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SCRIPTORES FABULARUM GRAECI

VOLUME FIRST

CONTAINING THE

MYTHIAMBICS OF BABRIUS





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# BABRIUS



EDITED

WITH INTRODUCTORY DISSERTATIONS,  
CRITICAL NOTES, COMMENTARY,  
AND LEXICON

BY

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*παιδεία καὶ ἡ παιδιά.*

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DEDICATED

TO

THE REV. H. A. J. MUNRO,

THE EDITOR OF LUCRETIUS



## PREFACE.

FROM a schoolmaster's lips the least considerate of readers will take the confession indulgently that the main attraction to re-edit these mythiambics lay in the belief that Babrius was one of the first to make schoolbooks interesting, and that the trim simplicity of his style and the careful regularity of his season have not only a literary value, but deserve a place in the history of educational methods. But besides this there were other reasons which tempted me to bring together into a connected whole the jots and tittles of illustration and correction which had accumulated during many pleasant hours of leisurely study, when other work had palled, and Babrius was taken up for recreation and amusement. The only manuscript of the larger parcel of the fables was easy of access, and had never been collated with accuracy, some of the readings given in previous editions not being found at all in the Codex itself, and some excellent emendations being the actual words of the manuscript. Moreover, the text at its best, notwithstanding the many important corrections which have been already made by different scholars, was still so manifestly corrupt as to court alteration; while the rigid rules of the choliambic metre as used by Babrius made the part of criticism unusually easy, not only by betraying the hand of the interpolating versifier and letting out the secret of corruption, but also by suggesting the means of restoration. In fact, I offer my text with some little confidence to the judgment of scholars. Although differing

more than that of previous editors from the manuscript authorities, it differs in a different way. It is to be regretted that in textual criticism the *τεχνῆται* are so few, the *αὐτοσχεδιασταί* so many. Let a man's sagacity be as great as Bentley's, without laboriously acquired special knowledge it can do no better than produce a text of Milton that is the laughing-stock of Europe.

*πρὸς σοφίᾳ μὲν ἔχειν τόλμαν μάλα σύμφερόν ἐστιν,  
χωρὶς δὲ βλαβερῆ καὶ κακότητα φέρει.*

Accordingly I have passed by unnoticed such conjectures as were either unnecessary or impossible, so as to give greater prominence to certain or probable corrections of corrupt passages. Had the choliambics passed through the fire of Cobet's criticism, the list of noteworthy emendations would have been much larger than it is; but for the present an editor can only hope that the late date of Babrius may not always deprive him of the Critic's countenance. Slight errors in transcription, due to careless reading or late pronunciation, I have not mentioned in the critical notes, contenting myself with classifying them in the chapter of the Introduction which treats of the text.

Of the other prefatory dissertations, that on the history of Greek Fable was written as much in the hope of supplying materials for students of folk lore as of illustrating Babrius. The facts have never, as far as I know, been accurately stated, and owing to this omission too easy credence has been yielded to the assumption of an oriental origin for the apologue.

The *Lexicon Graecitatis Babrianae*, with which this edition closes, I owe in great part to the kind assistance of my friend Mr. H. Duff, Fellow of All Souls College, who has found time in the intervals of an exacting profession to undertake so laborious and irksome a task. To another friend, also a Fellow of All Souls, Mr. W. P. Ker, I am indebted for a scholarly and accurate perusal of the revised sheets. The *Lexicon* is

intended as an aid to the work which sooner or later must be undertaken, and to which so little has yet been done—the scientific lexicography of the Greek language. Towards that object my own favourite work on the Attic verb is primarily directed; and perhaps the interest which I take in the choliambics of Babrius has been augmented by the consciousness that an excursion into the regions of decaying Greek might bring in treasure for the Attic exchequer.

W. GUNION RUTHERFORD.

1 KING'S BENCH WALK, TEMPLE,  
*January 1883.*

## ERRATA.

- Page xxxiv, note 2, for *σκόρπιον* read *σκορπίον*.  
,, 5<sup>a</sup>, note on l. 6, for *ἐπλήθω* read *ἐπιλήθω*.  
,, 62, Fab. 62, line 5, for *ἐπαυσε* read *ἐπασε*.  
,, 72, Fab. 74, line 11, for *ἡμῶν* read *ἡμῶν*.  
,, 73<sup>b</sup>, line 23, for *ράξειν* read *ράξιν*.  
,, 90, Fab. 95, line 32, for *παρεδρεύειν* read *παρεδρεύειν*.  
,, 102, Fab. 106, line 18, for *βόρης* read *βορήs*.  
,, 112, Fab. 116, line 1, for *ἦδε* read *ἦδε*.



FOUR DISSERTATIONS

INTRODUCTORY TO

THE STUDY OF BABRIUS.



# INTRODUCTION.

## CHAPTER I.

### BABRIUS.

FROM the beginning of the second century after Christ it became the practice of Italian writers to use either the Latin or the Greek language, according as personal inclination prompted, or the imperial court lent a more willing ear to the one or the other. Marcus Aurelius, Claudius Aelianus, and Dion Cassius were all of Italian descent; but all preferred to express themselves in Greek.

From the second century after Christ Italian authors often preferred to write their works in Greek.

It is to this usage of the time that we owe a Greek Babrius, and had Bentley but given a little more attention to the Aesopic problem, it is credible that his rare sagacity would have tracked out the Roman versifier in his Greek guise, and proved, if not to the cultured admirers of literary impostures, at all events to men capable of reasoning, that the prose fables to which so much importance was attached, far from being the works of Aesop, were not even derived from a purely Greek source, but were the garbled paraphrases of an Italian versifier whom accident had brought to write in Greek.

Babrius followed this practice,

Whether the Child Branchus to whom the first preface of Babrius is addressed, and who is mentioned again in the close of the seventy-fourth fable, is identical with the son of the Emperor Alexander, to whom, as the second preface tells us, the fabulist dedicated a fresh parcel of his mythiambics, there is no evidence to show. But

and wrote in the time of Alexander Severus.

information so trivial is of no consequence when we know that one book at all events of the Babrian Fables was written in the times of Alexander Severus.

The paltry Lampridius,<sup>1</sup> who has left a biography of Alexander, takes unusual care to record that that emperor showed much more favour to the Greek than to the Latin language. The Roman Cassius, a Greek writer of Italian history, held high office under Severus, and Babrius was in good company when he followed the example of Dion, and chose the better approach to the ear of the court.

In the dissertation on the diction of Babrius I shall discuss at length the characteristics of that late literary dialect which has so confused and perverted our notions of the Greek language. It will there be shown that although certain Latinisms of vocabulary and syntax in the Babrian choliambics may perhaps best be ascribed to the Italian origin of the writer, yet any one familiar with the mixo-barbarism of decaying Greek would readily account for them even in an author of acknowledged Greek parentage and education.

But if there is little or perhaps nothing in the diction or style of Babrius which would be out of keeping in the writings of any Greek of his age, the case is different with his versification. As employed by Babrius the choliambic metre displays partialities markedly Italian. In other words, the Babrian seazon takes a place in the history of Latin metres and not of Greek. This point has been carefully and effectively treated by Otto Crusius

The choliambic metre as used by Babrius displays Italian partialities,

<sup>1</sup> Aelius Lampridius, 3, 2, 'in prima pueritia literatores habuit Valerium Cordum . . . grammaticum in patria Gracum Nehonem, rhetorem Serapionem . . . Sed in Latinis non multum profecit ut ex ejusdem orationibus apparet, quas in Senatu habuit vel in contionibus quas apud milites vel apud populum, nec valde amavit Latinam facundiam,' etc. Id. 27, 5, 'Facundiae Graccae magis quam Latinae nec versu invenustus et ad musicam pronus.' Id. 30, 1, 'Lectioni Graccae operam

majoram dabat de Republica libros Platonis legens. Latina cum legeret, non alia magis legebat quam de Officiis Ciceronis et de Republica, nonnunquam et orationes et poetas in quibus Serenum Sammonicum, quem ipse noverat et dilexerat, et Horatium.' Id. 34, 7, 'Habeat cum privatim convivaretur et librum in mensa et legebat, sed Graccae magis.' Id. 38, 5, 'Hos versus cum ad eum quidam ex amicis detulisset respondisse illo dicitur Graccae verbis.'

in his learned monograph on the Date of Babrius; and such results of his patient investigation as are connected with this subject I shall reproduce as faithfully as I can.

A striking peculiarity of the Babrian choliambic is the manner in which the ictus of resolved feet is managed. From the nature of iambic verse it is manifest that if a foot is resolved the ictus is bound to fall upon the resolved syllables, and as a matter of fact its incidence is on the former of the two. The rule observed by Babrius in the case of resolved feet is to except the last syllable of a dissyllabic word and the two last syllables of a polysyllabic word from the incidence of the ictus. If the reader will turn to the fables themselves he will find examples by the score—

ἀσπονδ|ον ἀ|ει πῶ|λεμ|ον αἰμ|ατων | πληρη  
καταβα|σα κοιτ|ης ἐπεδ|ιωκ|εν ἦ | νυμφη |  
ἦρα | γυναικ|ων ὄβο | νεης | τε και | γραιης |;

in the manage-  
ment of the ictus  
of resolved feet.

while the spurious epimythia and interpolated lines which are given in the critical notes will provide him with verses not subject to this law—

ἀει | γαρ ἐν | γε τιλλ|ομένος | ἐγυμν|ουτο |.

Now it is true that neither Sophocles nor Aeschylus<sup>1</sup> allowed the ictus of a resolved foot to fall upon the last syllable of a polysyllabic word. They seem to have felt that syllables in so close metrical sympathy as the two last of a resolved foot ought not to be dissociated. Euripides,<sup>2</sup> however, fell away in some degree from this rule of his elders, and his successors in tragedy appear to have followed in his footsteps. Of the comic poets Aristophanes violated it within limits,<sup>3</sup> and even these limits were occasion-

The usage of  
Greek poets in  
this respect.

<sup>1</sup> Crusius refers to Bergk in *Zeitschrift für Alterthumswissenschaft*, 1835, pp. 946-948, and to Müller's monograph 'de pedibus solutis in dialogorum senariis,' p. 47, fin., and id. 80, 4.

<sup>2</sup> Müller, p. 56, 11. Rumpel, *Philolog.* xxiv. p. 412. Wecklein on Eur. Bacch. 940.

<sup>3</sup> 'R. Enger in commentatiuncula sic inscripta "Der Ictus auf der kurzen

Ultima eines mehrsilbigen Wortes im komischen Trimeter," tres exceptionum legitimarum statuit classes—primam enclitica si sequitur (velut ἐμέ γε), alteram in vocibus quae cum sequentibus sententia satis arte sunt conjunctae (velut ἀν|ίκα μά|λα, ταχὺ πάλ|υ), tertiam in vocibus ex monosyllabis compositis (velut ὦσπερ, ὄτι)—et praeterea interdum, in primo potissimum pede,

ally traversed by later comedians,<sup>1</sup> and by iambic writers of the Alexandrine<sup>2</sup> and Roman age.<sup>3</sup>

These facts being as they are, in what way are we to explain the circumstance that among the writers of Greek iambs Babrius holds the unique position of denying the ictus in resolved feet not only to the latter syllable of disyllables, but even to the last two syllables of polysyllabic words?<sup>4</sup> How is it that he not only returned to the long neglected practice of refusing the ictus in resolved feet to a final syllable, but went one step further still in metrical severity?<sup>5</sup> It is not from any rudi-

legem illam sine ulla excusatione laedi locedit (v.c. una ἀλλά voce decem locis Aves, 1500, 1693; Lys. 463, etc.)'—Crusius, pp. 168-169.

<sup>1</sup> 'In Philemonis fragmentis, 1-100 et Menandri 1-150 duodecim regulæ non observatæ exempla invenies, ex quibus excusationem habent quattuor Philem. 84 οὔτε θεῖος, 88 ὡςπερ ἐν | ἀγρῶ, Men. 85 παρὰ τῆμι, 95 ὅστις ἀδικεῖσθαι, caetera non habent Philem. 11 οὐχὶ μόνον, 40 κοῦχὶ λοπᾶδος, 42 οἴσθας ἀγαθόν, 64 ἔξον ἀποσάττεσθαι, 67. 10 πλοῦτον ὑγίειαν, 74 οἶον ἀγοράζειν, Men. 97 εἰμὶ μὲν | ἀγροικος, 130. 11 αὐτὸν ἐπικουρεῖν.'—Crusius, p. 169.

<sup>2</sup> 'In tanta exemplorum paucitate exceptiones quinque inveni partim excusatas Callim. chol. fr. 3, 3 M. μήτι παρὰ, Pytho trag. fr. 1. 11. p. 630 N. ὅτε μὲν | ἐφασκεν, Ezech. Exagôgê, ed. Philippon, 85 ἀρὰ γε μέγαν, partim non excusatas Ezech. 169 ἐπτὰ διψοδοποροῦντες, 178 τετράς ἐπιλάμψει.'—Id. id.

<sup>3</sup> 'Lucianus in Tragædopodagrae trimetris fere 240 et Ocypodis 170 quinque—bis licentia legitima Trag. 141 οὔτε χυθέν, Oeyp. 18 ὅτι τὸν | ἄπασιν, ter sine excusatione Trag. 172 ἄλλος ἐπῆσαιδαίς, 178 τοῖσι δὲ | φρονοῖσι, Oeyp. 20 ἀλλὰ κατ' | ἐμοῦ—legem neglexit.'—Id. id.

<sup>4</sup> 'Nihil ejus generis invenies neque apud choliambographos (Hippon. fr. 60 M. Ἀναξίβιος, Anan. 3, 1 μὲν | χροῖμος) aut dramaticos veteres (de Aeschilo cf. Rumpel, Philolog. xxv. p. 56, Müller p. 14. 16 al.; de Sophocle Rumpel. l. s. s., Müller p. 30; de Euripide Rumpel, Philol. xxiv. p. 410, Müller p. 44. 48 al.; de Aristo-

phane Rumpel, Philol. xxviii. p. 605 sq. 608 sq.), neque apud poetas Comœdiæ novæ (Philem. 39, ἄσμενος | ἔχεις, 41 τὸν | πατέρα, 46 ἀπὸ | στόματος, sim. 57. 58. 63. 75. 80. 84, 7. 89. 100, Men. 3 κηδεμόν' | ἀληθῶς, οὐκ | ἐφεδρον | ἔξεις, 67 Βύζαντιον, sim. 71. 79, 6. 94. 109, 7. 110, 3. 4. 130, 9.) aut ætatis Alexandrinæ (Phoen. 2. 5 M. πῦρ | ἱερὸν, 18 ὀκόσον | ἔδαισα, Pytho fr. 1, 12 p. 630 N. ἱκανὸν | ἐδείπνον et χέδραπα | μόνον, 13 καὶ τὸν μάραθρον | ἔσθουσι, Lycophr. fr. 2, 2. p. 636. ὕδαρες | ὁ, 3 ἀτρέμα | παρεξεστηκός, Ezech. 11. πόλεσι | τε, 30 ὄνομα | δέ, 103 τῶν | ἔρεκεν | ἐλήλυθα, 150 πρωτόγονον | ἔξει νεκρόν) vel Romanæ (Pomp. Mac. fr. 1. 3 p. 646 N. μητέρα | τι, Luc. Trag. 9 πνεύματι | βιαίω, 29 ἐλπιδί | ματαία [cp. ἐλπῖσι ματαίαις· Babr. 79. 8 interpolatum] 253 ἔθανε | δ' Ἀχιλλεύς, sim. 179, Oeyp. 65. 154.)

<sup>5</sup> Lycophron, indeed, in his Alexandra never violates the Babrian rule, but neither can he be said to observe it. In its 1474 lines he only resolves the arsis eleven times—once in the fourth foot (l. 700, κρᾶτα Πολυδέγμων), and once in the second (l. 1204, δὲ μακάρων). The other nine instances (ll. 263, 680, 930, 1164, 1218, 1222, 1242, 1288, 1469) fall in the third foot. But as the instance in the fourth foot is due to a proper name, and the nine in the third are explicable by the fact that if the arsis was to be resolved at all the caesura almost required that it should be so resolved as it is, we have no right to see in Lycophron's usage an anticipation of that of Babrius. See Crusius, p. 170, note 1.

mentary difference between the scazon and the ordinary iambic trimeter, or that the one in this respect gradually diverged from the other. The analysis of Crusius embraces both species, and in fact, as far as we can judge from the few fragments which have come down to us, Hipponax<sup>1</sup> himself does not appear to have attended even to the slight restraints which Aeschylus and Sophocles were willing to impose upon themselves in the management of resolved feet.

Supposing, however, that the Babrian scazon is made to take its place in the historical sequence of Latin rather than of Greek verse, the practice of Babrius may be explained with ease. Plautus imitates his Greek prototypes in now and again allowing the ictus of resolved feet to fall upon the penultimate and even the ultimate of polysyllables.<sup>2</sup> The versification of Lucilius and Varro, however, was more severe, and Phaedrus followed in their steps. These three, indeed, never violated the Babrian rule, except in the case of dactyls at the beginning of the line.<sup>3</sup> Even this exception disappeared in the verses of Catullus and the writers of the *Priapeia*,<sup>4</sup> while Persius and Petronius were equally careful.<sup>5</sup> From Petronius onwards the Latin writers of iambs consistently observed the rule, the numerous verses of Martial and Seneca<sup>6</sup> supplying not one instance of its violation.

In another point still does the Babrian scazon show its sympathy with Latin rather than with Greek versification. In the older writers of Greek choliambics the anapaest is unheard of, and the tribrach and dactyl are rare. The fragments of Hipponax, consisting of 150 verses or more, supply no instance of the anapaest, and only three dactyls

but holds a natural position among Latin poets.

The Babrian scazon further falls in with the historical sequence of Latin metres in the matter of trisyllabic feet. The Greek usage.

<sup>1</sup> Hipp. Fr. 13, 2 M. ἴθι δ'ἰά, 54. 1 ἀπό σ' ὀλέσειεν.

<sup>2</sup> Crusius refers to Ritschl's prolegomena, pp. ccxxiv. sqq. Luchs. in Studemund's Studien, I. p. 178; Brix on Plautus, Mil. Glor. 27, and Men. 237; Spengel on Ter. Andr. 23, and Christ's Metrik, § 74, 78, 379.

<sup>3</sup> Müller de Re Metrica, p. 418, sq., and Preface to Phaedrus, p. ix.

<sup>4</sup> Müller's Catullus, pp. lxx. and lxxx.

<sup>5</sup> 'Idemque valet de Petronio (5. 3 le|ge poli|at) et Persio (proem. 2 in | bicipi|ti, 9 picam|que docu|it). Quamquam in tanta exemplorum paucitate proposuerintne sibi certam legem dubitare possis.'—Crusius, p. 171.

<sup>6</sup> Müller de Re Metrica, pp. 155, sqq. 'Neque ab hac severitate saeculorum

and six tribrachs. Even these are for the most part due to the necessity of finding a *locus standi* for proper names.<sup>1</sup> The Alexandrine versifiers exhibit even greater severity. In the forty verses of Callimachus there are but two examples of a dactyl;<sup>2</sup> and in the fragments of his school, amounting in all to eighty lines, there is not a single instance of a trisyllabic foot except in a set of verses by Phoenix, in which several are intentionally employed, that, by producing emasculate and nerveless numbers, they may bring the metre into harmony with the morals portrayed by the words.<sup>3</sup> As far as we can judge from the scanty fragments of post-Alexandrine choliambics,<sup>4</sup> this dislike to trisyllabic feet was never overcome by Greek versifiers.

Even in Latin literature, up to the date of Petronius and The Latin usage. Persius, the Roman scazon was regulated by similar principles. The earlier writers, it is true, were a little less rigid than Hipponax and the Alexandrine School, for both Matius and Laevius<sup>5</sup> appear to have employed resolved feet with some freedom. But from Varro to Petronius<sup>6</sup> the Alexandrine

insequentium aut tituli choliambici recedunt a Buechlero Rh. M. xxvii. p. 142 sq. collecti (ciii. par|ce tumulis, doloris titullus, num|quam dole|as; civ, 7 mere|tur anima), aut choliamborum scriptores, velut Terentianus Maurus (2398 fe|cit ali|ter, sim. 2404, 2405) et Julius Valerius I, 42 (23 la|te spatia, sim. 5. 10. 11. 16), atque ne Boethius quidem sexti saeculi ineuntis (de Consol. II, 1, 5 non illa mise|ra, 6 ultro|que geni|tus; iii. 11. 5 animum|que doce|at).—Crusius, p. 171.

<sup>1</sup> Meineke, p. 90, compared with Bergk lyr., p. 756.

<sup>2</sup> Viz. 3, 3, and 10, 3.

<sup>3</sup> See Meineke, p. 90, and J. P. Rossignol, 'Fragments des choliambographes Grecs et Latins,' pp. 13, 14. In the 1st and 21st verses there is a tribrach in the third place, and in the 5th, 10th, 11th, and 16th, in the fourth. Theocritus' epitaph on Hipponax supplies an apt illustration. Rossignol rightly explains the two spondees which, contrary to the Alexandrine rule, it presents in the fifth place as due to a desire to recall the peculiarities of the Hipponactean scazon, p. 15.

<sup>4</sup> 'Neque apud Apollonidem Nicaeum, Tiberii aequalem (Mein. p. 171), ullus pes trisyllabus invenitur neque apud Diogenem Laertium saeculo III. ineunte in frag. I. 3 (=Anth. Pal. vii. 98) 4; fragmentum 2 autem, in quo legitur τὸν πῶδα κολυμβῶν περιέπειρέ πως ἦλω diversi est generis, cum choliambi singuli cum singulis tripodiiis dactylicis catalecticis compositi sint; in scitissimis denique 12 choliambis titulo aetatis Trajanae traditis Mein. p. 173 = Kaibel. Epigr. 549, unus admissus est | — βασι|λέωσ dactylus v. 1 et 2 pede tertio, eadem qua nomina propria ratione is excusatus.'—Crusius, p. 173.

<sup>5</sup> 'Matius in versibus 13 quater (2, 2; 4, 1; 7), Laevius in 3 versibus bis (9, 18), arsin soluit.'—Crusius referring to Müller's Catullus, p. 91 and p. 78.

<sup>6</sup> 'Varro, qui ceteroquin haud nimis est severus—velut ne spondeum quidem in quinto pede semper vitavit, cf. Kicsium p. 84 et Muellermum de re metrica, p. 414—arsin tamen in versibus fere 16 non soluit nisi semel (fr. 358 Buech. "hic badius"). Catullum autem et qui cum sequebantur Priapeorum scriptores ad ipsam Alexan-



model was carefully followed. With Petronius and Persius, however, a change came. Not only were resolved feet admitted with greater frequency, but the anapaest's right to the first foot was recognised. In Martial we are confronted with the same condition of things as in Babrius—anapaests in the first place, and resolved feet everywhere, except in the fifth and sixth. Of Martial's successors the same holds true.<sup>1</sup>

Although these facts would be of themselves sufficient to prove that Babrius followed the traditions of Latin rather than of Greek verse, there is still another argument of even greater cogency which will carry us to the same conclusion. The mythiambic season of which its author was so proud must have presented some other features of originality than those merely borrowed from Latin verse—the admission of the anapaest into the first place, the greater frequency of trisyllabic feet, and the management of the ictus in resolved arsis. Such a feature of the Babrian choliambic metre was first pointed out by H. L. Ahrens in a monograph entitled

The Babrian season is Italian in a third usage even more important than the preceding two. Statement of this third particular.

drinorum severitatem rediisse certum est. Ille enim in versibus fere 115 duos dactylos habet et unum tribrachum, hi in 80 fere versibus unum tribrachum (51, 18) unumque dactylum (58, 4); eademque Licinii Calvi fuit ars (Catull. Muell. p. 84, 3) et Vergilii Catalept. II, VII, qui in versibus fere 20 nullum omnino pedem trisyllabum adhibuerunt. Haec autem vincula Alexandrina laxata videntur medio primo p. Chr. n. saeculo, nam Petronius et Persius etsi arses haud saepe soluerunt (Petron. in capite V versuum 8 semel, Persius in prologo 14 versuum bis), tamen anapaestum quasi legitima licentia primi omnium in versus initium admisserunt (Petr. Sat. 5, 8 *sedeat | redemptus*, Pers. Prol. 5 *memini ut |*, 6 *Heliconidasque, 8 hederæ |*).—Crusius, pp. 174, 175.

<sup>1</sup> Hipponactem autem ita mutatum satis popularem posteriore quoque tempore apud Romanos mansisse lapides nonnulli testantur a Buechlero Mus. Rhen. xxvii p. 142 sq. et xxxii p. 479. sq. enarrati. In carmine enim CIV septem versuum Hadriani aetate contexto bis anapaestus in primo pede (v. 1. 3), semel vel bis arsis soluta (v. 7) in-

venitur, in inscriptione Antonino Pio imperante concepta in tribus versibus semel anapaestus et fortasse semel arsis soluta (v. 2 et 3 extr.), in quattuor versibus Caracallae tempore compositis CIII semel tribrachys, bis dactylus. De 7 illis choliambis CII Diocletiani tempore conscriptis nihil quidem certi dici potest, cum eorum nihil servatum sit nisi misera pedum quinti et sexti frustula; sed exstant ejusdem aetatis 20 Terentiani Mauri hipponactei (2398-2418, in quibus quamquam satis sicum est argumentum duo tamen anapaesti (2403, 2415), unus dactylus (2404), duo tribrachi (2398, 2405) inveniuntur, et 25 Julii Valerii I, 42, qui Alexandri majores enumerans semel anapaesto (6), quater dactylo (23. 5. 10. 16 in nom. propr.), semel tribracho (11) usus est. Denique qui sexto saeculo in eunte ut alia metra, ita choliambum restauravit, Boethius de Consol. II, 1 et III, 11 in paucis illis versibus neque arsis solutis abstinuit (II, 1, 5. 6. III, 11, 5) neque anapaestis (II, 1, 4. III, 11, 5 "animumque doceat": anapaestus cum tribracho conjunctus).—Crusius, pp. 175, 176.

'de Crasi et Alphaeresi.' It consists in the unintermitting care with which the last word of the line is so chosen that its penultimate syllable must have the accent. In a Latin seazon this was bound to happen in all cases except when the line was closed by a monosyllable, because in Latin all disyllables not enclitics have the accent on the penultimate, and all polysyllables with a long penultimate have also a penultimate accent. In harmony with this tendency of the Latin language to force an accent on the penultimate syllable of a choliambic line, the writers of this metrical style avoided final monosyllables except in those cases in which it was possible to make them resign their own proper accent, and leave the penultimate syllable of the seazon in undisturbed possession. Accordingly, as far as the penultimate accent is concerned, all Latin choliambics must correspond with one or other of the following lines:—

Petit Gemellus nuptias Maronillae  
 Et cupit et instat et precatur et dónat.  
 Adeone pulchra est? imo foedius níl est  
 Optare utrumque pariter, improbi vótum est.

Final words of two or more syllables cannot help themselves in presenting a penultimate accent, and final monosyllables are not allowed except they coalesce with the preceding word or fall by enclisis into union with another monosyllable.

It was left for Otto Crusius to show that the Babrian seazon derived its most singular characteristic from this natural law of Latin choliambics, and by Italian parentage to account for the presence in Greek verse of a feature so striking as a successful attempt to take accent into account in metrical composition.<sup>1</sup>

The bearing of this third particular on the Babrian question first observed by Crusius.

<sup>1</sup> Although Crusius is probably right in explaining the frequency of a penultimate accent in the hexameters of Nonnus and his school by their practice of ending the line with a long syllable rather than by any conscious desire to have the penultimate syllable accented, yet there is no question that in a certain sense Ahrens was right in regarding

this feature of the Babrian metre as a first step in the direction of *versus politici*. The mere fact of an attempt to make Greek accents take to the ways of Latin shows conclusively that the Greek accent in Babrius' day was fast losing its purely chromatic nature, and was approximating to that of Latin or even English.

Of Babrius himself we know practically nothing. The name is essentially Italian, and if he has any right to that of Valerius as well, his title to Italian nationality is secured beyond dispute. Whether in the form *Barbius* or *Babrius*, the word is found with some frequency in Inscriptions.<sup>1</sup> It is derived from *barba*, as *Fabius* from *faba*, *Naevius* from *naevus*, *Asinius* from *asinus*, *Valgius* from *valgus*, *Plautius* from *plautus*, and *Licinius* from *licinus*, the metathesis in the form *Babrius* being readily paralleled in *ferveo* and *febris*, *Codrus* and *Cordus*, *Scodra* and *Scorda*.<sup>2</sup>

The Athoan Codex begins with the words *Βαλεβριου μυθίαμβοι αϊσώπειοι*, a corruption which can best be explained as due to running together the two genitives *Βαλερίου* and *Βαβρίου*—

The name Babrius is Italian.

The right of Babrius to the praenomen of Valerius.

### ΒΑΛΕ[ΡΙΟΥ]ΒΡΙΟΥ.

The writer of the Notes which have found their way into the Harleian Collection as part of the volume numbered 3521, has preserved the fifty-eighth fable. He began with the intention of heading it

*Βαλερίου Βαβρίου*

but, leaving the former of the two names incomplete at the epsilon, he erased it in that place and began a new line—

*Βαλερίου χωριαμβικὸν στίχοι ἐκ τῶν Αἰσώπου μύθων,*

so that the whole citation is headed by the single name *Βαβρίου*. At best the manuscript does not date earlier than the seventeenth century, but, everything considered, there is good reason to believe that the mythiambist has a right to Valerius as well as to Babrius.

We are simply without evidence as to the position, if any, which this Valerius Babrius held in the court of Alexander Severus. That home of spurious puritanism and artificial high-thinking appears to

The position of Babrius in the imperial court.

<sup>1</sup> Cited by Crusius, pp. 190, 191. The form *Βαβρίας* is nothing but a corruption, or a wrong inference from the genitive *Βαβρίου*.

<sup>2</sup> Crusius (p. 191), who cites other

instances from all sorts of authorities, e.g., *στέφρος στέρφος, νάρδης νάθραξ, ἀγρυπνία ἀργυπνία, Δέρβη Δέβρη, Σίβρος Σίβρος, Ἀργιόπη Ἀγριόπη*.

have afforded unusual opportunities for literary effort, if I may apply the adjective literary to compositions of the class then prevalent. Babrius may have been an ordinary literary retainer of the court,—one of the *docti homines* whose *fabulae literatae* Severus was fond of asserting formed his meat, drink, and recreation<sup>1</sup>—or he may have acted as tutor to the Emperor's son. In the former case, the second preface, if not the first, would be a ceremonious dedication intended to conciliate the imperial favour; in the latter, it would be the more familiar address of a master to his pupil. Whatever the truth may be,—whether Branchus and the *παῖς βασιλέως Ἀλεξάνδρου* are identical or not,<sup>2</sup>—the fables found a ready audience and became well known.

I shall try to show in the next dissertation that the Babrian mythiambics are probably for the most part no more than a paraphrase in verse of some earlier prose collection of fables. But in his second preface our paraphrast distinctly states that he was the first to take this line. The assertion, however, must refer only to Greek<sup>3</sup> verse, as Babrius

Babrius was probably the first to exhibit Aesopic fables in a Greek metre. The date of the fables in other metres discussed.

<sup>1</sup> Aelius Lampridius, 34, 6, quoted on p. xii., *supra*, note. Cp. id. 3, 4, 'Amavit literatos homines vehementer, eos etiam reformidans, ne quid de se asperum scriberent. Denique quos dignos ad id esse videbat, singula quaeque, quae publice et privatim agebat, se ipso docente volebat addiscere, si forte ipsi non adfuissent, eosque petebat ut, si vera essent, in literas mitterent.' Id. 35, 1, 'Oratores et poetas non sibi panegyricos dicentes, quod exemplo Nigri Pescenii stultum ducebat, sed aut orationes recitantes aut facta veterum canentes libenter audivit, libentius tamen, si quis ei recitavit Alexandri Magni laudes aut meliorum retro principum aut magnorum Urbis Romae virorum,' etc. etc.

<sup>2</sup> For myself, I believe that the same boy is meant by both designations. There is never much made of the children of Roman emperors by their historians; and although Alexander was married at least three times, we learn the fact merely by slight references. Cp. Aelius Lampridius, 29, 2, and 49,

3, with J. Eckhel, 'Doctrina Numerorum veterum,' VII. p. 284. One of his wives—Sallustia Barbia Orbiana—may even have been related to our poet.

It shows a heart-breaking want of common sense to base a theory, as some have done, on the name Branchus, and to excogitate some connection with the *Βραγχίδαυ* priesthood of Asiatic Ionia. Names were by this time as much mixed as races, and a Roman emperor, himself an *Ἀλέξανδρος*, might surely name a son *Βράγχος*, when his predecessor had actually been called Heliogabalus.

<sup>3</sup> It would be insane to lay any emphasis on the attempt of Socrates in the prison to throw into metre such fables as he could remember. The story may be no more than a Platonic myth, and at best Socrates was but trying, by the dull mechanic effort of versifying, to pass such weary hours of the thirty days as his friends were not able to spend with him. The announcement of the Thirty themselves, or even of Xanthippe and the baby, must have

cannot have been ignorant of the iambs of Phaedrus. Taking it in this light, and grasping at the straw which the use of the phrases *σοφωτέρης μούσης* and *γρίφοις ὁμοίαις ποιήσεις* offers, I incline to regard the few fragments of fables that have come down to us in hexameter and elegiac verse as specimens from the pens of the imitators whom Babrius reprehends in so strong language. They are printed in full below,<sup>1</sup> in order that the reader may satisfy himself that the opinion

been a welcome interruption to such labour. I need not add that I regard with genuine suspicion the lines which Laërtius assigns to this effort of Socrates—

*Αἰσωπὸς ποτ' ἔλεξε Κορίνθιον ἄστρῳ νέμουσι  
Μὴ κρίνειν ἀρετὴν λαοδικῶ σοφίῃ.*

<sup>1</sup> The words under which they appear in the lexicon of Suidas are printed in spaced type, and the corresponding Babrian fable is referred to by the numerals on the left.

- 63, 1. ἡχῆεις ἐτάνυσσε βαλῶν προ-  
κάρηνον ἀήτης.  
4. ἔστασαν οὐδὲ κόμας ψαφάρῃ  
μεμῖαντο κοινή.  
64, 1. αἰπεινὴ ἑλάτῃ ἔρισε βάτος·  
ἡ μὲν εἶπεν  
5. καὶ ναῦς καὶ νηοὺς τεμνομένη  
τελείειν.  
7. αἰπεινὴν ἑλάτῃ ἔρις ἄρορεν  
αἴσυλα φάσθαι.  
66, 8. τοῦνεκα τῆν ἰδίην οὔτις ὅπωπε  
δύην.  
67, 1. ἐς βίον κοινῶνδ ὄνῳ γένητ'  
ὠμοβόρος λίς.  
5. τοῦτο μὲν οὖν πρῶτον λάχος  
οἴσομαι.  
93, 2. (?) μετὰ δὲ σφίσι πιστώ-  
σαντο  
συνθεσίην.  
4. πικροὶ μὲν τε λύκοισιν, ἀτὰρ  
χιμᾶροισιν ἀκηδεῖς.  
95, 18. οὐδὲ οἱ οὐδ' αἰθῶν ἄδε πάρ-  
δαλις, οὐνεκα θύμου  
ἐμπλεῖη, τὸ δὲ πολλὸν  
ἀγῆγορα μέμφετο τίγριν.  
37. κερδοῖ φηλῶ θεῖσα θοῆ κεμάς,  
ἐργίθι δ' ἔσθη  
ἡπεδανοῖο λεόντος.  
59. ἡ δὲ πελιδνωθεῖσα καὶ ὄμμασι  
λοξὸν ὑποδράξ  
ὄσομένη.  
96. καὶ οἱ πορφύροντι διακριδὸν  
ἀμφὶς ἕκαστα.

- 108, 1. θέντο μὲν ἀλλήλοισιν ἐται-  
ρειν μύε δοιῶ  
οὐ καθ' ὅμα ζῶντες. ὁ μὲν  
κατὰ νεῖον ἐρήμη  
2. ἐτρέφεθ', δε δὲ δόμοισιν ἐν  
ἀφνειῶν τρέφετ' ἀνδρῶν.  
11. ἐνθ' ἵνα μοι βλος ἐστίν, Ἄμαλ-  
θείης κέρας αἰγός.  
31. (?) λέξομαι ἐν μυχάτῳ κλισίῃ  
δέ μοι ἐστίν ἐτοίμη.  
115, 5. τίς γὰρ ἔμοι σο μισθός ἐπάξιος,  
ἦν σε διδάξω  
6. ὑψοῦ ὑπὲρ πόντοιο μετα-  
χρονίην ποτέεσθαι;  
9. ὅθι στρυφελῶν ἐπιπετρῶν  
δοστρακέντὰ τε νῶτα καὶ  
ἄγκυλα γυῖα κεάσθη.  
11. οὔτι δίκης ἀπάνευθεν ἀεκέι  
δάμναμαι οἴτῳ.  
122, 7. ἔκ μοι σκῶλον ἔρυσσον, ὃ μοι  
κακὸν ἔμπεσεν ὄπλῃ.  
141, 1. ὡς φάσαν· οὐδὲ ἀναξ ἄνεως  
ἦν . . .  
τί γὰρ σθένος ἔσκε σιδήρω,  
ὑμείων εἰ μὴ οἱ ἐνὶ στειλειδὸν  
ἄρηρει;  
142, 1. ἀλλὰ Λίβυσσα  
στρουθοῦς ἀλίσκομένη πλάξαι καὶ  
ἀμφοτέροισι.

Boissonade on Tzetz, Alleg. 2, p. 320, quotes from a manuscript of John Georgides' *Gnomologia* the fragment,

*γαστέρα (δ' ?) ὄγκον ἔχουσαν  
ἡ λεπτή χωρεῖν εἰσοδος οὐ δύναται,*

which is from a version of the Babrian 86th. Eberhard has annotated these fragments on p. 97 of his edition. I reserve to my second volume the discussion of the possibility of restoring such elegiac and hexameter fables from the monkish prose versions, as also the criticism of Gitlbauer's disastrous attempt to do so.

of Babrius need not in any sense have been due to literary jealousy.

The fragment of a version in ordinary iambic trimeters of the fable which appears in choliambics as the Babrian 115th has been preserved by Suidas under the words *νῦν σωθείην*—

*νῦν δὲ σωθείην ἵνα  
ἦ μοι δίδαγμα τοῦτο τοῦ λοιποῦ χρόνου.*

The lines may well have come in incidentally in some serious composition, and need not belong to a collection of fables in this metre; but as some of the late prose versions show traces of being adaptations from ordinary senarii, it is perhaps better to adopt the view that such a collection existed. The words of Babrius, however, make it plain that these senarii, if they ever had a real existence, must have been composed after his own choliambics; while the simplicity of the preserved fragment, short as it is, and of the prose versions, which are thought to have been derived from the same source, prevents us from including them among the *γρίφοις ὁμοίαις ποιήσεις* which the poet's imitators published.

Accordingly there is some certainty in identifying with the Babrian mythiambics the *Aesopiam trimetrium* which Ausonius<sup>1</sup> tells us that one of the Titians<sup>2</sup> translated into Latin prose. If it was the elder Titian, then the verses of Babrius must have become popular almost immediately after they were published,—a conclusion confirmed by the fact that between the publication of the first and second parcels of the fables inferior men had thought it worth while to imitate them.

The favourable greeting which the fables received on their

<sup>1</sup> Ausonius, Epist. xvi. (addressed to Probus). 'Apologos Titiani . . . ad nobilitatem tuam misi'; and again,

'Apologos en misit tibi (Ausonius)  
Aesopiam trimetrium  
quam vertit exili stilo  
pedestre concinnans opus  
fandi Titianus artifex.'

See Crusius' note on p. 238.

<sup>2</sup> There is absolutely no evidence worthy of the name to indicate whether Ausonius meant father or son. It is quite possible that he did not himself know to which of the two the paraphrase in question was to be assigned. Those who care for the discussion of impracticable questions will find an able treatment of this in Crusius, pp. 242 ff.

first appearance seems to have passed into real and lasting popularity. About the middle of the succeeding century the Emperor Julian<sup>1</sup> refers to them in a way which suggests that they were well known and easily accessible. Avianus, whatever his date may be, recognised in Babrius a popular predecessor,<sup>2</sup> and Tzetzes and Georgides display at a later date such familiarity with the mythiambics that we need not wonder that the lexicographer Suidas<sup>3</sup> so frequently cites them.

I have willingly forgotten the crude and fanciful theories on the age of Babrius which it was my duty to study, and which Otto Crusius has taken needless pains to demolish in the introductory pages of his valuable dissertation. If the second preface of Babrius is genuine—and no critic has ventured to call it in question—it is beyond dispute addressed to the son of Alexander Severus.<sup>4</sup> Again

seems to have become permanent.

Fanciful theories as to Babrius.

<sup>1</sup> In Epist. 59 ad Dionysium : τὸν μῦθον ἀκήκοας—

γαλῆ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθεῖσα,  
τὰ δ' ἄλλα ἐκ τοῦ βιβλίου μάνθανε.

The line is from Babrius 32, 1. The words τὸν Βαβρίου, which some codices insert after ἀκήκοας, are omitted in others. They are evidently a gloss. In another letter the Babrian 107th is referred to: Ep. 8, πάντως που καὶ παρὰ τῶν ἡττόνων εἶναι τι χρηστόν, ὁ μὲν τὸν λέοντα τῷ μισθῷ σώσας ἀρκούντως δεικνύσιν; and in his Μισοσπῶγων the Emperor narrates the fable of the kite imitating the horse's neigh, cp. Babrius, 73. The two last instances may or may not have been taken from the Babrian collection.

<sup>2</sup> Avianus Theodosio, 'Has pro exemplo fabulas et Socrates divinis oculis indidit et poemati suo Flaccus aptavit, quod in se sub jocorum communium specie vitæ argumenta contineant: quas Graecis iambis Babrius repetens in duo volumina coartavit, Phaedrus etiam partem aliquam quinque in libellos resolvit.' Crusius would add Gregory of Nazianzus (see his note on p. 239); but considering that we have the certain testimony of his contemporary Julian to the popularity of Babrius, we can afford to dispense with

Gregory, and prefer the Emperor to the Bishop.

<sup>3</sup> Perhaps Photius in the ninth, the author of the *Etymologicum Magnum* in the eleventh, and Zonaras in the twelfth century, ought also to be mentioned; but in a work so easily interpolated as a lexicon, the less dependence put upon isolated glosses the less the liability to error.

<sup>4</sup> Since it has been shown that the choliambics,

τὰτα δ' Αἰσωπος  
ὁ Σαρδιηνὸς εἶπεν, ὄντων' οἱ Δελφοί  
ἄδοντα μῦθον οὐ καλῶς ἐδέξαντο,

cited by Apollonius in his lexicon to Homer *sub vocabulo* αἶεδε, could not be by Babrius, as they violate the peculiar rules of his scazon, there is no author anterior to the age of Severus who quotes the Babrian fables except the grammarian Dositheus. Now, just as the citation of Apollonius would have been altogether worthless as evidence, even if the choliambics had been after the Babrian model, or had even in so many words referred to Babrius, so the appearance of a Babrian fable in the *Interpretamenta* of Dositheus is no evidence either for or against any given date. The interpolation of Apollonius' Lexicon is allowed by its editors (see Villoison's *Prolegomena*, pp. xxxvii. sqq.); and any

and again does the term βασιλεύς occur in the pages of Herodian and Dion as the most natural Greek equivalent for emperor, and in referring to Severus the name Ἀλέξανδρος is preferred by Herodian, as it would certainly be preferred by any other Greek writer. It is the duty of every scholar to speak his honest word on the side of self-control, and against the indulgence of the fancy and love of novelty which the theories on the age of Babrius so forcibly illustrate. Ignorance of an ancient language, together with a dictionary of proper names, will yield material enough to supply volumes of theories on the age and personality of any author who has used that language. If I have succeeded in clearing away the accumulations and obstructions produced by such theorising, and have preferred the word of Babrius himself to that of his scholiasts, I am well content to remain ignorant of those incidents in the life of my author which would be little likely to add anything worth knowing to the sum of true learning, or to the history of human experience. As it is, there may yet be some one who would emphasise the last words in the Aristophanic citation—

τοῦτο γάρ τοι καὶ μόνον  
ἔτ' ἐστὶ λοιπὸν ἀγαθόν, εἰ καὶ τοῦτ' ἄρα,

but for myself I would be loth to carry the line further than the ἀγαθόν, or to allow sceptical indolence to overrule my understanding.

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one who will take the trouble to read Böcking's edition of the Third Book of the *Interpretamenta* of Dositheus will find it difficult to credit how such a congeries of corruption and interpola-

tion found an editor at all. For damning evidence of its authenticity the reader is referred to Boucherie and Crusius, in the latter's note on p. 238 of his dissertation.



## CHAPTER II.

## THE HISTORY OF GREEK FABLE.

HEAVY as is the blow which Benfey's edition of the *Pantscha-Tantra* dealt on the theory<sup>1</sup> which derives the fables of Greece from an Oriental source, it might have been made much heavier by a discussion of the way in which the Greeks and the Orientals handle the fable in their respective literatures. The first thought which will occur to most English readers of the *Pantscha-Tantra* and the *Kalilah and Dimnah* is the childishness of the whole, the indications on all sides of the Oriental love of support, whether moral or physical, and the absence of any great originality. Throughout the perusal of their contents the feeling will never be far off that grown men who could derive any profit from such writings are men on whom a great literature would have been thrown away. Page follows page of weak moralising, capped by a so-called fable. *Κύνες πρὸς ἔμετον* indeed!

The theories of Oriental origin for the Aesopic fable now proved to be erroneous.

<sup>1</sup> There is a very large collection of treatises bearing on this subject by Loiseleur des Longchamps, Wilson, Dubois, Silvestre de Sacy, Édélstand du Ménil, A. Wagener, and others; but they are all merely tentative, and have been quite superseded by Benfey's elaborate work on the *Pantscha-Tantra* and *Kalilah and Dimnah*. The study of Pali in the able hands of Mr. Rhys Davids and other scholars has reopened the question within recent years (see especially *Buddhist Birth Stories, or Jataka Tales, the oldest collection of Folk Lore extant, being the Jātakaa thavannanā for the first time edited in the original Pali by V. Fausböll, and translated by J. W. Rhys Davids, 1880*). I am sure, how-

ever, that they will acknowledge that the facts to be stated in this essay make it plain that the Greeks were familiar with fable long before the Pali texts were written.

As late as 1880 Eugène Lévêque recurred to the wildest speculations of the earlier writers in his book, *Les Mythes et Légendes de l'Inde et la Perse dans Aristophane, Platon, Aristote, etc.*, which, by its great want of critical method and mad enthusiasm, gives the coup de grâce to the theory which it would fain support. Dr. J. Landsberger's book, *Die Fabeln des Sophos Syrisches Original der Griechischen Fabeln des Syntipas*, Posen, 1859, is still less critical.

It is among the professional rhetors of degenerate Greece, and their successors, the illiterate and trivial monks of the Middle Ages, that we must look for work at all corresponding to these Oriental books. The fabulists of India and of mediæval Europe are tarred with the same stick. They have both tried to make a drink for strong men out of the sugared milk on which children thrive. If they found hearers it was because there was no vigorous intellectual vitality in the peoples whom they addressed.

The dotard juryman in Aristophanes, when reminded that there are men at his elbow who expect something worth listening to, begins first to babble of mythology. But his son cuts him short, and asks for matter in the quotidian vein; and when the old man, with senile perversity, begins the fable of the Cat and the Mouse, his son's temper at last gives out. After a vocative, too irreverent even for democratic Athens, he launches the rude interrogation, 'Do you really mean to talk of cats and mice to grown-up men?'

The Greeks of the best age evidently familiar with fable.

*μῦς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;*

There is some difference here between the Greek and the Oriental. The Greeks, I believe, were as a nation steeped to the heart in fable. At their nurses' knees they learned the lore of birds and beasts and inanimate things endowed with the faculty of intelligible intercourse. It was the lowest stratum of their knowledge, underlying even that concerning the gods and heroes, and was as much a part of themselves as were the natural features of the country in which they grew up, the house in which they were born, the dove-cot and its occupants, the midden at the door.<sup>1</sup>

In fact, fable was a common background of knowledge for all, which might be made use of in literature for purposes of illustration in the same way as the other main constituent of that primitive learning which men drank in with their mother's milk — the familiar and loving knowledge of the beauty of

They used it for literary illustration, either directly or by allusion. Hesiod.

<sup>1</sup> Even in Attica, where there ran a stronger current of change than in any other part of Greece, the strength of these early associations is proved by

natural scenery. In the noble age of Greek literature both sorts of lore are utilised in much the same way, whether directly or by that subtle form of allusion in which a single word or two aptly selected serve to flash upon the inner eye a mental landscape of associated memories. The homely verse of Hesiod furnishes an example of the direct method of using fable in literature. The true place which the lines ought to occupy in the *Works and Days* I believe to be doubtful; but the lesson which they are meant to enforce is plain enough:—

ὦδ' ἴρηξ προσέειπεν ἀηδόνα ποικιλόδειρον,  
 ὕψι μάλ' ἐν νεφέεσσι φέρων ὀνύχεσσι μεμαρπώς·  
 ἦ δ' ἐλέον, γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι,  
 μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπεν·  
 'Δαιμονίη, τί λέληκας; ἔχει νύ σε πολλὸν ἀρείων·  
 τῆδ' εἷς ἢ σ' ἂν ἐγὼ περ ἄγω καὶ αἰοδὸν εὐοῦσαν·  
 δεῖπνον δ', αἶ κ' ἐθέλω, ποιήσομαι ἢ ἐμεθήσω.'  
 ὡς ἔφατ' ὠκυπέτης ἴρηξ, τανυσίτερος ὄρνις.—Op. et Di. 203.

Of the allusive method of using fable there are some notably fine instances. In three words Solon brings home to the hearts of the Athenians that in allowing Pisistratus to make himself despot, they have been acting the part of the stag in the fable, and following at the heels of the crafty fox to the lion's den—

Instances of the allusive manner of employing fable in Greek literature. Solon, Sophocles.

ὑμέων δ' εἷς μὲν ἕκαστος ἀλώπεκος ἵχνησι βαίνει,  
 ξύμπασιν δ' ὑμῖν κοῦφος ἔνεστι νόος·  
 εἰς γὰρ γλώσσαν ὄρατε καὶ εἰς ἔπος αἰόλον ἀνδρός,  
 εἰς ἔργον δ' οὐδὲν γιγνόμενον βλέπετε.<sup>1</sup>

With somewhat less skill the fable of the north wind and the sun trying their power upon a wayfarer<sup>2</sup> is worked into an epigram of Sophocles addressed to Euripides. It is stained too black with Greek manners to be cited here, but the learned will find it in Athenaeus.<sup>3</sup>

the way in which old Ionic names for domestic objects did not assume the Attic form. Thus *περιστερῶν*, 'dove-cot,' did not pass into *περιστερών*, or *βολεών*, 'midden,' into *βολών*.

<sup>1</sup> Quoted by Diog. Laert. I. 51, ὅτε

*τὸν Πεισίστρατον ἐμαθεν ἤδη τυραννεῖν, τάδε ἔγραψε πρὸς τοὺς Ἀθηναίους*, see Babrius, 95.

<sup>2</sup> See Babrius, 18.

<sup>3</sup> Athen. xiii. 604 D, καὶ Ἰερώνυμος δ' ὁ Ῥόδιος ἐν τοῖς ἱστορικοῖς ὑπομνήμασι φησιν ὅτι Σοφοκλῆς κτε.

Tennyson has used fables after this fashion, sometimes with dignity and effect, even in compositions of the more elevated kind:—

A similar use by Tennyson.

‘Refer my cause, my crown to Rome ! . . . The wolf  
Mudded the brook, and predetermined all.’

‘Our wild Tostig,  
Edward hath made him Earl : he would be King:—  
The dog that snapt the shadow, dropt the bone.’

Perhaps better examples might be discovered than these two ; but it would be impossible to find in English literature a bolder or more effective instance of the illustrative value of fable than the *ἀλώπεκος ἵχνεσι βαίνει* of Solon’s elegiacs.

There is another point which must not be overlooked in discussing the place which fable holds in the nobler regions of Greek literature. The question has to be asked, how far the Greeks went in producing new fables after the pattern of the old. A passage of Plato bears so directly upon this subject that I will quote it in full without apology, especially as the translator’s English will make a pleasant break in our dull discourse. ‘And when Xanthippe was gone, Socrates, sitting up on the couch, began to bend and rub his leg, saying as he rubbed : How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it ; for they never come to a man together, and yet he who pursues either of them is generally compelled to take the other. They are two, and yet they grow together out of one head or stem ; and I cannot help thinking that if Aesop had noticed them<sup>1</sup> he would have made a fable about God trying to reconcile their strife, and when he could not, he fastened their heads together ; and this is the reason why, when one comes the other follows, as I find in my own case pleasure comes following after the pain in my leg which was caused by the chain.’<sup>2</sup> This passage, if taken along with the three purely Platonic fables, all of a like philosophical cast to the apologue here suggested—the fable of the Grasshoppers,<sup>3</sup> of Plenty and

<sup>1</sup> καὶ μοι δοκεῖ, εἴφη, εἰ ἐνενόησεν αὐτὰ Ἀἴσωπος, μῦθον ἂν συνθεῖναι ὡς κτλ.

<sup>2</sup> Phaedo. 60, Jowett’s translation.

<sup>3</sup> Phaedr. 259.

Poverty,<sup>1</sup> and of the Art of Government<sup>2</sup>—furnishes sufficient evidence that fable was regarded, in the great age of Greek literature, as a living organism, not merely as a fixed and unalterable aggregate of traditional lore.

The Platonic pattern, however, was certainly not that on which additional apologues were modelled by the crowd, although it accords so well with the Greek estimate of fable in one important respect—its employment for the literary purposes of ornament and illustration. From certain passages of Aristophanes and other writers, we learn that it was a practice, not only to repeat, but also to invent, new fables and stories of a sort likely to excite mirth at symposia and other festive gatherings. He was a dull fellow and an idler who neither knew the old fables nor had wit, at all events, to pass the new into currency if he could not invent them himself. ‘Drinking is no joke,’ says Philocleon in the *Wasps*; ‘to say nothing of the headache of the next morning, a man has also to pay up for knocking somebody down.’ ‘There is no difficulty at all,’ replies his son, ‘provided they are gentlemen with whom you have been drinking. For either they get your victim to let you off, or of yourself you win his pardon, turning the whole affair into a joke by some happy tale of Aesop or of Sybaris (*αἰσωπικὸν γέλοιον ἢ συβαρικόν*) which you have picked up during the evening.’ A little further on in the play we are supplied with an example of the *αἰσωπικὸν γέλοιον* when Philocleon tries to check, by means of an extempore fable of his own, the abuse of a woman whose basket of loaves he has knocked over. It will be observed that his *λόγος δεξιός* is not such as he would have chosen in a soberer moment, or one likely to flatter the self-love of the market woman.

*Αἰσωπον ἀπὸ δειπνου βαδίζονθ' ἑσπέρας  
θρασεῖα καὶ μεθύση τις ὑλάκει κύων.  
κάπειτ' ἐκεῖνος εἶπεν, ὦ κύων, κύων,  
εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθὲν  
πυροῦς πρίαυ, σωφρονεῖν ἄν μοι δοκεῖς.—Vesp. 1401.*

But it is high time to inquire who this Aesop was whose

<sup>1</sup> Symp. 203.

<sup>2</sup> Protag. 320.

vein it had become the fashion to imitate. Of that broad current of genius, so commanding, so impatient of obstructions, with which Bentley cleansed the Augean stables of classical philology, one rivulet was turned our way. The dissertation upon the fables of Aesop demonstrated the insecurity of the fabulist's position, but it left him something more than a name. Modern criticism must go further still, and content itself with knowing nothing, or next to nothing. From a passing mention in Herodotus, the earliest author in whom his name appears, it is very evident that the Greeks even of that time knew little about him. After stating that the proverbial beauty Rhodôpis was the slave of the Samian Iadmon and a contemporary of Sappho, he adds that Aesop was also a slave of Iadmon's at the same time as Rhodôpis. His proof is not of the best, amounting only to this, that Iadmon's grandson was the only man who answered the proclamation which the oracle instigated the Delphians to make, setting forth that any man who chose might exact the penalty for Aesop's life.<sup>1</sup> It is, however, observable that the way in which this penalty is referred to,—the words actually leaving it doubtful whether the Delphians were themselves responsible for Aesop's death or not,—leads us to infer that Herodotus was counting on a fairly general tradition with regard to Aesop. A few lines of Aristophanes make it certain that this tradition credited the Delphians with the crime—

A. Ἀῖσωπον οἱ Δελφοί ποτ'.

B. ὀλίγον μοι μέλει.

A. φιάλῃν ἐπηγιῶντο κλέψαι τοῦ θεοῦ.

ὁ δ' ἔλεξεν αὐτοῖς, ὡς ὁ κἀνθάρος ποτε.

B. οἴμ' ὡς ἀπόλοι' αὐτοῖσι τοῖς σοῖς κανθάροις.—Vesp. 1446.

<sup>1</sup> Hdt. ii. 134, 135. All that we elsewhere learn from Plutarch, rhetors, and scholiasts regarding Aesop need be no more than an unsubstantial superstructure raised upon this unsubstantial foundation. The date of Rhodôpis Herodotus had probably means of authenticating from the votive offerings which in ch. 135 he states that she placed in the temple at Delphi. His theory as to Aesop being a fellow-

slave of hers would, if accepted, at once make him a contemporary of Solon and Croesus; and the fabrications of Plutarch and Co. five centuries or so after Herodotus' time are easily explained. In fact the most reasonable explanation of the late statements as to Aesop's connection with Croesus is that offered here. Plutarch is for Aesop, even granting the date assigned by Herodotus, not so good an authority

On the whole Herodotus was probably not far out in the date which he assigned to Aesop. At all events the custom of referring fables to Aesop is unknown to Greek writers anterior to that date, so far as they have come down to us, whereas in later times it is general.

We have seen both Hesiod and Solon employing fable without any reference to Aesop, and the same is true of all writers between the two dates represented by their names. Thus Archilochus begins one fable with the words—

The date suggested by Herodotus approximately correct. Archilochus never mentions the name of Aesop.

Αἰνός τις ἀνθρώπων ὄδε,  
ὡς ἄρ' ἀλώπηξ καίετος ξυνωνίην  
ἔμιξαν·

and another in a like general way—

Ἐρέω τιν' ὑμῖν αἶνον, ᾧ Κηρυκίδη·  
ἀχνυμένη σκυτάλη·  
πίθηκος ἦει θηρίων ἀποκριθεὶς  
μῦθος ἀν' ἐσχατίην·  
τῷ δ' ἄρ' ἀλώπηξ κερδαλέη συνήντητο  
πυκνὸν ἔχουσα νόον.

and it is likely that we have also the opening of a fable in the words—

Βοῦς ἐστὶν ἡμῖν ἐργάτης ἐν οἰκίῃ  
κορωνός, ἔργων ἴδρις.<sup>1</sup>

as a modern journalist would be for Dick Whittington; and as for the scholiasts on Aristophanes, there is not a single scholion which bears traces of being by even a moderately early hand, except a few words on Av. 651, which we shall afterwards make use of.

<sup>1</sup> The two first fragments are preserved in Ammonius, 'de voc. differentia,' ch. 6, and the third in Etym. Mag. sub voc. κορωνός. Two other portions of the first are also found—the one in a passage of Atticus cited by Eusebius, 'Praeparatio Evangelica,' xv. 795 A.—

ὄρῳς ἔστ' ἐκεῖνος ὑψηλὸς πάγος  
τρηχὺς τε καὶ παλιγκοτος,  
ἐν τῷ κάθημαι, σὴν ἐλαφρίζων μάχην·

the other in Stobaeus, Eclog. Phys. i. 122—

ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος,  
σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὄρῳς  
λεωργὰ καὶ θεμιστά, σοὶ δὲ θηρίων  
ἕβρις τε καὶ δίκη μέλει.

The fable appears to have been in the Babrian collection, as there is a prose version in the Bodleian paraphrase No. 139, but evidently poverty-stricken when compared with the wealth of its original Archilochian shape.

The form which the second fable of the Fox and the Ape had when complete must remain obscure. It may have been the original of the miserable Babrian tetrastich 81; but if the words ἀχνυμένη σκυτάλη mean 'sad is its burden,' there is little likelihood in such a conjecture. According to Athenaeus (iii. 85 E), the critic Aristophanes had a treatise 'περὶ τῆς ἀχνυμένης σκυτάλης' and Apollonius Rhodius

An instance from Simonides of Amorgus teaches the same lesson—

Ἐρφιδίος γὰρ ἔγχελυν Μαιανδρίην  
τρίορχον εἴρων ἐσθίοντ' ἀφείλετο.<sup>1</sup>

Moreover the scholion,

ὁ καρκίνος ὡδ' ἔφα  
χαλᾶ τὸν ὄφιν λαβών.  
εὐθὺν χρῆ τὸν ἑταῖρον ἔμμεν  
καὶ μὴ σκολιὰ φρονεῖν,<sup>2</sup>

ought certainly to have a place here, as it has every appearance of age and simplicity.

discussed the question 'ἐν τῷ περὶ Ἀρχιλόχου' (Ath. x. 451 D.) These three are the only fragments of Archilochus which supply the beginnings of fables, although there are others which prove that Archilochus was fond of this manner of illustrating his verse. The words *ρόπτρω ἐρειδόμενον* preserved in the *Etymologicum Magnum* sub voc. *σκανδάληθρον* may carry us back to the 130th Babrian fable, as do *ὄφ' ἡδονῆς σαλευμένη κορώνη* (Schol. to Aratus, 1009) to the Babrian 77th. The Athenaeon citations,

χολὴν γὰρ οὐχ ἔχεις ἐφ' ἡπατι (Ath. 3, 107 F.), and  
πάρελθε, γενναῖος γὰρ εἰς (Ath. 14, 653 D.),

have been with some probability referred by Bergk to the 95th in the Babrian collection, to which also it is not impossible that another fragment,

πόδες δὴ κείθι τιμώτατοι (Plut. de Garrulitate, ch. 2),

may belong. The line,

τοιήνδε δ', ὧ πίθηκε, τὴν πυγὴν ἔχων,

parodied by Aristophanes in Ach. 120, and preserved in a scholion *in loco* certainly falls into this note. I also see in the *senarius* (preserved in Orion's Lexicon, 37, 4),

κατ' οἶκον ἐστρωφᾶτο μισητὸς βάβαξ,

part of the original of the Babrian 135th, and recognise the remote possibility of the corrupt

ἄ δέκα (var. ll. ἄ ἑαδ' εἰς τε) ταύρους

belonging to the Babrian 44th.

The nursery antithesis between the hedgehog's single mode of avenging injuries and the legion at the fox's command, had by the time of Archilochus got summed up in the proverb—

πόλλ' οἶδ' ἀλώπηξι ἄλλ' ἐχίνος ἐν μέγα,

as it is referred to in a fragment preserved by Bishop Theophilus 'Autolyceum,' 2, 37—

ἐν δ' ἐπίσταμαι μέγα  
τὸν κακῶς με δρώντα δεινοῖς ἀνταμείβεσθαι  
κακοῖς.

<sup>1</sup> Athen. 7, 299 C.

<sup>2</sup> Preserved by Athenaeus, 15, 695 A. Cp. Aristoph. Pax, 1083—

οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.

Id. 1086—

οὔδέποτε' ἂν θελῆς λείον τὸν τρηχὺν ἐχίνον.

Cp. Babrius, 109. Coraes (whom Benfey copies), in the preface to his edition of the Aesopic fables, wrongly sets it down to Alcaeus—not the only erroneous and uncritical statement in that long-winded dissertation.

Besides the authors quoted in the text, perhaps Theognis ought to be mentioned. The only passage, however, in which he uses fable is corrupt; and at best the use is not direct but only allusive, l. 599—

οὐ μ' ἔλαθες φοιτῶν κατ' ἀμαξίτον, ἦν ἄρα  
καὶ πρὶν

ἡλᾶστρεῖς, κλέπτων ἡμετέρην φυλίην.  
ἔρρε, θεοῖσιν τ' ἐχθρὲ καὶ ἀνθρώποισιν  
ἄπιστε,

ψυχρὸν δὲ ἐν κόλπῳ ποικίλον εἶχον ὄφιν.



This argument drawn from silence would be strengthened if the same were found to be true of the writers most closely following upon the date proposed by Herodotus for the patron saint of fable. But unfortunately in those portions of their works which have come down to us no apologues happen to be employed.<sup>1</sup> Certainly, even at a much later date, Herodotus makes no reference to Aesop in narrating the fable of the piper turned fisherman, which was the only reply vouchsafed by the victorious Cyrus to the prayer of the Ionians and Aeolians that they should serve him on the same conditions as they had served Croesus.<sup>2</sup>

The usage of other writers anterior to Herodotus and of Herodotus himself.

But when we come to Aristophanes, and writers subsequent to him, it is the exception if Aesop's name is not mentioned in introducing a fable. The passages already cited from the Attic comedian support this statement, and there are others which we will go on to quote.

The manner of introducing a fable with Aesop's name dates from the days of Aristophanes.

To his daughter's anxious inquiry—

τίς δ' ἡ ἴπνινιά σουστὶν ὥστε κάνθαρον  
ξέυξαντ' ἐλαύνειν ἐς θεούς, ᾧ παππία ;

I have adopted the correction of Sinenis. The manuscripts have *ds* and *ελχες*.

Stesichorus is said by Aristotle (Plutarch and the grammarian Conon agree with him) to have addressed the story of the horse that asked a man to help it against a stag to the people of Himera when they were about to give a bodyguard to Phalaris.—Arist. Rhet. ii. 20 (1393<sup>b</sup> 10). Even although Aesop is not mentioned in Aristotle's account, we can infer nothing from his words as to the actual way in which Stesichorus introduced the fable in his prose address.

<sup>1</sup> It is true that Theon, in his *Progymnasmata* (Walz, i. 159), probably instances Hecataeus as having used some fable or other; but the historian's name rests only on a conjecture, and at best Theon's authority is of the poorest.

<sup>2</sup> Hdt. i. 141. The fable was also

c

known to Ennius, as is shown by a line preserved in Varro—

'Súbulo quondám marinas própter ad-  
stabát plagas.'

See Vahlen, 'Ennianae poesis Reliquiae,' p. 151.

The Babrian version (No. 9) differs in substituting a fisherman for a piper, which at first sight is a deterioration, but cp. Aelian, Nat. An. i. 39, *θηρώσι τὰς τρυγόνας οἱ καὶ τούτων ἀκριβοῦντες τὰ θήρατρα καὶ μάλιστα τῆς πείρας οὐ διαμαρτάνουσι τὸν τρόπον τούτων. Ἔσθηκασιν ὀρχοῦμενοι καὶ ᾄδοντες εὐ μάλα μουσικῶς. αἱ δὲ τῇ ἀκοῇ θέλγονται καὶ τῇ ὄψει τῆς ὀρχήσεως κηλοῦνται καὶ προσλασιν ἐγγυτέρω. οἱ δὲ ὑπαναχωροῦσιν ἡσυχῇ καὶ βάδην ἐνθα δῆπου καὶ ὁ δόλος ταῖς δειλαίαις πρόκειται, δίκτυα ἐκπεπετασμένα.* Cp. id. xvii. 18. The proverb *ἄλλως ᾄδει* may be a condensation of this fable, Zenob. 1, 72. Aristænetus founds a whole epistle upon the proverb, Ep. i. 27.

Trugaeus has an answer ready in a parody of an *Aesopic* fable—

ἐν τοῖσιν Αἰσώπων λόγοις ἐξηγρέθη  
μόνος πετεινῶν ἐς θεοὺς ἀφιγμένος.  
ἦλθεν κατ' ἔχθραν ἀετοῦ πάλαι ποτέ,  
ὧ' ἐκκυλίνδων κἀντιτιμωρούμενος.<sup>1</sup>

It is by an *Aesopic* fable that Pisthetaerus proves his assertion that the birds are primeval and more ancient than the Earth and Kronus himself. When his feathered audience greet his words with incredulous surprise, he answers disdainfully—

ἀμαθῆς γὰρ ἔφες κοῦ πολυπράγμων, οὐδ' Αἰσῶπον πεπάτηκας,  
ὃς ἔφασκε λέγων κορυδὸν πάντων πρώτην ὄρνιθα γενέσθαι,  
προτέραν τῆς γῆς, κἀπειτα νόσω τὸν πατέρ' αὐτῆς ἀποθνήσκειν·  
γῆν δ' οὐκ εἶναι, τὸν δὲ προκείσθαι πεμπταῖον· τὴν δ' ἀπορούσαν  
ὑπ' ἀμυχανίας τὸν πατέρ' αὐτῆς ἐν τῇ κεφαλῇ κατορούσαι.<sup>2</sup>

Moreover, it is from *Aesop* that Pisthetaerus takes his objection to consorting with the birds—

ὄρα νυν ὡς ἐν Αἰσώπων λόγοις  
ἐστὶν λεγόμενον δῆ τι, τὴν ἀλώπεχ', ὡς  
φλαύρως ἐκουώνησεν ἀετῷ ποτέ.<sup>3</sup>

<sup>1</sup> Pax, 127. It is better to regard this as a parody of the fable found in Archilochus (see p. xxxi.; cp. Coraes 1) than another version of it. The scholiasts take it in sober earnest, one presenting the note, 'Ἐν τοῖσιν Αἰσώπων' τοῦ μυθοποιοῦ. φέρεται γὰρ αὐτοῦ μῦθος, ἐχθρεύσαι ἀετὸν καὶ κἀνθαρὸν ἐκ τοῦ ἑκάτερον αὐτῶν θατέρου τὰ ψὰ διασπᾶν, and another manufacturing a suitable fable, ὁ λόγος τοιοῦτός ἐστιν. ἀρπάζοντος τοῦ ἀετοῦ τοὺς νεοττοὺς τοῦ κανθάρου, καὶ ὁ κἀνθαρὸς τὰ ψὰ τοῦ ἀετοῦ ἐκκλέψας ἐξεκύλισεν ἕως τοσοῦτου, ἕως ἦλθεν πρὸς τὸν Δία. κατηγοροῦντος δὲ τοῦ ἀετοῦ προσέταξεν ὁ Ζεὺς τῷ ἀετῷ ἐν τῷ αἰτοῦ (τοῦ Διὸς) κόλπῳ νεοττεύειν. ἐπειδὴ δὲ τὰ ψὰ εἶχεν ὁ Ζεὺς, περίπτα τὸν Δία ὁ κἀνθαρὸς, ὁ δὲ ἐκλαθόμενος ἀνέστη ὡς σοβήσων ἐκ τῆς κεφαλῆς αὐτὸν καὶ κατέαξε τὰ ψὰ.—ὁ δὲ λόγος πρὸς τοὺς ἀδίκους ἐστίν, ὅτι οὐδέμια ἐστὶν αὐτοῖς ἀσφάλεια, οὐδ' ἂν εἰς τὸν κόλπον τοῦ Διὸς καταφύγωσι, διαφύξονται τὴν τιμωρίαν.

<sup>2</sup> Av. 471. It would be rash to see in this more than an invention of Aristophanes himself. Uncritical and unreasoning as most of the compilers of fable were, none of them gave this a place in their collections until a modern Greek inserted it among them.

The phrase οὐδ' Αἰσῶπον πεπάτηκας has given some trouble. In the *Phaedrus*, 273 A, Plato has its fellow—ἀλλὰ μὴν τὸν γε Τισίαν αὐτὸν πεπάτηκας ἀκριβῶς. The explanation I believe to be this. Diogenian, 2, 95, has preserved the proverb 'Ἀρχίλοχον πατεῖς' ἐπὶ τῶν λοιδορούντων. τοιοῦτος γὰρ ὁ 'Ἀρχίλοχος' and Eustathius on *Odyssey*, 11, 277 (1684, 47), has the words καὶ παροιμία ἐπὶ τῶν σκώπτειν εὐφυνῶν τὸ 'Ἀρχίλοχον πεπάτηκας ὡς εἰ τις εἴπῃ, σκόρπιον ἢ ὄφιν ἢ κακὴν ἄκανθαν. The phrase was first used of Archilochus for the reason given by Eustathius. But we have already seen that a prominent feature in the poems of Archilochus was his love for illustration by fable; and it was an easy thing for Aristophanes to transfer the phrase, with much of its significance already lost, from the one sphere to the other, and even from Archilochus himself to the rival whom the example of Aristophanes must, I believe, have done much to enthrone in his place. The saying once tampered with, and that too by Aristophanes, it was easy for Plato even further to extend the misuse.

<sup>3</sup> Aves, 651, see p. xxxi., and note there. Benfey believes that it passed

On this passage is found the one valuable scholion of all relating to Aesop in his Aristophanic connection—*ὅτι σαφῶς ἀνείθεσαν Δισώπῳ τοὺς λόγους, καὶ τοῦτον τὸν παρὰ Ἀρχιλόχῳ λεγόμενον καίτοι πρεσβυτέρῳ ὄντι.* It bears the marks of being by one of the more ancient critics trained in the traditions of the early Alexandrine schools.

These facts, I believe, justify us in seeing in Aristophanes the mouthpiece of a tendency to exalt Aesop into the high priest of Fable, which appears to have been gradually<sup>1</sup> gathering strength, and to have reached a climax in the literary circles of Athens about the meeting-point of the fifth and fourth centuries before the Christian era. In my judgment it cannot be explained except by regarding Aesop as a real personage, imbued with the spirit of that primeval lore of fable which all peoples seem to have once possessed in a greater or less degree, and which the Greeks, if their place in intellectual history means anything at all, must have preserved with more than common

Results of the preceding evidence. Aesop a real personage.

into the Pantscha-Tantra through the Greek empire in Asia. See his edition, vol. i. p. 383.

The other passages of Aristophanes which show an intimate familiarity with fable do so in allusion merely. Vesp. 1240—

*οὐκ ἔστιν ἀλωπεκίζειν  
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον,*

in which the word *ἀλωπεκίζειν* (probably coined by Aristophanes, cp. Bab. 95, 63) calls up a whole series of adventures in apologue, in which double-faced craft triumphs over innocence and strength. Pax, 1189—

*ὄντες οἰκοὶ μὲν λέοντες  
ἐν μάχῃ δ' ἀλώπεκες.*

Both Vesp. 375—

*τὸν περὶ ψυχῆς δρόμον δραμεῖν,*

and Ran. 191—

*δοῦλον οὐκ ἄγω,  
εἰ μὴ νευναμάχηκε τὴν περὶ τῶν κρεῶν,*

imply an acquaintance with the original of the Babrian 69th. Cp. Zenobius, 4, 85, *Λαγῶς τὸν περὶ τῶν κρεῶν τρέχων.*

It would, however, be much too fine to see in Vesp. 1122—

*οὐ τοί ποτε ζῶν τοῦτον ἀποδυθῆσομαι  
ἐπεὶ μόνος μ' ἔσωσε παρατεταγμένον  
ὄθ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο,*

any allusion, even the slightest, to the struggle between North Wind and Sun. The lines refer beyond dispute only to the great wind at Artemisium, or to some other campaigning experience.

<sup>1</sup> It is fully exemplified in Plato (see *supra*, p. xxviii.), e.g. Alc. 122 E, *χρυσίον καὶ ἀργύριον οὐκ ἔστιν ἐν πᾶσιν Ἑλλήσιν ὅσον ἐν Λακεδαιμόνι ἰδίᾳ. πολλὰς γὰρ ἤδη γενεὰς εἰσέρχεται μὲν αὐτόσε ἐξ ἀπάντων τῶν Ἑλλήνων, πολ- λάκις δὲ καὶ ἐκ τῶν βαρβάρων, ἐξέρχεται δὲ οὐδαμῶσε, ἀλλ' ἀτεχνῶς κατὰ τὸν Δισώπου μῦθον, ὃν ἡ ἀλώπηξ πρὸς τὸν λέοντα εἶπεν, καὶ τοῦ εἰς Λακεδαίμονα νομίσματος εἰσόντος μὲν τὰ ληνῆ τὰ ἐκείσε τετραμμένα δῆλα, ἐξίόντος δὲ οὐδαμῆ ἄν τις ἴδοι.* But Xenophon (Memorab. 2, 7, 13) introduces the fable of the sheep that found fault with their master's favouritism for the dog (the Babrian 128th) with a simple *φασὶ γάρ.*

precision. Moreover, this Aesop was able to extract from its traditional embodiment so much of the primitive naturalness and essential simplicity of fable that to the new apologues which he formed after the old types men were so partial that his name became associated with all. He was the children's Homer, and the willing lips of granddames and nurses preserved his *λόγοι, μῦθοι, or αἶνοι*, with as loving care as the *ῥαψωδοί* devoted to the *ἔπη* of Homer.

The name Aesop is probably Greek, although its derivation is unknown.<sup>1</sup> One thing is certain—that Greek was the language which he used; and it is hardly less manifest that he was more at home in Greece than anywhere else. The suspicion of a foreign note would make inexplicable the warmth of the greeting which his apologues received throughout the Grecian world. He may have been a slave, as Herodotus says,—one of that large class of Greeks whom the fortune of war expatriated and forced to serve men of the same race and language with themselves. Even the date assigned to him by Herodotus may well be approximately true. As is shown above, it fairly agrees with such facts as we can glean from literature; while the two fragments of tradition which have been preserved in Herodotus and Aristophanes point to a date lying on the confines of oral and written history.

It were idle for me to discuss the origin of those traditional myths from which Aesop drew his inspiration, and which are now blended in one aggregate with those consciously modelled after their pattern. There are able workers in this region of the origins of human thought from whom I am well content to await instruction, for the fine threads of primeval lore require handling more delicate than my rude fingers can give.

<sup>1</sup> Besides the Roman actor of the name, there is mentioned in literature an historian *Ἀἰσωπος*, whose life of Alexander the Great has been preserved in a Latin translation by Julius Valerius.

The whole story of Aesop's ill looks doubtless originated in a derivation of

the name from *αἰσχροῦς* and *ᾠψ*,—a conjecture which does not require the stupidity of the monk's *Life of Aesop* to confirm it, as even the best of ancient philologists confidently credited even lamèr derivations. Even Eustathius derived the name from *αἰθω* and *ᾠψ*.

The Progymnasmata of Aphthonius, Hermogenes, Theon, and the other rhetors, supply some statements which those who care to trust in such broken reeds will find repeated *ad nauseam* in the pages of Walz's edition. The only fact worth having which they have preserved is that Aeschylus spoke of one myth as Libyan in origin, and even that we have in a fuller shape in other writers. As preserved by a scholiast on Aristophanes, Av. 808, the lines of the *Myrmidons* in which this important fact has been embalmed represent the Aeschylean equivalent of the 'Engineer hoist with his own petard'—

The statements of the Greek rhetors. Aeschylus speaks of Libyan fable.

ὄδ' ἐστὶ μύθων τῶν Λιβυστικῶν κλέος,  
 πληγέντ' ἀτράκτω τοξικῶ τὸν αἰετόν  
 εἰπέειν ἰδόντα μηχανὴν πτερώματος·  
 τὰδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς  
 ἀλισκόμεσθα.

Diogenian<sup>1</sup> even knows the name of the Libyan fabulist—*οἱ δὲ Κύβισσαν* (v. l. *Κύβισαν*) *εὐρέτην γενέσθαι τοῦ εἴδους τούτου*—a piece of erudition which has served to correct the Athoan *λιβύσσης* of the second Babrian preface into *Κιβύσσης*. The correction is right enough, but, for my part, I should not wonder if the Athoan misreading is simply the converse of what had happened at a much earlier date to the authorities on which Diogenian and Babrius had to depend, and that the black man's name originated in some corruption of *Λίβυς*, *Λιβυκός*, or *Λιβυστικός*.<sup>2</sup>

Our little masters, the rhetors, know many other sources of fable, but we will lose nothing if we leave them to cool their heels in the anteroom while we con-

The rhetors again. The Alexandrine poets.

<sup>1</sup> P. 180. The statement also appears in Theon (Walz, I. p. 172), καὶ Κύβισσος ἐκ Λιβύης μνημονεύεται ὑπὸ τινῶν ὡς μυθοποιός.

<sup>2</sup> 'Mirum non est recentiores Graeculos graviter errare, quum constet ipsos veteres in ea re titubasse. Turpis error est Athenaei xi. p. 500, ubi de voce σκύφος disserens ex Ephoro haec affert: ἐκαλεῖτο δὲ καὶ Δερκυλίδας ὁ Λακεδαιμόνιος σκύφος, ὡς φησιν Ἐφωρος ἐν τῇ ὀκτωκαιδεκάτῃ λέγων οὕτως·

Λακεδαιμόνιοι ἀντὶ Θίβρωνος Δερκυλίδαν ἐπεψαν εἰς τὴν Ἀσίαν ἀκούοντας ὅτι πάντα πράττειν εἰώθασιν οἱ περὶ τὴν Ἀσίαν βάρβαροι μετ' ἀπάτης καὶ δόλου. Διόπερ Δερκυλίδαν ἐπεψαν ἥκιστα νομίζοντας ἐξαπατηθῆσεσθαι. ἦν γὰρ οὐδὲν ἐν τῷ τρόπῳ Λακωνικὸν οὐδ' ἀπλοῦν ἔχων ἀλλὰ πολὺ τὸ πανοῦργον καὶ τὸ θηριώδες. διὸ καὶ Σκύφον αὐτὸν οἱ Λακεδαιμόνιοι προσηγόρευον. Perspexit Porsonus non ΣΚΥΦΟΝ sed ΣΙΣΤΦΟΝ in codice, quem legebat Athenaeus, scriptum fuisse.

verse with their betters. Even if they would attract attention by shouting the lines of Callimachus—

ἀκουε δὴ τὸν αἶνον· ἔγ κοτε Τμῶλω  
δάφνην ἐλαίη νεῖκος οἱ πάλαι Λυδοὶ  
λέγουσι θέσθαι,

our wiser course is not to hear, as the οἱ πάλαι Λυδοὶ may be no more than the Alexandrine's way of spelling *Λῖσωπος*. In any case, Aristophanes would ill brook his librarian taking precedence of himself.

In some lines from the *Wasps*, treated of on an earlier page (xxix.), we found the adjectives *Λῖσωπικός* and *Συβαριτικός* rubbing shoulders. The same play furnishes two instances of the *γέλοιον Συβαρικόν*—

What is signified  
by Sybaritic  
fable?

ἀνὴρ Συβαρίτης ἐξέπεσεν ἐξ ἄρματος,  
καὶ πως κατεάγη τῆς κεφαλῆς μέγα σφόδρα·  
ἐτύγχανεν γὰρ οὐ τρίβων ὦν ἵππικῆς.  
κᾶπειτ' ἐπιστάς εἶπ' ἀνὴρ αὐτῷ φίλος.  
ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην.

The other is of the same cast as the lines which the poet fastens upon Aesop, quoted on p. xxix., *συρρα*—

ἐν Συβάρει γυνή ποτε  
κατέαξ' ἐχίνον . . .  
οὐχίνος οὖν ἔχων τιν' ἐπεμαρτύρατο·  
εἶθ' ἡ Συβαρίτις εἶπεν, εἰ ναὶ τὰν κόραν  
τὴν μαρτυρίαν ταύτην ἑάσας ἐν τάχει  
ἐπίδεσμον ἐπρίω, νοῦν ἂν εἶχες πλείονα.

Such trivial follies are common among all peoples, and it is needless to give instances of a custom so widespread as that of imparting local colour to jocular utterances, whether in prose or verse, by assigning them to some particular neighbourhood. The Greeks selected their colonies for this questionable honour just as we English put it upon the sister isle; and Sybaris in the west, Miletus and Cyprus in the east, were most frequently mentioned in this

by Milesian and  
Cyprian fable?

Xenophon in Hellen. III. 1. 8. Δερ-  
κυλίδας ἄρξων ἀφίκετο ἐπὶ τὸ στρατεῦμα,  
ἀνὴρ δοκῶν εἶναι μάλα μηχανητικός. καὶ

ἐπεκαλεῖτο δὲ Σίσιφος. Sed quis vel  
sine Xenophonto poterat dubitare?  
—Cobet 'de Arte interpretandi,' p. 58.

connection. A couplet of Timocreon, preserved by Hephaestion,<sup>1</sup>—

Σικελὸς κομψὸς ἀνὴρ  
ποτὶ τὰν ματέρ' ἔφα,

implies that wider ground was sometimes taken by the concocters of these *jeux d'esprits*; and from Plato we may perhaps infer that the matter of them was sometimes grave. 'I think that Euripides was probably right in saying—

“Who knows if life be not death, and death life?”

for I think that we are very likely dead; and I have heard a wise man say that at this very moment we *are* dead, and that the body is a tomb, and that the part of the soul which is the seat of the desires is liable to be influenced and tossed about in different ways; and about this some ingenious man, probably a Silician or Italian,<sup>2</sup> playing with the word, made a tale. He called the soul a vessel (*πίθος*), meaning a vessel of faith or belief, and the ignorant he called the uninitiated or leaky; and the place in the souls of the uninitiated in which the desires are seated, being the intemperate and incontinent part, he compared to a vessel full of holes, because they can never be satisfied.<sup>3</sup>

All these different kinds of Greek story and fable, whether forming part of Greek traditional heritage from the earliest days of the human race, or in more self-conscious times produced by Aesops after the model of the older lore, whether bred in the brains of philosophers or revellers, came in the aggregate to be called by the common name of Aesopic. The day is long past for making any attempt to decide the ultimate origin of any unit in this aggregate. Race borrowed from race, clan from clan, author from author, and each time with some variation. Fable was condensed into proverb, and proverb extended into fable; and who will say how often the process has been repeated?

<sup>1</sup> P. 71, τῷ καθαρῷ ἐφθήμερεϊ ὄλον ἄσμα Τιμοκρέων συνέθηκε· Σικελὸς κτλ.

<sup>2</sup> καὶ τοῦτο ἄρα τις μυθολογῶν, κομψὸς ἀνὴρ, ἴσως Σικελὸς τις ἢ Ἰταλικός, παράγων τῷ ὀνόματι κ.τ.λ. It will not do to consider Plato's phrase as referring

to Timocreon's lines. We must rather regard the *Σικελὸς κομψὸς ἀνὴρ* as a recognised form of introduction which Plato used to give a colour to his own myth.

<sup>3</sup> Gorg. 492-493, Jowett's translation.

We do not know anything about the collection of fables by Demetrius of (the Attic deme) Phalerus, who lived about 300 B.C. There is nothing to show that he threw them into verse. It is quite probable that by his day had begun the paltry practice of making the study of fable the first step in the teaching of rhetoric, which, if it has preserved the fables of Greece and Rome, has at the same time preserved them in a condition so artificial and corrupt that for purposes of scientific research they are practically valueless.

The fable was put into schoolboys' hands to be analysed, to be rewritten, to be extended, to be abbreviated, and to be turned upside down by a thousand rhetorical tricks. Given a fable, write down its moral. Given a moral, write out a fable to illustrate it. Given certain animals, compose a fable in which they act in character. Compose a fable illustrating the characteristic marks of the Libyan species, the Lydian, the Carian, the Sybaritic, the Asinine. Poor lads! poor masters! The system flourished, and no wonder, for the boy who best caught the trick was there to fill his master's shoes when the old man slipped them off, and to add another subtlety to his definition of the *μῦθος*, or shed new light on the traditional *ῆθος* of the ass.

The system was certainly in full use in the time of Babrius, as will be clear to any one who cares to consult the Progymnasmata of the rhetor Hermogenes, whose old age probably overlapped the youth of Babrius. For the rhetor's purposes some school textbook of fable was probably required, and Nicostratus, a contemporary of Hermogenes, compiled a *δεκαμυθία* or ten books of fables. This is mentioned by Hermogenes himself *περὶ ἰδεῶν*, II. 12, 3 (see also Rhodius, *Rom.* p. 326, adn. 1).

It is even possible that the fables of Babrius are nothing more than a verse translation of this book of Nicostratus, especially if Suidas' statement is accepted, that Babrius' choliambics extended over ten books. Whether this be so or not, the verses of Babrius are by themselves sufficient to prove that the term Aesopic had been made still more comprehensive than it was

The collection of fables by Demetrius of Phalerus.

Fable used as a progymnasma for rhetorical training.

The practice well known in the time of Babrius. Text-book of fable by Nicostratus.

The Babrian collection may be a verse paraphrase of Nicostratus. Extension of the term Aesopic.



in the time of Aristophanes, and that in a collection of *μῦθοι Αἰσώπειοι* such stories as those of Procne and Philomela, Pandora and Zeus, and Prometheus creating man, were not regarded as out of place. There is hardly a fable in the whole collection which does not betray traces of an artificial age, in which all were more or less familiar from literature with the names and attributes of the ancient gods, as they were with the main features of the better known fables, but which lacked the unconscious naturalness and the creative informing fire of earlier days. The same is undoubtedly true of Phaedrus, but it is not in any degree so marked as in Babrius.

In nothing is the artificial and sceptical turn of the Babrian fable so manifest as in the way in which the old mythology is handled. From fable in its primitive natural condition nothing can be more alien than the sceptical spirit, and the obtrusive presence of that spirit in Babrius indicates that for scientific inquiry into the origins of fable his work has no value.

In the second fable a farmer is represented as carrying to town a gang of his labourers, one of whom he suspects of having stolen a spade, hoping to find the town deities able to help him in detecting the thief, as the country gods are too simple by half. On entering the gates he hears a crier offering a reward for the discovery of sacrilege, and acknowledges the fruitlessness of his errand. There is little but art here, and poor art too, that carries us into the school of the rhetors. The farmer must go to town for his gods, and when there is surprised that they cannot leave their temples, to say nothing of the town, and make chase after a thief. Luckily the fable is not known elsewhere, although it has its fellows in the prose of Nevelet's and Furia's collections.<sup>1</sup> In the tenth fable Aphrodite takes the trouble

Artificial character of the Babrian fables.

Fables 2, 10, 12, 15, 20, 30, 48.

<sup>1</sup> Nevel. 254, πορευομένοις τισιν ἐπὶ πρᾶξιν τινα κόραξ ὑπήνητησεν τὸν ὀφθαλμὸν τὸν ἕτερον πεπηρωμένος. ἐπιστραφέντων δὲ αὐτῶν καὶ τινος ὑποστρέψαι παραινούντος τοῦτο σημαίνειν τὸν οἰωνὸν ἕτερος ὑποτυχῶν εἶπεν· καὶ πῶς οὗτος ἡμῖν δύναται τὰ μέλλοντα μαντεύσθαι ὃς οὐδὲ ἰδίαν πῆρῳσιν προείδετο ἴνα φυλάξῃται. Furia, 113, Μάντις ἐπὶ τῆς ἀγορᾶς καθεζόμενος

ἡργυρολόγει. ἐλθόντος δὲ τινος αἰφνίδιον πρὸς αὐτὸν καὶ ἀπαγγέιλαντος ὡς τῆς οἰκίας αὐτοῦ αἱ θύραι ἀναπεπετασμένοι εἰσὶ, καὶ πάντα τὰ ἐνδον ἐκφορημένα (sic) ἔκταραχθῆις ἀνεπήδησε, καὶ στενάξας ἀπῆε δρομαῖος, τὸ γεγονός δὲ ὀψόμενος. τῶν δὲ παρατυχόντων καὶ θεασαμένων τις εἶπεν· ὦ οὗτος, ὃ τὰ ἀλλότρια πράγματα προειδέναι ἐπαγγελλόμενος, ἑαυτοῦ οὐ

to inform a drab that a god's code of morals is actually lower than her own.<sup>1</sup> The twelfth is a frigid application of the story of Procne and Philomela to illustrate the truth that it is wiser for the unfortunate to keep away from those who have known them in prosperity. There is even a greater dash of artificiality in the fifteenth. It is a rhetorical combination of the commonplace antithesis between Attic loquacity and Theban stupidity,<sup>2</sup> with the late belief in the evil influence of heroes.<sup>3</sup> In the twentieth a waggoner, who is represented as a sceptic, except in so far as he made Herakles his patron-saint, serves as a peg for the reflection, 'God helps those who help themselves.'<sup>4</sup> The third decade ends with a fable in which Hermes is represented as deploring the uncertainty of his position in

*προεμαντεύου.* I have quoted these in full as an example of the way in which the rhetors varied the treatment of the same subject in *μῦθος*.

<sup>1</sup> This fable has another mark of its late origin in the mention of worship by means of lamps—a custom unknown before the imperial times. Crusius quotes two instances from inscriptions, —one published by Henzen, *Ind. Arch.* 1858, n. 113, p. 201 (*vir . . . corpus uxoris mortuae*)—

'*ut numen colit anxious merentis ;  
parcas, oro, viro puella parcas,  
ut possit tibi plurimos per annos  
cum sertis dare justa quae dicavit,  
et semper vigilet lucerna nardo* ;

a second in Orelli, *Inscr.* 4838, 'Have Septima, sit tibi terra levis. Quisque huic tumulo possuit *ardentem lucernam*, illius cineres aurea terra tegat.'

<sup>2</sup> Crusius, p. 138.

<sup>3</sup> The same belief is plainly stated in the sixty-third fable, and accounts for the late proverb preserved in the collection of Zenobius and others (*Zenob.* v. 60), *οὐκ εἰμὶ τούτων τῶν ἡρώων*. Perhaps, however, the proverb is itself ancient, and has only been wrongly explained, the paroemiographi applying to heroes as a class qualities properly belonging only to some. See *Aristoph. Av.* 1490, where a scholiast makes the same mistake as we here suppose the paroemiographi to have done. The question is discussed by Crusius on pp. 235-237, where, among other authorities, he quotes Athenaeus,

xi. 461 C, *χαλεποὺς γὰρ πλήκτας τοὺς ἡρώας νομίζουσι καὶ μᾶλλον νύκτωρ ἢ μεθ' ἡμέραν*.

<sup>4</sup> The proverb appears in different shapes both in authors and lexica, e.g. *Aesch. Pers.* 742—

*ὅταν σπεύδῃ τις αὐτός, χῶ θεὸς ξυνάπτειται.*

*Eurip. I. T.* 911—

*ἦν δέ τις πρόθυμος ἦ  
σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.*

*Id. El.* 80—

*ἀργὸς γὰρ οὐδέεις θεοὺς ἔχων ἀνὰ  
στόμα  
βίον δύναιτ' ἂν συλλέγειν ἄνευ πόρου.*

*Plaut. Cist. I. i.* 51, 'Sine opera tua nil di horum facere possunt.' *Plutarch, Instit. Lacon.* 29, p. 239 A, has the proverb (also found in the paroemiographi and in Photius)—

*τὰν χεῖρα ποτιφέροντα τὰν τύχαν καλεῖν.*

*Zenobius*, v. 93, *σὺν Ἀθηναῖ καὶ χεῖρα κίνει* (a form also found in other paroemiographi and in Hesychius, etc.) The explanation given by *Zenobius* is of a sort with that of our fable, whereas in *Nevelet's* collection (250) and in *Schneider's* (30) a different fable has been manufactured to account for it. If we were to sit down and make a fable on the theme 'Call on the saints if you list, but be your own best saint,' (*Scott's Tales of the Crusaders*), we might produce some trifle like this *Babrius* 20th.

these evil times—a complaint proved to be but too well founded by the next fable in which he appears. In that even the dogs show an inclination to take undue liberties with his reverence. This forty-eighth fable, however, may well be spurious, and at best is but an amplification of a proverb.<sup>1</sup>

It is ill done in these rhetors to let no chance pass of insulting their patron. The old tale of the descent of the Arabians from Hermés<sup>2</sup> is dished up in the fifty-seventh fable, in which the morals of sire and children make an equally poor show. The fifty-eighth is a garbled and absurd version<sup>3</sup> of the legend of Pandora. A little further on the late belief in the evil influence of heroes, referred to already in the fifteenth fable, reappears in an unmistakable form in the sixty-third. Equally late is the manner of introducing the fable of the two bags by a reference to Prometheus<sup>4</sup>—

Θεῶν Προμηθεὺς ἦν τις ἀλλὰ τῶν πρώτων.

In the sixty-eighth the Pagan Zeus has assumed the attributes of his counterpart in the Jewish or at all events the Orphic theology.<sup>5</sup>

<sup>1</sup> Macarius is the only paroemiographer who has preserved it, IV. 10, Ἐρμῆν μῆτ' ἀλείψης μῆτ' ἀπολείψης· ἐπὶ τῶν διὰ προσποιοτήης χάριτος ἀφαιρουμένων τι μᾶλλον ἢ διδόντων. ἐν βαλανείῳ γὰρ τινὶ Ἐρμῆς ἦν ἰδρυμένος, ὃν οἱ πολλοὶ τῶν λουομένων ἤλειφον· πένης δέ τις προφάσει τοῦ ἀλείφειν ἐκείνον περιαιρούμενος τὸ ἔλαιον ἐαυτὸν ἤλειφεν. Macarius is late enough, and in lists of proverbs like his there is always the chance of interpolation; but at all events his explanation, compared with the Babrian(?) fable, shows very clearly the late method of manufacturing fables.

<sup>2</sup> Strabo, Geogr. I. 42, Ἡσιόδος δ' ἐν Καταλόγῳ φησί—

καὶ κοῦρην Ἀράβιοι, τὸν Ἐρμᾶν ἀκάκητα γεινατο καὶ Θρονίτη, κοῦρην Βήλοιο Γάνακτος.

Οὕτω δὲ καὶ Στησίχορος λέγει. εἰκάζειν οὖν ἐστὶν ὅτι ἀπὸ τούτου καὶ ἡ χώρα Ἀραβία ἦδη τότε ὠνομάζετο· κατὰ δὲ τοῦς ἥρωας τυχὸν ἕως οὕτω.

<sup>3</sup> Pandora does not appear in the fable at all; the jar or box is said to contain blessings instead of curses, and nothing is said about the opening of it being forbidden. Cp. Anth. Pal. x. 71—

Πανδώρας ὄρων γελῶ πίθον οὐδὲ γυναικα μέμφομαι, ἀλλ' αὐτῶν τὰ πτερά τῶν ἀγαθῶν.

Ὡς γὰρ ἐπ' Οὐλύμποιο μετὰ χθονὸς ἤθεα πάσης πωτῶνται, πίπτειν καὶ κατὰ γῆν ὄφελον κτε.

It is difficult to understand how Hope passed out among men when it had the alternative of remaining under the lid or of flying off to heaven. See Crusius, p. 210.

<sup>4</sup> Catullus, 22, 21. Persius, 4, 29. Phaedrus, 4, 10. Themistius, Βασανιστής, 262 b. Cp. id. 359 d. Plutarch, Crassus, 32.

<sup>5</sup> See note on the passage.

The rhetors' insults to Hermes are all explained by the Fables 119, 127. fable (119th) in which a craftsman discovers the secret that the only means of enlisting Hermes on his side is to browbeat him and knock him down. It is a secret worth having, as it is Hermes who acts the part of recording angel<sup>1</sup> in the one hundred and twenty-seventh, and few would care to allow old-fashioned scruples about fair play to interfere with the prospect of conciliating such an autocrat.

It was observed above that the twentieth fable is nothing but an extension of a proverb. There are in Babrius many other manifest instances of this method of manufacturing fables. The story of the oxen and the butchers may well be a rhetorician's attempt to explain the proverb *εὔνου ὁ σφάκτης* which is found in Zenobius,<sup>2</sup> who offers three explanations. Babrius was surely within his right in suggesting a fourth. In its present shape the twenty-ninth is probably greatly shortened. Aphthonius has a much longer and more sensible version, in which the horse addresses the miller, and which served Doxopatros<sup>3</sup> as an instance of *μῦθος μικτός*. Be that as it may, the fable resembles the seventy-sixth in being based upon the proverb *ἀφ' ἵππων ἐπ' ὄνου*.<sup>4</sup> Moreover, although the apologue of the cat turned lover<sup>5</sup> probably dates from the most primitive times, I still believe that in its Babrian form it is no more than the proverb *οὐ πρέπει γαλῆ κροκωτόν*<sup>6</sup> rehabilitated.

There is an obscure proverb *ἀγόμενος διὰ φρατόρων κύων*,<sup>7</sup> which Diogenian explains *ἐπὶ τῶν ὄπου μὴ δεῖ εὐρισκομένων καὶ τιμωρομένων*. Whether the ex-

<sup>1</sup> Cp. Zenobius, 4, 11, *Ζεὺς κατεῖδε χρόνιος εἰς τὰς διφθέρας*, and notes *in loco*; also Crusius, p. 219. <sup>2</sup> 3, 94.

<sup>3</sup> Walz, *Rhetores*, II. 173, *μικτὸν δὲ τὸ ἐξ ἀμφοτέρων, ἀλόγου καὶ λογικοῦ, αὐτὸς ἐστὶν ὁ τοῦ ἵππου τοῦ μύλωνος*.

<sup>4</sup> Zenobius, II. 33, *ἀφ' ἵππων ἐπ' ὄνου· τὴν παροιμίαν ταύτην ἐροῦμεν ἐπὶ τῶν ἀπὸ τῶν σεμνῶν ἐπὶ τὰ ἀσεμνα ἠκόντων οἷον ἀπὸ γραμματικῶν ἐπὶ πράγματα ἢ εἰς ἄλλο τι τῶν ἀτιμοτάτων*. The converse occurs in Zenobius, II. 5, *ἀπὸ βραδυσκελῶν ὄνων ἵππος ὄρουσεν· ἐπὶ τῶν ἀπὸ εὐτελῶν ἐπὶ τὰ*

*μείζω μεταπηδώντων*. Cp. Diogenian, I. 98, *ἀπὸ κώπης ἐπὶ βῆμα· ἐπὶ τῶν ἀπὸ χειρόνων εἰς κρέττονα*.

<sup>5</sup> For beasts falling in love with men and *vice versa* cp. Fab. 98. Athenaeus discusses the question in 13, 606 b, and Aristotle in *Hist. Anim.* 9, 48 (631 a8); Aelian, *Nat. Anim.* I. 6, II. 6, IV. 54, etc. Cp. Bleek's *South African Fables*.

<sup>6</sup> Zenobius, II. 93, who mentions that the fable was known to Strattis.

<sup>7</sup> Diogenian, II. 45, Suidas sub voc. *ἀγόμενος*.

planation be right or wrong, it has at least the support of Babrius or the prosaist whom he paraphrased in the forty-second fable. Even more instructive is the fifty-sixth—a rhetor's amplification of a thought which had taken a proverbial shape as early as the days of Epicharmus—

Θαυμαστὸν οὐδὲν ἄμὲ ταῦθ' οὕτω λέγειν  
καὶ ἀνδάνειν αὐτοῖσιν αὐτοὺς καὶ δοκεῖν  
καλῶς πεφύκεν· καὶ γὰρ ἄ κύνων κυνὶ  
κάλλιστον εἶμεν φαίνεται καὶ βοῦς βοῖ,  
ὄνος δ' ὄνω κάλλιστον, ὅς δέ θην ὑί.

To the rhetors in their capacity of fabulists the quality *λιχνεία* or, as their late tongues will have it, *λιχνότης* is the predominant mark of the *μυῶν* ἦθος. From a combination of this tit-bit of natural history with the Epicurean's proverb, *γλυκὸν μέλι καὶ πιξιάτω*, the sixtieth fable has been concocted. Suidas<sup>1</sup> tells us that it was a fig in Terpander's throat which started the proverb, while Trypho<sup>2</sup> would make Terpes the victim. But there can be no two ways of explaining the fable. Its successor, the sixty-first, is also but an extension of the proverbial *εἰς ἀρχαίας φάτνας* preserved by Zenobius<sup>3</sup> and other collectors.

Fables more  
markedly in the  
rhetors' vein.  
Fables 60, 61.

In one of his works<sup>4</sup> Plutarch makes Aesop himself tell an apologue of a mule. Ἡμίονος Λυδὸς ἐν ποταμῷ Fables 62, 69.  
*τῆς ὄψεως ἑαυτοῦ κατιδὼν εἰκόνα καὶ θαυμάσας τὸ κάλλος τε καὶ τὸ μέγεθος τοῦ σώματος ὥρμησε θεῖν ὥσπερ ἵππος ἀναχαιτίσας. εἶτα μέντοι συμφρονήσας ὡς ὄνου υἱὸς εἶη κατέπαυσε ταχὺ τὸν δρόμον καὶ ἀφῆκε τὸ φρύαγμα καὶ τὸν θυμόν.* But for my part I shall take Phrynichus' word for it that *τοῦ πατρὸς τὸ παιδίον*<sup>5</sup> is an ancient proverb, and ask Plutarch's

<sup>1</sup> Τερπάνδρου ἄδοντος καὶ κεχηρότος πρὸς τὴν ᾠδὴν ἐμβαλὼν τις εἰς τὸν φάρυγγα σῦκον ἀπέπνιξε.

<sup>2</sup> Anth. Palat. 9, 488—

Τέρπησιν εὐφόρμιγγα κρέκων σκιάδεσσι  
ἰοιδᾶν  
κάτθαν' ἀνοστήσας ἐν Λακεδαιμονίοις.  
Οὐκ ἄορι πληγεῖς οὐδ' ἐν βέλεια ἄλλ' ἐν  
σύκῳ  
χείλεα. φεῦ προφάσεω οὐκ ἀπορεῖ  
θάνατος.

Another form of the proverb is given by Diogenian, 4, 53, *ἐν μέλιτι σαυτὸν καταπάττει· ἐπὶ τῶν (τῶ) ἡδουπαθῆν διωκόντων.*

<sup>3</sup> Zenob. III. 50, *εἰς ἀρχαίας φάτνας· ἐπὶ τῶν ἀπολαύσεως τινοσ ἐκπεσόντων, εἶτα πάλιν ἐπὶ τὴν ἀρχαίαν ἐλθόντων δαίταν.*

<sup>4</sup> Mor. 178, 6.

<sup>5</sup> App. Soph. 65, 17, *Τοῦ πατρὸς τὸ παιδίον· παλαιὰ ἢ παροιμία, τιθεμένη ἐπὶ τῶν ὅμοια ποιούντων τοῖς πατράσιν.*

leave to take this fable out of Aesop's mouth and drop it like a fig into his own. Be this as it may, the rhetors have imported into the Babrian version their knowledge of a second proverb, which has been enshrined in an iambic line preserved by Galen<sup>1</sup>—

παχεία γαστήρ λεπτόν οὐ τίκτει νόον.

But of them all none bears so explicit marks of this manner of concoction as the sixty-ninth, which is a paltry attempt to account for the proverb *Λαγώς περὶ κρεῶν*, which even in Aristophanes' time was so familiar as to admit of the obscure allusion in *Ran.* 192—

δοῦλον οὐκ ἄγω  
εἰ μὴ νευαμάχηκε τὴν περὶ τῶν κρεῶν.

There was a tale to much the same purpose as our Babrian fable current in early Attic times, but it was the proverb which that tale gave rise to, and not the tale itself, on which the Babrian version was based.

The seventy-fifth is a rhetorical exercise on the basis of the proverbial *Ἀκεσίας ἰάσατο*,<sup>2</sup> while the eighty-seventh in its present shape is hardly even an extension of the proverb *λήθαργος κύων*,<sup>3</sup> or the ninetieth of *ὁ νεβρὸς τὸν λέοντα πυνθάνεται*.<sup>4</sup> The proverb *ἄρκτου παρούσης ἵχνη μὴ ζήτει*<sup>5</sup> is as old as Bacchylides, and its rhetorical

<sup>1</sup> Galen, v. p. 878, who introduces it with the words *πρὸς ἀπάντων σχεδὸν ἀνθρώπων ἄδεται*.

<sup>2</sup> Zenob. I. 52, *Ἀκεσίας ἰάσατο ἐπὶ τῶν ἐπὶ τὸ χεῖρον ἰωμένων*. Ὀλην δὲ Ἀριστοφάνης ἐν τετραμέτροις ἐκφέρει λέγων Ἀκεσίας τὸν πρωκτὸν ἰάσατο. Ἀκεσίας γὰρ τις ἐγένετο λατρός ἀφύης ὃς τὸν πόδα τινὸς ἀλοῦντος κακῶς ἐθεράπευσεν. Cp. Diogen. II. 3; ps.-Plutarch, *Prov.* 98, et al. Cp. also Libanius, *Ep.* 319, *συνήλθον μὲν ἐπὶ τοῖς κακοῖς, συνηθόμεν δὲ τῇ πόλει πολλοὺς τρεφούσης τοὺς Ἀκεσίας*. Id. *Epist.* 1134, fin.

The Dosithean version differs slightly from the Babrian (Bœcking, p. 30), but it is very corrupt. For *χάρωντος ἐστακέναι lege χάρωντι εἶναι*.

<sup>3</sup> Zenob. IV. 90, *Λήθαργος κύων ὁ προσσαίνων μὲν, λάθρα δὲ δάκνων*. Schol. ap. Arist. *Eq.* 1028, *ἔπαιξε παρὰ τὴν πα-*

*ρομίαν Σάλνεις δάκνουσα καὶ κύων λήθαργος εἶ' ἐπὶ τῶν ὑποκρινομένων δῆθεν εἰνοεῖν ἐπιβουλεύοντων δὲ λάθρα*.

The origin of the term is not explained by the lines of Pisander given in *Anth. Pal.* 7, 304—

Ἄνδρὶ μὲν Ἴππαίμων ὄνομ' ἦν, ἵππῳ δὲ Πόδαργος,  
καὶ κυνὶ Λήθαργος, καὶ θεράποντι Βάβης.

Probably this proverb, like the other *κάκιον ἢ Βάβης αὐλεῖ*, was well known even in Pisander's time, and gave a point to his lines.

<sup>4</sup> *Apostol.* XIV. 58. Cp. Diogen. VI. 59—

μὴ πρὸς λέοντα δορκὰς ἄψωμαι μάχης.

<sup>5</sup> Zenob. II. 36, *ἐπὶ τῶν δειλῶν κινήγων εἶρηται ἡ παροιμία. μέμνηται δ' αὐτῆς Βακχυλίδης ἐν Παιᾷσιν*. Cp. Diogen.

facing does little credit to Babrius or the preceding rhetor whom he follows. The saying *ἐκ λύκου στόματος*,<sup>1</sup> on the other hand, had probably never superseded the fable from which it sprang, and accordingly the Babrian version is simple and natural. The same may be the case with the ninety-ninth, which, as a fable, goes hand in hand with the proverb *κύων ἐπὶ δεσμά*,<sup>2</sup> just as the thirty-seventh is based upon the variation of the same proverb, namely, *βοὺς ἐπὶ δεσμά*. From the old apologue of the Fox and the Eagle the proverb *ἀετὸς ἐν νεφελαῖς* crystallised out. This has been refaced by Babrius, the lion wrongly occupying the fox's place.<sup>3</sup> The fable of the Eagle and Tortoise is merely a rhetor's extension of *ἄνευ πτερῶν ζητεῖς ἵπτασθαι*,<sup>4</sup> if the minds of these literary triflers were really incapable of thought without something to suggest the line which they were to take.

There is a proverb in Zenobius<sup>5</sup> which has furnished such a suggestion to the framer of the fifty-fifth fable. Treating the business maxim,

*εἰ μὴ δύναιο βοῦν ἔλανν' ὄνον,*

after the manner of his tribe, he has contrived to put upon it the face of an apologue.

There is, in fact, in the whole Babrian collection hardly one fable which literary tinkering has not deprived of almost every mark of its primitive significance in the history of folk lore. There is much

Literary tinkering visible in all the fables. Fable 95.

II. 70. Plutarch, Lucullus, 8, p. 496, οὐκ ἔφη δειλότερος εἶναι τῶν κυνηγῶν ὥστε τὰ θηρία παρελθὼν ἐπὶ κενοῦς αὐτῶν τοὺς φωλεοὺς βαδίζειν. Aristaenetus, Ep. 2, 12, fin., where he makes up his mind to get rid of a bad wife—*ἀπίτω τοῖνον ἢ θηριώδης. ἔστω, δεδόχθω. οὐδὲν ἀμφιβάλλω· κατάδηλος ἢ γυνή. ἀρκτου παρ- ούσης οὐκ ἐπιζητήσω τὰ ἔχρη.*

<sup>1</sup> Babrius, 94. Zenob. III. 48, *ἐκ λύκου στόματος· ἐπὶ τῶν ἀνελπίστων τι λαμβανόντων.* Longus finds an incident in his Pastoralia on this proverb, pp. 20, 21.

<sup>2</sup> Zenob. IV. 73, *Κύων ἐπὶ δεσμά· ἐπὶ τῶν ἑαυτοῦς εἰς κόλασιν ἐπιδιδόντων, καὶ βοὺς ἐπὶ δεσμά.*

<sup>3</sup> Babrius, 100. Zenobius has another

explanation: *Ἄετὸς ἐν νεφελαῖς· ἔστι μὲν οὖν χρῆσμός, εἰρηται δὲ ἐπὶ τῶν δυσ- αλώτων· πάροσον ὁ ἀετὸς ἐν νεφελαῖς ὧν οὐχ ἄλσκεται*, which is due merely to a misunderstanding of Aristoph. Eq. 1008. Cp. id. 1093 and Av. 979.

<sup>4</sup> Pseudo-Plutarch, Prov. 25.

<sup>5</sup> Zenob. III. 54, *ἐπὶ τῶν δ κατὰ δύναμιν ἔχουσι πράττειν παρεγγνωμένων.*

Sometimes a proverb is preserved to which there is no literary fable-equivalent in existence, although from other sources we infer that such once existed; e.g., the proverb *ἀλώπηξ τὸν βοῦν ἐλαίνει* (Diog. 2, 73) must be connected with the fable in the Kalilah and Dimnah of the jackal bringing the bull to the lion.

in the ninety-fifth fable which would tempt us to suppose that Babrius derived it from a purer source than the others. From a hint in a fragment of Solon we learned<sup>1</sup> that this apologue was well known in Greece at an early date. In its original shape it must have been a folk lore attempt to explain the slit in the ear of stags,<sup>2</sup> but in its Babrian presentment that falls into the background altogether, and is so little emphasised that Babrius may well have been ignorant of it himself. Everything considered, we can expect nothing else. Even Hesiod had seen the literary use to which folk lore could be put, and by the time of Aristophanes it was looked upon as within an author's right to invent new tales and modify old ones for his own purposes. In the natural course of things the primitive complexion of all fable must have altered seriously, if not quite past recognition, in the many centuries which intervened between the best days of Athens and the degenerate times of Rome; especially when we reflect that during these centuries was developed that mixo-barbarism of races, beliefs, manners, and languages which reached its climax about the date when Babrius wrote. Add to this that for centuries sophists and rhetors had been accustomed to make fable the exercise-ground in which their youngest disciples should show their paces, and the condition of the Babrian fable will not appear so discreditable.

To my own mind there seem to be no data by which to determine the ultimate source of fable or the primitive form of any particular apologue which is not merely literary. According to Aulus Gellius,<sup>3</sup> the apologue of the Lark and its young, which is the eighty-eighth in our mythiambs, was versified by Ennius. But what means have we of deciding how Ennius obtained it? He may have followed some purely Latin form of a traditional fable running back into Indo-European times, or he may have borrowed it from some Greek author, or he may have invented it himself. When Ovid<sup>4</sup> explains the custom of tying torches to foxes' tails in the games of Ceres by the story that a

The literary antecedents of the Babrian fable explain its characteristics.

Certain fables discussed from this point of view.

<sup>1</sup> P. xxvii., *supra*.

<sup>2</sup> See Crusius, pp. 214-216. Cp. Bleek, *Reynard the Fox in South Africa*.

<sup>3</sup> *Noctes Atticæ*, II. 29.

<sup>4</sup> Ovid, *Fasti*, IV. 681.



youngster of twelve in Carseoli of the Peligni once burned down the grain of the neighbourhood in this way, whether are we to believe that the poet invented the story to explain the custom, or that the custom had for centuries preserved on Italian soil the memory of some such fatal conflagration in the inexperienced childhood of the Indo-European race? For purposes of mischief the contrivance is too simple not to have been often employed, and the corresponding story told of Samson in Judges xv. has most probably no connection with the Latin anecdote, although it is quite possible that the pseudo-Lucian borrowed from the Jewish source one incident in the life of his Ass.<sup>1</sup>

Diodorus Siculus is not wrong in calling the fable of the lion turned suitor both ancient and traditional,<sup>2</sup> but neither his version nor the Babrian contains anything which might not have been produced by any literary fable-maker. The ordinary arguments used by inferior inquirers into the sources of fable are contemptible beyond imagination. The Babrian twenty-second is claimed by Landsberger<sup>3</sup> as a Hebrew story, on the plea that polygamy was intelligible to the Jews, whereas it would be absurd for a man to go with an aged hetaera! It would not be fairness of mind, but real disregard for truth, to speak in any but a severe and decisive manner about statements of this character, which are calculated still further to confuse the mind in that search after simple and ultimate truths which is bound, sooner or later, to bring simplicity and comprehensiveness into human knowledge. In fact, in the whole Babrian collection, as well as in that of Phaedrus, and in those parts of Avianus and the late prosaists which are not merely paraphrases of these earlier versifiers, there is not a single apologue which will shed any light upon the origines of fable, except so far as it demonstrates by its presence in a

The arguments used by ordinary inquirers reprehended.

<sup>1</sup> Asinus, 31. In return for a kick his master loaded the ass with tow, set fire to it, and let him go.

Gubernatis (Zoolog. Myth. II. 138) finds phallic allusions in this fable.

<sup>2</sup> Diod. Sic. 19, 25, τῶν δὲ Μακεδόνων οὐ προσεχόντων τοῖς λόγοις ἀλλὰ

καὶ προσαπειλούντων τοῖς πρεσβυτάτοις, Εὐμένης παρελθὼν ἐπήγεσέ τε αὐτοῦς καὶ λόγον εἶπε τῶν παραδεδομένων καὶ παλαιῶν, οὐκ ἀνοίκειον δὲ τῆς περιστάσεως κτε. Cp. Georgius Pachymeres, Walz, *Rhetores Graeci*, I. 551.

<sup>3</sup> Landsberger, *Fabeln*, p. xliii.

Græco-Roman collection of the imperial times that it was either derived from one or other of the races which formed the empire, or was concocted by the collector himself or some literary predecessor.<sup>1</sup>

The interest of Babrius is mainly literary. The student The merits of Babrius as a fabulist. of his choliambics will find in them the most attractive presentment which many of the so-called Aesopic fables have ever received; and if he will consent to judge them by the standard of the age in which they were produced, there is little fear of his contradicting the enthusiastic verdict of the poet's contemporaries.

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<sup>1</sup> My notes on these questions I reserve for the second volume.

## CHAPTER III.

## THE LANGUAGE OF BABRIUS.

THE diction of Babrius has already supplied a subject for one of those often elaborate and sometimes valuable dissertations which the German universities require from the candidates for their degrees. The essay of Theodor Zachariae 'de dictione Babriana,' although of higher merit than most of these monographs, is, however, far too uncritical to be of much service to more mature inquirers. It is an attempt to determine the date of Babrius by a method which, in the circumstances of the case, is naturally inconclusive. It would be wrong to say that this method can never be used with advantage; but the cases in which it may be used are peculiarly few. Fortunately there is other evidence to decide the date of Babrius than that on which Zachariae depended, or it could not be decided at all. So much will incidentally appear from the following attempt to investigate the leading characteristics in syntax, accent, and vocabulary, of the Babrian choliambics.

The subject has been already treated by Zachariae in reference to the date of Babrius.

Scholars who have watched the recent development of the study of language must look forward with confident interest to the position which the science will have won for itself by the close of the century, in which it has already grown from helpless childhood to self-dependent and resolute adolescence. The same willing submission to the reign of imperative law which is daily adding to our knowledge of vocables and their morphology will also, if discreetly yielded, produce much useful simplification in the study of formed words and their syntactical collocations. As no linguistic inquirer would dream of basing his investigations

New methods of linguistic inquiry.

into the Doric dialect upon the literary modification of it which appears in the choric portions of the Attic drama, or into Lowland Scotch upon its literary representative in the poems of Ramsay or Burns, so the lexicographer and the student of grammar, whether in its accidence or its syntax, has to draw a firm line, not only between the different dialects of a common language, but also between these dialects each in its self-centred and unconscious development, and the same when perverted by historical and literary influences,—historical, due to the movements and mixture of races produced by war or diplomacy; literary, arising from time-honoured artistic motives, or even from the fanciful conceits and imitative affectations of the Alexandrine and Byzantine ages of literature.

In every case the student of a language must, if possible, select for the starting point of his investigations a period in which men appear to have followed an instinctive and unconscious linguistic sense. Such a period need not be primeval, but may present itself in some particular language, even after centuries of its literature are already past. Certainly, whatever the cause may have been, the mature dialect of Attica furnishes an unequalled example of a tongue thus obedient to law so nearly inviolate as justly to be called instinctive, and consequently lends itself easily to scientific treatment. It would be unwise in the student to reject the foothold which, for these reasons, Attic is able to afford him in investigating the linguistic side of Greek literature, and in explaining the anomalies occurring in the works produced by Greek writers outside of Attica and in it during the long periods in which, with few important exceptions, literary effort ran in traditional and artificial grooves rather than in obedience to natural impulse. Even on Attic soil, and side by side with the purified and instinctive language, the higher poetry after its manner rejected quotidian usage and drew its vocabulary in great part from the abandoned synonyms of the undeveloped tongue; while in accidence and syntax its authors were not a little affected by conscious sympathy with the previous writers of their own order, and by the tendency to manipulate language to which all who use an artificial and unfamiliar mode of expression are more or less prone.

The necessity for a standard of usage. The value of the Attic dialect as such.

With a hand perhaps lacking in firmness I have attempted in a former work to draw this fundamental distinction between language as an instinctive natural development and as a product of literary manipulation. For accurate philological inquiry some standard is quite necessary, and if Attic be accepted as such it will be found that great precision may be attained in Greek grammar, and the study of the language be simplified to an extent otherwise inconceivable. As this will be made clearer by an example or two, I shall briefly discuss, with Attic as my standard, the history of certain Greek words, inflections, and constructions,—namely, in vocabulary, the verbs *ἀλέξειν* and *ἀμύνειν*; in accident, the endings of the third person plural of the imperative mood; in syntax, the constructions admissible after the verbs *λέγειν*, *εἶπειν*, and *φάναι*.

Fundamental distinction between language as a natural development and as a product of literary manipulation illustrated.

Of the verbs *ἀλέξειν* and *ἀμύνειν*, practically identical<sup>1</sup> in signification, the second alone was recognised by pure Attic usage; but in the higher poetry of the same date, whether in or outside of Attica, in the Pan-Hellenic prose of Xenophon, and, to speak generally, in all sorts of late writers not consciously Atticising, the two verbs were both employed. Even within itself the verb *ἀλέξειν* violated the rule of economy by forming the two futures *ἀλέξειν* and *ἀλεξήσειν*, and the two aorists *ἀλέξαι* and *ἀλεξήσαι*, which were also capable of being further recruited by the aoristic *ἀλκαθεῖν*. The later Greeks transgressed the rule of economy still more idly, and offended incontinently against the classical usage by eliciting two new presents, *ἀλέκειν* and *ἀλεξεῖν*, from the future forms *ἀλέξειν* and *ἀλεξήσειν* respectively.

The words *ἀλέξειν* and *ἀμύνειν*.

As the painter of a portrait or an historical picture introduces into his design many odds and ends of antiquated bric-a-brac,—some to call up associations, others merely to harmonise the colours, but all serving to impress the imagination,—so literary artists preserve the *ἀλέξεις* and *ἀλκαθεῖν*s and other fragments from the wasteful abundance of primitive speech, that they may use them when occasion

Poetical 'business.'

<sup>1</sup> I omit *ἐρύκειν* as not quite synonymous.

comes for purposes of ornamentation, or from a better motive, to touch some long silent chord of the human heart. In this way is to be explained the presence of *ἀλέξειν* and *ἀλκαθεῖν* in Attic tragic poets; but their occurrence in Xenophon and in late writers has to be accounted for in another manner. Xenophon's vocabulary is a cento of terms picked up in the various districts into which his active military life led him, and in some of which *ἀλέξειν* may have ousted *ἀμύνειν*, or even continued to co-exist with it. As to late writers it is impossible to say in any particular case whether they owed the word to their unappreciative study of classical authors or found it ready to their hand in the Pan-Hellenic or common dialect of their time. Did Plutarch, for example, employ *ἀλέξειν* as a term of familiar import in his day, or as a purple patch for the delectation of literary tinkers?

To take up the synonym *ἀμύνειν*, it accords with the business-like precision of Attic that it instinctively preferred the word with the fewest alternative forms, and after throwing aside the superfluous aorist *ἀμυναθεῖν* consistently adhered to the simplified mode of expression.

Did schoolboys only know it, their Greek grammars are considerably compiled in order to prepare them for the corruptions of our Attic texts, and the usages of debased Greek. At all events, if certainty is to be trusted, the longer imperative forms in *-σαν* have little right to the place of honour which they have hitherto held, and no right at all to a place in the scheme of the Attic verb. Judging from inscriptions, they were unknown before Macedonian times. Imperative forms—Active, like *λυέτωσαν*, *λυσάτωσαν*; Middle, like *λυέσθωσαν*, *λυσάσθωσαν*, *λελύσθωσαν*; and Passive, like *λυθήτωσαν*, do not begin to occur in stone records till about 300 B.C., the same date at which the accusative plural of substantives in *-εις* began to be represented by *-εῖς* in place of *-έας*. After 300 B.C. they become more and more frequent, and in fifty years the shorter forms, which had once occupied the field alone,—*λύοντων*, *λυσάντων*, *λύεσθων* (or *λύόσθων*), *λυσάσθων*, *λελύσθων*, *λυθέντων*,—completely disappear from stone monuments. The testimony of verse agrees with that of inscriptions.

An example of economy in the Attic dialect.

The double forms in the 3rd person plural of imperatives.

Homer<sup>1</sup> knows none but the shorter forms, and neither in Attic tragedy<sup>2</sup> nor comedy<sup>3</sup> do the longer occur. It is not till the New Comedy that the heavier endings are encountered in verse. In a passage from the 'Δεισιδαίμων' or 'Bigot' of Menander, quoted by the Alexandrine Clement in his *Stromateis* (VII. p. 303, 7, Sylb.), occur the lines—

περιμαξάτωσάν σ' αἱ γυναῖκες ἐν κύκλῳ  
καὶ περιθewσάτωσαν, ἀπὸ κρονιῶν τριῶν  
ῥῶσι περιῖρραν' ἐμβαλὼν ἄλας, φακούς·

<sup>1</sup> e.g. *Iliad*, 2, 430, ἀγειρόντων : 8, 517, ἀγγελλόντων : 521, καιόντων : 9, 47, φειγόντων : 67, λεξάσθων : 167, πιθέσθων : 170, ἐπέσθων : 18, 463, μελόντων, et al. freq. : 21, 467, δηρ-ιαάσθων : 23, 643, ἀντιούωντων. *Odyssey*, 1, 340, πιυόντων : 8, 36, κρινάσθων : 12, 50, δησάντων : 54, διδέντων : 17, 530, ἐψιάσθων : 24, 485, φιλέοντων, etc. etc.

<sup>2</sup> Aesch. *Cho.* 714, κυρούωντων : *Supp.* 669, φλέοντων (see Hermann *in loco*). *Soph.* *O. C.* 455, πεμπόντων : *Aj.* 100, ἀφαιρέσθων : 660, σωζόντων : 961, γελώντων κάπιχαίροντων. *Eur.* *I. T.* 1206, κάκκομιζόντων : *H. F.* 575, χαίροντων. Two passages in which the manuscripts exhibit forms in -σαν are peculiarly instructive. It will be observed that there is only one verb, viz. εἶμι, in which the late form has the same number of syllables as the early. Accordingly, it is not surprising to find ἔτωσαν substituted for ἰόντων in *I. T.* 1480—

ἔτωσαν εἰς σὴν σὺν θεᾷ ἀγάλματι

The line originally ran—

ἔτωσαν) εἰς σὴν ἰόντων σὺν θεᾷ ἀγάλματι·

and the gloss ἔτωσαν, according to the ordinary practice of the scholiasts with these imperatives, was added in the margin, thence to creep into the text by the simple process of omitting the Euripidean equivalent.

The second passage is *Ion*, 1130—

θύσας δὲ γενέταις θεοῖσιν ἦν μακρὸν χρόνον μένων, παροῦσι δαίτες ἔστωσαν φίλοις,

where δαίτες ἔστωσαν is due to some commentator who did not understand

the Euripidean δαίτας ἔστια, in concord with the sister imperative ἀνίστη, which occurs two lines before.

<sup>3</sup> *Aristophanes*, *Ach.* 186, βούωντων : *Nub.* 196, ἐπιμενάντων : 438, χρήσθων : 453, δρώντων : 456, παραθέντων : 1142, δικαζέσθων : *Vesp.* 1530, ἐγγενέσθων : *An.* 583, ἐκκοφάντων : *Lys.* 491, δρώντων : *Thesm.* 48, λυέσθων.

Prose texts are almost consistently corrupt, the copyist's habit of silent alteration of inflections to those of his own day being occasionally demonstrated in an instructive way, as in *Xenophon*, *Hiero.* 8, 3, where, as Cobet has shown, an imperative is taken for a participle, and the text altered to suit—*ιδῶν γὰρ πρώτων προσειπάτω τινα φιλικῶς ὅ τε ἄρχων καὶ ὁ ἰδιώτης. ἐν τούτῳ τὴν προτέρου πρόσηρον μᾶλλον εὐφραίνει τὸν ἀκούσαντα νομίζεις ; ἴθι δὲ ἐπαινέσάντων ἀμφοτέροι τὸν αὐτὸν· τὸν ποτέρου δοκεῖς ἔπαινον ἐξικνεῖσθαι μᾶλλον εἰς εὐφροσύνην ; θύσας δὲ τιμησάτω ἑκάτερος· τὴν παρὰ ποτέρου τιμὴν μείζονος ἂν χάριτος δοκεῖς τυχεῖν ; κάμνοντα θεραπευσάντων ὁμοίως· οὐκοῦν τοῦτο σαφές ὅτι οἱ ἀπὸ τῶν δυνατωτάτων θεραπείαι καὶ χάριν ἐμποιοῦσι μέγιστην ; δόντων δὲ τὰ ἴσα κτ.* Of these four suppositional imperatives, each followed by a question, the first has been converted into a participle by reading ἀμφοτέρων for ἀμφοτέροι, the second is in the singular, and the remaining two, in whose case such a process as that adopted with the first was impossible, have been altered in the usual way to δότωσαν and θεραπευσάτωσαν by critics of the type represented in scholia such as the following:—*Ὡσπερ ἀπὸ τοῦ ἀφαιρέσθων τὸ ἀφαιρέσθων κατὰ συγκοπήν, οὕτως καὶ ἀπὸ τοῦ λεγέτωσαν τὸ λεγόντων καὶ ὅσα τῆς ἀκολουθίας ταύτης* (*Schol.* on *Soph.* *Aj.*

but the play cannot have been written before 322 B.C., and may well have been composed in the following century, so that the evidence of verse is significantly in harmony with that of inscriptions.

Accordingly, from this date onward, in the third person plural of the imperative, contrary to the law of economy, two inflections were possible: one known to the vulgar and used also by the educated in ordinary life, another employed in the artificial literary products of the Alexandrine school and its successors, to give a savour of erudition to works which certainly stood in want of every extrinsic aid which they could come by.

Our third instance to demonstrate the uncertainty of usage in all late Greek was to be drawn from the domain of syntax, and will not occupy us long. The construction of the verbs signifying 'to say' in Attic is extremely regular. While λέγειν may be followed by the accusative and infinitive, or by ὅτι with the indicative or optative, and sometimes, although rarely, with ὡς, the other two verbs εἰπεῖν and φάναι admit of no such indifferency of use. Except in the sense of κελεύειν, the verb εἰπεῖν refuses any construction but that with ὅτι (or ὡς); while φάναι, on the contrary, will have none but that of the accusative and infinitive. In post-Attic writers,<sup>1</sup> however, both verbs send their Attic discipline to the winds, εἰπεῖν keeping company with the infinitive, and φάναι dallying with ὅτι.

Some of the causes which led to this want of accuracy and refinement in the Greek language after Alexander's time have already been hinted at. But I shall now briefly state the more important of them. The conquests of Alexander led to a greater or less mixing of all the Greek dialects. The precision with which each little Greek community used

961). Ἐὖν μὲν προσφορὰν ὡς δυικὸν ἔχει τοῦ σχηματισμοῦ (τὸ χρῆσθων), πληθυντικῶς δὲ λέλεκται χρῆσθωσαν. Ἀττικῶν δὲ ἡ τοιαύτη σύνταξις, ποιούντων ἐκεῖνοι, φρονούντων ἐκεῖνοι ἀντὶ τοῦ ποιείτωσαν καὶ φρονείτωσαν (Schol. or Arist. Nub. 438). The notable corruption of κοινανέντων into

κοινὰν ἐόντων, κοινὰν ἐχόντων, or κοινῶν δ' ἐόντων, in the text of a treaty between Argos and Lacedaemon (Thuc. v. 79) is well known to have arisen from the same kind of ignorance. Valckenaer's emendation has long been accepted.

<sup>1</sup> In Xenophon there are several instances of φάναι followed by ὅτι or ὡς.



its own dialect was lost in a general medley of race and speech. Instead of accuracy in expression it was found that mere readiness to make oneself understood in any fashion had the highest value; and a man was best able to push his way in the new condition of things who could remember the most vocables, and so have a fairly adequate means of understanding others and making himself understood by them. Add to this that the Greek tongue began to be very widely spoken by foreigners, and, as always happens in such cases, accuracy was neglected so long as the purpose of communicating one's wishes was served, while foreign idiom gradually impaired the syntactical precision of earlier Greek. Suppose these influences to be left at work for centuries, during which Greek was constantly extending its bounds till it came to be widely spoken in the capital of the world itself, and it will be possible to imagine in some degree the condition of the spoken Greek language when Babrius wrote.

But important as it is for the student to keep constantly in mind the essential mixo-barbarism of the Greek tongue from the time of Alexander's conquests, A school of literary manipulators. still something more is required if he would properly appreciate the diction of such a book as the Babrian Aesop. He must remember, in fact, that Alexander founded Alexandria, and that the library shortly afterwards established there produced a literary class who set the example of playing strange tricks with language, and writing books in dialects of their own conception, many of the forms in which never existed except in their own minds, and many of the words received imaginary significations to which they never had any claim. A very large proportion of the anomalous forms registered in lexica and grammars are the merest absurdities, owing a literary existence to the inadequate critical methods of Alexandrine bookworms with an itch for authorship; and not a few of the meanings which lexicographers tabulate are to be ascribed to the like practice of endowing terms long obsolete with a sense to which they had no right. Lycophron's *Alexandra*, though written within a century after the foundation of Alexandria, is an extraordinary congeries of epic anomalies and debased inflections added to the tragic dialect, and thrown into a setting

of tragic iambs. A little later, and Apollonius Rhodius utilised the labours of the Homeric critics in Alexandria to compose an epic after the manner of the ancients, which, with all its errors, is a *tour de force* that perhaps justifies his reputation. Such men had many imitators, and more than a thousand years after the date of Homer his ἄπαξ εἰρημένα and anomalous inflections became ordinary modes of expression with an Oppian or a Nonnus, and by false analogy supplied their employers with new terms, at which Homer would have shuddered or asked for an interpreter.

These two facts—mixo-barbarism in the spoken language and lettered affectation in the written—are sufficient to explain all the anomalies of Babrian Greek. In the following pages of this essay I propose to discuss the language of the choliambics under the three heads of Vocabulary, Inflections, and Syntax, illustrating each section by a reference to the two divergent tendencies discussed above.

#### VOCABULARY.

In using a foreign tongue a man chiefly errs in two ways. On the one hand he is apt to suppose that, because a word in his adopted language corresponds in most of its significations to another in his native tongue, it therefore corresponds in all; on the other he husbands his vocabulary as much as possible, and to avoid the trouble of remembering more words than are absolutely necessary he supplies the place of genuine verbs by means of off-hand formations from the corresponding substantives and adjectives. With one or two generally applicable endings, such as the Greek -όω and -ζω, he can convert nouns and adverbs into verbs, and from these verbs produce new nouns, inelegant it may be, but still intelligible—nay, perhaps, even too expressive.

The former of these tendencies is seen in what have been called the Latinisms of Babrius, such as giving a plural number to ὕλη on the analogy of the Latin *silva*, the use of ξύειν in the sense of *radere* in ἡόνα ξύων, of δίδόναι in that of *datre* in δρῶν ἔδωκε ποταμῶ, of πνεῦμα like

Two facts explain all the difficulties of Babrian Greek.

Errors produced by a deficient acquaintance with a language.

The Latinisms of Babrius.

*anima* of the soul when separated from the body in death, of *Λιβυστίνος* for *Λιβυκός*. The Italian origin of Babrius, known to us in other ways, makes it natural to refer such usages to the influence of Latin; but except as a confirmatory test of the validity of more direct arguments, evidence of this kind resting upon language could not be conclusive in the case of a tongue so widely spoken as Greek was in its later stages. Indeed, before such reasoning became cogent it would be incumbent on the arguer to show that in none of the languages which Greek was overlaying had the word for *wood* a plural, and that Latin stood alone in the particular metaphorical uses of the other verbs affected.

In his employment of autoschediastic formations Babrius was only following the general tendency of men who are forced by circumstances to use a language other than their own. Greek, however, had by his day become so degenerate that even had Babrius, despite his name, been of the purest blood and straitest education a Greek of the Greeks, he might still have been overtaken by the fault as seriously as any foreigner. Under this head fall the words *ταφρεύω* in the sense of *σκάπτω*, *ἀροτρεύω* and *ἀροτριῶ* of *ἀρῶ*, *ψαλίζω* of *κείρω*, *πωμάζω* of *κλείω*, *γομῶ*, *φορτίζω* and *ἀχθίζω* for the classical *τὰ σκεύη, τὸν φόρτον*, etc., *ἀνατίθημί τι, μεσίτης* (from *μέσος* on the false analogy of *πολίτης*) for *διαιτητής*, and *μεσιτεύω* for *διαιτῶ* or *διαιτητῆς γίγνομαι*.

I have purposely limited to the most striking and undoubted instances a list which every reader of Babrius will be able to increase for himself. My reason for doing so was not only to satisfy my own sense of proportion, and to avoid insulting the understanding of my readers, but also because a grave practical difficulty interposes itself in this as in other reasoning of a like kind. As a fault of diction similar forms to the above are sometimes met with even in the purest Attic writers, and in Xenophon are not at all uncommon, but in no writer of the nobler age of Greek literature do they present themselves in such numbers as even in the best authors of a later age. In fact, of late Greek as opposed to classical, they are one of the most marked characteristics. Yet the instances in good authors, few though they be, are still suffi-

*Pro hac vice formations.*

Caution in illustration demanded.

ciently numerous to render futile any attempt to illustrate the general tendency of the baser sort by an enumeration of particular examples. The difference in the frequency of such violations of usage between a typical Attic writer and such an author as Babrius it would indeed be possible to represent numerically, but at a cost of labour quite incommensurate with the advantage.

Equally difficult is it to find concrete expression for another general characteristic of the Greek of Babrius and his fellows in its sad mixo-barbarism — I mean the want of precise significance in the terms used, manifesting itself in two contradictory ways. On the one hand, words etymologically very significant have a ridiculously commonplace meaning assigned to them; on the other, a special sense is given to words of generic import. The former of these manifestations of decay in verbal significance is most readily illustrated by its modern fellow in our own tongue—namely, slang or Americanism. As an American speaks of ‘freezing’ to a man, so the late Greeks used expressions like *προσεκολλᾶτο τῷ ἀνδρί*, and there is little to choose between the English vulgarism ‘to put a knife in a man,’ meaning ‘to annoy him,’ and *πρίεσθαι* or *διαπρίεσθαι*, the late equivalent for *λυπέεσθαι*. How many Americanisms at once suggest themselves to illustrate the debased use of *εὐριπος* in the sense of a fish-pond or cistern, of *σκόλοψ* (a stake) in the same sense as *ἄκανθα* (a thorn), of *φάραγξ* (a ravine) for *βόθρος* (a hole), of *μεθύσκειν* as a synonym for *θηλάζειν* or *βρέχειν*, of *πτύειν* for *ἐκβάλλειν*, *παρεδρεύειν* for *τρέφειν*, *ἀπλοῦν* and its compounds for *πεταννύναι* and its compounds, of *σύνεγγυς* for the simple *ἐγγύς*!

The inclination to specialise the signification of words is, on the whole, less common than this tendency to generalise it, but still a fair number of instances is to be found in Babrius. Of these the more important are *ἀγρός*, in the sense of cultivated and populated ground, *δῶμα* with the meaning of roof or house-top, *ὄμιλεῖν* as a synonym of *προσαγορεύειν*, and *ἐντυγχάνειν* of *διαπράττεσθαι* or *διαλέγεσθαι*; but the reader will have no difficulty in extending

Want of precise significance another characteristic of late Greek. Tendency to generalise meanings.

Tendency to specialise.

the list if he has mastered the two types of verbal decay represented by these words.

If we turn to consider the question how far antiquated words were deliberately used by Babrius to <sup>Antiquated words in Babrius.</sup> heighten the effect of his *εἰδύλλια*, we are met by grave difficulties at the outset. The reference in his second preface to the unintelligibility of his imitators (see *supra*, xxi.) makes it improbable that he himself employed many obsolete terms. At the same time, his Homericisms in inflection indicate that he may also have used Homericisms in vocabulary. The facts seem to be that he kept his old words well in hand, and with genuine literary instinct made them serve either to give an old-world setting to an old-world tale like that of the contest between Zeus and Apollo, or to produce the humorous contrasts of parody as in the battle of the cats and the mice, and the story of the hares and the frogs. This latter practice is too common in all literatures to need illustration. A parallel to the former is best found in Chatterton:—

As Elinour by the green *lessel* was sitting,  
As from the sun's *heatē* she *harried*,  
She said as her white hands white *hosen* was knitting,  
What pleasure it is to be married!

My husband, Lord Thomas, a forester bold  
As ever clove pin or the basket,  
Does no *cherisaunces* from Elinour hold—  
I have it as soon as I ask it.

When I lived with my father in merry Cloud-dell,  
Though 'twas *at my lief* to mind spinning,  
I still wanted something, but what *ne* could tell;  
My lord-father's *barb'd* hall had *ne winning*.

Each morning I rise do I set my maidens,  
Some to spin, some to *cardle*, some *bleaking*;  
*Gif* any new entered do ask for mine *aidens*,  
Then *swithen* you find me a-teaching.

In these lines Chatterton has made more than one blunder in his antique vocables,<sup>1</sup> and if Babrius appears to us

<sup>1</sup> The blunders of this kind are legion in all the artificial epic poets. Thus epithets are used by themselves as sub-

stantives, e.g. *χλοῦνης*, *αἰξήος*, *μέροπος*, *νέποδες*, *έφημέριοι*, *τραφερή*, *μηκάδες*, *ήριγένεια*; epithets as adjectives, *διάκ-*

to be more correct it is possibly because we cannot be so familiar with Greek as with English literature (see, however, note on *ξουθός*, 118, 1). The more certain Babrian instances are 25, 9, ἀψ νῦν ἴωμεν: 31, 9, ἴλας or φρήτρας: id. 16, φύζα, also in 95, 41: 68, 3, ἠρίδαινε: 95, 49, βυσσόθεν: id. 90, λαφύσσω: id. 95, ἐγκάτων: 103, 10, γήρας λιπαρόν: 118, 10, θέμιστες: and I have enough confidence in my own conjecture to add ἄντα (91, 4) to the number.

## INFLECTIONS.

The dialect of the choliambics is conventional, and as such admits not of scientific treatment in the matter of forms. It is a sort of pseudo-Ionic, with an Attic base, and is, moreover, further modified by that uncertainty in declension and conjugation which marks late Greek, and by the occasional deliberate preference for antique inflections. Though comparatively free from the late happy-go-lucky disregard to which declension or conjugation a word belonged, Babrius seems notwithstanding to have sometimes slipped, as ἄλωνα in 11, 9, but ἄλω in 34, 2; θάσσον in 28, 9, but τάχιον in 45, 4; οἶδας in 95, 14. So κλείζων in 3, 1, may either be for κλείων or for κλήζων (= καλῶν).

Of antique forms there are about as many as of antique vocables, e.g. ποσσίν, οὐρανοῖο, πόσσον, τόσσοσ, χωρίσσης, εἰρύσσας, ἐσσί, ἑών. To these may best be added the imperfects and aorists without augment, as ἐλαφρύνθη in 111, 6: καθικέτενε in 95, 47: and perhaps φύλασσευ in 33, 2, and ἔρυσσε in 68, 5: while the pluperfects without augment should rather be referred to late carelessness.

τορος, ἀλλοπρόσαλλος, γλανκῶπις, ἐνοσίχθων, etc. Significations are extended, as ἰχθυόεσσα Ἐνώς, *War between fishes*, δέμας ἰχθύοεν, *death by drowning*, πόθω δενδρήντι, *love for trees*, διερός δρόμος, ὑδατοῖς παρακοίτης, κητώεσσα φάλαγξ, χόλω δασπλήτι. Impossibilities of every kind due to false analogy are also common, as ἠυδάξαντο, ἀγέρονται, πλέγγυμαι (= πλέκω), ἔσπομαι, ἵπταμαι, ἐλκύσσω, μέμβλονται,

βριδόντα, δέγγυμαι, λίτομαι, ἐδειδεις, πίεςσω (for πίεςω), ἔρραφον from ράπτω, μύχατος, etc. etc. Meanings are often altogether mistaken, as δαιτρεύω = devour; εὐρώεις = εὐρύς; οἰνοβαρείων, exhausted; ἐριδμάλω, contend; τοσσάτιος = τόσσοσ, κεκασμένος, furnished with (a mistake as early as Pindar). Two similar words are sometimes confused, as ἀγατομαι used for ἀγαμαι.

The frequent use of pluperfects as ordinary pasts may, it is true, be an imitation of Homer, but the sparing way in which Babrius introduces Homericisms and the fact that late epic writers present very few instances of such a usage are strongly against this supposition. On the other hand, in writers of a later date than Babrius, an imperfect meaning is very commonly attached to the pluperfect, and this would lead us to infer that the necessities of his metre tempted Babrius to give a literary status to a vulgarism of his day.

With the exception of the final letter in words like *χώρα*, the codex preserves the conventional dialect with surprising fidelity, even in its inconsistencies. It exhibits *αεί* but *αιετός*, *πράσσω*, *φυλάσσω*, *θαρσῶ*, etc., but always *ἦτᾶσθαι* and *ἦττα* (cp. *λιμώττω*, 136, 3, note). It rarely slips in writing *ές* for *εἰς* before consonants, and never breaks the Babrian rule of using only *σύν*, not *ξύν*. It augments *εὔχομαι* and *εὔστοχῶ*, but *εὔρίσκω* only in the pluperfect. Much of this may be due to theories of manuscript editors, but when metre steps in we are on firmer ground. Two and three forms of the same word appear side by side, as *πρόσω* and *πόρρω*: *chrύσειος*, *chrύσειος*, *chrυσοῦς*: *σιδήρειος*, *σιδήρεος*, *σιδηροῦς*: *χάλκειος*, *χάλκεος*, *χαλκοῦς*: *ἐρημος*, *ἐρημαῖος*: *ἐρημαίη*, *ἐρημίη*: *βαθείη*, *βαθέη*: *ὄξειη*, *ὄξέη*: *Ἑρμείης*, *Ἑρμῆς*: *αἰίδω*, *ἄδω*: *μῦς* and *μύας*: *ζωγράφω* but *ζωάγριος*. The dual is not known either in nouns or verbs.

## SYNTAX.

As in Vocabulary and in Inflections, so in Syntax the choliambics bear traces of the two contending tendencies—the unconscious adoption of the modes of expression in use at the time, and the deliberate mimicry of antique style. A third principle, not worth considering in reference to diction, at once complicates the question of syntax. Prevented by the nature of his pseudo-Ionic medium from carrying Atticism into his vocabulary and accidence, Babrius seems certainly to have Atticised in Syntax. At all events,

Pluperfects for ordinary pasts.

Illustrations of the conventional nature of the Babrian diction.

Artificial nature of the syntax. Atticism.

the general precision of his syntax is best to be explained in this way.

Leaving, however, a problem so difficult and intricate and unworkable, I will follow the same principle of arrangement as in the two previous heads.

Mixo-barbarism discovers itself even in the syntax. A few constructions are most naturally explained as Latinisms. *E.g.* ἐπέχειν absolutely, without νοῦν, like *advertere* without *animum*: ἐπιζητεῖν παρά τινος like *quaerere ab aliquo*: and in γνώσῃ πόσον τράγου μεταξὺ καὶ πόσον ταύρου the repetition of πόσον corresponding to that of *inter* in ‘Nestor componere lites | inter Peliden festinat et inter Atriden.’ Striking instances of Alexandrine or Byzantine uncertainty of construction are ever and anon presenting themselves. As late carelessness in the use of synonymous terms produced the ambiguous ἄνδρα καὶ πόλιν φεύγω (12, 20), so want of accuracy in the selection of tenses gave rise to sentences which might convey several meanings. For example, ὡς δ’ εἰσιόντες τὰς πύλας ἔνιζον τοὺς πόδας means in Attic only one thing; but as in late Greek, besides the Attic sense of *about to enter*, the participle may also bear those of εἰσβαίνοντες and εἰσελθόντες, the signification has to be settled by the context. Perhaps the choliambic metre may have affected the usage of the tenses to some extent by suggesting, among other things, a present participle for an aorist and an aorist for a present, but such evidence can never be conclusive. Thus the metre might be used to explain the indicative in εἰ μέλαιναν ἠύρήκει (22, 10), if we had not εἴ ποτ’ ἠτήκει (33, 8) to show the fallacy of the reasoning. Metrically it was as easy to use the Attic construction εἴ ποτ’ αἰτοίη as the late equivalent in the indicative.

As will be seen from the Index Graecitatis, Babrius has the late confusion of οὐ and μή. He is un-Attic in the frequency with which he employs μή in dependent interrogative sentences, and also in preferring πῶς, πότερος, τίς, etc., to ὡς, ὀπότερος, ὅστις, etc. Further, in the clauses introduced by these words, and generally in all *oratio obliqua*, he does not consistently distinguish by the moods the difference between relative and absolute time.

Instances of late usage in Syntax.



In prepositional usage he follows the later writers. The words ἀμφί, ἀνά, ἀντί, περί, do not occur at all, Prepositions. and ὑπέρ only twice. This oligo-prothesië accounts for the fact that the Attic practice of repeating the preposition of a compound verb with the substantive in regimen with it is even rarer in Babrius than in ante-Euripidean poets. The brachy-logic use of μετά, so notorious in writers later than Babrius, is met with in two passages of the 12th fable—*μετὰ Θράκην* for *μετὰ τὰ ἐν Θράκῃ γεινόμενα*, and *μετὰ τὰς Ἀθήνας* for *μετὰ τὰ Ἀθήνησι*. In Babrius' day it may have been little better than a vulgarism, although the corresponding use of ἐπί occurs in the New Testament, Acts xi. 19, *τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ*, 'after the affair of Stephen.'<sup>1</sup>

To take wider ground, a reader of Babrius will be struck with the shortness of the sentences and the absence *Ἀφέλεια*, of all complexity in the arrangement of the clauses. Moreover, all the light connecting particles have disappeared with the exception of the most common and indispensable.<sup>2</sup> Of those which are left some are by Attic standard misused, e.g. *τοιγαῦρ* and *τοιγαροῦν*, which in classical Greek never get beyond the beginning of the sentence, are by Babrius placed second, third, fourth, or fifth. The place of the missing particles is supplied in two ways, namely, either by the repetition of a word from the preceding sentence or by a usage of the relative which some would derive from its Latin equivalent. Both sorts of attachment are too familiar to all readers of later Greek to require a detailed notice, but Babrius alone will furnish sufficient illustration.

For the discussion of the question whether Babrius did or did not import antique pre-Attic constructions into his choliambics there is as yet little material ready, nor will it be supplied till the labours of the young scholars now working in the field of historical syntax<sup>3</sup> be completed. With the possible exception of ὀρμηῆς

Did Babrius employ obsolete constructions for literary effect?

<sup>1</sup> The instances of *μετὰ*, e.g. John xxx. 27, *μετὰ τὸ ψωμίον*, are not by any means so marked. Even Xenophon (An. 4, 8) has *μετὰ τὰ πιστά* for *ἐπειδὴ τὰ πιστά ἐγένοντο*.

<sup>2</sup> This is still more true of the Homeric particles in epic imitators.

<sup>3</sup> See the Preface to *Beiträge zur Historischen Syntax der Griechischen Sprache*, edited by M. Schanz. 1882.

ἀφ' ἰππέης (6, 3, see note) I have observed no examples of literary imitation in the sphere of Syntax. Certainly there is not in Babrius anything so manifest as the late epic preference for the optative instead of the subjunctive in sentences like

*στήσατέ μοι Πρωτῆα πολύτροπον ὄφρα φανείη*

—an imitation rather of a blunder of transliterators than of a true Homeric construction.

## CHAPTER IV.

## THE HISTORY OF THE TEXT.

THE main parcel of the Babrian Fables were first published in 1844. But as many complete fables and many fragments were known before that date, so after it several fresh fables have been discovered. In the early pages of this dissertation I mean to describe the sources from which our knowledge of the text of Babrius must be derived, and afterwards to discuss the relation which they bear to each other, and the questions to which they give rise.

In the year 1840 Abel Villemain, the head of the Department of Public Education in France, commissioned *Μνωτῶδης Μηνᾶς*, a Macedonian Greek, who had for some years resided in the French capital, to explore his native country in search of rare manuscript books. In the library of the Monastery of St. Laura, on Mount Athos, Menas discovered a parchment codex<sup>1</sup> containing 122 fables in the

The fables not all discovered at the same time.

The discovery of the main parcel. Menas.

<sup>1</sup> Menas thus tells of his discovery—  
 ‘ Dans le couvent de *Laura*, à Mont-Athos, il y a deux bibliothèques, une petite et une grande. La première contient des manuscrits tout a fait abandonnés et jetés pêle-mêle, la plupart pourris par l’humidité et les ordures des animaux, au point que les Vies des hommes illustres par Plutarque, ouvrage manuscrit dont l’Allemand Zacharias parle dans le traité de son voyage qu’il fit il y a huit ans an Mont-Athos, manuscrit alors complet, je l’ai trouvé tout a fait abîmé ; il n’avait plus que dix cahiers ; en grande partie les feuilles étaient collées et pourries. Tous les autres manuscrits étaient dans un état

pitoyable. Je travaillai dans cette bibliothèque quinze jours, accompagné d’un diacre, nommé Gabriel, en feuilletant tous les manuscrits, que j’ai nettoyés autant qu’il m’était possible ; et j’ai mis des étiquettes et des numéros a ceux qui m’ont paru de quelque intérêt. Il y avait un plancher, qui occupait le moitié du parterre de la bibliothèque en forme d’un sofa. Les planches d’au-dessus étaient mouvantes, et le devant du plancher ouvert ; l’au-dessous était plein de poussière et des ordures d’animaux. Ayant examiné tous les manuscrits, je me suis fourré sous le plancher, malgré la résistance des moines, qui s’y trouvaient. Ils me

Babrian choliambic verse. Being unable to procure the manuscript itself, he brought home a copy, comparatively accurate, and it was upon this copy that Boissonade had to depend in elaborating the text of the *editio princeps*<sup>1</sup> which was published

disaient qu'il n'y avait rien, et que je me salirais inutilement. Cependant j'en ai extrait quinze manuscrits : un Denys d'Aréopage, grand in-8°, *membre*, avec des notes abrégées sur les marges ; un autre, Histoire des Animaux, par Élien, incomplet et pourri vers la fin, *chartaceus* ; et autres treize encore, parmi lesquels se trouvait le manuscrit en question, abimé vers le commencement et vers la fin. La dernière feuille était un lambeau, qui contenait les six derniers vers ; le verso était embloqué d'un papier collé et pourri. La première partie de ce manuscrit contenait les Histoires fabuleuses dont Saint Grégoire de Nazianze fait mention dans quelques-uns de ses discours. La partie suivante contenait les Fables en quatre-vingt pages in-8°, de la même grandeur que la copie que j'eus l'honneur d'envoyer à M. le Ministre ; plusieurs de ses feuilles étaient réécrites. L'écriture m'a paru être du X<sup>e</sup> siècle. Le  $\epsilon$  n'y était pas souscrit sous les voyelles  $\alpha \eta \omega$ , mais placé du côté droit : par exemple,  $\alpha \eta \omega$  pour  $\alpha \eta \varphi$ . Toutes les affabulations étaient en lettres majuscules. Il y avait plusieurs mots, dont quelques lettres étaient effacées, que j'ai déchiffrés et transcrits avec beaucoup de peine.'

<sup>1</sup> Βαβριῶν Μυθιαμβοί. *Babrii Fabulae Iambicae cxxiii jussu summi Educationis publicae Administratoris Abeli Villemain viri excell. nunc primum editae. Joh. Fr. Boissonade Litt. Gr. Pr. recensuit, Latine Convertit, Annotavit. Parisiis, apud Firmin Didot Fratres, 1844.* In the same year Boissonade also edited a text with some alterations. *Babrii Fabulae iambicae cxxiii Joh. Fr. Boissonade recensuit II. ed. novis curis expositae. Parisiis, 1844.* In the next year several editions appeared. At Paris, *Fables, texte grec, publié avec des variantes par Théobald Fix*; also *Fables, Texte revu par Fr. Dübner, avec notes en français par C. Müller.* At Berlin, *Choliambica Poesis Graecorum*, in which Aug. Meineke edited the non-Babrian choliambics ;

while Charles Lachmann, assisted by G. Hermann, Meineke, Haupt, and Bekker, produced a text of Babrius, viz. *Fabulae Aesopeae. Carol. Lachmannus et amici emendarunt. At Zurich, by Orelli and Baiter, Fabulae iambicae cxxiii ex rec. J. Fr. Boissonadii passim refecta cum brevi adnotatione critica edit. J. C. Orellius et J. G. Baiterus, Turici 1845.* At Leipsig, by C. H. Weise, *Μυθιαμβοί. Babrii Fabulae Choliambicae cum fragmentis et fabulis aliunde notis. Cur. Car. Herm. Weise. Lipsiae, 1845.* In the following year was published in Oxford and London *Babrii Fabulae Aesopeae cum fabularum deperditarum fragmentis, Georgius Cornwall Lewis.* In 1853, *Babrii Fabulae Aesopeae, editit F. G. Schneidewin. Lipsiae.* The *Anthologia Lyrica* of Theodor Bergk, which appeared in 1854, included a text of Babrius with some conjectures by the editor. In late years Alfred Eberhard's edition, *Babrii Fabulae ex recensione Alfredi Eberhard, Berolini, 1875*, has been deservedly popular with scholars ; and at the beginning of the present year appeared an edition by M. Gitlbauer, which sadly lacks that solid foundation of learning which the editor's native acuteness might make it worth his while to lay. *Babrii Fabulae, recensuit Michael Gitlbauer. Vindobonae, 1882.*

Besides these editions many very valuable critical notes on Babrius have been published by distinguished scholars. In a Latin letter to F. Jacobs, published in 1844 (*Viro Venerabili F. Jacobs gratulatur F. Dübner. Parisiis, 1844*) F. Dübner made some invaluable conjectures. There appeared also noteworthy articles by C. F. Hermann in the *Jahrbücher für Wissenschaftliche Kritik*, 1844, vol. ii. p. 801 ; by Théodor Fix and N. Piccolos in the *Revue de Philologie*, pt. 1, Paris, 1845 ; by Schneidewin in the *Götttingische gelehrte Anzeigen, Jan. 1845*, No. 136, p. 1361 *sqq.* The Monograph of H. L. Ahrens '*de Crasi et Aphaeresi*,'

in 1844. In a subsequent journey to Greece Menas acquired the manuscript itself, and on the refusal of the Royal Library at Paris to purchase it on his terms he entered into negotiations with the Trustees of the British Museum, and transferred it to their hands in August 1857.<sup>1</sup>

The Codex, which carries the number 22,087 in the Additional Manuscripts, consists of forty parchment folios, and corresponds in its present shape to a low, broad octavo. Originally the folios were of a larger size, as is demonstrated by the fact that at the one hundred and third fable the epimythiast's couplet—

μακάριος ὅστις οὐ προλαμβάνει πταίσας  
ἀλλ' αὐτὸς ἄλλων συμφοραῖς ἐπαιδευθή,

appears again in the margin, scrawled in an ignorant hand by some reader, but without the final letters of the words nearest to the edge of the folio. The fables themselves are written throughout in cursive characters, which Menas assigned to the tenth century, Dindorf to the eleventh. The former date is perhaps nearer to the truth. The metrical epimythia are also in cursive letters, but in each the initial letter of the first line is placed a little in front to mark them off from the body of the fable. Sometimes a prose epimythium is attached even to those fables which already possess a metrical one. The prose epimythia are always written in accented uncials.

Stolberg, 1845, especially valuable in the history of the Babrian text, has had some worthy successors, especially the *Observationes Babrianae* (Berlin, 1865), and *Verbesserungsvorschläge zum text des Babrius* (Berlin, 1866) of Eberhard, and Hoch's *de Babrii Fabulis quae in codice Athoo leguntur corruptis atque interpolatis*. Halis, 1870. Within late years Nauck has been showing, by notes in the *Bulletin de l'Académie Impériale de Sciences de St. Pétersbourg*, the same fertile interest in Babrius as at an earlier date by articles in the *Philologus* and *Rheinische Museum*.

<sup>1</sup> The last fable (123d) printed by Boissonade had no more than its first line represented in the Codex. The remaining six had been concocted by Menas and added to the copy which he

submitted to the Minister of Education. They run as follows—

θησαυρὸν ᾤθη' ὁ δεσπότης ἐνευρήσειν  
ἐν τῆσδε πλείστον ἐγκάτοις ἀγεθέντα·  
κάκτενε ταύτην, ἄθροον μέλλων λήψειν.  
εὐρῶν δ' ὅμοια τάνδον ὀρνέοις ἄλλοις,  
ᾤμωξε πολλόν, ἐλπίδων ἀτευκτήςσας·  
πλείονος ἔρωσ γὰρ ἐστέρησε τῶν ὄντων.

The success with which these barbarities imposed upon the learned induced their author to concoct a new batch of 95 fables, a copy of which the Museum (Additional MSS. No. 22,088) also purchased along with the manuscript of the genuine apologues. To the eternal disgrace of English scholarship, these were actually edited by G. C. Lewis in 1859, but almost immediately exposed by Duebner, Cobet, and

The writing, whether cursive or uncial, is throughout very beautiful and legible, with the iota adscript, and with very few abbreviations, and these only of the very commonest kind, as *ἀντων* in the epimythium of the eighty-fourth, and *σπίαν* in the spurious line of the one hundred and seventh fable. That they were familiar, however, to the scribe is shown also by his writing *αντων* for *ωνων* in the fifty-seventh. The number of lines is not the same on every page, owing not only to the unavoidable breaks between the fables, and to the prose epimythia, but also to the practice of leaving a vacant space after some of the fables which lack epimythia.

Besides that of the original scribe there are other two<sup>1</sup> hands evident in the Codex—one quite ancient, using ink now of much the same colour as that of the text, another<sup>2</sup> of a very different stamp, using a deep black ink. In this way we have corrections of three kinds, namely, by the original scribe, by the first hand, and by the second. The alterations or alternative readings by the original hand are few, the most important being *εἰρηνεύει* in the margin opposite Fab. 39, 4, *ἐκκλίνω* opposite Fab. 91, 5, and *λιμναίαις* opposite Fab. 115, 1. In each of these cases it is, of course, impossible to say which reading *εἰρηνεύει* or *ὀμηρεύει*, *ἐκκλίνω* or *ἐξωθῶ*, *λιμναίαις* or *λιμνάσιν* appeared in the Codex which the scribe followed, and no less impossible to determine whether the reading in the text is anything more than a clerical slip, as scribes often refused to injure their calligraphy by erasures and left a wrong word when once written

other scholars. Even in the last edition of *Greek Verbs Irregular and Defective*, however, Veitch quotes them as genuine. They are all of a piece with the six lines given above.

<sup>1</sup> I speak only of the text proper; in the margin there is here and there a good deal of scribbling in different hands. Thus a lumbering, difficult hand has written on the margin of the first page a few almost illegible words of which *φλε* and *ζῶων* seem to have been two. Again on the page which begins with the third line of the sixty-fifth fable, as also on the next page, there is a great deal of unintelligible

writing. On the foot margin of the last page five or six hands have scrawled monkish trifles like *ὦ χριστέ, μακάριος ἦλεως*, etc. Alongside of the seventy-fifth fable some one has repeated the spurious line *ὁ δ' ἀτεχνῆς ἰατρός εἶπεν εἰσβαίνων*.

<sup>2</sup> Dindorf wrongly jumped at the conclusion that the third hand was that of Menas. I believe there is little to support this view—an opinion which I am glad to find also stated by Pius Knoell in his article on the Codex Athous in *Wiener Studien* for 1881, pp. 184 ff. In any case, whether by Menas or not, it is of no critical importance.

unerased, contenting themselves with adding the right one in the margin. The hand of the first diorthotes has made but few alterations and none of value. The second diorthotes with his black ink has affected the text most, and in a way little to his credit—inking over not only the fainter lines of the original hand, but in one case at all events (the correction *χρη* in Fab. 3, 1) even a suggestion of the first diorthotes. In this way a great number of lines have been retraced, generally without blundering, but in the case of very many single words the black ink has done its work effectually in concealing or obliterating the original letters, and the manuscript now exhibits what is undoubtedly not the original reading. Occasionally this second diorthotes suggests a poor variant for the primitive word, as *τῆς ἰατρείας* for *τῶν ἰατρείων*, in 94, 7, and in 98, 9, *κλαύσει* for *κλαύση*.

The fables appear in alphabetical order, the first letter, as is usual in early works, being alone regarded; when the letters change, the note *ἀρχὴ τοῦ ἁ*, etc. is inserted in the margin. The last page ends abruptly with the first line of the one hundred and twenty-third fable—

The order of the fables. Traces of the true arrangement.

*\*Ὀρνιθος ἀγαθῆς ὠιά χρνσᾶ τικτούσης,*

which indicates that a considerable number of leaves have been lost, sufficient to contain all the fables beginning with the letters Π, Ρ, Σ, Τ, Υ, Φ, Χ, Ψ, Ω, and perhaps (certainly, as we now know) some in Ο.

Besides the fables there have also been preserved in the Athoan Codex two proemia, one appearing in its proper place at the beginning of the whole, the other inserted among the fables beginning with Μυ. The former, which itself begins with Gamma, is preceded on the top margin by the words, ΑΛΕΒΡΙΟΥ ΜΤΘΙΑΜΒΟΙ ΑΙΣΩΠΕΙΟΙ ΚΑΤ' ΣΤΟΙΧΕΪΟΝ in accented uncials of the first hand, the initial letter of *Βαλεβρίου* being now illegible. The third hand has added <sup>χ'</sup> <sup>οι</sup> *στ χωλιαμβικ* on the reader's right. An original faint *α* on the same margin in line with the top of the prooemium evidently means *τμήμα πρῶτον*. This last fact is of some

interest when taken along with the original heading of the second prooemium, which is ἀρχὴ τοῦ Β τμήματος, although the first diorthotes has drawn a line round τμήματος and changed Β into μ. There can only be one explanation of these circumstances, namely, that in some early manuscript the fables were not arranged in their present order but fell into at least two parts, each preceded by a preface. Whether the Athoan scribe was the first to adopt the present arrangement, or borrowed it from the codex which he followed, it is yet clear that the second preface owes its present place to its initial letter, and that the parcel of fables which it served to introduce are confounded past extrication with those of the first part.<sup>1</sup>

The manuscript which comes next in order as regards the number of fables which it contains is the Vatican. The Vatican Codex. De Furia's use of it. In the collection of prose fables published by Fr. de Furia<sup>2</sup> in 1809, a parcel of thirty-six<sup>3</sup> fables bear the heading Ἐκ τῆς Βατανικῆς Βιβλιοθήκης. These Furia extracted from a Vatican manuscript, or, as he thought, manuscripts, of which a copy was made by one Hieronymus Amatus, and sent him by Marini, who was at that time custodian of the Vatican. Their editor, however, did not observe that fifteen of the thirty-six were really in choliambic

<sup>1</sup> This evidence is confirmatory to that of Avianus in his preface quoted above, p. xxiii. note. Even the statement of Suidas (sub vocabulo Βαβρίας, p. 699, C) that Babrius wrote ten books of choliambics is quite compatible with the evidence for two parts. Each part might contain several books.

<sup>2</sup> *Δισώπων μῦθοι, Fabulae Aesopicae* quales ante Planudem ferebantur ex vetusto Codice Abbatiae Florentinae nunc primum erutae, Latina versione notisque exornatae cura ac studio Francisci de Furia. Florentinae Typis Carliensis, 1809. It was reprinted in the next year at Leipsic (with the omission of a facsimile specimen of the Codex Florentinus which appears on p. xxviii. of the Florence edition), along with Fabricius' article on Aesop, Bentley's dissertation on the Fables of Aesop, Tyrwhitt's on Babrius, and Hueschke's on the Fables

of Archilochus. A poor Index Graecitatis was added by C. E. C. Schneider.

<sup>3</sup> Furia's reference to this portion is as follows:—'Uberrimam autem et nunquam editam Fabularum seriem Bibliothecae Vaticanae Codd. suppeditarunt, quarum (sic) *exemplar* vir doctiss. Caietanus Marinus, illius Bibliothecae Custos Primus, et Hieronymus Amatus amicissime transmiserunt. Dolendum tamen, horum Codd. scriptorem adeo imperitum atque rudem fuisse, ut fere nulla in iis verba mendis careant, ut ex fidelissimo *Amati apographo* apparet. Codd. itaque Vaticanorum lectionem sarcire saepissime necesse fuit; opus mehercule plenum aleae periculosae: in quo, etc. etc. The mistake of considering that Furia had the original manuscript in his own hands has been made by Halm in his collection of Aesopic Fables (Leipsic,



metre although written as prose. Uncritical and unscholarly as was Coray's edition of Aesopic Fables, published at Paris in the following year,<sup>1</sup> it nevertheless corrected this blunder, and led succeeding editors<sup>2</sup> to print in verse the fifteen fables affected. Niebuhr made search for the codex which had supplied Furia with the choliambics he appreciated so ill, but did not succeed in finding it, probably because he was misled by Furia's words concerning it, and imagined with Furia himself that the Vatican fables sent by copy to Furia were drawn from several manuscript sources, and that those in choliambics came from one codex containing only such.

At length in the year 1878 Pius Knoell, acting under a general commission from the Kaiserliche Akademie der Wissenschaften of Vienna, had the good fortune Re-discovery by  
Knoell. to discover the manuscript in question,<sup>3</sup> and he has described it at length in his article entitled 'Neue Fabeln des Babrius,' read before the Kaiserliche Akademie, and published in their *Sitzungsberichte* (xci. 2, 1878, pp. 659-690).

The Codex (Codex Vaticanus Graecus, No. 777), a small paper manuscript of the second half of the fifteenth century, contains, from folio 15<sup>r</sup> to folio 106<sup>v</sup>, 242 Description of  
the Vatican Cod-  
ex. fables, which, with the exception of the last ten, are arranged alphabetically by the initial letter. Not only does it contain different versions of the same fable, but also exhibits in monkish Greek the fable found in the Book of Judges (ix. 8).

Teubner series, 1875, see Praefatio, p. iv.), and reproduced along with others in Pius Knoell's description of the Vatican Codex, which will be mentioned in the text.

<sup>1</sup> *Μύθων Αἰσωπείων συναγωγή, ἐν Παρισίοις ΩΡΙ* (1810), forming the second volume of an 'Ελληνική Βιβλιοθήκη (Παρέργων 'Ελληνικῆς Βιβλιοθήκης Τόμος δεύτερος).

<sup>2</sup> The same Charles Ernest Christopher Schneider, who had supplied the Leipzig (1810) reprint of Furia's Florentine (1809) edition with an Index Graecitatis, himself edited the same fables, also in 1810, and in many places corrected Furia's text. Two years afterwards his namesake, Jo. Gottlob Schneider, in his edition of

the fables of the Augustan Codex, published an emended text of the Vatican choliambics with corrections by Buttman and Niebuhr. They also appeared in other books and periodicals, and in 1835 were incorporated by Joach. Henr. Knoch in his elaborate work *Babrii Fabulae et Fabularum Fragmenta. Accedunt Metricae Fabularum Aesopicarum reliquiae. Halae.*

<sup>3</sup> There is no doubt upon the identity of Knoell's codex with that from which Furia's copy was taken, as the thirty-six fables printed by Furia are all found in the same shape in Knoell's, and further there is the same extraordinary gap in the fable of the lion and stag (Furia, 356).

Besides the fifteen Babrian fables published by Furia, the Codex contains fifteen more, of which nine were already known from the Athoan manuscript. Accordingly Knoell's discovery added only six new fables to the list.

These thirty choliambic fables of the Codex Vaticanus I am inclined to identify with the thirty Aesop's Fables in 'versibus iambicis vel potius scazontibus,' which were observed by P. Romulinus<sup>1</sup> in a manuscript of the eleventh century, in the monastery at Grotta Ferrata some two miles from Frascati (the ancient Tusculum). From that manuscript they might very easily have been borrowed by the compiler of the Vatican Codex.

The following tables are taken, with the necessary modifications, from Knoell:—

1. Fables found both in the Vatican and in the Athoan Codex, those already published by Furia being marked with an asterisk.

Vatican.		Athoan.	Vatican.		Athoan.
17	=	21	114	=	114
18	=	20	*122	=	117
20	=	120	129	=	116
*30	=	27	*173	=	55
*64	=	68	*198	=	33
68	=	83	*211	=	28
88	=	90	216	=	12
*90	=	99	*217	=	88
*97	=	101	242	=	77

2. Fables not in the Athoan but already published by Furia.

Vatican.		Present Edition.	Vatican.		Present Edition.
133	=	126	137	=	129
134	=	127	141	=	125
136	=	128	155	=	124

<sup>1</sup> This discovery was reported from letters of Romulinus by Christoph. Gottlieb von Murr in Ephemerid. Noribergens., No. 1. 1789. 'Codex continet vitam Aesopi quae inscribitur Βίβλος ξανθοῦ φιλοσόφου καὶ αἰσώπου δούλου αὐτοῦ· περι ἀναστροφῆς Αἰσώπου, et incipit hisce verbis: ὁ πάντα βιω-

φιλέστατος αἰσώπος, ὁ λογοποιός, Attico sermone conscripta prolixiorque quam Aesopi vita a Maximo Planude conscripta. Constat enim 72 paginis, misusculo caractere refertis cum aliquot correctionibus, et notulis in margine. Aesopi vitae proxime succedunt fabulae, hoc titulo, Αἰσώπου μῦθοι κατὰ στοιχείων

## 3. Fables first published by Knoell.

Vatican.		Present Edition.	Vatican.		Present Edition.
9	=	130	142	=	133
130	=	131	164	=	134
135	=	132	192	=	135

Like the rest of the Codex Vaticanus, these thirty fables teem with errors of all sorts, many of them merely mistakes of spelling to be passed by unnoticed by a sensible editor, but others unfortunately of a more grave kind. The most important will be discussed in their general aspect farther on, while the others are mentioned in the critical notes<sup>1</sup> attached to the fables.

Long before the discovery, however, either of the Vatican or the Athoan Codex, the choliambics of Babrius were not unknown to the learned. As early as 1505 Aldus issued, among the tetrastichs of Gabrias, the fable of the Swallow and the Nightingale (Fab. 12), but in a very curtailed shape, and with no reference to Babrius.<sup>2</sup> Noël Conti in his *Mythologia*, first published in 1551, quotes nine lines of the fable of Cybelé's Priests and their Ass. The same lines, with the exception of two, are also quoted by Tzetz in his *Chiliads*, but are found nowhere else. In a codex of the Interpretamenta of Dositheus the grammarian, which has often changed hands, but is now at Leipsic under the name *Vossianus*,<sup>3</sup> appear two Babrian fables,

Portions of Babrius known at an earlier date. Aldus, Natalis Comes, Dositheus.

ὠφέλιμοι. Sunt No. 223 ordine Alphabetico dispositae, quae numero et verbis paullulum differunt a vulgatis. Postremo omnium fabulae 30, versibus iambicis, vel potius scazontibus concinnatae, hoc titulo τῶν Αἰσώπων μύθων λαμβοι."

The Vatican fables may indeed be actually a copy of the Grotta Ferrata set. The Vatican contains 245 fables, and at least three folios have been lost, so that the numbers must be very close. Grotta Ferrata Codex = 223 + 30 = 253; Vatican = 245 + fables in three missing folios.

<sup>1</sup> Besides Nauck's and other occasional notes I have used for these new fables the tentamina of Knoell and of Eberhard. The latter has published

his notes in a very inaccessible shape, as *Analecta Babriana* in the *Festschrift zur begrüßung der xxiv versammlung Deutscher Philologen und Schulmänner zu Thier*, 1879, pp. 177-194.

<sup>2</sup> Eberhard has also found the same fable in a manuscript of Marquard Gude's collection, but as the Gude manuscript seems to present a text identical with that found by Aldus in the two codices which he followed, our knowledge has not been bettered by Eberhard.

<sup>3</sup> From its having once belonged to Isaac Voss. When it was at Leiden L. C. Valckenaer studied it, and published therefrom the Babrian fable of the Ant and the Grasshopper (Miscell. Observ. vol. x. p. 109 sq.), and from

that of the Gnat and the Lion, the Athoan eighty-fourth, and that of the Grasshopper and the Ant, which is not elsewhere known in choliambics. Tyrwhitt, in whose Dissertation on Babrius<sup>1</sup> the second of these fables was first published, also brought under the eye of scholars another,<sup>2</sup> No. 58, which has since been confirmed to Babrius by the Athoan manuscript.

But of all the minor sources from which our knowledge of the text of Babrius has to be derived, none has the same intrinsic importance as the lexicon of Suidas. Whatever the date of Suidas may have been, and whether we are to regard his lexicon as a compilation by one man, or as a body of glossological erudition steadily accumulating during many centuries, the fact remains that to the so-called Lexicon Suidianum we owe many invaluable readings, of which the ἀγγάρον in Aeschylus, Agam. 282, and the ἔλαιον in Aristophanes, Vesp. 702, are perhaps the best known, if not intrinsically the most convincing.

Now Suidas has preserved about a hundred verses from choliambic fables, to a third of which he adds the name Babrius, and almost all of which are known from other sources to belong to the Babrian collection. It is not in their number but in their extraordinary divergence from the Athoan and Vatican versions that the immense critical importance of these lines rests.

There is yet another mine from which critics have long been trying to extract Babrian ore—perhaps most strenuously within recent years. The magnificent insistence of Bentley's genius first convinced scholars of a fact which had already been observed before his

a copy supplied by Valckenaer Tyrwhitt derived the other Babrian fable. Valckenaer put an absurdly early date upon the codex, with which other scholars do not agree, see Böcking's *Dosithei Magistri Interpretamentorum Liber Tertius*, Bonnæ, 1832, pp. xiv. sqq. The readings of a Paris Codex have also been recently published by A. Boucherie in his 'Ἐρμηνεύματα' of Julius Pollux, Paris, 1872, p. 246. In any case, the Aesopic fables which the Vossian Codex contains, whether in prose or verse, are beyond question in-

sertions of a date much posterior to Dositheus, even if any part of the work is by Dositheus at all. See above, p. xxiii. note.

<sup>1</sup> *Dissertatio de Babrio Fabularum Aesopæarum Scriptore. Inscruntur Fabulae quaedam Aesopææ nunquam antehac editæ ex Codice MS. Bodliano. Accedunt Babrii Fragmenta. Londini, 1776.*

<sup>2</sup> Brought under his own by Musgrave. For the codex in which it appears see *supra*, p. xix.

day, namely, that many of the prose fables in the ordinary Aesopic collections were nothing but ill-made paraphrases from choliambic versions.<sup>1</sup> Tyrwhitt, on becoming acquainted with the paraphrase,<sup>2</sup> which of all yet discovered is most nearly allied to the metrical originals, attempted to go a little farther than Bentley had done, and managed to restore a few more lines to their Babrian shape.

In the Appendix to this dissertation I shall try to show that, as at present understood, prose paraphrases, such as the Bodleian which Tyrwhitt used, are principally Small value of the paraphrases. valuable in showing generally what fables are still missing from the Babrian collection, and are on the whole of very little service indeed to the textual critic. I fancy that neither Bentley nor Tyrwhitt—*μετρικωτάτω ὄντε ἄνδρε*—would have contented himself with a smile at the limping lines which Götzbauer<sup>3</sup> imagines he has restored to Babrius, but would have been righteously angry in the poet's interest—

*Καὶ τόδε Δημοδόκου· Μιλήσιοι ἀξύνετοι μὲν  
οὐκ εἰσὶ, δρῶσιν δ' οἶά περ ἀξύνετοι.*

Putting aside for the present all the textual authorities except the Athoan and Vatican Codices and the Relations of the Athoan to Suidas. Suidian fragments, I now go on to discuss the general features of these three and their relations to each other. It will be well in the first place to exhibit, in a tabular form, their more important divergences.

<sup>1</sup> Isaac Nicolas Nevelet, son of a French refugee (the better known Pierre Nevelet, Sieur de Dosches), edited in 1610, from five manuscripts in the Palatine Library, then at Heidelberg, a collection of fables. On fab. 175 he has the note—*ἀρούρη παγίδας*] Redolent haec verba ut plurima alia harum fabularum loca versus iambicos; atque utinam extarent hi versus unde haec desumpta sunt; Babrium ipsum, si quid video, haberemus integrum, cujus jam umbram et epitomen tantum ha-

bemus.' Again, on Fab. 263, *ἄνος πατήσας σκόλοπα χωλὸς εἰσθήκει*] versus iambicus scazon quales Babrius scripsit, nec satis scio num Babrii ipsius.'

<sup>2</sup> Part of the Codex Bodleianus, 2906, published in 1877 by Pius Knoell (*Fabularum Babrianarum Paraphrasis Bodleiana* edidit P. Knoell, *Vindobonae*, 1877), and described in the school calendar for 1876 of the Staats Gymnasium in der Innern Stadt, Wien.

<sup>3</sup> See *supra*, p. lxxviii. note.

## PASSAGES COMMON TO THE ATHOAN CODEX AND SUIDAS.

ATHOAN.	SUIDAS.
Ἄλεκτορῶσκων ἦν μάχη Ταναγραίων οἷς θυμὸν εἶναι φασιν οἷον ἀνθρώποις 5, 1-2.	Ἄλεκτορῶσκων ἦν μάχη Ταναγραίων οἷς φασὶν εἶναι θυμὸν ὡς περ ἀνθρώποις 3492 C, Ταναγραῖοι.
ἀμείνονα σχῶν τὰ πείχειρα τῆς ἥττης 5, 9.	ἀμείνονα ἔχων τὰ πείχειρα τῆς ἥττης 3496 Δ, τὰ πείχειρα.
τί σοι τὸ κέρδος ἢ πόσου με πωλήσεις * 6, 6.	τί σοι τὸ κέρδος ἢ τίν' ὄνων <sup>1</sup> εὐρήσεις ; 2778 Δ, ὄνων.
αἰσχρῆς τις ἦρα καὶ κακορρῦπου δούλης 10, 1.	αἰσχρᾶς <sup>2</sup> τις ἦρα καὶ κακοτρόπου δούλης 1682 Δ, ἦρα.
ἄρκτος φιλεῖν ἀνθρώπων ἐκτόπως ἠῦχει 14, 1.	ἄρκος φιλεῖν ἀνθρώπων ἐκτόπως ἠῦχει 1188 E, ἐκτόπως.
Βορέα λέγουσιν ἡλίω τε τοιαύτην ἔριν γενέσθαι πότερος ἀνδρὸς ἀργόκου ὀδοιποροῦντος τὴν σισύραν ἐκδύσει 18, 1-3.	Βορέη λέγουσιν ἡλίω τε τοιαύτην ἔριν γενέσθαι πότερος ἀνδρὸς ἀργόκου ὀδοιποροῦντος τὴν σισύραν ἐκδύσει 3320 B, σισύρα.
καμουσα δ' ἄλλως οὐ γὰρ ἴσχυεν ψαύειν παρῆλθεν οὕτω βουκολοῦσα τὴν λύπην 19, 6.	ὡς δ' οὐκ ἐφικνεῖτ' ἀλλ' ἔκαμνε πηδῶσα οὐδὲν κρεμαστής σχοῦσα πλείον αἰώρας παρῆλθεν οὕτω βουκολοῦσα τὴν λύπην. 1108 C, αἰώρα.
τῶν οὖν τριχῶν ἐκάστοθ' ἡ μὲν ἀκμαία ἔτιλλεν ἄς ἠῦρισκε λευκανθίζουσα 22, 8, 9.	τῶν οὖν τριχῶν ἐκάστοθ' ἡ μὲν ἀκμαία ἔτιλλεν <sup>3</sup> ἄς εὗρισκε λευκανθίζουσα. 1159 D, ἐκάστοτε.
οὐς εἶπε παύσας φρόνος, οὐχὶ παιάνων τοῦτ' ἔστιν ἡμῖν, φροντίδων δὲ καὶ λύπης 24, 4, 5.	ὁ δ' εἶπε κλαύσας φρόνος, οὐχὶ παιάνων τοῦτ' ἔστιν ἡμῖν, φροντίδος δὲ καὶ λύπης. 2903, Παιάν.
δς γὰρ μόνος νῦν λιβάδα πᾶσαν αὐαίνει τί μὴ πάθωμεν τῶν κακῶν ἐὰν γήμας ὁμοιον αὐτῷ παιδίον τι γεννήσῃ ; 24, 6-8.	εἰ γὰρ μόνος νῦν λιβάδα πᾶσαν αὐαίνει τί μὴ πάθωμεν τῶν κακῶν ὅταν γήμας ὁμοιον αὐτῷ παιδίον τι γεννήσῃ ; 650 B, αὐήμας.
ὀθοῦνεκ' εἰσὶν ἀδρανέστατοι ζῶων ψυχᾶς τ' ἀτολμοι, μόνον εἰδότες φεύγειν. 25, 3, 4.	ὀθοῦνεκ' εἰσὶν ἀδρανέστατοι ζῶων ψυχᾶς ἀτολμοι, μόνον <sup>4</sup> εἰδότες φεύγειν. 641 C, ἀτολμοι.
ἐπεὶ δὲ λιμνης ἐγγυὺς ἦσαν εὐρείης 25, 5.	ἐπεὶ δὲ λιμνης ἐγγυὺς ἦλθον γυρίης 857 Δ, γυρίης.
καὶ βατράχων ὄμιλον εἶδον ἀκταίων 25, 6.	καὶ βατράχων ὄμιλον εἶδον ἀκταίων. 166 C, ἀκταίη.
βαθῆν ἐς ἰλὸν ὀκλαδιστὶ πηδῶντων. 25, 7.	βαθειᾶν εἰς ἰλὸν ὀκλαστὶ πηδῶντων. 2653 Δ, ὀκλαδίας.
γέρανοι γεωργοῦ κατενέμοντο τὴν χῶραν ἐσπαρμένην νεωστὶ πυρίνω σίτῳ. 26, 1, 2.	γέρανοι γεωργοῦ κατενέμοντο τὴν χῶρην ἐσπαρμένην νεωστὶ πυρίνω σίτῳ. 3187 Δ, πυρίνω σίτῳ.
γλύψας ἐπῶλει λύγδινόν τις Ἑρμείην. 30, 1.	γλύψας ἐπῶλει λύγδινόν τις Ἑρμείαν. 2349 A, λύγδινα.
οἱ σφᾶς ἐκόσμουον καὶ διεῖλον εἰς εἰλας λόχους τε καὶ φάλαγγας ὡς ἐν ἀνθρώποις. 31, 9, 10.	οἱ σφᾶς ἐκόσμουον καὶ διεῖλον ἐς φρήτρας λόχους τε καὶ φάλαγγας ὡς περ ἀνθρώ- πους <sup>5</sup> 3844 Δ, φρήτρα.
ἄλλοι μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις. 31, 17.	ἄλλοι <sup>6</sup> μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις. 3628 Δ, τρώγλη.
ἰδὼν δ' ἐκείνος (ἐν μέρει γὰρ ἠλώκει) γαμείν ἐμελλεν. 32, 5.	ἰδὼν κάκεινος (ἐν μέρει γὰρ ἠλώκει) γαμείν ἐμελλεν. 1273 Δ, ἐν τῷ μέρει.

1 MSS., by dittographia, τίνων ὄνων.

2 Some MSS. αἰσχρᾶς σαπρᾶς τις.

3 v.l. ἔτελλεν and ἔτελλεν.

4 Some MSS. μάλλον.

5 v.l. ἀνθρώποις.

6 v.l. ἀλλ' οἱ.

## ATHOAN.

ἡ δὲ τῆς βαθυστρώτου  
καταβάσα κλίνης ἐπεδίωκεν ἡ νύμφη.  
32, 7, 8.  
καί τις γεωργὸς πυρὸν εἰς νεὸν **ρίψας**  
**ἐφύλασσε** ἐστῶς 33, 2, 3.  
Δήμητρι **ταῦρον** ὄχλος ἀγρότης θύων  
ἄλω πλατεῖαν οἰνάσιν **κατεστρώκει**.  
34, 1, 2.  
τάλας, ἐφώνει, μόχθον οἶον ὀτλεύεις.  
37, 3.  
**ἐνείραν** αὐτῇ σφῆνας ὡς διασταίη  
38, 2.  
ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἠρώτα.  
42, 3.  
παρῆν δὲ νέμεις ἢ τὰ **γαῦρα** πημαίνει  
43, 6.  
ἤριξε **τεφρὴν** γέρανος εὐφύει **ταφ**  
κτλ. 65, 1.

ἔμοι γένοιτο κὰν ὀδῶ **βαίνειν**  
**ἀνευ** γέλωτος μὴ τι κὰν **χορῶ** παίξειν  
80, 3, 4.  
κερῶ πιθήκω φησίν, ἦν ὄρᾱς στήλην  
**ἐμὴ** πατρῶα τ' ἐστὶ κα' μὴ **παππῶα**  
81, 1, 2.  
κοιμωμένου λέοντος ἀγρίης **χαίτης**  
διέδραμεν μῦς· ὁ δὲ λέων ἐθιμώθη,  
φρίξας δὲ **χαίτην** ἔκθορε **φωλάδος** **κοίτης**.  
82, 1-3.

ὁ δ', οὐχὶ τὸν μῦν, εἶπεν, ὦ **παλαμναίη**  
**δέδοικα** μὴ μου τὴν **δορὴν** κνίση **φεύγων**,  
**κακὴν** δὲ **μελέτην** ἐπ' ἔμε τῆς ὁδοῦ **τρίβει**.  
82, 6-8.  
**ἄλλοι** μὲν ἡμῶν **μέλανε** οἱ δὲ **τεφρώδεις**  
**ἔνιοι** δὲ **λαμπροὶ** καὶ **διάργεμοι** στήθη.  
85, 14, 15.  
ἐν τῇ δ' ἔκειτο ῥωγὰς **αἰπόλου** **πήρη**  
**ἄρτων** ἐώλων πᾶσα καὶ **κρεῶν** πλήρης.  
86, 2, 3.  
**καὶ** **παῖδας** εἶχε **λήλιον** **κόμη** **θρέψας**  
**λοφῶντας** ἦδη καὶ **περοῖσιν** ἀκμαίους.  
88, 3, 4.

## SUIDAS.

τὸν δὲ τῆς βαθυστρώτου  
καταβάσα **κοίτης** ἐπεδίωκεν ἡ νύμφη.  
703 B, βαθύστρωτος κοίτη.  
καί τις γεωργὸς πυρὸν εἰς νεὸν **σπείρας**  
**φύλασσε** ἐστῶς. 2576 B, **νεός**.  
Δήμητρι **ταῦρον** ὄχλος ἀγρότης θύων  
ἄλω πλατεῖαν οἰνάροις **ὑπεστρώκει**.  
3656 D, οἶναρα.  
τάλας, ἐφώνει, μόχθον οἶον ὀτλεύεις.  
2731 C, ὀτλεύω.  
**ἐναφῆκαν** τῇ **δρυὶ** σφῆνας ὡς διασταίη.  
1237 D, **ἐναφῆκαν**.  
ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἠρώτα.  
1451 B, ἐρωτῶ σε.  
παρῆν δὲ νέμεις ἢ τὰ **γῆς** **ἐποπτεύει**.<sup>1</sup>  
2572 A, νέμεις.  
**Δ**(β)υσσα γέρανος ἢ δὲ<sup>2</sup> **ταὸς** εὐπήληξ  
**χλωρὴν** ἀεὶ<sup>3</sup> **βόσκοντο**<sup>3</sup> **χείματος** **ποίην**.  
810 C, γέρανος; cp. 3495 C,  
ἔμοι γένοιτο κὰν ὀδῶ **βαίνειν**  
**μὴ** **καταγέλαστον** μὴ τε<sup>4</sup> **πυρρίχην**  
**παίξειν**. 3187 C, **πυρρίχη**.  
κερῶ πιθήκω φησίν, ἦν ὄρᾱς στήλην  
**ἔμοι** **πατρῶῃ** τ' ἐστὶ **κάτι** **παππῶῃ**.  
2985 A, **πίθηκος**.  
κοιμωμένου λέοντος ἀγρίης **χαίτης**  
διέδραμεν μῦς· ὁ δὲ λέων ἐθιμώθη,  
**φρίξας** δὲ **χαίτην** ἔκθορε **φωλάδος** **κοίλης**.  
3844 D, **φριξότριχα**,<sup>5</sup> also 3853  
C, **φωλάδος** = **σπηλαίου** **κρυπ-**  
**τοῦ**, and again in 1169 B,  
ἔκθορον, but with variant  
**κοίτης**.  
ὁ δ', οὐχὶ τὸν μῦν, εἶπας ἡ **παλαμναία**,  
**δέδοικα** μὴ μου τὴν **δορὰν** **δάκοι** **φεύγων**,  
**χαίτην** δ' ἔμελλε τὴν **ἐμὴν** **καταισχύνειν**.  
2812 B, **παλαμναίος**.  
**ἄλλ'** οἱ μὲν ἡμῶν **μέλανε** οἱ δὲ **τεφρώδεις**  
**ἔτεροι** **ξανθοὶ** καὶ **διάργεμοι** στήθη.  
957 A, **διάργεμοι**.  
ἐν τῇ δ' ἔκειτο ῥωγὰς **αἰπόλου** **πήρα**  
**ἄρτων** ἐώλων πᾶσα καὶ **κρεῶν** πλήρης.  
3226 C, ῥωγὰς.<sup>6</sup>  
**καὶ** **παῖδας** εἶχε **λήλιον** **κόμη** **θρέψας**  
**λοφῶντας** ἦδη καὶ **περοῖσιν** ἀκμαίους.  
2843 D, **λόφος**.

<sup>1</sup> Variant inserted thus—ἢ καὶ ἄλλως,  
τᾶδικ' ἐποπτεύει.

<sup>2</sup> v.l. ἠδὲ.

<sup>3</sup> v.l. βόσκοντος.

<sup>4</sup> Also 1310 C, **ἔωλα**· τὰ **χθεσινά**· καὶ **ἔωλον** ὁμοίως, τὸ **ψυχρόν**, **μάταιον**, **ἀνωφελές**,  
**ἀνίσχυρον**, τὸ εἰς τὴν **ἔω** **λειπόμενον** καὶ **ἐώλων** καὶ **κρεῶν** **πλήρησι**, **χθιζῶν**· τὸ εἰς  
τὴν **ἔω** **λειπόμενον**. ἐπὶ ὄψων· ἔκειτο **πήρα** **ἄρτων**. The nonsensical latter part of  
this has to be corrected into—καὶ **ἐώλων**· **χθιζῶν**, τῶν εἰς τὴν **ἔω** **λειπομένων**, ἐπὶ ὄψων.  
ἔκειτο **πήρη**

**ἄρτων** ἐώλων πᾶσα καὶ **κρεῶν** πλήρης  
the scribe's eye having wandered from the first to the second ἐώλων.

<sup>5</sup> v.l. **μητή**.

<sup>6</sup> **φριξότριχα**· ὀρθοῦντα τὰς **τρίχας** is  
evidently a corruption of **φριξίαι τὴν χαίτην**·  
ὀρθοῦν τὰς **τρίχας**.

## ΑΘΗΟΑΝ.

νῦν ἐστὶν ὄρη, παῖδες, ἀλλαχοῦ φεύγειν  
ὄτ' αὐτὸς αὐτῷ κού φίλοισι πιστεύει.

88, 18, 19.

ὁ δ' ὠχρίστας γομφίους τε συγκρούων,  
μή μοι χαρίζου, φησί.

92, 8, 9.

μωρὰ δὲ ποίμνη καὶ τὰ πάντ' ἀβληχρώδης  
πέμπειν ἐμελλεν.

93, 5, 6.

κάρχαρόν τι μειδήσας  
σοὶ μισθὸς ἀρκεῖ, φησί, τῶν ἱατρῶν  
κεφαλὴν λυκείου στόματος ἐξελεῖν σῶαν.

94, 6, 7, 8.

τοιαῦτα κωτίλλουσα τὴν ἀχαῖνῃν  
ἔπεισεν ἐλθεῖν δις τὸν αὐτὸν εἰς ἄδην.

95, 87, 88.

λέων μὲν αὐτὸς εἶχε δαῖτα παντοίην  
σάρκας λαφύσσω, μυελὸν ὀστέων πίνων  
καὶ σπλάγχνα λάπτων.

95, 90-92.

πεινώσα θήρης καρδίην δὲ νεβρέην  
λάπτει πεσοῦσαν ἀρπάσασα λαθραῖως.

95, 93, 94.

λύκος παρῆει θριγκόν, ἔνθεν ἐγκύψας  
ἀρνεῖς αὐτὸν ἔλεγε πολλὰ βλασφήμως

96, 1, 2.

κάκεινος εἶπε τὰς σιαγόνας πρίων

96, 3.

κοιλῆς ἔσω σπήλυγος ὡς νόσφω κάμνων  
ἔκειτο δολῶς οὐκ ἀληθῶς ἀσθμαίνων.

103, 3, 4.

ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πῖθος σύκων  
στάμνοι τε μέλιτος σῶρακοί τε φοινίκων.

108, 17, 18.

μικρὸν τ' ἐπισχῶν εἶτ' ἔσωθεν ἐκκύψας  
ψαύειν ἐμελλεν ἰσχάδος Καμειραῖς

108, 24, 25.

ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου  
ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.

108, 31, 32.

ὁ δ' ἐκλυθεὶς πόνων τε καὶ ἀναιδεῖς πάσης  
τὸν κνακίαν χάσκοντα λακτίστας φεύγει.

122, 11, 12.

## SUIDAS.

νῦν ἐστὶν ὄντως, παῖδες, ἐκ τόπων φεύγειν  
ὄτ' αὐτὸς ἀμὰ κού φίλοισι πιστεύει.

229 C, ἀμᾶν.

ὁ δ' ὠχρήστας γομφίους τε συγκρούσας,  
μή μοι χαρίζου, φησί.

835 C, γομφίους.

μωρὸς δὲ ποιμὴν καὶ τὰ πάντα βληχρώδης  
πέμπειν ἐμελλεν.

748 C, βληχρώδης.

καὶ κάρχαρόν τι μειδήσας,  
σοὶ μισθὸς ἀρκεῖ, φησί, τῶν ἱατρῶν  
κεφαλὴν λυκείου φάρυγγος ἐξελεῖν σῶαν.

1987 B, καρχαρόδους.

τοιαῦτα κωτίλλουσα τὴν ἀχαῖνῃν  
ἔπεισεν ἐλθεῖν δις τὸν αὐτὸν εἰς ἄδην

690 A, ἀχαῖνῃν, and

2190 A, κωτίλλω.

λέων μὲν αὐτὸς εἶχε δαῖτα πανθοῖνῃν  
ἔγκατα λαφύσσω, μυελὸν ὀστέων πίνων  
καὶ σπλάγχνα δάπτων.

2833 A, πανθοῖνῃν; cp.

866 A, δάπτω.

πεινώσα κερδῶ καρδίην δὲ νεβρέην  
λάπτει πεσοῦσαν ἀρπάσασα λαθραῖως.

2569 A, νεβρός; cp.

2568 C, νεβρέην καρδίην.

λύκος παρῆει τριγκόν, ἔνθεν ἐκκύψας  
ἀρνεῖς αὐτὸν ἔλεγε πολλὰ βλασφήμως.

3614 B, τριγκόν.

κάκεινος εἶπε τὰς σιαγόνας πρίων

3078 A, πρίων.

κοιώσω σπήλυγος οἶά τις νόσφω  
κάμνων ἐβέβλητ' οὐκ ἀληθῆς ἀσθμαίνων.

3383 C, σπήλυγξ. So from

οἶά τις also at 605 A, ἀσθμα.

ποῦ δ' ὀσπρίων ἦν σωρὸς ἢ πῖθος σύκων  
στάμνοι τε μέλιτος σῶρακοί τε φοινίκων.

3373 B, σωράκους.

μικρὸν δ' ἐπισχῶν εἶτ' ἔσωθεν ἐκκύψας  
ψαύειν ἐμελλεν ἰσχάδος Καμειραῖς

1967 B, Καμειραῖα ἰσχάς.

ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου  
ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.

2203 A, κρίμων.

ὁ δ' ἐκλυθεὶς πόνων τε κἀνήης πάσης  
τὸν κνηκίαν χάσκοντα λακτίστας φεύγει.

2180 A, κνηκίας.

The above list, even if the numerous merely clerical errors

Discrepancies be-  
tween the  
Athoan and  
Suidas. The  
fragments in  
Suidas not all  
inserted by the  
same man.

are disregarded, still exhibits a fair number of  
very important discrepancies between the Athoan  
readings and those of the lexicon. These, I  
venture to say, will continue to be in great  
measure inexplicable till more materials for  
criticism are discovered. In the first place, there is no way



of determining whether the citations in the lexicon were all made from the same codex by the same man. There is even some evidence against this being the case. Is it possible, for instance, that within a few lines of each other the same scholar should have written the two articles—

1. Νεβρείην καρδίην· Βάβριος  
πεινώσα κερδῶ καρδίην δὲ νεβρείην

and

2. Νεβρός· ἐλάφον γέννημα, οἰνοὶ γέον ἐπὶ τὴν βορὰν ἐξιὼν καὶ  
νεμομένον· ἐτυμολογεῖται δὲ ὡς καὶ νεοβόρος τις ὢν. καὶ  
νεβρεία καρδία· Βάβριος

πεινώσα κερδῶ καρδίην δὲ νεβρείην  
λάπτει πεσοῦσαν, ἀρπάσασα λαθραίως?

I believe that it is exceedingly improbable that these two glosses came from the same pen, and in any case consider the evidence quite inadequate to prove that the Babrian citations in Suidas are derived from the same recension. In the second place, one of the quotations presents a very manifest gloss:—

ἐναφῆκαν τῇ δρνί) ἐνεῖραν αὐτῇ σφήνας ὡς διασταίη,

and if one does, surely the others may.

Further, the Suidian glossologists show themselves capable of inserting in the lexicon undoubted clerical Certain errors in Suidas. corruptions, like γυρήης for εὐρείης and φωλάδος κοίλης for φωλάδος κοίτης, and if this can be proved, then the presence in Suidas, fortified by alphabetical order, of any particular variant cannot be used as evidence in favour of that variant. Again, the rules of Babrian verse prove the lexicon to be wrong in giving ἔγκατα λαφύσσω in place of the Athoan σάρκας λαφύσσω in 95, 91, and if the lexicon or its authority can in this case be shown to have improved upon Babrius by an Homeric reminiscence, then the Suidian φρήτρας (also an Homeric reminiscence) for the Athoan ἴλας in 31, 9, has not a very stable footing. The metre in the same way demonstrates that there is something wrong with the Suidian citation from the nineteenth fable, and it is not improbable that the lexicon lines—

ὡς δ' οὐκ ἐφικνεῖτ' ἀλλ' ἔκαμνε πηδῶσα  
οὐδὲν κρεμαστῆς σχοῦσα πλείον αἰώρας, 19, 6,

f

arose in somewhat the same way as the Athoan absurdity—

λαχῶν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας  
τόξοιο νευρήν, ὀξέως ἀφείς πρῶτος.—68, 5.

Moreover, the Suidian ἐγγυὺς ἦλθον γυρίης (25, 5), although not so long a blunder as the Athoan—

κακὴν δὲ μελέτην ἐπ' ἔμε τῆς ὁδοῦ τρίβει, 82, 8,

is still certainly as deep. Lastly, both authorities agree in making the same unquestioned mistake of transposing κερδῶ πιθήκῳ φησίν and κερδοῖ πίθηκος εἶπεν in the eighty-first fable. The fact is that, with the exception of the one fable, the sixty-fifth, which the lexicon seems to have cited from a version of which the Athoan is a curtailment, there is not much to choose between the Codex Athous and the manuscript or manuscripts employed by the compilers of Suidas. Each discrepancy has to be explained on its own merits, and in many cases cannot be explained at all. The use to which

Prevalence of  
alternative read-  
ings.

fables were put in the schools of the ancients must have led to a formidable number of glosses, and I feel sure that all our authorities for the text of Babrius have been seriously affected in this way. In a writer of any Byzantine age the difficulty of deciding with any approach to certainty which word is gloss and which word original, is in most cases quite insurmountable; but a few of the variants above tabulated lend a willing ear to an honest arbiter. Thus, of the three variants in 43, 6, viz. the Athoan ἡ τὰ γαῦρα πημαίνει, and the Suidian ἡ τὰ γῆς ἐποπτεύει, and ἡ τᾶδικ' ἐποπτεύει, the Athoan is evidently the Babrian lection, and the last a gloss upon it:—

παρῆν δὲ νέμεσις ἡ τὰ γαῦρα πημαίνει (τᾶδικ' ἐποπτεύει

the other being an attempt to restore the metre to the corrupt

παρῆν δὲ νέμεσις ἡ τᾶδικ' ἐποπτεύει.

Similarly, although it is difficult to decide between μὴ καταγέλαστον and ἄνευ γέλωτος in 80, 4, there is no question that πυρρίχην should be preferred to κὰν χορῶ, as in 82, 7, κνίσση το δάκοι, in 85, 15, λαμπροί το ξανθοί, and in 88, 18, ἀλλα-

χοῦ το ἐκ τόπων. Similarly I regard ἀμᾶ in 88, 19, to have arisen from a marginal note—

ὄτ' αὐτὸς αὐτῷ κού φίλοισι πιστεύει (δηλονότι ἀμᾶ.

Of all the Suidian divergences from the Athoan text there is only one—that on 103, 3, 4—which seems to support the hypothesis that there were two sets of readings both due to Babrius, one belonging to an earlier, the other to a later edition of the fables. Even that instance is weakened by the manifest blunder in the lexicon version.

The same sort of conclusions are to be drawn from a comparison, first, of the passages common to the Vatican Codex and Suidas, and secondly, of those found in all three authorities.

#### PASSAGES COMMON TO THE VATICAN CODEX AND SUIDAS.

##### VATICAN.

ὁ δὲ τοῦ τέγουσ κλαγγῆν εἶπε φωνήσας  
πόθεν μαθήσει πόσον εἰς ἔω λείπει  
τὸν ὠρομάτην ἀπολέσας;

124.

##### SUIDIAN.

ὁ δ' ἐκ πεταύρου κλαγγῆν εἶπε βοήσας  
πόθεν μαθήσει πόσον εἰς ἔω λείπει  
τὸν ὠρόνομον θύσας με;

2966 C, πέταυρα.

#### PASSAGES COMMON TO ATHOAN, VATICAN, AND SUIDAS.

##### ATHOAN.

καί τις γεωργὸς πυρὸν εἰς  
νεὸν ῥίψας  
ἐφύλασεν ἐστῶς

εἶπε κορύδαλλος παισὶ  
νηπίοις ὄντως  
νῦν ἐστὶν ὦρη παῖδες  
ἀλλαχοῦ φεύγειν  
ὄτ' αὐτὸς αὐτῷ κού φίλοισι  
πιστεύει.

##### VATICAN.

καί τις γεωργὸς ἐν κλήρῳ  
πυροῦσ σπείρας  
ἐφύλαττεν ἐστῶς.

εἶπε κορυδος πᾶσι νηπίοις  
οὕτως  
νῦν ἐστὶν ὦρη παῖδες  
ἀλλαχοῦ φεύγειν  
ὄτ' αὐτὸς αὐτῷ κού φίλοισι  
πιστεύει.

##### SUIDIAN.

καί τις γεωργὸς πυρὸν εἰς  
νεὸν σπείρας  
φύλασεν ἐστῶς.

νῦν ἐστὶν ὄντως παῖδες ἐκ  
τόπων φεύγειν  
ὄτ' αὐτὸς ἀμᾶ κού φίλοισι  
πιστεύει.

It is discernible that the discrepancies in these lines are all best explained by considering them as due either to glosses which have crept into the text or to clerical blunders. The Suidian βοήσας and θύσας με are as manifestly glosses upon φωνήσας and ἀπολέσας as the Vatican τοῦ τέγουσ upon ἐκ πεταύρων. There may be some question about ῥίψας and σπείρας, but there is none about ἐν κλήρῳ and εἰς νεὸν.

Between the Athoan and the Vatican there is on the whole not much to choose, as the following table of the more important divergences will demonstrate:—

The Athoan and Vatican manuscripts compared.

ATHOAN.

τί σε δροσίξει νυκτὸς ἔννυχος στείβη  
καὶ καῦμα θάλλει πάντα δ' ἀγρώτην  
τήκει; 12, 16, 17.  
σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης  
21, 7.  
γαλῆν δόλω τις συλλαβῶν τε καὶ πνίγων  
ἔπνιγεν ὑδάτων συναγγία κοίλη  
27, 1, 2.  
ἔπνιγες ὄρνεις πάντα δ' οἶκον ἡρήμους  
27, 6.  
ψᾶρες τ' ὄλεθρος σπερμάτων ἀρουραίων  
33, 5.  
θεοῖς Ἀπόλλων ἔλεγε μακρὰ τοξεύειν  
οὐκ ἂν βάλοι τις πλείον οὐδὲ τοξεύσει  
68, 1, 2.  
λαχῶν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας  
τόξιοι νευρήν, ὀξέως ἀφείς πρῶτος  
68, 5.  
τυροῦ δ' ἀλώπηξ ἰχανῶσα κερδῶη  
77, 2.  
ἔτριβεν ἐκτένιζεν ἡμέρη πάση  
83, 2.  
ὡς ξηρὸν εἶδε τὸ θέρος εἶπε νῦν ὤρη  
88, 6.  
μισθὸν μὲν ἀμνυτήρσιν αὔριον δώσειν  
88, 15.  
εἶπεν τις αὐτῷ βαῖον ἦν λύχνου πνεῦμα  
τῶν δ' ἀστέρων τὸ φέγγος οὐκ ἀποθνήσκει.  
114, 6.  
τὸν ἀνδρ' εἰαυτῆς καταλιποῦσα κοιμᾶσθαι  
116, 5.  
ζητῶν ὄπουστί κοῦκ ἰδῶν δόμον εἰσω  
μῆδὲν χανῶν τε καὶ τὸς ἦλθεν εἰς οἶμας  
116, 9, 10.

VATICAN.

τί σοι δροσίξει νῶτον ἔνδροσος κοίτη  
καὶ καῦμα θάλλει πάντα καὶ κατακαίει;  
φάζουσι καὶ κόπτουσι χωρὶς αἰκίης.  
γαλῆν δόλω τις συλλαβῶν τε καὶ πνίγων  
ἔπνιγεν βαλῶν ὑδάτων συνεχία.  
ἔπνιγες ὄρνεις πάντα δ' οἶκον ἡρήμους  
κρεῶν ἀνώγας ἄγγος ὥστε τεθνήξῃ.  
ψᾶρες ὀρύκται σπερμάτων ἀρουραίων.  
θεοῖς Ἀπολλῶν ἔλεγε μακρὰ τοξεύων  
οὐκ ἂν βάλλῃ τις πλείον οὐδὲ τοξεύσει  
λαχῶν δὲ φοῖβος τὸ τόξον ἔκκυκλώσας  
τυροῦ δ' ἀλώπηξ ἑρῶσα κερδῶη.  
ἔψηχεν ἐκτένιζεν ἡμέρη πάση  
ἀνθηρὸν ὃν εἶδε τὸ θέρος εἶπε νῦν ὤρη.  
μισθὸν μὲν ἀμήτυρσιν αὔριον πέμπειν  
μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν.  
εἶπεν τις αὐτῷ φαῖνε λύχνη καὶ σίγα  
τῶν ἀστέρων τὸ φέγγος οὐποτ' ἐκλείπει.  
τὸν ἀνδρ' εἰαυτῆς εὐδοντα ἐκλιποῦσα  
ζητῶν ἐφευρεῖν κοῦκ ἰδῶν δόμον ἴσω  
μῆδὲν χανῶν τε καὶ τὸς ἦλθεν εἰς οἶκον.

Here both manuscripts present the same corruptions in the first lines of the sixty-eighth fable and the tenth of the hundred and sixteenth, and possibly also in the twenty-first and the twenty-seventh. It is also evident that in the fifth line of the sixty-eighth there was some corruption in both manuscripts, which the Athoan after its manner of making clean the outside tried to conceal as best it could by an audacious extension. In the twenty-first it is not unlikely that both κτείνουσι and κόπτουσι are merely glosses, as both codices exhibit undoubted corruption of this

Corruptions common to both.

kind. Thus in the twelfth fable the Vatican *κοίτη* is a gloss upon the Athoan *στίβη*, the Athoan *νυκτός* is a gloss upon *ἔννουχος*, while the Vatican *ἔνδροσος* is an attempt to correct *νυκτὸς ἔννουχος*. In this case the seriation of corruptions may be thus represented—

τί σε δροσίξει νῶτον ἔννουχος στίβη (νυκτός  
 τί σε δροσίξει νυκτὸς ἔννουχος στίβη (ἔνδροσος  
 τί σε δροσίξει νυκτὸς ἔνδροσος στίβη (κοίτη  
 τί σε δροσίξει νυκτὸς ἔνδροσος κοίτη

Then by correction from another copy—

τί σε δροσίξει νῶτον ἔνδροσος κοίτη.

This one line is indeed quite sufficient to overthrow Knoell and Gitlbauer's theories as to the relation of the two codices, as it suggests a continuity of corrupting influences, for which our study of the history of Greek fable has amply prepared us. The text of Babrius, like that of almost every late Greek writer, must remain in many respects uncertain. In the Vatican *ὀρύκται* (33, 5), *ἔρῶσα* (77, 2), *εὐδοντα ἐκλιπούσα* (116, 5), *ἐφευρεῖν* (116, 9), we see glosses on the *ὄλεθρος*, *ἰχανῶσα*, *καταλιπούσα κοιμᾶσθαι*, and *ὀπὸςτί* of the Athoan, while on the other hand the Vatican *ἔψηχεν* (83, 2) is the original of the Athoan *ἔτριβεν*. As to 88, 15, the explanation of the variants is on the whole certain. The original reading was

μισθὸν μὲν ἀμητήρσιν αὔριον δώσειν  
 μισθὸν δὲ πᾶσι δραγματηφόροις δώσειν.

In the Vatican the first *δώσειν* was changed to *πέμπειν*, while the homoioteleuton led to the Athoan scribe missing the second line (cp. 68, 1, 2, and 91, 4, 5).

The divergence in the one hundred and fourteenth fable (and perhaps that in the seventeenth line of the twelfth) suggests the hypothesis of two editions of the fables, or at all events, of two editions of the former of the two parcels of fables versified by Babrius. The strongest argument for this supposition is drawn from the arrangement of lines in the twelfth fable. Both the Athoan

Theories as to the relation of the Athoan and Vatican.

Evidence of Vatican as to two editions of Babrius.

and the Vatican manuscripts exhibit in the text two sets of lines—

ἀλλ' ἔλθ' ἐς ἀγρὸν καὶ πρὸς οἶκον ἀνθρώπων·  
σύσκηνος ἡμῖν καὶ φίλη κατοικήσεις,  
ὅπου γεωργοῖς, οὐχὶ θηρίοις ἕσεις.

and—

ὑπαιθρον ὕλην λείπε καὶ παρ' ἀνθρώποις  
ὁμώροφόν μοι δῶμα καὶ στέγην οἴκει,

one or other of which must be an alteration from the pen either of the author himself or of a grammarian. That the former set was at some time or other in the margin is proved by the fact that in the Vatican Codex the three lines have been inserted in a wrong place—before instead of after a particular line (see critical note *in loco*). In any case the passage is poor evidence upon which to base an hypothesis of such import, and until more evidence is forthcoming it would be rash to seek in so ill-established a supposition the explanation of other variants. For my own part I deem it more discreet to consider the Athoan

βαῖὸν ἦν λόχου πνεῦμα

an audacious attempt to restore a half-obliterated hemistich, of much the same sort as the notorious

κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει,

than to throw the *πνεῦμα* before the *βαῖὸν* and refer the restored words to Babrius himself. In any case the *οὔποτ' ἐκλείπει* is most probably a gloss upon *οὐκ ἀποθνήσκει*.

The preceding pages must have prepared my readers for the point of view which I take in regard to the more general aspects of the Babrian text. There is, I am convinced, no evidence worth considering for two recensions from the author's pen. Moreover, to speak generally, it cannot be said that any of our three authorities is markedly more trustworthy than its fellows. The Vatican is in one respect inferior to both the others, namely, in the number and gravity of its glosses and transcriber's blunders; but in the eyes of a critic searching for traces of primitive readings, clerical errors are venial and

The general aspects of all the manuscripts. Futility of all theory as to their genealogy.

glosses often valuable. Generations of schoolmasters and their pupils have left their thumb-marks on the pages of Babrius. The ink is sometimes faint with age, and the characters blurred with tears. The schoolboy's furtive pencillings between the lines, as well as the teacher's explanations, have not seldom worked their way into the text. Add to these sources of corruption the tinkering of ignorant editors and the blundering of copyists and the condition of the fables is not surprising. To theorise about recensions and manuscript genealogies is in such a case out of the question; and if my text approaches its original in any degree it is because I have put theory aside and tried by writing and rewriting the choliambics to get behind the manuscripts and know Babrius himself.

Of the greater corruptions of the Athoan text the first to strike the student are the interpolations. In most cases these are easily detected by the violations therein presented of the rigid metrical rules of the Babrian scazon. From very early times this species of corruption has given trouble to textual critics. In his *Σοφιστικὴ Προπαρασκευὴ* Phrynichus<sup>1</sup> tells us that the verbs *ἐπικαττεύειν* and *περνίξειν* were applied to the work of the literary cobblers who put a patch on the Comic sock, or a heel on the Tragic cothurnus. As was natural in the case of short pieces like Aesopic fables, there are more *περνίσματα* than *ἐπικαττύματα* in the Athoan recension of the choliambics. Of these the attempts at metrical epimythia form by far the largest number. More than fifty of the fables found in the Athoan Codex have had one or more lines added to form a moral, many of them very bad, and none of any literary value. These I have remorselessly asked to take a lower place. It is indeed difficult to understand why editors suffered them to disfigure the book for so long, and inconceivable why they thought it worth while to emend them. Eberhard was certainly within his right in bracketing them all. They are never cited by Suidas, and even the Vatican Codex is without them. Of

The greater corruptions of the Athoan Codex. Interpolations—*περνίσματα*. The Epimythia.

<sup>1</sup> Bekk. Anec. 39, 19, Ἐπικαττεύειν καὶ περνίξειν· τὸ παλαιὰ ἐπισκευάζειν. ἡ μεταφορὰ ἀπὸ τῶν τοῖς παλαιοῖς ὑποδήμασιν ἕτερα καττύματα καὶ πτέρνας

προσραπτόντων. λέγονσι δὲ ἐπὶ τῶν τὰ παλαιὰ τῶν δραμάτων μεταποιούντων καὶ μεταρραπτόντων.

the five manuscripts from which the twelfth fable has been edited the Athoan is the only codex which exhibits the four lines of moral. Every kind of error in metre, accident, and syntax is represented in these epimythia, and it is perhaps a blot on this edition that they have found a place even in the critical notes. In fact, they have less right to be preserved than the prose epimythia<sup>1</sup> which I have not printed, but I judged that they would serve a purpose by indicating the kind of corruption which it was natural to expect in Babrius. Pius Knoell<sup>2</sup> considers them to be a characteristic of that recension of the fables to which the Athoan manuscript belongs; but whether it is so or not, it is very plain that they enjoyed a great popularity in the later centuries. Writers like Tzetz and Georgides<sup>3</sup> are fond of citing them, and even a reader of the *Codex Athous* has tried to fix one<sup>4</sup> in his memory by scrawling it on the margin.

Besides the epimythia, however, there are other *πτερυίσματα* almost as readily detected. Most of these resemble the epimythia in being attempts to render more explicit the ethical gist of the fable to which they are appended. In the one hundred and fourth fable the Athoan scribe has actually written a spurious final couplet of this sort as a veritable epimythium, by beginning the former of the lines a little in front of the others. If my readers will turn to this apologue, and also to the thirty-third, forty-fifth, sixty-third, and ninety-eighth, I am sure that they will commend me for erasing in each case the one or more spurious lines at their close. Other fables have also suffered by the addition of one or more lines at the end, namely, the twenty-second, thirty-first, forty-second, seventy-ninth, eighty-sixth, ninety-fifth, one hundred and second, one hundred and nineteenth, and one hundred and thirty-fourth; but in their case the spurious lines owe their existence to the fact that

<sup>1</sup> Pius Knoell, *Neue Fabeln des Babrius*, pp. 667, 668. The tendency to moralising is too deep-rooted in human nature to require illustration. Even the Hesiodean Fable (*supra*, p. xxvii.) had its *πτερυιστής*, and its Lachmann too, as Aristarchus obelised the epimythium. There is generally a space left in the

Athoan Codex after such fables as have no epimythia.

<sup>2</sup> *Neue Fabeln*, p. 668. The *Etymologicum Magnum* (662, 27) exhibits a metrical epimythium to Fab. 140.

<sup>3</sup> He cites one to Fab. 136 which in the Vatican has none.

<sup>4</sup> Fab. 103.



Babrius had closed the apologues in a way which left an opening for the cobblers.

Let me carry the quaint fancy of my ancient predecessors a little farther, and limit the term *περνίζειν* to *Ἐπικαττύματα*, the cobbling of the heels and toes of the fables, Their origin. reserving the alternative verb *ἐπικαττύειν* for the like patches on the uppers. The *ἐπικαττύματα* are almost as frequent as the *περνίσματα*. There is a very ugly one after the second line of the first proemium, and others will be found by turning to the critical notes on 3, 2; 12, 17; 27, 6; 50, 15; 57, 6; 58, 6; 72, 17; 76, 7; 88, 2; 95, 60; 126, 7; 128, 7; 131, 15. Sometimes they have originated in an attempt to conceal either an imaginary or a real lacuna. Of the former kind the sixty-fourth fable furnishes an example. Possessed of too little Greek to understand the idiomatic *καί* which begins the second last line, an early manuscript editor rashly hit upon the expedient of inserting a line (compare 85, 4, note). The corruption of the seventy-fifth fable is similarly traceable to the difficulty presented by a parenthesis.

But far more instructive are the lines which ancient editors have concocted to conceal a manuscript corruption. The best instances come from the Attempts to conceal corruptions. sixty-eighth fable, which has been preserved both in the Athoan and the Vatican manuscripts. The Vatican fifth line is corrupt, but the editor has left it so, whereas the Athoan is patched up into a show of meaning by the addition of a line. The note on the passage will show how a half-obliterated verb was misread as an adjective, and a substantive had to be supplied for it even at the expense of a new scazon. I have traced *ἐπικαττύματα* of this kind also in 23, 3 and 52, 3, and have little doubt that the Suidian variant in the nineteenth fable is due first to a misplacement of the first line, then to further corruption, and lastly to an attempted cure.

Such early corruption in the text of Babrius is borne witness to in a striking manner, not only by the instance in the eighty-second fable, but also by Tzetz. In quoting the one hundred and thirty-seventh Tzetz omits two lines which are found in a corrupt shape in Noël Conti. Moreover, both writers exhibit the fable as beginning with *Γάλλοις*,

whereas its absence from what is left of the Athoan Codex shows that in the Athoan recension the line now second came first.

Almost all these additions, *πτερνίσματα* and *ἐπικαττύματα* alike, are marked by considerable offences against the Greek language, and striking violations of the Babrian and all other rules of metre. If the student will read through the lines in spaced type in the critical notes he will be surprised that they were not rejected from the first. It would be wrong to assign them all to one hand. It was stated above that the Vatican Codex has not a single epimythiast's scazon, but notwithstanding it has other *πτερνίσματα*, e.g. the three last lines of 134. Of the Athoan interpolations most are earlier, but some later (e.g. 45, 12; 98, 18; 119, 11) than the prose paraphrases. It would be doing an injustice even to an interpolator to imagine the author of the final couplet of the thirty-first fable capable of writing the lines at the end of the twenty-second or forty-fifth, or the epimythium of the ninth or the eighty-fourth.

At this point we are met by the question whether any entire fables have been interpolated in the collection. The choliambics of Babrius were addressed to a child, and I believe that this of itself would almost be reason sufficient for denying the genuineness of the forty-eighth, fifty-fourth, and one hundred and sixteenth fables, and assigning them to some versifier as foul as the epimythiast of the twenty-second. The one hundred and sixteenth, moreover, in addition to its obscenity, bears another mark of the interpolator's hand in those lines which end in a short syllable. From the fact that in so many cases in which lines end in short syllables it can be proved that they are not from the hand of Babrius, I am inclined to consider the few short final syllables still left unaccounted for as due to corruptions. Both the Athoan scribe and the diorthotae were ignorant of the Babrian metrical rules, and Suidas, or his authorities, were equally so. Now, as it is plain that many glosses have crept into the text, and that these cannot have been always detected, it is not too rash to account for the short finals on the supposition that they belong to words which have taken the place

The faults of the interpolators in Greek and in metre.

Were any entire fables interpolated?

of the primitive expressions. The following instances still defy the critic:—7, 2, τὸν φόρτον: 10, 6, πᾶσαν: 23, 5, ταῦρον: 99, 4, πίστιν: 106, 4, ἐπειράτο: 106, 16, μοῖραν: 106, 17, σιγῶσαν: 106, 18, ἀποσχούσαν: 106, 21, ψαῦσον: 106, 26, ἄλλος: 112, 9, μᾶλλον: 115, 4, ταῦτα: 116, 3, παῖδα: 116, 7, πᾶσαν: 116, 10, οἶμον: 116, 13, κᾶκείνος: 129, 19, εἶδον: 141, 1, 2, τίκτητέ and εἶχε.<sup>1</sup> It will thus be seen that out of nineteen defective lines, ten are met with in the one hundred and sixteenth and the one hundred and sixth fables, both of which have too much else against them to allow of our doubting their spuriousness.

Curtailement also has done as much to deface the literary merits of the choliambics as have interpolation and Curtailement. extension. The mediæval monk Ignatius, who reduced many of the apologues to four lines of ordinary iambs, has had predecessors who differed from him only in the metre they used. It is also not unlikely that they occasionally insinuated a tetrastich wholly their own, e.g. fable thirty-nine. There may have been many hands employed in such curtailement, and at different times. The age of one, however, is later than the verse epimythia, as the epimythium actually occupies two lines out of the four (Fab. 41). Curtailement, apart from the tetrastich craze, is proved by comparing the Babrian sixty-fifth with the Suidian version of it; but whether this was due to the same tendency that produced the tetrastichs, or originated in an attempt to preserve in some shape or other a partially obliterated fable, must for the present remain uncertain.

To pass to less important features of the Athoan copy, there is evidence for believing that it is by no means so The Athoan  
Codex mislead-  
ing. Its errors. good as it looks, and that the beautiful and careful writing cloaks many corruptions. For example, the scribe seems to have freely inserted syllables to correct metrical deficiencies due to corruption. Thus in 102, 3, there is an unmeaning ἄρα which owes its place to πρᾶος, having been corrupted to πρὸς, and then πρὸς δὲ καὶ extended to πρὸς δ' ἄρα καί. So in 116, 10, ἀμηχανῶν both in the Athoan

<sup>1</sup> As to ἦγον in 24, 3, and ἦτις in 102, 11, they belong to lines which ought to have been printed as interpolated.

and the Vatican has lost its alpha, and the *μή* been extended to *μηδέν*, so as to exhibit *μηδέν χανών*. Sometimes also he seems to have followed a common practice of his tribe in converting words he did not know into those which he did without any regard to the sense demanded by the context, e.g. 30, 9, *εἶεν* to *εἶδεν*. I believe that in this way are to be explained the *ἐμβάντα* of 91, 4, and the *πεινίη* of 46, 7 (see notes *in loco*).

Instances of transposition—another frequent source of Transposition. error—are not uncommon. Two lines have been transposed in 21, 9, 10, and the words *φοβερός* and *πικρός* in 1, 15, 16: *πλήρεις* and *κερδώ* in 19, 2, 3: so in 53, 4, *φησὶ νῆ τὸν Πάνα* for *νῆ τὸν Πάνα φησί*: in 95, 8, *εἰς χεῖρας* for *χεῖρας εἰς*: in 100, 5, *πῶς εἶπεν* for *εἶπε, πῶς*: in 102, 7, *πάντα ὡς δ'* for *πάντα δ' ὡς*: in 117, 10, *εἶναι | ὑμῶν* for *ὑμῶν | εἶναι*: in 121, 3, *σοι πάντα* for *πάντα σοι*: and in 123, 1, *ὠιά χρυσᾶ* for *χρῦσε' ὠιά*. In some of these cases the words were left in the wrong order simply to avoid erasures, the same reason which caused the blunder *δεικνύει* to be left un erased in the text of 13, 6; while the true reading *σημαίνει* was written in the margin (see *supra*, p. lxx.), but in 114, 5, the wrong *ρίπισθείς* is in the margin.

The care with which the Athoan scribe has preserved one of the most convincing proofs of the spuriousness of the epimythia—I mean the spelling *πράττω*, etc., *γίγνομαι*, *γινώσκω*, ἄν in place of the Babrian *πράσσω*, *γίνομαι*, *γινώσκω*, ἦν—conveys a wrong impression of his accuracy in such things. Fortunately a comparison of the Athoan and the Suidian passages makes it plain that the scribes are not to be trusted for preserving the author's hand in other niceties of his conventional dialect. When the Athoan has *η* in words like *χώρη*, Suidas has *α*, and *vice versa*. In one line the Athoan will write *χώρη*, in another *χώρα*. Sometimes an original *η* is changed to an *α* by a diorthotes, as *ἐλευθέρης* to *ἐλευθέρας* in Proem. 1, 16. Accordingly I have restored the *η* in the following words of the Athoan P. 1, 9, *πέτρα*: 3, 2, *μιάς*: 7, 16, *χρεία*: 10, 1, *αἰσχρᾶς*: 10, 2, *ιδίας*: 4, *πορφύραν*: 7, *ἡμέραν*: 11, 1, *ἐχθράν*: 18, 1, *βορέα*: 4, *βορέας*: 5, *βία*: 22, 5, *νέας*, *γραίας*: 7, *γραία*: 8, *ἀκμαία*: 11, *νέα*, *γραῖα*: 23, 1, *μακράν*: 26, 1, *χώραν*:

Inconsistency in preserving the conventional spelling.

28, 4, ὄρας: 37, 4, χώραν: 38, 1, ἀγρίαν: 43, 3, σκιάν: 44, 6, ῥαδίαν: 46, 6, πόας: 9, δευτέραν: 47, 8, μίαν: 14, μιᾷ: 48, 3, Ἑρμεία: 49, 1, ἀγνοίας: 4, αἰτία: 50, 13, παχείας: 57, 2, πανουργίας: 14, ἀληθείας: 59, 13, οἰκίας: 60, 1, χύτρα: 61, 5, θήραν: 9, συνηθεία: 67, 3, λιν: 68, 9, χώραν: 72, 16, Ἀθηναία: 81, 4, ἀληθείας: 2, πατρῷα, παππῶα: 84, 4, ποταμίας: 85, 1, ἔχθρα: 86, 7, ἑτέρα: 89, 2, βίᾳ: 3, ἔχθρας: 9, μητρῷα: 12, αἰτίαν: 93, 5, μωρά: 95, 80, γενναία: 85, κυρίαν: 97, 8, θύρα: 98, 1, ὥραίας: 102, 4, δυναστείας: [11, ἡμέραν]: 104, 1, λάθρα: 4, ἀγορᾶς: [106, 26, ἡμέραν]: Pr. 2, 9, θύρας: 10, σοφωτέρας: 115, 12, χρεία: [116, 4, λαμπρᾶς]: 119, 2, ἡμέραν: 6, Ἑρμεία: 124, 1, ὀρνυθούθηρα. It is a more difficult question to decide which letter ought to be written in the middle of a word. Thus Suidas gives ὠχρήσας where the Athoan presents ὠχριάσας. Are we to abide by Suidas and alter on this principle all similar formations, or believe that as Babrius seems to have used ἡττάσθαι and ἡττα by the side of πρᾶσσω, τάσσω, etc., and αἰί by the side of αἰετός,<sup>1</sup> and πῶρρω by the side of πρόσσω, so he could write ἐπειράθη in 57, 11, κριθιάσας in 62, 2, ἡθρίασε in 45, 9, but ἰήση in 120, 7? The question really admits of no certain answer for each case, but I have preferred the Suidian ὠχρήσας in 92, 8, and κνηκίαν (*lege* κνηκίην) in 122, 12, to the Athoan ὠχριάσας and κνακίαν, and have altered νεᾶνις to νεῆνις in 22, 6, κνακὸν to κνηκὸν in 113, 2, λιν to λίνην in 95, 76; 100, 1; [116, 4]: and ἄν (if) to ἦν in 6, 17; 7, 5; 47, 10; 48, 6; 53, 3; 71, 9; 84, 6; 95, 8; and 120, 4.

Like other late writers, Babrius also appears to have used ἐς only when the metre demanded, and accordingly I have felt justified in correcting ἐς to εἰς in 1, 11: 11, 5: and 108, 22, the only places in which the Athoan scribe has slipped.

Of other notorious faults of spelling the Athoan Codex supplies many instances. There appear two lambdas instead of one, Letters doubled. in 18, 5, συλλήσσειν, 18, 11, ἄλλην (for ἀλήν), and 111, Letters con- founded. Iota adscript. 16, ἄλλας, and one instead of two in 6, 12, συλήψη

<sup>1</sup> As γινώσκω in 1, 16, is the only example outside of the epimythia of the spelling with two gammas of γίνομαι and γινώσκω, so αετός in 4, 7, is the only instance of the Attic form. In 112, 9, the third hand has changed αἰί to αἰεί.

(corrected by a diorthotes), and βαλὼν for βάλλων in 26, 8. Lambda and delta are confounded in 32, 9, δέδυτο for λέλυτο, and perhaps in 95, 91, 93. An example of the confusion so often arising from τ and στ is found in φυγῆς τε for φυγῆ τε in 1, 3, and of βαλεῖν and λαβεῖν in βαλόντος for λαβόντος in 11, 5. The iota adscript is often added and often omitted wrongly. The codex throughout presents ζῶον or ζῶιον, ζῶω or ζῶιω, θνήσκω or θνήσκω, indifferently. The iota has been forgotten in 33, 8, ἡτήκει: 50, 8, τῆδ' : 57, 5, ἐκάστω: 59, 5, ἡρέθη: 95, 74, βίη: id. 83, μόνη: Prooem. B. 13, λουκῆ: 15, πρηῖνας: 115, 11, δίκη: and in 148, 8, ζῆς, and has been wrongly added in 22, 5, ἡῖρα, and 33 1, ὥρη. It has given rise to a sigma in 10, 2, αἰτούσης for αἰτούση, and a nu has been mistaken for it in 116, 7, τῆι προθυμίη (cp. 106, 27, βαῖνον for βαῖνοι).

The constant interchange of πρό and πρὸς is exemplified in 57, 11, Interchange of προσελθεῖν for προελθεῖν: 111, 7, προῆλθε for προσῆλθε: πρὸ and πρὸς, and 121, 1, προκύψας for προσκύψας. etc.

The confusion of the aorists of verbs in ἴξω and ἔω is seen in 113, 3, φορτήσας for φορτίσας: and 122, 12, λακτίσας for λακτίσας.

The tendency to insert gamma in words like φάρυξ in 94, 1, φάρυγος, and 108, 13, ἀσφάλαγξι.

Most kinds of itacism and vowel confusion are represented:—6, 10, Itacism and other vowel con- fusion. θαλασσίων for θαλασσαίων: id. 15, δξείη for δξέη: 9, 3, ἡδυφωνέην for ἡδυφωνήην: id. 9, ὄρχεῖσθαι for ὄρχεῖσθε: 12, 16, στείβη for στίβη: 13, 2, συνειλήφη for συνειλήφει: id. 8, νοσιλεύω for νοσηλεύω: 18, 5, νομίζειν for νομίζω: 29, 4, ἀλφῆ- τούσι for ἀλφιδεῦσι: 22, 4, κόμας for κόμον: 28, 4, μήτηρ for μήτηρ: 31, 9, εἶλας for ἴλας: id. 12, τειχῶν for τοίχων: 32, 10, τῶ for τῆ: 34, 7, εἶμι or εἶμι for ἡμει: 35, 1, δύο for δίω: 37, 1, δάμαλις for δαμάλις: id. 10, πονεῖν for ποινῶν: 41, 2, μήκος for μήκος: 43, 4, ἔνεκε for ἔνεκα: 45, 1, ἔνειφεν for ἔνιφεν: 46, 2, βαθυσχοίνω for βυθυσχίνω: 47, 9, πειρῶσθαι for πειρῶσθε: 50, 14, ἀκάλλουσα for αἰκάλλουσα: 60, 1, ζομιῶ for ζομοῦ: id. 4, τροφῆς for τρυφῆς: 61, 5, ἀγρίην for ἀγρεῖν: id. 9, ἐξολεῖται for ἐξολεῖτε: 68, 4, κενὶ for κενῆ (κενῆ m. rec.): id. 8, τοῦτο for ταῦτό: 77, 10, φωνεῖς for φωνῆεις (corr. man. sec.): 80, 2,

αὐλῆς for αὐλοῖς: 88, 8, πέδων for παίδων: 89, 4, τί for τοί: 89, 8,

ἐκπέποκας for ἐκπέπωκας: 93, 9, ἡμιν for ὑμῖν: 94, 3, καθειμήσας for καθιμήσας: 95, 75, πλέον for πλείον: 95, 86, κοτίλλουσα for κωτίλλουσα: 97, 6, χαλκεία for χαλκία: 98, 16, χειρὸς for χερὸς: 100, 1, πημελῆς for πιμελῆς: id. 2, τράφης for τραφεῖς: 100, 6, σιδηρῶ for σιδηρέω: 108, 7, βόλω for βώλω: id. 11, Ἄμαλθαίης for Ἄμαλθείης (corr. m. rec.): id. 27, ἀρουρέτης for ἀρουρίτης: id. 31, λειτῆς for λιτῆς: Pr. B. 13, λουκῆ for λευκῆ: 111, 8, μεσογειὸν for μεσόγειων: 120, 2, εἰρύποις for ἐνρίποις: 119, 10, κενῆν for καινῆν.

In the case of a few of these errors the change of vowel may not be due to pronunciation or palaeographic mistakes, but to another fertile

source of corruptions—the habit of allowing the words in a sentence to attract one another perversely. Thus in 9, 9, ὄρχεῖσθαι may be due to the following κρείσσον ἦν, and ἐξολεῖται in 61, 9, to the preceding τὸ χρηστὸν. To this cause is certainly to be ascribed θαρσῆσαι for θαρσῆσας in 1, 4, because of the προῦκαλεῖτο before it. So τῶν παρόντων for τις παρόντων in 2, 3: τάγγνον ὠραῖον<sup>1</sup> for τάγγνον ὠραίων in 6, 4: θεὸν ὕμνει for θεῶν ὕμνει in 15, 6: ἀτάκτους κινδύνους for ἀτάκτως κινδύνους in 31, 6: μῦς· ἢ δὲ for μῦς· τὸν δὲ in 32, 7: σε σωτήρα for σε σωτήρων in 50, 3: δυσβάτου κρήνης for δυσβάτου κρήνη in 72, 5: ἐμὴ πατρώα for ἐμοὶ πατρώη in 81, 2: ἀγγέλου φήμη for ἀγγελος φήμη, in 103, 6: Σύρων παλαιῶν for Σύρων παλαιῶν, in Prooem. 2, 2: διαβρόχους σίτους for διαβρόχους σίτου, in 108, 6.

Others again of the vowel misspellings may well be alterations deliberately made by some editor ignorant alike of the conventional dialect and the metre of Babrius. The spelling of the following words may also be due to the same cause:—κατέαξε for κατῆξε in 3, 5: χωρίσης for χωρίσσης in 12, 21: ἐρύσας for ἐρύσσας in 121, 7: ἐξέριψε for ἐξέριψε in 42, 5 (cp., however, διαρρήσει for διαρρήσσει in 38, 7. In 36, 1, the MS. has really αὐτόριζον, not αὐτόρριζον, as previously quoted).

Not seldom words are wrongly divided, syllables or letters belonging to one being attached to another, or a final letter being sometimes repeated with the following word, sometimes dropped when the next word begins with the same. 25, 3, ὄθ' οὔνεκ' for ὀθοῦνεκ': 28, 7, φισῶσ' σεαυτῆν (pr. man.) for φισῶσ' εαυτῆν: 31, 7, εἶλον τε for εἶλοντο (corr. diorth.): 36, 7, τε ων for τ' ἑών: 37, 7, ἀδμήσκειν ὄς for ἀδμῆς κείνος: 38, 2, αὐτῆσφίνας for αὐτῆς σφίνας: 39, 4, τάχ' ὄπισθε for τὰξόπισθε: 43, 3, δὲ αὐτοῦ for δ' εαυτοῦ: 50, 6, ὄδ' for ὁ δ': ὄμνυ for ὄμνυ': id. 11, ἦδ' for ἡ δ': id. 10, ἐδείκνυ for ἐδείκνυ': 50, 19, μ' ἔσωσας . . ἀπεκτείνας for με σώσας . . ἀποκτείνας: 54, 3, ὄτ' ἄν for ὄταν: 72, 12, καθ' ὑγρῶν for καθύγρων: 85, 10, εἰσιν οἶδ' for εἰσίν, οἱ δ': id. 14, ἄλλοι for ἀλλ' οἱ: 86, 8, σκώπτουσ' ἄμεινον (an early hand has written ἄν above the α!) for σκώπτοῦσα μείνον: 95, 55, ἀνωδήγει for ἄν ὠδήγει: id. 57, ἦδ' for ἡ δ': id. 59, ἐπέσχεν ὄτα for ἐπέσχε νῶτα: 102, 12, τὰ σθένη for τὰσθενῆ: 103, 6, ἐπανλὰς for ἐπ' αὐλὰς: 107, 14, τοῦτο for τοῦ τὸ: Pr. B. 14, ὀδόντας σου for ὀδόντας οὐ. If ἔπτυσσε μῆτηρ in 6, 8, should be written ἔπτυσ' ἢ μῆτηρ, it belongs to this class of error, but if written ἔπτυσεν μῆτηρ to the next.

The ephelkustic Nu is sometimes omitted unadvisedly, and sometimes added. It is often impossible to say whether Babrius used it or not, the codex not being consistent, e.g. before two consonants and the double letters. It does not follow that because Babrius could write ὄτῃ δροσώδης, etc., that he would not write εἶπεν δροσώδης preferentially to εἶπε. The circumstance that he leaves a syllable short before Zeta as readily as modern writers of Greek verse,

<sup>1</sup> In turn this caused the error ἐκ τῶν for οὐ τῶν which the Athoan exhibits.

complicates the question still further. The Nu is certainly wrongly omitted in 10, 10, ἦλθε καθ (not in 7, 8, εἶρπε, as hitherto cited): 12, 9, ἔσχισε δαίμων: 16, 7, ἐλπίσι παρ: 28, 5, ἦλθε παχ: 43, 10, ἔχνεσι κουφ: 75, 10, ποσὶ μόλις (ποσὶν m. rec.): 103, 10, κατήσθιε γηρ: 108, 9, πυθμέσι γῆς (corr. m. rec.), and is wrongly added in 14, 2, ἔφασκεν μῆ: cp. 33, 13, ἔλθωσιν for ἔλθωσ'. But which is right—ἴσχυεν ψαύειν in 19, 6, or εἶπε προσελθῶν in 43, 3? Probably we should write ἴσχυε ψαύειν, but εἶπεν προσελθῶν.

Not a few blunders are due to crasis, viz. 6, 13, καὶ σπαίρων for Errors due to ἀσπαίρων: 20, 5, καὶ τίμα for κατίμα: 62, 2, καὶ crasis. φῶνι for κάφῶνι: 81, 2, κα' μῆ for κάμη: 116, 8, ὀνήρ for ἀνήρ. These are sometimes to be explained by the Athoan habit of writing the words in full, as 12, 23, καὶ ἐπίμιξις: 30, 5, καὶ ὁ: 33, 15, καὶ ἐνέμοντο: 37, 4, καὶ ὑπέτεμνε: 106, 7, καὶ ἐφίλει.

Syllables and letters have now and again dropped out, either from Letters and syl- similarity of appearance or of pronunciation, as 2, 2, labials dropped. ἀπολέσας ἐξήτει for ἀπολέσας ἀνεξήτει or ἐξητήκει: 6, 2, λεπτῶ for λεπτῶ τε: 9, 4, ἐτέριζεν for ἐτερέτιζεν.

Miscellaneous errors. ἀμφίβαινε for ἀμφέβαινε: 6, 2, ζῶων for σῶζων: 9, 5, ἔκαμνε for ἔκαμε: 12, 21, ὄρχαδος for ὄργαδος: 20, 7, κέντιξε for κέντριξε: 33, 12, ἠνίκα for ἠνικ' ἄν: 36, 11, καρπτόμεθα for καρπτόμεσθα: 55, 3, τετέλεστο for ἐτετέλεστο: 61, 5, ἠρέθιζεν for ἠρέτιζεν: 85, 9, δὲ ἦλθον for δ' ἦλθον: 95, 11, μαλακῆς for μαλθακῆς: 96, 1, ἐγκύψας for ἐκκύψας: 102, 9, ἐλάφω for ἐλάφω δὲ: 106, 6, θηρίων for θηρῶν: id. 12, δὲ for τε: id. 18, χεῖραν for χεῖρα: Pr. B. 6, λιβύσσης for κιβύσσης: 111, 1, μικρὸς ἔμπορος for μικρέμπορος: 112, 5, ἔνθεν δὲ for ἔνθεν: 115, 12, τί γὰρ for τίς γὰρ: 116, 10, εἰσοῖμας or εἰσομαι for εἰσ οἶμον (m. rec.): 117, 5, λέγοντες for λέγοντος: 122, 5, δειπνήσει for δειπνήσεις.

Of the errors not mentioned in the critical notes there are very few that certainly date from uncial times, the most striking being ΚΑΙϞΑΙΝΩ for ΚΑΙΙΚΑΙΝΩ in 84, 3 (cp. the Suidian) ΙϞΑΥΣΑΣ for ΠΑΥΣΑΣ in 24, 4, and ΕΤΕΜΕΝ for ΕΤΙΑΛΕΝ in 22, 9. In two cases, namely, 2, 14, and 20, 6, an Omicron has been lost before a Theta—ΟΘΕΟΣ.

The mistakes in accent are not very numerous. The practice of this Mistakes in codex, like so many others, is to write μῆ δέ and μῆ δ' for accent. μῆδέ and μῆδ'. I have silently altered this, and also the cases of ἡμεῖς and ὑμεῖς at the end of a line, which are never written ἡμεις, ὑμεις, etc. Whether Babrius would have done so in the latter case I consider a little doubtful. Other errors in accent are—18, 11, ἀλλην for ἀλῆν: 19, 4, θίγειν for θιγεῖν: 31, 9, σφᾶς for σφᾶς: 32, 4, τις for τίς: 33, 2, νέον for νεόν (corr. m. rec. νεόν): id. 5, ψάρες τ' for ψᾶρες τ': id. 7 and 15, ψάρες: 35, 4, κολποῖς for κόλποις: 36, 8, αὐτη for αὐτή: τοσση for τόσση: id. 12, βαιὼν for βαιῶν (corr. m. rec.): 47, 1, ὑπέργηρος for ὑπεργήρος: 49, 5, σου for σοῦ: 54, 4, πιθῶνα for πῖθωνα: 65, 1, τέφρη for τεφρή: 89, 6, οὔκουν for οὔκουν: 92, 4,



ὄ for ὄ: *νυμφὼν* for *νυμφῶν*: 93, 7, *μᾶλλον* for *μαλλόν*: 95, 53, *που* for *πού*: 100, 5, *δὲ σοὶ* for *δέ σοι*: 106, 9, *κερδῶ* for *κερδῶ*: 107, 2, *οἰκοτριψ* for *οἰκότριψ*: Pr. B. 3, *πρὶν πότε* for *πρὶν ποτ'*: 111, 3, *πρίασθαι* for *πρίασθαι*: 116, 16, *ἐκτίσαι* for *ἐκτίσαι*: 119, 8, *ὠφέλεις* for *ὠφέλεις*: 121, 1, *πότε* for *ποτ'*.

I shall be pardoned for frankly saying that this enumeration of clerical errors would never have left my note-book if it had not been my duty to furnish Reasons for giving details of Athian lectures. more minute scholars with the readings of a manuscript to which they might not have easy access, and which hitherto had been collated with little care. To attempt the same for the Vatican Codex is not in my power, and, if it were, would be unnecessary, as Pius Knoell has so recently executed the task.

In most respects my recension of the text may be called conservative. I have made it a rule to pass The present recension. unnoticed those inanities or, to take a leaf from their own book, those insanities in conjecture which some critics

*ἀργαλεῆς αἰεὶ βάζιος ἴεμενοι,*

supply in numbers that bear an inverse proportion to the knowledge they possess. My own tentamina I submit with some confidence to the judgment of riper scholars. In no case have I ventured upon emendation except after long and close study of the text, and if I have missed that touch at once bold and cautious which makes a good textual critic, it is not from ignorance of its value. The names of those critics who have done so much in restoring the text of the choliambics I have already mentioned, and in the critical notes have always written at length. If they have sometimes failed to convince it may be for a reason that is as good for our day as for Solon's—

*ἔργμασιν ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπόν.*

## APPENDIX A.

THE whole question of the prose fables belongs really to my second volume, but it is incumbent upon me here to state as briefly as possible my reasons for refusing to use the paraphrases with any freedom for the correction of the text of Babrius. It is true, as Knoell says, that the Bodleian paraphrast sometimes preserves a primitive lection corrupted in the Athoan Codex, but this does not necessarily prove that he had a better recension before him, but only that he did not always make the same blunder as the Athoan scribe. For example, when the paraphrast retains the original *πρὸς δὲ* in 102, 3, while the scribe has the corruption *πρὸς δ' ἄρα*, both may still have had actually the same codex before them, but the one read the fading letters better than the other. Similarly it is leaning on a broken reed to draw any conclusion for the excellence of the paraphrast's copy of the choliambics from his presenting *χλωρόν* in 120, 8, in place of the Athoan and Vatican *χολόν*. In the first place, the Athoan scribe may well have misread *χλωρόν* into *χολόν* (the blunder is bound to have had a beginning), and in the second place it is giving your paraphrast a poor character to think him incapable of so natural and easy a correction as *χλωρόν* for *χολόν* in this passage. Moreover, both Knoell and Gitlbauer (who has entered into Knoell's labours) have built a house upon sand, and have taken no pains to lay a firm foundation for their speculations. Thus Knoell considers his recension of the Bodleian paraphrase to rest upon three manuscripts besides the Bodleian itself; but of these three one (Nevelet's fifth Palatine<sup>1</sup>) he consults at second hand, and of another he only infers the existence, while the third (that in St. Mark's) is plainly a curtailed Bodleian. His imaginary codex has had a strange origin. Coraes, whose edition of the fables has no critical merit, made the serious mistake of believing Hauptmann's collection to be in some extent

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<sup>1</sup> It is quite possible that all Nevelet's five manuscripts survived the transference of the Palatine library, and are yet safe in Rome.

original. As a matter of fact Hauptmann did no more than reproduce in Germany the beautiful Oxford edition of Hudson, just as at a later date Furia's collection was reprinted at Leipsic. With the exception of a sorry preface and a Latin life of Aesop, Hauptmann's edition is identical with Hudson's. He inserts, it is true, in the text the emendanda on the last page of Hudson's, but he leaves the addenda as they were, and what is more, also, the *inserenda addendis* and *inserenda annotatiunculis*. Hudson<sup>1</sup> prints eighteen versions as from manuscripts, three being headed simply *ex MS.*, one *ex MSS. Gall.*, one *ex alio MS. Gall.*, and thirteen *ex MS. Gall.* Coraes jumped at the conclusion that the thirteen were all from the same manuscript, and further, that they were first printed by Hauptmann. In these mistakes Knoell has acquiesced and begotten a codex for his recension. As a matter of fact he might have had an *MS. Gall.* for the lifting, but not one which would have assisted his theory. In *Notices et Extraits des Manuscrits de la Bibliothèque du roi* (Tome II., Paris, 1789) M. de Rochefort describes a manuscript (Codex Paris. Nr. 1277) of the thirteenth or fourteenth century which contains among much other matter twenty-eight fables. These come in the same order as the Bodleian, but there are no fables corresponding to the sixth, tenth, seventeenth, twentieth, twenty-first, twenty-sixth, and thirty-second of the Bodleian. It is extremely instructive to compare the two versions, as they lead one to the inference, which I believe will be confirmed, that these Aesopic paraphrases owe their existence to the practice, which has injured the text of Babrius so materially, of using the fables to impart the elements of rhetoric. The Babrian choliambics were first used in this way, and were altered and added to, paraphrased and rewritten from the paraphrase. Then the paraphrases themselves were subjected to the same treatment (cp. the extraordinary popularity of Aphthonius as a school-book).

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<sup>1</sup> Even in other respects Hudson's edition is drawn up with some care. Thus he does not accept Nevelet's misprints in the fables derived from Buono Accorso's editio princeps, but corrects

them. It is worth while reminding the reader of what has immense importance in everything relating to the text, that Buono Accorso was a schoolmaster, and edited the fables for children's use.

## APPENDIX B.

### SYNOPSIS OF THE GREEK PARAPHRASES AND LATIN VERSIONS OF SUCH FABLES AS STILL SURVIVE IN CHOLIAMBICS.

*Note.*—The versions of Ignatius are referred to by the numbers which they bear in the collection of Coraes.

1	2	3	4	5	6	7	8	9	10	11	12	13
Eabrian.	Vatican.	Beletan.	Rochefort.	Angustan.	Florentine.	Aphthonius.	Syntipas.	Ignatius.	Coraes.	Halm.	Phaetrus.	Avianus.
1	...	11	9	...	...	...	...	279	279	403	...	17
2	...	...	...	...	...	...	...	...	...	91	...	...
3	...	4	4	...	...	5	...	151	151	17	App. 22	...
4	...	8	7	...	...	...	...	...	154	26	...	...
5	...	7	6	...	119	12	7	...	145	21	...	...
6	...	...	...	18	20	...	...	...	124	28	...	20
7	...	12	10	177	24.133	...	...	...	125	177	...	...
8	...	...	...	...	...	...	...	...	...	68	...	...
9	...	...	...	11	34	33	...	...	130	27	...	...
10	...	...	...	...	...	...	...	353	...	73	...	...
11	...	9	8	...	...	38	...	...	163	61	...	...
12	216	2	2	...	...	...	...	...	149	10	...	...
13	...	14	12	190	76.147	14	...	172	172	100	...	...
14	...	13	11	...	25	...	...	...	165	69	...	...
15	...	...	...	...	...	...	...	...	...	50	...	...
16	...	1	1	155	104	39	...	...	138	275	...	...
17	...	...	...	16	15	...	...	...	6	14	...	1
18	...	17	...	46	...	...	55	...	306	82	...	4
19	...	18	15	15	5.170	...	...	156	156	33	1. 3	...
20	18	...	...	...	...	...	...	...	335	81	...	32
21	17	...	...	...	...	...	...	...	...	80	...	...
22	...	15	13	31	199	...	...	162	162	56	...	...
23	...	16	14	49	31	...	12	...	131	83	...	...
24	...	21	...	...	...	...	...	350	350	77	1, 6	...

## SYNOPSIS—Continued.

1	2	3	4	5	6	7	8	9	10	11	12	13
Babrian.	Vatican.	Bodleian.	Rochefort.	Augustan.	Florentine.	Apthionius.	Syntrips.	Ignatius.	Coraes.	Itahn.	Phaedrus.	Avianus.
25	...	101	...	137	89.150	23	...	57	57	237	...	...
26	...	...	...	...	...	...	...	...	...	93	...	...
27	30	...	...	...	...	...	...	...	...	89	1, 22	...
28	211	...	...	...	...	...	...	...	...	84	1, 24	...
29	...	22	17	...	...	13	...	...	193	174	App. 19	...
30	...	...	...	...	...	...	...	...	...	265	...	23
31	...	20	...	163	115.175	...	51	...	242	291	4, 6	...
32	...	19	16	50	48	...	...	169	169	88	...	...
33	198	...	...	...	...	...	...	...	...	99	...	...
34	...	...	...	47	40	...	...	262	262	348	...	...
35	...	30	24	215	182	...	...	...	267	366	...	35
36	...	29	...	213	81	36	...	143	143	179	...	16
37	...	24	19	...	61	...	...	...	174	113	...	36
38	...	28	22	...	174	...	...	...	179	123	...	...
39	...	...	...	72	53	...	...	...	177	116	...	...
40	...	25	20	...	...	...	...	...	342	181	...	...
41	...	...	...	...	...	...	...	...	...	388	...	...
42	...	27	21	...	22	...	...	...	129	62	...	...
43	...	34	27	75	66	18	15	181	181	128	1, 12	...
44	...	36	28	...	...	16	13	296	296	394	...	18
45	...	37	...	...	...	...	...	...	150	12	...	...
46	...	...	...	...	...	...	20	...	377	131	...	...
47	...	38	...	53	52	...	...	...	171	103	...	...
48	...	...	...	...	...	...	...	...	...	139	...	...
49	...	33	26	169	62	...	...	...	252	316	...	...
50	...	41	...	22	10	...	...	...	127	35	App. 26	...
51	...	39	...	208	168	...	...	...	288	382	...	...
52	...	32	...	45	39	...	...	...	168	79	...	...
53	...	31	25	156	...	...	...	...	...	271	...	...
54	...	...	...	...	...	...	...	...	...	143	...	...
55	173	...	...	...	...	...	...	...	...	104	...	...
56	...	...	...	...	...	...	...	...	...	364	...	14
57	...	40	...	...	...	...	...	...	...	141	...	...
58	...	44	...	...	...	...	...	...	...	132	...	...
59	...	43	...	100	...	...	...	...	190	155	...	...
60	...	...	...	...	117	...	...	...	243	292	...	...
61	...	...	...	...	...	...	...	...	...	220	...	...
62	...	46	...	...	83	...	...	...	140	157	...	...
63	...	...	...	109	80	...	...	...	399	161	...	...
64	...	48	...	...	...	...	...	...	180	125	...	19
65	...	47	...	219	...	...	...	...	357	397	...	15
66	...	50	...	...	...	...	...	...	337	359	4, 10	...
67	...	52	...	...	...	...	...	225	225	258	1, 5	...
68	64	...	...	103	...	...	...	...	187	151	...	...
69	...	...	...	...	...	...	...	...	...	238	...	...
70	...	51	...	...	...	...	...	...	361	162	...	...
71	...	54	...	166	...	...	...	...	247	94	...	...
72	...	59	...	101	78	31	...	188	188	200	...	...

SYNOPSIS—*Continued.*

1	2	3	5	6	7	8	9	10	11	12	13
Babian.	Vatican.	Bodleian.	Augustan.	Florentine.	Aphthonius.	Syntipas.	Ignatius.	Coraes.	Hahn.	Phaedrus.	Avianus.
73	...	55	...	...	3	...	...	...	170	...	...
74	...	58	104	...	...	...	...	194	173	...	...
75	...	53	...	...	...	...	...	192	168	...	...
76	...	57	...	...	...	...	...	...	178	...	...
77	242	61	123	...	29	...	204	204	204	1, 13	...
78	...	63	...	87	...	...	...	132	208	...	...
79	...	66	132	...	35	28	209	209	233	1, 4	...
80	...	...	...	...	...	...	...	...	182	...	...
81	...	...	14	...	...	14	...	...	43	...	...
82	...	65	144	95	...	...	218	218	257	...	...
83	68	67	...	...	...	...	...	...	176	...	...
84	...	70	136	...	...	47	213	...	235	...	...
85	...	86	...	...	...	...	...	...	267	...	...
86	...	64	24	12	...	...	158	158	31	...	...
87	...	68	135	...	...	50	...	...	229	...	...
88	217	...	...	...	...	...	...	...	210	...	21
89	...	83	152	101	...	...	229	229	274	1, 1	...
90	88	74	...	...	...	...	348	...	252	...	...
91	...	72	214	181	...	40	277	277	396	...	13
92	...	79	45	39	...	...	...	168	114	...	...
93	...	80	...	...	...	...	...	238	269	...	...
94	...	84	153	94.102	25	...	144	144	276	1 8	...
95	...	75	...	...	...	...	...	358	243	...	...
96	...	81	...	75	...	...	139	139	135	...	...
97	...	...	141	92	...	...	...	227	262	...	...
98	...	76	138	110	7	...	...	221	249	...	...
99	90	...	...	...	...	...	...	...	245	...	...
100	...	...	...	...	...	...	...	...	278	...	37
101	97	...	...	...	...	...	...	...	272	...	cp. 40
102	...	78	...	...	...	...	...	...	242	4, 3	...
103	...	73	140	91	8	37	...	137	246	...	...
104	...	71	...	...	...	...	...	210	224	...	7
105	...	85	...	...	...	52	...	234	279	...	...
106	...	...	...	...	...	...	...	...	244	...	...
107	...	77	148	98	...	...	...	217	256	...	...
108	...	...	...	121	24	...	...	...	297	...	...
109	...	91	...	...	4	...	295	...	187	...	3
110	...	...	...	...	...	...	...	...	227	...	...
111	...	92	176	122	...	...	254	...	322	...	...
112	...	...	...	...	...	...	...	...	299	...	81
113	...	89	...	...	...	...	...	271	371	...	...
114	114	90	...	...	...	...	...	239	285	...	...
115	...	...	229	193	...	...	61	61	419	...	2
116	129	...	...	...	...	...	...	...	51	...	...
117	122	95	...	...	...	...	...	...	118	...	...
118	...	96	225	190	...	...	286	286	418	...	...
119	...	97	...	21	...	...	...	128	66	...	...
120	20	113	...	154	24	...	...	135	78	...	6

## SYNOPSIS—Continued.

1	2	3	5	6	7	8	9	10	11	12	13
Babrian.	Vatican.	Bodleian.	Augustan.	Florentine.	Aphthonius.	Synthes.	Ignatius.	Coras.	Halm.	Phaedrus.	Avianus.
121	...	111	7	14	...	...	152	152	16	...	...
122	...	106	{ 183 227	{ 134 140	9	...	259	259	334	...	...
123	...	112	88	153	...	27	136	136	343	...	33
End of Athoan Fables.											
124	155	...	...	...	...	...	...	...	341	...	...
125	141	...	...	...	...	...	...	...	338	...	...
126	133	98	...	...	...	...	...	...	314	...	...
127	134	105	...	...	...	...	...	...	152	...	...
128	136	...	...	...	...	...	...	...	317	...	...
129	137	...	92	...	...	...	...	212	331	...	...
130	9	...	...	...	...	...	...	...	...	...	...
131	130	...	...	123	...	...	...	248	304	...	...
132	135	...	...	107	...	...	...	228	273	...	42
133	...	109	178	135	...	...	257	257	324	...	...
134	164	116	...	...	...	...	...	260	344	...	...
135	192	...	...	197	...	...	...	291	423	...	...
136	...	146	...	{ 195 198	1	43	134	134	401	...	34
137	...	...	...	...	...	...	...	...	...	...	...
138	...	135	...	187	...	...	...	264	349	...	...
139	...	...	162	...	...	...	...	241	290	...	...
140	...	5	...	...	...	...	...	...	122	...	...





ΒΑΒΡΙΟΥ  
ΜΥΘΙΑΜΒΟΙ ΑΙΣΩΠΕΙΟΙ.



## ΠΡΟΟΙΜΙΟΝ.

Γενεὴ δικαίων ἦν τὸ πρῶτον ἀνθρώπων,	
ὧ Βράγχε τέκνον, ἦν καλοῦσι χρυσεῖην.	2
ἐπὶ τῆς δὲ χρυσῆς καὶ τὰ λοιπὰ τῶν ζῶων	6
φωνὴν ἔναρθρον εἶχε καὶ λόγους ἤδει.	
ἀγοραὶ δὲ τούτων ἦσαν ἐν μέσαις ὕλαις.	
ἐλάλει δὲ πέτρα καὶ τὰ φύλλα τῆς πεύκης,	
ἐλάλει δὲ — ᾤ, Βράγχε, νηὶ καὶ ναύτη,	10

1. Me piget tantas in criticis difficultates e vestigio delabi ; sed aliquot proemii locos adeo corruptos codex exhibet ut de iis desperare liceat.

2. Post vocabulum χρυσεῖην tres versus Athous habet et sensu et numero carentes, quos plurimi editores sanare temptaverunt, sapientior Lachmannus omisit. Interpolatoris verba tibi habe :—

τρίτη δ' ἀπ' αὐτῶν ἐγενήθη χαλκείη,  
 μεθ' ἣν γενέσθαι φασὶ θεῖαν ἡρώων.  
 μεμπτή σιδηρὰ ῥίζα καὶ γένος χεῖρον.

6. verbi χρυσῆς priores duo literae Chi et Rho in Athoo paene evanuerunt, tertia upsilon omnino ; sed de adjectivo dubitare non licet. 10. Post ἐλάλει in codice apparet evanida quaedam litera, deinde quatuor vel quinque literarum lacuna, postea ἔχθους. Editores plurimi δὲ πόντος

2. The spurious lines which the critical genius of Lachmann first discarded are an ἐπικάρπωμα of some grammarian, who was better acquainted with the description of the five ages in Hesiod's *Works and Days* (109 ff.) than with the laws of the Babrian season. The third hand of the codex has written a superlineal *τις* after αὐτῶν to supply the lacking syllable, and Burges altered ἐγενήθη into ἐγεγένητο. Eberhard solved the metrical difficulty of the next line by substituting δῖαν for θεῖαν, and in the last it

would be easy to read γόνος or γονὴ χείρων to obviate the short ultimate. In any case μεμπτή is to be corrected to πέμπτη, πέμπτης, or πέμπτη, if the lines deserve attention, and a line marked wanting between χρυσεῖην and ἐπὶ τῆς. Lachmann's further correction of ἐπὶ τῆς δ' ἐπίσης will be condemned by every reader conversant with authors like Longus and Heliodorus, in whom the practice of repeating a word instead of using a relative is even more common than in Babrius himself.

στρουθοὶ δὲ συνετὰ πρὸς γεωργὸν ὠμίλου.  
 ἐφύετ' ἐκ γῆς πάντα μηδὲν αἰτούσης,  
 θνητῶν δ' ὑπῆρχε καὶ θεῶν ἑταιρείη.  
 μάθοις δ' ἂν οὕτω ταῦτ' ἔχοντα καὶ γνοιῖς  
 ἐκ τοῦ σοφιστοῦ τοῦ γέροντος Λισώπου  
 μύθους φράσαντος τῆς ἐλευθέρης μούσης.  
 ὦν νῦν ἕκαστον — — — — — μνήμη  
 μελισταγές σοι τοῦτο κηρίον θήσω,  
 πικρῶν ἰάμβων σκληρὰ κῶλα θηλύνας.

15

## I.

Ἄνθρωπος ἦλθεν εἰς ὄρος κυνηγῆσων,  
 τόξον βολῆς ἔμπειρος· ἦν δὲ τῶν ζῶων

dederunt, neglecto ἰχθῦς. Ego satius esse putavi nihil decernere quam cum iis errare aut cum Knoelio δὲ κίχθῦς scribere. 14. De novo codex deficit, μαθ δ' ἂ οὕτω exhibens, sed cum editoribus μάθοις δ' ἂν malo legere quam cum Knoelio μαθῶν δ' ἄρ'. 15. Gitlbauero duce, σοφιστοῦ τοῦ pro σοφοῦ ἡμῶν dedi. 17. Manifeste errat Athous, verbis ἂν θείης ἐμη post ἕκαστον lectis; de conjecturis criticorum silere mallem, si auderem. Lachmannus ἂν θέλῃς ἐνὶ proposuit, Duebnerus ἵνα τιθῆς ἐνὶ, Gitlbauerus ἀντιθεὶς ἐμῆ. Mihi placet Babriana de lectione ignorare, sed fortasse in ἂν θείης latet casus aliquis vocabuli ἄνθος, et in ἐμη μνήμη participiū μεμνημένος pars. 18. Minima cum fiducia Athoum τοῦτο in τοῦτο mutavi. 19. Θηλύνας editoribus debeo, verbi enim Babriani tantum θη manet quod manus recentissima in θηλάσαι (sic) extendit.

15. Gitlbauer's correction of this line is not certain, but I have adopted it preferentially to the impossible σοφοῦ γέροντος ἡμῶν Λισώπου of Eberhard, and I have done so the more readily because in most cases it will be necessary to disregard Gitlbauer's work, which fails rather from want of knowledge and judgment than of native acuteness.

16. The reading ἐλευθέρης ought never to have been called in question. By μῦθοι τῆς ἐλευθέρης μούσης Babrius meant fables narrated in prose. Μοῦσα is applicable to any kind of composition in which the imagination has more share than the intellect, and ἐλεύθερος bears the natural meaning of 'unfettered,' i.e. 'not bound by the ties of verse.'

18. Lit. 'refining the harsh iambics' rugged limbs.' The reference in these words is plainly to modifications introduced by Babrius into the scazon.

I. 1. κυνηγῆσων. The Attic word for *hunter* was κυνηγέτης, and the verb 'to hunt' κυνηγετεῖν. The tragic κυναγός was, however, atticised by later writers into κυνηγός, and a verb κυνηγεῖν formed from it. See Phryn. p. 496.

2. τόξον βολῆς ἔμπειρος, 'skilled in shooting with the bow,' an extraordinary expression equivalent to ἔμπειρος τοῦ τοξεύειν. Such a signification of βολή is unknown in good Greek, although the word itself is in other meanings familiar to classical poetry.

ἦν δὲ . . . πλήρης, 'and there was hurrying and scurrying of all the

φυγή τε πάντων καὶ φόβου δρόμος πλήρης.  
 λέων δὲ τούτον προῦκαλείτο θαρσήςας  
 αὐτῷ μάχεσθαι. 'μείνον' εἶπε 'μὴ σπεύσης' 5  
 ἄνθρωπος αὐτῷ 'μηδ' ἐπελπίσης νίκη·  
 τῷ δ' ἀγγέλω μου πρῶτον ἐντυχῶν γνώση  
 τί σοι ποιητέ' ἐστίν'. εἶτα τοξεύει

I. 8. Bergkium et Seidlerum secutus sum, verbo quod Athous profert ποιητόν in ποιητέ', mutato. Scribae ποιητεστιν male intelligenti culpa est referenda.

beasts, and full of panic was their running.'

6. μηδ' ἐπελπίσης νίκη, 'and place not thy hope in victory.' Cr. Eur. Hipp. 1011, σὸν οἰκήσειν δόμον ἐπὶ ἡλπίσα if ἔτ' ἡλπίσα should not be there read. In Attic Greek proper there are no compounds of ἐλπίζω, unless ἐπελπίω, in the sense of 'inspire with hope,' is regarded as such. The preposition ἐπί sometimes confers a causative meaning upon intransitive verbs. There is in Homer one instance. In Od. 20, 85—

ὁ γάρ (sc. ὕπνος) τ' ἐπέλησεν ἀπάντων  
 ἐσθλῶν ἠδὲ κακῶν, εἶπε ἄρ βλέφαρ' ἀμφι-  
 καλύψη,

the active ἐπλήθω has the sense of 'cause to forget.' (Although to Il. 2, 234—

οὐ μὲν ἔοικεν

ἀρχὸν ἐόντα κακῶν ἐπιβασκόμεν νῆας  
 Ἀχαιῶν,

the Hesychian gloss Ἐπιβασκόμεν' ἐπιβιάζειν must be referred, yet in that passage the ἐπί governs the genitive, and has probably nothing to do with the causative sense of βασκόμεν.) Thucydides has ἐπαληθεύειν twice in the sense of 'verify,'—4, 85, τὴν αἰτίαν ἐπαληθεύουσα; and 8, 52, τὸν Ἀλκιβιάδου λόγον ἐπηλήθευσεν ὁ Ἀίγας. Aristophanes gives this value of the preposition a comic turn in Nub. 1147, where he uses ἐπιθανμάζειν of opening the eyes of a schoolmaster with a fee—*χρηὶ γὰρ ἐπιθανμάζειν τι τὸν διδάσκαλον*. Suidas, quoting the passage, explains the verb by the gloss δῶροις τιμᾶν, which misses the point. Aristophanes supplies a second example in Vesp. 704, *καθ' ὅταν οὗτος σ' ἐπισίγη | ἐπὶ τῶν ἐχθρῶν*

τὴν ἐπιρρύξας ἀγρίως αὐτοῖς ἐπιπηδᾶς, where ἐπιρρύξας has the meaning of 'making to snarl at.' To give ἐπί the same force in ἐπισίξω and ἐπιρρύξω is to convict the poet of tautology in grammar, and to convert the master of the dog Demus into a dog himself, or at best a cynic. The ultimate sense of ἐπισίξω and ἐπιρρύξω is almost the same, but the two meanings of ἐπί are to be carefully kept distinct. ἐπισίξω is to be compared with ἐπιρροεῖν 'to whistle (a dog) on,' ἐπιρρύξω with ἐπελπίξω, ἐπαληθεύειν, etc. The writer of the *Oeconomicus* (11, 13) has ἐπισχύω 'make strong,' φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχέειν. A similar force of κατὰ I shall here only refer to by naming the verbs κατασιωπῶ, καταστασιάξω, καταστρατοπεδεύω.

It is also interesting to observe how an early causative meaning of certain verbs, which was lost in Attic to the simple forms, was yet preserved in the compounds with ἐπί and κατὰ; e.g. ἐπιρρέπω and καταρρέπω, ἐπισπέρχω and κατασπέρχω. These facts will confirm the causative sense generally assigned to ἐποικτίζω in Soph. O. R. 1296, θέαμα δ' εἰσὸψι τάχα | τοιοῦτον οἶον καὶ στυγούνητ' ἐποικτίσαι, and to κατοικτίζω in O. C. 1282, *ρήματ' ἢ τέρψαντά τι | ἢ δυσχεράναντ' ἢ κατοικτίσαντά πως*, where δυσχεραίνω is as naturally transitive as χαλεπαίνω, etc. On the other hand, lexicographers are wrong in translating by 'ply with drink' the verb ἐπισκυθίζω in Hdt. 6, 84, where it really is equivalent to Σκυθιστὶ ἐπιχεῖν, according to the usage of Greek in regard to verbs in -ζω.

7. τῷ δ' ἀγγέλω . . γνώση, 'but first discuss the matter with my envoy; after that thou wilt decide.' This use

μικρὸν διαστάς. χῶ μὲν οἰστός ἐκρύφθη  
 λέοντος ὑγραῖς χολάσιν· ὁ δὲ λέων δείσας 10  
 ὤρμησε φεύγειν εἰς νάπας ἐρημαίας.  
 τούτου δ' ἀλώπηξ οὐκ ἄπωθεν εἰστήκει.  
 ταύτης δὲ θαρσεῖν καὶ μένειν κελευούσης  
 'οὐ με πλανήσεις' φησὶν 'οὐδ' ἐνδρεύσεις·  
 ὄπου γὰρ οὕτω πικρὸν ἄγγελον πέμπει 15  
 πῶς αὐτὸς ἤδη φοβερός ἐστι γινώσκω.'

## II.

Ἄνῆρ γεωργὸς ἀμπελῶνα ταφρεύων  
 καὶ τὴν δίκηλλαν ἀπολέσας ἀνεξήτει  
 μή τις παρόντων τήνδ' ἔκλεψεν ἀγροίκων.  
 ἦρνεϊθ' ἕκαστος. οὐκ ἔχων δ' ὁ ποιήσει 5  
 εἰς τὴν πόλιν κατήγε πάντας ὀρκώσων·  
 τῶν γὰρ θεῶν δοκοῦσι τοὺς μὲν εὐθέεις

of ἐντυγχάνω is common in late Greek. Polyb. 4, 30, 1, οἱ δ' ἐξαποσταλέντες πρέσβεις πρὸς τοὺς συμμαχοὺς, ἀφικόμενοι πρῶτον εἰς Ἀκαρνανίαν, ἐνετύγχανον τούτοις. Id. 76, 9, ἐντυχόντων δ' αὐτῶν τῷ βασιλεῖ περὶ τούτων.

10. λέοντος ὑγραῖς χολάσιν 'in the soft' or 'yielding bowels of the lion.' The adjective ὑγρός corresponds to the Latin 'mollis' in its connotation, though not in its denotation. It has very wide associations in all periods of Greek, and admits of no accurate rendering here. For the form χολάδες, see Phryn. p. 364.

12. ἄπωθεν with long penultimate as always in Attic. See Phryn. p. 60.

II. 1. ἀνὴρ γεωργός. Such combination of a generic with a specific substantive is known to be very frequent in Homer—σὺς κάρπος, βοὺς ταῦρος, ἱρηξ κίρκος, μύσχοισι λύγροισι, γυνή δέσποινα, etc.—but in Attic to be almost confined to cases in which ἀνὴρ, ἄνθρωπος, and γυνή are the generic terms. Even in tragedy there is no approach to the freedom of the Homeric usage.

ταφρεύων means 'trenching' in classical Greek, and though the δίκηλλα could be used for this purpose as is known from the *Antigone* of Sophocles and the *Phoenissae* of Euripides; yet

trenching a vineyard would go far to ruin the vines, and we must here give the word its late sense of 'digging.'

2. In Λέξεις Ῥητορικαί, Bekk. An. p. 240, 3, δίκηλλα is explained as τὸ ἐργαλεῖον ᾧ τὴν γῆν οἱ σκαπανεῖς ἀνορύττουσιν.

ἀνεξήτει μή τις . . ἔκλεψεν. This usage of μή is frequent in Babrius as in all late Greek. It is very rare in Attic. In tragedy it is not found before Euripides, and even he employs it very sparingly—Heracl. 482, θέλω πυθέσθαι μή π' ἐπὶ τοῖς πάλαι κακοῖς | προσκειμένον τι πῆμα σὴν δάκνει φρένα. It is not found at all in Aristophanes, and in Attic prose there is perhaps no example earlier than Plato, who supplies one or two,—Phaedr. 273 A., εἰπάτω τοῖνον καὶ τότε ἡμῖν ὁ Τίστας μή τι ἄλλο λέγει τὸ εἰκὸς ἢ τὸ τῷ πλήθει δοκοῦν.

5. ὀρκώσων, see Phryn. p. 466. ὀρκώσαι is found in an Attic inscription of a good age, Corp. Inscr. Attic. iv., Suppl. p. 11.

6. δοκοῦσι τοὺς μὲν . . κατοικεῖν. The history of this use of δοκεῖν is instructive. In Ionic prose it is quite common, and naturally far from rare in tragedy. In Attic, however, it is somewhat restricted. Aristophanes prefers δοκῶ μοι το δοκῶ = 'I think';

ἀγρούς κατοικεῖν, τοὺς δ' ἐσωτέρω τείχους  
εἶναι τ' ἀληθεῖς καὶ τὰ πάντ' ἐποπτεύειν.  
ὡς δ' εἰσιόντες τὰς πύλας ἐπὶ κρήνῃ

II. 9. verbum κρήνῃ tertia manus atramento obduxit ita ut κρήνης nunc appareat sed utrum κρήνης an κρήνῃ Athoo scribae reddenda sit prorsus incertum.

but both expressions are found, whether the subject of the following infinitive is identical with the subject of δοκῶ or not. Eq. 1311, καθῆσθ' ἂν μοι δοκῶ, 'I think that we will sit.' Vesp. 250, τῷδ' μοι δοκῶ τὸν ἄλχρον προβύσειν, 'I think I will stop.' Ach. 994, τρία δοκῶ γ' ἂν ἐτι προσβαλεῖν, 'I think I would add.' On the other hand σοι δοκεῖς is never met with, but always δοκεῖς. Ran. 188, ποῖ σχῆσειν δοκεῖς, 'Where do you mean to put in?' Vesp. 1198, ποῖον ἂν λέξει δοκεῖς, 'What do you think you would say?' Av. 1652, ἦ πῶς ἂν ποτε | ἐπίκληρον εἶναι τὴν Ἀθηναίαν δοκεῖς, 'Or how do you think that A. could ever be an heiress?' Eccl. 777, οἴσειν δοκεῖς τινά, 'Do you think any one will carry?' Av. 355, πῶς γὰρ ἂν τοῦτους δοκεῖς ἐκφυγεῖν, 'How do you think you will avoid them?' All these sentences are interrogative (cp. Ach. 775). The participle is found in Pl. 1068, λανθάνειν δοκῶν ἐμέ, 'fancying that he escapes my notice'; and the imperative once, Thesm. 208 A, ποιήσεις ταῦτα; B, μὴ δόκει σύ γε. The use of the imperfect in Vesp. 15 is very bold, ἐδόκουν ἀετὸν φέρειν, 'I thought an eagle bore.' The future is met with in the second person in Pl. 328, βλέπειν γὰρ ἀντικρυς δόξεις μ' Ἄρη, 'you will think that I look.'

δοκεῖν, 'think,' absolutely, without following infinitive, is used only in the phrases πόσον δοκεῖς (Eccl. 399) and πῶς δοκεῖς (Pl. 742, Nub. 881, Ach. 24), both always at the end of the line, except in Ach. 12, πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν. The Ionic, Tragic, and late usage is, however, found in an Ionian's lips in Pax 47, δοκέω μὲν ἐς Κλέωνα τοῦτ' αἰνίσσεται. The later comedy reverted towards the Ionic use, Antiphanes ap. Suidam, s. v. βαγδαῖος, — βαγδαῖος, ἀμαχος, πρᾶγμα μείζον ἢ δοκεῖς. Anaxandrides ap. Athen. v. 222 B, χρὴ γὰρ εἰς ὄχλον φέρειν ἅπανθ' ὅσ' ἂν τις καινόητ' ἔχειν δοκῆ. The practice of

Plato corresponds with that of Aristophanes, whereas Thucydides keeps much nearer the Ionic.

The difference between the Attic and the late construction is well illustrated by Pollux. He twice quotes the same passage of Metagenes—in vi. 103, διμυξον, ὡς ἐμοὶ δοκεῖ; in x. 115, διμυξον ὡς ἐγὼ δοκῶ. Of course the comic poet wrote neither, but ὡς ἐμοὶ δοκῶ.

7. τοὺς . . ἐσωτέρω τείχους. The misuse of the comparative is to be marked. It cannot be defended as ἐξωτέρω in Aesch. Cho. 1022, ξὺν ἵπποις ἠγιοστροφῶ δρόμον ἐξωτέρω, 'somewhat wide of the course,' and in a few passages of Aristotle, Rhet. 3, 9 (1409, <sup>b</sup>23), ὥσπερ οἱ ἐξωτέρω ἀποκάμπτοντες τοῦ τέρατος. Pol. 4, 11 (1295, <sup>a</sup>32), καὶ γὰρ ἄς καλοῦσιν ἀριστοκρατείας τὰ μὲν ἐξωτέρω πίπτουσι ταῖς πλείσταις τῶν πόλεων, τὰ δὲ γεινῶσι τῇ καλουμένῃ πολιτείᾳ.

9. εἰσιόντες incorrectly for εἰσελθόντες, of a piece with the ἐσωτέρω. If the one expression is correct, the other may also be.

ἐπὶ κρήνῃ, I believe that the dative is here the more probable reading. The correct Attic usage is very simple, the best writers of prose and comedy limiting ἐπὶ with the genitive to position or motion upon an object or surface, and ἐπὶ with the dative to position or motion at or near. Thus a floating body is ἐπὶ ποταμοῦ, a city ἐπὶ ποταμῷ. A wounded man may be carried home ἐπὶ θυρῶν, a beggar sits ἐπὶ θύραις. In tragedy this distinction is not observed, and ἐπὶ with the dative is also used to convey the sense which prose writers confine to the genitive. In Thucydides the prose usage has not yet become absolute, and although several deviations from the rule, such as ἀκάτιον ἐπὶ ἀμάξει κατακομίζειν (4, 67) admit of easy correction, yet the undoubted dative in 2, 80, τοὺς ὄπλιτας ἐπὶ ναυσὶ πέμπουσι. 4, 10, ἐπὶ ταῖς ναυσὶ ῥᾶστοί εἰσιν ἀμύν-

τοὺς πόδας ἔνιζον κἀπέθεντο τὰς πῆρας, 10  
 κῆρυξ ἐφώνει χιλίας ἀριθμήσειν  
 μήνυτρα σύλων ὧν ὁ θεὸς ἐσυλήθη.  
 ὁ δὲ τοῦτ' ἀκούσας εἶπεν. 'ὡς μάτην ἦκω·  
 κλέπτας γὰρ ἄλλους πῶς ὁ θεὸς ἂν εἰδεῖη,  
 ὃς τοὺς ἑαυτοῦ φῶρας οὐχὶ γινώσκει, 15  
 ζητεῖ δὲ μισθοῦ μή τις οἶδεν ἀνθρώπων;'

## III.

Αἰγῆς ποτ' εἰς ἔπαυλιν αἰπόλος κλείζων  
 μῆς ἀπειθοῦς, ἐν φάραγγι τρωγούσης  
 κόμην γλυκεῖαν αἰγίλου τε καὶ σχίνου,  
 τὸ κέρασ κατῆξε μακρόθεν λίθῳ πλήξας·  
 τὴν δ' ἰκέτευε 'μή, χίμαιρα συνδούλη, 5

15. οὐχὶ retinui, Babrio hoc in versus loco usitatissimum neque unquam in οὔτι mutavi, quamvis haud sim ignarus quantum haec vocabula manu scripta inter se discrepent.

III. 2. Secundum post versum Athous alium praestat hunc—

ἐπὶ σηκὸν ἄγειν θ' ὡς αἰ μὲν ἦλθον αἰ δ' οὔπω

cujus in paraphrasi Bodleiana non est vestigium. Uncis inclusit Schneidewin, recte. Codicis diorthotes antiquus post versum primum locare voluit, literis β α γ adscriptis, et <sup>χρη</sup> supra κλει (κλειζων) scripto.

εσθαι,—proves that such emendation is as uncalled for in the immature Attic of Thucydides as it would be in Herodotus or Xenophon. The Ionic and poetical laxity also crops up in the *Symposium*, where Plato allows himself a poet's licence, and in the same paragraph (212 E) are found the poetical ἐπὶ τῇ κεφαλῇ ἔχοντα τὰς ταινίας, and the prosaic ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς.

In no writer, however, is the genuine prose signification of ἐπί with the dative ever accredited to ἐπί with the genitive, although the meaning, 'in the direction of,' sometimes brings ἐπί close to that of 'near.'

11. κῆρυξ ἐφώνει, (cp. 76, 12, *infra*) = Attic ὁ δ' ἀνηγόρευε. The future infinitive follows, because the sense is κῆρυξ φωνῶν ὑπισχνεῖτο. Χιλίας, sc. δραχμάς, cp. Andoc. 6, 26, μήνυτρα κεκηρυγμένα ἑκατὸν μνᾶς.

12. σύλων . . ἐσυλήθη. This sense of σῦλα is unknown except in late writers, and may have been due to confusion with σκῦλα. Dion Cassius, xxxvi. 22, 3, τὰ σῦλα ὅσα ἐλάμβανον ἀδεῶς διετίθεντο. Heliodorus Aethiopia, i. 33, ἀγανακτήσαντες ὅτι τῶν ἀλλοτρῶν ἐστέρηοντο, καὶ τὴν ἀφαίρεσιν τῶν σῦλων ὡς ἰδίῳν περιαληψάντες. v. 5, τὸν ἀπὸ σῦλων πλοῦτον βέβηλον ἐδοκίμαζον. In fact it is sometimes corrupted into σκῦλα in the manuscripts of Heliodorus.

III. 1. αἰγῆς . . κλείζων. In late Greek like that of our author it is impossible to say whether κλείζων is an instance of incorrect form and meaning combined, namely, κλείζων for κλήζων for καλῶν, or of incorrect form alone, namely, κλείζων for κλείων. A student of late Greek has to accept such uncertainty.

5. χίμαιρα. The meaning of this



πρὸς τοῦ σε Πανὸς ὃς νάπας ἐποπτεύει,  
 τῷ δεσπότη, χίμαιρα, μή με μηνύσης·  
 ἄκων γὰρ ἠϋστόχησα τὸν λίθον ρίψας.  
 ἦ δ' εἶπε 'καὶ πῶς ἔργον ἐκφανὲς κρύψω;  
 τὸ κέρας κέκραγε κἂν ἐγὼ σιωπήσω.'

10

## IV.

Ἄλιεὺς σαγήνην ἦν νεωστὶ βεβλήκει  
 ἀνείλετ' ὄψου δ' ἔτυχε ποικίλου πλήρης.  
 τῶν δ' ἰχθύων ὁ λεπτὸς εἰς βυθὸν φεύγων  
 ὑπεξέδυνε δικτύου πολυτρήτου,  
 ὁ μέγας δ' ἀγρευθεὶς εἰς τὸ πλοῖον ἠπλώθη.

5

IV. Epimythium addit codex versus tres :—

σωτηρία πῶς ἐστὶ καὶ κακῶν ἕξω  
 τὸ μικρὸν εἶναι· τὸν μέγαν δὲ τῇ δόξῃ  
 σπανίως ἴδοις ἂν ἐκφυγόντα κίνδυνον.

Eadem sententia ut promythio utitur paraphrasta Bodleianus.

term is perhaps best ascertained by a comparison with the Latin adjectives *bimius*, *trimius*, and *quadrinuis*, applied to beasts, wine, etc., and derived from the same root as *χείμα* and *hiemps*. *χίμαιρος* and *χίμαιρα* will then be equivalent to the English *yearling*. This is consistent with the note of Aristophanes, the grammarian, preserved by Eustathius, p. 1625, τῶν αἰγῶν οἱ μὲν τέλειοι, τράγοι καὶ ἕταλοι, ἡ δὲ ἐχομένη ἡλικία, χίμαροι, τὰ δὲ νεώτατα, ἔριφοι, and with a scholium on Theocr. 1, 5, ἔριφοι μέχρι τριῶν μηνῶν ἢ καὶ τεττάρων· χίμαροι ἐπὶ θηλυκοῦ ἕως ἐνιαυτοῦ, τουτέστιν ἕως ἂν τέκωσι καὶ ἀμελχθῶσιν; but there the ἐπὶ θηλυκοῦ is of course an error due to the rare feminine *χίμαρος* employed by Theocritus. The rest of the scholium is worthless.

The derivation from root *χι*, *λι*, is very natural when we remember that kids are dropped in the spring; but it is worth while comparing the English *fortnight* for a space of fourteen *days*.

6. *νάπας*. Any dale among hills might be called *νάπη*. Arist. Av. 740 (ch.), *νάπαισι τε κορυφαῖσιν τ' ἐν ὄρειαις*.

Thesm. 998 (ch.), *μελάμφυλλά τ' ὄρη δάσκια καὶ νάπαι*,—'hills and dales,'—but the word connotes wood and water.

IV. 1. *νεωστὶ βεβλήκει*. Babrius very rarely omits the augment of the pluperfect except after a long vowel, in which case it may be regarded as elided. In Attic poetry such a license as *νεωστὶ βεβλήκει* is impossible, and whenever it occurs in prose texts it ought to be corrected. The Attic ear was, however, exceptionally sensitive to the collision of vowels, and what sometimes happened to *ἐθέλω* and *ἐκείνος* after a long vowel happened also to pluperfects with the syllabic augment. Thuc. 1, 89, *πολλὰι πεπτώκεσαν*. Dem. 299, *εὐπεπόνθεσαν*. Even when a short vowel precedes the augment appears to be omitted; but in these cases it ought to be retained while the other vowel is elided. Thuc. 7, 71, *παραπλήσιά τ' ἐπεπόνθεσαν*. The mere fact of the gradual disappearance of the augment from the pluperfect after Macedonian times is sufficient to explain the state of the manuscripts.

## V.

Ἄλεκτορίσκων ἦν μάχη Ταναγραίων,  
οἷς θυμὸν εἶναι φασιν οἶον ἀνθρώποις.  
τούτων ὁ λειφθεῖς (τραυμάτων γὰρ ἦν πλήρης)  
ἔκυπτ' ἐς οἴκου γωνίην ὑπ' αἰσχύνης·  
ὁ δ' ἄλλος εὐθύς εἰς τὸ δῶμα πηδήσας  
ἐπικροτῶν τε τοῖς πτεροῖς ἐκεκράγει.  
καὶ τὸν μὲν αἰετός τις ἐκ στέγους ἄρας  
ἀπηλθ'. ὁ δ' ἀδεῶς ἀμφέβαινε θηλείαις,  
ἀμείνονα σχῶν τὰπίχειρα τῆς ἥττης.

5

## VI.

Ἄλιεὺς θαλάσσης πᾶσαν ἦόνα ξύων  
λεπτῶ τε καλάμῳ τὸν γλυκὺν βίον σώζων  
μικρὸν ποτ' ἰχθὺν ὀρμῆς ἀφ' ἰππέλης

V. 4. *Palmariam Hauptii* emendationem ἔκυπτ' ἐς in textum recepi. *Codex* ἐκρύπτει' habet. 8. *Paraphrastas* secutus, ἀδεῶς *Eberhard* scripsit, *Athoo* ἄλλος bene eiecit. 9. Post hunc versum habet epimythium *Athous*, tres versus :—

ἄνθρωπε, καὶ σὺ μὴ ποτ' ἴσθι καυχῆμων,  
ἄλλον σε πλεῖον τῆς τύχης ἐπαιρούσης·  
πολλοὺς ἔσωσε καὶ τὸ μὴ καλῶς πράττειν.

2. ἔτυχε . . πλήρης. For the omission of οὔσα see *Phryn.* p. 342.

3. τῶν δ' ἰχθύων ὁ λεπτός . . ὁ μέγας. Such a combination of collective singular and the plural number I have never elsewhere met with. It is a solecism of a grave kind.

4. The generic word *δικτυον* is here used, although we know from the first line that the specific net employed was the *σαγήνη*.

V. 1. 'Galli Tanagraei a *Paus.* ix. 22, § 4, et *Plinio* H. N. X. 24, memorantur; vide *Müller, Orchomen.* p. 26.' G. C. Lewis.

3. 'Of these the vanquished crouched into a corner of the house.'

5. ὁ δ' ἄλλος for class. ὁ δ' ἕτερος.

The late use of δῶμα for *house-top* is well known to readers of the New Testament. *Matthew* xxiv. 17; *Mark* xiii. 15; *Luke* v. 19; xvii. 31. So *Lxx.* 2d *Samuel* xvi. 22.

VI. 1. ἦόνα ξύων a Latinism '*litus radens.*'

3. ὀρμῆς ἀφ' ἰππέλης. This instrumental use of ἀπό is uncommon, and is here to be regarded as an imitation of *Homer* (*Il.* 24, 605, τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο) rather than as a late fault. There are several exact parallels in the Homeric poems, but I know of none elsewhere, although the usage is sometimes approached outside of Attic, especially in *Xenophon* and late writers. The notorious tendency

ἡγρευσειν, οὐ τῶν εἰς τάγηνον ὠραίων.  
 5 ὁ δ' αὐτὸν οὕτως ἰκέτευεν ἀσπαίρων·  
 'τί σοι τὸ κέρδος; ἢ τίν' ὄνον εὐρήσεις;  
 οὐκ εἰμὶ γὰρ τέλειος, ἀλλὰ με πρόην  
 πρὸς τῆδε πέτρῃ φυκίς ἔπτυσ' ἢ μήτηρ.  
 νῦν οὖν ἄφες με, μὴ μάτην μ' ἀποκτείνης.  
 10 ἐπὴν δὲ πλησθεῖς φυκίων θαλασσαιῶν  
 μέγας γένωμαι, πλουσίοις πρέπων δεῖπνοις,  
 τότε ἐνθάδ' ἔλθων ὑστερόν με συλλήψῃ.  
 τοιαῦτα μύζων ἰκέτευε κάσπαίρων,  
 ἀλλ' οὐκ ἔμελλε τὸν γέροντα θωπεύσειν·  
 15 ἔφη δὲ πείρων αὐτὸν ὀξέῃ σχοίνῳ  
 'ὁ μὴ τὰ μικρά, πλὴν βέβαια, τηρήσας  
 μάταιός ἐστιν ἢν ἀδηλα θηρεύῃ.'

VI. 6. Pro verbis ἢ τίν' ὄνον εὐρήσεις, quae citat Suidas sub ὄνος vocabulo, alia dat Athous ἢ πόσου με πωλήσεις; quae nescio cui grammatico referre velim.

of copyists to confuse ἀπό (ἀπο) and ὑπό (ὑπο) Bast., pp. 794, 823) has no place in the case of ἀφ' and ὑφ'.

6. In the phrase ὄνον εὐρήσεις the verb εὐρίσκω bears a natural signification, which in Attic is almost confined to poetry (εὐρίσκειν κλέος, ἀρετήν, δόξαν, etc.), except in the phrases τοῦ εὐρίσκοντος and τοῦ εὐρόντος, 'at the price which gets an article for the buyer.'

This usage is to be carefully distinguished from the more common one illustrated by the sentence ὁ ἀγρὸς πένθ' ἡμιτάλαντα εὐρίσκει, 'the field fetches two and a half talents for the seller.' In colloquial Attic the Homeric ἀλφάνω survived with this latter meaning.

To alter εὐρήσεις to εὐρήσω with Naber, or to ἀλφίσω with Eberhard, is conjecture of the worst kind, as is proved by common sense and by Xen. Vect. 4, 29, ὁ μὲν γὰρ εὐρών ἀγαθὴν ἐργασίαν πλούσιος γίγνεται, ὁ δὲ μὴ εὐρών πάντα ἀπόλλυσιν ὅσα ἀν δαπανήσῃ. Id. 25, εἴ τις ἐτι εἰσὶ τῶν μεμνημένων ὅσον τὸ τέλος εὐρίσκε (ἢ πόλις) τῶν ἀνδραπόδων. Cp. id. 40.

8. 'It was but yesterday my mother hake cast me out by this rock-side.' Such a meaning of πτώω is not rare in late writers. Oppian. Hal. 5, 597, τὰ δ' ἡῶσιν ἔπτυσαν αὐταῖς | κύματα. Leon. Tar. Anth. Pal., 7, 283, θάλασσα, τί μ' οὐκ . . . τηλὸς ἀπὸ ψιλῆς ἔπτυσας ἡόνος.

14. θωπεύσειν, 'deceive,' a rare but good use of the verb.

15. ὀξέῃ σχοίνῳ. Babrius employs the Ionic feminine at pleasure. The only form of this kind known to Attic, whether verse or prose, is ἡμισέα, a rare bye-form for ἡμισεία, and to be reckoned with ἡμίσεις for ἡμίσεις, and ἡμίση for ἡμισεία. Moreover, in accent ἡμισος stands by itself. The Antiatcist in Bekk. Anecd. 99, 24, fathers θρασέα upon Philemon. Θρασέα: Φιλήμων Γάλλῳ (lege Γάμῳ) θρασέα γυνή: but the Antiatcist ought to be studied in full by any one to whom he is cited.

16, 17. These lines are awkwardly expressed, but are intended to mean: 'If a man has once secured a return for his labour, be it ever so small, he is unwise to throw it away and start anew on a doubtful quest.'

## VII.

Ἄνθρωπος ἵππον εἶχε. τοῦτον εἰώθει  
κενὸν παρέλκειν, ἐπιτίθει δὲ τὸν φόρτον  
ὄνῳ γέροντι. πολλὰ τοιγαροῦν κάμνων  
ἐκεῖνος ἐλθὼν πρὸς τὸν ἵππον ὠμίλει  
‘ἦν μοι θελήσης συλλαβεῖν τι τοῦ φόρτου, 5  
τάχ’ ἂν γενοίμην σώος· εἰ δὲ μή, θνήσκω.’  
ὁ δ’ ‘οὐ προάξεις;’ εἶπε ‘μή μ’ ἐνοχλήσης.’  
εἶρπεν σιωπῶν, τῷ κόπῳ δ’ ἀπαυδήσας  
πεσῶν ἔκειτο νεκρός, ὡς προειρήκει.  
τὸν ἵππον οὖν παρ’ αὐτὸν εὐθέως στήσας 10  
ὁ δεσπότης καὶ πάντα τὸν γόμον λύων  
ἐπ’ αὐτὸν ἐτίθει τὴν σάγην τε τοῦ κτήνους,  
καὶ τὴν ὀνειρὴν προσεπέθηκεν ἐκδείρας.  
ὁ δ’ ἵππος ‘οἴμοι τῆς κακῆς’ ἔφη ‘γνώμης·  
οὗ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθην, 15  
τοῦτ’ αὐτό μοι πᾶν ἐπιτέθεικεν ἢ χρεῖη.’

VII. 7. Athoi verba μὴ δ’ ἐνοχλήσης cum Schneidewino in μὴ μ’ ἐνοχλήσης mutare malo quam cum Halmio notissimum Atticæ dialecti idioma μηδ’ ἐνοχλήσεις Babrio adscribere.

VII. 2. κενὸν παρέλκειν. The phrase was properly applied to a groom mounted on one horse, and leading another without a rider. Aristophanes gives it a grotesque turn in Pax 1306, ὑμῶν τὸ λοιπὸν ἔργον ἤδη ὑπαῖθα τῶν μενόντων | φλᾶν ταῦτα πάντα καὶ σποδεῖν καὶ μὴ κενὰς παρέλκειν. The French scholiast Biset has the sensible note, κενὰς παρέλκειν· τὰς γνώθους δηλονότι; but such a violent ellipse must have a reason. This is found in a proverb preserved by Phrynichus, Soph. App. 45, 23, Κενὰ τῆς γνώθου πολλὰ χωρῖα· ἐπὶ τῶν οὐκ ἐχόντων δαψιλῶς, ὥστε τὴν γνώθον ἐμπλήσται. The comic poet was in this way enabled to say μὴ κενὰς παρέλκειν, ‘You have got to work both (mares) hard,’ as the proverb at once suggested τὰς γνώθους instead of τὰς ἵππους.

3. πολλὰ τοιγαροῦν . . ὠμίλει, ‘wherefore oftentimes in his weariness the ass would come to the horse and commune

with him.’ ὠμίλει = Attic ἂν ὠμίλει— not ‘wherefore, when sore foredone, the ass came.’

11. Join πάντα τὸν γόμον λύων . . τὴν σάγην τε. To take ἐκδείρας with τὴν σάγην by zeugma is wrong.

15. οὐκ ἐβουλήθην. The metre here settles the ever recurring difficulty of augment, as it also does in the other passages (111, 1, and 124, 12) in which Babrius uses an historical tense. Here and in 111, 1, the Athoan codex has the correct syllabic augment, as has the Vatican in 124, 12; but the transcript of Menas gave ἠβουλήθην here, and the edition of Furia ἠβουλήθη in the third passage. These corruptions ought to prepare us for the like in other texts.

There are three verbs which are said to employ, indifferently, either the temporal or the syllabic augment, namely, βούλομαι, δύναμαι, and μέλλω. Let us consider the only evidence

## VIII.

Ἄραψ κάμηλον ἀχθίσας ἐπηρώτα  
 πότερ' ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν  
 αἰροῖτο. χῶ κάμηλος οὐκ ἄτερ μούσης  
 εἶψ' ἡ γὰρ ὀρθὴ τῶν ὀδῶν ἀπεκλείσθη;

## IX.

Ἄλιεύς τις αὐλοὺς εἶχε καὶ σοφῶς ἠΰλει·  
 καὶ δὴ ποτ' ὄψον ἐλπίσας ἀμοχθήτως

VIII. Fabulam vix e Babrio profectam esse judico; si minus recte, utique tamen a Tetrastichistâ pessime est depravata. Una certe quaerenti manet opinio auctorem camelo suo totum ipsius ingenium deposuisse.

which we have—metrical laws and stone records. In the case of βούλομαι inscriptions give no help, as before Euclid either form would be written in the same way, and no augmented tense is found in later inscriptions of the true Attic period. The remaining evidence is, however, very strong. *There is not a single line of Attic verse in which the Eta augment is required, but there are many which demand the form with Epsilon.* Arist. Vesp. 706, εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ ῥᾶδιον ἦν ἂν. Vesp. 960, ἐγὼ δ' ἐβουλόμην ἂν οὐδὲ γράμματα. Eur. Hec. 1211, τί δ' οὐ τότ', εἰπερ τῶδ' ἐβουλήθης χάριν. Hipp. 476, τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε. Anaxandrides ap. Arist. Nic. Eth. vii. 11 (1152, a2), ἡ πόλις ἐβούλεθ' ἢ νόμον οὐδὲν μέλει.

In the decline of Attic the temporal augment was allowed, as is proved by ἠβούλοντο in an inscription of the third century (C. I. A. II. 314, 25, p. 137) 284/3 B.C.

There is a better case for Eta with μέλλω and δύναμαι. Aristophanes uses ἡμέλλω in anapaestic verse (Ecl. 597, Ran. 1038), and Aeschylus ἠδυνήθη in *scenarii* (P. V. 206); while even in comic iambs οὐκ ἠδύνω ends a line of Philippides (ap. Athen. xv. 700 c). The evidence, however, for the superiority of Epsilon is overpowering. For ἐμελλον, Comic Iambs, Aristophanes,

Plut. 1103; Nub. 1301; cp. Eq. 267. Tragic Iambs, Soph. O. R. 967, 1385; Aj. 443, 1287; Eur. Hec. 1204; cp. Or. 1445. For ἐδυνάμην, ἐδυνήθη, Comic Iambs, Arist. Ecl. 316, 343; Plut. 672; and inscriptions of the best period. C. I. A. II. 89, 5, p. 40 [cp. a doubtful ἐδύνατο in id. 301, 15, p. 125]. Philippides is really outside the Attic period, and ἠδύνω is as natural in his verse as ἠδύναντο in C. I. A. II. 331, 42, p. 155. So ἠδύνατο and ἠδύναντο in id. 420, 12 and 37. Of course ἐθελον and ἠθελον stand on an entirely different footing.

IX. 2. ἐλπίσας . . ἤξειν. Whether Babrius wrote ἤξειν or not (see Not. Crit.) the verb he employed was in the future, as he is very careful in this portion of syntax—the tense of infinitives. Goodwin has treated the question of the tense after ἐλπίζω with little of his usual care (see *Moods and Tenses*, § 15, 2, note 2; § 23, 2, note 2; § 27, note 3). The apparent exceptions to the legitimate construction—the future infinitive or the aorist infinitive with ἂν—are due to three causes—(1) confusion between the two meanings of ἐλπίζω, 'I hope' and 'I conceive' or 'believe'; (2) importing into the question phrases with ἐλπίζω; (3) well known and acknowledged errors of copying. To take these in detail—(1) It must be remembered that ἐλπίζω never lost its original

πολὺ πρὸς ἀλλῶν ἡδυφωνίην ἤξειν,  
τὸ δίκτυον θεὸς ἑτερέτιζεν εὐμούσως.

IX. 3. Verbum ἤξειν retinui utpote loco diutius usum. De prima codicis manu una aegre lineola manet, a scriba recentiore ἤξειν delineato. Ignorare placet.

meaning of 'wish' or 'am pleased,' which is especially visible in some uses of the Homeric *ἐλπομαι* (*Ἐλπ.*, *volupte*, *voluptas*), and that by the side of *hope* was another definite meaning, 'believe,' which will be found best to translate *ἐλπίζω* as often as an infinitive indisputably present follows. *E.g.* Plato, Rep. 573 C, *καὶ μὴν ὁ γε μανόμενος καὶ ὑποκεινηκώς οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θεῶν ἐπιχειρεῖ τε καὶ ἐλπίζει δυνατὸς εἶναι ἄρχειν*—'tries and believes that he is able to rule.' Rep. 451 A, *ἐλπίζω γὰρ οὖν ἑλαττον ἀμάρτημα ἀκουσίως τινὸς φονέα γενέσθαι ἢ ἀπατεῶνα καλῶν κτλ.*—'I believe that it is a more venial sin.' Anon. ap. Clement of Alexandria, *Stromateis*, vii. p. 305, *τίς ὦδε μωρὸς . . . ὅστις ἐλπίζει θεοὺς χαίρειν ἀπαρχαίς.* Aesch. Sept. 76, *ξυνὰ δ' ἐλπίζω λέγειν.* Aesch. ap. Plat. Rep. 383 B, *κἀγὼ τὸ φοβέου θεῶν ἀψευδὲς στόμα | ἠλπίζον εἶναι μαντικῇ βρῶν τέχνην.*

(2) The phrases *ἐλπίς ἐστίν*, *ἐλπίδα ἔχειν*, *ἐν ἐλπίδι εἶναι*, *εἰς ἐλπίδα ἔχειν*, etc., are, however, very frequently, perhaps preferentially, followed by the present or aorist infinitive without *ἄν*, which is then to be regarded as the genitive case of a substantive. With this usage may be compared that of *ἀξιούν*, referring to future time, but notwithstanding followed by a present or aorist infinitive, the verb being regarded as equivalent to such a phrase as *ἀξιὸν τινὰ νομίζειν τοῦ ποιῆν* or *τοῦ ποιῆσαι*.

(3) The source of error arising from copying will be best understood by the following analysis of the Thucydidean usage. In more than forty passages he employs *ἐλπίζω*, *hope*, and the rule is never broken in any codex except in cases in which the true form differs from the false by more than one or two letters; and in every case some codex has preserved the genuine lection, viz.—1, 11, *ἠλπίζον βιοτεύσειν* (*v. l.* *βιοτεύειν*); 4, 24, *ἠλπίζον χειρώσασθαι* (*v. l.* *χειρώσασθαι*); 4, 80, *ἠλπίζον ἀποτρέψειν* (*v. l.* *ἀποτρέψαι*); 5, 23, *ἐλπισαντες ἠγήσασθαι* (*v. l.* *ἠγήσασθαι*); 7, 21, *ἐλπίζεν κατερ-*

*γάσασθαι* (*v. l.* *κατεργάσασθαι*\*). The only passage which offers the least difficulty is 4, 13, *ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν, ἀποβάσεως δὲ μάλιστα οὐσης ἐλείν μηχαναῖς*, where *ἐλπίζοντες* in the first case certainly means *believe*, but for the second clause *hope*. If the corruption does not lie much deeper, we must read *μάλιστα ἄν* for *μάλιστα* (a very frequent corruption), even if the order of the words somewhat fights against it. Only in one place has Thucydides the very rare construction with *ὡς* and the future indic.—8, 54, *ἐλπίζων ὡς καὶ μεταβαλεῖται*, which is also found in Soph. El. 963, *μηκέτ' ἐλπίσης ὅπως τεύξει*.

A less general error of transcription than those already named is seen in Eur. H. F. 746, *πάλιν ἐμολεν ἂ πάρος οὔποτε διὰ φρονέος ἠλπισεν παθεῖν γὰς ἀναξ.* Euripides wrote *ἠλπισ' ἄν παθεῖν*. One more caution before dismissing the subject. Aristophanes twice uses *ἐλπίζω*, *hope*, with an infinitive,—Thesm. 195, *ἐλπ. ὑφέξειν*; and Lys. 257, *ἐπεὶ τίς ἄν ποτ' ἠλπισ' ἀκούσαι γυναῖκας*. In the second the *ἄν* belongs to the *ἀκούσαι* by the notorious Greek idiom in which *ἄν* is attracted to interrogatives, negatives, and superlatives.

3. πολὺ, 'in shoals.'

4. τὸ δίκτυον θεὸς as opposed to *βαλῶν σαγήνην* in l. 6.

\* I would fain call attention here to the wise words with which Dr. Arnold closes the Preface to the First Edition (1832) of the 4th and 5th Books of Thucydides. "My increased acquaintance with the manuscripts of Thucydides has greatly lessened my respect for their authority; and I should not hesitate to alter the text in spite of them, whenever the grammarians who laboured to keep alive a knowledge of the genuine Attic Dialect amidst the growing barbarisms of their times require or sanction the correction." Throughout his noble edition he everywhere shows that soundness of judgment and dislike to fanciful renderings which marks the best work of English scholars; and had he started his task even with that knowledge of Greek which he acquired in its execution, his Thucydides would have made an epoch in Greek scholarship.

ἐπεὶ δὲ φυσῶν ἔκαμε καὶ μάτην ἠΰλει,  
 βαλὼν σαγήνην ἔλαβεν ἰχθύας πλείστους.  
 ἐπὶ γῆς δ' ἰδὼν σπαίροντας ἄλλον ἀλλοίως,  
 τοσαύτ' ἔκερτόμησε τὸν βόλον πλύνων·  
 'ἀναυλα νῦν ὀρχεῖσθε. κρεῖσσον ἦν ὑμας  
 πάλαι χορεύειν, ἠνίκ' εἰς χοροὺς ἠΰλουν.' 10

## X.

Δίσχυρῆς τις ἦρα καὶ κακορρύπου δούλης  
 ἰδίης ἑαυτοῦ καὶ παρεῖχεν αἰτούση  
 ἄπανθ' ἐτοίμως· ἢ δὲ χρυσίου πλήρης,  
 σύρουσα λεπτήν πορφύρην ἐπὶ κνήμας  
 πᾶσαν μάχην συνῆπτεν οἰκοδεσποίνῃ. 5  
 τὴν δ' Ἀφροδίτην ὡσπερ αἰτίην τούτων  
 λύχνοις ἐτίμα, καὶ καθ' ἡμέρην πᾶσαν  
 ἔθνευ ἠΰχεθ' ἰκέτευεν ἠρώτα,  
 ἕως ποτ' αὐτῶν ἢ θεὸς καθευδόντων

Epimythium adjectit codex, quo chartam foedare pudet—

οὐκ ἔστιν ἀπόνως οὐδ' ἀλύοντα κερδαίνειν·  
 ὅταν βαλὼν δὲ τοῦτο θέλῃς ὅπερ βούλει  
 τὸ κερτομεῖν σοι καιρός ἐστι καὶ παίξιειν.

Latet in ἀλύοντα vocabulum non minus ametrum ἀυλοῦντα.

X. 1. Suidas sub voc. ἦρα laudavit, codicibus aliquot σαπρᾶς τινός pro αἰσχρῆς τις exhibentibus. Quinetiam pro κακορρύπου Suidas et paraphrasta Bodleianus κακοτρόπον habent. 4. κνήμας ego, κνήμης alii. In Athoo ita est verbum atramento recentiori oblitum ut aegre appareat terminatio. 5. πάση μάχην habet Athous. Latet corruptio.

6. ἰχθύας, see Phryn. p. 234, note.

8. τοσαύτ' ἔκερτόμησε. There is no reason why editors should have accepted Sauppe's conjecture, τοιαύτ'. 'He threw them as he washed his net a taunt or two.'

9. κρεῖσσον ἦν. For the idiomatic omission of ἄν see Goodwin, *Moods and Tenses*, § 49, 2, note 2.

10. ἠνίκα. See Phryn. p. 122. εἰς χοροῦς. The plural of a substantive here, as so often, takes the place of the infinitive of the corresponding verb. THEOC. 4, 55, ἀπολυμότεροι δι' αὐτὸ εἰς τὰς μάχας ἦσαν (= εἰς τὸ μάχεσθαι), where Cobet's alteration to ἦσαν is not required.

X. 1. ἦρα. Babrius follows the Attic usage in regard to this verb (see Index), the aorist being supplied by ἔραμαι.

3. χρυσίου πλήρης, 'loaded with ornaments of gold.' The plural is regularly found in this sense, as in an apt sentence of Plutarch, ἐδόκεις τις εἶναι διὰ τὰ χρυσία καὶ τὴν πορφύραν.

4. The correction κνήμας is necessary, see note on 2, 9, *supra*.

5. If πᾶσαν is right—and certainly the Athoan πάση is almost inexplicable if it is—it must equal παντοίαν.

9. αὐτῶν . . καθευδόντων. The simple εὔδω occurs in the spurious 116th fable. In Attic the compound verb is the more

ἦλθεν καθ' ὕπνου, καὶ φανείσα τῇ δούλῃ 10  
 'μή μοι χάριν σχῆς ὡς καλήν σε ποιούσῃ·  
 τούτῳ χολοῦμαι' φησὶν 'ὦ καλή φαίνῃ.'

## XI.

Ἄλώπεκ' ἐχθρὴν ἀμπέλων τε καὶ κήπων  
 ξένη θελήσας περιβαλεῖν τις αἰκίῃ  
 τὴν κέρκον ἄψας καὶ λίνον τι προσδήσας  
 ἀφῆκε φεύγειν· τὴν δ' ἐπίσκοπος δαίμων  
 εἰς τὰς ἀρούρας τοῦ λαβόντος ᾠδήγει 5  
 τὸ πῦρ φέρουσαν. ἦν δὲ ληίων ὥρη  
 καὶ καλλίπαις ἀμητὸς ἐλπίδων πλήρης.  
 ὁ δ' ἠκολούθει τὸν πολλὸν κόπον κλαίων  
 οὐδ' εἶδεν αὐτοῦ τὴν ἄλωνα Δημήτηρ.

12. Quod verbum Athous habet κεχόλωμαι, praesens in tempus convertit Meineke. Epimythium claudum, ut solet, addit Athous—

ἅπας ὁ τοῖς αἰσχροῖς ὡς καλοῖς χαίρων  
 θεοβλαβῆς τίς ἐστι καὶ φρένας πηρός.

XI. 5. Lectionem Athoam βαλόντος cum Abrensis in λαβόντος mutavi, neque ignoro tamen vocabulum rejectum in paraphrastis apparere. Saepius in codicibus sunt λαβεῖν et βαλεῖν confusa. Exhibet hic quoque Athous Epimythium—

χρὴ πρῶτον εἶναι μηδ' ἄμετρο θυμοῦσθαι.  
 ἔστιν τις ὀργῆς νέμεσις ἣν φυλαττοίμην  
 αὐτοῖς βλάβην φέρουσα τοῖς δυσοργήτοις.

frequently met with, but the simple is also used in prose and comedy (Arist. Av. 82; Nub. 12; Plat. Rep. 571 C; Phaedr. 267 A; Legg. 807 E, 823 E, 824 A; Symp. 203 B, etc. The future is *καθεύδῃω*, the imperfect *καθηῦδον* or *ἐκάθευδον*, according to the period; while the place of aorist is filled by *κατέδαρθον*, and of perfect by *καταδεδάρθηκα*. From the earliest period the verbs were used to complement each other; *c.g.* Od. 20, 141, οὐκ ἔθελ' ἐν λέκτροισι καὶ ἐν ῥήγεσσι *καθεύδειν*, | ἄλλ' ἐν ἀδεψήτῳ βοέῃ καὶ κώσων οἴων | ἔδραθ' ἐνὶ προδόμῳ; and in Attic there are many striking instances. Ar. Nub. 38 A, *ἔασον, ὦ δαιμόνιε, καταδάρθειν τί με*. B, *σύ δ' οὖν κάθειδε*. Plato Symp. 219 C, *καταδεδαρθηκώς* . .

*καθηῦδον*. Id. 223 B, *καθηῦδον* . . *καταδάρθειν* . . *καθεύδοντας* . . *καταδάρθειν*. Id. Apol. 40 D, *καθεύδων* . . *κατέδαρθεν*.

ἢ *θεός*, see Cobet, Mnem. iv. 122 (1855).

XI. 2. *ξένη* . . *αἰκίῃ*. It is idle to mention the conjectures which have been proposed for *ξένη*. They are due to ignorance of a rudimentary fact in Greek—the possession of an active and passive signification by such adjectives as *ξένος*. These are equivalent in meaning to the larger class of privative words like *ἀπειρατος*, *ἀβρατος*. Thus Sophocles (O. R. 219) could say *ἐγὼ ξένος μὲν τοῦ λόγου ξένος δὲ τοῦ πραχθέντος*, 'knowing nothing of the story,



## XII.

Ἄγρου χελιδὼν μακρὸν ἐξεπωτήθη,  
 εὔρεν δ' ἐρήμοις ἐγκαθημένην ὕλαις  
 ἀηδὸν' ὀξύφωνον· ἢ δ' ἀπεθρήνει  
 τὸν Ἴτυν ἄωρον ἐκπεσόντα τῆς ὄρης.  
 ἐκ τοῦ μέλους δ' ἔγνωσαν αἱ δὺ' ἀλλήλας,  
 καὶ δὴ προσέπτυσάν τε καὶ προσωμίλου. 5  
 χῆ μὲν χελιδὼν εἶπε 'φιλιτάτη, ζώεις;  
 πρῶτον βλέπω σε σήμερον μετὰ Θράκην·

XII. De hac fabula valde despero, si unquam ad ipsissima Babrii verba accedere licebit. Non desunt codices, sed inter se multum differunt. Primus inter tetrasticha edidit Aldus, anno 1505, p. 57, ex duobus exemplaribus, quibus paene dimidium fabulæ deest, videlicet, versus 5, 6, 9, 10, 14, 15, 16, 17, 18, 21, 22. Continet etiam codex Vaticanus. Codex Gudianus ab Eberhardo conlatus recensionem prope eundem atque Aldini exhibet.

and knowing nothing of the deed,' as he might also have said *ξένος αἰκίης*, 'knowing nothing of the affront.' The passive meaning is no less natural—*ξένη αἰκίη*, 'an unheard-of affront'—and appears in all lexica.

4. *ἐπίσκοπος δαίμων*, 'overseeing providence.' The expression might have been used by a classical writer, as is seen from Plato, *Legg.* 872 E, ἢ τῶν συγγενῶν αἰμάτων τιμαρὸς δίκη ἐπίσκοπος νόμῳ χρεῖται τῷ νῦν δὴ λεχθέντι.

5. *τοῦ λαβόντος*. There can be little question about the necessity of this reading. The verb *βάλλω* can be used of driving animals, as II. 23, 572, τοὺς ἵππους πρόσθε βαλῶν; *Theocr.* 4, 44, βάλλε κάτωθε τὰ μωσχία; but in these cases the added adverb makes all the difference, as does the following preposition in *βάλλ' ἐς κόρακας* and similar phrases, in which *βάλλω* is intransitive.

7. *ἄμητος*. I have here retained the accent of the manuscript, which, following *Boissonade*, all editors change to *ἄμητος*. The question must, I fear, remain unsettled. See *Chandler's Greek Accentuation*, § 324.

8. *τὸν πολὺν κόπον κλαίων*, 'bewailing his great affliction.'

9. *οὐδ' εἶδεν*, 'visited not. This

sense of *ἰδεῖν* (Lat. *visere*) is very rare. It does not seem to have any right to be called an Atticism, although *Thucydides* once uses it, 4, 125, τὸν *Περδικκάν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπλθεῖν*. So *Xen. An.* 2, 4, 15, ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι *Πρόξενον ἢ Κλέαρχον*. *Pseudo-Xen. Oec.* 11, 14, ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι εἰ τινα δεόμενος ἰδεῖν τυγχάνοιμι. *Philemon ap. Stob. Flor.* 113, 10, τί ποτ' ἐστὶν ἄρα διότι βούλεται μ' ἰδεῖν; | ἢ καθάπερ οἱ νοσοῦντες ἀλοῦντες σφόδρα, | τὸν ἱατρὸν ἂν ἴδωσιν οὐκ ἀλγοῦσ' ἔτι. *Dio. Cass.* 71, 35, 4, ἡσπάζετο τοὺς ἀξιωτάτους πρὶν τὸν πατέρα ἰδεῖν.

*ἄλωνα*. To a late Greek this substantive might follow any one of the types, *λεῶς*, *ἦρος*, *ἀγών*, or *αἰδώς*.

XII. 1. *ἀγροῦ*. In late Greek *ἀγρός* is often opposed to *ἡ ἐρημία*, *ἡ ἐρημος*, and has the sense of *cultivated land*. *New Test.*, *Luke ix.* 12, ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλις κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν' ὅτι ὤδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

4. 'Itys deprived of his beauty before his time.'

6. For *προσέπτυσαν* see *Phryn.* p. 373.

8. *μετὰ Θράκην* = *μετὰ τὰ ἐν Θράκῃ γενόμενα*, like *μετὰ τὰς Ἀθήνας* in line

αἰετὶς ἡμᾶς πικρὸς ἔσχισεν δαίμων, καὶ παρθένοι γὰρ χωρὶς ἡμεῖν ἀλλήλων.	10
ἀλλ' ἔλθ' ἐς ἀγρὸν καὶ πρὸς οἶκον ἀνθρώπων· σύσκηνος ἡμῖν καὶ φίλη κατοικήσεις, ὄπου γεωργοῖς, οὐχὶ θηρίοις ἄσεις.	13
τί σε δροσίξει νῶτον ἔννυχος στίβη, καὶ καῦμα θάλπει, πάντα καὶ κατακναίει;' τὴν δ' αὐτ' ἀηδὼν ὀξύφωνος ἡμείφθη· 'ἔα με πέτραις ἐμμένειν ἀοικήτοις, καὶ μή μ' ὄρεινῆς ὀργάδος σὺ χωρίσσης. μετὰ τὰς Ἀθήνας ἀνδρα καὶ πόλιν φεύγω·	20

10. Hunc versum post tertium decimum ponit Vaticanus codex. Causam explicabo. Versui tertio decimo et in Athoo et in Vaticano succedunt duo.

14. ὑπαιθρον ὕλην λείπε καὶ παρ' ἀνθρώποις  
15. ὁμώροφόν μοι δῶμα καὶ στέγην οἴκει.

quos ego quamvis incertus extrusi. Si vere sunt Babriani, certe tamen ad diversam recensionem referre oportet. Hoc propter versus 11-13 in marginem expulsi, postea in sedem non suam a Scriba Vaticano redditi sunt. 16. Ex Athoo edidi, nisi quod Vaticanum νῶτον pro Athoo νυκτὸς substitui. Sed pro ἔννυχος στίβη in Vaticano ἔνδροςος κοίτη apparet. 17. Ex Vaticano edidi, κατακναίει modo pro κατακαίει lecto. Quem in modum lectio Athoa πάντα δ' ἀγρότην τῆκει orta sit non video. 17. Hunc post versum exhibent alium manifeste suppositum Athous et Vaticanus—

ἄγε δὴ σεαυτὴν, σοφὰ λαλοῦσα, μῆνυσον, Athous.  
ἄγε μῆνυσον σεαυτὴν σοφὴ περ οὔσα, Vaticanus.

Quid velit Crusii conjectura μὴ σίνου pro μῆνυσον viro sobrio non liquet.

22. To any one accustomed to the later Greek authors this usage is very familiar. Thus it occurs eight times in the first book of Nonnus' Dionysiaca, and Heliodorus, Longus, etc., have only to be opened to supply instances.

13. For the late future ἄσω see Phryn. p. 377.

17. The phrase καὶ καῦμα θάλπει may be modelled on καὶ καῦμ' ἔθαλπει in Soph. Ant. 417, or it may not. It is really no more striking in Greek than 'the sun-heat warms' is in English, and may well have been used independently by Babrius. The compound κατακναίειν is not so common as διακναίειν, but such a signification as

it here bears—wear out, destroy—is as legitimate for the compound with κατά as for that with διά.

19. ἡμείφθη is rare even in late Greek.—Theocr. 7, 27; pseudo-Orpian. Cyn. 1, 19. Pindar and Xenophon anticipated the usage. See Phryn. p. 187.

20. 'Suffer me to abide in the desolate rocks, and sever me not from the mountain-meadow.' 'Οργὰς καλεῖται τὰ λοχμῶδη καὶ ὄρεινὰ χωρία καὶ οὐκ ἐπεργαζόμενα, ὅθεν καὶ ἡ Μεγαρικὴ ὄργὰς προσωνομάσθη τοιαύτη τις οὔσα περὶ ἧς ἐπολέμησαν οἱ Ἀθηναῖοι Μεγαρεῦσιν.—Harpoerotation.

22. ἀνδρα = ἀνθρωπον.

οἶκος δέ μοι πᾶς κἀπίμιξις ἀνθρώπων  
λύπην παλαιῶν συμφορῶν ἀναξαίνει.'

## XIII.

Ἀὐλαξι λεπτὰς παγίδας ἀγρότης πήξας  
γεράνους σποραίων πολεμίας συνειλήφει.  
τούτον πελαργὸς ἰκέτευε χολεύων  
(ὄμοῦ γὰρ αὐταῖς καὶ πελαργὸς ἠλώκει).  
'οὐκ εἰμὶ γέρανος, οὐ σπόρον καταφθείρω.  
πελαργὸς εἰμι (χῆ χροή με σημαίνει),  
πτηνῶν πελαργὸς εὐσεβέστατον ζῶων.'

5

24. Cum Athoo, Vaticano, et paraphrasi Bodleiana λύπην scribere malo quam μνήμην cum Aldinis et Gudiano. Epimythium Athous habet aliis codicibus ignotum—

παραμυθία τίς ἐστι τῆς κακῆς μοίρης  
λόγος σοφὸς καὶ μούσα καὶ φυγὴ πλήθους.  
λύπη δὲ πᾶσ' ὅταν τις εὐθηνῶν ὀφθῆ  
τούτοις ταπεινὸς αἰθῆς ὢν συνοικίση.

quod eruditi varie emendare temptarunt. Severitas mea vix patitur ut istas Graeculi sordes typis de novo tradam.

24. One of the Aldine copies reads ἀναφλέγει, the other ἀναφλέξει, for the Athoan and Vatican ἀναξαίνει. The former is a gloss changed into the future to restore the metre lost with the displaced ἀναξαίνει.

XIII. 2. σποραίων πολεμίας, 'foes of things sown,' or rather 'of things that relate to sowing.' The adj. σποραῖος is found only in this place; but notwithstanding this and the difficulty in its meaning, it is quite in keeping with much of the diction of Babrius. Certainly Fix's conjecture σποράων is not an emendation.

4. ὄμοῦ . . αὐταῖς. This use of ὄμοῦ with the dative is familiar to scholars from its occasional appearance in Homer, Herodotus, and the Tragedians; but in late Greek it occurs with great frequency, e.g. Oppian, Hal. 1, 508, 636, 650; 3, 484, 486; 4, 357; pseudo-Oppian, Cyn. 4, 258; Quintus Smyrnaeus, 7, 363, etc. We find even αὐτῆ ὄμοῦ σύργγι in Nonnus, Dionys. 1, 447.

ἠλώκει. From the index it will be seen that Babrius has used both forms of the aorist, ἐάλων and ἦλων, but only one of the pluperfect. The augmentation of the imperfect of ἀλίσκομαι is the same in all Greek, ἠλίσκομην; but the best Attic forms of the aorist and perfect are subject to dispute. That ἐάλων was excellent Attic can be proved, for it is required by the metre in Arist. Vesp. 355, ἕεις σαντὸν κατὰ τοῦ τείχους ταχέως ὅτε Νάξος ἐάλω; and occurs in an Attic inscription of the first half of the fourth century, C. I. A. II. 38, 14, ἐάλωσαν ἂν ἀ[ῖ τριήρεις] αἱ πολέμιαι. But was ἦλων un-Attic? The length of the alpha, and the analogy of the accusative plural of substantives in -εύς, makes ἦλων an improbable Attic form, although Homer may have used it, as did Herodotus. In the former it is found only in one passage (Od. 22, 230), and there ἐάλω might stand by synizesis, σῆ δ' ἦλω βουλῆ Πριάμου πόλις εὐρύαγια. The perfect stands on a

τὸν ἐμὸν τιθηνῶ πατέρα καὶ νοσηλεύω.  
 κακείνος ὦ πελαργέ, τίνι βίῳ χαίρεις  
 οὐκ οἶδα' φησίν, ἄλλὰ τοῦτο γνώσκω,  
 ἔλαβόν σε σὺν ταῖς ἔργα τὰμὰ πορθούσαις.  
 ἀπολῆ μετ' αὐτῶν τοιγαροῦν μεθ' ὧν ἦλως.'

10

## XIV.

Ἄρκος φιλεῖν ἄνθρωπον ἐκτόπως ἤχει  
 νεκρὸν γὰρ αὐτοῦ σῶμ' ἔφασκε μὴ σύρειν.

XIII. Epimythium addit codex, versus duo—

κακοῖς ὀμιλῶν ὡς ἐκείνοις μισηθήσῃ,  
 κἂν μηδὲν αὐτὸς τοὺς πέλας καταβλάψῃ.

XIV. In dubio manet utrum quatuor hi versus Babrio ipsi sint tribuendi an ex pluribus contraxerit tetrastichista. 1. Athous ἄρκτος exhibet; ego autem ἄρκος scripsi, Suidae codices secutus, quorum omnes in vocabulo ἄρκος, aliquot etiam in vocabulo ἐκτόπως formam breviorē habent.

different footing, as in it the alpha is short, just like the o in *ἑώρακα*. In this way contraction might more easily take place, and both forms be in use. Verse does not help us at all, as in Aesch. Ag. 30, *ἔάλωκεν* might be replaced by *ἤλωκεν*, and *ἤλωκε* by *ἔάλωκε* in Antiphanes ap. Athen. 3, 103 E, *ἡ τριηραρχῶν ἀπήγγξατ'*, *ἡ πλέον ἤλωκέ ποι*; as also *ἤλωκένας* by *ἔαλωκένας* in Xenarchus ap. Athen. 6, 225, D, *εἴποις ἂν αὐτοὺς ἀρτίως ἤλωκένας*. The facts are probably these, that in Attic of the best age *ἔάλων* and *ἔάλωκα* were the recognised forms, and that while *ἔάλων* held out much longer than *ἔάλωκα*, which towards the close of the period was being replaced by *ἤλωκα*, on the other hand *ἀναλίσκω*, whether connected or not with *ἀλίσκομαι*, always augmented in eta, *ἀνήλωσα*, *ἀνηλώθην*, etc.

In pure Attic *ἀλίσκομαι* is practically the only passive of *αἰρῶ*, for although Thucydides (2, 94) uses *ἤρῃσθαι*, and Plato (Soph. 261 C) *ἤρῃμένον εἶη*, as also (Phaedr. 253 C) *αἰρεθῆν* and *αἰρεθῆς* (Rep. 613 D), *αἰρεθέντες*, and (Phaed. 81 B) *αἰρετός*, still so few instances as these count as nothing against the numerous

examples of *ἔάλων* and *ἔάλωκα*. Of *αἰρούμαι*, *ἤρούμην*, *αἰρήσομαι*, with the meaning 'be taken,' there are no instances at all. These words signified respectively, 'I choose' or 'I am chosen,' 'I was choosing' or 'being chosen,' 'I shall choose' or 'be chosen,' as *ἤρέθην* meant 'I was chosen,' and *ἤρημαι* 'I have chosen' or 'been chosen.' One must go to tragedy to find *αἰρούμαι* and its tenses taking the place of *ἀλίσκομαι* and its tenses. [Eur. Med. 624; Soph. O. C. 1148; Eur. Supp. 635, etc.]

XIV. 1. *ἐκτόπως φιλεῖν* 'bore a strange love.' Suidas quotes this line after the gloss *Ἐκτόπως* μεγαλῶς, ἀπρεπῶς, παρηλλαγμένως, and also adds a sentence from Procopius, in which the adverb bears the same signification, *εἰδ' ἕστερον αὐτοῦ ἐρασθείσα ἐκτόπως*. The word is frequent in late Greek.

2. *νεκρὸν . . σῶμα*. Observe the unclassical use of *νεκρός* as an adjective.

*ἔφασκε μὴ σύρειν*. I have forborne to mention the reading of the codex—*ἔφασκεν*—as it is more likely due to a simple dittographia (cursive or uncial), or to the late love of the ephelkustic Nu, than a remnant of an original *ἔφασκεν οὐ*. Any one who is acquainted

πρὸς ἣν ἀλώπηξ εἶπε ‘ μᾶλλον ἡρούμην  
εἰ νεκρὸν εἶλκες, τοῦ δὲ ζῶντος οὐχ ἦπτου.’

## XV.

Ἀνὴρ Ἀθηναῖός τις ἀνδρὶ Θεβαίῳ  
κοινῶς ὀδεύων, ὥσπερ εἰκός, ὠμίλει.  
ῥέων δ’ ὁ μῦθος ἦλθε μέχρῃς ἡρώων·  
μακρὴ μὲν ἄλλως ῥῆσις οὐδ’ ἀναγκαίη·  
τέλος δ’ ὁ μὲν Θεβαῖός υἱὸν Ἀλκμήνης  
μέγιστον ἀνδρῶν, νῦν δὲ καὶ θεῶν ὕμνει·

5

4. Omnino fere hic parcit lectori epimythiasta, mox tribus fabulis ingenium suum negaturus—

ὁ ζῶντα βλάπτων μὴ νεκρόν με θρηνεῖτω.

with late Greek must acknowledge that the tendency to substitute μή for οὐ in classical texts must have been very strong during certain periods of their transmission. There is a telling instance of a corruption due to this cause in a passage of Alexis quoted by Athenaeus, i. 21 D—

ἐν γὰρ νομίζω τοῦτο τῶν ἀνελευθέρων  
εἶναι τὸ βαδίζειν ἀρρήθμως ἐν ταῖς ὁδοῖς,  
ἐξὸν καλῶς· οὐ μῆτε πράττεται τέλος  
μηδὲν ἡμᾶς μῆτε τιμὴν δόντα δεῖ  
ἐτέρων λαβεῖν, φέρεῖ δὲ τοῖς μὲν χρωμένοις  
δόξης τιν’ ὄγκον κτε.

Suidas, s. v. ἀναλαμβάνειν, reads v. 3 thus—

ἐξὸν καλῶς οὐ μῆποτε πράττεται τέλος  
μηδεὶς γὰρ ἡμᾶς κτε.

The words of Alexis were of course—

ἐξὸν καλῶς· ὡς οὐδὲ πράττεται τέλος  
οὐδὲν παρ’ ἡμῶν οὐδὲ τιμὴν δόντα δεῖ  
ἐτέρων λαβεῖν κτε.

The ὡς was lost through the preceding καλῶς, the οὐ converted into οὐδ to supply the connecting link; while the missing negative was inserted according to late usage, and assimilated the following negatives to itself.

Notwithstanding this, Babrius may well have written μή here, as he belonged to the offending age, or at worst the fault may be ascribed to the tetra-

stichist to whom the fable probably owes its present shape. In classical Greek οὐ was required after φημί or φάσκω as certainly as in the rather more numerous cases in which it precedes the verb (Xenophon as usual is an exception). In one point Babrius deserves credit. He never commits the fault of Xenophon, and of modern imitators of Attic Greek, in putting a ὅτι or ὡς after φημί or φάσκω, although in 97, 4, he falls as low as they do, and employs an infinitive after εἰπεῖν, ‘to say.’

3. μᾶλλον ἡρούμην. For this use of the imperfect without ἀν, so well known in the case of ἐβουλόμην, see Goodwin, § 49, 2 (C).

XV. 3. ‘And flowing on, their conversation turned upon heroes,’ *lit.* ‘came as far as.’ For the late form μέχρῃς, see Phryn. p. 64.

4. ‘Tedious in other respects was their talk and nothing to the purpose, but at last the Theban lauded the son of Alcmené as (once) the greatest of men, and now-a-days one of the gods. But the man from Athens would have it that Theseus was far the better of the two, and had in truth been granted a lot divine, whereas Herakles had that of a servant.’ The younger student must be careful to avoid translating ὕμνει, ‘began to laud.’ The imperfect tense in Greek has never such a signification, although the aorist may.

ὁ δ' ἔξ Ἀθηνῶν ἔλεγεν ὡς πολὺ κρείσσω  
 Θησεὺς γένοιτο, καὶ τύχης ὁ μὲν θείης  
 ὄντως λέλογχεν, Ἑρακλῆς δὲ δουλείης.  
 λέγων δ' ἐνίκα· στρωμύλος γὰρ ἦν ῥήτωρ.  
 ὁ δ' ἄλλος ὡς Βοιωτὸς οὐκ ἔχων ἴσην  
 λόγοις ἄμιλλαν εἶπεν ἀγρίῃ μούσῃ·  
 'πέπαυσο· νικᾶς. τοιγαροῦν χολωθείη  
 Θησεὺς μὲν ἡμῖν, Ἑρακλῆς δ' Ἀθηναίοις.'

10

## XVI.

Ἄγροικος ἠπειλήσε νηπιῶ τίτθῃ,  
 κλαίουτι 'παῦσαι, μὴ σε τῶ λύκῳ ῥίψω.'

7. ἔλεγεν ὡς . . γένοιτο . . λέλογχεν. Observe the idiomatic change of mood. In direct speech we should have ἐγένετο and λέλογχεν. The latter is to all intents and purposes a present, being often joined with such a word as ἔχω. The form is poetical and late, the Attic word being εἴληχα. The most common construction of λέγω in this sense is a following infinitive, but it is also frequently followed by ὅτι. The present construction with ὡς is the rarest of the three.

9. δουλείης. Herakles married Hebe, the waiting woman of Olympus.

13. πέπαυσο, 'stop! stop!' The perfect imperative passive or middle is very rare in the second person, and hardly used at all except in verbs whose perfect has the force of a present, as μέμνησο, remember thou; κείσο, be thou placid; ἔρρωσο, farewell; πέπαυσο, quiesce. Arist. Vesp. 142, σὺ δὲ τῆ θύρα πρόσκεισο. Dem. 721, 6, ἀκούετε, ὦ ἄνδρες δικασταί; λέγε αὐτοῖς αὐτὸ τοῦτο πάλιν . . . πέπαυσο. Such perfects are found in all moods co-ordinated with presents, Soph. Phil. 1279, εἰ δὲ μὴ τι πρὸς καιρὸν λέγων | κυρῶ, πέπαυμαι. Bato, comicus, ap. Athen. xiv. 662 C, τὰς νύκτας οὐ καθεύδομεν, | οὐδ' ἀναπεπαύμεθ', ἀλλὰ κάεται λύχνος, | καὶ βιβλί' ἐν ταῖς χερσί, καὶ φροντίζομεν—where ἀναπεπαύμεθ' is a certain emendation of Colbet for ἀναγεγράμμεθ'. Pherecrates ap. Athen. iii. 75 b, κάθενδε τῆς μεσημβρίας, | κᾶτα σφακέλιζε καὶ πέπρησο καὶ βῶα. Brunek. Analacta, II. 413, τοῦνεκά μοι, βέλτιστε, τότε ζῶον

πεφύλαξο. Arist. Nub. 294, αὐτὰς τετρεμάλω καὶ πεφύβημαι. Thuc. 6, 17, μὴ πεφύβησθε.

Of cases in which the present force of the perfect is not so well established there are extremely few, as ἄλευσο in Arist. Thesm. 1208, 'have your liberty at once'; and Xen. Cyr. 4, 2, 7, καὶ σὺ ἡμῖν πιστὰ θεῶν πέποιησο καὶ δεξιὰν δός, 'offer assurances once for all.' But not even Xenophon could have used δέδωκε instead of δός in this sentence. For till late Greek there is not one case of a perfect imperative active, except when the perfect indicative is regularly used as a present tense, and even then the ending of the imperative is always -θι. Six of these occur in Attic verse or prose—Arist. Av. 206, ἔσταθι; Soph. El. 50, ἐστάτω; II. 22, 365, τέθναθι; Plat. Legg. 933 E, τεθνάτω; Arist. Vesp. 198, Ach. 335, Thesm. 692, κέκραχθι; Vesp. 415, κεκράγατε; Eq. 230, Vesp. 373, δέδιθι; Ach. 133, κεχλήγατε; Aesch. Eum. 598, πέπισθι. A seventh is found in Homer and Hesiod—Od. 20, 18; II. 5, 382; 1, 586; Hesiod. Op. 718, τέτλαθι; Od. 16, 275, τετλάτω.

The best proof of the difference between the active and the passive in this respect is, that nowhere does the third person of the perfect imperative active occur in the construction so frequent in the corresponding part of the passive, e.g. Ilys. 168, 24, περὶ μὲν οὖν τοῦτων τοσαῦτά μοι εἰρήσθω.

XVI. 2. παῦσαι, μὴ σε . . ῥίψω. It has been too little observed that an im-

ὁ λύκος δ' ἀκούσας τήν τε γραῦν ἀληθεύει  
 νομίσας ἔμεινεν ὡς ἔτοιμα δειπνήσων,  
 ἕως ὃ παῖς μὲν ἐσπέρης ἐκοιμήθη, 5  
 αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως  
 ἀπῆλθε ἰωθραῖς ἐλπίσιν παρεδρεύσας.  
 λύκαινα δ' αὐτὸν ἢ σύνοικος ἠρώτα  
 ' πῶς οὐδὲν ἄρας ἦλθες ὡσπερ εἰώθης; '  
 ὃ δ' εἶπε ' πῶς γάρ, ὅς γυναικὶ πιστεύω; ' 10

XVI. 9. Duo ultimi versus fortasse sunt corrupti, sed nihil aliud in Athoo mutavi quam γυναικὸς in γυναικί. Eberhardus pro ὡσπερ emendavit ὄνπερ, et Naberus πῶς γὰρ οὐ γυναικί πιστεύσας; legendum esse statuit. Incertioribus incerta antepono.

perative influences constructions only in a less degree than a negative or an interrogative. The most striking example is the collocation πρὸς ταῦτα, meaning 'wherefore,' which in Attic is found only with imperatives. The present line supplies an instance of a similar Attic refinement, which the index will show that Babrius did not always observe. Unlike Homer and even their own tragedians, the Athenian writers of prose and comedy avoided μή = lest, except the clause introduced by it followed an imperative or a construction equivalent to an imperative. Arist. Vesp. 162, ἴθ' ἀντιβολῶ σ' ἐκφρες με μὴ διαραγαῶ. Eccl. 28, φέρε νυν ἐπαναχωρήσω πάλιν, | μὴ καί τις ὢν ἀνὴρ ὁ προσίων τυγχάνει. Cratinus ap. Zonaram, II. 1168, τὴν χεῖρα μὴ πῖβαλλε, μὴ κλάων κάθη. Eubulus ap. Athen. xiv. 622 F, ἐπειγ' ἐπειγε, μὴ ποθ' ὡς λύκος χανῶν | καὶ τῶνδ' ἁμαρτῶν ὕστερον συχνὸν δράμης. Antiphanes ap. Athen. viii. 338 E, οὐ βαλεῖς πάλιν | εἰς τὴν θάλατταν καὶ πλυνεῖς; μὴ φῶσί σε κτε. Arist. Thesm. 529, ὑπὸ λίθῳ γὰρ παντὶ που χρῆ μὴ δάκνη βῆτωρ ἄθρεῖν. Menander, Monost. 358, μὴ σπεύδε πλουτεῖν μὴ ταχὺς πένης γένη. Xenophon of course violates this, as all other peculiarly Attic rules, e.g. Anab. 4, 4, 21; Cyr. 1, 4, 25; 2, 4, 12; and in Thucydides it is not by any means absolute, 4, 22, ὁρῶντες δὲ οἱ Λακεδαιμόνιοι οὐτε σφίσιν οἶόν τε ὃν ἐν πλῆθει εἶπεν . . μὴ ἐς τοὺς ξυμμάχους διαβληθῶσιν εἰπόντες καὶ οὐ τυχόντες. It is also an Attic tendency—the exceptions

are too many to allow of my calling it a rule—to confine ὡς ἄν, and ὅπως ἄν, in final clauses to such as follow an imperative mood or its equivalent.

6. λύκος χανῶν ὄντως, 'a gaping wolf if ever there was one.' The proverb is found in Aristophanes, Lys. 629, λύκος κεχηνώς, and in many other writers. Cp. Diogenianus, vi. 20, Λύκος ἔχανεν' ἐπὶ τῶν τῆς ἐλπίδος ἀποτυγχανόντων. Οἱ γὰρ λύκοι ἀθρήϊα περιπεσόντες, χαλνοῦσι διερχόμενοι, where Leutsch has an exhaustive note.

7. ἰωθραῖς ἐλπίσιν παρεδρεύσας. This may be translated in two ways, according as we decide to regard the metaphor as derived from a lecture-room or a sick bed:—(1) 'after lending an ear to stupid hopes,' Suidas sub vocabulo Χοιρίλος Σάμιος' Ἡροδότῳ τῷ ἱστορικῷ παρεδρεύσαντα λόγων ἐραστῆθηναι. (2) 'after nursing stupid hopes,' infra, 95, 31. Diod. 14, 71, οἱ τοῖς κάμνοῦσι παρεδρεύοντες.

9. I have here retained the manuscript reading, εἰώθης, as probably the form written by Babrius. Although in his day the late ending -eis may have been general, yet his verses are so plainly the work of a lettered grammarian that Atticising is always to be looked for. At the same time this fact makes certainty in such a case all the more impossible, and I have not altered the manuscript throughout so as to make it consistent in the matter of the pluperfect active inflections. See Phryn. pp. 229 ff.

## XVII.

Αἴλουρος ὄρνεις οἰκίης ἐνεδρεύων  
 ὡς θύλακός τις πασσάλων ἀπηρτήθη.  
 τὸν δ' εἶδ' ἀλέκτωρ πινυτὸς ἀγκυλογλώχιν,  
 καὶ ταῦτ' ἐκερτόμησεν ὀξὺ φωνήσας·  
 ' πολλοὺς μὲν οἶδα θυλάκους ἰδὼν ἤδη·  
 οὐδεὶς δ' ὀδόντας εἶχε ζῶντος αἰλούρου.'

5

## XVIII.

Βορέῃ λέγουσιν ἠλίῳ τε τοιαύτην  
 ἔριν γενέσθαι, πότερος ἀνδρὸς ἀγροίκου  
 ὀδοιποροῦντος τὴν σίσυρναν ἐκδύσει.

XVIII. 3. Editores caeteros secutus, σισύρναν, quod dant Athous et Suidas, in σίσυρναν mutavi. Ultimo autem in versu σίσυρναν pro σισύρναν dedi utpote minus in numeros Babrii offendens. Alios tres versus, sine dubio suppositos, addit Athous, quorum duo posteriores ut epimythium proponit, vocabulo λέγει paullulum extra ordinem scripto—

Βορρᾶς μὲν οὕτως συγκριθεὶς ἐνικήθη,  
 λέγει δ' ὁ μῦθος 'πρᾶότητα, παῖ, ζήλου,  
 ἀνύσεις τε πειθοὶ μάλλον ἢ βία ῥέζων.'

XVII. 1. ὄρνεις οἰκίης. Athenaeus (ix. 373 A, ff.) has a long note on ὄρνεις, showing that in his time ὄρνιθες and ὄρνιθια were only used of hens, and ἀλεκτρύονες and ἀλέκτορες (H. Stephanus, for MS. ἀλεκτρορίδες) of cocks; whereas in classical times ὄρνεις and ὄρνιθες were used of both genders and all kinds of birds; while ἀλεκτρύων was applied to a domestic fowl, and might be either masculine or feminine.

In place of the Babrian phrase Aeschylus (Eum. 866) has ὄρνις ἐνοίκιος; and ὄρνις ἢ κατὰ οἶκον, ὄρνις κατοικίδιος, ὄρνις ἡμέρος, are also found.

3. ἀγκυλογλώχιν is met with only here in all Greek. It refers to the beak and not to the spurs. Homer applies ταυηγλώχιν and τριγλώχιν to an arrow, and his late epic imitator Nonnus is fond of similar compounds, 1, 151, πνριγλώχινος δίστοῦ; Id. 295, πνριγλώχινι κεραυνῷ; 2, 676, πολυγλώχινε κεραυνῷ; 5, 256, πολυγλώχινε καλύπ-

την; 6, 23, ἰσογλώχινι τριγώνῳ; 138, λιθογλώχινε ὄχημα.

4. ταῦτα for classical τὰδε, as τσαῦτα for τσάδε, supra, 9, 8, see Index.

5. 'Many bags do I remember to have seen ere now.' The perfect (English) signification conferred upon aorists by collocation with the χρονικά ἐπιρρήματα, ἤδη, πολλάκις, οὕτω, is too well known to require illustration.

XVIII. 1. 'They say that between north wind and sun this quarrel arose, which of them should strip the cloak from a countryman on the road.'

3. If we are to credit Pollux, σίσυρνα is not merely a late form of σισύρα, but was used by Aeschylus—Poll. 10, 186, φαίης δ' ἂν καὶ σίσυρναν, Δισχύλου ἐν Κήρυξι σατύροις λέγοντος, Καὶ τῆς σισύρνης τῆς λεοντείας. If σίσυρνα is the right reading in l. 13, it must be written proparoxytone, as it sometimes is in the texts of grammarians. Aristophanes often employs the word, but



βορέης δ' ἐφύσα πρώτος οἶος ἐκ Θράκης,  
βίη νομίζων τὸν φοροῦντα συλλήσειν·  
ὁ δ' οὐ μεθῆκε μᾶλλον, ἀλλὰ ῥιγώσας

always in a part of the line which admits of either a long or a short ultimate. If the latter is the true quantity, the word can hardly be genuine Greek, connected with *τίτυρος*, but of foreign origin. Gregorius Corinthius, p. 540, *σίσυρνα* (?) *βαρβαρικὸς χιτῶν*. Pollux, 7, 70, explains *σίσυρνα* as *χιτῶν σκῦτινος, ἐντριχος, χειριδωτός*: *Σκυθικὸν τὸ χρῆμα· ἡ σίσυρνα περιβλήμα ἂν εἴη ἐκ διφθέρας*. Other grammarians and lexicographers simply confuse. In short, whether *σίσυρνα*, *σισύρα*, or *σίσυρα*, the article was plainly a rug which might be worn as a rude wrap, either as it was or with appurtenances of strings and buckles.

5. *νομίζων . . συλλήσειν*. Babrius is as accurate in the construction of verbs of thinking as of hoping and expecting (*supra*, 9, 2). In other words, he wrote as a reasonable man must. There are in Attic at all events no genuine exceptions to the law that verbs of thinking, when referring to the future, must be followed by the future infinitive (or more rarely *ἔτι*, very rarely *ὡς*, with future). Of those mentioned by Goodwin—who himself plainly does not think much of them—there is none which is not due to mistakes in copying of the most familiar kind, proved to be mistakes over and over again, as often as a single valuable manuscript has been preserved by the side of inferior ones. (*N.B.*—The quotation from Aesch. Sept. 429, is misleading and has no business there. *σχεθεῖν* does not refer to future time, as is shown by the following *προσῆκασεν*.) All other cases I have met with are of the same kind.

6. *ὁ δ' οὐ μεθῆκε μᾶλλον*. 'He did not let it go the more for that.' The more usual expression is *οὐδὲν μᾶλλον*. Thuc. 2, 70, *αἱ ἐς τὴν Ἀττικὴν ἐσβολαὶ οὐδὲν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους*. Aristot. Eth. Nic. 9, 5, 1167, *αἱ, μὴ γὰρ προησθεις τῇ ιδέᾳ οὐθεις ἐρά, ὁ δὲ χαίρων τῷ εἶδει οὐθὲν μᾶλλον ἐρά, ἀλλ' ὅταν καὶ ἅπαντα ποθῆ καὶ τῆς παροντίας ἐπιθυμῆ. οὕτω δὴ καὶ φίλους οὐχ ὅλν τ' εἶναι μὴ εὖνους γενομένους, οἱ δ' εὖνοι οὐθὲν μᾶλλον φιλοῦσι*.

*ῥιγώσας*, 'shivering and clutching with his hands his skirts all round, he sat with his back resting on a projecting rock.' The two verbs *ῥιγῶω* and *ιδρώω* stand by themselves among verbs in *-ωω*, both in meaning and in form. *Ῥιγῶω* in Attic certainly contracted in *ω* instead of *ου*. Moeris has the glosses: (1) *Ῥιγῶντος Ἀττικοί, ῥιγοῦντος Ἑλληνες*; (2) *Ῥιγῶν Ἀττικοί, ῥιγοῦν κοινῶς, ῥιγοῦ Ἑλληνες* (correct *ῥιγῶ Ἀττικοί, ῥιγοῦ Ἑλληνες*).

The scholiast on Arist. Vesp. 446, makes the same statement, and *ῥιγῶν* has to be read in Av. 935; Ach. 1146; Nub. 443; Plat. Rep. 440 C. Also *ῥιγῶ* subj. in Plat. Phaed. 85 A; Gorg. 517 D. *ῥιγῶσι* indic. in Phil. 45 B; *ῥιγῶ*, Theat. 152 B. In some of these cases the best MSS. already present the true forms. The other, *ιδρώω*, was similarly anomalous, but it does not happen to occur in Attic, in which *ιδίω* took its place; Arist. Ran. 237; Pax. 85; Av. 791; Plat. Tim. 74 C; cp. *ἀνιδίτι*, Plato, Legg. 718 E. I leave it to comparative philologists to explain the origin of the *-ωω* of these verbs, which will perhaps be found to differ from that of other verbs with this ending. Their other anomaly, however,—that of a neuter signification,—is shared by *μεσῶω*. The great name of Shilleto is in favour of translating *πραιώσειν* as active in Thuc. 2, 67; but in his note\* on the passage that scholar has forgotten *ιδρώω*, *ῥιγῶω*, and *μεσῶω*. Most of the forms of *μεσῶω* which occur might come from *μεσέω* as well as *μεσῶω*, but there remains the recalcitrant infinitive *μεσοῦν* in Plato, Phaedr. 241 D; Symp. 175 C; Rep. 618 B. The anomaly probably arose from false analogy, and *μεσῶων*, *μεσοῖη*, *μεσοῖνης*, *μεσοῖν* (partc.), etc., may have produced a false present *μεσῶω*. The question of the confusion of *σκηνώω*, *σκηνέω*, *σκηνόω*, is too long to be treated here.

\* The note belongs to the portion that really came from the pen of Shilleto. With many scholars I regret that the second book of his Thucydides was not published just as he left it, *ἔχουσι αἰσθησιν οἱ τεθνηκότες*.

καὶ πάντα κύκλω χερσὶ κράσπεδα σφίγξας  
 καθήστο, πέτρης νῶτον ἔξοχῇ κλίνας.  
 ὁ δ' ἥλιος τὸ πρῶτον ἠδὺς ἐκκύψας  
 ἀνήκεν αὐτὸν τοῦ δυσηνέμου ψύχους, 10  
 ἔπειτα δ' αὖ προσήγε τὴν ἀλὴν πλείω·  
 καὶ καῦμα τὸν γεωργὸν εἶχεν ἑξαίφνης,  
 αὐτὸς δὲ ῥίψας τὴν † σίσυραν ἐγυμνώθη.

## XIX.

Βότρυς μελαίνης ἀμπέλου παρωρεῖη  
 ἀπεκρέμαντο. τοὺς δὲ ποικίλη πλήρεις  
 ἰδοῦσα κερδῶ πολλάκις μὲν ὠρμήθη  
 πηδῶσα ποσσὶν πορφυρῆς θιγεῖν ὄρης·  
 ἦν γὰρ πέπειρος κεῖς τρυγητὸν ἀκαίη. 5  
 κάμνουσα δ' ἄλλως (οὐ γὰρ ἴσχυε ψάθειν),

XIX. 6. Pro hoc versu habet sub vocabulo αἰώρα Suidas duo—

ὡς δ' οὐκ ἐφικνεῖτ' ἄλλ' ἔκαμνε πηδῶσα  
 οὐδὲν κρεμαστῆς σχοῦσα πλείον αἰώρας,

de quibus alio jam disserui.

11. ἀλὴν for ἀλέαν, like κωλῆ for κωλέα, and νῆ for νέα.

12. καῦμα . . εἶχεν = ἐθερμαίνετο ὁ γεωργός. Babrius is fond of this periphrase with εἶχον. Had he meant to convey the aorist force he would have used ἔσχον, according to the distinction between the two words constantly observed in Greek. Eberhard suggests εἶλεν in this and the other passages, often ruining the sense, and evidently ignorant of the above distinction. The confusion between λ and χ is notorious (Bast. pp. 724, 738, etc.); but so consistent a mistake is impossible.

13. αὐτός = sponte.

XIX. 1. 'Bunches of grapes were hanging from a swarthy vine on a hill-side. A crafty fox, seeing them ripe to bursting, tried with many a bound to reach the fresh purple fruit.' Why a difficulty should have been made of παρωρεῖη passes my comprehension. The conjectures are all as bad as they are

futile. The word bears the sense required here in many authors, and the absence of ἐν is only an instance of the oligoprothesiê so common in Babrius and other late Greek writers. In Attic prose of course the dative of place, like the dative of time, is not found without ἐν, except in a small class of frequently occurring words (in Thuc. 4, 26, σοῖσι δὲ γαλήνῃ κινδυνεύσειαν, we should read δ' ἐγ γαλήνῃ); but Babrius is neither an Attic writer nor a prosaist.

3. ὠρμήθη. Babrius is always correct in his use of this class of passives, and does not employ absurdities like ὠρησάμην, ἐφοβησάμην, εὐωχησάμην, which disfigure the diction of most late writers of Greek down to our own day. (See Phryn. p. 188 ff.)

5. τρυγητὸν. For accent see 11, 7, supra.

6. ἴσχυε ψάθειν. Babrius elsewhere makes the upsilon long before a vowel (see Index), and Nauck would here

παρήλθεν οὕτω βουκολούσα τὴν λύπην·  
 ‘ὄμφαξ ὁ βότρυς, οὐ πέπειρος, ὡς ὤμην.’

## XX.

Βοηλίας ἄμαξαν ἦγεν ἐκ κόμης.  
 τῆς δ’ ἐμπεσοῦσης εἰς φάραγγα κοιλώδη,  
 δέον βοηθεῖν αὐτὸς ἀργὸς εἰστήκει,  
 τῷ δ’ Ἑρακλεῖ προσηύχεθ’, ὃν μόνον πάντων  
 θεῶν ἀληθῶς προσεκύνει τε κἀτίμα. 5  
 ὁ θεὸς δ’ ἐπιστὰς εἶπε ‘τῶν τροχῶν ἄπτου  
 καὶ τοὺς βόας κέντριζε. τοῖς θεοῖς δ’ εὐχου,  
 ὅταν τι ποιῆς καυτός, ἢ μάτην εὐξῆ.’

## XXI.

Βόες μαγείρους ἀπολέσαι ποτ’ ἐζήτου  
 ἔχοντας αὐτοῖς πολεμῖην ἐπιστήμην.  
 καὶ δὴ συνηθορίζοντο πρὸς μάχην ἤδη  
 κέρατ’ ἀποξύνοντες, εἰς δέ τις λίην  
 γέρων ἐν αὐτοῖς, πολλὰ γῆς ἀροτρεύσας, 5  
 ‘οὔτοι μὲν ἡμᾶς’ εἶπε ‘χερσὶν ἐμπίροις

7. Pro παρήλθεν levi et usitata mutatione ἀπῆλθεν proposuit Burges in Aesch. Supp. 920, sed παρήλθεν aequè bonum est.

XXI. 5. Manifesta fraude πολλὰ γὰρ ἦν Athous habet, πολλὴν γῆν Vaticanus. In πολλὰ γῆν Laemannus correxit, πολλὰ γῆς ego.

substitute ἔσθενεν, but needlessly. The class of verbs in *uv* is a very small one, and consists of the following members: —(1) with *v* always short, ἀρύω, βρύω, κλύω (Impfe. κλύθι, long), μεθύω, πληθύω; (2) with *v* always long, δακρύω, καττύω, κνύω, μηρύομαι, ξύω, τρύω, ὕω, βρενθύομαι; (3) with *v* long or short before a vowel, long before a consonant, γηρύω, δύω, ἰδρύω, ἰσχύω, κωκύω, κωλύω, λύω, μηνύω, φητύω, φύω, ὠρύομαι. The others, ἀρτύω, θύω, κύω, πτύω, must have their quantities learned by use, and even of the three classes named several vary in quantity with the dialect in which they occur.

XX. 1. ἄμαξαν ἦγεν = ‘plaustrum agebat,’ a Latinism.

2. φάραγγα κοιλώδη appears to be much too strong an expression.

XXI. 4. Knoell’s preference for the Vatican reading ἀποξύναντες here, as for Nauck’s conjecture καμοῖσα in 19, 6, is baseless. Even in classical Greek the present would be more natural here; and as for the other passage, I hold that the metre proves that Babrius often used a present where in classical Greek an aorist would be necessary, and that conjecture of this quality in a writer of a late conventional style is of no value.

σφάζουσι καὶ κτείνουσι χωρὶς αἰκίης·  
 ἦν δ' εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους,  
 διπλοῦς τότ' ἔσται θάνατος· οὐ γὰρ ἐλλείψει  
 τὸν βοῦν ὁ θύσων κὰν μάγειρος ἐλλείψει.

10

## XXII.

Βίου τις ἤδη τὴν μέσῃν ἔχων ὄρῃν  
 (νέος μὲν οὐκ ἦν, οὐδέπω δὲ πρεσβύτης)  
 λευκαῖς μελαίνας μιγάδας ἐκλόνει χαίτας,  
 εἶτ' εἰς ἔρωτας ἐσχόλαζε καὶ κόμους.  
 ἦρα γυναικῶν δύο, νέης τε καὶ γραιῆς,  
 νέον μὲν αὐτὸν ἢ νεήνις ἐζήτει  
 βλέπειν ἔραστὴν, συγγέροντα δ' ἢ γραιήν.

5

7. σφάζουσι καὶ κτείνουσι cum Athoo legere malo, quam cum Knoellio κόπτουσι καὶ σφάζουσι, [σφάζουσι καὶ κόπτουσι Vat.], vel σφάζουσι κάκτείνουσι cum Nabero. Epimythium jamdudum a Lachmanno saeptum in Vaticano non invenitur—

ὁ τὴν παροῦσαν πημονὴν φεύγειν σπεύδων  
 ὀρᾶν ὀφείλει μὴ τι χεῖρον ἐξεύρη.

XXII. 3. Accusativum λευκάς in λευκαῖς dativum mutavi, hujusmodi asyndeti haud patiens.

7. σφάζουσι καὶ κτείνουσι, 'cut our throats and kill us.' σφάζω (Att. σφάττω) is a butcher's word. Arist. Pax. 1018, εἶθ' ὀπως μαγειρικῶς σφάζεις τὸν οἶν.

10. ὁ θύσων. The idiom is too common to require illustration—Soph. Ant. 261, οὐδ' ὁ κωλύσων παρῆν.

ἐλλείψει = defecerit.

XXII. 1. 'A certain man, already in the mid-season of life—young he was not, but not yet old—was blending his dark hair with a sprinkling of white.' *Lil.* 'was confusing his dark hair mixed (*i.e.* by a mixture) with white.' The alteration generally adopted by editors, viz. λευκάς μελαίνας, is to me incomprehensible without proof that in those days hair became black with age. The Greek idiom, by which a person is said himself to produce the changes of physical and mental state which take place in him, is never sufficiently attended to by editors, who

do not carry it further than its simplest form seen in phrases like φῦσαι ὀδόντας (ὀδοντοφυεῖν), φῦσαι πτερά (περοφυεῖν), στήσαι τρίχας, φρίζαι χαίτην, τὸν ὀφθαλιῶν κατακλᾶν, φρένα πάλλειν. It will be sometimes found to explain otherwise inexplicable verbal constructions, as ἀμέρδεν in βίον ἀμέρσας (Eur. Hec. 1029).

5. γυναικῶν δύο. Phryn. pp. 289-290.

7. βλέπειν ἔραστὴν (see Index). This poetical use of βλέπω occurs even in prose in late Greek, as Polyb. 12, 24, 6, τὸν ἥλιον βλέπειν. In Attic prose and comedy it means to *look*, and is construed with εἰς, πρὸς, ποι, ἐνταῦθα, etc.; κάτω, ἄνω, δεξιῶ, ὀριμῶ, νᾶπυ, ἀπιστίαν, etc.; or if absolute, signifies to *have one's sight*. In Pax. 208 Aristophanes uses it as here, but in para-tragedy, ἵνα μὴ βλέποιεν μαχομένους ὑμᾶς ἔτι. The scholiast on Av. 296 also quotes as from the Νῆσοι the words τί σὺ

τῶν οὖν τριχῶν ἐκάστοθ' ἢ μὲν ἀκμαίη  
 ἔτιλλεν ἄς ἠύρισκε λευκανθιζούσας,  
 ἔτιλλε δ' ἢ γραῦς εἰ μέλαιναν ἠύρήκει, 10  
 ἕως φαλακρὸν ἢ νέη τε χῆ γραίη  
 ἔθηκαν ἄνδρα, τῶν τριχῶν ἀποσπῶσαι.

## XXIII.

Βοηλάτης ἄνθρωπος εἰς μακρὴν ὕλην  
 ταῦρον κεράστην ἀπολέσας ἀνεξήτει.  
 ἔθηκε δ' εὐχὴν ταῖς ὀρεινόμοις νύμφαις  
 ἄρν' ἂν παρασχεῖν εἰ λάβοι γε τὸν κλέπτῃν.  
 ὄχθον δ' ὑπερβὰς τὸν καλὸν βλέπει ταῦρον 5

12. Graviter corruptum hunc versum exhibet Athous ἔθηκαν ἐκάστη τῶν τριχῶν ἀποσπῶσα. Correxī ego, ἄνδρα pro ἐκάστη scripto. ἔθηκαν δρα similem in modum medebatur scriba atque 91, 4, infra. Versus in Athoo accedit plane ab eodem fictus qui hanc ceterasque fabulas epimythiis ornavit—

ἀεὶ γὰρ ἔν γε τιλλόμενος ἐγυμνοῦτο.  
 μῦθος φάσκει τοῦτο πᾶσιν ἀνθρώποις·  
 ἔλεινός ὅστις εἰς γυναικας ἐπίπτει·  
 ἀεὶ γὰρ ἔν γε δακνόμενος γυμνοῦται.

Pro μῦθος φάσκει codicis diorthotes φάσκει δὲ μῦθος scripsit.

XXIII. Tertium post versum habet Athous verba spuria haec, quae ratione et metro carent—

Ἐρμῆ νομαίῳ, Πανί, τοῖς πέριξ, ἄρνα  
 λοιβήν

Lantae certe erant epulae et optatae non modo nymphis aliquot et Mercurio et Pani, sed etiam τοῖς πέριξ, unus agnus parvulus, idemque in libamentum liquefactus. 5. Pro Athoo λάβοιτο cum Duebnero λάβοι γε legere malo. Epimythium plus solito foedum—

ἐντεῦθεν ἡμᾶς τοῦτ' εἴοικε γινώσκειν,  
 ἄβουλον εὐχὴν τοῖς θεοῖσι μὴ πέμπειν  
 ἐκ τῆς πρὸς ὄραν ἐκφορουμένης λύπης.

λέγεις; εἰσὶν δὲ πον | αἰδὶ κατ' αὐτὴν ἦν βλέπεις τὴν εἰσοδόν; but if the passage is not para-tragedic, it is corrupt. In the New Comedy, however, βλέπω is used just as in the higher poetry.

9. Observe ἠύρισκε and ἠύρήκει in place of the classical εὐρίσκοι or εὐροί.

XXIII. 1. Join εἰς μακρὴν ὕλην . . ἀπολέσας.

3. ἔθηκεν εὐχὴν, the well-known poetical periphrasis = ἠξάτο.

λέοντι θοίνην· δυστυχῆς δ' ἐπαράται  
καὶ βοῦν προσάξειν εἰ φύγοι γε τὸν κλέπτην.

## XXIV.

Γάμοι μὲν ἦσαν Ἡλίου θέρουσ ὄρη,  
τὰ ζῶα δ' ἰλαροὺς ἦγε τῷ θεῷ κώμους,  
καὶ βάτραχοι δὲ λιμνάδας χοροὺς ἦγον·  
οὓς εἶπε παύσας φρῦνος 'οὐχὶ παιάνων  
τοῦτ' ἔστιν ἡμῖν, φροντίδων δὲ καὶ λύπης·  
ὃς γὰρ μόνος νῦν λιβάδα πᾶσαν αὐαίνει,

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XXIV. 3. Verbum λιμναίους quod Athous exhibet correxit Fixius, λιμνάδας scripto; confer 115, 1, infra, sed ἦγον ultima syllaba brevis plus corruptionis minari videtur. 4. Accusativum οὓς Athous habet, sed ita recentiore atramento oblitum ut editores οἷς dederint. Sub παιάν vocabulo offert Suidas ὃ δ' εἶπε κλαύσας κτε. Epimythium sanius—

χαίρουσι πολλοὶ τῶν ὑπερβολῇ κούφων  
ἐφ' οἷς ἄγαν μέλλουσιν οὐχὶ χαιρήσειν.

7. This last sentence is very puzzling. In what sense can ἐπαράται with a future infinitive be used? If it means τῷ λέοντι ἐπαράμενός φησι προσάξειν, then Greek is a strange language. The Athoan reading βοῦς is probably due to the misconception of a copyist, who imagined the point lay in bringing the cows of the herd as well as the bull to the lion, instead of in increasing the prize to the nymphs from a lamb to an ox. The text of the fable is probably more corrupt than the critical note indicates.

XXIV. 3. λιμνάδας is predicative. 'The frogs also danced in the pools.' If the line is not corrupted from one in which λιμναίους formed the last word, the conjecture of Fix is certain. The diphthong of λιμναίους could not be shortened as that of the differently accented δέλαιος, παλαιός, γεραίός.

4. The antecedent of οὓς is βάτραχοι, not χοροὺς.

6. αὐαίνει. Observe the late spiritus lenis. Thus the Attic ἀφανάλω is in late writers ἀπανάλω, and though they do not use the corresponding compound of αὔω, its late form would have been ἀπαῦω. The Attic tendency to aspirate

(ἀσφάραγος, σφόνγγος, φιδάκνη, σχινδαλμός, λίσφοι, σφονδύλη) has been too rashly used by some editors of Attic texts. Thus Cobet insists (Var. Lect. 588) upon ἄνωτω being everywhere written in tragedy, and has altered (Nov. Lect. 340) καθανύσαι into καθανύσαι in Xenophon (Hell. 7, 1, 15), relying upon the Hesychian gloss καθανύσαι· συντελέσαι. Now Xenophon may have used καθανύσαι, but he was more likely to use the non-Attic καθανύσαι, just as the tragic dialect would prefer the early ἀνώτειν to the more modern ἀνώτειν. The evidence of καθελίρω is very good. It is the regular form in comedy and Attic prose proper, while κατελίρω is preferentially used in tragedy and early prose. Further ἀπέλιρω had so come to be regarded as a simple verb that the labial never suffered aspiration. On these grounds I must maintain that in no single passage of tragic verse or of Xenophon's prose can we be certain whether the aspirated or unaspirated form of εἰργω or ἀνώτω was employed, because the diction was in the former case a conventional mixture of new and old, in the latter a particoloured tissue of Attic

τί μὴ πάθωμεν τῶν κακῶν, ἐὰν γήμας  
ὅμοιον αὐτῷ παιδίον τι γεννήσῃ;

## XXV.

Γνώμη λαγωὺς εἶχε μηκέτι ζῶειν  
πάντας δὲ λίμνης εἰς μέλαν πεσεῖν ὕδωρ,  
ὄθου'νεκ' εἰσὶν ἄδρανέστατοι ζῶων,  
ψυχὰς τ' ἄτολμοι, μόνον εἰδότες φεύγειν.  
ἐπεὶ δὲ λίμνης ἐγγὺς ἦσαν εὐρείης

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and Hellenic. Of course the differentiation of the meaning of *είρω* according to the breathing is only a figment of inferior grammarians.

I have carefully abstained from the etymological side of the question, which does not concern the grammarian. *ἀνύτω* may be the same word as the English 'send,' and *αὖος* be correctly identified with the English 'sere,' and still the aspirate in Attic have nothing to do with the primitive spirant.

7. *τί μὴ πάθωμεν*. There would be no occasion to draw attention to these words if editors had not, in obedience to rules of syntax and canons of criticism quite unintelligible to me, changed the legitimate *μὴ* into the impossible *μὴ οὐ*. With the deliberative subjunctive *μὴ* is the negative used, Soph. El. 1276, *τί μὴ ποιήσω*; Aj. 668, *ἀρχοντές εἰσιν ὥσθ' ὑπεκτέον, τί μὴ*; sc. *ὑπέκωμεν*. Aesch. Agam. 672, *λέγουσιν ἡμᾶς ὡς ὀλωλότας, τί μὴ*; sc. *λέξωσιν*.

XXV. 1. *γνώμη . . εἶχε* = *οἱ λαγωὶ ἐγγίνωσκον*. After verbs of resolving upon a course and fulfilling a duty, *μὴ* is the regular negative. See Kühner, § 514, where the instances are, even more than usually, ill arranged and carelessly selected.

2. 'But to throw themselves in a body into the wan water of a pool, because of living things they are the most feeble and craven of spirit, skilled in nothing but flight.' Observe the idiomatic *πεσεῖν*—the equivalent of the passive of *βάλλω*. I say 'passive' because the Greeks used the passive, not the middle, in cases of this kind when a neuter like *πίπτω* was not to be had. Many neuter verbs in Greek are intelligible only when we have

discovered the transitive verb to which they serve as passive. *βάλλω, πίπτω*: *ἐκβάλλω, ἐκπίπτω*: *μεταβάλλω, μεταπίπτω*: *ἐμβάλλω, ἐμπίπτω*: *συμβάλλω, συμπίπτω*: *περιβάλλω, περιπίπτω*. Nothing is more common than phrases like *περιβάλλειν τινὰ κακοῖς, συμφοραῖς*, etc., but we never find *περιεβλήθη* or *περιβέβλημαι κακοῖς*, always *περιέπεσον, περιπέτωκα*. No Athenian said *ἐξεβλήθη* *θύραζε*, always *ἐξέπεσον* *θύραζε*. In dice *τρίς* *ἐξ* *βαλεῖν*, etc.; but *the cast* is *τὰ πεσόντα*. There is no end to the passive uses of *ίναί, ἐλθεῖν, ἦκω, πλέω*, etc., both simple and compound. *κατάγω, κατέρχομαι*: *εἰσάγω, εἰσέρχομαι*: *παράγω, παρέρχομαι*: *διώκω, φεύγω*: *ἀποκτείνω, ἀποθνήσκω*: *λέγω, ἀκούω*: *διδάσκω, μανθάνω*: *λείπω, μένω*: *ποιῶ, πάσχω*. If any one has tried to read an Attic writer without knowing that *γίγνομαι* is the passive of the most frequent sense of *ποιῶ*, he must lamentably have misunderstood his author. Due to the same feeling is the other method of forming the passive in Attic, seen in phrases like *λόγον, θνείδος, τιμὴν, ἔπαινον, ψόγον* *ἔχειν*, and for aorist, *σχεῖν* or *λαβεῖν*. Thuc. 6, 60, *ὁ δῆμος χαλεπὸς ἦν ἐς τοὺς περὶ τῶν μυστικῶν αἰτίαν λαβόντας*. Dem., *ὥστε πολὺ μᾶλλον προσήκει ἐμε τοῦτους ἐγκαλεῖν ἢ αὐτὸν ἐγκληματ' ἔχειν*. Plat. Rep. 565 B, *αἰτίαν ἔσχον ὑπὸ τῶν ἐτέρων . . ὡς ἐπιβουλεύουσι τῷ δήμῳ*. Anaxandrides, *τὸ γὰρ κολακεύειν νῦν ἀρέσκων ὄνομ' ἔχει*. The passive of *ἐλεῶ* is hardly used, *ἐλεῶν τυγχάνειν* and *τυχεῖν* being used instead.

5. Nauck has pointed out an instructive blunder in Suidas as to this line. *Γυρίης*: *περιφεροῦς*.

*ἐπεὶ δὲ λίμνης ἐγγὺς ἦλλον γυρίης*.

καὶ βατράχων ὄμιλον εἶδον ἀκταίων  
 βαθέην ἐς ἰλὺν ὀκλαδιστὶ πηδώντων,  
 ἐπεστάθησαν, καὶ τις εἶπε θαρσήσας,  
 ‘ἄψ νῦν ἴωμεν· οὐκέτι χρεῶν θνήσκειν·  
 ὀρῶ γὰρ ἄλλους ἀσθενεστέρους ἡμῶν.’

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## XXVI.

Γέρανοι γεωργοῦ κατενέμοντο τὴν χώρην  
 ἐσπαρμένην νεωστὶ πυρίνω σίτῳ.  
 ὁ δ’ ἄχρι πολλοῦ σφενδόνην κέννη σείων  
 ἐδίωκεν αὐτάς, τῷ φόβῳ καταπλήσσω.  
 αἱ δ’ ὡς ἐπέσχον σφενδονῶντα τὰς αὔρας,  
 κατεφρόνησαν λοιπὸν ὥστε μὴ φεύγειν,  
 ἕως ἐκείνος, οὐκέθ’ ὡς πρὶν εἰώθει,  
 λίθους δὲ βάλλων ἠλόησε τὰς πλείους.  
 αἱ δ’ ἐκλιπούσαι τὴν ἄρουραν, ἀλλήλαις  
 ‘φεύγωμεν’ ἐκραύγαζον ‘εἰς τὰ Πυγμαίων.’

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Of course there is no such word as γόριος, but ΓΥΡΙΗΣ arose from ΕΥΡΕΙΗΣ. Zonaras also (Lexicon, p. 459) has either got his gloss from Suidas or copied from the same source. Γυρίης· περιφεροῦς. See also note on Fab. 88, 11, *ἰνῖρα*.

3. ‘And had seen a company of frogs from its strand leaping with a hop into the deep mud.’ How far Babrius intended to magnify his humble actors by the use of words like ἀκτὴ, ἀκταῖος, and heroic phrases like the following, ἄψ νῦν ἴωμεν, cannot be safely decided in a writer of his date. ἰλὺς has here its correct meaning. Phryn. p. 147. ὀκλαδιστὶ, of gathering the legs up under one, in this case for a fresh spring. The form in late, as if from ὀκλαδίω, instead of ὀκλάω. The Attic adverb was ὀκλάξ, which by a certain emendation Bekker restored for ὁ βλάξ in a line of Pherecrates, ἀδράφραξεν ἔψουσ’, εἰτ’ ὀκλάξ καθημένῃ. See lexica, and cp. Phryn. App. Soph. 56, 1, ὀκλάσαι· τὸ τὰ γόνατα κάμψαι ἐγκαθίζοντα.

XXVI. 3. ‘For a long time to chase them off he shook an empty sling, cowing them by the fear of it.’ What φόφω, a conjecture of Seidler’s, uni-

formly accepted by the editors, can possibly mean is to me incomprehensible. Where was the noise to come from?

10. Hom. Il. 3, 3:—

ἦύτε γὰρ κλαγγῇ γεράνων πέλει οὐρανῶι  
 πρῶ,  
 αἰτ’ ἐπεὶ οὖν χεῖμῶνα φύγον καὶ ἀθέσφα-  
 τον ὄμβρον,  
 κλαγγῇ τὰ γε πέτονται ἐπ’ Ὀκεανοῖο  
 ῥοάων,  
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέ-  
 ρουσαι.  
 ἡέριαι δ’ ἄρα τὰ γε κακὴν ἔριδα προ-  
 φέρονται.

The myth is also mentioned by Aristotle, Strabo, Gellius, Athenaeus, and others, who evidently knew no more than we do about its origin. Two facts are to be reached. In Homer’s time the existence of a race of dwarfs was believed in, a πυγμή in height. The cranes led them a sorry life. The word πυγμαῖος originally conveyed a definite idea of size, but the attempts of late writers to explain the size meant by πυγμή are futile. The late accessories to the myth are such as might have sprung from the Homeric facts.



ἄνθρωπος οὗτος οὐκέτ' ἐκφοβεῖν ἡμᾶς  
ἔοικεν, ἤδη δ' ἄρχεται τι καὶ πράσσειν.'

## XXVII.

Γαλῆν δόλω τις συλλαβῶν τε καὶ δήσας  
ἔπνιγεν ὑδάτων ἐν συναγκίῃ κοίλῃ.

τῆς δ' αὖ λεγούσης 'ὡς κακὴν χάριν τίρεις  
ᾧν σ' ὠφελοῦν θηρώσα μὺς τε καὶ σαύρας,'  
'ἐπιμαρτυρῶ σοι' φησίν, 'ἀλλὰ καὶ πάσας  
ἔπνιγες ὄρνεις, πάντα δ' οἶκον ἡρήμους,  
βλάπτουσα μᾶλλον ἤπερ ὠφελούσ' ἡμᾶς.'

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XXVII. Fabula magis corrupta et in Athoo codice et Vaticano. 1. Per dittographiam habent πνίγων Athous et Vaticanus; δήσας ex paraphrasi Boissonadius dedit. 2. Athoam lectionem vix mutavi, vocula ἐν post ὑδάτων restituta et συναγκίῃ pro συναγγία lecto: Saepissime in codicibus confusa sunt ἄγγος et ἄγκος. Tria modo verba Vaticanus offert, βαλὼν ὑδάτων συνεχεία, sed alio etiam συνάγκεια et συνέχεια inter se confundi solent, e.g. ap. Diod. 3, 68. Conjecit Butmannus ἔπνιγε βάπτου et Bernhardius ὑδάτος ἐν συναγκίῃ. 4. Adderunt σ' Fix. aliique. 6. Post hunc versum addit alium Vaticanus sine dubio fictum—

κρεῶν ἀνέψγας ἄγγος ὥστε τεθνήξῃ.

Oppian uses the myth in a simile, probably directly suggested by Homer's lines, Hal. 1, 620:—

ὡς δ' ὅτ' ἀπ' Αἰθιόπων τε καὶ Αἰγύπτου  
βοᾶων  
ὑψιπετῆς γεράνων χορὸς ἔρχεται ἡερο-  
φίωνων,  
Ἄτλαντος νιφόντα πάγον καὶ χεῖμα  
φινγοῦσαι,  
Πηγμαίων τ' ὀλιγοδρανέων ἀμεννὰ γέ-  
νεθλα.

XXVII. 2. Homer (Il. 4, 452) applies *μισγάγκεια* to the place where several gullies meet, and unite the waters of their streams—

ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι  
ρέοντες  
ἐς μισγάγκειαν συμβάλλετον ἔβριμον ὕδωρ  
κρουῶν ἐκ μεγάλων κοίλης ἔντοσθε χαρά-  
δρης.

Late writers used *συνάγκεια* in the same sense, and joined it with a genitive expressing whether the meeting glens had their sides wooded or their gullies filled with water, or both. Diod. Sic. 3, 67 fin., εἶναι τῆς νήσου τὴν μὲν πρώτῃν εἰσβολὴν αὐλωνοειδῆ, σύσκιον ὑψηλοῖς καὶ πυκνοῖς δένδροισιν, ὥστε τὸν ἥλιον μὴ παντάπασι διαλάμπειν διὰ τὴν συνάγκειαν, αὐγὴν δὲ μόνην ὀρᾶσθαι φωτός, where a long valley is meant with lateral valleys running into it. Id. 4, 84, ἐν ταύτῃ τῇ χώρᾳ συναγκείας δένδρων οὐσῆς θεοπρεποῦς. In the *Λέξεις Ῥητορικαί*, Bekk. Anec. p. 226, 5, there is a note on *βῆσσα* which incidentally explains *συνάγκεια*. Βῆσαν' κοιλὰδα ὑδῶρ ἔχουσαν καὶ μεσότητα ὀρῶν' τὴν συνάγκειαν. ἄλλοι τὸ ἐνυδρον. On the other hand, *συναγγίη* receives some support from Soph. O. C. 159, νάπει | ποιάεντι, κάθυδρος οὐ | κρατῆρ μελιχίωρ ποτῶν | ρεῖματι συντρέχει.

## XXVIII.

Γέννημα φρύνου συνεπάτησε βοῦς πίνων.  
 ἔλθοῦσα δ' αὐτόν (οὐ παρῆν γάρ) ἡ μήτηρ  
 παρὰ τῶν ἀδελφῶν ποῦ ποτ' ἦν ἐπεζήτει·  
 'τέθνηκε, μήτηρ· ἄρτι γάρ, πρὸ τῆς ὥρης,  
 ἦλθεν πάχιστον τετράπουν ὑφ' οὐ κείται  
 χηλῇ μαλαχθέν.' ἡ δὲ φρύνος ἠρώτα,  
 φυσῶσ' ἑαυτήν, εἰ τοιοῦτον ἦν ὄγκω  
 τὸ ζῶον. οἱ δὲ μητρί 'παῦε, μὴ πρίου·

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XXVIII. 1. 'An ox in drinking trod upon one of a toad's brood. His mother came, and as he was not to be seen, asked of his brothers where in the world he was.' The idiomatic αὐτόν appears to have given trouble to some editors, who have quite changed the point of οὐ παρῆν γάρ by reading αὐτόσ'. Observe ποῦ ποτ' ἦν in place of the Attic ὅπου ποτ' εἴη or ὅπου ποτ' ἐστί.

4. πρὸ τῆς ὥρης, 'an hour ago.' This use of πρὸ first became frequent in late Greek and was possibly due to Latin influence, although it occurs in classical writers. For the division of the day into twelve hours of equal length, see lexica. We should have expected the omission of τῆς.

7. εἰ τοιοῦτον ἦν ὄγκω, 'whether he was like that in size.' I believe that Babrius wrote τοιοῦτον here and ποιότῃτα in the last line. The treatment which the sober words of this fable have received at the hands of editors is really vexatious. I have printed it as it stands in the Athoan codex with the change of only two letters, μήτηρ for μήτηρ in l. 4, and ἑαυτήν for σεαυτήν in l. 7, and I doubt if ever a like poem of the nursery or schoolroom was more naturally expressed. The ὄγκω makes all the difference, and τοιοῦτον ὄγκω = τοσοῦτον. Moreover, it is late Greek we have to do with, as ποιότῃτα shows.

8. παῦε. This use of the second person singular of the imperative active of παύω is found as early as Hesiod, unless for παῦε μάχης in Scut. 449, we ought to read παῦε μάχην (cp. Hom. Il. 1, 282; Od. 24, 543). Homer, however, uses the middle, Il. 9, 260, παῦε', εἰ δὲ χόλον θυμαλγέα, as εἰώ in Homer's time at all events had no initial

spirant. Attic appears always to employ the active (Arist. Ran. 122, 270, 581; Ach. 864; Av. 889, 1243, 1504; Eq. 821, 919; Vesp. 37, 518, 1194, 1208; Pax. 326, 648; Eccl. 161; Plato, Phaedr. 228 E; Soph. Phil. 1275). Accordingly in Eriippus ap. Athen. 8, 347 B, for παύου φυσῶν, Μακεδῶν ἄρχων, we should probably read παῦε σὺ φυσῶν. On the other hand, no other part but the second person singular is so used intransitively. The plural is παύεσθε (Arist. Lys. 461), and the aorist παύσαι (Arist. Ach. 1111; Vesp. 652; Pax. 1229; Av. 209, 859, 1381; Eccl. 129; Thesm. 173, 1076; Plut. 360. Frag. Comic. frequently. Plato, Phaedr. 262 E; Gorg. 486 C; Phil. 19 E; Soph. Aj. 1353; Ant. 280); and παύσασθε (Arist. Nub. 934; Pax. 442; Lys. 762; Thesm. 571; Ran. 241, Trag. frequently); and παύσασθον (Arist. Ran. 1364). In Soph. O. C. 1777, ἀλλ' ἀποπαύετε μηδ' ἐτι πλείω θρηῆνον ἐγείρετε, the ἀπό is intensive, and θρηῆνον the object of both imperatives. In the fragment of Euripides preserved by a schol. on Arist. Thesm. 1018,

προσανῶ σε τὰν ἐν ἄντροις  
 ἀπόπασον (sic) ἔασον ἂ -  
 χοί με σὺν φίλαισιν  
 γόου πόθον λαβεῖν,

Seidler restores ἀπόπασον, but by so doing he makes a poor sense and violates a rule of Greek. Certainly in Eur. Hec. 918,

ἦμος ἐκ δείπνων ὕπνος ἠδὺς ἐπ' ὄσσοις  
 κίθναται, μολπᾶν δ' ἀπο καὶ χοροποιῶν  
 θυσίαν καταπαύσας  
 πόσις ἐν θαλάμοις ἔκειτο,

the verb is not intransitive, even if we

θάσσον σεαυτήν' εἶπον 'ἐκ μέσου ῥήξιεις,  
ἢ τὴν ἐκείνου ποιότητα μιμήσῃ.'

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## XXIX.

Γέρων ποθ' ἵππος εἰς ἀλητὸν ἐπράθη·  
ζευχθεὶς δ' ὑπὸ μύλην πᾶσαν ἐσπέρην — —,  
καὶ δὴ στενάξας εἶπεν 'ἐκ δρόμων οἶων  
καμπτήρας οἴους ἀλφικτεῦσι γυρεύω.'

XXIX. Fabula Babriana a tetrastichista misere decurtata est et corrupta. Versum secundum ἄμετρον codicis Athoi diorthotes recentior verbo τάλας in fine auxit; melius Eberhard ἤλει adjecit. Ridicule Gitlbauer εἴλεθ' ἐσπέρην πᾶσαν; neque minus absurde versum quartum verbo mirabili ἀλφικογυρεύω idem criticus ornavit. Eheu, Babri, tui equi sedem ipse occupas! Epimythium metro caret—

μὴ λίαν ἐπαίρου πρὸς τὸ τῆς ἀκμῆς γαῦρον.  
πολλοῖς τὸ γῆρας εἰς πόνους ἀνηλώθη.

do not read *μολπᾶν σ' ἄπο*. Paris had not been dancing a *pas seul*. Cp. Od. 23, 297—

αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ  
συνώτης  
παῦσαν ἄρ' ὀρχηθμοῖο πόδας παῦσαν δὲ  
γυναικάς,  
αὐτοὶ δ' ἐνάζοντο κατὰ μέγαρα σκίοντα.

A similar explanation holds for Xen. Hell. 5. 1, 21, ἐπειδὴ δὲ ἀπέχε πέντε ἢ ἕξ στάδια τοῦ λιμένος ἡσυχίαν εἶχε καὶ ἀνέπαυε. So in Thuc. 4, 11, οἱ δὲ κατ' ὀλίγας διελόμενοι καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς ἐπίπλους ἐποιοῦντο, the active is used because the subject of ἐποιοῦντο is the relieving party (οἱ αἰεὶ ἀναπαύοντες), and in partitive apposition to οἱ . . . διελόμενοι, which is a reciprocal middle, including both οἱ αἰεὶ ἀναπαύοντες as well as οἱ αἰεὶ ἀναπαύομενοι, as its aorist time proves. Thucydides is often very nice in this way, as another instance may show. The only passage in which σπένδω is used in the sense of 'make a truce,' is one in Thucydides (4, 98), σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀποῦσιν τῆς Βοιωτῶν γῆς, . . . ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναφρεῖσθαι. The Athenians asked the Boeotians for permission to bury their dead under the protection of mutual

libations, but deprecating the necessity of first evacuating Boeotian territory. Now σπένδομαι, 'to make a truce,' is really a reciprocal middle, 'make mutual libations,' and implies two parties (οἱ σπένδοντες). Thucydides still felt the origin of the signification, and, because grammatically only one of the parties was referred to, used the active instead of the middle voice. Poppo's conjecture, σπεύδουσιν, is of the worst type, palaeographically almost impossible, and quite without meaning.

In the fragment of a late anonymous comic poet quoted by Diod. Sic. in 12, 14, there is a certain instance of *κατάπανσον* used intransitively:—

εἶτ' ἐπέτυχες γὰρ, φησὶ, γήμας τὸ πρό-  
τερον  
εὐημερῶν κατάπανσον· εἶτ' οὐκ ἐπέτυχες,  
μανικὸν τὸ πείραν δευτέρας λαβεῖν πάλιν.

The reference is to the law of Charondas forbidding second marriages (Diod. Sic. 12, 12), ἔφη γὰρ τοὺς μὲν πρῶτον γήμαντας καὶ ἐπιτυχόντας δεῖν εὐημεροῦντας καταπαύειν· τοὺς δὲ ἀποτυχόντας τῷ γάμῳ καὶ πάλιν ἐν τοῖς αὐτοῖς ἀμαρτάνοντας ἀφρονας δεῖν ὑπολαμβάνεσθαι. There must be some reason for such an exceptional use of the active appearing both in Diodorus and the comedian;

## XXX.

Γλύψας ἐπώλει λύγιδινόν τις Ἑρμείην.  
 τὸν δ' ἠγόραζον ἄνδρες, ὃς μὲν εἰς στήλην  
 (υἱὸς γὰρ αὐτῷ προσφάτως ἐτεθνήκει),  
 ὁ δὲ χειροτέχνης ὡς θεὸν καθιδρύσων.  
 ἦν δ' ὀψέ, χῶ λιθουργὸς οὐκ ἐπεπράκει, 5  
 συνθέμενος αὐτοῖς εἰς τὸν ὄρθρον αὐ δείξειν

XXX. 6. Athoum δεῖξαι in δείξειν cum Eberhardo lubenter mutavi, nec non εἶδεν (v. 10) cum Gitlbauero in εἶεν.

and I take it to have been a misunderstanding of the wording of the law, unless we are to explain κατάπαυσον like the historical ΚΙΤΨΟC for ΚΙΤΨΟC in Athen. II, 500, as a very early blunder for κατάλυσον.

XXX. 1. 'A man desired to sell a Hermes which he had carved in marble, and two men were thinking of buying it, the one for a tombstone, as his son was lately dead, and the other, who was a craftsman, to set it up as a god.' Cobet (Mnem. vii. p. 187) has rightly distinguished between πωλῶ and ἀποδίδομαι. 'Πωλεῖν dicitur qui emptorem quaerit, ἀποδίδομαι qui reperit, ut Latine venditare et vendere. Hinc intelligitur quomodo accipienda sint verba in Symposio, viii. 21: ὁ ἐν ἀγορᾷ πωλῶν καὶ ἀποδιδόμενος. Hinc etiam melius constituenda sunt quae de formis usitatis verborum πωλεῖν et ἀποδίδομαι annotavimus. 'Αποδίδομαι enim habet ἀποδώσομαι et ἀπεδώμην, sed perfectum πέπρακα, et in forma passiva πέπραμαι, ἐπρίθην, πεπράσομαι, et praesens πιπράσκομαι.'

3. For προσφάτως see Phryn. p. 70. I do not remember having seen the perfect τέθνηκα compounded with ἀπό or κατά even in poetry. Certainly in Attic prose it never was, but even in the same sentence it stands by the side of ἀποθνήσκω, ἀπέθανον, or ἀποθανοῦμαι as Plato, Phaed. 64 A, ἀποθνήσκειν τε καὶ θεθάναι. On the other hand the simple form is unknown in the other tenses, except very rarely in the present and imperfect in the early prose of Thucydides or the poetical dialogues of Plato. So also προαποθνήσκω, προαποθανοῦμαι, προαπέθανον, but προτέθνηκα

and προτέθνηκα; ἐναποθνήσκω, but ἐντέθνηκα; συναποθνήσκω, but συντέθνηκα; ὑπεραποθνήσκω, but ὑπερτέθνηκα; ἐπαποθνήσκω, but ἐπιτέθνηκα.

Of the writers of the true Attic period Lysias violates Attic usage by using the aorist ἐθανόντων for ἐναποθανόντων in 147, 13; but I have elsewhere (Phryn. p. 202) shown that Lysias' diction was naturally far from pure. My friend Mr. Gow, Fellow of Trinity College, Cambridge, has drawn my attention to the fact that French critics saw in Victor Hugo's works written during his sojourn in Jersey an absence of 'la malice et la délicatesse Parisienne,' and a similar *nescio quid* I have always felt the want of in Lysias' Attic.

4. I have retained with confidence the manuscript reading χειροτέχνης in preference to the conjecture χειροτέχνημ', which injures the sense, and is grammatically inelegant. The second buyer was a business man who wanted the statue of the god for some contract he had in hand. The ὡς goes with the participle as ἠγόραζον does not imply motion, and Babrius never violates the Attic rule that, except after verbs of motion, a future participle expressing purpose must be preceded by ὡς, 'intending to set him up the god he was.'

6. Although the aorist infinitive is permissible after a verb denoting the making of an agreement, yet the future is more common, and makes so much better an ending to a Babrian scazon, that I have adopted it here. εἰς τὸν ὄρθρον (Phryn. p. 341), here = τῆ αἰρίον.

ἐλθοῦσιν. ὁ δὲ λιθουργὸς εἶδεν ὑπνώσας  
 αὐτὸν τὸν Ἑρμῆν ἐν πύλαις ὄνειρείαις  
 ‘εἶεν’ λέγοντα ‘τὰμὰ νῦν ταλαντεύη·  
 ἐν γάρ με, νεκρὸν ἢ θεόν, σὺ ποιήσεις.’ 10

## XXXI.

Γαλαῖ ποτ’ εἶχον καὶ μῦες πρὸς ἀλλήλους  
 ἄσπονδον αἰεὶ πόλεμον αἰμάτων πλήρη·  
 γαλαῖ δ’ ἐνίκων. οἱ μῦες δὲ τῆς ἥττης  
 ἐδόκουν ὑπάρχειν αἰτίην σφίσι τούτῃν,  
 ὅτι στρατηγὸς οὐκ ἔχοιεν ἐκδήλους, 5  
 αἰεὶ δ’ ἀτάκτως ὑπομένουσι κινδύνους.  
 εἶλοντο τοίνυν τοὺς γένει τε καὶ ῥώμῃ  
 γνώμῃ τ’ ἀρίστους, εἰς μάχην τε γενναίους,  
 οὐ σφᾶς ἐκόσμου καὶ διεῖλον εἰς ἴλας  
 λόχους τε καὶ φάλαγγας, ὡς ἐν ἀνθρώποις. 10  
 ἐπεὶ δ’ ἐτάχθη πάντα καὶ συνηθροίσθη,  
 καὶ τις γαλήν μῦς προῦκαλεῖτο θαρσῆσας,  
 οἱ τε στρατηγοὶ, λεπτὰ πηλίνων τοίχων  
 κάρφη μετώποις ἀρμόσαντες ἀκράοις,  
 ἠγοῦντο, πάντος ἐκφανέστατοι πλήθους, 15  
 πάλιν δὲ φύζα τοὺς μύας κατειλήφει.  
 ἄλλοι μὲν οὖν σωθέντες ἦσαν ἐν τρώγλαις,

XXXI. 14. Egregie Duebner verbum quod exhibet Athous ἀχρεῖα emendavit, ἀκράοις lecto.

7. ὑπνώσας. It is unnecessary to save Babrius' credit by referring this to the Homeric ὑπνώω instead of the late intransitive ὑπνώω. Babrius was a late writer if one of the best of them. See *supra*, 18, 6, note.

8. Hom. Od. 4, 808 :—

περίφρων Πηνελόπεια  
 ἦδὲ μάλα κνώσσοις ἐν ὄνειρέησι πύλῃσιν.

9. 'Well! my fate now wavers in thy hands; one or other thou wilt make me, a dead man or a god.' The manuscript reading is excellent.—'One thing only you can make of me; which is it to be, dead man or god?' The conjectures as usual miss the point.

XXXI. 5. ὅτι . . οὐκ ἔχοιεν . . αἰεὶ δ' . . ὑπομένουσι. Observe the combination of the regular and graphic constructions, known in Attic and sometimes effectively employed by Babrius. Cp. *supra*, 15, 8.

11. 'And when the whole host was set in array and gathered together, a mouse also took heart and challenged a cat.' There is no necessity to suppose with Duebner that a line has been lost between συνηθροίσθη and καὶ τις.

13. 'And the generals, with fine morsels of mud-walls fitted on the tops of their foreheads, led them on, most conspicuous of all the host.'

τοὺς δὲ στρατηγούς εἰστρέχοντας οὐκ εἶα  
τὰ περισσὰ κάρφη τῆς ὀπῆς ἔσω δύνειν.

## XXXII.

Γαλῆ ποτ' ἀνδρὸς εὐπρεποῦς ἐρασθείση  
δίδωσι σεμνὴ Κύπρις, ἢ πόθων μήτηρ,  
μορφὴν ἀμείψαι καὶ λαβεῖν γυναικείην,  
καλῆς γυναικός, ἧς τίς οὐκ ἔχειν ἦρα ;

19. Hunc post versum alii tres interpolati sunt—

μόνοι θ' ἐάλωσαν αὐτόθι μυχῶν πρόσθεν,  
νίκη δ' ἐπ' αὐτοῖς καὶ τρόπαιον εἰστήκει,  
γαλῆς ἐκάστης μῦν στρατηγὸν ἐλκούσης.

fortasse eidem reddendi qui epimythium adjecit—

λέγει δ' ὁ μῦθος· εἰς τὸ ζῆν ἀκινδύνως  
τῆς λαμπρότητος ἐντέλεια βελτίων.

Locos pejores emendaverunt critici, ἔαλον, αὐτόθεν et ἠτέλεια scriptis. Οὐ φροντὶς Ἰπποκλειδῆ.

XXXII. 4. Athoum participium ἔχων cum Seidlerō in infinitivum ἔχειν mutavi malo quam cum Lachmanno legere ἐκῶν.

19. The fable closes naturally at *δύνειν*, and what remains in the Athoan codex is as near nonsense as it well can be.

XXXII. 2. ἢ πόθων μήτηρ. This use of *πόθοι* is very common in late Greek, and has given unnecessary trouble to some critics in this passage.

3. 'To change her form and take that of a woman, a lady fair whom every one was fain to wed.' The idiomatic apposition *γυναικείην, καλῆς γυναικός*, is best known in the case of the possessive pronouns, though even then it occasionally escapes commentators, as in Homer, *Od.* 21, 383, *ἦν δὲ τις ἢ στοναχῆς ἢ κτύπου ἔνδον ἀκούση | ἀνδρῶν ἡμετέροισιν ἐν ἔρκεσι*, where the *ἀνδρῶν* is wrongly taken with the preceding line, and really goes with *ἔρκεσι*, 'in the courts of us men.' Xenophon supplies an instance not unlike the Babrian in *Anab.* 4, 7, 22, *γέρρα δασειῶν βοῶν ὠμοβόεια*, where Cobet rashly omits the genitives.

4. However awkward the interrogative in a relative clause appears in English, it is very idiomatic Greek. See Kühner, § 587, 5, p. 1020. Nothing has injured scholarship more than the attempt to illustrate the idioms of an ancient language by those of a modern. As in the science of language, so in the science of philology, striking coincidences are most easily found by the ignorant, and almost always contravene the facts of one of the languages concerned. It is only when a man puts from him his own notions of the meaning of moods, tenses, and everything else, and presents his mind as a *tabula rasa* to the true Greek way of regarding things, that he begins to know Greek. Take for example the phrase which has troubled so many *Ἑλληνισταί*, and no few *Ἕλληνες*—the nauseating *οἶσθ' οὖν δ δρᾶσον*. To any one who regards the Greek imperative as a mood of the same quality as the English, the sen-

ἰδὼν δ' ἐκείνος (ἐν μέρει γὰρ ἠλώκει) 5  
 γαμῆν ἔμελλεν. ἡρμένου δὲ τοῦ δεῖπνου  
 παρέδραμεν μῦς· τὸν δὲ τῆς βαθυστρώτου  
 καταβάσα κλίνης ἐπεδίωκεν ἢ νύμφη.  
 γάμου δὲ δαίτη ἔλελυτο καὶ καλῶς παίξας  
 Ἐρως ἀπήλθε· τῇ φύσει γὰρ ἠττήθη. 10

## XXXIII.

Δυσμαὶ μὲν ἦσαν Πλειάδων, σπόρου δ' ὄρη,  
 καὶ τις γεωργὸς πυρὸν εἰς νεὸν ῥίψας

tence is difficult; but for one who knows that to a Greek *δρᾶσον* corresponded more nearly to the English 'thou must do,' 'thou hast to do,' *δρασάτω* 'he must do,' *δράσατε* 'you must do,' *δρασάντων* 'they must do,' there is no difficulty whatever. The Greeks used the imperative freely in any person after relatives and relative adverbs, and might add a subject with the definite article no less to the second than to the third person. *ἀνδρας πέμπει οἱ δρασάντων*, 'he sends men who have got to do.' *οἶσθ' οὖν δ ποιήσον*, 'Dost know what thou hast got to do?' *ἐπεὶ λέξον εἰ τοιοῦτόν ἐστι τὸ ἔργον*, 'since thou must tell me.' *οἱ Θράκες ἴτε δεῦρ*, *οὗς Θέωρος ἤγαγεν*, 'you Thracians must come forward.'

6. 'When dinner had been brought in.' The phrase *αἶρειν τράπεζαν* is common in comedy, and generally in the sense of 'bring in,' as Eubulus ap. Athen. 15, 685 E, *ὡς γὰρ εἰσῆλθε τὰ γερόντια τότ' εἰς δόμους*, *εὐθύς ἀνεκλίνετο· παρῆν στέφανος ἐν τάχει*· ἤρετο *τράπεζα*· *παρέκειθ' ἄμα τετριμμένη* | *μᾶζα*. In the *Λέξεις χρήσιμοι* (B. A. 359, 23) is found the accurate note *Αἶρειν τράπεζαν· παρατιθέναι*. Occasionally, however, it appears also to be used of 'taking away,' but in the fragments which are left us it is often impossible without the context to decide upon the rendering. The sense 'bring in' was the more frequent. Suidas, *Αἶρειν· αὔξειν· ἢ τράπεζαν παρατιθέναι ἢ ἀπαίρειν* (correctly *αἶρειν* MSS.); and again, *Αἶρειν· καὶ τὸ προσφέρειν δηλοῖ*—

*αἶρ', αἶρε μᾶζαν ὡς τάχιστα καν-*

*θάρω* | *Ἀριστοφάνης Εἰρήνη* . . . *Ἐπίθεσαν δὲ τὴν λέξιν ὡς καὶ ἡμεῖς ἐπὶ τοῦ παρακειμένην ἀφελῆν τὴν τράπεζαν*. *Μένανδρος Κεκρυφάλω*, *εἰτ' εὐθύς οὕτω τὰς τραπέζας αἶρετε*· | *μύρα, στεφάνου ἐτοιμάσον, σπονδάς ποιεῖ, καὶ Συναριστώσας*—*Ἄν' ἔτι πιεῖν μοι δῶ τις· ἀλλ' ἢ βάρβαρος* | *ἄμα τῇ τραπέξῃ καὶ τὸν οἶνον ὦχετο* | *ἄρασ' ἀφ' ἡμῶν*.

9. 'Love had played his pretty game, and was gone, vanquished by Nature.' Such a use of *φύσις* is familiar to students of late Greek, and is found in Aristotle, if not earlier.

XXXIII. 1. 'The Pleiads were setting in the time of seed-sowing, and a husbandman, after casting his wheat into the ground, set himself to watch it. For the black race of noisy daws had come in untold numbers, and starlings, the ruin of field seeds.'

3. *ἑστῶς*, Babrius uses only this form of the participle of *ἕστηκα*, and also only the corresponding form from *τέθνηκα*. In Attic both the longer and the shorter forms were in use, and, as comic verse proves, might be employed side by side in the same sentence. The two perfects, throughout their moods, very closely correspond, except that in the participle both forms are trisyllabic, *τεθνηκῶς* and *τεθνεώς* (on *τεθνεώς* see *infra*, 45, 9); in the other not so, *ἑστηκῶς* and *ἑστῶς*. In the singular of both perfect and pluperfect indicative the forms in kappa are alone known—*ἕστηκα*, *ἕστηκας*, *ἕστηκε(ν)*, *τέθνηκα*, *τέθνηκας*, *τέθνηκε(ν)*, *εἰστήκη*, *εἰστήκης*, *εἰστήκε(ν)*, *ἔτεθνηκη*, *ἔτεθνήκης*,

ἐφύλασσε ἐστῶς· καὶ γὰρ ἄκριτον πλήθει  
μέλαν κολοιῶν ἔθνος ἦλθε δυσφώνων,  
ψᾶρές τ' ὄλεθρος σπερμάτων ἀρουραίων.

5

XXXIII. 5. Pro ὄλεθρος habet Vaticanus codex ὀρύκται. Quam saepe hunc in modum scribae ὄλεθρος explicent satis constat, vide Mehler. apud Mnemosynem, vol. iii. p. 22 seq.

ἐτεθνήκει(ν) ; while in the optative and imperative both agree in using only the shorter forms, although in neither verb are they of frequent occurrence. In ἴστημι the perfect optative is non-existent, the corresponding tense of the aorist being used instead. In subjunctive and infinitive the two verbs diverge. There is only one instance known of a subjunctive to τέθνηκα, viz. τεθνήκωσι in Thuc. 8, 74 ; but of that from ἔστηκα there are a good many examples, and they are all of the shorter kind, ἐστῶ, ἐστῶσι, etc. For infinitive τεθνηκέναι and τεθνάναι are both legitimate ; but ἐστάναι has almost crushed ἐστηκέναι out of existence. The verbs again correspond in the dual and plural numbers of the two indicative tenses and in the participle, in exhibiting double sets of forms side by side, except that in the pluperfect of ἴστημι the shorter as now edited have no augment. The Attic tendency was rather towards the shorter words, but the longer never became actually rare.

Besides these there were other so-called syncopated perfects, some of which were known only to the higher poetry, and others only to comedy. In tragedy the forms of βέβηκα corresponding to ἐστῶσι, ἐστῶς, ἐστῶσα, ἐστῶτες, etc., might be used ; and in choric parts even βεβᾶσι, βεβάναι, etc., are found, but in prose they are unknown except in such as touches upon the confines of poetry. There is also the participle γεγῶς, which in Attic never finds its way out of tragedy except to cause a comic effect in comedy. Hephaestion, moreover (de Syll. pp. 17, 18), cites from tragedy (Achaëus) and from comedy (Cratinus) the forms ἐλήλυμεν and ἐλήλυτε ; but these are doubtful, and at best have still less right than γεγῶς to a place in the discussion of so-called syncopated forms of perfects in -κα. That ἐλήλυμεν and ἐλήλυτε are

not found in complete plays is a side-proof of the judgment of the great grammarians who made our selections for us ; but we have reason to congratulate ourselves that they let the Antigone survive even with such a flaw as βεβρώτες for βεβρωκότες (in l. 1022). The form is as absurd as if the poet had coined πεπῶς from πεπωκῶς, or δεδῶς from δεδωκῶς. In comedy, however, no extant play contains the forms which colloquial Attic had forged on the analogy of τέθναμεν, ἐστάναι, etc. They are enumerated by Athenæus in X. 422 E, εἶρηκε δὲ οὕτως Ἀλεξίς ἐν Κουρίδῳ· ἐπεὶ πάλαι δεδειπναμεν· Εὐβουλος Προκρίδι, ἡμεῖς δ' οὐδέπω δεδειπναμεν· καὶ πάλιν· ὃν χρὴ δεδειπνάναι πάλαι. καὶ Ἀντιφάνης ἐν Λεωνίδῃ, ἀλλὰ πρὶν δεδειπνάναι ἡμᾶς, παρέσται. καὶ Ἀριστοφάνης ἐν Προαγῶνι—

ὦρα βαδίζειν μοι 'στὶ πρὸς τὸν  
δεσπότην,  
ἦδη γὰρ αὐτοὺς οἴομαι δεδειπνάναι.

καὶ ἐν Δαναΐσιν—

ἦδη παροινεῖς εἰς ἐμέ, πρὶν δεδειπνάναι.

καὶ Πλάτων Σοφιστῇ, καὶ Ἐπικράτης ὁ Ἀμβρακιώτης (μέσης δ' ἐστὶ κωμῳδίας ποιητής) ἐν Ἀμαζύσιν—

δεδειπνάναι γὰρ ἄνδρες εὐκαίρως  
πάνν  
δοκοῦσί μοι.

καὶ ἠρίσταμεν δ' εἶρηκεν Ἀριστοφάνης  
ἐν Ταγηνισταῖς—

ὑποπεπῶκαμεν γὰρ, ὦνδρες, καὶ  
καλῶς ἠρίσταμεν.

καὶ Ἐρμπίπος ἐν Στρατιώταις—

ἠριστάναι καὶ παρεστάναι τουτωί.

Θεόπομπος Καλλισχρῶ—

ἠρίσταμεν, δεῖ γὰρ συνάπτειν τὸν  
λόγον.



τῷ δ' ἠκολούθει σφενδόνην ἔχων κοίλην  
 παιδίσκος. οἱ δὲ ψᾶρες ἐκ συνηθείης  
 ἤκουον εἰ τὴν σφενδόνην ποτ' ἠτήκει,  
 καὶ πρὶν λαβεῖν ἔφευγον. εὔρε δὴ τέχνην  
 ὁ γεωργὸς ἄλλην τὸν τε παῖδα φωνήσας 10  
 ἐδίδασκεν· ὦ παῖ, χρὴ γὰρ ὀρνέων ἡμᾶς  
 σοφὸν δολῶσαι φύλον· ἠνίκ' ἂν τοίνυν  
 ἔλθωσ', ἐγὼ μὲν' εἶπεν ἄρτον αἰτήσω,  
 σὺ δ' οὐ τὸν ἄρτον, σφενδόνην δέ μοι δώσεις.  
 οἱ ψᾶρες ἦλθον κἀνέμοντο τὴν χώραν. 15  
 ὁ δ' ἄρτον ἤτει καθάπερ εἶχε συνθήκην·  
 οἱ δ' οὐκ ἔφευγον· τῷ δ' ὁ παῖς λίθων πλήρη  
 τὴν σφενδόνην ἔδωκεν· ὁ δὲ γέρων ρίψας  
 τοῦ μὲν τὸ βρέγμα, τοῦ δ' ἔτυψε τὴν κνήμην,  
 ἑτέρου τὸν ὦμον, οἱ δ' ἔφευγον ἐκ χώρας. 20

## XXXIV.

Δήμητρι ταῦρον ὄχλος ἀγρότης θύων  
 ἄλω πλατεῖαν οἰνάσιν κατεστρώκει.

20. De versibus qui sequuntur primus dubitavit Eberhardus, et recte—

γέρανοι συνήντων καὶ τὸ συμβᾶν ἠρώτων.  
 καὶ τις κολοιδῶν εἶπε 'φεύγετ' ἀνθρώπων  
 γένος πονηρόν, ἄλλα μὲν πρὸς ἀλλήλους  
 λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιοούντων.'

Meliores tamen sunt quam versus qui in Athoo codice sequitur—

ὅτι δεινὸν τὸ φύλον τῶν δόλω τι πραττόντων.

In Vaticano non reperitur. In versu 24 et Vaticanus et Athous δὲ ποιοούντων exhibent.

XXXIV. 2. Lectiones Athoas, ut soleo, Suïdianis antepono.

6. 'And a lad ran at his heels with a sling. But the starlings from long use would listen if he ever asked for the sling, and made off before he had it in his hand.' κοίλην is untranslatable except by *big, capacious*, or some such word, which says too much, as the epithet is constant, and refers to the shape. Observe ἠτήκει or rather ποτ' ἠτήκει for the Attic αἰτοίη or αἰτήσιεν. There is no reason for pre-

ferring βαλεῖν, the reading of a poor codex like the Vatican, to the λαβεῖν of the Athoan.

16. καθάπερ εἶχε συνθήκην = εἶχε συνθέμενος = συνέθετο.

19. For ἔτυψε see Phryn. pp. 257 ff.

20. Observe ἑτέρου by late usage for ἄλλου.

XXXIV. 2. The reading of Suïdas, οἰνάροισι ὑπεστρώκει, could only mean 'had strewed a flat threshing-floor under

κρεῶν τραπέζας εἶχε καὶ πίθους οἴνου.  
 ἐκ τῶν δὲ παίδων ἐσθίων τις ἀπλήστως  
 ὑπὸ τῶν βοείων ἐγκάτων ἐφυσήθη, 5  
 κἀπῆλθ' ἐς οἶκους γαστρὸς ὄγκου ἀλγήσας.  
 πεσὼν δ' ἐφ' ὑγραῖς μητρὸς ἀγκάλαις ἡμεῖ  
 καὶ ταῦτ' ἐφώνει 'δυστυχῆς ἀποθνήσκω·  
 τὰ σπλάγχνα γάρ, τεκοῦσα, πάντα μου πίπτει.'  
 ἢ δ' εἶπε 'θάρσει κἀπόβαλλε, μὴ φείδου· 10  
 οὐ γὰρ σά, τέκνον, ἀλλ' ἐμεῖς τὰ τοῦ ταύρου.'

## XXXV.

Δύω μὲν υἱοὺς ἢ πίθηκος ὠδίνει,  
 τεκοῦσα δ' αὐτοῖς ἐστὶν οὐκ ἴση μήτηρ,  
 ἀλλ' ὃν μὲν αὐτῶν ἀθλίης ὑπ' εὐνοίης  
 θάλπουσα κόλποις ἀγρίοις ἀποπνίγει,

3. Errat Lachmannus, arbitratus versum post *κατεστρώκει* excidisse ; errat etiam praeter solitum Gitlbauer *ὑπεστρώκει κρεῶν τραπέζας* distinguens. 7. ἡμεῖ ego. Athous nota culpa εἰμι vel εἴμι, quod ridicule in οἴμοι mutavit manus recentissima. Epimythium supra solitum imbecillum—

ὅταν ὄρφανοῦ τις οὐσιάν ἀναλώσας  
 ἐπειτα ταύτην ἐκτίνων ἀποιμώζῃ,  
 πρὸς τοῦτον ἄν τις καταχρέοιτο τῷ μύθῳ.

vine-tendrils,' and is plainly wrong. Here, as in so many other cases, the Athoan codex has been misrepresented by previous editors. It reads, not οἴνασι, but οἰνάσιν.

7. ἡμεῖ καὶ ταῦτ' ἐφώνει. For the collocation of words see 17, 4; 43, 13. I edit *ἡμεῖ* with confidence, as, to any one who is familiar with the rudiments of palaeography, it will present itself, not as a conjecture, but as a fact, especially as it restores the line to the true Babrian metre. The form is of course excellent, Macrob. Saturn. v. 18, 'Aristophanes vetus comicus in Comœdia Cœcalo sic ait, ἡμουν ἄγριον βάρως· ἠγειρεν γάρ τοι μ' οἶνος οὐ μιγείης Ἀχελώφ (πόμε Ἀχελώφ MS.)' Xen. Anab. 4, 8, 20, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές

τε ἐγίνοντο καὶ ἡμουν καὶ κάτω διεχώρι αὐτοῖς κτε.

I have retained *ἐφ' ὑγραῖς ἀγκάλαις* as a late construction. Though *ἐν* and *ἐπί* are in certain circumstances liable to confusion in copying, *ἐν* and *ἐφ'* never are.

9. τεκοῦσα. This participle used substantivally has in Attic always ᾧ before it in the vocative. For *πίπτει* see *supra*, 25, 2, note. Put actively the phrase would be, τὰ σπλάγχνα μου βάλλομαι, or rather ἐκβάλλομαι. Perhaps *μον* 'κρίπτει should actually be read here, but its look does not recommend it.

11. Babrius uses the late future *ἐμῶ* for *ἐμοῦμαι* here, as in 12, 13, *ᾄσω* for *ᾄσομαι*, see Phryn. p. 401. The Attic form has survived in Aesch. Eum. 730.

τὸν δ' ὡς περισσὸν καὶ μάταιον ἐκβάλλει. 5  
κακείνος ἐλθὼν εἰς ἐρημίην ζῶει.

## XXXVI.

Δρῦν αὐτόριζον ἄνεμος ἐξ ὄρους ἄρας  
ἔδωκε ποταμῷ· τὴν δ' ἔσυρε κυμαίνων,  
πελώριον φύτευμα τῶν πρὶν ἀνθρώπων.  
πολὺς δὲ κάλαμος ἐκατέρωθεν εἰστήκει  
ἐλαφρὸν ὄχθης ποταμίης ὕδωρ πίνων. 5  
θάμβος δὲ τὴν δρῦν εἶχε πῶς ὁ μὲν λίην  
λεπτὸς τ' ἔων καὶ βληχρὸς οὐκ ἐπεπτώκει,  
αὐτὴ δὲ τόσση φηγὸς ἐξεριζώθη.  
σοφῶς δὲ κάλαμος εἶπε 'μηδὲν ἐκπλήσσου.  
σὺ μὲν μαχομένη ταῖς πνοαῖς ἐνικήθης, 10  
ἡμεῖς δὲ καμπτόμεσθα μαλθακῇ γνῶμῃ,  
κὰν βαιὸν ἡμῶν ἄνεμος ἄκρα κινήσῃ.'

XXXV. Exhibet Athous epimythium—

τοιοῦτο πολλῶν ἐστὶν ἦθος ἀνθρώπων,  
οἷς ἐχθρὸς αἰεὶ μᾶλλον ἢ φίλος γίγνου.

XXXVI. Accedit epimythium hoc—

κάλαμος μὲν οὕτως· ὁ δὲ γε μῦθος ἐμφαίνει  
μὴ δεῖν μάχεσθαι τοῖς κρατοῦσιν ἀλλ' εἴκειν.

XXXVI. 2. ἔδωκε ποταμῷ, 'fluvio dedit,' 'in fluvium dedit.' Editors have not observed the Latinism, and have suggested all sorts of absurdities in place of ἔδωκε. Any Latin dictionary will furnish the younger student with examples of this well-known use of 'dare,' if his memory fails him.

3. πελώριον . . ἀνθρώπων = πελώριον τι ὑπὸ τῶν πρὶν πεφτυμένον. 'The boiling river swept it on, a giant planted by the men of former time. And on either side were set thickets of reeds, drinking up the still water of the river's bank. And the oak tree wondered how the reeds, exceeding slender and weak though they were, had not been cast down, whereas an oak in her strength she herself was rooted up.'

5. The conjecture ἐλαφρός, though connected with the great name of Lachmann, is a good instance of the

fatality which seems to await upon critics in dealing with Babrius. It materially injures the fable, in which the antithesis is very carefully handled, viz.—(1) unbending oak: yielding reeds. (2) boiling current: lapping water. The adjective is frequently applied to still water, Aelian, N. A. 9, 49, τῶν κητῶν τῶν μεγίστων αἰγιαλοῖς καὶ ἤσοι καὶ τοῖς ἐλαφροῖς καλουμένοις καὶ βραχέσι χωρίοις προσπελάζει οὐδέν, οἰκεῖ δὲ τὰ πελάγη. Polyb. 16, 17, 7, ὁ ποταμὸς τὰς μὲν ἀρχὰς ἐλαφρός, εἶτα λαμβάνων αὔξησιν κτε.

6. θάμβος . . εἶχε = ἡ δρῦς ἐθανύμαξε, not θάμβος ἔσχε, which would give the same unapt sense as if ἡ δρῦς ἐθανύμασεν had been used. For πῶς ἐπεπτώκει a classical writer would have employed ὅπως πέπτωκεν or ὅπως πεπτωκοῖη (πεπτωκὼς εἶη).

9. Although σοφός, the correction of

## XXXVII.

Δαμάλης ἐν ἀγροῖς ἄφετος, ἀτριβῆς ζεύγλης,  
 κάμνοντι καὶ σύροντι τὴν ὕνιν ταύρω  
 ‘τάλας’ ἐφώνει ‘μόχθον οἶον ὀτλεύεις.’  
 ὁ βοῦς δ’ ἐσίγα χυπέτεμνε τὴν χώραν.  
 ἐπεὶ δ’ ἔμελλον ἀγρόται θεοῖς θύειν, 5  
 ὁ βοῦς μὲν ὁ γέρων εἰς νομάς ἀπεζεύχθη,  
 ὁ δὲ μόσχος ἀδμῆς κείνος εἶλκετο σχοίνῳ  
 δεθεὶς κέρατα, βωμὸν αἵματος πλήσων,  
 κάκείνος αὐτῷ τοιάδ’ εἶπε φωνήσας·  
 ‘εἰς ταῦτα μέντοι μὴ πονῶν ἐτηρήθης· 10  
 ὁ νέος παρέρπεις τὸν γέροντα καὶ θύη,  
 καὶ σοῦ τένοντα πέλεκυς, οὐ ζυγὸς τρίψει.’

## XXXVIII.

Δρυτόμοι τινὲς σχίσαντες ἀγρίην πεύκην  
 ἐνεῖραν αὐτῇ σφήνας, ὡς διασταίη,

XXXVII. Epimythium addit Athous, de quo editores adhuc silent—

ἔργοις ἔπαινος, ἀργία δὲ κινδύνοις.

manu autem recentiore κινδύνοις in κίνδυνος mutatum est.

XXXVIII. 2. Pro ἐνεῖραν αὐτῇ vocabulis exhibet Suidas ἐναφήκαν τῇ

a διορθωτής, is plainly wrong, yet lines 6, 7 prove that κάλαμος even in its collective sense has the masculine gender.

XXXVII. 2. κάμνοντι καὶ σύροντι, ‘hard at work dragging.’ Even the best Attic writers illogically connect participles related like κάμνοντι and σύροντι here, by a superfluous καί, especially when they come close together in a sentence. The instances are too numerous for the conjunctions to be explained as mere ‘putida emblemata,’ and occasionally critics, by so treating them, fall into serious error—as, for example, Cobet in Thuc. 4, 30, Κλέων δ’ ἐκείνῳ τε προπέμψας ἀγγελοῦ ὡς ἦξων καὶ ἔχων στρατιὰν ἣν ἤγησατο ἀφικνεῖται ἐς Πύλον, where the καί is demanded by the preceding τε, and connects ἔχων with προπέμψας, the message ending with ἦξων.

‘ὕνις priorem corripit in epigrammate Philippi ap. Anth. Pal. vi. 104.

Antiphili, ib. vii. 175. Isidori, ib. vii. 280. Secundum Suidam, priorem producit. Vide Jacobs ad Anth. Pal. vol. 3, p. 147.—C. Lewis.

6. εἰς νομάς. Observe the force of the plural, = εἰς τὸ νέμεσθαι. For the form ἀπεζεύχθη, and a discussion of the verbs which admit of both passive aorists, that in -ην and that in -θη, see Veitch, *Greek Verbs*, sub ἀλάσσω.

10. The metre in this case establishes the late use of μῆ. The Athoan ποεῖν, if not merely the transcriber’s slip that I have judged it to be, may be referred to the Atticising diorthotes, through whose hands the Athoan recension of the Babrian text has undoubtedly passed. The question of the encroachment of μῆ on οὐ in later Greek has been ably discussed by Mr. Gildersleeve in the *American Journal of Philology*, No. I.

XXXVIII. 2. The rarity of εἶρω and

γένοιτο δ' αὐτοῖς ὁ πόνος ὕστερον ῥάων.  
 πεύκη στένουσα ' πῶς ἄν' εἶπε ' μεμφοίμην  
 τὸν πέλεκυν, ὅς μου μὴ προσῆκε τῇ ῥίζῃ,  
 ὡς τοὺς κακίστους σφήνας ὦν ἐγὼ μήτηρ ;  
 ἄλλος γὰρ ἄλλη μ' ἔμπεσῶν διαρρήσει.'

5

## XXXIX.

Δελφῖνες ἀεὶ διεφέροντο φαλλαίνας.  
 τούτοις παρήλθε καρκίνος μεσιτεῶν,  
 ὡς εἴ τις ὦν ἄδοξος ἐν πολιτείαις  
 στάσιν τυράννων μαχομένων εἰρηνεύει.

δρνι. Utrum glossa in ἐνείραν sit ἐναφήκαν judicanda an ipsa vox ἐναφήκαν ex ἐνέφρηκαν corrupta sit alii dubitent. Epimythium ex iambris plus aequo σκάζουσιν constat—

ὁ μῦθος δ' ἡμῖν τοῦτο πᾶσι μὴνύει,  
 ὡς οὐδὲν οὔτω δεινὸν ἄν ὑπ' ἀνθρώπων  
 πάθοις τι τῶν ἕξωθεν ὡς ὑπ' οἰκείων.

XXXIX. Fabulam tetrastichista decurtavit. 4. Verbum εἰρηνεύει Athoi in margine codicis prima manu scriptum legere malo quam ὀμηρεῖοι quod ipsum versum occupat. Hoc sensu caret et locum habet meliorem

its compounds in late Greek (practically they did not exist) is a strong argument in favour of the Athoan reading here. If ἐναφήκαν is not a corruption of ἐνέφρηκαν, it is just the word which would be used to explain ἐνείραν, as in late writers the compounds of ἀφίημι take the place of those of εἶρω or φρήμι. The two verbs, φρήμι and ἀφίημι, are in certain forms very like each other, and have been more than once confused in Attic texts. In these it is not easy to decide in every case between the two, and in debased Greek it is of course impossible. In his diction Xenophon anticipates the later Greek usage, and accordingly it would be rash to substitute, as one would naturally do in an author of Attic purity, εἰσέφρηκαν for εἰσαφήκαν in Cyrop. 4, 5, 14, ἐπεὶ δ' ἐγένοντο πρὸς τῷ στρατοπέδῳ, οἱ φύλακες, ὡς περ εἰρημένον ἦν ὑπὸ Κύρου, οὐκ εἰσαφήκαν αὐτοὺς πρὸ ἡμέρας. See also Phryn. p. 220.

7. The verb ἐμπίπτω, which in such a context signifies 'to be driven in' or 'home,' has here also its other meaning of 'attack' alluded to.

XXXIX. 1. I have restored from the codex the true spelling of φαλλαίνας, which, for reasons best known to themselves, previous editors have changed to φαλαίνας. 'Ad mensuram syllabae primae quod attinet, longam eam postulant Nicandri, Nonni, ac Juvenalis versus, et admittunt Aristophanis et Lycophronis loci, ex quo colligi potest veram nominis scripturam esse φάλλαϊνα quam utroque in versu Aristophanis servavit codex Ravennas, apud Aristotelem, Lycophronem et Aelianum praebent libri optimi, Philostrato et Nonno imprudenter exemerunt editores recentiores. Eadem brevioris formae φάλλη, ἢ, ratio est, κτλ.'—Hase apud Steph. vol. 8, 614.

2. Eberhard suggests μεσιτεῶων, but in a writer of this date the correction would be rash.

## XL.

Διέβαινε ποταμὸν ὄξυν ὄντα τῷ ρείθρῳ  
 κυρτῇ κάμηλος, εἶτ' ἔχεζε. τοῦ δ' ὄνθου  
 φθάνοντος αὐτὴν εἶπεν 'ἦ κακῶς πράττω.  
 ἔμπροσθεν ἤδη τὰξόπισθέ μου βαίνει.'

## XLI.

Διαραγῆναί φασιν ἐκ μέσου νώτου  
 δράκοντι μῆκος ἐξισουμένην σαύραν.  
 βλάψεις σεαυτὸν κούδεν ἄλλο ποιήσεις  
 ἂν τὸν σὲ λίαν ὑπερέχοντα μιμήσῃ.

## XLII.

Δεῖπνόν τις εἶχε λαμπρὸν ἐν πόλει θύσας·  
 ὁ κύων δὲ τούτου κυνὶ φίλῳ συναντήσας

quod scriba lituris parcere voluit. Senior erat hujus fabulae tetrastichista quam qui paraphrases fecerunt. His fretus novos tres choliambos Gitlbauer concoxit—

εἰς δ' ὑπολαβὼν πρὸς αὐτὸν εἶπεν 'ἀλλ' ἡμῖν  
 διαφθαρήναι μαχομένοις ὑπ' ἀλλήλων  
 ἀνεκτότερον ἢ σοῦ τυχεῖν διαλλάκτου.' (sic!)

XL. Fabulam, si revera a Babrio scriptam, tetrastichista senior foedavit. Sed talia Babrio adjudicare nolo. Epimythium sequitur hoc—

πόλις ἂν τις εἴποι τὸν λόγον τὸν Αἰσώπου  
 ἧς ἔσχατοι κρατοῦσιν ἀντὶ τῶν πρώτων.

XLII. Huic fabulae epimythium accedere sino ut melius videatur omnes versus eidem pseudo-Babrio esse adscribendos qui tot fabulas revera Babrianas τετραστίχους fecit.

XL. 3. Observe the rare φθάνοντος for the classical φθάσαντος and πράττω for πράσσω, a spelling of this class of verbs which elsewhere occurs only in the epimythia, with the uniform exception of ἦττα and ἦττᾶσθαι.

XLII. 1. 'A certain man in a city had made sacrifice and was giving a splendid dinner.' The practice hardly

needs illustration. Paul ad. Corinth. Ep. 1, 10, 27, εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. ἐὰν δὲ τις ὑμῖν εἴπῃ 'τοῦτο ἱερόθιτόν ἐστι' μὴ ἐσθίετε.

2. συναντήσας. According to the law of parsimony (Phryn. p. 29) ἀπαντᾶν occupied alone in Attic the

ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα.  
κακείνος ἦλθε· τὸν δὲ τοῦ σκέλους ἄρας  
ὁ μάγειρος ἐκτὸς ἐξέριψε τοῦ τοίχου.

5

## XLIII.

Ἐλαφος κεράστης ὑπὸ τὸ καῦμα διψήσας  
λίμνης ὕδωρ ἔπινεν ἡσυχαζούσης,  
ἐκεῖ δ' ἑαυτοῦ τὴν σκιὴν θεωρήσας  
χηλῆς μὲν ἔνεκα καὶ ποδῶν ἐλυπήθη  
ἐπὶ τοῖς δὲ κέρασιν ὡς καλοῖς ἄγαν ἠΰχει.

5

XLII. Ut fine magis ad suos mores idoneo hanc fabulam coronaret, senior aliquis tres versus addidit, quorum alter a metro Babriano abhorret, et tertius paene caret intellectu—

εἰς τὴν ἄγυιαν· τῶν κυνῶν δ' ἐρωτώντων  
ὅπως ἐδείπνησ' εἶπε 'πῶς γὰρ ἂν κρείττον  
ὄς οὐδὲ ποίαν ἀναλύειν με γινώσκω.'

Paraphrastis sunt noti; sed utrum ab iis fictum additamentum postea in versum redderetur an culpa illis esset antiquior, non satis liquet.

ground which in poetry, and in inferior and late prose, was divided between it and other words, the simple verbs ἄντομαι, ἀντάω, ἀντιάω, ἀντιάζω, and their compounds. The Aristophanic exceptions to the Attic rule are very instructive. In Plut. 41 ξυναντήσαιμι occurs, and in id. 44 ξυναντᾶς, the former being given as part of an oracular response, and the latter being used in reference to the same. The present ξυναντᾶ is also found in Ach. 1187, but in a passage which, for other reasons, both Blaydes and Meineke regard as spurious. The participle ξυναντῶν in Av. 137 helps us to the true way of considering the passage in which it is met with. The Epops asks his visitors what sort of city they should like to reside in. Euelpides' answer contains the adaptation of a proverbial mode of invitation to a merrymaking (cp. Lys. 1066), and Pisthetaerus is also plainly modelling his response on some proverb now unknown to us when he begins it with the words ὅπου ξυναντῶν μοι ταδί τις μέμψεται.

3. ἡρώτα. The late sense of 'invite'

is well known from the New Testament. Suidas quotes the present line to illustrate it. Ἐρωτῶ σε· παρακαλῶ σε, ἱκετεύω σε, δέομαι σε. Μύθοις (codd. ΔΕΘΜΑΙΚΑΙΑΤΘΙΣ)—

ἐλθεῖν πρὸς αὐτὸν ἐπὶ τὸ δεῖπνον ἡρώτα,  
ἀντὶ τοῦ παρεκάλει.

XLIII. 1. ὑπὸ τὸ καῦμα, 'as the heat of the day came on.'

4. χηλῆς . . ποδῶν. The combination of singular and plural is worth observing. The writer might have said any of four things—χηλῆς, ποδῶν: χηλῶν, ποδός: χηλῆς, ποδός: χηλῶν, ποδῶν.

5. ἐπὶ τοῖς δὲ κέρασιν. The position of the δὲ is quite legitimate, and there is no cause to read with almost all critics ἐπὶ τοῖς κέρασι δ'. They have read Greek to little purpose who make alterations of this stamp. Cp. 34, 4, supra. So ἐς τὸν δὲ φαλακρόν in Eupolis, and ἀπὸ τῶν δὲ τεγῶν in Pherecrates. The index will show that Babrius adapted the quantity in κέρας to the demands of his verse, and any lexicon how, in a literary style like his, this was quite justifiable.

παρῆν δὲ νέμεσις ἢ τὰ γαῦρα πημαίνει·  
 κυνηγέτας γὰρ ἄνδρας εἶδεν ἐξαίφνης  
 ὁμοῦ σαγήναις καὶ σκύλαξιν εὐρίνοις,  
 ἰδὼν δ' ἔφευγε, δίψαν οὐδέπω παύσας,  
 καὶ μακρὸν ἐπέρα πεδίον ἵχνεσιν κούφοις. 10  
 ἐπεὶ δὲ δὴ σύνδενδρον ἦλθεν εἰς ὕλην,  
 κέρατα θάμνοις ἐμπλακεῖς ἐθρήνευθη,  
 καὶ ταῦτ' ἔφη 'δύστηνος ὡς διεψεύσθη.  
 οἱ γὰρ πόδες μ' ἔσωζον οἷς ἐπηδούμην,  
 τὰ κέρατα δὲ προὔδωκεν οἷς ἐγαυρούμην.' 15

## XLIV.

Ἐνέμοντο ταῦροι τρεῖς αἰὲ μετ' ἀλλήλων,  
 λεῶν δὲ τούτους συλλαβεῖν ἐφεδρεύων  
 ὁμοῦ μὲν αὐτοὺς οὐκ ἔδοξε νικήσειν,  
 λόγοις δ' ὑπόλοις διαβολαῖς τε συγκρούων

XLIII. 6. Citat Suidas sub νέμεσις vocabulo, duas lectiones proponens—(1) ἢ τὰδικ' ἐποπτεύει; (2) ἢ τὰ γῆς ἐποπτεύει, quarum prior est glossa in Athoa verba, altera glossae in numeros reductio. Qua de causa ab Athoo codice discedam non video. Erimythium accedit hoc—

περὶ τῶν σεαυτοῦ πραγμάτων ὅταν κρίνῃς,  
 μηδὲν βέβαιον ὑπολάβῃς προγινώσκων  
 μηδ' αὐτ' ἀπογνῶς μηδ' ἀπελπίσῃς· οὕτω  
 σφάλλουσιν ἡμᾶς ἐνίοθ' αἱ πεποιθήσεις;

ubi μὴ τ' αὖ . . . μὴ δ' codex.

XLIV. 4. Nauckius interpolatorem indagat et λόγοις ὑπόλοις χωρίσας ἀπ' ἀλλήλων legere mavult, quia in paraphrasi (*vide* Halm, 394) nihil verbis

6. τὰ γαῦρα πημαίνει, 'who punishes pride.' Cp. Agathias, Hist. 5, 23, p. 169, ὁ δὲ οὐ πρότερον ἀνῆκε πρὶν σφόδρα πημῆναι τὸ δυσμένει.

8. ὁμοῦ, see *supra*, 13, 4.

11. ἐπεὶ δὲ δὴ is in Attic more common than ἐπειδὴ δὲ.

XLIV. 2. συλλαβεῖν ἐφεδρεύων, here simply 'lying in wait to catch,' without any reference to the technical meaning of ἐφεδρος. In Thuc. 4, 71, the technical sense has not been sufficiently recognised—αἱ δὲ τῶν Μεγαρέων στάσεις φοβούμεναι, οἱ μὲν μὴ τοὺς φεύγοντας σφίσι ἐσαγαγῶν αὐτοὺς ἐκβάλλη, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος

δείσας ἐπιθῆται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οἶσα ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόληται, οὐκ ἔδεξαντο. 'The Athenians being close at hand waiting their turn.'

3. The alteration of αὐτοὺς into ἐντας proposed by Seidler improves the sense, but is very difficult to account for, and certainly not required.

4. λόγοις . . ὑπόλοις. I cannot believe that the accepted derivation of ὑπουλος is the true one, and that an adjective formed from ὑπό and οὐλή could ever have the primary meaning 'still sore under the scar.' Sore ought to form an important part of the com-



ἐχθροὺς ἐποίει, χωρίσας δ' ἀπ' ἀλλήλων 5  
ἐκαστον αὐτῶν ἔσχε ραδίην θοίνην.

## XLV.

Ἔνιφεν ὁ Ζεὺς· αἰπόλος δέ τις φεύγων  
εἰς ἄντρον εἰσήλαυνε τῶν ἀοικήτων  
τὰς αἶγας ἀδρῆ χιόνι λευκανθίζούσας.  
εὐρῶν δ' ἐκεῖ τάχιον εἰσδεδυκίας 5  
αἶγας κερούχους ἀγρίας, πολὺ πλείους  
ὧν αὐτὸς ἦγε, μείζονάς τε καὶ κρείσσοις,  
ταῖς μὲν φέρων ἔβαλλε θαλλὸν ἐξ ὕλης,  
τὰς δ' ἰδίας ἀφήκε μακρὰ λιμώττειν.

omissis respondet. Bodleianam tamen confer:—ὑπούλοις δὲ λόγους  
διαβαλὼν ἐχώρισεν ἀπ' ἀλλήλων. Epimythium aliquis hoc addidit—

ὅταν μάλιστα ζῆν θέλης ἀκινδύνως  
ἐχθροῖς ἀπίσται, τοὺς φίλους δ' αἰεὶ τήρει.

XLV. 3. Duebneri conjecturam incertus recepi, ἀδρῆ pro ἄκρη lecto. Quo modo ἀδρῆ in ἄκρη transire potuerit, non video. 8. Athoam lectionem τὰς δ' ἰδίας mutare nolo. Ego certe facilius crediderim Babrium primam syllabam longam fecisse quam criticorum tentamina scripsisse, τὰς δ' ἄρ' ἰδίας, τὰς δὲ τιθασοὺς, τὰς δ' ἐνδιούς, τὰς δὲ γ' ἰδίας, τὰς δ' ἐννύχας (sic). Viro sobrio talia placere nequeunt.

pound instead of not being represented at all. At first the word signified no more than 'just short of whole,' being the diminutive of the adjective οὐλος, and this sense has been preserved in the gloss of Photius, ὑπούλοι· οἱ ἐγγὺς τοῦ κατουλωθῆναι μύλωνες. The signification 'unsound beneath' rests on a false derivation from οὐλή, and is to be regarded as the product of an age when men began to read their own ideas into words which their fathers had formed correctly in obedience to an instinctive and almost unconscious linguistic sense.

XLV. 3. ἀδρῆ χιόνι is a pretty conjecture, but not convincing. Hdt. 4, 31, ἦδη ὧν ὕσσις ἀγχοθέν χιόνα ἀδρῆν πίπτουσαν εἶδε, οἶδε τὸ λέγω.

4. τάχιον. For this late form see Phryn. p. 149.

7. θαλλὸν ἐξ ὕλης, 'young boughs from the forest'; θαλλός collectively like ἄμπελος, κάλαμος, etc.

8. ἰδίας. I am inclined to think that Babrius really wrote the word with the iota long. It is also long in Aesch. P. V. 543, ἰδία γνώμη σέβει, which corresponds to ἀλλά μοι τοῦτ' (τόδ' MSS.) ἐμμένει. Most editors have rightly tried to alter it in that passage, but with as little success there as here. The conjectures αὐτόνω, οἰόφρων, αὐτόβουλος ὦν, μονάδι, recommend themselves to nobody but the fathers who begat them, and Verrall's special pleading for ἡλεῖ is too baseless and too brilliant to convince sober critics.

Λιμώττειν as a late verb, never known in the form λιμώσσω, retains the ττ. Its formation is of course quite irregular, but may be paralleled even in Attic by the Aristophanic λιμαῖττοισι (Ecl. 1176), formed from λιμῶς, as λιμώττω from λιμῶς. Another late formation is αἰθριάω in the next line. Cp. Phryn. p. 155.

ὡς δ' ἠθρίασε, τὰς μὲν εἶρε τεθνώσας,  
αἱ δ' οὐκ ἔμειναν, ἀλλ' ὀρῶν ἀβοσκήτων  
ἀνέμβατον δρυμῶνα ποσσὶν ἠρέυνων.

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## XLVI.

Ἐλαφος καθ' ὕλην γυῖα κούφα ναρκήσας  
ἔκειτο πεδίον ἐν χλόῃ βαθυσχίνω,  
ἔξ ἧς ἐτοίμην χιλὸν εἶχε πεινήσας.  
ἤρχοντο δ' ἀγέλαι ποικίλων ἐκεῖ ζώων  
ἐπισκοπούντων· ἦν γὰρ ἀβλαβῆς γείτων.  
ἔλθων δ' ἕκαστος τῆς πόης τ' ἀποτρώγων  
ἦει πρὸς ὕλας οὐδ' ἐπῆεν εἰ θνήσκει·

5

11. Alios tres versus Athous exhibet, quorum primus paraphrastae Augustano ignotum est, alter et tertius Bodleiano et Furiano—

ὁ δ' αἰπόλος γελάσας ἦλθεν εἰς οἴκους  
αἰγῶν ἔρημος· ἐλπίσας δὲ τὰς κρείσσους,  
οὐκ ὄνατ' οὐδ' ὦν αὐτὸς εἶχεν ἐκ πρώτης.

Indicare sufficit interpolatoris indicia, γελάσας et ὄνατ' pro γελάσας et ὄνητο.

XLVI. 7. Pro οὐδ' ἐπῆεν εἰ θνήσκει exhibet Athous perperam ὁ δὲ πεινὴ θνήσκει. Ego vestigia sequor Gitlbaueri quo οὐδ' ἐπῆ' εἰ θνήσκει

9. **τεθνώσας.** Perhaps *τεθνεώσας* ought to be written here. 'It is said that *τεθνεός* is never syncopated *τεθνώσας*; but Herodian's expression "*τεθνεῶς διηρημένως*" proves that *τεθνώσας* was in use; indeed it actually occurs in the lately-discovered Fab. of Babrius, *τεθνώσας*, 45, 9; in an epigram edited by Welcker, see Hermann's Opusc. 4, 313; (Luc.) Trag. 9 (MSS. Dind.); Eur. Supp. 273, hexamet. (Heath, Nauck); and Dindorf with a "recte fortasse" rather approves, but edits with Reiske *τεθνεός*.'—Veitch.

XLVI. 1. 'In a forest, with his nimble limbs stiff and numb, a stag was lying among meadow grass deep with mastic, off which when hungered he had food for the taking.' The *πεδῖον* shows that by *ὕλη* is here meant a *forest*, not a *wood*; whereas the *ἔλαι* in verse 7 refers to the wooded parts of the *ὕλη*. The gender of *χιλός* is not easily determined. No pure Attic writer uses

the word, the term preferred being *χόρτος*; but Xenophon twice makes it masculine (An. 1, 9, 27; 4, 5, 33), as does Arrian (1, 12, 17, etc.) The feminine does not occur in any writer but Babrius, although there are many places in which the gender is left indeterminate (Hdt. 4, 140; Xen. Cyr. 5, 4, 40; Anab. 1, 5, 7, etc.) The Etym. Mag. expressly states the gender as feminine, p. 811, 47, *χιλός θηλυκῶς λέγεται· σημαίνει δὲ τὴν τροφήν*; and so does Choeroboscus (Cram. Anecd. 2, 276, 23); but the two evidently quote from the same source.

4. In *ἤρχοντο* . . *ἐκεῖ* Babrius allows himself *ἐκεῖ* in the sense of *ἐκεῖσε*; see Index.

6. *ἀποτρώγων* is best to be regarded as equivalent to the classic *ἀποτραγῶν*, and an instance of the way in which the inflexible metre interfered with choliambic syntax.

7. *οὐδ' . . θνήσκει*, 'and observed

ἐλαφος δὲ λιμῶ κοῦ νόσω κατεσκλήκει,  
μή πω κορώνην δευτέραν ἀναπλήσας,  
ὄς εἰ φίλους οὐκ ἔσχε κὰν γεγηράκει.

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## XLVII.

Ἐν τοῖς παλαιοῖς ἦν ἀνὴρ ὑπεργήρως,  
εἶχεν δὲ πολλοὺς παῖδας· οἷς ἐπισκῆπτω  
(ἔμελλε γὰρ δὴ τὸν βίον τελευτήσκειν)  
ἐκέλευε λεπτῶν, εἴ τις ἔστι πον, ῥάβδων  
δέσμην ἐνεγκεῖν· ἠκέ τις φέρων ταύτην.  
'πειρᾶσθε δὴ μοι, τέκνα, σὺν βίῃ πάσῃ  
ῥάβδους κατὰξαι δεδεμένας σὺν ἀλλήλαις.'  
οἶ δ' οὐ γὰρ ἠδύναντο· 'κατὰ μίην τοῖνυν

5

egregie proposuit. Idem si unquam Graece scire didicerit, et aliquid impetus et temeritatis deposuerit, de Graecis fortasse literis bene merebitur.

not that he was dying,' not 'and cared not if he died,' a sense which ἐπάειν could not give.

9. Refers to the lines of Hesiod quoted by Plutarch de Orac. defectu, II (p. 415 C), ὁ δὲ Ἡσίοδος οἰεῖται καὶ περιόδοις τισὶ χρόνων γίνεσθαι τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς Ναΐδος προσώπῳ, καὶ τὸν χρόνον αἰνιττόμενος—

ἐννέα τοι ζῶει γενεὰς λακέρυζα κορώνη  
ἀνδρῶν ἠβώντων· ἔλαφος δὲ τε τετρα-  
κόρῳνος·  
τρῆς δ' ἐλάφους ὁ κόραξ γηράσκειται.  
αὐτὰρ ὁ φοῖνιξ,  
ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς  
φοῖνικας  
νύμφαι εὐπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

Rhunken's note on the passage is as follows:—'Hesiodum imitantur Aratus Dios, 200. Oppianus (*lege pseudo-Opprianus*) Cyneg. II. 291. Automedon Epigrammate apud Dorvil. Sicul. Cap. 16, p. 271. Synesius Epist. 110 et plures alii, quos laudat Io. Davisius ad Cicer. T. O. III. 28. Ut vocem τετρακόρῳνος ab Hesiodo sumpsit Oppianus l. c., sic eadem forma πεντακόρῳνος pro vetulo dixit Myrinus

Anthol. II. 9, p. 193. τρικώρῳνος Lucilius ibid.'

XLVII. 1. ὑπεργήρως. With one or two exceedingly rare exceptions, such as *ὑπέρολος* and *ὑπέροσος*, classical Greek compounded *ὑπέρ* with the substantive, and not with the adjective, to form superlatives of this kind, e.g. *ὑπέροβιος*, *ὑπέροφοβος*, *ὑπέροκομος*, *ὑπερμήκης*, *ὑπέροχος*, *ὑπέροτος*, *ὑπεραλγής*, *ὑπεραχθής*, etc. In late Greek the converse is true, and for the classical *ὑπερμεγεθής*, *ὑπέροπλος*, *ὑπερπλήθης*, etc., were used *ὑτέρμεγας*, *ὑπερπλούσιος*, *ὑπερπλήρης*, etc.

2. ἐπισκῆπτω is the regular word for the exhortations and injunctions of the dying. Lys. 138, 35, ἀποθνήσκοντες γὰρ ἡμῖν ἐπέσκηψαν καὶ ὑμῖν καὶ τοῖς ἄλλοις ἅπασι τιμωρεῖν ὑπὲρ σφῶν αὐτῶν Ἀγόρατον τουτονί. Hdt. 3, 65, καὶ δὴ τελευτῶν τὸν βίον, ὦ Πέρσαι, ὑμῖν τάδε ἐπισκῆπτω κτε.

5. Here the first hand accents *δέσμην*, which a diorthotes has changed to *δέσμην*. See Chandler, *Greek Accentuation*, §§ 131, 132, 2d ed. In the preceding line I have diffidently retained *εἴ τις ἔστι πον* as perhaps defensible. See id. §§ 973 seq.

πειρᾶσθ'. ἐκάστης δ' εὐχερῶς καταγείσης,  
 'ὦ παῖδες, οὕτως' εἶπεν 'ἦν μὲν ἀλλήλοις 10  
 ὁμοφρονήτε πάντες, οὐδ' ἂν εἰς ὑμᾶς  
 βλάβαι δύναίτο κἂν μέγιστον ἰσχύη·  
 ἦν δ' ἄλλος ἄλλου χωρὶς ἦτε τὴν γνώμην,  
 πείσεσθ' ἕκαστος ταῦτ' ἀπὸ τῆς μὴ ῥάβδου.

## XLVIII.

Ἐν ὁδῷ τις Ἐρμῆς τετράγωνος εἰστήκει,  
 λίθων δ' ὑπ' αὐτῷ σωρὸς ἦν. κύων τούτῳ  
 εἶπεν προσελθὼν 'χαῖρε πρῶτον, Ἐρμείη·  
 ἔπειτ' ἀλείψαι βούλομαι σε, μηδ' οὕτω  
 θεὸν παρελθεῖν καὶ θεὸν παλαιστρίτην.' 5  
 ὁ δ' εἶπεν 'ἦν μοι τοῦτο μὴ 'πολιχμῆσης

XLVII. Epimythium accedit hoc et claudicat—

φιλαδελφία μέγ' ἀγαθὸν ἀνθρώποις  
 ἦ καὶ ταπεινοὺς ὄντας ἦρεν εἰς ὕψος.

XLVIII. Fabulam hanc Babrio adjudicem an non, incertus sum. Pro Athoo 'πολιχμῆσης cum Bergkio 'πολιχμῆσης scripsi.

9. καταγείσης. The Attic quantity of the alpha in *κατεάγην* does not admit of being settled by pure grammar. Aristophanes has the tense three times. In *Vesp.* 1428 the metre leaves the vowel doubtful—

καὶ πῶς κατεάγη τῆς κεφαλῆς μέγα σφόδρα.

Another line is quoted by Pollux, 2, 39—

ἴνα μὴ κατᾶγῃς σκάφιον πληγείς ξύλω,  
 where *Toup* is probably right in inserting τὸ before *σκάφιον*; but a scholar is rash indeed who allows an isolated line quoted by a grammarian to decide any point. In the third place the optative aorist is exhibited by the manuscripts with the alpha long—

οὐκ ἂν κατᾶγείη ποτ', εἰ—*Ach.* 944;

but *Cobet's* conjecture *κατᾶγότη* somewhat invalidates the testimony. On the whole the evidence tends to make the vowel long, and the spurious Homeric line, *Il.* 11, 559—

νωθῆς, ᾧ δὴ πολλὰ περὶ ῥόπαλ' ἀμφὶς ἔαγη,

points in the same way, especially if we regard it, like so much else in Homer, as the outcome of the Attic recension. The text of the *Iliad* and *Odyssey* is still too unsettled to supply any trustworthy evidence in a case of this sort.

11. οὐδ' ἂν εἰς, the true Attic collocation for οὐδεὶς ἂν. Of οὐτίς nothing is known to Attic proper except οὐτί used adverbially.

12. μέγιστον ἰσχύη, the superlative of μέγα ἰσχύη.

XLVIII. 1. 'De Ἐρμαῖς τετραγώνοις vide *Thuc.* vi. 27. de acervo lapidum ad *Mercurii* statuas, *Hom. Od.* xvi. 471. de more statuas ungenti, *Lucian Contempl.* c. 22. et de *Mercurio* palaestrarum praeside, *Diod.* v. 75, *Aristoph. Plut.* 1162, quae omnia contulit *Boissonade*.'—*C. Lewis*.

6. The conjecture of *Bergk*, μὴ 'πολιχμῆσης, certainly gives the best sense, if there is really any sense worth having in these unsavoury lines. *Canis*

τούλαιον ἔλθῶν μηδέ μοι προσουρήσης,  
χάριν εἶσομαί σοι· καὶ πλέον με μὴ τίμα·

## XLIX.

Ἐκάθευδε νύκτωρ ἐργάτης ὑπ' ἀγνοίης  
φρέατος ἐγγύς. τῆς Τύχης δ' ἐπιστάσης  
ἔδοξ' ἀκούειν· οὗτος, οὐκ ἐγερθήσῃ ;  
μὴ σοῦ πεσόντος αἰτή παρ' ἀνθρώποις  
ἐγὼ λέγωμαι καὶ κακὴν λάβω φήμην. 5  
ἐμοὶ γὰρ ἐγκαλοῦσι πάντα συλλήβδην,  
ὅσ' ἂν παρ' αὐτοῦ δυστυχήῃ τις ἢ πίπτῃ·

## L.

Ἐφευγ' ἀλώπηξ, τῆς δ' ὄπισθε φευγούσης  
κυνηγὸς ἐτρόχαζεν. ἡ δ' ἐεκεκμήκει,  
δρυτόμον δ' ἰδοῦσα ' πρὸς θεῶν σε σωτήρων  
κρύψον με ταύταις αἷς ἔκοψας αἰγείροις,  
καὶ τῶ κυνηγῶ· φησί ' μὴ με μηνύσης.' 5  
ὁ δ' οὐ προδώσειν ὤμνυ· ἡ δ' ἀπεκέρφθη.

'unctionem' ait 'a me habebis' [*i.e.* cacaberis], 'atque tantillum aliud' [*i.e.* mingeris]. Cui respondet Hermes, 'Si quod habeo unguentum manere passus sis, et aliud istud tibi servaveris, ego certe contentus sum.'

XLIX. 3. The future *ἐγερθήσομαι* often presents itself in later writers,—as N. T., Mark, 13, 8; Matthew, 24, 11,—but is not found in Attic any more than *ἐγερούμαι*, which also first occurs in debased Greek. I believe, however, that *ἐγερούμαι* was the Attic form, not only for the simple verb, but also for its four Attic compounds, *ἀνεγείρω*, *διεγείρω*, *ἐξεγείρω*, and *ἐπεγείρω*. The forms of the verb were these:—*ἐγείρω*, *ἐγερῶ*, *ἤγειρα*, for the active; and for the passive, *ἐγείρομαι*, *ἐγερούμαι*, *ἠγρόμην*, and *ἐγρήγορα*. The aorist *ἠγέρθη* and the perfect *ἠγγηγεμαι* are just found. The active had probably to do without a perfect, as so many other verbs, especially the whole classes in *-ίνω* and *-αίνω*. The aorist indicative

active was saved from confusion with that of *ἀγείρω* by *συνέλεξα* taking the place of the latter in the doubtful mood.

5. *λέγωμαι* for *ἀκούω* or *κλύω* is unidiomatic, but tolerable even in Attic.

*κακὴν λάβω φήμην*. Babrius might also have said *κακὴ λάβη φήμη*, just as we have *νόσος λαμβάνει τινα*, *φόβος ἔλαβέ τινα*, by the side of *νόσον λαμβάνειν* and *φόβον λαβεῖν*.

7. There is no cause to change *πίπτῃ* into *πατή* with Duebner and Meineke.

L. 6. Here Babrius uses *ὤμνυ*, and in the tenth verse *ἐδείκνυ*, as if the presents were *ὀμνύω* and *δεικνύω*. In late Greek *ὀμνύω* and *δεικνύω* were employed as naturally as *δεννυμι* and *δεικνυμι*; but in Attic proper they were long looked upon askance. The present subjunctive and optative of verbs in *-υμι* were at a very early date assimilated to those of *-ω* verbs, although isolated instances of the older formations are once or twice

ἦλθεν κυνηγός, καὶ τὸν ἄνδρ' ἐπηρώτα  
 μὴ τῆδ' ἀλώπηξ καταδέδουκεν ἢ φεύγει.  
 'οὐκ εἶδον' εἶπε, τῷ δὲ δακτύλῳ νεύων

met with [as Plato, Phaed. 77 B, διασκεδάννται; id. C, διασκεδάννισιν for διασκεδαννύηται and διασκεδαννύη]; but the indicative, both in present and imperfect, the imperative, the infinitive, and the participle, both active and passive, were in Attic long retained in their original form. This is conclusively proved by the evidence of verse both of tragedy and old comedy. To confine ourselves first to the class of verbs to which *δμ-νν-μι* and *δεικ-νν-μι* strictly belong, the following are the extant forms which concern the inquiry:—

Of *οἴζννμι* and its compounds *διοίζννμι*, *παροίζννμι*, *ἰποίζννμι*, *ἀνοίζννμι*, *διανοίζννμι*, *ἐξανοίζννμι*, *παρανοίζννμι*, and *ὑπανοίζννμι*, there occur only the imperative *διοίζνντε* (Ar. Eccl. 852), the indicative passive *ἀνοίζννται* (Eur. Ion. 923), and the participle *ἀνοίζννμένων* (Ar. Eq. 1326).

Of *ἀγννμι* and its compounds *κατάγννμι* and *περικατάγννμι*, are found—*ἀγννται* (Eur. Hel. 410), *κατάγννται* (Soph. Synd. fr.), and *καταγννόμενον* (Ar. Pax, 703).

Of *ἄρννμαι* occur—*ἄρννμαι* (Soph. Ant. 903; Tr. 711; Eur. Alc. 55); *ἄρννται* (Soph. Phil. 838, ch.; Eur. And. 696); *ἄρννόμενος* (Hec. 1073).

Of *γάννμαι* occur—*γάννμαι* (Ar. Vesp. 612; Aesch. Eum. 970; Eur. Cycl. 502); *γάννται* (Eur. I. T. 1239).

Of *δαίννμι* and its sole compound *συνδαίννμι* are found—*δαίννται* (Soph. Trach. 1088); *ἐδαινόμεν* (Eubul. ap. Athen. 2, 63 E); *ἐδαινντο* (Soph. Trach. 771); *δαίννσθε* imperative (Eur. Tro. 770); *δαινόμενος* (Cratinus ap. Schol. ad Ar. Vesp. 710; Eur. Cycl. 325, 371); *δαινντο* in epic parody, ap. Pax, 1280-82.

*Δεικννμι* is more frequent, and of the simple verb and its fourteen Attic compounds there are over thirty instances—*δεικννμι* (Soph. O. C. 1145); *ἐνδεικννμι* (Ar. Eq. 278); *δεικννσι* (Ar. Av. 1080; Soph. El. 425; O. R. 1258; Ant. 254; Eur. Med. 1120; Ion, 1099 (ch.); and thrice in frag.); *ἐνδεικννσι* (Aesch. P. V. 405 ch.); *ἐδεικννμεν*, Eur. Alc. 763; *δεικνός*, Ar. Nub. 54; Av. 52; Ran. 912; Soph. Tr. 1250; ἐπιδείκνμι, Ar. Eq. 349; *προδεικνός*, Soph. O. R. 456; *δεικνύσα*,

Ar. Thesm. 499; *δεικνύτω*, Soph. O. C. 1532; *ἀναδεικννται*, Ar. Nub. 303 (ch.); *ἐδεικνντο*, Thesm. 629; *ἐπέδεικνντο*, Ran. 771; *δεικννμένων*, Eur. Her. 905 (ch.); *ἐνδεικννόμενος*, Ar. Plut. 785. Besides these are found, unfortified by metrical requirements, the imperative *ἐπιδείκνν* in Ar. Av. 666; the infinitives *δεικννῖναι*, Soph. O. R. 1427; Eur. Med. 744; H. F. 1215; *ἀναδεικννῖναι*, Soph. El. 1458; and the indicative *δεικννσω*, Soph. O. R. 614. In Eur. Ion, 1341, either *δεικννμεν* or *ἐδεικννμεν* may stand, while *ἀποδεικννόμενα* in Aesch. P. V. 1087 is critically insecure.

Of *ζεύγννμι* and its thirteen Attic compounds, only five of the parts in question have come down in verse, viz. —*ζεύγννσιν*, Aesch. Pers. 191; *ζεύγννσι* for *ζεύγννσσι*, Eur. El. 1323 (ch.); *ζεύγνντε*, impte. pseud-Eur. Rhes. 33; *ζεύγνός*, Frag. inc.: *κάποζεύγννμαι*, Eur. H. F. 1375.

*Μίγννμι* and its compounds *ἀνα-*, *ἐμ-*, *ἐπι-*, *κατα-*, *ἐγκατα-*, *συγκατα-*, *παρα-*, *συμπαρα-*, *προσ-*, *συνπροσ-*, *ὑπο-*, supply only twelve forms—*μυγνός*, Ar. Ran. 944; Eq. 1399; *συγκαταμυγνός*, Eur. H. F. 674; *καταμυγνύσας*, Ar. Lys. 580; *συμπαραμυγνύων*, Plut. 719; *μίγννται*, Aesch. Eum. 69; Eur. Andr. 174; El. 756; *ἀναμίγννσθαι*, Eur. Suppl. 592; *μυγννόμενος*, Ar. Ran. 1081; Eur. Ion, 1233 (ch.); *ξυμμυγννμένων*, Ar. Av. 701.

Of *δμννμι* and twelve Attic compounds are found—*δμννμι*, Ar. Av. 445; Thesm. 274; Soph. Tr. 1188; Eur. Med. 752; Hipp. 713, 1026; *κατόμννμι*, I. A. 473; *ἐπόμννσι*, I. A. 747; *δμννσι*, Ar. Vesp. 1046; Av. 521; Aesch. Sept. 529; *δμνντε*, Ar. Nub. 248; *συνεπόμνντε*, Lys. 237; *ἀπόμννν*, Eq. 424; *ἐπόμννσι*, Nub. 1227; *δμννμεν*, Eccl. 823; *ξυνόμνντε*, Eq. 478; *δμνός*, Nub. 1135; *ὑπομνός*, Soph. Camic. frag.; *δμνόντες*, Phil. 357; *διόμννσθε*, Eur. Phil. frag.; *διώμνντο*, Soph. Trach. 378. Besides these occur in places where the other forms might stand—present *δμννύσσι*, Pherecr. ap. Ath. xi. 481 D; the imperfect *δμνν*, Ar. Av. 520; the imperative *δμνν*, Soph. Trach. 1185; Eur. I. T. 743; Med. 746;

τὸν τόπον ἐδείκνυ' οὐ πανούργος ἐκρύφθη.  
ὁ δ' οὐκ ἐπισχών, τῷ λόγῳ δὲ πιστεύσας,  
παρήλλαε. θερμοῦ δ' ἐκφυγοῦσα κινδύνου

10

and the infinitive *ὀμνύναι*, Ar. Lys. 207; Eur. Supp. 1188. They have, however, escaped the altering hand of the copyist, except in the one case of *Pherecrates*.

Of *ὀμόρηνυμι* and its compounds with *ἀπό* and *ἐκ*, none of the parts affected are met with in verse; but of *ὀρηνυμι* and its compound with *ἐπί* occur—*ὀρηνυται* (Aesch. Sept. 90, 419; Soph. O. C. 1320): *ἐπόρηνυται* (Aesch. Supp. 187): *ὀρνούμενος* (Ar. Ran. 1529, ch.; Soph. O. R. 165 ch.; Eur. I. T. 1149).

Of *πετάννυμι* and its eight compounds, with *ἀνά*, *διά*, *ἐκ*, *έν*, *ἐπί*, *κατά*, *περί*, *πρό*, only two forms are met with—*διαπετάννυ* in Ar. Lys. 733, and *ἐξεπετάννυτο* in Eq. 1347; and in the former case the metre would allow of *διαπετάννυε*.

Of *πήγνυμι* and its eleven compounds the following are found:—*ἀποπήγνυσι*, Ar. Ran. 126: *ἀναπήγνυσι*, Eccl. 843: *ἐπηγνύμεν*, Eq. 1310: *προσπηγνύει*, Eur. Sci. frag. In Aesch. Pers. 496, *πήγνυσαι* is not demanded by the metre.

*Πτάρνυμαι* does not occur in verse. *Ῥήγνυμι* presents nine instances—*ρήγνυσαι*, Aesch. Pers. 199: *καταρρήγνυσι*, Soph. Ant. 675: *ἀνερρήγνυ*, Aj. 236, ch.: *ρήγνύτω*, O. R. 1076: *ρήγνύς*, Tham. frag.: *ἀναρρηγνύς*, Ar. Eq. 626: *ρήγνύσα*, Eur. Bacch. 1130: *ρήγνυται*, Ar. Nub. 378: *περιρρηγνυμένων*, Aesch. Sept. 329 (ch.) The remaining verb *στόρνυμι* [or *στρώννυμι*] exhibits—*στόρνυσι*, Eur. Her. 702: *στόρνυ*, Ar. Pax, 844: *στορνύει* (*στρωννύει*), Aesch. Agam. 909: *στορνύτα*, Soph. Trach. 902. Of the other similar classes,—viz. of *ἀμφιέννυμι*, *σβέννυμι*, and their compounds; *κεράννυμι*, *κρεμάννυμι*, *σκεδάννυμι*, and their compounds; *ζώννυμι* and its compounds,—none of the forms in question occur in verse of the required period except *ἀνεκεράννυ* in Ar. Ran. 511. The presents *κορέννυμι* and *βώννυμι* are not Attic at all.

As to *ἄλλυμι* and its compounds *διόλλυμι*, *ἐξόλλυμι*, *ἀπόλλυμι*, *ἀνταπόλλυμι*, *ἐναπόλλυμι*, *ἐξαπόλλυμι*, *παραπόλλυμι*, *προσπόλλυμι*, *προσαπόλλυμι*, and *συναπόλλυμι*, they present more than a

hundred of the forms concerned, and in only nine cases (Ar. Pax, 250; Aesch. Pers. 461; Soph. O. C. 394; Phil. 686; O. R. 1441; Eur. Or. 569, 395; I. A. 405; Heracl. 950) unfortified by metre.

We have thus recognised that in all Attic verse down to the *Plutus* of Aristophanes, there is no instance, outside the subjunctive and optative, of an *-ω* inflection demanded by the metre for the present and imperfect active and passive of verbs in *-νυμι*. In that play *συμπαραμυγνύων* is met with, and after that date inflections of the same kind become more and more common, till by Menander they seem even to be preferred. We may therefore alter with complacency *ὀμνύουσι* in *Pherecrates* to *ὀμνύασι*, especially if we remember that even the necessity of metre did not preserve *ἀπώμυνοι* in Ar. Eq. 424, but that in all the MSS. *ἀπώμυνον* has taken its place, and had to be expelled by Bentley. It is true that *ῶμυνον* occurs in Thucydides three times, in v. 19, 23, and 24; notwithstanding that, in all other places except 4, 25 (where *ἀπολλύουσι* is wrongly exhibited by all), some or other of the codices have preserved the true form from *-νυμι*. In these three cases I believe that *ῶμυνον* is right, as it forms part of a treaty drawn up for the Athenians and Spartans in common; and outside of Attica the *-ω* inflections were unquestionably used in verbs in *-νυμι* at quite an early date, as many passages of Pindar prove; and even if for the present the text of Homer is to be regarded as unsettled, still the existence of the *-ω* forms in the received text is all that is required to prove their exoteric legitimacy. It need hardly be added that a large proportion of the forms above quoted from tragedy would naturally be preferred in its rigid iambs.

12. *θερμοῦ . . κινδύνου*. The metaphor is best illustrated by Plutarch, Mor. p. 517 F, *οὐχ ἔωλα κακά, ἀλλὰ θεμιὰ καὶ πρόσφατα*. Cp. Philostratus, Vita Apoll. p. 165, 3, *πνίκα οἱ γάμοι; θερμοὶ καὶ ἴσως αἰθριον*.

κερδὸν παχείης ἐξέκυπτεν αἰγείρου,  
 σεσηρὸς αἰκάλλουσα. τῇ δ' ὁ πρεσβύτης  
 'ζωαγρίους μοι χάριτας' εἶπεν 'ὀφλήσεις.' 15  
 'πῶς οὐκ ἂν' εἶπεν 'ὦν γε μάρτυς εἰστήκειν;  
 ἔρρωσο τοίνυν, καὶ τὸν Ὀρκον οὐ φεύξῃ  
 φωνῇ με σώσας, δακτύλῳ δ' ἀποκτείνας.'

## LI.

Ἐν τῷ ποτ' οἴκῳ πρόβατον εἶχε τις χίρη,  
 θέλουσα δ' αὐτοῦ τὸν πόκον λαβεῖν μεῖζω  
 ἔκειρεν ἀτεχνῶς, τῆς τε σαρκὸς οὐ πόρρω  
 τὸν μαλλὸν ἐψάλιζεν ὥστε τιτρώσκειν.  
 ἀλγοῦν δὲ πρόβατον εἶπε 'μή με λυμαίνου. 5  
 πόσῃν γὰρ ὀλκῆν τοῦμόν αἶμα προσθήσει;  
 ἀλλ' εἰ κρεῶν, δέσποινα, τῶν ἐμῶν χρῆξεις,  
 ἔστιν μάγειρος ὅς με συντόμως θύσει.  
 εἰ δ' εἰρίων πόκου τε κοῦ κρεῶν χρῆξεις,  
 πάλιν ἔστι κουρεὺς ὃς κερεῖ με καὶ σώσει.' 10

L. 15. Post hunc versum, Athoo in codice alter reperitur—

ἐρρυσάμην σε' φησίν, 'ἀλλά μου μνήσκου,'

quem Bergkius et Eberhardus tanquam alterius recensiois jam uncis  
 incluserunt; ego manifeste spurium duco, neque melius quam epimy-  
 thium—

σοφὸν τὸ θεῖον κάπλάνητον· οὐδ' ἂν τις  
 λαθεῖν ἐπιορκῶν προσδοκᾷ Δίκην φεύγει,

ubi φεύγειν exhibet Athous.

13. *παχείης . . αἰγείρου*. This signifi-  
 cation of *παχύς*—*dense*—seems to be  
 very late. Himerius, Or. 23, 17 (p. 794),  
 has the phrase *παχυδένδροις ἄλσεσιν*;  
 and Constantinus Manasses, Chronic.  
 p. 8 A, l. 330, of the fall, *ἐρρασαν*  
*περιζώματα φύλλον ἐκ παχυφύλλων*. It  
 cannot bear its ordinary sense of *thick*,  
*stout*, in the present passage.

14. *σεσηρὸς αἰκάλλουσα*, 'with a  
 winning grin.' The neuter participle  
 is similarly used by Theocritus (?), 20,  
 14, *καὶ τι σεσαρὸς | καὶ σοβαρὸν μ'*  
*ἐγέλασεν*.

15. 'Thanks you will owe me for  
 saving your life.' 'Yes, that I will.

I saw it all; so fare thee well.' In  
 debased Greek *ὀφλισκάνω* was employed  
 like *ὀφείλω*.

LI. 1. Lachmann's conjecture, *ἐν τῷ*  
*ποτ' οἴκῳ*, is unnecessary, see *supra*, 43,  
 5, note.

2. 'And wishing to make more of  
 its fleece, she sheared it and no mis-  
 take; clipping the fleece close to the  
 flesh, and hurting the poor beast.'  
 To substitute *ἀτεχνῶς* for the Athoo  
*ἀτεχνῶς* is to injure the sense seriously.  
*τῆς σαρκὸς οὐ πόρρω*, cp. the phrase  
*ἐν χροῖ κείρειν*, Phryn. p. 132. *ψαλίξω*,  
 'scissor,' a late formation.

9. 'But if thou wouldst have wool,



## LII.

Εἰς ἄστῦ τετράκυκλον ἀτρέμας ταῦροι  
 ἄμαξαν ὤμοις εἶλκον· ἦ δ' ἔτετρίγει.  
 καὶ τὸν βοώτην θυμὸς εἶχ', ἔφη δ' οὕτως·  
 'ὦ παγκάκιστον κτημάτων, τί δὴ κρώζεις,  
 ἄλλων ἐπ' ὤμοις φερομένη σιωπώντων;' 5

## LIII.

Εἰς λύκον ἀλώπηξ ἐμπεσοῦσα δειλαίη  
 ζωγρεῖν ἐδέειτο μηδὲ γραῦν ἀποκτείνειν.  
 ὁ δ' ἦν λόγους μοι τρεῖς ἀληθινούς εἶπης,  
 ἐγὼ σε νῆ τὸν Πᾶνα φησί· ζωγρήσω.  
 ἦ δ' εἶθε μὲν μοι πρῶτα μὴ συνηντήκεις, 5  
 ἔπειτα δ' εἶθε τυφλὸς ὦν ὑπηντήκεις,—  
 τρίτον δ' ἐπ' αὐτοῖς εἶπε· μὴ σύγ' εἰς ὥρας  
 ἵκοιο, μηδέ μοι πάλιν συναντήσης.'

LII. Fabulam non esse Babrianam iudicat Eberhardus, corruptam ego. 1. Pro Athoo ἄρρες ego ἀτρέμας conjeci. 3. Conjecturam Eberhardi non sine fiducia in textum recepi qui, verbis εἶχε, τῆ δ' οὕτως in εἶχ', ἔφη δ' οὕτως mutatis, sequentem versum—

ἐγγὺς προσελθὼν εἶπεν ὡς ἀκουσθήναι,

intrusum esse credit a scriba εἶχε τῆ pro εἶχ', ἔφη legente, nisi quod perverso ingenio Eberhard εἶλε pro εἶχε substituerit. Certe de versu dubitato nemo paraphrasta non ignorat. Epimythium nemo retinebit—

κακοῦ πρὸς ἀνδρὸς ἐστι μακρὸν οἰμώζειν  
 ἄλλων ποιούντων ὡσεῖπερ αὐτὸς κάμνων,

quod critici varios in modos ad metrum et sensum reddere temptarunt.

and my fleece, not my flesh.' The conjecture *σὺ* for *τε* at once obliterates the point of the line, a function which very many of the so-called emendations of the Babrian text gratuitously fulfil.

LII. 2. ὤμοις εἶλκον is a natural enough mode of expression, but the ἐπ' ὤμοις φερομένη of the fifth line cannot be defended.

3. This late use of βοώτης, = βοηλάτης or 'waggoner,' is best to be explained as

a literary extension of the astronomical term (Odys. 5, 272). θυμὸς εἶχε = ἐθυμοῦτο.

LIII. 1. 'A fox, poor thing, fell in with a wolf, and besought him to spare her life, and not to kill her in her old age.'

4. νῆ τὸν Πᾶνα is almost equivalent to a phrase like 'What a fright you are in,' 'By the fright I have given you.'

5. Lachmann was quite wrong in

## LIV.

Εὐνοῦχος ἦλθε πρὸς θύτην ὑπὲρ παίδων  
σκεψόμενος. ὁ θύτης δ' ἀγνὸν ἦπαρ ἀπλώσας  
'ὅταν μὲν' εἶπε 'ταῦτ' ἴδω, πατήρ γίγη,  
ὅταν δὲ τὴν σὴν ὄψιν, οὐδ' ἀνὴρ φαίνη.'

## LV.

"Ἐνα βοῦν τις εἶχε, τὴν ὄνον δὲ συζεύξας  
ἡροτρία, πτωχῶς μὲν, ἀλλ' ἀναγκαίως.  
ἐπεὶ δὲ τοῦργον ἐτετέλεστο καὶ λύειν  
ἔμελλεν αὐτούς, εἶτ' ὄνος διηρώτα  
τὸν βοῦν 'τίς ἄξει τῷ γέροντι τὰ σκεύη;' 5  
ὁ δὲ βοῦς πρὸς αὐτὴν εἶπεν 'ὅσπερ εἰώθει.'

## LVI.

Εὐτεκνίης ἔπαθλα πᾶσι τοῖς ζώοις  
ὁ Ζεὺς ἔθηκε, πάντα δ' ἔβλεπεν κρίνων.

LIV. Ejusmodi nugas illepidas et subobscenas ad Babrium referre nolo, sed causa non est cur omnino abjudicem. 2. Certa emendatione Athoum ἀγνοεῖν παραπλώσας Lachmannus in ἀγνὸν ἦπαρ ἀπλώσας mutavit.

LV. 4. Lachmanno duce, εἶτ' ὄνος pro manuscripto ἦτ' ὄνος scripsi.

LVI. 2. Exhibet Athous ἔβλεπε, forsā ex proposito, sed quamvis incertus malo nu addere. Epimythium plus solito imbecillum—

ὁ λόγος δοκεῖ μοι πᾶσι τοῦτο σημαίνειν.  
τὸν αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῆ κρίνει,

ubi pro αὐτὸς Athous αὐτοὶ legūt.

changing εἶπε in the seventh verse into εἶθε. It is plainly required by the current of the verse succeeding it, and does not injure the preceding lines.

LV. 2. πτωχῶς . . ἀναγκαίως, 'a beggarly team, but the best he could command.'

6. ὅσπερ εἰώθει, 'Why change the carrier?' In some such way as this we have to bring out in English the force of the masculine ὅσπερ. The

conjecture *ὅς πρὶν* substitutes a tautology for the expressive *ὅσπερ*, in which the *περ* gives just the sense required, 'Surely there is no need to change the carrier.'

LVI. 1. ἔπαθλα, a late word for ἄθλα. Pollux, 3, 143, καὶ τὰ μὲν ὀνομαζόμενα ὑπὸ τῶν πολλῶν ἔπαθλα, ἄθλα καλοῦντ' ἂν κοινῶς ἐπ' ἀμφοῖν (i. e. ἀγῶνοι γυμνικῶν τε καὶ σκηνηκῶν) καὶ νικητήρια καὶ ἐπίχειρα καὶ γέρα.

ἦλθεν δὲ καὶ πίθηκος ὡς καλὴ μήτηρ,  
 πίθωνα γυμνὸν σιμὸν ἡρμένη κόλποις.  
 γέλωσ δ' ἐπ' αὐτῷ τοῖς θεοῖς ἐκινήθη·  
 ἢ δ' εἶπεν οὕτω 'Ζεὺς μὲν οἶδε τὴν νίκην,  
 ἐμοὶ δὲ πάντων οὗτός ἐστι καλλίων.'

5

## LVII.

Ἐρμῆς ἄμαξαν ψευσμάτων τε πληρώσας  
 ἀπάτης τε πολλῆς καὶ πανουργίης πάσης  
 ἤλαυνε διὰ γῆς, ἄλλο φῦλον ἐξ ἄλλου  
 σχεδὴν ἀμείβων καὶ μέρος τι τῶν ὄνων  
 νέμων ἐκάστω μικρόν· ὡς δὲ τῷ χῶρῳ  
 τῶν Ἀραβίων ἐπήλθε καὶ διεξήγει,  
 ἐκένωσαν αὐτὴν οὐδ' ἀφήκαν εἰς ἄλλους

5

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LVII. 4. Athoam lectionem σχεδίην Lachmannus recte in σχεδὴν mutavit. 6. Athous τῷ τῶν Ἀράβων per dittographiam exhibet, quod ego cum Duebnero in τῶν Ἀραβίων mutavi. Post hunc versum alios tres interpolator supposuit—

λέγουσιν αὐτοῦ συντριβεῖσαν ἐξαίφνης  
 ἐπισταθῆναι τὴν ἄμαξαν· οἱ δ' ὥσπερ  
 πολύτιμον ἀρπάζοντες ἐμπόρου φόρτον.

3. The extraordinary conjectures which the words ὡς καλὴ μήτηρ have called forth suggest the suspicion that their authors were ignorant of the common idiomatic use of ὡς, = νομίζουσα καλὴ μήτηρ εἶναι.

4. 'With the snub-nosed naked son of an ape in her bosom.' Phrynichus, App. Soph. 59, 13, has the note Πίθων· ὁ πίθηκος, ὑποκοριστικῶς. Pindar uses the term, Pyth. 2, 72, καλὸς τοι πίθων παρὰ παισίν, αἰεὶ καλός.

ἡρμένη. This middle use of ἡρμαι is found in Soph. El. 54, and occurs in other late writers besides Babrius.

LVII. 1. 'Hermes filled a waggon with lies and loads of deceit and all villany, and drove it the world through.'

4. σχεδὴν· ἡσυχῆ, βιάδην, Hesychius. Eberhard's correction of ἄνων to ὄνων is quite certain, but ὄνοι in the

sense of 'wares' is unexampled. It does not really bear that meaning in Apollonius Rhodius, 2, 1007, where he describes the Black Country of the Ancients and its inhabitants, the Chalybes—ἀλλὰ σιδηροφόρον στυφελὴν χθόνα γατομέοντες ὄνων ἀμείβονται βιοτήσιον. 'For all their labour they get in exchange the price that brings them food,' τῆς τροφῆς τίμημα, schol. in loco.

6. The objection to Ἀραβίων, that it is not the Greek form of the name, will not recommend itself to any one who reads late authors. The emendation is quite certain, as Ἀρράβων, the only other possible suggestion, cannot be defended by Arabia in Propertius, or Ἀραβίη, the form found regularly in Nonnus.

In addition to their metrical faults the three interpolated lines stultify the rest of the fable. Γλαῦκ' Ἀθήραζε.

ἔτι προελθεῖν καίπερ ὄντας ἀνθρώπους.  
 ἐντεῦθεν Ἄραβές εἰσιν, ὡς ἐπειράθην,  
 ψεύσται τε καὶ γόητες ὧν ἐπὶ γλώσσης  
 οὐδὲν κάθηται ῥῆμα τῆς ἀληθείης.

## LVIII.

Ζεὺς ἐν πίθῳ τὰ χρηστὰ πάντα συλλέξας  
 ἔθηκεν αὐτὸν πωμάσας παρ' ἀνθρώπων.  
 ὁ δ' ἀκρατῆς ἀνθρώπος εἰδέναι σπεύδων  
 τί ποτ' ἦν ἐν αὐτῷ καὶ τὸ πῶμα κινήσας  
 5 διῆκ' ἀπελθεῖν αὐτὰ πρὸς θεῶν οἴκους.  
 μόνη δ' ἔμεινεν ἐλπίς, ἣν κατειλήφει  
 7 τεθὲν τὸ πῶμα· τοιγὰρ ἐλπίς ἀνθρώποις  
 μόνη σύνεστι, τῶν πεφευγόντων ἡμᾶς  
 ἀγαθῶν ἕκαστον ἐγγνωμένη δώσειν. 10

## LIX.

Ζεὺς καὶ Ποσειδῶν, φασί, καὶ τρίτη τούτοις  
 ἦριζ' Ἀθηνᾶ, τίς καλόν τι ποιήσει.  
 ποιεῖ μὲν ὁ Ζεὺς ἐκπρεπέσταντον ζῶων  
 ἀνθρώπων, ἣ δὲ Παλλὰς οἶκον ἀνθρώποις,  
 ὁ δ' αὖ Ποσειδῶν ταῦρον. ἡρέθη τούτοις  
 5 κριτῆς ὁ Μῶμος· ἔτι γὰρ ἐν θεοῖς ᾤκει.

11. Qua de causa verba καίπερ ὄντας eruditi emendare temptaverint, ego certe non video. Ecce tentamina! καὶ περιόντας Ahrens, γειννιώντας Fix, γῆν πολοῦντας idem, καὶ περᾶν πρόσω ῥώπους Bergk, κάμελοῦντας Gitlbauer. Talia negligere soleo, neque poenitet.

LVIII. Versum sextum, quem saepsit recte Eberhardus, ego et inferius descendere jussi—

κάκει πέτεσθαι τῆς τε γῆς ἄνω φεύγειν.

13. ὧν ἐπὶ γλώσσης κτλ. Cp. Soph. O. C. 1052, ὧν καὶ χρυσέα κλῆς ἐπὶ γλώσση βέβακε προσπόλων Εὐμόλπιδᾶν. Aesch. Agam. 36, βοῦς ἐπὶ γλώσση μέγας βέβηκε.

LVIII. 2. πωμάσας, a late word for κλείω, as ἀροτριᾶω for ἀρῶ.

5. διῆκε, 'let them out.'

7. ἔμεινεν, here as passive of καταλείπω.

LIX. 1. Join τρίτη τούτοις.

6. ἔτι γὰρ . . ᾤκει is added to suggest the fate which his free criticism brought upon him.

κάκεινος, ὡς πέφυκε, πάντας ἐχθραίνων,  
 πρῶτον μὲν εὐθύς ἔψεγεν τὸ τοῦ ταύρου,  
 τῶν ὀμμάτων τὰ κέρατα μὴ κάτω κείσθαι,  
 ὡς ἂν βλέπων ἔτυπτε· τοῦ δὲ κἀνθρώπου, 10  
 μὴ σχεῖν θυρωτὰ μηδ' ἀνοικτὰ τὰ στήθη,  
 ὡς ἂν βλέποι τὸ τοῦ πέλας, τί βουλεύου·  
 τῆς οἰκίης δέ, μὴ τροχοὺς σιδηρείους  
 ἐν τοῖς θεμελίοις γεγονέναι, τόπους ἄλλους  
 συνεξαμεΐβειν δεσπόταισιν ἐκδήμοις. 15

## LX.

Ζωμοῦ χύτρη μῦς ἐμπεσὼν ἀπωμάστῳ  
 καὶ τῷ λίπει πνιγόμενος ἐκπνέων τ' ἦδη  
 'βέβρωκα' φησί 'καὶ πέπωκα καὶ πάσης  
 τρυφῆς πέπλησμαι· καιρός ἐστὶ μοι θνήσκειν.'

LIX. 10. Ego pro γ' ἀνθρώπου non sine fiducia κἀνθρώπου scripsi.  
 12. Pro Athoa lectione βλέπειτο τὸν Gitlbaueri conjecturam βλέπει τὸ  
 τοῦ in textum incertus recepi. 14. Voculam δ' ante ἄλλους cum editore  
 principe omisi ut ab aliquo male erudito suppositam. 15. E paraphrasis  
 editores alium versum concoxerunt; ὡς τὸν πονηρὸν γείτον' ἦν ἂν ἐκφεύ-  
 γειν Lachmannus, neque melius alii. Babrii verba, si revera aliquando  
 extiterunt, sine dubio nemo redintegavit. Epimythium quoque alii alium  
 in modum emendaverunt, sed οὐ φροντὶς 'Ἰπποκλειδῆ—

τί οἶν ὁ μῦθος φησιν ἐν διηγῆσει;  
 πειρῶ τι ποιεῖν τὸν φθόνον μὴ κρίνειν.  
 ἀρεστὸν ἀπλῶς οὐδέν ἐστι τῷ Μώμῳ.

LX. Fabula certe Babrio est digna, si non Babriana. Epimythium  
 longe aliud—

τὸτ' ἂν λίχνος γένοιο μῦς ἐν ἀνθρώποις  
 ἐὰν τὸ κατάβλαπτον ἦδὲ μὴ παραιτήση.

7. It would not be necessary to point  
 out the idiomatic use of πέφυκε if  
 Eberhard had not altered ἐχθραίνων to  
 ἐχθραίνειν. The Greek synonyms sig-  
 nifying to hate are an interesting study.  
 By the law of parsimony Attic prose  
 abandoned ἐχθαίρω and στυγῶ, and  
 retained μισῶ alone. Ἐχθραίνω is  
 Xenophontean and late. Like all other  
 verbs in -ρω, except αἶρω, εἶρω, and  
 φθειρώ, the form ἐχθαίρω was denied a  
 perfect active. So was ἐχθραίνω, like

all other verbs in -αίνω. These same  
 two classes of verbs rarely possess a  
 perfect passive, and neither ἐχθαίρω  
 nor ἐχθραίνω had that tense. That it  
 does not occur in μισῶ shows that the  
 Attics preferred a periphrasis.

10. ὡς ἂν βλέπων ἔτυπτε, see Good-  
 win, § 44, 3, note 1. The καὶ which I have  
 imported into the following clause not  
 only ejects τὸ γε τὸ πάγχρηστον, but  
 betters the sense.

LX. 3. As ἔδω had not been alto-

## LXI.

Ἦiei κυνηγὸς ἐξ ὄρους κυνηγήσας,  
 ἦει δὲ γριπεὺς κύρτον ἰχθύων πλήσας.  
 καὶ πως συνηβόλησαν οἱ δὺ' ἀλλήλοις,  
 χῶ μὲν κυνηγὸς ἰχθύων ἀλιπλώων,  
 θήρην δ' ὁ γριπεὺς ἠρέτιζεν ἀγρείην, 5  
 τὰ τ' εἶχον ἀντέδωκαν. εἶτα τὴν θήρην  
 ἡμειβον ἀεὶ, δειπνα δ' εἶχον ἡδίω,  
 ἕως τις αὐτοῖς εἶπεν· 'ἀλλὰ καὶ τούτων  
 τὸ χρηστὸν ἐξολεῖτε τῇ συνηθείῃ,  
 πάλιν δ' ἕκαστος ἅ πρὶν εἶχε ζητήσει.' 10

## LXII.

Ἡμίονος ἀργῆς χιλὸν ἐσθίων φάτνης  
 καὶ κριθιάσας ἐτρόχαζε κάφώνει  
 τένοντα σείων 'ἵππος ἐστὶ μοι μήτηρ,  
 ἐγὼ δ' ἐκείνης οὐδὲν ἐν δρόμοις ἦπταν.'  
 ἄφνω δ' ἐπαυσε τὸν δρόμον κατηφήσας. 5  
 ὄνου γὰρ εὐθὺς πατρὸς ὦν ἀνεμνήσθη.

gether crushed in Attic by ἐσθίω, so βέβρωκα picked up the crumbs thrown to it by ἐδήδοκα. If there were shades of meaning between the terms, I for one do not care to discuss them.

4. **πέπλησμαι.** The rarity of this form is to be partly explained by the fact that in Attic at all events the old aorist *ἐνεπλήμην* supplied all the moods of *ἐμπέπλημαι* except the indicative.

LXI. 3. 'And as chance would have it the two men met.' The verb *συναβολέω* only occurs in this passage, although the Hesychian gloss *συνηβόλησεν*· *ἀπήνησεν* indicates that it appeared in some work now lost. Liddell and Scott make a strange slip in giving *συνηβολέω* as the present. The verb *ἀβολέω* is as naturally formed from *ἀβολος*, *throwing together* (*a* = ἄμα) as *ξυμβολέω* from *ξύμβολος*, or *ἀντιβολέω* from *ἀντίβολος*, and though known to us only from Apollonius Rhodius and Callimachus, is undoubtedly much earlier than they. By Babrius' time the force of the *α* was lost, and he was able to use *συναβολέω*.

6. **ἀντέδωκαν** has the same sense here as the Attic law-term *ἀντιδιδόναι* = *ἀντίδοσιν ποιῆσθαι*.

7. The plural *δειπνα* is not poetical, but is to be rendered as a plural, 'their dinners.'

LXII. 1. 'A mule eating fodder from a lazy crib.' There is no reason for the conjecture *ἀργός*. For the un-Attic feminine, see Phryn. p. 185. The Attic equivalents of *χιλός* and *χιλόω* were *χόρτος* and *χορτάζω*. The distinction between *ἡμίονος* and *ὄρεός* as between *μῆλις* and *μῆλα* (*hinnus*) is not always observed. Here, however, we have *ἡμίονος* properly used of the offspring of a mare and he-ass.

2. **κριθιάσας**, see Phryn. p. 155. Cp. Aristoph. *Vesp.* 1305:—*ὥσπερ καθρύων ὀνίδιον εὐωχημένον | ἐνήλλετ' ἐσκήρτα 'πεπὸρδει κατεγέλα | κάτυπτε δὴ με νεανικῶς κτε.*

4. **δρόμοις**, obs. pl. = *τῷ τρέχειν*.

5. **κατηφήσας.** Aristotle, *Anim.* Hist. 8, 24, 604, 612, mentions this as one of the indications of *νυμφιᾶν* in mares, and seemingly uses *κατωπιᾶν* as

## LXIII.

Ἦν τις κατ' οἴκους ἀνδρὸς εὐσεβοῦς ἥρωσ  
 ἔχων ἐν αὐλῇ τέμενος. ἔνθα δὴ θύων  
 στέφων τε βωμὸν καὶ καταβρέχων οἶνω  
 προσηύχετ' αἰεὶ 'χαῖρε, φίλταθ' ἥρώων,  
 καὶ τὸν σύννοικον ἀγαθὰ δαψιλῇ ποίει.' 5  
 κάκεῖνος αὐτῷ νυκτὸς ἐν μέσαις ὥραις  
 'ἀγαθὸν μὲν' εἶπεν 'οὐδ' ἂν εἷς τις ἥρώων  
 ὦ τῶν παράσχοι· ταῦτα τοὺς θεοὺς αἰτεῖ·  
 κακῶν δὲ πάντων ἅτε σύνεστιν ἀνθρώποις  
 δοτῆρες ἡμεῖς. τοιγὰρ εἰ κακῶν χρῆζεις, 10  
 εὐχου· παρέξω πολλά, κὰν ἐν αἰτήσης.'

## LXIV.

Ἦριζον ἐλάτη καὶ βάτος πρὸς ἀλλήλας.  
 ἐλάτης δ' ἑαυτὴν πολλαχῶς ἐπαινοῦσης  
 'καλὴ μὲν εἰμι καὶ τὸ μέτρον εὐμήκης,

LXIII. 7. Versui claudio Meinekius εἷς adiecit, an recte incertum. 8. G. Hermannum sequor, pro Athoa οὐτ' ἂν lectione vocativo ὦ τῶν scripto. 9. Qua de causa ἅτε σύνεστιν eruditi emendare voluerint, viro sobrio non liquet. Certe cum πᾶσιν ἔσμεν Gitlbauerus legit, facit mendam non movet. Attice non scripsit Babrius et in tali ἅτε non offendit lectori. Versum manifeste e Christiano epimythiasta profectum et ab editoribus male junctum fabulae ego removi—

πρὸς ταῦτα λοιπὸν αὐτὸς οἶδας ἂν θύσης.

a synonym. τὸ τε νυμφίαν καλούμενον, ἐν ᾧ συμβαίνει κατέχεσθαι ὅταν αὐλῇ τις, καὶ κατωπιᾶν· καὶ ὅταν ἀναβῇ τις τροχάξει, ἕως ἂν μέλλῃ κατὰ τινος θεῖν. κατηφεί δ' αἰεὶ κὰν λυττήσῃ. Just before he has described the conditions of τὸ κριθίαν.

LXIII. 4. 'He would from time to time address him in prayer, "Hail, hero beloved, and work thy house-mate plenteous blessings." And in the mid-seasons of night the hero spake to him, "A blessing indeed no hero of us all can bestow."' I have thought it more discreet to accept Meineke's and Hermann's conjectures in this passage than

to make a violent change. The corruption, however, lies much deeper, and perhaps

οὐ δύναται ἂν ἥρώων  
 οὐδεὶς παρασχεῖν

would most nearly approach the primitive reading.

12. In addition to the more cogent reasons for fathering this line upon an interpolator are the blunders οἶδα for οἶσθα, and ἂν θύσης for εἰ θύσεις, and πρὸς ταῦτα with an indicative.

LXIV. 3. τὸ μέτρον εὐμήκης, lit. 'as to the measure, tall.' In Greek of a good age the phrase, if used at all,

καὶ τῶν νεφῶν σύνοικος ὀρθίη φύω,  
 στέγη τε μελάθρων εἰμὶ καὶ τρόπις πλοίων, 5  
 δένδρων τοσοῦτων ἐκπρεπεστάτη πάντων,  
 βάτος πρὸς αὐτὴν εἶπεν ἦν λάβρης μνήμη 7  
 καὶ τῶν πελύκων τῶν ἀεὶ σε τεμνόντων, 9  
 βάτος γενέσθαι καὶ σὺ μᾶλλον αἰρήση.

## LXV.

Ἦριζε τεφρὴν γέρανος εὐφυεῖ ταῶ  
 σείοντι χρυσᾶς πτέρυγας ἄλλ' ἐγὼ ταύταις,  
 ἢ γέρανος εἶπεν ὦν σὺ τὴν χροὴν σκώπτεις,  
 ἄστρον σύνεγγυς ἵπταμαί τε καὶ κράζω.  
 σὺ δ' ὡς ἀλέκτωρ ταῖσδε ταῖς καταχρύσοις 5  
 χαμαὶ πτερύσση φησὶν οὐδ' ἄνω φαίνη.

LXIV. 7. Post hunc versum exhibet Athous alium, alicui referendum qui voculae καὶ ante τῶν πελύκων positae suam vim adscribere nesciret—

τῶν πελέκεων τῶν ἀεὶ σε κοπτόντων,

in quo Fixius τε post πελέκεων addidit. Epimythium tibi habe—

ἅπας ὁ λαμπρὸς τῶν ἐλαττόνων μᾶλλον  
 καὶ δόξαν ἔσχε χυπέμεινε κινδύνους.

LXV. Quantum mutata sit Athoa fabula a Babriana videre licet si quis fragmentum animadverterit a Suida sub γέρανος vocabulo servatum infra No. 142. Qua de causa ταῶ in ultima versus sede retinui. 4. Verba καὶ κράζω Gitlbauerus οὐκ ἄτερ μούσης in κἀκρίζω mutavit. Epimythium fabula ipsa etiam pejus—

θανμαστὸς εἶναι σὺν τρίβωνι βουλοίμην  
 ἢ ζῆν ἀδόξως πλουσία σὺν ἐσθήτι.

would mean, 'Measure me and great is my stature.' In late Greek it may have that meaning, or else simply 'tall in stature.' Such difficulties are always presenting themselves in all Alexandrine and Byzantine ages, and really admit of no settlement. The Hermann School of Greek scholarship owed its transitory success to the fact that mankind in general will not believe in Attic precision of language.

4. τῶν νεφῶν σύνοικος. This substantial construction is occasionally

used even by the best writers, but the dative is the case regularly employed. In late writers φύω may be intransitive, not even meaning 'I put forth shoots,' but 'I grow.' Pseudo-Orpian. Cyneg. 2, 567, βένθεσιν αὐτόρρεκτα φύει καὶ ἀμήτορα φύλα, | βστρεά τ' ἠπεδαυαί τ' ἀφύαι κτε.

LXV. 4. σύνεγγυς, a late and de-praved use of the adverb, see Phryn. p. 119. For ἵπταμαι, see id. p. 373.

5. ἀλέκτωρ, see *συμμ.*, Fab. 17, 1, note.



## LXVI.

Θεῶν Προμηθεὺς ἦν τις ἀλλὰ τῶν πρώτων.  
 τοῦτον πλάσασθαί φασι δεσπότην ζῳών  
 ἄνθρωπον ἐκ γῆς, ἐκ δὲ τοῦ δῶω πήρας  
 κρεμάσαι φέροντα πᾶσι τῶν ἐν ἀνθρώποις  
 κακῶν γέμουσας, τὴν πρόσω μὲν ὀθνεῖων,  
 ἰδίω δὲ τὴν ὀπισθεν ἦτις ἦν μείζων.  
 διὸ μοι δοκοῦσι συμφορὰς μὲν ἀλλήλων  
 βλέπειν ἀκριβῶς, ἀγνοεῖν δὲ τὰς οἴκοι.

5

## LXVII.

Θήρης ὄναγρος καὶ λέων ἐκοινῶνουν,  
 ἀλκῆ μὲν ὁ λέων, ὁ δ' ὄνος ἐν ποσὶν κρείσων.  
 ἐπεὶ δὲ λείην ἔσχον ἄφθονον ζῳών,  
 ὁ λέων μερίζει, καὶ τίθησι τρεῖς μοίρας,

LXVI. 4. Fabulam ex codice edidi nisi quod quarto in versu πᾶσι pro φασι cum Gitlbauero scripsi, et in sexto δὲ τὴν ὀπισθεν ἦτις ἦν μείζων pro δ' ὀπισθεν ἦτις ἦν πολὺ μείζων cum Fixio et aliis dedi. Manet mihi tamen in incerto quatenus φασί iteratum debeat in seriore reprehendi. Minus recte Eberhardus de duobus ultimis versibus dubitat. Longe alii sunt quam quos epimythiasta concoquere solet et cum Fab. 57, 12-14, comparari debent.

LXVI. 3. ἐκ δὲ τοῦ. For this collocation and the usage of the article, cp. Aesch. Eum. 693:—ἐνθεν ἔστ' ἐπώνυμος | πέτρα πάγος τ' Ἄρειος· ἐν δὲ τῷ σέβας | κτλ. Meineke's conjecture, ἐκδέτους, is grotesque, and, what is worse, uncalled for. The following φέροντα is idiomatic, and Lachmann's conjecture, τένοντος, unnecessary and palaeographically impossible.

4. If πᾶσι is right, then κακῶν was preferred to κακοῖς to avoid confusion with ἀνθρώποις.

6. ἦτις. We should expect ἦπερ here; but in a late writer it would be too fanciful to press the meaning of ἦτις, and to say that it suggests its size as a reason for hanging the wallet behind.

LXVII. 1. For late forms like ὄναγρος, see Phryn. p. 476.

2. Editors have fallen foul of this simple and straightforward line. The omission of ὦν is not rare even in Attic, and the presence of the preposition only in the second clause, though belonging to both, is too well known to require illustration. For ἐν with κρείσων we may compare 62, 4, ἐν ὀρόμοις ἦτων.

3. ἐπεὶ δὲ λείην ἔσχον. It is strange that editors have wrongly corrected εἶχον into ἔσχον so often in Babrius, and not done so in this, the only passage in which such a correction would have been just. As a matter of fact the Athoan codex has been hitherto cited incorrectly, and really exhibits the necessary aorist.

καὶ 'τὴν μὲν αὐτός' φησί 'λήψομαι πρώτην. 5  
 βασιλεὺς γὰρ εἰμι· λήψομαι δὲ κικείνην  
 ὡς ἐξ ἴσου κοινωνός. ἡ τρίτη δ' αὕτη  
 κακόν τι δώσει μὴ θέλοντί σοι φεύγειν.'

## LXVIII.

Θεοῖς Ἀπόλλων ἔλεγε μακρὰ τοξεύων,  
 'οὐκ ἂν βάλοι τις πλείον † οὐδὲ τοξεύσει.'  
 ὁ Ζεὺς δὲ παίζων ἠρίδαινε τῶ Φοῖβῳ.  
 'Ερμῆς δ' ἔσειεν Ἄρεος ἐν κυνῆ κλήρους.  
 λαχῶν δ' ὁ Φοῖβος τόξ' ἔρυσσε κυκλώσας 5

LXVII. 5. Ex tetrastichis πρώτην pro Athoo πρώτος restitui, duce Eberhardo. Epimythium accipe—

μέτρει σεαυτόν· πρᾶγμα μῆδὲν ἀνθρώπῳ  
 δυνατωτέρῳ σὺναπτε μῆδὲ κοινωνεῖ.

LXVIII. 2. Versui mederi non valeo. Aut in τοξεύων aut τοξεύσει vitium latet. Si cum aliquot editoribus τοξεύσαι legeris, multum non proficies, minus si τοξεύων cum Gitlbauero in δοξάζων mutaveris. 5. Hic etiam pravissime Athous—

λαχῶν δ' ὁ Φοῖβος χρυσέην τε κυκλώσας  
 τόξοιο νευρῆν ὄξέως ἀφείς πρώτος  
 τὸ βέλος ἐπηξεν,

minus prave Vaticanus—

λαχῶν δὲ Φοῖβος τὸ τόξον ἐκκυκλώσας  
 τὸ βέλος ἐπηξεν.

Vitia satis nota scribarum uterque codex exhibet—Athoa culpa ex τόξ' ἔρυσσε orta est, verbo χρυσέην pro veris litteris paene oblitis lecto, et postea toto versu addito ut χρυσέην aliquid daret cum quo congrueret. Mea fiducia Babrio ipsius verba reddidi.

5. τὴν μὲν αὐτός λήψομαι πρώτην, 'the first I shall take to myself.' The Athoan reading could mean nothing but 'I shall be the first to take the one to myself'; and this inadequacy, if not absurdity, of signification, combined with the metrical fault in πρώτος, makes the reading πρώτην absolutely certain.

LXVIII. 2. The sense demanded is, 'No one will send a bolt further than

I—at all events from a bow,' there being a sly hit at Διὸς βέλη. It is tempting to read οὐ γὰρ τοξεύων with hyperbaton of γὰρ, but I remember no instance of a hyperbatic γὰρ following the negative. It should be remembered that τοξεύσει may be the dative of a substantive.

5. It is needless to point out the absurdity of the Athoan reading. A golden string, and that string in shoot-

τὸ βέλος τ' ἔπηξεν ἐντὸς Ἑσπέρου κήπων.  
 ὁ Ζεὺς δὲ διαβὰς ταῦτὸ μέτρον εἰστήκει,  
 καὶ 'ποῦ βάλω, παῖ;' φησὶν 'οὐκ ἔχω χώρην.'  
 τόξου δὲ νίκην ἔλαβε μηδὲ τοξεύσας.

## LXIX.

Θάμνου λαγῶν δασυπόδην ἀναστήσας  
 κύων τις ἐδίωκ' οὐκ ἄπειρος ἀγρεύειν,  
 δρόμῳ δ' ἐλείφθη· καὶ τις αἰπόλος σκόπτων·  
 'ὁ πηλίκος σου' φησὶν 'εὐρέθη θάσσων.'  
 ὁ δ' εἶπεν 'ἄλλως ἄλλον ἀρπάσαι σπεύδων 5  
 τρῆχει τις, ἄλλως δ' αὐτὸν ἐκ κακοῦ σώζων.'

LXIX. 1. Ahrensius δασυπόδην pro Athoo δασύπουον recte restituit. 2. Dedi κύων τις ἐδίωκ' sed minus fidenter, quia munere eodem atque τις alia verba fungi possunt, ut Seidleri μέν et Hochii ποτ'. Culpa manifesta κύων ἐδίωκεν Athous exhibet. Certe, vocula post κύων elapsa, in posteriore sede syllaba accessit, sed vocula elapsa, quis? 6. Editores αὐτὸν pro Athoo ἄλλον. Scholiasta in Theycydidem, 4, 92, hunc locum cum citat vitiauit neque hanc mendam omisit.

ing forming the arc of a circle! Add to this the metrical fault in πρώτος, and the spuriousness of the rejected line is demonstrated, even apart from the evidence of the Vatican codex, to which I should be loth to attach weight. The unaugmented Homeric form ἔρυσσε is quite in keeping with the Babrian diction.

6. ἐντὸς Ἑσπέρου κήπων, 'inside the Gardens of the West.' The phrase is as indefinite as 'over the Mountains of the Moon,' except that the writer intended it as the extreme western limit of the world. Even then the distance of the arrow-flight is not given, as the place in which the gods were is not mentioned. Probably Olympus—the Homeric Olympus in Thessaly—is intended as the scene of the dispute. It would be idle here to reproduce the confusions and contradictions of the ancients themselves as to the Hesperides, the Gardens of the Hesperides, the Gardens of the West, the Islands of the West, and the Islands of the Blest. It would be less futile to discuss

the whereabouts of the Mountains of the Moon.

7. διαβὰς ταῦτὸ μέτρον. To readers of Nonnus this notion of Zeus is familiar, cp. Dionys. 7, 312:—

ἀστερόεν τότε δῶμα παρίστικεν αἰθέριος  
 Ζεὺς  
 εἰς Σεμέλης ἡμένοιον, ἀτεκμάρτω δὲ  
 πεδίῳ  
 ἄλμα θορῶν πρώτιστον ὄλην παρεμέτρεε  
 ταρσῶ  
 ἀτραπὸν ἡερίην· τὸ δὲ δεῦτερον ἕκετο  
 Θήβην  
 ὡς πτερόν ἢ νόημα κτε.

LXIX. 1. δασυπόδην. Eberhard gives a list of similar forms, ὠκυπόδης, αἰγιπόδης, ἀελλοπόδης, ἀερσπόδης, ἀκαμαντοπόδης, ἀργιπόδης, εἰλιπόδης, ὄρθοπόδης, πουλυπόδης, ὑσιπόδης. The three words τριπόδης, ἐπταπόδης, and ὀκταπόδης, occur in one passage of Hesiod (Op. 423-425), meaning 'three-feet-, seven-feet-, eight-feet-long.' Homer has ἐπταπόδης θρήνυς, 'with seven legs,' and Nonnus ὀκταπόδης, 'with eight feet.' For either meaning the only Attic forms

## LXX.

Θεῶν γαμούντων ὡς ἕκαστος ἐξεύχθη,  
 Ἄρης ἔγημεν Ὑβριν ἐσχάτῳ κλήρῳ·  
 ταύτης περισσῶς ὡς λέγουσιν ἠράσθη,  
 ἔπεται δὲ ταύτῃ πανταχοῦ βαδιζούσῃ.

## LXXI.

Ἰδὼν γεωργὸς νῆα ναυτῶν πλήρη  
 βάπτουσαν ἤδη κῦμα κυρτὸν ἐκ πρῶρης,

LXX. Fabulam manifeste corruptam et fortasse insanabilem liberius tractavi. In codice Athoo versus octo se praestant, quorum tres ultimi epimythiastae referendi sunt—

Θεῶν γαμούντων ὡς ἕκαστος ἐξεύχθη  
 παρῆν ἐφ' ἅπασι Πόλεμος ἐκάστῳ κλήρῳ  
 Ὑβριν δὲ γήμας ἦν ἄρης κατειλήφει ἄρης  
 ταύτης περισσῶς ὡς λέγουσιν ἠράσθη,  
 ἔπεται δὲ ταύτῃ πανταχοῦ βαδιζούσῃ.  
 μὴ γοῦν ἔθνη που μὴ πόλεις τας ἀνθρώπων  
 ὕβρις ἐπέλθοι προσγελῶσα τοῖς δῆμοις,  
 ἐπεὶ μετ' αὐτὴν πόλεμος εὐθέως ἦξει.

Talia medendo aegrescunt ; scalpello egent. Fabula primo longior, deinde in tetrastichon decurtata, tandem in quinque versus producta est. Dittographiae pravissimae signa non latent : παρην, αρης, αρης, εκαστος, εκαστω, αρης κατειληφει. Si cui mea non placent, ecce eruditorum tentamina. ἐφ' ἅπασι Πόλεμος ἐσχάτῳ παρῆν κλήρῳ, Ὑβριν δὲ γήμας ἦν ἄρ' ὕστατ' εἰλήφει, ἦν μόνῃν κατειλήφει, ἦν πάρος κατειλήφει et alia. Quot editores tot conjecturae, neque ipse editoris officio deesse volui.

LXXI. 2. Pro Athoo πρώτης cum Duebnero πρώρης scripsi.

were ἐπάπους, ὀκτώπους, etc. As a rule the -δης forms are late, but there are secure enough instances in Hesiod and Homer to prove wrong the explanation of Οἰδιπόδης as a patronymic. It is only a bye-form of Οἰδῖπος.

LXXI. 2. βάπτουσαν . . κῦμα. Such a use of βάπτω is unexampled, although other passages show how it arose. The verbs βάπτω and βαπτίζω acquired in late Greek the sense of *drawing* liquids, and could be used with an accusative

of the liquid drawn and a dative of the vessel employed. Theocr. 5, 127, ἂ παῖς ἀνθ' ὕδατος τῆ κάλπιδι κηρία βάψαι, where a scholiast has the true gloss ἀντλήσαι. Eratosthenes ap. Athen. xi. 482 B, ἀποσπείσαντες τοῖς θεοῖς ἐκ τῆς φιάλης, ψνοχόουον ἐφεξῆς, τὸν νεοκράτα βάπτοντες τῷ κυμβίῳ. Nicander, Alexipharmaca, 514, αὐτὴν ἅλα βάπτει. This sense, if not really Attic, was very nearly reached in some passages. The Hesychian gloss, βαπτάν

‘ὦ πέλαγος’ εἶπεν ‘εἴθε μήποτ’ ἐπλεύσθης,  
 ἀνηλεὲς στοιχείον, ἐχθρὸν ἀνθρώποις.’  
 ἤκουε δ’ ἡ θάλασσα, καὶ γυναικείην 5  
 λαβούσα φωνὴν εἶπε ‘μή με βλασφήμει·  
 ἐγὼ γὰρ ὑμῖν οὐδὲν αἰτή τούτων,  
 ἄνεμοι δὲ πάντως, ὧν ἐγὼ μέση κείμει.  
 τούτων δὲ χωρὶς ἦν ἴδης με καὶ πλεύσης,  
 ἐρεῖς με τῆς σῆς ἠπιωτέρεην γαίης.’ 10

## LXXII.

Ἰρίς ποτ’ οὐρανοῖο πορφυρῆ κῆρυξ  
 πτηνοῖσι κάλλους εἶπεν ἐν θεῶν οἴκοις

8. Baitero duce, Athoum πάντες in πάντως mutavi. Epimythium plus solito claudicat—

ὅτι πολλὰ χρηστὰ πράγμαθ’ αἱ κακαὶ φύσεις  
 τρέπουσιν εἰς τὸ χεῖρον ὡς δοκεῖν φαῦλα.

LXXII. 2. Duebnerum fidenter secutus sum, οὐρανοῖο pro Athoo οὐρανοῦ substituto.

ἀντλουμένην, refers to Eurip. Hipp. 123—

βαπτὰν κάλπισι ῥυτὰν  
 παγὰν προεῖσα κρημνῶν·

but the scholiast from whom it was taken read into the word too much of his own age; and although in strict grammar the construction βάπτειν κάλπιδας εἰς ὕδωρ could not give rise to ὕδωρ βαπτὸν κάλπισι, still the βαπτὰν κάλπισι παγὰν of Euripides has as much to do with that as with βάπτειν ὕδωρ κάλπισι. The constructions of these verbals is often very vague in poetry, and when ριπτὸς μέρος and others like it can be elucidated by strict rules of grammar, it will be time to insist upon taking βαπτὰν κάλπισι as an early instance of βάπτω, δρᾶω. In Eur. Hec. 610, often cited for this sense, the ordinary signification is demanded, and the lines of Antiphanes cited by Athenaeus, iii. 123 C, κατασκεδῶ, νῆ τὴν φίλην Δήμητρα, τὴν μεγίστην | ἀρύταιναν ἰμῶν ἐκ μέσου βάφασα τοῦ λέβητος |

ζέοντος ὕδατος, may be translated almost equally well by keeping to the recognised Attic meaning of βάπτω.

In the present line of Babrius, however, we encounter not only the late sense of δρᾶω, but a further extension still. The ship is represented as taking in the arched waves at the bows. ἐκ πρῶρης = πρῶραθεν, like ἐκ νώτου, ἐκ πλαγίου, ἐκ τοῦ ὀπισθεν, etc.

3. ἐπλεύσθης. Although the passive of πλέω is extremely rare in Attic, it could be used in this way. Demosthenes has πλοῦς πεπλευσμένος, and θάλαττα ἐπλεύσθη was doubtless possible also.

8. ἄνεμοι δὲ πάντως. Here as elsewhere Giltbauer mistakes the paraphrase, and in giving the Bodleian οἱ ἐκταράσσοντές με ἄνεμοι as his authority for the conjecture ἄνεμοι δ’ ἐλῶντες, has not observed that ἐκταράσσοντες is really the paraphrase of ὧν ἐγὼ μέση κείμει.

LXXII. 2. Here εἶπεν has the construction of ἀνεῖπεν.

ἀγῶνα κείσθαι· πᾶσι δ' εὐθύς ἠκούσθη,  
 καὶ πάντα θεῖον ἔσχεν ἴμερος δῶρων.  
 ἔσταζε πέτρης αἰγὶ δυσβάτου κρήνη, 5  
 καὶ θερινὸν ὕδωρ καὶ διανγῆς εἰστήκει·  
 πάντων δ' ἐπ' αὐτὸ φύλον ἦλθεν ὀρνίθων,  
 πρόσωπα δ' αὐτῶν ἐξέλουε καὶ κνήμας,  
 ἔσειε ταρσοῦς, ἐκτένιζε τὰς χαίτας.  
 ἦλθεν δ' ἐκείνην καὶ κολοῖος εἰς κρήνην, 10  
 γέρων, κορώνης υἱός, ἄλλο δ' ἐξ ἄλλου  
 πτερὸν καθύγρων ἐντὸς ἀρμόσας ὄμων,  
 μόνος τὰ πάντων ποικίλως ἐκοσμήθη,  
 καὶ πρὸς θεοὺς ἦϊξεν αἰετοῦ κρείσσων.  
 ὁ Ζεὺς δ' ἐθάμβει καὶ παρείχε τὴν νίκην, 15  
 εἰ μὴ χελιδὼν αὐτόν, ὡς Ἀθηναίη,  
 ἦλεγξεν ἐλκύσασα τὸ πτερὸν πρώτη,  
 τά τ' ἄλλ' ὁμοίως καὶ κολοῖος ἐγνώσθη.

4. Restituit Duebnerus pro Athoo θεῖον ἔσχεν ἴμερον ζῶων. 17. Hunc post versum habet Athous codex alios quatuor, quorum nullum est in paraphrasis vestigium, manifesta fraudis indicia prae se ferentes—

ὁ δ' εἶπεν αὐτῇ 'μή με συκοφαντήσης'  
 τὸν δ' ἄρα τρυγῶν ἐσπάραττε καὶ κίχλα  
 καὶ κίσσα καὶ κορύδαλλος οὐν τάφοις παίζων  
 χῶ νήπιος δ' ἔφηβος ὀρνέων ἱρηξ.

Talia sarcire non placet, neque epimythium laudo—

ὦ παῖ, σεαυτὸν κόσμον οἰκείον κόσμει·  
 τοῖς ἐτέρων γὰρ ἐμπρέπων τούτων στερηθήσῃ.

4. ἔσχεν ἴμερος. Here the aorist is really required, and the codex presents it.

5. 'A spring trickled from a rock which a goat could scarce climb, and the water lay summer-like and clear.' Some editors would change *θερινόν*, but the word is natural and used in a sense quite legitimate. *Εἰστήκει* has the sense of the more common *καθειστήκει*.

8. Eberhard would exhibit the Attic imperfect by reading the impossible *ἐξέλου τε καὶ*, but in Babrius *ἐξέλουε* is not offensive. For the Attic forms of *λούειν* see Phryn. p. 274.

11. *κορώνης υἱός*, see *supra*, Fab. 46, 8.

16. This is a parody on the Homeric metamorphosis of Athene into a swallow, and not due to confusion in the mind of the writer. 'The swallow making herself out to be Athene,' *i.e.* 'in the guise of Athene.'

17. *ἐλκύσασα*—the true Attic form of the aorist. The verbs *ἔλκω* and *ἔρπω* coincide in the peculiarity of having a present and future—*ἔλκω*, *ἔλξω*, *ἔρπω*, *ἔρψω*, but an aorist—*εἴλκυσσα*, *εἴρπυσσα*. Forms like *ἐλκίω*, *ἐρπίω*, are as incorrect as are *εἴλξα*, *ἠλξα*, *εἴρφα*, or *ἠρφα*. The verdict of Aristophanes alone is conclusive—*ἔλκω*, Nub. 12, 18; Pax, 470; *ἔλκεις*, Thesm. 618; Eccl. 1037, 1050; *διέλκεις*, Thesm. 648; *ἔλακει*, Nub.

## LXXIII.

Ἴκτινος ἄλλην ὀξέην εἶχε κλαγγήν  
ἵππου δ' ἀκούσας χρεματίσαντος εὐφώνως,  
μιμούμενος τὸν ἵππον οὔτε τὴν κρείττω  
φωνὴν θελήσας ἔσχευ οὔτε τὴν πρώτην.

## LXXIV.

Ἴππος τε καὶ βοῦς καὶ κύων ὑπὸ ψύχους  
κάμνοντες ἦλθον οἰκίην ἐς ἀνθρώπου.  
κάκείνος αὐτοῖς τὰς θύρας ἀναπλώσας  
παρήγγεν ἔνδον καὶ παρ' ἐστίῃ θάλασσαν  
πυρὸς γεμούση παρετίθει τι τῶν ὄντων,  
κριθὰς μὲν ἵππῳ, λάθυρα δ' ἐργάτῃ ταύρῳ·  
ὁ κύων † γὰρ αὐτῷ συντραπέζος εἰστήκει.

5

LXXIII. Fabellam plane a tetrastichista decurtatam et depravatam editores frustra emendare tentaverunt. Desperare et in luto relinquere satius est.

LXXIV. 7. De vocabulo γὰρ dubito, sed neque Eberhardi δ' ἄρ', neque Gitlbaueri παρ' satis placet.

233, 235; Vesp. 694: ἀέλκει, Vesp. 568: ἔλκετε, Pax, 504: ἔλκουσι, Pax, 464, 478, 481; Lys. 727: ἐξέλκουσι, Nub. 713; Pax, 511: ἔλκης, Eq. 366: ἔλκωσι, Lys. 161; Eccl. 259: ἔλκε, Eq. 107: ὑφέλκε, Vesp. 187; Av. 365: ἔλκετε, Pax, 469: ἀφέλκετε, Ach. 1005; Pax, 427: ἔλκειν, Av. 443; Eccl. 1020: παρέλκειν, Pax, 1306: καθέλκειν, Eccl. 197: ἔλκοντε, Eccl. 1087: ἔλκοντες, Lys. 1073: διέλκων, Pax, 1131: ἔλκομαι, Eccl. 1066: ὑφέλκομαι, Eccl. 319: ἐλκοίμην, Eq. 772: ἔλκοιστο, Pax, 452: ἐλκόμενος, Nub. 1004; Eccl. 1094: ἐλκόμενον, Eccl. 1055: εἰλκον, Eq. 665; Vesp. 793; Pax, 475: καθείλκετε, Ach. 544: ἔλξω, Eq. 710, 711: ἔλξει, Plut. 955: ἔλξετε, Lys. 459: ἀφέλξομεν, Pax, 361: ἐξέλξω—a certain emendation of Porson's for ἐξελέγξω or ἐξελῶ in Eq. 365.

On the other hand, in the aorist are found—εἰλκυσεν, Nub. 540: παρεἰλκυσεν, Nub. 553: διελκύσας, Plut. 1036: συνέλκυσον, Pax, 416: ἐλκύσαι,

Pax, 295, 315, 506: ἀνελκύσαι, Pax, 307: εἰσελκύσας, Ach. 379: ἀνελκύσας, Ach. 687: καθελκύσας, Eq. 1315: συνέλκύσας, Nub. 585: ἀφελκύσωμαι, Ach. 1120. The other tenses follow the aorist, not the present and future. εἰλκυκα, εἰλκυσαι, εἰλκύσθην; but the verbal has both forms—ἐλκτεός as well as ἐλκυστεός—a fact which may be compared with the co-existence of *θρεκτέον* and *δραμητέον*, *ἄλωτός* and *αἰρετός*, and others. The simple ἔρπω was not a pure Attic word (see Phryn. p. 50), but its compounds were in use—ἀνέρπω, ἐξέρπω, ἐφέρπω, καθέρπω, παρέρπω, προσέρπω; while ἔρπω, ἀφέρπω, διέρπω, and ὑφέρπω, are met with in tragedy. In no case do we find the analogy with ἔλκω contravened, except that the perfect does not occur. But even εἰλκυκα, which belongs to a verb in much more frequent use, has barely escaped oblivion, and there is little doubt that εἶρπυκα is a legitimate form.

ξενίης δ' ἀμοιβὴν ἀντέδωκαν ἀνθρώπων  
 μερίσαντες αὐτῷ τῶν ἐτῶν ἀφ' ὧν ἔζων,  
 ὁ μὲν ἵππος εὐθύ· διόπερ ἐν χρόνοις πρώτοις 10  
 ἕκαστος ἡμῶν γαυρός ἐστι τὴν γνώμην·  
 ὁ δὲ βοῦς μετ' αὐτόν· διόπερ εἰς μέσους ἤκων  
 μοχθεῖ φίλεργός τ' ἐστὶν ὄλβον ἀθροίζων.  
 ὁ κύων δ' ἔδωκε, φασί, τοὺς τελευταίους·  
 διὸ δυσκολαίνει, Βράγχε, πᾶς ὁ γηράσας 15  
 καὶ τὸν διδόντα τὴν τροφήν μόνον σαίνει,  
 αἰεὶ δ' ὑλακτεῖ καὶ ξένοισιν οὐ χαίρει.

## LXXV.

Ἰατρὸς ἦν ἄτεχνος. οὗτος ἀρρώστῳ  
 (πάντων λεγόντων 'μὴ δέδιχθι, σωθήσῃ·

LXXV. Fabulam in Athoo codice valde corruptam ex paraphrasi Bodleianâ restitui. 2. Verbum δέδιχθι non sine fiducia scripsi, Otto Schneidero duce, qui apud Nicandrum (Alexiph. 443) eandem formam ex

LXXIV. 9. 'Giving him a share in the years of their life.' *Lit.* 'the years on which they lived.' The years are regarded as the basis of their life, a point of view required to give the fable point. A man's early life is generous and high spirited because it is composed of the years with which the horse presented him, and so with its other portions. The conjecture ἐθῶν misses the point, and τῶν ἐτῶν ἐφ' ὧν ἔζων is impossible.

10. It would be easy to read εὐθύς, but in late Greek like the Babrian such emendations are unwarranted, see Phryn. p. 222. ἐν χρόνοις πρώτοις, 'at the beginning of his life.' In Attic proper the plural number of χρόνος is very rare except in phrases like κατὰ τοῦτους τοὺς χρόνους, ἐν τοῦτοις τοῖς χρόνοις, etc., in which the plural adds to the notion of indefiniteness. In tragedy it is more rare still, although in Sophocles it is twice met with in the sense of *periods* (O. R. 561 and 1137), —a usage also found in prose, Plato, *Legg.* 798 B. In Thuc. 1, 97, it means *dates*.

15. πᾶς ὁ γηράσας, 'every one that groweth old.' Moeris, whom Thomas

Magister follows, is wrong in preferring γηρᾶναι to γηρᾶσαι, as the aorist of γηράσκω. The former is an old form occurring in tragedy, but never in comedy or prose, as ἐγήρασαν, κατεγήρασαν, are proved by γηράσαντι in Plato, *Legg.* 958 D, and καταγηράσω (subj.) in id. *Symp.* 216 A, to belong to the weak aorist. That Aeschylus could give ἐγήρασα a transitive meaning I do not believe, and am inclined to think *Supp.* 894 corrupt, οὐ γὰρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφή. If ὁ θεὸς με γηράσκει is Greek, then anything may be. The correction to οὐδ' ἐγήρασ' ἐν τροφή is simple, and gives an equally good sense. The true accent of the strong infinitive of tragedy is γηρᾶναι, not γηράναι, if βιδῶναι is right and not βιδῶναι, ἀποδρᾶναι and not ἀποδράναι, etc. etc. It would be unnecessary to state this had not W. Dindorf edited γηρᾶναι, and defended it in the Paris Thesaurus, 3, 609. The abundance of his work has given his name a predominance to which, if linguistic tact and careful scholarship are of value, it has little right.

LXXV. 2. There can really be no question about the restoration of δέδιχθι in this passage, especially when the



πάθος μὲν ἔστι χρόνιον, ἀλλ' ἔση ῥάων)  
 'ἀπατῶ σε' φησὶν 'οὐδέν, οὐδ' ἐνεδρεύω·  
 ἔτοιμα δεῖ σε πάντ' ἔχειν· ἀποθνήσκεις·  
 τὴν αὖριον γὰρ μακρὸν οὐχ ὑπερβήση.' 5

codice restituit. Hic vero Athous codex δέδειθι nunc exhibet; at tamen literae ε et ει incertae sunt, recentiore atramento obductae, et eadem, quaecunque sint, a primo scriba super alias erasas ductae esse videntur. 3. Post tertium versum omnia turbat codex—

ὁ δ' ἀτεχνῆς ἰατρὸς εἶπεν εἰσβαίνων 4  
 'ἔτοιμα δεῖ σε πάντ' ἔχειν· ἀποθνήσκεις· 5  
 οὐκ ἐξάπατῶ σε' φησὶν 'οὐδ' ἐνεδρεύω, 6  
 τὴν αὖριον γὰρ τὸ μακρὸν οὐχ ὑπερβήση. 7

Ex iis primum interpolavit aliquis, cui parenthesis turbas dedit, ipse turbas daturus. Hoc enim facto, justum duum versuum proximorum ordinem mutare necesse fuit. 4. Ita codicis verba transposui ut lex Babriana metrica servetur. Vitium forsitan altius latet, versu decimo quinto collato, sed Mendelsolhni ἐγὼ οὐ πλανῶ nemini placebit. 6. Ex versu articulum τὸ fidenter extruxi. Si emendare est errare, tum emendator fit Mendelsolhnus, τλήμον pro τὸ μακρὸν scripto.

order of the words has not preserved the chi even in Hesychius, in whose lexicon the gloss

δέδειθι· εὐλαβοῦ, φοβοῦ

stands between δεδίσεσθαι and δεδμάων. True, it is a spurious form, but a form produced in a semi-legitimate way. No perfect in -κα forms any imperative at all in classical Greek, and consequently δέδοικα should have none. But δέδιχθι is the outcome of applying to perfects of this class the rules which produced the true classical imperatives, the vowel change being the same as in ἴσθι from οἶδα, and πέπισθι from πέποιθα. Similarly δέιδθι is not really the imperative of δέιδια, but of δέιδοια, which, by regular loss of the intervocalic vowel, affords δέιδω (through δέιδοια, which is perhaps the true Homeric form). δέιδοια : δέιδθι :: οἶδα : ἴσθι :: πέποιθα : πέπισθι :: δέδοικα : δέδιχθι. So also δέιδοια gave the plural δέιδμεν, and ἔοικα εἴξασι, and the same vowel change produced ἤκει, the Aristophanic past of ἔοικα corresponding to the Homeric passive ἤκτο :—

ἔοικα : (ἤκ-ε(ν)), ἤκειν  
 ἤκ-το, (ἤκτο).

3. This sense of ῥάδιος is confined to

the comparative, Greek thus agreeing with English. The corresponding verb ῥάξω must therefore be referred to ῥάων, not to ῥάδιος. There are in classical Greek eight verbs formed from adjectives in the comparative degree—ἐλασσώ, ἡσσάομαι, μειώ, νεωτερίζω, πλεονάζω, προτερέω, ῥάξω, and ὑστερέω; and three from adjectives in the superlative—ἀγχιστεύω, ἀριστεύω, and καλλιστεύω; for λωτίζω, with its compound ἀπολωτίζω, is from λωτός, not λῶστος. Notwithstanding the gloss of Hesychius,

ῥάϊσαι· τρισιλλάβως Ἀττικοί,

I have written ῥάξεν, not ῥαίξεν, as the tendency to write the word with the dieresis is proved by another gloss of the same lexicographer, where, although the order of the words calls for ῥάξεν (between ῥαδ and ῥάξεν), ῥαίσας is presented by the manuscripts. In Attic, at all events, ῥάξεν (i.e. ῥάιξεν, not ῥαίξεν) was the true form.

6. There is no more difficulty in μακρὸν applied to time here than in its corresponding local use in Fab. 12. 1, *συρρα*. It is not classical, but in late Greek like the Babrian passes well enough. 'You will not long survive the morrow.'

ταῦτ' εἶπε, καὶ τὸ λοιπὸν οὐκέτ' εἰσῆει.  
 χρόνῳ δ' ἐκεῖνος ἐκ νόσων ἀνασφήλας,  
 προῆλθεν ὠχρὸς, τοῖς ποσὶν μόλις βαίνων. 10  
 ὁ δ' ἰατρὸς αὐτῷ 'χαῖρ' ἔφη συναντήσας,  
 καὶ πῶς ἔχουσιν οἱ κάτω διηρώτα.  
 κἀκεῖνος εἶπεν ἠρεμοῦσι τῆς Δήθης  
 πίνοντες. ἡ Κόρη δὲ χῶ μέγας Πλούτων  
 πρόφην ἰατροῖς δεινὰ πᾶσιν ἠπεῖλουν 15  
 ὅτι τοὺς νοσοῦντας οὐκ ἐῶσ' ἀποθνήσκειν.  
 ἀνέγραφον δὲ πάντας, ἐν δὲ τοῖς πρώτοις  
 καὶ σὲ γράφειν ἔμελλον· ἀλλ' ἐγὼ δεῖσας  
 εὐθύς προσῆλθον ἠψάμην τε τῶν σκήπτρων,  
 κἀπώμασ' αὐτοῖς ὅτι σὺ ταῖς ἀληθείαις  
 ἰατρὸς οὐκ εἶ καὶ μάτην διεβλήθης. 20

## LXXVI.

Ἴππεὺς τὸν ἵππον ἄχρι μὲν συνειστήκει  
 ὁ πόλεμος, ἐκρίθιζε, κᾶτρεφεν χόρτῳ,  
 παραστάτην γενναῖον ἐν μάχαις κρίνων·  
 ἐπεὶ δ' ἐπαύσατ', ἦν δὲ λοιπὸν εἰρήνη  
 καὶ μισθὸν ἵππεὺς οὐκέτ' εἶχεν ἐκ δήμου, 5  
 τότε ἐκεῖνος ἵππος πολλάκις μὲν ἐξ ὕλης

15. Ex paraphrasi recepti Gitlbauerus : vix recte Athous—

ἐπὶ τῷ θεραπεύειν τοὺς νοσοῦντας ἀνθρώπων.

11. This line could in Attic have only one meaning—"put the question, "How are the folks below?" In late Greek we may write it either so, καὶ 'πῶς ἔχουσιν οἱ κάτω' διηρώτα, or, as in the text, take it as equivalent to the Attic ὅπως . . . κάτω.

13. There is no reason for preferring **πίνοντες** till it can be proved that the dead could only drink of the waters of Lethé once.

19. The phrase **ταῖς ἀληθείαις** in place of the classical singular is often met with in late authors. Polybius, 10, 40, 5, βασιλικὸς μὲν ἔφη βούλεσθαι καὶ λέγεσθαι παρὰ πᾶσι καὶ ταῖς ἀληθείαις

ὑπάρχειν. Galenus, v. 393, ταῖς δ' ἀληθείαις οὐδὲν αὐτῶν οὕτω γίγνεται καθάπερ καὶ ὁ θεότατος Ἱπποκράτης εἶπεν ἡμῖν μὲν αὐτόματον, ἐπεῖ (sic Cobet, αἰτίαι MSS.) δ' οὐκ αὐτόματον. The earliest instance extant is probably one from Philemon—εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες | αἴσθησιν εἶχον κτε. It is of a piece with the late use of the plural generally. Συναγ. λέξεων χρησίμων, p. 376, 4, Ἄληθῆ καὶ τὰς ἀληθείας πληθυντικῶς λέγουσι. Μένανδρος Ἀφροδισίῳ

εἰ τὰς ἀληθείας ἀπλῶς τίς σοι λέγει.

Polyb. 23, 14, 2, πέμψειν ἵνα πύθηται παρὰ τούτου τὰς ἀληθείας ἢ σύγκλητος.

κορμούς παχείς κατήγην εἰς πόλιν βαίνων,  
 τὸ πνεῦμα σώζων ἐπ' ἀχύροισι δυστήνοισι, 9  
 σάγην δὲ νότοις ἔφερον οὐκέθ' ἵππεύων.  
 ὡς δ' αὖ πρὸ τειχῶν πόλεμος ἄλλος ἠκούσθη,  
 σάλπιγξ τ' ἐφώνει πᾶσιν ἀσπίδα σμήχειν  
 ἵππους τε κοσμεῖν καὶ σίδηρον ὀξύνειν,  
 κἄκεῖνος αὖ τὸν ἵππον ἐγχαλινώσας  
 ὁ δεσπότης παρήγην ὡς ἐφιππεύσων. 15  
 ὁ δ' ὀκλάσας ἐπιπτεν οὐκέτ' ἰσχύων.  
 'ἐντασσε πεζοῖς σαυτόν' εἶπεν 'ὀπλίταις.  
 σὺ γάρ μ' ἀφ' ἵππων εἰς ὄνους μεταστήσας,  
 πῶς αὖθις ἵππον ἐξ ὄνου με ποιήσεις;'

LXXVI. 7. Hunc post versum exhibet Athous alium (cujus in Bodleiano non est vestigium) metri Babriani legi certissimae offendentem—

μισθῷ τε φόρτον ἔφερον ἄλλοτ' ἄλλοιδον.

Eberhardus, paraphrasi Coraesiana male intellecta, φόρτους ἀλλοίους legere voluit. 10. Pro Athoo ἵππευσιν cum Gitlbauero ἵππεύων scribere malo quam cum Ahrensio et aliis ἵππεῖην. 12. Secundum paraphrasem pro ἐκέλευε Athoo ego cum Bergkio ἐφώνει scripsi.

LXXVI. 7. There may be an emphasis on **βαίνων**, 'at a walking pace,' as opposed to 'at the gallop.' In addition to its metrical fault the rejected line presents **μισθῷ** instead of **μισθοῦ**.

9. **δυστήνος** is often enough used of things in classical Greek to make the conjecture *δυστήνω*s quite unnecessary.

10. The reason for preferring **ἵππεύων** to *ἵππεῖην* is obvious, as the latter would not be in accordance with the facts. In 7, 12, **σάγη** is used of the harness of a beast of burden; and if *ἵππεῖην* were read here, **σάγη** would have to be restricted to the *trappings of a charger*. The participle supplies an excellent sense. 'Harness he carried on his back, but a saddle no longer.' *ἵππεύειν* of a horse is met with in Xen. de re Eq. 1, 6, *εἰκάζουσ ἂν καὶ ἵππεύοντα τὸν πῶλον ἢ γὰρ ἔξειν τὰ σκέλη*. 10, 3, *ἐάν τις διδάξῃ τὸν ἵππον ἐν χαλαρῷ τῷ χαλινῷ ἵππεύειν*.

12. For **σμήχειν** see Phryn. p. 321.

14. τὸν ἵππον ἐγχαλινώσας is a

curiously brief expression for τὸ τοῦ ἵππου στόμα ἐγχαλινώσας, i. e. ἐν τῷ τοῦ ἵππου στόματι χάλινον ἐνθεῖς.

17. **ἐντασσε πεζοῖς**. In Attic the practice was to repeat the preposition ἐν in cases of this kind. In fact it is just not always done. A good many of the prose exceptions are of a kind which must always be doubtful: Plato, Rep. 610 B, ἀλλοτρίου δὲ κακοῦ ἐν ἄλλω γυγνομένου, τοῦ δὲ ἰδίου ἐκάστῳ μὴ ἐγγυγνομένου, where ἐν has probably dropped out before the ἐκ. as γ before the γυγνομένου; as also in Phileb. 38 A, ἀγνοίας πολλάκις ἐκάστοις ἡμῶν ἐγγυγνομένης. In Plato, Tim. 29 E, ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς ἐγγίγνεται φθόνος; and in Phaedr. 256 B, δουλωσάμενοι μὲν ᾧ κακία ψυχῆς ἐνεγίγνετο, are we to read ἦν ἐν ἀγαθῷ δὲ and μὲν ἐν ᾧ respectively? In Rep. 371 E, perhaps *κἂν τίτι* is to be read for *καὶ τίτι*; and in Polit. 273 C, *κἂν τοῖς* for *καὶ τοῖς*. At the beginning of a sentence there appears, however, to have been a tendency to omit the ἐν with the dative.

## LXXVII.

Κόραξ δεδηχῶς στόματι τυρὸν εἰστήκει·  
 τυροῦ δ' ἀλώπηξ ἰχανῶσα κερδῶη  
 μύθῳ τὸν ὄρνιν ἠπάτησε τοιοῦτῳ·  
 'κόραξ, καλαί σοι πτέρυγες, ὄξέη γλήνη,  
 5  
 θεητὸς ἀυχίν· στέρνον αἰετοῦ φαίνεις,  
 ὄνυξι πάντων θηρίων κατισχύεις·  
 ὁ τοῖος ὄρνις κωφός ἐσσι κοῦ κρώξεις·'  
 κόραξ δ' ἐπαίνῳ καρδίην ἐχαυνώθη,  
 στόματος δὲ τυρὸν ἐκβαλὼν ἐκεκράγει.  
 10  
 τὸν ἢ σοφὴ λαβοῦσα κερτόμῳ γλώσση  
 'οὐκ ἦσθ' ἄφωνος' εἶπεν, 'ἀλλὰ φωνήεις.  
 ἔχεις, κόραξ, ἅπαντα, νοῦς δέ σοι λείπει.'

## LXXVIII.

Κόραξ νοσήσας εἶπε μητρὶ κλαιούσῃ  
 'μὴ κλαίε, μήτηρ, ἀλλὰ τοῖς θεοῖς εὐχου  
 νόσου με δεινῆς καὶ πόνων ἀνασφῆλαι·'  
 καὶ 'τίς σε' φησί 'τῶν θεῶν, τέκνον, σώσει;  
 5  
 τίνος γὰρ ὑπὸ σοῦ βωμὸς οὐκ ἐσυλήθη;'

LXXVII. 10. Athoum τὸν magis quam Vaticanum ὄν scribere malo, nec non in ultima fabula lectionem Athoam retinui, nam σ' ἑλλείπει quod temere Lachmannus coniecit Vaticano σε λείπει non confirmatur, illo codice omnes vocales et diphthongos inter se semper confundente.

LXXVII. 1. In good Greek δάκνω is confined in the active to the present and aorist, as its future has the inflections of the middle voice. In the passive the aorist and perfect tenses are in frequent use. Even in debased Greek the perfect active is perhaps not found elsewhere; but δεδείχασι appears in Hesychius, the order of words proving that the εἰ is a mistake of the lexicographer himself. Nauck's conjecture τούτου δ' for τυροῦ δ' in the next line could never have been made by any one conversant with late Greek, or even with Babrius. In Longus, Heliodorus, and others, this repetition of the substantive where in good Greek a pronoun

would be employed is very frequent. I have retained ἰχανῶσα, although palaeographically it differs so little from ἰσχανῶσα, as glosses in Hesychius show that the non-sigmatic form was known long before cursive writing was in use and the confusion possible.

3. μύθῳ . . τοιοῦτῳ. Even in Attic τοιοῦτος is not seldom met with where τοῖσδε would be more regular.

11. οὐκ ἦσθ' ἄφωνος = οὐκ ἄρ' ἦσθ' ἄφωνος, 'so after all you are not.'

LXXVIII. 3. The word ἀνασφάλλω has already occurred in 75, 8. It is a striking example of a very rare use of the preposition ἀνά in composition with a verb. In a certain sense ἀνασφάλλω

## LXXIX.

Κρέας κύων ἔκλεψεν ἐκ μαγειρείου,  
καὶ δὴ παρῆει ποταμόν· ἐν δὲ τῷ ρείθρῳ  
πολὺ τοῦ κρέως ἰδοῦσα τὴν σκιὴν μείζω,  
τὸ κρέας ἀφήκε, τῇ σκιῇ δ' ἐφωρήθη.  
ἀλλ' οὐτ' ἐκείνην εὗρεν οὐθ' ὁ βεβλήκει.

5

## LXXX.

Κάμηλον ἠνάγκαζε δεσπότης πίνων  
ὀρχεῖσθ' ὑπ' αὐλοῖς κυμβάλοις τε χαλκείοις.  
ἦ δ' εἶπ' ' ἐμοὶ γένοιτο κὰν ὀδῶ βαίνειν  
μὴ καταγέλαστον, μήτι πυρρίχην παίζειν.'

LXXIX. 5. Versum sextum in inferiorem locum descendere jussi, utpote aliis male congruentem—

πεινώσα δ' ὀπίσω τὸν πόρον διεξήει.

Nulla in paraphrasi apparet. Accedit epimythium hoc—

βίος ἀβέβαιος παντὸς ἀνδρὸς ἀπλήστον  
ἐλπῖσι ματαίαιςπραγμάτων ἀναλοῦται.

LXXX. Utrum a tetrastichista brevior facta sit an non, valde incertum. 3. A verbis ἐμοὶ γένοιτο ad finem habet Suidas sub πυρρίχη vocabulo. Versum quartum multo deteriorem exhibet Athous—

ἄνευ γέλωτος μήτι κὰν χορῶ παίζειν.

Pro μήτι codices aliquot in Suida μήτε praebent.

stands alone, as it implies an intransitive signification to σφάλω. (Here a transitive sense *might* be given to it, but not in 75, 8, or in other writers.) In classical Greek the nearest approach to it is ἀνακαλύπτω, 'uncover,' *Lat.* 'detego,' although ἀναδιδάσκω, 'dedoceo,' is also very near it. In other words, the action of the verb is reversed by compounding it with ἀνά; καλύπτω, 'to furnish with a covering;' ἀνακαλύπτω, 'to deprive of a covering;' [σφάλω, 'to be cursed with failing health;'] ἀνασφάλω, 'to be blest with returning health.' In any case the word is extraordinary, and is happily found only in later authors, especially the

latest. Synesius, ἐὰν ἀνασφῆλω, ἐπὶ τὴν Ἀλεξάνδρειαν εὐθὺς ἵεμαι. Clemens Alexandr. Paed. p. 146, καλὸν δὲ καὶ τὸ ἀνασφῆλαι τῆς νόσου. By itself it would damn the Axiochus, pseudo-Plato, Axioch. 364 C, καὶ γὰρ ἤδη πολὺ λάκκις αὐτῷ γέγονε συμπτώματος ἀνασφῆλαι. Younger students must be careful not to confuse with this class of compounds verbs like ἀνομοιῶ, which are quite regularly formed; ἀνόμοιος, 'unlike;' ἀνομοιοῦν, 'to make unlike.'

LXXIX. 2. παρῆει ποταμόν, 'was passing along a river's bank.' The spurious sixth line was added by some one who preferred the other version, in which the dog was crossing a bridge.

## LXXXI.

Κερδοὶ πίθηκος εἶπεν ἦν ὀρᾶς στήλην,  
 ἐμοὶ πατροφῆ τ' ἐστὶ κᾶτι παππώη.  
 κερδῶ πιθήκῳ φησὶν ὡς θέλεις ψεύδου,  
 ἔλεγχον οὐκ ἔχουσα τῆς ἀληθείης.

## LXXXII.

Κοιμωμένου λέοντος ἀγρίας χαιτήs  
 διέδραμεν μῦs· ὁ δὲ λέων ἐθνωμώθη,  
 φρίξας δὲ χαιτήν ἔθορε φωλάδος κοίτης.  
 κερδῶ δ' ἐπεχλεύαζεν, ὡς ἐκινήθη  
 πρὸς μῦν ὁ πάντων θηρίων τυραννεύων.

5

LXXXI. Versum unum et alterum habet Suidas sub *πίθηκος* vocabulo. Hemistichia primi et tertii versu male transposuerunt Suidae codices et Athous, verbis *κερδῶ πιθήκῳ φησὶν* fabulae initio locatis cum in versu tertio *κερδοὶ πίθηκος εἶπεν* exhibet Athous. A tetrastichista pravata est fabula, neque e peritioro profectum est epimythium—

κακοῦ πρὸς ἀνδρός ἐστι μὴ φεύγειν ψεῦδος,  
 κᾶν λανθάνειν ψευδόμενος εὐχερῶs μέλλη.

ubi *λανθανῆι* in Athoo videre licet.

LXXXII. Primos tres versu habet Suidas sub *φριξότριχα* vocabulo, tertium quoque sub *ἔθορε* et *φωλάδι*. Pro *ἔθορε* ter *ἔκθορε* dant Suidae codices, quamvis unus liber plane contra Suidae animum *ἔθορε* semel prae se ferat. Hoc esse potest documento quantillum de metro Babriano intellexerit Suidas. Idem *κοίλης* pro *κοίτης* male scripsit, lectione sub *φωλάδι* per interpretationem confirmata. 5. Lachmanni conjecturam in textum recepi, verbis *θηρίων τυραννεύων* pro *βασιλέων θηρίων* lectis.

What sense can be got out of it in any way? If *ὀπίσω* is to be translated by 'thereafter,' the use is questionable; if by 'back,' the behaviour of the dog is unaccountable, and the words *τὸν πόρον διεξῆι* unintelligible. With the former sense of *ὀπίσω* they may just mean 'went through with' or 'completed the crossing.'

LXXXII. 3. Suidas is wrong in giving *φωλάs* as a substantive. He quotes no passage but this, and the reading of the copy he used was corrupt. Nonnus, Dionys. 1, 63, *φωλάδα*

*πέτρην*; 2, 142, *φωλάδες ὕδραι*; 242, *φωλάδες εἰναί*; 6, 270, *φωλάδος ἀκρης*. This method of forming feminine adjectives occurs very rarely in classical Greek (*ἱππᾶs* = *ἱππική*, *λαμπᾶs* = *λαμπρά*, and a few others in addition to race names like *Ἴάs*, *Λακωνίs*, etc.), but is of extraordinary frequency in later authors, e.g. *ῥωγάs* *πήρη* *λυσοδάδες* *ἄρκοι*, *πενθάδι φωνῆ*, *ὄρεσιᾶs* *φήμη*, *ἐρημάδος* *Ἰοχεαίρης*, *ἠθάδος* *ἄγρης*, *κοιλᾶδι γαίη*, *κοιλᾶδι κίστη*, *φοιτᾶs* *Ἀγαῆ*, *διψάδα νύμφην*, *λευκάδα χαίτην*, *θιαδί φωνῆ*, *μυστίδι τέχνη*, etc. etc.

ὁ δ' ' οὐχὶ τὸν μῦν' εἶπεν, ' ὦ παλαμναίη,  
 δέδοικα μὴ μου τὴν δορὴν κίση φεύγων.  
 χαίτην δ' ἔμελλε τὴν ἐμὴν καταισχύνειν.'

## LXXXIII.

Κριθὰς τις ἵππου πάσαν ἐσπέρην πίνων  
 ἔτριβεν, ἐκτένιζεν ἡμέρη πάση.  
 ὁ δ' εἶπεν ' εἰ θέλεις με ταῖς ἀληθείαις  
 καλὸν γενέσθαι, τὸ τρέφον με μὴ πῶλει.

6. Ultimos tres versus Suidas servavit sub παλαμναῖος vocabulo.  
 7. Athoam lectionem κίση sequi malo quam δάκη aut δάκοι Suidianam.  
 8. Tibi habe Athoum! κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει,  
 corruptionem ante paraphrases Bodleianam et Coraesianam ortam. Epi-  
 mythium hoc—

ἀρχόμενον ἄρτι τὸ θρασὺ τῶν ὑβρίζοντων,  
 κὰν μικρὸν ἢ κώλυε μηδὲ συγχώρει  
 εὐκαταφρόνητον σαυτὸν εἶναι τοῖς φαύλοις.

LXXXIII. Fabulae Babrianae pauca modo vestigia supersunt. Codicem Athoum secutus sum nisi quod in primo versu ἐσπέρην pro ἡμέρην ex Vaticano duxi, et in secundo ἡμέρη pro ἡμέρη scripsi. Ex paraphrasi Bodleianâ Giltbauerus Babrii verba restituere conatus, tetrastichistam fortasse revocavit, aut tetrastichistarum unum—

κριθὰς τις ἵπποκόμος ἔκλεπτε κἀπῶλει,  
 τὸν δ' ἵππον ἐκτένιζεν ἡμέρην πᾶσαν.  
 ὁ δ' εἶπεν κτλ.,

sed ipsius Babrii leges metricas violavit. Ut epimythium pedestre, addit Athous choliamborum tentamina haec—

τῶν καιρίων δεῖ τὸν φιλοῦντα φροντίζειν  
 καὶ συμφερόντων· κόσμος γὰρ οὐδὲν ὠνήσει (sic)  
 . . . τὸν ἀποροῦντα τῶν ἀναγκαίων.

quae vix memorari merentur.

8. 'Luculentum exemplum licentiae, quam sibi in locis hiulcis aut corruptis sumebant Graeculi, mihi nuper oblatum est in fabula Babriana, quae recens ex Athoo codice prodiit . . . Poeta ipse scripserat in fabula 82, vs. 8—

χαίτην δ' ἔμελλε τὴν ἐμὴν καταισχύνειν.

Monachus aliquis in vetusto libro longo

usu aut situ detrito reperit ΧΑΙΤΗΝ-ΔΕΜΕΛΛΕΤΗΝ . . . reliqua oculorum aciem fallebant. Itaque inde pulcherimum choliambum eruit et supplevit hunc—

κακὴν δὲ μελέτην ἐπ' ἐμὲ τῆς ὁδοῦ τρίβει.

Quid interpretibus futurum fuisset, ni vera lectio apud Suidam servata extitisset?—Cobet.

## LXXXIV.

Κώνωψ ἐπιστὰς κέρατι καμπύλω ταύρου  
 μικρόν τ' ἐπισχὼν εἶπε ταῦτα βομβήσας·  
 'εἰ σου βαρύνω τὸν τένοντα καὶ κλίνω,  
 καθεδούμ' ἀπελθὼν ποταμίης ἐπ' αἰγείρου.'  
 ὁ δ' 'οὐ μέλει μοι' φησὶν 'οὔτ' ἐὰν μείνης  
 οὔτ' ἦν ἀπέλθης· οὐδ' ὅτ' ἦλθες ἐγνώκειν.'

5

## LXXXV.

Κυσὶν ποτ' ἔχθρη καὶ λύκοις συνειστίκει.  
 κύων δ' Ἀχαιοὺς ἠρέθη κυνῶν δήμου  
 στρατηγὸς εἶναι. καὶ μάχης ἐπιστήμων  
 ἔμελλεν, ἐβράδυνεν· οἱ δ' ἐπηπείλουν.  
 'ἀκούσατ' εἶπεν 'οὐ χάριν διατρίβω,  
 τί δ' εὐλαβοῦμαι· χρὴ δ' αἰεὶ προβουλεύειν.  
 τῶν μὲν πολεμίων τὸ γένος ὧν ὀρῶ πάντων  
 ἔν ἐστιν· ἡμῶν δ' ἦλθον οἱ μὲν ἐκ Κρήτης,  
 οἱ δ' ἐκ Μολοσσῶν εἰσίν, οἱ δ' Ἀκαρνάνων,  
 ἄλλοι δὲ Δόλοπες, οἱ δὲ Κύπρον ἢ Θράκην  
 αὐχούσιν, ἄλλοι δ' ἄλλοθεν. τί μηκύνω;  
 τὸ χρῶμα δ' ἡμῖν οὐχ ἔν ἐστιν ὡς τούτοις,

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6

10

LXXXIV. 3. Alio in loco de κλίνω disserui. Vide ea quae de codicibus Babrianis scripsi. 6. Tyrwhitto praeceunte, οὐδ' ὅτε pro οὔθ' ὅτε dedi. Plus solito claudicat epimythium, et typis committere me pudet—

γελοῖος ὅστις οὐδὲν ὦν κατ' ἀνθρώπων  
 τῶν κρειπτόνων θρασύνεται ὡς τις ὦν.

Addit manus recens σφόδρα ut versus exeat.

LXXXV. 4. Post hunc versum fidenter omisi alium de quo paraphrastae Bodleiani et Coraesiani silent. Eundem utpote intellectu carentem Duebnerus primus culparavit—

εἰ μὴ προὔξῃ τὴν μάχην τ' ἐνεδρεύσει.

Critici alii aliter emendare frustra conati sunt.

LXXXV. 12. 'And others pride themselves in Cyprus or in Thrace.' This construction of αὐχῶ is unknown to classical Greek, but not rare in baser styles.



ἀλλ' οἱ μὲν ἡμῶν μέλανες, οἱ δὲ τεφρώδεις,  
 ἔνιοι δὲ λαμπροὶ καὶ διάργεμοι στήθη, 15  
 ἄλλοι δὲ λευκοί. πῶς ἂν οὖν δυνηθείην  
 εἰς πόλεμον ἄρχειν' εἶπε ' τῶν ἀσυμφώνων  
 πρὸς τοὺς ὅμοια πάντ' ἔχοντας ἀλλήλοισι ;'

## LXXXVI.

Κοίλωμα ρίζης φηγὸς εἶχεν ἀρχαίη·  
 ἐν τῇ δ' ἔκειτο ῥωγὰς αἰπόλου πήρη,  
 ἄρτων ἐώλων πᾶσα καὶ κρεῶν πλήρης.  
 ταύτην ἀλώπηξ εἰσδραμοῦσα τὴν πήρην  
 ἐξέφαγε· γαστήρ δ', ὥσπερ εἰκός, ὠγκώθη, 5  
 στενῆς δὲ τρώγλης οὐκέτ' εἶχεν ἐκδῦναι.  
 ἐτέρη δ' ἀλώπηξ ὡς ἐπήλθε κλαιούση,  
 σκώπτουσα ' μείνον' εἶπεν ' ἄχρι πεινήσης.'

15. Athoum λαμπροὶ retinui. Misere Suidas ἕτεροι ξανθοὶ exhibet. Addit Athous epimythium pro hac vice in uncialibus literis scriptum—

συμφωνία μέγιστον ἀγαθὸν ἀνθρώποις  
 τὸ δὲ στασίαζον ἀσθενές τε καὶ δοῦλον.

LXXXVI. 8. Post hunc versum duo alios a Babrio certe abjudicandos Athous exhibet—

οὐδ' ἐξελεύση πρότερον ἄχρι τοιαύτην  
 τὴν γαστέρα σχῆς, ἡλίικην ὅτ' εἰσῆις. 10

15. The word διάργεμος is only met with in this passage. It is here explained by Suidas as meaning πῆ μὲν λευκοί, πῆ δὲ μέλανες. The simple ἀργεμος is not found at all as an adjective; but if Babrius could use διάργεμος for shot with white, he might have used ἀργεμος for white. The preposition has the same force in διάλευκος, διέρυθρος, διαπόρφυρος, διάχλωρος, and apparently even διαποικίλος in Arist. Hist. Anim. 4, 1, 525, 12, τὰ γὰρ πρᾶνῃ τοῦ κύτους πάντα μελάντερα τῶν ὑπτίων τραχύτερά τε ἔχει ὁ ἄρρην τῆς θηλείας καὶ διαποίκιλα ῥάβδοις.

LXXXVI. 10. The form εἰσῆις is late, its Attic equivalent being εἰσῆσθα. In the *New Phrygiculus* (p. 227) I had not yet determined altogether to deny

the form ἦεισθα as second person singular of ἦα in Attic. Further consideration, however, has led me to conclude that the genuine Attic form was ἦσθα only, and that ἦεις and ἦεισθα are as corrupt as ἦδης or ἦδεις for ἦδῆσθα, ἦς for ἦσθα, ἔφης for ἔφησθα, οἶδας for οἶσθα. Unfortunately the second person singular, either of simple or compound, occurs nowhere in Attic verse. Athenaeus indeed quotes from Antiphanes the line—

φαινίνδα παίζων ἦεις ἐν Φαινεστίῳ,

but ἦεις will not scan, and gives no sense. Perhaps we should re-write—

φαινίνδα παίζων ἦν ἐγὼ 'ν Φαινεστίῳ,

but its emendation is of little conse-

## LXXXVII.

Κύων λαγῶν ἐξ ὄρους ἀναστήσας  
ἐδίωκε, δάκνων αὐτὸν εἰ κατειλήφει,

LXXXVII. Fabulam ex Athoo dedi. Fortasse a Babrio longior primo evasit. Ea quae critici proposuerunt valde incerta. Tertio in versu

quence. As metrical evidence thus breaks down, and as I have naturally searched for the word in vain in inscriptions, we are thrown back on more general evidence. The imperfect tense of *εἶμι* has throughout suffered so sadly from the hand of ignorance and time, that its primitive forms have been almost superseded by the debased coinage of decaying Greek. The only genuine Attic forms were, to my belief, *ἦα*, *ἦσθα*, *ἦει(ν)*, *ἦτον*, *ἦτην*, *ἦμεν*, *ἦτε*, *ἦσαν*; but the manuscripts present *ἦεν*, *ἦεις*, *ἦεισθα*, *ἦειμεν*, *ἦειτε*, etc. Some accept both forms as genuine, and make *ἦα* a perfect, and *ἦεν* a pluperfect—a theory which is refuted by being stated. As far as verse goes, its authority tends to establish the shorter forms in all cases, and beneath the corruptions of transcribers a glimpse of the true reading may be sometimes caught. The Attic *ἦα* is simply the *ἦα* of the Homeric poems—

καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπύροιο  
ἦα, πολλὰ θεοῦ γονούμενος κτε.

There are no instances of a first person *ἦεν* in Attic verse; but *ἦα* is found in a line of Aristophanes used by Photius to establish the genuine form, and it also occurs uncorrupted in several passages of Plato (Apol. 21 D, 36 C; Charm. 153 A; Theaet. 180 C; Rep. 449 A). In fact *ἦεν* does not occur in Plato at all, and the oldest and best manuscripts confirm the shorter forms in the dual and plural—*ἦτην*, Euthyd. 294 D; *ἦμεν*, Alc. i. 124 E; *εἰσῆμεν*, Phaed. 59 D; *ἀπῆμεν*, Rep. 327 B; Prot. 362 A; *περιῆμεν*, Prot. 311 A; *προσῆμεν*, Prot. 516 B. The paragraph of Photius bears every mark of being an excerpt from one of the earlier and better grammarians. *ἦα* δισυλλάβως τὸ ἐπορευόμεν σὺν τῷ ἰ γράφεται· οἱ γοῦν Ἴωνες ἦα λέγουσι· καὶ ἦσαν τὸ ἦσαν· καὶ παρὰ Θεοκυδίδη οὕτως ἀναγνωστέον· ὅτι ἀκμάζοντες τε ἦσαν ἐς αὐτόν·

οἱ δὲ Ἴωνες ἦσαν (ἦσαν καὶ ἦσαν, codd. emend. Cobetus). Ἀριστοφάνης Ὀλκάσω—

ἐπεὶ δ' ἐγενόμην σπερ ἦ' ἐπὶ ξύλα.

In addition to the mere manuscript authority for the dual and plural forms given above, there are the following lines in which the dissyllabic forms are required by metre. Arist. Eq. 605, ταῖς ὄπλαϊς ὄρυττον ἐνὰς καὶ μετῆσαν στρώματα. Plut. 659, ἐπεὶτα πρὸς τὸ τέμενος ἦμεν τοῦ θεοῦ. Moreover, the *Etymologicum Magnum*, in remarking upon these forms, quotes from the *Gerutidēs* of Aristophanes *ἦσαν εὐθὺ τοῦ Διονύσου* and in another place *εἰσῆμεν* from the *Prisoners* of Callias, and *εἰσῆσαν* from the *Aeropè* of Agathon. So also *ἐπῆμεν* occurs in a fragment of the *Oedipus* of Aeschylus, preserved by a scholiast on Sophocles, O. R. 733. The lines are these—

ἐπῆμεν τῆς ὁδοῦ τροχίλατον  
σχιστῆς κελύθου τρίδοον ἐνθα συμβολὰς  
τριῶν κελύθων Πιοντιάδων ἡμίβομεν·

but the manuscripts exhibit only *ἐπέημεν*, just as some codices read *μετῆσαμεν* in the line from the *Knights*, and a good codex omits the iota from the *ἦμεν* in the *Plutus*, the gloss *ὑπῆρχομεν* being added to show that it was not merely a slip. In fact the dissyllabic forms were unintelligible to late Greeks, as is demonstrated by the frequency of explanatory glosses like *ἐπορευόμεθα*, *ἐπορεύοντο*. The evidence of the grammarian in Photius with regard to *ἀκμάζοντες τε ἦσαν* in the first chapter of *Thucydides* is not to be lightly passed over, and *ἦσαν* has an excellent case in its favour. These genuine imperfect forms of *λέναι* were frequently replaced by those of *είναι*, and this fact is by itself the best of evidence for the shorter forms. The verb *παρέρχομαι* is used of a speaker passing up the floor of a place of assembly to the ordinary

μεταστραφείς τ' ἔσαιεν ὡς φίλῳ ψαύων.  
 χῶ λαγῶς 'ἀπλοῦν' εἶπε 'θηρίον γίνου:  
 φίλος εἶ; τί δάκνεις; ἐχθρὸς εἶ; τί οὖν σαίνεις;' 5

## LXXXVIII.

Κορυδαλλὸς ἦν τις ἐν χλόῃ νεοσσεύων,  
 καὶ παῖδας εἶχε ληίου κόμῃ θρέψας, 3  
 λοφῶντας ἤδη καὶ πτεροῖσιν ἀκμαίους.

diorthotes μεταστραφείς τ' in μεταστραφείς δ' mutavit, Eberhardus in εἶτ' αὐ στραφείς. Stultior epimythiasta—

ἀμφίβολος οὗτός ἐστι νοῦς ἐν ἀνθρώποις  
 οἷς οὗτ' ἀπιστεῖν ἔχομεν οὔτε πιστεῦειν.

LXXXVIII. Fixio praeunte, de versu valde dubito qui in Athoo sequitur—

ὁ τῷ χαραδριῷ πρὸς ὄρθρον ἀντάδων,

Exhibet codex ὃς τὸ χαραδραῖῳ, et non minus delirat Vaticanus, ὃς κορυδαλλῷ hic lecto ut in priore χαραδρεὸς.

spot of vantage, and is of frequent occurrence in the orators. As its present was *παρέρχομαι* and its aorist *παρήλθον*, so its future was *πάρεμι* and its imperfect *παρήα*. But in Dem. 11, 10, *παρήσαν* occurs without a variant for *παρήσαν*. εἰ γάρ, ὅθ' ἤκομεν Εὐβροεῦσι βεβοηθηκότες καὶ παρήσαν Ἀμφιπολιτῶν Ἰέραξ καὶ Στρατοκλῆς ἐπὶ τουτὶ τὸ βῆμα κτε. In Xenophon, Hell. 2, 1, 18, *Ἀσανδρος* ἐξ Ἀβύδου *παρέπλει* καὶ ἄλλοι *παρήσαν* περὶ, all manuscripts give the corrupt *παρήσαν*. The converse corruption is also met with, as in Thuc. 4, 39, *περὶ εἴκοσιν ἡμέρας ἐν αἰς οἱ πρέσβεις περὶ τῶν σπονδῶν ἀπήσαν κτε*. Id. 42, ἐν Λευκαδίᾳ ἀπήσαν αὐτῶν πεντακόσιοι φρουροί, in both of which passages the codices present the unmeaning *ἀπήσαν*. As to the second person, *ῆεσθα* occurs twice in Plato—*διήεσθα* in Tim. 26 C, and *ἐπεξήεσθα* in Euthyphro, 4 B; and in the Orators *διεξήεσθαι* is presented by the manuscripts in Dem. 232, 22, and *περήεσθαι* in Aesch. 77, 11. In all cases I believe that *ῆεσθα* ought to be restored. The second person is the only part in which we are left wholly dependent upon manuscript authority,—are we to accept it in this case when it

has been proved untrustworthy in the others? In the third person even the Ravenna gives the ridiculous *προσῆει γ'* for the genuine *προσῆεν* in Arist. Plut. 696 A, ὁ δὲ θεὸς ὑμῖν οὐ προσῆεν; B, οὐδέπω; and in Plato the nu has dropped out of all passages but one or two, as—*ῆεν*, ἐπτά, Tim. 38 C; and *ῆεν ἐν κύκλῳ τεῖχος*, Critias, 117 E.

LXXXVII. 2. A classical writer would have used *εἰ καταλάβοι* for *εἰ κατελήφει*.

3. The dative after *ψαύω* is quite possible in a late writer, foreven if the dative is to be explained otherwise in Homer, Il. 13, 132, and 16, 216, yet Quintus Smyrnaeus (8, 349) has it where there can be no doubt—*ἄνω δ' ἔψανε νέφεσσι* | *θεσπεσίῃ τρυφάλειᾳ*; and if Quintus could misunderstand Homer, so could Babrius. Moreover, the dative in Pindar, Pyth. 9, 213, is almost certain; and there is no doubt at all about the Pindaric construction of *θιγγάνω* with a dative. If recourse is had to conjecture, *φίλος* is worth suggesting as preferable to Sauppe's *φίλου*.

LXXXVIII. 4. Although *λοφῶν* occurs in classical Greek only in a comic sense (Arist. Pax, 1211), there

ὁ δὲ τῆς ἀρούρης δεσπότης ἐποπτεύων 5  
 ὡς ξηρὸν εἶδε τὸ θέρος, εἶπε ‘νῦν ὦρη  
 πάντας καλεῖν μοι τοὺς φίλους ἵν’ ἀμήσω.’  
 καὶ τις δὲ κορυδοῦ τῶν λοφηφορων παίδων  
 ἤκουσεν αὐτοῦ τῷ τε πατρὶ μνηύει,  
 σκοπεῖν κελεύων ποῦ σφέας μεταστήσει. 10  
 ὁ δ’ εἶπεν ‘οὐπω καιρὸς ἐστὶν ἀλλύειν  
 ὃς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει.’  
 ὡς δ’ αὖτις ἦλθεν, ἡλίου δ’ ὑπ’ ἀκτίνων  
 ἦδη ρέοντα τὸν στάχυν θεωρήσας  
 μισθὸν μὲν ἀμητήρσιν αὔριον δώσειν, 15  
 μισθὸν δέ φησι δραγματηφόροις δώσειν,  
 κορυδαλλὸς εἶπε παισὶ νηπίοις ‘ὦρη  
 νῦν ἐστὶν ὄντως, παῖδες, ἀλλαχοῦ φεύγειν  
 ὅτ’ αὐτὸς αὐτῷ κοῦ φίλοισι πιστεύει.’

6. Pro vera lectione ὡς ξηρὸν, quam Athous habet, Vaticanus codex ἀνηρὸν praebet, signo tachygraphico pro ὡς male intellecto vel lecto. 8. Vocula δὲ Eberhardo debetur. Errat Athous, κοροιδουῦ scripto ut versus evadat. 11. De hoc versu infra Anglice disputabo. Pro Athoo ἐστὶ νῦν φεύγειν ego ἐστὶν ἀλλύειν lubenter dedi. Suidae verba ἐστὶν ἦια λύειν quamvis ipsa corrupta certe lectionem Babrianam servaverunt, quo modo infra Anglice monstrabo. 16. Versus deest Athoo, et in Vaticano πᾶσι pro Fixii φησι apparet. Praeterea Eberhardi conjecturam κορυδαλλὸς εἶπε magis quam Athoum εἶπε κορυδαλλὸς aut Vaticanum εἶπε κορυδὸς dedi. Prorsus displicent versus neque multum prodest quod ἐμπειν pro priore δώσειν obtrudat Vaticanus. 17. Lachmannum sequor verbis ὦρη et ὄντως inter se mutatis, cum praesertim ὄντως post ἐστὶν posuerit Suidas sub ἀμᾶν vocabulo. 18. Codicum ἀλλαχοῦ Suidiano ἐκ τόπων anteponeo malo; nec non αὐτῷ pro Suidae ἀμᾶ scripsi.

is nothing in the form of the word to make the Babrian use incorrect. Λοφᾶν, in the signification ‘grow a crest,’ is as natural as γενεῖαν, κομᾶν, λιπᾶν, ὄργᾶν, and others.

9. The aorist ἤκουσεν is necessary, and is read by both codices, the imperfect of the editors being a mistake. The imperfect could not mean ‘caught what he said,’ ‘overheard him.’

11. Zonaras and Suidas, both plainly citing from the same source, give under ἦτων the words οὐπω δὲ καιρὸς ἐστὶν ἦια λύειν as a line of Babrius. Toup corrected the metrical fault by reading ἦι’ ἀλλύειν, and J. G. Schneider referred

the citation to this fable. For myself I believe that Babrius wrote as I have edited, and that ἦια λύειν and νῦν φεύγειν are both corruptions. In any case ἦια λύειν will not do, ἦι’ ἀλλύειν hardly betters it, and οὐπω νῦν is at best incorrect, and not supported by the Vatican, which has τοῦ φεύγειν. With the meaning ‘go away,’ ἀναλύειν is not rare in late authors—Polyb. 2, 32, 3, ἀνέλυσαν ἐκ τῶν τόπων; 3, 69, 14, οἱ Ῥωμαῖοι βραχὺν ἐπισχόντες χρόνον ἀνέλυσαν, et id. freq. Arrian. B. C. 4, 18, ἀναλύοντα δὲ ἐκ μέθης στρατιῶται προσκρούσαντες τι ἐκτειναν. A case in which Suidas and Zonaras are both

## LXXXIX.

Λύκος ποτ' ἄρνα πεπλανημένον ποίμνης  
 ἰδὼν βίη μὲν οὐκ ἐπήλθεν ἀρπάξων,  
 ἔγκλημα δ' ἔχθρης εὐπρόσωπον ἐζήτει.  
 'σὺ τοί με πέρυσι μικρὸς ὢν ἐβλασφήμεις.'  
 'ἐγὼ οὐ περυσινός· οὐκ ἐπ' ἔτος ἐγεννήθην.' 5  
 'οὐκουν σὺ τὴν ἄρουραν ἦν ἔχω κείρεις·'  
 'οὐπω τι χλωρὸν ἔφαγον οὐδ' ἐβοσκήθην.'  
 'οὐδ' ἄρα πηγὴν ἐκπέτωκας ἦν πίνω·'  
 'θηλὴ μεθύσκει μέχρι νῦν με μητροφῆ.'  
 τότε δὴ τὸν ἄρνα συλλαβῶν τε καὶ τρώγων 10  
 'ἀλλ' οὐκ ἄδειπνον' εἶπε 'τὸν λύκον θήσεις,  
 κὰν εὐχέρως μου πᾶσαν αἰτίην λύσης.'

## XC.

Λέων ἐλύσσα. τὸν δὲ νεβρὸς ἐξ ὕλης  
 ἰδὼν ἔφησεν 'ἡμέων ταλαιπώρων·  
 τί γὰρ μεμνηὸς οὗτος οὐχὶ ποιήσει,  
 ὃς ἦν φορητὸς οὐδὲ σωφρονῶν ἡμιν·'

LXXXIX. 5. Post *περυσινός* ego inserui οὐκ ita ut ἐπ' ἔτος aliquid sensus capiat, et versus numerosus sit.

XC. Fabellam decurtavit tetrastichista.

found tripping in the same way has already been observed in the note to Fab. 25, 5, *supra*.

LXXXIX. 5. The former οὐ may have led to the omission of the second; but whatever the loss was due to, the insertion of οὐκ restores the hand of Babrius. The ludicrous *πέρυσιν ὃς γ' ἐπ' ἔτος* has been proposed by more than one critic, but the lexicon will show how rarely Babrius employed the particle γε. The prevalence of this word and of prepositions in the choliambics (let the term have a connotation as well as a denotation), which Gitlbauer has the temerity to father upon Babrius, is in itself sufficient to prove that his attempt to restore the prose fables to

their original metrical form has been abortive. Later authors use γε very rarely,—so rarely, indeed, that one is led to believe that they recognised their inability to employ it correctly. Greek scholars might take a lesson from the *Graeculi*.

7. Of the two aorists *ἐβοσκήθην* and *ἐβοσκησάμην* the former is the more correct, as *βόσκομαι* is passive, not middle. No classical writer could have said *βοσκήσασθαι*. If *βοσκηθῆναι* does not occur, it might have. Here, of course, it is tautological with *ἔφαγον*.

9. *θηλὴ μεθύσκει*. Μεθύει ὁ Βάβριος τῷ μεθύσκειν οὕτω χρώμενος. Νήφων δόλοιοις.

## XCI.

Λέοντα φεύγων ταῦρος εἰς ἔρημαίην  
 σπήλυγγα κατέδν ποιμένων ὄρειφοίτων,  
 ὅπου τράγος τις χωρὶς αἰπόλου μείνας  
 τὸν ταῦρον ἄντα τοῖς κέρασιν ἐξώθει.  
 ὁ δ' εἶπεν ' οὐ σέ, τὸν λέοντα δ' ἐκκλίνω.  
 ἀνέξομαί σου μικρὰ τῆς ἐπηρείης·  
 ἐπεὶ παρελθέτω με, καὶ τότε γνώσῃ  
 πόσον τράγου μεταξὺ καὶ πόσον ταύρου.'

5

## XCII.

Λέοντά τις κυνηγὸς οὐχὶ τολμήεις  
 ἔχνευεν ὀρέων ἐν βαθυσκίοις ὕλαις·

XCI. 4. Ego ἄντα scripsi pro Athoo ἐμβάντα, quod participium finxit scriba tum Graecitatis tum numerorum ignarus. Quid ἐμβὰς sibi velit, editores quibus placet forte sciunt; ego nescio. 5. Athous ἐξώθῳ in textu prae se fert, sed ἐκκλίνω in margine. Nota est haec scribarum consuetudo per quam lituras vitabant.

XCI. 4. The absence of the augment in ἐξώθει is a mark of un-Attic Greek. In Attic verse there is no instance of the unaugmented forms, the two so given by Veitch being really presents—one from a fragment of the *Tereus* of Sophocles, preserved in Stobaeus, Flor. 68, 19, the other from the *Iphigenia in Tauris* of Euripides. In the former a woman finds fault with good fortune—

ὅταν δ' ἐς ἤβην ἐξικώμεθ' ἔμφρονες,  
 ὠθοίμεθ' ἕξω καὶ διεμπολώμεθα,  
 θεῶν πατρίων τῶν τε φυσάντων ἄπο,  
 αἱ μὲν ξένους πρὸς ἄνδρας, αἱ δὲ βαρβάρους,  
 αἱ δ' εἰς ἀληθῆ δώμαθ', αἱ δ' ἐπίρροθα.  
 καὶ ταῦτ' ἐπειδὴν εὐφρόνη ζεύξη μία  
 χρεῶν ἑπαναίνει καὶ δοκεῖν καλῶς ἔχειν.

In these lines ὠθοίμεθα is as little past as the discontent which they depict. The passage of Euripides is a fine instance of his manner of combining the historic present with aorists and imperfects—

οἱ δὲ στεναγμὸν ἠδὺν ἐκβρουχώμενοι  
 ἔπαισαν ἄλμυρ· ναῦς δ' ἕως μὲν ἐντὸς ἦν  
 λιμένος ἐχώρει, στόμα διαπερώσα δὲ  
 λαβρῷ κλύδωνι συμπεσοῦσ' ἠπέιγετο.  
 δεῖνός γὰρ ἐλλῶν ἄνεμος ἐξαίφνης νεὼς  
 ὠθεῖ πάλιν πρυμνήσι· οἱ δ' ἐκατέρουν,  
 κτε.

It is a trick of style which, to their misfortune, critics have often failed to mark. In Plato, Charm. 155 C, ἐώθει must replace ὠθει, and in Thuc. 2, 84, διωθοῦντο must give way to διεωθοῦντο.

6. For the construction of μικρὰ see note on Fab. 75, 6, *surra*.

8. Although not actually corresponding to Latin idiom, the un-Greek construction of this line is probably due to Latin influence. Cic. Laelius, 25, 95, 'Contio . . . iudicare solet, quid intersit inter popularem civem et inter constantem et severum et gravem.' Id. de Fin. 1, 9, 30, 'interesse enim inter argumentum conclusionemque rationis et inter mediocre animadversionem atque admonitionem.' Hor. Sat.

δρυτόμῳ δὲ μακρῆς ἐγγὺς ἐντυχῶν πεύκης  
 ‘ὦ πρὸς σε νυμφῶν’ εἶπεν ‘ἄρα γινώσκεις  
 ἔχνη λέοντος ὅστις ὧδε φωλεύει;’ 5  
 κῦκείνος εἶπεν ‘ἀλλὰ σὺν θεῷ βαίνεις·  
 αὐτὸν γὰρ ἤδη τὸν λέοντά σοι δείξω.’  
 ὁ δ’ ὠχρήσας γομφίους τε συγκρούων  
 ‘μή μοι χαρίζου’ φησί ‘πλείον οὐ χρῆζω,  
 τὸ δ’ ἔχνος εἰπέ· τὸν λέοντα μὴ δείξῃς.’ 10

## XCIII.

Λύκων παρήσαν ἄγγελοι ποτ’ εἰς ποίμνην  
 ὄρκους φέροντες καὶ βέβαιον εἰρήνην  
 ἐφ’ ᾧ λάβωσι τοὺς κύνας πρὸς αἰκίην.  
 δι’ οὓς μάχονται καὶ κοτοῦσιν ἀλλήλοις. 5  
 μωρῇ δὲ ποίμνη καὶ τὰ πάντα βληχῶδης  
 πέμπειν ἔμελλεν. ἀλλὰ τις γέρων ἦδη  
 κριὸς βαθείη φρικὴ μαλλὸν ὀρθώσας  
 ‘καινῆς γε ταύτης’ εἶπε ‘τῆς μεσιτεῖης.  
 ἀφύλακτος ὑμῖν πῶς ἐγὼ συνοικήσω,  
 δι’ οὓς νέμεσθαι μηδὲ νῦν ἀκινδύνως 10  
 ἔξεστι, καίτοι τῶν κυνῶν με τηρούντων.’

XCII. 8. συγκρούσας quod male habet Suidas ex aoristo praecedente ortum est.

XCIII. 5. Pro πάντα βληχῶδης, quod Suidas profert, Athous habet πανταβληχρῶδης seriore manu in πάντ’ ἀβληχρῶδης mutatum.

1, 7, 11, ‘inter | Hectora Priamiden animosum atque inter Achillem | ira fuit,’ etc. etc.

XCII. 5. The beginner should mark the force of ὅστις, which is here used because its clause really gives a reason for the question. A preceding negative or interrogative or imperative is apt to conceal the idiomatic significance of this pronoun.

10. ‘Tell me where the tracks are; bring not the lion into my ken.’

XCIII. 5. The reading βληχῶδης cannot be doubted, and receives additional support from a similar mode of expres-

sion in 16, 6, *supra*, αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως. The gloss of Suidas, however, presents a slight error. Βληχῶδης· προβάτοις τὸν νοῦν ὅμοιος—

μωρὸς δὲ ποίμνη καὶ τὰ πάντα βληχῶδης πέμπειν ἔμελλεν.

The nu and eta in ποίμνη had been accidentally transposed, and μωρῇ adapted to the new word.

6. ‘But a ram now far advanced in years set his thick fleece all a-bristling, and exclaimed, “Truly, a new sort of reconciliation this!”’

## XCIV.

Λύκω ποτ' ὄστοῦν φάρυγος ἐντὸς ἠρείσθη.  
 ἔρωδιῶ δὲ μισθὸν ἄξιον δώσειν  
 ἔταξε, τὸν τράχηλον εἰ καθιμήσας  
 ἀνελκύσειε καὶ πόνων ἄκος δοίη.  
 ὁ δ' ἔλκυσας τὸν μισθὸν εὐθέως ἦτει.  
 κἀκείνος αὐτῷ κάρχαρόν τι μειδήσας  
 'σοὶ μισθὸς ἀρκεῖ' φησί 'τῶν ἰατρῶν  
 κεφαλὴν λυκείου φάρυγος ἐξελεῖν σῶην.'

5

## XCV.

Λέων νοσήσας ἐν φάραγμα πετραίῃ  
 ἔκειτο νοθρὰ γυῖα γῆς ἐφαπλώσας,

XCIV. 3. Athoum ἔταξε in ἔφασκε mutaverunt Fixius et Seidlerus.  
 8. Tenui cum fiducia Suidianum φάρυγος pro Athoo στόματος scripsi.  
 Suidae codices φάρυγος (ut Athous quoque in primo versu) vitio sollenni  
 exhibent. Erimythium plus solito claudum—

κακοῖς βοηθῶν μισθὸν ἀγαθὸν οὐ λήψη,  
 ἀλλ' ἀρκέσει σοι μὴ τι κακὸν πάθοις.

Recentiore manu κακὸν in τῶν κακῶν mutatum est.

XCIV. 3. Such a use of τάσσω appears to be unexampled; but it is probably a Latinism for *statuit* or *constituit*. The conjecture ἔφασκε is hardly worth notice, even though it is based upon *παρέξεν εἶπε* or *ἔφη* of the paraphrases. The verb *ιμάω*, with its two compounds *ἀνιμάω* and *καθιμάω*, is often said to contract in eta; but the only authority for the statement is a dubious gloss of Photius, which is repeated by Suidas—*ιμᾶν καὶ ιμῆν*—*ἀντλεῖν, ἀνέλκειν, ἀνασπᾶν*. The manuscripts of Aristophanes (Vesp. 379, *καθίμα*, imperative, 396, *καθιμᾶ*), and Xenophon (Eq. 7, 2, *ἀνιμάτω*), are plainly against the eta contraction, which is a figment of grammarians due to misunderstanding certain forms of the perfect passive. The word is also said to be formed from *ίμας* by some unaccountable process, *ιμάσσω* being the true verb of *ίμας*. The root of

*ιμῶ* is however the same as that of *ίμας, ιμάσσω, μάστιξ, μάστιγε, μάστιξ*, etc. (see Curtius, Gr. Et. 602); and the words *ιμονία* and *ιμαῖος* both point to the existence of other substantives besides *ίμας*. *Καθιμᾶν* alone has Attic authority, but probably *ιμᾶν* was also in use where later and less correct writers preferred *ἀνιμᾶν*. At all events, Xenophon's use of *ἀνιμᾶν* for *ἀνέλκειν* must not be regarded as Attic.

6. *κάρχαρόν τι μειδήσας*, 'with a smile that showed his teeth,' *lit.* 'with a jagged smile.'

7. This plural substantive *ἰατρεία* is not met with till late, but its formation is defensible by such classical instances as *ἀριστεία, καλλιστεία, ἀγχιστεία*, 'the wages or rights of being the bravest, the most beautiful, the next of kin.'

XCV. 2. Hartung's conjecture, *γῆς ἐφ' ἀπλώσας*, disregards the Babrian usage with reference to such compound



φίλην δ' ἀλώπεκ' εἶχεν ἢ προσωμίλει.  
 ταύτη ποτ' εἶπεν 'εἰ θέλεις με σὺ ζῶειν·  
 πεινώ γὰρ ἐλάφου τῆς ὑπ' ἀγρίαις πεύκαις 5  
 κείνου τὸν ὑλήεντα δρυμὸν οἰκούσης,  
 καὶ νῦν διώκειν ἔλαφον οὐκέτ' ἰσχύω·  
 σὺ δ' ἦν θελήσης, χεῖρας εἰς ἐμὰς ἤξει  
 λόγοισι θηρευθεῖσα σοῖς μελιγλώσσοις.  
 ἀπῆλθε κερδῶ, τὴν δ' ὑπ' ἀγρίαις ὕλαις 10  
 σκιρτῶσαν εὔρε μαλθακῆς ὑπὲρ ποίης  
 ἔκυσσε δ' αὐτὴν πρῶτον, εἶτα καὶ χαίρειν  
 προσεῖπε χρηστῶν τ' ἄγγελος λόγων ἤκειν.  
 'ὁ λέων,' ἔφασκεν, 'οἶδας, ἔστι μοι γείτων,  
 ἔχει δὲ φαύλως, κἀγγύς ἐστι τοῦ θνήσκειν. 15  
 τίς οὖν μετ' αὐτὸν θηρίων τυραννῆσει  
 διεσκοπεῖτο. σὺς μὲν ἐστὶν ἀγνώμων,  
 ἄρκος δὲ νοθής, πάρδαλις δὲ θυμώδης,  
 τίγρις δ' ἀλαζῶν καὶ τὸ πᾶν ἐρημαίη.  
 ἔλαφον τυραννεῖν ἀξιωτάτην κρίνει. 20  
 γαυρὴ μὲν εἶδος, πολλὰ δ' εἰς ἔτη ζῶει,

XCV. 9. Nauckius θηρευθεῖσα male in φηλωθείσα mutavit, Graecitatis certe ignarus. 12. Pro Athoo ἔσκει (sic) cum Iachmanno ἔκυσσε legere malo quam cum Bergkio προσέκυσσε, sed forsā neuter recte. 14. Ipse Athous οἴσθας ἔφασκε exhibet, sed manus recentior α β supra scripsit, οἴσθας etiam in οἶδας mutato. Scripsit forte Babrius—

'ὁ λέων' ἔφασκεν 'ἐγγύς ἐστι τοῦ θνήσκειν.'

verbs—cp. Nonnus, Dionysiaca, 20, 385, δίκτυα μὴ νεπέδεσσιν ἐφαπλώσητε θαλάσσης.

4. The protasis εἰ θέλεις με σὺ ζῶειν is taken up again in the eighth line, σὺ δ' ἦν θελήσης, and ἢ θέλεις . . ζῶειν; the conjecture of Boissonade is wrong.

12. The Athoan ἔσκει is an easy uncial corruption.

13. The construction is equivalent to καὶ προσέτι χαίρειν εἶπε, χρηστῶν τ' ἔφη ἄγγελος λόγων ἤκειν, but made more easy by the late construction of εἰπεῖν, with an infinitive, not only when it means 'tell,' 'bid,' as with χαίρειν here, but also when it has the sense of 'say,' as with ἤκειν. Even in Attic the sense of φάναι is sometimes elicited from εἰπεῖν, 'bid,' in sentences of this cast.

15. The manifest laceration of the

manuscript reading, and the fact that the questionable οἶδας elsewhere occurs in the Fables only in a spurious line (63, 12), suggest corruption here also—perhaps to be removed by the omission of the two half lines from οἶδας to καὶ. This is better than reading οἴσθα, σούσσι μὲν γείτων, which is questionable Greek.

21. 'De longa cervorum vita vide fab. 46, 9, et pro epitheto γαῦρος confer fab. 43, 6, 15. De cervorum cum serpentibus inimicitia vide Plin. H. N. viii. 50, xxii. 37.'—C. Lewis. Oppian regards the latter fact as so familiar that he uses it for a simile, Hal. 2, 289—  
 ὡς δ' ὅτ' ἀνὰ ξυλόχους ὀφίων στίβον ἐξε-  
 ρεῖνων

βριθοκέρως ἔλαφος ῥινύλατον ἴχνος ἀνεῦρε,  
 χεῖρην δ' εἰσαφίκακε, καὶ ἐρπετὸν εἴρυσεν  
 ἔξω κτε.

κέρασ δὲ φοβερὸν πᾶσιν ἔρπετοῖς φύει,  
 δένδροις ὅμοιον, κοῦχ ὅποια τῶν ταύρων.  
 τί σοι λέγω τὰ πολλά; πλὴν ἐκυρώθης,  
 μέλλεις τ' ἀνάσσειν θηρίων ὀρειφοίτων. 25  
 τότ' οὖν γένοιτο τῆς ἀλώπεκος μνήμη,  
 δέσποινα, τῆς σοι τοῦτο πρῶτον εἰπούσης.  
 ταῦτ' ἦλθον. ἀλλὰ χαῖρε, φιλτάτη. σπεύδω  
 πρὸς τὸν λέοντα, μὴ πάλιν με ζητήσῃ  
 (χρήται γὰρ ἡμῖν εἰς ἅπαντα συμβούλοις). 30  
 δοκῶ δὲ καὶ σέ, τέκνον, εἶ τι τῆς γραίης  
 κεφαλῆς ἀκούεις· ἔπρεπέ σοι παρεδρεύειν·  
 ἐλθοῦσαν αὐτῷ καὶ πονοῦντα θαρσύνειν.  
 τὰ μικρὰ πείθει τοὺς ἐν ἐσχάταις ὥραις·  
 ψυχαὶ δ' ἐν ὀφθαλμοῖσι τῶν τελευτώντων. 35  
 ὡς εἶπε κερδῶ. τῆς δ' ὁ νοῦς ἐχαυνώθη  
 λόγοισι ποιητοῖσιν, ἦλθε δ' εἰς κοίλην  
 σπήλυγγα θηρός, καὶ τὸ μέλλον οὐκ ᾔδει.  
 λέων δ' ἀπ' εὐνῆς ἀσκόπως ἐφορμήσας  
 ὄνυξιν οὐατ' ἐσπάραξεν ἀκραίοις, 40

26. Athoum τότ' ἂν cum Lachmanno in τότ' οὖν mutavi; fortasse tamen pristina lectio stare potest. Certe Scidlerus errat, τότ' αὖ lecto.

27. Verbum ταῦτο omisit Athous, sed recentiore manu in versu extremo additum post σοι posuit Minas. 29. Quare πάλιν in πάλαι mutem et in v. 32, ἔπρεπέ σοι in ἔπρεπεν ego non video. Volo reputetis, editores.

22. On φύει, = 'sprouts,' see Fab. 64, 4, note.

24. πλὴν ἐκυρώθης. I know no other instance of such a use of κυροῦν, 'your election was ratified,' 'your claims were acknowledged.'

29. μὴ πάλιν με ζητήσῃ. The conjecture πάλαι has nothing to recommend it. The words are naturally rendered, 'lest he look for me back again,' a sense of πάλιν and ζητεῖν quite in keeping with Babrian usage.

31. δοκῶ δὲ καὶ σέ scilicet σπεύσειν.

35. Compare Nonnus, *Dionysiaca*, 3, 225, ἀριφραδέων γὰρ ἀνάκτων | αὐτόματοι κήρυκες ἀναυδέες εἰσὶν ὄπωπαλ.'

36. 'ἐχαυνώθη. Plutarchus, *Caes.* 29, de Pompeio quem falsae de Caesare narrationes vana impleverant spe—ἐπι τοῦτοις Πομπήιος ἐχαυνότο.—Boissonade.

40. Zachariae, 'de Dictione Babriana,' p. 35, explains ψάειν ὠτός, in line 70, of a particular kind of kiss. 'ψάειν ὠτός, aurem vellicare, 'auriculis prehendere' (Plaut.) significat i. q. osculari, cf. v. 73, κλισμα χειρὸς ἀρρώστου; 87, 3, ἔσαιεν ὡς φίλι ψάων.—τῶν ὠτων καθαιρεῖν dixit Theocritus, 5, 133, τῶν ὠτων λαβέσθαι Aristaeetus, 1, 24; ibique cf. interpretes 552 (Bois.) de illo delicatissimo osculorum genere, quod χύτρα, oseulum Florentinum, vocatur. Crusius, however, 'de Babrii Aetate, p. 185, rightly rejects this view. 'At pater moriens num his oculis utetur? Num utetur rex moriens, qui excitaturus est regni heredem ex pristina ignavia et edocturus, quo modo imperium acceptum tueatur? Aprage tam ridicula. Vera interpretatio repetitur ex Romano antestandi more, ex quo ubi testem

σπουδῇ διωχθεῖς· τὴν δὲ φύζα δειλαίην  
 θύρης κατιθὺς ἤγειν εἰς μέσας ὕλας.  
 κερδῶ δὲ χεῖρας ἐπεκρότησεν ἀλλήλαις,  
 ἐπεὶ πόνος μάταιος ἐξανηλώθη.  
 κἀκείνος ἐστέναξε τὸ στόμα βρύχων 45  
 (ὁμοῦ γὰρ αὐτὸν λιμὸς εἶχε καὶ λύπη),  
 πάλιν δὲ κερδῶ καθικέτευε φωνήσας  
 ἄλλον τιν' εὐρεῖν δεύτερον δόλον θήρης.  
 ἦ δ' εἶπε κινήσασα βυσσοθέν γνώμην·  
 'χαλεπὸν κελεύεις αἰθῆς ἀλλ' ὑπουργήσω.' 50

45. Aoristum ἐστέναξε jamdudum a criticis aliquot propositum Athous re vera exhibet, non ἐστέναξε. 50. Claudicat in Athoo versus et, ut exeat metrum, αἰθῆς supra lineam addidit manus recentior. Τυρwhittus ἀλλ' ὅμως, Eberhardus δέσποτ', ἀλλ', Nauckius ἔργον legere mavult. Non est quo decernam.

aliquem esse volebant, inam ejus aurem tangebant "memento" dicentes. Quod —ut in jus vocationem et mancipationem omittam—etiam in testamento faciebant per aes et libram i. e. per mancipationem facto. Hanc testamenti formam, quae postrema fuit, usque ad ultimum tempus servatam esse Clemens Alexandrinus testatur loco maxime memorabili Stromat. V. 8, extr.:—καὶ τὰ παρὰ Ῥωμαίοις ἐπὶ τῶν καταθηκῶν γινόμενα τάξιν εἴληχε (in iis quae de symbolis dixerat) τὰ κατὰ δικαιοσύνην ἐκεῖνα ζύγα καὶ ἀσσάρια καρπισμοὶ τε (mancipationes) καὶ αἱ τῶν ὠτων ἐπιψαύσεις. τὰ μὲν γάρ, ἵνα δικαίως γίνηται· τὰ δὲ εἰς τὸν τῆς τιμῆς μερισμὸν: τὸ δ' ὅπως ὁ παρατυχὼν ὡς βάρους τινὸς αὐτῷ ἐπιτεθειμένου ἐστὼς ἀκούση καὶ τάξιν μερίτου λάβῃ.

As a matter of fact the ceremony by which the fox would fain explain the lion's precipitancy was nothing but the ordinary touching of the ear to request attention and remembrance (see Connington's Note on Vergil, *Eclogue* 6, 3), and Crusius has erred from ill-digested erudition as much as Zachariae from ignorance.

42. The meaning of κατιθὺς is difficult to settle. In Quint. Smyrnaeus, 7, 136, ῥιπῆς κατιθὺς has the sense of 'facing the blast'; but here it is better to take θύρης as a genitive of place from, and translate κατιθὺς with

εἰς ὕλας—'carried her out of doors straight to the midst of the woods in front.' In any case the adverb is late, see Phryn. p. 117 ff.

43. The conjecture ἐκρότησεν is wrong, as ἀλλήλαις could not be translated with the simple verb.

45. The words τὸ στόμα βρύχων are difficult of interpretation. Boissonade translates 'leo dentibus infrendens,' and would refer to this passage the gloss of Suidas—βρύχων τοὺς ὀδόντας ὁ λέων. But the sense 'biting his lips,' or 'with his mouth working,' is equally plausible for a writer like Babrius. Although grammarians identify βρύχω and βρύκω, making the latter an Attic variety of the former, the fact remains that, except in late writers, βρύχω means 'gnash,' and βρύκω 'bite,' 'devour'; and it is not unlikely that the confusion of signification no less than of form belongs to the decaying language. Certainly 'gnashing the mouth' is a strange modification of 'gnashing the teeth,' as στόμα may mean much the same as our 'lip' or 'lips,' but not 'teeth.'

47. It is much more likely that Babrius omitted the augment in this passage, as in others, than that he used the accusative κερδοῦν, by Meineke's conjecture κερδοῦν ἰκέτευε. The conjecture δ' ἀλώπεχ' ἰκέτευε does not commend itself either.

καὶ δὴ κατ' ἴχνος ὡς σοφὴ κύων ἦει,  
 πλέκουσα τέχνας καὶ πανουργίας πάσας,  
 αἰεὶ δ' ἕκαστον ποιμένων ἐπηρώτα  
 μή ποῦ τις ἔλαφος ἡματωμένη φεύγει.  
 τὴν δ' ὡς τις εἶδε, δεικνύων ἂν ᾠδήγει, 55  
 ἕως ποθ' εὔρεν ἐν κατασκίῳ χώρῳ  
 δρόμων ἀναψύχουσαν. ἢ δ' ἀναιδείης  
 ὄφρυν ἔχουσα καὶ μέτωπον εἰστήκει.  
 ἐλάφου δὲ φριξ ἐπέσχε νῶτα καὶ κνήμας,  
 χολὴ δ' ἐπέξει καρδίην, ἔφη δ' οὕτως. 60  
 ἄλλ' ὦ στύγημα, νῦν μὲν οὐχὶ χαιρήσεις  
 ἦν μοι προσέλθης καὶ γρύσαι τι τολμήσης.  
 ἄλλους ἄλωπέκιζε τοὺς ἀπειρήτους,  
 ἄλλους δὲ βασιλεῖς ὑπερέθιζε καὶ ποίει.'

60. χολὴ in χολῆ mutavit Duebnerus Graecitatis parum peritus. Post hunc versum habet Athous fraude manifesta—

σὺ νῦν διώκεις πανταχοῦ με καὶ φεύγω

quem non noverat Bodleianus paraphrasta. 62. Ut metro satis faciam γρύσαι pro Athoo γρύξαι scripsi. Senioris Graecitatis est γρύσαι vix alienum. 63. Pro dativo ἄλλοις τοῖς ἀπειρήτοις recte coniecit accusativum Cobetus. Male autem idem ὑπερέθιζε in αἰρέτιζε mutavit.

57. The earliest instance of the active of ἀναψύχω thus used in the sense of the classical passive is recorded by the Antiatteist (80, 29), as from Diphilus—'Ἀνέψυξα ἀντὶ τοῦ ἀνεπανσάμην. Δίφιλος Φιλαδέλφω. Nor is the simple verb or either of the two other Attic compounds, ἀποψύχω and διαψύχω, thus employed in Attic.

60. Of ζέω and its compounds, viz. ἀναζέω, ἀποζέω, ἐκζέω, ἐξαναζέω, ἐπιζέω, and συζέω, it will be found that in Attic ἐπιζέω alone has the causative sense here exhibited. Eur. Cycl. 392, καὶ χάλκεον λέβητ' ἐπέξεσεν πυρὶ. (In Eur. I. T. 987, however, the accusative is to be differently explained—δενὴ τις ὄργη δαιμόνων ἐπέξεσε | τὸ Ταντάλειον σπέρμα, διὰ πόνων τ' ἄγει, 'boiled over,' 'came surging over.')

This is in accordance with the facts discussed in Fab. 1, 6, supra. In late writers, on the contrary, the causative sense is attached to the others. In Aesch. P. V. 370, Liddell and Scott wrongly assign it to ἐξαναζέω, where the cognate accusative construc-

tion with the intransitive meaning is to be preferred:—τοῖόνδε Τυφῶς ἐξαναζέσει χόλον.

62. Babrius employs γρύσαι here for the classical γρύξαι (for accent see Cobet, Mnem., New Series, 4, 276), just as he uses σνρίσαντος in 114, 4, infra, for σνρίξαντος. This tendency to convert verbs in -ζω into -τω, as γρύζω into γρύττω, σνρίζω into σνρίττω, is humorously referred to by Lucian in the Δίκη Φωνήεντων (c. 10), where Zeta accuses 'Tau of robbing him of 'σνρίζειν καὶ σαλπίζειν, ὡς μικρὸν αὐτῷ ἐξείναι μὴδὲ γρύζειν.' It would hardly be necessary to remind the student of the frequent phrase γρύζειν τι τολμᾶν, if Gtllbauer had not flaunted his ignorance in our face by making the conjecture κᾶγριόν τι τολμήσης. Cp. γρυκτός and ἀγρυκτος, to the latter of which L. and S. give a wrong sense; see Συναγ. λεξ. χρησ., 339, 33.

64. The only reason for Cobet's alteration of the excellent ὑπερέθιζε into the superfluous αἰρέτιζε in this

τῆς δ' οὐκ ἐτρέφθη θυμός, ἀλλ' ὑποβλήδην 65  
 ' οὕτως ἀγεννής ' φησί ' καὶ φόβου πλήρης  
 πέφυκας; οὕτω τοὺς φίλους ὑποπτεύεις;  
 ὁ μὲν λέων σοι συμφέροντα βουλεύων  
 μέλλων τ' ἐγείρειν τῆς πάροιθε νοθείης  
 ἔψαυσεν ὡτός, ὡς πατὴρ ἀποθνήσκων· 70  
 ἔμελλε γάρ σοι πᾶσαν ἐντολὴν δώσειν,  
 ἀρχὴν τοσαύτην πῶς λαβοῦσα τηρήσεις·  
 σὺ δ' οὐχ ὑπέστης κίσιμα χειρὸς ἀρρώστου,  
 βίη δ' ἀποσπασθείσα μᾶλλον ἐτρώθης. 75  
 καὶ νῦν ἐκείνος πλείον ἢ σὺ θνυοῦται,  
 λίην ἄπιστον πειράσας σε καὶ κούφην,  
 βασιλῆ δέ φησι τὸν λύκον καταστήσειν.  
 οἴμοι πονηροῦ δεσπότου. τί ποιήσω;  
 ἅπασιν ἡμῖν αἰτίη κακῶν γίνη·  
 ἀλλ' ἔλθε καὶ τὸ λοιπὸν ἴσθι γενναίη, 80  
 μηδ' ἐπτόησο, πρόβατον οἶον ἐκ ποιμνης.  
 ὄμνυμι γάρ σοι φύλλα πάντα καὶ κρήνας,  
 οὕτω γένοιτο σοι μόνη με δουλεύειν,  
 ὡς οὐδὲν ἐχθρόν ὁ λέων ἀλλ' ὑπ' εὐνοίης  
 τίθησι πάντων κυρίην σε τῶν ζώων.' 85  
 τοιαῦτα κωτίλλουσα τὴν ἀχαιίνην  
 ἔπεισεν ἔλθειν δις τὸν αὐτὸν εἰς ἄδην.  
 ἐπεὶ δὲ λόχμης εἰς μυχὸν κατεκλείσθη,  
 λέων μὲν αὐτὸς εἶχε δαῖτα πανθοίνην,

65. Certam Bergkii et Fixi conjecturam in textum recepi, ἐτρέφθη in ἐτρέφθη mutato. 77. Certa emendatione Fixius βασιλῆ pro βασιλέα scripsit. 84. Temere Lachmannus οἶδεν pro ὁ λέων proposuit. 89. Recte Suidas sub vocabulo πανθοίνην servavit, ab Athoo in παντοίην corruptum.

passage must be that in another (61, 5, *supra*), ἡρέτιζεν has been corrupted into ἡρέθειζεν. The position of the βασιλείς is peculiar, but it has its force, 'seek others to fire with the love of rule; seek others to make kings.'

76. Till something really is known about the Homeric text, I venture to consider πειράζω as one of the many spurious presents of decaying Greek, produced by misunderstanding forms like πεπειράσθω and πεπειράσθαι. In late prose it is impossible to decide the intended quantity of words like πειρά-

zas, as the writer may have known the true present or may not.

81. For ἐπτόησο see note on 15, 13, *supra*.

84. Lachmann's generally accepted conjecture of οἶδεν has little to recommend it. Οὐδὲν ἐχθρόν is a strong οὐκ ἐχθρόν by a familiar Greek idiom, and the neuter is used for the masculine by a more familiar still, although it often puzzled copyists and led them astray, as it has done Lachmann here. (See Verrall's *Medea*, 1197, 1375, notes.)

89. The πανθοίνην of Suidas is certain

σάρκας λαφύσσω, μυελὸν ὀστέων πίνων 90  
 καὶ σπλάγχνα δάπτων· ἢ δ' ἀγωγὸς εἰστήκει  
 πεινώσα θήρης, καρδίην δὲ νεβρείην  
 λάπτει πεσοῦσαν ἀρπάσασα λαθραίως,  
 καὶ τοῦτο κέρδος εἶχεν ὧν ἐκεκμήκει.  
 λέων δ' ἕκαστον ἐγκάτων ἀριθμήσας 95  
 μόνην ἀπ' ἄλλων καρδίην ἐπεζήτει,  
 καὶ πᾶσαν εὐνήν πάντα δ' οἶκον ἠρεῦνα.  
 κερδὸν δ' ἀπαιολῶσα τῆς ἀληθείης  
 'οὐκ εἶχε πάντως' φησί· 'μὴ μάτην ζητεί.'

90. σάρκας cum Athoo legere malo quam cum Suida ἔγκατα quod leges metricas Babrianas violat. 91. Contra Suidianum δάπτων Athoo λάπτων praeposui. 92. Pro θήρης habet Suidas κερδὸν sub νεβρός et νεβρεία καρδία. 99. Adjecit Athous versus spurios duos—

ποίην δ' ἔμελλε καρδίην ἔχειν ἦτις  
 ἕκ δευτέρου λέοντος ἦλθεν εἰς οἴκους;

qui etiam ante paraphrastas interpolati sunt.

(cp. Oppian, Hal. 2, 221, μηδ' ἐπὶ πανθοίοισι γόνον τέρπειτο τραπέζαις); but his ἔγκατα in the next line violates one of the most stringent rules of the Babrian metre, and has crept in from the Homeric passages which preserve the old word λαφύσσω, and handed it down to form part of the highly artificial diction of the later Greek styles. Even before their day Aristophanes made use of the substantive λαφυγμός for comic effect (Nub. 52), and after him Eupolis in his Κόλακες, adding the verb thereto—

λαφύσσεται λαφυγμὸν ἀνδρείον πάνυ.

96. Eberhard's conjecture ἀπάντων, for the Athoan ἀπ' ἄλλων, makes a difficulty of a very common Greek idiom, and has nothing to recommend it.

98. The Bodleian paraphrase and the Vatican [Fur. 356], which is from the same original, supplant ἀπαιολῶσα by σταθείσα and στᾶσα respectively, and insert an ἀληθῶς with the εἶχε, showing that ἀπαιολῶσα was misunder-

stood, and ταῖς ἀληθείαις substituted for τῆς ἀληθείης. In any case the verb is far from easy, and admits of at least two renderings in Greek of this age. First, ἀπαιολῶσα τῆς ἀληθείης need be no more than a highly-coloured Greek equivalent for 'swerving from the truth.' Αἰόλος = 'changing,' αἰολᾶω = 'am changeable,' 'am a will o' the wisp'; the ἀπὸ really going with the genitive according to the Babrian habit. On the other hand, there is no doubt about the existence of another αἰολᾶω of the type of τιμάω, not of ὀργάω, and with a transitive signification. Hippocrates is cited for the passive αἰολᾶται (= πλανᾶται) of the simple verb, and Euripides has the compound in Ion, 549, τοῦτο κάμ' ἀπαιολᾶ. Moreover, the substantives ἀπαιόλησις and ἀπαιόλημα both corroborate the transitive sense, left doubtful by ἀπαιόλη; and lexicographers show that they regarded the verb as a synonym of πλανῶ or ἀποπλανῶ. On the whole the better course is to take it so here also, and to translate 'misleading him from the truth.'

## XCVI.

Λύκος παρήει θριγκόν, ἔνθεν ἐκκύψας  
 ἀρνειὸς αὐτὸν ἔλεγε πολλὰ βλασφήμως.  
 κάκεινος εἶπε τὰς σιαγόνας πρίων,  
 ‘ὁ τόπος μ’ ἐλοιδόρησε· μὴ σὺ καυχῆσθ.’

## XCVII.

Λέων ποτ’ ἐπεβούλευεν ἀγρίῳ ταύρῳ,  
 καὶ προσποιηθεὶς μητρὶ τῇ θεῶν θύειν  
 τὸν ταῦρον ἐλθεῖν ἐπὶ τὸ δεῖπνον ἡρώτα.  
 κάκεινος ἤξεν εἶπεν οὐχ ὑποπτεύσας. 5  
 ἐλθὼν δὲ καὶ στας ἐπὶ θύρας λεοντείους  
 ὡς εἶδε θερμοῦ πολλὰ χαλκία πλήρη,  
 σφαγίδας, μαχαίρας βουδόρους νεοσμῆκτους,  
 πρὸς τῇ θύρῃ δὲ μηδὲν ἀλλὰ δεσμώτην  
 ἀλεκτορίσκον, ὄχετ’ εἰς ὄρος φεύγων.  
 ἐμέμφεθ’ ὁ λέων ὕστερον συναντήσας. 10  
 ὁ δ’ ‘ἦλθον’ εἶπε ‘καὶ τὸ σύμβολον δώσω·  
 ὄμην ὅμοιον θῦμα τῷ μαγειρείῳ.’

XCVI. 1. Primos tres versus Suidas citat, *τριγχόν* pro *θριγκόν* dato. Lateat epimythium—

ὁ μῦθος ὀρθῶς πᾶσι τοῦτο μνηύει,  
 μηδεὶς διὰ καιρὸν ἰσχύων τι γανρούσθω.

XCVII. 2. Cum Lachmanno τῇ scripsi pro Athoo τῶν. 8. Athoum ἀλλ’ ἢ cum Schneidewino in ἀλλὰ mutavi. 12. Pro Athoo οὐκ ἦν summa cum fiducia ego ὄμην dedi, quamvis vocula τὸ, quam codex ante θῦμα exhibet, alteram emendationem suggerat, ὅμοιον ἦν τὸ θῦμα τῷ μαγειρείῳ.

XCVII. 2. For the tendency to replace aorists middle by aorists passive, as *προσποιηθεὶς* here for the classical *προσποιησάμενος*, see Phryn. p. 186 ff.

4. For the late construction *ἤξεν εἶπεν*, see *supra*, Fab. 95, 13.

7. The old punctuation *σφαγίδας μαχαίρας, βουδόρους* has been rightly abandoned. In any case *νεοσμῆκτους* goes both with *σφαγίδας* and *μαχαίρας*.

For the spelling *νεόσμηκτος*, see Phryn. p. 321 ff.

8. *μηδέν* = classical *οὐδέν*.

12. It is tempting to replace τῷ by *σόν*, but I have thought it best to make no alteration which is not warranted by palaeography. The confusion of kappa and mu is best known in the case of the prepositions *κατά* and *μετά*. The transition from *ωικην* to *ουικην* is very easy.

For *μαγειρείον*, see Phryn. p. 341.

## XCVIII.

Λέων ἄλους ἔρωτι παιδὸς ὠραίης  
 παρὰ πατρὸς ἐμνήστει. τῷ δ' ὁ πρεσβύτερος  
 οὐδέν τι δύσνουν οὐδ' ὑποῦλον ἐμφήνας  
 ' δίδωμι γῆμαι ' φησί ' καὶ διδοὺς χαίρω.  
 τίς οὐ δυνάστη καὶ λέοντι κηδεύσει; 5  
 φρένες δὲ δειλαὶ παρθένων τε καὶ παίδων.  
 σὺ δ' ἠλίκους μὲν ὄνυχας, ἠλίκους δ' ἡμῖν  
 φέρεις ὀδόντας, τίς κόρη σε τολμήσει  
 ἀφόβως περιλαβεῖν; τίς δ' ἰδοῦσα μὴ κλαύσῃ;  
 πρὸς ταῦτα δὴ σκόπησον εἰ γάμου χρήξεις, 10  
 μηδ' ἄγριος θῆρ ἄλλὰ νύμφιος γίνου.  
 ὁ δὲ πτερωθεὶς τῇ δόσει τε πιστεύσας  
 ἐξείλε τοὺς ὀδόντας, εἶθ' ὑπὸ σμίλης  
 ἀπωνυχίσθη, τῷ δὲ πειθερῶ δειξας  
 τὴν παιδ' ἀπήτει. τὸν δ' ἕκαστος ἠλοία, 15  
 ῥοπάλω τις ἢ λίθῳ τις ἐκ χερὸς παίων.  
 ἔκειτο δ' ἄργός, ὥσπερ ὕς ἀποθνήσκων.

XCVIII. 10. Decimum post versum lacunam temere statuerunt Bergk et Hartung. 17. In codice accedunt versus spurii tres et epimythium. Illos Eberhard saepsit, hoc Lachmann—

γέροντος ἀνδρὸς ποικίλου τε τὴν γνώμην  
 σοφίῃ διδαχθεὶς ὡς ἄμικτον ἀνθρώποις  
 ἔρᾶν λεόντων ἢ λέοντας ἀνθρώπων. 20  
 αὐτὸς τις αὐτὸν λανθάνει κακῶς δράσας,  
 ὦν οὐ πέφυκε μεταλαβεῖν ὅταν σπεύδῃ.

XCVIII. 3. 'Making no sign of ill-feeling or hidden dislike.'

6. 'But timorous is the heart of maidens and young things. Think of the claws, think of the teeth thou hast! what maid so bold as clasp thee to her bosom without fear? who could see thee and keep back her tears?' The second hand has wrongly altered the deliberative κλαύσῃ into κλαύσει. The negative μὴ confirms the first hand (see note on Fab. 24, 7, *supra*). If κλαύσει were right, then μὴ would be wrong. Cp. line 5.

10. For the late σκοπήσω, ἐσκόπησα, etc., see Veitch sub σκοπέω.

12. πτερωθεὶς. This metaphorical signification is in Attic confined to the compound ἀναπτεροῦν. Cp. πλέως and ἀνάπλωσ.

13. ὑπὸ σμίλης ἀπωνυχίσθη, 'had

his nails cut out by a surgeon's knife.' This rendering is demanded by the context ἐξείλε τοὺς ὀδόντας, and it is evident that the lion was inveigled by a Biblical stratagem, so as to fall an easy prey when sore with self-inflicted injuries. 'To take it as, 'had his nails pared with a penknife,' is certainly wrong. Σμίλη is often used of a surgeon's knife for cutting out mortified flesh, tumours, etc.; and ἀπωνυχίζω, like other verbs in -ζω, has its meaning determined by the context. Here ἀπωνυχίσθη = τοὺς ὄνυχας ἀφῆρέθη. The codex contradicts the schismatic accentuation σμιλή.

16. Gitbauer's εὐχερῶς has more to recommend it than most of his conjectures, but ἐκ χερὸς is excellent.

17. There should be no comma after



## XCIX.

Λέοντι προσπτάς αἰετῶν τις ἐξήτει  
 κοινωνὸς εἶναι. χῶ λέων 'τί κωλύει;  
 πρὸς αὐτὸν εἶπεν 'ἀλλ' ἐπ' ἐνεχύρω δώσεις  
 τῶκυπτέρω σου μὴ μεθίεναι πίστιν·  
 πῶς γὰρ φίλω σοι μὴ μένοντι πιστεύσω;' 5

## C.

Λύκῳ συνήντα πιμελῆς κύων λίην.  
 ὁ δ' αὐτὸν ἐξήταζε ποῦ τραφεὶς οὔτως  
 μέγας κύων ἐγένετο καὶ λίπους πλήρης.  
 'ἄνθρωπος' εἶπε 'δαφιλῆς με σιτεύει.'  
 ὁ δέ σοι τράχηλος, εἶπέ, πῶς ἔλευκώθη; 5  
 'κλοιῶ τέτριπται σάρκα τῷ σιδηρείῳ,  
 ὃν ὁ τροφεὺς μοι περιτέθεικε χαλκεύσας.'

XCIX. Fabulam habet Vaticanus. Corrupti sunt versus tertius et quartus. Pro manuscripto ἀλλ' ἐνέχυρον ego ἀλλ' ἐπ' ἐνεχύρω dedi; et τῶκυπτέρω fidenter restitui. Athous τὰ ὠκύπτερα exhibet, τῶκυπτέρῳ Vaticanus. Manu scriptum μεθίεναι τὴν cum Eberhardo in μεθίεναι mutavi. Fabulae manifeste in brevius contractae forte metri culpa relinquenda est; forte altius latet menda et versus in hunc modum e tetrastichista profectus est—

τῶκύπτερ' ὡς σοι μὴ μεθετέα τὴν πίστιν.

ds. Cp. Fab. 95, 70. 'He was laid low without an effort to save himself, like a swine under the slaughterer's knife.'

The three spurious lines I have given as they stand in the codex. The fact that they are not found in the prose versions, together with their syntactical errors, is conclusive proof of their late origin.

XCIX. 3. The conjecture ἐπ' ἐνεχύρω δώσεις is to my mind certain, although perhaps there is no need to go further than ἐν ἐνεχύρω δώσεις. Palaeographically either reading is easy. The preposition once dropped, the dative naturally passed into the accusative. What editors can mean by adopting

Lachmann's τῶκύπτερον, I do not see. The substantive is confined to the dual and plural.

C. 1. If the line is not corrupt, it is a good instance of the way in which the exigencies of the Babrian metre warp the order. The natural order would be λύκῳ κύων συνήντα πιμελῆς λίην. The κύων in the third verse is added for clearness' sake, and Eberhard's 'dubito de verbo κύων' is uncalled for.

4. σιτεύω, Attic πιαίνω.

5. 'And the bare patch on your neck, how came it there?' For this sense of λευκοῦν, cp. Maccius in Anth. Pal. 9, 403, 3, λεύκωσαι πόδα γαῦρον. It is rare that the connotation of a word so masters the denotation.

λύκος δ' ἐπ' αὐτῷ καγχάσας ' ἐγὼ τοίουν  
χαίρειν κελεύω ' φησί ' τῇ τρυφῇ ταύτη,  
δι' ἣν σίδηρος τὸν ἐμὸν αὐχένα τρίψει.' 10

## CI.

Λύκος τις ἄδρὸς ἐν λύκοις ἐγεννήθη,  
λέοντα δ' αὐτὸν ἐπεκάλουν· ὁ δ' ἀγνώμων  
τὴν δόξαν οὐκ ἤνεγκε, τῶν δὲ συμφύλων  
ἀποστατήσας τοῖς λέουσιν ὠμίλει.  
κερδῶ δ' ἐπισκώπτουσα ' μὴ φρενωθείην ' 5  
ἔφη ' τοσοῦτον ὡς σὺ νῦν ἐτυφώθης·  
σὺ γὰρ ὡς ἀληθῶς ἐν λύκοις λέων φαίνῃ,  
ἐν δ' αὖ λεόντων συγκρίσει λύκος γίνῃ.'

## CII.

Λέων τις ἐβασίλευεν οὐχὶ θυμώδης  
οὐδ' ὠμὸς οὐδὲ πάντα τῇ βίῃ χαίρων,  
πρῶτος δὲ καὶ δίκαιος ὡς τις ἀνθρώπων.  
ἐπὶ τῆς ἐκείνου φασὶ δὴ δυναστείης  
τῶν ἀγρίων ἀγυρμὸς ἐγεγόνει ζῳών, 5  
δίκας τε δοῦναι καὶ λαβεῖν παρ' ἀλλήλων.

CI. Fabulam habet codex Vaticanus. Ultimo in versu Nauckium sequor, verbo γίνῃ pro codicum lectione φαίνῃ scripto.

CII. 3. Verba πρῶτος δὲ ex Tyrwhitti (*i.e.* Bodleiana) paraphrasi restituit Boissonade, Athoo πρὸς δ' ἄρα rejecto.

8. καγχάσας, Attic καχάσας.

CI. 2. 'Lion they gave him for nickname.' The old English 'eke-name,' corrupted into 'nickname,' exactly expresses the force of the preposition in ἐπικαλῶν, ἐπώνυμος, etc.

5. There is no reason for altering the manuscript reading φρενωθείην into 'κφρενωθείην, with Coraes and subsequent editors. Μέγα or τοσοῦτον φρενοῦσθαι is in late Greek a legitimate equivalent for the classical μέγα or τοσοῦτον φρονεῖν. If no instance is found it might be. Certainly ἐκφρενοῦν is never

found either. 'God forbid that I should be so high-minded.'

There is a Hesychian gloss φρενώσας· παραλογισάμενος, ἀπατήσας, but before believing it to be correct I desire to see the context.

6. The aorist ἐτυφώθης is placed for the present to satisfy the requirements of the Babrian seazon.

8. Phrynichus, p. 344, justly condemns this use of σύγκρισις in late writers.

CII. 5. The word ἀγυρμὸς is very rare, having apparently survived elsewhere only in grammatical writings and lexica.

τὰ ζῶα πάντα δ' ὡς ὑπέσχον εὐθύνας,  
 λύκος μὲν ἀρνί, πάρδαλις δ' ἐπ' αἰγάργρω,  
 ἐλάφῳ δὲ τίγρις, πάντα δ' εἶχεν εἰρήνην,  
 ὁ πτώξ λαγῶδς εἶπεν ' ἄλλ' ἐγὼ ταύτην  
 τὴν ἡμέρην αἰεὶ ποτ' ἠὺχόμεν ἴητις  
 καὶ τοῖς βιαίοις φοβερὰ τὰσθενῆ θήσει.' 10

## CIII.

Λέων ἐπ' ἄγρην οὐκέτι σθένων βαίνειν  
 (πολλῶ γὰρ ἤδη τῷ χρόνῳ ἔγεγραάκει)  
 κοίλης ἔσω σπήλυγγος ὡς νόσῳ κάμνων  
 ἔκειτο, δόλιον οὐκ ἀληθὲς ἀσθμαίνων,  
 φωνὴν βαρεῖαν προσποιητὰ λεπτόνων. 5  
 θηρῶν δ' ἐπ' αὐτὰς ἦλθεν ἄγγελος φήμη,  
 καὶ πάντες ἦλγουν ὡς λέοντος ἀρρώστου,  
 ἐπισκοπήσων δ' εἰς ἕκαστος εἰσῆει.  
 τούτους ἐφεξῆς λαμβάνων ἀμοχθήτως  
 κατήσθειν, γῆρας δὲ λιπαρὸν ἠυρήκει. 10

8. Fidenter Athoum secutus sum. Mendas sibi finxerunt editores δὲ γ', δὲ τ', δ' ὑπ'. 11. Brevis syllaba in ultimo loco versum corruptum arguit. Vertit Bodleianus ὁ πτώξ δὲ ἔφη· ἠὺχόμεν ἰδεῖν τὴν ἡμέραν ταύτην. Forte in hunc modum seazon e Babrio evasit—τὴν ἡμέρην αἰεὶ ποτ' ἠὺχόμεν βλέψαι (vel βλέπειν) ἢ τοῖς κτλ. Sed valde dubito.

CIII. 3. Cui Babrii verba corrupta legere libet, Suidam sub vocibus σπηλύγξ et ἀσθμα consulito. Idem tamen veram lectionem ἀληθὲς servavit, codice Athoo ἀληθῶς aequae ac δολίως male exhibente.

7. I have preferred to regard the Athoan reading πάντα ὡς δ' ὑπέσχον as a merely accidental transposition, not worthy of critical annotation; Gitlbauer, however, would read πανταχῶς. This, like Eberhard's correction ὑπέσχεον, is, in my judgment, wrong.

8. The ignorant consensus of editors in rejecting the adverbial ἐπί forces me to illustrate a usage which ought to be familiar to boys. In this collocation (the δὲ preceding) it is found, among other passages, in Il. 18, 527, ὦκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πῶσα καλά | ἀργεννέων δίων, κτείνον δ' ἐπὶ μηλοβοτῆρας. So τ' ἐπὶ in Soph. O. R. 181, ἐν δ' ἄλοχοι ποταί τ' ἐπὶ ματέρες. More usually the ἐπί precedes the con-

junction. Pseudo-Hesiod. Op. et Di. 590, ἀλλὰ τότ' ἤδη | εἷη πετραῖη τε σκιῇ . . . , ἐπὶ δ' αἰθῶπα πινέμεν οἶνον. Il. 5, 705, ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλῆξιππον Ὀρέστην | Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε | κτλ.

CIII. 1. Like σθένω and πένομαι, σθένω is only found in the present and imperfect tenses.

6. It is observable that the peculiarly Greek notion of φήμη is here used of animals spoken of in the guise of men. For a discussion of the notion, the long note to Grote's *History of Greece*, ch. xlii., ought to be consulted.

7. 'And all were sore at the thought that the lion was ailing.'

10. Λιπαρὸν γῆρας is a phrase of com-

σοφή δ' ἀλώπηξ ὑπένοησε καὶ πόρρω  
 σταθεῖσα ' βασιλεῦ, πῶς ἔχεις; ' ἐπηρώτα.  
 κἀκέινος εἶπε ' χαῖρε, φιλτάτη ζώων.  
 τί δ' οὐ προσέρχῃ, μακρόθεν δέ με σκέπτῃ;  
 δεῦρο, γλυκέϊα, καί με ποικίλοις μύθοις  
 παρηγόρησον ἐγγὺς ὄντα τῆς μοίρης.  
 ' σῶζοιο ' φησὶν ' εἰ δ' ἄπειμι, συγγνώσῃ.  
 πολλῶν γὰρ ἴχνη θηρίων με κωλύει,  
 ὧν ἐξιόντων οὐκ ἔχεις ὅ μοι δεῖξεις.'

15

## CIV.

Λάθρη κύων ἔδακνε· τῷ δὲ χαλκεύσας  
 ὁ δεσπότης κώδωνα καὶ προσαρτήσας  
 πρόδηλον εἶναι μακρόθεν πεποιήκει.  
 ὁ κύων δὲ τὸν κώδωνα δι' ἀγορῆς σείων  
 ἤλαζονεύετ'. ἀλλὰ δὴ κύων γραιή  
 πρὸς αὐτὸν εἶπεν ' ὦ τάλαν, τί σεμνύνῃ;'

5

17. Cum Duebnero σῶζοιο dedi pro Athoo ζῶοιο, et cum Boissonadio εἰ pro ἦν. Accedit epimythium—

μακάριος ὅστις οὐ προλαμβάνει πταισίας  
 ἀλλ' αὐτὸς ἄλλων συμφοραῖς ἐπαιδεύθη.

CIV. 6. Post hunc versum duos exhibet codex mala fraude Babrio adscriptos—

οὐ κόσμον ἀρετῆς τοῦτον οὐδ' ἐπιεικείης,  
 σαυτοῦ δ' ἔλεγχον τῆς πονηρίας κρούεις,

quorum extra ordinem initium ponit Athous, quasi epimythium. Pro Athoo ἐπιεικείης Boissonadius ἐπικείης scripsit.

mon occurrence. Homer, Od. 11, 136; 19, 368; 23, 283. Pind. Nem. 7, 99. Even Cratinus employs it, ap. Plutarch, Vita Cimonis, ch. 10. Homer has also λιπαρῶς γηράσκεμεν in Od. 4, 210.

19. Eberhard's conjecture of ἐξιόντος is quite uncalled for.

CIV. 5. ἤλαζονεύετο. The so-called deponents in -ενομαι present some difficulties. In one class of them the terminations are certainly passive, not middle, e.g. ἐβδόμενομαι, 'I am seventh-dayed,' i.e. 'undergo the ceremony of the seventh day after birth.' πεντηκοστεύομαι, 'am

taxed with the πεντηκοστή'; πραγματεύομαι, 'am involved in affairs.' Others illustrate the usages of the middle voice, as ἐπιδαφιλεύομαι, 'give freely from my store'; ἐπικηρυκεύομαι, 'negotiate by herald,' a reciprocal middle. In others the middle inflections only serve to accentuate the fact of personal activity in a particular character, as ἀλαζονεύομαι, νεανιεύομαι, νεανισκεύομαι, βωμολοχεύομαι, πονηρεύομαι, φιλανθρωπεύομαι, δημοστεύομαι, εἰρωνεύομαι, μαντεύομαι, τερατεύομαι, μαιεύομαι, τερθρεύομαι, ξενιτεύομαι, κοβαλικεύομαι (Ag. Eq. 270).

## CV.

Λύκος ποτ' ἄρας πρόβατον ἐκ μέσης ποιίμνης  
 ἐκόμιζεν οἴκαδ'. ᾧ λέων συναντήσας  
 ἀπέσπασ' αὐτό· καὶ λύκος σταθεὶς πόρρω  
 'ἀδίκως ἀφείλω τῶν ἐμῶν' ἐκεκράγει.  
 λέων δὲ τερφθεὶς εἶπε τὸν λύκον σκώπτων  
 'σοὶ γὰρ δικαίως ὑπὸ φίλων ἐδωρήθη.'

5

## CVI.

Λέων ποτ' ἀνδρῶν βίον ἄριστον ἐξήλου.  
 καὶ δὴ κατ' εὐρὴν φωλεὸν διατρίβων,  
 ὅσων ἀρίστην ὀριτρόφων φυὴν ἔγνω,  
 φιλοφρονεῖσθαι γνησίως ἐπειρᾶτο.  
 πολὺς δ' ὑπὸ σπήλυγγι θαμινὰ παντοίων  
 θηρῶν ὄμιλος ἡμέρως συνηυλίσθη.

5

CV. 3. Pro Athoo αὐτοῦ scripsi αὐτό, praeunte Eberhardo, cui tamen latuit vitii causa, quae in versu secundo prodit οἴκαδε lecto, videlicet, οἴκαδε· χῶ λέων . . αὐτοῦ. 5. Athoum τερφθεὶς temere in τρεφθεὶς Hartung mutavit.

CVI. Fabula mala fraude Babrio est supposita. Non latent indicia, praesertim syllaba brevis in versuum sex exitu. De ea etiam paraphrastae silent.

Even *νοθρεύομαι* may perhaps be so explained. *Στραγγεύομαι*, 'I twist and turn,' may be regarded either as the passive or the middle of the active *στραγγεύω* preserved in lexicæ.

CV. 4. For the late aorist *ἀφειλάμην*, see Boissonade's note, and Veitch.

5. 'But the lion made merry with a joke at the wolf's expense. "'T was an honest present from thy friends, I trow.'"

CVI. I would call the reader's attention to the fable as a whole. A careful perusal will confirm the suspicion of its spuriousness, already expressed in the critical notes. After writing and re-writing it many times, I am convinced that my judgment is correct. Were ever twenty-nine lines written to lead up to so poor a

point in the thirtieth? I am glad to find that C. F. Hermann and F. W. Hoch have already expressed strong opinions against this fable. Naber, who requires the final trochees to bolster a theory, is yet forced to admit that the fable is a fragment, and is without point as it stands. Crusius makes the same admission, and suggests that the missing conclusion is to be sought for in some fable in which a fox takes vengeance on an ape, e.g. Fab. 255, and 44 in Halm's collection. Crusius' note (p. 144) is a typical example of the attempt to gain a point by first obfuscating, or at all events fatiguing the reason. You may get a man to allow that he sees a non-existent object by taking care that there is a haze when he looks.

ὁ δ' εἰστία τε κάφίλει νόμῳ ξείνων  
 ἄδην τιθεὶς ἅπασι δαῖτα θυμήρη·  
 φίλην δὲ κερδῶ καὶ σύνοικον εἰλήφει  
 μεθ' ἧς τὰ πολλὰ μειλίχως συνεζήκει, 10  
 γέρων δέ τις πίθηκος ἦν ὁ δαιτρεύων  
 κρεῶν τε συσσίτοισι διανέμων μοίρας,  
 ὃς εἶ τις ἦλθεν οὐχὶ τῆς συνηθείης,  
 ταῦτ' ὃν παρετίθει δεσπότῃ τε κάκεινῳ,  
 ὅπερ εἶχεν ὁ λέων νεοδρόμῳ λαβῶν θήρη· 15  
 κερδῶ δ' ἐώλων ἔφερεν οὐκ ἴσην μοῖραν  
 καὶ δὴ ποτ' αὐτὴν προσποιητὰ σιγῶσαν  
 δείπνου τε χεῖρα καὶ βόρης ἀποσχοῦσαν  
 λέων τίν' εἶχεν αἰτίην διηρώτα·  
 ' κερδοῖ σοφῆ, λάλησον ὥσπερ εἰώθης· 20  
 φαιδρῶ προσώπῳ δαιτός, ὦ φίλη, ψαῦσον·'  
 ἡ δ' εἶπεν 'ὦ φερίστε θηρίων γέννης,  
 πολλῇ μερίμνῃ καρδίην διαξαίνω·  
 οὐ γὰρ τὰ νῦν παρόντα μούνον ἀλγύνει,  
 τὰ δ' ἔπειτα' φησί 'προσκοπομένη κλαίω. 25  
 καθ' ἡμέρη γὰρ εἶ τις ἄλλος, εἶτ' ἄλλος  
 ξένος πελάζοι, τοῦτο δ' εἰς ἔθος βαίνοι,  
 τάχ' οὐδ' ἐώλων γεύσομαι κρεῶν μούνη·'  
 ὁ λέων δὲ τερφθεὶς ὡς λέων τε μειδίσας.  
 εἶπεν 'πιθήκῳ ταῦτα μηδ' ἐμοὶ μέμφου.' 30

## CVII.

Λέων ἀγρεύσας μὲν ἔμελλε δειπνήσειν·  
 ὁ δ' οἰκότριψ κλώψ ἐγγὺς ὢν μόρου τλήμων  
 τοιοῖσδε μύθοις ἰκέτευε τονθρύζων·

8. Scripsi cum Boissandio ἄδην, quod vitio frequenti ἄλην exhibet codex. 10. Fixio praeunte Athoum συνεζήκει in συνεζήκει mutavi. 18. Versus 18 et 19 Athous codex ordine 19, 18 exhibet.

CVII. Plus solito corrupta est fabula. 3. Pro Athoo τὸν θῆρα summa cum fiducia ego τονθρύζων scripsi.

CVII. 3. The verb whose participle I have here substituted for the corrupt and unmetrical τὸν θῆρα, is used of any inarticulate sound expressive of the

feelings. Aristophanes applies it to a slave's grumbling after a whipping (Kan. 747); to a servant's mutterings in performing a distasteful task (Vesp.

ἑλάφους πρέπει σοι καὶ κερασφόρους ταύρους  
 θηρώντα νηδὺν σαρκὶ τῆδε πιαίνειν· 5  
 μὺς δὲ δεῖπνον οὐδ' ἄκρων ἐπιψαύσει  
 χειλῶν ἄμειβον· ἀλλὰ λίσσομαι, φείδου.  
 ἴσως χάριν σοι τῆσδε μικρὸς ὦν τίσω.  
 γελάσας δ' ὁ θῆρ παρήκε τὸν ἰκέτην ζῶειν·  
 καὶ θηραγρεύταις ἐμπεσῶν νεηνίσκοις· 10  
 ἐδικτυώθη καὶ σφαλεῖς ἐδεσμεύθη.  
 ὁ μὺς δὲ λάθρη χηραμοῦ προπηδήσας,  
 στερρόν τ' ὄδοῦσι βραχυτάτοις βρόχον κείρας,  
 ἔλυσε τὸν λέοντα, τοῦ τὸ φῶς βλέψαι  
 ἐπάξιον δούς μισθὸν ἀντιζωγήσας. 15

5. Cum Fixio θηρώντα pro Athoo θηρῶν δὲ dedi. 6. Quod codex exhibet ἄκρον ἐπιψαύσαι χειλῶν ἀμέσων ego fidenter emendavi. 9. Fixio praeunte, Athoum ζῶντα in ζῶειν mutavi. 10. Ethoum φιλαργενταίς ego correxī. De hac literarum confusione vide Gregorium de Dialectis ed. Schaefer, p. 269. 11. Hunc post versum interpolatum habet Athous κἀντεῦθεν ἀπεγνώκει ὁ θῆρ τὴν σῆριαν sed super ultima verba τι σῆρα diorthotes scripsit. Haec et epimythium tu ejicito—

σαφῆς ὁ μῦθος εὐνοοῦσιν ἀνθρώποις  
 σώζειν πένητας μηδὲ τῶν ἀπελπίξειν  
 εἰ καὶ λέοντα μὺς ἔσωσ' ἀγρευθέντα.

614); to the whine of helpless age (Ach. 683); Lucian to the whispered murmurs of the gods when their common dignity is offended (Conc. Deor. 1); the pseudo-Orpian to a bear's cubs whimpering when their dam licks them (Cyn. 3, 169), etc. etc. In the present passage it expresses the whine or whimper of deprecation. As to the spelling *τονθορύζω, τονθορίζω, τονθρύζω, τονθρίζω*, grammarians contradict each other. As to Attic, the authority of Aristophanes is decisive for the quadri-syllable; but the late form is more in keeping with the Babrian diction. The conjecture is corroborated—if a confirmatory proof is wanted—by the set of the line which corresponds to that of 6, 5, *ἰκέτευσ ἀσπαίρων*; 6, 13, *τοιαῦτα μύζων ἰκέτευσ κάσπαίρων*; 13, 3, *ἰκέτευσ χωλεύων*; 95, 47, *καθἰκέτευσ φωνήσας*; 136, 3, *ἰκέτευσ λιμῶττων*, cp. 134, 13. I have given only those lines in which *ἰκετεύω* comes.

6. 'But a mouse is a meal that in

passing thy lips will scarce touch their surface.' The conjectures of previous editors are these—*ἄμεινον*, Lachmann; *ἄφες μ' οὔν*, Seidler; *θέμις σῶν*, Schneidewin; *ἄλις σῶν* or *ἀποχωρῶν*, Eberhard; *ἀμέτρων*, Gitlbauer.

7. The corruption of *ἄμειβον* into *ἄμεσον* or some like *vox nihili*, is anterior to the Bodleian paraphrase, which has *ἐγὼ γὰρ οὐδὲ τὸ χεῖλός σου ἀλείψω αἷματος*; but the *ἀλείψω* indicates that *ἐπιψαύσει* had not been replaced by *ἐπιψαύσαι*.

8. *τῆσδε, videlicet χάριτος*, Boissonade. Eberhard prefers *τῆνδε*, Fix *τῶνδε*.

11. 'He was caught in the toils, tripped up, and bound fast.' Perverse ingenuity has been expended on the participle as if a net was expected to hold a lion long. The *δίκτυον* was employed only to put the lion at the mercy of the *θηράγρευται*; and *σφαλεῖς* is natural, if not necessary. Meineke reads *σφαλοῖς*, Ahrens *κάσφαλῶς*, and Eberhard *κάλψς*.

## ΠΡΟΟΙΜΙΟΝ Β.

Μῦθος μὲν, ὃ παῖ βασιλέως Ἀλεξάνδρου,  
 Σύρων παλαιὸν ἔστιν εὔρεμ' ἀνθρώπων,  
 οἱ πρὶν ποτ' ἦσαν ἐπὶ Νίνου τε καὶ Βήλου·  
 πρῶτος δέ, φασίν, εἶπε παισὶν Ἑλλήνων  
 Αἴσωπος ὁ σοφός, εἶπε καὶ Λιβυστίνοις 5  
 λόγους Κιβύσσης. ἀλλ' ἐγὼ νέη μούση  
 δίδωμι, φαλάρω χρυσέω χαλινώσας

Prooemium B. Haec libri secundi praefatio inter fabulas secundum alphabetum dispositas locum habet; sed in codice etiam nunc dilucet origo, verbis ἀρχὴ τοῦ Β τμήματος praepositis. (Senior tamen manus et lineam circum τμήματος duxit et literam Β in μ mutatit.) Ex quo si reputaveris licet forsitan colligere scribam Athoum ante oculos librum habere in quo fabulae Babriano ipsius in ordine collocati sunt, atque inde secundum alphabetum descripsisse. 4. Fixio praeunte φασίν pro Athoo πᾶσιν dedi. 5. Athoum λίβυς τινὸς emendavit Schneidewinus, et λιβύσσης Ahrensus. 7. Conjectura palmaria pro Athoo καθαρῶ Duebnerus φαλάρω scripsit.

Proem. 1. The person intended by παῖς Ἀλεξάνδρου is discussed in the introductory essay on the age of Babrius.

2. For the form εὔρεμα, see Phryn. p. 501. Between παλαιῶν of the codex and Fix and Lachmann's παλαιῶν, I have allowed the sense to decide, as in this case manuscript authority is valueless. The line is offered as a bait to the scion of a Syrian house. Although Lampridius, in his life of Alexander Severus, tells us that the Emperor was best pleased to be regarded as of Roman descent, yet his son must have been aware of his oriental extraction.

As a matter of fact, however, Ninus and Belus were not Syrians, but Assyrians.

6. The meaning of Κιβύσσης has been discussed in the introductory dissertation on Greek Fable.

'For me, I throw them into a new form, bridling the mythiambus like an armed horse with trappings of gold.'

7. Palaeographically the corruption of φαλάρω into καθαρῶ is inexplicable, and something is to be said for Boissonade's simpler correction of χρυσέω into χρυσίω. Χρυσίω would give practically the same sense as φαλάρω, but the emphatic attributive adjective would be out of place. In any case the reference is not to yoking the fable to the metre, but to the ornamentation of the verse itself. Χαλινός may be applied loosely to housings as a whole. 'This



τὸν μυθίαμβον ὡσπερ ἵππον ὀπλίτην.  
 ὑπ' ἐμοῦ δὲ πρώτου τῆς θύρης ἀνοιχθείσης  
 εἰσῆλθον ἄλλοι, καὶ σοφωτέρης μούσης 10  
 γρίφοις ὁμοίαις ἐκφέρουσι ποιήσεις,  
 μαθόντες οὐδὲν πλείον ἢ γεγωνίσκειν.  
 ἐγὼ δὲ λευκῇ μυθιάζομαι ῥήσει,  
 καὶ τῶν ἰάμβων τοὺς ὀδόντας οὐ θήγω,  
 ἀλλ' εὖ πυρώσας, εὖ δὲ κέντρα πρηγύνας, 15  
 ἐκ δευτέρου σοι τήνδε βίβλον αἰίδω.

12. Neque minus perite Nauckius ἢ γεγωνίσκειν pro Athoo ἢ με γινώσκειν.

mythiambus of mine is meant to catch the ear, as a prancing war-horse with jingling trappings takes the ear and eye of childhood.'

9. 'After the door had been first opened by me others entered thereat, and publish poems like to the riddles of more learned verse, skilled in nothing but the making of noise. But transparent is the style in which I recount my fables; and I whet not the teeth of the iambs, but, carefully fining the points as with fire, carefully tempering them, I write for thee this second book.'

The difficulties of these lines—themselves a riddle not easy to read—are very great. Babrius claims to have been the first to write fables in choliambics,—in fact to have invented the *μυθίαμβος*, and versified Aesop's Fables in a transparent and simple style. After his first essay appeared others tried to imitate him, but missed the simplicity and gaiety which is the chief charm of such composition. Studied epigram is not in place in anything which aims at amusing the young; and his imitators made the mistake of being too clever. For his part he refined his cleverness, and brought it down to the level of a child's comprehension.

τῆς θύρης ἀνοιχθείσης. Boissonade has a long note on this metaphor; to my thinking it may well have been in use before the Flood.

10. 'T is true they caught the jingle of my verse, but they missed the transparency of my style.' Athenaeus has a long discussion on γρίφοι, x. 448 ff. A typical one is the line

"Ἐκτορα τὸν Πριάμον Διομήδης ἔκτανεν  
 ἀνὴρ,

which is not intelligible till one knows that Diomedê succeeded Briseis in the affections of Achilles. Babrius asserts that his imitators used conceits of this sort. Γριφώδης, γριφότης, and γριφώσις, are all applied to crabbed, conceited, or difficult styles.

There is no difficulty in σοφωτέρης μούσης, except what editors make. Μούσα is applicable to any composition in its literary aspect, and by σοφωτέρη μούσα is signified any writing suited to wiser heads than children's.

13. The term λευκός is applied as early as Homer to water in the sense of 'clear,' 'transparent,' 'limpid,' and in late writers is sometimes found along with σαφής applied to style. Boissonade also quotes instances of μέλας and μελαίνω being used of opposite qualities, cp. Latin 'albus' and 'ater.'

14, 15. 'Art I have used, but in toning down my natural smartness, not in exaggerating it.'

16. The line might be taken to mean that the present prooemium is that to a new edition, not to a new book, but the latter alternative is probably right.

## CVIII.

Μυῶν ὁ μὲν τις βίον ἔχων ἀρουραίων,  
 ὁ δ' ἐν ταμείοις πλουσίοισι φωλεύων,  
 ἔθεντο κοινὸν τὸν βίον πρὸς ἀλλήλους.  
 ὁ δ' οἰκόσιτος πρότερος ἦλθε δειπνήσων  
 ἐπὶ τῆς ἀρούρης ἄρτι χλωρὸν ἀνθούσης· 5  
 τρώγων δ' ἀραιὰς καὶ διαβρόχους σίτου  
 ῥίζας μελαίνη συμπεφυρμένας βόλω  
 'μύρμηκος' εἶπε 'ζῆς βίον ταλαιπώρου,  
 ἐν πυθμέσιν γῆς κρίμνα λεπτὰ βιβρώσκων.  
 ἐμοὶ δ' ὑπάρχει πολλὰ καὶ περισσεύει· 10  
 τὸ κέρασ κατοικῶ πρὸς σέ τῆς Ἀμαλθείης.  
 εἴ μοι συνέλθης, ὡς θέλεις ἀσωτεύση,  
 παρὲς ὀρύσσειν ἀσφάλαξι τὴν χῶρην.'  
 ἀπήγε τὸν μῦν τὸν γεηπόνον πείσας  
 εἰς οἶκον ἐλθεῖν ὑπὸ τε τοῖχον ἀνθρώπου. 15  
 ἔδειξε δ' αὐτῷ ποῦ μὲν ἀλφίτων πλήθη,

CVIII. 1. Pro Athoo ἀρουραίων ego ἀρουραίων scripsi. 12. Sub-  
 junctivum legere malo. <sup>οι</sup>συνελθης codex. 16. Baitero praeducente,  
 Athoum πλήρη in πλήθη mutavi.

CVIII. 1. The emendation ἀρουραίων  
 needs no defence, sc. μυῶν.

4. For the classical sense of οἰκόσιτος,  
 see Phryn. p. 285.

5. The line admits of two renderings  
 in a writer of this date—(1) 'When the  
 land was just bursting into verdure';  
 (2) 'In the fields which were just  
 bursting into verdure.'

9. Here and in line 32 I have  
 followed the codex in writing κρίμνα—  
 an accent generally given by the manu-  
 scripts. Other editors prefer the accent  
 properispomenon here, but there is no  
 evidence for that. In fact the tendency  
 to use the circumflex in such cases is  
 so strong that its absence is in favour  
 of the acute.

10. 'I have plenty and to spare, and,  
 compared with thee, house in the horn  
 of Amalthea.' 'De Amaltheae cornu  
 pervulgata omnia. Vide quae monui

ad Anecd. Graec. t. 3, p. 12; quae  
 monuerunt Jacobs. ad Callieterem  
 Anal. t. 9, p. 151, et Anthol. 11, 5;  
 Walz. ad Arsen. p. 49; Fischer ad  
 Anaer. Fragm. 5; et ceteri. Joannes  
 Pediasimus bonam mulierem esse ait  
 παροιμακὸν τῆς Ἀμαλθείας κέρασ. Hip-  
 rodamus Stobaei Tit. 103, 26, p. 341,  
 de civitate bene constituta: ταῦτα μὲν  
 ἐγὼ φημι ἡμεν τὸ ὀνομαζόμενον Ἀμαλ-  
 θείας κέρασ' ἐν εὐνομίᾳ γὰρ τὰ πάντα  
 ἐντὶ.—Boissonade.

12. It is quite impossible to decide  
 between subjunctive and optative here.  
 Babrius may have written either. For  
 ἀσωτεύομαι, see note on Fab. 104, 5,  
*συγρη.*

16. πλήθη is a Latinism, viz. *cornuae*.  
 The supposition that πλήρη is right,  
 and that a line has been lost, begin-  
 ning with ἀγγελία or some such word,  
 is indefensible.

ποῦ δ' ὄσπριων ἦν σωρὸς ἢ πίθιοι σύκων  
 στάμνοι τε μέλιτος σάρακοί τε φοινίκων.  
 ὁ δ' ὡς ἐτέρφθη πᾶσι καὶ παρωρμήθη  
 καὶ τυρὸν ἦγεν ἐκ κανισκίου σύρων, 20  
 ἀνέφξε τὴν θύρην τις· ὁ δ' ἀποπηδήσας  
 στεεινῆς ἔφευγε δειλὸς εἰς μυχὸν τρώγλης,  
 ἄσημα τρίζων τόν τε πρόξενον θλίβων.  
 μικρὸν δ' ἐπισχὼν εἶτ' ἔσωθεν ἐκκύψας 25  
 ψαύειν ἔμελλεν ἰσχάδος Καμειραίης·  
 ἕτερος δ' ἐπῆλθεν ἄλλο τι προαιρήσων·  
 οἱ δ' ἔνδον ἐκρύβοντο. μῦς δ' ἀρουρίτης  
 ' τοιαῦτα δειπνῶν ' εἶπε ' χαίρει καὶ πλοῦτει,  
 καὶ τοῖς περισσοῖς αὐτὸς ἐντρύφα δείπνοις.  
 ἔχων τὰ πολλὰ ταῦτα μεστὰ κινδύνων. 30  
 ἐγὼ δὲ λιτῆς οὐκ ἀφέξομαι βώλου  
 ὑφ' ἣν τὰ κρίμνα μὴ φοβούμενος τρώγω.'

## CIX.

Μὴ λοξὰ βαίνειν ἔλεγε καρκίνῳ μῆτηρ  
 ὑγρῇ τε πέτρῃ πλάγια κῶλα μὴ σύρειν.  
 ὁ δ' εἶπε ' μῆτηρ ἢ διδάσκαλος, πρώτη  
 ὀρθὴν ἀπελθε καὶ βλέπων σε ποιήσω.'

CIX. Fabulam decurtavit tetrastichista μούσης ἄτερ. Meliorem  
 recensionem sequi videtur paraphrasta Bodleianus, pro ἀπελθε verbo  
 βάδιζε, pro ποιήσω verbo ζηλώσω lecto.

25. The Rhodian figs were valued. Athenaeus, iii. 75 E; Pliny, Nat. Hist. xiii. 8, § 59. Σῶκα τρώγειν was used proverbially as the equivalent of τρυφᾶν.

27. The incorrect aorist ἐκρυβόμεν is very rare even in late Greek.

CIX. 1. Even in Attic λέγειν is sometimes thus construed with the sense of εἰπεῖν or κελεύειν. Pherecrates, τοῖς δὲ κριταῖς τοῖς νυκτὶ κρίνουσι λέγω, μὴ ἐπιорκεῖν μῆδ' ἀδίκως κρίνειν. Eupolis, ἀλλ' οὖν ἐγωγέ σοι λέγω Μαρικᾶντα μὴ κολλάζειν. The most frequent instances

are of the type χαίρειν σοι λέγω. To write 'μὴ λοξὰ βαίνειν' and 'ὑγρῇ τε . . σύρειν' with the editors is certainly wrong.

3. I would prefer the nominative: μῆτηρ ἢ διδάσκαλος πρώτη ἀπελθε by the Attic idiom referred to in the note on Fab. 32, 4, *supra*, if the words were really by Babrius; but even Babrius may have written the late construction as it stands.

4. 'I will do it with my eye on thee'; *i.e.* 'I will keep my eye on thee and do it too.'

## CX.

Μέλλων ὀδεύειν τῆς κυνός τις ἐστώσης  
εἶπεν 'τί χάσκεις; πάνθ' ἔτοιμά σοι ποίει  
μετ' ἐμοῦ γὰρ ἦξεις.' ἡ δὲ κέρκον οὐρείην  
ἄρασά φησι 'πάντ' ἔχω· σὺν βαρδύνεις.'

## CXI.

Μικρέμπορός τις ὄνον ἔχων ἐβουλήθη,  
τοὺς ἄλας ἀκούων παρὰ θάλασσαν εὐώνους,  
τούτους πρίασθαι, φορτίσας τε γενναίως  
τὸν ὄνον κατήγε. τῆς δ' ὁδοῦ προκοπτούσης  
ὄλισθεν ἄκων εἰς τι ρεῖθρον ἐξαίφνης 5  
καὶ συντακέντων τῶν ἀλῶν ἐλαφρύνθη,  
ῥάων δ' ἀνέστη καὶ παρῆν ἀμοχθήτως  
εἰς τὴν μεσόγειον· τοὺς ἄλας δὲ πωλήσας  
πάλιν γομώσων τὸν ὄνον ἦγε καὶ πλείω  
ἔτ' ἐπετίθει τὸν φόρτον. ὡς δὲ μοχθήσας 10  
διέβαινε τὸν ῥοῦν, οὐπερ ἦν πεσῶν πρῶην,  
ἐκῶν κατέπεσε, καὶ πάλιν δ' ὄλους τήξας

CX. Fabellam subobsenam et male lepidam Babrio tribuere nolo. Certe manum inertem applicavit tetrastichista. Serius Gitlbauer depravit Graecitatem, σὺν δ' ἀρτύνεις pro σὺν δὲ βαρδύνεις lecto. Idem tamen bene οὐρείην pro οὐραίης emendavit. Sed si Babrius ita scripsit magister, discipuli me miseret Branchi. 4. Ahrensis debeo σὺν βαρδύνεις pro Athoo σὺν δὲ βαρδύνεις, quod tamen e tetrastichista proficisci potuit. Lachmanni σὺν δ' ἀβρύνῃ non placet.

CXI. 10. Lachmannus ἔτ' addidit ut versus exiret. 12. Ego literulam δ' inserui. Schneidewinus ὄλους etiam in ἄλας mutare mavult. Acute Meinekius πάλιν δόλους τεύξας.

CXI. 4. Here and in verse 15 **κατάγειν** means 'carry home,' and has not the signification natural in this context. Of the late sense of **προκόπτειν** in the next clause the lexicæ supply examples.

8. For **μεσόγειος**, see Phryn. pp. 356-358.

12. Meineke's conjecture is ingenious

but untrue, as on the first occasion the fall was accidental. The manuscript reading **όλους** implies that the first time all the load had not been lost, as the ass, unconscious of the effect of his slip, did not persist in keeping down long enough to melt all. The second time he deliberately lay down in the water.

κούφως ἀνέστη γαῦρος ὡς τι κερδήσας.  
 ὁ δ' ἔμπορος μὲν ἐπενοεῖτο καὶ πλείστους  
 σπόγγους κατήγγεν ὕστερον πολυτρήτους 15  
 ἐκ τῆς θαλάσσης τοὺς δ' ἄλας μεμισήκει.  
 ὁ δ' ὄνος πανούργως, ὡς προσῆλθε τῷ ρείθρῳ,  
 ἐκὼν κατέπεσεν· ἀθρόως δὲ τῶν σπόγγων  
 διαβραχέντων πᾶς ὁ φόρτος ὠγκώθη,  
 βάρος δὲ διπλοῦν ἦλθε βαστάσας νώτοις. 20

## CXII.

Μῦς ταῦρον ἔδακεν. ὁ δ' ἐδίωκεν ἀλγήςσας  
 τὸν μῦν· φθάσαντος δ' εἰς μυχὸν φυγεῖν τρώγλης  
 ὄρυσσεν ἐστῶς τοῖς κέρασι τοὺς τοίχους,  
 ἕως κοπωθεὶς ὀκλάσας ἐκοιμήθη

13. Eberhardum libens sequor. Male Athous exhibet ἀνέστη γαῦρος κούφος, quae verba in ordinem γαῦρος ἀνέστη κούφος posuit manus recens. 14. Athoum ὁ δ' ἔμπορος τέχνην μὲν ἐπενοεῖθ καὶ πλείστους cum Eberhardo emendavi. Scriba recentior, μὲν delete, ἐπινοεῖ dedit. 16. Recte τοὺς δ' pro Athoo τοῖσθ Eberhardus scripsit. Epimythium addit Athous—

πολλάκις ἐν οἷς τις ἠτύχησε καὶ πταίει.

13. It is not necessary to defend Eberhard's emendation of this line. It is simply the correction of a clerical error, and commends itself. Most grotesque is Gitlbauer's παλιμβόλως τήξας γάρους ἀνέστη κούφος.

The aorist ἐκέρδησα, rashly altered by the editors in this passage, is a well-known late form. Even in Demosthenes traces are to be found of the tendency to allow the overwhelming numbers of vowel-verbs to affect the inflections of the consonantal. Thus in Dem. 521, 2, is found ἡσεληγημένα as a perfect participle of ἀσελγαίνω—a formation assisted by the extreme rarity of perfect passive forms from verbs in -αίνω. The non-existence in Attic of perfects active from the same class of verbs may be an apology for Demosthenes employing κεκέρδηκα, but it is not a defence. Earlier writers did without a perfect altogether.

14. The deponent form and absolute

sense of ἐπενοεῖτο can both be well supported from the lexica.

18. This signification of ἀθρόως is very familiar to students of late Greek. It has its counterpart in English slang, so uniform are the processes of decay.

20. The late misuse of βαστάζω is here prominent. Cp. Batrachomach. 78, οὐχ οὕτω νώτοισιν ἐβάστασε φόρτον ἔρωτος. J. H. Schmidt, with his usual absence of appreciation of the history of the Greek language, allows this passage of the spurious Batrachomachia to vitiate his conclusions as regards βαστάζω (Synonymik der Griechischen Sprache, vol. iii. p. 185).

The change of meaning which this verb underwent is illustrated by the fact that in Attic it is not compounded with any preposition but ἐπί, while in late Greek it is compounded with most.

CXII. 3. Eberhard's suggestion to replace ὄρυσσεν by ἤρασεν will be re-

παρὰ τὴν ὀπήν ὁ ταῦρος· ἔνθεν ἐκκύψας 5  
 ὁ μῦς ἐφέρπει καὶ πάλιν δακῶν φεύγει.  
 ὁ δ' ἐξαναστὰς οὐκ ἔχων ὃ ποιήσει,  
 διηπορεῖτο· τῷ δ' ὁ μῦς ἐπιτρύξας  
 'οὐχ ὁ μέγας ἀεὶ δυνατός· ἔσθ' ὅπου μᾶλλον  
 τὸ μικρὸν εἶναι καὶ ταπεινὸν ἰσχύει.' 10

## CXIII.

Μάνδρης ἔσω τις πρόβατα συλλέγων δείλης  
 κνηκὸν μετ' αὐτῶν λύκον ἔμελλε συγκλείειν.  
 ὁ κύων δ' ἰδὼν πρὸς αὐτὸν εἶπε 'πῶς σπεύδεις  
 τὰ πρόβατα σῶσαι, τοῦτον εἰσάγων ἡμιν;'

## CXIV.

Μεθύων ἐλαίῳ λύχνος ἐσπέρης ἠῦχει  
 πρὸς τοὺς παρόντας ὡς ἐωσφόρου κρείσσω  
 ἅπασι φέγγος ἐκπρεπέστατον λάμπει.

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CXII. 8. Pro ἐπιτρύξας ego ἔφη τρύξας legere malim, de prae-positionis virtute hoc in loco dubius.

CXIV. Fabulam habet codex Vaticanus. 3. Eberhardo praeunte, lectionem emendavi Athoam λάμπειν ἅπασιν ἐκπρεπέστατον φέγγος,

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jected by every one who remembers his Aristophanes.

7. The same editor also errs, and from the same cause, defective general knowledge of Greek, in preferring ὀργίλως to οὐκ ἔχων. 'The bull sprang up, only to recognise his helplessness, and was at his wits end.'

CXIII. The fable has otherwise so little point that it is tempting to consider it the spurious addition of some monk playing upon the two meanings of μάνδρα, 'a sheepfold' and 'a monastery,' and the Christian metaphor of τὰ πρόβατα and οἱ λύκοι, rather than as a tetrastich abridgment of a longer piece.

3. Although the prose paraphrase has πῶς τὰ πρόβατα θέλων σῶσαι τοῦτον εἰσάγεις ἔσω, it is better not to accept here Bergk's suggestion of σπεύδων and εἰσάγεις. The Athoan reading is the

idiomatic Greek equivalent for the English 'Little you effect to make us secure if you let this fellow in amongst us.'

CXIV. 1. 'De metaphora verbi μεθύων in sensu plenitudinis monui ad Theophylactum Simoc. p. 218. Antiphilus de torrente Anth. 9, 277: μεθύεις δμβροισι. Ibi Jacobs. Philippus Anth. 6, 38: κώπην ἀλμης τὴν μεθύουσαν ἔτι, Suida interpretante μεθύουσαν, πεπληρωμένην.'—Boissonade. Here it does not mean 'full' except in the Scotch sense of 'fou.' The lamp was drunk to make such a statement. Of a man you may use μεθύων οἶνω: μεθύων ἐλαίῳ is the corresponding phrase for a personified lamp.

3. Although λάμπει admits of being translated as an intransitive here, it is better to make it transitive—a sense which is quite common in late writers.

ἀνέμον δὲ συρίσαντος εὐθύς ἐσβέσθη  
 πνοῇ ῥαπισθεῖς· ἐκ δὲ δευτέρης ἄπτων  
 εἶπεν τις αὐτῷ ‘ φαῖνε, λύχνε, καὶ σίγα·  
 τῶν ἀστέρων τὸ φέγγος οὐκ ἀποθνήσκει.’

## CXV.

Νωθῆς χελώνη λιμνάσιν ποτ’ αἰθυῖαις  
 λάροις τε καὶ κήυξιν εἶπεν ἀγρώσταις·  
 ‘ καμὲ πτερωτῆν εἶθε τις πεποιήκει·  
 τῇ δ’ ἐκ τύχης ἔλεξεν αἰετὸς — —  
 ‘ πόσον, χέλυμνα, μισθὸν αἰετῷ δώσεις,  
 ὅστις σ’ ἐλαφρῆν καὶ μετάρσιον θήσω;’  
 ‘ τὰ τῆς Ἐρυθρῆς πάντα δῶρά σοι δώσω·  
 ‘ τοιγὰρ διδάξω’ φησίν. ὑπτίην δ’ ἄρας  
 ἔκρυψε νέφεσιν, ἔνθεν εἰς ὄρος ῥίψας  
 ἤραξεν αὐτῆς οὐλον ὄστρακον νώτων.  
 ἡ δ’ εἶπεν ἐκψύχουσα ‘ σὺν δίκη θνήσκω.  
 τίς γὰρ νεφῶν μοι καὶ τίς ἦν πτερῶν χρεῖλη,  
 τῇ καὶ χαμᾶζε δυσκόλως προβαινούσῃ;’

quam haud invitus retinuit Gitlbauer quo facilius ipse choliambos ex paraphrasi effingeret. Emendationem, si necesse sit, Bodleianus fulcit, ἐκανῆατο ὡς ὑπὲρ ἡλίον πλέον λάμπει. 6. Athoo inest vitium non minus ridiculum quam ea in Fab. 54, 2, atque 82, 8. Pro lectione Vaticana φαῖνε λύχνε καὶ σίγα exhibet Athous βαῖον ἦν λύχνου πνεῦμα, sed pro Vaticano οὐποτ’ ἐκλείπει recte idem οὐκ ἀποθνήσκει.

CXV. 4. In Athoo ταῦτα, quo exit hic versus, latet participium aliquod quod ego supplere nequeo. Conantor peritiores. Schneidewini conjectura κλύων in metrum offendit.

5. For ῥαπίζειν see Phryn. p. 264.

6. The Athoan readings of this line are evidently attempts to preserve a mutilated or partly obliterated text.

CXV. 5. The form χέλυμνα only occurs here. In a case like this criticism is powerless, and the conjectures χέλυμνα, χέλυνα, χελύνη, and χελώνη, do nothing but prove it.

6. The terms Ἐρυθρὸς πόντος, Ἐρυθρὰ θάλασσα, Ἐρυθρά, Ἐρυθραῖος πόντος, etc., corresponded rather to the ‘Indian Ocean’ than to our ‘Red Sea.’

10. The word οὐλος is a favourite with Theophrastus, in whose writings it is sometimes to be translated by ‘crisp,’ sometimes by ‘brittle.’ Pl. Hist. 10, 4, 3, φύλλον οὐλον, ‘a crisp leaf;’ 5, 5, 1, ξύλα οὐλας ἔχοντα συστροφάς, ‘with brittle knots;’ Pl. Caus. 6, 11, 8, ἡ οὐλότης καὶ πυκνότης τῶν ξύλων, ‘the brittleness and density of the wood.’ For other examples see Schneider’s Lexicon.

13. Observe χαμᾶζε by late usage for χαμαί, and δυσκόλως for χαλεπῶς.

## CXVI.

Νυκτὸς μεσοῦσης ἦδε παῖς τις εὐφώνως.  
 γυνή δ' ἀκούει τοῦδε κάξαναστᾶσα  
 θυρίδων προκύπτει καὶ βλέπουσα τὸν παῖδα  
 λαμπρῆς σελήνης ἐν φάει καλὸν λίην,  
 τὸν ἄνδρ' ἑαυτῆς καταλιποῦσα κοιμᾶσθαι 5  
 κάτω μελάθρων ἦλθε καὶ θύρης ἔξω  
 ἔλθοῦσ' ἐποίει τὴν προθυμίην πᾶσαν.  
 ἀνὴρ δὲ ταύτης ἐξάνιστατ' ἐξαίφνης  
 ζητῶν ὄποῦστί, κοῦκ ἰδὼν δόμων εἴσω  
 ἀμηχανῶν τε καὺτὸς ἦλθεν εἰς οἶμον 10  
 καὶ τῇ συνεύφῳ φησί 'μηδὲν ἐκπλήσσου,  
 τὸν παῖδα δ' ἡμῖν πείσον εἰς δόμους εὔδειν.'  
 ὄν καὶ λαβὼν παρήγεγν' εἶτα κάκεινος,  
 ἄμφω θελόντων δρᾶν τι, τῆδ' ἐραθῦμει.

## CXVII.

Νεὸς ποτ' αὐτοῖς ἀνδράσι βυθισθείσης,  
 ἰδὼν τις ἔλεγεν ἄδικα τοὺς θεοὺς κρίνειν·  
 ἐνὸς γὰρ ἀσεβοῦς ἐμβεβηκότος πλοίῳ,  
 πολλοὺς σὺν αὐτῷ μηδὲν αἰτίους θνήσκειν.  
 καὶ ταῦθ' ὁμοῦ λέγοντος, οἷα συμβαίνει, 5  
 πολλῶν ἐπ' αὐτὸν ἐσμός ἦλθε μυρμύκων,  
 σπεύδοντες ἄχνας πυρίνας ἀποτρώγειν.  
 ὑφ' ἐνὸς δὲ δηχθεὶς συνεπάτησε τοὺς πλείους.

CXVI. Fabulam Babrio vere indignam editores plerique rejiciunt. Est certe aetatis senioris, ingenii magis corrupti. Exhibet codex Vaticanus. 7. Pro Athoo πλήρη Vaticanum πᾶσαν dedi. 9. Vaticanus ἔφευρεῖν pro ὄποῦστί habet. 10. Verbum ἀμηχανῶν ex Athoo μηδὲν χανῶν et Vaticano μηδὲν χανῶν cum Ahrensis elici. Knoellii μηδὲν χαλῶν (*nihil remittens*) non placet, quamvis codicis Athoi diorthotes supra χανῶν verbum μελήσας forte pro μελλήσας scripsit. Epimythium forsā ipsa fabula est serius, numeris aequē caret—

τουτὶ μὲν οὕτως· ἔμφασις δὲ τοῦ μύθου  
 κακὸν ἐπιχαίρειν ὅταν ἔχη τις ἐκτίσαι.

CXVII. Fabulam exhibet Vaticanus.



Ἐρμῆς δ' ἐπιστὰς τῷ τε ῥαβδίῳ παίων  
εἶτ' 'οὐκ ἀνέξῃ' φησί 'τοὺς θεοὺς ὕμων  
εἶναι δικαστὰς οἷος εἶ σὺ μυρμήκων;'

10

## CXVIII.

Ξουθὴ χελιδόν, ἢ πάροιχος ἀνθρώπων,  
ἦρος καλὴν ἠϋθέτιζεν ἐν τοίχῳ,  
ὄπου γερόντων οἶκος ἦν δικαστήρων·  
κάκει νεοσσῶν ἐπτὰ γίνεταί μῆτηρ,

10. Paraphrasi neglecta, εἶτ' 'οὐκ ἀνέξῃ' κτλ; distinxi ego.

CXVIII. Codicem Athoum totus in hac fabula secutus sum, nisi quod in extrema φεύγει manifestum vitium in φεύγω mutavi. Editores caeteri alia vitia codici invito aggerunt.

CXVIII. 1. The meaning of *ξουθὴ* in this passage is evidently 'twittering.' The adjective seems to be used of colour, motion, and sound—an argument against its identification with *ξανθός*, which is only used of colour. Curtius would derive the Vedic *κ'andras*, later *k'andras*, *ξανθός*, *ξουθός* (= *ξανθός*), Latin *candeo*, *candidus*, etc., all from the same root.

Soberly the meaning of the term is still to be discovered. The ancient lexicographers are worthless in a case of this kind, viz. Hesychius, *ξουθόν*· *λεπτόν, ἀπαλόν, ἐλαφρόν, ὑγρόν, πυρρόν, χλωρόν, ἀργυρόν, ξανθόν, πυκνόν, ὄξύ· τινές δὲ ποικίλον, εὐειδές, διανγές*. He might as well have said that the word could mean anything. As for *ἀργυρός*, it is evidently a corruption of a Latin word 'argutus,' and has come from some Graeco-Latin glossologist. In Suidas and Photius the same absurdities appear.

In Attic the word occurs sixteen times, and in all cases in the higher poetry or in parodies thereof. It is applied to the nightingale in Aesch. Agam. 1142, *ἀμφὶ δ' αὐτὰς θροεῖς νόμον ἀνομον οἷά τις ξουθᾶ, ἀκόρετος βοῆς, φεύ, ταλαίνας φρεσὶν Ἴτῶν Ἴτῶν στένοισ' ἀμφιθαλῇ κακοῖς ἀηδῶν βίον*. Eur. Hel. 1109, *ἀναβοᾶσω σὲ τὰν ἀοιδόαταν ὄρνιθα μελωδὸν ἀηδόνα δακρυδέσσαν, ἐλθ' ὦ διὰ ξουθᾶν γενίῶν ἐλελιζομένα θρήνοις ἐμοῖς*

*ξυνεργός*. It is applied to the bee in Soph. Polyid. 365, *τὸ ποικιλώτατον ξουθῆς μελισσῆς κηρόπλαστον ὄργανον*. Eur. I. T. 165, *ξουθᾶν πόνημα μελισσᾶν*. Id. 634, *τῆς ἐρείας ἀνθεμόρρητον γάνος ξουθῆς μελισσῆς*. So Plato (?) in Anth. Pal. 16, 210 (cp. *ξουθόπτερος μέλισσα* in Eur. H. F. 487; Cress. 470). Aeschylus spoke of *ξουθὸς ἰππαλεκτρῶν*; and if Athenaeus (xiii. 608 D) is to be trusted, Chaeremon wrote the lines—

*κόμαι δὲ κροχορῶτες ὡς ἀγάλματος  
αὐτοῖσι βοστρύχοισιν εὐ πεπλασμένον  
ξουθοῖσιν ἀνέμοις ἐνετρήφων φοροῦμεναι*.

Finally, Herodian, *περὶ λέξεως μονήρους*, p. 8, 35, quotes as from Sophocles *Polyidus*, *ξουθὸς Φαμενὸς Τειρεσίου παῖς*. Aristophanes parodies the passage from the *Helena* in Av. 211, 743, and (less markedly) 676, and ridicules the Aeschylean *ξουθὸς ἰππαλεκτρῶν* in Pax, 1177, Av. 800, and Ran. 932. Antiphanes parodies the Euripidean application of the word to bees in a *γρίφος*, quoted by Athenaeus in x. 449 B. In none of these passages is there any necessity to understand the word as referring to colour. In fact so to translate it is to violate the harmony of sense in Agam. 1142 and Hel. 1109. In Chaeremon, if the true word has been preserved, it may refer to colour, or to motion, or to sound; while, as for Herodian's quotation, the context

οὐπω πτερίσκοις πορφυροῖς ἐπαυθούτων. 5  
 ὄφεις δὲ τούτους ἐρπύσας ἀπὸ τρώγλης  
 ἅπαντας ἐξῆς ἔφαγεν. ἡ δὲ δευλαίη  
 παίδων ἀώρων συμφορὰς ἀπεθρήνει,  
 ‘οἴμοι’ λέγουσα ‘τῆς ἐμῆς ἐγὼ μοίρης·  
 ὄπου νόμοι γὰρ καὶ θέμιστες ἀνθρώπων, 10  
 ἔνθεν χελιδῶν ἠδικημένη φεύγω.’

## CXIX.

Ξύλινόν τις Ἐρμῆν εἶχεν· ἦν δὲ τεχνίτης,  
 σπένδων δὲ τούτῳ καὶ καθ’ ἡμέρην θύων  
 ἔπρασσε φαύλως· τῷ θεῷ δ’ ἐθυμώθη,  
 χαμαὶ δ’ ἀπεκρότησε τοῦ σκέλους ἄρας.  
 χρυσὸς δὲ κεφαλῆς ἐρρῦη καταγείσης, 5  
 ὃν συλλέγων ἀνθρωπος εἶπεν ‘Ἐρμείη,  
 σκαιὸς τίς ἐσσι καὶ φίλοισιν ἀγνώμων,  
 ὃς προσκνυῖντας οὐδὲν ὠφέλεις ἡμας,  
 ἀγαθοῖς δὲ πολλοῖς ὑβρίσαντας ἡμείψω.  
 τὴν εἰς σὲ καινὴν εὐσέβειαν οὐκ ἤδειν.’ 10

CXIX. 7. Ahrensio duce, τίς ἐσσι pro τις εἰ scripsi. 10. Hoc de versu fortasse interpolato paraphrases silent. Epimythium primus saepsit Eberhard—

καὶ τοὺς θεοὺς Δῖσωπος ἐμπλέκει μύθοις,  
 βουλόμενος ἡμᾶς νουθετεῖν πρὸς ἀλλήλους.  
 πλέον οὐδὲν ἔξεις σκαιὸν ἄνδρα τιμῆσας,  
 ἀτιμάσας δ’ ἂν αὐτὸν ὠφεληθείης.

would probably show that he had quoted negligently.

The late Greek usage permits of any of the three meanings, but with none of them well defined. In short, the history of the word is probably this. Originally possessing a precise signification (hence perhaps the proper name *Ξούθος*), it afterwards dropped out of use till it was taken up by the higher poetry to which the indefiniteness of meaning produced by time had a literary value. The passages in which it was embalmed

being few, and supplying no necessary clue to the sense intended, led to misconception, and the late literary schools ended by assigning to the word the meanings which they fancied best suited the two or three classical passages, but to which the word may or may not originally have had any claim.

CXIX. 1. ‘Subiecit poeta hominem fuisse opificem, ut significet eum paupertate laborare, conf. v. 3.’—Lewis.

5. For καταγείσης compare note on Fab. 47, 9, *συγγρα*.

## CXX.

Ὁ τελμάτων ἔνοικος, ὁ σκιῇ χαίρων,  
 ὁ ζῶν ὀρυκτοῖς βάτραχος παρ' εὐρίποις,  
 εἰς γῆν παρελθὼν ἔλεγε πᾶσι τοῖς ζώοις  
 'ιατρός εἰμι φαρμάκων ἐπιστήμων,  
 οἶων τάχ' οὐδεὶς οἶδεν, οὐδ' ὁ Παιήων,  
 ὃς Ὀλυμπον οἰκεῖ καὶ θεοὺς ἰατρεύει.'  
 'καὶ πῶς' ἀλώπηξ εἶπεν 'ἄλλον ἰήση,  
 ὃς σαυτὸν οὔτω χλωρὸν ὄντα μὴ σώξεις;'

5

## CXXI.

Ὅρνις ποτ' ἠσθένησε. τῇ δὲ προσκύψας  
 αἴλουρος εἶπε 'πῶς ἔχεις; τίνων χρήξεις;  
 ἐγὼ παρέξω πάντα σοι· μόνον σφύζου.'  
 ἡ δ' 'ἦν ἀπέλθης' εἶπεν 'οὐκ ἀποθνήσκω.'

## CXXII.

Ὅνος πατήσας σκόλοπα χλωλὸς εἰστήκει·  
 λύκον δ' ἰδὼν παρόντα καὶ σαφή δέϊσας

CXX. Fabulam habet codex Vaticanus. 4. Cum Vaticano magis 'ιατρός εἰμι' quam cum Athoo *ιατρός εἶναι* legere malo. 8. Paraphrasi Bodleiana et Aviano fretus, verbum *χλωρὸν* dedi. Corrupte codices *χωλὸν* exhibent.

CXXI. Fabula a tetrastichista in brevius contracta est. Versum quintum

*χροσιώτερον γὰρ δορκάδος βίον ζήσω*

temere supplevit Lachmannus: Nam quod exhibent paraphrases aliquot—*ζῶν γὰρ ζήσω δορκάδος ὑπερτέραν* vel verba similia—talìa sunt qualia non raro ad finem fabularum addiderunt interpolatores.

CXX. 2. The use of *εὐριπος* for an artificial receptacle for water—aqueduct, canal, fish-pond, cistern, etc.—is frequent in late Greek authors and in Latin. Cp. 'Nilus.'

6. 'Who has a house in Olympus and is physician to the Gods.' *Ἰατρεύω* is not merely a late synonym for *ἰάσμαι*, but there is a natural distinction be-

tween the two words which occasioned their early co-existence.

8. 'Pallida caeruleus cui notat ora color.'—Avianus. The mistake probably originated from Fab. 122, l. 15.

CXXII. 1. *σκόλοψ* = classical *ἄκανθα*, as often in late Greek. St. Paul, Ep. ad. Cor. 2, 12, 7, *ἐδόθη μοι σκόλοψ τῇ σαρκὶ ἄγγελος Σατᾶν*.

ὄλεθρον οὕτως εἶπεν· ὦ λύκε, θνήσκω,  
 μέλλω τ' ἀποπνεῖν· σοὶ δὲ συμβαλὼν χαίρω. 5  
 σὺ μᾶλλον ἢ γνῦψ ἢ κόραξ με δειπνήσεις.  
 χάριν δέ μοι δὸς ἀβλαβῆ τε καὶ κούφην,  
 ἐκ τοῦ ποδός μου τὴν ἄκανθαν εἰρύσσας,  
 ὡς μου κατέλθῃ πνεῦμ' ἀναλγές εἰς ἄδου.  
 κάκεινος εἰπὼν 'χάριτος οὐ φθονῶ ταύτης' 10  
 ὁδοῦσιν ἀκροῖς σκόλοπα θερμὸν ἐξήρει.  
 ὁ δ' ἐκλυθεὶς πόνων τε κἀνίης πάσης  
 τὸν κνηκίην χάσκοντα λακτίσας φεύγει,  
 ῥίνας, μέτωπα, γομφίους τ' ἀλοιήσας.  
 'οἴμοι' λύκος 'τάδ' εἶπε 'σὺν δίκη πάσχω.  
 τί γὰρ ἄρτι χωλοὺς ἠρξάμην ἰατρεύειν 15  
 μαθὼν ἀπ' ἀρχῆς οὐδὲν ἢ μαγειρεύειν;'

## CXXIII.

ἽΟρνιθος ἀγαθῆς χρύσε' φὰ τικτούσης

## CXXIV.

ἽΟρνιθοθήρη φίλος ἐπήλθεν ἐξαίφνης  
 μέλλοντι θύμβρα καὶ σέλινα δειπνήσειν.

CXXII. 11. Pro Athoo καὶ ἀναιδείης editores κἀνίης receperunt ex Suidae Lexico sub κνηκίας vocabulo.

CXXIII. Hoc in versu desinit codex Athous. Versiculos, quos pedestri fretus paraphrasi in fabulam conficiendam Minerva sua Gitlbauer confixit, ego non recepi. Talia Βαβριάζοντά τινα revocant eundemque imperitum, non Βάβριον, neque ab ipso mythographo libenter suscepti essent. Versus quoque a Minoïda Mena mala fraude additos in suam ipsorum sedem abire volo. Ecce paraphrasem Bodleianam exhibebo. ἽΟρνι τις εἶχε καλὴν χρυσᾶ φὰ τίκτουσαν. νομίσας δὲ ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι καὶ θύσας ἐδρεν οἶσαν ὁμοίαν τῶν λοιπῶν ὀρνίθων. ὁ δὲ ἀθρόον πλοῦτον ἐλπίσας εἰρεῖν καὶ τοῦ μικροῦ κέρδους ἐστέρητο.

CXXIV. Fabulam habet codex Vaticanus.

3. The οὕτως goes with the εἶπεν, and is not equivalent to ἄτε χωλὸς ὤν.

4. In late writers ἀποπνεῖν may be used absolutely like the classical ἐκπνεῖν.

10. 'The feverish thorn.' Lach-

mann's conjecture θερμὸς has not recommended itself even to the editors.

12. 'Ere yellow-boy's mouth is shut he kicks him and makes off.' There is a side play on λύκος χανῶν. See Fab. 16, 6, supra.

ὁ δὲ κλωβὸς εἶχεν οὐδέν· οὐ γὰρ ἡγρεύκει.  
 ὥρμησε δὴ πέρδικα ποικίλον θύσων,  
 ὃν ἡμερώσας εἶχεν εἰς τὸ θηρεύειν. 5  
 ὁ δ' αὐτὸν οὕτως ἰκέτευε μὴ κτείνειν·  
 'τὸ λοιπὸν' εἶπε 'δικτύω τί ποιήσεις,  
 ὅταν κυνηγῆς; τίς δέ σοι συναθροίσει  
 εὐωπὸν ἀγέλην ὀρνέων φιλαλλήλων;  
 τίνος μελωδοῦ πρὸς τὸν ἦχον ὑπνώσεις;' 10  
 ἀφήκε τὸν πέρδικα καὶ γενειήτην  
 ἀλεκτορίσκον συλλαβεῖν ἐβουλήθη.  
 ὁ δ' ἐκ πεταύρου κλαγκτὸν εἶπε φωνήσας  
 'πόθεν μαθήσῃ πόσσον εἰς ἔω λείπει,  
 τὸν ὠρόμαντιν ἀπολέσας με; πῶς γνώσῃ 15  
 πότε ἔννουχέει χρυσότοξος Ὀρίων,  
 ἔργων δὲ τίς σε πρωινῶν ἀναμνήσει,  
 ὅτε δροσώδης ταρσός ἐστιν ὀρνίθων;'

6. κτείνειν pro κτείνειν scripsi. 7. εἶπε addidit Schneider. 13. Verbum πεταύρου ex Suida (sub voc.) receptum Vaticano τοῦ τέγους praeposui, et κλαγγὸν in κλαγκτὸν mutavi, Vaticano κλαγγὴν neglecto. Male tamen Suidas βοήσας pro Vaticano φωνήσας dedit, et θύσων pro ἀπολέσας.

CXXIV. 3. The word κλωβὸς is quite late. It means a cage, generally of wood, used for keeping netted game alive till wanted by the cook. Antipater in Anth. Pal. 6, 109, 3, has κλωβὸς ἀμφίρρωγας, in which the adjective implies that such cages were reticulated on the sides at least. The top may have been roofed.

6. The text of this fable has come down to us, like all dependent upon the Vatican codex alone, in so corrupt a state—as far as spelling goes—that I have not hesitated to better the metre by substituting κτείνειν by κτείνειν. The change leaves the sense as it was.

7. For the use of partridges as decoy birds see Aristotle, Anim. Hist. 10, 8, (614<sup>a</sup>8) ff.

9. εὐωπὸς refers to the keen sight, not to the beauty of the eyes.

10. 'To what songster's strain will you close your eyes?' For ὑπνοῦν see note on Fab. 30, 7, *συρρα*.

11. In grammatical writers γένειον and πῶγων are used like the French 'barbe' of the wattles of the cock and

like birds. In Arist. also, Anim. Hist. 10, 7 (613, <sup>a</sup>31), πῶγων seems to have this sense—οἱ τῶν στρουθίων ἄρρηνες οὐ φαίνονται ἔχοντες εὐθὺς τὰ περὶ τὸν πῶγωνα μέλανα, ἕστερον δ' ἰσχοῦσιν. The correct Greek word was κάλλαιον or κάλλαια (Aristoph. Eq. 497). Ammonius explains κάλλαια as οἱ τῶν ἀλεκτρονῶν πῶγωνες, and Moeris has the note, κάλλαια τὰ ὑπὸ τὰ γένεια τῶν ἀλεκτρονῶν, οὗς κάλλωνας οἱ Ἀπτικοὶ λέγουσιν, in which Pierson has rightly shown that χελλῶνας (labrones) should be read. In Aristotle the emended word has similarly been corrupted to χάλλωνες.

13. Here and in 135, 3, I have written the verbal κλαγκτὸν according to the conjecture of Jacobs on this passage. The form κλαγγὴν presented by the Vatican in both places is metrically absurd, and the Suidian κλαγγὸν leads us half-way to the intelligible reading.

15. 'How wilt thou know what hour Orion of the golden bow takes up his nightly station, and who will remind

κακείνος εἶπεν ‘οἶδα χρήσιμόν σ’ ὥραις,  
ὅμως δὲ δεῖ σχεῖν τὸν φίλον τί δειπνήσει.’ 20

## CXXV.

Ἵνος τις ἀναβάς εἰς τὸ δῶμα καὶ παίζων  
τὸν κέραμον ἔθλα, καὶ τις αὐτὸν ἀνθρώπων  
ἐπιδραμῶν κατῆγε τῷ ξύλῳ παίων.  
ὁ δ’ ὄνος πρὸς αὐτόν, ὡς τὸ νῶτον ἠλγῆκει,  
‘καὶ μὴν πίθηκος ἐχθές’ εἶπε ‘καὶ πρῶην 5  
ἔτερπεν ὑμᾶς αὐτὸ τοῦτο ποιήσας.’

## CXXVI.

Ἵδοιπορῶν ἀνθρωπος εἰς ἐρημαίην  
ἐστῶσαν εἶρε τὴν Ἀληθίην μούνην  
καὶ φησιν αὐτῇ ‘διὰ τίν’ αἰτίην, †γραίην,  
τὴν πόλιν ἀφείσα τὴν ἐρημίην ναίεις;’  
ἡ δ’ εὐθὺ πρὸς τὰδ’ εἶπεν ἡ βαθυγνώμων 5  
†‘ψεῦδος παρ’ ὀλίγοις ἦν τὸ πρῶτον ἀνθρώποις,†

19. Vaticanum *χρησίμους ὥρας* ego non sine fiducia emendavi.  
CXXV. Fabulam servavit codex Vaticanus. 5. Cum Buttmanno ὁ  
*πίθηκος χθές* in *πίθηκος ἐχθές* mutavi.

CXXVI. Hos mythiambos deterrime servatos habet codex Vaticanus,  
cujus minuta vitia lectori apud Knoellium, p. 683 legere licet. Non  
meum est talia iterum scribere. 6. Versum sextum hunc in modum  
exhibet Vaticanus—

ὅτι ποτὲ παρ’ ὀλίγοισιν ἦν ψεῦδος,

et septimum addit—

νῦν εἰς πάντας βροτοὺς ἐλήλυθε ψεῦδος,

quod facile erat sic corrigere—

νῦν εἰς ἅπαντας ἐξελήλυθ’ ἀνθρώπους,

sed reputanti spurium esse videbitur.

thee of thy morning tasks when the  
dew lies thick on the wings of birds?’  
Whatever the natural facts may be,  
*ἐννουχέει* cannot bear the meaning of  
‘set’ as the lexica say. Moreover,  
there is an antithesis intended here  
between evening and morning.

19. *χρήσιμόν σ’ ὥραις*. The neces-  
sary change I have made is little more  
than a correction of spelling.

CXXV. 1. *δῶμα*, cp. note on Fab.  
5, 5, *supra*.

5. For *ἐχθές* καὶ *πρῶην* see Phryn.  
p. 370 ff.

εἰ δ' ἐστὶν εἰπεῖν καὶ κλύειν τι βουλήσῃ  
ὁ νῦν βίος πονηρός ἐστιν ἀνθρώπων.'

## CXXVII.

†Ὁ Ζεὺς γράφοντ' ἐν ὀστράκοισιν Ἑρμείην  
τὰ τῶν ἀπάντων ἀμπλακίματ' ἀνθρώπων†  
ἐκέλευσεν εἰς κιβωτὸν αὐτὰ σωρεύειν  
σταθεῖσαν αὐτοῦ πλησίην, ἐρευνήσας  
ὅπως ἐκάστου τὰς δίκας ἀναπράξει. 5  
τῶν ὀστράκων δὲ κεχυμένων ἐπ' ἀλλήλοις  
τὸ μὲν βράδιον τὸ δὲ τάχιον ἐμπίπτει  
εἰς τοῦ Διὸς τὰς χεῖρας, εἴ ποτ' εὐθύνοι.  
τῶν οὖν πονηρῶν οὐ προσήκε θαυμάζειν  
ἦν θᾶσσον ἀδικῶν ὄψέ τις κακῶς πρᾶσση. 10

8. Vaticanum καὶ βεβούλησαι κλύειν emendavit Gitlbauer, qui etiam adjectit epimythium ex paraphrasi Bodleiana—

τὸ ψεῦδος ὅτι νῦν πρόκριτόν ἐστ' ἀληθείης,

quod sibi habere satius fuit.

CXXVII. Fabulam praeter duo primos versus moderate bene servavit Vaticanus codex, ex quo a Furia edito restituerunt editores priores. Nuper Knoellius lectiones Vaticanas accuratius edidit p. 683. Eberhardi recensionem suscepi nisi quod alios in versibus primo et secundo secutus sum, in altero Lachmannum, altero M. Schmidtium. 1, 2, ὀστράκῳ γράφοντι τὸν Ἑρμῆν ἐκέλευσεν ὁ Ζεὺς εἰς κιβωτὸν ταύτας σωρεύειν—Vaticanus. ὁ Ζεὺς τὰς τῶν ἀνθρώπων ἀμαρτίας ἐν ὀστράκοις τὸν Ἑρμῆν ὤρισε γράφειν καὶ εἰς κιβώτιον ἀποτιθέναι πλησίον αὐτοῦ—Bodleianus.

ὁ Ζεὺς τὸν Ἑρμῆν ἐγγράφειν ποτ' ἀνθρώπων  
ἐν ὀστράκοισι τὰς ἀμαρτίας πάσας—Eberhard.

ὁ Ζεὺς τὸν Ἑρμῆν ἀμπλακίματ' ἀνθρώπων  
ἅπαντ' ἐν ὀστράκοισιν ὤρισε γράψαι—Gitlbauer.

5. Vaticanum ἀναπράσσει in ἀναπράξει mutavi.

CXXVII. 7. 'And as the potsherds are heaped one upon the other, they fall into the hands of Zeus, some late, some soon, for him to give judgment thereon.' Zeus is regarded as the εἰθνος or scrutineer, not of each man's complete account, but of the separate items which compose it. The system of book-keeping is not simple but only

primitive. There is not even a day book, much less a ledger. For τάχιον and βράδιον see Phryn. p. 149.

8. εἴ ποτ' εὐθύνοι: almost 'if he should ever give judgment thereon.' The form of phrase suggests the possibility of some of the potsherds never reaching the scrutineer's hand.

9. In οὐ προσήκε θαυμάζειν the im-

## CXXVIII.

Οἷς εἶπε †μύθους πρὸς νομῆα †τοιούτους·  
 κείρεις μὲν ἡμᾶς καὶ πόκους ἔχεις κέρσας,  
 τὸ γάλα δ' ἀμέλγοντ' ἐστὶ σοι φίλον πῆξαι,  
 ἡμῶν δὲ τέκνα μῆλά σοι περισσεύει.  
 πλέον οὐδὲν ἡμῖν ἀλλὰ χῆ τροφὴ γαίης 5  
 πᾶσ' ἦν ἐν ὄρεσιν εὐτελές τι γεννήσῃ,  
 †φέρβεις δὲ τὴν κύν' ἡμῖν ἐν μέσαις ταύτην,†  
 τρέφων ὅποια σαυτὸν εὐθαλεῖ σίτῳ.  
 †ἤκουσε τούτων ἡ κύων ἔφη δ' οὕτως·† 10  
 'εἰ μὴ παρήμην κἂν μέσοις ἐπωλεύμην,

CXXVIII. Haec fabula, in codice Vaticano servata, manifestis scatet erroribus, quos ego pedetentim amovere conatus sum alios mea ipse Minerva alios editoribus fretus. 1. Vaticanum οἷς τις εἶπε πρὸς νομῆα τοιαύδε ego corrēxi. 6. Vaticanum πᾶσα in πᾶσ' ἦν cum Gitlbauero mutavi. 7. Pro Vaticano εὐθαλές ego εὐτελες scripsi et proximum versum—

ὠραία βοτάνη καὶ δρόσου γεμισθεῖσα,

ex verbo εὐθαλές ortum esse putare malo quam in talia mutare—

βοτάνην ἀραιὴν καὶ δρόσου γεμισθεῖσαν.

8. Sordes in melius revocavi Vaticanas φέρβοις δ' ἂν ἡμῖν ἐν μέσοις κίνα ταύτην. 10. Verba Vaticana ταυθ' ὡς ἤκουσεν ἡ κύων ἔφη τοῖα Lachmannus rescripsit nisi quod ego ἔφη δ' pro ἔφη θ' dedi.

perfect answers to the English 'it were not right to marvel.'

CXXVIII. 3. There is something corrupt in this line, but Lachmann did not remove it by replacing φίλον by φλέον. Besides rennet (πνεύλα, πῦαρ, τάμισος) the ancients used the juice of plants to curdle milk, most commonly that of the fig-tree, and especially the wild fig-tree. Dioscorides 1, 184, ὁ δὲ ὁπὸς τῆς ἀγρίας καὶ τῆς ἡμέρου συκῆς πηκτικὸς ἐστὶ γάλακτος, ὡσπερ ἡ πυτία. The κνήκος was also so employed.

5. I had re-written this line

ἡμῖν μὲν οὐδὲν ἄλλο πλὴν τροφὴ γαίης,

from a feeling that the sheep wished to emphasise the difference between their own condition and that of the dog.

But the words are right as they stand in the codex, 'Great as our services are, they profit us nothing. All the food we have is but the trash that mother earth makes to grow on the hills, and you feed the dog here in our midst, giving him fare as rich as your own.' I am confident that the conjecture εὐτελές restores the text, and that it will be accepted.

11. The word παρήμην is an excellent instance of the sort of difficulty which artificial Greek, such as the Babrian, is always presenting. There is no way of deciding whether it is the past of πάρημαι or of πάρειμι, as on the one hand Babrius may well have used the corrupt form of παρήν, common in his own day, and on the other may have been harking back to the πάρημαι of classical



οὐκ ἄν ποθ' ὑμεῖς ἔσχετ' ἀφθονον ποίην.  
 ἐγὼ δὲ περιτρέχουσα πάντα κωλύω  
 ληστῶν †πανούργων καὶ λύκων διωκτῆρων.'

## CXXIX.

†'Ονον τις εἶχε κύνα τε τῶν τραπεζίων·  
 κύων δ' ἔχαιρεν εὐρύθμως ἀεὶ παίζων†  
 τὸν δεσπότην τε ποικίλως περισκαίρων.  
 κάκεινος αὐ κατεῖχεν αὐτὸν ἐν κόλποις·  
 ὄνος δὲ τὴν μὲν νύκτ' †ἔμειν' ἀλετρεύων

5

13. Hunc versum Matthiae restituit, proximum ego : περιτρέχουσα δ' ἐγὼ πάντοθεν κωλύω δρυστήρα ληστήν καὶ λύκον διωκτῆρα Vaticanus. De meo largius Anglice disputabo.

CXXIX. Fabulam in initio male pravatam servavit Vaticanus codex. 1. Versum primum restituere tentavi ex paraphrasi apud Coraem, p. 137, ἔχων τις κύνα Μελιταίων καὶ ὄνον ; versum secundum ex Vaticano (ὄνον τις ἔτρεφε καὶ κυνίδιον πάνυ ὠραῖον) κυνίδιον δὲ χάριν ὃν εὐρύθμως παίζον, sed de τραπεζίων dubito. 4. Vaticanus habet ἐκείνος δ' αὐτὸ κατέχων ἐν τοῖς κόλποις, quod ego correxi. 5. Summa cum fiducia ego ἀλετρεύων proposui, de ἔμεινε dubitans. Corrupte Vaticanus ὁ δὲ γ' ὄνος τὴν μὲν νύκτα λατρεύων.

poetry, just as he does in ἐπωλεύμην. For ἤμην, the late form of ἦν, see Phryn. p. 240.

14. I believe that δρυστήρα of the codex is a poor paraphrase of πανούργων, itself substituted for the genitive plural πανούργων by a scribe to whom the partitive genitive after πᾶς was not familiar. To make a δρυστήρ from διδράσκω, as Dindorf does, to suit this passage, or rather not to suit it, is a paltry shift, although it has been accepted by Liddell and Scott.

CXXIX. 1. The conjecture τραπεζίων is a bold one ; but the uncertainty of the paraphrasts suggests some word which would give them trouble, and I cannot help thinking that my correction hits the mark. The term is applied to dogs in Homer, and Ibycus used τραπεζῆται in the same way. Etym. Mag. 763, 46, τὸ δὲ παρ' Ἰβύκῳ λεγόμενον τραπεζητᾶν κυνᾶν ἐστὶν ὡς πλείων πλήμων.

Against τῶν Μελιταίων, which readily

offers itself, the objection of quantity is final. It is true that in a line of Lycophron Μελίτη once stood, but it has now been corrected from the best manuscripts by the insertion of δὲ. Alexandra, 1027—

ἄλλοι δὲ Μελίτην νῆσον Ὀθρωνοῦ πέλας.

5. It is remarkable that the simple conjecture ἀλετρεύων has escaped being made already. Hom. Odys. 7, 104, αὶ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρπῶν. Others besides Babrius had made it part of their motley diction, giving it even the derived sense of 'rub.' Lycophron, 159, λευρὰν ἀλετρεύουσα Μόλπιδος πέτραν. Apol. Rhod. 4, 1093, χαλκὸν ἀλετρεύουσα. Nonnus has it more than once in its simple meaning, Dionys. 20, 242, καρπῶν ἀλετρεύουσα μύλης τροχοειδέι πέτρῃ. Id. 26, 64, κείνον (i. e. χέδροπα) ἀλετρεύουσι μύλης τροχοειδέι κύκλῳ. The principal verb has still to be restored, as I put little value on my own attempt to do so.

πυρὸν φίλης Δήμητρος, ἡμέρης δ' ὕλην  
 κατῆγ' ἀφ' ὕψους ἐξ ἀγροῦ θ' ὅσων χρεῖη.  
 ὡς δ' ἦν ἐν αὐλῇ παρὰ φάτναισι δεσμώτης  
 ἔτρωγε κριθάς, χόρτον, ὅσπερ εἰώθει.  
 δηχθεὶς δὲ θυμῷ καὶ περισσὸν οἰμώξας, 10  
 σκύμνον θεωρῶν ἀβρότῃτι †σὺν πάσῃ,  
 φάτνης ὀνείης δεσμὰ καὶ κάλους ῥήξας  
 εἰς μέσσον αὐλῆς ἦλθ' ἄμετρα λακτίζων.  
 σαίνων δ' ὅποια καὶ θέλων περισκαίρειν  
 τὴν μὲν τράπεζαν ἔθλασ' εἰς μέσον βάλλων 15  
 ἅπαντα δ' εὐθύς ἠλόησε τὰ σκεύη.  
 δειπνοῦντα δ' εὐθύς ἦλθε δεσπότην κύσσω  
 νώτοις ἐπεμβάς· ἐσχάτου δὲ κινδύνου  
 θεράποντες ἐν μέσοις ἔσωσαν ὡς εἶδον.  
 κρανέης δὲ κορύναις ἄλλος ἄλλοθεν κρούων 20  
 ἔθεινον ὥστε καὐτὸς ὕστατ' ἐκπνεῖων  
 'ἔτλην' ἔλεξεν 'οἶα χρὴ με δυσδαίμων·  
 τί γὰρ παρ' οὐρήεσσιν οὐκ ἐπωλεῦμην,  
 βαιῶ δ' ὁ μέλεος κυνιδίῳ παρισούμην;'

## CXXX.

Πάγης ἀλώπηξ οὐκ ἄποθεν εἰστήκει  
 βουλὰς τ' ἐκίνει ποικίλας τί ποιήσει.

7. κατῆγ' Schneiderus pro ἦγεν bene scripsit. 8-9. Versus 8 et 9 post v. 1, ponit Vaticanus. 8. ὡς δ' ego pro καὶ scripsi. Mali origo aut versuum in codice transpositio aut per notam culpam literae tachygraphicae confusae. 11. Nauckio duce, ἀβρότῃτι σὺν pro ἐν ἀβρότῃτι scripsi, sed versus corruptus manet. 15. Vaticanum ἐς μέσον βαλῶν θλάσειν Eberhardus emendavit. 17. Lachmanni conjecturam κύσσων libenter Vaticano κρούσων praeposui. 19. Versus corruptus. Ita edidit Gitlbauer. Pravius Vaticanus θεράποντες ἐν μέσοισι ὡς εἶδον ἔσάωσαν.

CXXX. Fabulam ex Vaticano codice primus edidit Knoell. p. 685. Versum primum Eberhardus correxit. ἀλώπηξ πάγης οὐκ ἄποθεν εἰστώσα βουλὰς ἐκίνει Vaticanus.

8. As in Homer the αὐλή here harbours the cattle.

10. θυμῷ = dolore.

16. The plural σκεύη is furniture in the widest sense, fittings of ships, houses, temples, etc. In Thucydides

(4, 52) this plural has once been strangely corrupted into a singular noun of the first declension:—καὶ ἦν αὐτῶν ἡ διάνοια τὰς τε ἄλλας πόλεις τὰς Ἀκατίας καλουμένας ἐλευθεροῦν καὶ πάντων μάλιστα τὴν Ἀντανδρον, καὶ κρατυνάμενοι

λύκος δὲ ταύτην πλησίον θεωρήσας  
 ἐγγὺς προσελθὼν τὸ κρέας λαβεῖν ἤτει.  
 ἢ δ' εἶπεν 'ἦκε τῆδε καὶ δέχου χαίρων·  
 φίλος γάρ εἰμι τῶν ἄγαν ἀναγκαίων.' 5  
 ὁ δ' ἀθρόως ἐπήλθεν· ὡς δὲ προσκύψας  
 αὐτὴν σκυταλίδ' ἔσεισε, καὶ χαλασθείσης  
 ῥάβδου μέτωπα σὺν τε ῥίνας ἐπλήγη  
 'ἄλλ' εἰ τοιαῦτα' φησί 'τοῖς φίλοις δώσεις 10  
 τὰ δῶρα, πῶς σοί τις φίλος συναντήσει ;'

## CXXXI.

Νέος ἐν κύβοισιν οὐσίην ἀναλώσας  
 στολὴν ἑαυτῷ κατέλιπεν μίην μούνην,  
 χεიმῶνος ὄντος μὴ πάθοι τι ῥιγώσας.

5. Versus 5 et 6 secundum ordinem 6, 5 exhibet codex. Recte transposuit Giflbauer. 8. Idem pro Vaticano τὴν scripsit αὐτὴν et in 10 Knoellius δίδως in δώσεις mutavit. Qui alias codicis sordes vult scire apud Knoellium reperiet.

CXXXI. Fabulam ex Vaticano codice primus edidit Knoell. 2. Vaticanum μίαν καταλελοίπει ita correxit Knoell.

αὐτὴν—ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ τῆς Ἰδῆς ἐπικειμένης καὶ τῆ ἄλλῃ σκευῇ (lege τὰ ἄλλα σκευῇ)—ῥαδίως ἀπ' αὐτῆς ὀρμώμενοι τὴν τε Λέσβον κακώσειν καὶ κτλ. 'They purposed to liberate the cities of the Strand, and especially Antandros; and after strengthening it—for there was every facility both for building ships and providing their equipment also—they hoped, with such a base of operations, to find little difficulty in crushing Lesbos,' etc. The conjecture καὶ τῆ ἄλλῃ παρασκευῇ, adopted by the editors, cannot explain the corruption of the text. How has the παρα so completely disappeared?

CXXX. 8. The mechanism of the πάγη here referred to can only be conjectured. I regard the σκυταλὶς as a bar of wood or metal, which, when trodden upon, displaced a spring which sent some cruelly armed rod or staff in the face of the victim as it stooped to the bait. Philo of Byzantium, in his

Βελοποιικά, p. 85 A, speaks of the σκυτάλη of a military engine: Δώδεκα γὰρ ἐστὶ πηχῶν τοῦ ταλανταίου πετροβόλου ἢ σύριγξ. ἢ δὲ σκυτάλη τεσσάρων πηχῶν. I believe that the σύριγξ there means the tube through which the missiles were discharged to give them the true direction, and that the σκυτάλη was the spring bar by which the impetus was imparted. The meanings of σκυτάλη there and σκυταλὶς in this passage are not identical, if my explanation is correct, but they help to illustrate one another.

CXXXI. 1. Eberhard, while supporting his uncalled-for conjecture ἐψιλώθη for ἐνικήθη in the eleventh line, well illustrates the fable from Alciphron, 3, 42, ἀπέδυσε γὰρ με Πατακίων ὁ παμπόνηρος δεξίαις χρώμενος ταῖς καλινθήσεσι τῶν κύβων . . . καθ' ἐν γὰρ ἕκαστον τῶν ἱματίων ἐκ προκλήσεως ἀποτιθεὶς τέλος ἀπάντων ἐψιλώθη τῶν ἐνδυμάτων.

3. ῥιγώσας, see note on Fab. 18, 6, *surra*.

ἀλλ' αὐτὸν ὁ χρόνος ἐξέδυσε καὶ ταύτης·  
 πρὸ γὰρ εἶαρος λιπούσα τὰς κάτω Θήβας 5  
 ἐφάνη χελιδὼν ἐκπεσοῦσα τῆς ὄρης·  
 ταύτης ἀκούσας μικρὰ τιττυβιζούσης  
 'τί μοι περισσῶν' εἶπεν 'ἐσθέων χρεΐη;  
 ἰδοὺ χελιδὼν ἦδε καῦμα σημαίνει.'  
 ὡς δ' εἶπεν, ἔλθων τοῖς κύβοισιν ὠμίλει 10  
 καὶ σμικρὰ παίξας τὴν στολὴν ἐνικήθη.  
 νιφετὸς δ' ἐπῆλθε καὶ χάλαζα φρικώδης,  
 κροκύδος δὲ καινῆς πᾶσιν ἦν τότε χρεΐη.  
 γυμνὸς δ' ἐκείνος τῆς θύρης ὑπεκκύψας  
 καὶ τὴν λάλον χελιδόν' αὐ κατοπτεύσας 15  
 'τάλαινα' φησὶν 'εἴθε μοι τότ' οὐκ ὤφθης·  
 ὡς γὰρ σεαυτὴν κάμῃ νῦν διεψεύσω.'

## CXXXII.

\*Οἷς μονήρης λύκον ἔφευγεν ἐξαίφνης  
 ἰδοῦσα, σηκοῦ δ' ἐντὸς ἦλθεν ἀκλείστου

4. Pro Vaticano ἡ χεῖρ ego ὁ χρόνος dedi. Scriba male peritus signum tachygraphicum verbi χρόνος non intellexit. 7. Suidas servavit sub τιττυβίζετε vocabulo. 8. Pro Vaticano ἐσθήτων magis ἐσθέων quam εἰμάτων edidi. 15. Restituerunt Knoell et Sauppe ex Vaticano καὶ κατοπτεύσας τὴν λάλον χελιδόνα. Huic versui in codice accedunt verba ὑπὸ τοῦ κρύου πεσοῦσαν ὡς στρουθίον quae ego interpolata putare malo quam cum editoribus corrigere.

CXXXII. Fabulam primus edidit Knoell ex codice Vaticano.

4. Eberhard's alteration is outrageous, πλὴν σκείραφος τὸν ἐξέδυσε καὶ ταύτης, and his alternative πλὴν ὄν σκείράφειον ἐξέδυσε still more so. But it appears in a Festschrift, and may have been conned after the dinner.

5. 'For ere spring came a swallow had left the Southern Thebes, and showed itself out of its due season.'

11. The construction of νικῶμαι with an accusative of the thing which a man loses by defeat is quite natural. Thus Phrynichus has it (App. Soph. 25, 29) in explaining the term ἀνταποπαλίζειν: ὅταν τις παίζων ἀστραγάλοις ἢ ψήφοις ἢ καρίοις, ἢ κυβείων ἐπ' ἀργυρίῳ, νικήσῃ, εἴτ' αὐτοῖς νικᾶται ἢ ἐνίκησεν,

*i.e.* 'is by losing deprived of his winnings.' The prodigal's opponent in this fable ἐνίκησε τὴν στολὴν by the same game as the prodigal ἐνικήθη τὴν στολὴν.

12. Virgil, G. 1, 449, has 'horrida grando,' and Pindar speaks of δμβροί φρίσσοντες, P. 4, 81, 'Snow came on and cutting hail.'

13. The word κροκύς seems to mean *the nap* of cloth. Here its sense is much more general, almost that of 'cloth' or even 'clothes.' Cp. Antipater in Anth. Pal. 9. 567, κοιμωμένη πορφύρων ἐπὶ κροκύδων. Eberhard's conjecture of χλαίνης for καινῆς will not commend itself.

(*θυσίη γὰρ ἦν τις κατὰ τύχην ἑορταίη*).  
 ὁ λύκος δ' ἔσω μὲν οὐ παρήλθε τοῦ τείχους,  
 ἔξω δ' ἔφεστῶς τὴν οἶν καθωμίλει 5  
 'ὄρᾱς' λέγων 'τὸν βωμὸν αἵματος πλήρη;  
 ἔξελθε, μὴ τις συλλάβῃ σε καὶ θύσῃ.'  
 ἡ δ' εἶπε 'μὴ μου τῆς ἀσυλίας κήδου·  
 καλῶς ἔχει μοι· κὰν δὲ τοῦτο συμβαίῃη,  
 θεοῦ γενοίμην σφάγιον ἢ λύκου θοίνῃ.' 10

## CXXXIII.

'Ὀνος παλιούρων ἤσθι' ὀξέην χαίτην.  
 τὸν δ' εἶδ' ἀλώπηξ ἀρπάσασα δ' εἰρήκει·  
 πῶς οὔτως ἀπαλῇ καὶ ἀνειμένη γλώσση  
 σκληρὸν μαλάσση προσφάγημα καὶ τρώγεις;'

## CXXXIV.

Οὐρή ποτ' ὄφεως οὐκέτ' ἡξίου πρῶτην  
 κεφαλὴν βαδίζειν οὐδ' ἐφείπεθ' ἐρπούση·  
 'κἀγὼ γάρ' εἶπεν 'ἐν μέρει προηγοίμην.'  
 'τὰ λοιπὰ δὲ μέρε' εἶπεν 'οὐδὲν ἡγήση.'

3. Hunc versum ego restitui ex Vaticanis sordibus *θυσία γὰρ ἦν τις ἑορτῆς κατὰ τύχην*.

CXXXIII. Hunc fabulam a tetrastichista male perito decurtatam primus ex codice Vaticano edidit Knoell. Talia piget emendare. Ex ipso tetrastichista claudicant numeri. Si quis plura desideret, Eberhardi et Gitlbaueri tentamina consulere licet. In paraphrasi nihil est auxilii.

CXXXIV. Fabulam primus Knoellius ex Vaticano codice edidit. 3. Deficientem particulam facile erat supplere, εἶπ' ἂν ἐν μέρει lecto, sed ἂν μερῶν dare pro ἐν μέρει non rectum est.

CXXXII. 3. Gitlbauer's incapacity in making conjectures is only equalled by his boldness. Few boys in the highest class of a public school would venture to write lines like those of which Gitlbauer has printed hundreds in his attempt to 'restore' the prose paraphrases. He gives a sample of his style here in re-writing the line—

*ἑορτῆς ἔτυχε γὰρ τις οὔσα καὶ θοίνῃ.*

My own proposal is hardly a conjecture; it is a correction. The adjective

is met with in Dionysius, *Archæolog. Romana*, 4, 74, *κατὰ καιροῦς τινὰς ἑορταίους*, Id. *Epit.* 12, 10, *ἑορταίων καιρῶν*.

5. 'Would fain talk the sheep over.'

9. 'And should it come to that, may fate make me a god's victim rather than a wolf's meal.' The lexica will illustrate this use of ἦ.

CXXXIV. 4. There is no reason for reading *μέλεα* for *μέρεα*, even if the Bodleian paraphrase has the former. The use of *μέρη* for the members of the body is common enough.

πῶς, ὦ τάλαινα, χωρὶς ὀμμάτων ἡμᾶς  
 ἢ ῥινὸς ἄξεις, οἷς ἕκαστα τῶν ζώων  
 τὰ πορευτὰ βαίνει πάντα καὶ πόδ' εὐθύνει;<sup>5</sup>  
 τὴν δ' οὐκ ἔπειθε, τὸ φρονοῦν δ' ἐνικήθη,  
 τὸ μὴ φρονοῦν δὲ λοιπὸν ἦρχε τῶν πρώτων,  
 οὐρῇ δ' ὄπισθεν ἡγεμῶν καθεισῆκει,  
 σύρουσα τυφλῇ πᾶν τὸ σῶμα κινήσει·  
 κοιλὸν δὲ πέτρης εἰς βίραθρον ἠνέχθη,  
 καὶ τὴν ἄκαυθον ταῖς πέτραισι συντρίβει.  
 σαίνουσα δ' ἰκέτευεν ἢ πρὶν αὐθάδης·  
 'δέσποινα κεφαλῇ, σῶσον, εἰ θέλεις, ἡμᾶς·  
 10  
 15  
 κακῆς γὰρ ἔριδος σὺν κακοῖς ἐπειράθην.'

## CXXXV.

Πέρδικά τις πριάμενος ἐντρέχειν οἴκῳ  
 ἀφῆκεν· ἠδέως γὰρ εἶχε τοῦ ζώου.

4. Ego pro Vaticano *μέρη* scripsi *μέρέ*, et cum Gitlbauero οὐδὲν pro οὐχ dedi. 7. Gitlbauero duce, pro Vaticano *παντάποδ'* ego πάντα καὶ πόδ' summa cum fiducia edidi. 10. Sordes Vaticanas τὰ δ' ὄπισθεν οὐρῆς ego detersi. Delirat Gitlbauer, τὰ δ' ὄπισθ' ἐνωπῆς proponens. 15. Restituit Knoellius ex paraphrasi Bodleiana. *δέσποινα κεφαλῇ* σὺ ἡμᾶς σῶσον Vaticanus. 16. In *ἐπειράθην* recte desinit paraphrasis Bodleiana sed Vaticanus alios tres versus adjicit qui vix sunt accipiendi—

εἰς τὸ πρῶτον οὖν με μᾶλλον καταστάσαν  
 ἐγὼ προσέξω φησί, μήποτ' ἀρχούσης  
 ἐμοῦ τῆς δόξης ὑστέρω κακὸν κυρεῖν,

quos ad intellectum sic possis ducere si interpolatorem multi facias—

'σοὶ δ' εἰς τὸ πρῶτον μᾶλλον αὖ καταστάσῃ  
 ἐγὼ προσέξω' φησί, 'μήποτ' ἀρχούσης  
 ἐμοῦ σὺ δόξης ὑστερον κακῶν κύρειν.'

CXXXV. Edidit primus Knoellius ex Vaticano codice. 2. Eberhardo praeunte, pro Vaticano τὸ ζῶον scripsi τοῦ ζώου.

10. I have not thought fit to record the attempts already made to restore this line, as they seem to me of a piece with the Vatican blunders.

CXXXV. 2. ἠδέως . . ζῶον. 'For the

bird took his fancy.' The construction may be illustrated by two passages of Macho, quoted by Athenaeus, 13, 577 E—ἡ Λαμία δ' ἦν αὐλητρὶς, ἣς σφόδρ' ἠδέως | σχεῖν φασὶ κνισθῆναι τε τὸν Δη-

κἀκείνος εὐθύς κλαγκτὸν ἐξ ἔθους ἄδων  
 πᾶσαν κατ' αὐλήν ἄχρι βημάτων ἦει.  
 γαλῆ πρὸς αὐτὸν ἠπίβουλος ὠρμήθη, 5  
 καὶ πρῶτον εἶπε ' τίς μὲν εἶ; πόθεν δ' ἦκεις';  
 ὁ δ' ' ἠγόρασμαι' φησί ' προσφάτως † ἦδη.'  
 . . . . .  
 . . . . .  
 ' χρόνον τοσοῦτον ἔνθ' ἐγὼ διατρίβω  
 καὶ μ' ἔνδον ἔτεκεν ἡ μυοκτόνος μήτηρ,  
 ἀλλ' ἡσυχάζω καὶ πρὸς ἔσχατ' ἀνδύων· 10  
 σὺ δ' ἄρτι πῶς ὠνητός, ὡς λέγεις, ἦκων  
 παρρησιάξῃ' φησί ' καὶ κατακρώξεις.'

## CXXXVI.

Χειμῶνος ὄρη σῦτον ἐκ μυχοῦ σύρων  
 ἔψυχε μύρμηξ ὄν θέρους σεσωρεύκει.

3. Ut in Fab. 124, 13, κλαγκτὸν pro κλαγγὴν dedi. 7. Versus claudio ἦδη Eberhard addidit, πέρδιξ Gitlbauer. Post hunc versum lacunam notavi; carent unus versus vel plures. 8. Vaticanum ἐγὼ χρόνον τοσοῦτον ἐνθάδε διατρίβω sic correxit Gitlbauer. χρόνον δὲ τόσσον ἔνθ' ἐγὼ Knoell. 10. Pro Vaticano πρὸς ἐστίαν δύνω non sine fiducia ego πρὸς ἔσχατ' ἀνδύων edidi. Deterrimae sunt paraphrases et rationem manifeste diversam exhibent: Fur. 197, C. 291.

CXXXVI. Hanc fabulam ex Dosithei Magistri codice Vossiano primus restituit Valckenaer in Schediasmate de Hygini fragmento Dositheano apud Miscellaneas Observationes Criticas, x. 1, p. 122. Confer Δοσιθέου Ἑρμηνευμάτων Βιβλίον Γ ab E. Boecking edito p. 37. Codicis quoque Parisini 6503 collationem publicavit A. Boucherie in Ἑρμηνεύματα καὶ Καθημερινὴ Ὀμιλία de Iulius Pollux, p. 246.

μήτριον. 581 C, διὰ τό πως | τὸν Ἀνδρόνικον ἠδέως αὐτῆς ἔχειν. It is the same genitive as παράπλου in ἡ Κερκύρα καλῶς παράπλου κείται (is favourably placed for), as παρόδου in παρόδου χρησίμως ἔχειν (to be serviceable for), and is well known with καλῶς, εὖ, ικανῶς, ὁμοίως, ὡς, πῶς, ὅπη, ὡσαύτως, etc., when combined with intransitive verbs. It has nothing to do with the genitive sometimes found after ἠδεσθαι; much less is it due to ἠδέως ἔχειν being equivalent to ἐπιθυμεῖν or one of its synonyms.

4. This meaning of βήματα is unusual, and perhaps does not occur elsewhere. Cp. Aristoph. Av. 1085, κελ τις ὀρνιθας τρέφει εἰργμένους ὑμῶν ἐν αὐλῇ φράζομεν μεθίεναι.

7. Certainly one or more lines have been lost here. There is not only a want of articulation as they stand, but a blank in the action.

10. ἀλλ' ἡσυχάζω κτλ. 'But I hold my peace and slink off' into corners.' It is better to take ἡσυχάζω here in its late sense of σιωπῶ, as it is opposed to κλαγκτὸν ἐξ ἔθους ἄδων. My conjecture

τέττιξ δὲ τοῦτον ἰκέτευσε λιμώττων  
 δοῦναί τι καὺτῶ τῆς τροφῆς ὅπως ζήσῃ.  
 ‘τί οὖν ἐποίεις’ φησί ‘τῶ θέρει τούτῳ;  
 ‘οὐκ ἐσχόλαζον, ἀλλὰ διετέλουν ἄδων.  
 γελάσας δ’ ὁ μύρμηξ τὸν τε πυρὸν ἐγκλείων  
 ‘χειμῶνος ὀρχοῦ’ φησὶν ‘εἰ θέρους ἄδεις.’

5

## CXXXVII.

Γάλλοις ἀγύρταις εἰς τὸ κοινὸν ἐπράθη  
 ὄνος τις οὐκ εὖμοιρος ἀλλὰ δυσδαίμων

8. Etiamsi paraphrasis Latina in codice Parisino *si aestate cantas non dedisset*, ego tamen ἴδεις pro Vossiano ἦσας (*cantasti*) summa cum fiducia scripsissem. Epimythium habet Georgides Gnomolog. i. 48—

κρεῖττον τὸ φροντίζειν ἀναγκαίων χρεῖων  
 ἢ τὸ προσέχειν νοῦν τέρψεσιν τε καὶ κώμοις.

CXXXVII. Fragmentum hoc servavit Natalis Comes (Noël Conti) in ejus de Mythologia libro, quem anno 1551 scripsit. (Lib. ix. 5, p. 968, ed. 1619; p. 957, ed. 1636.) Antea Tzetzes in Chiliad. xiii. 263, eadem dederat nisi quod versus tertium et quartum omisit fortasse quod corrupti in suo exemplari viderentur. Certe etiam nunc manent corrupta verba καὶ πανούργοισιν, pro quibus ego scripsi dubitanter τοῖσδε πεντάθλοισι.

of πρὸς ἐσχατ' ἀνδύνω restores the further antithesis to ἀχρη βημάτων ἦει. The apocope of ἀνά has led to the like corruption of Fab. 88, 10, if my conjecture is there accepted. Any lexicon will supply instances of ἐσχατος in the sense of 'inmost.' The final κατακράσεις also may well be a corruption of some word meaning 'swagger' or 'expatiate.'

CXXXVI. 3. λιμώττω and λοιμώττω are both late formations, and as such I have left λιμώττω its taus here. This pair of verbs has its early analogues like ἀγρώσσω, ἀηθέσσω, etc., and its late like ἀγνώσσω.

CXXXVII. The best illustration of this fragment is the passage of the Pseudo-Lucian's 'Ass,' in which the hero is bought by the leader of such a band as is here described, chs. 35 fin. -41. The passage is too long to

quote, but it sheds light on all the details. The allusions of Aeschylus, Sophocles, and Plato to these ἀγύρται and ἀγύρτραι are well known, and a fragment of Antiphanes is still extant from a play bearing the title of Μητραγύρτης. Menander also wrote a comedy with the equivalent name of Μηναγύρτης. The word ἀγερσικύβηλις was a coinage of Cratinus in ridicule of two of their knaveries—collection of alms and simulated self-mutilation. From the early days to the latest periods of ancient civilisation these vagabonds were abused and flourished. In Rome the right of begging was allowed them by the Twelve Tables. Cicero de Legibus cites the clause 'Praeter Idaeae Matris famulos eosque justis diebus ne quis stipem cogito.' The Christian Fathers are not lax in denouncing them and their abettors of both sexes.



ὅστις φέρῃ πτωχοῖσι τοῖσδε πεντάθλοις  
 πείνης ἄκος δίψης τε καὶ τὰ τῆς τέχνης.  
 οὔτοι δὲ κύκλω πᾶσαν ἐξ ἔθους κόμην  
 περιόντες ἐλέγοντ' ἴψα· τίς γὰρ ἀγροίκων  
 οὐκ οἶδεν Ἄττιν λευκόν, ὡς ἐπηράθη;  
 τίς οὐκ ἀπαρχὰς ὄσπριων τε καὶ σίτων  
 ἀγνώφῃ φέρων δίδωσι τυμπάνῳ Ῥείης;

5

4. Verbum *σάκος* in *ἄκος* correxit Bentleius, *κακῆς* in τὰ τῆς Lachmannus. 6. *περιόντες* Dobree in *περιόντες* mutavit ad Porsonis Aristophanica, p. 135 (addend.), et *ἐλεγον* in *ἐλέγοντο* Bentleius. Verbum *ἴψα* fortasse recte adiecit Lachmannus. Desunt cetera; sed paraphrasem confer apud Coraem, p. 158.

3. My conjecture *τοῖσδε πεντάθλοις* is founded upon the passage of Tzetz, in which seven lines of this fragment appear. Ἀγύρται τίνες λέγονται, καὶ πόθεν, μάνθανέ μοι. Πρῶτον οἱ ὄντως ἀθληταί, καὶ τῶν φιλελευθέρων, ἀγῶνας στεφανίτας μὲν ἤθλου, οὐχὶ δωρίτας, καὶ στέφανον ἐλάμβανον, μόνον τῆς νίκης δῶρον. εἶτα καὶ τοὺς δωρίτας δὲ μετήρχοντο ἀγῶνας, τῆς πόλεως ἢ χώρας δὴ εἶτε τινὸς τῶν δήμων, τὰ δῶρα τοῖς νικήσασιν νεμόντων ἀρμοδίως, εἶτε καὶ ἀρχοντος ἐνὸς ὡς Ἀχιλλεύς Πατρόκλῳ. ἐπεὶ δὲ κατελύθησαν πόλεσι, χώραις, δήμοις, καὶ οὔτοι οὔσπερ ἔλεξα ἀγῶνας οἱ δωρίται, οἱ ἀθληταὶ λαμβάνειν τι χρῆζοντες τοῖς ἀγῶσι, μὴ λείρια καὶ ἄνθη δὲ καὶ βοτανῶν στεφάνους, νικήσαντες διέτρεχον τὴν ἀγυριν, τὸ πλῆθος. καὶ οὕτως συνηράνιζον χρήματα τῇ ἀγύρει, καὶ κλήσιν ἔσχον ἀγυρῶν, ὡς ἐκ τῶν ἐν ἀγύρει ἀθροίζοντες, λαμβάνοντες δῶρα, τῆς νίκης χάριν. ἄλλος γὰρ ἄλλο τι αὐτοῖς ἐδίδου τῶν τοῦ πλήθους, ὃ εἶχεν ἢ προαίρεσις καὶ δύναμις ἐκάστου· καὶ οὔτοι καταχρήσει ἐλέγοντο ἀγύρται. Κυρίως τοὺς ἀγύρτας δὲ καὶ μνηαγύρτας νύει, κἂν μᾶλλον ἐκ τῶν ἀθλητῶν οὔτοι τὴν κλήσιν ἔσχον, οἳ εἰσιν οἱ παρ' ἡμῶν σύμπαυτες σιγνοφόροι, ὅποσοι περιτρέχουσι χώρας καὶ προσαιτοῦσι κτλ. The reader must excuse my quoting so much of this drivelling verse (I have written it as prose and done it an honour), but I wished to show that it was a piece of erudition in decaying Greek to connect the *ἀγύρται* with the *ἀθληταί*. Clement of Alexandria, who may have been a contemporary of Babrius himself, says, in his *Παιδαγωγός* (2, 8), ἐν δὲ τοῖς ἀγῶσι,

πρῶτον ἢ τῶν ἀθλητῶν δόσις ἦν, δεύτερον δὲ ὁ ἐπαγερμὸς, τρίτον ἢ φυλλοβολία, τελευταῖον ὁ στέφανος, ἐπίδοσιν λαβοῦσης εἰς τρυφήν τῆς Ἑλλάδος μετὰ τὰ Μηδικά. If a scholiast on Eurip. *Hec.* 574 is to be trusted, Eratosthenes at a later date said much the same thing. Ἐρατοσθένης φησὶ περὶ τῆς φυλλοβολίας ὡς πάλαι, χωρὶς ἄλλων ἀγωνιζομένων ἀνθρώπων, τῷ νικήσαντι καθάπερ ἔρανον εἰσφέροντες ἐρριπτον τῶν θεατῶν ὅπως ἕκαστος ἠῦπερε. Διὸ δὴ σύνηθες ἐγένετο κύκλω περιπορευόμενον ἐπαγείρειν καὶ λαμβάνειν τὸ διδόμενον. The wording of the next line, moreover, and in fact of all the rest, aims at a certain comic elevation with which *πεντάθλοις* well harmonises. The whole fragment is in the strain of *Εἰρωνεία* in the socks; while with one eye she would make you think that *πεντάθλοις* was meant in a good sense, the other would wink at your taking it to mean 'jacks-of-all-trades,' a sense which the word certainly bears elsewhere. Cp. Pseudo-Lucian, 'Ass,' 37, εἶτα ἐκ τῆς πόλεως ἐξηλαύνομεν καὶ τὴν χώραν περιήψομεν. ἐπὰν δ' εἰς κόμην τινὰ εἰσελθοῦμεν, ἐγὼ μὲν ὁ θεοφόρητος ἰστάμην, ὃ δὲ αὐλητῆς ἐφόσα ὄμιλος ἔνθεον, οἱ δὲ τὰς μίτρας ἀπορριπύαντες τὴν κεφαλὴν κάτωθεν ἐκ τοῦ αὐχένος εἰλίσσοντες τοῖς ξίψεσιν ἐτέμνοντο τοὺς πῆχεις καὶ τὴν γλῶτταν τῶν ὀδόντων ὑπερβάλλων ἕκαστος ἔτρωπε καὶ ταῦτην κτλ.

8. Cp. *id. fin.*, Ἐπειδὴν δὲ κατακόψειαν οὔτως ἐαντούς, ἐκ τῶν περιστοκῶτων θιατῶν συνέλεγον ὄβολοὺς καὶ δραχμάς· ἄλλος ἰσχυράς καὶ τυροὺς καὶ ὄνον κάδον ἐπέδωκε καὶ πυροῦ μέδιμνον καὶ κριθῶν τῷ ὄνφ.

## CXXXVIII.

Ὅνῳ τις ἐπιθεὶς ξόανον εἶχε κωμότης.

## CXXXIX.

Σοφῆς ἀράχνης ἰστὸν εὔρε κωλώτης,  
καὶ λεπτὸν ἐνέδου φᾶρος ἐκτεμὼν τοίχου.

## CXL.

Χῶπως ἔχη τι βουκόλημα τῆς λύπης,  
ἀνέθηκε τοίχοις ποικίλας γραφὰς ζώων.

## CXLI.

Εἰ μὴ γὰρ ὑμεῖς στελεὰ πάντα τίκτητε  
οὐκ ἂν γεωργὸς πέλεκυν ἐν δόμοις εἶχε.

CXXXVIII. Hoc fabulae initium servavit Suidas sub *κωμότης* vocabulo. Ceteros versus ex paraphrasis (e.g. Bodleiana 109) restituere temptaverunt editores. Ejusmodi tentamina ego altero in volumine tractabo, in hoc ad Βάβριον ἀυτότατον investigandum curiosior quam τοὺς Βαβριάζοντας. Quibus alia placent, Gitlbauerum consulere licet.

CXXXIX. Hoc fragmentum habet Suidas sub *κωλώτης* vocabulo.

CXL. Duos hos versus ex fabula, quam exhibent Bodleiana (No. 135) et aliae paraphrases, servavit Suidas sub *βουκολήσας* vocabulo unde eos deduxit scholiasta ad Aristoph. Pacem, 153. Idem ἀνέθηκε recte dat pro ἐνέθηκε quod codices Suidae ostendunt. Epimythium ex Etymologico Magno sub *πεπρωμένον* vocabulo addidi—

ἃ σοὶ πέπρωται, ταῦτα τλήθι γενναίως  
καὶ μὴ σοφίζου· τὸ χρεῶν γὰρ οὐ φεύξῃ.

CXLI. Duos hos versus deterrime corruptos habet Suidas sub *στελεῶν* vocabulo. De iis nihil certi decerni potest. Totius fabulae paraphrasem offert Bodleianus No. 5, et Coraes 356 et p. 407.

## CXLIH.

Λίβυσσα γέρανος ἠδὲ ταῶς εὐπήληξ  
 χλωρὴν ἀεὶ βόσκοντο λείμακος ποίην.

## CXLIH.

Volo consulas Fab. 88, 11, et quae ibi Latine et Anglice disputavi.

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CXLIH. Hos versus citat Suidas sub γέρανος vocabulo ita corrupte ut dedi nisi quod χείματος pro Lewisii conjectura λείμακος exhibet. Referendi sunt ad fabulam quam graviter decurtatam et vitiatam exhibet Athous codex sexagesimam quintam. Conjecit Eberhard καὶ ταῶς τις εὐπήληξ.



TOTIUS GRAECITATIS BABRIANAE  
LEXICON.



# TOTIUS GRAECITATIS BABRIANAE LEXICON.

*The words within brackets belong to lines considered by me to be spurious,  
or to have been altered by the tetrastichists.*

- Ἀβλαβής.** 46, 5, ἦν γὰρ ἀβλαβής γειτών. 122, 6, χάριν δέ μοι δὸς ἀβλαβῆ.  
**Ἀβόσκητος.** 45, 10, ὄρων ἀβοσκήτων.  
**Ἄβουλος.** [23, 10, ἄβουλον εὐχὴν.]  
**Ἀβρότης.** 129, 11, ἀβρότητι σὺν πάση.  
**Ἄγαν.** 43, 5, ἄγαν ἠύχει. 88, 12, οὐκ ἄγαν σπεύδει. 130, 6, τῶν ἄγαν ἀναγκαίων. [24, 10, οὐκ ἄγαν χαίρήσειν.]  
**Ἀγαθός.** 58, 10, ἀγαθῶν ἕκαστον δώσειν. 63, 5, ἀγαθὰ θαυσιλῆ ποιεῖ. 63, 7, ἀγαθὸν οὐδ' ἄν τις παράσχοι. 119, 9, ἀγαθοῖς πολλοῖς ἡμεῖψω. 123, 1, ὀρθιὸς ἀγαθῆς τικτούσης. [47, 15, μέγ' ἀγαθόν. 85, 19, μέγιστον ἀγαθόν. 94, 9, μισθὸν ἀγαθόν.]  
**Ἄγγελος.** 1, 7, τῷ ἀγγέλω μου. 1, 15, οὕτω πικρὸν ἄγγελον πέμπει. 93, 1, λύκων ἄγγελοι. 95, 13, χρηστῶν ἄγγελος λόγων. 103, 6, ἄγγελος φήμη.  
**Ἄγγος.** [27, 8, κρεῶν ἀνέγωγας ἄγγος.]  
**Ἀγέλη.** 46, 4, ἀγέλαι ποικίλων ζώων. 124, 9, εὐωπὸν ἀγέλην ὀρνέων.  
**Ἀγεννής.** 95, 66, ἀγεννῆς πέφυκας.  
**Ἀγκάλῃ.** 34, 7, ὑγραῖς μητρὸς ἀγκάλαις.  
**Ἀγκυλογλῶχιν.** 17, 3, ἀλέκτωρ ἀγκυλογλῶχιν.  
**Ἀγνοία.** 66, 8, ἀγνοεῖν δὲ τὰς οἰκοί.  
**Ἄγνοια.** 49, 1, ὑπ' ἀγνοίας.  
**Ἄγνος.** 54, 2, ἀγνὸν ἦπαρ ἀπλῶσας. 137, 9, ἀγνῶ τυμπάνῳ Ρέλης.  
**Ἀγνώμων.** 95, 17, οὐδ' ἐστὶν ἀγνώμων. 101, 2, ἀγνώμων λύκος. 119, 7, φίλοισιν ἀγνώμων.  
**Ἀγορή.** 104, 4, δι' ἀγορῆς. Α. 8, ἀγοραὶ δὲ τούτων ἦσαν.  
**Ἀγοράζω.** 30, 2, τὸν δ' ἠγόραζον ἀνδρες. 135, 7, ὁ δ' ἠγόρασμαί' φησί.  
**Ἄγρη.** 103, 1, ἐπ' ἄγρην βαίνειν.
- Ἄγρεος.** 61, 5, θήρην ἠρέτιζεν ἀγρεῖην.  
**Ἄγρεύω.** 4, 5, τῶν δ' ἰχθύων ὁ μέγας ἀγρευθεῖς. 6, 4, μικρὸν ἰχθύν ἠγρευσειν. 69, 2, οὐκ ἄπειρος ἀγρεύειν. 107, 1, λέων ἀγρεύσας μῦν. 124, 3, οὐ γὰρ ἠγρευέκει. [107, 18, λέοντα μὲς ἔσωσ' ἀγρευθέντα.]  
**Ἄγριος.** 15, 12, εἶπεν ἀγρῆ μούση. 35, 4, θάλπουσα κόλποις ἀγρίοις. 38, 1, ἀγρίην πεύκην. 45, 5, αἴγας ἀγρίας. 82, 1, λέοντος ἀγρῆς χαίτης. 95, 5, ὑπ' ἀγρίας πεύκαις. 95, 10, ὑπ' ἀγρίας ὕλαις. 97, 1, ἐπεβούλευεν ἀγρῶ ταύρω. 98, 11, ἀγριος θήρ. 102, 5, τῶν ἀγρίων ἀγυρμὸς ζῶων.  
**Ἄγροικος.** 2, 3, μή τις ἀγροίκων. 16, 1, ἀγροικος τίτθη. 18, 2, ἀνδρὸς ἀγροίκου. 137, 6, τίς γὰρ ἀγροίκων οὐκ οἶδεν;  
**Ἄγρός.** 2, 7, ἀγροὺς κατοικεῖν. 12, 1, ἀγροῦ χελιδῶν ἐξεπωτήθη. 12, 11, ἐλθ' ἐς ἀγρόν. 37, 1, ἐν ἀγροῖς ἀφετος. 129, 7, ἐξ ἀγροῦ.  
**Ἀγρότης.** 13, 1, παγίδας ἀγρότης πήξας. 34, 1, ὄχλος ἀγρότης. 37, 5, ἀγρόται.  
**Ἀγρώστης.** 115, 2, κήυξιν ἀγρώσταις.  
**Ἄγυια.** [42, 6, εἰς τὴν ἀγυιαν.]  
**Ἄγυρμὸς.** 102, 5, ἀγυρμὸς ἐγεγόνει ζῶων.  
**Ἀγύρτης.** 137, 1, Γάλλοις ἀγύρταις ἐπράθη.  
**Ἄγω.** 45, 6, αἴγας ἦγε. 95, 42, ἦγεν εἰς μέσας ὕλας. 111, 9, τὸν ἔνον ἦγε. 134, 6, πῶς ἡμᾶς ἄξεις; 20, 1, ἄμαξαν ἦγεν. 55, 5, τίς ἄξει τῷ γέροντι τὰ σκευή; 108, 20, τυρὸν ἦγεν ἐκ κανισκίου σύρων. 24, 3, λιμνάδας χοροῦς ἦγον. 24, 2, ἦγε τῷ θεῷ κώμους. [12, 18, ἄγε δῆ.]

ἄγωγός. 95, 91, ἡ δ' ἀγωγός εἰστή-  
 κει.  
 ἄγων. 72, 3, ἀγῶνα κείσθαι.  
 ἄδεις. 5, 8, ἀδεῶς ἀμφέβαινε.  
 ἄδειπνος. 89, 11, ἀλλ' οὐκ ἄδειπνον  
 τὸν λύκον θήσεις.  
 ἄδελφός. 28, 3, παρὰ τῶν ἀδελφῶν  
 ἐπεζήτει.  
 ἄδηλος. 6, 17, ἄδηλα θηρεῖν.  
 ἄδην. [106, 8, ἄδην τιθεῖς δαῖτα.]  
 ἄιδης. 95, 87, δις τὸν αὐτὸν εἰς ἄδην.  
 122, 8, εἰς ἄδου.  
 ἄδικέω. 118, 11, χελιδῶν ἡδικημένην.  
 127, 10, θάσσον ἀδικῶν.  
 ἄδικος. 105, 4, ἀδικῶς ἀφελῶ τῶν  
 ἐμῶν. 117, 2, ἀδικα κρίνειν.  
 ἄδμής. 37, 7, μῶσχος ἀδμής.  
 ἄδοξος. [39, 3, ἄδοξος ἐν πολιτείαις.  
 65, 8, ζῆν ἀδόξως.]  
 ἄδρανής. 25, 3, ἀδρανέστατοι ζῶν.  
 ἄδρός. 45, 3, ἀρῆν χιόνι. 101, 1,  
 λύκος ἀδρός.  
 ἄιδω. 12, 13, θηρίους ἄσεις. 135, 3,  
 κλαγκτὸν ἄδων. 136, 6, διετέλου  
 ἄδων. 136, 8, θέρους ἄδεις. [116, 1,  
 ἦδε παῖς τις εὐφώνως.]  
 ἄει. 12, 9; 31, 2; 31, 6; 61, 7; 63,  
 4; 64, 9; 74, 17; 85, 7; 95, 53;  
 102, 11; 112, 9; 142, 2. [129, 2;  
 22, 13; 22, 16; 35, 8; 39, 1; 41,  
 1; 44, 8; 64, 8.]  
 ἄειδω. B. 16, τήνδε βίβλον ἀειδω.  
 ἄηδῶν. 12, 3, ἀηδῶνα οὐξυφῶνον. 12,  
 19, ἀηδῶν ἠμεφθη.  
 ἄθηνᾶ. 59, 2, τοῖσις ἠριζ' ἄθηνᾶ.  
 ἄθηναί. 12, 22, μετὰ τὰς ἄθηνάς.  
 15, 7, ὁ δ' ἐξ ἄθηνῶν.  
 ἄθηναῖος. 15, 1, ἀνὴρ ἄθηναῖος. 15,  
 14, ἄθηναῖος.  
 ἄθηναίη. 72, 16, χελιδῶν, ὡς ἄθηναίη.  
 ἄθλιος. 35, 3, ἀθλίης ὑπ' εὐνοίης.  
 ἄθροίζω. 74, 13, δλβον ἀθροίζω.  
 ἄθρόως. 111, 18, ἀθρόως δὲ τῶν σπόγγ-  
 γων διαβραχέντων. 130, 7, ὁ δ' ἀθ-  
 ρόως ἐπήλαθε.  
 Αἰγαγρός. 102, 8, πάρδαλις αἰγάγρω.  
 Αἰγείρος. 50, 4, κρίνον με ταῖταις  
 αἰγείροις. 50, 13, παχείης αἰγείρου.  
 84, 4, ποταμῆς ἐπ' αἰγείρου.  
 Αἰγίλος. 3, 3, κόμην γλυκεῖαν αἰγίλου.  
 Αἰερός. 5, 7; 72, 14; 77, 5; 99, 1;  
 115, 4; 115, 5.  
 Αἰθριάζω. 45, 9, ὡς δ' ἠθρίασε.  
 Αἰθυια. 115, 1, λιμνάσιν αἰθυιαίς.  
 Αἰκάλλω. 50, 14, σεσηρῶς αἰκάλλουσα.  
 Αἰκίη. 11, 2, ζένη περιβαλεῖν αἰκίη.  
 21, 7, χωρὶς αἰκίης. 93, 3, πρὸς  
 αἰκίην.  
 Αἰλουρος. 17, 1, αἰλουρος ὄρνεις ἐνε-  
 δρεῦν. 17, 6; 121, 2.

Αἶμα. 31, 2, πόλεμον αἰμάτων πλήρη.  
 37, 8, βωμὸν αἵματος πλήσων. 51,  
 6, τοῦμὸν αἶμα. 132, 6, βωμὸν αἵμα-  
 τος πλήρη.  
 Αἰματώ. 95, 54, ἐλαφος ἡματωμένη.  
 Αἰξ. 3, 1; 45, 3; 45, 5; 72, 5. [45, 13.]  
 Αἰπόλος. 3, 1; 45, 1; 69, 3; 86, 2;  
 91, 3. [45, 12.]  
 Αἰρέομαι. 14, 3, μᾶλλον ἠρούμην εἰ.  
 64, 10, καὶ σὺ μᾶλλον αἰρήση. 85,  
 2, κύων Ἀχαιοὺς ἠρέθη. 59, 5, ἠρέθη  
 τοῖσις κριτής. 31, 7, εἰλοντο τοῖς  
 ἀρίστοις. [8, 3, πότερ' ἀναβαίνειν ἢ  
 κάτω βαίνειν αἰροῖτο.]  
 Αἰρετίξω. 61, 5, θήρην ὁ γριπεὺς  
 ἠρετίξεν.  
 Αἰρω. 5, 7, τὸν μὲν αἰετός τις ἄρας.  
 16, 9, πῶς οὐδὲν ἄρας ἦλλες; 36, 1,  
 δρόν ἐξ ὄρους ἄρας. 42, 4; 119, 4,  
 τοῦ σκέλους ἄρας. 105, 1, λύκος  
 ἄρας πρόβατον. 115, 8, ὑπτήην ἄρας.  
 32, 6, ἡρμένον δὲ τοῦ δειπνου. 56, 4,  
 πύθωνα σιμὸν ἡρμένην κόλπιοις. [47, 16,  
 ταπεινοὺς ἦρεν εἰς ὕψος. 110, 4, ἡ δὲ  
 κέρκον οὐρέην ἄρασα.]  
 Αἰσώω. 72, 14, πρὸς θεοὺς ἠξεν.  
 Αἰσχρός. 10, 1, αἰσχρῆς τις ἦρα δούλης.  
 [10, 13, τοῖς αἰσχροῖς ὡς καλοῖς  
 χαίρων.]  
 Αἰσχύνη. 5, 4, ὑπ' αἰσχύνης.  
 Αἰσώπος. A. 15, γέροντος Αἰσώπου.  
 B. 5, Αἰσώπος ὁ σοφός. [40, 5, τὸν  
 λόγον τὸν Αἰσώπου. 119, 11, θεοὺς  
 Αἰσώπος ἐμπλέκει μύθοις.]  
 Αἰτέω. 10, 2, παρεῖχεν αἰτούση ἅπαντα.  
 33, 8, εἰ τὴν σφενδύνην ποτ' ἤτηκει.  
 33, 13, ἄρτον αἰτήσω. 33, 16, ἄρτον  
 ἤτει. 63, 8, ταῦτα τοῖς θεοῖς αἰτεῖ.  
 63, 11, κἂν ἐν αἰτήσης. 94, 5, τὸν  
 μισθὸν ἤτει. 130, 4, ἐγγὺς προσελθῶν  
 ἤτει. A. 12, γῆς μηδὲν αἰτούσης.  
 Αἰτή. 31, 4, τῆς ἤτηης αἰτήν ταύτην.  
 89, 12, κἂν πᾶσαν αἰτήν λύσης. 126,  
 3, διὰ τίν' αἰτήν; [106, 19, λέων τίν'  
 εἶχεν αἰτήν διπρώτα.]  
 Αἰτίος. 10, 6, ὥσπερ αἰτήν τοῦτων.  
 49, 4, αἰτή λέγωμαι. 71, 7, οὐδὲν  
 αἰτή τοῦτων. 95, 79, αἰτή κακῶν.  
 117, 4, μηδὲν αἰτίους.  
 Αἰώρα. [19, 6 (note), κρεμαστῆς  
 αἰώρας.]  
 Ἄκανθα. 122, 7, τὴν ἄκανθαν εἰρήσασα.  
 134, 13, τὴν ἄκανθαν συντρίβει.  
 Ἄκαρνάν. 85, 10, Ἀκαρνανών.  
 Ἄκινδυνος. 93, 10, νέμεσθαι ἀκιν-  
 δύνως. [31, 23, ζῆν ἀκινδύνως. 44,  
 7, id.]  
 Ἄκλειστος. 132, 2, σηκοῦ ἐντός ἀκ-  
 λειστου.  
 Ἄκμαῖος. 19, 5, εἰς τρυγητὸν ἀκμαίη.



- 22, 8, ἡ μέν ἀκαμῆ (γυνή). 88, 3, περὶ οὖσαν ἀκαμῆαις.
- \***Ἀκμή.** [29, 5, πρὸς τὸ τῆς ἀκμῆς γαῦρον.]
- \***Ἀκολουθεῖω.** 11, 8, ὁ δ' ἠκολούθει κλαίων. 33, 6, τῷ δ' ἠκολούθει παιδίσκος.
- \***Ἄκος.** 94, 4, πόνων ἄκος δοίη. 137, 4, πείνης ἄκος δίψης τε.
- \***Ἀκούω.** 2, 13, τοῦτ' ἀκούσας. 16, 3, ὁ λύκος δ' ἀκούσας. 131, 7, ταύτης ἀκούσας. 49, 2, Τύχης ἔδοξ' ἀκούειν. 33, 8, οἱ ψῆρες ἤκουον. 71, 5, ἤκουε δ' ἡ θάλασσα. 85, 6, ἀκούσατ'. 88, 9, ἤκουσεν αὐτοῦ. 95, 32, εἴ τι ἀκούεις. 111, 2, τοὺς ἄλας ἀκούων εὐάνους. 72, 3, πᾶσι δ' εὐθὺς ἠκούσθη. 76, 11, πόλεμος ἄλλος ἠκούσθη. 128, 10, ἤκουσε τοῖτ' ἢ κύων. [73, 2, ἵππου δ' ἀκούσας. 116, 2, γυνή δ' ἀκούει τοῦδε.]
- \***Ἀκραίος.** 31, 14, κάρφη μετώποις ἀρμύσαστες ἀκραίοις (ουί.) 95, 40, ὄντιν ἀκραίοις.
- \***Ἀκρατῆς.** 58, 3, ὁ δ' ἀκρατῆς ἀνθρωπος.
- \***Ἀκριβῆς.** 66, 8, βλέπειν ἀκριβῶς.
- \***Ἀκριτος.** 33, 3, ἀκριτον πλήθει ἔθνος.
- \***Ἄκρος.** 36, 12, ἀνεμος ἄκρα κινήση. 107, 6, ἄκρον ἐπιψάσει χειλῶν. 122, 10, ὁδοῦσαν ἄκροις.
- \***Ἀκατῖος.** 25, 6, βατράχων ὄμιλον ἀκατῖων.
- \***Ἀκτίς.** 88, 13, ἡλίου δ' ἐπ' ἀκτίνων.
- \***Ἄκων.** 3, 8, ἄκων ἠυστόχησα. 111, 5, ὤλισθεν ἄκων.
- \***Ἀλαζονεύομαι.** 104, 5, κύων ἡλαζονεύετο.
- \***Ἀλαζών.** 95, 19, τίγρις ἀλαζών.
- \***Ἀλγέω.** 34, 6, γαστρός ὄγκον ἀλγῆσας. 51, 5, ἀλγοῦν πρόβατον. 103, 7, καὶ πάντες ἡλγουν. 112, 1, ὁ δ' εἰδῶκεν ἀλγῆσας. 125, 4, ὡς τὸ νῶτον ἡλγῆκει.
- \***Ἀλγύνω.** [106, 24, τὰ παρόντα ἀλγύνει.]
- \***Ἀλείφω.** 48, 4, ἀλείψαι βούλομαι σε.
- \***Ἀλεκτορίσκος.** 5, 1; 97, 9; 124, 12.
- \***Ἀλέκτωρ.** 17, 3; 65, 5.
- \***Ἀλέξανδρος.** Β. 1, ὦ παῖ βασιλέως Ἀλεξάνδρου.
- \***Ἀλετρεύω.** 129, 5, ἀλετρεύων πυρρὸν.
- \***Ἀλή.** 18, 11, προσήγε τὴν ἀλὴν πλείω.
- \***Ἀληθεία.** 57, 14, ῥῆμα τῆς ἀληθείης. 81, 4, ἔλεγχον οὐκ ἔχειν τῆς ἀληθείης. 95, 98, ἀπαιώλωσα τῆς ἀληθείης. 75, 19, ταῖς ἀληθείαις ἱατρὸς οὐκ εἶ. 126, 2, ἐστῶσαν εὔρε τὴν Ἀληθίην. [83, 3, εἰ θέλεις με ταῖς ἀληθείαις καλὸν γενέσθαι.]
- \***Ἀληθεύω.** 16, 3, τὴν γραῦν ἀληθεύει νομίσας.
- \***Ἀληθής.** 2, 8, θεοὺς ἀληθεῖς. 20, 5, ἀληθῶς προσεκύνει. 101, 7, ἀληθῶς λέων. 103, 4, οὐκ ἀληθὲς ἀσθμαίνων.
- \***Ἀληθινός.** 53, 3, λόγους τρεῖς ἀληθινοὺς.
- \***Ἀλητός.** [29, 1, εἰς ἀλητὸν ἐπράθη.]
- \***Ἄλιεύς.** 4, 1; 6, 1; 9, 1.
- \***Ἄλιπλωσ.** 61, 4, ἰχθύων ἀλιπλῶων θήρη.
- \***Ἄλισκομαι.** 13, 4, πελαργὸς ἡλώκει. 32, 5, ἐν μέρει γὰρ ἡλώκει. 13, 12, ἀπολῆ μεθ' ὧν ἡλως. 98, 1, λέων ἀλοῦς ἔρωτι. [31, 20, μόνου δ' ἔάλωσαν.]
- \***Ἀλκή.** 67, 2, ἀλκή κρείσσων.
- \***Ἀλκμήνη.** 15, 5, νίδν Ἀλκμήνης.
- \***Ἄλλά.** 6, 7; 6, 14; 12, 11; 13, 10; 18, 6; 22, 4; 27, 5; 34, 11; 35, 3; 45, 10; 51, 7; 55, 2; 61, 8; 65, 2; 66, 1; 75, 3; 75, 18; 77, 11; 78, 2; 79, 5; 85, 14; 89, 11; 92, 6; 93, 6; 95, 28; 95, 50; 95, 65; 95, 80; 95, 84; 97, 8; 98, 11; 99, 3; 102, 10; 104, 5; 107, 7; 130, 10; 131, 4; 135, 10; 136, 6; 137, 2; Β. 6; Β. 15. [19, 9; 36, 14; 39, 5; 94, 10; 103, 21.]
- \***Ἄλλαχού.** 88, 18, ἀλλαχού φεύγειν.
- \***Ἀλλήλους.** 12, 5, ἐγνώσαν αἱ δὴ ἀλλήλας. 12, 10, χωρὶς ἤμεν ἀλλήλων. 26, 9, ἀλλήλαις ἐκραύγαζον. 31, 1, πρὸς ἀλλήλους εἶχον πόλεμον. 44, 1, αἶε μετ' ἀλλήλων. 44, 5, χωρὶσας ἀπ' ἀλλήλων. 47, 7, δεδεμέναι σὺν ἀλλήλαις. 47, 10, ἀλλήλοις ὁμοφρονῆτε. 61, 3, συνηβόλησαν οἱ δὴ ἀλλήλοις. 64, 1, ἠρίσκον πρὸς ἀλλήλας. 66, 7, συμφορὰς ἀλλήλων βλέπειν. 85, 18, ὅμοια πάντ' ἔχοντες ἀλλήλοις. 93, 4, κοτοῦσαν ἀλλήλοις. 95, 43, χεῖρας ἐπεκρότησεν ἀλλήλαις. 102, 6, λαβεῖν παρ' ἀλλήλων. 108, 3, κοινὸν πρὸς ἀλλήλους. 127, 6, κεχυμένων ἐπ' ἀλλήλοις. [33, 23, πρὸς ἀλλήλους λαλεῖν. 39, 6, διασφραρῆσαι ὑπ' ἀλλήλων. 119, 12, νουθετεῖν πρὸς ἀλλήλους.]
- \***Ἄλλοθεν.** 85, 12, ἄλλοι δ' ἄλλοθεν. 129, 20, ἄλλοις ἄλλοθεν κρούων.
- \***Ἄλλοιός.** 9, 7, σπαίροντας ἄλλον ἀλλοίως. [76, 8, φέρτον ἐφεφεν ἄλλοτ' ἀλλοίον.]
- \***Ἄλλος.** 2, 14, κλέπτας γὰρ ἄλλους πῶς ἂν εἰδείη; 5, 6, ὁ δ' ἄλλος εὐθύς. 9, 7, σπαίροντας ἄλλον ἀλλοίως. 15, 11, ὁ δ' ἄλλος οὐκ ἔχων ἴσην ἄμιλλαν. 25, 10, ἄλλους ἀσθενεστέρους ἡμῶν. 31, 17, ἄλλοι μὲν οὖν σωθέντες ἦσαν. 33, 10, εὔρε δὴ τέχνην ἄλλην. 38, 7, ἄλλος γὰρ ἄλλη μ' ἐμπεισῶν διαρρήσσει. 47, 13, ἦν δ' ἄλλος ἄλλου χωρὶς ἦτε.

- 52, 5, ἄλλον ἐπ' ὤμοις φερομένη. 57, 3, ἄλλο φύλον ἐξ ἄλλου σχεδὸν ἀμείβων. 57, 10, οὐδ' ἀφῆκαν εἰς ἄλλους προελθεῖν. 59, 14, τόπους ἄλλους συνεξαμέβειν. 69, 5, ἄλλως ἄλλον ἀρπάσαι. 72, 11, ἄλλο δ' ἐξ ἄλλου πτερόν. 72, 18, τὰ δ' ἄλλ' ὁμοίως. 76, 11, πόλεμος ἄλλος ἠκούσθη. 85, 11, ἄλλοι δὲ Δόλοπες. 85, 12, ἄλλοι δ' ἄλλοθεν. 85, 16, ἄλλοι δὲ λευκοί. 95, 48, ἄλλον τυ' εὐρέει δόλον. 95, 63, ἄλλους ἀλωπέκιζε. 95, 64, ἄλλους βασιλεῖς ὑπερέθιζε. 95, 96, μόνην ἀπ' ἄλλων καρδίην. 108, 26, ἄλλο τι προαιρήσαν. 120, 7, πῶς ἄλλον ἰήσῃ; 129, 20, ἄλλος ἄλλοθεν κρούων. Β. 10, εἰσῆλθον ἄλλοι. [5, 11, ἄλλου πλείον. 33, 23, ἄλλα μὲν πρὸς ἀλλήλους λαλεῖν μαθόντων, ἄλλα δ' ἔργα ποιούντων. 41, 3, οὐδὲν ἄλλο. 52, 7, ἄλλων ποιούντων. 73, 1, ἄλλην εἶχε κλαγγήν. 103, 21, ἄλλων συμφοραῖς ἐπαίδεύθη. 106, 26, εἴ τις ἄλλος, εἴτ' ἄλλος πελάζοι.]
- Ἄλλοτε.** [76, 8, φόρτον ἔφερεν ἄλλοτ' ἄλλοτον.]
- Ἄλλύω,** see note on 88, 11.
- Ἄλλως.** 15, 4, μακρὴ μὲν ἄλλως ῥῆσις. 19, 6, κάμουσα δ' ἄλλως. 69, 5, ἄλλον ἄλλως ἀρπάσαι. 69, 6, ἄλλως αὐτὸν σώζων.
- Ἀλοάω.** 26, 8, ἠλόση τὰς πλείους. 129, 16, ἠλόσηε τὰ σκευή.
- Ἀλοιάω.** 98, 15, τὸν δ' ἕκαστος ἠλοία. 122, 13, γομφίους Ἀλοήσας.
- Ἄλς.** 111, 2, τοὺς ἄλας ἀκούων εὐώνους. 111, 6, συντακέντων τῶν ἄλων. 111, 8, τοὺς ἄλας πωλήσας. 111, 16, τοὺς ἄλας μεμσήκει.
- Ἀλύω.** [9, 11, ἀλύοντα κερδαίνειν?]
- Ἀλφιτεύς.** [29, 4, καμπτήρας ἀλφιτεῦσι γυρεύω.]
- Ἀλφίτων.** 108, 16, ἀλφίτων πλήθη.
- Ἀλωπέκιζω.** 95, 63, ἄλλους ἀλωπέκιζε.
- Ἀλώπηξ.** 1, 12; 11, 1; 14, 3; 50, 1; 50, 8; 53, 1; 77, 2; 86, 4; 86, 7; 95, 3; 95, 26; 103, 4; 120, 7; 130, 1. [133, 2.]
- Ἄλως.** 11, 9, οὐδ' εἶδεν αὐτοῦ τὴν ἄλωνα. 34, 2, ἄλω πλατεῖαν.
- Ἀμαλθεῖη.** 108, 11, τὸ κέρας τῆς Ἀμαλθεῖης.
- Ἀμαξα.** 20, 1, βοηγάτης ἄμαξαν ἤγεν. 52, 2, ἄμαξαν τετράνκλον. 57, 1, ἄμαξαν πληρώσας. [57, 8, ἐπισταθῆναι τὴν ἄμαξαν.]
- Ἀμάω.** 88, 7, ἴν' ἀμάω.
- Ἀμείβω.** 32, 3, ὀδώσι μορφήν ἀμείψαι. 61, 7, τὴν θήρην ἡμειβὸν ἀεί. 57, 4, ἄλλο φύλον ἐξ ἄλλου ἀμείβων. 107, 7, conj. 12, 19, τὴν δ' ἀηδῶν ἡμείφθη. 119, 9, ἀγαθοῖς ἡμᾶς ἡμείψω.
- Ἀμείνων.** 5, 9, ἀμείνονα σχῶν τὰπίχευρα.
- Ἀμέλω.** 128, 3, γάλα ἀμέλωντα.
- Ἄμετρος.** 129, 13, ἄμετρα λακτίζων. [11, 10, μηδ' ἄμετρα θυμοῦσθαι.]
- Ἀμητήρ.** 88, 15, μισθὸν ἀμητήρησι δώσειν.
- Ἀμητός.** 11, 7, καλλίπαις ἀμητός.
- Ἀμηχανέω.** [116, 10, ἀμηχανῶν.]
- Ἄμικτος.** [98, 19, ὡς ἄμικτον ἀνθρώποις ἔραν λεόντων.]
- Ἄμιλλα.** 15, 12, ἴσην ἄμιλλαν.
- Ἄμοιβή.** 74, 8, ξενίης ἀμοιβὴν ἀντέδωκαν.
- Ἀμοχθῆτως.** 9, 2, ἐλπίσας ἀμοχθῆτως ἤξειν. 103, 9, λαμβάνων ἀμοχθῆτως. 111, 7, παρὴν ἀμοχθῆτως.
- Ἀμπέλος.** 19, 1, βότρυς μελαίνης ἀμπέλου. 11, 1, ἐχθρὴν ἀμπέλων.
- Ἀμπελών.** 2, 1, ἀνὴρ ἀμπελῶνα ταφρεύων.
- Ἀμπλάκημα.** 127, 2, ἀπάντων ἀμπλάκηματ' ἀνθρώπων, conj.
- Ἀμφιβάλνω.** 5, 8, ὁ δ' ἀμφέβαινε θηλείαις.
- Ἀμφίβολος.** [87, 6, ἀμφίβολος νοῦς.]
- Ἀμφώ.** [116, 14, ἀμφώ θελόντων ὄραν τι.]
- Ἄν.** 2, 14, πῶς ὁ θεὸς ἂν εἶδει; 7, 6, τάχ' ἂν γενοίμην σώως. 38, 4, πῶς ἂν μεμφοίμην; 46, 10, κὰν γεγηράκει. 47, 11, οὐδ' ἂν εἰς δύναιτο. 50, 16, πῶς οὐκ ἂν; 63, 12, οὐδ' ἂν εἰς παράσχοι. 68, 2, οὐκ ἂν βάλοι τις. 85, 16, πῶς ἂν δυνηθῆιν; 128, 12, οὐκ ἂν ἔσχετε. Α. 14, μάθους ἂν. 95, 55, ἂν ὠδήγει. 59, 10, ὡς ἂν βλέπων ἔτυπτε. 59, 12, ὡς ἂν βλέπει τὸ τοῦ πέλας. 33, 12, ἠνικ' ἂν ἐλθῶσι. 49, 7, ὄσ' ἂν πῖπτη. [4, 8, σπανίως ἴδοις ἂν. 34, 14, πρὸς τοῦτον ἂν τις καταχρέοιτο. 38, 9, οὐδὲν ἂν πάθῃς. 40, 5, πόλις ἂν τις εἴποι. 42, 7, πῶς γὰρ ἂν κρείττον; 60, 5, τὸτ' ἂν λίχνος γένοιο. 119, 14, αὐτὸν ἂν ὠφελθῆις.]
- Ἄν = ἔάν,** vide ἦν, κἂν. [50, 20, ἂν τις προσδοκᾷ. 63, 12, ἂν θύσῃς. 41, 4, ἂν μῆση.]
- Ἀναβάλνω.** 125, 1, ἀναβάς εἰς τὸ δῶμα. [8, 2, ἀναβαίνειν.]
- Ἀναγκάζω.** 80, 1, κάμηλον ἠνάγκαζε ὀρχεῖσθαι.
- Ἀναγκαῖος.** 15, 4, ῥῆσις ἀναγκαίη. 130, 6, τῶν ἀγαν ἀναγκαίων. 55, 2, πτωχῶς μὲν ἀλλ' ἀναγκαῖως. [83, 7, ἀποροῦντα τῶν ἀναγκαίων. 136, 9, ἀναγκαίων χρεῖων.]
- Ἀναγράφω.** 75, 16, ἀνεγράφον πάντας.

- Ἀναζητέω.** 2, 2, ἀρεζήτει (conj.) μή τις ἐκλεψεν. 23, 2, ταῦρον ἀρεζήτει.
- Ἀναδείη.** 95, 57, ἀναδείης ὄφρυν ἔχουσα.
- Ἀναϊρέω.** 4, 2, σαγήνην ἀνείλετο.
- Ἀναλγής.** 122, 8, πνευμ' ἀναλγές.
- Ἀναλώω.** 131, 1, οὐσίαν ἀναλώσας. [29, 6, εἰς πόνοις ἀνηλώθη. 34, 12, οὐσίαν ἀναλώσας.]
- Ἀναλύω.** [42, 8, corrupt. Cp. ἀλλύω.]
- Ἀναμνησκώ.** 62, 6, ὄνον πατρός ὦν ἀνεμνήσθη. 124, 17, τίς ἔργων σ' ἀναμνήσει;
- Ἀναξαίνω.** 12, 24, λυτὴν ἀναξαίνει.
- Ἀναπίμπλημι.** 46, 9, κορώνην ἀναπλήσας.
- Ἀναπλώω.** 74, 3, τὰς θύρας ἀναπλώσας.
- Ἀναπράσσω.** 127, 5, τὰς δίκας ἀναπράξει.
- Ἀνάσσω.** 95, 25, ἀνάσσειν θηρίων.
- Ἀνασφάλλω.** 75, 8, ἐκ νόσων ἀνασφήλας. 78, 3, νόσου ἀνασφήλαι.
- Ἀνατίθημι.** 140, 2, ἀνέθηκε γραφάς.
- Ἄναυλος.** 9, 9, ἀναυλα ὀρχεῖσθε.
- Ἀναψύχω.** 95, 57, δρόμων ἀναψύχουσαν.
- Ἀνδύω,** conj. in 135, 10, πρὸς ἔσχατ' ἀνδύω.
- Ἄνεκτός.** [39, 7, ἡμῖν διαφθαρῆναι ἀνεκτότερον.]
- Ἄνελκω.** 94, 4, εἰ ἀνελκύσειε.
- Ἄνέμβατος.** 45, 11, ἀνέμβατον δρυμῶνα.
- Ἄνεμος.** 36, 1, ὄρν ἀνεμος ἄρας. 36, 12, ἀνεμος ἄκρα κινήση. 71, 8, ἀνεμοὶ δὲ πάντως. 114, 4, ἀνέμου συρίσαντος.
- Ἄνευ.** [80, 4, ἀνευ γέλωτος.]
- Ἄνέχω.** 91, 6, ἀνέχομαι μικρά τῆς ἐπιρρείης. 117, 10, οὐκ ἀνέχη;
- Ἄνηλεής.** 71, 4, ἀνηλεές στοιχείον.
- Ἄνῆρ.** 2, 1, ἀνῆρ γεωργός. 15, 1, ἀνῆρ Ἀθηναῖος . . . ἀνδρὶ Θηβαίω. 18, 2, ἀνδρὸς ἀγροίκου. 43, 7, κυνηγέτας ἀνδρας. 32, 1, ἀνδρὸς εὐπρεποῦς. 63, 1, ἀνδρὸς εὐσεβοῦς. 22, 12, φαλακρὸν ἔθηκον ἀνδρα, conj. 30, 2, τὸν δ' ἠγόραζον ἀνδρες. 47, 1, ἦν ἀνῆρ ὑπεργήρως. 50, 7, τὸν ἀνδρ' ἐπρωῶτα. 117, 1, αὐτοῖς ἀνδράσι βυθισθείσης. 54, 4, οὐδ' ἀνῆρ φαίνη. 12, 22, ἀνδρα καὶ πόλιν φεύγω. 15, 6, ἀνδρῶν καὶ θεῶν. [106, 1, ἀνδρῶν βίον. 52, 6, κακοῦ ἀνδρός. 81, 5, κακοῦ ἀνδρός. 98, 18, γέροντος ἀνδρός. 116, 5; 116, 8; 119, 13.]
- Ἀνθέω.** 103, 5, ἀρούρης ἄρτι χλωρὸν ἀνθούσης.
- Ἀνθρώπος.** 1, 1; 1, 6; 2, 16; 5, 2; 7, 1; 12, 11; 12, 14; 12, 23; 21, 8; 23, 1; 26, 11; 31, 10; 33, 22; 36, 3; 49, 4; 57, 11; 58, 2; 58, 3; 58, 8; 59, 4; 59, 11; 63, 9; 66, 4; 71, 4; 74, 2; 74, 8; 100, 4; 102, 3; 108, 15; 118, 1; 118, 10; 119, 6; 125, 2; 126, 1; 126, 9; 127, 2; A. 1; B. 2. 14, 1, ἄρκος φιλεῖν ἀνθρώπων . . . ἠύχει. 59, 4, ἐκπρεπέστατον ζῶων ἀνθρώπων. 66, 3, δεσπότην ζῶων ἀνθρώπων. [5, 10; 22, 14; 35, 7; 38, 9; 47, 15; 60, 5; 67, 9; 70, 5; 84, 7; 85, 19; 87, 6; 98, 19; 98, 20; 107, 16.]
- Ἄνῆη.** 122, 11, ἐκλυθεῖς ἀνῆης.
- Ἄνῆμι.** 18, 10, ἀνῆκεν αὐτὸν ἐκ ψύχους. [133, 3, ἀνεμμένη γλώσση.]
- Ἄνίστημι.** 69, 1, λαγῶν ἀναστήσας κύων. 87, 1, κύων λαγῶν ἀναστήσας. 111, 7, βῆων ἀνάστη. 111, 13, κούφως ἀνάστη γαίρους.
- Ἀνοίγνυμι.** 108, 21, ἀνέωξε τὴν θύρην τις. B. 9, τῆς θύρης ἀνοιχθείσης. [27, 8, κρεῶν ἀνέωγας ἄγους.]
- Ἄνοικτός.** 59, 11, μηδ' ἀνοικτὰ τὰ στήθη.
- Ἄντα.** 91, 4, τὸν ταῦρον ἄντα (conj.) ἐξώθει.
- Ἀντάδω.** [88, 2, πρὸς ὄρθρον ἀντάδων.]
- Ἄντι.** [40, 6, ἀντὶ τῶν πρώτων.]
- Ἀντιδίωμι.** 61, 6, τὰ δ' εἶχον ἀντέδωκαν. 74, 8, ἀμοιβῆν ἀντέδωκαν.
- Ἀντιζωγρέω.** 107, 15, δοὺς μισθὸν ἀντιζωγρήσας.
- Ἄντρον.** 45, 2, εἰς ἄντρον.
- Ἄνώω.** [18, 16, ἀνύσεις τι πειθοί.]
- Ἄνω.** [65, 6, οὐδ' ἄνω φαίνη. 58, 6, τῆς γῆς ἄνω.]
- Ἄξιω.** 94, 2, μισθὸν ἄξιον δώσειν. 95, 20, τυραννεῖν ἄξιωτάτην.
- Ἄξιόω.** 134, 1, οὐρὴ οὐκέτ' ἤξιου κεφαλὴν βαδίζειν.
- Ἄοικήτος.** 12, 20, πέτρας ἀοικήτοις. 45, 2, ἄντρον τῶν ἀοικήτων.
- Ἄπάγω.** 103, 14, ἀπήγε τὸν μῦν.
- Ἄπαιολῶω.** 95, 98, ἀπαιολῶσα τῆς ἀληθείης.
- Ἄπαιτέω.** 98, 15, τὴν παιδ' ἀπήτει.
- Ἄπαλός.** [133, 3.]
- Ἄπαρτάω.** 17, 2, πασσάλων ἀπηρητήθη.
- Ἄπαρχή.** 137, 8, ἀπαρχὰς ὀσπρίων.
- Ἄπασ.** 95, 79, ἅπασιν ἡμῖν αἰτίη κακῶν. 114, 3, ἅπασι φέγγος λάμπει. 118, 7, ἅπαντας ἔφαγεν. 127, 2, ἅπαντων ἀνθρώπων. 129, 16, ἅπαντα τὰ σκευή. 10, 3, παρεῖχεν ἅπαντα. 77, 12, ἔχεις ἅπαντα. 95, 30, εἰς ἅπαντα συμβούλοις. [10, 13, ἅπας ὁ χαίρων. 64, 11, ἅπας ὁ λαμπρός. 106, 8, τιθεῖς ἅπασι δαῖτα.]
- Ἄπατῶω.** 75, 4, ἀπατῶ σε (conj.) 77, 3, μύθω τὸν θρον ἠπάτησε.
- Ἄπάτη.** 57, 2, ἀπάτης πολλῆς.
- Ἄπαυδάω.** 7, 8, τῷ κόπῳ ἀπαυδήσας.

- 'Απειθής. 3, 2, μήs (αιγός) ἀπειθούς.  
 'Απειλώ. 16, 1, ἠπέλιψε νηπίω. 75, 14, δεινὰ πᾶσιν ἠπέλιον.  
 "Απειμι *abido*. 103, 17, εἰ δ' ἄπειμι, συγγνώμη.  
 'Απέριητος. 95, 63, ἀλωπέκιζε τοὺς ἀπειρητοὺς.  
 "Απειρος. 69, 2, οὐκ ἄπειρος ἀγρεύειν.  
 'Απελπίζω. [43, 18, μηδ' ἀπελπίζω. 107, 17, μηδὲ τῶν ἀπελπίζειν.]  
 'Απέρχομαι. 5, 8, ἄρας ἀπῆλθε. 16, 7, ἀπῆλθε παρεδρεύσας. 32, 10, παίζας ἀπῆλθε. 34, 6, κάπηλθ' ἐς οἶκους. 58, 5, διήκ' ἀπελθεῖν αὐτά. 84, 4, καθεδουμ' ἀπελθών. 84, 6, ἦν ἀπέλθης. 95, 10, ἀπῆλθε κερδῶ. 109, 4, ὀρθὴν ἀπελθε. 121, 4, ἦν ἀπέλθης.  
 'Απέχω. 103, 31, οὐκ ἀφέξομαι βώλου. [106, 18, δέπεινον χεῖρ' ἀποσχοῦσαν.]  
 'Απιστέω. [44, 8, ἐχθροὺς ἀπίστει. 87, 7, οἷς οὐτ' ἀπιστεῖν ἔχομεν.]  
 'Απλάνητος. [50, 19, σοφὸν τὸ θεῖον κάπλάνητον.]  
 'Απλήστως. 34, 4, ἐσθίω ἀπλήστως.  
 'Απλοῦς. 87, 4, ἀπλοῦν θηρίον. [59, 18, ἀρεστὸν ἀπλῶς.]  
 'Απλώω. 4, 5, εἰς τὸ πλοῖον ἠπλώθη. 54, 2, ἦπαρ ἀπλώσας (conj.)  
 'Από. 6, 3, ὀρμῆς ἀφ' ἰππέης. 44, 5, χωρίσας ἀπ' ἀλλήλων. 74, 9, ἀφ' ὧν ἔξω. 76, 18, ἀφ' ἵππων μεταστήσας. 95, 39, ἀπ' εὐνῆς ἐφορμήσας. 95, 96, μόνην ἀπ' ἄλλων. 118, 6, ἐρπύσας ἀπὸ τρώγων. 122, 16, ἀπ' ἀρχῆς. 129, 7, κατῆγ' ἀφ' ἕψους. [A. 3, τρίτη ἀπ' αὐτῶν.]  
 'Αποβάλλω. 34, 10, κάτόβαλλε, μὴ φείδου.  
 'Απογινώσκω. [43, 18.]  
 'Αποζεύγνυμι. 37, 6, βοῦς εἰς νομάς ἀπεζεύχθη.  
 'Αποθνήσκω. 34, 8, δυστυχῆς ἀποθνήσκω. 75, 16, οὐκ ἔωσ' ἀποθνήσκειν. 95, 70, ὡς πατήρ ἀποθνήσκων. 98, 17, ὡσπερ ὄς ἀποθνήσκων. 114, 7, τὸ φέγγος οὐκ ἀποθνήσκει. 121, 4, οὐκ ἀποθνήσκω. 75, 5, ἀποθνήσκεις.  
 'Αποθρηνέω. 12, 3, ἀπεθρήνει τὸν Ἴτιον. 118, 8, συμφορὰς ἀπεθρήνει.  
 'Απομώζω. [34, 13, ἀπομώζη.]  
 'Αποκλείω. [8, 4, ἡ ὀρθὴ τῶν δῶων ἀπεκλείσθη.]  
 'Αποκρέμαμαι. 19, 2, βότρυς ἀπεκρέμαντο ἀμπέλου.  
 'Αποκροτέω. 119, 4, χαμαὶ ἀπεκρότησε.  
 'Αποκρύπτω. 50, 6, ἡ δ' ἀπεκρίφθη.  
 'Αποκτείνω. 6, 9, μὴ μάτην μ' ἀποκτείνης. 50, 18, δακτύλω ἀποκτείνας. 53, 2, γραῖν ἀποκτείνειν.  
 'Απολιχμάω. 48, 6, ἦν μοι τοῦτο μὴ πολιχμήσης τοῦλαιον.  
 'Απόλλυμι. 13, 12, ἀπολῆ μετ' αὐτῶν. 21, 1, μαγείρους ἀπολέσαι. 124, 15, τὸν ὠρμαντιν ἀπολέσας. 2, 2, τὴν δικελλαν ἀπολέσας. 23, 2, ταῦρον κερῆστην ἀπολέσας.  
 'Απόλλων. 63, 1, θεοὺς Ἀπόλλων ἔλεγε.  
 'Απόμνυμι. 75, 19, ἀπάμασ' αὐτοῖς ὅτι σὺ ἱατρὸς οὐκ εἶ.  
 'Απονυχίζω. 98, 14, ὑπὸ σμίλης ἀπονυχίσθη.  
 'Απόνως. [9, 11, ἀπόνως κερδαίνειν.]  
 'Αποζύνω. 21, 4, κέρατ' ἀποζύνοντες.  
 'Αποπηδάω. 108, 21, ἀποπηδήσας ἐφείγε.  
 'Αποπνέω. 122, 4, μέλλω ἀποπνεῖν.  
 'Αποπνίγει. 35, 4, ὄν μὲν αὐτῶν ἀποπνίγει.  
 'Απορέω. [83, 7, τὸν ἀποροῦντα τῶν ἀναγκαίων.]  
 'Αποσπάω. 22, 12, τῶν τριχῶν ἀποσπᾶσαι. 95, 74, βιή ἀποσπασθεῖσα. 105, 3, ἀέσπασ' αὐτό.  
 'Αποστατέω. 101, 4, τῶν συμφύλων ἀποστατήσας.  
 'Αποτιθίμι. 2, 10, κάθηντο τὰς πήρας.  
 'Αποτρώγω. 46, 6, τῆς πόνης ἀποτρώγων. 117, 7, ἄχνας πυρίνας ἀποτρώγειν.  
 "Απτω. 11, 3, τὴν κέρκον ἄψας. 114, 5, ἐκ δευτέρης ἄπτω. 14, 4, τοῦ ζῶντος οὐχ ἤπτου. 20, 6, τῶν τροχῶν ἄπτου. 75, 18, ἠψάμην τῶν σκήπτρων.  
 "Απθωεν. 1, 12, οὐκ ἄπθωεν εἰσθήκει. 130, 1, πάγης οὐκ ἄπθωεν.  
 'Απώμαστος. 60, 1, χύτρη ἐμπεσὼν ἀπώμαστω.  
 "Αρα. 89, 8, ἀρα πηγὴν ἐκπέπωκας; 92, 4, ἀρα γινώσκεις ἰχνη; [72, 19.]  
 'Αραβίος. 57, 6, τῷ χώρῳ τῶν Ἀραβίων (conj.)  
 'Αραῖος. 108, 6, ἀραῖαί βίξας.  
 'Αράσσω. 115, 10, ἤραξεν ὄστρακον.  
 'Αράχνη. 139, 1, ἀράχνης ἰστόν.  
 "Αραψ. 57, 12, Ἀραβῆς εἰςιν ψεῖσται. [8, 1, Ἀραψ κάμηλον ἀχθίστας.]  
 'Αργία. [37, 13, ἀργία δὲ κίνδυνος.]  
 'Αργός. 20, 3, αὐτὸς ἀργὸς εἰσθήκει. 62, 1, ἀργῆς χιλὸν ἐσθίων φάτης. 98, 17, ἔκειτο ἀργός.  
 'Αρεστός. [59, 18, ἀρεστὸν ἀπλῶς.]  
 'Αρετή. 104, 7, κόσμον ἀρετῆς.  
 "Αρης. 68, 4, Ἄρεος ἐν κυνῆ. [70, 2, Ἄρης ἐγχεῖν Τύραρι.]  
 'Αριθμέω. 2, 11, χιλίας ἀριθμήσειν. 95, 95, ἕκαστον ἐγκάτων ἀριθμήσας.

- Ἄριστος.** 31, 8, γνῶμη ἀρίστους. [106, 1, ἀνδρῶν βίον ἀρίστον. 106, 3, ἀρίστην φύην ἔγωγα.]  
**Ἄρκει.** 94, 7, σοὶ μισθὸς ἀρκεῖ. [94, 10, ἀλλ' ἀρκέσει σοι.]  
**Ἄρκος.** 14, 1, ἄρκος ἡῤυχει. 95, 18, ἄρκος νωθῆς.  
**Ἄρμῶξ.** 31, 14, κάρφη μετώποις ἀρμόσαντες. 72, 12, πτερὸν ἀρμόσας.  
**Ἄρνεϊός.** 96, 2, ἀρνεϊὸς ἔλεγε πολλά.  
**Ἄρνεόμαι.** 2, 4, ἤρνεϊθ' ἕκαστος.  
**Ἄρνός.** 23, 4, ἄρν' ἂν παρασχέιν. 89, 1, λύκος ἄρνα ἰδών. 89, 10, τὸν ἄρνα συλλαβών. 102, 8, λύκος μὲν ἄρνη.  
**Ἄροτρεύω.** 21, 5, πολλὰ γῆς ἀροτρεύσας.  
**Ἄροτριάω.** 55, 2, ἠροτρία πτωχῶς.  
**Ἄρουρα.** 11, 5, εἰς τὰς ἀρούρας. 26, 9, ἐκλιπαοῦσα τὴν ἀρουραν. 88, 5, τῆς ἀρούρης δεσπότης. 89, 6, ἀρουραν ἦν ἔχω. 108, 5, ἐπὶ τῆς ἀρούρης.  
**Ἄρουραῖος.** 33, 5, ὄλεθρος σπερμάτων ἀρουραίων. 108, 1, μῦν βίον ἀρουραίων.  
**Ἄρουρίτης.** 108, 27, μῦς ἀρουρίτης.  
**Ἄρπάζω.** 69, 5, ἄλλον ἀρπάσαι σπεύδων. 89, 2, οὐκ ἐπήλθεν ἀρπάξων. 95, 93, ἀρπάσασα λαθραίως. [57, 9, ἀρπάζοντες ἐμπόρου φόρον. 133, 2.]  
**Ἄρρην.** 52, 1, ἄρρην ταυροῦ (?).  
**Ἄρρωστος.** 75, 1, ἀρρώστῳ. 95, 73, κνίσμα χειρὸς ἀρρώστου. 103, 7, λέοντος ἀρρώστου.  
**Ἄρτι.** 28, 4, ἄρτι γάρ, πρὸ τῆς ὥρης. 108, 5, ἄρτι ἀνθοῦσης. 122, 15, ἄρτι ἠρξάμεν. 135, 11, ἄρτι ἤκων. [82, 9, ἀρχόμενον ἄρτι.]  
**Ἄρτος.** 33, 13, ἄρτον αἰτήσω. 33, 14, οὐ τὸν ἄρτον σφενδόνην δέ. 33, 16, ἄρτον ἤτει. 86, 3, ἄρτων ἐώλων.  
**Ἀρχαῖος.** 86, 1, φηγὸς ἀρχαῖη.  
**Ἀρχή.** 95, 72, ἀρχὴν λαβοῦσα. 122, 16, μαθὼν ἀπ' ἀρχῆς.  
**Ἀρχω.** 85, 17, εἰς πόλεμον ἄρχειν τῶν ἀσυμφώνων. 134, 9, ἦρχε τῶν πρώτων. 26, 12, ἤδη ἀρχεται τι καὶ πράσσει. 122, 15, ἠρξάμεν ἱατρεύειν. [82, 9, ἀρχόμενον ἄρτι.] 134, 17, ἀρχοῦσης ἐμοῦ.  
**Ἄσεβής.** 117, 3, ἐνὸς ἀσεβοῦς.  
**Ἄσημος.** 108, 23, ἀσημα τρίζων.  
**Ἄσθενέω.** 121, 1, ὄνους ποτ' ἠσθένησε.  
**Ἄσθενής.** 25, 10, ἄλλους ἀσθενεστέρους ἡμῶν. [85, 20, τὸ δὲ στασιαζὸν ἀσθενεί. 102, 12, φοβερὰ τὰσθενή θήσει.]  
**Ἀσθμαίνω.** 103, 4, οὐκ ἀληθὲς ἀσθμαίνων.  
**Ἀσκόπως.** 95, 39, ἀσκόπως ἐφορμήσας.
- Ἀσπαίρω.** 6, 5, ἰκέτευεν ἀσπαίρων.  
**Ἀσπίς.** 76, 12, ἀσπίδα σμήχειν.  
**Ἄσπονδος.** 31, 2, ἀσπονδὸν πόλεμον.  
**Ἄστήρ.** 114, 7, τῶν ἀστέρων τὸ φέγγος.  
**Ἄστρον.** [65, 4, ἀστρον σύνεγγυς ἵπταμαι.]  
**Ἄστυ.** 52, 1, εἰς ἄστυ εἰλκον.  
**Ἄσυλλη.** 132, 8, μὴ μου τῆς ἀσυλλῆς κήδου.  
**Ἄσυμφωνος.** 85, 17, ἄρχειν τῶν ἀσυμφώνων.  
**Ἀσφάλαιξ.** 108, 13, παρεῖς ὀρύσσειν ἀσφάλαιξ.  
**Ἀσωτεύομαι.** 108, 12, ὡς θέλει ἀσωτεύσῃ.  
**Ἀτάκτως.** 31, 6, ἀεὶ ἀτάκτως ὑπομένουσι.  
**Ἄτερ.** [8, 3, οὐκ ἄτερ μούσης.]  
**Ἄτεχνος.** [75, 4, ἀτεχνῆς ἱατρός.]  
**Ἄτεχνος.** 21, 8, εἰς ἀτέχνους ἀνθρώπους. 75, 1, ἱατρός ἦν ἀτεχνος.  
**Ἄτεχνῶς.** 51, 3, ἔκειρεν ἀτεχνῶς.  
**Ἄτιμάζω.** [119, 14, ἀτιμάσας ἂν ὠφελθῆις.]  
**Ἄτολμος.** 25, 4, ψυχὰς ἄτολμοι.  
**Ἀτρέμας.** 52, 1, conj.  
**Ἄτριβής.** 37, 1, δαμάλης ἀτριβῆς ζεῖγλης.  
**Ἄττις.** 137, 7, τίς οὐκ ὀιδεν Ἄττιν ;  
**Ἄυ.** 18, 11, ἔπειτα δ' αὐ προσήγγε. 27, 3, τῆς δ' αὐ λεγούσης. 30, 6, εἰς τὸν ὄρθρον αὐ δείξει. 59, 5, ὁ δ' αὐ ταυροῦ ποιεῖ. 76, 11, ὡς δ' αὐ πόλεμος ἠκούσθη. 76, 14, ἐκείνος αὐ τὸν ἵππον ἐγαλιωνώσας. 101, 8, ἐν δ' αὐ λέοντων συγκρίσει. 129, 4, κἀκείνος αὐ κατεῖχεν αὐτόν. 131, 15, χελιδὼν' αὐ κατοπτεύσας.  
**Ἀυαίνω.** 24, 6, λιβάδα πᾶσαν αὐαίνει.  
**Ἀυθαδής.** 134, 14, ἡ πρὶν αὐθαδής.  
**Ἀυθις.** 76, 19, αὐθις ἵππον ἐξ ὄνου. 95, 50, αὐθις ἀλλ' ὑπουργήσω (conj.). [12, 28, ταπεινὸς αὐθις ὢν.]  
**Ἀυλαξ.** 13, 1, αὐλαξὶ παγίδα πήξας.  
**Ἀυλέω.** 9, 1, ἀλιεὺς σοφῶς ἠῤυλει. 9, 5, καὶ μάτην ἠῤυλει. 9, 10, ἠνίκ' εἰς χοροὺς ἠῤυλου.  
**Ἀυλή.** 63, 2, ἔχων ἐν αὐλῇ τέμενος. 103, 6, θηρῶν ἐπ' αὐλάς. 129, 8, ὡς δ' ἦν ἐν αὐλῇ. 129, 13, εἰς μέσον αὐλῆς. 135, 4, πᾶσαν κατ' αὐλήν.  
**Ἀυλός.** 9, 1, αὐλοὺς εἶχε. 9, 3, αὐλῶν ἠδύφωνήν. 80, 2, ὄρχεσθ' ὑπ' αὐλοῖς.  
**Ἄυρη.** 26, 5, σφενδοῦντα τὰς αὖρας.  
**Ἄυριον.** 88, 15, μισθὸν αὖριον δώσειν. 75, 6, τὴν αὖριον οὐκ ὑπερβίησῃ.  
**Ἄυτε.** 12, 19, τὴν δ' αὐτ' ἀγδῶν ἠμελφθη. [43, 18, μῆδ' αὐτ' ἀπομονῶς.]  
**Ἄυτις.** 88, 13, ὡς δ' αὐτις ἦλθεν.

**Αὐτόθι.** [31, 20, *μόνοι θ' ἐάλωσαν αὐτόθι.*]

**Αὐτόν.** 1, 5, *αὐτῷ μάχεσθαι.* 69, 6, *αὐτὸν ἐκ κακῶν σώζων.* 72, 8, *πρόσωπα δ' αὐτῶν ἐξέλυε.* 88, 19, *αὐτὸς αὐτῷ κού φίλοισι πιστεύει.* [98, 21, *αὐτὸς τις αὐτὸν λανθάνει.*]

**Αὐτός.** 1, 16, = *ipse*, πῶς αὐτὸς φοβερὸς; 7, 16, *τοῦτ' αὐτὸ μοι πᾶν ἐπιτίθεικεν ἢ χρεῖη.* 18, 13, *αὐτὸς δὲ ῥίψας.* 20, 3, *αὐτὸς ἀργὸς εἰστήκει.* 20, 8, *ὅταν τι ποιῆς καὶ τὸς.* 36, 8, *αὐτῇ δὲ τόσση φηγὸς ἐξεριζώθη.* 45, 6, *ὦν αὐτὸς ἦγε.* 67, 5, *αὐτὸς λήψομαι.* 88, 19, *αὐτὸς αὐτῷ κού φίλοισι πιστεύει.* 92, 7, *αὐτὸν τὸν λέοντα δειξέω.* 95, 89, *λέων μὲν αὐτὸς εἶχε δαίτα.* 108, 29, *αὐτὸς ἐντρύφα δειπνοῖς.* 117, 1, *αὐτοῖς ἀνδράσι.* 125, 6, *αὐτὸ τοῦτο ποιήσας.* 130, 7, *αὐτῆν σκυτάλιδ' ἔσισε.* [13, 14, *κᾶν μὴδὲν αὐτὸς καταβλάψης.* 45, 14, *ὦν αὐτὸς εἶχεν.* 52, 7, *ὥσειπερ αὐτὸς κάμνων.* 63, 12, *αὐτὸς οἶδας ἀν θύρης.* 98, 21, *αὐτὸς τις αὐτὸν λανθάνει.* 103, 21, *ἀλλ' αὐτὸς ἐπαιδεύθη.* 116, 10, *αὐτὸς ἦλθεν εἰς ἴμιον.* 56, 9, *τὸν αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῆ κρίνει.*]

**Αὐτός** = *ille*. 16, 6, *αὐτὸς δὲ πεινῶν καὶ λύκος χανῶν ὄντως.* 129, 21, *καὶ τὸς ὅστας' ἐκπνέων.* Oblique cases. — 1, 6; 6, 5; 6, 15; 7, 10; 7, 12; 10, 9; 11, 9; 13, 4; 13, 12; 14, 2; 16, 8; 18, 10; 21, 2; 21, 5; 22, 6; 24, 8; 26, 4; 28, 2; 30, 3; 30, 6; 31, 21; 35, 2; 35, 3; 37, 9; 38, 2; 38, 3; 40, 3; 42, 3; 44, 3; 44, 6; 48, 2; 49, 7; 51, 2; 53, 7; 55, 4; 55, 6; 56, 5; 57, 10; 58, 2; 58, 4; 58, 5; 61, 8; 63, 6; 64, 7; 72, 7; 72, 16; 74, 3; 74, 7; 74, 9; 74, 12; 75, 11; 75, 20; 87, 2; 88, 9; 94, 6; 95, 12; 95, 16; 95, 33; 95, 46; 96, 1; 99, 3; 100, 2; 100, 8; 101, 2; 104, 6; 105, 3; 106, 17; 108, 16; 113, 2; 113, 3; 114, 6; 115, 10; 117, 4; 117, 6; 124, 6; 125, 2; 125, 4; 126, 3; 127, 3; 127, 4; 129, 4; 131, 4; 135, 5; 136, 4; A. 3. [11, 12; 39, 5; 70, 7.]

**ὁ αὐτός.** 47, 14, *πέλασθε ταῦτὰ τῇ μῆϊ ῥάβδῳ.* 68, 7, *διαβάς ταῦτὸ μέτρον.* 95, 87, *τὸν αὐτὸν εἰς ἄσπην.* [106, 14, *ταῦτὸν παρετίθει.*]

**Αὐγίω.** 14, 1, *ἄρκος φιλεῖν ἀνθρωπον ἠΐχει.* 114, 1, *λύκος ἠΐχει ὡς φέγγος ἐκπρεπέστατον λάμπει.* 85, 12, *οἱ δὲ Κύπρον ἢ Θράκην αὐχούσιν.* 43, 5, *ἐπὶ τοῖς κέρασιν ἠΐχει.*

**Αὐχὴν.** 77, 5, *θηρὸς αὐχὴν,* 100, 10, *σίδηρος αὐχὴνα τρίψει.*

**Ἀφαιρέω.** 105, 4, *ἀδικῶς ἀφείλω τῶν ἐμῶν.*

**Ἄφετος.** 37, 1, *ἐν ἀγροῖς ἀφετος.*

**Ἄφθονος.** 67, 3, *λείπει ἀφθονον.* 128, 12, *ἀφθονον ποίηται.*

**Ἀφήμι.** 6, 9, *νῦν οὖν ἀφες με.* 79, 4, *τὸ κρέας ἀφήκε.* 124, 11, *ἀφήκε τὸν πέρδικα.* 126, 4, *τὴν πόλιν ἀφείσα.* 11, 4, *ἀλώπεκα ἀφήκε φεύγειν.* 57, 10, *οὐδ' ἀφήκαν προελθεῖν.* 135, 2, *ἐντρέχειν ἀφήκεν.*

**Ἄφνω.** 62, 5, *ἄφνω δ' ἔπαυσε τὸν δρόμον.*

**Ἀφῶβος.** 98, 9, *ἀφῶβος περιλαβεῖν.*

**Ἀφροδίτη.** 10, 6, *τὴν δ' Ἀφροδίτην ἐτίμα.*

**Ἀφύλακτος.** 93, 9, *ἀφύλακτος συνοικηῶσα.*

**Ἄφωτος.** 77, 11, *οὐκ ἦσθ' ἀφωτος.*

**Ἀχαιῖνης.** 95, 86, *τὴν ἀχαιῖνην ἔπεισεν.*

**Ἀχαιοῖς.** 85, 2, *κῶν Ἀχαιοῖς.*

**Ἀχθίζω.** [s. 1, *Ἀραγ κάμηλον ἀχθίζας.*]

**Ἀχνη.** 117, 7, *ἀχνας πυρίνας ἀποτρώγειν.*

**Ἄχρι.** 26, 3, *ἄχρι πολλοῦ.* 135, 4, *ἄχρι βημάτων.* 76, 1, *ἄχρι συνεισθήκει πόλεμος.* 86, 8, *ἄχρι πεινήσης.* [86, 9, *ἄχρι τοιαύτην τὴν γαστέρα σχῆς.*]

**Ἀχυρον.** 76, 9, *πνεῦμα σώζων ἐπ' ἀχιροῖσι.*

**Ἄψ.** 25, 9, *ἄψ νῦν ἴωμεν.*

**Ἄωρος.** 12, 4, *ἄωρον ἐκπεσόντα.* 118, 8, *παίδων ἄωρον συμφοράς.*

**Βαδίζω.** 134, 2, *οὐκέτ' ἤξιτο πρώτην κεφαλὴν βαδίζων.* [70, 4, *ἔπειτα βαδίζουση.*]

**Βαθυγνώμων.** 126, 5, *ἡ βαθυγνώμων.*

**Βαθύς.** 25, 7, *βαθέην ἐς ἰδύ.* 93, 7, *βατεῖη φρενὶ μαλλοῦ ὀρθώσας.*

**Βαθύσκιος.** 92, 2, *ἐν βαθυσκίοις ὕλαις.*

**Βαθύστρωτος.** 32, 7, *βαθυστρώτου κλίτης.*

**Βαθύσχινος.** 46, 2, *ἐν χλοῇ βαθυσχίνῳ.*

**Βαίνω.** 75, 9, *τοῖς ποσὶν βαίνων.* 76, 7, *βαίνων.* 80, 3, *ὀδῶν βαίνων.* 92, 6, *σὺν θεῶν βαίνεις.* 103, 1, *ἐπ' ἄγρην βαίνειν.* 109, 1, *μὴ λοξὰ βαίνειν.* 134, 7, *τὰ πορευτὰ βαίνει πάντα.* [106, 27, *τοῦτο δ' εἰς ἔθος βαίνει.* 8, 2, *κάτω βαίνειν.* 40, 4, *τάξιδισθὲ μοι βαίνειν.*]

**Βαίος.** 36, 12, *βαῖον κινήση.* 129, 24, *βαῖον κινεῖται παραοισίση.*

**Βάλλω.** 26, 8, *λίθους δὲ βάλλων.* 39, 9, *καὶ πρὶν βαλεῖν ἔφευγον.* (?) 4, 1,

σαγήμην βεβλήκει. 9, 6, βαλὼν σαγήμην ἔλαβεν. 45, 7, ἔβαλλε θαλλόν. 68, 2, οὐκ ἂν βάλοι τις. 68, 8, ποῦ βάλω; οὐκ ἔχω χάριν. 129, 15, εἰς μέσον βάλλων. [9, 12, ὅταν βαλὼν δὲ τοῦτο.]

**Βάπτω.** 71, 2, νῆα βάπτουσαν κύμα.  
**Βάραθρον.** 134, 12, κοιλὸν πέτρης βάραθρου.  
**Βαρδύω.** [110, 4, πάντ' ἔχω· σὺ βαρδύνεις, σοῦ.]  
**Βάρος.** 111, 20, βάρος διπλοῦν ἦλθε.  
**Βαρύνω.** 84, 3, βαρύνω τὸν τένοντα.  
**Βαρίς.** 103, 5, φωνὴν βαρείαν λεπτύνων.  
**Βασιλεύς.** 67, 6, βασιλεὺς γὰρ εἰμι. 95, 64, ἄλλους βασιλεῖς ὑπερέθιξε. 95, 77, βασιλῆ τὸν λύκον καταστήσειν. 103, 12, βασιλεῦ, πῶς ἔχεις; B. 1, παῖ βασιλέως Ἀλεξάνδρου.  
**Βασιλεύω.** 102, 1, λέων τις ἐβασίλευεν.  
**Βαστάζω.** 111, 20, βαστάσας νώτοις.  
**Βάτος.** 64, 1, ἥριζον ἐλάτη καὶ βάτος. 64, 7, βάτος πρὸς αὐτὴν εἶπε. 64, 10, βάτος γενέσθαι αἰρήση.  
**Βάτραχος.** 24, 3, βάτραχοι χοροῦς ἦγον. 25, 6, βατράχων ὄμιλον. 120, 2, βάτραχος παρ' εὐρίποις.  
**Βέβαιος.** 6, 16, τὰ μικρὰ πλὴν βέβαια. 93, 2, φέροντες βέβαιοι εἰρήνην. [43, 17, μηδὲν βέβαιον.]  
**Βέλος.** 68, 6, τὸ βέλος τ' ἔπηξεν.  
**Βελτίων.** [31, 24.]  
**Βήλος.** B. 3, ἐπὶ Νίνου τε καὶ Βήλου.  
**Βήμα.** 135, 4, ἄχρι βημάτων.  
**Βίαιος.** [102, 12, τοῖς βίαιος φοβερὰ τὰσθενῆ θήσει.]  
**Βίβλος.** B. 16, τῆνδε βιβλον αἰεῖω.  
**Βιβρώσκω.** 108, 9, κρίμανα λεπτὰ βιβρώσκω. 60, 3, βέβρωκα καὶ πέπωκα.  
**Βίη.** 18, 5, βίη συλῆσειν. 47, 6, σὺν βίῃ πάση. 89, 2, βίη ἀρπάξω. 95, 74, βίη ἀποσπαθεῖσα. 102, 2, τῇ βίῃ χαίρων. [18, 16, πειθοὶ μᾶλλον ἢ βίᾳ.]  
**Βίος.** 6, 2, τὸν γλυκὴν βίον σώζω. 13, 9, τίνι βίῃ χαίρεις οὐκ οἶδα. 22, 1, βίον τὴν μέσην ὥρην. 47, 3, τὸν βίον τελευτήσῃ. 108, 1, μῶν βίον ἀρουραίων. 108, 3, ἔθεντο κοῦνὸν τὸν βίον. 108, 8, μύρμηκος ζῆς βίον. 126, 8, ὁ νῦν βίος. [106, 1, ἀνδρῶν βίον ἄριστον.]  
**Βλάβη.** [11, 12, νέμεσις βλάβην φέρουσα.]  
**Βλάβω.** 27, 7, βλάβουσα μᾶλλον ἤπερ ὠφελούσα. 47, 12, ὕμας βλάβει δύναιτο. [14, 5, ὁ ζῶντα βλάβω. 41, 3, βλάβεις σεαυτὸν.]  
**Βλασφημέω.** 71, 6, μὴ με βλασφημεί. 89, 4, σὺ τοί με ἐβλασφημεί.

**Βλασφήμω.** 96, 2, αὐτὸν ἔλεγε πολλὰ βλασφήμω.  
**Βλέπω.** 59, 10, = *cerno*, ὡς ἂν βλέπων ἔτυπτε.  
 = *video*, 12, 8, πρῶτον βλέπω σε σήμερον. 22, 7, νέον βλέπειν ἐραστήν. 23, 5, καλὸν βλέπειν ταῦρον. 56, 2, πάντα ἐβλεπε. 59, 12, ὡς ἂν βλέποι τὸ τοῦ πέλας. 66, 8, συμφορὰς βλέπειν. 107, 14, τὸ φῶς βλέψαι. 109, 4, βλέπων σε. [116, 3, βλέπουσα τὸν παῖδα.]  
**Βληχρός.** 36, 7, λεπτός τ' ἐὼν καὶ βληχρός.  
**Βληχῶδης.** 93, 5, ποίμνη τὰ πάντα βληχῶδης.  
**Βόειος.** 34, 5, βοεῖων ἐγκάτων.  
**Βοηθέω.** 20, 3, δεόν βοηθεῖν. [94, 9, κακοῖς βοηθεῖν.]  
**Βοηλάτης.** 20, 1, βοηλάτης ἄμαξαν ἦγεν. 23, 1, βοηλάτης ἄνθρωπος.  
**Βοιωτός.** 15, 11, ὁ δ' ἄλλος, ὡς Βοιωτός.  
**Βολή.** 1, 2, τόξου βολῆς ἐμπειρος.  
**Βόλος.** 9, 8, τὸν βόλον πλύνων.  
**Βομβέω.** 84, 2, κῶνωψ εἶπε ταῦτα βομβήσας.  
**Βορέης.** 18, 1, βορέη ἠλίω τε ἔριν γενέσθαι. 18, 4, βορέης ἐφύσα πρώτος.  
**Βορή.** [106, 18, χεῖρα βορῆς ἀποσχοῦσαν.]  
**Βορρᾶς.** [18, 14, Βορρᾶς ἐνικήθη.]  
**Βόσκω.** 89, 7, οὐδ' ἐβοσκήτην χλωρὸν τι. [142, 2, χλωρὴν ἐβοσκοντο ποίην.]  
**Βοτάνη.** [128, 7.]  
**Βότρως.** 19, 1, βότρως μελαίνης ἀμπέλου. 19, 8, δμφάξ ὁ βότρως.  
**Βουδόρος.** 97, 7, μαχαίρας βουδόρους.  
**Βουκολέω.** 19, 7, βουκολούσα τὴν λύπην.  
**Βουκόλημα.** 140, 1, βουκόλημα τῆς λύπης.  
**Βουλεύω.** 59, 12, βλέπειν τί βουλεύει. 95, 68, συμφέροντα βουλεύων.  
**Βουλή.** 130, 2, βουλὰς ἐκίνει ποικίλας.  
**Βούλομαι.** 7, 15, μετασχεῖν μικρὸν οὐκ ἐβουλήθη. 48, 4, ἀλεῖψαι βούλομαι σε. 111, 1, ἐβουλήθη πρίασθαι. 124, 12, συλλαβὴν ἐβουλήθη. 126, 7, εἰ κλύει τι βουλήση. [9, 12, ὕπερ βούλει. 63, 7, θαυμαστός εἶναι βουλοίμην. 119, 12, βουλόμενος ἡμῶς νουθετεῖν.]  
**Βοῦς.** 20, 7, τοὺς βόας κέντριξε. 21, 1, βόες μαγείρους ἀπολέσαι ἐζήτουν. 21, 10, τὸν βοῦν ὁ θύσων. 23, 7, βοῦν προσάξω. 28, 1, γέννημα φρίνον συνεπάτησε βοῦς. 37, 4, ὁ βοῦς ἐσίγα. 37, 6, ὁ βοῦς ἀπεξεύχθη. 55, 1, ἕνα βοῦν τις εἶχε. 55, 5, βους δηρῶτα τὸν βοῦν. 74, 1, ἴππος τε καὶ βοῦς. 74, 12, ὁ βοῦς μετ' αὐτὸν.

- Βοώτης.** 52, 3, τὸν βοώτην θυμὸς εἶχε.  
**Βράγχος.** 74, 15, Βράγχε. Α. 2, ὦ Βράγχε τέκνον. Α. 10, Βράγχε.  
**Βραδύνω.** 85, 4, ἐμελλεν, ἐβράδυνεν (*vide* βαρδύνω).  
**Βραδύς.** 127, 7, βράδιον ἐπίπτει = *serius*.  
**Βραχύνω.** 107, 13, ὁδοῦσι βραχυτάτους.  
**Βρέγμα.** 33, 19, τὸ βρέγμα ἐτυψε.  
**Βρόχος.** 107, 13, στερρὸν βρόχον κείρας.  
**Βρύχω.** 95, 45, τὸ στόμα βρύχων.  
**Βυθίζω.** 117, 1, νεὺς βυθισθείσας.  
**Βυθός.** 4, 3, εἰς βυθὸν φεύγων.  
**Βυσσόθεν.** 95, 49, κινήσασα βυσσὸθεν γῶμην.  
**Βῶλος.** 108, 7, μελαίνη βῶλω. 108, 31, λιτῆς βῶλου.  
**Βωμός.** 37, 8, βωμὸν αἵματος πλήσων. 63, 3, στέφον βωμούς. 78, 5, βωμὸς ἐσυλήθη. 132, 6, τὸν βωμὸν αἵματος πλήρη.  
**Γαίη.** 71, 10, τῆς σῆς γαίης. 128, 5, ἡ τροφή γαίης πᾶσα.  
**Γάλα.** 128, 3, τὸ γάλα πῆξαι.  
**Γαλή.** 27, 1, γαλήν τις συλλαβῶν. 31, 1, γαλαῖ καὶ μῖνες. 31, 3, γαλαῖ ἐνίκων. 31, 12, γαλήν μῖς προῦκαλεῖτο. 32, 1, γαλή. 135, 5, γαλή. [31, 22, γαλῆς.]  
**Γάλλος.** 137, 1, Γάλλοις ἀγύρται.  
**Γαμέω.** 24, 7, ἐὰν γήμας παιδίον γεννήσῃ. 32, 6, γαμείν ἐμελλεν. 98, 4, δίδωμι γῆμαι. [70, 1, θεῶν γαμούντων. 70, 2, Ἄρης ἐγγυμέν Ἰβριν.]  
**Γάμος.** 24, 1, γάμοι Ἡλίου. 32, 9, γάμον δαίτη. 98, 10, εἰ γάμου χρῆξαι.  
**Γαστήρ.** 34, 6, γαστρός ἔγκον ἀλγίσας. 86, 5, γαστήρ ὠγκώθη. [86, 10, τοιαύτην γαστέρα.]  
**Γαῦρος.** 43, 6, τὰ γαῦρα. 74, 11, γαῦρός ἐστι τὴν γνώμην. 95, 21, γαῦρη εἶδος. 111, 13, κοίφως ἀνέστη γαῦρος. [29, 5, τὸ τῆς ἀκμῆς γαῦρον.]  
**Γαυροῦμαι.** 43, 15, κέρατα οἷς ἐγαυροῦμαι. [96, 6, μηδεὶς γαυροῦσθω.]  
**Γε.** 23, 8, εἰ φύγοι γε τὸν κλέπτην. 50, 16, πῶς οὖν ἂν εἶπεν ὦν γε μάρτυς ἐστήκειν; 93, 8, καινῆς γε ταύτης τῆς μεσιτείας. 23, 5, εἰ λάβοι γε τὸν κλέπτην (conj.) [22, 16; 23, 13; 36, 14.]  
**Γεγωνίσκω.** Β. 12, μαθόντες οὐδὲν πλεῖον ἢ γεγωνίσκειν.  
**Γεηπόνος.** 108, 14, τὸν γεηπόνον πέισας.  
**Γείτων.** 46, 5, ἦν γὰρ ἀβλαβῆς γείτων. 95, 14, ὁ λέων ἐστὶ μοι γείτων.  
**Γελάω.** 136, 7, γελάσας δ' ὁ μύρμηξ. [45, 12, γελάσας.]  
**Γελοῖος.** [84, 7, γελοῖος ὄστις οὐδὲν ὦν.]  
**Γέλως.** 56, 5, γέλως ἐκινήθη. [80, 5, ἀνευ γέλωτος.]  
**Γεμίζω.** [128, 7, βοτάνη δρόσου γεμισθείσα.]  
**Γέμω.** 66, 5, πῆρας πᾶσι κακῶν γεμούσας. 74, 5, ἐστὶ πυρὸς γεμούση.  
**Γενεή.** Α. 1, γενεὴ δικαίων ἀνθρώπων.  
**Γενειήτης.** 124, 11, γενειήτην ἀλεκτορίσκον.  
**Γέννα.** [106, 22, ὦ φέριστε θηρίων γέννης.]  
**Γενναῖος.** 31, 8, εἰς μάχην γενναῖος. 76, 3, παραστάτην γενναῖον. 95, 80, ἴσθι γενναῖη. 111, 3, φορτίσας γενναῖος τὸν ὄνον.  
**Γεννάω.** 24, 8, παιδίον τι γεννήσῃ. 89, 5, 101, 1, ἐν λύκοις ἐγεννήθη. 128, 6, ἦν τι γεννήσῃ.  
**Γέννημα.** 28, 1, γέννημα φρόνου.  
**Γένος.** 31, 7, τοὺς γένει ἀρίστους. 85, 8, πολεμίων γένος ἔν ἐστι. [Α. 5, γένος χείρων. 33, 23, ἀνθρώπων γένος πονηρῶν.]  
**Γέρανος.** 13, 2, γεράνους σποραίων πολεμίας. 13, 5, οὐκ εἰμὶ γέρανος. 26, 1, γέρανοι κατενέμοντο τὴν χώραν. [65, 1, τεφρὴ γέρανος. 142, 1, λίβυσσα γέρανος. 33, 21; 65, 3.]  
**Γέρων.** 6, 14, τὸν γέροντα. 7, 3, ὄνω γέροντι. 21, 5, λίην γέρων. 33, 18, ὁ δὲ γέρων. 37, 6, ὁ βοῦς ὁ γέρων. 37, 11, τὸν γέροντα (βοῦν). 55, 5, τῷ γέροντι. 72, 11, γέρων κορώνων υἱός. 93, 6, γέρων κρός. 118, 3, γερόντων δικαστήρων. Α. 15, γέροντος Δισώπου. [29, 1, γέρων ἵππος. 98, γέροντος ἀνδρός. 106, 11, γέρων πλόηκος.]  
**Γεῖσομαι.** [106, 28, οὐδ' ἐλώων γεῖσομαι κρεῶν.]  
**Γεωργός.** 2, 1, ἀνὴρ γεωργός. 12, 3, γεωργοῖς ἄσεις. 18, 12, καῖμα τὸν γεωργὸν εἶχεν. 26, 1, γεωργοῦ χώραν. 33, 2, καὶ τις γεωργός. 33, 10; 71, 1; Α. 11. [141, 2.]  
**Γῆ.** 9, 7, ἐπὶ γῆς. 21, 5, πολλὰ γῆς. 57, 3, διὰ γῆς. 95, 2, γῆτι γῆς ἐφ' ἀπλώσας. 108, 9, ἐν πνυθόμεναι γῆς. 120, 3, εἰς γῆν παρελθών. Α. 12, ἐφύετ' ἐκ γῆς πάντα. 66, 3, πλάσασθαι ἀνθρώπον ἐκ γῆς. [58, 6, τῆς γῆς ἄνω.]  
**Γῆρας.** 103, 10, γῆρας λιπαρόν. [29, 6, τὸ γῆρας εἰς πόνον ἀνηλώθη.]  
**Γηράσκω.** 46, 10, κὰν γεγηράκει. 74, 15, πᾶς ὁ γηράσας. 103, 2, τῷ χρόνῳ γηγήρακε.



**Γίνομαι.** 6, 11, ἐπὴν μέγας γένωμαι. 7, 6, τάχ' ἂν γενοίμην σώως. 15, 8, ὡς κρείσσων Θησεύς γένοιτο. 18, 2, ἔριν γενέσθαι λέγουσιν. 38, 3, ὡς γένοιτο πόσις ῥάων. 54, 3, πατὴρ γίνῃ. 59, 14, ἐν τοῖς θεμελίοις γεγονέαι τροχούς. 64, 10, βάτος γενέσθαι. 80, 3, ἐμοὶ γένοιτο ἐν δδῶ βαίνειν. 87, 4, ἀπλοῦν θηρίον γένου. 95, 26, τὸτ' οὖν γένοιτο μνήμη. 95, 79, αἰτή κακῶν γίνῃ. 95, 83, οὕτω γένοιτό σοι μόνῃ. 98, 11, νόμοις γίνου. 100, 3, μέγας κύων ἐγένετο. 101, 8, λύκος γίνῃ. 102, 5, ἀγρυμὸς ἐγεγόνει ζῶων. 118, 4, νεοσσῶν γίνεταί μήτηρ. 132, 10, θεῶν γενοίμην σφάγιον. [Α. 3, ἐγενήθη. Id. 4, γενέσθαι. 35, 8, ἐχθρὸς γένου. 60, 5, ἀλιχὸς γένου. 83, 4, καλῶν γενέσθαι.]

**Γινώσκω.** 1, 7, γνώση τί σοι ποιητέ' ἐστίν. 1, 16, πῶς φοβερὸς ἐστί γινώσκω. 12, 5, ἔγνωσαν ἀλλήλας. 13, 10, τοῦτο γινώσκω. 72, 18, καὶ κολοῖὸς ἐγνώσθη. 84, 6, δτ' ἤλθε ἐγνώκειν. 91, 7, γνώση πῶσον τράγου μεταξῦ. 92, 4, ἄρα γινώσκεις ἔχνη; 124, 15, πῶς γνώση πότ' ἐννευχεύει Ἰρίων. Α. 14, μάθοις ἂν οὕτω ταῖτ' ἔχοντα καὶ γροῖσι. [23, 9, τοῦτο γινώσκειν. 42, 8, 106, 3, φύην ἔγνω.]

**Γλήνη.** 77, 4, δέξη γλήνη.

**Γλυκός.** 3, 3, κόμην γλυκεῖαν. 6, 2, γλυκῶν βίον. 103, 15, δέτρο, γλυκεῖα.

**Γλύφω.** 30, 1, γλύψας τις Ἐρμείην.

**Γλώσσα.** 57, 13, ἐπὶ γλώσσης. 77, 10, κερτόμω γλώσσῃ. [133, 3.]

**Γνησιός.** [106, 4, φιλοφρονεῖσθαι γνησιός.]

**Γνώμη.** 7, 14, τῆς κακῆς γνώμης. 25, 1, γνώμη λαγωῦς εἶχε. 31, 8, ῥώμη γνώμη τ' ἀρίστους. 36, 11, μαλθακῆ γνώμη. 47, 13, χωρὶς ἦτε τὴν γνώμην. 74, 11, γαυρὸς ἐστί τὴν γνώμην. 95, 49, κινήσασα βυσσοῦθεν γνώμην. [98, 18, ποικίλου τὴν γνώμην.]

**Γόης.** 57, 13, ψεύσται τε καὶ γόητες.

**Γόμος.** 7, 11, τὸν γόμον λύων.

**Γομόω.** 111, 9, γομώσων τὸν ὄνον.

**Γόμφιος.** 92, 8, γομφίους συγκρούων. 122, 13, γομφίους ἀλοῖστας.

**Γοῦν.** [70, 6, μὴ γοῦν ἔβρισι ἐπέλθοι.]

**Γραΐη.** 22, 5, νῆς τε καὶ γραΐης. 22, 7, ἡ γραΐη. 22, 11, ἡ νῆς τε χῆ γραΐη. 95, 31, τῆς γραΐης κεφαλῆς. 104, 5, κύων γραΐη. [126, 3, γραΐη (conj.)]

**Γραῦς.** 16, 3, τὴν γραῦν. 22, 10, ἡ γραῦς. 53, 2, γραῦν.

**Γραφή.** 140, 2, ποικίλας γραφὰς ζῶων.

**Γράφω.** 75, 17, σὲ γράφειν ἐμελλόν. 127, 1, γράφοντ' ἐν ὀστράκοισιν.

**Γριπεύς.** 61, 2; 61, 5.

**Γρίφος.** Β. 11, ποιήσεις γρίφοις ὁμοίας.

**Γρύττω.** 95, 62, καὶ γρύσαι τι τολμήσῃς.

**Γυῖον.** 26, 1, γυῖα κοῦφα. 95, 2, νωθρὰ γυῖα.

**Γυμνός.** 56, 4, πίθωνα γυμνόν. 131, 14, γυμνὸς ἐκείνου.

**Γυμνός.** 18, 13, ἐγυμνώθη. [22, 13, τιλλόμενος ἐγυμνοῦτο. 22, 16, δακνόμενος γυμνοῦται.]

**Γυναικεῖος.** 32, 3, μορφὴν γυναικεῖν. 71, 5, γυναικεῖν φωνήν.

**Γυνή.** 16, 10, γυναικὶ πιστεύω. 22, 5, ἦρα γυναικὸν δόο. 32, 4, καλῆς γυναικός. [22, 15, εἰς γυναικας. 116, 2, γυνή.]

**Γυρεύω.** [29, 4, καμπτήρας γυρεύω.]

**Γύψ.** 122, 5.

**Γωνή.** 5, 4, ἐς οἴκου γωνίην.

**Δαίμων.** 11, 4, ἐπίσκοπος δαίμων. 12, 9, πικρὸς δαίμων.

**Δαίς.** 95, 89, εἶχε δαῖτα πανθοῖνῃ. [106, 8, τιθεῖς ἅπασι δαῖτα. 106, 21, δαιτὸς ψαῦσον.]

**Δαίτη.** 32, 9, γάμου δαίτη ἔλελυτο.

**Δαιτρεύω.** [106, 11, πίθηκος ἦν ὁ δαιτρεύων.]

**Δάκνω.** 77, 1, δεδηχῶς στόματι τυρόν. 87, 2, δάκνων αὐτόν. 87, 5, τί δάκνει; 104, 1, κύων ἔδακνε. 112, 1, μὴς ταῦρον ἔδακεν. 112, 6, δακῶν φεύγει. 117, 8, ἀφ' ἐνὸς δηχθεῖς. 129, 10, δηχθεῖς θυμῶ. [22, 16, δακνόμενος.]

**Δάκτυλος.** 50, 9, τῶ δακτύλῳ νεύων. 50, 18, δακτύλῳ ἀποκτείνας.

**Δαμάλης.** 37, 1, δαμάλης ἐν ἀγροῖς ἄφετος.

**Δάπτω.** 95, 91, καὶ σπλάγχνα δάπτων.

**Δασυπόδης.** 69, 1, λαγῶν δασυπόδην.

**Δαψιλής.** 63, 5, ἀγαθὰ δαψιλῆ. 100, 4, ἄνθρωπος δαψιλής.

**Δεῖ.** 20, 3, δέον βοηθεῖν. 75, 5, ἔτοιμα δεῖ σε πάντ' ἔχειν. 124, 20, ὅμως δεῖ σchein τι τὸν φίλον. [36, 14, μὴ δεῖν μάχεσθαι. 83, 5, δεῖ τὸν φιλοῦντα φροντίζειν.]

**[Δεῖδω.]** 1, 10, λέων δεῖσας. 75, 2, μὴ δέδιχθαι. 75, 17, ἀλλ' ἐγὼ δεῖσας. 82, 7, τὸν μὴν δέδοικα. 122, 2, δεῖσας ἄλεθρον.

**Δεῖκνυμι.** 30, 6, δεῖξειν αὐτοῖς. 50, 10, τὸν τόπον ἐδείκνε. 92, 7, τὸν λέοντά σοι δεῖξω. 95, 55, δεικνύων ἂν ὠδήγει. 98, 14, τῶ πενθερῶ δεῖξας. 103, 19, οὐκ ἔχεις ὅ μοι δεῖξεις. 108, 16, εἰδείξεν αὐτῶ πλῆθη.

**Δεῖλαιος.** 53, 1, ἀλώπηξ δεῖλαιή. 95, 41, τὴν δεῖλαιήν. 118, 7, ἡ δεῖλαιή.

**Δείλη.** 113, 1, πρόβατα συλλέγων δείλην.  
**Δειλος.** 98, 6, φρένες δειλαί. 108, 22, ἔφρευγε δειλός.  
**Δεινός.** 75, 14, δεινὰ πᾶσιν ἠπέλιον. 78, 3, νόσου δεινής. [33, 25, δεινὸν τὸ φύλον. 38, 9, οὐδὲν οὕτω δεινόν.]  
**Δειπνέω.** 16, 4, ὡς ἔτοιμα δειπνήσω. 107, 1, ἐμελλε δειπνήσειν. 103, 28, τοιαῦτα δειπνῶν. 122, 5, σύ με δειπνήσεις. 124, 2, μέλλοντι δειπνήσειν. 124, 20, τί δειπνήσει. 129, 17, δειπνοῦντα δειπότην. [42, 7, κυνῶν ἐρωτῶντων ὅπως ἐδειπνήσει.]  
**Δείπνον.** 6, 11, πρέπων δείπνους. 32, 6, ἠρμένον τοῦ δείπνον. 42, 1, δειπνὸν τις εἶχε. 42, 3, ἐλθεῖν ἐπὶ τὸ δείπνον. 61, 7, δειπνα εἶχον ἡδῶ. 97, 3, ἐλθεῖν ἐπὶ τὸ δείπνον. 107, 6, μὴ δειπνον. 108, 29, περισσοῖς δειπνοῖς. [106, 18, δειπνοῦ χεῖρα ἀποσχούσαν.]  
**Δελφίς.** [39, 1, δελφίνες αἶε διεφέροντο.]  
**Δένδρον.** 64, 6, δένδρων τοσοῦτων ἐκπρεπεστάτη. 95, 23, δένδρων ὅμοιον.  
**Δέομαι.** 53, 2, ζῶγειν εἰδεῖτο.  
**Δεσμεύω.** 107, 11, σφαλεῖς ἐδεσμεύθη.  
**Δεσμή.** 47, 5, ῥάβδων δεσμή.  
**Δεσμός.** 129, 12, φάτνης ὄνεῖς δεσμά.  
**Δεσμώτης.** 97, 8, δεσμώτην ἀλεκτορίσκον. 129, 8, παρὰ φάτναισι δεσμώτης.  
**Δέσποινα.** 51, 7, δέσποινα. 95, 27, id. 134, 15, δέσποινα κεφαλή.  
**Δεσπότης.** 3, 7, τῷ δεσπότη. 7, 11, ὁ δεσπότης. 59, 15, συνεξαμείβειν δεσπόταισιν. 66, 2, δεσπότην ζῶων ἄνθρωπον. 76, 15, ὁ δεσπότης παρήγεν. 80, 1, κάμηλον ἠγάγκαζε δεσπότης. 88, 5, ὁ τῆς ἀρούρης δεσπότης. 95, 78, ποιητοῦ δεσπότη. 104, 2, ὁ δεσπότης. 129, 3, τὸν δεσπότην. 129, 17, δεσπότην. [106, 14, τῷ δεσπότη.]  
**Δέυρο.** 103, 15, δέυρο, γλυκεῖα.  
**Δεύτερος.** 46, 9, κωρώνην δευτέρην. 95, 48, εὐρεῖν δεύτερον δόλον. 114, 5, ἐκ δευτέρης. B. 15, ἐκ δευτέρου. [95, 101, ἐκ δευτέρου.]  
**Δέχομαι.** 130, 5, καὶ δέχου χαίρων.  
**Δέω.** 27, 1, γαλῆν συλλαβῶν τε καὶ δίσας (σση). 37, 8, θεθεῖς κέρατα. 47, 7, δεδεμένας σὺν ἀλλήλαις.  
**Δή.** 9, 2, καὶ δὴ ποτ' . . . ἐλπίσας. 12, 6, καὶ δὴ προσέτησαν. 21, 3, καὶ δὴ συνηθροάζοντο. 79, 2, καὶ δὴ παρήει ποταμὸν. 95, 51, καὶ δὴ κατ' ἔχρος ἦε. 12, 18, ἀγε δὴ. 33, 9, εἶρε δὴ τέχνην. 43, 11, ἐπεὶ δὲ δὴ ἦλθεν. 47, 6, πειράσθε δὴ μοι. 52, 4, τί δὴ κρῶσεις; 63, 2, ἐνθα δὴ ἦν.

89, 10, τότε δὴ. 98, 10, πρὸς ταῦτα δὴ σκόπησον. 102, 4, φασὶ δὴ. 124, 4, ὤρμησε δὴ. 47, 3, ἐμελλε γὰρ δὴ. [29, 3, καὶ δὴ στενάξας εἶπε. 106, 2, καὶ δὴ διατρίβων.]  
**Δημήτηρ.** 11, 9, οὐδ' εἶδεν τὴν ἄλωνα Δημήτηρ. 34, 1, Δημήτρι ταύρον θύων. 129, 6, πυρὸν φίλης Δημήτρος.  
**Δῆμος.** 85, 2, κυνῶν δῆμον στρατηγός. [70, 6, προσγελώσα τοῖς δῆμοις.]  
**Διά,** c. gen.—57, 3, ἦλανε διὰ γῆς. 104, 4, δι' ἀγορῆς σείων.  
**Διά,** c. acc.—93, 4, κύνας δι' οὐς μάχονται. 93, 10, ἰμὶν δι' οὐς μῆδὲ νέμεσθαι ἔξεστι. 100, 10, τρυφῇ δι' ἦν σίδηρος αὐχένα τρίψει. 126, 3, διὰ τίν' αἰτίην; [96, 6, διὰ καιρὸν.]  
**Διαβαίνω.** 40, 1, διέβαινε ποταμὸν. 68, 7, διαβάς ταῦτο. 111, 11, διέβαινε τὸν ῥοῦν.  
**Διαβάλλω.** 75, 20, μάτην διεβλήθης.  
**Διαβολή.** 44, 4, λόγοις ὑπόουλοις διαβολαῖς τε.  
**Διαβρέχω.** 111, 19, τῶν σπύγγων διαβραχέντων.  
**Διάβροχος.** 108, 6, διαβρόχους σίτου ῥίζας.  
**Διαίρω.** 31, 9, καὶ διεῖλον εἰς ἴλας.  
**Διαλακτής.** [39, 7, σοῦ τυχεῖν διαλακτοῦ.]  
**Διανέμω.** [106, 12, διανέμων μοίρας.]  
**Διαζαίνω.** [106, 23, μερίμνη καρδίην διαζαίνω.]  
**Διαπορέω.** 112, 8, ὁ δὲ διηπορεῖτο.  
**Διάργემος.** 85, 15, καὶ διάργემοι στήθη.  
**Διαρρήγγυμι.** [41, 1, διαρραγγῆναι φασὶ σαύραν.]  
**Διαρρήσσω.** 38, 7, ἄλλος μ' ἐμπεσῶν διάρρήσσει.  
**Διασκοπέω.** 95, 17, τίς τυραννήσει διεσκοπεῖτο.  
**Διατελέω.** 136, 6, ἄλλα διετέλουν ἄδων.  
**Διατρέχω.** 82, 2, διέδραμεν μῦς.  
**Διατρίβω.** 85, 6, οὐ χάριν διατρίβω. 135, 8, ἐνθ' ἐγὼ διατρίβω. [106, 2, κατὰ φωλεὸν διατρίβων.]  
**Διαιγής.** 72, 6, ὕδωρ διαιγές.  
**Διαφέρω.** [39, 1, δελφίνες διεφέροντο φαλλαναις.]  
**Διαφθείρω.** [39, 6, διαφθαρῆναι ἀνεκτότερον.]  
**Διαψεύδω.** 43, 13, δύστηνος ὡς διεψεύσθη. 131, 17, κάμει νῦν διεψεύσω.  
**Διδάσκαλος.** 109, 3, μήτηρ ἢ διδάσκαλος.  
**Διδάσκω.** 33, 11, παῖδα φωνήσας ἐδίδασκε. 115, 8, τοιγὰρ διδάξω. [98, 19, σοφίην διδάχθεις.]  
**Διδωμι.** 33, 14, σφενδύνην σύ μοι δάσις. 33, 18, τὴν σφενδύνην ἔδωκε.

- 36, 2, ἀνεμος ὄρνυ ἐδῶκε ποταμῷ. 58, 10, ἀγαθῶν ἕκαστον δῶσειν. 67, 8, κακῶν τὸ δῶσει τῷ μὴ θέλοντι. 74, 14, ὁ κύων ἐδῶκε τοὺς τελευταίους. 74, 16, τὸν δίδόντα τὴν τροφήν. 88, 15, μισθὸν δῶσειν. 88, 16, μισθὸν δραγματηφόροις δῶσειν. 94, 2, μισθὸν ἀξιὸν δῶσειν. 94, 4, πόνων ἄκος δοίη. 95, 71, ἐντολήν δῶσειν. 97, 11, τὸ σύμβολον δῶσω. 99, 4, δῶσεις τῶκυπ-τέρω. 102, 6, δίκας δοῦναι. 107, 15, ἐπάξιον δοῦς μισθόν. 115, 5, πόσον μισθὸν δῶσεις. 115, 7, πάντα δῶρά σοι δῶσω. 122, 6, χάριν μοι δός. 130, 10, εἰ τοιαῦτα ἔδωκας. 136, 4, δοῦναί τι αὐτῷ. 137, 9, ἀπαρχὰς δίδωσι τυμπαῖν. Β. 7, δίδωμι τὸν μυθίαμβον νήη μουσῶν. 32, 2, γαλή δίδωσι Κύπρις μορφὴν ἀμείψαι. 98, 4, δίδωμι γῆμαι καὶ διδοὺς χαίρω.
- Διέξιμι.** 57, 6, χάριω ἐπῆλθε καὶ διεξήει. [79, 6, τὸν πρόρον διεξήει.]
- Διερωτάω.** 55, 4, ἡ δ' ὄνος διερῶτα. 75, 12, καὶ πῶς ἔχουσι οἱ κάτω διερῶτα. [106, 19, τίν' εἶχεν αἰτίαν διερῶτα.]
- Διήγησις.** [59, 16, μῦθος φησιν ἐν διηγῆσει.]
- Διήμι.** 58, 5, διήκ' ἀπελθεῖν αὐτά.
- Διόστημι.** 1, 9, μικρὸν διαστάς. 38, 2, ὡς διασταίη.
- Δίκαιος.** 102, 3, δίκαιος ὡς τις ἀνθρώπων. Α. 1, γενεὴ δίκαιων ἀνθρώπων. 105, 6, δίκαιος ἐδωρήθη.
- Δικαστήρ.** 118, 3, γερόντων δικαστήρων.
- Δικαστής.** 117, 11, τοὺς θεοὺς εἶναι δικαστάς.
- Δικέλλα.** 2, 2, δίκηλλαν ἀπολέσας.
- Δίκη.** 102, 6, δίκας δοῦναι. 115, 11, σὺν δίκη θνήσκω. 122, 14, σὺν δίκη πάσχω. 127, 5, τὰς δίκας ἀναπράξει. [50, 20, δίκην φεύγων.]
- Δικτυον.** 4, 4, δικτύου πολυτρήτου. 9, 4, τὸ δικτυὸν θεῖς. 124, 7, δικτύω τί ποιήσεις;
- Δικτυώω.** 107, 11, λέων ἐδικτυώθη.
- Διό.** 66, 7, διό μοι δοκοῦσι. 74, 15, διὸ δυσκολαινει.
- Διόπερ.** 74, 10, διόπερ γαυρὸς ἐστι. 74, 12, διόπερ μοχθεῖ.
- Διπλοῦς.** 21, 9, διπλοῦς θάνατος. 111, 20, βάρος διπλοῦν.
- Δίς.** 95, 87, ἐλθεῖν δις εἰς ἄδην.
- Δίψα.** 43, 9, δίψαν παύσας. 137, 4, δίψης ἄκος.
- Διψάω.** 43, 1, ὑπὸ τὸ καῖμα διψήσας.
- Διωκτήρ.** 128, 14, λύκων διωκτῆρων (see note).
- Διώκω.** 26, 4, ἐδίωκεν αὐτάς. 69, 2, λαγῶν κύων ἐδίωκε. 95, 7, διώκειν ἔλαφον. 95, 41, σπονδῆ διωχθείς. 112, 1, ὁ δ' ἐδίωκεν ἀλγίσσας.
- Δοκέω** = *videtur*. 66, 7, διό μοι δοκοῦσι βλέπειν. [56, 8, ὁ λόγος δοκεῖ μοι σημαίνειν. 71, 12, ὡς δοκεῖν φαῦλα.] = *ritio*, 2, 6, τῶν θεῶν δοκοῦσι τοὺς μὲν εὐθήεις ἀγροῦς κατοικεῖν. 31, 4, οἱ μύες τῆς ἡττης ἐδόκουν ὑπάρχειν αἰτίην σφίσιν ταύτην. 44, 3, οὐκ ἔδοξε νικήσειν. 49, 3, τῆς Τύχης ἔδοξε ἀκούειν. 95, 31, δοκῶ δὲ καὶ σέ (σπεύσων). [134, 19, μὴ δόξης κακῶν κύρειν.]
- Δόλιος.** 103, 4, δόλιον οὐκ ἀληθές ἀσθμαίνων.
- Δόλος.** 27, 1, γαλήν δόλω συλλαβῶν. 95, 48, ἄλλον εὔρειν δόλον θήρης. [33, 25, δόλω πράττειν.]
- Δόλοψ.** 85, 11, ἄλλοι Δόλοπες.
- Δολῶ.** 33, 12, σοφὸν δολῶσαι φύλον.
- Δόμος.** 141, 2, εἰ δόμοις. [116, 9, δόμων εἶσω. 116, 12, εἰς δόμους.]
- Δόξα.** 101, 3, τὴν δόξαν οὐκ ἤνεγκε. [4, 7, τὸν μέγαν τῇ δόξῃ. 64, 12, δόξαν ἔσχε.]
- Δορή.** 82, 7, μὴ τὴν δορὴν κνίσθω.
- Δόσις.** 98, 12, δόσει πιστεῖσας.
- Δοτήρ.** 63, 10, δοτήρες ἡμεις.
- Δούλειος.** 15, 9, δουλείης τύχης.
- Δουλεύω.** 95, 83, σοὶ μόνῃ δουλεύειν.
- Δούλη.** 10, 1, ἦρα τις δούλης. 10, 10, φανείσα τῇ δούλῃ.
- Δούλος,** adj., [85, 20, ἀσθενές τε καὶ δοῦλον].
- Δραγματηφόρος.** 88, 16.
- Δράκων.** [41, 2, δράκοντι ἐξισουμένην σαύραν.]
- Δράω.** [98, 21, κακῶς δράσας. 116, 14, ἄμφω θελόντων δρᾶν τε.]
- Δρηστήρ.** 128, 14, see note.
- Δρόμος.** 1, 3, φόβου δρόμος πλήρης. 62, 4, οὐδὲν ἐν δρόμοις ἦττων. 62, 5, ἔπαυσε τὸν δρόμον. 69, 3, δρόμω ἐλείφθη. 95, 57, δρόμων ἀναψύχουσαν. [29, 3, ἐκ δρόμων οἶων.]
- Δροσίζω.** 12, 16, τί σε δροσίξει στίβη;
- Δρόσος.** [123, 7, δρόσου γεμισθείσαν.]
- Δροσώδης.** 124, 18, δροσώδης ταρσός.
- Δρυμός.** 95, 6, τὸν ὑλήεντα δρυμόν.
- Δρυμών.** 45, 11, ἀνέμβατον δρυμόνα.
- Δρυς.** 36, 1, δρῶν αὐτόριζον. 36, 6, θάμβος τὴν δρῶν εἶχε.
- Δρυτόμος.** 38, 1, δρυτόμοι τινες σχίσαντες πύκην. 50, 3, δρυτόμον ἰδοῦσα. 92, 8, δρυτόμω εἶπεν.
- Δύναμαι.** 47, 8, οὐ γὰρ ἠδύναντο. 47, 12, βλάψαι δύναται. 85, 16, πῶς ἂν οἶν δυνηθείη.
- Δυναστεία.** 102, 4, ἐπὶ τῆς ἐκείνου δυναστείας.

- Δυναστής.** 98, 5, *δυναστή και λέοντι.*  
**Δυνατός.** 112, 9, *οὐχ ὁ μέγας αἰε δύνα-  
 τός.* [67, 10, *ἀνθρώπων δυνατωτέρω.*]  
**Δύνα.** 31, 19, *τῆς ὀπῆν ἔσω δύειν.*  
**Δύο.** 12, 5, *ἔγνωσαν αἱ δὴ ἀλλήλας.*  
 22, 5, *γυναικῶν δύο.* 61, 3, *συνήβ-  
 λησαν αἱ δὴ ἀλλήλας.* *Vide etiam*  
*δύω.*  
**Δύσβατος.** 72, 5, *πέτρης αἰγὶ δυσ-  
 βάτου.*  
**Δυσδαίμων.** 129, 22, *ἔτλην δυσδαίμων.*  
 137, 2, *οὐκ εὐμορφος ἀλλὰ δυσδαίμων.*  
**Δυσήνεμος.** 18, 10, *τοῦ δυσηνέμου*  
*ψύχους.*  
**Δυσκολαίω.** 74, 15, *διὸ δυσκολαίει.*  
**Δύσκολος.** 115, 13, *δυσκόλως προ-  
 βαίνοισθῃ.*  
**Δυσμή.** 33, 1, *δυσμαὶ Πηλεΐδων.*  
**Δύσνους.** 98, 3, *οὐδέν τι δύσνουν.*  
**Δυσόργητος.** [11, 12, *τοῖς δυσοργή-  
 τοις.*]  
**Δύστηνος.** 43, 13, *δύστηνος ὡς διε-  
 ψεύσθη.* 76, 9, *ἐπ' ἀχύροισι δυσ-  
 τήνους.*  
**Δυστυχῶ.** 49, 7, *ὄσ' ἂν δυστυχῇ.*  
**Δυστυχῆς.** 23, 7, *δυστυχῆς ἐπαράται.*  
 34, 8, *δυστυχῆς ἀποθνήσκω.*  
**Δύσφωτος.** 33, 4, *κολοιῶν δύσφωτων.*  
**Δύω.** 35, 1, *δύω υἱούς.* 66, 3, *δύω*  
*πήρας.*  
**Δῶμα.** 12, 15, *ὀμόρροφόν μοι δῶμα.* 5,  
 5, *εἰς τὸ δῶμα πηδήσας.* 125, 1,  
*ἀναβὰς εἰς τὸ δῶμα.*  
**Δωρέω.** 105, 6, *ὑπὸ φίλων ἐδωρήθη.*  
**Δῶρον.** 72, 4, *θεῖων δῶρον.* 115, 7,  
*τὰ τῆς Ἐρυθρῆς πάντα δῶρα.*  
**Ἐάν.** 24, 7, *ἐὰν γεννήσῃ.* 84, 6, *ἐὰν*  
*μείνῃς.* [60, 6, *ἐάν με παραιτήσῃ.*]  
*Vide καιν.*  
**Ἐαρ.** 118, 2, *ἦρος.* *Vide εἶαρ.*  
**Ἐαυτόν.** 2, 15, *τοὺς ἑαυτοῦ φῶρας.*  
 10, 2, *δοῦλης ἰδίης ἑαυτοῦ.* 28, 7,  
*φασῶσ' ἑαυτήν.* 43, 3, *ἑαυτοῦ σικὴν*  
*θεωρήσας.* 64, 2, *ἐλάτης ἑαυτήν ἐπαι-  
 νούσης.* 131, 2, *στολήν ἑαυτῷ κατέ-  
 λπεν.* [116, 5, *τὸν ἀνδρ' ἑαυτῆς.*]  
**Ἐάω.** 12, 20, *εἶα μὲ ἐμμένειν.* 31, 18,  
*οὐκ εἶα δύνειν.* 75, 16, *οὐκ ἐάωσ' ἀπό-  
 θνήσκειν.*  
**Ἐγγυάω.** 58, 10, *ἐγγυαμένῃ δάσει.*  
**Ἐγγύς.** 25, 5, *λίμνης ἐγγύς.* 49, 2,  
*φρέατος ἐγγύς.* 92, 3, *ἐγγύς πεύκης.*  
 95, 15, *ἐγγύς τοῦ θησκέων.* 103, 16,  
*ἐγγύς τῆς μοίρης.* 107, 2, *ἐγγύς*  
*μόρου.* 130, 4, *ἐγγύς προσελθῶν.*  
**Ἐγείρω.** 49, 3, *οὐκ ἐγερθήσῃ;* 95, 69,  
*ἐγείρειν τῆς νοθείης.*  
**Ἐγκάθημαι.** 12, 2, *ἐγκαθημένην ἔλας.*  
**Ἐγκαλέω.** 49, 6, *ἔμοι ἐγκαλοῦσι πάντα.*  
**Ἐγκατα.** 34, 5, *ὑπὸ τῶν ἐγκάτων*  
*ἐφυσήθη.* 95, 95, *ἕκαστον ἐγκάτων*  
*ἀριμύχσας.*  
**Ἐγκλείω.** 136, 7, *τὸν πυρὸν ἐγκλείω.*  
**Ἐγκλημα.** 89, 3, *ἐγκλημ' εὐπρόσωπον.*  
**Ἐγγαλινώω.** 76, 14, *τὸν ἵππον ἐγγαλι-  
 νώσας.*  
**Ἐγῶ.** 3, 10, *καὶν ἐγῶ σιωπήσω.* 33,  
 13, *ἐγῶ μὲν εἶπον.* 38, 6, *ὦν ἐγῶ*  
*μήτηρ.* 49, 5, *αἰτῆ ἐγῶ λέγωμαι.*  
 53, 4, *ἐγῶ σε ζῶρησῶ.* 62, 4; 65,  
 2; 71, 7; 71, 8; 75, 18; 89, 5;  
 93, 9; 100, 8; 102, 10; 108, 31;  
 118, 9; 121, 3; 128, 13; 134, 3;  
 134, 18; 135, 8; B. 6; B. 13.  
*ἐμέ.* 115, 3, *κάμέ.* 131, 18, *id.*  
*μέ.* 1, 14; 3, 7; 6, 6; 6, 7; 6,  
 9; 6, 12; 7, 7; 12, 20; 12, 21; 13,  
 6; [14, 5]; 30, 10; 42, 8; 43, 14;  
 48, 8; 50, 5; 50, 18; 51, 5; 51, 8;  
 51, 10; 71, 6; 71, 9; 71, 10; 76,  
 18; 76, 19; 78, 3; 83, 3; 83, 4;  
 89, 4; 89, 9; 91, 7; 93, 11; 95, 4;  
 95, 29; 95, 83; 96, 4; 100, 4;  
 113, 14; 103, 16; 103, 18; 122, 5;  
 124, 15; 129, 22; 135, 9.  
*ἔμοι.* 49, 6; 56, 7; 80, 3; 81, 2;  
 106, 30; 108, 10.  
*μοι.* 7, 16; 10, 11; 12, 15;  
 12, 23; 33, 14; 34, 9; 47, 6;  
 48, 6; 48, 7; 50, 15; 53, 3; 53, 5;  
 53, 8; 60, 4; 62, 3; 66, 7; 84, 5;  
 88, 7; 92, 9; 95, 14; 95, 62; 100,  
 7; 103, 19; 108, 12; 115, 12; 122,  
 6; 131, 8; 131, 17; 132, 9. [56, 8.]  
*ἐμοῦ.* 110, 3, *μετ' ἐμοῦ.* B. 9, *ὑπ'*  
*ἐμοῦ.* [134, 19, *ἀρχούσης ἐμοῦ.*]  
*μου.* 1, 7; 7, 5; 38, 5; 40, 4; 82,  
 7; 89, 12; 122, 7; 122, 8; 132, 8.  
*ἡμεῖς, ἡμεῖς.* 36, 11; 63, 10.  
*ἡμᾶς, ἡμᾶς.* 12, 9; 21, 6; 26, 11;  
 27, 7; 33, 11; 58, 9; 119, 8; 119,  
 12; 128, 2; 134, 5; 134, 15. [23,  
 9; 43, 19.]  
*ἡμέων.* 90, 2.  
*ἡμῶν, ἡμῶν.* 25, 10; 36, 12; 74,  
 11; 85, 9; 85, 14; 128, 4. [116, 12.]  
*ἡμῖν, ἡμῖν.* 12, 12; 15, 4; 24,  
 5; 85, 13; 90, 4; 95, 30; 95, 79;  
 98, 7; 113, 4; 128, 5. [38, 8; 39,  
 5; 128, 8.]  
**Ἔθνος.** 33, 4, *μέλαν κολοιῶν ἔθνος.*  
 [70, 5, *μὴ ἔθνη ἕβρις ἐπέλθοι.*]  
**Ἔθος.** [135, 3, *ἐξ ἔθους ᾄδων.* 137,  
 5, *ἐξ ἔθους.* [106, 27, *τοῦτο εἰς ἔθος*  
*βαῖνοι.*]  
**Εἶ.** 7, 6, *εἰ δὲ μή, θνήσκω.* 14, 4, *εἰ*  
*νεκρὸν εἶλκες.* 22, 10, *ἐτίλλε δ' ἡ*  
*γραῦς εἰ μέλαναν ἠρήκει.* 23, 5, *εἰ*

λάβοι γε. 23, 8, εἰ φόγοι γε. 28, 7, εἰ τοιοῦτον ἦν. 33, 8, εἰ τὴν σφενδόνην ποτ' ἠτήκει. 46, 7, οὐδ' ἐπῆεν εἰ θνήσκει (κοι.) 46, 10, εἰ φίλους οὐκ ἔσχε. 47, 4, εἰ τις ἐστι ποῦ. 51, 7, εἰ κρεῶν χρήσεις. 51, 9, εἰ εἰρίων χρήσεις. 63, 10, εἰ κακῶν χρήσεις. 72, 16, εἰ μὴ ἤλεγξεν. 83, 3, εἰ θέλεις. 84, 3, εἰ βαρύνω. 87, 2, εἰ κατειλήφει. 94, 4, εἰ ἀνεκκύσειε. 95, 4, εἰ θέλεις. 95, 31, εἰ τι ἀκούεις. 98, 13, εἰ γάμου χρήσεις. 103, 17, εἰ δ' ἀπειμι. 108, 12, εἰ μοι συνέλθης. 126, 8, εἰ δ' ἐστὶν ἐπιέν. 127, 8, εἰ ποτ' εἰθῆνοι. 128, 1, εἰ μὴ παρήμην. 130, 10, εἰ τοιαῦτα δώσεις. 134, 15, εἰ θέλεις. 136, 8, εἰ θέρους ἄδεις. 141, 1, εἰ μὴ τίκτηε (corrupt). [39, 3, εἰ τις εἰρηνεύει. 85, 5, εἰ μὴ προᾶξῃ. 106, 13, εἰ τις ἦλθεν. 106, 26, εἰ τις ἄλλος πελάζου. 107, 18, εἰ λέοντα μὲς ἔσωσε.]

**Εἶαρ.** 131, 5, πρὸ εἶαρος.

**Εἶδον.** 9, 7, ἰδὼν σπαιρόντας. 17, 3, τὸν δ' εἶδ' ἀλέκτωρ. 17, 5, ἰδὼν ἦδη. 19, 3, ἰδοῦσα. 25, 6, βατραχῶν ὄμιλον εἶδον. 30, 7, ὁ δ' εἶδεν αὐτὸν Ἐρμῆν. 32, 5, ἰδὼν δ' ἐκείνος. 43, 7, ἄνδρας εἶδεν ἐξαίφνης. 43, 9, ἰδὼν ἔφευγε. 50, 3, θριπτόμον ἰδοῦσα. 50, 9; 54, 3; 71, 1; 71, 9; 79, 3; 88, 6; 89, 2; 90, 2; 95, 55; 97, 6; 98, 9; 113, 3; 117, 2; 122, 2; 132, 2. [4, 8; 116, 9; 129, 19; 133, 2.]

= *viso*.—11, 9, οὐδ' εἶδεν τὴν ἄλωνα Δημήτηρ.

**Εἶδος.** 95, 21, γαίρη εἶδος.

**Εἶεν.** 30, 9, Ἐρμῆν εἶεν λέγοντα (κοι.)

**Εἶθε.** 53, 5, εἶθε μὴ συννητήκει. 53, 6, εἶθε ὑπνητήκει. 53, 7, εἶθε μὴ ἴκοιο. 71, 3, εἶθε μὴ ποτ' ἐπλεύσθης. 115, 3, εἶθε τις πεποιθήκει. 131, 17, εἶθε μοι τότ' οὐκ ᾤφθη.

**Εἶκόσ,** *vide* ζουκα.

**Εἶκω.** [36, 14, τοῖς κρατοῦσιν εἶκω.]

**Εἶμ'.** 6, 7; 13, 5; 13, 6; 64, 3; 64, 5; 67, 6; 120, 4; 130, 6.

εἶ. 75, 21; 87, 5; 87, 5; 117, 11; 135, 6.

εἶσά. 77, 7; 119, 7.

εἶσά. 1, 8; 1, 16; 6, 16; 24, 5; 25, 3; 36, 2; 47, 4; 51, 8; 51, 10; 56, 7; 60, 4; 62, 3; 74, 11; 74, 13; 75, 3; 81, 2; 85, 9; 85, 13; 88, 11; 88, 18; 95, 14; 95, 15; 95, 17; 112, 9; 124, 18; 126, 8; 128, 3; 128, 9; 142, 1; B. 2. [4, 6; 9, 11; 9, 13; 10, 14; 11, 11; 12, 25; 35, 7; 52, 6; 59, 18; 81, 5; 87, 6; 116, 9.]

εἶσίν. 57, 12; 85, 10.

ἦ. [82, 10.]

ἦτε. 47, 13.

ἰσθα. 95, 80; [5, 10].

εἰναί. 2, 8; 5, 2; 85, 3; 99, 2; 104, 8; 112, 10; 117, 11; [4, 7; 11, 10; 65, 7]; 82, 11.

ῶν. 39, 3; 40, 1; 53, 6; 57, 11; 62, 6; 74, 5; 84, 8; 89, 4; 103, 16; 107, 2; 107, 8; 120, 8; 131, 3. [47, 16; 84, 7; 132, 3.]

ἑών. 36, 7.

ἦν. 1, 2; 5, 1; 5, 3; 9, 9; 11, 6; 15, 10; 19, 5; 22, 2; 28, 3; 28, 7; 30, 5; 46, 5; 47, 1; 48, 2; 58, 4; 63, 1; 66, 1; 66, 6; 67, 2; 75, 1; 76, 4; 88, 1; 90, 4; 106, 11; 108, 17; 111, 11; 115, 12; 118, 3; 119, 1; 126, 6; 129, 8; 131, 13; A. 1.

ἦσθα. 77, 11.

ἦμεν. 12, 10.

ἦσαν. 24, 1; 25, 5; 31, 17; 33, 1; A. 8; B. 3.

ἔση. 75, 3.

ἔστα. 21, 9.

**Εἶμι.** 25, 9, ἄψ νῦν ἴωμεν. 46, 7, ἦε πρὸς ἄλας. 61, 1, ἦε κυνηγὸς ἐξ ὄρους. 61, 2, ἦε γριπέσις. 95, 51, κατ' ἔχρος ἦε. 134, 4, ἀχρὶ βημάτων ἦε.

**Εἶπον.** Introducing an independent sentence.—2, 13; 3, 10; 7, 7; 8, 4; 12, 7; 14, 3; 15, 12; 16, 10; 20, 6; 21, 6; 24, 4; 25, 8; 28, 9; 29, 3; 33, 13; 33, 22; 34, 10; 36, 9; 37, 10; 38, 4; 40, 3; 47, 10; 48, 3; 48, 9; 50, 9; 50, 15; 50, 16; 51, 5; 54, 3; 63, 7; 65, 3; 69, 5; 71, 3; 71, 6; 75, 13; 76, 17; 77, 11; 78, 1; 80, 3; 82, 6; 83, 3; 85, 6; 85, 17; 86, 8; 87, 4; 88, 6; 88, 11; 88, 17; 89, 11; 91, 5; 92, 4; 92, 6; 92, 10; 93, 8; 95, 49; 96, 3; 97, 11; 100, 4; 100, 5; 102, 10; 103, 13; 105, 5; 108, 8; 108, 28; 109, 3; 115, 11; 119, 6; 120, 7; 121, 2; 121, 4; 122, 9, 122, 14; 124, 7; 124, 19; 125, 5; 130, 5; 131, 8; 132, 8, 134, 3; 135, 6; 135, 7. [40, 5; 42, 7; 72, 18; 75, 4; 106, 22.]

With adverb added.—56, 6, ἡ δ' εἶπεν οὕτω. 122, 3, οὕτως εἶπεν. 95, 36, ὡς εἶπε κερδῶ.

With neuter pronoun.—37, 10, τοιαῦδ' εἶπε φωνήσας. 75, 7, ταῦτ' εἶπε. 95, 27, τῆς σοι τοῦτο εἰπούσης.

With accusative of noun.—53, 3, ἦν λόγους τρεῖς εἶπης. 124, 13, κλαγκτὸν εἶπε φωνήσας. 128, 1, οἷς εἶπε μύθους πρὸς νομῆα.

With dative of person.—48, 3, κύων

τοῦτω εἶπεν. 61, 8, ἕως τις αὐτοῖς εἶπε. 72, 2, πηροῖσιν εἶπεν. 81, 1, κερδοῖ πύθκος εἶπεν. 95, 4, ταύτη εἶπεν. 114, 6, εἶπέν τις αὐτῷ. 115, 2, κηζῖν εἶπεν ἀγρώσταις. B. 4, εἶπε παισὶν Ἑλλήνων.

With acc. of thing and dat. of person.—B. 5, εἶπε Λιβυστινοῖς λόγους Κιβύσσης.

With πρὸς and acc. of person.—14, 3, πρὸς ἣν ἀλώπηξ εἶπεν. 55, 6; 64, 7; 99, 3; 104, 6; 113, 3.

Acc. of thing.—126, 5, πρὸς τὰδ' εἶπεν. [39, 5.]

Absolutely.—126, 8, εἰ δ' ἔστιν εἰπεῖν. 131, 10, ὡς δ' εἶπεν.

With acc. and inf.—97, 4, κάκεινος ἤξειν εἶπεν.

**Εἰρηνεῶ.** 39, 4, στάσιμ εἰρηνεῖ.

**Εἰρήνη.** 76, 4, ἦν δὲ λοιπὸν εἰρήνη. 93, 2, φέροντες βέβαιον εἰρήνην. 102, 9, πάντα δ' εἶχεν εἰρήνην.

**Εἰριον.** 51, 9, εἰ δ' εἰριῶν χρήσεις.

**Εἰρώ.** 122, 7, τὴν ἄκανθαν εἰρούσας.

**Εἶς.** Local.—1, 1; 1, 11; 2, 5; 3, 1; 4, 3; 4, 5; 5, 4; 5, 5; 11, 5; 12, 11; 20, 2; 23, 1; 25, 2; 25, 7; 26, 10; 33, 2; 34, 6; 35, 6; 43, 11; 45, 2; 52, 1; 57, 10; 72, 10; 74, 2; 74, 12; 76, 7; 91, 1; 95, 37; 95, 42; 95, 88; 97, 9; 108, 15; 108, 22; 111, 5; 111, 8; 112, 2; 115, 9; 120, 3; 125, 1; 126, 1; 127, 3; 129, 13; 129, 15; 134, 10. [42, 6; 45, 12; 47, 16; 95, 101; 116, 10; 116, 12.] 37, 6, εἰς νομάς ἀπευέχθη. 76, 18, εἰς θνοῦς μεταστῆσας. 85, 17, εἰς πόλεμον ἄρχειν. 93, 1, εἰς ποίμνην ὄρκους φεροντες. 31, 9, καὶ διείλοντο εἰς ἴλας. 21, 8, ἦν εἰς ἀτέχνους ἐμπέσωμεν. 53, 1, εἰς λύκον ἀλώπηξ ἐμπεσοῦσα. 95, 8, χεῖρας εἰς ἐμὰς ἤξει. 95, 87, δις τὸν αὐτὸν εἰς ἄδην. 122, 8, ἐμπίπτει εἰς τοῦ Διὸς τὰς χεῖρας. [22, 15, εἰς γυναῖκας ἐμπίπτει. 17, 12, τρέπονται εἰς τὸ χεῖρον. 29, 6, εἰς πόνους. 106, 27, εἰς ἔθος βαίνειν.]

Denoting purpose.—6, 4, εἰς τάγνητον ὠραίους. 9, 10, εἰς χοροῦς ἡύλου. 19, 5, εἰς τρυγητὸν ἀκμαίη. 22, 4, εἰς ἐρωτάς ἐσόλαζε. 29, 1, εἰς ἀλητὸν ἐπάθη. 30, 2, εἰς στήλην. 31, 8, εἰς μάχην γενναίους. 37, 10, εἰς ταῦτα ἐτηρήθης. 124, 5, εἰς τὸ θηρεῖν. 137, 1, εἰς τὸ κοινὸν ἐπάθη. [31, 23, εἰς τὸ ζῆν.]

Relation.—95, 30, εἰς ἅπαντα συμβούλοις. 119, 10, εἰς σὲ ἐσέβαίεν.

Time.—30, 6, συνθήμενος εἰς τὸν ὄρ-

θρον. 53, 7, μὴ σὺγ' εἰς ὥρας ἴκαιο. 124, 14, πόσον εἰς ἔω λείπει. 134, 17, εἰς τὸ πρῶτον. 95, 21, πολλὰ εἰς ἐτη ζῶει.

**Εἰς.** 3, 2, μῆς τρωγούσης. 21, 4, εἰς δὲ τις λίην γέρω. 30, 10, ἐν γάρ με, κεκρὸν ἢ θεόν, σὺ ποιήσεις. 47, 8, κατὰ μῆην. 47, 11, οὐδ' ἂν εἰς δύναιτο. 47, 14, τῇ μὴ βάρβω. 55, 1, ἔνα βοῦν τις εἶχε. 63, 7, οὐδ' ἂν εἰς τις ἡρώων. 63, 11, κἂν ἐν αἰτήσης. 85, 9, γένος ἐν ἔστιν. 85, 13, τὸ χρώμα ἡμῶν οὐχ ἐν ἔστιν. 103, 8, εἰς ἕκαστος. 117, 3, ἐνὸς ἀρεβοῦς. 117, 8, ὑφ' ἐνὸς δηχθεῖς. 131, 2, μῆην μούνην. [22, 13; 22, 16; 39, 5.]

**Εἰσάγω.** 113, 4, τοῦτον εἰσάγων ἡμῖν.

**Εἰσβαίνω.** [75, 4, εἶπεν εἰσβαίνων.]

**Εἰσδύω.** 45, 4, τάχιον εἰσδεδυκίας αἶγας.

**Εἰσεμι.** 2, 9, εἰσιόντες τὰς πύλας. 75, 7, οὐκέτ' εἰσήει. 103, 8, εἰς ἕκαστος εἰσήει. [86, 10, ὄτ' εἰσήεις.]

**Εἰσελαίνω.** 45, 2, εἰσήλαινε τὰς αἶγας.

**Εἰσέρχομαι.** B. 10, εἰσήλθον ἄλλοι.

**Εἰστρέχω.** 31, 18, τοὺς στρατηγῶν εἰστρεχοντας. 86, 4, ἀλώπηξ εἰσδραμοῦσα τὴν φηγόν.

**Εἶσω.** [116, 9, δῶμον εἶσω, see ἔσω.]

**Εἶτα.** 1, 8, εἶτα τοξέει. 61, 6, εἶτα τὴν θήρην ἡμεῖβον. 95, 12, εἶτα χαλεπὸν προσέειπε. 98, 13, εἶτ' ἀπινωχίσθη. 108, 24, εἶτ' ἔσθωθεν ἐκκύψας. 117, 10, εἶτ' οὐκ ἀνέζη; [40, 2, εἶτ' ἔχεζε. 106, 26, ἄλλος εἶτ' ἄλλος. 116, 3, εἶτα κάκεινος ἐραθίμει.]

**Εἶωθα.** 7, 1, τοῦτον εἰώθει παρέλκειν. 16, 9, ὥσπερ εἰώθεις. 26, 7, ὡς πρὶν εἰώθει. 55, 6, ὥσπερ εἰώθει. 129, 9, ὥσπερ εἰώθει. [106, 20, ὥσπερ εἰώθας.]

**Ἐκ.** Local.—5, 7; 15, 7; 18, 4; 20, 1; 33, 20; 36, 1; 45, 7; 61, 1; 76, 6; 79, 1; 85, 9; 85, 10; 87, 1; 90, 1; 105, 1; 108, 20; 111, 16; 122, 7; 124, 13; 129, 7; 136, 1; A. 12; 66, 3, ἐκ δὲ τοῦ δύο πῆρας κρέμασαι.

Change from.—29, 3, ἐκ δρόμων οἶων. 57, 3, ἄλλο φέλον ἐξ ἄλλου. 72, 11, ἄλλο δ' ἐξ ἄλλου περὸν. 76, 19, ἔπινον ἐξ θου με ποιήσεις. 69, 6, ἐκ λακῶ σάξεν. 75, 8, ἐκ ὕσων ἀνασφάλας.

Of origin, of material, etc.—66, 3, πλάσασθαι ἐκ γῆς. 46, 3, χλόη ἐξ ἦς χιλὸν εἶχε. 76, 5, μισθὸν ἐκ δήμου.

Of author or occasion.—12, 5, ἐκ τοῦ μέλους ἐγνωσαν ἀλλήλας. 98, 16, ἐκ χερῶν παίων. A. 15, μάθοις ἀν. . . . ἐκ τοῦ σοφιστοῦ γέροντος.

Expressing separation from a number.—95, 81, πρόβατον οἶον ἐκ ποίμνης.

Adverbial Phrases.—29, 9, ἐκ μέσου ῥήξει. 41, 1, διαραγῆναι ἐκ μέσου νύτου. 71, 2, νῆα βάπτουσαν κύμα ἐκ πρώρης. 33, 7, ἐκ συνηθείης. 135, 3, ἐξ ἔθους. 137, 5, ἐξ ἔθους. 115, 4, ἐκ τύχης ἐλεξεν. 67, 7, ἐξ Ἰσου κοινώς. 114, 5, ἐκ δευτέρης. Β. 16, ἐκ δευτέρου. [45, 14, ἐκ πρώτης. 95, 101, ἐκ δευτέρου.]

Ἐκαστος. 2, 4, ἡρνεῖθ' ἕκαστος. 44, 6, ἕκαστον αὐτῶν εἶχε. 46, 6, ἐλθὼν ἕκαστος. 47, 9, ἐκάστης καταγείσθης. 47, 14, πείσσο' ἕκαστος. 57, 5, νέμων ἐκάστῳ μικρῶν. 58, 10, ἀγαθῶν ἕκαστον δώσειν. 61, 10, ἕκαστος ἂ πρὶν εἶχε ζητήσει. 74, 11, ἕκαστος ἡμῶν γαυρὸς ἐστι. 95, 53, ἕκαστον ποιμένων ἐπηρώτα. 95, 95, ἕκαστον ἐγκάτων. 98, 15, τὸν δ' ἕκαστος ἡλοία. 103, 8, εἰς ἕκαστος. 127, 5, ἐκάστου τὰς δίκας. 134, 6, ἕκαστα τῶν ζώων. Α. 17. [31, 22, γαλῆς ἐκάστης μῦν ἐκούσης. 70, 1, ὡς ἕκαστος ἐξεύχθη.]

Ἐκάστοτε. 22, 8, ἐκάστοτε ἐτίλλεν.

Ἐκατέρωθεν. 36, 4, κάλαμος ἐκατέρωθεν εἰσπῆκει.

Ἐκβάλλω. 35, 5, ὡς περισσὸν ἐκβάλλει. 77, 9, στόματος τυρὸν ἐκβαλῶν.

Ἐκδέρω. 7, 13, ὄνειρον ἐκδείρας.

Ἐκδηλος. 31, 5, στρατηγὸς ἐκδηλός.

Ἐκδημος. 59, 15, δεσπότησιν ἐκδημοῖς.

Ἐκδύνω. 18, 3, τὴν σίσυρναν ἐκδύσει. 86, 6, οὐκέτ' εἶχεν ἐκδύναι. 131, 4, αὐτὸν ὁ χρόνος ἐξέδυσε καὶ ταύτης.

Ἐκεῖ. 43, 3, ἐκεῖ τὴν σκίην θεωρήσας. 45, 4, εὐρὼν ἐκεῖ αἶγας. 118, 4, κάκει γίνεται μήτηρ. = ἐκεῖσε. 46, 4, ἤρχοντο ἐκεῖ. [58, 6, κάκει πέτεσθαι.]

Ἐκείνος, pronoun.—7, 4; 13, 9; 26, 7; 28, 10; 32, 5; 35, 6; 37, 9; 42, 4; 59, 7; 62, 4; 63, 6; 67, 6; 74, 3; 75, 8; 75, 12; 76, 14; 79, 5; 92, 6; 94, 6; 95, 45; 95, 75; 96, 3; 97, 4; 102, 4; 103, 13; 122, 9; 124, 19; 129, 4; 131, 14; 135, 3. [13, 13; 106, 14; 116, 13.]

Adjective.—72, 10, ἐκείνην εἰς κρήνην. 76, 6, ἐκείνος ἵππος.

Ἐκκλίνω. 91, 5, οὐ σέ, τὸν λέοντα δ' ἐκκλίνω.

Ἐκκόπτω. 18, 9, ἦλος ἡδὺς ἐκκόψας. 50, 13, κερδῶ ἐξέκυπτεν αἰγείρου. 96, 1, ἐνθεν ἐκκόψας. 108, 24, ἔσωθεν ἐκκόψας. 112, 5, ἐνθεν ἐκκόψας.

Ἐκλείπω. 26, 9, ἐκλιποῦσαι τὴν ἀρουραν.

Ἐκλούω. 72, 8, πρόσωπα δ' ἐξέλουε.

Ἐκλύω. 122, 11, ἐκλυθεὶς πόνων.

Ἐκπύνω. 89, 8, πηγὴν ἐκπέπωκας.

Ἐκπίπτω. 12, 4, ἄρων ἐκπεσόντα τῆς ὥρης. 131, 6, ἐκπεσοῦσα τῆς ὥρης.

Ἐκπλήσσω. 36, 9, μηδὲν ἐκπλήσσω. [116, 11, id.]

Ἐκπνέω. 60, 2, ἐκπνέων ἦδη. 129, 21, ὕστατ' ἐκπνέων.

Ἐκπρηπής. 59, 3, ἐκπρηπείστατον ζῶων. 64, 6, δένδρων ἐκπρηπείστατη. 114, 3, φέγγος ἐκπρηπείστατον.

Ἐκπρωτάομαι. 12, 1, χελιδῶν ἀγροῦ ἐξερωτήθη.

Ἐκρίζω. 36, 8, φηγὸς ἐξερίζωθη.

Ἐκρίπτω. 42, 5, αὐτὸν ἐκτὸς ἐξέριψε τοῦ τοίχου.

Ἐκτέμνω. 139, 2, φᾶρος ἐκτεμῶν τοίχου.

Ἐκτίνω. [34, 13, οὐσίαν ἐκτίνων.]

Ἐκτόπως. 14, 1, φιλεῖν ἐκτόπως.

Ἐκτός. 42, 5, ἐκτὸς τοῦ τοίχου.

Ἐκφανής. 3, 9, ἔργον ἐκφανές. 31, 15, παντὸς ἐκφανέστατοι πλήθους.

Ἐκφέρω. Β. 11, ἐκφέρουσι ποιήσεις.

Ἐκφεύγω. 50, 12, ἐκφυγοῦσα κινδύνου. [4, 8, ἐκφυγόντα κινδύνου.]

Ἐκφοβέω. 26, 11, ἐκφοβεῖν ἡμᾶς.

Ἐκφορέω. [23, 11, ἐκφορομένης λύπης.]

Ἐκψύχω. 115, 11, ἐκψύχουσα.

Ἐκῶν. 111, 12, ἐκῶν κατέπεσε. 111, 18.

Ἐλαιον. 48, 7, τοῦλαιον. 114, 1, ἐλαίω.

Ἐλάτη. 64, 1; 64, 2.

Ἐλάττων. [64, 11, τῶν ἐλαττόνων.]

Ἐλαύνω. 57, 3, ἀμαξαν ἤλαινε.

Ἐλαφος. 43, 1, ἐλαφος κέρασθης. 46, 1; 46, 8; 95, 5; 95, 7; 95, 20; 95, 54; 95, 59; 102, 9; 107, 4.

Ἐλαφρός. 36, 5, ἐλαφρὸν ὄχθης ποταμῆς ὕδωρ. 115, 6, ἐλαφρὴν καὶ μετάρσιον.

Ἐλαφρόνω. 111, 6, ἐλαφρόνω.

Ἐλεγχος. 81, 4, ἐλεγχον οὐκ ἔχουσα. [104, 7, ἐλεγχον τῆς πονηρίας.]

Ἐλέγχω. 72, 17, αὐτὸν ἤλεγξεν.

Ἐλεινός. [22, 15, ἐλεινὸς ὄστις.]

Ἐλευθέρος. Α. 16, τῆς ἐλευθέρης μούσης.

Ἐλκω. 14, 4, εἰ νεκρὸν εἰλκε. 37, 7, μόσχος εἰλκετο σχοίνω. 52, 2, ἀμαξαν εἰλκον. 72, 17, ἐλκύσασα τὸ πτερόν. 94, 5, ἐλκύσας ὄστούν. [31, 22, γαλῆς μῦν ἐλκούσης.]

Ἐλλείπω. 21, 9, οὐ γὰρ ἐλλείψει ὁ θύσων. 21, 10, κἂν μάγειρος ἐλλείψῃ.

Ἐλλην. Β. 4, παῖσιν Ἐλλήνων.

Ἐλπίζω. 9, 2, ὄψον ἐλπίας ἤξεν. [45, 13, ἐλπίας τὰς κρείσσους.]

Ἐλπῖς. 11, 7, ἀμνητὸς ἐλπιδῶν πλήρη. 16, 7, νωθραῖς ἐλπιδῶν. 58, 7, μόνῃ

- δ' ἔμεινεν ἐλπίς. 58, 8, ἐλπίς ἀνθρώποις σύνεστι.
- Ἐμβαίνω.** 117, 3, ἐμβεβηκόςτος πλοῖω.
- Ἐμέω.** 34, 7, ἤμει (conj.) 34, 11, ἀλλ' ἔμεις τὰ τοῦ ταύρου.
- Ἐμμένω.** 12, 20, πέτραις ἐμμένειν.
- Ἐμός.** 13, 8, τὸν ἐμὸν πατέρα. 13, 11, ἔργα τὰμά. 30, 9, τὰμά. 51, 6, τοῦμὸν αἷμα. 51, 7, κρεῶν τῶν ἐμῶν. 82, 8, χαίτην τὴν ἐμήν. 95, 8, χεῖρας εἰς ἐμάς. 100, 10, τὸν ἐμὸν ἀγένα. 105, 4, τῶν ἐμῶν. 118, 9, τῆς ἐμήης μοίρης.
- Ἐμπίρος.** 1, 2, τόξον βολῆς ἐμπίρος. 21, 6, χερσὶν ἐμπίρος.
- Ἐμπίπτω.** 20, 2, ἐμπεσοῦσης εἰς φάραγγα. 21, 8, εἰς ἀτέχνους ἐμπέσωμεν ἀνθρώπους. 53, 1, εἰς λύκον ἀλώπηξ ἐμπεσοῦσα. 127, 7, ἐμπίπτει εἰς τοῦ Διὸς τὰς χεῖρας. 60, 1, χύτρη μὲς ἐμπεσῶν. 107, 10, ἐμπεσῶν νεανίσκοις. 38, 7, ἐμπεσῶν διαρρήσσει με. [22, 15, εἰς γυναικας ἐμπίπτει.]
- Ἐμπλέκω.** 43, 12, κέρατα θάμους ἐμπλεκέλις. [119, 11, θεοὺς ἐμπλέκει μύθοις.]
- Ἐμπορος.** 111, 14, ὁ δ' ἔμπορος. [57, 9, ἐμποροῦ φέρτον.]
- Ἐμπρέπω.** [72, 20, τοῖς ἐτέρων ἐμπρέπων.]
- Ἐμπροσθεν.** [40, 4, ἐμπροσθεν βαίνει.]
- Ἐμφάλω.** 98, 3, οὐδὲν τι δύσθουν ἐμφήνας. [36, 13, ὁ δὲ γε μύθος ἐμφάλει.]
- Ἐν,** local, *in, within.*—3, 2; 27, 2; 30, 8; 31, 17; 37, 1; 42, 1; 46, 2; 48, 1; 51, 1; 58, 1; 58, 4; 59, 14; 63, 2; 68, 4; 72, 2; 79, 2; 80, 3; 86, 2; 88, 1; 92, 2; 95, 1; 95, 35; 95, 56; 108, 2; 108, 9; 118, 2; 127, 1; 128, 6; 129, 4; 129, 8; 141, 2; A. 8. [129, 19.] = *amongst.*—21, 5; 31, 10; 47, 1; 59, 6; 66, 4; 75, 16; 101, 1; 101, 7; 128, 7; 128, 11. [60, 5; 87, 6; 80, 5, κὰν χορῶ.]  
*In respect of, etc.*—62, 4, ἐν δρόμοις ἦντων. 76, 3, ἐν μάχαις γενναῖος. 101, 8, ἐν λέοντων συγκρίσει. 131, 1, ἐν κύβοις οὐσίην ἀναλώσας. 32, 5, ἐν μέρει ἠλώκει. [39, 3, ἄδοξος ἐν πολιτείαις. 59, 16, ἐν διηγήσει.]  
*Temporal.*—63, 6, ἐν μέσαις ὥραις. 74, 10, ἐν χρόνοις πρώτοις. 95, 34, ἐν ἐσχάταις ὥραις.
- Ἐναρθρος.** A. 7, φωνὴν ἔναρθρον.
- Ἐνθον.** 74, 4, παρήγει ἐνθον. 108, 27, οἱ δ' ἐνθον ἐκρύβοντο. 135, 9, ἐνθον μ' ἔτεκε.
- Ἐνδύνω.** 139, 2, ἐνδύνω φᾶρος.
- Ἐνεδρεύω.** 1, 14, οὐ με πλανήσεις οὐδ' ἐνεδρεύσεις. 17, 1, ὄρνεις ἐνεδρεύων. 75, 4, ἀπατῶ σε οὐδὲν, οὐδ' ἐνεδρεύω. [85, 5, τὴν μάχην ἐνεδρεύσει.]
- Ἐνεύρω.** 38, 2, ἐνεύραν αὐτῆ σφήνας.
- Ἐνεκα.** 43, 4, χηλῆς μὲν ἔνεκα.
- Ἐνεχύρον.** 99, 3, ἐπ' ἐνεχύρω δώσεις.
- Ἐνθα.** 63, 2, ἔνθα δὴ θύων. 135, 8, ἐνθ' ἐγὼ διατρίβω.
- Ἐνθάδε.** 6, 12, τότ' ἐνθάδ' ἐλθῶν.
- Ἐνθεν.** 96, 1, ἐνθεν ἐκκύψας. 112, 5, ἐνθεν ἐκκύψας. 115, 9, ἐνθεν εἰς ὄρος. 118, 11, ἐνθεν φείγω.
- Ἐνοι.** 85, 15, ἐνοῖ δὲ λαμπροί.
- Ἐνόστε.** [43, 19.]
- Ἐννουχέω.** 124, 16, ἐννουχεῖν Ὀρίων.
- Ἐννουχος.** 12, 16, ἐννουχος στίβη.
- Ἐνοικος.** 120, 1, ὁ τελευμάτων ἐνοικος.
- Ἐνοχλέω.** 7, 7, μή μ' ἐνοχλήσης.
- Ἐντάσσω.** 76, 17, ἐντάσσει πεζοῖς σαυτόν.
- Ἐντεῦθεν.** 57, 12, ἐντεῦθεν Ἀραβῆς εἰσὶν ψεύσται. [23, 9, ἐντεῦθεν οἶκε.]
- Ἐντολή.** 95, 71, πᾶσαν ἐντολήν δώσειν.
- Ἐντός.** 68, 6, ἐντὸς κήπων. 72, 12, ἐντὸς ὤμων. 94, 1, φάριγος ἐντός. 132, 2, σηκοῦ ἐντός.
- Ἐντρέχω.** 135, 1, ἐντρέχειν οἶκω.
- Ἐντρύφω.** 108, 29, ἐντρύφα δειπνοῖς.
- Ἐντυγχάνω.** 1, 7, ἀγγέλω ἐντυχῶν. 92, 3, δρυτόμω ἐντυχῶν.
- Ἐξαίρω.** 94, 8, κεφαλὴν ἐξελεῖν. 98, 13, ἐξεῖλε τοὺς ὀδόντας. 122, 10, σκόλοπα ἐξήρει.
- Ἐξαίφνης.** 18, 12, καίμα εἶχεν ἐξαίφνης. 43, 7; 111, 5; 124, 1; 132, 1. [57, 7; 116, 8.]
- Ἐξανάλισκω.** 95, 44, πόνος ἐξανηλώθη.
- Ἐξανίστημι.** 112, 7, ὁ δ' ἐξανιστάς. [116, 2, γυνὴ ἐξανιστάσα. 116, 8, ἀνὴρ ἐξανίστατο.]
- Ἐξαπατάω.** [75, 6, οὐκ ἐξαπατῶ σε.]
- Ἐξέμι.** 103, 19, ὦν ἐξόντων.
- Ἐξέρχομαι.** 132, 7, ἐξέλθε. [86, 9, οὐδ' ἐξελεύσθη πρότερον. 126, 7, εἰς ἅπαντας ἐξελέγηθε θνητοῦς.]
- Ἐξεσθῶ.** 86, 5, ταύτην ἀλώπηξ ἐξεφαγεν.
- Ἐξεστί.** 93, 11, νέμεσθαι ἐξεστί.
- Ἐξετάζω.** 100, 2, ὁ δ' αὐτὸν ἐξετάζει.
- Ἐξευρίσκω.** [21, 12, μή τι χεῖρον ἐξεύρη.]
- Ἐξῆς.** 118, 7, ἅπαντας ἐξῆς.
- Ἐξισώω.** [41, 2, δράκοντι ἐξισομένην.]
- Ἐξέλλωμι.** 61, 9, τὸ χρηστὸν ἐξελέγχε.
- Ἐξόπισθε.** [40, 4, τὰξόπισθέ μου.]
- Ἐξοχή.** 18, 8, πέτρης ἐξοχή.
- Ἐξω.** 132, 5, ἐξω ἐφαστάς. [4, 6, κακῶν ἐξω. 116, 6, θύρης ἐξω.]



Ἐξωθεν. [38, 10, τῶν ἔξωθεν.]  
 Ἐξωθέω. 91, 4, ταῦρον ἐξώθει.  
 Ἔοικα. 26, 12, ἐκφοβέιν ἔοικεν. 15, 2, ὡσπερ εἰκός. 86, 5, id. [23, 6, τοῦτ' ἔοικε γινώσκων.]  
 Ἐορταίος. 132, 3, θυσίη εορταίη (conj.)  
 Ἐπαθλον. 56, 1, εὐτεκνῆς ἔπαθλα.  
 Ἐπαίδομαι. 43, 14, πόδες οἷς ἐπηρεδούμην.  
 Ἐπαίνέω. 64, 2, εαυτὴν ἐπαινούσης.  
 Ἐπαίνομος. 77, 8, ἐπαίνω ἔχωνώθη. [37, 13, ἔργους ἔπαίνομος.]  
 Ἐπαίρω. [5, 11, τῆς τύχης ἐπαίρουσας. 29, 5, μὴ λαν ἐπαίρω.]  
 Ἐπαίω. 46, 7, οὐδ' ἐπῆεν εἰ θνήσκει (conj.)  
 Ἐπανθεώ. 118, 5, πτερίσκοις ἐπανθούτων.  
 Ἐπάξιος. 107, 15, ἐπάξιον δοῦς μισθόν.  
 Ἐπαπειλέω. 85, 4, οἱ δ' ἐπαιπέλουν.  
 Ἐπαράομαι. 23, 7, ἐπαράται προσάξεν.  
 Ἐπαυλις. 3, 1, εἰς ἔπαυλιν.  
 Ἐπέε. With imperf.—25, 5, ἐπεὶ λιμνῆς ἐγγύς ἦσαν. 37, 5, ἐπεὶ ἐμειλλον θύειν. With pluperf. = imperf.—55, 3, ἐπεὶ τοῦργον ἐπετέλεστο. With aor.—9, 5, ἐπεὶ φυνῶν ἔκαμε. 31, 11, ἐπεὶ δ' ἐτάχθη πάντα. 43, 11, ἐπεὶ ἦλθεν. 67, 3, ἐπεὶ λείην ἔσχον. 76, 4, ἐπεὶ ἐπαύσατο. 95, 44, ἐπεὶ πόνος ἐξανηλόθη. 95, 88, ἐπεὶ κατεκλείσθη. With imper.—91, 7, ἐπεὶ παρελθέτω με. [70, 7, ἐπεὶ πόλεμος ἦξει.]  
 Ἐπειτα. 18, 11, τὸ πρῶτον . . . ἔπειτα. 48, 4, πρῶτον . . . ἔπειτα. 53, 6, πρῶτα . . . ἔπειτα. [106, 25, τὰ νῦν παρόντα . . . τὰ δ' ἔπειτα. 34, 13, ἔπειτα ἐκτίμων.]  
 Ἐπελπίζω. 1, 6, μηδ' ἐπελπίσης νίκην.  
 Ἐπεμβαίνομαι. 129, 18, νῶτος ἐπεμβάς.  
 Ἐπερχομαι. 57, 6, τῷ χώρῳ ἐπῆλθε. 86, 7, ἐπῆλθε κλαιούσῃ. 124, 1, φίλος ἐπῆλθεν ὀρμηθώρῃ. 89, 2, ἐπῆλθεν ἀρπάξων. 108, 26, ἕτερος ἐπῆλθεν . . . προαιρήσων. 130, 7, ὁ δ' ἀθρόως ἐπῆλθεν. 131, 12, νιφετός ἐπῆλθε. [70, 6, μὴ πόλεις ὕβρις ἐπέλθοι.]  
 Ἐπερωτάω. 50, 7, τὸν ἀνδρ' ἐπρωτά μή. 95, 53, ἕκαστον ἐπρωτά μή. 103, 12, πῶς ἔχεις ἐπρωτά. [8, 1, Ἄραφ κάμηλον ἐπρωτά πότερα.]  
 Ἐπέχω. 95, 59, φρίξ ἐπέσχε νῶτα. 26, 5, ὡς ἐπέσχον σφενδονῶντα. 50, 11, ὁ δ' οὐκ ἐπισχών. 84, 2, μικρὸν ἐπισχών. 108, 24, id.  
 Ἐπήνη. 6, 10, ἐπὴν μέγας γένωμαι.  
 Ἐπήρη. 91, 6, μικρὰ τῆς ἐπήρης.  
 Ἐπί, c. gen.—9, 7, ἐπὶ γῆς σπαιροντας. 108, 5, ἐπὶ τῆς ἀρούρης. 57, 13,

ἐπὶ γλώσσης οὐδὲν κάθηται ῥῆμα. 84, 4, καθεδούμαι ποταμῆς ἐπ' αἰγέρου.  
 Temporal.—102, 4, ἐπὶ τῆς ἐκείνου δυναστείης. A. 6, ἐπὶ τῆς χρυσῆς (γενεῆς). B. 3, ἐπὶ Νίνου τε καὶ Βήλου.  
 Ἐπί, c. dat.—2, 9, ἐπὶ κρήνῃ. 34, 7, ἐφ' ὑγραῖς ἀγκάλαις πεσών. 52, 5, ἄλλων ἐπ' ὤμοις φερομένη. 127, 6, κεχυμένων ἐπ' ἀλλήλοις. 53, 7, τρίτον ἐπ' αὐτοῖς. 43, 5, ἐπὶ τοῖς κέρασιν ἠέκει. 100, 8, ἐπ' αὐτῷ καρχάσας. 56, 5, γέλωσ ἐπ' αὐτῷ ἐκινήθη. 99, 3, ἐπ' ἐνεχούρω δώσει. 76, 9, πνεῦμα σώζων ἐπ' ἀχύροισι. 93, 3, φέροντες εἰρήνην ἐφ' ᾧ λάβωσι κτλ. [24, 10, ἐφ' οἷς οὐχὶ χαίρησεν. 31, 21, νίκη δ' ἐπ' αὐτοῖς εἰστήκει.]  
 Ἐπί, c. acc.—7, 12, ἐπ' αὐτὸν ἐτίθει. 10, 4, σύρουσα πορφύρην ἐπὶ κνήμας. 72, 7, ἐπ' αὐτὸ φύλον ἦλθε. 97, 5, ἐλθὼν κατὰ στὰς ἐπὶ θύρας. 103, 1, ἐπ' ἀγρῶν βαίνειν. 103, 6, ἐπ' αὐτὰς ἦλθεν. 117, 6, ἐπ' αὐτὸν ἐσμός ἦλθεν. 42, 3, ἐλθεῖν ἐπὶ τὸ δεῖπνον. 97, 3, id.  
 Temporal.—89, 3, οὐκ ἐπ' ἔτος ἐγεννήθη.  
 Ἐπί, adverbial.—102, 8.  
 Ἐπιβουλεύω. 97, 1, λέων ἐπεβούλευεν ταύρω.  
 Ἐπιβουλος. 135, 5, γαλῆ ἠπίβουλος.  
 Ἐπιδικῶ. 32, 8, ἐπέδικων ἠ νύμφη.  
 Ἐπιεικείη. [104, 7, κόσμον ἐπιεικεῖης.]  
 Ἐπιζέω. 95, 60, χολῆ ἐπέζει καρδίῃ.  
 Ἐπιζητέω. 28, 3, αὐτὸν ποῦ ποτ' ἦν ἐπέζητει. 95, 95, καρδίην ἐπέζητει.  
 Ἐπικαλέω. 101, 2, λέοντα αὐτὸν ἐπικαλόν.  
 Ἐπικροτέω. 5, 6, ἐπικροτῶν τοῖς περοῖς. 95, 43, χεῖρας ἐπεκρότησεν.  
 Ἐπιμαρτυρέω. 27, 5, ἐπιμαρτυρῶ σοι.  
 Ἐπιμίξις. 112, 23, ἐπιμίξις ἀνθρώπων.  
 Ἐπινόεω. 111, 14, ὁ ἔμπορος ἐπενόετο.  
 Ἐπιορκέω. [50, 20, ἐπιορκῶν.]  
 Ἐπισκοπήτω. 47, 2, πασιῶν ἐπισκοπήτων.  
 Ἐπισκοπέω. 46, 5, ζῶων ἐπισκοπούωντων. 103, 8, ἐπισκοπήσων ἕκαστος εἰσῆει.  
 Ἐπίσκοπος. 11, 4, ἐπίσκοπος δαίμων.  
 Ἐπισκόπτω. 101, 5, κερῶ ἐπισκόπτουσα.  
 Ἐπιστήμη. 21, 2, πολεμὴν ἐπιστήμην.  
 Ἐπιστήμων. 85, 3, μάχης ἐπιστήμων. 120, 4, φαρμάκων ἐπιστήμων.  
 Ἐπιτίθημι. 7, 2, ἐπιτίθει τὸν φόρτον ὄνω. 7, 16, πᾶν ἐπιτίθεικεν ἠ χρεῖη. 138, 1, ἕνω τις ἐπιθείς ξανόν.

- Ἐπιτρέχω.** 125, 3, ἐπιδραμὼν κατῆγεν.  
**Ἐπιτρέψω.** 112, 8, τῷ δ' ὁ μὲν ἐπι-  
 τρέψας.  
**Ἐπίχειρον.** 5, 9, τὰπείχειρα τῆς ἡττης.  
**Ἐπιχλευάζω.** 82, 4, κερδῶ ἐπεχλευάζειν.  
**Ἐπιψαύω.** 107, 6, ἄκρων ἐπιψαύσει  
 χελεύων.  
**Ἐπομαι.** [70, 4, ἔπειτα ταύτη.]  
**Ἐποπτεύω.** 2, 8, τὰ πάντ' ἐποπτεύειν.  
 3, 6, ὃς νάπας ἐποπτεύει. 88, 5, τῆς  
 ἀρούρης ἐποπτεύων.  
**Ἐπτά.** 118, 4, νεοσσὼν ἐπτά μήτηρ.  
**Ἐραμαι.** 32, 1, ἀνδρὸς ἐρασθείση.  
 [70, 3, ταύτης ἡράσθη.]  
**Ἐραστής.** 22, 7, νέον βλέπειν ἐραστήν.  
**Ἐράω,** see **ἔραμαι.** 10, 1, ἀσχροῆς  
 τις ἦρα δούλης. 22, 5, ἦρα γυναικῶν  
 δύο. 32, 4, ἧς ἔχειν τίς οὐκ ἦρα;  
 [98, 20, ἐράν λεόντων.]  
**Ἐργάτης.** 49, 1, ἐργάτης. 74, 6,  
 ἐργάτη ταίφω.  
**Ἐργον.** 3, 9, ἔργον ἐκφανεῖς. 13, 11,  
 ἔργα τὰμᾶ. 55, 3, τοῦργον ἐτετέλεστο.  
 124, 17, ἔργων τίς σ' ἀναμῆσει. [37,  
 13, ἔργους ἔπαυος.]  
**Ἐρείδω.** 94, 1, ὄστουν φάρυγος ἐντὸς  
 ἡρείσθη.  
**Ἐρευνάω.** 45, 11, δρυμῶνα ποσσὶν  
 ἡρέυνων. 95, 97, πᾶσαν εὐνὴν ἡρέυνα.  
 127, 4, ἐρευνήσας ὅπως ἀναπράξει.  
**Ἐρημαίη.** 91, 1, φεύγειν εἰς ἐρημαίην.  
 126, 1, ὀδοπορῶν εἰς ἐρημαίην.  
**Ἐρημαίος.** 1, 11, εἰς νάπας ἐρημαίος.  
 95, 19, τίγρις ἐρημαίη.  
**Ἐρημίη.** 35, 6, ἐλθὼν εἰς ἐρημίην.  
 126, 4, τὴν ἐρημίην ναλεῖν.  
**Ἐρημος.** 12, 2, ἐρήμιος ὕλαις. [45, 13,  
 αἰγῶν ἔρημος.]  
**Ἐρημόω.** 27, 6, πάντα οἶκον ἡρήμους.  
**Ἐριδαίνω.** 68, 3, ὁ Ζεὺς ἡρίδαειν.  
**Ἐρίζω.** 59, 2, τούτοις ἡρίζ' Ἀθηνᾶ.  
 64, 1, ἡρίζον ἐλάτη καὶ βάτος. [66, 1,  
 ἡμίξε τεφρὴ γέρας.]  
**Ἐρισ.** 18, 2, βορέη ἡλίω τε ἔριν γενέσ-  
 θαι. 134, 16, κακῆς ἐριδος.  
**Ἐρμείης.** 30, 1, λυγδίνον Ἐρμείην.  
 48, 3, Ἐρμείη. 119, 6, Ἐρμείη. 127,  
 1, Ἐρμείην.  
**Ἐρμῆς.** 23, 4, Ἐρμῆ νομαίω. 30, 8,  
 εἶδεν αὐτὸν τὸν Ἐρμῆν. 48, 1, Ἐρμῆς  
 τετράγωνος. 57, 1, Ἐρμῆς ἄμαξαν  
 πληρώσας. 68, 4, Ἐρμῆς ἔσειεν κλή-  
 ρους. 117, 9, Ἐρμῆς ἐπιστάς. 119,  
 1, ξύλων Ἐρμῆν.  
**Ἐρπετόν.** 95, 22, πᾶσιν ἐρπετοῖς.  
**Ἐρπω.** 7, 8, ἐρπεν σιωπῶν. 134, 2,  
 οὐδ' ἐφέπειθ' ἐρπόση. 118, 6, ὄφεις  
 ἐρπύσας ἀπὸ τρώγλης.  
**Ἐρυθρή.** 115, 7, τὰ τῆς Ἐρυθρῆς πάντα  
 δῶρα.  
**Ἐρύω.** 68, 5, τόξ' ἔρυσσε (conj.)  
**Ἐρχομαι,** only found in the aorist ex-  
 cept imperfect. in 46, 4, ἔρχοντο  
 ἀγέλαι.  
 Aorist, absolutely.—10, 10, ἡ θεὸς  
 ἦλθεν καθ' ὕπνου. 28, 5, ἦλθεν  
 πάχιστον τετράπουν. 30, 7, αὐτοῖς  
 ἐλθοῦσιν. 33, 4, κολοῖων ἔθνος ἦλθε.  
 33, 13, ἡνίκ' ἂν ἐλθωσιν. 33, 15, οἱ  
 ψᾶρες ἦλθον. 42, 4; 46, 6; 50, 7;  
 56, 3; 84, 6; 88, 13; 95, 80; 97,  
 11. [106, 13.]  
 Participle.—48, 7, μὴ πολυχιμῆσης  
 ἐλθῶν. 95, 33, παρεδρεύειν ἐλθοῦσαν.  
 131, 10, ἐλθὼν τοῖς κύβοιςιν ὤμλει.  
 7, 4, ἐλθὼν πρὸς τὸν ἵππον ὤμλει.  
 With following future participle.—  
 1, 1, ἦλθε κυνηγῆσων. 108, 4, ἦλθε  
 δεσπνήσων. 129, 17, ἦλθε δεσπότην  
 κύσων.  
*Variou.*—6, 12, ἐνθάδ' ἐλθὼν. 28,  
 2, ἐλθοῦσα αὐτόσε. 132, 2, σηκοῦ ἐντὸς  
 ἦλθεν. [116, 6; 116, 7.] 12, 11,  
 ἀλλ' ἔλθ' ἐς ἀργόν. 35, 6, ἐλθὼν εἰς  
 ἐρημίην. 43, 11, ἦλθεν εἰς Ὀλυν. 72,  
 10, ἦλθεν εἰς κρήνην. 74, 2, ἦλθον  
 ἐς οἰκίην. 95, 37, ἦλθεν εἰς σπήλυγνα.  
 108, 15, εἰς οἶκον ἐλθεῖν. 129, 13,  
 εἰς μέσσον αὐλῆς ἦλθε. 95, 87, ἐλθὼν εἰς  
 ἄσθην. [95, 101; 116, 10; 45, 12.]  
 42, 3, ἐλθεῖν πρὸς αὐτόν. 54, 1, ἦλθε  
 πρὸς ὄτην. 42, 3, ἐλθεῖν πρὸς αὐτὸν ἐπὶ  
 τὸ δειπνον. 72, 7, πάντων τ' ἐπ' αὐτὸ  
 φῶλον ἦλθεν ὀρυθῶν. 97, 3, τὸν ταῦ-  
 ρον ἐλθεῖν ἐπὶ τὸ δειπνον ἡρώτα. 97,  
 5, ἐλθὼν καὶ στὰς ἐπὶ θύρας. 103, 6,  
 ἐπ' αὐλάς ἦλθεν. 117, 6, ἐπ' αὐτὸν  
 ἐσμός ἦλθε. 85, 9, ἦλθον ἐκ Κρήτης.  
 16, 9, πῶς οὐδὲν ἄρας ἦλθες; 95, 28,  
 ταῦτ' ἦλθον. 111, 20, ἦλθε βασιτάσας.  
**Ἐρῶ.** 71, 10, εἶρεῖς με ἠπιωτέρην γαίης.  
 [133, 2, εἰρήκει.]  
**Ἐρωδιός.** 94, 2.  
**Ἐρωσ.** 22, 4, εἰς ἔρωτας ἐσχόλαζε. 98,  
 1, λέων ἀλοῦς ἐρωτι. 32, 10, παίξας  
 Ἐρωσ ἀπῆλθε.  
**Ἐρωτάω.** 10, 8, ἠΰχετ', ἰκέτενεν,  
 ἡρώτα. 16, 8, λύκαινα αὐτὸν ἡρώτα  
 'πῶς' κτλ. 28, 6, ἡ φρούς ἡρώτα εἰ  
 ἦν. 33, 21, τὸ συμβάν ἡρώτων. 42,  
 3, ἐλθεῖν ἐπὶ τὸ δειπνον ἡρώτα. 97,  
 3, τὸν ταῦρον ἐλθεῖν ἐπὶ τὸ δειπνον  
 ἡρώτα. [42, 6, τῶν κυνῶν ἐρωτῶντων  
 ὅπως ἐδειπνήσεν.]  
**Ἐς,** *vi*ce *eis*.  
**Ἐσθής.** [65, 8, πλουσία σὺν ἐσθῆτι.]  
**Ἐσθῶ.** 34, 4, ἐσθῶν ἀπλήστως. 62,  
 1, χιλὸν ἐσθῶν. 89, 7, οὐπω τι χλω-  
 ρὸν ἔφαγεν. [133, 1.]  
**Ἐσθος.** 131, 8, ἐσθῶν χρεῖη.

Ἐσμός. 117, 6, πολλῶν μυρμηκῶν ἐσμός.  
 Ἐσπέρη. 16, 5, ἐσπέρης ἐκοιμήθη.  
 114, 1, λύχνος ἐσπέρης ἤχει. 29, 2, πᾶσαν ἐσπέρην.  
 Ἐσπερος. 68, 6, ἐντὸς Ἐσπέρου κήπων.  
 Ἐστία. [106, 7, εἰστία τε κάφειλε.]  
 Ἐστία. 74, 4, παρ' ἐστίῃ θάλασσαν.  
 Ἐσχατος. 70, 2, ἐσχάτῳ κλήρω. 95, 34, ἐν ἐσχάταις ὥραις. 129, 18, ἐσχάτου κινδύνου. 135, 10, σοῦ. [40, 6, ἐσχατοὶ ἀντὶ τῶν πρώτων.]  
 Ἐσω. 31, 19, τῆς ὁπῆς ἔσω δύνειν. 103, 3, κόλλης ἔσω σπήλυγγος ἔκειτο. 113, 1, μάνδρης ἔσω συλλέγων. 132, 4, ἔσω οὐ παρήλθε τοῦ τεύχους.  
 Ἐσωθεν. 108, 24, ἔσωθεν ἐκκύνθας.  
 Ἐσωτέρω. 2, 7, τοὺς ἐσωτέρω τεύχους.  
 Ἐταιρεία. Α. 13, θνητῶν καὶ θεῶν ἔταιρεία.  
 Ἐτέρος. 33, 20, τοῦ μὲν . . . τοῦ δὲ . . . ἐτέρου. 86, 7, ἀλώπηξ . . . ἐτέρη ἀλώπηξ. 108, 26, τις . . . ἕτερος. [72, 20, τοὺς ἐτέρων γὰρ κτλ.]  
 Ἐτι. 57, 11, ἐτι προελθεῖν. 59, 6, ἐτι γὰρ ἐν θεοῖς ὄκει. 81, 2, πατρῷῃ τ' ἐστὶ καὶ παππῷ. 111, 10, πλείω ἔτ' ἐτίθει τὸν φόρτον.  
 Ἐτοιμος. 16, 4, ὡς ἐτοιμα δειπνήσων. 46, 3, ἐτοιμην χιλὸν εἶχε. 75, 5, ἐτοιμα δεῖ σε παντ' ἔχειν. 10, 3, παρεῖχεν ἅπαντ' ἐτοιμῶς. [110, 2, πάνθ' ἐτοιμά σοι ποίει.]  
 Ἐτος. 74, 9, μερίσαντες αὐτῶ τῶν ἐτῶν. 89, 5, οὐκ ἐπ' ἔτος ἐγεννήθη. 95, 21, πολλὰ εἰς ἔτη ζῶει.  
 Εὔ. Β. 15, εὔ πύρωσας, εὔ δὲ κέντρα πρήνυας. [107, 16, εὔ νοοῖσιν ἀνθρώποις.]  
 Εὔδειν. [116, 12, ἡμῶν εἰς δόμους εὔδειν.]  
 Εὐήθης. 2, 6, τοὺς εὐήθεις.  
 Εὐθαλής. 128, 6, see note. 128, 9, εὐθαλεῖ σίτω.  
 Εὐθενέω. [12, 27, εὐθενῶν.]  
 Εὐθετίζω. 118, 2, καλὴν ἠυθέτιζεν.  
 Εὐθέως. 7, 10, ἵππων εὐθέως στήσας. 94, 5, τὸν μισθὸν εὐθέως ἤτει. [70, 7, πόλεμος εὐθέως ἤτει.]  
 Εὐθύ. 74, 10, ὁ μὲν ἵππος εὐθύ. 126, 5, ἡ δ' εὐθὺ πρὸς τὰ δ' εἶπεν.  
 Εὐθύνα. 102, 7, ὡς ὑπέσχον εὐθύνας.  
 Εὐθύνοι. 127, 8, εἰ ποτ' εὐθύνοι. 134, 7, καὶ πόδ' εὐθύνει.  
 Εὐθύς. 5, 5, εὐθύς ἐεκκράγει. 59, 8, πρῶτον μὲν εὐθύς ἔψευγεν. 62, 6, εὐθύς ἀνεμνήσθη. 72, 3, εὐθύς ἠκούσθη. 75, 19, εὐθύς προσήλθον. 114, 4, εὐθύς ἐσβέσθη. 129, 16, εὐθύς ἤλυσε. 129, 17, εὐθύς ἤλθε. 135, 3, εὐθύς ἀδων.  
 Εὐκαταφρόντης. [82, 11.]

Εὐλαβοῦμαι. 85, 7, τί δ' εὐλαβοῦμαι ;  
 Εὐμήκης. 64, 3, τὸ μέτρον εὐμήκης.  
 Εὐμοῖρος. 137, 2, ὄνος οὐκ εὐμοῖρος.  
 Εὐμοῖσος. 9, 4, ἐτερέτιζεν εὐμοῖσος.  
 Εὐνή. 95, 39, ἀπ' εὐνῆς ἐφορμήσας. 95, 97, πᾶσαν εὐνὴν ἠρεῦνα.  
 Εὐνοίη. 35, 3, ἀθλήης ὑπ' εὐνοίης. 95, 84, ὑπ' εὐνοίης.  
 Εὐνοῦχος. 54, 1.  
 Εὐπήληξ. [142, 1, ταῦς εὐπήληξ.]  
 Εὐπρεπής. 32, 1, ἀνδρὸς εὐπρεποῦς. [56, 9, εὐπρεπῆ κρίνει.]  
 Εὐπρόσωπος. 89, 3, ἐγκλημα εὐπρόσωπον.  
 Εὐρεμα. Β. 2, παλαιὸν εὔρεμα.  
 Εὐρίνος. 43, 8, σκύλαξιν εὐρίνος.  
 Εὐρίπος. 120, 2, ὄρκοις παρ' εὐρίπου.  
 Εὐρίσκω. 22, 9, ἄς ἠύρσκε λευκανθίζούσας. 12, 2, εὔρεν ἀγδύνα ἐγκαθημένην. 45, 9, τὰς μὲν εὔρε θενώσας. 95, 11, σκιρτώσαν εὔρε. 95, 56, εὔρεν ἀναψύχουσαν. 69, 4, εὐρέθη θάσσω. 126, 2, ἐστῶσαν εὔρε τὴν Ἀληθεινὴν. 45, 4, εὔρων αἶγας. 79, 5, ἐκείνην εὔρεν. 103, 10, γῆρας λιπαρῶν ἠύρηκει. 139, 1, ἰσθὸν εὔρε. 22, 10, εἰ μέλαιναν ἠύρηκει. 33, 9, εὔρε τέχνην ἄλλην. 95, 48, ἄλλον τιν' εὔρειν δόλον. 6, 6, τίν' ὄνον εὔρησας ;  
 Εὐρύθμωσ. 129, 2, εὐρύθμωσ παίζων.  
 Εὐρύς. 25, 5, λίμνης εὐρείης. [106, 2, κατ' εὐρὴν φωλεόν.]  
 Εὐσέβεια. 119, 10, εἰς σὲ εὐσέβεια.  
 Εὐσεβής. 13, 7, πελαργὸς εὐσεβέστατον ζῶων. 63, 1, ἀνδρὸς εὐσεβοῦς.  
 Εὐστοχέω. 3, 8, ἄκωα ἠυστόχιστα.  
 Εὐτεκνία. 56, 1, εὐτεκνίης ἐπαθλα.  
 Εὐτέλεια. [31, 24, ἠτέλεια.]  
 Εὐτελής. 128, 6, see note.  
 Εὐφνής. [65, 1, εὐφνεῖ ταῶ.]  
 Εὐφώνωσ. [73, 2, χρεμετίζειν εὐφώνωσ. 116, 1, ἦδε παῖς τις εὐφώνωσ.]  
 Εὐχερῶσ. 47, 9, ἐκάστης εὐχερῶσ καταγείσας. 89, 12, κὰν εὐχερῶσ λύσας. [81, 6, λανθάνειν εὐχερῶσ.]  
 Εὐχή. 23, 3, ἔθηκε δ' εὐχὴν. 23, 10, ἀβουλον εὐχὴν πέμπευ.  
 Εὐχόμαι. 10, 8, ἔθνευ, ἠύχεθ', ἰκέτευεν. 20, 8, μάτην εὔχη. 63, 11, εὐχου. 20, 7, τοῖς θεοῖς εὐχου. 78, 2, id. [102, 11, ταύτην τὴν ἡμέρην ἠύχόμην.]  
 Εὐωνος. 111, 2, ἄλας εὐώνωσ.  
 Εὐωπός. 124, 9, εὐωπὸν ἀγέλην.  
 Ἐφαπλώω. 95, 2, γυῖα γῆς ἐφαπλώσας.  
 Ἐφεδρεύω. 44, 2, συλλαβεῖν ἐφεδρεύων.  
 Ἐφεξής. 103, 9, τούτους ἐφεξῆς λαμβάνων.  
 Ἐφέπομαι. 134, 2, οὐδ' ἐφέπειθ' ἐρπούση.  
 Ἐφέρπω. 112, 6, ὁ μὲν ἐφέρειπει.

Ἐφῆβος. [72, 21.]  
 Ἐφικνέομαι. [19, 6, ὡς δ' οὐκ ἐφικνεῖτο.]  
 Ἐφιππεύω. 76, 15, παρήγεν ὡς ἐφιππεύσω.  
 Ἐφίστημι. 20, 6, θεὸς ἐπιστάς εἶπε. 49, 2, τῆς Τύχης ἐπιστάσης. 84, 1, ἐπιστάς κέρατι. 117, 9, Ἐρμῆς ἐπιστάς. 132, 5, ἔξω δ' ἐφεστώς. 25, 8, ἐπεστάθησαν. [57, 8, λέγουσιν ἐπισταθῆναι ἄμαζαν.]  
 Ἐφορμάω. 79, 4, τῇ σκιῇ ἐφορμήθη. 95, 39, ἀσκότως ἐφορμήσας.  
 Ἐχθές. 125, 5, πῆθκος ἐχθές ἔτερπεν ἡμάς.  
 Ἐχθραῖω. 59, 7, πάντας ἐχθραίνω.  
 Ἐχθρη. 85, 1, κισὴν ποτ' ἐχθρη συνειστήκει. 89, 3, ἐγκλημα ἐχθρης.  
 Ἐχθρός. 11, 1, ἀλώπεκ' ἐχθρὴν ἀμπέλων. 71, 4, ἐχθρὸν ἀνθρώποις. 35, 8, οὐδ' ἐχθρὸς γίνου. 44, 5, ἐχθροὺς ἐποιεῖ. 87, 5, ἐχθρὸς εἰ; 95, 84, οὐδὲν ἐχθρὸν οἶδεν. [44, 8, ἐχθροῖς ἀπίστει.]  
 Ἐχω. 7, 1, ἄνθρωπος ἵππον εἶχε. 9, 1; 17, 6; 31, 5; 32, 4; 33, 6; 34, 3; 47, 2; 51, 1; 55, 1; 59, 11; 61, 6; 61, 10; 63, 2; 88, 3; 89, 6; 95, 3; 95, 99; 108, 1; 108, 30; 111, 1; 119, 1; 124, 20; 128, 2; 129, 1; 138, 1; 141, 2; A. 7. 5, 9, ἀμείνοια σχῶν τάπχιερα. 10, 11, μὴ μοι χάριν σχῆς. 15, 11, οὐκ ἔχων ἴσση ἀμίλλαν. 21, 2, ἔχοντας ἐπιστήμην. 22, 1, τὴν μέσην ἔχων ὄρην. 31, 1, εἶχον πόλεμον. 33, 16, καθάπερ εἶχε συνθήκην. 44, 6, ἕκαστον εἶχεν ῥαδίην θοῖνην. 46, 3, ἐτοιμην χιλὸν εἶχεν. 46, 10, φίλους οὐκ ἔσχε. 61, 7, δειπνα εἶχον ἠδία. 67, 3, λείην ἔσχον ἀφθονον. 68, 8, οὐκ ἔχω χώρην. 72, 4, πάντα ἔσχον ἡμερον. 75, 5, ἐτοιμα πάντ' ἔχειν. 76, 5, μισθὸν οὐκέτ' εἶχεν. 77, 12, ἔχεις ἅπαντα. 81, 4, ἔλεγχον οὐκ ἔχουσα. 85, 18, ὅμοια πάντ' ἔχοντας ἀλλήλοισ. 86, 1, κοίλωμα ῥίξης φηγὸς εἶχεν. 95, 58, ἀναιδείης ὄφρην ἔχουσα. 95, 89, εἶχε δαῖτα πανθοῖνην. 95, 94, τοῦτο κέρδος εἶχεν. 102, 9, πάντα εἶχεν εἰρήνην. 124, 3, ὁ κλωβὸς εἶχεν οὐδέν. 128, 12, ἔσχετε ἀφθονον πολην. 140, 1, ὅπως ἔχη τι βουκόλημα. 2, 4, οὐκ ἔχων δ ποιήσει. 86, 6, οὐκέτ' εἶχεν ἐκδύνα. 103, 19, οὐκ ἔχεις ὁ μοι δεῖξεις. 112, 7, οὐκ ἔχων δ ποιήσει. 18, 12, καθμα τὸν γεωργὸν εἶχε. 25, 1, γνώμη λαγωγὸς εἶχε. 36, 6, θάμβος τὴν δρὴν εἶχε. 52, 3, τὸν βοῶτην θυμὸς εἶχε. 95, 46, αὐτὸν λιμὸς εἶχε καὶ λύπη. 42, 1, δεῖπνὸν τις εἶχε θύσας. 124, 5, πέρδικα ἡμερώσας εἶχεν. 75, 12,

πῶς ἔχουσι διήρωτα. 95, 15, ἔχει φαύλος. 103, 12, πῶς ἔχεις; 121, 2, πῶς ἔχεις; 135, 2, ἠδέως εἶχε τοῦ ζῖου. A. 13, οὕτω ἔχοντα. 132, 9, καλῶς ἔχει μοι. [45, 14; 64, 12. 73, 1, ὄξην εἶχε κλαγγήν. 73, 4, πρώτην φωνῆν ἔσχε. 86, 10, ἀχρη τοιαύτην τὴν γαστέρα σχῆς. 87, 7, οὐτ' ἀπιστεῖν ἔχομεν. 95, 100; 106, 15. 106, 19, τίν' εἶχεν αἰτήν; 110, 4; 119, 13.]

Ἐῶλος. 86, 3, ἄρτων ἐῶλων. [106, 16, ἐῶλων μοίραν. 106, 28, ἐῶλων κρεῶν.]

Ἐως. [124, 14, πόσσον εἰς ἔω λείπει.]

Ἐως. 10, 9, ἔθην . . . ἔως ἡ θεὸς ἤλαθεν. 22, 11, ἡ μὲν ἀκμαῖη ἐτίλλεν . . . ἐτίλλε δ' ἡ γραῦς ἔως φαλακρὸν ἔθηκαν. 61, 8, ἡμειβον ἀεὶ ἔως τις αὐτοῖς εἶπεν. 112, 4, ὠρυσσεν ἔως ἐκοιμήθη. 16, 5, ἔμεινεν ἔως ὁ παῖς ἐκοιμήθη. 26, 6, κατεφρόνησαν ἔως ἐκείνος ἤλθησε. 95, 56, δεκνύων ἀν ὠδήγει ἔως ποθ' εὔρεν.

Ἐωσφόρος. 114, 2, ἐωσφόρου κρείσσων.

Ζάω. 14, 4, τοῦ ζῶντος οὐχ ἦπτον. 17, 6, ζῶντος αἰδούρου. 74, 9, τῶν ἐτῶν ἀφ' ὧν ἔξων. 108, 8, ζῆς βίον ταλαιπώρου. 120, 2, ὁ ζῶν ὄρυκτος βάτραχος παρ' εὐρίπτοις. 136, 4, ὅπως ζῆση. [14, 5, ὁ ζῶντα βλάπτων. 31, 23, τὸ ζῆν ἀκινδύνως. 44, 7, ζῆν ἀκινδύνως. 65, 8, ζῆν ἀδόξως.] See also ζῶω.

Ζεύγη. 37, 1, ἀτριβὴς ζεύγλης.

Ζεύγνυμι. [29, 2, ζευχθεὶς ὑπὸ μύλην. 70, 1, ὡς ἔναστος ἐζεύχθη.]

Ζεὺς. 45, 1, ἐνιφεν ὁ Ζεὺς. 56, 2; 56, 6; 58, 1; 59, 1; 59, 3; 68, 3; 68, 7; 72, 15; 127, 1. Διός, 127, 8.

Ζηλόω. [106, 1, λέων ἀνδρῶν βίον ἐζήλου. 18, 15, πράθητα ζήλου.]

Ζητέω. 61, 10, ἀ πρὶν εἶχε ζητήσσει. 89, 3, ἐγκλημα ἐχθρης ἐζήτηι. 95, 29, μὴ πάλοι με ζητήση. 95, 99, μὴ μάτην ζήτηι. 21, 1, βδεις μαγεύρους ἀπολέσαι ἐζήτου. 22, 6, νέον αὐτὸν ἡ νεῖμεις ἐζήτηι βλέπων. 99, 1, ἐζήτηι κοινωδὸς εἶναι. 2, 16, ζητεῖ μὴ τις οἶδεν. [116, 9, ζητῶν ὀποῖστί.]

Ζυγός. 37, 12, τένοντα οὐ ζυγὸς τρίψει.

Ζωάγριος. 50, 15, ζωαγρίους χάριτας.

Ζωγράφω. 53, 2, ζωγραφεῖν ἐδεῖτο. 53, 4, ἐγὼ σε ζωγράφω.

Ζωμός. 60, 1, ζωμοῦ χύτρη.

Ζῶον. 1, 2; 13, 7; 24, 2; 25, 3; 28, 8; 46, 4, 56, 1; 59, 3; 66, 2; 67, 3; 72, 4; 95, 85; 102, 5; 102, 7; 103, 13; 120, 3; 134, 6; 140, 2; A. 6.

Ζῶω. 12, 7, φιλιτάτη, ζῶεις; 25, 1,

μηκέτι ζῶειν. 35, 6, ἐλθὼν εἰς ἐρημὴν ζῶει. 95, 25, πολλὰ εἰς ἐτη ζῶει. 107, 9, παρήκε τὸν ἰκέτην ζῶειν.

\***Η**. 40, 3, ἡ κακὸς πράσσω.

\***Η**. 6, 6, τί σοι τὸ κέρδος ἢ τίν' ὤνον εὐρήσεις; 20, 8, τοῖς θεοῖς εὐχου ἢ μάτην εὐξῆ. 30, 10, νεκρὸν ἢ θεόν. 49, 7, ὅσ' ἂν δυστυχῆ ἢ πίπτῃ. 50, 8, καταδέδυνκε ἢ φεύγει. 98, 16, ῥοπάλω ἢ λίθῳ. 108, 17, ὀσπρίων σωρὸς ἢ πίθοι σύκων. 122, 5, γυψὶ ἢ κόραξ. 134, 5, χωρὶς ὀμμάτων ἢ ρυός. 28, 10, θάσσον σεαυτὴν ῥήξεις ἢ μιμήσῃ. 95, 75, μᾶλλον ἢ σὺ. 122, 5, σὺ μᾶλλον ἢ γυψὶ με δευπήσεις. 132, 10, θεοῦ γενομένην σφάγιον ἢ λύκου θούνη. Β. 12, οὐδὲν πλέον ἢ γεγωνίσκειν. [8, 2, ἀναβαίνειν ἢ κάτω βαίνειν. 35, 8; 39, 7; 65, 8; 98, 20; 136, 10.]

\***Ηγεμών**. 134, 10, ἡγεμῶν καθεστῆκει.

\***Ηγέομαι**. 31, 15, οἱ στρατηγοὶ ἡγούντο. 134, 4, τὰ μέτρα οὐδὲν ἡγῆση.

\***Ηδέ**. [142, 1, γέρας ἡδὲ ταῖς.]

\***Ηδη**. 21, 3, ἡδη κέρατ' ἀποξύνοντες. 21, 1, ἡδη μέσην ἔχων ὥρη. 60, 2, ἐκπνέων ἡδη. 71, 2, βάπτουσαν ἡδη. 88, 4, λοφῶντας ἡδη. 88, 14, ἡδη ἔχοντα. 93, 6, γέρων ἡδη. 1, 16, πῶς αὐτὸς ἡδη φοβρός. 26, 12, ἡδη ἄρχεται. 92, 7, ἡδη δείξω. 17, 5, θυλάκους ἰδῶν ἡδη. 103, 2, ἡδη τῷ χρόνῳ γεγηράκει. 135, 7 (conj.) [40, 4, ἡδη βαίνει.]

\***Ηδύς**. 18, 9, ἡδύς ἐκκύνσας. 61, 7, δεῖπνα εἶχον ἡδίω. 135, 2, ἡδέως εἶχε τοῦ ζῖου. [60, 6.]

\***Ηδυφώνη**. 9, 3, πρὸς αὐτῶν ἡδυφώνη.

\***Ηθος**. [35, 7, ἦθος ἀνθρώπων.]

\***Ηια**, see note to Fab. 88, 11.

\***Ηκω**. 2, 13, μάτην ἦκω. 47, 5, ἦκέ τις. 95, 13, ἀγγελος ἦκειν. 97, 4, ἦξεν εἶπεν. 130, 5, ἦκε τῆδε καὶ δέχου. 135, 6, πόθεν ἦκει; 135, 11, ὠνητός ἦκων. 9, 3, πρὸς ἡδυφώνη ἦξεν. 74, 12, εἰς μέσους ἦκων. 95, 8, χεῖρας εἰς ἐμὰς ἦξει. 110, 3, μετ' ἐμοῦ ἦξει. [70, 7, πόλεμος ἦξει.]

\***Ηλικός**. 98, 7, ἡλικὸς μὲν βυχσας, ἡλικὸς δὲ φέρεις ὀδόντας. [86, 10, τοιαύτην . . . ἡλικήν.]

\***Ηλιος**. 18, 1; 18, 9; 24, 1; 88, 13.

\***Ημέρη**. 10, 7, καθ' ἡμέρη πᾶσαν. 119, 2, καθ' ἡμέρη θύων. 129, 6, ἡμέρης ὕλην κατήγεν. [83, 2, ἐκτένιζεν ἡμέρη πάση. 102, 11, τὴν ἡμέρη ἠύχουην. 106, 26, καθ' ἡμέρη.]

\***Ημερώω**. 124, 5, ὃν ἡμερώσας εἶχεν.

\***Ημέρωσ**. 106, 6, ἡμέρωσ συνηλίσθη.

\***Ημιονός**. 62, 1.

\***Ην**, with pres. subj.—6, 17; 47, 10; 47, 13; 87, 10; 127, 10.

With aor. subj.—7, 5; 21, 8; 48, 6; 53, 3; 64, 7; 71, 9; 84, 6; 95, 8; 95, 62; 121, 4; 128, 6. [41, 4.]

\***Ηνίκα**. 9, 10, ἡνίκα εἰς χοροὺς ἠύλου. 33, 12, ἡνίκα ἔνθα εἰλωσι.

\***Ηπαρ**. 54, 2, ἀγνὸν ἦπαρ.

\***Ηπερ**. 27, 7, βλάπτουσα μᾶλλον ἦπερ ὠφελοῖσα.

\***Ηπιος**. 71, 10, ἡπιωτέρην γαίης.

\***Ηρακλῆς**. 15, 9; 15, 14; 20, 4.

\***Ηρεμέω**. 75, 13, ἡρεμοῦσι τῆς Λήθης πίνοντες.

\***Ηρως**. 63, 1, ἠρώων. 15, 3; 63, 4; 63, 7. [A. 4.]

\***Ησυχάζω**. 43, 2, λμνης ἕδωρ ἡσυχάζουσης. 135, 10, ἀλλ' ἡσυχάζω.

\***Ηττα**. 5, 9, τάπιχειρα τῆς ἦττης. 31, 3, τῆς ἦττης αἰτήν.

\***Ηττάομαι**. 32, 10, τῇ φύσει ἠττήθη.

\***Ηττων**. 62, 4, οὐδὲν ἐν δρόμοις ἦττων.

\***Ηχος**. 124, 10, πρὸς τὸν ἦχον.

\***Ηῖών**. 6, 1, πᾶσαν ἡῖνα ζῶων.

**Θάλασσα**. 6, 1, θαλάσσης ἡῖνα. 71, 5, ἡ θάλασσα. 111, 2, παρὰ θάλασσαν. 111, 16, ἐκ τῆς θαλάσσης.

**Θαλασσαῖος**. 6, 10, φυκλίων θαλασσαίων.

**Θαλλός**. 45, 7, θαλλὸν ἐξ ὕλης.

**Θάλλω**. 12, 17, καῖμα θάλλπει σε. 35, 4, ὃν μὲν θάλλπουσα κόλποις. 74, 4, αὐτοὺς παρ' ἐστὶν θάλλψας.

**Θαμβέω**. 72, 15, ὁ Ζεὺς ἐθαμβεῖ.

**Θάμβος**. 36, 6, θάμβος τὴν δρῦν εἶχε.

**Θαμνός**. 106, 5, θαμνὰ συνηλίσθη.

**Θάμνος**. 43, 12, θάμνος ἐμπλακέις.

**Θάνατος**. 21, 9, διπλοῦς θάνατος.

**Θαρσέω**. 1, 4, λέων προκαλεῖτο θαρσήσας. 1, 13, ταύτης δὲ θαρσεῖν κελευούσης. 25, 8, καὶ τις εἶπε θαρσήσας. 31, 12, μὺς προκαλεῖτο θαρσήσας. 34, 10, ἡ δ' εἶπε 'θάρσει.'

**Θαρσύνω**. 95, 33, καὶ πονούντα θαρσύνειν.

**Θαυμάζω**. 127, 9, οὐ προσῆκε θαυμάζειν.

**Θαυμαστός**. [65, 7, θαυμαστός εἶναι.]

**Θεητός**. 77, 5, θεητὸς αὐχὴν.

**Θεῖω**. 129, 1, ἄλλος ἄλλοθεν κρούων εἶθεινον.

**Θεῖος**. 15, 8, τύχης θεῖης. 74, 4, θεῖων δώρων. [50, 19, σφόν τὸ θεῖον. A. 4.]

**Θέλω**. 73, 4, οὔτε τὴν κρείσσω φωνὴν θελήσας ἔσχεν. 81, 3, ὡς θέλεις, ψεύδου. 134, 15, εἰ θέλεις. 95, 8; 108, 12.

7, 5, ἦν θελήσης συλλαβεῖν τι. 11, 2, θελήσας περιβαλεῖν. 51, 2; 67, 8;

83, 3; 129, 14; 95, 4. [9, 12 (correct); 44, 7; 116, 14.]

- Θεμέλιοι.** 59, 14, τροχούς ἐν τοῖς θεμέλιοις γεγομένα.
- Θέμις.** 118, 10, θέμιστες ἀνθρώπων.
- Θεοβλαβής.** [10, 14.]
- Θεός,** sing., general.—92, 6, σὺν θεῷ βαιίης. *Particular.*—2, 12, ὁ θεὸς ἐσυλήθη. 2, 14; 20, 6; 24, 2; 30, 10; 48, 5; 48, 5; 119, 3; 132, 10; 10, 9, ἡ θεός.  
Plural.—2, 6; 15, 6; 20, 5; 20, 7; 37, 5; 50, 3; 56, 5; 58, 5; 59, 6; 63, 8; 66, 1; 68, 1; 70, 1; 72, 2; 72, 14; 78, 2; 78, 4; 97, 2; 117, 2; 117, 10; 119, 11; 120, 6; A. 13.
- Θεράπων.** 129, 19, θεράποντες ἔσσωαν.
- Θερινός.** 72, 6, θερινὸν ἕδωρ.
- Θερμός.** 50, 12, θερμὸν κινδύνου. 122, 10, σκόλοπα θερμὸν ἐξήρει. 97, 6, θερμὸ χάλκια πλήρη.
- Θέρος.** 24, 1, θέρουσ ὥρη. 88, 6, ξηρὸν θέρος. 136, 2, ὃν θέρουσ σσωρεύκει. 136, 8, εἰ θέρουσ ἀδεῖς. 136, 5, τῷ θέρει τοῖτύω.
- Θεωρέω.** 43, 3, τὴν σκίην θεωρήσας. 88, 14, τὸν σταχὺν θεωρήσας. 129, 11, σκύμμον θεωρῶν. 130, 3, ταύτην θεωρήσας.
- Θήβαι.** 131, 5, τὰς κάτω Θήβας.
- Θηβαίος.** 15, 1, ἀνδρὶ Θηβαίω. 15, 5, Θηβαίος.
- Θήγω.** B. 14, τοὺς δόντας οὐ θήγω.
- Θηλή.** 89, 9, θηλή μητρώη.
- Θηλύνω.** A. 19, conj.
- Θήλυς.** 5, 8, ἀμφέβαινε θηλείαις.
- Θήρ.** 95, 38, σπήλυγγα θήρης. 98, 11, τὴν θήρην ἡμειβον. 103, 6, θηρῶν ἐπ' αὐλάς. 107, 9, γελάσας ὁ θήρ. [106, 6, θηρῶν ὄμιλος.]
- Θηραγρεύτης.** 107, 10, θηραγρεύταις νεηρίσκοις (conj.)
- Θηρώω.** 27, 4, θηρώσα μῦς. 107, 5, λάβουσι θηρώματα.
- Θηρεύω.** 6, 17, ἀδελὰ θηρεύη. 43, 12, ἐθηρεύθη. 95, 9, λόγους θηρευθεῖσα. 124, 5, εἰς τὸ θηρεύειν.
- Θήρη.** 61, 5, θήρην ἡρέτιζεν. 61, 6, τὴν θήρην ἡμειβον. 67, 1, θήρης ἐκοινωνουν. 95, 48, δεύτερον δόλον θήρης. 95, 93, ἡ δ' ἀγαγὸς εἰσθήκει πεινώσα θήρης. [106, 15, νεοδρόμω θήρη.]
- Θηρίον.** 12, 13; 77, 6; 82, 5; 87, 4; 95, 16; 95, 25; 103, 18; 106, 22.
- Θησεύς.** 15, 8; 15, 14.
- Θιγγάνω.** 19, 4, πορφυρῆς θιγγίν ὥρης.
- Θλάω.** 125, 2, τὸν κέρανον ἔθλα. 129, 15, τὴν τράπεζαν ἔθλασε.
- Θλιβω.** 108, 23, τὸν πρόξενον θλιβων.
- Θνήσκω.** 7, 6, εἰ δὲ μή, θνήσκω. 25, 9, οὐκέτι χρεῶν θνήσκειν. 46, 7, οὐδ' ἐπῆεν εἰ θνήσκει. 60, 4, καιρὸς ἐστί μοι θνήσκειν. 95, 15, ἐγγύς ἐστι τοῦ θνήσκειν. 115, 11, σὺν δικῇ θνήσκει. 117, 4, πολλοὺς . . . θνήσκειν. 122, 3, ὦ λύκε, θνήσκει. 28, 4, τέθνηκε, μήτηρ. 45, 9, τὰς μὲν εὖρε τεθνήσασ. 30, 3, προσφάτως ἐτεθνήκει. [27, 8, ὥστε τεθνήξῃ.]
- Θνητός.** A. 13, θνητῶν καὶ θεῶν.
- Θοίνη.** 23, 7, ταῦρον λέοντι θοίνην. 44, 6, βραδίην θοίνην. 132, 10, λύκου θοίνην.
- Θράκη.** 12, 8, μετὰ Θράκην. 18, 4, οἶος ἐκ Θράκης. 85, 11, Κύπρον ἢ Θράκην αἰχουσί.
- Θρασύνω.** [84, 8, ὅστις θρασύνεθ' ὡς τις ὢν.]
- Θρασύς.** [82, 9, τὸ θρασύ.]
- Θρηνώ.** [14, 5, μή με νεκρὸν θρηνείτω.]
- Θριγκός.** 96, 1, λύκος παρῆν θριγκόν.
- Θρίξ.** 22, 8, τῶν τριχῶν ἐτίλλεν. 22, 12.
- Θρώσκω.** 82, 3, ἔθορε φωλάδος κοίτης.
- Θύλακος.** 17, 2; 17, 5.
- Θύμα.** 97, 12, θύμα ὅμοιον τῷ μαγειρείω.
- Θυμβρον.** 124, 2, θύμβρα δειπνήσειν.
- Θυμῆρης.** 106, 8, δαῖτα θυμῆρη.
- Θυμός.** 5, 2, θυμὸν οἶον ἀνθρώποις. 95, 65, τῆς δ' οὐκ ἐτρέφθη θυμός. 52, 3, τὸν βούτην θυμὸς εἶχε. 129, 10, δηχθεῖς δὲ θυμῶ.
- Θυμῶ.** 82, 2, ὁ λέων ἐθυμώθη. 95, 75, ἐκεῖνος θυμοῦται. 119, 3, τῷ θεῷ ἐθυμώθη. [11, 10, ἀμετρα θυμοῦσθαι.]
- Θυμώδης.** 95, 18, πάραλις θυμώδης. 102, 1, λέων οὐχὶ θυμώδης.
- Θύρη.** 74, 3, τὰς θύρας ἀναπλώσας. 95, 42, θύρης καπιθός. 97, 5, θύρας λεοντείου. 97, 8, πρὸς τῇ θύρῃ. 108, 21, ἀνέωξε τὴν θύρην. 131, 14, τῆς θύρης ὑπεκκύψας. B. 9, τῆς θύρης ἀνοιχθείσης. [116, 6, θύρης ἕξω.]
- Θυρίς.** [116, 3, θυρίδων προκύπτει.]
- Θυρωτός.** 59, 1, σχεῖν θυρωτά.
- Θυσίη.** 132, 3, θυσίη ἑορταίη.
- Θύτης.** 54, 1, εὐνόητος ἦλθε πρὸς Θύτην. 54, 2.
- Θύω.** 10, 8, καθ' ἡμέραν πᾶσαν ἔθων. 42, 1, δεῖπνον τις εἶχε θύσας. 63, 2, ἐνθα δὴ θύων. 119, 2, καθ' ἡμέραν θύων. 21, 10, τὸν βοῖν ὁ θύσων. 34, 1, Δήμητρι ταῦρον θύων. 51, 8, θύσει με. 124, 4, πέριδικα θύων. 132, 7, μή τίς σε θύσῃ. 37, 11, παρέρπεις καὶ θύῃ. 37, 5, θεοὺς θύειν. 97, 2, μητρί τῇ θεῶν θύειν. [63, 12, αὐτὸς οἶδας ἀν θύσῃς.]
- Θωπεύω.** 6, 14, τὸν γέροντα θωπεύσειν.
- Ίαμβος.** A. 19, πικρῶν ἰάμβων. B. 14, τῶν ἰάμβων τοὺς δόντας.

Ἰάομαι. 120, 7, πῶς ἄλλους ἴησῃ;  
 Ἰατρεία, pl., 94, 7, μισθὸς τῶν ἱατρῶν.  
 Ἰατρεύω. 120, 6, καὶ θεοὺς ἱατρεύει.  
 122, 16, ἠρξάμην ἱατρεύειν.  
 Ἰατρός. 75, 1, ἱατρός ἀτεχνος. 75, 14;  
 75, 20; 120, 4. [75, 4.]  
 Ἰδιός. 10, 2, δούλης ἰδῆς ἑαυτοῦ. 45,  
 9, τὰς ἰδίας ἀφῆκε (corrupt). 66, 6,  
 κακῶν ἰδίων.  
 Ἰδοῦ. 131, 9, ἰδοῦ χελιδῶν σημαίνει.  
 Ἰκετεύω. 3, 5, τὴν δ' ἰκέτευε. 6, 5,  
 αὐτὸν ἰκέτευεν. 13, 3, τοῦτον ἰκέτευε.  
 124, 6, αὐτὸν ἰκέτευε. 136, 3, τοῦτον  
 ἰκέτευε. 6, 13, τοιαῦτα μύζων ἰκέτευε.  
 10, 8, ἔθνευ, ἠύχεθ', ἰκέτευεν. 107, 3,  
 τοιοῦσδε μύθοις ἰκέτευε τονθρύζων.  
 134, 14, σαίνουσα δ' ἰκέτευεν.  
 Ἰκέτης. 107, 9, παρήκε τὸν ἰκέτην  
 ζῶειν.  
 Ἰκνέομαι. 53, 8, εἶθε μὴ σὺ γ' ἴκοιο.  
 Ἰκτινός. [73, 1.]  
 Ἰλαρός. 24, 2, ἰλαροῦς κώμοις.  
 Ἰλη. 31, 9, σφᾶς διείλον εἰς Ἰλιας.  
 Ἰλύς. 25, 7, βαθῆν ἐς Ἰλύν.  
 Ἰμερος. 72, 4, ἴμερον δῶρων.  
 Ἰνα. 88, 7, πάντας καλεῖν ἴν' ἀμῆσω.  
 Ἰππεῖος. 6, 3, ὀρμῆς ἀφ' ἰππέως.  
 Ἰππέυς. 76, 1; 76, 5.  
 Ἰππέω. 76, 10, οὐκέτ' ἰππεύων (conj.)  
 Ἰπποκόμος. 83, 1 (conj.)  
 Ἴππος. 7, 1; 7, 4; 7, 10; 7, 14; 29,  
 1; 62, 4; 73, 2; 74, 1; 74, 6; 74,  
 10; 76, 1; 76, 6; 76, 13; 76, 14;  
 83, 2; B. 8. 76, 18, ἀφ' ἵππων εἰς  
 ὄνους. 76, 19, ἵππον ἐξ ὄνου.  
 Ἰπταμαι. 65, 4, ἀστρων σύνεγγυς  
 ἵπταμαι.  
 Ἰρηξ. [72, 21.]  
 Ἰρίς. 72, 1, Ἰρίς οὐρανοῦ πορφυρῆ  
 κῆρυξ.  
 Ἰσος. 15, 11, ἴσην λόγοις ἀμιλλαν.  
 Ἰσος. 67, 7, ἐξ ἴσου κοινωνός. 35, 2,  
 οὐκ ἴση μήτηρ. 107, 8, ἴσως χάριν  
 ἴσω. [106, 16, οὐκ ἴσην μοῖραν.]  
 Ἰστημι. 7, 10, ἵππον στήσας. 97, 5,  
 ἐλθὼν καὶ στάς ἐπὶ θύρας. 103, 12,  
 πόρρω σταθεῖσα. 105, 3, σταθεῖς  
 πόρρω. 127, 4, σταθεῖσαν αὐτοῦ  
 πλησῆν. 1, 12, οὐκ ἀπωθεν εἰστήκει.  
 20, 3; 31, 21; 36, 4; 48, 1; 68, 7;  
 74, 7; 77, 1; 95, 58; 95, 91; 122,  
 1; 130, 1. 72, 6, θερινὸν ὕδωρ  
 εἰστήκει. 33, 3, ἐστώς. 112, 3,  
 ὤρυσσεν ἐστώς. 110, 1, τῆς κυνὸς  
 ἐστώσης. 126, 2, ἐστώσαν.  
 Ἰστός. 139, 1, ἰστὸν ἀράχνης.  
 Ἰσχάς. 108, 25, ἰσχάδος Καμειραῖης.  
 Ἰσχῶ. 47, 12, κἂν μέγιστον ἰσχῆν.  
 76, 16, οὐκέτ' ἰσχῶν. 112, 10,  
 μάλλον ἰσχίει. [96, 6, διὰ καιρὸν

ἰσχῶν.] 19, 6, οὐκ ἴσχυε ψαίνειν.  
 95, 7, διώκειν οὐκ ἰσχύω.  
 Ἴτυς. 12, 4, τὸν Ἴτυν.  
 Ἰχανάω. 77, 2, τυροῦ ἀλώπηξ ἰχανῶσα.  
 Ἰχθύς. 4, 3, τῶν ἰχθύων ὁ λεπτός. 6,  
 3, μικρὸν ἰχθύν. 9, 6, ἰχθύας. 61, 2,  
 ἰχθύων. 61, 4, ἰχθύων ἀλιπλώων.  
 Ἰχνεύω. 92, 2, λέοντα κυνηγὸς ἰχνευεν.  
 Ἰχνος. 95, 51, κατ' ἰχνομος θῆει. 92, 10,  
 τὸ δ' ἰχνομος δείξας. 92, 5, ἰχνη λέοντος.  
 103, 18, πολλῶν ἰχνη θηρίων. 43, 10,  
 ἐπέρα πεδίον ἰχνευσιν κούφοις.  
 Καγχάξω. 100, 8, λύκος ἐπ' αὐτῷ  
 καγχάσας.  
 Καθάπερ. 33, 16, καθάπερ εἶχε συν-  
 θήκην.  
 Καθέξομαι. 84, 4, καθεδοῦμ' ἀπελθὼν  
 ἐπ' αἰγίρου.  
 Καθεῖδω. 10, 9, αὐτῶν καθεδόντων.  
 49, 1, ἐκάθευδεν ἐργάτης.  
 Κάθημαι. 18, 8, καθῆστο. 57, 14,  
 ἐπὶ γλώσσης οὐδὲν κάθηται ῥήμα.  
 Καθιδύρω. 30, 4, ὡς θεὸν καθιδύρωσαν.  
 Καθικετεύω. 95, 47, κερδῶ καθικέτευε  
 φωνήσας.  
 Καθιμάω. 94, 3, τὸν τράχηλον καθι-  
 μήσας.  
 Καθίστημι. 95, 77, βασιλῆ καταστή-  
 σεν. 134, 10, ἡγεμῶν καθειστήκει.  
 [134, 17, καταστάση.]  
 Καθομιλέω. 132, 5, τὴν δὲν καθο-  
 μιλεῖ.  
 Κάθυγρος. 72, 12, καθύγρων ὤμων.  
 Καινός. 93, 8, καινῆς μεσιτείης. 119,  
 10, καινὴν εὐσέβειαν. 131, 13, κροκῦ-  
 δος καινῆς.  
 Καίπερ. 57, 10, καίπερ ὄντας.  
 Καίριος. [83, 5, τῶν καιρίων φροντι-  
 ζειν.]  
 Καιρός. 60, 4, καιρός ἐστὶ μοι θνήσκειν.  
 88, 11, οὐπω καιρός ἐστιν ἀλλυεῖν. [9,  
 13, κερτομεῖν καιρός ἐστι. 96, 6, διὰ  
 καιρὸν.]  
 Καίτοι. 93, 11, καίτοι τῶν κυνῶν με  
 τηρούντων.  
 Κακοῦρπος. 10, 1, κακοῦρπου δούλης.  
 Κακός. 7, 14, τῆς κακῆς γνώμης. 27,  
 3, κακὴν χάριν. 49, 5, κακὴν φήμην.  
 134, 16, κακῆς ἔριδος. 38, 6, τοὺς  
 κακίστους σφῆνας. 67, 8, κακὸν τι  
 δώσει. 24, 7, τῶν κακῶν. 63, 9, κακῶν  
 δοτήρες. 63, 10, εἰ κακῶν χρήσεις.  
 66, 5; 95, 79; 134, 19. 69, 6, ἐκ  
 κακοῦ σώζειν. 134, 16, σὺν κακοῖς.  
 40, 3, κακῶς πράσσω. 127, 10, κακῶς  
 πράσση. [4, 6, κακῶν ἕξω. 12, 25,  
 κακῆς μοίρης. 13, 13, κακοῖς ὀμάλων.  
 52, 6, κακοῦ ἀνδρός. 71, 11, αἰ κακαὶ  
 φύσεις. 81, 5, κακοῦ ἀνδρός. 94, 9,

κακοῖς βοηθῶν. 94, 10, μή τι κακόν πάσχειν. 98, 21, κακῶς δράσας.]

**Κάλαμος.** 6, 2, λεπτῷ καλάμῳ. 36, 4, πολλὸν κάλαμος. 36, 9. [36, 18.]

**Καλέω.** 88, 7, πάντας καλεῖν φίλους. A. 2, ἦν καλοῦσι χροῖστειν.

**Καλιή.** 118, 2, καλήν ἠθέτιζεν.

**Καλλίπαις.** 11, 7, καλλίπαις ἀμητός.

**Κάλλος.** 72, 2, κάλλους ἀγῶνα.

**Κάλος.** 129, 12, δεσμά καὶ κάλους.

**Καλός.** 10, 11, ὡς καλήν σε ποιούση. 10, 12; 23, 6; 32, 4; 43, 5; 64, 3; 77, 4; 83, 4. 56, 7, καλλίων. 56, 3, ὡς καλή μήτηρ. 59, 2, καλόν τι ποιήσει. 32, 9, καλῶς παῖξας. 132, 9, καλῶς ἔχει μοι. [5, 12, τὸ μὴ καλῶς πράττειν. 10, 13, αἰσχροῦ ὡς καλοῖς χαίρων. 116, 4.]

**Καμειραῖος.** 108, 25, ἰσχάδος Καμειραῖος.

**Κάμηνος.** 80, 1. [8, 1; 8, 3; 40, 1.]

**Κάμνω.** 7, 3, πολλὰ κάμνων. 95, 94, κέρδος ὦν ἔκεκμήκει. 9, 5, φυσῶν ἔκαμε. 19, 6, κάμνονσα ἄλλως. 37, 2, κάμνοντι ταύρω. 50, 2, ἡ δ' ἔκεκμήκει. 74, 2, ὑπὸ φύχου κάμνοντες. 103, 3, ὡς νόσφ κάμνων. [19, 9, ἔκαμνε πηδῶσα. 52, 7, αὐτὸς κάμνων.]

**Καμπτήρ.** [29, 4, καμπτήρας γυρεύω.]

**Κάμπτω.** 36, 11, ἡμεῖς καμπτόμεσθα.

**Καμπύλος.** 84, 1, κέρατι καμπύλω.

**Κάν=καὶ ἄν.** 3, 10, κἂν ἐγὼ σιωπήσω. 21, 10, κἂν μάγειρος ἐλλείψῃ. 36, 12, κἂν κινήσῃ. 47, 12, κἂν μέγιστον ἰσχύῃ. 63, 11, κἂν ἐν αἰτήσῃ. 89, 12, κἂν λύσῃ. [13, 14, κἂν μηδὲν καταβλάψῃ. 81, 6; 82, 10.]

**Κἂν=καὶ ἄν, vide ἄν.**

**Κἂν=καὶ ἄν, vide ἄν.**

**Κανίσκιον.** 108, 20, ἐκ κανισκίου.

**Καρδίη.** 77, 8, καρδίην ἔχαννώθη. 95, 60, χολὴ ἐπέξει καρδίην. 95, 92, καρδίην νεβρείην. 95, 96, καρδίην ἐπεζητεῖ. [106, 23, καρδίην διαζαίνω. 95, 100, ποίην καρδίην;]

**Καρκίνος.** 39, 2; 109, 1.

**Κάρφος.** 31, 14, λεπτὰ πηλίνων τοίχων κάρφη. 31, 19, τὰ περισσὰ κάρφη.

**Κάρχαρος.** 94, 6, κάρχαρόν τι μειδήσας.

**Κατά.** [C. gen.—κατ' ἀνθρώπων θρασύνεται.]

C. acc. (local).—46, 1, καθ' ἕλληνας. 63, 1, κατ' οἴκους. 106, 2, κατ' εὐρὺν φωλεὸν διατρέβων. 135, 4, πᾶσαν κατ' αὐτὴν ἦει.

Temporal.—10, 10, ἦλθεν καθ' ἵππους.

Distributive.—10, 7, καθ' ἡμέρην πᾶσαν ἔθουεν. 119, 2, καθ' ἡμέρην θύων. 47, 8, κατὰ μῆνα κατὰσαι. 95, 51, κατ' ἔχρος ἦει.

**Καταβαίνω.** 32, 8, βαθυστρώτου καταβάσα κλίνης.

**Καταβλάπτω.** [13, 14, τοὺς πέλας καταβλάψῃς. 60, 6, τὸ καταβλάπτω.]

**Καταβρέχω.** 63, 3, καταβρέχων οἶνω.

**Καταγέλαστος.** 80, 4, μὴ καταγέλαστον.

**Κατάγγυμι.** 3, 4, τὸ κέρας κατῆξε. 47, 7, ῥάβδους κατᾶσαι. 47, 9, ἐκάσθη καταγείσῃς. 119, 5, κεφαλῆς καταγείσῃς.

**Κατάγω.** 2, 5, εἰς τὴν πόλιν κατῆγε πάντας. 76, 7, κορμούς παχείς κατῆγε. 111, 4, τὸν ὄνον κατῆγε. 111, 15, σπόγγους κατῆγεν. 125, 3, αὐτὸν κατῆγε. 129, 7, ὕλην κατῆγ' ἀφ' ὕψους (conj.).

**Καταδύνω.** 50, 8, τῆδ' ἀλώπηξ καταδέδυκεν. 91, 2, σπῆλυγγα κατέδυν.

**Καταισχύνω.** 82, 8, χαιτήν καταισχύνειν.

**Κατακλείω.** 95, 88, εἰς μυχὸν κατακλείσθη.

**Κατακναίω.** 12, 17, πάντα κατακναίει σε.

**Κατακρῶζω.** 135, 12, παρρησιάξῃ καὶ κατακρῶξῃς.

**Καταλαμβάνω.** 31, 16, φύζα τοὺς μύας κατελήφει. 58, 7, ἐλίπς ἦν κατελήφει τεθὲν τὸ πῶμα. 87, 2, κατελήφει.

**Καταλείπω.** 131, 2, κατέλιπεν μῆνα μόνην. [116, 5, τὸν ἀνδρ' ἐαυτῆς καταλιποῦσα.]

**Κατανέμω.** 26, 1, γέρανοι κατενέμοντο χάρην.

**Καταπίπτω.** 111, 12, ἐκὼν κατέπεσε. 111, 18, id.

**Καταπλήσσω.** 26, 4, τῷ φόβῳ καταπλήσσω.

**Κατασκελλομαι.** 46, 8, νόσφ κατεσκελλέμεν.

**Κατᾶσκιος.** 95, 56, ἐν κατασκίῳ χώρῳ.

**Καταστρώννυμι.** 34, 2, ἄλω κατεστρώκει.

**Καταφθίρω.** 13, 5, οὐ σπῆρον καταφθίρω.

**Καταφρονέω.** 26, 6, κατεφρόνησαν.

**Καταχράομαι.** [34, 14, καταχράοιτο τῷ μύθῳ.]

**Κατάχρυσος.** 65, 5, καταχρῦσοις πτέρυξι.

**Κατέρχομαι.** 122, 8, ὡς μου κατέλθη πνεῦμ' εἰς ἄδου.

**Κατεσθίω.** 103, 10, τούτους κατέσθιεν.

**Κατέχω.** 129, 4, αὐ κατέειχεν αὐτόν.

**Κατηφέω.** 62, 5, ἔπαυσε τὸν δρόμον κατηφέσας.

**Κατιθύς.** 95, 42, θύρης κατιθύς.

**Κατισχύω.** 77, 6, δύσει πάντων θηρίων κατισχύεις.

**Κατοικέω.** 2, 7, ἀγροῦς κατοικεῖν. 12,



12, σύσκηνος ἡμῶν κατοικήσεις. 108,  
11, τὸ κέρας κατοικῶ τῆς Ἀμαλθείης.  
**Κατοπτεύω.** 131, 15, χελιδὼν' αὐ κατ-  
οπτεύσας.  
**Κάτω.** 59, 9, κάτω κείσθαι. 75, 12,  
οὐ κάτω. 131, 5, τὰς κάτω Θήβας.  
[8, 2, κάτω ββαίνειν. 116, 6, κάτω  
μελάθρων ἦλθε.]  
**Καῦμα.** 12, 17, καῦμά σε θάλπει.  
18, 12, καῦμα τὸν γεωργὸν εἶχεν. 43,  
ὑπὸ τὸ καῦμα. 131, 9, χελιδὼν καῦμα  
σημαίνει.  
**Καυχάομαι.** 96, 4, μὴ σὺ καυχῆση.  
**Καυχῆμων.** [5, 10, μὴ ποτ' ἴσθι καυ-  
χῆμων.]  
**Κεῖμαι.** 7, 9, ἔκειτο νεκρός. 28, 5,  
τετράπων ὑφ' οὗ κείται. 46, 2, ἔκειτο  
ἐν χλόῃ. 59, 9, κάτω κείσθαι. 71, 8,  
ὣν ἐγὼ μέση κείμαι. 72, 3, ἀγῶνα  
κείσθαι. 86, 2, ἔκειτο πῆρη. 95, 2,  
λέων νοσήσας ἔκειτο. 98, 17, ἔκειτο  
ἀργός. 103, 4, ἔσω σπήλυγος ἔκειτο.  
**Κεῖνος.** 37, 7, ὁ δὲ μόσχος ἀμῆς  
κεῖνος. 95, 6, κείνον τὸν ὑλήντα  
δρυνῶν.  
**Κεῖρω.** 51, 3, ἔκειρεν ἀτεχνῶς. 51, 10,  
ὃς κερεῖ με. 89, 6, τὴν ἀρουραν κείρεις.  
107, 13, οδοῦσι βρόχον κείρας. 128, 2,  
κείρεις μὲν ἡμᾶς καὶ πόνοισι ἔχεις κέρσας.  
**Κελεύω.** 1, 13, μένειν κελευούσης. 47,  
4, ἐκέλευε δεσμὸν ἐνεργεῖν. 88, 10,  
σκοπεῖν κελεύων. 100, 9, χαίρειν  
κελεύω. 127, 3, Ζεὺς Ἑρμείην ἐκέ-  
λευσεν σπαρτεῖν. 95, 50, χαλεπὸν  
κελεύεις.  
**Κενός.** 7, 2, ἵππον κενόν. 26, 3,  
σφενδόνην κενήν.  
**Κενώω.** 57, 10, ἐκένωσαν ἄμαξαν.  
**Κεντρίζω.** 20, 7, τοὺς βίας κέντριζε.  
**Κέντρον.** Β. 15, εὐ δὲ κέντρα πρηῆνας.  
**Κέραμος.** 125, 2, τὸν κέραμον ἔθλα.  
**Κέρας.** 3, 4; 3, 10; 95, 22; 108, 11.  
κεράτι. 84, 1.  
κεράτα. 21, 4; 37, 8; 43, 12;  
doubtful, 43, 15.  
κεράτα. 59, 9.  
κεράσι. 91, 4; 112, 3.  
κεράσι. 43, 5.  
**Κεράστιν.** 23, 2, ταῦρον κεράστιν.  
43, 1, ἔλαφος κεράστις.  
**Κερασφόρος.** 107, 4, κερασφόρους ταύ-  
ρους.  
**Κερδαίνω.** 111, 13, ὡς τι κερδήσας. [9,  
11, ἀπόνως κερδαίνειν.]  
**Κέρδος.** 6, 6, τί σοι τὸ κέρδος; 95, 94,  
τοῦτο κέρδος εἶχεν.  
**Κερδῶ.** 50, 13; 81, 3; 82, 4; 95, 10;  
95, 36; 95, 43; 95, 98; 101, 5; 106,  
16.  
Acc.—κερδῶ. 95, 47; 106, 9.

M

Dat.—81, 1, κερδοῖ.  
Voc.—106, 20, κερδοῖ.  
**Κερδῶος.** 77, 2, ἀλώπηξ κερδῶη.  
**Κέρκος.** 11, 3, τὴν κέρκον ἀψας. [110,  
3, κέρκον οὐρέην.]  
**Κερούχος.** 45, 5, αἶγας κερούχων.  
**Κερτομέω.** 9, 8, τοσαῦτ' ἐκερτόμησε.  
17, 4, καὶ ταῦτ' ἐκερτόμησε. [9, 13,  
κερτομεῖν καιρὸς ἐστίν.]  
**Κέρτομος.** 77, 10, κερτόμω γλώσση.  
**Κεφαλή.** 94, 8, κεφαλὴν ἐξελεῖν σῶην.  
95, 32, τῆς γρᾶις κεφαλῆς. 119, 5,  
κεφαλῆς καταγέσσης. 134, 2, οὐκέτ'  
ἤξιον πρῶτην κεφαλὴν βαδίζειν. 134,  
15, δέσποινα κεφαλῆ.  
**Κηδεύω.** 98, 5, τίς οὐ λέοντι κηδεύει;  
**Κηδομαι.** 132, 8, μὴ μου τῆς ἀσυλῆς  
κῆδου.  
**Κήπος.** 11, 1, ἀμπέλων τε καὶ κήπων.  
68, 6, ἐντὸς Ἑσπερου κήπων.  
**Κηρίον.** Α. 18, μελιστάγες κηρίον.  
**Κήρυξ.** 2, 11, κήρυξ ἐφώνει. 72, 1,  
ἵρις οὐρανοῦ πορφυρῆ κήρυξ.  
**Κήυξ.** 115, 2, λάροις τε καὶ κήυξιν.  
**Κιβύσσης.** Β. 6, εἶπε λόγους Κιβύσσης.  
**Κιβωτός.** 127, 3, εἰς κιβωτὸν αὐτὰ  
σπαρτεῖν.  
**Κίνδυνος.** 31, 6, ὑπομένοντι κινδύνους.  
50, 12, θερμοῦ ἐκφυγόντα κινδύνου.  
108, 30, μεστὰ κινδύνων. 129, 18,  
ἐσχάτου κινδύνου. [4, 8, ἐκφυγόντα  
κινδύνου. 37, 13, ἀργία δὲ κινδύνου.  
64, 12, χυπέμενοι κινδύνους.]  
**Κινέω.** 36, 12, ἀνεμος ἄκρα κινήση.  
56, 5, γέλως ἐκινήθη. 58, 4, τὸ πῶμα  
κινήσας. 82, 4, ὡς ἐκινήθη . . . ὁ  
τυραννεύων. 95, 49, κινήσασα βυσσό-  
θεν γνώμην. 130, 2, βουλάς ἐκίνει  
ποικίλας.  
**Κίνησης.** 134, 11, τυφλῆ κινήσει.  
**Κίσσα.** [72, 19.]  
**Κίχλα.** [72, 19.]  
**Κλαγγή.** [73, 1, ὀξέην κλαγγήν.]  
**Κλαγκτός.** 124, 13, κλαγκτὸν εἶπε  
φωνήσας (conj.) 135, 3, κλαγκτὸν  
ἄδων (conj.)  
**Κλαίω.** 16, 2, νηπίω κλαίοντι. 78, 1,  
μητρὶ κλαιοῦση. 78, 2, μὴ κλαῖε. 86,  
7, ὡς ἐπήλθε κλαιοῦση. 93, 9, τίς  
ἰδοῦσα μὴ κλαῖση. 11, 8, τὸν πολὺν  
κόπον κλαίων. [106, 25, τὰ δ' ἔπειτα  
προσκοπομένη κλαίω.]  
**Κλείζω.** 3, 1, ἀγὰς εἰς ἔπαυλιν αἰπόλος  
κλείζων.  
**Κλέπτῃς.** 2, 14; 23, 5; 23, 8.  
**Κλέπτω.** 2, 3, τήνδ' ἐκλεψεν. 79, 1,  
κρέας κύνων ἐκλεψεν. [83, 1, κριθὰς  
τις ἐκλεπτε.]  
**Κλήρος.** 68, 4, Ἑρμῆς ἔσειε κλήρους.  
70, 2, ἐσχάτω κλήρω.

**Κλίνη.** 32, 8, βαθυστρώτου κλίνης.  
**Κλίνω.** 18, 18, πέτρης νῶτον ἐξοχῆ κλίνας. 84, 3, βαρύνω τὸν τένοντα καὶ κλίνω.  
**Κλοιός.** 100, 6, κλοιῶ τέτριπται.  
**Κλονέω.** 22, 3, μιγάδας ἐκλόνει χαιτας.  
**Κλώω.** 126, 8, κλῦειν τι βουλήση.  
**Κλωβός.** 124, 3, ὁ κλωβός εἶχεν οὐδέν.  
**Κλώψ.** 107, 2, ὁ οἰκίτριψ κλώψ.  
**Κνηκίης.** 122, 12.  
**Κνηκός.** 113, 2, κνηκὸν λύκον.  
**Κνήμη.** 10, 4, σύρουσα πορφύρην ἐπὶ κνήμας. 33, 19, τοῦ δ' ἔτυψε τὴν κνήμην. 72, 8, κνήμας ἐξέλουεν. 95, 59, φριξέ ἐπέσχε κνήμας.  
**Κνίσμα.** 95, 73, κνίσμα χειρὸς ἀρρώστου.  
**Κνίξω.** 82, 7, τὴν δορὴν κνίση.  
**Κοῖλος.** 27, 2, ἐν συναγωγῇ κοίλη. 33, 6, σφενδύην κοίλην. 95, 37, εἰς κοίλην σπήλυγγα. 103, 3, κοίλης ἔσω σπήλυγγος. 134, 11, κοῖλον εἰς βάραθρον.  
**Κοιλώδης.** 20, 2, εἰς φάραγγα κοιλώδη.  
**Κοιλῶμα.** 86, 1, κοιλῶμα ρίξης.  
**Κοιμάω.** 16, 5, ὁ παῖς ἐκοιμήθη. 82, 1, κοιμημένου λέοντος. 112, 4, ὁ ταῦρος ἐκοιμήθη. [116, 5, τὸν ἄνδρα καταλιπούσα κοιμάσθαι.]  
**Κοινός.** 108, 3, ἔθεντο κοινὸν τὸν βίον. 137, 1, εἰς τὸ κοινὸν ἐπράθη. 15, 2, κοινῶς ὀδεύων.  
**Κοινωνέω.** 67, 1, θήρης ἐκοινωνοῦν. [67, 10, μηδὲ κοινωνεῖ.]  
**Κοινωνός.** 67, 7, ὡς ἐξ ἔσου κοινωνός. 99, 2, κοινωνός εἶναι.  
**Κοίτη.** 82, 3, φωλάδος κοίτης.  
**Κολοῖός.** 33, 4; 33, 22; 72, 10; 72, 18.  
**Κόλπος.** 35, 4, θάλπουσα κόλποις. 56, 4, ἡμένην κόλποις. 129, 4, κατεῖχεν ἐν κόλποις,  
**Κόμη.** 3, 3, κόμην γλυκεῖαν αἰγίλου τε καὶ σχίνου. 88, 3, λήιου κόμη.  
**Κομίζω.** 105, 2, πρόβατον ἐκόμιζεν οἴκαδε.  
**Κόπος.** 7, 8, τῷ κόπῳ ἀπανδήσας. 11, 3, τὸν πολὺν κόπον.  
**Κοπώω.** 112, 4, ἔως κοπωθεὶς ἐκοιμήθη.  
**Κόπτω.** 50, 4, αἰς ἐκοψας αἰγείρους. [64, 8, πελέκεω αἰεὶ κοπτόντων.]  
**Κόραξ.** 77, 1; 77, 4; 77, 8; 77, 12; 78, 1; 122, 5.  
**Κόρη.** 75, 13, ἡ Κόρη χῶ μέγας Πλούτων.  
**Κόρη.** 93, 8, τίς κόρη σε τολμήσει περιλαβεῖν;  
**Κορμός.** 76, 7, κορμούς παχεῖς.  
**Κορυθαλλός.** 88, 1; 88, 17. [72, 20.]  
**Κορυδός.** 88, 8.

**Κορίνη.** 129, 20, κορίναις κρούων.  
**Κορώνη.** 46, 9, κορώνην δευτέρην ἀναπλήσας. 72, 11, κορώνης οἶος.  
**Κοσμέω.** 31, 9, οἱ σφᾶς ἐκόσμου. 72, 13, ποικίλως ἐκοσμήθη. 76, 13, ἔπικους κοσμεῖν. [72, 19, κόσμον οἰκεῖον κοσμεῖν.]  
**Κόσμος.** 104, 7, κόσμον ἀρετῆς. [72, 19, κόσμον κόσμει. 83, 6, κόσμος.]  
**Κοτέω.** 93, 4, κοτοῦσιν ἀλλήλοις.  
**Κουρεύς.** 51, 10, πάλιν ἐστὶ κουρεύς.  
**Κούφος.** 43, 10, ἔχουσι κούφοις. 46, 1, γυῖα κούφα. 111, 13, κούφος ἀνέστη. 95, 76, ἄπιστον καὶ κούφην. 122, 6, χάριν ἀβλαβῆ τε καὶ κούφην. [24, 9, τῶν ὑπερβολῆ κούφων.]  
**Κράζω.** 65, 4, ἄστρων σύνεγγυς κράζω. 3, 10, τὸ κέρας κέκραγε. 5, 6, ἐκεκράγει. 127, 9; 105, 4.  
**Κρανέη.** 99, 20, κρανέης κορούνας.  
**Κράσπεδον.** 18, 7, χερσὶ κράσπεδα σφίγγας.  
**Κρατέω.** [36, 14, τοῖς κρατοῦσιν. 40, 6, ἧς ἔσχατοι κρατοῦσιν.]  
**Κραυγάζω.** 26, 10, φεύγωμεν ἐκραυγάζον.  
**Κρέας.** 79, 1, κρέας κύων ἐκλεψεν. 79, 4, τὸ κρέας ἀθήκε. 130, 4, τὸ κρέας λαβεῖν. 79, 3, τοῦ κρέως τὴν σκίην. 34, 3, κρεῶν τραπέζας. 51, 7, εἰ κρεῶν χρήσεις. 51, 9. 86, 3, κρεῶν πλήρης. 106, 12, κρεῶν μοίρας. [106, 28, ἐώλων κρεῶν. 27, 8, κρεῶν ἄγγος.]  
**Κρείσσων.** 15, 7, πολλὸ κρείσσων Θησεύς. 67, 2, ποσὶν κρείσσων. 72, 14, ἀετοῦ κρείσσων. 114, 2, Ἐωσφόρου κρείσσων. 45, 6, μεζόντας τε καὶ κρείσσους. 9, 9, κρείσσων ἦν χερσεῖον. [42, 7, πῶς γὰρ ἂν κρεῖττον; 45, 13, ἐλπίσας τὰς κρείσσους. 73, 3, τὴν κρεῖττω φωνήν. 84, 8, ἀνθρώπων τῶν κρεῖττόνων. 136, 9, κρεῖττον φροντίζει.]  
**Κρεμάννυμι.** 66, 4, ἐκ δὲ τοῦ πήρας κρεμάσαι.  
**Κρεμαστός.** [19, 6, κρεμαστῆς αἰώρας.]  
**Κρήνη.** 72, 5, ἔσταξε κρήνη. 72, 10, εἰς κρήνην. 85, 82, δυννιμὶ γάρ σοι κρήνας.  
**Κρήτη.** 95, 9, οἱ μὲν ἐκ Κρήτης.  
**Κριθή.** 74, 6, κριθᾶς ἕπρω. 129, 9, ἔτρωγε κριθᾶς. [88, 1, κριθᾶς ἐκλεπτε.]  
**Κριθιάω.** 62, 2, ἡμίονος κριθιάσας.  
**Κριθίζω.** 76, 2, τὸν ἵππον ἐκρίθιζε.  
**Κρίνον.** 108, 9, κρίμα λεπτά. 108, 32, τὰ κρίμα τρώγω.  
**Κρίνω.** 56, 2, πῖντα ἐβλεπε κρίνω. 76, 3, παραστάτην γενναῖον κρίνω. 95, 20, τυραννεῖον ἀξιώτατην κρίνει. 117, 2, ἀδικα κρίνειν. [43, 16, ὅταν κρίνης. 56, 9, εἰπρηπῆ κρίνει. 59, 17, φθόνον εἶν κρίνειν.]

**Κριός.** 93, 7, γέρων ἤδη κριός.  
**Κριτής.** 59, 6, ἡρέθη κριτής.  
**Κροκός.** 131, 13, κροκῦδος καινῆς.  
**Κρούω.** 129, 20, κορίνας κρούω. [104, 8, ἐλεγχον τῆς ποιηρῆς κρούεις.]  
**Κρύος.** [131, 16, ὑπὸ τοῦ κρύου πίπτειν.]  
**Κρύπτω.** 3, 9, ἔργον ἐκφανές κρύψω. 50, 4, κρύψον με. 50, 10, οὐ πανοῦργος ἐκρύφθη. 115, 9, ἔκριψε νέφεσιν. 108, 27, οἱ δ' ἔνδον ἐκρύβοντο.  
**Κρώω.** 52, 4, τί δὴ κρώεις; 77, 7, κωφός ἐσσι κοῦ κρώεις.  
**Κτείνω.** 21, 7, σφάζουσι καὶ κτείνουσι. 124, 6, ἰκέτεον μὴ κτείνειν.  
**Κτενίζω.** 72, 9, ἐκτένιζε τὰς χαίτας. [83, 2, τὸν ἵππον ἐκτένιζε.]  
**Κτήμα.** 52, 4, ὦ παγκάκιστον κτημάτων.  
**Κτήνος.** 7, 12, τὴν σάγγην τοῦ κτήνου.  
**Κύβος.** 131, 1, ἐν κύβοισιν οὐσίην ἀναλώσας. 131, 10, τοῖς κύβοισιν ὠμίλει.  
**Κύκλος.** 18, 7, πάντα κύκλῳ κράσπεδα. 137, 5, κύκλῳ περιόντες.  
**Κυκλώω.** 68, 5, τόξ' ἔρυσσε κυκλώσας.  
**Κῦμα.** 71, 2, βάπτουσαν κῦμα.  
**Κυμαίνω.** 36, 2, τὴν δ' ἔσυρε κυμαίνων.  
**Κυμβάλων.** 80, 2, κυμβάλους χαλκείους.  
**Κυνέω.** 95, 12, ἔκυσεν αὐτήν. 129, 17, δεσπότην κύσσω.  
**Κυνή.** 64, 8, Ἄρεος ἐν κυνῇ.  
**Κυνηγέτης.** 43, 7, κυνηγέτας ἀνδρας.  
**Κυνηγέω.** 1, 1, ἦλθε κυνηγῶν. 61, 1, κυνηγῶσας. 124, 8, ὅταν κυνηγῆς.  
**Κυνηγός.** 50, 1, κυνηγὸς ἐτρόχαζεν. 50, 7; 61, 1; 61, 4; 92, 1. 50, 5, κυνηγῶ.  
**Κυνίδιον.** 129, 24, κυνιδίῳ παρισούμην.  
**Κύπρις.** 32, 2, σεμνὴ Κύπρις.  
**Κύπριος.** 85, 11, οἱ δὲ Κύπριον ἀυχοῦσιν.  
**Κύπτω.** 5, 4, ἔκυπ' ἐς οἶκου γωνίην.  
**Κύριος.** 95, 85, πάντων κυρίην σε τῶν ζώων.  
**Κυρώω.** 95, 24, πλὴν ἐκυρώθης.  
**Κυρτός.** 40, 2, κυρτὴ κάμηλος. 71, 2, κύμα κυρτόν.  
**Κύρτος.** 61, 2, κύρτον ἰχθύων πλήσας.  
**Κύρω.** [134, 19, κακῶν κύρειν.]  
**Κύων, ὁ, ἡ.** 42, 2; 48, 2; 69, 2; 74, 1; 74, 7; 74, 14; 79, 1; 85, 2; 87, 1; 95, 51; 100, 1; 100, 3; 104, 1, 104, 4; 104, 5; 113, 3. [128, 10; 129, 2.]  
**κύνα.** 128, 8. [129, 1.]  
**κύνας.** 93, 3.  
**κυνί.** 42, 2.  
**κυνός.** 110, 1.

**κυνῶν.** 85, 2; 93, 11. [42, 6.]  
**κυσίν.** 85, 1.  
**Κώδων.** 104, 2, χαλκεύσας κώδωνα. 104, 4, κώδωνα σείων.  
**Κῶλον.** 109, 2, πλάγια κῶλα σύρειν. Δ, 19, ἰάμβων κῶλα.  
**Κωλύω.** 99, 2, τί κωλύει; 103, 18, ἵχνη θηρίων με κωλύει. 128, 13, πάντα κωλύω ληστῶν. [82, 9, τὸ θρασὺ κωλύει.]  
**Κωλώτης.** 139, 1.  
**Κώμη.** 20, 1, ἐκ κώμης. 137, 5, πᾶσαν περιόντες κώμην.  
**Κωμήτης.** 138, 1.  
**Κώμος.** 22, 4, εἰς ἔρωτας καὶ κώμους. 24, 2, ἦγε τῷ θεῷ κώμους. 136, 10, προσέχειν νοῦν κώμοις.  
**Κώνωψ.** 84, 1.  
**Κωτίλλω.** 95, 86, τοιαῦτα κωτίλλουσα.  
**Κωφός.** 77, 7, κωφός ἐσσι κοῦ κρώεις.  
**Λαγχάνω.** 15, 9, τύχης θεῖης λέλογχεν. 68, 5, λαχὼν δ' ὁ Φοῖβος.  
**Λαγῶς.** 25, 1, γνώμη λαγῶους εἶχε. 87, 4. 69, 1, λαγῶν δαυσιπόδην. 87, 1. [102, 10, ὁ πτώξ λαγῶς.]  
**Λαθραίως.** 95, 93, ἀρπάσασα λαθραίως.  
**Λάθρη.** 104, 1, λάθρη ἔδακε. 107, 12, λάθρη προσηδήσας.  
**Λάθυρον.** 74, 6, κριθὰς μὲν ἵππω λάθυρα δὲ ταύρω.  
**Δακτίζω.** 122, 12, τὸν κνηκὴν λακτίσας. 129, 13, ἀμετρα λακτίζων.  
**Δαλέω.** 106, 20, λάλησον ὥσπερ εἰώθης. Α. 9, ἐλάλει δὲ πέτρην, ἐλάλει δὲ (?) νηὶ καὶ ναύτῃ. 12, 18, σοφὰ λαλοῦσα. [33, 23, ἄλλα πρὸς ἀλλήλους λαλεῖν.]  
**Δάλος.** 131, 15, τὴν λάλον χελιδόνα.  
**Δαμβάνω.** 9, 6, ἔλαβεν ἰχθύας. 11, 5, τοῦ λαβόντος. 13, 11, ἐλαβόν σε. 23, 5, εἰ λάβει τὸν κλέπτην. 33, 9, πρὶν λαβεῖν ἐφευγον. 77, 10, τυρόν λαβοῦσα. 130, 4, τὸ κρέας λαβεῖν. 51, 2, τὸν πόκον λαβεῖν μείζω. 67, 5, λήψομαι πρόωτην μοῖραν. 67, 6, λήψομαι κάκεινην. 102, 6, δίκας λαβεῖν. 103, 9, τοῦτους ἐφέξῃς λαβών. 32, 3, μορφὴν λαβεῖν γυναικείην. 49, 5, καὶ κακὴν λάβω φήμην. 68, 9, τῶσου νίκην ἔλαβε. 95, 72, ἀρχὴν λαβοῦσα. 64, 7, ἦν λάβεις μνήμην. [94, 9, μισθὸν οὐ λήψῃ. 106, 9, κερῶν σῖνοικον εἰλήφει. 106, 13, ὄν καὶ λαβῶν παρήγεν. 106, 15, νεοδρόμω λαβῶν θήρη.]  
**Δαμπρός.** 42, 1, δεῖπνον λαμπρόν. 85, 15, ἐνιοι λαμπροί. [64, 11, ἅπας ὁ λαμπρός. 116, 4, λαμπρῆς σελήνης.]  
**Δαμπρότης.** [31, 24, τῆς λαμπρότητος.]  
**Δάμπω.** 114, 2, λήχνος φέγγος λάμπει.

**Λανθάνω.** [50, 20, λαθεῖν ἐπιορκῶν. 81, 6, λανθάνειν ψευδόμενος. 98, 21, λανθάνει κακῶς δράσας.]  
**Λάπτω.** 95, 93, καρδίην λάπτει.  
**Λάρος.** 115, 2, λάρου τε καὶ κήνυζιν.  
**Λαφύσσω.** 95, 90, σάρκας λαφύσσω.  
**Λέγω.** 15, 10, λέγων ἐνίκα. 70, 3, ὡς λέγουσιν. 135, 11, ὡς λέγεις. 27, 3, τῆς δ' αὖ λεγούσης. 30, 9, 'εἶεν' λέγοντα. 68, 1, θεοῖς Ἀπόλλων ἔλεγε. 75, 2, πάντων λεγόντων. 109, 1, ἔλεγε καρκίνω μήτηρ. 117, 2, ἰδὼν τις ἔλεγεν. 118, 9, 'οἰμοί' λεγούσης 'τῆς μοίρης.' 120, 3, παρελλθὼν ἔλεγε. 129, 22, 'ἐτλην' ἔλεγεν. 132, 6, 'ὄρας' λέγων. 95, 24, τί σοι λέγω τὰ πολλά; 96, 2, ἔλεγε πολλὰ βλασφῆμως. 115, 4, ἔλεξε ταῦτα. 117, 5, ταῦθ' ὁμοῦ λέγοντος. 15, 6, ὁ δ' ἐξ 'Αθηνῶν ἔλεγεν ὡς κρείσσων Ἰησεὺς γένοιτο καὶ τύχης λέλογχεν. 18, 1, βορέη λέγοντος ἠλίω τε ἔριν γενέσθαι. 49, 5, μὴ αἰτίη λέγωμαι. 137, 6, περιώντες ἐλέγοντ' ὄφα. [18, 15, λέγει δ' ὁ μῦθος. 57, 7, λέγουσιν αὐτοῦ ἐπισταθῆναι ἄμαξαν.]  
**Λείη.** 67, 3, λείην εἶχον.  
**Λείμαξ.** 142, 2, χλωρὴν λείμακος ποίην (conj.)  
**Λεῖπω.** 12, 14, ὑπαιθρον ἔλην λείπε. 131, 5, λείπουσα τὰς κάλων Θήβας. 72, 12, νοῦς σοι λείπει. 124, 14, πόσσον εἰς ἕω λείπει. 5, 3, τούτων ὁ λειψθείς. 69, 3, δρόμω ἐλείφθη.  
**Λεόντειος.** 97, 5, ἐπὶ θύρας λεοντείους.  
**Λεπτός.** 4, 3, τῶν ἰχθύων ὁ λεπτός. 6, 2, λεπτῷ καλάμω. 31, 13, λεπτὰ τοίχων κάρφη. 36, 7, λεπτός τ' ἔων καὶ βληχρός. 47, 4, λεπτῶν βράβδων. 13, 1, λεπτὰς παγίδας. 108, 9, κρέμνα λεπτὰ. 10, 4, λεπτὴν πορφύρην. 139, 2, λεπτὸν φάρος.  
**Λεπτύνω.** 103, 5, φωνῆν λεπτύνω.  
**Λευκανθίζω.** 22, 9, τρίχας λευκανθίζουσας. 45, 3, αἶγας χιόνι λευκανθίζουσας.  
**Λευκός.** 22, 3, λευκαῖς μελαινας μιγάδας ἐκλόνει χαίτας. 85, 16, ἄλλοι (κύνες) λευκοί. 137, 7, Ἄττιν λευκόν. Β. 13, λευκῆ ῥήσει.  
**Λευκός.** 100, 5, τράχηλος πῶς ἐλευκώθη.  
**Λέων.** 1, 4; 1, 10; 44, 2; 67, 1; 67, 2; 67, 4; 82, 2; 90, 1; 95, 1; 95, 14; 95, 39; 95, 68; 95, 84; 95, 89; 95, 95; 97, 1; 97, 10; 98, 1; 99, 2; 101, 7; 102, 1; 103, 1; 105, 2; 105, 5; 107, 1. [106, 1; 106, 15; 106, 19.]  
**Λέοντα.** 91, 1; 91, 5; 92, 1; 92,

7; 92, 10; 95, 29; 101, 2; 107, 14. [107, 18.]  
**Λέοντας.** [98, 20.]  
**Λέοντι.** 23, 7; 98, 5; 99, 1.  
**Λέοντος.** 1, 10; 82, 1; 92, 5; 103, 7. [95, 101.]  
**Λέοντων.** 101, 8. [98, 20.]  
**Λέουσιν.** 101, 4.  
**Λήθη.** 75, 13, τῆς Λήθης πίνοντες.  
**Λήμιον.** 11, 6, ἦν δὲ λήμιον ὄρη. 88, 3, λήμιον κόμη θρέψας.  
**Ληστής.** 128, 14.  
**Λιβάς.** 24, 6, λιβάδα πᾶσαν ἀναίνει.  
**Λιβυσοα.** 142, 1, Λιβυσοα γέροντος.  
**Λιβυστινός.** Β. 5, εἶπε καὶ Λιβυστινός.  
**Λίην.** 21, 4, λίην γέρον. 36, 6, λίην λεπτός. 95, 76, λίην ἄπιστον. 101, 1, πιμελής λίην. [29, 5, μὴ λίαν ἐπαίρου. 41, 4, λίαν ὑπερέχοντα. 116, 4, καλὸν λίαν.]  
**Λίθος.** 3, 4, μακρόθεν λίθω πλήξας. 3, 8, τὸν λίθον ῥίψας. 26, 8, λίθοις βάλλων. 33, 17, λίθων πλήρη σφενδόνην. 48, 2, λίθων σωρός. 98, 16, ῥοπάλῳ ἢ λίθω.  
**Λιθουργός.** 30, 5; 30, 7.  
**Λιμνάς.** 115, 1, λιμνάσιν αἰθνίαις. [24, 3, λιμνάδας χορούς.]  
**Λίμνη.** 25, 2, λίμνης ὕδωρ; 43, 2, id. 25, 5, λίμνης ἐγγύς.  
**Λιμός.** 46, 8, λιμῷ κατεσκήκει. 95, 46, λιμὸς αὐτὸν εἶχε.  
**Λιμώττω.** 45, 8, μακρὰ λιμώττειν. 136, 3, ἐκέτευε λιμώττων.  
**Λίνον.** 11, 3, καὶ λίνον τι προσόησας.  
**Λιπαρός.** 103, 10, γήρας λιπαρόν.  
**Λίπος.** 60, 2, τῷ λίπει πνιγόμενος. 100, 3, κύων λίπους πλήρης.  
**Λίσσομαι.** 107, 7, ἀλλά, λίσσομαι, φεῖδου.  
**Λιτός.** 108, 31, λιτῆς βώλου.  
**Λίχνος.** [60, 5, λίχνος μῦς.]  
**Λόγος.** 15, 12, ἴσην λόγους ἀμιλλαν. 44, 4, λόγους ὑπόλοις. 50, 11, τῷ λόγῳ πιστεύσας. 53, 3, λόγους τρεῖς ἀληθινούς. 95, 9, λόγοισι θηρευθεῖσα. 95, 13, χρηστῶν λόγων. 95, 37, λόγοισι ποιητοῖσι. Α. 7, λόγους ᾗδει. Β. 6, λόγους εἶπε Κυβίσσης. [12, 26, λόγος σοφός. 40, 5; 56, 8.]  
**Λοιβή.** [23, 6, ἄρνα λοιβῆν παρασχ-εῖν.]  
**Λοιδορέω.** 96, 4, ὁ τόπος μ' ἐλοιδόρησε.  
**Λοιπός.** 134, 4, τὰ λοιπὰ μέρα. Α. 6, τὰ λοιπὰ τῶν ζώων. 95, 80, τὸ λοιπὸν ἴσθι γενναίη. 124, 7, τὸ λοιπὸν τί ποιήσεις; 75, 7, καὶ τὸ λοιπὸν οὐκέτ' εἰσῆι. 26, 6, κατεφρόνησαν λοιπὸν. 76, 4, ἦν δὲ λοιπὸν εἰρήνη. 134, 9, τὸ μὴ φρονεῖν λοιπὸν ἦρχε τῶν

πρώτων. [63, 12, πρὸς ταῦτα λοιπὸν οἶδας.]  
**Λοξός.** 109, 1, λοξὰ βαίνειν.  
**Λοφάω.** 88, 4, παῖδας λοφώντας.  
**Λοφηφόρος.** 88, 8, τῶν λοφηφόρων παιδῶν.  
**Λόχη.** 95, 88, λόχης εἰς μυχόν.  
**Λόχος.** 31, 10, διεῖλον εἰς λόχους.  
**Λύγιδνος.** 30, 1, λύγιδνον Ἑρμείην.  
**Λύκαινα.** 16, 3.  
**Λύκειος.** 94, 8, λυκείου φάρμακος.  
**Λύκος.** 16, 6, λύκος χανῶν ὄντως.  
 101, 7, ἐν λύκοις λέων φαίνει. 128, 14, λύκων διωκτῆρω. 16, 2; 16, 3; 53, 1; 85, 1; 89, 1; 89, 11; 93, 1; 94, 1; 95, 77; 96, 1; 100, 1; 100, 8; 101, 8; 102, 8; 105, 1; 105, 3; 105, 5; 113, 2; 122, 2; 122, 3; 122, 14; 130, 3; 132, 1; 132, 4; 132, 10.  
**Λυμαίνομαι.** 51, 5, μή με λυμαίνου.  
**Λυπέω.** 43, 4, χηλῆς ἔνεκα ἐλυπήθη.  
**Λύπη.** 12, 24, λύπην ἀναξάειναι. 19, 7, βουκολοῦσα τὴν λύπην. 24, 5, φροντῖδων καὶ λύπης. 95, 46, αὐτὸν εἶχε λύπη. 140, 1, βουκόλημα τῆς λύπης. [12, 27, λύπη δ' ὅταν συνοικήσῃ. 23, 11, ἐκφορομένης λύπης.]  
**Λυσσάω.** 90, 1, λέων ἐλύσσα.  
**Λύχνος.** 10, 7, τὴν Ἀφροδίτην λύχνος εἶτιμα. 114, 1, μεθῶν ἐλαίῳ λύχνος. 114, 6, φαίνε, λύχνε.  
**Λύω.** 7, 11, πάντα τὸν γόμον λύω. 55, 3, λύει ἔμελλεν αὐτοῦς. 107, 14, ἔλυσε τὸν λέοντα. 32, 9, δαιτ' ἔλυτο. 89, 11, κὰν αἰτίην λύσῃς. See also note ad fab. 58, 11.  
**Μαγειρεῖον.** 79; 1, κρέας ἐκ μαγειρείου. 97, 12, ὅμοιον θύμα τῷ μαγειρείῳ.  
**Μαγειρεύω.** 122, 16, μαθῶν οὐδὲν ἢ μαγειρεύειν.  
**Μάγειρος.** 21, 10; 42, 5. 51, 8, μαγείρους. 21, 1.  
**Μαίνομαι.** 90, 3, τί μεμνηῶς οὐχὶ ποιήσῃ;  
**Μακάριος.** [103, 20, μακάριος ὅστις.]  
**Μακρόθεν.** 3, 4, μακρόθεν πλήξας. 104, 3, πρὸδῆλον μακρόθεν. 103, 14, μακρόθεν με σκέπτῃ.  
**Μακρός.** 23, 1, μακρὴν ὕλην. 43, 10, μακρὸν πεδίον. 92, 2, μακρῆς πεύκης. 15, 4, μακρῆ ῥήσις. 12, 1, ἀγροῦ μακρὸν ἐξεπωτήθη. 75, 6, τὴν αὐριον οὐ μακρὸν ὑπερβήσῃ. 45, 8, μακρὰ λιμώττειν. 68, 1, μακρὰ τοξεύων. [52, 6, μακρὸν οἰμῶζειν.]  
**Μαλάσσω.** 28, 6, χηλῆ ἢ μαλαχθέν. [133, 4.]

**Μαλθακός.** 36, 11, μαλθακῆ γνώμη. 95, 11, μαλθακῆς ποιῆς.  
**Μάλιστα.** [44, 7, ὅταν μάλιστα ζῆν θέλῃς.]  
**Μᾶλλον.** 14, 3, μᾶλλον ἠρούμην. 18, 6, ὁ δ' οὐ μεθῆκε μᾶλλον. 27, 7, βλάβητος μᾶλλον ἢ ὠφελούσα. 64, 10, μᾶλλον αἰρήσῃ. 95, 74, σὺ δ' οὐχ ὑπέστης . . . βιῆ δ' ἀποσπασθεῖσα μᾶλλον ἐτρώθης. 112, 9, μᾶλλον ἰσχύει. 122, 5, μᾶλλον ἢ γούψ. [8, 2, ἀναβαίνειν μᾶλλον ἢ κάτω βαίνειν. 18, 16, πειθοῖ μᾶλλον ἢ βιῆ. 35, 8, ἐχθρὸς μᾶλλον ἢ φίλος. 64, 11, τῶν ἐλαττόνων μᾶλλον. 134, 17, μᾶλλον οἶν.]  
**Μαλλός.** 51, 4, τὸν μαλλῶν ἐψάλιζεν. 93, 7, μαλλῶν ὀρθώσας.  
**Μάνδρη.** 113, 1, μάνδρης ἔσω.  
**Μανθάνω.** 122, 16, μαθῶν οὐδέν. 124, 14, πόθεν μαθήσῃ; A. 14, μάθοις ἂν οὕτω ταῦτ' ἔχοντα. B. 12, μαθόντες οὐδέν. [33, 24, λαλεῖν μαθόντων.]  
**Μάρτυς.** 50, 16, ὦν μάρτυς εἰστήκειν.  
**Μάταιος.** 35, 5, ὡς μάταιον ἐκβάλλει. 95, 45, πόνος μάταιος ἐξανηλώθη. 6, 17, ὁ μὴ τηρήσας . . . μάταιός ἐστι.  
**Μάτην.** 2, 13, μάτην ἤκω. 6, 9, μή μάτην μ' ἀποκτείνης. 9, 5, καὶ μάτην ἤσλει. 20, 8, μάτην εὐξῆ. 75, 21, μάτην διεβλήθης. 95, 99, μή μάτην ζῆται.  
**Μάχαιρα.** 97, 8.  
**Μάχη.** 5, 1, ἀλεκτορίσκων ἦν μάχη. 10, 5, πᾶσαν μάχην συνήπτει. 31, 8, εἰς μάχην γενναίους. 76, 3, ἐν μάχαις. 85, 3, μάχης ἐπιστήμων. [85, 5, τὴν μάχην ἐνεδρεύσει.]  
**Μάχομαι.** 1, 5, αὐτῷ μάχεσθαι. 36, 10, μαχομένη ταῖς προαῖς. 39, 4, τυράννων μαχομένων. 93, 4, δι' οὐδ μαχονται. [36, 14; 39, 6.]  
**Μέγας.** 4, 6, τῶν ἰχθύων ὁ μέγας. 6, 11, ἐπὶν μέγας γένωμαι. 75, 14, χῶ μέγας Πλούτων. 100, 3, μέγας ὁ κύων ἐγένετο. 112, 9, οὐχ ὁ μέγας αἰεὶ δυνατός. 45, 6, μείζονας τε καὶ κρείσσους. 51, 2, τὸν πόκον λαβεῖν μείζω. 66, 6, πῆρην, ἥτις ἦν μείζων. 79, 3, ἰδοῦσα τὴν σκίην μείζω. 15, 6, μέγιστον ἀνδρῶν. 47, 12, κὰν μέγιστον ἰσχύῃ. [4, 7, τὸν μέγαν τῇ δόξῃ. 47, 15, μέγ' ἀγαθόν. 85, 19, μέγιστον ἀγαθόν.]  
**Μεθίημι.** 18, 6, ὁ δ' οὐ μεθῆκε. 99, 4, μεθίηναι πῖστον.  
**Μεθίστημι.** 76, 18, ἀφ' ἔππων εἰς δνοὺς μεταστήσας. 88, 10, ποῦ σφέας μεταστήσει;  
**Μεθύσκω.** 89, 9, θηλῆ μεθύσκει με.  
**Μεθύω.** 114, 1, μεθῶν ἐλαίῳ λύχνος.

[Μειδάω.] 94, 6, κάρχαρον τι μειδήσας.

[106, 29, ὡς λέων μειδήσας.]

**Μειλίχως.** [106, 10, μειλίχως συνεζήκει.]

**Μελαθρον.** 64, 5, στέγη μελάθρων ἐμί. [116, 6, κάτω μελάθρων ἦλθε.]

**Μέλας.** 19, 1, μελαίνης ἀμπέλου. 22, 3, μελαίνας χείτας. 22, 10, id. 25, 2, μέλαν ἔδωρ. 33, 4, μέλαν κολοίων ἔθνος. 85, 14, οἱ μὲν ἡμῶν (κυνῶν) μέλανες. 108, 7, μελαίνη βώλφ.

**Μέλιος.** 129, 24, ὁ μέλιος.

**Μέλι.** 108, 18, στάμμοι μέλιτος.

**Μελίγλωσσος.** 95, 9, λόγοισι μελιγλώσσοις.

**Μελισταγῆς.** Α. 18, μελισταγῆς κηρίου.

**Μέλλω,** c. inf. praes.—37, 5, ἐμελλον θύειν. 55, 4, λύειν ἐμελλον. 75, 18, γράφειν ἐμελλον. 82, 8, ἐμελλε κατασχύνειν. 93, 6, πέμπειν ἐμελλον. 95, 25, μέλλεις ἀνάσσειν. 95, 69, μέλλον ἐγείρειν. 108, 25, ψαύειν ἐμελλον. 110, 1, μέλλον ὀδεύειν. 113, 1, ἐμελλε συγκλείειν. 122, 4, μέλλω ἀποπνεύει. [81, 6.]

C. inf. fut.—6, 14, ἐμελλε θωπεύσειν. 47, 3, ἐμελλε τελευτήσειν. 95, 71, ἐμελλε δώσειν. 107, 1, ἐμελλε δειπνήσειν. 124, 2, μέλλοντι δειπνήσειν. [84, 10.]

Doubtful.—32, 6, γαμῖν ἐμελλε. 85, 4, ἐμελλον, ἐβράδυνεν. 95, 38, τὸ μέλλον οὐκ ἦδει. [95, 100, ποιῆν ἐμελλε καρδίην ἔχων.]

**Μέλος.** 12, 5, ἐκ τοῦ μέλους.

**Μέλω.** 84, 5, οὐ μέλει μοι.

**Μελωδός.** 124, 10, τίνος μελωδοῦ τὸν ἦχον.

**Μεμπτός.** [Α. 5.]

**Μεμφομαι.** 38, 4, πῶς ἂν μεμφοίμην τὸν πέλεκυν. 97, 10, ἐμέμφεθ' ὁ λέων. [106, 30, ταῦτα μηδ' ἐμοὶ μέμφου.]

**Μέντοι.** 37, 10, εἰς ταῦτα μέντοι.

**Μένω.** 1, 5, μένουν, εἶπε. 1, 13, μένουν κελουούσης. 16, 4, ἐμεινεν ὡς δειπνήσων. 45, 10, αἱ δ' οὐκ ἐμειναν. 58, 7, μόνη δ' ἐμεινεν ἐλπῖς. 84, 5, ἐάν μείνης. 86, 8, μείνον, εἶπε. 91, 8, χωρὶς ἀπόδου μείνας. 99, 5, σοὶ μὴ μένουν πιστεύω. 129, 5 (conj.)

**Μερίξω.** 67, 4, ὁ λέων μερίξει. 74, 9, μερίσαντες αὐτῷ τῶν ἐτών.

**Μερίμνα.** 106, 23, μερίμνη καρδίην διαξάινει.

**Μέρος.** 57, 4, μέρος τι νέμων ἐκάστω. 32, 5, ἐν μέρει. 134, 3, μέρη. 134, 4, τὰ λοιπὰ μέρη.

**Μεσιτείη.** 93, 8, καινῆς μεσιτείης.

**Μεσιτεύω.** 39, 2, καρκίνος μεσιτεύων.

**Μεσόγεωσ.** 111, 8, εἰς τὴν μεσόγεωσ.

**Μέσος.** 41, 1, ἐκ μέσου νύτου. 71, 8, ὦν ἐγὼ μέση κείμεναι. 74, 12, εἰς μέσους ἦκων. 95, 42, εἰς μέσας ὕλας. 105, 1, ἐκ μέσης ποιμήνης. 128, 8, ἡμῖν ἐν μέσοις. 128, 11, ἐν μέσοις ἐπωλεούμεν. 129, 13, εἰς μέσον αὐλῆς. 129, 15, εἰς μέσον βάλλων. Α. 8, ἐν μέσαις ὕλαις. 129, 19, ἐν μέσοις. 22, 1, τὴν μέσῃν ἔχων ὄρη. 63, 6, ἐν μέσαις ὥραις.

**Μεσώ.** [116, 1, νυκτὸς μεσοῦσης.]

**Μεστός.** 108, 30, ταῦτα μεστὰ κινδύνων.

**Μετά.** C. gen.—13, 12, ἀπολῆ μετ' αὐτῶν μεθ' ὧν ἦλκας. 44, 1, μετ' ἀλλήλων. 110, 3, μετ' ἐμοῦ ἦξεις. 113, 2, μετ' αὐτῶν λύκον συγκλείειν. [106, 10, μεθ' ἧς συνεζήκει.]

**Μετά.** C. acc.—74, 12, ὁ βοῦς μετ' αὐτόν. 95, 16, τίς μετ' αὐτόν τυραννήσει; 12, 8, μετὰ Θράκην. 12, 22, μετὰ τὰς Ἀθήνας. [Α. 4, μεθ' ἣν γενέσθαι φασὶ θεῖαν ἥρωσιν. 70, 7, μετ' αὐτὴν πόλεμος ἦξει.]

**Μεταλαμβάνω.** [98, 22, ὦν μεταλαβείν.]

**Μεταξύ.** 91, 8, πόσον τράγου μεταξύ καὶ πόσον ταύρου.

**Μετάρσιος.** 115, 6, ὅστις σε μετάρσιον θῆσω.

**Μεταστρέφω.** 87, 3, μεταστραφεῖς ἔσαιεν.

**Μετέχω.** 7, 15, οὐ γὰρ μετασχεῖν μικρὸν οὐκ ἐβουλήθη.

**Μετρώ.** [67, 9, μέτρει σεαντόν.]

**Μέτρον.** 64, 3, τὸ μέτρον εὐμήκης. 68, 7, ταῦτ' ἔμετρον.

**Μέτωπον.** 31, 14, κάρφη μετώποις ἀρμόσαντες. 95, 58, ἀναιδεῖς ὄφρην καὶ μέτωπον. 122, 13, μέτωπα ἀλοήσας. 130, 9, μέτωπα ἐπιλήγη.

**Μέχρι(s).** 15, 3, ὁ μῦθος ἦλθε μέχρις ἡρώων. 89, 9, μέχρινών.

**Μή,** with imperative.—28, 8, παῖε, μὴ πρίου. 34, 10, μὴ φείδου. 48, 8, πλέον με μὴ τίμα. 51, 5, μὴ με λυμαίνου. 71, 6, μὴ με βλασφήμει. 75, 2, μὴ δέδιχθι. 78, 2, μὴ κλαῖε. 83, 4, τὸ τρέφον με μὴ πῶλει. 92, 9, μὴ μοι χαρίζου. 95, 99, μὴ μάτην ζήτει. 132, 8, μὴ μου κήδου. [5, 10, μὴ ποτ' ἴσθι καυχώμην. 14, 5, μὴ θρηγέτω. 29, 5, μὴ λίαν ἐπαίρου. 59, 17, μὴ ἔα. 138, 4, μὴ σοφίζου.]

With subj. with imperative force.—1, 5, μὴ σπεύσῃς. 3, 5, μὴ με μηνύσῃς. 6, 9, μὴ μάτην μ' ἀποκτείνης. 7, 7, μὴ μ' ἐνοχλήσῃς. 10, 11, μὴ μοι χάριν σχῆς. 12, 21, μὴ μ' ὀργάδος

χωρίσσης. 48, 6, μή' πολυχμῆσης. 50, 5, μή με μηνύσης. 92, 10, τὸν λέοντα μή δειξῆς. 96, 4, μή σὺ καυχῆση. [72, 18, μή με συκοφαντήσης.]

In negative wishes.—53, 5, εἴθε μή συνηρτήκει. 53, 7, εἴθε μοι σύγ' εἰς ἄρας ἴκοιο, μηδέ μοι πάλιν συναρτήσῃσαι. 101, 5, μή φρενωθῆην. [70, 5, μή ἔθνη . . . ὕβρις ἐπέλθοι.]

With deliberative subj.—24, 7, τί μή πάθωμεν; 98, 9, τίς δ' ἰδοῦσα μή κλαύσῃ;

In conditional sentences.—60, 6, εἰ μὴ παραίτησθ. 72, 16, παρείχε τὴν νίκην, εἰ μὴ χελιδῶν αὐτὸν ἤλεγξεν. 128, 11, εἰ μὴ παρήμην οὐκ ἂν ἔσχετε. 7, 6, εἰ δὲ μή, θνήσκω. 141, 1, εἰ μὴ τίκτητε οὐκ ἂν εἶχεν (corrupt). [85, 5, εἰ μὴ προῖξει.]

After verbs of fearing.—82, 7, δέδοικα μή μου τὴν δορὴν κλύσθ.

Signifying from fear that, lest:—

(1) After imperatives.—16, 2, παῦσαι, μή σε τῷ λύκῳ βίψω. 132, 7, ἐξελθε μή τις συλλαβῆ σε καὶ θύσῃ. 49, 4, οὐκ ἐγεθρήθη μή αἰτίη ἐγὼ λέγωμαι;

(2) 95, 29, σπεύδω μή πάλαι με ζητήσῃ. 131, 3, στολὴν κατέλειπον μὴν μή πάθοι τι ῥιγώσας. [134, 18, ἐγὼ προσέξω μή ποτε δόξης.]

After verbs of asking.—2, 3, ἀνεζήτει μή τις τήνδ' ἔκλεψεν. 2, 16, ζητεῖ μή τις οἶδεν. 50, 8, ἐπρώτα μή τῆδ' ἀλόπηξ καταδέσκειν ἢ φεύγει. 95, 54, ἐπρώτα μή ποῦ τις φεύγει.

After relatives.—38, 5, πῶς ἂν μεμφοίμην τὸν πέλεκυν ὅς μου μὴ προσῆκε τῇ ῥίζῃ; 120, 8, πῶς ἄλλον ἰήσῃ ὅς σάντων μὴ σώξῃς;

With participle.—(1) 6, 16, ὁ μὴ τὰ μικρὰ τηρήσας. 67, 8, ἡ τρίτη αὕτη κακὸν τι δώσει μὴ θέλοντί σοι φεύγειν. 99, 5, πῶς γὰρ φίλων σοι μὴ μένοντι πιστεύω; 80, 4, ἐμοὶ γένοιτο βαίνειν μὴ καταγέλαστον.

(2) Late usage.—37, 10, εἰς ταῦτα μὴ πονῶν ἐτηρήθης. 46, 8, ὁ τάλας κατεσκήκει μὴ πω κορώνην δευτέρην ἀναπλήσας. 108, 32, τὰ κρίμνα μὴ φοβοῦμενος τρώγω.

Other usages.—26, 6, ὥστε μὴ φεύγειν. 59, 9, ἔψεγε τὸ τοῦ ταύρου τὰ κέρατα μὴ κάτω κείσθαι. 99, 4, ἐπ' ἐνεχύρω δώσεις . . . μὴ μεθίεναι. 14, 2, σῶμ' ἔφασκε μὴ σύρειν. 109, 1, μὴ λοῖζὰ βαίνειν ἔλεγε καρκίνω μήτηρ . . . κῶλα μὴ σύρειν. 124, 6, ἰκέτευε μὴ κτείνειν. 134, 9, τὸ μὴ φρονοῦν. [5, 12, τὸ μὴ κῶλα πράττειν. 21, 12,

ὄραν μὴ ἐξεύρη. 23, 10, τοῦτ' εἰκοε γινώσκων . . . μὴ πέμπειν. 36, 14, μῦθος ἐμφαίνει μὴ δεῖν. 94, 10, ἀρκέσει σοι μὴ πάσχειν.]

**Μηδέ.** 95, 81, μηδ' ἐπτόησο. 98, 11, μηδ' ἄγριος θῆρ γίνου. 106, 30, μηδ' ἐμοὶ μέφου. 1, 6, μηδ' ἐπελπίσης. 48, 7, μηδέ μοι προσουρήσης. 53, 8, μηδέ μοι συναρτήσῃσαι. 68, 9, νίκην ἔλαβε μηδὲ τοξεύσας. 48, 4, βούλομαι, μηδ' οὕτω παρελθῆιν. 53, 2, ζωργεῖν εἰδοτο μηδὲ ἀποκτείνειν. 59, 11, ἔψεγε μὴ σχεῖν θυρωτὰ μηδ' ἀνοικτὰ. 93, 10, δι' οὓς νέμεσθαι μηδὲ νῦν ἔξεστι. [11, 10; 43, 18; 67, 10; 82, 9; 107, 17.]

**Μηδεῖς.** 36, 9, μηδὲν ἐκπλήσσου. [13, 14, κἂν μηδὲν καταβλάψης. 43, 17, μηδὲν ὑπολάβῃς. 67, 9, μηδὲν σὺναπτε. 96, 6, μηδεῖς γαυρούσθω. 116, 11, μηδὲν ἐκπλήσσου.]

Late usage.—97, 8, ὡς εἶδεν . . . πρὸς τῇ θύρῃ δὲ μηδὲν κτε. 117, 4, πολλοὺς μηδὲν αἰτίους. A. 12, γῆς μηδὲν αἰτούσης.

**Μηκέτι.** 25, 1, γνώμη λαγῶους εἶχε μηκέτι ζῶειν.

**Μῆκος.** 41, 2, δράκοντι μῆκος ἐξισουμένην.

**Μηκύνω.** 85, 12, τί μηκύνω;

**Μῆλον.** 128, 4, μῆλά σοι περισσεύει.

**Μῆν.** 125, 5, καὶ μῆν πίθηκος ἔτερπεν.

**Μήνυτρον.** 2, 12, μήνυτρα σύλων.

**Μηνύω.** 3, 7, μὴ με μηνύσης. 12, 18, σεαυτὸν μηνύσον. 50, 5, μὴ με μηνύσης. 88, 9, τῷ πατρὶ μηνύεις. [38, 8, 96, 5, ὁ μῦθος μηνύει.]

**Μήποτε.** 71, 3, εἴθε μήποτ' ἐπλεύσθης.

**Μήτηρ.** 6, 8; 28, 2; 32, 2; 38, 6; 56, 3; 62, 3; 109, 1; 118, 4; 135, 9.

μήτηρ. 28, 4; 78, 2. 109, 3, μήτηρ ἢ διδάσκαλος.

μητρῷ. 28, 8; 78, 1; 97, 2.

μητρός. 34, 7.

Μήτη. [v. l. μήτε. 80, 4.]

Μητρώφος. 89, 9, θηλῆ μητρώφῃ.

Μιγᾶς. 22, 3, λευκαῖς μελαινας μιγᾶδας χαίτας.

Μικρέμπορος. 111, 1.

**Μικρός.** 6, 3, μικρὸν ἰχθύν. 6, 16, τὰ μικρὰ τηρήσας. 7, 5, οὐ μικρὸν μετασχεῖν. 57, 5, νέμων ἐκάστω μικρὸν. 82, 10, κἂν μικρὸν ᾗ. 89, 4, μικρὸς ὢν. 91, 6, ἀνέξομαι σου μικρὰ τῆς ἐπηρεῖς. 95, 34, τὰ μικρὰ πείθει. 107, 8, μικρὸς ὢν τίσω. 112, 10, τὸ μικρὸν εἶναι ἰσχύει. 131, 7, μικρὰ τιτυβίζουσῃς. 1, 9, μικρὸν διαστάς. 84, 2, 108, 24, μικρὸν ἐπισχών. [4, 7, τὸ μικρὸν εἶναι.]

- Μιμέομαι.** 28, 10, ποιότητα μιμήση. [73, 3, μιμούμενος τὸν ἔπνον. 41, 4, ἀν ὑπερέχοντα μιμήση.]
- Μισέω.** 111, 16, τοὺς ἄλας μεμισήκει. [13, 13, μισήθηση.]
- Μισθός.** 2, 16, ζητεῖ μισθοῦ μή κτε. 76, 5, μισθὸν εἶχεν. 88, 15, μισθὸν δώσειν. 94, 2, id. 94, 5 τὸν μισθὸν ἕτει. 94, 7, σοὶ μισθὸς ἀρκεῖ. 107, 15, ἐπάξιον δὸς μισθόν. 115, 5, πῶσον μισθὸν δώσεις; [76, 8, μισθὸν φόρτον ἔφερον. 94, 9, μισθὸν ἀγαθόν.]
- Μνήμη.** 64, 7, ἦν λάβης μνήμη. 95, 26, γένοιτο τῆς ἀλώπεκος μνήμη. Α. 17.
- Μνηστεύω.** 98, 2, παῖδα παρὰ πατρός ἐμνήστευε.
- Μοῖρα.** 67, 4, τίθησι τρεῖς μοῖρας. 103, 16, ἐγγύς ὄντα τῆς μοίρης. 118, 9, οἰμοὶ τῆς μοίρης. 12, 25, τῆς κακῆς μοίρης. [106, 12, κρεῶν διανεμῶν μοῖρας. 106, 16, ἔφερε μοῖραν οὐκ ἴσην.]
- Μόλις.** 75, 10, μόλις βαίνων.
- Μολοσσός.** 85, 10, οἱ δ' ἐκ Μολοσσῶν (κυνῶν).
- Μονήρης.** 132, 1, οἷς μονήρης.
- Μόνος.** 20, 4, ὃν μόνον θέων ἐτίμα. 24, 6, μόνος νῦν αὐταίει. 58, 7, μόνη ἔμεινε ἔλπις. 58, 9, ἐλπίς μόνη σύνεστιν. 72, 13, μόνος ἐκοσμήθη. 95, 83, σοὶ μόνη δουλεύειν. 95, 96, μόνην ἀπ' ἄλλων καρδίην. 74, 16, τὸν δίδοντα . . . μόνον σάλει. 121, 3, μόνον σῶζου. [31, 20, μόνου ἐάλωσαν.]
- Μόρος.** 107, 2, ἐγγύς ὦν μόρου.
- Μορφή.** 32, 3, μορφῆν ἀμείψαι.
- Μόσχος.** 37, 7, ὁ μόσχος ἀδμής.
- Μοῦνος.** 131, 2, κατέλιπε μῆνι μούνην. 25, 4, μούνον εἰδότες φεύγειν. 126, 2, τὴν Ἀθηθῆνι μούνην. [106, 24, οὐ τὰ νῦν μούνον . . . τὰ δ' ἔπειτα. 106, 28, γεύσομαι κρεῶν μούνη.]
- Μούσα.** 15, 12, ἀγρὴν μούση. Α. 16, μύθους τῆς ἐλευθέρης μούσης. Β. 6, νήη μούση. Β. 10, σοφωτέρης μούσης. [8, 3, οὐκ ἄτερ μούσης.]
- Μοχθέω.** 74, 13, μοχθεῖ φίλεργός τ' ἔστι. 111, 10, μοχθήσας.
- Μόχθος.** 37, 3, μόχθον οἶον ὀτλεύει.
- Μυελός.** 95, 90, μυελὸν δαστέων πίνων.
- Μύζω.** 6, 13, μύζων καὶ ἀσπαίρων.
- Μυθιάζομαι.** Β. 13, λευκῆ μυθιάζομαι ῥήσει.
- Μυθιαμβος.** Β. 8.
- Μύθος.** 15, 3, ῥέων ὁ μύθος ἦλλε. 103, 15, ποικίλοι μύθοι. 107, 3, τοιοῖσδε μύθοις. 128, 1, οἷς εἶπε μύθος πρὸς νομήα. Α. 16, μύθους τῆς ἐλευθέρης μούσης. Β. 1, μύθος Σύρων εὔρεμα. 77, 3, μύθω ὄρνι ἠπάτησε. [18, 15; 22, 14; 34, 14; 36, 13; 38, 8; 59, 16; 96, 5; 107, 16; 119, 11.]
- Μύλη.** [29, 2, ζευχθεῖς ὑπὸ μύλην.]
- Μυοκτόνος.** 135, 9, ἡ μυοκτόνος μήτηρ.
- Μύρμηξ.** 136, 2; 136, 7.  
μύρμηκος. 108, 8.  
μυρμήκων. 117, 6; 117, 11.
- Μῦς.** 31, 12; 32, 7; 60, 1; 82, 2; 107, 12; 107, 18; 108, 27; 112, 1; 112, 6; 112, 8.  
μῦν. 31, 22; 82, 5; 82, 6; 107, 1; 108, 14; 112, 2.  
μύσας. 31, 16.  
μύσες. 31, 1; 31, 3.  
μύσος. 107, 6.  
μῦς. 27, 4. [60, 5.]  
μῦων. 108, 1.
- Μυχός.** 95, 88, λόχμης εἰς μυχόν. 108, 22, εἰς μυχὸν τρώγλης. 112, 2, id. 136, 1, ἐκ μυχοῦ. [31, 20, μυχῶν πρόσθεν.]
- Μῶμος.** 59, 6, ἤρεθῆ τούτοις κριτῆς ὁ Μῶμος. [59, 18, ἀρεστὸν οὐδὲν τῶ Μῶμω.]
- Μωρός.** 93, 5, μωρῆ ποίμνη.
- Ναῖω.** 126, 4, τὴν ἐρημίην ναεῖς.
- Νάπη.** 1, 11, εἰς νάπας ἐρμαῖα. 3, 6, Πανός, δε νάπας ἐποπτεύει.
- Ναρκάω.** 46, 1, γυῖα κοῦφα ναρκάσας.
- Ναῦς.** 71, 1, νῆα ναυτίλων πλήρη. 117, 1, νεὺς βυθισθείσης. Α. 10, ἐλάλει νηλ.
- Ναύτης.** Α. 10, νηλ καὶ ναύτη.
- Ναυτίλος.** 71, 1, νῆα καυτίλων πλήρη.
- Νέβριος.** 95, 92, καρδίην νεβρίην.
- Νεβρός.** 90, 1.
- Νεῖνις.** 22, 6.
- Νεινίσκος.** 107, 10, θηραγρεύται νεηνίσκοις.
- Νεκρός.** 7, 9, πεσὼν ἔκειτο νεκρός. 14, 4, εἰ νεκρὸν εἶλκε. 14, 2, νεκρὸν σῶμα. 30, 10, μὲ νεκρὸν ἢ θεὸν συ ποιήσεις. [14, 5, νεκρὸν με.]
- Νέμεσις.** 43, 6, παρῆν δὲ νέμεσις [11, 11, ἔστιν τις ὀργῆς νέμεσις].
- Νέμω.** 57, 5, νέμων ἐκάστω μικρὸν. 33, 15, ἐνέμοντο τὴν χώραν. 44, 1, ἐνέμοντο ταῦροι μετ' ἀλλήλων. 93, 10, νέμεσθαι ἀκινδύνως.
- Νεόδρομος.** [106, 15, νεοδρόμω λαβὼν θήρη.]
- Νεόν.** 33, 2, πυρὸν εἰς νεὸν ῥίψας.
- Νέος.** 22, 2, νέος οὐκ ἦν. 22, 5, γυναικῶν δύο, νέης τε καὶ γραιῆς. 22, 6, νέον ἐραστήν. 22, 11, ἡ νέη τε χῆ γραιῆ. 37, 11, ὁ νέος παρέρπει τὸν γέροντα. 131, 1, νέος οὐσίην ἀναλώσας. Β. 6, νήη μούση.
- Νεόσμηκτος.** 97, 7, μαχαίρας βουδόρους νεοσμήκτους.



**Νεοσσεύω.** 88, 1, ἐν χλόῃ νεοσσεύων.  
**Νεοσσός.** 118, 4, νεοσσῶν ἑπτὰ μήτηρ.  
**Νευρή.** [68, 6, τόξιοι νευρήν.]  
**Νεύω.** 50, 9, τῷ δακτύλῳ νεύων.  
**Νέφος.** 64, 4, νεφῶν σίνοικος. 115, 9, ἐκρύβη νεφέσιν. 115, 12, χρεῖη νεφῶν.  
**Νεωστί.** 4, 1, ἦν νεωστί βεβλήκει. 26, 2, ἐσπαρμένη νεωστί.  
**Νή.** 53, 4, νῆ τὸν Ἰάνα.  
**Νηδύς.** 107, 5, νηδὺν παινεῖν.  
**Νήπιος.** 16, 1, ἠπέλιψε νηπίῳ τίτθῃ. 88, 17, παισὶ νηπίοις. [72, 21.]  
**Νίζω.** 2, 10, τοὺς πόδας ἐνίζων.  
**Νικάω.** 15, 10, λέγων ἐνίκα. 15, 13, πέπασσο, νικάς. 31, 3, γαλαῖ ἐνίκων. 44, 3, οὐκ ἔδοξε νικήσειν. 36, 10, μαχομένη πνοαὶς ἐνικήθης. 131, 11, σμικρὰ πάξας τὴν στολὴν ἐνικήθη. 134, 8, τὸ φρονοῦν ἐνικήθη.  
**Νίκη.** 1, 6, μηδ' ἐπελίτθης νίκη. 56, 6, Ζεὺς αἶδε τὴν νίκην. 68, 9, τόξου νίκην ἔλαβε. 72, 15, παρεῖχε τὴν νίκην. [31, 21, νίκη δ' ἐπ' αὐτοῖς εἰσ-  
 τήκει.]  
**Νίνος.** B. 3, ἐπὶ Νίνου.  
**Νιφετός.** 131, 12, νιφετὸς ἐπήλθε.  
**Νίψω.** 41, 5, ἐνιψὲν ὁ Ζεὺς.  
**Νοέω.** [107, 16, εὖ νοοῦν ἀνθρώποις.]  
**Νομαίος.** 23, 4, Ἐρμῆ νομαίω.  
**Νομεύς.** 128, 1, εἶπε πρὸς νομῆα.  
**Νομή.** 37, 6, ὁ βοῦς εἰς νομὰς ἀπεζεύχθη.  
**Νομίζω.** 16, 4, τὴν γραῦν ἀληθεύειν νομίσας. 18, 5, νομίζων σιλήσειν.  
**Νόμος.** 118, 10, νόμοι καὶ θέμιστες ἀνθρώπων. [106, 7, ἐφίλει νόμῳ ξείνων.]  
**Νοσέω.** 75, 16, τοὺς νοσοῦντας. 78, 1, κόραξ νοσήσας. 95, 1, λέων νοσήσας.  
**Νοσηλεύω.** 13, 8, τιθνῶ πατέρα καὶ νοσηλεύω.  
**Νόσος.** 46, 8, νόσῳ κατεσκήκει. 75, 8, ἐκ νόσου ἀνασφήλας. 78, 3, νόσου ἀνασφήλαι. 103, 3, νόσῳ κάμνων.  
**Νουθετέω.** [119, 12, νουθετεῖν πρὸς ἀλλήλους.]  
**Νοῦς.** 77, 12, νοῦς σοι λείπει. 95, 36, ὁ νοῦς ἐχωνῶθη. [87, 6, ἀμφίβολος νοῦς. 136, 10, προσέχειν νοῦν τέρψιν.]  
**Νύκτωρ.** 49, 1, ἐκάθευδε νύκτωρ.  
**Νύμφη.** 23, 3, ταῖς ὄρειόμοις νύμφαις. 92, 4, ὦ πρὸς σε νυμφῶν. 32, 8, ἐπέδωκεν ἡ νύμφη.  
**Νύμφιος.** 98, 11, νύμφιος γίνου.  
**Νῦν.** 6, 9, νῦν οὖν ἄφες με. 9, 9, ἀναυα νῦν ὀρχεῖσθε. 25, 9, ἂψ νῦν ἴωμεν. 88, 7, νῦν ὥρη. . . καλεῖν. 88, 18, νῦν ἐστὶν ὥρη. 88, 11, οὐπω καιρὸς ἐστὶν ἀλλύειν. 15, 6, μεγίστων ἀνδρῶν νῦν τε καὶ θεῶν. 24, 6,

μόνος νῦν αἰάνει. 30, 9, τὰμὰ νῦν ταλαντεύη. 93, 10, νέμεσθαι μηδὲ νῦν. 95, 7, νῦν οὐκ ἰσχύω. 95, 61, νῦν μὲν οὐτε χαίρησις. 95, 75, καὶ νῦν ἐκεῖνος θυμούται. 101, 6, τοσοῦτον ὡς σὺ νῦν. 126, 9, ὁ νῦν βίος. 131, 18, κάμῃ νῦν διεψεύσω. 89, 9, μέχρη νῦν. A. 17. [106, 24, τὰ νῦν παρόντα. 126, 7, νῦν δ' ἐξέηλυθε.]  
**Νύξ.** 63, 6, νυκτὸς ἐν μέσαις ὥραις. [116, 1, νυκτὸς μεσοῦσης.]  
**Νωθεῖη.** 95, 69, ἐγείρειν τῆς πάροιθε νωθεῖης.  
**Νωθής.** 95, 18, ἄρκος νωθῆς. 115, 1, νωθῆς χελῶν.  
**Νωθρός.** 16, 7, νωθραῖς ἑλπίσιν. 95, 2, νωθρὰ γνῖα.  
**Νῶτον.** 12, 16, τί σε δροσίξει νῶτον στίβῃ. 18, 8, πέτρης νῶτον ἐξοχῆ κλίνας. 41, 1, ἐκ μέσου νῶτου. 76, 10, σάγην νῶτοις ἔφερον. 95, 59, φρίξ ἐπέσχε νῶτα. 111, 20, βασιτάσας νῶτοις. 115, 10, οὐλον δοτρακον νῶτων. 125, 4, τὸ νῶτον ἠλγῆκει. 129, 18, νῶτοις ἐπεμβάς.

**Ξείνος.** 106, 7, ἐφίλει νόμῳ ξείνων.  
**Ξενίη.** 74, 8, ξενίης ἀμοιβήν.  
**Ξένος.** 11, 2, ξένη αἰκή. 74, 17, ξένοισιν οὐ χαίρει. [106, 27, εἴ τις ξένος πελάζοι.]  
**Ξηρός.** 88, 6, ξηρὸν θέρος.  
**Ξοανόν.** 138, 1.  
**Ξουθός.** 118, 1, ξουθῆ χελιδῶν.  
**Ξύλιος.** 119, 1, ξύλιον Ἐρμῆν.  
**Ξύλον.** 125, 3, τῷ ξύλῳ παίων.  
**ΰω.** 6, 1, πᾶσαν ἧόνα ΰων.

**Ὅ, ἡ, τό.** Relative.—61, 6, τὰ δ' εἶχον ἀντέδωκαν.  
**Ὅγκος.** 28, 7, εἰ τοιοῦτον ἦν ὄγκω. 34, 6, γαστρός ὄγκον ἀλγήσας.  
**Ὅγκώω.** 86, 3, γαστήρ ὠγκώθη. 111, 19, ὁ φόρτος ὠγκώθη.  
**Ὅδε, ἦδε, τόδε.** 2, 3, μὴ τις παρόντων τήνδ' ἔκλεψεν. 6, 8, πρὸς τῆδε πέτρην. 65, 5, ταῖδε ταῖς καταχρύσαις (πέτρων). 107, 5, νηδὺν σαρκὶ τῆδε παινεῖν. 107, 8, χάριν σοι τῆδε τίσω. 122, 14, τὰδε πάσχω. 126, 5, ἡ δ' εὐθὺ πρὸς τὰδ' εἶπεν. 131, 9, ἰδοῦ, χελιδῶν ἦδε. B. 16, τῆνδε βίβλον αἰείδω. 50, 3, τῆδε φεύγει. 130, 5, ἦκε τῆδε. [116, 2, γυνὴ ἀκούει τοῦδε. 116, 14, τῆδ' ἐραθύμει.]  
**Ὁδεύω.** 15, 2, κοινῶς ὀδεύων. 100, 1, μέλλων ὀδεύειν.  
**Ὁδηγέω.** 11, 5, εἰς ἀρούρας ὠδήγει. 95, 55, δεικνῶν ἂν ὠδήγει.

- ᾽Οδοιπορέω.** 18, 3, ἀνδρὸς ὀδοιποροῦν-  
τος. 126, 1, ὀδοιπορῶν ἀνθρωπος.  
**᾽Οδός.** 8, 4, ἡ ὀρθὴ τῶν ὁδῶν. 48, 1,  
ἐν ὁδῷ τις Ἐρμῆς. 80, 3, ἐν ὁδῷ  
βαίνειν. 111, 4, τῆς δ' ὁδοῦ προκοπ-  
τοῦσης.  
**᾽Οδοῦς.** 17, 6, οὐδεὶς ὀδόντας εἶχε. 98,  
8, ἡλικίους φέρεσι ὀδόντας. 98, 13,  
ἐξέιλε τοὺς ὀδόντας. 107, 13, ὀδοῦσι  
βρόχον κείρας. 122, 10, ὀδοῦσιν ἄκ-  
ροις. B. 14, τῶν ἰάμβων τοὺς ὀδόντας.  
**᾽Οθνεῖος.** 66, 5, ὀθνεῖων κακῶν.  
**᾽Οθούνεκα.** 25, 3, πεσεῖν εἰς ὑδωρ  
ὀθούνεκ' εἰσὶν κτε.  
**Οἶδα.** 2, 16, μή τις οἶδεν ἀνθρώπων.  
13, 10, οὐκ οἶδα. 17, 5, πολλοὺς οἶδα  
θυλάκουσι ἰδῶν ἤδη. 56, 6, Ζεὺς οἶδε  
τὴν νίκην. 95, 14, ὁ λέων, οἶδας,  
ἐστὶ γείτων, see note. 120, 5, οἶων  
τάχ' οὐδεὶς οἶδεν. 124, 19, οἶδα  
χρησιμὸν σ' ὤραις. 137, 7, τίς οὐκ  
οἶδεν Ἄττιν; 2, 14, ὁ θεὸς ἂν εἶδεῖν.  
25, 4, μόνον εἰδότες φεύγειν. 58, 3,  
εἰδέναι σπεύδων. 95, 38, τὸ μέλλον  
οὐκ ἤδει. 119, 10, εὐσέβειαν οὐκ ἤδει.  
A. 7, καὶ λόγους ἤδει. 48, 8, χάριν  
εἰσομαί σοι. [63, 12, αὐτὸς οἶδας ἂν  
θύσῃς.]  
**Οἶκαδε.** 105, 2, ἐκόμιζεν οἶκαδε.  
**Οἰκείος.** [38, 10, ὑπ' οἰκείων. 72, 19,  
κόσμον οἰκείων.]  
**Οἰκέω.** 12, 15, ὁμῶροφόν μοι δῶμα οἰκεῖ.  
59, 6, ἐν θεοῖς ᾤκει. 95, 1, θρυμὸν  
οἰκούσης. 120, 6, ᾽Ολυμπον οἰκεῖ.  
**Οἰκίη.** 17, 1, θρυεὶς οἰκίης. 59, 13,  
ἔψεγε τὸ τῆς οἰκίης. 74, 2, οἰκίην ἐς  
ἀνθρώπου.  
**Οἰκοδέσποινα.** 10, 5.  
**Οἴκοι.** 66, 8, τὰς οἴκοι συμφοράς.  
**Οἶκος.** 5, 4, ἐς οἴκου γωνίην. 12, 11,  
πρὸς οἶκον ἀνθρώπων. 34, 6, κάπηλθ'  
ἐς οἶκους. 58, 5, πρὸς θεῶν οἶκους.  
63, 1, κατ' οἶκους. 72, 2, ἐν θεῶν  
οἶκους. 108, 15, εἰς οἶκον ἐλθεῖν. 118,  
3, γέροντος οἶκος. 135, 1, ἐντρέχειν  
οἴκῳ. 12, 23, οἶκος πας κἀπίμειξαι ἀν-  
θρώπων. 27, 6, πάντα οἶκον ἠρήμοις.  
95, 97, πάντα οἶκον ἠρέυνα. 51, 1,  
ἐν τῷ ποτ' οἴκῳ. 59, 4, ποιεῖ Παλλὰς  
οἶκον. 45, 12, ἦλθεν εἰς οἶκους. [95,  
101, ἦλθεν εἰς οἶκους.]  
**Οἰκόσιτος.** 108, 4.  
**Οἰκότριψ.** 107, 2.  
**Οἶμοι.** 7, 14, οἶμοι τῆς κακῆς γνῶμης.  
95, 78; 118, 9. 122, 4, οἶμοι, λύκος  
εἶπεν.  
**Οἶμος.** [116, 8, αὐτὸς ἦλθεν εἰς οἶμον.]  
**Οἰμῶξ.** 129, 10, περισσὸν οἰμῶξας.  
[52, 6, μακρὸν οἰμῶξων.]  
**Οἰνάς.** 34, 2, ἄλλω οἰνάσιον κατεστρώκει.
- Οἶνος.** 34, 3, πίθους οἶνου. 63, 3,  
καταβρέχων οἶνω.  
**Οἶομαι.** 19, 8, ὡς ᾤμην. 97, 12, ᾤμην  
ἴμοιον (σοῖη).  
**Οἶος.** 5, 2, θυμὸν οἶον ἀνθρώποις. 18,  
4, οἶος ἐκ Θράκης. 95, 82, πρόβατον  
οἶον ἐκ ποίμνης. 117, 5, οἶα συμβαίνειν.  
117, 11, δικαστὰς οἶος εἰ σύ. 120, 5,  
φαρμάκων οἶων τάχ' οὐδεὶς οἶδεν. 129,  
22, ἔτλην οἶα χρή με. 29, 3, ἐκ δρόμων  
οἶων καμπτήρας οἶους γυρεύω. 37, 3,  
μόχθον οἶον ὀπλεῖται.  
**Οἶς.** 128, 1, οἶς. 132, 1, οἶν. 132, 5.  
**Οἰστός.** 1, 9.  
**Οἶχομαι.** 97, 9, ᾤχετ' εἰς ὄρος.  
**᾽Οκλαδιστί.** 25, 7, ὀκλαδιστὶ πηδῶν-  
των.  
**᾽Οκλάζω.** 76, 16, ὀκλάσας ἐπιπτεν.  
112, 4, ὀκλάσας ἐκοιμήθη.  
**᾽Ολβος.** 74, 13, ὄλβον ἀβρολίτας.  
**᾽Ολεθρος.** 33, 5, ψάρες ὀλεθρος σπερ-  
μάτων. 122, 3, δέϊσας ὀλεθρον.  
**᾽Ολίγος.** 126, 6, παρ' ὀλίγοις ἀνθρώ-  
ποις.  
**᾽Ολισθάνω.** 115, 5, ὤλισθεν εἰς ῥεῖθρον.  
**᾽Ολκή.** 51, 6, πόσσην ὀλκὴν αἶμα προσ-  
θήσει.  
**᾽Ολος.** 111, 12, καὶ πάλιν δ' ὄλους  
τήξας.  
**᾽Ολυμπος.** 120, 6, ᾽Ολυμπον οἰκεῖ.  
**᾽Ομίλω.** 7, 4, ἐλθὼν πρὸς τὸν ἵππον  
ὠμίλει. 15, 2, ὠμίλει. A. 11, πρὸς  
γεωργὸν ὠμίλει. 101, 4, τοῖς λέουσι  
ὠμίλει. 131, 10, τοῖς κύβοισιν ὠμίλει.  
[13, 13, κακοῖς ὠμιλων.]  
**᾽Ομιλος.** 25, 6, βατραχῶν ὄμιλον. 106,  
6, θηρῶν ὄμιλος.  
**᾽Ομμα.** 59, 9, τῶν ὀμμάτων. 134, 5,  
χωρὶς ὀμμάτων.  
**᾽Ομνυμι.** 50, 6, ὁ δ' οὐ προδώσειν ὀμνυ'.  
95, 82, ὀμνυμί σοι φύλλα πάντα . . .  
ὡς οὐδὲν ἐχθρὸν οἶδεν.  
**᾽Ομοιος.** 24, 8, ὅμοιον αὐτῷ παιδίον.  
95, 23, κέρας δένδροις ὅμοιον. 97, 12,  
ὅμοιον θύμῳ τῷ μαγειρείῳ. B. 11,  
γρίφοις ὀμοίαι ποιήσεις. 85, 18, ὀμοια  
πάντ' ἔχοντες ἀλλήλοισι. 72, 18, τὰ δ'  
ἄλλ' ὀμοίους.  
**᾽Ομοῦ.** 13, 14, ὀμοῦ αὐτοῖς ἠλώκει. 43,  
8, ἀνδρας ὀμοῦ σαγήνας καὶ σκυλάξιν.  
44, 3, ὀμοῦ ἔντας. 95, 46, ὀμοῦ αὐτὸν  
λιμὸς εἶχε καὶ λίπη. 117, 5, καὶ  
ταῦθ' ὀμοῦ λέγοντος.  
**᾽Ομοφρονέω.** 47, 11, ἦν ὀμοφρονήτης.  
**᾽Ομφαξ.** 19, 8, ὀμφαξ ὁ βότρυς.  
**᾽Ομῶροφος.** 12, 15, ὁμῶροφόν μοι δῶμα (?).  
**᾽Ομως.** 124, 20, ὄμωσ δεῖ σχεῖν τι.  
**᾽Οναγρος.** 67, 1.  
**᾽Ονεῖη.** 7, 13, τὴν ὄνετην ἐκδέλλας.  
**᾽Ονειος.** 129, 12, φάτης ὄνετης.

- Ὀνειρεῖος.** 30, 8, ἐν πύλαις *δνειρελαῖς*.  
**Ὀνθος.** [40, 2].  
**Ὀνίνημι.** [45, 14, οὐκ ὤνατο, *vide* ὄνω.]  
**Ὀνος.** 7, 3; 55, 1; 55, 4; 62, 6; 66, 2; 76, 18; 76, 19; 111, 1; 111, 4; 111, 8; 111, 17; 122, 1; 125, 1; 125, 4; 129, 1; 129, 5; 137, 2; 137, 13; 138, 1. [133, 1].  
**Ὀντως.** 15, 9, *τύχης θέλης ὄντως*. *λέλογχεν*. 16, 6, *λύκος χανῶν ὄντως*. 88, 18, *ᾠρη νῦν ἐστὶν ὄντως*.  
**Ὀνυξ.** 77, 6, *δνυξὶ κατισχύεις*. 95, 40, *δνυξὶν οὐατ' ἐσπάραξεν*. 98, 7, *ἡλίκους δνυχας φέρεῖς*.  
**Ὄξύνω.** 76, 13, *σίδηρον ὀξύνειν*.  
**Ὄξυς.** 6, 15, *ὄξέη σχοίνω*. 40, 1, *πόταμον ὄξυν ὄντα τῷ ρείθρω*. 77, 4, *ὄξη γλήνη*. 17, 4, *ὄξυ φωνήσας*. [73, 1, *ὄξην κλαγγήν*. 133, 1.]  
**Ὄξύφωνος.** 12, 3, *ἀηδὸν' ὀξύφωνον*. 12, 19, *id.*  
**Ὄπή.** 31, 19, *τῆς ὀπῆς ἔσω*. 112, 5, *παρὰ τὴν ὀπήν*.  
**Ὄπισθε(ν).** 50, 1, *τῆς δ' ὀπισθε φευγούσης κυνηγὸς ἐτρόχαξεν*. 66, 6, *τὴν ὀπισθεν πῆρην*. 134, 10, *οὐρῆ δ' ὀπισθεν ἠγέμων καθεστῆκε*.  
**Ὄπισω.** [79, 6, ὀπίσω.]  
**Ὄπλιτης.** 76, 17, *ἐντασσε πεζοῖς σαυτὸν ὀπλίταις*. B. 8, *ἵππον ὀπλίτην*.  
**Ὄποιος.** 95, 23, *κέρας οὐχ ὅποια τῶν ταύρων*. 128, 9, *κίνα τρέφων ὅποια σαυτὸν*. 129, 14, *σαίνων ὅποια καὶ θέλων περισκαίρειν*.  
**Ὄπου.** 12, 13, *κατοικήσεις ὄπου*. 91, 3, *σπήλυγγα ὄπου*. 118, 3, *ἐν τοίχῳ ὄπου*. 118, 10, *ὄπου εἰσὶν . . . ἐνθεν φεύγω*. 1, 15, *ὄπου οὕτω πικρὸν ἀγγελου πέμπει, πῶς κτε*; 112, 9, *ἔσθ' ὄπου τὸ μικρὸν ἰσχύει*. [116, 9, *ζητῶν ὄπου' στί.*]  
**Ὄπως.** 127, 5, *ἐρευνήσας ὄπως ἀναπράξει*. 136, 4, *δοῦνα τῆς τροφῆς ὄπως ζήσῃ*. 140, 1, *ὄπως ἔχη . . . ἐνέθηκε κτε*. [42, 7, *ἐρωτᾶν ὄπως ἐδελπνησεν*.]  
**Ὄρᾶω.** 25, 10, *ὄρῶ ἄλλους*. 81, 1, *ἦν ὄρᾶς στήλην*. 85, 8, *τῶν πολεμίων ὦν ὄρῶ*. 132, 6, *ὄρᾶς τὸν βωμόν*. 131, 17, *εἶθε μοι τῶτ' οὐκ ᾤφθης*. [21, 12, *ὄρᾶν ὀφείλει μὴ ἐξεύρη*. 12, 27, *εὐθενῶν ὀφθῆ*], *see* εἶδον.  
**Ὄρθᾶς.** 12, 21, *ὄρεινῆς ὀργάδος*.  
**Ὄργῆ.** [11, 11, *ὀργῆς νέμεσις*.]  
**Ὄρεινός.** 12, 21, *ὄρεινῆς ὀργάδος*.  
**Ὄρεινός.** 23, 3, *ταῖς ὄρεινόμεοις νύμφαις*.  
**Ὄρεΐφοιτος.** 91, 2, *ποιμένων ὄρεΐφοίτων*. 95, 25, *θηρίων ὄρεΐφοίτων*.  
**Ὄρθιος.** 64, 4, *ὄρθιῆ φύω*.  
**Ὄρθός.** 109, 4, *ὄρθῆν ἀπελθε*. [8, 4, *ἡ ὄρθῆ τῶν ὀδῶν*. 96, 5, *ὄρθῶς μηρυέει*.]  
**Ὄρθῶ.** 93, 7, *φρικὶ μαλλὸν ὄρθῶσας*.  
**Ὄρθρος.** 30, 6, *εἰς τὸν ὄρθρον*. [88, 2, *πρὸς ὄρθρον ἀντίδων*.]  
**Ὄρτίτροφος.** [106, 3.]  
**Ὄρκος.** 50, 17, *τὸν Ὄρκον οὐ φεύξῃ*. 93, 2, *ὄρκους φέροντες*.  
**Ὄρκῶ.** 2, 5, *πάντας ὄρκῶσων*.  
**Ὄρμάω.** 1, 11, *ᾠρησε φεύγειν*. 124, 4, *ᾠρησε . . . θύσων*. 19, 3, *ᾠρηθῆθη θγειν*. 135, 5, *πρὸς αὐτὸν ᾠρηθῆθη*.  
**Ὄρμη.** 6, 3, *ὄρμηθ' ἰππεύεις*.  
**Ὄρνεον** only in gen. pl., *see* ὄρνις. 33, 11; 124, 9. [72, 21.]  
**Ὄρνιθοθήρης.** 124, 1.  
**Ὄρνις.** 77, 7; 121, 1. ὄρνις, acc.—17, 1; 27, 6. ὄρνιθος. 123, 1. ὄρνιθων. 72, 7; 124, 18. ὄρνιν. 77, 3.  
**Ὄρος.** 1, 1; 97, 10; 115, 9. ὄρεσιν. 128, 6. ὄρέων. 92, 2. ὄρους. 36, 1; 61, 1; 87, 1. ὄρῶν. 45, 10.  
**Ὄρुकτός.** 120, 2, *ὄρुकτοῖς εὐρέπαις*.  
**Ὄρυσσω.** 108, 13, *παρεῖς ἀσφάλαιεν ὄρυσσειν τὴν χώραν*. 112, 3, *ᾠρυσσεν τοῖς κέρασι τοὺς τοίχους*.  
**Ὄρφάνος.** [34, 12, *ὄρφανοῦ οὐστῆαν*.]  
**Ὄρχεομαι.** 9, 9, *ἀναυλα ὀρχεῖσθε*. 80, 2, *ὀρχεῖσθαι ὑπ' αὐλοῖς*. 136, 8, *χειμῶνος ὀρχοῦ*.  
**Ὄς, ἡ, ὄ.** 2, 12, *μήνυτρα σύλων ὦν ὁ θεὸς ἐσυλήθη*. 2, 15, *ὁ θεὸς δὲ οὐχὶ γινώσκει*. 3, 6, *Πανός, δὲ ἐποπτεῖται*. 4, 1, *σαγήνην, ἦν βεβλήκε*. 5, 2, *ἀλεκτορίσκων οἷς θυμὸν εἶναι φασι*. 10, 12, *τοῦτω χολοῦμαι ᾧ καλῆ φαίνη*. 13, 12, *μετ' αὐτῶν μεθ' ὦν ἦλως*. 20, 4, *τῷ Ἡρακλεῖ δν ἐτίμα*. 22, 9, *τρίχας ἄς ἠύρισκε*. 27, 4, *κακὴν χάριν τίνεις ὦν σ' ᾤφέλου*. 28, 5, *τετράπουον ὑφ' οὗ κείται*. 32, 4, *γυναικὸς ἧς τίς οὐκ ἔχειν ἦρα*; 38, 6, *σφῆρας ὦν ἐγὼ μήτηρ*. 43, 6, *νέμεσις ἡ τὰ γαῦρα πημαίνει*. 43, 14, *οἱ πόδες οἷς ἐπηδοῦμην*. 43, 15, *τὰ κέρατα οἷς ἐγαυροῦμην*. 45, 6, *αἶγας πλειους ὦν αὐτὸς ἦγε*. 46, 3, *χλόη ἐξ ἧς χιλὸν εἶχε*. 46, 10, *κατεσκλήκει δὲ ἂν γεγρακεί*. 50, 4, *ταῦταις αἰς ἔκρυψεν αἰγείροις*. 51, 8, *μάγειρος ὅς με συντόμως θύσει*. 51, 10, *κουρεὺς δὲ κερεῖ με*. 57, 13, *γῶπτες ὦν ἐπὶ γλώσσης οὐδὲν κᾶθηται βῆμα*. 58, 7, *ἐλπῖς, ἦν κατεδήφει*. 61, 10, *ἂ πρὶν εἶχε ζητήσῃ*. 71, 8, *ἀνεμοῖ ὦν ἐγὼ μέση κείμαι*. 74, 9,

- των ἐτών ἀφ' ὧν ἔξων. 79, 5, οὐτ' ἐκείνην εὐρεν οὐθ' ὁ βεβλήκει. 81, 1, ἦν ὀρᾶς στήλην. 85, 6, ἀκούσαθ' οἷ χάριν διατρίβω. 85, 8, πολέμιων ὧν ὀρᾶ γένος. 85, 12, ὅς γὰρ φίλοις πέποιθεν οὐκ ἄγαν σπεύδει. 89, 6, τὴν ἄρουραν ἦν ἔχω. 89, 8, πηγὴν ἦν πίνω. 90, 4, οὗτος δς ἦν φορητός. 92, 9, πλείον οὐ χρήσω. 93, 4, τοὺς κύνας δι' οὓς μάχονται. 93, 10, ὑμῖν δι' οὓς νέμεσθαι οὐκ ἔξεστι. 95, 3, ἀλώπεχ' ἧ προσωμίλει. 95, 94, τοῦτο ὧν ἐκεκμήκει. 100, 7, κλοῦψ' ὧν περιτέθεικε. 100, 10, τῇ τρυφῇ ταύτη δι' ἦν τρίψει. 103, 19, θηρίων ἔχνη ὧν ἐξιδόντων οὐκ ἔχεις ὁ μοι δειξέεις. 108, 32, βάλου ὑφ' ἦν . . . τρώγω. 120, 6, ὁ Παιτῶν δς Ὀλυμπον οἰκεῖ. 124, 5, πέροδικα ὧν ἡμερώσας εἶχε. 134, 5, ὀμμάτων ἧ ῥίνος οἷς βαίνει. 136, 2, σίτον ὧν σεσαρεύκει. A. 2, γενεὴν ἦν καλοῦσαι χρυσεῖν. A. 17. B. 3, ἀνθρώπων οἱ πρὶν ποτ' ἦσαν. 24, 6, ὅς γὰρ μόνος . . . ἀναίει, τί μὴ πάθωμεν εἰν γεννήσῃ; 7, 14, οὐ γὰρ μετασχεῖν οὐκ ἐβουλήθη, τοῦτ' αὐτό κτε. 2, 4, οὐκ ἔχων ὁ ποιήσει. 103, 19, οὐκ ἔχεις ὁ μοι δειξέεις. 112, 7, οὐκ ἔχων ὁ ποιήσει. 16, 10, πῶς γὰρ, ὅς γύναικι πιστεύω; 119, 8, σκαῖός τις εἶσι . . . ὅς οὐδὲν ὠφέλεις ἡμας. 50, 16, πῶς ὅν ἂν ἡν γε μάρτυς εἰστήκειν. 38, 5, πῶς ἂν μεμφοίμην τὸν πέλεκυν ὅς μου μὴ προσήκε τῇ ῥίζῃ; 120, 8, καὶ πῶς ἄλλον ἰήσῃ δς σαυτὸν μὴ σώσει; 93, 3, ὄρκους φέροντες ἐφ' ᾧ λάβωσι τοὺς κύνας.
- Latin usage.—14, 3, ἄρκος . . . πρὸς ἦν ἀλώπηξ εἶπε. 24, 4, οὓς εἶπε παύσας φρῦνος. 47, 2, οἷς ἐπισκῆπτων ἐκέλευε. 105, 2, φ' λέων συναντήσας. 119, 6, ὧν συλλέγω.
- [A. 4, μεθ' ἦν γενέσθαι φασι. 11, 11; 12, 28; 24, 10; 35, 8; 40, 6; 45, 14; 47, 16; 87, 7; 98, 22. 42, 8, πῶς γὰρ ἂν κρείττων δς . . . γινώσκω. 65, 3, ταῦταις ὧν σὺ τὴν χρεὴν σκώπτεις. 106, 10, κερδῶ, μεθ' ἧς συνεστήκει. 106, 13, συστάτωσιν, ὅς εἰ τις ἦλθεν. 140, 3.]
- Ὅς, demonstrative.—30, 2, ἄνδρες, δς μὲν . . . ὁ δέ. 35, 3, ὧν μὲν αὐτῶν . . . τὸν δέ.
- Ὅσος. 49, 7, πάντα ὅσ' ἂν πίπτη. 129, 7, ὅσων χρεῖη. [106, 3, ὅσων φύην ἔγωω.]
- Ὅσπερ. 55, 6, ὅσπερ εἰώθει. [9, 12, ὅπερ βούλει. 106, 13, ὅπερ εἶλεν ὁ λέων.]
- Ὅσπριον. 108, 17, ὅσπριων σωρός. 137, 8, ὅσπριων τε καὶ σίτων.
- Ὅστε. 63, 9, κακῶν πάντων ἅτε σύνεστιν ἀνθρώποις.
- Ὅστεον. 94, 1, ὄστούν. 95, 90, μυελὸν ὄστέων πίνω.
- Ὅστις. 66, 6, τὴν ὄπισθεν ἦτις ἦν μείζων. 92, 5, λέοντος, ὅστις ἄδε φωλείει. 115, 6, πόσον αἰετῶ ὄσωσις ὅστις . . . θήσω; 137, 3, ὄνος δισδαίμων ὅστις φέρη. [22, 15; 84, 7; 95, 100. 102, 11, τὴν ἡμέρην ἦτις . . . θήσει. 103, 20.]
- Ὅστρακον. 115, 10, οὐλλον ὄστρακον. 127, 1, γράφοντ' ἐν ὄστράκοισιν. 127, 6, ὄστράκων κεχυμένων.
- Ὅταν. 20, 8, τοῖς θεοῖς εὐχου ὅταν τι ποιῆς κατὸς, ἧ μᾶτρη εὐξῆ. 54, 3, ὅταν ταῦτ' ἴδω. 54, 4, ὅταν δέ τὴν σὴν ὄψιν ἴδω. 124, 8, ὅταν κυνηγῆς. [9, 12; 12, 27; 34, 12; 43, 16; 98, 22.]
- Ὅτε. 84, 6, οὐδ' ὄτ' ἦλθες ἐγνώκειν. 88, 19, ὄτ' αὐτὸς αὐτῶ πιστεύει. 124, 18, ὅτε δροσώδης ἐστίν. [86, 10, γαστέρα ἦλκην ὄτ' εἰσῆεις.]
- Ὅτι. 31, 5, ἐδόκουν ὑπάρχειν αἰτήνη ταύτην ὅτι στρατηγούς οὐκ ἔχοιεν. 75, 16, δεινὰ ἠέλπειν ὅτι τοὺς νοσοῦντας οὐκ ἔωσιν. 75, 19, ἀπόμασος ὅτι σὺ λατρός οὐκ εἶ. [71, 11.]
- Ὅτλεύω. 37, 3, μόχθον οἶον ὄτλεύεις.
- Ὅν in litotes.—1, 12, οὐκ ἄπωθεν. 35, 2, οὐκ ἴση. 51, 3, οὐ πόρρω. 69, 2, οὐκ ἄπειρος. 74, 17, ξενισμὸν οὐ χαίρει. 88, 12, οὐκ ἄγαν. 89, 11, οὐκ ἀδεπνος. 103, 4, οὐκ ἀληθῶς. 108, 31, οὐκ ἀφέξομαι. 130, 1, οὐκ ἄπωθεν. 139, 2, οὐκ εὐμοιρος. [8, 3, οὐκ ἄτερ μούσης. 106, 16, οὐκ ἴσην μοῖραν.]
- Interrogative.—7, 7, οὐ προᾶξεις; 49, 3, οὗτος, οὐκ ἐγερόθησῃ; 117, 10, οὐκ ἀνέξῃ;
- With verbs—the participles being in larger figures.—1, 14; 2, 4; 6, 7; 6, 14; 7, 15; 13, 5; 13, 10; 15, 11; 18, 6; 19, 6; 21, 9; 22, 2; 28, 2; 30, 5; 31, 5; 31, 18; 32, 4; 33, 17; 36, 7; 44, 3; 45, 10; 46, 10; 47, 8; 50, 6; 50, 9; 50, 11; 50, 16; 50, 17; 51, 9; 68, 2; 68, 8; 75, 16; 75, 21; 77, 7; 78, 5; 81, 4; 84, 5; 88, 19; 89, 2; 91, 5; 95, 38; 95, 73; 95, 98; 97, 4; 98, 5; 101, 3; 104, 7; 103, 14; 103, 19; 112, 7; 112, 9; 114, 7; 119, 10; 121, 4; 122, 9; 124, 3; 127, 9; 128, 12; 129, 23; 131, 17; 132, 4; 134, 8; 136, 6; 137, 7; 137, 8; B. 14. [9, 11; 19, 9; 45, 14; 75, 6; 75, 7; 94, 9; 98, 22; 116, 9; 141, 2.]
- With nouns.—6, 4; 19, 8; 33, 14;

34, 10; 46, 8; 85, 13; 89, 5; 95, 23; 106, 24.  
**Οὐδ.** 50, 10, τὸν τόπον εἰδείκνυ' οὐ παν-  
 ούργως ἐκρύφθη.  
**Οὐδέεις.** 16, 9, πῶς οὐδὲν ἄρας ἤλθες;  
 17, 6, οὐδεὶς ὀδύνας εἶχε. 57, 14,  
 οὐδὲν κάθηται ῥῆμα. 62, 4, οὐδὲν ἤτ-  
 τῶν. 71, 7, οὐδὲν αἰτή τούτων. 95,  
 84, οὐδὲν ἐχθρόν. 98, 3, οὐδὲν τι  
 δύνανται. 119, 8, οὐδὲν ὠφέλεις.  
 120, 5, ὡς τάχ' οὐδεὶς οὐδέν. 122,  
 16, οὐδὲν ἢ μαγειρεύειν. 124, 3,  
 κλωβὸς εἶχεν οὐδέν. 128, 5, πλέον  
 οὐδέν. 134, 4, οὐδὲν ἡγήσθη. B. 12,  
 μαθόντες οὐδέν. [19, 10; 38, 9; 41,  
 3; 59, 18; 83, 6; 84, 7; 119, 13.]  
**Οὐδέ.** 1, 14, οὐ με πλανήσεις οὐδ' ἐνεδ-  
 ρεύσεις. 11, 9, οὐδ' εἶδεν τὴν ἄλωνα  
 Δημήτηρ. 15, 4, μακρὴ ῥῆσις οὐδ'  
 ἀναγκαίη. 46, 7, οὐδ' ἐπῆεν (conj.)  
 47, 11, οὐδ' ἂν εἰς δύναται. 54, 14,  
 οὐδ' ἀνήρ φαίνη. 57, 10, οὐδ' ἀφήκαν.  
 63, 7, οὐδ' ἂν εἰς τις ἠρώων. 65, 6,  
 οὐδ' ἄνω φαίνη. 68, 2, οὐδὲ τοξεύσει.  
 89, 7, οὐδ' ἐβοσκήθη. 89, 8, οὐδ' ἄρα  
 πηγήν ἐκέπεσκα. 90, 4, οὐδὲ σω-  
 φρονῶν. 98, 3, οὐδὲν τι δύνανται οὐδ'  
 ἔπουλον. 104, 7, οὐ κόσμον ἀρετῆς οὐδ'  
 ἐπεικέλης. 102, 2, οὐδ' ὠμὸς οὐδὲ  
 πάντα τῇ βίῃ χαίρων. 106, 28, οὐδ'  
 ἔλων γεύσομαι κρεῶν. 107, 6, οὐδ'  
 ἄκρον χειλῶν. 120, 5, οὐδ' ὁ παῖτων.  
 134, 2, οὐδ' ἐφέπειθ' ἐρπούση. [9, 11;  
 42, 8; 45, 14; 50, 19; 75, 6. 86,  
 9, οὐδ' ἐξελεύση πρότερον.]  
**Οὐδέπω.** 22, 2, οὐδέπω πρεσβύτης. 43,  
 9, δίψαν οὐδέπω παύσας.  
**Οὐκέτι.** 25, 9, οὐκέτι χρεῶν θνήσκειν.  
 26, 7, οὐκέθ' ὡς πρὶν εἰώθει. 26, 11,  
 οὐκέτ' ἐκφοβεῖν εἰκοεν. 75, 8, οὐκέτ'  
 εἰσῆει. 76, 5, μισθὸν οὐκέτ' εἶχεν.  
 76, 10, οὐκέθ' ἰππεύων. 76, 16, οὐκέτ'  
 ἰσχύων. 86, 6, οὐκέτ' εἶχεν ἐκδύναϊ.  
 95, 7, διώκειν οὐκέτ' ἰσχύω. 103, 1,  
 οὐκέτι σθένων βαίνειν. 134, 1, οὐκέτ'  
 ἤξιον.  
**Οὐκουν.** 89, 6, οὐκουν σὺ τὴν ἄρουραν  
 ἢν ἔχω κείρεις;  
**Οὐλος.** 115, 10, οὐλον ὄστρακον.  
**Οὐν.** 6, 9, νῦν οὐν ἄφες με. 7, 10,  
 τὸν ἵππον οὐν στήσας. 22, 8, τῶν οὐν  
 τριῶν ἔτιλλον. 31, 17, ἄλλοι μὲν οὐν  
 σωθέντες ἦσαν. 85, 16, πῶς ἂν οὐν  
 δινηθῆην; 87, 5, τί οὐν σαίνεις;  
 95, 16, τίς οὐν τυραννήσει; 136, 5,  
 τί οὐν ἐποίησι; 95, 26 (conj.) [59,  
 16; 134, 17.]  
**Οὐπερ.** 111, 11, διέβαίνε τὸν ῥοῦν οὐπερ  
 ἦν πεσὼν πρῆν.  
**Οὐπω.** 88, 11, οὐπω καιρὸς ἐστί (see

note). 89, 7, οὐπω τι χλωρὸν ἔφαγον.  
 118, 5, οὐπω ἐπανθούτων.  
**Οὐρανός.** 72, 1, οὐρανοῖο πορφύρῃ κήρῃ.  
**Οὐραῖος.** 110, 3, κέρκον οὐραῖον (conj.)  
**Οὐρέυς.** 129, 23, παρ' οὐρήσευν.  
**Οὐρή.** 134, 1, οὐρή ποτ' ὄφειω. 134,  
 10.  
**Οὐς.** 95, 70, ἔψαυσε ὠτός. 95, 40,  
 οὐατ' ἐσπάραξεν.  
**Οὐσίη.** 131, 1, οὐσίην ἀναλώσας. [34,  
 12.]  
**Οὔτε.** 73, 3, οὔτε τὴν κρείων οὔτε τὴν  
 πρώτην. 79, 5, οὔτ' ἐκείνην εὔρεν οὔθ'  
 ὁ βεβλήκει. 84, 5, οὔτ' ἂν μείνης οὔτ'  
 ἦν ἀπέλθης οὔθ' ὄτ' ἤλθες ἐγνώκειν.  
 [87, 7, οὔτ' ἀπιστεῖν ἔχομεν οὔτε πισ-  
 τεῖν.]  
**Οὔτος,** substantival.—1, 4, λέων δὲ τοῦ-  
 τον προὐκαλεῖτο. 1, 12, τούτου δ'  
 ἀλώπηξ οὐκ ἄπωθεν εἰστήκει. 5, 3,  
 τούτων ὁ λειψθεῖς. 7, 1, τούτον εἰώθει  
 παρέλκειν. 10, 12, τούτω χολοῦμαι.  
 13, 3, τούτων πελαργὸς ἰκέτευε. 21, 6,  
 οὔτοι ἡμᾶς σφάζουσι. 42, 2, ὁ κύων δὲ  
 τούτου. 44, 2, τούτους συλλαβεῖν.  
 48, 2; 56, 7; 59, 1; 59, 5; 66, 2;  
 71, 9; 75, 1; 86, 13; 90, 3; 103, 9;  
 111, 3; 113, 4; 118, 6; 119, 2; 136,  
 3; 137, 5; A. 8. [12, 28; 34, 14.  
 39, 2, τούτοις μεσιτεύων. 87, 6.]  
 Fem.—1, 13; 31, 4; 47, 5; 65, 2;  
 70, 3; 70, 4; 85, 4; 95, 4; 130, 3;  
 131, 4; 131, 7. [34, 13; 116, 8.]  
 Neut.—2, 13; 7, 16; 10, 6; 13,  
 10; 17, 4; 24, 5; 34, 8; 37, 10;  
 43, 13; 48, 6; 54, 3; 61, 8; 63, 8;  
 71, 7; 75, 8; 84, 2; 95, 27; 104, 7;  
 115, 4; 117, 5; 125, 6; 132, 9; A.  
 14. [106, 27; 106, 30.]  
 Sundry uses.—49, 3, οὔτος, οὐκ  
 ἐγερωθήση; 95, 28, ταῦτ' ἦλλον.  
 98, 10, πρὸς ταῦτα δὴ σκόπησον. [9,  
 12; 22, 14; 23, 9; 38, 8; 56, 8.  
 63, 12, πρὸς ταῦτα οἶδας. 72, 20;  
 96, 5; 128, 10; 138, 3.]  
 Adjectival.—26, 11, ἀνθρωπος (ἀν-  
 θρωπος) οὔτος. 50, 4, κρῦβον με  
 ταῦταις αἰς ἔκοψας αἰγείρους. 67, 7,  
 ἡ τρίτη δ' αὐτῆ. 93, 8, καινὴς γε  
 ταύτης τῆς μεσιτέως. \* 95, 94, τοῦτο  
 κέρδος εἶχεν ὧν ἐκεκμήκει. 100, 9, τῇ  
 τρυφῇ ταύτη. 108, 30, τὰ πολλὰ ταῦτα.  
 128, 8, τὴν κύνα ταύτην. 122, 9,  
 χάριτος οὐ φθονῶ ταύτης. 136, 5, τῷ  
 θέρει τούτω. [102, 10, ταύτην τὴν  
 ἡμέρην.]  
**Οὔτω(s).** 1, 15, οὔτω πικρόν. 95, 66,  
 οὔτως ἀγεννής. 100, 2, οὔτως | μέγας.  
 120, 8, οὔτω χλωρόν. 6, 5, οὔτως  
 ἰκέτευεν. 19, 7, οὔτω βουλοῦσα. 47,

- 10, οὕτως εἶπεν ἦν ὁμοφρονήτε. 95, 67, οὕτω τοὺς φίλους ὑποπτεύεις; 124, 6, οὕτως ἰκέτευε. 52, 3, ἔφη δ' οὕτως. 56, 6, ἡ δ' εἶπεν οὕτω, 'Ζεὺς' κτε. 128, 10, ἔφη δ' οὕτως. 95, 60, ἔφη δ' οὕτως. 122, 3, οὕτως εἶπεν. 95, 83, ἄνθρωποι γὰρ σοι . . . οὕτω γενεοῖτό σοι μόνῃ με δουλεύειν, ὡς οὐδὲν κτε. 48, 4, ἀλείψαι βούλομαι σε μηδ' οὕτω θεὸν παρελθεῖν. A. 14, μάθεις ἂν οὕτω ταῦτ' ἔχοντα. [18, 14; 36, 13; 38, 9; 43, 18.]
- Οὐχί.** 2, 15, φῶρας οὐχὶ γινώσκει. 12, 13, γεωργοῖς, οὐχὶ θηρίοις, ἄσεις. 24, 4, οὐχὶ παιάνων τοῦτ' ἔστιν. 82, 6, οὐχὶ τὸν μῦν δέδοικα. 90, 3, τί γὰρ οὐχὶ παῖσει; 92, 1, κνηγὸς οὐχὶ τολμηεῖς. 102, 1, λέων οὐχὶ θυμώδης. 95, 61, νῦν μὲν οὐχὶ χαίρησιν. [106, 13, οὐχὶ τῆς συνηθείης. 24, 10, μέλλουσιν οὐχὶ χαίρησιν.]
- Ὀφείλω.** [21, 12, ὄραν ὀφείλει μή.]
- Ὀφθαλμός.** 95, 35, ψυχὰι ἐν ὀφθαλμοῖσιν.
- Ὀφίς.** 118, 6; 134, 1.
- Ὀφλισκάνω.** 50, 15, χάριτάς μοι ὀφλήσεις.
- Ὀφρύς.** 95, 58, ἀναιδείης ὀφρύν ἔχουσα.
- Ὀχθη.** 36, 5, ὀχθης ποταμῆς.
- Ὀχθος.** 23, 6, ὀχθον ὑπερβάς.
- Ὀχλος.** 34, 1, ὄχλος ἀνθρώπων.
- Ὀψέ.** 30, 5, ἦν δ' ὀψέ. 127, 10, ἦν ὀψέ τις κακῶς πράσση.
- Ὀψις.** 54, 4, ὅταν τὴν σὴν ὕψιν ἴδω.
- Ὀψον.** 4, 2, σαγήνη ὄψου ποικίλου πλήρης. 9, 2, ὄψον ἑλλίσσας πολὺ ἤξειν. 137, 6 (conj.)
- Πάγη.** 130, 1, πάγης οὐκ ἄπωθεν.
- Παγίς.** 13, 1, λεπτάς παγίδας πήξας.
- Πάγκακος.** 52, 4, ὡ παγκάκιστον κτημάτων.
- Πάθος.** 75, 3, πάθος χρόνιον.
- Παιάν.** 24, 4, οὐχὶ παιάνων τοῦτ' ἔστιν.
- Παιδεύω.** [103, 21, συμφοραῖς ἐπαιδεύθη.]
- Παιδιον.** 24, 8, παιδίον τι γεννήσῃ.
- Παιδίσκος.** 33, 7, τῷ δ' ἠκολούθη παιδίσκος.
- Παιήων.** 120, 5, οὐδ' ὁ Παιήων.
- Παίζω.** 32, 9, καλῶς παίζας Ἔρως. 63, 3, ὁ Ζεὺς δὲ παίζων εἶπε. 80, 4, πυρρίχην παίζων. 125, 1, ὄνος τις παίζων, 131, 11, σμικρὰ παίζας. [9, 13; 80, 5; 129, 2.]
- Παῖς, μιν.**—16, 5, ἔως ὁ παῖς ἐκοιμήθη. 33, 10; 33, 11; 33, 17; 68, 8. [18, 15; 116, 1; 116, 3; 116, 12.]
- Puella.*—98, 1, ἔρωτι παιδὸς ὠραῖς. 98, 6; 98, 15.
- Liberi.*—34, 4; 47, 2; 47, 10; 88, 3; 88, 8; 88, 17; 88, 18; 116, 18.
- B. 4, παῖσιν Ἑλλήνων.*
- Pilius.*—B. 1, ὡ παῖ βασιλέως Ἀλεξάνδρου.
- Παῖω.** 98, 16, ἐκ χειρὸς παίων. 117, 9, τῷ ῥαβδίῳ παίων. 125, 3, τῷ ξύλῳ παίων.
- Πάλαι.** 9, 10, κρεῖσσον ἦν ὕμας πάλαι χορεύειν.
- Παλαιός.** 12, 24, παλαιῶν συμφορῶν. 47, 1, ἐν τοῖς παλαιοῖς.
- Παλαιστρίτης.** 48, 5, θεὸν παλαιστρίτην.
- Παλαμναῖος.** 82, 6, ὡ παλαμναῖη.
- Πάλιν.** 31, 16, πάλιν δὲ φύζα κατειλήφει. 53, 8, μηδὲ μοι πάλιν συναντήσας. 61, 10, πάλιν ζητήσῃ. 95, 29, μὴ πάλιν με ζητήσῃ. 95, 47, πάλιν κερδῶ καθικέτευεν. 111, 9, πάλιν γομώσων. 111, 12, πάλιν τήξας. 112, 16, πάλιν δακῶν. 51, 10, ἔστι μάγειρος . . . πάλιν ἐστὶ κουρέυς.
- Παλιούρος.** [133, 1.]
- Παλλάς.** 59, 4.
- Πάν.** 3, 6, πρὸς τοῦ Πανός. 23, 4, Πανί. 53, 4, νῆ τὸν Πάνα.
- Πάνθουινος.** 95, 89, δαῖτα πανθουίνην.
- Πανουργίη.** 57, 2, πανουργίης πάσης. 95, 52, πλέκουσα πανουργίας.
- Πανούργος.** 50, 10, ὁ πανούργος. 111, 17, πανούργως κατέπεσεν. [128, 14, ληστῶν πανούργων (conj.)]
- Πανταχοῦ.** 70, 4, πανταχοῦ βαδιζούσῃ.
- Παντοῖος.** 106, 5, παντοίων θηρῶν.
- Πάντως.** 71, 8, ἐγὼ οὐδὲν αἰτή . . . ἄνθρωποι δὲ πάντως. 95, 99, οὐκ εἶχε πάντως.
- Παππῶς.** 81, 2, στήλη παππῶν.
- Παρά, c. gen.**—παρὰ τῶν ἀδελφῶν ἐπεξήτει. 49, 7, ὅσ' ἂν παρ' αὐτοῦ δυστυχῆ τις. 98, 2, παρὰ πατρός ἐμνήσεν. 102, 6, λαβεῖν παρ' ἀλλήλων.
- C. dat.*—12, 14, παρ' ἀνθρώποις οἶκει. 49, 4, αἰτή παρ' ἀνθρώπων. 126, 6, παρ' ὀλίγοις ἀνθρώποις. 129, 23, παρ' οὐρήσεσιν. 58, 2, ἔθηκεν αὐτὸν παρ' ἀνθρώπων. 74, 7, παρ' αὐτῷ συντράπεζος. 74, 4, παρ' ἐστίη. 120, 2, παρ' ὀρεκτοῖς εὐρίποις. 129, 8, παρὰ φάτναισι.
- C. acc.*—7, 10, ἵππον παρ' αὐτὸν στήσας. 111, 2, ἄλα παρὰ θάλασσαν. 112, 5, ὀκλάσας ἐκοιμήθη παρὰ τὴν ὄπην.
- Παράγω.** 74, 4, αὐτοὺς παρήγεν ἔνδον. 76, 15, ἵππον ὁ δεσπότης παρήγεν. [116, 13, ὅν καὶ λαβῶν παρήγεν.]

**Παραϊτέομαι.** [60, 6, ἐὰν μὴ παραιτήσῃ.]  
**Παραμυθία.** [12, 25.]  
**Παραστάτης.** 76, 3, παραστάτην γενναίου.  
**Παρατίθημι.** 74, 5, παρτίθει τι τῶν δυντων. [106, 14, ταῦτον παρτίθει.]  
**Παρατρέχω.** 32, 7, παρέδραμεν μὺς.  
**Παρδαλις.** 95, 18; 102, 8.  
**Παρεδρεύω.** 16, 7, νωθαῖς ἐλπίσω παρεδρεύσας. 95, 32, παρεδρεύειν αὐτῷ.  
**Πάρεμι.** 2, 3, μή τις παρόντων. 28, 2, οὐ παρῆν γὰρ ἡ μήτηρ. 43, 6, παρῆν δὲ νέμεσις. 93, 1, λύκων παρῆσαν ἀγγελοὶ ποτ' εἰς ποίμνην. 111, 7, παρῆν εἰς τὴν μεσόγειον. 114, 2, πρὸς τοὺς παρόντας ἤσχει. 122, 2, λύκων ἰδὼν παρόντα. 128, 11, εἰ μὴ παρήμην. [21, 11, τὴν παρούσαν πημονήν. 106, 24, τὰ νῦν παρόντα.]  
**Πάρεμι.** 79, 2, παρῆσι ποταμῶν. 96, 1, λύκος παρῆσι θρηγκῶν.  
**Παρέλκω.** 7, 2, ἔπιπον παρέλκειν.  
**Παρέρπω.** 37, 11, παρέρπει τὸν γέροντα.  
**Παρέρχομαι.** 19, 7, παρήλθεν οὕτω βουκολοῦσα τὴν λύπην. 39, 2, τούτοις παρήλθε καρκίνος μεσιτεύων. 48, 5, θεὸν παρελθεῖν. 50, 12, λόγῳ πιστεύσας παρήλθε. 91, 7, ἐπεὶ παρελθέτω με. 120, 3, εἰς γῆν παρελθῶν. 132, 4, ἔσω οὐ παρήλθε τοῦ τείχους.  
**Παρέχω.** 10, 2, παρείχεν αἰτούσῃ ἄπαντα. 23, 4, ἄρν' ἂν παρασχεῖν. 63, 7, ἀγαθὸν οὐδ' ἂν εἰς τις παράσχοι. 63, 11, παρέξω πολλά. 72, 15, παρείχε τὴν νίκην. 121, 3, ἐγὼ παρέξω πάντα.  
**Παρηγορέω.** 103, 16, καὶ με μύθοις παρηγόρησον.  
**Παρθένος.** 12, 10, καὶ παρθένοι γὰρ ἦμεν. 98, 6, παρθένων τε καὶ παιδῶν.  
**Παρήμι.** 107, 9, παρήκε τὸν ἰκέτην ζώειν. 108, 13, παρῆς δρύσσειν ἀσφάλαξι τὴν χώραν.  
**Παρισώω.** 129, 24, κυνιδίῳ παρισώμην.  
**Πάροιθε.** 95, 69, τῆς πάροιθε νωθείης.  
**Πάροικος.** 118, 1, ἡ πάροικος ἀνθρώπων.  
**Παρορμάω.** 108, 19, παρωρμήθη καὶ τυρὸν ἦγεν.  
**Παρησιάζομαι.** 135, 12, παρησιάζῃ.  
**Παρωρεῖη.** 19, 1, βότρυς παρωρεῖη.  
**Πᾶς.** 6, 1, πᾶσαν ἡβόνα ξύων. 7, 16, πᾶν ἐπιτέθεικεν ἢ χρεῖη. 27, 7, πάντα δ' οἶκον ἡρήμιους. 31, 15, παντὸς ἐκπρεπέστατον πλήθους. 47, 6, σὺν βίῃ πάση. 83, 2, πᾶσαν ἡμέρην. 86, 3, πᾶσα πλήρης. 135, 4, πᾶσαν κατ' αὐλήν. 95, 97, πᾶσαν εὐνήν, πάντα δ' οἶκον. 128, 6. 2, 5, κατήγε

πάντας. 12, 17, πάντα καὶ κατακναεῖ. 18, 7, πάντα κράσπεδα. 20, 4, μόνον πάντων θεῶν. 25, 2, πάντας πεσεῖν εἰς ὕδωρ. 27, 5, πάσας ἐπνιγες ὄρνεις. 31, 11, ἐτάχθη πάντα. 47, 11, ὁμοφρονῆτε πάντες. 49, 6, ἐμοὶ ἐγκαλοῦσι πάντα. 56, 2, πάντα δ' ἔβλεπε κνίρων. 56, 7, πάντων καλλίων. 59, 7, πάντας ἐχθραίνων. 63, 9, κακῶν πάντων. 64, 6, ἐκπρεπέστατη πάντων. 72, 3, πᾶσι δ' ἠκούσθη. 72, 4, πάντα δῶρων ἔσχεν ἡμερον. 72, 7, πάντων ὀρνίθων. 72, 13, τὰ πάντων. 75, 2, πάντων λεγόντων. 75, 14, δευὰ πᾶσιν ἠπέλιον. 75, 5; 75, 16; 76, 12; 77, 6; 82, 5; 85, 8; 85, 18; 88, 7; 88, 16; 95, 22; 95, 52; 95, 82; 95, 85; 102, 9; 103, 7; 108, 19; 110, 2; 110, 4; 115, 7; 121, 3; 128, 13; 131, 13; 141, 1; A. 12. 102, 2, πάντα τῇ βίῃ χαίρων. [22, 14. 29, 2, πᾶσαν ἐσπέρην. 38, 8; 56, 8; 96, 5.]  
 = **παντοῖος.** 10, 1, πᾶσαν μάχην συνῆπτεν. 57, 2, πανουργίης πάσης. 60, 3, πάσης τρυφῆς. 122, 11, πῶνων κἀνήης πάσης. 129, 11, ἀβρότῃ σὺν πάσῃ.  
 7, 11, πάντα τὸν γόμον. 74, 15, πᾶς ὁ γηράσας. 111, 19, πᾶς ὁ φόρτος. 134, 12, πᾶν τὸ σῶμα. 95, 19, τὸ πᾶν ἐρημαίη. [116, 7.]  
 2, 8, τὰ πάντ' ἐποπτεύων. 34, 9, τὰ σπλάγχνα πάντα. 56, 1, πᾶσι τοῖς ζώοις. 58, 1, τὰ χρηστὰ πάντα. 102, 7, τὰ ζῶα πάντα. 120, 3, πᾶσι τοῖς ζώοις. 134, 7, τὰ πορευτὰ πάντα. 93, 5, τὰ πάντα βληχρῶδες.  
 10, 7, καθ' ἡμέρην πᾶσαν. 12, 23, οἶκός μοι πᾶς λύπην ἀναξάνει. 24, 6, λιβάδα πᾶσαν ἀνάειν. 95, 71, πᾶσαν ἐντολήν. 137, 5, πᾶσαν περιώτες κώμην. [56, 9, πᾶς τις.]  
**Πάσσαλος.** 17, 2, πασσάλων ἀπηρητήθη.  
**Πάσχω.** 24, 7, τί μὴ πάθωμεν; 47, 14, πείσεσθε ταῦτά τῃ ῥάβδῳ. 131, 3, μὴ πάθοι τι ῥιγώσας. 122, 14, σὺν δίκῃ πάσχω. [38, 10; 94, 10.]  
**Πατέω.** 122, 1, ὄνος πατήσας σκόλοπα.  
**Πατήρ.** 13, 8, τιθηνῶ πατέρα. 54, 3, πατὴρ γίνῃ. 62, 6, ὄνου πατρὸς ὦν. 88, 9, τῷ πατρὶ μνηνέει. 95, 70, ὡς πατὴρ ἀποθνήσκων. 98, 2, παρὰ πατρὸς ἐμνήστευε.  
**Πατρῶος.** 81, 2, στήλη πατρῶῃ.  
**Παῖω.** 24, 4, οὐς παῖσας. 43, 9, δίψαν οὐδέπω παῖσας. 62, 5, ἔπαυσε τὸν δρόμον. 76, 4, πόλεμος ἐπαύσατο. 28, 8, παῖε, μὴ πρίω. 16, 2, παῖσαι, μὴ σε βίψω. 15, 13, πέπανσο, κικῆς.

- Παχύς.** 50, 13, παχείης αίγειρου. 76, 7, κορμὸς παχείς. 28, 5, πάχιστον τετράπουιν.
- Πεδίον.** 43, 10, μακρὸν πεδίον. 46, 2, πεδίον ἐν χλόῃ βαθυσχίνω.
- Πεζός.** 76, 17, πεζοῖς ὀπλίταις.
- Πειθῶ.** [18, 16, ἀνύσεις τι πειθοῖ.]
- Πείθω.** 95, 34, τὰ μικρὰ πείθει τοὺς ἐν ἐσχάταις ὥραις. 95, 87, τὴν ἀχαϊνὴν ἐπεισον ἐλθεῖν. 108, 14, τὸν μὴν πείσας ἐλθεῖν. 134, 8, τὴν δ' οὐκ ἐπειθε. 88, 12, οὐ φίλοις πέποιθεν. [116, 12, τὸν παῖδα πείσον εὐδευ.]
- Πεινώ.** 16, 6, πεινῶν καὶ λύκος χανῶν. 46, 3, χιλὸν εἶχε πεινήσας. 86, 8, ἄχρι πεινήσσης. 95, 92, εἰστήκει πεινώσα. 95, 5, πεινῶ ἔλαφον. [79, 6, πεινώσα.]
- Πείνη.** 137, 4, πείνης ἄκος.
- Πειράω.** 95, 76, ἄπιστον πειράσας σε καὶ κούφην. 47, 6, πειράσθε δὴ μοι κατὰσαι. 47, 9, κατὰ μίην πειράσθε. 106, 4, φιλοφρονεῖσθαι ἐπειράτο. 134, 16, κακῆς ξηρίδος ἐπειράθην. 57, 12, ὡς ἐπειράθην. [59, 17, πειρῶ τι ποιεῖν.]
- Πείρω.** 6, 15, πείρων αὐτὸν σχοίνω.
- Πέλαγος.** 71, 3, ὦ πέλαγος.
- Πελάζω.** 106, 27, εἰ τις ξενὸς πελάζω.
- Πελαργός.** 13, 3; 13, 4; 13, 6; 13, 9, 13, 7, πτηνῶν πελαργὸς εὐσεβέστατον. [13, 14, τοὺς πέλας.]
- Πέλας.** 59, 12, βλέπειν τὸ τοῦ πέλας. [13, 14, τοὺς πέλας.]
- Πέλεκυς.** 37, 12, πέλεκυς. 38, 5, τὸν πέλεκυν. 141, 2, id. [64, 8, τῶν πέλεκεων.]
- Πέλυξ.** 64, 9, τῶν πελύκων.
- Πελώριος.** 36, 3, πελώριον φύτευμα.
- Πέμπτος.** [A. 5, πέμπτης γενεῆς, conj.]
- Πέμπω.** 1, 15, πικρὸν ἄγγελον πέμπει. 93, 6, πέμπειν κύνας. [23, 10, εὐχὴν πέμπειν.]
- Πένης.** [107, 17, σώζειν πένητας.]
- Πενθερός.** 98, 14.
- Πένταθλος.** 137, 3, πτωχοῖσι τοῖσδε πεντάθλοις (conj.)
- Πέπειρος.** 19, 5, (ὥρη) πέπειρος. 19, 8, ὄμφαξ ὁ βότρυς οὐ πέπειρος.
- Πεποίθησις.** [43, 19, αἱ πεποίθησις.]
- Περάω.** 43, 10, ἐπέρα πεδίον.
- Πέρδιξ.** 124, 4, πέρδικα. 124, 11; 135, 1.
- Περί.** [43, 16, περὶ τῶν σεαυτοῦ πραγμάτων.]
- Περιβάλλω.** 11, 2, ξένη περιβαλεῖν αἰκίη.
- Περίεμι.** 137, 6, κύκλω κώμην περιέμεις.
- Περιλαμβάνω.** 98, 9, τίς κόρη σε τολμήσει περιλαβεῖν;
- Περίξ.** 23, 4, τοῖς περίξ.
- Περискаίρω.** 129, 3, δεσπότην περискаίρων. 129, 14.
- Περισσεύω.** 108, 10, ὑπάρχει πολλά καὶ περισσεύει. 128, 4, μῆλὰ σοι περισσεύει.
- Περισσός.** 31, 19, τὰ περισσὰ κάρφη. 35, 5, ὡς περισσὰ ἐκβάλλει. 108, 29, περισσοῖς δείπνους. 131, 8, περισσῶν ἐσθῆων. 129, 10, περισσὸν οἰμῶξας. 70, 3, περισσῶς ἤρασθη.
- Περιτίθημι.** 100, 7, κλοῖόν μοι περιτίθεικε.
- Περιτρέχω.** 128, 13, περιτρέχουσα κωλύω.
- Πέρυσι.** 89, 4, σὺ δὴ με πέρυσι ἐβλάσφημεις.
- Περυσινός.** 89, 5, ἐγὼ οὐ περυσινός.
- Πέταυρον.** 124, 13, ἐκ πεταύρου.
- Πέτομαι.** [58, 6, ἐκεῖ πέτεσθαι.]
- Πετραῖος.** 95, 1, ἐν φάραγγι πετραίη.
- Πέτρη.** 6, 6, πρὸς τῆδε πέτρῃ. 12, 20, πέτρας ἀοικήτους. 18, 8, πέτρης ἐξοχῆ. 72, 5, πέτρης αἰγὶ δυσβάτου. 109, 2, ὑγρῇ πέτρῃ. 134, 11, κολῖδον πέτρης βάραθρον. 134, 13, τὴν ἀκανθαν ταῖς πέτραισι συντρίβει. A. 9, ἐλάλει πέτρῃ.
- Πεύκη.** 38, 1, ἀγρίην πεύκην. 95, 5, ἀγρίαὺς πεύκας. 92, 3, μακρῆς πεύκης. 38, 4; A. 9.
- Πηγῆ.** 89, 8, πηγὴν ἐκπέπωκας.
- Πήγνυμι.** 13, 1, αὐλαξὶ παγίδας πῆξας. 68, 6, βέλος ἐπῆξεν ἐντὸς κήπων. 128, 3, γάλα πῆξαι.
- Πηδῶ.** 5, 5, εἰς τὸ δῶμα πηδῶσας. 19, 4, πηδῶσα ποσσίν. 25, 7, ὀκλαδοστὶ πηδῶντων. [19, 6, ἀλλ' ἔκαμνε πηδῶσα.]
- Πηλίκος.** 69, 4, ὁ πηλίκος σου εὐρέθη θάσσων.
- Πήλινος.** 31, 13, πηλινῶν τοίχων.
- Πημαίνω.** 43, 6, νέμεις ἢ τὰ γαῦρα πημαίνει.
- Πημονή.** [21, 11, τὴν παροῦσαν πημονήν.]
- Πήρη.** 2, 10, ἀπέθοντο τὰς πήρας. 66, 3, δῶμα πήρας κρεμάσαι. 86, 2, ῥωγὰς αἰπόλου πήρη. 86, 4, τὴν πήρην.
- Πηρός.** [10, 14, φρένας πηρός.]
- Πηρώ.** 137, 7, Ἄττιν, ὡς ἐπληρώθη.
- Πιαίνω.** 107, 5, νηδὸν πιαίνειν.
- Πίθηκος.** 35, 1; 56, 3; 81, 1; 106, 11; 106, 30; 125, 5.
- Πίθος.** 34, 3, πίθους οἶνου. 58, 1, ἐν πίθῳ συλλέξας. 108, 17, πίθοι σύκων.
- Πίθων.** 56, 4, πίθωνα γυμνὸν σιμόν.
- Πικρός.** 1, 15, πικρὸν ἄγγελον. 12, 9, πικρὸς δαίμων. A. 19, πικρῶν ἰάμβων.
- Πιμελής.** 100, 1, πιμελὴς κύων.



**Πίμπλημι.** 37, 8, βωμὸν αἵματος πλήσω. 61, 2, κύρτον ἰχθύων πλήσας. 6, 10, πλησθεὶς φυκίων. 60, 4, τρυφῆς πέπλησμαι.

**Πινυτός.** 17, 3, ἀλέκτωρ πινυτός.

**Πίνω.** 28, 1, βοῦς πίνω. 36, 5, ὕδωρ πίνω. 43, 2, λίμνης ὕδωρ ἔπινεν. 75, 14, τῆς Δήθης πίνοντες. 80, 1, δεσπότης πίνω. 95, 90, μυελὸν ὀστέων πίνω. 89, 8, πηγῆν ἦν πίνω. 60, 3, βέβρωκα καὶ πέπωκα.

**Πιπράσκω.** 29, 1, ἵππος εἰς ἀλῆτον ἐπράθη. 137, 1, γάλλους εἰς τὸ κοινὸν ἐπράθη ὄνος. 30, 5, οὐκ ἐπεπράκει.

**Πίπτω.** 7, 9, πεσὼν ἔκειτο. 34, 7, πεσὼν ἐπ' ἀγκάλαις. 49, 4, σοῦ πεσόντος. 95, 93, καρδίην λάπτει πεσοῦσαν. 111, 11, οὐπὲρ ἦν πεσών. 25, 2, εἰς μέλαν πεσεῖν ὕδωρ. 34, 9, σπλάγχνα πάντα μοι πίπτει. 36, 8, πῶς οὐκ ἐπεπτώκει; 49, 7, δυστυχῆ τις ἦ πίπτῃ. 76, 16, ὁ δ' ὀκλάσας ἔπιπτεν. [131, 16, ὑπὸ τοῦ κρύου πεσοῦσαν.]

**Πιστεύω.** 16, 10, ὃς γυναικὶ πιστεύω. 59, 11, τῷ λόγῳ πιστεύσας. 88, 19, οὐ φίλοισι πιστεύει. 98, 12, τῇ δόσει πιστεύσας. 99, 5, σοὶ μὴ μένοντι πιστεύω. [87, 7, οἷς πιστεῖν.]

**Πίστις.** [99, 4, μὴ μεθίεναι πίστιν.]

**Πλάγιος.** 109, 2, πλάγια κῶλα σῦρειν.

**Πλανάω.** 1, 14, οὐ με πλανήσεις.

**Πλάσσω.** 66, 2, πλάσασθαι ἀνθρώπων ἐκ γῆς.

**Πλατύς.** 34, 2, ἄλω πλατεῖαν.

**Πλειάδες.** 33, 1, δυσμαὶ Πλειάδων.

**Πλείστος.** 9, 6, ἰχθύας πλείστους. 111, 14, πλείστους σπόγγους. 26, 8, τὰς πλείστας. 117, 8, τοὺς πλείστους.

**Πλείω.** 18, 11, προσήγε τὴν ἀλὴν πλείω. 45, 2, πολὺ πλείω. 111, 9, πλείω ἔτ' ἐπέτιθε τὸν φόρτον. 128, 5, πλέον οὐδὲν ἡμῖν. 68, 2, οὐκ ἀν βάλου τις πλείον. 92, 9, μὴ μοι χαρίζου πλείον. 95, 76, ἐκείνου πλείον ἢ σὺ θυμοῦται. Β. 10, οὐδὲν πλείον ἢ γεγωνίσκειν. 48, 8, καὶ πλέον με μὴ τίμα. [5, 11; 19, 10; 119, 3.]

**Πλέω.** 95, 52, πλέκουσα τέχνας.

**Πλέω.** 71, 9, ἦν ἴδης με καὶ πλεύσης. 71, 3, εἶθε μήποτ' ἐπλεύσῃς.

**Πλήθος.** 31, 15, παντὸς ἐκφανέσταιοι πλήθους. 33, 3, ἔθνος, ἄκριτον πλήθει. 108, 16, ἀφίτων πλήθη. [12, 26, φυγὴ πλήθους.]

**Πλήν.** 6, 16, τὰ μικρὰ, πλήν βέβαια. 93, 24, πλήν ἐκυρώσῃς.

**Πλήρης.** 1, 3, φόβου ὀρόμος πλήρης. 4, 2, ὄψων πλήρης. 5, 3, τραυματῶν πλήρης. 10, 3, χροῦσι πλήρης. 11, 7,

ἐλπίδων πλήρης. 31, 2, αἰμάτων πλήρη. 33, 17, λίθων πλήρη. 71, 1, ναυτίλων πλήρη. 86, 3, κρεῶν πλήρης. 95, 6, φόβου πλήρης. 97, 6, θερμοῦ πλήρη. 100, 3, λίπους πλήρης. 132, 6, αἵματος πλήρη. 19, 2, πλήρεις (βότρυς).

**Πληρώω.** 57, 1, ἀμαξαν πληρώσας ψευσμάτων.

**Πλήσιον.** 130, 3, ταύτην πλήσιον ἰδοῦσα.

**Πλήσιος.** 127, 4, κίβωτον σταθεῖσαν αὐτοῦ πλησίην.

**Πλήσσω.** 3, 4, μακρόθεν λίθω πλήξας. 130, 9, ρίνας ἐπλήγη.

**Πλοῖον.** 4, 5, εἰς τὸ πλοῖον. 64, 5, τρώπις πλοίων. 117, 3, ἐμβεβηκόςτος πλοῖω.

**Πλούσιος.** 6, 11, πλουσίους δέλπνους. 108, 2, ταμεῖσις πλουσίσις. [65, 8, πλουσία σὺν ἔσθητι.]

**Πλουτέω.** 108, 28, χαίρει καὶ πλούτει.

**Πλούτων.** 75, 14, ὁ μέγας Πλούτων.

**Πλύνω.** 9, 8, τὸν βόλον πλύνω.

**Πνεῦμα.** 76, 9, τὸ πνεῦμα σώζων. 122, 8, ὡς μου κατέλθῃ πνεῦμα εἰς ἄδου.

**Πνύγω.** 27, 2, γαλῆν ἔπνιγεν. 27, 6, ἔπνιγες ὄρνεις. 60, 2, λίπει πνιγόμενος.

**Πνοή.** 36, 10, μαχομένη ταῖς πνοαῖς. 114, 5, προῆ ῥαπισθεῖς.

**Πόη.** 46, 6, τῆς πόης ἀποτρώγων. (See πoίη.)

**Πόθεν.** 124, 14, πόθεν μαθήση. 135, 6, πόθεν ἤκεις;

**Πόθος.** 32, 2, Κύπρις ἡ πόθων μήτηρ.

**Ποιέω.** 2, 4, οὐκ ἔχω δ ποιήσει. 20, 8, ὅταν τι ποιῆς καυτός. 59, 2, καλὸν τι ποιήσει. . ποιεῖ Ζεὺς ἀνθρώπων. 90, 3, τί γὰρ οὐχὶ ποιήσει; 95, 78, τί ποιήσω; 112, 7, οὐκ ἔχω δ ποιήσει. 124, 7, δικτύω τί ποιήσεις; 125, 6, αὐτὸ τοῦτο ποιήσας. 130, 2, τί ποιήσει; 136, 5, τί ἐποίησ; 109, 4, ὄρθην ἀπελθε καὶ βλέπων σε ποιήσω. 10, 11, καλὴν σε ποιούση. 30, 10, νεκρὸν μ' ἢ θεὸν ποιήσεις. 44, 5, ἔχθροὺς ἐποιεῖ. 76, 19, ἵππον ἐξ ὄνου με ποιήσεις. 95, 64, ἄλλους βασιλεῖς ποιεῖ. 115, 3, κάμῃ πτερωτῆν πεποιήκει. 104, 3, πρόδηλον εἶναι πεποιήκει. 63, 5, τὸν σύνοικον ἀγαθὰ δαψιλῆ ποιεῖ. [33, 24, ἄλλα ἔργα ποιούντων. 41, 3, οὐδὲν ἄλλο ποιήσεις. 52, 7. 116, 7, ἐποιεῖ τὴν προθυμίην πάσαν. 110, 2, πάνθ' ἔτοιμα ποιεῖ.]

**Ποίη.** 95, 11, μαλθακῆς ὑπὲρ ποίης. 128, 12, ἀφθονον ποίην. 142, 2, χλωρὴν λείμακος ποίην.

**Ποίσεις.** Β. 11, ἄλλοι ἐκφέρουσι ποιήσεις.

**Ποιητέος.** 1, 8, τί σοι ποιητέ' ἐστίν.  
**Ποιητός.** 95, 36, λόγοισι ποιητοῖς.  
**Ποικίλος.** 124, 4, πέρδικα ποικίλον.  
 140, 2, ποικίλας γραφὰς ζῶων. 72,  
 13, ποικίλως ἐκοσμήθη. 103, 15,  
 ποικίλοις μύθοις. 130, 2, βουλὰς ποικί-  
 λας. 19, 2, ποικίλη κερδῶ. 4, 2,  
 ὄψον ποικίλου. 46, 4, ποικίλων ζῶων.  
 129, 3, ποικίλως περισκαίρων. [98,  
 18, ποικίλου τὴν γνῶμην.]  
**Ποιμήν.** 91, 2, ποιμένων ὄρειφοίτων.  
 95, 53, ἕκαστον ποιμένων.  
**Ποίμνη.** 89, 1, πεπλανημένον ποίμνης.  
 93, 1, ἀγγελοὶ εἰς ποίμνην. 93, 5,  
 μωρὴ ποίμνη. 95, 81, πρόβατον ἐκ  
 ποίμνης. 105, 1, ἐκ μέσης ποίμνης.  
**Ποῖος.** [42, 8, corrupt. 95, 100,  
 ποῖην καρδίην ; ]  
**Ποιότης.** 28, 10, τὴν ἐκείνου ποιότητα  
 μιμήσθαι.  
**Πόκος.** 51, 2, τὸν πόκον λαβεῖν μεῖζω.  
 51, 9, εἰ πόκου χρήσεις. 128, 2, πό-  
 κους κέρσας.  
**Πολέμιος.** 13, 2, γεράνους σποραῖων  
 πολεμίους. 21, 2, αὐτοῖς πολεμίην  
 ἐπιστήμην. 85, 8, τῶν πολεμίων  
 γένος ἐν ἐστί.  
**Πόλεμος.** 31, 2, ἀσπονδὸν πόλεμον.  
 76, 11, πόλεμος ἄλλος ἠκούσθη. 85,  
 17, εἰς πόλεμον ἄρχειν τῶν ἀσυμφῶνων.  
 [70, 7, πόλεμος ἦξει.]  
**Πόλις.** 2, 5, εἰς τὴν πόλιν. 12, 22,  
 ἀνδρα καὶ πόλιν φεύγω. 42, 1, ἐν  
 πόλει. 76, 7, εἰς πόλιν βαλῶν. 126,  
 4, τὴν πόλιν ἀφέισα. [40, 5, πόλις ἂν  
 τις εἴποι. 70, 5, μὴ πόλις ὕβρις  
 ἐπέλθοι.]  
**Πολιτεία.** [39, 3, ἀδοξος ἐν πολιτείας.]  
**Πολλάκις.** 21, 3, πολλάκις ὠρμήθη.  
 76, 6, πολλάκις κατῆγε.  
**Πολλαχῶς.** 64, 2, ἑαυτὴν πολλαχῶς  
 ἐπαινούσας.  
**Πολύς.** 9, 2, ὄψον πολὺ. 103, 2, πολλῶ  
 χρόνω. 57, 2, ἀπάτης πολλῆς. 11, 8,  
 τὸν πολὺν κόπον. 15, 7, πολὺν κρείσσων.  
 45, 5, πολὺν πλείους. 79, 3, πολὺν μεῖζω.  
 26, 3, ἄχρι πολλοῦ. 7, 3, πολλὰ  
 κάμων. 21, 5, πολλὰ γῆς ἀροτρεύσας.  
 36, 4, πολὺς κάλαμος εἰσθήκει. 17, 5,  
 πολλοὺς θυλάκους. 47, 2, πολλοὺς  
 παῖδας. 35, 7, πολλῶν ἀνθρώπων.  
 95, 21, πολλὰ εἰς ἔτη. 97, 6, πολλὰ  
 χαλκία. 103, 18, πολλῶν θηρίων.  
 108, 30, ἔχων τὰ πολλὰ ταῦτα. 117,  
 6, πολλῶν μυμηκῶν. 119, 9, ἀγαθοῖς  
 πολλοῖς. 63, 11, παρέξω πολλὰ.  
 95, 24, τί σοι λέγω τὰ πολλὰ. 96, 2,  
 ἔλεγε πολλὰ βλασφῆμους. 108, 10,  
 ἐμοὶ ὑπάρχει πολλὰ. 117, 4, πολλοὺς  
 μηδὲν αἰτίους. 5, 12 ; 24, 9 ; 29, 6 ;

71, 11. [106, 5, πολὺς ὄμιλος. 106,  
 23, πολλῆ μερίμνη. 106, 10, τὰ πολλὰ  
 συνεξήκει.]  
**Πολύτιμος.** [57, 9, πολύτιμον φόρον.]  
**Πολύτρητος.** 4, 4, δικτύου πολυτρήτου.  
 111, 15, σπόγγου πολυτρήτους.  
**Πονέω.** 37, 10, μὴ πονῶν. 95, 33,  
 πονοῦντα θαρσύνειν.  
**Πονηρία.** 104, 7, ἔλεγχον τῆς πονηρίας.  
**Πονηρός.** 33, 23, γένος πονηρῶν. 95,  
 78, πονηροῦ δεσπότου. 126, 9, βλος  
 πονηρός. 127, 9, τῶν πονηρῶν τις.  
**Πόνος.** 38, 3, γένοιτο ὁ πόνος βάν.  
 78, 3, πόνων ἀνασφῆλαι. 94, 4,  
 πόνων ἄκος. 95, 44, πόνος ἐξανηλώθη.  
 122, 11, ἐκλυθεὶς πόνων.  
**Πόντος.** A. 10, ἐλάλει πόντος (κοιη.)  
**Πορεῖν.** [138, 3, ἄ σοι πέπρωται.]  
**Πορευτός.** 134, 7, τὰ πορευτὰ πάντα.  
**Πορθέω.** 13, 11, ἔργα τὰμὰ πορθούσας.  
**Πόρος.** [79, 6, τὸν πόρον διεξῆει.]  
**Πόρρω.** 51, 3, τῆς σαρκὸς οὐ πόρρω.  
 103, 11, πόρρω σταθεῖσα. 105, 3,  
 σταθεῖς πόρρω.  
**Πορφύρη.** 10, 4, λεπτήν πορφύρην.  
**Πορφυροῦς.** 19, 4, πορφύρης ὠρης.  
 72, 1, Ἴρις, πορφύρῃ κῆρυξ. 118, 5,  
 πτερύσκειοι πορφυροῖς.  
**Ποσειδῶν.** 59, 1 ; 59, 5.  
**Πόσος.** 51, 6, πόσῃν ὀλίκῃν αἷμα προσ-  
 θήσει ; 91, 8, πόσον τράγου μεταξὺ  
 καὶ πόσον ταύρου. 115, 5, πόσον  
 μισθὸν δώσεις ;  
**Πόσσον.** 124, 14, πόσσον εἰς ἔω λείπει ;  
**Ποτάμιος.** 36, 5, ὄχθης ποταμῆς. 84,  
 4, ποταμῆς ἐπ' αἰγίλου.  
**Ποταμός.** 36, 5, ὄρην ἔδωκε ποταμῶ.  
 40, 1, διέβαινε ποταμῶν. 79, 2, παρῆε  
 ποταμῶν.  
**Πότε.** 124, 16, πῶς γνώσῃ πότε' ἐννυ-  
 χεῖαι Ὠρίων ;  
**Ποτέ.** 3, 1 ; 6, 3 ; 9, 2 ; 10, 9 ; 21, 1 ;  
 28, 3 ; 29, 1 ; 31, 1 ; 32, 1 ; 33, 8 ;  
 51, 1 ; 58, 4 ; 72, 1 ; 85, 1 ; 89, 1 ;  
 93, 1 ; 94, 1 ; 95, 4 ; 95, 56 ; 97, 1 ;  
 102, 11 ; 105, 1 ; 115, 1 ; 117, 1 ;  
 121, 1 ; 127, 8 ; 128, 12 ; 134, 1 ;  
 134, 18 ; B. 3. [5, 10 ; 106, 1 ;  
 106, 17.]  
**Πότερος.** 18, 2, ἔριν γενέσθαι πότερος  
 . . . ἐκδύσει. 8, 2, ἐπηρώτα πότερα  
 ἀναβαίνειν ἢ κάτω βαίνειν αἰροῖτο.  
**Ποῦ.** 28, 3, ποῦ ποτ' ἦν ἐπεξήτει. 68,  
 8, ποῦ βάλω οὐκ ἔχω χάσθην. 88, 10,  
 σκοπεῖν ποῦ καταστήσει. 100, 2,  
 ἐξήταξε ποῦ τραφεῖς . . . ἐγένετο.  
 108, 16, εἰδεξε ποῦ μὲν πλήθη, ποῦ δὲ  
 ἦν σωρὸς.  
**Ποῦ.** 47, 4, εἴ τίς ἐστί που. 95, 54,  
 ἐπηρώτα μὴ ποῦ τις φεύγει.

**Πούς.** 2, 10, τοὺς πόδας ἐνίζον. 43, 4, ποδῶν ἕνεκα. 43, 14, πόδες μ' ἔσωζον. 67, 2, ποσὶν κρείσσων. 75, 9, τοὺς ποσὶν μόλις βαίνων. 122, 7, ἐκ τοῦ ποδός μου. 134, 7, πόδ' εὐθύνει. 19, 4, πηδῶσα ποσσίν. 45, 11, ποσσὶν ἤρηνον.

**Πράγμα.** [43, 16, περὶ τῶν σεαυτοῦ πραγμάτων. 67, 9, πρᾶγμα μηδὲν σύναπτε. 71, 11, πολλὰ χρηστὰ πρᾶγματα.]

**Πρᾶος.** 102, 3, πρᾶος καὶ δίκαιος. [11, 10, χρὴ πρᾶον εἶναι.]

**Πράσις.** [18, 15, πρᾶσις ζηλοῦ.]

**Πράσσω.** 26, 12, ἀρχεται τι πράσσειν. 119, 3, ἐπράσσε φαύλους. 127, 10, κακῶς πράσση. [40, 3, κακῶς πράττω. 5, 12, τὸ μὴ καλῶς πράττειν. 33, 25, τῶν δόλω τι πρᾶττόντων.]

**Πρέπω.** 6, 11, πλοῦσις πρέπων δέπνους. 95, 32, ἐπρέπει σοι παρεδρεῖν. 107, 4, πρέπει σοι παιεῖν.

**Πρεσβύτης.** 22, 2; 50, 14; 98, 2.

**Πρήνυ.** B. 15, εὐ κέντρα πρήνυας.

**Πρίασθαι.** 111, 3, τούτους πρίασθαι. 135, 1, πέρδικά τις πριάμενος.

**Πρίν.** 26, 7, ὡς πρίν. 36, 3, τῶν πρίν ἀνθρώπων. 61, 10, ἃ πρίν εἶχε. 134, 14, ἢ πρίν αὐθάδης. B. 3, οἱ πρίν ποτ' ἦσαν. 33, 9, πρίν λαβεῖν ἐφευγον.

**Πρίω.** 96, 3, τὰς συναγῶνας πρίων. 28, 3, παῦε, μὴ πρίω.

**Πρό.** 76, 11, πρὸ τειχῶν πόλεμος. 131, 5, πρὸ εἶπαρος. 28, 4, ἄρτι, πρὸ τῆς ὥρης.

**Προάγω.** 7, 7, οὐ προάξεις; [85, 5, εἰ μὴ προᾶξῃ τὴν μάχην.]

**Προαιρέω.** 103, 26, ἄλλο τι προαιρήσω.

**Προβαίνω.** 115, 13, χαμᾶζε δυσκόλως προβαίνουσι.

**Πρόβατον.** 51, 4; 51, 5; 95, 81; 105, 1; 113, 1; 113, 4.

**Προβουλεύω.** 85, 7, χρὴ ἀεὶ προβουλεύειν.

**Προγινώσκω.** [43, 17.]

**Πρόδηλος.** 104, 3, πρόδηλον μακρόθεν.

**Προδίδωμι.** 43, 15, τὰ κέρατά με προῖδωκεν. 50, 6, ὁ δ' οὐ προδῶσειν ὤμνυε.

**Προερέω.** 7, 9, ἐκείτο νεκρός, ὡς προερέκει.

**Προέρχομαι.** 57, 11, ἐτι προελθεῖν. 75, 9, προῆλθεν ὤχρος.

**Προηγέομαι.** 134, 3, ἐν μέρει προηγόμην.

**Προθυμία.** [116, 7, ἐποίει τὴν προθυμίην πάσαν.]

**Προκαλέω.** 31, 12, γαλῆν μὺς προῦκαλεῖτο.

**Προκόπτω.** 111, 14, τῆς δ' ὁδοῦ προκοπούσης.

**Προκύπτω.** [116, 3, θυρίδων προκύπτει.]

**Προλαμβάνω.** [103, 20.]

**Προμηθεύς.** 66, 1.

**Πρόξενος.** 103, 23, τὸν πρόξενον θλίβων.

**Προτηδέω.** 107, 12, χηραμοῦ προπηδήσας.

**Πρός,** c. gen.—3, 6, πρὸς τοῦ σε Πανός. 50, 3, πρὸς θεῶν σε σωτήρων. 92, 4, ὦ πρὸς σε νυμφῶν. 108, 11, πρὸς σε τῆς Ἀμαλθείης. [52, 6, κακοῦ πρὸς ἀνδρός ἐστι. 81, 5, id.]

C. dat.—πρὸς τῆδε πέτρη. 97, 8, πρὸς τῇ θύρῃ.

C. acc.—12, 11, ἐλθὲ πρὸς οἶκον ἀνθρώπων. 46, 7, ἦε πρὸς ὕλας. 58, 5, ἀπελλοῖν πρὸς θεῶν οἴκου. 135, 10, πρὸς ἔσχατ' ἀνδύνω. 42, 3, ἐλθεῖν πρὸς αὐτόν. 53, 1, πρὸς θύτην ἦλθε. 72, 14, πρὸς θεοῦ ἤξειν. 82, 5, ἐκινήθη πρὸς μὴν. 95, 29, σπεύδω πρὸς τὸν λέοντα. 135, 5, πρὸς αὐτὸν ὠρμήθη. 9, 3, πρὸς ἡδύφωλὴν ἤξειν. 85, 18, ἄρχειν πρὸς τοὺς . . . ἔχοντας. 21, 3, συνθηροῖζοντο πρὸς μάχην. 7, 4, πρὸς τὸν ἵππον ὠμίλει. 14, 3, πρὸς ἦν ἀλώπηξ εἶπε. 55, 6, ὁ δὲ πρὸς αὐτὴν εἶπε. 64, 7, βάτος πρὸς αὐτὴν εἶπε. 99, 3; 104, 6; 113, 3; 125, 4; 128, 1. 114, 2, πρὸς τοὺς παρόντας ἠύχει. A. 11, πρὸς τὸν γεωργὸν ὠμίλουν. 126, 5, πρὸς τὰδ' εἶπεν. 64, 1, ἦριζον πρὸς ἀλλήλας. 31, 1, πόλεμον εἶχον πρὸς ἀλλήλους. 103, 3, ἔθεντο κοινὸν τὸν βίον πρὸς ἀλλήλους. 93, 3, τοὺς κύνας λαβεῖν πρὸς αἰκίην. 98, 10, πρὸς ταῦτα δὴ σκόπησον. 124, 10, πρὸς τὸν ἦχον ὑπνώσεις; [23, 11; 29, 5. 33, 23, ἄλλα πρὸς ἀλλήλους λαλεῖν. 34, 14; 39, 5; 63, 12. 88, 2, πρὸς ὄρθρον ἀντάδων. 119, 12.]

**Προσάγω.** 18, 11, προσῆγε τὴν ἀλῆν. 23, 8, βοῦν προσάξεν.

**Προσαρτάω.** 104, 2, κυνὶ κώδωνα προσαρτήσας.

**Προσγελᾶω.** [70, 6, προσγελῶσα τοῖς δῆμοις.]

**Προσδέω.** 11, 3, λίνον τι προσδήσας.

**Προσδοκάω.** [50, 20, μὴ λαθεῖν προσδοκά.]

**Προσείπον.** 95, 13, χαίρειν προσεῖπε.

**Προσέρχομαι.** 103, 14, τί δ' οὐ προσέρχη; 48, 3, κύων τοῖτ' εἶπεν προσελθών. 75, 19, εὐθὺς προσῆλθον. 95, 62, ἦν μοι προσελθῶν. 111, 17, ὡς προσῆλθε τῷ βέλθρῳ. 130, 4, ἐγγὺς προσελθών.

- Προσεπιθήμι.** 7, 13, *ὄνειν προσεπέθηκεν.*
- Προσέχομαι.** 20, 4, *τῷ Ἡρακλεῖ προσήχεται.* 63, 4, *προσήχετ' αἰε.*
- Προσέχω.** [134, 18, *ἐγὼ προσέξω.*] 136, 10, *προσέχεν νοῦν τέρψιν.*
- Προσῆκω.** 38, 5, *προσῆκε τῇ βίξῃ.* 127, 9, *οὐ προσῆκε θαυμάζειν.*
- Πρόσθεν.** [31, 20, *μυχῶν πρόσθεν.*]
- Προσκοπέω.** [106, 25, *τὰ δ' ἔπειτα προσκοπομένην.*]
- Προσκυνέω.** 20, 5, *ὄν μόνον θεῶν προσκύνει.* 119, 8, *προσκυνούντας ἡμας.*
- Προσκύπτω.** 121, 1, *τῇ δὲ προσκύψας.* 130, 7.
- Προσομιλέω.** 12, 6, *προσέπησάν τε καὶ προσωμίλων.* 95, 3, *ἢ προσωμίλει.*
- Προσουρέω.** 43, 7, *μηδὲ μοι προσουρήσῃς.*
- Προσπέτομαι.** 12, 6, *καὶ δὴ προσέπητησαν.* 99, 1, *λέοντι προσπτάς.*
- Προσποιέω.** 97, 2, *προσποιηθεὶς θύειν.*
- Προσποιητός.** 103, 5, *φωνῆν προσποιητὰ λεπτύνων.* [106, 17, *προσποιητὰ σιγῶσαν.*]
- Προσπῆμι.** 51, 6, *ὄλκην προσπῆσει.*
- Προσφάγημα.** [133, 4.]
- Προσφάτως.** 30, 3, *προσφάτως ἐτεθνήκει.* 135, 7, *ἡγήρασμαι προσφάτως.*
- Πρόσκει.** 66, 5.
- Πρόσωπον.** 72, 8, *πρόσωπα δ' αὐτῶν ἐξέλουε.* [106, 21, *φαιδρῶ προσώπων.*]
- Πρῶν.** 6, 7, *πρῶν ἐπιτυσε.* 75, 15; 111, 11. 125, 5, *ἐχθες καὶ πρῶν.*
- Πρωινός.** 124, 17, *ἔργων πρωινῶν.*
- Πρῶρα.** 71, 2, *ἐκ πρῶρης.*
- Πρώτος.** 66, 1, *θεῶν τῶν πρώτων.* 67, 5, *τὴν πρώτην μοῖραν.* 72, 17, *ἐλκύσασα τὸ πτερόν πρώτη.* 74, 10, *ἐν χρόνις πρώτοις.* 75, 17, *ἐν τοῖς πρώτοις.* 134, 1, *ἡξίου πρώτην κεφαλὴν βαδίζειν.* 134, 9, *ἤρχε τῶν πρώτων.* B. 4, *πρώτος εἶπε.* B. 9, *ὑπ' ἐμοῦ πρώτου.* 1, 7, *πρώτον . . . εἶτα.* 18, 9, *τὸ πρώτον . . . ἔπειτα δ' αὐ.* 48, 3, *πρώτον . . . ἔπειτα.* 53, 5, *πρῶτα . . . ἔπειτα . . . τρίτον.* 59, 8, *πρώτον μὲν . . . δέ . . . δέ . . . 95, 12, πρώτων . . . εἶτα.* 126, 6, *τὸ πρώτον . . . νῦν δέ . . .* 135, 6, *πρῶτον . . . ὁ δέ . . .* A. 1, *τὸ πρώτον.* 12, 8, *πρώτον βλέπω σε μετὰ Θρήκην.* 95, 27, *τοῦτο πρώτον εἰπούσης.* 134, 17, *εἰς τὸ πρώτον.*  
= class. **πρότερος.**—18, 4, *Βορέης ἐφύσα πρώτος.* 109, 3, *πρώτη ὄρθην ἀπελθε.* [40, 6, *ἀντὶ τῶν πρώτων.*]  
45, 14, *ἐκ πρώτης.* 73, 4, *ἔσχεν οὔτε τὴν πρώτην.*]
- Πταίω.** [103, 20.]
- Πτερίσκος.** 118, 5, *πτερίσκος ἐπανθεῖν.*
- Πτερόν.** 5, 6, *ἐπικροτῶν τοῖς πτεροῖς.* 72, 12, *ἄλλον ἐξ ἄλλου πτερόν.* 72, 17, *ἐλκύσασα τὸ πτερόν.* 88, 4, *πτεροῖσιν ἀκαμάλως.* 115, 12, *πτερῶν χρελίη.*
- Πτερώ.** 98, 12, *ὁ δὲ πτερωθεὶς.*
- Πτέρυξ.** 65, 2, *χρυσᾶς πτέρυγας.* 77, 4, *καλαὶ πτέρυγες.*
- Πτερύσσομαι.** 65, 6, *χαμαὶ πτερύσση.*
- Πτερωτός.** 115, 3, *πτερωτῆν ποιεῖν.*
- Πτηνός.** 5, 7, *πτηνῶν εἰσαεβέστατον.* 72, 2, *πτηνοῖσιν εἶπεν.*
- Πτώω.** 95, 81, *μηδ' ἐπτόησο.*
- Πτύω.** 6, 8, *πρὸς τῆδε πέτρῃ φυκὶς ἔπτυσ' ἢ μήτηρ.*
- Πτώξ.** [102, 10, *ὁ πτώξ λαγῶδς.*]
- Πτωχός.** 137, 3, *πτωχοῖσι.* 55, 2, *πτωχῶς ἀλλ' ἀναγκαίως.*
- Πυγμαῖος.** 26, 10, *φεύγωμεν εἰς τὰ Πυγμαίων.*
- Πυθμήν.** 108, 9, *ἐν πυθμείν γῆς.*
- Πύλη.** 2, 9, *εἰσιόντες τὰς πύλας.* 30, 8, *ἐν πύλαις ὄνειραις.*
- Πύρ.** 11, 6, *τὸ πύρ φέρουσαν.* 74, 5, *ἐστὶ πυρὸς γεμούση.*
- Πύρινος.** 26, 2, *πυρίνω σίτω.* 117, 7, *ἄχρας πυρίνας.*
- Πυρός.** 33, 2, *πυρὸν εἰς νεδὸν ῥίψας.* 129, 6, *πυρὸν Δήμητρος.* 136, 7, *τὸν πυρὸν ἐγκλείων.*
- Πυρώ.** B. 15, *εἰ πυρώσας.*
- Πυρρίχη.** 80, 4, *πυρρίχην παίξεν.*
- Πῶ.** 48, 9, *μὴ πῶ ἀναπλήσας.*
- Πωλεύομαι.** 128, 11, *ἐν μέσοις ἐπωλεύομην.* 129, 23, *οὐκ ἐπωλεύομην.*
- Πωλέω.** 30, 1, *ἐπώλει τις Ἑρμείην.* 83, 1, *κριθὰς ἐπώλει.* 83, 4, *τὸ τρέφον με μὴ πῶλει.* 111, 8, *τοὺς ἄλλας πωλήσας.*
- Πῶμα.** 58, 4, *τὸ πῶμα κινήσας.* 58, 8, *τεθὲν τὸ πῶμα.*
- Πωμάζω.** 58, 2, *πίθον πωμάσας.*
- Πῶς,** direct.—2, 14, *πῶς ὁ θεὸς ἂν εἶδει;* 3, 9, *πῶς ἔργον κρύψω;* 16, 9, *πῶς ἦλθες;* 16, 10, *πῶς γάρ;* 38, 4, *πῶς ἂν μεμφοίμην;* 50, 16, *πῶς οὐκ ἂν;* 76, 19, *πῶς ποιήσεις;* 85, 16, *πῶς ἂν δινηθεῖν;* 93, 9, *πῶς σινοικῆσω;* 99, 5, *πῶς πιστεύσω;* 103, 12, *πῶς ἔχεις;* 105, 5, *πῶς ἐλευκώθη;* 113, 3, *πῶς σπειδεῖς;* 120, 7, *πῶς ἴσῃ;* 121, 2, *πῶς ἔχεις;* 124, 19, *πῶς γνώσῃ;* 130, 11, *πῶς σοὶ τις φίλος συναντήσῃ;* 134, 5, *πῶς ἄξεις;* [42, 7, *πῶς γὰρ ἂν κρείττον;* 133, 3.]  
Indirect.—1, 16, *πῶς φοβερός ἐστί γινώσκω.* 75, 12, *πῶς ἔχουσι διηρώτα.* 36, 6, *θάμβος τὴν δρῖν εἶχε πῶς . . . οὐκ ἐπεπτώκει.* 95, 72, *ἐμελλε . . . ἐντολὴν δώσειν πῶς τηρήσει.*

**Πῶς.** 61, 3, καὶ πῶς συνηθόλησαν. 135, 11, ἄρτι πῶς. [4, 6, σωτηρία πῶς ἐστὶ.]

**\*Ραβδίων.** 117, 9, τῷ ραβδίῳ παίων.

**\*Ράβδος.** 47, 4, ράβδων δεσμῆν. 47, 7, ράβδους καταΐζει. 47, 14, τῇ μῆϊ ράβδῳ. 130, 9, χαλασθείσης ράβδου.

**\*Ράδιος.** 44, 6, εἶχε ράδιον θοίνην. 38, 3, πόνος ράων. 75, 3, ἐση ράων. 111, 7, ράων ἀνέστη.

**\*Ραθυμῶ.** [116, 14, τῇ δ' ἐραθύμει.]

**\*Ραπίζω.** 114, 5, πρὸς ῥαπισθείς.

**\*Ρέζω.** [18, 16, βία ρέζων.]

**\*Ρεῖη.** 139, 7, τυμπάνῳ ῥεῖης.

**\*Ρεῖθρον.** 40, 1, ἄξιν τῷ ρεῖθρῳ. 79, 2, ἐν τῷ ρεῖθρῳ. 111, 5, ὥλισθεν εἰς τὸ ρεῖθρον. 111, 17, προσῆλθε τῷ ρεῖθρῳ.

**\*Ρέω.** 15, 3, ῥέων ὁ μῦθος. 88, 14, ῥέοντα τὸν στάχυν. 119, 5, χρυσὸς ἔρρη.

**\*Ρήγγυμι.** 28, 9, σεαυτὴν ῥήξεις. 129, 12, δεσμὰ καὶ κάλους ῥήξας.

**\*Ρῆμα.** 57, 14, οὐδὲν ῥῆμα.

**\*Ρῆσις.** 15, 4, μακρὴ μὲν ἄλλως ῥῆσις. B. 13, λευκῇ ῥῆσει.

**\*Ρῆτωρ.** 15, 10, στωμίλος ῥῆτωρ.

**\*Ρίγος.** 18, 6, ῥιγώσας καθήστο. 131, 3, μὴ πάθοι τι ριγώσας.

**\*Ρίζα.** 38, 5, προσῆκε τῇ ρίζῃ. 86, 1, κοιλίωμα ρίζης. 108, 7, τρώγων ρίζας. [A. 5, σιδηρὰ ρίζα.]

**\*Ρίπτω.** 3, 8, τὸν λίθον ρίψας. 33, 2, πυρὸν εἰς νεὸν ρίψας. 33, 18, ρίψας ἐτυψε. 115, 9, εἰς ὄρος ρίψας. 16, 2, μὴ σε τῷ λύκῳ ρίψω. 18, 13, ρίψας τὴν σίσυραν ἐγυμνώθη.

**\*Ρίς.** 122, 13, ῥίνας ἀλοιήσας. 130, 9, ῥίνας ἐπλήγη. 134, 6, ὀμμάτων ἡ ῥινός.

**\*Ρόπαλον.** 98, 16, ἡλόια ῥοπάλω.

**\*Ροῦς.** 111, 11, διέβαινε τὸν ροῦν.

**\*Ρόμαι.** [50, 16, ἔρρυσάμην σε.]

**\*Ρωγὰς.** 86, 2, ῥωγὰς αἰπόλου πήρη.

**\*Ρώμη.** 31, 7, τοὺς ῥώμῃ ἀπίστους.

**\*Ρώννυμι.** 50, 17, ἔρρωσο.

**Σάγη.** 7, 12, ἐπ' αὐτὸν ἐτίθει τὴν σάγην. 76, 10, σάγην νύτοις ἔφερεν.

**Σαγήνη.** 4, 1, σαγήνην βεβλήκει. 9, 6, βαλὼν σαγήνην. 43, 8, ὁμοῦ σαγήνηται.

**Σαῖνα.** 74, 16, τὸν δίδοντα σαίνει. 87, 3, μεταστραφεὶς ἔσανεν. 87, 5, τί σαίνει; 129, 14, σαίνων. 134, 14, σαίνουσα δ' ἰκέτευεν.

**Σαῖρω,** see **σέσηρα.**

**Σάλπιγξ.** 76, 12, σάλπιγξ ἐφόνοι πᾶσιν.

**Σάρξ.** 51, 3, τῆς σαρκὸς οὐ πόρρω. 95,

90, σάρκας λαφύσων. 100, 6, τέτριπται σάρκα. 107, 5, νῆδον σαρκὶ πιαίνειν.

**Σαύρα.** 27, 4, μὴ τε καὶ σαύρας. [41, 2, διαρραγῆται σαύρας.]

**Σαυτόν,** see **σεαυτόν.**

**Σαφῆς.** 122, 2, σαφῆ ἔλεθρον. [107, 16, σαφῆς ὁ μῦθος.]

**Σβέννυμι.** 114, 4, εὐθὺς ἐσβέσθη λύχνος.

**Σεαυτόν.** 12, 18, σεαυτὸν μῆνυσον. 28, 9, σεαυτὴν ῥήξεις. 131, 18, σεαυτὴν διεψεύσω. 76, 17, ἔντασσε πεσόις σεαυτόν. 104, 7, σεαυτοῦ ἔλεγχον. 120, 8, σεαυτὸν σώξεις. 128, 9, τρέφων σεαυτόν. [41, 3; 43, 16; 67, 9; 72, 19. 104, 7.]

**Σεῖω.** 26, 3, σφονδύνην κενὴν σεῖων. 62, 3, τένοντα σεῖων. 65, 2, σεῖοντι πτέρυγας. 68, 4, ἔσειε κλήρους. 72, 9, ἔσειε ταρσοῦς. 104, 4, κώδωνα σεῖων.

**Σελήνη.** [116, 4, λαμπρῆς σελήνης.]

**Σελίνον.** 124, 2, σέλινά δειπνήσειν.

**Σεμνός.** 32, 2, σεμνὴ Κύπρις.

**Σεμνύνω.** 104, 6, τί σεμνύνῃ;

**Σέσθηρα.** 50, 14, σεσηρὸς αἰκάλλουσα.

**Σηκός.** 132, 2, σηκοῦ δ' ἐντός.

**Σημαίνω.** 13, 6, ἡ χροὴ με σημαίνει. 131, 9, χελιδὼν καὶμα σημαίνει. [56, 8, τοῦτο σημαίνειν.]

**Σήμερον.** 12, 8, βλέπω σε σήμερον.

**Σθένω.** 103, 1, οὐκέτι σθένων βαίνειν.

**Σιαγών.** 96, 3, τὰς σιαγώνας πρίων.

**Σιγάω.** 37, 4, ὁ βοῦς εἰσίγα. 114, 6, σίγα. [106, 17, προσποιεῖται σιγῶσαν.]

**Σίδηρος.** 76, 13, σίδηρον ὀξύνειν. 100, 10, σίδηρος αὐχένα τρίψει.

**Σιδήρειος.** 59, 13, τροχοῦς σιδηρείου. 100, 6, κλοιῶ τῷ σιδηρείῳ.

**Σιδηροῦς.** [A. 5, σιδηρὰ ρίζα.]

**Σιμός.** 56, 4, πῖθωνα γυμνὸν σιμόν.

**Σίσυρνα.** 18, 3, τὴν σίσυρναν ἐκδούσει.

**Σισύρα** or **σίσυρα.** 18, 10 (see note *in loco*).

**Σιτεύω.** 100, 4, ἀνθρωπὸς με σιτεύει.

**Σίτος.** 26, 2, πυρὸν σίτω. 108, 6, σίτου ρίζας. 128, 9, εὐθαλεῖ σίτω. 136, 1, σίτον ἐκ μυχοῦ σύρων. 137, 8, ὀσπρίων τε καὶ σίτων.

**Σιωπάω.** 3, 10, κἂν ἐγὼ σιωπήσω. 7, 8, εἶρπεν σιωπῶν. 52, 5, σιωπῶντων.

**Σκαιός.** 119, 17, σκαίος τίς ἐσσι.

**Σκέλος.** 42, 4, τὸν δὲ τοῦ σκέλους ἄρας. 119, 4, τοῦ σκέλους ἄρας.

**Σκέπτομαι.** 103, 14, τί μακρόθεν με σκέπτῃ;

**Σκεῖος.** 55, 5, τίς ἀξει τὰ σκεῖη; 129, 16, ἠλόησε τὰ σκεῖη.

**Σκήπτρον.** 75, 19, ἡψάμην τῶν σκήπτρων.

- Σκίη.** 43, 3, *ἐαυτοῦ τὴν σκίην θεωρήσας.* 79, 3, *ἰδοῦσα τὴν σκίην.* 79, 4, *τῆ σκίῃ ἐφωρμήθη.* 120, 1, *ὁ σκίῃ χαίρων.*
- Σκιρτάω.** 95, 11, *σκιρτῶσαν εὖρε.*
- Σκληρὸς.** A. 19, *ἰάμβων σκληρὰ κῶλα.* [133, 4.]
- Σκόλοψ.** 122, 1, *ὄνος πατήσας σκόλοπα.* 122, 10, *σκόλοπα θερμύν.*
- Σκοπέω.** 88, 10, *σκοπεῖν κελεύων.* 98, 10, *πρὸς ταῦτα δὴ σκόπησον.*
- Σκύλαξ.** 43, 8, *ὁμοῦ σκύλαξιν εὐρίνοις.*
- Σκύμνος.** 129, 11.
- Σκυταλῖς.** 130, 8, *σκυταλίδ' ἔσεισε.*
- Σκώπτω.** 65, 3, *τὴν χρόνῃ σκώπτεις.* 69, 3, *αἰπόλος σκώπτων φησίν.* 86, 8, *σκώπτουσα εἶπε.* 105, 5, *τὸν λύκον σκώπτων.*
- Σμήχω.** 76, 12, *ἀσπίδα σμήχειν.*
- Σμικρὸς.** 131, 11, *σμικρὰ παίξας.*
- Σμίλη.** 98, 13, *ὑπὸ σμίλης ἀπυνοχίσθη.*
- Σός.** 34, 11, *οὐ γὰρ σά, ἀλλὰ τὰ τοῦ ταύρου.* 54, 4, *τὴν σὴν ὄψιν.* 71, 10, *τῆς σῆς γαίης.* 95, 9, *λόγοισι σοῖς μελεγλώσσοις.*
- Σοφίζω.** [138, 4, *καὶ μὴ σοφίζου.*]
- Σοφίη.** 98, 19, *σοφίη διδαχθεῖς.*
- Σοφιστής.** A. 15, *conj.*
- Σοφός.** 33, 12, *σοφὸν φθλον.* 77, 10, *ἡ σοφή.* 95, 51, *ὡς σοφὴ κύων.* 103, 11, *σοφὴ ἀλώπηξ.* 139, 1, *σοφῆς ἀράχνης.* B. 5, *Αἰσωπος ὁ σοφός.* B. 10, *σοφωτέρης μούσης.* 12, 18, *σοφὰ λαλοῦσα.* 9, 1, *σοφῶς ἠύλει.* 36, 9, *σοφῶς εἶπε.* 12, 26, *λόγος σοφός.* [A. 15, *τοῦ σοφοῦ γέροντος.* 50, 19, *σοφὸν τὸ θεῖον.* 106, 20, *κερδοὶ σοφῆ.]*
- Σπαίρω.** 6, 13, *μύζων καὶ σπαίρων.* 9, 7, *ἐπὶ γῆς σπαίρουτας.*
- Σπανίως.** [4, 8, *σπανίως ἴδους ἄν.]*
- Σπαράσσω.** 95, 40, *οὐατ' ἐσπάραξεν.* [72, 19, *τὸν δ' ἐσπάραττε.]*
- Σπεύρω.** 26, 2, *τὴν χώραν ἐσπαρμένην.*
- Σπένδω.** 119, 2, *σπένδων Ἑρμῆ.*
- Σπέρμα.** 33, 5, *σπερμάτων ἀρουραίων.*
- Σπεύδω.** 58, 3, *εἰδέναι σπεύδων.* 69, 5, *ἀρπάσαι σπεύδων.* 98, 22, *μεταλαβεῖν ὅταν σπεύδῃ.* 113, 3, *σπεύδει σῶσαι.* 117, 7, *σπεύδοντες ἀποπρώγειν.* 95, 28, *σπεύδω πρὸς τὸν λέοντα.* 88, 12, *οὐκ ἄγαν σπεύδει.* [21, 11, *φεύγειν σπεύδων.]*
- Σπήλυγξ.** 91, 2, *σπήλυγγα κατέδεν.* 95, 38, *εἰς σπήλυγγα θηρὸς.* 103, 3, *κοιλῆς ἔσω σπήλυγγος.* 106, 5, *ὑπὸ σπήλυγγι.*
- Σπλάγχχνον.** 34, 9, *τὰ σπλάγχχνα πίπτει.* 95, 91, *σπλάγχχνα δάπτων.*
- Σπόγγος.** 111, 15, *σπόγγου πολυτήρητους.* 111, 18, *τῶν σπόγγων διαβραχύντων.*
- Σποραῖος.** 13, 2, *σποραίων πολεμίους.*
- Σπόρος.** 13, 5, *σπόρον καταφθείρω.* 33, 1, *σπόρον δ' ὤρη.*
- Σπουδῆ.** 95, 41, *σπουδῆ διωχθεῖς.*
- Στάξω.** 72, 5, *ἔσταξε πέτρης κρήνη.*
- Στάμνος.** 108, 18, *στάμνοι μέλιτος.*
- Στασιάζω.** [85, 20, *τὸ στασιάζον ἀσθενές.]*
- Στάσις.** 39, 4, *στάσιον τυράννων.*
- Στάχυσ.** 88, 14, *ρέοντα τὸν στάχυν.*
- Στέγη.** 12, 15, *στέγην οἶκει.* 64, 5, *στέγη μελάρων.*
- Στέγος.** 5, 7, *ἐκ στέγους ἄρας.*
- Στεινος.** 108, 22, *στενῆς τρώγλης.*
- Στελεόν.** 140, 1.
- Στενάζω.** 29, 3, *στενάξας εἶπε.* 95, 45, *κάκεινος ἐστενάξε.*
- Στενός.** 86, 6, *στενῆς τρώγλης.*
- Στένω.** 38, 4, *πεύκη στένουσα εἶπε.*
- Στερέω.** [72, 20, *τούτων στερηθήσῃ.]*
- Στέρνον.** 77, 5, *στέρνον αἰετοῦ.*
- Στερρός.** 107, 13, *στερρὸν βρόχον.*
- Στέφω.** 63, 3, *στέφω βωμῶν.*
- Στήθος.** 59, 11, *ἀνοικτὰ τὰ στήθη.* 85, 15, *διάργμοι στήθη.*
- Στήλη.** 30, 2; 81, 1.
- Στίβη.** 12, 16, *τί σε δροσίξει στίβη;*
- Στοιχείον.** 71, 4, *ἀνηλεές στοιχείον.*
- Στολή.** 131, 2, *στολήν ἐαυτῷ κατέλιπεν.* 131, 11, *τὴν στολήν ἐνίκηθη.*
- Στόμα.** 77, 1, *δεδηχῶς στόματι τυρὸν.* 77, 9, *στόματος τυρὸν ἐκβαλάν.* 95, 45, *τὸ στόμα βρόχων.*
- Στρατηγός.** 31, 5; 31, 13; 31, 18; 31, 22; 85, 3.
- Στρουθός.** A. 11.
- Στύγμα.** 95, 61, *ἀλλ' ὦ στύγμα.*
- Στωμύλος.** 15, 10, *στωμύλος ῥήτωρ.*
- Σύ.** 12, 21; 30, 10; 33, 14; 36, 10; 64, 10; 65, 3; 65, 5; 75, 20; 76, 18; 89, 4; 89, 6; 95, 4; 95, 8; 95, 73; 95, 75; 96, 4; 98, 7; 101, 6; 101, 7; 110, 4; 117, 11; 122, 5; 134, 19; 135, 11.
- σε.** 3, 6; 10, 11; 12, 8; 12, 16; 12, 17; 13, 11; 16, 2; 27, 4; 48, 4; 50, 3; 53, 4; 64, 8; 64, 9; 75, 18; 78, 4; 91, 5; 92, 4; 95, 31; 95, 76; 95, 85; 98, 8; 108, 11; 109, 4; 115, 6; 119, 10; 124, 17; 124, 19; 132, 7.
- σοί.** 1, 8; 6, 6; 27, 5; 48, 8; 67, 8; 77, 4; 77, 12; 92, 7; 95, 24; 95, 27; 95, 32; 95, 68; 95, 71; 95, 82; 95, 83; 99, 5; 100, 5; 105, 6; 107, 4; 107, 8; 110, 2; 115, 7; 121, 3; 122, 4; 124, 8; 128, 3; 128, 4; 130, 11; B. 16.
- σοῦ.** 37, 12; 49, 4; 69, 4; 78, 5; 84, 3; 91, 6; 99, 4.

σύγε. 53, 7.  
 ύμας. 9, 9; 47, 11.  
 ύμας. 125, 6.  
 ύμεΐς. 128, 12; 141, 1.  
 ύμιν. 71, 7; 93, 9. [5, 10; 5, 11; 9, 13; 39, 7; 41, 4; 75, 5; 75, 6; 94, 10; 99, 6; 138, 3.]  
 ύμων. 117, 10.  
 Συγγέρον. 22, 7.  
 Συγγινώσκω. 103, 17, εἰ δ' ἄπειμι συγγνώση.  
 Συγκλείω. 113, 2, μετ' αὐτῶν λύκον συγκλείειν.  
 Συγκρίνω. [18, 14, συγκριθεὶς ἐνικήθη.]  
 Σύγκρισις. 101, 8, ἐν δ' αὐ λέοντων συγκρίσει.  
 Συγκρούω. 92, 8, γομφίους συγκρούων. 44, 4, διαβολαῖς συγκρούων.  
 Συγχωρέω. [82, 10, μὴ συγχώρει εὐκαταφρόνητον σαυτὸν εἶναι.]  
 Συζάω. [106, 10, μεθ' ἧς τὰ πολλὰ συνεζήκει.]  
 Συζεύγνυμι. 55, 1, τὴν ὄνον συζεύξας.  
 Σύζων. 108, 17, πίθοι σύζων.  
 Συκοφαντέω. [72, 18, μὴ με συκοφαντήσης.]  
 Συλάω. 2, 12, σὺλων ὧν ὁ θεὸς ἐσυλήθη. 18, 5, τὸν φοροῦντα συλήσειν. 78, 5, βωμὸς ἐσυλήθη.  
 [Σύλον.] 2, 12, μῆνυτρα σύλων.  
 Συλλαμβάνω. 6, 12, ὕστερον με συλήψη. 7, 5, συλλαβεῖν τι τοῦ φόρτου. 18, 2, γεράνοος ἀγρότης συνειλήφει. 27, 1, γαλήν δόλω τις συλλαβῶν. 44, 2, τούτους συλλαβεῖν. 89, 10, τὸν ἄρνα συλλαβῶν. 124, 12, ἀλεκτορίσκον συλλαβεῖν. 132, 7, μὴ τις συλλάβῃ σε.  
 Συλλέγω. 58, 1, χρηστὰ πάντα συλλέξας. 113, 1, πρόβατα συλλέγων. 119, 6, χρυσὸν συλλέγων.  
 Συλλήβδην. 49, 6, πάντα συλλήβδην.  
 Συμβαίνω. 117, 5, οἷα συμβαίνειν. 132, 9, κὰν δὲ τοῦτο συμβαίνει. [33, 21, τὸ συμβάν.]  
 Συμβάλλω. 122, 4, σοὶ συμβαλὼν χαίρω.  
 Σύμβολον. 97, 11, τὸ σύμβολον δώσω.  
 Σύμβουλος. 95, 30, χρήται ἡμῖν εἰς ἅπαντα συμβούλους.  
 Συμπατέω. 28, 1, γέννημα φρίνου συνεπάτησε βοῦς. 117, 8, συνεπάτησε τοὺς πλείστους.  
 Συμφέρω. 95, 68, σοὶ συμφέροντα βουλεύσω. [83, 6, τῶν συμφερόντων.]  
 Συμφορῆ. 12, 24, λύπην παλαιὴν συμφορῶν. 66, 7, συμφορὰς ἀλλήλων βλέπειν. 118, 8, παίδων συμφορὰς. 103, 21, συμφοραῖς ἐπαιδεύθη.  
 Σύμφυλος. 101, 3, τῶν συμφύλων ἀποστατήσας.

Συμφύρω. 108, 7, συμπεφυρμένα βῶλω.  
 Συμφωνία. [85, 19, συμφωνία μέγιστον ἀγαθόν.]  
 Σύν. 13, 11, ἔλαβόν σε σὺν ταῖς . . . πορθούσαις. 47, 8, δεδεμένας σὺν ἀλλήλαις. 117, 4, σὺν αὐτῷ θνήσκειν. 134, 16, ἐριδὸς σὺν κακοῖς ἐπειράθην. 92, 6, σὺν θεῷ βαίνεις. 47, 6, σὺν βίῃ πάση. 115, 11, σὺν δίκῃ θνήσκει. 122, 14, σὺν δίκῃ πάσχω. 129, 11, ἀβρότητι σὺν πάση. 130, 9, μέτωπα σὺν τε ῥίνας ἐπλήγη. [65, 7, θανμαστός σὺν τρίβωνι. 65, 8, πλουσία σὺν ἐσθῆτι.]  
 Συναβολέω. 61, 3, καὶ πως συνηβόλησαν οἱ δύο.  
 Συναγκίη. 27, 2, ἐν συναγκίῃ κοίτη.  
 Συναθροίζω. 21, 3, συνηθροίζοντο πρὸς μάχην. 31, 11, ἐτάχθη πάντα καὶ συνηθροίσθη. 124, 8, συναθροίσει ἀγέλην.  
 Συναντάω. 33, 21, γέρανοι συνήντων. 42, 2, κυνὶ φίλῳ συναντήσας. 53, 5, εἶθε μὴ συνητήκεις. 53, 8, μὴ μοι συναντήσας. 100, 1, λύκῳ συνήντα κύων. 105, 2, ὧ λέων συναντήσας. 130, 11, πῶς σοὶ τις φίλος συναντήσει;  
 Συναπάτω. 10, 5, πᾶσαν μάχην συνήπτεν. [67, 10, πρᾶγμα μηδὲν συναπτε.]  
 Συναυλίζομαι. [106, 6, θηρῶν ἕμιλος συνηλίσθη.]  
 Σύνδενδρος. 43, 11, σύνδενδρον ἔλην.  
 Σύνδουλος. 3, 6, χίμαιρα συνδούλη.  
 Σύνεγγυς. 65, 4, ἄστρον σύνεγγυς ἵπταται.  
 Σύνειμι. 58, 9, ἐλπὶς ἀνθρώποις σύνεστι. 63, 9, ἄτε σύνεστιν ἀνθρώποις.  
 Συνεξαμείβω. 59, 15, τόπους ἄλλους συνεξαμείβειν δεσπόταις.  
 Συνέρχομαι. 108, 12, εἴ μοι συνέλθης.  
 Συνετός. Α. 11, συνετὰ πρὸς γεωργὸν ὠμίλων.  
 Σύνεννος. [116, 11, τῇ συνείνω φησί.]  
 Συνηθείη. 33, 7, ἐκ συνηθείης. 61, 9, τὸ χρηστὸν ἐξολεῖτε τῇ συνηθείῃ. [106, 13, εἴ τις ἦλθεν οὐχὶ τῆς συνηθείης.]  
 Συνθήκη. 33, 16, καθάπερ εἶχε συνθήκην.  
 Συνίστημι. 76, 1, συνειστέκει ὁ πόλεμος. 85, 1, κυσὶν ποτ' ἔχθηρην συνειστέκει.  
 Συνοικέω. 93, 9, ἡμῖν πῶς ἐγὼ συνοικῆσω. [12, 28, τούτοις συνοικῆση.]  
 Σύνοικος. 16, 8, λύκαινα ἢ σύνοικος. 63, 5, τὸν σύνοικον ἀγαθὰ ποιεῖ. 64, 4, νεφῶν σύνοικος. [106, 9, κερδῶ σύνοικον εὐλήφει.]  
 Συντήκω. 111, 6, συντακέντων τῶν ἄλων.  
 Συντίθημι. 39, 6, συνθέμενος δείξειν.  
 Συντόμως. 51, 8, ὅς με συντόμως θύσει.

- Συντράπεζος.** 74, 7, αὐτῶ συντράπεζος. **Σωτήρ.** 50, 3, πρὸς θεῶν σωτήρων.
- Συντρίβω.** 134, 13, τὴν ἄκανθαν συντρίβει. [57, 7, συντριβεῖσαν ἄμαξαν.] **Σωτηρία.** [4, 6.]
- Συρίττω.** 114, 4, ἀνέμου συρίσαντος. **Σωφρονέω.** 90, 4, οὐδὲ σωφρονῶν.
- Σύρος.** B. 2, Σύρων ἀνθρώπων. **Τάγηνω.** 6, 4, εἰς τάγηνον ὠραίος.
- Σύρω.** 108, 20, τὴν ἐκ κνακισκίου σίρων. 136, 1, σίτον ἐκ μυχοῦ σύρων. 36, 2, τὴν δ' ἔσυρε κυμαίνων. 37, 2, σύροντι τὴν ἕνιν ταύρω. 10, 4, σύρουσα πορφύρην. 14, 2, νεκρὸν σῶμα μὴ σύρειν. 109, 2, πλάγια κῶλα μὴ σύρειν. 134, 12, σύρουσα πᾶν τὸ σῶμα. **Ταλαίπωρος.** 90, 2, ἡμέων ταλαίπωρον. 108, 8, μύρμηκος ταλαίπωρον.
- Σὺς.** 95, 17, σὺς ἐστὶν ἀγνώμων. **Ταλαντεύω.** 30, 9, τὰμὰ ταλαντεύη.
- Σύσκηπος.** 12, 12, σύσκηπος ἡμῖν. **Τάλας.** 37, 3, τάλας. 104, 6, ὦ τάλαν. 131, 17, τάλαινα. 134, 5, ὦ τάλαινα.
- Σύσσιτος.** [106, 12, συσσίτοισι διανεμὼν μοίρας.] **Ταμείων.** 108, 2, ἐν ταμείοις πλουσιοῖσι.
- Σφάγιον.** 132, 10, θεοῦ γενομένη σφάγιον. **Τάν.** 63, 8, ὦ τάν.
- Σφαγίς.** 97, 8, ὡς εἶδε σφαγίδας. **Ταναγραίος.** 51, ἀλκτορῶν Ταναγραίων.
- Σφάζω.** 21, 7, σφάζουσι καὶ κτείνουσι. **Ταπεινός.** 112, 10, τὸ μικρὸν εἶναι καὶ ταπεινόν. [12, 28, ταπεινὸς αἰθῆς ὤν. 47, 16, ταπεινὸς ἦεν εἰς ὕψος.]
- Σφάλλω.** 107, 11, σφαλεῖς ἔδεσμεύθη. [43, 19, σφάλλουσιν ἡμᾶς.] **Ταρσός.** 72, 9, ἔσειε ταρσοῦς. 124, 18, δροσῶδης ταρσός.
- Σφῆς.** 31, 4, ἐδίκουν ὑπάρχειν αἰτῆν σφῆσιν ταύτην. 31, 9, οἱ σφᾶς ἐκόσμου. 88, 10, ποῦ σφᾶς μεταστήσει; **Τάσσω.** 31, 11, ἐπεὶ ἐτάχθη πάντα. 94, 3, μισθὸν δώσειν ἔταξε (possibly corrupt).
- Σφενδονάω.** 26, 5, σφενδονῶντα τὰς αἶσρας. **Ταῦρος.** 52, 1, ἄρρενος ταύρου (doubtful). 74, 6, ἐργάτη ταύρω. 107, 4, κερασφόρος ταύρος. 23, 2; 23, 6; 34, 1; 34, 11; 37, 2; 44, 1; 59, 5; 59, 8; 74, 6; 84, 1; 91, 1; 91, 4; 91, 8; 95, 23; 97, 1; 97, 3; 102, 1; 112, 5.
- Σφενδόνη.** 26, 3, σφενδόνην κενήν. 33, 6, σφενδόνην κοίλην. 33, 8; 33, 14; 33, 18. **Τάφος.** 72, 20.
- Σφῆν.** 38, 2, ἐνείραν αὐτῇ σφῆνας. 38, 6, τοὺς κακίστους σφῆνας. **Ταφρεύω.** 2, 1, ἀμπελῶνα ταφρεύω.
- Σφίγγω.** 18, 7, χερσὶ κράσπεδα σφίγγας. **Τάχα.** 120, 5, ὅσον τάχ' οὐδεὶς οἶδεν. 7, 6, τάχ' ἂν γενοίμην σώος. [106, 28, τάχ' οὐδ' ἐλώων γεύσομαι κρεῶν.]
- Σχέδην.** 57, 4, ἄλλο φύλον ἐξ ἄλλου σχέδην ἀμείβων. **Ταχύς.** 69, 4, θάσσων εὐρέθη. 45, 4, τάχιον εἰσδεδουκίας. 127, 7, τάχιον ἐμπίπτει. 28, 9, θάσσων ῥήξει. 127, 10, θάσσων ἀδικῶν.
- Σχίζω.** 38, 1, δρυτόμοι σχίσαντες πεύκην. 12, 9, ἡμᾶς ἔσχισεν δαίμων. **Ταῶς.** 65, 1, εὐφραεὶ ταῶ. 142, 1, ταῶς εὐπήγηξ.
- Σχίνος.** 3, 3, κόμην γλυκεῖαν σχίνου. **Τε.** Frequent.
- Σχοίνους.** 6, 15, ὀξέη σχοίνω. 37, 7, μίσχος εἴλεκτο σχοίνω. **Τείχος.** 2, 7, τοὺς ἐσωτέρω τείχους. 132, 4, ἔσω τοῦ τείχους.
- Σχολάζω.** 22, 4, εἰς ἔρωτας ἐσχόλαζε. 136, 6, οὐκ ἐσχόλαζον. **Τέκνον.** 34, 11; 47, 6; 78, 4; 95, 31; 128, 4. A. 2.
- Σῶζω.** 43, 14, πόδες μ' ἔσωσαν. 50, 18, φωνῇ με σώσας. 51, 10, δε κερεῖ με καὶ σώσει. 69, 6, αὐτὸν ἐκ κακοῦ σώζων. 113, 4, τὰ πρόβατα σώσαι. 120, 8, δε σαυτὸν μὴ σώσεις. 129, 19, κινδύνου ἔσωσαν. 134, 15, σώσον ἡμᾶς. 31, 17, ἄλλοι σωθέντες ἦσαν. 75, 2, σωθήση. 103, 17, σώζοιο. 121, 3, μόνον σώζον. [51, 12; 107, 17; 107, 18.] **Τέλειος.** 6, 7, οὐκ εἰμι γὰρ τέλειος.
- Σῶμα.** 14, 2, νεκρὸν σῶμα. 134, 12, πᾶν τὸ σῶμα. **Τελευταίος.** 74, 14, τοὺς τελευταίους χρόνους.
- Σῶος.** 7, 6, γενοίμην σώος. 94, 8, κεφαλὴν ἐκλεῖν σώω. **Τελευτάω.** 47, 3, τὸν βίον τελευτήσειν. 95, 35, ψυχὰι τῶν τελευτῶντων.
- Σώρακος.** 108, 18, σώρακοι φοινίκων. **Τελῶ.** 55, 3, ἐπεὶ τοῦργον ἐτετέλεστο. **Σωρέως.** 136, 2, σίτον θέρουσιν σεσωρέως. **Τέλω.** 120, 1, ὁ τελμάτων ἔνοικος.
- Σωρός.** 48, 2, λίθων σωρός. 108, 17, ὀσπρίων σωρός. **Τέλος.** 15, 5, τέλος δέ.
- Τέρπειω.** 9, 4, ἑτερέτιζεν εἰμοῖσας. **Τέμενος.** 63, 2, ἔχων ἐν ἀλλῇ τέμενος. **Τέρπων.** 64, 9, πελίκων ἀεὶ τεμνονταν. **Τένων.** 37, 12, τένοντα πέλεκυς τρήσει. 62, 3, τένοντα σεῖων. 84, 3, βαρύνω τὸν τένοντα.
- Τερέτιζω.** 9, 4, ἑτερέτιζεν εἰμοῖσας. **Τέρπω.** 125, 6, πῆθος ἑτερεπεν ἡμᾶς.



105, 5, λέων δὲ περφόβεις. 108, 19, ὡς ἐτέρφθη πάσι. [106, 29.]  
**Τέρψις.** [136, 10, προσέχειν νοῦν τέρψειν.]  
**Τετράγωνος.** 48, 1, Ἐριμῆς τετράγωνος.  
**Τετράκυκλος.** 52, 1, τετράκυκλον ἄμασαν.  
**Τετράπους.** 28, 5, πάχιστον τετράπους.  
**Τέττιξ.** 136, 3.  
**Τεφρός.** 65, 1, τεφρῆ γέρανος.  
**Τεφρώδης.** 85, 14, τεφρώδεις κύνες.  
**Τέχνη.** 33, 9, εὖρε τέχνην ἄλλην. 95, 52, πλέκουσα τέχνας. 137, 4, τὰ τῆς τέχνης.  
**Τεχνίτης.** 119, 1.  
**Τήκω.** 111, 12, γόμον τήσας.  
**Τηρέω.** 6, 16, ὁ μὴ τὰ μικρὰ τηρήσας. 37, 10, εἰς ταῦτα ἐτηρήθησ. 93, 11, τῶν κυνῶν με τηροῦντων. 95, 72, ἀρχὴν πῶς τηρήσεις; [44, 8, τοὺς φιλοῦς τηρεῖ.]  
**Τίγρις.** 95, 19, τίγρις ἀλαζίνω. 102, 9.  
**Τίθημι.** 7, 12, ἐπ' αὐτὸν ἐτίθει γόμον. 9, 4, τὸ δίκτυον θεῖς. 56, 2, ἔθηκεν ἐπαθλα. 58, 2, ἔθηκεν αὐτὸν παρ' ἀνθρώπου. 58, 8, θεθὲν τὸ πῶμα. 111, 10, πλείω ἐτ' ἐτίθει τὸν φόρτον. 23, 3, ἔθηκεν εὐχὴν. 67, 4, τίθησι τρεῖς μοίρας. 22, 12, φαλακρὸν ἔθηκεν ἄνδρα. 89, 11, ἀδεικνον τὸν λύκον θήσεις. 95, 85, τίθησι κυρὴν σε τῶν ζώων. 102, 12, φοβερά τὰσθενῆ θήσεις. 108, 3, ἔθετο κοῖνον βίον. 115, 6, ὅστις σ' ἐλαφρὴν θήσω. A. 18, q. v. note. [106, 8, θειεῖς ἅπασι δαίτα.]  
**Τιθηνῶ.** 13, 8, τὸν ἐμὸν τιθηνῶ πατέρα.  
**Τίκτω.** 35, 2, τεκοῦσα δ' αὐτοῖς ἐστὶν οὐκ ἴση μήτηρ. 123, 1, χρυσέ' φά τίκτειν. 135, 9, καί μ' ἔτεκεν ἡ μήτηρ. 34, 9, τὰ σπλάγχνα γάρ, τεκοῦσα, πίπτει. [141, 1, στελεὰ τίκτειν.]  
**Τίλω.** 22, 9, χαίτας ἐτίλλεν. 22, 10. [22, 13.]  
**Τίμα.** 10, 7, Ἄφροδίτην λύχνους ἐτίμα. 20, 5, Ἁρακλῆα προσεκύνει τε κάτιμα. 48, 8, πλέον με μὴ τίμα. [119, 13, σκαιδὸν ἄνδρα τιμήσας.]  
**Τίνω.** 27, 3, ὡς κακὴν χάριν τίνει. 107, 8, χάριν σοι τίνω.  
**Τίς.** Interrogative, direct.—6, 6, τί σοι τὸ κέρδος; 12, 16, τί σε δροσίξει στίβη; 24, 7, τί μὴ πάθωμεν; 32, 4, ἦς τίς οὐκ ἔχειν ἦρα; 52, 4, τί δὴ κρώσεις; 55, 5, τίς ἀζει τὰ σκευή; 78, 4, τίς θεῶν σε σώσει; 78, 5, τίνος βιωμὸς οὐκ ἐσυλήθη; 85, 7, τί δ' εὐλαβοῦμαι; 85, 12, τί μηκύνω; 87, 5, τί δάκνεις; 87, 5, τί σαίνεις; 90, 3, τί οὐχὶ ποιήσει; 95, 16, τίς τυραννήσει; 95, 24, τί σοι λέγω τὰ

πολλά; 95, 78, τί ποιήσω; 98, 5, τίς οὐ λέοντι κηδεύσει; 98, 8, τίς κόρη σε τολμήσει; 78, 9, τίς δ' ἰδοῦσα μὴ κλαύσῃ; 99, 2, τί κωλίει; 104, 6, τί σεμνύνῃ; 103, 14, τί δ' οὐ προσέρχῃ; 110, 2, τί χάσκει; 115, 12, τίς νεφῶν, τίς ἦν πτερῶν χρεῖη; 121, 2, τίνων χρήσεις; 122, 15, τί γὰρ ἠρξάμην; 124, 7, δικτύω τί ποιήσεις; 124, 8, τίς σοι συναθροῖσει; 124, 10, τίνος πρὸς τὸν ἦχον; 124, 17, τίς σ' ἀναμνήσει; 129, 23, τί γὰρ οὐκ ἐπωλεύμην; 136, 8, τί μοι ἐσθῆν χρεῖη; 135, 6, τίς μὲν εἶ; 136, 5, τί οὖν ἐποίεις; 137, 6, τίς οὐκ οἶδεν Ἄττιν; 137, 8, τίς οὐκ ἀπαρχὰς δίδωσι; [59, 16; 126, 3.]

Indirect.—1, 8, γνώσῃ τί σοι ποιητέ' ἐστίν. 13, 9, τίνοι βίω χαιρείς οὐκ οἶδα. 58, 4, εἰδέναι σπεύδων τί ποτ' ἦν ἐν αὐτῷ. 59, 2, ἤριζον τίς καλὸν τι ποιήσει. 106, 19, τίν' εἶχεν αἰτίν διηρώτα. 130, 2, βουλήεις ἐκίνει τί ποιήσει. 59, 12, βλέπειν τὸ τοῦ πέλας τί βουλεύει.

**Τίς.** Indefinite.—5, 7; 9, 1; 10, 1; 12, 9; 15, 1; 17, 2; 22, 1; 25, 8; 27, 1; 30, 1; 31, 12; 33, 2; 33, 22; 34, 4; 42, 1; 45, 1; 47, 4; 47, 5; 48, 1; 49, 7; 51, 1; 55, 1; 59, 2; 61, 8; 63, 1; 66, 1; 68, 2; 69, 2; 69, 3; 69, 6; 83, 1; 88, 1; 88, 8; 91, 3; 92, 1; 93, 6; 95, 55; 98, 16; 99, 1; 101, 1; 102, 1; 102, 3; 108, 1; 108, 21; 110, 1; 111, 1; 113, 1; 114, 6; 115, 3; 117, 2; 119, 1; 119, 7; 125, 1; 125, 2; 127, 10; 129, 1; 130, 11; 132, 3; 132, 7; 133, 1; 135, 1; 137, 2; 139, 1. [10, 14; 11, 11; 12, 25; 12, 27; 34, 12; 34, 14; 39, 3; 40, 5; 50, 19; 56, 9; 84, 3; 98, 21; 106, 11; 106, 13; 106, 26; 116, 1.]

**εἰς τίς.** 21, 4, εἰς δέ τις γέρων. 63, 7, οὐδ' ἂν εἰς τις ἠρώων.

**μὴ τίς.** 2, 3; 2, 16; 95, 54.

**τι.** 7, 5; 11, 3; 20, 8; 24, 8; 26, 12; 57, 4; 67, 8; 74, 5; 89, 7; 94, 6; 95, 31; 95, 62; 98, 3; 108, 26; 111, 5; 111, 13; 116, 14; 124, 20; 126, 8; 128, 6; 136, 4; 140, 1. [33, 25; 38, 10; 59, 17; 96, 6.]

**μὴ τι.** 131, 3. [21, 12; 94, 10.]

**τινά.** 95, 48, ἄλλον τιν' εὐρεῖν δόλον. 38, 1, δρυτόμοι τινές.

**τίθη.** 16, 1, ἀγροικὸς τίθη.

**Τιτρώσκω.** 51, 4, ἐψάλιζεν ὥστε τιτρώσκειν. 95, 74, βῆ ἐτρώθησ.

**Τιτυβίζω.** 131, 7, ταύτης μικρὰ τιτυβίζουσης.

[**Τλάω.**] 129, 22, ἔτλην οἷα χρῆ με. 138, 3, ταῦτα πλῆθι γενναίως.  
**Τλήμων.** 107, 2, ἔγγυς ἂν μύρου τλήμων.  
**Τοιγάρ.** 58, 8, τοιγάρ ἔλπεις ἀνθρώποις μόνῃ σῦνεστι. 63, 10, κακῶν δοτήρες ἡμεῖς τοιγάρ εἰ κακῶν χρῆσεις. 115, 8, τοιγάρ διδάξω.  
**Τοιγαροῦν.** 7, 3, πολλὰ τοιγαροῦν κάμων. 13, 12, ἀπολῆ μετ' αὐτῶν τοιγαροῦν. 15, 13, νικᾷς. τοιγαροῦν χολωθεῖη κτε.  
**Τοῖνον.** 31, 7, εἶλοντο τοῖνον τοὺς ἀριστους. 33, 12, ἦνικ' ἂν τοῖνον ἐλθωσι. 47, 8, κατὰ μῆνιν τοῖνον περᾶσθε. 50, 17, ἔρρωσο τοῖνον. 100, 8, ἐγὼ τοῖνον χαίρειν κελεύω.  
**Τοῖνος.** 77, 7, ὁ τοῖος ὄρνις κωφὸς ἔσσι.  
**Τοῖοσδε.** 37, 9, τοιάδ' εἶπε φωνήσας. 107, 3, τοιοῖοδε μύθοις ἰκέτενε.  
**Τοιοῦτος.** 6, 13, τοιαῦτα ἰκέτενε. 95, 86, τοιαῦτα κωτίλλουσα. 108, 28, τοιαῦτα δειπνῶν. 130, 10, τοιαῦτα τοῖς φίλοις δώσεις. 28, 7, εἰ τοιοῦτον ἦν ὄγκω. 18, 1, τοιαύτην ἔριν. 77, 3, μῦθω τοιοῦτω. 128, 1, μύθους τοιοῦτους (conj.) [35, 7. 86, 9, ἄκρι τοιαύτην τὴν γαστέρα σχῆς.]  
**Τοῖχος.** 31, 13, πηλῖνον τοίχων. 42, 5, ἐκτὸς τοῦ τοίχου. 108, 15, εἰς οἶκον ὑπὸ τε τοίχων. 112, 3, ὥρυσεν τοὺς τοίχους. 118, 2, ἐν τοίχῳ. 139, 2; 140, 2.  
**Τολμάω.** 95, 62, καὶ γρύσαι τι τολμήσης. 98, 8, τίς σε τολμήσει περιλαβεῖν;  
**Τολμήεις.** 92, 1, κυνηγὸς οὐχὶ τολμήεις.  
**Τονθρύξω.** 107, 3, ἰκέτενε τονθρύξων (conj.)  
**Τοξεύω.** 1, 8, τοξεύει. 68, 1, μακρὰ τοξεύων. 68, 2; 68, 8.  
**Τόξον.** 1, 2, τόξου βολῆς ἔμπειρος. 68, 5, τόξ' ἔρυσσε κυκλώσας (conj.) 68, 9, τόξου νικῆν ἔλαβεν.  
**Τόπος.** 50, 10, τὸν τόπον ἐδεικνυε. 59, 14, τόπους ἄλλους συναξαμεῖβεν. 96, 4, ὁ τόπος μ' ἐλοιδόρησε.  
**Τοσοῦτος.** 9, 8, τοσαῦτ' ἐκερτόμησε. 64, 6, δένδρων τοσοῦτων. 95, 72, ἀρχὴν τοσαύτην. 101, 6, τοσοῦτον ὡς σὺ νῦν. 135, 8, χρόνον τοσοῦτον.  
**Τόσσοσ.** 36, 8, τόσση φηγός.  
**Τότε.** 6, 12, ἐπὶν μέγας γένωμαι τότε ἐνθάδ' ἐλθῶν. 21, 9, ἦν ἐμπέσωμεν, διπλοῦς τότε ἔσται θάνατος. 76, 6, ἐπεὶ δ' ἐπαύσατο . . . τότε κατήγεν. 89, 10, τότε δῆ. 91, 7, παρελθέτω με καὶ τότε γνώσῃ. 95, 26, τότε αὐ γένοιτο. 131, 13, πᾶσιν ἦν τότε χρεῖη. 131, 17, εἶθε μοι τότε οὐκ ὤφθης.

**Τράγος.** 91, 3; 91, 8.  
**Τράπεζα.** 34, 3, κρέων τραπέζας. 129, 15, τὴν τραπέζαν ἐθλασε.  
**Τραπεζεύς.** 129, 1, κύνα τε τῶν τραπεζῶν (conjecture).  
**Τραῦμα.** 5, 3, τραυμάτων πλήρης.  
**Τράχηλος.** 94, 3, τράχηλον καθιμήσας. 100, 5, τράχηλος ἐλευκώθη.  
**Τρεῖς.** 44, 1; 53, 3; 67, 4.  
**Τρέπω.** 95; 65, τῆς δ' οὐκ ἐτρέφθη θνυμὸς. [71, 12.]  
**Τρέφω.** 76, 2, ἵππον ἔτρεφε χόρτῳ. 83, 4, τὸ τρέφον με. 88, 3, ληίου κόμη θρέψας. 100, 2, ποῦ τραφέεις οὕτως μέγας. 128, 9, τρέφων σίτη.  
**Τρέχω.** 69, 6, ἄλλως τρέχει τις.  
**Τρίβω.** 37, 12, πέλεκυς τένοντα τρίβει. 100, 6, κλιῶ τέτριπται σάρκα. 100, 10, σίδηρος αὐχένα τρίβει.  
**Τρίβων.** [65, 7, ὡν τρίβωνι.]  
**Τρίζω.** 108, 23, ἄσημα τρίζων. 52, 2, ἡ δ' ἐτετριγεί.  
**Τρίτος.** 53, 7, πρῶτον . . . ἔπειτα . . . τρίτον. 59, 1, καὶ τρίτη τοῦτος Ἀθηναῖ. 67, 7, ἡ τρίτη δ' αὐτῆ. [A. 3, τρίτη δ' ἀπ' αὐτῶν.]  
**Τρόπαιον.** 31, 21, τρόπαιον εἰστήκει.  
**Τρόπις.** 64, 5, τρόπις πλοίων.  
**Τροφεύς.** 100, 7.  
**Τροφή.** 74, 16, τὸν διδύνα τὴν τροφήν. 128, 5, τροφή γαίης πᾶσα. 136, 4, δοῦναί τι τῆς τροφῆς.  
**Τροχάξω.** 50, 2, κυνηγὸς ἐτρόχαξεν. 62, 2, κριθιάσας ἐτρόχαξε.  
**Τροχός.** 20, 6, τῶν τροχῶν ἄπτου. 59, 12, τροχὸς σιδηρέλου.  
**Τρυγητός.** 19, 5, ἐτυρηγτὸν ἀκμαίη.  
**Τρυγών.** [72, 19.]  
**Τρυφή.** 60, 4, πάσης τρυφῆς πέπλησμαι. 100, 9, τῇ τρυφῇ ταύτη.  
**Τρώγλη.** 31, 17, ἐν τρώγλαις. 86, 6, στενῆς τρώγλης. 108, 22, εἰς μυχὸν τρώγλης. 112, 2, ἰδ. 118, 6, ἀπὸ τρώγλης.  
**Τρώγω.** 3, 2, αἶγος τρωγούσης. 89, 10, τὸν ἄρνα τρώγων. 108, 6, τρώγων βίξας. 108, 32, τὰ κρίμανα τρώγω. 129, 9, ἔτρωγε κριθάς. [133, 4.]  
**Τυγχάνω.** 4, 2, ὄψου ἔτυχε ποικίλου πλήρης. [39, 7.]  
**Τύμπανον.** 137, 9, ἀγνώφ τυμπάνω.  
**Τύπτω.** 33, 19, εἰτυψε τὴν κνήμην. 59, 10, ὡς ἂν βλέπων ἔτυπτε.  
**Τυραννεύω.** 82, 5, ὁ πάντων θηρίων τυραννεύων.  
**Τυραννέω.** 95, 16, τίς Θηρίων τυραννήσει. 95, 20, τυραννεῖ ἀξιώτατην.  
**Τυρός.** 77, 1; 77, 2; 77, 9; 108, 20.  
**Τυφλός.** 53, 6, τυφλὸς ὢν. 134, 12, τυφλῇ κνήσει.

**Τυφώ.** 101, 6, ὡς σὺ νῦν ἐτυφώθης.  
**Τύχη.** 15, 8, τύχης θεΐης. 115, 4, ἐκ τύχης. 132, 3, κατὰ τύχην. 49, 2, τῆς Τύχης ἐπιστάσης. [5, 11.]  
**Υβρίζω.** 119, 9, τοὺς ὑβρίσαντας ἡμεΐψω. [82, 9.]  
**Υβρις.** [70, 2, Ἄρης ἐγῆμιν ἴβριον. 70, 6.]  
**Υγρὸς.** 109, 2, ὑγρῇ πέτρῃ. 1, 10, ὑγραῖς χολάσαν. 34, 7, ὑγραῖς ἀγκάλαις.  
**Υδωρ.** 25, 2, μέλαν ὕδωρ. 43, 2, λιμνὴ ὕδωρ. 72, 6, θερινὸν ὕδωρ καὶ διαγνέεις. 27, 2, ὕδατων ἐν συναγκῇ κοίλῃ.  
**Υἰός.** 15, 5, υἱὸν Ἀλκμήνης. 30, 3, υἰὸς ἐτενήκει. 35, 1, δῶα υἰός. 72, 11, κορώνης υἰός.  
**Υλακτέω.** 74, 17, αἰεὶ δ' ὑλακτεῖ.  
**Υλη.** 12, 14, ὑπαιθρον ὕλην. 23, 1, εἰς μακρὴν ὕλην. 43, 11, σύνδενδρον ὕλην. 45, 7, θαλλὸν ἐξ ὕλης. 46, 1, καθ' ὕλην. 76, 6, ἐξ ὕλης κατῆγε. 90, 1, νεβρὸς ἐξ ὕλης. 12, 2, ἐρήμοις ὕλαις. 46, 7, πρὸς ὕλας. 92, 2, ἐν βαθυσκίῳ ὕλαις. 95, 10, ὑπ' ἀγρίαῖς ὕλαις. 95, 42, εἰς μέσας ὕλας. Α. 8, ἐν μέσας ὕλαις. 129, 6, ὕλην κατῆγ' ἀφ' ὕψους.  
**Υλήεις.** 95, 6, τὸν ὕληντα δρυμὸν.  
**Υμνέω.** 15, 6, μέγιστον ἀνδρῶν ὕμνει.  
**Υνις.** 37, 2, σύροντι τὴν ὕνιν ταύρου.  
**Υπαιθρος.** 12, 14, ὑπαιθρον ὕλην.  
**Υπαντάω.** -53, 6.  
**Υπάρχω.** 31, 4, ὑπάρχειν αἰτήν. 108, 10, ἐμοὶ δ' ὑπάρχειν πολλὰ. Α. 13, ὑπῆρχεν ἑταιρεῖν.  
**Υπεκδύνω.** 4, 4, ὑπεξέδυνε δικτύου.  
**Υπεκκίπτω.** 131, 14, τῆς θύρης ὑπεκκίψας.  
**Υπερ.** 54, 1, ὑπὲρ παιδῶν σκεψόμενος. 95, 11, μαλθακῆς ὑπὲρ ποίης.  
**Υπερβαίνω.** 23, 6, ὄχθον ὑπερβάς. 75, 6, τὴν αἴρην οὐχ ὑπερβήσῃ.  
**Υπερβολή.** [24, 9, τῶν ὑπερβολῆ κούφων.]  
**Υπεργήρωσ.** 47, 1, ἀνὴρ ὑπεργήρωσ.  
**Υπερθίζω.** 95, 64, βασιλεῖς ὑπερέθιζε.  
**Υπερέχω.** [41, 4, λιαν ὑπερέχοντα.]  
**Υπέχω.** 102, 7, ὡς ὑπέσχον εὐθύνας.  
**Υπνος.** 10, 10, ἦλθεν καθ' ὕπνου.  
**Υπνώω.** 30, 7, εἶδεν ὑπνώσας. 124, 10, πρὸς τὸν ἦχον ὑπνώσεις.  
**Υπό, c. gen.**—28, 5, ὑφ' οὗ κέεται. 78, 5, ὑπὸ σοῦ ἐσυλήθη. 105, 6, ὑπὸ φίλων ἐδωρήθη. 117, 8, ὑφ' ἐνὸς δηχθεῖς. Β. 9, ὑπ' ἐμοῦ τῆς θύρης ἀνοικθείσης. 34, 5, ὑπὸ τῶν ἐγκάτων ἐφυσήθη. 98, 13, ὑπὸ σμίλης ἀπυρνωχίσθη.

74, 1, ὑπὸ ψύχους κάμνοντες. 88, 13, ἡλίου ὑπ' ἀκτίνων ῥέοντα. 5, 4, ὑπ' αἰσχύνης. 49, 1, ὑπ' ἀγνοίης. 95, 84, ὑπ' εὐνοίης. [38, 9; 38, 10; 39, 6. 131, 16, ὑπὸ τοῦ κρύου πεσοῦσαν.]  
**C. dat.**—48, 2, λίθων ὑπ' αὐτῶ σωρὸς ἦν. 95, 5, ὑπ' ἀγρίαῖς πεύκαις. 95, 10, ὑπ' ἀγρίαῖς ὕλαις. 80, 2, ὄρχεῖσθαι ὑπ' αἰλοῖς. [106, 5, ὑπὸ σπήλυγγι.]  
**C. acc.**—108, 15, ἐλθεῖν ὑπὸ τοίχῳ. 108, 31, βῶλον ὑφ' ἧν τὰ κρέμα τρώγω. 29, 2, ζευχθεῖς ὑπὸ μύλην. 43, 1, ὑπὸ τὸ καῦμα διψήσας.  
**Υποβλήδην.** 95, 65, ὑποβλήδην φησί.  
**Υπολαμβάνω.** [39, 5, εἰς δ' ὑπολαβὼν εἶπε. 43, 17, μηδὲν βέβαιον ὑπολάβης.]  
**Υπομένω.** 31, 6, ὑπομένοναι κινδύνους. [64, 12, χυπέμενε κινδύνους.]  
**Υπονοέω.** 103, 11, ἀλώπηξ ὑπενόησε.  
**Υποπτέω.** 95, 67, τοὺς φίλους ὑποπτέεις. 97, 4, οὐχ ὑποπτέουσα.  
**Υποτέμνω.** 37, 4, ὑπέτεμνε τὴν χώραν.  
**Υπουλος.** 44, 4, λόγοις ὑπουλοῖς. 98, 3, οὐδὲν τι δίσονον οὐδ' ὑπουλον.  
**Υπουργέω.** 95, 50, αὐθις ἀλλ' ὑπουργήσω.  
**Υπτιος.** 115, 8, ὑπτίην ἄρας.  
**Υς.** 98, 17, ἀργός, ὥσπερ ὕς.  
**Υστερον.** 129, 21, ὕστατ' ἐκπνεῖν.  
**ὑστερον.** 6, 12, ὑστερόν με συλλήψῃ. 38, 3, πόνος ὑστερον ῥάων. 97, 10, ὑστερον συναντήσας. 111, 15, σπύγγους κατῆγεν ὑστερον. [134, 19, ὑστερον κακῶν κῦρειν.]  
**Υψίστημι.** 95, 73, σὺ δ' οὐχ ὑπέστης κνίσμα.  
**Υψος.** 129, 7, κατῆγ' ἀφ' ὕψους. [47, 16, ἦρεν εἰς ὕψος.]  
**Φαιδρός.** 106, 21, φαιδρῶ πρόσωπον.  
**Φαίνω.** 114, 6, φαῖνε, λύχνε. 77, 5, στέρον αἰετοῦ φαίνεις. 10, 10, φανεῖσα τῇ δοῦλῃ. 10, 12, φ καλῆ φαίνη. 54, 4, οὐδ' ἀνὴρ φαίνη. 65, 6, οὐδ' ἄνω φαίνη. 101, 7, λέων φαίνη. 131, 6, ἐφάνη χελιδῶν.  
**Φάλαγξ.** 31, 10, διεῖλον εἰς φάλαγγας.  
**Φαλακρός.** 22, 11, φαλακρὸν ἔθηκαν ἄνδρα.  
**Φάλαρον.** Β. 7, φαλάρω χρυσέω.  
**Φάλλαῖνα.** 39, 1.  
**Φάος.** [116, 4, σελήνης ἐν φάει.]  
**Φάραγξ.** 3, 2, ἐν φάραγγι. 20, 2, εἰς φάραγγα κοιλώδη. 95, 1, ἐν φάραγγι πετραῖα.  
**Φάρμακον.** 120, 4, φαρμάκων ἐπιστήμων.  
**Φάρος.** 139, 2, φάρω λεπτόν.  
**Φάρυγξ.** 94, 1, φάρυγος ἐντός. 94, 8, λυκεῖον φάρυγος.

- Φάσκω.** 14, 2, σὺ μ' ἔφασκε μὴ σίρειν. 95, 14, ὁ λέων, ἔφασκεν, ἐστὶ μοι γαίτων. 90, 2, νεβρός ἔφησεν 'ἡμέων ταλαιπώρων.' [22, 14, μῦθος φάσκει τοῦτο.]
- Φάτνη.** 62, 1, ἀργῆς ἐσθίων φάτνης. 129, 8, παρὰ φάτναισι δεσμώτης. 129, 12, φάτνης ὀνεῖης δεσμὰ καὶ κάλους.
- Φαῦλος.** 95, 13, ἔχει φαύλως. 119, 3, ἔπρασε φαύλως. [71, 12, ὡς δοκεῖν φαῦλα. 82, 11, εὐκαταφρόνητον τοῖς φαύλοισι.]
- Φέγγος.** 114, 2, φέγγος ἐκπρεπέστατον. 114, 7, πῶν ἀστέρων τὸ φέγγος.
- Φείδομαι.** 34, 10, μὴ φείδου. 107, 7, ἀλλὰ λίσσομαι, φείδου.
- Φέρβω.** [128, 8, φέρβεις τὴν κῆνα.]
- Φέριστος.** 106, 22, ὦ φέριστε θηρίων γέννης.
- Φέρω.** 76, 10, σάγγην νύτοις ἔφερον. 52, 5, ἐπ' ὤμοις φερομένη. 98, 8, ἡλίκους φέρεις ὀδύνας; 47, 5, δεσμῶν ἐνεγκεῖν. 11, 6, τὴν δ' ὁ δαίμων ὠδήγει τὸ πῦρ φέρουσαν. 45, 7, φέρων ἔβαλλε θαλλόν. 47, 5, ἡκέ τις φέρον ταύτην. 66, 4, ἐκ δὲ τοῦ δύω φήρας κρέμασαι φέροντα. 93, 2, παρήσαν ἀγγελοὶ ὄρκους φέροντες. 137, 9, ἀπαρχὰς φέρον διδώσι. 137, 3, φέρη πτωχοῖσι πείνης ἄκος. 101, 3, τὴν δόξαν οὐκ ἤνεγκε. 134, 11, εἰς βάραθρον ἠτέχθη. [11, 12, αὐτοῖς βλάβην φέρουσα. 76, 8, φόρτον ἔφερον. 106, 16, ἔφερον οὐκ ἴσην μοῖραν.]
- Φεύγω.** 11, 4, ἀφῆκε φεύγειν. 25, 4, μούνον εἰδότες φεύγειν. 26, 6, ὥστε μὴ φεύγειν. 33, 9, ἔφειγον. 33, 17, οἱ δ' οὐκ ἔφειγον. 43, 9, ἰδὼν ἔφειγε. 50, 1, ἔφειγε ἀλώπηξ, τῆς δ' ὅπισθε φευγούσης. 67, 8, μὴ θέλοντί σοι φεύγειν. 88, 11, οὔπω καιρὸς φεύγειν. 112, 6, πάλιν δακῶν φεύγει. 122, 12, λακτίσας φεύγει. 1, 11, φεύγειν εἰς νάπας. 4, 3, εἰς βύθον φεύγων. 45, 1, φεύγειν ἐς ἄντρον. 97, 9, ὡχετ' εἰς ὄρος φεύγων. 108, 22, ἔφειγεν εἰς μυχόν. 112, 2, εἰς μυχόν φεύγειν. 26, 10, φεύγω μὲν εἰς τὰ Πινυμαίων. 33, 20, ἔφειγον ἐκ χώρας. 50, 8, τῆδ' ἀλώπηξ φεύγει. 88, 18, ἀλλαχοῦ φεύγειν. 95, 54, μὴ πού τις ἔλαφος φεύγει. 118, 11, ἔνθεν φεύγω. 12, 22, ἄνδρα καὶ πόλιν φεύγω. 33, 22, φεύγετ' ἀνθρώπων γένος. 91, 1, λέοντα φεύγων ταῦρος. 132, 1, δις λύκον ἔφειγεν. 58, 9, τῶν πεφευγῶτων ἡμᾶς ἀγαθῶν. 23, 8, εἰ φύγοι γε τὸν κλέπτην. 50, 17, τὸν Ὀρκον οὐ φεύξῃ. 82, 7, μὴ μοι τὴν δορὴν κλισῆ φεύγων.
- [21, 11, πημονὴν φεύγειν. 50, 20, Δίκην φεύγειν. 58, 6, πέτεσθαι τῆς τε γῆς ἄνω φεύγειν. 81, 5, φεύγειν ψεύδος. 140, 4, τὸ χρεῶν οὐ φεύξῃ.]
- Φηγός.** 36, 8; 86, 1.
- Φήμη.** 49, 5, κακὴν λάβω φήμην. 103, 6, ἦλθεν ἀγγελος φήμη.
- Φημί.** 1, 14, 'οὐ με πλανήσεις' φησὶν 'οὐδ' ἐνεδρεύσεις.' 10, 12; 13, 10; 27, 5; 50, 5; 53, 4; 60, 3; 65, 6; 67, 5; 68, 8; 69, 4; 75, 4; 78, 4; 84, 5; 92, 9; 94, 7; 95, 66; 95, 99; 98, 4; 100, 9; 103, 17; 110, 4; 115, 8; 117, 10; 130, 10; 131, 17; 135, 7; 135, 12; 136, 5; 136, 8. 59, 1, Ζεὺς καὶ Ποσειδῶν, φασί, καὶ τρίτη τοῦτους ἤρξῃ Ἀθηναῖ. 74, 14; 102, 4; B. 4. 7, 14, οἴμοι τῆς κακῆς, ἔφη, γνώμης. 43, 13; 101, 6. 6, 15, ἔφη δὲ πείρων αὐτῶν 'ὁ μὴ τὰ μικρὰ τηρήσας μάταιός ἐστιν.' 52, 3, ἔφη δ' οὕτως 'ὦ παγκάκιστον.' 95, 60, ἔφη δ' οὕτως 'ἀλλ' ὃ στύγημα.' 81, 3, κερῶν πιθήκῃ φησὶν, 'ὡς θελεῖς, ψεύδου.' 75, 11, ὁ δ' ἱατρὸς αὐτῷ 'χαῖρ' ἔφη συναντήσας. 95, 76, βασιλῆ δὲ φησι τὸν λύκον καταστῆσειν. 5, 2, οἷς θυμὸν εἶναι φασι. 66, 2, τοῦτον πλάσασθαί φασι. 66, 4, κρεμάσαι φερόντα φασι. [A. 4, μεθ' ἣν γενέσθαι φασί. 41, 5, διαρραγῆναι φασιν σαύραν. 59, 16, τί οὐν ὁ μῦθος φησι; 106, 25; 116, 11, τῆ συνευῆ φησὶ 'μηδὲν ἐκπλήσσου.' 126, 3, καὶ φησιν αὐτῇ 'διὰ τίν' αἰτίην ναίεις;' 134, 18.]
- Φθάνω.** 112, 2, φθάσαντος φυγείν. [40, 3, τοῦ δ' ἄνθου φθάνοντος αὐτήν.]
- Φθονέω.** 122, 9, χάριτος οὐ φθονῶ ταύτης.
- Φθόνος.** [59, 17.]
- Φιλαδέλφῃ.** [47, 15.]
- Φιλάλληλος.** 124, 9, ὀρνέων φιλαλλήλων.
- Φίλεργος.** 74, 13.
- Φιλῶ.** 14, 1, ἀνθρώπων φιλεῖν ἐκότπως. [83, 5, τὸν φιλοῦντα. 106, 7, εἰστία τε κάφιλει.]
- Φίλος.** 12, 12, σύσκημος ἡμῖν καὶ φίλη. 42, 2, κυνὶ φίλῳ συναντήσας. 99, 5, φίλῳ σοι πιστεύω. 106, 9, φίλην καὶ σύνοικον. 46, 10, εἰ φίλους οὐκ ἔσχε. 87, 3, ὡς φίλῳ ψαύων. 87, 5, φίλις εἶ. 88, 7, πάντας καλεῖν τοὺς φίλους. 88, 12, φίλοις πέποιθεν. 88, 19, οὐ φίλοισι πιστεύει. 95, 3, φίλην ἀλώπεκ' εἶχεν. 95, 67, τοὺς φίλους ὑποπτεύει. 105, 6, ὑπὸ φίλων ἐπαρήθη. 119, 7, φίλοισιν ἀγνώμων. 124, 1, φίλος ἐπήλθεν. 124, 20, τὸν φίλον. 130,

6, φίλος γάρ εἰμι. 130, 10, τοῖς φίλοις δώσεις. 130, 11, σὸ φίλος συναντήσεις. 12, 7, φιλάττη, ζῶεις; 63, 4, χαίρε, φιλάτῃ ἡρώων. 95, 28, χαίρε, φιλάττη. 103, 13, χαίρε, φιλάττη, ζῶων. 128, 3, ἐστὶ σοι φίλον πῆξι γάλα. [35, 8; 44, 8. 106, 21, ὦ φίλη.]  
**Φιλοφρονοῦμαι.** [106, 4, φιλοφρονεῖσθαι ἐπειράτω.]  
**Φοβερός.** 1, 16, φοβερός ἐστι. 95, 22, φοβερόν πᾶσιν ἐρπετοῖς. [102, 12, φοβερά τὰσθενῆ ἥσει.]  
**Φοβέω.** 108, 32, μὴ φοβοίμενος.  
**Φόβος.** 1, 3, φόβου δρόμος πλήρης. 26, 4, τῷ φόβῳ καταπλήσων. 95, 60, φόβου πλήρης.  
**Φοῖβος.** 68, 3; 68, 5.  
**Φοῖνιξ.** 108, 18, σῶρακες φοινίκων.  
**Φορέω.** 18, 5, τὸν φοροῦντα συλήσειν.  
**Φορητός.** 90, 4, ἣν φορητός οὐδὲ σωφρονῶν.  
**Φορτίζω.** 111, 3, φορτίσας τὸν δνον.  
**Φόρτος.** 7, 2, ἐπερίθει τὸν φόρτον θυφ. 7, 5, συλλαβεῖν τι τοῦ φόρτου. 111, 16; 111, 19. [57, 9. 76, 8, φόρτον ἐφέρων.]  
**Φράζω.** A. 16, μύθους φράσαντος.  
**Φρέαρ.** 49, 2, φρέατος ἐγγύς.  
**Φρενοῦμαι,** = class. φρονῶ.—101, 5, μὴ φρενωθεῖην τοσοῦτον.  
**Φρήν.** 98, 6, φρένας δὲ δεῖλαι παρθένων. [10, 14, φρένας πηρός.]  
**Φρικώδης.** 131, 12, χάλαζα φρικώδης.  
**Φρίξ.** 93, 7, βαθεῖη φρικὴ μαλλὸν ὀρθώσας. 95, 59, φρίξ ἐπέσχε νῦτα.  
**Φρίσσω.** 82, 3, φρίξας δὲ χαίτην.  
**Φρονέω.** 134, 8, τὸ φρονοῦν. 134, 9, τὸ μὴ φρονοῦν.  
**Φροντίζω.** [83, 5; 136, 9.]  
**Φροντίς.** 24, 5, φροντίδων καὶ λύπης.  
**Φρύνος.** 24, 4; 28, 1; 28, 6.  
**Φυγή.** 1, 3, ἣν τῶν ζῶων φυγή. [12, 6, φυγὴ πλῆθους.]  
**Φύξα.** 31, 16, φύξα τοὺς μύσας κατελήφει. 95, 41, τὴν δὲ φύξα ἤγεν εἰς ὕλας.  
**Φυή.** [106, 3, ἀρίστην φυήν.]  
**Φυκίον.** 6, 10, φυκίων θαλασσιῶν.  
**Φυκίς.** 6, 8, φυκίς ἡ μήτρας.  
**Φυλάσσω.** 33, 3, πυρὸν ἐφύλασσαν ἐστῶς. [11, 11, νέμεσιν ἦν φυλαττοῖ- μιν.]  
**Φύλλον.** 95, 82, δμννί σοι πάντα φύλλα. A. 9, τὰ φύλλα τῆς πεύκης.  
**Φύλον.** 33, 12, σοφὸν φύλον. 57, 3, ἄλλο φύλον ἐξ ἄλλου. 72, 7, πάντων φύλον ὀρνίθων. [33, 25.]  
**Φυσάω.** 9, 5, φυσῶν ἔκαμε. 18, 4, βορέης ἐφύσα. 28, 7, φυσῶσ' ἑαυτήν. 34, 5, ὑπὸ τῶν ἐγκάτων ἐφυσήθη.

**Φύσις.** 32, 10, τῇ φύσει ἐνικήθη. [71, 11, αἱ κακαὶ φύσεις.]  
**Φύτευμα.** 36, 3, πελώριον φύτευμα.  
**Φύω.** 64, 4, ὀρθλή φύω. 95, 22, κέρας φοβερόν φύει. 95, 67, φόβου πλήρης πέφυκας. A. 12, ἐφύετ' ἐκ γῆς πάντα. 59, 7, κάκεινος ὡς πέφυκε πάντα ἔχθραῖνεν. [98, 22.]  
**Φωλάς.** 82, 3, φωλάδος κοίτης.  
**Φωλεός.** 106, 2, κατ' εὐρύον φωλεόν.  
**Φωλεύω.** 92, 5, ὡδε φωλεύει. 108, 2, ἐν ταμείοις φωλεύων.  
**Φωνέω.** 17, 4, ὀξὺ φωνήσας. 34, 8, καὶ ταυτ' ἐφώνει. 37, 3, 'τάλας,' ἐφώνει, 'μόχθον οἶον ὀτλένεις.' 39, 9, τοιάδ' εἶπε φωνήσας. 62, 2, ἐτρόχαζε κάφώνει. 95, 47, ἰκέτετε φωνήσας. 124, 13, κλαγκτὸν εἶπε φωνήσας. 33, 10, τὸν παῖδα φωνήσας ἐδίδασκεν. 2, 11, κῆρυξ ἐφώνει ἀριθμήσειν. 76, 12, σάλπιγξ ἐφώνει πᾶσιν ἀσιπία σμήχειν.  
**Φωνή.** 50, 18, φωνῆ με σίσσας. 71, 6, γυναικεῖνη λαβούσα φωνήν. 103, 5, φωνῆν λεπτόν. A. 7, φωνῆν ἔναρθρον εἶχεν. [73, 4, τὴν κρείττω φωνῆν.]  
**Φωνήεις.** 77, 11, οὐκ ἄφωνος ἀλλὰ φωνήεις.  
**Φῶρ.** 2, 15, τοὺς ἑαυτοῦ φῶρας.  
**Φῶς.** 107, 14, τὸ φῶς βλέψαι.

**Χαίρω.** 13, 9, τίνι βίῳ χαίρεις; 74, 17, ξένοιον οὐ χαίρει. 102, 2, τῇ βίῳ χαίρων. 120, 1, σκιῇ χαίρων. 95, 61, νῦν μὲν οὐχὶ χαίρησιν. 98, 4, διδοὺς χαίρω. 122, 4, σοὶ συμβαλὼν χαίρω. 130, 5, δέχων χαίρων. 48, 3, χαίρε πρώτον, Ἐρμείη. 63, 4; 95, 28; 103, 13; 108, 28. 75, 11, ἰατρός αὐτῷ 'χαῖρ' ἔφη. 95, 12, χαίρειν προσεῖπε, 100, 9, χαίρειν κελεύω. [10, 13; 24, 9; 24, 10. 129, 2.]  
**Χαίτη.** 22, 3, λευκαῖς μελαίνας χαίτας. 72, 9, ἐκτένιζε τὰς χαίτας. 82, 1, ἀγρίης χαίτης. 82, 3, φρίξας δὲ χαίτην. 82, 8, χαίτην κατασχύνειν. [133, 1.]  
**Χάλαζα.** 131, 12, χάλαζα φρικώδης.  
**Χαλάω.** 130, 8, χαλασθείσης ῥάβδου.  
**Χαλεπός.** 95, 50, χαλεπὸν κελεύει.  
**Χαλινώω.** B. 7, φαλάρω χρυσέω χαλινώσας τὸν μυθίαμβον.  
**Χάλκειος.** 80, 2, κυμβάλοις χαλκεῖος. [A. 3, τρίτη γενεὴ χαλκεῖη.]  
**Χαλκεύω.** 100, 7, κλιὸν χαλκεύσας. 104, 1, χαλκεύσας κώδωνα.  
**Χαλκίον.** 97, 6, πολλὰ χαλκία θερμὸν πλήρη.  
**Χαμάξει.** 115, 13, χαμάξει προσβαίνειν.

- Χαμαί.** 65, 6, χαμαί περὺσση. 119, 4, χαμαί ἀπεκρότησε.
- Χαραδριός.** 88, 2.
- Χαρίζομαι.** 92, 9, μή μοι χαρίζου.
- Χάρις.** 16, 11, μή μοι χάριν σχῆς. 27, 3, ὡς κακὴν χάριν τίνεις. 48, 9, χάριν εἰσομαι σοι. 50, 15, ζωαγρίου χάριτας ὀφλήσεις. 107, 8, χάριν σοι τίσω. 122, 6, χάριν μοι δός. 122, 9, χάριτος οὐ φθονῶ ταύτης. 85, 6, οὐ χάριν.
- Χάσσω.** 110, 2, τί χάσκει; 122, 12, τὸν κνηκίην χάσχοντα. 16, 6, λύκος χανῶν ὄντως.
- Χαυνός.** 77, 8, ἐπαίνω καρδίην ἐχαυνώθη. 95, 36, τῆς δ' οὐδὸς ἐχαυνώθη.
- Χέζω.** [40, 2, εἴτ' ἐχεζε.]
- Χείλος.** 107, 7.
- Χειμών.** 131, 3, χειμῶνος ὄντος. 136, 1, χειμῶνος ὄρη. 136, 8, χειμῶνος ὄρχου.
- Χεῖρ.** 18, 7, χερσὶ κράσπεδα σφίγξας. 21, 6, χερσὶν ἐμπεύρις. 95, 8, χεῖρας εἰς ἐμὰς ἦξει. 95, 43, χεῖρας ἐπεκρότησεν. 95, 73, χεῖρὸς ἀρώστου. 98, 16, ἐκ χερῶν παίων. 127, 8, εἰς τοῦ Διὸς τὰς χεῖρας. [106, 18, χεῖρα βορῆς ἀποσχέιν.]
- Χειροτέχνημα.** 30, 4.
- Χείρων.** [Α. 5, γένος χείρων. 21, 12, μή τι χείρον ἐξεύρη. 71, 12, τρέπουσιν εἰς τὸ χείρον.]
- Χελιδών.** 12, 1; 12, 7; 118, 11; 131, 6; 131, 9; 118, 1, ξουθὴ χελιδών. 131, 15, χελιδόν' αὐ κατοπτεύσας.
- Χέλυμα.** 115, 5.
- Χελώνη.** 115, 1, νωθὴς χελώνη.
- Χέω.** 127, 6, τῶν ὀστράκων κεχυμένων ἐπ' ἀλλήλοις.
- Χηλή.** 28, 6, χηλή μαλαχθέν. 43, 4, χηλὴς ἔνεκα.
- Χηραμός.** 107, 12, χηραμοῦ προπηδήσας.
- Χήρη.** 51, 1, πρόβατον εἶχε τις χήρη.
- Χίλιος.** 2, 11, χιλίας ἀριθμήσειν.
- Χιλός.** 46, 3, ἐτοιμὴν χιλόν. 62, 1, χιλόν ἐσθίαν φάτης.
- Χίμαιρα.** 3, 5; 3, 7.
- Χιών.** 45, 3, ἀρῆ χιώνι.
- Χλόη.** 46, 2, ἐν χλόῃ βαθυσχίνω. 88, 2, ἐν χλόῃ νεοσούων.
- Χλωρός.** 89, 7, οὐπω τὸν χλωρὸν ἐφαγον. 120, 8, οὕτω χλωρὸν. 142, 2, χλωρὴν λειμακος ποίην. 108, 5, τῆς ἀρούρης ἀρτι χλωρὸν ἀνθούσης.
- Χολάς.** 1, 10, λέοντος ὑγραῖς χολάσιν.
- Χολή.** 95, 60, χολὴ ἐπέξει καρδίην.
- Χολώω.** 10, 12, τούτω χολοῦμαι. 15, 12, χολωθείη Ἰησεὺς ἡμῖν.
- Χορεύω.** 9, 10, πάλαι χορεύειν.
- Χορός.** 9, 10, ἠρὶκ' εἰς χορὸν ἠύλου. 24, 3, λιμνάδας χοροῦς ἤγον. [80, 5, χορῶ παίξου.]
- Χόρτος.** 76, 2, τὸν ἵππον ἐτρεφεν χόρτω. 129, 9, ἔτρωγε χόρτον.
- Χράσμαι.** 95, 30, χρήται ἡμῖν συμβούλοις.
- Χρεῖη.** 7, 16, μοι ἐπιτέθεικεν ἡ χρεῖη. 115, 12, τίς νεφῶν χρεῖη; 129, 7, ὄσων χρεῖη. 131, 8, ἐσθέν χρεῖη. 131, 13, κροκίδος πᾶσιν ἦν χρεῖη. [136, 9, ἀναγκαίων χρεῖων.]
- Χρεμετίζω.** [73, 2, ἵππου χρεμετίσαντος.]
- Χρεῶν.** 25, 9, οὐκέτι χρεῶν ὀνήσκει. [138, 4, τὸ χρεῶν οὐ φεύγη.]
- Χρή.** 33, 11, χρὴ ἡμᾶς δολῶσαι φύλον. 85, 7, χρὴ δ' αἰετὸν προβουλεύειν. 129, 22, ἔτλην οἶα χρὴ με. [11, 10, χρὴ πρῶτον εἶναι.]
- Χρηῖζω.** 51, 7, κρεῶν χρηῖζει. 51, 9, εἰρώνω χρηῖζει. 63, 10, εἰ κακῶν χρηῖζει. 92, 9, οὐ χρηῖζω. 98, 10, εἰ γάμου χρηῖζει. 121, 2, τίνων χρηῖζει;
- Χρήσιμος.** 124, 19, οἶδα χρήσιμόν σε.
- Χρηστός.** 58, 1, τὰ χρυστὰ πάντα. 61, 9, τὸ χρυστὸν ἐξολεῖτε. 95, 13, χρυστῶν ἀγγελος λόγων. [71, 11, πολλὰ χρυστὰ.]
- Χρῆ.** 13, 6, χῆ χρῆ με σημαίνει. 65, 3, τὴν χρῆν σκώπτεις.
- Χρόνιος.** 75, 3, πάθος χρόνιον.
- Χρόνος.** 75, 8, χρόνῳ ἐκείνῳ ἐκ νόσων ἀνασφῆλας. 103, 2, τῷ χρόνῳ γεγηράκει. 131, 4, ὁ χρόνος ἐξέδυσσε καὶ ταύτης (conj.) 135, 8, χρόνον τοσοῦτον. 74, 10, ἐν χρόνοις πρώτοις.
- Χρῦσειος.** Α. 2, γενεὴν καλοῦσι χρῦσειον.
- Χρῦσειος.** 123, 1, χρῦσε' ψά. Β. 7, φαλάρω χρυσέω.
- Χρυσίον.** 10, 3, ἡ δὲ χρυσίου πλήρης.
- Χρυσός.** 119, 5, χρυσὸς ἐρρίθη.
- Χρυσότοξος.** 124, 16, χρυσότοξος Ὀρίων.
- Χρυσοῦς.** Α. 6, χρυσῆς γενεῆς. 65, 2, χρυσᾶς πτέρυγας.
- Χρῶμα.** 85, 13, τὸ χρῶμα ἡμῖν οὐχ ἔν ἐστιν.
- Χύτρη.** 60, 1, ζωμοῦ χύτρη.
- Χωλεύω.** 13, 3, πελαργὸς χωλεύων.
- Χωλός.** 122, 1, βλος χωλός. 122, 15, χωλοὺς ἰατρείων.
- Χώρη.** 26, 1, κατενέμοντο τὴν χώρην. 33, 15, ἐνέμοντο τὴν χώρην. 37, 4, ὑπέτεμε τὴν χώρην. 108, 13, ὀρίσσειν τὴν χώρην. 33, 20, οἱ δ' ἐφευγὼν ἐκ χώρας. 68, 8, οὐκ ἔχω χώραν.
- Χωρίζω.** 12, 20, μή μ' ὀργάδος χωρίζσῃς. 44, 5, χωρίσας ἀπ' ἀλλήλων.

**Χωρίς.** 12, 10, *χωρίς ἡμεν ἀλλήλων.* 47, 13, *ἄλλος ἄλλου χωρίς.* 91, 3, *χωρίς αἰπόλου μείνας.* 71, 9, *τούτων χωρίς.* 134, 5, *χωρίς ὀμμάτων.* 21, 7, *χωρίς αἰκίης.*

**Χώρας.** 51, 7, *τῷ χώρῳ Ἀράβων.* 95, 56, *ἐν κατασκήνῳ χώρῳ.*

**Ψαλιζῶ.** 51, 4, *τὸν μαλλὸν ἐψάλιζεν.*

**Ψάρι.** 33, 5; 33, 7; 33, 13.

**Ψαύω.** 19, 6, *οὐ γὰρ ἴσχυε ψαύειν.* 87, 3, *ὡς φίλῳ ψαύων.* 95, 70, *ἐψαύσεν ὄπτος.* 108, 25, *ψαύειν ἰσχύδος.* [106, 21, *δαίτῳ ψαύσον.*]

**Ψέγω.** 59, 8, *ἐψέγειν τὸ τοῦ ταύρου.*

**Ψεύδος.** [81, 5, *μὴ φεύγειν ψεύδος.* 126, 6.]

**Ψεύδω.** 81, 3, *ὡς θέλεις ψεύδου.* [81, 6, *λανθάνειν ψευδόμενον.*]

**Ψεύσμα.** 57, 1, *ψευσμάτων τε ἀπάτης τε καὶ πανουργίης.*

**Ψεύστης.** 57, 13, *ψεύσται τε καὶ γόητες.*

**Ψυχή.** 25, 4, *ψυχὰς ἀπολομαι.* 95, 35, *ψυχὰς δ' ἐν ὀφθαλμοῖσιν.*

**Ψύχος.** 18, 10, *τοῦ δυσνήμεου ψύχους.* 74, 1, *ὑπὸ ψύχους.*

**Ψύχω.** 136, 2, *σίτον ἐψυχε μύρμηξ.*

**ῶ.** 13, 9, *ῶ πελαργέ.* 33, 11, *ῶ παῖ.* 47, 10, *ῶ παῖδες.* 52, 4, *ῶ παγκάκιστον κτημάτων.* 63, 8, *ῶ τᾶν.* 71, 3, *ῶ πέλαγος.* 82, 6, *ῶ παλαμναίη.* 95, 61, *ἀλλ' ῶ στήγνμα.* 104, 6, *ῶ τάλαν.* 122, 3, *ῶ λύκος.* 134, 5, *ῶ τάλαινα.* A. 2, *ῶ Βράγχε τέκνον.* B. 1, *ῶ παῖ βασιλέως.* [106, 21, *ῶ φίλη.* 106, 22, *ῶ φέριστε.*]

**ῶ.** 92, 4, *ῶ πρὸς σε νυμφῶν.*

**ῶδε.** 92, 5, *ὅστις ὧδε φωλεύει.*

**ῶδίνω.** 35, 1, *ἡ πίθηκος ὠδίνει δῦα νιούς.*

**ῶκίπτερον.** 99, 4, *τῶκίπτερό σου.*

**ῶμος.** 33, 20, *ἐτυψε τὸν ὦμον.* 52, 2, *ἄμαξαν ὦμοις εἰλκον.* 52, 5, *ἐπ' ὦμοις φερομένη.* 72, 12, *καθύγρων ἐντὸς ὦμων.*

**ῶμός.** 102, 2, *οὐδ' ὦμός οὐδὲ βίη χαίρων.*

**ῶνά,** *vox nihili.*—[83, 6, *ὠνήσει.*]

**ῶνητός.** 135, 11, *ὠνητὸς ἦκων.*

**ῶνος.** 6, 6, *τίν' ὠνον εὐρήσεις;* 57, 4, *μέρος τι τῶν ὠνων.*

**ῶνιόν.** 123, 1, *χρῶσέ' ῶά.*

**ῶραϊός.** 6, 4, *εἰς τᾶγήρον ὠραίων.* 98, 1, *παιδὸς ὠραίης.* [128, 7, *ὠραία βοτάνη.*]

**ῶρη.** 11, 6, *ἦν ληίων ὠρη.* 12, 4, *ἄρων ἐκπεσόντα τῆς ὠρης.* 131, 6,

*id.* 19, 4, *πορφυρῆς θιγεῖν ὠρης.* 22, 1, *τὴν μέσην ἔχων ὠρη.* 24, 1, *θέρους ὠρη.* 33, 1, *σπόρου δ' ὠρη.* 136, 1, *χειμῶνος ὠρη.* 63, 6, *νυκτὸς ἐν μέσαις ὠραις.* 95, 34, *ἐν ἐσχάτοις ὠραις.* 28, 4, *ἄρτι πρὸ τῆς ὠρης.* 53, 7, *μὴ σύγ' εἰς ὠρας ἴκοιο.* 124, 19, *οἶδα χρήσιμόν σ' ὠραις (conj.)* 88, 6, *νῦν ὠρη καλεῖν.* 88, 18, *νῦν ἐστὶν ὠρη φεύγειν.* [23, 11.]

**ῶριών.** 124, 16, *χρυσότοξος ῶριών.*

**ῶρόμαντις.** 124, 15, *τὸν ὠρόμαντιν ἀπολέσας με.*

**ῶς** = so.—95, 36, *ὡς εἶπε κερδῶ.*

**ῶς** = when.—2, 9, *ὡς ἐνιζον κάπθετο.* 26, 5, *αἱ δ' ὡς ἐπέσχον.* 45, 9, *ὡς δ' ἤθριασε.* 57, 5; 70, 1; 76, 11; 86, 7; 88, 6; 88, 13; 95, 55; 97, 6; 102, 7; 108, 19; 111, 10; 111, 17; 125, 4; 129, 8 (conj.); 130, 7; 131, 10. [19, 9; 129, 19.]

= since.—82, 4, *κερδῶ δ' ἐπεχλεύαζεν ὡς ἐκινήθη.* 95, 84.

= as.—7, 9, *νεκρὸς, ὡς προειρήκει.*

19, 8, *οὐ πέπειρος, ὡς ὦμη.* 26, 7, *ὡς πρὶν εἰῶθει.* 31, 10; 57, 12; 59, 7; 65, 5; 70, 3; 81, 3; 85, 13; 95, 51; 95, 70; 101, 6; 102, 3; 108, 12; 131, 18; 135, 11. [106, 29.]

= as if, giving an assumed reason.—10, 11, *ὡς καλὴν σε ποιούση.* 16, 4, *ὡς ἔτοιμα δεῖπνήσω.* 38, 6; 76, 15; 103, 3; 111, 13.

15, 11, *ὁ δ' ἄλλος, ὡς Βοιωτός, οὐκ ἔχων.* 17, 2, *ὡς θύλακός τις.* 30, 4; 35, 5; 43, 5; 56, 3; 67, 7; 72, 16; 87, 3; 103, 7; 114, 2. 101, 7, *ὡς ἀληθῶς.* [10, 13; 13, 13; 38, 10; 39, 3, *καρκίνος μεσιτεύων ὡς εἴ τις ὦν ἄδοξος . . . εἰρηνεύει.* 84, 8.]

**ῶς** = so that.—38, 2, *ἐνείραν σφῆνας ὡς διασταίη.* 59, 12, *ὡς ἂν βλέπω τοῦ πέλας.* 59, 10, *ὡς ἂν βλέπων ἐτυπτε.*

= that.—15, 7, *ἔλεγεν ὡς κρείσσων γένοιτο.* [38, 9, *μηνύει ὡς.* 98, 19.]

= ὥστε.—[71, 12, *ὡς δοκεῖν φαῦλα.*]

**ῶς** = how.—2, 13, *ὡς μάτην ἦκω.* 27, 3, *ὡς κακῆν χάριν τίνεις.* 43, 13, *ὡς διεψεύσθη.*

**ῶσειπερ.** [52, 7.]

**ῶσπερ.** 10, 6, *Ἀφροδίτην ὥσπερ αἰτήν ἐτίμα.* 98, 17, *ὥσπερ ἔς ἀποθνήσκων.* B. 8, *ὥσπερ ἴππον ὀπλίτην.* 15, 2, *ὥσπερ εἰκός.* 86, 5, *id.* 16, 9, *ὥσπερ εἰώθης.* 129, 9, *ὥσπερ εἰώθει.* [57, 8, *οἱ δ' ὥσπερ ἀρπάζοντες, . . . ἐκένωσαν αὐτήν.* 106, 20, *ὥσπερ εἰώθας.*]

Ὡστε. 26, 6, κατεφρόνησαν ὥστε μὴ	βλάπτουσα μάλλον ἢπερ ὠφελοῦσα.
φεύγειν. 51, 4, ἐψάλιζεν ὥστε τιτρώ-	119, 8, οὐδὲν ὠφέλεις ἡμᾶς. [119, 14,
σκεῖν. 129, 21, ἔθεινον ὥστε ἐλεξεν.	ὠφέληθείης.]
[27, 8, ὥστε τεθνῆξῃ.]	Ὡχριάω. 92, 8, ὁ δ' ὠχρήσας.
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