Homer, Thucydides, and Strabo on Barbarism, the Barbaric, and Babbling (notebook)

Edward H Campbell
*On Barbarism, the Barbaric, and Babbling*

Thucydides 1.3.3

Strabo 14.2.28

Homer 2.864-874

When Lord Elgin first exhibited the sculptures of the Parthenon in London... "I felt," wrote a young painter, "as if a divine revelation had startled me to the depths of my being, and I knew that these works would at last rescue the art of Europe from its long sleep in darkness."

-Karl von Humboldt

But sleep is very often filled with dreams and if the slumber of art in Europe had been at the time bad, we would then conclude that these dreams that Europe had beheld were nightmares.

But the failure of "Classicism" is not to be found in a lack of sensitivity or in a failure to appreciate the inner harmony of classical Greek art, but in the fact that Christianity...
Has killed the conceptual organ that would enable us to appreciate it well enough to be able to reproduce it.

It is not that the Classicists urge to imitate it that is wrong; but that mankind has lost its ability to think in the ways that would make it possible to properly appreciate it.

And until the Christian mind has been truly killed it will never be resurrected.

Until that happens she will not even be able to properly describe classical art or appreciate the periods authors.

Yet an understanding of the classical art of the 5th and 4th centuries is absolutely necessary to an understanding of Greek art in general.

Except as a Christian could never understand the art of those centuries, therefore neither Greek art in general nor the classical authors, in particular.

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The Acropolis

Hoge and Rottenwaldt

p.8

that a modern Winckelmann would take as this starting point for the discovery of the Hellenic genius, not art, the oikos, but as his thinking point philosophy, the logos.

But logos: Man—means: logic.
And it is precisely the Hellenic logic that Christianity has murdered.

p.11

Many mighty things there are, but nothing is mightier than man.
—Sophocles

Athens

590-560 Solon gave Athens its laws. Athens became a constitutional state, but not a democracy.

After Solon came the tyranny of Pisistratus. Pisistratus erected a great Ionic temple to Zeus south of the Acropolis.
In the head of a boy (Fig. 12) Dorian gravity is allied with Doric technique, influenced by Doric severity in form. The face is tenderly amazing, hidden by the remains of dark colour, without which one cannot imagine a Greek original, though Classicism generated pure white marble as the symbol of perfection. The hair was painted yellow, the lips and the edges of the eyelids red. The eyes were yellow with a black center and rim.

Christians have always worshiped the color white in remembrance and in people. And whiteness has always remained their symbol and could never imagine a statue of white marble having been painted as is described above.

In 480 the Acropolis was burnt by the barbarians (Persians).

Towards the middle of the 5th century A.D., the classical age came to an end with the removal of the Parthenon. The Neo-Platonic philosophers had sought valiantly here for irrationals, and when Plutarch's gold and every statue was removed from the

The Acropolis
Hage and Rodenwaldt

from the Parthenon, the Athene appeared in a vision to Procles the Philosopher, in the form of a beautiful woman, and ordered him to prepare his house for her reception. "For the mistress of Athens," she said, "desires to remain with you."

C.P. Gregorovius in History of Athens in the Middle Ages

The Parthenon and the Erechtheum became Christian churches.

1261 after the Roman Crusade they became Roman churches, and the Propylaea became the residence of Frankish dukes.

And that is how the Mistress Athene became homeless.

1458 the Acropolis was conquered by Turks, the Erechtheum became a harem and the Parthenon a mosque.
Diadochus: Herod.

Homer.

IV.

Zeus: Meneleas, said he, has the good friends among the goddesses, Hecuba and Atena of Malecons.

Of all inhabited cities under the Sun and stars of heaven, there was none that I so much respected as Ilion.

Hecuba: Argo, Sparta, and Mycenae: seek them whenever you may be displeased with them, I shall not defend them and I shall not care.

I too am a God and of the same race with yourself.

The sons of gods and men heard her words...

If this is a patriarchy, then why should Zeus follow the words of his wife?

Athena: She shot through the sky, as some brilliant meteor which the son of Cronus has sent as a sign to mariners or to some great army, and a fiery train of light follows in its wake.
Then Athena took the form of Laocoon, son of Antenor.

But the clamor of the Trojan ranks was so that of many thousand voices that stood waiting to be milked in the yards of some rich sheeder, and blared incessantly in answer to the bleating of their lambs; for they had not one speech, nor language, but their tongues were diverse, and they came from many different places.

These were inspired of Aus, but others by Athena — and with them came
Panic, rout, and strike, whose fury never tires, sister and friend of murderous Ares, who, from being at first but low in stature, grew till she uprears her head to heaven, though her feet are still on earth.

A Goddess singing was singing of the destructive anger
of Achilles.

A Goddess Countess, son of Peleus, wherefore infinite grief
which brought was placed upon
infinite grief to the Achaeans.

Achilles
They held
Miketes
both the
leaky mountain
and the winding River
and the lofty peaks of the Phthiades.

Ady.
Nestes
3rd sing. act.
mid. and
animate
to go before
to lead

Nestes once
again led
the Carians
boiling nonsense.

to produce
a sound

$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$
$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$

$m. nom. sing.$
Nestes

Adj.
m/f/n pl.
$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$

Adj. m/f acc. sing
$\text{m} \quad \text{gen. pl.}$
Kapēa

Adv. again, anew,
afresh, once
more, once
again

Homer
2.804
Nestes
$\text{Kapēa}$
$\text{Nestes}$
$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$

Adj.
m/f acc. sing
$\text{Kapēa}$

Miketes
Exovs

$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$

$\text{bap\beta\rho\sigma\upsilon\omega\tau\upsilon}$

Adv.
again, anew,
afresh, once
more, once
again

They held
Miketes
both the
leaky mountain
and the winding River
and the lofty peaks of the Phthiades.
And she brought (we) / like a girl little, / the gold to wear. / something which was not / strong enough, sent him / to a meaningful death.

Who where there and then / at the time / were led by both / Amphimachus and Nester / Amphimachus and Nester / were famous for being / the children of Nomion.
a non possibile ad non esse

from what is not possible
to what is not it.

from (it) not being possible
to (it) not being.

by what we do we merely come to know who we are.

—A. Schopenhauer

On the Freedom of Will

piaculum

Homer

2. 874 ἐδύνασθιν ὕπ' ἔρημος ἔπερκεν Ἄκατεκίου

ἐν τοῖς θάλασσαῖς ἐπηρρίζοντος Ἀκακίατω τὸ ἀλεπόν.

ἐν. det sing

τροχαῖος

i. gen. sing

τροχαίος

i. gen. sing

Ἀκακίατ

son of

Ἀκακίατ

son of

Ἀκακίατ

Achilles

Achilles

took his

gold

but was overpowered
by the hands
of a swift-footed
son of

Achilles

in a river and
eroslike

Achilles took his

gold
Homer, Thucydides, and Strabo

On Barbarism, the Barbaric, and Babbling

Remarks on the ἕπειρον ἀνανεώσεως in Homer’s Iliad

By E. H. Campbell

10 May 2017

A barbarian was a man content
to believe without reason and to
live without liberty.

—Will Durant.
Homer, *Iliad*. 2.867-875

1. **Naxos** 2.867. Καθος την ουδεμια μεστοποιηθηκεν.
   
   οι Μηδετζον οι δουλεοι της θεραπευοντο το ερεχθον 
   
   Μακρινοι τε και Φιλοκλησις τι εσπερανον 
   
   των με τηλαιον Λαμπρανος και Ναξος ου κατακηρυτηθη 
   
   Ναξος η Αμφοφαλαι το Ναξονεσ 
   
   δε και χρυσον οι δουλεοι πολεσι 
   
   τη θηβα 
   
   τη σοθου 
   
   ηλικια 
   
   η λεγει 
   
   η λεγει 


4. *3rd. sing. act. ind. of *φημεν*, to go before, or to lead the way.

5. *either masc. nom. sing. pass. act. part. of *φημεν*, to heeded tumultuously, or Adj. masc. gen. pl. of *φημεον*, to speak barbarously.


7. *3rd pl. imperf. act. ind. of *εριδων*.

8. *fem. gen. pl. of *θικων* from *θικη*, consummate, or inconsummate habit; *φθικων*.

9. *masc. sing. of *Θεσπις*, a mountain, or a hill.

10. *adj. neut. sing. of *αριστης*, of undiscerning, i.e. closely blending, matching.

11. *masc. gen. sing. of *Μακρινος*, a wounding, i.e. the River Macedon.


14. *adj. neut. pl. of *αυστροι*, high, lofty.

15. *masc. gen. pl. of *νυχθαλον*, mountain peak.

16. *past. tense, and then, at the time.

17. *fem. acc. sing. of *οικος*, child.

18. *masc. acc. sing. of *συνος*, together, by, of men, either beautiful, or famous.


20. *adj. neut. pl. of *ακαλυπτος*, splendid, shining, bright, or men, either beautiful, or famous.


22. *masc. acc. sing. of *αξιος*, gold.

23. *masc. nom. sing. gen. act. part of *εριδων*.

24. *3rd. sing. imperf. act. ind. of *εριδων*.

25. *part. as, like as.


27. *adj. masc. nom. sing. of *εριδων*, an infant or a child, like a child, childish, silly.

28. *past.* masc. gen. sing. of *εριδων*.

29. *3rd. sing. act. ind. of *θησαυρος*, to be strong enough to ward off a thing from a person.

30. *adj. masc. acc. sing. of *αριστης*, or, barred, mounted.


32. *3rd. sing. act. pass. ind. of *υποκεφαλος*, overpowered.

33. *fem. dat. pl. of *τραχος*, a beast.

34. *adj. masc. gen. sing. of *υλος*, wood, destruction, death.

35. *masc. gen. sing. of *αριστης*, a wounding.

36. *masc. dat. sing. of *ουδετερος*, a river.

37. *3rd. sing. act. ind. of *εριδων*, take.

38. *adj. masc. nom. sing. of *εριδων*, like a child.
And not even the other #Ty #except these with Achilles from Phthia and whether the first Hellenes.

And Homer proves it best, although he was born later at a much later time after the Trojan War and nowhere calls them all by name, (by the same name)
And in fact he says:

And the Greeks did not even use the term "barbarous" on account of the fact that they were not as yet Hellenes.

Because, it seems to me, they were not set apart as a rival into one name.

But in his poems, he calls them Danaeans, Argives, and Achaeans.
And the speech speaking
in the manner of the
impossible know a hell, babbling nonsense had once again
and again the Caribans. He has no reason,
at all to think such things about that (these people)
barbarous nation. Alone about these people
alone having said. Had the Caribans
Barbarious babble nonsense, but
no one "Barbarous."
Strabo, *Geography*: 14.2.28

Τού ποιητοῦ74ος εἰρημέτος οὐσών Μίαθης75 αὐτὸς Καρσόν ἦγες ηεταὶ βασιλευούν. Οὐκ ἔχει λόγον πάς76 τοποθέτησε77 εἰδικὴ ἔθνον78 βασιλείαν79 μόνος εἰρημέτος80 βασιλευόντων81 τοὺς Κάρονες, βασιλεύοντες82 δ' οὖν γαίας.83 Οὔτε οὖν84 θουκυδίδης85 οὖσα86 οὐδὲ γαίας87 λεγοντες88 οὔπω89 βασιλεύοντες διὰ τῷ μητέρες Ελλήνες πην αντιπάλον εἰς ἐν οἴνοια ἀποκεκρίθαι. Τὸ τε γαία μητέρες Ελλήνες τοις σείδος82 αὐτοῖς ὁ παισὶς ἀπελεγχεὶ7 τόθεν83 τοῦ κλείσις εὐφῆ γαρ θ' Ελλάδα88 καὶ μέσαν λογίως. Καὶ παλί84 εἰς85 ἐκεῖ86 τροφῆθην87 ἐν88 Ελλάδα καί μέσαν λογίως.
Μη λεγομένων106 τε βασιλέας107 πῶς ἐμελλει110 εἰς110 λευκοτεθαλι110 τὸ
βασιλείασκοχόν111. Ότι δὴ οὔτος εἰς οὔτ Απολλώνια112 ὁ γραμματικός113 ὁτι τὸ
κοινὸ114 ὄνομα115 γραφεῖ115 καὶ λαξαί115 ἔχοντο115 οἱ Ἠλληνες κατα τῶν Καρπῶν, καὶ
καταστασιαί οἱ Ἀπαλλαξομένες119 αὐτοῖς διὰ τὴν ἔχον115 καὶ τὰς συνεχεῖς115 στρατεύσεις115
ἔχονι115 γαρ οὕτω βασιλεύσεις ὁμολαβεῖν.119 Ἡμεῖς120 δὲ ἔτησ120 διὰ τι
βασιλείασκόχον122 καὶ τῆς βασιλείας τῆς ὑπ' ἑταῖς.122 Ὡτι φησὶ120 τὸ πληθυντικόν120 εἰς τὸ
μέντον σὺν ἐπιστεῖ111 διὰ τοῦτ' οὐκ εἰρήκε120 βασιλεύσεις.
AndMoreover:
if you wish;
undertake it
achieve (go to)
Hellas and middle Argos.

Because saying
that there were
the Hellenes at the
time the poet convicts
himself of falsehood for
there is naught was a
wide-spread report about a man
from Hellen and middle Argos.
Οὔτε ἵνα ὀβιόσ, ἐὰν εὖ ὑπερασπιζόμεθα τὴν Ἱεράντα τοῦ Προφήτου Ἰησού, ἐὰν ἱερότο ἡμῶν κατασκεύασαν, τὸ λαός, μὴ ἀλλὰ σὺν ἀλληλεπιδράσει, τὸν θρόνον τοῦ Προφήτου Ἰησού, ἔπεμψαν, μὴ ἀλλὰ σὺν ἀλληλεπιδράσει, τὸν θρόνον τοῦ Προφήτου Ἰησού, ἔπεμψαν. 

**Geography**

14.2.28 Ἔνας Ἀραβικὸς, ἐπισκέπτεται τὴν Ἰερουσαλήμ, ἔπεμψαν, μὴ ἀλλὰ σὺν ἀλληλεπιδράσει, τὸν θρόνον τοῦ Προφήτου Ἰησού. 

**History**

ἡ Παλαιστίνη ἐπισκέπτεται τὴν Ἰερουσαλήμ, ἔπεμψαν, μὴ ἀλλὰ σὺν ἀλληλεπιδράσει, τὸν θρό

If they were not said to be barbaric, does not mean that they could well be called said to be babbling nonsense?
But we ask why does he call them "barbaric" in speech.

And the Ionians hated them very much on account of

Geography

19.228 Kαὶ μάλιστα οἱ Ἰννεῖς μεταοίκησαν αὐτοῖς ἐξ ὧν ἔχοντες καὶ ἐξ ὧν οὐκ ἔχοντες ἀρχαῖοι ἔστησαν ὑπὸ καὶ ὑπὸ ἀρχαῖος ἐγγείροντες.

6. acc. sing. ἔστησα

6. acc. pl.

And the Ionians
'Αλλ' άλλη μεν ὡς Πελοπόννησός οὐκ ἔμενετε,
εἷς οὖν Σακεφέλες Ἥς Ἀρδαντα Τρώης,
καὶ Λύκεως καὶ Ἀρδανοῦ.

Adj:
6th nom. sing
6th acc. sing
3rd sing. pass.
3rd sing. act.
3rd sing. ind.

Because
3rd sing. pass.
act. ind.

Geography
3rd sing.

Atlantic

Straits

19.2.28

Oυκ ἔμενετε, σιὰ τοῦτο οὐκ ἔμενεν

μὴ λέγοντας τὸ βαρβαρόων τὸς ἔμενεν
μὴ λέγοντας τὸ βαρβαρόων.
12

Ἀλλ' αὕτη μὲν ἡ πτώσις ὁσὶ πέμπτη, ἢ δ' ἀγῆς ἢ διαφέρει τῆς Δέρδανου. Ὁ Ἕλληνικὸς ἀναργύρους καὶ Δάρδανος ἠκούσαν καὶ καὶ τὰ Τρῳάνοι ὑποκύπτοντες. Οὕτως γὰρ ἔστιν ἀλλα καὶ πλείστα Ἑλληνικόν ὁ ὁμοιότατος ἔχει καταμεμείγνηται, ὡς ὁ πέτρις ὁ πολιτικός ὁ παρὰ τῶν Καρκαίῳ καὶ γραφεῖς ὁ ὁμολογεῖ, ὁδοιπορικὸν καὶ τὸ παρασκευάζον ἐκπροσωφόρως, οὕτως καὶ ὁμοιότατοι ἔποιη τῶν διεκκούρων καὶ σκηνῶν καὶ τραχέως Ἀλεξίωτων, ὡς τὸ βασιλέως καὶ τραφυλλίζεται καὶ σφηλίζεται.

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133 λεον. nom. sing. of τόναυος, a falling, a fall.
134 ἀνεμ. nom. sing. of ἀνεμός, to carry over or across.
135 ἔγραφ. 3rd sing. pres. act. ind. of ἔγραψα, to carry over or across.
136 ἐμπ. nom. pl. of ἐμπόνοος, Dardanous.
137 πῦρ. nom. pl. of Πύρ, i.e. Heraclides the founder of Troy.
138 Ἀρχ. nom. nunc. pl. preterf. of Ἀρχις, the Lycurgus.
139 Ἀρχ. nom. nunc. sing. of ἀρχις, rugged, rough.
140 λαοὶ, nom. sing. of λαός, a tongue or a language.
141 διέκκ. pres. act. ind. of διέκκομαι, to miscalculate.
142 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
143 ἀλα. pres. act. ind. of ἀλαλεῖν, exacerbated.
144 ἀνεμ. pres. act. ind. of ἀνεμεῖν, to mix up or to mingle ingredients.
145 ἀλα. pres. act. ind. of ἀλλαλεῖν, to mix up or to mingle ingredients.
146 διέκκ. pres. act. ind. of διέκκομαι, to mix up or to mingle ingredients.
147 ἀλα. pres. act. ind. of ἀλλαλεῖν, to mix up or to mingle ingredients.
148 ἀνεμ. pres. act. ind. of ἀνεμεῖν, to mix up or to mingle ingredients.
149 λαοί, nom. sing. of λαός, a tongue or a language.
150 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
151 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
152 ἀλα. pres. act. ind. of ἀλλαλεῖν, to miscalculate.
153 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
154 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
155 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
156 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.
157 ἀλα. pres. act. ind. of ἀλαλεῖν, to miscalculate.

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If the Ionians come with us, they will have two courses open to them: either to prove themselves soundly by helping to enslave this another country, or to prove themselves honest men by helping keep her free. By choosing the former course they will do us little good; by choosing the latter they will be able to cause serious injury to your army, the end is not always to be seen in the beginning.

p. 436

Meanwhile Xerxes at Doricins was occupied in numbering his troops.

The counting was done by first packing ten thousand men as close together as they could stand and drawing a circle round them on the ground.

Native troops described.
Greek: Οδ. 6.140 Εἶτε ὧδε τὰ Ἐλληνικὰ ὡς 
ἀφικνόμενοι ἔτι Καστανίχων ἠθέλων ἔπος ἢ ἐπὶ 
πρᾶγμα Οἰνόμενον ὡς ἔτι Κράσσικα σφραγίς.

English: m. pl. Ἐλληνικῶν ἡ Κάστανικη ὡς ἢ 
ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: Αἰσχίνης 

English: m. pl. Ἀἰσχίνης ὡς ἢ ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: Ἀπόστολος Σωτερίων 

English: m. pl. Ἀπόστολος Σωτερίων ὡς ἢ ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: Αἰσχίνης ἡ Κάστανικη ὡς ἢ 
ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

English: m. pl. Ἀἰσχίνης ἡ Κάστανικη ὡς ἢ 
ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: διαλεγμένος ἤ 

English: m. pl. διαλεγμένος ἤ ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: Ἀπόστολος Σωτερίων 

English: m. pl. Ἀπόστολος Σωτερίων ὡς ἢ ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.

Greek: Ἀπόστολος Σωτερίων 

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σφραγίς.

Greek: Αἰσχίνης 

English: m. pl. Αἰσχίνης ἡ Κάστανικη ὡς ἢ 
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σφραγίς.

Greek: Ἀπόστολος Σωτερίων 

English: m. pl. Ἀπόστολος Σωτερίων ὡς ἢ ἐπὶ πρᾶγμα ἐπὶ Οἰνόμενον ὡς ἔτι Κράσσικα 
σφραγίς.
Wherefore there are

in fact more

than enough

words that have come
to be through the
imitation of sounds
where, such as the trickling of water or the
walking of a dog

well-placed, normally

good 

good natural

disposition

naturally suited

as adapted

A 6. poetic.

6. acc. pl.

3rd sing.

Klyxes

6. nom. sing.

Klyxes

any shrill sound

4th sing

imply

Klyxes

6. nom. pl.

4th act. ing.

Klyxes

6. nom. pl.

6. gen sing

klyxes

\textit{geography}

14.2.28 Eukhuktoe to

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

3rd acc. pl.

6. acc. pl.

3rd sing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

6. acc. pl.

4th act. ing.

Klyxes

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K}
It seems to me all of the other ethnic groups have such kinds of mouth which in thick at the back, and I say these things are not Hellenic.
And of course, through much habitual intercourse
and much confusion it came no longer
merely because to be used for
the barbarians on account of
their thick lips and want of natural ability,
agreeing that it was something of
the organs of speech, but on
account of their peculiar manner of speaking.

It being agreed.
The text contains handwritten notes and diagrams, likely related to Greek grammar and vocabulary. The handwriting is somewhat difficult to read, but it appears to include explanations of verb conjugations, prepositions, and other grammatical points. The notes mention terms such as "nom. sing.", "acc. sing.", and "act. part.", and there are references to "the Greek", "their dialect", and "correctly speaking". The text is dense and appears to be a study guide or notes for learning Greek.
Băppōpos - barbarous
Băppōpēsīw - to behave or speak like a barbarian
Băppōpōpēsīwos - speaking a foreign tongue
Băppōpōpēsīwos - speak like a barbarously
Băppōpōpōpōcōpōcō - barbarous way of speaking.

Language - barbarity
Let salvation win!

 Kou - sound, tone
Klāyānā -
Yηyos
Bōn
Kpōcos

Hector - Go, then, to the temple of Athis, while I seek Paris and exhort him, if he will hear my words. Would that the earth might open her jaws and swallow him, for Zeus hid him to be the brave of the Trojans; and of Priam and Priam's sons, could I but see him go down into the house of Hades, my heart would forget its heaviness.

Abarbarea - a famed nymph, wife of
Asenian son of Laconian, mother of
Ares and Poseidon.

Agamemnon - Let us not spare a single one of
Then - nor even the child unborn and the wicked
women; let not a man of them be left alone,
but let all in Atria perish, unhealed and forgotten.

Bellerophon - When he had retrieved the wicked
letter the first commanded Bellerophon to kill
that savage monster, the Chimaira, who was
not a human being, but a Goddess, for she
had the head of a lion and the tail of a serpent,
while her body was that of a goat, and she
breathed forth flames of fire.

Hector - Go, then, to the temple of Athis, while
I seek Paris and exhort him, if he will hear my
words. Would that the earth might open her jaws
and swallow him, for Zeus hid him to be the
brave of the Trojans; and of Priam and Priam's
sons, could I but see him go down into the
house of Hades, my heart would forget its heaviness.
And this being
mostly in agreement
with the Greeks,
yet others, at the
time were not
very well assimilated
with the Greeks.
οδος σε και 'ελημονη
τυχ Ελλαδος μετακινουσθε

6 acc. sing. 'Ellas

3rd pl. act. past. ind.
τιμαριων in order to ward;
tο λεωνΜ ανθρωπος

3 acc. imperf. act. ind.
και ουτως ειλευθερωθη

m. gen. sing.
υποειρατησεις

m. nom. pl.
παρακειτον

6 acc. sing.
τυχ

the good which
man obtains
by favor of
the gods

Adj.
nom. pl.
παρακειτο

3rd pl. act. past.
μετακινουσθε

a. acc. sing.
προς

unless
except some
few

by the favor of
the gods
happened
to mix together (with us)
And afterwards those things became prevalent among the Ionians and the Dorian.

"...".

Alas, therefore, the barbaric from those three joint Phoci;
(military Campaign) was already firmly established in Hellas on account of these military Campaigns.
Here it fell out night.
Asia and there.
They were unable
to live separately.
from the Greeks.
After having crossed
over from the Ionia.
and the Dorians.

And later on
these things
became much
more prevalent,
for from this it
afterwards came to
inhabit the Greek islands.
Εὐφυέστατοι163 γὰρ ἐσμέν164 τὰς φωνὰς165 ταῖς ὁμοιώσεις φωναῖς166 κατανομαζέων167 διὰ τὸ ὁμογενεῖς.168 Ἡ169 δὲ καὶ πλεονάζουσιν ευναύθαλες αἱ ὀνομασίαι, οἷον τὸ κλαμπέεων καὶ κλαπτῆ170 δὲ καὶ ἐφορεῖ171 καὶ βοη172 καὶ κρύφος173 ὥστε τὰ πλείεστα174 ἀνή καὶ κακώς175 ἐκφέρεται.176 Πάντων δὲ τῶν παχυσυμφωνῶν177 οὗτος βουρβοροὶ λεγομένων,178 ἐφανεῖ179 τὰ τῶν ἀλλοθρευτῶν180 στείρατα181 τοιαῦτα, λέγω182 δὲ τὰ τῶν μη Ελλήνων.

163 Adj., superl., masc. nom. pl. of εὐφυής, well-grown, shapely; goodly; of good natural disposition; naturally raised or adapted.
164 1st pl. pres. act. ind. of εἰμί.
165 1st pl. pres. act. ind. of φωνάζω, to sound.
166 1st pl. pres. act. ind. of φωνάζω, to sound.
167 2nd pl. pres. act. ind. of φωνάζω, to sound.
168 1st pl. pres. act. ind. of φωνάζω, to sound.
169 2nd pl. pres. act. ind. of φωνάζω, to sound.
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179 2nd pl. pres. act. ind. of φωνάζω, to sound.
180 2nd pl. pres. act. ind. of φωνάζω, to sound.
181 2nd pl. pres. act. ind. of φωνάζω, to sound.
182 2nd pl. pres. act. ind. of φωνάζω, to sound.
εἰς καὶ Ζώνην εἰς Ἀθήναν χωρὶς ἀντικρίσεως
toucO τητακαταγραφείται.

-rh gen-sing
-perf-mpl
-part

Εἷς γενίστηκεν.

έφτασαν τοὺς βαρβάρους

Geography

Εἰρήνη

Σφαῖρα

Εἰρήνη

Τέρσαντο πέραν τοῦ κυκλίου

καὶ ἔγιναν Μεγάλες

ἐξῆκεν καὶ ἐξῆκεν

And so it was received

by speaking barbarically

and speaking foreign tongues

while they spoke good Greek and from speaking

colone they carried it across to behaving like a

debaser to the Greek arts of Hellenism and to

Socrates.
Trojans and Trojanians were fighting hand to hand. Be strong! Remember the shield.
In order that you may see the whole thing, you may see the whole thing...

1. Hide behind a bush
2. Open gates
3. Uncolour
4. Trojans
5. Ptolemies leitourgoi
6. Some
7. EVD
8. EVD
9. SCHUK"
long on account of which, therefore, because

Homer

11.1

οὖνεν τόν Χώρον, ἀκούοντες ἄρρηταν

Ἀτρισθῆνες; ὦ γὰρ Ἰθέλε, ὦ τις νήσος

Ἀχαϊῶν ξυμένως οὐκ ἔσπειρον θέρας ε·

Ἄστέρεων ἀπώλεια,

m. nom.
sing
son of Athene

3rd sing.
aor. act.
and
εἰσαχθῆναι
to dishonest,
to slight

m. nom.
sing
that

m. nom.
sing
for, part

τῶν
to those, unfasten, to receive a whole into site parts

6th acc. sing
Θάνατος

6th acc. pl
ναῦους

ship
Since olden times
the Greeks were people
were distinguished from
the barbarians
people being more
right (sērēs) (clever)
and more free from
vain silliness
Herodotus

7.84 The Phoenicians, with the Syrions of Palestine, furnished three hundred vessels, the
& ... This part of Syria, and all the
region extending from hence to Egypt, is known
by the name Palestine.

7.95 The Hellepontians, from the Pontus, who
are Colonists of the Ionians and Dorians ...

7.99 Of the other lower officers, I shall make
no mention, since no necessity is laid on
me; but I must speak of a certain leader
named Artemisia, whose participation in the
attack upon Greece, notwithstanding that she
was a woman, moves my special wonder.
She had obtained the leadership without, after
the death of her husband; and, though she had
seen a son grown up, yet her brave spirit
and manly daring sent her youth to the war,
when no need required her to adventure.

pp 547, 634-635, 642-643, 649 655, 659
Heredotus

7.83 Of all the troops the Persians were adorned with the greatest magnificence, and they were likewise the most valiant. Besides their arms, which have already been described, they glittered all over with gold, vast quantities of which they wore about their persons.

7.85 Xerxes punishes the Hellespont with three hundred lashes.

It is certain that he commanded those who scourged the waters to utter, as they lashed them, these barbarian and wicked words:

7.4 Death of Darius and the accession of Xerxes.
And of all of them the Persians provided the most order and were themselves the best.
Herodotus, in his work "The Histories," identifies the Persians as the main subjects of his narrative. The term "Persians" is often used interchangeably with "Assyrians," reflecting the close historical ties between the two empires. The period known as the Persian Wars began around 492 BC and played a significant role in shaping the future of the ancient world.

In the 1st millennium BC, the Persian Empire, under the leadership of Cyrus the Great, expanded to become one of the largest and most powerful empires in history. Herodotus, as a historian, provides crucial insights into the interactions between different peoples and cultures during this time. His work serves as a valuable source for understanding the political, social, and cultural contexts of the ancient Near East.
Gen. 2:16
Gen. 9:4-6

(1) Do not deny God.
(2) Do not blaspheme God.
(3) Do not murder.
(4) Do not engage in illicit sexual relations.
(5) Do not steal.
(6) Do not eat from a live animal.
(7) Establish courts of justice.

And he instructed (taught) you may eat out of anything (all things) from everything in the world: timber of the parks.
et terror vester ac tremor sit super cuncta .

omnis animalis terrae et super omnes volucres caeli cum universis quoce aequaten-

in terra omnes piscis malis manum vestrae tradidit sunt.

6. dat. pl. volucres able to fly, winged

m. gen. sing. caelum sky

adj. 3rd pl. dat/abl. pl. omnium all

m. nom. sing. index

3rd sing. perf. act. inquit said

m. nom. sing. noc.

8. non. acc. pl. piscis fish

m. non. pl. perf. pass. past

patri sing. perf. pass. pass.

m. imper. multipece multiply

2nd pl. pres. pass. to come up

m. imper.

2nd pl. pres. imp. to come forth grow

and said to them.