Squaring the Circle and Saving the Phenomena: Reading Science in the Greek Language Classroom

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Abstract
Our students live in a world where scientific achievement and knowledge are profoundly significant, just as they were to the Greeks, and it becomes increasingly important to ensure that the language requirement is as enriching an experience as possible for all students, not only for students in the humanities, but also for those pursuing STEM tracks. Here we explore the significance of science in Greek culture together with the incorporation of Greek scientific texts in the beginning and intermediate Greek language classroom. Science (knowledge) was a seminal component of the Greek intellectual experience, and approachable “scientific” texts can be found in authors identified strictly as “scientists” (e.g., Euclid), as well as in the literary canon (e.g., Homer, Aeschylus). Appended is an extensive, generously annotated appendix of “scientific” texts drawn from a variety of authors and treating the major scientific discipline.

Keywords
Aristotle, culture, epistemology, Greek pedagogy, Homer, medicine, Presocratics, science

Greek “Science”
Our students live in a world where scientific achievement and knowledge are profoundly important, as it no less was to the Greeks. And, even at liberal arts colleges, the lure of lucrative careers in STEM fields draws many students away from the humanities. Thus it becomes increasingly important to ensure that the language requirement becomes as enriching an experience as possible, not only for the students in the humanities, but also for those pursuing medical and engineering tracks. The Greek legacy includes a vast repository of fascinating texts that cover many

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1 My sincere thanks to the students who so sanguinely participated in these experimental classes (Spring 2009, Fall 2012, Spring 2013) and to the anonymous reviewer for thorough, perspicacious, and salutary observations from which this article has greatly benefited. Any errors or omissions that remain are my own.
topics of interest and relevance to the modern reader. And, with a little imagination and care, language instructors can incorporate these riches to augment the canon in language classes at all levels. Of particular interest is the Greek “scientific” corpus. Employing scientific passages in the Greek language classroom helps restore the totality of the Greek intellectual experience, exposes the student to a variety of authors and styles, and resonates with the many students in STEM fields of study.

“Science” derives from the Latin verb *scio* (“I know”), whose Greek analog is ἐπιστήμη (understanding, skill, knowledge). The term is broad, vague, and anachronistic within the context of ancient Mediterranean thought, but nonetheless serves as a convenient shorthand. “Science” (“knowledge, understanding”) and philosophy arise when thinkers begin to inquire into the natural world, substituting vague assumptions for critical questions such as What is the nature of the world? What is the source of knowledge? What is the nature of existence, change, and coming-to-be? What is the nature and place of humankind within the cosmos?

Mindful of the world around them, the Greeks sought to explain the cosmos in order to take control over it and establish the primacy of humanity within the universe in accord with rational laws of physics. Heliocentrism, for example, was rejected on several grounds. Heliocentrism contradicts Aristotelian physics, according to which objects settle at their natural place, thus making the earth (the heaviest element) motionless at the center of the cosmos (Aristotle [384-322 BCE], *Physics* 3.8 [208b9-19]; *On the Heavens* 4.3 [310a30-35]). A moving earth, furthermore, should affect the motion of objects through the air, rendering it impossible for clouds or missiles, for example, to overcome atmospheric force and travel eastward against the earth’s westward rotation. Heliocentrism, additionally, contradicts common sense. We see and feel no affects of the earth travelling at high speed. And we observe no change in the relative position of the stars from year to year (stellar parallax) —the so-called “sphere of fixed stars” swirls as a unit around the poles annually like clockwork. Geocentrism was a perfectly adequate explanation for the workings of the cosmos (planetary retrograde motion, aside). Finally, heliocentrism undermined the Greek sense of self-worth. On the geocentric model, humans are at the center. Heliocentrism, contrarily, renders humans insignificant, like a “fleck of stellar dust” (Rihll 1999: 73).

Nonetheless, the Greeks were eager to understand the natural world, and their inquiries into natural philosophy resulted in thoughtful and imaginative theories of physics, cosmogony, astronomy, geography, anthropology, and many other
categories that today we classify as “science”. This inquisitive trajectory permeated every aspect of Greek technology, art, and literature. Aristotle opened his discussion of human epistemology with the telling phrase that “all humans naturally seek to know” (πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει: *Metaphysics* 1[980a22]). Aristotle’s point was adroitly proven by Odysseus, Homer’s (750-700 BCE) clever, inquisitive, and “much-turning” (πολύτροπος) hero. In the epic’s prologue we hear that Odysseus had “seen the cities and learned minds of many men” (πολλῶν δ᾽ ἄνθρωπων ἴδεν ἄστεα καὶ νόον ἔγνω: *Odyssey* 1.3), a curiosity that is borne out in his encounters with the Lotus eaters (9.86-87), Polyphemus (9.172-176), the Laestrygones (10.100-101), and Circe (10.151-152). Furthermore, despite warnings to the contrary, Odysseus told his men that Circe had instructed him to listen to the Siren’s song (οἶον ἔμ᾽ ἠνώγει ὄπ᾽ ἀκουέμεν: *Odyssey* 12.160). Odysseus’ epic flaw is perhaps not his pride, but rather his curiosity.

“Science”, moreover, transcends genre. Spheres of knowledge in antiquity were fluid, defying the imposition of modern disciplinary labels, and “science,” as the Greeks envisioned it, dovetails with other intellectual pursuits, such as technology (the application of scientific principles) and medicine (whose methods synthesized rational approaches with religion and magic). Intellectual specialization, moreover, was anathema to the ancients. Few ancient scholars explored any one area of research exclusively. There is much “science” (e.g., geography, astronomy, botany) and medicine in Homer. And many philosophers and scientists of the natural world wrote in verse, including Empedocles of Acragas (fl. 460-430 BCE), Xenophanes of Kolophon (fl. ca. 540-478 BCE), and Eratosthenes of Cyrene (276-194 BCE)—the choice of Anaximander of Miletus [fl. ca. 580-545 BCE] to employ prose was a bold one. The interests of Democritus of Abdera (fl. 440-380 BCE) included not only mathematics and physics (atomic theory), but also music and ethics. And Galen (129-215 CE), who considered himself a philosopher, explored the connection between “medicine” and “philosophy” in a treatise entitled “That the best Physician is also a Philosopher” (1.53-63K; see also Brain 1977). It is impossible to categorize an intellect like Aristotle who lectured widely on most areas of scientific inquiry, eschewing only mathematics, or Archimedes of Syracuse (fl. ca. 250-212

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2 Monumental buildings adhered to a strict theory of aesthetics and mathematical ratio. The 4:9 integral ratio was common in the 5th century (Mertens 1984: 137, 144-145; 1993: 80-87; 2006: 143; Beard 2003; Senseney 2016: 639-40); the Parthenon’s many columnar refinements (entasis, curvature, inclination) resulted in perhaps the most spectacular example of *trompe l’oeil* created by human design.
bce) who considered himself primarily a mathematician but is popularly known as a siege-craft engineer. Scholars are beginning now also to appreciate Aeschylus’ (ca. 525/524 - ca. 456/455 bce) engagement with natural philosophy (Irby-Massie 2008; Rose 2009; Glauthier forthcoming). Correlatively, works that are more purely “scientific” are often as elegant and stylish as works that we consider “literary.” Archimedes’ *Spiral Lines* is a complex multi-dimensional text that incorporates variety and suspense, straddling the physical and abstract, aiming to disorient and surprise the reader while stylistically paralleling the very mathematics that the author sought to explicate (Netz 2009).

Just like religion, art, and literature, scientific traditions develop from the social fabric of the cultures which produce and employ them. Rejected now is the triumphant emergence of “Greek rationality” out of intellectual infancy (Dodds 1951): the Greeks never dismissed the supernatural, but instead, as for example in the case of Plato’s (ca. 390-348/7 bce) Demiurge, they “rationalize[d] it, turning it paradoxically into the very source of the natural order, restricting its operation to a single primordial creative act which insures that the physical world would be not chaos but cosmos forever after” (Vlastos 1975: 97). While offering mechanistic explanations of natural phenomena (thunder or earthquakes) that were often ascribed to theistic causes, the Milesians maintained the divine nature of their first principles (thus positing a “reformed” theology: Lloyd 1979: 11; e.g. Anaximenes [fl. ca. 555-535 bce], TEGP 36). Even in the “scientific” Aristotelian corpus, matters of theology received considerable attention (Barnes 1995: 67, 106). “Science” in the ancient world never lost its sense of wonder nor its connection with ethics and the divine, and “science” was perpetually negotiating the pervasive tension between tradition and innovation.

The agonistic nature of Greek society, furthermore, shaped the timbre, methods, and principles of Greek science, which was, above all, an exercise in debate and persuasion (Rihll 1999: 8-9). Greek thinkers aimed to sway their audiences of the truth of their (largely unprovable) theories. Greek thinkers, many of whom were autodidacts, also valued autonomy. And philosophical schools, where they did exist, were not formalized in the modern sense, but, rather, they represented groups of sympathetic thinkers. Even those who had studied under famous scholars often rejected the teachings of their mentors, preferring instead to carve out their own paths, citing, disputing, or ignoring the views of predecessors. Scientific methods were primarily theoretical, and experimentation was largely, though not exclusively, rejected, in accord with the long-standing prejudice against the baunistic occupations
In the framework of natural philosophy, however, Aristotle recognized and recommended empirical data and observation, long valued by medical practitioners and theorists (Mithridates VI’s notorious immunity to all known poisons and venoms was the result of a long program of toxicological research combined with empirical trials on death-row prisoners: Pliny, NH 25.3, 5-7). But theory almost always persuaded, even when it was refuted by empirical evidence.

**Employing “Scientific Texts” in the Greek Classroom**

Although Archimedes may be better reserved for an advanced class in Greek, many “scientific” texts are accessible to intermediate (and even beginning) Greek students. Only through reading unadapted texts of different styles does the student acquire any facility with the language, syntax, or vocabulary. And the efficacy of learning in context is recognized as a powerful pedagogical tool (Hoover 2000). More texts survive from antiquity that can be classified as “scientific” than of any other genre; the ancients considered these texts interesting, relevant, and useful, and reading them directly enhances the student’s experience of Greek culture, history, and literature. Such texts, carefully selected, allow for discussions on culture and values, and they emphasize that the rules of syntax and prosody are not restricted to the canonical literary authors, but rather they are universally employed by authors who explore many topics. Presocratic fragments, in particular, are attractive for their brevity. They can challenge but do not overwhelm. And they can spark interesting discussions regarding the preservation and transmission of Greek texts (and biases therein). As with all Greek scientific thought, many of the primary sources are fragmentary and uncontextualized, and the earliest writers are distilled through later, often hostile, redactions: for example, Aristotle severely criticized his predecessors. What survives is a mere selection, and it may be impossible to determine how much has been lost.

For any instructor who may be apprehensive about Greek science, we strongly recommend Tracy Rihll’s 1999 survey which includes a preface entitled “To the Scientifically Faint-Hearted Reader” (x-xii). Three points, in particular, merit mention here:

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3 For Presocratic texts, the interested instructor is directed to Daniel Graham’s excellent collection of Greek texts, commentaries, and translations in *Texts of Early Greek Philosophy (TEGP)*, Cambridge, 2010.
“Understanding what is going on in most of Greek science is well within the competence of any intelligent person” (Rihll 1999: x).

“Our task consists precisely in bringing the content of Greek mathematics (science) to light not by externally transposing it into another mode of presentations but rather by comprehending it in the one way which seemed comprehensible to the Greeks” (Klein 1968/1992: 127).

“Not knowing much modern science can be an advantage, for then you do not have to unlearn what you have been taught in order to comprehend ancient science” (Rihll 1999: x).

Thus, anyone with a knowledge of ancient Greek is more than qualified to tackle Greek “science”.

I have successfully included units on Greek scientific texts with groups of elementary and intermediate level Greek language students at the College of William and Mary. Thus my students have engaged with a seminal component of Greek culture which they otherwise would not have explored. In devoting several weeks of an intermediate-level Greek poetry class exclusively to “scientific” passages, my aim was two-fold: 1) to investigate the scientific content of standard “literary” writers; and 2) to scrutinize the literary merit of so-called scientific writers. Students were able to draw from scholarly commentaries and professorial notes to help them navigate the exigencies of “advanced,” fragmentary, or Presocratic Greek.

I offer a few caveats. Vocabulary can be obscure and technical. Thus prudent glossing is paramount. Additionally, students often find philosophy enigmatic, not so much in terms of grammar and syntax (Platonic and Aristotelian prose is fairly straightforward) but in trying to unpack layers of meaning and interpret elliptical philosophical thought. Thus meaningful contextual notes are essential. Finally, although it is no task to find interesting selections brimming with compelling accounts of science, its sociology, its successes and failures, passages must be selected with circumspection in order to ensure comprehensibility. The lengthy, complex sentences of Strabo of Amaseia (ca. 30 BCE - 24 CE), for example, meander as the author distilled centuries of geographical knowledge handed down through 2nd- and 3rd-hand layers of aggregate and contradictory sources, a stylistic paradigm that can challenge even the expert and is needlessly daunting to the beginner.

In order to explore the scientific merit of the literary canon, my students tackled Prometheus’ exhortation on his gifts to humanity (the sciences and technology) in
Aeschylus’ *Prometheus Bound* 436-506 (we do not here raise the question of authorship: see further Irby-Massie 2008: 135-136); and Sophocles’ choral ode to humanity (*Antigone* 334-383). Sophocles’ ode emphasizes the inquisitiveness and cleverness of mankind, the very traits that define “philosophy” (love of wisdom) and provide the cornerstone of ἐπιστήμη. Both passages succinctly and eloquently lay the foundations for appreciating what science was in the ancient world. Prometheus enabled the human race to understand the natural world, and, with his gift of rational thought (γνώμης: 456), he rescued humankind from an intellectual infancy (νηπίους: 443): “First of all, though they had eyes to see, they saw to no avail (βλέποντες ἔβλεπον μάτην); they had ears, but they did not understand (κλύοντες οὐκ ἤκουον); but, just as shapes in dreams (ὄνειράτων), throughout their length of days, without purpose they wrought all things in confusion” (447-50). Prometheus’ greatest gift to humankind was the gift of discernment (ἐθήκα καὶ φρενῶν ἐπηβόλους: 444). Although mythology guides the plot, this passage is, fundamentally, about the intellectual, rational, and scientific development of humankind. In tandem with Aeschylus, we read selections from Heraclitus (fl. ca. 510-490 BCE), whose contemporaries “could not recall” what they had done while they slept. Even when awake, Heraclitus’ men grasped Logos only through channels of perception “as though through windows” (διά τινων θυρίδων: *TEGP* 171), calling to mind Aeschylus’ “shapes in dreams.”

We also spent several sessions on Empedocles, looking at one short fragment (*TEGP* 26, on the four roots that comprise the material world) and one long fragment (*TEGP* 41, on the cycle of change). We read the texts aloud in meter—dactylic hexameters, a meter familiar to students who had translated lengthy selections from Homer. And we analyzed the poem syntactically and rhetorically, finding much of the grammar and syntax employed by Homer and the tragedians, and many familiar rhetorical devices: anaphora, hyperbaton, polysyndeton, and others. The vocabulary is sufficiently repetitive, and the Greek is reasonably straightforward. Empedocles, in fact, makes an excellent thematic and stylistic counterpoint to the epic poets, especially Hesiod. Empedocles’ fragments are epic in tone and meter, treating not only the creation and nature of the world, but also the fall of man and the steps necessary for humankind’s restoration to grace. In other words, Empedocles (who, nonetheless, promoted himself as a living god: *TEGP* 174) offers a “rational” version of Hesiod’s five ages.

Scientifically relevant passages can be found in the familiar, canonical authors: references to the stars abound in Homer, the tragedians, and lyric poets, among
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others. Supplementary material can inform class discussion on astronomy, scientific astrology, or even celestial navigation. For example, the beautiful star-cluster the Pleiades became a standard in star lore: it appeared on the shield of Achilles (Iliad 18.486), and was observed by Odysseus on his journey from Calypso’s island (5.272). It quickly became an important constellation in the agricultural calendar (Hesiod, Works and Days 383, 572), as well as a seasonal sign (as in Theocritus 13.25), etc. Although six stars are visible, there was robust debate on the number of stars in the cluster—most authorities have seven, but Ptolemy designated only four stars (Almagest 7.5 [H90]). Additionally, there was no agreement on the nature of the Pleiades: cluster or constellation. Aratus of Soloi (ca. 300-240 BCE) recognized the Pleiades as a discrete star cluster (Phaenomena 254-55), as Hipparchus of Nicea (fl. ca. 140-120 BCE) seemed to do. Geminus (1st c. BCE) attached the Pleiades to Taurus’ back (3.3) while Nicander of Colophon (fl. 150-110 BCE) associated the cluster with Taurus’ tail (Theriaca 122-23). Here we have a simple, almost perfunctory, image, a “star”, the Pleiades, which in turn is relevant to agriculture, astronomy, astrology, pharmacy, and navigation.

Let us consider another discipline, botany, evoked by plant names widely cited in the literary canon. For example, in the Homeric Hymn to Demeter 208-209, Demeter drank κυκεῶν, a cocktail of barley and water mixed with “delicate pennyroyal” (γλήχωνι τερείνῃ), a subtle, almost off-hand, detail. But a deeper look is in order. The pharmaceutical writer Dioscorides of Anazarbos (fl. ca. 40-80 CE) (3.31) informs us that pennyroyal (γλήχων—the same word used by the author of the Homeric Hymn) is a warming and thinning botanical with a number of useful applications including some that are gynecologically specific (see also Richardson 1974: ad loc; van de Walle and Renne 2001: 5-7): pennyroyal was recommended for drawing out the menses, the afterbirth, and embryos or fetuses. While pretending to be a post-menopausal woman, Demeter was, in fact, in the prime of her life—and the irony should not be lost on the careful reader. Demeter was mourning the loss of a child, perhaps—semiotically—a miscarriage. Dioscorides’ remedies derive from a rich tradition of folk medicine of which the poet of the Homeric Hymn was no doubt aware. It is possible that this detail, Demeter’s draught of κυκεῶν with its simple, specific, and frankly unappetizing ingredients, is meant to evoke a woman who has just given birth, or a woman who has just miscarried. Κυκεῶν, like so much in Greek literature, works in multiple registers. Incidentally, other uses for pennyroyal, according to Dioscorides, include relieving spasms and nausea, driving down dark
bowel matter, aiding those bitten by wild animals, and—applied to the nostrils like smelling salts—reviving people who have fainted. Pennyroyal also strengthens the gums, soothes inflammations, stops itching, and is suitable for gout and pimples, none of which, we can be almost certain, afflicted Demeter as Metaneira welcomed the goddess to the Eleusinian court. Although Dioscorides’ vocabulary is technical and often obtuse, his syntax is straightforward, and the text is now accessible through an excellent English translation (Beck 2005).

Zoology is triggered by references to animals, easily augmented by Aristotle (especially History of Animals; Parts of Animals) or Aelian (On the Nature of Animals). Geography is elicited by almost omnipresent toponyms. The Odyssey and Argonautica are both tales of travel; in the catalogue of ships (Iliad 2.494-759), the poet lists by name 175 separate towns and places. Both Eratosthenes and Strabo considered Homer the “father of Geography” (1.1.11), and Strabo included geographical, cartographical, and topographical exegesis of most (if not all) of the places that are mentioned in the Iliad and Odyssey.

Additionally, a standard author for intermediate Greek, Euripides (480-406 BCE) tackled the intellectual tensions prevalent in Athens of the late 5th century BCE. For the playwright, intellectual ferment “was the air he breathed” (Ferguson 1972: 235-236). Euripides was deeply influenced by his contemporary, Anaxagoras of Clazomenae (fl. 480-428 BCE), a rationalist, materialist thinker who removed the gods further from the current understanding of the Attic world (Anaxagoras, for example, demythologized the sun by claiming that, far from being divine, it was merely a large, fiery stone: TEGP 37). Moreover, the agnosticism and skepticism that characterized Presocratic (Protagorean) initiatives to explain matter and motion were manifested in Euripides’ realistic approach to drama and his exploration of human psychology (to give examples would be to list the entire corpus). And Euripides’ treatment of the gods was complex and nuanced. Lefkowitz 2016 argues that, through his portrayal of the gods as “brutally fickle,” Euripides aimed not to undermine state religion but instead to remind the audience of the limitations of human cognizance. This sets Euripides firmly within the intellectual milieu that fostered, for example, the arguments of Parmenides of Elea (fl. ca. 490-450 BCE) against motion and true perception (TEGP 11). In addition, medical references (pharmaka, regimen, diet, exercise) abound in Euripides. And the language and ideas expressed in Euripides mirror the Hippocratic Corpus. Following the plague at Athens (430-26 BCE), Euripides’ work became more deeply tinctured with compelling and graphic
medical imagery, and the Hippolytus, which seems to date to this period, contains some highly specialized medical terminology (Craik 2001).

**THE APPENDIX**

The principles and theories of Greek “science” permeate Greek literature, and the possibilities for incorporating Greek scientific texts into a language class are myriad. In the appendix the reader will find a collection of passages, organized, for convenience, according to modern scientific/philosophical disciplines (Intellectual Inquiry, Cosmogony, Physics, Arithmetic and Geometry, Astronomy, Meteorology, Geography and Cartography, The Origin of Life, Botany, Zoology, Medicine and Healing, Pharmacy). In each section, a brief paragraph outlines the principal themes of the discipline together with several grammatical/syntactical (and rhetorical) “tags” to aid the instructor in planning lessons. Each section contains 5-8 annotated passages that present key themes or engaging examples. All technical vocabulary, specialized usage of common words, and any term not in the Dickinson College Greek Core has been glossed. Full principal parts are limited to adjectives and 3rd declension nouns. Glosses are also included for particularly challenging syntax. The notes have been constructed with an aim to elucidate both the language and the science of the texts for a language-learning audience, but not to overwhelm. They merely introduce, and, hopefully, the passages will inspire the reader to probe more deeply into the fascinating texts and topics presented below.

**REFERENCES**


APPENDIX. A BRIEF SELECTION OF SCIENTIFIC PASSAGES.

Note

The utility of the Dickinson College Greek Core Vocabulary cannot be overemphasized.

Many texts are available digitally:

Perseus Hopper
Lacus Curtius

and the Loeb Classical Library (available online to members of the Classical Association of the Middle West and South).

Further Reading

General Introductions and Handbooks

Irby, G. L., ed. A Companion to Science, Technology, and Medicine in Ancient Greece and Rome. 2 volumes. Boston, 2016. A collection of 60 chapters that explore many aspects of Greek and Roman mathematical and biological sciences in addition to topics in medicine, engineering, and the reception and transmission of Greco-Roman science.


**Some Disciplinary Surveys**


**Texts and Commentaries**


**For the Presocratics Online**

*Unicode texts* of Anaximander, Heraclitus, Parmenides, Zeno of Citium (fl. ca. 305-263 BCE), Empedocles (with translations in French and English).

For *Heraclitus* (with Greek text and English translation).
For Medical Writers

Many Hippocratic and Galenic texts can be found through the *Corpus Medicorum Graecorum/Latinorum*.

The Perseus Hopper has Greek texts and English translations of about twenty Hippocratic texts (including the oath) but only one Galenic treatise (*On the Natural Faculties*).

The Loeb Classical Library features 10 volumes of Hippocratic texts and 5 volumes from Galen’s body of work.

I. Intellectual inquiry and Human Ignorance: Epistemology

A complex and nuanced topic, epistemology aims to determine the nature of knowledge, its methods, how it relates to truth and belief, and its sources and scope.

The virtue of intellectual inquiry, which permeates Greek literature, is the hallmark of the Greek philosophical achievement. Greek thinkers were eager to explain the nature and source of knowledge, and soon they questioned whether sensory perception was reliable or fallible. Parmenides, an Eleatic philosopher in southern Italy, was perhaps the first to call into question the reliability of sensory perception, positing two co-existing versions of the cosmos: “the way of truth” (wherein change cannot occur) and “the way of persuasion” (the world of sensory perception in which humanity exists). Parmenides recognized that scientific investigation is a process of interpretation, as did Protagoras of Abdera (487-412 BCE) who had argued that human sensory perception was the best and most credible guide to “truth”, but that the sensory world appears differently to different people, thus there is no baseline for determining what is “true.” These questions were further investigated by Plato who recognized a distinction between Opinion (culled from the transitory world of the senses) and Knowledge (derived from timeless Forms, and represented by innate Ideas buried within the soul: see, e.g., *Theaetetus*, *Republic* 514a-520a). For Plato, the universal prototypes (Forms) existed apart from particular objects which were at best pale imitations. For Aristotle, however, who appreciated the value of empiricism and autopsy, knowledge of the particular guides and advances knowledge of the Universal (of essence). Epistemology remained a robust locus of debate for Stoic, Epicurean, Skeptic, and Neoplatonic thinkers.

The following passages explore the theme of human curiosity.

**Grammar/Syntax Tags**: dative of specification, articular infinitive.

πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει.

**Notes**: εἰδέναι: infinitive of οἶδα; ὀρέγω: extend, reach at.


**Grammar/Syntax Tags**: genitive of possession, aorist.

πολλῶν δ᾽ ἄνθρωπων ἴδεν ἄστεα καὶ νόον ἔγνω.

**Notes**: εἶδον: see (Homeric aorist); τό ἄστυ: town; ἔγνω: aorist of γιγνώσκω.


**Grammar/Syntax Tags**: subjective/objective genitives, uses of the dative case, substantives, pluperfect tense, concessive participles, α‑privative.

οἱ πρῶτα μὲν βλέποντες ἐβλεπον μάτην,
κλύοντες οὐκ ἤκουον, ἀλλ᾽ ὀνειράτων
ἀλίγκιοι μορφαίσι τὸν μακρὸν βίον
ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς
dόμους προσεῖλους, ἦσαν, οὐ ξυλουργίαν:
kατώρυχες δ᾽ ἔναιον ὡστ᾽ ἀήσυροι
μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἠν δ᾽ οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ᾽ ἀνθεμώδους ἥρος οὔτε καρπίμου
θέρους βέβαιον, ἀλλ᾽ ἄτερ γνώμης τὸ πᾶν
ἐπρασσον, ἔστε δὴ σφιν ἀντολὰς ἐγὼ
ἀστρῶν ἔδειξα τὰς τε δυσκρίτους δύσεις.

Notes: βλέπω: see; μάτην: at random, without reason; κλύω: hear; ὁ ὄνειρος: dream; ἀλίγκιος, -α, -ον (+ dative): resembling, like; ἡ μορφή: shape; φύρω: mix, confound, jumble; εἰκὴ: without a plan; κοὔτε: καὶ οὔτε: πλινθυφής, -ες: brick-built; ὁ δόμος: home, house; πρόσειλος, -ον: towards the sun, sunny; ἡ μορφή: 3rd plural Attic pluperfect of οἶδα (“know how to [build]…”); ἡ ἀντολή: rising; ἡ ἀντολή: τό ἄστρον: star; δύσκριτος, -ον: hard to interpret, difficult to discern; ἡ δύσις, -εως: setting.


Grammar/Syntax Tags: uses of the dative case, aorist participle, Ionic dialect.

οὐ γὰρ φρονέουσι τοιαῦτα πολλοί, ὁκοίσοι ἐγκυρεύσιν,
οὐδὲ μαθόντες γινώσκουσιν, ἐσωτερικῆ δὲ δοκέουσι.

Notes: ὁκοίσοι: perhaps a variant of οἰοι; ἐγκύρω: meet with, come upon; μαθόντες: aorist participle of μανθάνον: Ionic present tense of
γιγνώσκω; ἑαυτοῖσι: Ionic variant of ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ.

I.5. Sophocles, *Antigone* 343-360. In the famous “Ode to Man,” humanity’s cleverness is congenital. This passage contrasts with the views of Heraclitus and Prometheus but complements those of Aristotle and Odysseus.

**Grammar/Syntax Tags:** uses of the genitive case, instrumental dative, participles, middle/passive, contract verbs.

κουφονόων τε φύλον ὀρνίθων ἀμφιβαλὼν ἀγει
καὶ θηρῶν ἅγριων ἡθνη πόντου τ’ εἰναλίαν φύσιν
σπείραισι δικτυοκλώστοις,
περιφραδῆς ἀνήρ:
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ’
ἵππον ὀχμάζεται ἀμφὶ λόφον ζυγῶν
οὐρειών τ’ ἀκμῆτα ταῦρον.

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυνόμους
ὀργὰς ἐδιδάξατο καὶ δυσαύλων
πάγων ὑπαίθρεα καὶ δύσομβα φεύγειν βέλη
παντοπόρος: Ἀίδα μόνον φεῦξιν οὐκ ἐπάξεται
tο μέλλον: Ἅιδα μόνον φεῦξεν οὐκ ἐπάξεται.
II. Cosmogony

One of the organizing principles of Greek mythology is the creation of the world and how its various parts fit together. Hesiod’s cycle of Five Ages was replicated in some thinkers who envisioned multiple worlds (Democritus) or a cycle of worlds (Empedocles). Others questioned whether the world and its physical matter are created or eternal and if creation is static (Parmenides) or in a state of flux (Heraclitus).

II.1. Hesiod, Theogony 108-112. Hesiod’s Theogony is the seminal text for cosmological questions in the framework of Greek mythology. His account derives from near eastern traditions where the different elements are separated from each other as the world takes shape.

Grammar/Syntax Tags: objective genitive, substantive adjectives, participles, middle/passive, unaugmented aorist, uncontracted contract verb.

eἰπάτε δ’, ὡς τὰ πρῶτα θεοί καὶ γαῖα γένοντο
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἴδματι θυίων,
ἄστρα τε λαμπετώντα καὶ οὐρανὸς εὐφύς ὑπέρθεν
οἵ τ’ ἐκ τῶν ἐγένοντο θεοί, δωτήρες ἐάων
ὡς τ’ ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο.

Notes: εἴπατε: aorist imperative of εἶπον, “tell”; ὡς: how; πρῶτα: first; ὁ πόντος: sea; ἀπείριτος, -ον: boundless; τὸ οἴδμα, -ατος: swell; θυίω: be inspired; τὸ ἀστρον: star; λαμπετάω: shine (uncontracted participle); εὐρῦς, εὐρεῖα, εὐρύ: broad; ὑπέρθεν: from above; οἱ τ’ ἐκ τῶν: “and the gods [born] from them”; ὁ δωτήρ, -ῆρος: giver; ὁ ἐῦς, ἐῆος: good, brave, noble (substantive); τὸ ἄφενος, -εος: wealth, riches; διαιρέω: divide (un-augmented aorist).


Grammar/Syntax Tags: subjective genitive, partitive genitive.

πυρὸς τροπαί: πρῶτον θάλασσα, θαλάσσης δὲ τὸ μὲν ἡμίσιν γῆ, τὸ δὲ ἡμίσιν πρηστήρ.

Notes: η τροπή: turn, change, alternation; ήμισις, -εια, -υ: half; ὁ πρηστήρ, -ηρος: hurricane, waterspout with lightening.

II.3. Empedocles, TEGP 41.6-8 = Simplicius of Cilicia (ca. 490-560 CE), Physics 158. Empedocles posited a world of flux that vacillates not between elements (as in Heraclitus) but organizing principles (total mixture/total separation).

Grammar/Syntax Tags: neuter plural subject with singular verb, dative with compound verbs, participles, contract verbs.

καὶ ταῦτ’ ἀλλάσσοντα διαμπερὲς οὐδαμὰ λήγει,
ἀλλότε μὲν Φιλότητι συνερχόμεν’ εἰς ἐν ἄπαντα,
ἀλλότε δ’ αὖ δίχ’ ἔκαστα φορεύμενα Νείκεος ἔχθει.
Notes: ἀλλάσσω: give in exchange; διαμπέρες: through and through, continually; οὖδαμά: never; λήγω: cease, abate, leave off; ἄλλοτε... ἄλλοτε: at one time . . . at another time; ἡ Φιλότης, -ητος: Love, Friendship; συνέρχομαι: come together; δίχη: in two, asunder; φορέω: bear along, shift (Doric, present middle participle); τό Νεῖκος, -εος: Strife; τό ἔχθος, -εος: hate.

II.4. Democritus, TEGP 53 = Hippolytus of Rome (170-235 CE), Refutation 1.13.3-4. Democritus envisioned a universe that supported several co-existing cosmoi.

Grammar/Syntax Tags: uses of the genitive case, dative of specification, irregular comparison, substantive adjectives, pronouns, passive infinitives, participles, indirect statement.

ἀπείρους δὲ εἶναι κόσμους καὶ μεγέθει διαφέροντας. ἐν τισὶ δὲ μὴ εἶναι ἥλιον μηδὲ σελήνην, ἐν τισὶ δὲ μείζω τῶν παρ’ ἡμῖν καὶ ἐν τισὶ πλείω. εἶναι δὲ τῶν κόσμων ἁνίσα τὰ διαστήματα, καὶ τῇ μὲν πλείους, τῇ δὲ ἐλάττους, καὶ τοὺς μὲν αὔξεσθαι, τοὺς δὲ ἀκμάζειν, τοὺς δὲ φθίνειν, καὶ τῇ μὲν γίνεσθαι, τῇ δὲ ἐκλείπειν. φθείρεσθαι δὲ αὐτοὺς ὑπ’ ἀλλήλων προσπίπτοντας. εἶναι δὲ ἐνίους κόσμους ἐρήμους ζώιων καὶ φυτῶν καὶ παντός ὑγροῦ.

Notes: the entire passage is an extended indirect statement depending on an understood Δημόκριτος ἔλεγε; ἀπείρος, -ον: boundless, infinite; τὸ μεγέθος: size; διαφέροι: differ; ἡ σελήνη: moon; μείζω: comparative of μέγας (alternate form of μεῖζον); πλείω: comparative of πολύς; ἁνίσιος, -η, -ον: unequal; τὸ διαστήμα: interval; τῇ = τῇ; ἐλάττους: comparative of μικρός; αὔξανοι: increase, strengthen, grow; ἀκμάζοι: be in full bloom, be in their prime (cf. acme); φθίνοι: decay, wane; ἐκλείποι: fail, die; φθείροι: destroy; προσπίπτοι: fall upon, strike against; ἔνιοι, -αι, -α: some; ἐρήμος, -ον (+ genitive): destitute of; τὸ ζῷον: living creature; τὸ φυτόν: plant; ὑγρός, -όν: moist (substantive).

Grammar/Syntax Tags: uses of the genitive case, pronouns, impersonal verbs, Aorist passive.

"Ὅτι μὲν οὖν οὔτε γέγονεν ὁ πᾶς οὐρανὸς οὔτ᾽ ἐνδέχεται φθαρῆναι, καθάπερ τινὲς φασιν αὐτὸν, ἀλλ᾽ ἔστιν εἰς καὶ ἀΐδιος, ἀρχὴν μὲν καὶ τελευτὴν οὐκ ἔχων τοῦ παντὸς αἰῶνος, ἔχων δὲ καὶ περιέχων ἐν αὐτῷ τὸν ἄπειρον χρόνον, ἕκ τε τῶν εἰρημένων ἔξεστι λαβεῖν τὴν πίστιν, καὶ διὰ τῆς δόξης τῆς παρὰ τῶν ἄλλως λεγόντων καὶ γεννώντων αὐτὸν·

Notes: ἐνδέχομαι: accept, admit, approve; φθείρω: destroy (aorist passive infinitive); καθάπερ: according as; ἀΐδιος, -ον: eternal; ἡ ἀρχή: beginning; ἡ τελευτή: end; τοῦ παντὸς: (in the attributive position) whole, entire; ὁ αἰών, -ῶνος: lifetime, epoch, era; περιέχω: embrace; ἀπείρος, -ον: boundless, infinite; ὁ χρόνος: time; εἰρημένων: perfect middle participle of εἴρω: say; ἔξεστι: it is possible; ἄλλος: otherwise; γεννάω: produce, generate.

III. Physiology

The study of the natural world, physics, is the purview of all Greek thinkers, from Homer and Hesiod onward (in the poets, for example, we learn that earthquakes are caused by Poseidon, thunderbolts are under Zeus’ authority). According to tradition, Thales of Miletus (fl. ca. 600-545 BCE) was the first Greek thinker to offer rational, atheistic explanations about what the world is made of and how it works. Subsequent thinkers, including his own students, contradicted and built on his theory—that one substance, water, can explain the physical universe and change within it. This sustained dialogue inspired a number of imaginative and clever hypotheses, culminating in the four element theory, approved by Aristotle, and the atomic theory, embraced by the Epicureans. Despite the fact that explanations were rational, no Greek thinker denied the existence of the gods or their role in the workings of the cosmos.

III.1. Anaximenes, TEGP 11 = Plutarch, Miscellanies 3. How all matter is created from air, which is divine by nature.

Grammar/Syntax Tags: dative of specification, extended prepositional phrases,
middle perfect participles, contract verbs, indirect statement, embedded clauses.

Ἀναξιμένην δὲ φασὶ τὴν τῶν ὅλων ἀρχὴν τὸν ἀέρα εἰπεῖν, καὶ τοῦτον εἶναι τῷ μὲν μεγέθει ἀπειρόν, ταῖς δὲ περὶ αὐτὸν ποιότησιν ὁρισμένον γεννᾶσθαι τε πάντα κατὰ τινα πύκνωσιν τούτου (ἀέρος) καὶ πάλιν ἀραίωσιν.

Notes: the entire passage is an extended indirect statement depending on φασὶ; ὁ ἀήρ, ἀέρος: air; ἀπειρόν, -ον: boundless; ἡ ποιότης, -ητος: quality; ὁρισμένον: middle perfect participle of ὁρίζω: divide, define, limit; γεννᾶω: produce, generate; ἡ πύκνωσις, -εως: condensation; ἡ ἀραίωσις, -εως: thinning, rarefaction.

III.2. Xenophanes, TEGP 50 = John Philoponus (ca. 490-570 CE), Physics 125.27-32. Xenophanes posited a two element theory.

Grammar/Syntax Tags: middle/passive, correlative clauses.

γῆ καὶ ὕδωρ πάντ’ ἐσθ’ ὅσα γίνοντ’ ἠδὲ φύονται.

III.3. Heraclitus, TEGP 49 = Aristotle, On the Heavens 1.10 (279b12-17). To simplify Heraclitus’ thought, fire seems to be both the essential element and cause of change in the physical world.

Grammar/Syntax Tags: γίγνομαι, indirect statement.

ὥσπερ Ἡράκλειτός φησιν ἅπαντα γίνεσθαί ποτε πῦρ.

Notes: ὥσπερ: like, even as.

III.4. Empedocles, TEGP 26 = Aëtius (1st/2nd c CE) P 1.3.20; Sextus Empiricus (ca. 160-210 CE), Against the Professors 9.362, 10.315; Ioannes Stobaeus (5th c CE) 1.10.11; Hippolytus of Rome (170-235 CE), Refutation 7.29.4, 10.7.3; Eusebius of Caesarea (260/265 - 339/340 CE), Preparation for the Gospel 14.14.6; Diogenes Laërtius (180-240 CE) 8.76. The four-root theory was first expressed in Empedocles, where each element was associated with a god.
Grammar/Syntax Tags: instrumental datives, imperatives, relative clauses, ellipses of εἰμι.

τέσσαρα γὰρ πάντων ριζώματα πρῶτον ἀκοῦε·

Ζεὺς ἀργής Ἡρη τε φερέσβιος ἦδ’ Αἰδωνεύς

Νῆστίς θ’ ἡ δακρύοις τέγγει κρούνωμα βρότειον.

Notes: τέσσαρες, -α: four; τὸ ρίζωμα, -ατος: root, stem; ἄργής, -ῆτος: shining; φερέσβιος, -ον: life-giving; Αἰδωνεύς: representing earth, perhaps identified with Hades (Wright, fragment 7, ad loc.); Νῆστίς: a water goddess from Sicily (Empedocles’ homeland), perhaps associated with Persephone (Wright, ad loc.); τὸ δάκρυον: tear; τέγγω: soak, moisten; τὸ κρούνωμα: spring, fountain (a hapax legomena?); βρότειος, -ον: mortal, human.

III.5. Democritus, TEGP 10 = Aristotle, Metaphysics 1.4 (985b4-20). Democritus and his teacher Leucippus developed an atomic theory in the 4th century BCE. Having failed to secure Aristotle’s imprimatur, atomism was widely rejected in favor of the four element theory.

Grammar/Syntax Tags: dative of specification, pronouns, substantives, τίθημι, εἰμι, ellipses of contract verbs, participial phrases, indirect statement.

Λεύκιππος δὲ καὶ ὁ ἑταῖρος αὐτοῦ Δημόκριτος στοιχεία μὲν τὸ πλῆρες καὶ τὸ κενὸν εἶναί φασὶ, λέγοντες τὸ μὲν ὄν τὸ δὲ μὴ ὄν, τούτων δὲ τὸ μὲν πλῆρες καὶ στερεὸν τὸ ὄν, τὸ δὲ κενὸν τὸ μὴ ὄν (διὸ καὶ οὐθὲν μᾶλλον τὸ ὄν τοῦ μὴ ὄντος εἶναι φασίν, ὅτι οὐδὲ τοῦ κενοῦ τὸ σῶμα), αἰτία δὲ τῶν ὄντων ταῦτα ὡς ύλην.

καὶ καθάπερ οἱ ἔν ποιοῦντες τὴν ὑποκειμένην οὐσίαν τᾶλλα τοῖς πάθεσιν αὐτῆς γεννᾶσι, τὸ μανὸν καὶ τὸ πυκνὸν ἅρχας τιθέμενοι τῶν παθημάτων, τὸν αὐτὸν τρόπον καὶ οὕτω τὰς διαφορὰς αἰτίας τῶν ἄλλων εἶναι φασίν.
ταύτας μέντοι τρεῖς εἶναι λέγουσι, σχῆμα τε καὶ τάξιν καὶ θέσιν: διαφέρειν γάρ φασι τὸ ὄν ῥυσμῷ καὶ διαθιγῇ καὶ τροπῇ μόνον: τούτων δὲ ὁ μὲν ῥυσμὸς σχήμα ἐστίν ἢ δὲ διαθιγὴ τάξις ἢ δὲ τροπὴ θέσις: διαφέρει γάρ τὸ μὲν A τοῦ N σχήματι τὸ δὲ AN τοῦ NA τάξει τὸ δὲ Z τοῦ H θέσει.

**Notes:** ὁ ἑταῖρος: companion, student; τὸ στοιχεῖον: a small upright post; in physics, referring to the irreducible components of the material world (e.g., “atoms”), first principle, element; τὸ πλήρες: the full; τὸ κενὸν: the empty; τὸ ὄν: “what‑is”; στερεός,‑ά,‑όν: solid; διό: wherefore, on which account; οὐθὲν: not one; ἡ ὕλη: wood, matter, sediment.

καθάπερ: according as, just as; ὑποκειμένον,‑η,‑ον: underlying; τὸ πάθος,‑εος: that which happens; γεννάω: produce, beget; τὸ μανόν: the rare; τὸ πυκνὸν: the solid, the dense; τὸ πάθημα,‑ατος: suffering, change; ἠ διαφορά: dislocation, moving here and there; μέντοι: indeed, to be sure.

tὸ σχῆμα,‑ατος: shape, form; ἡ τάξις,‑εως: order, arrangement; ἡ θέσις,‑εως: situation, placement; διαφέρω: differ; ὁ ῥυσμὸς: regular motion; ἡ διαθιγὴ: contact; ἡ τροπή: rotation; A and N are points on one line, representing two qualities of matter; Z and H are points on a second line.

### IV. Arithmetic and Geometry

Polis (community) life is impossible without number, which was among Prometheus’ gifts. Number is essential for equitable trade, fair taxes (see Herodotus [fl. ca. 445-420 BCE] 2.109), and for the management of households, businesses, and states. Accurate mensuration underlies the magnificent architectural achievements of the Greek world. Although Mesopotamia and Egypt had a strong tradition in the numerical arts, geometry was formalized in Greece in the 6th century BCE when Greek philosophers sought to determine general formulae for geometrical shapes and prove why those particular formulae were correct (the Egyptians could calculate volumes and verify their results, but only *ad hoc*). Consequently geometry was applied to other problems, as we shall see below, as well as to other sciences, especially astronomy. Among the interesting theoretical foci were the calculation of very large numbers (as in Archimedes’ *Sand Reckoner*), estimating the value of π, and “squaring the circle” (constructing a square with the same area as a given circle).
IV.1. Homer, *Odyssey* 4.411-413. Proteus, the shape-shifting old man of the sea, counted his seals by fives.

**Grammar/Syntax Tags:** compounds of εἴμι, middle/passives, reduplication, subjunctives.

φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν:

αὐτὰρ ἐπῆν πάσας πεμπάσσεται ἢδὲ ἰδηταί,

λέξεται ἐν μέσσησι, νομεὺς ὄς πώεσι μῆλων.

**Notes:** ἡ φώκη: seal; ἀριθμέω: count; ἔπειμι: go over; αὐτὰρ: but; ἐπῆν: when; πεμπάζω: count on five fingers; ἰδήται: aorist middle subjunctive of ὁράω; λέγω: lay; μέσσησι, epic dative plural of μέσος -η -ον; ὁ νομεύς, -ως: herdsman; τό πῶυ, -εος: flock; τό μῆλον: sheep, goat.

IV.2. Aeschylus, *Prometheus Bound* 459-460. Among Prometheus’ gifts to humankind were numbers and arithmetic.

**Grammar/Syntax Tags:** partitive genitive, ethical dative.

καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,

εξηύρον αὐτοῖς.

**Notes:** ἔξοχος, -η, -ον: excellent, mightiest, pre-eminent; τό σόφισμα, -ατος: device, artifice, trick; εξευρίσκω: discover (aorist indicative).

IV.3. Plato, *Timaeus* 54b6-d3. A geometrical atomic theory consisting of four geometrical shapes—tetrahedron, octahedron, icosahedron, and cube—the first three of which can be broken down into component triangles and then recombined in order to form various solids.

**Grammar/Syntax Tags:** partitive genitive, midlle/passives, participles, complementary infinitives, perfect tense, genitive absolute, relative clauses.

τὰ γὰρ τέταρτα γένη δι’ ἀλλήλων εἰς ἄλληλα ἐφαίνετο
πάντα γένεσιν ἔχειν, οὐκ ὀρθῶς φανταζόμενα: γίγνεται μὲν γὰρ ἐκ τῶν τριγώνων ὃν προηρήμεθα γένη τέτταρα, τρία μὲν ἔξ ἕνος τοῦ τὰς πλευρὰς ἀνίσους ἐχοντος, τὸ δὲ τέταρτον ἐν μόνον ἐκ τοῦ ἰσοσκελοῦς τριγώνου συναρμοσθέν.

οὐκουν δυνατὰ πάντα εἰς ἄλληλα διαλυόμενα ἐκ πολλῶν σμικρῶν ὀλίγα μεγάλα καὶ τούναντίον γίγνεσθαι, τὰ δὲ τρία οἷоν τε: ἐκ γὰρ ἕνος ἀπαντά πεφυκότα λυθέντων τε τῶν μειζόνων πολλά σμικρά ἐκ τῶν αὐτῶν συστήσεται, δεχόμενα τὰ προσήκοντα έαυτοὶς σχήματα, καὶ σμικρά ὅταν αὐτὶ πολλά κατὰ τὰ τρίγωνα διασπαρή, γενόμενος εἰς ἀριθμὸς ἕνος ὑγκου μέγα ἀποτελέσειεν ἀν ἄλλο εἶδος ἐν. ταῦτα μὲν οὖν λελέχθω περὶ τῆς εἰς ἄλληλα γενέσεως.

Notes: ἡ γένεσις, ‑εως: origin, generation; ὀρθῶς: rightly, clearly; φανταζόμαι: become visible, appear; τριγώνος, ‑ον: triangular; προαιρέω: bring forth, produce, prefer (perfect middle/passive); ἡ πλευρά, ‑ᾶς: rib, side; ἀνίσος, ‑ον: unequal; ἰσοσκελής, ‑ες: with two equal legs, isosceles; συναρμόζω: fit together (aorist passive participle).

δυνατός, ‑ης, ‑όν: able, strong, powerful; διαλύω: break off, dissolve (into elements); σμικρός = μικρός; τούναντίον = τοῦ ἐναντίον; πεφυκότα: perfect participle of φύω; λυθέντων: aorist passive participle of λύω; μειζόνων: comparative of μέγας; συνίστημι: combine; προσήκο: be at hand, be present, belong to; τὸ σχῆμα, ‑ατος: form, shape; διασπείρω: scatter, disperse (aorist subjunctive passive); ὁ ὑγκος: mass, body; ἀποτελέσω: complete, render; λελέχθω: perfect middle/passive imperative of λέγο.

IV.4. Euclid (fl. 360-260 BCE), Definitions 1-4. Points and lines.

Grammar/Syntax Tags: dative with special adjectives, relative clauses, recessive accent.

σημεῖόν ἐστιν, οὗ μέρος οὐθέν. γραμμὴ δὲ μῆκος ἀπλατές.
γραμμῆς δὲ πέρατα σημεῖα. εὐθείᾳ γραμμῆ ἐστίν, ἤτις ἐξ ἵσου τοῖς ἐφ’ ἕαυτῆς σημείοις κεῖται.

**Notes:** τὸ σημεῖον: point; οὗ: where; οὖθέν: from οὐδείς; ἡ γραμμή: stroke, line; τὸ μῆκος, -εος: length; ἀπλατής, -ές: without breadth; τὸ πέρας-ατος: limit, boundary; κεῖται: lie.

IV.5. Aristophanes (445–385 BCE), *Birds* 1001-1009. When two middle-aged Athenian men, frustrated at the litigious lifestyle of their city-state, decided to establish their own utopia in the sky, Νεφελοκοκκυγία (“Cloud Cuckoo Land”), a string of dissatisfied citizens came to seek asylum, including (a caricature of) the famous geometer Meton of Athens (fl. 440-410 BCE). Below is Meton’s proposed division of Νεφελοκοκκυγία into lots by using traditional surveying tools and techniques, where Aristophanes also alludes to the paradox of “squaring the circle.”

**Grammar/Syntax Tags:** uses of the dative case, future tense, subjunctives, contract verbs, genitive absolute, purpose clauses.

**Μέτων:** προσθείς οὖν ἐγὼ
tὸν κανόν’ ἀνωθεν τούτοι τὸν καμπύλον,
ἐνθείς διαβήτην—μανθάνεις;

**Πισθέατωρος:** οὐ μανθάνοι.

**Μέτων:** ὁρθῷ μετρήσω κανόνι προστιθείς, ἵνα
ὁ κύκλος γένηται σοι τετράγωνος κὰν μέσῳ
ἀγορά, φέρουσαι δ’ ὃσιν εἰς αὐτὴν ὀδοὶ
ὁρθαὶ πρὸς αὐτὸ τὸ μέσον, ὀσπερ δ’ ἀστέρος
αὐτοῦ κυκλοτεροῦς ὄντος ὁρθαὶ πανταχῇ
ἀκτίνες ἀπολάμπωσιν.
Notes: ὁ ἀήρ, ἀέρος: air; προστίθημι: put or place on or beside, impose, apply (aorist active participle); ὁ κανών, -όνος: rod, bar, ruler; ἀνοθεν: from above; καμπύλος, -ον: bent, curved (the “curved ruler” may sound like an oxymoron or refer to a sort of protractor); ἐντίθημι: insert, engrave (aorist active participle); ὁ διαβήτης, -ου: compass.

μετρέω: measure; τετράγωνος, -η, -ον: something with four angles (a square); κάν = καὶ ἐν; ὁδίπως: present subjunctive of εἰμί (continuing the purpose clause); ὁ ἀστήρ, ἀστρος: star; κυκλοτερής, -ες: round, circular (genitive singular); πανταχῇ: everywhere, in all directions; ἡ ἀκτίς, ἀκτίνος: ray, spoke; ἀπολάμπω: shine from, reflect light.

IV.6. Zeno, TEGP 16 = Aristotle, Physics 5.2 (233a21-28). The dichotomy argument against motion: an object cannot move because it must first touch an infinite number of points in a finite amount of time. Aristotle’s counter-argument is that nothing, neither time nor space, is composed of strictly indivisible elements.

Grammar/Syntax Tags: uses of the genitive case, articular infinitive, perfect tense, middle/passive infinitive, indirect statement.

διὸ καὶ ὁ Ζήνωνος λόγος ψεῦδος λαμβάνει τὸ μὴ ἐνδέχεσθαι τὰ ἄπειρα διελθεῖν ἢ ἅψασθαι τῶν ἀπειρων καθ’ ἑκαστὸν ἐν πεπερασμένῳ χρόνῳ. διχῶς γὰρ λέγεται καὶ τὸ μήκος καὶ ὁ χρόνος ἁπειρόν, καὶ ὅλως πᾶν τὸ συνεχὲς, ἦτοι κατὰ διαίρεσιν ἢ τοῖς ἐσχάτοις. τῶν μὲν οὖν κατὰ ποσὸν ἁπειρόν οὐκ ἐνδέχεται ἅψασθαι ἐν πεπερασμένῳ χρόνῳ, τῶν δὲ κατὰ διαίρεσιν ἐνδέχεται· καὶ γὰρ αὐτὸς ὁ χρόνος οὐτὸς ἄπειρος.

Notes: διό: wherefore, on which account; ψεῦδος: false (modifying λόγος, but referring to the idea expressed by τὸ μὴ ἐνδέχεσθαι; λαμβάνω: to take, receive, understand; ἐνδέχομαι: admit, accept, assume, be possible (articular infinitive); ἁπειρός, -ον: boundless; διέρχομαι: pass through (aorist active infinitive); ἀπτω (+ genitive): fasten, join, engage with, touch; περαινω: bring to an end, complete, “finite” (perfect middle/passive participle); ὁ χρόνος: time; διχῶς: doubly, in two ways; τὸ μήκος,
V. Astronomy

The night sky has always been a source of wonder and curiosity. In practical terms, observing the heavens facilitates time-keeping (in order to regulate the civic and religious calendars) and enables an understanding of the connection between celestial bodies (sun, moon, planets) and natural phenomena (seasons and tides). But Greek curiosity transcended the mundane, and thinkers were eager to construct a model of the heavens that explained the seemingly erratic retrograde motion of the planets (“wanderers”) within the framework of a geocentric cosmos (i.e., “saving the phenomena”). Such a model also facilitated the prediction of eclipses, another of the goals of ancient astronomy. Although heliocentrism was suggested (famously by Aristarchus, ca. 280 BCE, but also by Seleucus of Seleucia, fl. 165-135 BCE), it was flatly rejected because of the lack of visible stellar parallax (the apparent displacement of stationary objects that results when the observer moves). The notion of a moving earth, furthermore, contradicted Aristotelian physics. The enduring model was developed by Plato’s contemporary, Eudoxus of Cnidus (fl. ca. 365-340 BCE), who proposed a complicated system of 27 concentric circles governing the motions of the heavenly bodies.

V.1. Homer, Iliad 18.483-89. The chief constellations are rendered on Achilles’ shield.

Grammar/Syntax Tags: uses of the genitive case, perfect tense, relative clauses, ellipses, anaphora.

ἐν μὲν γαῖαν ἔτευξ᾽, ἐν δ᾽ οὐρανόν, ἐν δὲ θάλασσαν,
ηξιίον τ᾽ ἀκάμαντα σελήνην τε πλῆθουσαν,
ἐν δὲ τὰ τείρα πάντα, τὰ τ᾽ οὐρανὸς ἔσχατος,
Πληϊάδας θ᾽ Ὑάδας τε τό τε σθένος Ὠρίωνος
ʿἈρκτόν θ’, ἣν καὶ Ἀμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ᾽ αὐτοῦ στρέφεται καὶ τ᾽ Ὡρίωνα δοκεύει,
oἰη δ᾽ ἀμμορός ἐστὶ λοετρῶν Ὡκεανοῦ.

**Notes:** ἐν: construe the shield as the object; τεύχω: produce, make, fashion (Hephaistus is the subject); ἥλιον = ἢλιον; ἀκάμος (‑αντος): untiring; ἡ σελήνη: moon; πλήθω: be or become full; τείρεα: Ionic form of τὸ τέρας,‑ατος: sign, marvel, portent; τὰ τ’: “with which” (internal accusative or accusative of respect); στεφανόω: crown, put around as a rim (perfect indicative middle/passive); αἱ Πληιάδες: the Pleiades, “seven Sisters”, a star cluster at Taurus’ nape, so-called because they rise at the beginning of the sailing season (πλέω); αἱ Υάδες: the Hyades, a star cluster in Taurus’ head; τὸ σθένος,‑ας: strength; ὅ Ωρίων, ‑οντος: the constellation Orion; ἥ Ἄρκτος: the Bear, Ursa Major (Callisto); ἡ Ἄμαξα: wagon (Ursa Major); ἡ ἐπίκλησις,‑ας: additional name, “nickname”; αὐτοῦ: (adverb) in the same place, here, there; στρέφω: turn, twist, rotate (on an axis); δοκεύω: keep an eye, watch closely; οἶος, ‑α, ‑ον: alone, “most notably,” according to Aristotle, Poetics 25 [1461a21])—the problem is that other constellations, likewise, remained above the horizon throughout the year; ἀμμορός, ‑ον (+ genitive): without a share in; τὸ λοετρόν: bath, bathing place; ὁ Ὡκεανός: Ocean, the river that encircles the world in the Homeric cosmos.

V.2. Homer, *Odyssey* 5.269-275. Odysseus used the stars to navigate away from Calypso’s island.

**Grammar/Syntax Tags:** uses of the dative case, middle/passive, imperfect tense, perfect tense, relative clauses, participial clauses.

γηθόσυνος δ᾽ οὖρῳ πέτασ’ ἱστία δίος Ὅδυσσεύς.

αὐτάρ ὁ πηδαλίῳ ἱθύνετο τεχνηέντως

ἡμενος, οὐδὲ οἱ ὑπνος ἐπι βλεφάρουσιν ἐπιπτεν

Πληιάδας τ’ ἐσοράντι καὶ ψε ὅυντα Βοώτην

'Αρκτον θ’, ἦν καὶ ἀμαξαν ἐπίκλησιν καλέουσιν,
ἧ τ᾽ αὐτοῦ στρέφεται καί τ᾽ Ὠρίωνα δοκεύει,
oη δ᾽ ἀμμορός ἐστι λοετρῶν Ὠκεανοῖ.

Notes: γηθόσυνος, -η, -ον: joyful, glad; ὁ οὔρος: breeze, fair wind; πέτομαι: fly, make fly, “spread”; τὸ ἰστῖον: sail (Odysseus probably had a single sail on his “raft”: see L. Casson who argues that the craft is actually a ship: Ships and Seamanship in the Ancient World. Baltimore, 1971); δῖος, -α, -ον: noble, divine; αὐτὰρ: but; τὸ πηδαλίον: steering oar (an early incarnation of the tiller); ιθύνω: make straight, run straight, guide straight (imperfect); τεχνηέντως: skillfully; ήμαι: sit (perfect middle participle); οἰ: dative of the reflexive pronoun ἑ; ὁ ύπνος: sleep (we note that Odysseus’ shipboard naps inevitably led to disaster, see Odyssey 10.31-49, 12.338-365); τὸ βλέφαρον: eyelid; Πληιάδας: see passage above; ἐισοράω: look on (dative participle modifying οἱ); ὄψις: after a long time, late; δύω: sink, plunge, set; ὁ Βοώτης: a constellation in the northern sky that seems to chase Ursa Major (replacing the Hyades in the passage above); note the formulaic nature of the last three lines of this passage which are identical to the passage above.

V.3. Aratus, Phaenomena 254-258. Aratus’ work, composed in dactylic hexameters, was perhaps the most widely read book in antiquity (with translations into Latin penned by both Cicero and Germanicus). The Pleiades.

Grammar/Syntax Tags: dative of possession, passive, uses of the infinitive.

ἄγχι δέ οἱ σκαιῆς ἐπιγουνίδος ἠλθα πᾶσαι
Πληιάδας φορέονται. ὁ δ’ οὐ μάλα πολλὸς ἀπάσας
χῶρος ἔχει, καί δ’ αὐτάς ἐπισκέψασθαι ἀφαυραί.
ἐπτάποροι δὴ ταὶ γε μετ’ ἀνθρώπους ύδεονται,
ἐξ οἶαι περ ἑοῦσαι ἐπόψις ὀφθαλμοῖσιν.

Notes: ἄγχι (+ genitive): near; οἱ: referring to the constellation Perseus (Homeric dative, see V.2); σκαιός, -ά, -όν: left, westward; ή ἐπιγουνίς,
-ίδος: thigh; ἡμιθα: (adverb) very much, “tightly”, “in a cluster”; ἀπάσας: “all together”; ὁ χώρος: space; ἐπίσκεπτομαι: number, count, consider (aorist middle/passive infinitive); ἄφαιρός, -ά, -όν: feeble, weak, faint; ἐπτάπορος, -ον: with seven paths; ὅδε: call; ἢξ: six; οἶος, -α, -ον: alone; περ: all; ἐπόψιος, -η, -ον: visible.

tά δὲ ἄστρα γίνεσθαι κύκλον πυρός, ἀποκριθέντα τοῦ, κατὰ τὸν κόσμον πυρός, περιληφθέντα δ’ ύπὸ ἀέρος. ἐκπνοάς δ’ ὑπάρξαι πόρους τινὰς αὐλώδεις, καθ’ οὓς φαίνεται τά ἄστρα: διὸ καὶ ἐπιφρασσομένων τῶν ἐκπνοῶν τὰς ἔκλειψες γίνεσθαι.

Notes: construe the passage with an understood Ἀναξίμανδρος λέγει; τό ἄστρον: star; γίνεσθαι: present middle/passive infinitive of γίγνομαι (Ionic form); ὁ κύκλος: ring, circle; ἀποκρίνω: separate (aorist passive participle); περιλαμβάνω: encompass, surround (aorist passive participle); ὁ ἀήρ, ἀέρος: air; ἡ ἐκπνοή: exhalation, vent (in apposition with the subject); ὑπάρχω: begin, exist; ὁ πόρος: narrow, straight, passageway; αὐλώδεις: flute-like passage; διό: wherefore, on which account; ἐπιφράσσω: block up; ἡ ἔκλειψις, -εως: failing, “eclipse”.

V.5. Democritus, TEGP 64 = Aëtius (1st/2nd c CE) P 2.15.3, S 1.24.1e. The nature of the sun.

Grammar/Syntax Tags: indirect statement, participial clauses.

Δημόκριτος [τὸν ἡλίον] μύδρον ἢ πέτρον διάπυρον. τροπῆν δὲ γίγνεσθαι ἐκ τῆς περιφερούσης αὐτὸν δινήσεως.

Notes: ὁ μύδρος: anvil, red-hot iron; ὁ πέτρος: stone, rock; διάπυρος, -ον: red-hot, enflamed, fiery; ἡ τροπή: turning, “solstice”; περιφερέω: carry around; ἡ δίνησις, -εως: whirling, rotation (the vortex is presumably caused
by the motion of the sun around the earth).


**Grammar/Syntax Tags**: perfect tense, uses of the participle, indirect statement, relative clauses, alpha-privative.

Ἀρίσταρχος δὲ ὁ Σάμιος ὑποθεσίων τινῶν ἐξέδωκεν γραφάς, ἐν αἷς ἐκ τῶν ὑποκειμένων συμβαίνει τὸν κόσμον πολλαπλάσιον ἐμεν τοῦ νῦν εἰρημένου. ὑποτίθεται γὰρ τὰ μὲν ἀπλανέα τῶν ἄστρων καὶ τὸν ἅλιον μένειν ἀκίνητον, τὰν δὲ γὰν περιφερέσθαι περὶ τὸν ἅλιον κατὰ κύκλου περιφέρειαν, δὶς ἐστίν ἐν μέσῳ τῷ δρόμῳ κείμενος, τὰν δὲ τῶν ἀπλανέων ἄστρων σφαῖραν περὶ τὸ αὐτὸ κέντρον τῷ ἁλίῳ κειμέναν τῷ μεγέθει ταλικαύταν ἐμεν, ὅστε τὸν κύκλον, καθ’ ὃν τὰν γὰν ὑποτίθεται περιφερέσθαι, τοιαύταν ἔχειν ἀναλογίαν ποτὶ τὰν τῶν ἀπλανέων ἀποστασίαν, οἷαν ἔχει τὸ κέντρον τὰς σφαῖρας ποτὶ τὰν ἐπιφάνειαν.

**Notes**: Σάμιος, -η, -ον: from the island of Samos, in the eastern Aegean; ἡ ὑπόθεσις: proposal, hypothesis; ἐξέδωκεν: aorist of ἐκδίδωμι: give out, “publish”; ὑποκειμένον: perfect middle/passive substantive participle of ὑπόκεμαι: lie under (“underlying principles”); πολλαπλάσιος: many times as, as large as; ἐμεν: Doric present infinitive of εἰμι; εἰρημένον: perfect middle participle of εἴρω: say (“what is now said”); ὑποτίθημι: place under, assume, suppose; ἀπλανής, -ές: not wandering (the planets are so-called because they seem to “wander” erratically in the comparison with the sphere of fixed stars); τὸ ἄστρον: star; τὸν ἅλιον: Doric for ἥλιος; ἀκίνητος: unmoved, motionless; τὰν γὰν: Doric for γῆ; περιφέρο: carry round; ὁ δρόμος: course; ἡ σφαῖρα: ball, sphere; τὸ κέντρον: sharp point, center; ταλικαύταν: Doric for τηλικοῦτος: of such an extent; ἡ ἀναλογία: mathematical proportion; ποτὶ: Doric for πρὸς; ἡ ἀποστασία: revolt,
departure, distance; ἡ ἐπιφάνεια: appearance, surface.

VI. Meteorology

The ancient science of “Meteorology”, the study of μετέωρα (“things high up”), was much broader in scope than the modern discipline, focusing not on predicting weather patterns (they lacked the tools to measure temperature and barometric pressure with any accuracy), but instead on explaining meteorological phenomena, including comets, precipitation, rainbows (and even moonbows), winds, as well as phenomena that were not so “high up”—volcanic eruptions, for example, and earthquakes, thought to be caused by winds. Aristotle’s Meterology survives, as does Theophrastus’ On Winds and pseudo-Theophrastus’ On Weather Signs. Among other things, Aristotle theorized that rainbows occur when sunlight is reflected at fixed angles from clouds. He also explained comets, meteors, the aurora borealis, and the Milky Way as phenomena of the upper atmosphere, caused by hot, dry exhalations from accreting air that occasionally burst into flame.

VI.1. Anaximenes, TEGP 26 = Aëtius (1st/2nd c CE) P 3.4.1, S 1.31.1. On the formation of clouds, rain, and snow (compare III.1, illustrating Anaximenes’ physics).

Grammar/Syntax Tags: genitive absolute, indirect statement, temporal clauses.

Ἀναξιμένης νέφη μὲν γίνεσθαι παχυνθέντος ἐπὶ πλεῖον τοῦ ἀέρος, μᾶλλον δ’ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ὀμβροὺς, χιόνα δὲ ἐπειδὰν τὸ καταφέρομενον ὀδὸρ παγῇ, χάλαζαν δ’ ὅταν συμπεριληφθῇ τι τῶι υγρῶι πνευματικῶν.

Notes: Ἀναξιμένης (ἔφη); τὸ νέφος, -ος: cloud; παχυνθέντος: thicken; ὁ ἀήρ, ἀέρος: air; ἐπισυναχθέντως: aorist passive participle in genitive absolute; ἐκθλίβεσθαι: squeeze, press; ὁ ὀμβρος: storm, thunder shower; ἡ χιών, -ος: snow; ἐπειδὰν: whenever; τὸ καταφέρομενον: fall down; ὀδὸρ: “rain”; πήγνυμι: stick, fix, “freeze” (aorist passive subjunctive); ἡ χάλαζα: hail; συμπεριληφθῇ: gather together (aorist passive subjunctive); ὑγρός, -άν: moist; πνευματικός, -ή, -όν: of wind/air, windy, airy.

VI.2. Anaximander, TEGP 30 = Aëtius (1st/2nd c CE) P 3.3.1, S 1.291.1. The causes of various violent weather phenomena.
Grammar/Syntax Tags: genitive with prepositions, participles, aorist passive, indirect statement.

περὶ βροντῶν, ἀστραπῶν, κεραυνῶν, πρηστήρων, τε καὶ τυφώνων. Ἀναξίμανδρος ἐκ τοῦ πνεύματος ταυτί πάντα συμβαίνειν’ ὅταν γὰρ περιληφθὲν νέφει παχεὶ βιασάμενον ἐκπέση τῇ λεπτομερείᾳ καὶ κουφότητι, τόθ’ ἢ μὲν ρηξὶς τὸν ψόφον, ἢ δὲ διαστολὴ παρὰ τὴν μελανίαν τοῦ νέφους τὸν διαυγασμὸν ἀποτελεῖ.

Notes: ἡ βροντή: thunder; ἡ ἀστραπή: lightning flash; ὁ κεραυνός: thunderbolt; ὁ πρηστήρ, -ῆρος: windstorm, whirlwind, hurricane; ὁ τυφῶν, ‑ῶνος: typhoon; Ἀναξίμανδρος (ἔφη); ταυτί: strengthened Attic form of ταῦτα; συμβαίνω: be joined, meet, correspond with, happen, result; περιλαμβάνω: encompass, surround (aorist passive participle); τὸ νέφος, ‑εος: cloud; παχύς, ‑εῖα: thick; βιάζω: overpower by force; ἐκπίπτω: fall out, drive out; ἡ λεπτομερεία: property of being composed of small particles; ἡ κουφότης, -ητος: lightness; ἡ ῥῆξις, ‑εως: breaking; ὁ ψόφος: noise; ἡ διαστολή: separation; ἡ μελανία: blackness; ὁ διαυγασμός: bright burst (of lightening); ἀποτελέω: bring to an end, complete, accomplish, effect.


Grammar/Syntax Tags: genitive of time, superlatives, future tense, subjunctives, conditionals, temporal clauses.

'Εὰν ἀστραπὴ πανταχόθεν γίνηται, ὅδωρ σημαίνει, καὶ ὅθεν ἂν αἰ ἀστραπαὶ πυκναὶ γίνωνται, ἑντεῦθεν πνεῦμα γίνεται. θέρους ὅθεν ἂν ἀστραπαὶ καὶ βρονταὶ γίνονται, ἑντεῦθεν πνεῦμα γίνεται ἰσχυρά· ἐὰν μὲν σφόδρα καὶ ἰσχυρὸν ἀστράπτῃ, θάττον καὶ σφοδρότερον πνεύσουσιν, ἐὰν δ’ ἥρεμα καὶ μανῶς, κατ’ ὀλίγον. τοῦ δὲ χειμῶνος καὶ φθινοπώρου τούναντίον· παύσουσι γὰρ τὰ πνεύματα αἰ
ἀστραπαί· καὶ ὅσῳ ἂν ἰσχυρότεραι γίνωνται ἀστραπαί καὶ βρονταί, τοσούτῳ μᾶλλον παύονται· τοῦ δ’ ἔαρος ἦττον ἂν ταύτα σημεία λέγω, ὡσπερ καὶ χειμώνος.

**Notes:** ἡ ἀστραπή: lightening flash; πανταχόθεν: from all sides; ὕδωρ: “rain”; σημαίνω: indicate; πυκνός, -ή, -όν: thick, close; δόθεν . . . ἐντεῦθεν: from where . . . from that place; τὸ θέρος, -εος: summer; ἡ βροντή: thunder; σφόδρα: (adverb) violently, excessively; θαττον: comparative of ταχύς; πνεύω: blow; ἡρέμω (adverb) softly, gently; μανῶς: infrequently; κατ’ ὀθέν . . . ἐντεῦθεν: from where . . . from that place; τὸ φθινόπωρον: autumn; τὸ ἔαρ: spring; ἦττον, -ον: weaker.

VI.4. Xenophanes, TEGP 72 = Scholium BLT on Iliad 11.27. The rainbow.

**Grammar/Syntax Tags:** objects complement, passive infinitives, relative clauses.

ήν τ’ Ἰριν καλέουσι, νέφος καὶ τοῦτο πέφυκε, πορφύρεον καὶ φοινίκεον καὶ χλωρὸν ἰδέσθαι.

**Notes:** ἡ Ἰρις, -ιδος: rainbow; τὸ νέφος, -εος: cloud; πέφυκε: perfect of φύω; πορφύρεος, -η, -ον: bright, glittering, dark red, purple, crimson; φοινίκεος, -εα, -εον: purple-red, purple, crimson; χλωρός, -ά, -όν: pale, pale-green, yellow; εἶδον: see (aorist middle infinitive).


**Grammar/Syntax Tags:** objective genitive, comparatives, superlatives, relative clauses, temporal clauses.

μέγιστον δὲ σημείον τούτων ἡ ἀπὸ τῆς σελήνης Ἰρις: φαίνεται γάρ λευκή πάμπαν. γίγνεται δὲ τοῦτο ὅτι ἐν τε τῷ νέφει ξοφερῷ φαίνεται καὶ ἐν νυκτί. ὡσπερ οὖν πῦρ ἐπὶ πῦρ, μέλαν παρὰ μέλαν ποιεῖ τὸ ἥρεμα λευκὸν παντελῶς φαίνεσθαι λευκόν·

γίγνεσθαι δὲ καὶ νύκτωρ ἀπὸ τῆς σελήνης ὀλιγάκις·
οὔτε γὰρ ἀεὶ πλήρης, ἀσθενεστέρα τε τὴν φύσιν ἢ
ὡστε κρατεῖν τοῦ ἀέρος.

Notes: τούτων: i.e., contrasting colors in rainbows; ἡ σελήνη: moon;
λευκός, -ή, -όν: light, bright; πάμπα: wholly, altogether; τὸ νέφος, -εος:
cloud; ζοφερός, -ά, -όν: dusky, gloomy; μέλας, μέλαινα, μέλαν: dark,
black; τὸ ἡρέμα: the soft, the “dim”; παντελῶς: completely.

νύκτωρ: (adverb) by night; ὀλιγάκις: seldom; πλήρης, πλῆρες: full;
ἀσθενής, -ές: without strength, weak; τὴν φύσιν: in respect to its nature,
naturally (accusative of respect); ὁ ἀήρ, ἀέρος: air.

VII. Geography and Cartography

In antiquity, describing the world was a way of understanding the earth, and
understanding was a way of imposing control over it. For the Greeks, geography
followed three primary trajectories: human (straddling what we would call ethnog-
raphy and anthropology), physical or descriptive (the nature and shape of the earth,
and human’s place in it), and mathematical (size and distance between places). The
Greeks believed that the earth was a sphere (Plato’s perfect geometrical shape: Ti-
maeus 32c-34b), and many ancient thinkers calculated the earth’s circumference.
Using simple trigonometry, Eratosthenes determined the earth’s circumference at
250,000 stadia, approximately 24,662 miles, just under the modern figure of 24,901
miles).

Several challenges obstruct our reconstruction of ancient geographical and
cartographical thought. Representing the culmination of centuries of Greek geo-
graphical investigation, the only extant work of mathematical geography is the
Guide to Drawing Maps of the World (more commonly, Geography) of Claudius
Ptolemy (fl. ca. 127- after 146 ce). In addition, aside from the Roman passus mille,
units of measurement were not standardized. At least three values for the stadion
are known: Athenian (185 meters); Olympian (192.8 meters); Egyptian (157.5 me-
ters). Also, because of the earth’s sphericity, cartographic data become distorted in
two-dimensional formats. Thus, aiming to produce a more accurate map using new
information gained by expansion of empire and trade links, Ptolemy devised a so-
plicated grid of curved meridians and parallels in order to improve the accuracy
of positioning distant locations.
Finally, there is also robust debate regarding whether physical maps, as we understand them, existed at all. Literary evidence, however, strongly suggests pictorial maps in monumental contexts (see Aristophanes VII.8, below), but it is likely that ancient maps lacked scale, and details attenuated as the map spiraled away from its center.


**Grammar/Syntax Tags**: prepositions, imperfect tense, supplementary participles, optatives, causal clauses, ellipses.

"ἔτι δὲ καὶ διὰ τῶν φαινομένων κατὰ τὴν αἰσθήσειν οὔτε γὰρ ἂν αἱ τῆς σελήνης ἐκλείψεις τοιαύτας ἂν εἶχον τὰς ἀποτομάς· νῦν γὰρ ἐν μὲν τοῖς κατὰ μῆνα σχηματισμοῖς πάσας λαμβάνει τὰς διαιρέσεις (καὶ γὰρ εὐθεία γίνεται καὶ ἀμφίκυρτος καὶ κοίλη), περὶ δὲ τὰς ἐκλείψεις ἀεὶ κυρτὴν ἔχει τὴν ὀρίζουσαν γραμμήν, ὅστ’ ἐπεῖπερ ἐκλείπει διὰ τὴν τῆς γῆς ἐπιπρόσθησιν, ἡ τῆς γῆς ἂν εἰ ἐπὶ περιφέρεια τοῦ σχήματος αἰτία σφαιροειδῆς ὀνόσα.

**Notes**: ἔτι: further ("there is further proof"); ἡ αἰσθήσεις, -εως: sense perception; οὔτε γὰρ: "if the earth were not spherical"; ἡ σελήνη: moon; ἡ ἐκλείψεις, -εως: failing, "eclipse"; ἡ ἀποτομή: division into segments; ἡ μῆνη: moon; ὁ σχηματισμός: configuration; ἡ διαιρέσις, -εως: division; ἀμφίκυρτος, -ον: convex (gibbous); κοῖλος, -η, -ον: hollow, concave; κυρτός, -η, -ον: bulging, convex; ὀρίζο: divide, separate, define, limit; ἡ γραμμή: stroke, line; ἐπεῖπερ: since; ἐκλείπο: an eclipse occurs; ἡ ἐπιπρόσθησις, -εως: interposition; ἡ περιφέρεια: circumference; τὸ σχῆμα, -ατος: shape; σφαιροειδῆς, -ες: spherical.


**Grammar/Syntax Tags**: pronouns, participles in indirect statement.

ἐτι τοίνυν, ἤφη, πάμμεγα τι εἶναι αὐτό, καὶ ἡμᾶς οἰκεῖν
τοὺς μέχρι Ήρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ
tini moriō, ὡσπερ περὶ τέλμα μύρμηκας ἢ βατράχους
perī tīn ἥλατταν οἰκοῦντας, καὶ ἄλλους ἄλλοθι
pollous ἐν polloioi toioûtois tòpois oikeîn.

*Notes:* πάμμεγας, -άλη, -α: immense; αὐτό: refers to the earth; ἡ στήλη: block, monument, boundary post (here, the Strait of Gibraltar, where, according to tradition, Heracles opened up a passage between the Mediterranean and the Atlantic); ὁ Φῆσις, -ιδος: a river in Colchis, on the eastern Black Sea, marking the eastern extent of Greek geographical knowledge in Plato’s day; σμικρός = μικρός; τὸ μόριον: piece, portion; τὸ τέλμα, -ατος: swamp, marsh; ὁ μύρμηξ, -ηκος: ant; ὁ βάτραχος: frog; ἄλλοθι: elsewhere.


*Grammar/Syntax Tags:* dative of specification, perfect tense, subjunctives, conditional clauses, relative clauses.

λέγεται τοῖνυν, ἐφη, ὃ ἑταῖρε, πρῶτον μὲν εἶναι
toiutē ἡ γῆ αὐτὴ ἰδεῖν, εἰ τις ἄνωθεν θεάω, ὡσπερ αἱ
dωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασιν διειλημμένη,
وذ καὶ τα ἐνθάδε εἶναι χρώματα ὡσπερ δείγματα, οἷς δὴ
oι γραφῆς καταχρῶνται.

*Notes:* ὁ ἑταῖρος: companion, friend; ἰδεῖν: aorist active infinitive of εἶδον; ἄνωθεν: from above; θεάω: gaze; δωδεκάσκυτος, -ον: with twelve strips of leather; ἡ σφαῖρα, -ας: ball; ποικίλης, -ης, -ον: many colored, dappled; τὸ χρῶμα, -ατος: color; διαλαμβάνω: divide, distinguish (perfect middle/passive participle); ἐνθάδε: here; τὸ δείγμα, -ατος: sample, pattern; ὁ γραφεύς, -έως: painter; καταχράομαι: make use of, apply.

VII.4. Strabo 1.1.11. Homer was the “father of geography.”

*Grammar/Syntax Tags:* genitive with special verbs, aorist passive participle, 3rd person imperative.

Νυνὶ δὲ ὅτι μὲν Ὄμηρος τῆς γεωγραφίας ᾧζεν, ἀρκεῖτω


Notes: τὰ λεχθέντα: geography; ἦρξεν: aorist active indicative of ἄρχω (+ genitive); ἀρκέω: suffice, avail, defend (present, 3rd person imperative); τὰ λεχθέντα: aorist passive participle of λέγω.


Grammar/Syntax Tags: complementary infinitive, aorist of a compound verb, contract verbs, relative clauses, result clauses.

Ἀναξίμανδρος ὁ Μιλήσιος ἄκουστής Θάλεω πρῶτος ἀπετόλμησε τὴν οἰκουμένην ἐν πίνακι γράψαι, μεθ’ ὅν Ἑκαταῖος ὁ Μιλήσιος ἀνήρ πολυπλανής διηκρίβωσεν ὦστε θαυμασθῆναι τὸ πράγμα.

Notes: ὁ ἀκουστής, -οῦ: listener, student; ὁ Θάλης, Θάλεω: Thales of Miletus; ἀποτολμάω: dare, make a presumptuous attempt to; ἡ οἰκουμένη: inhabited region of the world; ὁ πίναξ, -ακος: board, plank, writing tablet (see also Herodotus 5.49.1, who used the same term to describe Aristagoras’ map, with which the tyrant tried to generate support for a revolt against Persian rule in Ionia in 499/98 BCE); Ἑκαταῖος: ca. 550‑475 BCE, wrote the first history of the world in Greek (in prose); πολυπλανής, -ές: far‑roaming, widely travelled; διηκριβόω: render exactly; θαυμάζω: wonder, marvel (aorist passive infinitive).


Grammar/Syntax Tags: vocative, future tense, perfect tense, imperatives, subjunctives, contract verbs, ἵστημι.

διογενὲς Λαερτιάδη, πολυμῆχαν’ Ὀδυσσεὺ, μὴ τί τοι ἡγεμόνος γε ποθῇ παρὰ νηὶ μελέσθω, ἰστὸν δὲ στῆσας, ἀνὰ θ’ ἰστία λευκὰ πετάσσας ἥσθαι: τὴν δὲ κέ τοι πνοιῇ Βορέαο φέρησιν.
ἀλλ᾽ ὅποτ᾽ ἄν δὴ νηὶ δι᾽ Ὠκεανοῖο περήσῃς,
ἐνθ᾽ ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραὶ τ᾽ αὔγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ᾽ Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ᾽ εἰς Αἴδεω ἰέναι δόμον εὐρώεντα.
ἐνθὰ μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
Κώκυτός ὥ, ὥς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρη τε ἡξύνεσις τε δῶ ὁποῖα ἤδιούπων.

Notes: διογενής, ‑ές: Zeus‑born; Λαερτιάδης: son of Laërtes; πολυμήχανος, -ον: resourceful, inventive; ἡ ποθή: desire; μέλο: be a matter of concern (present imperative); ὁ ἱστός: mast; στήσας: aorist of ἵστημι: τὸ ἱστίον: sail; λευκός, -ῆ, -όν: light, bright, white; πετάννυμι: spread wide (aorist active participle); ἡ πνο(ι)ή: blowing, blast; ὁ Βορέας, -ου: North Wind (Doric genitive).

ὀπότε: when; ὁ Ὀκεανός: Ocean; περάω: drive through (aorist subjunctive); ἡ ἀκτή: promontory, headland; λάχεια: fertile; τὸ ἄλσος, -εος: grove; ἡ Περσεφόνεια: the queen of the underworld; ἡ ἰτέα: willow; ὠλεσίκαρπος, -ον: shedding their fruit (before ripening); αὐτοῖ: (adverb) here; κέλλω: drive on, push ashore (aorist imperative); βαθυδίνης, -ες: deep‑eddying; ὁ Άιδης, -εω: the lord and realm of the underworld; ὁ δόμος: house; εὐρόεις, -εσσα, -εν: moldy, dank; ὁ Ἀχέρων, -οντος: river of pain; ὁ Πυριφλεγέθων: the river flaming with fire; βέω: flow; ὁ Κώκυτος: river of shrieking; ἡ Στύξ, Στυγὸς: Styx, the river of hate; ὁ ἀπορρόξ, -όγος: branch; ἡ πέτρη: rock; ἡ ἡξύνεσις, -εος: intersection; ἐρίδουπος, -ον: resounding.

VII.7. Herodotus 4.36.2. Old fashioned maps.

Grammar/Syntax Tags: dative with special adjectives, contract verbs, future tense,
circumstantial participles, participial clauses.

γελῶ δὲ ὁρέων γῆς περιόδους γράψαντας πολλοὺς ἣδη καὶ οὐδένα νοονέχοντως ἐξηγησάμενον: οἳ Ωκεανόν τε ἰδέαν γράψαντι πέριξ τὴν γῆν ἔοσαν κυκλοτερέα ώς ἀπὸ τόρνου, καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεύσαν ἵσην. ἐν ὀλίγοισι γὰρ ἐγὼ δηλώσω μέγαθός τε ἐκάστης αὐτέων καὶ οἶη τις ἐς γράφην ἐκάστη.

Notes: γελάω: laugh; ὁρέων: Ionic form of the present participle ὁρῶν: ἤ περιόδος: a going around, way around, circuit (a narrative “map” of the world); νοονέχοντως: rationally, mindfully; ἐξηγέομαι: relate in full, dictate, explain; ῥέω: flow; πέριξ: all around (+ accusative); Herodotus rejected the theory of the circumambient Ocean; ἔοσαν: Ionic for οὖσαν; κυκλοτερέα, -ς: made by round by turning (also rejected was the theory that the inhabited world was completely round); ὁ τόρνος: compass; ἐν ὀλίγοισι (λόγοις); αὐτέων: Ionic genitive plural of αὐτός; ἡ γραφή: representation with lines (i.e., a drawing).

VII.8. Aristophanes, Clouds 202-215. Worried about his son’s expensive habits and hoping the boy would learn a trade (e.g., talking himself out of his mounting debts), a working Athenian man, Strepsiades, toured Socrates’ Φπροντιστήριον (“think-tank”). While awaiting the headmaster there, a student explicated a map of the world on display in the school’s courtyard. The Peloponnesian War was in full swing when the Clouds was first produced, and this passage shows how maps could be manipulated to political ends.

Grammar/Syntax Tags: dative of specification, neuter (adverbial) adjectives, pronouns, contract verbs, infinitives of purpose.

Στρεψιάδης: τοῦτι δὲ τί;
Μαθητής: γεωμετρία.

Στρεψιάδης: τοῦτ’ οὖν τί ἐστι χρήσιμον;
Μαθητής: γῆν ἀναμετρῆσαι.
Στρεψιάδης: πότερα τὴν κληρουχικήν;

Μαθητής: οὔκ, ἀλλὰ τὴν σύμπασαν.

Στρεψιάδης: ἀστεῖον λέγεις.
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

Μαθητής: αὕτη δὲ σοι γῆς περίοδος πάσης. ὅρᾷς;
αἶδε μὲν Ἀθῆναι.

Στρεψιάδης: τί σὺ λέγεις; οὐ πείθομαι,
ἐπεὶ δικαστᾶς οὖχ ὁρῶ καθημένους.

Μαθητής: ὡς τοῦτ’ ἄληθῶς Ἀττικὸν τὸ χωρίον.

Στρεψιάδης: καὶ ποῦ Κικυννῆς εἰσίν οὐμοὶ δημόται;

Μαθητής: ἐνταῦθ’ ἔνεισιν. ἡ δὲ γ’ Εὔβοι, ὡς ὁρᾶς,
ἡδὶ παρατέταται μακρὰ πόρρω πάνυ.

Στρεψιάδης: οἴδ’: ὑπὸ γὰρ ἣμῶν παρετάθη καὶ
Περικλέους.

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μέτα’ ἡ Λακεδαίμων ποῦ ’σθ’;

Μαθητής: ὅπου ’στίν; αὐτήι.

Στρεψιάδης: ὡς ἑγγὺς ἣμῶν. τοῦτο πάνυ φροντίζετε,
ταύτην ἀφ’ ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

Notes: τοῦτι: the deictic suffix –ι, which occurs several times in this passage,
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indicates where the student is pointing on the map; ἀναμετρέω: measure carefully; ἡ κληρουχικῆ: land for allotments; σύμπας, σύμπασσα, σύμπαν: all, whole (earth); ὁστεῖος, -α, -ον: refined, elegant, witty, urbane; τὸ σώφισμα, -κτος: method; ὑδήματικος: common, for the people, democratic; ἡ περιόδος: see VII.7; ἐπεὶ: since; ὁ δικαστὴς, -οῦ: judge, juror; κάθημαι: sit, be seated; ἁληθῶς: truly, indeed; Κικυννῆς: the deme Kikynna; we observe that the student remained unperturbed by Strepsiades’ irrelevant questions; οὗμοι = ο(ἱ) ἐμοὶ; ὁ δημότης: fellow demesman; ἡ Εὐβοί(α): the island of Euboea lies along the coast of Attica and Boiotia; παρατείνω: stretch alongside; πόρρω: forward, in the distance; ὁ Περικλῆς, Περικλέους: when the cities of Euboea revolted in 446 BC, Pericles as commander and the men of Strepsiades’ generation quashed their rebellion from the Delian League; ἡ Λακεδαίμων, -ονος: the territory ruled by Sparta, Athens’ foe in the Peloponnesian War; ἐγγὺς: near; φροντίζω: take thought, consider; ἀπάγω: lead off, carry off, lead away (aorist infinitive).

VIII. The Origin of Life

Where one comes from was (and remains) an important question, answered in a variety of ways, from migration to agricultural metaphors (see Botany, section IX). And this was among the topics considered in some detail by the Presocratics who sought to find rational explanations of how life began and how different species came to exist in their present forms. The most-developed theory was advanced by Empedocles, who envisioned several stages of life before whole-bodied creatures appeared. His system, however, relied on chance mutation, and was thus rejected by Aristotle (and later thinkers) who believed in an eternal universe populated with unchanging forms. Nonetheless, robust curiosity about the origin of life endured.

VIII.1. Anaximander, TEGP 20 = Hippolytus of Rome (170-235 ce), Refutation 1.6.6. On the origins of human and animal life.

Grammar/Syntax Tags: genitive with prepositions, dative with special adjectives.

Notes: construe the passage with an understood Ἀναξίμανδρος λέγει; τὸ ζῴον: living creature, life form; γίνεσθαι: present middle/passive infinitive
of γίγνομαι (Ionic form); ύγρός, -ά, -όν: moist; ἐξατμίζω: turn into vapor, draw up as vapor, evaporate; γεγονέναι: perfect active infinitive of γίγνομαι; τουτέστι: that is to say; ὁ ἰχθῦς, -ῦος: fish; παραπλήσιος –ον: coming close beside, resembling.


**Grammar/Syntax Tags**: genitive with special adjectives, genitive with special verbs, imperfect tense, contract verbs.

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**Grammar/Syntax Tags**: imperfect tense, perfect participles.
VIII.4. Plato, Symposium 189d-190a. In the Symposium, Plato explored many theories regarding the nature of love, including one here attributed to the comic-playwright Aristophanes on the original “third gender.”

Grammar/Syntax Tags: genitives, imperfect tense, perfect tense, contract verbs, aorist optatives, relative clauses.

πρῶτον μὲν γὰρ τρία ἦν τὰ γένη τὰ τῶν ἀνθρώπων, οὐχ ὀσπέρ νῦν δύο, ἄρρεν καὶ θῆλυ, ἀλλὰ καὶ τρίτον προσῆν κοινὸν ὄν ἀμφοτέρων τούτων, οὗ νῦν ὄνομα λοιπόν, αὐτὸ δὲ ἠφάνιστα. ἀνδρόγυνον γὰρ ἐν τότε μὲν ἦν καὶ εἶδος καὶ ὄνομα ἐξ ἀμφοτέρων κοινὸν τοῦ τε ἄρρενος καὶ θῆλεος, νῦν δὲ οὐκ ἐστιν ἀλλ᾽ ἣ ἐν ὀνείδει ὄνομα κείμενον.

ἐπειτὰ ὅλον ἢν ἐκάστοι τοῦ ἀνθρώπου τὸ εἶδος στρογγύλων, νότον καὶ πλευρὰς κύκλῳ ἔχον, χεῖρας δὲ τέτταρας εἶχε, καὶ σκῆλη τὰ ἱσσα ταῖς χερσίν, καὶ πρόσωπα δύ᾽ ἐπ᾽ αὐχένι κυκλοτερεῖ, ὄμοια πάντη: κεφαλὴν δὲ ἐπὶ ἀμφοτέρους τοῖς προσώποις ἔναντίος κειμένοις μίαν, καὶ ὅτα τέτταρα, καὶ αἰδοῖα δύο, καὶ τάλλα πάντα ὡς ἀπὸ τούτων ἀν τις εἰκάσειεν.

ἐπορεύετο δὲ καὶ ὅρθον ὃσπέρνυν, ὀποτέρωσε βουληθείεν: καὶ ὅποτε ταχὺ ὀρμήσειεν θεῖν, ὃσπερ οἱ κυβιστῶντες καὶ εἰς ὅρθον τὰ σκῆλη περιφερόμενοι κυβιστῶσι κύκλῳ, ὡκτῶ τότε οὐσὶ τοῖς μέλεσιν ἀπερειδόμενοι ταχὺ ἐφέροντο κύκλῳ.
Notes: ἄρρην, -εν: male; θῆλυς, θήλεια, θῆλυ: female; πρόσειμι: be added to; ἀφανίζω: cause to vanish, destroy (perfect middle/passive); ὁ ἀνδρόγυνος: hermaphrodite, androgyn; τὸ ὄνειδος, -εος: reproach, rebuke, insult.

στρογγύλος, -η, -ον: round, spherical; τὸ νότον: back; ἡ πλευρά, -ᾶς: rib, side; τὸ σκέλος, -εος: leg; τὸ πρόσωπον: face; ὁ αὔχην, -ένος: neck, throat; κυκλοτερής, -ές: made round by turning, stretched in a circle, round; πάντη: in every direction, in every way; τὸ ὠν ὤτός: ear; τὸ αἴδοιον: genitalia; εἰκάζω: liken, compare, estimate, make a guess, imagine.

ὁποτέρωσε: in either of two directions; βουληθείη: aorist passive optative of βούλομαι; ὅποτε: when; ὀρμήσειεν: aorist passive optative of ὁρμάω; θέω: run; κυβιστάω: tumble head first; περιφέρω: carry around; τὸ μέλος, -εος: limb; ἀπερείδω: fix, settle, support.

VIII.5. Pausanias, Description of Greece 10.4.4. At Panopeus (near Chaeronea and Daulis in Boeotia), we can see the very origins of the human race.

Grammar/Syntax Tags: dative of possession, aorist optative, aorist passive infinitive, participles, contract verbs.

λίθοι κεῖνταί σφισιν ἐπί τῇ χαράδρᾳ, μέγεθος μὲν ἐκάτερος ὡς φόρτον ἀποχρῶντα ἀμάξης εἶναι, χρῶμα δὲ ἐστὶ πηλοῦ σφισιν, οὐ γεώδους ἀλλ᾿ οἷος ἂν χαράδρας γένοιτο ἢ χειμάρρου ψαμμώδους, παρέχονται δὲ καὶ ὀσμὴν ἐγγύτατα χρωτὶ ἀνθρώπου· ταῦτα ἔτι λείπεσθαι τοῦ πηλοῦ λέγουσιν ἐξ οὗ καὶ ἅπαν ὑπὸ τοῦ Προμηθέως τὸ γένος πλασθῆναι τῶν ἀνθρώπων.

Notes: σφεῖς: they, them (Pausanias’ sources); ἡ χαράδρα: ravine, mountain stream; ὁ φόρτος: freight, cargo, load; ἀποχράω: suffice; ἡ ἄμαξα: wagon; τὸ χρῶμα, -ατος: color; ὁ πηλός: clay, earth; σφισιν: referring to the stones; γεώδης, -ες: earthy; ψαμμώδης, -ες: sandy; ὁ χρωτός: scent, odor; ἐγγύς: near; ὁ χρώμα, χρωτός: skin; λείπω: leave, remain; ἅπας, ἅπασα, ἅπαν: all; πλάσσω: form, mould (aorist passive infinitive).
IX. Botany

Humankind cannot exist without plant life, and the Greeks depended on the “Mediterranean triad” (grain, olives, grapes) for both sustenance and economic livelihood. Many city foundation myths were inspired by agricultural motifs: e.g., the sown-men (“spartoi”) of Corinth, and the autochthonous Athenians. Athena’s very hegemony over her eponymous city, furthermore, was attributed to an agricultural gift—the cultivated olive. Plants had (and have) many uses—cooking, religion, medicine, cloth-dying, and perfume-making. It is thus important to recognize them, and to know their uses, how to collect and cultivate them, and how to prepare them. In Homer we find about fifty different plant names, and in Hesiod’s Works and Days botanicals mark the seasons. Herodotus and Xenophon commented on unusual plants or the absence of familiar plants in distant lands, and their accounts show an awareness of their differing climatological needs. Aristotle’s student Theophrastus was the first to consider plants in a systematic way, classifying them on analogy with his mentor’s organization of the animal world. Theophrastus described various parts of plants (roots, stems, branches, twigs, leaves, seeds) and their types (trees, shrubs, undershrubs, herbaceous plants).

There are challenges, however, to identifying plants cited by Greek authors. In Theophrastus (and others), some wild plants are nameless, foreign plants might lack Greek names, and vocabulary could be ambiguous (see Irwin in Irby, ed. 2016: 266)—one common word might be applied to plants of different species (there are three all-heals, panacea, in Theophrastus, History of Plants 9.11.1), different plants might have the same name (black versus white violet: Theophrastus, History of Plants 6.6.7), or a plant might have different names according to locality (narkissos/leirion: Theophrastus, History of Plants 6.8.3—lilies were also called leirion). Finally, the Linnaean system of classification adds an additional layer of remove from the Greek botanical approach.


Grammar/Syntax Tags: genitive of source, ethical dative, unaugmented aorist, relative clauses of result.

\[
\begin{align*}
\text{ἦ ῥα καὶ ἄγκας ἐμαρπτε Κρόνου παῖς ἣν παράκοιτιν:} \\
\text{τοῖσι δ’ ὑπὸ χθῶν δῖα φύεν νεοθηλέα ποίην,}
\end{align*}
\]
λωτόν θ’ ἑρσήεντα ἰδὲ κρόκον ἡδ’ υάκινθον
πυκνόν καὶ μαλακόν, ὃς ἀπὸ χθονὸς υψός’ ἔεργε.

Notes: ἦ: 3rd person imperfect of ἠμί speak; ἀγκὰς: into his arms; μάρπτω: take hold; Κρόνου: Cronus; ὃς, ἦ, ὅν: (possessive adjective) his, her, its; ἦ παράκοιτις, -ιος: bedmate, wife; ἦ χθόν, χθονός: earth; δίος, δία, δίον: godlike, divine; νεοθηλής, -ές: fresh-budding; ἦ πό(ι)α: grass; ὁ λωτός: clover, trefoil, melilot; ἦδέ: and; ὁ κρόκος: crocus, saffron; ἦδέ: and; ὁ υάκινθος: hyacinth; πυκνός, -ή, -όν: thick, close; μαλακός, -ή, -όν: soft; υψός: aloft; ἔργω: enclose, shut in, confine (them).

IX.2. Theocritus, Idyll 13.39-43. The pool of the nymphs who abducted Hylas, Herakles’ young companion. Theocritus’ learned botanical catalogue is appropriate to the marsh setting.

Grammar/Syntax Tags: Doric dialect, imperfect tense.

τάχα δὲ κράναν ἐνόησεν
ἡμένῳ ἐν χώρῳ: περὶ δὲ θρύα πολλὰ πεφύκει,
κυάνεόν τε χελιδόνιον χλωρόν τ’ ἀδίαντος
καὶ θάλλωντα σέλινα καὶ εἰλιτενής ἄγρωστις.

Notes: τάχα: presently; ἦ κράνα (Doric of ἦ κρήνη): well, spring, fountain; νοέω: perceive, take notice of (construe Hylas as the subject); ἦμένῳ: seated, “low-lying”; ὁ χώρος: place; τὸ θρύον: reed, rush; κυάνεός, -α, -ων: dark blue, glossy; τὸ χελιδόνιον: celandine; χλωρός, -ά, -όν: pale, pale-green, yellow; ὁ ἀδίαντος: maidenhair (“unwetted” because moisture does not cling to the plant’s surface); θάλλω: sprout, grow; τὸ σέλινον: celery; εἰλιτενής, -ές: spreading through the marshes; ἦ ἄγρωστις, -ιδος: dog’s tooth grass; see also the commentary in R. Hunter, Theocritus: A Selection, Cambridge, 1999 (ad loc.) who notes that the “lushness” of the plants “grow over the normal division of the hexameter;” ὁ χορός: dance; ἀρτίζω: prepare.

**Grammar/Syntax Tags:** comparatives, middle/passives, adverbs, relative clauses, indirect statement.

ὡς δὲ Δημόκριτος αἰτιᾶται, τὰ εὐθέα τῶν σκολιῶν βραχυβιώτερα καὶ πρωϊβλαστότερα διὰ τὰς αὐτὰς ἀνάγκας εἶναι—τοῖς μὲν γὰρ ταχὺ διαπέμπεσθαι τὴν τροφήν, ἀφ᾿ ἦς ἡ βλάστησις καὶ οἱ καρποὶ, τοῖς δὲ βραδέως, διὰ τὸ μὴ εὔρουν εἶναι τὸ ὑπὲρ γῆς, ἀλλ᾿ αὐτὰς τὰς ρίζας ἀπολαύειν, καὶ γὰρ μακρόρριζα ταῦτα εἶναι καὶ παχύρριζα—δόξειεν ἂν οὐ καλῶς λέγειν.

καὶ γὰρ τὰς ρίζας ἀσθενεῖς φησίν εἶναι τῶν εὐθέων, ἡ ἀμφοτέρων θάττον γίνεσθαι τὴν φθορὰν, ταχὺ γὰρ ἐκ τοῦ ἄνω διενείμεθα καὶ τὸ ψῦχος καὶ τὴν ἀλέαν ἐπὶ τὰς ῥίζας διὰ τὴν εὐθυπορίαν, ἀσθενεῖς δ᾿ οὔσας, οὐχ ὑπομένειν ὁλως δὲ τὰ πολλὰ τῶν τοιούτων κάτωθεν, ἀρχεσθαι γηράσκειν διὰ τὴν ἀσθένειαν τῶν ριζῶν.

ἔτι δὲ τὰ υπὲρ γῆς, διὰ τὴν λεπτότητα καμπτόμενα ὑπὸ τῶν πνευμάτων, κινεῖν τὰς ρίζας, τοῦτον δὲ συμβαίνοντος ἀπορρήγνυσθαι καὶ πηροῦσθαι, καὶ ἀπὸ τούτων τῷ ὅλῳ δένδρῳ γίγνεσθαι τὴν φθοράν.

**Notes:** αἰτιάομαι: offer a reason, allege, accuse; εὐθύς, εὐθέα, εὐθύ: straight (understand δένδρα: trees); σκολιός, -ά, -όν: curved, crooked (σκολιόν [ῥιζωμάτων]: “as compared with curved…”); βραχυβιος, -ον: short-lived; πρωϊβλάστος, -η, -ον: early-sprouting; ἡ ἀνάγκη: constraint, necessity; διαπέμπω: send up; ἡ βλάστησις, -εως: bud, sprout; ὁ καρπός: fruit; βραδὺς, -εια, -ό: slow; τὸ εὑροῦν: good flow, abundance; ὁ ρίζα: root; ἀπολαύω: have enjoyment of, have benefit of; μακρόρριζος, -η, -ον: with long roots; παχύρριζος, -η, -ον: with thick roots; δόξειεν: construe Democritus as the subject.
ἀσθενής, -ές: weak; ὀμφοτέρων (αἰτίων) θάττον: comparative of ταχύς; ἡ φθορά: destruction, ruin; δίειμι: pass through, traverse; τό ψῦχος, -εος: cold; ἡ ἀλέα: heat; ἡ εὐθυπορία: straightness of the course; ὑπομένω: remain, survive, persist; κάτωθεν: from below; γηράσκω: grow old.

ἡ λεπτότης, -ητος: fineness, thinness; κάμπτω: bend; συμβαίνω: happen; ἀπορρήγνυμι: break, snap; πηρόω: maim, mutilate; τὸ δένδον: tree.

IX.4. Theophrastus, Causes of Plants 1.6.2. On grafting.

Grammar/Syntax Tags: superlatives, adverbs, substantives.

εὐλόγως δὲ καὶ ἡ ἀντίληψις μάλιστα τῶν ὀμοφλοίων, ἐλαχίστη γὰρ ἡ ἐξαλλαγὴ τῶν ὀμογενῶν, καὶ ὣσπερ μετάθεσις γίνεται μόνον·

Notes: εὐλόγως: reasonably; ἡ ἀντίληψις, -εως: exchange, receiving in return, reciprocation, “graft”; ὀμοιόφλοιος, -ον: with similar bark; ἐλαχίστος, -η, -ον: smallest; ἡ ἐξαλλαγή: alteration, change, variation; ὀμογενής, -ες: of the same kind, of the same character; ἡ μετάθεσις, -εως: change, transposition.

IX.5. Athenaeus, Learned Banqueters 2.61d-e. Mushrooms.

Grammar/Syntax Tags: superlatives, attributive articles, objective genitive, articular infinitive, contract verbs, indirect statement, circumstantial participles, recessive accent.

Δίφιλός φησι τοὺς μύκητας εἶναι εὐστομάχους, κοιλίας διαχωρητικούς, θρεπτικούς, δυσπέπτους δὲ καὶ φυσώδεις. τοιούτους δὲ εἶναι τοὺς ἐκ Κέω τῆς νήσου. πολλοὶ μέντοι καὶ κτείνουσι. δοκοῦσι δὲ οἰκεῖοι εἶναι οἱ λεπτότατοι καὶ ἀπαλοί καὶ εὐθρυπτοί οἱ ἐπὶ πτελέας καὶ πεύκαις γινόμενοι·

ἀνοίκειοι δὲ οἱ μέλανες καὶ πελιοί καὶ σκληροί καὶ οἱ μετὰ τὸ ἐψηθήναι καὶ τεθήναι πησόμενοι, οἵτινες
λαμβανόμενοι κτείνουσι. βοηθοῦνται δ’ ἀπὸ υδρομέλιτος πόσεως καὶ ὀξυμέλιτος, νίτρου καὶ ὀξους: μετὰ τὴν πόσιν δὲ ἐμεῖν δεῖ. διόπερ καὶ δεῖ μᾶλλον σκευάζειν αὐτοὺς μετὰ ὀξους καὶ ὀξυμέλιτος ἢ μέλιτος ἢ ἁλῶν: οὕτω γὰρ αὐτῶν τὸ πνιγῶδες ἀφαιρεῖται.

Notes: ὁ Δίφιλός: a third century BCE poet of New Comedy; ὁ μύκης, -ητος: mushroom; εὐστόμαχος, -ον: be good for the stomach; ἡ κοιλία: belly; διαχωρητικός, -ης, -όν: laxative; θρεπτικός, -ής, -όν: nourishing; δυσπέπτος, -ον: hard to digest; φυσώδης, -ες: flatulence causing; ἡ Κέως, Κέω (Doric genitive): Ceos, one of the Cycladic islands; μέντοι: indeed; κτείνω: kill, be fatal; λεπτός, -ής, -όν: peeled, husked, slender, delicate; ἀπαλός, -ής, -όν: soft to the touch, tender; εὔθρυπτος, -ον: easily broken; ἡ πτελέα: elm; ἡ πεύκη: pine.

ἀνοίκειος, -ον: not of the family, not suitable (i.e., these mushrooms are poisonous); μέλαις, μέλαινα, μέλαν: dark, black; πελιός, -άς, -όν: black and blue, bruised; σκληρός, -άς, -όν: hard, unyielding; ἔμεω: boil (aorist passive infinitive); τεθῆναι: aorist passive infinitive of τίθημι; πήσω: harden, freeze; τὸ ὑδρομέλι, -ίτος: hydromel, honey and water; ἡ πόσις, -εως: drink; τὸ ὀξυμέλι, -ίτος: honey and vinegar; τὸ νίτρον: sodium bicarbonate; τὸ ὄξος, -εος: vinegar; ἐμέω: vomit; διόπερ: on which account; σκευάζομαι: prepare; τὸ μέλι, -ίτος: honey; ὁ ἅλς, ἁλός: salt; τὸ πνιγῶδες: (threat of) choking; ἀφαιρέω: take away, remove, diminish.


Grammar/Syntax Tags: objects complement, neuter plural nominative with singular verb, relative clauses, indirect statement.

Θεόφραστος δὲ ἐν τῷ Περὶ Φυτῶν Ἡσυχίας γράφει: ὑπόγεια δὲ τὰ τοιαῦτα ἐστὶ καὶ ἑπίγεια, καθάπερ οὐς καλοῦσι τινες πέζιας, ἀμα τοις μύκησι γινομένους ἄριζοι γὰρ καὶ αὐτοὶ τυχάνουσιν. ὁ δὲ μύκης ἔχει προσφύσεως δίκην τὸν καυλὸν εἰς μήκος, καὶ ἀποτείνουσιν ἅτ’ αὐτῶν ρίζαι. φησὶ δὲ καὶ ὅτι ἐν τῇ περὶ Ἡρακλέους στήλας
θαλάσσῃ ὅταν ὑδάτα πλείω γένηται, μύκητες φύονται πρὸς τῇ θαλάσσῃ, οὕς καὶ ἀπολιθοῦσθαι ὑπὸ τοῦ ἡλίου φησί.

**Notes:** Περὶ Φυτῶν Ἱστορίας: Theophrastus’ Research on Plants (fragment 399); ὑπόγειος, ‑ον: underground; ἐπίγειος, ‑ον: above ground; καθάπερ: according as, just as; ἡ πέζις, ‑εως: bullfist, “puff ball,” “smoke ball”; ἄριζος, ‑ον: rootless; ἡ πρόσφυσις, ‑εως: growth, “rider”; δίκην: in the manner of; ὁ καυλός: stem; τό μήκος, ‑εος: length, “stem”; ἀποτείνω: stretch out, extend; ἡ ῥίζα: root; φῆσι: Theophrastus, History of Plants 4.7.2; Ἡρακλέους στῆλας: Straits of Gibraltar (see above); πλεῖος: comparative adverb of πολύς; φῦω: bring forth, produce; ἀπολιθόομαι: become stone.

**X. Zoology**

Greek thinkers would certainly have agreed with Claude Levi-Strauss, the French anthropologist who famously remarked that “animals are good to think [with]” (Totemism; London, 1964, p. 89). Animals were associated with gods who both protected them and accepted them as sacrifices (Poseidon, the father of horses, for example, was worshipped with offerings of horses by drowning, especially at Argos: Pausanias 8.7.2; see also Walter Burkert, Structure and History in Greek Mythology and Ritual, Berkeley, 1979: 113.). The hunt for a wild, dangerous beast (usually a lion or boar) was part of the standard heroic quest. Animals were bred, hunted, and eaten, and they were kept as pets (songbirds, goats, Maltese dogs). Dogs were admired for their loyalty (especially Argos, Odysseus’ dog: Odyssey 17.300-27), and horses were cherished (the immortal horses of Achilles mourned for their deceased master: Iliad 17.426-56). Whether animals were ensouled was an early topic of debate, providing an argument in favor of vegetarianism for Pythagoras and Empedocles (TEGP 189). Although compassion was rare and most people believed that animals lacked reason (and therefore would not merit justice), Plutarch expressed concern over animal suffering and mistreatment, and he ascribed a rational soul to non-human animals.

Aristotle was the first thinker to study animals methodically, and he devised a taxonomy that prevailed until the Renaissance. Identifying more than 500 species of mammals and birds, 120 varieties of fish, and 60 types of insects, he categorized animals according to the presence or absence of various features (claws,
beaks, feathers, scales); what they ate; whether they were land- or sea- dwelling. He divided animals into two categories: blooded (viviparous and oviparous quadrupeds, marine mammals, birds, fish) and bloodless (mollusks, crustacea, testacea, insects).


**Grammar/Syntax Tags:** partitive genitive, comparatives, articular infinitives, indirect statement, relative clauses, impersonal passives, correlatives, polysyndeton.

ardless ἄνθρωπος μὲν οὖν βάλλει τοὺς ὀδόντας, βάλλει δὲ καὶ ἄλλα τῶν ζῴων, οἶον ἵππος καὶ ὀρέυς καὶ ὄνος. βάλλει δ’ ἄνθρωπος τοὺς προσθίους, τοὺς δὲ γομφίους οὐδὲν βάλλει τῶν ζῴων. ὃς δ’ ὅλως οὐδένα βάλλει τῶν ὀδόντων.

περὶ δὲ τῶν κυνών ἀμφισβητεῖται, καὶ οἱ μὲν ὅλως οὐκ οἴονται βάλλειν οὐδένα αὐτούς, οί δὲ τοὺς κυνόδοντας μόνον· ὁπταί δ’ ὅτι βάλλει καθάρτη καὶ ἄνθρωπος, ἄλλα λανθάνει διὰ τὸ μὴ βάλλειν πρότερον πρὶν ὑποφυῶσιν ἐντὸς ἰσοί. οἷοί ως δὲ καὶ ἐπὶ τῶν ἄλλων τῶν ἀγρίων εἰκὸς συμβαίνειν, ἐπεὶ λέγονται γε τοὺς κυνόδοντας μόνον βάλλειν. τοὺς δὲ κύνας διαγιγνώσκουσι τοὺς νεωτέρους καὶ πρεσβυτέρους· τοὺς δὲ πρὸς τάλλα ζῷα καὶ ἐπὶ τῶν ἱππών συμβαίνει· τὰ μὲν γὰρ ἄλλα ζῷα πρεσβυτέρας γιγνόμενα μελαντέρους ἔχει τοὺς ὀδόντας, ὃ δ’ ἱππος λευκοτέρους.

**Notes:** βάλλει: shed, “lose”; ὁ ὀδόντος: tooth; τὸ ζῷον: living creature, life form; ὁ ὀρέυς, -έως: mule; ὁ ὄνος: donkey; προσθίος, -α, -ον: foremost, front (tooth); ὁ γομφίος: molar; ὁ/ἡ ὄς, ὑός: swine, pig; ὅλως: altogether, entirely.
ὁ/ἡ κύων, κυνός: dog; ἀμφισβητέω: disagree, dispute; ὁ κυνόδους, -οντος: dogtooth, canine; ὁπταί: perfect middle/passive of ὁράω, “it has been observed”; καθαρέω: according as, just as; ύποφύω: grow up from underneath; ἐντός: within; ὁμοίως: similarly; ὑποφύω: grow up from underneath; ὁμοίως: similarly; ἄγριος, -α, -ον: wild, savage; διαγιγνώσκω: discern exactly; πρεσβυτέρος, -α, -ον: older; λευκός, -ή, -όν: light, bright, clear, white; φυσικός, -ος, -όν: light, bright, clear, white; ὁμός, ὁμός, -ον: similar; ἀμβλύς, -εῖα, -ύ: dull; ἐναντίως: on the contrary, in reverse.


Grammar/Syntax Tags: attributive articles, genitive of description, possessive genitive, result clauses.

οἱ δὲ ἵπποι οἱ ποτάμιοι νομῷ μὲν τῷ Παπρημίτῃ ἱροί εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι οὐκ ἱροί. φύσιν δὲ παρέχονται ἰδέης τοιήνδε: τετράπουν ἐστί, δίχηλον, ὁπλαὶ βοός, σιμός, λοφιὴν ἔχον ἵππου, χαυλιόδοντας φαῖνον, οὐρὴν ἵππου καὶ φωνήν, μέγαθος ὅσον τε βοῦς ὁ μέγιστος: τὸ δέρμα δ᾽ αὐτοῦ οὕτω δή τι παχύ ἐστι ὥστε αὔου γενομένου ξυστὰ ποιέεσθαι ἀκόντια ἐξ αὐτοῦ.

Notes: ὁ νομός: pasture, abode, district; Πάπρεμις: a city in the western Nile delta; ἱρός = ἱερός; ἡ ἱδέα: form, shape, appearance; τετράπους, -πουν: four-footed; δίχηλος, -ον: cloven-hooved; ἡ ὁπλή: hoof; σιμός, -η, -ον: snub-nosed; ἡ λοφιά: mane; ὁ χαυλιόδοντας, -οντος: tusk; φαῖνον: neuter present participle of φαίνω; ἡ οὐρὰ: tail; τὸ δέρμα, -ατος: skin, hide; παχύς, -εία: thick; αὔος, -η, -ον: dried; τὸ ξυστόν: spear, lance, shaft; τὸ ἀκόντιον: javelin, spear.


Grammar/Syntax Tags: ethical dative, perfect middle/passives, contract verbs, indirect statement.

τὴν δὲ ύστριχα ἀκοῦω ταῦτα μὲν οὐκ ἔχειν, οὐ μὴν ὀπλων ὑπὸ τῆς φύσεως ἀμυντηρίων ἀπολελείφθαι ἐρήμην. τοῖς γοῦν ἐπιούσιν ἐπὶ λύμη τὰς ἄνωθεν τρίχας ὀιονεῖ
βέλη ἐκπέμπει, καὶ εὐστόχως βάλλει πολλάκις, τὰ νῆτα
φρίξασα· καὶ ἐκεῖναί γε πηδῶσιν, ὥσπερ οὖν ἐκ τινὸς
ἀφειμέναι νευρᾶς.

Notes: ὁ/ἡ ὕστριξιχος: porcupine; ταῦτα: i.e., claws and fangs; ἀμυντήριος,
‑ον: defensive; ἄπολεῖπο: leave, fail, fall short (perfect middle/passive
infinitive); ἔρημος: destitute of; γοῦν: at any rate, at least; ἔπειμι: go
toward, approach, attack, threaten (dative plural participle); ἡ λύμη: outrage,
harm, “attack”; ἀνοθέων: from above; ἡ θρίξ, τριχός: hair, οἴονει: as if, just
like; τὸ βέλος: missile, arrow, dart; ἐκπέμπω: send out, discharge;
eὐστόχως: aiming successfully; πολλάκις: often; τὸ νῶτον: back; φρίσσω:
be rough, bristle (aorist active participle); πηδάω: leap; ἀφίημι: send forth
(perfect middle/passive participle); ἡ νευρά: string, bowstring.


Grammar/Syntax Tags: objective genitive, instrumental dative, genitive absolute.

ὑπέρκειται δὲ ἡ Λίχα, θήρα τῶν ἐλεφάντων: πολλαχοῦ δ᾽
eἰσι συστάδες τῶν ὀμβρίων ὑδάτων, ὃν ἀναξηρανθεισῶν
οἱ ἐλέφαντες ταῖς προβοσκίσι καὶ τοῖς ὀδοῦσι φρεωρυχοῦσι
καὶ ἀνευρίσκουσιν ὕδωρ.

Notes: ὑπέρκειμαι: lie above, be situated above; ἡ Λίχα: Licha is located
near Deire and Arsinoe in Eritrea near the entrance to the Red Sea; ἡ θήρα:
hunting area; πολλαχοῦ: in many places; ἡ συστάς, ‑άδος: cistern, resevoir;
ὀμβριος, ‑ον: rainy, of rain; ἀναξηραίνω: dry up (aorist passive participle);
ἡ προβοσκίς, ‑ίδος: trunk; ὁ ὀδούς, ‑όντος: tooth, tusk; φρεωρυχέω: dig a
well; ἀνευρίσκοι: discover, come upon, find.

X.5. Hanno, Periplus Beyond the Pillars of Heracles 18. In the 5th century BCE, the
Carthaginian king Hanno led an expedition through the Pillars of Herakles and down
the western coast of Africa for the purpose of founding colonies. The adventure was
commemorated on an inscription consecrated in a Carthaginian temple of Cronus
and eventually translated into Greek, preserved in a ninth century manuscript (Codex
Palatinus graecus 398). Here we have the Gorilla women near Mt Cameroon.

Grammar/Syntax Tags: genitive with special adjectives, uses of the dative case,
imperfect tense, participles, complementary infinitives.

ἐν δὲ τῷ μυχῷ νῆσος ἦν ἑοικυία τῇ πρώτῃ, λίμνην ἔχουσα, καὶ ἐν ταύτῃ νῆσος ἦν ἐτέρα, μεστῇ ἄνθρωπων ἀγρίων· πολὺ δὲ πλείους ἦσαν γυναίκες, δασεῖται τοῖς σώμασιν, ἦς οἱ ἐρμηνεῖς ἐκάλουν Γορίλλας.

diώκοντες δὲ ἄνδρας μὲν συλλαβεῖν οὐκ ἠδυνήθημεν, ἀλλὰ πάντες μὲν ἐξέφυγον κρημνοβάται οντες καὶ ἔτοις μετρίοις ἀμυνόμενοι, γυναίκας δὲ τρεῖς, αἱ δάκνουσαί τε καὶ σπαράττουσαι τὸ ς ἀγοντας οὐκ ἥθελον ἔπεσθαι· ἀποκτείναντες μέντοι αὐτὰς ἐξεδείραμεν, καὶ τὰς δορὰς ἐκομίσαμεν εἰς Καρχηδόνα.

Notes: ὁ μυχός: nook, corner, recess; ἡ λίμνη: pool, marsh; μεστός, -ή, -όν: full; ἑοικυῖος, -α, -ον (+ dative): similar (to); τῇ πρώτῃ (νῆσῳ); δασύς, -εῖα, -ύ: hairy, shaggy; ὁ ἑρμηνεύς, -έως: interpreter.

συλλαμβάνω: collect, gather, catch; ἀδύναμαι: not be able; ἐκφεύγω: flee away, escape; ἡ κρημνοβάτη, -ης: step-climber, rope-climber; τοῖς μετρίοις: the reading as preserved makes no sense; supply πετραῖον (a variant of τό πετραῖον: rock) for μετρίοις; ἀμύνω: keep off, ward off, defend; δάκνω: bite, sting; σπαράσσω: tear, rend.

ἀποκτείνω: slay, kill; ἐκδέρω: strip the skin, flay; ἡ δορά, -ας: skinned hide; κομίζω: carry away, preserve, carry off as a prize; ἡ Καρχηδόνα: Carthage.


Grammar/Syntax Tags: pronouns, contract verbs, participles, complementary infinitives, indirect statement, questions.
δὲ τὰς Κρητικὰς αἶγας, ὅταν περιπέπτωσι τοῖς τοξεύμασι,
tὸ δίκταμνον διώκειν, οὗ βρωθέντος ἐκβάλλουσι τὰς ἀκίδας;

Notes: ἐμάθομεν: the speaker is Gryllus, one of Circe’s pigs; νοσέω: be sick; χάριν: for the sake of (+ genitive); ὁ καρκίνος: crab (Dioscorides 2.10 cites eating river crabs as a treatment for venomous bites, and Pliny the Elder, NH 32.119 suggests crab oil to heal burns); βαδίζω: go, proceed; ἡ χελώνη: tortoise; ὁ/ἡ ἔχις, ‑εως: viper; φαγεῖν: to eat; τὸ ὀρίγανον: marjoram (see also Aristotle, History of Animals 9.6 [612a24] and Aelian, On the Nature of Animals 6.12); ἐπεσθίω: eat in addition; ὁ/ἡ αἴξ, αἰγός: goat; περιπίπτω: fall in with, fall afoul of, be wrecked; τὸ τόξευμα, ‑ατος: arrow; τὸ δίκταμνον: dittany; βιβρώσκω: eat (aorist passive participle); ἐκβάλλω: eject, expel; ἡ ἀκίς, ‑ίδος: point, barb, arrow.

XI. MEDICINE AND HEALING

Health is a universal concern. A patient’s first recourse was usually the extensive body of traditional folk remedies, handed down through the generations, but two professionalized, symbiotic approaches were developed nearly simultaneously in the 5th century BCE in order to establish medical orthodoxy over magical alternatives (Nutton 2013: 105): rational, Hippocratic medicine; and incubation sanctuaries to Asclepius. The divine was never divorced from rational medicine, as evident in the Hippocratic Oath (excerpted in XI.5, below). Herophilus called drugs “the hands of the gods” (T249 vonStaden), and Galen, who joined the profession because Asclepius appeared to his ill father in a dream (On Anatomical Procedures 9.4 [10.609K]; On the Order of my Books [19.59K]), identified himself as a worshipper (θεραπευτής) of Asclepius. Theodicy (illness as divine punishment) was widely embraced, as we see in the opening episode of the Iliad (1.33-100) where Apollo had punished the Greeks with a plague for Agamemnon’s offense to his priest. This is evident also in the case of Phineus who was blinded for his hubris (Apollonius of Rhodes, Argonautica 2.236-237), among many other examples.

A rich body of medical writings survives from antiquity, concentrated primarily in two large collections: the Hippocratic and Galenic corpora. Around sixty treatises are attributed to the Hippocratic school, ranging in date from the mid-5th to the 4th century BCE. Most are anonymous, and none is securely attributable to the historic Hippocrates of Cos. The Hippocratic texts preserve numerous approaches
from the philosophic and theoretical (e.g., *Airs, Waters, Places*) to the systematic recording of case histories (e.g., *Epidemics*). Although the Alexandrian *Museion* was a center of intellectual fervor in all academic areas, including medicine, and despite the advances in anatomical knowledge afforded by a brief window that legitimized human dissection (it is now debated if dissection was entirely abandoned after the Hellenistic era: Lesley Dean-Jones “Galen and the Culture of Dissection,” College of William and Mary, October 13, 2016), the works of Praxagoras of Cos, Herophilus of Chalcedon, Erasistratus of Ceos, and others are mostly lost, surviving only as scant fragments distilled through Galen’s hostile pen. A strict humouralist and great admirer of Hippocrates, Galen may have composed nearly 500 treatises covering many topics in medicine and pharmacy, systematizing and synthesizing previous medical theory. Perhaps a third of these survive in Greek or translated into Arabic, Syriac, and other languages.

XI.1. Aeschylus, *Eumenides* 656–667. Apollo’s defense of Orestes against the charge of murdering a kinsman (his mother) derives from contemporary embryological theory. The god even offered proof (in this passage) that the mother is NOT related to her child.

**Grammar/Syntax Tags**: objective genitive, ethical dative, future tense, aorist imperative, aorist subjunctive, aorist optative, substantive participles.

καὶ τοῦτο λέξω, καὶ μάθ᾽ ὡς ὀρθῶς ἐρῶ.

οὐκ ἔστι μήτηρ ἡ κεκλημένη τέκνου
tokeús, τροφὸς δὲ κύματος νεοσπόρου.
tiktet δ᾽ ὁ θρῷσκων, ἡ δ᾽ ἄπερ ξένῳ ξένη
έσωσεν ἔρνος, οἴσι μὴ βλάψῃ θεός.
tekmíriou ἰ τοῦτδε σοι δείξω λόγου.

πατήρ μὲν ἄν γέναιτ᾽ ἄνευ μητρὸς: πέλας
mártus párreṣti paĩs Ὀλυμπίου Διός,
οὐδὲ ἐν σκότοις νηδύος τεθραμμένη,

ἀλλὰ οἶον ἔρνος οὔτις ἡν τέκοι θεά.

Notes: μᾶθ᾽: aorist imperative of μανθάνω; ὅρθος: correctly; ἔρῳ: future of λέγω; κεκλημένη: perfect middle/passive participle of καλέω; ὁ τοκεύς, -έως: one who begets, parent; ὁ/ἡ τροφός: feeder, rearer, nourisher, nurse; τὸ κῦμα, -στος: anything swollen, wave, billow, pregnancy; νεόσπορος, -ον: newly sown (i.e., fetus); θρῶςκοι: mount, impregnate; ἀπερ: as (relative pronoun); σώζω: keep, preserve, protect; τὸ ἔρνος, -ος: sprout, shoot, embryo, fetus; βλάπτω: harm, injure; τὸ τεκμήριον: proof; πέλας: at hand, nearby; ὁ μάρτυς: witness; ὁ σκότος: darkness, gloom; ἡ νηδύς, -ύος: cavity, womb; τεθραμμένη: perfect middle/passive participle of τρέφω; τέκοι: aorist active optative of τίκτω.


Grammar/Syntax Tags: partitive genitive, τις/τίς, participles, imperfect tense, contract verbs, indirect statement.

Ἀλλὰ οὖθ᾽ Ἡπποκράτης ὁ οὔτε ἀλλης τις ἢν ὅλιγῳ πρόσθεν ἐμνημόνευσα φιλοσόφων ἢ ἰατρῶν ἄξιον ἢ ἔτειναι παραλείπειν. ἀλλὰ τὴν κατὰ φύσιν ἐν ἑκάστῃ ζῴῳ θερμασίαν εὔκρατο καὶ μετρίως οὖσαν αἵματος εἶναί φασί γεννητικὴν καὶ διὰ τούτο καὶ τὸ αἷμα θερμὸ καὶ ὑγρὸ εἶναί φασί τῇ δυνάμει χυμόν, ὥσπερ τὴν ξανθὴν χολὴν θερμὴ καὶ ξηρὰ εἶναι, εἰ καὶ ὅτι μάλιστα ὑγρὼ φαίνεται. (διαφέρειν γὰρ αὐτοῖς δοκεῖ τὸ κατὰ φαντάσιαν ὑγρὸν τοῦ κατὰ δύναμιν.)

ὁ τις οὐκ οἴδει, ὡς ἄλμη μὲν καὶ θάλαττα ταριχεύει τὰ κρέα καὶ ἄσηπτα διαφυλάττει, τὸ δ᾽ ἄλλο πάν ὡδόρ τὸ πότιμον ἐτοίμως διαφθείρει τε καὶ σήπει; τίς δ᾽ οὔκ οἴδει, ὡς ἕκανθης χολῆς ἐν τῇ γαστρὶ περιεχομένης
πολλής ἀπαύστῳ δίσει συνεχόμεθα καὶ ώς ἐμέςαντες
αὐτὴν εὐθὺς ἀδιψοι γνώνωμεθα μᾶλλον ἢ εἰ πάμπολυ
ποτὸν προσηράμεθα; θερμὸς οὖν εὐλόγως ὁ χυμὸς οὕτος
eἰρηται καὶ ξηρὸς κατὰ δύναμιν, ὡσπερ γε καὶ τὸ φλέγμα
ψυχρὸν καὶ ύγρὸν.

Notes: πρόσθεν: before; μνημονεύω: call to mind, mention; ὁ φιλοσόφος:
lover of wisdom, philosopher; ὁ ἰατρός: healer, physician; ὁ ἰατρός:
imperfect middle/passive indicative of οἴομαι; παραλείπω: leave aside, omit
(i.e., a discussion of the nature of the four humours); τὸ ζῷον:
living creature, animal; ἡ θερμασία: heat, warmth; εὐκρατος: well-mixed,
well-tempered; μετρίως: moderately; ψυχρός, -ά, -όν: moist; τὸ αἷμα, -ατος:
blood; γεννητικός, -η, -όν: generative, productive; θερμός, -η, -όν: warm,
hot; ὁ χυμός: juice, humour; ἡ ξανθός, -ή, -όν: yellow, red, brown, auburn,
golden; ἡ χολή: bile; ξηρός, -ά, -όν: dry; μάλιστα: especially, for the most
part; διαφέρω: differ; ἡ φαντασία: appearance.

ἡ ἅλμη: sea water, salt water; ταριχεύω: preserve, embalm; τὸ κρέας:
flesh; ἄσηπτος, -ον: uncorrupted, not liable to decay; διαφυλάσσω:
guard carefully, “preserve”; πότιμος, -ον: drinkable; ἐμέω: vomit,
throw up; ἄδιψος, -η, -ον: quenched, not thirsty; оἶνον: drink (quantity of) drink;
προσαίρω: take up (aorist middle indicative); εὐλόγως: reasonably;

XI.3. Hippocratic Regimen in Health 1. Diet should correlate with the season in
order to ensure a healthy balance of humors in the body.

Grammar/Syntax Tags: genitive of time when, superlative adverb with ὡς, contract
verbs, impersonal verbs.

Τοὺς ἰδιώτας ὁδὲ χρή διατάσσαι τοῦ μὲν χειμῶνος
ἐσθίειν ὡς πλεῖστα, πίνειν δ᾿ ὡς ἐλάχιστα, εἶναι δὲ τὸ
πόμα οἶνον ὡς ἀκρητέστατον, τὰ δὲ σίτια ἅρτον καὶ τὰ
ὄψα ὀπτὰ πάντα, λαχάνοισι δὲ ὡς ἐλαχίστοισι χρῆσθαι ταύτην τὴν ὥρην· οὕτω γὰρ ἂν μάλιστα τὸ σῶμα ξηρὸν τε εἴη καὶ θερμόν.

Notes: διαιτάω: conduct one’s life; ὁ χειμών, -ῶνος: winter (the recommended diet balances out winter’s cold, wet properties); ἐσθίω: eat; ἐλάχιστα: superlative of μικρός; τὸ πόμα = τὸ πῶμα, -ατος: drink, draught; ὁ οἶνος: wine; ἀκρατος, -η, -ον: unmixed; τὸ σιτίον: grain, bread; ὁ ἄρτος: loaf; τὸ δύνον: prepared food, meat; ὁ πῦρ, -ῆς: fire; ὀπτός, ‑ή, ‑όν: roasted, broiled; τὸ λάχανον: garden herb, vegetable; ἡ ὥρα: season; ἡ ἀνατολή: rising; ἡ ἠῶς, ἠοῦς: dawn; ψυχρός, ‑ά, ‑όν: cold; ἡ κρῆσις: mixing, blending; ἡ ἡμερότητα: cultivation, mildness; ἡ ἰσομοιρίη: equal share; ἡ δυναστεύω: hold power over (present subjunctive).


Grammar/Syntax Tags: partitive genitive, comparative adjectives, superlative adjectives, relative clauses, causal clause.

πολὺ γὰρ καλλιόνα καὶ μέξονα πάντα γίνεται ἐν τῇ Ἀσίῃ, ἥ τε χώρη τὴς χώρης ἡμερωτέρη καὶ τὰ ἤθεα τῶν ἀνθρώπων ἠπιώτερα καὶ εὐοργητότερα. τὸ δὲ αἴτιον τούτων ἡ κρῆσις τῶν ὡρέων, ὅτι τοῦ ἡλίου ἐν μέσῳ τῶν ἀνατολέων κεῖται πρὸς τὴν ἠῶ τοῦ τε ψυχροῦ πορρωτέρω. τὴν δὲ αὔξησιν καὶ ἡμερότητα παρέχει πλεῖστον ἄπάντων, ὁκόταν μηδὲν ἦν ἐπικρατέος βιαίως, ἀλλὰ παντὸς ἰσομοιρίη δυναστεύη.

Notes: καλλίωνα: comparative of καλός; μέξονα: comparative of μέγας; ἡμερος, -α, -ον: tame, gentle, civilized; τὸ ἡδος, -εος: haunt, abode, disposition, character; ἡπιος, -α, -ον: gentle, favorable; ἐυρογητος, -η, -ον: good-tempered; ἕκρης, -εως: mixing, blending; ἡ ὥρα: season; ἡ ἀνατολή: rising; ἡ ἡδος, ἡνός: dawn; ψυχρός, -ά, -όν: cold; πορρωτέρω: forward; ἡ αὔξησις, -εως: growth, increase; ἡ ἡμερότητα, -ης: cultivation, mildness; ἀγας, ἀπασα, ἀπαν: all; ὁκόταν: whenever; ἐπικρατεος, -η, -ον: dominant; βιαίος: violently, forcibly; ἰσομοιρίη: equal share; δυναστευω: hold power over (present subjunctive).

XI.5. The Hippocratic oath is essentially a Pythagorean, religious document, wherein
Hippocratic physicians swore a binding vow to honor all the various Greek gods of health and healing and to avoid the religious crime of miasma (the act of shedding bodily fluids on the earth: see further, R. Parker. 1977. Miasma. Oxford). Here we have the opening lines.

**Grammar/Syntax Tags**: accusative of respect, objects complement, future infinitive, infinitive of purpose, genitive absolute.

όμνυμι Ἀπόλλωνα ἰητρὸν καὶ Ἀσκληπιόν καὶ Ὡγείαν καὶ Πανάκειαν καὶ θεοὺς πάντας τε καὶ πάσας, ἰστορας ποιεύμενος, ἐπιτελέα ποιήσειν κατὰ δύναμιν καὶ κρίσιν ἐμὴν ὅρκον τόνδε καὶ συγγραφὴν τήνδε.

**Notes**: ομνυμι: swear; ὁ ιητρός: healer, physician; ὁ Ἀσκληπιός: son of Apollo and the mortal woman Coronis, he was rescued from the womb of his unfaithful mother and raised by the centaur Chiron who taught him the art of healing; ἦ Ὡγεία: one of Asclepius’s six daughters, the personification of “Health”; ἦ Πανάκεια: one of Asclepius’s six daughters, “Universal Remedy”; ὁ ἰστορ, -ορος: one who knows, judge, expert; ἐπιτελής, -ές: brought to an end, fulfilled, completed; ἦ κρίσις, -εως: judgment, choice, interpretation; ὁ ὅρκος: oath, vow, object by which one swears; ἡ συγγραφή: writing, contract.

XII. Pharmacy

Intersecting with medicine, botany, zoology, geology, and cosmetics (e.g., perfumes, dandruff treatments), pharmacy is one of the oldest of the sciences. Drugs, “the hands of the gods” (Herophilus T249 von Staden), were compounded from simple and complex recipes of botanical, animal, and mineral substances that were used to heal (or harm) the body. Opium, for example, was among the many substances employed to treat aches and pains, including headaches. Salves were developed to improve vision or enhance the efficacy of bandages. Recipes are preserved for relieving hangovers, ringing in the ears, liver complaints, envenoming bites, and myriad other maladies. The notorious king Mithridates VI of Pontus (ruled ca. 120-63 BCE) reputedly immunized himself against all poisons by ingesting small amounts of toxins over time (Pliny, *NH* 25.3, 5-7). His name was bestowed on a
class of antidotes credited as his inventions (see Celsus 5.23.3 for an expensive, multi-ingredient compounded mithridatium).

Although many authors investigated the medicinal properties of common (and exotic) substances, one extant ancient text was devoted exclusively to pharmacy, *de Materia Medica* of Dioscorides of Anazarbus (1st century CE), who described over 1,000 botanicals, animal, and mineral products arranged according to their affects on the human body.

Pharmacy was never entirely divorced from folklore, and superstitions guided the collection and preparation of medicines. Theophrastus gave precise instructions for collecting botanicals, including standing to windward when gathering the fruit of the wild rose, gathering honeysuckle before the sun strikes the blossoms, eating garlic and drinking unmixed wine before collecting hellebore, but he rejected as superstitious the folk belief that peonies must be collected at night (*History of Plants* 9.8).


**Grammar/Syntax Tags**: genitive with special adjectives, dative with special adjectives, imperfect tense, indirect object, δίδωμι.

\[\tau\epsilon\, \delta\epsilon\varphi\alpha\varsigma\, \text{Metânêira}\, \delta\iota\delta\omega\, \mu\epsilon\lambda\iota\nu\delta\epsilon\varsigma\, \omicron\nu\omicron\nu\]  
\[\pi\lambda\iota\sigma\sigma\varsigma\ ': \ \hat{\eta} \ ' \ \acute{\alpha}v\acute{\nu}e\nu\epsilon\varsigma ' : \ \omicron\nu \ \gamma\acute{a}r \ \theta\epsilon\mu\iota\tau\omicron\nu \ \omicron\iota \ \acute{\epsilon}\varphi\nu\acute{a}ke\]  
\[\pi\iota\nu\epsilon\iota\nu \ \omicron\iota\nu\omicron\nu \ \acute{e}r\upsilon\theta\rho\omicron\nu : \ \acute{\alpha}v\omicron\gamma\epsilon \ \delta ' \ \acute{a}r' \ \acute{a}l\upsilon \ \kappa\acute{a}i \ \acute{u}d\omicron\rho \]  
\[\delta\omicron\upsilon\nu\iota \ \mu\acute{i}\zeta\acute{a}s\acute{a}n \ \pi\acute{e}\mu\epsilon\nu \ \gamma\lambda\acute{h}\acute{h}\omicron\nu\nu \ \tau\acute{e}r\epsilon\iota\nu\iota\]  

**Notes**:  
\[\tau\epsilon\]: Demeter; \(\tau\delta\varphi\alpha\varsigma\): goblet, bowl; Metânêira: the queen of Eleusis; δίδου: imperfect indicative of δίδωμι; μελιηδές, -ές: honey-sweet; οὐ: wine; πίμπλημι: fill; ἀνανεῦω: throw head back in refusal; θεμιτός, -ή, -όν: in accord with divine law; οἱ: dative of the reflexive pronoun ἑ; φάσκω: say, affirm; ἐρυθρός, -ά, -όν: red; ἄνωγα: command; τό άλφιτον: barley groats; μίγνυμι: mix (modifies Metaneira, understood as the object of ἄνωγα); πιέμεν: aorist infinitive of πίμεν; η γλήχων, -ονος: pennyroyal; τέρην, -είνα, -εν: soft, delicate.

Grammar/Syntax Tags: aorist passive participle.

γλήχων· πόα γνώριμος, θερμαντική, λεμτυντική, πεπτική. ποθείσα δὲ έξιμηνα και δεύτερα και ἐμβρυν ἀγεί.

Notes: ἡ γλήχων ‑ωνος: pennyroyal; ἡ πόα: grass, herb; γνώριμος, ‑ον: well-known; θερμαντικός, -ή, ‑όν: warming; λεμτυντικός, -ή, ‑όν: thinning; πεπτικός, -ή, ‑όν: promoting digestion; ποθείσα: aorist passive participle of πίνω; τό έμμηνον: menses, something that lasts or occurs monthly; τό δεύτερον: a second thing, “afterbirth”; τό ἐμβρυν: embryo, fetus.


Grammar/Syntax Tags: 3rd person imperative, participial clauses.

μετὰ δὲ πινέτω ὀρίγανον καὶ γλήχωνα καὶ ἄλφιτον ἐν ὑδάτι ἐπιπάσσουσα, ἀδέμνος φύλλα κόψας καὶ τρίβας λεῖα, κόμμι παραμίξας, καὶ διεϊς ὕδατι, πίνειν διδόναι.

Notes: μετά: here the author has offered a third solution; τό ὀρίγανον: marjoram; ἐπιπάσσω: sprinkle on; ἡ δάφνη: sweet bay, laurel; τό φύλλο: leaf; κόπτω: cut, grind; τρίβω: rub, pound, grind; λεῖος ‑α ‑ον: smooth, minced, crushed (the author intends the mixture to be ground up very finely); τό κόμμι: gum; παραμίγνυμι: mix up together; διΐημι: send through, let go through, dissolve.


Grammar/Syntax Tags: aorist subjunctives.

Αἱ ἐν Κρήτῃ ἄγες ὃταν τοξευθῶσι, ζητοῦσιν, ὡς ἐοικε, τὸ δίκταμον τὸ ἐκεῖ φυόμενο. ὃταν γὰρ φάγωσιν, εὐθὺς ἐκβάλλουσι τὰ τοξεύματα.

Notes: ὡ/ἡ αἴξ, αἰγός: goat; τοξεύω: shoot with an arrow (aorist passive subjunctive); τὸ δίκταμον: dittany; φαγεῖν: to eat (aorist subjunctive); εὐθὺς: immediately; ἐκβάλλω: expel, drop; τὸ τόξομα, -ατος: arrow.

**Grammar/Syntax Tags:** dative of specification, ethical dative, aorist participle.

\[\text{ὃς ἄρα φωνήσας πόρε φάρμακον Ἀργεῖφόντης}
\]

\[\text{ἐκ γαίης ἐρύσας, καὶ μοι φῦσιν αὐτοῦ ἔδειξε.}
\]

\[\text{ῥίζη μὲν μέλαν ἔσκε, γάλακτι δὲ εἰκελον ἀνθός:}
\]

\[\text{μῶλυ δὲ μιν καλέουσι θεοί: χαλεπὸν δὲ τ’ ὀρύσσειν}
\]

\[\text{άνδράσι γε θνητοῖσι, θεοὶ δὲ τε πάντα δύνανται.}
\]

**Notes:** φωνέω: speak; πόρω: offer; τὸ φάρμακον: a drug that can either heal or harm; Ἀργεῖφόντης: Argos-slayer, Hermes; ἐρύω: draw, pull, pluck; μοι: Odysseus (Odysseus is here recounting his adventures to the Phaeacian court); ἡ ῥίζα: root; μέλας, μέλαινα, μέλαν: dark, black; ἔσκε: imperfect Ionic form of εἰμί; τὸ γάλα, γάλακτος: milk, milky sap; εἰκελος, -η, -ον: like; τὸ ἀνθός, -ους: flower, bloom; τὸ μῶλυ: moly; μιν: him, her, it; ὀρύσσω: dig; θνητός, -η, -όν: mortal, dying.

XII.6. Theophrastus, *History of Plants* 9.15.7. Moly. Notice how Theophrastus has described this exotic plant by comparing it with more familiar ones.

**Grammar/Syntax Tags:** dative with special adjectives, indirect statement, relative clauses.

\[\text{τὸ δὲ μῶλυ (γίνεται) περὶ Φενεόν καὶ ἐν τῇ Κυλλήνῃ. φασὶ}
\]

\[\text{δ’ εἶναι καὶ ὁμοίως ὁ Ὄμηρος εἴρηκε, τὴν μὲν ρίζαν ἔχουν}
\]

\[\text{στρογγύλην προσεμφερὴ κρομύῳ, τὸ δὲ φύλλων ὁμοίως}
\]

\[\text{σκήλη· χρῆσθαι δὲ αὐτῷ πρὸς ταῦ ἀλεξιφάρμακα}
\]

\[\text{καὶ τὰς μαγείας· οὐ μὴν ὀρύττειν γ’ εἶναι χαλεπὸν, ὡς}
\]

\[\text{Ὅμηρος φησι.}
\]

**Notes:** Φενεόν: west of Corinth in the Peloponnese; Τῇ Κυλλήνῃ: the second
tallest mountain in the Peloponnese; εἴρηκε: perfect active indicative of λέγω; ἡ ῥίζα: root; στρογγύλος, -η, -ον: rounded, spherical; προσεμφερής, -ές (+ dative): resembling; τό κρομύον: onion; τό φύλλον: leaf; ἡ σκίλλα: squill, sea onion; τό ἀλεξιφάρμακον: antidote, remedy; ἡ μαγεία: magic.