

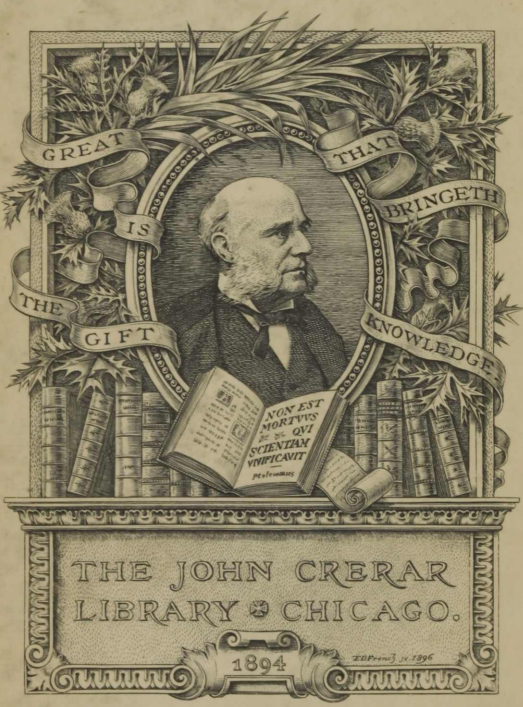
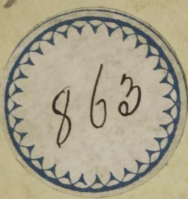
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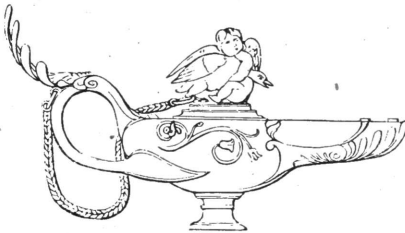
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M.DCCC.XLIV.

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PERSÆ OF ÆSCHYLUS,

ACCURATELY REPRINTED FROM
THE TEXT OF AUGUSTUS WELLAUER.

LONDON:
TAYLOR AND WALTON,
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M.DCCC.XXIX.

το μαχαιροφορον τ' εθνος εκ πασης
 Ασιας ἐπεται,
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οἶα, Περσικὸν στρατευμάτος τουδὲ, μὴ πόλις πυθη- ται, κενάνδρον μεγ' ἀστὺ Σουσιδος,— καὶ τὸ Κισσινὸν πολισμ'	αντ. β΄.

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 ποσον τι πληθος ην νεων Ἑλληνιδων,
 ὡστ' αξιωσαι Περσικῳ στρατευματι
 μαχην συναψαι ναϊοισιν εμβολαις.
- ΑΓ. Πληθους μεν αν σαφ' ισθ' ἑκατι βαρβαρους
 ναυσιν κρατησαι. Και γαρ Ἑλλησιν μεν ην
 ὁ πας αριθμος ες τριακαδας δεκα 331
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 ὦν ηγε, πληθος, αι δ' ὑπερκομποι ταχει,
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- ΑΤ. Ετ' αρ' Αθηνων εστ' απορθητος πολις; 340
- ΑΓ. Ανδρων γαρ οντων ἑρκος εστιν ασφαλες.
- ΑΤ. Αρχη δε ναυσι συμβολης τις ην; Φρασον·
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 η παις εμος, πληθει καταυχησας νεων; 344
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 ελθων, ελεξε παιδι σῳ Ξερξη ταδε,
 ὡς ει μελαινης νυκτος ἴζεται κνεφας,
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 Τοσαντ' ελεξε καρθ' ύπ' εκθυμου φρενος·
 ου γαρ το μελλον εκ·θεων ηπιστατο. 365
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 Επει δε φεγγος ήλιου κατεφθιτο,
 και νυξ επρει, πας ανηρ κωπης αναξ 370
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 και παννυχοι δη διαπλοον καθιστασαν
 ναων ανακτες παντα ναυτικον λεων 375
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 παιαν' εφυμνουν σεμνον Ἕλληνες τοτε, 385
 αλλ' ες μαχην όρμωντες ευψυχω θρασει.
 Σαλπιγξ δ' αυτη παντ' εκειν' επεφλεγεν·
 ευθυς δε κωπης ροθιαδος ξυνεμβολη

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ΑΙΣΧΥΛΟΥ
ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

THE
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M.DCCC.XXXIX.

του μη διαρραϊσθεντας εις Ἄιδου μολειν.
 Τῷ τοι τοιαῖσδε πημοναῖσι καμπτομαι,
 πασχειν μεν αλγειναισιν, οἰκτραισιν δ' ἰδειν·
 θνητους δ' ἐνοικτῶ προθεμενος, τουτου τυχεῖν
 οὐκ ἠξιωθην αὐτος, ἀλλ' ἀνηλεως 240
 ὡδ' ἐρρύνθμισμαι, Ζηνι δυσκλεης θεα.

ΧΟ. Σιδηροφρων τε κάκ πετρας εἰργασμενος,
 ὅστις, Προμηθευ, σοισιν οὐ συνασχαλα
 μοχθοῖς· ἐγὼ γὰρ οὐτ' ἀν εἰσιδειν ταδε
 ἐχρηζον, εἰσιδουσα τ' ἠλγυνθην κεαρ. 245

ΠΡ. Καὶ μὴ φίλοις ἐλεεινος εἰσοραν ἐγὼ.

ΧΟ. Μὴ που τι προὔβης τῶνδε καὶ περαιτερω ;

ΠΡ. Θνητους ἐπαυσα μὴ προδερκεσθαι μορον.

ΧΟ. Το ποῖον εὐρων τῆσδε φαρμακον νοσου ;

ΠΡ. Τυφλας ἐν αὐτοῖς ἐλπίδας κατῶκισα. 250

ΧΟ. Μεγ' ὠφελημα τουτ' ἐδωρησω βροτοῖς.

ΠΡ. Προς τοῖσδε μεντοι πυρ ἐγὼ σφιν ὠπασα.

ΧΟ. Καὶ νυν φλογωπον πυρ ἐχουσ' ἐφημεροὶ ;

ΠΡ. Ἀφ' οὐγε πολλὰς ἐκμαθησονται τεχνας.

ΧΟ. Τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιαμασιν 255
 αἰκίζεται τε, κούδαμῃ χαλὰ κακῶν ;

Οὐδ' ἐστὶν ἀθλου τερμα σοὶ προκειμενον ;

ΠΡ. Οὐκ ἄλλο γ' οὐδεν, πλὴν ὅταν κεινῶ δοκῇ.

ΧΟ. Δοξεὶ δε πως ; Τίς ἐλπίς ; Οὐχ ὄρας, ὅτι
 ἡμαρτες ; Ὡς δ' ἡμαρτες, οὐτ' ἐμοὶ λεγείν 260
 καθ' ἡδονῆν, σοὶ τ' ἀλγος. Ἀλλὰ ταῦτα μὲν
 μεθῶμεν, ἀθλῶν δ' ἐκλυσὶν ζῆτει τίνα.

ΠΡ. Ἐλαφρον, ὅστις πημάτων ἐξῶ ποδα
 ἐχει, παραινείν νουθετεῖν τε τοὺς κακῶς
 πρᾶσσοντας. Ἐγὼ δε ταυθ' ἀπαντ' ἠπισταμην.
 Ἐκῶν ἐκῶν ἡμαρτον, οὐκ ἀρνησομαι· 266
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 πέδοι δὲ βάσαι τὰς προσερπούσας τυχὰς
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 Πειθεσθε μοι, πειθεσθε, συμπονησατέ
 τῷ νῦν μογούντι. Ταῦτα τοὶ πλανώμενη 275
 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟ. Οὐκ ἀκουσαὶς ἐπεθῶξας
 τοῦτο, Προμηθεύ.

Καὶ νῦν ἐλαφρῶ ποδὶ κραιπνοσῦτον
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 γνῶμῃ στομιῶν ἀτερ' εὐθύνων·
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 Το, τε γὰρ με, δοκῶ, ξυγγενὲς οὕτως
 ἐσαναγκαζεῖ, χωρὶς τε γένους 290
 οὐκ ἐστὶν ὅτῳ μείζονα μοῖραν
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- ΠΡ. Εα, τι χρημα ; Και συ δη πονων εμων
 ήκεις εποπτης ; Πως ετολμησας, λιπων
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- ΩΚ. Όρω, Προμηθευ, και παραινεσαι γε σοι
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 Η ουκ οισθ' ακριβωσ, ων περισσοφρων, ότι
 γλωσση ματαια ζημια πρυστριβεται ;

- ΠΡ. Ζηλω σ' ὄθ' οὐνεκ' εκτος αιτιας κυρεις, 330
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- ΩΚ. Πολλῳ γ' αμειων τους πελας φρενουν εφυς,
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 Αυχω γαρ, αυχω τηνδε δωρεαν εμοι
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- ΠΡ. Τα μεν σ' επαινω, κούδαμη ληξω ποτε· 340
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M. DCCC. XLIII.

nothing is more painful than slavery. — The crocodile is very long. — The son is smaller than the father. — The good often have more property than the bad. — The poor are often in greater honour than the rich. — Avarice is a very great evil. — Nothing brings more evils than war. — To order is very easy. — It is easier to bear poverty than sadness. — The ripest fruits we taste with great pleasure.* — The sheep of the father are fatter than those of the neighbour.

XXXI.

THE FORMATION AND COMPARISON OF ADVERBS: †
THE PERSONAL PRONOUNS.

Words to be learnt before translating the sentences.

Βλέπω, look.	διαφθείρω, destroy.
γράμμα, τό, that which is written ; (pl.) sciences.	σπουδαίως, zealously, diligently.
διαφέρω, w. gen. be different from any one.	συγχαίρω, w. dat. rejoice with any one.

Translate into English.

Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. — Σέβομαι σε, ὃ μέγα Ζεῦ.
— Ὡ παῖ, ἀκούε μου. — Ὁ πατήρ μοι φίλτατός ἐστιν. — Ὁ θεὸς αἰεὶ σε βλέπει. — Εἰ με βλάπτεις, οὐκ ἐχθρῶν διαφέρεις. — Ἐγὼ

* Neut. plur. of the superlative of ἥδυσ.

† As σοφῶς, wisely, σοφώτερον, σοφώτατα; σαφῶς, clearly, σαφέστερον, σαφέστατα; χαρίεντως, gracefully, χαριέστερον, χαριέστατα; εὐδαιμόνως, fortunately, εὐδαιμονέστερον, εὐδαιμονέστατα; αἰσχρῶς, disgracefully, αἰσχίον, αἰσχιστα; ἡδῶς, sweetly, gladly, ἡδίον, ἡδιστα; ταχέως, quickly, θάσσον or θάπτον, τάχιστα; ἄνω, above, ἀνωτέρω, ἀνωτάτω; κάτω, below, κατωτέρω, κατωτάτα; πέρα, ultra, περαιτέρω, no superlative; τηλοῦ, far, τηλοτέρω, τηλοτάτω; ἐκός, apart, at a distance, ἐκατέρω, ἐκαστάτω; ἐγγύς, near, ἐγγυτέρω, ἐγγυτάτω.

ἐρρωμενέστερός εἰμί σου.—Ἡδέως πείθομαί σοι, ὦ πάτερ.—
 Ἡμεῖς ὑμῖν συγχαίρομεν.—Ἡ λύρα ὑμᾶς εὐφραίνει.—Ὁ θεὸς
 ἡμῖν πολλὰ ἀγαθὰ παρέχει.—Ὁ πατὴρ ὑμᾶς στέργει.—Ἀνδρείως
 μάχεσθε, ὦ στρατιῶται· ἡμῶν γὰρ ἔστι τὴν πόλιν φυλάττειν· εἰ
 γὰρ ὑμεῖς φεύγετε, πᾶσα ἡ πόλις διαφθείρεται.—Ἡμῶν ἔστιν,
 ὦ παῖδες, τὰ γράμματα σπουδαίως μαθάνειν.—Ἡ μήτηρ νὼ
 στέργει.—Νῶν ἦν κακὴ νόσος.—Σφῶ ἔχετε φίλον πιστότατον.
 —Σφῶν ὁ πατὴρ χαρίζεται· σφῶ γὰρ σπουδαίως τὰ γράμματα
 μαθάνετε.

REMARK.—The nominative of the personal pronouns is only expressed, when some particular emphasis is laid on them, especially in antitheses. The pronouns, which are printed in italics in the following sentences, are to be expressed in Greek.

Translate into Greek.

We write, but *you* play. — *We both* are writing, but *you both* are playing. — I renounce you, O gods! — O boy, hear us! — God sees you always. — If you injure us, you do not differ from enemies. — *We* are stronger than *you*. — *You* rejoice with *us*. — I obey you gladly, O parents! — Our (the) father loves me and thee. — Our (the) mother loves *us both*. — It is my duty (say, it is of me) to guard the house; for I am the guardian of the house. — It is thy duty, O boy, to learn diligently; for *thou* art a pupil. — The lyre affords (to) me and thee pleasure. — Both of you (say, you both) had a very bad illness. — Both of you have a very faithful friend. — Our (the) father complies with both of us (say, us both) gladly; for *both of us* learn the sciences diligently.

XXXII.

THE REFLEXIVE AND RECIPROCAL PRONOUNS.*

Words to be learnt before translating the sentences.

Ἄρεσκω, <i>w. dat.</i> please.	οὐσία, being ; 2) property, possession.
ἄφθονος, <i>ov</i> , not grudging.	περιφέρω, carry about.
βλαβερός, <i>ά, όν</i> , injurious.	πλεονέκτης, <i>ov</i> , avaricious.
κακοῦργος, <i>ov</i> , evil-doer.	πλουτίζω, enrich.
μόνον, <i>adv.</i> only, alone.	οὐρανίδαι, the inhabitants of
οὐρανίδαι, the inhabitants of	ὠφέλιμος, <i>ov</i> , useful.
Ouranos, the gods.	

Translate into English.

Ἄρεσκον πολλά λυπηρὰ ἐν ἑαυτῷ (αὐτῷ) φέρει.— Γίνωσκε σεαυτὸν (σαυτόν).— Βούλου ἀρέσκειν πᾶσι, μὴ σαυτῷ μόνον.— Ἄρεσκον ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν.— Φίλων ἔπαινον μᾶλλον ἢ σαυτοῦ λέγει.— Ἄρετη καθ' ἑαυτὴν ἐστὶ καλή.— Οἱ πλεονέκται ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν.— Οὐχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς δὲ ὠφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν δὲ πολλὸν κακοῦργότεροι.— Ἡμεῖς ἡμῖν αὐτοῖς ἤδιστα χαριζόμεθα.— Ἄφθονοι οὐρανίδαι καὶ ἐν ἀλλήλοις εἰσίν.— Οἱ κακοὶ ἀλλήλους βλάπτουσιν.

Translate into Greek.

The wise carry about their (the) possessions with them.— The avaricious man makes himself very rich, but he injures others.— Ye please yourselves.— The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and a still greater evil-doer to himself.— Good children love one another.

* As ἑμαυτοῦ, pl. ἡμῶν αὐτῶν, of myself, of ourselves; σεαυτοῦ, pl. ὑμῶν αὐτῶν, of thyself, of yourselves; ἑαυτοῦ, ἑαυτῶν=αὐτῶν, of himself, of themselves; ἀλλήλων, of each other.

XXXIII.

THE ADJECTIVE-PERSONAL OR POSSESSIVE PRONOUNS.*

Words to be learnt before translating the sentences.

Μεθήμων, *ον*, negligent, dilatory. σῶμα, τό, body.
 τέκνον, child.
 μεταχειρίζομαι, uphold, lead.

REMARK.—The possessive pronouns in Greek are only expressed, when some particular distinction is necessary, as especially in antitheses. Where this is not the case, they are omitted, and supplied by the article placed before the substantive, as ἡ μήτηρ στέργει τὴν θυγατέρα, ‘the mother loves *her* daughter.’ Instead of the adjective-personal pronouns, ἐμός, σός, &c. the Greeks use in the same sense the genitive of the substantive-personal pronouns, both the simple ones, and, in the singular, the enclitic (*μου, σου*) and the reflexive ἐμαυτοῦ, &c. The position of the article will be seen from the examples.

Translate into English.

‘Ο ἐμός πατήρ ἀγαθός ἐστιν *οἱ* ὁ πατήρ μου *οἱ* μοῦ ὁ πατήρ ἀγαθός ἐστιν; *οἱ* ὁ ἐμαυτοῦ πατήρ, *οἱ* ὁ πατήρ ὁ ἐμαυτοῦ ἀγαθός ἐστιν.—*Οἱ* ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν.—*Οἱ* παῖδες ὑμῶν καλοί εἰσιν.—‘Υμῶν οἱ παῖδες σπουδαῖοί εἰσιν.—Τὰ ἡμῶν αὐτῶν τέκνα *οἱ* τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν.—‘Ο σεαυτοῦ φίλος *οἱ* ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν, ὁ ἐμαυτοῦ φίλος *οἱ* ὁ φίλος ὁ ἐμαυτοῦ ἄπιστός ἐστιν.—‘Ο σὸς νοῦς τὸ σὸν σῶμα μεταχειρίζεται.—‘Ο μὲν ἐμός παῖς σπουδαῖός ἐστιν, ὁ δὲ σὸς μεθήμων.

* As ἐμός, ἡ, ὄν, *meus*, *οἱ* ἐμοῦ; ἡμέτερος, τέρα, τερον, *noster*, *οἱ* ἡμῶν; σός, ἡ, ὄν, *tuius*, *οἱ* σου; ὑμέτερος, τέρα, τερον, *vester*, *οἱ* ὑμῶν; σός, ἡ, ὄν, *suius*, for which the Attics use the genitives ἑαυτοῦ, ἧς, and αὐτοῦ, ἧς.

Translate into Greek.

Thy father is good.—*My* slave is bad.—*Our* children learn diligently.—Many (persons) love the children of others, but not *their own*.—He admires *his own* actions, but not those of the others.

XXXIV.

THE DEMONSTRATIVE PRONOUNS.*

Words to be learnt before translating the sentences.

Βασιλεύς, έως, king.	στρατηγός, general.
έκαστος, η, ον, each.	τρόπος, way, manner, mode
ένοι, αι, α, some.	of life, character.
έξετάζω, examine.	φροντίζω, <i>w. gen.</i> care, take
έπιστολή, <i>epistola</i> .	care for, trouble one's-self
ήμέρα, day.	about anything; <i>w. acc.</i> re-
κλείς, ή, key.	flect on anything.
ρόδον, rose.	

Translate into English.

‘Ο άνήρ ούτος ορ ούτος ό άνήρ άγαθός έστιν.—‘Η γνώμη αύτη ορ αύτη ή γνώμη δικαία έστιν.—‘Η γυνή ήδε ορ ήδε ή γυνή καλή έστιν.—‘Ο άνήρ εκείνος ορ εκείνος ό άνήρ βασιλεύς έστιν.—‘Ο βασιλεύς αυτός ορ αυτός ό βασιλεύς στρατηγός έστιν.—Φέρε, ώ παιί, αύτῶ την κλείν.—’Ενοι περι τῶν αύτῶν τής αύτης ήμέρας ού ταύτά γινώσκουσιν.—Τό λέγειν και τό πράττειν ού ταύτόν έστιν.—Ταύτα τὰ ρόδα, ά θάλλει έν τῶ κήπῳ, καλά έστιν.—Σοφόν τι χρήμα ό άνθρωπος έστιν.—Εί φιλιάν του

* As *όδε, ήδε, τόδε*, this; *ούτος, αύτη, τοῦτο*, this; *αυτός, αυτή, αυτό*, *ipse, ipsa, ipsum*; *τοσοῦτος, τοσαύτη, τοσοῦτο*, *tantus, a, um*; *τοιούτος, τοιαύτη, τοιούτο*, *talis, e*; *τηλικούτος, τηλικαύτη, τηλικούτο*, so large, so old; *έκείνος, εκείνη, εκείνο*, that; *άλλος, η, ο, alius, a, ud*; *ός, ή, ό, qui, quae, quod*; *τίς, neut. τι*, somebody, something; *τίς, τί*, who, what; *όστις, ήτις, ότι*, whoever, whatever.

(τινὸς) διώκεις,*) αὐτοῦ τὸν τρόπον ἐξέταξε. — Τίς γράφει τὴν ἐπιστολήν; — Ὡν †) ἔχεις, τούτων ἄλλοις παρέχου. — Ὁλβιος, ὃ παῖδες φίλοι εἰσίν. — Ἐκεῖνος ὀλβιώτατος, ὅτῳ (ᾧτιμι) μηδὲν κακὸν ἐστίν. — Τί φροντίζεις; — Οὐ λέγω, ὃ τι φροντίζω. — Οἶον τὸ ἔθος ἐκάστου, τοῖος ὁ βίος. — Λέγε μοι, ἣτις ἔστιν ἐκείνη ἡ γυνή.

Translate into Greek.

These men are good. — These opinions are just. — The children of these women are beautiful. — That rose is beautiful. — The father himself is writing the letter. — His (*ejus*) son is good. — Her (*ejus*) daughter is beautiful. — I admire the beautiful rose; bring it to me. — The children of the same parents are often different. — The rose which blows in the garden is beautiful. — Virtue is something beautiful. — What are you thinking about? — I am thinking what (*fem.*) friendship is. — What is more beautiful than virtue?

XXXV.

THE NUMERALS, WITH THE DECLENSION OF εἶς, δύο, τρεῖς AND τέσσαρες.

Words to be learnt before translating the sentences.

Ἀνάβασις, εως, ἡ, going up, expedition from the sea in- land.	ἐνιαυτός, ὁ, year. εὔρος, τό, breadth. κατάβασις, εως, ἡ, going down (from inland to the sea), retreat.
ἀριθμός, ὁ, number.	
ἄρμα, τό, chariot.	
ἄσύνετος, ον, senseless.	ὀπλίτης, ον, heavy-armed man.
βάρβαρος, ον, barbarian (every one not a Greek).	πάρεμι, be present. πελταστής, οὐ, shieldsman.
βῆμα, τό, step.	πλήθος, τό, multitude.
δρεπανηφόρος, scythe-bearing, furnished with scythes.	ποῦς, ποδός, ὁ, <i>pes, pedis.</i>

* Here, to strive after a thing.

† By attraction for ἄ.

σταθμός, ό, station, day's journey.	σύμπας, ασα, αν, all together, in a body.
στράτευμα, τό, army.	συνετός, ή, ον, sensible.
συγγράφω, enlist, <i>conscribo</i> .	

Translate into English.

Εὐφράτης ποταμός ἐστι τὸ εὖρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἴκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἴκοσι καὶ ἑξακοσίους πόδας.—Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε.—Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὖρος ἦν τρία πλήθρα. Τὸ δὲ πλήθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας.—Κύδνος Κιλικίας ποταμὸς εὐρὸς ἐστι δύο (δυνεῖν) πλήθρων.—Τοῦ Μαϊάνδρου Φρυγίας ποταμοῦ τὸ εὐρὸς ἐστὶν εἴκοσι πέντε ποδῶν.—Ὁ παρασάγγης, Περσικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πεντήκοντα καὶ ἑπτακοσίους καὶ ὀκτακισχιλίους καὶ μυρίους πόδας.—Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ὑπὸ Ξενοφῶντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα, χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἑνιαυτὸς καὶ τρεῖς μῆνες.—Ἐνὸς φίλια συνετοῦ κρείττων ἐστὶν ἀσυνέτων ἀπάντων.—Τοῦ Κύρου στρατεύματος ἦν ἀριθμὸς τῶν μὲν Ἑλλήνων ὀπλίται μύριοι καὶ τετρακόσιοι, πελτασταὶ δὲ δισχιλιοὶ καὶ πεντακόσιοι· τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσιν.

Translate into Greek.

It is better to have one sensible friend, than all senseless ones.—Seventy years afford 25,555 days.—The extent (say, number) of the way from the battle at (ἐν) Babylon* to (εἰς) Cotyora† on the retreat (*gen.*), which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (say, number) of the time, eight

* ἡ Βαβυλών, ὦνος.

† Τὰ Κοτύωρα, a town in Pontus.

months. — The number of the armament is 12,639,850. — The generals of the armament are four, each of 300,000 (*gen.*)— In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

XXXVI.

ACTIVE VERB : PRESENT AND IMPERFECT.

Words to be learnt before translating the sentences.

ἄγορεύω, say.	μουσική, every art under the
ἄπειρος, <i>ον</i> , (<i>adv.</i> ἀπείρως,) <i>w.</i>	patronage of the Muses,
<i>gen.</i> unacquainted with, un-	especially music.
skilled in.	ὅτε, when.
ἀποτρέπω, turn away.	ὅταν, <i>w. subj.</i> when.
ἀποφεύγω, flee away.	οὕτως, (<i>bef. cons.</i> οὕτως,) <i>so.</i>
ἄροτρον, plough.	παιδεία, education, instruc-
γενναίως, nobly, bravely.	tion.
δεινός, ἦ, ὄν, fearful, terrible,	πλησιάζω, approach.
dangerous.	πρόνοια, foresight.
ἕτερος, <i>ᾱ, ὄν</i> , other.	προσπίπτω, fall out, happen,
ἔχω, <i>w. adv.</i> hold one's-self, be.	occur.
κάλλος, τό, beauty.	στασιάζω, live at variance with
κεύθω, conceal.	any one.

Translate into English.

Δύο ὁδοὶ πρὸς τὴν πόλιν ἄγετον. — Βόε τὸ ἄροτρον ἄγετον. — Χαίρωμεν, ὦ παῖδες. — Ὡς ἦδὺν κάλλος, ὅταν ἔχη νοῦν σώφρονα. — Οἱ πολῖται τοὺς νόμους φυλαττόντων. — Ἐταῖρος ἐταίρου φροντιζέτω. — Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων τῆς τῶν τέκνων παιδείας. — Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. — Τὰς προσπιπτούσας τύχας γενναίως φέρε. — Ὁ παῖς τῷ πατρὶ ῥόδον φέρει, ἵνα χαίρη. — Ὁ παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἵνα χαίροι. — Σωκράτης ὥσπερ ἐγίνωσκεν, οὕτως ἔλεγεν. — Ὅτε οἱ Ἕλληνες ἐπλησιάζον, οἱ βάρβαροι ἀπέφευγον. — Θεμιστοκλῆς καὶ

Ἄριστειδης ποτὲ ἔστασιαζέτην. — Λακεδαιμόνιοι μουσικῆς ἀπίρωσ
εἶχον. — Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. — Μὴ ἕτερον
κεύθοις καρδίᾳ νοῦν, ἄλλα ἀγορεύων.

Translate into Greek.

Two horses drawing (say, driving) the chariot, hasten.—
Two women sing. — Let us flee* from vice.—The boys learn
the sciences diligently, that their parents may be de-
lighted. — The boys learnt the sciences very diligently, that
their parents might be delighted. — Let the citizen protect
the laws.—Friends should care for friends.—Two horses,
drawing the chariot, hastened. — Two women sang. — Those
who are ignorant of science do not see, when they see. † — Bear
nobly the danger which presents itself, O citizens! — You
speak (so) as you think. — We were ignorant of music. — May
the gods avert the danger from us!

XXXVII.

ACTIVE VERB: PERFECT AND PLUPERFECT.

Words to be learnt before translating the sentences.

Γυναικείος, <i>ā, ov</i> , belonging to women.	μάντις, <i>εωσ</i> , seer.
ἐνδύω, go into, put on.	μέλλω, intend, be about to do anything; τὸ μέλλον, the future.
ἐπιδιώκω, pursue.	πολέμιος, enemy.
καταδύω, dip, go under, con- ceal one's-self.	προφητεύω, prophesy.
καταλύω, loosen, destroy.	φύω, bring forth. <i>Perf.</i> have become, be.
κυριεύω, <i>w. gen.</i> be or become master of, conquer.	

Translate into English.

Οἱ πολέμιοι ἑκάτὸν πολίτας πεφονεύκασιν. — Φερεκύδης ἔλεγε,
μηδενὶ θεῷ τεθυκέναι. — Νέος πεφυκῶς πολλὰ χρηστὰ μάνθανε.

* Use the subjunctive.

† Use the participle.

— Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευσεν. — Τὰ τέκνα εὖ πεπαίδευκας. — Μήδεια τὰ τέκνα πεφονευκυῖα ἔχαυεν. — Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελεύκεσαν. — Σαρδανάπαλος στολὴν γυναικίαν ἐνεδεδύκει. — Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. — Ἀλέξανδρος ἐπιδιώκων Δαρείον τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυριεύκει.

Translate into Greek.

The sun has gone down (is set). — The Lacedaemonians have destroyed Plataiai. — We admired the woman, who had put on (say, having put on) a purple robe. — Diodoros (Διόδωρος) says that Alexandros (*accus. w. infin.*), pursuing Dareos, had gained many treasures. — The enemies have murdered 400 warriors. — Thy friend had brought up his (the) children well.

XXXVIII.

ACTIVE VERB : FUTURE AND FIRST AORIST.

Words to be learnt before translating the sentences.

Ἀβλάβεια, innocence.	ἐπιβουλεύω, <i>w. dat.</i> plot against.
ἄμφω, both.	ἔσχατος, η, ον, last (superl. of ἐξ), outermost.
ἀνύω, complete, finish.	ἵκετεύω, ask.
δάκρνον, tear.	καπαλύω, loose, destroy.
διαλύω, dissolve, separate.	κινδυνεύω, incur danger, run into danger.
δικάζω, judge.	μηνίω, <i>w. dat.</i> grudge.
δικάστης, ον, judge, magistrate.	ὅτι, that.
εἶθε, <i>w. opt.</i> O that.	πρὶν ἄν, <i>w. subj.</i> before, ere, until.
ἔκγονος, descendant.	φυτεύω, plant.
ἐλπίζω, hope.	
ἐπαγγέλλω, announce.	

Translate into English.

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ἀπολύσουσιν. — Ὁ χρηστὸς ἄνθρωπος καὶ *) τοῖς ἐγγόνοις φυτεύσει. — Ἐλπίζομεν πάντα εὖ ἀνύσειν. — Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμοι τῷ στρατεύματι ἐπιβουλεύουσι. — Ἀχιλλεὺς Ἀγαμέμνονι ἐμήμισεν. — Οἱ Ἕλληες ἀνδρεία πολλὰ ἴσχυσαν. — Ὁ Σωκράτης οὐχ ἰκέτευσεν τοὺς δικάστας μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τῇ ἐαυτοῦ ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἔσχατον κίνδυνον. — Τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν. — Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσης, μὴ δικάζεις. — Οἱ Λακεδαιμόνιοι Πλαταιὰς κατέλυσαν. — Τίς ἂν πιστεύσαι (πιστεύσειε) ψεύστη; — Εἶθε πάντα καλῶς ἀνύσαιμι. — Ἀκούσαις (ἀκούσειάς) μου, ὦ φίλε. — Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμοι τῇ στρατιᾷ ἐπιβουλεύουσι (ἐπιβουλεύουσιαν). — Ἄκουσόν μου, ὦ φίλε. — Ἐταῖρος ἐταίρω πιστευσάτω. — Τὴν πόλιν λέγουσι μέγαν κίνδυνόν κινδυνεύσαι.

REMARK.—The particle ἂν points to a condition either expressed or to be supplied.

Translate into Greek.

You will free the town from the enemies. — Good men will plant also for their descendants. — He said that the town would incur great danger. — Achilles and Agamemnon grudged (*dual*) each other. — We entreated the magistrates with many tears. — Achilles killed Hector (*Ἐκτωρ, ορος*). — Judge not before you have heard the speech of both. — Thou canst not trust (*opt. w. ἂν*) a liar. — May we complete (*merely the opt.*) everything well. — Would that you would hear me, O friends! — May the soldiers free us from the enemies. — Hear me, O friends! — Friends should trust (*imperat.*) friends. — To command (*aor.*) is easier than to do. — Medea rejoiced in having murdered (*aor. part.*) her children.

* Also.

XXXIX.

MIDDLE AND PASSIVE VERB: PRESENT AND IMPERFECT.

Words to be learnt before translating the sentences.

ἄδελφός, brother.	from, escape the notice of ;
ἀποδέχομαι, receive.	<i>lateo.</i>
αὐλός, ό, flute.	μέσος, η, ον, <i>medius.</i>
εἰάν, <i>w. subj.</i> if.	πένομαι, be poor.
ἐγχώριος, ον, native.	πράττω, <i>w. adv.</i> do, fare, εὖ
ἐργάζομαι, work.	πράττειν, to do or fare well.
ἔρχομαι, go.	στρατεύω, make an expedition ;
ἤσυχος, ον, quiet.	Mid. make war.
λανθάνω, <i>w. acc.</i> be concealed	ψεύδομαι, lie, deceive.

Translate into English.

Δύο ἄνδρε μάχεσθον. — Γενναίως μαχώμεθα περὶ τῆς πατρίδος. — Ἀναγκαῖόν ἐστι τὸν υἱὸν πείθεσθαι τῷ πατρί. — Πολλοὶ ἀγαθοὶ πένονται. — Νόμοις τοῖς ἐγχωρίοις ἔπεσθαι καλόν ἐστιν. — Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. — Ἐκαστος ἤσυχος μέσῃν τὴν ὁδὸν ἐρχέσθω. — Οἱ πολῖται τοῖς νόμοις πειθέσθων. — Τὸ ἀδελφῷ μοι ἔπεσθον. — Εἰ βούλει καλῶς πράττειν, ἐργάζου. — Ἐὰν βούλη καλῶς πράττειν, ἐργάζου. — Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. — Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. — Εἴθε πάντες ἄνευ ὀργῆς βουλευούντο. — Δύο καλῶ ἵππω εἰς τὴν πόλιν ἤλανέσθην. — Ἐὰν πένη, ὀλίγοι φίλοι.

Translate into Greek.

The magistrate should consult without anger. — He who goes the middle path goes safest. — Two beautiful horses are driven to the town. — If (εἰάν) the warriors fight courageously, they are admired. — We will not lie, but always speak the truth. — The sons should obey their fathers. — With God and

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M. DCCC. XXXIX.

The slave runs to Miletus. The bowmen carry their bows into the house of the satrap. The slaves run quickly into the plain of Castolus. We run quickly into the garden with the youth. Artaxerxes is leading the army against Cyrus. We have the place. Ye have the fortified places. The soldiers of Cyrus have the fortified places. The soldiers flee to the hill. The heavy-armed flee to the eminence. Clearchus leads the barbarians into the plain. I send the slave to Miletus in Ionia. Ye send the slaves to Orchomenos in Boeotia. Thou sendest the messengers to Laurium in Attica. Cyrus sends the slave to Laurium in Attica. The youths bring the horses to Orchomenos in Boeotia. The stewards bring the arms to Miletus in Ionia.

send	πεμπ.	have	εχ.
to	προς, with acc.	to	επι, with acc.
into, εις, always with an acc.		hill	λοφο.
carry	φερ.	in Ionia ;	use the gen.
run	τρεχ.	Ionia	Ιωνια, f.
Miletus	Μιλητο, f.	Orchomenos	Ορχομενο.
quickly	ταχυ.	Boeotia	Βοιωτια, f.
Artaxerxes	Αρταξερξα.	Laurium	Λαυρειο, n.
lead	αγ.	Attica	Αττικα, f.
against	προς, with acc.		

XIV.—PRESENT OF ACTIVE VERBS INCREASED OR STRENGTHENED.

REMARK. The present and imperfect tenses imply the incompleteness and continuance of an action. Hence the Crude Form is frequently increased or strengthened in these tenses, before the person-endings are affixed. The following are rules for the principal modes of increasing verbs.

1. Verbs which have a short α or ϵ before ν or ρ in the Crude Form are increased by the insertion of ι after the α or ϵ ; as, $\chi\alpha\rho$, $\chi\alpha\iota\rho$ 'rejoice;' $\phi\theta\epsilon\rho$, $\phi\theta\epsilon\iota\rho$ 'waste.'

2. Verbs which have a short ι or υ in the Crude Form are increased by the insertion of ϵ before the ι or υ ; as, $\lambda\iota\pi$, $\lambda\epsilon\iota\pi$ 'leave;' $\phi\upsilon\gamma$, $\phi\epsilon\upsilon\gamma$ 'flee.' Some verbs have two Crude Forms differing in the length of the vowel. They may be called, one, the Long Form, and the other the Short Form; as, $\tau\alpha\kappa$, $\tau\eta\kappa$ 'melt;' $\sigma\alpha\pi$, $\sigma\eta\pi$ 'rot;' $\lambda\alpha\theta$, $\lambda\theta$ 'escape notice.' So $\lambda\epsilon\iota\pi$, or $\lambda\omicron\iota\pi$, is the Long Form of $\lambda\iota\pi$; $\alpha\chi\omicron$ 'hear,' Long Form $\alpha\chi\omicron\upsilon$.

3. Verbs which end in λ are increased by the reduplication of the λ ; as, $\beta\alpha\lambda$, $\beta\alpha\lambda\lambda$ 'pelt.'

4. Verbs of which the Crude Form ends in γ or δ are increased by the change of the γ or δ into ζ ; as, $\kappa\rho\alpha\gamma$, $\kappa\rho\alpha\zeta$ 'shout;' $\alpha\theta\rho\omicron\iota\delta$, $\alpha\theta\rho\omicron\iota\zeta$ 'assemble.'

5. By the change of the γ , κ , or χ into $\sigma\sigma$ or $\tau\tau$; as, $\tau\alpha\gamma$, $\tau\alpha\sigma\sigma$, $\tau\alpha\tau\tau$ 'draw up.'

6. Verbs of which the Crude Form ends in π are increased frequently by the addition of τ to the Crude Form ; as, $\acute{\rho}\iota\pi$, $\acute{\rho}\iota\pi\tau$ 'throw.'

7. Verbs of which the Crude Form ends in a vowel, and some others, are increased by the addition of $\sigma\kappa$ to the Crude Form ; as, $\theta\eta\eta$, $\theta\eta\eta\sigma\kappa$ 'die.' Sometimes the first letter of the Crude Form is doubled also ; as, $\tau\rho\omega$, $\tau\iota\tau\rho\omega\sigma\kappa$ 'wound.'

8. Some verbs are increased by the syllable $\alpha\nu$ added to the Crude Form ; as, $\alpha\iota\sigma\theta$, $\alpha\iota\sigma\theta\alpha\nu$ 'perceive.' If the Crude Form ends in one consonant, a nasal is inserted before it. The form of this nasal depends on the consonant following. Thus : $\acute{\alpha}\delta$ 'please ;' Inc. F. $\acute{\alpha}\nu\delta\alpha\nu$. $\lambda\alpha\beta$ 'take ;' Inc. F. $\lambda\alpha\mu\beta\alpha\nu$. $\theta\iota\gamma$ 'touch ;' Inc. F. $\theta\iota\gamma\gamma\alpha\nu$. In these three words ν , μ , γ , perform the same office. If the Crude Form, however, ends in two consonants, this insertion is not made.

	Crude Vowel.	Crude Form.	Increased Vowel.	Increased Form.
1.	$\check{\alpha}$	$\chi\check{\alpha}\rho$	$\alpha\iota$	$\chi\alpha\iota\rho$
		$\tau\epsilon\kappa\mu\check{\alpha}\rho$		$\tau\epsilon\kappa\mu\alpha\iota\rho$
	ϵ	$\phi\theta\epsilon\rho$	$\epsilon\iota$	$\phi\theta\epsilon\iota\rho$
		$\alpha\gamma\epsilon\rho$		$\alpha\gamma\epsilon\iota\rho$
2.	$\check{\iota}$	$\lambda\check{\iota}\pi$	$\epsilon\iota$	$\lambda\epsilon\iota\pi$
		$\alpha\lambda\check{\iota}\phi$		$\alpha\lambda\epsilon\iota\phi$
	$\check{\upsilon}$	$\phi\check{\upsilon}\gamma$	$\epsilon\upsilon$	$\phi\epsilon\upsilon\gamma$
		$\epsilon\rho\check{\upsilon}\gamma$		$\epsilon\rho\epsilon\upsilon\gamma$

	Crude Form.	Increase.	Inc. Form.
3.	βαλ	λλ	βαλλ
	σφαλ		σφαλλ
4.	κραγ	ζ	κραζ
	αθροιδ		αθροιζ
5.	ταγ	σσ ογ τι . . .	τασσ, ταττ
	πραγ		πρασσ, πραττ
6.	ριπ	τ	ριπτ
	τυπ		τυπτ
7.	θνη	σκ	θνησκ
	τρω	σκ w. redup. .	τι τρωσκ
8.	αισθ	αν	αισθαν
	λαβ		λαμβαν
	λαχ		λαγχαν
	αδ		ανδαν

1. & 2. Thou rejoicest in the prosperity of thy friends. The gods rejoice in sacrifices. Xerxes is collecting an innumerable army. Cyrus is collecting an army. The enemies are destroying the corn. The generals of the Athenians are collecting an army in the Peloponnesus. Ye are leaving the camp of Cyrus with the deserters. The messengers of Cyrus flee to the river. The slaves flee to the eminence with the messengers. The trumpeter gives the signal. The children hear the voice of their teacher. I hear thee.

3. They pelt the messenger with stones. The

With the Article.

A. S. τον νεανιαν.	A. P. τους νεανιας.
τον πολιτην.	τους πολιτας.
την θυραν.	τας θυρας.
την κωμην.	τας κωμας.
την θαλασσαν.	τας θαλασσας.

I shall write the letter. Thou wilt write the letters in the house of the Persian. The citizen will send the youth into the camp. We will send messengers to Thebes. Ye will lead us into the village with the heavy-armed. Darius will do well. The shieldsmen will do these things in the war. With the aid of the gods ye will fare well. I will come soon. I will assemble the soldiers into the plain of Castolus. The satrap will come into the tent. The soldiers will bury the general. I will send the satrap back to his (say, the) government. Cyrus will turn the enemies to flight. The generals will draw up the soldiers for battle. The general will lead the soldiers against Tissaphernes. Cyrus will lead the barbarians against his (say, the) brother. I will draw up the soldiers for battle. Ye will soon turn the Lycians to flight. I shall violate the truce. The barbarians will not violate the truce. I will send the soldiers and youths to Cume. I will do this concerning Orontes.

write	γραφ (φ+σ=ψ).	turn	τρεπ.
Thebes	Θηβα, f.; no sing.	flight	φυγα, f.
		to	εις.
Darius	Δαρειο.	for	εις.
will do	πραγ+σ=πραξ.	Lycian	Λυκιο.
with the aid of,	συν.	violate	λυ.
come	ἦκ	truce	σπονδα, f. pl.
bury	θαπ.	Cume	Κυμα, f.
back	παλιν, adv.	concerning	περι, w. gen.
government	αρχα, f.	Orontes	Οροντα.

XVI.—FUTURE OF ACTIVE VERBS IN Δ, AND
VOCATIVE OF NOUNS IN Ο AND Α.

REMARK 1. The future of active verbs which end in δ are subject to some irregularity owing to this circumstance. The Greek language does not tolerate δ before σ; hence νομιδσω (from νομιδ) becomes νομισω. But the Greek language is also opposed to the letter σ between two vowels, and in many forms rejects it. Here the σ is dropt, and the vowels of the endings, where short, are lengthened. Thus νομισω becomes νομιῶ, νομισεις becomes νομιῆς, and so forth.

This form is commonly called the Attic Future. A few verbs, besides verbs in ιδ, are inflected in this way in the future.

C. F. νομιδ 'consider.'

Sing.	νομισω	νομιῶ.
	νομισεις	νομιεῖς.
	νομισει	νομιεῖ.
Plur.	νομισομεν	νομιου̅μεν.
	νομισετε	νομιε̅ιτε.
	νομισουσι	νομιου̅σι.

REMARK 2. The vocative case in Greek is in the plural *always* the same as the nominative; and in the singular of *neuter* nouns it is always the same as the nominative. In the singular of masc. and fem. nouns it is either the same as the nominative or the Crude Form.

In the *ο* declension, masc. and fem., the vocative singular is the Crude Form. But the *ο* has become an *ε*, as in the Latin. Hence, *ανθρωπε* 'O man,' not *ανθρωπο*; as in Latin, *taure*, not *tauro*.

*Examples.*Nouns in *Ο*.

Masc. C. F.	ανθρωπο.	V. S.	ανθρωπε.	V. P.	ανθρωποι.
Fem.	παρθενο.		παρθενε.		παρθενοι.
Neut.	ροδο.		ροδον.		ροδα.

In masculine nouns of the *α* declension the vocative is generally, and in nouns which end in *τα* always, the same as the Crude Form; in the feminine nouns it is the same as the nominative.

Examples.

Nouns in A.

Masc. C. F.	νεανια.	V. S.	νεανια.	V. P.	νεανιαι.
	πολιτα.		πολιτα.		πολιται.
Fem.	θυρα.		θυρα.		θυραι.
	τραπεζα.		τραπεζα.		τραπεζαι.
	κωμα.		κωμη.		κωμαι.

I shall consider this an honour. The generals will consider this an honour. We shall hope for many good things from thee, O Clearchus. Ye will hope for many good things from us, O generals. I will carry the load, O virgin, into the village. The vessel will carry the corn. I will bring the gold with other gifts. Thou wilt consider this an honour, young man. I will not reproach thee with this, O boy. We will not reproach thee with thy weakness, O queen. They will arm the horses with frontlets. I will arm the horse with a frontlet. Thou wilt not care for wars. Ye will not care for the war, O citizens. I shall care for you, my sons (say, O sons.)

honour	τιμα, f.	young man : use ω with the
hope for	ελπιδ.	voc.
many	πολλο.	reproach ονειδιδ, with dat. of
from	παρα, gen.	person, and acc. of thing.
O	ω.	weakness ασθeneια, f.
carry, bring	κομιδ.	arm δπλιδ.
load	φορτιο, n.	frontlet προμετωπιδιο, n.
corn	σιτο.	care for φροντιδ, gen.
gift	δωρο, n.	son υιο.

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M.DCCC.XXXIV.

την πατριδα και τους οικειους καταλιπων. Ουδε επι λογοις επαινεσονται σε παντες.

Μη μυσαχθης δε του σωματος το ευτελες, μηδε της εσθητος το πιναρον· απο γαρ των τοιουτων ὀρμωμενος, και Φειδίας εκεινος εδειξε τον Δία, και Πολυκλειτος την Ἥραν ειργασατο, και Μυρων επηνεθη, και Πραξιτελης εθανμασθη· προσκυνουνται γουν οὔτοι μετα των θεων. Ει δη τουτων εις γενοιο, πως μεν ου κλεινος αυτος παρα πασιν ανθρωποις γενοιο: ζηλωτον δε και τον πατερα αποδειξεις· περιβλεπτον δε αποφανεις και την πατριδα. Ταυτα, και επι τουτων πλειονα, διαπταιουσα και βαρβαριζουσα παμπολλα, ειπεν ἡ Τεχνη, μαλα δη σπουδη συνειρουσα, και πειθειν με πειρωμενη. Αλλ' ουκετι μεμνημαι· τα πλειστα γαρ ηδη μου την μνημην διεφυγεν. Επει δ' ουν επαυσατο, αρχεται ἡ ἑτερα ὡδε πως.

Εγω δε, ω τεκνον, Παιδεια ειμι, ηδη συνηθης σοι, και γνωριμη, ει και μηδεπω εις τελος μου πεπειρασαι. Ἠλικα μεν ουν τα αγαθα ποριη λιθοξοος γενομενος, αυτη προειρηκεν. Ουδεν γαρ ὅτι μη εργατης εση, τῷ σωματι πονων, και τουτῷ την ἀπασαν ελπιδα του βιου τεθειμενος, αφανης μεν αυτος ων, ολιγα και αγεννη λαμβανων, ταπεινος την γνωμην, ευτελης δε την προσοδον· Ουτε φιλοις επιδικασιμος, ουτε εχθροις φοβερος, ουτε τοις πολῖταις ζηλωτος· αλλ' αυτο μονον, εργατης, και των εκ του πολλου δημοι εις, αι τον προυχοντα ὑποπτησων, και τον λεγειν δυναμενον θερα

πευων, λαγω βιον ζων, και του κρειττονος ἔρμαιον
ων. Εἰ δὲ και Φειδίας, ἡ Πολυκλείτος γενεοιο,
και θαυμαστα πολλα ἐξεργασαιο, την μεν τεχνην
ἀπαντες επαινεσονται, ουκ εστι δε ὅστις των ιδον-
των, εἰ νουν εχοι, ευξαιτ' αν σοι ὁμοιος γενεσθαι
οιος γαρ αν ης, βαναυσος, και χειρωναξ, και απο-
χειροβιωτος νομισθηση.

Ἦν δὲ μοι πειθη, πρωτον μεν σοι πολλα επιδειξω
παλαιων ανδρων εργα, και πραξεις θαυμαστας, και
λογους αυτων απαγγελουσα, και παντων, ὡς
ειπειν, εμπειρον αποφαινουσα. Και την ψυχην,
ὄπερ σοι κυριωτατον εστι, κατακοσμησω πολλοις
και αγαθοις κοσμημασι, σωφροσυνη, δικαιοσυνη,
ευσεβεια, πραοτητι, επιεικεια, συνεσει, καρτερια, τῶ
των καλων ερωτι, τη προς τα σεμνοτατα ὄρμη.
Ταυτα γαρ εστιν ὁ της ψυχης ακηρατος ὡς αλη-
θως κοσμος. Λησει δε σε ουτε παλαιον ουδεν,
ουτε νυν γενεσθαι δεον, αλλα και τα δεοντα προσφει
μετ' εμου. Και ὄλως ἀπαντα, ὅποσα εστι τα τε
θεια, τα τε ανθρωπινα, ουκ εις μακραν σε διδα-
ξομαι.

Και ὁ νυν πενης, ὁ του δεινος, ὁ βουλευσαμε-
νος τι περι αγεννους οὕτω τεχνης, μετ' ὀλιγον
ἀπᾶσι ζηλωτος και επιφθονος εση, τιμωμενος και
επαινουμενος, και επι τοις αριστοις ευδοκιμων, και
ὑπο των γενει και πλουτῶ προυχοντων αποβλε-
πομενος· εσθητα μεν τοιαυτην αμπεχομενος, (δειξᾶσα
την ἑαυτης, πανυ δε λαμπραν εφορει), αρχης δε και
προεδριας αξιουμενος. Καν που αποδημης, ουδ'

επι της αλλοδαπης αγνωσ, ουδ' αφανης εση. Τοι-
αυτα σοι περιθησω τα γνωρισματα, ωστε των ορων-
των εκαστος, τον πλησιον κινησας, δειξει σε τω
δακτυλω, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λεγων.

Αν δε τι σπουδης αξιον η, και τους φιλους η
και την πολιν ολην καταλαμβανη, εις σε παντες
αποβλεφονται καν που τι λεγων τυχης, κεχρηνοτες
οι πολλοι ακουσονται, θαυμαζοντες, και ευδαιμονι-
ζοντες σε των λογων της δυναμεως, και τον πα-
τερα της ευποτμιας. Ο δε λεγουσιν, ως αρα θανατοι
γιγνονται τινες εξ ανθρωπων, τουτο σοι περιποιησω
και γαρ ην αυτος εκ του βιου απελθης, ουποτε
πανση συνων τοις πεπαιδευμενοις, και προσομιλων
τοις αριστοις. Ορας τον Δημοσθενην εκεινον,
τινος υιον οντα, εγω ηλικον εποιησα! ορας τον
Αισχινην, ος τυμπανιστριας υιος ην, αλλ' ομως
αυτον δι' εμε Φιλιππος εθεραπευσεν! ο δε Σωκ-
ρατης και αυτος υπο τη Έρμογλυφικη ταυτη
τραφεις, επειδη ταχιστα συνηκε του κρειττονος, και
δραπετευσας παρ' αυτης, ηυτομολησεν ως εμε,
ακουεις ως παρα παντων αδετα!

Αφεις δε αυτους τηλικουτους, και τοιουτους αν-
δρας, και πραξεις λαμπρας, και λογους σεμνους,
και σχημα ευπρεπες, και τιμην, και δοξαν, και
επαινον, και προεδριας, και δυναμιν, και αρχας,
και το επι λογοις ευδοκιμειν, και το επι συνεσει
ευδαιμονιζεσθαι, χιτωνιον τε πιναρον ενδυση, και
σχημα δουλοπρεπες αναληψη, και μοχλια, και γλυ-
φεια, και κοπεας, και κολαπτηρας εν ταιν χερσιν

ἔξεις, κατω νενευκως εἰς το ἐργον, χαμαιπετης, και χαμαιζηλος, και παντα τροπον ταπεινος· ανακυπτων δε ουδεποτε, ουδε ανδρωδες, ουδε ελευθεριου ουδεν επινωων, αλλα τα μεν εργα ὅπως ευρυθμα και ευσχημονα εσται σοι, προνωων· ὅπως δε αὐτος ευρυθμος τε και κοσμιος εση, ἥκιστα πεφροντικως, αλλ' ατιμοτερον ποιων σεαυτον λιθων.

Ταυτα ετι λεγουσης αυτης, ου περιμεινας εγω το τελος των λογων, αναστας απεφνηναμην, και την αμορφον εκεινην και εργατικην απολιπων, μετεβαινον προς την Παιδειαν μαλα γεγηθως· και μαλιστα επει μοι και εἰς νουν ἦλθεν ἡ σκυταλη, και ὅτι πληγας ευθυς ουκ ολιγας αρχομενη μοι χθες ἐνετριψατο. Ἡ δε απολειφθεισα, το μεν πρωτον ηγανακτει, και τω χειρε συνεκροτει, και τους οδοντας ενεπριε· τελος δε, ὡσπερ την Νιοβην ακουομεν, επεπηγει, και εἰς λιθον μετεβεβλητο. Εἰ δὲ παραδοξα επαθε, μη απιστησητε· Φανματοποιοι γαρ οἱ ονειροι.

Ἡ ἑτερα δε προς με απιδουσα, Τοιγαρουν αμειψομαι σε, εφη, τησδε της δικαιοσυνης, ὅτι καλως την δικην εδικασας· Και ελθε ηδη, επιβηθι τουτου του οχηματος, (δειξᾶσα τι οχημα ὑποπτερων ἰππων τινων, τῷ Πηγασῷ εοικοτων) ὅπως ιδης οἶα και ἡλικα, μη ακολουθησας εμοι, αγνοησειν εμελλες. Επει δε ανηλθον, ἡ μεν ηλαυνε και ὑφνηιοχει. Αρθεις δε εἰς ὑψος εγω επεσκοπουν, απο της ἑω αρξαμενος αχρι προς ἑσπεραν, πολεις, και εθνη, και δημους, καθαπερ ὁ Τριπτολεμος, αποσπειρων

καταλίπε δε και γενος, και δοξαν, και ει ποτε δε ή πολις ανεκηρυξεν ευεργετην δηλονοτι, και τας των ανδριαντων επιγραφας, μηδε, ότι μεγαν ταφον επι σοι εχωσαν, λεγε· βαρῦνει γαρ και ταυτα μνημονευομενα. ΚΡ. Ουχ ἔκων μεν, απορρίψω δε. Τι γαρ αν και παθοιμι ;

ΕΡ. Βαβαι. Συ δε ό ενοπλος, τι βουλει; η τι το τροπαιον τουτο φερεις; ΝΕΚ. Ότι ενικησα, ω Έρμη, και ηριστευσα, και ή πολις ετιμησε με. ΕΡ. Αφες εν γη το τροπαιον· εν ἄδου γαρ ειρηνη, και ουδεν ὄπλων δεησει.

Ό σεμνος δε ούτος απο γε του σχηματός, και βρενθυομενος, ό τας οφρυς επηρκως, ό επι των φροντιδων, τις εστιν, ό τον βαθυν πωγωνα καθειμενος; ΜΕ. Φιλοσοφος τις, ω Έρμη· μαλλον δε γοης, και τερατειας μεστος· ώστε αποδῶσον και τουτον· οφει γαρ πολλα και γελοια ὑπο τῷ ἱματιῷ κρυπτομενα. ΕΡ. Καταθου συ το σχημα πρωτον· ειτα και ταυτι παντα. Ω Ζευ, ὄσην μεν την αλαζονειαν κομιζει! ὄσην· δε αμαθιαν, και εριν, και κενοδοξιαν, και ερωτησεις απορους, και λογους ακανθωδεις, και εννοιας πολυπλοκους! αλλα και ματαιοπονιαν μαλα πολλην, και ληρον ουκ ολιγον, και ὑθλους, και μικρολογιαν. Νη Δια, και χρυσιον γε τουτι, και ἡδυπαθειαν δε, και αναισχυντιαν, και οργην, και τρυφην, και μαλακιαν· ου λεληθε γαρ με, ει και μαλα περικρυπτεις αυτα. Και το ψευδος δε αποθου, και τον τυφον, και το οιεσθαι αμεινω ειναι των αλλων· ὡς ει γε παντα ταυτα εχων εμβαινοις,

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ποια πεντηκοντορος Ξεξαιτο αν σε ; ΦΙΛ. Αποτι-
θεται τοιουνν αυτα, επειπερ ούτω κελευεις.

ΜΕ. Αλλα και τον πωγωνα τουτον αποθεσθω,
ω Έρμη, βαρυν τε οντα, και λασιον, ως όρας· πεντε-
μνων τριχες εισι τουλαχιστον. ΕΡ. Ευ λεγεις·
Αποθου και τουτον. ΦΙΛ. Και τις ό αποκειρων
εσαι ; ΕΡ. Μενιππος ούτοσι λαβων πελεκυν των
ναυπηγικων αποκοψει αυτον, επικοπη τη αναβαθρα
χρησαμενος. ΜΕ. Ουκ, ω Έρμη· αλλα πριονα
μοι αναδος· γελοιοτερον γαρ τουτο. ΕΡ. Ό πελε-
κυσ ίκανος· ευγε· ανθρωπινωτερος γαρ νυν αναπεφη-
νας, αποθεμενος αυτου την κιναβραν. ΜΕ. Βουλει
μικρον αφελωμαι και των οφρυων ; ΕΡ. Μαλιστα·
ύπερ το μετωπον γαρ και ταυτας επηρκεν, ουκ
οιδ' εφ' ότψ ανατεινων έαντον. Τι τουτο ; και
δακρυεις, ω καθαρμα, και προς θανατον αποδειλις ;
εμβηθι δ' ουν. ΜΕ. Έν ετι το βαρυτατον ύπο
μαλης εχει. ΕΡ. Τι ; ω Μενιππε. ΜΕ. Κολακειαν,
ω Έρμη, πολλα εν τψ βιω χρησιμευσασαν αυτψ.
ΦΙΛ. Ουκουν και συ, ω Μενιππε, αποθου την ελευ-
θεριαν, και παρρήσιαν, και το αλϋπον, και το γεν-
ναιον, και τον γελωτα. Μονος γουν των αλλων
γελας ; ΕΡ. Μηδαμως. Αλλα και εχε ταυτα,
κουφα γε και πανν ευφώρα οντα, και προς τον κατα-
πλουν χρησιμα.—Ώστε λυε τα απογεια. την απο-
βαθραν ανελωμεθα· το αγκυριον ανεσπασθω· πετα-
σον το ίστιον· ευθυνε, ω πορθμεν, το πηδαλιον·
ευ παθωμεν.

ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ, και
ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ.— Εμε δει προκεκρισθαι σου, ω Λιβυ. αμεινων γαρ εμι. ΑΝ. Ουμενουν, αλλ' εμε. ΑΛ. Ουκουν ο Μινως δικασατω. ΜΙ. Τινες δ' εστε; ΑΑ. Ουτος μεν Αννιβας ο Καρχηδονιος· εγω δε, Αλεξανδρος ο Φιλιππου. ΜΙ. Νη Δια, ενδοξοι γε αμφοτεροι. Αλλα περι τινος υμιν η ερις; ΑΛ. Περι προεδριας· φησι γαρ ουτος αμεινων γεγενησθαι στατηγος εμου· εγω δε, ωσπερ απαντες ισασιν, ουχι τουτου μονου, αλλα παντων σχεδον των προ εμου φημι διενεγκειν τα πολεμια, ΜΙ. Ουκουν εν μερει εκατερος ειπατω. Συ δε πρωτος, ω Λιβυ, λεγε.

ΑΝ. Έν μεν τουτο, ω Μινως, ωναμην, οτι εν-
ταυθα και την Έλλαδα φωνην εξεμαθον· ωστε
ουδε ταυτη πλεον ουτος ενεγκαιτω μου. Φημι δε
τουτους μαλιστα επαινου αξιους ειναι, οσοι το μηδεν
εξ αρχης οντες, ομως επι μεγα προεχωρησαν, δι'
αυτων δυναμιν τε περιβαλλομενοι, και αξιοι δο-
ξαντες αρχης. Εγω γουν μετ' ολιγων εξορμησας
εσ την Ιβηριαν, το πρωτον υπαρχος ων τω αδελ-
φω, μεγαιστων ηξιωθην, αριστος κριθεις· και τους
γε Κελτιβηρας ειλον, και Γαλατων εκρατησα των
Έσπεριων· και τα μεγαλα ορη υπερβας, τα περι

τον Ηριδανον άπαντα κατεδραμον· και αναστατους εποιησα τοσαυτας πολεις· και την πεδινην Ιταλιαν χειρωσαμην· και μεχρι των προαστειων της προουχουσης πολεως ηλθον· και τοσουτους απεκτεινα μιας ήμερας, ώστε τους δακτυλιους αυτων μεδιμνοις απομετρησαι, και τους ποταμους γεφυρωσαι νεκροις. Και ταυτα παντα επραξα, ουτε Αμμωνος υίος ονομαζομενος, ουτε Θεος εινα προσποιουμενος, η ενυπνια της μητρος διεξιων, αλλ' ανθρωπος ειναi όμολογων, στρατηγοις τε τοις συνεωτατοις αντεξεταζομενος, και στρατιωταις τοις μαχιμωτατοις συμπλεκομενος· ου Μηδους και Αρμενιους καταγωνιζομενος, ύποφευγοντας πριν διωκειν τινα, και τω τολμησαντι παραδιδοντας ευθυ την νικην.

Αλεξανδρος δε, πατρων αρχην παραλαβων, ηυξησε, και παραπολυ εξετεινε, χρησαμενος τη της τυχης όρμη· επει δ' ουν ενικησε τε, και τον ολεθρον εκεινον Δαρειον εν Ισσω τε και Αρβηλοις εκρατησεν, αποστας των πατρων, προσκυνεισθαι ηξιου, και εσδαιαταν την Μηδικην μετεδιητησεν έαυτον, και εμιαιφονει εν τοις συμποσιοις τους φιλους, και συνελαμβανεν επι θανατω. Εγω δε ηρξα επισης της πατριδος· και επειδη μετεπεμπετο, των πολεμιων μεγαλη στολη επιπλευσαντων τη Διβυη, ταχεως ύπηκουσα, και ιδιωτην εμαυτον παρεσχον· και καταδικασθεις ηνεγκα ευγνωμονως το πραγμα. Και ταυτ' επραξα, βαρβαρος ων, και απαιδευτος παιδειας της Έλληνικης, και ουτε Όμηρον, ώστε ούτος, ράψωδων· ουτε ύπ' Αριστοτελει τω σοφιστη

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ANABASIS OF CYRUS.

BOOK I, CHAPTERS 1 TO 6.

WITH

A LITERAL AND INTERLINEAR TRANSLATION
OF THE FIRST CHAPTER,

AND

A LEXICON TO THE WHOLE,

IN WHICH THE WORDS ARE DIVIDED INTO THEIR SEVERAL
PARTS, AND DERIVATIVES ARE COLLECTED UNDER
THEIR RESPECTIVE ROOTS.

LONDON :

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UPPER GOWER STREET.

M.DCCC.XXXVIII.

ὑπο. see ὑπ.

ὑπο-δεχ-εσθαι. see δεκ.

ὑπο-ζυγιον, neut. c. f. ὑποζυγιο. see under εζυγ-
μενος.

ὑπο-λαβ-ων, c. f. ὑπολαβοντ, aor. part. from

ὑπο-λαμβ-αν-ειν. see λαβ.

ὑπο-λειφ-θεντ-as, acc. plur. from

ὑπο-λειφ-θεις, c. f. ὑπολειφθεντ, aor. part. from

ὑπο-λειπ-εσθαι. see λιπ.

ὑπο-μνη-μα, neut. c. f. ὑπομνηματ, (root μεν, mind)
recollection; remembrance.

ὑπο-σχ-ο-μεν-ος, c. f. ὑποσχομενο, aor. part. from
ὑπισχνεεσθαι.

ὑπο-χωρ-η-σαι, aor. inf. from ὑποχωρειν. see χωρα.

ὑποψια=ὑπ-οπ-τ-ια, fem. (root οπ) suspicion.

ὑπ-ωπ-τ-ευ-ον, imp. from

ὑπ-οπ-τ-ευ-ειν, to suspect.

ὑσ-τερ-ος, c. f. ὑστερο, coming after; next.

ὑσ-τερ-ον, afterwards.

ὑσ-τερ-αι-ος, c. f. ὑστεραιο, following.

ὑψ-ηλ-ος, c. f. ὑψηλο. see ὑπ.

Φ.

φα-ι-ην, opt. from φημι.

ΦΑ.

φα-ιν-η-ται, 3 sing. pres. subj. pass. from

φα-ιν-ειν, to show.

φα-ιν-εσθαι, to show one's self; to be shown; to appear; seem.

απο-φα-ιν-εσθαι, to show one's self off; declare one's opinion.

α-φα-ν-ηs, not appearing; invisible.

φα-ν-ερ-ος, appearing; plain; clear; manifest.

φαλαγξ, fem. c. f. φαλαγγ, a phalanx.

φα-ν-εις, c. f. φανεντ, aor. pass. part. from φαινειν.

φα-ν-ερος, ḍ. f. φανερο. see φα.

φερ-ειν, used only in the present and imperfect tenses, (the root οι, supplies the fut. and ενεγκ the aor. and perf. tenses) to bear.

μισθ-ο-φορ-ος, one receiving pay; a mercenary. see also μισθος.

σκει-ο-φορ-ος, a baggage bearer. see also σκειν.

φευγ-η, 3 sing. pres. subj. and

φευγ-ουσα=φευγ-οντ-σα, fem. of

φευγ-ων, c. f. φευγοντ, pres. part. from

φευγ-ειν. see φυγ.

φη-μι, (root φα, or φη) I say.

προ-φα-σιs, a pretext.

φθα-σω, aor. subj. from

φθα-ν-ειν, to be beforehand; to anticipate; prevent.

ΦΙΛ.

φιλ-ια, fem. friendship.

φιλ-ος; c. f. φίλος, a friend.

φιλ-ιος, c. f. φίλιος, friendly.

φίλουσα=φιλ-ε-οντ-σα, fem. of

φιλ-ε-ων, c. f. φιλ^{εο}_{ου}ντ, pres. part. from

φιλ-ε-ειν, to love.

φιλ-ο-τι-μ-η-θεις, c. f. φιλοτιμηθεντ, aor. part. from

φιλ-ο-τι-μ-ε-εσθαι, to be fond of honour; be desirous
or jealous; be actuated by resentment.

φλε-ειν, or φλυ-ειν, to overflow; bubble up: hence

φλυ-αρ-ια, fem. a trifle; talkativeness.

φοβ-οι-μην, opt. pass. from

φοβ-ε-ειν, to frighten.

φοβ-ος, masc. c. f. φοβο, fear.

Φοινικ-η, fem. Phoenicia.

Φοινιξ, c. f. φοινικ, a Phoenician.

φοινιξ, masc. c. f. φοινικ, a palm or date tree; also
a bright red colour.

φοινικους=φοινικ-εος, c. f. φοινικεο, of a bright red
colour.

φοινικ-ιστης, c. f. φοινικιστα, a purple dyer.

φρα-σαι, aor. inf. from

φραζ-ειν, to say.

φρουρ-α, fem. (root ουρ in ουρος, a watchman, a guard:
this is the root which is found in θεωρεειν) an
out-watch or guard.

φρουρ-αρχ-ος, c. f. φρουραρχο, commander of a gar-
rison. see also αρχ.

φρουρ-ιον, neut. c. f. φρουριο, a fortified place; fort;
castle.

φρουρ-ε-ο-μεν-ος, c. f. φρουρ^{εο}_{ου}μενο, pres. pass. part.
from

φρουρ-ε-ειν, to guard; keep in custody.

Φρυγ-ια, fem. Phrygia.

Φρυξ, c. f. φρυγ, a Phrygian.

ΦΥΓ, flee.

φυγ-ας, c. f. φυγαδ, one who has fled his country; a fugitive; exile.

φυγ-ων, c. f. φυγοντ, aor. part. from

φευγ-ειν, to flee.

εκ-φευγ-ειν, to flee out from; abandon; escape.

απο-φευγ-ειν, to flee from.

κατα-φευγ-ειν, to flee down to.

ΦΥΛΑΚ.

φυλακ-η, fem. the keeping watch; a guard; a garrison.

φυλαξ, c. f. φυλακ, a guard or sentinel.

φυλαττ-οι-μι, pres. opt. and

φυλαττ-ων, c. f. φυλαττοντ, pres. part. from

φυλαττ-ειν, to watch; guard.

φυλαττ-εσθαι, to be on one's guard; to guard one's self against.

φυ-ειν, to produce; give birth to.

X.

χαλεπ-ος, c. f. χαλεπο, difficult; severe.

χαλεπ-αυ-ειν, to take heavily; be angry.

χαλεπ-ως, severely; heavily.

χαλεπ-ω-τατ-ος, c. f. χαλεπωτατο, sup. of χαλεπος.

χαλκα=χαλκ-εα, neut. plur. from

χαλκ-εος, c. f. χαλκεο, of copper or brass.

χαλκ-ος, masc. c. f. χαλκο, copper or brass.

Χαλ-ος, c. f. χαλο, Chalus.

χαρ-ις, fem. c. f. χαριτ, acc. χαριν, grace; favour.

Χαρμανδη, Charmande.

χειρ, fem. c. f. χειρ or χερ, dat. plur. χερσι, a hand.

Χειρισοφος, c. f. χειρισοφο, Chirisophus.

Χερρ-ο-νησ-ος, c. f. χερρ-ονησο, (from χερσ-ος, dry land, and νησ-ος, island) Chersonesus.

χερ-σι. see χειρ.

χιλιοι, one thousand.

χιλ-ος, masc. c. f. χιλο, grass; fodder.

χιτων, masc. c. f. χιτων, a tunic.

χοινιξ, fem. c. f. χοινικ, a choenix (a measure containing rather more than a pint).

χορτ-ος, masc. c. f. χορτο, an inclosure; place inclosed for pasture: hence, the pasture itself; fodder; grass or hay.

ΧΡΑ, debt; hence

χρη-σ-ο-μαι, fut. ind. from

χρησθαι=χρα-εσθαι, to make one's self a debtor to; to use.

χρη-ναι, pres. inf. from

χρη, it is one's duty; it behoves.

χρη-ιζ-ειν, to want; desire.

χρη-μα, neut. c. f. χρηματ, the thing owed; means; riches.

χρη-σιμ-ος, σ. f. χρησιμο, useful; convenient.

χρον-ος, masc. c. f. χρονο, time.

χρυσαι=χρυσ-εαι, plur. fem. from

χρυσ-^{εο}_{ου}, c. f. χρυσειο, of gold; golden.

χρυσ-ιον, neut. c. f. χρυσιο, gold money; sum of gold; money.

χρυσ-ος, masc. c. f. χρυσο, gold.

χρυσ-ο-χαλιω-ος, c. f. χρυσοχαλιω, having a golden bit.

χρωμενος=χρα-ο-μεν-ος, c. f. χρωμενο, part. from

χρωμαι=χρα-ο-μαι, ind. pres. 1 sing. see χρησθαι.

- χωρ-α, fem. a region or country.
 χωρ-ιον, neut. c. f. χωριο, a place; a hold.
 χωρ-ε-ειν, to occupy place; hold; contain.
 απο-χωρ-ε-ειν, to go away; depart.
 επι-χωρ-ε-ειν, to go on; advance.
 υπο-χωρ-ε-ειν, to withdraw; retire.
 στεν-ο-χωρ-ια, a narrow place; defile.

χωρ-ις, adv. separately; apart; without.

Ψ.

- ψαρ-ος, c. f. ψαρο, Psarus.
 ψελλ-ιον, neut. c. f. ψελλιο, a bracelet.
 ψευδ-ος, neut. (root ψευδ) c. f. ψευδες, a lie; un-
 truth.
 ψευδ-ειν, to deceive; cheat.
 ψευ-σα-μεν-ος, c. f. ψευσαμενο, aor. part. from
 ψευδ-εσθαι, to be faithless; utter a lie.
 ψηφ-ος, c. f. ψηφο, a pebble used for counting
 and voting.
 ψηφ-ι-σ-ω-μαι, subj. aor. from
 ψηφ-ιζ-εσθαι, to vote.
 απο-ψηφ-ιζ-εσθαι, to vote against a measure.
 ψιλ-ος, c. f. ψιλο, bare; naked; destitute.

Ω.

ὦ, subj. pres. from εἶναι.

ὦ, dat. sing. of δ.

ὦ-δε. see το.

φετο, imp. from οἰεσθαι. see οἶμαι.

φκειτο=φκ-ε-ε-το, imp. pass. 3 sing. from οἰκεειν.
see οικ.

φκ-τειρ-ον, imp. from

οικτειρ-ειν, to pity; lament.

ὦμο-λογ-ε-ον, imp. from ὁμολογειν. see λεγ.

ὦν, c. f. οντ, pres. part. from εἶναι.

ὦν, gen. plur. of δ.

ων-ιος, c. f. ωνιο, purchaseable; τα ωνια, the things
for sale.

ώρα, fem. a division of time; part of a year, as a
season; part of a day, as an hour.

ωργ-ιζ-ο-μην, imp. from οργιζεσθαι. see οργη.

ὠρ-μ-α-ο-μην, imp. from ὀρμαεσθαι. see ὀρμη.

ὠρμουν=ὠρμ-ε-ον, imp. from

ὀρμ-ε-ειν.

ὦς,

ὡσπερ,

ὡστε,

} see δ.

ωτις, fem. c. f. ωτιδ, a bustard.

ωφειλ-ο-μην, imp. pass. from οφειλειν.

ωφελ-ε-ον, imp. ind.,

ωφελ-η-σαι, aor. inf. and

ωφελ-ε-οι-ην, pres. opt. from

ωφελ-ε-ειν. see οφελος.

ωφελ-ιμ-ος, c. f. ωφελιμο. see οφελος.

THE END.

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41. Τοὺς μὲν νυν καθαρὸς βοῦς τοὺς ἔρσενυς καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι· τὰς δὲ θηλέας οὐ σφί ἔξεστι θύειν, ἀλλὰ ἱραὶ εἰσι τῆς Ἰσιος. τὸ γὰρ τῆς Ἰσιος ἄγαλμα ἐὼν γυναικῆιον, βούκερών ἐστι, κατάπερ "Ἐλληνες τὴν Ἰοῦν γράφουσι· καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὁμοίως σέβονται προβάτων πάντων μάλιστα μακρῶ. τῶν εἴνεκα οὐτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνή, ἀνδρὰ "Ἐλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς "Ἐλληνος χρήσεται, οὐδ' ὀβελοῖσι, οὐδὲ λέβητι, οὐδὲ κρέως καθαρῷ βοὸς διατετμημένου Ἑλληνικῆ μαχαίρῃ γεύσεται. Θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς, τρόπον τόνδε. τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπίασι· τοὺς δὲ ἔρσενυς κατορύσσουσι ἕκαστοι ἐν τοῖσι προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφότερα ὑπερέχοντα, σημηίου εἵνεκε. ἐπεὶν δὲ σαπῆ, καὶ προσίῃ ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἐκάστην πόλιν βάρις ἐκ τῆς Προσωπίτιδος καλευμένης νήσου. ἢ δ' ἐστὶ μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι ἐννέα. ἐν ταύτῃ ὦν τῇ Προσωπίτιδι νήσῳ ἔνεισι μὲν καὶ ἄλλαι πόλεις συχναί· ἐκ τῆς δὲ αἰβάρις παραγίνονται ἀναιρησόμεναι τὰ ὀστέα τῶν βοῶν, οὖνομα τῇ πόλει Ἀτάρβηχισ· ἐν δ' αὐτῇ Ἀφροδίτης ἱρὸν ἄγιον ἴδρυται. ἐκ ταύτης τῆς πόλιος πλανέονται πολλοὶ ἄλλοι ἐς ἄλλας πόλεις ἀνορύξαντες δὲ τὰ ὀστέα, ἀπάγουσι καὶ θάπτουσι ἐς ἕνα χῶρον πάντες. κατὰ ταῦτα δὲ τοῖσι βοῦσι καὶ τᾶλλα κτήνεα θάπτουσι ἀποθνήσκοντα· καὶ γὰρ περὶ ταῦτα οὕτω σφί νενομοθέτηται· κτείνουσι γὰρ δὴ οὐδὲ ταῦτα. 42. "Ὅσοι μὲν δὴ Διὸς Θηβαίεος ἴδρυνται ἱρὸν, ἢ νομοῦ τοῦ Θηβαίου εἰσὶ, οὗτοι μὲν νυν πάντες δῖων ἀπεχόμενοι, αἴγας θύουσι. θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες ὁμοίως Αἰγύπτιοι σέβονται, πλὴν Ἰσιός τε καὶ Ὀσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὁμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκηνται ἱρὸν, ἢ νομοῦ τοῦ Μενδησίου εἰσὶ, οὗτοι δὲ αἰγῶν ἀπεχόμενοι, οἷς θύουσι. Θηβαῖοι μὲν νυν, καὶ ὅσοι διὰ τούτους δῖων ἀπέχονται, διὰ τὰδε λέγουσι τὸν νόμον τόνδε σφί

τεθῆναι. “ Ἡρακλέα θελήσαι πάντως ιδέσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὀφθῆναι ὑπ’ αὐτοῦ. τέλος δὲ, ἐπεὶ τε λιπαρέειν τὸν Ἡρακλέα, τὸν Δία μηχανήσασθαι, κριὸν ἐκδείραντα, προέχεσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ, καὶ ἐνδύντα τὸ νάκος, οὕτω οἱ ἑωυτὸν ἐπιδέξει.” Ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς τῷ γαλμα ποιεῦσι Αἰγύπτιοι· ἀπὸ δὲ Αἰγυπτίων, Ἀμμώνιοι, ἔοντες Αἰγυπτίων τε καὶ Αἰθιοπῶν ἀποικοὶ, καὶ φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες. δοκέειν δ’ ἐμοὶ, καὶ τὸ οὖνομα Ἀμμώνιοι ἀπὸ τοῦδὲ σφι τὴν ἐπωνυμίην ἐποίησαντο· Ἀμμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ’ εἰσὶ σφι ἱροὶ διὰ τοῦτο. μὴ δὲ ἡμέρη τοῦ ἐνιαυτοῦ, ἐν ὀργῇ τοῦ Διὸς, κριὸν ἕνα κατακόψαντες καὶ ἀποδείραντες, κατὰ τὸντὸ ἐνδύουσι τῷ γαλμα τοῦ Διὸς, καὶ ἔπειτα ἄλλο ἄγαλμα Ἡρακλέος προσάγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες, τύπτονται οἱ περὶ τὸν ἱρὸν ἅπαντες τὸν κριὸν, καὶ ἔπειτα ἐν ἱρῇ θήκη θάπτουσι αὐτόν.

43. Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἤκουσα, ὅτι εἷη τῶν δωδέκα θεῶν. τοῦ ἐτέρου δὲ πέρι Ἡρακλέος, τὸν Ἑλλήνες οἶδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ’ Ἑλλήνων ἔλαβον τὸ οὖνομα τοῦ Ἡρακλέος Αἰγύπτιοι, ἀλλὰ Ἑλλήνες μᾶλλον παρ’ Αἰγυπτίων, καὶ Ἑλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρώωνος γόνῳ τοῦνομα Ἡρακλέα, πολλὰ μοι καὶ ἄλλα τεκμήριά ἐστι τοῦτο οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονέες ἀμφοτέροι ἦσαν, Ἀμφιτρώων καὶ Ἀλκμήνη; γεγονότες τὸ ἀνέκαθεν ἀπ’ Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε Διοσκούρων τὰ οὐνόματά φασι εἰδέναι, οὐδέ σφι θεοὶ οὗτοι ἐν τοῖσι ἄλλοισι θεοῖσι ἀποδεδέχαται. καὶ μὴν εἴ γε παρ’ Ἑλλήνων ἔλαβον οὐνομά τευ δαίμονος, τούτων οὐκ ἦκιστα, ἀλλὰ μάλιστα ἔμελλον μνήμην ἔξειν, εἴπερ καὶ τότε ναυτιλίῃσι ἐχρῶντο, καὶ ἦσαν Ἑλλήνων τινὲς ναυτίλοι· ὡς ἔλπομαι τε καὶ ἐμὴ γνώμη αἰρέει, ὥστε τουτέων ἂν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἐξεπιστάτο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. Ἀλλά

τις ἀρχαῖός ἐστι θεὸς Αἰγυπτίοισι Ἡρακλῆς· ὡς δὲ αὐτοὶ λέγουσι, ἔτεά ἐστι ἑπτακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὀκτῶ θεῶν οἱ δωδέκα θεοὶ ἐγένοντο, τῶν Ἡρακλέα ἕνα νομίζουσι. 44. Καὶ θέλων δὲ τούτων πέρι σαφές τι εἰδέναι ἐξ ὧν οἶόν τε ἦν, ἔπλευσα καὶ ἐς Τύρον τῆς Φοινίκης, πυνθανόμενος αὐτόθι εἶναι ἱρὸν Ἡρακλέος ἄγιον· καὶ ἴδον πλουσίως κατεσκευασμένον ἄλλοισί τε πολλοῖσι ἀναθήμασι, καὶ ἐν αὐτῷ ἦσαν στήλαι δύο, ἡ μὲν, χρυσοῦ ἀπέφθου· ἡ δὲ, σμαράγδου λίθου, λάμποντος τὰς νύκτας μέγαθος. ἐς λόγους δὲ ἐλθὼν τοῖσι ἱεῦσι τοῦ θεοῦ εἰρόμην ὀκόσος χρόνος εἴη ἐξ οὗ σφι τὸ ἱρὸν ἴδρυνται. εὔρον δὲ οὐδὲ τούτους τοῖσι Ἑλληνισι συμφερομένους. ἔφασαν γὰρ ἅμα Τύρῳ οἰκίζομένη καὶ τὸ ἱρὸν τοῦ θεοῦ ἰδρυνθῆναι· εἶναι δὲ ἔτεα ἀφ' οὗ Τύρον οἰκέουσι, τριηκόσια καὶ δισχίλια. εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλέος, ἐπωνυμίην ἔχοντος Θασίου εἶναι. ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὔρον ἱρὸν Ἡρακλέος ὑπὸ Φοινίκων ἰδρυμένον, οἱ κατ' Εὐρώπης ζήτησιν ἐκπλώσαντες, Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῆσι ἀνδρῶν πρότερά ἐστι ἢ τὸν Ἀμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι. Τὰ μὲν νυν ἱστορημένα δηλοῖ σαφέως παλαιὸν θεὸν τὸν Ἡρακλέα εὔντα. καὶ δοκέουσι δὲ μοι οὗτοι ὀρθότατα Ἑλλήνων ποιεῖν, οἱ διζᾶ Ἡράκλεια ἰδρυσάμενοι ἔκτηνται· καὶ τῷ μὲν, ὡς ἀθανάτῳ, Ὀλυμπίῳ δὲ ἐπωνυμίην, θύουσι· τῷ δὲ ἐτέρῳ, ὡς ἡρώϊ ἐναγίζουσι. 45. Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ Ἕλληνες. εὐήθης δὲ αὐτέων καὶ ὄδε ὁ μυθὸς ἐστι, τὸν περὶ τοῦ Ἡρακλέος λέγουσι· ὡς “ αὐτὸν ἀπικόμενον ἐς Αἰγυπτὸν στέψαντες οἱ Αἰγύπτιοι, ὑπὸ πομπῆς ἐξήγον ὡς θύσοντες τῷ Διὶ· τὸν δὲ, τέως μὲν ἡσυχίην ἔχειν· ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον, πάντας σφέας καταφονεῦσαι.” Ἐμοὶ μὲν νυν δοκέουσι, ταῦτα λέγοντες, τῆς Αἰγυπτίῳ φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ Ἕλληνες. τοῖσι γὰρ οὐδὲ κτήνεα ὀσίη θύειν ἐστὶ, χωρὶς ὄϊων, καὶ ἐρσένων βοῶν καὶ μὸς-

χων, ὄσοι ἂν καθαροὶ ἔωσι, καὶ χηνέων' κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἓνα ἑόντα τὸν Ἡρακλέα, καὶ ἔτι ἄνθρωπον, ὡς δὴ φασι, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι; Καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰπούσι, καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἠρώων εὐμένεια εἶη.

46. Τὰς δὲ δὴ αἶγας καὶ τοὺς τράγους τῶνδε εἵνεκα οὐ θύουσι Αἰγυπτίῳ οἱ εἰρημένοι. τὸν Πᾶνα τῶν ὀκτῶ θεῶν λογιζονται εἶναι οἱ Μενδήσιοι· τοὺς δὲ ὀκτῶ θεοὺς τούτους, προτέρους τῶν δωδέκα θεῶν φασι γενέσθαι. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ τοῦ Πανὸς τῷγαλμα, κατὰπερ Ἕλληνες, αἰγοπρόσωπον καὶ τραγοσκελέα· οὐ τι τοιοῦτον νομίζοντες εἶναι μιν, ἀλλ' ὁμοῖον τοῖσι ἄλλοισι θεοῖσι. ὅτεν δὲ εἵνεκα τοιοῦτον γράφουσι αὐτὸν, οὐ μοι ἠδιόν ἐστι λέγειν. σέβονται δὲ πάντας τοὺς αἶγας οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι τιμὰς μέζονας ἔχουσι. ἐκ δὲ τούτων εἰς μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος μέγα παντὶ τῷ Μενδησίῳ νομῶ τίθεται. καλέεται δὲ ὁ τε τράγος καὶ ὁ Πᾶν Αἰγυπτιστὶ, Μένδης. ἐγένετο δ' ἐν τῷ νομῷ τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ τέρας· γυναικὶ τράγος ἐμίσηγετο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν ἀνθρώπων ἀπίκετο.

47. Ἦν δὲ Αἰγύπτιοι μιὰρὸν ἤγηνται θηρίον εἶναι, καὶ τοῦτο μὲν, ἦν τις ψαύσῃ αὐτῶν παριῶν ὑὸς αὐτοῖσι ἱματίοισι, ἀπ' ὧν ἔβαψε ἑωυτὸν, βᾶς ἐπὶ τὸν ποταμόν· τοῦτο δὲ, οἱ συβῶται, ἑόντες Αἰγύπτιοι ἐγγενέες, ἐς ἱρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ ἐσέρχονται μόνου πάντων· οὐδέ σφι ἐκδίδοσθαι θυγατέρα οὐδεὶς ἐθέλει, οὐδ' ἄγεσθαι ἐξ αὐτέων· ἀλλ' ἐκδιδόαται τε οἱ συβῶται καὶ ἀγέαται ἐξ ἀλλήλων. τοῖσι μὲν νυν ἄλλοισι θεοῖσι θύειν ὡς οὐ δικαιοῦσι Αἰγύπτιοι· Σελήνῃ δὲ καὶ Διονύσῳ μούνοισι, τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῃ, τοὺς ὡς θύσαντες, πατέονται τῶν κρεῶν. διότι δὲ τοὺς ὡς ἐν μὲν τῇσι ἄλλῃσι ὀρθῇσι ἀπεστυγῆκασιν, ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος· ἐμοὶ μέντοι ἐπισταμένῳ οὐκ εὐπρεπέστερός ἐστι λέγεσθαι. Ουσίῃ δὲ ἴδε τῶν ὧν τῇ

σφέας, καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκμεμαθηκότα δὲ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέμμιος οὐνομα, πεπυσμένον παρὰ τῆς μητρὸς· ἀγῶνα δὲ οἱ γυμνικόν, αὐτοῦ κελεύσαντος, ἐπιτελέειν."

92. Ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἐλέων οἰκέοντες Αἰγύπτιοι νομίζουσι. οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι, τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ ἄλλοι Αἰγύπτιοι· καὶ τὰ ἄλλα, καὶ γυναικὶ μὴ ἕκαστος αὐτέων συνοικεῖ, κατάπερ Ἑλληνας. Ἄτὰρ πρὸς εὐτελέην τῶν σιτίων τάδε σφι ἄλλα ἐξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς, καὶ τὰ πεδία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτα ἐπεὰν δρέψωσι, αὐαίνουσι πρὸς ἥλιον· καὶ ἔπειτα τὸ ἐκ τοῦ μέσου τοῦ λωτοῦ, τῇ μήκωνι ἐὼν ἐμφερὲς, πτίσαντες, ποιεῦνται ἐξ αὐτοῦ ἄρτους ὀπτους πυρί. ἔστι δὲ καὶ ἡ ρίζα τοῦ λωτοῦ τούτου ἐδωδίμη, καὶ ἐγγλύσσει ἐπιεικέως, ἐὼν Ἰτρογγύλον, μέγαθος κατὰ μῆλον. Ἔστι δὲ καὶ ἄλλα κρίνεα ῥόδοισι ἐμφερέα ἐν τῷ ποταμῷ γινόμενα καὶ ταῦτα· ἐξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυομένη ἐκ τῆς ρίζης γίνεται, κηρίῳ σφηκῶν ἰδέην ὁμοίωτατον. ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά. τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αὔα. Τὴν δὲ βύβλον τὴν ἐπέτειον γινομένην, ἐπεὰν ἀνασπάσῃ ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι τράπουσι· τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν τρώγουσι, καὶ πωλέουσι. οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίξαντες, οὕτω τρώγουσι. Οἱ δὲ τινες αὐτῶν ζῶσι ἀπὸ τῶν ἰχθύων μούνων· τοὺς ἐπεὶν λάβωσι, καὶ ἐξέλῃσι τὴν κοιλίην, αὐαίνουσι πρὸς ἥλιον, καὶ ἔπειτα αὔους ἐόντας σιτέονται.

93. Οἱ δὲ ἰχθύες οἱ ἀγελαῖοι ἐν μὲν τοῖσι ποταμοῖσι οὐ μάλα γίνονται· τρεφόμενοι δὲ ἐν τῇσι λίμνησι τοιαύτε ποιεῦσι. ἐπεὰν σφεας ἐσίῃ οἰστρος κυῖσκεσθαι, ἀγεληδὸν ἐκπλώουσι ἐς τὴν θάλασσαν. ἡγέονται δὲ οἱ ἔρσενες, ἀπορραίνοντες τοῦ θοροῦ· αἱ δὲ ἐπόμεναι ἀνακάπτουσι,

καὶ ἐξ αὐτοῦ κούσκονται. ἐπεὰν δὲ πληρεες γένωνται ἐν τῇ θαλάσῃ, ἀναπλώουσι ὀπίσω ἐς ἡθεα τὰ ἐωντῶν ἕκαστοι. ἡγεόνται μέντοι γε οὐκέτι οἱ αὐτοὶ, ἀλλὰ τῶν θηλέων γίνεται ἡ ἡγεμονία. ἡγεύμεναι δὲ ἀγεληδὸν ποιεῦσι οἷόν περ ἐποίεον οἱ ἔρσενες· τῶν γὰρ ὠν ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων, οἱ δὲ ἔρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ κέγχροι οὔτοι, ἰχθύες. ἐκ δὲ τῶν περιγινομένων καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι ἰχθύες γίνονται. οἱ δ' ἂν αὐτέων ἀλώσι ἐκπλώντες ἐς θάλασσαν, φαίνονται τετριμμένοι τὰ ἐπ' ἀριστερὰ τῶν κεφαλῶν· οἱ δ' ἂν ὀπίσω ἀναπλώντες, τὰ ἐπὶ δεξιὰ τετριφάται. πάσχουσι δὲ ταῦτα διὰ τὸδε. ἐχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλώουσι ἐς θάλασσαν· καὶ ἀναπλώντες ὀπίσω, τῆς αὐτῆς ἀντέχονται, ἐγχριμπτόμενοι καὶ ψάυοντες ὡς μάλιστα, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν ῥόον. Ἐπεὰν δὲ πληθύνεσθαι ἄρχηται ὁ Νεῖλος, τὰ τε κοῖλα τῆς γῆς, καὶ τὰ τέλματα τὰ παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πίμπλασθαι, διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ αὐτίκα τε πλέα γίνεται ταῦτα, καὶ παραχρημα ἰχθύων σμικρῶν πίμπλαται πάντα. κόθεν δὲ οἶκος αὐτοὺς γίνεσθαι, ἐγὼ μοι δοκέω κατανόειν τοῦτο. τοῦ προτέρου ἔτεος ἐπεὶν ἀπολίπη ὁ Νεῖλος, οἱ ἰχθύες ἐντεκόντες ὡς ἐς τὴν ἰλύν, ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν ὠν τούτων παραυτίκα γίνονται οἱ ἰχθύες. καὶ περὶ μὲν τοὺς ἰχθύς οὕτω ἔχει.

94. Ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλεα οἰκέοντες, ἀπὸ τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι κίκι· ποιεῦσι δὲ ὠδε. παρὰ τὰ χεῖλα τῶν τε ποταμῶν καὶ τῶν λιμνῶν σπεύρουσι τὰ σιλλικύπρια ταῦτα, τὰ ἐν Ἑλλησι αὐτόματα ἄγρια φύεται. ταῦτα ἐν τῇ Αἰγύπτῳ σπειρόμενα, καρπὸν φέρει πολλὸν μὲν, δυσώδεα δέ. τοῦτον ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιπῶσι· οἱ δὲ καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. ἔστι δὲ πῖον, καὶ οὐδὲν ἦσσον τοῦ

ἐλαίου τῷ λύχνῳ προσηνές· ὀδμήν δὲ βαρέαν παρέχεται.
 95. Πρὸς δὲ τοὺς κώνωπας ἀφθόνοὺς ἔοντας τάδε σφί
 ἔστι μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἐλέων οἰκέ-
 οντας οἱ πύργοι ὠφελέουσι, ἐς οὓς ἀναβαίνοντες κοιμέον-
 ται· οἱ γὰρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἰοί τέ εἰσι
 ὑψοῦ πέτεσθαι. τοῖσι δὲ περὶ τὰ ἔλα οἰκέουσι τάδε ἀντὶ
 τῶν πύργων ἄλλα μεμηχάνηται. πᾶς ἀνὴρ αὐτέων ἀμφί-
 βληστρον ἔκτηται, τῷ τῆς μὲν ἡμέρης ἰχθύς ἀγρεύει, τὴν
 δὲ νύκτα τάδε αὐτῷ χράται ἐν τῇ ἀναπαύεται κοίτῃ· περὶ
 ταύτην ἴσθησι τὸ ἀμφίβληστρον, καὶ ἔπειτα ἐνδὺς, ὑπ' αὐτῷ
 καθεύδει. οἱ δὲ κώνωπες, ἦν μὲν ἐν ἱματίῳ ἐνελεξάμενος
 εὖδῃ ἢ σινδόνι, διὰ τούτων δάκνουσι· διὰ δὲ τοῦ δικτύου
 οὐδὲ πειρῶνται ἀρχήν.

96. Τὰ δὲ διη πλοῖα σφί, τοῖσι φορτηγέουσι, ἔστι ἐκ
 τῆς ἀκάνθης ποιούμενα· τῆς ἢ μορφῇ μὲν ἔστι ὁμοιοτάτη
 τῷ Κυρρηαίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί. ἐκ ταύτης
 ὦν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλιν-
 θηδὸν συντιθεῖσι, ναυπηγεύμενοι τρόπον τοιόνδε. περὶ
 γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύ-
 λα· ἑπεὰν δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπι-
 πολῆς τείνουσι αὐτῶν· νομεῦσι δὲ οὐδὲν χρέωνται, ἔσω-
 θεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλω· πηδά-
 λιον δὲ ἐν ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνε-
 ται· ἰστῷ δὲ ἀκανθίνῳ χρέωνται, ἰστίοισι δὲ βυβλίνοισι.
 ταῦτα τὰ πλοῖα ἀνά μὲν τὸν ποταμὸν οὐ δύνανται πλέ-
 ειν, ἦν μὴ λαμπρὸς ἀνεμος ἐπέχη, ἐκ γῆς δὲ παρέλκεται.
 κατὰ ῥόον δὲ κομίζεται ὧδε· ἔστι ἐκ μυρικής πεποιημένη
 θύρη, κατερράμμένη ῥίπεϊ καλάμων, καὶ λίθος τετρημένος
 διτάλαντος μάλιστα κη σταθμόν· τούτων τὴν μὲν θύρην·
 δεδεμένην κάλῳ ἔμπροσθε τοῦ πλοίου ἀπίει ἐπιφέρεσθαι,
 τὸν δὲ λίθον ἄλλῳ κάλῳ ὀπισθε. ἢ μὲν διη θύρη, τοῦ ῥόου
 ἐμπίπτοντος, χωρεῖ ταχέως, καὶ ἔλκει τὴν βάρην· (τοῦ-
 το γὰρ διη οὖνομά ἐστι τοῖσι πλοίοισι τούτοισι) ὁ δὲ λίθος
 ὀπισθεν ἐπελκόμενος, καὶ ἐὼν ἐν βυσσῷ, κατιθύνει τὸν
 πλόον. ἔστι δὲ σφί τὰ πλοῖα ταῦτα πλήθει πολλὰ, καὶ

ἄγει ἔνια πολλὰς χιλιάδας ταλάντων. 97. Ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώραν, αἱ πόλεις μόναι φαίνονται ὑπερέχουσαι, μάλιστα κη ἐμφορέες τῆσι ἐν τῷ Αἰγαίῳ πόντῳ νήσοισι. τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται· αἱ δὲ πόλεις μόναι ὑπερέχουσι. πορθμύονται ὦν, ἐπεὰν τοῦτο γένηται, οὐκέτι κατὰ τὰ ῥέεθρα τοῦ ποταμοῦ, ἀλλὰ διὰ μέσου τοῦ πεδίου. ἐς μὲν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώονται, παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ οὐκ οὗτος, ἀλλὰ παρὰ τὸ ὄξυ τοῦ Δέλτα, καὶ παρὰ Κερκάσωρον πόλιν. ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώβου διὰ πεδίου πλέων, ἤξεισ κατ' Ἀνθυλλάν τε πόλιν, καὶ τὴν Ἀρχάνδρου καλευμένην. 98. Τουτέων δὲ ἡ μὲν Ἀνθυλλα, εἴυσα λογίμη πόλις, ἐς ὑποδήματα ἐξαιρετος δίδοται τοῦ αἰεὶ βασιλεύοντος Αἰγύπτου τῆ γυναικί. τοῦτο δὲ γίνεται, ἐξ ὅσου ὑπὸ Πέρσῃσι ἐστι Αἴγυπτος. ἡ δὲ ἑτέρα πόλις δοκεῖ μοι τὸ οὔνομα ἔχειν ἀπὸ τοῦ Δαναοῦ γαμβροῦ, Ἀρχάνδρου τοῦ Φθίου, τοῦ Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἴη δ' ἂν καὶ ἄλλος τις Ἀρχανδρος· οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα.

99. ΜΕΧΡΙ μὲν τούτου, ὄψις τε ἐμῆ, καὶ γνώμη, καὶ ἱστορίη ταῦτα λέγουσά ἐστι. τὸ δὲ ἀπὸ τούδε, Αἰγυπτίους ἔρχομαι λόγους ἐρέων κατὰ τὰ ἦκουον. προσέσται δὲ αὐτοῖσι τι καὶ τῆς ἐμῆς ὄψιος. Τὸν ΜῆΝΑ τὸν πρῶτον βασιλεύσαντα Αἰγύπτου οἱ ἱεεὲς ἔλεγον, τοῦτο μὲν, ἀπογεφυρῶσαι καὶ τὴν Μέμφιν. τὸν γὰρ ποταμὸν πάντα ῥέειν παρὰ τὸ ὄρος τὸ ψάμμινον πρὸς Λιβύης· τὸν δὲ Μῆνα ἀνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίας ἀγκῶνα προσχώσαντα, τὸ μὲν ἀρχαῖον ῥέεθρον ἀποξηράναι, τὸν δὲ ποταμὸν ὄχετεῦσαι τὸ μέσον τῶν οὐρέων ῥέειν. ἔτι δὲ καὶ νῦν ὑπὸ Περσέων ὁ ἀγκῶν οὗτος τοῦ Νεῖλου, ὃς ἀπεργμένος ῥέει, ἐν φυλακῆσι μεγάλας ἔχειται, φρασσόμενος ἀνὰ πᾶν ἔτος. εἰ γὰρ ἐθελήσει ῥήξας ὑπερβῆναι ὁ ποταμὸς ταύτη, κίνδυνος πάση Μέμφι κατακλυσθῆναι ἐστι. ὡς δὲ τῷ Μῆνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλεῖ χέρσον γεγονέναι τὸ ἀπεργμένον, τοῦτο

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M. DCCC. XXIX.

Copper. χαλκος.

Frequently mentioned as a metal much used, but no indications of the countries from which it was chiefly brought, if we except i. 215.

Cotton. ειρια απο ξυλον. iii. 106, 47; vii. 65.

Ἡροδοτος describes a natural product of *Ινδικη*, which he calls the wool of trees, superior to that of sheep, and used by the *Ινδοι* for making cloth: a coat of mail which *Αμμοις* had made, was partly composed of this material. Ἡροδοτος calls this the produce of a tree that grows without cultivation.

Dates. βαλανοι των Φοινικων. iv. 172.

The *Νασσαμωνες* annually went from the coast to *Ανγιλια* for their supply.

Dogs. κυνες. i. 192; vii. 187.

From *Ινδικη* (compare *Κτησιας*, *Ινδικα*, 5.), much used by the Persian nobles for hunting wild animals: the native country of this dog is northern India and Afghanistan. (Malte-Brun, vol. iii. p. 39. Transl.)

Ebony wood. εβενος. iii. 97, 114.

From *Αιθιοπια*.

Eunuchs. ενουχοι. παιδες εκτομυι. iii. 49, 92; viii. 105; iii. 130.

Σαρδεις and *Εφεσος* were slave markets. *Σουσα*, the political capital of the Persian monarchs, was supplied with eunuchs from *Βαβυλων* and other parts of *Ασσυρια*.

*Frankincense**. λιβανωτος. iii. 107, 97; iv. 75; i. 183; vi. 97.

According to Ἡροδοτος, procured in *Αραβια*: *λιβανου ξυλον* used by the Scythian women, which must have been imported by the *Ελληνες* or *Φοινικες*: burnt by the *Χαλδαιοι* on the great altar of *Ζευς Βηλος* in *Βαβυλων*: and by *Δατις*, on the altar of the God of *Δηλος*. The frankincense is a product of the *Boswellia serrata*, a native of India: the word *λιβανωτος* (from לבן, white,) is perhaps intended to express the white resinous oil of Lebanon.

The frankincense tree or shrub, though now cultivated in Arabia, is not native there, but according to Niebuhr and Bruce introduced from Abyssinia.

Furs or Skins. δερματα. iv. 109.

From a lake in the country of the Βουδῖνοι, which is east of the Ταυαῖς or *Don*: among other things, probably the skin of the Siberian Phoca. (See Heeren, vol. i. part 3. p. 415.)

Gold in bullion or small particles. χρυσος, ψηγμα. iv. 196; i. 69, 93; vi. 46; vii. 112; iii. 57, 104, 105.

The Καρχηδόνιοι procure it from a place west of the Straits of Gibraltar: particles in the streams of Mount Τρωλος: mines in Σκαπτη Ἰγλη, and in Θασος: procured by the Ἰνδοὶ from the great central desert of Κοβι, &c. &c. Ἡρόδοτος (iii. 95.) estimates the relative value of equal weights of gold and silver after the proportion of 13 to 1.

Gold coined. νομισμα χρυσοῦ. i. 93; iv. 166; iii. 96. 130.

First by the Ἀνδοὶ: the gold coinage of Δαρείου.

Grain. σιτος. iv. 17, 18; vii. 147.

Exported by the agricultural Scythians (Σκυθαὶ Ἀροτηρεῖς and Γεωργοὶ) on the Ἰπτανίς and Βορυσθενής: Ξερέξης at Ἀζυδος saw the grain fleet from the Black Sea carrying grain to Αἰγίνη and the Πελοποννησός.

Hemp. κάνναβις. iv. 74; v. 12.

The *Cannabis sativa*: according to Ἡρόδοτος, hemp very nearly resembling flax in appearance. Grows in Σκυθικῇ spontaneously; is also cultivated: the Θρηῖκες make clothing of this hemp, like linen cloth (λίνεον εἶμα): some critics contend that the word λίνεον in Ἡρόδοτος signifies both linen and cotton.

Honey, artificial. μέλι. vii. 31; iv. 194; i. 193.

Substitute for sugar: made from the juice of the μυρικῆ, thickened with flour: made also probably from the juice of the date, and not from the sap of the palm-tree.

Horns. κερέα. vii. 124, 126; iv. 192.

Horns of wild cattle imported into Ἑλλάς⁽¹⁾ from Παιονικῆ and Κρηστανικῆ. The horns of the ορὺς of Λιβύη

(1) See note, p. cli.

used for making musical instruments : the *ορυς* is about the size of a cow.

Horses. *ιπποι.* iii. 90; vii. 40.

360 horses annually sent from *Κιλικιη* to *Δαρειος*: the horses of *Νισα* in *Μηδικη*.

Iron. *σιδηρος.* i. 25.

Often mentioned; but without any specific remark, except that *Γλαυκος* of *Χιος* invented the art of welding it.

Ivory. *ελεφαντος οδοντες μεγαλοι.* iii. 97.

Part of the contribution paid to *Δαρειος* every third year by the *Αιθιοπιες* bordering on *Αιγυπτος*.

Jars, earthen. *κεραμοι.* iii. 6.

Imported into *Αιγυπτος* from all parts of 'Ελλάς⁽¹⁾ and *Φοινικη* twice a year, with wine in them: and afterwards used by the caravan between *Αιγυπτος* and *Συριη* as water-pitchers in the Little Desert.

Ladanum *. *ληδανον.* iii. 112.

The gum of the *ληδος* or *Cistus Creticus*. (See Tournefort's Account of Crete, vol. i. p. 74. Transl.) That which *Ηροδοτος* was acquainted with was collected in *Αραβιη*, according to his opinion.

(¹) It is important to attend to the signification of the word 'Ελλάς in Herodotus, and the Ethnic term 'Ελληνες. *Αμασις* king of *Αιγυπτος* (ii. 182.) sent many presents to 'Ελλάς: the places enumerated are *Κυρηνη* in *Αιθιοπη*, *Λινδος* in 'Ρόδος, and the island *Σαμος*. When the *Περσαι* sailed from *Σιδων* in *Φοινικη*, with the Hellenic doctor *Δημοκρηδης*, on a surveying expedition, they examined the sea coast of 'Ελλάς and its principal towns, till they came to *Ταρας* in *Ιταλιη*. When the Hellenic deputies came to *Συρηκουσαι* to ask for aid against *Ξερξης*, they tell *Γελων*, in their address to him, that he possesses no small part of 'Ελλάς, being lord of *Σικελιη*. The terms 'Ελλάς and 'Ελληνες, then, are applicable to all places and persons where a sufficient number of 'Ελληνες were collected to form a distinct social community. This remark is necessary, for the purpose of showing that wine imported into *Αιγυπτος* from all parts of 'Ελλάς, denotes a very extensive commercial connection between the 'Ελληνες and *Αιγυπτος*.

Lead. μολυβδος. iii. 56.

Simply mentioned.

Linen cloth. λινον. ii. 105; v. 12.

Imported into 'Ελλάς⁽¹⁾ from Κολλυβις and Αιγυπτος: the spinning of flax an occupation of the women of Παριονη on the Στρυμων.

Marble of Paros. Παριος λιθος. iii. 57; v. 62.

Public buildings at Σιφνος and Δελφοι, of Parian marble.

*Myrrh**. σμύρνη. iii. 107; ii. 86; vii. 181.

Myrrh is a gum resin containing some volatile oil: though it is mentioned as an article of commerce as early as the time of Jacob (Genesis xxxvii. 35.), the tree that yields it is yet unknown. Used in embalming bodies in Αιγυπτος: for dressing wounds.

*Papyrus**. βυβλος. v. 58; vii. 25; ii. 37.

The *Cyperus Papyrus*: the rind or fibrous coats of the plant were used for writing on, after undergoing a certain preparation: M. Varro (quoted by Plin. xiii. chap. 11.) says that this use of the papyrus was not known before the occupation of Ægypt by Alexander; an assertion that needs no confutation. Used as writing material by the 'Ελληνες: ship-sails, ropes, and shoes worn by the priests of Αιγυπτος, made of the βυβλος.

Pitch. πισσα. iv. 195.

The natural pitch of Ζακυνθος (*Zante*) was collected and sold in the time of 'Ηροδοτος, as well as in the days of Dr. Chandler. (See Chandler's Greece, vol. ii. p. 302.) Pitch from Πιερικη, probably made from chips of the pine-tree in the usual way.

Salt. άλες or άλς. vii. 30; iv. 181, 182, 183.

From a lake in Φρυγιη. From various great deposits in the *Sahara*. The Γαραμαντες (the people of *Fezzan*) spread earth over the salt, and then sow their grain.

Salted fish. ιχθνες es παριχευσιν, or ταριχος. iv. 53.

From the Βορυσθενης: salt crystallized found at the mouth of this river.

(1) See note, p. cli.

CHRONOLOGICAL TABLE.

It is some time before the student of Herodotus can comprehend perfectly the general subject and plan of this history; which, till the whole work has been carefully perused, appears a disjointed and unconnected mass. But the numerous digressions and episodes which fill the first four books are only preparatory to the development of the main subject in the last five. The design of this work, as we learn from the Introduction (i. 1.), is the wars between the Hellenes and the Persæ. That the student, then, may understand the progress of the main action of this epic history, from the first recorded collision between the Hellenes and Persæ, the Persian conquest of Ionia, till the conclusion of the drama by the conquest of Sestos; it will be useful to subjoin a very brief Chronological Table.—This Table exhibits the series of Persian kings, the main events in Hellenic and Persian history, with their dates from B.C. 559 to the capture of Sestos in the spring of B.C. 478. But as Herodotus incidentally notices several events posterior to the siege of Sestos, and therefore only alludes to them in his History for the sake of particular illustration, it is thought advisable to present these also with their dates, for the purpose of showing the latest probable period to which his life was extended.

This Chronological Table is founded on the "Fasti Hellenici" of Clinton, and I have adopted the dates which he has obtained by his investigations. As far as I can judge from the few opportunities which I have had of examining them, they may be admitted till other and better reasons disprove them. I should not hesitate to give to this Civil and Literary Chronology of Greece the praise which I think is justly due to it, were it not hazardous to risk opinions on a subject so difficult.

The Olympiads I have omitted, because a student can easily calculate them from a knowledge of the year B.C. to which any event is assigned, the commencement of the first Ol. B.C. 776, and an attention to the current year and Olympiad. It is difficult to give any good reason why we should now encumber ourselves with so clumsy a chronological reckoning.

B.C. *Κυρος*, king of the *Περσαι*.
560 *Πεισιστρατος* becomes *τυραννος* of *Αθηναι*, seventy years
before the battle at *Μαραθων*, i. 59.

B.C.

- 559 *Κυρος* elected general of the *Πέρσαι*: overthrows the empire of the *Μηδοί*. i. 127, 128, 130.
- 546 *Σαρχίδης* the capital of *Λυδία* taken by *Κυρος*. i. 84. The *Λυδοί* revolt when *Κυρος* returns to the East, and are again reduced to subjection by *Μαζάρης* a *Μηδός*, the general of *Κυρος*. *Μαζάρης* is succeeded by *Ἀρπαγός*, who reduces to subjection the cities of the *Ιωνες*, *Αιολεες*, *Καρες*, *Καυνοί*, *Λυκιοί*. i. 171. The length of time occupied by these military operations is not stated.
- 538 *Βαβυλων* taken by *Κυρος*. i. 191.
- 532 *Πεισιστρατός* recovers his power at *Ἀθηναί*, after being twice driven out: he strengthens himself by the aid of money and friends. i. 64.
- 529 *Κυρος* falls in battle against the queen of the *Μασσαγέται*. i. 214. Comp. *Κτησιας*, *Περσικ.* 6.

Καμβύσης, son of *Κυρος*, king of the *Πέρσαι*.

- 527 Death of *Πεισιστρατός*: he is succeeded by his son *Ἴσπιδης*. *Θουκυδ.* vi. 54.
- 525 *Καμβύσης* considers the *Ιωνες* and *Αιολεες* as hereditary slaves. ii. 1: he conquers *Αιγυπτός* in the fifth year of his reign. iii. 11, 13. The first chapter of the second book of *Ἡρόδοτος* contains a brief statement of an expedition against *Αιγυπτός*; but he immediately leaves his main subject, and occupies the whole of his second book with the history of *Αιγυπτός*: in the third book, chap. 1. he resumes his narrative.
- 521 The death of *Καμβύσης*, after a reign of seven years five months. iii. 66.

The *Μαγος Σμερδης*, an impostor, king of the *Πέρσαι*.

- 521 He is assassinated after a reign of seven months. iii. 78: the reigns of *Καμβύσης* and *Σμερδης*, according to the system of *Ἡρόδοτος*, comprehended exactly eight years. iii. 67.

Δαρείος, the son of *Ἵστασπης* of the royal family of the *Αχαιμενιδαι*, elected king of the *Πέρσαι*. iii. 86; i. 209.

- The expedition to *Σαμοσ* to restore *Συλοσων* took place early in the reign of *Δαρείος*, but not till the second or third year at least: for according to *Ἡρόδ.* (iii. 139.) it was after the death of *Οροίτης* (iii. 127, 129.), and after the surveying expedition sent to *Ἐλλάς* (iii. 136.) which must have occupied one year at least.

B.C.

- The siege of Βαβυλων commenced while the fleet was engaged in the Samian expedition (iii. 150.), and it lasted a little more than twenty months (iii. 153, 155.).
- 514 Assassination of Ἴππαρχος at Αθηναι. v. 56. Compare Θουκυδ. vi. 56, 57.
- 510 Ἴππιης the brother of Ἴππαρχος is expelled from Αθηναι, and retires to Σιγρειον on the Σκαμανδρος. v. 65. The family of the Πεισιστρατιδαι governed Αθηναι for thirty-six years. v. 65. See Clinton's Appendix, 'Pisistratidæ.'
- 508? The Scythian expedition of Δαρειος. This date is absolutely uncertain, but it is after the capture of Βαβυλων, and before the war of Ναξος. Some place it B.C. 513. Ἡροδοτος (iv. 1.) begins the history of this Scythian expedition, but he immediately leaves his main narrative, and presents us with a geographical and historical sketch of the Scythian and other Northern nations. The Scythian campaign is contained between chapters 83 and 143, book iv.
- The Persian expedition into Λιβυη is contemporary with this Scythian war. iv. 145. The Ἕλληνες of Βαρκη are transplanted into Βακτριη. iv. 202, 204.
- 501 Ναξος is besieged by Μεγαξιατης and Αρισταγορης for four months. v. 34.
- 500 Αρισταγορης goes to Σπαρτη and Αθηναι to ask for aid against the Περσαι, immediately previous to which it had been determined to revolt; the first overt act of rebellion was the deposing of the τυραννοι in the Asiatic Greek cities. v. 37, 38.
- 499 Σαρδεις burnt by the combined forces of Ιωνη, Αθηναι, and Ερζετριη. v. 99, 100, 101. This was the immediate cause of the great wars between the Περσαι and Ἕλληνες of Ευρωπη.
- 497 Death of Αρισταγορης in Θρηκη. v. 126. Compare Θουκυδ. iv. 102.
- 495 The great sea fight near Μιλητος, in which the combined Asiatic Ἕλληνες are defeated by the Persian fleet, principally consisting of Φοινικες. vi. 6, 14 &c., 18. Μιλητος was blockaded and taken after the naval engagement, but the length of the siege is not stated. This took place in the sixth year from the revolt of Αρισταγορης. v. 37; vi. 18. and therefore in the year B.C. 495, if the date B.C. 500 is correct. Clinton places this sea fight B.C. 494, and adds that Miletus was taken in the sixth year of the war. This makes a difference of one year between the dates here given, (from B.C. 495

- B.C. down to B.C. 491,) and those of Clinton; and increases the difficulty of reconciling the dates in Herodotus. See Clinton, B.C. 492, and Appendix on the Ionian war (p. 244.), and on Herod. vi. 95.—The capture of *Μιλητος* was the subject of a drama of *Φρυγνιχος*, entitled *Μιλητου αλωσις*. vi. 21.
- 494 *Χιος*, *Λεσβος*, and *Τενεδος* taken by the Persian fleet. vi. 31.
- 493 The first Persian expedition under *Μαροδονιος*. vi. 43: his fleet is wrecked off the Peninsula of *Αθως*. vi. 44.
- 492 The *Θασιοι* compelled by *Δαρειος* to destroy their fortifications. vi. 46.
- 491 Preparations for the expedition into *Ελλας*. vi. 48, 95.
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- 484 *Αιγυπτος* reduced to subjection a second time. vii. 7: and entrusted to the government of *Αχαιμενης* the brother of *Δαρειος*.
- 484 Birth of *Ηροδοτος*, according to Pamphila, quoted by Gellius. xv. 23.
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- 478 *Σηστος* is taken by *Ξανθιππος* in the spring of 478, and near the end of the civil year of *Ηροδοτος*. ix. 121. With the capture of *Σηστος* the history of *Ηροδοτος* ends.

(¹) Clinton understands the words *εστρατηλαται*, &c., chap. 20, to refer to the march from *Σαρδεις*, not from *Σουσα*; which is probably the correct interpretation.

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AN INDEX

TO

H E R O D O T U S.

BY

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M.DCCC.XXIX.

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Π.

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- Παίον, a city of Ἀρκαδία in the Πελοπόννησος,—of uncertain position, vi. 127.
- Παίονη, a country of Θρηάκη extending from the chain of Ἄιμος southward along the banks of the Στρυμῶν as far as the sea, v. 13; vii. 124. The Παίονες were colonists from Τροίη, v. 13. They make war upon the Περινθίοι, v. 1. Μεγαλέζος makes war upon them by order of Δαρειός, and takes over a large portion of them into Ἀσίη, v. 13—15. They are induced by Ἀρισταγόρης to return to their country, v. 98. They furnish Ξερξῆς with auxiliary troops, vii. 185; comp. vii. 113.
- Παιοπλάι, a people of Θρηάκη and of the stock of Παίονες among whom they went into Ἀσίη, v. 15; comp. vii. 113.
- Παίσιος, a city of the Ἑλλησποντος between Λαμψάκος and Παρίον, and south-west of the latter, v. 117.
- Παίτιοι, a people of Θρηάκη between the river Ἐβρός and the Μελάς κόλπος, vii. 110.
- Πακτυη, a city on the more northern side of the Χερσονησος Θρηάκη, vi. 36.
- Πακτυης, a Λύδος, who was left by Κῦρος at Σαρδίς to collect the spoil of the Λύδοι;—he roused them to revolt, i. 153, 154. He flies to Κυμη, but is then given up to the Περσῶναι by the Χίοι, i. 157—160.
- Πακτυίχη, a district of central Ἀσίη, placed by Ἡρόδοτος in the same νομός as the Ἀρμενιοί, and therefore, we may suppose, somewhere near the sources of the Τίγρις and Ευφρατήης, iii. 93. It appears, however, and it is the opinion of Rennel, that there were two of this name, the second of which bordered upon Ἰνδική, iii. 102; iv. 44; vii. 85. The Πακτυεῖς were in the army of Ξερξῆς;—their dress, vii. 67, 85.
- Πακτωλός, a river of Λύδια flowing past Σαρδίς and receiving gold dust into its sands from Mount Τμῶλος, v. 101.
- Παλαιστίνη, a tract of Συρία lying along the eastern extremity of the Hellenic (or Mediterranean) sea, and south of Φοινίκη, vii. 89; i. 105; ii. 106. Συροὶ οἱ Παλαιστῖνοι, iii. 5. —They practise circumcision, ii. 104. They serve in the army of Ξερξῆς, vii. 89.
- Παλεῖς, the inhabitants of Πάλη in Κεφαλληνία,—in the army of the Ἑλληγες at Πλαταιαί, ix. 28.
- Παλλάς. See Ἀθηνῆ.
- Παλλήνη, a district occupying the more western Χερσονησος

- of *Θρηϊκη*, and immediately east of the *Θερμαιος κολπος*,—formerly called *Φλεγρη*, vii. 123; viii. 126.
- Παμισος*, a river in the interior of *Θεσσαλιη* flowing northward into the *Πηνειος*, vii. 129.
- Παμμων* of *Σκυρος*, vii. 183.
- Παμφύλοι*, a people of *Ασιη* east of *Λυκιη*, between that country and *Κιλικιη τρηχεια*, and on the sea-coast,—subdued by *Κροισος*, i. 28. They pay tribute to *Δαρειος*, iii. 90. They were in the army of *Ξερξης*.—Their origin, vii. 91.
- a tribe of the *Σικωνιοι*, v. 68.
- Παν*,—called *Μενδης* by the *Αιγυπτιοι*, their most ancient god, and one of their eight primary deities,—said by the *Ελληνες* to be the son of *Ερμης* and *Πηνελοπη*, ii. 46, 145, 146. He appears to *Φειδιππιδης* the courier (*ήμεροδρομος*), vi. 105, 106. His temple at *Αθηναι*, *ibid.*
- Παναθηναια*, celebrated games at *Αθηναι* :—(there were two, the *μεγαλα* and *μικρα*, the former of which were celebrated every fifth year in the month *Εκατομβαιων*, the latter yearly in the month *Θαργηλιων*, v. 56.
- Παναιτιος*, the son of *Σωσιμενης*, of *Τηνος*, who deserted to the *Ελληνες* just before the battle of *Σαλαμις*, vii. 82.
- Πανδίων*, the father of *Λυκος*, i. 173.
- Πανθηρες* (panthers), found in *Λιβυη*, iv. 192.
- Πανθιαλαιοι*, a national division (*γενος*) of the *Περσαι*, i. 125.
- Πανιτης*, a *Μεσσηνιος*, who proposed a method for discovering which of the twin children of *Αριστοδημος* was the elder. This method was adopted, and *Ευρυσθενης* was thence concluded to be older than his brother *Προκληης*, vi. 52.
- Πανιωνια*, a festival celebrated by the united *Ιωνες* of *Ασιη*, i. 148.
- Πανιωνιον*, a spot near the promontory of *Μυκαλη*, (about three *σταδια* from the sea, according to *Στραβων*), where the *Ιωνες* assembled to celebrate their festival and to arrange their political affairs, i. 143, 144, 148, 170; vi. 70.
- Πανιωνιος* of *Χιτος*, viii. 105, 106.
- Πανοπεις*, a people of *Φωκις*, inhabiting a town at a short distance from *Δαυλις*,—which town was burnt, viii. 34, 35.
- Πανορμος*, a harbour of *Μιλησιη* in *Ιωνιη*, and in the territory of the *Βραγχιδαι*, i. 157.
- Πανταγνωτος*, the brother of *Πολυκρατης*, iii. 39.
- Πανταλεων*, the son of *Αλυαττης*, slain by his brother *Κροισος*, i. 92.
- Πανταρευς*, the father of *Κλεανδρος*, vii. 154.
- Παντικαπης*, a northern river of *Σκυθικη*, falling into the *Βορυσθενης*,—its course described, iv. 18, 47, 54.

naturally quarrelsome, i. 89. They call the sky *Ζεύς* and *Αφροδίτη Μίτρα*, i. 131. They hold fire to be a Deity, iii. 16. They worship rivers, i. 138. Their sacrifices, i. 132. They bury alive boys and virgins in honour of the *subterranean* gods, vii. 114. comp. iii. 35. They celebrate their birthdays, i. 133. comp. ix. 110. They deliberate on the most important affairs when drunk, but determine when sober, i. 133. Their mode of salutation and general customs connected with social life, i. 134. Martial courage and a numerous progeny considered honourable by them, i. 136. For a single fault alone no one is capitally punished by their laws, i. 137. comp. vii. 194. The education of their boys and other customs, i. 137, 138. Their mode of burial, i. 140. When in mourning they clip their hair and also that of their horses, ix. 24. All Persian proper names end in the same letter, i. 139. The *Πέρσαι* consider it as the highest insult to be called *women*, ix. 107. comp. ix. 20; viii. 88. They practise polygamy, i. 135,—and their wives have access to their husbands each in her proper turn, iii. 68, 69. They introduce their wives and mistresses at their suppers, v. 18. The *Πέρσαι* anciently poor, i. 71. comp. ix. 122. They eat many sweetmeats, (*επιφορηματα*) and drink much wine, i. 133. comp. iii. 22; v. 18; ix. 82. They bestow care on their hair, iii. 12. Their military discipline and armour, v. 33, 49; vii. 61, 81, 84, 223. comp. i. 135. Their luxurious habits in the camp, ix. 80, 81. *Πέρσαι* called *Αθανατοι*, vii. 83. comp. 211. The *Πέρσαι* surround their camps with a wooden wall, ix. 65, 70,—with sharp stakes, ix. 97. The system of post established among them, viii. 98. Their clemency towards the sons even of rebellious kings, iii. 15. comp. i. 137. Their empire extends as far as Mount *Καυκασος*, iii. 97. It is divided by *Δαρείος* into twenty *νομοι* or satrapies, iii. 89—96. *ἡ Περσις* alone free from the payment of tribute, iii. 97. comp. i. 134. The *Πέρσαι* are subdued by *Φραορτης* under the power of the *Μηδοι*, i. 102. They revolt from *Αστυαγης*, and obtain the sovereign power of *Ασιη*, i. 127—130. Their war with the *Λυδοι*, i. 73—85. Their expedition into *Αιγυπτος*, iii. 1—16. Their expedition against the *Σκυθαι*, iv. 85—86, 120—127, 140—144. Their expedition into *Λιβυη*, iv. 145, 167, 200—203. The *Πέρσαι* claim to themselves the possession of all *Ασιη*, i. 4; ix. 116. Their spices in *Ιηπυγίη* reduced to servitude, iii. 138. Their ambassadors slain at a banquet in *Μακεδονίη*, v. 20. Others at *Αθηνας* and *Σπαρτη* thrown into a pit and a well, vii. 133.

- The oracle of Βακίς respecting the Περσῶν, ix. 43. Their army at Πλαταιαί, ix. 30.
- Περσεύς the son of Ζεύς and Δανάη, said to be an Ἀσσυρίος by the Περσῶν,—but an Αἰγυπτίος by his mother, vi. 53, 54; vii. 61, 150. His great temple and sandal (συνδάλιον) in the town of Χεμίς in Αἰγυπτός, ii. 91. His watch-tower in the western part of the Δέλτα in Αἰγυπτός, ii. 15.
- Περφερέες—held in high honour at Δήλος, iv. 33.
- Πέσσοι, (the game of draughts;—literally stones,—with which it was played,) i. 94.
- Πετραί Τρηχινίαι, a ridge of mountains forming a part of the chain of Οίτη in the south of Θεσσαλίη, vii. 198.
- Πετρή, a village in the neighbourhood of Κορινθός of uncertain locality, v. 92.
- Πηδάσος, a town in the interior of Κᾶριη east of Μίλητος and north of Μυλάσα and Ἀλικαρνησός, v. 121. comp. viii. 194. The Πηδάσες resist Ἀρπαγός, i. 175. They are allowed by the Περσῶν to occupy the mountainous part of the χωρὴ Μίλησιη, vi. 20. Ἐρμोटίμος was a Πηδάσευς, viii. 104.
- Πηλεὺς,—his abduction of Θετίς, vii. 191.
- Πηλιον, a mountain of Μαγνησίη in Θεσσαλίη, at the foot of which Ἰησῶν built the ship Ἀργώ, iv. 179; vii. 129.
- Πηλουσιον στομα, or mouth of the Νεῖλος, ii. 17, 154; iii. 10.
- Πηνειός, a large river in the north of Θεσσαλίη flowing between Mounts Ουλυμπός and Οσσα, vii. 20, 128—130, 173, 182.
- Πηνελοπη, the mother of Παν, ii. 145, 146.
- Πηχυς, a measure consisting of six hands' breadths, ii. 149. The regal πηχυς is three fingers' breadths longer than the common one, i. 178. The πηχυς of the Αἰγυπτίοι is equal to that of the Σαμίοι, ii. 168.
- Πιγρῆς, the son of Σελδάμος, vii. 98.
- Πιγρῆς and Μαντυῆς brothers, Παιονες, v. 12.
- Πιερίη, a district in the southern part of Μακεδονίη, vii. 131, 177. Πιερές, vii. 112, 185. Their castles, and likewise two gold and silver mines belonging to them on Mount Παγυγαίος, vii. 112. Πιερικὴ πίση, iv. 195.
- Πιθήκοι, (monkeys) in great quantities among the Γυζαντες, who eat them, iv. 194.
- Πιλωρός, a town between the peninsulas of Mount Αθῶς and Σιθωνίη, vii. 122.
- Πινδαρός, the poet, iii. 38.
- Πινδος, a range of mountains forming the western boundary of Θεσσαλίη, i. 56; vii. 129.
- Πιξωδάρος of Κινδύς in Κᾶριη, who gave wise counsel to the Κᾶρες, v. 118.

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M.DCCC.XLI.

Stood, being collected together round the mighty horse-taming

Diomedé, like to raw-flesh-devouring lions, [exhausted ;
Or wild boars, and (those) whose strength is not easily
There the white-armed goddess Juno having placed herself,
shouted aloud ;

Having assimilated herself to the great-hearted brazen-voiced
Stentor, 785

Who vociferated as loud as other fifty :

“(It is) a shame, ye Argives, foul bye-words, men admirable
in form (only). [war,

As long indeed as the noble Achilles used to resort to the
Never did the Trojans advance before the Dardanian

Gates ; for they dreaded his massive spear ; 790

But now far from the city they fight close to the hollow
ships.” [of each :

Thus having spoken, she aroused the strength and spirit
And the blue-eyed goddess Minerva rushed impetuously
upon the son of Tydeus ;

And she found that king indeed beside his horses and chariot,
Assuaging¹ the wound which Pandarus inflicted upon him
with an arrow : 795

For the sweat was chafing him under the broad thong
Of his well-rounded shield ; with this he was chafed, and
he was fatigued in his hand ; [blood :

And raising the thong, he was squeezing out the dark-hued
But the goddess touched his horse yoke, and said aloud :

“Of a truth Tydeus begat a son little like to himself. 800
Tydeus was small indeed as to person, yet a warrior.

And so, even when I suffered him not to fight,
Nor to rush with fierce looks to battle, when also he went
apart from the Achæans

As a messenger to Thebes, to the midst of many Cadmeans ;
I exhorted him to feast quietly in the halls. 805

Nevertheless he, retaining his own brave soul, just as before,
Challenged the youth of the Cadmeans ; and in every thing
overcame them

Easily ; such a helper was I to him.

And thee of a truth indeed I both stand by, and guard,
And urge thee to fight with alacrity against the Trojans ; 810
But either fatigue from excessive activity hath crept over
thy limbs,

Or else perhaps spiritless fear restrains thee ; thou then
at least art

Not a descendant of Tydeus, the warlike son of Œneus.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
γιγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο. 815

τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ, εἴ κε Διὸς θυγάτηρ, Ἄφροδίτη, 820
ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξέϊ χαλκῷ.
τοῦνεκα νῦν αὐτὸς τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
Ἄργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
Τυδεΐδῃ Διομήδῃ, ἐμῷ κεχαρισμένῃ θυμῷ,
μήτε σύ γ' Ἄρηα τὸν δείδιθι, μητέ τιw ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλ' ἄγ', ἐπ' Ἄρηϊ πρῶτω ἔχε μώνυχας ἵππους·
τύψον δέ σχεδὴν, μηδ' αἴζο θοῦρον Ἄρηα 830
τοῦτον μαιόμενον, τυκτὸν κακὸν, ἄλλοπρῶσαλλον.
ὃς πρῶν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων,
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἄργείοισιν ἀρήξειν·
νῦν δὲ μετὰ Τρώεσσιν ὀμιλεῖ, τῶν δὲ λέλασται.

Ἔως φαμένη, Σθένελον μὲν ἀφ' ἵππων ὧσε χαμᾶζε, 835
χεῖρι πάλιν ἐρύσασ'. ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσε,
ἠ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνη· δεινήν γὰρ ἄγε θεὸν, ἄνδρα δ' ἄριστον.
λάζετο δὲ μᾶστιγα καὶ ἠνία Παλλὰς Ἀθήνη. 840

αὐτίκ' ἐπ' Ἄρηϊ πρῶτω ἔχε μώνυχας ἵππους.
ἦτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριξεν,
Λιτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν νιόν·
τὸν μὲν Ἄρης ἐνάριξε μαιφόνος· αὐτὰρ Ἀθήνη 845
δὺν Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.

Ἔως δὲ ἴδε βροτολογιγὸς Ἄρης Διομήδεα δῖον,

¹ σχεδὴν, i. e. κατα σχεδὴν ὁρμῆν; or perhaps πληγῆν, with a blow inflicted upon it.

But her the brave Diomedes, replying, addressed :
 " I know thee, goddess, daughter of Ægis-bearing Jove. 815
 Therefore I will tell thee the matter with alacrity, and will
 not hide it, [gishness ;
 Neither does any spiritless fear restrain me, nor any slug-
 But I am still mindful of thine own commands, which thou
 enjoinedst upon me. [those other blessed
 Thou didst not allow me to fight in open opposition with
 Gods ; but, if perchance Venus, the daughter of Jove, 820
 Should come into the battle, thou directedst me to wound
 her certainly with my sharp spear. [manded also
 On this account I now both retire myself, and have com-
 The other Argives to be all banded close together here :
 For I recognise Mars commanding throughout the battle."

But him then the blue-eyed goddess Minerva answer-
 ed : 825

" Diomedes, son of Tydeus, acceptable to my soul,
 Do not thou at least fear either that Mars, or any other
 Of the immortals : such a helper am I to thee.
 But come, direct thy solid-hoofed horses against Mars first :
 And strike him in close¹ (onset), and respect not impetuous
 Mars, 830

This frenzied one, made for evil, a shifter from one to another :
 Who lately indeed, talking, promised both me and Juno,
 That he would fight against the Trojans, but assist the Ar-
 gives ; [forgetful of those (others)."

But now he is in company with the Trojans, and has been
 Having thus spoken, she dislodged Sthenelus indeed from
 the chariot to the ground, 835

Having drawn him backwards with her hand ; and he
 accordingly leaped down at the word,
 But she, the goddess, mounted the chariot beside the noble
 Diomedes, eager in mind ; and the beechen axle loudly
 groaned [valiant man.

With the weight ; for it bore a terrible goddess, and a most
 And Pallas Minerva seized the whip and the reins. 840
 Immediately she directed the solid-hoofed horses against
 Mars first.

Truly he indeed had deprived of life the huge Periphas,
 By far the bravest of the Ætolians, the renowned son of
 Ochesius : [but Minerva
 Him indeed the blood-stained Mars had deprived of life ;
 Put on the helmet of Pluto, that the massive Mars might
 not see her. 845

But when the mortal-destroying Mars beheld the noble
 Diomedes, x 2

- ἦτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κείσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεις ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν ἄρης ὠρέξαθ' ὑπὲρ ζυγόν, ἠνία θ' ἵππων,
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χεῖρι λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπ' ἐκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοῆν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη
 νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
 τῇ ῥά μιν οὖτα τυχῶν, διὰ δὲ χροά καλὸν ἔδαψεν·
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον, ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ, ἔριδα ξυνάγοντες ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε, Τρῳάς τε,
 δείσαντας· τόσον ἔβραχ' ἄρης, ἄτος πολέμοιο.
 Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ,
 καύματος, ἐξ ἀνέμοιο δυσσαέος ὀρνυμένιοιο· 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος ἄρης
 φαίνεθ', ὁμοῦ νεφέεσσιν, ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 παρ δὲ Διὶ Κρονίῳ καθέζετο, θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἶμα, καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 Ζεῦ πάτερ, οὐ νεμεσίζη, ὄρων τάδε καρτερά ἔργα·
 αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμὲν,
 ἀλλήλων ἰότητι, χάριν δ' ἀνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιείθονται, καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἔπει προτιβάλλεται, οὔτε τι ἔργω,

BOOK VI.

THE ARGUMENT.

The Episodes of Glaucus and Diomedes, and of Hector and Andromache.

The gods having left the field, the Grecians prevail; Helenus, the chief Augur of Troy, commands Hector to return to the city in order to appoint a solemn procession of the Queen and the Trojan matrons to the temple of Minerva, to entreat her to remove Diomedes from the fight. The battle relaxing during the absence of Hector, Glaucus and Diomedes have an interview in the space between the two armies; and coming thus to the knowledge of the friendship and hospitality that existed between their ancestors, they make an exchange of their arms. Hector, having performed the orders of Helenus, prevails upon Paris to return to the battle, and taking a tender leave of his wife Andromache, hastens again to the field.

The scene is first in the field of battle, between the rivers Simois and Scamander, and then changes to Troy.

'ΟΜΗΡΟΥ 'ΙΛΙΑΔΟΣ.

Ζ.

ΤΡΩΩΝ δ' οἴωθι καὶ Ἀχαιῶν φύλοπις αἰνή.
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκῆρεα δοῦρα
μεσσηγῆς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἷὸν Ἐϋσσώρου, Ἀκάμαντ', ἧῦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης·
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμῇ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης,
Τευθρανίδην, ὃς ἔναιεν εὐκτιμένη ἐν Ἀρίσβη,
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
πάντας γὰρ φιλέεσκεν, ὀδῶ ἔπι οἰκία ναίων.
ἀλλὰ οἱ οὔτις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον,
πρόσθεν ὑπάντιάσας· ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
ἔσκεν ὑψηλίοχος· τῷ δ' ἄμφω γαίαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλιτιον ἐξενάρριξε· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε Νύμφη
Νηῖς Ἀβαρβαρέη τέκ' ἀμύμοι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος,
πρεσβύτατος γενεῆ, σκότιον δέ ἐ γείνατο μήτηρ.

¹ i. e. deliverance and hope.

HOMER'S ILIAD.

BOOK VI.

THEN the terrible din of battle of the Trojans and Achæans
was abandoned (by the gods). [across the plain,
And so oftentimes the fight went straight hither and thither
As they directed their brass-compacted spears at each other
Between the streams of the Simoïs and the Xanthus. [5

And first the Telamonian Ajax, a bulwark of the Achæans,
Broke a phalanx of the Trojans, and caused light¹ to his
companions, [Thracians,

Having struck a man, who had been the bravest among the
Acamas, the son of Eussorus, both brave and strong.

Him, I say, he first struck on the cone of the helmet crested
with bushy horse-hair; [point 10

And he fixed (the spear) in his forehead, and so the brazen
Penetrated the bone within; and darkness enveloped him
on his eyes. [Axylus,

And further Diomede, brave at the battle-shout, slew
The son of Teuthranus, who dwelt in well-built Arisbe,
Rich in the means of living, and he was a friend to men;
For, inhabiting a dwelling by the way-side, he treated all in
a friendly way, 15

Nevertheless no one even of these, at that time, warded off
mournful destruction for him, [both of their spirit,
Placing himself in the way in front; but (Diomede) deprived
Himself and his servant Calesius, who in fact was then
The charioteer of his horses, and they both went under the
earth.

And Euryalus deprived of life Dresus and Opheltius; 20
And went after Æsepus and Pedasus, whom once the nymph
Abarbarea, a Naiad, bore to the irreproachable Bucolion.
But Bucolion was the son of the illustrious Laomedon,
His eldest by birth, but his mother brought him forth
illegitimate.

- ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότῃτι καὶ εὐνή. 25
 ἦ δ' ὑποκουσσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
 Ἄστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυπόιτης.
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα διον.
 Ἄντιλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης· Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ, Σατυλέοντος εὐρῥείταο παρ' ὄχθας,
 Πήδασον αἰπείνῃν. Φύλακον δ' ἔλε Δῆϊτος ἦρωσ 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
 Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. Ἴππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα 40
 ἄξαντ' ἐν πρώτῳ ῥυμῷ, αὐτῷ μὲν ἐβήτην
 πρὸς πόλιν, ἦπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
 αὐτὸς δ' ἐκ δίφρου παρὰ τροχὸν ἐξεκυλίσθη,
 πρηνὴς ἐν κονίησιν ἐπὶ στόμα. πᾶρ δέ οἱ ἔσθη
 Ἄτρείδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων· 45
 Ζώγρει, Ἄτρείος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειῷ πατρὸς κειμήλια κέϊται,
 χαλκός τε, χρυσός τε, πολύκμητός τε σίδηρος·
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμέ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50
 ὦς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἠῦδα·
 ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

¹ πατρος, depending on οικω omitted.

ONE VOLUME 12MO. (pp. 280), 6s. 6d. CLOTH.

THE
FIRST SIX BOOKS
OF
HOMER'S ILLIAD,
WITH AN
INTERPAGED TRANSLATION LINE FOR LINE,
AND NUMEROUS NOTES.

BY THE AUTHOR OF "THE FIRST SIX BOOKS OF VIRGIL'S
ÆNEID," ON THE SAME PLAN.

LONDON:
TAYLOR AND WALTON,
UPPER GOWER STREET.

M. DCCC. XLI.

ονυχας-τε,* και τριχας, και τυλους, και παρεχουσι
 nails, and hairs, and corns, and commit
 τοις-ιατροις και αποτεμνειν και αποκειν μετα-τε
 to-physicians even to-cut-off and burn-off both-with
 πονων και αλγηδονων, και χαριν τουτου
 trouble and pains, and in-return-for this
 οιονται δειν και τινειν αυτοις μισθον.
 they-think they-ought even to-pay them a-fee.
 Και το σιαλον αποπτνουσιν εκ του στοματος
 And the saliva *men* spit-out from the mouth
 ως πορρώτατω δυνανται, διοτι ενον ωφελει-μεν
 as far-as they-can, because being-in it-advantages
 αυτοις ουδεν, δε βλαπτει πολυ μαλλον.
 them naught, but injures-*them* much rather.
 Ταυτα-μεν ουν ελεγεν, ου διδασκων κατορυττειν
 These-*things* then he-said, not as teaching to-bury
 τον-μεν πατερα ζωντα, δε κατατεμνειν εαυτον,
 the father *while*-alive, and to-cut-in-pieces one's-self,
 αλλα επιδεικνυων, οτι το αφρον
 but demonstrating, that what-is without-intelligence
 εστι ατιμον. Και παρεκαλει επιμελεισθαι του-
 is without-honour. And he-exhorted to-take-care of-the-

* The particle τε combined with the first of a connected series of words cannot always be translated "both," as it is frequently attached, when there is more than one subsequent term: on these occasions, however, it must be considered as implying that the several words are intimately connected, being employed to engage attention to the whole detail. In prose composition τε is not often a connecting particle in the strict sense of the phrase, being commonly attached only to the *first* word of a series.

ειναι ὡς-φρονιμωτατον και ωφελιμωτατον,* ὅπως,
 being as-intelligent and useful-as-possible, that,
 εαν-τε βουληται† τιμασθαι ὑπο πατρος, εαν-τε
 if one-wish to-be-honoured by father, and-if
 ὑπο αδελφου, εαν-τε ὑπο τινος αλλου, μη-
 by brother, and-if by any other, one-should-not-
 αμελη, πιστευων τῳ ειναι οικειος, αλλα
 be-negligent, trusting in-the being related, but
 πειραται, ὑπο ὧν αν-βουλοιτο
 should-endeavour, by whomsoever one-might-wish
 τιμασθαι, τουτοις ειναι ωφελιμος.
 to-be-honoured, to-these to-be advantageous.

Ὁ-δε κατηγορος εφη, αυτον και εκλεγομενον
 But-the accuser said, that-he also selecting-from
 των ενδοξοτατων ποιητων τα πονηροτατα, και
 the most-approved poets the worst-parts, and
 χρωμενον τουτοις μαρτυριοις, διδασκειν τους
 using these as-testimonies, taught those
 συνοντας ειναι κακουργους και τυραννικους.
 with-him to-be evil-doers and tyrannical.

Το-μεν Ἡσιοδου —

The-verse of-Hesiod —

“ Ουδεν-δε εργων ονειδος, δε αεργειη το-ονειδος,”
 “ No work is a-disgrace, but idleness is a-disgrace,”

* This conjunction ὡς is often put with the superlative of the adjective, like *quam* in Latin, to express the highest possible degree of the quality; when some part of the verb *δυναμαι* must be understood, as fully expressed in the above sentence with *πορρωτατω*.

† The indefinite subject *τις*, “any one,” is sometimes omitted with the singular of the verb as well as with the plural.

—αυτον λεγειν τουτο δη, ὡς ὁ ποιητης κελευοι
 —that-he quoted this indeed, as-if the poet commanded
 απεχεσθαι μηδενος εργου μητε αδικου μητε
 to-refrain-from no work either unjust or
 αισχρου, αλλα ποιειν και ταυτα επι τω-κερδει. Δε
 unseemly, but to-do even these for gain. But
 Σωκρατης, επει διωμολογησατο το-μεν-ειναι
 Socrates, when he-confessed-throughout that-to-be
 εργατην ειναι ωφελιμον-τε ανθρωπω και αγαθον,
 a-worker is both-useful to-man and good,
 το-δε αργον βλαβερου-τε και κακον, και
 but to-be an-idler is both-hurtful and bad, and
 το-μεν-εργαζεσθαι αγαθον, το-δε-αργειν κακον,
 that-to-be-employed is-good, but-to-be-unemployed is-bad,
 εφητε τους-μεν ποιουντας τι αγαθον εργαζεσθαι,
 said-also that-those doing ought good are-employed,
 και ειναι εργατας, τους-δε κυβευοντας, η
 and are workers, but-those playing-at-dice, or
 ποιουντας τι αλλο πονηρον και επιζημιον
 doing any-thing else evil and hurtful
 απεκαλει αργους.* Εκ τουτων-δε το αν-εχοι
 he-called idlers. From these-things the-verse would-be
 ορθως —
 right —

* The argument of Socrates is this : — Nothing can be called *work* (*εργον*) but what is good and useful, all pernicious occupation of time being unworthy of the name; consequently the verse cannot possibly be construed into a recommendation of useless pursuits, which are equivalent to *idleness*, (*αεργειη*).

“ Εργον δε ουδεν ονειδος, δε αεργειη το-
 “ Work indeed is no disgrace, but idleness is-dis-
 ονειδος.” ‘Ο-δε κατηγορος εφη αυτον πολλακις
 grace.” But-the accuser said that-he often
 λεγειν το ‘Ομηρου—οτι Οδυσσευς
 quoted that of-Homer—that Ulysses
 “ ‘Οντινα-μεν βασιληα και εξοχον ανδρα
 “ Whatsoever king and chief man
 κιχειη, τον-δε ερητυσασκε, παραστας,
 he-might-meet-with, him he-restrained, standing-near,
 αγανοις επεεσσι· ‘ Δαιμονιε, ου-εοικε σε
 with-mild words; ‘ Good-friend, it-is-not-meet that-thou
 δειδισσεσθαι ως κακον· αλλα καθησο-τε αυτος,
 shouldst-tremble like a-coward; but both-sit-down thyself,
 και ιδρυε αλλους λαους.’ Δε ον ανδρα
 and seat the-other forces.’ But whatever man
 δημον, αυ, ιδοι-τε,
 of-the-populace, on-the-other-hand, he-might-both-see,
 εφευροι-τε βοωντα, τον ελασασκεν σκηπτρω,
 and-might-find clamouring, him he-smote with-sceptre,
 ομοκλησασκε-τε μυθω· ‘ Δαιμονιε,* ήσο
 and-loudly-menaced with-command; ‘ Fellow, sit
 ατρεμας, και ακουε μυθον αλλων, οί εισι
 quiet, and hear command of-others, who are
 φερτεροι σεο. δε συ απτολεμος, και
 better than-thou; but thou art unwarlike, and

* Δαιμονιος admits two opposite senses, as being derived from δαιμων, a genius, or spirit, either good or evil. Thus our own terms “good friend” and “fellow,” though not really opposed, may be used to convey a very different meaning.

νεους, (ὁ δη ὁ γραψαμενος η̄τῑατο
 young-men, (with-which forsooth the accuser charged
 αὐτον,) ἦν φανερος παυων μεν τους των-συνοντων
 him,) was manifest stopping indeed those of-his-associates
 εχοντας πονηρας επιθυμιας, τουτων, δε
 having evil desires, from-these, and-moreover
 προτρεπων επιθυμειν της καλλιστης και
 inclining-them, to-desire the most-beautiful and
 μεγαλοπρεπεστατης αρετης, ἣ εὔ
 most-exalted virtue, whereby men reputably
 οικουσι πολεις-τε και οικους· Δε πραττων
 inhabit both-cities and houses: But practising
 ταυτα, πως ου-ην* αξιος μεγαλης τιμης
 these-things, how was-he-not worthy of-great honour
 τη πολι;
 from-the state?

form in Greek, though scarcely recognized in English. Milton, however, has adopted it in these lines —

“ Adam the goodliest man of men since born
 His sons, the fairest of her daughters Eve.”

* This challenge to demonstrate a negative is a very common mode of positive and triumphant assertion with the Greeks.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΚΕΦ. α.

ΠΟΛΛΑΚΙΣ εθαυμασα, τισι ποτε λογοις Αθη-
ναιους επεισαν οί γραψαμενοι Σωκρατην, ὡς αξιος
ειη θανατου τη πολει. ἡ μεν γαρ γραφη κατ' αὐτοῦ
τοιαδε τις ην· “ Αδικει Σωκρατης, οὐς μεν ἡ πολις
νομιζει θεους, ου νομιζων, ἕτερα δε καινα δαιμονια
εισφερων. Αδικει δε, και τους νεους διαφθειρων.”

Πρωτον μεν ουν, ὡς ουκ ενομιζεν, οὐς ἡ πολις
νομιζει θεους, ποιῶ ποτ' εχρησαντο τεκμηριῶ;
θῦων τε γαρ φανερος ην, πολλακις μεν οικoi, πολ-
λακις δε επι των κοινων της πολεως βωμων. και
μαντικῇ χρωμενος ουκ αφανης ἦν· διετεθρυλλητο
γαρ, ὡς φαιη Σωκρατης, το διαμονιον ἑαυτῷ σημα-
νειν. ὄθεν δη και μαλιστα μοι δοκουσιν αυτον
αιτιασασθαι καινα δαιμονια εισφερειν. Ὅ δε ουδεν

καινοτερον εισεφερε των αλλων, ὅσοι, μαντικην νομιζοντες, οἰωνοις τε χρωνται και φημαις και συμβολοις και Ξυσιας. οὔτοι τε γαρ ὑπολαμβάνουσιν, ου τους ορνίθας, ουδε τους απαντωντας ειδεναι τα συμφεροντα τοις μαντευομενοις, αλλα τους θεους δια τουτων αυτα σημαινειν· κακεινος,* οὔτως ενομιζεν. αλλ' οί μεν πλειστοι φασιν ὑπο τε των ορνίθων και των απαντωντων αποτρεπεσθαι τε και προτρεπέσθαι. Σωκρατης δε ὡσπερ εγιγνωσκεν, οὔτως ελεγε. το δαιμονιον γαρ εφη σημαινειν· και πολλοις τῶν ξυνοντων προηγορευε, τα μεν ποιειν, τα δε μη ποιειν, ὡς τοῦ δαιμονιου προσημαινοντος. και τοις μεν πειθομενοις αυτω συνεφερε, τοις δε μη πειθομενοις μετεμελε. καιτοι τις ουκ αν ὁμολογησειεν, αυτον βουλεσθαι μητ' ηλιθιον, μητ' αλαζονα φαινεσθαι τοις συνουσι; εδοκει δ' αν αμφοτερα ταυτα, ει προαγορευων ὡς υπο θεου φαινομενα, ειτα ψευδομενος εφαινετο. δηλον ουν, ὅτι ουκ αν προελεγεν, ει μη επιστευεν αληθευσειν. ταυτα δε τις αν αλλῳ πιστευσειεν η θεῳ; πιστευων δε θεοις, πως ουκ ειναι θεους ενομιζεν; αλλα μην εποιει και ταδε προς τους επιτηδειους· τα μεν γαρ αναγκαια συνεβουλευε και πραττειν, ὡς ενομιζεν αριστ' αν πραχθῆναι· περι δε των αδηλων, οπως αν αποβησοιτο, μαντευσομενους επεμπεν, ει ποιητα.

Και τους μελλοντας οικους τε και πολεις καλως οι-

* This frequency of contraction is a distinguishing characteristic of the Attic dialect.

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THE LONDON
GREEK GRAMMAR,

DESIGNED TO

EXHIBIT IN A SMALL COMPASS THE ELEMENTS
OF THE GREEK LANGUAGE.



EDITED BY

A GRADUATE OF THE UNIVERSITY OF OXFORD.

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M.DCCC.XL.

The PRETERITE MIDDLE, or AORIST MIDDLE, is always reflexive: that is, the action returns to the subject of it: as ἐτυψάμην, *I struck myself*. — With the termination of the Passive Verb it is also capable of governing as an active, receiving after it an *accusative* case: as ἐτυψάμην τὸν πόδα, *I struck my foot*. — More frequently the Middle voice is equivalent to the active with the *Dative* case of the pronoun: as αἷρεσθαι, *to take up for one's self*, in contradistinction to αἷρειν, *to take up*, simply. — And not unfrequently it bears a genuine transitive signification: as στέλλεσθαι, *to travel*, that is, *to send one's self*, in opposition to the active voice, στέλλειν, *to send (another)*.

MOODS.

Every state of the verb has FOUR MOODS, or modes of expression: the INDICATIVE, SUBJUNCTIVE, IMPERATIVE, INFINITIVE — with a PARTICIPLE peculiar to each state.

These Moods qualify the states precisely as in English. Thus, (taking the *perfect state* for an example) the INDICATIVE simply declares the principal action; as τέτυφα, *I have struck*; the SUBJUNCTIVE designates some subordinate, or conditional action, as τετύφω, (if) *I have struck*; the IMPERATIVE commands or intreats, as τέτυφε, *have struck*; the INFINITIVE has no reference to person, as τετυφέναι, *to have struck*; and the PARTICIPLE is a verbal adjective, as τετυφώς, *having struck*.

TENSES.

The *Indicative* and *Subjunctive* Moods have each a PRESENT and PAST TENSE, or time.

Note.—The *Past Tense* of the *Subjunctive Mood* is generally called the *Optative Mood*, from occurring with a sense expressive of a wish: as τίσειαν Δαναοί, *may the Greeks atone for*, &c. But it is generally used in connection with *άν*, or in poetry *κέ*, in the sense of a past tense of the *Subjunctive*, to which therefore we consider it properly analogous.

NUMBERS AND PERSONS.

The PERSONS of the Verb are three, as in other languages.

The NUMBERS are three, *Singular*, *Dual*, and *Plural*.

RULES FOR FORMING THE DUAL NUMBER.

The DUAL number is formed in the following manner —

1. In all *Indicatives* and *Subjunctives* PRESENT of the *Active Form*, ε in the second person plural is changed into ον both for the second and third persons Dual.

Thus, from the *Imperfect Present*, τύπτετε, *ye strike*, is formed

τύπ(τ)-ετον, *ye two strike*
 τύπ(τ)-ετον, *they two strike*.

2. In all *Indicatives* and *Subjunctives* PAST of the *Active Form*, the same ε is changed into ον for the second, and ην for the third person Dual.

Thus, from the *Imperfect Past*, ἐτύπτετε, *ye struck*, are formed.

ἐτύπ(τ)-ετον, *ye two struck*
 ἐτυπ(τ)-έτην, *they two struck*.

3. In all *Imperatives* of the *Active Form*, the ε is changed into ον and ων for the second and third persons Dual.

Thus, from the *Imperative Imperfect*, τύπτετε, *strike ye*, are formed —

τύπ(τ)-ετον, *strike ye two*
 τυπ(τ)-έτω, *strike they two, or let them both strike*.

4. In all terminations of the *Passive Form*, the first person Dual differs from the first plural by ending in *ov* instead of *a*. In other cases the first person Dual is the same as the first plural.

Thus, from the plural *τυπτόμεθα, τύπτεσθε*, the DUAL number of the *Imperfect Present* becomes—

τυπ(τ)-όμεθον, *we two are struck.*
 τύπ(τ)-εσθον *ye two are struck*
 τύπ(τ)-εσθον *they two are struck*

The Dual of the *Imperfect Past*—

ἐ-τυπ(τ)-όμεθον, *we two were struck*
 ἐ-τύπ(τ)-εσθον *ye two were struck*
 ἐ-τυπ(τ)-έσθην, *they two were struck*

The Dual of the *Imperative Imperfect*—

τύπ(τ)-εσθον, *be ye two struck*
 τυπ(τ)-έσθων, *let them both be struck.*

To show the form in which the persons of the DUAL number are usually presented, we subjoin an example of each of these four rules.

I. ACTIVES.—Present.

	1.	2.	3.
S.	τύπ(τ)-ω,	τύπ(τ)-εις,	τύπ(τ)-ει
D.	τύπ(τ)-ομεν,	τύπ(τ)-ετον,	τύπ(ε)-τον
P.	τύπ(τ)-ομεν,	τύπ(τ)-ετε,	τύπ(τ)-ουσι

II. Past and Optatives.

	1.	2.	3.
S.	ἐτύπ(τ)-ον,	ἔτυπ(τ)-εσ,	ἔτυπ(τ)-ε
D.	ἐτύπ(τ)-ομεν,	ἔτύπ(τ)-ετον,	ἔτυπ(τ)-έτην
P.	ἐτύπ(τ)-ομεν,	ἔτύπ(τ)-ετε,	ἔτυπ(τ)-ον

III. Imperatives.

	2.	3.
S.	τύπ(τ)-ε,	τυπ(τ)-έτω
D.	τύπ(τ)-ετον,	τυπ(τ)-έτων
P.	τύπ(τ)-ετε,	τυπ(τ)-έτωσαν

IV. PASSIVES.

	1.	2.	3.
S.	τύπ(τ)-ομαι,	τύπ(τ)-η,	τύπ(τ)-εται
D.	τυπ(τ)-όμεθον,	τύπ(τ)-εσθον,	τύπ(τ)-εσθον
P.	τυπ(τ)-όμεθα,	τύπ(τ)-εσθε,	τύπ(τ)-ονται

GENERAL RULES FOR THE FORMATION OF THE VERB.

The Derivative forms of the Greek Verb are varied from the primitive or simple forms, partly by a prefix, called an *Augment*, and partly by a change of termination.

An *augment* is an *increase* of the number or the length (*time*) of original syllables; hence it is commonly distinguished by the epithets *syllabic* and *temporal*.

The *syllabic* augment is the letter ϵ , prefixed to certain tenses of the indicative mood, when the verb begins with a consonant.

The *temporal* augment is applied when the verb begins with one of these vowels, a , ϵ , o , ι , υ , or one of the diphthongs, ai , av , oi ; and occasions the lengthening of these syllables in point of time, without increasing their number, changing a or ϵ into η , and o into ω .

The IMPERFECT PAST is formed from the Present by changing ω in ov , and prefixing the augment.

The FUTURE and PERFECT are obtained from the Present Imperfect, according to the law of conversion exhibited in the following Table: the Perfect having not only the augment, but a *reduplication* of the initial letter, if beginning with a single consonant, or a mute followed by a liquid. But if the verb begins with an aspirated mute (θ , ϕ , or χ), the reduplication assumes the corresponding τ , π , or κ , as: $\theta\acute{\upsilon}\omega$, $\tau\acute{\epsilon}\theta\nu\kappa\alpha$. If the verb begins with ρ , that letter is doubled, and ϵ only is prefixed, as: $\rho\acute{\iota}\pi\tau\omega$, $\xi\rho\rho\acute{\iota}\phi\alpha$. If with a double consonant or with two consonants, it takes the syllabic augment only.

It will be observed that the characteristic termination of the future is $-\sigma\omega$, except in the fifth class. But there is reason for supposing that this class once had a future form similar to that of the other conjugations.

PARADIGM OF A REGULAR VERB.

ACTIVE VOICE.

IMPERFECT FORM.	PERFECT FORM.	FUTURE FORM.	PRETERITE FORM, OR FIRST AORIST.
IND. <i>Pres.</i> τύπ(τ)-ω ¹ <i>Past</i> ἔ-τυπ(τ)-ον	τέ-τυφ-α ἔτε-τύφ-ειν	τύπ-σω ²	ἔ-τυπ-σα [τύπ-σεια, τύπ-σαιμι, or τύπ-σον
SUB. τύπ(τ)-ω	τε-τύφ-ω	τύπ-σω	τύπ-σαιμι, or τύπ-σαι
OPT. τύπ(τ)-οιμι	τε-τύφ-οιμι	τύπ-σοιμι	τύπ-σαι
IMPER. τύπ(τ)-ε	τέ-τυφ-ε	τύπ-σειν	τύπ-σαι
INFIN. τύπ(τ)-εῖν	τε-τυφ-έναι	τύπ-σειν	τύπ-σαι
PARTIC. τύπ(τ)-ων	τε-τυφ-ώς	τύπ-σων	τύπ-σας
SECOND FORMS, ACTIVE.		MIDDLE FORMS.	
SECOND IMPERFECT, OR SECOND AORIST.	SEC. PERF.	MID. FUTURE.	MID. PRET. OR MID. FIRST AORIST.
IND. <i>Pres.</i> <i>Past</i> ἔ-τυπ-ον	τέ-τυπ-α ἔτε-τύπ-ειν	τύπ-σομαι	ἔ-τυπ-σάμην
SUB. τύπ-ω	τε-τύπ-ω	τύπ-σομαι	τυπ-σαίμην
OPT. τύπ-οιμι	τε-τύπ-οιμι	τυπ-σοίμην	τύπ-σαι
IMPER. τύπ-ε	τέ-τυπ-ε	τύπ-σεσθαι	τύπ-σασθαι
INFIN. τυπ-εῖν	τε-τυπ-έναι	τύπ-σεσθαι	τύπ-σασθαι
PARTIC. τυπ-ὼν	τε-τυπ-ὼς	τυπ-σόμενος	τυπ-σάμενος
PASSIVE VOICE.			
IMPERFECT FORM.	PERFECT.	FUTURE FORM.	PRETERITE OR FIRST AORIST.
IND. <i>Pres.</i> τύπ(τ)-ομαι <i>Past</i> ἔ-τυπ(τ)-όμην	τέ-τυμ-μαι ἔτε-τύμ-μην	τυφ-θήσομαι	ἔ-τύφ-θην
SUB. τύπ(τ)-ομαι	τε-τυμ-σῶ	τυφ-θῶ	τυφ-θείην
OPT. τυπ(τ)-οίμην	μένος ἰεῖην	τυφ-θησοίμην	τυφ-θείην
IMPER. τύπ(τ)-ου	τέ-τυπ-σο	τυφ-θήσεσθαι	τύφ-θητι
INFIN. τύπ(τ)-εσθαι	τε-τύφ-θαι	τυφ-θήσεσθαι	τυφ-θῆναι
PARTICIP. τυπ(τ)-όμενος	τε-τυμ-μένος	τυφ-θησόμενος	τυφ-θείς
<i>Per. Fut. Ind.</i> τε-τύπ-σομαι, <i>Opt.</i> -σοίμην, <i>Inf.</i> -σεσθαι, <i>Part.</i> -σόμενος			
2 <i>Aor. Mid.</i> ἔ-τυπ-όμην, like ἔ-τυπ(τ)-όμην			
2 <i>Aor. Pass.</i> ἔ-τύπ-ην, like ἔ-τύφ-θην			

¹ The τ is enclosed in a parenthesis because it is no part of the root; which is τυπ.

² The ψ is resolved into its two parts πσ, to show distinctly τυπ the root, and σω the termination of the future. The same remark applies to the first aorist.

ACTIVE VOICE.

IMPERFECT FORM.

INDICATIVE MOOD.

Present Tense.—I strike.

<i>Singular.</i>	<i>Plural.</i>
1 τύπ(τ)-ω	τύπ(τ)-ομεν
2 τύπ(τ)-εις	τύπ(τ)-ετε ¹
3 τύπ(τ)-ει	τύπ(τ)-ουσι

Past Tense.—I was striking.

1 ἔ-τυπ(τ)-ον	ἔ-τύπ(τ)-ομεν
2 ἔ-τυπ(τ)-ες	ἔ-τύπ(τ)-ετε ²
3 ἔ-τυπ(τ)-ε	ἔ-τυπ(τ)-ου

SUBJUNCTIVE.

I may (or if I) strike.

1 τύπ(τ)-ω	τύπ(τ)-ωμεν
2 τύπ(τ)-ῆς	τύπ(τ)-ῆτε ¹
3 τύπ(τ)-ῆ	τύπ(τ)-ωσι

OPTATIVE.

I might (or would or If I should) strike.

1 τύπ(τ)-οίμι	τύπ(τ)-οίμεν
2 τύπ(τ)-οίς	τύπ(τ)-οίτε ²
3 τύπ(τ)-οί	τύπ(τ)-οίεν

IMPERATIVE.—Be striking.

2 τύπ(τ)-ε	τύπ(τ)-ετε ³
3 τυπ(τ)-έτω	τυπ(τ)-έτωσαν

INFINITIVE.—To strike.

τύπ(τ)-ειν

PARTICIPLE.—Striking.

N. τύπ(τ)-ων,	-ουσα,	-ον
G. τύπ(τ)-οντος,	-ούσης,	-ον-
	τος,	&c.

PERFECT FORM.

INDICATIVE MOOD.

Present Tense.—I have struck.

<i>Singular.</i>	<i>Plural.</i>
τέ-τυφ-α	τε-τύφ-αμεν
τέ-τυφ-ας	τε-τύφ-ατε ¹
τέ-τυφ-ε	τε-τύφ-ασι

Past Tense.—I had struck.

ἔτε-τύφ-ειν	ἔτε-τύφ-ειμεν
ἔτε-τύφ-εις	ἔτε-τύφ-ειτε ²
ἔτε-τύφ-ει	ἔτε-τύφ-εισαν

SUBJUNCTIVE.

I may (or If I) have struck.

τε-τύφ-ω	τε-τύφ-ωμεν
τε-τύφ-ῆς	τε-τύφ-ῆτε ¹
τε-τύφ-ῆ	τε-τύφ-ωσι

OPTATIVE.

I might (or would or If I should) have struck.

τε-τύφ-οίμι	τε-τύφ-οίμεν
τε-τύφ-οίς	τε-τύφ-οίτε ²
τε-τύφ-οί	τε-τύφ-οίεν

IMPERATIVE.—Have struck.

τέ-τυφ-ε	τε-τύφ-ετε ³
τε-τυφ-έτω	τε-τυφ-έτωσαν

INFINITIVE.—To have struck.

τε-τυφ-έναι

PARTICIPLE.—Having struck.

N. τε-τυφ-ὼς,	-υῖα,	-ὄς
G. τε-τυφ-ότος,	-υῖας,	-ότος,
	&c.	

DUAL:—¹ ον, ον.² ον, ην.³ ον, ων. (see p. 39.)

ACTIVE VOICE.

FUTURE FORM.

INDICATIVE MOOD.

I shall strike.

<i>Singular.</i>	<i>Plural.</i>
τύπ-σω	τύπ-σομεν
τύπ-σεις	τύπ-σετε ¹
τύπ-σει	τύπ-σουσι
*	*

SUBJUNCTIVE.

I may (or If I should) strike.

This form is often assigned to the Aorist, but it has commonly a simply Future Sense.

τύπ-σω	τύπ-σωμεν
τύπ-σης	τύπ-σητε ¹
τύπ-ση	τύπ-σωσι

OPTATIVE.

I might (or would or If I should) strike.

τύπ-σοιμι	τύπ-σοιμεν
τύπ-σοις	τύπ-σοιτε ²
τύπ-σοι	τύπ-σοιεν

* * *

INFINITIVE.

To be about to strike.

τύπ-σειω

PARTICIPLE.

Being about to strike.

N. τύπ-σων, -σουσα, -σον, &c.
G. τύπ-σοντος, -σούσης,
-σοντος, &c.

PRETERITE FORM,
OR, FIRST AORIST.

* * *

INDICATIVE MOOD.

I struck or did strike.

<i>Singular.</i>	<i>Plural.</i>
ἔ-τυπ-σα	ἔ-τύπ-σαμεν
ἔ-τυπ-σας	ἔ-τύπ-σατε ²
ἔ-τυπ-σε	ἔ-τυπ-σαν

ÆOLIC OPTATIVE.

I might strike.

By writers in *other* dialects, this form is frequently substituted for the regular Optative.

τύπ-σεια	τυπ-σείαμεν
τύπ-σειας	τυπ-σείατε ²
τύπ-σειε	τύπ-σειαν

OPTATIVE.

I might (or would or If I should) strike.

τύπ-σαιμι	τύπ-σαιμεν
τύπ-σαις	τύπ-σαιτε ²
τύπ-σαι	τύπ-σαιεν

IMPERATIVE.—Strike.

τύπ-σον	τύπ-σατε ³
τυπ-σάτω	τυπ-σάτωσαν

INFINITIVE.—To strike.

τύπ-σαι

PARTICIPLE.

On striking or having struck.

N. τύπ-σας, -σᾶσα, -σαν
G. τύπ-σαντος, -σᾶσης,
-σαντος, &c.

DUAL:—¹ ον, ον. ² ον, ην. ³ ον, ων. (see p. 39.)

SECOND FORMS, ACTIVE.

SECOND IMPERFECT,
OR, SECOND AORIST.

INDICATIVE MOOD.

* * *

Past Tense.—I struck or did strike.

<i>Singular.</i>	<i>Plural.</i>
ἔ-τυπ-ου	ἔ-τύπ-ομεν
ἔ-τυπ-εις	ἔ-τύπ-ετε ²
ἔ-τυπ-ε	ἔ-τυπ-ου

SUBJUNCTIVE.

I may (*or* If I should) strike.

τύπ-ω	τύπ-ωμεν
τύπ-ῃς	τύπ-ῆτε ¹
τύπ-ῃ	τύπ-ωσι

OPTATIVE.

I might (*or* If I should) strike.

τύπ-οιμι	τύπ-οιμεν
τύπ-οις	τύπ-οιτε ²
τύπ-οι	τύπ-οιεν

IMPERATIVE.—Strike thou.

τύπ-ε	τύπ-ετε ³
τυπ-έτω	τυπ-έτωσαν

INFINITIVE.—To strike.

τυπ-εῖν

PARTICIPLE.—On striking.

N. τυπ-ὼν,	-οῦσα,	-ὸν
G. τυπ-όντος,	-ούσης,	-όντος

SECOND PERFECT.

INDICATIVE MOOD.

Present Tense.—I have struck.

<i>Singular.</i>	<i>Plural.</i>
τέ-τυπ-α	τε-τύπ-αμεν
τέ-τυπ-ας	τε-τύπ-ατε ¹
τέ-τυπ-ε	τε-τύπ-ᾶσι

Past Tense.—I had struck.

ἔτε-τύπ-εω	ἔτε-τύπ-ειμεν
ἔτε-τύπ-εις	ἔτε-τύπ-ειτε ²
ἔτε-τύπ-ει	ἔτε-τύπ-εισαν

SUBJUNCTIVE.

I may (*or* If I should) have struck.

τε-τύπ-ω	τε-τύπ-ωμεν
τε-τύπ-ῃς	τε-τύπ-ῆτε ¹
τε-τύπ-ῃ	τε-τύπ-ωσι

OPTATIVE.

I might (*or* would *or* If I should) have struck.

τε-τύπ-οιμι	τε-τύπ-οιμεν
τε-τύπ-οις	τε-τύπ-οιτε ²
τε-τύπ-οι	τε-τύπ-οιεν

IMPERATIVE.—Have struck.

τέ-τυπ-ε	τε-τύπ-ετε ³
τε-τυπ-έτω	τε-τυπ-έτωσαν

INFINITIVE.—To have struck.

τε-τυπ-έναι

PARTICIPLE.—On having struck.

N. τε-τυφ-ὼς,	-υῖα,	-ὸς
G. τε-τυφ-ότος,	-υίας,	-ότος

DUAL:—¹ ον, ον. ² ον, ην. ³ ον, ων. (see p. 39.)

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Π Λ Α Τ Ω Ν.

THE APOLOGY OF SOCRATES,
THE CRITO,
AND PART OF THE PHÆDO.

WITH
NOTES FROM STALLBAUM,
AND
SCHLEIERMACHER'S INTRODUCTIONS.

LONDON:
TAYLOR AND WALTON;
UPPER GOWER STREET.
M.DCCC.XL.

τουτί, ὡςπερ κατάγγελως τῆς πράξεως,ⁱ κακία τινὶ καὶ ἀνανδρία· τῇ ἡμετέρα διαπεφευγέναι ἡμᾶς δοκεῖν,^k οἴτινές σε οὐχὶ ἐσώσαμεν, οὐδὲ σὺ σαυτόν,^l οἶόν τε ὄν καὶ δυνατόν, εἴ τι καὶ σμικρὸν ἡμῶν ὄφελος ἦν.^m ταῦτα οὖν, ὦ Σώκρατες, ὄρα, μὴ ἅμα τῷ κακῷ καὶ αἰσχρῷ ἢ σοί τε καὶ ἡμῖν, ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαιⁿ ἔτι ὦρα, ἀλλὰ βεβουλεύσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς ταῦτα πάντα δεῖ πεπράχθαι· εἰ δέ τι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία, εἰ μετὰ τῶς ὀρθότητος εἴη.^a εἰ δὲ μή, ὅσῳ μείζων, τοσοῦτῳ χαλεπωτέρα. σκοπεῖσθαι οὖν χρὴ ἡμᾶς, εἴτε ταῦτα πρακτέον εἴτε μή· ὡς ἐγὼ οὐ μόνον νῦν, ἀλλὰ καὶ αἰεὶ τοιοῦτος, οἷος τῶν ἐμῶν^b μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνηται. τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπροσθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν,^c ἐπειδὴ μοι ἦδε ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ,^d οὔσπερ καὶ πρότερον· ὧν ἐὰν μὴ βελτίῳ ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἴσθι, ὅτι οὐ μὴ σοὶ ξυγχωρήσω,^e οὐδ' ἂν πλείω τῶν νῦν παρόντων^f ἢ τῶν πολλῶν δύναμις ὡςπερ παῖδας ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπιπέμπουσα καὶ

οὐχὶ ἐσώσαμεν] So Bodl. Ven. b. Tub. Vind. 1. 4. 6. 7. Flor. f. h. Par. D. for the common reading οὐ διεσώσαμεν. Almost all the others have οὐκ ἐσώσαμεν.

εἰ δέ τι περιμεν.] τι is added from Ven. b. Vat. Tub. Vind. 2. 3. 4. 6. 7. Flor. d. f. h. Huet. In Bodl. is εἰ δ' ἔτι π.

VI. τοὺς δὲ λόγους] So Bodl. Ven. b. Vind. 7. Tub. Huet. Flor. f. h. for the common reading δῆ.

ὦ Κρίτων, οὕτως, ἵνα μὴ πάντα διτῶμεν. καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχυρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῶν ἐστίν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι ταύτην, ἢ τῇ τοῦ ἐνός, εἴ τις ἐστὶν ἐπαίων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ ξύμπαντας τοὺς ἄλλους; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκείνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγγίγνεται, τῷ δὲ ἀδίκῳ ἀπώλλυτο.^c ἢ οὐδὲν ἐστὶ τοῦτο; ΚΡ. Οἶμαι ἔγωγε, ὦ Σώκρατες.

VIII. ΣΩ. Φέρε δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαίωντων δόξῃ,^a ἄρα βιωτὸν ἡμῶν ἐστὶν, διεφθαρμένου αὐτοῦ; ἔστι δὲ που τοῦτο τὸ σῶμα. ἢ οὐχί; ΚΡ. Ναί. ΣΩ. Ἄρ' οὖν βιωτὸν ἡμῶν ἐστὶν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος; ΚΡ. Οὐδαμῶς. ΣΩ. Ἄλλὰ μετ' ἐκείνου ἄρα^b ἡμῶν βιωτὸν διεφθαρμένου, ᾧ τὸ ἀδικον μὲν λωβᾶται,^c τὸ δὲ δίκαιον ὀνύνησιν; ἢ φανλοτέρου^d ἡγούμεθα εἶναι τοῦ σώματος ἐκείνου, ὅτι πότε ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἢ δικαιοσύνη ἐστίν; ΚΡ. Οὐδαμῶς. ΣΩ. Ἄλλὰ τιμιώτερον; ΚΡ. Πολύ γε. ΣΩ. Οὐκ ἄρα, ὦ βέλτιστε, πάνν

καὶ φοβεῖσθαι ταύτην] So Vat. Vind. 1. 4. 6. Flor. a. c. d. f. Par. B C. Huet. for the common reading αὐτήν.

VIII. τοῦτο τὸ σῶμα] So Bodl. Vat. Ven. b. 7 Vindb. Tub. Flor. d. h. and others. Commonly τὸ was wanting, with the approbation of Buttmann.

ἀλλὰ μετ' ἐκείνου ἄρα] Old editions after ἄρα insert ἐστίν, which is rejected by the best MSS.

ᾧ τὸ ἀδικον μὲν λ.] Steph. conjectures ὃ which is read in Euseb. and in Vind. 3. 4. Flor. d.; but see note.

πότερον ἂν τις ὁμολογήσῃ τῷ δίκαια ὄντα ποιητέον ἢ ἑξαπατητέον; ΚΡ. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει.^a ἀπιόντες ἐνθένδε ἡμεῖς μὴ πείσαντες τὴν πόλιν^b πότερον κακῶς τινας ποιούμεν, καὶ ταῦτα οὐς ἤκιστα δεῖ, ἢ οὐ; καὶ ἐμμένομεν οἷς ὁμολογήσαμεν δικαίους^c οὖσι, ἢ οὐ; ΚΡ. Οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾷς· οὐ γὰρ ἐννοῶ. ΣΩ. Ἄλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε^d εἶτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως^e ἐπιστάντες ἔρωτο· Εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῶ^f ἔχεις ποιεῖν; ἄλλο τι ἢ τούτῳ τῷ ἔργῳ,^f ᾧ ἐπιχειρεῖς, διανοεῖ τοὺς τε νόμους ἡμᾶς ἀπολέσαι καὶ ξύμπασαν τὴν πόλιν τὸ σὸν μέρος;^g ἢ δοκεῖ σοι οἶόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι,^h ἐν ἣ ἂν αἱ γενόμεναι δίκαιⁱ μὴδὲν ἰσχύωσι, ἀλλ' ὑπὸ ἰδιωτῶν ἄκυροί τε γίνωνται καὶ διαφθείρονται; Τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπέην ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι Ἡδίκη γὰρ ἡμᾶς ἢ πόλις^k καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε; Ταῦτα ἢ τί ἐροῦμεν;^l ΚΡ. Ταῦτα νῆ Δ', ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι, ὦ Σώ-

XI. ἐν ᾗ ἂν αἱ γενόμεναι δ.] γινόμεναι, Vat. Ven. b. Vind. 6. Flor. d. and others, but the common reading is preferable. Some omitting ἂν, have γίνονται καὶ διαφθείρονται, which is also found in Bodl. and Ven. b.

XII. Τί οὖν, ἂν εἴπωσιν] The comma was commonly omitted. Immediately afterwards, Steph. ἢ καὶ τ. and δικάζοι, against all the MSS. and the meaning of the passage.

κρατες, ἥ καὶ ταῦτα ὠμολόγητο ἡμῶν τε καὶ σοί, ἣ ἐμμένειν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάζῃ; ^a εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν, ὅτι ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴθασα χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῶν τε καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσαμεν ^b ἡμεῖς, καὶ δι' ἡμῶν ἔλαβε τὴν μητέρα σου ὁ πατήρ καὶ ἐφύτευσέ σε; φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους ^c μέμφει τι ὡς οὐ καλῶς ἔχουσιν; Οὐ μέμφομαι, φαίην ἄν. Ἄλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν, ^d ἐν ἣ καὶ σὺ ἐπαιδεύθης; ἣ οὐ καλῶς ^e προσέταττον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; ^f Καλῶς, φαίην ἄν. Εἶεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης, ^g ἔχεις ἂν εἰπεῖν πρῶτον μὲν, ὡς οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι; ^h καὶ εἰ τοῦθ' οὕτως ἔχει, ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῶν, καὶ ἄττ' ἂν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σὺ ταῦτα ἀντιποιεῖν ⁱ οἶε δίκαιον εἶναι; ἣ πρὸς μὲν ἄρα

δι' ἡμῶν ἔλαβε] ἐλάβανε, Bodl. Ven. b. Tub. Huet. Par. DS. Vind. 4. Flor. h.; but Ven. b. in the margin, has ἔλαβε.

περὶ τὴν τοῦ γενομένου] Ven. Ξ. and the margin of Par. BC. Flor. a. h. γεννωμένου, which might be defended from Lysis p. 237. E. Alcibiad. I. p. 121. D. But see Herodot. V. 4. VII. 3. A little further, old editions, ἣ οὐ καλῶς, which is corrected from Vind. 2. 5. Ven. b.

οἱ ἐπὶ τούτοις τεταγμένοι] I have not hesitated to adopt this reading from Bodl. Vat. Tubing. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Par. DS. for the common reading τούτῳ.

καὶ σὺ ταῦτα ἀντιπ.] So Par. B. Vind. 2. 3. 5. Vat. Ven. a.

σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἴ σοι ὦν ἐτύγχανεν, ὥστε, ἄπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, οὔτε κακῶς ἀκούοντα ἀντιλέγειν^k οὔτε τυπτόμενον ἀντιτύπτειν οὔτε ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα ἄρα¹ καὶ τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν, ὃ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος; ἢ οὕτως εἶ σοφός, ὥστε λέληθές σε, ὅτι μητρός τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστι πατρίς^m καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίραⁿ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπέικειν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν ἢ πατέρα, καὶ ἢ πείθειν, ἢ ποιεῖν^o ἢ ἀνκελεύη, καὶ πάσχειν, ἐάν τι προστάτη παθεῖν, ἡσυχίαν ἄγοντα, ἐάν τε τύπτεσθαι ἐάν τε δεῖσθαι, ἐάν τε εἰς

Tub. Zittav., which we think the true reading. Bodl. Coisl. Ven. Ξ b. Vind. 1. 4. 6. 7. Flor. a. b. c. d. f. h. i. Huet. Ang. Par. C D H S. καὶ σοὶ ταῦτα. Old editions, ταῦτα καὶ σὺ ἀντ. see note.

πρὸς τὸν δεσπότην] The article is added from Bodl. Coisl. Ven. b. Tub. Vind. 1. 3. 4. Flor. b. Huet. Par. D S.

ὥστε, ἄπερ πάσχοις] So Bodl. Vat. Coisl. Ven. Ξ a. b. Tub. Vind. 1. 4. 6. Flor. b. c. d. i. Zitt. Par. B C H. Angel. for the common reading πάσχεις.

τῆς ἀρετῆς ἐπιμελόμενος] Commonly ἐπιμελούμενος, which is changed on the authority of Bodl. Ven. b. Vind. 4. 7. Par. D S. Flor. d. h.

ἐστι πατρίς] ἐστὶν ἢ πατρίς, Bodl. Ven. b. Tub. Vind. 7. Huet. Par. S. Flor. h., but there is no need of the article.

ἢ ἀνκελεύη] The old editions corruptly give κελεύοι, which is changed on the authority of almost all the MSS.

πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε·^p βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺν δὲ τούτων ἔτι ἦττον τὴν πατρίδα. Τί φήσομεν πρὸς ταῦτα, ὦ Κρίτων; ἀληθῆ λέγειν τοὺς νόμους, ἢ οὔ; ΚΡ. *Εμοίγε δοκεῖ.

XIII. ΣΩ. Σκόπει τοίνυν, ὦ Σώκρατες, φαῖεν ἂν ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἂν νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσι πολίταις, ὅμως προαγορεύομεν τῷ ἔξουσίαν πεποιηκέναι^a Ἀθηναίων τῷ βουλομένῳ, ἐπειδὴν δοκιμασθῆ καὶ ἴδῃ^b τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξείναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς

ποιητέον ταῦτα] Commonly ποιητέα, against Bodl. Vat. Ven. b. Tub. Vind. 1. 4. 5. 6. Flor. a. b. c. d. f. h. i. Huet. Par. B. C D E S. A little further οὐχὶ for οὐχ is supplied by nearly the same MSS.

κελεύῃ ἡ πόλις] Commonly κελεύοι, against all the MSS. except Paris. E. The old editions also have ἡ πόλις τε καὶ ἡ πατρ., but τε is omitted by the best MSS.

XIII. ἂν νῦν ἐπιχειρεῖς] νῦν formerly omitted, is found in most MSS. Also in Bas. 2.

σοὶ καὶ τοῖς ἄλλ.] Editions have σοὶ τε κ. τ. ἄλλ. I have rejected τε on the authority of Bodl. Vat. Ven. b. Tub. Vind. 1. 3. 4. 6. 7. Flor. d. h. Huet. Par. DS.

ἐπειδὴν δοκιμασθῆ] Commonly δοκιμάσῃ, which Ven. Ξ alone appears to have.

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AN INTRODUCTION

TO THE ART OF COMPOSING

G R E E K I A M B I C S,

IN IMITATION OF

THE GREEK TRAGEDIANS.

DESIGNED FOR THE USE OF SCHOOLS.

BY

THE REV. CHARLES TAYLER, B.A.

LONDON:

TAYLOR AND WALTON,

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—
M.DCCC. XXXVIII.

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A

LIFE OF SOCRATES,

BY

DR. G. WIGGERS.

TRANSLATED FROM THE GERMAN,

WITH NOTES.



LONDON:

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M. DCCC. XL.

Socrates intentionally try to make error victorious over truth,—which is an essential feature in a sophist, — but his confounding heterogeneous ideas often arose from a want of precision in the Greek language.¹ This kind of sophistry is found in the dialogues of Plato; as in the conversation with Thrasyinachus, in the first book of the Republic, where the expression ἀμεινον ζῆν gives rise to a sophistical dispute; and in all the passages in which the word καλός is sometimes interpreted by *beautiful* and sometimes by *good*.² To these passages it might be objected that Plato made Socrates speak sophistically; but the same arguments are also found in Xenophon; and even in the writings of this most faithful disciple of Socrates, we find that he confounds

¹ [This assertion, if applied to the Greek language in general, will certainly not find many advocates. If, however, the word καλός, which Wiggers especially mentions, is the only instance, few, who are acquainted with the meaning, which this word has in all the writings of Plato, will feel disposed to assent to the assertion in the text. For with what justice can we find fault with the Greek language, because some sophist avails himself of a word, which according to his opinion has two different meanings, while Plato himself certainly does not attribute two distinct meanings to it? According to Plato, nothing is useful which is not good, and nothing is good which is not at the same time useful. If we wish to account for the sophistries of Socrates, of which there are indeed several instances, it should be recollected that Socrates was in his youth instructed by sophists, and subsequently came very often in contact with them, and therefore cannot have been entirely free from their influence; every man partakes, more or less, of the character of the age in which he lives. On the other hand, Socrates sometimes used the weapons of the sophists themselves to expose their ignorance. — ED.]

² As in the Gorgias, p. 462. D.

the ideas of the beautiful and useful, which are both implied in the Greek word *καλός* ; and also the ideas of virtue and happiness, the *bene beateque vivere* of Cicero, which the Greek expressed by the word *εὐπραξία*. In this manner he attributed to the expressions of those with whom he conversed, a meaning which was not intended.¹

A second peculiarity of the Socratic method of teaching is, that Socrates himself never gives a definition of the subject in dispute, but merely refutes the opinion of the person with whom he converses. Thus he awakened the true philosophical spirit ; and by throwing out doubts, stimulated the mind of his hearer to further examination. In the *Meno* of Plato, Socrates does not, properly speaking, define what virtue is, but only what it is not, and thus merely refutes the definition given by *Meno* ; and the conclusion that it is a *θεία μοῖρα* is rather ironical :² *Meno* therefore compares Socrates to a cramp-fish³ which paralyzes every one that

¹ Xenoph. *Mem.* III. 8 ; IV. 2. 26. The Socratic manner of asking questions is, however, a dangerous instrument in the hands of a sophist, as it is so very easy to take words in different senses, and thus to oblige the person who answers to make assertions which but for the application of those sophisms, he would never acknowledge as his own. Protagoras, who perceived this, combined the Socratic method with that of the sophists. Diog. IX. 8. 4.

² I should at least not like to infer with Carus (*Geschichte der Psychologie*, p. 254.) from this passage that Socrates had looked at virtuous men as inspired by the deity. Besides it would be incompatible with the assertion of Socrates that virtue can be taught.

³ p. 80. A.

comes in contact with it.¹ This mode of disputing (*in utramque partem disputare*) descended to the school of Plato,² and constituted the *academica ratio disputandi*,³ though Socrates did not employ it in the sense in which the later academy made use of it. Socrates was far from philosophical scepticism; he was unconcerned about speculation; and the truths of practical philosophy had for him positive evidence.

By this mode of disputing, Socrates acquired a considerable advantage over the sophists; for as he did not openly express his own opinion, they could not lay hold of his views, but were obliged to allow him to attack and to refute their dogmatical assertions. "Thou shalt," says Hippias, the sophist, to Socrates,⁴ "not hear my opinion, before thou hast explained to me what thou meanest by the *just*. For it is enough that thou laughest at others in proposing to them questions and refuting them; but thou never givest any account or answer thyself, nor wishest to express thy opinion on any subject."

As Socrates did not deliver any complete discourse, the form of his philosophical lectures cannot be spoken of, and consequently there are no complicated conclusions, corollaries, &c., which abound in the writings of other philosophers.

¹ Οὐ γὰρ, he says in the same dialogue (p. 80. C), *ἐμπορῶν αὐτὸς τοὺς ἄλλους ποιῶ ἀπορεῖν, ἀλλὰ παντὸς μᾶλλον αὐτὸς ἀπορῶν οὕτω καὶ τοὺς ἄλλους ποιῶ ἀπορεῖν.*

² Cicero *de Nat. Deor.* I. 5.

³ Cicero *Tuscul.* I. 4.

⁴ Xenoph. *Mem.* IV. 4. § 9.

A third peculiarity of the Socratic method was the inductive mode of reasoning. "Two things," says Aristotle (*Metaph.* XIII. 4.), "are justly ascribed to Socrates, induction and illustration by general ideas." Cicero¹ also mentioned it as something peculiar to Socrates and Aspasia. Instances of such inductions are most numerous in the *Memorabilia* of Xenophon.² Thus he tried to prove by induction, to Chærecrates, who did not live on the most friendly terms with his brother Chærephon, what he ought to do to gain the affections of his brother;³ to his friend Diodorus that he must support poor Hermogenes;⁴ to timid Charmides, who had too great a diffidence in his own talents, that he must endeavour to obtain public appointments.⁵

A fourth and last peculiarity of the Socratic method of teaching was the palpable and lively manner in which he delivered his instructions, leading his hearers from the abstract to the concrete by similes, allegories, fables, apophthegms, passages from poets, and sayings of wise men. A peculiar talent of Socrates was the power he possessed of demonstrating the correctness or incorrectness of general assertions by applying them to individual cases. It is evident that a distinctness of conception

¹ *De Invent.* I. 51 foll. *Topica.* 10.

² Ὅποτε δὲ, says Xenophon (*Mem.* IV. 6. 15.), αὐτός τι λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγον.

³ *Xenoph. Mem.* II. 3. 11 foll.

⁴ *Ibid.* II. 10.

⁵ *Ibid.* III. 7.

But the exertions which Socrates devoted to the improvement of mankind, did not prevent him from fulfilling those duties which were incumbent on him as a citizen.

Socrates deserved well of the state as a father and a husband. Xanthippe, his wife, is sufficiently known to posterity as a woman of violent passions, and her name has even passed into a proverb. In modern times some scholars, as Heumann and Mendelssohn,¹ have endeavoured to defend her, but with little success. That she possessed many good qualities, and notwithstanding her passionate character may have had a great deal of goodness of heart, can be easily admitted; but that she was of a very quarrelsome disposition, and made Socrates feel its effects, we may easily believe, without giving credit to the anecdotes recorded by Plutarch, Diogenes, and Ælian, from the manner in which Antisthenes, and even Socrates himself, in a playful manner express themselves concerning her.² “But,” says Antisthenes, “what is the reason, Socrates, that, convinced as thou art of the capacity of the female sex for education, thou dost not educate Xanthippe, for she is the worst woman of all that exist, nay, I believe of all that ever have existed, or ever will exist?” — “Because,” replies he, “I see that those who wish to be-

description of philosophers by Aristophanes (Clouds, v. 833.) does not involve Socrates.

¹ Heumann in the *Acta Philosoph.* vol. i. p. 103. Mendelssohn, in his *Phædon*, p. 23.

² Xenophon *Sympos.* II. 10.

come best skilled in horsemanship, do not select the most obedient, but the most spirited horses. For they believe that after being enabled to bridle these, they will easily know how to manage others. Now as it was my wish to converse and to live with men, I have married this woman, being firmly convinced that in case I should be able to endure her, I should be able to endure all others."¹ By Xanthippe Socrates had several sons; on the eldest of whom, called Lamprocles, he enjoins, in Xenophon's *Memorabilia*,² obedience to his mother. At his death he left behind him three sons, one of whom was a youth, but the other two were still children.³

¹ [Ritter remarks (*History of Philosophy*, II. p. 33, 34.) "Socrates was a perfect Greek in his faults and his virtues; hence he always regarded morals under a political aspect. In such a political view of virtue, the relations of domestic life fall naturally enough far into the back ground; the notorious bad feeling of his wife Xanthippe to her husband and child, prevents the supposition of a very happy home; and when we remark the degree to which, in his devotion to philosophy, he neglected his family duties, and the little attention he paid his wife and child, we are justified in ascribing to him, together with his countrymen, little respect for domestic life in comparison with public duties."—ED.]

² II. 2. 7.

³ Plat. *Apolog.* c. XXIII. — Whether Socrates, as some think, had also been married to Myrto, cannot be decided with historical certainty. The contrary opinion, however, is far more probable, as appears from Meiner's examination (*Geschichte der Wissenschaften*, vol. II. p. 522). Even Panætius Rhodius in Athenæus (XIII. init. p. 555.) was of this opinion, which is also adopted by Bently in his *Dissertat. de Epistolis Socratis*, § 13. Luzac in his discourse *de Socrate Cive*, p. 7. supposes that Socrates had had two wives, first Myrto, and after her death Xanthippe. He at the

Socrates performed military service in three different battles, of which he gives us an account himself in the Apology of Plato.¹

The first time that Socrates performed military service, was in the beginning of the Peloponnesian war, in the thirty-seventh or thirty-eighth year of his age; at the siege of Potidæa, an Athenian colony in Thrace, in the years 431 and 430 B. C. The inhabitants of Potidæa had revolted from the Athenians, to whom they were tributary, and were supported by the Corinthians, and other Peloponnesians. In this campaign,

same time combats the opinion of those who think that Socrates had been married to two women at once. He assigns a different meaning to the Athenian law which was passed in the time of Pericles, and according to which, as is commonly supposed, it was lawful to contract a double marriage, — a law which the advocates of that opinion usually quote in support of it. The subject is still more minutely discussed by Luzac in the above-mentioned *Lectiones Atticæ*, especially against Mahne's *Diatribæ de Aristoxeno*.

¹ C. XVII.—Athenæus (*Deipnosoph.* V. 15) the bitter opponent of philosophers, and more especially of Plato, declares the whole narrative of the military services of Socrates to be a fiction, and observes that philosophers do not always strictly adhere to historical truth. Plato, he says, contradicts himself, since he asserts in the *Crito* that Socrates had never been out of Athens, except once, and that on a visit to the Isthmian games, and yet in the *Apology*, and *Symposium*, he makes Socrates say that he had fought in three battles. But this passage shows how little reliance is to be placed on the remarks of Athenæus, for in the *Crito* he has overlooked the following words: *εἰ μὴ ποὶ στρατεύσόμενος*. We are acquainted with too many instances of the carelessness of ancient grammarians (see Wesseling on *Diodorus Siculus*, vol. I. p. 527. and Hutchinson on Xenophon's *Anabasis*, p. 301.) to have recourse to the hypothesis, that these words were omitted in the edition which Athenæus had before him.

Socrates endeavoured to harden his body, and to steel himself against the effects of hunger, thirst, and cold. Though Potidæa was besieged during the severest cold of a Thracian winter, Socrates, in his usual clothing, walked bare-foot through snow and ice.¹ He distinguished himself so much by his bravery, that the prize was awarded to him, which he, however, gave up to Alcibiades, his favourite follower, (whom he himself had saved in this battle, as we are told by the latter, in the Symposium of Plato²), with the object of encouraging him to deserve from his country such honours in future by his own personal merits. Various anecdotes are preserved respecting this campaign of Socrates; to which, however, we cannot attach any importance. Thus we are told by Gellius, Diogenes, and Ælian, that while the plague raged in the Athenian camp, and in Athens itself, Socrates was the only person who escaped the general infection. It is also said that he once stood for twenty-four hours on the same spot before the camp, absorbed in deep thought, with his eyes fixed on an object, as if his soul were absent from his body.³

In his second campaign we find Socrates at Delium, a town in Bœotia, where the Athenians were defeated by the Bœotians.⁴ This battle was fought 424 B. C., when Socrates was at the age of forty-five, in the same

¹ Diog. II. § 12. Thucyd. I. 58 foll.

² p. 220. D.

³ Aul. Gellius, *Noct. Att.* II. 1; Diog. II. § 25; Ælian, *Nat. Hist.* XIII. 27.

⁴ Thucyd. IV. 96.

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ΞΕΝΟΦΩΝΤΟΣ
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M. DCCC. XXXVII.

τας οἴκοι ἔαν. οἱ μὲν οὖν ταύτη πάντες δὴ προσω-
μολόγουν.

V. Ὑπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου
Θραῦκας εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι
ἀρχὴ Μαισάδου, ἀλλὰ Τήρους τοῦ Ὀδρύσου, ἀρχαίου
τινος. 2. καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν
τῆς λείας παρῆν. καὶ Σεύθης ἐξαγαγὼν ζεύγη ἡμι-
ονικὰ τρία, οὐ γὰρ ἦν πλείω, τὰ δὲ ἄλλα βοϊκὰ, καλέ-
σας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι
τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν,
'Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν· τούτοις δὲ
τοῖς στρατηγοῖς δωροῦ οἷ σὺν ἐμοὶ ἠκολούθησαν καὶ
λοχαγοῖς. 4. καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τι-
μασίῳν ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν
δὲ Φρυνίσκος ὁ Ἀχαιός· τὰ δὲ βοϊκὰ ζεύγη τοῖς λο-
χαγοῖς κατεμερίσθη. τὸν δὲ μισθὸν ἀποδίδωσιν ἐξε-
ληλυθότος ἤδη τοῦ μηνὸς εἴκοσι μόνον ἡμερῶν· ὁ γὰρ
Ἡρακλείδης ἔλεγεν ὅτι οὐ πλείον ἐμπολήσαι. 5. ὁ
οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας, Δοκεῖς μοι,
ὦ Ἡρακλείδη, οὐχ ὡς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ
ἐκήδου, ἦκες ἂν φέρων πλήρη τὸν μισθὸν καὶ προσδα-
νεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ
σαντοῦ ἱμάτια.

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε καὶ ἔδεισε
μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη, καὶ, ὅ,τι ἐδύνατο
ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς

1. Τήρους, a. b. d. n. Τήρου, P.

2. βοϊκὰ, a. f. g. i. k. βοεικὰ, D. B. P. K.

3. δὲ [τάδ'] εἶπεν, B. P. K.

4. φρυνίσκος: φίληξ, a. b. d. e.—ἐμποδῆσαι, a. ἐμπωλῆσαι,
most MSS.

5. μή γ', B. P.—τὰ ἱαντοῦ, B. P. K.

όντων ἀφικνουῦνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύ-
νικος παρὰ Θίβρωνος, καὶ λέγουσιν ὅτι Λακεδαιμονί-
οις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρην, καὶ Θίβρων
ἐκπέπλευκεν ὡς πολεμήσων, καὶ δεῖται ταύτης τῆς
στρατιᾶς, καὶ λέγει ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς
τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατη-
γοῖς τετραμοιρία. 2. ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι,
εὐθύς ὁ Ἡρακλείδης πυθόμενος ὅτι ἐπὶ τὸ στράτευμα
ἤκουσι λέγει τῷ Σεύθῃ ὅτι κάλλιστον γεγένηται· οἱ
μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ
δὲ οὐκέτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα χαριεῖ αὐ-
τοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ' ἀπαλ-
λάξονται ἐκ τῆς χώρας. 3. ἀκούσας ταῦτα ὁ Σεύθης
κελεύει παράγειν· καὶ ἐπεὶ εἶπον ὅτι ἐπὶ τὸ στράτευμα
ἤκουσιν, ἔλεγεν ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε
καὶ σύμμαχος εἶναι βούλεται, καλεῖ τε αὐτοὺς ἐπὶ
ξενία· καὶ ἐξένιξε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ
ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. ἐρω-
τῶντων δὲ τῶν Λακεδαιμονίων τίς ἀνὴρ εἶη Ξενοφῶν,
ἀπεκρίνατο ὅτι τὰ μὲν ἄλλα εἶη οὐ κακός, φιλοστρα-
τιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ. καὶ ὁ
εἶπον, Ἄλλ' ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἀνδρας; καὶ ὁ
Ἡρακλείδης, Πάνυ μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφα-
σαν, μὴ καὶ ἡμῶν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς;
Ἄλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐ-

2. χαριῆ, a. b. — ἀπαιτήσονται, e. B.

3. καλεῖ δέ, b. καλεῖται, a. f. g. — ξενία, a. i. ξένια the other MSS. and Krüg.: both usages are correct. ἐπὶ ξένια in the marble of Στράτων. See Boeckh, Inscrip. p. 126., and also p. 123.

5. περὶ, om. a. b. e. P. K. who refers to Θουκυδ. I. 136. — ἀγω-
γῆς, a. b. — ἐκείνῳ: ἐν πόλει, a. d. e. — παρασχόντες, some MSS.
προσχόντες, D. B. P.

ἐναντίοι, πολλοὶ δὲ πελτασταί· 26. ἡμῖν δὲ ὄπλιτικὸν μὲν ἦν ᾧ ἄθροοι μὲν λόντες ἐπὶ τὰς κώμας ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδὲν τι ἀφθονον, ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν οὐκ ἦν ἡμῖν. οὔτε γὰρ ἵππικὸν οὔτε πελταστικὸν ἔτι ἐγὼ συνεστηκὸς κατέλαβον παρ' ὑμῖν. 27. εἰ οὖν ἐν τῷ αὐτῇ ἀνάγκῃ ὄντων ὑμῶν μὴδ' ὄντιναοῦν μισθὸν προσαιτήσας Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἱππέας καὶ πελταστὰς ὧν ὑμεῖς προσεδείσθε, ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβουλεύσθαι πρὸ ὑμῶν; 28. τοῦτων γὰρ δῆπου κοινωνήσαντες καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. καὶ πολέμιον οὐκ ἔτι οὐδένα ἐωρῶμεν ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρράλως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἱππικῶ καὶ πελταστικῶ κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδανυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι.

30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολλὸν μισθὸν προστελέει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σκέτλιον πάθημα, καὶ διὰ τοῦτο οὐδαμῇ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνεῖναι; 31. νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο εἴ τι ἐλάβετε παρὰ Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε. καὶ ταῦτα πράττοντες οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν

30. ἀσφαλείας. ἀσφαλεία, P. from conjecture, but without any reason.— ἰᾶν εἶναι, a. D. B. P. ἂν εἶναι, e. n. ἀνεῖναι, d. ἀνίεναι, b. ζῶντά με εἶναι, Γ.

31. ἐπίδετε, a. b. f. g. i. k. l. A.

ἀποθανόντας οὔτε ζῶντας ἀπεβάλετε. 32. εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σὼν ἔχετε, καὶ πρὸς ἐκείνοις νῦν ἄλλην εὐκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θυρᾶκας ἐφ' οὓς ἐστρατεύσασθε κρατήσαντες; ἐγὼ μὲν ὑμᾶς φημι δικαίως ἂν ὦν ἐμοὶ χαλεπαίνετε τούτων τοῖς θεοῖς χάριν εἰδέναι ὡς ἀγαθῶν. 33. καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. ἄγετε δὲ πρὸς θεῶν καὶ τὰ ἐμὰ σκέψασθε ὡς ἔχει. ἐγὼ γὰρ ὅτε μὲν πρότερον ἀπῆα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὐκλειαν. ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. νῦν δὲ ἀπέρχομαι πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπισον εὖ ποιήσας μεθ' ὑμῶν ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίην, εἰ γένοιτο, καταθήσεσθαι. 35. ὑμεῖς δ' ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείιστα καὶ ταῦτα πολὺ κρείττοσιν ἔμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πωπέπαυμαι ὅ,τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. 36. ἀλλ' ἔχετε μὲν με οὔτε φεύγοντα λαβόντες οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἂ λέγετε, ἵστε ὅτι ἄνδρα κατακεκανότες ἔσεσθε πολλὰ

32. οὐ καὶ: οὐκ ἀεί, a. b. d. e. B.

33. πρὸς τῶν θεῶν, e. B.—ἀπῆα, a. d. f. g. h. i. k. l. A. ἀπῆρα, D. B. P. K.

34. γένοιτο, f. g. i. k. Steph. D. B. P. K. γένοιτο, the other MSS.

36. κατακεκανότες ἔσεσθε, a. b. κατακάνοντες ἔσ. B. P. K. The perfect part. is used with the future, ἔσεσθε: but see P.'s note.—καὶ κινδ. om. a. b. e.—γένησθε, a. b. e. f. g. h. i. k. l. P. γένοισθε, D. B. K.—ἡδυν. a. B.

μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν δ' ἕλεων ὄντων καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον, ὅπως δέ γε μηδενὶ τῶν Ἑλλήνων πολέμιοι γένησθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινόμενον. 37. καὶ γὰρ οὖν νῦν ὑμῶν ἕξεστιν ἀνεπιλήπτως πορεύεσθαι ὅπῃ ἂν ἔλησθε καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὑμεῖς δέ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλείτε ἐνθα δὴ ἐπιθυμεῖτε πάλαι, δέονται τε ὑμῶν οἱ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὲ καιρὸς ὑμῖν δοκεῖ εἶναι ὡς τάχιστα ἐμὲ κατακανεῖν; 38. οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἦμεν, ὧ πάντων μνημονικώτατοι, ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε καὶ αἰεὶ ὡς εὐεργέτου μεμνήσθαι ὑπισχνεῖσθε. οὐ μέντοι ἀγνώμονες οὐδὲ οὐτοὶ εἰσιν οἱ νῦν ἤκοντες ἐφ' ὑμᾶς· ὥστε, ὡς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίους εἶναι τοιοῦτοι ὄντες περὶ ἐμέ. ταῦτ' εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν. Ἄλλ' οὕτως ἐμοὶ μέντοι, ὧ ἄνδρες, οὐ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρήσαι. Σεύθης γὰρ, ἔρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος τίς ἀνὴρ εἶη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν

37. ὕτε, D.'s correction. ὕτι, MSS. P. K. — πλείτε, a. b. K. — ἐπεθυμ. a. f. g. l. D. B. P. — τέ, a. b. — δέ, the old reading.

38. ὕτε : οὔτε, a. b.

39. εἶπ. οὕτως ἐμὸν ἀλλ' ἐμ. μέντοι, c. d. D. B. P. K. εἶπ. ἀλλ' οὐ τῷ σιῶ, D. 1830., founded on a scholium of MS. Θ. εἶπ. ἀλλ' οὐ. ἐμ. μέντοι, e. εἶπ. ἀλλ' οὔτ' ὡσίως ἐμ. μέν. f. g. εἶπ. ἀλλ' οὕτως ἄνδρες ἐμοὶ μέν. A. — δικαίως γέ, B. P.

εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων καὶ πρὸς αὐτοῦ. 40. ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἄρκας εἶπε, Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀναπράξαι ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος, Ὅρῳ γε μὴν, ἔφη, ὦ ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα, ὃς παραλαβὼν τὰ χρήματα ἃ ἡμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος οὔτε Σεύθῳ ἀπέδωκεν οὔτε ἡμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ. οὐ γὰρ δὴ οὗτός γε, ἔφη, Θράξ ἐστίν, ἀλλ' Ἕλληνα ὦν Ἕλληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μᾶλλον ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῳ λέγει, Ἡμεῖς ἦν σωφρονῶμεν, ἅπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὄχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. καὶ ἐντεῦθεν Σεύθῳ πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ ἔχοντα χιλίους ὀπλίτας, καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ καὶ τᾶλλα ἃ ὑπέσχετο. καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει ὅτι ἀκήκοε Πολυνίκου ὡς εἰ ὑποχείριος ἔσται Λακεδαιμονί-

40. Λουσιώτης, a. b. c. d.

41. ἀναστὰς: ἐνετός, f. g. D. αἰνετώς, a. b. d., the rest ἀναστὰς.— ὑπὲρ, MSS. ὑπό, Z. D.

42. μᾶλλον, a. b. d. e. n. μάλα, D.

43. ἀποθάνοιτο, a. b. d. e. ἀποθανοῖτο, S. K. ἀποθάνοι, the other MSS.

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A NEW
LATIN DELECTUS,

BEING

SENTENCES FOR TRANSLATION

FROM

LATIN INTO ENGLISH, AND ENGLISH INTO LATIN;
ARRANGED IN A SYSTEMATIC PROGRESSION.

BY

ALEXANDER ALLEN.

SECOND EDITION—REVISED AND CORRECTED.

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M.DCCC.XL.

orators;" *In voluptate spernendá*, "in despising pleasure," &c. In the *first* way, the participle in *endus* agrees with the noun to which it refers, and is translated by the words "is to be," "must be," or, "ought to be." In the *second* way, the participle in *endus* is used in the *neuter* gender, and has the same case after it as the other parts of the verb have. In the *third* way, the participle in *endus* is declined like a substantive; thus, taking the infinitive as supplying the place of a nominative, it may be declined:—

(N. *laudare*, to praise, or praising).

G. *laudandi*, of praising.

D. *laudando*, for praising.

A. *laudandum*, praising.

Ab. *laudando*, by praising.

Thus, as *Scribere utile est* is the Latin for "writing is useful," so *Ars scribendi utilis est* is the Latin for "the art of writing is useful." *Currere*, running; *currendi*, of running; *amare*, loving; *amandi*, of loving; *audire*, hearing; *audiendi*, of hearing, &c. In the *fourth* way, the participle in *endus* agrees with the noun to which it refers, as in this sentence, *In liberandá patriá*, "in freeing his native country;" *Ab urbe oppugnandá*, "from besieging the city."

The first two ways are exemplified in this Section (LX); the second two, in the next Section (LXI).

LX.

PARTICIPLES IN *endus*.

Words to be learnt before translating the sentences.

amicē, <i>in a friendly way.</i>	mātūrē, <i>quickly.</i>
Arār, <i>the Arar.</i>	objurgare, <i>to blame.</i>
arcessere, -īvi, -ītus, <i>to send for.</i>	occurrere, <i>to meet.</i>
bēnēvōlē, <i>kindly.</i>	pārare, <i>to prepare.</i>
Celtiberia, <i>Celtiberia.</i>	plācare, <i>to assuage.</i>
cōhortari, <i>to exhort.</i>	prōcēdere, <i>to go forward.</i>
dēlibērare, <i>to deliberate.</i>	prōpōnere, <i>to put forth.</i>
dēpōpūlare, <i>to lay waste.</i>	pūnire, <i>to punish.</i>
dirūere, <i>to overthrow.</i>	stātūere, <i>to fix, determine.</i>
Gracchus, <i>Gracchus.</i>	supplicium, <i>punishment.</i>
instrūere, -xi, -ctus, <i>to draw up.</i>	tūba, <i>trumpet.</i>
	vexillum, <i>flag.</i>

Translate into English.

Amici sunt monendi et objurgandi.—Deliberandum est diu, quod statuendum est semel.—Omnia uno tempore mihi sunt agenda.—Caesar pontem in Arari faciendum * curat.—Conon muros dirutos Athenarum reficiendos curabat.—Caesar maturandum † sibi existimavit.—Caesar his rebus quam maturime occurrendum putavit.—Bellum nobis est suscipiendum.—Nostrae sunt inter nos irae discordiaeque placandae.—In his studiis nobis omnia opera et cura ponenda est.—Consilio juvare cives, magnā in laude ponendum

* *Curat faciendum*, "takes care to have made."

† *Maturare*, "to make haste." *Maturandum*, "that haste should be made (*sibi*) by him."

est. — Prohibenda est ira. — Tu eum supplicio puniendum putâsti. — Ea nobis accipienda sunt amice, quae benevole fiunt (*are done*). — Locus nobis muniendus est. — Signum tibi tubâ dandum est. — Legati mittendi sunt. — Vexillum proponendum est. — Caesari omnia uno tempore erant agenda: ab opere revocandi milites; qui paullo longius processerant, arcesendi; acies instruenda; milites cohortandi; signum dandum.

WITH AN OBJECT IN THE CASE WHICH FOLLOWS THE VERB. — Ego nullo loco deero neque ad consolandum, neque ad levandum fortunam tuam. — Nulla res, quae ad placandum deos pertineret, praeter missa est. — Gracchus legiones ad depopulandum Celtiberiam duxit. — Ille magis ad vastandum Italiam, quam ad vincendum, paratus est.

Translate into Latin.

A friend is sometimes not only to be admonished, but also to be blamed. — Many things will have (be) to be done by me at one time. — The Romans take care to have bridges made over the river. — That ought to be taken in a friendly spirit by us, which is done with a kind intention. — The camp must be fortified by a rampart. — The flag had to be hung out. — The soldiers will have to be recalled from the works (say, from the work). — An ambassador must be sent by us to Caesar. — Those who have gone on before (*antede*), must be sent for. — The soldiers had to be encouraged by Caesar.

LXI.

PARTICIPLES IN *endus*.

(Including what are commonly called the Gerunds.)

Words to be learnt before translating the sentences.

absterrere, <i>to deter.</i>	eligere, -lexi, -lectus, <i>to select.</i>
accutere, -ui, -utus, <i>to sharpen.</i>	erudire, <i>to instruct.</i>
aestuarere, <i>to be very hot.</i>	esurire, <i>to be hungry.</i>
algere, <i>to be cold.</i>	inutilis, <i>useless.</i>
artificium, <i>art, skill.</i>	juvenilis, <i>youthful.</i>
augere, auxi, -ctus, <i>to increase.</i>	mereri, meritus, <i>to deserve.</i>
cedere, cessi, cessum, <i>to go, go on.</i>	Nepolis, <i>Naples.</i>
charta, <i>paper.</i>	negligens, <i>careless.</i>
comparare, <i>to procure.</i>	ostendere, -di, -sus, <i>to show.</i>
demettere, -messui, <i>to mow down.</i>	percipere, -cepi, -ceptus, <i>to (perceive), enjoy.</i>
detegere, -texi, -tectus, <i>to discover.</i>	pontifex, -ficus, <i>chief priest, pontifex.</i>
elegantia, <i>elegance.</i>	propensus, <i>inclined.</i>
emporeticus, <i>used by tradesmen; charta emporetica, paper used for packing (such as brown paper).</i>	scriptio, <i>writing.</i>
	sitire, <i>to be thirsty.</i>
	spernere, spreui, sprutus, <i>to despise.</i>
	ulcisci, ultus, <i>to revenge.</i>

Translate into English.

GENITIVE. — Sapientia ars vivendi putanda est. — Thucydides omnes dicendi artificio vicit. — Omnes homines felicitatis consequendae sunt cupidi. — Juvenilis aetas est tempus discendi. — Quidam canes venandi causa comparantur. — Etiam natandi peritus in aquis

Persians came into Greece to make war. — These things are hard to bear. — Some things are not disgraceful to do, which are disgraceful to say. — Singing is very pleasant to hear. — Many things are plausible to speak of, which are not true. — It is very difficult to say, how greatly kindness conciliates the mind. — Caesar came with a very great force to besiege the city.

LXIII.

IRREGULAR VERBS.

Words to be learnt before translating the sentences.

afferre, to bring.	ĕdĕre, to eat.
athlĕta, wrestler.	intrare, to enter.
āmāritudo, bitterness.	mājĕres, pl. ancestors, fore- fathers.
brassica, (some species of cabbage), brassica.	offerre, obtŭli, oblātus, w. acc. and dat. to expose.
circŭlus, circle.	praeferre, to prefer.
deindĕ, then, in the second place; answering to pri- mum, in the first place.	sĕcius, companion, accom- plice.
dŭbium, doubt.	stātus, -ŭs, condition.
ĕripĕre, w. acc. and dat. to snatch away anything from any one.	sŭperbire, to be high-minded, haughty.
	turbare, to disturb.

Translate into English.

Catilinae socii arma contra patriam ferebant. — Terra circa solem ita fertur, ut circa eam simul luna feratur. — Si Alexander Magnus longius in Indiam progredi potuisset, sine dubio plus de hujus terrae

Leonidae virtutem. — Quod sis, esse velis; nihilque malis.—In agmine nonnunquam equo, saepius pedibus, anteibat.—Idem velle atque nolle, ea demum firma amicitia est. — Quicquid transiit temporis, periiit. — Cato esse, quam videri, bonus malebat. — Utrum horum mavis, accipe. — Ibo et consulam hanc rem amicos.—Ciconiae redeuntes ver annuntiant. — Sine agriculturâ homines vivere non posse, manifestum est.—Nonnulli abiēre. — Praeterita mutare non possumus. — Nulla est regio, quae non cultores suos, dummodo laborare velint, alat. — Coriolanus in Volscos exsulatum abiit.

Translate into Latin.

A good man would rather (*indic.*) be miserable than wicked. — An upright man is always willing to amend (his) life. — Do not trust (say, be unwilling (*sing.*) to trust) to an unfounded report.—We cannot know what is to come (say, future things). — A good man prefers pardoning (say, to pardon) an injury, (rather) than to follow it up by retaliating. — Caesar wished to command the Romans alone. — A day (when) once gone, will never return. — Go (*pl.*) whither fortune calls you. — Men cannot live without agriculture. — Diomedon had wished to bribe Epaminondas. — I cannot pass over in silence the virtue of Leonidas. — They went before on horseback. — We like and dislike the same things (each as the other). —The returning stork announces spring.

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SELECTED FROM

THE WORKS OF CICERO.

EDITED BY

ALEXANDER ALLEN.

LONDON:

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M.DCCC.XXXIX.

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THE
HELVETIC WAR,

FROM

CÆSAR'S COMMENTARIES

SECTION I. to XXIX.

IN

LATIN AND ENGLISH INTERLINEAR, WITH THE
ORIGINAL TEXT AT THE END.

LONDON:

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M.DCCC.XLI.

in itinere copia frumenti subpeteret; cum
 on the-road a-supply of-corn might-be-at-hand; with
 proximis civitatibus pacem et amicitiam con-
 the-nearest states peace and friendship to-
 firmare. Ad eas res conficiendas bien-
 secure. For these things being-finished a-period-of-two-
 nium sibi satis-esse duxerunt; in tertium annum
 years for-them was-enough they-thought; for the-third year
 profectiōnem lege confirmant. Ad eas res
 the-departure by-law they-fix. For these things
 conficiendas Orgetorix deligitur. Is sibi
 being-finished Orgetorix is-selected. This-man on-himself
 legationem ad civitates suscipit. In eo itinere
 an-embassy to the-states takes-up. On this journey
 persuadet Castico Catamantalēdis-filio, Sequano,
 he-persuades Casticus son-of-Catamantaledes, a-Sequan,
 (cujus pater regnum in Sequanis multos
 (whose father royal-power among the-Sequani for-many
 annos obtinuerat, et a Senatu Populi-Romani
 years had-held, and by the-Senate of-the-Roman-people
 amicus adpellatus-erat) ut regnum in-civitate-sua
 friend had-been-called) that royal-power in-his-state
 occuparet, quod pater ante habuerat; item-
 he-should-seize, which his-father before had-held; and-in-
 que Dumnorigi, Aeduo, fratri Divitiaci,
 like-manner Dumnorix, an-Aeduan, brother of-Divitiacus,
 (qui eo tempore principatum in civi-
 (which-Dumnorix at-this time the-chief-power in the-
 tate obtinebat, ac maxime plebi
 state held, and above-all-others with-the-common-people
 acceptus erat) ut idem conareretur, per-
 a-favourite was) that the-same-thing he-should-attempt, he-
 suadet; eī-que filiam-suam in matrimonium
 persuades; and-to-him his-daughter in marriage

dat. Perfacile factu esse, illis probat,
 gives. A-very-easy-thing to-be-done is-it, to-them he-proves,
 conata perficere, propterea quod ipse
 the-attempts to-carry-through, for-the-reason that he-himself
 suae civitatis imperium obtenturus-esset ;
 of-his-own state the-military-authority was-about-to-hold :
 non-esse dubium, quin totius-Galliae
 it-was-not a-doubtful-thing, that of-the-whole-of-Gallia
 plurimum-Helvetii-possent ; se suis
 the-most-powerful-were-the-Helvetii ; he-himself with-his-own
 copiis suo-que exercitu illis regna
 resources and-with-his-own army for-them royal-power
 conciliaturum, confirmat. Hac oratione adducti,
 will-procure, he-assures-them. By-this speech induced,
 inter se fidem et jusjurandum dant,
 among themselves a-pledge and an-oath they-give,
 et, (1) — regno occupato (2)
 and, they-hope that royal-power once-seized they-shall-be-able
 per tris potentissimos ac firmissimos populos,
 by the-three most-powerful and most-stable tribes,
 totius-Galliae potiri posse sperant.
 of-the-whole-of-Gallia to-possess-themselves (2) (1).

[IV.] Ea re Helvetiis per indicium

[4.] This thing to-the-Helvetii through private-information

enuntiata, moribus-suis Orgetorigem ex
 being-divulged, according-to-their-customs Orgetorix out-of
 vinculis causam dicere coegerunt : damnā-
 chains his-cause to-plead they-compelled : once-con-
 tum poenam sequi, oportebat, ut
 demned the-punishment awaited-him, it-was-the-law, that
 igni cremaretur. Die constituta
 with-fire he-should-be-burned-to-death. The-day being-fixed
 causae-dictionis, Orgetorix ad iudicium
 for-the-pleading-of-the-cause, Orgetorix to the-trial

omnem suam familiam, ad milia
 all his family-of-slaves, amounting-to thousands
 hominum decem, undique coëgit, et
 of-men ten, from-every-side drove-together, and
 omnis (3) clientis obaeratos-que suos, (3)
 all his dependants and-debtors
 quorum magnum numĕrum habēbat, eōdem
 of-whom a-great number he-had, to-the-same-place
 conduxit; per eos, ne causam
 brought-together; through these, so-as-not his-cause
 dicĕret, se eripuit. Quum civitas ob
 to-plead, himself he-rescued. Whilst the-state at
 eam rem incitāta, armis jus-suum exsĕ-
 this thing roused, by-arms its-authority to-main-
 qui conarĕtur, multitudinem-que hominum
 tain was-endeavouring, and-a-multitude of-men
 ex agris magistrātus cogĕrent, Orgetōrix
 out-of the-country the-magistrates were-assembling, Orgetorix
 mortuus-est; neque abest suspicio,
 died; nor is-there-wanting a-suspicion,
 ut Helvetii arbitrantur, quin ipse sibi
 as the-Helvetii think, that he-himself on-himself
 mortem-conscivĕrit.
 death-inflicted.

[V.] Post ejus mortem nihilo-mĭnus (4)
 [5.] After his death nothing-the-less do

Helvetii id quod constituĕrant facĕre,
 the-Helvetii the-thing which they-had-resolved to-do,
 conantur, — ut e finibus-suis exeant.
 endeavour (4), viz. that from their-territories they-shall-go-out.
 Ubi jam se ad eam rem parātos esse
 When at-last they for this thing prepared were
 arbitrāti-sunt, oppĭda-sua-omnia, numĕro ad
 they-thought, all-their-towns, in-number amounting-to

duodēcim, vicos ad quadringentos, —
 twelve, *their-villages amounting-to* four-hundred, and
 reliqua privāta aedificia incendunt; fru-
 all-the-other private buildings they-set-on-fire; all-the-
 mentum-omne, praeter quod secum portatūri-
 corn, except what with-them they-were-going-
 erant, combūrunt, ut, domum-reditiōnis spe
 to-carry, they-burn-up, in-order-that, of-returning-home the-hope
 sublāta, paratiōres ad omnia pericūla
 being-taken-away, the-more-prepared for all dangers
 subeunda essent; trium mensium molīta
 being-undergone they-might-be; three months' pounded
 cibaria sibi-quemque domo efferre
 provisions every-one-for-himself from-home to-carry-out
 jubent. Persuādent Raurācis, et Tulingis,
 the-order. They-persuade the-Rauraci, and the-Tulingi,
 et Latobīcis finitīmis, uti eōdem-usi-consilio,
 and the-Latobici adjoining-tribes, that adopting-the-same-plan,
 oppīdis-suis vicis-que exustis, una cum
 their-towns and-villages being-entirely-burned, together with
 iis proficiscantur; Boios-que, qui trans Rhenum
 them they-shall-set-out; and-the-Boii, who across the-Rhenus
 incoluērant, et in agrum-Noricum transiērant
 had-dwelt, and into the-Noric-open-country had-gone-over
 Noreiam-que oppugnārant, — receptos ad
 and-Noreia had-attacked, *these-too* received among
 se, socios sibi adsciscunt.
 them, *as-allies* to-themselves they-unite.

[VI.] Erant omnīno itinēra duo, quibus
 [6.] There-were in-all roads two, by-which
 itineribus domo exīre possent: unum per
 roads from-home to-go-out they-were-able: one through
 Sequānos, angustum et difficīle, inter montem
 the-Sequani, narrow and difficult, between the-mountain

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CÆSAR FOR BEGINNERS.

THE HELVETIC WAR.

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M. DCCC. XLI.

- Aeduorum, Caesarem certio- rem faciunt, sese, depopulatis agris, non facile ab oppidis vim hostium prohibere.
- of the Ædui, inform Cæsar, that their lands being already laid waste, they with difficulty keep off the violence of the enemy (even) from their towns.
-
669. Allobroges trans Rhodanum vicos possessionesque habebant. The Allobroges had villages and possessions on the other side of the Rhodanus.
670. Fuga se ad Caesarem recipiunt. They betake themselves in flight to Cæsar.
671. Nihil est reliqui. There is nothing left.
672. Praeter agri solum nihil est reliqui. Besides the soil of the land there is nothing left.
673. Demonstrant, sibi, praeter agri solum, nihil esse reliqui. They point out, that, besides the soil of the land, there is nothing for them left.
674. Item Allobroges, qui trans Rhodanum vicos possessionesque habebant, fuga se ad Caesarem recipiunt, et demonstrant, sibi, praeter agri solum, nihil esse reliqui. In like manner the Allobroges, who had villages and possessions on the other side of the Rhodanus, fly to Cæsar, and point out (to him), that, besides the soil of the land, they have nothing left.
-
675. Expectandum est Caesari. Waiting is for Cæsar—Cæsar ought to wait.
676. Expectandum sibi statuit. He determined that he ought to wait.
677. Non expectandum sibi statuit. He determined that he ought not to wait.
678. Omnis fortunâ sociorum Helvetii consument. The Helvetii destroy all the property of the allies.
679. In Santones Helvetii perveniunt. The Helvetii arrive in (the country of) the Santones.

680. *Omnibus fortūnis sociorum consumtis, in Santones Helvetii perveniunt.* The Helvetii, having *destroyed all the property* of the allies, arrive in the country of the Santones.
-
681. *Quibus rebus adductus, Cæsar non expectandum sibi statuit, dum, omnibus fortunis sociorum consumtis, in Santones Helvetii pervenirent.* *Induced by these considerations, Cæsar determined that he ought not to wait, until the Helvetii, having destroyed all the property of the allies, should arrive in the country of the Santones.*
-
682. *Flumen est Arar.* There is a river Arar.
683. *Hoc flumen per finis Aeduarum et Sequanorum fluit.* This river flows through the territories of the Ædui and the Sequani.
684. *In Rhodanum influit.* It flows *into* the Rhodanus.
685. *Incredibili est lenitāte.* It is of incredible smoothness.
686. *In hanc partem fluit.* It flows into this part—it flows in this direction.
687. *In illam partem fluit.* It flows into that part—in that direction.
688. *In utram partem fluit ?* In *which of the two* directions does it flow ?
689. *Ocūlis judicāri non potest.* By the eyes it cannot be decided.
690. *Oculis, in utram partem fluat, judicari non potest.* It cannot be decided by the *eye*, in which direction it flows.
-
691. *Flumen est Arar, quod per finis Aeduorum et Sequanorum in Rhodanum influit, incredibili lenitate, ita ut oculis, in utram partem fluat, judicari non possit.* There is a river (called) the Arar, which flows through the territories of the Ædui and the Sequani into the Rhodanus, of incredible smoothness, so *that* by the eye *it* cannot be decided in which direction it flows.
-
692. *Id Helvetii ratibus transibant.* This (river) the Helvetii were crossing by rafts.

693. Id Helvetii *lintribus junctis* transibant. This the Helvetii were crossing *by boats joined together*.
694. Id Helvetii ratibus ac lintribus junctis transibant. This the Helvetii were crossing by rafts and by boats joined together.
-
695. Tris copiārum partes Helvetii transduxerant. Three parts of (their) forces the Helvetii had led over.
696. Tris *jam* copiarum partes Helvetii *id flumen* transduxerant. Three parts of their forces the Helvetii had *already* led over *this river*.
697. Quarta vero pars reliqua erat. But the fourth part was left.
698. *Citra flumen Ararim* reliqua erat. It was left *on the nearer side of* the river Arar—i. e. in reference to Rome—consequently, in this instance, on the eastern bank.
699. Per exploratōres Caesar certior factus est. Through the scouts Cæsar was informed.
700. Certior factus est, tris *jam* copiarum partes *Helvetios* transduxisse. He was informed, *that the Helvetii had already led over* three parts of their forces.
701. Certior factus est quartam partem reliquam esse. He was informed *that a fourth part was left behind*.
702. Ubi certior factus est quartam partem reliquam esse, profectus est. When he was informed, *that a fourth part was left behind*, he set out.
703. *De tertia vigilia* profectus est. He set out *in the course of* the third watch.
704. Cum legionibus tribus e castris profectus est. He set out from the camp with three legions.
705. Quarta pars non *dum* flumen transierat. The fourth part had not *yet* crossed the river.
706. Ad eam partem pervēnit. He came up with that part.
707. *De tertia vigilia profectus* ad eam partem pervenit. *Having set out* in the course of the third watch, he came up with that part—He *set out and* came up with them.
-

768. *Suae magnopere virtuti tribuit.* He attributes a great deal to his own valour.
769. *Helvetios despicit.* He looks down upon the Helvetii.
770. *Improvise unum pagum adortus est, quum ii, qui flumen transierant, suis auxilium ferre non poterant.* He fell unexpectedly upon one canton, at a time when those, who had crossed the river, were unable to bear assistance to their countrymen.
771. *Non ob eam rem suae magnopere virtuti tribuat oportet.* There is no reason, that he should, on this account, attribute a great deal to his own valour.
772. *Non ob eam rem Helvetios despiciat oportet.* There is no reason, that he should, on this account, despise the Helvetii.
773. *Quod improvise unum pagum adortus est, quum ii, qui flumen transierant, suis auxilium ferre non poterant, non ob eam rem aut suae magnopere virtuti tribuat oportet, aut Helvetios despiciat.* As to his having fallen unexpectedly upon one canton, at a time when those, who had crossed the river, were unable to bear assistance to their countrymen, it is not right, that he should on this account either attribute a great deal to his own valour, or despise the Helvetii.
774. *Quod improvise unum pagum adortus sit, quum ii qui flumen transissent, suis auxilium ferre non possent, ne ob eam rem aut suae magnopere virtuti tribuat, aut ipsos despiciat.* As to his having fallen unexpectedly upon one canton (says Divico), at a time when those, who had crossed the river, were unable to bear assistance to their countrymen, (he warns him) not on this account either to attribute a great deal to his own valour, or to despise them.
775. *Quod improvise unum pagum adortus esset, quum ii, qui flumen transissent, suis auxilium ferre non possent, ne ob eam rem aut suae magnopere virtuti tribuëret, aut ipsos despiceret.* As to his having fallen unexpectedly upon a canton (said Divico), at a time when those, who had crossed the river, were unable to bear assistance to their countrymen, he warned him not on that account either to attribute a great deal to his own valour, or to despise them.
-

776. Helvetii aliter a patribus majoribusque suis didicerunt. The Helvetii have learned differently from their fathers and their ancestors.
777. Virtute nituntur. They contend with valour.
778. Non dolo nituntur. They do not contend with deceit.
779. Non insidiis nituntur. They do not contend in ambuscades.
780. Magis virtute quam dolo nituntur. They contend rather with valour than deceit.
781. Magis virtute quam insidiis nituntur. They contend rather with valour than by ambuscades.
782. Magis virtute quam dolo aut insidiis nituntur. They contend rather with valour, than by deceit or ambuscades.
783. Helvetii ita a patribus suis didicerunt, ut magis virtute quam dolo nitantur. The Helvetii have been so taught by their fathers that they contend rather with valour than deceit.
784. Se ita a patribus suis didicisse dicunt, ut magis virtute quam dolo nitantur. They themselves have been taught, they say, by their fathers, to contend rather with valour than deceit.
785. Helvetii ita a patribus suis didicerant, ut magis virtute quam dolo niterentur. The Helvetii had been taught by their fathers, to contend rather with valour than deceit.
786. Se ita a patribus majoribusque suis didicisse, ut magis virtute quam dolo aut insidiis niterentur. They themselves had been taught, they said, by their fathers and ancestors to contend rather with valour than by deceit or ambuscades.
-
787. Caesar committit, ut exercitus Romanus delēri possit. Cæsar is putting (things) together, so that the Roman army may be annihilated—he is doing a thing the consequence of which may be the annihilation of the Roman army.
788. Non oportet committēre ut exercitus Romanus deleatur. It is not right to do a thing, the consequence of which may be the annihilation of the Roman army.
789. Ad Ararim consistunt. They take a position near the Arar.
790. Ad Ararim constitērunt. They have taken a position—they are posted near the Arar.

791. Is locus ex calamitate Populi Romani nomen capiet. This place will take (its) name from a calamity of the Roman people.
792. Is locus, ubi constiterunt, ex calamitate Populi Romani nomen capiet. The place, where they are posted, will take its name from a calamity of the Roman people.
793. Ex interneciōne exercitus Romani nomen capiet. It will take its name from the total destruction of the Roman army.
794. Memoriam calamitatis prodet. It will put forward—publish—hand down to posterity the remembrance of the calamity.
795. Non oportet committere, ut is locus, ubi constiterunt, ex calamitate populi Romani nomen capiat. It is not right to do a thing, the consequence of which may be, that the place, where they are posted, may take its name from a calamity of the Roman people.
796. Non oportēbat committere, ut is locus, ubi constitērant ex calamitate populi Romani nomen caperet. *It was not right to do a thing, the consequence of which might be, that the place, where they were posted, might take its name from a calamity of the Roman people.*
797. Quare ne committat, ut is locus, ubi constitērint, ex calamitate populi Romani et interneciōne exercitus nomen capiat, aut memoriam prodet. Wherefore [*he recommends Cæsar*] not to do a thing, the consequence of which may be, that the place, where they are posted, may take its name from a calamity of the Roman people and the total destruction of their army, or hand down to posterity the remembrance [of such an event].
798. Quare ne committēret, ut is locus, ubi constitissent, ex calamitate Populi Romani et interneciōne exercitus nomen caperet, aut memoriam prodēret. Wherefore [*he recommended Cæsar*] not to do a thing, the consequence of which might be, that the place, where they were then posted, might take its name from a calamity of the Roman people and the destruction of their army, or hand down to posterity the remembrance [of such an event].
-

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M.DCCC.XXXVI.

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ON
THE FIRST BOOK
OF
CÆSAR'S GALLIC WAR.

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M. DCCC. XXXV.

iis accidere consuevit, qui in ipso negotio consilium capere coguntur. At Cotta, qui cogitasset, hæc posse in itinere accidere, atque ob eam causam profectionis auctor non fuisset, nulla in re communi saluti deerat, et in appellandis cohortandisque militibus imperatoris, et in pugna militis, officia præstabat. Quumque propter longitudinem agminis minus facile per se omnia obire, et quid quoque loco faciendum esset, providere possent, jusserunt pronunciare, ut impedimenta relinquerent atque in orbem consisterent. Quod consilium etsi in ejusmodi casu reprehendendum non est, tamen incommode accidit: nam et nostris militibus spem minuit et hostes ad pugnam alacriores effecit, quod non sine summo timore et desperatione id factum videbatur. Præterea accidit, quod fieri necesse erat, ut vulgo milites ab signis discederent, quæ quisque eorum carissima haberet, ab impedimentis petere atque arripere properaret, clamore ac fletu omnia complerentur.

34. At barbaris consilium non defuit: nam duces eorum tota acie pronunciare jusserunt, *ne quis ab loco discederet: illorum esse prædam, atque illis reservari, quæcumque Romani reliquissent: proinde omnia in victoria posita existimarent.* Erant et virtute et numero pugnando pares, nostri tamen, etsi ab duce et a fortuna deserebantur, tamen omnem spem salutis in virtute ponebant, et, quoties quæque cohors procurreret, ab ea parte magnus hostium numerus cadebat. Qua re animadversa, Ambiorix pronunciari jubet, ut procul tela conjiciant, neu propius accedant, et, quam in partem Romani impetum fecerint, cedant: levitate armorum et quotidiana exercitatione nihil iis noceri posse: rursus se ad signa recipientes insequantur.

35. Quo præcepto ab iis diligentissime observato, quum quæpiam cohors ex orbe excesserat atque impetum fecerat, hostes velocissime refugiebant. Interim eam partem nudari necesse erat, et ab latere aperto tela recipi. Rursus, quum in eum locum, unde erant progressi, reverti cœperant, et ab iis, qui cesserant, et ab iis, qui proximi steterant, circumveniebantur; sin autem locum tenere vellent, nec virtuti locus relinquebatur, neque ab tanta multitudine conjecta tela conferti vitare poterant.

Tamen tot incommodis conflictati, multis vulneribus acceptis, resistebant; et, magna parte diei consumpta, quum a prima luce ad horam octavam pugnaretur, nihil, quod ipsis esset indignum, committebant. Tum T. Balventio, qui superiore anno primum pilum duxerat, viro forti et magnæ auctoritatis, utrumque femur tragula transjicitur; Q. Lucanius, ejusdem ordinis, fortissime pugnans, dum circumvento filio subvenit, interficitur: L. Cotta, Legatus, omnes cohortes ordinesque adhortans, in adversum os fundâ vulneratur.

36. His rebus permotus Q. Titurius, quum procul Ambiorigem suos cohortantem conspexisset, interpretem suum, Cn. Pompeium, ad eum mittit, rogatum, ut sibi militibusque parcat. Ille appellatus respondit: *Si velit secum colloqui, licere; sperare, a multitudine impetrari posse, quod ad militum salutem pertineat; ipsi vero nihil nocitum iri, inque eam rem se suam fidem interponere.* Ille cum Cotta saucio communicat, si videatur, pugna ut excedant et cum Ambiorige una colloquantur: sperare, ab eo de sua ac militum salute impetrare posse. Cotta se ad armatum hostem iturum negat atque in eo constitit.

37. Sabinus, quos in præsentia Tribunos militum circum se habebat et primorum ordinum Centuriones, se sequi jubet, et, quum propius Ambiorigem accessisset, jussus arma abjicere, imperatum facit, suisque, ut idem faciant, imperat. Interim, dum de conditionibus inter se agunt, longiorque consulto ab Ambiorige instituitur sermo, paullatim circumventus interficitur. Tum vero suo more victoriam conclamant atque ululatum tollunt, impetuque in nostros facto, ordines perturbant. Ibi L. Cotta pugnans interficitur cum maxima parte militum, reliqui se in castra recipiunt, unde erant egressi: ex quibus L. Petrosidius aquilifer, quum magna multitudine hostium premeretur, aquilam intra vallum projecit, ipse pro castris fortissime pugnans occiditur. Illi ægre ad noctem oppugnationem sustinent: noctu ad unum omnes, desperata salute, se ipsi interficiunt. Pauci ex proelio elapsi, incertis itineribus per silvas ad T. Labienum Legatum in hiberna perveniunt atque eum de rebus gestis certiozem faciunt.

finds the Eburones decline any regular engagement, but endeavour to cut off straggling parties of his soldiers. To prevent the weakening of his army by these petty hostilities, he gives up the country to be laid waste by the Gauls, and endeavours to extirpate the whole race by encompassing them with a multitude of foes. Meanwhile the day on which he had promised to return to Cicero's camp is fast approaching; there the soldiers, impatient of detention within the camp, are clamouring against their commander; till he, fearing that Cæsar may not return, and apprehending no danger from a defeated and dispersed enemy, yields to the importunity of his troops, sends out five cohorts with a number of camp-followers to forage in the neighbouring hills.

§ 37, 38. SUDDEN ATTACK OF CICERO'S CAMP.

37. Hoc ipso tempore et casu Germani equites interveniunt, protinusque eodem illo, quo venerant, cursu ab decumana porta in castra irrumpere conantur: nec prius sunt visi, objectis ab ea parte silvis, quam castris appropinquant, usque eo, ut, qui sub vallo tenderent mercatores, recipiendi sui facultatem non haberent. Inopinantes nostri re nova perturbantur, ac vix primum impetum cohors in statione sustinet. Circumfunduntur ex reliquis hostes partibus, si quem aditum reperire possent. Ægre portas nostri tumentur, reliquos aditus locus ipse per se munitioque defendit. Totis trepidatur castris, atque alius ex alio causam tumultus quærit; neque quo signa ferantur, neque quam in partem quisque conveniat, provident. Alius capta jam castra pronunciat; alius, deleto exercitu atque imperatore, victores barbaros venisse contendit: plerique novas sibi ex loco religiones fingunt, Cottæque et Titurii calamitatem, qui in eodem occiderint castello, ante oculos ponunt. Tali timore omnibus perterritis, confirmatur opinio barbaris, ut ex captivo audierant, nullum intus esse præsidium. Perrumpéré nituntur seque ipsi adhortantur, ne tantam fortunam ex manibus dimittant.

38. Erat æger in præsidio relictus P. Sextius Baculus, qui

primum pilum ad Cæsarem duxerat, cujus mentionem superioribus præliis fecimus, ac diem jam quintum cibo caruerat. Hic, diffusus suæ atque omnium salutis, inermis ex tabernaculo prodit: videt imminere hostes atque in summo esse rem discrimine: capit arma a proximis atque in porta consistit. Consequuntur hunc Centuriones ejus cohortis, quæ in statione erat: paullisper una prælium sustinent. Relinquit animus Sextium, gravibus acceptis vulneribus: ægre per manus tractus servatur. Hoc spatio interposito, reliqui sese confirmant tantum, ut in munitionibus consistere audeant speciemque defensorum præbeant.

Meanwhile the cohorts return from their foraging expedition; the enemies, desisting from the assault of the camp, attack them on all sides. The camp-followers first occupy a neighbouring eminence, and then precipitating themselves on the troops occasion a greater disorder. One part of the force make their way through the enemy, and arrive at the camp without loss; the other part first occupy a hill, and then, abandoning their first intention, endeavour to regain the camp; some are slain, and others effect their retreat. The Germans, finding the camp defended, abandon the siege, and retire beyond the Rhine. Cæsar, by his arrival, removes the fears of the soldiers; he blames the indiscretion of the commander.

§ 43. PURSUIT OF AMBIORIX.

43. Cæsar, rursus ad vexandos hostes profectus, magno coacto numero ex finitimis civitatibus, in omnes partes dimittit. Omnes vici atque omnia ædificia, quæ quisque conspexerat, incendebantur: præda ex omnibus locis agebatur: frumenta non solum a tanta multitudine jumentorum atque hominum consumebantur, sed etiam anni tempore atque imbribus procubuerant; ut, si qui etiam in præsentia se occultassent, tamen iis, deducto exercitu, rerum omnium inopia pereundum videretur. Ac sæpe in eum locum ventum est, tanto in omnes partes diviso equitatu, ut modo visum ab se Ambiorigem in fuga captivi, nec plane

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ADDITIONAL VERBS.

Autumo, avi	to suppose	foeteo, ui	to stink
ave, defect.	all hail	frio, avi	to crumble
		futio, ivi	to blab
balo, avi	to bleat	futo, avi	to blame
baptizo, avi	to baptize	gannio, ivi	to whine
blatero, avi	to babble	garrío, ivi	to prattle
fbuo, ui	to stuff	glisco, — ěre	to grow fat
		glocio, —	to cluck
cambio, psi	to barter	glubo, ui	to flay
caro, — ěre	to card	glutio, ivi	to swallow
castro, avi	to geld		
cedo, defect.	grant it	hirrio, —	to snarl
ceveo, evi	to wag the tail		
cilleo, —	to twinkle	jento, avi	to breakfast
clepo, psi	to steal	indago, avi	to search
clueo, —	to begin	inquino, avi	to stain
comessor, atus	to revel	instigo, —	to instigate
condio, ivi	to season	irrito, avi	to irritate
crocio, ivi	to croak		
cucubo, avi	to whoop	labo, — are	to totter
		leo, evi	an anoint
delibuo, ui	to anoint	ligurio, ivi	to eat deliciously
depso, ui	to knead	lingo, nxi	to lick
diribeo, ui	to count over	lito, avi	to atone
dolo, avi	to hew	liveo, —	to be livid
duco, avi	to govern		
		marceo, ui	to pine away
ejule, avi	to howl	mingo, nxi	to make water
emio, ivi	to adorn	muceo, ui	to be mouldy
exentero, avi	to disembowel	mulgeo, lsi	to milk
farcio, si	to cram		

neo, evi	to spin	scabo, bi	to scratch
†nidec, —	to shine	scalpo, psi	to claw
ningo, nxi	to snow	scateo, —	to bubble up
		screeo, avi	to retch
occo, avi	to harrow	sculpo, psi	to carve
operi, ivi	to close	sedo, avi	to allay
		serpo, psi	to creep
palpo, avi	to caress	†sipo, — are	to sprinkle
pavio, ivi	to pave	spuo, ui	to spit
pedo, pepedi	to fart	†stauro, avi	to make new
pilo, avi	to rot	sternuo, ui	to sneeze
pipio, ivi	to peep	sterto, ui	to snort
plango, nxi	to resound	strangulo, avi	to strangle
proco, — are	to woo	sugo, xi	to suck
propino, avi	to drink to one		
prurio, ivi	to itch	†tamino, avi	to defile
psallo, alli	to sing	†telo, — are	to drive away
puteo, ui	to stink	temero, are	to profane
putreo, ui	to rot	tinnio, ivi	to tingle
		titillo, avi	to tickle
		titubo, avi	to stammer
ranceo, ui	to be rancid	vacillo, avi	to waver
ringor, —	to fret	vagio, ivi	to cry
rudo, di	to bray	vapulo, avi	to be beaten
rugio, ivi	to roar	vegeo, evi	to grow
†rugo, —ere	to belch	vergo, — ere	to verge to
runco, avi	to weed	vieo, evi	to tie with twigs
		vitupero, avi	to blame
sarcio, si	to patch		
†sarpo, psi	to prune		
sarrio, ivi	to rake		

I N D E X

TO THE PRINCIPAL ROOTS AND DERIVATIVES.

* Observe the words in italics are derivatives.

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MYTHOLOGY FOR VERSIFICATION;

OR,

A BRIEF SKETCH OF THE FABLES OF THE ANCIENTS,

PREPARED

TO BE RENDERED INTO LATIN VERSE, AND DESIGNED
FOR THE USE OF CLASSICAL SCHOOLS.

BY THE REV. F. HODGSON, B.D.,

PROVOST OF ETON COLLEGE;

AUTHOR OF "SELECT PORTIONS OF SACRED HISTORY, CONVEYED IN SENSE
FOR LATIN VERSES;" "SACRED LYRICS," ETC., ETC.

FOURTH EDITION, REVISED AND CORRECTED.

LONDON:

TAYLOR AND WALTON,

UPPER GOWER STREET.

M.DCCC.XLIII.

And frustrates the hopes of men, and covers (them in)
the grave.

horrendus

Behold also *horrid* forms, (under) the name of Furies,

Which restrain the guilty (in) prison and punishment ;

Pale Tisiphōnē, Mēgāra armed (with) scourges,

sanguinolentus *plur.*

Alēctō, *blood-stained*, (with) the *hair* of serpents ;

Tārtārēus

(Are) seen to arise amidst the darkness of *Tartarus*,

exagito

And to *drive-about* the howling race of shadows.

adsum *via*

Terror *attends-upon the path* of the sisters, and Rage, and

Grief,

Care, Labour, Old-Age, and Life full-of evils ;

Quarrels, Fraud, obscene Famine, the Violence of War.

scelus

The mind conscious *of crimes*, Death doubled (by) Fear.

repto
 “ (He) *creeps* (on) the ground scarcely (with) feet and
 hands together ;

accus.
 “ But *rising* higher in the middle flower of youth

Binus præt. perf.
 “ *Two* feet *support* him strong ;

“ Until, leaning (on) a staff, in the hour of trembling
senium
old age,

“ He is compelled to go slower (on) three *planta*
feet.”

(She) heard, and the Sphinx *allido sēsē* (against) the
 sharp rock,

Seeking herself (that) death which (she) before brought
 to others.

2d verse
 Near her, Gērŷönēs, *who held* (as) a tyrant the Bălăăric

saxa
rocks,

Atones-for (his) bloody actions (upon) *earth* :
plur.

He (his) *ravidus acc. part.*
fierce oxen fed (on) human blood,

(His) *infandus*
impious serpent, and (his) frightful dogs,

BOOK THE FIFTH.

THE GODS OF INFERIOR FAMILIES.

HAIL, ye gentle Lares ! *dativæ* *2d verse*
whose deities shone-before

1st verse
 Our hearths (so says the Roman) ;

Clad (in) the skins *caninus* *fronte*
of dogs, (with) the face of boys,

Ye wish to have the faithful dog before (your) feet.

(By) this *indicium* we learn (that your) watchful *plur.*
care

affore
will be at hand,

And we give many garlands (on your) festal day.

Thus the illustrious souls of (our) ancestors are *ritè*
solemnly
 worshipped,

dulcis
 And a *dear* shade consecrates the kindred Lar ;

Hears yet both its own offspring, and the praises of (its)

minores
posterity,

sibi cognatus torus
And delights to be present at *family feasts*.

tecta
Ye, Penates *, seek the inner *recesses* of the house,

repósta
And every statue is *laid up* in (its) peculiar place ;

hæc fuerit
Whether *it shall be* the image of Jove, or of the Great
Mother,

Or whatever god rejoices (in) pious honour.

adeò *Numen*
And *so august*, so venerable, is the *Divine Power*

vult
That Rome *chooses* for itself to dwell (in) its own habit-
ations ;

cuivis *proprius*
That for *any one* to have left *his own* Penates for ever,

Sit
Is a heavy grief to the exiles, is (a grief) without an
end.

But the Gēnius, “ who (as) a companion rules the natal
star,” †

* The Penates are to be reckoned among the gods of higher families: but as they are so often united with the Lares, they are placed here together; yet not without distinction.

† Horace.

Who is born (at) ^{*parilis*} *the same* time, and perishes,

Is a ^{*mysticus*} *mysterious* deity to the ancients; and (one) ^{*2d verse*} *whom the*
verses

^{*dative 1st verse*} *Of poets* have feigned (to be) ^{*1st verse*} *twofold*, good, or bad.

Alter
The one promotes the growing seeds of (our) virtues,

The other ^{*adsum*} *is present with* (our) vices, and enlarges
wickedness.

The mysteries of the profane speak wonderful (things with
their) voice,

And an everlasting ^{*verum*} *truth* lies-hid (under) this thin cloud;
(That there) is to mortals a divided disposition; and

^{*2d verse refero*}
(that it) recalls

^{*Inde; 1st verse*} *Here* a *fierce* animal (in its) pursuits, ^{*inde*} *there* a god.

ORION.

Who (is) that giant (that) ^{venio} *approaches* ? The famous valour

Ōriōnīs
of Orion

Delivers the ^{Chīā} *Chian* fields (from) ^{cruentatus} *blood-stained* wild-
beasts :

And, the virgin Diana ^{dux} *guiding* (him) through inhospitable

tesqua
deserts,

Follows the swift goddess, where she ^{præco} *precedes*.

But ^{2d verse} *the Earth, the Earth,* ^{perosus} *hating vain threats,* ^{2d verse} *sees,*

^{1st verse} *Indignant, the hero* ^{1st verse} *swelling* ^{1st verse} *(with) many trophies.*

Therefore she herself, ^{comparative} *violent,* brought-forth a mighty snake,

Conquered (by) which the victor laid (his) ^{plur.} *body* (on) the
ground.

And yet he does not die ^{omnis} *altogether* — translated to the
stars,

And vain resentment thunders (with) tremendous sound;
 While the earth confused (with) the sea, and the heaven
 (with) the air,
 Rushes-together, and the form of the mighty man
perdita est
disappears.

ATLAS.

Behold! *Atlas*, who *sustento* (on his) shoulders *plur.*
the weight
 of heaven,

And the stars, and *plur.* *the earth*, and the broad *freta*
billows of the
 sea.

How his back *potential present* *must ache* (for him) bearing these vast
sine fine
 (things) *for ever!*

Let men be afraid *præt. infin.* *to violate* the *sing.* *hospitium*
rites of *hospitality.*

For he, *soboles*
the son of *Īăpētus*, and the brother of Prometheus,

dative *Maurīcus* *edūcat*
 [*Whose* many flocks *the Moorish* grass *nourishes*,

dative *trux*
Whose guarded herds a *fierce* dragon protects,]

Holding a ^{plur.} kingdom ennobled by his riches,

Audax
 Daring to shut-against guests (his) cruel gates,

Repelled all ^{extera} foreign (things) from (his) ^{pātrūs} native regions.

Scilicèt *quondàm*
 For (he) had heard (that). a son of Jove would *one-day* be
 present,

Who should snatch the proud ^{plur.} sceptre (from) ^{sibi} his hand.

And it was in the fates, that Perseus, having conquered
 the Gorgon,

Should seek this home, where it is allowed to none

ire
 to enter ;

2d verse
 And (he) *is compelled* to try the tremendous force of the
 Mēdūsæan head,

And thus to penetrate the savage doors.

2d verse
 Atlas, stupefied, grew-stiff, and *put on* the shape of a
 mountain,

And bears the whole weight of the solid heaven.

ARION. *

But who is that other worshipper of the Muses? Äriōn

The Lesbian, renowned (for) ^{ablative} *the honour* of the in-born
lyre.

Him, formerly, infamous sailors ^{ausus} *dared* to commit

To the waves ^{adj.} *of the sea* — but first he sings ;

And a ^{auritus} *listening* band of dolphins hastens around,

That (it) may ^{excipio} *receive* the tuneful “ Farewell ” from the
mouth of the poet.

(They) receive him also falling into the hoarse ^{plur.} *deep*,

And bear (him), snatched (from) destruction, over the
gentle seas ;

* Arion is of a later age than the two foregoing worthies, Orpheus and Amphion ; but the *mythological order* (such as it is) has been violated for the purpose of bringing together three of the principal fabulous examples of the power of music.

Until (they) rejoice ^{*expono*} to *land* (on) the Tænarian rocks

A man ^{*dative*} by *gods* and fishes ^{*adeò carus*} so beloved.

CADMUS.

When now the wretched Ägēnor had lost (his) daughter,

Who, led (by) Jove, ^{*ĭĕrat*} had gone (over) the ways ^{*adj.*} of the sea ;

(Her) brother ^{*irritus*} in *vain* is dismissed to every ^{*in*} shore, ^{*plur.*}

Cadmus, that (he) might thus find the ^{*iter*} path of Europa.

And now the oracles order him wandering (at) Thebes

To build lofty and ^{*turriger*} turreted houses.

^{*dat.*} But *his companions*, ^{*acc.*} *having been sent to seek-for* ^{*pass. part.*} *water*, ^{*supine flumina*}

A dreadful dragon ^{*gestio*} was eager to tear-in-pieces ;

And Cadmus, stimulating (his) vengeful right-hand

^{*plur.*}
to battle,

Brought-back illustrious honour from the conquered
snake.

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CONVEYED

IN SENSE FOR LATIN VERSES ; INTENDED CHIEFLY
FOR THE USE OF SCHOOLS.

BY THE REV. F. HODGSON, B.D.,
PROVOST OF ETON COLLEGE ;
AUTHOR OF "MYTHOLOGY FOR VERSIFICATION," "SACRED LYRICS,"
ETC., ETC.

THIRD EDITION CORRECTED.

LONDON:
TAYLOR AND WALTON,

UPPER GOWER STREET.

M. DCCC. XXXIX.

“Of his sorrows! until the *heavy weight* of this *cruelty*

1st verse

“*Be overpast*, and this restless tyranny.

“I will pour-forth my groans ever to the Lord! The

2d verse

Lord *does* all things

1st verse

“*For his servant* — although I may be sunk in the lowest
pit,

“He, the Most High, will hear this voice of me com-
plaining,

“Snatching me from disgrace and death! I shall not be
deserted by him

“On whom my fixed reliance rests in all seasons.

etiam

“Yes, *still* I shall be protected by the mighty wing of
Heaven,

“And Mercy, joined with pure Truth, shall descend

2d verse

“On this unhappy head! What if the angry *mouths* of
lions

“Open (upon) me their jaws dropping with blood?

“What if the fiercest fire of vengeance burn,

2d verse

cuspis

“And cruel men, whose tongue is *sharper* than a sword's
point,

Intento mihi

2d verse

“*Threaten me* with death? — But *this rage* shall fall harm-
less.

- “ Be thou, O God, exalted above the heights of heaven,
despecto *Inania*
- “ And let thy glory *look-down-upon* this earth! *Vain*
2d verse
nets are laid
- 1st verse* *2d verse*
 “ For *my* feet—and I have *escaped* from the deceitful
fovea
snare:
- auctor*
 “ That (snare) shall injure it’s own *plotters*.
- certa* *2d verse*
 “ My soul is *fixed*, my (soul) is fixed, O God! *I will al-*
2d verse
ways be allotted
- 1st verse, præconia* *1st verse*
 “ *The heralding* of thy *praise*, and with full heart I will
 sing thee,
- 2d verse novus*
 “ My great glory, and my defence. — Thee in the *early*
 morning
- chelys, 1st verse*
 “ My grateful *harp shall call*, thee in the night—when the
 shadows come,
- 2d verse*
 “ When day arises, with solemn praise *I will extol* the
 Most High,
- plural*
 “ And all nations shall repeat thy *name*.
- 2d verse*
 “ For great is the mercy *of God*, and alone equal to all the
 universe,

- “ Rising in all virtue ! With what a return *of good* *2d verse*
1st verse
 “ Dost thou *repay* me always ; and, most merciful spare
2d verse, olim
 “ Thine enemy now submitted to thee ! This *was not ever*
1st verse *2d verse, praterperf.*
 “ The use of war *to combatants*, nor do men *dismiss* the
 conquered
 “ In this manner. But thee, for such deeds,
 “ May the great God love ! Nor does it now deceive me,
 “ The honour to be held by you, of king ; and the sceptre
2d verse
 “ To be strengthened in your hand — but *raise by thine oath*
1st verse undique *2d verse adhibe, 2d verse*
 “ *This mind all sorrowful* — and *call Jehovah himself.*
1st verse
 “ *As a witness to your words*, that with the sword my sons
volo
 “ You *will* not slay, nor extinguish the name of Saul.”
 And the son of Jesse swore willingly, and
1st verse *2d verse*
 Withdrew *himself* into the rocks, where a faithful *host*
 Yet surrounded him, and the protection of the Lord fol-
 lowed.

*The Death of Samuel — The revived Vengeance of
Saul.*

Rāmā

Ramah sounds with grief — Samuel, of his country
superlat.

The father, has fallen ; and *wretched* in its assembly,

Jūdā

instaurō

Judah respects his ashes, and *pays* honour to his grave.

Happy prophet ! to whom from his mother's arms,

To whom, ere born, was prescribed a life

1st verse

To be led in *Jehovah's* worship : to whom, either in the
quiet

vaco

Seat of the tabernacle, *employed* in prayer,

Or discharging the office of a judge,

And keeping the Israelites (within) the divine law,

morum prudentia

Faith was present, and *wisdom*,

And piety, accepted by the Lord — happily was he

Born ; and, happily departing, he has fled

The crimes, and cares, and shadows of earth ;

And has gone for a while into the region of the good,

Until, born again under a better light, with him

1st verse

To the *life* of heaven they return, and enjoy the sight of
God.

But the Ziphæan band again courts the kingly favour,
And again reports where he lies hid,

And, concealing himself under an unknown dress,
 Takes two companions, and approaches by night
 The dreadful threshold * — “ Why, meditating injuries,
 “ Why, (meditating) the snares of death, hast thou come? ”

3d verse

Behold, *Saul*

hariolus

“ Hath cut off all *the soothsayers*, and those who
 called-upon

“ A subject dæmon, by a cruel death.”

surdus

She, in sad measure, and with *dull, dead* sound,

musso

Thus *murmuring*. But having adjured the Lord,

accingor

The king confirms her ; and she *applies-to* her magic arts,
 Louder uttering, “ Thou ! whom wouldst thou have to
 break

“ The silent barriers of the grave? ” — “ I would that
 Samuel

“ Were here,” he answers — and, trembling at the sudden
 sight,

The witch is stupified at her own art, and, ignorant of the
 cause,

* Were the proposed task of the author an endeavour to teach Latin versification through the medium of heathen rather than of sacred literature, here would be an opportunity for description, imitative perhaps of the abode of Erictho in Lucan. But it is obviously right not to wander farther than is unavoidable from the Sacred Text ; and to trust to the simple force of the narrative, and to such natural touches as it largely presents, rather than have recourse to extraneous and inferior ornament.

Cries horribly — “ Discovered king! why deceive me? ”

ades

“ Thou *art* Saul. I saw gods ascending

qualis

“ From the burst ground.” — “ But *whom* do you see? ”

urges

saga

The affrighted king. — “ I see an old man,” *the witch* replies,

“ Returned from the tomb, and covered with a long garment.”

And again beholding his prophet, the form of Samuel,

2d verse

2d verse

Saul bends to the vision, and *fixes on the ground*

3d verse

His face, pale with fear — “ Why *darest thou* disquiet me,

“ In the hiding-places of the grave, and recal me to the air? ”

The spectre utters this, with an obscure sound —

“ I am opprest, O beloved! ” [these sad things replies the tyrant],

“ For, overwhelmed, here and there, with Philistine arms,

cassa voce

“ I call upon God *in vain* — no dreams of Heaven

“ Explain God’s will by night — in the prophet’s breast

“ No stones glitter, nor with wondrous light

“ Deign to reveal Jehovah’s counsel — to the last assistance

“ I am impelled at length ; and in this distress,

Exquiro

“ *I seek* thee, holiest, brought from the grave,

“ The only hope, the sole guardianship, of thy people —

David drives away ; and when those who kept the waters
of Besor

comparative

He sees on his return, *generous* he gives to them also

An equal share of the spoils, and hates

And blames the murmurs of their kindred host.

2d verse

And the statute remains fixed in Isræel, that all the *prizes*

1st verse, fore conditio

Of war should belong of equal *right* to all the bands ;

Whether by chance they kept the camp, or were borne
away

By the mid onset of battle, and led the standards.

But the spoils, taken from the host of Amalek,

2d verse

dulcis

David divided (among) all the *loved* places of the land

Where he, at any time, and his companions found

Their safety — and he repaid the gift of a hiding-place.

Rāmōtha

And he sent to the rocks of *Ramoth*, and the towers

Gēthōrīs
of *Gethor*,

Ārōērīs

The reward of friendship ; and to the waters of *Aroer*

Estēmōă

And the places that *Eshtemoa* adorns with her walls,

Cārmēlī *

And the height of *Carmel* fruitful in vines, and those
fields

* N. B. The places here mentioned, which are not found in our translation, are Latinized from the list in the Septuagint ; and, on

Jērāmēēlīs

Which the race of *Jerahmeel* inhabits, and the high walls,

Nomba

Cēnæus

Of *Nob*, and the dwellings of the *Kenites*, and the sacred

Hōrma

Hormah,

Chōrāssa

And *Chorashan*, seeing her lands in the mirror of the
lake,

Āthācī

Hēbrōnīs

And the towers of *Athach*, and the caves of *Hebron*,

1st verse

And all *the land*, which (to him) flying in exile, and
fearing

The darts of the king, had given comfort (to him) the son

Jessæi

of *Jesse*.

*Saul, having lost his Army, and his Sons being slain,
puts himself to death. B. C. 1056.*

2d verse

The arms of the Philistines fierce resound, and glow with
blood ;

On the hill of *Gilboa* was falling

The band of *Isrāel*, and with slaughter it strewed

this occasion, as on some others, where the difficulty of rendering the sense into Latin verse seemed greater than usual, full assistance has still been given.

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SACRED LYRICS;

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OF

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LONDON:

TAYLOR AND WALTON,

UPPER GOWER STREET.

M,DCCC,XLII.

SACRED LYRICS,

&c. &c.

Moses.

MOSES, the Jewish lawgiver, the son of Amram and Jochebed, of the tribe of Levi, was born in Egypt, A. M. 2433, and died A. M. 2553, in the 120th year of his age, B. C. 1451, after he had led the Israelites out of Egypt in the 80th year of his age. He was about nine or ten years younger than his sister Miriam, and three years younger than his brother Aaron. He was the author of the five first books of the Bible, called the Pentateuch * ; of several of the Psalms ; and, as some think, of the Book of Job ; although, for the reasons stated subsequently, this opinion seems unfounded.

That Moses was assisted by the Holy Spirit in the composition of the Pentateuch is proved both by internal

* The Pentateuch, a name derived from *πέντε*, *five*, and *τεῦχος*, *volume*. This name was probably first given about B. C. 284, to Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, by the seventy Greek translators of the Hebrew Scriptures, in the time of Ptolemy Philadelphus, at Alexandria in Egypt. This is called the Septuagint Version.

and external evidence. The account of the creation could only have been derived from immediate revelation; and as to subsequent events, whether of a miraculous or natural description, the Israelites were well enabled to judge of the accuracy of the narrative. For the tradition was conveyed through only seven persons from Adam to Moses; and thus we see (among other reasons) one great cause for the prolongation of human life before the flood, namely, the preservation of a clear and uninterrupted tradition of those most important events that occurred previous to that period; and, in proportion, for a comparative longevity, during a certain number of years afterwards, until the use of written records. The intermediate persons alluded to above were Methuselah, Noah, Shem, Abraham, Isaac, Joseph, and Amram, the father of Moses.

The variety in the style of Moses, occasioned by his vast extent of subject, prevents any brief description of the general character of his compositions. It may, however, with truth be said, that examples of the most simple, touching, and beautiful narration; of the most concise and impressive sublimity; of the highest, most figurative, and impassioned poetry; above all, of the purest and deepest devotion, may be largely extracted from this writer. Well might the Author of the *Treatise on the Sublime* speak as follows of Moses (ch. ix.). Having cited a sublime passage from Homer, he proceeds:—“In like manner, also, that lawgiver of the Jews, no common person, as he had worthily conceived in his mind the power of the divinity, so he made it manifest, thus

āccōlä

“ (Thou), Zěbūlōn, *dwelling-by* the waves, shalt touch

2d verse

The shores of Sidon; many *ensigns* of ships

2d verse

Shall surround thee—and in thy *harbour*

The water of the sea shall hide (its) wealth.

2d verse.

“ Amid the labours of the country, and *rejoicing*

*agrestis, 1st verse**servio*

(In) *rustic ease*, Issächär shall be a *servant*,

2d verse

Over the meadows, over the valleys, *as a patient*

*Asellus, 1st verse**lacerti, dat.*

Beast of burthen, to the *strength of others*.

“ Dan shall be held as a judge of his (people)

Isäcīdæ

Among the powerful tribes of the *Israelites*;

2d verse

But, like a serpent, *in the hiding-places* of the ways,

1st verse

Meditating *deceitful wars*,

*appetet**adjective*

“ (He) *shall assault* the heels *of the horses* (with) bitings,

That the horseman may roll himself on the bloody soil —

2d verse

[Oh! the wished-for time, and *Thy* Salvation

(I) wait, mighty Jehovah!]

*2d verse**accola 2d verse*

“ The first *force* of the powerful *neighbours*

1st verse Gädæus

Shall conquer Gad; but yet (in his) last

- Trophies (I) behold (him) refulgent.
 And thee, wealthy (in) thy plains
Āsērě 2d verse
 “ Plenty enriches, *Asher ! about to produce*
1st verse 3d verse
Royal fruits. Nēphāli shall raise
1st verse
 Lofty horns, like a stag, (in his) paternal
præt. part.
 Fields *expatiating.*
Jōsēphūs proximus
 “ *Joseph, adjoining-to* the waters of the rivers,
 As a branch shall spread (his) lovely shades ;
Utcunqve 2d verse
However (he) *may endure* the cruel arrows,
 And the resounding bows.
 “ For him powerful hands
1st verse
 The great God of (his) father *shall ordain*, and (with) all
2d verse
The gifts both of heaven and earth and of the deep
cumulo
 Shall *cover* him.
Quin
 “ *Yea* (I) myself (with) nobler vows,
oras
 Even to the *boundaries* of the everlasting rocks,
2d verse
 Present thee, Joseph ; and *thy* head
 An illustrious crown adorns,
 “ As of (one) separated (from thy) brothers. Behold the
 wolf,
 Behold (him) raging (in) the morning, (with how) hungry

dat. *nixus*
 (On) *what* do (they) depend, *resting?* Who placed (in)
 the corner

The prepared stone, when the joyful offspring of God,
 The shining youth of the stars, aroused,

plur.
 Poured-forth (their) songs, the world being newly made,

*caelos** *gaudium*
 And struck the *heavens* with loud *rejoicing?*

do *adject.*
 Or who *set* barriers to the waves of *the sea*,

ex *ceu*
 When *out-of* the abyss, *as out-of* the bosom of a parent,

profero
 The vast ocean † *advanced* itself (with) fury

Recentèr
Newly arisen? when to lie-hid, buried

tenebricosus *2d verse*
 (In) the *dark* garment of clouds, (I) ordered

1st verse caput *2d verse*
 (Its) profound *source*, and *placing* limits

1st verse plur. *Hùc*
 To (its) proud *strength*—*Thus* (far) shall it be allowed
 (thee) to go-forth,

* *Caelos*. This is ἄπαξ λεγόμενον, in Lucretius, 2. 1096. But although the difficulty of avoiding the use of this word in the plural number, in scriptural subjects, may be pleaded as an excuse for admitting it occasionally, yet as the whole course of classical authority runs the other way, it must be considered as a license, and therefore rarely to be tolerated.

† *Océanūs īngēns*; the dactyl in the first foot, the only place (except in proper names) where beginners should place it, or the anapæst.

Hinc usque

Thus far, but not farther! (I) spoke once,

And it *persto*, ratified. Hast thou *2d verse*
ordered

The fountain of day, *1st verse* betrayed (in) the morning, to know
nósse
(its) place?

That light *obeo* might wander-over the farthest coasts of the
earth,

And scatter the frightened thieves of the night?

To them darkness (is) *lumen* light; but *2d verse dat.* the strength of the wicked
1st verse Falls broken, when (that) most beautiful *2d verse 2d verse*
vesture of light

The day resumes, and *2d verse* the buried glory of things

Returns. Hast thou *2d verse* entered into the hidden

Waters of *1st verse* the sea? or hast (thou) *lustro* examined (with thy) *2d verse*
step
latens 1st verse

The hidden gulph? Has the black gate of death

Been opened to thee? or *2d verse 2d verse* dost (thou) *boast to have seen*
umbratilis 1st verse

The shadowy doors? Dost (thou) know the amplitude
eloqui

Of the earth? Be willing to utter (thy) knowledge,
And tell (of) the path of light, and the dwelling of the
night,

Adeo So that (thou) mayst direct the steps of *part. peto*
those who seek
(them) —

Nempè *perustus*
 For (she) in the *burnt-up* dust places (her) eggs, ,
Oblita
 A *forgetful* mother, that the feet of the wandering,
 Or wild-beasts may tread (them). She neither (her) dear
 race,
pullulos
 Nor (even) the crying *young-ones* will confess
partus
 To have been her own — (her) vain *birth* perishes,
arbiter 2d verse
 Void of fear — because the *disposing God*
Negárit 1st verse, insitum 1st verse, mens
 Hath denied the *inborn* acuteness of *understanding* to her.
 But she, when (she) raises (her) lofty head,
 Spurns the horse and horseman, spreading (in) flight
 (Her) wings ; and brushes the ground swifter (than) the
 winds.”

From the 39th chapter of Job, verse the 19th.

equusne *jussu*
 Hath the *horse** put-on (his) strength (at) thy *command*?

* This opportunity is taken to warn the young scholar that the word *caballus* (however convenient) is not to be found in epic or lyric poetry, or in Ovid. There are instances in Horace (Satires I. 6. 59. and 103.) where it seems to signify a handsome animal at least ; and in Juvenal, 3. 18., 10. 60., and 11. 193., as well as in Martial, 5. 26., 10. 9., and 12. 24., something noble may be intended ; but the more usual meaning appears to be that of the labourer's horse ; the ἵππος ἐργάτης of the grammarians, or the “olitoris caballus” of Horace, Epist. I. 18. 36.

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M.DCCC.XXXIV.

VI.

Quæ pater ut summâ vidit Saturnius arce,
 Ingemit; et factò nondum vulgâta recenti
 Fœda Lycaoniæ referens convivìa mensæ. 165
 Ingentes animo, et dignas Jove concipit iras:
 Conciliumque vocat; tenuit mora nulla vocâtos.
 Est via sublîmis, cœlo manifesta serēno,
 Lactea nomen habet, candōre notabilis ipso.
 Hâc iter est Superis ad magni tecta Tonantis, 170
 Regâlemque domum; dextrâ lævâque Deōrum
 Atria nobilium valvis celebrantur apertis:
 Plebs habitant diversa locis: à fronte potentes
 Cœlicolæ, clarîque suos posuère Penâtes.
 Hic locus est, quem, si verbis audacia detur, 175
 Haud timeam magni dixisse palatia cœli.
 Ergò ubi marmoreo superi sedère recessu;
 Celsior ipse loco, sceptròque innixus eburno,
 Terrificam capitis concussit terque quaterque
 Cæsariem; cum quâ terram, mare, sidera movit. 180
 Talibus inde modis ora indignantia solvit:
 Non ego pro mundi regno magis anxius illâ
 Tempestâte fui, quâ centum quisque parâbat
 Injicere anguipedum captîvo brachia cœlo.
 Nam quanquam ferus hostis erat, tamen illud ab uno
 Corpore, et ex unâ pendēbat origine bellum. 186
 Nunc mihi, quâ totum Nereus circumtonat orbem,

Perdendum mortāle genus : per flumina juro
 Infēra, sub terras Stygio labentia luco.
 Cuncta priùs tentāta : sed immedicabile vulnus 190
 Ense recidendum, ne pars sincēra trahātur.
 Sunt mihi Semidei, sunt rustica numina Fauni,
 Et Nymphæ, Satyrīque, et monticolæ Sylvāni :
 Quos quoniam cœli nondum dignāmur honōre,
 Quas dedimus, certè terras habitāre sināmus. 195
 An satīs, ò Superi, tutos fore creditis illos,
 Cùm mihi, qui fulmen, qui vos habeōque, regōque,
 Struxerit insidias notus feritāte Lycāon ?
 Confremuēre omnes ; studiisque ardentibus ausum
 Talia deposcunt. Sic cùm manus impia sævit 200
 Sanguine Cæsareo Romanum extingueret nomen ;
 Attonitum tanto subitæ terrōre ruīnæ
 Humānum genus est, totusque perhorruit orbis.
 Nec tibi grata minùs pietas, Auguste, tuōrum,
 Quàm fuit illa Jovi. Qui postquam voce manūque 205
 Murmura compressit ; tenuēre silentia cuncti.
 Substitit ut clamor pressus gravitāte regentis,
 Jupiter hoc iterum sermōne silentia rumpit :
 Ille quidem pœnas (curam dimittite) solvit :
 Quod tamen admissum, quæ sit vindicta, docēbo. 210
 Contigerat nostras infamia temporis aures ;
 Quam cupiens falsam summo delābor Olympo,
 Et Deus humānâ lustrō sub imagine terras.
 Longa mora est, quantum noxæ sit ubique repertum,
 Enumerāre : minor fuit ipsa infamia vero. 215
 Mænala transieram latebris horrenda ferārum,

Et cum Cyllēno gelidi pinēta Lycæi.
 Arcados hinc sedes et inhospita tecta tyranni
 Ingredior, traherent cūm sera crepuscula noctem.
 Signa dedi venisse Deum, vulgusque precāri 220
 Cœperat ; irrīdet primò pia vota Lycāon :
 Mox ait, experiar, Deus hic, discrimine aperto,
 An sit mortālis ; nec erit dubitabile verum.
 Nocte gravem somno, nec opīnā perdere morte
 Me parat : hæc illi placet experientia veri. 225
 Nec contentus eo, missi de gente Molossâ
 Obsidis unīus jugulum mucrōne resolvit ;
 Atque ita semineces partim ferventibus artus
 Mollit aquis, partim subjecto torruit igni.
 Quos simul imposuit mensis, ego vindice flammâ 230
 In domino dignos everti tecta Penātes.
 Territus ipse fugit, nactusque silentia ruris
 Exululat, frustrāque loqui conātur : ab ipso
 Colligit os rabiem, solitæque cupidine cædis
 Vertitur in pecudes ; et nunc quoque sanguine gaudet.
 In villos abeunt vestes, in crura lacerti : 236
 Fit lupus, et veteris servat vestigia formæ.
 Canities eadem est, eadem violentia vultu :
 Idem oculi lucent ; eadem feritātis imāgo.

VII.

Occidit una domus ; sed non domus una perire 240
 Digna fuit : quæ terra patet, fera regnat Erinys :
 In facinus jurâsse putes : dent ociùs omnes
 Quas meruère pati (sic stat sententia) pœnas.
 Dicta Jovis pars voce probant, stimulosque frementi
 Adjiciunt : alii partes assensibus implent. 245
 Est tamen humâni generis jactûra dolôri
 Omnibus : et quæ sit terræ mortalibus orbæ
 Forma futûra rogant : quis sit latûrus in aras
 Thura ? ferisne paret populandas tradere gentes ;
 Talia quærentes (sibi enim fore cætera curæ) 250
 Rex Superûm trepidâre vetat ; sobolemque priôri
 Dissimilem populo promittit origine mirâ.
 Jamque erat in totas sparsûrus fulmina terras :
 Sed timuit, ne fortè sacer tot ab ignibus æther
 Conciperet flammâs, longusque ardesceret axis. 255
 Esse quoque in fatis reminiscitur, affore tempus,
 Quo mare, quo tellus, correptaque regia cœli
 Ardeat ; et mundi moles operôsa labôret.
 Tela reponuntur manibus fabricâta Cyclôpum.
 Pœna placet diversa ; Genus mortâle sub undis 260
 Perdere, et ex omni nimbos dimittere cœlo.
 Protinus Æoliis Aquilônem claudit in antris,
 Et quæcunq; fugant inductas flamina nubes :

Pan videt hanc, pinūque caput præcinctus acūtâ,
 Talia verba refert : tibi nubere, nympha, volentis 700
 Votis cede dei. Restābat plura referre :
 Et precibus spretis fugisse per avia nympham,
 Donec arenōsi placidum Ladōnis ad amnem
 Venerit : hīc illi cursum impredientibus undis,
 Ut se mutārent, liquidas orāsse sorōres ; 705
 Panaque, cūm prēnsam sibi jam Syringa putāret,
 Corpore pro nymphæ, calamos tenuisse palustres ;
 Dumque ibi suspīrat, motos in arundine ventos
 Effecisse sonum tenuem, similemque querenti ;
 Arte novâ vocisque deum dulcedine captum, 710
 Hoc mihi concilium tecum, dixisse, manēbit :
 Atque ita disparibus calamis, compagine ceræ
 Inter se junctis, nomen tenuisse puellæ.

XIII.

Talia dictūrus, vidit Cyllenius omnes
 Succubuisse oculos, adopertaque lumina somno. 715
 Supprimit extemplò vocem : firmatque sopōrem
 Languida permulcens medicātâ lumina virgâ.
 Nec mora : falcāto nutantem vulnerat ense,
 Qua cœlo confīne caput ; saxōque cruentum
 Dejicit ; et maculat præruptam sanguine caudem. 720
 Arge, jaces, quodque in tot lumina lumen habēbas,
 Extinctum est ; centumque oculos nox occupat una.

Excipit hos, volūcrisque suæ Saturnia pennis
Collocat ; et gemmis caudam stellantibus implet.

XIV.

Protinus exarsit, nec tempora distulit iræ ; 725
 Horriferamque oculis animōque objēcit Erinny
 Pellicis Argolicæ, stimulosque in pectora cæcos
 Condidit, et profugam per totum terruit orbem.
 Ultimus immenso restābas, Nile, labōri :
 Quem simul ac tetigit, positisque in margine ripæ 730
 Procubuit genibus, resupīnōque ardua collo,
 Quos potuit, solos tollens ad sidera vultus,
 Et gemitu, et lachrymis, et luctisono mugītu,
 Cum Jove visa queri est, finemque orāre malōrum.
 Conjugis ille suæ complexus colla lacertis. 735
 Finit ut pœnas tandem, rogat ; inque futūrum
 Pone metus, inquit, nunquam tibi causa dōloris
 Hæc erit ; et Stygias jubet hoc audīre palūdes.
 Ut lenīta dea est, vultus capit illa priōres ;
 Fitque quod antè fuit : fugiunt è corpore setæ : 740
 Cornua decrescunt : fit luminis arctior orbis :
 Contrahitur rictus : redeunt humerīque, manusque ;
 Ungulaque in quinos dilapsa absumitur ungues.
 De bove nil superest, formæ nisi candor, in illâ :
 Officiōque pedum nympa contenta duōrum 745
 Erigitur ; metuitque loqui, ne more juvencæ
 Mugiat : et timidè verba intermissa retentat.

Nunc dea linigerâ colitur celeberrima turbâ.
 Huic Epaphus magni genitus de semine tandem
 Creditur esse Jovis, perque urbes juncta parenti 750
 Templâ tenet.—Fuit huic animis æqualis et annis
 Sole satus Phaëthon, quem quondam magna loquentem,
 Nec sibi cedentem, Phœbōque parente superbum,
 Non tulit Inachides ; Matrīque, ait, omnia, demens,
 Credis ; et es tumidus genitōris imagine falsi. 755
 Erubuit Phaëthon, iramque pudōre repressit ;
 Et tulit ad Clymenen Epaphi convicia matrem.
 Quòque magis doleas, genitrix, ait, ille ego liber,
 Ille ferox tacui : pudet hæc opprobria nobis
 Et dici potuisse, et non potuisse refelli. 760
 At tu, si modò sum cœlesti stirpe creātus,
 Ede notam tanti generis, meque assere cœlo.
 Dixit ; et implicuit materno brachia collo ;
 Perque suum, Meropisque caput, tædasque sorōrum,
 Traderet, orāvit, veri sibi signa parentis. 765
 Ambiguum, Clymene precibus Phaëthontis, an irâ
 Mota magis dicti sibi criminis, utraque cœlo
 Brachia porrexit ; spectansque ad lumina Solis,
 Per jubar hoc, inquit, radiis insigne coruscis,
 Nate, tibi juro, quod nos auditque videtque, 770
 Hoc te, quem spectas, hoc te, qui temperat orbem,
 Sole satum : si ficta loquor, neget ipse videndum
 Se mihi, sitque oculis lux ista novissima nostris.
 Nec longus patrios labor est tibi nôsse penātes :
 Unde oritur, terræ domus est contermina nostræ. 775
 Si modò fert animus, gradere ; et scitabere ab ipso.

Emicat extemplò lætus post talia matris
Dicta suæ Phaëthon, et concipit æthera mente:
Æthiopasque suos, positosque sub ignibus Indos
Sidereis transit ; patriosque adit impiger ortus. 780

END OF THE FIRST BOOK.

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M.DCCC.XLI.

These pronouns possessive take after them these genitive cases; *ipsius* of himself, *solius* of him alone, *unius* of one, *duorum* of two, *trium* of three, &c., *omnium* of all, *plurium* of more, *paucorum* of few, *cujusque* of every one; and also the genitive cases of participles; which are referred to the primitive word understood: 45

Note.—This elegant peculiarity necessarily follows, from the distinction marked in the two preceding Rules: for if a substantive, instead of a pronoun, had denoted the agent or possessor, it would itself have appeared in the genitive case—as *Dixi Ciceronis unius operâ rempublicam esse salvam*. It is not quite so correct here as in Rule 14, to say that they are referred to the primitive *pronoun* understood, as the pronoun could not be used with propriety in the *genitive* case.

Sui of himself, and *suus* his own, are *reciprocals*; that is they always have reference to that which went before as principal in the sentence: 46

Cæsar huic mandat ut ad se quam primum revertatur.—Cæsar commands this man to return to *him* as soon as possible.

Principes undique convenère, et se civitatesque suas Cæsari commendârunt.—The princes assembled from all parts, and commended themselves and their own states to Cæsar.

Note.—By the *principal* word, is intended that which is the subject of the *independent* verb,—any change of person in the dependent clauses being thrown out of consideration.

These pronouns demonstrative, *hic*, *iste*, *ille*, are distinguished thus: *hic* points to the nearest to me; *iste* to him who is by you; *ille* to him who is distant from both of us:

When *hic* and *ille* are referred to two things or persons placed before; *hic* generally relates to the latter, *ille* to the former: 47

Hunc (Comium) illi (hostes) comprehenderant.—[Cæs. Book iv. This man (Comius) they (the enemy) had seized. [ch. 27.]

45. *Dixi meâ unius operâ rempublicam esse salvam.*—I affirmed that the State was preserved by my single service.

46. *Magnopere Petrus rogat, ne se deseras.*—Peter earnestly begs that you would not forsake him.

47. *Quocunque aspicias, nihil est, nisi pontus et ær; Nubibus hic tumidus, fluctibus ille minax.*—

Wherever you look, there is nothing but sea and sky; the latter swelling with clouds, the former threatening with waves.

THE CONSTRUCTION OF VERBS.

I. — THE NOMINATIVE CASE AFTER THE VERB.

VERBS substantive ; as *sum* I am, *fiō* I am made, *existo* I am : verbs passive of calling ; as *nominor*, *nuncupor* I am named, *appellor*, *vocor* I am called, *dicor* I am said, and the like to them ; as *videor* I am seen, *habeor* I am accounted, *existimor* I am thought ; have the same cases after as before them : 48

Sum pius Æneas — famâ super æthera notus. — I am pious Æneas — known by fame above the skies.

Flumen quod appellatur Tamesis. — The river which is called *Thames*.

Disciplina in Britannâ reperta esse existimatur. — The discipline is thought to have been discovered in Britain.

Likewise all verbs admit after them an adjective, which agrees with the nominative case of the verb, in case, gender, and number : 49

Amissis Troilus armis, —

Fertur equis, curruque hæret, resupinus, inani.

Troilus, arms being lost, is borne by his horses, and holds by the empty chariot, lying on his back.

II. — THE GENITIVE CASE AFTER THE VERB.

SUM requires a genitive case as often as it signifies *possession*, *duty*, *sign*, or that which *pertains* to any thing : 50

Non opis est nostræ. — It is not in our power.

These nominative cases are excepted, *meum* mine, *tuum* thine, *suum* his, *nostrum* our, *vestrum* your, *humanum* human, *belluinum* brutal, and the like : 51

48. *Natura beatis Omnibus esse dedit.* — Nature has granted to all to be happy.

49. *Pii orant taciti.* — Pious men pray in silence.

50. *Adolescentis est majores natu revereri.* — It is a young man's (duty) to revere his elders.

51. *Humanum est irasci.* — It is a human (frailty) to be angry.

Hunc toti bello imperioque præfecerant. — Him they had made chief of the whole war and command.

Alii hostibus appropinquârunt. — Others approached the enemy.

Audetque viris concurrere virgo. — And a virgin dares to encounter men.

Haud ignara mali miseris succurrere disco. — Not unknowing of ill I learn to succour the wretched.

Neque has occupationes Britannie anteponeudas judicabat. — Nor did he judge that these occupations should be preferred to Britain.

Vel quæ tardis mora noctibus obstet. — Or what delay withstands the lagging nights.

Incute vim ventis. — Strike force into the winds.

Huic cum reliquis civitatibus continentia bella intercesserant. — Continued wars had passed between him and the other states.

Not a few of these sometimes change the dative into another case : 72

Dies natales sic observant, ut noctem dies subsequatur. — Birth-days they so observe, as that the day follow the night.

Est, for *habeo* to have, governs a dative case : 73

Sunt mihi bis septem Nymphæ. — There are to me (or I have) twice seven Nymphs.

Rex erat Æneas nobis. — There was to us (or we had) a king Æneas.

Suppetit it sufficeth, is similar to this : 74

Sum, with many others, admits a double dative case : 75

Magno sibi usui fore arbitrabatur. — He considered that it would be of great use to himself.

Cæsar omnem ex castris equitatum suis auxilio misit. — Cæsar sent all the cavalry from the camp as aid to his own men.

72. *Præstat ingenio alius alium.* — One excels another in genius.

73. *Est mihi namque domi pater, est injusta noverca.* — For I have a father at home, I have an unjust stepmother.

74. *Pauper enim non est cui rerum suppetit usus.* — For he is not a poor man who has a sufficiency.

75. *Exitio est avidis mare nautis.* — The sea is the destruction of greedy sailors.

Sometimes this dative case *tibi*, or *sibi*, or even *mihi*, is added for the sake of elegance : 76

IV.—THE ACCUSATIVE CASE AFTER THE VERB.

VERBS transitive of what kind soever, whether active, or deponent, or common, require an accusative case : 77

Milites misit, ut eos, qui fugerant, persequerentur.—He sent soldiers, that they might pursue those who had fled.

Musa, mihi causas memora.—Muse, rehearse to me the causes.

Verbs neuter have an accusative case of a *cognate* signification : 78

There are some verbs which have an accusative case by a figure : 79

Nec vox hominem sonat.—Nor does her voice speak a human being.

Verbs of *asking*, of *teaching*, of *clothing*, of *concealing*, commonly govern two accusative cases : 80

Verbs of this sort have after them an accusative case also in the passive voice : 81

Nouns appellative are commonly added with a preposition to verbs which denote motion : 82

Interea ad templum non æquæ Palladis ibant.—Meanwhile they were going to the temple of inequitable Pallas.

Menapii omnes se in silvas abdidierant.—All the Menapii had withdrawn themselves into the woods.

76. *Suo sibi gladio hunc jugulo.*—I stab this man with his own sword.

77. *Imprimis venerare Deos.*—In the first place worship the gods.

78. *Duram servit servitutum.*—He serves a hard servitude.

79. Example above.

80. *Tu modo posce Deos veniam.*—Do thou but ask pardon of the gods.

81. *Posceris exta bovis.*—You are required the entrails of a heifer.

82. Example above.

De Republicâ, nisi per concilium, loqui non conceditur.—It is not allowed to speak on state affairs, except in council.

Note.—This has been before exemplified under Rule 8.

These impersonals, *interest, refert*, it concerns, are joined to any genitive cases, besides these ablatives feminine, *meâ, tuâ, suâ, nostrâ, vestrâ*, and *cujâ*: ¹¹⁹

Note.—This difference of case in the possessive pronouns arises from the same peculiarity noticed under Rule 51. The construction of the verbs *interest* and *refert* with a genitive requires the ablative of *res*, or *causa*, to be understood; and the same word “*re*” being supplied with the possessive pronouns, they agree therewith in case, whereas a substantive would be thereby governed in the genitive.

Also these genitive cases are added, *tanti, quanti, magni, parvi, quanticunque, tantidem*: ¹²⁰

Verbs impersonal put *acquisitively* require a dative case: but those verbs which are put *transitively*, an accusative: ¹²¹

Note—Perhaps this distinction of terms, *acquisitively* and *transitively*, is not very clear without further illustration. The more general rule would be—that verbs *impersonal* require that case after them, which the same verbs would require, if used *personally*. Thus the accusative after *juvat* may be referred to Rule 60; and the dative after *benefit*, to Rule 71: the form of the example below being merely a variation of the phrase, *Deus nobis benefacit*, (according to Rule 124.) So also the verbs in the following Rule require the same form, when used *personally*; as, *Hujus lateris alter angulus ad meridiem spectat*.

But the preposition *ad* is peculiarly added to these verbs, *attinet* it belongs, *pertinet* it pertains, *spectat* it concerns: ¹²²

119. *Interest magistratûs tueri bonos.*—It concerns the magistrate to defend the good.

120. *Tanti refert honesta agere.*—Of so much concern it is to act honestly.

121. *A Deo nobis benefit.*—Good is done for us by the Deity.

122. *Me vis dicere quod ad te attinet?*—Do you wish me to speak what belongs to you?

An accusative case with a genitive is put after these verbs impersonal, *pœnitēt* it repents, *tædet* it wearies, *miseret*, *miserescit* it pities, *pudet* it shames, *piget* it grieves : ¹²³

A verb impersonal of the passive voice may be taken elegantly for each person of both numbers; that is, by consideration of an oblique case added to it : ¹²⁴

Pugnatum est ab utrisque acriter (i. e. *Utrique pugnâvere*.)—Both fought courageously.

Stratoque super discumbitur [ab illis] ostro (i. e. *discumbunt*.)—They recline upon strown purple.

THE CONSTRUCTION OF PARTICIPLES.

PARTICIPLES govern the cases of the verbs from which they are derived : ¹²⁵

*Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens.* (*Vide rr. 117 & 77.*)

Dido, having proceeded from a Tyrian city, fleeing from her brother, rules the empire.

Subsidio confisi equites. (*V. r. 67.*)—The horsemen relying upon support.

A dative case is sometimes added to participles of the passive voice, especially if they end in *dus* : ¹²⁶

Nulla tuarum audita mihi, neque visa sororum.—None of thy sisters has been heard or seen by me.

Note.—The latter clause is almost a repetition of Rule 35.

123. *Senectutis eum suæ non pœniteret.*—He would not be oppressed with his old age.

124. *Quid agitur? Statur* (sc. *à me*).—What are you doing? I am standing still.

125. *Duplices tendens ad sidera palmas.*—Stretching both hands towards heaven.

126. *Restat Chremes, qui mihi exorandus est.*—Chremes remains, who is to be prevailed upon by me.

Ut for *postquam* after that, *sicut* as, and *quomodo* how, is joined to an indicative mood: but when it signifies *quanquam* although, *utpote* for as much as, or the *final cause*,—to a subjunctive mood: 145

Ut primum lux alma data est.—When first the genial light was given.

Ut reduces illi ludunt stridentibus alis.—As they returning play with clapping wings.

Ut quæ celerem motum habent.—As (being concerns) which had a rapid motion.

Labiæno in continente relicto, ut portus tueretur.—Labiæno being left on the continent, that he might defend the ports.

Lastly, all words put *indefinitely*, such as these, *quis* who, *quantus* how great, *quotus* how many, &c. require a subjunctive mood: 146

Inscia Dido—Insidat quantus miseræ Deus.—Dido unconscious how great a god sits upon her, wretched woman.

Dum quæ fortuna sit urbi, Miratur.—Whilst he marvels what fortune is for the city.

Note.—This is a very important rule, as it involves the main distinction between the subjunctive and the indicative mood: the subjunctive being used to express an action, not in its *actual* predicament, but with reference to the *ideas* of the person, who is the subject of the independent verb preceding it in the sentence. When there exists no dependence of this kind on a previous verb, the same words do not require a subjunctive mood; as, *Qualis in Eurotæ ripis, aut per juga Cynthi, Exerces Diana choros.* So also in a *direct* question, the indicative is used, as, *Vir bonus est quis?* whereas in the expression of an *indirect* question of similar import, the subjunctive is employed; as, *Quæsisisti quinam essent philosophi:* which, by the way, it may be noted, is the chief difference in the use of the pronouns *quis* and *quisnam*, and other words of like relation.

THE CONSTRUCTION OF PREPOSITIONS.

A PREPOSITION understood sometimes occasions an ablative case to be added: 147

145. *Ut omnia contingant quæ volo, levare non possum.*—Though all things should happen which I would, I cannot be relieved.

146. *Cui scribam video.*—I see to whom I am writing.

147. *Habeo te loco parentis, i. e. in loco.*—I esteem you in the place of a parent.

Plebs penè servorum habetur loco.—The commonalty is held almost in the rank of slaves.

Celsâ sedet Æolus arce.—Æolus sits in his lofty citadel.

A preposition in composition sometimes governs the same case which it governed also out of composition : 148

Detrudunt naves scopulo.—They thrust off the ships from the rock

Plures paucos circumstebant.—Many men surrounded few.

Verbs compounded with *à, ab, ad, con, de, è, ex, in,* sometimes elegantly repeat the same prepositions, with their case, out of composition : 149

Per temonem percurrere, et in jugo insistere consueverunt.—They are accustomed to run along the pole, and to stand upon the yoke.

Note.—Very frequently, however, the preposition is *changed*; as, *Suos ex agris deducere cœperunt.*

In for *erga* towards, *contra* against, *ad* to, and *supra* above, requires an accusative case : 150

Accipit in Teucros animum mentemque benignam.—She conceives a kindly spirit towards the Teucrians.

In hostes aquilam ferre cœpit.—He began to bear the eagle against the enemy.

Viri in uxores vitæ necisque habent potestatem.—The men have power of life and death over their wives.

Sub, when it relates to *time*, is commonly joined to an accusative case : 151

Sub noctem cura recursat.—Care recurs at night-time.

148. *Prætereo te insalutatum.*—I pass by you unsaluted.

149. *Abstinerunt à vino.*—They abstained from wine.

150. *In commoda publica peccem.*—I should offend against the public good.

151. *Sub idem tempus.*—About the same time.

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atque omni parte submotis hostibus, finis est pugnandi factus.

Omnia experti Galli, quod res nulla successerat, postero die consilium ceperunt ex oppido profugere, hortante et jubente Vercingetorige. Id, silentio noctis conati, non magna jactura suorum sese effecturos sperabant, propterea quod neque longe ab oppido castra Vercingetorigis aberant, et palus perpetua, quae intercedebat, Romanos ad insequendum tardabat. Jamque hoc facere noctu apparabant, quum matres familiae repente in publicum procurrerunt flentesque, projectae ad pedes suorum, omnibus precibus petierunt, ne se et communes liberos hostibus ad supplicium dederent, quos ad capiendam fugam naturae et virium infirmitas impediret. Ubi eos in sententia perstare viderunt, quod plerumque in summo periculo timor misericordiam non recipit, conclamare et significare de fuga Romanis coeperunt. Quo timore perterriti Galli, ne ab equitatu Romanorum viae praeoccuparentur, consilio destiterunt.

Postero die Caesar, promota turri directisque operibus quae facere instituerat, magno coorto imbri, non inutilem hanc ad capiendum consilium tempestatem arbitratus, quod paulo incautius custodias in muro dispositas videbat, suos quoque languidius in opere versari jussit, et, quid fieri vellet, ostendit. Legiones intra vineas in occulto expeditas cohortatur, ut aliquando pro tantis laboribus fructum victoriae perciperent: his, qui primi murum ascendissent, praemia proposuit, militibusque signum dedit. Illi subito ex omnibus partibus evolaverunt, murumque celeriter compleverunt.

Hostes, re nova perterriti, muro turribusque dejecti, in foro ac locis patentioribus cuneatim constiterunt, hoc animo, ut, si qua ex parte obviam veniretur, acie instructa depugnarent. Ubi neminem in aequum locum sese demittere, sed toto undique muro circumfundi viderunt, veriti, ne omnino spes fugae tolleretur, abjectis armis, ultimas oppidi partes continenti impetu petiverunt: parsque ibi, quum angusto portarum exitu se ipsi premerent, a militibus, pars jam egressa portis, ab equitibus est interfecta; nec fuit quisquam, qui praedae studeret. Sic et Genabensi caede et labore operis incitati, non aetate confectis, non mulieribus, non infantibus pepercerunt. Denique ex omni eo numero, qui fuit circiter quadraginta millium, vix octingenti, qui primo clamore audito se ex oppido ejecerant, incolumes ad Vercingetorigem pervenerunt.

DICTIONARY.

DICTIONARY.

- A, ab, abs, prep. with abl., *by, from.*
- Abdĕrĕ, dĭd, dĭt, *put away, conceal, hide.*
- Abdŭcĕrĕ, dux, duct, *lead away.*
- Abessĕ (*See Esse*), *be away, be absent.*
- ~Abĭes, ĕtis, f., *fir-tree.*
- Abjĭcĕrĕ, jĕc, ject, *throw away, hurl.*
- Abriĕrĕ, riĕu, rept, *snatch away.*
- Absens, entĭs, *being away, absent.*
- Abstĭnĕrĕ, stĭnu, *abstain.*
- Ac, conj., *as well as, and.*
- Accĕdĕrĕ, cess, *go to, approach.*
- Accĭdĕrĕ, cĭd, *fall down to, happen.*
- Accĭĕrĕ, cĕp, cept, *receive.*
- Acclĭvĭs, e, *uphill, steep.*
- Acco, ōnĭs, *Acco*, proper name.
- Accurātĕ, *accurately, carefully.*
- Accurrĕrĕ, *run to.*
- ~Acerrĭmĕ, superl. of acrĭtĕr.
- ~Acĭĕs, ĕi, f., *an army in battle order.*
- Acrĭtĕr, adv., *sharply, vehemently.*
- Acrĭŭs, comp. of acrĭtĕr.
- Actŭs, part. of āĕĕrĕ.
- ~Acŭtŭs, a, um, *sharp.*
- ~Ad, prep. with acc., *to, near.*
- ~Adaequārĕ, āv, āt, *equal.*
- ~Adāmārĕ, āv, āt, *love greatly.*
- Addĕrĕ, dĭd, dĭt, *put to, add.*
- Addŭcĕrĕ, dux, duct, *lead to.*
- ~Ademptŭs, part. of ādĭmĕrĕ.
- ~Adĕō, adv., *to this point, to such a degree.*
- ~Adeptŭs, part. of adĭpiscĭ.
- ~Adĕquĭtārĕ, āv, āt, *ride up to.*
- ~Adessĕ (*See Esse*), *be near.*
- Adhaerĕrĕ, haes, haes, *stick to, adhere.*
- Adhĭbĕrĕ, bu, bĭt, *admit.*
- Adhortārĭ, āt, dep., *exhort.*
- ~Adĭmĕrĕ, ĕm, empt, *take away.*
- ~Adĭpiscĭ, dept, dep., *obtain.*
- ~Adĭrĕ, dĭv (more commonly dĭ with the v omitted), dĭt, *go to.*
- ~Adĭtŭs, ŭs, m., *approach.*
- Adjĭcĕrĕ, jĕc, ject, *hurl.*
- Adjungĕrĕ, junx, junct, *join to.*

- Annōnā, ae, f., *yearly produce, corn, provisions.*
- Annotīnūs, a, um, *a year old.*
Multitudine navium perterritae, quae cum annotinis privatisque, &c. *Greatly frightened by the multitude of ships, which with those of last year and private ships, &c.*
- Annūlūs, ī, m., *ring, seal-ring.*
- Ansēr, ěris, m., *goose.*
- Ante, adv., *before.*
- Ante, prep. with acc., *before.*
- Antĕā, adv., *before, formerly.*
- Antĕcĕdĕrĕ, cess, cess, *go before, surpass.*
- Antĕferrĕ, tŭl, lāt, *carry-before, prefer.*
- Antĕpōnĕrĕ, pōsu, pōsīt, *place before, prefer.*
- ~Apertĕ, adv., *openly.*
- ~Apertūs, part. of āpĕrĭrĕ, *not covered, open, plain.*
- ~Apollo, īnis, *name of a Roman god, Apollo.*
- Appārārĕ, āv, āt, *prepare.*
- Appellārĕ, āv, āt, *speak to, appeal to.*
- Appellĕrĕ, pŭl, puls, *drive to.*
- Appĕtĕrĕ, pĕtĭv, pĕtīt, *seek earnestly.*
- Applicārĕ, āv, āt, *add or join to, turn towards.*
- Apportārĕ, āv, āt, *carry to, bring to.*
- Apprōpinquārĕ, āv, āt, *come near to, approach.*
- ~Apŭd, prep. with acc., *near, among.*
- ~Aquā, ae, f., *water.*
- ~Aquĭlā, ae, f., *eagle, standard; the Romans used a silver eagle as a military standard.*
- Aquileiā, ae, f., *name of a city.*
- ~Aquĭlĭfĕr, ěrĭ, m., *standard-bearer.*
- Aquitāniā, ae, f., *country of Gaul.*
- Aquitāni, ōrum, m., *a people of Gaul.*
- Arār, gen. Arārĭs, *river of Gaul.* Now the Saône.
- Arbitrārĭ, āt, dep., *judge, think.*
- Arbŏr, ōris, f., *tree.*
- Arcessĕrĕ, cessĭv, cessīt, *send for, fetch.*
- Arduennā, ae, f., *forest of Gaul.*
- Argentum, ī, n., *silver.*
- Argillā, ae, f., *white clay.*
- ~Arĭdŭs, a, um, *dry.*
- Ariovistŭs, ī, m., *Ariovistus, a king of some of the German tribes.*
- Armā, ōrum, n. (pl.), *arms, armour.*
- Armārĕ, āv, āt, *provide with arms, fit out.*
- Armātŭs, part. of Armare, *armed.*
- Arrŏgantĭā, ae, f., *haughtiness, obstinacy.*

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LATIN EXERCISES

FOR

BEGINNERS.

Second Edition,

CORRECTED AND MUCH ENLARGED.

LONDON:

TAYLOR AND WALTON,

UPPER GOWER STREET.

M.DCCC.XL.

15. The boys and girls go-over the marshes.
16. The citizens choose consuls.
17. The soldiers kill the scouts and the guides.
18. The enemy demand hostages, gold, silver.
19. Caesar calls-together the chiefs.
20. The chief accuses the scouts and slingers.

and,	<i>quē.*</i>	lead-out,	<i>ēdūc.</i>
praetor,	<i>praetōr.</i>	lead-over,	<i>transdūc.</i>
	—	call-together,	<i>convōca.</i>
leave-behind,	<i>rēlinqu.</i>	accuse,	<i>accūsa.</i>

XXIII. When the crude form of a noun ends in a vowel, the Accusative Plural is formed by adding *s*, and making the last vowel of the crude form long.

Last Letter	a	e	ī	o	u
Crude Form	<i>nauta</i>	<i>diē</i>	<i>nāvi</i>	<i>tauro</i>	<i>exercitu</i>
English	<i>sailor</i>	<i>day</i>	<i>ship</i>	<i>bull</i>	<i>army</i>
Acc. Pl.	<i>nautā-s</i>	<i>dīē-s</i>	<i>nāvī-s</i>	<i>taurō-s</i>	<i>exercītū-s</i>

The pilot sends the sailors.
gubernātor nautā-s mittit.

NOTE.—When the crude form of a noun ends in the letter *i*, the *i* is sometimes dropped and *es* added to form the Accusative Plural; as, C. F. *nāvi* “ship,” A. P. *nāvī-s* or *nāv-ēs*. (See No. V.)

* *Quē* is in Latin placed after the noun before which it stands in English; thus it is written *equitatumquē*, not *quē equitatum*.

1. Caesar keeps-back the hostages and prisoners.
2. The soldiers set-on-fire the cities and the vil-
lages.
3. The generals call-together the sailors and the
pilots.
4. The birds build nests.
5. The hunters wound the lions, the tigers, the
wolves, the boars.
6. The consuls and praetors fix the days.
7. The workmen build the houses.
8. The priests buy the horses and asses.
9. The soldiers grasp (their) swords.
10. The sailors kill the magistrates and citizens.
11. The barbarians kill the prisoners.
12. The consuls and praetors let some-men go.
13. The enemy kill a few-men.
14. The barbarians and robbers overcome the Ro-
mans.
15. Our-men plunder the villages.
16. Caesar overcomes the Gauls and Romans.
17. The king deceives the interpreters and guards.
18. The guard writes a letter.
19. The guest receives a letter.
20. The guides and scouts ascend the mountains.

house,	<i>dŏmo.</i>	some-men,	<i>nonnullo.</i>
ass,	<i>ăšŷno.</i>	few-men,	<i>pauco.</i>
sword,	<i>glădŷo.</i>	our-men,	<i>nost(ĕ)ro.</i>
barbarian,	<i>barbăro.</i>	interpreter,	<i>interpřet.</i>

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20. The chief accuses the scouts and slingers.

and,	<i>quē.*</i>	lead-out,	<i>ēduc.</i>
praetor,	<i>praetōr.</i>	lead-over,	<i>transduc.</i>
	—	call-together,	<i>convoca.</i>
leave-behind,	<i>relinqu.</i>	accuse,	<i>accusa.</i>

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Last Letter	a	e	i	o	u
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English	<i>sailor</i>	<i>day</i>	<i>ship</i>	<i>bull</i>	<i>army</i>
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gubernātōr nautā-s mittit.

NOTE.—When the crude form of a noun ends in the letter *i*, the *i* is sometimes dropped and *es* added to form the Accusative Plural; as, C. F. *nāvi* “ship,” A. P. *nāvī-s* or *nāv-ēs*. (See No. V.)

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ass,	<i>āsino.</i>	few-men,	<i>pauco.</i>
sword,	<i>glādŷo.</i>	our-men,	<i>nost(ē)ro.</i>
barbarian,	<i>barbāro.</i>	interpreter,	<i>interpret.</i>

letter,	<i>littĕra</i> * (pl.)	let-go,	<i>dĭmitt.</i>
	_____	deceive,	<i>fall.</i>
keep-back,	<i>rĕtĭne.</i>	write,	<i>scrib.</i>
grasp,	<i>string.</i>	ascend,	<i>escend.</i>

XXIV. REPETITION of the Exercises XVII. —
XXIII.

1. Lions and tigers devour the inhabitants.
2. The legions set the houses on fire.
3. The sailors and pilots kill the prisoners.
4. The foot-soldiers fortify the villages and cut away the bridges.
5. The soldiers drive back the enemy and rescue the general.
6. The slingers burst through the fortifications and set the city on fire.
7. The sailors and pilots hold the ropes.
8. The breezes drive forward the ships and the boats.
9. The enemy and the barbarians take possession of the hill.
10. The scouts and slingers burst through the fortifications and kill the governor.

* *Littera*, in the Singular, means a single letter of the alphabet, as *a*, *b*, &c. ; *litterae*, in the Plural, means a collection of such letters, and thus, "a letter, an epistle."

11. The robbers and slaves take possession of and fortify the mountain.

12. The centurions and tribunes give gold and silver.

13. The prisoners kill the governor and open the gates.

14. The deserters and prisoners overcome the horse-soldiers.

15. The Romans collect corn, and fodder, and water.

16. The allies take possession of the castle and kill the governor.

17. The stakes defend the ditches and banks.

18. The dogs bark, and the birds sing.

19. The allies send assistance, and give money.

20. The pilots and sailors fear the storm.

21. The king and queen love justice and fidelity.

hill,	<i>colli.</i>	assistance,	<i>auxilio.</i>
governor,	<i>praefecto.</i>	justice,	<i>justitia.</i>
gate,	<i>porta.</i>	fidelity,	<i>fide.</i>
deserter,	<i>perfuga.</i>		—
corn,	<i>frumento.</i>	rescue,	<i>erip</i> and <i>eripi.</i>
fodder,	<i>pabulo.</i>	open,	<i>aperi.</i>
castle,	<i>castello.</i>	defend,	<i>defend.</i>
stake,	<i>sudi.</i>	bark,	<i>lata.</i>
ditch,	<i>fossa.</i>	collect,	<i>convēh.</i>

XXV. NEUTER NOUNS. There are two genders, masculine and feminine. All nouns in Latin are either of the masculine gender, or of the feminine gender, or of neither: these last, which have no

letter,	<i>littera</i> * (pl.)	let-go,	<i>dimitt.</i>
	_____	deceive,	<i>fall.</i>
keep-back,	<i>retine.</i>	write,	<i>scrib.</i>
grasp,	<i>string.</i>	ascend,	<i>escend.</i>

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hill,	<i>colli.</i>	assistance,	<i>auxīlio.</i>
governor,	<i>praefecto.</i>	justice,	<i>justītia.</i>
gate,	<i>porta.</i>	fidelity,	<i>fīde.</i>
deserter,	<i>perfūga.</i>		
corn,	<i>frūmento.</i>	rescue,	<i>ērīp</i> and <i>ērīpi.</i>
fodder,	<i>pābūlo.</i>	open,	<i>āpēri.</i>
castle,	<i>castello.</i>	defend,	<i>dēfend.</i>
stake,	<i>sūdi.</i>	bark,	<i>lutra.</i>
ditch,	<i>fossa.</i>	collect,	<i>convēh.</i>

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TACITUS:

GERMANIA, AGRICOLA, AND FIRST
BOOK OF THE ANNALS,

WITH

NOTES FROM RUPERTI, PASSOW, WALCH, AND BÖTTICHER'S
REMARKS ON THE STYLE OF TACITUS.



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M.DCCC. XL.

Germaniae porrigitur. Propior (ut, quo modo paulo ante Rhenum, sic nunc Danubium sequar) Hermundurorum civitas, fida Romanis, eoque solis Germanorum non in ripa commercium, sed penitus atque in splendidissima Raetiae provinciae colonia: passim et sine custode transeunt; et, cum ceteris gentibus arma modo castraque nostra ostendamus, his domos villasque patefecimus non concupiscentibus. In Hermunduris Albis oritur, flumen inclitum et notum olim; nunc tantum auditur.

XLII. Juxta Hermunduros Narisci, ac deinde Marcomani et Quadi agunt. Praecipua Marcomanorum gloria viresque, atque ipsa etiam sedes, pulsus olim Boiis, virtute parta. Nec Narisci Quadive degenerant. Ea-que Germaniae velut frons est, quatenus Danubio peragitur. Marcomanis Quadisque usque ad nostram memoriam reges manserunt ex gente ipsorum, nobile Marobodui et Tudri genus; jam et externos patiuntur. Sed vis et potentia regibus ex auctoritate Romana: raro armis nostris, saepius pecunia juvantur.

XLIII. Nec minus valent retro Marsigni, Gothini, Osi, Buri: terga Marcomanorum Quadorumque claudunt: e quibus Marsigni et Buri sermone cultuque Suevos referunt. Gothinos Gallica, Osos Pannonica lingua, coarguit non esse Germanos, et quod tributa patiuntur: partem tributorum Sarmatae, partem Quadi, ut alienigenis inponunt. Gothini, quo magis pudeat, et ferum effodiunt: omnesque hi populi pauca campestrium, ceterum saltus et vertices montium [jugumque] insederunt. Dirimit enim scinditque Sueviam continuum

montium jugum, ultra quod plurimae gentes agunt: ex quibus latissime patet Lygiorum nomen in plures civitates diffusum. Valentissimas nominasse sufficiet, Arios, Helveconas, Manimos, Elysios, Naharvalos. Apud Naharvalos antiquae religionis lucus ostenditur. Praesidet sacerdos muliebri ornatu: sed *deos, interpretatione Romana, Castorem Pollucemque* memorant. Ea vis numini; nomen *Alcis*: nulla simulacra, nullum peregrinae superstitionis vestigium: ut fratres tamen, ut juvenes, venerantur. Ceterum Arii super vires, quibus enumeratos paulo ante populos antecedunt, truces, insitae feritati arte ac tempore lenocinantur: nigra scuta, tincta corpora: atras ad proelia noctes legunt; ipsaque formidine atque umbra feralis exercitus terrorem inferunt, nullo hostium sustinente novum ac velut infernum adspectum: nam primi in omnibus proeliis oculi vincuntur. Trans Lygios Gotones regnantur, paulo jam adductius quam ceterae Germanorum gentes, nondum tamen supra libertatem. Protinus deinde ab oceano Rugii et Lemovii: omniumque harum gentium insigne, rotunda scuta, breves gladii, et erga reges obsequium.

XLIV. Suionum hinc civitates, ipso in oceano, praeter viros armaque classibus valent: forma navium eo differt, quod utrinque prora paratam semper adpulsui frontem agit: nec velis ministrantur, nec remos in ordinem lateribus adjungunt. Solutum, ut in quibusdam fluminum, et mutabile, ut res poscit, hinc vel illinc remigium. Est apud illos et opibus honos, eoque unus imperitat, nullis jam exceptionibus, non precario jure apprehendi: nec arma, ut apud ceteros Germanos, in pro-

miscuo, sed clausa sub custode et quidem seruo, quia subitos hostium incursus prohibet oceanus, otiosae porro armatorum manus facile lasciviunt : enimvero neque nobilem, neque ingenuum, ne libertinum quidem, armis praeponere regia utilitas est.

XLV. Trans Suionas aliud mare, pigrum ac prope immotum, quo cingi cludique terrarum orbem hinc fides ; quod extremus cadentis jam solis fulgor in ortus edurat adeo clarus, ut sidera hebetet ; sonum insuper audiri formasque deorum et radios capitis adspici persuasio adjicit. Illuc usque et fama vera tantum natura. Ergo jam dextro Suevici maris littore Aestyorum gentes adluuntur : quibus ritus habitusque Suevorum ; lingua Britannicae propior. Matrem deum venerantur : insigne superstitionis formas aprorum gestant. Id pro armis omnique tutela securum deae cultorem etiam inter hostes praestat. Rarus ferri, frequens fustium usus. Frumenta ceterosque fructus patientius, quam pro solita Germanorum inertia, laborant. Sed et mare scrutantur, ac soli omnium succinum, quod ipsi *glesum* vocant, inter vada atque in ipso litore legunt. Nec, quae natura, quaeve ratio gignat, ut barbaris, quaesitum compertumve. Diu quin etiam inter cetera ejectamenta maris jacebat, donec luxuria nostra dedit nomen : ipsis in nullo usu ; rude legitur, informe perfertur, pretiumque mirantes accipiunt. Succum tamen arborum esse intelligas, quia terrena quaedam atque etiam volucra animalia plerumque interlucent, quae implicata humore mox durescente materia cluduntur. Fecundiora igitur nemora lucosque sicut Orientis secretis, ubi tura balsamaque sudantur,

ita Occidentis insulis terrisque inesse, crediderim; quae vicini solis radiis expressa atque liquentia in proximum mare labuntur, ac vi tempestatum in adversa littora exundant. Si naturam succini admoto igni temptes, in modum tetae accenditur, alitque flammam pinguem et olen-tem: mox ut in picem resinamve lentescit. Suionibus Sitonum gentes continuantur. Cetera similes uno differunt, quod femina dominatur: in tantum non modo a libertate sed etiam a servitute degenerant. Hic Sueviae finis.

XLVI. Peucinatorum Venedorumque et Fennorum nationes Germanis an Sarmatis adscribam, dubito, quamquam Peucini, quos quidam Bastarnas vocant, sermone cultu sede ac domiciliis ut Germani agunt. Sordes omnium ac torpor: procerum connubiis mixtis nonnihil in Sarmatarum habitum foedantur. Venedi multum ex moribus traxerunt. Nam quidquid inter Peucinos Fennosque silvarum ac montium erigitur, latrociniiis pererrant: hi tamen inter Germanos potius referuntur, quia et domos fingunt et scuta gestant et peditum usu ac pernecitate gaudent; quae omnia diversa Sarmatis sunt, in plaustro equoque viventibus. Fennis mira feritas, foeda paupertas: non arma, non equi, non penates: victui herba, vestitui pelles, cubile humus: sola in sagittis spes, quas, inopia ferri, ossibus asperant: idemque venatus viros pariter ac feminas alit. Passim enim comitantur, partemque praedae petunt. Nec aliud infantibus ferarum imbrumque subfugium, quam ut in aliquo ramorum nexu contegantur: huc redeunt juvenes, hoc senum receptaculum. Sed beatius arbitrantur quam

CORNELII TACITI

VITA

JULII AGRICOLAE.

Cornelius

I. CLARORUM virorum facta moresque posteris tradere, antiquitus usitatum, ne nostris quidem temporibus, quamquam incuriosa suorum aetas omisit, quotiens magna aliqua ac nobilis virtus vicit ac supergressa est vitium parvis magnisque civitatibus commune, ignorantiam recti et invidiam. Sed apud priores ut agere memoratu digna pronum magisque in aperto erat, ita celeberrimus quisque ingenio, ad prodendam virtutis memoriam, sine gratia aut ambitione, bonae tantum conscientiae pretio ducebatur. Ac plerique suam ipsi vitam narrare fiduciam potius morum quam adrogantiam arbitrati sunt: nec id Rutilio et Scauro citra fidem aut obtrectationi fuit: adeo virtutes iisdem temporibus optime aestimantur, quibus facillime gignuntur.

II. At mihi, nunc narraturo vitam defuncti hominis, venia opus fuit; quam non petissem, ni cursaturus tam saeva et infesta virtutibus tempora. Legimus, cum Aruleno Rustico Paetus Thrasea, Herennio Senecioni Priscus Helvidius laudati essent, capitale fuisse: neque in ipsos modo auctores, sed in libros quoque eorum sae-

vitum, delegato triumviris ministerio, ut monumenta clarissimorum ingeniorum in comitio ac foro urerentur. Scilicet illo igne vocem Populi Romani et libertatem Senatus et conscientiam generis humani aboleri arbitrabantur, expulsis insuper sapientiae professoribus atque omni bona arte in exilium acta, ne quid usquam honestum occurreret. Dedimus profecto grande patientiae documentum: et sicut vetus aetas vidit quid ultimum in libertate esset, ita nos quid in servitute, adempto per inquisitiones et loquendi audiendique commercio. Memoriam quoque ipsam cum voce perdissemus, si tam in nostra potestate esset oblivisci, quam tacere.

III. Nunc demum redit animus: et quamquam primo statim beatissimi saeculi ortu Nerva Caesar res olim dissociabiles miscuerit, principatum ac libertatem, augeatque quotidie felicitatem imperii Nerva Trajanus, nec spem modo ac votum securitas publica sed ipsius voti fiduciam ac robur adsumpserit, natura tamen infirmitatis humanae tardiora sunt remedia, quam mala; et, ut corpora lente auferuntur, cito extinguuntur, sic ingenia studiaque oppresseris facilius, quam revocaveris. Subit quippe etiam ipsius inertiae dulcedo, et invisae primo desidia postremo amatur. Quid? si per quindecim annos, grande mortalis aevi spatium, multi fortuitis casibus, promptissimus quisque saevitia principis, interciderunt? Pauci, ut ita dixerim, non modo aliorum, sed etiam nostri superstites sumus; exemptis e media vita tot annis, quibus juvenes ad senectutem, senes prope ad ipsos exactae aetatis terminos, per silentium venimus. Non tamen pigebit, vel incondita ac rudi voce, memoriam

prioris servitutis ac testimonium praesentium honorum composuisse. Hic interim liber honori Agricolae soceri mei destinatus, professione pietatis aut laudatus erit, aut excusatus.

IV. Cnaeus Julius Agricola, vetere et inlustri Foro-juliensium colonia ortus, utrumque avum procuratorem Caesarum habuit, quae equestris nobilitas est. Pater Julius Graecinus senatorii ordinis, studio eloquentiae sapientiaeque notus, iisque virtutibus iram Caii Caesaris meritus: namque M. Silanum adcusare jussus et, quia abnuerat, interfectus est. Mater Julia Procilla fuit, rarae castitatis: in hujus sinu indulgentiaque educatus, per omnem honestarum artium cultum pueritiam adolescentiamque transegit. Arcebat eum ab inlecebris peccantium, praeter ipsius bonam integramque naturam, quod statim parvulus sedem ac magistram studiorum Massiliam habuerat, locum Graeca comitate et provinciali parsimonia mixtum ac bene compositum. Memoria teneo, solitum ipsum narrare, *se in prima juvena studium philosophiae acrius, ultra quam concessum Romano ac senatori, hausisse, ni prudentia matris incensum ac flagrantem animum coercuisset.* Scilicet sublime et erectum ingenium pulcritudinem ac speciem excelsae magnaecque gloriae vehementius quam caute adpetebat. Mox mitigavit ratio et aetas: retinuitque, quod est difficillimum, ex sapientia modum.

V. Prima castrorum rudimenta in Britannia Suetonio Paulino, diligenti ac moderato duci, adprobavit, electus quem contubernio aestimaret. Nec Agricola licenter, more juvenum qui militiam in lasciviam ver-

tunt, neque segniter ad voluptates et commeatus titulum tribunatus et inscitiam rettulit: sed noscere provinciam, nosci exercitui, discere a peritis, sequi optimos, nihil adpetere in jactationem, nihil ob formidinem recusare, simulque anxius et intentus agere. Non sane alias exercitior magisque in ambiguo Britannia fuit: trucidati veterani, incensae coloniae, intercepti exercitus; tum de salute, mox de victoria, certavere. Quae cuncta etsi consiliis ductuque alterius agebantur, ac summa rerum et reciperae provinciae gloria in duces cessit, artem et usum et stimulos addidere juveni: intravitque animum militaris gloriae cupido, ingrata temporibus quibus sinistra erga eminentes interpretatio, nec minus periculum ex magna fama, quam ex mala.

VI. Hinc ad capessendos magistratus in urbem digressus, Domitiam Decidianam, splendidis natalibus ortam, sibi junxit: idque matrimonium ad majora nitenti decus ac robur fuit: vixeruntque mira concordia, per mutuum caritatem et invicem se anteponendo; nisi quod in bona uxore tanto major laus, quanto in mala plus culpa est. Sors quaesturae provinciam Asiam, proconsulem Salvium Titianum, dedit: quorum neutro corruptus est; quamquam et provincia dives ac parata peccantibus, et proconsul in omnem aviditatem pronus, quantalibet facilitate redempturus esset mutuum dissimulationem mali. Auctus est ibi filia, in subsidium et solatium simul: nam filium ante sublatum brevi amisit. Mox inter quaesturam ac tribunatum plebis atque ipsum etiam tribunatus annum quiete et otio transiit, gnarus sub Nerone temporum, quibus inertia pro sapientia fuit.

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THE FIRST SIX BOOKS
OF
VIRGIL'S ÆNEID,

WITH
AN INTERPAGED TRANSLATION LINE FOR
LINE, AND NUMEROUS NOTES.

SECOND EDITION CORRECTED.

LONDON:
TAYLOR AND WALTON,
UPPER GOWER STREET.

M. DCCC. XXXIX.

True faith no where *exists*. I received *him* shipwrecked on my shore [kingdom.

In need, and, mad *that I was*, placed him in a share of my I restored his lost fleet, I saved his friends from death. 375

Alas! actuated by the furies, I am carried away *beside myself*: now prophetic Apollo,

Now the Lycian oracles, and now the interpreter of the gods Despatched from Jove himself, bears dreadful mandates through the air.

'That forsooth is a labour to the gods, that care disturbs *them* At rest. I neither detain you, nor do I disprove your words.

Go, pursue Italy with the winds: seek kingdoms over the waves. 381

I hope, indeed, if the just deities can do any thing, that you will suffer

Punishment, in the midst of the rocks, and often call

On Dido by name. Absent I will follow with black flames; And, when cold death shall have separated *these* limbs from

my soul, 385

A ghost I will be present *with you* in all places: villain, you shall be punished: [below.

I shall hear *it*, and these tidings shall reach me in the shades With these words she breaks off in the middle of her speech, and, sick,

She flees the light, and turns away and withdraws herself from his sight,

Leaving him hesitating, through fear, *to speak* many things, and preparing to speak 390

Many things. Her maids take up and bear back her fainting Limbs to her marble chamber, and lay her on the bed.

But pious Æneas, although he desires by comforting To soothe the grieving *queen*, and by his words to divert her pangs; 394

Groaning deeply, and shaken in his mind by mighty love, Yet follows the commands of the gods, and revisits the fleet. Then indeed the Trojans exert themselves,^s and launch their lofty ships

Along the whole shore: the anointed keel floats;

And, from their haste to depart,^t they bring from the woods

which returned to heaven, its original habitation, according to those verses ascribed to Ovid:

— *tumulum circumvolat umbra
Orcus habet manes, spiritus astra petit.*

^s There was great labour in launching (*in deducendo*) the ships; for, as the ancients seldom sailed in winter, their ships during that time were drawn up (*subductæ*) on land, and stood on the shore.

^t Literally, *from desire of flight*.

Non jam conjugium antiquum, quod prodidit, oro,
 Nec pulchro ut Latio careat, regnumque relinquat.
 Tempus inane peto, requiem spatiumque furori;
 Dum mea me victam doceat fortuna dolere.
 Extremam hanc oro veniam; miserere sororis! 435
 Quam mihi cùm dederis, cumulatam morte remittam.

Talibus orabat, talesque miserrima fletus
 Fertque refertque soror: sed nullis ille movetur
 Fletibus, aut voces ullas tractabilis audit.
 Fata obstant, placidasque viri Deus obstruit aures. 440
 Ac velut, annoso validam cùm robore quercum
 Alpini Boreæ² nunc hinc, nunc flatibus illinc
 Eruere inter se certant; it stridor, et altè
 Consternunt terram concusso stipite frondes;
 Ipsa hæret scopulis; et quantum vertice ad auras 445
 Ætherias, tantum radice^a in Tartara tendit.
 Haud secus assiduis hinc atque hinc vocibus heros
 Tunditur, et magno persentit pectore curas:
 Mens immota manet; lacrymæ volvuntur inanes.

Tum verò infelix fatis exterrita Dido 450
 Mortem orat; tædet cœli convexa tueri.
 Quò magis inceptum peragat, lucemque relinquat,
 Vidit, thuricremis cùm dona imponeret aris,
 Horrendum dictu, latices nigrescere sacros,
 Fusaque in obscœnum se vertere vina cruorem. 455
 Hoc visum nulli, non ipsi effata sorori.
 Præterea fuit in tectis de marmore templum^c
 Conjugis antiqui, miro quod honore colebat,
 Velleribus niveis et festâ fronde revinctum:

v i. e. I will never forget it. Or it may be rendered, *which, when you shall have granted it to me, I will repay with interest at my death.* There is another reading of this passage: *Quam mihi cùm dederit, cumulatam remittam morte, which, when he shall have granted to me, I will dismiss him satisfied with my death.*

² *Alpini Boreæ.* In Virgil's native country, the north winds descended from the Alps.

^a *Tantum radice, &c.* According to naturalists, who say the length of the root is equal to that of the body of the tree. *Servius.*

^b Or, *has a deep or thorough feeling of.*

^c *In vain,* both with respect to himself and Dido, as they produced not the effect she desired, and did not remove his own grief.

^d Or, *alarmed and cast down in her mind by these evils.*

In the open air ; and lay upon it the arms of the hero, which
 the impious 495
Wretch left hung up in *my* chamber, and all his clothes, and
 The nuptial bed, in which I was undone. The priestess
 orders

And directs me to remove every memorial of the execrable
 man.

Having spoken these things she is silent ; at the same time a
 paleness occupies her countenance. 499

Yet Anna imagines not that her sister is concealing her
 death

Under *these* new rites ; nor conceives that such madness *was*
 In her mind, or dreads any thing worse than *happened* on the
 death of Sichæus.

Therefore she prepares the things ordered.

But the queen, the vast pile having been erected in the
 inner

Court, in the open air, of pine-trees and cleft oak, 505
 Both encircle the place with garlands, and crowns it with
 the funereal

Bough : upon the bed she places his clothes, and the sword
 left behind,

And his image, not ignorant of what was about to happen.
 Altars stand around ; and the priestess, dishevelled as to her
 hair,

Loudly invokes with her voice three hundred gods, and Ere-
 bus and Chaos, 510

And three-fold Hecate, the triple form of the virgin Diana.
 She also sprinkled counterfeited waters of the lake Avernus ;
 And full-grown herbs cut by moonlight with brazen sickles
 Are sought for, with the juice of black poison.

And an hippomanesⁿ is sought, torn from the forehead 515
 Of a new-foaled colt, and snatched away from the mother.

She herself with the salted cake and pious hands,
 By the altars, divested of her sandals as to one foot, and her
 robe

Being ungirt, about to die, calls the gods to witness, and the
 stars conscious

ⁿ *The hippomanes*, according to Pliny, lib. VIII. cap. 42, and Aristotle, de Animal. lib. VI. 22, is a lump of flesh that grows on the forehead of a foal just brought forth, which the mare presently devours ; otherwise she loses all affection for her offspring, and denies it suck. Its being so greedily sought after by the mother is the reason why Virgil here calls it *matris amor*. One of these is sought by Dido, in order to induce her sister to believe that a love-incantation was intended.

• *Unum exuta pedem, &c.* Putting herself in the habit of a sorceress, as Ovid describes Medea, Met. VII. 182.

Sidera : tum, si quod non æquo fœdere amantes 520

Curæ numen habet justumque memorque, precatur.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras ; silvæque et sæva quiêrant
Æquora ; cùm medio volvuntur sidera lapsu ;
Cùm tacet omnis ager, pecudes, pictæque volucres, 525
Quæque lacus latè liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant^t curas, et corda oblita laborum.

At non infelix animi Phœnissa ; neque unquam
Solvitur in somnos, oculisve aut pectore noctem 530
Accipit : ingeminant curæ, rursusque resurgens
Sævît amor,^v magnoque irarum fluctuat æstu.

Sic adèd insistit, secumque ita corde volutat :
En quid ago ? rursusne procos irrisa^w priores
Experiar ? Nomadumque petam connubia supplex, 535
Quos ego sim toties jam dedignata maritos ?
Iliacas igitur classes atque ultima Teucrùm
Jussa sequar ? quiane auxilio juvat antè levatos,
Et bene apud memores veteris stat gratia facti ?^x
Quis me autem, fac velle, sinet ? ratibusve superbis 540
Invisam accipiet ? nescis, heu, perditâ, necdum
Laomedontææ sentis perjuriam gentis ?
Quid tum ? sola fugâ nautas comitabor ovantes ?
An Tyriis, omnique manu stipata meorum
Inferar ? et quos Sidoniâ vix urbe revelli, 545
Rursus agam pelago, et ventis dare vela jubebo ?
Quin morere, ut merita es, ferroque averte dolorem.

^p *Just and mindful, i. e. just towards the injured, and mindful of the injury.*

^q *Regards, has for a care.*

^r *Or, regards those who love with unequal faith.*

^s *Or, with sunt understood, and their hearts are forgetful of their toils.*

^t *Lenibant for leniebant.*

^u *Literally, the night.*

^v *Rursusque resurgens sævit amor.* This represents love as a mighty sea, which had been for some time calm, but now begins to rise in furious waves, to rack and agitate her soul with a variety of tumultuous passions.

^w *Irrisa for irridenda.*

^x *Quiane—facti?* said ironically.

^y Alluding to the story of Laomedon's having defrauded the gods of their promised hire for building the walls of Troy.

Of her fate; then, if any deity, both just and mindful,^p re-
gards^q 520

Lovers where one is faithless,^r she invokes *that deity*.

It was night, and weary bodies through the world were en-
Peaceful sleep; both the woods and the raging seas [joying
Were still; when the stars are rolled along in the middle of
their course;

When every field is hushed, the beasts, and the many-coloured
birds, 525

Both those which widely *haunt* the liquid lakes, and those
which [night,

Haunt the fields rugged with bushes, lying down in the still
Were allaying their cares in sleep, and their hearts forgetful
of their toils.^s

But the unhappy Phœnician Dido *allayed* not *the cares* of her
mind; she is neither at any time

Lulled to sleep, nor receives rest^u in her eyes or 530

Bosom: her pangs redouble, and, love again rising,

She rages and fluctuates with a high tide of passions.

She therefore thus persists *in her mind*, and thus with her-
self revolves in her heart: [former

What *shall* I do? Shall I, to be mocked at, again try my
Suitors? And shall I, as a suppliant, seek an alliance *with*
one of the Numidians, 535

Whom I have so often already disdained as husbands?

Shall I then follow the Ilian fleet and (obey) the most de-
grading commands

Of the Trojans? *should* I because it pleases me that they were
formerly relieved by my aid, [mindful of it?

And gratitude for my former kindness remains in them
But who, grant that I was willing, will suffer me *to do this*,
or will receive me, 540

Scorned, in their proud ships? alas, undone, knowest thou
not nor yet perceivest

Thou the perjuries^v of the Laomedontean race?

What then *if this should happen?* shall I alone accompany
the shouting mariners in their voyage?

Or shall I proceed, attended with my Tyrians, and the whole
force

Of my *people?* and *those* whom I with difficulty tore away 545
From the Sidonian city, shall I again force on the sea, and
command to set sail? ^z

Nay die, as thou hast deserved, and remove^a your sorrow
with the sword.

^p Literally, *to give the sails to the winds*.

^q *i. e.* put an end to.

Tu lacrymis evicta meis,^b tu prima furentem
 His, germana, malis oneras, atque objicis hosti.
 Non licuit thalami expertem sine crimine vitam 550
 Degere more feræ, tales nec tangere curas ?
 Non servata fides cineri promissa Sichæo.
 Tantos illa suo rumpebat pectore questus.
 Æneas celsâ in puppi, jam certus eundi,
 Carpebat somnos, rebus jam ritè paratis. 555
 Huic se forma Dei vultu redeuntis eodem
 Obtulit in somnis, rursusque ita visa monere est ;
 Omnia Mercurio similis, vocemque, coloremque,
 Et crines flavos, et membra decora juventæ :
 Nate Deâ, potes hoc sub casu ducere somnos ? 560
 Nec, quæ circùm stent te deinde pericula, cernis ?
 Demens ! nec Zephyros audis spirare secundos ?
 Illa dolos dirumque nefas in pectore versat,
 Certa mori, varioque irarum fluctuat æstu.
 Non fugis hinc præceps, dum præcipitare potestas ? 565
 Jam mare turbari trabibus, sævasque videbis
 Collucere faces, jam fervere littora flammis ;
 Si te his attigerit terris Aurora morantem.
 Eia age, rumpe moras : varium et mutabile semper
 Fœmina. Sic fatus nocti se immiscuit atræ. 570
 Tum verò Æneas, subitis exterritus umbris,
 Corripit e somno corpus, sociosque fatigat :
 Præcipites vigilate, viri, et considite transtris :
 Solvite vela citi. Deus æthere missus ab alto,
 Festinare fugam, tortosque incidere funes, 575
 Ecce iterum stimulat. Sequimur te, sancte Deorum,
 Quisquis es, imperioque iterum paremus ovantes.
 Adsis o, placidusque juves, et sidera cœlo

^b *Tu lacrymis evicta meis.* Her sister could not bear to see her pine away in mournful widowhood, and therefore had dissuaded her from it. See her speech, ver. 32.

^c *After the manner of the wild beast.* Pliny, in his Natural History, says that the Ounce (*Lynx*), after the death of its mate, lives in strict widowhood.

^d Literally, *to touch.* Perhaps *tales nec tangere curas* is used for *nec tangi talibus curis.*

^e *A woman is ever a fickle and changeable thing.* Dryden observes that this is

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A

GERMAN GRAMMAR,

BY

WILLIAM WITTICH,

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M.DCCC.XLII.

The superlative of the adverb may always be employed when the object of comparison is not added, and it may be said with equal propriety, *er ist der reichste* and *er ist am reichsten*; *sie ist die schönste* and *sie ist am schönsten*.

Both modes are equally admissible, when the object of comparison is added by means of the preposition *unter*. Examples: *Er ist der reichste unter den Kaufleuten*, or *er ist am reichsten unter den Kaufleuten*, *he is the richest of the merchants*; *sie ist die schönste unter den Schwestern*, or *sie ist am schönsten unter den Schwestern*, *she is the most beautiful of the sisters*.

But whenever the object of comparison is added by means of the preposition *von*, only the superlative of the adjective is admitted. It cannot be said, *er ist am reichsten von den Kaufleuten*, nor, *sie ist am schönsten von den Schwestern*; but we must say, *er ist der reichste von den Kaufleuten*, and *sie ist die schönste von den Schwestern*.

When the object of comparison is expressed by a subordinate sentence, beginning with the pronoun determinative, both forms may be used with equal propriety. Example: *Derjenige ist der weiseste* or *am weisesten*, *welcher mit seiner Lage zufrieden ist*, *he is the wisest, who is content with his situation*; *wer nichts mit großer Begierde wünscht*, *ist der glücklichste* or *am glücklichsten*, *he who does not wish for anything with great desire, is the most happy*.

When one subject is not compared to another, but the condition of a person in one time, to that in another time, the comparison is expressed by a subordinate sentence beginning with *wenn* (when), and then *the adverbial form* alone can be used. Examples: *Dieser Held war am bewunderungswürdigsten*, *wenn ihm Unglück begegnete*, *this hero was the most to be admired when he experienced*

misfortune; er war am frohesten, wenn er sich in seinem Studierzimmer eingeschlossen hatte, *he was the most cheerful, when he had shut himself up in his study*; das Weib ist am achtungswürdigsten, wenn es alle seine Freuden im Kreise seiner Familie findet, *women are the most to be respected when they enjoy pleasure only in their families.*

THE PREPOSITIONS.

362. In the phrases formed by means of prepositions, the nouns governed by them are commonly placed after them, as in English, but sometimes the prepositions follow the nouns. The latter practice must be carefully noticed, as it forms an exception to the general rule.

The German prepositions govern either the *genitive*, *dative*, or *accusative* cases alone, or *both the dative and accusative cases.*

PREPOSITIONS GOVERNING THE GENITIVE CASE.

363. The prepositions governing this case are:

Anstatt or statt (instead of): as, anstatt or statt seines Bruders. Sometimes the two syllables constituting the first preposition, are used separately, so as to form two words; and in that case the noun governed by it is placed between them: as, an seines Bruders Statt. The second part of the preposition is then written with a capital letter, because it is considered as a noun substantive, signifying *place*. The English language offers a similar separation in the phrases: *In his stead, in its stead.* If statt alone is used, it is considered only as a preposition, and consequently written with a small letter.

Halben, or halber (on account of): as, dieses Streites

haben, or halber, *on account of this dispute*. Halber is preferred when the substantive dependent on it is used without an article : as, Alters halber, *on account of his age*. Either of these prepositions is placed after the noun dependent on it. Their abbreviated form, halb, is found in the relative and demonstrative adverbs deshalb (on that account), and weßhalb (on which account), as likewise in the four following compound prepositions :

Außerhalb (without) : as, außerhalb der Stadt, *without the town*.

Innerhalb (within) : as, innerhalb der Stadt, *within the town*.

Oberhalb (above) : as, oberhalb des Wasserfalls, *above the cataract*.

Unterhalb (below) : as, unterhalb der Brücke, *below the bridge*.

Kraft (by virtue of) : as, kraft meines Amtes, *by virtue of my office*.

Längs (along) : as, längs des Flusses, *along the river*.

Laut (according to) : as, laut dieses Befehles, *according to this order*.

Bermittelt (by means of) : as, vermittelt seines Oheims, *by means of his uncle*. Sometimes mittelst is used with the same signification and force.

Trotz (in spite of, in defiance of) : as, trotz seines Widerspruchs, *in spite of his contradiction*.

um..willen (for the sake of). The noun dependent on this preposition is inserted between the two parts of it : as, um seines Vaters willen, *for the sake of his father* ; um Ihrer Ehre willen, *for the sake of your honour*.

ungeachtet (notwithstanding), which may be placed before or after the substantive which is dependent on it :

as, ungeachtet dieser Erklärung, or dieser Erklärung ungeachtet, *notwithstanding this declaration.*

Unweit (near, not far off): as, unweit des Dorfes, *not far from the village.*

Vermöge (by means of, by virtue of): as, vermöge seiner Thätigkeit, *by means of his activity*; vermöge des Testaments, *by virtue of the will.*

Während (during): as, während seines Aufenthaltes in Stalien, *during his stay in Italy.*

Wegen (on account of), may be placed before or after the noun which is governed by it: as, ich lobe ihn seines Fleißes wegen, or wegen seines Fleißes, *I praise him on account of his application.*

Zufolge (in consequence of, in obedience of), may be placed before or after the noun dependent on it: as, zufolge dieser Erklärung, or dieser Erklärung zufolge, *in consequence of this declaration.*

Diesseits (on this side): as, diesseits des Flusses, *on this side of the river.*

Jenseits (on that side, i. e. on the other side): as, jenseits des Flusses, *on the other side of the river.*

Note 1.—The last two prepositions are compounded by means of the antiquated preposition *seit*, which likewise governed the genitive case, and is still met with in the compound adverbs *meinerseits*, *deinerseits*, *allerseits*.

Note 2.—The preposition *längs* is more commonly used with the *dative* case; *troß* indiscriminately with the *genitive* or *dative* case, and *zufolge* likewise. But when *zufolge* governs the *dative* case, the noun is commonly placed before the preposition (364).

PREPOSITIONS GOVERNING THE DATIVE CASE.

364. The following prepositions govern the *dative* case:

in my success ; sie ist am Fieber krank, *she is sick of a fever.*

An, with the *accusative* case, answers to the English prepositions *to, of, in* : as, an den Wagen befestigen, *to fasten to the coach* ; an einen Freund schreiben, *to write to a friend* ; er wird an den Vorfall noch denken, *I suppose he still thinks of that event* ; er glaubt an Gespenster, *he believes in ghosts.*

2. Auf with the *dative* case, upon, in, and at : as, das Buch liegt auf dem Tische, *the book is upon the table* ; auf dem Lande, *in the country* ; auf der See, *at sea.*

Auf, with the *accusative* case, upon, to, into, for, in : as, er legte das Buch auf den Tisch, *he put the book upon the table* ; auf das Land gehen, *to go to the country* ; auf die Straße laufen, *to run into the street* ; auf einen Freund warten, *to wait for a friend* ; auf Englisch, *in English* ; auf's beste, *in the best manner.*

3. Hinter, with the *dative* or *accusative* case, behind : as, er stand hinter dem Stuhle, *he stood behind the chair* ; and er trat hinter den Stuhl, *he placed himself behind the chair.*

4. In, with the *dative* case, in, within, at ; as, er ist in dem Zimmer, *he is in the room* ; er ist in großer Furcht, *he is in great fear* ; Sie sollen das Geld in drei Wochen haben, *you shall have the money within three weeks* ; ich habe ihn in Greenwich gesehen, *I saw him at Greenwich.*

In, with the *accusative* case, into : as, er ging in das Zimmer, *he went into the room.*

5. Neben, with the *dative* or *accusative* case, beside, at the side of : as, der Tisch steht neben der Thüre, *the table stands at the side of the door* ; der Bediente stellte den Tisch neben die Thüre, *the servant placed the table at the side of the door.*

6. *Ueber*, with the *dative* case, *above, over, at, during, beyond*: as, das Bild hängt über der Thüre, *the picture hangs over the door*; über den Wolken, *above the clouds*; er erwachte über dem Lärm, *he awoke at the noise*; sie schlief über dem Lesen ein, *she fell asleep during the reading, or whilst reading*; über dem Rheine, *beyond the Rhine*.

Ueber, with the *accusative* case, *over, across, beyond, of, during, and after*: as, er hängt das Bild über die Thüre, *he hung the picture over the door*; sie gingen über die Brücke, *they went across the bridge*; das geht über meine Kräfte, *it is beyond my strength*; wir sprechen über den Krieg, *we speak of the war*; den Sommer über blieben wir in Rom, *we remained at Rome during the summer*. In the last signification, the preposition is placed after the nouns which depend on it; but when used with the signification of *after*, it is placed before: as, über acht Tage, *after eight days, i. e. from this day sennight*; über ein Jahr, *after a year, i. e. next year*.

7. *Unter*, with the *dative* case, *under, below, among, of, during*: as, sie sitzt unter dem Baume, *she sits under the tree*; ich stehe unter ihm, *I stand below him*; unter den Bauern giebt es reiche Leute, *there are rich people among the farmers*; er ist der reichste unter den Brüdern, *he is the richest of the brothers*; unter dem Kaiser Augustus, *during the reign of the emperor Augustus*; unter der Predigt, *during the sermon*.

Unter, with the *accusative* case, *under, among*: as, sie setzte sich unter den Baum, *she sat down under the tree*; er rechnete ihn unter seine Freunde, *he reckoned him among his friends*.

8. *Vor*, with the *dative* case, *before, ago*: as, er steht vor der Thüre, *he is standing before the door*; vor seiner

Ankunft, *before his arrival*; vor drei Jahren, *three years ago*.

Vor, with the *accusative case*, *before*: as, er setzte den Stuhl vor die Thüre, *he placed the chair before the door*.

9. Zwischen, with the *dative or accusative case*, *between*: as, zwischen den Häusern ist ein Garten, *between the houses there is a garden*; die Diebe warfen die gestohlenen Sachen zwischen beide Häuser, *the thieves threw the stolen goods between the two houses*.

ON THE USE OF THE PREPOSITIONS.

367. It is doubtless one of the most difficult tasks for the student of languages to acquire a complete knowledge of the different cases in which certain prepositions are employed. In no other part of speech do languages differ so much from one another, and it requires long practice, and a continual attention in reading, before a correct application of them can be made in every instance. Yet the grammarian can, to a certain degree, facilitate this tiresome task, and he ought to do so.

On the Use of the Prepositions implying Motion.

368. The preposition nach is generally used when the motion is directed *to a place, or an inanimate object*: as, nach Frankreich reisen, *to go to France*; nach Rom schreiben, *to write to Rome*; nach dem Hafen gehen, *to go to the harbour*; nach Hause kommen, *to come home*; nach der Stadt fahren, *to go to town*; nach dem Laden schicken, *to send to the shop*.

Nach is never used properly to indicate a motion to a person, except for the purpose of fetching such a person,

in which case it answers to the English *for* : as, er ist nach dem Schneider gegangen, *he went for the tailor*; der Richter hat ihn nach dem Gefangenen geschickt, *the magistrate sent him to fetch the prisoner*.

Whenever a motion to a person is to be expressed, only *zu* can be used : as, zum Minister gehen, *to go to the minister*; zum Oheim fahren, *to ride to the uncle*. But *zu* is also employed when the motion takes place for the purpose of partaking in some diversion, or employing one's time in some occupation; as, zum Tanze, zum Balle gehen, *to go to the dance, to the ball*; zu Wein gehen, *to go to drink wine*; zu Tische gehen, *to go to table*; zu Bette gehen, *to go to bed*; zur Arbeit gehen, *to go to work*.

Zu is also used to indicate a motion to a place when the place of departure is indicated : as, er ging von einem Hause zum andern, *he went from one house to the other*; er war von einem Orte zum andern gezogen, *he had removed from one place to another*; er ging von dem Thurme zum Flusse, *he went from the tower to the river*. But when the proper names of the places are used, only *nach* can be employed : as, von Bristol nach London (not zu London) reisen, *to go from Bristol to London*.

The preposition *in* is used *with places or objects*, when an entering into the *internal* parts of them takes place, or is imagined to do so : as, in die Stadt kommen, *to come to town*; in dem Garten gehen, *to go into the garden*; in den Fluß fallen, *to fall into the river*; in die Tasche stecken, *to put into the pocket*.

The preposition *auf* corresponds to the English *on* or *upon*, expressing properly *an ascension* : as, auf den Thurm steigen, *to mount on the steeple*; auf den Baum klettern, *to climb on the tree* : auf den Tisch legen, *to put upon the*

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OR,

PROGRESSIVE EXERCISES IN THE
GERMAN LANGUAGE.

BY

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TEACHER OF GERMAN IN UNIVERSITY COLLEGE, LONDON.

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TAYLOR AND WALTON,

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M. DCCC. XXXVIII.

Do not be frightened. In such a soil wheat thrives well. Nevertheless the oats yielded better than the barley. Why did the rye not thrive so well as last year? Nothing had yielded so good a crop as peas. But in this instance his undertaking succeeded completely. No plan had succeeded so well as that of your father-in-law. Why did the speculation of the French merchant not succeed? He recovered very slowly from this illness. Without his assistance your work would not have succeeded so well.

10. Has your brother already recovered from his ague? The boy had not yet entirely recovered from the small-pox. It happens often under more favourable circumstances. This accident happened in the reign of Queen Elizabeth. Where has this misfortune happened? But that had happened many years before. After these words the young man disappeared

In such a soil, *in einem solchen Boden*. Wheat, *der Weitzen*. Well, *gut*. Nevertheless, *dennoch*. The oats, *der Haber*. To yield, *gerathen*. The barley, *die Gerste*. The rye, *der Roggen*. Nothing, *nichts*. To yield so good a crop, *so gut gerathen*. Peas, *die Erbsen*. In this instance, *dieses Mahl*. Completely, *vollkommen*. That, *der*. Of your father-in-law, *eures Schwiegervaters*. The speculation, *die Spekulation*. Slowly, *langsam*. From his illness, *von seiner Krankheit*. Without his assistance, *ohne seinen Beistand*. Your work, *eure Arbeit*.

10. From his ague, *von seinem kalten Fieber*. Entirely, *gänzlich*. From the small-pox, *von den Pocken*. Under more favourable circumstances, *unter günstigeren Umständen*. In the reign, *unter der Regierung*. Of Queen Elizabeth, *der Königin Elisabeth*. This misfortune, *dieses Unglück*. That, *das*.

like lightning. After his illness the pains in the feet disappeared entirely. The spots on the chest had not yet disappeared entirely. In a few days all the difficulties would have disappeared entirely.

11. Now the whole staircase is getting covered with grass. Many years before that time the tomb was already covered with grass. Why is this key so covered with rust? All the iron in the castle was entirely covered with rust. Why are your clothes so dusty? On his arrival his boots were quite dusty. Such things do not escape the memory of my uncle. How did so important an object escape his memory? This promise had entirely escaped my memory. Such an event would never have escaped my memory.

12. In this manner he escaped his enemies. Did you at last escape out of the hands of that cheat?

Like lightning, *wie ein Blitz*. The pains, *die Schmerzen*. In the feet, *in den Füßen*. The spots, *die Flecken*. On the chest, *auf der Brust*. All the difficulties, *alle Schwierigkeiten*.

11. The whole staircase, *die ganze Treppe*. To get covered with grass, *begrasen*. The tomb, *das Grabmahl*. This key, *dieser Schlüssel*. To get covered with rust, *berosten*. All the iron, *alles Eisen*. In the castle, *in dem Schlosse*. To become dusty, *bestauben*. His boots, *seine Stiefel*. Quite, *ganz*. Such things, *solche Sachen*. To escape the memory, *entfallen*. Of my uncle, *meinem Oheime*. So important an object, *eine so wichtige Sache*. His (to him) *ihm*. This promise, *dieses Versprechen*. My (to me) *mir*.

12. In this manner, *auf diese Weise*. To escape, *entgehen*. At last, *endlich*. Out of the hands, *den Händen*. Of that cheat, *dieses Betrügers*.

Shortly before he had extricated himself from another misfortune. Soon after his arrival in London the foreigner had fallen ill. The ague passed away in three days. Have your pains in the feet gone away at last? How many days had then passed after his arrival? Has the flower faded so soon? The grass had not yet quite lost its verdure. In your company my time would have passed away in a more pleasant manner.

13. In less than a quarter of an hour the sugar had dissolved in the water. Has the camphor not yet dissolved in the alcohol? The resin had been entirely dissolved in the alcohol. The lime has crumbled in the air. The stone had fallen asunder in three pieces. Why did this clay so soon turn to dust? During the law-suit the timber had become rotten.

Shortly before, *kurz vorher*. To extricate one's-self, *entgehen*.
 From another misfortune, *einem andern Unglücke*. Soon, *bald*.
 To fall ill, *erkranken*. The ague, *das kalte Fieber*. To pass away, *vergehen*. To pass, *vergehen*. The flower, *die Blume*.
 To fade, *verwelken*. The grass, *das Grass*. To lose the verdure, *verwelken*. In a more pleasant manner, *auf eine angenehmere Weise*.

13. A quarter of an hour, *einer Viertelstunde*. The sugar, *der Zucker*. To dissolve, *zergehen*. The camphor, *der Kampfer*.
 In the alcohol, *in dem Weingeiste*. The resin, *das Harz*. The lime, *der Kalk*. To crumble, *zerfallen*. In the air, *in der Luft*. The stone, *der Stein*. To fall asunder, *zerfallen*.
 In three pieces, *in drei Stücke*. The clay, *der Thon*. So soon, *so schnell*. To turn into dust, *zerstauben*. During the law-suit, *während des Processes*. The timber, *das Bauholz*. To become rotten, *verfaulen*.

In such a site wood commonly becomes rotten in a few years.

IX.—EXERCISES ON VERBS COMPOUNDED WITH A
SIMPLE SEPARABLE PARTICLE.

1. *Ab.*—In the last three weeks the days have been growing shorter. Two days before the merchant had departed from our country-house. Copy this letter directly. After that inquiry the king removed him from his post. The minister sent him an order to depart directly for Paris.

2. *An.*—He directly accepted my proposal; for in that manner he employed his money very well. Set it down to my account. The magistrate always speaks first to the defendant. Yesterday morning the foreigner arrived with the post. In what manner do you think to employ such a sum of money?

In such a site, *an einem solchen Orte.* Wood, *Holz.* Commonly, *gewöhnlich.*

1. To grow shorter, *abnehmen.* To depart, *abreisen.* To copy, *abschreiben.* After that inquiry, *nach der Untersuchung.* To remove, *absetzen.* From his post, *von seinem Posten.* The minister, *der Minister.* An order, *den Befehl.* For, *nach.*

2. To accept, *annehmen.* My proposal, *meinen Vorschlag.* To employ, *anlegen.* Very well, *recht gut.* To set down, *ansetzen.* To my account, *auf meine Rechnung.* To speak to, *anreden.* First, *zuerst.* To the defendant, *den Beklagten.* To arrive, *ankommen.* With the post, *mit der Post.* In what manner, *auf welche Weise.* To think, *denken.* Such a sum, *eine solche Summe.*

defendant therefore. Without saying one word the soldier began to strike.

14. *Mit.*—Take your brother with you into the country. The company laughed, and I laughed with them. This time his sister comes with him. The servant had not gone with them to the country-house. I shall arrive in town without going with you (in the coach).

15. *Nach.*—I give you the money without assenting to your reasons. I had already pursued the servant (on horseback) more than an hour without finding any traces of him. The servant followed his master with a trunk and a cloak. Go directly after my brother. That vessel keeps always following us.

16. *Nieder.*—The magistrate directly wrote down the declaration of the defendant. Our general is

Therefore, *daher.* The defendant, *den Beklagten.* One word, *ein Wort.* To begin to strike, *losschlagen.*

14. To take with one's-self, *mitnehmen.* To laugh with others, *mitlachen.* This time, *dieses Mahl.* To come with another person, *mitkommen.* To go with others, *mitgehen.* To arrive, *hinkommen.* To go with others in a coach, *mitfahren.*

15. To assent, *nachgeben.* To your reasons, *ihren Gründen.* To pursue on horseback, *nachreiten.* Any traces, *eine Spur.* Of him, *von ihm.* To follow with, *nachtragen.* His master, *seinem Herrn.* A trunk, *einen Koffer.* A cloak, *einen Mantel.* To go after, *nachgehen.* To keep following (a vessel), *nachsegeln.*

16. To write down, *niederschreiben.* The declaration, *die Erklärung.* Of the defendant, *des Beklagten.*

forming a court-martial to decide this affair. Do not throw down (with your horse) the child. In half an hour we should have cut down the cavalry of the enemy. The vizier had fallen to the ground before the sultan. The servant had carried the trunk to the country-house without putting it down.

17. *Ob.*—It is incumbent on the judge to punish such crimes.

18. *Vor.*—My father proposed to the merchant to visit his friend in the country. That had happened before our arrival in town. Upbraid him with his bad behaviour towards his sister. Nevertheless I do not find the accounts. Without your reading your verses to me, I know their contents. My sister sung an Italian song to your aunt.

19. *Weg.*—The old man took the apples away from the boy, and gave them to the girl. Why did you

To form, *niedersetzen*. A court-martial, *ein Kriegsgericht*. To decide, *entscheiden*. This affair, *diese Sache*. To throw down (with the horse), *niederreiten*. The child, *das Kind*. To cut down, *niederhauen*. The cavalry, *die Reiterei*. The vizier, *der Vizier*. To fall to the ground, *niederfallen*. Before the sultan, *vor dem Sultan*. To put down, *niedersetzen*. It, *ihn*.

17. To be incumbent, *obliegen*. Such crimes, *solche Verbrechen*.

18. To propose, *vorschlagen*. To visit, *besuchen*. To happen, *vorfallen*. To upbraid with, *vorwerfen*. His bad behaviour, *sein schlechtes Benehmen*. Nevertheless, *dennoch*. To find, *vorfinden*. To read, *vorlesen*. Your verses, *ihre Gedichte*. Their contents, *ihren Inhalt*. To sing to a person, *vorsingen*.

19. The old man, *der Alte*. To take away, *wegnehmen*. The apples, *die Äpfel*. From the boy, *dem Knaben*.

not send away my letters the evening before last? Then the boy runs directly away from his aunt. Take away the books from this table. Three times he tried to get away unperceived, but in vain.

20. *Wieder.*—Tell the whole affair to my brother. After an hour the foreigner returned to us. Did you restore the money to the merchant's son? The servant brings again the books. Without reading again his letter, I am able to tell you the whole affair.

21. *Zu.*—In the last three weeks the days have been growing longer. The fortune of that merchant had fallen in part to my friend. The merchant does not admit that objection. Do you ascribe to him such a spirit of investigation? Add another shilling and you shall have the book. The magistrate tried to persuade the sick man to leave his fortune to his nephew.

To send away, *wegschicken*. To run away, *weglaufen*. From, *von*. To try, *versuchen*. To get away, *weggehen*. Unperceived, *unbemerkt*. In vain, *vergebens*.

20. To tell, *widersagen*. To return to us, *wiederkommen*. To restore, *wiedergeben*. To the merchant's son, *dem Sohne des Kaufmanns*. To bring again, *wiederbringen*. To read again, *wiederlesen*. I am able, *ich bin im Stande*.

21. To grow longer, *zunehmen*. The fortune, *das Vermögen*. To fall in part, *zufallen*. To admit, *zulassen*, 3 per. pres. *lässt*. That objection, *diesen Einwand*. To ascribe, *zuschreiben*. Such a spirit of investigation, *einen solchen Untersuchungsgeist*. To add, *zulegen*. Another, *noch einen*. Shall, *sollen*. To try to persuade, *zureden*. The sick man, *dem kranken Manne*. To leave, *hinterlassen*.

The boy wished to pass the holydays with his parents at the country-house.

22. *Zurück*.—The servant does not return to your nephew. When does your brother return from Paris? After two weeks he restored the money to his friend. Bring me my umbrella back directly. I had much trouble to restrain him from that undertaking. In such a case I should have withdrawn my promise.

23. *Zusammen*.—For that undertaking I have collected all my money. The heirs had assembled in the room of my grandmother. Before that time the rivers united a mile farther downwards. Fold this letter directly. Write one number under the other in order to compute the sum.

To pass, *zubringen*. The holydays, *die Feiertage*. With his parents, *bei seinen Eltern*.

22. To return, *zurückgehen*. To return, *zurückkommen*.
To restore, *zurückgeben*. To bring back, *zurückbringen*. My umbrella, *meinen Regenschirm*. Trouble, *Mühe*. To restrain, *zurückhalten*. To withdraw, *zurücknehmen*. My promise, *mein Versprechen*.

23. For, *zu*. To collect, *zusammenbringen*. The heirs, *die Erben*. To assemble, *zusammenkommen*. Before that time, *vor der Zeit*. The rivers, *die Flüsse*. To unite, *zusammenflüssen*; imperf. *floss*. A mile, *eine Meile*. Farther downwards, *weiter nach unten*. To fold, *zusammenlegen*. One number, *eine Zahl*. Under the other, *unter die andre*. To compute, *zusammenrechnen*. The sum, *die Summe*.

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A KEY

TO

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M.DCCC.XLII.

GERMAN EXERCISES.

PART I.—VERBS AND CONSTRUCTION.

SECTION I.

CONSTRUCTION OF PRINCIPAL SENTENCES.

I.—EXERCISES ON THE FIRST AUXILIARY VERB sein (TO BE). No. 112.

Present Tense.

1. (No. 400.) Ich bin hungrig. Du bist glücklich. Der Bruder ist zufrieden. Die Schwester ist krank. Wir sind arm. Ihr seid reich. Die Brüder sind schläfrig. Die Schwestern sind lustig.

2. Du bist in der Kirche. Der Vater ist in dem Garten. Wir sind in der Straße. Die Väter sind auf dem Lande. Ihr seid in der Küche. Ich bin in dem Zimmer.

Imperfect Tense.

3. (Nos. 85, 86.) Ich war ärmer als mein Bruder. Du warst zufriedener als er. Die Mutter war kränker als die Tochter. Wir waren zorniger als du. Ihr waret fleißiger als ich. Die Töchter waren unzufriedener als die Mutter.

4. Der Sohn war auf dem Lande. Ich war in der Stadt. Wir waren in der Kirche. Du warest auf dem Hofe. Die Mütter waren in der Küche. Ihr waret in dem Stalle.

Perfect Tense.

5. (No. 401, 203.) Ich bin glücklich gewesen. Du bist in der Stadt gewesen. Der Großvater ist krank gewesen. Wir sind zufriedener als sie gewesen. Ihr seid mehr verwirrt als zornig gewesen. Die Großväter sind auf dem Lande gewesen.

6. Die Großmutter ist mehr schwach als krank gewesen. Ich bin in dem Zimmer gewesen. Ihr seid zwei Mahl in dem Schauspielhause gewesen. Du bist sehr glücklich in der Unternehmung gewesen. Die Großmütter sind in dem Laden gewesen. Wir sind ein Mahl in dem Stalle gewesen.

Pluperfect Tense.

7. (No. 401.) Der Oheim war den Tag vorher auf dem Landhause gewesen. Wir waren sehr lustig in der Gesellschaft gewesen. Die Oheime waren glücklicher in der Stadt als auf dem Lande gewesen. Ihr waret einige Tage vorher in dem Schauspielhause gewesen. Ich war drei Tage bei meinem Oheim gewesen. Du warest zufrieden mit deiner Lage gewesen.

8. Wir waren hungrier als ihr gewesen. Die Ruhme war ein Mahl in dem Schauspielhause gewesen. Ihr waret zwei Mahl in dem Laden gewesen. Du warest mehr glücklich als zufrieden gewesen. Ich war vier Mahl in Frankreich gewesen.

Future Tense.

9. (No. 401.) Ich werde in dem Schauspielhause sein. Wir werden in einer bessern Lage sein. Ihr werdet zorniger als wir sein. Der Neffe wird in dem Hafen sein. Du wirst in der Gesellschaft sein. Die Neffen werden jeden Tag auf der Jagd sein.

10. Wir werden um zehn Uhr in Greenwich sein. Die Richte wird sehr reich in kurzer Zeit sein. Du wirst in Gefahr sein. Ich werde glücklicher als mein Neffe sein. Die Richten

werden drei Wochen auf dem Landhause sein. Ihr werdet sehr froh in der Gesellschaft sein.

Future Perfect Tense.

11. (No. 402.) Du wirst in dem Hasen gewesen sein. Ich werde in dem Zimmer um zehn Uhr gewesen sein. Wir werden auf dem Lande um die Zeit gewesen sein. Der Wetter wird nur ein Mahl in dem Schauspielhause gewesen sein. Die Wetterern werden reicher um die Zeit gewesen sein. Ihr werdet lästig dem Dheime gewesen sein.

12. Der Enkel wird unruhiger als ihr gewesen sein. Ihr werdet in einer bessern Lage in Paris als in London gewesen sein. Wir werden krank den Tag nachher gewesen sein. Ich werde auf der Jagd den Tag vorher gewesen sein. Du wirst in London dieselbe Woche gewesen sein. Die Enkel werden auf dem Landhause gewesen sein.

Conditional Tense.

13. (No. 401.) Du würdest glücklicher in der Unternehmung sein. Ich würde zufriedener als euer Bruder sein. Die Enkelinn würde in der Kirche jetzt sein. Wir würden mit ihm in Gesellschaft ein Mahl die Woche sein. Die Enkelinnen würden in dem Schauspielhause mit meinem Bruder sein. Ihr würdet in der Kirche jeden Sonntag sein.

14. Wir würden sehr froh auf dem Lande sein. Ihr würdet weniger kühn als der Knabe sein. Die Wetterern würden auf der Jagd zu dieser Stunde sein. Ich würde zorniger als ihr sein. Die Wetterern würden weniger glücklich als der Nefte sein. Du würdest in einer bessern Lage sein.

Past Conditional Tense.

15. (No. 402.) Wir würden in dem Garten den Tag vorher

gewesen sein. Ich würde zorniger als die Brüder gewesen sein. Ihr würdet in einer bessern Lage gewesen sein. Der Kaufmann würde auf der Börse gewesen sein. Du würdest am Bord des Schiffes gewesen sein. Die Kaufleute würden in dem Zimmer gewesen sein.

16. Du würdest in einiger Unruhe gewesen sein. Er würde mehr schwach als krank gewesen sein. Ich würde zufriedener als der Kaufmann gewesen sein. Wir würden auf dem Landhause um sieben Uhr gewesen sein. Der Kaufmann würde in einiger Verlegenheit bei der Ankunft des Fremden gewesen sein. Ihr würdet zufriedener als jemahls gewesen sein.

II.—EXERCISES ON THE FIRST AUXILIARY VERB sein, IN AN INVERTED POSITION.

Present Tense.

1. (No. 414.) Setzt bin ich sehr hungerig. Drei Tage lang bist du in der Stadt. Auf dem Lande ist ihr Bruder zufriedener. Jeden Tag sind wir in dem Garten seines Oheims. In der Stadt seid ihr weniger zufrieden als auf dem Lande. Heute sind die Kaufleute in dem Hause eures Vaters.

Imperfect Tense.

2. Damahls war ich in der Stadt Berlin. Gestern war der Kaufmann am Bord des Schiffes ohne seinen Bruder. Am Abende warest du in dem Schauspielhause. In dem Jahre waren wir glücklicher als in den drei vorhergegangenen Jahren. In dem Hause ihrer Mutter waret ihr zwei Monate und drei Wochen. Um diese Zeit waren die Matrosen in Amerika.

Perfect Tense.

3. Drei Mahl bin ich in Wien gewesen. In Italien ist der

Imperfect Tense.

2. Nach der Arznei wurde mein Nachbar gesund. Nach dem Vorfall wurdest du krank. Um acht Uhr wurde es finster. Ich wurde zornig bei der Antwort. Ihr wurdet ruhiger bei diesen Nachrichten. Wir wurden glücklich durch den Vorfall. Die Sklaven wurden Christen durch seine Bemühungen.

Perfect Tense.

3. Durch die Unternehmung ist der Kaufmann arm geworden. Endlich ist er zufrieden mit seiner Lage geworden. Ich bin zufriedener nach meinem Unglücke geworden. Du bist lästig dem Schwager geworden. Wir sind zornig in dem Streite geworden. Jetzt ist er thätiger als jemahls geworden.

Pluperfect Tense.

4. Der Kaufmann hatte drei Söhne gehabt; die beiden ältesten waren Soldaten, und der jüngste ein Advokat geworden. Durch die Fürsprache seines Oheims war er Sekretär bei dem Minister geworden. Eine Stunde vorher war es finster geworden. Einige Tage vorher war es sehr kalt geworden. Zwei Jahre vorher war ich ein Soldat geworden. Nach dem Vorfalle wareest du argwöhnisch geworden. Seine Brüder waren unglücklich durch seine Unklugheit geworden. Wir waren thätiger nach dem Unglücke geworden. Ihr waret müde seiner Fragen geworden.

Future Tense.

5. In wenigen Tagen wirst du gesund werden. Unterdessen werde ich alt werden. In weniger als einer Stunde wird es Tag werden. Durch den Handel wird der junge Mann reich in wenigen Jahren werden. Wir werden unglücklich durch ihren Tod werden. Bei diesen Nachrichten werden die Kaufleute ruhig werden. Ihr werdet zornig bei seinen Fragen werden.

Future Perfect Tense.

6. Daß Getreide wird theurer bei diesen Nachrichten geworden sein. Du wirst lästiger meiner Schwester geworden sein. Vor seiner Ankunft schon werde ich ruhig geworden sein. Seine Söhne werden Kaufleute geworden sein. Wir werden damals schon unruhig bei seiner Unternehmung geworden sein. Nach der Lesung seines Briefes werdet ihr ruhig geworden sein.

Conditional Tense.

7. Durch eine solche Arznei würde ich kränker werden. Der Zucker würde wohlfeiler in solchen Umständen werden. Wir würden Soldaten in Kriegszeiten werden. In einer solchen Lage würdest du thätiger werden. Ihr würdet ärmer durch seinen Tod werden. Dann würde es wärmer werden. Die Nichten würden glücklicher durch ihre Abreise werden.

Past Conditional Tense.

8. Du würdest zornig bei einer solchen Erklärung geworden sein. In seiner Lage würde ich ein Soldat geworden sein. Wir würden seine Freunde durch eure Vermittelung geworden sein. Ihr würdet betrübt bei einem solchen Vorfall geworden sein. Der Schwager würde zornig bei einem solchen Verfahren geworden sein. Seine Umstände würden schwieriger nach einem solchen Verluste geworden sein.

V.—EXERCISES ON THE REGULAR VERBS.

ACTIVE VOICE. No. 115.

Present Tense.

1. Drei Jahre schon lebt der Graf auf dem Lande. Oft kaufen diese Kaufleute Waaren für mehr als tausend Pfund in einer Woche. Jeden Morgen steckt ihr euer Geld in die Tasche.

Du setzt immer dein Tintenfaß auf das Kamin. Was thuet ihr? Wir legen eure Bücher in den Kasten. Leget sie vielmehr auf den Tisch. Jeden Morgen rede ich mit eurem Schwager. Jeden Herbst pflanzet der Keffe zwanzig Bäume in meinem Garten.

2. (No. 442.) Der Richter höret die Vertheidigung des Beklagten. Jetzt strafet der Herr seinen nachlässigen Bedienten. Der Keffe sucht seinen verlorenen Hund in unserm Garten. Die Dheime schicken den Bedienten nach dem Landhause um seine Kleider zu holen. Die Kaufleute führen meinen Bruder nach dem Hasen um ihm das neue Schiff zu zeigen. Ihr lachet über seine Dummheit, aber ich weine über sein Unglück. Wir schlachten jeden Herbst ein Schwein und zwei Schafe.

Imperfect Tense.

3. (No. 116.) An diesem Orte lebte ich mehr als drei Jahre. Am Morgen segte das Mädchen die Zimmer und am Nachmittage nähte sie die Hemden. Gestern Abend redeten wir mit dem Grafen über diese Sache. Voriges Jahr pflanztest du viele Blumen in dem Garten. Der Einsiedler lebte drei Monate auf dem Berge. Ihr prüftet diese Rechnungen drei Stunden lang in Gegenwart des Richters.

4. Den Tag hoffte ich euren Bruder in meinem Hause zu sehen. Der junge Mann dankte dem Richter für seine Güte. Damahls lehrtest du meinem Bruder die Französische Sprache. Wir sagten ihm unsere Meinung über seine Unternehmung. Die Kaufleute verkauften die Waaren in vier Tagen. Um zwei Uhr speiset ihr zu Mittage.

Present and Imperfect Tense.

5. (No. 117.) Vor zwei Jahren lernte ich die Französische Sprache, und jetzt lerne ich die Deutsche Sprache. Vorigen

Sommer kauftet ihr viele Bücher, und jetzt kauftet ihr nur Pferde und Wagen. Vorige Woche sagte ich ihm meine Meinung, und jetzt beantwortet er nicht meinen Brief. Die Brüder liebten immer ihre Schwester sehr, und dennoch wohnen sie nicht bei ihr in der Stadt. Jetzt lachen wir, aber vorgestern Abend weintet ihr. Ihr tadelt euren Neffen mit Grund, aber ich lobte ihn nur seines Fleißes wegen.

Perfect Tense.

6. (No. 216.) In dem Laden hat der Kaufmann mir alle seine Waaren gezeigt. Mit diesen Nachrichten habet ihr euren Freund in Unruhe gesetzt. Wenige Tage vorher habet ihr eurem Neffen eure Gründe gesagt. Seit vier Monaten haben wir die Deutsche Sprache gelernt. In Gegenwart des Richters habet ihr mehr als drei Mahl gelacht. Eure Schwestern haben den ganzen Abend nach dem Tode eurer Mutter geweint. Der Kaufmann hat seinen Bedienten sehr strenge gestraft. Ich habe meinen verlorenen Hund fast eine Stunde gesucht.

Pluperfect Tense.

7. Mit Vergnügen hatte ich seine Aufmerksamkeit gelobt, aber mit Grund hatte sein Oheim sein Betragen gegen seinen Bruder getadelt. Den Frühling vor dem Herbstet hattet ihr einige fremde Bäume in eurem Garten gepflanzt. Bis zu der Zeit hatte ich diese Art von Vergnügen geliebt. Alle diese Monate hattet ihr mit ihm in demselben Hause gewohnt. Auf der Messe in Leipzig hatten die Kaufleute eine große Menge Waaren gekauft.

Future Tense.

8. Morgen werde ich die Bücher in den Kasten legen. In dem Zimmer meines Waters wird euer Oheim alle diese Rech-

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M. DCCC. XXXVIII.

THE VINE.

Am Tage der Schöpfung rühmten sich die Bäume gegen einander, frohlockend ein jeglicher über sich selbst. „Mich hat der Herr gepflanzt,“ so sprach die erhabene Ceder; „Festigkeit und Wohlgeruch, Dauer und Stärke hat er in mir vereint.“ „Jehovah's Huld hat mich zum Segen gesetzt,“ so sprach der umschattende Palmbaum; „Nußen und Schönheit hat er in mir vermählet.“ Der Apfelbaum sprach: „Wie ein Bräutigam unter den Jünglingen, prange ich unter den Bäumen des Paradieses.“ Und die Myrthe sprach: Wie unter den Dornen die Rose, stehe ich unter meinen Geschwistern, dem niedrigen Gesträuch.“ So rühmten alle, der Del- und Feigenbaum, selbst die Fichte und Tanne rühmten sich.

Der einzige Weinstock schwieg und sank zu Boden. „Mir,“ sprach er zu sich selbst, „scheint alles versagt zu sein, Stamm und Aeste, Blüthen und Frucht; aber so wie ich bin, will ich noch hoffen und warten.“ Er sank darnieder, und seine Zweige weinten.

Nicht lange wartete und weinte er; siehe da trat die Gottheit der Erde, der freundliche Mensch zu ihm. Er sah ein schwaches Gewächs, ein Spiel der Lüfte, das unter sich

sank, und Hülfe begehrte. Mitleidig richtete er's auf und schlang den zarten Baum an seine Laube. Froher spielten jetzt die Lüfte mit seinen Reben, die Gluth der Sonne durchdrang ihre harten grünenden Körner, bereitend in ihnen den süßen Saft, den Trank für Götter und Menschen. Mit reichen Trauben geschmückt, neigte bald der Weinstock sich zu seinem Herrn nieder, und dieser kostete seinen erquickenden Saft, und nannte ihn seinen Freund. Die stolzen Bäume beneideten jetzt die schwache Ranke, denn viele von ihnen standen schon entfruchtet da; er aber freute sich seiner schlanken Gestalt und seiner harrenden Hoffnung.

Darum erfreut sein Saft noch jetzt des Menschen Herz, und hebt empor den niedergesunkenen Muth, und erquicket den Betrübten.

Verzage nicht, Verlassener, und harre duldbend aus. Im unansehnlichen Rohre quillt der süßeste Saft; die schwache Rebe gebiert Begeisterung und Entzückung.

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A

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M.DCCC.XLIII.

huile, f. . . . oil.
 tuile, f. . . . tile.
 fluide fluid.
 Druides, m. . . Druids.
 ennui, m. . . weariness.
 étui, m. . . . case.
 autrui. . . . other.

UÉ.

nuée, f. . . . cloud.
 huer to hoot.
 tuer to kill.
 remuer . . . to stir up.
 éternuer . . . to sneeze.

UÈ.

je saluais . . . I was saluting.
 je remuais . . . I was stirring up.
 ils remuaient . . . {they were stirring
 up.
 ils substituaient {they were substi-
 tuting.

UA.

nuage, m. . . . cloud.
 il tua he killed.
 il continua . . . he continued.
 il salua he saluted.
 il substitua . . . he substituted.

UON.

nous continuons we continue.
 nous tuons . . . we kill

UIN.

Juin, m June.
 suinter to leak.

UAN.

chat-huant, m. owl.
 en saluant . . . saluting.
 en ruant kicking.
 en muant moulting.

IOU.

Chiourme, f. . crew.

IU.

Confucius . . . Confucius.
 Fabius Fabius.

IEU.

adieu adieu.
 essieu, m . . . axle-tree.
 Monsieur sir.

IEÛ.

ambitieux . . . } ambitious.
 ambitieuse . . . }
 capricieux . . . } capricious.
 capricieuse . . . }
 curieux } inquisitive.
 curieuse }
 délicieux . . . } delicious.
 délicieuse . . . }
 envieux } envious.
 envieuse }
 factieux, m . . . factious.
 furieux } furious.
 furieuse }
 glorieux } glorious.
 glorieuse }
 ingénieux . . . } ingenious.
 ingénieuse . . . }
 industrieux . . . } industrious.
 industrieuse . . }
 ignominieux . . } ignominious.
 ignominieuse . . }
 sérieux } serious.
 sérieuse }
 superstitieux . } superstitious.
 superstitieuse . }
 victorieux . . . } victorious.
 victorieuse . . . }

IO.

médiocre middle.
 chariot, m. . . . waggon.
 patriote patriot.
 compatriote . . . countryman.
 violon, m violin.
 violence, f. . . . violence.

IÔ.

axiôme, m. . . . axiom.
 idiôme, m. . . . idiom.
 miauler to mew.

IÉ.

amitié, f. . . . friendship.
 moitié, f. . . . half.
 pitié, f. . . . pity.

le marié, m. . . . *bridegroom.*
 officier, m. . . . *officer.*
 fermier, m. . . . *farmer.*
 joaillier, m. . . . *jeweller.*
 lier *to tie.*
 lié, liée *tied.*

IÈ.

de biais *slanting.*
niais *simpleton.*
j'étudiais *I studied.*
ils étudiaient. . . *they studied.*

IEN.

bien *well.*
 fort bien *very well.*
 rien *nothing.*
 le mien *mine.*
 le tien *thine.*
 le sien *his, hers.*
 combien ? *{ how much ? how*
 { many ?
 lien, m. *tie.*
 chien, m. *dog.*
 je viens *I come.*
 il vient *he comes.*
 je viendrai *I shall come.*
 il viendrait *he would come.*
 je tiens *I hold.*
 il tient *he holds.*
 je tiendrai *I shall hold.*
 il tiendrait *he would hold.*

maintien, m . . . *maintenance.*
 entretien *discourse.*
 il appartient . . . *it belongs.*

ION.

lion, m. *lion.*
 action, f. *action.*
 passion, f. *passion.*
 question, f. *question.*
 nation, f. *nation.*
 portion, f. *share.*
nous étions. *we were.*
nous serions *we should be.*
nous rions *we laugh.*
nous oublions . . . *we forget.*
 triomphe *triumph.*

IAN.

étudiant, m . . . *student.*
 mendiant, m. . . *beggar.*
 négociant, m. . . *merchant.*
en riant *laughing.*
en étudiant *studying.*
 friand, friande . *dainty*
 viande, f. *meat.*
 orient, m. *east.*
 client, m. *client.*
 expédient, m. . . *expedient.*
 ingrédient, m. . . *ingredient.*
 expérience, f. . . *experience.*
 alliance, f. *alliance.*
 confiance, f. . . . *confidence.*

OF THE CONSONANTS.

GENERAL RULE.—Consonants are silent at the end of common words, but are sounded in proper names.

OBSERVATIONS.

B

Is sounded at the end of foreign names, as in *Oreb*; also, in the middle of words; is silent in *plomb*, lead.

bb, in common words, are articulated like one.

C

Is sounded like *k* before *a, o, u*; and like *s* before *e, i, y*. It is commonly sounded at the end of words, as in *avec*;

except in *broc*, jug; *croc*, *accroc*, rent; *marc d'argent*, a measure; *almanach*; *estomac*; *tabac*; *jonc*, reed; *blanc*; *franc*; *banc*, bench; *clerc*, a lawyer's clerk.

Sounds like *g* in *cicogne*, crane; *second*; *dracme*.

ç (with a cedilla) sounds like *ss*.

D

Is sounded like *t* at the end of words, when joined to a following vowel, or *h* mute, as *un grand homme*—pron. *grant-homme*; *de pied-en-cap*—pron. *de pié t'en cape*.

F

Is generally sounded at the end of words, except in *bœufs*, oxen; *nerfs*, *œufs*,—pron. *beû*, *ner*, *eû*; (in the singular of these three words the *f* is pronounced) *cerf*, stag; *clef*, key (now usually spelt *clé*); also in compound words, as in *chef-d'œuvre*.—*Nef*, nave, pron. *nèfe*; *Vivargent*—pron. *Vivargent*. (See the pronunciation of Numerals.)

G

Is hard before *a*, *o*, *u*, and soft before *e*, *i*.

gn is sounded like *ng* in the English word *singer*, as in *magnanime*; except *gnome* and *stagnant*; *signet*, which is pronounced *sinet*, book mark.

To articulate this sound, it is necessary to raise the middle of the tongue so as to touch the roof of the mouth. In pronouncing the word, suppose the syllables to be separated, keeping the *gn* together; then each syllable uttered accordingly, as in *ma-gna-ni-me*.

g sounds like *k* in *bourg*; and before a vowel, as in *un long-entretien*, *sang-et-eau*—pron. *lonkentretien*, *sankéau*; *rang honorable*, pron. *rankonorable*. But it is mute in *legs*, legacy—(pron. *lê*;) *poing*, fist; *étang*, pond; *vingt*, twenty; *hareng*, herring; *sangsue*, leech; *seing*, signature; *faubourg*, suburb.

gu. In *gu*, the *u* only serves to make the *g* hard, as in *guerre*, *guirlande*—pron. *gairre*, *ghirlande*; except in *aiguille*, needle; *aiguillon*, sting; *aiguïser*, to whet; *ciguë*, hemlock—pron. *ai-gu-ille*, *ai-gu-illon*, *cigu*.

gg are sounded in *suggérer*; which word is pronounced *sug-gérer*.

H

Is aspirated in about a hundred words.—Here follow the most common: but that aspiration is much less felt than in English, except in those marked with an asterisk. In the words in which the *h* is mute, it is kept merely for the sake of etymology.

hâbler	{to romance, tell stories.	haricot	a sort of French dish.
hache	axe.	harnacher . . .	to harness.
hagard	haggard, fierce.	harnois	to harness.
hair	to hate.	*harpe	harp.
haine	hatred.	harpon	a harpoon.
haie	hedge.	*harpie	harp.
haillon	rag, tatter.	hasard	chance.
hâle	{drying wind, or weather.	hâte	haste.
hâlé	sun-burnt.	hâvre	haven, harbour.
*haleter	to pant.	havre-sac . . .	knapsack.
halle	market-place.	haut-bois . . .	hautboy.
hanche	hip.	hausser	to raise.
hanneton . . .	a cockchafer.	hardi	bold, daring.
hangar	a shed.	hardiesse . . .	boldness.
hanter	{to keep company with.	haut	high.
happer	to snap at.	hautain	haughty.
haquet	a dray.	hauteur	height.
hareng	a herring.	hennir, } pron. hanir }	to neigh.
harangue . . .	speech, oration.	héraut	herald.
harasser	to harass, tire.	héros	a hero.
*harceler . . .	to tire, tease.	hérissier	to stand on end.
hardes	clothes.	hérisson	a hedgehog.
halebarde . . .	halbert.	héron	a heron.
hardiment . . .	boldly.	herser	to harrow.
*hargneux . . .	cross, peevish.	heurter	to knock.
haricots	French beans.	hibou	an owl.
		hideux	hideous, dreadful.
		Hollande	Holland.

Beware not to join the *s* of *les* to *héros*, the heroes, or else it will sound like *les zéros*, the cyphers.

th is pronounced like *t*, as *thème*,—pron. *tême*.

ph is sounded like *f*, as in English,—as *philosophie*.

ch is almost always sounded like *sh*, as in *charmant*; but is sounded like *k* in some words derived from the Greek and Hebrew; as *chaos*, (pron. *cow*;)—*chiromancie*; *le chœur*, *choir*, *un orchestre*, *archange*, *un anachorète*, *Eucharistie*, *Chanaan*, *Achab*.

Rem.—We say, without joining the *s* of *les* to the following vowel, *sur les une heure*, about one o'clock ; *sur les huit heures*, about eight o'clock.

Avoid giving the sound of this letter, in French, with *ssi* and *ti*, as it is done in English ; as in *nation*, not *nashion*.

J.

See Alphabet, p. 4. *Jamais*, never ; *joyeux*, joyous ; avoiding to give the sound of *d*.

K.

Used in foreign words only.

L

Is sounded at the end of words, as in *il*, *ils*, *mil*, *fil*, thread. Except in *baril*, cask ; *sourcil*, eye-brow ; *outil*, tool ; *gril*, gridiron ; *persil*, parsley ; *gentil*, pretty ; *fusil*, gun ; *fil*, son.

il are generally sounded as one, as in *amollir*, to soften. Except in the following words—*Apollon*, *allusion*, *collusion*. *Pallas*, *belliqueux*, warlike ; *allégoriz*, *gallicane*, *constellation*, *intelligent*, *intellectuel*, *pusillanime*, their derivatives and words compounded with *additional* and *negative* particles, coming from the Latin ; as *latéral*, *collatéral*, *légitime*, *illégitime*.

$\left. \begin{array}{l} \textit{eil-le} \dots \\ \textit{œil} \dots \\ \textit{ille} \dots \\ \textit{aille} \dots \end{array} \right\}$	are generally liquid.	$\left\{ \begin{array}{l} \textit{pareil-le} \dots \textit{like.} \\ \textit{œil} \dots \textit{eye.} \\ \textit{famille} \dots \textit{family.} \\ \textit{bataille} \dots \textit{battle.} \end{array} \right.$
---	-----------------------	---

Also the following, in which the *l* is liquid—*Avril*, *Brésil*, *grésil*, hoar-frost ; *péril*.

Pronounce *gentilhomme*, *gentilshommes*, — *genti-omme* *genti-ommes*.

Rem.—1st. The liquid *l* (in French *mouillée*) is pronounced two ways ; the old way, recommended in the best works on pronunciation, is uttered by raising the middle of the tongue and touching the palate, being careful not to let the *i* be heard. The other, like two *i*'s, as in *mouillé*, pron. *mouïé*. Though the former way is perhaps the best, still, as the latter is now adopted in genteel company, and even on the stage, it might seem ridiculous to dissent from the general custom in such a trifle ; at any rate, words expressing objects of domestic use, as *paille*, straw ; *bouteille*, bottle, &c., had better be pronounced as *pâie*, *boutéie*.

2d. The best way to pronounce a word that has the liquid *ll*'s, is to utter the syllables as if divided, as in *ba-tâ-ille*, uttering each

syllable without altering the sounds of the vowels; remembering, at the same time, that the *i* before the *ll's* is not sounded in the least, and only serves to make the *ll's* liquid.

l, not liquid. In the following words the *l* is not liquid: *ville*, *mille*, *tranquille*, *subtil*, *camomille*, and in their derivatives *Achille*, *armillaire*, *distiller*, *Idylle*, *pupille*, ward; *syllabe*, *vaciller*, and their derivatives — also those verbs formed from substantives which have only one *l*, as *désiller*, to open a person's eyes, because it comes from *cil*, eye-lash, in which the *l* is not liquid.

ail and *aïlle* are always liquid, and generally pronounced broad, as in *paille*, straw; *bataille*, battle; except in *émail*, enamel; *bail*, lease; *travail*, work; *médaille*, medal; *portail*, front gate; *détail*, retail; *gouvernail*, rudder; *éventail*, fan; and a few more; also, *ailleurs*, elsewhere; *jaillir*, to spout out; and the derivatives of the preceding, in which the *a* is short.

The *l* is often left out by natives, in familiar conversation, in *il dit*, *quelqu'un*, and pronounced *i dit*, *quelcun*; but it is a vulgarity.

M

Has generally a nasal sound in the beginning and at the end of words, as in *combler*, to fill up; *fain*, *parfum*. It has its original sound in proper names, as in *Jerusalem*, *Priam*, but not in *Adam*, *Absalom*.

mm, in the middle of most common words, is sounded like one only, as in *commis*, clerk; except when preceded by an *i*, as in *immense*, *immortel*, in which the *mm's* are sounded, following the same rule as the *ll's*, both proceeding from the same cause.

emm and *enn*, like *ame* and *ane*. In the word *femme*, and all adverbs ending *emment*, the first *e* has the sound of *a*, therefore pronounce *femme*, *fame*; *différemment*, *différament*; *solennité*, *solanité*; *hennir*, *hanir*; *damner*, *dâner*, to damn; and their derivatives after the same manner.

emm, nasal. In some words *en* (meaning *in* or *away*) is changed into *em*, which happens before *m*, *b*, *p*; the *emm* remain nasal, as in *emmener*, *emmagasiner*, &c.

N,

At the end of words, or followed by a consonant, has the nasal sound, as in *brun*, *don*, *ingrédient*; but, when followed by a vowel, it forms with that vowel another syllable,

and consequently loses the nasal sound, as in *brun*, *brune*; *an*, *ane*. This, of course, takes place when the *n* is double, as in *bonne*, *ennemi*, *homme*.

It is sounded at the end of *examen*, *hymen*.

When } *mon*, sounds like *monne*, as in *mon_ami*, pron. *monnami*.
before a } *ton*, — *tonne*, — *ton_ami*, — *tonnami*.
vowel, } *son*, — *sonne*, — *son_ami*, — *sonnami*.

ent, as the plural of verbs, are quite silent, as *Ils parlent*—pron. *il parle*, but are sounded like *an* with substantives, adjectives, adverbs, &c., as in *couvent*, convent; *souvent*, often.

n, or *nn*, have the nasal sound in the following words: *ennui*, weariness of mind; *s'ennuyer*, *ennuyer*, *s'enorgueillir*, to grow proud—pron. *an-nui*, *s'an-norgueillir*.

Enivrer, to intoxicate, is pronounced *a-nivrer*.

ien, page 3, 14th sound—except in *expédient*.

in, being sometimes a particle negative, and sometimes meaning *in*, *within*, and placed before adjectives, retains the nasal sound, if coming before a consonant, as *in-sup-portable*, *induire*, but is sounded like *i-ne* if before a vowel, as in *inutile*, *inévitable*—pron. *i-nutile*, *i-névitable*. And if it be added to a word already beginning with *n*, both *n*'s are sounded, following the same rule as the *ll*'s and *mm*'s, as *innombrable*.

P

Sounds in *cap*, *cep*, vine; *jalep*, *julep*; *Alep*; *pseaume*, psalm; *psalmiste*. Is silent in *baptême*, *exempt*, *prompt*; *compte*, account; *sept*, seven; *corps*; as well as in all other words ending or beginning with *p*, except in *baptismal*, *psalmiste*, *psalmodier*, *Septembre*, *Septentrion*.

Though *ph* has the sound of *f*, still the word *phthisie* is pronounced *ptisie*.

Q

Is always followed by *u*, except in *coq* and *cinq*, and that *u* is generally silent; but there are some words in which it is sounded, and even sometimes like *ou*.

Questeur . . .	questor. (cuest)		liquéfaction . . .	liquefaction. (cué)
équitation . . .	horsemanship. (cui)		quaterne . . .	quatern. (coua)
équiangle . . .	equiangular. (cui)		quadrupède . . .	quadruped. (coua)
équidistant . . .	equidistant. (cui)		équateur . . .	equator. (coua)

quadragénaire . . .	40 years old. (coua)		liquéfier . . .	to liquefy. (ké)
quadrangu-	} quadrangular. (coua)		quadruple . . .	four-fold. (coua)
laire . . .			aquatique . . .	watery. (coua)
équestre . . .	equestrian. (cuest)		équation . . .	equation. (coua)
quintuple . . .	quintuple. (cuin)		quinquagé-	} 50 years old.
équilatéral . . .	equilateral. (cui)		naire . . .	
équimultiple . . .	equimultiple. (cui)		quadrature . . .	quadrature. (coua)

But we say, *la cadrature d'une montre*, the wheel-work of a watch.

R

Is almost always sounded in the beginning, in the middle, and at the end, of words; except in words ending in *ier* and *er*, as *papier*: among these, the following must be excepted—*cuiller*, spoon; *hiver*, winter; *amer*, bitter; *fer*, iron; *fier*, proud; *enfer*, hell; *tiers*, third part; and in some proper names, as *Jupiter*.

In verbs of the first conjugation the termination *er* is sounded as an acute *é*, as *parler*—pron. *parlé*; except before a vowel, as in *parler*—à un homme.

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Let the pupil begin with making the buzzing noise which constitutes the *z*, propelling his voice and breath with violence. Let him curl his tongue in a very slight degree from this position, keeping the middle part stiff, and the top flexible.

It may not be amiss to add, that in French the final syllable of a word ending with an *r* is always very long, and

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OR,

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ON

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| | | V.—TABLE OF VERBS. |

By P. F. MERLET,

PROFESSOR OF THE FRENCH LANGUAGE AND LITERATURE IN
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M.DCCC.XLIII.

quadragénaire	40 years old. (coua)	liquéfier	. . . to liquefy. (ké)
quadranqu-	} quadrangular. (coua)	quadruple.	. . . four-fold. (coua)
laire . . .		aquatique.	. . . watery. (coua)
équestre	. . . equestrian. (cnest)	équation	. . . equation. (coua)
quintuple	. . . quintuple. (cuiu)	quinquagé-	} 50 years old. (cuin coua)
équilatéral	. . . equilateral. (cui)	naire . . .	
équimultiple.	equimultiple. (cui)	quadrature	. . . quadrature. (coua)

But we say, *la cadrature d'une montre*, the wheel-work of a watch.

R

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tout ce que la haine peut exprimer de plus énergique. Les Indiens connoissoient de puissans contre-poisons, et des antidotes merveilleux que la Providence a placés là pour remédier à des maux extrêmes. Les seuls Indiens aussi connoissoient les admirables propriétés de l'écorce salutaire du quinquina, et par un *pacte* solennel et fidèlement observé, par les sermens les plus redoutables et souvent renouvelés, ils s'étoient tous engagés entre eux à ne jamais révéler à leurs *oppresses*^r ces importans secrets.

Au milieu des rigueurs de l'esclavage, les Indiens avoient toujours conservé parmi eux une espèce de gouvernement intérieur; ils se nommoient un chef dont les fonctions mystérieuses consistoient à les rassembler la nuit, à de certaines époques, pour renouveler leurs sermens, et quelquefois pour désigner des victimes parmi leurs ennemis. Les Indiens des *bourgades*, plus libres que ceux qu'on assujettissoit au service du palais des vice-rois, ou qu'on employoit dans les travaux publics, ne manquoient jamais de se trouver à ces assemblées nocturnes qui se tenoient sur des montagnes, dans les lieux déserts, où l'on ne pouvoit parvenir que par des chemins qui eussent paru impraticables à des Européens. Mais c'étoit pour eux, sinon l'asile heureux de la liberté, du moins l'unique refuge contre la tyrannie. Dans ce tems, leur chef secret et suprême (car ils en avoient plusieurs) s'appeloit Ximéo. *Aigri* par le malheur et par des injustices particulières, son âme, naturellement grande et généreuse, étoit fermée depuis long-tems à tous les sentimens doux et tendres. Une véhémence indignation, qui n'étoit contenue par aucun principe, avoit fini, en s'exaltant chaque jour, par le rendre barbare et féroce. Cependant la basse et lâche atrocité des empoisonnemens répugnoit à son caractère: il n'avoit jamais employé ces affreux moyens de vengeance, et même il les interdisoit à ses compagnons; et les actes de scélératesse qui s'étoient commis dans ce genre, n'avoient jamais eu son consentement. Ximéo étoit père, il avoit un fils unique nommé Mirvan, qu'il chérissoit, et auquel il avoit inspiré une partie de sa haine contre les Espagnols. Mirvan, jeune, beau, généreux, avoit épousé depuis trois ans Zuma, la plus belle des Indiennes des environs de Lima. Zuma, aussi douce, aussi sensible qu'elle étoit belle, faisoit le bonheur de son époux, et ne vivoit que

pour lui et pour un enfant de deux ans dont elle étoit mère.

Un autre chef, Azan, étoit, après Ximéo, celui qui avoit le plus d'ascendant sur les Indiens. Azan étoit violent et cruel, et nulle vertu naturelle ne tempéroit en lui l'instinct de fureur dont il étoit toujours animé. Ces deux chefs croyoient avoir une illustre origine, ils se vantoient de descendre de la race royale des Incas.

Quelques jours avant l'arrivée du nouveau vice-roi, Ximéo convoqua, pour la nuit suivante, une assemblée nocturne sur la colline de l'*arbre de la santé*, c'est ainsi qu'ils désignoient l'arbre du quinquina ; et lorsqu'ils furent tous réunis : "Amis," leur dit-il, "un nouveau tyran va régner sur nous : renouvelons les sermens d'une juste vengeance. Hélas ! nous ne pouvons les prononcer qu'au milieu des ténèbres ! Enfans malheureux du soleil, nous sommes réduits à nous envelopper dans les ombres de la nuit ! . . . Répétons autour de l'*arbre de la santé* la formule terrible qui nous engage à cacher pour jamais nos secrets." À ces mots, Ximéo, d'une voix plus élevée, d'un ton plus ferme, dit ces paroles : "Nous jurons de ne jamais découvrir aux enfans de l'Europe les vertus divines de cet arbre sacré, le seul bien qui nous reste ! *Malheur* à l'Indien infidèle et parjure, qui, séduit par de fausses vertus, ou par crainte et par foiblesse, révéleroit ce secret aux destructeurs de ses dieux, de ses souverains, et de sa patrie ! malheur au lâche qui feroit don de ce trésor de santé aux barbares qui nous asservissent, et dont les ancêtres ont incendié nos temples, nos villes, envahi nos champs, et se sont baignés dans le sang de nos pères, après leur avoir fait souffrir des supplices *inouïs* ! . . . *Qu'ils* gardent l'or qu'ils nous ont ravi, et dont ils sont insatiables ; cet or qui leur a coûté tant de crimes : gardons du moins pour nous seuls ce présent du ciel ! . . . Si parmi nous *il se trouvoit jamais*^b un traître, nous jurons de le poursuivre et de l'exterminer, *fût-il*^b notre père, notre frère ou notre fils. Nous jurons, s'il est engagé dans les liens du mariage, de poursuivre en lui son épouse et ses enfans, s'ils n'ont pas été ses dénonciateurs : et si ses enfans sont au *berceau*, de les immoler, afin d'éteindre sa coupable race."

Les Indiens, forcés de dissimuler, conservoient toujours les apparences du respect et de la soumission. Une troupe nombreuse de jeunes Indiennes, portant des *corbeilles* de

fleurs, se trouva aux portes de Lima, à l'arrivée de la vice-reine. Zuma étoit à leur tête, et la comtesse fut si frappée de sa beauté, de sa grâce et de la douceur de sa physionomie, que peu de jours après elle voulut l'avoir au nombre des esclaves Indiennes employées dans le palais, au service intérieur des vice-reines. Bientôt la comtesse prit une telle amitié pour Zuma, qu'elle l'attacha au service particulier de sa chambre et de sa personne. Cette faveur parut une imprudence à Béatrix, l'amie de la comtesse, car Béatrix avoit l'imagination si noircie par tous les récits qu'elle avoit entendu faire de la perfidie des Indiens, que, malgré la générosité naturelle de son caractère, elle *se livroit à*¹⁰ toutes les sinistres craintes, à tous les noirs soupçons que peuvent inspirer la sombre défiance et la terreur : elle étoit excusable ; c'étoit pour son amie, et non pour elle, qu'elle craignoit ! Elle vit avec peine l'amitié de la vice-reine pour une Indienne, et les femmes de la comtesse en conçurent une extrême jalousie. Zuma, de son côté, prit la plus tendre affection pour la comtesse ; néanmoins, pour éviter des scènes désagréables, elle se tenoit renfermée dans sa chambre, et ne paroissoit que lorsque la comtesse la faisoit appeler.

Le vice-roi n'épargnoit rien pour se faire aimer des Indiens, mais ces derniers avoient vu plusieurs vice-rois montrer dans les commencemens de la douceur, de la justice et de l'affabilité, et ensuite démentir toutes ces heureuses apparences ; ainsi la bonté réelle du comte ne fit aucune impression favorable sur eux. Ils la regardèrent comme une fausseté ou comme une foiblesse causée par la terreur qu'avoit inspiré la mort subite du secrétaire du dernier vice-roi.

La comtesse étoit depuis quatre mois à Lima, et sa santé s'y *altéroit*¹¹ visiblement. On attribua d'abord ce changement fâcheux à la chaleur brûlante du climat ; mais ses maux augmentant chaque jour, on commença à s'inquiéter ; enfin elle tomba malade tout-à-fait, de la *fièvre tierce*.¹² On employa tous les remèdes connus alors ; ils furent tous sans effet. L'inquiétude de Béatrix n'eut plus de bornes ; elle questionna en particulier le médecin qu'on avoit amené d'Espagne, qui, ne pouvant guérir le mal, en parla mystérieusement, et fit entendre qu'il l'attribuoit à une cause extraordinaire, qui lui étoit inconnue. Son air consterné, ses *réticences*,¹³ tout donna à Béatrix l'horrible idée que son amie mouroit d'un poison lent.—Dès ce moment elle

n'eut plus un instant de repos : en cachant avec soin à la comtesse, et même au comte ses affreux soupçons, il lui fut impossible de les dissimuler à deux des femmes de la comtesse, qui les fortifièrent.—Mais qui pouvoit avoir commis ce crime?—Nulle autre que Zuma—Zuma, qui entroit librement à toute heure chez la vice-reine.—Mais Zuma, comblée des bienfaits de la vice-reine!—Quel intérêt avoit pu la *porter* à cette atrocité? La haine a toujours réponse à tout!—Zuma étoit hypocrite, vaine, ambitieuse, et de plus elle avoit une passion secrète et criminelle pour le vice-roi. Enfin elle étoit Indienne, et familiarisée dès l'enfance avec l'idée des *forfaits* les plus noirs.

L'innocente et sensible Zuma, au milieu de ces diverses agitations, ne pensoit qu'à la vice-reine, qu'elle chérissoit avec toute la sincérité de l'âme la plus pure et la plus reconnoissante ; elle s'affligeoit profondément en pensant qu'il existoit un remède infailible contre le mal qui la consumoit, et qu'il étoit impossible de lui indiquer! Zuma connoissoit l'horreur des sermens par lesquels les Indiens s'étoient engagés à ne jamais révéler ce secret. Si Zuma n'eût exposé qu'elle, sans hésiter elle eût parlé, mais cette déclaration devoit à une mort certaine, son époux et son fils ! Enfin, elle n'ignoroit pas que le vindicatif Ximéo, pour s'assurer mieux de sa discrétion, avoit remis comme un ôtage cet enfant si cher, entre les mains du féroce Azan et de Thamir, un autre de leurs chefs, moins cruel qu'Azan, mais aussi animé contre les Espagnols. Aussi, Zuma n'osa même pas confier son chagrin à Mirvan, elle *dévoit ses larmes*¹⁴ et s'affligeoit en silence. Cette affliction s'*accrut*¹⁵ encore ; le foible espoir qu'on avoit eu pour la comtesse s'évanouit, la fièvre reprit de nouvelles forces, le médecin annonça qu'il craignoit pour sa vie, et que la comtesse ne supporteroit pas de tels accès s'ils se renouveloient encore pendant douze ou quinze jours!—La consternation fut universelle dans le palais ! Cet arrêt cruel mit au désespoir le comte et Béatrix, et déchira le cœur de Zuma. La vice-reine, ne s'*abusant*¹⁶ point sur son état, montra autant de courage que de douceur et de piété ; on fait toujours avec calme, le sacrifice de la vie la plus heureuse, quand elle a été parfaitement pure : elle reçut tous ses sacremens qu'elle avoit demandés. Elle fit de tendres adieux à son amie, à son époux, elle recommanda à ce dernier le bonheur des Indiens, et surtout celui de sa chère Zuma. Zuma,

sans songer à ses guides, sans autre sentiment que le soin de sa propre vie ; car il est des moments d'effroi où toute compassion cesse, où l'homme, absorbé en lui-même, n'est plus *sensible*³ que pour lui.

Enfin il arrive en *rampant* au bas d'une roche *escarpée*, et, à la *lueur* des *éclairs*, il voit une caverne dont la profonde et *ténébreuse* horreur l'auroit *glacé* dans tout autre moment. *Meurtri*, épuisé de fatigue, il *se jette*³ au fond de cet antre ! et là, rendant grâces au ciel, il tombe dans l'*accablement*.⁴

L'orage enfin s'apaise : les tonnerres, les vents cessent d'*ébranler* la montagne ; les eaux des torrents, moins rapides, ne mugissent plus à l'entour ; et Molina sent couler dans ses veines le baume du sommeil. Mais un bruit, plus terrible que celui des tempêtes, le frappa au moment même qu'il alloit s'endormir.

Ce bruit, pareil au *broiement* des *cailloux*, est celui d'une multitude de serpents, dont la caverne est le refuge. La voûte en est *revêtue* ;⁵ et *entrelucés* l'un à l'autre, ils forment, dans leurs mouvements, ce bruit qu'Alonzo reconnoît. Il sait que le venin de ces serpents est le plus subtil des poisons ; qu'il allume soudain, et dans toutes les veines, un feu qui dévore et consume, au milieu des douleurs les plus intolérables, le malheureux qui en est atteint. Il les entend, il croit les voir rampant autour de lui, ou pendus sur sa tête, ou roulés sur eux-mêmes, et prêts à *s'élançer* sur lui. Son courage épuisé succombe ; son sang *se glace* de frayeur ; à peine il ose respirer. S'il veut se traîner hors de l'antre, sous ses mains, sous ses pas, il tremble de presser un de ces dangereux reptiles. *Transi*,⁶ *frissonnant*, immobile, environné de mille morts, il passe la plus longue nuit dans une *pénible* agonie, désirant, *frémissant*, de revoir la lumière, se reprochant la crainte qui le tient enchaîné, et faisant sur lui-même d'inutiles efforts pour surmonter cette foiblesse.

Le jour qui vint l'éclairer justifia sa frayeur. Il vit réellement tout le danger qu'il avoit pressenti ; il le vit plus horrible encore. Il falloit mourir ou s'échapper. Il *ramasse* péniblement le peu de forces qui lui restent ; il se soulève avec lenteur, se *courbe*, et, les mains *appuyées* sur ses genoux tremblants, il sort de la caverne, aussi *défait*,⁷ aussi pâle qu'un spectre qui sortirait de son tombeau. Le même orage qui l'avoit jeté dans le péril l'en préserva :

car les serpents en avoient eu autant de frayeur que lui-même ; et c'est l'instinct de tous les animaux, dès que le péril les occupe, de cesser d'être malfaisants.

Un jour serein consolait la nature des ravages de la nuit. La terre, échappée comme d'un *nauffrage*, en offroit partout les débris. Des forêts, qui, la veille, s'élançoient jusqu'aux nues, étoient courbées vers la terre ; d'autres sembloient se *hérissier*⁸ encore d'horreur. Des collines qu'Alonzo avoit vu s'arrondir sous leur verdoyante parure, entr'ouvertes en précipices, lui montraient leurs flancs déchirés. De vieux arbres *déracinés*, précipités du haut des monts, le pin, le palmier, le gayac, le caobo, le cèdre, étendus, épars dans la pleine, la couvroient de leurs troncs *brisés*⁹ et de leurs branches *fracassées*. Des dents de rochers détachées, marquoient la place des torrents ; leur lit profond étoit bordé d'un nombre effrayant d'animaux doux, cruels, timides, féroces, qui avoient été *submergés* et revomis par les eaux.

Cependant ces eaux *écoulées* laissent les bois et les campagnes se ranimer aux feux du jour naissant. Le ciel sembloit avoir fait la paix avec la terre, et lui sourire en signe de faveur et d'amour. Tout ce qui respiroit encore, recommençoit à jouir de la vie ; les oiseaux, les bêtes sauvages avoient oublié leur effroi ; car le prompt oubli des maux est un don que la nature leur a fait, et qu'elle a refusé aux hommes.

GIL BLAS.

CHAPITRE PREMIER.

De la naissance de Gil Blas, et de son éducation.

BLAS de Santillane, non père, après avoir long-tems porté les armes pour le service de la monarchie Espagnole, se retira dans la ville où il avait *pris naissance*.¹ Il y épousa une femme-de-chambre qui *n'était plus dans sa première jeunesse*,² et je vins au monde dix mois après leur mariage. Ils allèrent ensuite demeurer à Oviédo, où ma mère se fit duègne, et mon père écuyer. Comme ils n'avaient *pour tout*³ bien que leurs *gages*, j'aurais *couru*⁴ risque d'être *assez*⁵ mal élevé si je *n'eusse*⁶ pas eu dans la ville un oncle

chanoine. Il se nommait Gil Perez. Il était frère aîné de ma mère, et mon parrain. Représentez-vous un petit homme, *haut de*⁷ trois pieds et demi, extraordinairement gros, avec une tête *enfoncée*⁸ entre *les*⁹ deux épaules : *voilà* mon oncle. *Aureste*,¹⁰ c'était un ecclésiastique qui ne songeait qu'à *bien*¹¹ vivre, *c'est-à-dire*, qu'à faire bonne chère ; et sa prébende, qui n'était pas mauvaise, lui *en* fournissait les moyens.

Il me prit *chez lui* dès mon enfance, et *se chargea*¹² de mon éducation. Je lui parus si *éveillé*,¹³ qu'il résolut de cultiver mon esprit. Il m'acheta un alphabet, et entreprit de m'*apprendre*¹⁴ lui-même à lire : *ce qui*¹⁵ ne lui fut pas moins utile qu'à moi ; car, en me faisant connaître mes lettres, il *se remit à*¹⁶ la lecture qu'il avait toujours fort *négligée* ;¹⁷ et, à *force de*¹⁸ s'y¹⁹ appliquer, il parvint à lire couramment son *bréviaire*, *ce qu'il* n'avait jamais fait auparavant. Il aurait encore bien voulu m'enseigner la langue Latine ; *c'eût*²⁰ été *autant d'*²¹argent *d'épargné*²² pour lui : mais, hélas ! le pauvre Gil Perez ! il n'en avait de sa vie su les premiers principes ; *c'était*,²³ peut-être, (car je n'avance pas cela comme un fait *certain*,²⁴) le *chanoine*²⁵ du chapitre le plus ignorant. *Aussi*²⁶ ai-je *ouï dire*²⁷ qu'il n'avait point obtenu son bénéfice par son érudition.

Il fut donc obligé de me mettre sous la *férule*²⁸ d'un maître. Il m'envoya *chez* le docteur Godinez, qui passait pour le plus habile *pédant*²⁹ d'Oviédo. Je profitai si bien des instructions qu'on me donna, qu'*au bout de*³⁰ *cinq à six* années j'entendis un peu les auteurs Grecs, et assez bien les poètes Latins. Je m'appliquai aussi à la logique, qui m'apprit à *raisonner beaucoup*.³¹ J'aimais tant la dispute, que j'arrêtais les passans, connus ou inconnus, pour leur proposer des argumens. Je m'adressais quelquefois à des figures *hibernoises*³² qui *ne demandaient pas mieux* ;³³ et *il fallait*³⁴ alors nous voir disputer. Quels gestes ! quelles grimaces ! quelles contorsions ! Nos yeux étaient pleins de fureur, et nos bouches *écumantes*. On devait plutôt nous prendre pour des *possédés*³⁵ que pour des philosophes.

Je m'acquis *toutefois* par-là, dans la ville, la réputation de savant. Mon oncle en fut ravi, parcequ'il *fit réflexion*³⁶ que je cesserais bientôt de *lui être à charge*.³⁷ “ *Ho ça*,³⁸ Gil Blas,” me dit-il un jour, “ le tems de ton enfance est passé. Tu *as déjà dix-sept ans*, et *te voilà*³⁹ devenu habile garçon : *il faut* songer à *te pousser*.⁴⁰ *Je suis d'avis*⁴¹ de

t'envoyer à l'université de Salamanque. Avec l'esprit que je te vois,⁴² tu ne manqueras pas de trouver un bon poste.⁴³ Je te donnerai quelques ducats pour faire ton voyage, avec ma mule, qui vaut bien dix à douze pistoles ; tu la vendras à Salamanque, et tu en emploieras l'argent à t'entretenir jusqu'à ce que tu sois placé.⁴⁴

Il ne pouvait rien me proposer qui me fût⁴⁴ plus agréable ; car, je mourais d'envie de voir le pays. Cependant j'eus assez de force sur moi⁴⁵ pour réprimer ma joie ; et, lorsqu'il fallut partir, je fus sensible à la douleur de quitter un oncle à qui j'avais tant d'obligations. Avant mon départ, j'allai embrasser mon père et ma mère. Ils m'exhortèrent à prier Dieu pour mon oncle, à vivre en honnête homme, à ne point m'engager dans de mauvaises affaires,⁴⁶ et sur⁴⁷ toutes choses, à ne pas prendre le bien⁴⁸ d'autrui. Après qu'ils m'eurent harangué, ils me firent présent de leur bénédiction,⁴⁹ qui était le seul bien⁵⁰ que j'attendais,⁵¹ d'eux. Aussitôt je montai sur ma mule, et sortis de la ville.

CHAPITRE II.

Des alarmes qu'il eut en allant à Pegnaflor ; de ce qu'il fit en arrivant dans cette ville, et avec quel homme il soupa.

Me voilà donc hors d'Oviédo, sur le chemin de Pegnaflor, au milieu de la campagne, maître de mes actions, d'une mauvaise mule, et de quarante bons ducats. La première chose que je fis fut de laisser ma mule aller à discrétion, c'est-à-dire, au petit pas.¹ Je lui mis la bride sur le cou, et, tirant de ma poche mes ducats, je commençai à les compter et recompter dans mon chapeau. Je n'étais pas maître de ma joie :² je n'avais jamais vu tant d'argent ; je ne pouvais me lasser³ de le regarder et de le manier. Je le comptais peut-être pour la vingtième fois, quand, tout-à-coup, ma mule, levant la tête et les oreilles, s'arrêta au milieu du⁴ grand chemin. Je jugeai que quelque chose l'effrayait ; je regardai ce que ce pouvait être : j'aperçus sur la terre un chapeau renversé,⁵ sur lequel il y avait un rosaire⁶ à⁷ gros grains, et en même tems j'entendis une voix lamentable qui prononça ces paroles : " Seigneur passant,⁸ ayez pitié, de grâce, d'un pauvre soldat estropié ;⁹ jetez, s'il vous plaît, quelques pièces d'argent dans ce chapeau ; vous en serez récompensé dans l'autre monde."

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P E T I T
TABLEAU LITTÉRAIRE
DE LA FRANCE;

CONTENANT

UN ESSAI SUR LA LITTÉRATURE FRANÇAISE DEPUIS
SON ORIGINE JUSQU'EN 1832,

ET

DE NOMBREUX EXTRAITS DES MEILLEURS AUTEURS, SUIVIS DE
NOTES SUR QUELQUES DIFFICULTÉS,

SERVANT DE SUITE AU "TRADUCTEUR."

P. F. MERLET,

PROFESSEUR DE LANGUE FRANÇAISE ET DE LITTÉRATURE AU COLLÈGE DE
L'UNIVERSITÉ DE LONDRES.

À LONDRES:
TAYLOR ET WALTON,

UPPER GOWER STREET.

M.DCCC.XXXIX.

Répandez vos bienfaits avec magnificence ;
 Même aux moins vertueux ne les refusez pas :
 Ne vous informez point de leur reconnaissance :
 Il est grand, il est beau de faire des ingrats.

L'homme est un vil atome, un point dans l'étendue :
 Cependant du plus haut des palais éternels,
 Dieu sur notre néant daigne abaisser sa vue :
 C'est lui seul qu'il faut craindre, et non pas les mortels.

VOLTAIRE.

À un Père, sur la Mort de sa Fille.

Ta douleur, Du Perrier, sera donc éternelle ?
 Et les tristes discours
 Que te met en l'esprit l'amitié paternelle,
 L'augmenteront toujours ?

Le malheur de ta fille au tombeau descendue
 Par un commun trépas,
 Est-ce quelque dédale où ta raison perdue
 Ne se retrouve pas ?

Je sais de quels appas son enfance était pleine,
 Et n'ai pas entrepris,
 Injurieux ami, de soulager ta peine
 Avecque son mépris.

Mais elle était du monde où les plus belles choses
 Ont le pire destin ;
 Et rose elle a vécu ce que vivent les roses,
 L'espace d'un matin.

La mort a des rigueurs à nulle autre pareilles :
 On a beau la prier,
 La cruelle qu'elle est se bouche les oreilles,
 Et nous laisse crier.

Le pauvre en sa cabane, où le chaume le couvre,
 Est sujet à ses lois ;
 Et la garde qui veille aux barrières du Louvre,
 N'en défend point nos rois.

MALHERBE.

Le Chrétien mourant.

Qu'entends-je ? autour de moi l'airain sacré résonne !
 Quelle foule pieuse en pleurant m'environne ?
 Pour qui ce chant funèbre et ce pâle flambeau ?
 O mort ! est-ce ta voix qui frappe mon oreille
 Pour la dernière fois ? Eh quoi ! je me réveille
 Sur le bord du tombeau !

O toi ! d'un feu divin précieuse étincelle,
 De ce corps périssable habitante immortelle.
 Dissipe ces terreurs : la mort vient t'affranchir !
 Prends ton vol, ô mon âme ! et dépouille tes chaînes.
 Déposer le fardeau des misères humaines,
 Est-ce donc là mourir ?

Oui, le temps a cessé de mesurer mes heures.
 Messagers rayonnants des célestes demeures,
 Dans quels palais nouveaux allez-vous me ravir ?
 Déjà, déjà je nage en des flots de lumière :
 L'espace devant moi s'agrandit, et la terre
 Sous mes pieds semble fuir !

Mais qu'entends-je ? Au moment où mon âme s'éveille,
 Des soupirs, des sanglots ont frappé mon oreille !
 Compagnons de l'exil, quoi ! vous pleurez ma mort !
 Vous pleurez ! et déjà dans la coupe sacrée
 J'ai bu l'oubli des maux, et mon âme enivrée
 Entre au céleste port. DE LA MARTINE.

La Prière.

Salut, principe et fin de toi-même et du monde !
 Toi qui rends d'un regard l'immensité féconde,
 Ame de l'univers, Dieu, père, créateur,
 Sous tous ces noms divers je crois en toi, Seigneur !
 Et, sans avoir besoin d'entendre ta parole,
 Je lis au front des cieux mon glorieux symbole.
 L'étendue à mes yeux révèle ta grandeur,
 La terre ta bonté, les astres ta splendeur.
 Tu t'es produit toi-même en ton brillant ouvrage ;
 L'univers tout entier réfléchit ton image,

Et mon âme à son tour réfléchit l'univers.
 Ma pensée, embrassant tes attributs divers,
 Partout autour de toi te découvre et t'adore,
 Se contemple soi-même et t'y découvre encore :
 Ainsi l'astre du jour éclate dans les cieux,
 Se réfléchit dans l'onde et se peint à mes yeux.

C'est peu de croire en toi, bonté, beauté suprême ;
 Je te cherche partout, j'aspire à toi, je t'aime :
 Mon âme est un rayon de lumière et d'amour,
 Qui, du foyer divin détaché pour un jour,
 De désirs dévorants loin de toi consumée,
 Brûle de remonter à sa source enflammée.

Oui, j'espère, Seigneur, en ta magnificence.
 Partout à pleines mains prodiguant l'existence,
 Tu n'auras pas borné le nombre de mes jours
 A ces jours d'ici-bas, si troublés et si courts.
 Je te vois en tous lieux conserver et produire :
 Celui qui peut créer dédaigne de détruire.
 Témoin de ta puissance et sûr de ta bonté,
 J'attends le jour sans fin de l'immortalité ;
 La mort m'entoure en vain de ses ombres funèbres,
 Ma raison voit le jour à travers ses ténèbres,
 C'est le dernier degré qui m'approche de toi,
 C'est le voile qui tombe entre ta face et moi.
 Hâte pour moi, Seigneur, ce moment que j'implore ;
 Ou si dans tes secrets tu le retiens encore,
 Entends du haut du ciel le cri de mes besoins ;
 L'atome et l'univers sont l'objet de tes soins ;
 Des dons de ta bonté soutiens mon indigence,
 Nourris mon cœur de pain, mon âme d'espérance ;
 Réchauffe d'un regard de tes yeux tout-puissants
 Mon esprit éclipsé par l'ombre de mes sens ;
 Et, comme le soleil aspire la rosée,
 Dans ton sein à jamais absorbe ma pensée !

LE MEME.

Aveuglement des Hommes.

Qu'aux accents de ma voix la terre se réveille :
 Rois, soyez attentifs ; peuples, ouvrez l'oreille :
 Que l'univers se taise, et m'écoute parler.

Mes chants vont seconder les accords de ma lyre :
L'esprit saint me pénètre ; il m'échauffe, et m'inspire
Les grandes vérités que je vais révéler.

L'homme en sa propre force a mis sa confiance ;
Ivre de ses grandeurs et de son opulence,
L'éclat de sa fortune enfle sa vanité.
Mais, ô moment terrible, ô jour épouvantable,
Où la mort saisira ce fortuné coupable,
Tout chargé des liens de son iniquité !

Que deviendront alors, répondez, grands du monde,
Que deviendront ces biens où votre espoir se fonde,
Et dont vous étalez l'orgueilleuse moisson ?
Sujets, amis, parens, tout deviendra stérile ;
Et, dans ce jour fatal, l'homme à l'homme inutile
Ne paiera point à Dieu le prix de sa rançon.

Vous avez vu tomber les plus illustres têtes ;
Et vous pourriez encore, insensés que vous êtes,
Ignorer le tribut que l'on doit à la mort ?
Non, non, tout doit franchir ce terrible passage :
Le riche et l'indigent, l'imprudent et le sage,
Sujets à même loi, subissent même sort.

Justes, ne craignez point le vain pouvoir des hommes ;
Quelque élevés qu'ils soient, ils sont ce que nous sommes
Si vous êtes mortels, ils le sont comme vous.
Nous avons beau vanter nos grandeurs passagères,
Il faut mêler sa cendre aux cendres de ses pères ;
Et c'est le même Dieu qui nous jugera tous.

J. B. ROUSSEAU.

NARRATIONS, TABLEAUX, ET DESCRIPTIONS.

*Paris.*¹

Qui frappe l'air, bon Dieu ! de ces lugubres cris ?
Est-ce donc pour veiller qu'on se couche à Paris ?
Et quel fâcheux démon, durant les nuits entières,
Rassemble ici les chats de toutes les gouttières ?

Il mande auprès de lui le meunier indocile ;
 Presse, flatte promet ; ce fut peine inutile,
Sans-Souci s'obstinait. “ Entendez la raison,
 Sire, je ne peux pas vous vendre ma maison :
 Mon vieux père y mourut, mon fils y vient de naître ;
 C'est mon Postdam, à moi. Je suis tranchant peut-être :
 Ne l'êtes-vous jamais ? Tenez, mille ducats,
 Au bout de vos discours, ne me tenteraient pas.
 Il faut vous en passer, je l'ai dit, j'y persiste.”

Les Rois malaisément souffrent qu'on leur résiste.
 Frédéric, un moment par l'humeur emporté :
 “ Parbleu ! de ton moulin c'est bien être entêté ;
 Je suis bon de vouloir t'engager à le vendre :
 Sais-tu que sans payer je pourrais bien le prendre ?
 Je suis le maître.—Vous ! . . . de prendre mon moulin ?
 Oui, si nous n'avions pas des juges à Berlin.”

Le Monarque, à ce mot, revient de son caprice,
 Charmé que sous son règne on crût à la justice,
 Il rit, et se tournant vers quelques courtisans :
 “ Ma foi, messieurs, je crois qu'il faut changer nos plans.
 Voisin, garde ton bien ; j'aime fort ta réplique.”

ANDRIEUX.

L'Orage.

On voit à l'horizon de deux points opposés
 Des nuages monter dans les airs embrasés ;
 On les voit s'épaissir, s'élever et s'étendre.
 D'un tonnerre éloigné le bruit s'est fait entendre :
 Les flots en ont frémi, l'air en est ébranlé,
 Et le long du vallon le feuillage a tremblé ;
 Les monts ont prolongé le lugubre murmure,
 Dont le son lent et sourd attriste la nature.
 Il succède à ce bruit un calme plein d'horreur,
 Et la terre en silence attend dans la terreur ;
 Des monts et des rochers le vaste amphithéâtre
 Disparoît tout à coup sous un voile grisâtre,
 Le nuage élargi les couvre de ses flancs ;
 Il pèse sur les airs tranquilles et brûlants.

Mais des traits enflammés ont sillonné la nue,
 Et la foudre, en grondant, roule dans l'étendue ;

Elle redouble, vole, éclate dans les airs ;
 Leur nuit est plus profonde ; et de vastes éclairs
 En font sortir sans cesse un jour pâle et livide.
 Du couchant ténébreux s'élance un vent rapide
 Qui tourne sur la plaine, et, rasant les sillons,
 Enlève un sable noir qu'il roule en tourbillons.
 Ce nuage nouveau, ce torrent de poussière,
 Dérobe à la campagne un reste de lumière.
 La peur, l'airain sonnante, dans les temples sacrés
 Font entrer à grands flots les peuples égarés.
 Grand Dieu ! vois à tes pieds leur foule consternée
 Te demander le prix des travaux de l'année.

Hélas ! d'un ciel en feu les globules glacés
 Ecrasent en tombant les épis renversés.
 Le tonnerre et les vents déchirent les nuages ;
 Le fermier de ses champs contemple les ravages,
 Et presse dans ses bras ses enfants effrayés.
 La foudre éclate, tombe ; et des monts foudroyés,
 Descendent à grand bruit les graviers et les ondes
 Qui courent en torrents sur les plaines fécondes.
 O récolte ! ô moissons ! tout périt sans retour :
 L'ouvrage de l'année est détruit en un jour.

SAINT-LAMBERT.

Le Café.

C'est toi, divin café, dont l'aimable liqueur,
 Sans altérer la tête, épanouit le cœur.
 Aussi, quand mon palais est émoussé par l'âge,
 Avec plaisir encor je goûte ton breuvage.
 Que j'aime à préparer ton nectar précieux !
 Nul n'usurpe chez moi ce soin délicieux.
 Charmé de ton parfum, c'est moi seul qui dans l'onde
 Infuse à mon foyer ta poussière féconde :
 Qui, tour à tour calmant, excitant tes bouillons,
 Suis d'un œil attentif tes légers tourbillons.

Enfin de ta liqueur lentement reposée,
 Dans le vase fumant la lie est déposée.

* * * * *

Tout est prêt : du japon l'émail reçoit tes ondes,
 Et seul tu réunis les tributs des deux mondes.

Viens donc, divin nectar, viens donc, inspire-moi :
 Je ne veux qu'un désert, et mes livres et toi.
 A peine j'ai senti ta vapeur odorante,
 Soudain de ton climat la chaleur pénétrante
 Réveille tous mes sens ; sans trouble, sans chaos,
 Mes pensers plus nombreux accourent à grands flots.
 Mon idée était triste, aride, dépouillée ;
 Elle rit, elle sort richement habillée,
 Et je crois, du génie éprouvant le réveil,
 Boire dans chaque goutte un rayon du soleil.

DELILLE.

Les Catacombes.

Sous les remparts de Rome, et sous ses vastes plaines,
 Sont des antres profonds, des voûtes souterraines
 Qui, pendant deux mille ans, creusés par les humains,
 Donnèrent leurs rochers aux palais des Romains.
 Avec ses monuments et sa magnificence,
 Rome entière sortit de cet abîme immense.
 Depuis, loin des regards et du fer des tyrans,
 L'Église encor naissante y cacha ses enfants,
 Jusqu'au jour où, du sein de cette nuit profonde,
 Triomphante, elle vint donner des lois au monde,
 Et marqua de sa croix les drapeaux des Césars.

Jaloux de tout connaître, un jeune amant des arts,
 L'amour de ses parents, l'espoir de la peinture,
 Brûlait de visiter cette demeure obscure,
 De notre antique foi vénérable berceau.
 Un fil dans une main et de l'autre un flambeau,
 Il entre ; il se confie à ces voûtes nombreuses
 Qui croisent en tous sens leurs routes ténébreuses.
 Il aime à voir ce lieu, sa triste majesté,
 Ce palais de la nuit, cette sombre cité,
 Ces temples où le Christ vit ses premiers fidèles,
 Et de ces grands tombeaux les ombres éternelles.
 Dans un coin écarté se présente un réduit,
 Mystérieux asile où l'espoir le conduit,
 Il voit des vases saints et des urnes pieuses ;
 Des vierges, des martyrs, dépouilles précieuses.
 Il saisit ce trésor ; il veut poursuivre : hélas !
 Il a perdu le fil qui conduisait ses pas.
 Il cherche, mais en vain : il s'égare, il se trouble ;

Il s'éloigne, il revient, et sa crainte redouble ;
 Il prend tous les chemins que lui montre la peur.

Enfin, de route en route, et d'erreur en erreur,
 Dans les enfoncements de cette obscure enceinte,
 Il trouve un vaste espace, effrayant labyrinthe,
 D'où vingt chemins divers conduisent à l'entour.
 Lequel choisir ? lequel doit le conduire au jour ?
 Il les consulte tous : il les prend, il les quitte ;
 L'effroi suspend ses pas, l'effroi les précipite ;
 Il appelle : l'écho redouble sa frayeur ;
 De sinistres pensers viennent glacer son cœur.
 L'astre heureux qu'il regrette a mesuré dix heures
 Depuis qu'il est errant dans ces noires demeures.
 Ce lieu d'effroi, ce lieu d'un silence éternel,
 En trois lustres entiers voit à peine un mortel ;
 Et, pour comble d'effroi, dans cette nuit funeste,
 Du flambeau qui le guide il voit périr le reste.
 Craignant que chaque pas, que chaque mouvement,
 En agitant la flamme en use l'aliment,
 Quelquefois il s'arrête et demeure immobile.
 Vaines précautions ! tout soin est inutile ;
 L'heure approche, et déjà son cœur épouvanté
 Croit de l'affreuse nuit sentir l'obscurité.

Il marche, il erre encor sous cette voûte sombre,
 Et le flambeau mourant fume et s'éteint dans l'ombre.
 Il gémit ; toutefois d'un souffle haletant,
 Le flambeau ranimé se rallume à l'instant
 Vain espoir ! par le feu la cire consumée,
 Par degré s'abaissant sur la mèche enflammée,
 Atteint sa main souffrante, et de ses doigts vaincus
 Les nerfs découragés ne la soutiennent plus :
 De son bras défaillant enfin la torche tombe,
 Et ses derniers rayons ont éclairé sa tombe.
 L'infortuné déjà voit cent spectres hideux ;
 Le Délire brûlant, le Désespoir affreux,
 La Mort ! . . . non cette mort qui plaît à la victoire,
 Qui vole avec la foudre, et que pare la gloire ;
 Mais lente, mais horrible, et traînant par la main
 La Faim qui se déchire et se ronge le sein.
 Son sang, à ces pensers, s'arrête dans ses veines.
 Et quels regrets touchants viennent aigrir ses peines !
 Ses parens, ses amis, qu'il ne reverra plus,
 Et ces nobles travaux qu'il laissa suspendus ;

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LONDON :

TAYLOR AND WALTON,

UPPER GOWER STREET.

M.DCCC.XXXIX.

Leicester, who, as if some actual pressure had bent him to the earth kneeled down before Elizabeth, and prostrated his brow to the marble flag-stones on which she stood.

"Leicester!" said Elizabeth, in a voice which trembled with passion, "could I think thou hast practised on me—on me, thy sovereign—on me, thy confiding, thy too partial mistress, the base and ungrateful deception which thy present confusion surmises—by all that is holy! false lord, that head of thine were in as great peril as ever was thy father's."

Leicester had no conscious innocence, but he had pride, to support him. He raised slowly his brow and features, which were black and swollen with contending emotions, and replied, "My head cannot fall but by the sentence of my peers—to them I will plead, and not to a princess who thus requites my faithful service."

"What! my lords," said Elizabeth, looking around, "we are defied, I think—defied in the castle we have ourselves bestowed on this proud man. My Lord Shrewsbury, you are Marshal of England, attach him of high treason!"

"Whom does your grace mean?" said Shrewsbury, much surprised, for he had that instant joined the astonished circle.

"Whom should I mean, but that traitor, Dudley, Earl of Leicester!—Cousin of Hunsdon, order out your band of gentlemen pensioners, and take him into custody. I say, villain, make haste!"

* * * * *

Amy, who had by this time recovered herself, and who saw her husband, as she conceived, in the utmost danger from the rage of an offended sovereign, instantly (and, alas! how many women would have done the same!) forgot her own wrongs, and her own danger, in her apprehensions for him, and throwing herself before the Queen, embraced her knee, while she exclaimed—"He is guiltless—no one can lay aught to the charge of the noble Leicester."

"Why, minion!" answered the Queen, "didst not thou, thyself, say that the Earl of Leicester was privy to thy whole history?"

"Did I say so?" repeated the unhappy Amy, laying aside every consideration of consistency, and of self-interest; "oh, if I did, I foully belied him! May God so judge me, as I believe he was never privy to a thought that would harm me!"

"Woman! I will know who has moved you to this; or my wrath—and the wrath of kings is a flaming fire—shall wither and consume thee like a weed in the furnace."

As the Queen uttered this, Leicester's better angel called his pride to his aid, and reproached him with the utter extremity of meanness which would overwhelm him for ever, if he stooped to take shelter under the generous interposition of his wife, and abandoned her, in return for her kindness, to the resentment of the Queen. He had already raised his head with the dignity of a man of honour, to avow his marriage and proclaim himself the protector of his Countess, when Varney, born, as

it appeared, to be his master's evil genius, rushed into the presence, with every mark of disorder on his face and apparel.

"What means this saucy intrusion?" said Elizabeth.

Varney, with the air of a man altogether overwhelmed with grief and confusion, prostrated himself before her feet. "Pardon, my Liege, pardon!—or, at least, let your justice avenge itself on me, where it is due; but spare my noble, my generous, my innocent patron and master."

Amy, who was yet kneeling, started up as she saw the man whom she deemed most odious, place himself so near her, and was about to fly towards Leicester, checked at once by the uncertainty which his looks had re-assumed, as soon as the appearance of his confidant seemed to open a new scene, she hung back, and uttering a faint scream, besought of her majesty to cause her to be imprisoned in the lowest dungeon of the castle—to deal with her as the worst of criminals—"but spare," she exclaimed, "my sight and hearing, what will destroy the little judgment I have left—the sight of that unutterable and most shameless villain."

"And, why, sweetheart?" said the Queen, moved by a new impulse, what hath he, this false knight, since such thou accountest him, done to thee?"

"Oh, worse than sorrow, madam, and worse than injury—he has sown dissension where most there should be peace. I shall go mad if I look longer on him."

"Beshrew me, but I think thou art distraught already," answered the Queen. "My Lord Hunsdon, look to this poor distressed young woman, and let her be safely bestowed, and in honest keeping, till we require her to be forthcoming."

EXTRACT FROM THE SCHOOL FOR SCANDAL.

CHARLES SURFACE, SIR OLIVER SURFACE, MOSES, AND
CARELESS.

Charles S. Walk in, gentlemen; pray walk in—here they are, the family of the Surfaces, up to the conquest.

Sir O. And, in my opinion, a goodly collection.

Charles S. Ay, ay, these are done in the true spirit of portrait painting. Not like the works of your modern Raphaels. No, no; the merit of these is in the inveterate likeness—all stiff and awkward as the originals, and like nothing in human nature besides.

Sir O. Ah! we shall never see such figures of men again.

Charles S. I hope not.—Well, you see, Master Premium, what a domestic character I am; here I sit of an evening surrounded by my family.—But, come, get to your pulpit, Mr. Auctioneer; here's an old gouty chair of my grandfather's will answer the purpose.

Care. Come, begin—A-going, a-going, a-going!

Charles S. Bravo, Careless!—Well, here's my great uncle, Sir Richard Raveline, a marvellous good general in his day, I assure you. He served in all the Duke of Marlborough's wars, and got that cut over his eye at the battle of Malplaquet.—What say you, Mr. Premium?—look at him—there's a hero, not cut out of his feathers, as your modern clipt captains are, but enveloped in wig and regimentals, as a general should be.—What do you bid?

Sir O. [*Aside to Moses.*] Bid him speak.

Moses. Mr. Premium would have you speak.

Charles S. Why, then, he shall have him for ten pounds, and I'm sure that's not dear for a staff-officer.

Sir O. Heaven deliver me! his famous uncle Richard for ten pounds! [*Aside.*]—Very well, sir, I'll take him at that.

Charles S. Careless, knock down my uncle Richard.—Here now, is a maiden sister of his, my great Aunt Deborah; done by Kneller in his best manner, and esteemed a very formidable likeness.—There she is, you see, a shepherdess feeding her flock.—You shall have her for five pounds ten—the sheep are worth the money.

Sir O. Ah! poor Deborah! a woman who set such a value on herself! [*Aside.*] Five pounds ten—she's mine.

Charles S. Knock down my aunt Deborah, Careless!—This, now, is a grandfather of my mother's, a learned judge, well known on the western circuit.—What do you rate him at, Moses?

Moses. Four guineas.

Charles S. Four guineas!—Gad's life! you don't bid me the price of his wig.—Mr. Premium, you have more respect for the woollack; do let us knock his lordship down at fifteen.

Sir O. By all means.

Care. Gone!

Charles S. And there are two brothers of his, William and Walter Blunt, Esquires, both members of parliament, and noted speakers: and what's very extraordinary, I believe this is the first time they were ever bought or sold.

Sir O. That is very extraordinary, indeed! I'll take them at your own price, for the honour of parliament.

Care. Well said, little Premium!—I'll knock them down at forty.

Charles S. Here's a jolly fellow—I don't know what relation, but he was mayor of Norwich; take him at eight pounds.

Sir O. No, no; six will do for the mayor.

Charles S. Come, make it guineas, and I throw in the two aldermen there into the bargain.

Sir O. They're mine.

Charles S. Careless, knock down the mayor and aldermen.—But, plague on't, we shall be all day retailing in this manner; do let us deal wholesale: what say you, little Premium? Give me three hundred pounds, and take all that remains on each side in a lump.

Care. Ay, ay, that will be the best way.

Sir O. Well, well, anything to accommodate you;—they are mine. But there is one portrait which you have always passed over.

Care. What, that ill-looking little fellow over the settee?

Sir O. Yes, sir, I mean that, though I don't think him so ill-looking a little fellow, by any means.

Charles S. What, that?—Oh that's my uncle Oliver; 'twas done before he went to India.

Care. Your uncle Oliver!—Gad, then you'll never be friends, Charles. That, now, to me, is as stern a looking rogue as ever I saw; an unforgiving eye, and a disinheriting countenance! an inveterate knave, depend on't. Don't you think so, little Premium?

Sir O. Upon my word, sir, I do not; I think it as honest a looking face as any in the room, dead or alive;—but I suppose uncle Oliver goes with the rest of the lumber?

Charles S. No, hang it; I'll not part with poor Noll. The old fellow has been very good to me; and, egad, I'll keep his picture while I've a room to put it in.

Sir O. The rogue's my nephew, after all! [*Aside.*]—But, sir, I have somehow taken a fancy to that picture.

Charles S. I'm sorry for't, for you certainly will not have it.—Why, haven't you got enough of them?

Sir O. I forgive him every thing! [*Aside.*]—But, sir, when I take a whim in my head I don't value money. I'll give you as much for that as for all the rest.

Charles S. Don't tease me, master broker; I tell you I'll not part with it, and there's an end of it.

Sir O. How like his father the dog is! [*Aside.*]—Well, well, I have done.—I did not perceive it before, but I think I never saw such a resemblance—[*Aside.*]—Here is a draught for your sum.

Charles S. Why, 'tis for eight hundred pounds.

Sir O. You will not let Sir Oliver go?

Charles S. Zounds! no!—I tell you once more.

Sir O. Then never mind the difference, we'll balance that another time—but give me your hand on the bargain; you are an honest fellow, Charles—I beg pardon, sir, for being so free.—Come, Moses.

Charles S. Egad, this is a whimsical old fellow! But hark'ee Premium, you'll prepare lodgings for these gentlemen?

Sir O. Yes, yes, I'll send for them in a day or two.

Charles S. But hold; do now send a genteel conveyance for them, for I assure you, they were most of them used to ride in their own carriages.

Sir O. I will, I will—for all but Oliver.

Charles S. Ay, all but the little nabob.

Sir O. You're fixed on that?

Charles S. Peremptorily.

Sir O. A dear extravagant rogue! [*Aside.*]—Good-day!—Come, Moses. Let me hear now who dares call him profligate.

Hall!—but I ha' done.—How Phylis will howl when she hears of it!—ay, poor thing, she little thinks what shooting her master's going after!—and I warrant old Crop, who has carried your honour, field and road, these ten years, will curse the hour he was born!—

[*Whimpering.*]

Acres. It won't do, David—I am determined to fight, so get along, you coward, while I'm in the mind.

Enter SERVANT.

Ser. Captain Absolute, Sir.

Acres. O! show him up.

[*Exit SERVANT.*]

David. Well, heaven send we be all alive this time to-morrow.

Acres. What's that? Don't provoke me, David!

Dav. Good bye, master.

[*Sobbing.*]

Acres. Get along, you cowardly, dastardly, croaking raven.

[*Exit DAVID.*]

Enter CAPTAIN ABSOLUTE.

Capt. A. What's the matter, Bob?

Acres. A vile, sheep-hearted blockhead!—If I hadn't the valour of St. George, and the Dragon to boot—

Capt. A. But what did you want with me, Bob?

Acres. Oh!—there—

[*Gives him the challenge.*]

Capt. A. 'To Ensign BEVERLEY.' So—what's going on now? [*Aside.*] Well, what's this?

Acres. A challenge!

Capt. A. Indeed!—Why, you won't fight him, will you, Bob?

Acres. Egad, but I will, Jack.—Sir Lucius has wrought me to it. He has left me full of rage, and I'll fight this evening, that so much good passion mayn't be wasted.

Capt. A. But what have I to do with this?

Acres. Why, as I think you know something of this fellow, I want you to find him out for me, and give him this mortal defiance.

Capt. A. Well, give it me, and trust me he gets it.

Acres. Thank you, my dear friend, my dear Jack; but it is giving you a great deal of trouble.

Capt. A. Not in the least—I beg you won't mention it. No trouble in the world, I assure you.

Acres. You are very kind.—What it is to have a friend—you couldn't be my second—could you, Jack?

Capt. A. Why, no, Bob—not in this affair—it would not be quite so proper.

Acres. Well, then, I must get my friend Sir Lucius. I shall have your good wishes, however, Jack?

Capt. A. Whenever he meets you, believe me.

Enter SERVANT.

Serv. Sir Anthony Absolute is below, inquiring for the Captain.

Capt. A. I'll come instantly.

[*Exit SERVANT.*]

Well, my little hero, success attend you.

[*Going.*]

Acres. Stay, stay, Jack. If Beverley should ask you what kind of a man your friend Acres is, do tell him I am a devil of a fellow—will you, Jack?

Capt. A. To be sure I shall. I'll say you are a determined dog—hey, Bob?

Acres. Ay, do, do—and if that frightens him, egad, perhaps he mayn't come. So tell him I generally kill a man a week; will you, Jack?

Capt. A. I will; I will: I'll say you are call'd, in the country, 'Fighting Bob.'

Acres. Right, right—'tis all to prevent mischief: for I don't want to take his life, if I clear my honour.

Capt. A. No!—that's very kind of you.

Acres. Why, you don't wish me to kill him, do you, Jack?

Capt. A. No, upon my word, I do not. But a devil of a fellow, hey? [Going.]

Acres. True, true—But stay, stay, Jack—you may add, that you never saw me in such a rage before—a most devouring rage.

Capt. A. I will, I will.

Acres. Remember, Jack—a determined dog!

Capt. A. Ay, ay, 'Fighting Bob.'

[*Exeunt ACRES and CAPTAIN ABSOLUTE.*]

* * * * *

Enter SIR LUCIUS and ACRES, with Pistols.

Acres. By my valour, then, Sir Lucius, forty yards is a good distance. Odds levels and aims! I say it is a good distance.

Sir L. It is for muskets, or small field-pieces; upon my conscience, Mr. Acres, you must leave these things to me. Stay, now, I'll show you. [*Measures paces along the Stage.*] There, now, that is a very pretty distance—a pretty gentleman's distance.

Acres. Bless me! we might as well fight in a sentry-box! I tell you, Sir Lucius, the farther he is off the cooler I shall take my aim.

Sir L. Faith, then, I suppose you would aim at him best of all if he were out of sight!

Acres. No, Sir Lucius, but I should think forty, or eight-and-thirty yards—

Sir L. Pho! pho! nonsense! three or four feet between the mouths of your pistols is as good as a mile.

Acres. Odds bullets, no! by my valour, there is no merit in killing him so near! Do, my dear Sir Lucius, let me bring him down at a long shot; a long shot, Sir Lucius, if you love me.

Sir L. Well, the gentleman's friend and I must settle that. But tell me now, Mr. Acres, in case of an accident, is there any little will or commission I could execute for you?

Acres. I am much obliged to you, Sir Lucius, but I don't understand—

Sir L. Why, you may think there's no being shot at without a little risk; and, if an unlucky bullet should carry a quietus with it, I say, it will be no time then to be bothering you about family matters.

Acres. A quietus!

Sir L. For instance, now, if that should be the case, would you choose to be pickled and sent home? or would it be the same thing to you to lie here in the Abbey? I'm told there's very snug lying in the Abbey.

Acres. Pickled!—Snug lying in the Abbey!—Odds tremors! Sir Lucius, don't talk so!

Sir L. I suppose, Mr. Acres, you were never engaged in an affair of this kind before.

Acres. No, Sir Lucius, never before.

Sir L. Ah, that's a pity; there's nothing like being used to a thing. Pray, now, how would you receive the gentleman's shot?

Acres. Odds fires! I've practiced that—there, Sir Lucius, there—*[Puts himself into an attitude.]* a side front, hey? Odd, I'll make myself small enough; I'll stand edgeways.

Sir L. Now you're quite out; for if you stand so when I take my aim—

[Levelling at him.]

Acres. Heavens, Sir Lucius! are you sure it is not cocked?

Sir L. Never fear.

Acres. But—but—you don't know—it may go off of its own accord!

Sir L. Pho! be easy. Well, now, if I hit you in the body, my bullet has a double chance; for if it misses a vital part on your right side, 'twill be hard if it don't succeed on the left.

Acres. A vital part!

Sir L. But there—fix yourself so—*[Placing him]*—let him see the broadside of your full front—there—now a ball or two may pass clean through your body, and never do you any harm at all.

Acres. Clean through me! a ball or two clean through me!

Sir L. Ay, may they; and it is much the genteelst attitude into the bargain.

Acres. Look ye, Sir Lucius; I'd just as lieve be shot in an awkward posture as a genteel one; so, by my valour! I will stand edgeways.

Sir L. *[Looking at his watch.]* Sure they don't mean to disappoint us!—ha! no, faith—I think I see them coming.

Acres. Hey!—what!—coming!

Sir L. Ay, who are those yonder, getting over the style?

Acres. There are two of them, indeed!—well, let them come—hey, Sir Lucius!—we—we—we—we—won't run!

Sir L. Run!

Acres. No, I say—we won't run, by my valour!

Sir L. What is the matter with you?

Acres. Nothing, nothing, my dear friend—my dear Sir Lucius—but—I—I—I don't feel quite so bold somehow as I did.

Sir L. O fie! consider your honour.

Acres. Ay, true—my honour—do, Sir Lucius, edge in a word every now and then, about my honour.

Sir L. Well, here they're coming.

[*Looking.*]

Acres. Sir Lucius, if I wasn't with you I should almost think I was afraid. If my valour should leave me! Valour will come and go.

Sir L. Then pray keep it fast while you have it.

Acres. Sir Lucius—I doubt it is going—yes, my valour is certainly going! it is sneaking off!—I feel it oozing out, as it were, at the palms of my hands.

Sir L. Your honour—your honour—Here they are.

Acres. Oh, that I was safe at Clod Hall! or could be shot before I was aware!

Enter FAULKLAND and CAPTAIN ABSOLUTE.

Sir L. Gentlemen, your most obedient—ha!—what, Captain Absolute! So, I suppose, sir, you are come here, just like myself—to do a kind office, first for your friend, then to proceed to business on your own account?

Acres. What Jack!—my dear Jack!—my dear friend!

Capt. A. Harkye, Bob, Beverley's at hand.

Sir L. Well, Mr. Acres—I don't blame your saluting the gentleman civilly. So, Mr. Beverley, [*To FAULKLAND*] if you choose your weapons, the Captain and I will measure the ground.

Faulk. My weapons, sir!

Acres. Odds life! Sir Lucius, I'm not going to fight Mr. Faulkland; these are my particular friends!

Sir L. What, Sir, did you not come here to fight Mr. Acres?

Faulk. Not I, upon my word, sir!

Sir L. Well, now, that's mighty provoking! But I hope, Mr. Faulkland, as there are three of us come on purpose for the game—you won't be so disobliging as to spoil the party, by sitting out.

Capt. A. Oh pray, Faulkland, fight to oblige Sir Lucius.

Faulk. Nay, if Mr. Acres is so bent on the matter.

Acres. No, no, Mr. Faulkland; I'll bear my disappointment like a Christian. Lookye, Sir Lucius, there's no occasion at all for me to fight; and if it is the same to you, I'd as lieve let it alone.

Sir L. Observe me, Mr. Acres—I must not be trifled with. You have certainly challenged somebody, and you came here to fight him. Now, if that gentleman is willing to represent him, I can't see, for my soul, why it isn't just the same thing.

Acres. Why, no, Sir Lucius, I tell you, 'tis one Beverley I've challenged—a fellow, you see, that dare not show his face! If he were here, I'd make him give up his pretensions directly!

Capt. A. Hold, Bob—let me set you right—there is no such man as Beverley in the case. The person who assumed that name is before you; and as his pretensions are the same in both characters, he is ready to support them in whatever way you please.

Sir L. Well, this is lucky. Now you have an opportunity—

Acres. What, quarrel with my dear friend Jack Absolute!—not if he were fifty Beverleys! Sir Lucius, you would not have me so unnatural.

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M.DCCC.XXXVI.

et qu' ils ⁿ se-déconfissaient, ainsi commanda et
 and that they were-discomfited, thus commanded and
dit; ' Or tôt tuez toute cette ribaudaille, car
 said; ' Now quickly kill all that rabble, for
ils ^g nous . . empêchent la voie sans raison.'
 they hinder . . us the road without reason.'
Là vissiez gendarmes de tous côtés
 Thereupon might-ye-see men-at-arms on all sides
entre eux férir et frapper sur eux, et ⁱ les-^{dt} plu-
 among them dash and strike on them, and mul-
sieurs trébucher et cheoir parmi eux qui ^{du} oncques-
 titudes stumble and fall among them who never-
puis-ne ⁿ se . . relevèrent; et toujours
 after again-raised . . themselves; and continually
^{dv} trairaient les Anglais en ^a la-plus-grande presse,
 shot the English into the-greatest crowd,
qui ^{dw} rien-ne-perdaient de leurs traits; car ils
 which lost-not-any of their arrows; for they
empallaient et féraient, parmi le ^{de} corps ou
 pierced and struck, among the bodies or
parmi les membres, gens et chevaux, qui
 among the members, both-people and horses, which
là cheaient et trébuchaient, à grand méchef."
 there fell and stumbled, with great damage."

^{dt} Literally, *the manys*. Old French.

^{du} Literally, *ever after not*. Old French.

^{dv} Observe, *Les Anglais*, is the nominative to *trairaient*, and the order of the words will be, *the English continually shot*, &c.

^{dw} Literally, *any thing not lost*.

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M. DCCC. XXIX.

Olire, to be perfumed. *Oliva*, I was perfumed; *olivi*, &c. *Olendo*. No perfect nor participle.

Relinquere, to relinquish, very seldom used. *Relinquo*, &c. *relinqueva*, &c.; and perhaps the present of other moods. But it has neither future, nor perfect, nor participle. *Relinquendo*.

Riedere, to return. *Riedo*, *riedi*, &c. *riedeva*, &c. *rieda*, &c. *riederò*, &c. *riedessi*, &c.

Rilucere, to shine, has no participle, and the perfect is irregular; *rilussi*, &c. *Rilucessi*, &c. *Rilucendo*.

Scernere, to perceive, has no participle and is irregular, the perfect being *scersi*, &c.

Serpere, to creep. *Serpo*, *serpi*, &c. *Serpeva*, &c. *Serperò*, &c. It has neither perfect nor participle.

Solere, to be accustomed, has neither participle, nor perfect, nor future, and so it is defective; but these tenses are supplied by the verb *to be* (*essere*) and the participle *solito*. It is besides irregular. *Soglio*, *suoli*, *sole*; *sogliamo*, *solete*, *sogliono*. *Soleva*, &c. It has no imperative. *Soglia*, &c. Some scruple to say *solessi*, &c. *Solendo*.

Suggere, to suck. *Suggo* and *suggeva*, &c. *Suggerò*, &c. No perfect nor participle.

OBSERVATIONS

ON SOME MORE IRREGULARITIES AND INFLECTIONS.

The above given are the usual inflections of most verbs, both regular and irregular. There are, however, some more to be noticed, and notwithstanding all that can be done, there will be some forgotten.

Compound verbs follow, generally, the simple from which they are derived. *Riandare* from *andare*, when it means to go back, or to go over again the same road, is like *andare*; but when it means to revise, to go over again (an account, a proof-sheet, &c.) then it is regular. *Riando*; *riandi*, and so in all other tenses.

Apparire, from *parere*, may also be in *isco*. *Apparisco* and *apparisca*; the future is *apparirò*, &c. and the con-

ditional *apparirei*, &c. The participle *apparito* or *apparsso*.

Assorbire is regular; but has a double participle, *assorbito* and *assorto*. *Assorbere* is obsolete.

Rescindere, *discindere*, *prescindere*, and the like, have no regular participle, and even the irregular *resciso* could not, I think, be applied to the others, saying *discisso*, *presciso*, &c.

Valere has a double participle, *valuto* and *valso*.

Spandere. The perfect *spasi*, and the participle *spaso* or *spanto*, are not much used; and the verb may be considered defective.

Fendere is to be found irregular, *fessi*, &c. and the participle *fesso*.

The 1st person singular in *a* and the 3rd person singular and plural of the imperfect of the indicative, lose sometimes their *v* in verbs of the second and third conjugations. *Credeva* and *credevano* may be changed into *credea* and *credeano*; *sentiva* and *sentivano* into *sentia* and *sentiano*; but those of the third conjugation do not change so generally as those of the second.

Poets use very peculiar inflections, as, for instance, *avria*, *sentiria*, *crederia*, instead of *avrei*, *sentirei*, *crederei*, or *avrebbe*, *sentirebbe*, *crederebbe*; and likewise *potria* and *poria* for *potrebbe*; *saria* and *fora* for *sarebbe*; *fia* and *fie* for *sarà*; *fiano* and *fieno* for *saranno*; *avriano*, *sentiriano*, &c. for *avrebbero*, *sentirebbero*, &c. *ponno* for *possono*; *furo*, *fur*, and *foro*, for *furono*; *aggio*, *have*, *avia*, *avieno*, *aggia*, *aggi*, *aggiate*, for *ho*, *ha*, *aveva*, *avevano*, *abbia*, *abbi*, *abbiate*. Instead of *parlarono*, *credarono*, and *sentirono*, they sometimes may use *parlaro*, or *parlar*, *credero* or *creder*, *sentiro* or *sentir*; and sometimes *parlarno*, *crederno*, *sentirno*: but these are obsolete. They can also change the final *i* into *e*, and say *parle* instead of *parli*, &c.

Old writers have been guilty of many barbarisms, and poets have taken many licences, which must be avoided, though it is necessary to know them to understand the Italian classics. Such are *siei*, *semo*, *avemo*, *credemo*, *parlono*, *credano*, *sentano*, &c. instead of *sei*,

da giorno, &c.; *mi fu tolto il cappello di testa*, that is, *dalla testa*; and also with elegance when *da* means departure from a place, as *partii di Roma*, viz. *da Roma*.

IN. This preposition is often made use of by Italians, 1st. Instead of *sopra* (on, upon); as, *col cappello in testa*, viz. *sopra la testa*. 2nd. Instead of *nello spazio*, *nel corso*, much the same as in English; as, *Vi giunse in un' ora*, *in un anno*, viz. *nello spazio di un' ora*, &c. 3rd. To mark the place and the time; as, *Il Campidoglio è in Roma*: *Cesare fu ucciso in Marzo*.

CON is a conjunctive preposition, which sometimes points out the means, or cause of an event, or the manner by which we accomplish any thing; as, *con le sue minacce lo atterrò*, viz. *per mezzo delle sue*, &c. in English (by). *Colla sua condotta ottenne la stima universale*, that is, *in virtù della sua*, &c. *Sostenne le avversità con coraggio*, that is, *in modo coraggioso*.

PER. It is made use of with verbs expressing motion, as, *Passò per* (through) *Francia ed Italia*; *andò per* (by) *acqua*. Sometimes it means *a favore di* (in behalf of); as, *io farei tutto per lui*. It means also *invece* (instead); as, *scegliere uno per un altro*; also (in); as, *tagliar per pezzi*, viz. *in pezzi*; also *durante* (during); as, *per due giorni mai non ristette di piangere*, viz. *durante due giorni*, &c.; *per tutto l'inverno gelò orribilmente*, that is, *durante tutto*, &c. Sometimes it is elegantly substituted for the preposition *da* (by); as, *cidè che per lui si era fatto*, instead of *da lui*.

SENZA. This preposition marks a state of privation, absence, or inaction; as, *È un uomo senza criterio*; *viveva senza timore*; *soffrì tutto senza parlare*.

TRA, FRA, INFRA. These prepositions denote, 1st. The place; as, *fra due muri*, viz. *in mezzo* (between) *due muri*. 2nd. The time; as, *fra tre giorni*, viz. *in tre giorni*. They are used instead of *nel numero di*

(amongst); as, *avrà fra tanti amici alcun sostegno, viz. nel numero di tanti amici. Tra me, fra se, &c.* are expressions answering to *meco stesso, seco stesso, &c.* (to myself, to himself); as, *Egli diceva fra se, viz. seco stesso.* They are also made use of instead of *per* (on); as, *fra via*, that is, *per la via*.

SU, SOPRA. These prepositions imply elevation, superiority; as, *La sua capanna è posta sul* (on the) *monte. Egli era stimato sopra* (above) *tutti.* Sometimes *sopra* is used instead of *più di* (more than); as, *v'amo sopra la mia vita, viz. più della mia vita*; also instead of *al di là, oltre* (beyond); as, *La portò ben cento miglia sopra Tunisi*, that is, *al di là di Tunisi*; *gli diede cento scudi sopra le spese, viz. oltre le spese*; also instead of *contro* (against, upon); as, *andarono sopra i nemici, viz. contro i nemici* (upon the enemies); also instead of *intorno* (about); as, *parleremo domani sopra il, or sul vostro affare, viz. intorno al vostro affare*; also, *verso* (towards); as, *sulla sera*, that is, *verso la sera*; *sul far del giorno, viz. verso il far del giorno.*

CHAPTER XV.

ORTHOGRAPHY.

OF ACCENT.

<i>Pietade, or Pietate,</i>	.	<i>pietà,</i>	.	.	<i>pity.</i>
<i>Gioventude, or Gioventute,</i>	.	<i>gioventù</i>	.	.	<i>youth.</i>
<i>Piede,</i>	.	.	.	<i>piè,</i>	.
<i>Cantoe,</i>	.	.	.	<i>cantò,</i>	.
<i>Perdeo,</i>	.	.	.	<i>perdè,</i>	.
<i>Ferio,</i>	.	.	.	<i>ferì,</i>	.

The Italians have one accent (`), which they place upon the last vowel of the words from which one or more letters have been cut off, as appears from the above. *Pietade, pietate, gioventude, gioventute, cantoe, perdeo, ferio,* and the like, are words scarcely to be used

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VITTÓRIO ALFIÉRI.

A VISIT TO ENGLAND AND HOLLAND.

^aPartíi ^bdi Parígi verso il mezzo ^cGennáio,
I-set-out from Paris towards the middle of-January,
^dmille sette cento sessánta otto, in ^ecom-
one-thousand, seven hundred and-sixty eight, in the-com-
pagnía di un cavaliére mio paesáno, gióvine
pany of a gentleman my countryman, a-young-man
di ^abellíssimo aspétto, di età circa diéci o
of very-handsome countenance, of an-age about ten or
dódicí anni piú avanzáto ^{ak}di me; di un certo
twelve years more advanced than myself; of a certain

a) The personal pronouns *io, tu, &c.* are not expressed in Italian, unless the emphasis falls upon the *subject* of the verb. See Panizzi's Grammar, note to page 36.

b) *Di*, for *Da*. The preposition *di*, is often used instead of *da*. See the Gram. p. 55.

c) The preposition *di, of*, is often omitted after *mezzo, middle*, but never after *meta, middle*.

d) In expressing *a, or one thousand*, the Italians merely say, *mille*; and in reference to the year, they omit *and* before the last number, as above; which read literally is, *thousand, seven hundred, sixty-eight*.

e) The definite article is never used in Italian after the preposition *in*.

^fingégno. .naturále, ^gignoránte quanto me, reflex-
 natural. . talent, as-ignorant as myself, reflect-
 sivo assái meno, e piú amatóre del gran mondo
 ing very-much less, and more a-lover of-the great world
 che conoscitóre o investigatóre ^hdegli uómini.
 than a-connoisseur or searcher of men.
 Egli era cugíno ⁱdel nostro ambasciatóre ^{kin}
 He was a-cousin of our ambassador at
 Parigi, e nipóte del Príncipe di Masseráno,
 Paris, and a-nephew of-the Prince of Masserano,
 allóra ambasciatóre di Spagna in Londra, in
 then ambassador of Spain in London, in
 casa ⁱdel quale egli ^ldovéva alloggiare. Benchè
 the-house of whom he was to-reside. Though

f) Many Italian adjectives are placed after the substantives to which they belong, but the learner will experience no difficulty in distinguishing them, as we have invariably joined the words by double dots [..]; and wherever they appear he must attend to the necessary transposition.

g) The comparative of equality is variously formed. In the above phrase, tanto, *as*, is omitted; but these ellipses are very common in the Italian language. See the Gram. p. 17.

h) Literally, *of the men*, i. e. *of mankind*. The Italians always use the article with a substantive taken in a general sense, that is to say, when it denotes a whole species of things.

i) The Italians use the definite article with the possessive and relative pronouns in many instances. See Gram. pp. 25. 28.

k) The preposition *in*, is used to mark the place and the time; it may be translated *at*, *in*, *to*, &c. See Gram. p. 55.

l) The verb *dovére*, signifies *to owe*; therefore, as it implies obligation or constraint, it is variously rendered in English, according to the tense it is used in: thus, with other verbs, *deve éssere*, it *must* be; *che dobbiámo fare*, what *ought* we to do; *dovéva venfre*, he *was* to come; *devo andáre*, I *have* to go, &c.

'io non . . amássi ^mgran-fatto di legár-mi ⁿdi com-
 I liked . . not a-great-deal to engage-myself for com-
 pagnía per viággio, pure, per andáre a
 pany through a-journey, however, in-order to-go to
 un determináto luógo, e non piú, ^omi-ci-
 a determined place, and no more, I-reconciled-
 accomodái volentiéri. Questo mio nuóvo
 myself-to-it willingly. This my new
 compágnno era di un umóre assái liéto e lo-
 companion was of a humour very cheerful and talk-
 quáce, onde con vicendévole soddisfazióne io
 ative, therefore with reciprocal satisfaction I
 tacéva e ascoltáva, egli parláva e
 was-silent and listened, while-he was-speaking and
 lodáva-si, ^pesséndo . . egli forteménte in-
 was-praising-himself, he . . being mightily en-
 amoráto di sè per ^{bg}aver ^qpiaciúto . . molto
 amoured of himself for having much . . pleased
 alle donne, e mi andáva annoverándo con
 the ladies, and to-me he-went-on enumerating with

m) *Gran* for *Grande*. Very many words suffer elision in the Italian language ; for this there is generally no rule but the taste of the writer. Of course the student will be careful in noticing these words, and he will derive much information on the subject by consulting Panizzi's Grammar, p. 56, &c., on Orthography.

n) *Di, of*. In such phrases as these, *di*, is frequently used instead of *per, for*. See Gram. p. 55.

o) Literally, *myself thereto I reconciled*.

p) The personal pronoun is often placed after the gerund.

q) The verb *piacére*, to *please*, governs the dative ; or, in other words, requires the preposition *a, to*, before the word that follows : to *please*, therefore signifies to be *pleasing to*.

pompa ⁱ-suói ^ftrióñfi. . amorósi, ch'io ^q*stava
 pompousness his amorous . . triumphs, which-I listen-
 a-sentíre con dilétto e senza invidia. . nessúna.
 ed-to with delight and without any . . envy.
 La sera all' albérigo, aspettándo ^hla-cena,
 In-the evening at-the hotel, waiting-for supper,
 giuocávamo a scacchi, ^red egli sempre mi . .
 we-played at chess, and he always beat . .
^svincéva, ^tesséndo . . Pio stato sempre ottusíssimo
 me, I . . having been always very-dull
 a tutti ^hi-giuóchi.
 at all games.

^uSi-fece un giro piú lungo per Lilla, e Douay,
 We-made a tour rather long by Lille, and Douay,
 e ^mSant' Oméro, per ^vrénder-ci a Calais; ^red
 and Saint Omer, in-order to-arrive at Calais; and
^wera . . il-freddo sí eccessívo, che in un calésse
 the-cold . . was so excessive, that in a chaise

q*) Literally, *stood to hear*.

r) Ed for E, *and*. The letter *d* is sometimes added when the following word begins with a vowel.

s) Vincere, signifies *to conquer*; but, when applied to games of chance, *to beat*.

t) Literally, *being I been*. The compound tenses of the auxiliary verb *essere*, *to be*, are formed from *its own* simple tenses (not from those of *avere*, *to have*) and its past participle, *stato*, *been*. See Gram. p. 38.

u) Si-fece, an impersonal verb. See the Grammar on the pronoun *si*, p. 29.

v) Literally, *to render ourselves*; a reflexive verb.

w) Literally, *was the cold*.

compagno-di-viaggio nel vórtice del ^mgran
 companion-of-mine into-the vortex of-the great
 mondo. Contribuí anche non poco ^rad
 world. Contributed also not a-little to
 infrángere ⁱla-mia naturále rusticità e ritrosia
 break-through my natural rusticity and shyness
 la cortése e patérna amorevolézza verso-di me
 the courteous and paternal kindness towards me
 del Príncipe di Masseráno ambasciatóre
 of-the Prince of Masserano *the-ambassador*
 di Spagna, óttimo vécchio ^xappassionatissimo
 of Spain, a-very-good old-man exceedingly-fond
 dei Piemontési, esséndo. . ^{af}il-Piemónte ⁱla-sua
 of-the Piedmontese, Piedmont. . being his
 pátria, benchè ^{aq}il-di-lui padre ^{ar}si. . ^{ad}fosse-tras-
 country, although his father *had-transplanted* . .
 piantáto in ^{as}Ispáña. Ma dopo circa tre
 himself into Spain. But after about three
 mesi, ^{at}avvedéndo-mi che in quelle veglie e
 months, perceiving that in those routs and
 cene e festíni ^{au}io-mi-ci-seccáva pur troppo
 suppers and fetes I-grew-tired-of-them really too-much

aq) Literally, *the of him father*; a mode of expression, very elegant and very common, used by Italians when speaking of persons with great respect. See Gram. p. 22.

ar) Literally, *himself was transplanted*. A reflexive verb.

as) *Ispáña* for *Spagna*. The Italians rarely suffer the meeting of two words, the first of which ends with a consonant, and the other begins with *s* followed by another consonant; in such cases they prefix *i* to the latter word, as above.

at) Literally, *perceiving in myself*. A reflexive verb.

au) Literally, *myself there tired*. A reflexive verb.

e niénte imparáva ci, ^{av}scambiáta-mi-allóra-
 and nothing was-I-learning from-them, ^{aa}having-changed-then-
 la parte, in-vece di ^{bg}recitáre ^{aw}da-cavaliére
 the part, instead of rehearsing the-cavalier
 nella véglia, mi. .eléssi di far ^{aw}da-cocchiére
 in-the rout, I-appointed. .myself to act the-coachman
 alla porta di essa; e ^{ax}incarrozzáva e ^{ax}scarrozzáva
 at-the door of it; and I-took-up and set-down
^{ay}di-quà e ^{ay}di-là, per tutto Londra, ⁱil-mio
 here and there, throughout all London, my
 bel Ganiméde compágno, a cui solo lasciáva
 handsome Ganymede companion, to whom alone I-left
 la glória dei ^ftrionfi. .amorósi; e ^{az}mi. .^{ad}era-
 the glory of-the amorous. .triumphs; and I-had
 ridóttó a ^{aw}far sì bene e disinvoltaménte
 brought. .myself to perform so well and dexterously
ⁱil-mio servízio di cocchiére, che anche ^bdi alcúni
 my service of coachman, that even from some
 di quei combattiménti a timonáte che úsano
 of those skirmishes with coach-poles that are-usual

av) Literally, *changed for me then the part.*

aw) Da, sometimes means *fitness, quality.* See the Gram. p. 54. Thus, *recitáre da cavaliére, to act in quality of a cavalier; far da cocchiére, to act or perform in quality of coachman.*

ax) *Incarrozzáre, and Scarrozzáre, are our author's own:—however, they literally signify, to put into a coach, and to put out of a coach, i. e. to coach and to uncoach, being derived from carózza, a coach. We say in these cases, to take up, and to set down.*

ay) *Di quà e di là, an idiomatical phrase, on this side and on that side, up and down, here and there.*

az) Literally, *myself was reduced.* A reflexive verb.

tra i cocchiéri. . Inglési all' ^{ba}uscire ^{af}del
 between the English. . coachmen at-the going-out of
 Ránelagh e dei teátri, ^{bb}ne. . uscí con un
 Ranelagh and of-the theatres, I-got-out. . of-them with a
 quálche onóre, senza rottúra di légno nè danno
 certain honour, without fracture of timber or damage
 dei caváli. In tal guísa dunque terminái i-miéi
 of-the horses. In such manner then I-terminated my
 divertiménti di quell' invérno, ^{bc}col ^{ba}cavalcáre
 amusements of that winter, in riding-about
 quattro o cinqu' ore ogni mattína, e ^{ba}stare
 four or five hours every morning, and staying
 a-cassétta due o tre ore ogni sera a
 on-the-coach-box two or three hours every evening to
^{bd}guidàre, ^{be}per qualúnque tempo ^{bf}facésse.
 drive, in whatever weather might-be.
 Nel Apríle poi ^{icol} mio sólito compágno
 In-the April following with my accustomed companion

ba) The infinitive mood of a verb is sometimes used as a noun. See Gram. p. 52, wherein Professor Panizzi very properly says, "These nouns appear to express the action more fully, and as if it were actually taking place. We have the same form in English, thus, *to walk is healthy, or walking is healthy.*"

bb) Literally, *of them I got out.*

bc) Con, signifies *with*; but in phrases like this, must be translated *in*. See Gram. p. 55.

bd) Guidàre, means literally, *to guide*; to guide horses from a coach-box we call, *to drive*.

be) Per, signifies *through*; but in such phrases as this, it is translated *in*. See Gram. p. 55.

bf) The verb fare, when applied to the weather, is, as in French, translated *to be*.

"si-fece una scorsa per le più belle provincie
we-made an excursion through the most beautiful provinces
 d' Inghiltèrra. "Si-andò a Portsmouth, a
 of England. *We-went to Portsmouth, to*
 Salisbury, a Bath, a Bristol, e "si-tornò per
 Salisbury, to Bath, to Bristol, and *we-returned by*
 Oxford a Londra. Il paése mi . . piacquè molto,
 Oxford to London. *The country pleased . . me much,*
 e l' armónia delle cose . . divèrse, tutte con-
 and the harmony of-the different . . things, all con-
 cordánti in quell' ísola al mássimo ben-^{ba}éssere
 curring in that island to-the greatest welfare
 di tutti, mi . . incantò sempre più fortemente ;
 of all, enchanted . . me always more strongly ;
 e fin-d'allóra mi . . nascéa il desidèrio di
 and from-that-time in-me . . arose the desire of
^{bg}poter vi stare per sempre a-dimóra ;
 being-able there to-remain for ever *as-at-home ;*
 non che gl' individui ^{bh}me . . ne-piacéssero
 not that the individuals thereof-pleased . . me
^mgran-fatto, (benchè assái più ^{ak}dei Francési,
a-great-deal, (although vastly more than-the French,
 perchè più buóni e ^{bi}alla-buóna,) ma il
 because more good and frank,) but the
 local del paése, i sémplici costúmi, le belle
 situation of-the country, the simple customs, the handsome

bg) The English gerund is frequently expressed in Italian by the infinitive mood of the verb preceded by a preposition.

bh) Literally, *me thereof pleased*.

bi) Alla buona, an idiomatical phrase, (*maniera, manner, being understood*.) signifying *in a good manner, without ceremony, open, frank*.

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Inachus* unus abest, reconditus-que imo antro
 Inachus alone is-absent and hidden in-his-deepest cave
 auget aquas fletibus, miserrimus-que luget
 he-augments the-waters with-weeping, and-most-miserable he-laments
 natam Iô, ut amissam. Nescit ne fruatur 585
 his-child Io, as lost He-knows-not whether she-enjoy
 vitâ, an sit apud manes. Sed quam invenit
 life, or be among the-shades, But her whom he-finds
 non usquam, putat esse nusquam; atque veretur
 not any-where, he-thinks to-be no-where; and he-fears
 pejora animo. Jupiter viderat illam redeuntem à
 the-worse in-his-mind. Jupiter had-seen her returning from
 patrio flumine: et dixerat—O virgo! digna
 her-paternal flood: and had-said—O virgin! worthy-of
 Jove, factura-que nescio quem beatum
 Jupiter, and-about-to-make I-know-not whom happy
 tuo toro,—pete umbras altorum nemorum (et 590
 by-thy bed,— seek the-shades of-the-high groves (and
 monstraverat umbras nemorum) dum calet, et
 he-had-pointed-out the-shades of-the-groves) whilst it-is-warm, and
 sol est altissimus medio orbe. Quod si times
 the-sun is highest in-his-mid orbit. But if thou-fearest
 intrare, sola, latēbras ferarum, subibis
 to-enter, alone, the-coverts of-wild-beasts, thou-shalt-enter
 secreta nemorum, tuta, Deo præside: nec
 the-retirements of-the-groves, safe, a-God being thy guardian: nor

* Inachus, here fabled as the river itself, to which he had given his name, was the first king of Argos, one of the earliest in origin of all the Greek states, the founder being supposed to be contemporary with Abraham.

- Deo de plebe, sed qui teneo cœlestia
 a-God from the-vulgar-crowd, but I-who hold the-celestial
- 595 scepra magnâ manu, — sed qui mitto vaga
 sceptre with-mighty hand, — but I-who send-forth errant
 fulmina. Ne-fuge me (enim fugiēbat.) — Jam
 thunderbolts. Flee-not-from me (for she-was-fleeing.) — Already
 reliquerat pascua Lernæ, Lycæa-que
 she-had-left-behind the-pastures of-Lerna, and-the-Lycæan
 arva consita arboribus: cùm Deus, caligine in-
 fields planted with-trees: when the-God, darkness being-
 ductâ, occuluit latas terras, tenuit-que
 drawn-over, concealed the-broad lands, and-withheld
- 600 fugam. Intereâ Juno despexit in medios
 her-flight. In-the-mean-time Juno looked-down on the-mid
 agros; et mirâta volucres nebulas
 fields; and having-wondered that-winged clouds
 fecisse faciem noctis sub nitido die,
 had-caused the-appearance of-night under bright day,
 sensit illas non esse fluminis, nec
 she-perceived these not to-be the offspring of-the-flood, nor
- 605 remitti humenti tellûre. Atque circumspicit
 to-be-returned by-the-humid earth. And she-looks-around
 ubi suus conjux sit, ut quæ jam nôsset
 where her spouse may-be, as one-who already had-learnt
 furta marîti toties deprênsi. Quem postquam
 the-deceits of-a-husband so-often detected. Whom after
 repperit non cœlo, ait: Aut ego fallor,
 she-found not in-heaven, she-says: Either I am-deceived,
 aut ego lædor. Delapsa-que ab summo
 or I am-injured. And-having-glided-down from highest
 æthere, constitit in terris; jussit-que nebulas
 æther, she-stood on the-earth; and-she-ordered the-clouds

recedere. Ille præsenſerat adventum con-
 to-retire. He had-foreſeen the-approach of-his-
 jugis, mutaverat-que vultus Ina-
 spouse, and-had-changed the-features of-the-daughter-of-
 chidos in nitentem juvencam. Bos quoque* est 610
 Inachus into a-snow-white heifer. The-ox also is
 formōsa. Saturnia, quamquam invita, probat
 beautiful. Juno, although unwilling, approves
 speciem vaccæ: necnon quærit et cujus et
 the-appearance of-the-cow: also she-enquires both whose and
 unde, quo-ve armento sit, quasi nescia veri.
 whence, or-from-what herd it-be, as-if unknowing of-the-truth.
 Jupiter mentitur genitam è terrâ, ut auctor
 Jupiter feigns her to-be-sprung from the-earth, that the-parent
 desinat inquîri. Saturnia petit hanc munus. 615
 may-cease to-be-inquired-for. Juno requests her as-a-gift.
 Quid faciat? Crudële addicere suos amōres;
 What can-he-do? It is cruel to-devote his-own loves;
 suspectum non dare. Est pudor qui suadeat
 suspicious not to-give. It-is shame which would-persuade him
 illinc, amor dissuadet hinc: pudor
 from-the-former, love dissuades him from-the-latter: shame
 victus-esset amōre; sed si vacca, leve
 would-have-been-vanquished by-love; but if the-cow, a-light
 munus, negarētur sociæ generis-que tori-que, 620
 gift, should be-denied to-the-partner both-of-his-family and-bed,

* That is—the brute animal is beautiful now, as well as the human being before the transformation. *Bos* is the generic term for the animal without distinction of male or female, and here applies to the same object as *juvencæ* and *vaccæ*; but the English language has no one word of correspondent signification, unless “ox” may still be used, as by old writers in this extensive sense.

- poterat vidēri non vacca. Pellice donātâ,
 she-might seem not a-cow. The-concubine being-given
 diva non-exuit omnem metum protinùs; ti-
 the-goddess put-not-off all dread immediately; she-
 nuit-que Jovem, et fuit anxia furti; donec
 both-feared Jove, and was careful of-guile; until
 tradidit Argo Aristoridæ servandam.
 she-delivered-her to-Argus the-son-of-Aristor, to-be-watched.
- 625 Argus habēbat caput cinctum centum luminibus.
 Argus had a-head encompassed with-a-hundred eyes.
 Indè bina capiēbant quiētem suis vicibus;
 Thence two took rest in-their turns;
 cætera servābant, atque manēbant* in statiōne.
 the-rest kept-watch, and remained on station.
 Quocunque modo constiterat,† spectābat ad
 In-whatever manner he-stood, he-looked towards
 Iô; quamvis aversus, habēbat Iô ante oculos.
 Io; although turned-away, he-had Io before his-eyes.
- 630 Sinit pasci luce: cùm sol est sub
 He-permits her to-feed by-day-light: when the-sun is under
 altâ tellūre, claudit, et vincula circumdat
 the-high earth, he-encloses her, and bonds he-puts-round
 collo indigno. Vescitur arbuteis
 her-neck unworthy of such treatment. She-feeds on-arbutus
 frondibus et amārâ herbâ: infēlix-que, incubat
 leaves and bitter herbage: and-unhappy, lies-down

* The use of the imperfect verb throughout this detail forcibly expresses the habitual practice of the agent.

† *Constiterat*, "had stopped."—The Latin verb *sto* (or *sisto*), like the Greek *ιστημι*, frequently denotes the action of *taking a stand*, whence the perfect form may often be englished as the imperfect, having reference to the consequence of the action which still continues.

(Cùm sua quisque regat diverso flamina tractu)
 Quin lanient mundum ; Tanta est discordia fratrum. 60
 Eurus ad Aurōram, Nabathæaque regna recessit,
 Persidaque, et radiis juga subdita matutīnis.
 Vesper et occiduo quæ littora sole tepescunt
 Proxima sunt Zephyro : Scythiam Septemque-triōnem
 Horrifer invāsit Boreas : contraria tellus 65
 Nubibus assiduis, pluviōque madescit ab Austro.
 Hæc super imposuit liquidum et gravitāte carentem
 Æthera, nec quicquam terrēnæ fæcis habentem.
 Vix ita limitibus dissepserat omnia certis,
 Cùm, quæ pressa diu massâ latuère sub illâ, 70
 Astra cœpērunt toto effervescere cœlo.
 Neu regio foret ulla suis animantibus orba,
 Astra tenent cœleste solum, formæque Deōrum :
 Cessērunt nitidis habitandæ piscibus undæ ;
 Terra feras cepit, volucres agitabilis ær. 75
 Sanctius his animal, mentisque capacius altæ,
 Deerat adhuc, et quod domināri in cætera posset.
 Natus homo est : sive hunc divīno semine fecit :
 Ille opifex rerum, mundi meliōris orīgo ;
 Sive recens tellus, seductaque nuper ab alto 80
 Æthere, cognāti retinēbat semina cœli :
 Quam satus Iapeto, mistam fluvialibus undis,
 Finxit in effigiem moderantūm cuncta Deōrum.
 Pronaque cùm spectent animalia cætera terram,
 Os homini sublīme dedit, cœlumque tuērī . 85
 Jussit, et erectos ad sidera tollere vultus.
 Sic modò quæ fuerat rudis et sine imagine, tellus
 Induit ignōtas hominum conversa figuras.

III.

Aurea prima sata est ætas, quæ vindice nullo,
 Sponte suâ sine lege fidem rectumque colēbat. 90
 Pœna metusque aberant; nec verba minacia fixo
 Ære legebantur; nec supplex turba timēbant
 Judicis ora sui; sed erant sine vindice tuti.
 Nondum cæsa suis, peregrīnum ut viserat orbem,
 Montibus, in liquidas pinus descenderat undas: 95
 Nullaque mortāles præter sua littora nôrant.
 Nondum præcipites cingēbant oppida fossæ:
 Non tuba directi, non æris cornua flexi,
 Non galeæ, non ensis, erant: sine militis usu
 Mollia secūræ peragēbant otia gentes. 100
 Ipsa quoque immūnis, rastrōque intacta, nec ullis
 Saucia vomeribus, per se dabat omnia tellus:
 Contentīque cibus nullo cogente creātis,
 Arbuteos fœtus, montānaque fraga legēbant,
 Cornaque et in duris hærentia mora rubētis, 105
 Et quæ deciderant patulâ Jovis arbore glandes.
 Ver erat æternum: placidīque tepentibus auris
 Mulcēbant Zephyri natos sine semine flores.
 Mox etiam fruges tellus inarāta ferēbat: 110
 Nec renovātus ager gravidis canēbat aristis.
 Flumina jam lactis, jam flumina nectaris ibant;
 Flavaque de viridi stillābant ilice mella.

IV.

Postquam Saturno tenebrōsa in Tartara misso,
 Sub Jove mundus erat ; subiitque argentea proles,
 Auro deterior, fulvo pretiosior ære ; 115
 Jupiter antīqui contraxit tempora veris,
 Perque hyemes, æstusque et inæquāles autumnos,
 Et breve ver, spatiis exēgit quatuor annum.
 Tum primùm siccis aër fervoribus ustus
 Canduit ; et ventis glacies astricta pependit. 120
 Tum primùm subiēre domos : domus antra fuērunt,
 Et densi frutices, et vinctæ cortice virgæ.
 Semina tum primùm longis Cerealia sulcis
 Obruta sunt, pressīque jugo gemuēre juvenci.
 Tertia post illas successit ahenea proles, 125
 Sævior ingeniis, et ad horrida promptior arma ;
 Nec scelerāta tamen. De duro est ultima ferro.
 Protinus irrumpit venæ pejōris in ævum
 Omne nefas : fugēre pudor, verumque, fidesque ;
 In quorum subiēre locum fraudesque, dolīque 130
 Insidiæque, et vis, et amor scelerātus habendi.
 Vela dabat ventis, nec adhuc bene noverat illos,
 Navita ; quæque diu steterant in montibus altis,
 Fluctibus ignōtis insultavēre carīnæ.
 Commūnemque priūs, ceu lumina solis et auras, 135
 Cautus humum longo signāvit limite mensor.
 Nec tantùm segetes alimenta que debita dives

Poscebātur humus ; sed itum est in viscera terræ :
 Quasque recondiderat, Stygiisque admoverat umbris,
 Effodiuntur opes, irritamenta malōrum. 140
 Jamque nocens ferrum, ferrōque nocentius aurum
 Prodierat : prodit bellum, quod pugnat utrōque ;
 Sanguineâque manu crepitantia concutit arma.
 Vivitur ex rapto : non hospes ab hospite tutus,
 Non socer à genero ; fratrum quoque gratia rara est. 145
 Imminet exitio vir conjugis, illa marīti :
 Lurida terribiles miscent aconīta novercæ :
 Filius ante diem patrios inquirit in annos.
 Victa jacet pietas : et virgo cæde madentes
 Ultima cœlestūm terras Astræa reliquit. 150

V.

Neve foret terris securior arduus æther ;
 Affectâsse ferunt regnum cœleste Gigantes,
 Altaque congestos struxisse ad sidera montes.
 Tum pater omnipotens misso perfrēgit Olympum
 Fulmine, et excussit subjecto Pelio Ossam. 155
 Obruta mole suâ cū corpora dira jacērent,
 Perfūsam multo natōrum sanguine terram
 Immaduisse ferunt, calidumque animâsse cruōrem ;
 Et, ne nulla feræ stirpis monumenta manērent,
 In faciem vertisse hominum : sed et illa propāgo 160
 Contemptrix superūm, sævæque avidissima cædis,
 Et violenta fuit. Scires è sanguine natos.

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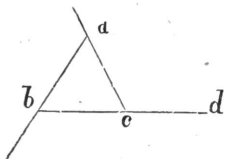
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M. DCCC. XXXVII.

Hence, two exterior angles of a triangle are together *greater* than two right angles.

M.—Produce each of the sides of a triangle. What is the sum of the three exterior angles?

P.—Each exterior angle together with its adjacent angle = two rt. \angle s; \therefore the three ext. \angle s together with the angles of the triangle = six rt. \angle s.



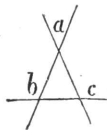
But the \angle s of the triangle = 2 rt. \angle s;

\therefore the three exterior \angle s = 6 rt. \angle s - 2 rt. \angle s = 4 rt. \angle s.

Hence, if each of the sides of a triangle be produced, the sum of the three exterior angles = four rt. \angle s.

M.—Produce each of the sides of a triangle both ways. What is the sum of the twelve angles; and, what is the sum of the nine exterior angles?

P.—The sum of the twelve angles = 12 rt. \angle s; and \therefore the sum of the 9 ext. \angle s = 10 rt. \angle s.



SUBSTANCE OF SECTION III.

1. Any two angles of a triangle are together less than two right angles.

2. The interior angles of every triangle are together equal to two right angles.

3. A right-angled triangle is that which has a *right* angle.

4. An obtuse-angled triangle is that which has an *obtuse* angle.

5. An acute-angled triangle is that which has *three acute* angles.

6. If one side of a triangle be produced, the exterior angle is greater than either of the interior and opposite angles.

7. If one side of a triangle be produced, the exterior angle is equal to the two interior and opposite angles.

8. If each of the sides of a triangle be produced, the three exterior angles are, together, equal to four right angles.

SECTION IV.

TWO TRIANGLES—THEIR EQUALITY.

M.—What may be said, on comparing the angles of two triangles?

P.—1. The angles of one triangle are, together, equal to the angles of any other triangle; because, their sum, in each, is equal to two right angles.

2. One angle of the one may be equal to an angle of the other.

3. Two angles in the one may be equal to two angles in the other, each to each.

4. The three angles of the one may be *equal* to the three angles of the other, each to each.

5. The three angles of the one may be *unequal* to the three angles of the other, each to each.

M.—If an angle of one triangle be equal to an angle of another triangle, what may be said of the other two angles, in each?

P.—The sum of the other two angles of the one triangle must be equal to the sum of the remaining

M.—And what, of the angles to which the equal sides, in each triangle, are opposite?

P.—The angles to which the equal sides are opposite are equal.

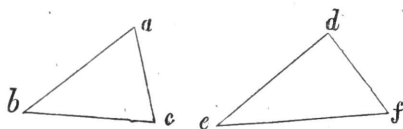
M.—Now, state connectedly the different truths we have established respecting two such triangles.

P.—If two triangles have two sides of the one equal to two sides of the other, each to each, and have likewise the angles contained by those sides equal to each other—their third sides are equal—the triangles are equal—and their other angles are equal, each to each, namely, those to which the equal sides are opposite.

M.—Demonstrate this truth on your *Slates*.

The pupils must give a demonstration in all respects similar to the preceding; and great attention should be paid to neatness of performance, correctness of statement, and methodical arrangement of the several parts.

M.—



But, if in the triangles abc and def ,

$$ab = de, ac = df,$$

and $\angle edf$ is greater than $\angle bac$,

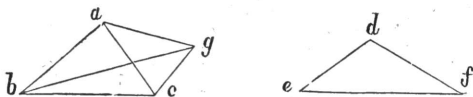
what will necessarily be concluded with respect to their third sides or *bases*, ef and bc ?

P.—The base ef must be greater than the base bc .

M.—State this deduction at full length.

P.—If two triangles have two sides of the one equal to two sides of the other, each to each—but, the angle contained by the two sides of the one greater than the angle contained by the two sides, equal to them, of the other—the base of that triangle which has the greater angle, is greater than the base of the other.

N.B. This theorem may be demonstrated, by making



$\angle bag = \angle edf$, and $ag = df$ or ac ;
and by joining cg and bg —(Euclid, B. I. Prop. 24) ;
though it may, perhaps, be desirable to defer the
demonstration until the *rehearsal* of this section.

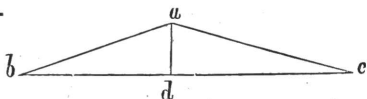
M.—State what you know of an *isosceles* triangle,
(Introduct. Lesson IV.)

P.—An *isosceles* triangle is that of which two sides
are equal: the third, the unequal, side is called the
base; the angles adjacent to the base are called the
angles *at* the base.

M.—Compare the angles at the base of an *isosceles*
triangle.

P.—In the tri-
angle abc ,

let $ab = ac$;



draw the straight line ad , bisecting $\angle bac$:

then, $\because ab = ac$, and ad is common to the two tri-
angles, adb and adc ,

M.—Compare the sum of the sides bd and dc with the sum of the sides ba and ac .

Obs.—As it is important that the pupils should find-out a method of demonstration for themselves, the master ought, in this and every similar instance, to withhold assistance as long as he perceives the majority of the class actively engaged in the investigation of the question. If, ultimately, the pupils should not succeed in discovering a demonstration, he may direct their attention to the main points in the question: thus, with respect to the preceding—

M.—What are you required to do?

P.—To compare $bd + dc$ with $ba + ac$.

M.—What does that mean?

P.—To try whether $bd + dc$ is equal to, or greater, or less than $ba + ac$.

M.—When the sides of triangles are to be compared with each other, which of the preceding truths will guide you?

P.—“The greater side subtends the greater angle;” or, “any two sides of a triangle are together greater than the third.”

M.—If you adopt the former of these truths, how must you draw a line so as to find a relation between ba and bd ?

P.—We must join the points a and d .

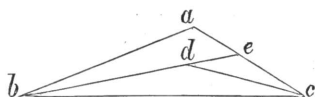
M.—Do this, and see if it will assist you.

The pupils will find that it cannot assist them, because the point d is not determined.

M.—And, if you wish to use the other truth, you have mentioned, what must be done?

Here, the master should leave the pupils to their own resources: they will, doubtless, find that either bd or cd must be produced,—if the preceding lessons have been thoroughly understood.

When any of the pupils have succeeded, let the master describe a triangle on the *large* school-slate, and the successful pupil submit his demonstration to the class, the master writing it down as the pupil proceeds. Thus:



(*Pupil dictating, and the master writing.*)

Produce bd to e ;

then, $ba + ae$ being $> be$,

add ec to each of these unequals—

$$\therefore ba + ac > be + ec.$$

Also, $de + ec$ being $> dc$,

add bd to each of these unequals—

$$\therefore be + ec > bd + dc.$$

But, it has been shown that

$$ba + ac > be + ec;$$

much more \therefore is $ba + ac > bd + dc$.

Hence, if a point be taken in a triangle, the straight lines drawn to it from the extremities of any one side are, together, less than the other two sides of the triangle.

The master may, now, let the rest of the class read [not aloud] what is written on the slate; and, there-

The pupils repeat the demonstration and, then, write it on their own slates; the master, as before, writes upon the school-slate the following:

Show that

1. $\angle bec > \angle bac$.
2. $\angle bdc > \angle bec$.
3. Thence draw the necessary consequence.

M.—Hence, the angle formed by two lines drawn from the extremity of any side of a triangle to a point *within it* is greater than —

P.—The angle contained by the other two sides of the triangle.

M.—Compare the angles dbc and $dc b$ with the angles abc and acb .

P.—The angles dbc and $dc b$ are, evidently, less than the angles abc and acb ,—because they are only *parts* of the latter angles.

M.—Where must the point d be taken, so that the angles dbc and $dc b$ may become equal to the angles abc and acb ?

P.—The point d must be taken in coincidence with the point a .

M.—And what may, then, be said of the triangles abc and dbc ?

P.—They are equal to each other.

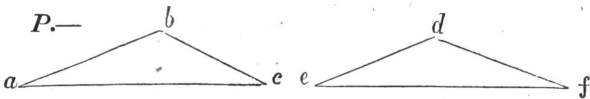
M.—After supposing, then, the angles dbc and $dc b$ equal to the angles abc and acb , each to each, there are two *other* parts in the triangles abc and dbc , which are equal to each other, or which these triangles have in common, if we consider them separated from each other. What are they?

P.—The side bc .

M.—And how is this side situated with respect to the angles?

P.—It is adjacent to them.

M.—Describe two triangles having the following requisites: two angles, and the side adjacent to them, of the one, equal to two angles, and the side adjacent to them, of the other.



Let $\angle bac = \angle def$,

$\angle acb = \angle dfe$,

and $ac = ef$.

M.—If one of these triangles, we suppose to be applied to the other triangle, so that the point e may be upon the point a , and the side ef upon the side ac , what must happen?

P.—The point f must fall upon the point c ,

because $ef = ac$;

and df must coincide with bc ,

because $\angle dfe = \angle acb$;

and ed must coincide with ab ,

because $\angle def = \angle bac$;

and, therefore, the point d must fall upon the point b ,—
and the triangle def must coincide with the triangle abc , and be equal to it.

M.—Here, then, is a third instance of equality in triangles: what is it?

P.—Two triangles are equal, when they have two

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M. DCCC. XXXV.

5. If multiplied by $\frac{1}{3}$?

Ans. One-third of the number.

6. If by $\frac{2}{3}$?

Ans. One-third of the number taken twice.

7. Hence, what is the meaning, and what is the result, of 15 multiplied by $\frac{2}{3}$?

Ans. To multiply 15 by $\frac{2}{3}$, signifies to take $\frac{1}{3}$ of 15 twice, which evidently is 10.

The notion, then, to be clearly formed is this, — that any number whatever, multiplied by another *less than* 1, must give a result *less than the number* which is to be multiplied (the multiplicand.)

Sections 3 and 4 are merely an extension of the same principle.

LESSON I. *Fractions by Integers.*

Teacher. What does it mean to multiply?

Pupils. To take a number a certain number of times.

T. What does it mean to multiply $\frac{1}{2}$ by 1, 2, 3, 4, &c.

P. To take $\frac{1}{2}$ once, twice, 3 times, 4 times, &c.

T. How much is $\frac{1}{2}$ multiplied by 17?

P. $\frac{17}{2}$, or $8\frac{1}{2}$.

T. What does it mean to multiply $\frac{1}{3}$ by 1, 2, 3, 4, &c.

P. To take $\frac{1}{3}$ once, twice, 3 times, 4 times, &c.

P. $17 \times \frac{2}{3}$ is $\frac{1}{3}$ of 17×2 ;
 $\frac{1}{3}$ of $17 = \frac{17}{3}$, which, taken twice,
 $= \frac{34}{3} = 11\frac{1}{3}$.

T. What does it mean to multiply by $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{7}$, &c.?

P. To take $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{7}$ of a number.

T. And what does it mean to multiply by $\frac{3}{4}$?

P. To take $\frac{1}{4}$ of a number 3 times.

T. Multiply 9 by $\frac{3}{4}$.

P. $9 \times \frac{3}{4}$ is $\frac{1}{4}$ of 9×3 ;

$\frac{1}{4}$ of $9 = \frac{9}{4}$, which $\times 3 = \frac{27}{4} = 6\frac{3}{4}$.

T. What does it mean to multiply by $\frac{6}{7}$?

P. To take $\frac{1}{7}$ of a number 6 times.

T. Are you able to multiply a whole number by a fraction?

P. Yes; we have learnt it in our first lessons on fractions.

T. What kind of questions were these?

P. To take $\frac{2}{3}$, $\frac{3}{4}$, $\frac{4}{5}$, &c. of a number; and this is the same as to multiply a number by $\frac{2}{3}$, or $\frac{3}{4}$, $\frac{4}{5}$, &c.

LESSON III. *Fractions by Fractions.*

Teacher. We must now learn to multiply a fraction by a fraction; and we will begin with ascertaining what it means to multiply $\frac{1}{2}$, for instance, by $\frac{1}{2}$. You know the meaning and the result if $\frac{1}{2}$ be multiplied by 1.

Pupils. Yes, it means to take $\frac{1}{2}$ once, which is $\frac{1}{2}$.

T. What, then, does it mean to multiply $\frac{1}{2}$ by $\frac{1}{2}$?

P. To take $\frac{1}{2}$ of $\frac{1}{2}$.

T. How much is that?

One or two of the pupils, perhaps, will answer this question correctly, the majority not. Recourse must then be had to ocular demonstration.

T. Draw a straight line; divide it into halves, each half again into halves; now tell me what part of the whole line of one of these halves is $\frac{1}{2}$?

P. One-fourth of the line.

T. Apply the same reasoning to the number $\frac{1}{2}$, and tell me what $\frac{1}{2}$ of $\frac{1}{2}$ is?

P. $\frac{1}{4}$.

T. Hence how much is $\frac{1}{2} \times \frac{1}{2}$?

P. $\frac{1}{2}$ of $\frac{1}{2}$, or $\frac{1}{4}$.

T. What does it mean to multiply $\frac{1}{3}$ by $\frac{1}{2}$?

P. To take $\frac{1}{2}$ of $\frac{1}{3}$.

T. You may ascertain this by drawing a line; how will you proceed?

P. Divide a line first into thirds, each third then into halves, and see what part $\frac{1}{2}$ of $\frac{1}{3}$ is of the whole line; it is $\frac{1}{6}$ of it.

T. How much then is $\frac{1}{3} \times \frac{1}{2}$?

P. $\frac{1}{2}$ of $\frac{1}{3}$, or $\frac{1}{6}$.

T. And how much is $\frac{2}{3} \times \frac{1}{2}$?

P. $\frac{1}{2}$ of $\frac{2}{3}$, or $\frac{1}{3}$.

T. What does it mean to multiply $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{7}$, &c. by $\frac{1}{2}$?

P. To take $\frac{1}{2}$ of $\frac{1}{4}$, of $\frac{1}{5}$, of $\frac{1}{6}$, of $\frac{1}{7}$, &c.

T. Hence if you wish to learn how to multiply a fraction by $\frac{1}{2}$, you must be able to ascertain readily how much $\frac{1}{2}$ of $\frac{1}{4}$, of $\frac{1}{5}$, &c. is. Need you always take a line and actually divide it?

P. No, we can imagine it.

T. Well, then, ascertain either by drawing a line and dividing it, or by supposing it divided, how much $\frac{1}{2}$ is of $\frac{1}{2}$, of $\frac{1}{3}$, of $\frac{2}{3}$, $\frac{1}{4}$, $\frac{3}{4}$, $\frac{1}{5}$, $\frac{2}{5}$, $\frac{3}{5}$, $\frac{4}{5}$, &c.

P. Must be able to draw up the following results:—

$\frac{1}{2}$ of $\frac{1}{2} = \frac{1}{4}$.	$\frac{1}{2}$ of $\frac{1}{7} = \frac{1}{14}$.
$\frac{1}{3} = \frac{1}{6}$.	$\frac{3}{7} = \frac{3}{14}$.
$\frac{2}{3} = \frac{1}{3}$.	$\frac{5}{8} = \frac{5}{16}$.
$\frac{1}{4} = \frac{1}{8}$.	$\frac{7}{12} = \frac{7}{24}$.
$\frac{2}{4} = \frac{1}{4}$.	$\frac{9}{10} = \frac{9}{20}$.
$\frac{3}{4} = \frac{3}{8}$.	$\frac{2}{31} = \frac{1}{31}$.

T. A little reasoning will save you a great deal of trouble. For instance, how much is $\frac{1}{2}$ of $\frac{1}{5}$?

P. $\frac{1}{10}$.

T. How much, then, is $\frac{1}{2}$ of $\frac{2}{5}$, $\frac{3}{5}$, $\frac{4}{5}$, $\frac{7}{5}$?

P. $2 \times \frac{1}{10}$, $3 \times \frac{1}{10}$, $4 \times \frac{1}{10}$, $7 \times \frac{1}{10}$, or $\frac{2}{10}$, $\frac{3}{10}$, $\frac{4}{10}$, $\frac{7}{10}$.

T. And if you know how much $\frac{1}{2}$ of $\frac{1}{3}$ is, can you tell me how much $\frac{3}{2}$, $\frac{5}{2}$, $\frac{7}{2}$ of $\frac{1}{3}$ is?

P. Yes; for $\frac{1}{2}$ of $\frac{1}{5} = \frac{1}{10}$;

$$\frac{3}{2} \text{ of } \frac{1}{5} = 3 \times \frac{1}{10} = \frac{3}{10}.$$

$$\frac{5}{2} \text{ of } \frac{1}{5} = 5 \times \frac{1}{10} = \frac{5}{10} = \frac{1}{2}.$$

$$\frac{7}{2} \text{ of } \frac{1}{5} = 7 \times \frac{1}{10} = \frac{7}{10}.$$

T. Hence, how much is $\frac{3}{5}$ multiplied by $\frac{3}{2}$?

P. $\frac{1}{5}$ of $\frac{1}{2} = \frac{1}{10}$;

$$\frac{1}{5} \text{ of } \frac{3}{2} = 3 \times \frac{1}{10} = \frac{3}{10}; \text{ and}$$

$$\frac{4}{5} \text{ of } \frac{3}{2} = 4 \times \frac{3}{10} = \frac{12}{10} = \frac{6}{5} = 1\frac{1}{5}.$$

T. How much is $\frac{8}{9} \times \frac{5}{2}$?

P. $\frac{1}{2}$ of $\frac{1}{9} = \frac{1}{18}$;

$$\frac{5}{2} \text{ of } \frac{8}{9} = 8 \times \frac{1}{18} = \frac{8}{18} = \frac{4}{9}; \text{ and}$$

$$\frac{5}{2} \text{ of } \frac{8}{9} = 5 \times \frac{4}{9} = \frac{20}{9} = 2\frac{2}{9}; \text{ therefore}$$

$$\frac{8}{9} \times \frac{5}{2} = 2\frac{2}{9}.$$

A sufficient number of questions relating to the multiplication of fractions by halves, ought to be given before proceeding further; and it must be remarked, that most children will soon discover the rule, viz. to multiply numerator by numerator, and denominator by denominator; but since it is not the object of this treatise to enter upon rules, but merely to prepare for them, the teacher ought frequently to require of his pupils to give an account how they have obtained the result.

From the above, the mode of proceeding as to the multiplication by $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, &c., may be anticipated, and a short outline will be sufficient.

The pupils must ascertain that

$$\begin{array}{ll} \frac{1}{3} \text{ of } \frac{1}{2} = \frac{1}{6}. & \frac{1}{4} \text{ of } \frac{1}{2} = \frac{1}{8}. \\ \frac{1}{3} = \frac{1}{9}. & \frac{1}{3} = \frac{1}{12}. \\ \frac{1}{4} = \frac{1}{12}. & \frac{1}{4} = \frac{1}{16}. \\ \frac{1}{5} = \frac{1}{15}. & \frac{1}{5} = \frac{1}{20}. \\ & \text{\&c.} \end{array}$$

$$\begin{array}{ll} \frac{1}{5} \text{ of } \frac{1}{2} = \frac{1}{10}. & \frac{1}{6} \text{ of } \frac{1}{3} = \frac{1}{12}. \\ \frac{1}{3} = \frac{1}{15}. & \frac{1}{3} = \frac{1}{18}. \\ \frac{1}{4} = \frac{1}{20}. & \frac{1}{4} = \frac{1}{24}. \\ \frac{1}{5} = \frac{1}{25}. & \frac{1}{5} = \frac{1}{30}. \\ \frac{1}{6} = \frac{1}{30}. & \frac{1}{6} = \frac{1}{36}. \\ & \text{\&c.} \end{array}$$

This done, and committed to memory, is all that is necessary.

Teacher. What does it mean to multiply by $\frac{1}{3}$?

Pupils. To take $\frac{1}{3}$ of a number.

T. What does it mean to multiply $\frac{1}{2}$ by $\frac{1}{3}$?

P. To take $\frac{1}{3}$ of $\frac{1}{2}$.

T. How much is that?

P. $\frac{1}{6}$.

T. How much is $\frac{4}{7} \times \frac{1}{3}$?

P. $\frac{1}{3}$ of $\frac{4}{7}$; $\frac{1}{3}$ of $\frac{1}{7} = \frac{1}{21}$; and

$\frac{1}{3}$ of $\frac{4}{7} = 4 \times \frac{1}{21} = \frac{4}{21}$; therefore

$$\frac{4}{7} \times \frac{1}{3} = \frac{4}{21}.$$

T. How much is $\frac{6}{9} \times \frac{2}{3}$?

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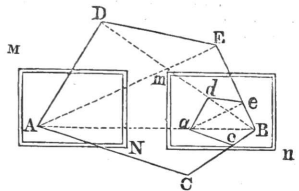
instrument, called an *Eidograph*, in which two arms are made to turn round, keeping always parallel to each; and being armed with tracing and drawing points, reduces, enlarges, or copies plans in the same way and on the same principles as the Pantagraph.

IV.—Description and use of the *plain table*.

The plain table consists of a rectangular piece of wood of any convenient size, suppose a foot broad and fifteen inches long. The paper on which the plan is to be drawn, may be damped and pasted round the edges of the plain table. A flat ruler, having two sights fixed perpendicularly on it, one of them having a small hole about the size of a small pin, and the other having a large hole with two cross hairs or wires fixed at right angles to one another, is used for drawing the direction of lines to remarkable points. The table is made to rest horizontally on three feet in the usual way. The instrument is sometimes fitted more expensively by having a moveable frame round the board, to hold the paper tight, and divided into equal parts. A compass needle is sometimes added.

This instrument may be used in taking the plan of a field, bounded by straight lines, by placing the instrument at two remarkable points, and drawing lines as in the annexed figure.

Let $ACBED$ be a field, the plan of which is to be taken. Place the plain table in the position MN at one of the angles A , and having fixed a pin perpendicularly in the table at A ,



or made a point on the table, direct the sights to B , and draw the line AB ; direct the sights in succession to C, E, D , and draw the lines on the table in the direction of those points. Remove the table to B , and place it horizontally. Take a point B , and place the table so that the same side of the ruler being applied to the line BA , the pole placed at A may be seen through the sights. Turn the ruler in succession about the

point B till the poles at c, e, d be seen through the sights, and draw the lines Bc, Be, Bd in the several directions, and these lines intersecting the former in the points c, e, d , will determine the angular points of the plan. The points ed, da , and ac , being joined, will obviously form a figure $acbed$ similar to $ACBED$, (why?)

NOTE.—If the length of the side AB be measured by means of a chain, and ab be taken from the diagonal scale, having the same number of equal parts as AB has links, the lengths of the other sides may be found from the same scale, and the area of the field may be computed.

We would advise the young surveyor not to employ this method in finding the *area* of a field, as it is apt to lead to very serious errors without the possibility of detecting them.

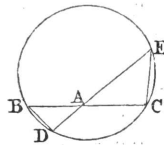
SECTION IV.

ON THE PROPORTIONS OF CERTAIN LINES CUTTING AND TOUCHING A CIRCLE.

PROP. I.—If two lines cut each other within a circle, it is required to find the proportion which exists between the segments.

Let BC, DE be the lines; join BD, CE . Then the triangles BAD, EAC are obviously similar, (why?) Therefore

$$AB : AD :: AE : AC.$$



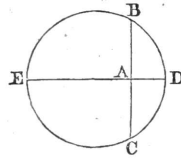
COR. 1.—Since $AB \times AC = AD \times AE$, it follows that a rectangle having one of its sides equal to AB , and the other equal to AC , will be equal to a rectangle having AD for one of its sides, and AE for its adjacent side.

Ex.—If the line AB be 4 inches, AC 12, and AE 16, required the length of AD , so that a circle may pass through the four points $BDC E$.

Cor. 2.—If one of the lines DE pass through the centre and cut any chord BC at right angles, then

$$AE \times AD = AB \times AC = AB^2.$$

That is, the rectangle having AE , AD for its adjacent sides, is equal to the square described on AB .



EXERCISES.

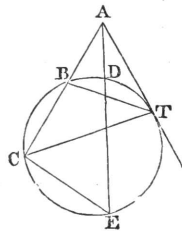
1.—Find by construction and calculation the side of a square which shall be equal to a rectangle, one of the sides, EA , being 9 feet, and the other, AD , 4.

2.—Given the side of a square AB (see last fig.) and the length of one side of rectangle AD , it is required to find (by means of the property that the angle in a semicircle is a right angle) the length of the other side of the rectangle AE , so that its surface shall be equal to that of the square.

3.—Given the length of BC , the chord of an arc 10 feet, and AD the perpendicular from the middle of the chord to the arc, 4 feet, required by calculation the diameter of the circle of which it is an arc.

PROP. II.—It is required to find the relation of lines which cut each other without a circle.

Let AC , AE be the lines. Join BD (the pupil will do so, as the line has been omitted,) and CE , then $BDEC$ being a four-sided figure inscribed in a circle, the opposite angles at D and C are together equal to two right angles; but the two, ADB , BDE , are also equal to two right angles, consequently the angle ACE is equal to the angle ADB . Hence all the angles



of the triangle ABD are respectively equal to those of AEC , (why?) and therefore $AC : AE :: AD : AB$.

COR. 1.—Since $AB \times AC = AD \times AE$, a rectangle having AB, AC for its sides, will be equal to a rectangle having AD, AE on its sides.

Ex.—If AB be 4 inches, BC 5, and AD 3, it is required to find the length of DE , so that a circle may pass through the four points B, C, E, D ?

COR. 2.—If one of the lines AE be supposed to turn round the point A towards the right, the chord DE will constantly diminish till it vanish altogether. The two lines AD, AE will become more and more nearly of the same length, and consequently the rectangle contained by AD, AE will approach to a square, which it will become when the chord DE vanishes, that is, when AT becomes a tangent to the circle.

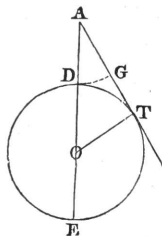
Hence in that case $AB \times AC = AT^2$, that is, *the rectangle contained by the whole line which cuts the circle, and the part without the circle is equal to the square of the tangent.*

NOTE.—As this property is of great importance, we shall prove it in a different manner.

Join BT and CT (see last fig.). Since AT touches the circle and TB cuts it, the angle $ATB = BCT$. The triangles ATB, ACT having two equal angles and a common angle A are similar, therefore

$$AB : AT :: AT : AC, \text{ and consequently } AB \times AC = AT^2.$$

COR. 3.—When the line AE passes through the centre, and when the diameter DE is equal to the tangent AT , we have



$$AT : AE :: AD : AT, \text{ or } DE : AE :: AD : AT;$$

$$\text{but } DE : AE - DE :: AD : AT - AD; \text{ that is,}$$

$$DE : AD :: AD : AT - AD, \text{ or } AT : AD :: AD : AT - AD.$$

On AT lay off AG equal to AD . Then $AT : AG :: AG : GT$.

$$\text{Since} \quad A B \times A D = A C^2$$

$$\text{And} \quad A B \times B D = B C^2$$

$$\text{By addition} \quad A B \times A D + A B \times B D = A C^2 + B C^2$$

$$\text{Or} \quad A B \times A D + B D = A C^2 + B C^2$$

$$\text{That is} \quad A B \times A B \text{ OR } A B^2 = A C^2 + B C^2.$$

The pupil will be pleased to see this important property presented to him in so many different points of view.

EXERCISES.

1.—The diameter $A B$ of a circle is 100, and the length of the chord $A C$ 60, required the length of the segment $A D$ by calculation.

2.—Required by calculation the sides of two squares, whose areas shall be to one another as 9 to 16, and the sum of the areas 400 square inches.

3.—Required to find by construction the sides of two squares, whose areas shall be to each other as two lines m, n , and having the sum of the squares equal to the square described on a given line $A B$ (last fig.)

4.—Required to find by calculation the sides of two squares, whose areas shall be in the ratio of 9 to 25, that the difference between their areas shall be 256 square miles.

5.—Required to find by construction the sides of two squares, whose areas shall be to one another as the two lines m, n , and the difference between them equal to a square described on a given line $A C$ (last figure.)

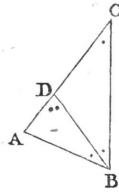
SECTION VI.

ON CERTAIN PROPERTIES BELONGING TO THE REGULAR PENTAGON AND DECAGON, WHICH COULD NOT HAVE BEEN EASILY INVESTIGATED IN PART I.

PROP. I.—PROB.—To determine the conditions on which the construction of a regular *decagon* depends.

ANALYSIS.

Let ACB be an isosceles triangle, having the angle c the $\frac{1}{10}$ part of 360 degrees, or $\frac{1}{10}$ part of four right angles, or $\frac{4}{10}$, or $\frac{2}{5}$ of one right angle; then it is obvious, that if a circle be described with the radius CA , the chord AB will go exactly 10 times round the circumference, and form a regular decagon.



Since the angle c is $\frac{2}{5}$ of a right angle, or $\frac{1}{5}$ of two right angles, the remaining angles CAB , CBA , of the triangle ACB , must be $\frac{4}{5}$ of two right angles. But these angles being equal, each of them is $\frac{2}{5}$ of two right angles, and consequently double of the angle at c . Bisect $\angle ABC$ by BD , then the triangle BDC is isosceles, and consequently its exterior angle, ADB , is double of the angle c , or equal to the angle A . Hence ABD is an isosceles triangle, and similar to ACB .

Hence $AC : AB :: AB : AD$; but $AB = BD = CD$, therefore $AC : CD :: CD : AD$. Hence, if CA , the radius of a circle, be divided into extreme and mean ratio at D , then the greatest segment, CD , will be the side of the inscribed decagon.

SYNTHESIS.

CASE I.—Given the radius of a circle; it is required to find the side of the inscribed decagon.

Divide the radius into extreme and mean ratio, and the greater segment will be the side of the decagon required.

Ex.—The pupil is required to do this by actual construction.

CASE II.—Given the side of a regular decagon; it is required to construct it, or determine the radius of the circumscribing circle.

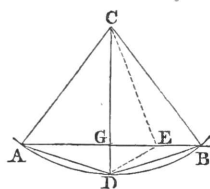
Let AB be the line on which it is required to construct a regular decagon. Produce AB so that the rectangle contained by the whole line produced and the part produced, shall be equal to the square of AB ; then the whole line produced will be the radius of the circumscribing circle.

Ex.—The pupil is required to do this by actual construction.

Cor.—If the alternate angular points of the decagon be joined, we shall have the corresponding *pentagon*.

PROP. II.—The square described on the side of a regular pentagon inscribed in a circle is equal to the sum of the squares of the radius and the side of the inscribed decagon.

Let AD, DB be sides of the inscribed decagon; join AB , which will be the side of the inscribed pentagon. Bisect $\angle BCD$ by CE , then the triangles CDE, CBE , are equal; (why?) therefore $DE = EB$, and consequently the triangles BED and ADB are similar. Hence



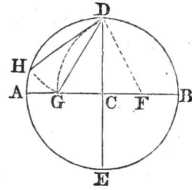
$AB : BD :: BD : BE$, or $BD^2 = AB \times BE$. (1).

Again; since the radius bisects the angle of a regular figure, the angle CAE is half one of the angles of the inscribed pentagon, and is consequently $\frac{2}{3}$ of a right angle; (why?) But the angle ACE is also $\frac{2}{3}$ of a right angle, since ACD is $\frac{2}{3}$, and DCE $\frac{1}{3}$ of a right angle. Hence AEC is an isosceles triangle, and similar to ACB . Hence $AB : AC :: AC : AE$, or $AC^2 = AB \times AE$. (2).

Adding equation (1) to (2) we have $BD^2 + AC^2 = AB \times BE + AB \times AE = AB^2$.

CONSTRUCTION.—Hence the following practical method of inscribing a pentagon in a given circle.

Bisect the radius CB in F , join FD , and make $FG = FD$; join GD , which will be the side of the pentagon required.



For by the slightest reference to the mode of dividing a line into extreme and mean ratio, the pupil will see that AC is so divided in the point G , CG being the longer segment. From this the pupil is required to show that GD is the side of the pentagon required.

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EVENING READINGS

FOR

DAY SCHOLARS.

BY

Mrs. HIPPISEY TUCKFIELD.

SCRIPTURE TEXTS.

LONDON:

TAYLOR AND WALTON,

UPPER GOWER STREET.

M. DCCC. XLI.

121. LYING AND DECEIT.

^a Ps. ci. 7. ^b Pr. xix. 5. ^c xi. 1. ^d xiii. 5. ^e Zech. viii. 16. ^f Ex. xx. 16.
^g Prov. xx. 17.

^a *God saith*, He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.—^b A false witness shall not be unpunished, and he that speaketh lies shall not escape.—^c A false balance is abomination to the Lord, but a just weight is his delight.—^d A righteous man hateth lying.—^e Speak ye every man the truth to his neighbour.—^f Thou shalt not bear false witness against thy neighbour.—^g Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.

122. LYING AND DECEIT.

^a Ps. xv. 1, 2. ^b li. 6. ^c Job xxvii. 4. ^d Prov. xii. 19. ^e Ps. lxiii. 11.
^f Ps. cxx. 2. ^g cxix. 29.

^a Lord, who shall abide in thy tabernacle? * Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—^b Behold, thou desirest truth in the inward parts.—^c My lips shall not speak wickedness, nor my tongue utter deceit.—^d The lip of truth shall be established for ever, but a lying tongue is but for a moment.—^e The mouth of them that speak lies shall be stopped.—^f Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.—^g Remove from me the way of lying.

* Tabernacle. A kind of building in the form of a tent, set up by command of God to the Israelites, for the performance of their religious worship in the wilderness and in Canaan, before the temple was built.

123. EVIL SPEAKING.

^a Prov. x. 18. ^b xxvi. 20. ^c xi. 13. ^d Matt. xii. 34, 35. ^e Eph. iv. 29.

^a He that uttereth slander is a fool.—^b Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth.—^c A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter.—^d Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things.—^e *St. Paul saith*, Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Read James iii. 5—10.

124. EVIL SPEAKING.

^a Prov. x. 19. ^b xxi. 23. ^c xviii. 6. ^d xvi. 28. ^e Ps. xxxix. 1.

^f Job xxvii. 4. ^g Ps. cxli. 3.

^a In the multitude of words there wanteth not sin; but he that refraineth his lips is wise.—^b Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—^c A fool's lips enter into contention, and his mouth calleth for strokes.—^d A froward* man soweth strife: and a whisperer separateth chief friends.—^e I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle.—^f My lips shall not speak wickedness, nor my tongue utter deceit.—^g Set a watch, O Lord, before my mouth; keep the door of my lips.

* Froward. Obstinate, perverse.

125. EVIL COMPANY.

^a Ps. i. 1. ^b Ex. xxiii. 2. ^c Prov. i. 10, 15. ^d iv. 14, 15. ^e 1 Cor. xv. 33.
^f 3 John 11.

^a Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—^b Thou shalt not follow a multitude to do evil.—^c My son, if sinners entice thee, consent thou not. My son, walk not thou in the way with them; refrain thy foot from their path.—^d Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.—^e Evil communications corrupt good manners.—^f Beloved, follow not that which is evil, but that which is good.

126. DILIGENCE.

^a Prov. xix. 15. ^b xx. 13, 4. ^c xxii. 13. ^d vi. 6-8. ^e xviii. 9.

^a Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.—^b Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread. The sluggard will not plow by reason of the cold: therefore shall he beg in harvest, and have nothing.—^c The slothful man saith, There is a lion without, I shall be slain in the streets.—^d Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.—^e He also that is slothful in his work, is brother to him that is a great waster.

Read Proverbs xxiv. 30—34.

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EVENING READINGS

FOR

DAY SCHOLARS.

BY

MRS. HIPPISELY TUCKFIELD.

PROVERBS, MAXIMS, AND ANECDOTES.

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UPPER GOWER STREET.

M. DCCC. XLI.

121. LYING AND DECEIT.

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* Tabernacle. A kind of building in the form of a tent, set up by command of God to the Israelites, for the performance of their religious worship in the wilderness and in Canaan, before the temple was built.

127. DILIGENCE.

^a Prov. xiii. 4. ^b xii. 11. ^c x. 4. ^d xx. 13. ^e Eccl. x. 18. ^f ix. 10.

^a The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.—^b He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.—^c He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.—^d Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.—^e By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.—^f Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

128. DILIGENCE.

^a Heb. vi. 12. ^b 1 Thess. iv. 11. ^c Rom. xii. 11. ^d 2 Thess. iii. 10-12.

^a *St. Paul says*, Be not slothful, but followers of them who through faith and patience inherit the promises.—^b Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.—^c Not slothful in business; fervent in spirit; serving the Lord.—^d For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

137. A FUTURE STATE.

^a James i. 12. ^b 1 Cor. ii. 9. ^c 2 Cor. v. 1. ^d Rom. viii. 18.

^a Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.—^b Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.—^c We know that if our earthly house of this tabernacle were dissolved,* we have a building of God, an house not made with hands, eternal in the heavens.—^d The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Read Luke xii. 22—34.

* To dissolve. To melt, to disunite, to destroy a substance by separating its parts.

138. A FUTURE STATE.

^a Rev. xiv. 13. ^b xxi. 4. ^c 2 Cor. iv. 17, 18.

^a Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—^b God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.—^c For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal* weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; † but the things which are not seen are eternal.

* Eternal. Endless, everlasting, without beginning or end.

† Temporal. Measured by time, not eternal.

139. A FUTURE STATE.

^a Prov. xiv. 32. ^b Ps. xxiii. 4. ^c Phil. iii. 20, 21. ^d 1 John iii. 2.

^a The wicked is driven away in his wickedness : but the righteous hath hope in his death.—^b Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.—^c For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be like unto his glorious body.—^d Now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when He shall appear, we shall be like him, for we shall see him as he is.

Read Matthew xxv. 31—46.

140. A FUTURE STATE.

^a Col. iii. 23, 24. ^b Rom. vi. 23. ^c 2 Tim. iv. 7, 8.

^a Whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.—^b For the wages of sin is death ; but the gift of God is eternal life, through Jesus Christ our Lord.—^c *St. Paul says*, I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

APOCRYPHA.

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EVENING READINGS

FOR

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BY

Mrs. HIPPISEY TUCKFIELD.

NATURAL HISTORY OF THE MAMMALIA.

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M.DCCC.XLII.

This very singular animal is found in New Holland; its body has some resemblance to that of an otter in miniature; it is covered with a very thick, soft, and beaver-like fur, and is of a dark brown above, and white beneath; the head is flattish, and rather small; the mouth or snout so exactly resembles that of some broad-billed species of duck, that it might be mistaken for such. The length of the animal, from the tip of the beak to that of the tail, is thirteen inches; of the beak, an inch and a half. The legs are very short, terminating in a broad web, which, on the fore-feet, extends to a considerable distance beyond the claws. On the upper part of the head, on each side, a little beyond the beak, are situated two smallish oval white spots; in the lower part of each are imbedded the eyes, or at least the parts allotted to the animal for some kind of vision; for, from the thickness of the fur and the smallness of the organs, they seem to have been but obscurely calculated for distinct vision, and are, probably, like those of moles, and some other animals of that tribe.

In the place of teeth, the edges of the beak are furnished with fibres, simply attached to the gum; the tongue is short, and furnished with two horny points. The ornithorynaci have hitherto been found only in the rivers in the vicinity of Port Jackson, at all seasons of the year, especially on the river Nepean, on the eastern coast of New Holland. Those found in 1815, in Campbell river and the river Macquarie, beyond the Blue Mountains, are larger than those before known, though they do not appear to differ specifically. These animals are expert swimmers, and seldom quit the water. On shore they crawl rather than walk, occasioned by the shortness of the limbs and comparative length of the body. Nothing certain is known as to their food; but the singular resemblance of their beak to that of ducks induces the strong probability that, like those birds, they live on worms and aquatic insects. They are particularly cleanly in their habits, and are constantly cleaning their fur, using their hinder feet after the manner of a comb. After feeding in the mud, they enjoy the luxury of scratching and rolling on the banks till the fur becomes sleek and glossy in appearance.

We have now considered the first six orders of the mammalia, which have all their hands and feet divided into five fingers or toes; the next order, the seventh, comprises the animals which have their toes collected into a hoof.

Most of the hoofed quadrupeds are domestic, because necessity compels them to seek our protection: wild beasts are provided with feet and claws, adapted to the forming dens and retreats from the inclemency of the weather; but the former, destitute of these advantages, are obliged to run to us for artificial shelter and harvested provisions; as nature in these climates does not, throughout the year, supply them with necessary food. Still all are not domestic, and many of our tame animals must, by accident, endure the rigour of the season; to prevent which inconvenience, their feet (for the extremities suffer first by cold) are protected by strong hoofs of a horny substance.

This order of the unguata, or hoofed animals, is divided into two families: the thick-skinned animals, or pachydermata; and the ruminating animals, which chew the cud. Those belonging to the first family which I shall mention to you are the elephant, the horse, the hippopotamus, the ass, the pig.

THE ELEPHANT.

The elephant has hardly any hair upon his dark, slate-coloured hide; but the flat end of his longish tail is thickly set around with bristles, as stiff and hard as whalebone. This sort of tail is very useful to him in beating off the insects that bite and tease him in his native forests.

His toes are so completely wrapped up in their hard skins that we see nothing of them but their huge nails, which look like fine horned plates set round the very bottom of their enormous legs.

The weight of the elephant's enormous head would prevent its being employed, if it ended in a common mouth, in cropping grass, or breaking the boughs of trees; he could not lift it up or put it down for these purposes. He is supplied, therefore, with an instrument called a trunk or proboscis, which answers all these purposes; he touches, takes, smells, breathes with it, bends it up or down, and curls it round so as to carry things to his mouth, turns it in all ways, and it acts as delicately as our finger and thumb. The elephant is fond of the leaves of trees, which he gathers at a considerable height by means of his proboscis. The elephant is a very gentle animal, and is easily tamed. There are two kinds, the Asiatic and the African. The chief difference is in their teeth. The African has the roundest head and largest tusks. These tusks furnish us with all the ivory we have.

The elephant was long used in war, and frequently sent on in front of a battle. The English armies in India still use him, but not exactly in the same way. His vast strength and sagacity render him very useful in removing guns and other heavy baggage. When these animals have unskilful drivers or managers, they have refused to perform the work in the manner these drivers desired, but will do it easily and good-humouredly when left to choose their own method. The following anecdote gives a curious instance of the sagacity of one of these animals. A part of one of our armies was crossing a deep valley, at the bottom of which there was a stream: the water happened to be very deep, so that the men could not wade across, and the gunners, of course, were mounted on gun-carriages. It happened, by some accident, that one of the men fell from his seat, and his companions gave him up for lost, as they supposed that the wheel of the next gun-carriage would pass over his body; but an elephant, who was just behind, engaged in pushing over a great gun, saw the man's danger, and seized the wheel of the carriage, lifting it up sufficiently to pass over the man without hurting him, and then lifting the man himself out of the water, he reseated him on his gun-carriage, to the admiration of the whole body of troops.

The great men in India use elephants not only for riding on, but for hunting the tiger. They do not ride on a saddle as on horseback, for the back of an elephant is so large and broad that no man could bestride him. It is necessary to have two persons with you on his back, one to guide him, and one to hold an umbrella. There is no bridle used, but the driver sits across the elephant's neck, close to the back of his head, so that one of his feet comes behind each of the animal's ears. He holds in his right hand a little iron instrument, with which he strikes the skull of the animal to call his attention, and then touches him with his foot; but the elephant is chiefly guided by particular words and expressions, as our cart-horses often are. The person who rides the elephant is mounted on a seat, called a howdah, raised upon a great cotton pad; on the top of this pad is something like the body of a carriage with two seats. The seats are stuffed and padded much like those of our carriages, and they are commonly lined with silk. The panels are often richly painted, sometimes covered with thin plates of gold and silver. In order to hide the cotton pad and ropes, there are generally hangings of silk or chintz fastened to the bottom of the seat or carriage. Some of the great men have these hangings made with velvet and richly fringed; the whole of this machine and carriage and hangings together is called the howdah. The masters sit in the front seat, while their servants sit behind, and carry long umbrellas to shade them from the sun.

There are various methods of catching the elephants. Sometimes pits are dug in the earth, and covered over loosely with trees and turf; at other times a considerable space in the forest is staked in, and then the hunters scour the country for some miles round, making a great deal of noise, firing squibs and carrying bundles of lighted straw upon poles. The elephants, who dread fire, are driven by this means towards the trap or enclosure, which is framed in the shape of a funnel, at the narrow end of which there is room for only one elephant at a time. As soon as the hunters perceive that a single animal has reached that end, they dexterously slip ropes round his neck and each of his legs, and then cautiously withdrawing a stake or two at his head, he attempts to rush out; but the ropes having been made fast to the trees close by, he is soon stopped, and two men come up upon tame elephants to assist in catching the wild ones. These place themselves one on each side, and lean heavily against the prisoner. Then holding his proboscis with both of theirs, they lead him to his new home. In general a very few days reconciles them to their change of life, and some of them begin to draw loads of timber at the end of a fortnight; but it has sometimes happened that they have starved themselves to death rather than live in slavery.

The elephant is a social animal; yet, from the quantity of provisions which each requires, the individual must often feed apart from the herd, the male separated from the female, the young from the old, the mother, perhaps, from her little one. The elephant has an expressive organ of voice. The sounds which he utters have been distinguished by his Asiatic keepers into three kinds. The first, which is very shrill, and is produced by blowing through his trunk, is indicative of pleasure; the second, produced by the mouth, is a low note expressive of want; the third, proceeding from the throat, is a terrific roar of anger or revenge. He always avoids a contest with inferior quadrupeds whenever he can; and if a helpless living creature, such as an infant or a wounded man, lie in the way, he will remove the object. The elephant is naturally gentle, anxious alone to procure his own food without molesting others. That he is so, is a merciful, as well as a wise dispensation. If he had possessed a ferocity equal to his power, he must have exterminated a very large part of the animal creation. The elephant rarely uses his trunk as a weapon. But nature has given him most formidable means for resisting his enemies: his tusks not only enable him to clear his way through the thick forests in which he lives, by rooting up small trees and tearing down cross branches, in doing which service they effectually protect his face and proboscis from injury, but they qualify him for warding off the attacks of the wily tiger and the furious rhinoceros, often securing him the victory by one blow, which transfixes the assailant to the earth.

The Rhinoceros is a very large, thick-skinned animal. Each foot is divided into three toes; his nose is very thick, and supports a solid horn; his skin is extremely untidy, and hangs in loose folds about him, and never looks clean. Instead of hairs, many of these creatures are covered with warts; they are said to be very stupid as well as wild, and they live in marshy places, where they feed upon soft vegetables, and shoots and branches of trees. There are two kinds, one of which has only one horn on his nose, and is found in India; the other has two horns, one behind the other; he comes from Africa, and his skin is not quite so rough and dirty as that of the Indian rhinoceros.

The rhinoceros contributes its immense body to the food of man, and its flesh is esteemed in Asia and Africa. It resembles tough pork, but has a musky flavour; its paws are the chief delicacy, and for them this animal is often sacrificed.

THE HIPPOPOTAMUS.

This animal has a very massive body, without fur; the legs very short; the belly nearly touching the ground; the head enormous, terminated by a large thick muzzle, which encloses the accommodation for its thick anterior teeth; the tail short; the eyes and the ears small. It lives in rivers, on roots and other vegetable substances, and displays a great deal of ferocity, and also of stupidity. Only one species is known, found only in the rivers of the South of Africa. It came formerly by the Nile to the south of Egypt; but it has long disappeared from that country; it inhabits principally the muddy banks of rivers, which it quits only by night in search of pasture, and at the least noise or slightest indication of danger, dives to the bottom of the water, and from time to time brings its nostrils only to the surface to breathe; hence it is extremely difficult to kill it. It is herbivorous, but lives also on the roots and bark of water trees and plants.

The tapir is another thick-skinned creature; its nose is like a small fleshy proboscis. It is about the size of a small ass; its brown skin is nearly naked; it has a short tail and very fat neck. The Indians, who eat the flesh, find it very good, and something like pork. It lives in marshy places, and feeds upon herbs, roots, and fruit. Three kinds of tapirs are known. The largest inhabits Sulacca, and the other two are natives of South America.

The camel's hair comes off every spring, and part of it is very fine; it is wove into stuff for clothing, the coarser parts serving for blankets and tent covers. The flesh of the camel is very good to eat. The Arabs are extremely fond of their camels, and treat them almost like their own children. They train them for riding, and their pace over the sand is so swift that in one day they can go 150 miles. The Arab goes to war upon his camel as he would upon his horse; and darts his spear and fires his musket with the same ease and security.

There are two kinds of camels: the backed camel, with two humps on its back—it is chiefly used in Turkey and Syria; and the dromedary, which has only one hump, and which is much lighter and swifter than the other. Camels are used, in all the countries where they are known, as beasts of burden. They carry an enormous weight. They convey merchandize across deserts where it would be impossible for any kind of carriage to be dragged along, and when upon the longest journeys they are content with very little food beyond the bitter thorny plants that they meet with now and then in the wilderness. The Moorish merchants, who go into the interior of Africa to fetch ostrichs' feathers or gold dust, carry with them to feed their camels a small provision of the seeds of a tree which grows in Barbary; these they roast before they set out, in order to preserve them.

The camel has to bear the thirst of the desert, and its stomach contains large quantities of water, which it squeezes into the gullet whenever thirst excites it. The milk of the camel is rich and nourishing. The Arabs often make long journeys without drinking any thing but the camel's milk mixed with water.

Sometimes hundreds, or even thousands of camels are collected together to convey merchandize of different sorts from one country to another; each merchant has the care of his own camels and goods, but they are all subject to one captain, who is generally well armed, and sometimes takes soldiers with him to protect the merchants' property. Each merchant pays the captain in proportion to the value of his goods. When the camels have once been arranged for marching, each knows and remembers his own place, and takes it with great regularity. These great merchants with their camels are called caravans. This character of the camel as a carrier of goods across the deserts has attained for him the name of the ship of the desert. This inland mode of conveying goods has remained unchanged from the days of the Israelites and of Solomon to the present time, and every year numerous caravans are travelling, not only over Asia, but over the burning sands of Africa.

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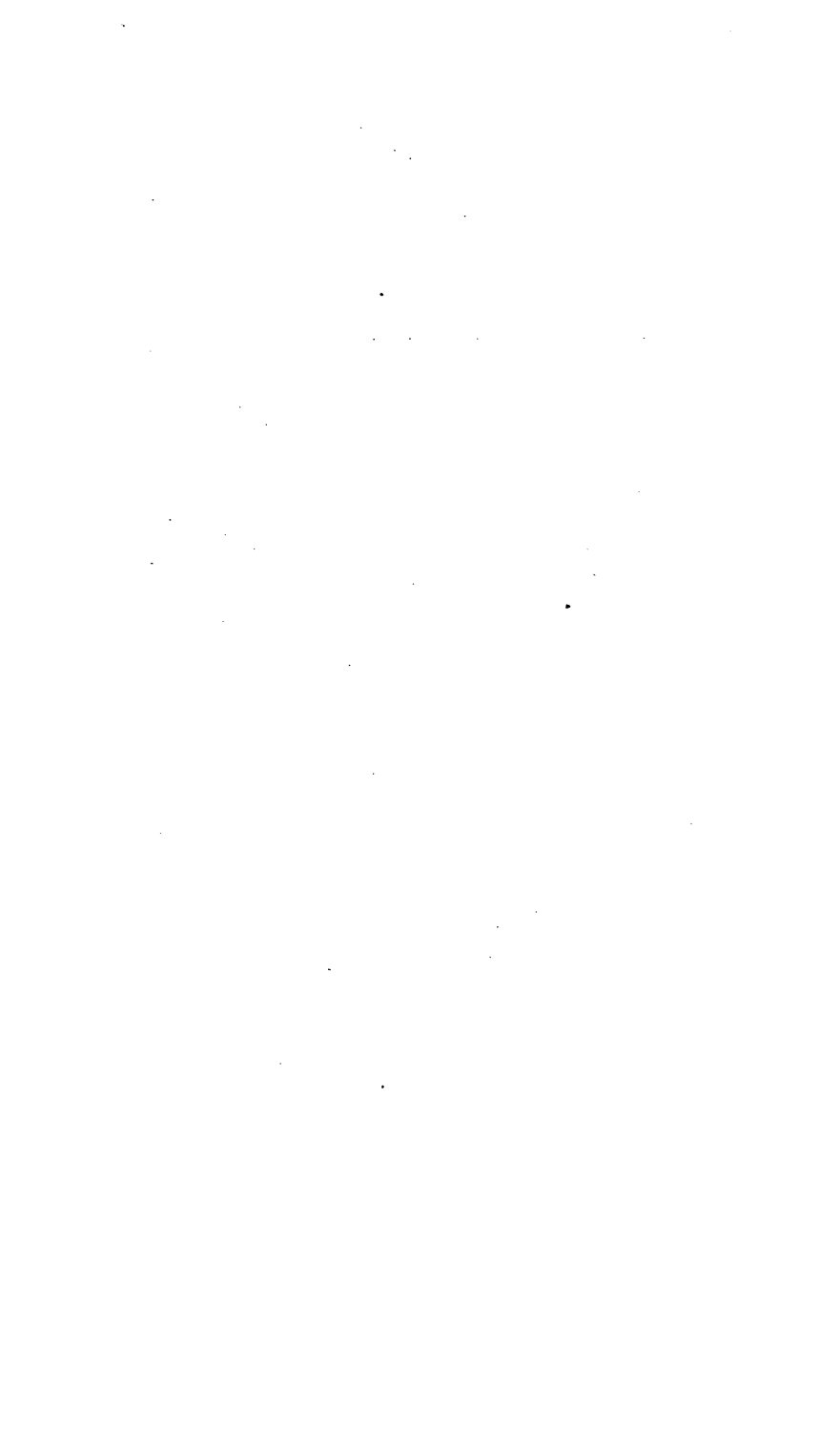
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NEW AND SIMPLE METHODS
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THE
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ACIDS,
AND THE
OXIDES OF MANGANESE.

BY

DRS. FRESENIUS & WILL,

CHEMICAL ASSISTANTS IN THE LABORATORY OF THE UNIVERSITY OF GIESSEN.

EDITED BY

I. LLOYD BULLOCK,

MEMBER OF THE CHEMICAL SOCIETY, AND LATE OF THE GIESSEN
AND PARIS LABORATORIES.

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M.DCCC.XLIII.

Thus, knowing that 0.91 of anhydrous sulphuric acid will expel 1.00 of carbonic acid, it will be easy to determine what multiple ought to be used, according to the degree of concentration of the acid to be examined.

II. NITRIC ACID.

UNITY, 1.23 (or, more correctly, 1.231).

MULTIPLES :—

$2 \times 1.23 =$	2.46 grammes
$3 \times 1.23 =$	3.69 „
$4 \times 1.23 =$	4.92 „
$5 \times 1.23 =$	6.15 „
$6 \times 1.23 =$	7.39 „
$7 \times 1.23 =$	8.62 „
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$9 \times 1.23 =$	11.08 „
$10 \times 1.23 =$	12.31 „
$15 \times 1.23 =$	18.46 „
$20 \times 1.23 =$	24.60 „
$30 \times 1.23 =$	36.90 „ &c.

III. HYDROCHLORIC ACID.

UNITY, 0.83 (or, more correctly, 0.827).

MULTIPLES :—

$2 \times 0.827 =$	1.654 grammes
$3 \times 0.827 =$	2.481 „
$4 \times 0.827 =$	3.308 „
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$8 \times 0.827 =$	6.616 „
$9 \times 0.827 =$	7.443 „
$10 \times 0.827 =$	8.270 „
$15 \times 0.827 =$	12.405 „
$20 \times 0.827 =$	16.540 „ &c.

IV. CITRIC ACID.

UNITY, 1·32 (or, more correctly, 1·318).

MULTIPLES :—

2 × 1·318 =	2·636	grammes
3 × 1·318 =	3·954	„
4 × 1·318 =	5·272	„
5 × 1·318 =	6·590	„
6 × 1·318 =	7·908	„
7 × 1·318 =	9·226	„
8 × 1·318 =	10·544	„
9 × 1·318 =	11·862	„
10 × 1·318 =	13·180	„
15 × 1·318 =	19·770	„
20 × 1·318 =	26·360	„ &c.

V. TARTARIC ACID.

UNITY, 1·5 (or, more correctly, 1·498).

MULTIPLES :—

2 × 1·498 =	2·996	grammes
3 × 1·498 =	4·494	„
4 × 1·498 =	5·992	„
5 × 1·498 =	7·490	„
6 × 1·498 =	8·988	„
7 × 1·498 =	10·486	„
8 × 1·498 =	11·984	„
9 × 1·498 =	13·482	„
10 × 1·498 =	14·980	„
15 × 1·498 =	22·470	„
20 × 1·498 =	29·960	„ &c.

VI. ACETIC ACID.

UNITY, 1·16 (or, more correctly, 1·159).

MULTIPLES :—

2 × 1·159 =	2·318	grammes
3 × 1·159 =	3·477	„
4 × 1·159 =	4·636	„

MULTIPLES (*continued*):

5 × 1.159 =	5.795 grammes
6 × 1.159 =	6.954 „
7 × 1.159 =	8.113 „
8 × 1.159 =	9.272 „
9 × 1.159 =	10.431 „
10 × 1.159 =	11.590 „
15 × 1.159 =	17.385 „
20 × 1.159 =	23.180 „
60 × 1.159 =	69.540 „
100 × 1.159 =	115.900 „

The amount of anhydrous acetic acid in the various vinegars of commerce, being less variable, we can give a more definite number for the quantity to be used for examination than is possible with the other acids: 60 × will be required when we have to operate upon strong vinegar, and 100 × when upon weak vinegar.

EXAMINATION OF MANGANESE, TO ASCERTAIN
ITS COMMERCIAL VALUE.

SECTION XXX.

Manganese—its uses and value.

By manganese we understand the various *oxides of manganese* occurring in commerce.

Manganese is employed extensively and for a variety of purposes in the arts; *e. g.* for the production of amethyst-coloured glasses, painting upon porcelain, &c.; but its most important application is for the production of oxygen and chlorine. In the former cases, it is the *metal* which we need; in the latter, the *oxygen*. The value, therefore, depends, in the first case, upon the amount of *manganese*, in the second case, upon the amount of available *oxygen* which it contains. The value of manganese in itself is too inconsiderable, and the quantities used in those branches

of manufacture in which metallic manganese is required, too insignificant, to demand an especial method of chemical examination, especially since the mere external appearance, the mineralogical character affords sufficient information on that point. But when employing manganese as a material for the production of chlorine, its value is exceedingly variable. It is of paramount importance for the manufacturer to determine its value, considering the enormous consumption of manganese for this purpose. The external appearance does not afford any satisfactory information on this point: we must therefore have recourse to a chemical investigation.

To evolve chlorine by means of manganese, the latter substance is heated, either with hydrochloric acid, or, what in fact is the same, with common salt and hydrated sulphuric acid. Chlorine and protochloride of manganese are obtained in the former, chlorine and protosulphite of manganese in the latter case.

When treating protoxide of manganese (the lowest degree of oxidation of this substance) with hydrochloric acid or sulphuric acid, neither chlorine nor oxygen gas is evolved; the protoxide of manganese combining directly with the acid employed, forming hydrochlorate or sulphate of the protoxide of manganese. To evolve chlorine, we must use oxide of manganese containing a larger proportion of oxygen than that corresponding to the

protoxide. It is this surplus amount of oxygen which becomes liberated as oxygen gas when treating manganese with sulphuric acid, and which, on coming in contact with hydrochloric acid, liberates a corresponding amount of chlorine; this surplus of oxygen is therefore called the *available oxygen* of manganese; and it is this available oxygen alone which the manufacturer of chlorine intends to pay for, and which thus determines the commercial value of manganese.

But, besides this, another point must still be considered.

If, of two equal portions of pure pyrolusite, one be mixed with an equal amount of peroxide of iron, alumina, or lime, and the other with an equal amount of heavy spar or any other substance which is not decomposed by hydrochloric acid, it is obvious that, upon examination, both portions will be found to contain an equal amount of available oxygen; nevertheless upon comparing the quantities of hydrochloric acid required to liberate this oxygen for the evolution of chlorine, it will be found that they widely differ in the two cases, and that the mixture with the heavy spar requires far less acid than that with the peroxide of iron, alumina, or lime; the reason is, that a large portion of the acid combines with the last-named oxides, and thus becomes entirely useless for the real purpose of the operation.

The value of manganese is therefore dependent,

also, on the quantity of acid which is required for its decomposition.

This latter point has, however, been only recently recognized in the determination of the value of manganese; it is not of the same importance as the former, since hydrochloric acid is obtained in such enormous quantities in the manufacture of soda, that it was even formerly allowed to escape unheeded, and its value at present, in those places of its production where the largest part of it usually is immediately employed for the production of chlorine, is scarcely a consideration. Besides, qualitative experiments (testing for lime, alumina, iron), and the external mineralogical characters of the manganese under examination, will always give the desired information on this point.

We will now first treat of the examination of manganese for its amount of available oxygen, and then give a method for determining the proportion of acid required for the complete decomposition of the manganese.

SECTION XXXI.

Present methods of examining Manganese for its amount of available Oxygen.

ALL the methods hitherto suggested for this purpose may be classed under three heads. Some are based upon the amount of chlorine evolved from hydrochloric acid by means of manganese; some upon the amount of carbonic acid which escapes upon treating manganese with oxalic acid, or with oxalic acid and sulphuric acid; and, lastly, some upon the amount of oxygen expelled by a red heat.

Those belonging to the first category have hitherto given the most exact results of the three, and are therefore most frequently employed. They differ from each other in the manner in which the quantity of the liberated chlorine is determined. Turner, Otto, and Levol use the protosalts of iron for this purpose: Duflos determined the amount of sulphuric acid formed by chlorine in a fluid, containing sulphurous acid; Zennock determines the *volume* of the chlorine, or measures the amount of nitrogen gas evolved

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the muscles, and at the same time observe the chief branches of the portio dura nerve. Near the ear is the parotid gland, covered by a strong fascia, and its duct extends forwards from it, on a level with the meatus; it is accompanied by the transverse facial artery and nerves. The facial vessels cross the face obliquely, upwards and inwards, from the base of the jaw to the angle of the eye.

The *muscles of the face* are often very indistinct and pale, and contain much cellular membrane in the interstices of the muscular fibres, especially in a fat subject. The superficial muscles of the face act in diminishing or enlarging the apertures of the eye, mouth, and nose. An orbicular or sphincter muscle surrounds each of the two first apertures, and other muscles which are united to it act in enlarging these apertures in different directions, so that there is a distinct set for each aperture. Some of the deeper muscles about the jaws are concerned in the movements of these parts, and they will be subsequently dissected.

The *orbicularis palpebrarum muscle* is the sphincter of the elliptical opening between the eyelids, and its fibres, which form ovals of different diameters around the aperture, give rise to a flat muscle which varies in thickness and extent in different subjects. The fibres of the muscle *arise* at the inner angle of the eye, from the internal angular process of the frontal bone, from the ascending process of the superior maxillary, and, below this, from the borders and cutaneous surface of a small white tendon, — the *tendon of the orbicularis*, which is about two lines long, and is attached, internally, to the anterior margin of the groove for the lachrymal sac, and externally by two processes to the tarsal cartilages of the eyelids; the fibres arise also below this tendon from the anterior margin of the groove for the lachrymal sac: from these numerous origins the fibres run outwards, some above, and some below the aperture between the eyelids, they form a muscle which extends from the margins of the lids to beyond the margins of the orbit, and the fibres of the upper half unite with those of the lower, at the outer angle of the orbit. The most external fibres, the thickest and strongest, are the orbital; they project beyond the margin of the orbit, and are nearly circular in their direction; the most internal, the ciliary, very pale and thin, form a small bundle along the margins of the opening close to the cilia or eyelashes, and the fibres describe ellipses; whilst the intervening fibres which occupy the eyelids, and are intermediate both in size and direction, between the outer and the inner, are named the palpebral fibres. The cutaneous surface of the muscle is covered only by the skin, and by a very fine cellular tissue interposed between it and the internal fibres; the circumference of the muscle is united above to the occipito-frontalis, corrugator

Muscles of the Face.

Orbicularis Palpebrarum Muscle.

Origin.

Insertion.

Relations.

supercilii, and pyramidalis nasi muscles, and below it is free. The muscle covers the margin of the orbit, and the eyelids with their ligaments and cartilages; the upper half of the muscle lies on the corrugator supercilii muscle and supra-orbital vessels and nerves; the lower half on the zygomatic muscle, the elevators of the lip, and ala of the nose, and it is also superficial to the infra-orbital vessels and nerves. At the inner angle, it lies over the lachrymal sac, and at the outer, on the temporal fascia.

Corrugator Supercilii Muscle. The *corrugator supercilii muscle* is thick and short, and it is placed beneath the orbicularis, at the inner part of the superciliary ridge. Turn down the upper half of the orbicularis, and this muscle is distinguished by the closeness of its fibres, and the dark colour of them. The fibres arise from the internal part of the superciliary ridge of the frontal bone, and they pass outwards and upwards, along the margin of the orbit, to join with the occipito-frontalis and orbicularis muscles about the middle of the orbital arch. The orbicularis conceals this muscle; and it lies on the bone, on the frontal vessels, and supra-trochlear nerve.

Pyramidalis Nasi Muscle. The *pyramidalis nasi muscle*, situated on the nasal bone, and nearer the middle line than the orbicularis, is a small pyramidal muscle, and it appears to be a prolongation, along the nasal bone, of the anterior fibres of the occipito-frontalis, with which it is continuous. The fibres of the muscle end, below, in an aponeurosis which joins that of the depressor nasi muscle on the dorsum of the nose. This muscle is subcutaneous, and it lies on the nasal bone; the outer border is united to the orbicularis, and the inner is separated by an interval from the muscle of the opposite side.

Orbicularis Oris Muscle. The *orbicularis oris muscle*, the other sphincter of the face, surrounds the large aperture of the mouth, and it consists, as that of the eyelids, of elliptical fibres which bound the opening: the fibres of the upper half do not join, directly, those of the lower at the angles of the mouth, as was the case with the sphincter in the eyelids, but they are continuous with the lower fibres of the buccinator muscle, and those of the lower half of the orbicularis join the upper of the buccinator, so that there is a crossing of the fibres of the upper and the lower lip at the angles of the mouth. The cutaneous surface is closely united to the skin; the inner margin bounds the aperture of the mouth, and is covered by mucous membrane; the outer is united with the fibres of the different muscles which act on the opening; thus, to the upper half on each side are united the elevator and depressor of the upper lip, and the common elevator of it and the nose; to the lower half, the depressor and elevator of the lower lip; to the angle on each side the elevator and depressor of the angle, with the two zygomatic muscles and the bucci-

are most numerous in the lower lip; and others anastomose with the inferior labial artery.

The *superior coronary artery* commonly arises by one trunk with the inferior, and from the bifurcation of this trunk, at the angle of the mouth, the artery runs inwards in the upper lip between the mucous membrane and the muscle; and it ends, like the lower coronary artery, by joining its fellow in the middle line: branches from the arch supply the lip, glands, and mucous membrane, and other small branches run upwards to the nose, which they supply. One long branch, the *artery of the septum*, runs along the septum of the nose to its apex; this branch anastomoses with the arteries of the nose.

The *lateral nasal artery* arises opposite the wing of the nose, it passes inwards beneath the common elevator of the upper lip and ala of the nose, and it is distributed by numerous branches to the side of the nose; some of these anastomose with its fellow of the opposite side, as well as with the nasal of the ophthalmic, and artery of the septum.

The *angular branch* of the facial, or the continuation of the artery, ascends, with the vein of the same name, between the elevator of the lip, and the common elevator of it and the nose; and it terminates by joining, beneath the last muscle, with the angular branch of the ophthalmic which lies on the side of the nose: some branches also anastomose with the infra-orbital artery.

The *facial vein* commences at the root of the nose by a small vein, — the angular, from the extremity of the nasal arch which receives the frontal veins. The *angular vein* receives the veins of the lower eyelid and from the side of the nose, and now become facial, it descends over the elevator of the upper lip, and, lying external to the artery, it passes away from it, beneath the zygomatic muscle, and over the buccinator and the extremity of the parotid duct; it then crosses the side of the jaw with the artery, and it opens either into the lingual, or external jugular vein. This vein receives from the alveolar plexus a large *alveolar branch* which runs beneath the malar bone, and doubles the size of the facial below this after it has joined it: the vein is joined by *coronary, masseteric, buccal, and labial veins*, that correspond to the branches of the arteries, and, below the base of the jaw, it is joined by the small veins that accompany the branches of the facial artery in this part.

The *transverse facial artery* is a branch from the temporal in the substance of the parotid gland: it appears at the inner border of the gland, and, at the anterior edge of the masseter muscle, it divides into arteries to supply the masseter, parotid gland and integuments, and others anastomose with the facial and infra-orbital arteries. As it lies on the masseter it is sur-

rounded by branches of the portio dura nerve, and it lies above the parotid duct.

Vein. The *vein* that accompanies this artery enters with it beneath the parotid, and it opens into the plexus of veins of the internal maxillary and temporal.

The remaining small branches of arteries to the face, viz., the mental, buccal, malar, nasal, and infra-orbital, correspond, in their distribution and relations, to the branches of the nerves to be examined on the opposite side; and their anatomy will be given with the trunks of which they are the terminations.

Dissection. It will be necessary, in order to expose more completely the parotid gland, to carry an incision backwards, below the ear, from the base of the jaw to the anterior border of the sternomastoid muscle, and to connect this with the one made for the dissection of the posterior muscle of the ear; raise the flap of skin towards the ear, or take it away. The auricularis magnus nerve is seen ascending to the lobe of the ear and to the parotid, and it divides into branches for these parts. A strong fascia that covers the gland is next to be taken from it, and its superficial relations can be examined; but its deep ones must remain till after the dissection of the portio dura through the gland.

Parotid Gland.

The *parotid gland*, the largest conglomerate salivary gland, is placed between the ear and angle of the jaw; it extends more or less on the face, and it sends forwards a duct to enter the mouth by perforating the buccinator. A strong fascia, which is prolonged from that of the neck, passes over the surface of the gland, so as to bind it down, and it is connected above to the zygoma, and behind to the cartilage of the ear, but in front it is thin, and is prolonged over the face. The cutaneous surface of the gland is flat, and one or two lymphatic glands are situated on it; but the deep is very uneven, and sends off processes into the inequalities of the space in which it is contained. The shape of the gland is determined by its boundaries; it is large below where there are no resisting or osseous structures to limit it, and it projects down on the neck in the interval between the angle of the jaw and mastoid process, so as to be in close proximity to the submaxillary gland; but it is separated from it by a deep process of the cervical fascia,—the stylo-maxillary ligament. A line from the angle of the jaw to the tip of the mastoid process marks the extent downwards of the gland; but when it is enlarged, it projects beyond this, and touches the submaxillary gland. The upper part of the parotid is small, and it is bounded by the zygoma and articulation of the lower jaw, and from beneath this border issue the temporal nerves and vessels. Its extent backwards is limited by the meatus auditorius externus, by the mastoid process and sterno-mastoid muscle; and by the styloid process and

its muscles, between which it sends a deep portion. In front of the gland is the ramus of the jaw, but it is prolonged over this, and the masseter muscle, by a narrow accessory part which lies between the zygoma and the duct of the gland, and is named the *socia parotidis*; from beneath this border the different branches of the portio dura, and the transverse facial vessels escape. Connected to this border is the *excretory duct* of the parotid, or the *duct of Steno*, which crosses the masseter muscle above its centre, and opens into the mouth by perforating the buccinator muscle opposite the second molar tooth. The duct lies below the *socia parotidis*, it is crossed by the zygomatic muscles, and near its termination by the facial vein, the transverse facial artery lies above it, and numerous branches of the portio dura accompany it, but the greater number below it; a line drawn from the meatus to the nostril marks the position of the duct, and the centre of the line, its aperture in the mouth.

Socia
Parotidis.Duct of
Steno.

The *structure* of the parotid is similar to that of other conglomerate glands; it is divided into numerous lobules by processes of fascia sent into it from the strong fascia that covers it, and each lobule consists of a number of small grains connected together by ducts which issue from them to unite with others to form larger excretory ducts, and these again join the common duct. The ducts also from the *socia parotidis* join the common duct, which is a tube with an external thick fibrous coat, and an internal mucous lining; open the duct, pass a bristle into it, and push it on into the mouth to see its opening into this cavity. In passing through the lateral boundary of the mouth, the duct runs obliquely for an extent of two lines. The arteries to the parotid are from the external carotid; and the nerves, from the facial and the great auricular nerve.

Struc-
ture.

The *molar glands* are some small conglobate glands, situated near the upper attachment of the buccinator, and along the course of the parotid duct; some open into the duct, and the others into the mouth.

Molar
Glands.

Remove from the side of the nose the pyramidalis and compressor nasi muscles; in doing this a cutaneous branch of the nasal nerve will be seen: take away the thick cellular tissue, nerves, and vessels, from the outside of the cartilage of the nose on the left side, and remove the integuments from the lower margin of the nostril of this side; the cartilages of the nose are now exposed; they are five in number, two on each side, — a lateral, and a cartilage of the aperture; and the fifth or middle one — the cartilage of the septum — will be dissected with the cavity of the nose.

Dissec-
tion.

The *lateral cartilage*, the upper, and the larger of the two cartilages of the side of the nose, is triangular in shape, and it is attached above and behind by a ligamentous or fibrous struc-

Carti-
lages of
the
Nose.

The lateral Cartilage.

Cartilage of the Aperture.

Outer portion.

Inner portion.

Eye-brows.

ture, to the inclined borders of the nasal and superior maxillary bones, which bound the nasal aperture; internally, or in the middle line, it joins, above, the one of the opposite side, but it diverges below from its fellow, so as to leave an interval, into which projects the cartilage of the septum. The lower border, much thinner than the others, is irregular; and it is connected by fibrous membrane to the cartilage of the aperture. This cartilage is covered by the compressor nasi, and by ramifications of vessels and nerves. The *cartilage of the aperture* is situated below the former, and it is directed obliquely backwards and outwards from the septum which it touches in front; it is very irregular in shape, and it occupies the outer part of the nostril. In the middle line this cartilage projects below the septum, and touches its fellow; and at this point it is bent at an angle, one part of it, bounding the inner side of the aperture, is in contact with the septum, and the other extends round the outer part of the aperture, and assists, by its firmness, to keep it always open. This difference in the direction of the two parts of the cartilage has occasioned it to be divided into an outer and an inner portion. The *outer portion*, directed obliquely upwards and backwards, is narrow and pointed behind, but in front it is swollen out at its point of union with the inner, by which the prominence of the apex of the nose is formed; and it projects below the cartilage of the septum, and touches that of the opposite side. The upper border is fixed by fibrous structure to the lateral cartilage and bony margin of the aperture; and the lower is connected to the semi-cartilaginous tissue that forms the lower margin of the aperture of the nostril; the extent of this border is marked by the depressed line on the outer side of the nose immediately above the swollen rim of the aperture. The *inner portion*, situated below the proper cartilaginous septum, extends farther forwards than it, and it projects backwards, — from its point of union with the outer, — along the partition between the nostrils, to near the anterior nasal spine of the superior maxillary bone; and it ends in a prominence. This inner portion of the cartilage of the aperture assists to form the partition between the nostrils, since it projects below the proper septum, and it is connected to the lateral cartilage by a loose fibrous tissue, in which a small cartilaginous process is found near the septum.

On the side of the face which remains as yet untouched, examine the external parts connected with the organ of sight; and on the left, in which the muscles are dissected, the different structures that enter into the eyelids.

The *eyebrows*, situated above the eye and along the orbital arch, are two curved prominences formed by the orbicularis and occipito-frontalis muscles: they are covered with hairs, which are coarse, directed outwards, and longer at the inner than at

muscles; they have the same attachment to the side of the head, except the anterior, which passes to the zygoma from the tragus, and front of the auricle.

The *muscle of the tragus* is placed on the cutaneous surface of the tragus; it *arises* from the lower part, and the fibres run to the upper margin: this is always present. Muscle of the Tragus.

The *muscle of the anti-tragus*, the most evident of the muscles of the ear, *arises* from the outer part of the anti-tragus; the fibres cross a fissure between the anti-tragus and the pointed extremity of the anti-helix, and they ascend to be *inserted* into the cartilaginous extremity of the anti-helix. Muscle of the Anti-tragus.

The *small muscle of the helix* is placed on the commencement of the helix in the concha; it *arises* from the extremity of the helix, and is *inserted*, again, into its posterior margin above this point; it is often very indistinct, or absent. Small Muscle of the Helix.

The *large muscle of the helix* *arises* from the helix above the small muscle; the fibres ascend to be *inserted* into the front of the helix, where this becomes free, and curves backwards. Large Muscle of the Helix.

The *transverse muscle of the auricle*, situated on the posterior part, *arises* from the convexity of the concha, and it is *inserted* into the back of the anti-helix and navicular fossa: the fibres of this are sometimes very indistinct. Transverse Muscle.

The *arteries to the auricle* are derived, in front, from the temporal, but the chief are from the *posterior auricular*, which gives two branches to the ear; the upper one supplies the upper half of the posterior surface of the auricle, some of the branches turning over the helix to the other surface; and the lower is distributed to the lobule, and lower part of the cartilage, and it passes in the fissure between the extremity of the anti-helix and the anti-tragus to the other surface of the ear, on which it is distributed. The *veins* are the same as the arteries. Arteries of the Auricle.

The *nerves to the auricle* are, posteriorly, from the *auricularis magnus*, a branch of the cervical plexus, which sends some branches in front of the lobule, and is then distributed by many filaments to about the lower half of the posterior surface; the upper half being supplied by the *posterior auricular* of the portio dura, which often sends a branch through the cartilage to the other surface of the ear. Arnold describes, also, a small filament from the *auricular branch* of the *pneumo-gastric*, as reaching the meatus by an aperture in its posterior part; it is then distributed to the meatus and back of the auricle. In front, the auricle is supplied by branches of the *great auricular* nerve to the lower part; and by the *auriculo-temporal* branch of the third division of the fifth nerve to the upper, and to the meatus; and by some small branches of the portio dura to the integument of the tragus and meatus. Veins. Nerves to the Auricle.

The auricle may now be removed, and the integument entirely taken off it; the *cartilaginous plate* is seen to resemble Cartilage and Ligaments

of the
Auricle.

very much the external form of the ear, and to present nearly the same parts for notice; but the lobule of the ear, and the prolongation of the helix to it, are taken away, since they are only folds of integument which inclose cellular membrane, vessels, and nerves. The helix is marked in front by a projection, to which the anterior ligament is attached, and above this by a small fissure; and it terminates, behind, about the centre of the concha, by a narrow portion that joins the anti-helix. The anti-helix ends, also, at the back of the concha, by dividing into two portions; one terminates in a free tail-like process, to which is joined the helix, and the other is continued into the projection of the anti-tragus: the lobule of the ear is appended to these two processes. The cartilage of the ear is then prolonged downwards, becomes narrow, and is reflected upwards in front of the meatus, whose lower and outer part it forms by this reflection, to give rise to the tragus; it is this prolonged part which is attached to the bony margin of the meatus auditorius externus. Between the margin of this reflected portion of the cartilage and the front of the helix is a large space, filled by fibrous or ligamentous structure, which completes the upper and outer part of the cartilaginous and fibrous portion of the meatus auditorius externus. The portion of cartilage that forms the under and anterior part of the meatus is of a triangular form, and a large fissure crosses it from before backwards, and another fissure separates its outer side from the base of the tragus; these are named the *fissures of Santorini*, and they are filled by fibrous tissue. On the posterior surface of the concha is a strong vertical process of cartilage behind the commencement of the helix, which it crosses. The ligaments of the auricle are the fibrous structures found between the tragus and the helix, completing above the meatus, and between the anti-tragus and the pointed extremity of the anti-helix. The meatus and the remaining parts of the ear are included in the dissection of the ear.

Fissures
of San-
torini.

Dissec-
tion.

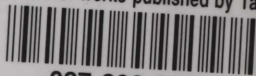
On the opposite side of the face, a careful dissection is to be made of the branches of the fifth nerve, which terminate in it and impart sensation, and of the ramifications of the portio dura, which communicate motion; these unite at numerous points, but the greater number of communications are found near the middle line, in or beneath the muscles of the apertures, with the three chief branches of the three divisions of the fifth nerve, viz., with the *supra-orbital* above the eye, with the *infra-orbital* below it, and with the *mental* on the side of the lower jaw; a line drawn, vertically, on the side of the face, from the point of junction of the internal third of the margin of the orbit with the middle third, will mark the communications of these nerves. The portio dura is partly contained in the parotid gland, and partly in the face which it covers with its ramifica-

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