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AN INTRODUCTION TO GREEK PROSE COMPOSITION.
A FIRST GREEK WRITER

WITH

EXERCISES AND VOCABULARIES

BY

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PREFACE.

The object of this little book is to help those who are beginning Greek to learn from the first to write the language as well as read it. There is among many teachers a strong belief (which I am inclined to share) that Greek is mastered much more effectively if a little writing be combined with the reading, even from the earliest stages. The great inferiority of the knowledge of Greek acquired at schools, as compared with Latin, is partly, no doubt, due to the language being harder and begun later, but partly also to the fact that Latin writing is cultivated from the first, while Greek writing is so commonly neglected.

The difficulties of Greek composition fall naturally into three heads,—difficulties of Accidence, of Syntax, and of Idiom. Speaking broadly, this book is meant to deal chiefly with the first, and so may serve as a first stage (for those who mean to pursue the study) to my Introduction to Greek Prose Composition,¹ which deals with the other two sets of difficulties included under the head of Syntax and Idiom.

1 An Introduction to Greek Prose Composition, by A. Sidgwick (Rivingtons).
In reality, of course, it is neither possible nor desirable that this distinction should be rigidly maintained, as there are questions both of Syntax and Idiom which will occur in the most elementary composition. Thus, if we take the sentence, 'I used that horse which I had bought,' while it would be difficult to find a more simple one, still it undoubtedly involves two points of Syntax—that χρώμαι, 'I use,' requires the Dative case, and that ἐκεῖνος, 'that,' requires the Article,—and two points of Idiom—that the Relative is attracted (not ὅ, but ὧ) to the case of the antecedent, and that the Greeks would probably say, not 'had bought,' but 'bought,' so that the whole sentence would be ἐχρησάμην ἐκεῖνῳ τῷ ἵππῳ, ὧ εἴριάμην. Points such as these, which one may call the elements of Syntax and Idiom, will be found treated here with tolerable completeness. Thus the student will learn the use of the Tenses, the use of the Cases, the use of Participles, the use of the Genitive Absolute, all of which belong to the simple sentence, and are really quite easily grasped at an early stage. And I have introduced also from time to time the easier and commoner forms of even the Compound Sentence; the Accusative and Infinitive (familiar from Latin), the use of πρὶν and ὀστέ with the Infinitive, the easy rules about ἶνα, and the two simplest cases of ἄν. In this way I have endeavoured to lead the student to the point at which he may take to more advanced books of Greek prose composition, or, if the teacher prefers, may do pieces selected from English narratives.
I have further endeavoured to make the book progressive from the beginning. The first few Exercises require no knowledge, except of the Α Declension. After that we advance to the other Declensions, then to the easier Tenses of the Verbs, then the harder Tenses, etc. The same progressive character I have kept, or tried to keep, in introducing the usages; thus the Participial usages begin in Exercise 35, the Genitive Absolute in 50, Construction of 'Knowing' Verbs in 73, 'Final' Clauses in 79, and so on.

The same plan has been adhered to which was adopted in my Greek Prose Composition, of giving all the Exercises in a narrative form. This plan, which is intended to diminish the dulness of doing English into Greek, is even more desirable at the early stages of composition than at the later, inasmuch as the boys are younger, and the Accidence must in any case be great drudgery. It is not at all necessary that anything of value should be sacrificed in adopting this plan, if proper care be taken. The main difficulty, of course, was in the first Exercises, where only a few Substantives and Adjectives are supposed to be known; but this was got over by writing out the three tenses of the verb 'to be,' and, whenever any other verbs were used, giving the part required. Thus from the first the Exercises are more or less connected wholes, and the plan of familiarising the learner with certain common forms of the Verb before he comes to learn them, seemed not only unobjectionable but advantageous.
I have given all the new words used in each Exercise in a Vocabulary at the head of it, and all the words of all the Exercises in the collected Vocabulary at the end. Thus, if the learner remembers the words he had already had, he will want no help but his Accidence and the page before him; if he forgets them, he will simply have to turn to the Vocabulary at the end. In the Vocabularies I have given the stems of the Substantives, and the Genders where doubtful, and, after the Exercises, a list of the Irregular Verbs used in them.

I will only add that I shall be most grateful if those who use the book will kindly point out any errors or omissions which they may detect.

Oxford, 1st July 1880.
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FIRST GREEK WRITER

THE ARTICLE.

§ 1. The Article οὐτά is troublesome to the learner before its use is fully mastered, and it is best therefore to explain the main points about it at the very first.

There is no word in Greek for a, an: it is simply omitted: or the Indefinite Pronoun τις, ‘a certain one,’ is used. The Greek Article means the, and it is used (broadly speaking) wherever we use the, but also in some places where we do not. It is these latter which constitute the difficulty to the beginner.

§ 2. Position of the Article with Adjectives.

In English we say ‘the bad man;’ and if we wish to translate this into Greek, the point to observe is that the adjective must have the article.

The order of Adjectives and Substantives may be inverted if we please. Thus we may say either δῦκακός ἀνήρ, or δῦκανήρ δῦκακός; but in either case the Adjective must have the Article.

If this rule is broken, as it is often by beginners, and if we write δῦκανήρ κακός, or κακός δῦκανήρ, the phrase is still good Greek, but the meaning is quite altered; it is no longer ‘the
bad man,' but 'the man is bad.' The adjective, by being deprived of the article, has ceased to be an attribute, and has become a predicate.

§ 3. The Article with Adjectives.

The Article is sometimes used in English with only an Adjective, the Substantive being understood. This is also a Greek idiom, but is a great deal more frequent than in English, especially in the neuter. Examples:

- *The wise [men].*  
  Greek: *οἱ σοφοὶ.*
- *The Beautiful [abstract].*  
  Greek: *τὰ καλὰ.*
- *Uncertainty.*  
  Greek: *τὰ ἀστάθμητα.*
- *The bad-tempered person.*  
  Greek: *ὁ δύσκολος.*
- *Troublesome things.*  
  Greek: *τὰ ἀναρα.*
- *Other people's country.*  
  Greek: *ἡ ἀλλοτρία.*

§ 4. The Article with Adjectives of Position.

One usage must be carefully observed. When the Article is used with adjectives of position, the Adjective comes first, outside the Article. Thus:

- *On the top of the hill.*  
  Greek: *ἐν' ἀκρῷ τοῦ λόφου.*
- *In the middle of the road.*  
  Greek: *ἐν μέσῳ τῆς ὁδοῦ.*

So with πᾶς, as often in English:

- *All the men.*  
  Greek: *πάντες οἱ ἄνθρωποι.*
- *All night long.*  
  Greek: *πᾶσαν τὴν νύκτα.*
§ 5. The Article with Participles.

Just as we have seen above in the case of the Adjective, so in English we can in a few cases use the Article with Participles (whether the Substantive is expressed or only understood does not matter); such as the following:—‘The living,’ ‘the dead,’ ‘the defeated cavalry,’ ‘the coming man,’ ‘the insufficiently apprehended truth,’ etc. In Greek there is no limit to this use. The following are a few examples:—

*The cause of what occurred.*

ἡ ἀιτία τοῦ γενομένου.

*The events which have happened.*

τὰ γεγενημένα.

*The survivors.*

οἱ περιγεγομένοι.

*Expediency, duty, etc.*

τὸ συμφέρον, τὸ δέον, etc.

*The thing asked for.*

τὸ αἰτοῦμενον.

And so with longer phrases:—

*The men who took their share in this perilous undertaking.*

οἱ τοὺς τοῦ κινδύνου ἐλημαρμένους ἄνδρες.

*All the actions done by me for the good of the city.*

πάντα τὰ ἐμοὶ ἐπὶ ἀγαθῷ τῆς πόλεως πεπραγμένα.

Constantly, therefore, when in English we have a relative sentence with a verb, in Greek we have simply a phrase (coupled to the noun) with Article and Participle.
§ 6. The Article with Adverbial Clauses, etc.

Another very natural extension of the use of the Article in Greek is the following:—Instead of saying, as we might by § 5, *οι ἐκ τῆς πόλεως ἔλθόντες, 'the people who had come out of the city,' since the sense is quite clear without the Participle, we can often say simply—*οι ἐκ τῆς πόλεως, 'the people from the city.'

So a vast number of convenient phrases:—

*The bean that was below.*

*ὁ κύκλος ὁ κάτωθεν.*

*Those who were there.*

*οἱ ἐκεῖ.*

*The things of old.*

*τὰ παλαια.*

*What happened afterwards.*

*τὰ ἐνθέντε, or τὰ ἐπιτα.*

*The camp on the mountain.*

*τὸ στρατόπεδον τὸ ἐπὶ τοῦ ὄρους.*

§ 7. Observe: it is very important for turning into Greek to notice whether such a clause as those given above belongs to the Substantive or not. On this will depend whether we have to put the Article or not.

Thus, compare the two sentences—

(1.) *I killed the stranger from Corinth.*

(2.) *I killed the stranger in the street.*

It is clear that in (1) 'from Corinth' belongs to the 'stranger;' while in (2) 'in the street' belongs not to
stranger,' but to the verb. In English, the sense only is our guide, not the structure. In Greek we know at once what meant from the use of the Article.

Thus (1) is

τὸν ξένον τὸν ἀπὸ Κορίνθου ἔκτεινα,

and (2) is

τὸν ξένον ἐν τῇ ὁδῷ ἔκτεινα.

Again, in some cases exactly the same phrase may either require the Article or not, according to circumstances. It depends on the principle above enunciated, namely, that the adverbial phrase without the Article belongs to the Verb, with the Article to the Substantive. Thus:—

* I conceived a suspicion about him.

υποψίαν ἔλαβον περὶ αὐτοῦ.

* I went away from suspicion about him.

ἀπῆλθον υποψία τῇ περὶ αὐτοῦ.

The Article with the Infinitive.

The neuter Article τὸ is also very conveniently used with the Infinitive, where we use the gerund-form or verbal substantive in -ing. Thus:—

* Singing is difficult.

τὸ ξένον καλεῖν ἐστι.

* Many things are done by trying.

πολλὰ τῷ περαίνοντες θανάτου.

* Skilled in shooting.

ἐμπειρός τῷ τοξεύων.
Or, if there is a subject to the Verb, the Accusative and Infinitive is used, as might be expected:—

*We were beaten owing to our allies running away.*

\[\varepsilon\nu\kappa\acute{i}\theta\acute{e}m\nu\ \varepsilon\iota\acute{a}\ \tau\acute{o}\ \tau\acute{o}u\ \xi\mu\mu\acute{a}k\acute{o}u\ \acute{a}p\omicron\omicron\delta\acute{r}a\nu\acute{a}\.]

That the invaders have been worsted *is a great gain.*

\[\tau\acute{o}\ \tau\acute{o}u\ \acute{e}\beta\acute{a}l\acute{o}n\tau\acute{a} \acute{h}\omicron\sigma\omicron\acute{h}\omicron\theta\acute{a}i\] \(\mu\acute{e}g\acute{a}\ \kappa\acute{e}r\acute{d}o\acute{s}\ \acute{e}\sigma\omicron\omicron\nu.\]

§ 9. The Article with Demonstratives.

Another point about the Article is its use with Demonstratives, which differs from the English usage, and therefore is important to observe.

Whenever ‘this’ or ‘that’ comes in English with a Substantive, the Article must come in the Greek with the Substantive, though the ‘this’ or ‘that’ may be either before after the Substantive.\(^1\) Thus:—

*This word.*

\[\sigma\acute{u}t\acute{os} \acute{\sigma} \lambda\omicron\acute{g}\omicron\nu, \text{ or } \acute{\sigma} \lambda\omicron\acute{g}\omicron\nu \sigma\acute{u}t\acute{os}.\]

*Those enemies.*

\[\acute{e}k\acute{e}i\nu\acute{oi} \text{ o}i \pi\omicron\acute{l}\acute{e}m\acute{m}\omicron\nu, \text{ or } \text{o}i \pi\omicron\acute{l}\acute{e}m\acute{m}\omicron\nu \acute{e}k\acute{e}i\nu\acute{oi}.\]

The same is true of \(\acute{o}\delta\.\)

§ 10. The Article with Substantives.

There are even with Substantives some cases where the English use of *the* differs from the Greek. Some of these

---

\(^1\) As it is *never wrong*, and nearly always *necessary*, it has been thought better to put the rule absolutely. When the learner is a good deal more advanced, he will come to understand the few cases in Prose where the Article may be omitted.
are too subtle to be worth troubling about at an early stage: they will be learnt after. But some are quite easy, such as the following cases, where in English the Article is omitted, but in Greek is inserted:—

(a.) Class names (often).

Men are strong: women are weak.
oi μὲν ἄνδρες ἴσχυροι, ἀσθενεῖς δὲ αἱ γυναῖκες.

Greeks are often philosophers.
oἱ Ἑλληνες πολλάκις φιλόσοφοι εἰσι.

Large fish are easily caught.
ῥυδίως ἀλισκονται αἱ μακραὶ ἵχθυες.

Ears are more beautiful than tails.
tὰ ὀτα καλλίω τῶν κέρκων.

(b.) Abstract.

Truth is hard to find.
χαλεπὴ εὑρεῖν ἡ ἀλήθεια.

You are superior in piety.
tῇ εὐσεβείᾳ κρείσσων εἶ.

NEUTER PLURAL.

§ II. In Greek a Neuter Plural Noun requires the Singular Verb. Thus:—

These things are so.
tαῦτα οὖτως ἐστίν.

The trees are tall.
tὰ δέντρα ἐστὶ μακρά.

I will tell you what happened.
λέξω ἄπερ ἐγένετο.
PRONOUNS.

§ 12. The Personal Pronouns.

The Personal Pronouns are used just as they are in English, for the most part: the exceptions being the following: —

(1.) Often omitted with Verbs.

Since the Verbs in Greek by their terminations show what person (1st, 2d, or 3d Singular or Plural) is the Nominative to them (just as is the case in Latin, but mostly not the case in English), it is clear that the Personal Pronouns in the Nominative may be frequently omitted. In fact they will only be put in when there is any emphasis upon them, or otherwise need of them for clearness. Thus: —

\[
\begin{align*}
I \text{ went down to the city.} & \quad \text{He ordered me to stop.} \\
\text{katebhn eis thn tolyn.} & \quad \text{ekleuves me meinai.} \\
\text{You think rightly.} & \quad \text{We will talk to one another.} \\
\text{kalws doxeiste.} & \quad \text{dialegomeba allhlos.}
\end{align*}
\]

§ 13. (2.) Inserted when Emphatic.

On the other hand, if there is any stress upon the person, the Pronoun must of course be put in, as —

\[
\begin{align*}
The \text{ rest were away, but you were there.} \\
oi \text{ men allloi aptiganan, sou te parista.}
\end{align*}
\]

This will naturally be done when in a narrative a new sentence begins with a new Nominative or subject. Thus: —

\[
\begin{align*}
\text{They came to me and asked me to go with them. But I replied that I would not consent.} \\
\text{kai oi men elthon pros eme, kai eisphan sunpetesbai autois.} \\
\text{eyw te ouk efhnen petesethai.}
\end{align*}
\]
§ 14. (3.) The Third Personal Pronoun.

The Third Person in Greek requires a little care. The fact is, that while there is a Greek word for the Genitive, Dative, and Accusative of the Third Person, there is no proper Greek word for the Nominative (he, she, it, they) except with the particles μὲν and δὲ, which can only occur at the beginning of a sentence or clause. This is simply due to the fact that it is not wanted. Let us consider the various cases where he (etc.) is used in English.

(a.) Where there is no emphasis or stress on the person, and it is quite clear who is meant, there is no need in Greek of a Pronoun at all. See § 12.

And having said this, he died.
kai taúta eipòn ételéutpheric.

He collected his army, and went off.
συλλέγεις τὸ στράτευμα ἀπὸ χειτο.

(b.) At the beginning of clauses or new sentences in narrative, where the Pronouns are required for clearness, ὁ μὲν and ὁ δὲ can be used. It should be mentioned that μὲν is not used except with a δὲ clause corresponding and following after it. Thus:—

And they departed, but she stayed.
kai oî μὲν ἀπῆλθον, ἡ δὲ ἔμεινεν.

He feasted, but I slept.
ὁ μὲν οὖν ἐδείπνει, τῷ δὲ καθήσον.

And when Cinaidon was brought up, the Ephors asked him about the matter. And he replied . . .

ὡς δὲ ἀνῆχθη ὁ Κινάδων, ἤροτο αὐτὸν οἱ ἐφοροὶ περὶ τοῦ πράγματος. ὃ δὲ ἀπεκρίνατο . . .
(c.) When the he (etc.) is emphatic, then ὁσς or ἐκεῖνος, the Demonstratives, are used.

He at least will not flee.
οὕτως ἐκεῖνος γε φεύγεται.

They allowed their enemies to live, and shall we kill them?
ἐκεῖνοι μὲν τοὺς πολέμιους εἰὼν ζῆν, ἡμαῖς δὲ ἀποκτενοῦμεν;

It is strange if he shall do it.
δεῦν ἐν οὗτος γε δράσει.

§ 15.  

>v Oblique Cases.

Thus much about the Nominative of the Third Personal Pronoun. The Oblique Cases are simple: for whenever a word is required at all (which is less often than in English), the oblique cases of αὐτός are used. A few instances will suffice:—

They killed him.
ἀπέκτειναν αὐτόν.

I gave it her.
ἐδωκα αὐτῇ.

I drank it.
ἐπιον, or ἐπιον αὐτό.

He cut off their heads.
ἀπέταμον τὰς κεφαλὰς αὐτῶν.

When to use it and when to omit it, the learner can only find out by practice; but he is certain at first to put it in a great deal too often, since the Pronoun is commoner in English than in Greek.
§ 16.

αὐτός is a puzzling word for the beginner, owing to its various uses, for 'self,' 'him,' and 'the same.' It is necessary for him to go fully into the matter, and constantly refer to the explanation and examples, until he is familiar with them.

(1.) 'The same' is always ὁ αὐτός; the Article coming before αὐτός. Thus:

The same man.
ὁ αὐτός ἄνήρ.

Of the same woman.
τῆς αὐτῆς γυναικός.

(2.) 'Self' (if it is not reflexive) is αὐτός without the Article before it. Thus:

He himself said it.
αὐτὸς εἶπεν.

These men themselves were killed.
οἱ αὐτοὶ ἄνδρες αὐτοὶ ἀπέθανον.

At their own request he came.
[i.e. themselves asking.]
αὐτῶν ἄξιοντων ἐλθεν.

The wall of the city itself.
τὸ τεῖχος αὐτῆς τῆς πόλεως.

He said he himself had done it.
ἐφη αὐτὸς δεδρακέναι.

It is needful for you to go yourself there.
ἀνάγκη σε ἑκεῖνε αὐτὸν ἐλθεῖν (not σεαυτόν).

I must do it myself.
ἐµὲ δεί αὐτὸν ποιεῖν (not ἐµαυτόν).
(3.) *If it is reflexive* [i.e. if it refers to the same person as the subject to the verb, and is in an oblique case, and is not a *subject* itself] use ἐαυτῷ (ἐμαυτῷ, σεαυτῷ), or the less formal οὗ, οὗ, εὗ; and in plural, σφὼν, or σφῶν ἄυτῶν, or ἐαυτῶν (ημῶν ἄυτῶν, ὑμῶν ἄυτῶν). Thus:

*He went to his own home.*

πρὸς τὸν ἐαυτὸν οἶκον ἀπῆλ.

*They replied to themselves.*

ἀντεἶπον ἐαυτοῖς, ορ σφῶν ἄτροις.

*Know thyself.*

γνῶθι σεαυτόν.

*I will kill myself.*

ἀποκτενῶ ἡμαυτόν.

*We fear lest it be bad for ourselves.*

φοβοῦμεθα μὴ ἡμῖν ἄτροις κακὸν ἃ.

(4.) ἄτρος in the oblique cases is also used for the cases of 'he,' 'she,' 'it,' 'they,' as we have seen above in treating of the Pronouns, § 15.

§ 17. *Him* Reflexive.

**Note 1.—**It should be, however, observed, that in English we do not always say 'himself,' but often simply 'him' ('her,' 'it,' etc.), even where the Pronoun is really *reflexive.* Thus:

*They knew he was hostile to them.*

[them is reflexive = themselves.]

ὑδεσαν ἁυτὸν σφίσων ἕχρον δντα.

*He said it was his cloak.*

[his = of himself.]

ἐφη ἐαυτοῦ εἶναι τὸ ἰμάτιον.

*He took it away with him.*

ἀπέφερε μεθ' ἐαυτοῦ.
§ 18. Article to express ‘His.’

NOTE 2.—Often again, where in English ‘his,’ etc., is used reflexive, and where we might say in Greek ‘of himself,’ ἐαυτῷ, it is enough, if no stress is laid on the Pronoun, to use the Article simply. Thus:

He hurt his head.
τὴν κεφάλην ἔτραυμάτισε.

See fuller explanation in § 21.

§ 19. ‘It’ in English.

The beginner should be cautioned about the use of the English ‘it,’ a Pronoun which stands for every inanimate Substantive and most animals. In Greek, on the contrary, the Pronoun has naturally to be of the gender of the Noun for which it stands.

He left the gold, for he knew it [χρυσός, Masculine] would be safe.

. . . τοῦτον ἀσφαλῆ ἔσομενον.

The dove approached: he pulled it in [περιστερὰ, Feminine].
. . . εἰσήγαγεν αὐτήν.
§ 20.

Possessive.

With the exception treated below, the Possessive Pronouns are used pretty much as in English. It is only necessary to mention that there is no Possessive for the third person, and accordingly the Genitive of the Personal Pronoun is used instead, ἀντοῦ, ἀντῆς, ἀντῶν, or, if reflexive, ἰαυτοῦ, ἰαυτῆς, ἰαυτῶν. The others are ἐμὸς (mine), σῶς (thine), ὑμέτερος (yours), ἤμετερος (ours). Thus:—

_He took my shield._

ἡν ἑμὴν ἀσπίδα ἐλαβεῖ.

_He is your father._

σῶς πάτηρ ἐστὶ.

_He slew their wives._

τὰς γυναῖκας αὐτῶν ἀπέκτεινε.

_They died by their own hand._

τῷ ἰαυτῶν χειρὶ ἀπέθανον.

Observe that the Article is used with the Possessives (ἐμὸς, σῶς, etc.), except where the Substantive with the Possessive is a predicate, i.e. comes after the verb 'to be.'

§ 21. _Note._—The exception alluded to above is this. In English the Possessive occurs much oftener than in Greek; it is used with no emphasis at all, where there could be no doubt (if it were omitted) whose the thing was. In such case as that, it is usual in Greek to employ the Article only.

For example—

_They took up their arms and retreated._

[Here there is no emphasis on 'their': if nothing was said as to whose arms, you would naturally assume they took their...
own: and accordingly in Greek it would be more usual to say "the arms."]

τὰ ὅπλα λαβόντες ἀπεχώρουν.

Other instances are the following, which will not need comment:—

Come with your wife. They defend their country.
ἐλθὲ μετὰ τῆς γυναικὸς. τῇ πόλει βοηθοῦσι.

He prospered all his life. We shall finish our task.
πάντα τὸν βίον εὐτύχει. τὸ ξύγον περανοῦμεν.

Common sense will settle, in more complicated sentences, whether the Article or the Possessive is best. Thus:—

He sent his slave to their house.
ἐπέμψε τὸν δοῦλον πρὸς τὴν ἐκείνην οἰκίαν.

They sent their slave to their house.
ἐπέμψαν τὸν δοῦλον πρὸς τὴν οἰκίαν.

Because in the second the persons concerned are the same all through; in the first they are changed.

§ 22. ἄλλος, ἄλλοτε, etc.

Two idiomatic uses of ἄλλος and its compounds are to be noticed.

(1.) When two are opposed, corresponding to the English use of some . . . others.

Some were rich, others poor.
ἄλλοι μὲν πλοῦτοι ἦσαν, ἄλλοι δὲ πένητες.

Sometimes I ate: at other times I fasted.
ἄλλοτε μὲν ἦσον, ἄλλοτε δὲ ἐπείνατο.

(2.) When we wish to use the word in a distributive sense, i.e. when we describe an indefinite number of divergent acts, courses, qualities, etc. In English we either repeat the word
different, as 'different people went different ways,' or use a complex though accurate form of sentence, as follows:—'One person went one way and another another.'

In Greek this is done more neatly by an idiomatic use of ἄλλος.

One went one way and another another.

ἄλλος ἄλλῳ ἀπῆλθον.

Different things are thought beautiful in different places.

ἄλλα ἄλλαξαν καλά.

Different courses pleased different people at different times.

ἄλλος ἄλλοτι ἄλλα ἐδόκει.

§ 23. ὁς and ὢς.

ὢς is chiefly used in prose for 'the following:' otherwise it is used only by a speaker. Accordingly, when you say 'this,' meaning what is coming, you use in Greek ὢς (or similar compounds, τοιὸς ὢς, τοςος ὢς, τῆλικὸς ὢς): when you say 'this,' meaning what has gone before, you must employ ὁς (or similar compounds, τοιοῦς, τοσοῦς, etc.). Thus:—

He spoke as follows.

τοιὸς ἔλεξε.

Having thus spoken.

τοιαύτα λέξας.

On these terms (viz., on such terms as I have said).

ἐπὶ τούτοις.

§ 24. τοιοῦτος.

τοιοῦτος is often used in Greek where in English another adjective might occur, especially where the sense of the adjective has been given before, or where τοσοῦτος is used with it.
PRONOUNS.

So many and so soft rugs.
τοσοῦτοι καὶ τοσοῦτοι τάπητες.

The island is barren, it is difficult to live in so unproductive a land.
ἐρήμη ἡ νησος, οὔτε ἐν τοιαύτῃ γῆ οὔ ράδιον ζήν.

§ 25.  

✓  Relative and Interrogative.

The learner is puzzled at first often by the English word what, owing to its being both relative [= ‘that which’], and interrogative [= ‘what?’].

The best rule is to stop and think whether the sentence remains the same in meaning after substituting ‘that which’ for ‘what.’ If so, a Relative is required. Otherwise it will be an Interrogative. [Sometimes either will make sense, and then it clearly does not matter.]

(1.) Interrogative.

I investigated what was going on.
ἔσκόπον πληγινεταλ.

No one could tell me what was the cause.
οὐδείς ἦδει πληγί το αἰτιον.

(2.) Relative.

He laughed at what I had done.
κατέγέλα δὲν ἔδραμα.

What he did yesterday delights all.
πάντες ἦδονται ἐφ’ οἷς ἔχθεις ἐποίησεν.

The relative ‘what’ may also be done with Article and Participle. See § 5.

The cause of what happens.
τὸ αἰτιον τοῦ γιγνομένου.

The proceeds of what has been sold.
ἡ πρόσοδος τῶν πεπραμένων.

S.G.W.]
§ 26.

Attraction.

When the Gender, Case, Mood, etc., of one word of a sentence is altered from what it would naturally be to suit the Gender, Case, Mood, etc., of some other word or words, such alteration is said to be due to attraction.

There are many forms of attraction in Greek, the commonest being the attraction of the Relative.

§ 27.

Relative Attracted.

(1.) When the antecedent is in the Genitive or Dative, and the Relative would naturally be in Accusative, Attraction often takes place, i.e. the Relative may be put into the same case as the Antecedent.

None of the friends I have.
οὐδεὶς τῶν φίλων ὅν ἔχω (for οὗ).

I am pleased with the horse I keep.
τῷ ἐπιπρώ τρέφω ἣδομαι (for ὅν).

(2.) This is still more frequent and idiomatic when the Antecedent is a mere Pronoun, which can be omitted. See § 25 (2).

I abide by what I have sworn.
ἐμμένω οἷς ὅμοσα.

I thank you for what you promised.
χάριν ἔχω σοι ὅν ὑπέσχου.

§ 28.

Attraction of the Subject.

When the Subject is a Pronoun (this, that, etc.), and the Predicate a Substantive, the Subject is commonly attracted in
Greek into the gender of the Predicate. Thus in English, if we were to say, 'this is a stone,' we should have no difficulty, as there are no genders concerned; but in translating into Greek we should perhaps at first be disposed to put 'this' neuter, meaning 'this thing.' The Greek idiom, however, is to make the gender of 'this' agree by attraction with the gender of 'stone.' Examples:—

This is a stone.
οὗτος ἐστὶ λίθος.

That was a dire calamity.
ἐκαλη ἦν δεινὴ συμφορά.

What is this disease?
τίς ἐστὶν αὐτὴ ἡ νόσος.

§ 29. Use of ἐκαστος and ἐκάτερος.

The Distributive Pronouns ἐκάτερος and ἐκαστος have a special usage which arises from the nature of the word. A Plural Nominative is, so to speak, distributed into its component parts, and thus grammatically ἐκαστος appears in apposition with a plural. And as in Latin suus and quisque have a tendency to be close together, so in Greek ἐκαστος and ἑαυτοῦ. Thus:—

They went each to his own house.
ἡλθον εἰς τὸν ἑαυτὸν ἐκαστος οἶκον.

The women were doing each their own work.
αἱ γυναῖκες τὸ αὐτῆς ἐκάστη ἐργον εἰργάζοντο.

If the sentence is of any length (or even sometimes in short sentences), the Verb is singular to agree with ἐκαστος.
§ 30. **Use of Neuter Adjective.**

Just as in the case of the *Article* we have seen that the Adjective is used with Article in the neuter, where in English generally some Substantive is employed, so frequently the Adjective (or Pronoun) is used in the neuter (whether with or without Article), where in English Substantives are required. This is especially the case where the Substantive is of kindred meaning (cognate) with the Verb.

*He suffered terrible treatment.*

*Δεινὰ ἔπαθε.*

*They tell strange tales.*

*Θαυμάσια μυθολογοῦσι.*

*He made the following reply.*

*Τοιάδε ἀπεκρίνατο.*

§ 31. **Predicative Adjective.**

We have seen that if the Adjective has *not* the Article and the Substantive has, the Adjective is used with *a* predicative meaning, as—

*The man is bad.*

*Κακὸς ὁ ἄνδρ.*

This is obvious enough in the Nominative; but in Greek this *predicative* use of the Adjective without Article is extended also to other cases (known as Tertiary Predicate).

*The house you have is large.*

*Μεγάλην τὴν οἰκίαν ἔχεις.*

*Great was the enthusiasm with which we followed him.*

*Πολλῇ τῇ προθυμίᾳ συνειπώμεθα αὐτῷ.*

*Splendid was the city he ruled.*

*Ισχυρὰς τὴν πόλιν ἦρξε.*
So where in English the predicative form is not used: often in speaking of qualities or parts of the body:—

_He had large ears._

_μεγάλα ἔχε τὰ δότα._

_I have a rough temper._

_τραχεῖαν ἔχω τὴν ὀργήν._

_He looked with unflinching eyes._

_ὁρθοὶς τοῖς ὀμμασίν ἔβλεψε._

So again, where the adjective describes rather the result of the action (proleptic), which in English may be expressed variously:—

_Raising his voice he spoke._

_μεγάλη τῇ φωνῇ εἶπε._

_(With the voice high.)_

_Composing his face to a solemn look._

_συμνήν διαθεὶς τὴν ὁψιν._

_(Composing his face solemn.)_

§ 32.

_δήλος and φανερός._

There is a special idiom in the construction of _δήλος_ and _φανερός_, also due to attraction. See § 26.

In English we say, ‘It is evident that you are ill;’ ‘that-you-are-ill’ being logically the subject of the verb ‘is-evident.’ In Greek, however, the _person_ is made the subject, and the sentence becomes ‘You are evident being ill,’ or _δήλος εἰ νοσῶν_. In the following examples the English is purposely varied:—

_It became clear that she was mad._

_φανερὰ ἐγένετο μανοκέννη._

_You will be proved to have erred._

_δήλοι γενήσεσθε ἀμαρτώντας._

_It was evident they would die._

_φανερὸι ὑσαν θανούμενοι._

_I saw the enemy had failed._

_δήλος μοι ἦν σφαλεῖς ὁ πολέμιος._
§ 33. \( \nu \) πολύς and μέγας.

When 'many' is used with another adjective, in Greek often καὶ is inserted between the two: we say in English 'many wonderful laws;' in Greek they say 'many and wonderful.' As—

Many strange marvels.
πολλά καὶ δεινά θαύματα.

Many clever things were said.
πολλά καὶ σοφά ἔλεγετο.

So again with the adjective 'great':—

A great fat man.
ἀνήρ μέγας καὶ παχύς.

A large black chest.
μεγάλη καὶ μέλαινα θήκη.

THE CASES.

§ 34. The use of the Cases will be best learnt by degrees, through the process of finding what each word governs, and so fixing the general principles in the mind. But it may be of some use to the learner to give a few general hints about them, to which he can refer from time to time.

The Nominative.

The Nominative is used exactly as in English, or any other language, as the subject of the verb. No rule is required.

After Passives, Substantive Verbs, etc., it is used exactly as in Latin. Thus:—

He is good.
οὗτος ἐστιν ἄγαθος.
She is trying to be thought beautiful.

τεραται καλη νομιζεσθαι.

We are called just.

δικαιοι καλουμεθα.

In one use only does Greek differ from other inflected languages with regard to the Nominative, and that is in what is called the Nominative Attraction. When in a clause of oratio obliqua the subject is the same as that of the principal verb, it is Nominative and not (as in Latin) Accusative. Thus:

I say that you are good.

φημι σε ἀγαθὸν εἶναι.

I say that I am good.

φημι ἀγαθὸς εἶναι.

So with Participles:

I know that you are good.

οιδα σε ἀγαθὸν ὄντα.

I know that I am good.

οιδα ἀγαθὸς ὄν.

For the principle which determines whether Infinitive or Participle is to be used, see below, § 40.

§ 35. 

Genitive Case.

To understand fully all the uses of the Genitive case requires a long and difficult study, which it would be out of place to pursue here, but the learner may be helped even in the early stages by noticing the main usages.

(a.) Genitive of aim.

To shoot at a mark.

τοξευειν σκοποι.

(So στοχαζομαι, ἐφεσθαι, etc.)

Go home-wards.

ἐτ' οικου λειναι.
On this principle most verbs of aiming at, feeling after, desiring, perceiving (taste, smell, touch, listen to), etc., have the Genitive.

Such also is the special use of τοῦ μὴ to express the object of a verb or act:—

They ran, with the aim of not being caught.
ἀπέδραμον τοῦ μὴ ἀλῶναι.

(b.) Connected with this is the Genitive of respect or reference, a large class: the English uses corresponding are very various, being rendered by the prepositions 'in regard to,' 'in respect of,' 'for,' 'in,' and very commonly 'of.' It describes the point in which the Verb or Adjective employed is applicable.

Skilled in the art.
ἐπιστήμων τῆς τέχνης.

Enviable for wisdom.
ζηλωτὸς τῆς σοφίας.

So with many words describing 'emptiness' or 'fulness,' as πένευσθαι, πλούτεῖν, πληρῆς, κενός, δει, ἐνδεῖς, δεῖεθαι, πλησθαι, γέμειν, etc.

So special idioms, like

Having broken his head.
κατεαγώς τῆς κεφαλῆς.
[lit. being broken in respect of ...]

So also after many words which in English are transitive, and take Accusative, but in Greek are intransitive, and take Genitive to describe the thing or respect in which the Verb applies.

Such words are φείδομαι (spare), κρατεῖν (govern), ἔχεσθαι (clasp), λανθάνομαι (forget), ἁμέλειν (neglect), ἐπιμελεῖσθαι (manage).
The Adjectives and Substantives corresponding to such words will naturally govern the same case.

_Neglect of this._

_άμέλεια τούτου._

_To have care for mankind._

_ἐπιμέλειαν τῶν ἀνθρώπων ἱχεῖν._

So Prepositions describing local relation:—

_υπό, literally beneath of, beneath as regards, and so simply under._

_ἐπί, upon._

_πέρι, about, around._

_υπέρ, above._

_πρό, before._

_πρὸς, in front of, on the side of._

_πέρα, beyond._

_διά, through, and metaphorically by means of._

_ἀντί, in front of._

(c.) Connected with this again are a variety of usages expressing _relations_ between Substantives, such as are in Latin already familiar as rendered by Genitive, and in English are given mostly by ‘of.’

Examples of the leading kinds under this head:—

_The father of the man._

_ὁ πατήρ τοῦ ἀνδρός_ (Possessive).

_Wall of eight furlongs._

_ἄκτῳ σταδίων τεῖχος_ (Descriptive).

_The most of the soldiers._

_οἱ πολλοὶ τῶν στρατιωτῶν_ (Partitive).

So with Verbs describing _partition_, as _μετέχειν_ (share), _μεταλαβεῖν_ (partake of), _συμβάλλομαι_ (contribute to).
(d.) The Genitive is used after Comparatives, where we use ‘than.’ Here it corresponds to Latin ablative. Example:

_He is better than his father._

ἀμείνων ἐστὶ τοῦ πατρός.

(e.) The Genitive is used (like the Latin ablative) to express separation or motion ‘from.’

_To retire from the walls._

τῶν τειχῶν ἀποχωρεῖν.

So with words meaning ‘to cease from,’ ‘to change from,’ ‘to keep aloof from,’ etc., ἀποστρεῖν (to deprive), ἀμαρτάνω (to miss): and all prepositions meaning ‘from,’ or ‘without,’ or ‘out of,’ ἀπό, ἀνευ, δίχα, ἐκ, πρός (at hands of), παρά (from side of).

So also origin.

_Born of a wise mother._

μητρὸς σοφῆς γεγονός.

(f.) Of Time.—The Genitive is used to express the time within which . . .

_In the night._

νυκτός.

_Within three days._

τριῶν ἡμερῶν.

And after a Negative it corresponds to English for.

_For twenty years I never went away._

εἰκὸς ἐτῶν οὐδέποτε ἀπεδήμησα.

_For two months I earned nothing._

δύο μηνοῖν οὐδένα μισθὸν ἔλαβον.

So

_Once a year (really partitive)._ 

ἀπαξ τοῦ ἐνιαυτοῦ.

---

¹ The Greeks also use ‘than,’ the particle ἓ: and then (as with _quam_) the case of the second word is not affected. Thus ‘he is better than his father,’ ἀμείνων ἐστὶν ἕ ἄπαξ τοῦ πατρὸς.
(g.) With a Participle, as Genitive absolute.

*While the sun was setting.*
δύνατος τοῦ ἡλίου.

*As they had not come.*
τούτων οὐκ ἀφικομένων.

*If no one aids.*
μηδενὸς ἐπαρκοῦντος.

(h.) Of Price.

*How much is this sold for?*
πόσον τάδε πωλεῖται;

*I have not the wherewithal to buy it.*
οὐκ ἔχω σοὶ ὀνήσομαι.

These are the main heads: but the details of the special usages of the Genitive, what Verbs and Prepositions govern it, must be learnt by slowly gathered experience.

§ 36. **Accusative.**

(a.) The common use, as the object of Transitive Verbs.

*I killed him.*
ἐκτεινα αὐτόν.

This is so familiar from Latin and other languages that no more need be said. So Prepositions of motion to, πρός, ἐς, παρά (to beside), ἐπί (like English ‘on to’), ὑπό (to under).

(b.) To express extent of space or time (like Latin).

*I was ill for three days.*
τρεῖς ἡμέρας ἐνόσον.

*It is five furlongs off.*
πέντε σταδίους ἀπέχει.
So, Prepositions which have notion of movement along:—
παρὰ, alongside of, and metaphorically aside of, contrary to.
κατὰ, down along, and metaphorically according to, opposite to.
ἀνὰ, up along, and metaphorically according to.
περὶ, round along, and metaphorically concerned with.

(c.) Cognate (like Latin).

_He went his own way._

τὴν ἑαυτὸν ὄψιν ἀπῆλθε.

So, without substantive:—

_He sinned many sins._

πολλὰ ἤμαρτε. _He inflicted no injury on me._

_οὔθεν ἐμὲ ἠδίκει._

(d.) Respect (also like Latin).

_I have a headache._

ἀλγῶ τὴν κεφαλὴν._

_Royal in race._

βασιλικὸς τὸ γένος._

_Superior to Corinth in size._

κρείσσον τῆς Κορίνθου τὸ μέγεθος.

It will be observed with regard to this last usage that the Dative is used in a very similar way; and in many cases either would do to express the sense equally well.

§ 37.

_Dative._

(a.) _Time: ‘at,’ or ‘on.’_

_On that night._

ἐκεῖνη τῇ νυκτὶ. _On the next day._

τῇ ὁστεράιῃ.

_In the former year._

τῷ προτέρῳ ἐνιαυτῷ. _To-morrow._

τῇ αὔριον.

Somewhat similar are ἐν τούτῳ, ἐν ἤ, meanwhile, whilst.
(b.) After ordinary Verbs, of person or things affected, like English 'to,' and Latin Dative.

\[
I \text{ give it to him.} \\
\text{δίδωμι αὐτῷ.}
\]

\[
He \text{ was slave to the king.} \\
\text{τῷ βασιλεῖ ἔδουλεν.}
\]

Also (like Genitive) with Verbs which in English are transitive, where in Greek the Dative describes the person affected.

\[
I \text{ aided you.} \\
\text{ἐπήρκεσα ὑμῖν (σο ἀμόνεις, βοηθεῖν).} \\
\text{ὑπηρετοῦμεν αὐτῷ.}
\]

(c.) Ethic: of person affected, where, however, the sentence is grammatically complete without it.

\[
\text{Climb the ladder I pray.} \\
\text{ἀνάβαινε μοι τὴν κλίμακα.}
\]

\[
\text{Who of your friends is dead ?} \\
\text{τίς τέθνηκέ σοι;}
\]

This usage also familiar in Latin.

(d.) Of the instrument, after any Verb or Adjective.

\[
\text{He strikes me with his hand.} \\
\text{παίει με τῷ χειρὶ.}
\]

\[
\text{He frightened him with his insolence.} \\
\text{ἐξεπληξεν αὐτὸν τῷ ὁβρεί.}
\]

\[
\text{He died of hunger.} \\
\text{λιμῷ ἀπώλετο.}
\]

(e.) Of the manner.

\[
\text{He found it in a strange way.} \\
\text{θαυμασίῳ τρόπῳ ἔξευρε.}
\]

\[
\text{He helped me with great zeal.} \\
\text{πολλῇ προθυμίᾳ ἐβοήθει μοι.}
\]

\[
\text{How do you do this ?} \\
\text{ποίῳ δὴ τρόπῳ τοῦτο ποιεῖς;}
\]
(f.) Often of the ‘point in which,’ or ‘respect.’

*Inferior in strength.*

φαῦλος τῷ δυνάμει.

*A man, Snooks by name.*

άνήρ ὄνοματι Σνῶς.

So ἔργῳ, λόγῳ, γνώμῃ, ἵσχυι, προφάσει, etc.

(g.) So again, as in Latin and English, of nearness and likeness, etc., after such words as

διόνος, ἐοίκε, εἰκάζω, ὁ αὐτός, παραπλήσιος, ἐναντίος, ἐγγίζομαι, προσήκει, πρέπει, ἐπιτήδειος, σύμφωνος, etc.

On this principle the Dative follows words like—I am present (πάρεμι), I live with (παροικῶ), and prepositions describing proximity of various kinds.

παρά, by side of, at house of.

ἐπὶ, on top of, and metaph. on condition of, with view in addition to.

πρὸς, near to, and metaph. in addition to.

ὑπὲρ, above (rare: usually genitive).

περί, about (rare: usually genitive).

ὑπό, under (but often genitive).

σύν, with (always dative).

§ 38. Case after Verb ‘to be,’ or Passive.

After Passives or Verbs ‘to be,’ ‘to become,’ ‘to app.,
the construction of the person is continued unbroken; i.e. Act-
tives or Predicate Substantives are in the same case as
foregoing Substantive or Pronoun. This construction,
familiar from Latin. The rule given, § 34, about the Nominative, is clearly only a special case of this—

The man was good.
δ' ἀνήρ ἦν ἀγαθός.

They were said to be women.
γυναῖκες ἐλέγοντο εἶναι.

It is open to me to become a king.
ἐξεστί μοι βασιλεῖ γενέσθαι.

I said he was called Athenian.
τούτων ἐφην Ἀθηναίων καλεῖσθαι.

By those who seemed to be friends.
ὑπὸ τῶν δοκοῦντων φίλων εἶναι.

These things being ready.
τούτων ἐτοιμῶν ὄντων.

In many cases the Accusative-Infinitive construction is substituted. Thus you can say—

I ask you to be ready.
δεῦμαι σου προθύμου εἶναι, or πρόθυμον εἶναι.

It seemed best to take up our arms and go.
ἐδόξεν ἡμῖν τὰ ὀπλα λαβοῦν ἀπεῖναι, or λαβόντας.

USE OF INFINITIVE.

§ 39.

(1.) Prolate.

Besides the prolate use of the Infinitive, which is common in all languages, e.g. after Verbs like 'I wish,' 'I learn,' 'I can,' 'I purpose,' and Adjectives like 'able,' 'easy,' 'eager,' there are other uses of the Infinitive in Greek not correspond-
ing to the English idiom. A few of the chief examples are given below.

Prolate, but where English idiom is different.

Capable of ruling. He had a custom of going.
ικανός ἀρχεῖν. ἐθος ἦν τούτῳ ἴναι.
Clever at carrying. I am in hopes of going.
δεινὸς φέρειν. ἐν ἐλπίδι εἰμὶ ἴναι.

§ 40. (2.) Accusative and Nominative with the Infinitive.

After Verbs of saying and thinking, 'that' in English is often translated literally into Greek by ὅτι; but often also the idiom of the Accusative and Infinitive is employed as in Latin; the learner will be already familiar with it.

He said that it was ready. ἔτοιμον εἶναι ἔφη.

Only observe, if the subject of the Infinitive Verb is the same as the subject of the principal Verb, it is Nominative, not Accusative.

He said she was beautiful, but he was ugly. ἐκεῖνην μὲν καλὴν ἔφη εἶναι, αὐτὸς δὲ αἰσχρὸς.

Note.—After Verbs of feeling and knowing, a Participle is used instead of Infinitive. See § 51 and § 34 above.

§ 41. (3.) Infinitive and Article.

The Article is used with the Infinitive, where we use an abstract-substantive or a periphrasis. It has been all explained above on the Article, § 8.
§ 42. Idioms with Infinitive.

There are certain special uses of verbs with the Infinitive which have to be learnt, as they could not be inferred from English, or from general principles of grammar. For example:

*I know how to do it.*

ἐπισταμαι δρἀν.

[Compare Participial use:—

*I know I am doing.*

ἐπισταμαι δρὼν.]

*I appear to do it.*

φανομαι δραν.

[Compare Participial use:—

*I am proved to be doing it.*

φανομαι δρὼν.]

*I promise to do it.*

ἵπποςχυμαι δραν, or δρασειν, or δρασαί.

*I am about to do it.*

μέλλω δραν, or δρασειν, or δρασαί.

*I hope to do it.*

ἐλπίζω δραν, or δρασειν, or δρασαί.
PARTICIPLE.

§ 43. The Participle is used much more in Greek than in modern English, and, though the uses of it are easy and natural, even the simplest narrative is so improved by properly employing it, that the point deserves careful attention.

We should first notice some special uses of the Participle with other verbs, where the Greek idiom differs from the English.

τυγχάνω. *He chanced to come.*

ἐπυχέν ἤλθών.

ηδομαί. *I take delight in doing.*

ηδομαί τοιών.

χαίρω. *I should be pleased to get.*

χαίρομι ἀν λαβών.

παύομαι. *He ceased to run.*

ἐπαύσατο τρέχων.

λανθάνω. *I came without their knowing.*

ἔλαθον αὐτοὺς ἤλθών.

*He did it without knowing.*

ἐλαθεν ἑαυτὸν δράσας.

φθάνω. *He seized him in time before he could jump down.*

συλλαβὼν ἐφθασε̣ πρὶν καταπηδᾶν.

*He arrived in time before the surrender.*

ἄφικόμενος ἐφθασε̣ πρὶν προδοθῆναι τὴν πόλιν*.
The ordinary idiomatic uses include a variety of clauses, where the Participle has very different effects upon the meaning; sometimes it gives a relation of time, sometimes of cause, sometimes of instrument, and so forth.

The case of the Participle naturally varies. Sometimes it agrees with the Substantive which is the subject or object of the sentence; sometimes, where the subject is changed, it will naturally be in the Genitive Absolute. The learner will be familiar with this principle from Latin, where the ablative is so used absolute; or if not, the examples will make it quite clear.

§ 44.  

a. Temporal.

(1.) Where two or more actions are related, and in English Principal Verbs are used, and the verbs are connected by 'and.'

He came and spoke.

αὖθιν ἔλεξε.

I stayed behind and worked.

τομόνων ἐπόνουν.

He asked her to take it and break it.

ἠτησε λαβοθάν διαρρήξει.

So Genitive Absolute, with subject changed:—

They were present and saw it, and he was tortured.

παρόντων ἐκείνων καὶ ὁρώντων ἐβασανίζετο.
(2.) Where in English Participles are employed, but often with prepositions, as *on, after, in,* or conjunctions, as *while, when,* the tense is determined by the sense; see Tenses.

*I saw him in passing.*

παράδων εἶδον.

When *working I am happy.*

ἐν ἔργῳ ὤν εἶν εἰχω, οὐ ἡδομαῖ.

While *wandering he fell in with me.*

ἀλώμενος περιέτυχε μοι.

On hearing this she fell down.

τοῦτο ἀκούσα σα κατέπεσε.

After waiting some time, I ran off.

χρόνον τινὰ ἐπισκῆν ἀπόδραμον.

So Genitive Absolute, with new subject:—

On their assenting he swore.

συναιστάτων ἐκείνων ὄμοσε.

*He marched with his soldiers following.*

ἐπομένων τῶν στρατιωτῶν ἐπορεύετο.

(3.) Where in English Subordinate Verbs are used with Conjunctions, as *when, while, as.*

As *he saw it he was pleased.*

ἴδὼν ἦσθαι.

*He was at a loss when he heard.*

ἀκούσας ἤπροει.

So with Genitive Absolute, subject changed:—

When *three days had elapsed they came back.*

τριῶν ἡμερῶν γενομάνων ἤκον.

When *night arrived.*

νυκτὸς ἐπιγενομένη.

*He departed while it was still night.*

ἀπῆει νυκτὸς ἐτε ὅπως.
(4.) Where in English Abstract Substantives are used with Prepositions.

He waited in the hope. In great alarm she cried out.

In great alarm she cried out.

At the sight she fled. We watch you at work.

We watch you at work.

So with Genitive Absolute, subject changed:—

On their departure she died.

On their departure she died.

Amid the silence of all he departed.

Amid the silence of all he departed.

§ 45.

b. Instrumental.

In English a variety of ways adopted to express it, the commonest being a Participle, with the Preposition by, through.

He did it by employing.

He did it by employing.

§ 46.

c. Comparative.

The Comparison is commonly made in English by a clause with a Subordinate Verb, the clause being introduced by as, as if, as though. In Greek, ὡς or ὡσπερ would be used with Participle.

He descended as if to retire.

He descended as if to retire.

He staggered as if he were drunk.

He staggered as if he were drunk.

So Genitive Absolute, with change of subject:—

He ran as though a lion were after him.

He ran as though a lion were after him.
§ 47. **Causal** (often with ὃς, ἃτε).

*I will go with you, as I want to see.*

συνέψωμαι σοι, ὃς ἰδεῖν βουλόμενος.

*He was afraid, as he knew he was guilty.*

ἔφοβετο, ὃς ἔνοικες ἐαυτῷ, etc.

So **Genitive Absolute**, with change of subject:—

*Came, for I am ready to receive you.*

ἐλθε, ὃς ἐμοὶ θαλόντος δέξασθαι.

*As he stood near I moved away.*

τοῦ δὲ παρεστάτος, ἐγὼ ἀπροχόμην.

In English, often a variety of expressions may be turned with ὃς and the causal participle, such as alleging, on the understanding that, on the plea that, imagining that.

*I will retire on the plea that you hate me.*

ἀπωχρήσω ὃς σοῦ μυστερίῳ ἐμὲ.

*They came on the understanding that no one would see them.*

ηλθον ὃς οἴσεν ὑψωμάνου.

*They asked to be forgiven, alleging ignorance.*

ξυγγνώμην ὑπηγαγὼς ὃς ἀγνοοῦντες.

§ 48. **Final** (often ὃς).

The **Future Participle** is used in Greek to express purpose often with ὃς, sometimes with the Article.

*He sent a soldier to inquire.*

ἀρωθησαν ἀπεμψε στρατιώτην.

*They started to overtake him.*

ἀπεκάθησαν ὃς καταληψάμενοι.

*I shall send messengers to inform you.*

πέμψω τοὺς ἀγγέλους.
§ 49. Conditional Use.

Often the Participial Clause stands for a supposition: the Participle often being followed not unnaturally by the enclitic γε, which means 'at least.'

If you go away, you will find. If he is here, I shall rescue him.

\[ \text{ἀπελθών εὑρήσεις.} \quad \text{σώσω αὐτὸν παρόντα γε.} \]

So Genitive Absolute, with changed subject:—

If you help me, I can accomplish it.

\[ \text{σοῦ γε ἐπαρκοῦντος οἷος τ' εἰμὶ δρὰν.} \]

N.B.—In this use the Negative is μὴ.

If you are not present, I shall be helpless.

\[ \text{σοῦ μὴ παρόντος ἄμήχανος ἐσομαι.} \]

If I do not do it, I shall be put to death.

\[ \text{μὴ δρῶν ἀποθανοῦμαι.} \]

§ 50. Concessive Use.

Where in English we use 'though' and a verb, in Greek often the Participle and καίπερ, 'even,' is used, referring to a noun or pronoun already in the sentence, with no alteration of the case.

Though old, he ran.

\[ \text{καίπερ γέρων ἀν ἔπεσε.} \]

He killed her, though she was his mother.

\[ \text{ἐκτείνειν αὐτὴν καίπερ μητέρα ὁδὼν.} \]

Though they were strong, he gave them orders.

\[ \text{ἐπέτασσεν αὐτοῖς καίπερ ἵπποις ὁδῶν.} \]

So Genitive Absolute, with subject changed:—

Though many were present, he bathed.

\[ \text{καίπερ πολλῶν παρόντων ἐλύετο.} \]
§ 51. Observe also that a Participle is used for the dependent clause after verbs of knowing and feeling (just as Infinitives are used for dependent clauses after verbs of saying and thinking). See § 40.

*I know that she is present.*

ἐπισταμαί αὐτήν παροθεαν.

*Do you not perceive it is disgraceful?*

οὐκ αἰσθάνει αἰσχρον ὦν;

And the same rule holds here too, that the Nominative is used and not the Accusative, where the subject of the two clauses is the same.

*She knew that she would die.*

θανομάνῃ ὦν.

*I perceive I am ill.*

νοσῶν αἰσθάνομαι.

*They discovered they were deceived.*

ἔγνωσαν ἡπατημάνοι.

§ 52. Participle omitted in English.

The Participle (especially ὦν, being) is sometimes required in Greek where in English it is omitted altogether. This is chiefly in appositions, or where an attributive or descriptive sentence is added to a Substantive, as is often done in English without any Participle or Verb. The examples will make this more clear.

*There was an Aethiop, cruel in disposition.*

Αἰθλοψ ὦ τις ὄμος ὦν τὴν διάνοιαν.

*Socrates, once my friend, lately died.*

Σωκράτης, πάλαι ποτὲ ὦν μοι φίλος, νεώστε ἐτελεύτησεν.
I met my father without his coat.

τὸν πατέρα εἶδον ἀνευ τοῦ ἵματος δυτα.

The Chians, men always without faith, revolted.

ἀπέστησαν οἱ Χῖοι, ἀνθρωποί δυτες δεί ἀπιστοι.

Together we are strong: separate, weak.

συναλλαγμένοι μὲν ἵσχυοι ἐσμεν, καθ' ἐκαστὸν δὲ γνώμαινοι,

δυσθενεῖς.

[In many cases of apposition the clause can be turned in Greek either with Article or with Participle, as—

The lion, the father of the cubs . . .

ὁ λέων, ὁ πατὴρ τῶν σκύμων, ορ πατὴρ ὁ ἄν.

The Getae, the remotest of savages . . .

οἱ Γέται, οἱ ἐσχατοὶ τῶν βαρβάρων, ορ ἐσχατοὶ δυτες.]

§ 53. Relative and Participle.

There is a little point with reference to the use of Relative and Participle which needs clearing up, as confusing rules are sometimes given about it. Compare these two sentences:—

(1.) I met a Boeotian and a Megarian: the Boeotian, who was ill, could scarcely walk.

(2.) Two Boeotians I met, a healthy man and an invalid: the Boeotian who was ill could scarcely walk.

In (1) the relative clause who was ill is part of what is told about the Boeotian, i.e. practically part of the predicate.

In (2) the relative clause is part of the attribute, i.e. belongs to the subject.

Accordingly in Greek the two sentences become—

(1.) Βοιωτῷ τωι καὶ Μεγαρεῖ ἐνέτυχον· ὁ δὲ Βοιωτῶς, νόσον ἔχων, μόλις εἴδονατο βὰδίζειν.

(2.) Βοιωτῶν δύοιν ἐνέτυχον, τῷ μὲν εὖ ἔχοντι τῷ δὲ ἐτέρῳ νοσοῦτι· ὁ δὲ Βοιωτῶς ὁ νόσων ἔχων μόλις εἴδονατο βὰδίζειν.
TENSE IDIOMS.

§ 54. There are tenses in Greek corresponding to most (though not all) of the English tenses, and in the Grammars, from which we first learn Greek, the corresponding English tenses are given as equivalents for the Greek tenses. But as in several points the idiom or usage differs, the learner is often misled by such translations in the Grammar. It is necessary, therefore, to consider these idiomatic usages in detail; and as we are here proceeding from English to Greek, the clearest method seems to be to take the English tenses in order, and see what becomes of them in Greek.

English Present Indicative.

We have here two tenses, e.g. 'I learn,' and 'I am learning,' the former being an act (either single or repeated), and the latter a process or extended act.

Both are usually represented by the Greek Present Indicative.

Note, however, that sometimes when the act spoken of is just over, English uses the Present when Greek prefers the Aorist. Thus we often find—

You speak well (speech being over).

καλῶς ὀλέγεις.

Do you ask me that? (question already asked.)

πώτερον ταῦτα ἦρον;
§ 55. English Imperfect.

This is the same in Greek as in English.

*I was learning.*

εμάνθανον.

☞ Note, however, that the English Imperfect is sometimes due to *oratio obliqua*; the tense being really Present if the statement or question were put directly instead of indirectly. In this case the Greek does not change the tense from what it would be in *oratio recta*. Thus:

_He said that he was sick._
(What he said was, ‘I am sick.’)

ἐλέεεν ὅτι νοσεῖ.¹

_I asked why he was sick._
(What I asked was, ‘Why are you sick’?)

ἡρμῆν τί νοσεῖ.¹

§ 56. English Perfect.

Greeks use Perfect much less and Aorist much more than we do: the Perfect in English therefore often corresponds to the Aorist in Greek, chiefly when there is no emphasis on the effect still lasting. Thus:

*Look at the book I have bought.*

ιδοὺ τὸ βιβλίον ὑπὲρ ἔννοιας.

_I approve what you have said._

ἐπαινῶ δοκιμαζεῖς.

*We have found it useful._

Ἀφελέμον ἀφορμαῖν.

(Or, by strict *oratio obliqua* sequence, *νοσοῦν* : but the tense (which we are concerned with) is still Present.)
(2.) The English use Perfect sometimes where Greeks use Present; namely, when describing a past state extending up to the present.

_for ten years I have been ill._

δέκα ἕτη νοσῶ.

_We have been long looking for you._

πάλαι σε ζητοῦμεν.

_all this time he has been cheating me._

τοσοῦτον χρόνον ἤπατε με.

§ 57. **English Pluperfect.**

In speaking of past things (telling stories, narrating history, etc.), the Pluperfect is often required in English to describe the events of a point of time still further back than the one with which the sentence is chiefly concerned. In Greek, the common idiom is far less precise in the matter of time; both events being past, both are commonly Aorist or Imperfect. A few illustrations will show this.

_it did not at all turn out as he had expected._

(Expectation previous to event.)

οὐχ ὡς προεθέκετο οὐδ’ ἄπεῖθη.

_When the ships he had ordered arrived, he set sail._

(Order previous to arrival and sailing).

ἀφικομένων τῶν νεῶν ὡς μετεπέμψατο, εὐθὺς ἀνήγγετο.
He explained it all. For the friend had come.
(Coming previous to explanation.)
ἐδήλωσε τὸ πᾶν. ἦλθε γὰρ ὁ φίλος.

He met a man who formerly had been his friend (previous to meeting).
ἀνδρὶ περιέτυχε τινὶ ὅπερ πρῶτον φίλος ἦν ἑαυτῆ.

So constantly after ἐπεὶ, ἐπείδη, when, after that, the Aorist is used where we use Pluperfect.

When he had finished.
ἐπεὶ ἐξετέλεσε.

After he had gone away.
ἐπείδη ἀπῆλθε.

So again the English Pluperfect is often due to oratio obliqua (see § 55): and it stands for a Perfect in oratio recta; the Greek tense will therefore still in many cases (§ 56) be Aorist, since oratio obliqua does not in Greek alter tenses.

Thus, turning the clauses in § 56 into the oblique:—

He asked me to look at the book he had bought.
ἐγέρε μὲ τὸ βιβλίον σκοπεῖν ὅπερ ἐνῆσαντο.

He said he approved what I had said.
ἐπαινεῖν ἐφ᾽ ὅσα ἠλέξα.

I told him we had found it useful.
ἀλέξα δὲτι ὁφέλιμον εὐρόμεν.
§ 58. English Past or Preterite and the Greek Imperfect and Aorist.

The English Past Tense corresponds commonly to the Greek Aorist, and then there is no difficulty; but also sometimes it is used where in Greek the Imperfect would be more natural. It is easy to turn the Tenses correctly if we remember that the Aorist in Greek expresses the Act, the Imperfect the Process or the Habit. Not unfrequently either will do, as the act may be regarded, on the one hand, merely as an act without reference to its duration, or, on the other, stress may be laid on its taking time.

Having said this he went away.
I came, I saw, I conquered.

I negotiated with the Athenians while he conversed thus.
I went to sophists to learn philosophy.
He paid me every week my salary.

Aorist.

ηλθον, εδων, ἐνικησα.

Imperfect.

επρασσον προς τους Ἀθηναίους ἔως το οικετα διωκενο.
παρὰ σοφίστας ἐφείτων ἐνα φιλοσοφίαν μάθοιμι.
δι' ἐπτὰ ἡμερῶν ἀπέδδεου μοι τὸν μισθὸν.

§ 59. Special Use of Greek Imperfect.

The Imperfect in Greek, describing the protracted or extended process in the past, is often also used for a commenced or attempted action, and so may correspond to a variety of English expressions, some of which are given here.

He was by way of denying.

Διηγείτο.

He proceeded to explain.

Η επιθείνω.

He was ready to give (or offered).

Εδίδων.
§ 60. **Aorist Ingressive.**

The Aorist is used sometimes to describe not merely the *act* as opposed to the *state*, but the *act as an entrance into the state*. Thus compare the two Verbs contrasted in the following pairs:

- *He was ill.* \(\varepsilon\nu\sigma\varepsilon\epsilon\cdot\)
- *He fell ill.* \(\varepsilon\nu\sigma\gamma\sigma\cdot\epsilon\cdot\)
- *He was afraid.* \(\epsilon\phi\beta\epsilon\iota\theta\cdot\)
- *He became alarmed.* \(\epsilon\phi\beta\iota\eta\eta\cdot\)
- *He was prosperous.* \(\epsilon\nu\tau\chi\epsilon\cdot\)
- *He rose to prosperity.* \(\epsilon\nu\tau\chi\gamma\sigma\cdot\)

§ 61. **English Present Infinitive and Greek Aorist Infinitive.**

A common mistake is made by beginners in supposing the Aorist Infinitive to describe a past action. This is only so where the Infinitive is in oblique statement (oratio obliqua), and stands for a Finite Verb.

Thus, *he said that he came* (or *had come*) is \(\varepsilon\phi\eta\ \iota\lambda\theta\epsilon\iota\nu\). But in sentences like *I wish to know, able to conquer, so as to find*, it is quite as good Greek to use Aorist as Present, and we might naturally say \(\beta\omega\lambda\omega\mu\alpha\iota\ \gamma\nu\omega\nu\alpha\iota\), \(\delta\nu\nu\alpha\tau\circ\ \nu\iota\kappa\hat{\iota}\sigma\alpha\iota\), \(\omega\sigma\tau\circ\ \epsilon\iota\rho\epsilon\iota\nu\), no less than \(\gamma\iota\gamma\nu\omega\sigma\kappa\epsilon\iota\nu\), \(\nu\iota\kappa\alpha\iota\), and \(\epsilon\iota\rho\iota\sigma\kappa\epsilon\iota\nu\).

**SPECIAL IDIOM.**

After \(\upsilon\omega\chi\nu\epsilon\omega\\theta\alpha\iota\), *to promise*, \(\iota\lambda\pi\iota\alpha\), *to hope*, \(\mu\iota\lambda\lambda\omega\), *to be going*, the Future Infinitive is often used in Greek. See § 42.
§ 62. Greek Aorist in Imperative, Subjunctive, and Optative.

In all these three Moods the Greeks have two tenses corresponding to the English one. Thus:

- **Imper.**
  - Learn this.
    - μάθε τοῦτο.
    - μάνθανε τοῦτο.
  
- **Subj.**
  - In order that I may learn.
    - ἵνα μανθάνω.
    - ἵνα μάθω.

- **Opt.**
  - In order that I might learn.
    - ἵνα μανθάνωμι.
    - ἵνα μάθωμι.

The distinction between the Present and Aorist in each of these pairs is a very fine one (Aorist, expressing the act; Present, extended act or process), and as it is not observed in English it need not be attended to in the early stages of composition.

But the learner should get into the habit of remembering the existence of the Aorists when he has such clauses to translate, and using them as well as the Present.

The Aorist in the Participle and Infinitive is for practical convenience treated separately, though the principle of the usage is the same. See § 61.

§ 63. English Present Tense Passive.

The Present Passive in English corresponds to two different Greek tenses according to circumstances, the Present and the Perfect.
(1.) Where is-done means *is being done* or *is repeatedly done*, the Present is used.

The salt is brought down in ships. *ναίσι τὸ ἄλας κατακομβίζεται.*
The officers are elected by show of hands. *οἱ λοχαγοὶ χειροτονούνται.*

I am grieved to find. *λυποῦμαι αἰσθόμενος.*

(2.) Where is-done means *is already done*, use the Perfect.

I am beaten in the fight. *τῇ μάχῃ νεκρίμαι.*
In the book it is written. *ἐν τῷ συγγραφῷ εἰρηταί.*

§ 64. **English Past Tense Passive.**

So ‘was done’ in English may mean three things:—

(1.) ‘*Was being done*’ or ‘*was often done.*’ Greek Imperfect.

The salt was brought down. *τὸ ἄλας κατακομβίζετο.*
They were governed by kings. *ὑπὸ βασιλέων ἱροχοντο.*
The children were taught by the State. *δημοσίᾳ ἐδιδάσκοντο οἱ παῖδες.*

(2.) ‘*Was done,*’ single act: in Greek use the Aorist.

The battle was won. *ἐνικήθησαν μάχῃ.*
The town was taken. *ἐάλω ἡ πόλις.*

(3.) ‘*Was already done,*’ ‘*were previously done.*’ in Greek use the Pluperfect.

When I got there the enemy were defeated. *ἀφικομένου ἐμοὶ ἐνεκκῆντο οἱ πολέμιοι.*
They did as they were told. *ἐδρασαν ὡσπερ ἄρητο.*
Before he left the peace was broken. *πρὶν ἀπιέναι ἐκείνου διέλαυντο αἱ σπονδαί.*

s.g.w.]  D
§ 65. Future Passives.

There are two Future Passives in Greek:

(1.) Aorist Future, formed from Aorist (first and second Future).

(2.) Perfect Future, formed from Perfect (paolo-post-futurum, or third Future).

The difference between them corresponds to the difference between the Perfect and Aorist; Perfect describing the state, Aorist the act. Thus:

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall be abandoned.</td>
<td>λειβήθρομαι.</td>
</tr>
<tr>
<td>I shall find myself alone or bereft.</td>
<td>λελείψομαι.</td>
</tr>
<tr>
<td>I shall get a beating.</td>
<td>τυψήθομαι.</td>
</tr>
<tr>
<td>I shall be black and blue.</td>
<td>τετύψομαι.</td>
</tr>
<tr>
<td>I shall be set free.</td>
<td>λυθήσομαι.</td>
</tr>
<tr>
<td>I shall be free.</td>
<td>λελύσομαι.</td>
</tr>
</tbody>
</table>

Often in English the simple Future is used for both, with exactly the same ambiguity that we have noticed in the Present and Past of the Passive voice. The student will, however, find no difficulty if he will always think of the sense, and ask the simple question, Does it describe the future act or the future state?

\[
\begin{align*}
\text{If the ships go out, the treaty will be broken.} & \quad \text{[Act] } \lambda \nu \theta \eta \sigma \sigma \omega \tau \alpha i \alpha i \sigma \rho \sigma \omega \delta \alpha i. \\
\text{By the time you get home the treaty will be broken.} & \quad \text{[State] } \lambda \epsilon \lambda \sigma \sigma \sigma \sigma \tau \alpha i.
\end{align*}
\]

\[\text{When he dies he shall be buried.} \quad \text{[Act] } \tau \alpha \phi \iota \gamma \sigma \varepsilon \tau \alpha i.\]

\[\text{Leave him here; he will be buried among his kindred.} \quad \text{[State] } \tau \varepsilon \delta \alpha \psi \varepsilon \tau \alpha i.\]

We should observe that in Greek there are two Participles, the Perfect and Aorist, both of which are translated usually in Grammars, etc., by the English Perfect Participle, as, e.g. δράσας and δεδρακώς: both are rendered ‘having done.’ The learner, therefore, needs some hints, in doing English into Greek, as to which he is to use.

The fact is, δράσας describes the mere act of doing, δεδρακώς the state of having done; and which we use will, therefore, depend on the meaning of the English. Thus:—

**Aorist.**

Having shut the door, he went out.

*κλείσας τὴν θύραν ἐξῆλθε.*

Having been struck, he defended himself.

*πληγεὶς ἦμύνατο.*

Having prepared his plan, he marched.

*παρασκευασάμενος τὸ βουλευμα ἐπορεύετο.*

The girl fell wounded.

*τρωθείσα κατέπεσεν ἡ κόρη.*

But—

**Perfect.**

Having been brought up softly.

*μαλθακῶς τεθραμμένος.*

Having suffered many years much outrage.

*πολλὰ ἐτη δεινότατα πετονθῶς.*

Twenty years old.

*eἰκὸςιν ἐτη γεγονός.*

He came with his mind made up.

*βεβουλευμένος ἦλθε.*

We found the girl wounded.

*eὔρομεν τὴν κόρην τετρωμένην.*

[On the same principle, always Perfect when qualities, or personal description is given.]

Inclined to drunkenness.

*πρὸς μέθην τεθραμμένος.*

Shod in Persian slippers.

*Περσικὰς ὑποδεμένος.*

On the other hand, the Greek Present Participle may be used where in English we should use the Past. This will follow from the same principle mentioned before, namely that in Greek the

Aorist describes act simply,
Present describes act extended, or state of doing.

Therefore if we say, 'After having learnt music ten years, he was still ignorant' (the act being extended), the Participle in Greek will naturally be Present, and it will run, ἔτη δέκα μανθάνων τὴν μουσικὴν ἐτε ἡγνόει.

So in the following examples:

Having once associated with him often, he deserted him.
πρότερον πολλάκις συγγιγνόμενος ἀπέλιπε.

After having suffered long, he expired.
πολὺν χρόνον νοσῶν ἐτελεύτησεν.

In this case, however, the Present Participle usually has some word to mark the time, like πρότερον ὥτε, πολὺν χρόνον, etc.
§ 68. English Participle Present = Greek Aorist.

Observe, that in ordinary narrative, where there are two acts, and the first is described by a Participle, the second by a Principal Verb, the first in Greek is Aorist.

In English we often use the Present Participle for this, as will be seen from the examples:—

Taking the bag, he opened it.

ελαβὼν τὸν θύλακον ἀνέψει.

Coming to him, he asked him.

ἀφικόμασιν ἔτησεν αὐτόν.

If we used the Present Participle in Greek it would mean 'while he was taking, coming,' etc., since the Present implies an act extended in time, the Aorist an act simply. This principle being understood, the learner will soon discern those cases where either tense may be used, and those where they will more naturally be one or the other.

In the following kind of cases both will occur:—

He learning this, and being indignant, answered.

μαθὼν τοῦτο καὶ δεινὸν ποιούμενος ἀπεκρίνατο.
§69. **Indicative and Optative with ἃν.**

It is not my intention in this book to enter into the difficult syntax of the Optative, or the complications of the Conditional Sentence; but the use of ἃν with the Optative and Indicative may be readily learnt, even at an early stage, from one or two instances.

Where in English we say 'I would or should do,' in Greek is used the Optative (Present or Aorist) with the Particle ἃν, and where we say 'I would or should have done,' in Greek is used Indicative (Aorist) with ἃν.

(1.) Optative.

_I would go._

τομι ἃν.

_We should scarcely see._

μόλις ἃν σκεφαίμεθα.

_They could not conquer._

οὐκ ἃν δύναιντο νικᾶν.

(2.) Indicative.

_I should have come yesterday._

ἐχθές ἃν ἥλθον.

_Who would have known it?_

τίς ἃν ἔγνω;

_All would have died._

ἀπέθανον ἃν πάντες.

Observe that ἃν never comes first, and never in an emphatic place.
§ 70. Subjunctive and Optative of Purpose.

ίνα, ὡς, and διὸς are used in Greek to express purpose. The mood is either Subjunctive or Optative, according to the tense of the principal verb; in fact the sequence varies as in Latin, only that it is a sequence of mood and not of tense.

**Primary.**

\[
\begin{align*}
&I \text{ come} \\
&I \text{ shall come} \\
&I \text{ have come}
\end{align*}
\]

\[
\begin{align*}
&\text{ἀφικνοῦμαι} \\
&\text{ἀφίξομαι} \\
&\text{ἀφίγμαι}
\end{align*}
\]

in order that I may find.

\[
\begin{align*}
&I \text{ came} \\
&I \text{ was coming} \\
&I \text{ had come}
\end{align*}
\]

\[
\begin{align*}
&\text{ἀφικόμην} \\
&\text{ἀφικνούμην} \\
&\text{ἀφίγμην}
\end{align*}
\]

ινα εὐρίσκω or εὑρω.

If there is a negative after the ινα or ὡς, it is μὴ, not οὔ.

§ 71. ἔφη.

When a statement is quoted or related, the Greeks use either εἰπεν ὅτι, or εἶπε with Accusative Infinitive (oratio obliqua).

If the exact words are given (oratio recta), it is common to use the slightest word, namely, ἔφη, and to put one or two words of the quoted passage first, and then ἔφη. Thus:

'Socrates,' I said, 'are you there?'

δ Σῶκρατες, ἔφην, μῶν πάρει;

And he said 'Yes, I have been here a long while.'

δ δὲ Πάλαι γάρ, ἔφη, πάρεμι.
§ 72. **Emphatic Position.**

In English, a word in a sentence often gets emphasis by the use of the expression *it is, it was*, when in Greek (as in Latin) the emphasis can be quite as clearly and much more neatly given by the position of the word. Thus:

*It was yesterday I came.*

ἐχθές ἦλθον.

*It is you I have been expecting; but it is he who is come.*

σὲ μὲν πάλαι προσδοκῶ· οὗτος δὲ ἦκει.

§ 73. **Adverbs of Place.**

One caution is required in doing Greek composition about Adverbs of Place.

In English we often use *there, here, where*, not only after Verbs of *rest*, where they are legitimate, but also after Verbs of *motion*, where they stand for the more correct *thither, hither, whither*. In Greek this license is never allowed, and the learner must be on his guard therefore.

*Come here.*

δεῦρο ἔλθε (not ἐνθάδε).

*He went there.*

ἦει ἔκεισε (not ἐκεῖ).

*Where are they gone?*  

ποὶ οἴχονται (not ποῦ);
§ 74. Interrogations.

There are a great variety of ways of asking questions in Greek, corresponding to the number of Interrogative Particles. The principal are given below.

1. No Particle.

Will you come forward?
θέλεις παρελθεῖν;

Can you help me?
δύνασαι μοι ἐπαρκεῖν;

2. οὔ, οὐκον, ἃρ' οὔ, πῶς οὔ (the latter especially used where the question is impatient or indignant).

Shall you not fight?
οὔ μαχεῖ;

Are we not then come?
οὐκον ἀφίγμεθα;

Is it not impudent?
πῶς οὐκ ἀναιδὲς ἐστι;

3. ἄλλο τι, ἄλλο τι ἢ.

Have we not made a mistake?
ἄλλο τι ἀμαρτάνομεν;

Do not the dead sleep?
ἄλλο τι ἢ οἱ τεθνηκότες καθεύδουσι,

4. μῶν, μή, ἃρα μή, μῶν μή.

Do you think we have not said enough?
μῶν μὴ δοκεῖ ἐνδεῶς λελέχθαι;

Does he do you wrong?
μῶν τι σε ἀδικεῖ;

Do we seem to you?
μή σοι δοκοῦμεν;
(5.) πότερον (alternative questions chiefly; but often in simple questions, since they can always be put alternatively: *Is it so or not?*)

Shall you conquer or not?
πότερον νικήσεις αὐτὸν, ἢ οὐ;

Will they dispute this?
πότερον τοῦτο ἀμφισβητήσουσι;

Of these, (2) and (3) expect answer *'yes;* in (4) answer is negative or doubtful; in (1) and (5) answer is doubtful.

I have said nothing about interrogatives like τίς, πότε, ποῦ, πῶς, etc., as there is no difficulty with these.

§ 75.

Dramatic Particles.

The Greek being more lively than English, dramatic particles are often inserted in Greek where in English none are used. Such particles are δή, ἀρα, and the following instances from the Exercises will illustrate the difference between the languages:—

For this I give thanks.
τούτου δὴ χάριν ἔχω.

To know what the others think.
eἰδέναι τί ἄρα οἱ ἄλλοι οἴονται.

Remained as though working.
[Appearance put on.]
ἐμενον ὡς ἔργαζόμενοι δὴ.
Wondering how the letter saw.
θαυμάζασα πῶς ἄρα ἡ ἐπιστολὴ εἶδεν.

We are in terrible danger.
ἐν δεινῷ δὴ κινδύνῳ ἔσμεν.

We are now helpless.
ἀμήχανοι δὴ νῦν ἔσμεν.
Sometimes they stand in a lively way for a word like alleged, supposed, in English.

He brought in the supposed women.

[They were really conspirators dressed up.]

εἰσήγαγε τὰς γυναῖκας ἐκ.

The supposed new cloth.

[Really nothing.]

τὸ νέον ἡ ὕφασμα.

§ 76. μὲν and δὲ.

When a sentence contains two clauses opposed or antithetic to each other, it is customary to mark this antithesis clearly in Greek, by putting μὲν with the first and δὲ with the second. In English we do this sometimes by particles:—

... indeed . . . but . . .,

or,— on the one hand . . . on the other . . .;

sometimes with only one, or even no particle at all. Thus it is necessary for the learner to be on his guard, that he may not omit the μὲν and δὲ when they are required. Examples:—

I indeed am strong, but you are weak.

ἐγὼ μὲν ἰσχυρός, σὺ δὲ ἀδρενής.

On the one hand there is danger if we try; on the other, there is no hope if we do not try.

καὶ πειρωμένοις μὲν κίνδυνος ἐστιν μὴ πειρωμένοις δὲ οὐδεμιὰ ἐλπίς.

[One omitted.]

Before he was happy, but now he is wretched.

πρότερον μὲν εὐτυχὴς ἦν—νῦν δὲ ἄθλιος.

[Both omitted.]

The Athenians loved poets; the Spartans did not.

οἱ μὲν Ἰθαναῖοι ἐφίλουν τοὺς ποιητὰς; οἱ δὲ Λακεδαιμόνιοι οὐ.
§ 77. Negatives.

There are two Negatives, οὐ and μή, usually distinguished as οὐ negative of Statement, μή negative of Conception. The definition becomes intelligible by looking at the usage.

(1.) οὐ, Negative Statement.

Nothing happens. I know that no one saw.
οὐδέν γίγνεται. οἶδα οὐδένα ἰδόντα.
You must not do it. Will you not go away?
οὐ χρῆ δρᾶν. οὐκ ἀπει.
I should not come. I asked why it was not done.
oὐκ ἄν ἔλθοιμι. ἤρομην τί οὐκ ἐγένετο.

It is not possible that you are not friendly.
oὐκ ἔσθω ὡς οὐ φίλος εἶ.
He announced that no one was there.
oὐδένα ἤγγειλε παρόντα, or παρεῖναι.
Though I had nothing I was rich.
καλπέρ οὐδέν ἐχων ἐπλούτουν.

(2.) μή, Negative Conception.

Purpose, That I might not do. ἵνα μή δράσαμι.
Prohibition, Don't do. μή δρᾶ.
Oblique I asked him not to do. ἦτησα μὴ δρᾶν.
Petition. I forbid to do. ἀπαγορεῶ μὴ δρᾶν.
I ought not to do it. χρῆ μὴ δρᾶν (or by (1) οὐ χρῆ).

So with βούλομαι, δεῖ, ὧφελον, etc.

Generic. Those who were not there. οἱ μὴ παρόντες.
Dishonourable things. τὰ μὴ καλά.
Condition. If you are not ill. εἰ μὴ νοσεῖς.
You are wrong not to do this. ἀμαρτάνεις μὴ ποιῶν τάδε.

Most of the other uses of μή will be learnt later.
§ 78. 'Any,' 'ever,' 'as yet,' etc., after Negative.

In Greek the idiom of the Negatives differs so far from the idiom in English, that all the Indefinite words following a negative are also themselves negative. Thus:

*I never heard anything anywhere from anybody.*

οὔποτε ἦκουσα οὐδὲν οὐδαμοῦ οὐδενός.

The words thus used are chiefly the following:—

* nobody οὐδείς.
  never οὔποτε.
  nowhere οὐδαμοῦ.
  from nowhere οὐδαμόθεν.
  to nowhere οὐδαμόσε.
  nowhere οὔπως.
  not yet οὔπω.

If μη is required in the first negative, the others will all begin with μη:—

Don't give anything to anybody.

μη δίδον μηδὲν μηδενί.

So 'even' after negative becomes in Greek not even, οὐδέ.

No woman even tries.

οὐδεμία γυνὴ οὐδὲ πειράται.
§ 79. ‘That’ in English.

For the help of the beginner, it may be useful to tabulate the various ways in which the word ‘that’ is used, and the corresponding Greek words or idioms.

(1.) Demonstrative (ἐκεῖνος, or sometimes οὗτος).

That man.
ἐκεῖνος ὁ ἄνθρωπος.

That is a great pleasure.
τούτο ἡδιοτόν ἐστιν.

(2.) Relative (ὅς or ὅσπερ).

The man that I saw.
ὅς ἀνὴρ ὦν εἶδον.

The woman that came.
ἡ γυνὴ ὅσπερ ἠλθεν.

(3.) Conjunction.

(a.) After verbs of saying or thinking: Accusative (or Nominative) and Infinitive, § 40.

I said that the moon was bright.
εἶπον τὴν σελήνην λαμπρὰν εἶναι.

I don’t think that you will come.
οὐκ οἴομαι σὲ ἥξειν.

We think that we shall be rich.
πλουσίοι οἴομεθα ἴησθαι.
(b.) After verbs of knowing and feeling: Accusative (or Nominative) and Participle, § 51.

I know that he is here.
οἶδα αὐτὸν παρόντα.

I perceive that I am sick.
aἰσθάνομαι νοσῶν.

(Both (a) and (b) can also be done with δί, only be careful about tenses, § 64.)

(c.) After verbs of asking, etc.: Infinitive: and Accusative if subject is required.

He ordered that she should come, and the rest stay.
ἐκέλευσεν ἐλθεῖν μὲν ἐκείνην, τοὺς δὲ ἄλλους μένειν.

It is needful that you should be put to death.
ἀνάγκη ὑμᾶς ἀποθανεῖν.

(d.) After Abstract Substantives 'the fact that:' τὸ and Accusative with Infinitive, § 8.

The fact that we are conquered.
τὸ ὑμᾶς ἡσυχασθαι.

(e.) After Demonstratives ('so,' 'such,' etc.): ὡστε.

He was so strong, that he killed her.
οὕτως ἱσχυρὸς ἦν ὡστε ἀπέκτεινεν αὐτῆν.

(f.) Expressing purpose: ἵνα, ὅσ, ὅπως, § 70.

I worked that I might grow rich.
ἐπόνον ἰνα πλουτήσαμι.
§ 80. 'Neither, nor.'

The beginner is always puzzled with οὔτε and οὐδέ. The difference between them is this:—

When two negative clauses are on the same footing, and you start with an intention to make both denials, you then use in English Neither . . . nor, and in Greek you use οὔτε . . . οὔτε.

When, however, you begin with one negative clause standing alone, and then add another, in English you use not . . . nor, and in Greek οὐκ . . . οὐδέ.

The same is true of μήτε, μηδέ.

(1). Neither cows nor horses.
οὔτε βόες οὔτε ἵπποι.

I will neither remain nor depart.
οὔτα μενώ οὔτα ἄπειμι.

It is good to be neither rich nor poor.
ἀμείνον μήτε πλοῦσιον μήτε πένητα εἶναι.

(2.) It is not hot, nor cold.
οὐ θερμὸν, οὐδὲ ψυχρὸν ἐστιν.

It is not just, nor indeed profitable.
οὐ δίκαιον ἐστιν οὐδὲ μὴν λυσιτελές.

Do not be angry, nor curse.
μὴ θυμοῦσθε, μηδὲ καταράσθε.
EXERCISES.

We will suppose the learner to have mastered the Article ὁ ἡ τὸ and the first two Declensions, namely, the Α Declension, with its five forms (all very like), say—

Masculines. | Feminines.
νεανίας | κριτής | χώρα | τιμή | μοῦσα

Also the Ο Declension, both Simple and Contracted; for example—

Simple. | Contracted.
λόγος | δῶρον | νόσος — νοῦς | ὁστέον — ὁστοῦν
with the Attic Declension, as λεώς, ἀνώγεων.

These declensions are the first two in most Grammars; and the advantage of dividing them thus, and calling them Α and Ο Declensions, is that the reason of the differences in termination is then so clearly seen.

With these should be learnt the Adjectives which follow these declensions, namely, for example—

σοφός, σοφή, σοφόν | ἴδιος, ἴδια, ἴδιον
and the contracted forms, χρυσέος, ἄργυρέος (-οῦς).

These really add nothing to the trouble, for they simply follow the three genders of the Substantive.

Also should be learnt ὁς, ἡ, ὃ, exactly like σοφός (except ὃ neuter), and ὁς, ὃς, ἕκινος, τοσοῦτος, τοιοῦτος, and αὐτός, all very like each other.

Then we are ready to begin our first Exercises.

s.g.w.] Ε
In order to enable the learner at once to make whole sentences, which is much less wearisome than doing meaningless fragments, the principal parts of the verb ‘to be’ are here given, to be used in the Exercises.

I am, εἰμι. I was, ἦν.
Thou art, εἶ. Thou wast, ἦσσα.
He, she, it, there—is, ἔστι. He, she, it, there—was, ἦν.
We are, ἐσμέν. We were, ἦμεν.
You are, ἐστέ. You were, ἦσε.
There are, they are, εἰστί. There were, they were, ἦσαν.

I shall be, ἐσομαι. Thou will be, εἰσι.
He, she, it, there—will be, ἔσται. We shall be, ἐσομεθα.
You will be, εἰσθε. There will be, they will be, ἐσονται.

To be, εἰναι.

Note.—The rarely-required Dual is omitted at present, in order to avoid needless trouble.

ἔστι and εἰστί are written ἔστιν and εἰστίν before a vowel or a full stop.

Occasionally throughout the Exercises a few words will be given which the learner has not yet reached in the Grammar. The sentences will thus be more varied, and so less tiresome; and it will do him no harm to become familiarised in a natural and easy way with the look of some of the commoner words.

Note.—In the vocabularies the following signs are used:—
a. accusative.
d. dative.
g. genitive.
m. masculine.
f. feminine.
n. neuter.
† denotes that the word cannot come first after a stop.
EXERCISE I.

Swans.

VOCABULARY.

now, νῦν.  
— midday, μεσημβρία, f.  
— and, καί.  
sun, ἥλιος, m.  
very, σφόδρα.  
hot, θερμός.  
shade, σκιά, f.  
tree, δέντρον, n.  
— cool, ψυχρός.  
— lake, λίμνη.  
beautiful, καλός.  
many, πολλοί.  
— swan, κύκνος, m.  
which, ὅς.  
— bright, λαμπρός.  
— white, λευκός.  
— neck, τράχηλος, m.  
that, ἐκεῖνος.

long, μακρός.  
but, ἀλλά.  
— left, ἄριστερός.  
wing, πτερόν.  
small, μικρός.  
not, οὐ (οὐκ before vowel; οὐχ before aspirated vowel).  
cause, αἰτία, f.  
this, οὗτος.  
— perhaps, ἤσως.  
bad, κακός.  
— disease, νόσος, f.  
in, ἐν, d.  
— bone, ὄστεον, -οῦν.  
by, instr. dat. only.  
stone, λίθος, m.  
boat, πλοῖον.  
on, ἕπι, g.

It is now midday, and the sun is very hot. The shade of the trees is cool, and the lake is beautiful. I see (ὁρῶ, acc.) many swans, which are bright and white. The neck of that\(^1\) swan is long, but the left wing seems (δοκεῖ, with inf.) to be small.\(^2\) I do not know (οἶδα, acc.) the cause of this. Perhaps there is a bad disease in this wing. Perhaps a bone of this swan was broken (ἀ-ἐρράγη) by\(^3\) a stone. There is a small boat on the lake.

\(^1\) § 9.  
\(^2\) § 34.  
\(^3\) § 37 (d).
EXERCISE II.

Boating.

VOCABULARY.

three, τρεῖς.
sailor, ναῦτης.
clothes, ἵματα, n.
red, ἱπποτός.
young, νέος.
sail, ἵστιον.
shoulder, ὁμός, m.
another, ἄλλος.
third, τρίτος.
by (near), παρά, d.
rudder, πηδάλιον.
terrible, δεινός.
danger, κίνδυνος.
for, ἐκ γάρ.
rock, πέτρα.
hard, στερρός.
death, θάνατος, m.
close to, ἔγγος, g.
place, τόπος, m.
pale, ὁχρός.
from (a feeling), ὑπό, g.
fear, φόβος.
eye, ὀφθαλμός.
behold, ἰδοῦ.
out of, ἑξώ, g.
joy, χαρά, f.
tear, δάκρυνον, n.

There are three sailors in that boat. The clothes of these sailors are red. The young sailor has (ἐχεῖ, acc.) a sail on his shoulder. Another is asleep (καθεύδει), but the third is by the rudder. This (one) does not see (ذرف, acc.) the terrible danger, for there is a rock in the lake. And this rock is hard, and will be the cause of death to many. Now they are close to the place, and I am pale from fear. I turn away (ἀπορρέω, acc.) my eyes. Behold, they are out of the danger, and from joy tears are in my eyes.

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1 In this kind of sentence it is often good to use the dative.
2 § 11.
3 § 21.
4 § 9.
EXERCISE III.

Outwitted.

VOCABULARY.

horse, ἵππος.
mine, ἐμὸς.
before, πρῶτηρον, adv.
strong, ἵσχυρος.
thin, λεπτὸς.
poor (miserable), φαύλος.
farmer, γεωργός.
him, αὐτόν.
faithless, ἄπιστος.
corn, σίτος, m.
device, μηχανή, f.
good, καλὸς.

into, ἐς, acc.
manger, φάτνη, f.
with, σὺν, d.
way, τρόπος, m.
easy, δύδιος.
deceit, ἀπάτη, f.
therefore, † οὖν.
no longer, οὐκέτι.
penalty, ξημία.
dreadful, φοβερός.
severe, χαλεπός.

This horse is mine. Before\(^1\) he was strong, but now he is very thin and poor. And the cause of this I will tell (λέξω, acc.). Those farmers to whom I intrusted (ἐπέτρεπον, acc.) him were very faithless. They stole (ἐκλέπτων, acc.) the corn of the horse. But the device is good which I have (ἐχω, acc.), for I put (ἐθηκα, acc.) stones into the manger. The horse eating (ἐσθίων, acc.) the corn spits out (ἀποπτύει, acc.) the stones. But the farmers steal (κλέπτουσι, acc.) the corn with the stones. In this way\(^2\) it is easy to find out (ἐξευρεῖν, acc.) the deceit. The farmers therefore will no longer be bad. For the penalty to them will be dreadful and severe.

\(^1\) § 76.  \(^2\) § 37 (e).
EXERCISE IV.

Stratagem.

Vocabulary.

already, ἦδη.
army, στρατός, πεζόν.
camp, στρατόπεδον.
fleet, τὸ ναυτικὸν.
shore, αἰγιαλός, m.
island, νήσος, f.
enemy, πολέμιοι, pl.
hill, λόφος.
opposite, ἐναντίος.
our, ἡμέτερος.
to-morrow, αὔριον.
battle, μάχη.
prepared, ἔτοιμος.
plan, μηχανή.

general, στρατηγός
everything, πάντα.
dark, σκοτεινός.
fires, πυρά.
few, ὀλίγος.
— accordingly, ἄ τοῖνν.
difficult, χάλεπος.
soldier, στρατιώτης.
secretly, λαθρα.
to, πρός, a.
head, κεφαλή.
thus, οὕτως.
alive, ἄνως.
victory, νίκη.

Already the army is in the camp, and the fleet by the shore of this island. The enemy are on the hill, which is opposite to our camp. To-morrow, perhaps, there will be a battle: for they appear (δοκοῦν) to be prepared. But this is the plan of our general. For now everything is dark, and the fires of the enemy are few. Accordingly it will not be difficult for our soldiers to go (ἐλθεῖν) secretly to them, and cut off (ἀπομεῖν, acc.) the heads of many. And thus to-morrow few will be alive, and the victory will be ours.

\[ ^{1} \text{§ 34.} \quad ^{2} \text{§ 28.} \]
EXERCISE V.

Instinct.

VOCABULARY.

*ditch*, τάφρος, m.
*mud*, βόρβορος, m.
*here*, ἐνταῦθα.
*one*, εἷς, or εἷς τις.
*near*, ἐγγύς.
*alas*, αἰαί, οἶμοι.
*middle*, μέσος.
*other*, ἄλλος.
*difficulty*, ἀπορία.
*able*, οἶός τε, δυνατὸς.
*companion*, ἑταῖρος.
*master*, δισπότης.
*alone*, μόνος.
*at home*, οἶκοι.
*among*, ἐν, d.
*house*, οἶκος, οἰκία.
*door*, θύρα, f.
*mischief*, κακόν, n.
*plain*, δῆλος.

There is a ditch in this field, and it has (*ἐχει*, acc.) very much (*πλεύστος*, superlative) mud. But of the many horses which are here, one seems (*δοκεῖ*, inf.) to be in dreadful danger. For he stands (*ἐστήκε*) near, on the very ditch itself.⁴ Alas, now he is in the middle of the⁵ mud. And the others are in a difficulty, and will not be able to pull out (*ἐξέλκειν, acc.*) their companion. For this the master alone is able to do (*τουεῖν, acc.*) who is at home. But among the horses is one, who is far wiser (*σοφότερος*) than (*gen.*) the others. And he runs (*τρέχει*) to the house, and with his head⁶ strikes (*παίει, acc.*) the door. And thus the mischief is plain to the master, and he pulls (*ἐξέλκει, acc.*) out the horse.

¹ § 16. ² § 4. ³ § 37 (d).
EXERCISE VI.

Indians.

VOCABULARY.

Indians, Ἰνδοῖ.  wise, σοφός.
person, ἄνθρωπος.  judge, κριτῆς.
liar, ψευτής.  country, χώρα.
thief, κλέπτης.  around, περί, α.
certain, τις.  being collected, συνειλεγμένος.
golden, χρυσός.  together, ἐς τὸ αὐτό.
brick, πλίνθος.  very great, μέγιστος.
value, τιμή.  word, λόγος, μ.
gold, χρυσός.  feather, πτερόν, ἃ.
marvellous, θαυμάσιος.  quiet, ἰσχυχος.
slave, δοῦλος.  quickly, ταχέως.
unknown, ἄδηλος.  manifest, φανερός.

The Indians are bad persons: for they honour (τιμῶσι, acc.) liars and thieves. And there was a certain master who had (to whom there was) a golden brick: and the value of the gold was marvellous. And a certain slave of those in the house stole (ἐκλέψε, acc.) the brick: but the thief was unknown to the master. But there was a wise judge in the country: and he by this device found out (ἐγέχρισε, acc.) everything.

For the slaves were around him, being collected together. And there was very great fear of the judge. And he spoke (εἴπε, acc.) this word: 'The thief has (ἔχει, acc.) a feather on his head.' And the others were quiet, but the thief quickly shook (ἐτίναξε, acc.) his head, and so was manifest to the slaves and to the judge.

1 § 6.  2 § 21.  3 § 76.
EXERCISE VII.

The She-Goat.

VOCABULARY.

brother, ἀδελφός.
she-goat, χιμαιρά.
way, τρόπος.
far, μακράν.
from, ἀπό, g.
large, μέγα, n.
cavern, ἀντρόν.
under, ὑπό, g.
earth, γῆ.
once, † ποτέ.
sleep, ἱππος.
time, χρόνος.
suddenly, ἐξαίφνης.
eyes, ὀφθαλμός.
through, διά, g.
darkness, σκότος.
great, πολλῷ, d.
such, τοιοῦτος.
full, πλέως.
meanwhile, ἐν τούτῳ.
finger, δάκτυλος.
no longer, οὐκέτι.

My brother has (use ἐστί) a she-goat, which he found (ἐδείκνυ, acc.) in a wonderful way.¹ For there is a rock not far from the house, and in this rock a large cavern under the earth. And my brother was once in the cavern, and being weighed down (βαρυνόμενος) by sleep he lay (ἐκεῖνο) for² a long time quiet. But suddenly he saw (εἶδε, acc.) bright eyes through the darkness. And he was in great fear. For the wolf has such eyes,³ and the country is full of wolves. But the goat meanwhile licked (ἐλεῖχε, acc.) the fingers of his left (hand), and he had no longer any⁴ fear.

¹ § 37 (c).
² § 36 (b).
³ You may use article, and say 'the eyes are such.'
⁴ § 78.
EXERCISE VIII.

Bees.

Vocabulary.

wood, ὕλη.
numberless, ἀνήριθμος.
bee, μέλισσα.
every way, πάντα.
very quickly, τάχιστα.
where, ποῦ.
place, χώρον.
probably, ἓποι.
large, μέγας.
often, πολλάκις.
wood, ἕλαιον.
rotten, σαπρός.
on account of, διά, a.
dreadful, δεινός.

rain, Ϝέρος.
hollow, κόλος.
trouble, πόνος.
without, ἄνευ, g.
by, ὅπως, g.
wonderful, θαυμάσιος.
that, ὅτι.
men, ἄνθρωποι.
bear, ἄρκτος.
like, δμοιος, ἀ.
child, παιδίον.
desire, πόθος.
very sweet, ἰδιοτὸς.

In this wood are numberless bees flying (πετομένως) every way very-quickly. Where is the place in which the house of these is? It is probably in some one of these large trees. For often the wood is rotten, on account of the long time and the dreadful rain. And thus in the hollow [use neuter of adjective] is a cavern, which, not without trouble, has been made (πεποίηται) by the bees into (ἐς, acc.) a house. And this is wonderful, that not men are most-hateful (ἐχθριστος) to the bees, but bears. For these are like children, and they have (there is to them) a very-great desire of very-sweet things.¹

¹ § 2.
EXERCISE IX.

Cyrus.

VOCABULARY.

why, ὑπὲρ τί.  each, ἕκαστος.
all kinds of, πάντων. friend, φίλος.
faithful, πιστός. many, πολὺς.
Cyrus, Κύρος. so many, τοσοῦτος.
as many as, δοῦν. they, ἐκεῖνοι.
subject, ὑπῆκοοι. sometimes, ἐνώπτε.
title, ἀρχή. scanty, σπάνιος.
because, δι. fodder, χιλός.
himself, αὐτός. loaf, ἄρτος.
always, ἀει. owing to, διά, ά.
ready, ἐτοιμότι. care, ἐπιμέλεια.
wealth, πλοῦτος. dear, φίλος.
gift, δώρον. no less, οὐχ ἢσσον

Why were all kinds of people faithful to Cyrus, as many as were subject to his rule? Because he himself was very faithful, and always ready to give (δοῦνα, acc.) his wealth to his companions, and gifts of which each was in need (δεόμενος, gen.), and from his friends he received in return (ἀντελάμβανε, acc.) many things, but not so many as they from him. And sometimes the corn was scanty for the men and the fodder for the horses. And then he used to send (ἐπεμψε, acc.) loaves to them, and about the fodder he said (ἐφη, acc.) this: I have (use ἔστι) fodder, owing to the care of my slaves: I will give (δῶσω) therefore to my friends: for to whom a man is dear, to him no less is his horse.
EXERCISE X.

Ostrich.

VOCABULARY.

ostrich, στρονθός.  
for, τὰ γάρ.  
strange, θαυμάσιος.  
beast, ζῷον.  
once, ποτέ.  
upon, ἐπὶ, g.  
sand, ψάμμος, f.  
shape, μορφή.  
egg, ψόν.

equal, ἰσος.  
strong, ἰσχυρός.  
foolish, ἀνόητος.  
cowardly, δειλός.  
the rest, τὰ ἑτέρα, pl.  
hidden, κρυπτός.  
bird, ὄρνεον.  
hunter, θηραυτής, m.

The ostrich is a strange beast: for it has wings, but is not able to fly (πετεώθαι) with its wings. I once saw (ζῷον, acc.) something white lying (κείμενος) upon the sand: and in shape¹ it was like an egg, but equal to² a child's head: and this was the ostrich's egg. Now this beast is strong,³ but foolish and cowardly. For it does not come (ἐχεται) to battle with (dat. simply) its enemies, but, from fear of the danger, flies (φεύγει). And sometimes it has (ἐχει, acc.) very terrible fear, and then it thrusts (ὀθεῖ, acc.) its head into the sand: but the rest is not hidden (adj.): but the bird is manifest to the hunters.

¹ § 37 (v).  
² § 37 (g).  
³ § 76.
EXERCISE XI.

Sheep and Wolves.

VOCABULARY.

\begin{align*}
\text{fable, } & \mu \nu \theta \sigma. \\
\text{sheep, } & \pi \rho \omicron \beta \acute{a} \tau \iota \omicron \omicron. \\
\text{sheep, pl., } & \pi \rho \omicron \beta \alpha \tau \alpha, \text{ n.} \\
\text{council, } & \beta \omicron \upsilon \lambda \eta. \\
\text{evil, } & \kappa \alpha \kappa \omicron \omicron. \\
\text{injustice, } & \acute{a} \delta \iota \kappa \iota \alpha. \\
\text{from (suffer), } & \upsilon \pi \omicron \acute{o}, \text{ g.} \\
\text{wiser, } & \sigma \omicron \phi \omega \tau \epsilon \omicron \sigma \varsigma \rho \varsigma \omicron. \\
\text{life, } & \beta \omicron \omicron \sigma. \\
\text{friendship, } & \phi \iota \lambda \iota \alpha. \\
\text{peace, } & \epsilon \iota \rho \acute{i} \eta \eta \nu \eta. \\
\text{with (make peace, war), } & \pi \rho \omicron \sigma, \text{ a.} \\
\text{peaceful, } & \epsilon \iota \rho \eta \nu \nu \kappa \omicron \varsigma \omicron \omicron. \\
\text{fight, } & \mu \acute{a} \chi \eta.
\end{align*}

This\textsuperscript{1} is a fable about the wolves and the sheep, in what\textsuperscript{2} (\textit{olos}) way the council took place (\textit{\epsilon \gamma \eta \nu \epsilon \tau \omicron \omicron}) about the evils and the injustice. For the sheep suffered (\textit{\epsilon \pi \sigma \chi \epsilon}) dreadful things\textsuperscript{3} from the wolves: so there was no longer any\textsuperscript{4} safety for them in the country. And on account of this it was necessary to find (\textit{\epsilon \iota \rho \epsilon \iota \nu}, acc.) some device. And a sheep there was, wiser than (\textit{gen.}) the others, and he said (\textit{\epsilon \iota \pi \epsilon}, acc.) these\textsuperscript{5} things:—'O sheep, life to us is evil owing to these\textsuperscript{6} wolves. There shall therefore be a council, and the wolves shall be present (\textit{\pi \lambda \acute{a} \rho \acute{i} \sigma \omicron \omicron \tau \tau \iota}), and we will persuade (\textit{\pi \epsilon \iota \sigma \omicron \omicron \omicron \epsilon \nu}, acc.) them to make (\textit{\pi \omicron \iota \epsilon \omega \omicron \theta \tau \acute{i} \alpha}, acc.) friendship and peace with us. For I am peaceful, and the fight with\textsuperscript{7} the wolves is not dear to me.'

\textsuperscript{1} § 28. \hspace{1cm} \textsuperscript{2} § 37 (e). \hspace{1cm} \textsuperscript{3} § 30. \hspace{1cm} \textsuperscript{4} § 78.
\textsuperscript{5} § 23. \hspace{1cm} \textsuperscript{6} § 9. \hspace{1cm} \textsuperscript{7} § 6, 7.
EXERCISE XII.

Sheep and Wolves.—continued.

VOCABULARY.

gathering, σύλλογος.    both, αμφότεροι.
unjust, ἁδικος.    rights, τὸ δικαίον.
law, νόμος.    from (given or passed from),
more, μᾶλλον.    παρά, g.
such as this, τοιόσος.    at the time, τότε μὲν.
before (motion), πρός, a.    not at all, οὐδαμῶς.

There was therefore a gathering of the sheep to council: and the wolves themselves also came (ἡλθον), nor were they hindered (ἐκόλουθο) by them. And the sheep said these things:—‘We are¹ in terrible danger, being worried (ἀρσα-ξόμενος) by the wolves. And this is unjust: so we wish (βουλόμεθα) to have (ἐχειν, acc.) some law, and thus to be more in safety.’ And the wolves said this to them:—‘There shall then be a law for you such-as-this: the sheep that is² wronged (ἀδικούμενος) by a wolf shall bring (ἄξει, acc.) the unjust (one) before our council, and both shall have (use εἰμί, to be) their rights from us.’ And at the time³ it was delightful to the sheep: but the injustice of the wolves became (ἐγένετό) not at all less.

¹ § 75.  ² § 5.  ³ § 76.
EXERCISE XIII.

The Mamedaioi and Pigeon.

VOCABULARY.

pigeon, περιστερά.  
sensible, φρόνιμος.  
clever, δεινός.  
letter, ἐπιστολή.  
somewhat as follows, τούσδε τις (agreeing with manner).  
shrewd, σοφύρος.  
easily, ἔφανω.  
fortress, χωρίον.

siege, πολυρρία.  
sky, οὐρανός.  
as if it were, ἄστερ εἰ, adv.  
thereupon, ἐνταῦθα.  
arrow, διστός, m.  
trial, πείρα.  
not at all, οὐδέν.  
useful, ὀφέλιμος.

Pigeons are sensible, and very clever at-carrying (inf. φέρειν, acc.) letters. This they do (τοιοῦτοι, acc.) in a manner somewhat as follows:—The pigeon loves (φιλεῖ, acc.) its\(^1\) home, and is shrewd: and so the way to\(^2\) its home it finds (εὑρίσκει, acc.) easily.

And once there was a fortress of the Mamedaioi, which was under (ἐν, dat.) siege from (ὑπό, gen.) the enemy. And about midday once a soldier of the enemy saw (εἶδε, acc.) a pigeon above in the sky flying (πετόμενος, part.\(\))\(\) And under its wings was something white, as if it were a letter. Thereupon there was desire to the soldiers to catch (λαβεῖν, acc.) the bird. And they made (ἐποιοῦντο, acc.) trial of their arrows: but they were not at all useful.

\(^1\) § 21.  
\(^2\) § 6.
EXERCISE XIV.

The Mamedaioi and Pigeon—continued.

VOCABULARY.

immediately, εὐθὺς.
shout, βοή.
indignation, δργή.
at, ἐπὶ, d.
escape, ἀποφυγή.
noise, θόρυβος, m.
concerning, περί, g.
lack, ἐνδεία.
preparation, παρασκευή.

tyrant, τύραννος.
after, διά, g.
five, πέντε.
day, ημέρα, f.
fortification, τειχισμός, n.
therefore, διὰ τοῦτο.
distress, ἀπορία.
plenty, ἀφθονία.
provision, ἐπιτίθεια, n. pl.

And immediately there arose (ἔγενεν) a shout of the soldiers: for there was dreadful indignation at the escape of the pigeon.

And she was in fear owing to the noise, and fell (ἐπεσε) straightway into the camp. And they untied (ἐλυσαν, acc.) the letter about¹ its neck: and in this were words as follows:—

'O dear citizens of the Mamedaioi, why do ye feel (ἐχεῖτε, acc.) such fear concerning the siege? There will be no lack to you of assistance. For we are making (ποιούμεθα, acc.) a wonderful preparation. And the tyrant will bring (ἄξει, acc.) an army, and after five days we shall be close to your fortification. Therefore it is foolish to be in distress. For quickly you shall have (use verb 'to be') victory and plenty of provisions.' Such then was the letter.

¹ § 6.
EXERCISE XV.

The Mamedaioi and Pigeon—continued.

VOCABULARY.

plan, ἑπίνοια.
instead of, ἀντί.
former, πρότερος.
helpless, ἄμήχανοις.
at all (neg.), τὸ παράπαν.
aid, ὀφέλεια, f.
mind, νοῦς.

expedition, στρατεία, f.
altogether, πάνω.
brave, θαρσάλεως.
war, πόλεμος, m.
within, ἐνδον.
extreme, ἐχαρατος.

And the soldiers had (use εἰμί) very-great joy at this. For the plan of the enemy was now manifest, not less than the (gen.) distress of the Mamedaioi.

Accordingly they wrote (ἐγραφαν, acc.) another letter instead of the former one. And it was as follows:—

'O dear citizens of the Mamedaioi, we are1 now helpless. For we are not able at all to give you (δοῦναι, dat. and acc.) aid. For the tyrant has (ἐχει, inf.) in (his) mind to make (ποιεῖν θαταί, acc.) another expedition. But we are not altogether hopeless about you, for you are brave and strong for (εἰς, acc.) the war.'

And this the pigeon carried (έφερε, acc.) into the fortress to the Mamedaioi. And those1 within had (εἰμί) extreme fear. And they surrendered (ένδοσαν, acc.) themselves to them. And after five days appeared (έφανε) the tyrant with the army: but the enemy were already within.

1 § 75.

S.G.W.]
NOTE AFTER EXERCISE 15.

So far we have used none but the A and O Declensions, including not only the Substantives, but the Adjectives and Pronouns which are similarly declined.

We now shall add the Consonant Declensions; i.e. we shall use all Substantives, Adjectives, and Pronouns, without any restriction: and also Participles, which are similarly declined, though as the Verbs are not yet learnt, the Nominative Singular of the Participle will be given.

As to the Verbs, we shall still only assume knowledge of the parts of εἰμί, to be, given on page 66; and all other verbs required will be given in the Exercises in the part which is wanted.

The learner will thus be familiarised with some of the common terminations before definitely learning the Verbs.

In the Vocabulary henceforth we shall give the stem of the Substantives which belong to the Consonant-declension: so that the student will have no need to look the word out in grammar or dictionary, if he knows his Declensions.

Thus, supposing he wants the Genitive Singular and Dative Plural of ὅνυξ̄, he finds in the Vocabulary ὅνυξ̄ (-νχ̄): this teaches him that the stem is ὅνυχ̄, and from that he knows that the Genitive Singular is ὅνυχ̄ος, and the Dative Plural ὅνυξ̄τ.

Obs.—Unless the contrary is stated, Nouns in -ος are masculine, like λόγος: in -α and -η, fem.: in -ον, neut. Also Nouns in -εις are feminine.
EXERCISE XVI.

The Elephant.

Vocabulary.

thick, δασύς.
fox, ἄλωπης (-πεκ-), f.
tree, δέντρον, dat. pl. δέντρας.
better, κρείσσων.
plant, φυτόν.
tail, κέρκος, f.
multitude, πλῆθος, n.
ugly, αἰσχρός.
honour, τιμή.
at the same time, ἄμα.
elephant, ἐλέφας (-αντ-), m.
laughter, γέλως (-ωτ-), m.
talk, λόγος.
applause, ἔπαινος, m.
speech, λόγος.

There was a wood thick with\(^1\) all manner of trees and plants, and here was a great multitude of birds and beasts. And no one was in greater honour than (gen.) the elephant. And there was once a gathering of the other beasts, and much talk took place (ἐγένετο) about him. 'What is the cause,' they said (ἐφασαν), 'of the honour of the elephant (dat.)?'
And some thought (use ἐδόκει, 'seemed,' with dative of person) one cause and some another.\(^2\)

And first the speech of the fox was as follows: 'Why\(^3\) is this one better than we (are)? Not at all, I suppose (οἱμαὶ), on account of his tail, for he has (use ἔστὶ) a very small and ugly one.' And at the same time while speaking (λέγων, particip.) he moved (ἐκίνει, acc.) his own long and soft tail.

'You are right,'\(^4\) replied (ἐφασαν) the others, with much laughter and applause.

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\(^1\) 37 (d).
\(^2\) § 22.
\(^3\) § 75.
\(^4\) εἴδε λέγεις.
EXERCISE XVII.

The Elephant—continued.

Vocabulary.

true, ἀληθῆς.
oke, Τις.
reasonably, εἰκότως.
claw, óνυξ (-νχ-) m.
inferior, φαύλος.
beauty, κάλλος.
ox, βοῦς (βο-) m.
however, τέμνων.
tooth, ὀδούς (-δοντ-) m.
out of, ἐκ, g.
mouth, στόμα, n.
horn, κέρας (-ρατ-) n.
of course, δὴπου.
last, δωτατος.
ass, δονος, m.
ignorant, ἀμαθῆς.
foolish, ἄφρων.
at least, γε.
surely not so, οὐ δῆτα.
glory, κῦδος, n.
ear, οὖς (ου-) n.

And after him the bear said (εἰπε) as follows: ‘This is true; but honour comes (γέγενται) to one reasonably from claws: for without claws, I suppose (ποι), one is inferior in beauty: but the elephant has nothing of that kind (say ‘such’): and this is plain to all.’

And here the ox struck in (ιπέλαβε), saying (λέγων): ‘I, however, recognise (γνονοκω, acc.) the cause: for this one has (use ‘to be’) two long teeth, projecting (προέχων, -οντ-) out of his mouth: and these seem (δοκοντι) to the others to be like horns: and no one of course knows (οἶδε, acc.) anything more beautiful than horns.’

And last the ass said this: ‘You are all ignorant and foolish: for what honour is there to horns at least and tails? Surely not so, but the fine glory is that paid to (say ‘is of’) ears. The honour therefore has come (γέγονε) to the elephant owing to his ears.’

1 § 76.  
2 § 37 (f).  
4 'To the elephant has not yet come' (οὕτω γέγονε).  
5 § 78.
EXERCISE XVIII.

Cubs.

Vocabulary.

custom, ἰθος, n. sitting, καθήμενος.
forest, ὕλη. ground, γῆ.
hunting-ground, θήρα. on the ground, χαμαί.
lion, λέων (-οντ-). food, στίς, pl.
two, δύο. lioness, λέανα.
cub, σκύμνος, m. mother, μήτηρ.
father, πατήρ (-τρός). in the meantime, εν τούτῳ.
friendly, φίλος, φίλιος. man, ἄνηρ (-δρός).
pleasing, τερπνός. deer, ἐλαφος, m.

There was a hunter, and this (man) had (use ἦν) a custom of going (inf. ἔρει) often through the forest: for there was the hunting-ground of the lions.

And once he found (ἐδρε, acc.) two cubs of a lion (being ὤν, ὁντ-) without their father.¹ And these had (use ἦν) no fear about him: but they fawned (ἐσαυνον) with their tails and were friendly to him.

And this was pleasing to the hunter, and sitting on the ground he gave (ἐδωκε, acc.) some of his food to the cubs: and at the same time he ate (ἡσθε) with them himself² also. But the lioness, the mother¹ of the cubs, came (ἡλθε) in the meantime, and she saw (ἐδε, acc.) the man and the cubs eating (ἐσθιων, -οντ-) together. Then no longer did she have (use ἦν) desire to seize (συλλαβεῖν, acc.) the man, but she went away (ἀπῆλε) and killed (ἐκτείνε, acc.) a deer, and brought (ἐφέρε, acc.) it to him.

¹ § 52. ² § 16.
EXERCISE XIX.

Know Thyself.

VOCABULARY.

ape, πίθηκος, m. than, η.
face, δύσις. shame, αἰσχύνη.
mirror, κάτοπτρον. all, πᾶς (-ντ-).
dearest, φίλτατος. methinks, που, οἴμαι.
impudent, ἀναιδὴς. extremely, ἀγαν, σφόδρα.
gesture, σχῆμα (-ματ-), n. kind, ἱδεῖα.
yet, δὲως. antic, σκίρτημα (-ματ-).
dagger, ξεφίδιον. folly, ἀφροσύνη.

Once an ape saw (εἴδε, acc.) his own face in a mirror, and said (ἐλέξε, acc.) as follows to a certain bear who was near:—

'0 dearest (one), behold now how ugly and foolish is that beast! How impudent he is in his gestures! and yet he appears (δοκεῖ) to himself to be most beautiful. And about myself I will say (λέξω) nothing: for how am I like to such-an-one? Far better (n.) to be killed (ἀποθανεῖν) with a dagger than to have (ἔχειν, acc.) such shame among all men! But there are, methinks, some of our friends, 0 my companion, to whom this (fellow) is extremely like: for they imitate (μιμοῦνται, acc.) in face that beast, and have (ἔχοντο) the same kind of antics and folly.'

But to the bear the thing appeared (ἔφαίνετο) laughable, but he answered (ἀντείπε, acc.) nothing.

---

1 § 37 (f).
2 § 36.
3 § 76.
4 § 10.
EXERCISE XX.

The Spirit and the Miser.

VOCABULARY.

Egyptian, Διγύπτιος.
story, μῦθος, m.
matter, πρᾶγμα (-ματ-), n.
especially, οὖχ ηκιστα.
spirits, δαίμονες.
power, δύναμις.
below, ἐπά, g.

powerful, δυνατός.
king, βασιλεύς.
Asia, Ἀσία.
grief, λυπή.
possible, οἷς τε.
forbidden, ἀπόρρητος.

The Egyptians have (use verb 'to be') many stories of all kinds about all matters, and especially about Spirits. For these have great care⁴ for mankind, and with their power are able to perform (ἐξέργάζεσθαι, acc.) wonderful things.² And some of these stories I will tell (λέξω, acc.).

For once there was a Spirit who had (ἐίμι) much gold, hidden below the earth. And it was necessary once for him to go away (ἀπέλθειν). For there is one most powerful and greatest of the Spirits, the king³ of the rest: and it had been ordered (ἐπηγγείλην, dat.) to him by the king to go away into Asia. And then he was in great grief and distress about his gold: for it was not possible for him to take it away (ἀποφέρειν, acc.) with him.⁴ For this is always forbidden to the Spirits. How then shall the gold be in safety?
The learner has now got accustomed sufficiently to the Substantives and Adjectives and Pronouns alone, and also to the Verb 'to be:' it is time to begin working the Verbs steadily. We will begin with the Active Verb, using at first only those whose tenses are conjugated regularly, as far as regards the terminations, like the subjoined examples, and using only Present, Future, Imperfect, Strong Aorist; then adding later the Weak Aorist, the Perfect, and the Pluperfect.

### Present.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύ-ω</td>
<td>I loose</td>
</tr>
<tr>
<td>λύ-εις</td>
<td>Thou loosest</td>
</tr>
<tr>
<td>λύ-ει</td>
<td>He looses</td>
</tr>
<tr>
<td>λύ-έτον</td>
<td>You two loose</td>
</tr>
<tr>
<td>λύ-έτον</td>
<td>They two loose</td>
</tr>
<tr>
<td>λύ-ομεν</td>
<td>We loose</td>
</tr>
<tr>
<td>λύ-έτε</td>
<td>Ye loose</td>
</tr>
<tr>
<td>λύ-ουσι</td>
<td>They loose</td>
</tr>
</tbody>
</table>

(Singular.

Dual.

Plural.

The Future λύ-ω, 'I shall loose,' has exactly the same terminations as the Present.

### Imperfect.

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλυ-ον</td>
<td>I was loosing.</td>
</tr>
<tr>
<td>ἔλυ-ες</td>
<td>Thou wast loosing.</td>
</tr>
<tr>
<td>ἔλυ-ε</td>
<td>He was loosing.</td>
</tr>
<tr>
<td>ἔλυ-έτον</td>
<td>You two were loosing.</td>
</tr>
<tr>
<td>ἔλυ-έτην</td>
<td>They two were loosing.</td>
</tr>
<tr>
<td>ἔλυ-ομεν</td>
<td>We</td>
</tr>
<tr>
<td>ἔλυ-έτε</td>
<td>You</td>
</tr>
<tr>
<td>ἔλυ-ον</td>
<td>They were loosing.</td>
</tr>
</tbody>
</table>
**EXERCISES.**

**STRONG AORIST.**

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔλαβ-ον</td>
<td>I took.</td>
</tr>
<tr>
<td>ἔλαβ-ες</td>
<td>Thou tookest.</td>
</tr>
<tr>
<td>ἔλαβ-ε</td>
<td>He took.</td>
</tr>
<tr>
<td>ἔλαβ-τε</td>
<td>You two took.</td>
</tr>
<tr>
<td>ἔλαβ-ετην</td>
<td>They two took.</td>
</tr>
<tr>
<td>ἔλαβ-ομεν</td>
<td>We took.</td>
</tr>
<tr>
<td>ἔλαβ-ετε</td>
<td>You took.</td>
</tr>
<tr>
<td>ἔλαβ-ον</td>
<td>They took.</td>
</tr>
</tbody>
</table>

Notice that all the Strong Aorists which end in -ον have exactly the same terminations as the Imperfect.

**AUGMENT.**

Observe that the Imperfect and Aorist have ε- before them. This is called the Augment, and is the mark of a past tense.

(1.) If the Verb begin with consonant, ε is prefixed. Only Verbs beginning with ρ have ρ doubled, as ἐρ-ῥιππον.

(2.) If with a Vowel the following changes take place:

- a becomes η, as ἀπτω, ἡπτον.
- ε becomes η, ἢ, ἐθέλω, ἠθελον.
- ο becomes ω, ὁνομάζω, ὠνόμαζον.
- αι becomes η, αἱρέω, ήρονν.
- οι becomes ψ, οἰκτείρω, ψκτείρον.
- αυ becomes ην, αὐξάνω, ήξανον.

Other Vowels and Diphthongs not augmented.

When the Verb has a Preposition before it, the augment is inserted after the Preposition:

ἔκβαλλω, ἐκ-βαλλον.
συλλέγω, συν-έλεγον.
EXERCISE XXI.

The Spirit and the Miser—continued.

VOCABULARY.

city, πόλις.
where, οù.
rich, πλούσιος.
miserly, αἰσχροκερδής.
by night, νυκτός.
known, γνώριμος.
this long time, ἐκ πολλοῦ ἡδη.
good-will, εὔνοια.
come to, προσέρχομαι (a. -γλθον).

have, ἔχω.
useful, ωφέλιμος.
find, εὑρίσκω (a. εὑρον).
careful, ἐπιμελής.
worthy, ἀξίος.
so great, τοσοῦτος.
room, οίκημα (-ματ-) , n.
go away, ἀπέρχομαι.

And in the same city where the gold was, there was also a certain man, rich and miserly. To him therefore the Spirit coming (προσελθὼν) by night spoke (ἐλεγε, acc.) as follows:—

'Friend, there is no need (οὐδὲν δεῖ) for you (acc.) to be in fear about me. For you are known to me and dear this long time. And from good-will I have now come to you (aorist). For I have much gold here, and it will no longer be useful to me. For I am about (μέλλω) to go abroad (ἀποδημεῖν). And I have a mind to give (δοῦναι, acc.) this to you. And I have found1 no one more faithful nor careful than you. You therefore alone are worthy of so great a gift. To-morrow then you shall see (δεῖ, acc.) in the midst2 of this room all my gold lying on the ground.'

And after this the Spirit went away; and after a little interval it was day: and instead of the Spirit the gold was upon the earth.

1 § 56.
2 § 4.
EXERCISE XXII.

The Spirit and the Miser—continued.

Vocabulary.

fifty, πεντηκοντα.    on the top, ἑπάνω.
year, ἔτος, n.          hand, χείρ, f.
Asia, Ἄσια.             key, κλεῖς (-είδ-), f.
at last, τέλος.          corpse, νεκρός.
permission, ἑξουσία.    die, ἀποθνῄσκω (a. -θαν.).
return, ἤκω.             want, ἔνδεια.
go, βάνω (aorist ἐβη).   find, ἐφρίσκω (a. ἐφρον).
certain, σαφής.          gathered, συλλεγόμενος.
chest, θήκη.             laborious, ἐπίτοπος.
within, ἐντός, g.        during, ἐν, d.

And the Spirit was away (use ἄπ-ειμι, like εἴμι) fifty years\(^1\) in Asia: and at last he had (εἴμι) permission to return to his former city. And immediately he went to the house of the miserly man. And thus he talked (διελέγετο) to himself: 'About the man\(^2\) himself nothing is certain to me: for after fifty years' interval he is perhaps dead (τέθνηκε): but about the gold already everything is plain: for it\(^3\) at least will be in safety.'

And this was true. For there was a large strong\(^4\) chest, and within this was the gold, and on the top lay (ἐκείνο) the man. And in his hand were the keys of the chest. And he was a corpse. For he had died\(^5\) from want of food in (the midst of) so much wealth. And the Spirit found in the chest not only the former gold, but also double as much, gathered by the dead (aorist particip.) man laboriously during this time.

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\(^1\) § 36 (b).  \(^2\) § 76.  \(^3\) § 19.  \(^4\) § 38.  \(^5\) § 57.
EXERCISE XXIII.

Ariphernes in Hades.

VOCABULARY.

satrap, σατράπης.  Persian, Πέρσης.
died, ἀπέθαν-ον.    had, εἶχ-ον, impf.
according to, κατά, ἃ. capable, οἶσς τέ, inf.
Hades, Ἄιδης.         province, ἀρχή.
Aeacus, Αἰακός.     intrust, ἐπι-τρέπω.
said, εἶπ-ον.            assistant, ὑπηρέτης.
where from, πόθεν.    forethought, πρόνοια.
came, ἥλθ-ον.              drink, ποτόν.

Ariphernes was rich, and satrap\(^1\) of many men. And once from disease he fell (κατέστη) into great distress: and at last he died. And immediately, according to the custom of that time,\(^2\) he went down (κατέβη) into Hades to Aeacus, the judge of the dead.

And Aeacus said this: 'Where have you come (aorist) from? and who and what kind of man are you?'

And he said: 'I am a Persian, Ariphernes by name: and I had a terrible disease for\(^3\) many years: and I was not capable myself of attending to (ἐπιμελεῖσθαι, gen.) my province, and the common people there: but all such things I intrusted to assistants and slaves. But I had forethought for (gen.) my own food and drink.'

\(^1\) A Persian name for 'governor' of province.
\(^2\) 'The then custom.' See Article, § 6.
\(^3\) § 36 (b).
EXERCISE XXIV.

Ariphernes in Hades—continued.

VOCABULARY.

send, πέμπω (-ψω).
Elysium, Ἡλύσιον.
now, δέ.
Hermes, Ἕρμης.
unjust, ἄδικος.
lazy, ἀργός.
fool, ἄθλητος.
mischief, κακών.
arise, γίγνομαι (aor. ἐγενόμην).
better, ἀρείνων.
law-court, δικαστήριον.
to-day, σήμερον.
listen, ἀκούω, g.

And Aeacus answered as follows: 'I will send you then to Elysium.' Now this is the place of good men. And Hermes was there, and he said,¹ 'This is unjust: for this man was methinks lazy, and not worthy of such good fortune.'

But Aeacus with much laughter answered thus: 'But, my friend, this (fellow) is a fool. And many mischiefs arise for mankind on account of the fools, but this man was better than other fools precisely² on account of his laziness: for thus less mischiefs arose to the multitude.'

To-day I was in the law-court, and was listening to the judge there: and this is clear to me about him: Aeacus will send him to Elysium.

¹ Use of ἐφη, § 71.
² Use ἄντων with right word.
EXERCISE XXV.

The Damaraioi.

VOCABULARY

tell, λέγω.
tale, λόγος, m.
at (time), d.
world, γῆ, f.
everywhere, πανταχοῦ.
bear, φέρω.
various, παντοίος.
neither—nor, οὔτε—οὔτε.
fish, ἵχθους.
nourish, τρέφω.
name, ὅνομάζω.

out of, ἐκ, g.
first, πρῶτος.
came forth, ἐξῆλθον.
second, ἱερός.
send forth, ἐκπέμπω.
flee away, ἀποφεύγω, ἀπέφυγον,
aor.
ill, χαλεπῶς.
kindle, ἀπτω, ἥπτον.
dog, κύων.
remain, μένω.

The Damaraioi tell this tale: At that time at which the world was made (ἐγένετο) there was darkness everywhere: and the fields bore various trees, but neither man nor beast nor bird nor fish as yet.1 And one tree they nourish, and name it Mother: from out of this the first man came forth. And after this a second tree sent forth all the animals. But the man bore the darkness ill, and kindled a fire. And most of the animals fled away in2 great fear, but the sheep and the ox and the dog remained. So these from that time are friendly to man.

1 § 78.
2 § 37 (c).
EXERCISES.

We may now add the Weak Aorist, Perfect, and Pluperfect; and the Participles in -ων and -ας and -ως.

λυ-ω makes in the Present Participle λυ-ων, -ουα, -ον; the Future λυ-ω makes λυ-ων, -ουα, -ον.

The Strong Aorist ε-βαλ-ον makes βαλ-ών, -ουα, -όν.

All these three declined in the same way, except as regards Accents, to which the learner had better not attend at present.

The Weak Aorist ε-λυ-α makes λυ-ας, -ουα, -αν, -αντος, -άντης, -αντος, etc.

The Perfect λε-λυκ-α makes λελυκ-ώς, -νια, -ός, -ότος, -νίας, -ότος, etc.

The Augment is always dropped in the Participle, the redundancy retained.

Obs.—In the Vocabularies henceforth a. and f. are used with Verbs to mean Aorist and Future. Thus:

λείπω (f. λείψω, a. -λιπ-) means that the Future of λείπω is λείψω, and the Aorist Indic. is ε-λιπ-ον.
EXERCISE XXVI.

The Libyans.

VOCABULARY.

Libyan, Λίβνς.
carry, φέρω.
miserly, αἰσχροκέρδης.
get, λαμβάνω (a. ἐλαβον).
in return for, ἀντί, g.

stinginess, αἰσχροκέρδεια.
free, ἐλεύθερος.
force, ἀναγκάζω.
device, ἑξευρίσκω (a. -εύρον).
stratagem, μηχανή.

The Libyans are a strange race, and men tell many singular\(^1\) tales about them. Once a man had a Libyan slave, and he sent him often to a friend with fish, which the Libyan carried. But the friend was miserly, and the slave never got any\(^2\) gift from him in return for his trouble. So at last he grew angry with him on account of his stinginess, and he was not willing (ἡθέλε) to carry\(^1\) anything to him any more. But he was not able to become (γενέσθαι) free, and his master forced him. And on account of this he devised another stratagem as follows.

\(^{1}\) 'Many and singular,' § 33.  
\(^{2}\) § 78.
EXERCISE XXVII.

The Libyans—continued.

VOCABULARY.

throw down, καταβάλλω (aor. ε-βαλ-ον).
had, εἶχον (imp. of ἔχω).
plate, λεκάνων.
miser, δ ἀισχροκερδής.
abuse, ὁνειδίζω.
say, λέγω.
young man, νεανίας.
awkward, ἀγροικός.
give, διδώμι (f. δώσω).
example, παράδειγμα, n.
propriety, τὸ πρέπον, n. partic.
took, λαμβάνω, a. ἐ-λαβ-ον.
bring, φέρω (εἰς 'in'), (f. οἴω, a. ἴνεγκον).
properly, προεύντως.
chair, ἐδρά, f.
gracefully, χαριέντως.
give gratitude, χαρίν ἔχειν, d.
drachma, δραχμή, f.

For, once carrying a fish, he came into his (use ἐκεῖνος) house, and threw down everything which he had on the plate. And the miser got angry and abused him, saying as follows: 'Young man, you are awkward: I myself therefore will bring in the fish, and will give you an example of propriety.' And having said this, he took the plate, and brought it in properly. And the Libyan, sitting in his chair, took the gift gracefully, and said to him: 'We give you much gratitude in return for your trouble, O most beautiful youth, and behold! I give you a drachma.'

s.g.w.]
EXERCISE XXVIII.

The Egyptian.

Vocabulary.

write, γράφω (a. f. ἡγραψτ). ten, δέκα.
appears, φαίνεται. suspicion, ὑποψία.
barbarian, βάρβαρος. for the most part, ὅσ ἐπὶ τὸ τολύ.
divine, θεῖος. hot, θερμός.
Egyptian, Αἰγύπτιος. thirst, δίψα, f.
bag, θύλακος, m. take out, ἐξαρέω, a. ἐλλον.
hide, κρύπτω (a. κρυψα). eat up, κατ-εσθίω, a. κατ-έφαγον.
apple, μῆλον. again, αὖθις.
put, τίθημι (a. ἔθηκα). come, ἀφικνέομαι, Ι.¹
number, ἄριθμός, m.

Writing² appears to barbarians to be a very wonderful and divine (thing).

There once was a certain master who had an Egyptian slave. And he sent him to a friend, bearing a bag in which he had hidden³ ten most beautiful and sweet apples. And with the apples he put a letter into the bag, in which he wrote the number of the apples, that there were (say 'are') ten. And this he did from suspicion about⁴ the slave: for the Egyptians are for the most part faithless. And when the sun became (ἔγενετο) hot, and the slave was thirsty (had thirst), at last having taken out two of the apples, he ate them up. But having again hidden the rest in the bag, he came to the friend of his master and gave all to him.

¹ Words marked I are found in the table of Irregular Verbs at the end.
² § 8.
³ Tenses, § 57.
⁴ Article, § 7.
EXERCISE XXIX.

The Egyptian—continued.

VOCABULARY.

open, ἀνοίγω (a. p. ἀνοίξας).
read, ἀναγιγνώσκω (a. p. ἀναγιγνώσκος).
discover, μανθάνω (a. -μαθ-).
eight, ὄκτω.
false, ψευδής.
fellow, ἀνθρωπός.
receive, λαμβάνω.
useless, ἄνωφελής.
make, κατασκευάζειν.
excuse, πρόφασις, f.
tell, ἄγγέλλω (a. ἡγγειλα).
I suppose, δήπου.
confess, ὄμολογώ (a. ὄμολογησα).
weep, δακρύω.
ask, αἰτεῖν (a. ἠτησα).
pardon, συγγνώμη.
pardon (verb), συγγιγνώσκω (a. συνέγνων).

And the friend taking¹ the bag and opening it, found the apples, being eight, and the letter. And having read this, he discovered that² he sent ten, but only eight remained (say 'remain') now in the bag. Accordingly, growing angry, he abused the slave, and said as follows: 'You are false and untrustworthy, fellow, since (say 'who,' ὅτις) having received ten apples you have only given back³ eight. Why have you stolen³ the two?' But to him it seemed to be useless and foolish to make a false excuse: 'for the letter,' he said to himself, 'saw me eating, and told everything, I suppose.' So he confessed everything, and weeping much, asked him to grant (say 'have') pardon. And he pardoned him: and he went away.

¹ See Participles, § 68.
² § 76.
³ § 56.
EXERCISE XXX.

The Egyptian—continued.

VOCABULARY.

bid, κελεύω (a. ἐκέλευσα).
from thence, ἐντεῦθεν.
twenty, εἴκοσι.
take up, ἀναλαμβάνω (a. -λαβ-).
distressed, ἀχθομενος.
into, εἰς, a.
heat, καῦμα, n.
pleased, ἡδόμενος, d.
wish, βούλομαι.
skill, τέχνη, f.
fearing, φοβούμενος.
writing, γραφή, f.
knowing, εἰδώς.
splendidly, καλῶς.
how many, ὁπόσος.
deceive, ἐξαπατάω (a. -ἡπάτησ-)?
retire, ὑποχωρέω (a. ἐχώρησα).
against, κατά, g.

And again the master sent the slave to the same friend, bidding him carry the bag as before, having twenty apples in a letter. And everything occurred (ἐγένετο) as before. For, distressed with the heat of the sun, and having terrible thirst, he wished to eat the apples. But fearing the letter, as knowing how many apples there were (are), first he hid it under a great stone, and having retired far from thence, he again took out two apples and ate them up. And having done this, he went back again to the stone, and having taken up the letter, put it into the bag, being pleased with his skill, and saying, 'O most hateful writing, now indeed I have splendidly deceived you, having before told (agrees with 'you') everything against me.'

1 § 56.
EXERCISE XXXI.

The Egyptian—continued.

Vocabulary.

give back, ἀποδίδωμι, I.  
wanting two, δύο ἄλλα.  
to be wanting, ἐλλείπειν, g.  
lying, κείμενος.  
never, οὐποτε.  
most excellent, ἄριστος.  
accursed, κατάρατος, -ον.  
otice, γιγνώσκω, I.  
rest of the time, λοιπόν.

And coming to his friend, he gave back the bag, having eighteen [twenty wanting two] apples. He, opening it as before, and finding from the letter that again there was (is) something wanting to the number (gen.), and that not everything was in it which he had sent,¹ then he got very angry with the slave, as being for the second time faithless and impudent. But he, wondering much how² the letter saw what he did, lying far away under a stone, and fearing excessively, told everything to his friend, saying as follows: 'But never again shall I be faithless, most excellent (sir), for now I discover that I am never able to deceive (acc.) these accursed writings, which always saw and noticed everything.' And for the rest of the time he never stole anything more.

¹ Tenses, § 57.  
² Use πως, and see Dramatic Particles, § 75.
EXERCISE XXXII.

The Ethiopian and the Ape.

VOCABULARY.

Ethiopian, Ἀιθιόψ.
inhabiting, σκέω.
facing, τετραμμένος.
toward, πρός, a.
south, μεσημβρία, f.
water, ὕδωρ (-δατ-), n.
precious, τίμιος.
race, γένος, n.
otherwise, ἄλλως.
intelligent, φρόνιμος.
natural, εἶκός, n.
smell, scent, ὁμή.
be . . . off, ἄπειμι.
catch, αἱρέω, εἴλον.
tie, δέω, ἄ. ἐδησα.
leg, σκέλος, n.
thong, ἰμας (-αντ-), m.
lead, ἅγω.
follows, ἀκολούθει, pl. ἀκολοῦθος.
for a time, ῥέως.
as though, ὡς.
pursue, μετέλθειν.
tied, δεδεμένος.

The Ethiopians, inhabiting a land facing toward the south, consider water to be most precious. And in the same land there is a race of apes, being both otherwise intelligent, and especially clever at finding water. And this they find, as is natural, by the smell, being a long way off. Accordingly the barbarians, having caught one of the apes, and having tied his leg with a thong, lead him through the land. And the ape follows willingly for a time: but, suddenly getting scent as though from the water, then he no longer is willing to go with those who are leading him, but wishes to pursue the smell. And thenceforward he leads, tied with a thong, and they follow.

1 Use of Infinitive, § 39.  
2 § 76.  
3 Article and Participle, § 5.
EXERCISE XXXIII.

The Ethiopian and the Ape—continued.

VOCABULARY.

cruel, ὁμός.  
drink, πίνω, I.  
be in a state, ἔχειν, with adv.  
wretched, ταλαίπωρος (adv. -ως).  
be desirous, ἐπιθυμεῖν, f. -ήσω (with inf.).  
foot, πονῆς (ποδί), m.  
eager, be, σπουδάζω.  
spring, κρήνη.  
smell, ὀσφραίνομαι.  
keep, ἔχω.  
nose, ἄει (ἀν-), f.  
track, ἰχνεύω.  
stag, ἀλαφος.  
not even, σοῦδέ.  
approach, προσελθεῖν.

Now there was a certain Ethiopian, very cruel1 in his disposition (acc.), who gave no water to the ape to drink: so that the beast was in a very wretched state. For the man said this: 'He, never drinking anything, will be much more desirous of finding water.' And he led him, with his feet tied (say 'tied as to (acc.) his feet') with a thong, as we said before. And the ape having a most dreadful thirst, was very eager about (use ἐπι) finding2 the water, and many springs he found by smelling, keeping his nose close to the earth, like a dog tracking stags. And the Ethiopian, thus finding a spring, drank himself, but did not even allow (εἰς) the faithful ape to approach.

1 § 53.  
2 Inf. with Article, § 8.
EXERCISE XXXIV.

The Ethiopian and the Ape—continued.

VOCABULARY.

indignant, be, σχετλιάζω.
(seemed), ἔσοδε.
ungrateful, ἄχαριστος.
by means of, διά, g.
give a share, μεταδούναι.
think, φροντίζω, g.
sever, διασχίζω, f. -σχίζω.
I will go away, ἀπευμί.
as... as possible, ὡς, with
superl. adv.
   quickly, ταχέως, superl. τάχιστα.

flight, φυγή.
hither, δείπο.
will die, ἀποθανεῖται (σορ.
   -θαν-).
desert, ἔρμιος.
shot, χωρίον.
went off, ἀπώχητο.
by biting, ὀδὰς.
hope, ἐλπίζω.
hunger, λιμός, m.

But the ape, seeing this, was indignant: for the man seemed to him to be ungrateful and impudent, seeing that he (say 'who,' ὅς) having found the water by reason of him¹ (re-
flexive) was not (say 'is not') willing to give him any share. Accordingly, he said to himself as follows: 'My master drinks and does not think of me at all. I therefore will sever the thong with my teeth, and go away as quickly as possible in flight. And he without me will never be able to find the way by which he came hither from home. And thus he will die in this desert spot.' And having such things in his mind, he went off, having cut the thong by biting. And his master, as he hoped, died of hunger² not long after.

¹ § 17.
² § 37 (d).
EXERCISE XXXV.

Thepos.

VOCABULARY.

name, ņ̥̃ı̥̃̂̊ã̬̄̈̂µ̄̊̆̊̄̆̈̂ə̬̃̄̄ orphan (-ματ-), n.
all manner of, παντοίος,
adj.
art, τέχνη.
became, ἐγένετο.
famous, ἐλλόγιμος.
market, ἀγορά, f.
buy, ἀγοράζειν.
dealer, καπηλος.
sir, ὁ ἀνθρωπε.
stranger, εἶνος.
money, ἀργυρον.
such as, οἶος.
is current, νομίζεται.
ducat, στατήρ (-τήρ-).
show, δείκνυμι (-δείκ-, a.)
test, δοκιμάζω (a. f. -αζ-).
touchstone, βάσανος, f.
in truth, τῷ ὄντι.
discover, μανθάνω (ἐμαθ-, a.).

There was once a thief by name Thepos, who stealing many things by all manner of arts became very famous. For this man, once coming into the market, wished to buy a certain very precious stone, and taking the stone he said to the dealer as follows: ‘Sir, I am a stranger, and have come from far: and on this account I have not yet money, such as is current here. Are you willing therefore in place of money to take these ducats?’ And at the same time, while-saying1 this he showed him a bag full of golden ducats. And the dealer being experienced in such things, took out one of the ducats, and testing it with a touchstone. discovered it to be (being) in truth golden.

1 Use of Participle, § 44.
EXERCISE XXXVI.

Thepos—continued.

VOCABULARY.

gave, ἐδώκα.
archer, τοξότης.
hurry, σπουδή.
search out, ἐξερεύναω.
asked, ἠρετο.
just now, ἀρτίως.

give in exchange, ἀντιδίδωμι
(part. -όυς).
suspect, ὑποπτεύω (aor. part.
ὑποπτεύωσας).
showed, ἀπεδεικτα.

And he took ten ducats from the stranger, and gave him the jewel. And he, taking the bag and the jewel, went away very quickly from the market. And after a not very long time there came to the dealer an archer, as though in a great hurry and considerably alarmed [having much hurry and fear] about something. Now in this city the archers are the guards of the market, searching out everything, and tracking the thieves. He therefore came\(^1\) and asked the dealer as follows: 'Sir, was there here\(^2\) just now a stranger, buying precious stones and giving in exchange ducats apparently of gold?\(^3\) And the dealer, as was natural, fearing for his jewel, and suspecting Thepos to be a thief,\(^4\) told everything to the archer and showed him the ducats.

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1 Use of Participles, § 44.
2 § 75.
3 Interrogations, see § 74.
4 Case after verb 'to be,' § 38.
EXERCISE XXXVII.

Thepos—continued.

VOCABULARY.

rub, τρίβω, ἔτριψα. give, δόσ.
made, πεποιημένος. shame, ψευδής.
copper, χαλκός, m. evidence, μαρτύριον.
lies on, ἐπικεῖται. matter, affair, πρᾶγμα.
of course, δή. understood, συνήκα.
with respect to, πρός.

And the archer said: 'All these things are so, as I suspected. For the ducats which you supposed to be golden, having rubbed them with the touchstone, I have\(^1\) often seen already: and they\(^2\) are not golden at all, but false, made out of copper: but there is gold on the top (say 'lies on them'), so that the touchstone is of course useless with respect to such (coins). But give me the sham gold, which shall give me evidence against the thief.' And taking the ten ducats he went off quickly, as though after Thepos. But the dealer remained many days,\(^3\) hoping to see the archer coming back with the jewel and the thief. But as neither came any\(^4\) more, at last he understood the matter: for the archer was a friend to the thief, and these had\(^5\) devised the affair.

\(^1\) § 56. \(^2\) § 76. \(^3\) § 36 (b). \(^4\) § 73. \(^5\) § 57.
We will now add the rest of the Active Verb, the Contracted Verbs, and the Middle and Passive; but care shall be taken to use only the commoner Tenses of the Middle and Passive at starting, that the work may be progressive.

The Irregular Verbs have hitherto been mostly given in the Tense required. But for the future we shall only give the Present; and if the student does not know the required Tense, he can find it (either in his own Grammar or) in the list of Irregular Verbs at the end of this book, just before the Vocabulary.
EXERCISE XXXVIII.

The Lamioi and the Tagoi.

Vocabulary.

formerly, πρώτερον.
rule, ἀρχῶ.
Lamioi, Λάμιοι.
drive out, ἐξ-ελαύνω, I.
choose, αἱροῦμαι, I.
ruler, ἀρχων.
call, καλέω, I.
in consequence of, ἐκ, g.
party quarrel, στάσις.
majority, οἱ πλείονες.
well-disposed, εὔνους.
noble, εὔγενής.
hostile, δυσμενής.
obey, πείθεσθαι.
employ, χράομαι.
violence, βία, f.
resist, ἀντέχειν, I.
nevertheless, οὐ μὴν ἄλλα.
enraged, be, ὀργίζομαι, d.
invent, πλάσσω.
great hope, πολλῇ ἐλπὶς.
destroy, παύω.
fame, εὔκλεια, f.
satisfactorily, ἐπιεικῶς.
ridiculous, γελοῖος.

Formerly¹ kings ruled the Lamioi: but after a certain time the Lamioi, having driven out the kings, chose instead of them other rulers, whom they called tagoi (ταγοῖ). And in consequence of this there were party quarrels: and the majority were well-disposed to the tagoi, but the nobles being few were² hostile, and would³ not obey. And the tagoi perceiving this grew angry, and employed violence, so that they were no longer able to resist. Nevertheless they were enraged with the tagoi, and invented many⁴ absurd stories about them. And they were in great hopes of⁵ destroying the honour and fame of the tagoi by these stories. For no one can rule satisfactorily and properly, if he becomes⁶ ridiculous to his subjects.

¹ μὲν and δὲ, § 76. ² To be ..., often adv. α ἐχω. ³ = were not willing. ⁴ 33. ⁵ Use of inf. § 39. ⁶ § 40.
EXERCISE XXXIX.

The Lamioi and the Tagoi—continued.

Vocabulary.

ridicule, καταγελάω.
in old times, πάλαι.
skilled, ἐμπειρός.
pleasure, ἡδονή.
connected with, περί, a.
body, σώμα, n.
riding, ἱππασία, f.
gymnastics, γυμναστική.
warlike, πολεμικός.
sprung, γενόμενος.
inexperienced, ἄπειρος, g.
shoot, τοξεύω.
point, αἴχυμή, f.
for purpose of, ἐπί, d.
road, ὁδός, f.
well, φρέαρ (-αρ-), n.
swim, νεώ (inf. νείν).
disappear, ἀφανίζομαι.
meet, περιτυγχάνω, d.
climb, ἀναβαίνω.
up, ἐπὶ, a.
devour, ἀναρπάζω.
gird on self, περιζώννυμαι, I.
sword, ἕφος, n.
etangle, ἐμποδίζω, d.
scabbard, κολεός, m.
fall down, καταπίπτω, I.
broken his head, κατεγώς τῆς
keφάλης.
perish, ὅλλυμαι (a. ὀλόμην).

And on account of this reason they ridiculed more easily
the tagoi, because the kings, being noble, were in old times
skilled in the pleasures connected with the body, such
as hunting, and riding, and gymnastics, and also warlike
matters, but the tagoi being sprung from the people were
much more inexperienced in such things. And the stories
were as follows: A tagos, when shooting, turned the point
of the arrow towards himself. And, a tagos going out for
purpose of hunting, and seeing an elephant, thought it was
(to be) a rock. And, a tagos, riding on the road, fell into a
well; and not knowing how to swim was drowned (say ' dis-
appeared'). And, a tagos meeting a wolf, wished to climb up a
tree, and, falling down, was devoured by the wolf. And, a tagos,
having girt on him a sword, and getting entangled with the
scabbard, fell down, and, having broken his head, perished.

1 § 35 (b).
2 § 7.
3 Neuter, § 30.
4 Case after Verbs ' to be,' etc., § 38.
5 § 42.
6 § 35 (b).
EXERCISE XL.

Thepos and the Emerald.

VOCABULARY.

another time, ἄλλοτε. then (after), ἐπείτα.
emerald, σμάραγδος, f. finish, ἐκτελέω, I.
talent, τάλαντον. arrive, ἀφικνέωμαι, I.
in no wise, οὐδαμῶς. there (motion), ἐκεῖσε.
leave, λείπω (a. -λιπ-). pay, ἀποδίδωμι, I.
manage business, πραγμα- risk, κίνδυνος, m.
tεύμαι. know (person), γιγνώσκω, I.
I must, δεῖ με, inf. honest, δίκαιος.

And another time Thepos wanted to steal an emerald, very precious, from the dealer. And he came¹ to the dealer and chose his emerald, and asked him how much it was [is] worth: and he said 'Ten talents.' And Thepos answered as follows: 'This then I will buy from you: but that large price [the price being so great] I have² in no wise brought [with me], but the money I have left at home. And some other business I must manage in the city, and then go home: and so when I have³ finished everything I will come again to you, and you yourself with me shall go to my house, carrying the emerald: and I having arrived there and taken the stone will pay you the money. And thus there will be no risk for you about the price; for you do not know me yet, nor are aware that I am an honest man.'

¹ Participles, § 44. ² § 56. ³ § 44.
EXERCISE XLI.

Thepos and the Emerald—continued.

VOCABULARY.

be settled, συμβαίνω, I.
valuable, τιμώσ.
arranged (say 'it happened'), γίγνομαι.
some such as this, τοιούτος τις.
physician, ἰατρός.
in other respects, τὰ ἄλλα.
well, εὖ ἤχων.
as regards, περὶ, g.
health, υγίεια.
diseased, νοσῶν.
mad, μαίνομενος.
talk, λαλέω.
give trouble, πράγματα παρέχω.
wise, ὀφείλω, a.
amusing, γελοῖος.
painful, λυπηρός.
converse, διαλέγομαι.

And hearing\(^1\) this, the dealer was pleased, and the matter was so settled. For about the most valuable things it was for the most part arranged in some such way as this. And Thepos went away and came to a famous physician, by name Goulos. And he said as follows: 'Goulos, I have a brother in other respects quite well as regards health, but in\(^2\) one matter diseased and mad. For he is always talking about ten talents, and everywhere giving trouble, and asking everybody as though they owed [owing] this to him. And to others the matter seems to be amusing, but to me most painful. And I will give you an example: for he will come\(^3\) here to you and converse probably about ten talents, and will ask you, who have [having] never seen him.'

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\(^1\) Tenses of Partic. § 68.  \(^2\) Dat. § 37 (f).  \(^3\) Use of Partic. § 44.
EXERCISE XLII.

Thepos and the Emerald—continued.

Vocabulary.

perceive, γιγνώσκω, I.
sort, γένος, n.
madness, μανία.
sensible, ἐμφρων (-ov).
I am out of my mind,
μέμνημαι.
tend, θεραπεύω.
go with, ἔπεσθαι, I.
go on, προέρχομαι.
lead-the-way, ἴγομαι.
be about, μέλλω.
knock, κόπτω.

And the physician, perceiving the matter, answered as follows: 'Stranger, it is plain\(^1\) to me that your brother\(^1\) is diseased in\(^2\) his head: for there is a sort of madness such as that: the man is often in other respects sensible, but about one thing he is out-of-his-mind. Do you then bring your brother hither to me, and I will tend him as well as possible.' And Thepos, going away to the dealer, ordered him to give him\(^3\) the emerald, and to go with him to his house. And he gave him the jewel, and himself went on, leading-the-way to the house of Goulos. And Thepos was just about to knock at the door: but the dealer, perceiving that it was [is] the house of Goulos, and suspecting something, said to him suddenly as follows:

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\(^1\) Construct. of δήλος, § 32.  
\(^2\) § 36 (d).  
\(^3\) Reflexive, § 17.
EXERCISE XLIII.

Thepos and the Emerald—continued.

VOCABULARY.

bring to, προσάγειν, I. court, αὐλή.
live, οἰκέω. receive, δέχομαι.
related, συγγενής. price, τιμή.
guardian, ἐπίτροπος. be modest, αἰσχύνομαι.
go in, εἰσελθεῖν, aor. dare, τολμάω.

‘But why then have you brought me to this house? for here lives Goulos.’ But Thepos said: ‘You say true: but I am related to Goulos, and he is my guardian.’ And Thepos having said this, and having gone in, left the dealer in the court, and himself went in to Goulos, and told him that his brother was there. Having told him this he went out, and received the emerald from the dealer, bidding him go in through the door to his guardian and get the price. And when he came in Goulos asked him first about many other things. And the dealer was surprised, because he said nothing about the money; but was modest and did not dare to say anything himself.

1 Tenses, § 56.  
2 Say ‘is present.’  
3 Use Partic. § 44.
EXERCISE XLIV.

Thepos and the Emerald—continued.

Vocabulary.

endure, ἀνέχεσθαι.
just as, ὡσπερ.
foretell, use a. προείπον.
never mind, θάρσει.
pity, σικτείρω.
in want, ἐνδείς, g.
vexed, be, ἀγανακτεῖν.
what, πόσος.
mean, λέγεις.
request, κελεύω.
stop, παύεσθαι, g.
nonsense, φλαρία.
examine, ἐξετάζω (a. ἐ-τασ-).
somehow, πως.
trick, ἀπάτη.
conversation, λόγος.
escape, ἐκφεύγειν, I.

But at last, being no longer able to endure, 'But why,' said he, 'have you said nothing to me yet about the ten talents?' But he, hearing this, just as Thepos had foretold, laughed somewhat, and answered as follows:—'Never mind, my dear fellow [O dearest one], about the talents, for your brother explained everything to me, and I pity you as much as possible, being in want of all that money.' And he, suspecting something, and fearing at the same time, and being vexed, said, 'What brother? and how do you mean that you pity me? But I request you to stop from your nonsense, and to pay me the money as quickly as possible.' But after this Goulos examined the matter still more, himself also somehow being frightened, and discovering the trick. And everything was made plain by a short conversation; but Thepos meanwhile had escaped already, carrying off the emerald.
EXERCISE XLV.

Providence.

Vocabulary.

*Providence*, πρόνοια.
foresee, προνοέω.
badly off, ταλαιπώρως.
tolerably, ἐπιεικῶς.
find fault, μέριμφομαι, d.
season, ὅρα.
injure, ἀδικέω.
olive, ἐλαιά.
lay plots, ἐπιβουλεύω, d.
spoil, βλάπτω.
fruit, καρπός, m.
pious, εὐσεβής.
cast away, ἀποβάλλω, I.
happen, τυγχάνω, I.
keep in check, κατέχω, I.

The Thessalians sometimes call God Providence, because he foresees everything. And some one once said to a Thessalian farmer, ‘How are you, farmer?’ and he answered, ‘Very badly off.’ And the other said ‘Why?’ and the farmer said as follows:—‘On account of this Providence: for the land is tolerably good and excellent, nor do I find fault with the season: but Providence is very hostile; for sometimes¹ he injures my corn, and sometimes my olives: and he is always laying plots against me, so as to spoil (infin.) my fruit. But I must not, at least if I am a pious man,² cast away all hope.’ And the other being surprised said, ‘But what hope is there [to him] to whom Providence happens to be³ hostile?’ And the farmer said, ‘No matter: for there is a God in the heaven, and he will keep Providence in check.’

¹ Use of ἄλλος, § 22. ² Partic. condit. § 49. ³ § 48.
EXERCISE XLVI.

Jugged Hare.

VOCABULARY.

Thracian, ὕραξ.  
intend, διανοοῦμαι.  
go abroad, ἀποδημέω.  
travel, ὀδοιπορέω.  
be hindrance, εἶναι ἐμποδῶν.  
use, χρήσθαι, d.  
language, γλώσσα.  
practise, μελετάω (-ησ-).  
learn, καταμαθάνω, I.  
jugged hare, λαγφα, n. pl.

inn, πανδοκείον.  
porters, πανδοκευτρία.  
search for, ζητέω.  
several, συχνοί.  
town hall, πρωτανείον.  
go up to, ποοσελθεῖν, I, d.  
loud, μέγας.  
voice, φωνή.  
laugh at, ἐγεγελαῖ, d.

There was once a Thracian, who intended to go abroad into Greece, and travel everywhere through the land alone. But this only was a hindrance to him, that he was not in any way able to speak the language. And at last, having practised, he learnt these words, ‘Can you give me jugged hare?’ And everywhere when he came (partic.) into an inn he asked the hostess this, and finding the jugged hare and eating it he was much pleased. And once he arrived at Athens, and searching for an inn, he saw several people going into the Town Hall: and it seemed to him to be a very large inn. So he went in himself also, and finding a slave by the door he went up to him and spoke to him in a loud voice as follows: ‘Can you give me jugged hare?’ And all who were present laughed at him, and he was abashed and defeated.

1 Say 'use.'  
2 Questions, § 74.  
3 § 68.  
4 § 31.
EXERCISE XLVII.

The Scholar.

Vocabulary.

\textit{wisdom, σοφία.}\hspace{1cm} \textit{drowned, ἀπονείγεσθαι, I.}
\textit{scholar, σχολαστικός.}\hspace{1cm} \textit{pass by, παρείναι.}
\textit{once upon a time, πάλαι ποτε.}\hspace{1cm} \textit{save, σώζω.}
\textit{daily, καθ' ημέραν.}\hspace{1cm} \textit{pull out, ἔξαρέω, I.}
\textit{summer, θέρος, n.}\hspace{1cm} \textit{rope, σχοινίον.}
\textit{river, ποταμός, m.}\hspace{1cm} \textit{to-day, σήμερον.}
\textit{bathe, λουόμαι.}\hspace{1cm} \textit{keep away, ἀπέχομαι, g. I.}
\textit{porpoise, κῆτος, n.}\hspace{1cm} \textit{make (trial), λαμβάνω, I.}

Wisdom is of course a good thing, and useful to men for (is) the needs\textsuperscript{1} of life: but sometimes it is possible to have\textsuperscript{2} practised and to know many things, but to be very foolish (acc.). And a scholar once upon a time was an example of this, for he read many books, but for daily life\textsuperscript{3} was evidently\textsuperscript{4} very absurd.

For once seeing in summer-time\textsuperscript{5} a river, and wishing to bathe, he jumped down into the water. But not knowing to swim at all, and being frightened, and rolling about in the water like a porpoise, at last he was nearly drowned. But a farmer passing by saved him, pulling him out with a rope, and when he was safe (partic.) he said as follows: ‘To-day I will keep away from the water: and to-morrow, having learnt the art of swimming\textsuperscript{6} at home, I will again make trial of the river.’

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\textsuperscript{1} Article (τὰ τοῦ βίου).
\textsuperscript{2} μὲν and δὲ, § 76.
\textsuperscript{3} Article, § 10.
\textsuperscript{4} Verbs, φαίνομαι, § 42.
\textsuperscript{5} ‘It being summer,’ θέρους δυτος.
\textsuperscript{6} Infin. § 42.
EXERCISE XLVIII.

The Scholar—continued.

VOCABULARY.

keep [animals], τρέφω.
expensiveness, πολυτέλεια.
give, δίδωμι, I.
ought, δεί (acc. inf.).
at, ἀπό.
enough, ἵκανός.
be ill, νοσέω.
grieve, λυπέω.
lament, διδύρομαι.
complain, δεινὸν ποιεῖσθαι.
unlucky, δυστυχής.
in vain, μάτην.
cheap, εὐτελής.
foolishly, ἀνοίητως.
begin, ἀρχεῖθαι, or say ‘become.’
beginning, ἀρχή.
treat, χρήσθαι.

Another time the scholar keeping a horse, grew vexed on account of the expensiveness, and said to his slave, ‘You must not give so much fodder to the horse; for he ought to be kept at a less expense.’ And the horse, not having enough to eat, after having been\textsuperscript{1} ill for some time, died. But the scholar was very much grieved, lamenting and complaining, for he said as follows, ‘How unlucky I am! and all this trouble I have had\textsuperscript{2} in vain. For this horse, having learnt to eat nothing,\textsuperscript{3} and having become cheap and useful to me, has foolishly died, and all this trouble must begin again from the beginning.’ And buying another horse, he again treated him in (acc.) the same manner, so that this also he lost likewise by hunger, being indeed unlucky.

\textsuperscript{1} Past Tenses, § 67. \textsuperscript{3} ‘I have laboured’ (aorist). \textsuperscript{3} § 77.
EXERCISE XLIX.

The Scholar—continued.

VOCABULARY.

to the side of, παρά, a.
bed, κλίνη.
silence, σιγή.
be in a state, ἔχειν, adv.
miserable, ταλαίπωρος.
all but, μόνον οί.
naturally, δή.
won't you then, οὐκοῦν, with fut.

spare, φείδομαι, g. I.
neglect, ἄμελεω, g.
comfort, παραμυθοῦμαι, a. I.
turn round, μεταστρέφομαι.
be in pain, ἀλγεῖν.
may I (optat. simply).
some day, ποτέ.

Another time the scholar having heard about a friend that he was ill (is ill) arrived at his house, and went in to his [to the side of his bed] bedside. And, seeing the other lying in silence and in a most miserable state, 'Come now,' he said, 'my dear friend (O dearest!), how are you?' But he being all but dead, was naturally not able to make any answer. And the scholar being angry, said, 'Won't¹ you give any answer then to your good kind friend here,² who have³ not spared all this trouble, but, neglecting my business, have come to you and am comforting you?' But he turned round, as being in pain, but none the more gave him any⁴ answer. 'Well!' said the scholar, 'may I myself some day be ill, and treat you so when you come to me!'

¹ Questions, § 74.
² Tenses, § 56.
³ 'This good and dear man.'
⁴ Negative, § 78.
Now we will introduce the common Greek construction of the Genitive Absolute, which has already appeared once. It is not necessary to explain here the use, as the learner is already familiar with it from the Latin Ablative Absolute; or, if not, can easily master it by reading the sections about the Participle,¹ which explain it fully.

¹ §§ 43-50.
EXERCISE L.

The Scholar—continued.

VOCABULARY.

want, βούλομαι.  
sell, πωλέω.  
gather, συλλέγω, I.  
offer, παρέχω, I.  
as: for the sake of, ἐνεκα, g.  
sample, δείγμα.  
what like, say ποῖός τις.  
set down, κατατίθημι, I.  
shut, συγκλείω.  
turned, say became.  
gloomy, σκυθρωπός.  
look at, προσβλέπω.  
be out of temper, δυσκόλως ἔχω.  
yesterday, ἔχθες.  
dream, ἐνίππνοιον.  
thought, say 'seemed.'  
greet, ἄσπαξονθαι.

The scholar once wanted to sell his house, and going into the market-place he conversed with those who were gathered there¹ about this, offering at the same time one stone as a sample. And another time he wanted to know this—what a man is like when he is asleep. So, having bought a mirror, he set it down by the bed, and having shut his eyes, he hoped to find out something. And another time, meeting a friend, he turned gloomy, and would not look at him. And when he asked² him why he was out of temper, 'Because yesterday,' he said, 'I had a dream, and thought I greeted you, but you turned round without answering.'³

¹ Say 'thither.  
² Gen. Abs.  
³ 'Answering nothing.'
EXERCISE LI.

The Scholar—continued.

Vocabulary.

ashamed, αἰσχύνομαι.
behind, κατόπιν, g.
try, πειρώμαι.
escape notice, λαυθάνειν.
secretly, λάθρα.
do wrong, ἀμαρτάνω.
for a long time, πάλαι
(pres.).

fall ill, use ἀσθενῶ.
complete, πᾶς.
health, ἕγεια.
stretch out, ἐκτείνω.
cloak, ἰματιον.
viciously, ἵσχυρῶς.
evitably, often δὴ.
bosom, κόλπος, m.

Another time the scholar meeting a physician, was ashamed,
and, hiding himself behind a tree, tried to escape notice.
And the physician seeing him, and laughing at him, asked
him as follows, 'Why are you thus ashamed and hide yourself?
Have you secretly done anything wrong, and injured me?'
But he said, 'In this only do I injure you, that for a long
time I have not fallen ill of any disease, but happen to be
in complete health.' And another time, seeing birds sitting
on a tree, the scholar came up quietly, and stretching out his
cloak, shook the leaves violently, evidently expecting the
birds to fall (fut. inf.) into his bosom.

Tenses, § 56 (2).  
\(^1\) Case, § 37 (d).  
\(^2\) Partic. § 43.
EXERCISE LII.

The Scholar—continued.

VOCABULARY.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>jar, πίθος</td>
<td>bore, τυτραίνω, I.</td>
</tr>
<tr>
<td>intrust, ἐπιτρέπω (a. -τρεψ-.)</td>
<td>considerable, πολύς.</td>
</tr>
<tr>
<td>guard, φυλάσσω, a. I.</td>
<td>discovered, use λανθάνω.</td>
</tr>
<tr>
<td>put upon, ἐπιτίθημι (either with or without the prep. ἐπὶ again).</td>
<td>entertain, ξενίζειν.</td>
</tr>
<tr>
<td>seal, σφραγίς (-ις-).</td>
<td>distribute, διανέμειν.</td>
</tr>
<tr>
<td>accuse, αἰτιάομαι.</td>
<td>hole, τρήμα, n.</td>
</tr>
</tbody>
</table>

Another time he got a jar of very sweet and valuable wine, and intrusted it to the slave,\(^1\) who seemed to him to be most faithful to guard, first having put a seal upon its mouth. But the slave, knowing the wisdom of his master, bored the jar below, and for some considerable time took out the wine without being discovered,\(^2\) but at last the scholar, being about to entertain his friends, ordered the slave, having opened the jar in the presence\(^3\) of his friends, to distribute the wine. And being opened, the jar was evidently\(^4\) no longer full. But the friends immediately accused the slave, as having stolen it, showing at the same time the hole; but the scholar laughed at them as being foolish, 'for the cask,' he said, 'is bored\(^5\) below, but the wine is wanting above.'

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\(^1\) May use Participle and Article, § 5.  
\(^2\) λανθάνω, Verbs, § 43.  
\(^3\) See Gen. Abs. § 35 (g).  
\(^4\) Use of δῆλος, § 32.  
\(^5\) Tenses, § 63.
EXERCISE LIII.

Chanos.

VOCABULARY.

call together, συγκαλέω, I.  
same attempt, say 'attempt  
same thing;' attempt, ἔπι-  
χειρέω.

chain, δασμός.  
untie, διαλύω.

bind round, περιδέω.  
separately, χωρίς.

done, use γίγνεσθαι, I.  
accomplish, διαπράσσω, -ομαι.

eldest, γεραίτατος.  
bind, δέω.

break across, διαρρήξαι.  
one by one, καθ' ἐκαστὸν.

tips, τὰ ἄκρα.  
destroy, ἀπόλλυμι, I.

thrust against, use ἀντιβαίνω,  
I. d.

destroy, ἀπόλλυμι, I.

Chanos, being a great king, and being about to die, called  
together his ten sons. And he ordered them to bring each  
one arrow, and to bind with three chains the arrows, being  
gathered together. And this being done, he asked the eldest  
to take them¹ and break them across. And he taking the  
tips with his hands, and thrusting (with his foot) against  
the middle, nevertheless was unable. Then the father requested  
the others in order to make the same attempt, but of course  
no one was able. Then calling the youngest, he told him to  
untie the arrows and to break each separately; which, though²  
still a boy, he accomplished most easily. 'And you in the  
same way,' said Chanos, 'when bound by friendship no one  
shall conquer, but one by one³ everybody will easily destroy.'

¹ Use of Partic. § 44.  
² § 50.  
³ Partic. omitted, § 52.
EXERCISE LIV.

Ploutos.

VOCABULARY.

comedy, κωμῳδία. cure, ἀπαλλάσσω, a. g.
give (emotions), παρέχω, I. for example, αὐτίκα.
blind, τυφλός. old woman, γυναῖς, f.
associate with, συγγίγνομαι, d. favour, θεραπεύω.
at random, εἰκῆ. desert, ἀπολυτείν.
whether . . . or, εἴτε . . . εἴτε. comes forward, παρέρχομαι.
Athenian, Ἀθηναῖος. sacrifice, θῦω.
take, say bring. famine, λιμός.

Aristophanes wrote a comedy about Ploutos, which is very absurd, and gives great pleasure to the reader.¹ For Ploutos at first was blind, and associated with everybody at random, whether (being) good or bad. And a certain Athenian having taken him to the god Asklepios at (to) Epidaurus, cured him of his disease. And when this had taken place,² many wonderful³ things occurred. For the bad⁴ who formerly were rich suddenly were found poor: for an old woman, for example, whom a certain youth favoured for her wealth, he having deserted her, comes forward abusing him violently. And some even of the gods, as no one sacrifices any⁵ more, are reduced to (arrive at) extreme poverty and famine.

¹ § 5.  ² Gen. Abs. § 35 (g).  ³ § 33.  ⁴ § 2.  ⁵ § 78.
EXERCISE LV.

Attos.

VOCABULARY.

add, προσθέσθαι.
force, δύναμις.
prophet, μάντις, m.
forbid, ἀπείπον, aor.
despise, καταφρονέω, g.
deride, ἐγγελάω, d.
prophecy, μαντική, f.
at present moment, ἐν τῷ
παρόντι.
be silent, σιωπᾶω.
knife, μάχαιρα.

And the king intended to add somewhat to his army, so as to have (inf.) a greater force, and there was a prophet by name Attos, whom all men greatly honoured owing to his wisdom, and he forbade the king to do\(^1\) what he wished (wishes). And the king being enraged despised him, and derided his art, and asked these (questions): 'Can you\(^2\) find out by your prophecy the thing which I am thinking of at the present moment, if it is easy?' And he being silent for a short time, said, 'It was (inf.) easy.' And the king, laughing, said,\(^3\) 'But this I had in my mind, to cut through this stone with a knife.' And the prophet, taking the knife, while\(^3\) all wondered, cut through the stone.

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\(^1\) Negatives, § 77.  
\(^2\) Question, § 74.  
\(^3\) ἐφι, Posit. § 71.
EXERCISE LVI.

Short and Tedium.

VOCABULARY.

feast, ἑορτή. praise, ἐπαινέω (νοσ-).
it is needful, δεῖ, acc. and inf. please, ἀρέσκω, d.
makē (speech), λέγειν. be at a loss, ἀπορῶ.
high, υψηλός. be wearied with, ἀχθομαί, d.
platform, βῆμα (-ματ-), n. tiresome, λυπηρός.

And there was once a feast to the god, and according to the custom it was needful for Smintheus to make a speech about the god, coming forward on (to) a high platform. And Smintheus fearing about himself asked a friend to come: for it seemed to him likely-to-be (fut. inf.) easier to speak before (in) many people, when a very faithful friend was present. So the day arrived, and he went with his friend to the platform. And when he had spoken those present praised him. And Smintheus going away asked his friend, 'How then did my speech please you?' And he being at a loss (for he was wearied with the speech) answered that it was short. But Smintheus said 'Yes] for I did not wish to prove tiresome to the hearers.' 'But nevertheless you were tiresome,' said the other.

1 Gen. Abs. § 35 (g). 2 § 44.
EXERCISE LVII.

Mandephilios.

VOCABULARY.

thirty, τριάκοντα. tell tales, μυθολογέω. hop, πηδάω.

Once on a time, long ago, there was a man, of those\(^1\) people, rich\(^2\) and desiring to know all kinds of things, whose name was (to whom was a name) Mandephilios. And he was abroad for thirty years travelling to all countries, and learning everything about each from the inhabitants. And he is an example, what\(^3\) strange and incredible tales men tell about things a long way off. For he says things like this: There are men somewhere, who have only one leg, with which they go about hopping. And there is an island in which grow trees, which instead of fruit bear little lambs. And in the country toward the east there are beasts having no tail,\(^4\) but another head behind.

\(^1\) Say, ‘of those thence.’ \(^2\) § 52. \(^3\) ‘How.’ \(^4\) § 76.
EXERCISE LVIII.

Mandephiilos—continued.

Vocabulary.

tower, πύργος.
maiden, παρθένος.
kindly, φιλικῶς, εὐμενῶς.
feast, δειπνέω.
in the morning, ἀμ' ἑω.
possessed, κατεχόμενος.
beg, λαταρέω.
earnestly, σφόδρα.
unite, καθισμα (a. p. -τευχθ-).
mariage, γάμος.
come back, ἤκω.
next day, τῇ ἕστερᾳ.
savage, ἀγριος.
dragon, δρακόν.
devour, κατασθίω.

And the same man tells another tale as follows: In a very strong tower was a very beautiful maiden, who received any one that ever passed that way [the one always passing thither] kindly, and entertained him. And the stranger remained the whole night with her feasting and conversing: and going away in the morning, possessed with a strong love, he begged her earnestly to be united to him in marriage. And she always said she was willing (inf.), but he must (inf.) go away and come back again next day, and not\(^1\) be frightened at any of the things he saw (sees). And when he came back\(^2\) he found instead of a maiden a most savage dragon. And seeing it, and being terrified, he retired as quickly as he could: and she pursued him,\(^3\) and caught him, and devoured him.

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\(^1\) μη, § 77.
\(^2\) Participle, § 44.
EXERCISE LIX.

Edegardes.

VOCABULARY.

size, μέγεθος.

send for, μεταπέμπωμαι, a.

drank, be, μεθύω.
specified, ἐντὸς.

fell, say 'arrived.'

meet, συνελθεῖν.

Edegardes, being king of the Britannoi, was in size (acc.) very small, but in his body (dat.) was stronger than all. And he happened once to be entertaining Kenethios, tyrant of the Kaledonioi, and he, as was customary with (dat.) the people from that place, being very drunk in the night, fell into much talk and laughter with those about him. And he said in jest,² about Edegardes, 'This, however, I wonder at in the king (gen.), how then being so small he rules so many men.' And as all laughed,³ the king hearing the noise asked, 'What is the cause of the laughter?' And some one having told him, Edegardes being angry sends for Kenethios to a specified place to meet him⁴ on the next day.

¹ 'Thence.' ² Part. § 44. ³ Gen. Abs. § 35 (g). ⁴ § 17.
EXERCISE LX.

Edegardes—continued.

VOCABULARY.

\begin{align*}
gladly, & \dot{\alpha} \omicron \mu \epsilon \nu \omicron \sigma \nu. \\
\text{favour,} & \chi \acute{a} \rho \iota \sigma. \\
dagger & \xi \varphi \iota \delta \iota \omicron. \\
\text{remind,} & \iota \pi \omicron - \mu \mu \nu \nu \iota \kappa \omicron \omega \ (- \mu \nu \eta \sigma -. \\
\text{decide,} & \delta \iota \gamma \alpha \gamma \nu \omega \omicron \omicron \omicron.
\end{align*}

contend, \dot{\alpha} \gamma \omicron \nu \iota \tilde{\iota} \sigma \omicron \theta \alpha \iota.

\begin{align*}
defend \text{ yourself,} & \dot{\alpha} \mu \nu \nu \omicron \omicron \theta \omicron \alpha \iota. \\
\text{before,} & \pi \rho \omicron \sigma, \alpha. \\
grant, & \xi \chi \epsilon \omicron \nu. \\
\text{smile,} & \mu \epsilon \iota \delta \iota \omicron \alpha \omega.
\end{align*}

And Kenethios having come gladly (for he hoped to get some favour from him), Edegardes having two daggers under his cloak showed them, and reminding him of what was said\textsuperscript{1} on the previous day, said as follows: 'You wonder now, my brother, how then I rule so many people: and to yourself, as is natural, you seem to be more worthy to possess my rule. But it will be better to decide the matter by contest.\textsuperscript{2} So take the dagger, and defend yourself.' And he being frightened, for he was said to be very strong, fell before his feet and besought him to grant pardon. 'For,' said he, 'I said everything, because I was drunk,\textsuperscript{3} and owing to folly.' And he smiled and pardoned him.

\textsuperscript{1} § 25. \hspace{1cm} \textsuperscript{2} § 45; use verb 'contend.' \hspace{1cm} \textsuperscript{3} § 47.
A Boeotian once travelling with an Aetolian arrived at an inn: and going in they asked the hostess to receive them and entertain them. And she replied that the house was (is) full, except one chamber only. And going in there, dinner having been served, they laid themselves down on the ground as though for sleep. And not being able to sleep, they began to jest and to laugh with each other. And the Boeotian, seeing the foot of his companion projecting out of the rug, 'What an ugly foot you have!' said he, 'I will give a talent to you if you can show me an uglier (one).' And he, immediately thrusting out his left foot from the rug, said, 'This one is uglier, for it wants one toe:' but the Boeotian replied, 'No, but more beautiful. For the smaller, if it is ugly, is less ugly than the greater.'

1 Adverbs of Place, § 73.  
2 'Having taken place.  
3 Adjective Predicative, § 31.  
4 § 49.
EXERCISE LXII.

Bonosos.

VOCABULARY.

rear, τρέφω.  
Iberia, Ἰβηρία.
intelligent, συνετός.
fat, παχύς.


When Prōbos was ruler of the Rōmaiōi there was a certain soldier Bōnōsos: and this man, having been reared\(^1\) in Iberia, Prōbos despatched to Germania, and intrusted the ships to him in that quarter\(^2\) to prepare. And Bonosos was an intelligent man, but fat in\(^3\) his body and given to (turned towards) drunkenness. And at first he was faithful to the ruler as regards the ships: but after a certain time he planned to set on foot a conspiracy, and himself hoped to gain the rule. And having an army at last, he openly revolted. And a general having come against him from Prōbos, and a battle having taken place, Bonosos was defeated, and, hanging himself with a rope, perished. And the conquerors said, 'Here hangs not a man, but a skin full of wine.'

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\(^1\) Participles, § 66.  
\(^2\) Article, and say 'thence,' §§ 6, 7.  
\(^3\) § 36 (d).  
\(^4\) § 5.
EXERCISE LXIII.

Mastros.

VOCABULARY.

book, βιβλίον.
leader, ἰγμων.
meat, κρέας, n.
priest, ἱερεύς, m.
cook, μάγευρος.
besides, πρός, d.

charge, ἐφίσσεθαι, d.
let, εἴω.
invent, εἰρίσκω.
dress up, ἐνοικενάζω.
old woman, γυνᾶς.

Mastros was a famous thief, and many things about him have already been told in other books. And once he wished to become leader of the thieves, as being very intelligent, and very clever at deceiving. And when he asked this, they said to him as follows: 'First you must steal the meat out of the house of the priest, and then, having done this, you shall rule us. But this of course was very difficult, as the cook and the other slaves were guarding; and besides these things, the priest charged the slaves to let no one pass into the house. So Mastros invented a very clever device as follows. Having dressed himself up as an old woman, he took a great bag.'

1 Infinitive, § 39.
2 Gen. Abs. § 35 (g).
3 Part. § 44.
4 μηδέλεις, § 77.
EXERCISE LXIV.

Mastros—continued.

VOCABULARY.

hare, λαγός. servents, οἰκέτης.
be permitted, ἔσται, imp. d. to mind, φροντίζω, g.
I am exhausted, ἀπείρηκα. send, ἀφίημι, I.
give thanks, χάριν ἔχω. jump up, ἱκτηδάω.
sit down, κάθημαι. go by, παρέρχομαι.

And having bought three hares, he put them into the bag, and, having tied it round with a rope, he went to the house, and asked that\(^1\) it should be permitted him to go in. ‘For I am a wretched old woman,’ said he, ‘and I am exhausted with labour.’ And the slaves were afraid to allow him, the master having forbidden. But at last, seeing that\(^2\) it was a woman, and suspecting no danger, he let her go in. And Mastros gave great thanks, and going in, sat down by the door. But while the servants were guarding\(^3\) the meat as had been told them, and not minding the stranger woman at all, Mastros opening the bag sent one hare through the door. And, jumping up, he shouted with a loud voice, ‘Look! a hare went by.’

\(^{1}\) Use Infinitive.
\(^{2}\) Use Participle, agreeing with ‘woman.’
\(^{3}\) § 44.
EXERCISE LXV.

Mastros—continued.

VOCABULARY.

courtyard, αὐλή.  to be eager, ἐφίλεσθαι.
disobey, ἀπειθέω, d.  to hunt, θησεῖν.
compel, ἀναγκάζω.  stand (endure), ἀνέχομαι, I.
linger, διαρίβω.  all together, σύμπαντες.
let go, μεθίμη, I.  were off, οὐκ ἔπηκοι.
run away, ἀπορρέχω.  snatch up, ἀναρπάζω.

And they, greatly surprised, looked into the courtyard, desiring to pursue, but not at all daring to disobey their master. And some one said, 'How unlucky it is, for on\textsuperscript{1} the other days we can pursue, but we have never seen a hare: but to-day, when we have seen,\textsuperscript{2} we are compelled to linger in the house.' And Mastros, after a short time, letting go another hare, shouted again yet louder, showing them the beast running away. And they were still more eager to hunt it, but did not yet dare. And at last, the thief letting go the third hare, then the slaves could stand it no longer, but all together were off out of doors in pursuit.\textsuperscript{3} And he meanwhile snatching up the meat himself too fled away.

\textsuperscript{1} Cases, § 37 (a).  \textsuperscript{2} Participle.  \textsuperscript{3} § 44.
EXERCISE LXVI.

Kolimos.

VOCABULARY.

captain, ναύκληρος.  
go away (sea), ἄπαγεσθαι, I.  
native country, πατρίς, f. (-ίδ-).  
month, μήν (-ήν-).  
tablet, δέλτος.  

inscribe, ἐγγράφω.  
shallows, τὰ βραχέα.  
stand by, παραστήναι, I.  
convenient, ἐπιτήδειος.

There was once a captain by name Kolimos. And this man, having gone away a long voyage from his native country, and having been absent many months, was sailing quietly home through the great sea which is called Atlantikos. And he had a certain tablet in which all the parts\(^1\) of the sea were inscribed, both islands and rocks and the shallows of the water. And he chanced one day to be sitting in the ship and examining this tablet. And showing a certain island, there written, to one of the sailors who happened to be standing by, 'Behold,' he said, 'this island is not at all convenient for us to approach, for it lies outside the way which\(^2\) we must sail. Nevertheless I wondrously desire to go there.\(^3\)

\(^1\) Article, § 10.  
\(^2\) Acc. § 36 (c).  
\(^3\) Adv. § 73.
EXERCISE LXXVII.

Kolimos—continued.

VOCABULARY.

to be possessed, κατέχομαι, I.  
hasten, σπεύδω.  
forgive, συγγλιγνώσκω, I. d.  
once, ἀπάξ.  
for the fourth time, τὸ τέταρτον.  
on the far side, ἐν τῷ ἐπέκεινα, g.

harbour, λιμήν.  
stick fast, use ἐνίστημι, I.  
wave, κῦμα, n.  
mast, ἵστος, m.  
scarcely, μόλις.  
four times, τετράκις.

And the sailor asked, 'Why are you possessed with so great a desire? for the people at home\(^1\) earnestly requested us to hasten home as quickly as possible.' And he answered, 'I will confess everything to you: for perhaps I shall seem to you to be a fool, but you will forgive me, I think, when you have heard all. For about this island I have seen a most dreadful dream, and that not once only, but last night\(^2\) for the fourth time. And I saw something like this. On the far side of the island there is a harbour, and there are rocks projecting out of the water. And on the rocks there is a ship stuck fast, and being destroyed by the waves. And there, tied to a mast, and scarcely projecting with his head out of the sea, a certain miserable slave is perishing. And this having seen four times, I am in a dreadful state.'

\(^1\) 'From' for 'at.'

\(^2\) 'This night,' § 35 (f).
EXERCISE LXVIII.

Kolimos—continued.

VOCABULARY.

thunderstruck, ἐπλαγήναι, I. 
upon, ἐπὶ, g.
vision, ὄψις, f. 
form, ἰδέα, f.
be beside one's-self, use ἐξ- 
beach, ἀγιαλός, m. 
fixed on, ἐμπεπηγώς.
loμη, I. 
put in, σχείν, I.
endure, ἀνέχομαι, I. 
go on board, ἐμβαίνω, ἐσβαίνω, I.
turn aside, ἀποστρέφω. 
reck, νανάγω.
bear down, φέρεσθαι, I. 
recover, ἀναπνέω, I.
straight, εὐθὺς.

And the sailor hearing it was thunderstruck himself too, as though by a vision, being beside himself, and at a loss, owing to the terrible thing. And at last they no longer endured, but turning aside the ship from its voyage bore straight down upon the island. And Kolimos having arrived recognised the form of the beach, as the same with¹ that which he saw in the dream. And having sailed to the far side they found both the other things and the harbour as the captain had explained.² And not far from the land rocks were standing out of the water, on which a ship was fixed³ and being destroyed by the sea. And putting in to these and going on board the wreck, they found the slave all but dead. And being untied, for he was bound,³ and having recovered a little, he spoke as follows:

¹ § 37 (g). ² Tenses, § 57. ³ § 64.
EXERCISE LXIX.

Kolimos—continued.

VOCABULARY.

pirate, ἵρης.
plunder, ληθεωθαί.
speak against, ἀντιλέγω.
without knowing it, use λανθάνω, I.
sail close, προσπλέω, I.
storm, χειμών, m.
curse (vb.), ἐπαράσθαι.
get drunk, μεθύω.
at daybreak, ἀμα ἡω.
firmly, ἐμπέδωσ.
boat, λέμβος.
get safe, σωθηναι.
grind, τρίβω.

'Three days ago (before) we were sailing towards this island. And the captain, a violent\(^1\) man and a pirate, had a mind to put in there and attack the islanders secretly, and plunder everything. But as I alone spoke against it, they all got angry, and having taken and bound me thus, intended to put me to death by hunger. But in the night, being near to the harbour, without knowing it\(^1\) they sailed close to these rocks and made shipwreck. And there being a storm they remained all night, fearing and cursing, and some even got drunk. And at daybreak, the ship being firmly stuck, they went on board the boat, and tried to get safe to land. But the boat being ground against the rocks, they all at once perished.

\(^1\) § 52.
EXERCISE LXX.

Kolimos—continued.

Vocabulary.

deserve, ἄξιος εἶναι.
rescue, σωτηρία.
little by little, κατὰ μικρὸν.
sink, καταδόμαι, I.
clear, ἐμφανῆς.
sail along, παραπλέω.
rescue, ἐκσωτζώ.
speed away, φέρεσθαι, I.
forwards, ἐς τὸ πρόσθε.
disappoint, ἐξαπατάω.
cry out, βοάω.
rise up, ἀναστήναι.
noble, γενναῖος.
awake, ἐγερθῆναι.
cry, βόη.

'And these men having perished thus miserably, as they deserved, I gave thanks to the God, but about myself I hoped nothing more, nor did there appear any rescue. But the ship, little by little, was constantly sinking into the sea. And then a wonderful thing happened. For though it was day,¹ I saw a vision clearer than all my former ones.² For I saw a ship sailing along as though towards Anglia, and I expected them to come up and rescue me. But they, neglecting me, sped away forwards. And I, being disappointed, cried out loudly. And hearing my voice there rose up a noble old man and turned the ship out of its voyage, and they arrived and saved me. And I awoke, and heard a cry, and opening my eyes saw the same old man coming up to me with you.'

¹ Participle, § 50.
² § 6.
EXERCISE LXXI.

Sakes' Dream.

Vocabulary.

love, φιλέω. wake up, ἐξεγείρω.
Indian, Ἰνδός. silently, σιγῆ.
in a dream, ὅναρ. slay, ἀποκτείνω.
disturb, ταράσσω. wait, μένω.

what is the matter? τί πάσχει;

Now about dreams, both already have such things been told, and other things we have to tell not less wonderful. For there was a man named Sakês who had a brother whom he loved very much. And this man was abroad among the Indians, in a place where many barbarians were, and most hostile. And once sleeping in the night in summer-time, he saw in a dream Sakes, appearing in his face to be much disturbed, and when he asked him what was (is) the matter, the other answered as follows: 'Wake up, O dearest one, silently, and take your sword, and hide yourself behind the door: for two barbarians are coming to slay you.' And he heard, and rose up, and was in great fear, but taking his sword as was told him, and hiding himself, he waited.

1 'It being summer,' § 35 (9). 2 Future Participle. 3 Tense, § 64.
EXERCISE LXXII.

Sakes’ Dream—continued.

VOCABULARY.

one, ὁ μέν.
goats, χρήματα.
surprise, καταλαβεῖν, I.
touch, θεγγάνω, g. I.
smile, παράσω.
spoil, λεία.
comrade, ἑταῖρος.
lift up, ἀναίρω.
take away, ἀποφέρω, I.
deep, βαθύς.
stoop, παρακάιπτω.
drop, μεθίημι, I.
avail one’s-self of, χρώμαι, d.
opportunity, καιρός.
come to aid, βοηθέω.
convey, κομίζω.

And not long after came two barbarians, and one opening the door, went up to the bed to kill\(^1\) him. But the other, remaining below, proceeded\(^2\) to steal the goods. And he who was hidden, surprising the barbarian while touching the bed, and smiting him secretly, killed him. And meanwhile he perceived the other one coming up with the spoil. And as he came in, he bade him, as though being his comrade, to lift up the dead man and take him away outside. And he suspecting nothing, the darkness being deep, stooped as though to take\(^1\) the corpse, at the same time dropping his spoil. And he, availing himself of the opportunity, struck this man also with the sword, and killed him. And then he called his slaves with a loud voice, who, coming to his aid, conveyed outside the barbarians who were dead.

\(^{1}\) § 48.  \(^{2}\) § 59.
EXERCISE LXXIII.

Sakes' Dream—continued.

VOCABULARY.

perplexity, ἀπορία. so far off, use διὰ τοσοίτου

to be accustomed, εἰωθεῖναι. and ἀπείναι.

to rest, κεκοιμηθεῖναι. to murder, ἀποκτείνω, I.

with, παρά, ὁ. to move, κινεῖμαι.

in reality, τῶ ὅρα. to be wont, φιλεῖ.

to happen, γίγνομαι, I. to calculate, λογίζομαι.

each (of two), ἑκάτερος.

And after many days he received from his brother a letter as follows: 'O dearest one, to-day I saw a dream about you, very wonderful, on account of which I am in much fear and perplexity. For it was midday, and sleeping, as I am accustomed in summer-time, I saw you very plainly resting in a bed. And it was night with you (which in reality happens to those who are so far off), and I saw two barbarians coming to your house, and I heard them conversing (and saying) that they were intending (are intending) to murder you and plunder the things in the house. And fearing, I tried to wake you up out of sleep: but I could not move at all, as is wont to happen to one sleeping. And from fear and distress, with a loud shout I called you: and immediately I woke up, and knew that in reality I was shouting. And by calculating he found that to each man his own dream appeared at the same time.

\[\text{§ 35 (g).} \quad \text{§ 5.} \quad \text{§ 45.} \quad \text{§ 51.} \]
EXERCISE LXXIV.

The Executioner.

Vocabulary.

officer, ὑπηρέτης.
assembly, ἐκκλησία.
office, τιμή.
contest, ἄγων (-ῶν), m.
by way of, ἐπί, d.
competitor, use ἄγωντεςθαι.

blow, πληγή.
prisoner, ὁ δεδεμένος.
salt, ἄλσ, f.
put (to), προσθεῖναι, d. I.
sneeze, πταρμός.

When Cōnos was once king of the Indians, the officer died who used\(^1\) to kill those condemned to death.\(^2\) And, wishing to choose another, Conos called an assembly, and ordered those who wished to have the office of the officer to be present. And there were present three, prepared\(^3\) as for the contest, so that they brought out three of the condemned, whom it was necessary to kill, by way of trial. And the first of the competitors cut off the head of the man with one blow. And the second not only cut it off with one blow, but, cutting very skilfully, did not even throw it down from his shoulders. And the third shook his sword for a little, but stopped, not even seeming to have touched\(^4\) the prisoner. And Conos asking, ‘When then will you kill him?’ he ordered them to put salt to the nose of the man, and, a sneeze occurring, the head fell off. The king therefore, much pleased, chose this man.

\(^1\) Tenses, § 59. \(^2\) g. \(^3\) § 66. \(^4\) Aorist.
EXERCISE LXXV.

Momos and Oneioi.

VOCABULARY.

venture, τολμάω.
jest, σκόπτω.
insult, ὑβρίζω.
easy-tempered, ῥάθυμος.
care, φροντίζω.
reprove, ἐπιτιμάω, d.
punish, κολάζω.
advise, συμβουλεύω.
bear, ἀνέχομαι.
indifference, ῥάθυμια.
for the future, τὸ λοιπὸν.

There was once a certain Mōmos, king of the Oneioi, whom the citizens much despised, and often when the king himself was present they ventured to jest and insult him. And he, being easy-tempered, did not care at all nor reprove them. And a certain woman of the place,¹ having been disgracefully insulted, wished to go to the king and get² assistance, and punish the man who had insulted her. But her father advised her as follows. ‘Ask nothing,’ said he, ‘from him at least, for he who does not assist himself when insulted, how shall such a one assist another?’ But, nevertheless, she went and said² as follows: ‘King! I do not ask for any aid, but I wish to learn from you how, being insulted, I shall bear it with such indifference.’ And he, being vexed, not only assisted her, but for the future punished those who insulted him.

¹ ‘Of those there,’ § 6.
² § 44 (1).
EXERCISE LXXVI.

Momos and the Poets.

Vocabulary.

poet, ποιητής.  conqueror, ὁ νικήσας.
claim, ἀξίω.  elder, γεραιτέρος.
write poetry, ποιεῖν.  done (sense).
recite, λέγω.  without, use οὐδέν.
poem, ποίημα, n.  

Another time two poets came to Momos, asking him to decide a contest. And he said, 'I am willing to do all things which I can so as to help you.' And when he had said this, they explained to him the matter. For the contest was about their art, each claiming to be able to write poetry more skilfully. And he said, 'Each of you then recite a poem in the presence of all, and when we have heard we will decide which seems to be better in the art. And we will give much gold to the conqueror.' Then both, being pleased, praised him. And silence being made, the elder recited his poem. And when he had done, immediately without waiting the king decided that the other was (is) victorious.

1 § 36 (d).  
2 Dual.
EXERCISE LXXVII.

Momos in Disguise.

VOCABULARY.

*hospitable, φιλόξενος*  
aid, βοηθέω, d.
*tanner, βυροδέψεις*  
imitate, μιμέομαι, a.
*save only, πλην εἰ μὴ*

Another time Momos wishing to know about his subjects, what kind of people they are, and how they feel to towards him, having dressed himself up as a dealer, used to go through the city by night. And the citizens, being hospitable, everywhere received him gladly. And he heard many things, said without fear about himself; and once he came to the house of a tanner, who was punishing his wife with blows and abuse for disobedience. And she cried out, 'But I have done nothing at all, save only I went out to see the soldiers. But this stranger will aid me, for it is not customary here to punish women so cruelly. Will you not then imitate the king, who lets his own wife go free to do all that she wishes?'

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1 Use εχω.  
2 Use Participle, 'having been disobedient,' § 66.  
3 § 48.  
4 Interrogations, § 74.
EXERCISE LXXVIII.

Momos in Disguise—continued.

VOCABULARY.

beat, τύπτω. to be laid down, τεθεῖσθαι, call to witness, μαρτύρομαι. κεῖσθαι.
manage, διοικέω. negligence, ῥᾳθυμία. cease, παύεσθαι. relax hold on, μεθίσθαι, g. I.
govern, ἀρχω, g. government, ἀρχή. orderly, εὐκοσμός.

But the husband did not stop beating\(^1\) his wife, but called
the stranger to witness, saying as follows: ‘Stranger, I don’t
know where you come\(^2\) from, but this you must learn from
us, how much trouble the king gives to his subjects by
managing his own house foolishly.’ But the woman, not yet
having ceased from her noise, said, ‘But he does not indeed
govern us badly, for everybody everywhere praises our city,
that we are orderly and carefully preserve laws well laid
down.’ ‘That is true,’ said the man, ‘and the city is worthy
to be thus praised: but of this not the king is the cause, from
negligence relaxing his hold on the government, but we who
punish our wives.’

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\(^1\) § 43.  \(^2\) ‘Are.’
EXERCISE LXXIX.

Pompos and the Cup.

VOCABULARY.

nobody particular, ὦ περισσός τις. heal, ἱάσθαι.
impudence, ἀναίδεια. succeed, κατορθῶ. 
be superior, διαφέρω, g. unsuccessful, ἀπρακτός 
persuade, ἀναπείθω. back, use adv. ὑπισθε.
good-natured, ἐπιεικής (subst.) cup, ποτήριον, n.
ἐπιείκεια.

Pompos was a thief, who was nobody particular in wisdom, but in impudence was superior to all mankind. For many men having tried to persuade this man to steal no longer, at last a certain Phalēros, a physician, a very good-natured man, received him into his house as a servant, knowing indeed that he was dishonest and always stealing, but hoping by good nature and justice to heal him. 'For often,' he said, 'a man succeeds by such means, when other people are unsuccessful.' And for a long time Pompos proved a good servant: but one day a friend happened to be coming in to Phalēros, and he saw Pompos running away through a back door having a golden cup. And being captured and brought to his master, he said, 'But I was taking it to the river that I might wash it!'

1 § 77. 2 'Him being,' § 51. 3 Subj. and Opt. of purpose, § 70.
EXERCISE LXXX.

Pompos and the Beggar.

VOCABULARY.

be hungry, πεινάω.
wake, πορεύομαι.
beggar, πτωχός.
means, μηχανή.
lame, χωλός.
having bound beneath one, ὑποδε- δεμένος, acc.
wooden, ξύλινος.
take off, ὑπολίτομαι.
nice, σπουδαῖος.
give a share, μεταδοῦναι, g.
grateful, χάριν ἔχειν.
lie down to rest, κοιμᾶμαι.
snore, βέγκω.
purse, βάλαντιον.

Another time Pompos being very hungry was walking along the road\(^1\) towards Corinth. And seeing a beggar sitting under a tree by the wayside, and eating some inferior food, he had a mind to get it by some means and run away. And the beggar being lame\(^2\) used to travel with a wooden leg fastened on [having bound beneath him a wooden leg]. And then he was resting, having taken this off. And his dinner, which was nothing very nice, he was eating quietly. And he having greeted Pompos, and given him a share of the food\(^3\) which he had, he was very much pleased and was grateful for\(^4\) his friendliness and good nature. And at last, having eaten and drunk, they lay down to rest: and while the beggar was snoring, Pompos getting up, and taking his purse and his leg, ran away.

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\(^1\) Art. § 7.  
\(^2\) Tenses, § 59.  
\(^3\) Attraction of Relative, § 27.  
\(^4\) Gen. § 35 (e).
EXERCISE LXXXI.

Legioi.

VOCABULARY.

wine, ὠίνος, m.
taste, γεύομαι, g.
impious, ἁσεβὴς.
however little, ὀποιονοῦν.
meeting, σύνοδος, f.
assemble, act. συλλέγω, intr. συνελθεῖν.

abstain, ἀπέχομαι, g.
orator, ῥήτωρ.
be weak, ἀσθενέω.
old, use γεγονός.
seventy, ἑβδομήκοντα.

In the Island of the Keltai there is a race of men called¹ Legioi. These, in other things, are like the rest of the citizens, but wine they never taste, thinking it impious to drink, even however little. And they have meetings, where assembled they speak many words, praising much the man who abstains from wine, as the best of men. And these being once assembled in such a meeting, a certain Lēgios, an orator, was explaining how those who drink no² wine are always well in their body, nor are they weak with any disease. And a man standing up, not³ a Legios, said as follows: 'I have drunk⁴ wine now for seventy years, have⁵ never been ill even a single day.' 'But,' the orator said, 'But if you had abstained (imperf.) from wine, you would⁶ by this time have been one hundred years old.'

¹ Nom. Pl. agreeing with Λῆγλοι.
² Participles omitted, § 52.
³ Would have been, ἄν ἦσσα. § 69.
⁴ Negatives, § 77.
⁵ Tenses, § 56.
EXERCISE LXXXII.

Pharos.

VOCABULARY.

boast, καυχάομαι.
speed, τάχος, n.
slowly, βραδέως.
pinch, πιέζω.
right, δεξιός.
slip under, ὑποδύναι.
tent, σκηνή.
set free, λύω.
mount, ἐπιβήναι.

And Pharos had an excellent horse, whom many people much wished to have. And Pharos always boasted about this, as being superior to all horses in speed. And his friends advised him to guard it more carefully: but he was not at all afraid of thieves, for he knew this: that the horse at other times ran (runs) slowly, but if pinched\(^1\) in (acc.) his right ear, conquered (pres.) all the others; and the master alone knew this; so he did not care for thieves, being able to catch them with any other horse. But once a thief came by night, who, slipping under the tent, set free the horse, and mounting, went off in flight.\(^2\) But Pharos hearing a noise, and waking, discovered what\(^3\) had taken place.

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\(^1\) § 49.

\(^2\) Participle.

\(^3\) § 25.
EXERCISE LXXXIII.

Pharos—continued.

Vocabulary.

neighbour, ὁ πλησίον.  watch, θεωρέω.
furnish with, παρέχειν, d.  lightning, ἀστραφή.
(person and thing), I.  vanish, ἀφανίζομαι.
agree, συναινέω, I.  preserve, σώζω.
reputation, ἀξίωσις.

But laughing, and not at all at a loss, he rose up and went to his neighbour, and told him the matter. And he asked him to furnish him with his horse, so as to catch his own. And he agreed, and Pharos, taking it and mounting, pursued the thief. But he having gone on a long way, was hoping to escape home in time.\(^1\) And thus there was set on foot a kind of horse race, and all those\(^2\) in the country watched them passing by quicker than lightning, and wondered much. But at last, Pharos, having a good horse, was catching up the thief, following very close behind. Then he shouted to the thief, 'Pinch his right ear.' And he pinched, and the horse fled away quicker than lightning, and vanished. For he wished rather to preserve the reputation of the horse than the horse itself.

\(^1\) § 43.  \(^2\) Article, § 6.
EXERCISE LXXXIV.

Graules.

VOCABULARY.

son, νιός.
not anyhow, οὖδαμῶς.
maintain, τρέφειν.
be deficient, ἐλλείπω, I.
trade, τέχνη, f.
bid farewell, χαίρειν εἰπεῖν, d. I.
at house of, παρά, acc.
soothsayer, μάντης.
crystalline, ὑάλινος.
live, διάζω.
overtake, καταλαβεῖν, I.
arrow, τόξευμα, n.

Graules, having three sons, was not anyhow able to maintain them, as the food was deficient. Accordingly, having explained to them all his difficulty, he sent them away, and bade them learn some trade, and come back again to him after five years. And they, with many tears, having bidden farewell to each other, went each his own way. And the elder arrived at the house of a very clever soothsayer, who was able to see what was very far off, by employing a certain crystalline device. And the second, living with a certain archer, became most skilful in shooting. And there was nothing anywhere which he was not able to overtake with his arrow, even though the others did not even see it.

1 Gen. Abs. § 35 (g).
2 § 36 (c).
3 § 29.
4 Art. and Part. § 5, § 25.
5 § 45.
6 § 35 (b), § 8.
7 Use of Genitive Absolute with καλπεῖ, § 50.
EXERCISE LXXXV.

Graules—continued.

Vocabulary.

chance (to), τυγχάνω, part. I. show off, ἑπιδείξασθαι.
rustic, ἀγροικός. listen to (obey), πιθέω-θαί, I.
cobbler, σκυτοτόμος. eagle, ἀετός.
spend (time), διάγω. establish, καθίστημι, I.
know how to, ἔπισταμαι, c. inf. promise, ὑπωχύεμαι.
stitch together, συρράπτειν. hand over, παραδίδωμι, I.
end, τελευτάω. young (of birds), νεοσοί.

But the third brother chanced to learn nothing of this kind, but being¹ more rustic than the others he went off to a cobbler's house, and spent the five years there, learning all his trade: and at last he himself also became very skilful, so that² he knew how to stitch together all broken things.³ And when⁴ the time was ending, the three sons came back again to the father, being ready each⁵ to show off his own art. And Graules said this to them: 'Children, listen to me, and perhaps you will find very great wealth for us. For there is an eagle, having established his house on a very high rock: and the king promises much gold to that one, whoever shall hand over to him the young of this eagle alive.'

¹ Use of ἰδέ, § 75. ² ὡστε, with Indicative. ³ § 35, Use of ἐκαστος, § 29.
EXERCISE LXXXVI.

Graules—continued.

VOCABULARY.

proceed, τρέπεσθαι πρός, I.
display, ἐπίδειξις.
draw out, ἐξαιρέω, I.
crystal, ύλος, f.
raise, ἐπαίρω.
very top, ὑσελότατος.
I stand, ἔστηκα.
pine, πεύκη.
high (adv.), ὑψοῦ.
nest, νεοσσία.
bough, κλάδος, m.
chip, κάρφος, n.
weave together, συμπλέκω.
contain, ἔχω, I.
get ready, παρασκευάζω.
discharge, ἀφίημι, I.
bolt, βέλος, n.
into the midst, ἐς μέσον.
war-ship, τριήρης, f.

And¹ on hearing this, they proceeded to a display of their art. And the first, drawing the crystal out of his bosom, raised it towards the rock. And,¹ after waiting some short time, he said,² 'On the very top of the rock³ stands one pine: and high on the pine is the eagle's nest, made with boughs and chips woven together, containing five eggs.' And the second said nothing, but got ready his bow and discharged his bolt: and, after no long interval, a noise was heard (occurred) as of a tower being thrown down: and the nest fell into the midst (of them), equal to a war-ship in size, containing the eagle dead and five most wonderful eggs.

¹ Use of Participle, § 44.
² Position of ἐφη, § 71.
³ Adjective of Position, § 4.
EXERCISE LXXXVII.

Graules—continued.

Vocabulary.

execute, ῥελέω.
be cracked, διαρραγήναι, I.
relieve, ἀπαλλάσσω.
knowingly, ἐπιστημῶνως.
out came, ἐκφανήναι, I.

chicken, νεοσσός.
sign, σημείον.
line, γραμμή, f.
round, περί, a.
breast, στήθος, n.

And in other respects the father praised the brothers, as having well executed the matter: but in this he was at a loss, because the eggs were cracked, and it did not seem to be possible to hand over the young alive to the king. Thereupon the youngest son coming forward said, 'I will relieve you from this difficulty.' And at the same time he took the eggs and stitched them knowingly together, and, after two days, the eggs again being cracked, out came five chickens, having no other sign of what had occurred, except that they had a red line round their breast. And the king, as he saw everything done that he wished, was excessively pleased, and to the others gave much wealth, but to the youngest intrusted his government.

1 Article and Participle, § 25.  
2 Use of Participle, § 47.
EXERCISE LXXXVIII.

Phelios.

VOCABULARY.

Phelioi, Φέλιοι.
bitter, χαλεπός.
be well treated, καθείν.
anger, ὀργή.
at hands of, ἐπό.
between. Index.
Linios, Δινίος.
quarrel, διαφέρεσθαι.
wherein, ἐν ὶ.
revile, λοιδορεῖσθαι, d.
it is lawful, ἔξεστι, d.
to a wonderful extent, θαυμά-
expense, δαπάνη.
στοιν ὀσον.
stater, στατήρ (-ηρ-), m.
mock, ἐγγελώ, d.
strife, ἔρις (-ρίδ-), f.
how much, ὡσπ.

The Phelioi, having been well treated in many things at
the hands of a certain Linios, established a house in their
city, wherein it was lawful for all the Linioi to dwell without
expense, but it was necessary for the others to pay a stater a
day whosoever wished to live there. And once there arose
strife and bitter wrath between a Phelios and a Linios, and
in quarrelling¹ they reviled each other to a wonderful extent.
And the Linios mocking the other, said, 'Behold how much
more precious I am than you, for here I live with no expense,
where you (live) paying a stater.' But the Phelios said, 'But
I would choose² to pay many staters, rather than receive the
greatest things on condition of being [at least being] myself
a Linios.'

¹ Use of Participle. ² Use of Optative with ἄρ, § 69.
EXERCISE LXXXIX.

The Cat's Pilgrimage.

VOCABULARY.

cat, ἄλονυς, f.
in turn, ἐφεξῆς.
pass (time), διάγω, I.
reply, ἀποκρίνομαι, I.
owl, γλαύξ, f.

compose, διατίθημι, I.
solemn, σεμνός.
most, μάλιστα.
philosophy, φιλοσοφία.
philosophise, φιλοσοφέω.

Now the cat, wishing to know what\(^1\) the other beasts
thought (think) about life, went to each in turn: and having
come to them she asked what she ought to do to pass her life
well.\(^2\) And the others replied just as each happened: but
the owl composing her face to great solemnity\(^3\) said, 'O cat,
most of all there is need of philosophy. And to philosophise
is to search and to think about such matters as are most
difficult to discover.' But the cat said that it was\(^4\) no use to
search for such things: for that\(^4\) it was better to think about
easy matters,—' For no one,' said she, 'searches for anything,
unless in\(^6\) the hope sometime to find: for it would not even
be sensible.'\(^7\)

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\(^1\) Dramatic Particles, § 75.
\(^2\) 'What doing she ought to pass,' etc.
\(^3\) Use of Adjective Predicate, § 31, 'composing very solemn.'
\(^4\) Accusative Infinitive, § 40.
\(^5\) Participle.
\(^6\) Negatives, § 78.
\(^7\) Use of ἄρ, § 69.

s.g.w.] L
EXERCISE XC.

The Cat’s Pilgrimage—continued.

Vocabulary.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>close, συγκλείω.</td>
<td>whether, πότερον.</td>
</tr>
<tr>
<td>eyelids, βλέφαρα, n.</td>
<td>one of the two, θάτερον.</td>
</tr>
<tr>
<td>well, ἀλλά.</td>
<td>be by nature, πεφυκέναι, φώναι.</td>
</tr>
<tr>
<td>philosophy, φιλοσοφία.</td>
<td>immortal, ἀθάνατος.</td>
</tr>
<tr>
<td>in what way, πώς.</td>
<td>eternal, ἀδιός.</td>
</tr>
<tr>
<td>I presume, ἄδημον.</td>
<td>philosopher, φιλόσοφος.</td>
</tr>
<tr>
<td>arises, γίγνομαι.</td>
<td>take delight, ἡδεσθαι, part.</td>
</tr>
<tr>
<td>belongs, προσήκει.</td>
<td>destruction, διαφθορά, f.</td>
</tr>
</tbody>
</table>

But the owl, closing her eyelids slowly and solemnly, said, ‘Well, I will give you an example of my philosophy, in what way search is made.’ For you know, I presume, that the bird arises from the egg, and the egg no less from the bird. It belongs therefore to philosophy to examine thoroughly this (question), whether the egg arose first or the bird. For it is clear that one of the two appeared first, since none of the beasts is by nature immortal or eternal.’ ‘But what hope is there,’ said the cat, laughing, ‘to find out such a thing?’ And the owl, looking yet more solemn than before, said, ‘No hope: and for this I give the gods very great thanks: for philosophers take delight in searching; but to find out anything is the end and destruction of philosophy.’

1 Use the Passive.
2 § 35 (e); also use of Dramatic Particles, § 75.
3 Use of Participles, § 43.
EXERCISE XCI.

The Weavers.

VOCABULARY.

weaver, ὑφάντης.  
garment, ἴματιον.

proud, σεμνός.  
wear, ἔχω.

be considered, δοκεῖν, inf.  
discern, διαγνώναι.

I ask leave, αἰτῶ ἐξεῖναι.  
deal with, συγγένεσθαι.

do good, ὄφελεῖν, a.  
capable, ἰκανός, inf.

Once on a time there were some wonderful weavers, by name Plēkioi, who came to the city of Kōlos. Now Kolos was a very proud king, but he was not considered to be wise. And the Plekioi asked leave to go to the king, and show off their skill to him. And they came and spoke as follows:—

'O most mighty king, we should\(^1\) be willing to do you very much good by our art; for we can weave such garments, that\(^2\) you wearing them shall be able to discern those faithful and unfaithful of all with whom you deal. For all that are faithful and worthy of honour and capable of ruling,\(^3\) these will be able to see the garments clearly: but the unworthy will not see anything at all.'

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\(^1\) Use of Optat. with συρ, § 69.
\(^2\) Say 'which you wearing will.'
\(^3\) Use of Infinitive, § 39.
EXERCISE XCII.

The Weavers—continued.

Vocabulary.

**too great,** μεῖζων.
**confidently,** θαρρῶν, part.
**please=** wish, θέλω.
**be ready,** θέλω.
**anything=** everything, πᾶν.
**we care,** use μέλει.
**since,** ἐπεῖ.

**one must needs,** ἀνάγκη, with inf. 100, ἕκατόν.
**full-length,** ποδήρης.
**robe,** πεπλος, m.
**magnificent,** μεγαλοπρεπής.
**visible,** ὀρατός.

And the king, much pleased with what¹ the weavers told him, said, 'I should be delighted to² receive such clothes, and in return for such a gift I should think no price too great: accordingly ask confidently for as much as you please, seeing that³ I am ready to pay anything.' And they replied as follows: 'O king, we give thanks to you for what¹ you have⁴ said, but for the money we care less: but since we must needs live, you shall give us each 100 staters a day. And in return for this we will weave you one full-length robe, which to the good and faithful citizens and all who are capable of rule shall seem to be most magnificent, but to the unworthy not even visible.'

¹ Attracted Relative, § 27.
² ὃς with Gen. Abs. Particle, § 46.
³ Use of Participle, § 43.
⁴ Tenses, § 56.
EXERCISE XCIII.

The Weavers—continued.

Vocabulary.

salute, ἀσπάζομαι, a.  up and down, ἄνω κάτω.
loom, ἱστός.  interest, σπουδή.
agreement, τὸ εἰρημένον.  ceaseless, ἀπληστος.
cloth, ὑφασμα, n.  and moreover, καὶ δὴ καὶ.
window, θυρίς, f.  be quit, ἀπαλλαγήναι.
seated, καθημένος.  afraid, δεδώσ, (-ότ-).

And when they had said this, and had saluted the king, they went off to the house and set up the loom. And the king, according to the agreement, paid to each the staters each day. And they remained many days\(^1\) in the house as though\(^2\) working at\(^3\) the cloth. And as\(^4\) the loom stood by a great window, the passers-by all saw the weavers seated at\(^5\) their work, and throwing their arms quickly up and down as though weaving a great cloak. And in the city, as was natural, there was much interest and ceaseless conversation about the matter; and, moreover, no small strife, some\(^6\) rejoicing that now the king would\(^7\) be quit of the unfaithful men, the others afraid, and abusing the weavers.

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\(^1\) § 36 (b).
\(^2\) Dramatic Particles, § 75.
\(^3\) περί (a).
\(^4\) § 47.
\(^5\) ἐπὶ (d).
\(^6\) Genitive Absolute, § 35 (g).
\(^7\) Say 'if now . . . shall be quit.'
EXERCISE XCIV.

The Weavers—continued.

VOCABULARY.

*come into view, φανερόν γενέσθαι.* unsparingly, ἀφθόνως.
*steward, ταμίας.* hold up, ἀνέχω, I.
*to get on, use ἔχω, intrans.* all but, ὀλίγον δεῖν.
*inspect, διασκοπέων.* grovel, προκείσθαι.
*variegated, ποικίλος.* admire, θαυμάζω.
*manufacture, ποιεῖν.* magnificence, μεγαλοπρέπεια.
*not a whit, οὐδέν τι.* report, ἀπαγγέλλω.

And after two months, as the Plekioi were still working and nothing yet had come into view, the king sent his steward to their¹ house, as though to see (fut. part.) the work how it was getting on (pres.). And he came and inspected the loom, and saw nothing at all. And the Plekioi, standing round, showed him the cloth, how variegated and bright it was (is), and skilfully manufactured.² And he not being able to see a whit the more, praised it, however, unsparingly, and held up his hands, and all but grovelled on the ground, as though admiring the magnificence of the garment. And he went away and reported to Kolos in like manner, that the cloth was (is) most beautiful, and would (will) be complete in a short time.

¹ Use of Possessive, § 21.
² Perfect or Aorist, § 64.
EXERCISE XCV.

The Weavers—continued.

VOCABULARY.

elapse, γενέσθαι. unworthy, ἄναξιος.
chief (men), οἱ ἄριστοι. persuade, πείθω.
in each detail, καθ' ἑκαστον. put on, ἐνδύσασθαι.
conscious in one's own heart, go in a procession, πομπεύω.
συνειδῶς ἑαυτῷ.

And at last when many more days had elapsed,¹ a certain one of the Plekioi came back saying that the cloth was ready.² And the chief of the officers went to look at (fut. partic.) the work. And all the weavers were present, and as before they showed off in each detail how excellent the cloak was (is). And the officers, not even themselves seeing anything, fearing however just as the steward (had done), and being conscious each in his heart how unworthy and unfaithful he was (is) did not in any wise dare to confess the truth, that they had seen³ nothing. But they praised and admired it themselves. And so by praising⁴ they persuaded the king to accept the cloak, and put it on, and⁵ go in a procession solemnly through the city.

¹ Use of Participle, § 44. ² Accusative Infinitive, § 40. ³ Use Aorist. ⁴ § 45. ⁵ § 44.
EXERCISE XCVI.

The Weavers—continued.

VOCABULARY.

those in office, οἱ ἐν τέλει.  
lead on, προάγω.  
do obeisance, προσκυνέω.  
uncover, ἀποκαλυπτω.  
sin, ἀμαρτάνω, I.  
give sign, διηλόω.  
put off, έκδομαι.

put round one, ἀμφίβαλλομαι, I.  
street, ὁδός, f.  
naked, γυμνός.  
whisper, ἵπτειν.  
state of case, τράγμα.  
fall into, τραχύεσθαι eis.  
mock, σκώπτω, a.

And the king, coming with much hope, with all those in office attending, was led on to the loom, amid the salutes and obeisance of the weavers. But when the loom was uncovered, not even Kolos himself saw anything at all. But being conscious in his own heart that (ὅτι) he had sinned (aor.) many (sins), and, being afraid, he gave no sign, but, hiding his suspicion, praised the work, and putting off his clothes he put round him the supposed new cloth, and so marched through the street. And the people in the streets, not even themselves seeing anything, but being afraid, like the former ones, to confess it, made much noise by praising and admiring; and at last a child cried out, ‘But the king is naked;’ and as each whispered this to his neighbour, all discovered the state of the case, and fell into much laughter, mocking both themselves and the king.

1 'The weavers saluting and doing obeisance.' See Participles, § 44.  
2 Use ἐπεὶ with Aorist.  
3 Dramatic Particles, § 75.  
4 § 36 (c).  
5 § 6.  
6 § 6.
EXERCISE XCVII.

The Princess.

VOCABULARY.

royal, βασιλικός. wound, τραυματίζω.
insist, διωχρίζομαι. suffer pain, ἄλγειν.
is the case, οὕτως ἔχειν. dry, ἕηρός.
coarse, ἄγροικος. bean, κύαμος.
hear, πυνθάνομαι. couch, κλίνη.
prove, ἐνδείκνύμι, I. spread, καταπετάνυμι, I.
softly, μαλακῶς. over, ὑπέρ, g.
otherwise, εἰ δὲ μὴ.

Now the Kalydonioi are said to be royal in race: and they themselves also strongly insist that\(^1\) this is the case. And once on a time there was one of the citizens, coarse in his nature, who being vexed with the Kalydonioi, said that\(^1\) the daughter of the principal man among them (of them) was not royal. And she hearing it,\(^2\) and being indignant, wanted to prove that (ὅτι) she was (is) royal. And royal persons are easy to discern in this way, because they must lie softly: otherwise they are severely wounded and suffer pain in their body. Accordingly she bought a dry bean and laid it down on a couch, and having spread twenty very soft rugs over the bean, she lay down.

\(^1\) Acc. Inf. § 40. \(^2\) Tense of Participle, § 68.
EXERCISE XCVIII.

The Princess—continued.

VOCABULARY.

ordinary, μέριος.
by reason of, διά, α.
fall asleep, καταδιπτάνω, I.
at dawn, ἀμα τῇ ἡμ.
maid-servant, θεράταινα.
bloody, ἤματωμένος.
admit, ἄμολογέω.
verily, ἢ μήν.

And these things she did on account of this, because of ordinary men no one would¹ suffer pain by reason of a bean, with² so many and so soft³ rugs lying between: but royal persons must needs be wounded even so. And the maiden lying down as was said tried to sleep: but owing to the pain she could not even fall asleep. For on account of the bean that was below⁴ she felt pain in all her body, and was disturbed all⁵ night long, not even being able to close her eyes. And at dawn her maid-servants came back, and found the wretched (girl) bloody and wounded, and nearly dead. So all admitted that⁶ verily in truth she was royal.

¹ Opt. and ἄν, § 69.
² Use of τοιούτος, § 24.
³ § 4.
⁴ Article and Adv. § 6.
⁵ Acc. Inf. § 40.
EXERCISE XCIX.

Grymphos.

VOCABULARY.

*Kiloi, Kιλιοι.*
spirit, δαμόνιον.
estate, land, ἄγρος.
Grymphos, Γρυμφός.
appear, φανῇναι, I.
to be open, παρεῖναι, I.
by all means, παντάπασι.
it is probable, εἰκός, acc. inf.
injure, βλάπτω.
risk, κινδυνεύω.

The Kiloi are a wonderful race, and they think that there are many\(^1\) terrible spirits. And, once upon a time a Kilios bought an estate, and found\(^2\) a spirit there dwelling under ground, by name Grymphos. And once when the Kilios was asleep, Grymphos appeared to him in a dream, and spoke to him as follows: ‘O Kilios, it is open to you to choose one of two things, whether you wish to be a friend to me or hostile. And I advise you to be a friend\(^3\) by all means: for if you are hostile,\(^4\) it is probable that I too should become bitter, and in many ways injure your land: and this you will be more sensible not\(^5\) to risk (not risking). Do you then wish to make an agreement with me about the land?’

---

\(^1\) τολύς, § 33.  
\(^2\) Use Participle.  
\(^3\) Case after verb ‘to be,’ § 38.  
\(^4\) § 49.  
\(^5\) § 77.  
\(^6\) Interrogations, § 74.
EXERCISE C.

Grymphos—continued.

VOCABULARY.

produce, καρπός.
on these terms, επὶ τοῖς.
tribute, φόρος.
this year, τῆτες.
gain, κέρδος, n.
following, τὸστεραῖος.

But the Killos, already afraid, and wishing to save both himself and the produce of his land, agreed with Grymphos and said he would make a contract. But Grymphos said: 'On these terms then I am willing to become a friend to you. For from your estate you shall pay me the following tribute: this year,¹ I shall have of the produce all that lies (neut. part.) under the earth, being my² share: but whatever you shall find above ground, let it be your gain. And thus you² shall become rich, but I as is natural shall be left³ poor. But in⁴ the following year exactly⁵ the opposite must be done: for to me you shall give what is above ground, but to yourself what is below.'

¹ § 76. ² § 75. ³ § 65. ⁴ § 37 (a). ⁵ τάρ.
EXERCISE CI.

Grymphos—continued.

VOCABULARY.

arouse, ἐξεγείρω.
half, τὸ ἡμίσιν.
sow, σπείρω.
onion, κρόμμυνον.
leaf, φύλλον.
project above, ὑπερέχω, I.
profitable, ὧφέλιμος.
cheat, ἐξαπατάω.

On these terms¹ therefore the Kilios made a contract with Grymphos, and he immediately disappeared. And when day came, the Kilios being aroused out of sleep, and rising up from his bed first was in great perplexity, as he had promised² that he would give (fut. inf.) to Grymphos the half of his produce. But at last he devised this (scheme) so as to deceive the spirit. During³ the first year he sowed corn: and thus all the fruit being above ground he had himself, Grymphos carrying off what was⁴ below ground and useless. But in the second he sowed onions in the field: and of these the leaves only projected above the earth; and again Grymphos got nothing profitable. Accordingly being twice cheated he departed and troubled the Kilios no more.

¹ obros and δέ, § 23.
² Causal Participle, § 47.
³ Acc.
⁴ § 25.
EXERCISE CII.

The Boy and the Dog.

VOCABULARY.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Greek Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποκομίζω</td>
<td>παρὰ τῇ θαλάσσῃ</td>
</tr>
<tr>
<td>ἀφαίρεσθαι</td>
<td>προτέρου</td>
</tr>
<tr>
<td>ἐν νῷ ἐξεῖν</td>
<td>ῥύσασθαι</td>
</tr>
<tr>
<td>ἐξορίζω</td>
<td>ἐπιλαβέσθαι</td>
</tr>
<tr>
<td>ἐμπόριον</td>
<td>γάρ (particle)</td>
</tr>
</tbody>
</table>

Now, the merchants have a law, when wishing to carry away their goods abroad, to tie a tablet round them, on which is written 1 the place whither they are minded to export them. And sometimes they export dogs and hares and cats: and they tie the tablets in like manner round 2 these also. And a certain citizen, who happened to be walking in the port, saw a boy with a dog standing by the seaside, and weeping and protesting in a marvellous manner. And when he asked 3 why he did (does) such things, the boy with many tears said, 'Why, this accursed dog has eaten his tablet up; nor do I know at all where on earth we are being carried to.'

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1 Tenses, § 63.  
2 Dative after compound Verb.  
3 Participle, § 44.
EXERCISE CIII.

The Boeotians.

VOCABULARY.

travel (by sea), κομίζομαι. pray, εὑχεσθαι.
Aegaean, Αἰγαῖος. unaccustomed, ἄθης.
call out, βοάω.

Two Boeotians, Ismēnos and Philōndas, once were travelling in a boat across the Aegaean Sea. And the night being dark, and a severe storm having come on, they found themselves in great danger.¹ And Ismenos, fearing for his safety, called out in a loud voice² to his companion and said, 'Philondas, now indeed you must pray to the gods as heartily as possible, in order that³ we may be saved.' But he said he⁴ was not able to pray, as for⁵ twenty years he had prayed⁶ no prayer to any⁷ god. But as Ismenos earnestly entreated, he promised to⁸ try, even though he was⁹ so unaccustomed. And while he was still at a loss, not knowing how he must begin, suddenly Ismenos said, 'But stop praying, and do not owe thanks to any¹⁰ god: for I see the land and we are already saved.'

¹ Use καταστήματι is. ² Subj. Opt. of purpose, § 70. ³ See Gen. § 35 (f). ⁴ 'any' after Neg. § 78. ⁵ § 50. ⁶ Adj. as Pred. § 31. ⁷ See Nom. §§ 34, 40. ⁸ Part. § 47. ⁹ Tense idiom, § 42. ¹⁰ Neg. § 78.
The Boeotian Priest.

Vocabulary.

teach, διδάσκω.
marvel, θαύμα, n.
rightly, ὀρθῶς.
I for my part, ἐγώγε.

moon, σελήνη.
rise, ἀνατέλλω.
differ, διαφέρω, g.
believe, πείθομαι.

The priests of the Boeotians teach their children concerning the divine marvels, in order that they may rightly learn about the gods. And once a Boeotian priest was explaining about this, and he asked the children, 'What now would you say if I were to say I had seen the sun in the night?' hoping that some one would answer, that he had seen (saw) a divine marvel. But the first child, being a rustic, said, 'I for my part should say that you saw not the sun really but the moon.' And the second said, 'But for my part I should reply that we ought not any longer to sleep, the sun having risen.' But the third said, 'But I should differ from the rest: for I should not believe you at all.'

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1 Opt. with ἀν, § 69.
2 el λέγομι.
3 Infinitive Aorist: person need not be expressed.
4 § 42, ἔλπιζω, idiom.
EXERCISE CV.

The Kassiterioi.

VOCABULARY.

practise, ἀσκέω.
dirty (verb), μαίνω.
elect, αἰροῦμαι.
excuse one’s self, ἀπολογοῦμαι.
governor, ἀρχων (-οντ-).
aim at, στοχάζομαι, g.
revel, κωμάζω.
you ought, ὁφέλεσ.
quick-witted, ἀγχίνονς.

The Kassiterioi inhabit an island, and practise many strange customs. And on that day on which they elect their governors, which always takes place at intervals of five years, noise and disorder is wont to be in the city, as the worst and most violent men of the populace revel in the streets. And there was a certain Auleides in the city, very clever and quick-witted. And this man, as he was walking quietly through the street, one of the revellers happened to hit with mud, so that all his face was dirtied. And as he was indignant, naturally, the man came up and began to excuse himself. ‘For it was you,’ said he, ‘I hit, but it was the governor I was aiming at.’ And Auleides said, ‘You ought to have been aiming at me, and have hit the governor.’

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1 Participle with Verbs, § 43.
2 Dramatic Particles, § 75.
3 Emphatic position, § 72.
4 Aorist Infinitive.
5 Present Infinitive.
EXERCISE CVI.-

Almsgiving.

Vocabulary.

call, ποιοῦμαι.  complete, τελέω.
meeting, σύλλογος.  wait about, περιμένω.
temple, ἱερόν.  lately, νεωστί.
contribute, εἰσφέρω.  penny, ὀβσολός, m.
minister, ἰπηρέτης.  sixpence, δραχμή.
had to, ἔδω.  unintentionally, ἀκονσίω.
carry round, περιφέρω.  intention, διάνοια.
mysteries, μυστήρια.

The Boeotians call meetings in (into) their temples once a month:¹ and when collected they contribute money for the god into a bag. And there was a certain Zethos, who² was a minister of the temple, who had to carry round the bag to those present. And when all had contributed, and the mysteries were completed, the others³ went away: but Zethos saw one man waiting about, as though having something to say. Accordingly he asked him what the matter was (is): and he answered, 'Listen now: lately, when the bag was being carried round,² I had a mind to give a penny: but, without my knowing it,⁴ I gave a sixpence. And, having done this unintentionally, I request you to give me back the fivepence.' But the other being unwilling, 'Never mind,' said the man, 'for the god will give me thanks for the sixpence.' But he said, 'By no means: for the god, knowing your intention, will only give you thanks for the penny.'

¹ Genitive, § 35 (f).  ² § 53.
² § 76.  ³ λανθάνω, Partic. with Verbs, § 43.
EXERCISE CVII.

Prios: a Tale.

VOCABULARY.

kind-hearted, φιλάνθρωπος.  
be in danger of, κινδυνεῖν.  
inf.

busybody, πολυπράγμων.

pack, φορτίον.

mountain, ὄρος, n.
quiet, ἡσυχία.
Megarian, Μεγαρεύς.
Phokian, Φωκεύς.
Thebes, Θῆβαι.

There was a certain dealer, by name Prios, in other respects an excellent man, and by nature kind-hearted, but in this sometimes tiresome, that he was wonderfully desirous of knowing things concerning¹ his neighbours: so that he was in danger of being called a busybody. And once when travelling with his pack to Erythrai, the heat being severe, he sat down on the mountain by the road-side under a large tree, so as to rest and take his dinner in quiet. And meanwhile, seeing a Thessalian passing by, as though from Erythrai, Prios, shouting out, asked him whether anything new had happened (say 'happened') there. But he, growing pale and appearing to be alarmed, answered as follows: 'To-day, about noon, a Megarian and a Phokian murdered Amphionidas in Thebes.'

¹ § 6.
EXERCISE CVIII.

Prios: a Tale—continued.

VOCABULARY.

at a run, δρόμφι, or τρέχων.
at a friend's, παρὰ φίλῳ.
same day, οὐθῆμενον.
Thebes, Θῆβαι.

And saying this he went off as quick as possible at a run. And Prios, being much surprised at what¹ he had learnt, (as to) how² the Thessalian had heard (has heard) so quickly what happened in Thebes about midday, nevertheless was pleased at having³ so great an event to tell everywhere. And arriving at Erythrai, and being about to spend that night at a friend's, he went to the house and related what had happened that same day in Thebes. And the friend replied it was⁴ truly (δῆ) remarkable: for he⁵ himself had not yet heard (perfect) it, though lately⁶ come back from Thebes: but he⁴ (i.e. the other) knew it, having come from the opposite direction. 'And on this account,' he said, 'I wonder so much the more, because late in the day I saw Amphionidas himself alive.'

¹ Relative attracted, § 27.
² Participle and Verb, § 43.
³ Nominative Infinitive, § 40.
⁴ Dramatic Particle, § 75.
⁵ Acc. Infinitive, § 40.
EXERCISE CIX.

Prios: a Tale—continued.

VOCABULARY.

\textit{lies, φευδη.} \hspace{1cm} \textit{fall in with, ἐντυχεῖν, d.}
\textit{announce, ἀγγέλλω.} \hspace{1cm} \textit{burden, φορτίον.}
\textit{no clue, οὐδέν σαφές, or σα-} \hspace{1cm} \textit{stop (detain), κατέχω.}
\textit{φέστερον.} \hspace{1cm} \textit{be put to death, ἀποθανεῖν.}

\textit{nor indeed, οὐδ’ οὖν.}

And Prios was at a loss when$^1$ he heard how the matter really was (is). 'For it is evident,' he said, 'that$^2$ the Thessalian told me lies in announcing the man (as) dead. And yet he did not seem at all to be speaking in jest, and at the same time he appeared to be in alarm about$^3$ himself.' But as no clue appeared, bidding farewell to his friend he went off at dawn towards Thebes, and when he was not far off from the city, he fell in with a certain Megarian carrying a burden on his shoulders, and fleeing towards Athens as quick as his feet could bear him.$^4$ And Prios, stopping him, asked him about the murder, whether in reality Amphionidas had been put to death (has died) by a Megarian and Phokian yesterday about midday. And he growing pale, and nearly falling down, said this: 'He has been killed by a Phokian: but no Megarian even$^5$ came near: nor indeed (was it) yesterday, but to-day about midday.'

---

$^1$ Temporal Participle, § 44.  
$^2$ § 32.  
$^3$ \textit{περί (d)}.  
$^4$ \textit{ως ἐξε τοδήν.}  
$^5$ Negative, § 78.
EXERCISE CX.

Prios: a Tale—continued.

VOCABULARY.

ten thousand, μυριοι. at nightfall, ἀμα νυκτί.
Fury, Εὔμενίδης. village, κώμη.
to himself, πρὸς ἑαυτόν. arise, ἀναστῆναι.
country, ἀγρός.

And at the same time, having said this, he ran off along the road as though ten thousand Furies were pursuing him. And Prios, still more helpless than before about the matter, remained standing in the road, and searching for the truth. 'It is necessary therefore,' said he after a time to himself, 'to go myself and see Amphionidas, if in reality he is dead at all.' Thinking of these things, he arrived at nightfall at a certain village, where he had to rest. And having arrived, he conversed with all who were there about the murder, telling what had happened, and asking if any one knew (knows) anything more. And while all were silent, there arose here also a farmer, saying he had himself met Amphionidas a little before, journeying from the country to Thebai, and carrying a bag full of gold.

1 § 46.
2 See αὑρός, § 16.
3 § 25.
4 Nominative Infinitive, § 40.
EXERCISE CXI.

Prios: a Tale—continued.

VOCABULARY.

a short while, βραχύ τι.                  seize, συλλαμβάνω, I.
find out the truth of, ἔλεγχω.            just in time, use φθάνω, I.
burst in, ἐπεευπιπτω, I.                  before (conj.), πριν.
be explained, φανερὸν or δὴ λον γενέσθαι.

On hearing that, Prios could stand it (endured) no longer, but, after resting a short while, he got up while it was still night,¹ as though² he were going to the city, and himself would find out³ the truth of the matter. And having arrived a little before midday, he hastened to the house of Amphionidas in fear,¹ and expecting that he should⁴ find something terrible. And bursting into the court he perceived a noise⁵ going on, and saw a man lifting up a dagger so as to kill Amphionidas. And running up he seized the murderer just in time⁶ before he had struck (inf.) the man, and saved his friend. Then the whole thing was explained. For three men—a Thessalian and a Megarian and a Phokian—had conspired⁷ to⁸ murder him.

¹ Participle, § 44. ² § 42. ³ Future Participle. ⁴ § 51. ⁵ φθάνω, § 43. ⁶ ἔστω with Infin.
EXERCISE CXII.

Prios: a Tale—continued.

VOCABULARY.

murder, φόνος. become reluctant, ἀποκνίω.
abandon, προδίδωμι, I. leave in lurch, ὑπολείπω, I.
job, ἔργον. defer, ἀναβάλλομαι.

And the Thessalian first, becoming alarmed, went off in flight before he accomplished the murder. But the other two, as he had abandoned them, were unable to accomplish their plot on that day without their companion, but were minded to attempt the job on the following day about the same time. And on the following day the Megarian had likewise become reluctant, and so the Phokian, being left in the lurch, was forced to again defer the murder to the morrow. And the former ones as they were fleeing, one after the other, Prios met; but the last one he happened to catch on the third day actually attempting the deed. And thus, owing to his being a busybody, he saved (the life of) Amphionidas.

1 πρὶν and Infinitive. 2 Use Dual. 3 Causal Participle, § 47. 4 § 57. 5 ἐκείνος. 6 Use αὕτω somehow. 7 § 8.
EXERCISE CXIII.

Enides.

VOCABULARY.

teacher, διδάσκαλος.  relative, συγγενής.
prudent, σωφρων.  burial, τάφος.
unseemly, ἄεικής.  fitting, it is, προσήκει, d.
dwell, οἰκέω.  uncle, θείος.
sufficient, ικανός.  sullen of face, σκυθρωπός.

There was a teacher by name Enides, being a man indeed very prudent, but in word sometimes strange and unseemly. And with this man dwelt many young men, living there six months in the year, that they might learn philosophy. And it was not lawful for them, while dwelling with Enides, to go away, except for some sufficient cause. And once a youth came and asked the teacher to let him go away, on the plea that a relative had died. ‘For I wish,’ said he, ‘to be present at the burial, as it is fitting for a relation.’ ‘But,’ he said, ‘and who of your friends is dead?’ And he replied that his uncle had lately died. But Enides, growing sullen of face, said, ‘I allow you then to go away: but it would have been better if your father had died.’

1 § 47.  
2 Ethic d. § 37 (c).  
3 Acc. Inf. § 40.  
4 Ind. and Opt. with ἄν, § 69.  
5 Use the Aor. Indic.
EXERCISE CXIV.

DOCTORS.

VOCABULARY.

north wind, βορέας.
freeze, παγήναι (aor. pass.).
be in a bad way, δυσχέρως
dιακείσθαι.
bystanders, οἱ παρόντες.

fetch, κομίζω.
proper, ἐπιτήδειος.
medicine, φάρμακον.
feel pain, ἀλγέω.

A Boeotian arriving at Corinth, as¹ there arose a north wind, and the water in the streets froze, fell down in the market-place and was in a very bad way. And the bystanders raised him up, as he was¹ unable to get up, and bore him to his house. And when certain persons advised to send for a Corinthian physician, the sick man did not allow them, in the idea¹ that there was only one wise physician, and he (οὗτος) a Boeotian, by name Philondas. And they sent a messenger that he might fetch Philondas. And the messenger returned bringing a letter as follows: 'My friend, I cannot come to you myself, but I will send a proper medicine if I only know about the mischief, where you first felt pain.' And the sick man bade them say,² 'In the market-place of the Corinthians.'

¹ § 47.
² Insert ἀπειρήματος, but no verb required.
EXERCISE CXV.

The Chian.

VOCABULARY.

Chian, Χῖος.          heavy, βαρύς.
broad, εὐρύς.         bet a talent, περιδόσθαι περὶ
cross, διαβαίνω.      ταλάντου.  
bridge, γεφύρα.       with difficulty, μύλις.
undress, ἀποδύομαι.  wet through, διαβεβρεγμένος.
bank, ὄχθος.          give in, ἀποκνεῖν.

A certain Chian once journeying with a companion in Asia came to a broad river which it was necessary to cross. And as there was¹ no bridge, the companion was beginning to undress, as though intending to swim. But the Chian said there was no need to cross with so much trouble, for he would manage the matter easier, by throwing him to the further bank. And he said he could not throw him, being a heavy man: for he was willing to bet him a talent of gold. And this he promised, thinking he should either cross the river without trouble, or have a talent of gold. And the Chian having accepted (the bet), and taken him, threw him into the middle of the water. And as he, saved with difficulty and wet through,² asked for the gold, 'But I did not promise,' said the Chian, 'to do it the first time: come now, we must not give in, but try again.'

¹ § 47.  
² Tenses, § 64, 66.
EXERCISE CXVI.

Birds.

VOCABULARY.

_Malaioi_, Malaioi.  cover, κρύπτω.
_sheuw, δηλόω._  grass, πῦα._
_whence, δθεν._  _pheñix, φοίνιξ (-νικ)._  
_construct, κατασκευάζω._  rising, ἀντολαί._
_I am wont, εἰσθα._  build, οἰκοδομέω._
_deposit, κατατίθεσθαι._  stick, κάρφος, n._

The Malaioi tell many strange stories about the birds, showing whence they know (how)\(^1\) to construct their nests. And they tell the following\(^2\) (tale): At first the birds by no means were wont to make nests, but deposited their eggs either openly on the grounds, or covered only with grass. But one day there came a phœnix from the rising of the sun, and having gathered together all the birds, he began to teach them how they ought\(^3\) to build houses. And taking branches and sticks, he himself in the presence\(^4\) of them all proceeded to\(^5\) build a nest, very cleverly and skilfully, making it an example in order that\(^6\) the rest might learn at the same time. And he thought that this would be pleasing to them, and that they would have much gratitude to him.

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\(^1\) Verbs with Inf. § 42.  
\(^2\) Use of Neut. Adj. § 30.  
\(^3\) Pres. Indic. or Optative.  
\(^4\) Tenses, § 59.  
\(^5\) Participle.  
\(^6\) Final, § 70.
EXERCISE CXVII.

Birds—continued.

VOCABULARY.

floor, ἔδαφος, n. wall, τοῖχος.
dove, περιστερά. thrush, κίχλη.
have proud thoughts of, fly off, ἀποπέτομαι.
mέγα φρονεῖν ἐπὶ, d. to this day, ἐτι καὶ νῦν.
surely, τοι. up to, μέχρι, g.
since, ἐξ. roof, ὀροφή.
continue, διατελέω.

At first all were silent, and carefully watched him at work (working), considering it a gain if they shall have beautiful houses; but the phœnix first wove together some boughs so as to be a floor of the nest. And when he had finished¹ this, the dove, always having proud thoughts of herself, went away flying and calling out, 'I know surely, I know surely:' and ever since that time she only builds a floor for her eggs, but not a nest. And the phœnix none the less continued building the walls of the house: and when this was done¹ straightway the thrush flew off, calling out, 'Well,² well,' and most of them followed her. So that to this day the birds build up to the walls. But the swallow alone remained watching the whole work, and learned to make a roof: and therefore she alone builds a nest complete and having a roof.

¹ Participle.
² εὖ.
EXERCISE CXVIII.

The Sea.

VOCABULARY.

salt (adj.), ἄλμυρός. moderate, μέτριος.
defile, μιαίνω. threaten, ἀπειλέω.
piety, εὐσέβεια.

And the same Malaioi tell another tale about the sea, explaining how it became salt. For the water of the sea was at first, as they say, sweet like the rivers; but Zeus, in order that it might not be defiled by men and the other animals, devised the following\(^1\) (scheme). For he gave to the king of the Malaioi a certain bag, saying it would be a great gain to him in return for his piety: for whenever he asked\(^2\) for anything, and said,\(^2\) 'O bag, I have need of this,' immediately, he promised, from the bag should\(^3\) appear the thing asked for. But at the same time he ordered him to be moderate in his use\(^4\) of the bag, and not\(^4\) to ask for anything except what was necessary: otherwise he threatened that he should\(^5\) suffer many dreadful things. But the king, taking the gift, was wonderfully delighted.

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\(^1\) Neuter Adjective, § 30. 
\(^2\) Participle, § 44. 
\(^3\) Future Infinitive. See § 42. 
\(^4\) Use Present Optative. 
\(^5\) Negatives, § 77.
EXERCISE CXIX.

The Sea—continued.

Vocabulary.

get ready, ἑτοιμάζω.  
salt, ἄλας, n.
banquet, δείπνων.  
pour out, ἐκχέω.
good fortune, εὐτυχία.  
bitter, πικρός.

And for a long time he used the bag very moderately, only asking for necessary things, and always receiving from it great plenty. But once he was sailing across the sea, with many companions, and as everything had succeeded for him, for which he had sailed out, being in a great (state of) delight he ordered the sailors to get ready a banquet to celebrate his good fortune. And when everything was prepared, some one of the Malaioi told the king that they had (have) no salt. But he, thinking it was necessary, asked the bag to give it, fearing however secretly somewhat, but being ashamed on account of the sailors. And immediately the bag being open proceeded to pour out so much salt that the ship was sunk, and those on board at the same time: nor did it cease even then, but even to this day it lies down below pouring out salt: so that the sea has become bitter.

1 Tenses, § 57 (or, if Participle, § 47).  
3 Tense, § 59.  
4 Tenses, § 57 (or, if Participle, § 47).  
5 Negatives, § 78.  
6 Dramatic Particles, § 75.  
7 Tense, § 59.
EXERCISE CXX.

Shooting over the Moon.

VOCABULARY.

pride one's-self on, μέγα
φρονεῖν ἐπί.
Crete, Κρήτη.
Cretan, Κρής.
let fly, ἀφίημι, I.

powerfully, ἵσχυρῶς.
promise, υπόσχεσις, f.
new moon, νομιμνία.
make haste, ἐπείγεσθαι.

There was a certain archer in Crete, very skilful in shooting, but at the same time accustomed to pride himself on his art. And once in the presence of a Boeotian, the Cretan said he was able to let fly his arrow so powerfully that it should fly over the moon. And the Boeotian with a laugh said, 'I promise to pay you a talent of gold when you have done this.' For he knew of course that it was impossible. But the Cretan having accepted his promise, bade him be present on the following night, when it happened to be new moon. And when they were come the moon appeared about to set: accordingly the Boeotian ordered him to make haste, on the plea that the moon would disappear directly. But he, keeping silent and quiet, when at last she disappeared, shot his bolt at once. And having shot, he said, 'Pay the talent: for I have shot over the moon, since she is gone under the sea, but I have shot my arrow over the sea.'

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1 Article and Infinitive, § 8.
2 Participle, § 51.
3 Participle, § 41.
4 Participle, § 43.
5 έτελ, with Aorist Indicative.
EXERCISE CXXI.

Education.

VOCABULARY.

magistrate, ἀρχων (-οντ-).
Κριον, Κρίσαιοι.
to Athens, Ἀθῆναι.
sophist, σοφιστής.

at Athens, Ἀθῆναι.
fee, μισθός.
borrow, δανείζομαι.

There was a certain youth dwelling in Krise, being the son of the magistrate of the Krisaioi. And he went abroad to Athens in order that he might learn philosophy from the sophists there; and when he was going away his father gave him plenty of money, so that he should be able to live at Athens one year, and pay the sophists their fee. And the boy, having arrived at the city, and having met another young man who had been an acquaintance (of his) previously, asked him to advise him what he ought to do, and in what way to live. And he gave him much strange advice [advised many strange things], and in return for many gifts he taught him very cleverly to borrow money. Accordingly, when the year was ending, and his father asked him if the money proved sufficient which he had received at his departure, he said, 'Certainly it proved sufficient: for it was on account of this I was able to borrow the rest.'

---

1 Final, § 70.
2 Use ὅτε with the Accusative and Infinitive.
3 Tenses, § 57.
4 Use Present Optative of δέ.

s.g.w.]
Note on Interrogatives and Relatives.

Our words *which, when, where,* etc., in English (most of them beginning with *wh-*) are represented by different words in Greek according to the meaning. They are best classified as under; taking the word *where* for example we get the following various usages:—

(1.) Interrogative direct (int. dir.).

*Where are you?*

ποῦ εἶ;

(2.) Interrogative indirect (int. ind.).

*I don't know where you are.*

οὐκ ὀδὲν ποῦ { ὁποῦ} εἶ.

(3.) Relative (rel.).

*The place where I found.*

τὸ χωρίον ὁπερ} { ὁδ ὁποῦ

And in some of them we get a fourth kind:—

(4.) Exclamatory (excl.).

*What a fellow!*

ὁδ ἄνθρωπος.

To save repetition in the Vocabulary this table may be referred to:—

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LIST OF VERBS.

The following list gives the chief Irregular Tenses of the Verbs in the Vocabulary. The Compound Verbs in the Vocabulary must be looked for here under the uncompounded forms. Where the tense is not given it is Regular; where a dash is put, it is best not to use it.

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<td>εἰμι</td>
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<tr>
<td>εἰπον, see φημι.</td>
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## LIST OF VERBS.

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<td>ἔξω  ὀπὸ σχῆσω</td>
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<td>ζῶ</td>
<td>only imp.</td>
<td>—</td>
<td>—</td>
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<td>θάψω</td>
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<td>θίξομαι</td>
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<td>ἵκα</td>
<td>ἵσω</td>
<td>ἕκα</td>
<td>εἰμαί</td>
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</table>

pl. εἰμεν [always use some compound]

| icνεομαί     | icνομην | ἵχομαι | ἵγαι     | —          |
| ἵστημι, tr.  | ἵστησα, tr. | στήσω, tr. | ἵστην, intr. | — |

kaléω        | ékáleσα | kaló | — | kéklημαί | ékλήθην |

κρέμμα μαι     | only impf. | — | — | — | — |

κτείνω     | ecteina | κτενώ | — | — |

λαμβάνω      | ἱλαβον | λήψομαι | ειληφα | ειλημμαί | ειλήθην |

λανθάνω      | ἱλαθον | λήχω | — | — |

λέγω        | ἱλεξα | λέξω | — | ειλεγμαι | ειλέχθην |

λείπο | ἱλεπον | λειψω | λειποτα | λειπμαι | λειφθην |

μαχομαι      | ἐμαχεσάμην | μαχομαι | — | — | — |

μανθάνω      | ἱμαθον | μαθησομαι | μεμάθηκα | — | — |

μμηςκω       | ἰμμησα | μμησω | — | μμεμμαι | εμμηθην |

νεό        | νεευσα | — | — | — |

οίδα        | impf. ὑδεων | f. εισομαι | — | — |

ὅλυμμι      | ὠλεσα | ὠλω | { ὠλωλεκα, tr. | ὠλόμην | ὠλομαι, |

ομυμμι       | ὠμεσα | ὠμομαι | ὠμομοκα | — | — |

ὁραω       | ὠδον | ὡδομαι | ὡρακα | { ὡραμαι | ὡμαι | ὡφθην |

ὀσφραινομαι     | ὀσφρυμην | ὀσφρησομαι | — | — | — |

σαγηναι, see πηγνυμι.
# List of Verbs

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<td>τέθεικα     (τέθειμι)</td>
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<td>ἔχρησαμη</td>
<td>χρῆσομαι</td>
<td>κέχρημαι</td>
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</tbody>
</table>

**Note:** ὀθω has syllabic augment (ἐσδουν, ἐσσα, ἐσώθην).

**Note:** ὁνεόμαι ἐπριάμην ὁνῆσομαι ἐώνημαι ἐώνημαι ἐωνήθην and inf. ἐωνούμην.
**VOCABULARY.**

**LIST OF SYMBOLS AND ABBREVIATIONS USED.**

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<tr>
<th>Symbol</th>
<th>Meaning</th>
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<td>adj.</td>
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<td>adv.</td>
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<td>conj.</td>
<td>conjunction.</td>
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<td>d.</td>
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<td>f.</td>
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<td>g.</td>
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<td>mid.</td>
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<td>met.</td>
<td>metaphorical.</td>
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<td>n.</td>
<td>neuter.</td>
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<tr>
<td>pl.</td>
<td>plural.</td>
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<tr>
<td>s.</td>
<td>substantive.</td>
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<tr>
<td>v.</td>
<td>verb.</td>
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</table>

† before a particle means that it can only occur after some other word in a clause.

I. after a Verb means that it is irregular, and that the Irregular Tenses will be found in the list: but compound verbs will be found in the list under the simple forms.

(-os or -ov) after an Adjective means that it has only two terminations.

The comparative and superlative suffixes are given in brackets after the adjectives: and adverbs are made by altering the -os or -ψ of the adjective into -ως (unless otherwise stated).

**Note.**—Substantives in -os (unless otherwise stated) are declined like λόγος, and are masculine.

Substantives in -η and -α are (unless otherwise stated) feminine, and declined like φιλα and μῦδα and τυμφ.

Substantives in -is (unless otherwise stated) are feminine, and declined like πόλις.

Substantives neuter in -α are declined like σῶμα—σῶματος. Verbs, with no note of a case after them, if transitive in English, take the accusative.

The stem of a substantive, where it might be doubtful, is given in parentheses, as δῆος (-νθείος).

### A.

- a, an, generally omitted.
  - (a certain, a particular), τις.
- abandon, προ-δίδωμι, I.
- abash, αἰθίνω, I.
- be abashed, αἰθίνομαι, I.
- able, δυνατός, οἶδα ὑπ.
- be —, δύναμαι, I.
- about (concerning), περί, g. or d.
  - (nearly), περί, a., μάλιστα (with numbers).
  - (around), περί, a.
- be —, μέλλω (fut. pres. or aor. inf.).

| Above, prep., ὑπέρ, g. |
| --- | --- |
| — ground, ὑπέρ γῆς. |
| — adv., ἄνω. |
| abroad, θύραξ. |
| go —, ἀπο-δημέω (esp. aor.). |
| be —, ἀπο-δημέω (esp. pres. and impf.). |
| absent, ἀπών (-οντι), participle. |
| — — ἀπ-εμί, I. |
| — — (be abroad), ἀπο-δημέω. |
| absurd, γελοίος. |
| abstain, ἀπ-έχομαι, I. g. |
| abuse, s., λοιδορία. |
| — ν., ονειδίζω, λοιδορίζω. |
VOCABULARY.

accept, δέχομαι.
accomplish (finish), ἐκ-τελέω, I.
— (manage), δια-πράσσω (-ξω),
diá-πράσσομαι.
according to, κατά, a.
accordingly, τοινυν, διά τοῦτο,
ὅτε.
account, on — of, διά, a., ἐνεκα, g.
on this —, διὰ τοῦτο.
accursed, κατάρατος, -ον.
accuse, αἰτιάομαι.
accustomed, εἰσθόσ (-οτ-), partic.
to be, εἰσθέναι.
acquaintance, γνώριμος (adj.), d.
across (motion), διὰ, g.
add, προστιθέναι, -θέθαι, I.
admire, θαυμάζω.
admit (make admission), ὁμολογέω.
advise, συμ-βουλέω, d., παρα-
αιεῖ, d. I.
— often πείδω.
Δευτέρας, Ἀγαίος.
Δευτεριανός, Διαπάλας.
affair, πράγμα, n.
afraid of, δεδίωσ, φοβούμενος.
— be, φοβοῦμαι, a.
after, μετά, a.
— (interval of), διὰ, g.
long —, διὰ πολλοῦ.
one — another, ἕφεξης.
— doing. See Participles, § 44.
again, αὖθις, πάλιν.
against (speak, think —), κατά, g.
ago (years —), πρῶτερον.
agree, συν-αιεῖ, I. d.
agreement, σύμβασις.
according to —, κατά τὸ εἰρη-
μένον.
aid, ὄφελεια.
—, n., θυμίω, d., ὄφελέω, a.
aim at, στοχάζομαι, g.
alarm, to be in ὁ φοβείσθαι,
alarmed, to be ὁ δείσθαι.
becoming —, δείσθαι.
alas, οἴμου, φεύ.
alive, ζωός, ζων.
all, πάς (-αντ-).
— who, — that, ὃσοι, ὃποιος.
— together, σύμπαντες.
— but, μόνον οὐ, ὄλγου δέιν,
όλγον.
at — (after neg.), τὸ παράπαν,
or οὐδαμῶς.
by — means, πανταπασί.
allow, εἴω, I.
alone, μόνος.
along, κατά, a.
already, ἤδη.
also, καί.
and —, καὶ δὴ καὶ, καὶ μήν καὶ.
altogether, πάνω.
always, δεῖ.
among, ἐν, d.
amusing, γέλως.
and, καί.
— (in continuous narrative),
often δὲ.
— also, καὶ δὴ καὶ.
— not, οὐδὲ.
— yet, καίτοι.
anger, ὀργὴ.
angry, χαλεπαίνων, partic.
to grow —, χαλεπαίνω, d.
be —, ὀργίσομαι, ἀγανακτέω, d.
to get —, χαλεπαίνω.
animal, ζῶon.
announce, ἀγγέλλω, I.
another, ἕτερος, ἄλλος.
— time, ἄλλοτε.
answer, ἀπο-κρίνομαι.
— (controvert), ἀντ-εἶπον, I.
give —, ἀπο-κρίνομαι.
anitics, σκρήματα, pl.
any, τις.
— (after neg.), οὐδεὶς (or μη-).
— how (after neg.), οὐδαμῶς
(μηδ-).
— where (after neg.), οὐδαμοῦ
(μηδ-).
— thing (everything), πᾶν.
VOCABULARY.

apparently, use dōkein, or often only ḍη. See Dramatic
Particles, § 75.
appear (seem), dōkeine (dōξον)
φαίνεται, I.
— (show one’s-self), φανῇαι,
pαρ-εϊναι, I.
— from, ἐκ-φανῇαι.
applause, ἑπανος.
apple, μῆλον.
approach, προς-έρχομαι, I.
armer, τοξίτης.
arise (stand up), ἀνα-στήναι, I.
— (occur), γίγνομαι, I.
armony, στρατός, στρατεύμα, n.
— (opp. navy) τὸ πεζόν.
around, περί, a.
arouse, ἐξ-εγείρω.
arrovee, ἀφ-ικνέομαι, I. (παρα-
γίγνομαι, I.).
arrows, διόστός, τόξευμα, n.
art, τέχνη.
as, conj., ὡς.
— adv., δισθερ, δισπερεῖ.
— to, a. simply.
— regards, περί, a.
— though, ὡς, καῖτερ.
ashamed, be, αἰσχύνομαι.
Asia, 'Asia.
ask (question), ἔρωμαι (ἡρώην,
ἃρ.), ἐρωτάω.
— (favour), αἰτέω.
— for (a promised thing),
ἀπαίτεω, a.
— to come, παρα-καλέω (or
mid.), I.
asleep (to be), εἶδω, καθεύδω.
— to fall, καταδραθάω, I.
as, ὧνος.
assemble, tr., συλ-λέγω, I.
— intr., συν-έρχομαι, I.
assembly, ἐκκλησία.
call —, συν-καλέω, I.
assent, βοθεῖω, d.

assistance, βοηθεία, δωφελεία.
assistant, ἵππητης.
associate with, συν-γίγνομαι, I.
at (anger, etc.), ἐνί, d.
— (engaged in), ἐνί, d.
(busy) —; περί, a.
— (expense), ἀντό, g.
— a friend's, παρὰ φίλῳ.
— all (after neg.), τὸ παράπαν.
— dawn, ἀμα ἑω.
— night, νυκτὸς.
— least, τυχε, τυγών.
Athens, 'Αθῆναι.
Athenian, 'Αθηναῖος.
attempt, ἔπιγερον, d.
avail one’s-self of, χρώμαι, I. D.
awake (intr.), ἔγερθηναι.
aware, to be, οἶδα, I. ἐπισταμαι.
avay, go —, ἀπεμισ.
send —, αποτείμω.
awkward, ἄγροικος.

B.
back, νῶτον.
a — door, ἡ ὅρισθε θύρα.
come —, ἡκώ.
give —, ἀπο-δίδωμι, I.
bad, κακός (-ιον-ιτος), φαῖλος.
— adv., -ώς.
— way, to be in a, κακῶς δια
κεισθαι, δυσχερῶς ἔχειν, I. 
badly off, ταλαιπώρως ἔχων.
bay, βύλακος.
bank, ἄχθη.
bannet, δεῖπνον.
barbarian, βάρβαρος.
bathe, λουομαι.
battle, μάχη.
be, εἰμι, I.

How are you? πῶς ἔχεις?
— well, ἵλι, εὖ, κακῶς ἔχειν.
beach, αἰγολός.
bean, κύαμος.
bear, v., φέρω, I.
bear (hardship), ἀνέχομαι, I., intr. (partic.).
— down, intr., φέρεσθαι, I.
bear, 8., ἀρκτος.
beast, θηρίον, ζώον, θήρ (-ηρός).
beast, τύπτω, πλήσσω, I.
beautiful, καλός (-ίων, -ιστος).
beauty, κάλλος, n.
because, δι', ἐπει', διάτι.
bed, κλίνη.
bee, μέλισσα.
before, adv., πρότερον, πάροιτεν,
πρὸ τοῦ, τὸ πρὶν.
— a little —, ἄλιγχον πρότερον.
before, conj., πρὶν (acc. inf.).
before, prep., πρό, g.
— (motion), πρός, a.
— feet, πρὸς πόδας.
beg, λυπάειν, αἰτεώ.
beggar, πτώχος.
beggin, ἄρχεσθαι (inf.).
beginning, ἄρχη.
behind, prep., κατόπιν, g.
— adv., ἔπιστευν.
behold, ἰδού.
believe, πιστομαί, I., πιστεύω.
belongs, ὅτι, προσήκει, d. (imperat.).
below, prep., ὑπό, g.
— adv., κάτω, κάτωθι.
beside, to be —, one's-self, ἕξ-
estάναι (perf. inf.), I. g.
besides, πρός, d.
best, ἄριστος, βέλτιστος, καλ-
λιστος.
bet, peri-dósthai (aor.), I.
— to —, a talent, peri-
dósthai peri
taλάντων.
better, κρείσσων, ἀμείνων.
between, μεταξὺ, g.
— you and me ἰδος, sol prōs ἐμὲ
ἐστί.
— adv., ἐν τῷ μεταξὺ, ἐν μέσῳ.
bid, κελέω.
— farewell, χαίρειν εἰπεῖν, I. d.
bind, δέω, I.
bind round, περιδείω, I.
bird, ὄρνον, ὄρνις (-ινθ.).
biting, by, ὀδαξ.
bitter, πικρός.
— (met.) χαλιπός.
blind, τυφλός.
blood, αἷμα, n.
bloody, ἠματωμένος.
bloom, πληγή.
boast, καυχάομαι.
boat, πλοῖον.
— (of a ship), λέμβος.
body, σῶμα, n.
Boeotian, Βοιωτός.
bolt (shot), βέλος, n.
bone, ὄστην.
book, βιβλίον.
bore, n., τιτραίνω, I.
borrow, δανείζομαι.
bosom, κάλπος.
both, ἀμφότεροι, ἀμφω.
— adv., καὶ.
bough, κλάδος.
bound, δεδεμένος.
boy, παις (-do-) παιδίων.
branch, κλάδος.
brave, ἄγαθος, τολμηρός, χαρσάλεος.
brake, βήγγυμι, I.
— ucroba, diar-rήγγυμι, I.
bray, στῆθος, n.
brick, πλίνθος.
bridge, γέφυρα.
bright, λαμπρός.
bring, ἄγω, I., φέρω, I.
— in, εἰς-φέρω, I., εἰς-άγω, I.
— to, προς-άγω.
— out, ἐκ-φέρω, I.
broad, εὐρύς.
broken, διαρραγεῖσ (-εντ-).
brother, ἀδελφός.
built, οἰκοδομέω.
burden, φορτίον.
burial, τάφος.
burst in (rush), ἐπ-εἰς-πιπτώ, I.
bury, ἄπτω, I.
business, πράγμα, n., τα πράγματα.  

to manage —, πραγματεύομαι.

busbody, πολυπράγμων (-ov-).

de a —, πολυπραγμόνεω.

but (opp. μέν), τδέ.
— (opp. οὐ), διλλά.
— (strong adversative), διλλά, κατοι.
— indeed, διλλά γάρ.

buy, αγοράζω, ὠνέομαι, I.

by (agent), ὑπό, g.
— (instr.), d. only.
— (near), παρά, ὀμ. (go) —, (come) —, etc., παρα-.
— way of, ἔπὶ, d.
— this time, ἡδη.
— reason of, διά, ὁ.

bystanders, οἱ παρόντες.

calculate, λογίζομαι.

call, καλέω, Ἰ.
— together, συν-καλέω, Ἰ.
— (a meeting), συν-καλέω, Ἰ., ποιωμαι.
— out, βοῶ.
— (name), όνομάζω.
— to witness, μαρτύρομαι.

camp, στρατόπεδον.

capable, οἷός ἐστιν, δυνατός, ικανός
(inf.).
— of ruling, ικανός ἄρχειν.

captain (army), λοχαγός.
— (sea), ναύκληρος.

capture, αἱρέω, Ἰ.
— be captured, ἄληκτομαι, Ἰ.

care, ἐπιμελεία.
— v. (mind), φροντίζω, g.
I don't —, οὐ μέλει μοι.
I — for, μέλει μοι, g.
careful, ἐπιμελής.
— ly, adv., ἐπιμελῶς.
carry, φέρω, Ἰ., κομιζω.
— (a person), κομιζω.

carry off, φέρομαι, Ἰ.
— away (goods), ἀπο-κομιζω.
— round, περι-φέρω, Ἰ.

case, τὸ πρᾶγμα, n.
this is the —, τοῦτο δεδομένον.
the state of the —, τὸ πρᾶγμα.

cast, βάλλω, Ἰ., ρίπτω.
— away, ἀπο-βάλλω, Ἰ.
catch, αἱρέω, Ἰ.
— (seize), συλ-λαβέω, Ἰ.
— (overtake), κατα-λαμβάνω, Ἰ.
cat, αἰλουρος, Ἰ.
cause, αἰτία.
— be — of, αἰτία εἶναι.

cave { ἄνθρωπον.
cavern

cease, λήγω, παύομαι (g. or partic.)
ceaseless, ἀπαύστος, ἀπληστός.
certain, ἄ, τις, εἰς τις.
— (sure), σαφὴς, πιστός.
certainly, τδῆτον, τδῆ.
— (concessive), τμεντοί.
— (assenting), πάνυ γε, πῶς γάρ
οὖ ὁ.

chain, δεσμὸς.

chair, ἔδρα, διφρος.
chamber, οἶκημα, n.

chance, s. τύχη.
— v. τυγχάνω (partic.), Ἰ.

charge, εἶπ-εισῄ, Ἰ. d.

cheap, εὐτελῆς.

cheat, εὖ-απατῶ.

check, v. κατ-έχω, Ἰ.

chest, θήκη.

chicken, νεοσός.

chief, ἄριστος, πρῶτος.

child, παιδίων, παις (-δος).
chirp, κάρφος, n.

choose, αἱροῦμαι, Ἰ.

citizen, πολίτης.

city, πόλις (-εως), Ἰ.

claim, ἄξιον.

claw, ὄνωξ (-υ), m.

clear, ἐμφανὴς, δῆλος, σαφῆς.

clearly, σαφῶς (verbs of seeing).

C.
clearly, φανερῶς.
clever, δικότος.
climb, ἀνα-βαίνω, I.
cloak, ἱμάτιον.
close, v., συν-κλείω.
    — (eyes), συν-βάλλω, I.
close to, πρός, d., ēγγύς, g.
    very —, ἐγγύτατα.
cloth, ὕφασμα, n.
clothes, ἱμάτια.
close, σύμβολον.
    no —, οὐδὲν σαφὲς.
course, ἄγροικος.
cobble, σκυτοῦμος.
collect, συλλέγω.
collected, συνελεγμένος, ἄθροος.
come, ἔρχομαι, I., ἀφικνοῦμαι, I.
    I will —, εἰμ, I.
    — (day, night, etc.), γίγνομαι, I.
    — (interjection), ἀγε δή.
    — again, επ-έρχομαι, I.
    back, ἱκώ.
    — forward, παρ-έρχομαι.
    — into, εἰς-έρχομαι, I.
    — into view, φανερὸς γενίσθαι, I.
    — out, ἐκ-φανῆναι, I.
    — near, πρός-ελθεῖν, I.
    — on (storms, etc.), γίγνομαι, I.
    — to aid, βοήθεω.
    — up, πρός-έρχομαι, I.
comedy, κωμῳδία.
comfort, παρα-μυθοῦμαι.
companion, ἑταῖρος.
compel, ἀναγκάζω.
compeller, ἀναγκὸς ἐμενος.
complain, διεισδύος γενόσθαι.
complete, τελέω, I.
    — adj., τελεῖος, often ἑκ.
compose (verse), ποιέω.
    — (arrange), δια-ῥήμη, I.
compose, ἑταῖρος.
concerning, περί, g.
condemn, κατα-κρίνω.
    — to death, θανάτων κατα-κρίνω.
confer, ὁμολογέω.
confident, to be, θαρροῦν.
confidently, θαρρῶν.
connected with, περί, a.
conquer, νικάν.
    — be conquered, ἡσσάσθαι.
conscious, be, σύν-οίδα, I.
    — be — in one's heart, σύν-οίδα ἐαυτῷ.
consequence, in — of, ek, g.
consider, νομίζω, ποιοῦμαι.
    — be considered, δοκεῖν, I.
considerable, πολὺς, μέγας.
conspire, συν-όμωμι, I.
conspiracy, συνωμοσία.
construct, κατα-σκευάζω.
contain, ἔχω, I.
contend, ἀγωνίζομαι.
contest, ἀγών (-ῶν), m.
continue, δια-τελεῖν (partic.), I.
contract, σύμβασις.
contribute, εἰς-φέρεω, I.
convenient, ἐπιτηδεῖος.
conversation, λόγος.
converse, δια-λέγομαι, d.
convey, κομίζω.
cook, μάγειρος.
cool, ψυχρὸς.
copper, χαλκός.
corn, σῖτος.
corps, νεκρός, νεκός.
couch, κλίτη.
council, βουλή.
country, χώρα, γῆ.
    — (opp. town), ἄγρος, ἄγροι.
course, of, ἄδη, ἄδηπου, ἄδηλον ὃτι.
court, αὐλή.
    — yard, αὐλή.
cover, κρίπτω.
cowardly, δεῖλος.
crack, δια-ρήγματι, I.
    I was cracked, διερράγην.
cross, δια-βαίνω, I.
cruel, ὁμός, βίαιος.
cruelly, ὁμῶς.
cry, σ., βοή.
cry, v., βοῶ.  
— (loud), φθέγγομαι.
crystal, υάλος, f.  
crystalline, υάλινος.
cud, σκύμνος.
cup, ποτήριον.  
cure, ἀπαλλάσσω, a. g.  
current (adj.), νομίζομενος, νενο-
μισμένος.
curse, ἐπαράομαι.  
custom, ἔθος, n., ὅ το νομίζομενον.
customary, ἦ ίσο, νομίζεται.
cut, τέμνω, I., δια-τέμνω.  
— off, ἀπο-τέμνω, I.  
— through, δια-τέμνω, δια-κόπτω.
Cyrus, Κύρος.

D.
dagger, ἕφιδιον, ἐγχειρίδιον.  
daily, καθ' ἡμέραν.
the daily labour, ὁ-πόνος.
danger, κίνδυνος.
be in—, κινδυνεύω, inf.
dare, τολμᾶω.
dark, σκοτεινός.
darkness, σκότος.
dawn, ἦως, f.  
at —, ἀμα ἦως, ἀμα τῇ ἦω.
day, ἡμέρα.
next —, αὐθημερον.
even to this —, ἦτα καὶ νῦν.
to this —, ἦτα καὶ νῦν.
each —, καθ' ἡμέραν ἐκαστήν.
(somuch) a —, τῆς ἡμέρας.
at — break, ἀμα ἦω.
deal, adj., θάνων (-οτ-).
— s., νεκρός, τεθνηκός.
deal (with others), συν-γίγνομαι,
I. d. προσ-φέρεσθαι, I. d.
dealer, κάτηλος.
deal, φίλος (φίλτερος, -τατος):
death, θάνατος.
deceive, ἀπάτη.
deceive, ἀπατάω, ἐξ-απατάω.
deceive, ἀπατάω, ἐξ-απατάω.
dirty, v., μαίνω.
disappear, ἀφανίζομαι.
disappoint, ἔσπαστον.
discern, δια-γνωσκόμαι, I.
discharge (shoot), ἀφ-ήμι, I.
discover (a fact), μανθάνω, I.
— anything, εὕρισκω, I., γνώσκο, I.
disease, νόσος.
diseased, νοσῶν (-ουν-).
— to be, νοσεῖν.
disgrace, αἰσχυνή.
disgraceful, αἰσχρός (-ίων, -ιστός).
— ly, adv., αἰσχρῶς.
disobedient, ἀπειθής.
disobey, ἀπειθέω, d.
disorder, ἀταξία.
display, ἐπίδειξις.
disposition, τρόπος, διάνοια.
distress (grief), ἄλγος, n.
— (misery), ταλαιπωρία.
— (perplexity), ἀπορία.
distressed, ἀγανάκτων, ἀχθόμενος.
disturb, ταράσσω.
ditch, τάφρος.
divine, θείος.
do, δρᾶω, ποιεώ, πράσσω.
— be done, often γίνεσθαι, I.
dog, κυών (κυν-) m.
done, to have (cease), πάυεσθαι.
done, γενόμενος, often.
door, θύρα.
double, διπλάσιος.
— as much, διπλάσιος, δίς τοσοῦ-
tos.
done, περιστερά, πελεία.
drachma, δραχμή.
dragon, δρακόν (-ον-), m.
draw, ἔλκω.
— out, ἐξ-αφέω, I.
dreadful, δεινός, φοβερός.
dream, ἑννυπνοιο).
— have a —, ἑννυπνοι ιδείν.
in a —, έναρ.
dress, ἐσθήσ (ήστη-).
employ, χρώμαι, d.
end, s., τέλος, n., τελευτή.
— v. intr., τελευτάω.
— tr., τέλω, ἐκ-τελέω, I.
endure, tr., φέρω, I.
— intr., ἀν-έχωμαι, I.
enemy (private), ἐχθρός (-ἰων-ίστος).
— (public) πολέμος.
enough, ἱκανός.
— adv., ἱκανώς.
enrage, ὁργίζω.
enragged, ὁργίζομαι, d.
entangle, ἐποδίζω.
entertain, ἔννιζω.
entreat, ἵπτρέσω, a.d.
equal, ἴσος.
escape, φυγή, ἀποφυγή.
— v., ἐκ-φεύγω, I.
have escaped, οἶχομαι.
— notice, λανδάνω, I.
especially, μάλιστα, οὕτω ήκιστα.
for other reasons and —, ἄλλως τε καί.
establish, καθ-ίστημι, I.
estate, ἀγόρα.
(wealth), χρήματα, pl.
eternal, αἰώνιος-
Ethiopian, Ἑθιοπία.
even, καί.
and —, καὶ μὴν καί, . . . ἄν de . .
καί.
not —, οὐδέ.
ever, πάσας, ἄπασ.
— body, πάντες, ἄπαντες (οὐ ἄνθρωποι).
— thing, πάν, πάντα.
where, πανταχοῦ.
way, πάντη, παντάπασι.
evidence, μαρτύριον.
evident, δήλος, φαινότα.
evidently, use φαίνομαι (§ 43), I.
— or, δῆλος εἰμι (§ 32).
— or, φανερός, δῆλον ὅτι, δή (§ 75).
evil, κακός (-ἰων-ίστος), φαύλος.
— s., κακόν.
examine, ἐξετάζω.
— (look at), σκοπέω, I.
— thoroughly, δια-σκέψομαι.
example, παράδειγμα, n.
for —, αὕτη.
excellent, ἀγαθός (ἄμεινον ἄριστος)
ἀριστος.
— to be —, εὖ ἔχειν, I.
excessive, περισσός.
excessively, ὑπερφυός, σφόδρα, πάνω.
except, adv., πλὴν, πλὴν ὥς ἡ, εἰ μή, εἰ
μή.
— prep., πλὴν, g.
excuse, πρόφασις, f.
— make, προφασίζομαι.
— v., do.
— one’s-self, ἀπολογοῦμαι.
execute, τελέω, I.
exhausted, to be, ἀπείρηκα, perf.
expect, ἐλπίζω, προσδοκώ.
expedition, στρατεία.
expense, δαπάνη.
expensive, πολυτελής.
expensiveness, πολυτελεία.
experience, ἐμπειρία.
experienced, ἐμπειρός, -ος, g.
explain, διηγέομαι, δεικνύμι, I.,
δηλ.ow.
explained, to be, φανερον γίνεσθαι.
export, ἐκ-φέρω, I., ἐκ-κομίζω.
extent, to a wonderful, θαυμάσιον ὅσον.
extreme, ξύγατος.
extremely, ἄγαν, σφόδρα, superl.

F.
face, ψης.
facing, τετραμμένος πρός.
fault, πτώσις.
faithful, πιστός.
faithless, ἀπίστος.
fall, πτετώ, I.
— into (danger, suspicion, etc.), καταπετάσει, I.
— to (doing), τραπέζουσι, I.
— down, κατα-πτετώ, I.
— in with, ἐν-τυγχάνω, I., περι-
— τυγχάνω, I. d.
— asleap, κατα-στηθάνω, I.
false, ψεῦδος.
—hood, ψευδός, n.
fame, εὐκλεία.
famine, λιμός, n.
famous, εὐλόγημος.
far, μακράν.
— away, μακράν, πόρρω.
be — off, μακράν ἀπ-εῖναι, I.
so — off, διὰ τοσοῦτων.
from —, πόρρωθεν.
on the — side of, ἐν τῷ ἐπε-
— κενα, g.
farewell, χαίρε, pl. χαίρετε.
bid —, χαίρειν εἰπεῖν, I. d.
farmer, γεωργός.
fasten, δεό.
with leg — ed on, ἐπα-δεδεμένος
πόδα.
fat, παχύς.
father, πατήρ (-ρός).
fault, αἰτία.
find —, αἰτιάμου, μέμφομαι.
favour, b., χάρις (-τος), f.
— v., θεραπεύω, a.
feel, φόβος.
— v., φοβοῦμαι, δέδοικα.
feast, δείπνον.
— (festival), ἐορτή.
— v., δείπνω.
feather, πτερών.
fee, μοσόδω.
feel (perceive), αἰσθάνομαι, I.
how do you —? πῶς ἔχεις?
— pain, ἀλγέω, ὀδυνάμαι.
fellow (man), ἀνθρώπος.
(companion), ἑταῖρος.
fetch, κομίζω.
few, ὄλγου, παῖροι.
field, ἄγρος.
fifty, πεντάκοντα.
fight, μάχη.
—ν., μάχομαι, I.
find, εὑρίσκω, I.
— out, ἐξ-εὑρίσκω, κατα-μανθάνω.
— truth of, ἔλεγχω, ἐξελ-
— ἐγχω.
one'self in peril, κατα-στήναι
—, I.
finger, δάκτυλος.
finish, ἐκ-τελέω, I.
fire, πῦρ (-ρός), n.
fires, πυρά.
firm, ἐμπεδός.
first, πρῶτος.
— (of two), πρότερος.
— adv., πρότερον (earlier).
— adv., πρῶτον (first of all).
at —, το πρῶτον.
fish, ἱχθύς.
fit, it is, προσήκει, πρέπει, d.
fitting, it is, do.
five, πέντε.
fixed on, ἔμπεπηγώς (-οτ-).
flee, φεύγω, I.
— away, ἀπο-φεύγω, I.
fleet, ναυτικόν.
flight, φυγή.
in —, φεύγων.
floor, ἔδαφος, n.
fly, πέτομαι, I.
— off, ἀπο-πέτομαι, I.
let —, ἀφ-ημι, I.
— (flee), φεύγω, I.
fodder, χιλός.
follow (as follows). See following.
— v., ἀκολούθω, d., ἐπόμαι, I.d.
— (in train of), συν-έπομαι, I.d.
following (words, manner, etc.), τούς.
— (day), ὅστεραίος.
on the — day, τῇ ὅστεραια.
folly, ἀνοία, ἀφροσύνη.
food, σνίδα.
fool. See foolish.
foolish, μάρος, ἀνόητος, ἀφρων.
foolishly, ἀνόητως.
foot, πόδι (-οθ), m.
for, particle, ἄνα.
— prep., d. simply.
(with view to), ἐπὶ, d., ἐς, a.
(as regards), ἐς, a., or a. simply.
(ask —) a.
— (a length of time), a.
— a time, χρόνον ὑπά.
in return —, ἄντι, g.
(fear) —, d. or ἐπὶ, g. or d.
— (owing to), διὰ, a.
— (to obtain), ἐπὶ, a.
— (towards), ἐπὶ, a. or ἐπὶ, g.
forbid, ἀπ-έπιον, ἀπ-ἀγορεύω (μή).
forbidden, ἀπόρρητος, -ον.
force, σ., δύναμις; βία.
— ν., ἀνάγκας.
foresee, προ-νοέω.
forest, δήλη.
foretell, προ-έπιον.
forethought, πρόνοια.
forgive, συγ-γιγνώσκω, I. d.
form, ἴδεα, ἐνδος, n.
former, πρώτερος.
the — ones, οἱ πρῶτοι, οἱ πρώτεροι.
formerly, πρώτερον, πρῶτο.
fortification, τείχισμος.
fortress, χώριον, τείχισμα, n.
forgiveness, ἔλευθερία.
fortune, τούχη.
— good, — εὐτυχία.
forwards (motion), ἐς τὸ πρόσθεν.
to come —, παρ-ελθεῖν, I.
four, έπταρας.
— times, τετράχις.
fourth, τέταρτος.
— for time, τὸ τέταρτον.
fox, ἀλώπεκ, (-πεκ), f.
free, ἔλευθερος.
set —, λύω, ἐλευθερόω.
freedom, ἔλευθερία.
freezer, παγήνας, I.
friend, φίλος.
friendliness, φίλεια.
friendly, φίλος, φίλος.
friendship, φίλεια.
fright, φόβος.
frighten, φοβεῖω.
frightened, δείδομαι, φοβούμενος.
— to be, φοβεῖσθαι, g.
from, ἄπο, g.
(away) —, ἄπο, g.
— (a feeling), διὰ, a., ἕπο, g., d.
simply.
— (a point of time), ἔκ, g.
(receive) —, παρά, g.
(give or pass) —, παρά, g.
(suffer) —, ἕπο, g.
(relieve, free, loose, etc.) —, g.
simply.
fruit, καρπός.
full, πλέος, μεστός, πλήρης.
— length, ποδήρις.
furnish, παρ-έχω, I.
further, ὁ πέρα.
fury (rage), ὀργή.
(personified), Ἐρυνός, Ἐφρενίς (δός), f.
future, μελλών (ορτοί).
for the —, τὸ λοιπόν.
— (after neg.), τοῦ λοιποῦ.

G.

gain, s., κέρδος, n.
— ν., κέρδοι.
garment, ἰμάτιον.
gather, tr., συλ-λέγω.
— intr., συλ-λεγόμαι.
gathering, συλλογος.
general, στρατηγός.
gesture, σχόρα, n.
get (receive), λαμβάνω, I.
— on, ἔχω (how do you get on, to get on well, etc.).
— angry, χαλεπσαίω.
get drunk, μεθύω.
— ready, ἐτοιμάζω, para-skene-άζω.
— safe, σωζοσθαι.
— up, ἀνα-στήναι.
gift, δῶρον.
gird, περι-ζώνυμι, I.
— on self, do., med.
give, δίδωμι, I.
— back, ἀπ-δίδωμι.
— (pleasure, fear, etc.), para-έχω, I.
— share of, μετα-δίδωμι, I.
— in, εν-δίδωμι, I.
— up, ἀπο-λειπω, προ-δίδωμι, I.
glad, ἀσμένως.
gladly, ἀσμένως.
gloomy (face), σκυθρωπός.
glory, κλέος, n.
go, ἔρχομαι, I., εἰμι, I., χωρεῖν, ἀφικνεῖσθαι, I., βαίνω, I.
— away, ἀπ-ειμι, I., ἀπ-οίχομαι.
— (by sea), ἀπ-ἀγεσθαι.
— (from home), ἀπο-δημέω.
— back, ἀπο-χωρεῖν, I.
— by, παρ-ίναι, I., παρ-ελθέων, I.
— in, εἰσ-ελθεῖν, εἰσ-ίναι, I.
— on, προ-ίναι, I., προ-έρχο-μαι, I.
— (happen), γίγνομαι, I.
— off, ἀπ-οίχομαι.
— on board, ἐμ-βαίνω, ἐσ-βαίνω, I.
— out, εξ-ίναι, εξ-έρχομαι.
— with, ἐπομαι, I., συν-έπομαι.
— up to, προ-ελθεῖν, I. a.d.
goat, she, χίμαρα.
gold, χρυσός.
golden, χρυσοσ.
good, ἀγαθός, ἀθλός, χρηστός, σπουδαῖος.
— fortune, εύτυχία.
— nature, ἐπιτείκεια.
— natured, ἐπιτείκης, εὔθης.
— to do —, ὡφελεῖν.
goodwill, εὐνοια.
goods (property), χρήματα (plur.), πλούτωσ.
— (wares), φορτία.
govern, ἀρχω, g.
governor, ἀρχων (-ont-).
government, ἀρχή.
graceful, χαριέις (-ετ-).
gracefully, χαριέττως.
grant, δίδωμι, I.
— (pardón), ἔχω, I.
grass, τόα.
grateful, to be, χάρων ἔχω, I.
— — very, πολλάν χάρων ἔχω.
gratitude, χάρις (-στ-), f.
feel, give, have —, χάριν ἔχειν, εἰδέναι.
great, μέγας (μείζων, μέγιστος).
— — tosōútos.
in — fear, εν πολλο φόβῳ.
greatly, μεγάλως, σφόδρα, λιαν.
Greece, Ἑλλας (-άδ, -ι)-.
Greek, Ἑλλήν (-ην)-.
greet, ἀσπάζομαι.
grief, λυπή.
grieve, λυπέω.
grind, τρίβω.
ground, γῆ, δάπεδον.
— above —, ὑπὲρ γῆς.
on the —, χαμάι.
under —, ὑπὸ γῆς.
grovel, προκείσθαι.
grow (become), γίγνομαι, I.
guard, φύλαξ (-kos).
— ν., φυλάσσω.
guardian, ἐπίτροπος.
gymnastics, γυμναστική.

H.
half, ἡμιόω.
the — of, τὸ ἡμίο, g.
hand, χείρ (χερος, χειρός), f.
at — of, ύπό, g.
hand over, para-δίδωμι, I.
hang, tr., ἀπάγχω.
— intr., κρέμαμαι, I.

happen (chance), τυχάνω, I., partic.
(occur), γίνομαι, I.
harbour, λιμῷν (-εν-).
hard (difficult), χαλεπός.
lit., στερρός.
hare, λαγώς.
haste, ἐπείγεσθαι.
made —, do.
hasten, tr., σπεύδω.
hate, ἀπέχθεια, ἔχθρα.
hateful, ἔχθρος (-ιον, -ιοντος).
have, ἔχω, I.
— often, use ἦστι (I have=ἔστι μοι).
— to, use δεί, or ἀνάγκη.
he. See Personal Pronouns in Hints. § 14 sqq.

head, κεφάλη.

health, υγεία.

healthy, υγιής (persons).

υγιείας (things).

hear, ἀκούω, I.

(learn), πτυθάνομαι, I.

hearer, ὁ ἀκούων.

heart, καρδία, διάνοια.

hearty, πρόθυμος.

heat, καῦμα, n.

heavy, δαρύς.

help, ί., βοήθεια, ὑφέλεια.
— v., ὑφελεῖν, a. βοήθεων, d.

helpless, ἄμηχανος, ἀπόρος.
— to be, ἄπορεῖν, ἐν ἀπορίᾳ εἶναι, ἄμηχανος ἔχειν.

here, εἰσύπαθα.

to be —, παρ-εῖναι, I.

hidden, κρυπτός, κεκρυμμένος.
hide, κρυπταω.

high, υψηλός.
— adv., υψοῦ.

from on —, υψοθεῖν.
hill, λόφος.

him, αὐτόν. See Personal Pronouns, § 14 sqq.
himself, nom. αὐτός. See § 16.
hinder, καλύω.

hindrance, κάλυμα, n.
be a —, ἐμποδίσω εἶναι, d.
his. See Possessive Pronouns, § 15, 20.

hit, πατάσσω, πλήσσω, I.
hither, δεύρο.

hold, ἔχω.
— up, ἀν-έχω, ἐπ-αίρω.
hole, τρῆμα, n.
hollow, κοῖλος.

home, οἶκος.

at —, οἶκον.
— (motion to), οἰκάδε.
from, οἰκοθεν.
honest, δίκαιος, ἐπιείκης.
(respectable), σπουδαῖος.

honour, τιμή.
— v., τιμάω.

hop, τηθώ.

hope, s., ἐλπίς (-ίδ-, f).
— v., ἐλπίζω.

hopeless, ἀνέλπιστος, -ον.
horn, κέρας (-ατος, -ας, -ως), n.

horse, s., ζυγος.
— adj., ζυγικός.

hospital, φιλόζων.
hospital, φιλόζων.

hostile, δύσμενης, ἔχθρος (-ιων, -ιωτος).

hot, θερμός.

house, οἶκος, οἰκία.

at — of, παρά, d.
to — of, παρά, a.

how, interrog., πώς.
— oblique int., ὅπως, ὅς.
— relative, ὅς.
— are you? πῶς ἔχεις;
— many, direct int., πόσος.
— indirectly, ὅτι οισοσορόδος.

1 See Note before Vocabulary.
ho-jo]

VOCABULARY. 211

how many, exclam., ὅσος.
— much, ὅσος.
— with comparative, τόσοφ, ὅσοφ.
however, particle, τιμέντοι.
— little, ὄποσοσσόν.
hundred, ἐκατόν.
hunger, λιμός.
hungry, δε, πεινάω.
hunt, ἥπειρω.
hunting, ὁ, ἥπα.
— ground, ἥπα.
hunter, ἥπειρητής.
hurry, σπευδόη.
— n., σπευδώ.

I.
I, ἰγώ.
— for my part, ἵγωγη.
Iberia, Ἰβηρία.
if, εἰ.
ignorant, ἄμαθής.
ill, κακῶς.
(bear) —, χαλεπός.
be —, νοσεῖν.
imitate, μιμέομαι.
immediately, εὐθύς.
immortal, ἀθάνατος, -ον.
impiety, ἀσέβεια.
impious, ἀσέβης.
impossible, ἀδύνατος, -ον.
immoderation, ἀναιδεία.
impdent, ἀναίδης.
in, ἐν, d.
— (as to), d. or a.
— (as part of), g.
late — day, ὅτε τίς ἡμέρας.
— night, τίς νυκτός.
— turn, ἐφεξῆς.
— return for, ἄρι, g.
— fear, delight, etc., use Participles.
incredible, ἄπιστος, -ον.
indeed, τιμέντω, ἃπο, τιμέντω.
— (very), πάνω.

indeed, nor —, οὐδ' οὖν.
and —, καὶ μέντοι.
Indian, Ἰνδός.
indifference, ῥηθυμία.
indignant, ἀγανακτῶν.
— to be, ἀγανακτῶ, σχετλιάζω, δεινὸν ποιεῖσθαι.
indignation, ὀργή.
inexperienced, ἀπείρως, -ον, g.
inferior (poor, bad), φαῖλος.
— (worse), κακίων.
inhabit, οἰκεω.
inhabitants, οἱ ἐνοικοῦστες, οἱ ἔκεῖ.
injure (person), ἀδικεω.
— (thing), βλάπτω.
injustice, ἀδίκια.
inr, πανδοκεῖον.
inscribe, ἐγράφω.
inselect, δι-ισχυρίζομαι.
instrict, σκοπεῖν, Ι., δια-σκοπεῖν, Ι.
insult, ἱβρίζω, ἑπηρεᾶζω, προ-πτηλακίζω.
intelligent, φρόνιμος, συνετός.
intend (purpose), δια-νοεῖσθαι, ἐν
νῷ ἔχειν.
(be about), μέλλω.
intention, διάνοια, ἐπίνοια.
interest, σπουδή.
interval, at — of, διά, g.
after no long —, οὐ διὰ μακροῦ.
at — of — years, διὰ — ἔτων.
into, εἰς, a.
invent (device), εὑρίσκω, Ι.
— (story), πλάσσω.
island, νῆσος, f.
itself, αὐτός.

J.
jar, πῖθος.
jest, σκόπτω, παίζω.
— s., παιδία.
in —, παίζων, partic.
jewel, λίθος, f.
job, ἐργον.
journey, τ. ὁδός, f.
 — v., ὁδοπορεῖν.
joy, χαρά.
judge, κρίτης, δικαστής.
jagged hare, λαγόφα, n. pl.
jump, πηδάω.
 — up, ἐκ-πηδάω, ἀνα-.
 — down, κατα-πηδάω.
just, δικαιός.
 — (particle), often +ἡ, or omitted.
 — now, ἀργίας, νῦν ἡ.
 — as, ὡσπερ.
 — in time, use φθάνω, I. See § 43.

K.
keep, ἐχω, I.
 — (watch), φυλάσσω.
 — (horses, etc.), τρέφω, I.
 — away, ἀπ-ἐχομαι, I.
 — silent, σιγῶ.
 — quiet, ἡσυχάζω.
key, κλεῖς (-ειδός), I.
kill, ἀποκτάω, I.
 — pass, ἀπο-θύγω, I.
kind, s., γένος, n. ἱδέα.
a — of, +τις.
all — of, πάντοιος.
what — of, ποῖος, int. (ὅποιος, rel. indirect).
this — of, τοιοῦτος.
that — of, τοιοῦτος.
 — adj., φιλάνθρωπος, ἐπιεικής.
 — hearted, ψιλάνθρωπος, -ον.
kindle, ἀνάω.
kindly, φιλως, φιλικῶς, εὐμενῶς.
king, βασιλεύς (-ως).
knife, μάχαρα, f.
knock, κόπτω.
know (person), γνωσκόω, I.
 — (anything), οἶδα, I. ἐπισταμαι.
 — how to, ἐπισταμαι, inf.
knowing, ἐπιστήμων, g., σοφός.
without —, use λαλάνω, I., § 43.
knowingly, ἐπιστημόνως.
known, γνώριμος, -ον.

L.
labour, s., πόνος.
 — v., πονέω.
lack, χρεία, ἐνδεία.
lake, λίμνη.
lamb, ἀμνός (gen. ἀρνός, d. ἄρνι, etc.).
lame, χωλός.
lament, ὀδύρουμαι.
land, γῆ.
 — (estate), ἀγρός.
language, γλῶσσα.
large, μέγας, pl. μεγάλος.
last, ύστερος, τελευταίος.
the — one, ὁ τελευταῖος.
at —, τέλος.
late, ὀψε.
lately, μεστὶ, νῦν ἡ (just now).
laugh, γελῶ, I.
 — at, ἔγγελάω, d.
laughable, γελοῖος.
laugher, γέλως (-ως or -ω)-, m.
law, νόμος.
lawful, it is, ἔξεστι, d.
law-court, δικαστήριον.
lay, τίθημι, I.
 — down (law), θέσθαι, I.
 — one’s-self, κοιμάμαι.
 — (anything), κατα-τίθημι, I.
lazy, ἄργος, ἀπάγων.
lead, ἀνώ, I.
 — the way, ἄγιομαι.
 — on, προ-ἀγω.
leader, ἄγεμον (-όνος).
leaf, φύλλον.
learn, μαθάω, I., κατα-μαθάω, I.
 — (news), πυνθάνομαι, I.
least, ἦκιστος.
 — adv., ἦκιστα.
at —, τὰς +γιούν.
VOCABULARY.

leave, λείπω, I.
— in the lurch, ἵππο-λείπω, I.
ask —, αἰτεῖν, or αἰτεῖν ἑξ-εἶναι.
left, ἄριστερός.
— hand, ἡ ἄριστερά.
leg, σκέλος, n.
less, ἡσυχόν (adj.).
ἡσυχόν, (adv.).
no —, οὐδέν ἡσυχόν.
let, εἶναι.
— go, μεθ-ήμι, ἀφ-ήμι, I.
— fly, ἀφ-ήμι.
letter, ἐπιστολή.
lack, λείχω, a.
lie, ψεῦδος, n.
tell —, ψευδή εἰπέναι.
lie, v., κείμαι.
— down, κατα-κείμαι.
— to rest, κοιμάομαι.
life, βίος.
lift up, αἴρω, ἐπ-αἴρω.
— weapon, ἐπ-αἰων.
light, φῶς, n.
lightning, άστραπῆ.
live, δύνω, a.
— often, ὅσπερ.
in — manner, ὢσάντως, ὄμοιως, τὸν αὐτὸν τρόπον.
— wise, ὦσάντως.
line, γραμμή.
linger, δια-τρίβω.
lion, λέων (-οντ-).
lioness, λέανα.
listen (obey), πείθονται, I.
— (hear), ἀκούω, g. I.
little, δλίγος, μικρός.
after a —, δι' ὀλίγον.
a —, ὀλίγον.
for a — (while), μικρὸν τινα χρόνον, οὐ βραχύ τι.
a — before, ὀλίγον πρότερον.
by —, κατὰ μικρὸν.
live (be alive), ζῆν, I.
— (dwell), οἰκέω.
— (pass time), δι-άγω, I.
live (conduct life), διαιτάομαι.
loaf, ἄρτος.
long, μακρός.
— for a — time, πάλαι, or μακρὸν χρόνον.
not — after, οὐ διὰ πολλοῦ.
a — way, διὰ πολλοῦ.
no longer, οὐκέτι.
look at, προσ-βλέπω.
— (examine), σκοπέω, I.
— into, βλέπω εἰς.
loom, ἵοτός.
lose, ἀπ-ολλυμι, I.
loss, at a, ἄπορος, -ον.
to be —, ἄπορος, ἐν ἀπορίᾳ εἶναι.
loud, μέγας.
— adv., μέγα, σφόδρα.
— adv. compar., μεῖζον.
love, b., φιλία.
— (passionate), έρως (-ωτ-).
—, φιλέω, a.
— (passionate), ἔρως, g.
lurch. See leave.
living, κείμενος, κατακείμενος.

M.

mad, μανώμενος, ἄφρων, μεμνώμενος (-ωτ-).
madness, μανία.
magistrate, ἄρχων (-οντ-).
magnificence, μεγαλοπρέπεια.
magnificent, μεγαλοπρεπής.
maid, { parthenos, κόρη.
maiden, }
maid-servant, θεράταινα.
majority, οἱ πλείονες.
maintain, τρέφω.
make, ποιεῖν, κατα-σκευάζειν.
— for one's-self, ποιεῖσθαι.
— (peace, war, agreement), ποιεῖσθαι.
— speech, λέγω.
— haste, σπεύδω, ἐπείγομαι.
make, passive, often γίνεσθαι, I.  
man, ανήρ (-νότο), ἄνδρως.  
manage (accomplish), δια-τελέω,  
ｄia-πράσσωμαι.  
— (arrange), δι-οικέω.  
manger, φάτνη.  
manifest, φανερός.  
mankind, ἄνθρωποι.  
manner, τρόπος.  
all — of, παντοίος.  
in like —, ὄμοιος.  
in a marvellous —, θαυμασίως ὅς.  
in a . . . —, adv., from adj.  
manufacture, ποιεῖν.  
many, πολλοί.  
so —, τοσούτος.  
as — as, ὅσος.  
in — ways, πολλαχί.  
march, πορεύεσθαι, στρατεύομαι.  
market, ἀγώρα.  
marrige, γάμος.  
marry, γαμεῖν, I.  
m marvel, θαύμα, n.  
m marvellous, θαυμάσιος, θαυμαστός.  
in a — manner, θαυμασίως ὅς.  
mast, ἱστός.  
master, διστότης.  
matter, πράγμα, n.  
what is the —, τί πάσχεις, I.  
no —, ἀμέλει, θάρσει.  
mean, v. λέγω.  
in the — time, ἐν τούτῳ.  
meanwhile, ἐν τούτῳ.  
means, μηχανή.  
by — of, διὰ, g.  
by some —, ἃπως, μηχανή τις.  
by all —, πανταπαί.  
by no —, ἡκιστα, οὐδαμῶς.  
meat, κρέας, n. (g. -ως).  
medicine, φάρμακον.  
meet (by chance), περι-τυγχάνω,  
I. d.  
— (by appointment), συν-ελθεῖν,  
I.  
— meeting, σύνοδος, f.  
— (formal), σύλλογος.  
Mesarion, Μεγαρεύς.  
methinks, ἢποιν, οἴμαι.  
mid-day, μεσημβρία.  
middle, ἡ μέση.  
midst, ἡ μέση.  
into the —, ἐς μέσον.  
in the —, ἐν μέσῳ.  
mighty, μέγας.  
most —, μέγατός.  
mind, νοῦς, διάνοια.  
have a —, ἐν νῷ ἔχειν, I, δια- 
νοεῖσθαι.  
have in —, ἐνθυμεῖσθαι.  
am out of my —, μέμηνα.  
mind, ν., φρονίς, g., μέλει  
μοι, g.  
am minded, ἐν νῷ ἔχω, I.  
never — (resignation), ἀμέλει.  
— — (encouragement), θάρσει.  
mine, ἡμός.  
minister, ἵππετης.  
mirror, κάτοπτρον.  
mischief, κακόν.  
miserable, ταλαίπωρος, -ον.  
be —, κακός ἔχω, ταλαίπωρέω.  
miserly, αἰσχροκερδής.  
mock, σκύπτω, ἐν-γελάω, I. d.  
moderate, μέτριος.  
modest, to be —, σωφροσύνη, αἰσχύ- 
νομαι.  
— σοφρος (̣ο-)v.  
modesty, σωφροσύνη, αἰδώς (-ος), f.  
moment, at the present —, ἐν τῷ  
παρόντι.  
money, ἀργύριον.  
month, μήν (-νος), m.  
moon, σελήνη.  
new —, νυμνια.  
moré, adj., πλέον, πλείων.  
— adv., μᾶλλον.  
no —, οὐκέτι.  
any — (after neg.), οὐκέτι.  
none the —, οὔδεν μᾶλλον.
more, not a whit the —, οὐδὲν τι μᾶλλον.
nothing —, οὐδὲν ζητ.
many —, πολλόφι πλείονες, πολλοὶ ζητ.
morning, ἔως (-οὐς).
in the —, ἀμ᾽ ἐφ, πρφ τῆς ἡμερας.
moreover, and, καὶ δὴ καλ.
morrow, ἡ υστεραία, ἡ αὔριον.
most, adj., οἱ πολλοὶ.
— adv., μάλιστα, οὐχ ἡκιστα.
— of all, μάλιστα πάντων.
— of them, οἱ πολλοὶ αὐτῶν.
— (with adj.), superlative.

for the — part, ὡς ἐπὶ τὸ πολὺ.
mother, μητέρα (-τρός).
mount, v., ἐπί-βαινω, I.
mountain, ὅρος, n.
mouth, στόμα, n.
move, tr., κίνεω.
— intr., κινεῖσθαι.
much, πολὺς.
as — as, δὼν, δσα.
so —, τοσοῦτον.
ad. σφόδρα, πάνω, μάλα.
how —, ὅσος.
— — (with comp.), δοφ.
so —, τοσοῦτοφ.
mud, βόρβορος, πῆλος.
multitude, πλῆθος, n.
murder, φόνος.
— v., φανεύω, ἁπο-κτείνω, I.
must (duty), δεῖ (acc. inf.).
— (necessity), ἀνάγκη (acc. inf.).
my, ἐμός.
— self, αὐτός, g. ἐμαυτοῦ.
mysteries, μυστήρια, pl.

N.
naked, γυμνός.
name, s., ὄνομα, n.
— v., ὄνομάζω.
native land, πατρίς (-ίδ-), f.
natural, εἰκός.
as is —, ὢς εἰκός.
naturally, εἰκότως, ὢς εἰκός.
— (less emphatic), δή.
nature, φύσις.
by —, φύσει.
de by —, πεφυκέναι, οτ φύσει εἶναι.
near, ἐγγὺς, g. πλησιόν.
nearly, ἐγγὺς, σχεδόν, ὀλίγου, ὀλίγου δεῖν.
necessary, ἀναγκαῖος.
it is —, ἀνάγκη (acc. inf.), ἀναγκαίον ἑστι.
— — (notion of duty), δεῖ (acc. inf.).
necessity, ἀνάγκη.
neck, τραχήλος.
need, v., δεσμαί, g.
— s., ἔδεισαι.
there is —, δεῖ, g. (or acc. inf.).
there is no —, οὐδὲν δεῖ.
I have — of, δεῖ μοι, g.
in — of, δεόμενος, g.
needful, it is, δεῖ.
needs, one must (necessity), ἀνάγκη.
— (duty), δεῖ.
neglect, v., ἀμελεῖ, g.
negligence, ἀμελεία.
— (easy going), ῥαθυμία.
neighbour, γείτων (-ον-), ὁ πλησιόν.
neither, οὔτε . . . οὔτε (μήτε). See § 77.
nest, νεοσσία.
ever, οὔποτε, οὐδέποτε.
— mind. See mind.
nevertheless, δὲως, ἄ μέντοι.
— — (at beginning), οὐ μήν ἀλλά.
new, καινός, νέος.
— moon, νουμνύλα.
next (nearest), ὁ ἐγγυτάτω.
— day, η ὑστεραία.
nice, σπουδαῖος, ἰδιός (-ιν-, -ιτος).
night, νύξ (-κτ-), f.
night, by, νυκτός.

in the —, νυκτός.

at — fall, ἀπα νυκτί.

all — long, πᾶσαν τὴν νύκτα.

no, adv., οὔ, ήκιστα.

— pron., οὔδείς (-εμία, -έν).

noble (birth), ἐνεγής.

— (morally), γενναῖος.

noise, ψόφος, βορυμος.

none, οὔδείς (-εμία, -έν).

— the less, οὔδεν ήσον.

nonsense, φλαρία, λήρος.

to talk —, φλαρεῖν, ληρεῖν.

noon, μεσημβρία.

nor, οὔδε.

— (after neither), οὔτε.

north wind, βορέας.

nose, ἄσ (ἰμ-), f.

not, οὔ, οὐκ.

— at all, οὐδαμώς.

— quite, οὔ πάνω.

— yet, οὔπω, οὔδέπω.

— then, οὖκ ὁμοίως.

— nearly, οὔδ' ἐγγύς.

and —, οὔδε.

nothing, οὔδέν.

notice, κατα-νοεῖ, γιγνώσκω, I.

escape —, λανθάνω, I., § 43.

nourish, τρέφω.

now, νῦν.

—, particle of connection, τὰ δέ, τὰ δή.

what —, τί δή.

— indeed, νῦν δήπολ.

just —, νῦν δή, νεωτί, ἀρτίως.

nowhere, οὐδαμῷ.

number, ἀριθμός, πλῆθος, n.

numberless, ἄνθριμος, -ον.

of, g. See § 85.

— (fear, thought, talk), πεπί, g.

by means —, διά, g.

on account —, διά, a.

in view —, ἐπί, d.

by reason —, διά, a.

— course, ἐξ ὧν, παρερῶς, or use ἄρθος.

off, to go —, ἀποίχομαι, I.

be — (motion), do.

a long way —, μακράν.

be —, μακράν ἀπε-είναι.

offer, παρ-έχω, I.

(by way of giving) pres. and imper. of διδωμι, I.

often, πολλάκις.

old, παλαιός.

— man, γέρων.

— woman, γυναῖκα (-άσ).

—in age, γηραιός.

in — times, πάλαι.

of —, πάλαι.

20 years —, εἰκόσι εἰς τὴν γεγονός.

olive, ἐλάα.

on, ἐπί, g. d.

— doing. See § 44.

— account of, διά, α., ἐνεκα, g.

— terms of, ἐπί, d.

these terms, ἐπί τοίς ἐπί τούτοις.

— earth, γῆς.

once, ποτέ.

— (one time), ἅπαξ.

— a year, ἅπαξ τοῦ ἐναντοῦ.

upon a time, ποτέ, πάλαι ποτέ.

one, εἷς (μία, εὖ), εἷς τις.

— (a man), τίς.

— by —, καθ' ἐκαστὸν.

— (opp. 'the other'), δ μέν . . . δ ὅδε.

— of the two, δ ἐτερος, n., δατερον.

— of two things, δυοῖν δατερον.

onion, κρόμμανον.

open, ἀνοίγω, I.
open, adj., φανερός.
   it is — to any one, παντὶ έξεστι.
openly, φανερῶς.
opportunity, καιρός.
opposite, εναντίος, δ.
   the —, τον καιρόν.
exactly the —, πάν τον καιρόν.
orator, ρήτορ (-ορος).
order, ν., κελευω.
   — a., κάσμος.
in — (one after other), εφεξής,
   καθ' ἐκαστον
   — that, ἵνα, δε, δησως. See § 70.
orderly, εὐκοσμος, -ον.
ordinary, μέτρος.
   (poor), φαύλος.
ostrich, στροβόθις.
other, ἄλλος, ἄλερος.
   — of two, ἄλερος.
   — wise, ἄλλος.
   — (after a stop), ἐλ δὲ μή.
ought, δει (acc. inf.), χρή.
   — to have (part with), use ὀφελον,
   inf.
our, ἡμέτερος.
out of, εκ, g.
   — (outside), ἕξω, g.
   — (owing to), δια, а., ύπο, g.
   (from), εκ, g.
   come —, ἐκβαίνων, ἔξεω, I.
outside, ἔξω.
overtake, κατα-λαμβάνω, I.
ove, ὀφείλω.
owing to, δια, а.
owl, γλαύξ (-κος), f.
own, use αὐντον or σφέτερος. See § 20.
ox, βοῦς (βοσ).
P.
pack, φορτίων.
pain, ὀδύνη, ἀλγος, n., λυπή.
suffer —, ἀλγεω.
pain, in —, ἀλγῶν, (-οντ-).
   feel —, ἀλλεω.
painful, λυπηρός, ἀλγεινός, οδυνη-
   ρός.
pale, ἄρσος.
grow —, ὄχριαω.
pardon, συγγνώμη.
   — v., συγ-γνώμωκω, I.
part, μέρος, n.
   for my —, ἐγωγε.
particular, περισσός.
party, στάσις.
   — quarrel, στάσις.
pass (by), παρ-εναι, I.
   — (time), διάγεω, I.
passer-by, ὁ παριών, (-οντ-).
pay, ἀπο-δίωμι, I.
peace, εἰρήνη.
peaceful, εἰρηνικός.
penalty, ζημία.
penny, ὅβολος.
people (often omitted, e.g.
   'many —', πολλοί).
   — ἀνθρωποι.
   — (the multitude), πλῆθος, n.
common —, πλῆθος, n., δῆμος.
perceive, αἰσθάνομαι, I., γιγνώ-
   σκω, I.
perhaps, ἵσως.
perish, άπ-αλληλομε, I., ἀπο-θη-
   σκω, I.
permission, ἔξουσία.
permit, εἰμι, I.
be permitted, ἔξειναι, I.
perplexity, ἀπορία.
Persian, Πέρσης.
person (with adj. often omitted).
   — ἀνθρωπος.
persuade, πείθω, I., ἀν-πείθω.
philosopher, φιλόσοφος.
philosophy, φιλοσοφία.
philosophise, φιλοσοφεώ.
Phocian, Φωκεύς.
Phoenix, Φοινίξ (-κος), m.
physician, λατρός.
piety, εὐσέβεια.
pigeon, περιστερά.
pinch, πιεζώ.
pine, πεύκη.
pious, εὐσεβής.
pirate, ληστής.
pity, οἰκετεία.
place, τόπος, χώριον.
take — (happen), γίγνομαι, I.
in — of, ἀντί, g.
— v., ἵστημι, I., καθ-ἵστημι, I.
plain, δῆλος, φανερός, ἐμφανῆς.
make —, δηλόω, φανερώ.
plan (device), μηχανή.
— (intention), ἐπίνοια.
— v., δια-νοεῖμαι.
plant, φυτών.
plate, λεκάνων.
platform, βῆμα, n.
plea, πρόφασις.

on the — that, often, ὡς, part.
See § 47.

please, ἀρέσκω, I. d.
— (wish), θελώ.
pleased, ἱστείς, (-ίντ-).
— to be, ἱδομαι.
pleasing, τερπνός.
pleasure, ἱδονή.
plenty, ἄφθονια.
— of, often, πολὺς, ἰκανός.
plot, b. ἐπιβουλή.
lay —, ἐπι-βουλεύω.
— v., ἐπι-βουλεύω, d.
plunder, ληστεύω.
— (house), συλάν.
poem, ποιήμα, n.
poet, ποιητής.
point, αἰχμή.
poor, πενήθη, (-ηθ-).
— (wretched), φαῦλος.
port, πόρος, n.
port, ἐμπόρον.
possess, ἐχω, I., κεκτήσθαι.
be —, ed, κατ-ἐχεσθαι, I.
possible, οἴδα με, δυνατός, ἰκανός.
possible, as quickly as —, ὡς τάχιστα.
as much as —, ὡς πλείστα.
as great as —, ὡς μέγιστος, etc.
pour, χεω, I.
— out, ἐκ-χεω, I.
power, δύναμι.
powerful, δυνατός.
— (strong), ἴσχυρός.
powerfully, ἴσχυρώς.
practice, it is the, νομίζεται.
practise (an art), μελετάω.
— (a custom), ἀσκεω.
praise, ἔπαινω, I.
pray, εὐχομαι.
prayer, εὐχή.
precious, τίμων.
prepare, ἐτοιμάζω, παρασκευάζω.
prepared, ἔτοιμος.
preparation, παρασκευή.
presence (use πάρειμι).
present, παρών (-όντ-).
be —, πάρ-ειμι, I. d.
preserve, σώζω.
presume, I —, οἴμαι, ἐπὶ δήμου.
previous, πρότερος.
— day, τῇ πρωτεραίᾳ.
price, τιμή.
pride one's-self on, μέγα φρονεῖν ἐπὶ, d.
priest, ἱερεύς.
principal, πρῶτος, ἀριστος.
prisoner, ὁ δεδεμένος.
probable, it is, εἰκός, acc. inf.
probably (emphatic), εἰκότως.
— (unemphatic), ἵππου, οἴμαι, use δοκεί.
proceed to, often impf. See § 59.
— (turn to), τραπέζῃ πρὸς, a. I.
procession, πομπή.
go in a —, πομπεύω.
produce, b., καρπός.
profitable, ὀφέλιμος.
project, προ-ἐχω, I.
project, above, ὑπερ-έχω, I.
promise, ἵπ-εχινειμα, I.
— s., ὑπόσχεσις, f.
proper, ἵκανος, ἐπιτήδειος.
— (decorous), πρεπών, προσήκων.
properly, πρεπόντως.
prophecy, μαντική.
prophet, μάντης, m.
propriety, τὸ πρέπον, partic.
protest, σχετικά, δια-μαρτύρομαι.
proud, σεμνός.

have — thoughts, μέγα φρονεῖν.
prove (turn out), γίγνομαι, I.
— (show), ἐν-δείκνυμι, I.
providence, πρόνοια.
province, ἀρχή.
provisions, ἐπιτήδεια, h. pl.
— συτία, n. plur.
prudent, σωφρόν (ο-ν-).
pull out, ἐξ-αἱρέω, I., ἐξ-ἐλκω.
punish, κόλαξ.
purpose, for the — of, ἐπὶ, d., ὕπεκα, g.
purse, σαλάντιον.
pursue, διώκω, μετ-έρχομαι, I.
pursuit, ἴπ, διώκων.
put, τίθημι, I.
— in (ship), σχεῖν (ἲχω), I.
— off (clothes), ἐκδνομαί.
— on, ἐνδώ.
— round one, ἀμφι-βάλλομαι, I.
— to, προς-θείναι.
— death, ἀπο-κτεῖνω, I.
— poss., ἀπο-θνήκω, I.
— upon, ἐπί-τίθημι, I.
quick-witted, ἀγχίνους.
quiet, ἴσχυχος.
keep —, ἴσχυχάζω.
— s., ἴσχυτια.
quietly, ἴσχυχω.
quit, ἔξ, ἀπ-αλλάσσεσθαι, I.
— ἀπ-αλλαγῆμαι.

R.
race, γένος, n.
— (contest), ἀγών (-ών), m.
rain, ύετος.
raise, αἴρω, ἐπ-αἵρω.
— up, ἐπ-αἵρω.
random, at, εἰκη.
read, ἀνα-γιγνώσκω, I.
ready, ἑτοιμος.
to be —, ἑλῶ (willing).
— — (prepared), παρεσκεύασμαι.
to get —, tr., ἑτοιμάζω, παρασκεύαζω.
reality, ἴπ, τῷ ὄντι.
really, τῷ ὄντι, ὡς ἄληθῶς.
rear, τρέφω.
reason, αἰτία.
by — of, διά, s.
reasonably, εἰκότως.
rebuke, ἐπι-τίμω.
receive, λαμβάνω, I.
— (to one’s-self), παρα-λαμ-
βάνω, I.
— (welcome), δέχομαι.
recite, λέγω, I.
recover, ἀνα-πνέω, I.
red, ἐρυθρός.
regards, ἃς, περί, g. a.
rejoice, χαῖρω, I.
relate, ἀγγέλλω.
related, συγγενής.
relative, συγγενής.
relation, συγγενής.
relax hold on, μεθ-εσθαί, g.
relieve, ἀπ-αλλάσσω.
VOCABULARY.

reluctant, to be, ἀπ-οκνεώ.
he became —, ἀπ-όκνησε.
remain, μένω, παρα-μένω, I.
remind, ὑπο-μιμησκο, I.
reply, ἀπο-κρίνομαι, I.
report, ἀπ-αγγέλλω.
reputation, ἀξίωσις, δόξα.
request, ν., κελεύω, αξιώω.
restore, θε, σωτηρία.
— ν., σώζω, έκ-σώζω.
resist, ἀντ-έχειν, I.
respect, αἰδως (οὐς).
with — to, πρός, a.
in all —, πάνω, πάντα.
in other —, τὰ ἄλλα.
rest, κοιμάομαι, ἀνα-παύομαι.
rest (remainder), λοιπός, ἕτερος.
restrain, ἀπ-ἐγω, I.
— one’s-self, ἀπ-έχομαι, I.
retire, ἑπ-χωρεώ, ἀνα-χωρέω, ἀπο-χωρέω.
return, ν., ἡκώ.
— a., in — for, ἀντι.
revel, κώμος.
— ν., κωμάζω.
revile, λοιπόρομαι, d.
revolt, ν., ἀπο-στῦναι (ὑστημι), I.
rich, πλουτός.
be —, πλουτέω.
riches, πλουτος.
rid, ἀπ-αλλάσσω.
ride, ἵππευμι.
ridicule, καταγελάω, g.
ridiculous, γελοίος.
riding, ἵππασσια.
right (just), δίκαιος.
— (opp. wrong), ὁρθός.
— (opp. left), δεξιός.
— hand, δεξιά.
— adv., ὁρθώς.
rise up, ἀνα-στῦναι (ὑστημι), I.
— (sun), ἀνα-τέλλω.
rising (sun), ἑως, ἀντολαί.
risk, κίνδυνος.
— ν., κίνδυνεύω.

river, ποταμός.
road, δόδος, f.
by — side, παρὰ τῇ ὄδοι.
rode, πεπλος.
rock, πέτρα.
roll, κυλινδόμαι.
roof, ὄροφη.
room, οίκημα, n.
tope, σχοινίον, σπαρτόν.
totten, σατρός.
round, περί, prep.
— adv., κύκλος.
stand —, περί-εστηκέναι, I.
royal, βασιλικός.
rub, τρίβω.
rudder, πηδάλιον.
rug, τάνησ (την), m.
— (for sleeping), στρώματα, pl.
rule, ν., ἀρχω.
— a., ἀρχή.
ruler, ἄρχων (-οντ-).
be — of, ἀρχω, g.
run, τρέχω.
— away, ἀπο-τρέχω, I., ἀπο-
φευγώ.
he ran away, often ἀπόχετο
φυγὼν, I.
run, a., at a —, δρόμω.
rustic, ἀγροικος, -ον.

S.
sacred, ἀγιος.
sacrifice, θυσ.
safe, ἀσφαλῆς.
safety, ἀσφάλεια.
said, εἶπον, ἔλεξα.
sail, ν., πλέω, I.
— close, προσ-πλέω, I.
— along, παρα-πλέω, I.
— out, ἐκ-πλέω.
— s., ὑστιον.
sailor, ναῦτης.
sake, for — of, ἐνεκα, g.
salt, ἄλσ (ἀλός), f.
VOCABULARY.

salt (to eat), ἄλας, n.
— adj., ἀλμυρός.
salute, ἀστάζομαι.
same, ὁ αὐτός.
at — time, ἁμα.
— (together), ὅμοι.
in — way, ὄσαινται.
— day, αὐθήμερον.
sample, δείγμα, n.
sand, φάμμος, f.
satisfactory, ἐπιεικής.
satrap, σατράπης (-ou).
savage, adj., ἁγριός.
— s., βάρβαρος.
save, σώζω, dia-sώζω.
— only, πλην εἰ μη.
say, λέγω, I., φημί, I.
scabbed, κολεός.
scanty, σπάνιος, -on.
scurcly, μόλις.
scent, ὀσμή.
scholar (pedant), σχολαστικός.
sea, θάλασσα, πώς.
by seaside, παρὰ τῇ θαλάσσῃ.
seal, σφραγίς (-ίδος), f.
search for, ζήτεω.
— out, ἐξ-ετάζω.
won, καρός.
— (of year), δρα.
seat, έδρα.
seated, καθήμενος.
second, ἕτερος.
— (in order), δεύτερος.
secret, κρύφιος.
scretely, λάθρα.
do —, λανθάνει, I., δράω.
see, δράω, I.
seem, δοκεῖ, φαίνομαι, I.
seize, συλ-λαμβάνω, I.
sell, πωλέω, ἀπο-δίδομαι, I.
send, τέμπω.
— away, ἀφίημι, I.
— for, μετα-τέμπεσθαι.
— forth, ἐκ-τέμπω.
— back, ἀπο-τέμπω.

sense, γνώμη.
sensible, φρόνιμος.
— (opp. mad), ἔμφρων.
separate, χωρίζω.
separately, χωρίς.
— (one by one), καθ’ ἕνα ἐκαστον.
servant, οἰκέτης.
set, τίθημι, I.
— down, κατα-τίθημι, I.
— on foot, καθ-ιστημι, I.
— free, λύω.
— up (raise), ἀν-ορθόω.
— (establish), καθ-ιστημι, I.
— (of heavenly bodies), κατα-
—which.
settle, καθ-ιστημι, I.
settled, be, συμ-βαίνω, I.
seven, ἕπτα.
seventy, ἕβδομηκοντα.
seven, δια-τέμων, δια-σχίζω.
several, πολλοί, συνχοί.
severe, χαλεπός.
shade, σκία.
shakes, τινάσω, σείω.
shallow, βραχύς.
shallows, s., βραχέα, n.
shame, ψευδής.
shame, s., αἰσχύνη.
— n., αἰσχύνω.
share, μέρος, n.
give a —, μεταδίδωμι.
shape, μορφή.
she. See Pronouns, § 14.
— goat, χίαρα.
sheep, s., προβάτων, δίς (δίος), f.
— pl., πρόβατα.
shew, δείκνυμι, I.
— (declare), δηλώ.
ship, πλοῖον, ναῦς.
— wreck, ναυαγία.
— make, ναυαγέω.
shoot, τοξεύω.
— (a bolt), ἀφίημι, I.
shore, ακτή, αἰγαλός.
short, βραχύς.
in a — time, ἐν βραχεῖ, οὐ διὰ μακροῦ.
shoulder, ὄμος.
shout,  φοβή.
 — ν., βοῶς.
show, δείκνυμι, I., δεῆλος.
 — off, ἐπι-δείκνυμαι, I.
shroud, σουντάς.
shut, κλείω, συγ-κλείω.
sick, νοσῶν (-οῦν-).
 — to be, νοσεῖν.
side, to — of, παρά, a.
at — of, παρά, d.
from — of, παρά, g.
siege, πολειρκία.
sign, σημεῖον.
make —, σημαίνω.
silence, σιγή.
silent, be, σιωπᾶς, σιγάω.
silently, σιγῆ.
sin, ἁμαρτάω, I.
since (causal), ἐπει, ὦς.
 — (temporal), εἴ οὖθ.
 — prep., εκ, g.
 — adv., εἴ ἐκείνου τοῦ χρόνου.
single, εἰς (μία, ἕν).
singular, θαυμάσιος.
sink, tr., κατα-δύω.
 — intr., κατα-δύω.
 — κατα-δύομαι.
sir (familiar), ὥ tāv.
 — (general), ὥ άνθρωπε.
sit, καθίζω, κάθημαι.
 — down, καθίζω, κάθημαι.
sitting, καθήμενος.
six, ἕξ.
sixpence, βραχυῖ.
size, μέγεθος, n.
skiful, σοφός, ἐμπειρός, -ον, g.
skifully, ἐπιστημόνως, σοφός.
skill, τέχνη.
skilled in, ἐμπειρός, -ον, g.
skin (of wine), ἀσκός.
sky, οὐρανός.
slave, δοῦλος.
 — household, ὀικέτης.
slay, ἀπο-κτείνω.
sleep, ὑπος.
 — ν., καθεύδω, I.
 — go to, κατα-διάβαω, I.
 — fall asleep, κατα-διάβαω.
slip under, ὑπο-δύναι (aor.).
slow, βραδύς.
small, μικρός.
smaller, ἐλάσσων.
smell,  φαίμη.
 — ν., δοσφραίνωμαι, I.
smile, μειδίαω.
smile, πατάσσω, πλήσσω, I.
snatch, ἀρπάζω.
 — up, ἀν-ἀρπάζω.
sneeze, b., πταμός.
sneeze, ν., ἄργκω.
so, οὖν (or οὖν, before vowel).
 — (accordingly), ὅστε, διὰ τοῦτο, ὅ τοινυ.
 — as to, ὅστε (acc. inf.).
 — great, τοσοῦτος.
 — much, τοσοῦτον.
 — that, ὅστε, indic. or acc. inf.
 and —, ὅστε, particle.
soft, ἀπαλός, μαλακός.
softly, μαλακῶς.
soldier, στρατιώτης, ὅπλυτης.
sollemn, σεμὼς.
some, ὁ τις.
 — one, ὁ τις.
 — thing, ὁ τι.
 — time, ὁ τοῖρε.
 — times, ἑνίοτε.
 — how, ὁ τοσ.
 — day, ὁ τοτε.
 — such as this, τοιούτος τις, τοιόσοδε τις.
 — what, ὁ τι.
 — of, ὁ τι, gen.
son, υἱός.
soothsayer, μάντις, m.
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still, ἄτ. — adj., ἡσυχός.
stinginess, αἰσχροκέρδεια.
stingy, αἰσχροκέρδης.
stitch, πάπτω.
— (together), συρ-πάπτω.
stone, λίθος, m.
— precious, λίθος, f.
stoop, παρα-κυπτω.
stop, τρ., παύω.
— (detain), κατ-έχω, I.
— intr., παύομαι.
storm, χεμάν (-ών), m.
story, μῦθος, λόγος.
straight, adj., ὁρθός.
— adv., εὐθὺς.
— way, εὐθὺς, ἐξαιθῆς.
strange, δενῶς, δαμάσιος.
stranger, ἕνες.
— (woman), ἕνη.
stratagem, μηχανή, ἐπιθουλή.
street, ὁδός, f.
stretch, τείω, I.
— out, ἐκ-τείου, I.
strife, ἐρίς (-ει-) f.
strong, ἰσχυρός.
be —, ἰσχύω, σθίω.
strongly, σφοδρά, ἰσχυρῶς.
subject, adj., ὑπήκοος, -ον.
— β., οἱ ἀρχόμενοι.
succeed (persons), κατ-ορθῶ.
— (things), προ-χωρεῖ.
such, τοιοῦτος, τοιοῦτος. § 24.
— as, ὁλος.
— a one as that, τοιοῦτος.
— — this, τοιόσος.
sudden, ἀλφίδιος, -ον.
suddenly, ἐξαιθῆς.
suffer, πάσχω, I.
— pain, ἀλγεῖω.
sufficient, ἰκανός.
sullen, σκυθρωπός.
summer, θέρος, n.
sun, ἔλιος.
superior, κρείσσων (-ον).
superior, be —, δια-φέρω, I. g.
suppose, οἴομαι, νομίζω.
—, I., particle, τοῦν, τὸ δήπον.
surely, τοῦ, τὸ δήμα.
— not, οὔτοι, οὐ δήμα.
surprise (overtake), κατα-λαμ-
βάνειν, I.
surprised, be, θαυμάζω.
suspect, ἵπποπεύω.
suspicion, ἵπποφια.
swallow, b., χελιδών (-ον-).
swan, κύκνος.
sweet, ἡδύς (-ίων, -ιτος).
swim, νιώ. I.
sword, ἕφως, n.

T.
tablet, δέλγος, f.
tail, κέρκος, f.
take, λαμβάνω, I.
— away, ἀπο-φέρω, I.
— delight, ἡδομαί.
— off (shoe, leg, etc.), ὑπο-
λυμαί.
— out, ἐξ-άγω, I., ἐξ-αρέω, I.
— place, γίγνεσθαι, I.
— up, ἀν-αρέω, I., ἀνα-λαβέω.
— (bring), ἄγω, I.
— (carry), φέρω, I.
talk, μύθος, λόγος.
tell —, μυθολογεῖν.
talent, τάλαντον.
talk, s., λόγος.
— v., λαλέω.
— (converse), δια-λέγομαι.
tanner, βορσοδήψης.
taste, γεύομαι, g.
teach, διδάσκω.
teacher, διδάσκαλος.
tear, s., δάκρυν.
tell (news), ἀγγέλλω.
— (say), λέγω, φημί, I.
— (order), κελεύω.
—, past tense, often εἰπε.
tales, λέγω, μυθολογεῖν.
temper, be out of, δυσκόλως ἔχω, I.
temple, τερόν.
ten, δέκα.
— thousand, μῦροι.
tent, σκήνη.
terms, on these, ἐπὶ τοίοδε.
terrible, δεισός, φοβερός.
terrify, φοβέω.
test, δοκίμαζω.
than, ἤ.
—, no particle, g.
thanks, χάρις (-ιον-).
give —, χαρῶν ἔχω.
— for, do, g.
that, ὁτα. See § 79.
in order —, ἵνα, ὡς, ὡσ.
all —, ὅσοι, ὅσα.
the, ὁ, ἡ, τό.
them, αὐτοῖς. See § 14.
them (at the time), τότε, ἐνταῦθα.
— (after), ἐπιεύμα.
— particle, τὸ ὅ, τοῖνυν, τοί.
— in questions, τὸ ὅ.
— in negat. questions, ὅκουν.
thence, ἐκείδην, ἐντεῦθεν.
— forward, τό ἐντεῦθεν, τὰ ἐντεῦθεν.
there, ἐκεῖ.
— (thither), ἐκείσα.
therefore, διὰ τοῦτο, τοιγαροῦν.
—, less emphatic, τὸ ὅν τοῖνυν.
thereupon, ἐνταῦθα, ἐκ τούτου,
τότε ὅ.
Thessalian, Θεσσαλὸς.
they, oi δέ, οὗτοι, ἐκεῖνοι. See § 14.
thick, παχύς.
— (growth), δασύς.
thief, κλέπτης.
thin, λεπτός.
things, neut. adj.
— πράγμα, n.
many —ς, πολλά.
think (hold opinion), οἴομαι,
νομίζω.
— (meditate), ἐν-θυμοῦμαι.
think (intend), δια-νοοῦμαι.
— (have thoughts), φρονέω.
— (be anxious, or have care), φροντίζω, g.
third, τρίτος.
thirst, δίψα.
thirty, τριάκοντα.
this, οὗτος, αὕτη, τούτο.
— year, ητες.
thong, ἵμας (-αντω), m., though, καίπερ, partic., § 50.
— as, ὧς, δισπερ, § 46.
thought, have, φρονεῖν.
— (intend), εἰν νῷ ἕχω, δια-
νοοῦμαι.
— have proud, μέγα φρονεῖν.
Thracian, Θρακῖς.
threaten, ἀπειλέω.
three, τρεῖς.
— hundred, τριακόσιος.
— thousand, τρισέκλοιος.
through, διὰ, g.
— owing to, διά, a.
— (feelings), ἐπό, g.
throw, βάλλω, I.
— down, κατα-βάλλω, ἀπο-
βάλλω.
thrush, κύκλη.
thrust, ὅθεω, I.
— down, ἀπ-ωθέω, I.
— out, ἐκ-ωθεώ, I.
— foot against, ἀντι-βαίνω τοῖς
ποσί, a.
thus, οὕτως, ὅδε.
— (as follows), ὅδε.
tie, δέω.
— round, περὶ-δέω, a. d.
time, χρόνος.
at the —, τότε μέν.
at the same —, ἄμα.
about the —, κατὰ εἴκειν τὸν
χρόνον.
just at the same —, κατὰ τὸν
αὐτὸν χρόνον.
by this —, ἡδη.
s.g.w.]

time, after a —, μετὰ χρόνον τινά.
for a —, τέως, χρόνον τινά.
in time (ultimately), χρόνω.
— (opportunity), use φθάνω,
in a short —, οὐ διὰ πολλοῦ.
μακροῦ.
the first (2d, etc.), τὸ πρῶτον.
this long —, πάλαι ἡδη, ἐκ πολ-
λοῦ, πολὺν ἡδη χρόνον.
tops, τὰ ἀκρα.
tíresome, ἐπαχθής, λυπηρός.
to (after motion), εἰς, a., πρός, a.
— (person), παρά, a.
— (give, seem, etc.), d.
to-day, σήμερον.
toe, δάκτυλος.
together, ὁμοί, ἀμα.
— (collect) —, εἰς τὸ αὐτό.
in compounds, συν-
tolerable, ἔπιεικῆς.
tolerably, ἔπιεικῶς.
to-morrow, αὔριον, τῇ αὔριον.
— b., ἃ αὔριον.
too (also), καί.
— (much), ἄγαν.
— great, often, μείζων (-ον-).
tooth, δόντων (-οντω), m.
top, use ἀκρος or ἀκρότατος.
on the —, adv., ἐπάνω.
touch, θυγγάνω, I. g.
touchstone, βάσανος, f.
toward, πρός, a.
— (go) —, ἐπί, g.
tower, πύργος.
town, πόλις.
— hall, πρωτανείον.
track, ἵχνεω.
trade, τεχνή.
travel (land), ὀδοιπορέω, πορεύο-
μαι.
— (sea), κομίζομαι, πλέω, I.
treat, χρώμαι, I. g.
treated, be well, εἰ πάσχω, I.
tree, δένδρον (dat. pl. δένδρεσι).
trial, πείρα.
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trial, make —, πειραμα λαβειν, I.
tribute, φορος.
trick, απατη.
trouble, πονος.
take —, πονεω.
give —, πραγματα παρεχω. I.
true, αληθης.
truth, αληθεια, το αληθες.
in —, το δειν, αληθως.
try, πειραμα, inf.
turn, tr., τρεπω.
— away, απο-τρεπω.
— round, intr., μετα-στρεφομαι.
— aside, tr., απο-στρεφω.
— (become), γινομαι, I.
— out, απο-βαινω, I., γινομαι, I.
turn, b., in —, επεξης.
turned towards, τετραμενος
προς, a.
twenty, εικοσι.
two, δυο.
tyrant, τυραννος.

U.
ugly, αιπχρος (-ων, -ωτος).
unable, αδυνατος, -ov.
de —, ου δυνασθαι.
unaccustomed, αδηθης.
— to, do, g.
uncle, θειος.
uncover, απο-καλυπτω.
under, υπο, g. d.
(motion) —, υπο, a.
underground, υπο της γης.
undress, απο-δυναμαι.
unfaithful, απιστος, ου πιστος.
ungrateful, αχαριστος.
unintentional, ακουσιος.
unintentionally, ακουσιως.
unite, σειγυνμη, I.
unjust, αδικος, -ov.
unknown, αδηλος, -ov.
unless, ει μη.
unlucky, δυστυχης.
unseemly, αεικης.
unsparing, αφθονος, -ov.
unsuccessful, απρακτος, -ov.
unite, δια-λυω, λυω.
unwilling, ακοσιος, -ov.
de —, ουκ εδελεω.
unworthy, αναξιος, -ov, ουκ αξιος.
up, adv., αω.
— and down, αω κατω.
— (motion), επι, a.
— to, μεχρι, g.
come —, approach, προς-ερχομαι, I.
upon, επι, g. d.
— (motion), επι, a.
— (towards), επι, g.
use, χρωμαι, d.
— a., δειλος.
it is no —, ουδεν δειλος εστι.
useful, δειλημος, χρησιμος.
useless, ανωφελης.

V.
value, τιμη.
 vain, in, ματην, αλλως.
valuable, τιμος.
averish, αφανιζομαι, απ-αλλωμαι, I.
variegated, ποικιλος.
various, παντοιος.
venture, τολμαω.
verily, η μη.
very, σφοδρα, πανε.
 vex, δρυιζω.
 vexed, be, αγανακτεω, δρυιζομαι.
grow —, χαλεπαινω, all d.
victorious, to be, νικαω, κρατεω.
victory, νικη.
village, κωμη.
vioence, βια.
violet, βιαος.
vioantly, λυχνως.
— less emphatic, πολυ, σφοδρα.
visible, δρατος.
vision, ψης.
voice, φωνη.
voyage, πλους.
W. wait, μενω. — about, περιμενο. — wake up, τρ., εκ-γειρω. —, intr., do. pass., ἀνα-στηναι. walk, βαδίζω, πορεύομαι. walk (house), τοιχος. — (city), τεῖχισμα, n. want, s., ἐνδεια. in — ἐνδεια, ἐνδειαν ἔχω, g. — v. (wish), βουλομαι, ἰ., ἐπιθυμεω, g. — (be in need of), δεισθαι, ἐνδεισθαι. —, it wants, δει, g. wanting, ἐνδειαν ἔχων. — to be, ἐλλειπειν, ἰ. g. 20 — τυον, δυον ἄεντα εἰκόσιν. war, πολεμος. warship, τριήρης (-ους), f. warlike, πολεμικός. watch (see), θεωρεω. — (guard), φυλάσσω. water, ὕδωρ (ὅταν), n. weave, κύμα, n. way (road), ὁδός, f. (manner) τρόπος. this —, ταυτη. in this —, οὕτως. every —, πάντα. 1 what —, πῶς, direct. — —, δποι, indirect. — —, ὡς, exclam. —, ὁ τρόπον, rel. in the same —, ὡς-αὐτως. in many —, πολλαχί. a long —, μακράν, πολύ. — off, διά μακροῦ. in a bad —, δυσχερώς ἔχων. be in a bad —, δυσχερώς διακείσθαι. weak, ἀσθενής.

weak, be, ἄσθενεω. wealth, πλοῦτος. wealthy, πλούσιος. be —, πλοῦτεω. wear (clothes), φορεω, often ἔχω, I. wearied, to be, ἄρχομαι, d. weave (cloth), ὑδαινω. (strings, etc.), πλέκω. — together, συμ-πλεκω. weaver, ὑφάντης. wear, κλαιω, I., δακρύω. west, ὕφασμα, n. weigh down, βαρύνω. weigh, ἰζημι, I. well, ev, καλῶς. be —, ἐν ἔχων, I. — disposed, εὖνος. be —, ἐν φτονεω. well, s., φρέαρ (-ατ), n. — adv., ἀλλα. wet through, δια-βέβεργμενος. 1 what, int. dir., τίς, τί. —, int. ind., δότις, δ, τι. — kind of, int. dir., ποίος, ὁποῖος. —, with adj., exclam., ὡς. — ever, δότις, δοσ. 1 when, πότε, ὁπότε, ote. — conj., ἑπε. — often g. abs., § 44. whenever, ὁπότε. 1 whence, πόθεν, ὁπόθεν, ὅθεν, etc. 1 where, τοῦ, ὅτου, οὗ, οὔτερ, etc. — from, πόθεν, ὁπόθεν, etc. wherein, ἐν ὧν (ἢ). 1 whether, πότερον, etc. — or, πότερον ... ἢ, interrog. — —, εἰτε ... εἰτε, alternative. 1 which, τίς, πότερος, etc. which, rel., ὅς, ὁπερ. —, after πάντες, ὅποι. while, conj., ἐν ὧν, ἐν ὧν.
while, a, βραχύτε, χρόνον τοια. after a —, ou dia μακρον. whisper, ὅνειρεσ, aor. I.
whit, not a —, ουδέν, ουδέν τε.
— the more, ουδέν τε μάλλον. white, λευκός.
1 whither, ποί, ὧσοι, etc.
1 who, τις, δότις, δισπέρ, δς, etc.
— soever, δότις, ὧσοι.
whole, πᾶς, ἀπας.
1 why, διὰ τί, interrog. direct.
— διὰ τί, δι' ὧς, int. indirect.
— not interrog., ὅγρ.
willing, εκὼν, εκούσιος.
— (to be), ἐθέλειν.
willingly, εκούσιος.
I won't do it —, ou δράσω εκὼν εἶναι.
window, θύρια (-id-).
wine, οίνος.
wing, πτερόν.
wisdom, σοφία.
wise, σοφός.
— (prudent), σοφρον (-ov-).
in no —, οὐδαμῶς.
any —, after neg., οὐδαμῶς.
wish, βουλομαι, θέλω.
— (strong), ἐπιθυμεῖν, ποθεῖν.
with, σύν, d., metá, g.
— instrumental, d.
— (a person in house), παρά, d. vexed (etc.) —, d.
(make peace, agreement, etc.)
— πρὸς, a.
within, ἐνδοῦ, ἐνω, g.
from —, ἐκοθεν.
— (time), ἔτος, g.
without, ἀνεύ, g.
— (outside), ἕξω.
— (doing, etc.), use ὧκ, οὐδέν.
— fear, ἀδείω.
knowing, λανθάνω, I., § 48.
witness, s., μάρτυς, -υπός, m.

witness, call to —, μαρτυρομαι, a.
give —, μαρτυρέω.
wolf, λύκος.
woman, γυνή (-ακός).
old —, γαϊνός.
wonder, θαυμάζω.
wonderful, θαυμάσιος.
wonderfully, θαυμασίως.
— often θαυμασίως ὅς.
wont, be, εἰσίνα, φιλέω.
wood, υλή.
— (of a tree), χύλον.
wooden, χύλων.
word, λόγος.
work, έργον, πόνος.
— τύπος, εργάζομαι, πονέω.
world, γῆ.
all the —, πάντας ἄνθρωποι.
worry, ἀμαθῶ.
worth, ἐξιος.
worthy, ἐξίος.
wound, τραυμάτωσ.
wreck, ναυαγίον, n.
wretched, ταλαίπωρος, -ον.
be —, ταλαίπωρεω.
write, γράφω.
writing, γραφή, συγγραφή.
wrong, adj., ἀδίκος, -ον.
— τύπος, ἀδικέω.
do —, ἀμαρτάνω, I., ἀδικέω.

Y.

year, έτος, n., ἐναυτός.
two years old, δύο ἄτη γεγονός.
yesterday, ἔχθες, χθές.
yet (as yet), τῆσι.
— (still), ἄτι.
— (nevertheless), δμως.
not —, οὐκο, οὐδέπω.
young, νέος.
— man, νεανίας.
— (of birds), νεοσσοί.
(of beast), σκύμνοι.
youth, νεανίας.