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PROGRESSIVE EXERCISES
ON
THE COMPOSITION OF
GREEK IAMBIC VERSE,
WITH A TREATISE ON THE
DRAMATIC TRAGIC METRICAL SYSTEMS,
THE IAMBIC METRE,
AND
AN OUTLINE OF ATTIC PROSODY.

BY
THE REV. B. W. BEATSON, M.A.
FELLOW OF PEERHOKE COLLEGE, CAMBRIDGE.

FOR THE USE OF THE KING'S SCHOOL, CANTERBURY.

FIFTH EDITION.

CAMBRIDGE: W. P. GRANT.
LONDON: WHITTAKER & CO.; AND SIMPKN & CO.

M DCCC XLVII.
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TO.

THE FIRST EDITION.

This little Work was originally intended for private distribution among the Pupils of the King's School, Canterbury; but as several Gentlemen engaged in tuition thought it adapted to more extensive circulation, it is now offered to the Public. It commences with a brief explanation of the laws of the Iambic Metre as employed in Greek Tragedy, and a statement of the Rules of Prosody according to the usage of the Greek Tragedians. Originality was evidently precluded; and nothing has been attempted beyond perspicuity, and copiousness of illustration by numerous examples. For information on the quantity of radical syllables, or other syllables to which the remarks do not apply, the Student must seek in a Prosodiacal Lexicon, or in the Indexes of Beck to Euripides, and those in imitation of Beck to Aeschylus and Sophocles. These last will be found to offer many advantages to a beginner. They will lay before him the Attic usages of Tragedy, distinct and free from intermixture with Epic, Lyric, or Comic peculiarities of construction and quantity, which, in a general Prosodiacal Lexicon to the whole body of Greek poetry of every age and of every style, will be continually ensuring him. They will suggest to him those epithets alone which the Tragic stage admits, instead of a promiscuous collection, drawn in great part from poets of styles too enthusiastic, and too little assimilated to the language of life and business, to harmonize with the sober tone of Attic Tragedy. They will enable him to ascertain what tenses and what moods of tenses enter into dramatic verse,—a point of great importance to correctness; as few verbs have both the passive aorists, or both the active perfects; many have no active future; and some have no
tenses beside the present and the imperfect;—and when a
tense is found, it is sometimes confined to a particular mood, or
to the singular number. Upon particles and conjunctions, the
multitude of examples that they concentrate is a most effective
illustration of such distinctions as those between μῆ and ὄν,
and of the connection of particles with moods. And it is no
light advantage in the use of them, that the absence of phrases
and synonyms removes a continual temptation to indolence and
thoughtlessness, and compels the composer to exercise his own
judgment, and depend on his own memory. The least part of
their utility is the determination of quantity; for but a small
proportion of syllables remains doubtful, after that the remarks
in the sketch of prosody here given have been applied to them.

To the remarks on metre and prosody succeed the examples;
beginning with single lines, and proceeding to entire passages,
all literally translated from Greek, with a few necessary altera-
tions in the single lines, when they had been extracted from
other sources than the writers of tragedy. The words in italics
have no corresponding words in the originals, but were supplied
to complete the sense in the English: these should be omitted
in re-translation. One or more words connected by the hyphen
are to be rendered by a single Greek word. Constructions not
immediately suggested by the English are pointed out in short
notes at the foot of the page, the first time they occur. These
assistance decrease in frequency as the work advances. Great
care has been taken to prevent students being impeded or dis-
couraged by errors of the press. Errors of other kinds have
been repressed with vigilance and diligence: and it is hoped
that this little book will be found an easy introduction to a
branch of classical literature which is day by day attracting
more attention.
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to
THE SECOND EDITION.

In this Second Edition, advantage has been taken of the kind suggestions communicated to the Publisher from various quarters, by Gentlemen who have used the work in preparing Students for the Universities. To facilitate the first attempts, when the very flow of the metre is not yet familiar, four leaves have been inserted, in which the Greek words to be employed are given in their uninflected state, on the right page. To the single lines, in which this assistance is withdrawn, are subjoined detached sentences, which will exemplify the management of particles and connections before the student enters upon the collection of entire passages. Additions have also been made to these longer extracts. Students who find their Greek Vocabulary scanty, or who are imperfectly acquainted with the laws regulating the moods, or inexperienced in the combination of clauses into sentences, and of sentences with each other, may advantageously employ some time on the composition of Greek Prose; thus mastering the difficulties of structure alone, before encountering these united with those of Metre. When the transition is made from these prepared exercises to translation out of original English Dramatists, the student’s first efforts will often be directed with more satisfaction to modern authors, rather than to Shakspeare immediately. The plays of Dryden, the Agamemnon and Sophonisba of Thomson, the Fair Penitent, Cato, and Douglas, will offer passages of more uninterrupted perspicuity than can easily be found in the Elizabethan Dramatists, and containing fewer allusions to feudal times and feelings, and fewer sentiments or expressions in utter contrast to all one’s classical associations, such as appear to a beginner so hopelessly irreducible to the Grecian standard. Those acquainted with the French language will meet in the tragedies of Corneille and Racine with many ἰδέες ἀγγελικαί—such as, the combat of the Horatii, the death of Hippolytus, the assassination of Pompey,—that will fall very easily into Greek. Encouraged by success in such attempts, the composer will come to the final encounter with Shakspeare in better heart, and with more skill at his weapons.
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to

THE THIRD EDITION.

This little Work is now for the third time presented to the public, with anxious endeavours to make it better merit the kind reception with which it has been honoured. A short account of the Trochaic and Anapætic Systems of Tragedy is now added to the Introduction; but Exercises have not been given on these metres, as it is usual for Students to obtain a command over the Iambic Metre before they risk distracting their attention from that prime requisite, by composing in other systems. Additions have been made to the Examples; and a Collection of Greek lines has been introduced, more or less inconsistent with the laws of the Tragic Metres, for the exercise of the Student in discovering their defects.

In this Fourth Edition there will be found a Collection of passages from English Dramatists, comprising those proposed for translation into Greek Iambics in the Classical Tripos from 1825 to 1839, after which year the passages are to be found in the Cambridge Calendars: these are followed by other passages, partly proposed in other Examinations, and partly now first suggested.

In this Fifth Edition the passages proposed in the Classical Tripos for translation into Greek Iambics are continued from 1839 to the present year: as the Cambridge Calendar sometimes contains only a reference instead of the passage at length. When the exercise is shorter than usual, it is to be understood that a passage for translation into Anapæst was proposed as well as the passage for translation into Iambics.
ON THE

IAMBIC METRE.

1. In explaining the laws of the Iambic Metre, we have to do with the four disyllable feet, and four of the trisyllable feet. These are,

<table>
<thead>
<tr>
<th>The spondees</th>
<th>λέγεις</th>
<th>The dactyls</th>
<th>λέγετε.</th>
</tr>
</thead>
<tbody>
<tr>
<td>— trochees</td>
<td>λέγεις</td>
<td>— cretics</td>
<td>λέγετε.</td>
</tr>
<tr>
<td>— iambus</td>
<td>λέγεις</td>
<td>— anapasts</td>
<td>λέγετε.</td>
</tr>
<tr>
<td>— pyrrhics</td>
<td>λέγεις</td>
<td>— tribrachs</td>
<td>λέγετε.</td>
</tr>
</tbody>
</table>

2. The Iambic verse of tragedy, called the trimeter, contains six feet, which originally were all iambi; as in

λεωργια κάθεμεν, απώ δε θερίων. ἈΜΕΝΙΟΛΟΟΜΗΝ
λέγεις ὁδεύς, ὁδε τῶν ἀμεινών. ΣΙΜΟΝΙΔΕΣ.

3. The writers of plays, to assimilate the metre of their dialogue to conversation, introduced spondees into any or all of the odd places, the 1st, 3rd, and 5th; leaving the remaining feet iambi, the 2nd, 4th, and 6th. Examples are,

στέργειν, φιλανθρόποι δε παύεσθαι τρόπουν. ἘΣΣΗΧ. ΠΡΩΜ. 11.
πάντως δε κακικε τῶν άλλων τάξεων σχέδεων. Ιβίδ: 15.

4. This liberty was afterwards still farther extended: as two short syllables are equivalent to one long one, the last syllable of the iambus so resolved, produced the tribrach; and the last of the spondees similarly treated, changed that foot into the dactyl; while a similar resolution of the first syllable of the spondees introduced the anapest. But the dactyl and anapest were excluded from the fifth place; and the anapest from the third.
5. Lastly, as the last syllable of a verse is common, the pyrrhich entered the last place indiscriminately with the iambus; so that, on the whole, the admissible feet are the following:

The sixth, an iambus, or a pyrrhich.
The fifth, an iambus, a spondee, or a trirach.
The fourth, an iambus, or a trirach.
The third, an iambus, a spondee, a trirach, or a dactyl.
The second, an iambus, or a trirach.
The first, an iambus, spondee, trirach, dactyl, or anapaest.

6. The last syllable of a line that ends in a short vowel is sometimes cut off when the next line begins with a vowel; as in

σολ φαίνειν αὐτῷ ἐς λόγους ἀλεθεῖν μολόντι
ἀπεῖν, ἀπελθεῖν τῇ ἀσφαλῶς τῆς δεῦρ' ὄνω.  
SOPH. CEd. Col. 1164.

the short final α of μολόντα, at the end of line 1164, being elided before the diphthong at the beginning of the next line. This can be allowed only when the penult of the word that suffers elision is long.

7. When a proper name contains two short syllables intercepted between two long ones, as Ἰππομέδων, Ἀντιγόνη, Ἰφιγένεια, it may be so introduced as to bring an anapaest into any place except the last. Thus, with anapaest in

2nd place, ἤν Ἰ | φιγένει | αν ἄνωμαζας ἐν δόμοις.  
3rd . . . . τέσπαρτον Ἰπ | πομέδων | ἀπετειλεν κατηρ.  
SOPH. CEd. C. 1307.
4th . . . . δ' αἵ τριτος τῶν Ἰπ | πομέδων | τοῦδ' ἐφ.  
Eur. Suppt. 381.
5th . . . . 'Αγύγια δ' ἐς πυλώμαθ' Ἰπ | πομέδων | ἀνα.  

8. And the same liberty is sometimes assumed without absolute necessity, in such words as Μενέλαος, Ἀγαμέμνων: thus we find

'Αγαμέμνων, Ἐ | Μενέλα | ε, πῶς ἐν ἄντ', ἐμυ.  
SOPH. Philoct. 794.
καὶ παίδα τόνδε, τὸν | Ἀγαμή | μνονος γόνον.  
ἰὴρα λαβὼν τοῦ Ζηνᾶς Ἡρ | πακλέους | ἡξε.  
SOPH. Philoct. 943.

though in all these instances the names might have been brought in regularly; Μενέλας and Ἀγαμέμνων being capable of standing at the beginning of a line; and Ἡρακλέους being equally Ἡρακλέους, and adapted to close a line. The;
whole of the anapest must be included in the proper name. ἐπὶ λαὸν Ἡδάκης, καὶ πί Κεφαλ ἀγνωστόν, could not stand, because the two latter syllables alone of the anapest are included within the proper name, the first being the last syllable of κάρι.

9. A dactyl or tribrach must not precede an anapest; but one tribrach may precede another, or a dactyl a tribrach: as in OEd. Tyr. 967,

κτανεῖν ἔμελν | λον πατέν | ρα τόν ἦν | μον, ὅ ἢ | θανών.

10. The anapest in the first place must be entirely included in the first word, and not made up out of two or more words:

δὴν ὁδὲ | ὁ δαίμων . . . .
πότε ταῦτ’ | Ἐλεξας . . . .
οὔ ἦν ταῦτ’ | ἔθρασας . . . .

are inadmissible.

11. But if the line begin with an article immediately followed by its substantive, or preposition by its case, there is no objection. Thus in

τὸν Ἰσον | χρῶν . . . .
ἐπὶ τῷ | Ὡ τῷ ἡγόρευον . . . .

τὸν followed immediately by Ἰσον makes a legitimate beginning, as also does ἐπὶ τῷ . . . . the case immediately succeeding the preposition.

12. With a tribrach or dactyl as first foot, there is no such restriction.

δὲν εὖ | Ἀχαῖοι . . . .
πότε γὰρ | Ἐλεξας . . . .
oὔ δέμι | ἄκολειν . . . .

are legitimate beginnings.

13. The first syllable either of the third or the fourth foot should be the last syllable of a word; so that the verse shall be divided into two parts, one containing two and a half feet, the other three and a half. The former cæsura, that in the middle of the third foot, is more frequent; but there should by all means be one or the other. Instances of the former or pen-themimeral cæsura are—

Ἀκόθην ἐς οἶμον—ἐβατον ἐς ἐρημιαν. Ἐσχ. Πρ. 2.
Ἡρακτῆ, σοι ὅ—χρη μέλειν ἐκιστολάς. Ibid. 3.
ἀνηλοκρῆνος—τὸν λεωρην ὄχμον. Ibid. 5.

as also lines 7, 8, 9, 10, 12, 13, 14, 16, 17.
Of the second, or heptameterical caesura, instances are,

χθονις μὲν ἐς τελοῦν—Ἡσιόκε τεῦχον. Ἀesch. Prom. 1.
θεὶ τοι πάτηρ ἐφαιν—τὰρ πάρος πετραῖς. Ibid. 4.
ἀβαματίγειν δειμών ἐν—ἀδηλήτοις πέδων. Ibid. 6.

as also lines 13, 15. So that five lines out of seventeen, or about one-third, have this heptameterical caesura; and this is about the average proportion.

14. There may be an elision at the caesura, as at the heptameterical caesura,

ἀφαγεν ἤδι συνεκλίνεις. Ἀesch. Prom. 60.
ὅπο τρόφος τῆς—ἐκκαλικόν τέχνης. Ibid. 87.
γένωθ' ὑπ' ἀρμάτη—πηγαγον φιλήλους. Ibid. 468.

and at the heptameterical caesura,


15. In a very small number of lines, elision after the third foot supplies the place of the caesura; this structure has received the name quasi-caesura. Instances occur in


and in

τυμβρὰ θρούγοις ἐντῷ—ἐφὶς προμηθέα. Ἀesch. Prom. 615.

16. Sometimes, but very rarely, a line occurs without either caesura or quasi-caesura; such as,

οὐκ αὖ ἔστω ὡς ἀποκλήσωι με χρή. Ἀesch. Prom. 643.
τιθαν κράτος μέγαν τάρες γ' ἴκκον ἐμοὶ. Ἀesch. Ag. 952.
tο γὰρ τυχέων αὐτοῖς ἐκπολείτ' ἐνταῦθ' ἐνι, Soph. Oed. T. 593.
ei γὰρ τι μὴ θεόν βεβούλευται νέον. Ἀesch. Suppl. 1014.

This structure is not by any means to be imitated; unless, perhaps, that the broken unmusical sound may be an echo to the sense, as in the Perse of Ἀeschylus, 494,

No verse is found in which the third and fourth feet compose a single word; so that the line is divided into three equal parts, each containing two feet, as it would be in

ἀναδότος ἐξενθέμενον παρθένα συ.

17. When the verse closes, with a cretic, the preceding syllable must be short, so that the fifth foot be an iambus, not a spondee. Thus ἴνηληκρήμοιν τὸν λεοργίν—ὀχυρώσα. (Ἀesch. Prom. 5); in which, if, for λεοργίν, we substituted λεοργοῖς, we should destroy the metre, by making the syllable γός before the cretic οχυρώσα a long syllable.
Again, in


Oedipus or ὥτιν, for ὥτιν or ἐνι, would destroy the line.

Additional instances occur at lines 69, 89, 198, 203, 206, 208, 212, 217.

18. The same rule holds if the cretic is not composed of one word, but of a monosyllable and disyllable, as in ἐκ ἐμοῦ in Prom. 221:

αὐτοίς συμμάχουσι, τοιοῦτοι—ἐκ ἐμοῦ.

and in


Esch. Prom. 228.

Ibid. 234.

Ibid. 221.

19. Exceptions are, (1) When the word preceding the cretic is closely connected in syntax and sense with the word forming the cretic, or with the first of them, if the cretic is formed of more words than one; as an article with its noun, an adverb with its verb, a preposition with its case, a conjunction with the clause that it introduces. In these cases, the fifth foot may be a spondee; as we see in the Oedipus Tyrannus.

44. ὡς τῶν ἐπεθροόντων καὶ τὰς ἐμφορίας, art. and noun.

370. . . . σοι ἐκ τούτων οὖν ἐντελέ, adv. and verb.

318. . . . ὡς γὰρ ἐκεῖν ἑκόμην, adv. and verb.

351. περὶ προειρήματα ἔρμενων, καὶ ἡμέρας, prep. and case.

882. τοῦ ἐν δὲ μάλιστα ὅτι ἐν τῇ τέχνῃ, prep. and case.

388. τι φιλ. ἠνείμησεν οὐ φράσεις, ἔλλ' ἐννοεῖς, conj. introd. new clause.

536. φέρ', εἰπέ, τίνα μοι δείλαν, ἢ μωρλαν, conj.

224. δοσις κοθ' ἐμῶν Δίων τὸν Λαβδάκον, conj.


ἐκπρόμηθες δὴθεν ὡς παῦσ' δυτα με. Ibid. 986.

In fact, that the rule may hold, the cretic or its first word must have no closer connexion with the word immediately preceding it than it has with any other in the clause. Any kind of relation or connexion occasioning the antepenultimate syllable of the verse and the syllable before it to be as it were pronounced together in one breath, renders a spondee admissible as the fifth foot.
(2) When the first syllable of the cretic is an enclitic, or such a word as cannot begin a sentence (γὰρ, μὲν, οὖν, γοῦν), the fifth foot may be a spondee. Unless the enclitic word be emphatic, as a monosyllabic personal pronoun in which is implied a contrast with any other person, or any other distinction; in this case, the rule, that the fifth foot shall be an iambus, continues in force. With an enclitic for the first syllable of the cretic, instances are—

hind towh ἐφισμεν, ὥς μὲν σοι δοκεῖ. Soph. Æd. Tyr. 435.
ἀλλ᾽, εἰ πόλιν τὴν ἥδεσσον, οὐ μοι μέλει. Ibid. 443.
τῷ παρθενῶρ δαρὸν, ἐξόν σοι γάμον. Æsch. Prom. 651.
ξῶν φρενίων λέγουσα, πεῖσω νῦν λόγῳ. Æsch. Agam. 1022.

With a word incapable of beginning a sentence for the first syllable of the cretic, the following lines occur:

λέγ᾽, εἰ δὲ πάντ᾽ εἰρηκας, ἥμων αὖ χάρων. Æsch. Prom. 828.
οἶν τε μοι τάσθ᾽ ἑστὶ· θυμεῖσθαι γὰρ γέρα. Ibid. 107.
οὐ δὲ ἡμῖν ἡ μισοῦσα μισεῖς μὲν λόγῳ. Soph. Electr. 357.

20. A pause in the sense at the end of the third foot should be avoided as much as possible. It is not without example, but it injures the flow and harmony of the verse.

Lines such as

βλεπόντα, τῶν μὲν ὑπὸ, ἠπείτα δὲ σκότον
tὸ γὰρ οὖν, οὐ τὸ τοῦτο ἐπουκτείρω στὸμα,

are in themselves rough and inelegant, and should be avoided by the beginner; though the ancient tragics have occasionally added force to an emphatic sentiment by a judicious interruption of the usual flow and smoothness. In like manner, lines destitute of caesura that occur in the ancient tragedies no more authorise a beginner to adopt that structure at his pleasure, than the line

**Amphion Dirceus in Actæon Aracyntho**

to close his Latin hexameters with words of four syllables whenever he pleases.
21. We now proceed to Prosody: and it must be distinctly remembered throughout, that the rules laid down extend only to iambic verse, and have no reference to the epic hexameter. The whole scope and bent of the dactylic system is at variance with that of the metre of the tragic dialogue. Scarcely a line can be extracted from the Iliad which does not contain something repugnant to the principles of iambic prosody. Take the first line of the first book: the word Πηληδεω followed by Ἀχιλῆος, so that a long final vowel falls upon a short initial vowel without eliding it, is quite foreign to iambic practice. Take the second: οὐ for ο in οὐλομένη is not tragic; except that in the choral odes, which are not to be imitated in dialogue, you may find it. Take the third: the ι in Αἰδι lengthened before a mute and liquid πρ in the next word is repugnant to tragic usage. Take the fourth: the suppressed augment of τεῦξε, and the doubled ο in κύκεσσι, are neither of them in accordance with the custom of dramatic metre. The lengthening of syllables because the cæsura falls upon them, or because a liquid follows them, the genitive in οω, ωο, and αο, the doubling of σ in the futures and aorists, and other less obvious characteristics of epic verse, are unknown in tragedy. Our rules must therefore be confined to the metre to which they belong, and even in the less strikingly contrasted language of the anaepastic metre, and of choral odes, the quantity of a syllable will not always be found that which our rules assign to it.

22. In the prosody of the iambic system of tragedy, every syllable formed with the vowels η, ω, or with a diphthong, is long, even if the vowel or diphthong precede another vowel in the same word—

καὶ νῦν ἀχρέτον καὶ παρθον βέμας. Ἀσχ. Προμ. 363.

except that in a few instances the diphthong οι before a vowel appears to be common. Thus in ποιῶ we find οι long in

οὖν, τι ποιῶς; Ἀσχ. Συππλ. 889.
and short in

88 οὖν τοιείτω, πάντα προσδόκηται μοι. Ἑσχ. Prom. 937.

Again in τοιοῦτος, we find oi short generally,

ζέοι τοῖς τοιούτοις οὐχὶ μαλακίζεται. Ἑσχ. Prom. 954.

as also in Ag. 579, 1045, 1333; Eum. 185, 188, 402. In many instances of its occurrence, it is so placed in the verse that the quantity of oi cannot be inferred, as for instance at the beginning of a line. But in τοῖς, oi will be found long.

ἡ τοῖς ἔργον καὶ θεώτει προσφιλές; Ἑσχ. S. T. 562.

And this is the regular practice with oi before a vowel; and the reverse must not be adopted, except in those identical words in which one has the authority of a tragedian for shortening oi.

23. Every syllable formed with e or o followed by a single consonant is short,

But e or o as also a : u are long before

(1) A double letter, ἐγ', ἐω, ἐφ', ἐψφ'.

(2) Before two mutes, ἐση, ὀκτὼ ὀγθός.

(3) Before two liquids, ὀρμος, ὀλμος, ὀρμαίων.

(4) Before a liquid followed by a mute, ἐρκος, ἐνδον.

24. But e and o, as also a, i, and u, if short in themselves, are not generally lengthened before a smooth or aspirate mute (κ, π, τ, θ, φ, χ) followed by a liquid, nor before a middle mute (β, γ, δ) followed by the liquid ρ. A middle mute standing before any other liquid than ρ lengthens the preceding vowel*. An instance will be found of a short vowel remaining short before

κ with λ. τάλαι κέκλιται, φωτις ισαρέω χάρων. Ἑσχ. Suppl. 258.
κ with μ. ὀπτείος, λευκέτ' ἢν μέλλειν ἄμμη. Περσ. 399.
κ with ρ. ἄκρατος ὄργην' Ἀργος ὁμάτη, πάκτος. Ἑσχ. Prom. 681.
κ with ρ. όδ' ἀδ κέκραγα κάναμυθίξῃ, τί του. Πιδ. 745.
τ with λ. θερμοῖς ἀπλήστοι βέλεσι πορεύον ἄλης. Πιδ. 371.
τ with ρ. τοσόν δἐ ἐπνευσας, καὶ γαναίκι δυστυχεῖ. Ευριπ. And. 327.
τ with ρ. τί γαρ πέπρωται Ζηνι πλην δει κρατεῖν; Ἑσχ. Prom. 517.

* Yet Sophocles twice allows βα to lengthen a preceding short vowel, in

πασῶν ἓβλαστε, τάδε δυσμενεῖς χούς, Elect. 432;

and in

παιδὸς δὲ βλάστας, οὐ διεχων ἡμέραι. Οἰδ. R. 710.
But a, i, or u, when intrinsically long, are not shortened by coming before a mute and liquid. Thus the a of ἀθλος is never shortened, for it is the a of ἀθλος contracted from ἀθλοτ. The mute and liquid do but allow a naturally short syllable to remain short. It may still be lengthened; but the proportion of cases in which the mute and liquid are allowed to lengthen it to those in which it remains short is about 3:1, in simple words such as τέκνον, πατρός. In compound words the instances are much rarer in which the mute and liquid lengthen the last syllable of the prefixed member of the compound, (as the i in ἀριθμός; the u in πολυκλευτος); or lengthen the augment or reduplication, as in ἐπικεφαλικός from πενείς, κεκληθεκαί from καλέω. This shortening of the syllable preceding two consonants is one of the striking differences between the prosody of the dactylic hexameter or usual verse of epic poetry, and that of the iambic trimeter of tragedy. In the Iliad, even τρίς is rarely allowed to be preceded by a vowel that remains short. The later writers of hexameter verse, Apollonius, Ooluthus, Tryphiodorus, and especially Theocritus, approach to the usage of the iambic trimeter in this particular. In Theocritus are found κύλικας, Δάφνις, δραχυς, τρύγχος, and many similar cases.
26. When a word ending in a short vowel immediately precedes a word beginning with a double letter, or with two mutes, or with a middle mute (β, γ, δ), and any liquid beside ρ, the vowel is lengthened. Thus in


the naturally short ε before the double letter ζ is lengthened.

Similarly,

διδυκτὸν ἐν σφαγήι βάψασθα ἕφος. Ἑσχ. Prom. 865.
eἰ τὴν δε χώρα ἑ κατοικεῖ τιμὰ. Choeph. 180.
πρὸ γά στενᾶξεις καὶ φόβου πλέα τις ζή. Prom. 698.
καὶ μὴν τὸδέ εἰπέ μη παρὰ γνώμην ἐμήν. Agam. 904.

But a word beginning with any of the six mutes, κ, π, τ, θ, φ, χ, followed by any liquid, or with any of the middle mutes followed by ρ, does not lengthen a final short vowel in the close of the preceding word:

οἶδ’ οὖν ὑδρασεῖς; .......... .......... EUR. Hec. 225.
ζύγγοις, τί κλαίεις κράτα θείς ὡσ πέπλων. Orest. 280.
διασ ἄνατα ταύτα, πρῶτα μὲν πόλει. Ἑσχ. Suppl. 405.
ξῦν προσπάλαιοιν αὖτε φρονεύον βρέτας. Eum. 978.

27. When a short vowel at the end of a word, and also at the end of a foot, is followed by a word beginning with ρ, the vowel is lengthened.

διαραμάσθει σώματος μέγας βάςας. Ἑσχ. Prom. 1025.

When the short vowel is not at the end of a foot, it remains short:

χρυσπτωτοϊ παχλαισει ἐκερανθ χθόνα. Ἑσχ. Prom. 715.
τολαυτ’ ἐκείθ’ ῥῆσθιν ἄμφ’ ἡμῶν λίθων. Sept. 610.

28. The vowel a, ɔ, or ʌ, before another vowel in the same word is not necessarily short, as in Latin. For instance, ɔ is long in ἐμµυ before η, in aikw before a, in δος before o; ʌ is long before ω in ὅω, before ε in ἑρές.

29. A long vowel or diphthong at the end of a word must not be followed by a word beginning with a long vowel.
or diphthong, as in the Iliad. A long vowel before ω sometimes merges into one sound with ω; as, μρ ων, ἐπεὶ ων.

30. A long vowel or diphthong followed by a word beginning with a short vowel occasions that initial vowel to be elided. This is called Prodelision. Thus, in

δραγής τε τραχύνετα μὴ ἐπιλήσσει μοι. 

the initial ε of ἐπιλήσσε is cut off or absorbed by the final η of μη. Similarly in

τὸ ἀλλας ἢ γὰρ παντελῶς διώρισεν ("γάρ for ἀργά)

θέλει σοι δ', ὥστε, μὴ 'πολακτίσησις λέχος.

ψεύδει γὰρ ἢ τίνι αὐτῷ γνώμην, ἐπει.

φήσεις μετασχείς, ἢ ἐξομεί τὸ μὴ εἴδεναι.

31. But καὶ and τοι often combine, by crasis, with the initial vowel of the following word: thus τοι coalesces with the α of ἄρα in

οβ τάρα Τρωσιν ἀλλὰ σοι μαχαμμεθα.

32. A short final vowel before a word beginning with a vowel is elided, if it be a, ε, or ο; rarely elided if it be the ι of a dative singular; and never elided if it be the ι of a dative plural, or of the preposition περί, nor if it be ν. Υ, therefore, or ι of a plural dative, or of περί, cannot close a word followed by a word beginning with a vowel; and in this respect thye resemble the long vowel's. We find a elided in

οι’ ἄρα

γνώσιν φιλῶν ἵδοντ’ ἄν, 

ἰδοντικα ι’ ένο έται’ ἐν’, 

ἔκαστ’ Ἀθάνα,

καὶ το τό γ’ αἰνυμ’ αἰχ’, 

το’ ιξ,

o elided in

σαφῶς ἐπιστασ’ ἱδονας,

... ἐφθανθ’ οἴεον ὁμ καλῶς, 

τῶς τοῦ τ’ θανασ,

τρέφων δι’ ἄρα,

when a neuter plural.
when accus. sing.
when first person.
when voc. sing. fem.
when nom. sing. neut.
when a particle.
when 2nd person.
when 3rd person.
ELISION—CRASIS.

* Elided in

kal ἰδὶ μεθίπρ', et ἵ ḳ, Sorn. Philoct. 818. when 1st person.

... δὶκεὶ ἄνων, Ibid. 1341. when 3rd person.

ὄπτανες τοῦ ᾧ ὃμη, Æsch. 836. when dat. sing. (rare).

... γίνε ἐν ἀλέξαντος ὅρος, Ibid. Prom. 689. when preposition.

Elision of i does not take place when it is the final of a nominative or accusative; as, μέλε, τι, ἄχαρε.

Examples of i elided are of continual occurrence.

33. The article forms a crasis with the initial short vowel of the following word; for instance, δ with ἐπικωμήθης in ἃς ἐπικωμήθης γε τῶν ἔργων βαρός. Æsch. Prom. 77.

So τὰυ ἐπή for τὰ ἐμὰ, τοῖμον δέμας for τὸ ἐμὸν, τάνδον for τὰ ἰθόν, τοῦπιοντος for τοῦ ἐπίστος.

When the initial vowel is aspirated, the τ of the article in the crasis becomes θ; as θανέρφω for τῷ ἰτέρφω in

δοὺν λόγων σε θανέρφω διωρθομαι. Æsch. Prom. 778.

Similarly, θημέρα for τῇ ἡμέρᾳ, χῶ for καὶ ὅ, χῶτι for καὶ ὅτι, χάνως for καὶ ἄνως.

34. Every contraction by crasis lengthens the syllable on which it falls. Thus, from τίμαι, τίμα; from ἄδεια, ἄεια; from γέρας, γέρα; from τὰ ἄγαθα, τάγαθα; from τὰ ἀνάλομα, τάναλομα. But a contraction from syncope, or the mere removal of a syllable without blending two vowels, is not necessarily long.

35. ἐω in the genitive is often one syllable.

οὖ μοι τὰ Ῥώγων τοῦ πολυχρόνου μέλει. ArchiLochus.

δοτός φυλάττει πρῶγος ὑ ἐπρήμυν πόλεως. Æsch. Sept. 2.


σάρκες ἐν ἀπὸ δοτέων δοτε πεύκινον ἄκαρυ. Med. 1200.

μὴ οὖ often forms one syllable, as also ἦ οὖ, and similarly other words.

τὸ δὴ μᾶλλος μὴ οὐ βεγώιζοντοι τὸ πῶν; Æsch. Prom. 630.

... οὐκ ἄνδομαι τὸ μὴ οὖ. Ætm. 874.


εἶνει οὐκ ἄκοβες ἐδ' τῶν ἓμων λόγων. Æsch. Suppl. 284.
The words θεοῦ, θεί, θεῶ, θεοῦ, often are used as mono-syllables; as in


36. The concurrence of vowels is prevented by adding ν to the final i of a dative plural, and to the final ε or η of the third person singular of a verb; also to several adverbs, as ἐπισθε, πρόσθε. These finals, even when a consonant follows them, may take ν; and when the final is required to be long, they must take it, if the consonant be a smooth or aspirate mute followed by a liquid, or a middle mute followed by ρ. A verse cannot end with the words παράδωκα τρίφειν: ν must be attached, so that δοκεῦ may be a spondee; which it is not while δοκε, as τρ does not lengthen the preceding syllable. In certain words, instead of ν, σ or κ is subjoined, for the prevention of hiatns, as μέχρι or μέχρς, εὔτω or εὖτως, according as the word precedes one beginning with a consonant or vowel; and σὲ or σὲκ, σὺχ, on the same principle.

37. In composition, syllables retain the quantity of the simple words; thus, from σὺν σύνειδός: from παλας, παλαιγής.

The prepositions, except ἐκ and εἰς, a privative or intensive, the neuters of adjectives in ν, the numerals δι καὶ τρι, and ἄλλα, ἄγαλμα, ἄρτος, δα, δυσ, κα, ἡμι, καλλί, and παν, have their final syllable short in the compound, unless it is necessarily lengthened, being followed by two such consonants as will not suffer a vowel to stand short before them, namely, two mutes, or a middle mute with any liquid except ρ after it: thus, ἀλτυπος, ἀρτυραν, δαφων, διπαλν, διάληπας, ζωπληθης, ἡμίδουλος, καλλιφεγγης, ταυως, τριδουλος, ἀντυς, ἀναίτιος, ἀπτηρος, ὑπογραφη, κοιλύρωμος, δύντηκτος, δεκαετής. Occasionally, though rarely, the syllable of juncture is lengthened before a smooth or aspirate mute and liquid, as in


38. The compound epithets of the Iliad and Odyssey are considered not admissible into iambic metre, unless they occur also in the dialogue of tragedy; and the same exclusion
extends to such of the compound epithets of the choral odes in tragedies as are not found in the iambic systems. Ατάσθαλος, ροδοδάκτυλος, κορυφαίος of Homer, ἔλεθιμα, πεδινοπλόκτως, ἀκριτόφυτος of Ἀeschylus, are instances of words to which this exclusion applies.

39. Derived words follow the quantity of their primitives: thus, from φίλος come φίλειν, φίλια, φίλημα, φίλητευν, and from νίκη come νικᾶν, νικητέουν, νικητήριον, νικηφόρος, ἀνικητος. But the particular part, case, or tense of the primitive word from which the derivative immediately flows, must be noted. The tenses of verbs often differ in quantity, and impart opposite quantities to their derivatives; as, from φεύγω, φευκτέος, and φεὔγη, the former long in the first syllable, from the perfect passive; the other short, as being immediately deduced from the second aorist.

From πῦρ we have πύρα, through the genitive πῦρος.
| — κρίνω — κρίσις and κρίτης, through the perf. pass. |
| — λυώ — λύσις and λύτηρος, through λελυσα, λελύται. |
| — δίδωμι — δόσις and δότηρ. |
| — φράζω — φράδη, through the aorist ἕφραδον. |
| — φαίνω — φανερός, through ἔφανον. |
| — μείρω — μέρος, and μόρος. |
| — δέρκω — δράκων, through ἐδράκον. |

40. There is frequently a derivative as if from the perfect passive, first person, in μα, genitive ματός, or μη, μης, but with a long vowel preceding μα; while the corresponding derivatives from the second and third persons of the perfect passive have the corresponding syllable short. Thus,

| φήμη, — but φάσις, πρόφασις, φατέον. |
| κρίμα, — κρίσις, κρίτης. |
| σύντημα, — συντάξις, ἐπιστάτης. |
| τετραβάμων, — βάσις, κουβάτης. |
| ἀνάθημα, — θέσις, θετέον, σύνθετος. |

41. Similarly from a verb with a short vowel in the penult is often derived one with a long vowel: thus, from

στρέφω comes στρεφᾶω, through ἵστροφα.
νέμω — νεμάω, — νεμόμα.
τρέπω — τραπάω, — τέτρατα.
INCREMENTS OF NOUNS.

Hitherto our proofs by instances have always been derived from tragedies. We shall now occasionally employ passages from Homer, but only to establish the shortness of syllables; in which he is a safe guide, as all syllables that are short with him are also short in tragedy. On the other hand, a syllable that is long in comedy may be relied upon as long in tragedy. The reverse of these propositions is not true: a syllable that is long in Homer is often short in tragedy, as the penults of καλὸς, ἰσος, φθῖνω; and finals in the Iliad are continually lengthened, for reasons not admissible in the iambic metre.

42. Nouns imparisyllabic ending in a vowel have their increment short:

\[ \text{... ...} \text{μετὰ δὲ σφίν και δικρύα λείβον.} \quad \text{ILIAD. xiv. 658.} \]
\[ \text{τι σοι μέτεστι τούθε πράγματος; λέγε.} \quad \text{ÆSCH. Eum. 545.} \]
\[ \text{τοῦ καὶ ἀνὴρ γλώσσης γλυκῶν μέλλον} \text{ρέειν αὖθι.} \quad \text{ILIAD. i. 249.} \]

43. Nouns in αν, ἰν, ὕν, have their increment long:

\[ \text{πιθεῖν Τιτάνασ Ὀδρανοῦ τε καὶ χθονός.} \quad \text{ÆSCH. Prom. 205.} \]
\[ \text{ἀκταίς ἐγι βραγμίων ἀδένῳ πόρου.} \quad \text{EURIP. Iph. Taur. 253.} \]
\[ \text{Φόρκυνος θυγάτηρ ἀλὸς ἀπρυγήτου μέθυντος.} \quad \text{ODYSS. i. 72.} \]

But the neuter of an adjective follows the masculine: thus, μέλαν and τάλαν give μελάνος, τάλανος, following the quantity of the increment in μέλας, τάλας.

44. Nouns in ἀξ, ἰξ, ὑξ, when their genitives are formed in κος or χος, are short in the increment:

\[ \text{τὴν ἐκ μελανεῖς ἀμφιβάλλοις τρίχα.} \quad \text{SOPH. Ant. 1093.} \]
\[ \text{ἐν πιτοῖ πιστῶν ἡλίκιος ὦ ἠθης ἤμης.} \quad \text{ÆSCH. Pers. 667.} \]
\[ \text{... ... ἐν Φθῖν ἐρθεῖλαξ βασινελθῆ.} \quad \text{ILIAD. i. 155.} \]
\[ \text{gammaυχαῖον τε πτήσιν οἰωνών σκεφτότι.} \quad \text{ÆSCH. Prom. 486.} \]
\[ \text{γανὺ κορητῖς κάλυκος ἐν λοχείμασιν.} \quad \text{Agam. 1365.} \]

The most important exceptions are, θόρικος, οἰάκος, φεῦκος, φοίνικος, Φοίνικος, κήρικος.

But nouns in ἰξ having their genitive in γος, have the increment long:

\[ \text{μεστείς θελα γῆν πρὸ γῆς ἐλαύνομαι.} \quad \text{ÆSCH. Prom. 685.} \]
\[ \text{ἐγκόλοι, τεττίγεσιν δουκῆς, οἶ τε καθ' ἡλη.} \quad \text{ILIAD. iii. 151.} \]

while those in υξ, νγος, are generally short:

\[ ... ἰξὶν ὑπάγεσιν γολα τελας. \quad \text{ILIAD. v. 362.} \]
\[ ... ἀγάλλομενα πτερύγεσις. \quad \text{Ibid. ii. 462.} \]
45. Nouns in ἀρ and ὑπ have their increment short:

τὸν καλὸν ὅρισεν τῶν κάρας θεό, ὁδὲ τ᾿ ἐδησεν.  ἩΛIΑD. i. 408.

τένωντες, αὐτα ἔρις, ἡμᾶς μέρος.  `Æsch. Ag. 548.

ποταμοὶ πύρδε δάκτους ἀγγέλεις γνῶσοις.  Prom. 368.

But καρ, φαρ, φρεάρ, κέρας, make ᾶρας, ᾶράς, φρέατος,
kέρατος:

Νάστης αὖ ᾶραν ...  ἩLIAH. iii. 867.

ἐκ τῶν φρέατων τῶν κάδους ἔυλλαμβάνειν.  ἉRΙSTOΦ. Eccl. 100δ.

φόνοις | κέρα | τα ταύ | ροῖς.

ἈΝΑΣ.

46. Words in as, ις, ις, forming the genitive in δος, τος, or
os, preceded by a vowel, have their increment short; as, πόλις,
ἔριδος, χάριτος.

Zeboς ἤ Ἓριδια προβάλει θοῦς ὥς ὤνας Ἀρχαῖοι. ἩLIAH. τλ. 8.

Ἄριδας ἀφερά νομάδας, οὐ πλεκτὰς στεγάσ.  `Æsch. Prom. 711.

Θρήνες οὐδ’ ἀνάδευθε νεκλύδες, ἱσχατοὶ ἀλλοι. ἩLIAH. κ. 434.

δύσμορον, δό πατρὶ Κρονίθως ἐπὶ γέρας οὐδό. Ἰβδ. xxii. 60.

κεῖται Πάτροκλος, νέκως δὴ δὴ ἀμφιμάχονται. Ἰβδ. xviii. 20.

ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμου αὐταῖ. Ἰβδ. ν. 338.

The most important exceptions are βαλβις, κηλίς, κηνίς, κλης, κρηπις, σφραγις.

But words in as, ις, ις, making the genitive in νος or δος,
have their increment long:

ὡς ὡς ὡς δελφίνος μεγαθέντος ἱέθες ἄλλοι. ἩLIAH. τκλ. 22.

δροιθὸς δρυς πῶς ἄν ἄγενοι φαγὼν;  `Æsch. Suppl. 223.

But κρυθὸς, ταλανος, μελανος, τῶν, κως, κυνος, are exceptions.

47. Words ending in ψ have their increment short:

κουσάων εἶναι χεριβάνων, πολλῶν μέτα.  `Æsch. Ag. 1007.

ἀργεστάω νόστοι βαθεῖ καλλάχι τόκων. ἩLIAH. κλ. 306.

But μψ, ρψ, and χψ, are exceptions:

μῆ κέρα ἔτες ἥδειν ...  `Οὐμ. κν. 21.

φφίδος δ᾿ μν ἐποίησε διαμετέρετος ὄντουρα. Ἰβδ. ν. 256.

γυναὶς δὲ μην, διατερήθη παραθύμωσιν ἄγερ θρησκ. Ἰβδ. κλ. 877.

48. The dative plural follows the quantity of the dative
singular, οτρῆγατε οτρήγατι, κλητί, κλητί, κέρατι, κέρατι, ὅποι
δρύῃ, πατέρι πατράθη. To the paroxyssical plural datives, i or
ψ may be attached at pleasure.
49. In the comparative and superlative of adjectives, the general rule is, that \( \text{tēpōs} \) and \( \text{tārōs} \) are attached by a long syllable to the root of an adjective whose penult is short, and by a short one to one whose penult is long; \( \text{νροδιέτος}, \text{τρομοβρότος}, \) but \( \text{άδικος}, \text{άδικωτατος}. \) But this rule does not hold in the case of adjectives that end in \( \omega \); these have the syllable before \( \text{tēpōs} \) or \( \text{tārōs} \) always short, whether the syllable preceding it is long or short: thus, from \( \text{γλύκις}, \text{γλυκωτατος}, \) and from \( \text{θύλως}, \text{θηλώτατος}. \)

\[\text{γλυκωτατος} \text{ φασι} \text{ τα κριτα τοσ} \text{ άγνους} \text{ φασε}. \quad \text{Ερ. ουκ. 198.}\]

where the first two feet cannot be an iambus and a trimetrical, for the penult of \( \text{φασι} \) is long (see 51): they are therefore a tribrach and an iambus. Again,

\[\text{θηλώτατος δὲ γνώσεις ἐνι μεγάρσιον} \text{ ζημάτην}. \quad \text{Ιλιαδ. viii. 520.}\]

50. The Attic comparatives in \( \eta \omega \) are long in the penult:

\[\text{κάλλος} \text{ δόνις} \text{ ἐκπεθήσετα σοι}. \quad \text{Σοφ. Οδ. Τηρ. 428.}\]

\[\text{μηθ} \text{ Ὀρφέως} \text{ κάλλιον} \text{ ὑμήσαι μέλος}. \quad \text{Ευρ. Μεδ. 453.}\]

51. In verbs, it may be observed that the penult of a third person plural in \( \sigma \) is long; in \( \sigma \omega \) generally short, if the vowel is a doubtful one, \( \phiάς, \phiάσω, \phiένυς, \phiένυσαν \).

\[\text{τεθράσων}, \text{τιμήν} \text{ δὲ} \text{ λελόγχαο} \text{ ἵσα} \text{ θεῶν}. \quad \text{Οδυσσ. ει. 302.}\]

\[\text{δς} \text{ φάσων, δι μι} \text{ σωτο} \text{ πανεύμενον, δο} \text{ γάρ} \text{ ἐγώ} \text{ γάρ}. \quad \text{Ημῆς, ὡδὲ} \text{ ηδόν} \text{ per} \delta \text{ ἄλλον} \text{ φαο} \text{ γενέσθαι}. \quad \text{Ιλιαδ. iv. 354.}\]

52. The second aorists, and tenses derived from them, have the doubtful vowel short: \( \text{ἔλεγον}, \text{ἔφανεν}, \text{ἔδρασε}, \text{ἔφυγον}, \text{ἔλάγη}, \text{φαύρσαμε} \text{ φάνεσ}, \text{φανήσα} \); except the perfect middle, which often lengthens the vowel, \( \text{πέραγα}, \text{μεμύκα}. \)

53. Futuree in \( \psi \omega \) and \( \xi \omega \), and those in \( \eta \omega, \omega \omega, \epsilon \omega, \sigma \omega, \) point out the quantity of their penult at once. In cases of a doubtful vowel, it may be observed, that when a characteristic (or letter before \( \omega \)) is a liquid, the penult is short: \( \text{φάνω}, \text{τάλω}, \text{άρω}, \) from \( \text{φάνω}, \text{τάλω}, \text{άρω}. \) When the characteristic is \( \sigma \) arising from a double letter in the present, the penult is short; \( \text{πλάσω}, \text{φράσω}, \text{άρπάσω}, \text{πειράσω}, \text{πλάσω}, \text{φράζω}, \text{άρπάζω}, \text{πειράζω}. \)

But when the characteristic is \( \sigma \) arising from \( \delta, \theta, \) or \( \tau, \) the penult of the future follows that of the present: \( \xi \psi ω \) from \( \xi \omega, \) \( \text{άνω} \) from \( \text{άνω}, \) \( \betaρίω \) from \( \betaρίω. \)
54. The cases when the present has a doubtful vowel for penult, and the future retains that vowel, are perplexing. I believe it will be found that ραο and αν, preceded by a vowel, give the future long: δρασω from δραω, θεασωμαι from θεασμαι, εισω from εισω.

ει δειν' θδρασας, δεινα . .
αλλ' ουκ εισει τουτο . .

But in general ανω has a short, γελασω, πελασω, κλασω, δασω, δαμασω, σπασω, πασω, σκεδασω, of which many in the Iliad have their σ doubled, which is a sure sign of a short penult in the primitive form of the future or aorist:

θδασσε νε ου κοτυλην . . .
πασσε δ' αλλα θείου . . .
σπασσεμενος ξεφος δεθ . . .
. . . ειθασσε δε μιν μεμαστα.

ινω from ιω appears to have ι long, τίσω, χρίσω, μηνισω.
κείνος δε τίσει τίθει κοκκ άλλην δίηπη. Σορφ. Αγ. 113.

υνω from υω also appears to lengthen the penult generally, λυνω, φύσω, μηνύσω, ρύσομαι, δοςω, θύσω, δακρύσω.
. . . γονείσιν, οι' ορνύσων, ξυμφρόνες. Σορφ. Οέδ. Τυρ. 436.
δίστο δ' ήλιος . . . (Hex.)
. . . λύνε δε γυνα. (Hex.)

Yet we find κύσω, πτύσω, μύσω.

αλλα πτύσσας υσει τε δυσμενή μέθες. Σορφ. Αντ. 653.
η δ' εις ἀνάδοου κατ' ὑμάντος δρματος. Ευρ. Μεδ. 1133.
. . . των φθόνον δε πρόκυσον. Σορφ. Φιλ. 776.

55. The perfects follow the futures, except when the vowel of the future is merely lengthened by position; thus, γράφω, γέγραφα, from γράφω. A few deviate, as λελομαι from λύσω. The aorist and its derivatives follow the future, except when the final ω is preceded by a liquid; when the quantity of the present is restored: κλίνω, κλίνω, κλίνα; ἀμφω, ἀμφώ, ἠμίνα.

56. The reduplication of verbs in μι is short: the is prefixed when reduplication cannot take place is long: τίθεις, δίδοις, but εἰς, μεθίμης.

ἐσταῦθα δή σε Ζεις τίθηςω σφρονα. ΑESCOG. Πρωπ. 850.
λασείν άμελνους ελιν η μεθίναν. Pers. 676.
57. In verbs in μ, the syllable before the personal terminations, μ, στ, μα, μεν, μεθα, &c. is short, except in the first and third persons singular and third plural of the present active, and in the subjunctive mood. Thus ζεύγῳμι, ζεύγῳσι, but ζευγ PropertyValue 2, ζευγ PropertyValue 3; ἵστατε, ἵσταται. Except in tenses dissyllable in the first person, ζῇμεν ἔδυτε, from ζήν, ζῶν.


59. But α is long in the nominative singular when it is preceded by ρ (except ἄχυρα, γέφυρα); ας, χαρά, κάρα:

unless ρ be preceded by a diphthong, in which case the final is short:

60. Again, α is long in the nominative singular when preceded by a vowel: thus, ἀνία, θεία, Τρόια, δουλεία.
If, however, the syllable preceding a be ει or οι, derived from words ending in ης or ους, as ἀληθεία from ἀληθής, ἐγκράτεια from ἐγκράτης, then final a is short:

. . . αὐτῷ ζητήσεις συνδήσεις βροτοῖς. Soph. Ph. 1449.
ψεβδεί γάρ ἡ πλούσια τοῦ γυναῖκα, τόποι. Ant. 389.
otherwise, οια has the final syllable long:

Δ μὲν γάρ ἔξεσθηνα, ἀγνοεῖν μὲ ξεῖν. Isthm. 350.

61. Final a is also short, though preceded by a vowel, in the nominative singular feminine of an adjective, when that feminine is longer by a syllable than its masculine nominative: thus, from εἰς, μία, from ταχύς, ταχεῖα, and similarly from λεπές, λεπεῖα.

στοῖς ταχεῖας ναυτικοῖς στράτους στολῆς. Ἐσχ. Suppl. 745.
ἄχων ἔφημος, μία δὲ κληρὶ ἐκπαθεῖ. Ἰλιαν. xii. 456.
Κύπριος ἦν λεπεῖα, γάμων δὲ ἀδίδακτος οὖσα. Πseudo-Musæus.

62. αι in an accusative singular, from a nominative in ευς, has a long, βασιλεά, θησαία, ἀχιλλεά.

δέξασθε κόσμος βασιλεά, πολλῷ χρῦφι. Ἐσχ. Ag. 507.
στοῖς καπήλει, 'Ορφέα τ' ἀνακτ' ἔχων. Εὐρ. Hipp. 953.

63. α in dual nominatives is long, κρίτας, μοῦσας; and in the adverb πέρα.

βροτοῖς τιμᾶς ἄπασας πέρα δίκης. Ἐσχ. Prom. 30.

νῦν δ' αὖ μᾶνά δὴ νῦ ἄλλοιμένα σκόπει. Soph. Ant. 58.

64. i final is short, τὶ, μέλι, καλοῖς, χειρὶ, χερσί, ῥήγυμι, πίθηκι, λύσοι, μεχρὶ, ὀπῆ.

τῶν οὖ τι σοι ψελλὼν τε καὶ δυσεύρετον. Ἐσχ. Prom. 816.
ἐκαφὼν ἐκαρθεὶς χειρὶ καὶ θυγάν μᾶνον. 851.
ἀκοίτωμον εἰσὶν φημὶ συνθέτως λόγους. 686.
τιθοί, χὶ μὲν τῆμ ἐπιγρούστα στολή. Pers. 192.
ἡμεῖς γὰρ ἄγνου τοιχὶ τήνει τὴν κόρην. Soph. Ant. 889.

65. u is short at the end of a word, σοῦ, ταχύς, δείψα.

ἀ πορ σοῦ, καλ πῶν δείμα . . . Soph. Phil. 927.
ἐκεῖ οὖν ἀκολούθεις δεῖ τῶν ἔμων λόγων. Ἐσχ. Suppl. 884.
But every person of a verb in \( \nu \) that ends in \( \nu \) is long:
\[ \text{ἔφυ, ἔγυν.} \]

66. Final \( \nu \) is short:
\[ \text{μέγαν, μέλαν, ἔλυσαν, ἔφασαν, ἄν, ὀτάν.} \]

67. But accusatives singular from nominatives in a follow the quantity of their nominatives: thus we have διαφθείρομαι, πυρᾶν, θεᾶν, ἄνιαν, ὄρατοι, δουλεῖαν; but ἀνασάν, παῦλαν, πεὐπᾶν, μοῦραν, ἀλήθειάν, ἄνειαν, μίαν, ταχεῖαν. Thus
\[ \text{... ἐν δένους εὐνοοῦμενος.} \]
\[ \text{ἐκαὶ σὲ τὴν ἄνασάν ἐκλίσαν λέγω.} \]
\[ \text{... πρὸς εὐσεβείαν ἡ κόρη λέγει.} \]
\[ \text{ἐξίστορήσαι μοῦραν, ἐν χρείᾳ τόχησ.} \]
\[ \text{βαφᾶς σε, καὶ βαρεῖάν ὁ θένας φαίνει.} \]
\[ \text{Προῖκαν Ἀχαιῶν, τῷ ἕχουσιν ἐκ ἡμέρᾳ,} \]
\[ \text{τόξον ἐμῶν μημιαία πρὸς τυφᾶν ἐμὴν.} \]

Nominatives in \( \alpha \nu \) are long, παιάν, Τεράν, Ἀκαρνάν.

68. Adverbs in \( \alpha \nu \) are long, λίαν, πέραν, ἄγαν, except compounds of παῦρ or ὄν, as πάμπαν, ἄταν.

69. \( \omega \) final is short, πολίν, τίθησιν, χεραῖν, πρόν, ἐπιαλίν, μῖν, νῖν.

But nominatives singular are long, δίκα, δίκε, ἡγαμύς, ἀδίκ. Τρηκῦ.
ἡμὲς and ἤμι are also long in the final, though Sophocles shortens them frequently.

70. Final ὑ is short, πολὺν, ταχὺν, σῶν, τοιῶν, νῦν affirmative, (but νῦν, now.)

Yet υ is long in the nominative singular, μοσόν Φόρκυ; and in the accusatives of words that have their genitive in vos: thus, χέλυς, χέλυς, χέλυς; ἵσχυς, ἵσχυς, ἵσχυς.


But see farther, under the termination υς.

Persons of verbs in ὑμι have υ final long, ἴφυν, ἴευγνυν.

βία πολιτῶν δρᾶν ἴφυν ἄμχανος. Soph. Ant. 79.

But the neuter of the participle is short.

71. ας is short, except ᾽Αρ, ᾽Αρ; as μάκαρ, ἦμάρ.


ἡ μάκαρ Ἀτρείδη, μοιρηγενές, ἀληθιδαμον. Iliad. iii. 182.

72. υρ is long, πῦρ, μάρτυρ.

πρὸς τούτοι μέντοι πῦρ ἐγὼ σφυν ἐποκα. Esch. Prom.

73. as is short, Παλλᾶς, μέγας, μέλας, χείρας, ἠλυσάς, πέπονθας, πέλας, ἀτρεμᾶς.

Παλλᾶς Ἀθηνῆ... (Hex.)

ἡ κειν ἐπὶ νῆς Ἀχαιῶν... (Hex.)

θυμὸς δὲ μεγάς ἄτω διοτρεφέος βασιλῆς. Iliad. ii. 196.

ἐπαξάς ἐργὸν ποιῶν δν ὑ σοὶ πρέπει; Soph. Ph. 1227.

πέπονθας αἰκὲς τῆμι ἀποσφαλέσ φευν. Esch. Pr. 470.


Δαιμόνι, ἀτρεμᾶς θυγ. (Hex.)

74. But genitives singular and accusatives plural of nouns that do not increase in the genitive are long, χώρας, φιλίας, λυσόν; as also are accusatives plural from nominatives in εὺς, φονέας, βασιλέας.
75. Also ταλάς, and nominatives whose genitive ends in ατος or ου, have as long, λύσας, ἴμας, ταμίας.

dιέρχεται, δύστηνος, δ' ταλάς ἑγά.  
συγχάσας ἔλατενε, λοµάς ἔχθιστος πόλιν.  
ἀνήρ δ' ἐπ' ἀνθρὶ στὰς ἐκατέρει μάχη.  
γύγας δ' ἄλλος τού πάρος λελεγμένου.  
Æsch. S. T. 406.

76. is final is short, ὁδίς, τίς, δίς, πολλάκις.

οὐκ ἀνθρῆς ὄρκοι πιστῖς, ἀλλ' ὄρκων ἀνήρ.  
κέντει: τίς ἄλλῃ τὸν θανῶντ' ἐπικτανεῖ.  
ἐκατὸν δ' ἥσαν ἑκτά δ' .XML entity flipped. ἕχει λόγος.  
Æsch. Pers. 343.

But the following are long:
(1) Monosyllable nominatives, λίς, ὦς.
(2) Nouns having a double form of the nominative, in either is or ὦ: as, ἄκτης, ἔνδος.
(3) Dissyllable feminine nouns having the genitive in ἰδος, sometimes have final is long; as, κρηπίς, ἄψις.
(4) Words of more than two syllables, in which the two syllables preceding the last are short, and whose genitives end in ἰδος or ἰτος, have is long; as, ῥαφαῖς.

77. Final us is short, ἤδος, πέλεκυς, ἄγγυς.

πάθαι ὠκεὺς Ἀχιλλεὺς. (Hex.)  
ὁμις δ' ἦρσεν, ἄγγυς ἑστήτες τάφου.  
Æsch. Pers. 772.

But the following are long:
(1) Monosyllable nouns, ὦς, ὁδίς.
(2) Nominatives singular in us that form the genitive in vos or uos: Φόρκυς, ἱσχύς.

πάσα γὰρ ἰσχύς Ἀσιατογενῆς.  
δ' ἐκ δόμων νέκυς ἀδακτος αἰχεται.  
Æsch. Pers. 11. (Ἀναρ.)  

But to this rule, and to that for ὦ from vos, I do not always find the Attic writers conform; for instance, we find

ἴχει: νέα δ' ὕνθος αὐτάρκης τέκνων.  
καὶ νηδῶν ἅμαβλούμεν ὡς αὐτὴ λέγει.  
τίγχας ἔλυσεν νηδῶν εἰς άκρον βάλεις.  
Æsch. Choëph. 756.  
Cycl. 574.
78. The quantity of syllables, to which none of these rules apply, must be determined by a Prosodiaical Lexicon, or by the aid of the Indexes, of Beck to Euripides, and on the plan of Beck to Æschylus and Sophocles. But frequently the quantity of a syllable may be inferred from accentuation, or other circumstances. Thus, if it be remembered that σῶτος is circumflexed in its penult, there will be no doubt of the quantity of the middle syllable in σῶτος: and from the short middle syllable of προβυμότατος, the length of the vowel υ. in πρόβυμος, and therefore in υνία, ἀθυμία, ἐνθυμεῖσθαι, could be inferred. This method, when practicable, is recommended as far preferable to the immediate consultation of a Lexicon, which should be reserved as a last resource, when memory and judgment fail. It should not be forgotten, that the first, fifth, and ninth syllables may be either long or short; and therefore a word in which the quantity of a syllable is unknown, may be introduced, if that syllable be brought into one of those places.
ON THE

TROCHAIC AND ANAPÆSTIC SYSTEMS
OF TRAGEDY.

79. The Trochaic verse of Tragic dialogue consists of eight feet, wanting a syllable; which were originally all trochees; but in the existing form of the metre, spondees are admitted into the even places, the second, fourth, and sixth. A tribrach, as equivalent to a trochee, is admitted into every place; and an anapaest, as equivalent to a spondee, enters the even places: so that, on the whole, the admissible feet on ordinary occasions are these:—

The first foot is a trochee or a tribrach; as is also the third, fifth, and seventh.

The second foot is a trochee, tribrach, spondee, or anapaest; as also is the fourth and sixth. Examples are,

Αἰτητος ἐξέσω' ἐμαυτὸν βαδίως ἄνευ πόνου (all trochees).
δωμέτοι ἦκω πρὸς ὑμᾶς Πανθέως οὐ φρονίσας (spondees in even places).
ἀλλὰ τὸς ἡλιοθερωμὸς ἄνθρωπος ἄνοσιν τυχόν (tribrach in 6th place).
τῷ δὲ πέρι βρόχους ἐβάλλε γόνατι καὶ χειλαῖς ποδῶν (tribrach in 2d & 5th).
ἀδικία γ', ἔ θεον. Μυθήμας, μὴ 'υδᾶς' ἀνακάλει θεοῦ (tribrach in 1st & 6th).
ἀνάσως πέρφκας. ἀλλ' οὕτω πατρίδος, ὥς σὺ, πολέμιος (tribrach in 1st, 5th, and 7th).

κάμε παρεκάλεις τι δράσω; τίνα δὲ πόρον ἵχω πόθεν; (tribrach in 2d, 5th, and 6th).
obbe φιλεῖσον οὐδεὶς γελᾷ μοι, τὰ δ ' Ἄγαμέμνωνος κλώεις (anapaest in 2nd).
εἰκ' ἵχῳ βωμῶν καταφυγεῖν ἄλλων ἢ τὸ σόν γόνυ (anapaest in 4th).
oi μὲ τὸν γάμων ἀπεκάλον θοσον', ἀπεκρίνω δὲ τι; (anapaest in 4th & 6th).

80. When a proper name contains two short syllables inter- cepted between two long ones, as, Ἱφιγένεια, Ἰππολύτου, it cannot enter the verse regularly: it is allowed to be so intro- duced as to make any foot a dactyl, except the fourth and seventh. And the same licence is occasionally assumed in pro- per names which might enter regularly; such as, Πυλάδης, Ἀχαλός. Thus we find

eis ἡ' Ἱφιγένειαν 'Ελένης νόστος ἤν πεπρομένον' with dactyl in 2d place,

πάντεσ Ἑλλήνεσ, στρατὸς δὲ Μυρμήδων οὐ σοι παρήν.
81. A trisyllabic in the seventh place must not be preceded by a spondee or anapest in the sixth place: thus we might not have ἀνάθεος πέφυκας ἀλλ' ὄχι, ὡς σὺ, Ὄθθεον πολέμος,
nor ἀνάθεος πέφυκας ἀλλ' ὄχι, ὡς σὺ, πατρίδος πολέμος.

82. When the first two feet make up entire words not adhering closely, in sense and pronunciation, to the following word (as articles and prepositions adhere to the nouns to which they belong), the second foot cannot be a spondee or anapest. Thus the line

καὶ δύμαρτα τὴν κακίστην νικοτολὼν ἐλήλυθη

is right; but

καὶ δύμαρτας τὰς κακίστας νικοτολὼν ἐλήλυθον

would be wrong; for the first two feet make the complete words καὶ δύμαρτας, and the second of them is a spondee. But ἡ θανείν, ἡ ἥρν, ὁ μῦθος ὃς μακρὸς μακρῶν πέρι

is right; though ἡ θανείν, ἡ make complete words, and have the second foot a spondee; for the second ἡ coheres inseparably with ἥρν in sense and pronunciation, and thus the spondee is justifiable.

83. The fourth foot must end with the end of a word; and that word must not be an article, preposition, or other word closely adhering to the next in sense and pronunciation. Thus,

ἐἷδος | κεῖσθ' ὦ | μεῖς ἐ | γὼ ἦς, ἰὼ | ἄρεσ, ἴ' | ὅμος | τὸπτο | μαι
cannot stand, as the fourth foot closes in the middle of the word ἄρεσ. Similarly,

ἐλ ἐ ὃς τοι πὲ | σοιεν | ἐτὸν | ὁμον | ἐν μά | χρ τὶ | μ

is inadmissible, because the fourth foot ends with an article.

84. When the sixth foot ends with a word, it must be a trochee or trisyllabic, not a spondee nor anapest; unless the word with which the sixth foot ends be closely connected with the following word, as an article or preposition with a noun; or unless the seventh foot begin with an enclitic, or with a word that cannot begin a sentence. Thus

οὐχ ὤδές | φυλασσόμεσθα φρούριοις πανταχῇ

is right; but

οὐχ ὤδές | φυλασσόμεσθα φρούριοιν πανταχῇ
would be wrong, since the sixth foot ending with the end of a word would be a spondee. But in

καὶ ὅ τῶν θεων νομίζου τεχέων, ἢ καθανεῖ,

καὶ coheres with καθανεῖ, and the spondee preceding the final Cretic is allowable. Similarly, in

πρὸς γανειδός σφ, πρὸς σῆς δεξίας, πρὸς μητέρος,

the close connection of the preposition with its noun admits the spondee. And in

ταῦτα πάντα καθανούσα βέβομαι, καὶ μοι κλαῖος,

the enclitic μοι at the beginning of the seventh foot allows the spondee for the sixth.

85. The anapaestic system of tragedy consists of verses containing each four feet; of which any one may be an anapaest, a spondee, or a dactyl. Examples are,

πῶς οὐκέξω τι ποτε μάχθων (spondee, anapaest, dactyl, spondee).

δετοῖς ἀλτοῖς ἀγρίοις πελάσας (spondee, three anapaests).

χρειῶν ἔξε μακάρων πρότασις (two spondees, two anapaests).

καὶ τὸ παλαιὸν Κισσοῦν ζήκος (dactyl, spondee, dactyl, spondee).

ζύγων ἄμφιβαλεύν δωάλιον Ἑλλάδι (two anapaests, two dactyls).

86. The last verse of a system is shorter by half a foot: It usually ends with a spondee preceded by a dactyl, assimilating itself to the close of a dactylic hexameter or heroic verse. Examples are,

πολέμων στίχως παρέχοντες
ψυχῆς εὐτλήμων θάξι
ταξιούρφ ἀματε πιτιοῦς.

Sometimes the final spondee is preceded by another spondee, as in

Ἤκκον τε ἡλιστρι Ζωσθάνης
βέλος ἡλίθιοι σκήψειν.

Sometimes the first foot is a dactyl, as in

ἐπκυκες εἰς δὲ τὰ λέστα.

This verse is called the Paroemiastic: it is often preceded by a verse of two feet, admitting the same feet as the rest of the system.

87. To avoid the concurrence of four short syllables, an anapaest is not allowed to follow a dactyl immediately. A few
instances are to be found, in which the second foot is a dactyl, and the third an anapaest; but they are not frequent enough for imitation. A dactyl, in an even place, is seldom found immediately following a spondee.

89. A long vowel or diphthong is sometimes shortened before a vowel at the beginning of the next word: thus we find

καὶ ἑλειοβάτας ναὼν ἔρεται
ποθέουσαι ὑδεῖν ἄρτις ὑγιάν
Περσίδος ἀλας οἴχεται ἀνδρῶν
τῷ Ὀνοείδε 6, ὄς Ἀθηνῶν,

where respectively the final syllables καὶ, σαί, ταί, ζω are shortened before initial vowels in the following words. This is called Hiatus.

90. In this metre, the last syllable of a verse is not common; but retains its quantity, unless affected by the first letter of the first word in the following line, which acts on the final syllable of the preceding line just as if the whole system formed one long verse continued throughout. Thus a final spondee, or anapaest cannot end with ω except unless the next line begins with a consonant. But a final dactyl cannot end with ω unless the following line begins with a vowel. Again, a final spondee or anapaest cannot end in ε, unless the following line begin with ζ, ξ, ψ, or two consonants which lengthen a preceding short vowel. (See Art. 24.) This property is called Συνάφεια. But when a verse ends with a vocative case or with an exclamation; when the next verse is given to another character in the dialogue; or at the close of a sentence; we sometimes find that a tribarach is put for an anapaest, or that a hiatus is allowed without shortening the diphthong. Thus,

ἤγε νῦν σὺ με, παί,

τῷ ἀν εὔσβλας εὐπαλινοντες.

the vocative παί is allowed to stand unshortened before τῷ . . . and in

ἐσται τῷ νέον.

ἡξει τῷ μέλος γοερθν γοεραῖς

the pause at νέον allows the tribarach τῷ νέον to stand for an anapaest.
DIALECT.

The dialect that must be used in the Exercises is the Attic, the severe and dignified Attic of Thucydides. It must be kept free from the colloquial usages found in the Orators, and the writers of dialogue and comedy. The final ει δεικτικόν in τούτοι, τούτοι, κ. τ. λ., κωνικέων in the sense to be likely, αιτεχνές as a confirmatory particle, are examples of Atticisms not admissible into the tragic Senarius. On the other hand, a few Ionisms are intermingled with the early Attic of the tragic stage: the termination of the third person plural of the optative mood in στο for ντο, as ἐκσωκολατο for ἐκσώζοντο, is allowed; and that of the first person plural in μεσα instead of μελα, as λέμεσα for λέμεα: and there occur examples of the substitution of ου for ο, and ει for ε, before liquids, as εϊνεκα for ένεκα, δουρι, σεμνα, μούνος, κούρος, γούνατα: nor is the doubling of σ unknown; Sophocles has μέσας and ἵσεται. ήπο and δια are met with in the form ύπαλ, διαλ. But these three last changes must be confined to words for which one has immediate authority; analogy being scarcely admissible when the instances are so few. Indeed it should ever be remembered, that it is the settled practice of the Ancients, and not their occasional deviations, that we should imitate.

The voices and tenses in which verbs may be used, in conformity with tragic practice, will be best learned from the Indexes to the Tragedians; that of Beck to Euripides, and those on the plan of that to Αeschylus and Sophocles*: the same source will furnish the epithets and combinations most suitable for an imitator of the Attic dramatists, and a copious exemplification of the management of particles.

* Published by W. P. Grant, Cambridge.
The following Iambic and Trochaic lines are proposed for the student to examine, and discover the point, or points, in which each of them is inelegant or inadmissible, according to tragic usage.

άνεπτάμενος ἐκ τῶν νεφελῶν κανές λαβεῖν
νὴ τὸν Διόνυσον εὖ γε μοι δοκεῖς λέγειν
παρὰ τῶν θεῶν περὶ πολέμου καταλαληγῆς
ημεῖς τε γὰρ πολεμοῦντες οὐ κερδαιομέν
τούτων περὶ πάντων αὐτοκράτορες ήκομεν
ἀλλ' ὡστε πρῶτον πῶποθ' ἡμεῖς ἀφαμέν
ἐὰν τὸ δίκαιον ἄλλα νῦν ἐθέλητε δρᾶν
τι δ', ὧ κακόθαιμον; ἡλίθιος καὶ γάστρες εἰ
ἀλθῆς; οὗ γὰρ μείζον υμεῖς οἱ θεοὶ
προσπάμενος ἐκκόψῃ τὸν ὅφθαλμον θένων.
ἐὰν τις ἀνθρώπων λειψεῖν τῷ θείῳ
προβάτων δυόν τιμῆν αὐνοίει τῷ θεῷ
τὸ σκῆτρον ἀποδοῦνα πᾶλιν ψηφίζομαι
ὡς δαιμόνι ἀνθρώπων Πόσειδον, τοί φέρει; 
ημεῖς περὶ γυναικὸς μᾶς πολεμήσομεν
τὰ χρῆμαθ' δι' ἣν οὐ Ζεὺς ἀποθνῄσκων καταλίπῃ
οὐκ ὁμώς θυγάτερ' δυτών ἀδελφῶν γυναικῶν
ἀνθέξεται σοι τῶν πατριῶν χρημάτων
τύραννον, ὄρνθισθαι παρεῖς σοι γάλα
ἀλλ' ὡσπερ εἶ Θεσμοφορίος νηπενωμεν
ἐντεύθεν ὅρα τοῦπτριβεσίς ἐγένετο
ἡπερ ταμεῖες τὸν κεραυνὸν τοῦ Δίως
tην εὔνοιαν, την σωφροσύνην, τὰ νέαρα
ὥς γ' ἢν ὁ παρι' ἕκεινον παραλάβῃ, πάντε' ἐχεις
ei τοιτοι γ' ἐχερωτόνησαν οἱ θεοὶ
ἐμοῦ γ' ὅτι τοῦ ἀνθρωπον ἄχρεον βοῦλομαι
ἐπαιστάμενοι τοῖς δημοτικοῖς ὀρκείοις
πατρίδος ὁ βίος συνοφαιτεῖν ἐστί μοι
ἀνθ' ἐρμᾶτος πολλὰς καταπετάσκοις δίκας
ἀέριά τινα και σκότια και κυανυγέα
οὐκ ἐστιν οὐδὲν τοῦ πέτοσθαι γλυκύτερον
οἰκεῖς μεθ' ὑμῶν κατιθυμώ τῶν νόμων
ἀλλ' ὡσπερ αὐτὸς ἐμαθὼν ὅτε παῖς ἦν, σὺ γὰρ
νομίσας ἀλεξτρύνοις ἐχειν τοῦτι λόφον
οὐ τοι μᾶ τάς κερχυδάς ἑτὶ σοῦ σχῆσομαι
ὕοικεν οὐ ψευδαγγελής εἰ' ἄγγελος
τὸν πατέρ’ ἐὰν ἧν, ἀλλ’ ἐπειδὴ μάχιμοι εἰ ὁμί πάρεστιν, ἀλλ’ ὅτου δεῖ χρῆ λέγειν τούτι γὰρ ἔργαζει σὺ τοβργὼν; εἰπὲ μοι ἀλλ’ ἔστοι ἐτέρα νῦν Δι’ ἔργα ἐξεμφορα δὲν φράσεις, ὅπως ἰν φιλήκη δίκην ὡστε χλιδῆς σοι τοῖς ἑποίκοις δεῖ ποδέν ὁὐκ οἰσθ’ ὅσην τιμήν παρὰ πρότοις φέρει ἄρ’ οἰσθ’ ὅτι πλέον τι λυπήσεις ἐμὲ αὐτίκα γὰρ ἀμ’ ἐστὶ τὴν ἰδίαν ὅλως κατὰ πυνγέα μάλιστα. προσθεῖς οὖ ὅγχ ἡ δεαμόνε, δομηθείς σὺ μὴ φαύλως φέρε ὡς ἐστι Σμυνδέως χρήσιμοι δικτυρὸς λέγων ἱαρεύ, σὺν ἔργῳ, τὰ νεκρά, τοῖς θεοῖς Xίους τε γνῶκαι πανταχοῦ προσκείμενος ἀπελθ’ ἄφ’ ἠμῶν καὶ σὺ, καὶ τὰ στέμματα ἐμοί γὰρ αὑτῷ ταῦτα, διωμίδεις, μελεί χάλκιες παραφόρεις, σηλῶν ἀποδοὺς ἔργασον εἰ μὲν λόγους ταχύς τις, ἐς ὅ ἐργα βραδὸς ὁ παυσίτοιλμε λήματος, δεινὰ φρονών

ἀς γὰρ δῶ εὐναίως ὅπο τῶν συκοφαντῶν τίλλεται 'Ἰστόνικος Ἀλλίου καὶ 'Ἰστόνικον Ἀλλίας γιακίκες ὧμᾶς ὁπονὴ ἐπιλεύσουσι Δαυροτυκίᾳ ἐννοούσουσι κακλέψουσι μικρὰ κέρατα τὸς γὰρ ὑμῶν οἰκίας ἑρέφομεν πρὸς ἅτον ὅξων ἐρακίσκοι εἰς τὰς χεῖρας ὑμῶν δύσομεν ἱεράνων τάλαντον, ἴν τε τῶν τυράννων τίς τίνα βούλεσθ’ οὖν ὅνων ἀνεπίτω ταῦτα χημεῖς ἐνώβε ἱρτεται τάλαντον, ἴν δὲ ζωτὰ γ’ ἀγάγη, τέταρτα τοῖς τε κοψίχουσιν εἰς τὰς δίνας ἐγχεῖ τὰ πέτρα ὃς παρ’ ἡμῖν οὐδὲν ἀληχρόν ἐστιν ἐκπερδίκασι διαπλεκέιν ζῶν ἰδέως τὸ λοιπὸν ὅτι ἡμᾶς ἰνω ὁγάθ’ ἀλλὰ χοῦτοσα καὶ δὴ τις ὁρις ἐχεται ὁ Πάσσεδον, οὐχ’ ὅρας ὅσον ξυνελεκται κακὸν ἐπὶ λύφων οἰκοῦσιν, ὁγάθ’ ἀσφάλειας οὐνεκα χατέη γε γιαλαίζ, τ’ ἡς; τ’ γιαλαίζ' Ἀδήναζ’ ἠγαγε.
EXERCISES.

Nothing is dearer to a man than his country. If thou wilt not restrain thy tongue, there will be sorrows for My son, be bold: death is a debt due, even by him who sits-still in his house aloof from toils. Think ye we could live-in the land, if all the poor population was-a-community apart from the rich? Good things and evils cannot become unmingled; but there is a certain blending of them, so that things subsist for the things which are not possessed by the poor, the rich gives him; and the things which we rich possess not, we pursue by availing ourselves of the poor. Now, may I neither be a friend to that man, nor associate with him, whoever that his judgment is self-is persuaded (perf.), deeming his friends his servants: for whoever readily gratifies his passion ends ill, for it misleads men very often. Toil is inevitable; but the events assigned by the gods whoever best bears, that man is wise. It is a very pitiable life to have left-for-ever the borders of Now, terror, when a man for his life is on the point of speaking, taking-his-stand for adverse encounter, both brings men’s mouth to consternation, and shuts out one’s understanding, so that one speaks not what things one desires; but nevertheless it is necessary for me to run this hazard, for I see my life laid-down as the prize-of-victory (plur.). But undoubtedly it is sweet to remember toils, having been preserved. Ever remember to please those in authority; for this conduct is best for subjects, and, over whatsoever appointed one may be, to do things pleasing to sovereigns. For the calamities of those that had fared ill not at any time have I insulted, fearing to suffer myself.
Οὐδεὶς φίλος ἀνὴρ πατρῴος χθόν.
Εἰ μὴ κατέχω γλῶσσα, εἰμὶ κακὸν σύ.
Τέκνον, τολμῶ τὰ καθθανεῖν ὀφείλω
καὶ ὁ ἦμαι κατὰ οἶκος ἐκτὸς πόνος.
Δοκῶ δὲν ὁικὸς γαία, εἰ ἀπας πένης
λαὸς πολιτεύομαι ἀτέρ πλοῦσιος;
"Εσθῆλος καὶ κακὸν οὐκ ἔν γίνομαι χωρίς.
ἀλλὰ εἰμὶ τες σύγκρασις δοτε ἕχω καλῶς.
δὲ γὰρ μη εἰμὶ ὁ πένης, ὁ πλοῦσιος
dίδώμι, δὴ δὲ ὁ πλοῦτος οὐ κτάσθαι (perf.)
θηρώμαι χρῶμαι ὁ πένης (plur.)
"Εγὼ δὲ μήτε εἰμὶ φῖλος οὗτος φῶς
μήτε ἐξενεμί, ὅστις φρονῶ αὐτάρκης
πείθομαι, ἥγούμαι ὁ φίλος δούλος.
ὅστις γὰρ εὐθέως χαρίζομαι ὑμῆν
tελευτώ κακῶς, σφάλλω γὰρ βροτός πλεῖστος.
Μοιχῶ ἀνάγκη, ὃ δὲ τύχη δαίμον
ὅστις κάλλιστος φέρει, οὗτος ἀνὴρ σοφός.
Οἰκτρῶς αἰών ἐκλείσω δροσο πατρίς.
Φῶς δὲ ὕπα περὶ σῶμα μελλω
λέγω, κατέστην εἰς ἑκατόν ἄγων,
ἄγω τε ἀνθρωποι οἳ στόμα εἰς ἐκπληξις,
ἀπείροι τὸ ὅ νοις μὴ λέγω δὲ βούλουμαι.

δὲ μῶ γε δὲ ἔγω ὑπεξετραμον ὅ δε ἄγων,
ὅρω γὰρ ἑιμὸς ψυχὴ τίδεμαι ἄθλουν.
"Ἀλλὰ τοι Ἰδὼς μέμνημαι πόνος σώζω.

"Αδί δ' ἀρέσκω δ' κρατῶν, οὗτος γὰρ
ἄριστος δούλος, καὶ ὅστις τεταγμένος
tεις εἰμὶ, ποιῶ ἀνάμω δεσπότης.
"Ὁ συμφορὰ γὰρ ὁ πράσσω κακῶς
οὐ πώποτε ὑβρίζω, ὀφρώδω τάσχω (aor. 2) αὐτός.
It is not reasonable in any wise that a mortal man should controul the laws:
 it is folly even to wish to be a tyrant,
one that seeks to rule single over his equals.
For with men, death the end of contentions
brings; for what is there among mortals greater than this?
for who when he pierces with a spear a strong rock
wears it with pains? and who would dishonour a dead man?
For whatever man abundantly possessing (perf.) livelihood
resigns to negligence and abandons things belonging to his
house,
but charmed with songs is ever pursuing that pleasure,
will become useless to his family and his country,
and worthless to his friends; for natural disposition is lost
when any one is mastered by sweet pleasure.
For by the judgment of a man communities are well regulated
and a household well, and again it is greatly powerful for war;
for one wise counsel many hands
surpasses, but ignorance joined with a multitude is a greater
evil than alone.
But the wary man is both a sure friend to his friends,
and the best for his country: not perilous-enterprises
praise ye; for I love neither a pilot
that is too daring, nor a chief of a country.
My son, there are three virtues which it is meet that thou
cultivate,
both to honour the gods, and thy parents that gave thee birth,
and the general laws of Greece; and doing these things
thou shalt ever possess the most excellent crown of glory.
Of all things there is satiety; for even after the death of the
more beautiful wives
I have seen men enamoured (perf. pass.) of unlovely beds;
and many one after being sated with a feast, glad again
hath been seen applying (aor. part.) his mouth to coarse
food.
Now many of mankind suffer this evil,
when well discerning they are not willing to obey
their judgment, being overcome by their friends in most things.
For it is meet that a young man always be enterprising;
for no man while he is indolent is renowned,
but exertions produce reputation,
whereas a life of pleasure and evil cowardice
Oὐκ εἰκός πως ἀνὴρ θυτὸς κρατήω νόμως·

μωρία καὶ ὁ θέλω εἰμί τύραννος,
δὲ βούλομαι κρατᾶω μόνος ὁ δυμοίος.

"Ἀνθρωπος γὰρ θάνατος τέλος νεῖκος
ἐχω, τίς γὰρ εἰμί μείζων δὲ ἐν βροτός;
τίς γὰρ οὕταξω δορὰ πετραῖος σκόπελος
τεῖρω ὅδυνη; τίς δ’ ἀτμάξω νέκυς;

"Οὐσις γὰρ ἀνὴρ εἴδομαι βίος
παρὶμει μὲν ἀμελία ἀεώ ὁ κατὰ οἶκος (πλυρ.),

ἀδω (aor. part.) δὲ μολπὴ θηρεύομαι δεὶ οὕτως,
γίνομαι μὲν ἄργος οἶκος καὶ πόλις
οὐθεὶς δὲ φίλος, ὁ φύσις γὰρ οἴχομαι
ὅταν τίς εἰμὶ ἤσσων γλυκὸς ἡδονή.

Γυμνὴ γὰρ ἀνὴρ πόλις μὲν ἐν οἶκούμαι
οἶκος δὲ εὖ, ἵσχυον δὲ ἀδ μέγας εἰς πόλεμος,
ἐλι γὰρ σοφὸς βούλειμα ὁ πολὺς χείρ
νικᾶ, ἀμαθία δὲ σὺν ὄχλος μείζων κακῶν.

ὁ δ’ εἰλαβῆς φίλος τε ἀσφαλῆς φίλος
ἀριστος τε πόλις· μὴ δ’ κινδύνευμα
ἀλὼ, ἐγὼ γὰρ φιλῶ ὄστε ναυτῖλος
τολμῶ λιαν οὔτε προστάτης χθῶν.

Τέκνοι, εἰμὶ τρεῖς ἀρετὴ ὁ χρεὼν σὺ ἄσκω

timw te theos, gωnev te ὁ φύσις,
κοινὸς τε νόμος 'Ελλάς' καὶ ὁρὶ οὕτως
ἀτ χω καλὸς πτεράνοις εὐκλεία.
Πᾶς δὲ κόρος, καὶ γὰρ ἐκ καλλίων

εἴδον ἐκπλήσσω ἐν αἰσχροὶ λέκτρων
πληρῶ τέ τις δαίς, ἀσμενὸς πάλιν
ἀφθην προσβάλλω στόμα φαιλὸς διαίτα.

Πολὺς δὲ θυτὸς πάσχω οὕτως κακῶν
καλὸς φρονῶ σὺ θέλω ὑπηρετῶ
γνώμη, νικῶ πρὸς φίλος ὁ πολὺς.
Χρῆ γὰρ νεανίας ἀνὴρ ἀεὶ τολμῶ,
οὐθεὶς γὰρ ἀνὴρ εἰμί μέθυμαν εὐκλείς,
ἀλλὰ ὁ πόνος τίκτω ὁ εὐδοξία,
ὁ δὲ αἰὼν ἡδος, ὁ κακῶς τε ἀκανθρία.
can neither raise up a house nor a city.
Now, there are many unseemly things in weak passion,
many evils arise from unrestrained anger, 70
and many of mankind hath great anger undone,
and folly, two evils to the man that labours under them.
Assiduity reaches the completion of every task.
Now, may they all perish miserably who in tyranny
rejoice, forgetful of laws and justice;
for the name of freeman is worth every thing; 80
and bad melts away (perf.) in pleasures with a bad one,
even if one have small possessions, he is accounted as possess-
Now, wiles and dark devices [ing great.
of a coward.
have been found out by men as the remedies for the necessity
Now, a good man hates not ever a good man,
and likeness of kind is wont to bring together men. [thing,
My son, the hands of the young are vigorous to execute any-
but the judgments of the elder are better,
for time is the most inventive teacher.
My son, dear is this light of the sun,
and beautiful is it to see the expanse of the sea calm,
and the field blooming with vernal flowers;
and I could speak the praise of many beautiful things:
but nothing is so bright nor fair to behold, 90
as it is to those childless and stung by regret
to see the light of new-born children in their house.
For love is an idle thing, and is with the idle,
he loves mirrors and yellow-dyings of hair,
and shuns labours; and one thing is a proof to me of this,
none of mankind hath been enamoured who begs a livelihood:
love always grows in those that possess much.
For a woman that has gone forth from the house of her father
belongs not to her parents, but to her husband:
but male issue abide (perf.) ever in the family,
a defender of the ancestral altars and tombs.
Now, doubtless mankind are wont the prosperous men’s
speeches to set down as wise; but whenever any
poor man from an inconsiderable house speaks well,
to laugh: whereas I often wiser
see poor men than the rich,
and those sacrificing to the gods at little cost,
being more devout than those that sacrifice-oxen.
Thinnest thou that Hades regards at all thy wailings,
and that he will release thy son if thou wilt groan?
EXERCISES.

ἀνορθῶ (aor.) ἐν οἴκος οἴκος πόλει.

"Εγείμι δὲ πολὺς ἀσχήμων φαύλος θυμός,
πολὺς κακὸν εἰμὶ ἐς ἀπαίδευτος ὀργή,
πολὺς δὲ βροτὸς ὁ θυμός ὁ μέγας ὄλυμμι,
ὁ τε ἄξυνεσία, δύο κακὸν ὁ χρόμενεος.
Τὸ συνεχές εὐρίσκω τέλος πάς ἐργον.
Πᾶς δὲ ὄλυμμαι (aor. 2) κακῶς, δὲ τυραννὸς
χαίρω ἀμήμων νόμιμον καὶ δίκη,
ἐλεύθερος γὰρ ὄνομα ἄξιος πᾶς,
κἀν τις ἔχω σμικρός, νομίζω ἔχω μέγας.
Δόλος δὲ καὶ σκοτεινὸς μηχάνημα
εὐρίσκω βροτὸς φάρμακον χρεία ἀναδρομος.
Χρηστὸς δὲ ἀνήρ οὐ ποτὲ μισῶ χρηστός,
κακὸς τε συνθήκη ἦδονη κακῶς,
τὸ δὲ ὀμφύλον φιλῶ συνάγω ἄνθρωπος.
Τέκνον, κείρ μὲν νόσος ἐντούς ὅρῶ τις,
γνώμη δὲ γεραίτερος ἀμεῖνων εἰμὶ,
χρόνος δὲ ποικίλος διδάσκαλος.
Τέκνον, φίλος μὲν δὲ φέγγος ἠλιός,
καλὸς δὲ εἶδω (aor. 2) χείμα πόνος ἀνήρεμος,
ὁ τε γίνα θάλαω ἡμῶν ἄνθεος,
ἐστί τε μοι λέγω ἐπαίνοις πολὺς καλὸς'
ἀλλὰ συδεῖσι σῶτῳ λαμπρός οἴκει καλὸς εἶδω
ὡς ὁ ἀπαίοι καὶ δάκω (perf.) πόθος
εἰδὼ φαῖος νευρόφ πᾶς ἐν δύμος.
"Ερως γὰρ ἄργος φίλο καὶ ἄργος,
φίλῶ κάτοπτρον καὶ ἕξανθισμα κόμη,
φείγω δὲ μάχομαι' εἰς δὲ τεκμήριον ἐγὼ,
οὐδεὶς βροτὸς ἔραιμαι προσατημέ βιοτὸς'
ἔρως αἰεὶ ἐμφύω ἐν ὃ ἔχων.
Γυνὴ γὰρ ἑξέρχομαι πατρῴῳ δόμος
οὐ εἰμὶ ὁ τεκὼν, ἀλλὰ ὁ λέχος;
ὁ δὲ ἄροτος γένος ἱστημι αἰεὶ ἐν δόμοις
τιμάοις πατρῴῳ βῶμος καὶ θέος.
Βροτὸς γὰρ τοι ἄρω φίλὼ ὁ μὲν ἄλλοις
λόγοις τίθεμαι σοφός, ὅταν δὲ τις
πένῃς ἀνήρ ἀπὸ λεντὸς ὀίκος (προτ.) εἰς ἔργον,
γελῶ' ἐγὼ δὲ πολλάκις σοφός
εἰσορῶ πένῃς ἀνήρ ὁ πλουτὸς,
καὶ ὁ θύων θέος μικρὸς τέλος
εἰμὶ εὐσεβῆς ὁ βουθυτὰ.
Δοκῶ δὲ "Ajax" φροντίζω τίς σῶς γάλος
καὶ ἄνημι ὁ σῶς παῖς, εἰ βέλω στένω;
desist, and looking (gens.) on the sorrows of others
thou mayst become easier, if thou wilt reflect
how many of mankind are utterly-distressed (perf.) by bonds,
and how many grow old bereft of children,
and those that after the highest prosperous sovereignty
are powerless, these things it is meet for thee to look at.
For there is one general law to mankind,
(and this has seemed good to the gods, as I say clearly)
and to all brutes, that parents love their offspring, 119
but as to other things we adopt laws differently one from another.
Now if thou were not utterly evil, never country
thine own dishonouring wouldst thou have extolled this land.
Alas! alas! how well the old proverb has it,
There cannot be a good son of a bad father.
When thou seest one lifted up to a height,
and priding himself on bright wealth and birth,
and having raised his brow above his fortune,
straightway look for speedy vengeance against him (gen.);
for he is raised up the more that he may fall (2 aor.) the more.
Neither let there be a success so great 130
that it shall elate thee out of bounds, to be minded higher than
the other hand;

nor, if aught unhappy hath befallen thee, be slavish (pass.) on
but ever abide the same, the disposition of thyself
maintaining fixedly, like gold in fire.
Faint not while endeaoving to preserve thy country.
Now heaven is wont to aid him that labours.
Fame points out the good man, even in a corner of the land.
We deem the prosperous to be also prudent.
For if one mocks at the word of the suppliants, there sees it
Jupiter, and the gods that behold human sufferings. 140
But for different diseases (sing.) different remedies (sing.) are
for one sorrowing, the kind speech of friends;
and for one inordinately simple, admonitions.
But we toil at many things, through our hopes in vain
bearing labours, knowing nothing certain.
As a just reward of words (sing.) you would receive words (sing.),
but he that acted would receive as a just reward of deeds, deeds,
which he also shewed forth (aor. mid.).
Old age, what expectation of pleasure dost thou hold out!
and every one of mankind desires to attain to thee; 149
but having taken a trial, repentance at least is present with him,
since there is nothing worse among the race of men.
πάγομαι, βλέπω δὲ εἰς ὁ κακὸν ὁ πέλας
γίνομαι (2 αυτ.) ἢ ρέαν, εἰ δὲλα λογίζομαι,
ὅσος τε βροτὸς ἐκροχθυτὰμ δεσμὰς,*
ὅσος τε γηρᾶσκω ὁρφανὸς τέκνων,
ὁ τε ἐκ μέγας ὀβείνος τυραννις
eἰμι ὁ μηθεὶς, χρῆ σὺν σκοπῆ ὁδὸς.
Εἰμι γὰρ τις εἰς κοινὸς νόμος ἄνθρωπος,
(καὶ ὁδὸς δοκῶ θεὰς, ὡς λέγω σαφῶς)
καὶ πᾶς θήρ, τίκτω φιλῶ τέκνων,
ὁ δὲ ἄλλος κρᾶμαν νόμος χωρὶς ἄλληλων.
Εἰ δὲ ἥσαν μὴ κακῶς, ὁποτε ἢν πόλις
ὁ σύν ἄτιζων, εὐλογῶ ἢν ὑδε χθὼν.
Φεῦ φεῦ, παλαιῶς αἰνῶς ἔχω ἢς καλῶς,
οὐκ ἢ γίνομαι χρηστός ἢ κακὸς πατὴρ.
"Ὁταν βλέπω τις αἰώρ ἐν σν ὑψος,
γαυρωθὰ τις λαμπρὸς πλουτὸς καὶ γένος,
ἐπαιρω τε ὁφρύς μεῖζων ὁ τύχη,
εὐθὺ προσδοκῶ ταχὺς νέμεσις ὁδὸς,
ἐπαίρω γὰρ μεῖζων ἵνα πίπτω μεῖζων.
Μηδὲ εἰμὶ εὗτος ἢδε μέγας
δὲ ἐξεπαιρώ σὺν φρονῶ μεῖζων ἢ χρεῶν,

μηδὲ ἢ τις ὄνεσχρησ συμβαίνω, δουλῶ πάλιν,
ἄλλα ἢν μίμων αὐτὸς, ἡ φύσις σαντοῦ
σώζω βεβαιώς, ὡστε χρυσὸς ἐν πῦρ.
Μὴ κάμινος πειράσθαι σῶζω σὺν πατρίς.
Θεὸς δὲ φιλῶ συνεπεδώ ὁ κάμινος.
Φήμη δείκνυμι ὁ ἐσθλὸς κἂν μυχὸς γῆ.
Νομίζω ὁ εὐτυχῶ καὶ φρονῶ.
"Ορῶ γὰρ, εἰ τις ἐγχείλω λόγος ἱκέτης,
Ζεῦς, καὶ θεὸς λεύσσω βρότεσθος πάθος.
"Ἄλλα ἄλλος νόσος ἄλλος φάρμακον κεῖμαι,
λυτέω μὲν, εἰμηνὴς λόγος φιλῶς,
ἐγὼ δὲ μηραίνω, κουβέτημα.
Σπουδάζω δὲ πολίς, ὑπὸ ἐλπὶς μάτην
ἔχω πόνοις, εἰδὼς οὐδεὶς σαφῆς.
Δίκαιος μισθὸς λόγος φέρω ἢν λόγος,
ὁ δὲ πράσσω ἔργον ἔργων δε καὶ παρέχω.

"Ἄγας, ὑπὸ ἐλπὶς ἡδονή ἔχω,
καὶ πᾶς τις ἄνθρωπος δουλωμαι μολὼν εἰς σὺ,
λομβάκω δὲ πείρα μεταμελεῖα γε πάρα σε,
ὡς εἰμι-οὐδεὶς χεῖρων ἐν γένος θυρυτός.
EXAMPLES.

Education is a possession (κτῆμα) that-cannot-be-taken-from (ἀναφαίρετον) mortals. Ever chase out (ἐκδιώκω) from life that-which-pains-thee. As thou art (Gr. being) a mortal, keep not up (φυλάσσω) immortal enmity (ἐχθρίως). It behoves thee, as thou art a man, to have the feelings of a man (φορέω τε ἄνθρωπων). Let us not imitate those things which we blame (ψέω). Every gain that is (Gr. being) unjust, brings hurt. All things done in season have grace. As thou art a man, be mindful (perf.) of the common lot (τύχη). It is unjust to pain one's friends wilfully (ἐκουσίως). Whosoever having received good (Gr. having suffered well) is unmindful (ἀμνημονῶ), is ungrateful. Now time brings (ἀγω) the truth to light. Wisdom (φρόνησις) is ever the greatest good.

1. 2. When that, or which, or who, is the nominative case in a clause of several words, it may be rendered by the Greek relative: but when a relative stands connected with no other word than its verb, it is more usually rendered by the participle, or the participle with the article: "that which pains thee," may be rendered τὸ λυποῦν. Similarly in l. 6, "that is," ὅτι; in l. 16, "that thou art," ὅτι ὅτα; the case of the participle being that of the antecedent to the relative.

1. 3. As thou art, ὅτι. In the same way, the participle is employed to express since, though, because.

1. 5. "things," "objects," "affairs," and other similar words, are generally not expressed in Greek otherwise than by the neuter plural of the adjective.

1. 9. One's friends. Possessive pronouns are often expressed by the article.

1. 10. παθειν to be the subject of treatment; ἐν παθεῖν of good; κακὲς παθεῖν of evil. Thence, to be benefited, is ἐν παθεῖν. The verb ἔστι is often omitted in maxims.

1. 11. In Greek the article is often prefixed to the names of virtues or moral qualities, and to any object of which the excellence is asserted: ἡ ἀλήθεια, truth: ἡ φρόνησις, discretion: ἡ παιδεία, education; ἡ ἀγάπη, passion.—Now is to be rendered here, and elsewhere in these maxims, by δὲ or γάρ: not that the general sense of those particles is now, but because they cannot be translated in a fragment as they would have been in their proper connexion; and
EXAMPLES.

It is a man's part to bear nobly the things that fall upon him (part. and art.).

The divinity leads the bad to their punishment (δίκη).

Now mortals are hurt in many ways (neut. plur. of πολέμοι) by want of counsel (ἀσοφολία).

Ever recollect thyself, that thou art man.

Punish (καλὰς) not any one unexamined (ἀνεξίταστος).

Pursue not unseen (ἄφανής) things, giving up apparent (φανερός) things.

A wicked man is unhappy (δυστυχῶ) even if he be prosperous.

As thou art man, know how to rule (κρατεῖν with gen.) thy anger.

None escapes the punishment of arrogance (ἀλαζονεία).

Necessity makes all weaker (φοβούμεν) than itself.

Now do (πράττω) thou nothing base, neither learn it.

Always shun the company (συνοδεία) of a bad man.

Evil communications corrupt good manners.

The reward (καρπός) of a just man perishes (ἀπόλλυμαι) not.

Now a good man hateth not a good man ever.

Now man saves man, and city (saves) city.

The bowels (σωματίου) of a wicked man relent (μαλάκον) not.

Friends stand aloft (ἐπιπόδα) from a man that fares ill (πράσσων κακῶς).

It is very good (superl.) to know all honourable things.

With men no evil is without excuse (πρόφασις).

Now they that love-money (φιλάργυρος) are mean (ἀνελεύθερος).

when they stand at the beginning and depend upon nothing, now is the nearest approach one can make to their sense.

1. 13. Part, task, duty, and similar words, are often suppressed, and the genitive of the person, with or without ἐν, used to express them. Thus, "it is man's duty to bear" . . . ἀνθρώπων φέρειν . . .

1. 15. The Divinity, τὸ θεῖον, literally the divine (essence). Similarly, τὸ γένναῖον (the generous) generosity: τὸ σέβερον, discretion.

1. 17. Observe to double the negative, μη μηδένα.

1. 18. In contrasts, employ the article, τὸ φανερὰ . . . τὰ φανερὰ (crasis).

1. 18. Circumflex πρᾶττε; for the vowel is long not merely by position, as is seen from τέρωγα, πρῶγος.

1. 28. Put close together the words for man, and in all like cases, as in Ἑσχ. Prom. ἄκουστα καὶ δυσλόγοις χαλκεύμασιν, κ.τ.λ.

1. 33. They that love money, οἱ φιλάργυροι, the article with the adjective, as with the participle in l. 2. Greek compound adjectives often require to be translated by a whole clause.
OF a truth (ἀριστ. sound (χρηστή) reason in the curse (φάμακον) of passion.
When we do (πρᾶττω) well, we please (imperf.) all friends.
Neither hear nor see the things which becornough (προερχέσθαι) not.
Let not a thankless man be accounted (κακοίς) a friend.
Education (παιδευτις) makes all gentle (ἡμιρρησ). Their hopes feed (βάσακα) the empty (κόμα) among men (γεν.);
While thou art not envied by the weaker citizens, 40
be sure (ἰσθι) that thou hast obtained (nom. part.) this (διε) office worthily (ἐπαθίος adj.).
The man that flees will also fight again.
We are all sage for the cautioning (νοεθείω infin.) others; but we are not sensible (γνωρίσκω) when we err ourselves.
Please (ἀρίστω) thou all, and not thyself alone.
Freedom-of-speech (παράσχεια) is a thing not to be checked (ἀνοβείνετω).
Wickedness is a thing that cannot be argued with (ἀφιλλο-γις).
A man without counsel, when he runs, labours in vain (εἰς κενάν).
A just man acquires (εκτομαί) not wealth quickly (νεοὶ adj.).
Consider it the first-thing (ἀρχή) to fear (perf. m. δεῖδω) God. 50
Be not entangled (συγκλίσκομαι) with wicked or unjust friends.
An ill-counselled (ἀβουλοι) man is caught (θηριομαί) with pleasures.
Thou wilt lead (ἀγω) thy (art.) life-free-from-pain (ἀλμος) while without children.
Nothing is enduring (Βεβαιοῦ) in the life of mortals.
It is not easy for one that is (Gr. being) a mortal to live free-from-pain.
My good friend (Βελτιστος), seek (σκοπαῖ) not gain in all things.
Get thyself (πορίζομαι) maintenance (Βίος) from all-quarters (πάντοθεν), except from crimes (κακά).
Now none lives the life which he prefers (προερείνοι). The end of a just life is honourable. 59
Now nothing is more-a-preserver (ἀνψάλη) than good counsel.
To die (aor.) is a debt-due (ὀφείλομαι) by all mortals (dat.).
Take counsel before every action (take before, προλαμβάνω).
The mind (θυμοι) that has-fallen into anger harms the man.

l. 39. Among men, without a preposition, by the simple genitive ἄρων.
1. 40. When he runs, present participle.
1. 50. The perfect is continually used to express a permanent, habitual state, ὁδά, πάρομα.
Examples.

Resolve (σωθαι) to have parentain honour (pl.) before everyone.
Be a helper to the things that are done honourably.
Life destitute of maintenance (βιος) is not life.
It is better that the body at least be diseased (νοσειν), than that
the soul be.

Resolve also (δι) to please all, not thyself alone.
The joy of life to men is (πέφυκε) woman.
Who lives a happy (καλε) life, if he have not a wife?
Now sovereignty (βασιλεια) is the living (ιμψυχες) image of God.
Of all things, on all occasions (μάλιστα παντακη), try to govern
the tongue:
and try (πειρομαι) to hold-fast (κρατειν) every rein (ημια) over
appetite (γαστηρ, gen.).
Resolve (γυνωσκω) to admonish thyself, whatever way (διπα)
thou runnest.
Silence (η σιγη) brings honour (κοσμος) to all women.
It is the province of a good woman to uphold (σωζω) the
household (ακια) :
for woman to a house is ruin (πημα) and salvation.
What wise man tells secrets (ταφιφητα) to a woman?
having-told-them, she will do harm (βλαστεω) : having not told
them, she is tormented (αλγωνεσθαι).
Unseasonable (ακαιρος) mirth (γελως) is a fearful evil among men.
The earth produces (ταυτω) all things, and receives (κομιζεται)
them back-again.
An old-man a lover (εραστης) is the utmost (συχαρος) ill-fortune.
Not golden ornaments (τα χρυσα), but conduct (ὁ τρωγος), is
an honour to a woman.
A righteous woman is the salvation of one’s life :
but it is not easy to meet with (επιτυχειν) a good woman.

A second

Wife it is better to bury than to marry.
It is meet to acquire learning (γραμματα) ; and, having acquired
it, to have discretion (νοις).
Marry thou not the dowry (προιδι), but the woman.
A good woman is the rudder (πηδαλιον) of the household.
Nature allows not women to rule.
Now the judgments (γνωμαι) of elders are better.

1. 64. Βοιλεσθαι and θελειν imply every degree of willingness,
from mere consent up to determination.

1. 66. Βιος, life, or the means of livelihood : Βλης, a bow.

1. 67. At least, γε: place it close to
the emphatic word, if possible.
Examples.

Train up (γυμνάσω) boys, for thou wilt not train up man.
Honour thou parents, and benefit (εὐπρεπεῖ) friends.
The opinion (γράμμη) of old-men is safer than (that of) young men.
Now the fool laughs even if there be nothing laughable.
When-thou-hast-become (aor. part.) an old man, marry not a younger woman.
A penalty (δίωμα) is inflicted on (προσπίθωμαι) an idle (μάταιος) tongue.
From good counsel (γνώμη) arise (γίγνομαι) good deeds.
Now what turning-aside (ἐκτροπή) of feeble (φαύλος) age can there be?
Choose (θέλω) rather to be just than good-natured (χρηστός).
It behoves those loving one to bring proof, not professions (λόγος).
Having-been-born (πεφυκὼς) a servant, be true (εὐνοεῖν) to thy lord.

May I be ugly (δυσμορφὸς) rather than slanderous (κακίγυρος).
It is just to remember (perf.) God when faring (πράττω) well.
Be just, that thou mayest meet with just things (ἐνδικός).
Wealth (τὸ πλούσιον) is able even to make men lovers-of-mankind.
To err twice as to the same thing is not the part of a wise man.
Part (διάλω), do not bring-to-collision (συγκρούειν) friends quarrelling (μάχομαι).

When an oak (δρῦς gen. abs.) has fallen every man gathers-
wood (ξυλεύομαι). 110

By committing (part. aor.) a little to fortune, thou wilt
receive-of-her much.
It must be (δεῖ), that some be fortunate indeed, but some
unfortunate.

Having done just things, thou wilt have the gods helpers
(σύμμαχος).
There is not another evil more fearful than a step-mother
(μητρωά).
Now the counsels (βούλευμα) also of cowardly man are cowardly
(δείλος).
Flee a deceitful man throughout thy whole life.

1. 93. Man, as opposed to wo-
man or child, ἀδήπ.—Impossibility
is sometimes expressed by the fu-
ture with a negative.
1. 103. In maxims, the infinitive
is often used for the imperative,
some verb equivalent to “remem-
ber,” “be careful,” being not ex-
pressed.
1. 112. δεῖ sometimes, “it is
right,” or “one’s duty;” sometimes,
“it must be,” or, “is inevitable.”
EXAMPLES.

Marrying a rich wife, I have become a good genius (δαιμων) to myself.
Now nothing is worse than a slave, not even than a (art.) good one.
All evils arise (γίγνομαι) on account of the women.
If thou be just, thou wilt adopt (χρημαται) the law as thy principle (τρόπος).

Pursue glory and virtue, fleeing reproach (ψόγος).
Thou wilt have praise, if thou subdue (καταλαμμά) the things which it is needful (δεῖ) to subdue.

The love of justice quickly (εἰθισας) produces reward (καρπός).
While honouring the gods, hope that thou shalt fare well.
In thy necessities, a friend is better than riches.
Keep (φιλάτεω) thine own manners (sing.) not-sordid (έλευθερος).

Forge (πάλλωσι) not a slander (κακών) against an unfortunate man.
God is not one-who-refuses-to-hear (ανήκος) a just prayer (ευχή).
Do-good-to (ευπρεπέω) thy friends in their misfortunes.
Keep thy hand pure (έλευθερος) from wicked deeds.

From labours grow up good things for men.
Counsel springs up with the wise in the night.
Bear stoutly (εψάλλομαοι) pain and injury.

Avenge-thyself-on (διόνυσαι) thy foes not to the hurt of thyself.
Decide (κρίνω) to be courageous, but not rash (έτολμος and τολμηρός).

By honouring thy parents, hope to succeed (πράττω) well.
When young, prepare well (έτομαξω) resources (έφασσον) for old age.

Hunger, or want (στάμαι) of money (χαλκός), checks love.
It behoves one supping at-others’-cost (τ’ αλλότρια) to be orderly.

Of a truth, love is amid satiety (πλησμονή), but not among the hungry.

Some succeeding well, have weak judgment (κακός φρονώ).
If thou distrust thy enemies, thou never canst suffer harm.

1. 121. A word beginning th two short syllables and with a vowel, may be introduced without a trisyllabic foot by a crisis of καλ, or the article, with its first syllable.
1. 135. A line may end with a monosyllable, or with two monosyllables.
1. 140. Of a truth, τοι, a particle by which maxims are often joined to the preceding clause.
1. 142. Possibility is sometimes expressed by ἀν, with optative: πάθεωσ ἀν, “thou mayest or canst suffer.”
If at least we have riches, we shall have friends.
Nothing useful arises from (ἐστι παρά) a man that is an enemy.
A silent manner is liable-to-be-slighted (εὐκατασφράγιστος).
The master of the household is the one slave.
Now experience prevails over (ἐρωτό) inexperience.
All that have received good (εὖ πλοῦς) are forgetful;
and some even hate their benefactors.
If thou watchest (φιλάσσω) not little things, thou wilt ruin the
greater things. 150

Friend, (see l. 56,) to-be-venturesome (τὸ τολμᾶν) is not a wise
man's part.

The things that are honourable are obtained (γίγνεται) through
countless (μυρίος) toils.
Be a lover of labour (φιλόπονος) in deeds, not in words merely.
There is an eye of Vengeance (Δίκη) which sees all things (art.).
Even in evils there is a certain advantage;
for every (πᾶς τις) unfortunate man is easy-of-persuasion
(εὐπεισάς) by his friends.
If thou rule thy passion (θυμὸς) thou wilt live a most happy
(κράτιστος) life.
We that are discreet (σωφρνῶν) ourselves live at-the-pleasure-of
(πρὸς acc.) fortune:
for thou shalt live not at all as thou wishest, but as thou
canst. 160

Emulate (ζηλοῦμαι) the good and the discreet man.
Death is more eligible (αἰθηρῶς) than wicked life.
The jealousy (ζῆλος) of a woman fires (πυρμολεῖν) the whole house.
Seek to have thy maintenance from just things.
He is no more free who is yoked (ζύγωμε) in marriage (πληρ.)
Try either to live free-from-pain or to die happily.
Evil habits pervert (διαστρέφει) nature.
Shun an evil habit and an unjust (κακὸς) gain.
The tongue has led many to ruin (ἀλεθροῖ).
It is very pleasant (superl.) to have understanding (νοῦς) when
prospering. 170

l. 152. When in Greek a definite number is put for an indefinitely
great one, ten thousand (μυρίοις) is usually the number employed.
l. 153. In compound epithets implying love for a thing, φίλος is
the former member of the compound: in those implying beloved
by a person, it is the latter mem-
ber: φιλότιμος, φιλόπονος, but
'Αρηφίλος.

l. 167. Let it be remembered that in Attic a singular verb must
accompany a neuter plural nomi-
native, unless when the noun ex-
presses a living object.
Either say somewhat better than silence, or keep silence (στιγμὴν άγειν).

Old age will come, bringing every disfigurement (αίφνισια).
It behoves one that marries to prefer disposition (ζωσις) to riches. There is not a greater evil among mankind than rapacity (άρπαγή).

Nature prevails over all the trainings (διδασκαλία).
Evil report touches (ψάνω) not a just life.
Their country, as it seems, is a most dear thing to men.
Pleasure past-its-season (παράκαιρος) is wont to (φιλεῖ) en-gender hurt.

It is delightful to see the just at least prosperous. 179
With men, time is the touchstone (βάσινας) of principle (ζωσις). The tongue is the cause of many evils.
It is better to be silent than to prate (λαλεῖν) what things are not becoming (πρέπει).
Silence itself proves (μαρτυρῶ) reluctance (τὸ μὴ δέλεον).
Folly (ἀβουλία) brings (διδωμι) evils on men.
Either do not that which is secret (κρυπτός), or do it alone.
The erring (δυσμάκον) tongue speaks the truth (πληρ.).
First, honour (προτιμῶ) God; secondly, thine own parents.
If desiring to live honourably, think not the thoughts of the mean (φαύλος).

A good woman is a storehouse (δεσποινίδα) of good things.
God helping (σύνεργος) effects all things easily. 190
To the discreet, their parents are the most-influential (μέγαστοι) rulers.
I choose a drop (σταλαγμός) of understanding rather than a
barrel (πίθος) of luck.
A gentle (εὐγνώμων) manner is (πέφυκε) the gift of God. Now fortune stands—not—by the indolent (ἄργος).
Being born mortals, exalt not yourselves above the gods.
Court (θεραπεύω) the powerful (σιγ.,) if at all thou hast prudence.
It is a fearful thing to fight against God and fortune; for without God none of mortals prospers.
As thou wast born mortal, endeavour to look back (τὸ δύσις, by crasis τοῦ σις).

1 188. "To think the thoughts of," or "be minded as," φρονεῖν with genitive: "to be higher minded," or "to exalt oneself above," φρονεῖν ὑπὲρ.
It is honourable to subdue anger and lust.
Concede nothing to anger, if at all thou hast prudence.
It is the reproach of magistrates that the bad prosper.
Of a truth (ἀληθῶς), counsel is a sacred thing.
Be unassuming (ἰσος) to all, though surpassing them (ὑπειροχος) in means (βιος).
The employments of women are distaffs, not assemblies (ἐκκλησία).
An evil woman is asp’s venom.
To conquer passion is the part of the free.
Consider the misfortunes of thy friends thine own.
The crowd is mighty, but has not understanding.
Be impartial, when judging both friends and those not friends.
A praying physician is a new sickness to the sick (πλυρ.).
Now be willing to honour thy friends equally (ἐξ ἵσου) with brothers.
When thou hast seen any good thing, divulge it not at all (ἀλως).
It is well to know the juncture (μέτρων) of every opportunity.
By associating with the bad, thou thyself also wilt turn out bad.
Education is the fairest possession for men.
The crisis tries friends, as the fire gold.
Insatiableness (ἀπλησία) is the greatest evil among men.
By all means, punish the wicked (sing.) if thou canst.
It is glorious to trespass in nothing against friends.
The weak having met with opportunity is very (μέγα) strong.
Endeavour both to learn and to speak the noblest things.
Choose rather to be well spoken of, than to be rich.
It is not possible at once to accuse and to judge.
Resolve never to accept the gift of a wicked man.
Now, nothing is more unhappy than an unfounded (κενός) reputation.
It is better to be silent than to prate idly (μάτην).
It is well for those to die to whom to live brings reproach.
The gifts of a wicked man have no worth (δνήσις).

l. 200. Unite by crasis καλ with ἐπίθυμας.
l. 209. δὲ is not invariably placed second in its clause.
L 214. The infinitive, participle, and moods, except the indicative of ἀδικα, are supplied by the active perfect.

l. 215. “By,” preceding a participle, is often in Greek no otherwise expressed than by the participle: “by associating,” ὀμιλῶν.
The evil friends produce evil fruit.
Both living and dying, the worthless (φαύλος) man is punished.
A well-placed (εὖ κειμένι) favour is a good treasure.
Now, it is honourable even for an old man to learn wisdom
(Gr. neut. plur. adj.).
Now, an orderly life is the fruit of virtue.
Choose honourably to be poor (νένεσθαι), rather than to be rich
wickedly.
Wicked gain ever brings loss.
Do not so much as (δλοι) travel with a bad man.
Grave (ολ σεμνοί) manners bear good fruit.
There is account of education even with the clownish (ἀγροικος).
An art is to men a haven from misfortune (Gr. of misfortune).
If thou lovest thyself too much, thou wilt not have a friend. 241
Recompense with words him that persuades thee by words.
Reason is the best remedy for the erring (σφαλείς).
Reason alone guides (διοικῶ) the life of men.
Consideration (λογισμός) is the only cure of sorrow.
Man, having received, return it, and thou shalt receive again.
A friendly speech is able to heal sorrow.
Famine is the greatest torment to men;
for against hunger it is not possible to say one word.
Pain him that pains thee; and love more him that loves thee.
Now, a servant that has more sense (μείζων φρονῶ) than his
master is an annoyance (λυπεῖ). 251
Never shalt thou consider a proposal (λογος) from an enemy
as friendly.
Think not thou shalt be undiscovered (λήστευ) throughout all
time, if thou art wicked.
I hate a planner (σοφωτής) that is not wise for himself.
Judge not, looking on beauty, but on manners.
Attempt not always to trust all as to all things.
Imitate dignified conduct (τὸ σεμνὸν): imitate not ill habits.
There is necessity that those whose wish to prosper should toil.
Happy is he whoever has substance and understanding.

l. 232. κείσθαι, with a word implying benefit, "to be conferred on an object;" as "collocari" in Latin.

l. 241. "If thou lovest," φιλῶν: the participle is continually used to express a condition or postulate.


l. 249. Combine the negative with "one," οὐδείς.

l. 254. The relative, in the sense of "whosoever," is often ὅστις.
Never try to be the judge of two friends. 260
Hasten not as to what things it is not fit, nor be sluggish in
(ἀκατά) what it is fit to hasten.
Compassionate not the bad, when they have succeeded ill.
After the giving, the obligation (χάρις) very soon grows stale
(γηράσκω).
When wealthy, remember to help the poor.
Now, a long life has many calamities.
I hate a wicked man when he utters virtuous professions (λόγος).
Slander not a woman, neither rebuke her.
When thou art young, remember that one day thou wilt
be old.
Trample not on the unfortunate: for fortune is common.
Happy is he whosoever hath met with a generous friend. 270
Hasten not to be rich, lest quickly thou become poor.
It is great gain if thou learn to be teachable (διδάσκεσθαι).
Let there not befall me what I wish, but what things are ex-
pedient.
By law all things are done and are decided.
Consider the misfortunes of all as common to thee.
It is good to follow the customs of the country (ἐγχερασία).
While thou art young, learn many useful things.
Guard against Nemesis, by being in no wise (μηδαμῶς) over-
conceited (ὑπερφρονών).
Now, it is becoming for a youth to be silent, rather than to
prate.
Now, calumny continually overpowers excellence (τά κρείσ-
σων).
Consider true friends as brothers.
It is right for the discreet to cleave to the laws.
Overcome anger by reasoning (λογιζομαι, infin.) well.
Now, it is better to endure sickness than grief.
When thou art young, be willing to hearken to thine elders.
The new favour prevails over the old favours.
Pass not by poor strangers, when thou seest them.
By assisting strangers, thou shalt meet the same treatment
(ἰσα) one day.
The sword wounds the body, and speech the mind

1. 271. An adverb sometimes is expressed by an adjective of the
same sense agreeing with the person.
1. 283. The imperative of the aorist may be used as equivalent
to that of the present.
EXAMPLES.

If thou art ingenious (ἑυνεχός), shun knavery, (πανουργία). 290
Hospitably-entertain strangers, for thou also at least shalt be
a stranger.
The wise man carries about his estate in himself.
It is not disgraceful, when ignorant, to learn.
Wherever (ὁπον) force is at hand, law has no power (οὐ σθενεῖ).
The anger of one that loves, abides a little time.
No man counsels safely with passion.
It is not disgraceful to be silent, but to prate at random (εἰκή).
The man that was not beaten (δαρεῖς) is not educated.
There is not any possession better than a friend.
Now, anger forces many to do evil. 300
When thou art prosperous, most-of-all be not high-minded
(φρονεῖν μέγα).
Virtue is the best (μέγιστος) of armour for men.
It is not right to bear former injuries in remembrance.
He that is inexperienced in learning seeth not when he sees.
A false-accuser (συκοφάντης) is a wolf to his neighbours.
Opportunity is the teacher of many things.
Now, poverty makes even the well-born dishonoured.
Indolence feeds not the slothful poor.
It is hard to bear old age and poverty.
Now, fortune aids all the right-minded. 310
It is easier to admonish than to shew-fortitude (παρτερεῖν)
when suffering.
If thou be a slothful rich man thou wilt be poor.
Deliver thou thyself from every evil habit.
Receive a suggestion (συμβουλία) from a wise man.
Sometimes (ποτε) silence is more eligible than speech.
None is a better adviser than Time.
Now, it is wisdom also to learn what things thou understand-
est not.
Now, no wise man thinks beforehand on all things.
All mortal things admit of (ἐχει) many changes.
All things are in-subjection-to (δουλα) diligence. 320
Fortune guides (ἀρθώ, aor.) art; not art, fortune.
We believe the prosperous man also to be prudent.

1. 297. λαλεῖν "to prate," φορᾷν "to detail," διαλέγομεν "to dis-
cuss," λέγειν "to speak in public" or "say" in general; ἔποι like
"quoth he" in old English after two, or three of the words; φάσκειν "to
give out or lay down as a maxim."
1. 318. "Beforehand," πρὸ: in
composition with the verb, "think
beforehand," προσκοπεῖν.
With mortals, most of evils are self-chosen. Riches find friends for men. No prosperous man is the friend of the unfortunate. Count gain to be gain, if it be just. Now, to die is not disgraceful, but to die meanly. It is an ill man's part to praise and blame the same man. All men are friends of the prosperous. All are the kinsmen of the prosperous. Now, the words of the poor are empty. Speak not an eulogy (ἔγκομοι) over thyself. A just man is not captivated (συγκομαί) by pleasure. Health and understanding are the two blessings (ἀγαθῦν) in life. Sleep is the preservation of bodies. A right-minded father is the greatest blessing to a son. If thou hast friends, consider that thou hast treasures. Be thou fond of labour, and thou wilt win an honourable livelihood. Abandon not a friend in misfortunes through anger. It is not easy to change an evil disposition. Flee pleasure that brings hurt afterwards (ὕπτερον). Learn the manners of thy friends, but in no wise hate them. Now, gold opens all places, except the gates of Hades. A good man is not wounded by evil speeches. Hand washes hand, and finger finger. Now, time dims (ἀμαυροῦσθαι) all things, and induces oblivion. It is right to learn somewhat wise from a good man. No man that lies is undiscovered (λυθήκω) a long time. Habituate (ἐβίβαζο) thy mind to good deeds. The understanding is a great bridle of passion with men. False calumny is the pest of (λαμύσαμαι) life. Now, every good and worthy man hates falsehood. How sweet is beauty when it has a discreet mind! How sweet it is for a servant to meet with a good master! How is learning nothing, if the understanding be wanting (ἀπεμένει)! Now, education is the staff of life.

1. 339. “Abandon,” προδούμαι, often used of mere dereliction, not always of purposed treachery.
1. 345. Place the corresponding words together in this and similar passages.
With all men, conscience is a god.
With men, riches are (πιστοὺς) power.
If thou wilt not check the tongue, there are woes for thee.
It is better to be poor on land than to be at sea (πλεῖον)
wealthy.

As thou art mortal, mock not the dead.
God willing, thou canst sail even against the current.
Choose to judge what is just, not what is expedient.
There are many unseemly things in violent anger.
Both bestow and receive just favours.
How great is the little thing, given in season!
How often (neut. plur. πολλοί) are we pained through our
pleasures!

For, ere now (ἀδη), I have seen even the defenders (παραστάτης)
of justice
basely overcome by (πρὸς) wicked envy:
men envy them because they are (part.) themselves worse;
and envy is wont (φιλῶ) to assail (πολύ εἰς) conspicuous
things.

In-comparison-with (πρὸς) necessity, all the other things are
feeble;
but boldness avails (ὁφαλῶ) greatly against calamities.
for it is not meet (χρεῖον) to be enraged at circumstances
(πρᾶγμα).
for that is no-wise heeded (μελετεῖ) by them, but he that lights
on them (ἐντυγχάνω).

If he dispose the circumstances aright, succeeds (πράσσω) well.
There is not either fortress or riches,
or any other thing, (so) hard-to-watch-over as woman.
As-far-as (ὅς) in my judgment (ἐν ἑμοί) at least, he would be
judged to be not right-minded,
whoever, dishonouring the laws of his country (παροιμία γῆ), 380
praises another country, and is pleased with its manners.
But even I myself am uncertain of judgment (δυσκρίτως ἐχω)
respecting shame;
for both there is need of it, and there are occasions where (εὖ)
it is a great evil.

There is not any thing sweeter to children than their mother.
My sons, love your mother; since love there is not
other like it (τοιοῦτος), such as is sweeter to love.
But let no man know those things which it is meet to be
hushed (σιγάσθαι);
for from a little spark the peak of Ida ('Ιδαῖον λίκας) one may kindle; and by telling to one man, all the townsman (ἀστός) may learn what it is fitting to conceal.

But I know all things whatever it is fitting for one noble to know,

both where it is necessary to be silent, and where it is safe to speak,

and to see what things it behoves me, and not to see what it is not fitting,

and to rule my appetite; for even while I am in evils, I have been trained up (ἐμπαθείω) in liberal manners. But possess aright what things thou mayst have, without censure (ψόγος);

and abiding (ζώνειμαι) with justice always, preserve (mid.) small things;

and be not as the bad pilot, who once having sped well in quest of (ζητέω) more, next (εἰρα) lost all. Not aright are laws laid down (κεῖσθαι) about women;

for it would have been right for the prosperous man to have as many as possible wives, if only (εἰρεπ) to-be-sure (δῆ) there was at hand (πάρειμαι) maintenance in his house;

so that he might have turned out of his house the bad one, and preserved joyfully her that was good. But as it is (νῦν), they look to one, a great risk hazarding (δίπτεια), for not trying their manners, we mortals lead into our houses unproved (ἀκριτας) brides. Seest thou sovereigns that have grown great (αὐξάνομαι) through long ages,

how little are the things that overthrow them, and one day hath pulled down one from on high, and hath raised another up!

and Wealth is winged (ὑπόπτερος); for those with whom he once was I see prostrate (ὑππιστος) falling from their expectations. For whatever man is disposed (πέφυκε) towards having more than his share (τὸ πλέον), is inclined to (φρονῶ) nothing equitable, nor desires it.

1. 390. “Townsmen” ἀστός, a πολίτης “a citizen, enjoying poli-
mere inhabitant of the place: tical rights.”
and is estranged from (ἀμακρὸς) friends and the whole community.
O venerable Modesty, would that, with all mankind dwelling, thou hadst taken out shamelessness (τὰναισχυντον) from their minds!
O bright sky, and pure light of day,
how sweet to behold, both to those speeding well and those miscarrying, of whom I am (πέφυκα) one! 420
Alas, alas, that with men the facts have not a voice! in which case (ὅνα) the crafty of speech (δεινὸς λέγειν) had been nothing:
but now, with their well-flowing mouths, the truest things they disguise (Ἐλέπτω), so that there appears not what ought to appear.
It is meet for any of mankind to win such gains for which he is not likely (μελλω) ever to lament afterwards.
Now, Love is a teacher of daring and boldness.
For it would have been meet for us, forming (ποιεώθαι) an assembly (σύλλογος) to lament one born, into how great evils he comes;
but, on the other hand, one dead and released from labours 430 to bear forth from his house rejoicing and with songs (ἐν θ’ ὠμοισιν).
It is indeed pain to fall under any disgraceful calamity;
but if then it befall one, one ought (χρῆ) to veil (περιστέλλειν) it carefully,
concealing it, and not to publish these things to all;
for such things become a laughing-stock (γέλως) to one’s enemies;
for that a man should divulge (ἐκμαρτυρεῖν) his own adventures to all, is simple (ἀμαθής); but the concealing them is wise.
Greater to mankind is the favour that from the unexpected quarters has appeared (παρτ.), rather than that which was awaited (προσδικάν).
How truly is nothing else faithful to a man, except his children! 440
But for the sake (ἐκατοτ) of gain, even one’s kinsmen (τὸ συγγενεῖ) fail (νοσεῖν).
He that busies himself in (πράττω) very many things miscarries (ἀμαρτάνω) most of mankind.
But despair not; for doubtless even in sorrows there is pleasure for mankind, wailings and flowings (ἐπιφρον) of tears; and these things lighten sorrows (ἀλγήδων) of minds, and banish (λίων αὐτ.) the extreme (ἐγαν) troubles from-the-heart.

We infer (τεκμαίρομαι) the obscure things through the things before us (πάρειμι).

I alone having established (ὁρθοῦν) the remedies for oblivion (gen.) at least, the consonants (ἀφωνοι) and the vowels (φωνεῖν), and having put together syllables, found out for men the knowledge of letters (Gr. to know letters).

So that one not present, across (ὑπὲρ) the expanse of the sea (πλατεῖος πόντος),

knows well all the things there at home (κατ' οἶκος); and so that one dying, the quantity of his moneys for his children tells by writings, and that he who takes them knows:

and the evils which fall out for discord among men the writing tablet (δεδικτος) decides (διαμεῖν), and suffers not any to assert falsehoods.

For he that lives with one (ξυνῶν), if he chance to be (γεγονός) a wicked man, trains up (ἐκπαιδεύομαι) his associates (ξυνῶν) to be such;

but a good man trains them to be good: but communications (ὁμολογία) ever

that are good be earnest to follow, O young men!

Old age, my son, than younger minds naturally is (perf.) wiser and surer (ἀσφαλής);

and experience prevails over (καρεῖν) inexperience.

Now, neither make-to-depend-on (ἀναρτῶν) the populace all authority;

nor on the other hand oppress (κακώ) them, setting-down wealth in honour (ἐντίμους);

nor ever cast out a man trusted by the people (πιστῶς δήμος);

nor aggrandize him more than is meet (καιρός); for it is not safe,

1. 443. When ἀλλὰ is followed by γάρ, some clause which the writer conceived, but did not set down, must be supplied. See Clarke on Iliad V. 22.
llest from him there spring up (φαίνομαι) for thee a gorgeous
(λαμπρός) tyrant;
and put down (καλέω) a man honoured beyond his deserts
(δίκη);
for the bad, when prospering, are a distemper to a common-
wealth.

O wealth, by how much art thou the easiest burthen to bear!
but even in thee, troubles and many banes (φθορὰ) of life
are inherent (ἐνέμι); for all the race of mortals is feeble.
I would (ἄν) not desert a friend, though lifeless (ἄψυχος).
You have told no marvel, that being a mortal he is unhappy:
he has suffered such things as await both thee and all men.
Often do hopes and reasonings (λόγος) mislead (ψεύδω) men.
There are with us mortals desires (ἐρωτ) of all kinds (παντοίος):
for one boasts that he has received noble-birth,
but to another there is no care (φροντίς) for this, but of
riches

480
in abundance (πολὺς) he will wish to be called (perf.) master
(κύριος);
and another it pleases with evil daring his neighbours (ὁ
πέλας)
to persuade when speaking nothing sound from his mind
(plur.);
and things above (μετέωρος) and the various settings (δύσις)
of the constellations others
explore: thus the life of man is uncertainty (πλάνη):
but I desire to attain (aor. 2) none of these things,
but I should wish to have the renown of glory (εὐκλεία);
for not beside the bowl and the banquet only
do riches bring pleasures to men,
but they bear no small force in misfortunes.

490
When any wicked man speeds well in a community,
it causes the minds of the better sort to be distempered,
when they have the power of the wicked as an example.
Now, who knows whether life (τὸ ζῶ) is death;
while (ἄτι) beneath, death is accounted life.
Now, the wise hush up (συγκρύπτω) their family (οικεῖος) mis-
fortunes.
Agamemnon, not even if holding an axe in both hands
one were ready to dash it against my neck,
will I be silent (fut. mid.), while at least I have just things to
plead against you (ἀντειπεῖν).
Doubtless not (οδ ταῦτα) Ulysses alone is crafty: necessity teaches one to be wise, even if one be slow. It is seasonable (αὕτω) for thee to have judgment stronger (κραίσωσιν) than thy anger; and do thou yield to necessity, and contend not with the gods. For what does wealth avail me, when at least I am sick? I would (δοὺ) choose, possessing little (πλοῦτος) and day by day (καθ ἡμέραν), to live a life free-from-pain, rather than to be diseased being wealthy.

I.

O beloved charm (δελφητρον) of sleep, who the body of mortals Gently nursest (ἀνάλλω) ! how ever, scaring thee from my Couch, have I chased thee away? for not any more dost thou pleasingly Weigh down my eyelids, nor, refreshing me from toil, Steepest thou (τέγγω) my senses in sweet forgetfulness of evils. Wherefore thee lying in smoky (πολύκατος) hovels (στέγη) All night (πάνυνχος) lull (κομίζω) the shrill-sounding Night-flies (κώνωψ); and falling upon ill-spread pallets (στυβάς) Lovest thou to sleep, rather than in the perfumed Chambers of sovereigns, beneath costly canopies (σκηνη), Soothed as to thine eyes with sweetest melody of songs? Alas! I call thee a dull god, who cleaves to the squalid Bed of the poor, but one a royal couch Filling (ἴχω) hast left sleepless, as when In a city a watchman all night watches for (τηρεώ) the bell. And what? hast thou not, upon the both lofty and dangerous-to-mount (δυσέμβατος) Mast, fettered the eyelids of the sailor-boy (Gr. for the sailor-boy)

I. 1. 2. In questions, τὸ ῥε is often added to increase the force of the interrogation; as in English, "why ever?" or, "why in the world?"
I. 5. Instead of the possessive pronoun, the dative of the personal pronoun is often used: "my senses," φρένας μου.
I. 12. "Alas!" φῶς, to be prefixed to the line, and to form no part of it, as in Ἑσχ. Choeph. 193. and frequently in other places.
And, as babe in cradle, rocked him snoring (κνωσσω)
With the very surge of the salt billow?
And that, when the wind, mingled with the fierce sea, 2
Having laid-hold-on the curling waves, their huge
Heads has lifted up, and amidst heaven's slippery (ιφρή)
Clouds has placed them (στρηπτω) rolling horribly, (neut. sing. adj.)
So that Hades himself is awakened by the din.
Hast thou not then been partial, Sleep, who thy boons
At such hour bestowest on the wet-through sailor;
But to a king, who has aiding him the night
And silence, and whatever to bring slumber on the eyes
Is wont (φλει) most, begrudget to grant the same things?

Re-translated from a Greek Translation of Shakspeare,
Henry IV. Part II. iii. 1.

II.

Cromwellus, I indeed said not from my eyes
That ever I should drop (βαλω) tears, not even in the utmost
of evil:
But thy truth (neut. adj.) and noble sayings me
Have overpowered, so as to turn me to woman (neut. adj.).
Now, then, let us wipe away the tears, and thou,
Most beloved Cromwellus, up to thus much hearken to me:
And when I meet with oblivion, as also I shall meet with it,
And have been buried among damp and insentient stones,
Where not any mention nor remembrance of me ever
Shall exist any more (τολοπών), then surely, among thy friends,
words 10
Such as these shalt thou speak: These things enjoined (παρανομω) me
Bolseius, himself once of mazy (πολυπλανοι) honour
Having trod the paths, and of glory the stormy
Wave having passed, and explored the creeks (μυχας):
Who, himself not having found land for himself, still

1. 29. The reference to the original passage in Shakspeare is added, that, by examination of it, and comparison with it, the beginner may see how to modify the original English, and convert it into a more practicable form, as it were intermediate between Greek and English.

II. 1. 8. Two epithets are often coupled by ἐς.
Having-thoroughly-learned by his own shipwrecks before,
Pointed out to-me-at-least the safe way of fortune.
And first my fall, and from what (plur.) it arose,
I tell thee to mark, and to hate ambitious feelings (τρόπος)
For these, no other thing, from their thrones the angels (δαίμον),
Those of old, the race of heaven, drive out (ἐξίστησα):
How then can man at least ever, though even being of God
The image, benefit by these? But ever the last
Of thy friends rate (τιμάω) thyself: and if one be thine enemy,
Recompense him with benefits: for not silver
Will make friends more than sincerity.
And ever in thy hand offer (προσφέρω) gentle manners,
That thou mayst shun evil-tongued envy.
And of terrible things regard none, while thou art just:
And whatsoever things thou dost, do all for thy country,
And for God, and for truth: and if really (ἀριτ) thou fallest
through (ἐκ) these things,
Thou wilt die acceptable to God, and pure before men.
And defend thy king——But now lead me into the house (plur.)
And from my hand receive this tablet (δείκτος):
It contains my possessions written on it.
These things I for the king, of whom I received them,
Set down (ἐπιγράφω), to the least matter; and to me alone
Remains the folding of this holy robe,
And my integrity (ἐνοεῦθς φρην); the rest no more belongs to
me.
Alas! most beloved Cromwellus, for if the love which for my
King I had once, that, even as to a small part,
I had devoted to God, it had been well; for not ever in old
age
Would he have abandoned me defenceless to my adversaries.

Shakspeare, Henry VIII. iii. 2

1. 16. "Thoroughly," by διὰ or ἐκ in composition with the verb; here "thoroughly learn," ἐκμαθήθων.
1. 29. "Regard," in a way of apprehension, ἐπιστήμη, with genitive of object.
1. 30. See notes on 208 and 189.
1. 42. The proposition to which the clause including γαρ refers, when it cannot be mistaken and can be easily supplied, is sometimes omitted.
III.

O my renowned son, thou knowest that
The strife of Mars is uncertain whither it will issue (προ-
βαίνω);
But one thing is not uncertain, what a harvest from victory
Thou art likely (μελλω) to reap, thy country being subverted;
In recompence for which things, thy fame most hateful hounds
Curses pursue; and one writing of thee, words
Such as these will throw out: a noble nature indeed
The man shewed, but that he blotted out for himself (μίδ.)
By the close of his deeds, having destroyed his country with
spear:
And ill fame awaits him even in after-times (μεθυστερον).

Speak to me, son: dishonour me not, my child, as thou art
doing;
Though thou the finished strains (ιπερκοτος τρόπος) of majestic
Virtue cultivating, the soft gracefulness (χαλάσι) of the gods
And their awful sovereignty (αυθαδία) hast been imitating,
though being a mortal,
As one the wide cheek of the air with fierce
Thunders ready-to-tear, though nothing else than an oak
Meaning to rive with bolt moderately armed.
Son, why art thou silent? whether for a nobleman to cherish
Resentment for things done wrongfully is it becoming?
But do thou—for not aught with him is there account of
tears—

Now speak in my stead, unhappy daughter;
Speak thou also with us, babe, beseech thy father;
Perhaps childish things more than reasonable things may per-
suade him.
And yet, come, tell me, a greater obligation to a mother,
which

Of mankind owes? and then how better thou me prate
These things in vain, like one sitting in the stocks (ξυλον)?
Wherein allotting to thy parent the share which it was meet

III. l. 2. Many verbs, of which 1. 16, 17. "Ready to tear," 
μεθυστερον is one, have in Attic no 
Baive is one, have in Attic no active future, so that one must use
the middle future.
Of thanks hast thou shewed thyself (act.)? Thee under-her-
wing she as a loving
Hen (δρόμος) its chick (νεοσαλήν), the desire of second issue
Having foregone (δφίημι) with cluck often indeed to battles 30
Sped thee forth (προπέμπω), and often thee again to thy home
(plur.)
She led in, bearing the all-honoured prize of victory.
Whereupon, if thou at least sayest that I ask unjust things, me
Spurn, spare not: but if at least I ask just things,
And thou wilt shut me out from the honour meet for me,
Thou, despising the words of thy mother, wilt both be inju-
rious, I am persuaded (αιματ),
And canst escape the great vengeance of the gods no wise
(οὖν μὴ).
This man turns away (ἰμπελεῖ), as it seems:
Dear ladies, now it is good (δοκεῖ) to fall before him,
Surely he must (double ἄν) be ashamed at the knee of suppliant
kinsfolk.

Shakespeare, Coriolanus, v. 3.

IV.

And in this interval, as even to the gods I ever confess (λέγω)
Whatever things I do-amiss through the wanderings of desire,
So, the matters of this love, how to the maiden that of me,
And to me that of her came, all will I relate to you.

By all means, Othello, tell how these things are (ἰχώ).

The father of this maiden was (τυγχάνω γεγονέ) to me
A friend; and often invites me to his house (plur.),
And questions me on the adventures of my life,
And the battles, as many as I shared, and of cities, ever
Longing to hear the hostile beleaguerings (προσεδρία): 10
And I go through all the recital to him,
As it was even from my being a boy down to the then day.
And therein I told most disastrous chances,
And piteable sufferings, by ships and on field of earth;
And how I am preserved, of destruction at the extreme
Limits, in the deadly breaches (εἰσβολής) of ramparts;
And how I am taken by hostile men,
And endure slavish life: then free

EXAMPLES.

I pass over much sea and land a wanderer (πλάνης);
And therein (see my devices) there was opportunity (πάρεστι)

to tell of 20
Both very vast caverns, and untrodden deserts,
And precipices and rocks, and on-a-level-with heaven
Peaks of mountains, and the raw-devouring race
The Anthropophagi, tearing each other's flesh,
And the men that under their shoulders their monstrous
Head make-grow (αιξάω). Relating then (ἀπα) these things,
Me Desdemone was very eager to hear:
However (μὴ) she leaves not the affairs of the house for the
sake of these things,
But always having despatched those as quick as possible,
Returning (στραφεῖς) back, she offered me an insatiate ear. 30
Which things I having perceived, once her opportune
Having taken, found some way to touch her soul,
So that the maiden besought me out of earnest heart
To tell the complete tale of my wandering,
Of which she was indeed informed of small parts,
But not at least accurately, so as to know it all.
And I then indeed consented, and she often
Listening bedews her cheek with tears,
As I related (gen. abs.) aught of the things which once, being
a youth,
I suffered: and when all had been told,
She gives me countless groans as a reward. 40
How truly full are these things, says she, of wonder,
And how pitable things hast thou told, and things to be
regretted (ποθεύσο) with wailings!
And even (μὴν) she wished she had heard nothing, but still
She wished to receive of the gods such a man; and thanks
For these things she gave (ξέω), and bade me, if I knew any
friend anywhere
That loved (part.) her, to teach him to tell all the things which
I also told,
For by these things was she to be persuaded.
On this, I spake out my own feelings, and somehow she loved

1. 22. "On a level with," δις-
σολέμνα, δις merely implying com-
pleteness, as in ἑκτελεῖν, διςργά-
σεται.
1. 47. Some of the words of this
line belong to the following: it
was not possible, retaining sense,
to separate them entirely into their
proper lines.
Me indeed herself for the sake of these misfortunes,
And the-man-before-you (δῆ) her, when I saw the compassion
of her mind.
Such witchcrafts I-at-least employed,
And here is the lady herself near, who will prove (part.) these
things.

Shakespeare, Othello, i. 3.

V.

Now at length (δῆ) come on, approach, Antonius, and ap-
proach, I pray,
Hither to me, young man, prince Octavius;
Avenge ye your quarrel (δίκη) on Cassius alone.
For surely with Cassius the joy of life hath died,
Whom in the first place indeed those loved by him hate,
And he that was a brother scruples-not (τολμᾶς) to insult,
And as a slave they check me, and my faults
They store up (φιλάσσω) in the folds of a tablet, written,
So that they upbraid me with my misdeeds, having well learned
them.

Surely (γῆ) I could from my eyes with tears this
Soul let-loose. And the sword indeed is at hand (πάρα),
Again this my naked breast (plur.) is before thee (πάρα); and
in it is a heart
Dearer to me than the mines of Plutus, and than gold.
Come on, if thou art a Roman, take forth from me (acc.) this,
I will give my heart, I that begrudged thee moneys.
Strike, as thou didst Caesar before; and I know well,
Though utterly hating him, still
Then thou wast loving him more than ever thou wast Cassius.—
Put away back thy sword within the sheath (plur.),
And be angry even whenever thou wilt: it is allowed thee, 20
Venture upon (τρημμου) the utmost (πᾶν): we will attribute thy
violence to thy humour (λημον).
O Cassius, verily thou hast been yoked with a certain lamb
That bears (part.) resentments as a broken stone bears fire,
Which, much enforced, by constraint a transient (βραχύς)
Spark lets fly (αυξ.) and then is cooled again.—
Whether is Cassius come to this, to his friend Brutus

V. 1. 12. "This my," δῆς δ, the possessive pronoun being expressed
by the article.
EXAMPLES.

To become altogether a jest and a laughing-stock, when Sorrows and ill-tempered blood (ςαρίς θυμός) carry him away? When saying those things, I also myself was ill-tempered.—Do you admit (ξυμφημε) this? then will not you give your right hand? 30 Aye, and my heart—O Brutus: to what end (σῃ) sayst thou this?

Whether lovest thou not me so much as to bear If me, that which I have from my mother, the rash Temper (φύσις), makes forgetful of right things?

By all means: and therefore, when thy tongue over-bitter Is toward Brutus henceforward, deeming as to those things That thy mother chides (κερτομεῖν) not thou, I will endure it. SHAKESPEARE, JULIUS CAESAR, iv. 3.

VI.

This royal infant, may she have God propitious, Though in cradle, promises (εὐχομαι) to this land To be a giver of countless blessings, Which with time will shine forth: she shall be set forth, (But few of the present (νῦν) men shall see this). To the princes then and to those after A certain glorious pattern, for there was not in Saba of old So much love of sage wisdom (πρόνοια) and virtue, As one day shall be in her; all things that for a prince (κοίραμος), And all that are becoming for virgin dignity (σεμνῇ παρθενῷ). Shall exist in her, and shall doubly be manifested. The truth shall always nurse her (παιδεῖα) tenderly (φιλῶ); Holy thoughts shall always counsel her well; She will win the love of men and their fear at once, For she shall be most dear to her subjects; But her enemies shall shake (φρίσσω) like an earth-born ear-of-corn,

1. 27. “Laughing-stock.” From the first person of the perfect passive, a derivative noun in μα, ματος is often formed, to express the object or subject of the action of the verb: thus, from ταίρω “mock,” ταίργαμα “subject of mockery,” or “laughing-stock”; from λακτίζω, λακτισμα an object for kicking.

1. 31. In tragic dialogue, an affirmative answer to a question is often expressed by γι.

VI. 1. 8. From a masculine in η, as δοσιρ, the feminine is formed in είρα.
Hanging (νείπεν) their head to the ground for sorrow (πλύσ.)
All that is good is growing with her;
In her time (ἐν τῇ ῥήσει) every man, sitting by his vine,
Shall reap the gifts of the earth, a feast sown-by-himself, 20
With his friends singing-in-concert (εὐνάδεοι) the joyous song
of peace.
God (τὸ θεῖον) shall be rightly known among men;
And those about her shall clearly learn fully
The perfect way of honour, looking on her,
For the sake of illustrious deeds rather than of birth
Desiring to have the fair crown of glory.
And these things are not fated to die with her,
But as, if ever dies the celebrated bird,
The maiden phœnix, there arises from her ashes
A certain new bird, an equal wonder with the former:
So she, released from this mortal darkness,
Shall leave this glory to a certain noble man,
Who, a successor shining (φανείς) from her honoured ashes,
As some bright star, honoured equally (νευτ. adj.)
Shall be established, enduring for all time.

Shakespeare, Henry VIII. v. 4.

VII.

Old man, you are bringing before us (εἰσάγω) a certain strange
(ὑπερφυς) suit;
But yet the path which you walk in is lawful,
The laws of this city are not able to stop you.
Merchant, are you under penalty (ὑπόδικος) to this man?—
Yes, he says.
And do you confess that you contracted these contracts (εὐμ-
θόλαμον)?—
I confess it: I contracted them, and I deny not asserting the
not having contracted.—
But then it is meet that you take pity on this man, Hebrew.—
For what compulsion forces me? tell me this plainly.—
Compassion is not of constraint, but it is (αὐτὸ) gentle,
And it drops as the verdure-giving (χλωρὸς) dew from the sky,

1. 28. The second syllable in περιλαυτεις may be lengthened,
though a mute and liquid seldom
lengthen the preceding vowel of
a compounded preposition.

VII. 1. 4. See note on V. 31.
1. 10. An adjective often is used
in the sense of imparting or com-
municating its quality, χλωρὸς
green, or that makes green.
Watering the ground beneath with precious drink:
And it is twice blessed (χρυσώσις); for equally (εἰς ἄνοι) it benefits
The giver and the receiver (σορ. part.), and always in the highest
It is implanted highest, more for the well-throned
Sovereigns becoming than the gold-plated (χρυσήλαρος) crown.
The sceptre indeed indicates the powers of temporal (θυρός) sway,
Being an associate with honour and sovereign (παντελῆς) au-
thority,
In which consists (εἰσί) the awful majesty of kings:
But compassion is above (κρισισώμε) this sceptre-bearing,
For it has its throne in the hearts of sovereigns,
And is an associate with God himself from the beginning;
And all the powers among mortals then (την καίρα)
Are most like to the Divine Power.
When most justice hath been mingled with compassion.
Do thou then, though alleging just things, consider this well,
That with justice none shall be saved,
As many mortals of us as look on the sun:
When then in prayers we beseech the Deity (τὸ θεῖόν)
To shew (νέμω) compassion to men, these prayers us
Teach by all means to shew compassion to each other.
And I speaking-out these things, wish of pleas
Those that are thine, to mitigate the justice;
Which if thou follow, this grave court (ἰδρα) before thee (ὅδε)—
It behoves to bear a just vote against the merchant.
May the deeds of myself fall on myself, on my head,
For I ask to obtain what the law gives,
The lawful penalty of the contracts.

Shakespeare, Merchant of Venice, iv. 1.

VIII.

When (ἡμῖν δὲ) opportunity of evil deeds is present, how
For the most part it easily persuades to do evil deeds!
For if thou hadst not been present nigh me,
On whose body was-inherent a stamp (χαρακτήρ)
And a plain sign, which fully-showed thee ready
To dare things which bring disgrace on those daring them,

1. 35. Crisis of the article, twice.
This murder would not have come into my mind,
But I, having observed thy abhorred aspect,
Seeing thee a most excellent co-operator in bloodshed (ἀμα),
And utterly-wicked and bold in dangers,
Cautiously in secret words, riddled-upon (ἀνίσσομαι)
The slaying of the boy Arthurus, sounding thee:
And thou to have the reigning king friendly
Wishing, slewest wilfully a princely boy.
For if indeed merely once thy head
Thou hadst shaken, or then hadst hesitated when
I said what I purposed to do, but not openly,
Or hadst turned thine eyes upon me, as doubting (ἀμηχανεῖν).
And hadst claimed-of (ἄξιοι) me to tell thee plainly what
things I was saying,
I should straightway have been dumb from shame,
Foregoing the counsels of my former thoughts,
And thy fear would have occasioned fear in me.
But thou well understoodst my suggestions by nods,
By which again thou signifiedst thy meaning (λόγος):
Yea truly (ἡ μὴν) thou agreedst with fearless heart,
And then eager with savage hand thou didst
This deed, of which to tell the name alone
Both my tongue and thine equally was ashamed.
Begone, base-doer, nor look on me more.
I am abandoned by my nobles, and there mock my country
(πόλει)
Hostile armies in the very gates;
And even in the very flesh of this body,
Within these both of blood and of breath
Confines, civil war agitates all things
Between me and the avenging-furies (ἀλάστορ) of my kinsman.—
It is fitting to arm thyself against other enemies,
But let there be peace to thy soul with thyself:
The boy yet lives, for this hand a maiden
Is yet, having done none at all of the things thou speakest of,
Nor hath it been bloodstained with murderous drops,

1. 21. Certain adjectives, former, present, ancient, future, and others, are often expressed by the corresponding adverbs with the article, δὲ πρῶς, δὲ νῦν, δὲ σήμερον, δὲ ἔτη, κ.τ.λ.  
1. 23. "My suggestions, counsels, sayings," &c. τὰ μαθαί."
EXAMPLES.

And of deadly intents the base-counselling (αἰσχρομήτησις)
Motion (ἀρμῇ) no way stole into (ὑπερχεισθαί) this heart. No.
But in'the man before-thee (ἀδε) thou hast wronged his nature,
Who am fierce-looking in appearance without,
But within I cherish a disposition too gentle (Gr. gentler than)
To slay an innocent boy with fell hands.

Shakespeare, King John, iv. 2.

IX.

Come hither, hither, Hubertus, noble head,
Dearest one, we owe thee not a small debt,
And in the enfoldings of this flesh a soul
Resides, which from thy loyalty of old
Is conscious that it has received good, and purposes one-day,
In-return-doing thee good, to lay on thee twice as great an
obligation.

And not ever of thy oaths which thou swarest freely
Has my remembrance died, dearest one, but on the tablets of my
Mind (plural) they live for ever, carefully (εὖ) written.
Come then, reach out to me thy right hand.

I was ready-to-say something indeed, but these things to
a better
Opportunity having adapted (προοίμισθείς) I will declare, for
almost in-some-respect
Shame forbids me (I call-to-witness heaven)
To tell thee how much honour I pay thee, Hubertus.—

King, I owe thee many thanks for these things (gen).—
Not yet, friend, hast thou to say this justly,
But know assuredly thou shalt have; and though time creep
very-slowly,
Still one day there will come, there will come a season to do
thee (aor.) good.

I was indeed ready-to-say somewhat, but let those things fare
well (προοίμισθείς):

For now the bright (ἐνίσχυμος) orb of the sun
Blazes through the clear-sky (αἰθρα), and the proud day
Leading a train of empty delights
And full of wantonnesses and of gawds, the words
That are mine abhors: but if for me the brazen-mouthed
Bell, clanging forth his iron-tongued voice,
Announced the mid-course (διαυλον) of the nightly revolution:
If this place, where we are standing, of graves
Was some mound, and thou wast standing by me
Stung (δάκρυο) with the goads of countless wrongs (υβρισμα);
And if the surly melancholic spirit
Curdled thy blood, and rendered it sluggish, dense,
Which, now ever bounding both up and down,
Tickles (κυιζω) the veins (Gr. canals) of the mortal body,
And into men's eyes inspires (ειμβαλλω) foolish laughter,
And elates their cheeks with idle merriments,
A feeling opposed to my purposes;
And if thou again couldst see me without eyes,
And hear me without the hearing fountain,
And answer-me-in-turn again without tongue,
Practising intuition (εννοω), being blind, destitute of (διχα)
ears,
Dumb in regard of ill words; I then might (αι)
Nothing regarding the espial of day,
I might, I say, tell thee all my counsels;
But now I must (αι) not tell thee—but still I love thee
exceedingly,
And certainly I deem thee to be friendly-minded towards me.

Shakespeare, King John, iii. 3.

X.

Come on, come hither, Hubertus, many things to thee of old
We-owe-in-return for thy former attachment:
And, dearest one, the soul which this body surrounds
Knows well indeed that it has received good of thee, and to
advantage
Will repay this debt, in-turn-doing thee good.
And for thy oaths which thou swarest willingly (adj.)
With us there dwells (κεισθαι) gratitude alive and not departed.
Give, I pray thee (δε), me the pledge of thy hand. There is
somewhat which to say to thee

1. 36. τις is continually found, translation into English.
without easily admitting of distinct X. I. 2. See note on VIII. 21.
I purposed (μελλω) just-now, dearest one, but to a better
Opportunity having suited it, I will-speak-it-out hereafter. 10
However this at least know clearly, I am ashamed to tell
How kindly I feel (φρονεώ) towards thee, and love thy head.—

King, of a truth I have boundless gratitude towards thee.—

But there is nothing now indeed for which this
To say it behoved thee, but there shall be in after-time:
For a day shall come, though it may chance with slow foot,
On which clearly by deeds will I shew my good-will.
Be it so. A certain tale, indeed, I wished to tell to thee:
Though to be silent is better; for in heaven
The sun is driving, and the day in pride (plur.)
Wantoning, and in a multitude of frivolous delights,
Looks on us, and will not endure this
Word hearing. But if now the brazen-mouthed
Bell was clanging in the middle course of night;
If here, where we stand, a corpse-receiving
Grave-heaped enclosure was; and thou under countless
Ills wast labouring, having suffered the extremes of extremes;
And for thee some melancholic savage-minded resentment
Was keeping thy blood curdled and thickened,
Which for the most part is wont to boil, and in the channels 30
To bound lightly, and in the eyes empty-minded
Mirth hath kindled, and the convulsed
Cheeks with childish laughter distends,
Which to these counsels which I have extremely
Hostile abides (perf.); if thou without eyes

Knewest how to see, and without ears my
Voice to hear, and to answer again
Having a dumb expression, in thought alone
Hearing me and seeing me and speaking to me;
Neither should the sleepless espial of day,
Nor the eye of the sun, have restrained me
So as not to utter my whole mind to thee:
But now I must not tell thee; but still I love thee,
And thou at least also equally lovest me, as I believe.

Shakespeare, King John, iii. 3.
XI.

Prince, time bears on his shoulders a certain wallet,
Where he carries alms (προχικαὶ τροφαί) for oblivion
That is swelled out with ill-requited kindesses.
These scraps from ancient good deeds (Gr. things well done)
At once are performed and devoured;
Now they are, and the-same-day they are forgotten (perf.)
Then close to follow up the things done
Preserves the fair-beaming brightness of glory;
But on-the-other-hand, he that giveth up, just-like mail
Rotted with rust hangs (imperf.) out-of-the-way,
Taking-pride in the anciently-glorious monument.
Go, seize, seize the forward path (Gr. path hence),
For renown travels in narrow paths,
Where one runs not that hath not run singly-treading.
Hold fast, hold thou fast the way, for emulation then
Genders blossoms of countless children,
And every one of these in succession dogs thee (κυνηγεῖν);
And if thou be turned aside (gen. abs.) or fall out-of-the-course,
Like to a tide falling-in-upon-thee,
They outrun thee, leaving thee last.
And, farther, thou shalt lie stretched out (ἐκράνυ), a ground-fallen
Kicking-stock to those placed last:
As any gallant horse fallen in the first-ranks
Both trampled upon and stricken down.
Therefore that the newly-done deeds of these
Should prevail over thy old ones, even though they be greater,
There is the utmost necessity: for of a well-mannered host
To the feelings variously-turning time is similar,
Who those indeed setting-forth with pliant (ὑγρός)
Hand dismisses (aor.), but of-a-truth the new-comer
Grasps with flying outstretchings (πέτασμα) of arms.
Laughter then commences indeed cheerful,
But lamentation is a companion to it departing.
By the gods, let not in-any-wise virtue hunt for
Reward of its former being, for high birth,
Courage, wisdom, beauty, zeal,

XI. l. 22. See note on V. 27.
1 l. 35. "Of its former being," τοῦ abstract noun, as we often find.
Friendship, love, good-will—in a single word, all things, Are-vassals (κλόει) of envying and blame-loving time:
For, in generic relationship, kindred
Nature binds together all, so that with one-way-flowing
Reports they extol new-born gawds,
Though moulded in ancient forms;
And so that dust leafed-over (χρωδίωρ) with thin gold
They honour above gold that is dimmed (χρωδόρω) by dust,
And each present is-naturally-disposed (aor.) to reverence
the present object.

Whereupon, be not surprised any more,
Because the present meetings of the Greeks
Worship Ajax; for of things unsteady (ἀστατος)
By the rush, easily to-be-caught is naturally (πέφυκε)
The mortal eye, but not by things motionless.
The popular cry of old was thine indeed,
And now it might be, and again it will be,
If thou wilt not hide thyself in a living tomb,
And thy glory sealed up in tents
Wilt not hedge in, thou who here excelledst (part.) often with
the spear,
Who madest emulous missions among the gods,
Who dravest Mars to strife of hands.

Shakspeare, Troilus and Cressida, iii. 3.

XII.

Do not I-pray-thee (δήρα) these things at least. Long since
of silver
Some little treasure by a sparing life
I have saved, while being the servant of thy father,
Having prepared this as a foster-nurse for grey hairs, when
Lame-making old age should fall on my joints;
Age, I say, heel-trampled and cast aside:
Do thou, pray, receive this at my hand: and may He, that
day-by-day
Provides sustenance for sparrows and ravens,
Be to me also a sustainer of my life henceforth.
See, this is it. All this I give thee;
And willing with thee willing at least I will go as servant.
I am indeed an old man as to appearance, but still I am strong;
For in my youthful bloom cultivating sobriety (art. and infin.)
My healthy blood I never with the flame
Of maddening drinks tainted, nor shamelessly my strength
Did I melt-out-of-me, pursuing baneful wantonnesses.
Therefore the old age of him-before-thee, as a winter any time
Hath come strong, is cold but still kindly.
Come, I beseech thee, all things whatsoever a youth
Could, I will do, labouring for thy sake.—
O most excellent spirit, how thou among the men of old
Shinest-forth in generous constancy of soul,
Who with genuine zeal for their lords
Toiling bare-hardships, not for the sake of gain:
But now among men the contrary things are-usual,
And none is willing to labour for his neighbours without hire:
And every one having won his hire easily,
As quick as possible gives up his former diligence again.
But by thee, beloved head, not such things are resolved on.
However at least, old man, tilling a withered tree
Thou art labouring in vain, a tree, I say, of which the decayed branches
Will not produce even one flower, the harvest of toils.
But, if it seems good, we will flee together to a foreign land;
And before that we exhaust these moneys,
Perhaps we may find for ourselves a little and a peaceable
Maintenance, and an end of our wandering, as we roam.—
Go thou, and I will follow thee to the end,
As long as my life holds out, my son,
Zealously with a faithful and constant mind.

Shakespeare, As You Like It, ii. 3.

XIII.

It cannot be that not a most honourable disposition
This priest still had, though being low-born,
For from his cradle he was always indeed among the Muses,
And those things he handled accurately, and he was exceeding wise,

XII. l. 26. "The contrary things," τα ξυπαλαν, the adverb with the article instead of the adjective.
1. 34. φεύγω, like many other verbs in Attic, has for its future
the middle future, φευξεύμαι.
1. 37. "As we roam," by the present participle, in dual number.
XIII. l. 1. "It cannot be," ὁμον.
And he plied a persuasive and honey-tongued mouth;
To his enemies indeed rough-of-address, bitter,
But to his friends sweet, as never summer was.
And if then he desired gains insatiably,
(For this way he erred, I say not otherwise.)
However to give at least, and with a very liberal hand, 10
He was forward, mistress; and there witness for me
The works of this man, the twin seats of the Muses,
The goodly pair which he founded in you,
O Ipsæcus, and thou, fair-turreted Oxonia,
Of which one indeed fell at-the-same-juncture (ξυμμέτρως)
with him,
For it willed not to be left by him that founded it;
But the other, though still wanting the being completed at
least,
Is both so renowned as to its exceeding-wise art,
And of a truth so much increases day-by-day,
That his name shall not die, but him shall celebrate 20
The whole earth, for the sake of this ever-remembered deed.
At his fall (part. aor.) indeed I should most deem-him-happy,
since
Already at that time in the first place, indeed, in time at length
He became-acquainted-with his own heart himself,
And found how great a prize it is to be lowly-minded (σμικρών
φρονεῖν).
And of a truth, greater than one of man’s gift, a certain
Honour, time, as it grew old, conferred on him;
In dying itself, he died worshipping God.—
Would that (el γὰρ) dying I may find some such
Herald, who shall set forth my deeds of my life, 30
And will gird-round (περιστέλλω) me an unfading (ἀκηρασός)
glory,
A true mouth faithful equally with thee at least.
For, whom living I hated most of mankind,
For the sake of the words and the just feeling (φρόνημα)
Of thee, who hast spoken truth with modest mind,
Him I honour dead—may he obtain peace!

Shakespeare, Henry VIII. iv. 2.

1. 13. διῶς is here shortened on the last syllable, as we find it in
Sophocles continually.

v 2
XIV.

One being inexperienced in wounds jests at scars.
What object do I see? from above the house what in the world
Brightness brake forth? The risings indeed of the sun
This light is, and Iulia is the sun.
But come, awaken thee, fair-beaming sun,
Kill the envious moon, for also with sorrows
Hath she all melted away already, and is withering,
Overcome by the beauty of thee at least her maid.
Serve not now any more her that envies thee,
And the virginal vest which thou wearest upon thee,
For it is green and sickly, and it none but
Fools wear, as quickly as possible put thou off.
My lady hath appeared, of my heart
The dearest object (plur.)—how I would she knew this!
She speaks somewhat, she speaks, and still said nothing: what
then?
The voice of her eyes charms me, and I will answer.
Why, I pray, am I shameless? she addresses not me.
For in heaven such as are-ths-fairest (καλλιστεινομαι),
Some two stars, having business (ἀσχολεῖν), of the young-lady
Are imploiring the eyes, until they come back again.
To shine down in the spheres of them:
And what if, being-changed-in-abode in the dells (πτυχή) of
heaven.

Were those eyes and those stars in the maiden's head?
In truth, in-comparison-with the maiden's bright cheek,
The stars would be obscured, as a torch by the sun;
And her exalted eye through heaven
Would send forth a far-beaming blaze, of the birds the songs
The morning songs I say, exciting, as if darkness had fled.
See how she has leaned (ἐξω with aor. part.) her cheek on her
hand!
Would I were a glove upon that right hand,
That I might touch (indic.) that cheek!—

XIV. 1. 10. "Which thou wearest upon thee," ἔπαιρεν ἀσχολεῖν, with double accusative.
1. 28. "As if darkness had fled," ὡς, with genitive absolute.
Ah me—
She spake: bright divinity, speak again;
For so, so shinest thou above me,
A night-gracing (nυκτισευμος) ornament, as from heaven
A winged messenger appears to men,
And they astonished turn up their eyes,
And lean back, and on the lazy-paced (βραδύστολος)
Clouds the god they behold riding,
Navigating with wings the bosom of the air.—

O Romeon, wherefore, I pray, art thou Romeon?
Deny both thy father and thy name; but if thou wilt not,
Swear to abide a faithful lover of me (αδει)
And I stand aloof from both house and race.

Shakespeare, Romeo and Juliet, ii. 2.

XV.

To day I myself with prince Amieus
Crept after the man, of an old oak
Reclined under the shade, of which oak the ample-enfolding
Root stooped-forward, overlooking the streams,
Which brawl flowing-along this wood:
Whither also some wretched stag, who elsewhere had been maimed,
Injured somewhere by the huntsman’s hands,
Came up for the deadly breathings-forth of life:
And truly such lamentations the unhappy animal
Raised, prince, that almost his hide even
Was bursten asunder with hardly-breathed sighs:
And from his eyes down his innocent nose dense
Drops of tears coursed one another,
A piteous chase to look on; and thus he densely-haired
Looking sluggish, and by the melancholy
Iëches much observed in this time, by the extreme
Brink (plur.) of the swift streams was standing,
Increasing them with tear-flowing tide.—
What, I pray, said Iëches? did not he some sage
Maxim utter about this sight before him?

Yes, and diversifying it in countless ways he compared it,
First indeed, prince, thus the circumstance that the beast
Wept into the plenteous stream, did he touch;
Alas, alas, poor stag, thou the substance
That is thine, transferring, as it is instinctive in mankind,
Givest more to him that had too much before.
Then seeing him alone, abandoned,
And neighbourless as for his fastidious fellows,
Rightly, said he, go these things, for truly of thy friends
Calamity hath banished the influx.
And seeing a multitude of stags full of pasture,
Carelessly bounding past, and not calling to
The wounded one to fare well, he sorrowfully-speaks these things:
Go, ye sinewy and fat citizens,
Go ye, for thus now it is the custom everywhere:
Why look ye on this utterly-destroyed one before you?
Thus both the country and the town and the mansions
Royal he inveighs against with words that are upbraiders;
And besides he rails at this the life of us,
In one-word declaring surely these things, that over mighty
Tyrants only, and lawless intruders,
And worse than these are we, who the beasts
Affrighting thus utterly (Gr. from the foundation) chine them
In their own lawful abodes.

Shakspeare, As You Like It, ii. 1.

XVI.

Not ever once, prince, a revulsion (ἐνιστροφή) of terrors
Such as these have I had, now however (γε μή) fear possesses me:
For some things indeed it was possible for us to learn, having heard
And ourselves seen; and new things has announced (ἐχω with aor. part.)
One present within, what horrible to look on
Portents the nightly watchmen have seen:
In the mid streets a lioness brings forth
Whelps: and the sepulchral abodes wide yawning.
Have given up the dead that were hidden (perf. m.) below:
And on the clouds' tops fierce warriors in mail,
In fiery mail, men crowded in bands
And squadrons, preserving the well-arranged order of fight
Arouse combat, from whom blood-dropping dews
Have dripped upon the citadel beneath,
And the air hurled (φείλοσω) as if with warlike (ἀρείφαρος) din,
And one might (Gr. it was at hand to) hear horses' neighings,
And the groan of men fallen in slaughters:
And with weeping and wailings shrieking ghosts
Overspread the city: assuredly these things past describing
(Gr. greater than speech)
Have appeared, Cæsar, and me at least they confound with terror.—

What, I pray thee, is avoidable, for which from the highest
gods
The fate-assigned issue abides immovably?
Still Cæsar shall go forth, since equally to men,
To all and to me, is there concern with these predictions.—
When the poor indeed die there appears no
Comet star, but heaven itself blazing
Shews afore (perf. m.) to princes deadly fate.—
Even many deaths have the feeble-minded of men
Endured before dying, but a brave-souled man
Tastes (aor.) once the fated end.
But that man should fear, that, of whatsoever things there is
knowledge,
Of all wonders appears to me the highest:
Since, at the destined season, no-wise to-be-escaped
Fate brings the inevitable end.

SHAKESPEARE, Julius Caesar, iv. 3.

XVII.

Worms (εὔλα) and tombs and monumental (ἐπιτύμβιος) inscriptions
Are to be with us the remainder of our talk;
Come, let us write on the dust, making tablets (δέλτοισθαι) of it,
The tearful tokens of grief with dew of the eyes.
And guardians of our houses, and inheritors of our possession

XVI. 1. 23. The present of εἰμι. 

and its compounds has the force of a perfect. 

the force of a perfect. 

XVII. 1. 2. "Are to be," ἀν, 

a future, just as that of ἔχω has 

with optative.
Let us choose for ourselves: yet of a truth not these at least, since what are we fated (μέλλειν), Departing (φρούδος), to leave except our bodies, to the earth Cast forth unhonoured, without the state (χλιδή) of past-times (ἡ πάρος)?

His indeed are our deep furrows,
And we ourselves, and, in plain words, all things,
Nor is there aught else our own (ἰδιόν) except death (Gr. to die),
And the sorry (ὔτελέσα) model (τύπωμα) of barren earth,
Enough (διόν) only to cover the body with thin paste (πέλανος).
By the gods, reclining on-the-ground (χαμαι) let us recount In stories the sorrowful adventures of kings that have died:
How some indeed war (Ἄρης) hath undone; and some from their thrones
Have been cast forth (ἐκπεσεῖν); and another their haunt (ἐκφοβεῖν) the avengers
Of those whom he himself deprived of rule and of life;
And another slumbering in the night hath been undone;
And another by his wife by poisons; by violence at least surely

They all. For in the hollow cavity (κύτος) of the crown Which surrounds the mortal (βροτήσιων) head of a king, Death sits on thrones, and in it the antic (κέραμος)
Mocks at the royal (τύραννος) ornaments of state,
Allowing him the bare gift of air, for a time,
A certain short time, scoffing at him (ἐγκαθίβατεῖν) in cruel ways,

And allowing him to look death with stern eyes, after that
Him he-hath-made-utterly-conceited (ἐγχαυνώ) with vain haughtiness,
As if forsooth (διήθεν) this fleshly encloser (ἔρκος) of the soul Were fortified around with brass. Thus him with delights 30 He humours (δαλπεῖν, aor.), and then comes the end, and the point pierces,

The point, I say, of a little arrow pierces this barrier (ἄγκα) of walls,
And the king departs (perf.) disappearing (φρούδος). No longer (πλέων) shall there cover

1. 9. “Our,” by the dative of the personal pronoun.
1. 19. “In the night,” by an adjective, ἐνυχθείς, as often in Latin nocturnus and diurnus, “by night,” and “by day.”
Any-one of you his head, nor with reverences too
Solemn, for the future, shall mock at (ἄγκαριλλάπτω) a mortal.
Forego your ancient respect—cast away of reverence
The paternal traditions, and the ministerings (ὑποπρία) of
attendants;
For ye are doing no other thing than mistaking me (ἀγνοεῖν)
continually to-this-time (δεῦρο).
At least of-a-truth the same bread with you feeds me too;
Lacking I am painsed (ἀλγῶ), and I taste (μιδ.) sorrow; of
friends
And of help I too have need (δεῖ καὶ) : then, one subject to
(ὑπήκοος) these things,
How forsooth (δῆ) was it fit to call to my face (ἀντανδὰν) king
by name (acc.)?

SHAKESPEARE, Richard II. iii. 2.

XVIII.

Know'st thou (perf.) not, of a truth, that heaven's searching
(ματήριος)
Eye, whenever (εὖ- αὐ) below the well-rounded earth
Concealing itself, it gives light to the regions beneath,
At that time bandits and fierce robbers
Roam here concealed in darkness,
Bloody with violent outrage (ἄβραχ) and slaughters?
But when rising up above this terrestrial
Ball, he fires with rays the loftiest branches
Of the eastern pines (πεῦκη), everywhere within the recesses
Darting (λάπτειν) his light, the discoverer (ἐπισκόπος) of un-
ballowed deeds,

Then straightway (ἰδῇ) murders, treasons, and at-the-same-
time the forms
Of deprecated (ἀπευκτῶσ) crimes, of their nocturnal veil
Bereft, openly and naked to view (aor. infin.)
Stand beneath the light, and shuddering (perf. part.) with
trembling
Themselves at (πρὸς, gen.) themselves. And thus (δοῦτωσ)
I say that this
Plunderer and traitor in nocturnal outrages
Long hath wantoned (part.), since the time when wandering
We were-amidst those dwelling (φιλομένος) beneath.
But when he shall have seen from our eastern thrones
U's rising, a cloud of shame
Shall dye the face for him conscious of his treasons;
Nor will he dare ever to look on the light of day,
But shall fear himself his own misdeed.
For not of the rough stormy sea
The boundless water to wash off a king's
Holy anointing is able, nor of mortals in the
Counsels is there might, so that even God's
Chosen deputy (ὑπαρχός) they can cast-forth from his throne

(πλῦρ.)
And as many as the enemy by force having collected leads,
Against my golden crown sharp (δέριστορος) darts
Cast-in-brass (χαλκήλαιος) aiming, God, opposed to
Each of these, supplies a bright angel,
A heavenly defender, for his beloved Richardus.
And where celestials take part of (συλλαμβάνει) the fight,
It-must-be-that (ἀνάγκη) the weak courage of mortals fall,
For God fights for the right (τὸ δίκαιον) in all things (πάντα).

SHAKESPEARE, Richard II. iii. 2.

XIX.

Most excellent king, that thou from too soft feelings
And from this harmful pity shouldst desist, it is fitting.
Come, say, on what wild beast looks the lion
With gentle eyes? not on that which with violence
Invades his lair: and to the mountain-traversing
Bears, to lick (λιχνασθαί) the hand of whom is it pleasing?
Not surely that of those who from them before their eyes
Carry off their cubs (σκύμνος): or who boasts
To have escaped the bites of the lurking (κράτος) serpent?
Not he that has fixed his pain-giving (ἀναρος) foot on its
back (πλῦρ.).

And in truth, when tramped on at least, its little head
The worm (σκώληξ) lifts (mid.) in anger, and peck (δάκων)
Doves in aid of (ἀφωμί) their little broods.
But thou art not such, but when thy throne (πλῦρ.)
Ambitious (ὑψηλόφρον) Uorucus aspired at (ἀργεσθαί) by force,

XVIII. 1. 29. “The enemy,” ὃ. From the use of the article with
simple article to denote “the ene-
méν and ὃ in opposition, probably
arises the use in Greek of the
EXAMPLES.

Smiling thou stoodst by the man when he looked upon (part.) thee
With a hateful and brow-knitting (ἐνωφρυωμένος) counte-
nance.
And he, born the subject of others, not a king,
Had forethought (πρόνοια) for his son that he might become
a king,
And himself his own seed, like a father that loves his child
(φιλότεκνος),
Was forward (οπτεῖδε) to aggrandize; but thou, who art a
king by birth,
Having received from God a most goodly son,
Hast then consented (καταωμίω) to cast him forth unhonoured
From his paternal inheritance, a most unloving father
Being proved by deeds. Seest thou not the races of birds
Rear their young, though not possessed (ἐπήβολος) of under-
standing.
And indeed it is fearful for them to look on the face (στόμα)
Of men, but still their new-born issues (βλάστημα)
Who hath seen them not defending? when with the wings,
Which before at least terrified (ἐπτομένος) they used for
escape,
With these, and not with others armed,
They join (ἐνπάντεω, aor.) battle with man, if he climb (part.)
For the robbery of their beloved nests, and refuse not
To buy the safety of their young by their death.
I am ashamed of thee, my liege (δέσποτα), thus soft
When I see thee. Why imitateth thou not the temper (φύσις)
of these?
Would it not be a hard (δεσπός) thing, that this youth,
This beautifully-formed youth before-us (ἀδεῖ), for his father’s
fault (οὐνεκά)
Should fall from his ancient throne, and then at length (ἡ),
Having begotten a son, should thus speak to him—
What things my father’s fathers won for me,
My father thoughtlessly and carelessly lost?
A reproach not to be borne. But, by the gods,
Look on thy son, O king; and looking upon this
Manly countenance (ἀμμα), the presage (μάντις) of happy
fortune,

XIX. 1. 32, 33. The words unavoidably intermixed in the En-
that form these two lines are un-
glish.
Be emboldened and be sharpened as to thy fearful heart
To preserve the things now belonging to thee (παρὰν), and of them preserved
To leave when thou art dead this boy before-us the possessor.

Shakespeare, Henry VI. Part 3. ii. 2.

XX.

A prophet I appear to myself inspired (ἀρμῶσθαι) by the gods
Just-now (ἀρμοῖ) to have become, and as one at-the-point-of-death these things
I would say of him, whither (ποί) in regard to of fortune he will go on.
It cannot be that ever this hot-minded insolence
Should blaze forth a long time, since self-excited (ἀντόσωνος)
Violent fire is wont soon to decline (μεραίνωμαι);
Small-rain (ψακάς) is lasting, but the suddenly roaring
Hurricane (τυφώς) is short, and any one speedily
Hath fainted (ἀνείπτιων), who at the first hastes on too much.
Aye farther, (καὶ μὴν) the food hath destroyed many a gluttonous (λίχνος) one
Eating immoderately; and unsparing of its resources
Light vanity (χλιδή) in the manner of an all-devouring cormorant (λάρας)
At length (Gr. ending) with-its-own-hand tears its own body.
Surely fearful things suffereth the awful throne of sovereigns,
The highest veneration of this very-great earth,
For this is the seat of Mars, and it hath become a second
Island of the blessed, and haunt of the deities,
And a fortress fortified by (νεῖαι) nature, from infection (νόσος) To become a bulwark, and from hostile right-hand.
And this is the flower of mortals, and is perfection (Gr. the whole) in little,
Just as (ἀνέπη) any stone, all-round, by the silver-spread
Sea's encompassing (σφενδόω) it lies surrounded,
And that sea is constituted instead of a rampart for this land,
And a defensive trench for its dwellings, of communities
Less happy so as to fence-off the envy.
Yea, farther, this happy plain of the British land
Hath been both the nurse and the teeming womb (belongs to the next line) of noble
Sovereigns, and their much dreaded glory
Examples.

Having received for the sake of both their blood and race,
Do then shine-out (νεώ) among mortals, far from their 30
dwellings
[Both for their godly zeal’s and their high-born valour’s
Sake having been honoured] where for mankind
Having died among the Hebrews, a stubborn people,
The divine Son of Mary received burial.
And yet, dear though she be, and a land the dearest
Souls nursing, and reaping honourable
Reputation among men, yet, nevertheless now (τὰ νῦν)
[But I say it at the deathly breathing out of my life]
Hath she been trafficked with, how do ye think, like (ἀλεξία)
To fields or to mean tenements (οἰκητήρων)
She who ere this by the all-powerful billow
Was held in, and her stony (καταλιένες belonging to next line)
beach the envious assault
Of the sea-dwelling god used-to-beat off.
But now on the other hand the land is bound in with dis-
honour,
With waxen blotis (κυλίς), and of covenants
With rotten tablets, and she who hitherto always mortals
Was wont to conquer, now hath been conquered shamefully
Herself by herself; but if this reproach
Ever should be no more (φρῶδος) at-the-same-time-with (εὐμῦ-
μέτρος) my life,
Of-good-cheer thenceforward will I bear death (Gr. to die). 50
Shakespeare, Richard II. ii. 1.

XXI.

Come on (εἰς) gales, will ye not of your furious blast
Be unsparing (Gr. spare nothing), so as to burst asunder your
jaws?
Whirlwinds, and hurricanes, with grievously-cold inundation
Drown (πνεύμα) the temples with the very eagles:
Come ye joint-effectors of thought, glowing
Blazes, the vaunt-couriers of oak-cleaving thunderbolts,
Burn ye (opt. with ἄν) this my (ἀμώ) hoary head, and thou,
All-shaking (πυκνεύμα) thunder, beat-flat (σφυρηλατῶν) the
well-rounded

1. 2. Insert μὴ ὦ, as in τῷ δῆτα. Æsch. Prom. 630. See also Æsch.
mέλλεις μὴ ὦ γεγονόσκει τῷ πῶν; Eumen. 290. 874.
Earth's thick rotundity, and the moulds of nature
Tearing asunder (aor. part.) spill the germens
As many as give-birth-to (ἐκφόνω) the faithless race of men.
Be thou (aor.) glutted with roaring (part.), and burst on me, fire,
Spout (καχλάζω), rain, for neither fire nor winds
Not rain, not lightnings have I begotten (ἐχω with aor. part.)
Never have I condemned faithlessness on your part (Gr. of you), no,
Never have I placed-in-your-hands sovereignty, not with children.
Equally fondly (neut. plur. ἵνος) I have addressed you ever,
neither-in-return (ἐπωκαλεῖν)
Owe-ye-back any service to me.
So then (πρὸς ταῦτα) be ye glutted hurling down on me
Horrible things, and here I (plur.) stand your slave;
A feeble (Gr. jointless) poor dishonoured old man.
But yet slavish-minded tools (ὑπηρέται) I call you,
You who with a pernicious pair of maidens
Having joined (ἐναρμάζω) high-engendered battles
To this hoary (λευκανθῆς) head of one so old (τηλικόνδε)
Do-despite (ἐβρικέω) foully, for how was not this foul?
But now let the greatly mighty gods who the high-raised
Dreadful strife of opposite-blasts (Gr. contrary-blowing discord) this before us (δέ) maintain,
Let the gods, I say, search out those hostile to them.
Thou there (οὖρος) and why shudderedst thou not? who in thy mind (plur.)
Art-conscious that thou livest with (Gr. living with) undivulged crimes (ἀμφάλκημα),
Unsmitten by justice: begone, blood-stained hand,
Hide thou thyself—hide thyself, O false-swearer
In speech good, but in deeds that art (Gr. being) impious.
Be ye shaken-to-pieces (aor.), O crafty one, whosoever secretly
Stealing-on (ὑπήρχουσα aor.) and even (γε) maintaining speciousness (Gr. the specious), hast dared
To become the slayer and assassin of mortals.
Come forth, O pollutions sealed-up within,
That ye let-loose, your bars having been broken, these terrible
(ἐμφοσος)
1. 9. πόλος is not only the axis, phren's Thesaurus on the word.
but the whole sphere. See Ste-
Summoners should cry-grace (σαίνω) it is meet: but not that I should, for what belongs to me (φαμα) Are rather ills suffered than ills done.

Shakespeare, King Lear, iii. 2.

XXII.

Conceive now any season, when uniting (ἀμφιψαίνω) With murmur creeping slowly (βάδην) the still (νήμεμος) darkness Fills the great gaping (ἀμφιχαίνω) vessel of the æther. For through the hollow-wombed night a sound, A certain double sound, hums in the intervals of war (Ἄρης) Sounding-low (ἱπτερίν) indistinctly, so that the posted (perf.) Sentinels almost receive one from another Whispers, the secret interchanges of watch-words. And fires shine-opposite-to fires, flame Yellow flame; I say, breathing-out, looking through which the soldiery (Ἄρης) 10 Of both sides (διπλῶς) sees the darkling countenance of both-sides And then of the horses as of those raging-forth opposing cries To horses of the other army, the heaven-ascending neighings, full of boast Pierce night through its ears, and the horsemen Within their tents their armourers (Gr. iron-smiths) Accoutre (κοσμεῖν) with full-armour, and by hammers With speed riveting the coats-of-mail so as to be well-fastened (ἐπιγαύς ἢχο) Already give-as-prelude (φρομμάξομαι) a certain fearful sound, And from the fields the cocks (δρόμης) crow shrilly, And the brazen bell (belonging to the next line) announces the deep twilight 20 Inasmuch-as (ὅτι) the fourth watchman is drawing-his-lot. And assuredly on that side, in the full-manning of their army Priding themselves, and in light-minded thoughtlessness The hot and too high-minded soldiery of the Gauls For their antagonists (ἀνθρώπων) those rated equal to nothing

l. 41. See Soph. Æd. Col. 248. two corresponding words, διπλῶς
XXII. l. 11. Place together the διπλῶς.
Are trafficking with dice; and among them there chides
Many a one the slow-paced night, with what lingering
And how in the manner (plur.) of a hateful and deformed witch
(dýuvripía)
She limps dragging-forth along the road her lame foot.
But the others, like easy victims, at-the-point-of-death
(θανούμενος,)
The British men patiently by their fires
Are sitting, pondering on the morning conflict;
And having at the-same-time both the gesture of sorrowing
ones,
And fleshless cheeks, and garniture (belonging to the next line)
not unexercised in battles
Before the moon, the eye of night, to look upon.
They appear (πρίπω) the likenesses of terrifying (ἰμφοβος)
shades.
Now of this utterly ruined host, the majestic
Leader, any one beholding, as both to tent and
To fire, one at one time, another at another time, he turns his
steps (Gr. foot).
How could one not praise: "O gods, grant that glorious,
And not unheralded, such a head may become!"
For then, going forth, he tends the whole army,
And modestly salutes them smiling at the same time;
Yea, and (καί δὴ) calls them kinsmen, friendly men,
And fellow-countrymen, under three terms-of-address (πρόσ-
φέγμα).
Aye, and on his noble face at least there is not an indica-
tion,
By how great an army he is conscious that he is surrounded
(part.),
Nor again yielding at all to the toil of watchings all night
Hath he changed the bloom of his colour, but to-look-on he
shines forth (πρίπω)
Fresh (ἡγήσ) and bearing-up outruns toil,
Ever retaining kingly and cheerful semblance;
So that if any one wretched pines away as to his pale eye,
Looking on him, on-the-spot, he is emboldened,
Whose liberal eye, like any sun,

1. 39. One at one time, another at another time, by ἠλλοτ ἠλλον, as in προς ἠλλοτ ἠλλον πημενη προσ-
ιδαι, Ἀσχ. Prom. 276.
Examples.

Alone (ἐις) on all, confers (χαριζομαι) a certain common boldness,
Making-glow cold fear by friendly looks (ἀνγή).

Shakespeare, King Henry V. Act iv.

XXIII.

The present conflict (next line) appears to proceed as that of morning (ἰωβινος).
When the dying clouds (next line) join battle
Against the light of the rising (ἀντελλω) sun;
And when the shepherd, warming his nail by breathings,
Calls it neither night nor perfect day.
Now indeed it sways (προοίρω) this way, as a great wave
Which by constraint of the sea-tide (ποντια πνημυρις)
Hath come to encounter against the blast; and now it preponderates there,
As when the same sea (next line) any time, having been constrained (ἐξαναγκαζω),
Yields to the strong might of the winds:
And at one time the sea prevails, at another the blast:
And each (ἐκατερος) in turn (μερος) is stronger, and weaker,
And always pressing breast (plur.) against breast, by force
A hard wrestler holds out (καρπετειν) for victory,
Yet neither graced-with-victory (καλλινκος), nor conquered;
And thus the terrible conflict is equally-balanced.
Now by this bank will I lay down my body,
And let the might of victory be that party’s whom (gen.) God wills.

For my queen, and the chief Cliphordius, me
Have thrust aside from the battle, giving out (ἐνδαρεισθαι) words,
And adding to them with an oath, that certainly most
In my absence (gen. abs.) the affairs prosper.
Would I were no more! but with God’s permission it shall be said:
For what are mortal affairs, except both grief and sorrow?
Alas me! for I think he has met with (κυρω) a happy life,
Who was born nothing else than a (τις) shepherd,
And, as I do now, sitting on a hill (λόφος),
And dextrously on dials drawing strokes (τυπος),
Shewing the course of time bears-to-the-end (ἐξαντλειν) life,
That he may learn the progress (Gr. foot) of time, how it proceeds, 30
Just (πορεί) how much time will fill up the share of the hour,
And how much the measure of the complete (τελέσφορος) day,
And how many days fill the period (κύκλος) of the year,
And how much length of life a mortal may lengthen-out.

XXIV.

Of a truth, the things which hope is wont (ϕυλεῖν) to propose abundantly
In the beginnings (φροίμον) of human plans,
These abide not by the assurances of fair-fruit (καλλίκαρπος);
For in the intricacies (Gr. folds) of the inordinately high-raised (ὑψίζην)
Deeds, necessities hard-to-resist spring up.
As then, by the collection and conflux of sap (ἐπός), knots (πλοκή)
Foully harm the pine, sound before,
Hindering it by tortive deviations (διάστροφος πλάνη).
So that no more has it ever again (αὖθις ἂδ) straightened its growth.
Neither, men, hath there sprung up now any new (νεόγονος) thing,
That thus behind our former (παρασκεύα) hopes we
Have been left far, Troy (next line) being even on its foundations still,
Though besieged seven years;
For doubtless also all of things done before,
As many as we know inscribed upon tablets,
Trial, hindering them, so as to reach not the mark,
Has forced-aside, and perverted (παραλλάσσω) by force,
So that not to the stamp of the form (next line) which the parent mind gave,
Of the form, I say, indistinct and hard to discern, do they correspond (ὁμορροβεῖν).
And why then, princes, such things as now we are busied in (σπουδᾶς)
Are ye ashamed looking on? deeming these things
A reproach to us, when they are even nothing else than (πλῆν)
The impediments (ἀμβολία) from (gen.) supreme (ὁ μέγαντος) Jupiter, that
He may see among men firm perseverance (Gr. to persevere firmly, ἀπρομήδα),
Of which certainly the perfection (καλλος) in the good-will indeed of fortune,
It is (ἕξε) impossible for those seeking to find out:
For both the man who is heartless (ἀστεραγχως) in nature, and the brave-hearted man,
And the fool, and whosoever was possessed (ἐπήβολος) of sense (φρείνε),
And those who have learned well, and those of men who have not, and the dispositions
Easily-flexible, and the hard ones, then (τρικαῦτα) somehow
All appear to be brothers (neut.) and akin.
But when a stern and brow-knit (ξυνωφρουμένος)
Countenance shewing (νομαν), the goddess roars like (δώσ) winter,
Then therefore the divine Power breathing-out around
A certain blast (φύσημα), shared-by-all (κοινός, as with the
irresistible (ἀδηρίτος) might
Of a winnowing-fan (λικμός), parts the light things far-off with its breath:
But to whatsoever there is weight and excellence together, this
Is-laid-forth (προκείμαι) apart, rich in inborn strength.
Prince, son-of-Atreus, duly (ἐναυίμως) thy godlike (next line)
seat
Reverencing, Nestor will consider (σκέπτομαι) the words
Which thou hast spoken last. In misfortune (το διστυκχείν)
Is (ἐνεί) the true trial for men.
Knowest thou not, when the sea has been lulled still (ἀνύμων)
How many idle and very sorry boats
Dare to navigate its calm (ἐνυφέμοις) bosom,
Partaking (ἐπιμερίσχω) of the way with the all-magnificent ones?
But if ever the rough Boreas (Gr. Boreal roughness) the gentle
Thetis has angered, immediately you may look on
The uninjured (ἀκήπτος) form of the well-benched ship, by force
Making-way (ὁδοπορείν) right-through (διαμετάξ) the liquid
billows,
And bounding aloft (πεδάρως) between (next line) both
heaven and
The sea, in the manner (δίκη) of Pegasus, to speak of.
But the high-boasting one, she that just-now (ἀρμοὶ) idly with rotten
Sides dared to imitate lofty manners,
Where I pray (δῆ) is she? where now shall the boat be found?
Why (ἄλα ἡ γαρ), know that she keeps the recesses of harbours
(ναῦλοχος πτυχῆ),
Or surely has become a prey (βορὰ) for the good of the sea
(πῶνιος).

XXV.
Forgive me, maiden, for that (οὖνεκά) not meeting a fit-season
(καυρός),
And not having been cautious as to this saying, I have terrified thee;
For I knew not at all that I should grieve (fut. part.) thy mind.
But however (οὖν) since, in truth, in sorrow (part.) thou hast changed
To see (part.) me, straightway the mournful (πολύσωνος) calamity
Made thee known, though thou wast (part.) before unknown to me.
I fear lest looking on me thou shouldst hate me (ἀποστυγείν); For I am (κυρῶ) one that has announced words (sing.) of ill-
tidings (κακάγγελος).
It was I that err’d (Gr. I erred) in asking thee (part.) these things; but thou
Wast nothing in-the-world (πορέ) else than the token of my misfortune.
But tell me all; for I was not able then, in my terror
(ἐκπλαγέωσα).
To learn all the story (Gr. all things); but now I could hear them willingly (φίλος).
But know thou at least, that they will renew thy sorrow.
I will not (οὐ μὴ) in any wise (πορέ) be overcome by (ἡσὺσων) the calamity.
What was in truth the encounter of the battle? detail it, I pray thee (πέρανε δῆ).

XXV. 1. 8. A personal pronoun beginning a clause, and emphatic, may often have the emphasis pre-
served in English, by the para-
phrasis "it was... that..."
Our army indeed, being thoughtless of assault from the enemies
In tents, bordering on the new city,
Was occupying a spot ill fortified (ἀχυρωμένος):
When about evening twilight (δείλην ἐσπέραν), from the oak-
woods ὄρμας)
There approached a dust borne up (αἰωρείσθαι) from the ground (γῆθεν).
And the sentries fled, and the camp was filled with
Clamour, as (ἀρε) the enemy (gen. abs.) were already near;
And with difficulty we assembled on horses as quick as pos-
sible (ὡς τάχος),
In this time urged on at full speed (ἀπὸ δριττός).
The hostile cavalry through the breast-work of trees (δεν-
δρίτες ὄρκανη)
Passes, and quickly the trench that-ran-round (περιδρομος) in-
a-circle
The dauntless chivalry (Ἀρης) of the enemy leaped over
(ὑπαλλείσθαι).
Inconsiderately however, by their exceeding forwardness,
They preceded the remaining multitude of their army,
And the foot soldiery (λεως) had been left-behind a long way.
Thus unsupported (μονήρης) the bold horsemen
Were following their leader (σημαντήρ); and then immediately
All our equestrian host speeding-forth (συδέλα)
In front, and at the same time from flank (πλευρόθεν), them
back
Drive to the ground (τόπος) near the trench:
Where at length (δὴ) the infantry (πέτος στρατος) having been
drawn up, immediately
Protending lances received them fatally (τριμμόνως),
So that they had not power any how, forward, nor to the rear
(τοινίσω),
To move, shunt in on all sides with terrors.
Thereupon he that is general of our army
Crying aloud calls to the commander of the enemy,
On terms on which it is reasonable for one that had been
bravest (ἀριστεύων), and not by feebleness

l. 25. ἡρως collectively, for adjective ἀσκεπτός.
l. 42. "It is reasonable," εἰδος,
1. 28. "Inconsiderately," by the to come into line 43, as the two
neuter plural of the corresponding could not be entirely separated.
Of spear had been conquered, to surrender (ἐκδοιναί) the army. But he on-the-other-hand, for by the crest and long locks He was to be known (γυναῖκες), to those broken by the equestrian charge (δρόμοις),

To his own men having given sign (νεῦσ), himself first instantly

Urging his generous horse (ἰπποῦ σέμα), the trench Leaped over, and they all followed him at speed (σύνην).

And at length the deed was done; for smitten within

The breast (πληρ.) by a two-edged weapon (ἀμφίηες δόρῳ), the man's horse

Himself indeed stands upright, breathing out fury,

And shot off the rider (ἀμβλάτης) afar;

And on high, above him fallen, the strong horse (ἰππευον σθένος)

Bounds, no more having remembrance of bridlea.

Princess, what trembling seizeth thee as to the knees?

It is better that I depart, and pain thee not farther.

No, I pray thee (δήθα), for I will bear it; therefore tell the whole.

Upon them then, their leader fallen

Beholding, there falls a dreadful daring of fury:
And utterly forgetful of their safety,

In manner of lions they raised (εὐθης) a desperate fight:

And we, from anger at their all-venturing boldness,

Slay them, nor earlier (πρὶν) an end of slaughter

Did we make (ἐθνεά), than (πρὶν) that even the last fell.

And where is the dead-body? this I farther-desire to know.

Maiden, we bare-him forth early;

Twelve youths (γῆροι) began the procession, from the army

Selected according to distinction (ἀξίωμα) of high-birth,

Bearing the corse, and all the army followed-after.

And a garland of fair (ἐκαρπὸς) laurel rested on the bier (ἐφάντῳ δροῖτη).

And to this the general himself kindly (ἐφράω) Joined (ἀμένω) his own victorious (καλλίνυμος) sword.

1. 49. The first syllable of ἐκτρώκατο may be elided after the long final vowel of δή.

1. 56. Bring together "and" ... "not" into one word μήδε.

1. 64. "Farther," or in addition, are often expressed by παρά or ἐν in composition with the verb; I farther desire, προορίζω.

1. 65. "Early," by an adjective, ἔφος, agreeing with the object.
And he was not without-share of tears, at least, since
Many were there among us, who the nobleness of the mind
Of him and his gentle manners had known (μαθὼν);
And there was none who did not weep for him, and gladly
Would the general have preserved him, but he did not
Allow it, for purposely (διὰ λόγου), they say, he sought death.

Engaged from a Translation, by Hermann, of Schiller's
Death of Wallenstein, iv. 10.

XXVI.

The dead calls me, he calls me, and with him (ἰν) of his
followers (ἀπάων)
The truly loving trusty-band (πιστωμα), as many as with him
Sacrificed themselves, as avengers to their dead chief,
Utterly blame my ungenerous delays.
For they not even abandoned him when dead
Who ruled them living, and to these things agreed (αἰνέων)
Those, the slow-of-sympathy (δυσαλγή); and shall I then
(εἰρα) love life?
No, surely. For me, too, the garland that thy bier
Crowns is woven (perf.). And what life is pleasant
Without love at least? but I will cast it away,
Since he lies dead through whom once it was sweet.
For formerly (το ἰπύν), when I found-for myself thee that
loved me (ποθείων),
It then was pleasant for me to live, then joyful (fem.)
I used-to-look-on the golden-rayed light,
Looking-forward-to (προσδοκῶ) the two greatest joys.
Thou, thou didst stand at the gates of my life,
Through which I then was entering (εἰσαμείβεω) with doubting
(ἀκνησάς) foot
Quitting my maiden-chambers, and the recesses of the house
(plur.)
And from countless suns brightness was shining forth:
And thou wast appearing a propitious divinity, me, somehow
beyond
The dream-resembling days of youthful life,
On the highest peaks of happy existence, ready-to-place
(στησών);

XXVI. l. 16. Place the pronouns together, ὅ, μοι, ὅ ...
And the feelings of which, as awakened from sleep, with new perception (φῶν)
I then became-sensible (αισθάνεσθαι), having tasted them
(γεγενμένη) for the first time (τὰ πρῶτα),
These were truly the happy life of the gods,
For then I first saw thy noble head.
But then came destiny, and mercilessly with cruel hand
Having grasped thy tender (μαλακὸς) body most dear to me
Casts it forth an object-of-trampling (πατησμὸς) to the hoofs
of warlike horses:
Such is the fate of the honourable among men. 30
Let then every one (πᾶς τις) shun to be high-minded.
The awful dispensers (κράντορες) of the fate of mortals are-
envious,
And unseasonable joy moves the anger of the gods.
We sow the good seed for fortune to rear,
And the end proves whether the harvest is joyous or fatal.
Alas! whenever a house is destined (μαλλαϊν) to fall, consumed,
Immediately the collected clouds hide the sky,
And the dart of lightning (κεραύνος) issues even from the
clear-sky (εὐδια),
And the earth from beneath sends forth subterraneous (χθό-
νος) fire.
And infatuated (οἰστροπολικός) joy itself, blinded as to the eyes,
Dashes the frantic firebrand against the blazing roof. 41

Re-translated from a Translation, by Hermann, of Schiller's
Wallenstein, iv. 12.

XXVII.

Thou judgest well; therefore God to men,
To different men, hath divided (διωρίζω) different offices (τελός),
Ever turning them endeavouring to motion (infin. pass. of
κινεῖν),
Having assigned (θεῖς) them obedience as a certain mark and
end.
This one may see in the labouring bees,

l. 36. φῶν, to be prefixed to the
line, forming no part of it.

l. 41. "Dashes against," by a
compound of βθλαϊν with ἐβ, fol-
lowed by a dative.

XXVII. l. 5. "One may see,"
Gr. "it is possible to see," ἔγει ἴδειν.
EXAMPLES.

Which of-a-truth (δι), nourishing themselves according to a certain law of nature,
Carefully (εἰ) persuade their numerous host to regulate itself (κοσμησαι),
For they have a king, and classes (γένη) of officers.
Some then, within, the well-regulated (εὐκοσμὸς) common-wealth
Administer (νέμει) as dispensers-of-justice (δικαστόλος): the merchandises
Others as merchants toil-at abroad:
Others, as soldiers (Gr. spear-bearers), thoroughly-armed as to their bodies,
Prey-upon (λῃξεδαι) the soft flowers of summer with their stings,
And bearing off the spoil, on joyous feet,
Approach the royal tent of their commander,
And he in-his-turn (αὐ), busied about (ἀμφέτων) supreme
(μέγιστος) government (ἐπικρασία),
Oversees the workmen, in their dwellings golden Roofs moulding out, not without songs;
And the soberer citizens in-their-turn the honey
Kneading, and the labourers, the poor (ἀχρήματος),
Laying down their heavy burthen in the narrow gates,
And with a surly injunction (κέλευσμα) the stern-eyed Censor (κολαστὴς) handing over to pale executioners (δήμος)
The slothful drone (κηφήν), From which things I am taught the following things:
That many things harmoniously (συμφώνως) tending (φέρει) to the same end
May conspire (ζυμπεστεῖν) in opposite manners,
As shot from many hands, many
Arrows are aimed (στροχάσομαι) well at one mark (γεν.);
As many ways lead (φέρω) to one city,
And many rivers to the common salt-water of the sea,
And many lines to the same centre of the circle;
So countess actions once set-in-motion (κινεῖν) to the same,
To the same, I say, end tending (βαλεῖν), may safely prosper.
Then come on, king; do thou indeed, going to Gallia,
And having divided carefully four parts of thy Bretanni,
Make-war (στρατηλασεῖν, aor.) against Gallia, having one part

1. 8. "They have," Gr. "there is to them."
Examples.

With which thou shalt have all the land utterly-shaken (ἐκπλήσσω).
And if to us here not-even thrice as much force (στῶλος)
Fully-suffice to repel the wild-beast from the gates,
Let us now (σή) be worried (ἐπιθωόνσεσθαι), and from this land.

Let the name of valour and of good-counsel be lost.

Shakespeare, King Henry V. i. 2.

1824. Medal.

Arviragus. ——Thanks, good youth!
Safe hast thou brought me to that holy spot
where I did wish to die. Support me still.
Oh, I am sick to death. Yet one step more:
now lay me gently down. I would drag out
this life, though at some cost of throbs and pangs,
just long enough to claim my father’s blessing,
and sigh my last breath in my sister’s arms.
And here she kneels, poor maid! all dumb with grief.
Restrain thy sorrow, gentlest Evelina:
true, thou dost see me bleed: I bleed to death.

Ev. Sayst thou to death! Oh Gods! the barbed shaft
is buried in his breast. Yes, he must die;
and I, alas! am doom’d to see him die.
Where are your healing arts, med’cinal herbs,
ye holy men, your wonder-working spells?
Pluck me but out this shaft, staunch but this blood,
and I will call down blessings on your heads
with such a fervency——

1825. Class. Tripos.

A. Who is this that cometh from Idume?
with garments deeply dyed from Botsara?
This, that is magnificent in his apparel;
marching on in the greatness of his strength?

B. I, who publish righteousness and am mighty to save.
EXAMPLES.

A. Wherefore is thine apparel red?
   and thy garments, as of one that treadeth the wine-press?

B. I have trodden the vat alone;
   and of the people there was not a man with me.
   I trod them in mine anger,
   and their life-blood was sprinkled upon my garments.
   For the day of vengeance was in my heart,
   and the year of my redeemed was to come.
   I looked, and there was none to help:
   therefore mine own arm wrought salvation for me,
   and mine indignation sustained me.

A. Strengthen ye the feeble hands,
   and confirm ye the tottering knees.
   Say ye to the faint-hearted: Be ye strong;
   fear ye not; behold your God!
   He himself will come and deliver you.
   Then shall be unclosed the eyes of the blind;
   the ears of the deaf shall be opened;
   then shall the lame bound as a hart,
   and the tongue of the dumb shall sing.
   For in the wilderness shall burst forth waters,
   and torrents in the desert;
   and in the haunt of the dragon shall spring forth
   the grass with the reed and the bulrush.

1826.
To Translate d into Greek Iambic Trimeters.
Ter. Eunuch. II. 2. Gnatho, Parmeno.
Dii immortales . . . . . . . . . . . . . . . . . . . . . . . . . . . . . 
sanos facit.

1827.—Iambics.
Glamis thou art, and Cawdor, and shalt be
what thou art promised. Yet I do fear thy nature;
it is too full of the milk of human kindness
to catch the nearest way. Thou wouldst be great,
art not without ambition; but without
the illness that should attend it. What thou wouldst highly,
that thou wouldst holily: wouldst not play false,
and yet wouldst wrongly win: thou’dst have, great Glamis,
that which cries: Thus thou must do if thou have it;

σ 2
and that, which rather thou dost fear to do, 
than wishest to be undone. Hie thee hither, 
that I may pour my spirit in thine ear, 
and chastise, with the valour of my tongue, 
all that impedes thee from the golden round 
which fate and metaphysical aid doth seem 
to have thee crowned withal.

1828.

Cæsar. What mean you, Cæsar? Think you to walk forth? 
You shall not stir out of your house to-day.

Cæs. Cæsar shall forth: the things that threatened me, 
ne'er looked but on my back: when they shall see 
the face of Cæsar, they are vanished.

Cæsar. Cæsar, I never stood on ceremonies, 
yet now they fright me. There is one within, 
besides the things that we have heard and seen, 
recounts most horrid sights seen by the watch. 
A lioness hath whelped in the street, 
and graves have yawned, and yielded up their dead: 
fierce fiery warriors fight upon the clouds, 
in ranks, and squadrons, and right form of war, 
which drizzled blood upon the Capitol: 
the noise of battle hurtled in the air; 
horses did neigh, and dying men did groan; 
and ghosts did shriek and squeal about the streets. 
O Cæsar! these things are beyond all use, 
and I do fear them. Cæs. What can be avoided, 
whose end is purposed by the mighty gods? 
Yet Cæsar shall go forth; for these predictions 
are to the world in general as to Cæsar.

Cæsar. When beggars die, there are no comets seen: 
The heavens themselves blaze forth the death of princes.

Cæs. Cowards die many times before their deaths: 
the valiant never taste of death but once. 
Of all the wonders that I yet have heard, 
it seems to me most strange that men should fear: 
seeing that death, a necessary end, 
will come, when it will come.
Osmyn. My life, my health, my liberty, my all,
how shall I welcome thee to this sad place?
how speak to thee the words of joy and transport?
how run into thine arms, withheld by fetters?
or take thee into mine, while I'm thus manacled
and pinioned like a thief or murderer?
Shall I not hurt and bruise thy tender body,
and stain thy bosom with the rust of these
rude irons? Must I meet thee thus, Almeria?

Alm. Thus, thus: we parted thus to meet again.
Thou told'st me thou would'st think how we might meet
to part no more. Now we will part no more,
for these thy chains, or death, shall join us ever.

Osm. Hard means to ratify that word! O cruelty!
that ever I should think beholding thee
a torture! Yet such is the bleeding anguish
of my heart, to see thy sufferings, O heaven!
that I could almost turn my eyes away,
or wish thee from my sight.

Alm. O say not so,
though 'tis because thou lov'st me. Do not say,
on any terms, that thou dost wish me from thee.
No, no! 'tis better thus, that we together
feed on each other's heart; devour our woes
with mutual appetite; and, mingling in
one cup the common stream of both our eyes,
drink bitter draughts, with never-slacking thirst.
Thus better than for any cause to part.
What dost thou think? Look not so tenderly
upon me: speak, and take me in thy arms;
thou canst not. Thy poor arms are bound, and strive
in vain with the remorseless chains, which gnaw
and eat into thy flesh, fest'ring thy limbs
with rankling rust.

1830.

Let it be so—Thy truth, then, be thy dower;
for by the sacred radiance of the sun,
the mysteries of Hecate, and the night;
by all the operations of the orbs,
from whom we do exist, and cease to be;
here I disclaim all my paternal care,
propinquity, and property of blood;
and as a stranger to my heart and me
hold thee, from this, for ever. The barbarous Scythian,
or he that makes his generation messes
to gorge his appetite, shall to my bosom
be as well neighboured, pitied, and relieved,
as thou my sometime daughter.

1831.

He was a man most like to virtue: in all
and every action, nearer to the gods
than men, in nature: of a body as fair
as was his mind; and no less reverend
in face than fame: he could so use his state,
tempering his greatness with his gravity,
as it avoided all self-love in him,
and spake in others. What his funerals lacked
in images and pomp, they had supplied
with honourable sorrow, soldiers' sadness;
a kind of silent mourning, such as men
who know no tears but from their captives use
to shew in so great losses. I am sure
he was too great for us; and that they knew
who did remove him hence. When men grow past
honoured and loved, there is a trick in state,
which jealous princes never fail to use,
how to decline that growth, with fair pretext,
and honourable colours of employment,
either by embassy, the war, or such,
to shift them forth into another air,
where they may purge and lessen. So was he;
and had his seconds there sent by Tiberius
and his more subtle dam, to discontent him,
to breed and cherish mutinies; detract
his greatest actions; give audacious check
to his commands; and work to put him out
in open act of treason. All which snares,
when his wise cares prevented, a fine poison
was thought on, to mature their practices.
1832.

O haunt his midnight dreams, black Nemesis! whom, self-conceiving, in the inmost depths of Chaos, blackest night, long-labouring, bore, when the stern destinies, her elder brood, and shapeless death, from that more monstrous birth leaped shuddering! Haunt his slumbers, Nemesis! scorch with the fires of Phlegethon his heart, till helpless, hopeless, heaven-abandoned wretch, he, too, shall seek, beneath the unfathomed deep to hide him from thy fury. How the sea far distant glitters, as the sunbeams smile and gaily wanton o'er its heaving breast! Phœbus shines forth, nor wears one cloud to mourn his votary's sorrows. God of day, shine on! By men despised, forsaken by the gods, I supplicate no more. How many a day, O pleasant Lesbos, in thy secret streams delighted have I plunged, from the hot sun screened by the o'erarching grove's delightful shade, and pillowed on the waters: Now the waves shall chill me to repose. Tremendous height! Scarce to the brink will these rebellious limbs support me. Hark! how the rude deep below roars round the rugged base, as if it called its long-reluctant victim! I will come. One leap, and all is over. The deep rest of death, or tranquil Apathy's dead calm, welcome alike to me. Away, vain fears!

1833.

I do believe that violent hands were laid upon the life of this thrice-famed duke. See how the blood is settled in his face! Oft have I seen a timely-parted ghost, of ashy semblance, meagre, pale, and bloodless, being all-descended to the labouring heart; who, in the conflict that it holds with death, attracts the same for aidance 'gainst the enemy; which with the heart there cooleth, and ne'er returneth to blush and beautify the cheek again.
But see! his face is black, and full of blood; his eyeballs farther out than when he lived, staring full-gaastly, like a strangled man; his hair upared, his nostrils stretched with struggling; his hands abroad displayed, as one that grasped and tugged for life, and was by strength subdued. Look! on the sheets his hair, you see, is sticking; his well-proportioned beard made rough and rugged, like to the summer's corn by tempest lodged. It cannot be, but he was murdered here: the least of all these signs were probable.

1834.

What greedy lust in royal seat to reign hath reft all care of gods and eke of men; and cruel hate, wrath, treason, and disdain with the ambitious breast are lodged! then behold how mischief wide herself displays, and with the brother's hand the brother slays. When blood thus shed doth stain this heaven's face crying to Jove for vengeance of the deed, the mighty god e'en moveth from his place, his wrath to wreak: then sends he forth with speed the dreadful furies, daughters of the night, with serpents' girt, carrying the whip of ire, with hair of stinging snakes, and shining bright with flames and blood and with a brand of fire: these, for revenge of wretched murder done, doth cause the mother kill her only son. Blood asketh blood, and death must death requite: Jove, by his just and everlasting doom, justly hath ever so requited it. This times before record, and times to come shall find it true; and so doth present proof present before our eyes for our behoof. O happy wight, that suffers not the snare of murderous mind to tangle him in blood! And happy he that can in time beware by others' harms, and turn it to his good? But woe to him that, fearing not to offend, doth serve his lust, and will not see the end!
1835. **Henry V. to Chief Justice.**

**King.** You all look strangely on me; and you most:
You are, I think, assured I love you not.

**Ch. Just.** I am assured, if I be measured rightly,
your Majesty has no just cause to hate me.

**King.** No! How might a prince of my great hopes forget
so great indignities you laid on me?
What! rate, rebuke, and roughly send to prison
the immediate heir of England. Was this easy?
May this be washed in Lethe, and forgotten?

**Ch. Just.** I then did use the person of your father;
the image of his power lay then in me;
and in the administration of his law,
whiles I was busy for the commonwealth,
your Highness pleased to forget my place—
the majesty and power of law and justice—
the image of the king whom I presented—
and struck me in my very seat of judgment.
Whereon, as an offender to your father,
I gave bold way to my authority,
and did commit you. If the deed were ill,
be you contented, wearing now the garland,
to have a son set your decrees at nought;
to pluck down justice from your awful bench;
to trip the course of law, and blunt the sword
that guards the peace and safety of your person;
nay, more; to spurn at your most royal image,
and mock your workings in a second body.

1836.

But give me leave to offer to your memory
another service, and reduce your thoughts
to Aulis, when our army shipped, and big
with our desires for Troy, for want of wind
were locked in the Euboean bay at anchor;
when the oracle, consulted, gave no hope
of the least breath of heaven or gentle gale
to be expected, till Diana’s anger
was first appeased by Iphigenia’s blood.

G 3
I melt with the remembrance, and I could accuse my faith; but that the public interest and all your honours armed me to persuade nature against the stream of her own happiness. There stands the tear-drowned father, Agamemnon: ask his vexed soul, and let me beg his pardon. How I did work upon his murmuring heart, divided 'twixt a father and his country, to give his child up to the bleeding altar; whose drops, too precious to enrich the earth, the goddess hid within a cloud, drank up, and snatched her soul; whose brighter substance made one of the fairest stars that deck yon canopy. Had Ajax been employed to have wrought Atrides, when he was angry with the gods, to have given his only pledge, his loved Iphigenia up to the fatal knife, our Grecian fleet had by this time been rotted in the bay; and we, by a dishonourable return, been wounded in our fame to after ages.

1837.

A. Ho! Helicanus. B. Calls my gracious lord?
A. Thou art a grave and noble counsellor, most wise in general: tell me, if thou canst, what this maid is, or what is like to be, that thus hath made me weep. B. I know not: but here is the regent, Sir, of Mitylene speaks nobly of her. C. She would never tell her parentage: being demanded that, she would sit still, and weep.
A. O Helicanus, strike me, honoured Sir; give me a gash; put me to present pain; lest this great sea of joys rushing upon me o'erbear the shores of my mortality, and drown me with their sweetness. O come hither, thou that beget'st him that did thee beget; thou that wast born at sea, buried at Tharsus, and found at sea again. O Helicanus! Down on thy knees; thank the holy gods as loud
as thunder threatens us. This is Marina. What was thy mother's name? Tell me but that, for truth can never be confirmed enough, though doubts did ever sleep.

1838.

You might have lived in servitude or exile, or safe at Rome, depending on the great ones, but that you thought those things unfit for men; and in that thought you then were valiant. For no man ever yet changed peace for war, but that he meant to conquer. Hold that purpose. There's more necessity you should be such in fighting for yourselves, than they for others. He's base that trusts his feet, whose hands are armed. Methinks I see death and the furies waiting what we will do, and all the heaven at leisure for the great spectacle. Draw, then, your swords; and if our destiny envy our virtue the honour of the day, yet let us care to sell ourselves at such a price as may undo the world to buy us.

1839.

---Nay, said I not---
and if I said it not, I say it now---
I'll follow thee through sunshine and through storm; I will be with thee in thy weal and woe; in thy afflictions, should they fall upon thee; in thy temptations, when bad men beset thee; in all the perils which now press around thee; and, should they crush thee, in the hour of death. If thy ambition, late aroused, was that which pushed thee on this perilous adventure, then I will be ambitious too; if not, and it was thy ill fortune drove thee to it, then I will be unfortunate no less. I will resemble thee in that and all things
wherein a woman may: grave will I be
and thoughtful, for already it is gone—
the boon that nature gave me at my birth—
my own original gaiety of heart.
All I will part with to partake thy cares,
let but thy love my lesser cares outlast.

1840.

Ye eldest gods,
who, mindful of the empire which ye held
over dim Chaos, keep revengeful watch
on falling nations, and on kingly lines
about to sink for ever; ye who shed
into the passions of earth's giant brood
and their fierce usages the sense of justice:
who clothe the fated battlements of tyranny
with blackness as a funeral pall, and breathe
through the proud halls of time-emboldened guilt
portents of ruin, hear me! In your presence,
for now I feel ye nigh, I dedicate
this arm to the destruction of the king
and of his race! O keep me pitiless;
expel all human weakness from my frame,
that this keen weapon shake not when his heart
should feel its point; and if he has a child
whose blood is needful to the sacrifice
my country asks, harden my soul to shed it!

1841.

Had it pleased Heaven
to try me with affliction; had he rained
all kind of sores, and shame, on my bare head;
steeped me in poverty to the very life;
given to captivity me and my utmost hopes;
I should have found in some place of my soul
a drop of patience; but, alas! to make me
a fixed figure, for the time of scorn
to point his slow unmoving finger at:
O! O!
Yet I could bear that too; well, very well:
but there, where I have garnered up my heart;
where either I must live, or bear no life;
the fountain from which my current runs,
or else dries up; to be discarded thence!

Turn thy complexion there!
Patience, thou young and rose-lipped cherubin:
Ay, there, look grim as hell!

1842.

Then fare ye well, ye citizens of Ghent!
this is the last time you will see me here,
unless God prosper me past human hope.
I thank you for the dutiful demeanour
which never once in any of you all
have I found wanting, though severely tried
when discipline might seem without reward.
Fortune has not been kind to me, good friends;
but let not that deprive me of your loves,
or of your good report. Be this the word;
my rule was brief, calamitous—but just.
No glory which a prosperous fortune gilds,
if shorn of this addition, could suffice
to lift my heart so high as it is now.
This is the joy which in my soul is strong,
that there is not a man among you all,
who can reproach me that I used my power
to do him an injustice.

1843.

O venerable synod, whose decrees
have called us forth, to vanquish, or to die,
thrice hail! Whatever by valour we obtain
your wisdom must preserve. With piercing eyes
each Grecian state contemplate, and discern
their various tempers. Animate the cold, and watch the faithless: some there are, betray themselves and Greece; their perfidy prevent, or call them back to honour. Let us all be linked in sacred union, and the Greeks shall stand the world’s whole multitude in arms. If for the spoil which Paris bore to Troy, a thousand barks the Hellepont o’erspread; shall not again confederated Greece be roused to battle, and to freedom give what once she gave to fame. Behold, we haste to stop the invading tyrant. Till we bleed, he shall not pour his millions on your plains. But as the gods conceal how long our strength may stand unconquered, or how soon must fall, waste not a moment, till consenting Greece range all her freeborn numbers in the field.

1844.

But let us not with melancholy thoughts poison the enjoyment of an hour so fair. See how those cottages begirt with green gleam in the radiance of the setting sun! His orb is disappearing; day is done; Yet he hastes on, and calls to birth new life. Alas! why can I not on pinions spurn the ground, and still pursuing, still be left behind him? Then at my feet should I entranced behold evening’s eternal stillness wrap the world; fired every summit, every vale at rest, each stream of silver flow with waves of gold; no deep ravines, no rugged mountain top would interrupt me in my god-like flight. Even now the sea with all his sunlit bays unrolls his depths before my wondering eyes. But lo! at length he seems to sink away; yet a new impulse is awakened in me, I hasten on to drink perpetual light,
the day before me and the night behind,  
the heavens above me, and the waves beneath.  
'Tis but a glorious vision—he is gone—  
Oh that this gross material has no wings  
to follow the pure spirit as it flies;  
yet there is something resident within us  
prompts all our feelings, lifts them to the skies,  
whene'er the lark, lost in the boundless blue  
pours forth his streams of quivering melody,  
or soars the eagle o'er the mountain pines,  
poised on the breadth of his almighty wings,  
or o'er the widespread plains, o'er ocean's bed  
the grey-plumed heron slowly sails towards home.

1845.

I do entreat you, go not, noble guests;  
What although tyranny and impious hate  
stand sheltered by a father's hoary hair?  
What if 'tis he who clothed us in these limbs  
who tortures them and triumphs? What if we,  
the desolate and the dead, were his own flesh,  
his children and his wife, whom he is bound  
to love and shelter? Shall we therefore find  
no refuge in this merciless wide world?  
O think what deep wrongs must have blotted out  
first love, then reverence, in a child's prone mind,  
till it thus vanquish shame and fear! O think!  
I have borne much, and kissed the sacred hand  
which crushed us to the earth, and thought its stroke  
was perhaps some paternal chastisement!  
Have excused much, doubted, and when no doubt  
remained, have sought by patience love and tears  
to soften him; and when this could not be  
I have knelt down through the long sleepless nights  
and lifted up to God, the Father of all,  
passionate prayers; and when these were not heard  
I have still borne—until I meet you here,  
princes and kinsmen, at this hideous feast
given at my brothers' deaths. Two yet remain, 
his wife remains and I, whom if ye save not 
ye soon may share such merriment again 
as fathers make over their children's graves.

1846.

Have I a tongue to doon my brother's death, 
and shall that tongue give pardon to a slave? 
My brother killed no man: his fault was thought, 
and yet his punishment was bitter death. 
Who sued to me for him? who, in my wrath, 
 kneeled at my feet, and bade me be advised? 
who spoke of brotherhood, who spoke of love? 
who told me how the poor soul did forsake 
the mighty Warwick and did fight for me? 
who told me, in the field at Tewkesbury 
when Oxford had me down, he rescued me, 
and said, Dear brother live, and be a king? 
who told me when we both lay on the field, 
frozen almost to death, how he did lap me 
even in his garments, and did give himself 
all thin and naked to the numb-cold night? 
All this from my remembrance brutish wrath 
sinfully plucked, and not a man of you 
had so much grace to put it in my mind. 
But when your carters or your waiting vassals 
have done a drunken slaughter, and defaced 
the precious image of our dear Redeemer, 
you straight are on your knees for pardon, pardon; 
and I unjustly too must grant it you: 
but for my brother not a man would speak; 
nor I (ungracious) speak unto myself 
for him, poor soul. The proudest of you all 
have been beholden to him in his life: 
but none of you would once plead for his life. 
O God! I fear thy justice will take hold 
on me and you and mine and yours for this.
1847.

A. Time, since Man first drew breath, has never moved with such a weight upon his wings as now; but they will soon be lightened.

B. Aye, look up, cast round you your mind's eye, and you will learn Fortitude is the child of Enterprise: great actions move our admiration, chiefly because they carry in themselves an earnest that we can suffer greatly. B. Very true.

A. Action is transitory—a step, a blow, the motion of a muscle—this way or that—'Tis done, and in the after vacancy we wonder at ourselves like men betrayed: suffering is permanent, obscure, and dark, and shares the nature of infinity.

B. Truth—and I feel it. A. What! if you had bid eternal farewell to unmingled joy and the light dancing of the thoughtless heart; it is the toy of fools, and little fit for such a world as this. The wise abjure all thoughts whose idle composition lives in the entire forgetfulness of pain. I see I have disturbed you. B. By no means.

A. Compassion! Pity! Pride can do without them. And what if you should never know them more? He is a puny soul who, feeling pain, finds ease because another feels it too.
THREE vanquished on the battle plain,
thy followers slaughtered, fled, or ta'en;
a hunted wanderer on the wild;
on foreign shores a man exiled;
disowned, deserted, and distressed;
I bless thee, and thou shalt be blessed:
blessed in the hall and in the field,
under the mantle as the shield;
avenger of thy country's shame,
restorer of her injured fame;
blessed in thy sceptre and thy sword
be Bruce, fair Scotland's rightful lord;
blessed in thy deeds and in thy fame,
what lengthened honours wait thy name!
In distant ages, sire to son
shall tell thy tale of freedom won:
and teach his infants in the use
of earliest speech to falter 'Bruce.'
Go, then, triumphant! sweep along
thy course, the theme of many a song!
The Power, whose dictates swell my breast,
hath blessed thee, and thou shalt be blessed.
Enough: my short-lived strength decays,
and sinks the momentary blaze.
Brethren, our errand here is o'er;
our task discharged; Unmoor, unmoor.

SWINTON. I do not say the field will thus be won:
the English host is numerous, brave, and loyal;
their monarch most accomplished in war's art,
skilled, resolute, and wary—
REGENT. And if your scheme secure not victory,
what does it promise us?

SWINTON. Thus much at least—
Darkling we shall not die: the peasant's shaft,
loosened perhaps without an aim or purpose,
shall not drink up the life-blood we derive
from those famed ancestors, who made their breasts
this frontier's barrier for a thousand years.
We'll meet these Southrons bravely hand to hand,
and eve to eve, and weapon against weapon.
Each man who falls shall see the foe who strikes him. While our good blades are faithful to the hilts, and our good hands to these good blades are faithful, blow shall meet blow, and none fall unavenged: we shall not bleed alone.

Serafion. Portents and prodigies are grown so frequent, That they have lost their name. Our fruitful Nile Flow'd ere the wonted season, with a torrent So unexpected, and so wond'rous fierce, That the wild deluge overtook the haste Ev'n of the hinds that watch'd it. Men and beasts Were borne above the tops of trees, that grew On th' utmost margin of the water-mark. Then, with so swift an ebb, the flood drove backward, It slipp'd from underneath the scaly herd: Here monstrous Phoœæ panted on the shore; Forsaken dolphins there, with their broad tails, Lay lashing the departing waves: hard by them, Sea horses flound'ring in the slimy mud, Toss'd up their heads, and dash'd the ouze about them.

Myr. Avert these omens, Heaven.

Serr. Last night, between the hours of twelve and one, In a lone isle o' the temple while I walk'd, A whirlwind rose, that with a violent blast, Shook all the dome: the doors around me clapp'd: The iron wicket, that defends the vault, Where the long race of Ptolemies is laid, Burst open, and disclosed the mighty dead. From out each monument, in order placed, An armed ghost starts up; the boy-king last Rear'd his inglorious head. A peal of groans Then follow'd, and a lamentable voice Cried, Egypt is no more! My blood ran back, My shaking knees against each other knock'd; On the cold pavement down I fell entranced, And so unfinish'd left the horrid scene.
ANT. They tell me, 'tis my birth-day, and I'll keep it
   With double pomp of sadness:
'Tis what the day deserves, which gave me breath.
Why was I raised the meteor of the world,
Hung in the skies, and blazing as I travell'd,
Till all my fires were spent, and then cast downward
To be trode out by Caesar?
VENT. On my soul
'Tis mournful, wondrous mournful!
ANT. Count thy gains.
   Now, Antony, wouldst thou be born for this!
Glotton of fortune, thy devouring youth
Has starved thy wanting age.
VENT. How sorrow shakes him!
So now the tempest tears him up by the roots,
And on the ground extends the noble ruin.
ANT. Lie there, thou shadow of an emperor;
   The place thou pressest on thy mother earth
Is all thy empire now: now it contains thee;
Some few days hence, and then 'twill be too large,
When thou'rt contracted in thy narrow urn,
Shrunk to a few cold ashes; then Octavia,
(For Cleopatra will not live to see it)
Octavia then will have thee all her own,
And bear thee in her widow'd hand to Caesar.
Give me some music; look that it be sad.
I'll soothe my melancholy, 'till I swell,
And burst myself with sighing.—
'Tis somewhat to my humour. Stay, I fancy
I'm now turn'd wild, a commoner of nature;
Of all forsaken, and forsaking all;
Live in a shady forest's sylvan scene,
Stretch'd at my length beneath some blasted oak,
I lean my head upon the mossy bark,
And look just of a piece, as I grew from it;
My uncombed locks, matted like mistletoe,
Hang o'er my hoary face; a murm'ring brook
Runs at my foot—
Ant. To clear herself,
    For sending him no aid, she came from Egypt,
    Her galley down the silver Cydnos row'd,
    The tackling silk, the streamers waved with gold;
    The gentle winds were lodged in purple sail:
    Her nymphs, like Nereids, round her couch were placed;
    Where she, another sea-born Venus, lay.

Dol. No more! I would not hear it!

Ant. Oh, you must!
    She lay, and lean'd her cheek upon her hand,
    And cast a look so languishingly sweet,
    As if, secure of all beholders' hearts,
    Neglecting she could take them! Boys like Cupids,
    Stood fanning, with their painted wings, the winds
    That play'd about her face: but if she smiled,
    A darting glory seemed to blaze abroad:
    That men's desiring eyes were never wearied,
    But hung upon the object! To soft flutes
    The silver oars kept time; and while they play'd,
    The hearing gave new pleasure to the sight,
    And both to thought. 'Twas Heaven, or somewhat more!
    For she so charm'd all hearts, that gazing crowds
    Stood panting on the shore, and wanted breath
    To give their welcome voice:
    Then, Dolabella, where was then thy soul?
    Was not thy fury quite disarm'd with wonder?
    To whisper in my ear, oh, tell her not
    That I accused her of my brother's death!

Hail to the sun! from whose returning light
    The cheerful soldier's arms new lustre take,
    To deck the pomp of battle. Oh, my friends!
    Was ever such a glorious face of war?
    See, from this height, how all Galatia's plains
    With nations numberless are cover'd o'er;
    Who, like a deluge, hide the face of earth,
    And leave no object in the vast horizon,
    But glittering arms, and skis. Our Asian world,
    From this important day expects a lord;
    This day they hope an end of all their woes,
Of tyranny, of bondage, and oppression,
From our victorious emp'ror, Tamerlane.
Well has our holy Allah mark'd him out,
The scourgè of lawless pride and dire ambition,
The great avenger of the groaning world:
Well has he worn the sacred cause of justice
Upon his prosperous sword. Approving Heaven
Still crown'd the righteous warrior with success;
As if it said, Go forth, and be my champion,
Thou, most like me of all my works below.
No lust of rule, the common vice of kings,
No furious zeal, inspir'd by hot-brain'd priests
Ill hid beneath religion's specious name,
E'er drew his temperate courage to the field:
But to redress an injur'd people's wrongs,
To save the weak one from the strong oppressor,
Is all his end of war. And when he draws
The sword to punish, like relenting Heaven,
He seems unwilling to deface his kind.
So rich his soul in every virtuous grace,
That, had not nature made him great by birth,
Yet all the brave had sought him for their friend.

Clyt. Your father, Philip—I have seen him march,
And fought beneath his dreadful banner, where
The boldest at this table would have trembled.
Nay, frown not, Sir, you cannot look me dead.
When Greeks join'd Greeks, then was the tug of war!
Why should I fear to speak a bolder truth
Than e'er the lying priests of Ammon told you?
Philip fought men—but Alexander women.

Alex. All envy, spite and envy, by the gods!
Is then my glory come to this at last—
To conquer women! Nay, he said the stoutest,
The stoutest here, would tremble at his dangers.
In all the sickness, all the wounds, I bore,
When from my reins the javelin's head was cut,
Did I once tremble? Oh, the cursed falsehood!
Did I once shake or groan, or act beneath
The dauntless resolution of a king?

Lys. Wine has transported him.
ALEX. No; 'tis mere malice.
I was a woman too, at Oxydrace,
When, planting on the walls a scaling-ladder,
I mounted, spite of showers of stones, bars, arrows,
And all the lumber which they thunder'd down.
When you beneath cried out, and spread your arms,
That I should leap among you—did I so?
LYS. Dread Sir! the old man knows not what he says.
ALEX. Was I a woman, when, like Mercury,
I leap'd the walls and flew amidst the foe,
And, like a baited lion, dyed myself
All over in the blood of those bold hunters;
Till, spent with toil, I battled on my knees,
Pluck'd forth the darts that made my shield a forest,
And hurl'd 'em back with most unconquered fury;
Then, shining in my arms, I sunn'd the field,
Moved, spoke, and fought, and was myself a war.
CLYT. 'Twas all bravado; for, before you leap'd,
You saw that I had burst the gates asunder.
ALEX. Oh, that thou wert but once more young and vigorous!
That I might strike thee prostrate to the earth,
For this audacious lie, thou feeble dotard!
CLYT. I know the reason why you use me thus:
I saved you from the sword of bold Rhesaces,
Else had your godship slumbered in the dust,
And most ungratefully you hate me for it.
ALEX. Hence from the banquet: thus far I forgive thee.
CLYT. First try (for none can want forgiveness more)
To have your own bold blasphemies forgiven,
The shameful riots of a vicious life,
Philotas' murder—
ALEX. Ha! what said the traitor?
HEPH. Clytus, withdraw; Eumenes, force him hence:
He must not tarry: drag him to the door.
CLYT. No, let him send me, if I must be gone,
To Philip, Attalus, Callisthenes,
To great Parmenio, and his slaughtered sons.
ALEX. Give me a javelin.
HEPH. Hold, mighty Sir!
ALEX. Sirrah! off!
Lest I at once strike thro' his heart and thine.
LYS. Oh, sacred Sir! have but a moment's patience.
ALEX. What! hold my arms! I shall be murder'd here,
Like poor Darius, by my barbarous subjects.
Perdiccas, sound our trumpets to the camp;
Call all my soldiers to the court: nay, haste,
For there is treason plotting 'gainst my life,
And I shall perish ere they come to save me.
Where is the traitor?
CLYT. Sure there is none amongst us,
But here I stand—honest Clytus,
Whom the king invited to the banquet.
ALEX. Begone to Philip, Attalus, Callisthenes—
And let bold subjects learn, by thy example,
Not to provoke the patience of their prince.
CLYT. The rage of wine is drowned in gushing blood.
Oh, Alexander! I have been to blame:
Hate me not after death; for I repent
That I so far have urged your noble nature.

EUDO. 'Tis much unkind to hold me thus in doubt:
I pray thee clear these wonders.
PHO. 'Twill surprise thee,
When thou shalt know.—
EUDO. What?
PHO. To what deadly gulphs
Of horror and despair, what cruel straits
Of agonizing thought I have been driven.
This night, ere my perplex'd, bewilder'd soul
Could find its way—thou said'st that thou wouldst chide;
I fear thou wilt; indeed I have done that
I could have wish'd t' avoid—but for a cause
So lovely, so beloved—
EUDO. What dost thou mean?
I'll not indulge a thought that thou could'st do
One act unworthy of thyself, thy honour,
And that firm zeal against these foes of Heaven,
Which won my heart at first to share in all
Thy dangers and thy fame, and wish thee mine.
Thou could'st not save thy life by means inglorious.
PHO. Alas! thou know'st me not—I'm man, frail man,
To error born; and who, that's man, is perfect?
To save my life? O no, well was it risk'd
For thee! had it been lost, 'twere not too much,
And thou art safe!—O what wouldst thou have said,
If I had risk'd my soul to save Eudocia!

Eudo. Ha! speak—Oh, no, be dumb—it cannot be!
And yet thy looks are changed, thy lips grow pale.
Why dost thou shake?—Alas! I tremble too!
Thou couldst not, hast not sworn to Mahomet?

Pho. No—I should first have died—nay, given up thee.

Eudo. O Phocyas! was it well to try me thus?
And yet another deadly fear succeeds.
How came these wretches hither? Who revived
Their fainting arms to unexpected triumph?
For while thou fought'st, and fought'st the Christian cause,
These batter'd walls were rocks impregnable,
Their towers of adamant. But O, I fear
Some act of thine—

Pho. Oh, I must tell thee all;
But, pr'ythee, do not frown on me, Eudocia!
I found the wakeful foe in midnight council,
Resolved ere day to make a fresh attack,
Keen for revenge, and hungry after slaughter—
Could my rack'd soul bear that, and think of thee?
Nay, think of thee exposed a helpless prey!
O had the world been mine. in that extreme
I should have given whole provinces away,
Nay all—and thought it little for thy ransom!

Eudo. For this then—Oh—thou hast betray'd the city!
Distrustful of the righteous powers above,
That still protect the chaste and innocent:
And to avert a feign'd, uncertain danger,
Thou hast brought certain ruin on thy country!

Pho. No, thou forget'st the friendly terms—the sword
Which threaten'd to have fill'd the streets with blood,
I sheath'd in peace; thy father, thou, and all
The citizens are safe, uncaptived, free.

Eudo. Safe! free! O no—life, freedom; every good,
Turns to a curse, if sought by wicked means.
Yet sure it cannot be! Are these the terms
On which we meet?—No—we can never meet
On terms like these; the hand of death itself
Could not have torn us from each other's arms
Like this dire act, this more than fatal blow!
In death, the soul and body only part
To meet again, and be divorced no more;
But now——

Pho. Ha! lightning blast me! strike me,
Ye vengeful bolts! if this is my reward,
Are these my hoped-for joys? Is this the welcome
The wretched Phocyas meets, from her he loved
More than life, fame—even to his soul's distraction!

Eudo. Hast thou not help'd the slaves of Mahomet,
To spread their impious conquest o'er thy country?
What welcome was there in Eudocia's power
She has withheld from Phocyas? But, alas!
'Tis thou hast blasted all our joys for ever,
And cut down hope, like a poor, short-lived flower,
Never to grow again!

Pho. Cruel Eudocia!
If in my heart's deep anguish I've been forced
A while from what I was—dost thou reject me?
Think of the cause——

Eudo. The cause? There is no cause——
Not universal nature could afford
A cause for this. What were dominion, pomp,
The wealth of nations, nay of all the world;
The world itself, or what a thousand worlds,
If weigh'd with faith unspotted, heavenly truth,
Thoughts free from guilt, the empire of the mind,
And all the triumphs of a godlike breast
Firm and unmoved in the great cause of virtue?

Pho. How shall I answer thee?—My soul is awed,
And trembling owns the eternal force of reason!
But oh! can nothing then atone, or plead
For pity from thee?

Eudo. Canst thou yet undo
The deed that's done; recall the time that's past?
O, call back yesterday; call back last night,
Though with its fears, its dangers, its distress!
Bid the fair hours of innocence return,
When, in the lowest ebb of changeful fortune,
Thou wert more glorious in Eudocia's eyes,
Than all the pride of monarchs!—But that deed——

Pho. No more——thou waken'st in my tortured heart
The cruel conscious worm that stings to madness.
Oh, I'm undone!—I know it, and can bear
To be undone for thee, but not to lose thee.

Eudo. Poor wretch!—I pity thee!—but art thou Phocyas,
The man I loved?—I could have died with thee
Ere thou did'st this; then we had gone together,
A glorious pair, and soar'd above the stars,
Bright as the stars themselves; and as we pass'd
The heavenly roads and milky ways of light
Had heard the bless'd inhabitants with wonder
Applaud our spotless love. But never, never
Will I be made the cursed reward of treason,
To seal thy doom, to bind a hellish league,
And to ensure thy everlasting woe.

Pho. What league?—'tis ended—I renounce it—thus—
I bend to Heaven and thee—O thou divine,
Thou matchless image of all perfect goodness!
Do thou but pity yet the wretched Phocyas,
Heaven will relent, and all may yet be well.

Eudo. No—we must part. 'Twill ask whole years of sorrow
To purge away this guilt. Then do not think
Thy loss in me is worth one drooping tear:
But if thou wouldst be reconciled to Heaven,
First sacrifice to Heaven that fatal passion
Which caused thy fall—Farewell: forget the lost—
But how shall I ask that!—I would have said,
For my soul's peace, forget the lost Eudocia.
Canst thou forget her? Oh! the killing torture
To think 'twas love, excess of love, divorced us!
Farewell for—still I cannot speak that word,
These tears speak for me—O farewell—

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