



ROUSE'S GREEK BOY

A Reader

W. H. D. Rouse

Edited by Anne Mahoney

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Preface to the Focus edition

Rouse's reader, originally called *A Greek Boy at Home*, is a supplement to his First Greek Course. It begins quite simply, but the grammar becomes more complicated as the book goes on. The first chapter assumes the reader knows the first and second noun declensions, the present indicative active of thematic verbs including contract presents, the present of εἶμί, and the major pronouns. The imperfect and the second aorist are introduced at chapter 5 and the first aorist at chapter 6. The book may be used as a supplement with any first-year Greek text. The vocabulary is, as Rouse notes in his preface, "very mixed," but the most essential words are not only introduced but repeated many times. Thus students will learn the core vocabulary of Greek prose; it won't hurt them if they have also met some words they may only meet in Aristophanes or in, say, *Daphnis and Chloe*.

Although Rouse's students learned Latin before coming to Greek, this reader does not assume knowledge of Latin. The story of Thrasymachus's life and education is engaging, and introduces the idioms and style of connected Attic prose.

I have revised the "Hints for using the book" to conform to modern practice: for example, Rouse invariably refers to students as "boys."

Readers may wonder whether Rouse's character Thrasymachus is related to the character in C. W. E. Peckett and A. R. Munday's text *Thrasymachus*. As Peckett and Munday acknowledge Rouse's assistance and include some of his Chanties, I dare say their Thrasymachus, who hears stories from Homer himself, is an ancestor of ours, who lives in classical Athens.

Boston, 9 October 2009

Hints for Using the Book

I. Reading

Rouse intended this book to be read aloud and explained in class. His procedure is as follows: On the first reading the class should look at the text, without referring to the vocabulary. The teacher should read aloud, one sentence at a time, explaining each new word, in English at first, then in simple Greek once the class knows enough Greek words. Of course progress will be slow at first, until the core vocabulary becomes familiar.

After the teacher has read a passage, the students may read it aloud, either in chorus or one at a time.

No student must ever pass anything he or she does not understand without asking for an explanation, and the student must not be satisfied until the difficulty is cleared up. This is a cardinal principle without which nothing can be done. The teacher must ascertain that the class does understand, both by asking questions and by asking them to read the passage aloud. Rouse insists that all questions should be asked and answered in Greek, with English used only when all else fails; he ran his own classes almost entirely in Greek from the very first day. But teachers must find their own balance between Greek and English, depending on our own program and students.

Rouse suggests that the students may write out a translation of what has been read in class for homework, or translate orally in class the next day. For variety, or to avoid translation, other exercises can also be assigned to review the reading: students might summarize the passage in simple Greek; re-write from a different point of view, for example changing Thrasymachus's "I" to the third person; re-write in a different tense, for example telling the story as a prophecy about the future; or even illustrate the passage.

Sometimes, the teacher may tell one of the episodes aloud, with the students' books closed, and ask questions as the story goes along. After this students may again be asked to summarize or write out the story.

Of course, the book may also be assigned for reading outside class, or parts may be read in class and parts as homework.

II. Reproduction

For Rouse, this is as essential as the reading. He proposes three ways for students to reproduce the text:

(1) Questions on the text in Greek, answered in Greek (a) with books, (b) without books, both orally and in writing.

(2) The same story retold in Greek, with the aid of an English translation (a) orally, (b) in writing. The English is to be used as a guide to help the memory, and the story as told need not represent it exactly. (An excellent exercise, comments Rouse.)

(3) The story re-written in Greek without this help. In Rouse's experience this exercise is too hard before the third term; his students would be in the second half of the book by then. He also proposes assigning similar topics as themes for composition.

As the teacher explains new vocabulary or grammar (in Greek, of course), the students should write the explanation in their notes. Rouse insists that students should be able to do this by ear, though new vocabulary may also be written on the blackboard. The teacher should then verify that the students have correctly transcribed the explanation, perhaps by walking around and looking at their notes. This is slow at first, but as Rouse observes, this procedure will help the students spell Greek correctly, accents, quantities, and all. This procedure requires that the teacher be able to pronounce accurately; a teacher who isn't confident about pronunciation may prefer to write the explanation, or at least its key phrases, on the board for students to copy. Writing out the notes also forces the teacher to speak slowly.

Rouse suggests that the students not use the vocabulary at first, relying on writing the new words in their notes. But the teacher may keep the vocabulary close at hand. As Rouse says, "it will serve to help the master until he has had practice enough to give his explanations on the spur of the moment."

In the questions and answers about the reading there is room for new idioms when the teacher wishes to introduce them. Thus the simple ἄρ' οἴσθα; or μανθάνεις; or συνίης; may be replaced by τί δοκεῖ σοι; ἄρα φανερόν; ἄρα δῆλον; τίτι οὐ φανερόν; and so forth. Students may answer not only with μανθάνω and so forth, but with οὐδενὶ ᾧτινι οὐ φανερόν, οὐκ ἔσθ' ὅπως οὐκ οἶδα, and so on. It is surprising how many idioms may become perfectly familiar by this incessant drill.

Similarly, as soon as the numerals have been learned (in chapter 4), references to page and line in the book may be given in Greek, for example ὅρα σελίδα τριακοστήν καὶ στίχον τέταρτον.

With a little ingenuity, the lessons may be made to include anything the teacher wants to teach.

Finally, Rouse cautions the teacher that it is not enough for him or her to speak. The pupils must also speak, and the more they speak the better.

Rouse's suggestions and cautions come from his experience and that of Mr. W. H. S. Jones, his friend and colleague.

I Preliminary

Read chapter I of Rouse's First Greek Course, and practice the alphabet.

Most of the grammar for chapter II of this story is found in chapter II of the text, except for εἰμί in chapter III and the pronouns in chapter IV. The remaining chapters up through chapter XX use the grammar of the corresponding chapter of the textbook. Chapters from 21 through 45 and the Appendix assume knowledge of the whole of the textbook; they are marked with arabic numerals to show they do not correspond to chapters in the text.

II Ὅστις εἰμί ἐγώ

ἐγώ μὲν εἰμι παιδίον Ἑλληνικόν, οἰκῶ δ' ἐν ἀγροῖς. ἐνταῦθα γὰρ ἐν τοῖς ἀγροῖς γεωργός τις Θράσυλλός ἐστιν, ὃς γεωργεῖ καὶ ἔχει χωρίον. ἄρ' ἐρωτᾷς, τίς μὲν ἐγώ, τίς δ' ὁ Θράσυλλος; λέγω δὴ. τέκνον γὰρ εἰμι ἐγώ τοῦ Θρασύλλου. καὶ μὴν ἄλλα γε ἔχει τέκνα ὁ Θράσυλλος· καὶ γὰρ ἐγώ εἰμι τέκνον αὐτοῦ, καὶ ἔχω ἀδελφόν τε καὶ ἀδελφήν· ὀνομάζουσι δ' ἐμὲ μὲν Θρασύμαχον, τὸν δ' ἀδελφὸν ὀνομάζουσιν Θρασύστομον, τὴν δ' ἀδελφήν Ἑλένην ὀνομάζουσιν. ἐσμέν οὖν τέκνα τοῦ Θρασύλλου, ἐσμέν δὲ καὶ τῆς Εὐρυδίκης τέκνα.

ποῦ δ' οἰκοῦμεν; ὅπου; ἔστι δὴ χωρίον ἐν ἀγροῖς, καὶ ἐν τῷ χωρίῳ οἰκία· ἡμεῖς μὲν οἰκοῦμεν ἐν τῇ οἰκίᾳ, ὁ δὲ Θράσυλλος γεωργεῖ ἐν τῷ χωρίῳ. ἄρ' ἐρωτᾷς, τί ἐστι χωρίον; ἄρ' οὐ δῆλον; ὁ γεωργός γὰρ ἔχει χωρίον, τὸ δὲ χωρίον τόπος ἐστὶν ἐν ᾧ γεωργεῖ γεωργός. χώρα μὲν γὰρ ἐστὶ τόπος, καὶ χωρίον ἐστὶ χώρα μικρά· λέγω δὲ οὕτως, ἐπειδὴ οὐκ εἶ σὺ Ἑλληνικὸν παιδίον. ἄρα δῆλόν σοι νῦν ἐστὶν ὃ λέγω; τὸ δὲ χωρίον ἔχει ἀγροὺς οὐκ ὀλίγους.

Πα Τὸ χωρίον

λέγω δὴ σοι, ὦ φίλε, ὅτι ἐν χωρίῳ οἰκοῦμεν, καὶ ὅτι τέκνα ἐσμὲν τοῦ Θρασύλλου καὶ τῆς Εὐρυδίκης ἐγὼ τε καὶ Θρασύστομος καὶ Ἑλένη. ἐν δὲ τῇ οἰκίᾳ ἡμῶν οἰκεῖ τις καὶ ἄλλη· ἢ δ' ἐστὶ τροφός, καὶ ὀνομάζουσι τὴν τροφὸν ἡμῶν Λαδίκην. ἄρ' ἐρωτᾷς, ποῖόν τί ἐστι τροφός; καὶ δὴ λέγω. τροφὸς γὰρ τρέφει τὰ μικρὰ τέκνα. ἢ οὖν τροφὸς ἢ ἡμετέρα οἰκεῖ μεθ' ἡμῶν ἐν τῇ οἰκίᾳ.

οὐκ ἄδηλόν πού ἐστί σοι ὅτι οἰκοῦμεν ἅμα, ἐγὼ τε καὶ ὁ Θράσυλλος ὁ γεωργός, καὶ ὁ ἀδελφός μου Θρασύστομος, καὶ ἡ ἀδελφὴ Ἑλένη, καὶ ἡ Εὐρυδίκη, ἧς τέκνα ἐσμὲν, καὶ ἡ Λαδίκη, ἡ τροφὸς ἐστίν. καὶ ἐν ᾧ χρόνῳ λέγω σοι, μανθάνεις ἕκαστα· δῆλον οὖν δὴ πού ἐστι, διὰ τί λέγω πολλάκις ἕκαστα. καὶ ἐν ᾧ ἐγὼ λέγω, σὺ ἀκούεις.

ἔπειτα λέγω περὶ τοῦ ἡμέτερου χωρίου. τὸ γὰρ ἡμέτερον χωρίον λόφοι περιέχουσιν. ἄρ' ἐρωτᾷς τί ποτ' ἐστὶ λόφος; λέγω δὴ. λόφος γὰρ ἐστὶ τόπος ὑψηλός, ἢ δὲ γῆ ἦν γεωργοῦμεν οὐκ ἐστὶν ὑψηλὴ, ἀλλ' ἔστιν ὀμαλὴ. ἄρα νῦν δῆλον ὅ τι ἐστὶ λόφος; εἰ μὴ δῆλον, λέγω ἄλλως δὴ. ἔστι γὰρ τοι λόφος μάλιστα ὑψηλὸς ἐν Ἑλβετία, ὃν ὀνομάζουσι Λόφον Λευκόν· ἔστι δὲ καὶ ἐν Σκωτία Λόφος Νέβις, καὶ ἐν Ἰβερνία Λόφοι Πυρρηναῖοι, καὶ ἄλλοι ἐν Ἰταλία Ἀπεννῖνοι· νῦν που δῆλον ἐστὶ σοι. ἀλλὰ οἱ Λόφοι οἱ ἡμέτεροι οὐκ εἰσιν οὕτως ὑψηλοὶ ὡς οἱ Πυρρηναῖοι· μικροὶ γὰρ μᾶλλον εἰσιν οἱ ἡμέτεροι. περιέχουσιν οὖν οἱ Λόφοι τὸ χωρίον ἡμῶν κύκλῳ, ὑψηλοὶ μὲν, ἀλλ' οὐχ οὕτως ὑψηλοὶ ὡς καὶ ἄλλοι. ἐν μέσῳ δὲ τῶν Λόφων τὸ χωρίον ἐστίν, ἐν ᾧ γεωργοῦμεν.

καὶ οὐ μόνον τὸ ἡμέτερον χωρίον ἐστὶν ἐνταῦθα, χωρία δ' ἐστὶν ἐγγύς ἄλλα. ἐκ δεξιᾶς μὲν τὸ ἡμέτερον, ἐξ ἀριστερᾶς δὲ τὰ ἄλλα· καὶ ἐν μέσῳ ὁδός. ἢ οὖν ὁδός ἐστὶν ἐν μέσῳ τοῦ θ' ἡμέτερου χωρίου καὶ τῶν ἄλλων, καὶ τὰ χωρία ἐν μέσῳ τῶν Λόφων. δῆλον δὴ σοὶ ἐστὶ νῦν τὰ περὶ τοῦ τόπου, ὡς νομίζω.

Πβ Διάλογος

πηλίκον ἐστὶ τὸ χωρίον; μικρόν ἐστὶ τὸ χωρίον.

τίς τροφός ἐστὶ τῆς Ἑλένης; Λαδίκη τροφός ἐστὶ τῆς Ἑλένης.

τίς ἐστι τέκνον Θρασύλλου; Θρασύμαχος τε καὶ Θρασύστομός ἐστων τέκνω τοῦ Θρασύλλου, καὶ δὴ καὶ ἡ Ἑλένη τέκνον ἐστὶν ἄλλο.

ποῦ οἰκεῖ ὁ Θράσυλλος; ἐν χωρίῳ οἰκεῖ.

ἐν πηλίκῳ δὲ χωρίῳ οἰκεῖ ὁ Θράσυλλος; ἐν μικρῷ οἰκεῖ χωρίῳ ὁ Θράσυλλος.

τίς δ' οἰκεῖ ἐν τῷ χωρίῳ μετὰ τοῦ Θρασύλλου; ὁ Θρασύστομος καὶ ὁ Θρασύμαχος καὶ ἡ Ἑλένη οἰκοῦσι μετὰ τοῦ Θρασύλλου ἐν τῷ χωρίῳ.

ἄρα ἔχει Λαδίκη τὸ χωρίον; οὐχ ἡ Λαδίκη ἀλλ' ὁ Θράσυλλος ἔχει τὸ χωρίον.

ποῦ οἰκεῖ ἡ τροφός; μετὰ τῶν ἄλλων οἰκεῖ ἡ τροφός.

τί περιέχει τὸ χωρίον; λόφοι περιέχουσι τὸ χωρίον.

τί δ' ἐν μέσῳ ἐστὶ τῶν χωρίων; ὁδός ἐστὶν ἐν μέσῳ τῶν χωρίων.

ἄρ' ἐστὶν ἐξ ἀριστερᾶς τὸ χωρίον τοῦ Θρασύλλου; οὐκ ἐστὶν ἐξ ἀριστερᾶς τὸ χωρίον τοῦ Θρασύλλου, ἀλλὰ ἐκ δεξιᾶς.

ποῖοι δ' εἰσὶν οἱ λόφοι; ὑψηλοὶ εἰσὶν οἱ λόφοι.

Πῃ Τὸ χωρίον

οὐκ ἐστὶ μέγα τὸ χωρίον ἐν ᾧ οἰκῶ, ἀλλὰ μικρόν ἐστιν. ἐγὼ δ' οὐκ ἔχω τὸ χωρίον, ἀλλὰ ὁ Θράσυλλος ἔχει τὸ χωρίον ἐν ᾧ οἰκοῦμεν. οὐδ' ἐστὶν τέκνον μου ὁ Θράσυλλος, ἀλλ' ἐγὼ τέκνον εἰμί τοῦ Θρασύλλου. ἡ δ' Εὐρυδίκη οὐκ ἐστὶν ἀδελφή μου, ἀλλ' ἡ Ἑλένη· εἰμί δὲ υἱὸς τῆς Εὐρυδίκης, οὐ τῆς Ἑλένης· ἡ γὰρ Ἑλένη ἀδελφή ἐστὶ μου, καὶ τέκνον τοῦ Θρασύλλου. τροφὸν δ' ἔχομεν τὴν Λαδίκην· ἡ δ' ἐστὶ τροφὸς καὶ ἐμὴ καὶ Ἑλένης. οἰκοῦμεν ἡμεῖς ὁμοῦ, οἰκεῖ δὲ καὶ ἡ τροφὸς μεθ' ἡμῶν, ἡμεῖς δὲ μετὰ τῆς τροφοῦ. ὀνομάζω μὲν ἔγωγε τὴν τροφὸν μάμμην, ἡ δ' Ἑλένη ὀνομάζει τὴν τροφὸν μάμμην, καὶ δὴ καὶ ὁ ἀδελφός· οἱ δ' ἄλλοι ὀνομάζουσιν τὴν τροφὸν Λαδίκην.

λόφους δ' ἔχει ὑψηλοὺς κύκλω τὸ χωρίον ἡμῶν· οἰκοῦμεν δ' ἐν μέσοις τοῖς λόφοις, οἵπερ περιέχουσι κύκλω τὸ χωρίον. ἐν μέσῳ δὲ τοῦ θ' ἡμετέρου χωρίου καὶ τῶν ἄλλων ὁδός ἐστὶ τις· ὁρῶ δ' τὸ μὲν ἡμέτερον χωρίον ἐκ δεξιᾶς, τὰ δ' ἄλλα ἐξ ἀριστερᾶς.

III Κήπος

τουτ' ἐστὶ τὸ χωρίον ἐν ᾧ γεωργεῖ ὁ Θράσυλλος, καὶ οὗτοί εἰσιν οἱ λόφοι, οἱ περιέχουσι τὸ χωρίον· αὕτη δ' ἡ ὁδὸς ἢ ἐν μέσῳ τῶν χωρίων, καὶ ταῦτ' ἐστὶ τὰ χωρία τὰ ἐν μέσῳ τῶν λόφων. καὶ δὴ καὶ αὕτη ἐστὶν ἡ οἰκία ἢ ἐν μέσῳ τῶ χωρίῳ· οὗτος δὲ κήπος ἐστὶν ἐγγὺς τῆς οἰκίας.

ἄρα δῆλόν σοι ὅ τι ἐστὶ κήπος; ἄρα τοῦτό μ' ἐρωτᾷς; λέγω δὴ τοῦτο ὡσπερ καὶ τὰ ἄλλα· καὶ ἐν ᾧ χρόνῳ λέγω, σὺ μανθάνεις ἕκαστα. κήπος γάρ ἐστι τόπος, ἐν ᾧ φυτεύομεν δένδρα καὶ ἄλλα φυτά. ἄπερ δὲ φυτεύομεν ἐν τῷ κήπῳ, ταῦτα ἐσθίομεν, ἢ τὸν καρπὸν αὐτῶν. ἄλλα μὲν γὰρ δένδρα οὐ φυτεύομεν, μόνα δὲ ταῦτα τὰ δένδρα, ἃ φέρει καρπὸν· καὶ τὸν καρπὸν ἐσθίομεν τῶν δένδρων. τὰ δὲ δένδρα ἃ καρπὸν φέρει, ταῦτ' ὀνομάζομεν καρποφόρα δένδρα, ἢ καὶ ἀκρόδρυα. λέγω δὴ συκᾶς καὶ ἐλαίας καὶ ἄλλα τοιαῦτα δένδρα. τούτων δὲ τῶν δένδρων ἢ μὲν συκῆ φέρει σῦκα, ἢ δ' ἐλαία φέρει ἐλαίας· ἐσθίομεν δὲ καὶ τὰ σῦκα καὶ τὰς ἐλαίας, ἐκ δὲ τῶν ἐλαιῶν ποιοῦμεν ἔλαιον. καρποὺς δὲ φέρει τὰ δένδρα ἄλλα ἄλλους. λάχανα δὲ καὶ φυτεύομεν καὶ ἐσθίομεν· ταῦτα δ' ἐστὶ σκόροδα καὶ κρόμμυα καὶ ράφανοι καὶ κύαμοι καὶ σέλινα καὶ ἄλλα.

IIIa Ἄγρια δένδρα

ταῦτ' ἐστὶ τοὶ δένδρα ἡμερα· ἐστὶ δὲ καὶ ἄγρια δένδρα ἐπὶ τῶν λόφων. καὶ δὴ ἐρωτᾷς, τί ποτ' ἐστὶν ἄγριον καὶ τί ἡμερον· λέγω οὖν σοι καὶ ταῦτα, καὶ μανθάνεις σὺ ἐν ᾧ λέγω. τὰ μὲν ἡμερα δένδρα ταῦτ' ἐστίν, ἄπερ φυτεύομεν ἐν τῷ κήπῳ· ὡσπερ καὶ τὰ ἡμερα ζῶα ταῦτ' ἐστίν, ἄπερ τρέφομεν ἐν τῇ οἰκίᾳ καὶ ἐν τῷ χωρίῳ. ἀλλὰ τὰ ἄγρια δένδρ' ἐστὶ ταῦθ', ἃ μὴ φυτεύομεν, ὡσπερ καὶ τὰ ἄγρια ζῶα ταῦτ' ἐστίν, ἃ μὴ τρέφομεν. ἐπὶ οὖν τῶν λόφων ἐστὶ τὰ ἄγρια δένδρα, καὶ δὴ καὶ τὰ ζῶα τὰ ἄγρια. ποῖα δ' ἐστὶ τὰ δένδρα τὰ ἄγρια; ἔστι μὲν ἄλλα, περὶ ὧν ὕστερον· νῦν δὲ λέγω ἔνια αὐτῶν· ἔστι μὲν πεύκη, ἔστι δὲ φηγός, ἔστι δὲ καὶ ἰτέα καὶ πτελέα· ὅπου δὲ πολλὰ δένδρα ὁμοῦ ἐστίν, ταύτην ὕλην ὀνομάζομεν. ἕκαστον δὲ δένδρον κλάδους ἔχει, ἕκαστος δὲ κλάδος φύλλα. ἢ δ' ὕλη πολλὰ δένδρ' ἐνέχει, καὶ φηγούς καὶ ἰτέας καὶ πεύκας καὶ πτελέας· καὶ τὰ δένδρα

πολλοὺς ἔχει καὶ κλάδους καὶ φύλλα. ταῦτ' ἐστὶν ὑψηλὰ τὰ δένδρα· τὰ δὲ μὴ ὑψηλά, δρυμοὺς λέγομεν. ὑψηλὰ μὲν τὰ δένδρα, ταπεινοὶ δὲ οἱ δρυμοί.

ΠΙβ Ζῶα

ἄγρια οὖν ταῦτα τὰ δένδρα, ἄγριοι δὲ καὶ οἱ δρυμοί. ἐν δὲ τῇ ὕλῃ καὶ δὴ καὶ ἐν τοῖς δρυμοῖς μάλιστα οἰκεῖ τὰ ἄγρια ζῶα, περὶ ὧν ὕστερον. θηρεύομεν γὰρ τὰ ζῶα τὰ ἄγρια, καὶ ἔστιν ἃ αὐτῶν ἐσθίομεν. καὶ περὶ μὲν τῆς ὕλης τοσαῦτα.

οἰκεῖ δ' ἐν τοῖς δένδροις ζῶα ἄλλα, ἅπερ ἔχει πτερά· ταῦτα δὲ οἰκεῖ ἐν τοῖς δένδροις καὶ ἀντὶ οἰκιῶν οἰκοδομοῦσι καλιάς. ὀνομάζομεν δὲ ὀρνίθια ταῦτα τὰ ζῶα. τὰ οὖν ὀρνίθια οἰκοδομοῦσι καλιάς, ὥσπερ καὶ οἱ ἄνθρωποι οἰκοδομοῦσιν οἰκίας· ἢ καλιὰ γάρ ἐστὶν ἀντὶ οἰκίας ὀρνιθίω, ἐν ἣ οἰκεῖ τὰ νεόττια. καὶ ὥσπερ ἄνθρωποι παιδία τίκτουσιν, οὕτως καὶ τὰ ὀρνίθια τίκτει ψά. φανερόν δήπου ἐστὶ σοι, τοῦθ' ὃ λέγομεν ψόν· ἔστι γὰρ μικρὸν καὶ στρογγύλον, καὶ τὰ μὲν ἐστὶ λευκὰ τῶν ψῶν, τὰ δ' οὐ. τρέφομεν δὲ καὶ ἡμεῖρα ὀρνίθια, ἅπερ τίκτει ψὰ ἡμῖν· ταῦτα δὲ τὰ ψὰ λευκά. καὶ τῶν ἡμέρων ὀρνιθίων τὰ ψὰ ἐσθίομεν· τῶν δ' ἀγρίων ὀρνιθίων τὰ μὲν ἐσθίομεν, τὰ δ' οὐ.

ΠΙγ Ὠιά

τὰ δ' ψὰ ζητοῦμεν ἐν τῷ χωρίῳ ἡμῶν καθ' ἡμέραν· εὐρίσκομεν δ' οὕτως. τὰ μὲν ἄριστα τῶν ἡμέρων ὀρνιθίων τίκτει καθ' ἐκάστην ἡμέραν ψόν· καὶ πρῶτον μὲν τίκτει τὸ ψόν ἐν τῇ καλιᾷ, ἔπειτα δὲ κλώζει μέγα. ἐν ψὶ δὲ χρόνῳ κλώζει τὸ ὀρνίθιον, ἀκούομεν ἡμεῖς· καὶ εὐθὺς ζητοῦμεν τὸ ψόν, καὶ ἐκ τῆς καλιάς λαμβάνομεν, καὶ φέρομεν εἰς τὴν οἰκίαν· ἢ δ' Εὐρυδίκη λαμβάνει τὸ ψόν εὐθὺς, καὶ μετὰ ταῦτα ἔπει μετ' ἄλλων ψῶν, καὶ ἡμεῖς ἐσθίομεν. τὸ δ' ὀρνίθιον κλώζει οὐχ ἥττον. τῇ δ' ὑστεραία ἡμέρᾳ τὸ αὐτὸ ποιεῖ τὸ ὀρνίθιον, τὸ δ' αὐτὸ ποιοῦμεν καὶ ἡμᾶς· οὐδὲ θαυμάζει τὸ ὀρνίθιον, ὅπου ποτ' ἐστὶ τὰ ἄλλα ψά· κλώζει δ' ὁμοίως καὶ καθ' ἡμέραν τίκτει. ὦ τοῦ φιλανθρώπου ὀρνιθίου· οὕτω γὰρ φιλεῖ τοὺς ἀνθρώπους, ὥστε καθ' ἡμέραν τίκτει ψόν αὐτοῖς τροφήν· τοῦτο δὲ ποιεῖ δήπου ἀντὶ τῆς τροφῆς ἣ τρέφομεν αὐτὸ ἡμεῖς. οὕτω δὴ τροφήν μὲν παρέχομεν,