

Surely the plain meaning is, "Never saw I him *grow pale* or *wipe* a tear from his cheeks." So Il. 6, 284,

εἰ κείνόν γε φίδοιμι κατελθόντ' "Αφιδος εἴσω,

"were I to see him *go down* into Hades." Hector had no desire himself to be in Hades *after* Paris had descended in death, in order to see him there. No thought could be less germane to the passage than that. And one example more: ἰδὼν τῇ προτεραίῃ τῶν τινὰ Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην κτλ., Her. i. 84. The meaning is perfectly plain: Hyrcæades undertook to lead a scaling party to attack the citadel even on its strongest and apparently impregnable side, because the day before he had seen a Lydian soldier of the garrison "*climb down* at that point" to recover a helmet that had rolled down from the top. But in fact this use of the aor. part. is found elsewhere in the N.T. itself. Saul of Tarsus in the vision (Acts ix. 12) saw Ananias *come in* (εἰσελθόντα) and *lay* (ἐπιθέντα) his hands on him. And similarly εἰσελθόντα and εἰπόντα in Acts x. 3; περιλάμψαν in Acts xxvi. 13; ἐνεχθείσαν in 2 Pet. i. 18; ἐξελθούσαν in Luke viii. 46, Text. Rec. and Ln; in every case after a verb *sentiendi*. In all of these to use the part. in Engl. or in Fr. is to mistranslate.

Turning now to the Acts and the latter half of the N.T., where Lass. is left behind, we find many points of interest in comparing Seg. and Stapf., and may look at a very few of them.

In Acts iv. 13 the ἀγράμματοι καὶ ἰδιῶται is not ill rendered "des hommes du peuple sans instruction," Seg., or "gens du peuple sans instruction aucune," Stapf. Obviously the ἰδιῶται is taken first by these translators, and "gens du peuple" fairly well represents the meaning of the word "as the general antitheton to ὁ τέχνην ἔχων—whatever the τέχνη may be": see Thomson's excellent note on Plat. Phædr. 258 D. Here of course the τέχνη was that of the Scribes, who were also teachers of the Law: Peter and John were not members of that profession. Nor had they gone through a course of instruction at the feet of those teachers: they were therefore ἀγράμματοι also.

In Acts vii. 34 ἰδὼν εἶδον is too much for our translators.