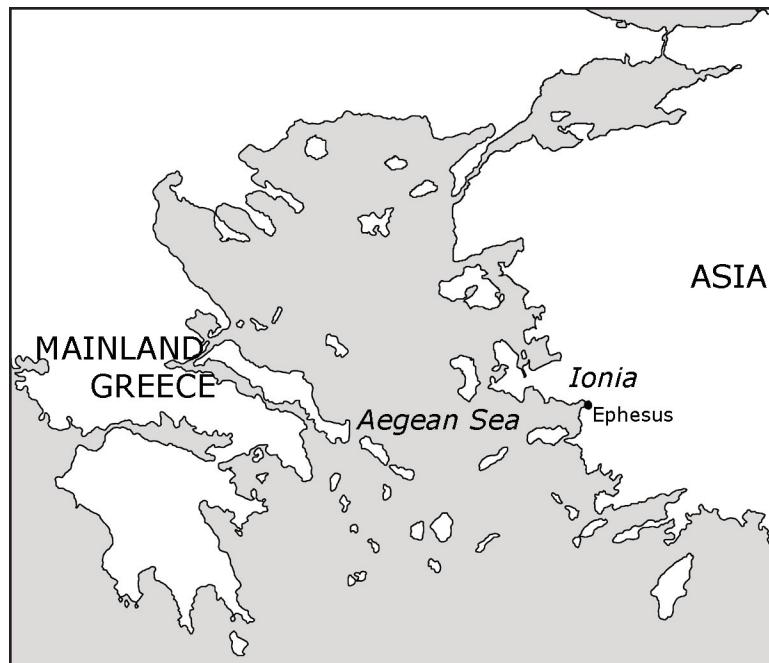
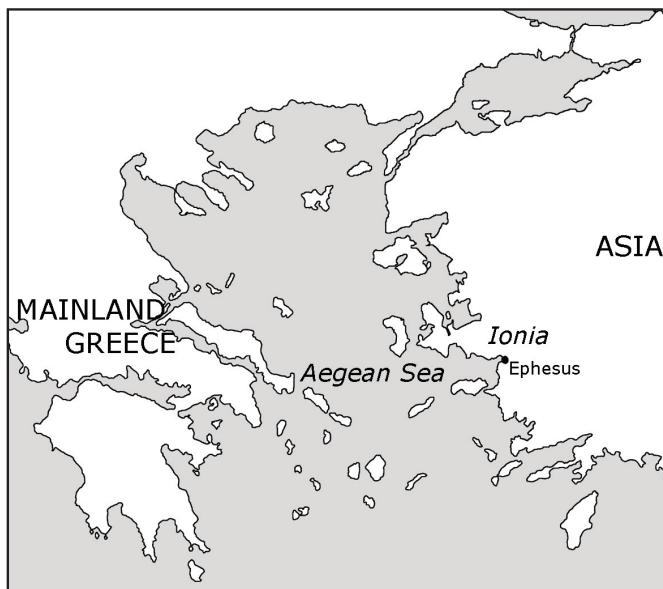


XENOPHON OF EPHESOS
Ephesiaca, or, Anthia and Habrocomes
Book 1

A review reader for students after the first year of studying Ancient Greek.



ἀγαθός,-ή,-όν <i>good, noble</i>	ἐπί (+gen.) <i>on, upon, etc.; (+dat.) upon, at, near, in addition to, after, etc.; (+acc.) to, against, for, etc.</i>	οπλομαχία,-ας, ἡ <i>fighting with hoplite arms and armor, or in this case, practising for it.</i>
ἀγάλλω <i>to glorify; pass. (+dat.) to exult (in smthg), to glory (in smthg)</i>	ἐπιχώριος,-ον <i>belonging to a country, native</i>	ὁράω <i>to see</i>
ἀεί <i>always, forever, continually</i>	Ἐφέσιος,-α,-ον <i>Ephesian, of Ephesus</i>	ὅσ, ᾧ, ὃ <i>who, which, that</i>
ἄλλος, ἄλλη, ἄλλο <i>other, different, rest</i>	Ἐφεσος,-ου, ἡ <i>Ephesus; see map below.</i>	ὅσος,-η,-όν <i>as much as, as great as; here ὅσα δή = "just as many things as"</i>
ἄνηρ, ἀνδρός, ὁ <i>man, husband</i>	ἔχω <i>to have, hold; w/ an adv. to be</i>	ὅτι <i>that; conj. introducing indirect discourse after verbs of saying, thinking & the like; also because</i>
ἄπας, ἄπασα, ἄπαν <i>all, every, whole</i>	ἡδη <i>by this time, already, now</i>	οὐδείς, οὐδεμία, οὐδέν <i>adj. none; prn. no one (masc. & fem.), nothing (neut.)</i>
Ἄσια,-ας, ἡ <i>Asia; see map below</i>	ἡμέρα,-ας, ἡ <i>day</i>	οὐτε and not; usually οὐτε...οὐτε
ἄσκέω <i>to practise, exercise, train</i>	Θέαμα,-ατος, τό <i>sight</i>	neither...nor
αὔξω (<i>also αὐξάνω</i>) <i>to make grow, increase; pass. grow</i>	Θεός,-ον, ὁ <i>god</i>	παιδεία,-ας, ἡ <i>education, learning, culture</i>
γάρ <i>for; a connective particle introducing a reason why a preceding statement is true, why it was made, or why it was made the way it was</i>	Θήρα,-ας, ἡ <i>hunting</i>	παιδς, παιδός, ὁ <i>child, boy</i>
γῆ, γῆς, ἡ <i>earth, land, country</i>	ἱππασία,-ας, ἡ <i>horseback riding</i>	πᾶς, πᾶσα, πᾶν <i>all, every, whole</i>
γίνομαι <i>aor. ἐγενόμην to be born, become, be</i>	Ιονία,-ας, ἡ <i>Ionia, see map below</i>	περιστούδαστος,-ον <i>much sought after, very popular</i>
γυμνάσμα,-ατος, τό <i>exercise</i>	καλός,-ή,-όν <i>beautiful, noble</i>	ποικίλος,-η,-όν <i>multi-colored, fig. varied, various, diverse</i>
γυνή, γυναικός, ἡ <i>woman, wife</i>	κατά (+gen.) <i>down from, against; (+acc.) concerning, down; in various idioms by; also distributively, so καθ' ημέραν day by day</i>	πολίτης,-ου, ὁ <i>citizen</i>
δή <i>one of the most difficult Greek particles to translate, it often adds emphasis or exactness to the preceding word. When an indefinite word (like τις) follows, it often adds to that word's indefiniteness or vagueness.</i>	καταφρονέο (+gen.) <i>to think little (of smthg), look down upon, despise</i>	πολός, πολλή, πολύ <i>much, many, large; neut. acc.sg. as adv. much</i>
διαφέρω <i>to carry across or through; intr. differ, often in a good way, so excel, be excellent</i>	κατόρθωμα,-ατος, τό <i>success, accomplishment</i>	προσεύχομαι <i>to pray to</i>
δύναμαι <i>to be able, be powerful</i>	λέγω <i>to say, tell, speak</i>	προσέχω <i>to hold toward, turn one's mind to (wl or w/o τὸν νοῦν), therefore (+dat.) to pay attention (to smone), treat</i>
ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ <i>himself, herself, itself. Never in nom. or voc.</i>	μᾶλλον <i>more</i>	προσκυνέω <i>to pay obeisance to, kneel to, worship</i>
ἐκεῖ <i>there, in that place</i>	μέγας, μεγάλη, μέγα <i>great, large</i>	πρότερος,-α,-ον <i>earlier, former; predicatively before; neut. acc.sg. as adv. before</i>
ἐλάττων,-ον <i>smaller, lesser, inferior. Comp. of μικρός.</i>	μειράκιον,-ου, τό <i>young man, boy</i>	πρώτος,-η,-όν <i>first, foremost; neut. acc.pl. as adv. first, for the first time, specially, above all</i>
ἐπίτις,-ίδος, ἡ <i>hope, expectation</i>	μελετάω <i>to study, attend to</i>	συνανθέω (+dat.) <i>to blossom together (with smthg)</i>
	μουσική,-ῆς, ἡ <i>music, including poetry & related arts.</i>	συνήθης,-ες <i>customary, habitual, usual</i>
	οἰκέω <i>to inhabit, dwell in</i>	σῶμα,-ατος, τό <i>body</i>
	ὄνομα,-ατος, τό <i>name</i>	τις, τι <i>indefinite prn. someone (masc. & fem.), something (neut.); indefinite adj. some, a certain, a sort of</i>
		φρονέω <i>to think; with μέγα or μεγάλα (ἐπί +dat.) to think greatly (of smthg), be conceited (about smthg)</i>
		χρῆμα,-ατος, τό <i>thing; pl. goods, property, money; χρῆμα (+gen) example (of smthg), specimen (of smthg)</i>
		ψυχή,-ῆς, ἡ <i>soul, spirit, heart, mind; the non-physical elements of a person in contrast with σῶμα</i>
		ὡς <i>as, like, that, so that, when; w/ part. often gives a reason or grounds</i>



ΞΕΝΟΦΩΝΤΟΣ ΤΩΝ ΚΑΤΑ
ΑΝΘΙΑΝ ΚΑΙ ΑΒΡΟΚΟΜΗΝ ΕΦΕΣΙΑΚΩΝ
ΛΟΓΟΣ ΠΡΩΤΟΣ

- ι.1 Ἡν ἐν Ἐφέσῳ ἀνὴρ τῶν τὰ πρῶτα ἔκει δυναμένων, Ι ἔκ γυναικός: the article is regularly omitted in this phrase. Translate, “his wife,” not “a wife.”
- Λυκομήδης ὄνομα. τούτῳ τῷ Λυκομήδει ἐκ γυναικὸς ἐπιχωρίου Θεμιστοῦ γίνεται παῖς Ἀβροκόμης, μέγα δῆ τι χρῆμα [ώραιοτητι σώματος ὑπερβαλλούσῃ] κάλλους
- ι.2 οὔτε ἐν Ἰωνίᾳ οὔτε ἐν ἄλλῃ γῇ πρότερον γενομένου. Ι.5 καθ' ήμέραν εἰς κάλλος ηὔξετο, συνήνθει δὲ αὐτῷ τοῖς τοῦ σώματος καλοῖς καὶ τὰ τῆς ψυχῆς ἀγαθά· παιδείαν τε γὰρ πᾶσαν ἐμελέτα καὶ μουσικὴν ποικίλην ἥσκει, καὶ θήρα δὲ αὐτῷ καὶ ιπασίᾳ
- ι.3 καὶ ὀπλομαχία συνήθη γυμνάσματα. ἦν δὲ περισπούδαστος Ι.10 ἄπασιν Ἐφεσίοις, ἀλλὰ καὶ τοῖς τὴν ἄλλην Ἀσίαν οἰκοῦσι, καὶ μεγάλας εἶχον ἐν αὐτῷ τὰς ἐλπίδας ὅτι πολίτης ἔσοιτο διαφέρων. προσείχον δὲ ως θεῷ τῷ μειρακίῳ· καὶ εἰσιν ηδη τινὲς οἵ καὶ προσεκύνησαν ἰδόντες καὶ προσηγόρισαν.
- ι.4 ἐφρόνει δὲ τὸ μειράκιον ἐφ' ἐαυτῷ μεγάλα καὶ ἡγάλλετο μὲν καὶ τοῖς τῆς ψυχῆς κατορθώμασι, πολὺ δὲ μᾶλλον τῷ κάλλει τοῦ σώματος· πάντων δὲ τῶν ἄλλων, ὅσα δὴ ἐλέγετο καλά, ως ἐλαττόνων κατεφρόνει καὶ οὐδὲν αὐτῷ, οὐ θέαμα,

→ γίνεται: γίνομαι is the normal spelling in later Greek of γίνομαι.

→ Square brackets [] enclose words which an editor feels are not part of the original work and should not be translated.

→ καθ': Elision (the loss of a short vowel from the end of a word before another vowel) before a rough breathing aspirates a preceding κ, π or τ. Here καθ' ήμέραν < κατ' ήμέραν κατά ήμέραν.

→ μεγάλας...τὰς ἐλπίδας: the predicate position of the adj. is regular in this phrase. Translate as if attributive and omit the article, “great hopes.”

→ ἔσοιτο: a fut. opt. replacing a fut. ind. in secondary sequence (the main verb εἴσοιν is in a secondary tense) in indirect statement after ὅτι.

→ Last reminder about elision exposing a κ, π or τ to a rough breathing! Here ἐφ' ἐαυτῷ < ἐπ' ἐαυτῷ < ἐπὶ ἐαυτῷ.

Xenophon of Ephesus

ἄγαλμα,-ατος, τό glory, delight, statue	ἔτι still, yet; ἔτι καί and besides	ούτω(ς) so, thus
ἄγω to lead, take, bring; of festivals, etc. to hold, celebrate; mid. take for oneself, often of a man taking a woman as wife	ἔτος,-ους, τό year	παις, παιδός, ὁ child, boy
ἄκουσμα,-ατος, τό sound	εὐμορφία,-ας, ἡ shapeliness, beauty	πανήγυρις,-εως, ἡ assembly, festival
ἀκούω to hear, hear about	εὐμορφος,-ον shapely, beautiful	πάντη every way, entirely
ἄλλος, ἄλλη, ἄλλο other, different, rest	εύρισκω to find, discover	πάρειμι (< εῖμι) to go by or past, pass beyond
ἄν modal particle used variously	ἔφηβος,-ου, ὁ ephēbe, a young man in his late teens	παρθένος,-ου, ἡ maiden, unmarried woman, virgin
ἀνθέω to blossom, bloom	ἔχω to have, hold; w/ an adv. to be	πᾶς, πᾶσα, πᾶν all, every, whole
ἄξιος,-α,-ον (+gen.) worthy (of smthg)	ζητέω to seek, search for, look for	περί (+gen.) around, about; (+dat.) around; (+acc.) around, about
ἄπαραίτητος,-ον merciless	ἢ or; often ἢ...ἢ either...or	περιβάλλω to throw round, put on, embrace; mid. to throw round oneself, to put on
ἄπό (+gen.) from, away from	ἡγέομαι to lead, suppose, believe	πλεῖστος,-η,-ον sup. of πολύς
ἄποφαίνω to show, display, declare	ἡλικία,-ας, ἡ age	πλῆθος,-ους, τό crowd, throng, host, people, population
"Ἄρτεμις,-ιδος, ἡ the goddess Artemis	θουμάζω to be astonished, marvel at, wonder, admire	πολεμικός,-ή,-όν warlike, for war
ἄρχω to begin, start, rule; (+gen.) be first (in smthg), begin (smthg), lead, rule, control	θέα,-ας, ἡ sight, view	πόλις,-εως, ἡ city
γάρ for; καὶ γάρ = yes, for or for in fact	θεός,-οῦ, ὁ god; ἡ θεός goddess	πολύς, πολλή, πολύ much, many, large; neut. acc.sg. as adv. much
γε at least, at any rate; focuses emphasis on the preceding word; often best translated by emphasis in pronunciation; γε μήν and in fact, and...even, marks something new, more specific & more important	θέλω (also έθέλω) to want, wish, be willing	πολυτελής,-ές costly, lavish
γύνομαι aor. ἐγενόμην to be born, become, be	θυγάτηρ, θυγατρός, ἡ daughter	πομπεύω to lead a parade, march
γυνή, γυναικός, ἡ woman, wife	θυμίαμα,-ατος, τό incense	πομπή, πομπῆς, ἡ parade, procession
δάς, δαδός, ἡ torch	ιερός,-ά,-όν sacred, holy; τὸ ιερόν,-οῦ = temple; τὰ ιερά = offerings, sacred objects	ποτε ever, sometimes, at some time
δεῖ (+acc & inf.) it is necessary (for acc. to inf.); ipf. ἔδει	ἵππος,-ου, ὁ horse; also ἡ ἵππος mare	που anywhere, somewhere
δέκα ten	κολλιτόν,-ον comp. of κολός	πρός (+gen.) from, etc.; (+dat.) near; (+acc.) to, toward, against, at, according to, etc.
δόναμις,-εως, ἡ power	κόλλος,-η,-όν beautiful, noble	προσάπτω to fasten, attach; mid. (+gen.) to attach oneself (to smthg), be part (of smthg)
δυσάλωτος,-ον hard to catch or beat	κανούν, κανοῦ, τό basket	πρώτος,-η,-ον first, foremost; neut. acc.pl. as adv. first, for the first time, specially, above all
έαυτοῦ, έαυτής, έαυτοῦ himself, herself, itself. Never in nom. or voc.	κατά (gen.) down from, against; (acc.) concerning, down; in idioms by, so κατά στίχον by ranks, in rows	σκεύος,-ους, τό vessel, p. fiment, gear, equipment
έγχωριος,-ον of a country, native, local	καταγελάω (+gen.) to laugh at	στάδιον,-ου, τό (pl. both οι στάδιοι & τὰ στάδια) stade
ἔθος,-ους, τό custom; ἔθος ἐστί (+dat. & inf.) it is the custom (for dat. to inf.)	καταφαίνω to declare; pass. to appear, come into sight, become visible	στίχος,-ου, ὁ row, rank
εἰ if, whether	κοσμέω to arrange, order, adorn, dress	στρατεύω to be a soldier, take the field, march
εἴκών, ὄνος, ἡ image, portrait	κυνηγετικός,-ή,-όν for hunting	σῶμα,-ατος, τό body
εἰρηνικός,-ή,-όν peaceful, for peace	κύνων, κυνός, ὁ dog	τάξις,-εως, ἡ battle array, formation, group, arrangement
εἷς, μία, ἐν one	λέγω to say, tell, speak	τεσσαρετσκοίδεκα fourteen
έκαστος,-η,-ον each	μειράκιον,-ου, τό young man, boy	τέχνη,-ης, ἡ art, skill, means, trick, profession, trade
έκβάλλω to throw out; fig. reject	μήν truly, surely; for γε μήν see γε μηνίω be wroth, be angry	τις, τι indefinite prn. someone (masc. & fem.), something (neut.); indefinite adj. some, a certain, a sort of
έξ six	νομίζω think, believe, consider	ὑπερβάλλω to throw over, outstrip; fig. & mid. surpass, exceed, outdo
έξοπλίζω to arm, get ready for battle	ζενικός,-ή,-όν foreign	ὑπερήφανος,-ον arrogant, proud
ἐρπτή,-ῆς, ἡ festival	οἶδα (pf. in pres. sense) to know; part. εἰδός	ὑποτάττω to place under, subject
ἐπανέω praise, approve, compliment	οἶδος,-α,-ον such as, just as, what a(n)!; in many idioms, w/ inf. shows suitability, so οἶδον θαυμάσαι = fit to marvel at, the kind one would marvel at	φαίνω to show; pass. appear, seem
ἐπί (+gen.) on, upon, etc.; (+dat.) upon, at, near, in addition to, after, for, etc.; (+acc.) to, against, for, etc.	ὅπου where	φάρμακον,-ου, τό drug, potion, spell, medicine, remedy
ἐπιχώριος,-ον of a country, native	όράω to see; aor. εἶδον; aor.pass. ὥφθην	φέρω to carry, bear, endure, suffer;
ἐπτά seven	ὅσος,-η,-ον as much as, as great as	φέρομαι τὰ πρότα to take first prize, fig. be first
ἐράω to be in love; (+gen.) to desire (smthg), love (smthg); aor. pass.	ὅτι that, because	φιλόνεικος,-ον fond of a contest, fond of victory
ἡράσθη used as act.	οὐδέ and not, not even; often οὐδὲ....οὐδὲ neither...nor	ώς as, like, that, so that, when; w/ part. often gives a reason or grounds
ἐραστής,-οῦ, ὁ lover	οὐδείς, οὐδεμία, οὐδέν adj. none; prn. no one (masc. & fem.), nothing (neut.)	
"Ἐρως, "Ἐρωτος, ὁ the god Eros;	οὖν so, therefore, then	
ἐρως desire, love	οὔτε and not; usually οὔτε...οὔτε neither...nor	
ἐρωτικός,-ή,-όν related to Eros, erotic		

ΕΦΕΣΙΑΚΑ BOOK 1.1–1.4

- 1.5 οὐκ ἄκουσμα ἄξιον Ἀβροκόμου κατεφαίνετο· καὶ εἴ τινα
ἢ παῖδα καλὸν ἀκούσαι ἢ παρθένον εὔμορφον, κατεγέλα
τῶν λεγόντων ώς οὐκ εἰδότων ὅτι εῖς καλὸς αὐτός. "Ερωτά
γε μὴν οὐδὲ ἐνόμιζεν εἶναι θεόν, ἀλλὰ πάντη ἔξεβαλεν ώς
οὐδὲν ἡγούμενος, λέγων ώς οὐκ ἂν ποτε οὐδὲ εἶς ἐρασθείη
1.6 οὐδὲ ὑποταγείη τῷ θεῷ μὴ θέλων· εἰ δέ που ιερὸν ἢ ἄγαλμα
"Ερωτος εἶδε, κατεγέλα, ἀπέφαινε τε ἑαυτὸν "Ερωτος παντὸς
καλλίονα καὶ κάλλει σώματος καὶ δυνάμει. καὶ εἶχεν
οὕτως· ὅπου γὰρ Ἀβροκόμης ὁφθείη, οὗτε ἄγαλμα *(καλὸν)*
κατεφαίνετο οὗτε εἰκὼν ἐπηνείτο.
- 2.1 Μηνιὰ πρὸς ταῦτα ὁ "Ερως· φιλόνεικος γὰρ ὁ θεὸς
καὶ ὑπερηφάνοις ἀπαραίτητος· ἔζήτει δὲ τέχνην κατὰ
τοῦ μειρακίου· καὶ γὰρ καὶ τῷ θεῷ δυσάλωτος ἐφαίνετο.
ἐξοπλίσας οὖν ἑαυτὸν καὶ πᾶσαν δύναμιν ἐρωτικῶν
φαρμάκων περιβαλόμενος ἐστράτευεν ἐφ' Ἀβροκόμην. 15
- 2.2 ἥγετο δὲ τῆς Ἀρτέμιδος ἐπιχώριος ἑορτή· στάδιοι δέ εἰσιν
ἀπὸ τῆς πόλεως ἐπὶ τὸ ιερὸν ἐπτά· ἔδει δὲ πομπεύειν πάσας
τὰς ἐπιχωρίους παρθένους κεκοσμημένας πολυτελῶς καὶ
τοὺς ἐφήβους, ὅσοι τὴν αὐτὴν ἡλικίαν εἶχον τῷ Ἀβροκόμῃ.
ἥν δὲ αὐτὸς περὶ τὰ ἔξ καὶ δέκα ἔτη καὶ τῶν ἐφήβων 20
- 2.3 προσήπτετο καὶ ἐν τῇ πομπῇ τὰ πρῶτα ἐφέρετο. πολὺ δὲ
πλῆθος ἐπὶ τὴν θέαν, πολὺ μὲν ἐγχώριον, πολὺ δὲ ξενικόν·
καὶ γὰρ ἔθος ἦν *{εν}* ἐκείνη τῇ πανηγύρει καὶ νυμφίους
ταῖς παρθένοις εὐρίσκεσθαι καὶ γυναῖκας τοῖς ἐφήβοις.
- 2.4 παρήεσαν δὲ κατὰ στίχον οἱ πομπεύοντες· πρῶτα μὲν 25
τὰ ιερὰ καὶ δῆδες καὶ κανά καὶ θυμιάματα· ἐπὶ τούτοις
ἴπποι καὶ κύνες καὶ σκεύη κυνηγετικὰ καὶ πολεμικά, τὰ δὲ
πλεῖστα εἰρηνικά. ἐκάστη δὲ αὐτῶν οὕτως ώς πρὸς
- 2.5 ἐραστὴν ἐκεκόσμητο. ἦρχε δὲ τῆς τῶν παρθένων τάξεως
Ἀνθία, θυγάτηρ Μεγαμήδους καὶ Εύίπης, ἐγχωρίων. ἦν δὲ 30
τὸ κάλλος τῆς Ἀνθίας οἷον θαυμάσαι καὶ πολὺ τὰς ὄλλας
ὑπερεβάλλετο παρθένους. ἔτη μὲν τεσσαρεσκαίδεκα
ἐγεγόνει, ἥνθει δὲ αὐτῆς τὸ σῶμα ἐπ' εὔμορφίᾳ, καὶ ὁ

I ἀκούσαι: optative in the protasis of a past general condition.

Angle brackets < > in editions of Greek texts enclose letters or words which an editor feels have dropped out and need to be reinserted and translated.

5 ἐρασθείη ὡδὲ ὑποταξείη: (with ὡδὲ from the preceding line) the apodosis of a future less vivid condition. The protasis is the participial phrase μὴ θέλων (= εἰ μὴ θέλω).

10 ὁφθείη: optative after the indefinite adverb ὅπου, the equivalent of the protasis of a past general condition ("wherever" = "if anywhere").

ἐφαίνετο: The Greeks often rapidly switched the subjects of verbs when they didn't think it would confuse anyone (we do the same thing all the time). Here the subject is Habrocomes.

A stade is a unit of measurement equal to just over 600 ft.

Artemis' temple at Ephesus was counted as one of the Seven Wonders of the Ancient World.

Fiction Fact: The plots of the 4 other Greek novels also concern teenage love.

θέαν: the accent shows that this can't be a form of θεά "goddess."

These dots serve to indicate that editors feel there is a lacuna (Latin for "hole") in the text, that is, a place where words have dropped out. Other editions sometimes use other symbols, such as asterisks to mark lacunae.

τὰς...ὑπερεβάλλετο: you would expect παρθένους ὑπερεβάλλετο, but this order is common at sentence or clause end.

(32) Fiction Fact: Longus' novel, *Daphnis & Chloe*, also has a heroine 2 years younger. The fragmentary *Ninus Romance*, has a hero 17 and a heroine 14. Even where exact ages aren't specified in ancient novels, the men seem to be a bit older.

Xenophon of Ephesus

ἄκων,-οντος, ὁ <i>javelin</i>	ἐσθῆτος,-ητος, ἡ <i>clothing</i>	παρέρχομαι <i>to go by, pass</i>
ἀλίσκομαι <i>to be caught, be captured, be seized, be taken, be captivated</i>	Ἐφέσιος,-α,-ον <i>Ephesian, of Ephesus</i>	παρθένος,-ου, ἡ <i>maiden, unmarried woman, virgin</i>
ἀλλήλων gen.pl. w/o a nom. <i>one another, each other; also in dat.pl (-οις,-αις,-οις) & acc.pl. (-ους,-ας,-α)</i>	ἔφηβος,-ου, ὁ <i>ephebe, a young man in his late teens enrolled as a cadet in preparation for entering adult life</i>	περί (+gen.) <i>around, about; (+dat.) around; (+acc.) around, about</i>
ἀλουργής,-ές <i>purple</i>	ἔφιστημι <i>to set up, put near, stop; in mid., pass. & aor2. act. to halt, stand by, be at hand, appear, show up</i>	περικειμαι <i>to be around, be worn</i>
ἀναβοάω <i>to call out, shout out</i>	ζωτός,-ή,-όν <i>belted</i>	πλέκω <i>to twist, braid, weave</i>
ἀνάπτω <i>to tie, fasten, hang up, attach</i>	ἡδη <i>by this time, already, now</i>	πλῆθος,-ους, τό <i>crowd, throng, host, people, population</i>
ἀνεμος,-ου, ὁ <i>wind</i>	ἡττάμοιμι (+gen.) <i>to be defeated (by smthg), be a slave (to smthg), yield, be bested</i>	ποιέω <i>to make, create</i>
ἀνέραστος,-ον <i>unloved, unloving</i>	θέα,-ας, ἡ <i>sight, view</i>	ποικίλος,-η,-ον <i>multi-colored, fig. varied, various, diverse</i>
ἀνήρ, ἀνδρός, ὁ <i>man, husband</i>	θέαμα,-ατος, τό <i>sight</i>	πολλάκις <i>often, many times</i>
ἀπαλλάττω <i>to set free, depart; Mid. & Pass. depart; (+gen.) leave (smthg), to be done (w/ smthg), cease (from smthg), be separated (from smthg)</i>	θεάματο <i>to view, be a spectator</i>	πομπή,-ῆς, ἡ <i>parade, procession</i>
ἄπας, ἄπασα, ἄπαν <i>all, every, whole</i>	θύω <i>to sacrifice</i>	πρός (+gen.) <i>from, etc.; (+dat.) near; (+acc.) to, toward, against, at, according to, etc.</i>
ἀπό from, away from, because of	ιερός,-ά,-όν <i>sacred, holy; τό ierón, -οῦ = temple; τά ierá = offerings, sacred objects</i>	προσεύχομαι <i>to pray to</i>
βοώω <i>to shout, call</i>	κοθίημι <i>to let down, lower</i>	προσκυνέω <i>to pay obeisance to, kneel to, worship</i>
βραχίων,-ονος, ὁ <i>arm</i>	κοίτοι <i>although</i>	προστίθημι <i>to give, add, (+dat.) put (to smthg)</i>
γάμος,-ου, ὁ <i>marriage; pl. wedding</i>	κοτέχω <i>to hold, overpower, have in one's power, hold on to, retain</i>	συμβάλλω <i>to throw together, join, put together, figure out; mid. (w/ εἰς + acc.) contribute (towards smthg)</i>
γονεύς,-έως, ὁ <i>father, parent</i>	κινέω <i>to move</i>	συνεχής,-ές <i>together, continuous, constant; neut. acc.sg. as adv. as well as reg. adv. συνεχῶς</i>
γόνου, γόνιτος, τό <i>knee</i>	κόμη,-ης, ἡ <i>hair</i>	σχῆμα,-ατος, τό <i>form, appearance, fashion, dress</i>
γοργός,-ή,-όν <i>fierce, terrible</i>	κόρη,-ης, ἡ <i>girl, young woman, daughter</i>	σώφρων,-ον <i>prudent, wise, self-controlled, chaste</i>
γωρυτός,-οῦ, ὁ <i>quiver</i>	κόσμος,-ου, ὁ <i>fashion, ornament, decoration, adornment, arrangement, order, world, universe, dress, outfit</i>	ταχύς,-εῖα,ύ <i>fast, quick, sudden; neut. acc.sg. as adv. as well as reg. adv. ταχέως</i>
δή one of the most difficult Greek particles to translate, it often adds emphasis or exactness to the preceding word. Here it refers to the whole clause & acts as a connective particle, <i>so then</i>	κύων, κυνός, ὁ <i>dog</i>	τελέω <i>to finish, complete;</i>
διαβόητος,-ον <i>famous, much discussed, on everyone's lips</i>	λύω <i>to loosen, undo, break up, dissolve</i>	τέμενος,-ους, τό <i>sacred precinct</i>
δόξα,-ης, ἡ <i>opinion, reputation</i>	μακαρίζω <i>to bless, consider happy</i>	τέχηη,-ης, ἡ <i>art, skill, means, trick, profession, trade</i>
δύναμαι <i>to be able, be powerful</i>	μελέτημα,-ατος, τό <i>exercise, example</i>	τέως <i>meanwhile, for a while, up until now</i>
ἔγκειμαι <i>to press upon, insist, lie in θέλω (also θέλω) to want, wish, be willing</i>	μετά (+gen.) <i>with, among; (+acc.) after</i>	τόξον,-ου, τό <i>bow; τόξα = bow or bow and arrows</i>
εἶμι <i>to go; ipf. ἔμειν</i>	μέχρι(ς) <i>so far; (+gen.) as far as (smthg); of time up until</i>	τότε <i>then, at that time</i>
εἷς, μία, ἕν <i>one</i>	μύμημα <i>τό copy</i>	τρέπω <i>to turn; mid. & pass. turn one's footsteps, betake oneself, move</i>
ἐκάτερος <i>each (of two), both</i>	νεβρίς,-ίδος, ἡ <i>fawn skin</i>	ὑπό (+gen) <i>(of people by, of things because of, under the influence of; (+dat.) under</i>
ἐκπληξίς,-εως, ἡ <i>astonishment, amazement, panic, shock</i>	ξανθός,-ή,-όν <i>yellow, golden, blonde</i>	φαιδρός,-ά,-όν <i>bright</i>
ἐκπλήττω <i>to astound, amaze, shock</i>	οῖος,-α,-ον <i>such as, just as; in many idioms; in exclamations what a(n)!</i>	φέρω <i>to carry, bear, endure, suffer</i>
ἐνθένδε <i>thereafter, from this point on; also in crasis w/ art. τούνθενδε</i>	οὐδέ <i>and not, not even; often οὐδέ....οὐδὲ neither...nor</i>	φοβερός,-ά,-όν <i>fearsome, fearful</i>
ἐνοράω (+dat.) <i>to look (at smthg), watch (smthg), stare (at smthg)</i>	οὖν <i>so, therefore, then; connective particle</i>	φορά,-ᾶς, ἡ <i>motion, movement</i>
ἐπιστάθια <i>here, then</i>	οφθαλμός,-οῦ, ὁ <i>eye</i>	φωνή,-ῆς, ἡ <i>sound, voice, utterance, speech, phrase, language</i>
ἐπιθυμέω (+gen.) <i>to desire, long for, yearn for; (+inf.) desire (to)</i>	ὄψις,-εως, ἡ <i>look, appearance, view, sight, eyesight, looking; in pl. eyes</i>	χιτών,-ῶνος <i>tunic, dress</i>
ἐπιλανθάνω (+gen.) <i>to forget (smthg)</i>	παρά (+gen.) <i>from; (+dat.) beside, in the presence of, at the home of; (+acc.) to the side of, near, to the home of; against</i>	ώρα,-ας, ἡ <i>time, season, youth; fig. youthful beauty</i>
ἐπομαι <i>to follow</i>		
ἔρχομαι <i>to come, go</i>		
ἔς alternate form of εἰς; ἔς ταῦτόν <i>to the same place, face to face</i>		

ΕΦΕΣΙΑΚΑ BOOK 1.1–1.4

- 2.6 τοῦ σχήματος κόσμος πολὺς εἰς ὕραν συνεβάλλετο· κόμη
 ξανθή, ἡ πολλὴ καθειμένη, ὀλίγη πεπλεγμένη, πρὸς τὴν
 τῶν ἀνέμων φορὰν κινουμένη· ὄφθαλμοὶ γοργοί, φαιδροὶ¹
 μὲν ὡς κόρης, φοβεροὶ δὲ ὡς σώφρονος· ἐσθὴς χιτὼν
 ἀλουργής, ζωστὸς εἰς γόνυ, μέχρι βραχιόνων καθειμένος,
 νεβρὶς περικειμένη, γωρυτὸς ἀνημμένος, τόξα ὅπλα, ἄκοντες
 2.7 φερόμενοι, κύνες ἔπομενοι. πολλάκις αὐτὴν ἐπὶ τοῦ τεμένους
 ἰδόντες Ἐφέσιοι προσεκύνησαν ὡς "Ἄρτεμιν. καὶ τότ' οὖν
 ὄφθείσης ἀνεβόησε τὸ πλῆθος, καὶ ἥσαν ποικίλαι παρὰ τῶν
 θεωμένων φωναί, τῶν μὲν ὑπ’ ἐκπλήξεως τὴν θεὸν εἶναι
 λεγόντων, τῶν δὲ ἄλλην τινὰ ὑπὸ τῆς θεοῦ πεποιημένην·¹⁰
 προσηγόρισαν δὲ πάντες καὶ προσεκύνουν καὶ τοὺς γονεῖς
 αὐτῆς ἐμακάριζον· ἦν δὲ διαβόητος τοῖς θεωμένοις ἄπασιν
 2.8 Ἀνθία ἡ καλή. ὡς δὲ παρῆλθε τὸ τῶν παρθένων πλῆθος,
 οὐδεὶς ἄλλο τι ἢ Ἀνθίαν ἔλεγεν· ὡς δὲ Ἀβροκόμης μετὰ τῶν
 ἐφῆβων ἐπέστη, τούνθένδε, καίτοι καλοῦ ὄντος τοῦ κατὰ τὰς
 παρθένους θεάματος, πάντες ἰδόντες Ἀβροκόμην ἐκείνων
 ἐπελάθοντο, ἔτρεψαν δὲ τὰς ὄψεις ἐπ’ αὐτὸν βιωντες ἀπὸ
 τῆς θέας ἐκπεπληγμένοι "καλὸς Ἀβροκόμης" λέγοντες
 2.9 "καὶ οὗτος οὐδὲ εῖς καλοῦ μίμημα θεοῦ." ἥδη δέ τινες καὶ
 τοῦτο προσέθεσαν· "οὗτος ἂν γάμος γένοιτο Ἀβροκόμου καὶ
 Ἀνθίας."¹⁵

Καὶ ταῦτα ἦν πρῶτα τῆς "Ἐρωτος τέχνης μελετήματα.
 ταχὺ μὲν δὴ εἰς ἐκατέρους ἡ περὶ ἀλλήλων ἥλθε δόξα·
 καὶ ἡ τε Ἀνθία τὸν Ἀβροκόμην ἐπεθύμει ἰδεῖν, καὶ ὁ τέως
 ἀνέραστος Ἀβροκόμης ἥθελεν Ἀνθίαν ἰδεῖν.²⁵

- 3.1 Ὡς οὖν ἐτετέλεστο ἡ πομπή, ἥλθον δὲ εἰς τὸ ἱερὸν
 θύσοντες ἄπαν τὸ πλῆθος καὶ ὁ τῆς πομπῆς κόσμος ἐλέλυτο,
 ἥεσαν δὲ ἐς ταύτὸν ἄνδρες καὶ γυναῖκες, ἔφηβοι καὶ
 παρθένοι, ἐνταῦθα ὄρωσιν ἀλλήλους, καὶ ἀλίσκεται Ἀνθία
 ὑπὸ τοῦ Ἀβροκόμου, ἡττᾶται δὲ ὑπὸ "Ἐρωτος Ἀβροκόμης
 καὶ ἐνεώρα τε συνεχέστερον τῇ κόρῃ καὶ ἀπαλλαγῆναι τῆς
 ὄψεως ἐθέλων οὐκ ἐδύνατο· κατεῖχε δὲ αὐτὸν ἐγκείμενος

I This quite lengthy physical description of Anthia (designed to recall the usual appearance in art of the goddess Artemis) lacks connective particles (like καὶ, ὥν, etc.). This lack is called asyndeton. Asyndeton is common in "laundry lists" of this type, but in the normal flow of Greek prose, which strives to connect everything together, its presence is striking and can be used for stylistic effect.

10 Τὴν θεόν: note the gender of the article. It shows that θεόν itself is feminine. Greek prose generally prefers ἡ θεός for "goddess" over ἡ θεά.

15 Be on the lookout for crasis, which is the contraction of two closely connected words when the vowel at the end of the first cannot be elided. A good clue is seeing what looks like a smooth breathing where it doesn't belong. Here τούνθένδε is the contraction of τὸ ἐνθένδε.

20 ἄν..γένοιτο: potential optative.

25 ἡ..δόξα: instead of ἡ..δόξα ἥλθε, as on line 31 of the preceding page of text.

In Greek collective nouns like πλῆθος often are construed as plurals, as in English.

ταῦτὸν = τὸ αὐτὸν which here = "the same place." Spelling αὐτό with a v is common when it is joined to the article by crasis.

Fiction Fact: 3 of the other 4 surviving ancient Greek novels also have the hero and heroine fall in love at first sight at a religious festival.

Xenophon of Ephesus

ἀθρόος,-ον crowded, in crowds, all together, sudden, in a flood, close	δουλεύω (+dat.) to be a slave (to smone), serve (smone)	μέγας, μεγάλη, μέγα great, large
αἰχμάλωτος,-ον captured; as subst. captive, prisoner	δυνατός,-ή,-όν (or -ός,-όν) powerful, able, possible, practical	μέμφομαι (here w/ dat.) to find fault (with smthg), be unhappy (about smthg), complain (about smthg)
ἀκατάσχετος,-ον uncontrollable, unstoppable	δυστυχής,-ές unfortunate, unlucky	μένω to remain, stay, not move
ἀκούω to hear, hear about	ἔάν if; crasis of εἰ + ἄν	μέρος,-ους, τό part
ἀλίσκομαι to be caught, be captured, be seized, be taken, be captivated	ἐγείρω to rouse, wake up, raise, erect	μέχρι(ς) so far; (+gen.) as far as (smthg); of time up until
ἀλλήλων gen.pl. w/o a nom. one another, each other; also in dat.pl (-οις,-αις,-οις) & acc.pl. (-ους,-ας,-α)	ἔγκειμαι to lie in, press upon, insist	νικάω to beat, conquer, be superior to
ἄν modal particle used variously	εἶμι to go, come	νῦν now, at this time
ἀναγκάζω to force, compel, use forceful arguments; in the last sense sometimes like not take 'no' for an answer	εἰσφέω to flow in, pour in	δύναμός to cause to suffer, inflict pain on; pass. to suffer, feel pain
ἀνακαίω to set alight; in pass. also fig. flare up	έκατερος each (of two), both	οὗ to where; (+gen.) to what a point (of smthg)
ἀνανδρος,-ον unmanly, weak, cowardly	έλκω to drag	ὅλος,-η,-ον complete, whole
ἀναπετάννυμι to spread out, open wide	ἔννοια,-ας, ἡ notion, idea, thought	οὐκέτι no longer
ἀνδρικός,-ή,-όν manly, strong, brave	ἐπειδή (ἐπει + δή) when, since, after	οὐχί not; emphatic form of οὐ
ἀντιπίπτω to fall against, resist	ἐπιθυμία,-ας, ἡ desire, longing	ὄψις,-εως, ἡ look, appearance, view, sight, eyesight; in pl. eyes
ἀπολλαγή,-ῆς, ἡ release, relief, departure	ἐπιστρέφω to turn around; mid. turn oneself around	παρά (+gen.) from; (+dat.) beside, in the presence of; at the home of; (+acc.) to the side of, near, to the home of, against
ἀπολλάττω to set free, depart; Mid. & Pass. depart; (+gen.) leave (smthg), to be done (w/ smthg), cease (from smthg), be separated (from smthg)	ἔρχομαι to come, go	πάσχω aor. ἔπαθον pf. πέπονθα to experience, suffer
ἄσποτος,-ον without hope, desperate	"Ἐρως, Ἔρωτος, ὁ the god Eros;	πειρρήγνυμι to rip off, tear off
αὔξω (also αὐξάνω) to make grow, increase; pass. grow	ἔρως desire, love	περιττός,-ή,-όν extraordinary, excessive, left over, remaining; τὸ περιττόν= the rest, the remainder
βλέπω to see	ἔσθιτος,-ητος, ἡ clothing	πονηρός,-ά,-όν painful, grievous, distressing
γεννικός,-ή,-όν noble	ἔτερος,-α,-ον other (of two); in crasis with the article the older form	ποτε ever, sometimes, at some time
γῆ, γῆς, ἡ earth, land, country	ἄτερος is used	πρέπω (+dat.) to suit (smthg), be suitable (for smthg)
γνωσκώ to come to know, learn, become aware of, judge, determine, decide	εὐμορφος,-ον shapely, beautiful	πρόφασις,-εως, ἡ excuse, pretext, pretense
γυμνόον to bare, uncover	εύρίσκω to find, discover	ρίπτω to throw, hurl
δεῖ (+acc & inf.) it is necessary for acc. to inf.; ipf. ἔδει	ἡμέρα,-ας, ἡ day	σπαράττω to tear; of hair tear out
δεινός,-ή,-όν terrible, awful, clever, powerful, marvellous; as neut. subst. suffering, danger, trouble	θύω to sacrifice	σφοδρός,-ά,-όν excessive, strong, vehement, earnest
δέχομαι to receive, accept	ἴκετης,-ον, ὁ suppliant; someone who seeks help or protection	σώφρων,-ον prudent, wise, self-controlled, chaste
διάκειμαι to be placed, be arranged; w/ adv. be in such-and-such a condition	ἴνα in order to, to; introduces a purpose clause w/ subj. (or optionally, in secondary sequence, w/ opt.)	τάχος,-ους, τό speed, swiftness
διατριβή,-ῆς, ἡ a way to spend time, pastime, delay	καταφένγω to run for safety, appeal to	τότε then, at that time
δίδωμι to give	καταφρονέω (+gen.) to think little of, look down upon, despise	τρόποιον,-ου, τό trophy; a monument set up by a victorious army to show that it controls the battlefield
δοκέω to think, to seem; impers. (+dat.) seem (to smone), seem good (to smone) and therefore be decided, resolved; 3sg. pf.pass.imp. δεδόχθω "let it be settled once and for all"	κόμη,-ης, ἡ hair	ὕπειμι to come secretly to, sneak up on
	κρατέω to be powerful; (+gen.) be master (of smthg)	ὕπνος,-ου, ὁ sleep
	λολέω to say, talk, babble, chat	ὑφίστημι to put under, hold up, make stop; pass. to halt, stand one's ground
	λαμβάνω fut. λήψομαι to take, take hold of, grasp, get, seize, receive	φαίνω to show; pass. appear, seem
	λοιδορέω to abuse verbally, rail against; also used in mid. in same sense	φεῦ ah!, oh!: often followed by a gen.; φεῦ μοι τῶν κακῶν = "oh what evils afflict me!"
	λυπέω to pain, distress, annoy; pass. be in pain, feel pain, be distressed	

ΕΦΕΣΙΑΚΑ BOOK 1.1–1.4

- 3.2 ὁ θεός. διέκειτο δὲ καὶ Ἀνθία πονήρως, ὅλοις μὲν καὶ I
 ἀναπεπταμένοις τοῖς ὄφθαλμοῖς τὸ Ἀβροκόμου κάλλος
 εἰσρέον δεχομένη, ἥδη δὲ καὶ τῶν παρθένοις πρεπόντων
 καταφρονοῦσα· καὶ γὰρ ἐλάλησεν ἂν τι, ἵνα Ἀβροκόμης
 ἀκούσῃ, καὶ μέρη τοῦ σώματος ἐγύμνωσεν ἂν τὰ δυνατά,
 ἵνα Ἀβροκόμης ἴδῃ. ὁ δὲ αὐτὸν ἐδεδώκει πρὸς τὴν θέαν καὶ
 ἦν αἰχμάλωτος τοῦ θεοῦ.
- 3.3 Καὶ τότε μὲν θύσαντες ἀπηλλάττοντο λυπούμενοι καὶ 10
 τῷ τάχει τῆς ἀπαλλαγῆς μεμφόμενοι· *〈καὶ〉* ἀλλήλους
 βλέπειν ἐθέλοντες ἐπιστρεφόμενοι καὶ ὑφιστάμενοι πολλὰς
- 3.4 προφάσεις διατριβῆς ηὔρισκον. ὃς δὲ ἥλθον ἐκάτερος παρ'
 ἔαυτόν, ἔγνωσαν τότε οἱ κακῶν ἐγεγόνεισαν· καὶ ἔννοια
 ἐκείνους ὑπῆει τῆς ὄψεως θατέρου καὶ ὁ ἔρως ἐν αὐτοῖς
 ἀνεκαίετο καὶ τὸ περιττὸν τῆς ἡμέρας αὐξήσαντες τὴν
 ἐπιθυμίαν, ἐπειδὴ εἰς ὕπνον ἤεσαν, ἐν ἀθρόῳ γίνονται τῷ
 δεινῷ, καὶ ὁ ἔρως ἐν ἐκατέροις ἦν ἀκατάσχετος.
- 4.1 Λαβὼν δὴ τὴν κόμην ὁ Ἀβροκόμης καὶ σπαράξας *〈καὶ*
 περιρρηξάμενος τὴν ἐσθῆτα "φεῦ μοι τῶν κακῶν" εἶπε,
 "τί πέπονθα δυστυχής; ὁ μέχρι νῦν ἀνδρικὸς Ἀβροκόμης,
 ὁ καταφρονῶν" Ἔρωτος, ὁ τῷ θεῷ λοιδορούμενος ἐάλωκα 20
 καὶ νενίκημαι καὶ παρθένῳ δουλεύειν ἀναγκάζομαι, καὶ
- 4.2 φαίνεται τις ἥδη καλλίων ἐμοῦ καὶ θεὸν" Ἔρωτα καλῶ. Ὡ
 πάντα ἄνανδρος ἐγὼ καὶ πονηρός· οὐ καρτερήσω νῦν; οὐ
 μενῶ γεννικός; οὐκ ἔσομαι καλλίων" Ἔρωτος; νῦν οὐδὲν
- 4.3 ὄντα θεὸν νικῆσαι με δεῖ. καλὴ παρθένος· τί δέ; τοῖς 25
 σοὶς ὄφθαλμοῖς, Ἀβροκόμη, εὔμορφος Ἀνθία, ἀλλ', ἐὰν
 θέλῃς, οὐχὶ σοί. δεδόχθω ταῦτα· οὐκ ἂν "Ἔρως ποτέ μου
 κρατήσαι."
- 4.4 Ταῦτα ἔλεγε, καὶ ὁ θεὸς σφοδρότερος αὐτῷ ἐνέκειτο
 καὶ εἶλκεν ἀντιπίπτοντα καὶ ὠδύνα μὴ θέλοντα. οὐκέτι 30
 δὴ καρτερῶν, ρίψας ἔαυτὸν εἰς γῆν "νενίκηκας" εἶπεν
 "Ἔρως, μέγα σοι τρόπαιον ἐγήγερται κατὰ Ἀβροκόμου τοῦ
- 4.5 σώφρονος. ἱκέτην ἔχεις ἄσωτον τὸν ἐπὶ σὲ καταπεφευγότα

ἤλαλησεν ἄν: an aorist indicative + ἄν can be used to indicate iterative ("repeating") action, "she would say..." Cf. ἔρωμενον ἄν below.

ἵνα...ἀκούσῃ: a purpose clause with the subjunctive usual in such constructions. Cf. ἵνα...ἴδῃ below.

ἐκάτερος often acts as the subject of a pl. verb though it is sg.

(12) οἱ cannot be the masc. nom.pl. of the article (no accent) or of the relative pronoun (acute).

(13) θατέρου < τοῦ ἐτέρου by crasis because ἄτερος is the old form of ἐτέρος. Note that crasis with a rough breathing is often more difficult to spot.

(15) ἐν ἀθρόῳ...πῷ δεινῷ: note the adj. in predicate position. Ignore the article and translate with a separate clause: "distress that was sudden" (or "came suddenly").

(16) ὁ ἔρως: The Greeks did not distinguish between capital and small letters. So an editor has to decide, in a way no Greek ever would have had to, whether ἔρως refers to the god and gets capitalized.

ἔὰν θέλῃς: subjunctive in the protasis of a present general condition.

οὐκ ἄν..κρατήσαι: Here the negated potential optative has the force of a strong assertion. It should be translated as if it were future. "Eros will not..."

Consider this: The ancients didn't use quotation marks, so the ends of speeches are often going to be marked by set phrases that really do nothing more than say "OK, the speech is over." Here ταῦτα ἔλεγε serves that purpose.

Xenophon of Ephesus

ἀντιλέγω aor. ἀντεῖπον to speak against, refuse	ἡττάομαι (+gen.) to be defeated (by smthg), be a slave (to smthg), yield, be bested	ὅρος,-ου, ὁ boundary, limit
ἄπειρος,-ον inexperienced, (+gen.) ignorant (of smthg), without experience (of smthg)	θρασύς,-εῖα, -ύ bold, confident, over-bold, over-confident	οὐκέτι no longer
ἀπόδιδωμι 2sg. aor.act.imp. ἀπόδος to give back, restore, give, permit, allow, grant; mid. sell	καινός,-ή,-όν new, novel, strange	πάρειμι (< εἰμί) to be near, be present
βοηθός,-όν helping, aiding; as subst. helper, assistant	κακός,-ή,-όν bad, evil, sorry, ill	πάσχω aor. ἔπαθον pf. πέπονθα to experience, suffer
δεσπότης,-ου, ὁ master	κοινόν to make common, communicate; mid. (+acc. & dat.) share (smthg with smone)	πέρας,-ατος, τό limit, end
διάκειμαι to be placed, be arranged; w/ adv. be in such-and-such a condition	κόρη,-ης, ἡ girl, young woman, daughter	πειράω to try, attempt; mid. in same senses as act., (+gen.) test (smthg), experience (smthg)
δυστυχής,-ές unfortunate, unlucky	λαμβάνω fut. λήψομαι to take, take hold of, grasp, get, seize, receive	περιοράω aor. περιεῖδον to look over, overlook
εἰστράττω (+double acc.) to exact (smthg from smone), make (smone) pay (smthg); mid. here because Eros is going to do it for himself	λανθάνω to escape notice, be unobserved; (+acc.) to be unnoticed (by smone), escape detection (of smone)	πικρός,-ά,-όν sharp, bitter; fig. bitter, hostile, malignant
ἐννοέω to reflect upon, consider, have in mind, think of; (+inf.) intend (to), get the idea (to), form a plan (to)	μοίνομαι (ἐπί +dat.) to be mad (for smthg), be crazy (for smthg)	ποῦ where?
ἐπεγέίρω to wake up, rouse	μηδέ and not, and...not, not even; like οὐδέ but used where the construction requires μή instead of οὐ	πρέπω (+dat.) to suit (smthg), be suitable (for smthg), be appropriate (for smthg)
ἐπιθυμία,-ας, ἡ desire, longing	μόνος,-η,-ον alone, only; neut. acc.sg. as adverb, often in phrase οὐ μόνον... ἀλλά not only...but	σοβαρός,-ά,-όν stuck-up, conceited, egotistical, haughty
ἐρώω to be in love; (+gen.) to desire (smthg), love (smthg); aor. pass.	νῦν now, at this time	τιμωρέω to help, avenge; mid. take vengeance on, punish
ἡράσθην used as act.	οδυνάω to cause to suffer, inflict pain on; pass. to suffer, feel pain	τιμωρία,-ας, ἡ help, aid, vengeance, punishment
ἔτι still, yet; ἔτι καὶ and besides	ὁργίζω to make angry; pass. become angry	τίς τί prn. who?, what?; adj. which?
εὐεργέτης,-ου, ὁ benefactor, supporter		ὑπερηφανέω to be arrogant, be haughty
ἡλικία,-ας, ἡ age		ὑπεροψία,-ας, ἡ disdain, contempt
		φημί to say, speak, tell
		φρουρέω to watch, guard

ΕΦΕΣΙΑΚΑ BOOK 1.1–1.4

τὸν πάντων δεσπότην. μή με περιίδης μηδὲ ἐπὶ πολὺ τιμωρήσῃ τὸν θρασύν. ἅπειρος ὁν, "Ἐρως, ἔτι τῶν σῶν ὑπερηφάνουν· ἀλλὰ νῦν Ἀνθίαν ἡμῖν ἀπόδος· γενοῦ μὴ πικρὸς μόνον ἀντιλέγοντι, ἀλλ' εὐεργέτης ἡττωμένῳ θεός."

I ← τὸν..δεσπότην: modifies
σέ.
περιίδης and τιμωρήσῃ:
prohibitive subjunctives.

Ταῦτα ἔλεγεν, ὁ δὲ "Ἐρως ἔτι ωργίζετο καὶ μεγάλην τῆς ὑπεροψίας ἐνενοεῖτο τιμωρίαν εἰσπράξασθαι τὸν 4.6 Ἀβροκόμην. διέκειτο δὲ καὶ ἡ Ἀνθία πονήρως· καὶ οὐκέτι φέρειν δυναμένη ἐπεγείρει ἔαυτήν, πειρωμένη τοὺς παρόντας λανθάνειν. "τί" φησὶν "ὦ δυστυχὴς πέπονθα; παρθένος παρ' ἡλικίαν ἐρῶ καὶ ὁδυνῶμαι καινὰ καὶ κόρη 10 μὴ πρέποντα. ἐφ' Ἀβροκόμῃ μαίνομαι καλῷ μέν, ἀλλ' 4.7 ὑπερηφάνῳ. καὶ τίς ἔσται ὁ τῆς ἐπιθυμίας ὄρος καὶ τί τὸ πέρας τοῦ κακοῦ; σοβαρὸς οὖτος ἐρώμενος, παρθένος ἐγὼ φρουρούμενη· τίνα βοηθὸν λήψομαι; τίνι πάντα κοινώσομαι; ποῦ δὲ Ἀβροκόμην ὄψομαι;" 15

5 ← ταῦτα ἔλεγεν: again lets
you know that the speech
is over. It won't always
be this combination of
words, but you'll find
a lot of verbs of speak-
ing, learning, writing and
hearing, usually along
with demonstratives,
summing up the whole
speech: "Learning this..."
"Saying such things..."
and the like.

Xenophon of Ephesus

ἀθυμία,-ας, ἡ <i>despondency, discouragement, spiritlessness, depression</i>	ἐπισπένδω <i>to pour libations on or over, make drink-offerings</i>	παρευδοκιμέω <i>to surpass in reputation</i>
ἄθυμος,-ον <i>despondent, discouraged, dispirited</i>	ἔτερος,-α,-ον <i>other (of two); in crasis with the article the older form ἄτερος is used</i>	πλέων,-ον <i>comp. of πολύς, πολλή, πολύ</i>
αἰδέομαι <i>to be ashamed, be embarrassed, be afraid</i>	εὐχόμαι <i>to pray</i>	πονέω <i>to toil, labor, go through, suffer, afflict, distress</i>
αἰτία,-ας, ἡ <i>cause, fault, guilt, charge</i>	θρησκεία,-ας, ἡ <i>worship</i>	πρό (+gen.) <i>before, in front of</i>
ἀληθής,-ές <i>true; τὸ ἀληθές = the truth</i>	ἱερεῖον,-ον, τό <i>sacrificial victim, animal for sacrifice</i>	πρόειμι (< εἶμι) <i>to go forward, advance, continue</i>
ἀλλάττω <i>to change, alter</i>	ἱερεὺς,-έως, ὁ <i>priest</i>	προσποιέω <i>to attach to; mid. gain, lay claim to, claim, pretend</i>
ἀναπλάττω <i>to rebuild, form again</i>	καθίστημι <i>to set down; intr. in the pf.act. system be set, become, come into a state</i>	στενάζω <i>to sigh, groan, moan</i>
ἀφανίζω <i>to make disappear, hide, do away with, destroy, disfigure, make waste away</i>	καρτερέω <i>to persevere, put up with, hold up, be strong, be able to 'stand it'</i>	συμβαίνω <i>to stand with, meet; fig. come together, coincide, happen</i>
βαρβαρικός,-ή,-όν <i>barbaric, foreign, non-Greek</i>	καταπίπτω <i>to fall, drop</i>	συμφορά,-άς, ἡ <i>happening, circumstance, misfortune</i>
βλέμμα,-ατος, τό <i>look</i>	κατέχω <i>to hold, overpower, have in one's power, hold on to, retain</i>	τέλος,-ους, τό <i>end, completion, result; acc.sg. as adv. w/ & w/o εἰς at last, finally, in the end</i>
βλέπω <i>to see; (w/ εἰς + acc) look (at smthg)</i>	κοινός,-ή,-όν <i>common, shared; fem.dat.sg. as adv. in common, in concert</i>	τοσούντος, τοσαύτη, τοσούτο <i>so great, so large, so far</i>
γυμνάσμα, -ατος, τό <i>exercise</i>	λανθάνω <i>to escape notice, be unobserved; (+acc.) to be unnoticed (by smone), escape detection (of smone)</i>	ὑπέρ (+gen.) <i>over, above, on behalf of, for; (+acc.) over, beyond</i>
δαίμων,-ονος, ὁ <i>divinity, god, spirit</i>	λυπέω <i>to pain, distress, annoy; pass. be in pain, feel pain, be distressed</i>	ὑποχθόνιος,-ον <i>underground, under the earth, related to the underworld</i>
δακρύω <i>to weep, cry</i>	λύσις,-εως, ἡ <i>loosening, release, dissolution, deliverance, solution</i>	φοβέω <i>to frighten, make afraid; mid. and pass. be afraid, fear</i>
δείδω pf. δέδοικα in pres. sense to fear, be afraid	μάντις,-εως, ὁ <i>diviner, prophet</i>	φόβος,-ου, ὁ <i>fear</i>
δεινός,-ή,-όν <i>terrible, awful, clever, powerful, marvellous; as neut. subst. suffering, danger, trouble</i>	μαραίνομαι <i>to put out, quench; pass. to waste away, wither</i>	φωνή,-ῆς, ἡ <i>sound, voice, utterance, speech, phrase, language</i>
δῆλος,-η,-ον <i>clear, visible, obvious</i>	μεῖζων,-ον <i>comp. of μέγας</i>	χρόνος,-ου, ὁ <i>time</i>
διημερεύω <i>to spend the day</i>	νύξ, νυκτός, ἡ <i>night</i>	χρῶς, χρωτός, ὁ <i>skin, flesh, complexion</i>
ἔθος,-ους, τό <i>custom</i>	οδύρομαι <i>to wail, mourn, lament</i>	ψυχή,-ῆς, ἡ <i>soul, spirit, heart, mind; the non-physical elements of a person in contrast with σῶμα</i>
εἰ if, whether	οἶδα (pf. in pres. sense) <i>to know; part. εἰδὼς</i>	ώστε <i>so that; introduces result clauses</i>
εἰκών,-όνος, ἡ <i>image, portrait; also of mental pictures</i>	ὅλος,-η,-ον <i>complete, whole</i>	
εἰσάγω <i>to bring in, lead in</i>	ὅμοιος,-α,-ον <i>like, similar, same, equal, matching</i>	
ἔλεεινός,-ή,-όν <i>pitiful</i>	παρέρχομαι <i>to go by, pass</i>	
ἐνοράω (+dat.) <i>to look (at smthg), watch (smthg), stare (at smthg)</i>		
ἔξιλάσκομαι <i>to propitiate, appease</i>		
ἐπιλέγω <i>to say while performing some action, here the speaking accompanies; of magical spells utter, pronounce</i>		

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

- 5.1 Ταῦτα ἔκάτερος αὐτῶν δι’ ὅλης νυκτὸς ωδύρετο, εἶχον I
 δὲ πρὸ ὀφθαλμῶν τὰς ὄψεις τὰς ἑαυτῶν, τὰς εἰκόνας ἐπὶ
 τῆς ψυχῆς ἀλλήλων ἀναπλάττοντες· ὡς δὲ ἡμέρα ἐγένετο,
 ἥει μὲν Ἀβροκόμης ἐπὶ τὰ συνήθη γυμνάσματα, ἥει δὲ ἡ
 5.2 παρθένος ἐπὶ τὴν ἔξ ἔθους θρησκείαν τῆς θεοῦ. ἦν δὲ αὐτοῖς
 καὶ τὰ σώματα ἐκ τῆς παρελθούσης νυκτὸς πεπονηκότα
 καὶ τὸ βλέμμα ἄθυμον καὶ οἱ χρῶτες ἡλλαγμένοι· καὶ τοῦτο
 5.3 ἐπὶ πολὺ ἐγίνετο καὶ πλέον οὐδὲν αὐτοῖς ἦν. ἐν τούτῳ ἐν
 τῷ ἱερῷ τῆς θεοῦ διημερεύοντες ἐνεώρων ἀλλήλοις, εἰπεῖν
 τὸ ἀληθὲς φόβῳ πρὸς ἔκατέρους αἰδούμενοι· τοσοῦτο
 δέ· ἐστέναξεν ἄν ποτε Ἀβροκόμης καὶ ἐδάκρυσε καὶ
 5.4 προσηγένετο τῆς κόρης ἀκουούσης ἐλεεινῶς· ἡ δὲ Ἀνθία
 ἔπασχε μὲν τὰ αὐτά, πολὺ δὲ μείζονι τῇ συμφορᾷ κατείχετο·
 εἰ δέ ποτε ἄλλας παρθένους ἢ γυναῖκας ἵδοι βλεπούσας
 εἰς ἐκεῖνον (ἐώρων δὲ ἄπασαι Ἀβροκόμην), δήλη ἦν
 λυπουμένη, μὴ παρευδοκιμηθῆ φοβουμένη. εὐχαὶ δὲ αὐτοῖς
 ἔκατέροις ἥσαν πρὸς τὴν θεὸν κοινῇ, λανθάνουσαι μέν,
 ἀλλὰ ἐγίνοντο ὄμοιαι.
- 5.5 Χρόνου δὲ προϊόντος οὐκέτι τὸ μειράκιον ἔκαρτέρει,
 ἥδη δὲ αὐτῷ καὶ τὸ σῶμα πᾶν ἡφάνιστο καὶ ἡ ψυχὴ 20
 καταπεπτώκει, ὥστε ἐν πολλῇ ἄθυμίᾳ τὸν Λυκομήδην
 καὶ τὴν Θεμιστὼ γεγονέναι, οὐκ εἰδότας μὲν ὅ τι εἴη τὸ
 συμβαῖνον Ἀβροκόμη, δεδοικότας δὲ ἐκ τῶν ὀρωμένων.
 5.6 ἐν ὄμοιῷ δὲ φόβῳ καὶ ὁ Μεγαμήδης καὶ ἡ Εὐίπη περὶ
 τῆς Ἀνθίας καθειστήκεισαν, ὄρωντες αὐτῆς τὸ μὲν κάλλος 25
 μαραινόμενον, τὴν δὲ αἰτίαν οὐ φαινομένην τῆς συμφορᾶς.
 εἰς τέλος εἰσάγουσι παρὰ τὴν Ἀνθίαν μάντεις καὶ ἱερέας, ὡς
 5.7 εὑρήσοντας λύσιν τοῦ δεινοῦ. οἱ δὲ ἐλθόντες ἔθυόν τε ἱερεῖα
 καὶ ποικίλα ἐπέσπενδον καὶ ἐπέλεγον φωνὰς βαρβαρικάς,
 ἔξιλάσκεσθαι τινας λέγοντες δαίμονας, καὶ προσεποίουν 30
 5.8 ὡς εἴη τὸ δεινὸν ἐκ τῶν ὑποχθονίων θεῶν. πολλὰ δὲ καὶ
 ὑπὲρ Ἀβροκόμου οἱ περὶ τὸν Λυκομήδην ἔθυόν τε καὶ
 ηὔχοντο· λύσις δὲ οὐδεμία τοῦ δεινοῦ οὐδὲ ἐτέρῳ αὐτῶν

The force of *μὲν..δέ* is often particularly weak when the same word appears before both particles. Here it really means nothing different than *τε...καὶ*.

δήλη: an adj. modifying the subject of a sentence often sounds best when translated as an adv. in English. This is especially true of *δήλως*. “She was obviously...”

μὴ παρευδοκιμηθῆ: a fear clause with the verb, as usual, in the subjunctive mood. The clause is dependent on *φοβουμένη*. Remember that *μὴ* is to be translated “that” and merely serves to introduce the fear clause without any negative idea: “fearing that...”

(21) ἐν πολλῇ ἀθυμίᾳ...
 γεγονέναι: periphrasis of *γίνομαι* and a preposition: “came to be in great despondency” = “became greatly despondent.”

(22) εἴη: optative replacing the indicative *ἔστι* in an indirect question in secondary sequence.

εἰς τέλος: the temporal force allows this to act as a connective particle. Therefore there is no real asyndeton.

The Greeks thought of certain foreign languages (Hebrews for instance) as having greater potency in magical formulations and spells.

εἴη: optative for the indicative in indirect statement in secondary sequence.

οἱ περὶ τὸν Λυκομήδην: Greek idiom allows Lycomedes himself to be included in this, “Lycomedes and those around him...”

Xenophon of Ephesus

ἀίδηλος,-ον <i>destructive</i>	ἐπισφαλής,-ές <i>precarious, unstable</i>	οὐδέπω <i>not yet;</i> ὅσον οὐδέπω = <i>only not yet i.e. any minute</i>
αἰτία,-ας, ἡ <i>cause, fault, guilt, charge</i>	ἔπος,-ους, τό <i>word, pronouncement, line of poetry</i>	πάθος,-ους, τό <i>experience, incident, suffering, misfortune, passion, emotion</i>
ἀληθής, ἔς <i>true; tò alēthés = the truth</i>	ἔργον,-ου, τό <i>work, deed, action, labor, task</i>	παραμυθέω <i>to encourage, console, assuage, comfort, soften, palliate</i>
ἄλς, ἀλός, ἡ <i>sea</i>	εὐθὺς <i>immediately, at once</i>	πάρεμι (<i>< ειμί</i>) <i>to be present;</i> (+dat.) <i>be with (smone), be at (smone's) side or disposal</i>
ἀμφανία,-ας, ἡ <i>helplessness, being at a loss</i>	ἡδέ and, a poetic word; ἡδὲ καί <i>and also</i>	πατήρ, πατρός, ὁ <i>father</i>
ἀμφότερος,-α,-ον <i>either, both</i>	θάλαμος,-ου, ὁ <i>room, chamber, bedroom, bridal chamber</i>	πέμπω <i>to send</i>
ἀνακαίω <i>to set alight; in pass. also fig. flare up</i>	Ἴσις, "Ισιδος, ἡ <i>the goddess Isis</i>	πῆμα,-ατος, τό <i>misery, suffering, calamity</i>
ἀνήνυτος,-ον <i>endless</i>	καταγορεύω <i>aor. κατεῖπον to speak out, tell</i>	ποθέω <i>to long, desire, be anxious</i>
ἀνυστός,-όν <i>possible, effective</i>	κατεῖπον <i>used as the aor. of καταγορεύω</i>	ποταμός,-ον, ὁ <i>river</i>
ἀπαλλαγή, ἥς, ἡ <i>release, relief, departure</i>	κείμαι <i>to lie, lie down, lie in bed</i>	πότμος,-ον, ὁ <i>fate, destiny, fortune</i>
ἀπέχω <i>to hold off, keep away from, be away from; w/ words indicating distance to be so far away from</i>	κοινός,-ή,-όν <i>common, shared; fem.dat.sg. as adv. in common, in concert</i>	πουν <i>anywhere, somewhere</i>
ἀποδημέω <i>to be away from home, be abroad, travel</i>	Κολοφῶν, ὁνος, ἡ <i>Colophon, a city in Ionia</i>	προσδοκάω <i>to expect, suppose, wait for</i>
ἀποθνήσκω <i>aor. ἀπέθανον to die; pf. τεθνήκα to be dead</i> from which the fut. τεθνήξομαι was formed	κομιζω <i>to care for, carry away, bring</i>	πῦρ, πυρός, τό <i>fire</i>
Ἀπόλλων,-ώνος, ὁ <i>the god Apollo</i>	λόγιον,-ου, τό <i>pronouncement, announcement, oracle</i>	ρένμα,-ατος, τό <i>flow, stream</i>
ἀπορέω <i>to be at a loss, (+acc.) be puzzled (about smthg)</i>	λύσις,-εως, ἡ <i>loosening, release, dissolution, deliverance, solution</i>	σεμόνας,-ή,-όν <i>revered, holy</i>
ἀρείων,-ον comp. of ἀγοθός <i>better</i>	λυσσοδίωκτος,-ον <i>driven by madness</i>	στάδιον,-ου, τό <i>(but pl. both οἱ στάδιοι & τὰ στάδια) stade, unit of measurement just over 600 ft.</i>
ἀρχή,-ής, ἡ <i>beginning, start</i>	μᾶλλον <i>more</i>	συζεύγνυμι <i>to yoke, couple, pair together</i>
ἀφικνέομαι <i>to come, arrive</i>	μανθάνω <i>aor. ἔμαθον to learn</i>	συμβάλλω <i>to throw together, join, put together, figure out; in mid. (w/ εἰς + acc.) contribute (towards smthg)</i>
βοήθεια,-ας, ἡ <i>help</i>	μάντευμα,-ατος, τό <i>oracle</i>	συμφορά,-άς, ἡ <i>happening, circumstance, misfortune</i>
βουλεύον <i>to plan, take counsel; mid. deliberate</i>	μάντεύομαι <i>to prophesy, give a prophecy; but also consult an oracle, (acc.) ask an oracle (about smthg)</i>	σώτειρα,-ας, ἡ <i>savior, protectress</i>
βούλομαι <i>to want, wish</i>	μετά (+gen.) <i>with, among; (acc.) after</i>	τάφος,-ου, ὁ <i>burial, funeral, tomb, grave</i>
γάμος,-ου, ὁ <i>marriage; pl. wedding</i>	μετόπισθε <i>afterwards</i>	τέλος,-ους, τό <i>end, completion, result; acc.sg. as adv. w/ & w/o εἰς at last, finally, in the end</i>
δέσμοι (-+gen.) <i>to need (smthg), (+gen & gen.) ask or beg (smone for smthg); also (+gen. & inf.) ask or beg (smone to)</i>	μιξόθαλασσος,-ον <i>mixing with the sea, connected with the sea</i>	τίπτε (< τίποτε) <i>why?, whatever?</i>
δεσμός,-ού, ὁ <i>(but pl. both τὰ δεσμά & οἱ δεσμοὶ) bond, fetter, chain</i>	μοχθέω <i>to be wearied with labor, work hard, (acc.) to undergo (smthg)</i>	τοισδεσι = τοισδε < ὅδε, ἥδε, τόδε; a poetic form
διαγνώσκω <i>to discern, resolve, decide</i>	Νείλος,-ου, ὁ <i>the river Nile</i>	ὑπέρι <i>a poetic form of ὑπέρ</i>
διάπλους,-ου, ὁ <i>crossing, voyage across</i>	νοσέον <i>to be ill, be sick, ail</i>	ὑπέρ (+gen.) <i>over, above, on behalf of, for; (acc.) over, beyond</i>
δοκέω <i>to think, to seem; impers. (dat.) seem (to smone), seem good (to smone) and therefore be decided, resolved</i>	νόσος,-ου, ἡ <i>sickness, malady, illness</i>	φεύγω <i>to flee, leave home, be in exile</i>
δόρον,-ου, τό <i>gift</i>	νόσος,-ου, ἡ <i>a poetic form of νόσος</i>	φυγή,-ής, ἡ <i>flight, escape, exile, being away from home</i>
ἐκπέμπω <i>to send out, send away</i>	οἶος,-α,-ον <i>such as, just as; in many idioms; ως οἶον τε as much as possible</i>	χράω <i>to declare, give an oracle, prophesy</i>
ἔμμετρος,-ον <i>metrical, in poetic meter</i>	ὅλβιος,-α,-ον <i>happy, rich</i>	χρησμός,-οῦ, ὁ <i>oracle, prophecy</i>
ἐνταῦθα <i>here, then</i>	ὅλιγος,-η,-ον <i>little, few</i>	χρόνος,-ον, ὁ <i>time</i>
ἐνθεων <i>from that place, from that time, from that fact</i>		

Oracles were often given in the form of short poems, as the one on the next page is. Greek poems consist of the repetition of patterns of long and short syllables. This oracle is given in dactylic hexameter in which a line is made up of 6 dactyls. A dactyl is the syllabic pattern - $\ddot{\text{u}}$ $\ddot{\text{u}}$ (long-short-short). The last dactyl of a line is always replaced with - x where x = a syllable that is either long or short. Each sequence of short-short can be replaced with a single long syllable (rarely the one in fifth position). A long syllable is one with a long vowel (or diphthong) or one with a short vowel that is followed by two or more consonants. Remember that ζ, ξ, and ψ are each really two consonants hidden in one letter. A short syllable is one with a short vowel followed by less than two consonants. So the ideal dactylic hexameter looks like the following, but remember two shorts can be replaced with a long:

- $\ddot{\text{u}}$ $\ddot{\text{u}}$ | - x

The 1st, 4th, and 8th lines seem not to work, but you must count the -αι in καί, φεύγονται, and παρέσσεται as short because they are followed by vowels. This effect is called 'correction.'

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

5.9 ἐγίνετο, ἀλλὰ καὶ ἔτι μᾶλλον ὁ ἔρως ἀνεκαίετο. ἔκειντο I
 μὲν δὴ ἐκάτεροι νοσοῦντες, πάνυ ἐπισφαλῶς διακείμενοι,
 ὅσον οὐδέπω τεθνήξεσθαι προσδοκώμενοι, κατειπεῖν αὐτῶν
 τὴν συμφορὸν μὴ δυνάμενοι. τέλος πέμπουσιν οἱ πατέρες
 ἐκατέρων εἰς θεοῦ μαντευσόμενοι τήν τε αἰτίαν τῆς νόσου
 καὶ τὴν ἀπαλλαγήν.

6.1 'Ολίγον δὲ ἀπέχει τὸ ιερὸν τοῦ ἐν Κολοφῶνι Ἀπόλλωνος·
 διάπλους ἀπ' Ἐφέσου σταδίων ὄγδοήκοντα. ἐνταῦθα
 οἱ παρ' ἐκατέρων ἀφικόμενοι δέονται τοῦ θεοῦ ἀληθῆ
 6.2 μαντεύεσθαι· ἐληλύθεσαν δὴ κατὰ ταύτα. χρᾶ δὲ ὁ θεὸς 10
 κοινὰ ἀμφοτέροις τὰ μαντεύματα ἐμμέτρως. τὰ <δ'> ἔπη
 τάδε·

Τίπτε ποθεῖτε μαθεῖν νούσου τέλος ἡδὲ καὶ ἀρχήν;
 ἀμφοτέρους μία νοῦσος ἔχει, λύσις ἔνθεν ἀνυστή.
 δεινὰ δ' ὁρῶ τοῖσδεσσι πάθη καὶ ἀνήνυτα ἔργα·
 ἀμφότεροι φεύξονται ὑπεὶρ ἄλλα λυσσοδίωκτοι,
 δεσμὰ δὲ μοχθήσουσι παρ' ἀνδράσι μιξιθαλάσσοις
 καὶ τάφος ἀμφοτέροις θάλαμος καὶ πῦρ ἀίδηλον,
 καὶ ποταμοῦ Νείλου παρὰ ρέυμασιν "Ισιδι σεμνῆ
 σωτείρη μετόπισθε παρέσσεται ὅλβια δῶρα.
 ἀλλ' ἔτι που μετὰ πήματ' ἀρείονα πότμον ἔχουσι.

7.1 Ταῦτα ως ἐκομίσθη τὰ μαντεύματα εἰς "Ἐφεσον, εὐθὺς
 μὲν οἱ πατέρες αὐτῶν ἥσαν ἐν ἀμηχανίᾳ καὶ τὸ δεινὸν ὅ τι
 ἦν πάνυ ἡπόρουν· συμβάλλειν δὲ τὰ τοῦ θεοῦ λόγια οὐκ
 ἐδύναντο· οὔτε γὰρ τίς ἡ νόσος οὔτε τίς ἡ φυγή, οὔτε τίνα 25
 τὰ δεσμὰ οὔτε ὁ τάφος τίς οὔτε ὁ ποταμὸς τίς οὔτε τίς ἡ ἐκ
 7.2 τῆς θεοῦ βοήθεια. ἔδοξεν οὖν αὐτοῖς πολλὰ βουλευομένοις
 παραμυθήσασθαι τὸν χρησμὸν ως οἶόν τε καὶ συζεῦξαι
 γάμῳ τοὺς παῖδας, ως τοῦτο καὶ τοῦ θεοῦ βουλομένου δι'
 ὧν ἐμαντεύσατο. ἐδόκει δὴ ταῦτα καὶ διέγνωσαν μετὰ τὸν 30
 γάμον ἐκπέμψαι χρόνῳ τινὶ ἀποδημήσοντας αὐτούς.

τέλος responds to the μὲν from l. 2 and acts as a connective (see l. 27 on the previous page), so there is no real asyndeton. τέλος δὲ would be normal in earlier authors.

For the metrical features of this poem, see the opposite page. Since this is the meter of epic (Homer's for instance), the language is very different from the rest of the novel. It closely mimics archaic diction by not using the definite article, which had not developed yet when Homer's poetry was composed. It also includes words that are not found in normal prose as well as 'epic' forms of normal words.

Obeli †† (sg. obelus) are used to mark words that an editor feels do not belong to the original but which are not simply to be deleted and for which no convincing conjecture appears. In this case many have doubted Νεῖλον because it seems to reveal too much and spoil the plot, as it were, especially in light of what Xenophon writes below in l. 26. One cannot simply delete the word, however, since that would spoil the meter of the line. So if Νεῖλον is not correct, it nevertheless hides the true reading. One scholar has suggested ιερῷ.

(20) παρέσσεται: epic fut. = πάρεσται.

ὅτι ὁν = δὰ τοῦτον ὡς by a process called "attraction of the relative" by which a relative can be pulled into the case of its antecedent. If the antecedent is a demonstrative pronoun with no special force, it will often (as here) be omitted after the attraction has occurred..

Xenophon of Ephesus

ἄγω <i>to lead, take, bring; of festivals, etc. to hold, celebrate; mid. take for oneself, often of a man taking a woman as wife</i>	ἱερεῖον, -ου, τό <i>sacrificial victim, animal for sacrifice</i>	παρίημι <i>to let fall, pass, weaken, relax; pass. to be weakened, be spent, be relaxed, grow exhausted</i>
ἀδωνιατικός, -ης, ὁ <i>to sing</i>	ἱππεύω (+dat.) <i>to ride (on smthg)</i>	πλέκω <i>to twist, braid, weave</i>
αἰδέομαι <i>to be ashamed, be embarrassed, be afraid</i>	καιρός, -οῦ, ὁ <i>right time, time, opportunity, occasion</i>	πνευστιάω <i>to breathe hard, pant</i>
ἄνθος, -ους, τό <i>flower, blossom</i>	κοίω <i>to set on fire; pass. be on fire, burn</i>	ποιέω <i>to make, create</i>
ἀντιβλέπω (+dat.) <i>to look directly (at smthg)</i>	κατακλίνω <i>to lay down, put into bed</i>	ποικίλλω <i>to embroider</i>
ἄπτω <i>to fasten, set on fire, light</i>	κείμαι <i>to lie, lie down, lie in bed</i>	πόλις, -εως, ἡ <i>city</i>
"Αρης, Ὁ ο the god Ares	κλίνη, -ης, ἡ <i>bed, couch</i>	πορφυροῦς, ὁ, -οῦ <i>purple</i>
Ἀφροδίτη, -ης, ἡ <i>the goddess Aphrodite</i>	κοσμέω <i>to arrange, order, adorn, dress</i>	προσαγορέύω aor. <i>προσεῖπον to speak to, address</i>
Βαβυλώνιος, -α, -ον (and -ος, -ον) <i>Babylonian, from Babylon</i>	κραδαίνω <i>to shake; pass. to be agitated, tremble</i>	πυνθάνομαι <i>to learn, hear, inquire, learn about</i>
βραδύνω <i>to slow, delay, go slow, take a long time</i>	λαμπάς, -άδος, ἡ <i>torch</i>	σκηνή, -ῆς, ἡ <i>tent, cover; here canopy</i>
διαβότης, -ον <i>famous, much discussed, on everyone's lips</i>	μακαρίζω <i>to bless, consider happy</i>	στέφανος, -ου, ὁ <i>wreath, garland, crown</i>
εἰσάγω <i>to bring in, lead in</i>	μαντεύομαι <i>to prophesy, give a prophecy; but also consult an oracle, (+acc.) ask an oracle (about smthg)</i>	στεφανώ <i>to wreath, crown, put around</i>
ἐκτελέω <i>to bring to an end, finish, accomplish</i>	μέλλω <i>to be going to, intend, be about to, delay, hesitate; part. often used adjectivally future, impending</i>	στόρωνυμι <i>to spread, cover, make a bed</i>
ἐπειδή (ἐπεί + δή) <i>when, since, after</i>	μέρος, -ους, τό <i>part</i>	στρουθός, -οῦ, ὁ <i>sparrow, ostrich</i>
ἐπευφημέω <i>to shout approval, wish well</i>	Ναϊσταῖος, -α, -ον <i>Arabian; the Arabian ostrich is reported to have become extinct early in the 20th century</i>	στρῶμα, -ατος, τό <i>bedclothes, cover, bedspread</i>
ἐπικλείω <i>to close</i>	νύξ, νυκτός, ἡ <i>night</i>	συγκατακλίνω <i>to lie with, sleep with</i>
εὐωχέω <i>to feed well; mid. to feast, eat well, be festive</i>	όδηγέω <i>to lead, guide</i>	συμβαίνω <i>to stand with, meet; fig. come together, coincide, happen</i>
ἐφίστημι <i>to set up, put near, stop; in mid., pass. & aor2. act. to halt, stand by, be at hand, appear, show up</i>	ὅπλίζω <i>to prepare, arm, equip</i>	τίς, τί prn. <i>who?, what?: adj. which?</i>
ἡδομαι <i>to be pleased, be delighted, be glad; (+dat.) be pleased (with smthg)</i>	πόθος, -ους, τό <i>experience, incident, suffering, misfortune, passion, emotion</i>	ύμέναιος, -ου, ὁ <i>bridal song, the traditional song sung as the bride is brought to the groom</i>
ἡδονή, -ῆς, ἡ <i>pleasure</i>	ποίζω <i>to play</i>	φοβέω <i>to frighten, make afraid; mid. and pass. be afraid, fear</i>
ἥκω ipf. ἥκον <i>to have come, come, be here</i>	πόλλω <i>to shake</i>	φυγή, -ῆς, ἡ <i>flight, escape, exile, being away from home</i>
Θάλαμος, -ου, ὁ <i>room, chamber, bedroom, bridal chamber</i>	παννυχίς, -ίδος, ἡ <i>all-night celebration</i>	χαίρω <i>to be happy, rejoice, be pleased, (+dat. or ἐτί + dat.) take delight (in smthg), be glad (at smthg)</i>
Θεραπεύω <i>to attend, serve, care for</i>	παραμυθία, -ας, ἡ <i>consolation, comfort</i>	χλωμός, -όδος, ἡ <i>a short cloak</i>
θύρα, -ας, ἡ <i>door, gate</i>	πόρειμι (< εἰμί) <i>to be near, be present; τα παρόντα the present circumstances or situation</i>	χρησμός, -οῦ, ὁ <i>oracle, prophecy</i>
		χρυσοῦς, ὁ, -οῦ <i>golden</i>

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

- 7.3 Μεστὴ μὲν ἥδη ἡ πόλις ἦν τῶν εὐωχουμένων, πάντα I
δ' ἦν ἐστεφανωμένα καὶ διαβόητος ὁ μέλλων γάμος·
έμακαρίζετο δὲ ὑπὸ πάντων ὁ μὲν οἴαν ἄξεται γυναῖκα,
7.4 ἡ δὲ οἴώ μειρακίώ συγκατακλιθήσεται. ὁ δὲ Ἀβροκόμης
ώς ἐπύθετο καὶ τὸν χρησμὸν καὶ τὸν γάμον, ἐπὶ μὲν τῷ
τὴν Ἀνθίαν ἔξειν μεγάλως ἔχαιρεν· ἐφόβει δὲ αὐτὸν οὐδὲν
τὰ μεμαντευμένα, ἀλλ' ἐδόκει παντὸς εἶναι δεινοῦ τὰ
παρόντα ἡδίονα. κατὰ ταῦτα δὲ καὶ ἡ Ἀνθία ἡδετο μὲν
ὅτι Ἀβροκόμην ἔξει· τίς δὲ ἡ φυγὴ ἡ τίνες αἱ συμφοραὶ
κατεφρόνει, πάντων τῶν ἐσομένων κακῶν Ἀβροκόμην 10
ἔχουσα παραμυθίαν.
- 8.1 'Ως οὖν ἐφέστηκεν ὁ τῶν γάμων καιρός, καὶ παννυχίδες
ἡγοντο καὶ ιερεῖα πολλὰ ἐθύετο τῇ Θεῷ. καὶ ἐπειδὴ
ταῦτα ἐκτετέλεστο, ἥκουσης τῆς νυκτὸς (βραδύνειν δὲ
πάντα ἐδόκει Ἀβροκόμη καὶ Ἀνθίᾳ) ἥγον τὴν κόρην 15
εἰς τὸν θάλαμον μετὰ λαμπάδων, τὸν ὑμέναιον ἄδοντες,
8.2 ἐπευφημούντες, καὶ εἰσαγαγόντες κατέκλινον. ἦν δὲ αὐτοῖς
ὁ θάλαμος πεποιημένος· κλίνη χρυσῆ στρώμασιν ἔστρωτο
πορφυροῖς καὶ ἐπὶ τῆς κλίνης Βαβυλωνίᾳ ἐπεποίκιλτο
σκηνή· παίζοντες "Ἐρωτεῖς, οἱ μὲν Ἀφροδίτην θεραπεύοντες 20
(ἥν δὲ καὶ Ἀφροδίτης εἰκών), οἱ δὲ ἱππεύοντες Ναβαταίας
στρουθοῖς, οἱ δὲ στεφάνους πλέκοντες, οἱ δὲ ἄνθη φέροντες·
8.3 ταῦτα ἐν τῷ ἐτέρῳ μέρει τῆς σκηνῆς· ἐν δὲ τῷ ἐτέρῳ
"Ἄρης ἦν οὐχ ὠπλισμένος, ἀλλ' ὡς πρὸς ἐρωμένην τὴν
Ἀφροδίτην κεκοσμημένος, ἐστεφανωμένος, χλαμύδα ἔχων· 25
"Ἐρως αὐτὸν ὡδήγει, λαμπάδα ἔχων ἡμένην. ὑπ' αὐτῇ
τῇ σκηνῇ κατέκλιναν τὴν Ἀνθίαν, ἀγαγόντες πρὸς τὸν
Ἀβροκόμην, ἐπέκλεισάν τε τὰς θύρας.
- 9.1 Τοῖς δὲ ἐκατέροις πάθος συνέβη ταῦτόν, καὶ οὕτε
προσειπεῖν ἔτι ἀλλήλους ἥδυναντο οὕτε ἀντιβλέψαι τοῖς 30
όφθαλμοῖς, ἔκειντο δὲ ὑφ' ἥδονῆς παρειμένοι, αἰδούμενοι,
φοβούμενοι, πνευστιῶντες, καιόμενοι· ἐπάλλετο δὲ
αὐτοῖς τὰ σώματα καὶ ἐκραδαίνοντο αὐτοῖς αἱ ψυχαί.

→ ἐμακαρίζετο...ό μέν: with οἱ μέν starts a clause in indirect statement giving the reason for everyone's opinion. Translate as if it were ἐμακαρίζετο...οἵ μέν etc.

→ τῷ...ἔξειν: the article makes it clear that the infinitive is being used as a dative substantive after ἐπί. This is the "articular infinitive," a common feature of Greek. The meaning here is fairly obvious, but it requires some reworking to sound natural in English.

"Ἐρωτεῖς: the Greeks often conceived of minor gods in the plural. For instance, Triton was originally just a single son of Poseidon, but turned into the Tritons, minor divinities of the sea. So Eros sometimes becomes in later art Erotes, the chubby and winged companions of Aphrodite who are the ancestors of the 'cupids' familiar to us.

"Ἄρης: the love affair of Ares (god of war) and Aphrodite (goddess of love), who was married to Hephaestus (god of smiths and workmen), was first and most famously told in Homer's *Odyssey*. Throughout antiquity and later times it was a tremendously popular theme in literature and art.

Xenophon of Ephesus

ἀεί always, forever, continually	πόμα,-ατος, τό drink
ἀμελέω to be careless, be neglectful; (+acc.) neglect (smthg), overlook (smthg)	πόσος,-η,-ον how many?, how long?
ἀναλαμβάνω to pick up, take up, recover, restore, soothe, refresh	πότιμος,-ον drinkable; fig. sweet
ἀναμίγνυμι to mix up, mix together	προτέμπω to send before, send forth, send ahead, escort
ἀνανδρος,-ον unmanly, weak, cowardly	προστίθημι to give, add, (+dat.) put (to smthg)
ἀναφέρω to carry up or back; intr. recover, come to one's senses	προσφέγγομαι to call to, speak to
ἀποθνήσκω aor. ἀπέθανον to die; pf. τέθνηκα to be dead	πρόσωπον,-ου, τό face
ἀπολαμβάνω pf. ἀπείληφα to get, receive, take, get back	πρότερος,-α,-ον earlier, former; predictively before; neut. acc.sg. as adv.
ἀρέσκω (+dat.) to please (smone), be acceptable (to smone)	πώποτε ever yet
ἀσπάζομαι to greet, kiss	σοβαρός,-ά,-όν stuck-up, conceited, egotistical, haughty
βραδύνω to slow, delay, go slow, take a long time	στέφανος,-ου, ὁ wreath, garland, crown
δάκρυον,-ου, τό tear	σύμβολον,-ον, τό token
δακρύω to weep, cry	συμφύω to grow together, unite
δείκνυμι (also δεικνύω) aor. ἔδειξα to show	συναρμόζω pf. συνήρμοκα to fit together, join
δειλος,-ή,-όν cowardly, worthless	συνεράω (+dat.) to love together (w/ smone), share love (w/ smone)
διακονέω (+dat.) to serve (smone)	τηρέω to watch over, guard, preserve, keep
διάκονος,-ου, ὁ servant	τοιγαροῦν therefore
δυνατός,-ή,-ν (or -ός,-όν) powerful, able, possible, practical	ὑπάρχω to begin, exist, belong to; (+dat. & inf.) be possible (for smone)
δυστυχέω to be unfortunate, be unlucky	ὑποδέχομαι to receive, welcome, take up, catch, collect
ἐκκαίω (also ἐκκάω) aor. ἐξέκαυσα to light on fire, inflame	φάρμακον,-ου, τό drug, potion, spell, medicine, remedy
ἐννοέω to reflect upon, consider, have in mind, think of; (+inf.) intend (to), get the idea (to), form a plan (to)	φημί to say, speak, tell
ἐντίθημι (+acc. & dat.) to put (smthg) in (smthg)	φιλέω to love, kiss
	φῶς, φωτός, τό light
	χειλος,-ους, τό lip
	ὦ oh!, ah!; often +gen.

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

- 9.2 ὁψὲ δὲ ὁ Ἀβροκόμης ἀνενεγκὼν περιέλαβε τὴν Ἀνθίαν· I
 ἡ δὲ ἐδάκρυε τῆς ψυχῆς αὐτῆς σύμβολα προπεμπούσης
 τῆς ἐπιθυμίας τὰ δάκρυα. καὶ ὁ Ἀβροκόμης "ὦ τῆς ἐμοὶ"
 φησὶ "ποθεινοτάτης νυκτός, ἦν μόλις ἀπείληφα, πολλὰς
 9.3 πρότερον νύκτας δυστυχήσας. ὦ φωτὸς ἡδίων ἐμοὶ κόρη 5
 καὶ τῶν πώποτε λαλουμένων εὐτυχεστέρα· τὸν ἔραστὴν
 ἔχεις ἄνδρα, μεθ' οὖν ζῆν καὶ ἀποθανεῖν ὑπάρξαι γυναικὶ
 σώφρονι." εἰπὼν κατεφίλει τε καὶ ὑπεδέχετο τὰ δάκρυα,
 καὶ αὐτῷ ἐδόκει παντὸς μὲν εἶναι νέκταρος ποτιμώτερα,
 9.4 παντὸς δὲ τοῦ πρὸς ὁδύνην φαρμάκου δυνατώτερα. ἡ δὲ 10
 ὀλίγα αὐτὸν προσφθεγξαμένη "ναὶ" φησὶν "Ἀβροκόμη,
 δοκῶ σοι καλή, καὶ μετὰ τὴν σὴν εὔμορφίαν ἀρέσκω
 σοι; ἄνανδρε καὶ δειλέ, πόσον ἐβράδυνας ἐρῶν χρόνον,
 9.5 πόσον ἡμέλησας; ἀπὸ τῶν ἐμαυτῆς κακῶν ἀ πέπονθας
 οἶδα. ἀλλ' ἴδού, δάκρυα μὲν ὑποδέχουν τάμα, καὶ ἡ καλή 15
 σου κόμη πινέτω πόμα ἐρωτικόν, καὶ συμφύντες ἀλλήλοις
 ἀναμιγῶμεν, καταβρέχωμεν δὲ καὶ τοὺς στεφάνους τοῖς παρ'
 ἀλλήλων δάκρυσιν, ἵν' ἡμῖν καὶ οὖτοι συνερῶσιν." εἰπούσα
 9.6 ἄπαν μὲν αὐτοῦ τὸ πρόσωπον ἡσπάζετο, ἄπασαν δὲ τὴν 20
 κόμην τοῖς αὐτῆς ὄφθαλμοῖς προσετίθει καὶ τοὺς στεφάνους
 ἀνελάμβανε καὶ τὰ χείλη τοῖς χείλεσι φιλοῦσα συνηρμόκει,
 καὶ ὅσα ἐνενόουν, διὰ τῶν χειλέων ἐκ ψυχῆς εἰς τὴν θατέρου
 9.7 ψυχὴν παρεπέμπετο. φιλοῦσα δὲ αὐτοῦ τοὺς ὄφθαλμοὺς "ὦ" 25
 φησὶ "πολλάκις με λυπήσαντες ὑμεῖς, ὦ τὸ πρῶτον ἐνθέντες
 τῇ ἐμῇ κέντρον ψυχῆ, οἱ τότε μὲν σοβαροί, νῦν δὲ ἐρωτικοί,
 καλῶς μοι διηκονήσατε, καὶ τὸν ἔρωτα τὸν ἐμὸν καλῶς εἰς
 9.8 τὴν Ἀβροκόμου ψυχὴν ὠδηγήσατε. τοιγαροῦν ὑμᾶς πολλὰ
 φιλῶ καὶ ὑμῖν ἐφαρμόζω τοὺς ὄφθαλμοὺς τοὺς ἐμούς, τοὺς
 Ἀβροκόμου διακόνους· ὑμεῖς δὲ ἀεὶ βλέποιτε ταύτα, καὶ 30
 μήτε Ἀβροκόμη ἄλλην δείξητε καλήν, μήτε ἐμοὶ δόξῃ τις
 ἄλλος εὔμορφος· ἔχετε ψυχάς, ἀς αὐτοὶ ἔξεκαύσατε· ταύτας
 ὅμοίως τηρήσατε."

ὦπάρξῃ: an optative of
wish, "may it be possible
[for you] to live and
die..."

ἄναπτῷμεν and καταβρέ-
χομεν: hortatory subjunc-
tives, "let us...!"

ἵν[α]...συνερῶσιν: pur-
pose clause with the sub-
junctive.

βλέποιτε: an optative of
wish, "may you look
upon..."

δείξητε and δόξῃ: prohib-
itive subjunctives, "do not
show...let no one else
seem..."

Xenophon of Ephesus

ἀθυμέω *to be despondent, lose heart*
 Αἴγυπτος,-ου, ἡ *Egypt*
 ὅμα *at once, at the same time*
 ὀμελέω *to be careless, be neglectful;*
 (+acc.) *neglect (smthg), overlook*
(smthg)
 ἀναγωγή,-ῆς, ἡ *leading up, bringing*
up, putting to sea
 ἀναπαύω *to make stop; intrans. mid.*
stop, rest, lay down, be in bed
 ἀνίστημι *to make stand up; intrans.*
mid. stand up, rise, get up
 ἀπόδημια,-ας, ἡ *being away from*
home, being abroad
 ἀποκινέω *to remove from; mid. move*
off or away
 ἀπολαύνω (+gen.) *to enjoy (smthg)*
 ὄργυρος,-ου, ὁ *silver*
 ὀφθονία,-ας, ἡ *abundance, plenty*
 βίος,-ου, ὁ *life, livelihood, way of*
making a living
 βοή,-ῆς, ἡ *cry, shout*
 βουλεύω *to plan, take counsel; mid.*
deliberate
 γνώσκω *to come to know, learn,*
become aware of, judge, determine,
decide
 δάκρυον,-ου, τό *tear*
 δῆμος,-ου, ὁ *citizenry, the common*
people, populace
 διέρχομαι *to go through, pass through;*
of time pass
 εἰμαρμένον see μείρομαι
 ἐκπέμπω *to send out, send away*
 ἐμβάλλω *to throw in, put in, load*

ἔξοδος,-ου, ἡ *going out, departure*
 ἔορτή,-ῆς, ἡ *festival*
 ἐπανόγω *to stir up, bring up, retreat,*
put to sea; mid. set sail, put to sea
 ἐπιβαίνω (+gen., in some uses +acc.)
to walk upon, get on, board, set foot
in
 ἐπιθυμέω (+gen.) *to desire, long for,*
yearn for; (+inf.) desire (to)
 ἐπιλανθάνω (+gen.) *to forget (smthg)*
 ἐπιτήδειος,-α,-ov *fit, proper, useful,*
suitable, necessary; τὰ ἐπιτήδεια
supplies
 ἔργον,-ου, τό *work, deed, action,*
labor, task
 ἔτοιμος,-ον *ready, prepared*
 εὐθυμος,-ου *cheerful, in good spirits*
 εὐχή,-ῆς, ἡ *prayer*
 εὐωχία,-ας, ἡ *feasting*
 ἥδιον,-ov comp. of ἥδος,-εῖα,ύ
sweet, pleasant, welcome, glad,
content
 θεράπαινα,-ης, ἡ *maid, servant*
 θορυβέω *to cheer, applaud*
 θυσία,-ας, ἡ *sacrifice, offering*
 ιέρεια,-ας, ἡ *priestess*
 καταλαμβάνω *to seize, get hold of,*
catch, arrive at
 κυβερνήτης,-ου, ὁ *steersman*
 λαμπάς,-άδος, ἡ *torch*
 λήθη,-ης, ἡ *forgetfulness*
 λύω *to loosen, undo, break up, dissolve*
 μείρομαι *to receive one's portion*
or lot; 3sg. pf. pass. used impers.
 it is decreed by fate, so part.
 εἰμαρμένος,-η,-ov *fated, destined*
 μέλλω *to be going to, intend, be about*
to, delay, hesitate; part. often used
adjectivally future, impending
 μεστός,-ή,-όν *full*
 ναῦς, νεώς, ἡ *ship; dat. νηί, acc.*
 ναῦν
 ναύτης,-ου, ὁ *sailor*
 οἰκέτης,-ου, ὁ *slave, servant*
 οὐχί *not; emphatic form of οὐ*
 παραμυθέω *to encourage, console,*
assuage, comfort, soften, palliate
 παραπέμπω *to pass on, convey, escort*
 παρασκευάζω *to prepare, get ready*
 πατήρ, πατρός, ὁ *father*
 περιφύνω *to make grow around;*
intrans. in pass. & act. aor.
 περιέφον (part. περιφύνς) *grow*
round, cling to
 πλοῦς, πλοός, ὁ *sailing, voyage*
 πρό (+gen.) *before, in front of*
 πρυμνήσιος,-α,-ov *having to do with*
a ship's stern; τὰ πρυμνήσια stern-
cables
 σιτίον,-ου, τό *grain; in pl. bread, food*
 σκοπέω *to contemplate, consider, look*
to
 ὑπερβάλλω *to throw over, outstrip;*
fig. & mid. surpass, exceed, outdo
 ὑπόμνησις,-εως, ἡ *remembering,*
remembrance, reminding
 φιλονεικέω *to be fond of victory,*
engage in contest, strive
 φιλοτιμέομαι *to seek honor, contend,*
strive eagerly

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

- 9.9 Ταῦτα εἶπε, καὶ περιφύντες ἀνεπαύοντο καὶ τὰ πρῶτα I
 τῶν Ἀφροδίτης ἔργων ἀπήλαυνον· ἐφιλονείκουν δὲ δι’ ὅλης
 νυκτὸς πρὸς ἄλλήλους, φιλοτιμούμενοι τίς φανεῖται μᾶλλον
 ἐρῶν.
- 10.1 Ἐπειδὴ δὲ ἡμέρα ἐγένετο, ἀνίσταντο πολὺ μὲν ἡδίονες, 5
 πολὺ δὲ εὐθυμότεροι, ἀπολαύσαντες ἄλλήλων ὥν ἐπεθύμη-
 σαν χρόνῳ πολλῷ. ἐορτὴ δὲ ἦν ἄπας ὁ βίος αὐτοῖς καὶ μεστὰ
 εὐωχίας πάντα καὶ ἥδη καὶ τῶν μεμαντευμένων λήθη· ἀλλ’
 οὐχὶ τὸ εἰμαρμένον ἐπελέληστο, οὐδὲ ὅτῳ ἐδόκει ταῦτα θεῷ
 10.2 ημέλει. χρόνου δὲ διελθόντος ὀλίγου ἔγνωσαν οἱ πατέρες 10
 ἐκπέμπειν αὐτοὺς τῆς πόλεως κατὰ τὰ βεβουλευμένα·
 ἡμελλόν τε γὰρ ἄλλην ὄψεσθαι γῆν καὶ ἄλλας πόλεις καὶ
 τὸν τοῦ θεοῦ χρησμόν, ὡς οἶόν τε ἦν, παραμυθήσασθαι
 ἀπαλλαγέντες χρόνῳ τινὶ Ἐφέσου. παρεσκευάζετο δὴ πάντα
 10.3 αὐτοῖς πρὸς τὴν ἔξοδον, ναῦς τε μεγάλη καὶ ναῦται πρὸς 15
 ἀναγωγὴν ἔτοιμοι, καὶ τὰ ἐπιτήδεια ἐνεβάλλοντο, πολλὴ μὲν
 ἐσθὴς καὶ ποικίλη, πολὺς δὲ ἄργυρος καὶ χρυσός, ἥ τε τῶν
 σιτίων ὑπερβάλλουσα ἀφθονία. θυσίαι δὲ πρὸ τῆς ἀναγωγῆς
 10.4 τῇ Ἀρτέμιδι καὶ εὐχαὶ τοῦ δήμου παντὸς καὶ δάκρυα, ὡς
 μελλόντων ἀπαλλάττεσθαι παίδων κοινῶν. ἦν δὲ ὁ πλοῦς 20
 αὐτοῖς ἐπ’ Αἴγυπτον παρεσκευασμένος. ὡς δ’ ἥλθεν ἡ τῆς
 10.5 ἀναγωγῆς ἡμέρα, πολλοὶ μὲν οἰκέται, πολλαὶ δὲ θεράπαιναι
 ⟨ἐπέβαινον⟩· μελλούσης δὲ τῆς νεώς ἐπανάξασθαι, πᾶν
 μὲν τὸ Ἐφεσίων ⟨πλῆθος⟩ παρῆν παραπεμπόντων, πολλαὶ
 δὲ καὶ τῶν ⟨ἱερειῶν⟩ μετὰ λαμπάδων καὶ θυσιῶν. ἐν 25
 10.6 τούτῳ μὲν οὖν ὁ Λυκομήδης καὶ ἡ Θεμιστώ, πάντων ἄμα
 ἐν ὑπομνήσει γενόμενοι, τοῦ χρησμοῦ, τοῦ παιδός, τῆς
 ἀποδημίας, ἔκειντο εἰς γῆν ἀθυμοῦντες· ὁ δὲ Μεγαμήδης
 καὶ ἡ Εύίπη ἐπεπόνθεσαν μὲν τὰ αὐτά, εὐθυμότεροι δὲ
 10.7 ἡσαν, τὰ τέλη σκοποῦντες τῶν μεμαντευμένων. ἥδη μὲν 30
 οὖν ἐθορύβουν οἱ ναῦται, καὶ ἐλύετο τὰ πρυμνήσια, καὶ
 ὁ κυβερνήτης τὴν αὐτοῦ χώραν κατελάμβανε, καὶ ἡ ναῦς
 10.8 ἀπεκινεῖτο. βοὴ δὲ τῶν ἀπὸ τῆς γῆς καὶ τῶν ἐν τῇ νηὶ πολλὴ

φιλοτιμούμενοι τίς: an indirect question follows the participle. This requires a bit of expansion in English translation, “striving eagerly [to see] who...”

οὐδὲ...ἡμέλει: “nor was he neglectful.” ὅτῳ εδόκει ταῦτα θεῷ explains who ‘he’ is, “whatever god decided these things.” The use of the indefinite is possibly simply vague delicacy, but it is very occasionally used without any indefinite sense and that is very likely the case here, “the very god who decided these things.”

ἐν ὑπομνήσει γενόμενοι: γίνομαι and a preposition often form a periphrasis. “coming to be in remembrance” = little more than “remembering.”

Xenophon of Ephesus

ἀναγκαῖος,-α,-ον *necessary, forced;*
also w/ an act. sense *constraining, forcible*
ἀνασφόζω *to rescue, recover, save*
ἀπολαμβάνω pf. ἀπείληφαι *to get, receive, take, get back*
ἄρι particle marking a question
ἐγκαταλείπω *to leave behind*
ἔκαστος,-η,-ον *each*
ἔξακουστος,-ον *audible, heard*
ἐπισπένδω *to pour libations, make drink-offerings*
εὐτυχέω *to be fortunate, prosper, succeed, do well*
εὔχομαι *to pray*
ζάω *to live, be alive*

καλέω *to call*
μάλιστα *most, most of all, especially*
μάντευμα,-ατος, τό *oracle*
ναῦς, νεώς, ἡ *ship; dat. νηί, acc. ναῦν*
ὁδός,-οῦ, ὁ *way, road, journey, voyage*
οἰκεῖος,-α,-ον *belonging to one's family, of the same family; as masc. & fem. subst. relative, kinsman, close friend; neut. subst. home, property*
οἰμογή,-ῆς, ἡ *wailing, lamentation*
ὄνομα,-ατος, τό *name*
ὄνοματί *by name*
πατρίς,-ίδος, ἡ *native land, one's country*
προίημι *to send forth; mid. in the same sense*
σκληρός,-ά,-όν *hard, harsh*
συμμιγής,-ές *mixed, combined*
ὑποδέχομαι *to receive, welcome, take up, catch, collect*
ὑπόμνησις,-εως, ἡ *remembering, remembrance, reminding*
φεύγω *to flee, leave home, be in exile*
φιάλη,-ης, ἡ *bowl*
φίλατος,-η,-ον sup. of φίλος,-η,-ον
beloved, loved, dear, friendly
φύω *bring forth, produce, beget; οἱ φύντες parents*

ΕΦΕΣΙΑΚΑ BOOK 1.5–1.10

⟨καὶ⟩ συμμιγής, τῶν μὲν "ὦ παῖδες," λεγόντων "φίλτατοι, ι ἀρα ἔτι ὑμᾶς οἱ φύντες ὄψόμεθα;" τῶν δὲ "ὦ πατέρες, ἀρα ὑμᾶς ἀποληψόμεθα;" δάκρυα δὴ καὶ οἰμωγή, καὶ ἔκαστος ὀνομαστὶ τὸν οἰκεῖον ἐκάλει μέγα, εἰς ὑπόμνησιν ἀλλήλοις 10.10 ἐγκαταλείποντες τὸ ὄνομα. ὁ δὲ Μεγαμήδης φιάλην λαβὼν καὶ ἐπισπένδων ηὔχετο ὡς ἐξάκουστον εἶναι τοῖς ἐν τῇ νηὶ "ὦ παῖδες" λέγων "μάλιστα μὲν εὐτυχοῖτε καὶ φύγοιτε τὰ σκληρὰ τῶν μαντευμάτων, καὶ ὑμᾶς ἀνασωθέντας ὑποδέξαιντο Ἐφέσιοι, καὶ τὴν φιλτάτην ἀπολάβοιτε πατρίδα· εἰ δὲ ἄλλο ⟨τι⟩ συμβαίη, τοῦτο μὲν ἵστε οὐδὲ ἡμᾶς 10 ἔτι ζησομένους· προσίεμεν δὲ ὑμᾶς ὅδὸν ἴεναι δυστυχῆ ⟨μέν>, ἀλλ' ἀναγκαίαν."

ὥς...εἶναι: ὡς +inf. is a rarer alternative for ὥστε +inf. in a natural result clause.

εὐτυχοῖτε καὶ φύγοιτε: these and the next two verbs are optatives of wish.

συμβαίη: optative in the protasis of a future less vivid condition.

Xenophon of Ephesus

ἄγνος,-ή,-όν <i>pure, chaste, hallowed, holy; (+gen.) pure (from smthg)</i>	ἥλιος,-ου, ὁ <i>sun; ὁ Ἡλίος the god Helios</i>	πεπρωμένος,-η,-όν <i>fated; strictly the pf. part. of πέπρωται it has been fated</i>
ἀνανοέω <i>to call to mind</i>	Ἥρα,-ας, ἡ <i>the goddess Hera</i>	περιφύω <i>to make grow around; intrans. in pass. &c act. aor.</i>
ἀναστενάζω <i>to groan</i>	θόλαττα,-ης, ἡ <i>sea</i>	περιέφυν (part. περιφύς) <i>grow round, cling to</i>
ἄνευ (+ gen.) <i>without (smthg)</i>	θαρρέω <i>to take heart, cheer up, be courageous</i>	πιστεύω <i>to trust, believe; (+dat.) trust (smone)</i>
ἀνολανζώ <i>to cry aloud, shout</i>	καιρός,-οῦ, ὁ <i>right time, time, opportunity, occasion</i>	πλοῦς, πλοός, ὁ <i>sailing, voyage</i>
ἄπειμι (< εἰμι) <i>to go away, depart</i>	κατάγω <i>to lead down, bring to land; pass. land, put in to shore, disembark</i>	πνεῦμα,-ατος, τό <i>wind, breeze, breath</i>
ἄποδημέω <i>to be away from home, be abroad, travel</i>	καταντάω <i>to come down to, arrive at</i>	ποθεινός,-ή,-όν <i>desired, longed for, full of longing</i>
ἄποσπάω (+gen.) <i>to tear or drag away (from smthg)</i>	καταφαίνω <i>to declare; pass. to appear, come into sight, become visible</i>	πως <i>in any way, somehow, at all</i>
ἄρα particle marking a question	Κνίδος,-ου, ἡ <i>the city of Cnidus</i>	Ρόδιος,-α,-όν <i>Rhodian, from the island of Rhodes</i>
ἄρα inferential particle, in prose often like a weaker form of οὖν	Κῶς, Κῶ, ἡ <i>the island of Cos as well as its main city</i>	Σάμος,-ου, ἡ <i>the island of Samos and the major city on that island</i>
ἀρχή,-ῆς, ἡ <i>beginning, start; (τὴν) ἀρχήν adv. at first, w/ a neg. at all</i>	λόγος,-ου, ὁ <i>word, speech, speaking, reason, thought, account</i>	σκέπτομαι <i>to look carefully, view, examine, consider; also with περί +gen.</i>
βροχή,-εῖα, ἡ <i>short, brief</i>	μάλιστα <i>most, most of all, especially; μάλιστα μὲν...δέ above all...but</i>	συγκαταβιόω <i>to live together</i>
δεῖδο pf. δέδοκα in pres. sense to fear, be afraid	μένω <i>to remain, stay, not move</i>	συνοικέω <i>to dwell together</i>
δειπνοποιέω <i>to give a dinner; mid. to dine, have dinner</i>	νῆσος,-ου, ἡ <i>island</i>	σώζω <i>to save, rescue, keep safe, preserve</i>
διανόω <i>to bring to an end, finish, complete; of locations cross, traverse</i>	οἰκτέρω <i>to pity</i>	ὑπάρχω <i>to begin, exist, belong to; (+dat. & inf.) be possible (for smone to); often to be translated as just be</i>
ἐάν if; crasis of εἰ + ἂν	ὄμνυμι (also ὄμνύω) <i>to swear; (+acc.) to swear (by smthg)</i>	ὑπομένω <i>to survive, wait for, submit to, abide, endure</i>
ἐκμαίνω <i>to make crazy, drive mad</i>	ὅρκος,-ου, ὁ <i>oath</i>	ὑποπτεύω <i>to suspect, mistrust</i>
ἐξειμι (< είμι) <i>to come or go out</i>	οὐριος,-α,-ον <i>with a fair wind, prosperous, happy</i>	φάσκω <i>to say, assert, think</i>
ἐπανάγω <i>to stir up, bring up, retreat, put to sea; mid. set sail, put to sea</i>	πάντως <i>in every way, absolutely, definitely</i>	φίλατος,-η,-όν <i>sup. of φίλος,-η,-όν beloved, loved, dear, friendly</i>
ἐπέχω to hold out, present, offer, hold back, hinder, stop	παρακαλέω <i>to call to, encourage</i>	φοβερός,-ά,-όν <i>fearsome, fearful</i>
ἐπιγίνομαι <i>to come after, come next, befall, come to pass</i>	παραμείβω <i>to pass by</i>	χράομαι (+dat.) <i>to use (smthg), experience (smthg)</i>
ἐπόμνυμι <i>to swear an oath, (+inf.) to swear (to inf.); mid. in same sense</i>	πάτριος,-α,-ον <i>hereditary, ancestral</i>	
εὐτυχέω <i>to be fortunate, prosper, succeed, do well</i>	πατρίς,-ίδος, ἡ <i>native land, one's country</i>	



ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

π.1 "Ετι λέγοντα ἔξιόντα ἐπέσχε τὰ δάκρυα· καὶ οἱ μὲν ἀπήσαν εἰς τὴν πόλιν, τοῦ πλήθους αὐτοὺς θαρρεῖν παρακαλοῦντος, ὁ δὲ Ἀβροκόμης καὶ ἡ Ἀνθία ἀλλήλοις περιφύντες ἔκειντο πολλὰ ἀνανοοῦντες, τοὺς πατέρας οἴκτείροντες, τῆς πατρίδος ἐπιθυμοῦντες, τὸν χρησμὸν δεδοικότες, τὴν ἀποδημίαν ὑποπτεύοντες· παρεμυθεῖτο π.2 δ' αὐτοὺς εἰς ἄπαντα ὁ μετ' ἀλλήλων πλοῦς. κάκείνην μὲν τὴν ἡμέραν οὐρίῳ χρησάμενοι πνεύματι, διανύσαντες τὸν πλοῦν εἰς Σάμον κατήντησαν τὴν τῆς Ἡρας ἱερὰν νῆσον· κάνταῦθα θύσαντες καὶ δειπνοποιησάμενοι, π.3 10 πολλὰ εὔξαμενοι τῆς νυκτὸς ἐπιγινομένης ἐπανήγοντο. καὶ ἦν ὁ πλοῦς αὐτοῖς οὕριος· λόγοι δὲ ἐν αὐτοῖς πολλοὶ πρὸς ἀλλήλους· "ἄρα ἡμῖν ὑπάρξει συγκαταβιῶναι μετ' ἀλλήλων;" καὶ δή ποτε ὁ Ἀβροκόμης μέγα ἀναστενάξας, ἐν π.4 15 ὑπομνήσει τῶν ἐαυτοῦ γενόμενος "Ἀνθία" ἔφησε "τῆς ψυχῆς μοι ποθεινοτέρα, μάλιστα μὲν εὐτυχεῖν εἴη καὶ σώζεσθαι π.5 20 μετ' ἀλλήλων· ἀν δ' ἄρα τι ἥ πεπρωμένον παθεῖν, καί πως ἀλλήλων ἀπαλλαγῷμεν, ὅμόσωμεν ἐαυτοῖς, φιλτάτη, ως σὺ μὲν ἐμοὶ μενεῖς ἀγνή καὶ ἄλλον ἄνδρα οὐχ ὑπομενεῖς, ἐγὼ δὲ ὅτι οὐκ <ἄν> ἄλλῃ γυναικὶ συνοικήσαιμι." ἀκούουσα δὲ π.6 25 Ἀνθία μέγα ἀνωλόλυξε καὶ "τί τοῦτο" ἔφησεν "Ἀβροκόμη, πεπίστευκας ὅτι, ἐὰν ἀπαλλαγῷ σοῦ, περὶ ἀνδρὸς ἔτι καὶ γάμου σκέψομαι, ἥτις οὐδὲ ζήσομαι τὴν ἀρχὴν ἀνευ σοῦ; ως ὅμνύω τέ σοι τὴν πάτριον ἡμῖν θεόν, τὴν μεγάλην Ἐφεσίων "Ἄρτεμιν, καὶ ταύτην ἦν διανύομεν θάλατταν καὶ τὸν ἐπ' ἀλλήλοις ἡμᾶς καλῶς ἐκμήναντα θεόν, ως ἐγὼ καὶ βραχύ τι ἀποσπασθεῖσα σοῦ οὔτε ζήσομαι οὔτε π.7 30 τὸν ἥλιον ὄψομαι." ταῦτα ἔλεγεν ἡ Ἀνθία· ἐπώμνυε δὲ καὶ ὁ Ἀβροκόμης, καὶ ὁ καιρὸς αὐτῶν ἐποίει τοὺς ὄρκους φοβερωτέρους.

"Ἐν τούτῳ δὲ ἡ ναῦς Κῶ μὲν παραμείβει καὶ Κνίδον, κατεφαίνετο δ' ἡ Ροδίων νῆσος μεγάλη καὶ καλή· καὶ αὐτοὺς ἐνταῦθα ἔδει καταχθῆναι πάντως· δεῖν γὰρ ἔφασκον

I ◀ λέγοντα ἔξιόντα: the first participle is accusative singular masculine and goes with an understood "him." The second participle is nominative plural neuter and agrees with τὰ δάκρυα.

εἴη: ἔστι + inf. = "it is possible to..." This is this construction as an optative of wish, "may it be possible..."

ἔν..ῇ πεπρωμένον: the protasis of a present general condition with the perfect subjunctive. The position of ἄν first in its clause shows that this must be ἄν = έάν.

(18) ἀπαλλαγῷμεν: also a subjunctive after ἄν, technically switching the construction to a future more vivid.

(19) ὅμόσωμεν: a hortatory subjunctive acting as the apodosis of the condition.

(20) <ἄν>...συνοικήσαιμι: a potential optative.

(22) ἔάν ἀπαλλαγῷ: protasis of a future more vivid condition with the subjunctive.

(23) ἥτις: a clear instance of the indefinite being used very definitely. Translate, "I, the woman who..."

Xenophon of Ephesus

Αἰγύπτιος,-α,-ov *Egyptian*

αῖσιος,-ον *auspicious*

ἀνάγω *to lead up, carry, conduct; mid.*
& pass. put out to sea, set sail

ἀνομετρέω *to measure again, retrace
 one's steps; here simply measure out*

ἀναπαύω *to make stop; intrans. mid.*

stop, rest, lay down, be in bed

ἀνατίθημι *to lay on, refer, dedicate, set*

up as an offering

ἄνεμος,-ου, ὁ *wind*

ἄνθρωπος,-ου, ὁ *person, human,
 individual*

ἀπόλλυμι *to demolish, destroy; mid.*
die

ἄσμενος,-η,-ov *glad, happy*

βραδύς,-εῖα,-ύ *slow*

γολάγνη,-ης, ἡ *stillness, calm, quiet*

δεύτερος,-α,-ov *second, next; neut.*

acc.sg. as adv. w/ or w/o article

δημόσιος,-α,-ov *of the people, public;
 fem.dat.sg. as adv. at public expense,
 by public consent, as a community,
 popularly*

διανίχομαι *to swim across, swim
 through, swim to safety*

διαφοιτάω *to wander, roam, spread*

ἐκβαίνω *to go out of; disembark*

ἐμπίπτω *to fall in or on, attack, get
 involved with, come upon, encounter;*
also with prep. like εἰς

ἔξειμι (< εἶμι) *to come or go out*

ἐξιστορέω *to search out, roam around
 ἐπείγω to press, urge, hurry*

ἔπειμι (εἶμι) *to come upon, approach,
 come after, follow*

ἔπεύχομαι (+dat.) *to pray (to smone)*

ἔπιγραμμα,-στος, τό *inscription,
 short commemorative poem; here
 both meanings are combined*

ἔπιγράφω *to inscribe, write on*

ἔπιδημία,-ας, ἡ *visit*

ἔπιστίζομαι *to stock up on food, get
 oneself food*

εὐθύς *immediately, at once*

ἥλιος,-ου, ὁ *sun; ὁ Ἡλιος the god
 Helios*

θάλαττα,-ης, ἡ *sea*

θυσία,-ας, ἡ *sacrifice, offering*

κοίω *to set on fire; pass. be on fire,
 burn*

κατάγω *to lead down, bring to land;
 pass. land, put in to shore, disembark*

καταπλήσσω *to strike down; fig.
 strike with amazement; pass. (+acc.)
 be astounded (at smthg)*

μακρός,-ά,-όν *long, tall*

μέγεθος,-ους, τό *greatness,
 magnitude, size*

μέθη,-ης, ἡ *drink, drunkenness*

ναύτης,-ου, ὁ *sailor*

νῆσος,-ου, ἡ *island*

ξένος,-ου, ὁ (*ξεῖνος* is a poetic
 form) *guest, stranger, foreigner*

ὄνειρον, ὄνειροτος, τό *dream
 οὔριος,-α,-ov with a fair wind,*

prosperous, happy

πανοπλία,-ας, ἡ *suit of armor,
 panoply*

παύω *to bring to an end, make stop;
 mid. to stop, cease*

πνεῦμα,-ατος, τό *wind, breeze, breath*

πολίτης,-ου, ὁ *citizen*

πότος,-ου, ὁ *drinking party, partying*

προσδοκάω *to expect, suppose, wait for*

ῥάθυμια,-ας, ἡ *relaxation, laziness*

Ῥόδος,-ου, ἡ *the island Rhodes and
 its main city*

σιωπάω *to keep silent*

σύνειμι (< εἶμι) *to come together,
 assemble*

ταράσσω *to disturb, shake, upset*

ταχὺς,-εῖα, ὁ *fast, quick, sudden; neut.
 acc.sg. as adv. as well as reg. adv.*

ταχέως

τεῦχος,-ους, τό *tool; pl. arms, armor*

τίθημι *to put, place, set up, dedicate*

ὑδρεύομαι *to get water; mid. get
 water for oneself*

ὑπόμνημα,-ατος, τό *reminder,
 memorial*

φοινικοῦς,-ῆ,-οῦν *crimson, purple*

χειρί, χειρός, ἡ *hand*

χρυσήλατος,-α,-οῦν *made of beaten gold*

χρυσοῦς,-ᾶ,-οῦν *golden*

ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

οἱ ναῦται καὶ ὑδρεύσασθαι καὶ αὐτὸὺς ἀναπαύσασθαι, ι
μέλλοντας εἰς μακρὸν ἐμπεσεῖσθαι πλοῦν.

- 12.1 Κατήγετο δὲ ἡ ναῦς εἰς Ῥόδον καὶ ἔξεβαινον οἱ ναῦται,
ἔξηει δὲ ὁ Ἀβροκόμης ἔχων μετὰ χεῖρα τὴν Ἀνθίαν·
συνήεσαν δὲ πάντες οἱ Ῥόδιοι, τὸ κάλλος τῶν παίδων
καταπεπληγότες, καὶ οὐκ ἔστιν ὅστις τῶν ἰδόντων παρῆλθε
σιωπῶν· ἀλλ’ οἱ μὲν ἔλεγον ἐπιδημίαν αἰσίων θεῶν, οἱ
δὲ προσεκύνουν καὶ προσηγορίζουντο. ταχὺ δὲ δι’ ὄλης τῆς
πόλεως διεπεφοιτήκει τὸ ὄνομα Ἀβροκόμου καὶ Ἀνθίας.
12.2 ἐπεύχονται δὲ αὐτοῖς δημοσίᾳ καὶ θυσίας τε θύουσι πολλὰς ιο
καὶ ἐօρτὴν ἄγουσι τὴν ἐπιδημίαν αὐτῶν. οἱ δὲ τὴν τε πόλιν
ἄπασαν ἔξιστόρησαν καὶ ἀνέθεσαν εἰς τὸ τοῦ Ἡλίου ἱερὸν
πανοπλίαν χρυσῆν καὶ ἐπέγραψαν εἰς ὑπόμνημα ἐπίγραμμα
τῶν ἀναθέντων.

ΟΙ ΞΕΙΝΟΙ ΤΑΔΕ ΣΟΙ ΧΡΥΣΗΛΑΤΑ ΤΕΥΧΕ' ΕΘΗΚΑΝ

ιγ

ΑΝΘΙΑ ΑΒΡΟΚΟΜΗΣ Θ' ΙΕΡΗΣ ΕΦΕΣΟΙΟ ΠΟΛΙΤΑΙ

- 12.3 Ταῦτα ἀναθέντες, ὀλίγας ἡμέρας ἐν τῇ νήσῳ μείναντες,
ἐπειγόντων τῶν ναυτῶν ἀνήγοντο ἐπισιτισάμενοι· παρέπεμπε
δὲ αὐτοὺς ἄπαν τὸ Ῥοδίων πλῆθος. καὶ τὰ μὲν πρῶτα
ἐφέροντο οὐρίῳ πνεύματι, καὶ ἦν αὐτοῖς ὁ πλοῦς ἀσμένος, 20
κάκείνην τε τὴν ἡμέραν καὶ τὴν ἐπιοῦσαν νύκτα ἐφέροντο
ἀναμετροῦντες τὴν Αἴγυπτίαν καλουμένην θάλατταν· τῇ
δὲ δευτέρᾳ ἐπέπαυτο μὲν ὁ ἄνεμος, γαλήνη δὲ καὶ ὁ πλοῦς
βραδὺς καὶ ναυτῶν ὥραθυμία καὶ πότος ἐν τούτῳ καὶ μέθη
12.4 καὶ ἀρχὴ τῶν μεμαντευμένων. τῷ δὲ Ἀβροκόμῃ ἐφίσταται 25
γυνὴ ὁφθῆναι φοβερά, τὸ μέγεθος ὑπὲρ ἄνθρωπον, ἐσθῆτα
ἔχουσα φοινικῆν· ἐπιστᾶσα δὲ τὴν ναῦν ἐδόκει καίειν
καὶ τοὺς μὲν ἄλλους ἀπόλλυσθαι, αὐτὸν δὲ μετὰ τῆς
Ἀνθίας διανήχεσθαι. ταῦτα ὡς εὐθὺς εἶδεν ἐταράχθη
καὶ προσεδόκα τι δεινὸν ἐκ τοῦ ὄνειρατος· καὶ τὸ δεινὸν 30
ἐγίνετο.

ἔχων μετὰ χεῖρα: “holding her in his hand,” but that makes Anthia sound miniature, so translate “holding her by the hand,” or “with his arm around her” or something similar.

→ καταπεπληγότες: the pf. act. system of this verb is often used in a passive sense in later Greek. Translate accordingly here.

τῇ δευτέρᾳ: in many common phrases there often occurs an ellipsis of feminine nouns. The context usually makes clear what sort of noun has been left out (though sometimes it is impossible to tell exactly which one). The present phrase is a very common idiom from which ἡμέρᾳ “day” has been left off.

→ ὥριναι: an exegetic (“explanatory”) infinitive attached to φοβερά. Such infinitives explain how the adjective is applicable. This function occurs also with English infinitives: ‘good to eat,’ ‘hard to handle,’ etc.

Xenophon of Ephesus

ἀλόνω to be distraught or at a loss; in later prose lounge around	ἐλεεινός,-ή,-όν pitiful	πειρατής,-οῦ, ὁ pirate
ἀμύνω to keep away, defend; mid. defend oneself, keep away from oneself	ἐμπιμπρημι aor. ἐνέπρησα to set on fire, burn	πέρνημι fut. πραθήσομαι to sell
ἀνάγω to lead up, carry, conduct; mid. & pass. put out to sea, set sail	ἔξαρχος,-ον, ὁ leader, commander	πιπράσκω aor. pass. ἐπράθην to sell
ἀναπηδάω to jump up, spring	ἐπιτίθημι to place upon, add; mid. put on oneself, put oneself on, attack	πλησίος,-α,-ον near, close to; neut.
ἀνδράποδον,-ου, τό captive, slave	ήσυχη quietly, softly, gently, calmly, peacefully, stealthily	acc.sg. as adv. close, nearby, (+gen. or dat.) near (smthg)
ἀντιμάχομαι to offer armed resistance, fight against, resist, struggle	κοθεύδω to sleep	προστρέχω (+dat.) to run toward or to (smone)
ἀξιόμαχος,-ον equal in a fight, a match in battle	καθίημι to let down, lower	ράθυμιά,-ας, ἡ relaxation, laziness
ἀποδίδωμι 2sg. aor.act.imp. ἀπόδοσις to give back, restore, give, permit, allow, grant; mid. sell	κοταμανθάνω to observe, understand, learn	ρίπτω to throw, hurl
ἀποκτινύω to kill	κοταφλέγω to burn up, destroy by fire	σύν (+dat.) with
ἀπόλλανμι to demolish, destroy; mid. die	κελεύω to command, order, bid	τελευταῖος,-α,-ον last, final; neut.
ἀποσφάζω to slit the throat (of smone), kill	λοιπός,-ή,-όν remaining	acc.sg. as adv. finally, at last, for the last time
ἄργυρος,-ου, ὁ silver	μέθη,-ης, ἡ drink, drunkenness	τίμιος,-α,-ον valued, honored, valuable, costly
ἀσφαλής,-ές safe	μέσος,-η,-ον middle, in the middle, moderate	τρίπορης,-ους, ἡ trireme; a ship w/ three banks of oars
αὐγυπτρός,-ή,-όν dry, rough, unkempt	μετατίθημι to transfer, move, change the place of; here the mid. is used because the pirates are transferring things to their own ship	τυγχάνω to happen, be successful; (+gen.) gain (smthg), meet (smone); (+part.) to happen to be (doing smthg)
βλέμματα,-ατος, τό look	μηκέτι no longer; used for οὐκέτι where μή is used for οὐ	ὑποχείριος,-ον in hand, under control, subject, in captivity
γεννυκός,-ή,-όν noble, strong, mighty	μόνος,-η,-ον alone, only; neut. acc.sg. as adv., often in phrase οὐ μόνον... ἀλλά not only...but	φείδομαι (+gen.) to spare (smthg), draw back (from); abs. stop, be merciful
γένος,-ους, τό race, family, descent, kind	νεανίας,-ου, ὁ young man, youth	φλέγω to burn
γόνυ, γόνατος, τό knee	ξίφος,-ους, τό sword	Φοῖνιξ,-ικος, ὁ Phoenician, the people inhabiting Phoenicia (loosely modern Lebanon) and their colonies around the Mediterranean; they are commonly employed in Greek literature as pirates
γυμνός,-ή,-όν nude, naked, uncovered	οἰκέτης,-ου, ὁ slave, servant	φονέύω to murder, kill
δεξιός,-ά,-όν on the right, right	οἰκτείρω to pity	φορτίον,-ου, τό load, burden, cargo
δεσπότης,-ου, ὁ master	ὀξύτης,-ητος, ἡ sharpness; of motion swiftness	χρῆματα,-ατος, τό thing; pl. goods, property, money
διαγνώσκω to discern, resolve, decide	ὄπλιζω to prepare, arm, equip	χρυσός,-οῦ, ὁ gold
ἐκπληξίς,-εως, ἡ astonishment, amazement, panic, shock	ὅποι to which place, whither	
ἐκών,-ούσα,-όν willing, consenting; often best translated as an adv. willingly, readily, voluntarily	ποραπλέω (+acc. or dat.) to sail by (smthg)	
ἐλαύνω to drive, move, row, ride (a horse)	πορορύμέω (+dat.) to be anchored near (smthg)	

ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

ι3.1 ”Ετυχον μὲν ἐν Ῥόδῳ πειραταὶ παρορμοῦντες αὐτοῖς, I
 Φοίνικες τὸ γένος, ἐν τριήρει μεγάλῃ· παρώρμουν δὲ
 ως φορτίον ἔχοντες καὶ πολλοὶ καὶ γεννικοί. οὗτοι
 καταμεμαθήκεσαν ⟨ἐν⟩ τῇ νηὶ ὅτι χρυσὸς καὶ ἄργυρος καὶ
 ι3.2 ἀνδράποδα πολλὰ καὶ τίμια. διέγνωσαν οὖν ἐπιθέμενοι τοὺς 5
 μὲν ἀντιμαχομένους ἀποκτιννύειν, τοὺς δὲ ἄλλους ἄγειν εἰς
 Φοινίκην πραθησομένους καὶ τὰ χρήματα· κατεφρόνουν
 ι3.3 δὲ ως οὐκ ἀξιομάχων αὐτῶν. τῶν δὲ πειρατῶν ὁ ἔξαρχος
 Κόρυμβος ἐκαλεῖτο, νεανίας ὄφθῆναι μέγας, φοβερὸς τὸ
 ι3.4 βλέμμα· κόμη ἥν αὐτῷ αὐχμηρὰ καθειμένη. ως δὲ ταῦτα 10
 οἱ πειραταὶ ἐβουλεύσαντο, τὰ μὲν πρῶτα παρέπλεον
 ἡσυχῇ τοῖς περὶ ⟨τὸν⟩ Ἀβροκόμην· τελευταῖον δέ (ἥν μὲν
 περὶ μέσον ἡμέρας, ἔκειντο δὲ πάντες οἱ ἐν τῇ νηὶ ὑπὸ¹⁵
 μέθης καὶ ὁρθυμίας οἱ μὲν καθεύδοντες, οἱ δὲ ἀλύοντες)
 ἐφίστανται αὐτοῖς οἱ περὶ τὸν Κόρυμβον ἐλαυνομένη τῇ νηὶ 15
 ι3.5 σὺν ὀξύτητι πολλῇ. ως δὲ πλησίον ἐγένοντο, ἀνεπήδησαν
 ἐπὶ τὴν ναῦν ὠπλισμένοι, τὰ ξίφη γυμνὰ ἔχοντες· κάνταῦθα
 οἱ μὲν ἐρρίπτουν ἐαυτὸὺς ὑπ’ ἐκπλήξεως εἰς τὴν θάλασσαν
 καὶ ἀπώλλυντο, οἱ δὲ ἀμύνεσθαι θέλοντες ἀπεσφάζοντο.
 ι3.6 ὁ δὲ Ἀβροκόμης καὶ ἡ Ἀνθία προστρέχουσι τῷ Κορύμβῳ 20
 τῷ πειρατῇ, καὶ λαβόμενοι τῶν γονάτων αὐτοῦ "τὰ μὲν
 χρήματα" ἔφασαν "ὦ δέσποτα, καὶ ἡμᾶς οἰκέτας ἔχε, φεῖσαι
 δὲ τῆς ψυχῆς καὶ μηκέτι φόνευε τοὺς ἐκόντας ὑποχειρίους
 σοι γενομένους· μὴ πρὸς αὐτῆς θαλάσσης, μὴ πρὸς δεξιᾶς
 τῆς σῆς· ἀγαγὼν δὲ ἡμᾶς ὅποι θέλεις, ἀπόδου τοὺς σοὺς 25
 οἰκέτας· μόνον οἴκτειρον ἡμᾶς ὑφ' ἐνὶ ποιήσας δεσπότῃ."

ι4.1 Ἀκούσας ὁ Κόρυμβος εὐθὺς μὲν ἐκέλευσε φείσασθαι
 φονεύοντας, μεταθέμενος δὲ τὰ τιμιώτερα τῶν φορτίων
 καὶ τὸν Ἀβροκόμην καὶ τὴν Ἀνθίαν ἄλλους τέ τινας τῶν
 οἰκετῶν ὀλίγους ἐνέπρησε τὴν ναῦν, καὶ οἱ λοιποὶ πάντες 30
 κατεφλέχθησαν· τὸ γὰρ πάντας ἄγειν οὕτε ἐδύνατο οὕτε
 ι4.2 ἀσφαλὲς ἐώρα. ἥν δὲ τὸ θέαμα ἐλεεινόν, τῶν μὲν ἐν τῇ
 τριήρει ἀναγομένων, τῶν δὲ ἐν τῇ νηὶ φλεγομένων τὰς

δοθῆναι: Again, an epexegetical ("explanatory") infinitive, attached this time to μέγος.

δεξιᾶς: feminine noun in ellipsis (see p. 27 l. 23). Understand πρὸς δεξιᾶς χειρός.

ποιήσεις: ποιέο is often to be rendered 'put' when describing conditions or situations.

τὸ...ἄγειν: articular inf. The article shows that the inf. here is either nom. or acc. In fact, it is nom. and the subject of the two following verbs.

(32) ἐώρα: Here used like its near synonym βλέπω, which can be followed by an adj. in the sense 'to took such-and-such.'

Xenophon of Ephesus

ἀναλαμβάνω to pick up, take up, recover, restore, soothe, refresh	θαρρέω to take heart, cheer up, be courageous	πειράω to try, attempt; mid. (& aor. pass.) in same senses as act., (+gen.) test (<i>smthg</i>), experience (<i>smthg</i>)
ἄνευ (+ gen.) without (<i>smthg</i>)	θεραπεύω to attend, serve, care for	πλέων,-ον comp. of πολύς, πολλή, πολὺ
ἀπελπίζω (+inf.) to despair (of doing <i>smthg</i>), give up hope (of doing <i>smthg</i>)	καταλαμβάνω to seize, get hold of. catch, arrive at	πλησίος,-α,-ον near, close to; neut. acc.sg. as adv. close, nearby, (+gen. or dat.) near (<i>smthg</i>)
ἀπέρχομαι to go away, depart	καταλείπω to leave behind, abandon	ποῦ to where?, whither?
ἀποκτείνω aor. ἀπέκτεινα to kill	καταφλέγω to burn up, destroy by fire	πονηρός,-ά,-όν painful, grievous, distressing
ἄρχω to begin, start, rule; (+gen.) be first (in <i>smthg</i>), begin (<i>smthg</i>), lead, rule, control	κύμα,-ατος, τό wave	πρεσβύτης,-ου, ὁ (alternate form of πρεσβύς) old man
βιάζω to force, pressure; mid. depo- nent pressure, press hard, use force, overpower, in sexual situations rape	λῃστηριον,-ου, τό band of robbers or pirates, robbery; also bandit hideout	προσφέρω to bring to, apply, offer, administer; pass. (+dat.) behave (toward <i>smone</i>)
γέρων,-ωντος, ὁ old man; this old part. is also used as an adj. old	λῃστρικός,-ή,-όν piratical, having to do with robbers or pirates	σεμνός,-ή,-όν revered, holy, respected, respectable, solemn, stately
γῆρας,-ως, τό old age	μοκάριος,-α,-ον blessed, happy	συνήθεια,-ας, ἡ habitual contact, interaction, acquaintance, habit, custom
δεσμός,-ον, ὁ (but pl. both τὰ δεσμά & οἱ δεσμοι) bond, fetter, chain	μισθός,-ον, ὁ hire, pay, fee, reward	σφοδρός,-ά,-όν excessive, strong, vehement, earnest
διανόν to bring to an end, finish, complete; of locations cross, traverse	νήχω to swim; in the Greek of this period, the mid. dep. νήχομαι is more common than the act.	τέκνον,-ου, τό child
διάστημα,-ατος, τό interval, distance	νομίζω think, believe, consider	τρεῖς, τρία three
δουλεία,-ας, ἡ slavery	οἰκεῖος,-α,-ον belonging to one's family, of the same family; as masc. & fem. subst. relative, kinsman, close friend; neut. subst. home, property	τροφεύς,-έως, ὁ one who helps to raise a child, tutor
έκκαιο (also ἔκκάω) aor. ἐξέκαυσα to light on fire, inflame	οἰκέω to inhabit, dwell in	Τύρος,-ου, ἡ Tyre, a city in Phoenicia
έκτείνω to stretch out	οἰλοφύρομαι to lament, bewail, pity	ὑπηρέτης,-ου, ὁ underling, servant, aide, lieutenant
ἐλεέω to pity, show mercy to	παιδαγωγός,-ου, ὁ pedagogue; a slave who helped to raise a boy and accompanied him to & from school	χαλεπός,-ή,-όν hard, difficult, painful, troublesome, cruel, harsh
ἐνθα there, where, then	παραδίδωμι to give up, hand over, deliver, surrender	χείρ, χειρός, ἡ hand
ἐπιμέλεια,-ας, ἡ care, attention, (+gen.) looking after (<i>smthg</i>), charge over (<i>smthg</i>)	παρακαλέω to call to, encourage	χωρίον,-ου, τό place, property, land, estate, country
ἐργάζομαι to work, work at, do, make	πειθώ to persuade; mid. & pass. be persuaded; (+dat.) believe (<i>smone</i>), trust (<i>smone</i>), obey (<i>smone</i>)	
εὐτυχής,-ές lucky, fortunate	πειρατής,-ου, ὁ pirate	
θάπτω to bury, have a funeral for		

ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

- 14.3 χεῖρας ἔκτεινόντων καὶ ὀλοφυρούμένων. καὶ οἱ μὲν ἔλεγον· I
 "ποὶ ποτε ἀχθήσεσθε, δεσπόται; τίς ὑμᾶς ὑποδέξεται γῆ,
 καὶ τίνα πόλιν οἰκήσετε;" οἱ δέ· "ὦ μακάριοι, μέλλοντες
 ἀποθνήσκειν εὐτυχῶς πρὸ τοῦ πειραθῆναι δεσμῶν, πρὸ
 τοῦ δουλείαν ληστρικὴν ἴδεῖν." ταῦτα λέγοντες οἱ μὲν
 14.4 ἀνήγοντο, οἱ δὲ κατεφλέγοντο. ἐν τούτῳ δὲ ὁ τροφεὺς τοῦ
 Ἀβροκόμου πρεσβύτης ἥδη, σεμνὸς ἴδεῖν καὶ διὰ τὸ γῆρας
 ἔλεεινός, οὐκ ἐνεγκὼν ἀναγόμενον τὸν Ἀβροκόμην, ρίψας
 ἐαυτὸν εἰς τὴν θάλασσαν ἐνήχετο ὡς καταληψόμενος τὴν
 τριήρη "ποὶ με καταλείψεις, τέκνον" λέγων "τὸν γέροντα, 10
 τὸν παιδαγωγόν; ποὶ δὲ ἀπερχόμενος, Ἀβροκόμη; αὐτὸς
 ἀπόκτεινόν με τὸν δυστυχῆ καὶ θάψον· τί γάρ ἐστί μοι ζῆν
 ἄνευ σοῦ;" ταῦτα ἔλεγε καὶ τέλος ἀπελπίσας ἔτι Ἀβροκόμην
 14.5 ὕψεσθαι, παραδοὺς ἐαυτὸν τοῖς κύμασιν ἀπέθανε. τοῦτο δὲ
 καὶ Ἀβροκόμη πάντων ἦν ἔλεεινότατον· καὶ γὰρ τὰς χεῖρας 15
 ἔξετεινε τῷ πρεσβύτῃ καὶ τοὺς πειρατὰς ἀναλαμβάνειν
 παρεκάλει· οἱ δὲ οὐδένα λόγον ποιησάμενοι, διανύσαντες
 ἡμέραις τρισὶ τὸν πλοῦν κατήχθησαν εἰς πόλιν τῆς Φοινίκης
 14.6 Τύρον, ἔνθα ἦν τοῖς πειραταῖς τὰ οἰκεῖα. ἥγον δὲ αὐτοὺς εἰς
 αὐτὴν μὲν τὴν πόλιν οὐχί, εἰς πλησίον δέ τι χωρίον ἀνδρὸς 20
 ἄρχοντος ληστηρίου, Ἀψύρτου τούνομα, οὗ καὶ ὁ Κόρυμβος
 ἦν ὑπηρέτης ἐπὶ μισθῷ καὶ μέρει τῶν λαμβανομένων. ἐν δὲ
 τῷ τοῦ πλοὸς διαστήματι ἐκ πολλῆς τῆς καθ' ἡμέραν ὕψεως
 ἐρῆ ὁ Κόρυμβος τοῦ Ἀβροκόμου σφοδρὸν ἔρωτα, καὶ αὐτὸν
 ἡ πρὸς τὸ μειράκιον συνήθεια ἐπὶ πλέον ἔξεκαιε. 25
- 15.1 Καὶ ἐν μὲν τῷ πλῷ οὔτε πεῖσαι δυνατὸν ἐδόκει εἶναι·
 ἐώρα γὰρ ὡς διάκειται μὲν ὑπὸ ἀθυμίας πονήρως, ἐώρα
 δὲ καὶ τῆς Ἀνθίας ἐρῶντα· ἀλλὰ καὶ τὸ βιάζεσθαι χαλεπὸν
 εἶναι αὐτῷ κατεφαίνετο· ἐδεδοίκει γὰρ μή τι ἐαυτὸν
 15.2 ἐργάσηται δεινόν· ἐπεὶ δὲ κατήχθησαν εἰς Τύρον, οὐκέτι 30
 καρτερῶν τὰ μὲν πρῶτα ἐθεράπευε τὸν Ἀβροκόμην καὶ
 15.3 θαρρεῖν παρεκάλει καὶ πᾶσαν ἐπιμέλειαν προσέφερεν· ὁ
 δὲ ἔλεοῦντα τὸν Κόρυμβον ἐνόμιζεν αὐτοῦ ποιεῖσθαι τὴν

πρὸ τοῦ πειραθῆναι: articular inf. used as the object of the preposition. The article is obligatory when the inf. is in the gen. or dat. case. Cf. πρὸ τοῦ... ἴδεῖν immediately following. The inf. in these constructions will always be translated as English gerunds (verbal nouns ending in -ing).

ἴδεῖν: epexegetical inf. with σεμνός.

τὸ βιάζεσθαι: another articular inf.

Xenophon of Ephesus

ἀγαπάω <i>to be fond of, love, treat affectionately</i>	ἔνειμι (< εἰμί) <i>to be in; have</i> ; ἔνεστι (+dat. & inf.) <i>it is possible (for smone to do smthg), it is within smone's power to do smthg</i>	πείθω <i>to persuade; mid. & pass. be persuaded; (+dat.) believe (smone), trust (smone), obey (smone)</i>
ἀγεννῆς,-ές <i>sordid, low</i>		πένης,-ητος, ὁ <i>worker, poor man</i>
ἄδεια,-ας, ἡ <i>safety, freedom from fear</i>		πόνος,-ου, ὁ <i>work, labor, toil, stress, trouble</i>
ἄθυμος,-ον <i>despondent, discouraged, dispirited</i>		ῥάδιος,-α,-ον <i>easy</i>
ἀνοκοινώ (+acc. & dat.) <i>to share (smthg with smone); mid. here because Corymbus is sharing his own secret</i>		στέργω <i>to be fond of, love, show affection for, be content, put up with, acquiesce to</i>
ἄντι (+gen.) <i>instead of, in place of, in exchange for</i>		σύγκειμαι <i>to lie down with, be put together, be agreed</i>
ἀπάγω <i>to lead away</i>		συλληπτής, ὁ <i>fellow robber or pirate</i>
ἀπολαύω (+gen.) <i>to enjoy (smthg)</i>		συμβουλεύω <i>to advise, recommend</i>
ἄσμενος,-η,-ον <i>glad, happy</i>		συνεχής,-ές <i>together, continuous, constant; neut. acc.sg. as adv. as well as reg. adv. συνεχῶς</i>
βοηθός,-όν <i>helping, aiding; as subst. helper, assistant</i>		συντίθημι <i>to put together, construct, frame, compose, agree; also mid. in same senses</i>
δαιμόν,-ονος, ὁ <i>divinity, god, spirit</i>		τηρέω <i>to watch over, guard, preserve, keep</i>
δέομαι (+gen.) <i>to need (smthg), (+gen & gen.) ask or beg (smone for smthg); also (+gen. & inf.) ask or beg (smone to)</i>		τρόπος,-ου, ὁ <i>turn, way, manner</i>
δέυτερος,-α,-ον <i>second, next; neut. acc.sg. as adv. w/ or w/o article</i>		τύχη,-ης, ἡ <i>fortune, fate, chance, luck</i>
διαλέγομαι <i>to converse, talk</i>		ὑγιής,-ές <i>healthy, safe, wholesome</i>
δωρεά,-ᾶς, ἡ <i>gift, present, reward</i>		ὑπονοέω <i>to suspect, guess</i>
εἰκός (+inf.) <i>it is reasonable (to do smthg or that smone do smthg)</i>		φράζω <i>to say, tell, indicate</i>
ἐλευθερία,-ας, ἡ <i>freedom</i>		χαλεπός,-ή,-όν <i>hard, difficult, painful, troublesome, cruel, harsh</i>
ἐλεύθερος,-α,-ον <i>free</i>		

ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

ἐπιμέλειαν· τὸ δεύτερον δὲ ἀνακοινοῦται ὁ Κόρυμβος I
 τὸν ἔρωτα τῶν συλληστῶν τινι, Εὔξείνῳ τὸ ὄνομα, καὶ
 δεῖται βοηθὸν γενέσθαι καὶ συμβουλεῦσαι τίνι τρόπῳ
15.4 δυνήσεται πεῖσαι τὸ μειράκιον. ὁ δὲ Εὔξεινος ἄσμενος
 ἀκούει τὰ περὶ τοῦ Κορύμβου· καὶ γὰρ αὐτὸς ἐπ' Ἀνθίᾳ 5
 διέκειτο πονήρως καὶ ἥρα τῆς κόρης σφοδρὸν ἔρωτα· λέγει
 δὲ πρὸς τὸν Κόρυμβον καὶ τὰ αὐτοῦ καὶ συνεβούλευσε μὴ
15.5 ἐπὶ πλέον ἐπανιᾶσθαι, ἀλλὰ ἔργου ἔχεσθαι· "καὶ γὰρ" ἔφη
 "σφόδρα ἀγεννὲς κινδυνεύοντας καὶ παραβαλλομένους μὴ
 ἀπολαύειν μετὰ ἀδείας ὡν ἐκτησάμεθα πόνῳ· δυνησόμεθα 10
 δὲ αὐτοὺς" ἔλεγεν "ἔξαιρέτους παρὰ Ἀφύρτου λαβεῖν
15.6 δωρεάν." ταῦτα εἰπὼν ῥᾳδίως ἔπειθεν αὐτὸν ἔρωντα.
 καὶ δὴ συντίθενται κατὰ ταῦτα τοὺς ὑπὲρ ἀλλήλων
 ποιήσασθαι λόγους καὶ πείθειν οὗτος μὲν Ἀβροκόμην,
 Κόρυμβος δὲ Ἀνθίαν. 15

◀ ἔργου ἔχεσθαι: ἔχομαι (+gen.) = 'to grasp (smthg)', 'hold (onto smthg)', or as here, 'set to' or 'stick to (smthg).' ▶

16.1 <Οδὲ Ἀβροκόμης καὶ ἡ Ἀνθία> ἐν τούτῳ τῷ χρόνῳ ἔκειντο
 ἄθυμοι, πολλὰ προσδοκῶντες, ἀλλήλοις διαλεγόμενοι,
16.2 συνεχὲς ὅμνύοντες τηρήσειν τὰ συγκείμενα. ἔρχονται δὴ
 πρὸς αὐτοὺς ὁ Κόρυμβος καὶ ὁ Εὔξεινος καὶ φράσαντες ἴδιᾳ
 τι θέλειν εἰπεῖν, ἀπάγουσι καθ' αὐτοὺς ὁ μὲν τὴν Ἀνθίαν, 20
 δὲ τὸν Ἀβροκόμην. τοῖς δὲ αἱ τε ψυχαὶ ἐκραδαίνοντο καὶ
 οὐδὲν ὑγιὲς ὑπενόουν.

16.3 Λέγει οὖν ὁ Εὔξεινος πρὸς τὸν Ἀβροκόμην ὑπὲρ
 Κορύμβου· "μειράκιον, εἴκὸς μὲν ἐπὶ τῇ συμφορᾷ φέρειν
 χαλεπῶς, οἰκέτην μὲν ἔξ ἔλευθέρου γενόμενον, πένητα 25
 δὲ ἀντ' εὐδαίμονος· δεῖ δέ σε τῇ τύχῃ πάντα λογίσασθαι
 καὶ στέργειν τὸν κατέχοντα δαίμονα καὶ τοὺς γενομένους
16.4 δεσπότας ἀγαπᾶν. ἵσθι γὰρ ὡς ἔνεστί σοι καὶ εὐδαιμοσύνην
 καὶ ἔλευθερίαν ἀπολαβεῖν, εἰ θελήσεις πείθεσθαι τῷ
 δεσπότῃ Κορύμβῳ· ἐρὰ γὰρ σοῦ σφοδρὸν ἔρωτα καὶ πάντων 30
 ἔτοιμός ἐστι δεσπότην ποιεῖν τῶν ἔαυτοῦ. πείσῃ δὲ χαλεπὸν
 μὲν οὐδέν, εύνούστερον δὲ σεαυτῷ τὸν δεσπότην ἐργάσῃ.
16.5 ἐννόησον δὲ ἐν οἷς ὑπάρχεις· βοηθὸς μὲν οὐδείς, γῆ δὲ

◀ ἰσθι: this form can either be the 2sg. imp. of οἶδα or εἰμι, context should make the choice easy. ▶

◀ πείσῃ: be careful with πείσουμαι which is the fut. mid. of πείθω and the fut. of πάσχω. ▶

Xenophon of Ephesus

αἰτέω (+acc. & acc.) <i>to ask (smone for smthg), beg; mid. (+acc.) to ask (for smthg) for oneself</i>	ἀχανής,-ές <i>unable to speak, dumbfounded, speechless</i>	πάντως <i>in every way, absolutely, definitely</i>
ἀνάγκη,-ης, ἡ <i>force, necessity</i>	βραχύς,-εῖα,ν <i>short, brief</i>	περιμένω <i>to wait for</i>
ἀναστένω <i>to groan</i>	διαλέγομαι <i>to converse, talk; (+acc.) discuss (smthg)</i>	περιουσία <i>surplus, abundance, profit, plenty</i>
ἀναχωρέω <i>to go back, withdraw</i>	ἐλπίζω <i>to hope, expect</i>	πρᾶγμα,-ατος, τό <i>deed, affair, thing, concern, trouble</i>
ἀποκρίνω <i>to separate, choose; mid. reply, answer</i>	ἐπιτρέπω <i>to turn to, entrust, permit, allow</i>	ῥάδιος,-α,-ον <i>easy</i>
ἀπορρίπτω <i>to throw away, put aside; fig. reject, count as nothing</i>	κελεύω <i>to command, order, bid</i>	τηλικόδε, τηλικήδε, τηλικόδε <i>of such an age, so old, so young</i>
ἀποφυγή,-ῆς, ἡ <i>escape</i>	λῃστής,-οῦ, ὁ <i>robber, pirate</i>	τιμωρία,-ας, ἡ <i>help, aid, vengeance, punishment</i>
ἄρα inferential particle, in prose often like a weaker form of οὖν	νόμιμος,-η,-ον <i>customary, legitimate, legal</i>	ὑπακούω (+dat) <i>to answer (smone), listen (to smone), pay heed (to smone), submit (to smone)</i>
ἀφοράω <i>to look at; the ἀπο- prefix seems odd here, but the idea is that one looks away from everything else toward something</i>	ξένος,-ου, ὁ (<i>ξεῖνος</i> is a poetic form) <i>guest, stranger, foreigner</i>	ὑπερφρανέω <i>to be arrogant, be haughty; also trans. treat arrogantly</i>
	ὅμοιος,-α,-ον <i>like, similar, same, equal, matching</i>	ὑπισχνέομαι <i>to promise</i>

ΕΦΕΣΙΑΚΑ BOOK 1.11–1.16

αύτη ξένη καὶ δεσπόται λησταὶ καὶ οὐδεμία τιμωρίας I
ἀποφυγὴ ὑπερηφανήσαντι Κόρυμβον. τί δέ σοι γυναικὸς δεῖ
νῦν καὶ πραγμάτων, τί δὲ ἐρωμένης τηλικῷδε ὄντι; πάντα
ἀπόρριψον, πρὸς μόνον δεῖ σε τὸν δεσπότην βλέπειν, τούτῳ
^{16.6} κελεύσαντι ὑπακούειν." ἀκούσας ὁ Ἀβροκόμης εὐθὺς μὲν 5
ἀχανῆς ἦν καὶ οὕτε τι ἀποκρίνεσθαι ηὔρισκεν, ἐδάκρυσε
δὲ καὶ ἀνέστενε πρὸς αὐτὸν ἀφορῶν, εἰς οἶα ἄρα ἐλήλυθε·
καὶ δὴ λέγει πρὸς τὸν Εὔξεινον· "ἐπίτρεψον, δέσποτα,
βουλεύσασθαι βραχύ, καὶ πρὸς πάντα ἀποκρινοῦμαί σοι
τὰ ρήθεντα."10

^{16.7} Καὶ ὁ μὲν Εὔξεινος ἀνεχώρει· ὁ δὲ Κόρυμβος τῇ Ἀνθίᾳ
διείλεκτο τὸν ἔρωτα τὸν Εὔξείνου καὶ τὴν παροῦσαν
ἀνάγκην καὶ ὅτι δεῖ πάντως αὐτὴν πείθεσθαι τοῖς δεσπόταις·
ὑπέσχετο δὲ πολλά, καὶ γάμον νόμιμον καὶ χρήματα
πεισθείσῃ καὶ περιουσίαν. ἡ δὲ αὐτῷ τὰ ὄμοια ἀπεκρίνατο, 15
αἰτησαμένη βραχὺν βουλεύσασθαι χρόνον. καὶ ὁ μὲν
Εὔξεινος καὶ ὁ Κόρυμβος μετ' ἀλλήλων ἥσαν περιμένοντες
ὅ τι ἀκούσονται, ἥλπιζον δὲ αὐτοὺς ράδίως πείσειν.