδωρε ἀρούρα αὐτομάτῃ πολλὸν τε καὶ ἄφθορον. *Hesiod. Oper.* 105. Ἐάν που αὐτόματοι περιτύχωσι τῇ ἀρετῇ. *Plat. Prot.* 320, a. Speaking of things, *spontaneous, natural, without apparent cause*: Ἀπὸ τοῦ αὐτομάτου, *Plat. Prot.* 323, c, *naturally, of itself, by chance as it were*. In mechanics, acc. to Eustathius (*ad Il.* iv. 408), those machines are called τὰ αὐτό-

ματα, which move by internal clock-work. Hence we (203) have given the name of *automatons* to machines which imitate the motions of living bodies.

204.

ἐλαύνειν, properly to *drive on, force on before*; hence to 204 *drive before one, to repulse*, in order to *remove to a distance*, or *disperse*: Καὶ ἐντ' ἐπὶ ρηυσὶν ἐλάσσας Ἀργείους κτείνεσκε. *Il.* xxiv. 392.

δίσσθαι (δίω), prop. to put in fear; hence to *put to flight*, to *pursue* a beast in hunting, or the enemy: Αἶκε Ζεὺς δώγῃσιν . . . νεῖκος ἀπωσαμένους, δῆτους προτὶ ἄστν δίσσθαι. *Il.* xii. 275.

διώκειν, elongated form of the preceding word (δίω), used both in prose and poetry, prop. to frighten; hence to *pursue* that which flees, whether in the hunt or in battle, in order to take it or kill it: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν ἀλλ' ἥρουν τινὰς αὐτῶν. *Xen. Cyr.* i. 4, 21.

σεύειν, to *rush in pursuit*: Ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίονδε. *Il.* xx. 148.

205.

ἔλαφος (ό, ή), *stag, hind*: Εὐρὼν ἡ ἔλαφον κεραὸν ἡ ἄγριον 205 αἶγα. *Il.* iii. 24.

ἔλλός, οῦ (ό), *fawn; hinnulus*, in the *Odyssey*: Ἐν προτέρησι πόδεσσι κύων ἔχε ποικίλον ἔλλον. *Od.* xix. 228. [And *Soph.* fr. 105.]

κεμάς, ἀδος (ή), acc. to Eustathius, *fawn*, already larger than νεβρός: acc. to others, *fallow deer* [or a sort of antelope, Pape]: Ἡ κεμάδ' ἡὲ λαγῶν ἐπιείγετον ἔμμενές αἰεί. *Il.* x. 361.

νεβρός, οῦ (ό), *fawn of the hind*: Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης. *Il.* viii. 248.

206.

ἔλεος, εος (τό), *pity, compassion*: "Εσθω δὴ ἔλεος" λύπη τις 206 ἐπὶ φαινομένῳ κακῷ φθαρτικῷ. *Aristot. Rhet.* ii. 8.

ἐλεημοσύνη, ης (ή), *sentiment of pity*: Μὴ σὺ γ' ἐμεῖο πάθῃς κακὸν εἴνεκα, τῇσδε ἀντ' ἐλεημοσύνης. *Callim. in Del.* 151. In the N. T., ALMS: Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. *Matth.* vi. 1.

ἐλεητύς, ὅς (ή), *inclination to pity*, found only in the *Odyssey*: Οὐκ ὀπιδα φρονέοντες ἐνὶ φρεσίν, οὐδ' ἐλεητύν. *Od.* xiv. 82.

οἰκτιρμός, οῦ (ό), *pity, commiseration, compassion*, in the

(206) plural in Pindar and the N. T.: Κρέσσων γὰρ οἰκτιρῶν φθόνος. *Pind. Pyth. i. 164.*

οἰκτισμα, ατος (τό), *that which excites pity, miserable state*: "Ἦν δ' ἐς λόγους τε καὶ τὰ τῷ δ' οἰκτίσματα βλέψας πεπανθῆς. *Eur. Heracl. 159.* [Surely it means *lamentations* here.]

οἰκτισμός, οῦ (ό), fr. οἰκτίζω, *mark of pity* [Nō]: Κριτόβουλος δὲ καὶ ἐξεκάρχασεν ἐπὶ τῷ οἰκτισμῷ αὐτοῦ [not 'burst out a laughing for his only mark of pity,' but 'at his piteous complaint']. *Xen. Conv. i. 16.*

οἶκτος, ου (ό), *pity that shows itself by signs, or outward proof*: Διπλᾷ με χρηΐεις δάκρυα κερᾶναι, γύναι, σῆς παιδὸς οἶκτω. *Eur. Hec. 519.*

207.

207 ἐλεύθερος, έρα (ἐλεύθω), *free, speaking of persons*: Ἐὶν δὲ εὐύλος ἐλεύθερον ἐκόν, εἴτε αὐτόχειρ, εἴτε βουλευσας ἀποκτείνῃ. *Plat. Legg. ix. 872, b.* [But also of *things* that are characteristic of a *free born* man: ἦθος ἐλεύθερον. *Pl. Legg. 5, 741, c.*]

ἐλευθερικός, ή, *of or belonging to liberty*: Τὸ δ' ἐλευθερικὸν καὶ ἀνελεύθερον ἀκριβῶς μὲν οὐ ράδιον νομοθετεῖν. *Plat. Legg. xi. 919, c.*

ἐλευθέριος, ία, *worthy of a free man, liberal, speaking of things, of actions*: liberalis: Πρῶτον μὲν νομῶνς ὑπάρξαι εἰ τοιούτους, εἰ ὦν τοῖς μὲν ἀγαθοῖς ἐτίμως καὶ ἐλευθερὰς ὁ βίος παρασκευασθήσεται. *Xen. Cyr. iii. 3, 27.*

ἀπελεύθερος (ό, ή), *slave freed by his master*: Δούλη μὲν ἴαν συμμίξῃ δούλῳ ἢ ἐλευθέρῳ ἢ ἀπελευθερῳ, πάντως τοῦ εἰσπότου ἴστω τῆς δούλης τὸ γεννώμενον. *Plat. Legg. xi. 930, d.*

ἐξελεύθερος (ό, ή), *one who has been set free, after having been reduced to slavery for debts, or for any other cause*, acc. to the grammarians and Eustathius (*ad Odys. 1751, 2*; acc. to Hesychius, *the son of a freed slave*. The difference which existed in ancient Greek between these two words ceased to be recognized in process of time; for the author of the compilation, preserved to us under the name of Ammonius, says that, in his time, the two words were

used indiscriminately in the same sense. Thus Dion Cas- (207)
sius employs ἐξελεύθερος for ἀπελεύθερος: "Ἰνα μήτε κακῶς
ἀκούῃ ὅτι ἐξελεύθερος αὐτοῦ ἡργυρολόγησεν ὥστε καὶ ἐς τηλι-
κοῦτον ἀνάλωμα ἐξικέσθαι. *Dion. Cass.* xxxiii. 38.

ἀβασίλευτος (ὁ, ἡ), *not governed by a king; having no king*: Βάρβαροι δὲ Χάονες χίλιοι ἀβασίλευτοι. *Thuc.* ii. 80.

αὐτόνομος (ὁ, ἡ), *one under the government of laws of his own making; independent*, speaking of a people, a state: Οἱ δὲ τελευταῖοι οἷδε ἦκοντες, καὶ τοὺς Ἑλλήνας προα-
γορεύουσιν αὐτονόμους ἀφίεσθαι. *Thuc.* i. 140.

208.

ἔλκος, εὖς (τό), *fr. ἐλκύνω, rent of the flesh, wound of long* 208
standing, whether from a weapon of any kind, or formed of itself, running-sore, ulcer; ulcer: "Οἱ μιν λίπον ἔλκεϊ
μοχθίζοντα. *Il.* ii. 723.

οὐλή, ἡς (ἡ), *scar of an old wound*: Οὐλήν τήν ποτέ μιν
σὺς ἤλασε λευκῷ ὀδόντι. *Od.* xix. 393. [*Cf.* τραῦμα.]

πληγή, ἡς (ἡ), *fr. πλήσσω, action of striking, blow given or received from near, blow, in general; mark, wound, or scar made by the blows, wound*: Δούλω δὲ πληγαὶ καὶ ὁ τοῦ
σώματος αἰκισμός. *Dem. de Cherson.* 102, 20. "Ἄμα δὲ
ἐπεδείκνυσαν τῶν παρθηκοφόρων τὰς πληγὰς καὶ ἐν χερσὶ καὶ
ἐν τραχήλοις. *Xen. Cyr.* ii. 3, 20.

πλήγμα, ατος (τό), *verbal from πλήσσω, blow struck*: "Οθεν τὰ
δεινὰ πλήγματ' ἦν γενειάδων. *Eur. Iph. T.* 1366.

τραῦμα, ατος (τό), *fr. τιτρώσκω, prop. hole; hence wound, in general*: "Ἄμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνού-
μενος ἐπεδείκνυνεν. *Xen. Mem.* iii. 4, 1.

τύμμα, ατος (τό), *fr. τύπτω, poet.; 1. blow given or received*: "Ἐτι
σε χοῇ στερομένην φίλων τύμμα τύμματι τίσαι. *Æsch. Ag.* 1440.
2. *Wound or sore, which is the consequence of the blow, in later poets, and even that which has given the wound*: "Οσσιχόν ἐστι τὸ τύμμα, καὶ
ἀλίκον ἄνδρα δαμάσδει; *Theocr.* iv. 55.

ὤτειλή, ἡς (ἡ), *fr. οὐτάω, poet., recent wound; vulnus*:
Ἀντίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὤτειλῃς. *Il.* iv. 140. [*In*
prose, Hippocr.; in Attic prose, Xen. An. i. 9, 6.]

209.

ἐλπίς, ἰδος (ἡ), *expectation, hope, but defined always* [not 209
always] *by an epithet*: Εἷς γε τὸ προθυμίαν ἐμβαλεῖν στρα-

- 209) τῶ-αὖτε οὐκ ἔναι μοι δοκεῖ ἐκνέεσθαι εἶναι ἢ τὸ εὐνοεῖσθαι ἐλπίδας ἀγαθὰ ἐμπνεῖν ἀνθρώποις. *Xen. Cyr.* i. 6, 19. 'Ελπίς is also found in a bad sense in the best writers.

ἐλπωρή, ἡς (ἡ), *fem.*: Ἐλπωρή τοι ἔπειτα τελευτῇται τάδε ἔργα. *Od.* ii. 280.

προσδοκία, ας (ἡ), *looking for, expectation*: Ἦν πᾶλλαντε προσδοκίαι ἀγαθῶν ἐμβάλων ψεύδεται τις, τελευτῶν αὐτὸς ὅποταν ἀληθῆς ἐλπίδας λέγῃ ὁ τοιοῦτος, περθεῖν ὀνείραται. *Xen. Cyr.* i. 6, 19.

210.

- 210) ἐναντίος, ια (ἀντίος), *prop., face to face with another, opposite to, set against*: Ἐναντίοι ἴσταν Ἀχαιῶν. *Il.* xi. 214. Hence, *fig., adversary*, in general, and specially in war: Οἱ ἐναντίοι, the enemy: Ὡσὼν ὑμᾶς περὶ δήμεσι τοὺς πᾶσι τοῖς ἐναντίων. *Thuc.* ii. 89.

ἀντίπαλος, ὁ, ἡ, *adversary in wrestling, prop. and fig.*: hence enemy in war: Ἀντιπαλοὶ μὲν γὰρ οἱ πλείους ὥσπερ οὗτοι τῇ ἐνιάνει τὸ πλεον πῖσυναι ἢ τῇ γνώμῃ ἐπερχοῦνται. *Thuc.* ii. 89.

δήϊος, ὡτή (δαίω), *Ionie, prop. one who hates, fig. bad, injured*: hence, with or without ἀνὴρ, *enmity*: Κτείνας δῆϊος ἀνδρα. *Il.* vi. 481.

δυσμενής (ὁ, ἡ) (μέος), *ill-affected, one who has an ill-will to another, who has for a long time entertained invincible hatred against a friend*. [This definition does not apply to *Pl. Prod.* 317: πολλὰ δυσμενίστηναι παρ᾽ ἑσθλὰ . . . τοῖς ἀνθρώποις.] Homer uses it often with ἀνὴρ, for *armed enmity*: Δυσμενέεις δ' ἀνδρῶν σχεδὸν εἶσται. *Il.* x. 100.

ἐχθρός, ὁ, *prop., one who hates, or is hated, hateful*, speaking of persons, and of things; hence *enemy*, but more frequently a private enemy than an enemy in war; in prose and verse, in opp. to φίλος: Πρὸς μὲν τοῦς φίλους ἀπιστῶς, πρὸς δὲ τοῖς ἐχθροῖς ἀνάνδρως ἔχεται. *Isocr. Paneg.* 41.

πολέμιος, ια, *army armed, enemy in war*: Τῶν μὲν συμμάχων καταφρονοῦντες, τοὺς δὲ πολεμίους θεραπεύοντες. *Isocr. Paneg.* 41. [Also as *adj., hostile (to)*:—*prop.* and *improp.*]

ἀντιπόλεμος and ἀντιπολέμιος (ὁ, ἡ), *enemy in war*, in the

historians: Γνώμην ἔχε τὰ τῶν ἀντιπολέμων μὴ ἐπιλέγεσθαι (210) πρήγματα. *Herodot.* vii. 236. Ἄ δὲ λόγον μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν, ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμοι, τούτων μνησθήσομαι. *Thuc.* iii. 90.

211.

ἔνδον, adverb, *within, in the inside*; hence *in the house* = 211 *at home*; said of whatever [*is or*] is going on *in the place*, without implying the motion of going in or out: Ἔστι γὰρ ἔνδον χαλκός τε χρυσός τε. *Il.* x. 378.

εἴσω, and poet. ἔσω, indicates the motion of going into or entering the place: Καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω. *Il.* i. 71. The poets do not always observe this distinction; and Ammonius reproaches Sophocles with having used ἔσω for ἔνδον: Αἶ τ' ἔσω στέγης. *Trachin.* 204. In Euripides: Τὴν τ' ἔσω γραῖαν δόμων μητέρα. *Heracl.* 584. [It is used with verbs of *rest* by the best prose writers: τὰ εἴσω νενοσηκότα σώματα (*Pl. Rep.* iii. 407, d): εἴσω τὴν χεῖρα ἔχοντα = *with the hand kept within the folds of the chiton*, i. e. not put forth to receive a bribe. *Dem.* 421. Both εἴσω and ἔντος sometimes = *citra*: as *intra* often does. εἴσω τῶν ὁρέων εἶναι. *Xen.* ἐντὸς τοῦ ποταμοῦ. *Hdt. Th.*]

ἐντός, adverb, *within, inwardly*; *intus, intra*; sometimes with a case after it, and then it acts as a preposition, as *in, within, in the inside of*: Τείχεος ἐντὸς ἴοντες. *Il.* xii. 374. [Also *impr.*, *within such a time, such a degree of consanguinity, &c.* See end of the remark on εἴσω.]

ἐντοσθε, *within*: Ἄλλοι δ' ἐντοσθε μένουσιν. *Il.* xxii. 237.

ἐνδοθεν, rare in the historians, *from within, from the interior*; *ab intus*: Ἐνδοθεν λόγων τῶν σῶν ἀκούσας ἐξέβην πρὸ δωμάτων. *Eur. Iph. A.* 819. [ἔξειμι ἐνδοθεν. *Pl. Conn.* 174, e.]

ἐνδοθι, *within, in the inside*: Κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους. *Il.* vi. 498.

ἐνδοῖ or ἐνδοι, Syracusan and Æolic, for ἔνδον, in Theocritus: Ἐνδοῖ Πραξινοά; *Theocr.* xv. 1.

212.

ἐνδοξος (ὁ, ἡ), *glorious*: Πῶς Θεμιστοκλῆς ὁ τῶν καθ' 212 ἑαυτὸν ἀπάντων ἀνδρῶν ἐνδοξότατος ταὐτὸ τοῦτ' ἐποίησεν. *Dem. in Leptin.* 478.

ἐπίδοξος (ὁ, ἡ) is used improperly in the sense of *celebrated, illustrious*, in the Laconic apophthegms attributed to Plutarch: Εἰ μὴ πρῦπτομεν δι' αὐτὸν ἐκεῖνος ἀπάντων ἀνθρώπων

(212) ἐπιδοξέστερος καὶ εὐγχείστερος ἐφάνη. *Pseudo-Plut. Apophth. Lacœ.* 2. According to Phrynicius (*Phryn. Lobeck.* p. 132). ἐπιδοξος was never used in this sense but by illiterate persons. [Its meaning is : *expected with probability ; thought likely.*]

εὐδόκιμος (ὁ, ἡ), prop. approved ; hence *esteemed, distinguished* : Γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκίμοι τῶν. *Xen. Mem.* iv. 2, 1.

εὐδοξος (ὁ, ἡ), *full of glory, famous* : Καὶ ἅμα ἐλευθέρα καὶ εὐδοξοτάτην πολὺν εἰς παντοῦς κέκοιται. *Thuc.* i. 84. [Also of *good repute, of a high character, generally* : e. g. *λέεε. Idt.* vii. 99.]

κλεινός, ἡ (κλειών), in poets posterior to Homer ; very rare in prose, *famous, celebrated* : Αὐτὸς ὅδ' ἐλήλυθα ὁ πᾶσι κλεινός Οἰδῖπός τε καλούμενος. *Soph. Œd. R.* 8. [κλεινοῖς καὶ παλαιοῖς ἀνέστην. *Pl. Soph.* 243, a.]

κλειτός, ἡ (κλειών), publicly spoken of, *famous, celebrated, distinguished* : Ἄλλ' οὔτις ἐνέτατο Τρώων κλειτῶν τ' ἐπικυδίων εἰσεῖναι . . . *Il.* iii. 451.

κλυτός, ἡ, fr. κλέω, what is heard spoken of, *famous, very frequent* in Homer, in speaking both of men and things : Ὡς εἰπὼν ὁ μὲν ᾤχετ' ἐπὶ κλυτὰ φῦλ' ἀνθρώπων. *Il.* xiv. 361.

εὐκλείης (ὁ, ἡ), *full of glory, famous, glorious* : Τοὺς μὲν ἀγαθοὺς καὶ εὐκλείεις εὐκαίμονες στατοῦς τῷ ὄντι νομίζουσιν. *Xen. Cyr.* iii. 3, 27.

κυδρός, ἡ, fr. κῦδος, only in the feminine, in the *Iliad* and the *Odyssey*, as the epithet of Juno and other goddesses, and seldom of mortal beings worthy of respect, *august* : Ἥρη με προΐηκε Διὸς κυδρὴ παρκοῦσις. *Il.* xviii. 184. The superlative κυδίστη, likewise from κῦδος, is more used.

κυδάλιμος (ὁ, ἡ), derivative of the preceding word, *honorable, noble*, epithet of warriors, and of the heart, as the seat and source of courage, in the *Iliad* : Ἄλλ' ἀγ', ὅστις ποτ' Μειλῆϊον κυδάλιμος. *Il.* iv. 100.

ἐπικυδής (ὁ, ἡ), *having glorious success, flourishing* : Προσθέμενος τοῖς ἔργοις, ἐπικυδίστην τὰ πρᾶγματα τούτων ἐποίησεν. *Isocr. Paneg.* 38.

λαμπρός, ὁ, prop. *clear*, hence *brilliant, splendid ; clear*, speaking of things ; sometimes *illustrious*, speaking of men : Οὐ γὰρ λεγούσι τὸν γῆλον σπουδάζουσι λαμπρὸν ποιῆσθαι μᾶλλον ἢ τοῖς ἔρωμένοις. *Soph. Œd. Col.* 1144.

ὀνομαστός, ἡ, *renowned* : Καὶ παρὰ πᾶσι ἀνθρώποις ὀνομαστοτάτην. *Isocr. Paneg.* 4.

πολύαινος (ὁ, ἡ), *much praised, or extolled*, is ordinarily the epithet (212) of Ulysses in Homer: Ὡς Ὀδυσσεὺς πολύαινε. *Il.* x. 544.

πολύῤῃμος (ὁ, ἡ), *sung, or celebrated in many hymns*, in the Homeric hymns: Ἀντάρ ἐπειδὴ τόνδε θεαὶ πολυῤῃμον ἔορεψαν. *Hymn.* xxv. 7.

πολυῤῃμητος (ὁ, ἡ), *often sung, or celebrated*, in Pindar: Νεμεαίου ἐν πολυῤῃμῇτι Διὸς ἄλσει. *Pind. Nem.* ii. 8.

φαίδιμος (ὁ, ἡ), *illustrious; clarus*: Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ. *Il.* iv. 505.

ἐπιφανής (ὁ, ἡ), *illustrious*: Ὅπως δὲ μή τις ἀπιστῇ, καὶ ὀνομάσαι βούλομαι τοὺς ἐπιφανεστάτους αὐτῶν. *Xen. Ages.* 3, 2.

213.

ἔνεκα, poet. εἵνεκα, *because of, on account of*, indicates (213) the design with which a thing is done, but without any close connexion with it, and in a cause in which the feelings of the agent are not much interested: Χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης. *Il.* i. 298.

ἀντί: from the notion of exchange proper to this preposition, which signifies, 1. *in the stead of, in the place of*, arises that of causality, which it often has, both in prose and verse; 2. *for, because of*: Ἀνθ' οὗτου δ' ἔκτεινά νιν ἄκουσον. *Eur. Hec.* 1136.

πρό, *forth, forward, before*, as in Latin, *pro*; hence *for, for the defence of*, principally in poetry: Οἶον προστήσας πρὸ Ἀχαιῶν Τρῶσιν μάχεσθαι. *Il.* iv. 156.

ὑπέρ, prop., *above, over*; hence the notion of defence, of protection, prop. and fig., in both poetry and prose, where it is sometimes used, 1. *for ἀντί, in the place of for*: Ἦ καὶ ἐθέλοις ἄν, ὦ Ἐπίσθερες, ὑπὲρ τούτου ἀποθανεῖν; *Xen. An.* vii. 4, 6. 2. *On account of, in behalf of, for the sake of, for*: Φοιβῷ θ' ἱερὴν ἐκατόμβην ῥέξαι ὑπὲρ Δαναῶν. *Il.* i. 444.

χάριν, *in favour of, in order to please*, indicates more particularly the intention of the agent, a more direct concern on his part, and the desire felt to do an agreeable thing or to oblige: Χάριν Ἐκτορος ὀτρύναντος. *Il.* xv. 744.

214.

ἔξεστι, *it is permitted*, more in the moral sense: Ὡστε (214) κατὰ γε τοῦτο, ἔξεστί σοι (you are permitted = you may) λέγειν. *Xen. Mem.* i. 4, 9.

- (214) ἔστι, for ἔξεστι or ἔνεστι: Οὐκ ἔστι τοὺς θανόντας εἰς χάος μολεῖν. *Eur. Alc.* 1079.

ἔνεστι, *there are the means, it is possible*, more as regards physical possibility, and the man's own natural powers, whether prop. or fig.: Πῶς ἐνεστιν ἢ πῶς ἐννιατόν τούτους ἅπαντας . . . ; *Dem. in Eubulid.* 1306, 2.

ἐνι, often for ἔνεστι, in prose and verse: Οὐκ ἐνι τῷ φεύγοντι παρελθεῖν. *Dem. de Cor.* 3.

ἐνδέχεται, *it is admitted, or received, it is possible, it can be; contingent*: Πῶς οὖν οὐκ ἐνδέχεται, σωφρονησαίτα προσθεν αὐθις μὴ σωφρονεῖν; *Xen. Mem.* i. 2, 23.

πάρεστι, *it is easy*, speaking of what is within reach, of what can be done without hindrance: Πάρεστι τούτου πεῖραν, ὃ Χαιρέφῳ, λαμβάνειν. *Plat. Gorg.* 448, a.

θέμις ἐστί, 1. *it is according to the common usage, according to custom, fas est*: Καὶ οἱ οὔνορμέην βλεψάμων ἄπο δάκρυα πιπτει, ἣ θέμις ἐστὶ γυναικός. *Od.* xiv. 130. 2. *It is proper, becoming, right*: Οὐτε θέμις περὶ τὰ τοιαῦτα αἰεὶ ἐπὶ σοφῷ ἐπιτάττοντι νεώτερον ἀπειθεῖν. *Plat. Theæt.* 146, c.

215.

- 215 ἔξω, adverb, *without*: Ἀμφὶ δέ τ' ἀκραὶ ἡῖνέε βιώσων ἐμυγομένης ἄλως ἔξω. *Il.* xvii. 265. Sometimes used as a preposition with a case following it, *out of, on the outside of*: Εἰ γὰρ νῦν, ἱφθ, ἐπὶ ὀλίγοι εἰσιν οἱ ἔξω τοῦ ἱερματός *Xen. Cyr.* iii. 3, 24.

ἐκτός, more rare in prose, *out, without, extra*: Τεῖχεος ἐκτός. *Il.* ix. 67.

ἐκτοθι, *without (on the part without), on the outside*, with the genitive: Θεάων ἐκτοθι νηῶν. *Il.* xv. 391.

ἐκτοσε, rare and Epic, *out, without*, with the genitive: Δόρν δ' ἐκβαλον ἐκτοσε χειρός. *Od.* xiv. 277.

ἐκτοσθε and ἐκτοθεν, *on the outside, on the part without, without*: Ἐκτοσθεν δὲ βαλόντες ὀρόλοισιν ἐγγίθι τὰ πύρρα. *Il.* vii. 341. Βαλόντες ἐκτοθεν ἀνλῆς. *Od.* ix. 239.

ἔξωθεν, *from without, without*, with and without a case:

Καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται. (215)
Xen. Mem. ii. 1, 14.

216.

ἐπιγραφή, ἡς (ῆ), 1. *inscription*, inscription in memory 216
 of the dead, in Thucydides: Καὶ οὐ στηλῶν μόνον ἐν τῇ
 οἰκείᾳ σημαίνει ἐπιγραφή. *Thuc. ii. 43.* 2. *Title* of a book,
 in Polybius: "Ἰνα μὴ πρὸς τὴν ἐπιγραφὴν, ἀλλὰ πρὸς τὰ
 πράγματα βλέπωσιν. *Polyb. iii. 9, 3.*

ἐπίγραμμα, ατος (τό), *inscription* in verse, in Thucydides:
 Καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ ἔθνος
 Ἀθηναίων μεῖζον μῆκος τοῦ βωμοῦ ἠφάνισε τὸν ἐπίγραμμα.
Thuc. vi. 54. These two words were at first nearly syno-
 nymous, but ἐπίγραμμα appears to have been always used
 of an inscription in verse, and what proves this is the fact,
 that later the word is specially applied to that kind of
 poetical composition of several lines, generally elegiac, the
 collection of which bears the name of Anthology; this
 kind of poem, let it be added, has no kind of connexion
 whatever with our EPIGRAM.

217.

ἐπιθαλάμιον, ου (τό), composition in verse, or poem in 217
 celebration of a marriage, EPITHALAMIUM: Ἐγὼ γὰρ ὑμῖν
 ἐπιθαλάμιον ἀναγνώσομαι. *Luc. Conviv. iii. 40, 445.*

γαμήλιον, ου (τό), neuter of γαμήλιος, taken absolutely,
 with ellipse of ἄσμα or αὔλημα, *nuptial song*; according to
 Pollux (*Poll. iv. 80*), it was sung to two flutes, one of
 which was shorter than the other, as symbolic of the in-
 feriority of the wife to the husband.

218.

ἐπιθυμία, ας (ῆ), *desire*; *cupiditas*: Καὶ οὐ ἂν ἡ ἐπιθυ- 218
 μία ἐνῇ ἅπαν ἡδὺ. *Aristot. Rhet. i. 11.*

ἔλδωρ (τό), under the Epic form ἐέλδωρ, in Homer, *wish, vow*: Τόδε
 μοι κρήνηνον ἐέλδωρ. *Il. i. 45.*

θυμός, οὔ (ό), the *heart*, as the seat of desire and the
 natural appetites: Πιέειν, ὅτε θυμὸς ἀνώγοι. *Il. iv. 263.*

- 218) Hence, *the appetite itself*: Δαίνυντ', οὐδέ τι θυμὸς ἐδέετο
 δαιτὸς εἴσης. *Il.* i. 468.

λήμα, ατος (τό), fr. λάω, prop. *desire, will*; as the principle of the passions; hence, *inclination, propensity*: 'Ο ἔ' εἰς τὸ κέρδος λήμ' ἔχων ἀναιμένον. *Eur. Heracl.* 3. [In prose, *Il.* 5, 72.]

ὄρεξις, εως (ή), fr. ὀρέγω, *appetite*: 'Η γὰρ ἐπαθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. *Aristot. Rhet.* i. 11.

ὄρμη, ῆς (ή), fr. ὄρω, *motion or spring of the soul towards an object, principle of violent and heedless desire, impetuous movement from impulse*: 'Αλλὰ σὺν τοῖς νόμοις ἡναιτιώθη τοιαύτη ὄρμη τοῦ ὄημου, ἥν ἐκ ἂν οἶμαι ἄλλοι οὐδένα ἀνθρώπον ὑπομεῖναι. *Xen. Mem.* iv. 4, 2.

προθυμία, ας (ή), *good-will*: Εἰ τι μ' ἐπαίδευσεν ὥς ἂν ἐνταίμην στρατιᾷ προθυμίᾳ ἐμβαλεῖν. *Xen. Cyr.* i. 6, 13.

219.

- 219) ἐπικήδειος (ό, ή), *relative to funerals*: Καὶ δὴ καὶ στολή γέ που ταῖς ἐπικηδεῖαις ᾠδαῖς (funeral chants), ὧν στιφαὶοι πρέποιεν ἂν οὐδ' ἐπίχρυσοι κόσμοι. *Plat. Legg.* vii. 800, e.

ἐπικήδειον, ου (τό), *poem or composition in verse, on the death of a person, and in honour of him, in Plutarch*: 'Ο δὲ τῷ Πυθέῳ ποιήσας τὸ ἐπικηδεῖον. *Plut. de An. procr.* 33. According to others, it was a kind of *funeral oration* pronounced over the dead.

ἐπιτάφιος (ό, ή), *spoken at or over the tomb, and after the burial, in speaking of a discourse delivered on the occasion*: Δημοσίᾳ ταφῇ ποιῆσθε καὶ λόγους ἐπιταφίους, ἐν οἷς κοσμεῖτε τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα. *Dem. in Leptin.* 499.

Θρήνος, ου (ό), *funeral dirge by singers customarily employed for that purpose, and accompanied by the relations and friends of the deceased, not only at the time of the burial, but also at certain anniversaries of the time of mourning; a custom found as early as Homer*: Παρὰ δ' εἶσαν ἀειδῶν θρηνηὶ ἐλάρχοντο· ὥστε στοναεῖσσαι ἀειδῆν, αἱ μὲν ἄρ' ἐθρήνειον. *Il.* xxiv. 721.

Θρηνηδία, αι (ή), *funeral dirge, in general; lamentatio*:

Ὡσπερ ἡ θρηνηδία καὶ ὁ ἐπικήδειος αὐλὸς ἐν ἀρχῇ πάθος (219) κινεῖ καὶ δάκρυον ἐκβάλλει. *Plut. Quæst. Conv.* iii. 8.

220.

ἐπιστολή, ἡς (ή), prop. message; hence, *letter sent*, 220 *epistle*, in the plural as well as singular, speaking of a single letter; *epistola*: "Ἐπεμψε δὲ καὶ ἐπιστολήν τὸν Γόγγυλον φέροντα αὐτῷ. *Thuc.* i. 128.

γράμματα, ὧν (τά), *letters*, used in the plural in a sense analogous to *letter*, meaning thereby letter sent, although the word in itself signifies only, *the writing, what is written, the contents* of what is sent, as is plain from the following passage of Thucydides, where the word has been confounded with ἐπιστολή: Τόδε δὲ οἱ Ἐφοροὶ, δείξαντος αὐτοῦ τὰ γράμματα, μᾶλλον μὲν ἐπίστευσαν. *Thuc.* i. 133. It is also found used for the dispatch itself, but less frequently than ἐπιστολή; whence it would seem that ἐπιστολή was a dispatch of more importance, either from its length, or from the circumstances under which it was written, or from the matter of which it treated.

δέλτος, ου (ή), *tablet*, so named from its shape, which was that of the letter δέλτα; hence the letter written on it: Δέλτον τε γράφεις τήνδ' ἣν πρὸ χειρῶν ἔτι βαστάζεις. *Eur. Iph. A.* 35.

πέυκη, ης (ή), *tablet of deal* on which letters were written; in poetry the letter itself: Καὶ σφραγίζεις λύεις τ' ὀπίσω, ῥίπτεις τε πέδῳ πέυκην. *Eur. Iph. A.* 39.

221.

ἔπος, εος (τό), *verse*, principally Epic or heroic verse, 221 because the lines followed without the division of strophes: Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα. *Xen. Mem.* i. 4, 3.

μέλος, εος (τό), prop. member; hence, *lyric verse*, because it was divided into members or strophes; always in the plural: Εἰ δὲ τὴν ἡδυσμένην μοῦσαν παραδέξει ἐν μέλεσιν ἢ ἔπεσιν, ἡδονή σοι καὶ λύπη ἐν τῇ πόλει βυσιλεύσετον ἀντὶ νόμου. *Plat. Pol.* x. 607, a.

221) μέτρον, ου (τό), *measure*; hence, by ext., *the line in measure, verse*: Οὐ τι τῶν μέτρων δέομαι ἀκούσαι, οὐδὲ μέλος εἶ τι πεποίηκας. *Plat. Lys.* 205, a.

στίχος, ου (ό), *line*, answers to the Latin *versus*: hence, *verse* in general of all poetic compositions: Μὴ πλίσσω τεττάρων ἡρωϊκῶν στιχῶν. *Plat. Legg.* xii. 958.

222 ἔργον, ου (τό), *realization or result of the action*; hence, *work, fact, effect, deed*, in opposition to ἔπος or λόγος, word, talk; *res*: Πᾶς ἡμῖν αἰδεῖσθω τὸν ἑαυτοῦ περισβύτερον ἔργον τε καὶ ἔπει. *Plat. Legg.* ix. 879, c. Λόγῳ γὰρ ἦσαν, οἷος ἔργῳ φίλοι. *Eur. Alc.* 339.

ἔργμα, ατος (τό), poet. and rare, *the fact, the act itself*: 'Ρῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει. *Pind. Nem.* iv. 6.

δράμα, ατος (τό), *work*, particular *work* which one *performs* or attends to, as business: Τὸ μὲν τοῖνυν τῶν ματῶν τοσοῦτον, ἔλαττον δὲ τοῦ ἐμοῦ δράματος. *Plat. Theaeth.* 150, a.

ποίημα, ατος (τό), *action*, in a philosophic sense, in opposition to πάθημα, *passion*: Πάντα τα τεινᾶτα τῶν ἐναντιῳ ἀλλήλοις θεῖης εἴτε ποιημάτων εἴτε παθημάτων; *Plat. Pol.* v. 437, b.

πράγμα, ατος (τό), *thing*, in the sense of *event*, as in the following passage of Euripides, where it is opposed to ἔργα, particular actions: Ἀλλὰ παῖτ' ἔχουσα δυστυχῆ, τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὐ. *Eur. Hel.* 286.

πραγματεία, ας (ή), *practise* or *prosecution* of any art or profession, *business*, in the sense of *occupation, concern, work*: Λέγεις ὅτι παιθοῦς δημιουργός ἐστιν ἡ ῥητορικὴ καὶ ἡ πραγματεία αὐτῇ ἀπασα καὶ τὸ κεφάλαιον εἰς τοῦτο τελευτᾷ. *Plat. Gorg.* 453, a.

πράξις, ιως (ή), *action, practise*, speaking of the general conduct, or of the sum of actions directed to one end: Ταῖς πλεονεκτικαῖς ζητοῦνται, ἔργῳ κολῶνται καὶ πράξεσιν, οὐκ ἰ λόγοις δέον. *Dem. Phil.* ii. 66, 7.

223.

ἔρις, ἰδος (ή), *strife, dispute, quarrel* : Δηγέμεναι δ' ἔριδος 223 κακομηχάνου. *Il.* ix. 257. Hence, *contest* : Καὶ ὑμῖν δέ, ὦ ἄνδρες δημόται, παραινῶ ὀρμᾶσθαι εἰς ἔριν ταύτης τῆς μάχης πρὸς τοὺς πεπαιδευμένους τούσδε. *Xen. Cyr.* ii. 3, 10. Personification of *Discord*, in poetry : Καὶ Ἔρις ἄμοτον μεμανῦα. *Il.* iv. 441.

ἔρισμα, ατος (τό), fr. ἐρίζω, *subject of discord* : Μὴ τοῦτό γε νεῖκος ὀπίσσω σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται. *Il.* iv. 37.

ἀμιλλα, ης (ή), *contest, struggle*, principally where there are many contending, as in public games ; prop. in the poets, and oftener fig. in prose, *rivalry* between two parties, two armies, *emulation* : Τὴν δὲ τῶν δῆμων ἐλευθερίαν ἡ τῶν ἀγαθῶν ἀνδρῶν ἀμιλλα, ἣν ἐπὶ ταῖς παρὰ τοῦ δήμου ἑωρεαῖς πρὸς ἑαυτοὺς ποιοῦνται, φυλάττει. *Dem. in Lept.* 490, 1.

ἀμίλλημα, ατος (τό), *combat* : Μιαιφόνων γάμων ἀμιλλήματα. *Soph. Electr.* 493.

ἀμφισβήτησις, εως (ή), *altercation, dispute* resulting from contradictory claims, and out of which a law-suit arises : Καὶ ἐπειδὴ ἀνεκρίθησαν πρὸς τῷ ἄρχοντι ἅπασαι αἱ ἀμφισβητήσεις, καὶ ἔδει ἀγωνίζεσθαι ἐν τῷ δικαστηρίῳ. *Dem. in Olymptiod.* 1173.

διαφορά, ᾶς (ή), *a difference* between private individuals and even between two nations : Περσέων μὲν νυν οἱ λόγοι τοὶ Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. *Herodot.* i. 1.

νεῖκος, εος (τό), *quarrel* principally in words, *abusive language* : Ἀλλὰ τίη ἔριδας καὶ νεῖκεα νῶϊν ἀνάγκη νεικεῖν ἀλλήλοισιν ἐναντίον ; *Il.* xx. 107. This word is less used in prose than φιλονεικία.

φιλονεικία, ας (ή), prop. *love of wrangling* and disputing ; hence, jealousy, or, in a good sense, *spirit of rivalry*, *emulation* : Φιλονεικίαν ἐρέβαλε πρὸς ἀλλήλους τοῖς μετ' αὐτοῦ ὅπως ἕκαστοι αὐτῶν ἀριστοὶ φαίνοντο. *Xen. Ages.* ii. 8.

- 224 ἔρχεσθαι, *to go*, but almost always in a relative sense, so as to mark either 1. the place at which the speaker is already arrived, in which case it is rendered generally by *to come*: Αὐτὰρ πεζὸς ἐπὶ Ἴλιον εἰλήλουθα. *Il.* v. 204. Or, 2. the place to which the speaker transports himself in thought, or where the action contemplated is to take place: Ἐρχομαι, ὄφρ' Ἀχιλλῆϊ θαΐφρονι μῦθον ἐρίσπω. *Il.* xi. 839.

ἦκειν, *to come, to be come, be present* [= *venisse*], supposes the passing from the one place to the other over: Καὶ ἦκον οἱ αἰῶρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἵκειν, *to come, to arrive*: Αὐτὰρ ὅγ' ἐς Ῥόον ἵξεν ἀλώμενος. *Il.* ii. 667.

ἰκάνειν, elongated form of the preceding word, in Homer, Pindar, and Æschylus: Αὐτὰρ ἔγωγε πολλὰ βροτῶν ἐπὶ ἄσπε' ἀλώμενος ἐπιδάϊ ἰκάνω. *Od.* xv. 492.

ἰκνεῖσθαι, *to come, to arrive*: Στείχων δ' ἰκνοῖμαι τοῦσδε τοὺς χώρους. *Soph. Œd. R.* 785.

ἀφικνεῖσθαι, more used than the simple ἰκνεῖσθαι, especially in prose, 1. to arrive: Ἐπεὶ δὲ ἀφίκετο εἰς Κίερα εἰς Μήδους πρὸς τὸν Κναζάρην. *Xen. Cyr.* ii. 1, 2. 2. Sometimes in poetry, *to come back*: Ἐλὼν τε Δαριδάου κλεινὴν πόλιν ἀφίκετ' εἰς τὸδ' Ἀργος. *Eur. Electr.* 5.

κίειν, Epic, formed by metathesis fr. ἵκειν [more probably related to εἶμι, root *i*], rendered sometimes by *to go, to come*: Τῶν μὲν πεπτηκόντα νέες κίον. *Il.* xi. 705.

μολεῖν, *to come, to come back*: Κἀμὸς ἔμολε πάντ' ἐ γὰρ Τίρμος. *Eur. Phœn.* 651. The participle μολῶν, which is in common use in the poets, is not, properly speaking, pleonastic, as the grammarians say, even when found with verbs of motion, with which it is analogous to our [the French] use of *venir* with an infin.: Ὡς αἶε Τίερμας, εἰσπερὸν γένος, ὅρα, μολοῖσα πόλιν, ὅπως ἐπηθρεῖ. *Soph. Aj.* 772. *Fr. viens entendre* [*come and hear* (lit. see)].

νέεσθαι, *to come back, to return*: Ἀλλήλαισιν αἰετοῦνται εὐκάρη νέεσθαι. *Il.* ii. 290.

νίσσεσθαι, elongated form of the preceding word, in Homer, Pindar, and the Tragic chorus: Τηλεμαχὸς μιμῶσσι καταπᾶμεν ὅξει χαλκῷ οἴκαδ' ἐνισόμενον. *Od.* iv. 701.

225.

ἔρως, ωτος (ὁ), physical *need* or *longing for, desire*, such 225
as that of eating and drinking: Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδιγνύος
ἔξ ἔρον ἔντο. *Il.* i. 469. Hence, *love*: Οὐ γὰρ πώποτέ μ'
ᾧδε ἔρως φρένας ἀμφεκάλυψεν. *Il.* iii. 442.

ἀγάπη, ης (ή), fr. ἄγαμαι, *friendship, affection*, or rather
testimony of affection consisting of respectful attentions, and
marks of esteem; it is however found applied in the O. T.
to an incestuous affection: "Οτι μέγα τὸ μῖσος ὃ ἐμίσησεν
αὐτήν ὑπὲρ τὴν ἀγάπην ἣν ἀγάπησεν αὐτήν. 2 *Reg.* xiii. 15.
In the N. T. *love* of God or our neighbour, *charity*: 'Αλλ'
ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
Joan. v. 42. In the plural ἀγάπαι, ὦν (αί), ΑΓΑΡΕ, *love-*
feasts, which the primitive Christians celebrated in common,
the expense being borne by the rich; a custom which was
continued down to the fourth century; when they were
suppressed by the council of Laodicea. In the N. T.:
Οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες. *Jud.* i. 12.

ἀγάπησις, εως (ή), *affection, love*: 'Η τοῦ Περικλέους
ἀγάπησις γενομένη πρὸς Ἀσπασίαν. *Plut. Pericl.* 24.

ἄσπασμός, οῦ (ὁ), prop. embrace; hence, *desire to em-*
brace, affection, inclination, fig. in Plato, opposed to μῖσος:
Κρινέσθω γε μὴν ὑπὸ τῶν τὰ ἀριστεῖα εἰληφότων τῷ ἐκείνων
μίσει καὶ ἀσπασμῷ. *Plat. Legg.* xi. 919, e.

ἵμερος, ου (ὁ), fr. ἵεμαι, *inclination* directed to its object
by the physical need of possessing what is loved: hence,
desire: Καί με γλυκὺς ἵμερος αἶρεϊ. *Il.* iii. 446.

πόθος, ου (ὁ), Socrates, in the *Cratylus* of Plato (*Crat.*
420, a), imitating the false and absurd Etymological
system of the Sophists, in order to ridicule it, derives this
word from ποθί; where? and defines it as love or desire of
an absent object; but the elements of the word are to be
found in πέπονθα, perfect of πάσχω, and make it analogous
with πέιθος: hence it signifies rather the suffering or pain
caused by the absence or loss of the loved object[, a
yearning for it]; hence, *regret* for the loss, or absence:
'Αλλά με σός τε πόθος θυμὸν ἀπήνυρα. *Od.* xi. 201.

ποθή, ῆς (ή), for πόθος: 'Η ποτ' Ἀχιλλῆος ποθή ἵζεται υἱας
'Αχαιῶν σύμπαντας. *Il.* i. 240.

- (225) ποθητός, ὅς (ή), *tenderness of parents for their children*, in Appian : Οὐκ ἀμύσιν ἀτάλαντον ἦν μάλιστα ποθητόν. *Opp. Cyr.* ii. 609.

στερκτικόν, οὐ (τό), *principle of the natural affections, disposition to love* : Καί γάρ φιλότεκνα καὶ φιλιεῖροι καὶ τὸ στερκτικόν ὅλως ἐν αὐταῖς, ὥσπερ εὐφύης χώρα καὶ δεστική φιλίας. *Plut. Amator.* 769, c.

στοργή, ἥς (ή), *affection of parents for their children, paternal love, filial piety*, in the Anthology [also *Plut. Mor.* 669, c. &c.] : Τίχρη Τιμομάχου στοργὴν καὶ ζῆλον ἔδειξε Μηδείης, τέκνων εἰς μέρος ἔκκομένων. *Anthol. Plin.* iv. 135. [Also of unnatural affections. *Anthol.* 5, 166. 3, 191, &c.]

φιλία, ας (ή) *friendship* : Ἀλλ' ὁμως διὰ τούτων πάντων ἡ φιλία διαδωρόμενη συνάπτει τοὺς καλοὺς τε καὶ γαθοὺς. *Xen. Mem.* ii. 6, 29.

φιλότης, ητος (ή). 1. *friendship, love*, and very often, in Homer, 2. *sexual love or intercourse* : Τῷ δὲ γυνὴ Πρωίτου ἐπιμήνατο, οἷ' Ἄνθεια κρυπταδίῳ φιλότητι μιγήμεναι. *Il.* vi. 160.

φίλτρον, ου (τό), in the plural in Euripides, *amours* : Τὰ θεῶν δὲ φίλτρα φροῦδα Τροίᾳ. *Eur. Troad.* 859.

φιλοστοργία, ας (ή), *affectionate nature or disposition* : Οὕτω καὶ Κέρου ἐκ τῆς πολυλογίας οὐ θράσος ἐμφαίνεται, ἀλλ' ἀπλότης τις καὶ φιλοστοργία. *Xen. Cyr.* i. 4, 3.

φιλοφροσύνη, ης (ή), *kindliness, friendly disposition* : Σὺ δὲ μεγαλήτοσα θυμὸν ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων. *Il.* ix. 256. [Also *Plat. Xen.*]

χάρις, ιτος (ή), *token of reciprocal affection, return (in gratitude), favour, caress of love* : Οἰκτρὰς, ἀπὸ μνηστῆς ἀλόχου κουφίτης, ἥς οὔτι χάριν αἶε . . . *Il.* xi. 243.

226.

- 226 ἐρωτᾶν, 1. *to put a question, to question, to ask for a precise answer, affirmative or negative* : Ἀλλ' ἐρώτα, ἴση, ὦ Κῆρ, ὅ τι βούλει ὡς πάληθ' ἐοικέντος. *Xen. Cyr.* iii. 1, 30. 2. *To ask, request*, in the sense of entreating, begging, in the N. T. : Ὡς οὖν ἤλθοις πρὸς αὐτὸν οἱ Σαμαρεῖται ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς. *Joan.* iv. 40.

ἔρυσθαι, for ἐρωτᾶν : Εἰρηαι ὁππότεν ἡμῖν ἐγὼ οἱ καὶ τοι καταλέξω. *Od.* iii. 80.

ἐρεεῖναι, poet. form elongated of ἔρομαι, used also by Plutarch: (226) Τυδείδῃ μεγάλῳ, τῇ γενεῇ ἐρεεῖναι; *Il.* vi. 145.

μεταλλᾶν, to cause the details of a matter to be given one after another [μετ' ἄλλα], to procure information in detail upon, to ask for particulars: Ἡ δ' εὖ δεξαμένη φιλεῖ καὶ ἕκαστα μεταλλᾷ. *Od.* xiv. 128. [But also μεταλλᾶν τινά, to inquire after a person; and τινά τι.]

πυνθάνεσθαι, 1. to make inquiry, to ask for particulars: Μερμήριζα δ' ἔπειτα κατὰ φρένα ἐλθεῖν ἥδ' ἐπυθέσθαι. *Od.* x. 151. 2. To learn without inquiry, to hear say, to hear a circumstance mentioned, about which the hearer made no personal inquiry: Πυνθανόμην Ἰθάκης καὶ ἐν Κρήτῃ εὐρείῃ. *Od.* xiii. 256. Νῦν δ' ὅτε δὴ μέγας εἰμί, καὶ ἄλλων μῦθον ἀκούων πυνθάνομαι. *Od.* ii. 314.

227.

ἐρώτησις, εως (ῆ), interrogation, question which demands 227 one of the five answers which the grammarians call συμβολικαὶ ἀποφάσεις, which are, ναί, yes; οὐ, no; ἀμφίβολον, it is doubtful; σαφές, it is true; ἄδηλον, I know nothing about it; or a short and precise answer, as, for instance, when to the question: ἔστιν ἡμέρα; is it day? it is answered: ἡμέρα ἐστί, it is day: Ψεύδους γε οὐδεμία ἐρώτησις δεῖται. *Xen. Cyr.* viii. 4, 13.

ἐρώτημα, ατος (τό), object of the interrogation, question: Φαμέν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχύ. *Thuc.* iii. 54.

ἀνάκρισις, εως (ῆ), 1. action of interrogating, interrogation, in Herodotus: Ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἠξίωσε τὸν φέροντα τὴν ἀγγελίην. *Herodot.* iii. 53. 2. Previous inquiry, previous examination, which the party who preferred a charge underwent before the charge was received; or, according to Harpocration, which both parties underwent, to see whether the action would lie: Καλούντων αὐτὸν εἰς τὴν ἀνάκρισιν τῶν ἀρχόντων. *Dem. in Theocrin.* 1324, 12.

πεῦσις, εως (ῆ), information asked for, the answer to which can only be given with some particulars, as when, in Homer, Hector, addressing himself to the women of Andromache, asks them: Πῇ ἔβη Ἀνδρομάχῃ; *Il.* vi. 377, and they answer him: Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὔτεκ' ἄκουσε τείρεσθαι Τρῶας. *Il.* vi. 386. [Late prose: *Plut. Symp.* i. 1, 5.]

228.

228. ἐσθίειν, *to eat*, in general: hence the Latin *esse*: Ἐπεὶ δὲ καὶ ἐσθίοντα αὐτὸν ἰώρων, ὥσπερ καὶ αὐτοὶ, ἡλίως καὶ πίνοντα. *Xen. Cyr. i. 5, 1.*

βιβρώσκειν, poet. *to eat with voracity*, carrying with it the notion of a large quantity consumed, *to devour, to feast upon*: τῶν τε Μυρτα, ἐν αἷσι τε βιβρώσκειν βίον ἐρχεται ἀγρὰ δύναι. *Od. xxii. 403.* [*Idt. 1, 119*; not in Attic prose.]

βροχθίζειν, *to put into the throat or gullet*: Σημιῶν δὲ τὸ μὴ πίνειν πολὺ, ἀλλὰ καὶ βροχθίσαι. *Aristot. Probl. 27, 3.*

ἔδειν, poet. and defective, and rare in prose, *to eat*: hence the Latin *edere*, prop. and fig.: Ἐδούσι τε πίνοντα μῆλα. *H. xi. 319.* [ἔδειπαι and ἔδειστέον. *Pl.*]

ἐρέπτεσθαι, used of frugivorous animals, in the *Iliad*, *to browse*: Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον. *H. ii. 776.*

μασᾶσθαι, 1. *to chew*: Μασῶνται γὰρ ἅπαντες αἱ ἐν τῇ χώρᾳ τὸν πάπυρον καὶ τὸν μὲν χυλὸν καταπιάνουσι, τὸ δὲ μάσημα ἐκβάλλουσι. *Theophr. H. Pl. iv. 9.* 2. Hence, *to eat*, in general, as in Latin, *mandere*: Μασῶμενοι τε Λυπὸν οὕτω τῷ κόπῳ ζυεῖναι. *Aristoph. Pl. 320.*

πατέεσθαι, in Homer and Herodotus, *to take food, to eat*: Πάρος γε μὲν οὕτω πεπιάσμεν. *H. xxiv. 642.* [Also *Soph. Antig. 202.*]

ροφεῖν, verb formed by onomatopoeia from the noise made in swallowing, *to swallow with noise any liquid, an egg, &c.*: Ὁ μακρὰ βουλή σὺ τῆς Οἰωπίου, ὅταν ροφήσαι ζωμὸν ἡμῶν τριών. *Aristoph. Pac. 716.*

τρώγειν, prop. 1. *to browse*, and used of herbivorous animals, and, by ext., of man, in speaking of vegetables, fruits, and delicacies: Τοῦς γειτομένοις κωμῶμεν ὅτι τρώγουσι αἵτε ἰβώτες πατίονται. *Herodot. ii. 37.* 2. *to eat*, if not with excess, yet with the associated notion of too much being eaten, of greediness; in Demosthenes, speaking of a revel: Ταύτην τὸ μὲν πρῶτον οὕτως πίνειν ἡσυχῇ καὶ τρώγειν ἡνάγκαζον αὐτοὶ μοι δαίτι. *Dein. de Leysit. 402, 21.*

φαγεῖν, used only as the second Aor. of ἐσθίειν: Ὡς

γέρον, οὐπω τὸν γε κύρες φάγον οὐδ' οἰωνοί. *Il.* xxiv. 411. (228)
[So in Attic Greek. *Plat. Xen.*]

229.

ἑταῖρος, ου (ό), fr. ἔτης, *comrade, companion*, whether in 229
arms or in any other kind of temporary companionship,
one with whom intimacy has existed for some time, either
from similar age or occupation, or habitual intercourse.
Homer uses it in speaking of the wind: 'Ἡμῖν δ' ἔκμενον
οὐρον ἴει πλησίστιον ἐσθλὸν ἑταῖρον. *Od.* xi. 7.

ἀναγκαῖος (ό, ή), one who is *connected* with another by
the ties of relationship; *necessarius*: Καὶ φίλους πρὸς τοῖς
ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθοὺς. *Xen. Mem.*
ii. 1, 14.

ἐπιτήδειος (ό, ή), with whom one is united, *intimate*;
hence, taken substantively by ellipse, *intimate friend*:
'Ἔστι δὲ τῶν αἰεὶ πλεόντων, ἡμέτερος ἐπιτήδειος. *Plat. Epist.*
xiii. 363, c.

ἐραστής, οὔ (ό), fr. ἐράω, prop. *one who loves from the*
passion of love, a lover; fig. *amateur, one who loves* (as
applied to things rather than persons), or *passionately fond,*
or *eagerly desirous*: 'Εραστής ἐπαίρου. *Xen. Cyr.* i. 5, 7.

ἔτης, ου (ό), fr. ἔθος, found only in the plural ἔται, ων (οί),
and in a wider sense than ἑταῖρος: it indicates less affec-
tion and more familiarity, and refers rather to the daily
relations of kindred, and society, or of associated bodies,
such as those of *inhabitants* of the same town, members of
the same tribe, or family; examples of it are very rare
except in poetry; *fellow-citizens, companions*: 'Αμύνων
σοῖσιν ἔτησι. *Il.* vi. 262.

ἡθεῖος, εἰα, *dear, honoured*, is found in the vocative, in an absolute
sense, as an appellation of respect used by a younger brother to the
elder: 'Ηθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω. *Il.* vi. 518.

οἰκέιος, εἰα, prop. *domestic*; hence, *intimate, dear,*
attached: 'Ο δὲ Κῦρος ἐκέλευσε τὰ μὲν τοῦ Κναζάρους δια-
λαβόντας φυλάττειν οὓς ἥδει οἰκειοτάτους αὐτῷ ὄντας. *Xen.*
Cyr. iv. 6, 7.

ὀπαδός (ό, ή), synonyme of the preceding word, in the Tragedians

(229) and sometimes in Attic prose [e. g. *Plat. Phil.* 63, c; *Phædr.* 252, c], *follower, companion*: Τέκτων ὁπαῖ ἐπρέσβυ τῶν Ἰάσονος. *Eur. Med.* 52.

ὁπάων (ὁ, ἡ), Ionic, but admitted by Pindar and the Tragedians, *prop. follower, companion*: Αἰεὶ γὰρ χεῖρες Θησέως ἴσωσαν, φιλάτων τ' ὁπαόνων. *Soph. Œd. Col.* 1105.

φίλος, ου (ὁ), *friend*; the companion (ἑταῖρος) is not always the friend (φίλος); but the friend is always the companion, or at least has been so, since it is only from habitual intercourse that a real friendship can arise: Ἀνάγκη φίλον εἶναι τὸν συνηδόμενον τοῖς ἀγαθοῖς καὶ συναλγοῦντα τοῖς λυπηροῖς. *Aristot. Rhet.* ii. 4.

230.

230 ἑτερόφθαλμος (ὁ, ἡ), *one who has lost an eye by accident*: Ἀντίγονος ὁ Φιλίππου, ὁ καὶ ἑτερόφθαλμος, καὶ ἐκ τούτου Κύκλωι προσαγορευθείς. *Ælian. Var. Hist.* xii. 43.

μονόφθαλμος (ὁ, ἡ), *one who naturally has only one eye*, as the fabulous Cyclopes, or as the Arimaspi, a people who were miners, and whom Herodotus, speaking after the legends of his time, represents as having only one eye; legends, however, in which he disavows his belief, notwithstanding the credulity generally, though erroneously, attributed to him: Πείθομαι δὲ οὐδὲ τοῦτο, ὅπως μονόφθαλμοι ἄνδρες φύονται. *Herodot.* iii. 116.

231.

231 ἔτος, εος (τό), hence the Latin *vetus; time, epoch*, or *fixed point of time* in the *Odyssey*: Ἄλλ' ὅτε ἐῆ ἔτος ἦλθε περιπλομέων ἐνιαυτῶν. *Od.* i. 16. It is more commonly used in narration for *year*, to mark exactly the time and determine the epoch, and particularly in speaking of the age of man: Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντηκῆτα ἔτη. *Xen. Anab.* ii. 6, 10.

ἐνιαυτός, οῦ (ὁ), fr. ἐν ἑαυτῷ or fr. ἔτος; hence, *annus* and *annus*. According to Eustathius it is synon. with διατριβή, *period*, which comprehends a considerable portion of time, and the duration of which is not fixed, *cycle*: Ἀποστίνονται δὲ λύπαι χρόνους τ' ἑτῶν παλαιῶν ἐνιαυτοῖς. *Aristoph. Ran.* 347. Hence a fixed period as that of a *year*, in the

Iliad: Ἑρρεα δὴ βεβῶασι Διὸς μεγάλου ἑνιαυτοί. *Il.* ii. (231) 134. This word is more often found in poetry than in prose; Plato, however, uses it more frequently than ἔτος, which is more common in the historians: Ἑνιαυτὸς δὲ ὅπου ταν ἥλιος τὸν ἑαυτοῦ περιέλθῃ κύκλον. *Tim.* 39, c.

Λυκάβας. *αντος* (ὁ), fr. λύκη, poet.: Τοῦδ' αὐτοῦ λυκάβαντος ἐλείσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161.

εὐδαίμων (ὁ, ἡ), *happy*: Θνητῶν δ' ὀλβιος εἰς τέλος οὐδεὶς οὐδ' εὐδαίμων. *Eur. Iph. A.* 162.

εὖκληρος (ὁ, ἡ), fr. κληρος, *having a happy lot, or portion*, in the *Anthology*: Οἱ δ' Ἴων, οἱ δ' ἐβόασαν εὖκλαρον Σαλαμῖνα. *Anth. Plan.* iv. *Antipatr.* 296.

εὔμοιρος (ὁ, ἡ), fr. μοῖρα, *having a happy portion*: Εὔμοιροι δ' ἐγένοντο καὶ ἄκλεες οὐποτ' ἐκείνοι. *Call. in Del.* 295.

εὖποτμος, (ὁ, ἡ), fr. πότμος, in the *Tragedians*, *one of a happy fortune, fortunate*: Ἀγνὰ δ' ἀταύρωτος αὐδᾷ πατρὸς φίλον τριτόσπονδον εὖποτμον αἰῶνα φίλως ἔτιμα. *Æsch. Agam.* 245. [In prose, *Plut.*]

εὐτυχής (ὁ, ἡ) (*τυχεῖν*), rare in prose, *successful*, one who succeeds by good fortune; hence, 1. *fortunate*, speaking of men and things: Γέροιο πατρὸς εὐτυχέσιτερος. *Soph. Aj.* 550. 2. *prosperous*, speaking of a man's *lot* in the world: Παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῳ τόδ' ἄλγος. *Eur. Alc.* 926.

μάκαρ, ρος (ὁ), poet., and μακάριος, *ία*, both in prose and verse, *blessed, blest, happy, beatus*, speaking of men and things: Καὶ ὁ μὲν ἡγεῖτο εὐδαίμων γεγενησθαι ὅτι πολλῶν ἦρχε χρημάτων, ὁ δ' αὖ ἐνόμιζε μακαριώτατος εἶναι ὅτι . . . *Xen. Cyr.* viii. 3, 19. These two forms, μάκαρ particularly, in verse, were often used as appellations of honour, a usage which was continued down to the middle ages: ὦ μάκαρ Ἀτρείδῃ. *Il.* iii. 182. It was applied to gods, and, by ext., to men who were thought to have merited by their virtues a place after death, reserved for them in Heaven, or in certain islands called μακάρων νῆσοι: Καὶ τοὶ μὲν ραίουσιν ἀκηχεῖα θυμὸν ἔχοντες ἐν μακάρων νήσοισι. *Hesiod. Oper.* 169.

μακαρίτης, ου (ὁ), *blessed*, was more specially used in speaking of the dead by euphemism [= *of blessed memory*];

- (232) traces of this use of it may be found as early as the Persæ of Æschylus: Ἡ ρ' αἶει μὲν μακαρίτας ἰσοδαίμων βασιλεύς. *Pers.* 633.

ὀλβιος, ἰα (ὀλβιος), *happy*, as used of happiness the most complete, with the associated notion of riches and abundance with it. Thus Solon, in Herodotus, applies it to a man in possession of a multitude of the advantages of this life very seldom found united in one individual: Εἰ δὲ πρὸς τούτοις ἐτι τελευτήσῃ τὸν βίον εὖ, οὗτος ἐκεῖνος τὸν σὺ ζητεῖς, ὀλβίως κεκλησθαι ἄξιός ἐστι· πρὶν δ' ἂν τελευτήσῃ, ἐπισχεῖν, μηδὲ καλέειν κω ὀλβιον, ἀλλ' εὐτυχέα. *Herodot.* i. 32. The word, however, is very rare in Attic prose [*Pl. Prot.* 337, d]; it belongs to poetry of the higher style, and Aristophanes never uses it but in his chorus, or when he is imitating the Tragic style: Παύροις ἀνθρώπων ἀρετὴ καὶ κάλλος ὀπηθεῖ· ὀλβίος δὲ τούτων ἀμφοτέρων ἔλαχεν. *Theogn.* 929.

233.

- 233 εὔδειν, poet. *to sleep*: Οὐ γὰρ παννύχιον εὔδειν βουλευόμεν ἄνδρα. *Il.* ii. 24.

καθεύδειν, a compound of the preceding word, and more used, particularly in prose: Οὐκ οἶσθα, ἔφη, ὅτι ἐσθιω μὲν, καὶ πινω, καὶ καθεύδω οὐδ' ἔτιων ἡδίων ἑν, ἢ τότε ὅτε πείνης ἦν; *Xen. Cyr.* viii. 3, 17.

βρίζειν, *to be sunk in a deep sleep*: Ἐνθ' οὐκ ἂν βρίζοντα ἴδεις Ἀγαμέμνονα δῖον. *Il.* iv. 223.

δαρθάνειν (δραῖος [Sanskrit, *drai, dar-mire, Pett.*]), *to lie upon skins; to go to bed, to sleep*: Ἄλλ' ἐν ἀδελφῇ βόει καὶ κώσῃ σῖτον ἔδραθ' ἐνὶ προδόμφ. *Od.* xx. 143.

καταδαρθάνειν, a compound of the preceding word, and more used, both in prose and verse: Ἐσπον, ὦ λαίμονε, καταδαρθεῖν τί με. *Aristoph. Nub.* 36.

εὐνάζειν (εὐνή), in the passive εὐνάζεσθαι, in the poets, *to be in bed, to be lying down to sleep*: Ἀνταρ ὁ ἐν προδόμφ εὐνάζετο δῖος Ὀδυσσεύς. *Od.* xx. 1.

λαύειν (αἰώ), prop. *to breathe in sleeping; hence to sleep, to lie down, to pass the night*: Τοὶ δ' ἀσπιδίς ἔκτορ' ἵανον. *Od.* xiv. 16.

κνώσσειν, *to sleep a deep sleep*: Ἡδὲ μάλα κνώσσευσ' ἐν ὀνιμίρῃ πύλῃ. *Od.* iv. 609. [*Pind. Antikl.* &c.: not in the Attic poets.]

κοιμᾶσθαι (κειμαι), *to repose, to go to bed, or lie down to*

sleep: Δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι, κοιμῶνται (233) (*they sleep*) περὶ τὰ ἀρχεῖα. *Xen. Cyr. i. 2, 9.*

νυστάζειν (νεύω), prop. *to let the head fall or hang down*, as those do who are oppressed by sleepiness, *to nod* (from drowsiness); *dormitare*: Καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσι πάσχειν, καὶ ἀδυνατοῦσιν αἶρειν τὴν κεφαλὴν. *Aristot. de Somn. 3.*

ὑπνῶειν (ὑπνος), Epic, *to slumber*: Τοὺς δ' αὖτε καὶ ὑπνῶοντας ἐγείρει. *Il. xxiv. 344.*

ὑπνώσσειν, synonyme of the preceding word, in the tragedians and in Plato, *to slumber, to sleep*: Ὑπνώσεις; οὐκ ἀναστήσει τάχος; *Æsch. Eum. 124.*

234.

εὐθύ, adverb of place, *straight*, in a straight line, *straight-forward, directly opposite*: Εὐθὺ τῆς στοᾶς. Νῆσον οἰκεῖ εὐθὺ Ἰστρου. *Max. Tyr. S. 27.* [In Attic εὐθὺ πρὸς—, ἢ εὐθύ, sc. ὁδός; but usually with gen. εὐθὺ Ἐφέσου, &c.; once in *Pl.* = *in direct opposition to, against*: εὐθὺ τοῦ δαιμονίου. *Theog. 129, a.*]

εὐθύς and εὐθέως adverbs of time, *at once, forthwith*: Εὐθὺς ἀπὸ Μηδικῶν. *Thuc. i. 142.* Acc. to Ammonius and Phrynichus, εὐθύς and εὐθέως are only adverbs of time. However, εὐθύς seems anciently to have had the same meaning as εὐθύ. It is found in Homer and in Herodotus under the Ionic form ἰθύς: Βάν ρ' ἰθύς Δαναῶν. *Il. xii. 106.* Ἰθύς ἐπὶ Θεσσαλίας. *Herodot. v. 64.* A more recent instance would seem to show, that even in Attic writers these two words have been sometimes confounded; for the use of εὐθύς for εὐθύ in the following passage of Euripides cannot be attributed, as some critics would have it, to the necessity of the metre: Εἰπόμεθα δεσπότη τὴν εὐθὺς Ἀργους κάπιδανρίας ὁδόν. *Hipp. 1210.*

235.

εὐπροσηγορία, φιλοπροσηγορία. Most dictionaries make 235 no difference between these two words, which they translate by *affability*; but there is a great difference between them. Φιλοπροσηγορία will be better rendered by *affability*, as equality appertaining rather to the disposition and the manners; and εὐπροσηγορία by *urbanity, politeness* in expression and conversation, according to the definition

(235) which Isocrates gives of the words: Τῷ μὲν πρόπῳ γίνου φιλοπροσήγορος, τῷ δὲ λόγῳ εὐπροσήγορος· ἐστὶ δὲ φιλοπροσήγοριος μὲν, τὸ προσφώνειν τοὺς ἀπαιτῶντας· εὐπροσήγοριος δὲ, τὸ τοῖς λόγοις αὐτοῖς οἰκίως ἐκτυγχάνειν. *Isocr. ad Demon.* 24.

236.

236 εἰρίσκειν, of the same family as ἐρέω and ἐρευνάω, *to find by search; invenire*: Ἀντίλοχος δ' Ἀχιλλῆϊ πύδας ταχέως ἄγγελοι ἦλθε, τὸν δ' εὗρε προπύδαθε νεῶν. *Il.* xviii. 2. Πολὺ γὰρ ἐπιταῖθα εἰρίσκει-το χρίσμα. *Xen. An.* iv. 4, 8. *Fig. to find, to invent, to discover*: Οἱ ἰοκοῦνται σοφόν τι εὐρηκέναι εἰς τὰ ἔργα (to have made clever discoveries in agriculture). *Xen. Œcon.* 20, 5.

ἀρευσίσκειν. Although Suidas asserts that the preposition in this compound verb is simply ornamental, a cursory attention to Plato and Xenophon will be enough to prove that the preposition gives it a special force: Αἱ κύνες τῇ ὀσμῇ τὸν λαγῶ ἀρευσίσκουσιν. *Xen. Cyr.* i. 6. 19. In Plato, who uses it very often *fig.*, and always in a philosophical sense, in speaking of intellectual researches, this verb never fails to express, not merely the result of profound research, but even the discovery of things hidden, or difficult to distinguish: Ἀπεκρυμμένη τέχνη ἀρευσίει. *Plat. Phædr.* 273, c.

ἐξευσίσκειν, another compound of εἰρίσχω, marks the result of long researches, and principally, *fig.*, that of meditation; *to discover* what is sought for: Πολλὰ δὲ τ' ἄγε' ἐπεῖλθε μετ' ἀρίσας ἰχθὺς ἐρευνῶν, εἰπέθην ἐξέυροι. *Il.* xviii. 321. *Fig. to invent*, speaking of things which did not previously exist: Παῖδας ἐξευσίσκει, αὐτὸν ἰδρωτὰ ἐπιδιδόντες παρέχειν. *Xen. Cyr.* ii. 1, 14.

ἀλφαίνειν, very rare, and explained by all the commentators by εἰρίσκειν, *to find*; but the *Etymologicum Magnum* and Hesychius give it the sense of ὠφελῆν, whence it might be presumed to be of the same family. In the *Iliad* and the *Odyssey* it is always used, when mention is made of the sale of slaves, and the price they fetch, and may be rendered by *to be worth, to produce, to bring* (in return): Καὶ μ' ἐπέρασσε, ἄνδρες ἄγον παῖδας τε καὶ ἄνδρες τε, Ἀθηναίη ἐξ ἡλαθῆν· ἑκατόμβαν δὲ τοῖς ἦλθον. *Il.* xxi. 79. In Euripides, the only author in which the word is again found, it comes near to the signification of εἰρίσκειν or τυγχάνειν: Φόβον πρὸς αὐτῶν ἀλφαίνουσι θυμῶν. *Eur. Med.* 299.

ἀντίααν, Epic, *to go to meet, to come against, to strike against, hit*, (236) speaking of a missile: Ἀλλά κεν ἡ στέρνων ἢ νηδύος ἀντιάσειεν. *Il.* xiii. 290.

ἀντιάζειν, elongated form of the preceding word, rare in prose: Οὔτε τοῦ τάφου ἀντιάσας οὔτε γόων παρ' ἡμῶν. *Soph. Electr.* 869.

ὑπαντᾶν, *to meet, encounter with*: Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας. *Soph. Phil.* 718.

δῆλιν, very rare, found only in the present with a future signification: Ἐπεὶ οὐκέτι δῆτε τέκμωρ Ἰλίου. *Il.* ix. 418.

ἐξιχνεύειν, *to discover the trace; to track; investigate*: Ἐξιχεύσατε τὸν θηλύμορφον ξένον. *Eur. Bacch.* 352. Θηρευτικὰς κύνας πολλὰς ἐξήγαγεν, αἱ τοὺς πολεμίους ἐξιχνεύουσαι, τοὺς πλείστους αὐτῶν ἐθήρευον. *Polyæn.* iv. 2, 16.

κιχάνειν, fr. χέω or χάω, rather than fr. κίω, 1. *to reach, hit*: Ἡὲ μὲν, ἡέ σε δουρὶ κιχήσομαι. *Il.* x. 370. 2. *To meet with, come upon, find*: Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω. *Il.* i. 26.

κύρειν [and κυρεῖν, see Lexicon], *to try to attain, get, &c.*; Homer uses it in speaking of the lion falling upon the prey which it prowls after, *to fall upon, come upon, get hold of, attain*: Ὡστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας. *Il.* iii. 23. In the tragic writers, *to obtain possession of, to have*, in the same sense as τυγχάνειν, from which it seems to differ, merely in being used in verse only, whereas τυγχάνειν is equally used in prose: Βίου δὲ λῳόνος ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός. *Soph. Œd. R.* 1492.

τέτμειν, fr. τέμνω, *to come close to a person, to meet in the way, to find* without searching long: Ἐνθ' ὅγε Νέστορ' ἔτετμε. *Il.* iv. 293.

τυγχάνειν, prop. *to hit, reach an object aimed at*, implying always a degree of chance independent of the skill of the aimer: Τὸν μὲν ἄρ' Ἀτρείδης . . . ἑσταότ' ἐγχεῖ ρύξει, κατὰ κληῖδα τυχήσας. *Il.* v. 579. Hence, fig. *to find by chance, light upon, to meet with (obtain); reperire*: Εἵποισ' ὥς παρὰ σεῖο τυχῶν φιλότῃτος ἀπάσης ἔρχομαι. *Od.* xv. 157.

237.

εὐχή, ἥς (ῆ), *prayer of entreaty*: Τίνας οὖν εὐχὰς ὑπο- 237 λαμβάνειτ' εὐχεσθαι τοῖς θεοῖς τὸν Φίλιππον ὅτ' ἔσπενδεν, ἢ τοὺς Θηβαίους; *Dem. de Legat.* 381, 10.

εὐχολή, ἥς (ῆ), *vow*: Εἴτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης. *Il.* i. 65.

(237) εὔγμα. ατος (τέ), *nom. sing.*: Κλήρων ἀκούσας' εἰγμάτων. *Æsch. Sept.* 246.

αἴτησις, εως (ή), *request, requisition or demand*: Πλήν οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαιμόνα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἄλλῃ πάντῃ. *Herodot.* vii. 32.

ἄρά, ἄς (ή), 1. *prayer*: Ζεὺς ἀράων αἰών Σηληνάειο γήραντες. *Il.* xv. 376. 2. More frequently *imprecation*, especially in the plural: Τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. *Soph. Œd. R.* 295.

δέησις, εως (ή), *demand, request, entreaty*, in general: Πολλὰς δὲ δέησεις καὶ χάριτας καί, ἐν Δε', ἀπειλας ὑπομείνας. *Dem. in Mid.* 515, 17.

ἱκεσία, ας (ή), fr. ἱκέτης, *prayer of the suppliant, supplication*: Ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν μέθηκε σπράττειν' ἰδὲν ἀργείων ἱκεστιασι σαῖς. *Eur. Phœn.* 91. [In prose, *Plut. D. Hal.*]

λιτή, ῆς (ή), this word, apparently of Ionic origin, is found first in Homer, and in Herodotus, and has been admitted by Pindar and the tragic writers; it is used only in the plural: Τοὺς δ' ἔπει εὐχολῆσι λιτῆσί τε ἴθινα ἱκετῶν ἐλλισάμεν. *Od.* xi. 34. The beautiful personification of prayers in the *Iliad* (ix. 502) is well known.

προσευχή, ῆς (ή), in the O. and N. T. *prayer to God*, in a very wide sense, and in speaking of the body of prayers composing the public worship of the Church: Προσευχὴ δὲ ἦν ἐκτελες γυμνῆν ὑπὸ τῇ Ἐκκλησίᾳ πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. *Act. Apost.* xii. 5.

Z.

238.

238 ζήλος, ου (ό), fr. ζέω, prop. *ardent desire, desire to imitate the examples we set before us, desire to possess the same advantages as others*; hence, in Hesiod, 1. *envy*: Ζήλος δ' ἀνθρώποισιν ἐξυμῶσαι ἅπαντες ἐνσελεύεται, κακοχαρὸς ἐμυστήσιν στυγερῶπις. *Hesiod. Oper.* 178. 2. *Jealousy*, but in moderation, acc. to Aristotle [*emulation*]: Δύο

καὶ ἐπεικὲς ἐστὶν ὁ ζῆλος καὶ ἐπεικῶν, τὸ δὲ φθονεῖν φαῦλον (238) καὶ φαύλων. *Aristot. Rhet. ii. 11.*

Ζηλοτυπία, ας (ή), the sentiment of *jealousy*, based upon hatred, and more especially the *jealousy* of love [*rivalry*]: Διὰ τὴν μυθολογουμένην πρὸς Ἀρη ζηλοτυπίαν τοῦ Ἡφαίστου ἐν Ἀφροδίτῃ. *Plut. Quæst. Rom. 47.* By ext., *jealousy* in those who are engaged in the same pursuit [*rivalry*]: Ὑπὸ φθόρου τῆς παρὰ βασιλεῖ τιμῆς, καὶ τῆς κατὰ τὴν τέχνην ζηλοτυπίας (*professional jealousy*). *Luc. de Calumn. 2.*

Βασκανία, ας (ή), *malevolence in words, slander, envious, malevolent discourse; detractatio*: Μὴ μέγα λέγε, μὴ τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα λέγεσθαι. *Plat. Phæd. 95, b.*

ἐπιχαιρεκακία, ας (ή), *malicious joy felt at the suffering or misfortunes of others: Νέμεσις ἐν μεσότης φθόρου καὶ ἐπιχαιρεκακίας· εἰσὶ δὲ περὶ λύπην καὶ ἡδονὴν τὰς ἐπὶ τοῖς συμβαίνουσι τοῖς πέλας γινόμενας· ὁ μὲν γὰρ νεμεσητικὸς λυπεῖται ἐπὶ τοῖς ἀναξίως εὖ πράττουσιν, ὁ δὲ φθονερός ὑπερβάλλων τοῦτον ἐπὶ πᾶσι λυπεῖται, ὁ δ' ἐπιχαιρέκακος τοσοῦτον ἐλλείπει τοῦ λυπεῖσθαι ὥστε καὶ χαίρειν.* *Aristot. Eth. Nic. ii. 7.*

νέμεσις, εως (ή) (νέμω), *indignation*; a sentiment compared in the passage just quoted with that of envy, and which Aristotle further defines thus: Εἰ γὰρ ἐστὶ τὸ νεμεσᾶν λυπεῖσθαι ἐπὶ τῷ φαινομένῳ ἀναξίως εὐπραγεῖν. *Rhet. ii. 9.* (*If indignation consists in the vexation we feel, when a person possesses advantages which we do not consider him to deserve.*)

φθόνος, ου (ό), *envy*, the mean feeling, which causes us to be pained at the welfare of another; the jealous (*l' jaloux* [but *jealousy* with us is usually the *bad* feeling]) man endeavours to obtain the same advantages as his equals, the envious one uses all his efforts to deprive them of theirs. Envy is thus defined by Aristotle: Ἔστιν ὁ φθόνος λύπη τις ἐπὶ εὐπραγίᾳ φαινομένῃ τῶν εἰρημένων ἀγαθῶν περὶ τοὺς ὁμοίους, μὴ ἵνα τι αὐτῷ, ἀλλὰ ἵνα ἐκείνους. *Aristot. Rhet. ii. 10.*

ζητεῖν, to seek, in general, speaking of that which is wished for, or is wanting, or which we stand in need of:

(239) Ἐμέ δ' ἔζορα πάντων ζήτη. *Il.* xiv. 258. Hence, *to ask for, have need of, require*, in Herodotus: Τὴν ἐτέρην τῶν ἡμερέων παίζειν πᾶσαν ἵνα ἐη μὴ ζητεύειν σιτία. *Herodot.* i. 94. The Attic writers use it with an infinitive, in the sense of *to endeavour, to strive, to wish* (to do something): Οὔτῃ ζητεῖς τοῦτ' ἀναπεῖθαι ἡμᾶς, ὥς ἐστιν ἀμείνων περὶ πλούτου. *Aristoph. Plut.* 573.

διζησθαι, an Ionic verb of the same family as διειν, διεσθαι, *to pursue; hence, to search, search carefully, to make enquiry, get information*, in Homer and Herodotus: Πάνταρον ἀντίθεον διζημένη εἶπον ἐμείρε. *Il.* iv. 88. Πέμπονσι ἐς Κοήτην ἀγγέλους, διζημένους εἰ τις Κρητῶν ἢ μετοίκων ἀπιγμένος εἴη ἐς Διθύην. *Herodot.* iv. 151.

διφᾶν. Homer uses the word specially in speaking of the diver taking shell-fish: Ἀνὴρ ὅδε τήθεα διφῶν. *Il.* xvi. 747.

ἐρευνᾶν (ἐρέω), *to search by asking; quærerere*: Οἱ δ' ἐς βῆσσαν ἱκανὸν ἐπακτῆρεε, πρὸ δ' ἀφ' αὐτῶν ἰχθὺ ἐρευνῶντες κύνας ἦσαν. *Od.* xix. 435. Fig., *to search carefully, to seek for, or search out, to endeavour to find*: Τὸν μέγιστον θεὸν καὶ ὅλον τὸν κόσμον φάμεν οὔτε ζητεῖν δεῖν, οὔτε πολυπραγμοεῖν, τὰς αἰτίας ἐρευνῶντας. *Plat. Legg.* vii. 821, a.

ἐξερευνᾶν, a compound of the preceding word, implies deeper research, resulting in success, *to search and find*: Πάντα γὰρ ἐξερευνῶντες ὑπὸ λαμπάδων καὶ πωταχού φῶς ἐπιφέροντες. *Plut. Lucull.* 19.

θηρεύειν, fr. θῆρα, prop. *to hunt, to run after*, is used sometimes fig. [like our *to hunt for*] for *seeking, searching for; aucupari*: Οὐκ αἰσχύνῃ, τηλικαῦτος ὢν, οἰσμοῖα θηρεύων; *Plat. Gorg.* 489.

ἰχνεύειν, fr. ἰχθυοί, prop. *to follow the trace, to track; restigare*, speaking of dogs: Λῦσαι μίαν κύρα, ἥτις αἶν ἢ σφωτάτη ἰχνεύειν. *Xen. Cyrog.* 6, 13. Fig.: Ἰχνεύοντες εἰ παρ' ἐαυτῶν ἀνιυρισκὺν τὴν τοῦ σφετέρου θεοῦ φύσιν. *Plat. Phædr.* 252, c.

ἰχνοσκοπεῖν, *to examine or search for the track*: Ἰχνοσκοποῦντι καὶ στυγνέοντι διὰ τῶν ἐνλέγων τὸ μᾶλλον ὁμοῦς ἐστι. *Plut. de Pyth.* 10.

μαίεσθαι, from the primitive μάω, an Homeric verb, also used by Aeschylus and Sophocles, is used of an eager and rapid motion towards an object, *to rush with eagerness*: Ἄλλ' εἰ γὰρ σφιν ἴφαιμτο κέρδιον εἶναι μαίεσθαι προτέρω. *Od.* xiv. 358.

ματεύειν and **μαστεύειν**, of the same family with **μαίεσθαι**, *to search*, (239) in Homer: Ἐγγὺς ἀνὴρ—οὐ δὴ θά ματεύσομεν. *Il.* xiv. 110. These two forms have been equally used by the tragic writers: Πατέρα ματεύων. *Soph. Phil.* 1194. Δαῖός θ' οὐμὸς πόσις τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν εἰ μὴ κέτ' εἴη. *Eur. Phœn.* 36.

στιβεύειν, fr. **στίβος**, *to follow or look for footmarks; to track*, prop. and fig.: Ὁ δὲ λέων αἰὲν βαδίζει συνεστραμμένοις τοῖς ποσίν, ἐντὸς ἀποκρύπτων τοὺς ὄνυχας, ἵνα μὴ τριβόμενοι τὴν ἀκμὴν ἀπαμυβλύνωσι, μήτε καταλίπωσιν εὐπορίαν τοῖς στιβεύουσιν. *Plut. de Solert. Anim.* 10.

240.

ζυγόν, οὐ (τό), seldom **ζυγός** (ὁ), from **ζευγνύω**, the *yoke*; hence, by 240 similitude, this name was given to whatever connected or held together two things: for instance, the beam, at the two ends of which hung the scales of the balance, and, by ext., the whole balance itself. But the use of the words in these senses is later than Homer, being found for the first time in Æschylus: Σὸν δ' ἐπίπαν ζυγὸν ταλάντου· τί δ' ἄνευ σέθεν θνατοῖσι τέλειόν ἐστιν; *Suppl.* 819. In later authors it is found for the most part in the plural **ζυγά**: Τὸ μὲν κάτω ῥέπον ἐν τοῖς ζυγοῖς βαρὺ, τὸ δὲ ἄνω κοῦφον. *Plat. de Just.* 393. g. [In Sing. Pl. (*Prot.* 356, b; *Tim.* 63, b. *Rep.* 8, 550, e); *Dem.* 1461, 17. *Pseud-Aristot. Quæst. Mech.*, cap. 1; and τὸ ζυγόν, cap. 2, init.]

ζυγοσταθμός, οὐ (ὁ), fr. **ζυγός** and **σταθμός**, *balance*, in Plutarch: Μήτε νομίζωμεν τοὺς ἄλλους ἀστέρας ὥσπερ ἐν ζυγοσταθμοῦ διαφορᾷ ῥέψαντας, ἐν οἷς εἰσι γεγονέναι τόποις. *Plut. de Fac. Lun.* 15.

ζυγοτρυτάνη, ης (ῆ), from **ζυγός** and **τρυτάνη**, *balance*, used only by lexicon-writers.

πλάστιγγξ, γος (ῆ), fr. **πλάσσω**, *scale of the balance*: Σπαρτίους ἡρτημένην πλάστιγγα πρόσθε. *Aristoph. Pac.* 1243. Ἴθι νῦν παρίστασθον παρὰ τῇ πλάστιγγ'. *Aristoph. Ran.* 1424. [In *Pseud-Arist. Quæst. Mech.*, cap. 2, it is the *beam*.]

σταθμός, οὐ (ὁ), fr. **ἵστημι**, prop. *weight* for the purpose of weighing anything: Ὡστε τάλαντα γυνὴ χερσὶν ἄληθή, ἢ τε σταθμὸν ἔχουσα καὶ εἴριον, ἀμφὶς ἀρέλκει ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. *Il.* xii. 432. In later authors, it is more common in the plural neuter: Ζυγὰ μόνον οὐ (*tantum non*) καὶ σταθμὰ ἔχων ἅπαντα ἐπώλει. *Dem. in Arist.* 784, 9. Acc. to Hesychius and Pollux, **σταθμός** has also, by ext., been used for *balance*; and it may be thus

240) rendered in the following verse of Aristophanes: Τούτοις
 νῦν λέγεται εἰς τὸν σταθμόν. *Aristoph. Ran.* 1381.

σταχάνη, ης (ῆ), fr. ἴστημι, Doric word, found only in
 the proverb quoted by Suidas: Δικαιοτέρως σταχάνης.

τάλαντον, ου (τό), fr. τᾶλῃναι, *scales* of a balance, always in the plural
 in the *Iliad*: hence, by ext., *balance*: Καὶ τότε ἐὼν χροῖσι πατήρ
 ἔταυρε τάλαντα. *Il.* viii. 69. Aeschylus uses it in the singular in the
 passage lately quoted.

τροτάνη, ης (ῆ), fr. τρέω, the *tongue* of the balance;
 hence, by ext., *balance*, as in Latin *trantina*: Εἰθ' ἡ μάρα
 βαλαιν' ἔχουσα τροταίνην ἴστη βόμιον ὀημιον. *Aristoph. Vesp.*
 39.

241.

241 Ζώνη, ης (ῆ), fr. ζώννυμι, *girdle*, for either sex, with this difference,
 however, that, when used of warriors, Ζώνη signifies, in the *Iliad*,
 merely that part of the body where the girdle, called by Homer ζώνη,
 was worn: hence the girth, the waist: Κεῖνον Ἀγαμέμνον ἔρματα
 καὶ πεσίδην ἰκέλας Δὴ περιπικισάμενος. Ἀπὸ δὲ Ζώνην. περίοισεν δὲ
 Πρωτοδόου. *Il.* ii. 473. In the *Odyssey*, however, Ζώνη is found used
 for the woman's girdle [it is used of *Jane's girdle*: *Il.* 14. 131: Ἡμεῖς
 δὲ Ζώνην βάλετ' ἑξῆς καλήν. χρυσαίνην. *Od.* v. 231. Hence comes the
 phrase λύειν Ζώνην, *to unloose the girdle* of a woman, for *uncovering* her:
 Ἄντε δὲ παρθενίην Ζώνην. *Od.* xi. 244. In modern writers Ζώνη is
 also used for the belt or girdle of the man, principally that in which
 travellers put their money: Ζώνην χαλκήν ἔχουσιν ἐπισφυσμένον
 εἰσέτηξε τὸ νόμισμα πᾶν. *Plut. Quæst. Conv.* ii. 2. [The term *modern*
 is indefinite: it occurs in *Pl. Hipp. Min.* 368, c; and (of a soldier's
 belt) *Xen. An.* 4, 7, 16.]

ζώνιον, ου (τό), *small girdle*, and principally a woman's
girdle, acc. to Ammonius: Μόλις γὰρ ἔνρον ἐν σκότῳ τὸ
 ζώνιον. *Aristoph. Lysistr.* 72.

ζῶμα or ζῶσμα, ατος (τό), prop. that which girds: in
 some pieces of armour of the Homeric age, it was the lower
 part of the cuirass, covering the belly and the sides of the
 body, as far as the thighs (see *Θώραξ*: Οὐκ ἐν καίριον ὧν
 παύει ἄλλα, ἀλλὰ πάροθεν εἰσπύατο ζώστην τε παναυλάει,
 ἢ' ὑπὲρθε ζωμά τε, καὶ μήτηρ, τῇ χαλκήν καμὸν αἰετοῖς.
Il. iv. 185. Ζῶμα, further, was the girdle or *covering*
round the loins [subligaculum], which those who ran in
 the circus used anciently to wear, and which was after-

wards called *περίζωμα* : Ζῶμα δὲ οἱ πρῶτον παρακάββαλεν. (241) *Il.* iv. 187.

ζωστήρ, ἦρος (ὁ), in the *Iliad*, a large girdle, which the warriors wore over the cuirass to keep the different parts of it fast, and to cover the belly and reins : Αὐτὴ δ' αὖτ' ἴθυεν ὄθι ζωστήρος ὀχῆες χρούσειοι σύρεχον. *Il.* iv. 132. In the *Odyssey*, the girdle which fastened the robe or tunic : Ὡς εἰπὼν, ζωστήρι θεῶς συνέργε χιτῶνα. *Od.* xiv. 72. Sometimes for ζώνη : Τεκεῖν μὲν οὖν Δητῶ τοὺς παῖδας ἐνταῦθα οὐ φασι, λύσασθαι δὲ τὸν ζωστήρα ὡς τεξομένην. *Pausan. Att.* 31. 1. All the translators have improperly rendered ζωστήρ by *balteus*, *sword-belt*, which is called τελαμών in *Homer*.

ζῶστρον, ον (τό). fr. ζώννιμι, any thing that serves to gird, a *girdle* : Ἡμίονους καὶ ἡμαξαν ἐφοπλίσαι ἢ κεν ἄγῃσι ζῶστρά τε καὶ πέπλους καὶ ῥήγεια σιγαλόεντα. *Od.* vi. 38.

περίζωμα, ατος (τό), acc. to the Scholiast on *Homer*, the *waist-band*, or *covering round the loins* of the athletes, called ζῶμα by *Homer*; was also called περίζωμα (*Schol. Hom.* ψ. 683). This waist-band was worn apparently by the runners only; acc. to the Scholiast, it was worn in the Olympic games up to the fifteenth Olympiad, when an athlete, named Orsippus, embarrassed by the coming off of his waist-band, fell, and lost the prize. This circumstance caused the discontinuance of the band, and, since that time, the runners appeared in the stadium naked, like the other athletes. *Pausanias* relates the matter differently: Orsippus, he says, was the victor, and, in fact, owed the victory to this very accident, which was of his own contriving : Δοκῶ δὲ οἱ καὶ ἐν Ὀλυμπίᾳ τὸ περίζωμα ἐκόπι περιουῆναι, γνόντι ὡς ἀνὴρὸς περιεζωσμένου ἐραμεῖν ῥάων ἐστὶν ἀνὴρ γυμνός. *Paus.* i. 44. In *Plutarch*, *cook's apron* : Οἱ λόγοι σου περιζώματος ὕζουσι. *Plut. Apophth. reg.* 182, d.

περιζώστρα, ας (ή), any thing that serves to gird, and, particularly acc. to *Pollux*, the *girth*, or band passed round the belly : Τὸ δὲ περὶ τῇ κοιλίᾳ ζῶσμα, περίζωμα ἢ περιζώστρον ὠνομάζον. *Poll.* vii. 65.

κεστός, οῦ (ὁ), participial from κεντέω, pricked or pinked, embroidered; the epithet of ἱμάς, *small worked or embroidered band*, the name of the famous girdle of *Venus*, in

- (241) Homer: Ἦ καὶ ἀπὸ στήθεσσαν ἐλύσατο κέστρον ἱμάντα ποικιλον. *Il.* xiv. 214. In modern writers *κέστρος* is used substantively with ellipse of *ἱμάνς*: Τὸν τῆς Ἥρας καλλωπισμὸν ἐπὶ τὸν Δία, καὶ τὴν περὶ τὸν κέστρον γοητείαν. *Plut. de aud. Poet.* 4. Hence the use of the word *cestos* or *cestus* by Latin poets of the middle ages, in the sense of *ζώνη*, *girdle*. Virgil has also Latinized it under the form of *cestus*, *as*, using it for the *cestus* of the boxer. The ancient grammarians quoted by Vossius derive the word from *caedere*, whence the majority of editors have written it improperly *cæstus* [*cæstus*, Wagner].

μίτρα, *αε* (*ή*), fr. *μίτρας*, thread, prop. *what is woven of thread or cloth of thread*. In the *Iliad*, it is a sort of defensive band, which the warriors carried under the *ζώνη* below the cuirass; it was formed of cloth of wool, covered over with sheets of brass or iron, and reaching down upon the thighs: Ἐπέμεισε ἐς Παλλὰς Ἀθηνῆν τεύεσσαν ἐν κειῶνα, ὅθι ζωνιόσκετο μίτρην. *Il.* v. 857. Hence comes the adjective *ἀμυροχίτων*, on the signification of which commentators are not agreed: Σαρπηδῶν δ' ὥς οὖν ἰδ' ἀμυροχίτωνας ἐπαίρουε χέρσ' ὑπο Πατρόκλῳ Μειοτιάδῳ ἑαμέντας *Il.* xvi. 419. The epithet *ἀμυροχίτων*, found only in this passage of the *Iliad*, is characteristic, as are all the Homeric epithets, and describes the manner in which the Lycians were armed. According to the scholia of Venice, the Lycians wore the cuirass without the *μίτρα*. This explanation is the more probable, as it is supported by two passages in the same book. In verse 465, the companion of Sarpedon is wounded in the lower belly, whence it may be gathered that the Lycians had no *μίτρα*. Farther on (verse 663) Patroclus spoils Sarpedon of his brazen armour, and sends it to his ships. These two passages prove the ancient scholia to be in error, which would represent the Lycians as *having neither cuirass nor μίτρα*: an explanation which M. Dugas-Montbel should not have adopted. The Latin translation *acinetos* is no happier. *Μίτρα* is seldom used for *ζώνη* in more recent writers: Ὡς ἐπε μόνον μίτρην πρῶτον ἔλυσα καὶ ὕστατον. *Ap. Rh.* i. 287.

στροφήριον, *ον* (*τό*), fr. *στροφῆς*, *narrow band or girdle*, worn by women under the bosom: Χάλα ταχέως τὸ στροφήριον. *Aristoph. Thesm.* 645.

ταινία, ας (ή), fr. *τείνειν*, piece of woven work of different substances used for waist-bands, *band*, *narrow band*, *ribband*; in Pollux, narrow band which the women wore under the breast: Τὸ δὲ τῶν μαστῶν τῶν γυναικείων ζῶσμα, ταινίαν ὠνόμαζον, καὶ ταινίδιον. vii. 65.

242.

ζῶον, ου (τό), fr. *ζάω*, prop. that which has life, *animal*, 242 in general: "Ὡσπερ γὰρ καὶ τελεωθὲν βέλτιστον τῶν ζώων ἀνθρώπος ἐστίν, οὕτω καὶ χωρισθὲν νόμον καὶ δικῆς χερίστον πάντων. *Aristot. Pol.* i. 2, 15.

ἄλογον, ου (τό), neuter, taken absolutely with ellipse of *ζῶον*, ordinarily signifies the *animal devoid of reason*, the *brute*: "Ἄτε δὴ οὖν οὐ πάντι σοφὸς ὢν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς ἐνδάμεις εἰς τὰ ἄλογα. *Plat. Protag.* 321, c.

βόσκημα, ατος (τό), fr. *βόσκειν*, *beast which pastures*; *pecus*: Δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειῖα ἢ ἔργων ἐπίστασιν; *Xen. Mem.* i. 5, 2.

βοτόν, ου (τό), *beast at pasture*: Ὅς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόρον . . . ἔθυσεν αὐτοῦ παῖδα. *Æsch. Agam.* 1415.

δάκος, εος (τό), *beast that bites*, and the *bite* itself: Θηρὸς, ἐχθίστου δάκου εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος. *Æsch. Theb.* 558.

δάκετον, ου (τό), fr. *δάκνω*, *beast that bites*, and whose bite is dangerous, *venomous beast*: Ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ ἴσθιν ὑπ' ἐμῶς πτέρυγος ἐν φοραῖς ὀλλυται. *Aristoph. Av.* 1069.

θήρ, ηρός (ό), *Æolic φήρ*, whence the Latin *fera*; *beast*, principally *wild beast*, in Homer, speaking of the lion and the wolf: Θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην ἔρχεται δι' ὄρεσφι. *Il.* x. 184.

θηρίον, ου (τό), diminutive of the preceding word, but only in form, and it is used as synonymous with it in verse, and more frequently in prose; 1. *game, beast that is hunted*: Ἄλλ' ἦν ἐμὲ ἐκπέμπης ἐπὶ θήραν σὺν τῷ θεῷ, νομῷ ὅσα ἂν ἴδω θηρία σέ μοι ταῦτα τρέφειν. *Xen. Cyr.* i. 4, 5. 2. *Beast, brute*, in opp. to *ἄνθρωπος*: Ὁ δὲ μὴ ἐνδάμερος κοινωνεῖν ἢ μηδὲν δεόμενος δι' αὐτάρκειαν, οὐθὲν μέρος πόλεως, ὥστε ἢ θηρίον ἢ θεός. *Aristot. Pol.* i. 2. Seldom in the diminutive

(242) tive sense; Theocritus, however, uses it of the bee: "Ὅστι γε τυτθὸν θηρίον ἐντὶ μέλισσα. *Theocr.* xix. 6.

κνώδαλον, ου (τό) fr. κινεῖν and ἄλε, acc. to Eustathius, prop. *sea-monster*, and, by ext., used of every other kind of ferocious or dangerous beast: Κνώϊαλ' ὅς' ἠπειρώς πολλὰ τρέφει ἡδὲ θάλασσα. *Hesiod. Theog.* 582. [Cf. 241. Related to κινεῖν, but having nothing to do with ἄλε: it is applied to *gnats*, *serpents*, &c. in later writers in prose. *Pl. Ax.* 365, c, of *worms*.]

κτῆνος, εως (τό), acc. to the Etymologicum Magnum, from κτάω, to kill, because under this name every kind of beast was comprehended that was killed for sacrifice, or for food; or better from κτάομαι, because the principal riches of all nomad tribe consisted in beasts: *cattle*, seldom in the singular, and then in a collective sense: Καὶ οὐδεν ἦν λαβδῆν εἰ μὴ ὕς καὶ ρόους, ἣ ἄλλο τι κτήνος τὸ πῦρ διαψεύγας. *Xen. Anab.* v. 2, 3. More frequently in the plural, κτήρια, *beasts*: Τα δὲ κτήνη πάντα χιλῶ ἐνέον ἐτρίφετο. *Xen. Anab.* iv. 5, 19.

τέρας, ατος (τό), *monster*, of the nature of a prodigy: Αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῷ κῦμ' ἐξεθῆκε ταῦτον, ἄγριον τέρας. *Eur. Hipp.* 1214.

ὑποζύγιον, ου (τό), fr. ζύγον, prop. *beast under the yoke*, or harnessed; *draught-beast*, *beast of burden*: Σχολαίαν γὰρ ἐποιούντο τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια. *Xen. Anab.* iv. 1, 10.

φορβάς, ἄως (ή), *at pasture*, *out at grass*, in opp. to τροφίαι, ου, kept up in the stable [of oxen, *stall-fed*. *Plut. Timil.* 33]: Τῶν δ' ἵππων αἱ μὲν φορβάδες ἀίετοι τῶν ἄλλων ἀρρώστημάτων εἰσι πλήν παιάγρας. *Aristot. Hist. An.* viii. 24.

H.

243 ἦ, is very frequently used by Homer for ἴφη, in the third person only, with this difference, that ἦ is placed at the head of the sentence: ἦ, καὶ κλισίῃσιν ἐπ' ὀφρύσιν νεῖσε

Κρονίων. *Il.* i. 538. The three persons, ἦν, ἦς, ἦ, are (243) also of constant use in Attic prose in familiar conversation; Plato uses them often in his dialogues with a demonstrative pronoun, but always after the discourse has begun: Ἦ καὶ εὐναισθ' ἄν, ἦ ε' ὅς, πείσαι μὴ ἀκούοντας; *Plat. Pol.* i. 327 c. In general there is a marked use of ἦ in animated dialogue, in interruptions, and repetitions.

ἔφη, is always preceded by one or more words, and without a pronoun: Ὡς ἄρ' ἔφη, Τρωῆς δὲ μάλα σχεδὸν ἤλυθον αὐτῶν. *Il.* v. 607. Ἐγὼ σοι, ἔφη, νῆ τὸν Δία, ἐρῶ . . . *Plat. Pol.* i. 328, e.

ἔφασκον, Ionic and Attic form of ἔφη, implying at the same time affirmation, *I declared, I affirmed; aiebam*: Ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο κουριδίην ἄλοχον θήσειν. *Il.* xix. 297.

ἔφησα, first aorist, and scarcely in use: it is found neither in Homer, nor the Attic writers. Pindar uses it, with the same notion of affirmation that ἔφασκον has, under the Doric form φᾶσε: Τὸν ἐχθρότατον φᾶσέ νιν δώσειν μόρον. *Pind. Nem.* i. 99.

244.

ἡλίθιος (ὁ, ἡ), fr. ἡλεός, *foolish, stupid*: Τοὺς γάρ τοι 244
 ῥαψφῶδους οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνν
 ἡλίθιους ὄντας. *Xen. Mem.* iv. 2, 10. [See 111.]

ἁπλοῦς, ἡ, *simple*, fig.: Ἀπλοῦς δὲ ἡγοῦνται τοὺς νοῦν
 οὐκ ἔχοντας. *Isocr. ad Nicocl.* [who is speaking of the
abuse of words that properly had a *good* meaning. Cf.
 αἰετρα ἁπλοῦν καὶ γενναῖον. *Pl. Rep.* ii. 361, b: *sincere*,
without guile.]

βεκκεσέληνος (ὁ), a comic word coined by Aristophanes,
old fool, old dotard: Ὡ μῶρέ σν, καὶ Κρονίων ὅζων καὶ
 βεκκεσέληνε. *Aristoph. Nub.* 398.

βλάξ, κός (ὁ), prop. Fr. LACHE [*slack*], hence *weak*;
 hence *silly fellow*: Δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις
 καὶ ἡλίθιος γένωμαι. *Xen. Cyr.* i. 4, 12. [I presume that
 M. Pillon hints at an etymological relationship between
lache and βλάξ (*laxus, lax*); but cf. *Buttm. Lexil.* and
Liddell and Scott.]

βλιτομάμματος (ὁ), or *spinach-eater*, lit. *orach-eater* (*orach*,

(244) an insipid pot-herb), a comic word coined by Aristophanes to describe a silly fellow: Τοῖς Ἰπποκράτους εἴςιν εἴςιν καὶ σε καλοῦσι βλετομήματα. *Aristoph. Nab.* 1001.

ἐμβρόντητος (ὁ, ἡ) [prop. = *attonitus*], Fr. *étourdi*; *stupidus*: Τοῖς δ' ὀλίγοι ἐλαττον (*who have a little less* folly than the *μαϊόμενοι*), ἡλιθιοὶ τε καὶ ἐμῆροντηται. *Plat. Alcib.* 2, 140, c. [The word seems to me much stronger than *étourdi*, implying *moon-struck* folly: either *gaping idiocy* or *perverse infatuation*: ἐμῆροντητε εἶτα ἔτι λεγέας; *Dem.* 308, 5: Ζεὺς δ' ἐμῆροντήτους ποιεῖ τοὺς ἐνοικαυτὰς καὶ οὕτως ἐάλω (ἡ πόλις). *Xen. An.* 3, 4, 12.]

εὐήθης (ὁ, ἡ), *good, simple man, simple-hearted, simple-minded*: Εὐήθες ἐφη εἶναι τὸ αἰεσθαι *Xen. Mem.* iv. 2, 2.

θηρίον, ον (τό), *beast, animal*, fig.: ὦ δειλότατον σὺ θηρίον. *Aristoph. Plut.* 439.

κέπφος, ου (ὁ), a sea-bird, which, according to the Scholiast on Aristophanes, fed upon the foam of the sea, and which children easily caught with foam; hence, fig., *booby, noddy, blockhead*, in Aristophanes: Οὐ γὰρ προσήκει τῇ ἐμάντῳ μοι πόλιν εὐεργετῆν, ὃ κέπφε; *Aristoph. Plut.* 912.

κνώδαλον, ον (τό), *beast*, with the idea of viciousness rather than stupidity associated with it, *evil, mischievous beast*: ὦ Ζ. ὦ, τί ποτε χρησάμεθα τοῖσδε τοῖς κνώδαλοι; *Aristoph. Lys.* 477. [Cf. 243.]

μάταιος, αια (μάτηρ), *vain*: hence, fig., *empty-headed fellow, ass*, in Lucian: Οἷα ὁ μάταιος ἐκείνως ἐποιεῖ. *Luc. Merc. Cond.* 14.

σκαιός (ὁ, ἡ), *unknowing, awkward, unmannerly*, answers exactly to the French *gauche*, prop. and fig.: Ἐγὼ γὰρ οὐχ οἷτῳ ἐήπον σκαιὸς σὶμι ἄνθρωπος ἐνδ' ἀλογιστοί, ὥστε *Dem. in Boeot.* 996.

245.

245 ἡμέρα, ας (ἡ), and poet. ἡμαρ, ας (τό), fr. *ἡμῶς*, in Homer, *day*, in opp. to night; *diēs*: Ἄλλα κεναι μὲν ἀλλὰ δειὰ θεγάτην Ἀφροδίτη ἡμᾶτα καὶ νύκτας. *Il.* xxiii. 186. More frequently for the *civil day*, the number of hours called a *day*, in the division of time: Ἄλλ' ὅτε ἐν ἡμέρᾳ τε καὶ ἡμέραι ἐξετάσσεται. *Od.* xi. 293. Very seldom

the *light of the day*: Ἐπεὶ δὲ ἡμέρα ὑπεφαίνετο. *Xen. Cyrop.* (245) iv. 5, 14.

αὐγή, ἡς (ῆ), fr. ἄω, *bright light* of the sun or of a fire: Ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἰκελὸς αὐγῇ ἢ πυρὸς αἰθομένοιο, ἢ ἡελίου ἀνιόντος. *Il.* xxii. 134.

ἔως, ἔω (ῆ), Ionic ἠώς, the *bright light* which precedes the rising of the sun, personified by the poets under the name of Aurora, whose genealogy is thus given by Hesiod: Θεία δ' ἡελίων τε μέγαν, λαμπράν τε σελήνην, ἣώ θ' ἢ πάντεσσιν ἐπιχθονίοισι φαίνει γείνατο. *Theog.* 371.

ἥλιοι, ων (οῖ), plural of ἥλιος, *suns*. It is found in Euripides, used for *days*: Ἡλίους δὲ μυρίους μόγεις διελθών. *Eur. Helen.* 660. The Latins have used *soles* in the same sense: *Cantando puerum meminī me condere soles.* *Virg. Ecl.* ix. 52.

φάος, εος (τό), *light of day*, for the civil *day*, even in the tragic writers: Κρίνει φάος τὸ μέλλον. *Eur. Phæen.* 1326.

φῶς, φωτός (τό), contracted from φάος, and used in prose, *light of the day, day*, in opp. to night: Ἐπεὶ δὲ φῶς ἐγένετο. *Xen. An.* vi. 3, 1.

φαῦσις, εως (ῆ), *action of giving light, of shining*, in the Sept.; *lucentia*: Καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ. *Genes.* i. 15.

φέγγος, εος (τό), fr. φάος, 1. *light, brightness*, in general, *lustre*: Τῇλε δὲ φέγγος ἀπὸ χροὸς ἀθανάτοιο λάμπε θεῆς. *Hymn. Cerer.* 279. 2. In Euripides, the civil *day*: Νῦν δ' ὑπὲρ μητρὸς φίλης Ἐκάβης αἴσσω σῶμ' ἐρημώσας ἐμόν, τριταῖον ἦδη φέγγος αἰωρούμενος. *Hecub.* 33.

ῆς, second person of the imperfect of the verb εἶμι;

ῆσθα, the same person, with the addition of the syllable *θα*, which, in the Æolic dialect, has the force of *σύ, tu*; both signify *thou wast*: Δηΐφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ῆσθα. *Il.* xxii. 233. Acc. to Mæris, the form ῆσθα, though used by the Ionians, has remained in the pure Attic, probably that ῆς might not be confounded with ἥς, second person of the subjunctive. On this ground, the ancient reading ῆς has been changed into ῆσθα by modern critics, in the following passage of Euripides: Ταπεινὸς ῆσθα πάσης ἐξιῶς προσθιγγάνων. *Eur. Iph. A.* 339. The

- (246) form ἤσ is found only in Lucian, Plutarch, and later authors: Ποῦ γὰρ ἤσ, ὦ Κικέρων, τοι χρεῖαν τοῦτον; *Plut. Cicero*. 6.

247.

- 247 ἡσύχιος (ὁ, ἡ), and ἡσυχος (ὁ, ἡ), acc. to some, from ἡμαι, acc. to others from ἡ.α. *quiet, not making any noise*. Acc. to some grammarians it is in the neuter, taken adverbially in this passage of the *Iliad*: 'Ησυχῶν δ' ἄσα μιν πολέμων ἱκπεμπι νείεσθαι. *Il.* xxi. 598. Opposed to ταχὺς in Plato, *staid, leisurely, quiet*: 'Η σέλιανθ' ἡμῖν ἡ πᾶν πον ἐλεγχασθ' αἱ ἡσυχαι ποίευσ' ἐν τῷ βίῳ καλλίονι ἐφάνησαν ἡ αἱ ταχεῖαι τε καὶ ἰσχυραί. *Plat. Charm.* 160, d.

ἡσυχαιός. *αια*, and ἡσύχιμος. *η*. *partic*: 'ΑΣέχμον ἡμίχαν ὁπότε τελευτάσομεν. *Pind. Olymp.* ii. 58.

ἄκυμος (ὁ, ἡ), synonymous of the preceding word: Διὸς δ' παῖς μεχθήσας τὰν ἀκυμον ὠκεῖν βύσσιν βύσσιν. *Euse. Hist. ecc.* 639.

ἀκύμων (ὁ, ἡ), fr. κύμα, *that which is without wave or billow*; hence *calm, tranquil*, prop. and fig.: 'Η γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο. *Lucian.* i. 326.

ἀκύμαντος (ὁ, ἡ), fr. κυμαίνω, *not troubled by waves*, or as the waves are: Νῆρ' ἔ' αὖ ἐλαμπέας ἐπ' ἀκυμάντας πάλαν ἔσται. *Euse. Hist.* 235. Hence, fig., *untroubled*: Διὰ πάσης ἡλικίας θλίψιν καὶ ἀκίματα τῆς ψυχῆς ἐτήρησα τὴν διάθεσιν. *Synes. Ep.* 194, a.

ἀμέριμος (ὁ, ἡ), fr. μέριμα, *without care, without trouble*: Ἐχέτω γάμον; οὐκ ἀμέριμον ἔσται. *Anthol.* i. 13, 3. Ὑμῶς ἀμεριμονε ποιήσομεν. *N. T. Matth.* xxviii. 14. In Sophocles all the commentators [not all. Herm. adopts ὁ μὴ ἔχων μέριμα καὶ φροντίδα ὧν ἔργον. *Triclin.*] have rendered this word by *neglected*, *that which nobody troubles himself about, neglected*; the first interpretation of the Scholiast seems better, *untroubled*, and it may be thus translated: Ἐστὶν δ' ἀμέριμος αἶψος. *Soph. Aj.* 1225. *I am thus weighed down under a load of cares.*

ἀσάλευτος (ὁ, ἡ), not agitated, as the sea is, &c., in Euripides: Καὶ τὸ φρονεῖν ἀσάλευτον τε μέγα καὶ συνέχον ἔσται. *Euse. Euseb.* 390.

ἀτρεμής (ὁ, ἡ), and ἀτρεμαῖος. *αια*, fr. ἀ and τρέμω, *that which does not tremble, which does not stir, not agitated*. 'Ατρεμής is only found in Hesiod under the adverbial form ἀτρεμῶς, or ἀτρεμῶ before a consonant: Ἀτρεμῶς ἦτο. *H. il.* 290. It is found, again, as an adjective in

the poets posterior to Homer: Οὐκ ἀτρεμέα θοῆρον αἰάζετε, ὦ γέρον- (247)
τες. *Eur. Herc. fur.* 1055. Ὡς ἀτρεμαῖα κέντρα καὶ σώφρονα πῶλοις
μεταφέρων ἰθύνει! *Eur. Phœniss.* 182.

γαληνός (ὁ, ἡ), fr. γαλήνη, *calm*, speaking of the sea:
Καὶ ὑμεῖς, ὦ τρίτωνες, διαπορθμεύσατε τὴν Λητῶ ἐς αὐτήν,
καὶ γαληνὰ ἅπαντα ἔστω. *Luc. Dial. Mar.* x. Euripides
uses it fig., *gentle*: Ποῖν μὲν εἰς ξέρους γαληνὸς ἦσθα καὶ
φιλοκτίρμων ἀεί. *Iph. Taur.* 345.

ἔκηλος (ὁ, ἡ), and Epic εὐκηλος, has probably a common origin
with ἔκων, which is derived from ἔκω, Ionic for ἔχω, *one who acts at
his own will, one who does a thing quietly*: Ἐπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἀμπεῖδιον συλήσετε τεθινεῶτας. *Il.* vi. 70. Speaking of the
sea, in Hesiod, *tranquil*: Τῆμος δ' εὐκρινέες αὔραι καὶ πόντος ἀπή-
μων εὐκηλος. *Hesiod. Oper.* 668.

εὐδῖος (ὁ, ἡ), fr. εὐ and Διός, genitive of Ζεύς, *serene, calm*, speak-
ing of the weather: Ἐκ δ' Ἀρκτοὶ τ' ἐφάνησαν, Ὀνῶν τ' ἀνὰ μέσσον
Φάτην, σημαίνουσα τὰ πρὸς πλόον εὐδία πάντα. *Theocr. Id.* xxii. 19.

ἡρεμος (ὁ, ἡ), and ἡρεμαῖος, *αἶα, tranquil, quiet*; the first
is only found in the comparative: Καὶ οἷγε ἀνθρώποι ὡσαύ-
τως ἡρεμέστεροι γίγνονται, στερισκόμενοι ταύτης τῆς ἐπι-
θυμίας. *Xen. Cyr.* vii. 5, 63. It is used also in the plural
neuter, as an adverb: Ἐχε ἡρέμα. *Plat. Crat.* 399, e. Καὶ
ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι. *Plat. Phæd.* 84, d.
Ἐν ᾧ [ῥίφῃ] ὀλίγα ἑκάτερα καὶ σμικρὰ καὶ ἡρεμαῖα. *Plat.*
Legg. v. 733, c.

248.

ἡχή, ἡς (ἡ), fr. ἄχω, *sound, noise*, principally reflected or repeated 248
sound; in Homer, *noise of the cries of combatants, or of the tossing of
waves*: Ἡχὴ δ' ἀμφοτέρων ἵκετ' αἰθέρα. *Il.* xiii. 837.

ἦχος, ου (ὁ), more modern form, and used by some prose writers:
Τοῖος γὰρ ἀπ' ἄσπιδος ἔβραχεν ἦχος. *Callim. in Del.* 140.

ἡχώ, ἡχόος (ἡ), form less ancient than ἡχή, and is more
specially used of the *repetition of sound* reflected by a foreign
body, *ECHO*: Πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν ἡχώ,
ᾗδούσα θόρυβον. *Eur. Hec.* 1099. The echo personified
by the poets under the figure of a nymph of the moun-
tains: Μούρη δ' ἡρεμύεσσα, βοῇν ἀδίδακτος ἑοῦσα, Ἰδαίων
ὀρέων ἀντίθροος ἴαχεν Ἡχώ. *Coluth.* 116.

ἄραβος, ου (ὁ), fr. ἀράσσω, *sharp and loud sound* produced by the
collision of two bodies, *chattering of the teeth* caused by terrour, in
Homer: Ἀραβος δὲ διὰ στόμα γίνετ' ὀδόντων. *Il.* x. 375.

(248) βόμβος, ου (ό), word formed by onomatopy: Homer only uses the verb βομβέω, which expresses the noise made by a helmet of brass falling on the ground (*Il.* xiii. 530, by a stone flying in the air. The substantive is found only in authors posterior to Homer, *buzzing* or *humming* sound, *deep dull sound*, *rummuring* of the waves: Μαιόμενων ῥοθίων πολυήχεια βόμβον ἀκούω. *Musee.* 242.

βρόμος, ου (ό), fr. βρέμω, 1. agitated noise, *roaring*, *crackling*, specially used of fire, in Homer: Οὔτε πυρὶς τίσαντες πέλει βρόμος αἰθομένω, οὔρεος ἐν βήσσης. *Il.* xiv. 396. Homer uses the word βρέμω, in speaking of waves (*Il.* ii. 210). 2. *Sound* of wind instruments, in the Homeric hymns: Καὶ ἱμερόεις βρόμος αὐλῶν. *Hom. Hymn. Merc.* 151. 3. *Sound* of the wind, in Aristotle: Εἰληθὲν δὲ πνεῦμα ἐν νέφει παχεῖ τε καὶ νοτερῷ, . . . βρόμον καὶ πάταγον ἀπειργάσατο μέγαν. *Aristot. de Mund.* 4, 17.

δοῦπος, ου (ό), word formed by onomatopy, or, acc. to others, of the same family as πέτω, *noise* of a falling body, particularly of a fall of water: Ὡς δ' ὅτε χεῖμα ῥόει ποταμῷ κατ' ὄρεσφι ῥέουσι, ἐς μισγάκειαν συμβαλλετον ὄβριμον ὕδωρ . . . τῶν δὲ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν. *Il.* iv. 452.

καναχή, ῆς (ή), sound repeated with *clatter*, *chattering* of the teeth striking one against the other, noise of the gallop of mules, of brass struck, in Homer: Περὶ κροτάφασι φαεινὴ πῆληξ βαλλομένη καναχὴν ἔχε. *Il.* xvi. 105.

κόμπος, ου (ό), fr. κόπτω, *noise* of two bodies striking together, as the tusks of the boar, in the Iliad: Ὑπαὶ δὲ τὸ κόμπος ἐδόντων γίγνται. *Il.* xi. 417. In the Odyssey, the noise of dancers' steps: Ὀρχισθῆν δὴ πῖτα ποτὶ χθονὶ . . . πολλὰ δ' ἐπὶ κόμπος ἀρώμε. *Od.* vii. 380.

κόναβος, ου (ό), fr. κόπτω, *sound* of a thing when split or broken, acc. to Eustathius: Κακὸς κοναβος κατὰ νῆα ὀρώμε ἀνδρῶν ἄλλυμένων, νηῶν θ' ἄμα ἀγνυμέναων. *Od.* x. 122.

κρότος, ου (ό), fr. κρούω, noise made, the shock of two bodies driven one against the other; hence, principally, *clapping* of the hands, *applauding*: Καὶ κροτορ χερῶν πολύν. *Aristoph. Ran.* 157. [Also in prose.]

κτύπος, ου (ό), fr. τέπτω, *noise* of steps, in Homer: Ὑπὸ δὲ κτύπος ὄρνυτο ποσσὶν ἀνδρῶν. *Il.* xix. 362.

ὄρυμαγδός, οὗ (ὅ), Grammarians derive this word from ὀρύσσω, for (248) ὀρύσσω; in Homer, the noise of a river that has overflowed its banks, and is carrying rocks along with it, and rooting up trees; of two armies engaged, tumultuous noise of the mass, or of the cries of the combatants; in general, *great noise, uproar*: Ἐκ δ' ἔσσυτο λαός, πεζοὶ θ' ἰππῆες τε· πολὺς δ' ὄρυμαγδὸς ὀρώρει. *Il.* ii. 810.

ὄτοβος, οὗ (ὅ), a word formed, acc. to the scholiast on Sophocles, from ὠτῶν βοή, but better referred to onomatopy, *noise of waves in a storm; roaring of thunder*, in Hesiod, &c.: Ὀτοβος δ' ἄπλητος ὀρώρει. *Theog.* 709. It is also found used for the sound of instruments, in Sophocles: Οὗτε γλυκύν αὐλῶν ὄτοβον. *Soph. Aj.* 1221. [Pape compares the Germ. *toben*. In prose, *Luc.*]

πάταγος, οὗ (ὅ), fr. πατάσσω, 1. *noise of two bodies striking against each other, chattering of teeth*, in Homer: Πάταγος ἔε τε γίνετ' ὀδόντων. *Il.* xiii. 283. 2. *Noise*, in general: Ἐθεον ἔξω, βοῇ τε καὶ πατάγῳ χρεώμενοι. *Herodot.* iii. 79.

πίτυλος, οὗ (ὅ), fr. πίπτω, or, acc. to others, for τύπιλος, from τύπτω, *noise produced by a repeated or measured motion, as that of oars*: Καὶ μὴν νεὼς γε πίτυλος εὐήρης πάρα. *Eur. Iph. T.* 1050. *Noise, plash of a liquid falling drop by drop, clang or clashing of arms, clatter of repeated blows.* Æschylus, by a bold and beautiful figure, uses this word to express the blows struck on the breast in sign of grief (*Theb.* 860); and Euripides, exaggerating the metaphor, applies it to a torrent of tears (*Hippol.* 1464). [Probably onomatop. *L.* and *S.*—Pape suggests a relationship to πίτσω or πίτυς.]

φλοῖσβος, οὗ (ὅ), prop. *noise of waters, roaring of waves*, as is plain from the epithet πολὺφλοῖσβος, which Homer gives to the sea (*Il.* i. 34); hence, by ext., *tumult of battle*: Ἄλλ' ἄγετ' ἐκ φλοῖσβοιο σαώσομεν ἐσθλὸν ἑταῖρον. *Il.* v. 469.

ψόφος, οὗ (ὅ), 1. *noise resulting from the shock of two dry bodies, more generally noise*: Ἡ πεσοῦσα ψόφον ἐποίησε. *Thuc.* iii. 22. 2. *Sound produced by the friction of the air*, in Aristotle: Ὁ γὰρ ψόφος, τρίψις τοῦ ἔσω πνεύματός ἐστιν. *Aristot. Hist. An.* iv. 9. [The τοῦ ἔσω πν. relates to *insects* only. Aristotle there distinguishes between φωνή, any sound produced by the throat; (φάρυγγ); διάλεκτος, *articulate speech*; ψόφος any *noise or sound*; in the case of *insects*, as made in any way; by the friction of the air inside their bodies, the friction of the long hind legs of the locust, &c.]

Θ.

249.

249 θαλάμη, ης (ή), and more commonly in the plural θαλάμαι, *beds, haunts*, principally of fishes, and of shell-fish: Νεμῶνται δὲ οἱ καταβῆαι τὰ ἰχθύδια θηριώτερες πάντα τὰς θαλάμῃ· καὶ γὰρ ἐν τοῖς πελάγεσιν καὶ ἐν ταῖς τοιούτοις γίνονται τόποι, ὧν ἂν ὥσι τραχεῖς καὶ λιθωδεῖς· ἐν τοιούτοις γὰρ ποιοῦνται τὰς θαλάμῃς. *Aristot. Hist. An. viii. 4.*

ἱλεός, οὔ (ό), fr. εἰλέω, hole of a reptile, of a serpent: Ἰλεόν, οὐκ οἴκησιν. *Theocr. Id. xv. 9.* [And under the form εἰλυός in *Xen. Cyr. 5, 16*, of hiding places to which hares run when frightened by dogs.]

ἱλυός, οὔ (ό), another form of the preceding word, in Calimachus: Ἰλυόνες ἐβάλοντο κυώπετα. *Callim. in Jov. 25.*

κοίτη, ης (ή), *bed*, seldom bird's *nest*, in Euripides: Λέιπουνσι πτήνηοι Παρράσου κοίτας. *Eur. Ion. 155.*

κοιταῖον, ου (τό), *bed* (or *nest*), speaking of that of the hedge-hog: Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἵχει ἐνο, τὴν μὲν πρὸς ἰότον, τὴν δὲ πρὸς βορρᾶν βλέπουσαν. *Plut. de Solert. An. 16.*

φωλεός, οὔ (ό), *cave, den* of a wild beast, of the bear: Ὡσπερ ἀρκτων φωλεοῖς ἢ χειαῖς ἱρακτων ἢ μυχαῖς κητῶν, τοῖν τῶν θεῶν μεγάροις ἢ ἀιακτόροις προσποιεῖται. *Plut. de Superst. 9.* [Also in *Aristot.* it is especially the den, hole, &c. where they take their *winter-sleep*, φωλαῖσι.]

χειά, ᾗς (ή), *cravice, hole*, specially of serpents: Ἐλπισόμενος περὶ χειῦ. *Il. xxii. 95.*

250.

250 θάλασσα, ης (ή), acc. to some from ἀλλεμαι, acc. to others from ἄλς, or σάλς, the sea, in general: Ἀργεῖα φέρονται ἐπ' εὐρέα ρῶτα θαλάσσης; *Il. ii. 159.*

ἄλς, ἁλός (ή), ἢ. ἄλς (ό), salt, acc. to the majority of grammarians, who consider this meaning as the most ancient; but, although the procuring salt from sea-water has been known from the remotest antiquity, it seems more natural to suppose the original meaning of the word to have been that of sea; in the *Iliad* and the *Odyssey*, as often as θάλασσα, the *salt-wave*, the *briny-wave*, the *sea*; sal: Νῆα μέλαιναν ἱρύσσομεν εἰς ἄλα διαν. *Il. i. 141.*

λαῖτμα (τό), with ἁλός, *salz, salt* of the sea: Τὸν μὲν Ταλθύβιος

πολιῆς ἄλός ἐς μέγα λαῖτμα ῥίψ'. *Il.* xix. 267. Sometimes alone in (250) the *Odyssey*, and later poets: *Νηυσὶ θεῶσιν τοίγε πεποιθότες ὠκείησιν, λαῖτμα μέγ' ἐκπερόωσι. Od.* vii. 35.

λίμνη, ἡς (ή), acc. to Eustathius, from *λίαν μένειν*, to stay ever; but better, acc. to others, from *λείβειν*: *stagnant water, lake, marsh*; in Homer and the tragic writers, for the *sea*: "Ἐνθορε μείλανι πόντῳ, ἐπεστονάχῃσε δὲ λίμνῃ. *Il.* xxiv. 79.

οἶδμα, ατος (τό), fr. οἰδέω, prop., *swelling*; hence, *ware, billow*: Οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι Θρηίκιον κατὰ πόντον· ὁ δ' ἔστενεν οἶδματι οὐών. *Il.* xxiii. 230.

πέλαγος, εος (τό), formed from *πλάζ*, prop. the surface of the sea, the more open and extended part of the sea, the main; in the poets, *the watery plain*; answers to *aquor*, in Latin: *Νῦν δ' ἄλός ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῇ. Od.* v. 335. In prose it is used to signify a portion of the sea, a particular sea: "Ῥέουσα δ' ἡ θάλαττα φαίνεται κατὰ τὰς στενότητας εἶπον διὰ τὴν περιέχουσαν γῆν εἰς μικρὸν ἐκ μεγάλου συνάγεται πελάγους. *Aristot. Meteor.* ii. 1.

πόντος, ου (ό), acc. to the grammarians, from *πνέω* or from *πόνος*, but it is more probable that it is of the same family as *βένθος* and *βύθος*, prop. *bottom*, principally of the sea, with *άλός* or *θαλάσσης*, and sometimes alone (*Il.* ii. 210), *gulf, abyss* of the sea; hence, *the deep sea*, in the poets, *altum et pontus*: Οὐδέ μιν ἔσχεν πόντος ἄλός πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει. *Il.* xxi. 59. In a geographical sense, particularly in prose, πόντος is used with a local adjective, to denote a particular sea, as Πόντος Ἀζεϊρος, in Pindar (*Pyth.* iv. 362), literally, the *inhospitable sea*, afterwards called, antiphrastically, Πόντος Εὐξείνος, the *Euxine (hospitable) Sea*, now the *Black Sea*. Πόντος alone is found in this sense in Herodotus: "Εοῦσαν ὀρεινήν τε χώραν καὶ προκειμένην τὸ ἐς Πόντον, νέμεται τὸ Ταυρικὸν ἔθνος. *Herodot.* iv. 99.

ὕγρη, ἡς (ή), feminine of the adjective *ὕγρός, wet, liquid*, is sometimes used alone by the poets with ellipse of the substantive for *θάλασσα*, in opp. to *ξηρά*, or *τραφερά*, or *γαῖα*, the land, *the wet or watery plain*: Αὐτικ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην, ἥδ' ἐπ' ἀπείρονα γαῖαν. *Il.* xxiv. 340.

ὠκεανός, ου (ό). The Greeks, who referred every thing to their own language, derived this word from *ὠκέως ράειν*: Bochart, with more reason, considers it a derivation from the Phœnician *og*, the radicals of which appear again in Ὠγὴν, preserved by Hesychius. In the Homeric cos-

(250) *topography*, the ocean is a boundless and rapid river, the waters of which surround the whole earth. Out of its bosom rise the heavenly bodies, and sink to rest in its bed: Ἐν δ' ἐπιθεῖ ποταμοῖο μέγα σθέλει Ὠκεανοῖο. *Il.* xviii. 606. It was the name of the Atlantic Sea, even in the time of Aristotle: Πηλαγος ἐς τὸ μὲν ἔξω τῆς εἰκονμένης, Ἀτλαντικὸν καλεῖται καὶ Ὠκεανός, περιφρόν ἡμῶν. *Aristot. de Mund.* 3, 8.

251.

251 θάνατος, ου (ὅ), *death*, in general: Οὐδ' ἄν ἀποινα δαΐεις θάνατον φύγοι. *Theogn.* 727.

δαίμων, ου (ὅ), *destiny, fate*, for *death*, in Homer: Πάρος τοι δαίμονα ἔωσω. *Il.* viii. 166.

κῆρ μέγ (ῆ), in the *Iliad*, the personification of violent death, an inferior deity that ever accompanies the man predestined so to die; *fate*, sometimes for *death* itself: Κῆρα δ' ἐγὼ τότε ὄξημι ὀππότε κεν ἔη Ζεὺς ἰθὺλγ τελέσαι. *Il.* xviii. 115.

μοῖρα, ας (ῆ), *prop. part*; hence, *destiny personified*, *Parca*, with the implied idea of death, in several passages in the poets: Ἀλλὰ ἔ Μοῖρ' ἐδάμασσε. *Il.* xviii. 119. [In prose *fate, lot*: esp. *Θεῖα μοῖρα*. In *Pl. Phaed.* 236, A. *Θανάτου μοίρας*].

μόρος, ου (ὅ), *fated lot or share*, by euphemism for death, in Homer; *mors*: Κλαῖε μόρον οὗ παιδός. *Il.* xxiv. 85. Hence, in a more precise sense, in Pindar, and the poets posterior to him, *death*: Ἀλλὰ δὲ κεναντὸν ἐνισπέρει μοῖραν. *Pgth.* iii. 105. [In prose very late. *Diod. Zon.* 9 vii. 104.]

οἶτος, ου (ὅ), fr. οἶω, to carry, that which is borne or submitted to, *destiny*, by euphemism for death: Ὅς μοι καλὰ τὸν οἶτον ἀπότημον παῖδος ἐνισπεις. *Il.* xxiv. 388.

ὀλεθρος, ου (ὅ), *loss, death*: Ἡ τοι Ἀχαιῶν ῥίον χιτῶν ἐκὼν ἀπὸ πύργου, λυγρὸν ὀλεθρον. *Il.* xxiv. 735.

πότμος, ου (ὅ), *destiny, sometimes death*, in the poets posterior to Homer: Ὡ πότμον Ἀρης ἔμιξεν. *Pind. Isthm.* vi. 35.

τελευτή, ῆς (ῆ), *end*, with and even without *life, end of life*: Δῆλον ὅτι ἐλίσσεται μοι τῇ τελευτῇ χρῆσθαι, ἢ ῥῆσθαι μὲν ὑπὸ τῶν τούτου ἐπιμεληθέντων κέκριται. *Xen. Apol.* i. 7.

φθορά, ας (ῆ), *loss, death*, in consequence of a scourge, such as the plague: Οἷος φθορά σῆτος ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. *Thuc.* ii. 47.

252.

θάρσος, εος (τό), fr. θέρω, *to warm*, prop. *heat, ardor*. 252
 This word is only employed fig., and, acc. to the Venetian Scholia, it seems that the different schools of philosophers gave their own peculiar definitions of it. The Stoics defined it by a deliberate *confidence* in a man's own powers, which prevents all fear of danger; the Peripatetics, *hope* of not being exposed to any danger; the Academicians and the Eretrians, *excess of confidence*, of courage; the Epicureans and the School of Cyrene, *constancy* in undergoing evil and dangers, by the aid of reflection and reasoning.
 1. In Homer, in poetry and prose, *resolution, confidence, courage, boldness*: Μεστὸν σθένος προθυμίας, φιλοτιμίας, ῥώμης, θάρσους. *Xen. Cyr.* iii. 3, 26. 2. In Homer, and poetry only, and taken in a bad sense, *assurance, audacity, insolence*: Τίπτ' αὖ, ᾧ κυνόμενα, θεοὺς ἔριδι ξυνελαύνεις θάρσος ἄητον ἔχουσα; *Il.* xxi. 394. [See 91.]

θράσος, εος (τό), formed by metathesis from θάρσος. According to Ammonius, and the best grammarians, θάρσος is the feeling that results from a sense of one's own powers, in opposition to φόβος, and signifies *confidence, resolution*; whereas θράσος is the feeling unconnected with any such sense, *audacity, temerity*. This observation is inapplicable to the Homeric poems, and to the tragic poets, who use θράσος, as θάρσος, in a good or bad sense, *audacity, resolution, courage*: Τὸν δ' οὐπὲρ ἔχει θράσος, ὅς κεν ἰδῆται. *Il.* xiv. 416. Ὑπεστί μοι θράσος ἀκύνων κλύουσιν ἀρτίως ὀνειράτων. *Soph. Electr.* 479. It is in Plato that we find the first traces of the form θράσος used in a bad sense: Τὸ γὰρ τὴν τοῦ βελτίονος δόξαν μὴ φοβέσθαι διὰ θράσος, τοῦτ' αὐτό ἐστι σχεδὸν ἢ πονηρὰ ἀναισχυρτία. *Legg.* iii. 701, b. It is not till very much later, that this use of the word obtains distinctly. Thus Plutarch contrasts the two forms θάρσος and θρασος: Μία γὰρ ἀπειρία καὶ θράσος γεννᾶ, καὶ θάρσος ἀφαιρεῖται. *Plut. Compar. Pericl. et Fab.*

θαρσαλεότης, ητος (ή), daring disposition; hence, *boldness*, in Plutarch: Ὁ Αἰμίλιος ὀρθῶς λογιζόμενος ἀνδρίας καὶ θαρσαλεότητος ἀνθρώποις οὐ πρὸς ὅπλου καὶ σαρίσσης χρῆσιν εἶναι μόνον, ἀλλὰ . . . *Plut. Aemil.* 36.

θρασύτης, ητος (ή), fr. θρασύς, *character of boldness*, of

(252) *assurance* : Δέον ἄν ᾖ τὸ μελετᾶν ὥς ἡεῖστα εἶναι ἀναισχύντους τε καὶ θρασύτητος γέμονται, φερόμενοι δὲ εἰς τὸ τι τολμᾶν ἐκάστοτε λέγειν ἢ πάσχειν ἢ καὶ ἔρῃ αἰσχρὸν ἐπιτεῖν. *Plat. Legg. i. 649, c.*

ἱταμότης, ητος (ή), fr. ἱταμός, character of the rash, the daring man; hence, *daring*, in a good sense : Δραμόνητος δὲ καὶ τινος ἱταμόνητος ὀξείας καὶ πρακτικῆς ἐκείναι. *Plat. Polit. 311, a.* It may be rendered by *temerity, recklessness*, in the following passage of Plutarch : Καὶ τὴν πλεονεξίαν αὐτοῦ καὶ τὴν ἱταμότητα καὶ θράσος ὁρῶντες. *Plut. Nic. 2.*

ἱταμία, ας (ή), pride, presumption, in the Sept. : Ἰταμία καρδίας σου. *Jerem. xlix. 15.*

λαμορία, ας (ή), fr. λαμορία, *impudence* : Ἐπειὰ δὲ κοῦσιν δειλίας καὶ μαλακίας ἀποστάτω τιθεσθαι τὸν τροπον, ἄν ἐγγιστα φαινωται λαμορίας καὶ θρασύτητος. *Plut. de Adulat. et Am. Discr. 25.*

253.

253 θαυμάζειν (θαῦμα), prop. *to see with astonishment, to be astonished* : Ἡμεῖς δ' ἑσταότες θαυμάζομεν εἶον ἐνέχθη. *Il. ii. 320.* According to the grammarians, this verb used 1. with a genitive, conveys the notion of blame, reprimand, so we use *admire* ironically : Τοῦτο μὲν πρῶτον θαυμάζω Μελίτων ὅτῳ ποτὲ γινούς λέγει. *Xen. Apol. 11. 2.* With the accusative, it signifies *admire*, in the sense of praising : Ἐπὶ μὲν τοιούτῳ ἔπῳ ποιήσει Ὀμηρος ἐγὼ γὰρ μάλιστα τιθαύμακα. *Xen. Mem. i. 4, 2.*

Θήεσθαι, Epic, *to behold or see with astonishment* : Οἱαῦ κεν αὐτὸς ἐπελθὼν. *Il. xxiv. 418.*

ἀγασθαι, *to admire* : Πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἀγαμαι τοῦ καταμετρησαντός σοι καὶ διατάξαντος. *Xen. Econ. 4, 21.*

θαμβεῖν, *to be surprised, astonished* : Θάμβησεν δ' Ἀχιλλεύς. *Il. i. 199.*

τέθηπα, perfect of a defective verb, *to be terrified*, sometimes in consequence of night : Θερὸς μοι ἐνὶ στήθεσσι τέθηπεν. *Od. xxiii. 103.*

254.

254 θεομαχία, ας (ή), *combat of the gods themselves one with another* : Καὶ θεομαχίας ὅσας Ὀμηρος πεποίηκεν. *Plat. Pol. ii. 378, d.*

θημαχία, ας (ή), *combat against a god*, according to Am- (254)
monius ; an opinion, however, which has no other authority
for it.

255.

θεός, οὔ (ό, ή), *god, goddess* ; Homer and the poets use 255
also the feminine θεά, *goddess* : Ἀντίκ' ἐγὼ πρῶτος κελόμην
θεὸν ἰλάσκεσθαι. *Il.* ii. 386. In Plato, in the singular, ὁ
Οεός, *God, the Supreme Being* : Παρὰ τῷ Οεῷ αὕτη ἐστὶν
ἡ ἀκριβέστατη δеспοτεία, καὶ αὕτη ἡ ἀκριβέστατη ἐπιστήμη.
Plat. Parmen. 134, d.

θεῖον, ου (τό), neuter of θεῖος, prop. *that which is divine*,
the Divinity, divine Providence : Γνώσῃ τὸ θεῖον, ὅτι τοσοῦ-
τον καὶ τοιοῦτόν ἐστι, ὥσθ' ἅμα πάντα ὁρᾶν, καὶ πάντα
ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων ἐπιμελεῖ-
σθαι. *Xen. Mem.* i. 4, 18.

ἀθάνατος (ό, ή), *immortal* ; the poets frequently use it in the plural,
the word θεοί being understood, for the *immortal gods* : Μαίων Αἰμονί-
δης ἐπιείκελος ἀθανάτοισιν. *Il.* iv. 394.

δαίμων, ορος (ό), fr. δαίμων, *having knowledge*, or, accord-
ing to others, fr. δαίω, *to distribute* : the supreme intel-
ligence which governs the world, 1. *Providence, Destiny*,
in Homer : Εἰσόκε δαίμων ἄμμε διακρίνῃ. *Il.* vii. 291.
2. In a more precise sense, sometimes for θεός, in Homer :
Ἡ δ' Οὔλυμπόνδε βεβήκει δώματ' ἐς αἰγιόχοιο Διός, μετὰ
δαίμονας ἄλλους. *Il.* i. 221. 3. In Plato, *genius*, or inter-
mediate *divinity* between the gods and men, or a kind of
guardian angel attached to each man from his birth to his
death ; it is the name which he gives to love : Τί οὖν ἂν
εἴη ὁ Ἔρως ; θνητός ; Ἡμιστά γε. Ἀλλὰ τί μὴν ; Ὡσπερ
τὰ πρότερα μετὰξὺ θνητοῦ καὶ ἀθανάτου. Τί οὖν ; Δαίμων
μέγας· καὶ γὰρ πᾶν τὸ δαιμόνιον μετὰξὺ ἐστὶ θεοῦ τε καὶ
θνητοῦ. *Plat. Conv.* 202, c. 4. In the N. T., the evil
spirit, the Devil, DEMON : Καὶ διαρρήσων τὰ δεσμά, ἡλαύ-
νετο ὑπὸ τοῦ δαιμονος εἰς τὰς ἐρήμους. *Luc.* viii. 29.

δαιμόνιον, ου (τό), neuter of δαιμόνιος, taken substan-
tively, *that which is of the divine nature* ; *that which is*
divine, divinity ; expresses something more vague than
δαίμων. In a special sense, but one, in fact, equally vague,
it is used by Plato and Xenophon of the *genius* or *familiar*

(255) *demon*, by whom Socrates professed to be inspired, and whose voice directed all his actions: 'Ἢ γὰρ εἰωθυῖά μοι μαρτυρῇ ἡ τοῦ δαιμονίου, ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάντῃ πνευρὴ ἀεὶ ἦν. *Plat. Apol. Socrat.* 31. Xenophon uses it in the sense of ὁ θεός, as well as Plato: Δέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγόμενον πρὸς Ἀριστοῦμνον. *Xen. Mem.* i. 4, 2. In the N. T. it is the name of the false gods of the Heathen, in opp. to the true God; sometimes devils: Ἐξελθοῦτα ἐξ ταῦ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους. *N. T. Luc.* viii. 33.

κρείττων, οῖος (ὁ), fr. κράτος, prop. *stronger*; hence, *better*. The plural, οἱ κρείττονες, is sometimes used by the Attic writers for οἱ θεοί, *the gods*: Τάχ' οὖν ἂν καὶ σοὶ τις οὗτος τῶν κρείττωνων συνέποιτο. *Plat. Soph.* 216, b.

μάκαρ, αρος (ὁ, ἡ), fr. μακρός, according to Aristotle, a more reasonable etymology than that of Eustathius, who derives the word from ὁ μὴ κηρὶ ἐποικιμενος: one who is not subject to death; hence, *immortal*, in opp. to θνητός, and the epithet of the gods, in Homer and the poets: in the *Odyssey* and in Pindar it is taken substantively with ellipse of θεοί: Ἀλλὰ κέλαισθαι μιν μακάρων μέγαν ὄρκον δρῶσαι. *Od.* x. 299.

δολύμπιος (ὁ, ἡ), fr. Ὀλύμπος, *Olympism*, epithet of Jupiter, Ζεύς, whose name is sometimes understood in Homer: Ὡς κεν εἰ αἰὲν γαῖα χάρις, μέγα γὰρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρῶσι τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν. *Il.* vi. 282.

οὐρανίων, ωνος (ὁ, ἡ), fr. οὐρανός, prop. *heavenly*, one who is from *heaven*, or *in heaven*, is the epithet of the gods in Homer, and frequently used as a substantive with ellipse of θεός: Τίς γὰρ σε ταῦτ' ἐρεῖ, φίλον τέκος, οὐρανίωνων; *Il.* v. 373.

ἐπουράνιος (ὁ, ἡ), fr. οὐρανός, one who is *in heaven*, sometimes in the poets in the plural, οἱ ἐπουράνιοι, *the inhabitants of heaven, the gods*: Τί εἴ μοι τὸν ἐπουρανίων βασιλῆα ἀνταθλον τισὲς τῆς ἐν ἔρωτι λαβεῖν; *Anthol. Meleagr.* xiv. 3.

πόποι (οἱ). The Dryopes used the word πόποις for θεός: according to Eustathius, πόποις is for ἔσποποις; others derive it from πίπων and πόπανον, which would give it the meaning of *rates, boats*; very probably it is but a word formed by onomatopoeia, similar to πάπαι. In fact, the word has remained as an interjection, and most frequently expresses grief or indignation: ὦ πόποι, ἔκκοσιγάμ, σὸν εἶπες; *Il.* vii. 455.

256.

θεράπεινα, ης (ή), feminine of θεράπων, *woman who serves, maid-servant*: Αἱ θεράπειναι λαβοῦσαι αὐτὴν ἀπὸν γον εἰς τὴν ἀρμάμαξαν. *Xen. Cyr. vi. 4, 4.*

θεράπνη. ης (ή), abridged and poet. form of the preceding word: Κοῦραι Δηλιάδες, Ἑκατηγέλεται θεράπναι. *Hom. Hymn. Apoll. 157.*

ἄβρα, ας (ή), *young female slave, waiting-maid*: Τοῦ δὲ Κλωδίου φήσαντος ἄβραν περιμένειν Πομπηίας. *Plut. Caesar. 10.*

αἰχμαλωτίς, ἰδος (ή), feminine of αἰχμαλωτός, used sometimes as a substantive, with ellipse of γυνή, *taken in war, captive*: Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος, λέγω. *Soph. Aj. 1245.*

ἀμφίπολος, ου (ό, ή), fr. ἀμφί and πολέω, prop. one who comes and goes about (another); who is in attendance, always feminine in Homer: Ἡ ἀμφίπολος, *woman, woman in waiting, lady's-maid, femme de chambre* of princesses, or wives of great people, without any other notion than that of constant attendance; in which particular the word differs from δμωή, which radically involves the notion of slavery. Besides this difference inherent in the two words, others may be noticed in the use which Homer makes of them; ἀμφίπολος seems to denote the highest condition of household service, and one of a very intimate nature. Such attendants form the retinue of Helen and Penelope, and are employed at the loom. It is the name of the female attendant on Andromache: "Ἀμα δ' ἀμφίπολος κίει αὐτῇ, παῖδ' ἐπὶ κόλπον ἔχουσα. *Il. vi. 399.* Farther on, the same person is called nurse, τιθήνη (v. 467). There is nothing in Homer to show whether they were slaves or not; later, they were slaves, at least in the time of Herodotus, who uses the word in opposition to ἐλευθέρα, free-woman: Ἀπέδυσέ σφας πάσας ὁμοίως τὰς τ' ἐλευθέρας καὶ τὰς ἀμφιπόλους. *Herod. v. 92.*

δμωή, ῆς (ή), feminine of δμώς, prop. *subdued*; hence, *captive*, with and without γυνή, *female slave*, reduced to slavery by the conquerors, or born of a slave. Such were the women who attended upon Achilles and Patroclus: Δμωαὶ δ' ἄς Ἀχιλλεύς ληΐσαστο Πάτροκλός τε. *Il. xviii. 28.* In the Iliad and the Odyssey, they have to do all the household work of the family, such as making the beds, preparing and serving

(256) the meals, bringing water to ordinary guests or strangers for washing; where the guests were of note and consequence, this office was performed for them by the daughters of their host, as a mark of distinction: thus, in the *Odyssey*, Telemachus is washed and rubbed with oil by the hand of the beautiful Polycasta herself, the youngest of Nestor's daughters (*Od.* iii. 464).

ἑμώϊς, ἑὸς (ή), another form more peculiar to the Tragic writers: Λαῶν ἐν χάριτι τάσσεισθε, φίλοι ἑμώϊδες. *Æschyl. Suppl.* 955.

δούλη, ης (ή), feminine of δούλος, *female slave*: Εἰσὶν σ' ἡ ἄλοχον ποιήσεται, ἡ ὅγε δούλην. *Il.* iii. 409.

δράστειρα, and, under the Ionic form, δρήστειρα, ας (ή), feminine of δραστήρ, *she who serves with zeal, activity*: Ἀμφιπολαί ε' ἀρα κείραι ἐνὶ μεγάροισι πένοντο τίσσαιρες, αἳ εἰ δῶμα κἀτα ἐρήστειραι ἱάσι. *Od.* x. 348.

ἑπωπίς, ἑὸς (ή), fr. ἑπομαι, very rare, *female attendant*: Βοιωτὸν τρίμορφος θήσεται σ' ἑπωπίδα. *Lyc.* 1176.

θυγάτηρ, ἀπρός (ή), *daughter*, was sometimes used in debased Greek, as *fille* in French, to signify *maid-servant*, *femme de chambre*: Πέμπει δὲ τοῖς γάμοις τῇ παιδί θυγατέρα τέτταρας ὁμήλικας. *Phalar. Epist.* 360.

λάτρις, ἑὸς (ή), poet. in Euripides in the feminine, for δούλη: Σὺ δ' αὖ λαβοῦσ' ἀγγεῖον, ἀρχαία λάτρι, βάψας' ἐνεγκε δαῖτον πεντίας ἄλός. *Eur. Hecub.* 609.

ὀπάδος (ὁ, ή), and ὀπάων, ορος (ὁ, ή), fr. ἑπομαι, *one who follows, one who accompanies*. Euripides uses these two forms as feminine substantives, for *attendant, woman, slave*: Ἄλλ' ἢ δ' ὀπαῶν ἐκ δόμων τις ἔρχεται λαονόροῦσα. *Eur. Alc.* 137. Χωρεῖτ' εἰς δέμον, ὀπάσας, κομίζετ' αὐτήν. *Eur. Troad.* 886.

παῖς, παιδος (ή), *young female slave, maid*: Κορώη χεῖρα πρόσθε κριθῶν τῇ παιδί τοῦ Ἀπελλωνος. *Athen.* viii. 359.

ταμία, ας (ή), feminine of ταμίας, *female slave who had the charge of the larder in the house of the rich and great, as the cellarist in convents, house-keeper, female steward*. Σίτον δ' αἰδοῖν ταμὴν παρίθηκε φερουσα. *Od.* x. 371.

257.

257 θήρα, ας (ή) fr. θήρ, *pursuit of wild animals, chase of game*, in general: Ὡς δ' ὅτε καρχυσσοῦσσι δῖον κύνες εἶδον θήρης ἢ κινῶν ἢ Λαγῶν ἐπιγίγον. . . . *Il.* x. 360. By ext. *the game so taken, prey*, prop. and fig.: Χωρεῖ εἰς, θήρα

εὐσπότῳ γαυρουμένη, τειχέων ἕξω τῶνδ'. *Eur. Bacch.* (257) 1144.

ἄγρα, ας (ή), for the first time in the *Odyssey*, where it signifies game taken of all kinds, fish, &c., *prey, whatever has been taken*, in general: Καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, ἰχθῦς, ὄρνιθός τε, φίλας ὅ τι χεῖρας ἵκοιτο. *Od.* xii. 330. Hence, by ext., *action*, or *manner of taking* or pursuing wild animals; hence, *hunting, sporting, the chase* in general: "Ἀγραι τῶν κροκοδείλων πολλαὶ καὶ παντοῖαι. *Herodot.* ii. 70.

ἀγρεσία, ας (ή), more recent form of ἄγρα, in poetry: 'Εκ δ' αὐτ' ἀγρεσίης πολλάκι πολλὰ καμών. . . . *Call. Fragm.* 21.

ἐλαφηβολία, ας (ή), *stag-hunt*: Μηδ' ἐλαφηβολίην, μηδ' εὐστοχίην ἐριδαίνειν. *Call. in Dian.* 262.

θήρευσις, εως (ή), *action of chasing game*; hence, the *chase of game* in *Plato*: Πεζῶν δὲ μόνον θήρευσις τε καὶ αἶγρα λοιπὴ τοῖς παρ' ἡμῖν ἀθληταῖς. *Legg.* vii. 824.

θηρευτική, ἡς (ή), feminine of *θηρευτικός*, of or belonging to the chase of game: Τέχνη θηρευτική. *Plat. Soph.* 223, b. Sometimes used as a substantive, with ellipse of τέχνη: Καὶ στρατηγικῆς καὶ ξυμπάσης ἡστινοσοῦν θηρευτικῆς. *Plat. Polit.* 299, d.

θηροσύνη, ἡς (ή), *skilfulness in the chase, art of the chase*, in the Alexandrine poets: Καὶ σε δεχέσθω θηροσύνης μετὰ μόχθον ἐμὸν λέχος. *Nonn. Dionys.* xvi. 134.

κυνηγέσιον, ου (τό), management of dogs (in hunting): hence, 1. *pack of hounds with huntsmen*, &c.: Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω. *Herodot.* i. 36. Hence, 2. *hunting with hounds*: Οὐδ' ἔτι χάριν κυνηγέσια καὶ τὴν ἄλλην θήραν οὐχ ἥττον ἐπιτηδεύειν δεῖ τὸν ἡβῶντα ἢ τῆς ἄλλης ἡδονῆς. *Plat. Legg.* vi. 763, b. [So *Xen.* and also in *pl. μαθηταὶ κυνηγεσίων. Ven.* 1.]

κυνήγια, ας (ή), management of dogs; hence, *hunting with hounds, coursing*: Τερπνὸν ἐκ κυναγίας τράπεζα πλήρης. *Eur. Hippol.* 109. The plural has been used by more modern prose writers: Τινὲς μὲν γὰρ ἐν ταῖς κυνηγίαις εἰσὶ τολμηροί. *Polyb.* iv. 8, 9.

κυνήγια, ων (τά), plural neuter, in *Polybius*, for the preceding word: Περί τε τὰς ἐν τοῖς κυνηγίοις κακοπαθείας καὶ τύλμας. *Polyb.* x. 25, 4.

(257) κυνηλασία. ας (ή) (ἐλαίῳ), literally, *action of settling or settling dogs to the chase*: Καὶ ἐ κυνηλασίην τε καὶ ἐσποχίην ἐδίδαξας. *Call.* iii. 205.

258.

258 θής, θητής (ό), feminine, θήσα, an adjective often taken substantively, as *mercenary* in English, free person who let himself out for a time, and served for wages: Ἡ εἰς αὐτοῦ θητής τε ἐμῶς τε. *Od.* iv. 644. In the plural, θήται, labourers, the name of the fourth class of citizens at Athens, comprehending all the poor and labouring part, who, according to the laws of Solon, could not fill any civil office: Οἱ δὲ λειποὶ πάντες ἐκαλοῦντο θήται, οἳ οὐδέ μίαν ἀρχὴν ἔδωκεν ἄρχειν. *Plut. Sol.* 18.

διάκορος (ό, ή), one who serves, *server*, principally at table, and who was not a slave: Κεκλωπι δειπίων ἀποσιων διάκορος. *Eur. Cycl.* 31.

εἰλως, ωτος (ό), or εἰλώτης, ου (ό), Heloi, name of the ancient inhabitants of Helos, a town of Messenia, who were conquered by the Lacedaemonians, reduced to slavery, and from that time attached to the soil: Πλεῖστοι ἐς τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι, ἧ καὶ Μεσσηνιοὶ ἐκλήθησαν οἱ πάντες. *Thuc.* i. 101. [More prob. a verbal of *passive* formation connected with the obsolete root of ἐλεῖν.]

ἐργολάβος (ό, ή), one who undertakes any business or work for another for a certain payment or salary, *undertaker of works, contractor; redemptor*: Ἐργολάβος μὲν ἦν τοῦ ἀγάλματος. *Plut. Pericl.* 31.

ἐρίθος, (ό, ή), fr. ἐριον, prop. *one who is a wool-worker*, principally in the feminine, *worker in wool*: Ποῖαι σφ' ἐποιῶσαν ἐρίθοι; *Theoc.* *Id.* xv. 80. By ext., in the masculine principally, labourer who works for hire, and who is engaged for a certain time only, and for extraordinary works, *day-labourer, a reaper*, in Homer: Ἐρίθω ἔργατα ἡμῶι ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες. *Il.* xviii. 550.

κάρ, ἀρε (ό), *Carian*, inhabitant of Caria, in Asia Minor. According to *Ælian* (*Hist. An.* xii. 30), the Carians were the first who served as mercenaries in the wars of other nations, so that Carian and mercenary

became synonymous terms. Hence the proverb: 'Εν τῷ (258) Καρὶ κινδυνεύειν. *Eur. Cycl.* 650, "to brave the danger in a Carian's skin;" in other words, "to expose a hired substitute to danger instead of yourself," a worthless fellow, that is, whose loss is of no consequence.

μίσθιος, (ὁ, ἡ), fr. μισθός, *hireling, hired servant, one who works for wages*; sometimes used as a substantive in the N. T.: Ποίησόν με ὡς ἓνα τῶν μισθίων σου. *Luc. xv.* 19. [*Plut. Lyc.* 16].

μισθωτός, ἡ (μισθώω), prop. *one engaged for wages, hireling*, sometimes used as a substantive: Μισθοὺς μισθωτοῖς, δούλοις . . . ἀποτίρειν. *Plat. Legg.* v. 742. [Also a *mercenary soldier*. *Th.* 5, 6, &c.]

μισθοφόρος (ὁ, ἡ), prop. *adjective, one who receives wages, who is hired*; chiefly in speaking of soldiers, in the historians: Παρακολουθούντων τῶν πελταστῶν, οἳ ἦσαν μισθοφόροι τοῖς Θηβαίοις (*who were in the pay of the Thebans*). *Xen. Hellen.* v. 4, 54.

ὑπόμισθος (ὁ, ἡ), fr. μισθός, *under engagement for wages, hired*: Ἐργάζομαι τὴν γῆν, ὑπόμισθος ὀβολῶν τεσσάρων. *Luc. Tim.* iii.

πενέστης, ου (ὁ), *Penest, labourer*, the name given by the Thessalians to their peasantry, who were the descendants of an ancient people, whose history Athenæus has preserved (vi. 18); they were conquered by their neighbours, who settled themselves on their lands, deprived them of all civil rights, and reduced them to the state of poor dependants, without, however, considering them absolute slaves; in which respect they differed from the Helots: Ἄλλ' ἐν Θετταλίᾳ μετὰ Προμηθέως δημοκρατίαν κατεσκεύαζε, καὶ τοὺς πενέστας ὥπλιζεν ἐπὶ τοὺς δεσπότες. *Xen. Hell.* ii. 3, 36.

θίς, ἰός (ὁ and ἡ), fr. τίθημι, the primitive meaning of 259 the word seems to be *mass, heap*: Πολὺς δ' ἄμφ' ὅστέοφιν θίς ἀνδρῶν πυθομένων. *Od.* xii. 45. Hence, with the genitive ἄμμου, which is found sometimes expressed (*Herod.* iii. 26), and sometimes understood, *heap or mass of sand*; and by ext. *sand heaped on the shore, sand-down*: Ὡς δ' ὅθ' ὑπὸ φοικὸς Βορέῳ ἀναπάλλεται ἰχθὺς θιν'

(259) ἐπι φουδέντι. *Il.* xxiii. 693. According to these two Homeric passages, in which alone the gender of the word is determined by an epithet, we may presume that the form *θα*, which is the more ancient, was originally masculine in both meanings, in Homer, and in the Epic Poets, who have imitated him. *θίν*, the more modern form, is more generally used in the feminine in Attic poetry, and in the masculine in the more modern prose writers, where it signifies *heap of sand, sand-bank, sea-sand, sand-down, land made by the washing up of the sand, sometimes bottom of the sea*: *Κελύϊε βυσσόθεν κελαιῶν θίνα. Soph. Antig.* 591. According to Eustathius, *θίς* (ὁ) has the sense of *mass, heap*; whereas the form *θί* (ῆ), from *θείω*, to strike, is a different word, signifying particularly the *shore* of the sea. This observation is contradicted by many passages in the poets, and we may conclude from this, with all respect to the grammarians, that these two forms are but one and the same word, as is the case with many others like them, such as *ρίς* and *ρί*, *ἀκτίς* and *ἀκτι*, &c. [Cf. 51.]

Θημών, ὠρεῖ (ὁ), fr. *τίθημι*, *heap*, principally of corn, straw, *stack*: Ὡς δ' ἀνέρος ζαῖης ἦϊον θημόντα τινάξει καρφαλίον. *Od.* v. 363.

Θημωνία, ας (ῆ), a rare synonyme of *Θημών*, in the Sept. and the Fathers: Κόπρον θημωνία. *Chrysost.* in *Matth.* 690.

Θωμός, ὠν (ὁ), Attic for *Θημών*, in prose: Ἐὰρ δὲ θεοσθείη εἰς θωμόντι συντεθῆ ὁ πυρεῖ, ἀλγότερος καὶ βέλτιον γίνεται. *Theophr. Caus. Pl.* 4, 15.

σωρός, ὠν (ὁ), *heap, quantity together* of corn, of grain: Ὅτι τ' ἔστι σωρὸν ἀμύται. *Hesiod. Oper.* 14. Hence, *heap, pile*, in general: Σωρὸν χορημάτων ἔχοντα. *Aristoph. Plut.* 269. [σωρὸν σίτου, ῥύζου, λιθῶν, νεφῶν. *Xen. Hell.* iv. 4, 12.]

260.

260 *Θύειν*, prop. in ancient times, to *burn* incense in honour of the gods, or a portion of the meat prepared for the feast before commencing it: Οκεῖσι δὲ θύσαι ἀνὴρτι Πατρικλόν, ὅν ἐταίρου, ὃ δ' ἐν πυρὶ βάλλας θνητάς, *Il.* ix. 219. It followed from this custom, which, according to Heyne, was the origin of sacrifices, that *θύειν* came to signify to *slay*

the victims offered in sacrifice, certain parts of which were (260) burnt on the altar; hence, in general, *to sacrifice*.

θύεσθαι: according to the grammarians this middle verb specially signified *to slay a victim in sacrifice*, or cause it to be slain, in order to draw omens from it; hence, *to sacrifice*: 'Ο δὲ Κῦρος ἐθύετο ἐπὶ τῇ πορείᾳ. *Cyr.* ii. 4, 13.

ἐναγίζειν, *to make offerings* and funeral libations, especially in honour of the heroes [*parentare*]: Τῷ Ὀλυμπίῳ θύουσιν ὡς ἀθανάτῳ, τῷ δ' ἐτέρῳ ὡς ἡρώϊ ἐναγίζουσιν. *Herodot.* ii. 44.

ἔρδειν, and by transposition of letters *ῥέζειν*, poet.. prop. *to do, to accomplish*, hence, *to sacrifice*, *to slay in sacrifice*: "Ερδον δ' Ἀπόλλων τελέεσσας ἐκατόμβας. *Il.* i. 315. [Cf. Lat. *facere, operari*.]

θυηπολεῖν, *to make or offer sacrifices*: Καθ' ἧς θυηπολοῦσι. *Plat. Polit.* ii. 364, e.

ιερεύειν, *to sacrifice*, in general: Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων. *Il.* ii. 402. [Very rare and late in prose. *Philo.* 2, p. 34, 5.]

ιεροῦν, *to consecrate, to perform duly the sacred ceremonies*: Ἀθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι, κατὰ παλαιάν τινα αἰτίαν, οὐ καθαρὸς ὄντας ἱερῶσθαι. *Thuc.* v. 1.

ιερουργεῖν, *to perform a sacred work, or a sacrifice*, seldom *to sacrifice, to slay in sacrifice*, in the middle voice in Plutarch: Αὐτὸς πρὸ τῆς σκηνῆς μετὰ τοῦ μάντεως Ἀριστάνδρου διέτριβεν ἱερουργίας τινὰς ἀπορρήτους ἱερουργούμενος. *Plut. Alex.* 31.

καλλιερεῖν, *to offer a sacrifice of good omen*, *to have the victims favorable*; *litare*: Ἐπεὶ δ' ἐκαλλιέρησε. *Xen. Cyr.* iii. 3, 11.

μηλοσφαγεῖν, *to slay on the altar, or sacrifice, a sheep, or sheep*: Καὶ μηλοσφαγῆ θεοῖσιν ἔμνην' ἱερὰ τοῖς σωτηρίοις. *Soph. Electr.* 272.

ὀλοκαυτοῦν, prop. *to burn the victim whole, to offer a holocaust*: Ἐθύσαν τῷ Διὶ, καὶ ὠλοκαύτωσαν τοὺς ταύρους. *Xen. Cyr.* viii. 3, 11.

σφάζειν, *to cut the throat* of the victim [*jugulare*], after having struck it, and turned it back to let the blood flow:

(260)⁷ Ἡ καὶ ἀναίξας δὲν ἄργυρον ὥς ἐς Ἀχαιεὺς σφάζ'. *Il.* xxiv. 621.

261:

261 θύλακοι, ὦν (οἱ), *trousers* or loose pantaloons of the Persians, acc. to the Scholiast on Aristophanes: Εἴτα δ' ἐσπόμμεσθα θυρνάζοντες εἰς τοὺς θυλάκους. *Aristoph. Vesp.* 1082.

ἀναξυρίς, ἰῶς (ή), and principally in the plural, ἀναξυρίδες, long and loose trousers of the Persians, and of the Asiatics generally; particularly those who dwell in the cold countries and in the mountains: Οἱ σκυτίνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσιν. *Herodot.* i. 71. [These and the βράκαι were tighter than the θύλακοι. *L.* and *S.*]

βράκαι, ὦν (οἱ), long and loose leggings of the Gauls; *bracæ*; [braies, Fr.; *trews, breeks*, Sc.; *breeches*, Ang.]: Χρῶνται . . . καὶ ἀναξυρίσιν ἃς ἐκεῖνοι βράκας προσαγορεύουσιν. *Diod. Sic.* v. 30.

περισκελές, ἰῶς (τό), *trousers* of the Levites, in the Sept.: Καὶ περισκελές λινούν ἐσται ἐπὶ τοῦ χρωτὸς αὐτοῦ. *Levit.* xvi. 4.

περισκελὶς, ἰῶς (ή), sort of *trousers* or wide drawers worn by women: Τῶν δὲ πλείστων γυναικῶν ἡ ἐσθῆτα διὰ χρόνου περιέλης, καὶ ζέλλια καὶ περισκελίδας καὶ πορφύραν, καὶ μαργαρίτας, ἔχον μένουσιν. *Plut. Conj. præc.*

262.

262 θύρα, ας (ή), the wood work which makes the door itself; hence, 1. chamber-door, house-door only; singular and plural, in the *Iliad* and the *Odyssey*: Θύραι δ' ἐντρογίεες εἰσὶ δακτύλες. *Od.* xvii. 269. 2. Thence, in general, *opening, entry, outlet*: Δεῦο δὲ τέ αἱ θύραι εἰσιν. *Od.* xiii. 109. According to the grammarians, the singular *θύρα* must be understood only of the wood-work that closes up the door-way, and the plural *θύραι* of the opening or door-way itself, but this subtle distinction is contradicted by the usage of the words; on the contrary, we see *θύραι* employed both in the *Iliad* and the *Odyssey*, as in the

passage above, for the folds of the door. It may be (262) observed, however, that the Attic prose writers more commonly use the singular in the phrases *to knock at the door, to open or shut the door*: Κόψας τὴν θύραν (*Xen. Hell.* v. 4, 7); Ἀνεωγμένη θύρα (*Plat. Conv.* 174, e.): while they used the plural only, when the sentence expressed nothing more than the general notion attached to the word *doors*: Ἐπὶ πλουσίων θύρας ἰόντες (*Plat. Polit.* ii. 7); or in the figurative sense: Ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. *Xen. Anab.* vi. 5, 23. The phrase αἱ θύραι βασιλέως, in Xenophon (*Anab.* ii. 1, 6), signifies particularly *the court of the king of Persia*. We have preserved this phrase in the title we give to the court of the Grand Signor, that of the Ottoman Porte. The very use we make of the word *court*, meaning thereby the king's palace, is equally remarkable.

θύρετρον, ον (τό), poet. for θύρα, and only in the plural: Πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον αἰθαλίειν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα. *Il.* ii. 415.

κλεισιάδες, ων (αἱ), and κλισιάδες (αἱ), *shutters*; hence, *the folds or leaves of a great gate*: Μεγάλαι κλισιάδες ἀναπεπτέαται ἐς τὸν Πελοπόννησον τῷ Πέρσῃ. *Herodot.* ix. 9.

πύλη, ης (ῆ), prop. *fold* of a gate, in Homer and Herodotus: Καὶ ὀλίγον τι παρακλίναντες τὴν ἑτέραν πύλην. *Herodot.* iii. 156. In the plural, πύλαι, *the two folds*; hence, *gate with double folds*, or, generally, *gate*, in Homer, and the poets, and also in prose writers, in speaking of a single gate, but only of the gate of a town, or rampart, in which respect it differs from θύρα: Εἴτατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι. *Il.* iii. 149. Πύλαι ἀνεωγμέναι ἦσαν τῶν τειχῶν. *Xen. Cyr.* vii. 4. 4. In Sophocles and Euripides for the house door: Πρὸς τὰδ' εὖ φυλάσσετε κλείθροισι καὶ μοχλοῖσι ὧμάτων πύλας. *Eur. Andr.* 951. In the plural πύλαι, *pass, defiles*, which are the pass out of one country into another, and that pass in particular known also by the name of Θερμόπυλαι, Thermopylæ: Τὴν μὲν οὖν πάροδον Πύλας καλοῦσι, καὶ Στένα καὶ Θερμοπύλας· ἔστι γὰρ καὶ θέρμα πλησίον ὕδατα. *Strab.* ix. 186.

πύλωμα, ατος (τό), fr. πυλώω, properly, the being closed by means of a gate; hence, *gate*, in general, in the Tragic

(262) writers: Καλῶς ἔχει τὰ πλεῖστ' ἐν ἑξ πυλόμασι. *Æsch. Sept.* 801.

πυλῶν, ὄνος (ὅ), Ionic πυλιών, from πέλη, ordinarily *vestibule*; may be understood of the threshold of the gate, and by ext., *gate of entrance, great gate*, in the poet Oppian: Ῥιμὴ ἔθουρ, πυλιῶνα διαπτάμενος θανάτω. *Oppian. Cyn.* iii. 419 Πυλιῶν θανάτω is a phrase analogous to that which Homer often uses in the same sense: Πύλαι Ἀΐδαο. *Il.* xxiii. 71. *The gate of Hell.*

σανίς, ἰσος (ή), in the plural, σανίδες, ὡν (αἰ), in Homer, 1. the *boards* of wood which form the folds or leaves of a door or gate: Ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῇς ἀραυῆαι, μακραί, ἐΰξεσται, ἐξευγμέναι. *Il.* xviii. 275. 2. *The folds* or leaves themselves: Οὐδὲ πύλῃσιν ἐϋρ' ἐπικεκλιμένας σανίδας. *Il.* xii. 121. The singular is only found in the *Sept.*

263.

263 θώραξ, ἄκος (ό). The anatomical meaning of this word is unknown to the Homeric poems; it is found for the first time in Hippocrates and Aristotle, for the thorax, or all that part of the body which the cuirass covers, the *trunk* of the man; but the signification of it is different at different periods. In Aristotle: Τὸ ἀπὸ αὐχένος μεχρὶ αἰδοίων κύτος, ὃ καλεῖται θώραξ. *Arist. Hist. An.* i. 7. Its extent is more limited in Galen and in medical writers of a later date: Τὸ τοῖνυν ὑπὸ τῶν πλευρῶν ἀφορίζομενον ἐφ' ἑκάτερον, πρὸς ὧ μὲν ἐπὶ τὰ στήρια τε καὶ τὰς φρενας ἐξικονομενον, ὀπίσω δ' ἐπὶ τὴν ῥάχιν κατακαμπτομενον, ἅπαν τοῦτο τὸ κύτος ἴθος τοῖς ἰατροῖς ἐστὶν ὀνομάζειν θώρακα. *Galen. de Usu Part.* vi. 2.

στέρνον, ον (τό), fr. στήριος, is the bony part of the chest in Homer, and particularly the bone which is situated in the centre, the *sternum*; speaking of men, it is the external part of the *breast*, plural or singular, the *breast* in animals: Ὅρ ῥά ποτ' αὐτοῖς ὑπὸ στήριον τεχέσας. . . *Il.* iv. 106. Hence, more generally, in Homer (*Il.* iii. 194) and the tragic writers for the whole breast in both sexes: Ἴδού, τοῦτ' ἐὼ μὲν στέριον παῖαν ποσθεμεῖ, παῖσιν. *Eur. Hec.* 563. In later medical writers the *sternum*, the *breast-bone*: Τὸ δὲ μεταξὺ τούτων [πλευρῶν] στήθος· καὶ τὸ μεσαίτατον αὐτοῦ στέριον, μέχρι τοῦ χολέρον, ἐφ' ὃν τὸ στήμα τῆς κοιλίας. *Galen. Introd.*

στήθος, εος (τό), fr. ἴστημι, in Homer the upper part of (263) the *breast* in its full extent, speaking both of animals and men; in poetry and in prose, *breast* of animals: Παρ' ὄμον, ὅθι κληῖς ἀποέργει αὐχένα τε στήθός τε. *Il.* viii. 326. Often, and particularly in the plural, the region which contains the heart, the liver, and the lungs, in Homer: "Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν. *Il.* vii. 216. Sometimes the *bosom* in women: Στήθεά θ' ἱμερόεντα. *Il.* iii. 397. In Hippocrates, the bone called sternum by medical writers from the time of Galen: Στήθος δὲ ἔοικεν οὐ τὸ σύμπαν λέγειν χωρίον ὅσον ἐν τοῖς πρόσω τοῦ θώρακός ἐστιν, ἀλλὰ τὸ μέσον ὁστοῦν, ἐν ᾧ διαρθροῦνται πλευραί, ὃ καλοῦσιν ἰδίως οἱ μετ' αὐτὸν ἰατροὶ στέρνον. *Galen. Exeg.*

264.

θώραξ, ακος (ό), upper part of the *cuirass* or *corslet* of 264 the Homeric warriors, composed of two pieces of metal, one of which covered the breast, and the other the back; each of these two pieces, called γυάλον, was fastened on the two sides of the body by buckles (περόνη), and enclosed it completely. Upon the θώραξ, which reached just below the navel, came another piece called ζῶμα, or girdle (*Pausan.* x. 26), which covered the lower stomach and the reins; to that was attached the μίτρα [cf. 241], or petticoat of arms, which reached down below the knees. Most frequently θώραξ is to be understood by ext. of the whole cuirass: Δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν. *Il.* xi. 19.

ζῶμα, ατος (τό), prop. *girdle*, and specially the iron band fastened to the bottom of the θώραξ, as we have just noticed [see plate on p. 162 of *Rich*]: Λῦσε δὲ οἱ ζωστήρα παναίολον ἢ ὑπένερθεν ζῶμά τε καὶ μίτρην. *Il.* iv. 216. In these lines, ζῶμα must be understood of the whole cuirass, θώραξ, according to Aristarchus quoted by the Scholiast (*ad Il.* iv. 216).

χιτών, ὠνος (ό), ordinarily *tunic*; accompanied with many epithets, this word is sometimes a periphrasis of θώραξ, in Homer (*Il.* xiii. 439); it is found sometimes, but rarely, alone, as synonymous with θώραξ: Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι ὑαίττει χαλκῷ ῥωγαλέον. *Il.* ii. 415.

- (264) στολάς, ἄδος (ή), and, in the Doric dialect, σπολάς, a sort of leather jerkin or coat for light-armed troops, cuirass: Τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς. *Xen. An.* iv. 1, 18 [and iii. 3, 20. = θώραξ ἐκ ἑξάρματος κατὰ τοὺς ὤμους ἐφαπτόμενος. *Poll.* vii. 70].

I.

265.

- 265 ἴδιος, *ia*, proper and peculiar to an individual, to a species, special, private, peculiar: Πρῆξις δ' ἡδ' ἰδίῃ, οὗ δῆμιος, ἦν ἀγορεύσω. *Od.* iii. 82. It is more frequently opp. to κοινός and δημόσιος, in the prose writers: Καὶ τὰ πλοῖα πάντα, καὶ τὰ δημόσια καὶ τὰ ἴδια. *Plat. Gorg.* 469, e. In Attic writers it is frequently found in conjunction with the pronouns, as *own* in English: Περί τῶν ὑμετέρων ἰδίων. *Dem. Legat.* 439. Hence its use as a possessive pronoun in later writers, and in modern Greek: Κελεύει ὁ Ἀττικὸς τῶ ἰδίῳ στρατῶ ἐπιβραβεῖν καὶ φορεῖν τοὺς βραβδάρους. *Herodian.* iv. 11, 8.

κύριος, *ia*, fr. κύριος, proper, speaking of a name: Τῶ τε κυρίῳ αὐτοῦ ὀνόματι προσθέτις Ἀφρικανόν. *Herodian.* vii. 5, 19.

οἰκεῖος, *eia* (οἶκος), of or belonging to the house, domestic, is opposed to πολιτικός or to κοινός: Ἐν τῇ τοῖς αὐτοῖς οἰκεῖον ἅμα καὶ πολιτικῶν ἐπιμέλεια. *Thuc.* ii. 40. Hence, belonging in particular to a species, to a family, while ἴδιος expresses that which belongs in particular to an individual: Οἰκειότερος γὰρ αὐταῖς ὁ περὶ, ἴδιος, ἀλλ' οὐ κοινός ὢν μετὰ τοῦ σώματος. *Plat. Pol.* vii. 535, b.

266.

- 266 ἱερεῖον, *ou* (τό), thing or animal dedicated to religious uses; hence, victim: Καὶ ἱερείων πολλὰν ἄθροισαν ἐνέμεζε γειήσισθαι. *Xen. Cyr.* i. 4, 17. Acc. to Maeris, ἱερεῖον was the Attic term for the general word θύμα.

ἱερόν, *ou* (τό), in the singular signifies sacred place, consecrated spot; very seldom sacrifice or victim: Ὁφρ' ἱερὸν

ἔτοιμασσαίαι· Ἀθήνη. *Il.* xi. 571. Ordinarily, in the plural, (266) τὰ ἱερά, in poetry and prose, 1. *sacrifices, sacred ceremonies*: Ὅφρ' ἡμῖν Ἐκέρχον ἱλάσσει ἱερά ῥέξας. *Il.* i. 147. 2. The *victims*: Καὶ ἐν ἱεροῖς ἐῆλον καὶ ἐν οὐρανίοις σημείοις. *Xen. Cyr.* i. 6, 2.

ἄργμα, ατος (τό), fr. ἄρχω, plural in the *Odyssey*, *first-fruits*: Ἡ ῥα καὶ ἄργματα θύσε θεοῖς. *Od.* xiv. 446.

ἀπαρχή, ῆς (ή), more commonly in the plural, *first-fruits* of the produce of the earth, which were offered to the gods, and laid upon the tombs of the dead: Ὅσα τε ἡ γῆ ἡμῶν ἀνεκίδου ὥραϊα, πάντων ἀπαρχὰς ἐπιφέροντες. *Thuc.* iii. 58.

θυηλή, ῆς (ή), fr. θύω, in the *Iliad*, portion of the cooked meats, which were burnt in honour of the gods, before commencing the meal or feast, *primitiæ*: Ὁ δ' ἐν πυρὶ βάλλε θυηλάς. *Il.* ix. 220. Hence *victim* or *sacrifice*, in general: Φοινία δὲ χεῖρ στάζει θυηλῆς Ἄρεος. *Soph. Electr.* 1422.

θῦμα, ατος (τό), prop., what is burnt in honour of the gods upon the altar; whence it was subsequently applied to every kind of *victim*, and, in a yet wider acceptation, of *offering*: Οὗτος δ', ἐπεῖπερ πόλις ἀναγκάζει τάδε, θεῶ γενέσθω θῦμα. *Eur. Iph. T.* 600.

θυμίαμα, ατος (τό), *perfume* of the incense burnt upon the altars: Πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει. *Soph. Œd. R.* 4. [Also in *Pl. Rep.* ii. 373, a.]

θύος, εος (τό), fr. θύω, that which was burnt in honour of the gods, *incense, perfume*: Ἐπὶ δ' ἀγλαὰ μηρία καίειν, ἄλλοτε δὴ σπονδῆσι θύεσσι τε ἱλάσκεσθαι. *Hes. Oper.* 335.

θυσία, ας (ή), *sacrifice, victim*: Ὁ μὲν γε Σκύθης, καὶ πάσας τὰς θυσίας ἀφείς καὶ ἡγησάμενος ταπεινάς, αὐτοὺς αἰθρώπους τῇ Ἀρτέμιδι παρίστησι. *Luc. de Sacrific.* ad fin.

ὀλοκαύτωμα, ατος (τό), fr. ὀλοκαυτόω, a verb found only in Xenophon, *victim* that was burnt whole, *HOLOCAUST*: Καὶ θύσετε ἐπ' αὐτοῦ τὰ ὀλοκαυτώματα ὑμῶν. *Exod.* xx. 24.

ὀλοκαύτωσις, εως (ή), *action of burning the victim whole*: *HOLOCAUST*: Πᾶσαι αἱ βόες εἰς ὀλοκαύτωσιν. *Numer.* vii. 87.

σφάγιον, ου (τό), fr. σφάζω, beast killed (by cutting the throat) in sacrifice; hence *victim*, and particularly *victim so killed*, the parts cut off, or the entrails of the victim, from

(266) which the auguries were taken: Καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἴη. *Xen. Anab. i. 8, 15.*

χρηστήριον, οὐ (τό) [poet. in this sense], prop. the *sacrifice* or *victim* offered by the person who consulted the oracle: Ἀνδρῶν τὰς ἐστὶ σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. *Æsch. Sept. 230.* The more general sense of *offering* is given it in Sophocles (*Aj. 220*), a line which seems to be a reminiscence of *Æschylus*.

267.

267 ἱερεὺς, ἑως (ὁ), fr. *ἱερός*, *priest*, in general, he who offered the sacrifices, and declared the will of the gods as manifested by the victims, in poetry and prose; *sacerdos*: Ἄλλ' ἄγε δῆ τινα μάντιν ἐρείομεν ἢ ἱερῆα. *Il. i. 62.*

ἀμφιπόλος (ὁ, ἡ), poet., *one who serves*; hence *minister*, *priest*, *priestess*: Τὰς ἐλαφοκτόνου θεῆς ἀμφιπόλον κηῖραν. *Æsch. Iph. T. 1114.*

ἄρητήρ, ἦρος (ὁ) [ᾱ], prop. *one that prays*; hence *priest*: Ἄλλ' ἔνεκ' ἄρητήρος, ὃν ἡτιμήσ' Ἀγαμέμνων. *Il. i. 94.*

διάκονος, οὐ (ὁ), prop. *one who serves*; in the N. T., *DEACON* of the primitive Church, whose office it was to distribute the alms: Σὺν ἐπισκοποῖς καὶ διακόνουσιν. *Philipp. i. 1.*

ἐπίσκοπος, οὐ (ὁ), prop. *inspector*; in the primitive Christian Church, the name of the successors of the Apostles, *BISHOP*: Δεῖ γὰρ τὸν ἐπίσκοπον ἀνεγκλητὸν εἶναι. *N. T. Tit. i. 7.*

θυτήρ, ἦρος (ὁ), fr. *θύω*, *one who sacrifices*, a *sacrificer*: Οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεῖς ἄνω. *Soph. Trach. 1194.*

θύτης, οὐ (ὁ), Herodian uses this word for the Latin *argus*: Τούς τε παιταχέθαι μάχους καὶ ἀστρουόμενους τε καὶ θύτας μετεπέμπετο. *Herodian. iv. 12, 6.*

θυηπόλος (ὁ, ἡ), poet., name of the *priests* of lower rank, who burnt the incense upon the altar: Οὐ καταβαλὺς τὰ κοῦρ', ὁ θυηπόλη; *Aristoph. Pac. 1124.* Dionysius of Halicarnassus uses this name of the Vestals among the Romans: Αἱ καλοῦνται ἀπὸ τῆς θεῆς ἢν θεοπιέουσιν Ἑστιάειν, αὐτὰς πρῶτος ἱερὸν ἰδρυσάμενος Ῥωμαῖος Ἑστίαρ, καὶ παρ' ἑτέροις ἀποδείξας αὐτῇ θυηπόλους. *Dion. H. Ant. Rom. ii. 64.*

θυοσκόος (ὁ, ἡ), *diviner*; *augur*: Ἡ δὲ μάντις εἴσι, θυοσκόοι, ἢ ἱερῆες. *Il. xxiv. 221.*

ιερογραμματεὺς, ἑως (ὁ), prop. sacred scribe, the name (267) given by the Greeks to a class of learned Egyptian priests, who wrote in hieroglyphic, or hierotic, characters, the history of the gods, and various theological and scientific treatises: Τὴν ἱερατικὴν, ἣ χρῶνται οἱ ἱερογραμματεῖς. *Clem. Alex. Strom.* v. 657. Acc. to Lucian, their office was to explain the mysteries of religion: "Ὡσπερ Αἰγυπτίων οἱ καλούμενοι ἱερογραμματεῖς, Ἀσσυρίων δὲ καὶ Ἀράβων οἱ ἐξηγηταὶ τῶν μύθων. *Luc. Macrobo.* 4.

ιεροθύτης, ου (ὁ), fr. ἱερός and θύτης, a *sacrificer*, in Pausanias: Ἱέρεια δὲ σφίσιν ἐστὶν ἡ ἄρῳσα, σὺν ᾗ αὐτῇ καὶ τῶν ἱεροθυτῶν καλουμένων ὁ νεώτατος. *Paus.* viii. 42, 12.

ιερομνήμων, ονος (ὁ). The **HIEROMNEMON** at Byzantium was the chief magistrate, considered in his office of superintendent of public worship and sacred rites, as the archon at Athens, the consul at Rome, and, like them, he gave his name to the year: Ἐπὶ ἱερομνάμονος Βοσπορίχῳ. *Dem. de Coron. in Byzant. decret.* 27. Dionysius of Halicarnassus gives this name to the *Pontifices* of the Romans: Ὡς ἂν οἱ ἱερομνήμονες ἐξηγῶνται. *Ant. R.* viii. 55.

ιεροποιός (ὁ, ἡ), fr. ποιέω, prop. *one who offers sacrifices*; used as a substantive, ὁ ἱεροποιός, *master of the sacred ceremonies*, was the name of ten magistrates at Athens chosen by lot; their office was to regulate the festivals, the ceremonies, and the sacrifices, to choose the victims, and to assist at the examination which the aruspices made of the sacred entrails, in order to prevent fraud, adds the Scholiast, on the part of the diviners: Οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. *Dem. Philipp.* i. 26.

ιεροφάντης, ου (ὁ), fr. ἱερός and φαίρω, he who exhibits the sacred things, **HIEROPHANT**, priest of Ceres, who presided at the initiations of the mysteries of Eleusis, and explained the mysteries to the initiated. The Hierophant took the vow of celibacy, and was always chosen out of the family of the Eumolpidæ, one of the first in Athens, in which family this dignity continued for 1200 years: Ὁ δὲ μέγιστος τῶν ποντιφίκων, οἷον ἐξηγητοῦ καὶ προφήτου, μᾶλλον δὲ ἱεροφάντου τάξιν ἐπέχει. *Plut. Num.* 9.

λειτουργός (ὁ, ἡ), *one who serves, minister of worship*:

(267) Ἄλλ' οἷς ἱκαίων ἐστὶ ταῦτα λειτουργοῖς θεῶν ἀνατιθέντες.
Plut. de Oracul. def. 13.

μάγος, ου (ὁ), a Persian word, *magus*, name of an ancient people, who, according to Herodotus (1, 101), were a part of the nation of the Medes. From the time of Zoroaster, the reformer of the religion of the Persians, the name of Magi was that of an order of priests who were in the highest esteem among the ancient Persians, and to whom was entrusted not only the superintendence of their religious worship in general, but even the education of their princes: Ἄνεν γὰρ ἐὴ μάγου οὐ σφι νόμος ἐστὶ θυσίας ποιεῖσθαι. *Herodot.* i. 132.

μηλοθύτης, ου (ὁ), prop. *he who sacrifices sheep*, epithet of the altar as well as of the priest in Euripides: hence, *priest*, in general: Θεῶν ἔ' ἐπ' ἐσχάρας οὐκ ἔχω ἐπὶ τίνα μηλοθύτην περὶνῶ. *Æsch.* 113.

πρεσβύτερος, ου (ὁ), *elder*; *presbyter*: hence, *priest*; in the primitive Christian Church, the elders or presbyters were appointed by the Apostles: Χειροτονήσασαι τε εἰς αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν. *Act. Apost.* xiv. 23.

268.

268 ἱερός, ρά, fr. ἵημα, because formerly every thing, the origin or cause of which was unknown, was considered as sent by the Deity. Thus, in Homer and the ancient poets, ἱερός is the epithet of the day-light, of rivers, of barley, the first food of man, all which, being acknowledged blessings to man, gave him the first notion of the Deity: Ἐγγίγνεται ἔ' ἄρα ταίγ' ἐκ τε κρηίων ἀπὸ τ' ἀλσίων ἐκ θ' ἱερῶν ποταμῶν. *Od.* x. 351. Hence, *consecrated*, *sacred*: Ἱεροῦς κατὰ βωμούς. *Il.* ii. 305.

ἀβέβηλος (ὁ, ἡ), that which cannot or ought not to be approached, *inaccessible*, access to which is forbidden by religion, *inviolable*, speaking of temples and places that served as asylums of refuge: Ἔστι δούλη φεδλίμοι βωμός, ἵστι καὶ λησταῖς ἀβέβηλα πολλά τῶν ἱερῶν. *Plut. de Superst.* 4.

ἄγιος, ἰα (ἄγιος), word unknown to Homer, and very rare

in ancient poetry and prose ; properly, *pure*, with reference (268) to moral purity ; hence it seems to have been chosen by the ecclesiastical writers of the O. T. and N. T. in preference to *ἱερός* : 1. *holy* : "Ἄγιοι γίνεσθε, ὅτι ἐγὼ ἅγιός εἰμι. N. T. 1 *Petr.* i. 16. 2. Very often, in speaking of things, *holy* for *consecrated*, *sacred* : 'Ὡς πρόβατα ἅγια. *Ezech.* xxxvi. 38.

ἄθικτος (ὁ, ἡ), that which cannot be touched, *inviolable*, speaking of a consecrated place : "Ἀθικτος οὐδ' οἰκητός, αἱ γὰρ ἔμποροι θεαί σφ' ἔχουσι. *Soph. Œd. Col.* 39.

ὅσιος, ἰα, that which is permitted, or rather that which is not forbidden by religion, by the divine law, which is not consecrated, speaking of things and of places, the use of which, or the approach to which, were not forbidden by religion, *lawful*, *permitted*, in opp. to *ἱερός*, *sacred*, *consecrated*, and in this case it is sometimes rendered by *profane* : 'Ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὀσίων ὁμοίως. *Thuc.* ii. 52. [*des choses licites et sacrées* (Pillon) : *of things sacred and profane* (Mr. Dale). Cf. *ὅς οὖν (τόμου) τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν ὀσίων δὲ τὴν πόλιν ἀποστερεῖ. Dem.* 703, 1.]

σεβάσμιος, ἰα, *worthy of veneration*, *venerated* : 'Ἀφροδίτην ἔχουσι μάλα σεβάσμιον. *Plut. Amator.* 19.

σεβαστός, ἡ, *august*, *Augustus*, as the surname of the Roman emperors, in Plutarch and Greek writers of Roman history : Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστός. *Plut. Apophth. Cæs.* 1.

269.

ἱμάτιον, ου (τό), prop. *upper or outer garment*, often *garment*, *dress*, in general : 'Ἱμάτιά τ' ἀνδρεῖα καὶ γυναικεῖα. *Xen. Mem.* ii. 7, 5.

ἱματισμός, ου (ὁ), a complete *dress*, in Plutarch [so in *Polyb.* 6, 15, 4] : Ταῖς δὲ θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διοιυσίου τοῦ τυράννου Σικελίας πέμψαντος. *Pseudo-Plut. Apophth. Lac. Archid.* 7.

ἔμα, ατος (τό), *clothing*, *clothes*, in general, in the plural : Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα ἔμματα δύσω. *Il.* ii. 261.

ἐνδύμα, ατος (τό), that which a man puts on, *garment*, in the Sept. and the N. T. : Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου. *Matth.* xxii. 11.

(269) ἔσθημα, αὐτὸ (τό), a verbal in the old Attic. [ὄσαν . . .] εἰπίω δ' ἐπὶ θήματα φερούσιν' ἐκείνη ταῦτά. *Soph. Electr.* 269. [*Th.* iii. 58.]

ἔσθῃς, ἥτος (ή), fr. ἔνδυμα, *clothing, clothes, dress; vestis*: Μιστήρι δ' αὖ ἐσθήτη, καὶ ἐς τὸν ἰὼν τρόπον, πῶτοι Λακείων μοι ἐχρήσαντο. *Thuc.* i. 6. [In the *Od.* *collectively*: and so still in *Xen. An.* 3, 1, 18, κτήνη, χρύσει, ἐσθήτα.—Not a *single* garment; though with ref. to the dress of persons generally we meet with the pl. as ἐν Πέρσῃ πολε καὶ ἐσθήται φανερότεραι καὶ διαταὶ ἐντελέστεραι. *Xen. Cyr.* 1, 3, 2.] *Pape.*

ἔσθησις, ἑως (ή), *garment*, in the N. T.: Δύο ἀνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. *Luc.* xxiv. 4.

ἔσθος, αὐ (ό), poet. form of ἐσθής. Τοῦ δ' αὖτις μάλιστα ἐπλετο ἔσθος. *Il.* xxiv. 94.

περιβόλαιον, αὐ (τό), poet. *covering, wrapping*: θαλάτῃ τὰς ἤδη περιβόλαι' ἀνημμέθα. *Eur. Herc. fur.* 549.

στολή, ἥ (ή), fr. στελλω, *accountment, attire*: Ἀθηταῖς ἐκείτῃ καὶ τὸ πλῆθος καὶ τὰς στολάς. *Xen. Cyr.* ii. 4, 17.

270.

270 ἱστορικός, οὐ (ό), *skilful historian*: Ἄλλα ταῦτα μὲν ἀνακείσθω τῇ Ἑρδᾷ χάριτι, τοῦ πάντων ἱστοριογράφων βασιλέων. *Plut. Sertor.* 9. [Properly an *adj.* = *scientific*. Pl. *Soph.* 267, c. = *historical*. *Plut.*]

ἱστοριογράφος, αὐ (ό), *historian who writes the history of past times; historian*: Τίς οὖν ἂν θαυμάσιον τῆς ἀπειρίας καὶ τὴν ἄγνοιαν τῆς κοινῆς ἐννοίας . . . ἦν μάλιστα δεῖ παρὰ τοῖς ἱστοριογράφοις ὑπάρχειν; *Polyb.* ii. 62, 2.

συγγραφεύς, ἑως (ό), *contemporaneous writer or historian, who writes the history of his own times* [this limitation is probably unfounded]: Ἄλλα γὰρ τῷ μὲν μεγάλῳ πλεον, εἴ τι καλὸν ἔπραξαν, ἅπαντες οἱ συγγραφεῖς μέμνηνται. *Xen. Hell.* vii. 2, 1.

271.

271 ἱταλός, αὐ (ό), an *Italian*: Οἱ δ' αὖ, ὅτι Ἰθνη ὁ Τραταῖος, ὅλ' οἷς Ἰταλός, οἱ δ' Ἰταλιώτης ἦν (not an *Italian by birth, nor of a family that had afterwards settled in Italy*). *Dion. Cass.* lxxviii. 4.

ἰταλιώτης, ου (ὅ), an *Italian*, or inhabitant of Magna (271)
Græcia (not of an original Italian family): Καὶ Ἰταλιῶται
Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀραξαγόραν ξένον ὄντα ἔθα-
ψαν καὶ τιμῶσιν ἔτι καὶ νῦν. *Aristot. Rhetor.* ii. 23.

K.

272.

καθαρός, ρά, fr. καθαίρειν, *clean, neat*; hence, *pure*, prop. 272
and fig.: Καθαρὰ χροὶ εἴμαθ' ἔλουσα. *Od.* xvii. 48.

ἀκίβδηλος (ῆ, ἡ), *not adulterated*, in speaking of coined
money, of good alloy: Ὁ ἐξ ἀλλαττόμενος ἢ νόμισμα ἀντι-
νομίσματος ἢ καὶ τῶν ἄλλων ζώων ὅτιοι ἢ καὶ μὴ ζώων
ἀκίβδηλον πᾶν διέδω καὶ ἐσχέσθω τῷ νόμῳ ξυρεπόμενος.
Plat. Legg. xi. 916, d. [Impropr. without fraud. *Hdt.* 9,
7, 1.]

ἄκρατος (ὁ, ἡ), *unmixed, pure*, in speaking of wine:
Ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες. *Od.* ii. 341. [By no
means *only* of wine: e. g. ἄκρατος νοῦς, *pure intellect*.
Xen. Cyr. 8, 7, 20; also improp. pure, absolute, e. g.
ἐλευθερία. *Pl. &c.*]

ζωρός (ὁ, ἡ), poet. *pure* [shear, neat], in speaking of wine: Ζωρό-
τερον δὲ κέραϊε, δέπας δ' ἔντυνον ἐκάστω. *Il.* ix. 203.

273.

καίειν, to burn, in speaking of the action of fire, to con- 273
sume by fire in all the senses of the *transitive* verb to burn
in English: Τὸ μὲν πῦρ τοὺς ἀπτομένους καίει. *Xen. Cyr.* v.
1, 5. With πῦρ, to light or kindle a fire, to make a fire:
Καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον. *Xen. Anab.* iv. 4, 8.

αἶθειν [act. to light, kindle, πῦρ. *Hdt.* 4, 145: δαλόν.
Æsch. Ag. 1410] in the passive; to burn, to be on fire, in
the participle in Homer, epithet of a torch: Ὅτε μὴ αὐτὸς
γε Κρονίῳ ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. *Il.* xiii.
320. [πᾶσα ἡ χώρα αἰθεσθαι ἐδόκει. *Xen. An.* 6, 3, 19.]
Fig.: Αἶθεσθαι τῷ ἔρωτι. *Xen. Cyr.* v. 1, 8.

αἰθαλοῦν, to reduce to ashes, to consume: Μὴ σ' αἰθαλώσῃ πολύ-
καπνον στέγος πέπλους. *Eur. Electr.* 1133.

ἀνθρακοῦν (ἄνθραξ), to reduce to coal, to calcine: Καίπερ κεραυνῷ
Ζηνὸς ἠνθρακωμένος. *Æsch. Prom.* 372.

(273) αὔειν, *to light, kindle*; *κρῆν*: "Ἴνα μὴ ποιεῖς ἄλλοις αὔει. *Od.* v. 490.

δαίειν, *to light a fire*: *Ἡρώτα μὲν ἐν πεδίῳ πῖρ δαίειτο. Il.* xxi. 313

θύειν, *to burn*, in speaking of perfumes, and later, of victims offered in sacrifice to the gods: "Ἡ ρῆ καὶ ἀογμᾶτα θύσει. *Od.* xiv. 446.

καυματίζειν, *to burn*, speaking of the heat of the sun: "Ἡλίον εἰ ἀνατείλαιτος ἐκαυματισθῇ. *Matth.* xiii. 6.

πρήθειν [and *πιμπράναι*], *to set on fire, to burn*: *Πυρήτω πόλιν. Æsch.* *Sept.* 434.

πυροῦν, *to set fire to, to burn*: Οὐ πρότερον παύσομαι πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθήνας. *Herodot.* vii. 8.

τεφροῦν (*τέφραι*), *to reduce to ashes*, in the Alexandrine poets: Τεφρώσας γυῖα *Λημναίῳ πυρί. Lyc. Alex.* 227.

φλέγειν, *to take fire, blaze, throw out flames of fire*, speaking of a fire: Τὸ εἰ φλέγει ἀκάματον πῦρ. *Il.* xxi. 13. [Also *trans.* φλέγων ἀκτῖσιν ἡλίου χθόνα. *Æsch. Pers.* 364; also *to cause to blaze up, or fire up*, *prop.* and *fig.*]

φλεγέθειν, *poet. frequentative of the preceding word*: "Ἦότε πῦρ τόπ' ἐπισσόμενον πόλιν ἀνέρων ὄρμενον ἐξαφῆς φλεγέθει. *Il.* xvii. 738.

φλεγμαίνειν (*φλέγμα*), *to be inflamed, to have inflammation*, speaking medically: "Ὅσα εἰς φλεγμαίνουσιν λήγεται τοῦ σώματος, ἀπὸ τοῦ κάεσθαι τε καὶ φλεγεσθαι ἐὰν χολῇ γέγονε πάντα. *Plat. Tim.* 85, b.

φλογίζειν, *poet. to set on fire, envelop in flames*: Οὐδ' εἰ πικρὸς ἀστειοσπηγῆς ῥῆσι τὰς αἰγὰς μὲν δαὶ φλογίζου. *Soph. Phil.* 1196.

274.

274 κακός, ἡ, *deficient in such or such a physical or moral advantage*; hence, generally, it is opposed to *ἀγαθός* in all its meanings, *prop.* and *fig.*: *bad, worthless*, as being useless, unfit, *not good*, specially in war; hence, *cowardly*: Καὶ τοὶ ἰγῶγε αὖτις ἀνιστῶντες ταμίζω τῶν ἐν ἀνθρωπείᾳ εἶναι τοῦ τῶν ἰσῶν τῶν τε κακῶν καὶ τῶν ἀγαθῶν ἀξιοῦσθαι. *Xen. Cyr.* ii. 2, 14.

κακοήθης (*ῥ, ἡ*), *vicious in character or habits, malicious; malignus*: Κακοήθης δ' ὦν, *Αἰσχίρῃ. Dem. de Cor.* 5.

κακομήχανος (*ῥ, ἡ*), *one who contrives or contrives evil*: Δαῖψ ἡμῖν, κυνὸς κακομηχάνου. *Il.* vi. 344.

κακόνους (ὁ, ἡ), *ill-disposed, entertaining ill-will* [*ill-* (274) *affected*; e. g. τῇ πόλει. *Th.* 6, 24]: "Ἡ τομίσεις κακόνουν τὴν μητέρα σοι εἶναι; *Xen. Mem.* ii. 2, 9.

κακοπράγμων (ὁ, ἡ), *whose conduct is bad, an intriguer, a knave*: Οὐ μέντοι ἐπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων. *Xen. Hell.* v. 2, 26.

κακοῦργος (ὁ, ἡ), *one who is a worker or causer of evil*: Ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοῦργότερος. *Xen. Mem.* i. 5, 3. In an abstract sense, an *evil-doer, a malefactor*: "Ἡ κακοῦργους ἐρευνῆσαι. *Xen. Cyr.* i. 2, 12.

κακοφυῆς (ὁ, ἡ), *of an evil nature, naturally bad*: Τοῦς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς τε καὶ ἀνιάτους αὐτοὶ ἀποκτεροῦσιν. *Plat. Pol.* iii. 410, a.

βλαβερός, ρά (βλάβη), *hurtful*, in opp. to ὠφέλιμος: Λέγων ὅτι μωρὸς μὲν εἶη εἴ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσσεσθαι. *Xen. Mem.* iv. 1, 15.

λυμεών, ὦιός (ὁ), *destroyer*: Καὶ μᾶλλον ἐπιθυμοῦντες ἡγέμενοις ἢ δεσπόταις προσαγορεύεσθαι· καὶ σωτῆρες, ἀλλὰ μὴ λυμεῶνες ἀποκαλεῖσθαι. *Isocr. Paneg.* 22.

μοχθηρός, ρά (μόχθος), *depraved, corrupted*: Ἀλλ' ἐνίοις ἐδόκουν καταμαιθάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς ψυχὰς. *Xen. Œcon.* 6, 16.

οὐτιδανός, ἡ, *good for nothing, mean, cowardly; nequam*: Δημοβόρος βασιλεὺς ἐπεὶ οὐτιδιανοῖσιν ἀνάσσεις. *Il.* i. 231.

πανοῦργος (ὁ, ἡ), *capable of any thing*, in a bad sense, *thoroughly wicked*: Προδόντες ἡμᾶς σὺν Τισσαφέρει τῷ Ἀθεωτάτῳ τε καὶ πανουργοτάτῳ. *Xen. Anab.* ii. 5, 12.

πονηρός, ἁ (πόσιος), *one who causes or inflicts evil, pain, trouble*; *bad*, in the sense of *hurtful, dangerous*: Πονηρὰ τροφή. *Plat. Legg.* v. 735, b. Fig. and speaking of persons, it denotes rather the habit of evil, the constant disposition to do evil, *perverse, froward*; hence it is opposed to χρηστός and καλὸς καγαθός: Ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς καγαθοὺς φίλους κτῆσασθαι . . . *Xen. Mem.* ii. 6, 20. In the prop. sense some grammarians accented the word πόνηρος. Ammonius, after Tryphon, very properly exposes this conceit, and, if we may trust him, this last mode of accenting the word was in use with the Attic writers in both senses of the word.

- (274) φαῦλος, *bad, worthless*, in the sense of incapable, without talent, *despicable*; *vilis*, in opp. to ἀγαθός: Ἐδῶν γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαῦλον ἀγαθῶς δημηγόρους φίλους ὄντας. *Xen. Mem. ii. 6, 20.*

φλαῦρος (ὄ, ἦ), *bad, evil*, in the sense of abusive, injurious, in speaking of a discourse: Καὶ μηδὲν εἶπεν φλαῦρον αὐτῶν δεξιούς. *Aristoph. Nub. 832.*

275.

- 275 κακοῦν, *to ill-treat, use ill*: Ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἰρακληεῖη. *Il. xi. 690.*

κακοποιεῖν, *to do evil to, to injure*, in general: Δίεταιται πολλὰ μὲν τῇν βασιλείῳ χώρῳ καταθῆσθαι κακοποιεῖν. *Xen. Mem. iii. 5, 26.*

κακουργεῖν, *to work or bring about evil*: Ὅ τι δ' ἂν κακουργῇ τις τοὺς ἐναντίους, εἴησιν ὅτι πατὴρ τούτῳ τοῖς συμμάχοις κουφίζει. *Xen. Cyr. vi. 3, 24.*

κακύνειν is principally used in the passive, *to be culpable or cowardly, base*: Οἴκουν κακύνει τοῖσδε τοῖς βασιλεύμασι; *Eur. Hec. 251.* [*Pl. Tim. 42, c. τρόπον δὲ κακύνεισ' of soldiers*, opp. to τὸ εἶον ποιεῖν. *Xen. Cyr. 6, 3, 27*; usually *c. acc. personæ*: sts. περὶ τῶν of a country, it is to ravage it; *c. g. τὴν Εὐβοίαν. Th. 2, 32.*]

ἀδικεῖν (ἄδικω), prop. *to be unjust*; hence, in a wide sense, *to ill-treat, to hurt, to injure, to wrong*: Τοῖς γὰρ ξένοις ἐξ αὐτοῦ τι Σικεῖα καὶ ὁ Σικεῖων καὶ ὁ Περσικῶστος ἀπέθανον οὐδεὶς ἔτι ἀδικεῖ. *Xen. Mem. ii. 1, 14.*

βλάπτειν, *to hurt*, principally in war: Οὐ μὴν αἰδέσθαι ἀνασθήτως αὐτοὺς κτελέω τοὺς τι συμμάχους ἡμῶν εἶναι βλάπτειν. *Thuc. i. 82.*

δηλείσθαι, *to destroy, to injure; laedere*: Οἶδ' ποτ' ἐν Φθίῃ ἐρῶντολακί βλαπταίνεσθαι καρπὸν εἰρηλυσσέν. *Il. i. 156.* [*In prose, Ἠδλ. γῆν, στρατιήν, &c.*]

λυμαίνεσθαι (λύω), used of acts of violence, of attacks upon persons and things, *to attack, to injure by words or actions*: Λυμαίνεσθαι δὲ τῷ κακῷ, ἐπιλεγε τοῖς. *Herodot. i. 214.* Hence, *to inflict evil*, i. e. to harass, to worst in war: Λυμαίνεσθαι τοὺς πολεμίους. *Xen. Cyr. vi. 3, 24.*

λωβάσθαι (λώβη), *to insult, to treat injuriously, to out-*

rage : Ἡ γὰρ ἄν, Ἀτρείδῃ, νῦν ὕστατα λωβήσαιο. *Il.* i. 232. (275)
 [Often in *Hdt.* and common in *Pl.* : ὃ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν. *Crit.* 47, e ; λωβῶνται τοὺς νεοῦς. *Prot.* 318, d.]

πημαίνειν (πῆμα), *to damage, to worst, to persecute, to harass* : Μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐροσίχθων πημαίνει Τρωῶας. *Il.* xv. 41. [In prose, *Hdt.* *Pl.*-*Arist.* πημαίνει τὰ ὄμματα ὑγρότης. *Probl.* 31.]

276.

καλάμη, ης (ή), *stubble, straw of wheat, barley, &c.* ; 276
calamus, stipula : Τὸν δὲ νέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον. *Xen. An.* v. 4, 27.

ἄχνη, ης (ή), fr. ἀ and ἔχω, any object without consistence, any thing light, hovering and driving about in the air, as *chaff* winnowed and set afloat in the air : Ὡς δ' ἄνεμος ἄχνας φορέει ἱεράς κατ' ἀλωάς. *Il.* v. 499. [Cf. 110.]

ἄχυρον, ου (τό), *stalk of the growing corn* ; hence, in the plural, *straw* : Ἐξελόντες αὐτέων τὴν κοιλίην καὶ καθήραντες ἐμπιπλάσι ἀχύρων. *Herodot.* iv. 72. Fig. *dung* : Τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω. *Aristoph. Ach.* 508. [I don't know on what authority M. Pillon founds this article. The meaning usually given is *chaff, husks.*]

κάρφος, εος (τό), any dry and very light thing, *particle of straw, chip of wood* : Κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχρον πρόβυσον. *Aristoph. Vesp.* 249.

φρύγανον, ου (τό), *thin bit of dry wood, small stick*, such as are collected for fuel : Καὶ τάρμ' ἀκάρφη καὶ τὰ παρόντα φρύγανα. *Aristoph. Av.* 642.

277.

καλεῖν, 1. *to call for the purpose of bringing to you* : 277
 Καὶ καλέσας τὸν Γωβρύαν. *Xen. Cyr.* v. 3, 3. 2. *To call*, in the sense of denoting, naming : Ἐξέρχονται δὲ τηρικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους. *Xen. Cyr.* i. 2, 13.

ἀϋτεῖν (ἀϋτή), *to call shouting* : Καὶ ἀϋτεῖ πάντας ἀρίστους. *Il.* xi. 258.

ἠπνεῖν, *to call with a loud voice* : Αὐτὰρ ὁ Κύκλωπας μεγάλ' ἠπνευεν. *Od.* ix. 399.

κικλήσκειν, a kind of, Ionic and Epic, frequentative of καλέω : Ἔρχεο κικλήσκει σε πατήρ ἐμός, ὄφρα τι εἴπῃ. *Od.* xxii. 397.

(277) λέγειν, *to say*, in the meaning and use given to the word in the participle *said*, said to be: "Ἡ τῶν περὶ τὰ τοιαῦτ' αἰ προχείρων ὄνται τοῦ πλείστου λεγόμεναι ἱατροῦ. *Plat. Legg.* ix. 857, d.

ὀνομάζειν, *to call by name, to name*: Διλέγαντο πρὸς ἀλλήλους, ὡς μνημονικὸν ὁ Κῆρς ἰπποσὺς συνέταττε, πῶς ὀνομάζων ἐνετέλλετο. *Xen. Cyr.* v. 3, 17.

προσαγορεύειν, *to address in speech, to call by a name or title*: Τοῦ ἔτεκεν Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσ-αγορεῦσαι ποιμένα λαῶν; *Xen. Mem.* iii. 3, 1.

278.

278 καλός, καλή, *beautiful*, used of persons and things, in a very wide sense, prop. and fig.; hence, *good, honourable, fit, proper, useful, advantageous*, in opp. to *κακός*, and *αἰσχύρως*: Μάλα γάρ σ' ἔρω καλὸν τε μέγα τε. *Od.* i. 301.

εἰδάλιμος, ἡ (ἴδως), *very beautiful*: Χωρὶς δ' αὐτὲ γενεᾶς, ἀρμόνα ἔργ' εὐνίας τ' ἑσπίας εἰδάλιμας. *Od.* xxiv. 279.

εὐεδής (ὁ, ἡ), fr. εἴδω, *beautiful with reference to form, shape, comely, fair, &c.*: Καὶ θεραπαινίδας πολλὰς καὶ εὐε-ἰεῖς, καὶ οὐκ αὐτὰς ἡμελημένως ἐχούσας. *Xen. Mem.* iii. 11, 4.

εὖμορφος (ὁ, ἡ), fr. μορφή, *beautiful in face only, formosus*: Καὶ οὕτω αἱ εὖμορφοι τὰς ἀμόρφας καὶ ἐμπήραυς ἐβίβ-δοσαν. *Herodot.* i. 196.

εὐπρεπής (ὁ, ἡ), fr. πρέπω, *of beautiful appearance, seldom when speaking of persons*: Γενῇ τὸ εἶδος εὐπρεπέης. *Plat. Præc. conj.* 23.

εὐπρόσωπος (ὁ, ἡ) (πρόσωπον), 1. *beautiful in face*, hence, in general, *beautiful*, particularly among the Cretans, according to Aristotle: Το γὰρ εὐνίας αἱ Κρήτιες εὐπρόσωποι καλοῦσιν. *De Part.* 25, 16. 2. *One who has a beautiful mask*; hence, fig. *one of beautiful appearance, specious*: Ὑπεκρίναντο εὐπρόσωπα. *Herodot.* vii. 168.

καλλιπάρῃος (ὁ, ἡ), prop. *of beautiful aspect*, epithet of women in Homer: Τῇσι θύρας ὦϊξε Θεανῶ καλλιπάρῃος. *Il.* vi. 298.

καλυκῶπις, ἴδος (ὁ, ἡ), *of complexion like the rose*, in the Homeric hymns: Τύχη τε καὶ Ὠκυρόη καλυκῶπις. *In Cer.* 420.

ῥαῖος, αἶα (ῥοα), *that which is in its bloom, in all its*

vigour, *full ripe*, speaking of fruits, and fig. of the age of (278) man; hence sometimes, *that which has the beauty of youth, beautiful*: Ὠραῖος ἔων καὶ καλός. *Pind. Ol. ix. 141.*

279.

κάμινος, ου (ὅ), *furnace, oven, smelting furnace*: Καὶ ἀπ' 279 οἰκιῶν περὶ τὰργυρεῖα δημοσίων καὶ ἀπὸ καμίνων πρόσοδοι ἂν πολλαὶ γίγνουντο. *Xen. Vect. 4, 49.*

ἱπνός, οὔ (ὅ), *kitchen stove*; hence *kitchen*: Ὁ γὰρ πατήρ εἰς τὸν ἱπνὸν εἰσελήλυθεν. *Aristoph. Vesp. 139.*

κρίβανος, ου (ὅ), and Attic κρίβανος, *portable oven*, in which bread and pastry were cooked: Ἐν κριβάνῳ διαφανεῖ πιρίζαντες, οὕτω τρώγουσι. *Herodot. ii. 92.* Παρετίθει θ' ἡμῖν ὅλους ἐκ κριβάνου βούς. *Aristoph. Acharn. 86.*

πνιγεύς, ἑως (ὅ), *extinguisher* (a sort of cover to put out fire, *couvre-feu*), *oven, stove* for baths: Ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν ὥς ἔστιν πνιγεύς. *Aristoph. Nub. 96.*

280.

κάπηλος, ου (ὅ), *retailer, sutler*: Πωλεῖν δὲ τοὺς καπήλους 280 καὶ ἐμπόρους, ὅτι ἔχει ἕκαστος πράσιμον. *Xen. Cyr. iv. 5, 42.*

ἀγοραῖος, αῖα, *seller of small wares and provisions, huckster* [*M. Pillon adds marchand forain (?)*]: Ἐντεῦθεν τὰ μὲν ὧρια καὶ οἱ ἀγοραῖοι . . . ἀπελήλανται εἰς ἄλλον τόπον. *Xen. Cyr. i. 2, 3.*

ἔμπορος (ὅ, ἡ), *merchant, trader*: Καὶ γὰρ οἱ ἔμποροι χρήματα συλλέγειν ἱκανοί εἰσιν. *Xen. Mem. iii. 4, 2.*

281.

κορδία, ας (ἡ), fr. κέαρ, Ἐπὶ καρδίῃ, *heart*: Τὴν δὲ 281 καρδίαν ἄμμα τῶν φλεβῶν καὶ πηγὴν τοῦ περιφερομένου κατὰ πάντα τὰ μέλη σφουδρῶς αἵματος. *Plat. Tim. 70, b.*

κῆρ, κῆρος (τό), and κέαρ, in Pindar and the tragic writers, *the heart*, prop. and fig.; *cor*: Σωόμενος κῆρ. *Il. i. 44.*

διάφραγμα, ατος (τό), synonyme of φρένες, the DIAPHRAGM in Galen (*Defin. ii. 238*), the name given it by the later medical writers, probably from the following passage in Plato: Τὰς φρένας διάφραγμα εἰς τὸ μέσον αὐτῶν τιθέντες. *Plat. Tim. 70, a.*

- (281) ἥτορ, ἥτορ (τό), fr. ἄω, prop. *breath*, principle of life, of motion, and of the passions, *heart*; *passions*: Τὶ σπῆν ἐνὶ φρεσὶ μαινεται ἥτορ; *Il.* viii. 413.

Θυμός, οὐ (ό), the *heart*, as the principle of all the passions, the seat of which Homer sometimes places in the breast: Ὡς Διαιτὰ θυμοῖ ἐνὶ στήθεσσι γιγνέται. *Il.* xiii. 494. And sometimes in the diaphragm: Πάντες ἐνὰ φρεσὶ θυμὸν ἔχοντες. *Il.* xiii. 487.

στέρον, ου (το), *breast*, in the poets, fig. for the *heart*: Οὕτω γάρ, ὃ παῖ, χροὶ ἐνὰ στέριον ἔχειν. *Scph. Ant.* 639. [In *pl.* of *one* person in *Xen. Cyr.* θεωρεῖ περὶ τὰ στέρια, 219.]

στήθος, εος (τό), *breast*, for the *heart* in the poets: Εἰστήκει μέγα πένθος ἐνὶ στήθεσσιν. *Od.* x. 329.

φρήν, εἰός (ή), plural φρένες, *diaphragm*; *præcordia*: Ἄλλ' ἐβαλ' ἐνθ' ἄρα τε φρένες ἐρχαται ἀμφ' αἰναιὸν κῆρ. *Il.* xvi. 481. In the singular, in poetry, for the *heart*: Χαλεπὴ δὲ φρένα μήτηρ. *Il.* vi. 481.

282.

- 282 καῦμα, ατος (τό), *burning heat* of the sun, *excessive heat*: Μέχους οὐδ' οὐ καῖμα οὐδ' ἐναιται εἰκέειν αἱ ἄνθρωποι. *Xen. An.* i. 7, 6.

αἶθος, ου (ό), and αἶθος, εος (τό), *heat*: Αἶθ' ὅτ' ἐξαινέσθαι θέει. *Eur. Suppl.* 208.

θάλπος, εος (τό), *heat*, in general: Ἄλλα δύχῃ τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. *Xen. Œc.* 5, 3.

θέρμανσις, εως (ή), the *making warm or hot*: Ἐπεὶ δὲ εὐχὴ ἢ θερμότης κίνησις, ἀλλ' ἢ θέρμανσις. *Aristot. Metaph.* x. 11.

θερμασία, ας (ή), Attic form, less ancient than the following ones, in Xenophon: Τὸ γὰρ ἀνιένθαι καὶ ἀνελίξασθαι παρῆχε θερμασίαν τινὰ καὶ ὑγρότητα. *Xen. An.* v. 8, 6.

θέρμη, ης (ή), fr. θέρμω, *heat*, prop. and fig. *heat* caused by fever: Πρώτοι μὲν τῇ κεφαλῇ θερμαὶ ἰσχυραί. *Thuc.* ii. 49.

θερμότης, ητος (ή), *heat*, warmth in general: Οἷο γὰρ θερμότητος, αἶμα, ἔργον δύχων, ὅλλαι τὸ ἐναιτίον. *Plat. Pol.* i. 335, c.

θερμωλή, ἥς (ἡ), Ionic, *heat of fever*, in Hippocrates : Ὡς (282)
ἡ θερμωλή ἀνοιχθέντος τοῦ σώματος ὑπὸ τοῦ ἰδρωτός ἐξέλθῃ.
Hippocr. de Loc. 418.

283.

κελεύειν, may be used equally, 1. of the inferior with 283
reference to the superior, *to exhort, to direct by recommend-
ing* ; jubere : Ἐπεὶ δὲ ὥρα ἦν οἱ τεταγμένοι προσιόντες λού-
σασθαι αὐτὸν ἐκέλευον. *Xen. Cyr.* viii. 7, 2. 2. Of the
superior to the inferior, *to order* : Αὐτὰρ ὁ κηρύκεσσι λιγυ-
φθόγγοισι κέλευσεν *Il.* vi. 324.

κέλεσθαι, synonyme of κελεύειν : Ἄλλ' ἐς μὲν Μενέλαον ἐγὼ κέλο-
μαι καὶ ἄνωγα ἔλθεῖν. *Od.* iii. 317.

ἀνωγέειν, defective, in Homer, Herodotus, and the tragic writers, *to
order, to advise, urge* : Ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει πάσας
ἐξείης. *Il.* vi. 240.

ἐντέλλεσθαι, *to command, to enjoin, to charge* : Ἐντειλά-
μενός οἱ ἀπὸ γλώσσης. *Herodot.* i. 123.

ἐπισκήπτειν, *to enjoin vivâ voce, to charge, recommend* :
Καὶ δὴ ὑμῖν τάδε ἐπισκήπτω. *Herodot.* iii. 65.

ἐπιστέλλειν, *to send word or orders by letter or messen-
ger, to dispatch an order or orders* ; hence, more generally,
to order : Οἱ Ἐφοροὶ τῷ ναύαρχῳ ἐπέστειλαν. *Xen. Hellen.*
iii. 1, 1.

ἐπιτάσσειν, *to prescribe*, speaking of physicians : Ὡς
προθύμως τοὺς ἐπιτάζοντας ὃ τι χρὴ ποιεῖν καλοῦσι. *Xen.*
Cyr. i. 6, 18. [Not peculiarly of *physicians*, but *to order*
generally ; it denotes a *command laid upon an inferior*.
τάδε αὐτοῖσι ἐπίταζον. *Hdt.* 1, 155 ; and also personally
in pass. ναῦς ἐπετάχθησαν ποιεῖσθαι, *were ordered to build*
ships. *Th.* 2, 7.]

παραγγέλλειν, *to transmit an order, or the word of com-
mand given by the general* : Καὶ τῷ δευτέρῳ ἐκέλευσε ταῦτό
τοῦτο παραγγεῖλαι. *Xen. Cyr.* ii. 4, 1.

προάγειν, *to drive or lead forward, to cause progress to be
made by others towards a point, or in any matter* ; *promote* :
Ἐκμαιρόμενοι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν
κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν.
Xen. Mem. i. 4, 1.

προστάττειν, *to ordain, to order or direct*, speaking of the

{283} order established by providence, or by laws: Ἐπειτα πρῶτα πρὸς αὐτοῖς μὴ κλέπτειν. *Xen. Cyr. i. 2, 2.*

προτρέπειν, to turn in a forward direction; hence, to urge forward, to lead on: Ἐπισκευάσθαι δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τὰς συνέταις, ἀρετῆς ἐπιμελεῖσθαι πρῶτον. *Xen. Men. i. 7. 1.*

284.

284 κέλυφος, αὐ (τό), fr. καλύπτω, every kind of integument or outer covering, as bark of the tree, shell of the egg, &c. (*Aristot. Gener. An. ii. 6, 20*), shell of fish, shells of nuts, and other fruits of the same kind; pod of peas, beans, &c.: Τὰ γὰρ πάντα ἦν αὐτοῖς κέλυφος καὶ ὥν. *Lyc. Per. II. ii. 38.*

κελύφανον, αὐ (τό), according to the Scholiast on Lycophron, the thin skin which encloses the egg: Κελύφανον στρόβιλον ὡστρακωμένην. *Lyc. 89.*

ἐλῦτρον, αὐ (τό), every kind of envelope, as shell of the nut or oyster, follicle, capsule, or seed vessel; bow-case, sheath or shard of lepidopterous insects, in Aristotle: Ἐπὶ δὲ τὰ μὲν ἔχει τῶν πετηῶν ἐλῦτρον τοῖς πεπόσιν. *Aristot. H. An. iv. 7.*

285.

285 κεραυνός, αὐ (τό), thunderbolt (the lightning which strikes the earth); fulmen: Τὸ δὲ ἀστράπτειν, ἀσπεραισθαι, βιαίως ἄχρι τῆς γῆς ἐκείθι κεραυνὸς καλεῖται. *Aristot. de Mund. 4, 19.*

ἀστραπή, ἡ (ή), fr. ἀστήρ, lightning (the flash); fulgur: Κατὰ δὲ τὴν τοῦ νεφους ἑκείνῃ περιθῆναι τὸ πνεῦμα καὶ λαμβάνει, ἀστραπή λεγεται. Ὅτι οὗ πρῶτον τῆς βροχῆς πρῶτον ἐπέσειν, ὕστερον γενόμενον. *Aristot. de Mund. 4, 18.*

ἀστεροπή καὶ στεροπή, ἡ (ή), lightning (flash): Βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος. *Il. xiii. 242.* Λάμψ' ὥστε στεροπή πατρὸς Διός. *Il. xi. 66.*

βροντή, ἡ (ή), the noise of thunder, thunder, clap of thunder: Εἰληθὲν δὲ πνεῦμα ἐν νεφεί παχεῖ τε καὶ νοτερῷ καὶ ἰσχυρῷ δὲ αὐτὰ ῥήγναι βιαίως τὴ συνέχῃ τελέματα τοῦ νεφους, βροχῶν καὶ πάταγοι ἀπύργαστο μεγάρι, βροχὴν λεγόμενον. *Aristot. de Mund. 4, 17.*

πρηστήρ, ἤρος (ὅ), meteor, *whirlwind* or *tornado* with (285) meteoric fire; Fr. prester: Ἐάν δὲ ἡμίπυρον ἦ [sc. τὸ ἀστράψαν] σφοδρὸν δὲ ἄλλως καὶ ἄθροον, πρηστήρ· ἔάν δὲ ἄπυρον ἦ παντελῶς, τυφών. *Aristot. de Mund.* 4, 19. [Cf. *Ar. Meteor.* 3, 1.]

σκηπτός, οὖ (ὅ), generic name of meteors that fall to the earth, in the treatise attributed to Aristotle: "Ἐκαστον δὲ τούτων [sc. κεραυνῶν, πρηστήρων, τυφώνων] κατασκήψαν εἰς τὴν γῆν σκηπτὸς ὀνομάζεται. *Aristot. de Mund.* 4, 19.

286.

κεφαλή, ἤς (ῆ), *head*, [also fig. =] CHIEF: "Ορματα καὶ 286 κεφαλὴν ἵκελος Διά. *Il.* ii. 478.

βρέγμα, ατος (τό), the front part of the skull, from the beginning of the hair; *sinciput*: Τούτου [sc. τοῦ κρανίου] δὲ τὸ μὲν ἐμπρόσθιον, βρέγμα. *Aristot. Hist. An.* i. 7. [Τὸ περὶ τὸν ἐγκέφαλον ὀστοῦν. *Part. An.* 2, 7. 18.]

ινίον, ου (τό), the occiput, the hinder part of the head: Τὸ δ' ὀπίσθιον [sc. τοῦ κρανίου] ἰνίον. *Aristot. H. An.* i. 7.

κάρα and κάρη (τό), the head, in general: Ὑψοῦ δὲ κάρη ἔχει. *Il.* vi. 509.

κάρηνον, ου (τό), Epic, in the singular in the Homeric hymns: Ἡ δὲ . . . ἐσσυμένως ὤρουσεν ἀπ' ἀθανάτοιο καρήνου. *Hymn. in Minerv.* xxviii. 8.

κόρση, ἤς (ῆ), in new Attic κόρρη, the two sides of the head, the part where the temples are: Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης. *Dem. in Mid.* 562, 9. For the whole head in the Alexandrine poets: Πάσσοι μὲν φορέουσι δέρην, μεγάλην δὲ τε κόρσην. *Opp. Cyn.* iii. 25.

κορυφή, ἤς (ῆ), highest point of the skull, top of the head: Μέσον δ' ἰνίου καὶ βρέγματος κορυφή. *Aristot. H. An.* i. 7. Hence *top*, *summit* of a mountain; *vertex*: Ἀκροτάτῃ κορυφῇ πολυδείραδος Οὐλύμποιο. *Il.* i. 499.

κρανίον, ου (τό), that part of the head which is covered with hair, the skull, CRANIUM: Κεφαλῆς μὲν οὖν μέρη, τὸ μὲν τριχωτὸν κρανίον καλεῖται. *Aristot. H. An.* i. 7.

κρόταφος, ου (ὅ), one of the temples: Ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν αἰχμὴ χαλκείη. *Il.* iv. 502.

287.

- 287 κηρύττειν (κήρυξ), *prop.*, 1. *to cry abroad, to proclaim, give public notice with the voice; call, summon*, in speaking of a herald, or public crier: *Λαὸν κηρύττοντες ἀγερόντων κατὰ νῆαι. Il. ii. 438.* 2. *To sell by proclamation, by crier's notice, or by public auction*: *Ἐπικηρύττον ἄμα καὶ τὰ χρήματα καὶ τὰ σώματα. Plut. Camil. 8.*

ἀποκηρύττειν, *to prohibit or interdict by public notice, to disinherit, drive away*: used of a father whom the law authorized to expel his son from his house, when he had reason to complain of his conduct: *Ὁ νόμος τοῦς γονεῖς ποιεῖ κηρύττοντας οὐ μόνον θεῖσθαι τοῦτομα ἐξ ἀρχῆς, ἀλλὰ καὶ πάλιν ἐξάλειψαι βούλωνται καὶ ἀποκηρύττειν. Dem. in Boeot. 1006, 21.*

ἐπικηρύττειν, *to cause proclamation to be made by the public crier of any public honour conferred, or penalty enacted*: *Ἐπεκέρυξέ τε ὅς ἂν ἀλίσκηται ἐς τὸ πῖπτον ἐπιείασι πλεον θάνατον τὴν ζημίαν. Xen. Hell. i. 1, 15.*

ἐπικηρυκεύεσθαι, *to send heralds or deputies as negotiators*: used of cities or armies that sent deputies to treat of peace, or of other affairs: *Ἐπικηρυκεύονται τῷ Πρωτόφ και πειθάνσι τὸν ἄνθρωπον ἐνδοῦναι τὰ πράγματα αὐτοῖς. Dem. in Zenoth. 888.*

κηρυκεύειν (κήρυξ), *to be a public crier or herald, to discharge the duty or office of herald, to proclaim*: *Μὴ τὰ παρ' ἐκείνων ὁμόως ἀποπρησθῆναι γένηται φανερόν ἢ κηρυκεύσας. Plat. Legg. xii. 941, a.*

288.

- 288 κιβωτός, αὐ (ή), *chest of wood, strong-box*: *Ἐσθλάλλετ' ἑ' ἐς τὰς κιβωτοὺς μετὰ τῶν μύλων. Aristoph. Vesp. 1056.*

κάλαθος, αὐ (ή), *small basket, corbeille of the French*: *Φιλέτω κάλαθον ταχύ τῆς πτερῶς. Aristoph. Av. 1325.*

κάμικον, αὐ (τό), *basket of reed, or twisted rush, small basket* in which the sacred barley was carried: *cannistrum*: *Τὸ καίαναι πάρεστ' ἐλάς ἔχειν. Aristoph. Pac. 948.*

κίστη, ης (ή), *small basket of twisted rush or osier, or (288) the bark of the lime-tree, according to Theophrastus. According to the Scholiast, it was particularly used for provisions: Παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί. Aristoph. Ach. 1099. [But also for clothes. Aristoph. Eq. 1211.]*

κόφινος, ου (ό), *basket for fruits or other things: Ἄρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστι; Xen. Mem. iii. 8, 6.*

λάρναξ, ακος (ή and ό), in Attic writers, *chest, box, used of coffins, in Thucydides: Λάρνακας κυπαρισσίνας ἄγουσιν ἄμαξαι. Thuc. ii. 34.*

τάλαρος, ου (ό), *basket, small basket [of wicker-work]: Πλεκτοῖς ἐν ταλάροισι φέρον μελιηδεῖα καρπὸν. Il. xviii. 568. [Cf. συκαμίνων τάλαρος. Arist. Rhet. 3, 11. Often for cheeses, the whey running from it. Ar. Ran. 560, &c.; and = hen-coop. Tim. Phlias. ap. Athen. 22, d.]*

χηλός, οὔ (ή), *chest or press, where clothes were kept: Εἴματα μὲν δὴ ξείνῳ ἐϋξέστη ἐνὶ χηλῷ. Od. xiii. 10.*

289.

κιθαριστής, οὔ (ό), *he who plays on the harp, harper: 289 Ἐκ γὰρ Μουσάων καὶ Ἀπόλλωντος ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθορὶ καὶ κιθαρισταί. Hymn. in Mus. xxiv. 3.*

κιθαρωδός, οὔ (ό), *he who sings, accompanying himself on the harp: Ἀρίονα . . . ἔοντα κιθαρωδὸν τῶν τότε ἔόντων οὐκ ἐνὸς δευτέρου. Herodot. i. 23. According to Aristoxenes, the κιθαριστής used the κίθαρις, the κιθαρωδός the κιθάρα.*

290.

κλαίειν, *to weep, in speaking of a deep and openly-manifested grief: 290 Αὐτὰρ Ἀχιλλεὺς κλαῖε, φίλου ἐτάρου μεμνημένος. Il. xxiv. 4.*

δακρύνειν, *to shed tears, denoting the physical act only: Τίπτε δεδάκρυσαι Πατρόκλεις ἥντε κούρη νηπίη; Il. xvi. 7.*

γοάειν, *to lament aloud while weeping, to weep and lament, in Homer and the Tragic writers: Αἱ μὲν ἔτι ζῶν γόον Ἐκτορα. Il. vi. 500.*

θρηγεῖν, *to sing the funeral dirge called θρηῆρος, hence to weep and lament one dead: Παῖσα, Βίων, θρηγεῖ σε κλυτὴ πόλις. Mosch. Id. iii.*

- 290) ὀλοφύρεσθαι, *to bewail, lament, weep for*: Ἄλλ' ἄρ' ἐπ' αὐτοῦ ἴξε πολυκρότον θαλάμοιο ὠκτρ' ὀλοφνυμένη. *Od. iv. 718.*

πενθεῖν, *to be in mourning*; hence sometimes, with the name of the person, *to lament and weep one dead*: Γαστέρει δ' ὀππως ἔστι νέκυρ πειθῆσαι Ἀχαιοί. *Il. xix. 225.*

291.

- 291 κλέπτειν, *to be a thief or robber, to rob, to steal secretly and with cunning*: Ὀμολογῶ κλέπτειν· σὺ δ' οὐχί; *Aristoph. Equit. 296.*

ἀλαπάζειν (*λαπάζειν*), *prop. to empty*; hence *to pillage, to sack a town*: Γνώσκει δ' εἰ καὶ θεσπισιγ πόλιν οἶκ ἀλαπάζει. *Il. ii. 367.*

ἐναρίζειν *ἔνασαι*, in the *Iliad*, *to spoil an enemy of his arms*: Ἐρτεα τὰ Πατρόκλοιο βίην ἐνάριζα κατακτάς. *Il. xvii. 187.*

ἐξεναρίζειν, a compound of the preceding word in the *Iliad*, and with the meaning of *spoiling* an enemy of his arms, often involving the notion of killing him, because in the heroic age the conqueror did not take possession of the arms of the conquered till he had killed him, a custom which has continued among civilized nations under the name of the right of war: Εὐρύπυλος δὲ Μελάνθιον ἐξεναρμάζειν. *Il. vi. 36.*

λωποδυτεῖν, *to be a stealer of clothes, to rob, as a highwayman of any class*: Μὴ λωποδυντῆσαι, μὴ φθονεῖν τοῖς πλεῖστον. *Aristoph. Eccles. 565.*

πέρθειν, *to ravage a country, a town*: Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος χερσιν ἰφ' ἡμετέρῃν ἀλείσα τε περθεμένη τε. *Il. ii. 374.*

σκυλεύειν (*σκῦλαν*), *to take off the skin*; hence *to strip or spoil an enemy of his armour or his clothes* [but cf. *Pl. Rep. 469, c. σκυλεύειν τὰς τελευτήσασθαι πλεῖς ὁπλῶν ἐπιτεῖναι νικῆσθαι, ἢ καλῶς ἔχει*]; καὶ τα μὲν ὅπλα ἐλαβον, τοὺς δὲ χιτῶνας οὐδέτιός τῶν πολιτῶν ἐσκύλευσαν. *Xen. Hellen. ii. 4, 12.*

292.

- 292 κλίνη, *ης (ή), bedstead, couch*: Ἄλλ' ἡδὴ καὶ τῶν κλισίων τοὺς πόδας ἐπὶ θαπίδων τιθείασιν. *Xen. Cyr. viii. 8, 16.*

κλίνη, *ης (ή)*, in the *Odyssey*, a sort of *mattress* laid upon the bedstead; and afterwards by ext. in prose [but rarely,

Pl. Polit. 272, a], all that made up the *bed*: "Ενθα οἱ (292) ἐκθεῖσαι πυκινὸν λέχος, ἐμβάλετ' εὐνήν, κώεα καὶ χλαίνας.
Od. xxiii. 180.

θάλαμος, ου (ὅ), *bed-chamber, marriage-bed; thalamus*:
Αὐτὰρ ἐν αὐτῷ πεντήκοντ' ἔνεσαν θάλαμοι. *Il.* vi. 243.

κοῖτος, ου (ὅ), and κοίτη, ης (ῆ), fr. κεῖμαι, the first, poetic in the *Odyssey*, the second also in prose; used of the *bed-room*, the *bed*, and the *going to bed*: Καὶ γὰρ εἴη κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη. *Od.* xix. 510. Ἐπεὶ ἐδόκεε ὥρη τῆς κοίτης εἶναι. *Herodot.* i. 10.

κράβας, ου (ὅ), *small bed*, in the N. T., *grabatus*:
Ἐγειραι καὶ ἄρον τὸν κράβατόν σου. *Marc.* ii. 11.

λέκτρον, ου (τό), *couch, bed*; in the plural, *nuptial couch* in the Tragic writers: Κεῖμαι ἐνὶ λέκτρῳ. *Od.* xix. 516.

λέχος, εος (τό), *bed*, principally *nuptial couch* or *bed*, in the poets: Ἴστον ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν. *Il.* i. 31.

σκήπτους, οδος (ὅ), Attic word, *small and sorry bed, litter* to remove the sick on: Ἐκ τοῦ σκήμποδος δάκρουσί μ' ἐξέρποντες οἱ Κορίνθιοι. *Aristoph.* *Nub.* 700.

στρώμα, ατος (τό), *that which is laid down to serve as a bed; stratum*: Στρώματα δὲ νομίζετε οὐχ ὅσα πρόβατα φύει ἔρια, ἀλλ' ὅσα φύγανα ὄρη τε καὶ πεδία ἀνίησι. *Xen. Cyr.* v. 2, 7.

στρωμνή, ης (ῆ), fr. στρώννυμι, *mattress or covering spread for sleeping, bedding, bed*: Οὐ μόνον τὰς στρωμνὰς μαλακάς. *Xen. Mem.* ii. 1, 30.

293.

κοιλία, ας (ῆ), fr. κοῖλος, 1. *cavity* of the abdomen, or 293 that particular part of the body which extends from the diaphragm to the pelvis, *belly, abdomen*: Κενῇ τῇ κοιλίᾳ εἰσδραμὼν εἰς τὸ Πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέγα. *Aristoph.* *Eq.* 280. 2. *Ventricle* of the heart in Aristotle (*Hist. An.* i. 17).

γαστήρ, ρός (ῆ), the region of the *belly*, as far as the navel, which contains the organs of digestion: Μετὰ δὲ τὸν θώρακα, ἐν τοῖς προσθίοις, γαστήρ. *Aristot. H. An.* i. 13, 1.

293) ἡτρον, *ον* (τό), the *lower-belly*, in Xenophon: Εἶχον δὲ θώρακος λιγυῖς μέχρι τοῦ ἡτρου. *Xen. Anab.* iv. 7, 15.

κενεών, *ωος* (ό), all that part of the *belly* which is between the thorax and the groin, in Homer: Νειάτορ ἐς κενεῶνα βαλὼν. *Il.* xi. 381.

λαγών, *όρος* (ό and ή), lateral region of the lower belly situated under the navel, *flank*: Ὑπερρίζον δέ, τὸ μὲν διφυῖς λαγών. *Aristot. H. An.* i. 13.

λαπάρα, *ας* (ή), *flank*; *ilia*, in Homer: Τὸν δὲ κρείων Ἀγαμέμνων οὔτα κατὰ λαπάρεην. *Il.* vi. 63.

νηδύς, *έος* (ή), *belly*, *paunch*, prop. and fig.: Γράδου τε δούλεος, νηδύος θ' ἤσσημένος. *Athen.* x. 413. [In prose, *Luc.*]

294) κόμη, *ης* (ή), *hair of the head*, carefully dressed and arranged: Ἐπειτα εἴητα δούλος ὦν κόμην ἔχειας; *Aristoph.* *Av.* 911.

βόστρυχος, *ον* (ό), *curl*, *ringlet of hair*: Κόρας εὐαῶτες πάντα διὰ βόστρύχων. *Eur. Orest.* 1267.

ἔθειρα, *ας* (ή), fr. *έθος*, *hair of the head* fashionably dressed, according to the grammarians; in the singular in the Tragic writers, and in the plural in Homer, in speaking of man and of the *mane* of horses: Χρυσέησιν ἔθειρῃσιν κομώωντε. *Il.* viii. 42.

θρίξ, *τριχός* (ή), *hair of man and beast*: Ξωθαίς τ' ἐκ κεφαλής ὀλέσω τρίχας. *Od.* xiii. 399.

πλόκαμος, *ον* (ό), fr. *πλέω*, *bress*, *braid*, *plait of hair*: Χερσὶ πλοκάμους ἔπλεξε φαινούς. *Il.* xiv. 176.

πλοχμός, *ος* (ό), synonyme of the preceding word: Πλοχμοὶ θ' εἰ χρυσῷ τε καὶ ἀργύρῳ ἐσθήκοντο. *Il.* xvii. 52.

τρίχωμα, *ατος* (τό), *hair of the head* in general, and sometimes with the associated notion of disorder and negligence: Διαλλασσεῖτε εἰδὼς μὲν οὐδὲν τέλει ἐτίρρεισι, φωτὴν δὲ καὶ τρίχωμα μούνον. *Herodot.* vii. 70.

χαίτη, *ης* (ή), *floating hair* of the head, and more frequently *mane* of the horse, of the lion: Ἀμφὶ δὲ χαῖται ὦμοις αἰσσοῦνται. *Il.* vi. 509.

χαίτωμα, ατος (τό), *horse-hair crest of a helmet*, in Æschylus: (294)
 Τρεῖς κατασκίουσιν λόφους σείει, κράνους χαίτωρι'. *Sept.* 385.

295.

κόνις, ιος (ή), *dust of the earth*: Τόνδε δ' ἔασκεν ἐν κόνι 295
 ἔκτανύσας προπρηνέα. *Il.* xxiv. 18.

κονία, ας (ή), a synonyme of κόνις: Ποδῶν δ' ὑπένερθε κονίη ἴστατ'
 ἀειρομένη. *Il.* ii. 150.

κονιορτός, οὔ (ό), *dust that rises; a cloud of dust*:
 Ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ
 τοῦ κονιορτοῦ ἅμα φερομένων. *Thuc.* iv. 34.

κονίσσαλος, ου (ό), *whirling-cloud of dust*: "Ως τότε Ἀχαιοὶ λευκοὶ
 ὑπέρθε γέγοντο κονισάλη. *Il.* v. 503.

296.

κόρυς, υθος (ή), *brazen helmet*: Τόν ῥ' ἔβαλε πρῶτος κόρυθος 296
 φάλον ἱπποδασείης. *Il.* vi. 9.

καταῖτυξ, υχος (ή), a sort of *light helmet, casque, or skull-cap*, in the Iliad: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ταυρείην ἄφαλόν τε καὶ ἄλλοφον ἥτε καταῖτυξ κέκληται. *Il.*
 x. 257.

κράνος, εος (τό), *head-piece of armour*, in general, and of
 all kinds in the historians: Καὶ γὰρ ἐπὶ τὰ κράνεα λόφους
 ἐπιτέεσθαι Kāpēs εἰσι οἱ καταδέξαντες. *Herodot.* i. 171.

κυνέη, ης (ή), prop. *dog-skin*, of which helmets were made; hence
helmet of dog-skin, or of any other skin, and often (*Od.* xviii. 378)
 even of brass: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν ταυρείην. *Il.* x.
 258. [Also Hdt. In later times a broad-brimmed travelling cap or hat.]

περικεφαλαία, ας (ή), *head-piece or helmet of the Ro-*
mans, in Polybius: Πρὸς δὲ τούτοις ὕσσοι δύο καὶ περι-
 κεφαλαία χαλκῇ. *Polyb.* vi. 23, 8.

πήληξ, ηκος (ή), fr. πάλλω, *helmet*: "Ως ἐτέρωσ' ἤμυσε κάρη
 πήληκι βαρυνθέν. *Il.* viii. 307.

τρυφάλεια, ας (ή), *helmet with a crest*, in the Iliad: Περὶ δὲ τρυφά-
 λειαν αἶρας κρατὶ θέτο βριαρήν. *Il.* xix. 382.

297.

κοῦφος, η, *light*, 1. in speaking of weight, opp. to βαρύς: 297
 Ἡ στατικὴ τοῦ ῥαρυτέρου καὶ κουφοτέρου σταθμοῦ ἐστι. *Plut.*

- (297) *Chara*. 166, b. 2. In speaking of armour, and by ext. of *light-armed* troops: Ἀπέστειλε τὴν κούφην στρατιάν, ἔπειτα τοὺς ἱππεῖς. *Plut. Fab.* 11.

ἀργός (ἑ, ἡ, αἰὲν, nimble, epithet of dogs in Homer: Ἐρέα δὲ σφί κύνες πόδας ἀργοὶ ἔποντο. *Il.* xviii. 578.

ἐλαφρός, ἁ, *light* in running, or in motion generally [not only with ref. to *motion*: Ἐλαφρὰν ἐσθῆτα. *Xen. Cyr.* 6. 11. Τὸ ἔε σμακροὶ ἐλαφρὸν (opp. βαρύν). *Pl. Tim.* 63, c. Ἐλαφρὰ τὰ ὅπλα . . . κκετῆσθαι. *Pl. Legg.* 1. 265, d]: Δὸς δὲ οἱ ἔππους οἱ τοι ἐλαφρότατοι θείειν. *Od.* iii. 370.

εὐβάστακτος (ἑ, ἡ), *easy to carry*: Εἴτε καὶ τὴν αὐτὴν μηχανήν, ἔαυσαν μὲν τε καὶ εὐβάστακτοι. *Herodot.* ii. 125.

θοός, ἡ (θίω), *one who runs, fleet, light of foot* or in motion generally, epithet of warriors, and particularly of vessels, in Homer: Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας. *Il.* i. 12.

κραιπνός, ἡ, rapid: Σείατ' ἔπειτ' ἀνὰ δσιν, πᾶσι κραιπνοῖσι πεποιθώς. *Il.* vi. 505.

λαίψηρός, ἡ (αἰέω), *swiftness, swift*: Ὡς αἰεὶ Ἀχιλλῆα κινήσατο κῆμα ῥόοιο, καὶ λαίψηρόν ἔδυντα. *Il.* xxi. 264.

ταχύς, εἰα, *quick, alert; celer*: Πρᾶσιτι δὲ σφειδρούς, καὶ ταχεῖς, καὶ ἄοκνους. *Xen. Cyr.* ii. 1, 23.

ὥκός, εἰα, *fleet, swift, light*: Ἠέδας ὥκός Ἀχαιεύς. *Il.* i. 58. [Late in prose. *Æl. Luc.*]

298.

- 298 κραιπάλη, ἡ (ἡ), *drunkenness*, continued to the next day: hence, Lat. *crapula*: Ἐκ κραιπάλης ἐσθὲν εἰρηνης ῥοφήσει τρυβλίον. *Aristoph. Ach.* 277.

μέθη, ἡ (ἡ), *drunkenness* in the day-time: Ἀτὴρ γὰρ ἐν δείπνῳ μ' ἐπερπῆσθ' ἔην μεθης καλεῖ παρ' οἴκῳ, πλαστός ὥς εἴην πατρί. *Soph. Œd. R.* 779.

μέθυσις, ιως (ἡ), *action of getting drunk*: Δίφω τε Λυσιμέλῃς, καὶ μέθυσις χαλεπή. *Theogn.* 836.

299.

- 299 κραυγή, ἡ (ἡ), fr. κρίζειν, *cry or shout* of call, cry of joy, of wail, or of alarm: Κραυγὴν τε εὐθὺς ἵποιοιεν. *Xen. Cyr.* iii. 1, 2.

ἀλαλητός, ὁ (ὁ), *wail-cry*: Ὅς ἴδοντες ἀλαλητὸς ἀπὸ στρατὸν εὐρὴν ὀρώρει. *Il.* iv. 436. [Also cry of woe. *Il.* xxi. 10.]

βοή, ἥς (ή), *battle-cry* to frighten the enemy : Γενομένης (299) ἔε τῆς βοῆς ἅμα τῇ ἐπιδρομῇ, ἔκπληξίς τε ἐνέπεσεν ἀνθρώποις αἰθέσει τοιαύτης μάχης. *Thuc.* iv. 34. [By no means confined to *battle-cry*; but denoting any *vociferous cry* or *shout* : Ἐπαινοῦντα . . . βοῇ. *Pl. Legg.* 9. 876, b. "Ἀμουσοι βοαὶ πλήθους. *Ib.* 3. 700, c. Κλαυμοναὶ καὶ βοαί. *Ib.* 7. 792, a. Κρίνουσι βοῇ καὶ οὐ ψήφῳ. *Th.* i. 87, 2.]

ἐνοπή, ἥς (ή), *war-cry, plaintive cry* : Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπὴν τε γόον τε. *Il.* xxiv. 160.

θόρυβος, ου (ό), word of the same family as θρόος, and of the same signification, but used in prose : Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος. *Xen. Cyr.* vii. 1, 5. [Often with βοή. Πολλῇ βοῇ καὶ θορύβῳ προσέκειντο. *Th.* iv. 126. Θόρυβον καὶ βοήν. *Pl. Tim.* 70, e.]

θρόος, ου (ό), fr. θρέω, *confused noise* of a shouting multitude, of an applauding, or murmuring assembly : Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς, ἀλλὰ γλῶσσ' ἐμέμικτο. *Il.* iv. 437.

θρύλλος, ου (ό), and θρύλος, the latter more used, and considered by the grammarians as more consistent with the etymology; words of the same family as θρόος and θόρυβος; *noise* of persons speaking, *rumour, clamour* : Σκεπτομένων δ' αὐτῶν πόθεν ἢ στάσις, ἢ τίς ὁ θρύλλος. *Batrachom.* 135.

ἱαχή, ἥς (ή), *cry* of combatants in the *Iliad* : Ὡς τῶν μισγομένων γένετο ἱαχή τε φόβος τε. *Il.* iv. 456.

ἱγμός, ου (ό), *cry* or *song* of joy; *sibilus* : Μολπῇ τ' ἱγμῷ τε ποσὶ σκαίροντες ἔποντο. *Il.* xviii. 572.

ἰωή, ἥς (ή), *cry* or *shout* of call : Τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή. *Il.* x. 139.

κέκραγμα, ατος (τό), and κεκραγμός, ου (ό) [in prose, *Plut.*], *shout, clamour*, in general : Ἄλλ' ἐνικώμην κεκραγμοῦ. *Eur. Iph. A.* 1343. Τήντ' ἐ μὲν δίκροϊς ἰώθουν τὴν θεὸν κεκράγμασιν. *Aristoph. Pac.* 637.

κέλαδος, ου (ό), fr. κέλω, prop. *cry* in hunting to animate the dogs [?]; hence, *noise*, in general; Οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν. *Il.* xviii. 530. [In Hom. of the battle tumult or din. *Il.* ix. 547, &c.]

κλαγγή, ἥς (ή), fr. κλάζω, *shrill sound, shrill cry* of certain animals, as the crane and the hog, in Homer : Ἥυτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό. *Il.* iii. 3. By ext., *clang* or *rattle* of a sonorous body : Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο (the *twang* of his silver bow). *Il.* i. 49. Hence the Latin *clangor* for the sound of the trumpet.

κολῳός, ου (ό), according to some fr. κέλλω, according to others fr. καλέω; *cry* of the jay, *clacking* of the hen, by ext., *brawling, scolding*,

- (299) *poise* of a dispute: *Εἰ δὲ σφόδρα ἐνεκα θνητῶν ἐριδιάνειτον ὧδε, ἐν δὲ θεοῖσι κολῶν ἐλαύνετον. Il. i. 575.*

δόλουγῇ, ἥς (ῆ), and *δόλουγμός*, οὔ (ό), *piercing cry, cry of rejoicing, howling*: *Αἰ δ' ὁλόουγῃ πᾶσαι Ἀθήνῃ χεῖρας ἀνίσχον. Il. vi. 301.* The second is the most used by the Tragic writers: *Ἐπιτα σὺ δόλουγμόν ἄρῶν ἐμένῃ παῖνισόν. Elph. Sept. 263.*

300.

- 300 *κριτής*, οὔ (ό), fr. *κρίνειν*, one who judges; hence, *judge*, in a very general sense, as the judges at public games, and particularly fig.: *Ὅποτε μὲν κατασταθῆιν τοῦ ἀρμόττοιτος κριτής. Xen. Cyr. i. 3, 14.*

δαιτητής, οὔ (ό), an *arbiter* chosen in a law-suit by the parties engaged in it to decide upon the question between them: *Ἐξίστω αὐτοῖς αἰρεῖσθαι, ὃν ἂν βούλωνται, δαιτητήν. Dem. in Mid. 545.* Lucian (*Dial. Mort. 20*) uses alternately of *δικαστής* and *δαιτητής* for *arbiter*.

διαλλακτής, οὔ (ό), *arbiter* in private or political matters: *Οὔτε διαλλακτὴν οὐδένα φεύγων. Dem. in Olynth. 1167, 15.*

δικασπόλος, ον (όν), *dispenser of justice*: *Νῦν αὐτὲ μιν εἰς Ἀχαιῶν ἐν παλάμῃς φορέουσι δικασπόλοι. Il. i. 238.*

δικαστής, οὔ (ό), *judge* [or *juror*] named or chosen by lot to sit with others in a court of justice: *Σὺν τῷ νόμῳ οὐκ ἐκέλευεν αἰετὸν δικαστὴν τὴν ψῆφον τίθεσθαι. Xen. Cyr. i. 3, 14.*

ἡλιαστής, οὔ (ό), *HELIAST*, judge who sat in the Helica or criminal court, at Athens, so called from *ἥλιος*, because it was held in the open air [much more probably fr. *ἀλής*, *ἀλίζομαι*. Cf. *ἀλίην ποιεῖσθαι*, &c. *Hdt.*]; *Ὡ γέροντες ἡλιασταί, φράτιρες Τρωῶδελον. Aristoph. Equit. 255.*

ἴστωρ (*ἴσημι*), prop. *one who knows, who is acquainted with*; hence, *arbiter*, in Homer: *Ἰστωρ δ' Ἀτρεΐδην Ἀγαμέμνονα θέομεν ἄμφω. Il. xxiii. 486.*

301.

- 301 *κρύπτειν*, to *cover*, in order to secure or hide; hence, to *hide*, prop. and fig.: *Ὁ δὲ μιν σάκεϊ κρύπτασκε φασινῶ. Il. viii. 272.*

καλύπτειν, to *envelop, wrap*, speaking of clothes; hence, generally, to *cover*, rare in prose: *Τὸν δὲ σκότος ὅσσε κάλυψεν. Il. iv. 503.*

κεύθειν, to keep shut up, with the intention of keeping secret;

hence, fig. *to hide, to conceal*: Μὴ κεῦθε νόον, ἵνα εἶδομεν ἄμφω. (301)
Il. i. 363.

σκεπάζειν, *to cover*, speaking of a cuirass: Τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν. *Xen. Mem. iii. 10, 9.*

στέγειν, *to cover so as to keep secure, to place in safety*, speaking of defensive armour: Οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα. *Thuc. iv. 34.* [In this sense of resisting what seeks to penetrate, στέγειν = *to be proof against*; of a vessel, it is *to be water-tight*; absol. or τὸ ὕδωρ. It is, however, also = *to protect*, πύργοι πόλιν στέγουσιν. *Soph. Œd. Col. 15.* *Thuc.* uses στέγεσθαι = *to be kept secret; not to be divulged*, 6, 72.]

στεγάζειν, a sort of frequentative of the preceding word, expressing the ordinarily doing it, *to cover customarily*: Καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω. *Xen. Œcon. 19, 13.*

302.

κτείνειν, *to kill*, used principally of men, and less commonly 302
of animals: Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος.
Il. iii. 284.

κατακτείνειν, a compound more used in prose than the simple verb, *to put to death, to kill*, in general: Οὐ μέντοι κατέκαινόν γε οἱ ἐπ' αὐτῶν ἱππεῖς. *Xen. Cyr. vii. 1, 10.*

καίνειν, in the Tragic writers: Ζεὺς σφε κανοὶ κεραυνῷ. *Æsch. Sept. 608.*

αἰρεῖν, *to carry off, make away with; to destroy, to cause to perish*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα. *Il. iv. 457.*

ἀναιρεῖν, a compound more used in prose than the simple verb [= *interimere*]: "Οσοι δὲ ἂν αὐτῶν καὶ κάρτα πολλοὺς ἀνδρας ἀναιρεηκότες ἔωσι. *Herodot. iv. 66.*

διαχειρίζεσθαι, *to kill*, in Polybius: Ἀντίοχος δὲ διαχειρισμένος τὸν Ἀχαιοόν. *Polyb. viii. 23, 8.*

διαχρᾶσθαι, *to cause to perish, to destroy*; hence *to kill*: Ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαί μιν, ὥς ἂν ταφῆς ἐν γῇ τύχη. . . . *Herodot. i. 24.*

διεργάζεσθαι, *to get rid of any one, to put him out of the way*: Ἐὰν μὲν δοῦλον κτείνῃ νομίζων τὸν ἑαυτοῦ διεργάσθαι. *Plat. Legg. ix. 865, c.*

(302) ἐναρίζειν, and its compound ἐξεναρίζειν, *to spoil an enemy of his arms*, both convey, by implication, the notion of *to kill* [cf. 291]; which implied idea often becomes the leading one in the poets: 'Ο δ' Ἀτρεΐδην ἐναρίζει. *Il. i.* 190. Πειθέτην δ' Ὀδυσσεύς Παρκώσιον ἐξεναρίζεν ἔγχεϊ χαλκίῳ. *Il. vi.* 30.

θανατοῦν (θάνατος), *to condemn to death, to put to death*, speaking of the executioner, in Plato: Ἐάνπερ βῶν παυμενος ὁ φωνεῖς, θανατωσάτω. *Plat. Legg. ix.* 872, c. Fig. in the N. T., *to mortify*: Εἰ δὲ πνεύματι τας πράξεις του σώματος θανατοῦτε, ζήσεσθε. *Ad Rom. viii.* 13.

θύειν, Herodotus uses it in the sense of *KILLING beasts* for sacrifices or for food, and even men, in relating the horrible custom of the Massagetae: Ἐπειὰν δὲ γέρον γένηται κάρτα οἱ προσήκοιτες οἱ πάντες συνελθόντες θύουσι μιν καὶ ἄλλα πρόσβητα ἅμα αὐτῷ· ἐξήσαντες δὲ τὰ κοῖα, κατευωχέονται. *Herodot. i.* 216.

ὀλλύναι, *to destroy*, in general; hence, *to exterminate, to destroy men, to kill*: Ὅθεν αὖτις ἀπετράπετ' ὀβριμος Ἐκτωρ ὀλλυὺς Ἀργείους. *Il. x.* 201.

ἀπολλύναι, a compound of the preceding word, more used in prose, and in a more general sense: Ὁ δὲ κατακτανὼν, ὥσπερ ἐχθρὸν ἀπολέσας *Xen. Cyr. iv.* 6, 5.

ὀλέκειν, a sort of frequentative and defective: Ἀλλήλους ὀλέκοντι. *Il. xi.* 530.

σφάζειν, and Attic σφάττειν, *to cut the throat*, principally of beasts in sacrifice (*Il. ix.* 466); hence, in general, *to sacrifice, for to kill, to slaughter*, in the Tragic writers: Σφάζαι Μερούκία τοῖνδε δεῖ σ' ὑπὲρ πάτρης σὸν παῖδ'. *Eur. Phœn.* 920.

φθίνειν, *to consume, destroy, undo*: Δαμόναι, φθίσει σε τὸ σὸν μένος. *Il. vi.* 407.

φορεύειν, in prose, and πέφνειν, poetic, *to commit a murder, to assassinate, to kill or slay*, particularly in war: Ἀελλοὶ δ' ἄρ' ἐπεφνε βροτὴν ἀγαθὸς Διομήδης. *Il. vi.* 12. Ταυτῇ ἐπεισπιστόντες τεταραγμένους ἐφόνευσαν. *Xen. Cyr. vii.* 1, 32.

303.

303 κύκλος, εν (ὅς), every thing that is circular, or in that form, *circle*, in general, *orb, circuit*: Κύκλος ἐστὶ τὸ ἐκ τῶν

ἐσχάτων ἐπὶ τὸ μέσον ἴσον ἀπέχον πάντα. *Plat. Epist. vii.* (303) 342, b.

γῦρος, ου (ὁ) [*gyrus*], *circle* or *round* drawn, in Pausanias and Plutarch: Τῷ κλήματι γῦρον περὶ αὐτὸν ὁ Ποπίλλιος περιέγραψεν. *Pseudo-Plut. Apophth. Reg.* 202, f. [Also, in *Theophr.*, of a *circular hole* to plant trees in.]

κίρκος, ου (ὁ), *CIRCUS* of the Romans, in Polybius; *circus*: Καὶ σκηνὴν κατασκευάσας μεγίστην ἐν τῷ Κίρκῳ. *Polyb.* xxx. 13, 2.

περιφέρεια, ας (ἡ), *circumference*, *PERIPHERY*: Καθάπερ ἐν τῇ περιφερείᾳ τὸ κυρτὸν καὶ τὸ κοῖλον. *Aristot. Eth. Nic.* i. 13, 10.

ρόμβος, ου (ὁ), any solid substance, to which a circular motion is given, which is made to turn round, as the kind of *tambourine* used by the bacchantes, in Euripides (*Eur. Hel.* 1362); a *magic wheel*, or circle of brass, used by magicians in their enchantments, in Theocritus: Χῶς δινεῖθ' ὁδε ῥόμβος ὁ χάλκεος. *Theocr. Id.* ii. 30.

σφαῖρα, ας (ἡ), any round or spherical body, *globe*, *ball*, hollow *SPHERE*, in Plato: Περὶ μὲν τὸν ἐγκέφαλον αὐτοῦ σφαῖραν περιετόρνενυσεν ὁστέϊνῃν. *Plat. Tim.* 73, e.

σπεῖρα, ας (ἡ) [*spira*], whatever is *wound* or *twisted round*, a *twist*; *spiral fold*, such as the coil of a serpent: Δράκοντά θ' ὅς πάγχρυσον ἀμφέπων δέρας σπείραις ἔσωζε. *Eur. Med.* 481.

τροχός, οῦ (ὁ), fr. τρέχω, *wheel* of a carriage; Ἐξαλλομένων τῶν τροχῶν. *Xen. Cyr.* vii. 1, 28.

τρόχος, ου (ὁ), *race*, *course*, *revolution*: Κάτισθι μὴ πολλοὺς ἐτι τρόχους ἀμλλητῆρας ἡλίου τελῶν. *Soph. Ant.* 1065. [On the difference between this and the preceding word cf. *Ellend. Lex. Soph.*]

κωλύειν, prop. to *restrain*, hold back, in order to turn 304 away; hence to *hinder*: Καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προῖναι. *Xen. Mem.* ii. 6, 23.

βλάπτειν, in Homer, prop. to *embarrass*, *entangle*, stop in its progress: Ὅζφ ἐνὶ βλαφθέντε μυρικίνφ. *Il.* vi. 39.

- (301) εἴργειν, to hinder from coming in, or going out; hence *to hold back, to stop*: Ἐφοβέιτο μὴ οὐ ἐύραϊτο ἐκ τῆς χώρας ἐξελεῖν τῆς βασιλείας, ἀλλ' εἴργονται πάντοθεν ἐπὶ τιμῶν ἀποριῶν. *Xen. Anab.* iii. 1, 12. [According to Buttman and others, εἴργω, c. spirit. asp., = *include*; εἴργω, c. spirit. len., = *excludo*, arceo.]

ἐμποδίζειν (ἐμποδίων), *to hinder, to shackle or catch the feet or steps; impedire*; hence, prop. and fig., *to embarrass, be in the way of*: Εἰ τῷ πάῳ θείᾳ μοίρᾳ πεποιημένῳ πρὸς το συνεργεῖν ἀλλήλοιν, ἀμελήσαντε τούτου ἐμποδίζουεν ἀλλήλω. *Xen. Mem.* ii. 3, 18.

305.

- 305 κώπη, ης (ή), *handle or hold of the oar*; hence *oar*: Ἐμβαλῆειν κώπης. *Od.* ix. 489.

ἐλάτῃ, ης (ή), *pine*; hence *the oar made of it*: Ἐπὶν κεκάμωσιν ἐϋξέστης ἐλάτῃσιν πόντον ἐλαύνοντες. *Il.* vii. 5.

ἐρετμός, οῦ (ό), and ἐρετμόν, οὔ (τό), *poet. oar*: Ναῦν δ'εἰ παρῆναι κάρετμῶν ἐπιστάτας. *Eur. Hellen.* 1267.

πλάτῃ, ης (ή), *the blade of the oar; palmula*; hence, by ext., *in the poets, oar*: Τιμὴ ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ; *Soph. Phil.* 220.

ταρσός, οὔ (ό), Attic ταρβός, prop. *hurdle*; hence, by similitude, *range or rank of oars, lying along each side of the ships of the ancients*: Κάρταδ' ἰσῶμεν Ἑλλάδες τεῶς σκάφος ταρσῶ κατήρεε. *Eur. Iph. T.* 1316. [*Th.* vii. 40.]

306.

- 306 κωφός, ή, fr. κόπτω, prop. *blunted, obtuse*; hence *dumb*, in Herodotus: Τῶν οὐτρεος μεν διέφθαρτο ἦν γὰρ δὴ κωφός. *Herodot.* i. 34. Κωφός has since been used for *deaf*, in Æschylus and Aristotle [*Pl. Xen.*, &c.; the prevailing Attic usage. Cf. ἐτεός below]: Ἦκουσαι ἢ οὐκ ἤκουσαι; ἢ κωφῇ λέγω; *Æsch. Sept.* 184.

ἀκέων, ουσα [and dual ἀκίοντε. See Buttman's *Lexil.* on the probable formation of ἀκίων, from neut., ἀκίον, of an old adj. related to ἀκήν], *silent, mute*: Ἄλλ' ἀκέουσα κάθησο. *Il.* i. 565.

ἀναυδος (ό, ή), fr. αἰδῆ, *timidus, synochilus*: Δὴν ἔ' ἀντω καὶ ἀναυδοὶ ἐς ἀλλήλους ὀρώωντο. *Apoll. R.* iii. 503.

ἀναυδῆτος (ό, ή), *one who is without voice*, in the medical Alexandrine poet, Nicander: Λόγιμσαν ἔθηκεν ἀναυδῆτόν περ ἰούσαν. *Nic. Alex.* 573.

ἄνεω, an Epic Homeric form taken for an adjective by the grammarians, but which the best critics [cf. *Buttm. Lexil.*] consider as an adverb; *speechless, voiceless*, from astonishment or fear: Τίπ' ἄνεω ἐγένεσθε; *Il.* ii. 323.

ἐνεός and ἐννεός, *á*, born *dumb, deaf and dumb*, in Aristotle: "Ὅσοι κωφοὶ γίνονται ἐκ γενετῆς πάντες καὶ ἐνεοὶ γίνονται. *Aristot. Il. An.* iv. 9. [i. e. it means *dumb*, but, from the fact mentioned in the passage from Aristotle, may imply *deaf and dumb*, as in *Xen. An.* iv. 5, 33. *Pl. Thæt.* 206, d: ὁ μὴ ἐνεός ἢ κωφὸς ἀπ' ἀρχῆς.]

ἄφωνος (ὁ, ἡ), one who is *without voice, dumb*: Τὰ μὲν ἄλλα ἐπιεικῆς; ἄφωνος δέ. *Herodot.* i. 85.

ἄφώνητος (ὁ, ἡ), one who has no voice: Παρέσχε φωνὴν τοῖς ἀφωνήτοισιν τινά. *Soph. Œd. Col.* 1283.

Λ.

307.

λαγχάνειν, to obtain by lot, *to have as share*, after having 307 drawn lots, *to have for one's lot or portion*: Τῶν μέτα πολλομέρος κλήρω λάχον εἰθὰδ' ἔπεσθαι. *Il.* xxiv. 400.

κληροῦσθαι (κληρὸς), *to put to the lot, to draw by lot, to settle by lot*: Κληρουμένους δ' ἔλειπον. *Æsch. Sept.* 55.

κληρονομεῖν, *to be heir*; hence *to have a part or share, to partake*, fig.: Ταύτης γὰρ οὐκέτ' ἐγὼ τῆς αἰσχύνης κληρονομῶ. *Dem. de Leg.* 444, 13.

κληρουχεῖν, *to have a lot of land in a foreign country, to be a colonist*: Τοὺς τετρακισχίλους κληρουχέοντας τῶν ἱπποβοτέων Χαλκιδῶν τὴν χώραν. *Herodot.* vi. 100.

308.

λαμβάνειν, to take in one's hands, *to seize*; hence, in 308 general, *to take, lay hold of* any thing, or a part of any thing or person: Τὸν δὲ πεσόντα ποδῶν ἔλαβε. *Il.* iv. 463.

αἶρεῖν expresses more energy and force than λαμβάνειν, *to catch at or grasp, seize* what is pursued; hence *to take*

(308) by force, to *catch* or take game; in war, to take a town, to take an enemy prisoner: Ἀδρηστον δ' ἄρ' ἐπειτα βόην ἀγαθὸς Μενέλαος ζῶν ἔλ'. *Il.* vi. 38.

αἶρειν, poet. αἶρειν, and αἶρεσθαι in the middle, prop. to lift up an object to take it, to take away; hence, fig., to carry off, gain, acquire: Καὶ ἄσπετον ἦρατο κῦδος. *Il.* iii. 373.

αἶνυσθαι, a syncopated form of the preceding word: Δεξιέρῳ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα. *Il.* xxi. 490.

δέχεσθαι, prop. to hold out the hand in order to receive what is offered or given, to accept: Καὶ τῇ κωμάρχῃ ἐκίδουσιν λαμβάνειν ὅτι βούλουτο· ὁ δὲ ἄλλο μὲν οὐδὲν εἶχετο. *Xen. An.* iv. 5, 32.

δράσσειν [usually in Mid.], poet. to take by the handful, to clutch, &c.: Κόνιος δεδραγμένους αἵματαςσιν. *Il.* xiii. 393. [In prose, *Il.*dt. (c. acc. κόνιν, 3, 13), and *Pl. Lys.* 209, c: τῶν ἀλῶν].

κομίζεσθαι, to carry off or away; hence to gain, to receive: Ὅστις ἂν ἑμῶν ὑστερος ἔλθῃ τοῦ σημείου το τριώβολου οὐ κομίζεται. *Aristoph. Vesp.* 690.

λάζεσθαι, an Ionic and Epic form of λαμβάνειν: Περὶς ἐν κορίσιν ὁδὰς λαζοίατο γαῖαν. *Il.* ii. 418. Angl. to bite the dust.

μάρπτειν, to seize, lay hold of, or keep hold of forcibly with the hand, to touch with the hands or feet: Ἡ δὲ καὶ ἄμρπτειν ἐπὶ κερπῶ χεῖρας ἱμαρπτειν σκαυῇ. *Il.* xxi. 489. [Related to ἀρπάζω, rapio.]

ὀρέγεσθαι, to hold out the hand to take or receive as well as to give: Οὐ παιδὸς ἐβόησεν οὐδέ τις ἑκτῶ. *Il.* vi. 466. [In prose ὀρέγειν, to reach out to. Cf. 175. And in Mid., to desire, &c.]

φέρειν, to carry away what has been given; hence to receive, to obtain, speaking of soldiers' pay, of alms: Τοῦ σμικροῦ δ' ἔτι μείον φέροντα. *Soph. Œd. Col.* 5.

309.

309 λαμπάς, ἄσας (ή), torch, flambeau of resinous wood: Ἐγχετο φλογεὺς λαμπάδας ἐν χερσὶ τιμίσσων. *Aristoph. Ran.* 340.

λαμπτήρ, ἥρως (ή), luminary, or that which gives light, in general; 1. in the *Odyssey*, large vessel, stand, or grate in which dry wood was burnt to give light to large halls, such as those in which banquets were held: Ἀντίκα λαμπτήρας τρεῖς ἐστυσαν ἐν μεγάροις· ἄφρα φαίνονται. *Od.* xviii. 307.

2. *Large lamp, or chandelier*, in Xenophon: Μόρον, ἔφη, (359) τὸν λαμπτήρα ἐγγυὲς προσενεγκάτω. *Xen. Conviv.* 5, 2.

δάς, αἰός (ή), and Ionic δαῖς, *flambeau, torch* of pine or other resinous wood: Νύμφας δ' ἐκ θαλάμων, δαίδων ὑπο λαμπομενάων, ἡγίνεον ἀνὰ αἶστυ. *Il.* xviii. 492. [In prose *App. Plut.*, and in *Th.* vii. 53, *Xen.*, &c., = *pine-wood* generally.]

λυχνία, ας (ή), *candlestick*, in the Scriptures: Οὐδὲ καί-ουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν. *Matth.* v. 15.

λυχνίον, ου (τό), *large candlestick, or chandelier*, in Lucian: Τέλος ἔε, ὁ Ἀλκιδάμας ἀνατρέψας τὸ λυχνίον, σκότος μέγα ἐποίησε. *Luc. Conv.* 46.

λύχνος, ου (ό), *small and portable lamp*: Τοὺς λύχνους ἀποσβέσας. *Aristoph. Plut.* 668.

λυχνούχος, ου (ό), *lantern*, among the ancient Athenians: Φαίειν ὑπευθύνους λυχνούχος. *Aristoph. Ach.* 936.

πυρρός, οῦ (ό), fr. πῦρ, in Homer, *fire kindled* on high ground, principally to serve as a signal in time of war, a *signal-fire, beacon*; hence *lighted torch*: Ἄμα δ' ἠελίῳ κατακύντι πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι. *Il.* xviii. 211. [So *Hdt.* vii. 182. iv. 9, 3.]

φανός, οῦ (ό), fr. φαίνω, 1. *flambeau, torch*: Οὐδὲ γὰρ ὑπὸ φανοῦ τὸν ἐπὶ ἔμφρουρον ἔξεστι πορεύεσθαι. *Xen. Lacæd.* 5, 7. 2. *Lantern*, in debased Greek.

πανός, οῦ (ό), another form of the preceding word, and used more especially by the Tragic writers, *flambeau*: Καὶ πέλας ἄλλος αὐτοῦ πανὸν πυρίφλεκτον αἶρει. *Eur. Ion.* 195.

φρυκτός, οῦ (ό), *dry wood*; hence *torch* for signals in war: Φρυκτοὶ τε ἤγοντο ἐς τὰς Θήβας πολέμιοι. *Thuc.* iii. 22.

310. ὁ

λέγειν, is used of every kind of oral communication, 1. to 310 say, in a very wide sense; *dicere*: Ἀληθῆ λέγεις. *Plat. Charm.* 166, a. 2. *To speak*, in general, *to express oneself*: Οὐδὲ γὰρ λέγειν οἷός τ' εἰμί. *Xen. Cyr.* i. 4, 12. 3. *To speak with art*, as the orator, or eloquently: Λέγειν σὺ δεινός. *Soph. Œd. R.* 535.

ἀγορεύειν (ἀγορά), *to speak in or address an assembly*, to speak in public: hence *to harangue*; *concionari*; *to say in*

310. *public, or announce publicly*: Ἀρμυ δὲ μάντις εἶπ' εἰδὼς ἀγορεύει. *Il. i. 385.* [e. g. in the famous formula: τίς ἀγορεύειν βούλεται; But also more generally: e. g. of the laws, considered as addressing the public: νόμοι, ἐφηρίσματα, &c. *Pl. Dem. al.*]

ἀγοράεσθαι, synonyme of the preceding word: Ἀγορήσατο καὶ μετέειπεν. *Il. i. 73.*

ἀδολεσχεῖν, *to be a prater and babbler*: hence *to speak at random*, idly and carelessly: Οὔκουρ γ' ἄρ' αἶμαι εἰπεῖν τινα ῥῆν ἀκούσαιτα οὐδ' εἰ κωμῶδοποιὺς εἴη, ὥς ἀδολεσχω. *Plat. Phæd. 70, b.*

αὐδαῖν, *to raise the voice, to speak and say*: Καὶ ἡῖδα μάντις ἀμύμων. *Il. i. 92.*

βάζειν. Henry Stephens derives this verb, of Sanserit origin, from what he gives as the more ancient form of it, and its self formed by onomatopy, viz. βαδάζειν, from which he derived the French *barbarer*. According to its Eastern etymology, βάζω signifies *to speak*, in general, although the sense of *speaking lightly* is perceptible in it, in the following verse: "Οὐ χ' ἔπειτα μὲν κέθου ἐνὶ φρεσίν, ἄλλο δὲ βάζει. *Il. ix. 313.*

γερύειν (γηρύς), *to raise the voice, to speak*: Οὐ μὴ παρ' ὄχλῳ πάντε γερύσει. *Eur. Hippol. 243.*

διαλέγεσθαι, *to discourse, to converse, to discuss*, used of two or more persons, *to confer*, to hold a parley: Καὶ Ξενοφῶντι διλέγετο αὐτοῖς αἱ ἐφημέριαι περὶ σπονδίων. *Xen. Anab. iv. 2, 18.*

εἰπεῖν, an aorist improperly attached to εἶραι or λέγειν to complete them, but having distinct and peculiar meanings of its own; it denotes what follows upon a conversation, or discussion; hence *to advise, to propose*: Ψηφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν. *Dem. in Timocr. 703, 11.*

εἰρεῖν, *to say* [not in this form. Ep. pres. εἶπεν, Att. fut. εἶπειν, Perf. εἶρηκα, εἶρημαι, ῥήθησεναι, ἐρήθη, &c.], 1. in order to give an answer, to express an opinion, a wish, a determination, in the sense of commanding or forbidding, *to fix, to agree, to prescribe*: Ἐλεγειν ὅτι ἐλθοι αὐτῷ ὁ χρόνος ὡς ἐφημέριος ἢ παραμένειν. *Xen. Hellen. vii. 1, 28.* 2. For *to announce*, give notice, *inform*: Καὶ ἐπειμύε τινα ἐρούντα, ὅτι συγγενέσθαι αὐτῷ χρῆσαι. *Xen. An. ii. 5, 1.*

λαλεῖν *to speak or talk* without choice and without order, as in the ordinary intercourse of social life; sometimes *to*

chatter, to babble, to speak like an infant; loqui: Παιδάριον (310) *ᾧ ἐὼν δεινότατον λαλεῖν ἐδόκουν εἶναι. Xen. Cyr. i. 4. 12.*

θροεῖν, to speak loud, to shout; hence to say, to speak, in the Tragic writers: Ὡ παῖ, τί θροεῖς; Eur. Hippol. 213.

μυθεῖσθαι (μῦθος), poet. to manifest, express one's thought; hence to say, to speak, with the idea of reflection, or, better, of concealing nothing: Ἐπεὶ μάλ' ἄνωγας ἀληθία μυθήσασθαι. Il. vi. 332.

δαρίζειν (δαρ), to talk, to converse, or live in intimacy and familiarity, used of the intercourse of intimate affection or love, such as that of the husband with his wife: Ὅθι ἦ δαρίζε γυναικί. Il. vi. 516.

πιφαύσκειν, an Epic and elongated form of φάναι, to declare, to manifest; hence to say: Δήμῳ πιφαύσκων. Il. xviii. 500.

φάναι, is of constant use in conversation and replies [like our said I, said he, &c.], and carries with it, besides, the notion of affirmation, to aver, assert, affirm: Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Xen. Anab. iv. 2, 19.

φάσκειν, a sort of frequentative of φάναι, formed from the Ionic imperfect ἔφασκον, and in great use with the Attic writers to complete the defective verb φάναι, as is the case, in all languages, with verbs the most in use; it associates with the notion of affirmation, proper to this verb, that of an allegation made which may be without foundation, to affirm too lightly; hence to pretend, to profess: Οὔτε γὰρ ἔγωγε οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου του φάσκοντος ἀκηκοέναι ἠσθόμην. Xen. Mem. i. 2, 31.

φατίζειν (φάτις), to make a say, to make a report, to report, to announce: Φωνῇ γὰρ ὁρῶ τὸ φατιζόμενον. Soph. Œd. Col. 138. [Hdt. v. 58.]

φημίζειν (φήμη), to make one's voice heard; hence to pronounce, to promise: Ἦε καὶ Δοξίας ἐφήμισεν. Æsch. Choëph. 553.

φθέγγεσθαι (φθόγγος), to make a sound or one's voice heard, to cry out, exclaim: Ἐφθέγγετο δὴ ὁ Κῦρος. Xen. Cyr. iii. 3, 31.

φλυᾶρειν (φλυαρός), to speak lightly or inconsiderately, to say frivolous, foolish things: Τῶν σὺ ἐὼν ἄπειρος πολλὰ φλυηρέεις. Herodot. vii. 103.

φράζειν, to say in plain terms, in order to explain, point out, make clear: Σὺ δὲ φράσαι εἰ με σωώσεις. Il. i. 83.

φωνεῖν (φωνή), poet. to raise the voice; hence to speak,

- (310) *say*: Ὡς ἄρα φωνήσας ἀπερρήσατο. *Il.* i. 428. [In prose, *Hdt.*, *Xen. Conviv.* iii. 13. *Arist. H. A.* iv. 9: φωνεῖν τῷ φάρυγγι.]

311.

- 311 *λεία*, ας (ή), in prose, and λήϊς, in poetry, *ῥέος* (ή), *booty* taken from the enemy, which at first consisted only in the flocks and herds, &c. carried off by the conquerors: Ληίδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν, πεπτήκοντα βεῶν ἀγέλας. *Il.* xi. 676. Afterwards it was used of every thing that became the prey of the conqueror by the rights of war: Πολλοὶ δὲ καὶ λειαν πλειστην ἄγοντες. *Xen. Cyr.* v. 3, 1.

ἔναρα, ων (τά), fr. *ἐναίρειν*, prop. *armis* or *arms* taken from an enemy after killing him, in Homer; hence, more generally, *spoils*: Φέροι δ' ἔναρα βροτόεντα, κτείνας δῆϊον ἄνδρα. *Il.* vi. 480.

λάφυρα, ων (τά), *spoils* taken from an enemy yet alive, *booty*, rare in prose; *manubiae*: Λάφυρα ἔγωγε ἐνὶ πλοκάμῳ. *Æsch. Sept.* 278.

σκῦλον, ου (τό), and more commonly in the plural *σκῦλα*, *spoils* taken from a conquered enemy, in Sophocles and in Thucydides; *spolium*: *Ἡέρσεις τέ Τρῶαι, σκῦλα τ' ἐς μέλαθρα σὺ πέμψεις.* *Soph. Phil.* 1426. The grammarians understand it more particularly of arms, and in Euripides (*Phæn.* 577) it seems to be taken specially for the shield alone.

σκυλεύμα, ατος (τό), a synonyme of the preceding word in Euripides: Φρύγιά τε σκυλεύματα. *Eur. Troad.* 18.

312.

- 312 *λευκός*, ή, *white*, in general: Ἀμελγόμεναι γάλα λευκόν. *Il.* iv. 434.

ἀργεννός, ή (ἀργός), poet. *white*, speaking of the wool of sheep: Βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς οὔεσσιν. *Il.* vi. 424.

ἀργός, ή. [prob. glitteringly white,] *white*: Πολλοὶ μὲν βόεις ἀργαί. *Il.* xxiii. 30.

ἀργυφός (ή, ή), *white*, epithet of sheep in Homer: Οὖν ἀργυφόν. *Il.* xxiv. 621.

πολιός, ά, *grey*, *white*, poetic epithet of hair grown white from age, and of the sea *whitening* with foam: Πολιὸς ἐπι

θινὴ θαλάσσης. *Il.* iv. 248. [Not only poet., *Pl.*, *Lycurg.*, (312) *Æschin.*]

313.

λίβανος, ου (ό), the tree which produces frankincense; 313 hence frankincense itself in the N. T.: Χρυσόν, καὶ λίβανον, καὶ σμύρναν. *Matth.* ii. 11.

λιβανωτός, οὔ (ό), 1. *frankincense*: Καταγίζουσι λιβανωτοῦ χίλια τάλαντα ἔτεος ἑκάστου. *Herodot.* i. 183. 2. *Censer*, in the N. T.: Ἐχων λιβανωτὸν χρυσοῦν. *Αποκ.* viii. 3.

314.

λίθος, ου (ό), *stone*, in general; λίθος (ή), feminine, *pre-* 314 *cious stone*: Κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας. *Xen. Anab.* iv. 7. 4.

λιθάς, ἄδος (ή), *heap or shower of stones*: Ἀκροβόλων δ' ἐπάλξεων λιθάς ἔρχεται. *Æsch. Sept.* 63.

λάας, ἄος (ό), *stone*: Αὐτὰρ ὑπερθεὺς πυκνοῖσιν λάεσσι κατεστόρεσαν. *Il.* xxiv. 798.

κροκάλη, ης (ή), *shingle or sand on the sea shore*: Εἶδον αἰγιαλοῖσι παρὰ τε κροκάλαις. *Eur. Iph. A.* 211.

πέτρα, ας (ή), *rock*, piece of detached rock: Ἐκκλίνδουν πέτρας. *Xen. Anab.* iv. 2, 20. The foundation *stone* of a building, in the N. T.: Καγὼ ἐγὼ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* xvi. 18.

πέτρος, ου (ό), poet. and according to the grammarians, Attic, very *large stone, rock*; *saxum*: Βαλὼν μυλοειδέϊ πέτρῳ. *Il.* vii. 270. [In prose *Pl. Legg.* viii. 843, a. *Xen. An.* vii. 7, 54.]

χερμάδιον, ου (τό), fr. χεῖρ, *stone that can be held in the hand*, in the *Iliad*: Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίεντι. *Il.* iv. 518.

χερμάς, ἄδος (ή), *shower of stones* in *Æschylus*: Τοὶ δ' ἐπ' ἀμφιβόλοισιν ἰάπτουσι πολίταις χερμάδ' ὀκρίεσσαν. *Æsch. Sept.* 278.

ψηφίς, ἰδος (ή), *small round stone, pebble, calculus*, in *Homer*: Ὑπὸ ψηφίδος ἅπασαι ὀχλεῦνται. *Il.* xxi. 260.

ψηφός, ου (ή), a more modern and synonymous form of the preceding word in *Pindar*: Οὐκ ἂν εἰδείην λέγειν πον-

- (314) *τιῶν λίθων ἀριθμῶν. Pind. Ol. xiii. 65.* In prose, *pebble* used to calculate with, and at Athens, particularly, to vote with, whether in the public assemblies for the election of magistrates and the ratification of decrees, or in the courts of justice, in public or private trials, *suffrage, vote*: Ἐπεὶ δὲ ἐξέπεσον αἱ λίθοι, καὶ ἐγένετο πᾶσαι σὺν Κριταγόρῳ. *Xen. Courir. v. 10.* Hence, fig. the result, the vote, the ballot: Ἐπιθυμήσαιτος τοῦ δήμου παρὰ τοῦς νόμους ἵνα στρατηγὸν μὴ λίθῳ ἀποκτεῖναι πάντα, οὐκ ἠθέλησεν ἐπιψηφισαί. *Xen. Mem. i. 1, 18.*

315.

- 315 λόγος, *ον (ὁ)*, 1. what is said to give an *account*; hence, *discourse, talk*, in opp. to fact: Τους μήτε λόγῳ μήτε ἔργῳ ὀφελιμὸν ὄντας. *Xen. Mem. i. 2, 59.* 2. Discourse, composition in prose, often *studied discourse*, such as those delivered on public or private matters, from the place assigned to the public speaker, or in the courts of justice, and the length of which was determined by the clepsydra, *oration, speech; oratio*: Λόγῳ μὲν γὰρ διηγήσασθαι οὐκ ἂν ἱκανόν μοι γένοιτο τὸ ὕψος. *Dem. in Olygor. 1164.*

αἶνος, *ον (ὁ)*, *recital, tradition; story, common or proverbial saying*: Ὡ γέρον, αἶνος μὲν τοι ἀνθρώπων, ὅν κατ' ἄξιας. *Od. xiv. 508. [Cf. 195.]*

ἔπος, *ει (το)*, *poet., word, speech, discourse*: Ἀρεΐδῃ, ποῦτ' ἂν σε ἔπος φύγεν ἕρκος ὀδύσσω! *Il. iv. 350.* [Also prose, *Hdt., Th., Pl., Xen.*; especially opp. to ὕψος.]

λέξις, *ει (ή)*, manner of speaking or expressing, *diction, expression, style, form of speech*: Λέγω δὲ λίαν εἶναι τὴν διὰ τῆς ὀνομασίας ἐρμῆρειαν. *Aristot. de Poet. 6, 8.*

μῦθος, *ον (ὁ)*, fr. μέω, the thought shut up in order to mature it, and which manifests itself by words; hence, 1. the manifestation of the thought in Homer; thence *advice, opinion, discourse*, and principally, *proposition*: Κέκλυτέ μιν μῦθον Ἀλκιβιάδω. *Il. iii. 87.* 2. In the prose writers, discourse, with the idea of fiction; hence, *myth, fabulous tradition or fable*: Τον περὶ τῶν Γαλαρμένη μῦθον κατηγοροῦμεν. *Plat. Legg. i. 636, d.*

ῥήμα, *ας (το)*, 1. *word, term, speech*, in opp. to music; *verbum*: Ἄλλα τούτο γ' ἐστ' ἰσχυρὸν τὸ ῥήμ'. *Aristoph. Pac. 931.* 2. *Verb*, in grammar: Ἐξ δὲ τὰς ὀνόματα καὶ τὰ ῥήματα συντίθενται. *Plat. Crat. 425, a.*

ῥῆσις, εως (ῆ), fr. ῥέω, *conversation, proposal*, in the (315) *Odyssey*: Αὐτὰρ ἀκούεις μύθων ἡμετέρων καὶ ῥήσεως; *Od.* xxi. 291. [In prose, *speech, discourse*: μικρὰν ῥῆσιν ἀποτείνειν. *Pl. Pol.* 605, d. And *narrative* ~ τοῦ Ἀμφίονος. *Pl. Gorg.* 506, c.]

ῥήτρα, ας (ῆ), Doric word, *action of speaking, or right of speaking*, or permission to speak: Ἐκ τᾶς βωλᾶς λαβὼν ῥήτραν. *Dem. de Coron.* 90.

φάτις, ιος (ῆ), *what is said, common talk, common tradition*: Εἰ δὲ φάτις ἔτυμος. *Eur. Iph. A.* 786.

316.

λουτρον, ου (τό), poet. λοετρόν, fr. λούειν, *water to wash* 316 *with*, or for bathing; hence, *bath*: Ὅφρα πέλοιτο Ἐκτορι θερμὰ λοετρὰ μάχης ἐκροστήσαντι. *Il.* xxiii. 44. Ἡ ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν. *Xen. Econ.* 10, 7.

λούτριον, ου (τό), *bath-water*: Κάκ τῶν βαλανείων πίεται τὸ λούτριον. *Aristoph. Equit.* 1401.

λουτρῶν, ὦτος (ό), *bath*, speaking of the place only: Ὡστε Ἀλέξανδρος ὁ βασιλεὺς ἐν τῷ λουτρῶνι πυρέττων ἐκάθειδεν. *Plut. Quæst. Conv.* ii. 734, b.

βαλανεῖον, ου (τό), *bath*, place where the bath was, *bath-room*: Καὶ λουσάμενος λιπαρὸς χωρῶν ἐκ βαλανείου. *Xen. Econ.* 9, 5.

317.

λύρα, ας (ῆ), a word not known to Homer, *LYRE*: Ἐχων 317 κέλαδον ἐπτατόνου λύρας. *Eur. Iph. T.* 1129.

βάρβιτος (ῆ), and βάρβιτον, ου (τό), *lyre*, in Anacreon: Ἀ βάρβιτος δὲ χορδαῖς ἔρωτα μῦνον ἤχεϊ. *Anacr.* i. 3.

κιθάρα, ας (ῆ), *harp*, triangular stringed instrument, but different from the modern *guitar*: Καὶ λαβόντα τὴν κιθάραν σάντα ἐν τοῖσι ἐδωλίοισι. *Herodot.* i. 24.

κίθαρις, ιος (ῆ), *Eolic form of the preceding word, and the only one used by Homer, harp, lyre; citharis*: Οὐκ ἂν τοι χραίσμη κίθαρις. *Il.* iii. 54. Later it seems to have differed from the harp (κιθάρα), and was played without the accompaniment of the voice.

φόρμιγξ, γγος (ῆ), *lute, lyre*, in Homer and Pindar: Οὐ μὲν φόρμιγγος περικαλλέος ἦν ἔχ' Ἀπόλλων. *Il.* i. 603.

χέλυσ, υος (ῆ), *the lyre made of the shell of the tortoise, by Mercury; testudo*: Καθ' ἐπτάτονον τ' ὀρέαν χέλυν. *Eur. Alc.* 449.

M.

318.

- 318 μάγειρος, ου (ὁ), *head-cook, master-cook, steward*: Καὶ ἤρξατο μὲν ὅτ' ἀπ' ἐμοῦ ὁ μάγειρος, τὴν πρῶτην περιεὶδον περιφέρων. *Xen. Cyr. ii. 2, 2.*

ἄρταμος, ου (ὁ), sort of *maitre d'hotel* or gentleman-carver; he helped those at table to their several portions [*al. cook*]: Καὶ ὁ ἄρταμος διόμενος αὐτὸν οὐδὲν ἐπι δεῖσθαι ὄψου. . . . *Xen. Cyr. ii. 2, 4.*

ἐδέατρος, ου (ὁ), fr. ἐδω, *taster*, an officer at the court of the kings of Persia, according to Athenæus: Ἐκάλεον δὲ, φησι, καὶ τοὺς προγεύστας ἐδεάτρον, ὅτι προήσθιον τῶν βασιλείων πρὸς ἀσφάλειαν. *Athen. iv. 171, b.* In Athenæus's days the ἐδέατροι had the charge, in great houses, of the daily service of the table, he was provision steward, or a kind of gentleman-carver, a very honorable office (*Athen. iv. ibid.*).

ἐλέατρος, ου (ὁ), fr. ἔλεος, 1. the officer who carried the invitations to guests admitted to the royal table; *evocator*: Ἐλέατροι δὲ καλοῦνται, ὥς φησι Πάμφιλος, οἱ ἐπὶ τὴν βασιλικὴν καλοῦντες τράπεζαν. *Athen. iv. 171, b.* 2. According to Ammonius, *cook*.

ὀψοποιός (ὁ, ἡ), *he who prepares the dishes for the table, cook*: Καὶ ἵνα μὲν ἠέλωε φάγη: ὀψοποιὸν μηχανωμένη. *Xen. Mem. ii. 1, 30.*

319.

- 319 μάζα, ης (ἡ), sort of bread, or rather of *cake* of barley-meal, made up with honey, salt, and water: Καὶ μήποτε αὐτῆς μάζαν ἠδέω φαγοί. *Aristoph. Pac. 3.*

ἔσχαρτης, ου (ὁ), fr. ἔσχα, α, *cake* kneaded with honey and oil, and done in the frying-pan, a *kind of fritter*, or *wafel-cake*: Καὶ σκόψην λαβὼν τὰ αὐτὰ τῶν ἔσχαρτων τῶν καθαρῶν. *Athen. iii. 109, d.*

ἰπνίτης(ι), ου (ό), fr. ἵπνος, *roll baked in the oven* called (319)
ἵπνος: Θερμῶν ἰπνίτων εἶσθιον. *Timoel. ap. Athen. iii.*
109.

κριβανίτης(ι), ου (ό), *bread or piece of pastry baked in the oven* called κριβανός, or country-oven: Πρὸ πάντων εὖζυμός τε καὶ καλῶς ὠπτημένος ὁ ἄρτος ἔσται κριβανίτης οὐκ ἰπνίτης. *Galen. de Antid. T. xiv. 46, 18.*

κόλλαβος, ου (ό), *small cake, a kind of roll or long bread*: Βοῦν ἀπηνθράκιζ' ὅλον, πλακοῦντας ὦπτα κολλάβους. *Aristoph. Ran. 509.*

κόλλιξ, ικος (ό), *bread baked under the cinders among the Thessalians*: Κόλλιξ Θεσσαλικός σοι ὑπαρχέτω, ὃν καλέουσι | κεῖνοι κριμματίαν, οἱ δ' ἄλλοι χόνδρινον ἄρτον. *Athen. iii.*
112, b.

πέμμα, ατος (τό), in the plural, *pastry, pastry-work*: Οὐκοῦν καὶ Ἀττικῶν πεμμάτων τὰς δοκούσας εἶναι εὐπαθείας; *Plat. Pol. iii. 404, d.*

πλακοῦς, οῦντος (ό), a *flat, round cake*; *placenta*: Χαίρετ', ἄνδρες, κἄν ξυνέπησθέ μοι πλακοῦντας ἔδεσθε. *Aristoph. Pac. 1355.*

πόπανον, ου (τό), a *thin, flat cake, small and round*, which was offered to the gods: Ἐπεὶ δὲ βωμῷ πόπανα καθωσιώθη. *Aristoph. Plut. 659.*

πυραμοῦς, οῦντος (ό), a *cake of wheat and honey*; given as a prize to him who kept himself awake till day-break on a night of revelry: Ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς. *Aristoph. Eq. 277.*

μαζός, οῦ (ό), *pap or breast of man and woman*, in 320
Homer: Νευρὴν μὲν μαζῷ πέλασεν. *Il. iv. 123.*

μαστός, οῦ (ό), a *lengthened form of the preceding word*, and more used in prose: Ἀνθρωπος μὲν οὖν καὶ ὁ θῆλυς καὶ ὁ ἄρρην ἔχει μαστούς. *Aristot. Part. An. iv. 10, 43.* The grammarians improperly apply this word to the breast of the woman only, and particularly of one giving suck,

320, deriving it most ingeniously from μεστὸς γάλακτος, full of milk.

θηλή, ἥς (ῆ), nipple or end of the breast : Τούτων ἡ θηλή διαφύης, ἐὶ ἥς τοῖς θήλεσι τὸ γάλα διαθεῖται. *Aristot. II. An. i. 12.*

κόλπος, οὔ (ὅ), bosom, lap : Ἡ δ' ἄρα μιν κηῶδεῖ δεῖξατο κόλπῳ. *Il. vi. 483.*

οὔθαρ, ατος (τό), dug, prop. of animals only : Ἐν ᾧ τέπρω τὰ οὔθατα τῶν προβάτων ἐστίν. *Aristot. II. An. ii. 1.*

τιτθός, οὔ (ὅ), teat or nipple ; hence, in general, the breast of the woman : Καὶ, ἢ Δί', τιθούς γ' ὥσπερ ἡμεῖς οὐκ ἔχει. *Aristoph. Thesmoph. 640.*

τιτθίον, οὔ (τό), teat or nipple of a woman who is suckling a child : Καὶ τὸ παιδίον ἐξαρπάσας μὲν φρουῖας ἀπὸ τοῦ τιτθίου. *Aristoph. Thesmoph. 690.*

321. •

321 μαλακός, ῆ, soft to the touch, tender ; used of things naturally soft, or such as art has made so, prop. and fig. ; mollis : Καὶ τὰ σκληρὰ καὶ τὰ μαλακά. *Xen. Mem. iii. 10, 1.*

μαλθακός, ῆ, poetic form, the use of which in the fig. sense seems preferred : Ὅς τὸ πάρος περ μαλθακὸς αἰχμητής. *Il. xvii. 588.*

ἀβρός, ἄ, fig. soft, delicate, effeminate : Ἀβρότερος γυναικῶν. *Luc. Deor. Dial. 18.*

ἀμαλός, ῆ, poet. tender, speaking of the young of animals : Ἀρπάζων ἦ ἄρν' ἀμαλήν. *Il. xxii. 310.*

ἀπαλός, ῆ, tender, delicate, used of animals and plants, of the heart and the cheeks, of a bed, &c. : Παρσίμων ἀπαλίων ἑκάην' ὁμοφύμνη. *Il. xviii. 123.* [Also in prose : *Plat.* often with τίος (e. g. *Carm.* 195, c), and as term of reproach, ἄπ. καὶ ἀνανδρός. *Phaedr.* 239, c.]

ἀταλάφρων (ὅ, ῆ), tender, epithet of the infant in arms, in the *Iliad* : Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα. *Il. vi. 400.*

τέρην, ινα, poet. tender, prop. and fig. ; in prose τεράμων (ὅ, ῆ), tender, speaking of vegetables fit for dressing (*Theophr. C. Pl.* iv. 13) ; tener : Τέρηνα χροῦ γῦπες ἐδούται. *Il. iv. 237.*

χαῦρος (ὅ, ῆ [or η, or, as in the example from *Plat.*]), prop. loose, lax, speaking of any thing woven, or of a

thread ; *soft*, speaking of the snow : "Οσα δέ γε αὖ τὴν μὲν (321) ξυστροφὴν χαύνην λαμβάνει. *Plat. Polit.* 282, c. [Also of wood, *porous*, &c. ξύλα μαρὰ καὶ χαῦρα. *Theoph. II. P.* 5, 5, 3 ; of fruit, *μηλον*. *Ath.* 85, 2 ; of flesh, *flabby*, σὰρξ χαυνοτέρα. *Ath.* 309, b.]

χλιδανός, ἡ, *tender, delicate* ; hence *effeminate*, principally in dress : Χλιδανῆς ἡβης τέρψιν. *Æsch. Pers.* 544. Ἀλκιβιάδης ἐν Ἰωνίᾳ χλιδανός. *Plut. Alcib.* 23.

322.

μαλλός, οὔ (ὅ), *lock or curl of wool, long wool, fleece* sufficiently long 322 to be cut : Εἰροπόκοι δ' οὔεις μαλλοῖς καταβεβρίθασιν. *Hesiod. Op.* 232.

ἔρος, εὖς (τό), poet. εἶρος, *wool*, in general : Αὐτὰρ ἐπ' αὐτῷ ἡλακάτῃ τετάνυστο ἰοδνεφεῖς εἶρος ἔχουσα. *Od.* iv. 135.

ἔριον, οὖ (τό), poet. εἶριον, *a length of wool* ; hence, in general, and more frequently in the plural, *wool* for the wool-worker : "Η οἱ Λακεδαιμόνι ναιεταώσῃ ἤσκειν εἶρια καλά. *Il.* iii. 388.

λάχνος, οὖ (ὅ), and λάχνη, ης (ή), *nap, down, silk, wool* of animals ; *lana* : Λάχνη στεινόμενος καὶ ἐμοί. *Od.* ix. 445. Τῶν καὶ λάχνη δέρμα κατάσκιον. *Hesiod. Oper.* 511.

πόκος, οὖ (ὅ), fr. πέκω, *fleece* : Ἀργεῖτ' οἶδς εὐείρου πόκω. *Soph. Trach.* 675.

323.

μάχη, ης (ή), *combat, battle* : Μάχας δέ σοι καὶ πολέμους 323 ἀφαιρῶ. *Xen. Cyr.* vii. 2, 8.

ἄρης, εὖς (ὅ), *ARES or Mars*, the god of war, in the *Iliad*, sometimes for war itself, the fight : "Ινα ξυνάγωμεν ἄρηα. *Il.* ii. 381.

δαῖς, ἱδὸς (ή), *torch* ; hence flame of war, *combat*, in the *Iliad* : Οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαὶ λυγρῇ. *Il.* xiv. 739.

δηϊότης, ἦτος (ή), *hostility, carnage* : Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊότητος σήμερον. *Il.* vii. 290.

δῆρις, ιὸς (ή), *quarrel, struggle, combat* ; *certamen* : Οἷ περὶ πάτρης ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο. *Il.* xvii. 158.

κλόνος, οὖ (ὅ), *tumult of the engagement, disorder, confusion* : Ἐν δὲ κλόνον Ἀργείοισιν ἦκε κακόν. *Il.* xvi. 729.

μῶθος, οὖ (ὅ), *shock, charge* : Οἶδα δ' ἐπαίξαι μόθον ἵππων ὠκειάων. *Il.* vii. 240.

μῶλος, οὖ (ὅ), prop. *fatigue, work, struggle* of war ; hence *combat* : Πῶς τ' ἀρ' ἴω μετὰ μῶλον ; *Il.* xviii. 188.

- (323) ὄμιλος, *ον* (ὄ), *crowd of combatants, sometimes engagement*; the Gr. *pelōs*: Τὴν μὲν δὲ ἴσας ἐλαῖσα ποῦήντας ἐξαγ' ὄμιλον. *Il. v. 353.*

πόλεμος, *ον* (ὄ), *Ἐπὶ πόλεμος, engagement, the drawing near for war*; hence, 1. *battle, combat, war*, in Homer: Τί δ' ὀπιπτεύεις πολέμοιο γεφύρας; *Il. iv. 371.* 2. *War*, in general, in the prose writers: Κοινωνοὶ πολέμου γειόμενοι. *Xen. Cyr. ii. 3, 2.*

σταδία, *ας* (ή), fr. ἵστημι, *feminine adjective, with ellipse of ἑσμίνη, close combat, pitched battle*; *stataria*: Οἶδα δ' ἐν σταδίῳ θνήσκειν μάχεσθαι Ἀρηϊ. *Il. vii. 241.*

ὑσμίνη(τι), *ης* (ή), *furious battle*: Ὑσμίνην δ' ἄναι. *Il. ii. 477.*

φύλοπις, *ιῶς* (ή), *shout or tumult of the warriors, engagement*, in the *Iliad*: Καὶ φύλοπιν αἰνὴν ὄρσομεν. *Il. iv. 15.*

χάρμη, *ης* (ή), *joy, ardour felt in battle*: Μρήσαντο δὲ χάρμης. *Il. iv. 222.*

324.

- 324 μέλος, *εος* (τό), *member of the body*: Τῶν δὲ τοιούτων ἔτια οὐ μόνον μέρη ἀλλὰ καὶ μέλη καλεῖται· τοιαῦτα δ' ἐστὶν ὅσα τῶν μερῶν ὅλα ὄντα ἕτερα μέρη ἔχει ἐν αὐταῖς. *Aristot. H. An. i. 1, 2.*

μέρος, *εος* (τό), *a part of the body*: Ἐρεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν. *Plat. Legg. vii. 795, e.*

μόριον, *ον* (τό), *piece or part of the body of animals*, in Aristotle and Galen: Τῶν ἐν τοῖς ζώοις μορίων τὰ μὲν ἐστὶν ἀσύνθετα. *Aristot. Hist. An. i. 1, 1.*

ἄρθρον, *ον* (τό), *articulation or juncture of the members of the body*; *artus*: Ἀρθρα δὲ χεῖρος καὶ βραχίονος καρπῶς. *Aristot. H. An. i. 15, 4.*

γυῖον, *ον* (τό), *extremity of the members, especially the feet and hands*: Ὑπὸ τε τρόμος ἔλλαβε γυῖα. *Il. iii. 34.*

κῶλον, *ον* (τό), 1. *the whole, distinct member, itself composed of other members (μέλη)*; special designation of the *arm and leg* in Aristotle: Κῶλον δὲ τὸ μὲν ἀπένε βραχίων. *Aristot. H. An. i. 15, 3.* 2. *Member or portion of a period or complete sentence*: Περιόδου δὲ ἡ μὲν ἐν κῶλῳ ἢ δ' ἀφελῆς. *Aristot. Rhct. iii. 9.*

325.

μιγνύναι, *to mix*, in general : Τὸ δὲ καὶ ὕδωρ μιγνύμενον 325
 πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώ-
 τερα καὶ ἡδῖω ποιεῖν αὐτά. *Xen. Mem. iv. 3, 6.*

κεραννύναι, *to mix, mingle*, principally water with wine :
 "Οτε . . . αἶθοπα οἶνον Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι
 κέρωνται. *Il. iv. 260.*

κυκᾶν, *prop. to mix*, in the sense of *disturbing, confusing, upsetting and throwing into disorder* : Ἐγὼ δ' ἐπεισπηδῶν
 γε τὴν βουλήν βία κυκῆσω. *Aristoph. Eq. 363.*

φύρειν, *prop. to mix up the meal with leaven, to knead the bread*; hence *to wet, imbrue*, and so *spoil* : Δάκρυσιν
 εἴματ' ἔφυρον. *Il. xxiv. 162.*

φορύνειν, *to mix, to put together any how, pell-mell*, with the notion
 of confusion, disorder, and spoiling : Σῆτός τε κρέα τ' ὅπτα φορύνετο.
Od. xxii. 21.

φορύσσειν, *to besmear, defile, soil* : Φορύξας αἵματι πολλῷ. *Od. xviii. 336.*

326.

μικρός, ρά, Attic σμικρός, *little*, in reference to size : 326
 Ποίαν τινά μοι γυναῖκα οἶει συναρμόσειν κάλλιστα ;—Πρῶ-
 τον μὲν, ἔφη, μικράν· μικρὸς γὰρ αὐτὸς εἶ. *Xen. Cyr. viii. 4, 19.*

ἡβαιός, αἰά, an Ionic and Epic synonyme of ὀλίγος, *little*
 in quantity, *small*, in Homer, almost always in connexion
 with a negative : "Ενι τοι φρένες οὐδ' ἡβαιαί. *Od. xxi. 288.*

βαιός, αἰά, more recent form of the preceding word, and Attic, in the
 Tragic writers : Πότερον ἐχώρει βαιός ; *Soph. Œd. R. 750.*

βραχύς, εἵα, *short, brief*, as to extent and quantity, and
 sometimes in speaking of time ; *brevis* : Ἐν τούτῳ ἐν τοῖς
 μὲν λόγοις βραχυτέροις ἐχοῖτο. *Xen. Cyr. i. 4, 4.*

λεπτός, ἡ, *thin, slender, spare* ; fig. for *feeble* : Λεπτή
 τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα. *Aristoph. Equit. 1244.*

ὀλίγος, η, *small*, as regards number, *few, little*, opposed

- (326) το πολύς, principally in speaking of time: Ἐν ὀλίγῳ δὲ χρόνῳ ἐγένετο τὸ μὲν μέτωπον ἐπὶ τριακοσίων. *Xen. Cyr.* ii. 4, 2.

σπάνιος, *ια*, rare, scarce: Ὅπου δὲ χιλὸς σπάνιος πᾶν εἶη. *Xen. Anab.* i. 9, 27.

ταπεινός, *ή*, low, down; hence humble; humilis: Ἢ μὲν γὰρ [χώρῃ] ἐστὶ ταπεινὴ τε καὶ ψαμμώδης. *Herodot.* iv. 191.

327.

- 327 μισθός, οὐ (ό), recompense, lawful wages or salary, pay, soldier's pay: Πειτεκαίδεκα δὲ μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν. *Isocr. Panegy.* 39.

μίσθωμα, *ατος* (τό), wages, salary, hire, with the associated notion of a disgraceful and infamous gain, such as that of a stage-player, prostitute, or traitor: Καὶ τὸ τέλος εἶχε τὸ μίσθωμα. *Dem. de Legat.* 379. [In *Isocr. Arcopag.* 29, ἀπὸ μισθωμάτων θύειν is to offer sacrifices by contract.]

328.

- 328 μοῖρα, *ας* (ή), fr. μείρω, part out of a whole, and principally part the result of a division, commonly made by lot; hence the part or portion falling to a man by lot: Ἀτ κε θάρης καὶ μοῖραν ἀναπλήσῃς βιωτοῦ. *Il.* iv. 170. Hence lot in life, destiny; *fatum*, in the poets and prose writers; often personified in Homer, *Μοῖρα*, *Parca*, the dispenser of every thing that happens to man against his will, principally in evil, and, above all, in speaking of death: Ἐμθ' Ἀμαρυγκίδην Διώρεια Μοῖρ' ἐπειδήσιν. *Il.* iv. 517.

μέρος, *ους* (τό), part, relatively to the whole, or the result, of a division; hence portion, part, in general: Διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας διαζώοντες ἀντίαι. *Xen. Cyr.* i. 2, 6.

μόρος, *ον* (ό), poet. fatal share or portion, always with reference to death. Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον. *Il.* vi. 357.

αἶσα, *ης* (ή), fr. δαίω, poet. the part that has fallen by lot to each person in the division of life [his allotted portion of life]: Ἐπεὶ νέ τοι αἶσα μινυρθά περ, οὔτε μάλα δύν. *Il.* i. 415.

εἰμαρμένη, *ης* (ή), participle passive feminine, taken sub-

stantively in Plato, *the part assigned*; hence, the destined (328) lot, *the destiny*: "Οτι τὴν εἰμαρμένην οὐδ' ἂν εἴς ἐκφύγοι. *Plat. Gorg.* 512, c. [So *Dem. de Cor.* 205: τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει.]

κήρ, ηρός (ή), *fatal law*, and particularly that of a violent death; in the *Iliad*, deity accompanying warriors, resembling the *Valkyrior* of the Scandinavian mythology: Ἔστέ δὲ πάντες μάρτυροι οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι. *Il.* ii. 302.

κλήρος, ου (ό), fr. κλαίω, any thing that served as the lot in drawing lots; in Homer, it is a small piece of wood or stone, or a bit of earthenware, &c. thrown into a helmet, lot; sors: Οἱ δὲ κλήρον ἐσημήναντο ἕκαστος ἐν δ' ἔβαλον κυνέη. *Il.* vii. 171. Afterwards, the notion proper to the word was lost, and it was taken fig., in prose especially, 1. for *drawing by lot*, election by lot; hence, 2. by ext., the result, that which has been drawn by lot, *portion*, and especially in an inheritance; hence, *inheritance*, in the Attic orators: "Εν τε τῷ κλήρῳ καὶ ἐν τῇ χειροτονίᾳ. *Xen. Ath.* 1, 2. But in the phrases that refer to election by lot, ψῆφος is more used in prose. See Ψῆφος.

λάχος, εως (τό), what has fallen to one by lot, lot: Ἔστι σοὶ μὲν τῶν λάχος. *Pind. Nem.* x. 85.

πάλος, ου (ό), fr. πάλλω, *the action of shaking* or balloting the lots or votes; hence it is translated by lot in certain phrases, in Herodotus [*Pind.*] and the Tragic writers: Πύλαις ἐβδόμαις προσίστανται πάλῳ λαχόντες. *Æsch. Sept.* 118.

πεπρωμένη, ης (ή), feminine participle, taken absolutely with ellipse of μοῖρα, lot assigned by lot; hence, the lot, the destiny, in Herodotus and the Tragic writers: Ἡ πεπρωμένη δ' ἄγει θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι. *Eur. Hecub.* 43. [*Pseud.-Dem.* 60, 23.]

πότμος, ου (ό), fr. πίπτω, prop. accident; hence lot, almost always in speaking of death, in Homer, more generally, in the poets after him, lot, destiny: Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν. *Il.* iv. 396.

τύχη, ης (ή), that which befalls a man, that which happens, that which reaches (comes to or upon) a thing; hence, 1. chance, in opposition to intelligence, design: Ταῦτα οὕτω προνοιητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν; *Xen. Mem.* i. 4, 9. 2. Fortune, good or

(328) *bad luck*, according to the epithets or the context: Καὶ ἅμα ταῦτα λεγὼν κατεΐάκρυσεν τὴν ἑαυτοῦ τύχην. *Xen. Cyr.* v. 4, 34.

329.

329 μῦθος, ου (ὅ), 1. *fable*: Ἀλλ' ἀτεχνῶς κατὰ τὸν Αἰσώπου μῦθον. *Plat. Alc.* i. 122, f. 2. *Story* of an Epic or dramatic poem, in Aristotle: Ἔστι δὲ τῆς μὲν πράξεως ὁ μῦθος ἢ μίμησις. *Aristot. de Poet.* 6, 8.

ἀπόλογος, ου (ὅ), *APOLOGUE*: Ἀλλ' οὐ μέντοι σοι, ἦν ἔ' ἐγὼ, Ἀλκίον γε ἀπόλογον ἐρῶ. *Plat. Pol.* x. 614, a.

N.

330.

330 ναός, οῦ (ὅ), fr. ναίειν, the part of the temple where the statue of the god was; hence, in general, *temple* of a god: Λέγεται γὰρ εἰς τὸν ναὸν εἰσιόντα προσευπεῖν αὐτόν. *Xen. Apol.* 15.

ἄγιον, ου (τό), *sanctuary* of the temple at Jerusalem, often in the plural, in the O. T. and N. T.: Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἢ λεγομένη ἁγία ἁγίων. *Hebr.* ix. 3.

ἄδῦτον, ου (τό), that part of the building in temples which it was forbidden to enter, *sanctuary*; *adytum*: Αὐτὸς δ' Ἀνέειν μάλα πύονος ἐξ ἀδύτου ἦκε. *Il.* v. 512. [In prose, *Hitt.* and improperly, *Pl.*]

ἀνάκτορον, ου (τό) (ἄναξ), *palace* of princes; hence *temple*, in the poets: Καὶ θεῶν ἀνάκτορα φόνῳ καταρρεῖ. *Eur. Troad.* 15.

ἱερόν, οῦ (τό), *sacred enclosure*, comprehending not only the temple (ναός), but all its dependent parts, all the buildings appropriated to the service of the temple, the sacred woods, &c.: Τάφρον μὲν κύκλῳ περὶ τὸ ἱερόν καὶ τὸν νεὼν ἔσκαπτον. *Thuc.* iv. 90.

μέλαθρον, ου (τό), *roof*, sometimes in the plural in Tragic writers, for the *temple*, the *palace* of a god, as *teeta* in Latin: Ἐγὼ δ' Ἐμμένην Ζηνὸς μελάθορις πελάσω. *Eur. Orest.* 1683.

προσευχή, ἥς (ἡ), *prayer*, and, by metonymy, *place of* (330) *prayer, oratory*, in the N. T. ; *proseucha* (Juven. Sat. iii. 299) : Ἐξήλαθμεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐρομίζετο προσευχὴ εἶναι. *Act. Apost.* xvi. 13.

σηκός, οὗ (ὁ), *sheep-fold*, *space railed in*, *enclosure* ; *septum* ; reserved and enclosed spot where the statue of the god was ; hence, in general, *temple*, in the Tragic writers : Ἴνα γε σηκός ἄβατος. *Eur. Phœn.* 1753. According to the grammarians, *σηκός* was especially the *temple* or *chapel* of demi-gods and heroes only.

τέμενος, εὖς (τό), fr. τέμνω, prop. *reserved* or *appropriated portion of land*, the *ground* or *land* [*precincts*] belonging to a temple : Ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱρὸν τὸ καλεῖται ξείνης Ἀφροδίτης. *Herodot.* ii. 112. According to the grammarians it was the *sanctuary*, or that particular spot in the temple where the image of the god was placed.

331.

ναῦς, αὐς (ἡ), *ship*, *vessel*, in general, the kind and size 331 of which are determined by an epithet ; by itself it principally signifies, in the poets and historians, *a ship of war* : Τῶν μὲν πεντήκοντα νέες κίον. *Il.* ii. 509.

ἄκατος, ου (ὁ, ἡ), particularly in the poets, *light vessel*, *bark* ; *actuaria* : Ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θεῶς τινάξας δαίμων. *Eur. Orest.* 335.

ἀκάτιον, ου (τό), a diminutive of the preceding word, *very small bark*, *small skiff*, *pinnace* : Κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ. *Thuc.* i. 29.

δίκροτος, ου (ἡ), prop. a feminine adjective, with ellipse of ναῦς, *Rhodian vessel with two rows of oars* ; *dicrotum*, *biremis* : Ἐξέπλευσε δὲ τρισὶν Ἑλληνικοῖς μυοπάρωσι, καὶ δίκροτοῖς ἴσαις Ῥοδιακαῖς. *Plut. Lucull.* 2.

ἐπακτρίς, ἰδος (ἡ), *fishing-boat*, or *bark* : Ἀλκιβιάδης ἦκεν ἐκ τῶν Κλαζομενῶν σὺν πέντε τριήρεσι καὶ ἐπακτρίδι. *Xen. Hellen.* i. 1, 11.

ἐπακτροκέλης, ητος (ὁ), *pirate vessel*, *brigantine* : Ταῦτα εἰς τὸν ἐπακτροκέλητα ἐμβιβάζει. *Æschin. in Timocr.* 27, 9.

(331) ἡμιολία, ας (ή), taken substantively with ellipse of ναῦς, a vessel with one row and one half row of oars, and, on account of its lightness, manned by pirates, acc. to the following passage of Theophrastus: Ὁ ἑὲς ἑκαλὸς πεισυντός τις οἶος· πλέων, τὰς ἀκρας φάσκειν ἡμιολίας εἶναι [to take the rocks for pirate vessels]. *Theophr. Char.* 25.

κέλης, ητος (ό), fr. κέλλω, light boat made for speed, shallop, bark, pinnace; *celox*: Ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον. *Thuc.* iv. 9.

λέμβος, ου (ό), small boat attached to a large one, used for reconnoitring, &c., bark, cock-boat, pinnace; *lombus*: Ἰέρων τ' ἐπ' ἐρείσμασι λέμβους. *Theocr.* xxi. 12.

μυοπάρων, ωνος (ό), light boat used by pirates, brigantine; *myoparo* (*Cicer. Ferr.* 5): Μετεμύβας εἰς ληστρικὸν μυοπάρωνα. *Plut. Lucull.* 13.

ὀλκάς, ἄδος (ή), fr. ἔλκεῖν, a transport, merchant vessel, so called, because in naval expeditions these boats, carrying provisions and ammunition, were taken in tow by the large vessels: Τὸν δὲ καὶ αὐτόθεν σῆτον ἐν ὀλκάσιν ἄγειν. *Thuc.* vi. 22.

ἐφόλκιον, ου (το), bark or boat towed by a large vessel: Ἐκέλευσε τοὺς ναύτας τὸ ἐφόλκιον παραβαλεῖν. *Plut. Pomp.* 73.

πάραλος, ου (ή), fr. ἄλς, the galley *PARALUS*; the sacred trireme of this name at Athens, which, with that called Salaminia, was used for conveying the θεοφοί to the temple of Delphi; these vessels were kept always ready to sail upon state occasions, and were so employed, even in time of war: Προσίλαβεν δὲ παρὰ τῶν Ἀθηναίων καὶ εἰ πού τις ναῦς περὶ τὴν Ἀττικὴν ἐπλεῖ καὶ τὴν Πάραλον καὶ τὴν Σαλαμινίαν. *Xen. Hell.* vi. 2, 8.

πλοῖον, ου (το), fr. πλέω, vessel, transport, merchant vessel: Καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ. *Xen. Anab.* i. 7, 15.

πρῶρα, ας (ή), prow, fore-part; Euripides uses this word, by a beautiful metaphor, in a sense that makes it synonymous with ναῦς: Μηδὲ προσισση πρῶραι βιάσθην πρὸς κῦμα πλέουσα τύχαισιν. *Eur. Troad.* 104.

σέλμα, ατος (τό), *bench of the rower; transtrum*, and used by periphrasis for vessel in Euripides: 'Εν Ναυπλία δὲ σίλμαθ' ὥρμισται νεῶν. *Eur. Or.* 242. Hence σέλμα alone is found used for the whole vessel by the poets of the Anthology.

σκάφος, εος (τό), *hull, carcase of the vessel; hence, in general, in poets and historians, boat, craft of any kind*: Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἴλκον ἀναδύμενοι τῶν νεῶν ἄς καταδύσειαν. *Thuc.* i. 50.

σχεδία, ας (ή), *any craft made in haste, raft* in Xenophon (*Anab.* i. 5, 10); hence, in poetry, *vessel, ship*, as *ratis* in Latin: Τὰς ποντοπόρους δ' ἔσχε σχεδίας. *Eur. Hec.* 107.

τριήρης, εος (ή), *trireme, vessel of war*, so called because of its three banks of rowers on each side; or, according to others, because there were three men to each oar: Λέγονται καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. *Thuc.* i. 13. In ancient times the triremes were the vessels of largest size until the end of the Peloponnesian war; after that time larger were built, having twenty banks of oars, and even more; but how these were arranged, is a question that has never yet received a satisfactory answer.

• 332.

νέος, έα, 1. *youth*: Ἡ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ 332
παῖς εἴης. *Il.* ix. 57. 2. *New*, as regards time, in speaking of things; a use of the word more peculiar to poets: Μηδ' ἐμένειν οἰνόν τε νέον. *Hesiod. Oper.* 672.

καινός, ή, refers rather to actions, customs; 1. *recent, modern*: Καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα. *Herodot.* ix. 26. 2. *Newly invented, or introduced, new, novel*: Ὁ δὲ οὐδ' ἐν καινότερον εἰσέφερε τῶν ἄλλων. *Xen. Mem.* i. 1, 2.

νεᾶλής (ό, ή), *prop. that which has just been caught, said of a fish; hence fresh*, speaking of horses [opp. *exhausted, tired*], meat, &c.: Παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἄλλους πέμπειν νεαλεῖς. *Xen. Cyr.* viii. 6, 17. [Derivation doubtful. *Phryg.* from ἀλές = ἀθρόον: al. from ἀλίζειν, *salire*.]

νεαρός, ρά, fr. νέος, *youthful, juvenile; juvenilis*: Ἄλλ' ὥσπερ γὰρ ἐν σώμασιν, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὁμῶς ἐμφαίνεται τι αὐτοῖς νεαρόν. *Xen. Cyr.* i. 4, 3.

(332) νεοχμός (ὁ, ἡ), a synonyme of νέος: Τί ἐ' ἔστι Πέρσαις νεοχμὸν ἔμβριθες κακόν; *Æsch. Pers.* 697.

πρόσφατος (ὁ, ἡ), fr. φάω, prop. that which has just been killed, speaking of meat; hence, by ext., speaking of flowers, fish, blood, *quite fresh, quite recent, new*, prop. and fig.: Τοῦ τε γὰρ μὴ πρόσφατον δελίατος οὐκ ἐθελουσιν ἄπτεσθαι. *Aristot. II. An.* iv. 8, 19. [Of anger, *Lys.* p. 151, 5; *Dem.* 788, couples together νεαλὴς καὶ πρόσφατος, of a young and vigorous person, opp. to one τεταριχενυμένος καὶ πολὺν χρόνον ἐμπεπτωκώς.]

333.

333 νεφέλη, ης (ἡ), *cloudy vapour, mist, cloud; nebula*: Ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν. *Il.* ii. 146.

νέφος, ους (τό), *dark and overspreading cloud; nubes*: Ἢ δ' ἐξ αἰέρος εἰς ὕδωρ νέφος. *Arist. Meteor.* i. 9, 4. Fig. for a great multitude: "Ἀμα δὲ νέφος εἶπετο πεζῶν. *Il.* iv. 274.

ὀμίχλη, ης (ἡ), *fog, mist*: Ὀμίχλη δὲ νεφελῆς περίττωμα τῆς εἰς ὕδωρ συγκρίσεως. *Aristot. Meteor.* i. 9, 4.

334.

334 νόμος, ου (ὁ), fr. νέμω, *written law*: Νόμος δὲ ἔστιν ὁμολόγημα πόλεως κοινὸν διὰ γραμμάτων προστάττον πῶς χρὴ πράττειν ἕκαστα. *Aristot. Ret. ad Al.* 2.

ἔθος, ιος (τό), *custom, usage, unwritten law*: Ὅρῳ γὰρ ἐν ταῖς αὐταῖς νόμοις τε καὶ ἔθεσι τρεφομενους πολὺ διαφέρουσας ἀλλήλων. *Xen. Mem.* iii. 9, 1.

θέμις, ιστος (ἡ), *established order or usage*; θέμιστες, in Homer, *ordinances, statutes, laws*: Οἳ τε θέμιστας πρὸς Διὸς εἰρύναται. *Il.* i. 238.

θεσμός, οῦ (ὁ), fr. τιθημι, 1. *established order, natural law*, conveys the notion of an immutable order, of a law not to be changed in anything: Παρὰ γὰρ ταῖς τῶν θεῶν θεσμοῖς πάντα τὰ ποιῶντα εἶναι. *Xen. Cyr.* i. 6, 6. 2. *Institution, statute*; at Athens this was the name specially given to the laws of Draco (*Æl. Var. Hist.* viii. 10).

ρήτρά, ᾤς (ἡ), *ordinance, injunction*, name given to the laws of Lycurgus at Sparta: Μία μὲν αὖν τῶν ρητῶν ἦν, ὥσπερ εἰρηται, μὴ χρῆσθαι νόμοις ἐγγράφοις. *Plut. Lye.* 13.

335.

νοῦς, οὐ (ὁ), poet. νόος, internal sight, *intellect*, under- 335
standing, *mind*; *mens*: Ὡς ὄψεις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ.
Aristot. Top. i. 14. Hence, in a more general sense, *mind*,
idea; *animus*: Ἐν νῷ ἔχεις ἀπιέναι [= *you intend to depart*].
Plat. Pol. i. 344, d.

γνώμη, ης (ἡ), *intelligence*: Ἡ δὲ καλουμένη γνώμη, καθ'
ἣν εὐγνώμονας καὶ ἔχειν φασὲν γνώμην, ἡ τοῦ ἐπεικοῦς ἐστὶ
κρίσις ὀρθή. *Aristot. Eth. Nic. vi. 11.* [Also *opinion*, *judge-*
ment of the mind; and *purpose*.]

διάνοια, ας (ἡ), *intellectual faculty*; hence *mind*, *thought*,
intelligence: Καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται. *Xen.*
Mem. iv. 8, 1.

θυμός, οὐ (ὁ), the heart is sometimes in Homer the seat
of the intelligence; hence *mind*: Αὐτὰρ ἐγὼ θυμῷ νοέω
καὶ οἶδα ἕκαστα. *Od. xviii. 228.*

νόημα, ατος (τό), the result of a mental perception; hence
thought, *judgement*, design, in Homer and in Plato: Τηλέ-
μαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα. *Od. xviii. 215.*
[Also as *act of thought* in *Xen. Mem. iv. 3, 13*: θάττον
νόηματος ὑπηρετεῖν, as *quick as thought*.]

νόησις, εως (ἡ), operation or perception of the mind, *in-*
tellectual vision: Ἡγεῖσθαι ἂν αὐτὸν νοήσει, ἀλλ' οὐκ ὄμμα-
σιν θεωρεῖν. *Plat. Pol. vii. 529, b.*

σύνεσις, εως (ἡ), *understanding*, *conception*, facility of
conception, *intelligence*, *discernment*; hence *prudence*: Καὶ
ἐγέννησεν ἄνθρωπον, ὃ συνέσει τε ὑπερέχει τῶν ἄλλων καὶ
δίκην καὶ θεοὺς νομίζει. *Plat. Menex. 237, b.*

φρήν, ενός (ἡ), prop. diaphragm, in Homer, is the seat
of the intelligence, of the instinct; hence, in the poets, and
principally in the plural, φρένες, *mind*, *sense*, *good sense*:
Εὖ γὰρ ᾗ τόδε ἵδμεν ἐνὶ φρεσίν. *Il. ii. 301.*

Ξ.

336.

ξένος, ου (ὁ) (ἐξ), poet. ξείνος, 1. *stranger*, in general: Ὡ 336
ξείνοι τίνες ἐστέ; *Od. ix. 252.* 2. *Guest*, speaking of the

(336) stranger received in hospitality in opposition to ξεινοδόκος : Τοῦ γὰρ τε ξείνος μισθήσεται ἡμᾶτα πάντα. *Od.* xv. 54. Used also in prose and verse of him who entertains the stranger.

δορύζενος, ου (ὁ), *prisoner of war* reduced to slavery, but who, after having paid his ransom, returned home, and was considered ever after as the *guest* and friend of his former master from having partaken of his table. He then exchanged the name of ἐορνάλωτος for that of δορύζενος (*Plat. Quæst. Græc.* 17) : Κάμολ γε πάντων φίλτατος ἐορνεζίων. *Eur. Med.* 687.

ἰδιόξενος, ου (ὁ), *host*, with reference to the obligation of reciprocal entertainment between *private* individuals of different countries, in opp. to πρόξενος : Καὶ ὥσπερ οὖν ἰδιωξένοις χροώμενον τοῖς ἐκείθι. *Ellian. de Nat. An.* ii. 6.

πρόξενος, ου (ὁ), *proxenus*, was the name of that particular citizen in a city, who had been selected by those of another city to manage its affairs there, receive its ambassadors, and support its interests by his influence, a kind of *agent* resembling our *consuls* or *residents* [though the difference was great, since the *first men of a state* thought it an honour to be the πρόξενοι of other states] : Τῶν δὲ Λακεδαιμονίων καὶ πρέσβεις Ἀθήνησιν ἐπύχαιον οἷτες παρὰ Καλλία τῷ προξένῳ. *Xen. Hellen.* v. 4, 22.

ἀλλοδόαπος (ὁ, ἡ), *of another country* : Ἐπεὶ σφισιν ἔρμα πόλῃσι ἔσκε καὶ ἀλλοδαπὸς περ ἔων. *H.* xvi. 550. [In prose *Xen.*]

ἀλλότριος, ἰα, *of or belonging to another, of another kind or species* ; hence, 1. *strange, alien*, opposed to ἰδιῶς and εἰκῶς : Λέγω ἐξ ταῦτο, τὸ μὲν εἰκῶς καὶ ξυγγενεῖς, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. *Plat. Pol.* v. 470, b. 2. *Of another country, foreign* ; *peregrinus* : Ἀλλοτριὸς φῶς. *Od.* xviii. 218.

ἀλλοφῦλος (ὁ, ἡ), *of another tribe or race* : Καὶ ἀλλοφύλους ἅμα ἡγησάμενοι. *Thuc.* i. 102.

βάρβαρος (ὁ, ἡ), the name given by the Greeks, first to the Medes and Persians, and afterwards to all foreign people ; hence *foreigner, one who is not a Greek* : Καὶ ξυνηθὴ τὴν εἰσταν μὲθ' ὀπλων ἐποιήσαντο, ὥσπερ οἱ ῥάβδαροι. *Thuc.* i. 6.

ἑξωτερικός, ή (ἑξω), *from without, external*, in general: (336) hence, specially, *EXOTERIC*, speaking of public instruction or treatises of philosophers: Καὶ γὰρ ἐν τοῖς ἑξωτερικοῖς λόγοις διοριζόμεθα περὶ αὐτῶν πολλάκις. *Aristot. Pol.* iii. 6, 5.

ἔπηλυς, υδος (ό, ή), one who comes from other parts to settle in a country, *foreigner*; *advena*: Δίβνες μὲν καὶ Αἰθίοπες αὐτόχθονες, Φοίνικες δὲ καὶ Ἕλληνες ἐπήλυδες. *Herod.* iv. 197.

ὀθνεῖος, εία, *foreigner*, of another race, in opposition to οἰκεῖος: Ἀπολείποντας τὰς τῶν ἄλλων ξυνουσίας καὶ οἰκείων καὶ ὀθνείων. *Plat. Protag.* 316, c.

O.

337.

ὁδός, οὔ (ή), *road, way*, prop. and fig.; *via*: Ἄλλη 337 συντομωτέρα ὁδός. *Xen. Cyr.* i. 6, 21.

ἄγυιά, ᾱς (ή), *street of a town*: Τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμέναις κατ' ἀγυιάς. *Il.* vi. 391.

ἄμαξιτός, οὔ (ή), prop. carriage-road, *high-road*: Κατ' ἄμαξιτὸν ἐσσεύοντο. *Il.* xxii. 146. [*Xen. Hell.* ii. 4, 7.]

ἄταρπός, οὔ (ή), Ionic and Epic, ἄταρπός, *path, beaten way*, and from which a man is not to turn aside: "Ελκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἄταρπόν. *Il.* xvii. 743. [*Foot-path, Th.* iv. 36. *Pl. Phædr.* 66, b.]

κέλευθος, ου (ή), act of going, step, *walk* [as connected with *ἐλεύθω?]; hence *road, way*: "Ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου. *Od.* iv. 389.

λαύρα, ας (ή), *street, narrow street*; *angiportus*: Ἦν ὁδὸς ἐς λαύρην. *Od.* xxii. 128. [*Hdt.*]

οἶμος, ου (ό), poet. *path, way*: Μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν καὶ τρηχὺς τὸ πρῶτον. *Hesiod. Op.* 288. [In prose, *Pl. Rep.* iv. 420, b.]

τρίβος, ου (ό or ή), *beaten road, high road*: Στῆθ' αἱ μὲν ἡμῶν τότι ἄμαξήρη τρίβον, αἱ δ' ἐνθάδ' ἄλλον οἶμον. *Eur. Orest.* 1251. [In prose, *Xen. Cyr.* iv. 5, 30.]

338 ὀδύνη, ης (ή), poet. δύη, ης (ή), and ὠδῖς, ὄνες (ή), *physical pain*: Ταῖς ὠδύναϊς ἐπιτρίβει τοὺς ἀνθρώπους. *Xen. Mem. i. 3, 12.*

ἀλγηδών, ὄνες (ή), poet., *moral pain*: Ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκα ἀλγηδόνος. *Eur. Med. 56.* [The word is very common in *Pl.*, and principally as opposed to ἡδονή: e.g. ἡδονὰς καὶ ἀλγηδὼνας ἐμποσύντας. *Rep. v. 464, d.* Often coupled with ὀδύνη: e.g. *Phil. 42, d.* ἀλγηδόνες καὶ ὀδύνας. Also in *Isocr. viii. 40.*]

ἀλγημα. ατος (τό), *cause, subject of pain*: Οἶμαι μὲν ἀρκεῖν σοὶ γὰρ καὶ τὰ σ', ὃ τάλας, ἀλγίμαθ', ὥστε μὴ τὰ τῶν πελάς στεινόν. *Soph. Phil. 340.*

ἄλγος, εος (τό), *physical, and more frequently moral suffering, pain, ill*: Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει. *Il. i. 110.* [Rare in Att. prose.]

ἀνία, ας (ή), *sadness, distress, chagrin*: Μὴ ποτ' ἀνίησται. Κύριε, λάβῃς ἀνίην. *Thesm. 76.* [Also in prose several times in *Plato.*]

ἄχος, εος (τό), *moral pain, affliction*: Ἀλλὰ μοι αἰρὸν ἄχος σέθεν ἔσπεται αἰ κε θάνῃς. *Il. iv. 169.* [In prose, *Xen. Cyr. vi. 1, 32.*]

κῆδος, εος (τό), *pain at losses undergone, moral ill; cura*: Τρώεσσι δὲ κῆδ' ἐφῆπται ἐκ Διὸς. *Il. ii. 32.* [Rare in prose, *Pl. Rep. x. 605, d.*]

λύπη, ης (ή), *moral grief, grief of mind, vexation, sadness*: Τὴν θυμοβόρον φρενὶ λύπην. *Aesch. Agam. 103.*

μελέδημα, ατος (τό), *that which troubles, anxiety*: Λέων μελεδήματα θυμοῦ. *Od. xxiii. 343.*

μελεδών, ὄνες (ή), and μελεδώνη, ης (ή), fr. μέλω, *trouble*: Πεκυνταὶ δὲ μοι ἀμφ' ἀδινερ κῆρ ὀλεῖται μελεδῶντι ὀνυχομένην ἐφύουσιν. *Od. xix. 517.* Καὶ γυιοβόρους μελεδῶνας. *Hesiod. Oper. 66.*

μέριμνα, ης (ή), *care, anxiety*: Χαλεπὰς δὲ θανάσι δάσονται μερίμνας. *Hesiod. Oper. 176.*

πένθος, εος (τό), *mourning, grief, regret at a loss*: Μέγα δὲ φρεσὶ πένθος ἔχονται. *Od. xxiv. 423.* [In prose *Hdt., Pl.*]

πόνος, ον, *labour, pain, trouble*, prop. and fig.: Ἀτὰρ ἐν τῶν ἔχει πόνον. *Od. xiii. 423.*

φροντίς, ἰδος (ή), prop. *thought*; hence, in poetry, *anxious and troubling thought*: Ἐλπίς ἀρέκει φροντί' ἀπληστον. *Aesch. Agam. 102.*

339.

οἰκεῖος, εἷα (οἶκος), one who makes a part of the house- 339
hold, of the family, a relation, a connexion, domestic, na-
tional: "Ἰνα καὶ οἰκῶ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ
πόλει καὶ πολίταις ὄναιντο καλῶς χρῆσθαι. *Xen. Mem.* i.
2, 48.

οἰκειακός, ἡ, domestic, used of all living in the house,
whether free or slaves: Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ
ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ; *Matth.* x. 25.

οἰκεύς, ἐος (ὅ), in Homer, he who is of the house, of the
family, friend, relation, domestic: "Οφρα ἴδωμαι οἰκῆας,
ἄλοχόν τε φίλην. *Il.* vi. 365.

ἀγχιστεύς, ἐως (ὅ) (ἄγχι), near, collateral kinsman, whom
the law appoints to inherit, in default of direct heirs, and to
perform the last offices to the defunct: Ἐπικαλεόμενοι κατὰ
τὸ χρηστήριόν σφι βροθέειν ὡς ἐόντων ἀγχιστέων. *Herodot.*
v. 80. At Athens, it was he who, as near-kinsman, and,
in accordance with Solon's law, was obliged to marry the
orphan daughter of his relation.

συγγενής (ὅ, ἡ) (γένω), more distant relation, and who
was not appointed to inherit; cognatus: Ἐμὲ μόνον οὐ
γινώσκεις, ὦ Κῦρε, τῶν συγγενῶν; *Xen. Cyr.* i. 4. 27.

340.

οἶκος, ου (ὅ), 1. house, home, abode: Οἶκῳ ἐν ἡμετέρῳ. 340
Il. iii. 233. 2. All the house, and, fig., the family, race:
Ὅς κακὰ μὲν πλεῖστα Ἑλλήνων εἶργασμαι τὸν ὑμέτερον
οἶκον. *Thuc.* i. 137. 3. House, and all belonging to it,
possessions, properties, fortune: Οἶκος τί δοκεῖ ἡμῖν εἶναι;
Ἄρα ὅπερ οἰκία; ἢ καὶ ὅσα τῆς οἰκίας ἔξω τις ἐκέκτητο πάντα
τοῦ οἴκου ταῦτά ἐστιν; *Xen. Econ.* 1, 5.

οἶκμα, ατος (τό), that which serves for a dwelling, in
general; hence the different parts of a house, room or
chamber, inner hall: Τὰ οἰκήματα ὥκοδόμηται πρὸς αὐτὸ
τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλ-
λουσιν ἐν αὐτοῖς ἔσεσθαι. *Xen. Econ.* 9, 2. [Also in Attic
= prison.]

οἶκησις, εως (ἡ), action of inhabiting, habitation, dwelling,
residence: Καὶ Βισάνθην οἶκησιν δώσω. *Xen. Anab.* vii. 2, 38.

- (340) οἰκία, ας (ή), *house*, prop. so called, used, 1. of the building only: Οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλῷ, δαίαις πειρηραῖς ὄρα ἔσους ἐλαιτωμένων. *Theoc.* ii. 52. 2. *House, household* composed of masters and servants: Οἰκία δὲ τελεία ἐκ δούλων καὶ ἐλευθέρων. *Aristot. Pol.* 1, 3.

δόμος, ον (ὄ), *building*; hence *house, family*, prop. and fig.: δόμος: Ἄπορον χρῆμα δυστυχῶν δόμος. *Eur. Or.* 70.

δῶμα, ατος (τό), *building* that supposes more art, *palace* of gods and princes, in Homer: Ὁ δ' ἀπέστυτο δώματος Ἐκτοφ. *Il.* vi. 390.

δῶ, Epic abbreviation of δῶμα, and even of δώματα, in Hesiod: Ναίει χρύσεια δῶ. *Theogon.* 933.

ἐστία, ας (ή), *hearth*, for *house, land we live in, country*, in prose and verse: Γυναῖκας ἔχων δύο, διζας ἰστίαις οἰκεῖ. *Herodot.* v. 40.

μέγαρον, ον (τό), fr. μέγας, *great hall* of a palace, in Homer; hence, in the singular, *palace, residence*: Καὶ ἔξαγεν ἐκ μεγάρου. *Od.* viii. 106.

μέλαθρον, ον (τό), prop. *great beam* which supports the *roof*; hence, by synecdoche, in the poets, the *roof*, meaning the palace: Πρὶν με κατὰ πρηνὲς βαλεῖν Πριάμοιο μέλαθρον. *Il.* ii. 414.

στέγη, ης (ή), *roof*; hence, in the plural in poetry, and sometimes in prose, *dwelling, tent, house*, &c.: Οἶκος ἔστι σὺ τ' οἴκου, σὺ τε, Κρίων, κατὰ στεγας: *Soph. (Ed. R.)* 637.

στέγος, εως (τό), and τέγος, εως (τό), *roof*; hence *raiser*: Τέτ' ἐκτίθεντο στέγος ἀρχαίων. *Eubol. Pers.* 145. Χίτων πρώτος λιθίνος Ἰάσον' ἐκείνου τέγος. *Pind. Nem.* iii. 93. [τέγος = *roof* in prose. *Th.* iv. 48. *Xen. Hell.* iv. 4, 12.]

341.

- 341 οἶνος, ον (ὄ), *wine*: οἶνον: Ἀνδρὶ δὲ ἐκκημῶτι μένος μέγα οἶνος ἀέξει. *Il.* vi. 261.

ἄκρατος, ον (ὄ), *pure wine*: Ἰθὺν ἐν, ἀκρατον ἐγκάταζον μοι πολὺν σπονδήν. *Aristoph. Equit.* 105.

βάκχος, ον (ὄ), *BACCHUS*, god of wine: Ἐπὶ ταῦτα τὰς θεῶν κρατῆρας τε Βάκχον. *Eur. Iph. A.* 1061. It is only used for wine itself by later poets, and in the Anthology.

μέθυ, υς (τό), *unmixed wine, pure wine*: Πολλὰν δ' ἐκ κηράμων μίθου πίνετο τοῖο γέροντος. *Il.* ix. 469.

342.

ὄπλον, ου (τό), *instrument, tool* of every kind, in Homer; 342 hence, in the plural ὄπλα, in the poets, offensive and, particularly, defensive arms, such as the helmet, *the cuirass*: Ἀμυντήρια ὄπλα. *Plat. Legg.* xii. 944, d. In the historians, it is used principally of the great shield carried by the heavy-armed infantry or ὀπλῖται, particularly in phrases relative to military tactics. This shield was the principal piece of armour, and the honour of the soldier was attached to the preservation of it: Εἰ βούλονται τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις. *Thuc.* iv. 37.

βέλος, εος (τό), *missile weapon* of any kind; *telum*: Ἐλκε ὃ ὑπ' ἐκ βελέων. *Il.* iv. 465. [Ἐξω βελῶν, *out of the reach of missiles*. *Xen. Cyr.* iii. 3, 69.]

ἔντευα, ἑων (τά), fr. ἔννυμι, *arms*, chiefly those that are put on, as the cuirass, *armour*: Τὸν δ' εὖρ' ἀμφ' ὦμοισι τιθήμενον ἔντευα καλά. *Il.* x. 34. f

τεύχεα, ἑων (τά), *tools, implements, apparatus, or equipment* of any thing necessary for its purpose, e.g. of a ship, &c.; hence *arms*, in general, and sometimes *armour*: Ἦχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο. *Il.* iii. 326. [For its use in the sense of *vessel*, cf. 7.]

343.

ὄραν, *to see*, in general: "Οτι καὶ τοὺς πρεσβυτέρους ὀρῶσιν 343 ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. *Xen. Cyr.* i. 2, 8.

ἀθρεῖν, *to regard or look at* with fixed attention: Λαβῶν ἔσοπτρον ἀθρεῖ. *Anacr.* xi. 3. [Ἀθρῶ καὶ ὀρῶ ὅτι ἀδύνατον. *Pl. Parmen.* 144, d. Also = *see*, in the sense of *reflect, weigh, consider*; especially in *imperat.* in Plato: ἄθρει, ἄθρει μὴ . . . , *vide; vide ne non* —.]

αὐγάζειν, αὐγάζεσθαι, in Homer and the poets, *to distinguish, perceive, see clearly, recognize*: Οἷος ἐγὼν ἵππους αὐγάζομαι; *Il.* xxiii. 458. The active is only found in Sophocles in this sense: Ἡ ναὸς ἄξενον αὐγάζων ὄρμον. *Soph. Phil.* 217.

βλέπειν, 1. *to see*, speaking of the faculty, with which the eyes are endowed, of being struck by external objects, *to see*, not to be blind: Καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις; *Soph. Œd. Col.* 73. Hence, 2. principally in the poets, *to turn the eyes, the look towards* an object [very common in *Pl.*, in κάτω, ἄνω βλέπειν· βλέπειν εἰς τινα,

(343) *πρὸς τι*] ; and, fig., in prose and in verse, *to look* (*intrans.*), *to have aspect, to look to or towards*, speaking of the direction in which a thing stands : Ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις (*in the houses that look to the south*). *Xen. Mem.* iii. 8, 9.

δέρκεσθαι, poet. *to see clearly, to distinguish* : Φέρον καὶ γόζαν Ἀχαιῶν δερκομένῳ. *Il.* xiv. 140.

εἶδον ἰδεῖν], second aorist, used supplementarily to the defective verb *ὥρᾱν*, but itself assuming, in its perfect *οἶδα*, the figurative sense of seeing with the eyes of the mind ; *to know, to be acquainted with* : Τοὺς δὲ οὐδ' ἑώρακετας πρότερε αὐτῶν, τοὺς δὲ καὶ εὖ εἰδῶτας ὅτι οὐδ' ἂν ἰδοίει. *Xen. Cyr.* i. 1, 3.

θεᾶσθαι (*θεῖα*), prop., 1. *to look upon games*, and the different spectacles composing them : Εἶπω τι τῶν εἰωθότων, ὃ ἑσπασα, ἐφ' οἷς αἱ γελῶσιν αἱ θεωμεναι; *Aristoph. Ran.* 2. Hence, 2. *to behold, to look with attention, to contemplate* : Ἀλλὰ, μὰ Δε', ἐφη, οὐκ ἐκείνον ἐθεώμην. *Xen. Cyr.* iii. 1, 41. The grammarians, without sufficient reason, would limit the use of this verb to objects of art only.

θεωρεῖν, to be a *θεωρὸς*, or go in deputation to festivals, or sacred ceremonies ; hence, 1. *to be a spectator, to look upon, or behold games, a review, &c.* : Ἐθεωσα δὲ τὸν ἀγῶνα καὶ Κῆρος. *Xen. An.* i. 2, 10. Ammonius and other grammarians assert, that in this sense *θεᾶσθαι* only should be used ; 2. fig. *to examine*, speaking of intellectual speculations : Ὁ θεωρήσας τὰ ἐν τοῖς ἄλλοις ἀνθρώποις νόημα. *Plat. Legg.* xii. 952, b.

λεύσσειν, *to see, to examine* : Λεύσσετε γὰρ τόγῃ πάντες. *Il.* i. 120.

νοεῖν, *to perceive, to become aware* : Δυσὶς' ἐπεὶ τ' ἐνόησει, *Il.* xii. 393.

δπιπτεύειν, *to look on with defiance, to lie in wait for* : Ἀλλ' οὐ γὰρ σ' ἰθὺλω θαλίην, τοιοῦτον ἰόντα, λίσσῃ δπιπτεύσας, ἀλλ' ἀρμαδόν. *Il.* vii. 243.

ὀπτάνευ, in the passive in the N. T., *to be seen, to show oneself* : Δὲ ἡμερῶν τίσσασιν οἷτα ὀπτανέμενοι αὐτοῖς. *Act. Ap.* i. 3.

ὀπτεύειν, *to see*, in Aristophanes : Πύσαν μὲν γὰρ γυνὴν ὀπτεύω. *Aristoph. Av.* 1061.

ὄσσεσθαι, defective, *to cast the eyes, or to cast looks*, the notion of (343) menace being implied: *Κάλχαντα πρῶτιστα κάκ' ὄσσόμενος προσ-
ἔειπεν. Il. i. 105.*

παπταίνειν, *to look about* with the idea of precaution, *to search with the eyes*: *Ἀμφὶ ἔ παπτήνας. Il. iv. 497.*

σκέπτεσθαι, prop. *to cover the eyes with the hand*, in order to see better at a distance; hence *to consider, to examine* with care, prop. and fig.: *Σκέπτεο νῦν, Μειέλαε διο-
τρεφές, αἶκεν ἴδῃαι. Il. xvii. 652.*

σκοπεῖν (σκοπός), *to take aim at an object*; hence *to be on the look out, to explore*, prop. and fig., *to consider, to examine*; as *σκέπτεσθαι*, it is used in speaking of intellectual speculation addressed to one subject in particular, in which respect these verbs differ from *θεωρεῖν*, which is used of speculations of a more general character: *Καθ' ἕν ἐν ἑκάστον
περὶ τούτων σκοπῶν, γνώσῃ ὅτι ἐγὼ ἀληθῆ λέγω. Xen. Cyr.
i. 6, 22.*

σκοπιάζειν (σκοπιά), prop. *to look from the height of an observatory, or any elevated place*; hence, generally, *to observe, to watch, to be on the look out, to spy*: *Ἀνδρας ἐνσμενέας σκοπιαζέμεν οἷος ἐπελθόν.
Il. x. 40.*

344.

ὀρθός, ἡ, 1. that which is set up, standing up, *erect*; 344
hence *straight up*; *arrectus*: *Οἱ πρῶτον μὲν μόνον τῶν
ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν. Xen. Mem. i. 4, 11.*
2. *Straight*, in opp. to *πλάγιος*, speaking of things, some-
times of the space between two points, prop. and fig.;
rectus: *Ὅρθῳ μετρήσω κανόνι προστιθείς. Aristoph. Av.
1004.*

εὐθύς, εἷα, that which goes in a straight line, *straight, direct*, in opp. to *στρεβλός* or *σκολιός*, tortuous, winding:
*Ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἢ ὁδός ἐστιν
ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Xen. Cyr. i. 3, 4.*

345.

ὄρνις, ιθος (ὄ, ἡ), *bird* in general, and particularly in 345
prose, domestic bird, or of the poultry-yard, and principally
of the gallinaceous kind, as *hen, cock*: *Τὸ μὲν οὖν πρῶτον
γένος τῶν ζώων ὄρνις καλεῖται. Aristot. H. An. i. 5, 11.*

ὄρνεον, ον (τό), poet., although used by some prose writers [Pl.], *bird*,
in general: *Ὅρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο. Il. xiii. 64.*

- (345) οἰωνός, οὔ (ὅ), fr. οἶος, *bird of prey*: Ἀντοὺς δὲ ἐλώρια τεῦχε κύνεσσιν οἰωνοῖσιν τε πᾶσι. *Il.* i. 5. [Hence, because large, lone-flying birds were considered prophetic, *bird of omen*, and *omen*: Τοῦ ἐκπλου οἰωνός ἐδόκει εἶναι. *Th.* vi. 27.]

πετετηνόν, οὔ (τό), *that which flies*, bird, in the plural: Ὅς τ' ὄκιστος πετετηνῶν. *Il.* xv. 238.

ποτητόν, οὔ (τό), more recent form in the *Odyssey* in the plural *that which flies*, flying creatures: Τῇ μὲν τ' οὐδὲ ποτητὰ παρήχεται, οὐδὲ πέλειαι. *Od.* xii. 62.

πτηνόν, οὔ (τό), adjective taken in an absolute sense in the plural, *the feathered race*, winged animals: Τῶν δὲ πτηνῶν τὰ μὲν πτερωτά ἐστίν, οἷον ἀετός. *Aristot.* *Il.* *An.* i. 5, 10.

346.

- 346 ὀφθαλμός, οὔ (ὅ), *eye*, in all its meanings: Ὀφθαλμοὺς μὲν ὥσθ' ὀρᾶν τὰ ὀρατά. *Xen. Mem.* i. 4, 5.

ὄμμα, ατος (τό), poet. *eye*: Κατὰ χθοιὸς ὄμματα πήξας. *Il.* iii. 17. [I cannot imagine what induced M. Pillon to pronounce this word *poetical*. It is of constant occurrence in prose, and it is very difficult to establish any distinction between it and ὀφθαλμος. Upon the whole, ὄμμα refers more frequently to the *gaze*, the *expression* of the eye; yet it is also used of the eye considered *physically*: Ἀλγεῖν τὰ ὄμματα. *Pl. Rep.* vii. 515, e. Τὸ . . . μεταξὺ τῶν ὀμμάτων μέτωπον. *Aristot.* *Il.* *A.* i. 8, 1. Πρῶτον χοή εἶναι μεγάλας (τὰς κύνας), εἶτα ἐχούσας . . . ὄμματα μετέωρα. *Xen. Ven.* 4.]

ὀπωπή, ῆς (ή), *sight*, sometimes *eye* in the later poets: Δρύφει δὲ οἱ βλίφαρον γυμνή δ' ὑπιδειπτετ' ὀπωπή. *Apollon. Rh.* ii. 109.

ὄσσε (τώ), in the dual in Homer, and in the plural in other poets, *the two eyes*: Φοβερά δ' ἐμοῖσιν ὄσσεσσι ὀμίχλα πρὸς τῇξι πληρηὴ δακρύων. *Æsch. Prom.* 148.

καυθός, αῦ (ό), *corner or angle of the eye*: Καυθαὶ δὲ οὗ μὲν πρὸς τῇ ρινί, ὃ δὲ πρὸς ταῖς κροτάφοις. *Aristot.* *Il.* *An.* i. 9, 1.

φάος, εος (τό), *light*, sometimes in the poets for *eye*, as in Latin *lumen*: Κίππει δὲ μιν κεφαλὴν τε καὶ ἄμφω φάτα καλά. *Od.* xvii. 39.

II.

347.

- 347 παιδεία, ας (ή) (παῖς), *instruction received by children*; hence, generally, *instruction*, cultivation of the mind, *edu-*

cation: Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην, ἡδὴ εἰσῆλθεν (347) εἰς τοὺς ἐφήβους. *Xen. Cyr.* i. 5, 1.

παιδαγωγία, ας (ῆ), prop. management and guidance of children; hence *education*, in Plato: Καὶ τὰς ψυχὰς οὕτω φῶμεν τὰς εὐφυστάτας κακῆς παιδαγωγίας τυχούσας διαφερόντως κακὰς γίγνεσθαι. *Plat. Pol.* vi. 491, e.

παίδευσις, εως (ῆ), fr. παιδεύω, *action of teaching or instructing* a child, and, in general, of giving instruction, the instruction given: Παίδευσις παιδείας παράδοσις. *Plat. Def.* 416.

348.

παῖς, ὅς (ό, ῆ), *infant* of either sex up to sixteen years 348 of age: Παῖς ἔτ' ἑών, καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας. *Od.* xviii. 216.

βούπαις, ὅς (ό), *full-grown boy, youth* of about seventeen, in Aristophanes: Ὡν βούπαις ἔτι. *Aristoph. Vesp.* 1206.

βρέφος, εος (τό), *embryo, foetus, little one* yet in the mother's womb, speaking of animals, in the *Iliad*: "Ἴππον . . . βρέφος ἡμίονον κυέουσιν. *Il.* xxiii. 266. Afterwards, *new-born babe*: Οὕτε γιγνῶσκον τὸ βρέφος ὅφ' ὅτου εὖ πάσχει. *Xen. Mem.* ii. 2, 5.

ἔφηβος (ό, ῆ), *young boy, youth*, at Athens, of the age of seventeen; speaking of girls, of the age of thirteen: Μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται. *Xen. Cyr.* i. 2, 8.

κόρος, ου (ό), Ionic and Epic κούρος, the first in the Tragic writers, and both of them rare in prose, *boy, young man, youth*, from after the first childhood to the age of manhood: Κούρω αἰσυντηῖρι ἐοικῶς πρῶτον ὑπηνήτη. *Il.* xxiv. 347.

κόρη, ης (ῆ), Ionic κούρη, *young girl*, and generally *girl* of any age, as *fille* in French for an unmarried woman; sometimes for *νύμφη, young married woman*, or betrothed; *puella*: Κούρης δαῖτα φίλοισι καὶ ἀγλαὰ δῶρα διδοῦσιν. *Od.* xviii. 279.

- (348) μείραξ, ακος (ό, ή) [in *Att.* only ή], *young girl* of about fourteen years old: Ἄλλ', ὃ νεανίσκ', οὐκ ἐὼ τὴν μείρακα μισεῖν σε ταύτην. *Aristoph. Plut.* 1071.

μειράκιον, ου (τό), diminutive, employed more particularly by the Attic writers, *lad, youth, young man* [mostly from about fourteen to twenty-one: but *Plut. Philop.* 6, extends it to thirty]: Καὶ μετὰ Πανσαρίου νέον τι ἐπὶ μειράκιον ὡς μὲν ἐγῶμαι. *Plut. Prot.* 315, d.

παιδίσκη, ης (ή), *young girl, free-born*, in the Attic writers: Γέροντά τε καὶ γυναῖκα καὶ παιδίσκας. *Xen. An.* iv. 3, 11. Phrynichus blames the new-Attic writers for using the word in the sense of a female slave.

349.

- 349 παρειά, ας (ή), upper and prominent part of the *cheek*, particularly in poetry: Ἐρως ὃς ἐν μαλακαῖς παρειαῖς νεανίδος ἐννυχεύεις. *Soph. Ant.* 783.

παρήϊς, ἰδος (ή), Attic παρήϊς, ἦδος *cheek*: Φοιτίσσομεν παρήϊ' ἐμὰν αἰσχύναν νοθευθεῖ. *Eur. Iph. A.* 187. παρηϊάς, ἰδος ή, is only found in the Anthology. See the passage quoted below on Μηλον.

κόρση, ης (ή), Attic κόρρη, prop. *temple*, the top of the *cheek*: Πῦξ ἐπὶ κόρρᾳς ἤλασα. *Theocr. Id.* xiv. 34.

μηλον, ου (τό), *ball of the cheeks*, in the Anthology: Ὑπέρμα φοιτιχθεῖς μάλα παρηϊάδων. *Anth. Pal.* ix. 556.

350.

- 350 πάτριος, ἰα (πατήρ), *that which comes from our fathers*, or ancestors, speaking of [hereditary or traditional] customs or usages: Πάτριον γὰρ ἡμῖν ἐκ τῶν πάλαι τὰς ἀρετὰς κατ᾿ἄσθαι. *Thuc.* i. 122.

πατρικός, ή, according to the grammarians, was used solely of such connexions in friendship or hospitality, as had been contracted by the father; but the word is used in a wider sense by many writers, who confound it with πατροφής; *the father's, of or belonging to the father, hereditary*: Πατριον δὲ ἦσται ἐπὶ ρηταῖς γέγρασι πατρικαὶ βασιλεῖται. *Thuc.* i. 13.

πατρῶος, ῶα, *paternal*, used specially of every thing which passes from the father to the children by right of

succession, prop. and fig.; *paternus*: Πλὴν τοῦ πατρῷου (350) κλήρου. *Plat. Legg.* xi. 923, d. [Hermann says: *πάτρια sunt, quæ sunt patris*; πατρῷα, *quæ veniunt a patre*: πατρικά, *qualia sunt patris* (*ad Med.* p. 362).]

351.

παύεσθαι, *to make a pause, to rest*; hence *to cease*, to 351 stop, with the notion of discontinuing in order to resume what one was doing: Καταμαθὼν δὲ τινα τῶν ξυνδειπνούντων, τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα κ.τ.λ. *Xen. Mem.* iii. 14, 2. [Is not the notion simply that of *cessation*, without *any* secondary notion whatever?]

ἀνιέναι, *to relax, abate, slacken*: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν. *Xen. Cyr.* i. 4, 21.

διαλείπειν, *to leave an interval, to discontinue*: Οὐ πρόποτε διέλιπον καὶ ζητῶν καὶ μαρθάνων. *Xen. Apol. Socr.* 16.

λήγειν, *to leave off a thing begun, to put an end to an undertaking, having finished it, or not intending to continue it*: Ἐπεὶ δ' ἔληξαν τῆς θήρας. *Xen. Cyr.* ii. 4, 16. [So absol. with reference to the *final cessation* of progress or *developement*: ὅταν δὲ λήγῃ ἡ ῥώμη. *Pl. Rep.* 498, b. So ἅμα τῷ τοῦ σώματος ἄνθει λήγοντι. *Conv.* 183, c. and τῆς ἀκμῆς λήγειν, of the *eye-sight*.]

τελευτᾶν, *to finish, to end, to terminate transitively, or, more frequently, intransitively in speaking of the termination of a space of time, or of life*: Καὶ ὁ χειμῶν ἐτελεύτα. *Thuc.* iv. 135.

352.

πεῖρα, ας (ῆ), *attempt, trial, experiment, proof* confined 352 to a single particular, *experience* gained: Καὶ μέντοι πρᾶττοντες ταῦτα, λήψεσθε ἅμα καὶ πεῖραν ὑμῶν αὐτῶν. *Xen. Cyr.* iii. 3, 18.

ἐμπειρία, ας (ῆ), *experience* the result of acquired and positive knowledge in general: Οὐχ ἅπαντα τῷ γήρᾳ κακὰ πρόσσεστιν, ἀλλ' ἡ ἐμπειρία ἔχει τι δεῖξαι τῶν νέων σοφώτερον. *Eur. Phœn.* 540.

353.

πένης, ητος (ό), fr. *πένομαι*, prop. one who gains his 353
F f

(353) livelihood by his labour, *poor* : Τοῦ ἔε πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα. *Aristoph. Plut.* 553.

ἀκτήμων (ὁ, ἡ), *without any possession of his own* : Οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσότο. *Il.* ix. 263.

ἀλήϊος (ὁ, ἡ), *one who has no lands or goods* : Οὐ κεν ἀλήϊος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο. *Il.* ix. 125.

ἀλήτης. οὐ (ὁ), *wanderer, vagabond, beggar* : Καὶ πολλάκι δ᾽ ἄσκειν ἀλήτην. *Od.* xvii. 420.

ἄπορος (ὁ, ἡ), *without resources, without means* : Ὅρῳ γὰρ καὶ τῶν τοιούτων τοὺς πλείους ἀπόρους παντάπασι γιγνομένους. *Xen. Hellen.* vi. 3, 16.

ἐνδεής (ὁ, ἡ), *one who is without, or who has need of something* : Καὶ ὅποτε μὲν ἐνδεής εἶη. *Xen. Hellen.* vi. 1, 3.

πενυχρός, ἄ. *poor* : Ὡστε τευ ἡ παρὰ πᾶμπαν ἀνείμονος ἢ πενυχροῦ. *Od.* iii. 348.

πτωχός, οὐ (ὁ), fr. πτώσσω, poet. [*very poor, indigent*] *beggar, mendicant, pauper*, who gets his livelihood by begging : Πῇ δὲ τοίῃ μοιοβρὸν ἄγεις πτωχὸν ἀνὴρον ; *Od.* xvii. 220. [M. Pillon has too hastily pronounced this word *poetical*. *Hdt.* 3 14. *Pl. Legg.* 936, c. πτωχὸς μηδεὶς ἡμῖν ἐν τῇ πόλει γιγνέσθω. *Theæt.* 175, a. πλούσιοι καὶ πτωχοί : and elsewhere, *Dem.* 36, 20 : οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασι, and elsewhere.]

354.

354 πηγὴ, ἡς (ἡ), the mass of water which forms the source, whether visible to the eye or even not so ; hence, 1. *source*, in general, in the singular ; always in the plural, *πηγαί*, in speaking of streams and rivers, in Homer and the poets, even where one source only is supposed : Καὶ πηγὰς ποταμῶν. *Il.* xx. 9. 2. *Fig. source*, for origin : Καὶ αἱ τέχναι σοι, ἅς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσσονται ; *Xen. Cyr.* vii. 2, 13.

ἀνάβλυστις, εως (ἡ), *action of water springing, gushing or sprouting out or up from a spring* : Καὶ πηγῶν ἀναβλύσεις. *Aristot. de Mund.* 4, 34.

κρήνη, ης (ἡ), head of a river ; hence *source*, speaking of the water which flows from it, forming a *bason* or *fountain-head* ; hence a *fountain*, though made by man, in *Thucydides* (*Thuc.* ii. 15) : Ὡστε κρήνη μὲλάνυδρος ἦτε κατ' αἰγι-

λιπος πέτρης δ:οφερὸν χέει ὕδωρ. *Il.* xvi. 3. [Is it not (354) *spring, fountain* generally? It seems distinguished from the *source of rivers*, in *Ar. Meteor.* 113: Πλεῖστοι καὶ μέγιστοι ποταμοὶ ῥέουσιν ἐκ τῶν μεγίστων ὀρῶν. Ὀμοίως δὲ καὶ αἱ κρῆναι αἱ πλεῖσται ὄρεσι καὶ τόποις ὑψηλοῖς γειτνιῶσιν ἐν δὲ τοῖς πεδίοις ἄνευ ποταμῶν ὀλίγαι γίγνονται πάμπαν.]

κρουνός, οὔ (ὅ), fr. ῥέω, or perhaps fr. κρούω, *jet, flow* of water which springs or falls from the source [rushing with violence and noise. Pape]; hence *bed, channel*: Κρουνῶ δ' ἱκανον καλλιῤῥόω ἐνθα δὲ πηγαὶ ῥοαὶ ἀναΐσσουσι Σκαμάνδρου. *Il.* xxii. 147. [*Strab.* viii. 343.]

πίδαξ, ακος (ή), poet. *source, spring*: Μάχεσθον πίδακος ἀμφ' ὀλίγης. *Il.* xvi. 825.

355.

πηδάλιον, ον (τό), all the lower part of the large oar which 355 served for a rudder in the ships of the ancients; hence, often in the plural, *rudder*: Οὐδέ τι πηδάλι' ἐστί, τά τ' ἄλλαι νῆες ἔχουσιν. *Od.* viii. 558.

οἶαξ, ακος (ὅ), *tiller or helm* of the rudder, and all its upper part, prop. and fig.: Οἶον πηδάλιον οἶακος ἀφόμενος. *Plat. Polit.* 272, e.

πληθρίον, ον (τό), *rudder* of a raft or any other craft got up in haste; there is no authority for the word but that of Ammonius.

356.

πηδᾶν, *to take a leap, to leap*, in general: Καὶ δραμεῖν 356 δὲ καὶ βλαεῖν καὶ πηδῆσαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; *Xen. Œcon.* 5, 8.

ἄλλεσθαι, *to spring forward in order to leap* in any direction; *salire*: Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε. *Il.* iii. 29.

θρῶσκειν, *to spring forth, rush*, speaking of men and even of inanimate things; *to pour upon an enemy, to assail, assault him*: Μᾶλλον ἐπὶ Τρώεσσι θόρον. *Il.* viii. 252.

ὀρχεῖσθαι, *to dance; tripudiate*: Ἀλκίονους δ' Ἄλιον καὶ Λαιοῦμαντα κέλευσεν μουνᾶξ ὀρχήσασθαι. *Od.* viii. 371.

παιφάσσειν, used only in the participle feminine, *to dart, to rush with impetuosity*: Σὺν τῇ παιφάσσουσα ᾗεσσυτο λαὸν Ἀχαιῶν. *Il.* ii. 450.

πάλλειν and πάλλεσθαι, *to palpitate, throb or leap, to beat*,

(356) speaking of the heart: Ἐν δ' ἐμοὶ αὐτῇ στήθεσσι πάλλεται ἦτορ. *Il.* xxii. 451. The Tragic writers and later poets used the active: Ἴν' ὁ φίλανδρος ἐπαλλε ἑελφίς. *Eur. El.* 435.

σκαίρειν, poet. *to bound, to skip*, speaking of young animals: Πᾶσαι ἄμα σκαίρουσιν ἱναντῖαι. *Od.* x. 412.

σκιρτᾶν, *to bound, spring, caper*, speaking of a mare: Αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζείδωρον ἄρουραν. *Il.* xx. 226. [Of a *goat*, *Theocr.* i. 152.]

357.

357 πῖθος, ου (ό), large earthen vessel, jar, pitcher, amphora in which wine was kept: Ἐν δὲ πῖθοι οἴνοιο παλαιοῦ ἡγευπότοιο ἔστασαν. *Od.* ii. 340.

ἀμφιφορεύς, ἑως (ό), vessel or pot with two handles for keeping wine, in the *Odyssey*: Οἶνον ἐν ἀμφιφορεῦσι. *Od.* ii. 290.

ἀμφορεύς, ἑως (ό), a syncopated form of the preceding word, and alone used since in verse and prose, earthen vessel, jar, AMPHORA: Δελφίνων τεμάχη ἐν ἀμφιρεῦσι τεταριχενμένα. *Xen. Anab.* v. 4, 16. As a measure of capacity, the Greek amphora was half as large again as the Roman.

κάδος, ου (ό), 1. earthen vessel for keeping wine; *cadus*: Καὶ φοινικίου οἴνου κάδον. *Herodot.* iii. 20. 2. *Urn* for votes at Athens: Οὐκ ἀποίσεις τῷ κάδῳ; *Aristoph. Av.* 1032.

καδίσκος, ου (ό), is more used than κάδος in the second meaning, and is found in Demosthenes: Οἱ δὲ λαμβάνοντες δύο καὶ τρεῖς Δηφους ἑκαστοὶ παρα τούτου ἐτίβαλλον εἰς τὸν καδίσκον. *In Eubul.* 1302.

στάμνος, ου (ό and η), earthen pot, jar in which wine was drawn off: Ἀπὲρ δὲ ὑδατος στάμνου κεφαλὴν κατεαγότες. *Aristoph. Plut.* 545.

358.

(358) πημπλάναι, *to fill*, in general, *to fill full*: Πληπάμενος δ' οἴνοιο δέπας. *Il.* ix. 224.

βύειν, *to stop up, to fill by stopping up*: Ἡμεῖς δ' ἐπ' ἦν τετραμμένα ἐπιβόσασμεν ῥακίοισι. *Aristoph. Vesp.* 128.

γεμίζειν, *to fill a vessel, to put in her freight or cargo, to load*: Τα πλοῖα πάντα γιμύσαι τῶν τε ἀνδραποδῶν καὶ τῶν χρημάτων. *Xen. Hell.* vi. 2, 25.

πλήθειν, to enlarge, increase; hence, consequently, to be full: Σελή- (358) νην τε πλήθουσαν. *Il.* xviii. 484.

πληθύειν and πληθύνειν, to be full: Ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθυνον. *Æsch. Pers.* 425.

πληροῦν, to fill up, with a view of completing the number, to complete the crew or cargo of a vessel, or a body of men: Πληρουμένου γε μὴν τοῦ ἱππικοῦ. *Xen. Hipparch.* 1, 3.

πλούσιος, ἰα (πλοῦτος), which the grammarians derive 359 from ὁ πολυούσιος, rich, one who has abundance, principally of gold or silver: Οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν. *Plat. Pol.* iii. 408, b.

ἄφνειός (ὁ, ἡ), fr. ἄφενος, rich in means secured for the year, hence opulent, rich, in general: Ἄλλα τε πολλὰ οἷσιν τ' εὐζώουσι καὶ ἀφνειοὶ καλέονται. *Od.* xvii. 423.

ἄφνεός, ἄ, later form in Pindar and the Tragic writers: Καὶ τῶν ἀφνεῶν καὶ πολυχρύσων ἐδράνων φύλακες. *Æsch. Pers.* 3.

εὖπορος (ὁ, ἡ), rich in resources, in means, in easy circumstances: Πόλιν τε τοῖς πᾶσιν εὖπορώτατην καὶ μεγίστην ᾤκησαμεν. *Thuc.* ii. 64. Δεῖ γὰρ τοὺς εὐπόρους χρησίμους· αὐτοὺς παρέχειν τοῖς πολίταις. *Dem. in Phæniurr.* 1045, 23.

ζάπλουτος (ὁ, ἡ), very rich: Μηδ' εἰ ζαπλούτους οἶσεται φερνὰς δόμοις. *Eur. Andr.* 1282.

κτηματικός, ἡ, rich in possessions, large landed proprietor: Οἱ δὲ πλούσιοι καὶ κτηματικοὶ πλεονεξία μὲν τὸν νόμον, ὀργῇ δὲ καὶ φιλονεικία τὸν νομοθέτην δι' ἑχθροὺς ἔχοντες. *Plut. T. Grac.* 9. [And *Polyb.* v. 93, 6. κτηματικοί, divites, qui fundos habent. Schweigh.]

ὄλβιος, ἰα, happy, blessed in life, with the notion of riches connected with it, rich and happy, one who lives in abundance: Καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον ὄλβιος ἀφνειόν. *Od.* xvii. 420.

πλούταξ, ακος (ὁ), rich man, with the associated notion of contempt, irony, or derision, a rich churl: Κἄν τι τύχη λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαίνῳ. [*Eupol.* ap.] *Athen.* vi. 236, f.

πολυκτήμων (ὁ, ἡ), poet. one who has large possessions, wealthy: ὦ πόλις, ὦ πόλειος πολυκτῆμονες ἄνδρες. *Soph. Ant.* 843.

- (359) πολυχρήμων (ὁ, ἡ), *rich in money*; hence *rich*, in general, speaking of a town, in Polybius: Κύριος γενόμενος τῆς Καρχηδόνας ἥτις ἔδωκε πολυχρημονεστάτη τῶν κατὰ τὴν αἰκουμένην εἶναι πόλεων. *Polyb.* xviii. 18, 9. [= πολυχρήματος. *Luc. Vit. Auct.* 12. *Strab.* 938.]

πολύχρῦσος (ὁ, ἡ), *one who has much gold*: Δολων, Εὐμή-
τειος υἱὸς κήρυκος θεῖου, πολύχρυσος, πολύχαλκος. *Il.* x. 315.
[In prose, *Xen. Cyr.* iii. 2, 25.]

χρηματικός, οὗ (ὁ), *one who has money, rich*: Τοῖς ἐν
χρηματικοῖς βεβραῖωσιν τῶν συμβολαίων. *Plut. Sol.* 14.

360.

- 360 πλύνειν, *to wash*, particularly in speaking of linen or of
linen-cloth; hence, in general, *to wash*, but only clothes:
"Ἴνα κλυτὰ εἶματ' ἄγωμαι ἐς ποταμὸν πλυνέοντα τὰ μοι ῥευν-
πωμένα κῆται. *Od.* vi. 59. [This is not correct: ~ σκεπή,
Antiph. ap. Ath. iv. 170: τὸ τῶν ἱερῶν ἑκάφορ ταῖς κοναῖς.
Polyb. ix. 6, 3; and in *Xen. de Re Eq.* i. 5, 7, of washing
a horse's mane and tail, οὐρὰν καὶ χαίτην.]

καθαίρειν, *to remove spots*; hence *to cleanse, to purify*
by washing, *to wash clean*: Ἐπει πλυνάιν τε καθαράν τε
ῥύπα πάντα. *Od.* vi. 93.

κναφεύειν, *to comb or card wool in order to clean it*; hence
to be a carder or dresser of wool or fuller: Ὁ δὲ κναφεύει
τις, ὁ δὲ πλύνει κώδια. *Aristoph. Plut.* 166.

λούειν, *to wash*, speaking of the whole body, *to bathe*:
Εἰωθὼς λούεσθαι ἐν ῥέει ποταμοῦ. *Il.* vi. 508. [In Mid.
with ref. to one's own person.]

ρίπτειν [late; *Plut. Thes.* 10. *Arr. Epict.* i. 19, 4], or
better νίξειν, *to wash*, speaking of the hands, which the
ancients washed before sacrificing and before meals, some-
times of the feet, and very seldom of the whole body:
Χεῖρας νιψάμενος πολιτῆς ἀλόος. *Od.* ii. 261.

φαιδρύνειν (φαιδρός), *to cleanse, make [white] or white by washing*,
hence *to wash*: Μηδὲ γυναικὶ λουτρῷ χρὴ φαιδρύνεσθαι ἀνδρά.
Hesiod. Oper. 751.

361.

- 361 ποιεῖν, *to make*, in a very wide sense, supposes some pre-
cise and individual thing; hence, 1. *to produce, to create*,
to be the author, to compose, to instruct: Περὶ ἑκάστου εἴδη

περικλυτὸς ἀμφιγυήεις Ἥφαιστος ποίησεν. *Il.* i. 607. 2. Fig. (361) in the sense of *committing, doing*, speaking of a fixed particular action: Τάχα δὴ τι κακὸν ποιήσετε μεῖζον. *Il.* xiii. 120.

δρᾶν, *to act, execute, do with activity*, and sometimes to do a remarkable action; to signalize oneself: Ὁ δὲ δρᾶν τι βουλευόμενος, καὶ αὐτὸς ζηλώσει. *Thuc.* ii. 64.

δραίνειν, *to be desirous to act, to wish to do*: Ἄλλ' εἴ τι δραινεις. *Il.* x. 96.

ἐργάζεσθαι (ἔργον), *to work*, speaking of every kind of bodily and manual labour; *operari*: Ἐνθα κεν ἔργα ἀεικέα ἐργάζοιο. *Il.* xxiv. 733.

ἔρδειν, poet. *to do, to complete an action, to commit an act*: Ἐρδειν ἔργα βίαια. *Od.* ii. 236.

ῥέξειν, formed by metathesis fr. ἔρδειν: Μήτι χολωσάμενος ῥέξη κακὸν νῆας Ἀχαιῶν. *Il.* ii. 195.

κάμνειν, *to make with fatigue, to manufacture*, speaking of a manual work: Τὴν χαλκῆες κάμον ἄνδρες (= wrought). *Il.* iv. 216.

μογαίνειν, *to do with difficulty, to have trouble*: Ὡς ἐπὶ πόλλ' ἐμόγησα. *Il.* i. 162.

πένεσθαι, poet. prop. *to labour for a livelihood*; hence *to make for oneself*, in the sense of *preparing*, in speaking of a meal or food: Φίλοι δ' ἀμφ' αὐτὸν ἐπαῖροι ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον. *Il.* xxiv. 124.

ποιπνύειν (πνέω), prop. *to be out of breath*, hence *to do any thing or to serve with eager haste*: Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. *Il.* i. 600.

πονεῖν, πονεῖσθαι, *to labour*, with the associated notion of difficulty or bodily fatigue; in Homer, speaking of manual works and combats: Ὅπλα τε πάντα λάρνακ' ἐς ἀργυρέην συλλέξατο τοῖς ἐπονείτο. *Il.* xviii. 413. The active πονεῖν, in prose and later: Ὡς δὲ οὐ μάτην ἐπόνουν, οὐ δοκεῖ ὑμῖν καὶ τάδε τεκμήρια εἶναι; *Xen. Apol. Socr.* 16.

πράσσειν, Attic πράττειν, *to act, to do*; regards rather the general conduct in life, the *tout ensemble* of a man's actions, whether private or political, what is done upon a definite plan and system, the fulfilment of duties, the discharge of responsibilities, &c. so that it is construed with neuter plurals, *to practise, exercise, treat*; *agere*: Δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην. *Xen. Mem.* i. 2, 16.

- (361) τεύχειν, *to manufacture, construct, make artistically, make a work of art, cloth, &c.*: Εἶματ' ἰδοῦσα καλά, τὰ ῥ' αὐτῇ τεῦξε. *Od.* vii. 235.

362.

- 362 ποιμήν, *έίος (ό), feeder or tender of sheep, shepherd*; used also figuratively: Δρύαντά τε ποιμένα λαῶν. *Il.* i. 262.

αἰπόλος, *ου (ό), fr. αἰξ and πολέω, feeder or tender of goats, goatherd*: the goatherds were reckoned the lowest class of herdsmen, as the poorest and rudest of all; hence αἰπόλος is sometimes used for a term of abuse; thus Galatea applies it to Polypheme, although he was owner of a flock of sheep: Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἅ Γαλάτεια μάλοισιν, ἐνσέρωπα, τὸν αἰπόλον ἄνδρα καλεῦσα. *Id.* vi. 6.

βούκολος, *ου (ό) (βοῦς κολέω), feeder or tender of cattle*; and poet. βώτης, *ου (ό), cowherd*. In Theocritus, the father of pastoral poetry, a great difference is observable in these classes of graziers; the kind of hierarchy which he establishes among them is sufficiently obvious in the passage where he assembles them all together at the death of Daphnis: Ἦρθον τοὶ βῶται, τοὶ ποιμένες, ὅπολοι ἦρθον. *Id.* i. 80. It is plain too from other passages that he constantly gives the first place to those that kept cattle, naturally the richest of the three. From this difference of condition would follow an equally great difference in their respective manners, customs, and even language. The cattle-owners were distinguished by their education, and the superiority of their sentiments and manners, and were the well-bred gentlemen of their order. Thus we find one of them astonished at not being able to touch the heart of Eunika: Εὐνίκα δὲ μόνα τὸν βωκόλον οὐκ ἐφίλασεν. *Theocr. Id.* xx. 42. Hence it follows that the words βωκόλος and βώτης have a dignified sound in Greek poetry, however much otherwise it may be with the words *grazier* or *cowherd* in the present day.

νομεύς, *ως (ά), tender, feeder, herdsmen, in general*: Νομῶν ὡς ποιεσι μῆλων. *Od.* iv. 413. [Often in *Plato*.]

συβώτης, *ου (ό), swineherd, in the Odyssey*: Ὀθι δῶματα ταῦτ' ἀνδοτῆς. *Od.* xxiv. 149. [*Pl. Theæt.* 174. d. *Rep.* ii. 373, c.]

συφορβός, and, in the *Odyssey*, ὑφορβός, οὐ (ὅ), keeper of (363) swine, *swineherd*: Ὡς παῖδα συφορβόν. *Il.* xxi. 281. [In prose, *Plut.*, &c.]

363.

πόλις, εως (ή), *Ἐπὶ πόλις*, *town*, used either of the 363 place or the inhabitants, and of the two together; hence *city*, in the political sense, *state*, *republic*: Ἡ γὰρ πόλις πολιτῶν τι πληθός ἐστιν. *Aristot. Pol.* iii. 1, 2.

ἄστυ, εως (τό), *town*, but to be understood only of the place; hence *the town* or *capital* of the country, in reference to the people or the land of which mention is made: Φράζου νῦν ὅπως κε πόλιν καὶ ἄστυ σώσεις. *Il.* xvii. 144.

πτολίεθρον, ου (τό), *city*, *town*: Ἐπὶ πτολίεθρον ἔλωμεν. *Il.* iv. 239.

364.

πολίτης, ου (ὅ), 1. *citizen* of a town, of a state: Οὐχ 364 οἷον τέ γε ἀνευ ἐκαιοσύνης ἀγαθὸν πολιτην γενέσθαι. *Xen. Mem.* iv. 2, 11. 2. *Fellow-citizen*, a sense peculiar to the Attic writers: Ἡ χρηστὸς ἀνὴρ πολίταις ἐστὶν ἅπασιν ὅστις γ' ἐστὶ τοιοῦτος. *Aristoph. Pac.* 905.

ἄστος, ή, *born in the town*, native of it: Ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβῶν. *Xen. Mem.* i. 2, 60.

δημότης, ου (ὅ), *citizen*, or member of a δῆμος, at Athens: Ἐπειδὴ δ' εἰς τοὺς δημότας ἐνεγράφης. *Dem. de Cor.* 78.

πατριώτης, ου (ὅ), fr. πατρίς, *fellow-countryman*: Μήτε πατριώτας ἀλλήλων εἶναι τοὺς μέλλοντας ῥᾶον ἐουλεύσειν. *Plat. Legg.* vi. 777, d.

συμπολίτης, ου (ὅ), *fellow-citizen*: Ὡς συμπολιταί. *Eur. Heracl.* 826. Acc. to the grammarians this word was not used by good Attic writers, who employ the simple form only in this sense; from this it may be inferred, that Euripides was the introducer of this neologism.

365.

πρῶτος, η, *first*, when there is mention of more than two, 365 is opposed to ὕστατος, and besides assigning numerical

(365) place, indicates superiority in quality, pre-eminence, &c. : Καὶ αὐτὸς πρῶτος ἡγεῖτο ταχέως. *Xen. Cyr.* i. 4, 20.

προτεραιός, αἶα, of or belonging to *what preceded, belonging to or occurring on the day before*, used only of time, in speaking of the day or night, and often in the feminine ἡ προτεραία, taken absolutely with ellipse of ἡμέρα, *the day before* : 'Αφ' οὗ τῇ προτεραίᾳ οἱ βάριβυροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. *Xen. Anab.* v. 4, 23.

πρότερος, ρα, *first*, speaking of two only, with reference to numerical order alone, and used of space or time, and opposed to ὕστερος, the last or second : Νῦν δ' ἐμὲο πρότερος μάλ' ἐπέγρετο. *Il.* x. 124.

P.

366.

366 ῥαδῖος, ἰα, *easy*, in general, prop. and fig. : Τὰ δὲ κείμενα ὥς μὴ ῥάδια εἶναι ἰδεῖν, διαγεῖτο. *Xen. Cyr.* viii. 4, 16.

εὐκολος (ὁ, ἡ), prop. one not difficult (easily satisfied) as to food ; hence, fig. *easy* : Τὸ δὲ τῶν ἰὺν εἰσθημένων ἐχόμενον εἰπεῖν, οὐ πάντων εὐκολώτατον. *Plat. Legg.* vi. 779. Speaking of men, of *easy*, affable character and manners : Εὐκολος πρὸς τοὺς συνήθεις. *Plat. Fab.* 1.

εὐμαρής (ὁ, ἡ), fr. μάρη, hand, that which is at hand or to hand, or within reach ; hence *easy*, prop. and speaking of things ; and, later, fig. speaking of persons : Χρόνως γὰρ εὐμαρὴς θεός. *Soph. Electr.* 179. [Late in prose : but the adverb in *Pl.* : τὴν ἰῆστον εὐμαρῶς ἐκκόσμησεν : *Crit.* 113, c, and *Legg.* 4, 706, b.]

εὐπετής (ὁ, ἡ), fr. πίπτω, *easy*, seems to refer more to events ; hence *easy*, in general, speaking of things : Πάντα δ' εὐπετὴ θεοῖς. *Eur. Phœn.* 689. [εὐπετιστῆρα ἴλος. *Pl. Soph.* 218, d ; and c. inf. ~ ἐπθῆναι, εἰσακούσαι.]

εὐπορος (ὁ, ἡ), fr. πέρω, the way or passage of which is easy, speaking of a road, prop. ; hence, prop. and fig. *possessing means, facilities, &c. for effecting anything* : Ποῖα

τίς ἐστι [ὁδὸς] τραχεῖα καὶ χαλεπὴ ἢ ῥαδία καὶ εὐπορος; (366)
Plat. Pol. i. 328, e.

εὐχερής (ὁ, ἡ), prop. easy to hand, easy to manage, manageable; hence tractable, pliant, in character: "Ὅρα σὺ μὴ τῶν μὲν τις εὐχερὴς παρῆς. *Soph. Phil. 519.* [Opp. δυσχερής. *Pl. &c. in Dem. 21, 103 = light-minded, reckless.*]

367.

ρίς, ἰός (ἡ), nose, used only of man; in the plural, 367
 nostrils: "Ὅσμων γε μὴν εἰ μὴ ῥῖνες προσετέθησαν τί ἂν ἡμῖν ὄφελος ᾗν; *Xen. Mem. i. 4, 3.*

μυκτήρ, ἦρος (ὁ), nostril; hence, fig. jeering, irony [*Timon. ar. D. L. 2, 19; Luc. Prom. 1*]: Καὶ ἀδύνατον χωρὶς τοῖς μυκτῆρσιν ἀναπνεῦσαι ἢ ἐκπνεῦσαι. *Aristot. Hist. An. i. 11.*

ράμφος, εος (τό), beak of birds, in Lycophron: "Ράμφεσι δ' ἀγρώσσοντες ἐλλόπων θυρούς. *Lycophr. Alex. 598.* [*So Aristoph. Av. 99.*]

ρύγχος, εος (τό), prop. snout of a hog, acc. to Athenæus (*Athen. iii. 95*); hence muzzle of beasts, beak of birds, in Aristophanes [and *Aristot. H. A. 3, 1*]: Χώρει, κάθες τὸ ρύγχος· οὐ μέλλειν ἐχρῆν. *Aristoph. Av. 362.*

Σ.

368.

σάρξ, κός (ἡ), flesh of an animal alive or dead: "Ἀτὰρ 368
 Τρώων κορέεις κύνας ἢδ' οἰωνοὺς δημῶ καὶ σάρκεσσι. *Il. xiv. 83.*

κρέας, ατος (τό), flesh of the killed beast, which is eaten for food; hence meat: Τὰ δὲ κρέα τῶν ἀλίσκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. *Xen. Anab. i. 5, 2.*

369.

σῆμα, ατος (τό), sign, in general, and more used in 369
 poetry: Κτύπε μητίετα Ζεύς, σῆμα τιθεὶς Τρώεσσι. *Il. viii. 171.*

σημεῖον, ου (τό), sign, signal, according to the gram-

(369) *marians, mark or token, an indication by which any one proves or wishes to prove something past, proof, in logic, doubtful proof [presumptive or probable proof]:* Οὐδ' ἔν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως. *Xen. Anab. vi. 2. 2.*

σύμβολον, ου (τό), sign agreed upon between two or more parties, mark of agreement made: Ὡς δ' ἔγνω ὁ Ἀβραῆ-
τας τὰ παρὰ τῆς γυναῖκος σύμβολα. *Xen. Cyr. vi. 1. 46.*

τεκμήριον, ου (τό), mark that any thing leaves behind it, and by which the fact of its having existed is indubitably shown, although nothing remains of the thing itself, sure sign or token, moral and certain proof in logic: Ἡμεῖς δὲ ἀνείμενως λιατῶμενοι, οὐδ' ἐν ἡσσαν ἐπὶ τοὺς ἰσοπαλεῖς κιν-
δύνους χωροῦμεν· τεκμήριον δέ. *Thuc. ii. 39.*

370.

370 *σημεῖον, ου (τό), sign, used of meteoric phenomena, such as thunder, lightning, &c. from which the ancients drew presages of the future:* "Ὅτι μὲν, ὃ παῖ, οἱ θεοὶ ἱλεώ-
τε καὶ εὖμενῆς πέμπουσί σε καὶ ἐν ἱεροῖς ἐῆλον καὶ ἐν αἰθέ-
ροις σημεῖοις. *Xen. Cyr. i. 6, 1.* [Also *signal to do some-
thing. Th. 3, 9, &c.*]

*τέρας, ατος (τό), monster contrary to nature, miracle, and every thing which is contrary to the order of nature: accord-
ing to the grammarians, sign or prodigy, appearing on the
earth, and by which it was supposed the will of the gods
was manifested:* Οεῶν τεράεσαι πωθήσας. *Il. iv. 398.*

371.

371 *σιγή, ἡς (ῆ), silence in the simple and absolute sense, referring rather to the general conduct, to the discretion, the circumspect character of the individual; abstaining from speech, or deprivation of the power of speech, dumb-
ness, reserve, circumspection:* Ὑμεῖς δὲ σιγήν, ὃ εἶναι
φυλάσσετε. *Eur. Iph. A. 542.*

σιωπή, ἡς (ῆ), momentary silence, imposed upon oneself with a view of listening to, or hearing, others speak, action of holding the tongue on any particular occasion, or to keep a secret: Διείχ' ὅπως μὴ ἔ τῆς σιωπῆς τῆσδ' ἀναρόχη
κακά. *Soph. Oed. R. 1062.*

372.

σκηνή, ἥς (ῆ), SCENA, stage, and more particularly of that 372 part where the actor played; hence, generally, *theatre*: Μη δὲ δόξητε ἡμᾶς ῥαδίως γε οὕτως ὑμᾶς ποτὲ παρ' ἡμῖν ἑάσειν σκηνάς τε πῆξαντας κατ' ἀγορὰν καὶ καλλιφώνους ὑποκριτάς εἰσαγαγομένους. *Plat. Legg.* vii. 817.

θέατρον, οὐ (τό), THEATRE, in general, speaking both of the place and the spectators: "Ἴνα θορυβηθῶ διὰ τὸ οἶεσθαι τὸ θέατρον προσδοκίαν μεγάλην ἔχειν ὥς εὖ ἐροῦντος ἐμοῦ. *Plat. Conv.* 194, a.

ἰκρίον, οὐ (τό), in the plural ἰκρία, *beams* which supported the stage; hence *theatre*: "Ὡστ' εὐθύς εἰσιόντες ἀπὸ σῶν ἰκρίων ὑποβλέποντες ἡμᾶς. *Aristoph. Thesm.* 395. [Al. the *benches*, Pape, L. and S.]

λογεῖον, οὐ (τό), *the front of the stage*, where the actor spoke; *pulpitum*: "Ὅπλοισι μὲν συνέφραξε τὴν σκηνὴν καὶ οὐρυφόροις τὸ λογεῖον περιέλαβεν. *Plut. Dem.* 34.

ὀκρίβας, ἀντος (ὅ), sort of *trestle*, *scaffolding* on which the stage was raised: Εἰ ἰδὼν τὴν σὴν ἀνδρείαν καὶ μεγαλοφροσύνην ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν. *Plat. Symp.* 194, b. [This statement does not agree with the usual opinions or with the old authorities, who make it *some structure elevated upon the stage*, from which the actors spoke; according to *Hesych.* τὰ ἐκ μετεώρου ἔλεγον. Cf. L. & S. and *Dict. Antiq.*]

ὀρχήστρα, ας (ῆ), ORCHESTRE, in the ancient theatres, a semicircular space somewhat lower than the stage, in which the chorus performed its evolutions: Δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελαῖν. *Plat. Apol.* 26, e.

373.

σκώληξ, ηκος (ὅ), [dim. σκωλήκιον], *worm*; the *lumbricus* 373 or *earth-worm* [but, rather, the general term for *worm*. Cf. *Arist. H. A.* 5, 26; also *worm in the intestines*, Hipp.]: "Ὡστε σκώληξ ἐπὶ γαίῃ κείτῳ ταθείς. *Il.* xiii. 654.

ἔλμινς, ιθος (ῆ), *worm of the kind called intestinal*: Τὰ δ' ἐτι ὄντων ἐν τοῖς ζώοις, οἷον αἱ καλούμεναι ἔλμινθες. *Aristot. H. An.* viii. 19, 3.

θρίψ, πός (ὅ), *worm that eats wood* [Arist. speaks of a σκωλήκιον called ξυλοφθόρον], hence those pieces of worm-eaten wood which seals were made of, from the difficulty

(373) of imitating them, were called [σφραγιῖα] θριπήεστα [Arist. Thesm. 427]: Οἱ δὲ θρίπες ὁμοιοὶ τοῖς σκώληξιν ὑφ' ὧν περαίνεται κατὰ μικρὸν τὰ ξύλα. Theophr. II. Pl. v. 5. [Afterwards prob. stones cut in imitation of such wood, Müller.]

ἱξ, ἱκος (ὁ), small worm that fed upon the buds of the vine, in the fragments of Aleman: Ἴκα τὸν ἐφθαλμῶν ἀμπέλων ὀλετῆρα. Alecm. Frag.

ἱψ, ἱπός (ὁ), small worm that feeds upon horn, in Homer; convolvulus: Μὴ κέρα ἱπες ἔδαιεν. Od. xxi. 395. Also one that fed on the vine, in Theophrastus (Caus. Pl. iii. 22, 5).

κάμπη, ης (ῆ), worm living in figs; eruca: Ὡς αὐτως δὲ καὶ ἐπὶ τῶν ἐλαιῶν αἱ κάμπαι καὶ ἐφ' ὧν ἄλλα ἐγγίνεται ζῶα. Theophr. C. Pl. iii. 22.

κίς, κίος (ὁ), insect found in corn and wood, weevil (Theophr. Caus. Pl. iv. 15); curculio: Κεῖνοι οὐ σῆς οὐδὲ κίς δάπτει. Pind. Fragm. 243.

κνίψ, πός (ὁ or ῆ), kind of gnat or emmet, small worm feeding on the fig-tree; eulex: Εἴθ' οἱ κνίπες καὶ ἐήνες αἰετὰς συκῆς οὐ κατέδονται. Aristoph. Av. 590.

σῆς, σεός [σητός, Arist.] (ὁ), clothes-moth: Οἴκοι γάρ ἐστιν ἱοῖά μοι Μολήσια ὑπὸ τῶν σέων κατακοπτομένα. Aristoph. Lys. 729.

ταινία, ας (ῆ), in medicine ΤΕΝΙΑ, kind of intestinal worm, the body of which is long and flat, like a piece of tape [tape-worm]: Καρδιάμον σπέρμα μετὰ ἡνέσμον καὶ οἶνον πιόμενον ἔλμυθας καὶ ταινίας ἐλάγει. Geopon. xii. 27.

ψήν, ηός (ὁ), an insect that fed on the wild fig; Εἴτα πτωύραγέντος τοῦ δερμάτος ἐκπέτεται τοῦτο ἐγκαταλειπὸν ὁ ἐν. Aristot. II. An. v. 32, 5. [The gall-worm, L. & S.]

374 στρατός, οὔ (ὁ), army encamped, in Homer: Πολλὰι γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι. Il. x. 66. Later, army on the march: Οὕτω δὲ πρῶτ' ἀναστὰς, ἦγε τὸν στρατὸν. Xen. Cyr. i. 4, 17.

στράτευμα, ατος (τό), prop. troops in the field, detachment, body of troops that form a portion of the main

army : Ὁ δ' ἔλθων πρὸς τὸ ἑαυτοῦ στρατεύμα. *Xen. Anab.* (374) i. 5, 11.

στρατιά, ας (ῆ), army in the field, or on march : Οἶσθα, ἔφη, ὅτι, εἰ μὴ ἔξει τὰ ἐπιτήδεια ἡ στρατιά, καταλύσεται σου εὐθὺς ἡ ἀρχή. *Xen. Cyr.* i. 6, 9.

στρατόπεδον, ου (τό), army encamped, camp, sometimes army on the march, in Thucydides : Καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον ὑπεχώρουν. *Thuc.* iii. 97.

375.

σῦκον, ου (τό), cultivated fig : Πολὺς μὲν οἶνος, πολλὰ δὲ σῦκα. *Xen. Cyr.* vi. 2, 22. [The tree, συκῆ.]

ἐρινεόν, οῦ (τό), wild fig : Καὶ διὰ στομάτων ποιεῖ μὴ ἀποπίπτειν τὰ ἐρινά. *Aristot. H. An.* v. 32, 6. [The tree ἐρινεός. Obs. that ἐρινεόν is accented as neut. adj. ἐρινεόν, sc. σῦκον.]

ἰσχάς, ἀδος (ῆ), dried fig ; carica : Οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μᾶς. *Aristoph. Pac.* 1223.

ὄλυνθος, ου (ό), unripe fig ; grossus : Ψῆνας γὰρ δὴ φερούσυ ἐν τῷ καρπῷ οἱ ἔρσενες κατάπερ δὴ οἱ ὄλυνθοι. *Herodot.* i. 193.

φήληξ, ηκος (ό), a fig that deceives by its size, and is taken for ripe, or near it : Τὸν τε φήληχ' ὀρῶν οἰδάνοντ'· εἴθ' ὀπόταν ἦ πέπων, ἐσθίω. *Aristoph. Pac.* 1165.

376.

συμμαχία, ας (ῆ), alliance offensive and defensive : Συμμαχίαν αὐτῷ ποιοῦνται. *Xen. Cyr.* i. 5, 3.

ἐπιμαχία, ας (ῆ), defensive alliance : Ἐπιμαχίαν δὲ ἐποίησαντο, τῇ ἀλλήλων βοηθεῖν, εἴαν τις ἐπὶ Κέρκυραν ἦ, ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. *Thuc.* i. 44.

377.

συμπόσιον, ου (τό), banquet, convivial feast given on an occasion of rejoicing ; compositio : Προϊόντος δὲ τοῦ συμποσίου, ὁ Κῦρος τὸν Γωβρούαν ἐπήρετο. *Xen. Cyr.* viii. 4, 17.

δαίς, δαιτός (ῆ), repast : Τίς δαίς ; τίς δὲ ὄμιλος ὃδ' ἔπλετο ; *Od.* i. 225.

- (377) εἰλαπίνη, ης (ῆ), *poet.* a great feast made after the sacrifice; hence, in general, splendid *feast, festival*: Ἐν δαίτητι καὶ εἰλαπίνῃσι. *Il.* x. 217.

ἔρανος, ου (ὀ), a *feast* to which each person contributed and brought with him his share, either in kind or otherwise, *pic-nic*; hence, later, *common entertainment* or *meal*, in general: Εἰλαπίνῃ ἢ γάμος, ἐπεὶ οὐκ ἔρανος ταῦτε γ' ἐστίν. *Od.* i. 226.

ἐστίασις, εως (ῆ), a *feast* or *entertainment*, in general, and particularly, at Athens, that which the ἐστιάτωρ was obliged to give to all his tribe, and which was a λειτουργία, or *public burden*, he was subject to: Φέρε δὲ περὶ τῆς ἐστιάσεως καὶ τοῦ ψηφίσματος εἶπω. *Dem. de Legat.* 414, 1.

θοίνη, ης (ῆ), *prop.* food; hence, grand *entertainment, feast*: Πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν. *Eur. Ion.* 1140.

378.

- 378 σχῆμα, ατος (τό), fr. ἔχω, *external shape*, under which men or any objects present themselves to the eye according to their ordinary or existing state, *exterior, mien, carriage; habitus*: Τὸ δὲ σχῆμα ὥστε ἰσκέειν ὁθετεῖται τῆς φύσεως εἶναι. *Xen. Mem.* ii. 1, 22.

εἶδος, εως (τό), *form, figure* of visible and material objects, which we recognize after a known type; and fig. of abstractions, of which we form for ourselves the abstract idea, without seeing them; *idea* in Plato: Τὰ τῆς σωφροσύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριοτητος. *Plat. Pol.* iii. 402, c.

ἰδέα, ας (ῆ), *prop.* visible appearance; hence fig., in Plato's system, *idea* or eternal and immutable form, the exemplar and archetype of objects, and not a mere abstraction of them: Ἐν τῷ γνωστῷ τελευταία ἡ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὁραῖσθαι. *Plat. Pol.* vii. 517, b.

μορφή, ης (ῆ), *bodily form*, subject to change, in opp. to εἶδος: Καὶ τὰ Διὰ αὐτοὺς μεταβάλλει τὴν μορφήν εἰς περισσότεράν. *Ælian. Var.* II. i. 13.

τύπος, ου (ό), *figure* impressed by striking; hence, *type*.

prop. and fig. : Εἰς ἀρχὴν τε καὶ τύπον τινὰ τῆς δικαιο- (378
σύνης κινδυνεύομεν ἐμβεβήκεναι. *Plat. Pol. iv. 443, c.*

379.

σῶμα, ατος (τό), *body* of a living animal, and even of a 379
dead one : Καὶ τὰ σώματά γε ἡμῶν οὐδὲν χείρονα ἔχετε.
Xen. Cyr. ii. 1, 15.

δέμας (τό), prop. the building, structure of the body ; hence the
stature, figure, in Homer, and in later poets the *body*, in general : Ἐπεὶ
οὐ ἔθεν ἐστὶ χερσίων οὐ δέμας οὐδὲ φύην. *Il. i. 115.*

μορφή, ῆς (ή), *bodily form* ; hence, sometimes, *body* :
Φύσιν μὲν δὴ τῆς ψυχῆς καὶ τῆς μορφῆς τοιαύτην ἔχων δια-
μνημονεύεται. *Xen. Cyr. i. 2, 2.*

ῥέθος, εος (τό), in the plural, ῥέθρα, *the members*, and by synecdoche,
the *body* : Ψυχὴ δ' ἐκ ῥεθέων παμένη Ἀϊδόςδε βεβήκει. *Il. xvi.*
856. [Grammatici ῥέθη Homero corpus, ῥέθος Æolice et proprie
faciem significare tradunt.—*Faciem* indicat et apud Epicos posteriores,
et apud Tragicos. Plerique autem et libri et grammatici vulgatum reti-
neri jubent. *Spitz. ad loc.*]

σκῆνος, εος (τό), prop. *tabernacle, tent*, a figurative name
given by the Pythagoreans to the human *body*, as envelop-
ing the soul : Ἐς γυναικέα σκάνεα. *Plat. Tim. Locr.*
104, d.

σκηνώμα, ατος (τό), *tabernacle*, has been employed meta-
phorically with the same meaning in the N. T. : Εἰδὼς
ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου. 2 *Ep.*
Petr. i. 14.

T.

380.

τείχος, εος (τό), *wall of a town, rampart* : Ὡστε τῷ 380
ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. *Xen.*
Cyr. vii. 5, 8.

τειχίον, ου (τό), *wall of a house, of an enclosure, of a*
court : Ἐκ δ' ἔλθεν μέγαροιο παρὲκ μέγα τειχίον αὐλῆς.
Od. xvi. 165. [*Th. vi. 66 ; vii. 81.*]

- (380) τοῖχος, ου (ό), interior wall of a chamber, *partition* or *side-wall*: Τοῖχου τοῦ ἐτέρου. *Il.* xxiv. 598.

381.

- 381 τέκνον, ου (τό), in the plural, τέκνα, *children*, only used of men; Xenophon however uses it in speaking of the young of brutes: Ἐνιόει δ' ὅτι καὶ αἱ σῦες, ἐπειδὴν ὀρθῶσι, αὐεύγουσι καὶ πολλαὶ οὕσαι σὺν τοῖς τέκνοις. *Xen. Cyr.* iv. 1, 17.

νεοσσός, οὔ (ό), fr. νέος, *young* of birds, in Homer, and more generally, afterwards, *young* of any animal: Ἐιθάδ' ἔσαν στρουθοῖο νεοσσοί. *Il.* ii. 311.

σκύμνος, ου (ό), young of the lion, *lion's whelp*, in Homer (*Il.* xviii. 319), and, in general, of any beast, in later poets; *young* of the bear and of the elephant, in Aristotle: Χαλεπαὶ δὲ καὶ αἱ θήλειαι ἄρκτοι ἀπὸ τῶν σκύμνῳ. *Hist. An.* vi. 18, 5.

σκύλαξ, κος (ό), *pyrrh*, *whelp*, speaking of the dog: Ἐκάτα τὰν καὶ σκύλακες τρομέοιτι. *Theocr. Id.* ii. 12.

τυτθός, ή, little one, babe, speaking of a child: Ἐπεὶ μ' ἔτι τυτθὸν ἰόντα κάλλιφ'. *Il.* vi. 22.

382.

- 382 τέλος, εος (τό), that which is the fulfilment, accomplishment, and conclusion of anything; hence *end*, moral end or object aimed at: Πέρας γὰρ τὸ τέλος πάσαις [τεχναῖς]. *Aristot. Pol.* i. 3, 17.

νύσσα, ης (ή), poet. synonyme of τέρμα, *limit* or *limit*: Ἐν νύσσῳ δὲ τοι ἵππος ἀριστέρος ἐγχερίμφήτω. *Il.* xxiii. 338.

πέρας, ατος (τό), poet. πεῖραρ and πεῖρας, natural and positive *limit*, *extremity*, *end*; fig. *term*: Πείρατα γαίης. *Il.* xiv. 200. [Ἐκ πείρατων γῆς ἐλθεῖν. *Th.* i. 69.]

σκοπός, οὔ (ό), *mark* or object aimed at, prop. and fig.: Οὐδ' ἀκοιτίζειν ἄνθρωπον ἐπετρέπομεν ἡμῖν, ἀλλ' ἐπὶ σκοπὸν βάλλειν ἐδιδάσκειμεν. *Xen. Cyr.* i. 6, 29.

τέκμαρ (τό), old *poetical* word synonymous with πέρας, *limit*, *end*.

acc. to Aristotle: Τὸ γὰρ τέκμαρ καὶ πέρας ταῦτόν ἐστι κατὰ τὴν (382) ἀρχαίαν γλωτταν. *Aristot. Rhet. i. 2, 18.*

τέκμωρ, (τό), Epic for τέκμαρ: Τὸ δὲ τέτρατον ἔκετο τέκμωρ. *Il. xiii. 20.*

τελευτή, ἥς (ή), *conclusion, completion, end* of life, &c.: Ἐνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ Ἐκτορος ἐν παλάμῃσιν. *Il. vii. 104.*

τέρμα, ατος (τό), prop. the *bourn* or *goal* in the race-course round which the chariots turned, and which served as boundary mark for other exercises in the public games; hence TERM: Οἶσθα γὰρ εὔ περὶ τέρμαθ' ἐλισσόμεν. *Il. xxiii. 309.*

383.

τίτθη, ἥς (ή), *nurse*, she who suckles the child: Κᾶθ' 383 ὥσπερ αἱ τίτθαι γε σιτίζεις κακῶς. *Aristoph. Equit. 716.*

τιθήνη, ἥς (ή), *she who feeds*, who suckles, *nurse*: Φέρει δ' ἅμα παῖδα τιθήνη. *Il. vi. 389.*

μαῖα, ας (ή), *mother, nurse* (Fr. *bonne*), appellation of affection used by Ulysses to his nurse, Euryclea: Μαῖα, τίη μ' ἐθέλεις ὀλέσαι; *Od. xix. 482.*

τροφός, οὔ (ή), *nurse*, she who took charge of the child from its weaning; brought it up to a certain age, and remained from that time in the family: Φίλη τροφός Εὐρύκλεια. *Od. ii. 361.*

384.

τρέχειν, *to run*, in general, in opp. to the ordinary *pace*: 384 Παρὰ τοὺς βαδίζοντας τρέχοντας ὀρᾶσθαι. *Xen. Cyr. ii. 4, 22.*

θεῖν, more used in poetry [*not common in Trag.*; only *Eur. Ion. 1217*; *Suppl. 702*; *Aristoph. Vesp. 854, Pape*], *to run*, denotes haste and quickness, and is used of men, and of the course of vessels and the heavenly bodies: Ἀλλὰ τοι ἵπποι βάρδιστοι θεῖιν. *Il. xxiii. 310.* [Θεῖν and θεῖν ἑρόμῳ are common *military* terms in prose. Θεῖν εἰς τὰς τάξεις. *Xen. An. ii. 2, 14*; εἰς τοὺς πολεμίους *iv. 3, 29, &c.* In *Hdt.* τὸν περὶ τοῦ παντὸς ἑρόμον θεῖν, &c.; also in *Pl.* of horses *running* in the games: Ἐν Ὀλυμπίᾳ θεόντων ἵππων. *Legg. 822, b.*]

385.

385 τύπτειν, *to strike from near, in general* : Εἰ νόμος ἦν τὸν δοῦλον ὑπὸ τοῦ ἐλευθέρου τύπτεσθαι. *Xen. Athen. Resp.* 1, 8.

ἀλοᾶν, (*ἀλωά*), Attic ἀλοᾶν, poet. ἀλοιᾶν, *prop. to thresh, beat out the ears of corn on the barn floor* ; hence, fig. *to beat, to strike, to kill* : Ἢ μητὶρ' ἠλοίησεν, ἢ πατρὸς γνάθον ἐπάταξεν. *Aristoph. Ran.* 149.

βάλλειν, *to strike by casting something, and from a distance, to hit* : Ἢ δουρὶ τυπέεις ἢ βλήμενος ἰῶ. *Il.* xi. 191.

θείνειν, poet. *to strike from near, with the hand, a whip, a sword* ; and very seldom from afar : Πολλὰ μὲν ἄρ' μάστιγι θοῶ ἐπιμαίετο θείνων. *Il.* xvii. 430.

κόπτειν, *to strike with violence, so as to break through, or cut, or break in pieces* ; *to strike a coin* : Κόψε δὲ παπτήραντα παρήϊον. *Il.* xxiii. 690.

κροτεῖν, *to strike with noise one against the other, speaking specially of the hands, to clap* : Ποτερον κροτεῖν λείν τῷ χεῖρι, ἢ γελᾶν ; *Xen. Cyr.* viii. 4, 12.

κρούειν, *to drive two bodies one against the other, to strike upon a hollow and sounding body, to make a noise* : Τὰς ἀσπίδας πρὸς τὰ ὅπλα ἐκρουσαν. *Xen. Anab.* iv. 5, 18.

παίειν, *to strike, to beat one who is near at hand, without the notion of inflicting a wound* : Ὅτι οὐ σφίσι γε δοκοίη παιδεῖν εἶναι τὸ ὀμθεῖν παῖεσθαι. *Xen. Cyr.* ii. 3, 14.

πατάσσειν, *to beat*, 1. *intransitively, speaking of the heart in Homer* : Πάτασσε δὲ θυμὸς ἑκάστον. *Il.* xxii. 370. 2. *Transitively, in speaking particularly of repeated blows* : Πολλάκις ἄρ' αἰηθείς εἶναι τὸν Ἀθηναῖον δοῦλον ἐπάταξεν ἄρ. *Xen. Athen.* i. 9.

πλήσσειν, *to strike from near with the hand, or a weapon, to give a blow, sometimes from far, in the poets* : Σκήπτρῳ δὲ μετὰφρνον ἤϊε καὶ ὤμῳ πλήξει. *Il.* ii. 266. And in prose more frequently of *lightning, the thunder-bolt* : Πίπτει κερανιὸς εἰς τὸ στρατοπέδον καὶ οἱ μὲν τινες πληγνίστες. . . . ἀπέθανον. *Xen. Hell.* iv. 7, 7.

τρίβειν, *to tread, crush the corn*. It was trodden under

the feet of oxen, in ancient times, in order to separate the (385)
grain from the chaff: 'Ως δ' ὅτε τις ζεύξῃ βόας ἄρσενας
εὐρυμετώπους, τριβέμεναι κρῖ λευκὸν ἐϋτροχάλῳ ἐν ἁλῶϊ.
Il. xx. 496.

Υ.

386.

υἱός, οὗ (ὅ), *son*, in general, and principally in genealogies, 386
where it is yet more frequently understood: Κλαύμασι μὲν
γε καὶ πατέρες υἱοῖς σωφροσύνην μηχανῶνται. *Xen. Cyr. ii.*
2, 12.

ἄπόγονος, οὗ (ὅ), a *grandson*, *descendant* still further re-
moved: 'Απόγονος δὲ 'Αλκαίου τοῦ 'Ηρακλέος. *Herodot. i. 7.*
The historians, according to Ammonius, use it also for
υἱός, but it was perhaps in the general sense in which our
word *son* is sometimes found for *descendant*.

γέννημα, αὐτος (τό), *product*; hence *child*: Τῶν Λαΐου τοί-
ων τις ἦν γεννημάτων. *Soph. Œd. R. 1167.*

γονή, ἥς (ή), *prop. generation*; hence *child*, in the poets: "Ανδρες
εὖχονται γονὰς κατηκόους φύσαντες ἐν δόμοις ἔχειν. *Soph. Ant. 642.*

γόνος, οὗ (ὅ), *that which is begotten or begetting*; hence *son*, *child*:
Ψευδόμενοι δὲ σέ φασι Διὸς γόνον αἰγιόχοιο εἶναι. *Il. v. 535.*

ἔκγονος, οὗ (ὅ, ή), *son*, *daughter*, in Homer: Εἰ ἐτέόν γε
κείνου ἔκγονός ἐσσι. *Od. iii. 122.* Later, *grandson*, *de-*
scendant: "Η εἰ παῖδας ἦ ἐκγόνους ἐκέκτησο. *Xen. Cyr. v.*
3, 19.

ἔρνος, εὖς (τό), *young shoot*, *scion*, *prop. and fig.*: 'Ω Λήδας ἔρνος.
Eur. Iph. A. 118.

θάλος, εὖς (τό), *small branch*, *sprig*, *scion*, *prop. and fig.*: Οὐ σ' ἔτ'
ἔγωγε κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτῇ. *Il.*
xxii. 87.

ἱνις, ιὸς (ὅ, ή), *son*, *daughter*: Μὴ στέλλειν τὰν σὰν ἱνιν. *Eur.*
Iph. A. 119.

- (386) κόρος, η, Ionic κοῦρος, in the poets [also in *Pl. Legg.* vi. 771, e, &c.], *child, son, daughter*: Οὐδέποτε διδύμα λέκτρ' ἐπαιέσω ῥοσῶν οὐδ' ἀμφιμάτορας κόρους. *Eur. Andr.* 466.

ῥος, ου (ὅ), *prop. branch*; hence, *fig. young shoot, scion*: Ἐλεφίτῳ, ῥος Ἀρηος. *Il.* ii. 540.

παῖς, παιδός (ὁ, ἡ), *child*, of either sex, son or daughter: Οὐδὲ γάρ ἐστὶ μοι ἄρρην παῖς. *Xen. Cyr.* viii. 5, 10.

τέκνον, ου (τό), and poet. τέκος, εος (τό), *fr. τικτω, child, son or daughter*, but only with reference to the father or mother: Αἰγιόχοιο Διὸς τέκος. *Il.* ii. 157. Sometimes used as an appellation of affection addressed to strangers: Φίλε τέκνον. *Od.* ii. 363.

- 387 ὑπόδημα, ατος (τό), *sandal tied under the foot, hence shoe, in general*: Ἐπειδὴ ἀπέλιπε τὰ ἀρχαῖα ὑποδήματα. *Xen. Anab.* iv. 5, 14.

ἀρβύλη, ης (ἡ), *shoe worn by peasants, sportsmen, and travellers, worn at Mycenæ, in Euripides*: Ὀρεστας Μυκηνίδ' ἀρβύλαν προβάς. *Eur. Or.* 1470.

ἐμβάς, ἁτος (ἡ), *a sort of Boeotian shoe, worn by poor and aged people in Aristophanes*: Ἐμβάει δὲ κεῖται καὶ τριβῶν ἱρρόμμενος. *Aristoph. Eccles.* 850.

ἐμβάτης, ου (ὁ), 1. *a species of leather-boot used by horsemen*: Εἰ ἐμβάται γέναιτο σκύτους ἔξ οἴουπερ αἱ κρηπίδες. *Xen. de Re Eq.* 12, 10. 2. *A species of under-shoe or clog worn with the buskins of the Tragic actors to give them height, according to the Scholiast on Lucian (Jup. Trag.* 41).

καρβατίνη, ης (ἡ), *a leather-shoe or shoe of undressed skin*: Καρβατίναι πεποιημεναι ἐκ τῶν νεοάρτων βοῶν. *Xen. Anab.* iv. 5, 14.

κόθορνος, ου (ὁ), *small boot or buskin laced in front and reaching half up the leg*: Τῷ δὲ γ' ἀψήκτω πατάξω τῷ κοθορμῷ τὴν γράττον. *Aristoph. Lys.* 657. It was the shoe peculiar to the Tragic actor, and hence the emblem of the Tragic drama (*Horat. de Art. Poet.* 280, and *Sat.* i. 5, 64).

κονίπους, ὁὸς (ὅ), a *sandal* or *light* and *fashionable shoe* (387) worn by young persons, but assumed by an affected old fellow, in Aristophanes [*pumps*]: Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα ἔχων. *Aristoph. Eccles.* 848.

κρηπίς, ἰῶς (ή), prop. *sole*; hence shoe with raised sides, or *small boot* of the soldier; hence the soldiers themselves in Theocritus: Παντᾷ κρηπῖδες. *Theocr. Id.* xv. 6.

πέδιλον, οὐ (τό), *sole* or *sandal*: Ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα. *Il.* xxiv. 340.

περιβαρίς, ἰῶς (ή), *shoe* of the female slave, according to Pollux, but of ladies *à la mode*, in Aristophanes: Καὶ τὰ μύρα χαί περιβαρίδες. *Aristoph. Lys.* 47.

σάνδαλον, οὐ (τό), *SANDAL*: Ὑπὸ ποσσὶν ἐδήσατο σάνδαλα κοῦφα. *Hymn. in Merc.* 83.

σανδάλιον, οὐ (τό), a diminutive in form only, for Herodotus uses it for a *sandal* of ultra-size: Σανδάλιον τε αὐτοῦ πεφορημένον εὐρίσκεσθαι ἐὼν τὸ μέγαθος δίπηχυν. *Herodot.* ii. 91.

Φ.

388.

φάσανον, οὐ (τό) [for σφάσανον; σφάζω], prop. *instrument for cutting and slaying, glaive, sword* of the Homeric warriors: Τυχεῖδ᾽ ἔμην ἔωκε μινεπτόλεμος Θρασυμήδης φάσανον ἄμφηκες. *Il.* x. 256.

ἀκινάκης, εὖς (ὅ), *Eastern sword, scimitar*: Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἐαυτήν. *Xen. Cyr.* vii. 3, 14. [But the Eastern *acinaces* was always *straight*. Cf. *Dict. Antiqq.* s. v.]

ἄορ, ορος (τό), *sword*: Σπασσάμενος τανύηκες ἄορ. *Od.* x. 439.

κοπίς, ἰῶς (ή), *Eastern scimitar*, Greek term for ἀκινάκης [rather a short *curved sword, sabre*; also the *bill*(?) used by the *Thessalians*. *Eur. Electr.* 837]: Ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. *Xen. Cyr.* vii. 3, 8.

μάχαιρα, ας (ή), species of *large knife* or *cutlass* which

- (388) Homer's heroes carried by the side of the sword, afterwards, *short sword, cavalry sabre*, in Xenophon: 'Ὡς δὲ τοὺς ἐναντίους βλάπτειν, μάχασθαι μὲν μάλλον ἢ ξίφος ἐπαινοῦμεν. *Xen. de Re Eq.* 12, 11.

ξίφος, εὖς (τό), *long sword*: 'Ἐφ' ὑψηλοῦ γὰρ ὄντι τῷ ἱππεὶ κοπίδος μάλλον ἢ πληγῇ ἢ ξίφους ἀρεῖσθαι. *Xen. de Re Eq.* 12, 11.

389.

- 389 φέρειν, *to carry*, in general, prop. and fig.; *ferre*: Καὶ ἦγον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἄγειν, *to conduct, convey by carriage*; hence *to carry from one place to another, to bring*: Νῆες δ' ἐκ Λήμνιοι παρέστασαν οἶνον ἄγουσαι. *Il.* viii. 467.

αἶρειν, *to take up in order to remove*; hence *to carry, to bring*: Μή μοι οἶνον αἶρε. *Il.* vi. 264.

βαστάζειν, *to lift a thing up and ascertain its weight, to poise or weigh*; *portare*: 'Ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἰδεῖ πάντη. *Od.* xxi. 405. Hence *to lift up and carry a heavy body, a burden*: Λᾶν βαστάζοντα πελώριον ἀμφοτέρησιν. *Od.* xii. 594. [Also ὄπλα, παιδίον. *Pol.* ii. 24; xv. 26: ~ χεροῖν. *Soph.*; ἐν γνώμῃ. *Æsch.*]

κομίζειν, *to carry*, with the notion of care, and to the place where the person spoken of is; hence *to bring to*: Προσέησεν ἄρα ἐπὶ καὶ ἄλλων οἳ ἐξ ἄλλης πόλεως αὐτῇ κομίσουσιν ὧν δεῖται. *Plat. Pol.* ii. 370, e. [Κομίζεσθαι, *Mid.*, *to carry off for oneself*; hence *to obtain, to receive*; *to recover*.]

τλῆναι, *to bear*, fig. *to take upon one, to support, to endure*: 'Ἐπὶ οὐπὼ τλήσοι' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι . . . *Il.* iii. 306.

φορεῖν, *to carry (wear)*, used of dress, arms, ornaments: Γέρρον δὲ ἐν τῇ ἀριστερᾷ, ὃ πάντες εἰθίσμεθα φορεῖν. *Xen. Cyr.* ii. 1, 12. [= *gestare*; cf. *βαστάζειν*.]

390.

- 390 φοβεῖσθαι, prop. *to be frightened and flee*: Καὶ μεσσοὶ πείσοι φοβέοντο βῶς ὥς. *Il.* vi. 41. Hence *to dread, to fear*, but always in speaking of an instantaneous and inconsiderate fear: Τὰ μὴ φοβερὰ φοβεῖσθαι. *Xen. Mem.* i. 2, 7.

δεῖδεν, *to fear*, used of deliberate and reasonable fear, of (390) the fear which weighs and foresees the danger present or to come: Ἐνταῦθα μέντοι δέισαντες μὴ καὶ ἐνέδρα τις μείζων ὑπέειν ἐπέσχον. *Xen. Cyr. i. 4, 23.*

δειλαίνειν, *to be cowardly, to be a coward*: Ἀδίκειν καὶ δειλαίνειν. *Aristot. Eth. N. ii. 6, 19.*

δειμαίνειν, *to be frightened, to be afraid*: Ἐνὶ νηὶ καθείατο δειμαίνοντες. *H. Apoll. 404.*

ὀρρώδειν (ὀρρός [*scrotum*]), Ionic ἄρρῶδειν, properly, to hide the tail between the legs, as certain animals do when frightened [this derivation is *improbable*]; hence, fig. *to fear*: Τὰς συμφορὰς γὰρ τῶν κακῶς πεπραχότων οὐ πώποθ' ὕβρις αὐτὸς ὀρρώδων παθεῖν. *Eur. Fragm. Andromed.*

πτήσσειν, prop. *to crouch on the ground* in order not to be seen; hence *to be terrified*: Πεπτηῶς γὰρ ἔκειτο ὑπὸ θρόνον. *Od. xxii. 362.*

ρίγειν, *to have the blood run cold, to shudder, with fright, to be terrified*: Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον ὕφιν. *Il. xii. 208.*

ταρβεῖν, *to be alarmed*: Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει. *Il. xxiv. 171.*

τρεῖν, rare in prose, *to tremble with fear*, prop. in Homer, and fig. in Æschylus: Νῦν δὲ τρέω μὴ τελέσῃ καμψίπους Ἐριννύς. *Æsch. Sept. 790.*

τρέμειν, fig. *to dread, to fear*: Τοῦτον Οἰδίπους πάλαι τρέμων τὸν ἄνδρ' ἔφευγε μὴ κτάνοι. *Soph. Œd. R. 947.*

τετρεμαίνειν, a frequentative of the preceding word, *to tremble from head to foot with fear, to quake*: Τοῦτό με ποιεῖν τετρεμαίνειν. *Aristoph. Nub. 373.*

τρομέειν, old poetic form, *to tremble with fear*: Ἀνδρὸς ἀριστῆος τὸν τε τρομέουσι καὶ ἄλλοι. *Il. xvii. 203.*

φρίσσειν, prop. *to have the hair bristling, to have the hair stand on end, to shiver and shake with fear*, hence, fig. *to be filled with fear, to be in a state of terror; to shudder at, dread*: Οἱ τέ σε πεφρίκασι,λέονθ' ὥς μηκάδες αἰγες. *Il. xi. 383.*

X.

391.

391 χαρά, ας (ή), a sudden and momentary joy to which the soul abandons itself without reserve: Καθάπερ ὁ Πρόδικος ἐρηοεῖτο τὰς ἡδονὰς εἰς χαράν, καὶ τέρψιν, καὶ εὐφροσύνην. *Aristot. Topic. ii. 2.*

χάρμα. ατος (τό), *subject of joy*, that which delights, CHARMS: Δυσμενέσιν μὲν χάρμα. *Il. iii. 51.*

χαρμοσύνη. ης (ή), poet. synonyme, *art of giving joy*, of delighting: Ἀγλαΐη, Θαλίη τε καὶ Εὐφροσύνη πολυόλβε χαρμοσύνης γενέτεια. *Orph. Hymn. 59, 4.*

ἀπόλαυσις, εως (ή), *enjoyment of a thing*, in regard to its use, its usefulness, *fruit, advantage*: Καὶ ἐνμβαίνει ἡμῖν μηδὲν οἰκειοτέρῃ τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. *Thuc. ii. 38.*

γῆθος, εως (τό), poet. word found in the Orphic hymns, and used afterwards by Plutarch and Lucian, *joy*: Ἐλθέ, μάκαρ, σκυρτητά, φέρων πολὺ γῆθος ἅπασιν. *Orph. Hymn. 45, 7.*

γηθοσύνη, ης (ή), *feeling of joy*: Ἐγέλασσε δὲ αἱ φίλον ἦτορ γηθοσύνη. *Il. xxi. 390.*

εὐθυμία, ας (ή), *good spirits, cheerfulness*; hence *entertainment, recreation*: Τοιαύτας μὲν αὐτοῖς εὐθυμίας παριῶχεν ἐπὶ τῷ δεῖπνῳ. *Xen. Cyr. i. 3, 11.*

εὐφροσύνη, ης (ή), poet. *cheerfulness, gaiety, joy*, which manifests itself at a feast: Ὅτ' αὖ εὐφροσύνῃ μὲν ἔχῃ κατὰ δῆμον ἅπαντα. *Od. ix. 6.*

ἡδονή, ης (ή), *enjoyment*, in general, and principally sensual enjoyment, *bodily pleasure, voluptuous pleasure*: Οἷ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡσυχῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων. *Xen. Mem. i. 5, 6.*

ἡδος, εως (τό), a synonyme of ἡδονή: Οἷ δὲ τι θαυτὸς ἐσθλῆς ἐσσεταὶ ἡδος. *Il. i. 575.*

ἡδυπάθεια, ας (ή), the *delicious sense of enjoyment, delightful feeling*, voluptuous or *luxurious enjoyment*, in a good or a bad sense: Ἔσκε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡευπάθεια τις καὶ οἶκον ἀνέστη. *Xen. Econ. v. 1.*

ἰλαρότης, ητος (ή), *HILARITY*; *hilaritas*: Ἡ δὲ ἰλαρότης (391)
καὶ τὸ εὐθυμον. *Plut. Ages.* 2.

τέρψις, εως (ή), fr. *τέρπειν*, *pleasure* or *delight* received
from any agreeable pastime, *amusement*, *entertainment*,
diversion: Ὡν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει.
Thuc. ii. 38.

τερπωλή, ἡς (ή), *Epic*, *amusement*, *entertainment*: Οἶν τερπωλὴν
θεὸς ἡγάγεν ἐς τόδε δῶμα. *Od.* xviii. 34.

392.

χάρις, ιτος (ή), fr. *χαίρειν*, prop. that which a person does 392
to make himself agreeable to any one, *agreeable act*, *ser-*
vice, *good office*: Φέρων χάριν "Εκτορι εἶψ. *Il.* v. 211.
More frequently *kindly feeling*, *thanks*, *gratitude*: Οὐδεὶς
αὐτῶν ἐμοὶ τούτων χάριν εἴσεται. *Xen. Cyr.* i. 6, 11. Πολ-
λὴν χάριν ὀφείλω σοι τῆς Θεαιτήτου γνωρίσεως. *Plat. Polit.*
257, a.

εὐεργασία, ας (ή), *act of kindness*, *benefit*, *important ser-*
vice, often a service rendered by the inferior to his superior,
by the subject to his prince, the citizen to his country:
"Οφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι ἐνσμενέεσσιν Μέντωρ Ἀλκι-
μίδης εὐεργεσίας ἀποτίειν. *Od.* xxii. 234.

εὐεργέτημα, ατος (τό), *kind and obliging act*, *benefit*:
Ὡς εὐεργέτημα ἀνθρώποις πρὸς ἀλλήλους οὐδέν ἐστιν ἐπι-
χαριώτερον ἢ σίτων καὶ ποτῶν μετάδοσις. *Xen. Cyr.* viii.
2, 2.

393.

χιτῶν, ὠρος (ό), *tunic* of wool and without sleeves, or a 393
kind of *shirt* which was worn next to the skin in ancient
times, and afterwards over another shorter tunic: Σπερχό-
μενός ῥα χιτῶνα περὶ χροῖ σιγαλόεντα δύνειν. *Od.* xv. 60.

χιτῶνιον, ου (τό), *woman's tunic*: Καὶ τὰ διαφανῇ χιτῶ-
νια. *Aristoph. Lys.* 48.

χιτωνίσκος, ου (ό), *inner tunic* or *shirt* worn next to the
skin and under the χιτῶν, by the Athenians; *subucula*:
Ξυνίημι ὅτι βούλει τὸν χιτωνίσκον λαβεῖν. *Aristoph. Av.*
946.

394.

394 χλαῖνα, ης (ή), large woollen *cloak* of ample size and thick, which served as a surtout in winter and coverlet during the night: Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φάλα εἶματα δύσω, χλαῖνάν τ' ἡδὲ χιτῶνα. *Il.* ii. 262.

χλαμός, ὅος (ή), *cloak*, first worn in Thessaly and the north of Greece, afterwards adopted generally by horsemen and soldiers: Τί ἐη πορβάλλει τὴν χλαμόν; *Aristoph. Lys.* 987.

χλανίς, ἰδος (ή), *small cloak*, lighter and more elegant than the χλαῖνα, and worn both by men and women: Ἄλλος τῆς χλανίδος τοῦ Ἀλεξάνδρου ἐπειλημμένος ἱρώς. *Luc. Herodot.* 5.

ἑανόν, οὔ (τό), neuter adjective with poet. ellipse of πέπλον, *rich and elegant robe or gown* of the finest texture, the attire of goddesses or princesses, in Homer: Χειρὶ δὲ ἑκταρέου ἑανοῦ ἐτίναξε λαβούσα. *Il.* iii. 385.

ἱμάτιον, ον (τό), large square *cloak* worn by men and women in later days, more modern than the χλαῖνα; *toga* of the Romans, in Plutarch: Ἐν ἱματίῳ κατωίτας εἰς τὴν ἀγορὰν ἄνεν χιτῶνος. *Plut. Coriol.* 14.

κάνδυσ, υος (ό), long robe with sleeves, worn by Eastern nations, and particularly by the Medes, in Xenophon: Ταῦτα γὰρ πάντα Μηδικά ἐστι, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες. *Xen. Cyr.* i. 3, 2.

πέπλος, ον (ό), and later πέπλον, ον (τό), general term for *veil* for covering, sort of upper robe or [ample] shawl, worn in the ancient times of Greece, but afterwards in use only on the stage; worn by women, in Homer (*Il.* v. 734), and later by men in the East, in Xenophon: Καὶ τοῖς πέπλους κατεῤῥήξατο. *Xen. Cyr.* iii. 1, 13.

σισύρα, αι (ή), large *cloak* of goatskin worn by country-people and slaves, and which served as *coverlet* for the bed: Ἐκ περὶτε σισύραις ἐγκαταβύθημι. *Aristoph. Vesp.* 10.

σισύρνα, ης (ῆ), *woollen cloak* of the people of the North, (394) in Herodotus : Θηρία τῶν τὰ δέρματα περὶ τὰς σισύρνas παραρράπτεται. *Herodot.* iv. 109.

στολή, ῆς (ῆ), *long robe* in use in the East, in Xenophon : Καὶ ἦν εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναί τινα. *Xen. Cyr.* i. 4, 26. [Also g. t. for *attire*, mode of dress, *equipment*.]

τήβεννα, ης (ῆ), and τήβεννος, ου (ό), the *toga* of the Romans : Καὶ τήβενναν ἐφόρει περιπόρφυρον. *Plut. Romul.* 26.

τρίβων, ωνος (ό), a *small short cloak* of the Spartans, worn also by the poor, and by the philosophers at Athens : Κάς τοὺς τρίβωνas ξυνελέγοντο τῶν λίθων. *Aristoph. Ach.* 184.

τριβώνιον, ου (τό), *cloak* worn by the Heliasts, in Aristophanes : Ἀρέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον. *Aristoph. Vesp.* 116.

φάρος, εος [more commonly, φαρος] (τό), in general, large piece of linen cloth used for a cover, *woollen cloth*, and particularly *cloak*, in Homer : Μαλακὸν δ' ἐνδυνε χιτῶνα, περὶ δὲ μέγα βάλλετο φαρος. *Il.* ii. 42.

395.

χόλος, ου (ό), *gall, bile* : prop. and fig. : Εἵπερ γάρ τε 395 χόλον γε καὶ αὐτῆμαρ καταπέψῃ. *Il.* i. 81.

χολή, ῆς (ῆ), a less ancient form and more in use in the proper sense, *bile*, in prose, and fig. especially in poetry : Τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν ; *Aristoph. Vesp.* 403.

ἀγανάκτησις, εως (ῆ), prop. pain which exasperates ; hence, fig. *indignation*, or rather *impatience* or *outbreak* of temper against the pain felt : Καὶ μόνη οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἷων κακοπαθεῖ. *Thuc.* ii. 41.

θυμός, οῦ (ό), sometimes fig. in prose ; and more frequently in poetry, *rage* : Θυμός δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος. *Il.* ii. 196.

κότος, ου (ό), *resentment, rancour*, cherished for a long time, and up to the moment that offers the means of ven-

(395) *geance* : Ἀλλά τε καὶ μετόπισθεν ἔχει κότον ὄφρα τελέσῃ ἐν στήθεσσιν ἑοῖσι. *Il.* i. 82.

μήνις, *ως* (ή), and μένος, *ως* (τό), *rage, wrath* : Μῆτιν αἰεῖ, θιά. Πηλεΐάδεω Ἀχιλλῆος. *Il.* i. 1. [More probably fr. μαίνεσθαι, μέμνηνα, than fr. μένειν.]

ὀργή, ἥς (ή), *passion, anger* : Φοβούμενος, μὴ τι γένοιτο διὰ τὴν σὴν ὀργὴν ὅτι πάντας ἡμᾶς λυπήσῃ. *Xen. Cyr.* v. 5, 18.

ὀργιλότης, *ητος* (ή), *inclination or tendency to anger, irascibility ; iracundia* : Ἢ ἐὲ κακία ὀργιλότης. *Aristot. Eth. Nic.* ii. 7, 10.

Ψ.

396.

396 ψήφισμα, *ατος* (τό), at Athens, *decree* proposed for the sanction of the people, whether by the senate or by the orators : Κατέτριψε τὴν ἡμέραν δημηγορῶν καὶ ψήφισματα γράφων. *Dem. in Eubul.* 1301. [But also *measure* passed by vote.]

βούλευμα, *ατος* (τό), result of a deliberation, *decision, resolution* passed : Ὡμίον τὸ βούλευμα καὶ μέγα ἐγιῶσθαι. *Thuc.* iii. 36.

προβούλευμα, *ατος* (τό), at Athens, *provisionary decree* of the senate (βουλῇ), a kind of first draught of a law, having the force of a law for a year only, and requiring to be ratified in the assembly of the people : Προσῆλθε τῇ βουλῇ· προβούλευμ' ἐγράφη. *Dem. in Timocr.* 703, 17.

397.

397 ψοφεῖν, *to make a noise or knock at the door*, used of one inside, and who is about to go out. The doors of the Greeks opened outwards, so that a person wishing to go out, was obliged to rap from within, in order not to knock against the passers-by : Κοπτοῦσι καὶ ψοφεῖσι τὰς αὐτῶν θύρας ἵσασθαι οἱ προιέναι μέλλοντες. *Plut. Publ.* 19. [Intrans. of the door ; = *crepare*.]

κόπτειν, *to knock* at the door, used of a person outside, (397) who wishes to come in: Τίς ἐσθ' ὁ κόπτων τὴν θύραν; *Aristoph. Plut.* 1097.

κρούειν, *to knock* at the door from the inside, in Aristophanes: 'Ο δ' ἤδη τὴν θύραν ἐπεῖχε κρούων. *Aristoph. Eccles.* 317, but this use of the word is considered improper by the grammarians.

398.

ψυχή, ἥς (ἡ), prop. breath of life; hence, 1. *the soul*, the principle of life; in Homer, the incorporeal substance, but which, when disengaged from the body, retains the visible form of it: Αἰψά δ' ἴκοντο κατ' Ἀσφοδελὸν λειμῶνα, ἔνθα τε ραίουσι ψυχαί, εἵδωλα καμόντων. *Od.* xxiv. 14. 2. The immortal *soul*, in Herodotus, Plato, and Xenophon: Οὐκ ἦσθησαι ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ οὐδέποτε ἀπόλλυται; *Plat. Pol.* x. 608, d. 398

θυμός, οὔ (ὁ), the heart, the seat of the vital principle; hence, sometimes in poetry, *the soul*, the principle of life: Θυμὸν ἀποπνείων. *Il.* iv. 524.

πνεῦμα, ατος (τό), breath, breathing; hence, fig. the Holy Spirit in the O. T. and N. T.: Ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. *Rom.* v. 5.

τραπίδες, ων (αί), *diaphragm*; hence, fig. *mind*, with the associated notion of industry, skill: Αὐτὰρ ἐν αὐτῇ ποιεῖ δαίδαλα πολλὰ ἰδύνῃσι τραπίδεσσιν. *Il.* xviii. 482.

399.

ψῦχος, εος (τό), *cold*, in general: Ἀλλὰ ψύχη τε χειμῶρος καὶ θάληπῃ θέρους ἐθίζει καρτερεῖν. *Xen. Œcon.* 5, 3. 399

κρυμός, οὔ (ὁ), *severe cold*, frost: Ἐνθα τοὺς μὲν ὀκτῶ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμός. *Herodot.* iv. 28.

κρύος, εος (τό), poet. *cold*, prop. and fig.: Κακὸν με καρδίαν τι περιπίτνει κρύος. *Æsch. Sept.* 834.

παγετός, οὔ (ὁ), *frost*, ice; *gelu*: Ἡ μὲν γὰρ πάχνη τῇ αὐτῆς ἰσχυρῇ ἀντισπάσασα τὸ θερμὸν ἔχει ἐν αὐτῇ, ὁ δὲ παγετός ἐπιπήξας. *Xen. Cyneg.* 5, 1.

(399) πάγος, ου (ό), and πάγος, εος (τό), frost in Aristotle; hence *ice*; *gelu*: Δια τί τοῦ χειμῶνος ἥττον ὀσφραίνεσθαι, καὶ ἐν τοῖς πάγεσιν ἤκιστα; *Aristot. Probl.* 12, 6.

πάχνη, ης (ή), *hoar frost*; *pruina*. Χειμῶνος μὲν οὖν πρῶτὸ οὐκ ὅζει αὐτῶν ὅταν πάχνη ᾖ ἢ παγετός. *Xen. Cyn.* 5, 1.

ῥίγος, εος (τό), *cold*, in reference to the sensation produced by it, or the pain felt in consequence of it; *frigus*: Εἰ με μεθεῖη ῥίγος καὶ κάματος. *Od.* v. 472. [Ὑπὸ λιμοῦ καὶ ῥίγου. *Pl. Euthyph.* 4, d; ῥίγη καὶ θάλαπη. *Xen. Ec.* vii. 23; also *ague-fit*; *cold fit* of a fever. *Hipp.*]

Ω.

400. *

400 ὥρα, ας (ή), division or portion of the year or day, as *season*, *hour*: "Ὅταν ὥρα ἦκη *Xen. Mem.* ii. 1, 2.

αἰών, ὦρος (ό or ή), *time*, the extent of which is unlimited; hence it is used for certain periods of time, as the *age* or *life* of man, duration of existence allotted him, *age* (great number of years), but always in an indefinite sense; *ævum*: Ἐν τῷ μετὰ ταῦτα αἰῶνι παύει. *Dem. de Coror.* 27.

καιρός, οὔ (ό), *fixed and precise time*, appointed *moment*, *occasion*, proper *season*: "Ἢ καιρὸς ἦδη ἐκάλειεν τὴν στρατιάν. *Xen. Cyr.* v. 5, 43.

χρόνος, ου (ό), *time*, in general, and the duration of which can be fixed: Ταῦτ' ἐπείησας ἀπὸ πείσου χρόνον; *Aristoph. Av.* 920.

NOTES.

2.

ἀσχαλάω occurs only in the *present* in Hom. The form **ἀσχύλλω** is used *once* by him, Od. ii. 93; this form is used, not only by Hdt., who (like the Tragedians) uses *both* forms, but also by Xen. and Dem.: *Ἴππος ἀσχύλλων τῇ τραχύτητι* (τοῦ χαλινοῦ). *Xen. de Re Eq.* x. 6. *Ἀσχύλλειν ἐπὶ τῷ διδόναι δίκην.* *Dem.* 555, 26.

11.

Tittmann says: **ἅγιος** and **ἁγνός**, though they have the same etymological origin, differ in their use: for in **ἁγνός** the proper idea is, that the *thing* or *person* is *pure* either in *body* or *mind*; but the word **ἅγιος** indicates more especially the *reverence* which is due to such a person or thing.—That is **ἁγνός**, in which there is nothing *impure*; but **ἅγιος** more particularly regards that which is *worthy of veneration*, and *d demands our reverence*. Vol. i. 35.

16.

ἁγνίζειν is used by the Tragedians, but not, I believe, by Attic prose writers.

20.

σύλλογος, as *meeting* for a special purpose, is sometimes distinguished from the *regular* (and more formal) **ἐκκλησία**: [*Περικλῆς*] *ἐκκλησίαν τε οὐκ ἐποίει οὔτε ξύλλογον οὐδένα κτλ.* *Thuc.* ii. 22. *Ἴτω δ' εἰς τὴν ἐκκλησίαν καὶ τὸν κοινὸν ξύλλογον ὁ βουλευόμενος.* *Pl.* vi. 764, a. But without this reference, is a *general* term; **ξύλλογον** *σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα.* *Th.* i. 67, 3 (of the Lacedæmonians).

21.

The force of “*offer*” lies in the *Imperfect* **ᾠνέετο**, not in the verb.

24.

ἄγχω is also to *throttle* or *seize by the throat*, of course roughly: *Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα—ἦν μὴ ἀποδῶς.* *Luc. Dial. Mort.* 22.

πνίγειν is to *throttle* (to squeeze the throat), or *strangle* (to squeeze the neck. Taylor): Τέπτον καὶ πνίγων ἕως τῆς ψυχῆς ἀπεσπέρησε. *Antip.* 125, 39.—It is also used fig. of *choking* plants by overcrowding, &c.: Ἦν ὕλη πνίγη τὸν σῖτον. *Xen. Econ.* xvii. 14.

ἀποπνίγειν has also, like πνίγειν, the meaning of *drowning*, from the effect of water in preventing respiration. *Plat. Gorg.* 471, c.: Ἐς φρεῖα ἐμ δαλὸν ἀποπνίξας, *having drowned him by throwing him into a well*; and *Gorg.* 512, a. ἀπεπνίγη(ι), *he was drowned in the sea*. So also *Dem.* 883.

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