A FIRST GREEK WRITER

WITH

EXERCISES AND VOCABULARIES

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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 χρωμαι, 'I use,' requires the Dative case, and that ἐκεῖνος, 'that,' requires the Article,—and two points of Idiom—that the Relative is attracted (not ὅν, but ὃ) 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 ἔχρησάμην ἐκεῖνο τῷ ἔπειρῳ, ὃ ἐπριάμην. 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 ὅστε with the Infinitive, the easy rules about ἓνα, 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 A 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\textsuperscript{1} 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.

\textsuperscript{1} Or nearly all: sometimes synonyms of words already used are withheld, to encourage sharpness: sometimes, when the English word has several senses, it is more instructive to look it out in the Vocabulary at the end.

**Note to Third Edition.**

I have to thank the Rev. J. S. WALFORD for most kindly sending me a careful list of errata which has enabled me to make several corrections.
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FIRST GREEK WRITER

THE ARTICLE.

§ 1. The Article ὁ ᾗ τὸ gives a good deal of trouble 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 ὁ κακὸς ἄνηρ, or ὁ ἄνηρ ὁ κακὸς; 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 ὁ ἄνηρ κακὸς, or κακὸς ὁ ἄνηρ, 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].*  
οἱ σοφοὶ.  

*The bad-tempered person.*  
ὁ δύσκολος.  

*The Beautiful [abstract].*  
τὸ καλὸν.  

*Troublesome things.*  
τὰ ἀνισαρά.  

*Uncertainty.*  
τὸ ἀστάθμητον.  

*Other people's country.*  
ἡ ἰλλοτρία.

§ 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.*  
ἐπὶ ἀκροῦ τοῦ λόφου.  

*In the middle of the road.*  
ἐν μέσῃ τῇ δῆ.  

So with πᾶς, as often in English:—

*All the men.*  
πάντες οἱ ἀνθρώποι.  

*All night long.*  
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.*

η αἰτία τοῦ γενομένου.

*The events which have happened.*

τὰ γεγενημένα.

*The survivors.*

οἱ περιγενόμενοι.

*Expediency, duty, etc.*

τὸ συμφέρον, τὸ δέον, etc.

*The thing asked for.*

τὸ αἰτούμενον.

And so with longer phrases:—

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

οἱ τοῦτος τοῦ κυνδύνου ἔγκλαμεν άνδρες.

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

πάντα τὰ ἐμοὶ ἐπ' ἀγαθῶ 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, οἱ ἐκ τῆς πόλεως ἐλθόντες, ‘the people who had come out of the city,’ since the sense is quite clear without the Participle, we can often say simply—οἱ ἐκ τῆς πόλεως, ‘the people from the city.’

So a vast number of convenient phrases:—

The bean that was below.
δὲ κύμος ὁ κάτωθεν.

Those who were there.
oi ἐκεῖ.

The things of old.
tὰ πάλαι.

What happened afterwards.
tὰ ἐνθέντε, or τὰ ἐπειτα.

The camp on the mountain.
tὸ 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
THE ARTICLE.

,stranger,' but to the verb. In English, the sense only is our guide, not the structure. In Greek we know at once what is meant from the use of the Article.

Thus (1) is

τὸν ἔγνων τὸν ἀπὸ Κορίνθου ἐκτείνα,

and (2) is

τὸν ἔγνων ἐν τῇ ὕδω ἐκτείνα.

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.

ὑποψίαν ἔλαβον περὶ αὐτοῦ.

I went away from suspicion about him.

ἀπῆλθον ὑποψία τῇ περὶ αὐτοῦ.

§ 8. 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 ἄδεων χαλεπῶν ἐστὶ.

Many things are done by trying.

τολλὰ τῷ πειρᾶσθαι περαίνεται.

Skilled in shooting.

ἐμπειρὸς τοῦ τοξεῦειν.
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._

ἐνικήθημεν διὰ τὸ [τοὺς ἑιμμάχους ἀποδρᾶναι].

That the invaders have been worsted _is a great gain._

τὸ [τοὺς ἐσβαλόντας ἡσσήθαι] μέγα κέρδος ἐστὶν.

§ 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._

ὁδὸς ὁ λόγος, or ὁ λόγος ὁδὸς.

_Those enemies._

ἐκεῖνοι οἱ πολέμιοι, or οἱ πολέμιοι ἐκεῖνοι.

The same is true of ὅδε.

§ 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

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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.*

\[\text{o}i \mu\text{\epsilon}n \text{\alpha}n\delta\text{\epsilon}r\text{\epsilon}s \text{i}\sigma\chi\upsilon\upsilon\rho\upsilon\iota, \text{\alpha}\sigma\theta\epsilon\nu\epsilon\iota\varsigma \delta\varepsilon \text{\alpha}i \gamma\nu\nu\alpha\iota\kappa\epsilon\varsigma.\]

*Greeks are often philosophers.*

\[\text{o}i \text{''}\text{E}\lambda\lambda\iota\nu\nu\varepsilon \text{\pi}o\lambda\lambda\acute{\alpha}i\varsigma \varphi\iota\lambda\delta\sigma\sigma\varphi\omicron\upsilon\varsigma \varepsilon\iota\varsigma.\]

*Large fish are easily caught.*

\[\text{\rho}\acute{\alpha}\delta\acute{i}\omega\varsigma \text{\acute{a}}\lambda\lambda\sigma\kappa\omicron\nu\tau\alphai \text{\alpha}i \mu\acute{a}k\rho\acute{a}i \text{i}\chi\theta\upsilon\acute{e}\.\]

*Ears are more beautiful than tails.*

\[\text{t}\acute{a} \acute{\delta}\dot{a} \text{\kappa}a\lambda\lambda\acute{\iota}w \text{\tau}\omicron\nu \text{\kappa}\epsilon\acute{r}k\acute{a}wn.\]

(b.) Abstract.

*Truth is hard to find.*

\[\chi\alpha\lambda\epsilon\nu\eta \varepsilon\upmu\rho\epsilon\iota\upsilon \eta \text{\'}\alpha\lambda\lambda\iota\theta\epsilon\iota\varsigma.\]

*You are superior in piety.*

\[\text{t}\acute{h} \varepsilon\upsigma\varsigma\epsilon\beta\epsilon\zeta\varsigma \kappa\rho\epsilon\acute{\iota}\varsigma\sigma\varsigma\nu \epsilon\iota.\]

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**NEUTER PLURAL.**

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

*These things are so.*

\[\text{t}\acute{a}\acute{d}\acute{a} \text{\sigma}\omicron\upsilon\tau\omicron\varsigma \text{\epsilon}\sigma\tau\acute{\iota}n.\]

*The trees are tall.*

\[\text{t}\acute{a} \text{\delta}\acute{e}n\delta\rho\acute{a} \text{\epsilon}\sigma\tau\acute{t}i \text{\mu}a\kappa\rho\acute{a}.\]

*I will tell you what happened.*

\[\lambda\acute{e}\acute{\xi}w \text{\alpha}\pi\epsilon\rho \acute{e}\gamma\epsilon\acute{e}n\acute{e}t\acute{o}.\]
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:—

\[\begin{align*}
I \text{ went down to the city.} & \quad \text{He ordered me to stop.} \\
κατέβην εἰς τὴν πόλιν. & \quad \text{ἐκέλευσέ με μείναι.} \\
You think rightly. & \quad \text{We will talk to one another.} \\
καλὸς δοξάστε. & \quad \text{διαλεξόμεθα ἀλλήλους.}
\end{align*}\]

§ 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—

\[\begin{align*}
The \text{ rest were away, but you were there.} & \\
oἱ μὲν ἄλλοι ἀπῆσαν, σὺ δὲ παρῆσθα.
\end{align*}\]

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

\[\begin{align*}
The \text{ they came to me and asked me to go with them. But I replied that I would not consent.} \\
καὶ οἱ μὲν ἔλθον πρὸς ἐμέ, καὶ ἔτησαν οἰνόπεσθαι αὐτοῖς. \\
\text{ἐγὼ δὲ οὐκ ἐφην πείσεσθαι.}
\end{align*}\]
§ 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._
καὶ ταῦτα εἶπὼν ἔτελεύτησε.

_He collected his army, and went off._
συλλέξας τὸ στράτευμα ἀπῆχετο.

(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._
καὶ οἱ μὲν ἄπηλθον, ἡ δὲ ἔμεινεν.

_He feasted, but I slept._
ὁ μὲν οὖν ἐδείπνευ, ἐγώ δὲ καθήμον.

_And when Cinnadon was brought up, the Ephors asked him about the matter. And he replied..._  
ὡς δὲ ἄνηχθη ὁ Κινάδων, ἦροντο αὐτὸν οἱ ἑφοροὶ περὶ τοῦ πράγματος. ὁ δὲ ἀπεκρίνατο...
(c.) When the he (etc.) is emphatic, then οὖτος or ἐκεῖνος, the Demonstratives, are used.

He at least will not flee.
οὔποτε ἐκεῖνος γέ φεύξεται.

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

It is strange if he shall do it.
δεύνον εἰ οὖτος γέ δράσεται.

§ 15. 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 αὐτὸς are used. A few instances will suffice:

They killed him.
ἀπέκτειναν αὐτῶν.

I gave it her.
ἔδωκα αὐτή.

I drank it.
ἐπίσι, or ἐπίσι αὐτό.

He cut off their heads.
ἀπέταμον τὺς 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.  

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 ἄνηρ.

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.
οὗτοι οἱ ἄνδρες αὐτοὶ ἀπέθανον.

At their own request he came.
[i.e. themselves asking.]
αὐτῶν ἀξιοῦντων ἠλθεν.

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 σὲ ἐκεῖσε αὐτὸν ἐλθεῖν (not σεαυτόν).

I must do it myself.
ἐμε δὲι 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 ἑαυτό (ἐμαυτοῦ, σεαυτοῦ), or the less formal
οὐ, οὗ, εὐ; and in plural, σφῶν, or σφῶν αὐτῶν, or ἑαυτῶν
(ἡμῶν αὐτῶν, ἔμων αὐτῶν). Thus:—

He went to his own home.
πρὸς τὸν ἑαυτόν ὦλκον ἀπῆλ.

They replied to themselves.
ἀντείτοις ἑαυτοῖς, οὐρ σφῖσιν αὐτοῖς.

Know thyself.
γνῶθι σεαυτόν.

I will kill myself.
ἀποκτείνω ἑαυτόν.

We fear lest it be bad for ourselves.
φοβοῦμαι μὴ ἡμῶν αὐτοῖς κακὸν ὑ.

(4.) αὐτός 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.]

ηδεσαὶ αὐτὸν σφίσιν ἔχορδον ὦντα.

He said it was his cloak.
[his = of himself.]

ἐφη ἑαυτῷ εἶναι τὸ ἱμάτιον.

He took it away with him.

ἀπέφερε μεθ’ ἑαυτῷ.
§ 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,’ ἐαυτοῦ, it is enough, if no stress is laid on the Pronoun, to use the Article simply. Thus:

\[ \text{He hurt his head.} \]
\[ τὴν κεφάλην ἐτραυμάτισε. \]

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.

\[ \text{He left the gold, for he knew it [χρυσός, Masculine] would be safe.} \]
\[ \ldots \text{τοῦτον ἀσφαλῆ ἔσομενον.} \]

\[ \text{The dove approached: he pulled it in [περιστερά, Feminine].} \]
\[ \ldots \text{εἰσήγαγεν αὐτήν.} \]
§ 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, αὐτῷ, αὐτής, αὐτῶν, or, if reflexive, ἑαυτῷ, ἑαυτής, ἑαυτῶν. The others are ἐμὸς (mine), σός (thine), ὑμετέρος (yours), ἡμετέρος (ours). Thus:—

*He took my shield.*

τὴν ἐμὴν ἀσπίδα ἔλαβε.

*He is your father.*

σὸς πάτηρ ἐστί.

*He slew their wives.*

τὰς γυναῖκας αὐτῶν ἀπέκτεινε.

*They died by their own hand.*

τὴν ἑαυτῶν χειρὶ ἀπέθανον.

Observe that the Article is used with the Possessives (ἐμὸς, σός, 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 a 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.'

\[ \tau \delta \mu \lambda \lambda \alpha \beta \delta \omega \nu \tau \varepsilon \delta \alpha \varepsilon \chi \varphi \rho \nu \nu. \]

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

\begin{align*}
\text{Come with your wife.} & \quad \text{They defend their country.} \\
\text{ἔλθε μετὰ τῆς γυναῖκός.} & \quad \text{τῆ πόλεις βοηθοῦσι.} \\
\text{He prospered all his life.} & \quad \text{We shall finish our task.} \\
\text{πάντα τὸν βίον εὐτύχει.} & \quad \text{τὸ ἔργον περανοῦμεν.} \\
\end{align*}

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

\begin{align*}
\text{He sent his slave to their house.} \\
\text{ἐπεμψε τὸν δοῦλον πρὸς τὴν ἐκεῖνων οἰκίαν.} \\
\text{They sent their slave to their house.} \\
\text{ἐπεμψαν τὸν δοῦλον πρὸς τὴν οἰκίαν.} \\
\end{align*}

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

§ 22. \underline{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.

\begin{align*}
\text{Some were rich, others poor.} \\
\text{ἄλλοι μὲν πλούσιοι ἤσαν, ἄλλοι δὲ πέντες.} \\
\text{Sometimes I ate: at other times I fasted.} \\
\text{ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.} \\
\end{align*}

(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.*

ἄλλοι ἄλλη ἀπῄλθον.

_Different things are thought beautiful in different places._

ἄλλα ἄλλαχοι καλά.

_Different courses pleased different people at different times._

ἄλλοις ἄλλοτε ἄλλα ἐδόκειν.

§ 23. **οὗτος and οὗς.**

οὗς 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 ὅς (or similar compounds, τοιός, τοσός, τηλικός): when you say 'this,' meaning what has gone before, you must employ οὗτος (or similar compounds, τοιοῦτος, τοσοῦτος, etc.). Thus:—

_He spoke as follows._

τοιάδε ἔλεγε.

_Having thus spoken._

τοιαῦτα λέγας.

_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.
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 νῆσος, ὡστε ἐν τοιαύτῃ γῆ ὦν ράδιον ζῆν.

§ 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.*

ἐσκόπων τι γίγνεται.

*No one could tell me what was the cause.*

οὐδεὶς ὑδεῖ τι εἶν τὸ αἰτίον.

(2.) Relative.

*He laughed at what I had done.*

κατεγέλα ὡν ἐδρασα.

*What he did yesterday delights all.*

πάντες ἴδονται ἐφ’ οἷς ἐχθές ἐποίησεν.

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

*The cause of what happens.*

τὸ αἰτίον τοῦ γιγνομένου.

*The proceeds of what has been sold.*

ἡ πρόσοδος τῶν πεπραμένων.
§ 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.
νῦν δὲ τῶν φίλων ὅτε ἔχω (for οὓς).
I am pleased with the horse I keep.
τῷ ἵππῳ ὑπὲρ ἱππόμαι (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 ἠμοσα.
I thank you for what you promised.
χάριν ἔχω σοι ὅν ἤπεσχον.

§ 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 ἐστι λίθος.

That was a dire calamity.
ἐκείνη ἦν δεινὴ συμφορά.

What is this disease?
τίς ἐστὶν αὐτή ἡ νόσος.

§ 29. Use of ἕκαστος and ἐκάτερος.

The Distributive Pronouns ἐκάτερος and ἕκαστος 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 ἕκαστος appears in apposition with a plural. And as in Latin suus and quisque have a tendency to be close together, so in Greek ἕκαστος and ἑαυτοῦ. Thus:—

They went each to his own house.
ἡλθον εἰς τὸν ἑαυτοῦ ἕκαστος οἶκον.

The women were doing each their own work.
αἱ γυναῖκες τὸ αὐτῆς ἕκαστη ἔργον εἰργάζοντο.

If the sentence is of any length (or even sometimes in short sentences), the Verb is singular to agree with ἕκαστος.
§ 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.
δευτέρον ἔπαθε.

They tell strange tales.
θαυμάσια μνημονευόμενοι.

He made the following reply.
τοιάδε ἀπεκρίνατο.


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 δὲ ἄνθρωπος.

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.
πολλὴν τὴν προθυμίαν συνειπώμεθα αὐτῷ.

Splendid was the city he ruled.
ἰσχυρὰς τῆς πόλεως ἤριξε.
ADJECTIVES.

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 ἐξε τὰ ὄτα.

_I have a rough temper._

τραχεῖαν ἔχω τὴν ὀργήν.

_He looked with unflinching eyes._

ὀρθῶς τοῖς ὀμμασιν 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._

σεμνὴν διαθείς τὴν ὦψιν.

(Composing his face _solemn_.)

§ 32. δῆλος and φανερός.

There is a special idiom in the construction of δῆλος 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 δῆλος ἐὰν νοσῶν. In the following examples the English is purposely varied:—

_It became clear that she was mad._

φανερὰ ἐγένετο μανωμένη.

_You will be proved to have erred._

δῆλοι γενήσεσθε ἀμαρτόντες.

_It was evident they would die._

φανεροὶ ἦσαν θανόμενοι.

_I saw the enemy had failed._

δῆλος μοι ἦν σφαλεῖς ὁ πολέμιος.
§ 33. \textit{πολύς} and \textit{μέγας}.

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

\begin{quote}
Many strange marvels.
πολλά καὶ δεινὰ θαύματα.
\end{quote}

\begin{quote}
Many clever things were said.
πολλά καὶ σοφὰ ἔλεγετο.
\end{quote}

So again with the adjective 'great':—

\begin{quote}
A great fat man.
ἄνηρ μέγας καὶ παχύς.
\end{quote}

\begin{quote}
A large black chest.
μεγάλη καὶ μέλαινα θήκη.
\end{quote}

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:—

\begin{quote}
He is good.
οὗτός ἐστιν ἀγαθός.
\end{quote}
CASES.

She is trying to be thought beautiful.
πειράται καλῇ νομίζεσθαι.

We are called just.
δίκαιοι καλούμεθα.

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.
φημὶ σε ἀγαθόν εἶναι.

I say that I am good.
φημὶ ἀγαθός εἶναι.

So with Participles:—

I know that you are good.
oίδα σε ἀγαθόν ὄντα.

I know that I am good.
oίδα 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.
τοξεύων σκοποῦ.

(So στοξάξομαι, ἐφίεσθαι, etc.)

Go home-wards.
ἐπ' οίκου ἱέναι.
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 μῆ to express the object of a verb or act:—

*They ran, with the aim of not being caught.*

ἀπέδραμον τοῦ μῆ ἀλώναι.

(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.
ēπιστήμων τῆς τέχνης.

Enviable for wisdom.
ζηλωτὸς τῆς σοφίας.

So with many words describing 'emptiness' or 'fulness,' as πένεσθαι, πλούτειν, πληρῆς, κενός, δεῖ, ἐνδεῖς, δεῖσθαι, πίμπλασθαι, γέμειν, etc.

So special idioms, like

*Having broken his head.*
κατεγρω 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 (claspt), λανθάνομαι (forget), ἀμελεῖν (neglect), ἐπιμελεῖσθαι (manage).
The Adjectives and Substantives corresponding to such words will naturally govern the same case.

_Neglect of this._
 ámbéleia tou'tou.

_To have care for mankind._
 epimédleiaν τῶν ἀνθρώπων ἕχειν.

So Prepositions describing local relation:—
 ὑπό, literally beneath of, beneath as regards, and so simply under.
 ἐπὶ, upon.
 περί, about, around.
 ὑπέρ, above.
 πρὸ, 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 πατέρα τοῦ ἄνδρος (Possessive).

_Wall of eight furlongs._
 ὀκτὼ στάδιων 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.

άμεινων ἐστὶν τοῦ πατρὸς.

(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., ἀποστερεῖν (to deprive), ἀμαρτάνειν (to miss): and all prepositions meaning ‘from,’ or ‘without,’ or ‘out of,’ ἀπὸ, ἀνευ, δίχα, ἐκ, πρὸς (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.

νυκτὸς.

Within three days.

τριῶν ήμερῶν.

And after a Negative it corresponds to English for.

For twenty years I never went away.

εἰκόσιν ἐτῶν οὐδέποτε ἀπεδήμησα.

For two months I earned nothing.

δύοις μηνοῖς οὐδένα μισθὸν ἔλαβον.

So Once a year (really partitive).

ἀπὸ τοῦ ἐνιαυτοῦ.

---

1 The Greeks also use ‘than,’ the particle ὡς: and then (as with Latin quam) the case of the second word is not affected. Thus ‘he is better than his father,’ ἀμεινων ἐστιν ὡς ὁ πατήρ.
(g.) With a Participle, as Genitive absolute.

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

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

*If no one aids.*
μηδενὸς ἑπαρκοῦντος.

(h.) Of Price.

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

*I have not the wherewithal to buy it.*
οὐκ ἔχω οὗ ὄντος ομαί.

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.*
ἐκτείνα αὐτόν.

This is so familiar from Latin and other languages that no more need be said. So Prepositions of motion to, πρὸς, ἐπί,
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 ἐνόσουν.

*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.
kατὰ, 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 ἑαυτοῦ ὀδὸν ἀπῆλθε.

So, without substantive:—

_He sinned many sins._  _He inflicted no injury on me._

πολλὰ ἡμαρτε.  ὦν ἐμὲ ἕδικεν.

(d.) Respect (also like Latin).

_I have a headache._

ἀλγῶ τὴν κεφαλήν.

_Royal in race._

βασιλικὸς τὸ γένος.

_Superior to Corinth in size._

κρείσσων 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 τῆς νυχτὸς.

_In the former year._

τῷ πρώτῳ ἔτει.

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

I give it to him. He was slave to the king.
δίδωμι αὐτῷ. τῷ βασιλεῖ ἐδούλευε.

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

I aided you. We served him.
ἐπήρκεσα ύμῖν (σο γυνεῖς, βοηθεῖν). ὑπηρετούμεν αὐτῷ.

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

Climb the ladder I pray.
ἀνάβαινε μοι τὴν κλίμακα.

Who of your friends is dead?
τίς τεθνήκε σοι;

This usage also familiar in Latin.

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

He strikes me with his hand. Stiff with cold.
παῖε με τῇ χειρί. ψῦχε στερρός.

He frightened him with his insolence. Hot with anger.
ἐξέπληξεν αὐτὸν τῇ ὀβρεί. ὄργῃ θερμός.

He died of hunger. Deanimated by wealth.
λιμῷ ἀπώλεστο. πλούσιν μαλακισθέης.

(e.) Of the manner.

He found it in a strange way.
θανασίω τρόπῳ ἐξεύρε.

He helped me with great zeal.
πολλῇ προθυμίᾳ ἐβοήθει μοι.

How do you do this?
πώς δὴ τρόπῳ τούτῳ ποιεῖς;
(f.) Often of the 'point in which,' or 'respect.'

Inferior in strength.

φαύλος τῇ δυνάμει.

A man, Snooks by name.

ἀνήρ ὅνόματι Σνώξ.

So ἐργα, λόγῳ, γνώμῃ, ἵσχυ, προφάσει, etc.

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

ὁμοίος, ἔοικε, εἰκάζω, ὁ αὐτός, παραπλήσιος, ἐναντίος, ἑγγύς, προσήκει, πρέπει, ἐπιτηδεῖος, σῦμφωνος, 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.

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

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

ὑπὲρ, above (rare: usually genitive).

περί, about (rare: usually genitive).

ὑπό, under (but often genitive).

σῶν, with (always dative).

§ 38. Case after Verb 'to be,' or Passive.

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

_The man was good._
_ὁ ἄνδρος ἡ γαβός._

_They were said to be women._
_γυναῖκες ἔλεγοντο εἶναι._

_It is open to me to become a king._
_ἔξεστί μοι βασιλεὺς γενέσθαι._

_I said he was called Athenian._
_τοῦτον ἔφην Ἀθηναῖον καλείσθαι._

_By those who seemed to be friends._
_ὑπὸ τῶν δοκοῦντων φίλων εἶναι._

_These things being ready._
_τούτων ἔτοιμων ὅτων._

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

_I ask you to be ready._
_δείκνυε σου προθύμον εἶναι, οὐ πρόθυμον εἶναι._

_It seemed best to take up our arms and go._
_ἐδοξεν ἡμῖν τὰ ὀπλα λαβοῦσων ὀπιέναι, οὐ 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.  ἦθος ἡν τούτῳ ιέναι.

Clever at carrying.  I am in hopes of going.

δεινός φέρεῖν.  ἐν ἐλπίδι εἰμί ιέναι.

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

After Verbs of saying and thinking, ‘that’ in English is often translated literally into Greek by ὅτε; 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 ἑφη.

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.

ἐκείνην μὲν καλὴν ἑφη εἶναι, αὐτὸς δὲ αἰσχρός.

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.*

ἐπίσταμαι ἰπάν.

[Compare Participial use:—

*I know I am doing.*

ἐπίσταμαι ἰπάν.]

*I appear to do it.*

φαίνομαι ἰπάν.

[Compare Participial use:—

*I am proved to be doing it.*

φαίνομαι ἰπάν.]

*I promise to do it.*

ὑπερχνοῦμαι ἰπάν, or ἰπάσευ, or ἰπάσαι.

*I am about to do it.*

μέλλω ἰπάν, or ἰπάσευ, or ἰπάσαι.

*I hope to do it.*

ἐλπίζω ἰπάν, or ἰπάσευ, or ἰπάσαι.
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.*
      ἐτυχέν ἤλθαν.

ήδομαι. *I take delight in doing.*
      ήδομαί ποιῶν.

χαίρω. *I should be pleased to get.*
      χαίρομι ἄν λαβῶν.

πᾶομαι. *He ceased to run.*
      ἐπαινεστὸ τρέχων.

λανθάνω. *I came without their knowing.*
      ἔλαθον αὐτοῖς ἤλθαν.

He did it without knowing.
      ἔλαθεν ἑαυτὸν δράσας.

φθάνω. *He seized him in time before he could jump down.*
      συλλάβαν ἐφθασε πρὶν καταπηδᾶν.

He arrived in time before the surrender.
      ἀφικόμενος ἐφθασε πρὶν προδοθῆναι τὴν πόλιν.
PARTICIPLES.

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._
Δὴρν ἔλεγε.
_I stayed behind and worked._
ὑπομένων ἔπόνουν.
_He asked her to take it and break it._
ἡτησε λαβοῦσαν διαρρήξατι.

So Genitive Absolute, with subject changed:—

_They were present and saw it, and he was tortured._
παρόντων ἐκείνων καὶ ὄροντων 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.*

παραδών εἴδον.

*When working I am happy.*

ἐν ἐργῷ ὄν εἰ ἔχω, or ἕδομαι.

*While wandering he fell in with me.*

ἀλώμενος περιέπυχε μοι.

*On hearing this she fell down.*

τοῦτο ἀκούσασα κατέπεσε.

*After waiting some time, I ran off.*

χρόνον τινὰ ἐπισχῶν ἀπέδραμον.

So Genitive Absolute, with new subject:—

*On their assenting he swore.*

συναινεσάντων ἐκόνων ἄμοσε.

*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.*

ἰδὼν ἡσθῇ.

*He was at a loss when he heard.*

ἀκούσας ἤπορεί.

So with Genitive Absolute, subject changed:—

*When three days had elapsed they came back.*

τριῶν ἡμερῶν γενόμενων ἤκον.

*When night arrived.*

νυκτὸς ἐπιγενομένης.

*He departed while it was still night.*

ἀπῆλ ἐν πετσὶ ἐν οὐσίᾳ.
(4.) Where in English Abstract Substantives are used with Prepositions.

He waited in the hope. In great alarm she cried out.
εἰπείναν περιέμενε. ἦ δὲ μέγα φοβούμενη ἔβηγε.
At the sight she fled. We watch you at work.
ἰδούσα ἔφυγε. πονοῦντα θεωροῦμέν σε.

So with Genitive Absolute, subject changed:—
On their departure she died.
ἀπελθόντων ἑκεῖνων ἐπελεύσθησε.
Amid the silence of all he departed.
συγώντων ἀπάντων ἀπῆλε.

§ 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.
ἐποίησε χρώμενος.

§ 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 ὡς περ would be used with Participle.

He descended as if to retire.
κατέβη ὡς ἀποχωρήσων.
He staggered as if he were drunk.
ὡς μεθέων ὀλίγου κατέπεσε.

So Genitive Absolute, with change of subject:—
He ran as though a lion were after him.
ὁσπερ λέοντος διόκουσις ἀπέδραμε.
§ 47. **Causal** (often with ὅς, ἄτε).

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

συνέφοραί σοι, ὃς ἰδεῖν βουλόμενος.

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

ἐφοβείτο, ὃς ἔννειδὼς ἑαυτῷ, etc.

So Genitive Absolute, with change of subject:—

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

ἐλθέ, ὃς ἐμοὶ θέλοντος δέχασθαι.

*As he stood near I moved away.*

τοῦ δὲ παρεστῶτος, ἐγὼ ἀποχόμην.

In English, often a variety of expressions may be turned with ὅς 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.*

ἀποχωρήσω ὃς σοι μισοῦντος ἐμέ.

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

ὁλθον ὃς οὐδενὸς ὕπομένου.

*They asked to be forgiven, alleging ignorance.*

ξυγγνώμην ὑπηρεῖν ὃς ἀγνοοῦντες.

§ 48. **Final** (often ὅς).

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

*He sent a soldier to inquire.*

ἐρωτήσωντα ἀπέμψει στρατιώτην.

*They started to overtake him.*

ἀπεχώρησαν ὃς καταληψόμενοι.

*I shall send messengers to inform you.*

πέμψω τοὺς ἀγγελοῦντας.
§ 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.*

άπων εὑρήσεις.  
σῶσον αὐτὸν παρόντα γε.

So Genitive Absolute, with changed subject:—

*If you help me, I can accomplish it.*

σοῦ γε ἐπαρκοῦντος οἶός τε εἰμὶ δρᾶν.

N.B.—In this use the Negative is μὴ.

*If you are not present, I shall be helpless.*

σοῦ μὴ παρόντος ἀμήχανος ἐσομαι.

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

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.*

καίπερ γέρων ὤν ἑτρεχε.

*He killed her, though she was his mother.*

ἐκείνην αὐτῆν καίπερ μητέρα ὤσαν.

*Though they were strong, he gave them orders.*

ἐπέτασεν αὐτοῖς καίπερ ἵσχυρος ὤσιν.

So Genitive Absolute, with subject changed:—

*Though many were present, he bathed.*

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.*

ἐπίστημαι αὐτὴν παροῦσαν.

*Do you not perceive it is disgraceful?*

οὐκ αἰσθάνει αἰσχρὸν ὄν;

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.*

θανουμένη Ἡ δή.

*I perceive I am ill.*

νοσῶν αἰσθάνομαι.

*They discovered they were deceived.*

ἐγνωσαν ἡπαθημένοι.

§ 52. **Participle omitted in English.**

The Participle (especially ὅν, 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 Aëthiop, cruel in disposition.*

Ἀθίωψ ἦν τις όμος ὅν τὴν διάνοιαν.

*Socrates, once my friend, lately died.*

Σωκράτης, πάλαι ποτὲ ὅν μου φίλος, νεωστὶ ἐτελεύτησεν.
I met my father without his coat.
τὸν πατέρα εἶδον ἄνευ τοῦ ἰματίου ὑπατα.

The Chians, men always without faith, revolted.
ἀπέστησαν οἱ Χῖοι, ἄνθρωποι ὑπετε ἄπιστοι.

Together we are strong: separate, weak.
συνελεγμένοι μὲν ἵσχυροί ἐσμέν, καθ’ ἑκαστὸν δὲ γενόμενοι,
ἀσθενεῖς.

[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 πατήρ τῶν σκύμνων, οὗ πατήρ ὡν.

The Getae, the remotest of savages . . .
oi Γέται, οἱ ἔχωταί τῶν βαρβάρων, οὗ ἔχωτοι ὑπετε.

§ 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.) Βοιωτὸ τινὶ καὶ Μεγαρὴ ἐνέτυχον: ὁ δὲ Βοιωτὸς, νόσον ἔχων, μόλις ἐδύνατο βαδίζειν.

(2.) Βοιωτὼν δυὸν ἐνέτυχον, τῷ μὲν ἐδὲ ἔχοντε τῷ δὲ ἐτέρῳ νοσοῦντε: ὁ δὲ Βοιωτὸς ὁ νόσων ἔχων μόλις ἐδύνατο βαδίζειν.
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 ἔλεγας.

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

πότερον ταῦτα ἔρων;
§ 55. **English Imperfect.**

This is the same in Greek as in English.

*I was learning.*

ἐμανθανον.

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.’)

ἐλεξεν ὅτι νοσει. ¹

*I asked why he was sick.*

(What I asked was, ‘Why are you sick?’)

Ηρομην τι νοσει. 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.*

ιδον τὸ βιβλίον ὄπερ ἔωσαμην.

*I approve what you have said.*

ἐπαινῶ ὃσα ἔλεξα.

*We have found it useful.*

ὁφέλιμον ἐθρομεν.

¹ Or, by strict *oratio obliqua* sequence, νοσει; but the tense (which is all 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 ἔτη νοσῶ.

*We have been long looking for you.*

πάλαι σε ζητοῦμεν.

*All this time he has been cheating me.*

τοσοῦτον χρόνον ἰξαπατᾷ 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 ὦς προσεδέχετο οἴδαμοι ἀπέβη.

*When the ships he had ordered arrived, he set sail.*

*(Order previous to arrival and sailing.)*

ἀφικομένων τῶν νεῶν ὃς μετεπέμψατο, εὐθὺς ἀνήγετο.
He explained it all. For the friend had come.

(Coming previous to explanation.)

ἐδήλωσε τὸ πᾶν. ἥλθε γὰρ ὦ φίλος.

He met a man who formerly had been his friend (previous to meeting).

ἀνδρὶ περιέτυχὲ τινὶ ὅς πρῶτον φίλος ἦν ἑαυτῷ.

So constantly after ἔπει, ἔπειδῆ, when, after that, the Aorist is used where we use Pluperfect.

When he had finished.

ἔπει ἔξετέλεσε.

After he had gone away.

ἔπει ὅ 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.

ὄηρέ με τὸ βιβλίον σκοπεῖν ὁπερ ἐωνήσατο.

He said he approved what I had said.

ἐπαινεῖν ἠφὴ ὅσα ἔλεξα.

I told him we had found it useful.

ἔλεξα ὅτι ὥφελιμον εὖρομεν.
§ 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.

Aorist.

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

Imperfect.

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

§ 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. He proceeded to explain.

He was ready to give (or offered).
§ 60. Aorist Inressive.

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.  
  ἐνόσει.  
- He fell ill.  
  ἐνόσησε.  
- He was afraid.  
  ἐφοβεῖτο.  
- He became alarmed.  
  ἐφοβήθη.  
- He was prosperous.  
  εὐτύχει.  
- He rose to prosperity.  
  εὐτύχησε.

§ 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 ἤφη ἐλθεῖν.

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 βούλομαι γνῶναι, δύνατος νικῆσαι, ὡστε εἰρεῖν, no less than γιγνωσκεῖν, νικᾶν, and εὑρίσκειν.

Special Idiom.

After ὑποκενθά, to promise, ἐλπίζω, to hope, μέλλω, 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:

Learn this. \( \mu\alpha\nu\theta\alpha\nu\varepsilon \tau\omega\tau\eta. \)
\( \mu\alpha\theta\varepsilon \tau\omega\tau\eta. \) \( \text{Imper.} \)

In order that I may learn. \( \iota\nu\alpha \mu\alpha\nu\theta\alpha\nu\omega. \)
\( \iota\nu\alpha \mu\alpha\theta\omega. \) \( \text{Subj.} \)

In order that I might learn. \( \iota\nu\alpha \mu\alpha\nu\theta\alpha\nu\omega\mu. \)
\( \iota\nu\alpha \mu\alpha\theta\omega\mu. \) \( \text{Opt.} \)

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.
§ 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 ἀλας κατακομβέοτο.
The officers are elected by show of hands. οἱ λοχαγοὶ χειροτονοῦνται.
I am plagued to find. λυποῦμαι αἰσθόμενος.

(2.) 'Was done,' single act: in Greek use the Aorist.

I am beaten in the fight. τῇ μάχῃ νενίκημαι.
In the book it is written. ἐν τῇ συγγραφῇ εἰρηται.

(3.) 'Was already done,' 'were previously done.' in Greek use the Pluperfect.

When I got there the enemy were defeated. ἀφικομένου ἐμοῦ ἐνενίκητο οἱ πολέμιοι.
They did as they were told. ἔδρασαν ὄστερ εἴρητο.
Before he left the peace was broken. πρὶν ἀπίεναι ἐκείνον διελέυντο αἱ σπονδαὶ.

s.g.w.)
§ 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 (paulo-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:—

I shall be abandoned. \( \lambda \epsilon \iota \varphi \theta \acute{\iota} \sigma \omicron \omicron \alpha i. \)
I shall find myself alone or bereft. \( \lambda \epsilon \lambda \epsilon \iota \psi \omicron \omicron \alpha i. \)
I shall get a beating. \( \tau \nu \phi \theta \acute{\iota} \sigma \omicron \omicron \alpha i. \)
I shall be black and blue. \( \tau \epsilon \tau \upsilon \psi \omicron \omicron \alpha i. \)
I shall be set free. \( \lambda \omicron \theta \acute{\iota} \sigma \omicron \omicron \alpha i. \)
I shall be free. \( \lambda \epsilon \lambda \omicron \sigma \omicron \omicron \alpha i. \)

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?

\[
\begin{align*}
&\text{If the ships go out, the treaty will be broken.} \\
&\begin{cases}
\text{[Act]} \; \lambda \nu \theta \acute{\iota} \sigma \omicron \nu \tau \alpha i \; \alpha i \; \omicron \tau \omicron \nu \delta \alpha i. \\
\text{By the time you get home the treaty will be broken.} \\
\text{[State]} \; \lambda \epsilon \lambda \omicron \sigma \omicron \nu \tau \alpha i. \\
\text{When he dies he shall be buried.} \\
\text{[Act]} \; \tau \alpha \phi \omicron \omicron \omicron \omicron \tau \alpha i. \\
\text{Leave him here; he will be buried among his kindred.} \\
\text{[State]} \; \tau \epsilon \theta \acute{\alpha} \psi \omicron \omicron \tau \alpha i.
\end{cases}
\end{align*}
\]

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. δράως and δεδρακός: 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, δράως describes the mere act of doing, δεδρακός 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 ἐξῆλθεν.
HAVING BEEN STRUCK, he defended himself.  πληγεὶς ἦμύνατο.
HAVING PREPARED his plan, he marched.  παρασκευασάμενος τὸ βούλευμα ἐπορεύετο.
THE GIRL fell wounded.  τρωθείσα κατέπεσεν ἡ κόρη.

**Perfect.**

HAVING BEEN brought up softly.  μαλακώς τεθραμμένος.
HAVING SUFFERED many years much outrage.  πολλὰ ἐτη δεινότατα πεπονθός.
TWENTY YEARS old.  εἰκόσιν ἐτη γεγονός.
HE came with his mind made up.  βεβουλευμένος ἦλθε.
WE found the girl wounded.  εὐρομεν 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.  Περσικὸς υποδεδεμένος.

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, ἐτη δέκα μανθάνων τὴν μουσικὴν ἐτι ἤγγελε. 

So in the following examples:—

*Having once associated with him often, he deserted him.*

πρότερον πολλάκις συγγυγνόμενος 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 ποτέ, 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.

λαβὼν τὸν θύλακον ἀνέψε.

Coming to him, he asked him.

ἀφικόμενος 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 ἂν.**

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 ἂν 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 ἂν, and where we say 'I would or should have done,' in Greek is used Indicative (Aorist) with ἂν.

(1.) Optative.

*I would go.*

ἐομι ἂν.

*We should scarcely see.*

μόλις ἂν σκέψαμεθα.

*They could not conquer.*

οὐκ ἂν δύναντο νικᾶν.

(2.) Indicative.

*I should have come yesterday.*

ἐχθὲς ἂν ἐλθον.

*Who would have known it?*

τίς ἂν ἤγνω;

*All would have died.*

ἀπέθανον ἂν πάντες.

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

ίνα, ὡς, and ὅπως 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. \[
\begin{align*}
& \text{I come} \\
& \text{I shall come} \\
& \text{I have come}
\end{align*}
\] in order that I may find.

\[
\begin{align*}
& \ddot{a}φικνοῦμαι \\
& \ddot{a}φιξομαι \\
& \ddot{a}φιγμαι
\end{align*}
\]

ίνα εὑρίσκω or εὑρω.

Historic. \[
\begin{align*}
& \text{I came} \\
& \text{I was coming} \\
& \text{I had come}
\end{align*}
\] in order that I might find.

\[
\begin{align*}
& \ddot{a}φικόμην \\
& \ddot{a}φικνούμην \\
& \ddot{a}φιγμην
\end{align*}
\]

ίνα εὑρίσκομι or εὑρομι.

If there is a negative after the ίνα or ὡς, it is μη, not οὐ.

§ 71. ἐφη.

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

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

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

ἀ Σώκρατες, ἐφην, μῶν πάρει;

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

ὁ δὲ Πάλαι γάρ, ἐφη, πάρειμι.
§ 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.*
εχθὲς ἤλθον.

*It is you I have been expecting; but it is he who is come.*
σὲ μὲν πάλαι προσδοκόμενος ὁτός δὲ ῥηκεί.

§ 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 ἐλθὲ (not ἐνθάδε).

*He went there.*
ηγεὶ ἐκείσε (not ἐκεῖ).

*Where are they gone?*
τοί oἰχονται (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.) οὐ, οὐκοῦν, ἃρ' οὖ, πῶς οὖ (the latter especially used where the question is impatient or indignant).

*Shall you not fight?*
οὐ μαχεῖ;

*Are we not then come?*
οὐκοῦν ἀφίγμεθα;

*Is it not impudent?*
πῶς οὐκ ἀναιδὲς ἐστὶ;

(3.) ἄλλο τι, ἄλλο τι ἦ.

*Have we not made a mistake?*
ἄλλο τι ἀμαρτάνουμεν;

*Do not the dead sleep?*
ἄλλο τι ἦ οἰ τεθνηκότες καθεύδουσιν;

(4.) μῶν, μη, ἄρα μή, μῶν μή.

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

*Does he do you wrong?*
μῶν τι σε ἄδικει;

*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 αὐτόν, 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 δὴ, ἄρα, 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.
εἶδέναι τί ἄρα οἱ ἄτεροι σκόνται.

Remained as though working.
[Appearance put on.]
ἐμενὸν ὡς ἐργαζόμενοι δὴ.

Wondering how the letter saw.
θαυμάσας 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.]

εἰσῆγαγε τὰς γυναῖκας δὴ.

The supposed new cloth.

[Really nothing.]

τὸ νέον δὴ ὕφασμα.

§ 76. μέν 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 μέν 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 μέν and δὲ when they are required. Examples:—

I indeed am strong, but you are weak.

ἔγὼ μέν ἰσχυρός, σὺ δὲ ἄθλενης.

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

καὶ πειρωμένοις μέν κίνδυνός ἐστιν μὴ πειρωμένοις δὲ ὑπεμία ἐλπίς.

[One omitted.]

Before he was happy, but now he is wretched.

πρότερον μὲν εὐτυχῆς ἦν—νῦν δὲ ἄθλεσ.

[Both omitted.]

The Athenians loved poets; the Spartans did not.

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

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

(1.) οὐ, Negative Statement.

Nothing happens. I know that no one saw.
οὐδὲν γίγνεται. οἶδα οὐδένα ιδόντα.
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 ἂν ἔλθωμι. ἥρομην 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, οὐ παρεῖναι.
Though I had nothing I was rich.
καὶ περ οὐδέν ἔχων ἐπλούτων.

(2.) μὴ, Negative Conception.

Purpose, That I might not do. ἵνα μὴ δράσαμι.
Prohibition, Don't do. μὴ δρᾶ.
Oblique I asked him not to do. ἤτησα μὴ δρᾶν.
Petition. I forbid to do. ἀπαγορεύω μὴ δρᾶν.
I ought not to do it. χρῆ μὴ δρᾶν (or by (1) οὐ χρη).
So with βούλομαι, δεῖ, ὥφελον, 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 μὴ 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.*

οὐποτε ἤκουσα οὐδὲν οὐδαμοῦ οὐδενός.

The words thus used are chiefly the following:—

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>nobody</td>
<td>οὐδεὶς</td>
</tr>
<tr>
<td>never</td>
<td>οὐποτε</td>
</tr>
<tr>
<td>nowhere</td>
<td>οὐδαμοῦ</td>
</tr>
<tr>
<td>from nowhere</td>
<td>οὐδαμόθεν.</td>
</tr>
<tr>
<td>to nowhere</td>
<td>οὐδαμόσε.</td>
</tr>
<tr>
<td>nohow</td>
<td>οὐπως</td>
</tr>
<tr>
<td>not yet</td>
<td>οὐπω.</td>
</tr>
</tbody>
</table>

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

*Don’t give anything to anybody.*

μὴ δίδου μηδὲν μηδενι.

So ‘even’ after negative becomes in Greek not even, οὔδε.

*No woman even tries.*

οὐδεμία γυνὴ οὐδὲ πειρᾶται.
§ 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 ὁδὸς).  

That man.  
ἐκεῖνος ὁ ἀνθρώπος.  

That is a great pleasure.  
τούτο ἡδιστῶν ἐστιν.

(2.) Relative (ὁς or ὁσπερ).  

The man that I saw.  
ὁ ἄνηρ ὃν εἶδον.  

The woman that came.  
ἡ γυνὴ ἡπερ 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 ἐμεῖν.  

I don't think that you will come.  
οὐκ ὁμοίως σὲ ἤξειν.  

We think that we shall be rich.  
πλούσιοι οἴόμεθα ἐσεθαί.
(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.*

αἰσθάνομαι νοσῶν.

(Both (a) and (b) can also be done with ὅτι, 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 ἐκεῖνη, 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 ἡμῶς ἡσσάσθαι.

(e.) After Demonstratives (‘so,’ ‘such,’ etc.): ὥστε.

*He was so strong, that he killed her.*

οὕτως ἰσχυρὸς ἦν ὥστε ἀπέκτεινεν αὐτήν.

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

*I worked that I might grow rich.*

ἐπόνουν ἵνα πλουτήσαμι.
§ 80.  

'Neither, nor.'

The beginner is always puzzled with οὐτε and οὐδὲ. 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 οὐτε... οὐτε.

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

The same is true of μήτε, μηδέ.

(1). Neither caws nor horses.
οὐτε βόες οὐτε ἑπτοι.

I will neither remain nor depart.
οὔτε μενῶ οὐτε ἀπειμι.

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

(2.) It is not hot, nor cold.
οὐ θερμῶν, οὐδὲ ψυχρῶν ἐστίν.

It is not just, nor indeed profitable.
οὐ δικαίον 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 ἥ τό 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 | νόος—νοῦς | ὀστέον—ὀστοῦν

with the Attic Declension, as λεώς, ἀνώγεως.

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, σοφῶν | ἴδιος, ἴδια, ἴδιον

and the contracted forms, χρυσέως, ἀργυρέως (-οῦς).

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

Also should be learnt ὃς, ἥ, ὃ, exactly like σοφός (except ὅ neuter), and οὖς, ὃκεῖος, τοῦτος, τοῦτος, and αὐτός, all very like each other.

Then we are ready to begin our first Exercises.

s.c.w.]  E
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, εἰμί.  
Thou art, εἶ.  
He, she, it, there—is, ἦστι.  
We are, ἦσμεν.  
You are, ἦστέ.  
There are, they are, εἰσί.  
There were, they were, ἦσαν.

I was, ἦν.  
Thou wast, ἦσοθα.  
He, she, it, there—was, ἦν.  
We were, ἦμεν.  
You were, ἦτε.  
There were, they were, ἦσαν.

I shall be, ἦσομαι.  
Thou will be, ἦσι.  
He, she, it, there—will be, ἦσται.  
We shall be, ἦσομεθα.  
You will be, ἦσεσθε.  
There will be, they will be, ἦσονται.

To be, εἶναι.

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

_PLACE_NAME_ and εἰσὶ are written ἦστίν and εἰσίν 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, θερμὸς.
shade, σκιά, f.
tree, δέντρον, n.
cool, ψυχρός.
lake, λίμνη.
beautiful, καλός.
many, πολλοί.
swan, κύκνος, m.
which, οὗ.
bright, λαμπρός.
white, λευκός.
neck, τράχηλος, m.
that, ἐκεῖνος.
long, μακρός.
but, ἄλλα.
left, ἀριστερός.
wing, πτερόν.
small, μικρός.
not, οὖ (οὐκ before vowel; οὖχ before aspirated vowel).
cause, αἰτία, f.
this, οὗτος.
perhaps, ἵσως.
bad, κακός.
disease, νόσος, f.
in, ἐν, d.
bone, ὄστεον, -οῦν.
by, instr. dat. only.
stone, λίθος, m.
boat, πλοῖον.
on, ἐπὶ, g. or d.

It is now midday, and the sun is very hot. The shade of the trees is cool, and the lake is beautiful. I see (ὁπώ, acc.) many swans, which are bright and white. The neck of that\textsuperscript{1} swan is long, but the left wing seems (δεικνύω, with inf.) to be small.\textsuperscript{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 (δι-ερράγη) by\textsuperscript{3} a stone. There is a small boat on the lake.

\textsuperscript{1} § 9. \textsuperscript{2} § 34. \textsuperscript{3} § 37 (d).
EXERCISE II.

Boating.

VOCABULARY.

three, τρεῖς.
sailor, ναύτης.
clothes, ἱμάτια, n.
red, ἐρυθρός.
young, νέος.
sail, ἵστιον.
shoulder, ὄμος, m.
another, ἄλλος.
third, τρίτος.
by (near), παρά, d.
rudder, πηδάλιον.
terrible, δεινός.
danger, κίνδυνος.
for, ἃ γάρ.

rock, πέτρα.
hard, στερρός.
death, θάνατος, m.
close to, ἐγγύς, g.
place, τόπος, m.
pale, ὄχρός.
from (a feeling), ὑπό, g.
fear, φόβος.
eye, ὀφθαλμός.
behold, ἰδού.
out of, ἐξώ, g.
joy, χαρά, f.
tear, δάκρυν, n.

There are three sailors in that boat. The clothes of these sailors are red. The young sailor has (εὐχεῖ, acc.) a sail on his shoulder. Another is asleep (καθεύδει), but the third is by the rudder. This (one) does not see (ὁρᾷ, 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 (ἀποτρέπω, acc.) my eyes. Behold, they are out of the danger, and from joy tears are in my eyes.

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.  into, ἐς, acc.
mine, ἐμός.  manger, φάτνη, f.
before, πρῶτερον, adv.  with, σὺν, d.
strong, ἰσχυρός.  way, τρόπος, m.
thin, λεπτός.  easy, ρᾴδιος.
poor (miserable), φαῦλος.  deceit, ἀπάτη, f.
farmer, γεωργός.  therefore, ἄνω.
him, αὐτόν.  no longer, οἰκέτη.
faithless, ἄπιστος.  penalty, ξημία.
corn, σίτος, m.  dreadful, φοβερός.
device, μηχανή, f.  severe, χαλέπος.
good, καλός.

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 (ἐκλέπτον, acc.) the corn of the horse. But the device is good which I have (ἐχω, acc.), for I put (ἔθηκα, 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 (ἐξ-ευρεῖν, 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, ἀλλη.  
army, στρατός, πεζόν.  
camp, στρατόπεδον.  
fleet, τὸ ναυτικόν.  
shore, αἰγαλός, m.  
island, νῆσος, f.  
enemy, πολέμιοι, pl.  
hill, λόφος.  
opposite, ἐναντίον.  
our, ἡμέτερος.  
to-morrow, αὔριον.  
battle, μάχη.  
prepared, ἐτοιμός.  
plan, μηχανή.

general, στρατηγός  
everything, πάντα.  
dark, σκοτεινός.  
fires, πυρά.  
few, ὄλιγος.  
— accordingly, ὑπὸ τοῖνυν.  
difficult, χαλεπός.  
soldier, στρατιώτης.  
secretly, λάθρα.  
.to, πρός, a.  
head, κεφαλή.  
thus, οὕτως.  
alive, ζώος.  
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 (δοκοῦσι) to be prepared.¹ But this² is the plan of our general. For now everything is² 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 (ἀποτε-μεῖν, acc.) the heads of many. And thus to-morrow few will be alive, and the victory will be ours.

¹ § 34.  
² § 28.  
³ § 11.
EXERCISE V.

Instinct.

VOCABULARY.

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

There is a ditch in this field, and it has (ἔχει, acc.) very much (πλεῖστος, superlative) mud. But of the many horses which are here, one seems (δοκεῖ, inf.) to be in dreadful danger. For he stands (ἔστηκε) near, on the very ditch itself. 1 Alas, now he is in the middle of the 2 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 (ποιεῖν, acc.), who is at home. But among the horses is one, who is far wiser (σοφότερος) than (gen.) the others. And 3 he runs (τρέχει) to the house, and with his head 4 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 § 14.     4 § 37 (d).
EXERCISE VI.

Indians.

VOCABULARY.

Indians, Ἰνδοῖ. wise, σοφός.
person, ἄνθρωπος. judge, κριτής.
liar, ψευστής. v country, χώρα.
thief, κλέπτης. around, περί, a.
certain, ἧς τις. being collected, συνειλεγμένος.
golden, χρυσός. together, ἐς τὸ αὐτό.
— brick, πλίνθος, ά. very great, μέγιστος.
value, τιμή. word, λόγος, m.
gold, χρυσός. feather, πτερόν, n.
mavvellous, θαυμάσιος. quiet, ἡσυχός.
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 1 in the house stole (ἐκλέψει, 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 (ἐξεύρε, acc.) everything.

For the slaves were around him, being collected together. And there was very great fear of the judge. And he spoke (ἐἶπε, acc.) this word: 'The thief has (ἐχεῖ, acc.) a feather on his 2 head.' And the others 3 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, χιμαιρα.*

*way, τρόπος.*

*fur, μακράν.*

*from, ἀπό, g.*

*large, μέγα, n.*

*cavern, ἄντρον.*

*under, ὑπό, g.*

*earth, γῆ.*

*once, ἕν ποτέ.*

*sleep, ὑπνος.*

*time, χρόνος.*

*suddenly, ἑξαιρήτης.*

*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 ἔστι) a she-goat, which he found (ἐδρεῖ, acc.) in a wonderful way. 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 (βαρινόμενος) by sleep he lay (ἐκεῖ) for 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, and the country is full of wolves. But the goat meanwhile licked (ἔλειχε, acc.) the fingers of his left (hand), and he had no longer any fear.

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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, ἄνηρμθος.
bee, μέλισσα.
every way, πάντη.
very quickly, τάχιστα.
where, ποῦ.
place, χώριον.
probably, † ποῦ.
large, μέγας.
often, πολλάκις.
wood, ξύλον.
rotten, σαπρός.
on account of, διά, a.
dreadful, δεινός.

rain, δετός.
hollow, κολλος.
trouble, πόνος.
without, ἀνευ, g.
by, ὑπό, g.
wonderful, θαυμάσιος.
that, ὅτι.
men, ἄνθρωποι.
bear, ἄρκτος.
like, ὁμοιός, d.
child, παιδίον.
desire, πόθος.
very sweet, ἵδιστος.

In this wood are numberless bees flying (πετόμενος) 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 (πετοίηται) by the bees into (ἐς, acc.) a house. And this is wonderful, that not men are most-hateful (ἐχθιστός) 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, διὰ τί.
all kinds of, παντοῖος.
faithful, πιστός.
Cyrus, Κῦρος.
as many as, ὡσοι.
subject, ὑπήκοος.
rule, ἀρχή.
because, ὅτι.
himself, αὐτός.
always, ἀεί.
ready, ἐτοιμός.
wealth, πλοῦτος.
gift, δώρον.
each, ἕκαστος.
friend, φίλος.
many, πολὺς.
so many, τοσοῦτος.
they, ἐκεῖνοι.
sometimes, ἐνιότε.
s scanty, σπάνιος.
fodder, χιλὸς.
loaf, ἄρτος.
owing to, διά, a.
care, ἐπιμέλεια.
dear, φίλος.
no less, οὐχ ἤσσον

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 (δοῦναι, 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 (ἐπέμπε, 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, ἃρπ.
strange, θαυμάσιος.
beast, ζώον.
once, ποτέ.
upon, ἐπ', g.
sand, ψάμμος, f.
shape, μορφή.
egg, φόν.
equal, ἴσος.
strong, ἴσχυρός.
foolish, ἀνόητος.
cowardly, δειλός.
the rest, τὰ ἄτερα, pl.
hidden, κρυπτός.
bird, ὄρνεον.
hunter, ἡρευτής, m.

The ostrich is a strange beast: for it has wings, but is not able to fly (πετεσθαί) with its wings. I once saw (ἐδόν, acc.) something white lying (κείμενος) upon the sand: and in shape\(^1\) it was like an egg, but equal to \(^2\) 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 (ἐρχεται) to battle with (δατ. simply) its enemies, but, from fear of the danger, flies (φεύγει). And sometimes it has (ἐχει, acc.) very terrible fear, and then it thrusts (ὁθεῖ, acc.) its head into the sand: but the rest is not hidden (adj.): but the bird is manifest to the hunters.

\(^1\) § 37 (f).
\(^2\) § 37 (g).
\(^3\) § 76.
EXERCISE XI.

Sheep and Wolves.

VOCABULARY.

fable, μῦθος.
sheep, προβάτινον.
sheep, pl., πρόβατα, n.
council, βουλή.
evil, κακόν.
injustice, ἀδικία.
from (suffer), ὑπό, g.
safety, ἀσφάλεια.
wiser, σοφότερος.
life, βίος.
friendship, φιλία.
peace, εἰρήνη.
with (make peace, war), πρός, a.
peaceful, εἰρηνικός.
fight, μάχη.

This\(^1\) is a fable about the wolves and the sheep, in what\(^2\) (ὁδὸς) way the council took place (ἡγέμον) about the evils and the injustice. For the sheep suffered (ὑπαγεῖν) dreadful things\(^3\) from the wolves: so there was no longer any\(^4\) safety for them in the country: And on account of this it was necessary to find (εἰρεῖν, acc.) some device. And a sheep there was, wiser than (gen.) the others, and he said (εἰπεῖ, acc.) these\(^5\) things:——'O sheep, life to us is evil owing to these\(^6\) wolves. There shall therefore be a council, and the wolves shall be present (παρέσονται), and we will persuade (πείσομεν, acc.) them to make (ποιεῖσθαι, acc.) friendship and peace with us. For I am peaceful, and the fight with\(^7\) the wolves is not dear to me.'

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\(^1\) § 28. \(^2\) § 37 (e). \(^3\) § 30. \(^4\) § 73. 
\(^5\) § 23. \(^6\) § 9. \(^7\) § 6, 7.
EXERCISE XII.

Sheep and Wolves.—continued.

VOCABULARY.

gathering, σύλλογος. both, ἀμφότεροι.
nor, οὐδὲ. rights, τὸ δικαίον.
unjust, ἁδικος. from (given or passed from), παρά, g.
so, ὡστε. at the time, τότε μὲν.
law, νόμος. delightful, τερπνός.
more, μᾶλλον. not at all, οὐδαμῶς.
such as this, τούδοθε. less, ἴσοςως.
before (motion), πρός, a.
our, ἡμέτερος.

There was therefore a gathering of the sheep to council: and the wolves themselves also came (ἡλθον), nor were they hindered (ἐκωλύσατο) by them. And the sheep said these things:—‘We are\(^1\) in terrible danger, being worried (ἀρπα-\(ζόμενος\)) by the wolves. And this is unjust: so we wish (βουλόμεθα) to have (ἔχειν, 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 is\(^2\) wronged (ἀδικουμένος) by a wolf shall bring (ἀξεῖ, acc.) the unjust (one) before our council, and both shall have (use εἰμί, to be) their rights from us.’ And at the time\(^3\) it was delightful to the sheep: but the injustice of the wolves became (ἐγένετο) not at all less.

\(^1\) § 75. \(^2\) § 5. \(^3\) § 76.
EXERCISE XIII.

The Mamedaioi and Pigeon.

VOCABULARY.

pigeon, περιστέρα.  
sensible, φρόνιμος.  
clever, δεινός.  
letter, ἐπιστολή.  
somewhat as follows, τοιόσοδε  
περί (agreeing with manner).  
shrewd, συνετός.  
easily, ῥᾳδίως.  
fortress, χωρίων.

siege, πολιορκία.  
sky, ὀυρανός.  
as if it were, ὀπίστερει, adv.  
thereupon, ἐνταῦθα.  
arow, ὀφίς, m.  
trial, πείρα.  
not at all, οὐδέν.  
useful, ὄφελιμος.

Pigeons are sensible, and very clever at-carrying (inf. φέρειν, acc.) letters. This they do (ποιοῦσι, acc.) in a manner somewhat as follows:—The pigeon loves (φιλεῖ, acc.) its1 home, and is shrewd: and so the way to2 its home it finds (ἐφίσκει, 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, partic.). 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 they3 made (ἐποιούντο, acc.) trial of their arrows: but they were not at all useful.

1 § 21.  
2 § 6.  
3 § 14.
EXERCISE XIV.

The Mamedaioi and Pigeon—continued.

VOCABULARY.

immediately, εὐθὺς.
shout, βοή.
indignation, ὀργή.
at, ἔπι, d.
escape, ἀποφυγή.
noise, θάρυβος, m.
concerning, περί, g.
lack, ἐνδεια.
preparation, παρασκευή.

tyrant, τύραννος.
after, διά, g.
five, πέντε.
day, ἡμέρα, f.
fortification, τειχισμὸς, n.
therefore, διὰ τοῦτο.
distress, ἀπορία.
plenty, ἄφθονια.
provision, ἔπιτιθεια, n. pl.

And immediately there arose (ἐγένετο) 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 (ἐπέσε) straightway into the camp. And they untied (ἐλύναν, 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 (ποιοῦμεθα, acc.) a wonderful preparation. And the tyrant will bring (ἀξεῖ, 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, ἐπίνοια.  
instead of, ἄντι.  
former, πρῶτερος.  
helpless, ἀμήχανος.  
at all (neg.), τὸ παράπαν.  
aid, ὠφέλεια, f.  
mind, νοῦς.

expedition, στρατεία, f.  
altogether, πάνω.  
brave, θαρσάλεος.  
war, πόλεμος, m.  
within, ἐνδοι.  
extreme, ἐσχάτος.

And the soldiers had (use eἰμὶ) 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 (ἐγραψαν, 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 (ἔχει, inf.) in (his) mind to make (ποιεῖσθαι, acc.) another expedition. But we are not altogether hopeless about you, for you are brave and strong for (ἐστι, acc.) the war.'

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

¹ § 75.
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 ὄνυξ, he finds in the Vocabulary ὄνυξ (-υξ-): this teaches him that the stem is ὄνυξ-, and from that he knows that the Genitive Singular is ὄνυξος, and the Dative Plural ὄνυξι.

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

The Elephant.

VOCABULARY.

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

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 ἔδοκει, '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 (οἰμαί), on account of his tail, for he has (use ἐστι) 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 εὖ λέγεις.
EXERCISE XVII.

The Elephant—continued.

VOCABULARY.

true, ἀληθῆς.
one, τὸς.
reasonably, εἰκότως.
claw, ὄνυξ (-ου-) m.
inferior, φαῦλος.
beauty, κάλλος.
ox, βοῦς (βο-) m.
however, τέκνοι.
tooth, δόος (-οντ-) m.
out of, ἐκ, g.
mouth, στόμα, n.
horn, κέρας (-ρατ-) n.
of course, δήποι.
last, ὀστατος.
ass, ὄνος, m.
ignorant, ἄμαθης.
foolish, ἄφρων.
at least, τε.
surely not so, οὐ δήτα.
glory, κῦδος, n.
ear, οἶς (ὄτ-) n.

And after him the bear said (εἶπε) as follows: 'This¹ is true; but honour comes (γέγνεται) to one reasonably from claws: for without claws, I suppose (ποι), one is inferior in² beauty³: but the elephant⁴ has nothing of that kind (say 'such'): and this is plain to all.'

And here the ox struck in (ὑπέλαβε), saying (λέγων): 'I, however, recognise (γνωρίσκω, acc.) the cause: for this one has (use 'to be') two long teeth, projecting (προέχων, -οντ-) out of his mouth: and these seem (δοκοῦσι) to the others to be like horns: and no one of course knows (οἶδε, acc.) anything⁵ more beautiful than horns.'

And last the ass said this: 'You are all¹ ignorant and foolish: for what honour is there to horns at least and tails?² 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).
³ To the elephant has not yet come' (οὐτω γέγονε).
⁴ § 10.
⁵ § 78.
EXERCISE XVIII.

Cubs.

VOCABULARY.

custom, ἡθος, n.  sitting, καθήμενος.
forest, ὕλη.  ground, γῆ.
Hunting-ground, θῆρα.  on the ground, χαμαι.
lion, λέων (-οντ-).  food, σιτία, pl.
two, δύο.  lioness, λέωνα.
cub, σκύμνος, m.  mother, μήτηρ.
father, πατήρ (-πός).  in the meantime, ἐν τούτῳ.
friendly, φίλος, φίλιος.  man, ἀνήρ (-δρός).
pleasing, τερπνός.  deer, ἔλαφος, m.

There was a hunter, and this (man) had (use ἦν) a custom of going (inf. ἴναι) 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 ὅν, ὀντ-) without their father. And these had (use ἦν) no fear about him: but they fawned (ἐσαυνόν) 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 (ἤσθε) with them himself also. But the lioness, the mother* of the cubs, came (ἤλθε) in the meantime, and she saw (ἐδέ, acc.) the man and the cubs eating (ἐσθίων, -οντ-) together. Then no longer did she have (use ἦν) desire to seize (συλλαβεῖν, acc.) the man, but she went away (ἀπῆλε) and killed (ἐκτείνει, acc.) a deer, and brought (ἐφῆρε, acc.) it to him.

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1 § 52.  2 § 16.
EXERCISE XIX.

Know Thyself.

Vocabulary.

ape, πίθηκος, m. than, η.
face, ὑπι. shame, αἰσχόνη.
mirror, κάτοπτρον. all, πᾶς (-ντ-)... methinks, που, οἷμαι.
dearest, φιλτάτος. extremely, ἀγαν, σφόδρα.
impudent, ἀναιδής. kind, ἴδεα.
gesture, σχῆμα (-ματ-), n. antic, σκίρτημα (-ματ-).
yet, ὀμοις. folly, ἀφορσώνη.
dagger, ἕφιδιον.

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

'O 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 (λέγω) nothing: for how am I like to such-an-one? Far better (n.) to be killed (ἀποθανεῖν) with a dagger than to have (ἐχεῖν, acc.) such shame among all men! But there are, methinks, some of our friends, O my companion, to whom this (fellow) is extremely like: for they imitate (μιμοῦνται, acc.) in face that beast, and have (ἐχουσί) the same kind of antics and folly.'

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

The Spirit and the Miser.

VOCABULARY.

*Egyptian*, Αἰγύπτιος.  
*powerful*, δυνατός.
*story*, μῦθος, m.  
*king*, βασιλεύς.
*matter*, πράγμα (-μα-), n.  
*Asia*, Ἀσία.
*especially*, οὐχ ἦκιστα.  
*grief*, λυπή.
*spirits*, δαιμόνες.  
*possible*, δόσ τε.
*power*, δύναμις.  
*forbidden*, ἀπόρρητος.
*below*, ὑπό, g.

The Egyptians have *(use verb ‘to be’)* many stories of all kinds about all matters, and especially about Spirits. For these have great care\(^1\) for mankind, and with their power are able to perform (ἑξεργάζεσθαι, acc.) wonderful things.\(^2\) And some of these stories I will tell (λέγω, acc.).

For once there was a Spirit who had *(ἐμί)* much gold, hidden below the earth. And it was necessary once for him to go away (ἀπελθεῖν). For there is one most powerful and greatest of the Spirits, the king\(^3\) of the rest: and it had been ordered (ἐνηχθείς, 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?

---

\(^1\) § 35 (b).  
\(^2\) § 30.  
\(^3\) § 52.  
\(^4\) § 16.
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.**

\[
\begin{align*}
\text{λῦ-ω} & \quad I \text{ loose} \\
\text{λῦ-εἰς} & \quad \text{Thou looses} \\
\text{λῦ-ει} & \quad \text{He looses} \\
\text{λῦ-ετον} & \quad \text{You two loose} \\
\text{λῦ-ετον} & \quad \text{They two loose} \\
\text{λῦ-ομεν} & \quad \text{We loose} \\
\text{λῦ-ετε} & \quad \text{Ye loose} \\
\text{λῦ-οι} & \quad \text{They loose}
\end{align*}
\]

Singular.

\[
\begin{align*}
\text{Dual.}
\end{align*}
\]

Plural.

The Future λὺσ-ω, ‘I shall loose,’ has exactly the same terminations as the Present.

**Imperfect.**

\[
\begin{align*}
\text{ἐλῦ-ον} & \quad I \text{ was loosing.} \\
\text{ἐλῦ-ες} & \quad \text{Thou wast loosing.} \\
\text{ἐλῦ-ε} & \quad \text{He was loosing.} \\
\text{ἐλῦ-ετον} & \quad \text{You two were loosing.} \\
\text{ἐλῦ-έτην} & \quad \text{They two were loosing.} \\
\text{ἐλῦ-ομεν} & \quad \text{We } \\
\text{ἐλῦ-ετε} & \quad \text{You } \\
\text{ἐλῦ-ον} & \quad \text{They }
\end{align*}
\]

\[
\begin{align*}
\text{were loosing.}
\end{align*}
\]
EXERCISES.

Strong Aorist.

\[ \varepsilon \lambda \alpha \beta - \omega \]  I took.
\[ \varepsilon \lambda \alpha \beta - \varepsilon \]  Thou tookest.
\[ \varepsilon \lambda \alpha \beta - \varepsilon \]  He took.
\[ \varepsilon \lambda \alpha \beta - \varepsilon \tau \nu \]  You two took.
\[ \varepsilon \lambda \alpha \beta - \varepsilon \tau \eta \]  They two took.
\[ \varepsilon \lambda \alpha \beta - \omega \mu \varepsilon \]  We.
\[ \varepsilon \lambda \alpha \beta - \varepsilon \tau \varepsilon \]  You took.
\[ \varepsilon \lambda \alpha \beta - \omega \]  They took.

Notice that all the Strong Aorists which end in -\( \omega \)v have exactly the same terminations as the Imperfect.

Augment.

Observe that the Imperfect and Aorist have \( \varepsilon \) before them. This is called the Augment, and is the mark of a past tense.

1. If the Verb begins with consonant, \( \varepsilon \) is prefixed. Only Verbs beginning with \( \rho \) have \( \rho \) doubled, as \( \varepsilon \rho - \rho \pi \tau \varepsilon \).

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

   \[ \alpha \] becomes \( \eta \), as \( \alpha \pi \tau \omega, \eta \pi \tau \varepsilon \).
   \[ \varepsilon \] , , \( \eta \), , \( \varepsilon \theta \varepsilon \lambda \omega, \varepsilon \theta \varepsilon \lambda \varepsilon \varepsilon \).
   \[ \sigma \] , , \( \omega \), , \( \delta \nu \omicron \alpha \zeta \omega, \delta \nu \omicron \alpha \zeta \omega \varepsilon \varepsilon \).
   \[ \alpha \iota \] , , \( \gamma \), , \( \alpha \iota \rho \varepsilon \omega, \gamma \rho \omega \varepsilon \).
   \[ \omicron \iota \] , , \( \omicron \), , \( \omicron \iota \kappa \tau \epsilon \iota \rho \omega, \omicron \kappa \tau \epsilon \iota \rho \omega \varepsilon \).
   \[ \alpha \nu \] , , \( \eta \nu \), , \( \alpha \nu \xi \alpha \omega, \eta \nu \xi \alpha \varepsilon \).

Other Vowels and Diphthongs not augmented.

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

\[ \varepsilon \kappa \beta \alpha \lambda \omega, \varepsilon \xi - \varepsilon \beta \alpha \lambda \varepsilon \varepsilon \varepsilon . \]
\[ \sigma \nu \lambda \lambda \gamma \omega, \sigma \nu - \varepsilon \lambda \varepsilon \varepsilon \varepsilon . \]
EXERCISE XXI.

The Spirit and the Miser—continued.

VOCABULARY.

city, πόλις.
where, ὅπου.
rich, πλούσιος.
miserly, αἰσχροκερδής.
by night, νυκτός.
known, γνώριμος.
this long time, ἐκ πολλοῦ ὡδη.
good-will, εὔνοια.
come to, προσέρχομαι (α. -ηλθον).

have, ἔχω.
useful, ὑφέλιμος.
find, εὑρίσκω (a. εὑρον).
careful, ἐπιμελής.
worthy, ἀξιός.
so great, τοσοῦτος.
room, οἰκήμα (-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 (προσέλθων) by night spoke (ἐλέει, 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 (δώσω, 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.
year, ἐτος, n.
Asia, 'Ασία.
at last, τέλος.
permission, ἔξονσια.
return, Ἑκω.
go, βαίνω (aorist ἔβη).
certain, σαφής.
chest, θήκη.
within, ἐντός, g.
on the top, ἐπάνω.
hand, χείρ, f.
key, κλεῖς (-εις), f.
corpse, νεκρός.
die, ἀποθνήσκω (a. -θαν-).
want, ἔδεια.
find, εὑρίσκω (a. ἐδρον).
gathered, συλλεγόμενος.
laborious, ἐπίπονος.
during, ἐν, d.

And the Spirit was away (use ἀπ-εἰμι, like εἰμι) fifty years¹ in Asia: and at last he had (εἰμί) 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 man² 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 it³ at least will be in safety.'

And this was true. For there was a large strong⁴ 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 died⁵ 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.

¹ § 36 (b). ² § 76. ³ § 19. ⁴ § 33. ⁵ § 57.
EXERCISE XXIII.

Ariaphernes in Hades.

VOCABULARY.

saitrap, σατράπης. Persian, Πέρσης.
died, ἀπέθαν-ον. had, ἐκ-ον, impf.
according to, κατά, a. capable, οἶς τε, inf.
Hades, "Αιδής. province, ἀρχή.
Aeacus, Αἰακός. intrust, ἐπιτρέπω.
said, εἶπ-ον. assistant, ὑπηρέτης.
where from, πόθεν. forethought, πρόνοια.
came, ἦλθ-ον. drink, ποτόν.

Ariaphernes 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, Ariaphernes 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:\(^2\) 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, Ἐλυσίων.
now, δέ.
Hermes, Ἡρμῆς.
unjust, ἄδικος.
lazy, ἄργος.
fool, ἄνόητος.
mischief, κακόν.
arise, γίγνομαι (aor. ἐγενόμην).
better, ἀμείνων.
law-court, δικαστήριον.
to-day, σήμερον.
listen, ἀκοούω, 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 αὑρὸς with right word.
EXERCISE XXV.

The Damaraioi.

VOCABULARY

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

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

The Damaraioi tell this tale: At that time at which the world was made (ἔγένετο) 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 (e).
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 λύ-ων, -ουσα, -ου; the Future λύσ-ω makes λύσ-ων, -ουσα, -ου.

The Strong Aorist ε-βαλ-ον makes βαλ-ών, -ουσα, -ου.

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-λυω-α makes λύσ-ας, -ασα,-αν, -αντος, -άσης, -αντος, etc.

The Perfect λέ-λυκ-α makes λελυκ-ώς, -ώια, -ώς, -ότος, -ώιας, -ότος, etc.

The Augment is always dropped in the Participle, the reduplication 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, Λίβυς. stinginess, αἰσχροκέρδεια.
carry, φέρω. free, ἐλεύθερος.
miserly, αἰσχροκερδὴς. force, ἀναγκάζω.
get, λαμβάνω (a. ἐλαβόν). devise, ἐξευρίσκω (a. -εύρον).
in return for, ἀντί, g. 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 (ἂθελε) 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.

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\(^1\) 'Many and singular,' § 33.

\(^2\) § 78.
EXERCISE XXVII.

The Libyans—continued.

VOCABULARY.

throw down, καταβάλλω (aor. ἐ-βαλ-ον).
had, εἶχον (imp. of ἔχω).
plate, λεκάνιον.
miser, δ ἀσχροκερής.
abuse, ὀνειδίζω.
say, λέγω.
young man, νεανίας.
awkward, ἀγροίκος.
give, δίδωμι (f. δώσω).
example, παράδειγμα, n.
propriety, τὸ πρέπον, n. partic.
took, λαμβάνω, a. ἐ-λαβ-ον.
bring, φέρω (eis ‘in’), (f. οίσω, a. ἵνεγκον).
properly, πρεπόντως.
chair, ἑδρα, f.
gracefully, χαριέντως.
give gratitude, χάριν 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.] 9
EXERCISE XXVIII.

The Egyptian.

VOCABULARY.

write, γράφω (a. f. -γραψ̣).  ten, δέκα.
appears, φαίνεται.  suspicion, ὑποψία.
barbarian, βάρβαρος.  for the most part, ὡς ἐπὶ τὸ πολέμ.
divine, θεῖος.  hot, θερμός.
Egyptian, Αἰγύπτιος.  thirst, δίψα, f.
bag, θόλακος, m.  take out, ἐξ-αφέω, a. -είλον.
hide, κρύπτω (a. ἐκρυψά).  eat up, κατ-εσθίω, a. κατ-έφαγον.
apple, μῆλον.  again, ἄδησις.
put, τίθημι (a. ἔθηκα).  come, ἀφικνέομαι, I.¹
number, ἀριθμός, 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 (ἐγένετο) 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, ἀναγγέλλω (a. p. ἀναγγέλλος).
discover, μανθάνω (a. μαθα-)
eight, ὑκτόω.
false, ἰψευδῆς.
fellow, ἀνθρωπος.
receive, λαμβάνω.
useless, ἀνωφελῆς.
make, κατασκευάζειν.
excuse, πρόφασις, f.
tell, ἀγγέλλω (a. ἡγεῖλα).
I suppose, δήπου.
confess, ὁμολογῶ (a. ὁμολογησα).
weep, δακρύω.
ask, αἰτέω (a. ἠτησα).
pardon, συγγνώμη.
pardon (verb), συγγιγνώσκω
(a. συγγνώμων).

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,’ ὃς ἐστι) 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 Particules, § 68.
² § 76.
³ § 56.
EXERCISE XXX.

The Egyptian—continued.

Vocabulary.

bid, κελεύω (a. ἐκέλευσα).

thirty, εἴκοσι.

distressed, ἀχθομενος.

heat, καῦμα, n.

wish, βουλομαι.

fearing, φοβομενος.

knowing, εἰδὼς.

how many, δοῦσος.

retire, ὑποχωρέω (a. ἐχωρησα).

from thence, ἐντεῦθεν.

take up, ἀναλαμβάνω (a. -λαβ-).

into, εἰς, a.

pleased, ἡδομενος, d.

skill, τέχνη, f.

writing, γραφή, f.

splendidly, καλῶς.

deceive, ἐξαπατάω (a. ἐπάτησ-).

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\(^1\) splendidly deceived you, having before told (agrees with ‘you’) everything against me.’

\(^1\) § 56.
EXERCISE XXXI.

The Egyptian—continued.

VOCABULARY.

give back, ἀποδίδωμι, I.  
most excellent, ἀριστός.
wanting two, δύο ὑπὸ δύοντα.  
accursed, κατάρατος, -ον.
to be wanting, ἔλλειπεν, g.  
otice, γιγνώσκω, I.
lying, κείμενος.  
rest of the time, λοιπόν.
never, ἀνυπότε.

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 πῶς, and see Dramatic Particles, § 75.
EXERCISE XXXII.

The Ethiopian and the Ape.

VOCABULARY.

*Ethiopian*, Αἴθιόψ.
inhabiting, αἰκέω.
facing, τετραμμένος.
toward, πρός, ά.
south, μεσημβρία, f.
water, ὄδωρ (-δατ-), ή.
precious, τίμιος.
tree, γένος, ή.
otherwise, ἄλλως.
intelligent, φρόνιμος.
natural, εἰκός, ή.
smell, scent, ὀσμή.

*be* . . off, ἀπεμν.  
catch, αἴρεω, εἶλον.  
tie, δέω, α. ἐδησα.  
leg, σκέλος, ή.
thong, ἵμας (-αντ-), ή.
lead, ἄγω.  
follows, ἀκολουθεῖ, πλ. ἀκολούθοι.  
for a time, τέως.  
as though, ὡς.  
pursue, μεταλθεῖν.  
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\(^1\) 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\(^2\) : but, suddenly getting scent as though from the water, then he no longer is willing to go with those who are leading him\(^3\) but wishes to pursue the smell. And thenceforward he\(^2\) 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, ὦμός.  
drink, πίνω, I.  
be in a state, ἔχειν, with adv.  
wretched, ταλαίπωρος (adv. -ως).  
be desirous, ἐπιθυμεῖν, f. -ήσω (with inf.).  
foot, ποδός (ποδ-), m.  
eager, be, σπουδάζω.  
spring, κρήνη.  
smell, ὀσφραινομαι.  
keep, ἔχω.  
nose, ἴσ (ἱν-), f.  
track, ἰχνεύω.  
stag, ἠλαφος.  
not even, σοδέ.  
approach, προσελθεῖν.

Now there was a certain Ethiopian, very cruel\(^1\) 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 ἐπί) finding\(^2\) 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 (εἰδα) the faithful ape to approach.

\(^1\) § 52. \(^2\) Inf. with Article, § 3.
EXERCISE XXXIV.

The Ethiopian and the Ape—continued.

VOCABULARY.

indignant, be, σχετικάζω. flight, φυγή.
(seemed), ἔδοξε. hither, δείπο.
ungrateful, ἀχαριστος. will die, ἀποθανεῖται (aor. -θαν-).
by means of, διά, g. desert, ἐρημός.
give a share, μεταδοῦναι. shot, χωρίον.
think, φροντίζω, g. went off, ἀπώχετο.
sever, διασχίζω, f. ἀχίσ.-
I will go away, ἀπείρμι.
as... as possible, ὡς, with
superl. adv.
quickly, ταχέως, superl. τάχιστα.

But the ape, seeing this, was indignant: for the man seemed to him to be ungrateful and impudent, seeing that he (say 'who,' ὅστις) having found the water by reason of him\(^1\) (reflexive) 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 hunger\(^2\) not long after.

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\(^1\) § 17.  
\(^2\) § 37 (d).
EXERCISE XXXV.

Thepos.

VOCABULARY.

name, ὄνομα (-ματ-), n.
stranger, ξένος.
all manner of, πάντων,
money, ἀργύριον.
adj.
such as, οἶδος.
art, τέχνη.
is current, νομίζεται.
became, ἔγενετο.
ducat, στατήρ (-τηρ-).
famous, ἑλληνικός.
show, δείκνυμι (-δείκ-, a.)
market, ἄγορά, f.
test, δοκιμάζω (a. f. -ασ-).
buy, ἄγοράζειν.
touchstone, βάσανος, f.
dealer, κάτηλος.
in truth, τῷ οὐρ.
sir, ὃ ἄνθρωπo.
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, ἔδωκα.
archer, τοξότης.
hurry, σπουδή.
search out, ἐξετάζω.
asked, ἢρετο.
just now, ἀρτίως.
give in exchange, ἀντιδίδωμι (part. -ούσ).
suspect, ὑποπτεύω (aor. part. ὑποπτεύσασ).
showed, ἀπέδειξα.

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 came¹ and asked the dealer as follows: ‘Sir, was there here² 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.

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

Thepos—continued.

VOCABULARY.

rub, τρίβω, ἔτρυψα. give, δόει.
made, πεποιημένος. shame, ψευδῆς.
copper, χαλκός, m. evidence, μαρτύριον.
lies on, ἐπίκειται. matter, affair, πρᾶγμα.
of course, δή. understood, συνῆκα.
with respect to, πρὸς.

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 have¹ often seen already: and they² 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 any⁴ more, at last he understood the matter: for the archer was a friend to the thief, and these had⁵ devised the affair.

¹ § 56. ² § 76. ³ § 36 (b). ⁴ § 78. 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, πρῶτερον.
rule, ἄρχω.
Lamioi, Λάμιοι.
drive out, ἐξ-ελαύνω, I.
choose, αἱρόομαι, I.
ruler, ἀρχων.
call, καλέω, I.
in consequence of, ἐκ, g.
party quarrel, στάσις.
majority, οἱ πλείονες.
well-disposed, εὔνους.
noble, εὔγενής.
hustle, δυσμενής.

obey, πείθω-σθαι.
employ, χρᾶομαι.
violence, βία, f.
resist, ἀντέχειν, I.
nevertheless, οὐ μὴν ἄλλα.
enraged, ἐ, ἄργίζομαι, d.
invent, πλάσω.
great hopes, πολλῇ ἐλπίς.
destroy, παύω.
fame, εὐκλεια, 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 (ταγοί). 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 Use of inf. § 39. ⁵ § 49.
EXERCISE XXXIX.

The Lamioi and the Tagoi—continued.

VOCABULARY.

ridicule, καταγελάω. well, φρέαρ (-ατ-), n.
in old times, πάλαι. swim, νέω (inf. νείν).
skilled, ἐμπείρος. disappear, ἀφανίζομαι.
pleasure, ἡδονή. meet, περιτυγχάνω, d.
connected with, περί, a. climb, ἀναβαίνω.
body, σῶμα, n. up, ἐπί, a.
riding, ἵππασία, f. ἀναρπάζω.
gymnastics, γυμναστική. gird on self, περιξώνυμαι, I.
warlike, πολεμικός. sword, ξίφος, n.
sprung, γενόμενος. entangle, ἐμποδίζω, d.
inexperienced, ἄπειρος, g. scabbard, κολεός, m.
shoot, τοξεύω. fall down, καταπέττω, I.
point, αἷμη, f. broken his head, κατεαγὼς τῆς
for purpose of, ἐπί, d. κεφάλης.
road, ὁδός, f. perish, ὀλλυμαί (α. ὀλόμυη).

And on account of this reason they ridiculed more easily
the tagoi, because the kings, being noble, were in old times
skilled \(^1\) in the pleasures \(^2\) connected with the body, such as
hunting, and riding, and gymnastics, and also warlike
matters, \(^3\) but the tagoi being sprung from the people were
much more inexperienced \(^1\) 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. \(^4\) And, a tagos, riding on the road, fell into a
well; and not knowing \(^5\) 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, \(^6\) 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.
emerald, σμαραγδός, f.
talent, τάλαντον.
in no wise, οὐδαμῶς.
leave, λείπω (a. -λιπ.-).
manage business, πραγμα-
tεύμαλ.
I must, δεῖ με, inf.

then (after), ἔπειτα.
finish, ἐκτελέω, I.
arrive, ἀφικνέομαι, I.
there (motion), ἐκείσε.
pay, ἀποδίδωμι, I.
risk, κίνδυνος, m.
know (person), γιγνώσκω, I.
honest, δίκαιος.

And another time Thepos wanted to steal an emerald, very precious, from the dealer. And he came\(^1\) 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 have\(^2\) 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 have\(^3\) 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 XLII.

Thepos and the Emerald—continued.

VOCABULARY.

besetted, συμβαίνω, I.
valuable, τιμως.
arranged (say 'it happened'), γίγνομαι.
some such as this, τοιούτος τις.
physician, ἰατρός.
in other respects, τὰ ἄλλα.
well, ἦς ἕχων.
as regards, περί, g.

health, Ἰγίεα.
diseased, νοσῶν.
mad, μανόμενος.
talk, λαλέω.
give trouble, πράγματα παρέχω.
owe, ὁφείλω, 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.'

\(^1\) 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, μέμνημα.
tend, ἰησαπεῖνω.
go with, ἔπεσθαι, I.
go on, προέρχομαι.
lead-the-way, ἤγονται.
be about, μέλλω.
knock, κόπτω.

And the physician, perceiving the matter, answered as follows: 'Stranger, it is plain\(^1\) to me that your brother\(^2\) 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.

s.g.w.]  
H
EXERCISE XLIII.

Thepos and the Emerald—continued.

VOCABULARY.

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

'But why then have\(^1\) 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\(^2\) 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\(^3\) 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.

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\(^1\) Tenses, § 56.  \(^2\) Say 'is present.'  \(^3\) Use Partic. § 44.
EXERCISE XLIV.

Thepos and the Emerald—continued.

VOCABULARY.

endure, ἀνέχεσθαι. request, κελέων.
just as, ὡσπερ. stop, παύσθαι, g.
foretell, use a. προείπον. nonsense, φλαβρία.
never mind, θάρσει. examine, ἐξετάζω (a. -ήτασ-).
pity, σικτείρω. somehow, πως.
in want, ἔνδεής, g. trick, ἀπάτη.
 vexed, be, ἀγανακτεῖν. conversation, λόγος.
what, πόιος. escape, ἐκφεύγειν, I.
mean, λέγεις.

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 some-
thing, 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.

1 Tenses, § 56.  
2 § 68.  
3 § 57.
EXERCISE XLV.

Providence.

Vocabulary.

Providence, πρόνοια. lay plots, ἐπιβουλεύω, d.
foresee, προνοεῖ. spoil, βλάπτω.
badly off, ταλαιπώρως. fruit, καρπός, m.
tolerably, ἐπιευκῶς. pious, εὐσεβής.
find fault, μέμφομαι, d. cast away, ἀποβάλλω, I.
season, ὥρα. happen, τυγχάνω, I.
injure, ἀδικεῖ. keep in check, κατέχω, I.
olive, ἐλαιά.

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 sometimes 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, cast away all hope.' And the other being surprised said, 'But what hope is there [to him] to whom Providence happens to be 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 § 43.
EXERCISE XLVI.

Jugged Hare.

VOCABULARY.

Thræian, ὶριξ.  
intend, διανοοῦμαι.  
go abroad, ἀποδημέω.  
travel, δοῦμορέω.  
hindrance, εἶναι ἐμποδόν.  
use, χρῆσθαι, d.  
language, γλῶσσα.  
practise, μελετῶ (γήσ).  
learn, καταμανθάω, I.  
jugged hare, λαγὸς, n. pl.

inn, πανδοκεῖον.  
porters, πανδοκεντρία.  
search for, ξητέω.  
several, συχνοί.  
town hall, πρυτανεῖον.  
go up to, ποοσελθεῖν, I, d.  
loud, μέγας.  
voice, φωνή.  
lough at, ἐγγελαω, d.

There was once a Thracean, 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 juggled hare?' And everywhere when he came (partic.) into an inn he asked the hostess this, and finding the juggled 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 juggled 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.

wisdom, σοφία.
scholar, σχολαστικός.
once upon a time, πάλαι ποτέ.
daily, καθ' ἡμέραν.
summer, θέρος, n.
river, ποταμός, m.
bathe, λούσαι.
porpoise, κῆτος, n.
drowned, ἀποτυγχασθαί, I.
pass by, παρεῖναι.
save, σώζω.
pull out, ἤξαρέω, I.
rope, σχοινίον.
to-day, σήμερον.
keep away, ἀπέχομαι, g. I.
make (trial), λαμβάνω, I.

Wisdom is of course a good thing, and useful to men for (εἰ) the needs¹ of life: but sometimes it is possible to have² 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 life³ was evidently⁴ very absurd.

For once seeing in summer-time⁵ 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 swimming⁶ at home, I will again make trial of the river.’

¹ Article (τὰ τοῦ βιοῦ).
² μὴν and δὲ, § 76.
³ Article, § 10.
⁴ Verbs, φαίνουμαι, § 42.
⁵ ‘It being summer,’ θέρως ἄντος.
⁶ Infin. § 42.
EXERCISE XLVIII.

The Scholar—continued.

VOCABULARY.

keep [animals], τρέφω. complain, δεινὸν ποιεῖσθαι.
expensiveness, πολυτέλεια. unlucky, δυστυχῆς.
give, δίδωμι, I. in vain, μάτην.
ought, δεῖ (acc. inf.). cheap, εὐτελῆς.
at, ἀπό. foolishly, ἀνοητώς.
enough, ἰκανὸς. begin, ἀρχεῖθαι, or say ‘be-
be ill, νοσέω. come.’
grieve, λυπέω. beginning, ἀρχή.
lament, ὀδύρομαι. treat, χρησθαι.

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 been¹ 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 had² in vain. For this horse, having learnt to eat nothing,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.

¹ Past Tenses, § 67. ² ‘I have laboured’ (aorist). 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 οὐ.
naturally, δή.
won't you then, οὐκοῦν, with fut.

spare, φείδομαι, g. I.
neglect, ἀμελέω, 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 'This good and dear man.'
³ Tenses, § 56.
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 ποίος τίς.
set down, κατατιθημι, I.
shut, συγκλείω.
turned, say became.
gloomy, σκυθρωπός.
look at, προσβλέπω.
be out of temper, δυσκόλως
ἐχω.
yesterday, ἐχθές.
dream, ἐνύπνιον.
thought, say 'seemed.'
greet, ἀσπάζομαι.

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.  fall ill, use ἀσθενῶ.
behind, κατόπω, g.  complete, πᾶς.
try, πειρῶμαι.  health, ὑγίεια.
escape notice, λαυθάνειν.  stretch out, ἐκτείνω.
secretly, λάθρα.  cloak, ἵματιον.
do wrong, ἀμαρτάνω.  violently, ἱσχυρῶς.
for a long time, πάλαι  evidently, often δῆ.
(pres.).  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).  2 Case, § 37 (d).  3 Partic. § 43.
EXERCISE LII.

The Scholar—continued.

VOCABULARY.

jar, πίθος.
intrust, ἐπιτρέπω (a. -τρεψ-).
guard, φυλάσσω, a. I.
put upon, ἐπιτίθημι (either with or without the prep. ἐπὶ again).

sealed, σφραγίς (-ῖς-).

bore, τυτραίνω, I.
considerable, πολύς.
discovered, use λανθάνω.
entertain, ἔνιζειν.
distribute, διανέμειν.
accuse, αἰτιάομαι.
hole, τρῆμα, n.

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 presence³ of his friends, to distribute the wine. And being opened, the jar was evidently⁴ 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 bored⁵ below, but the wine is wanting above.’

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

Chanos.

VOCABULARY.

call together, συγκαλέω, I.  
chain, δεσμός.  
bind round, περιδέω.  
done, use γίγνεσθαι, I.  
eldest, γεραίτατος.  
break across, διαρρήξαι.  
tips, τὰ άκρα.  
thrust against, use ἀντιβαίνω, I. d.  
same attempt, say 'attempt same thing;' attempt, ἐπι-χειρέω.  
untie, διαλέω.  
separately, χωρίς.  
accomplish, διαπρᾶσω, -ομαι.  
bind, δέω.  
one by one, καθ' ἐκαστον.  
destroy, ἀπίλληνυμι, 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.
give (emotions), παρέχω, I.
blind, τυφλός.
associate with, συγγίγνομαι, ὑ.Ι.
at random, εἰκῇ.
whether . . . or, εἴτε . . εἴτε.
Athenian, Ἀθηναῖος.
take, say bring.
cure, ἀπάλλασσω, a. g.
for example, αὑτίκα.
old woman, γραῶς, f.
favour, θεραπεύω.
desert, ἀπολυπεῖν.
comes forward, παρέρχομαι.
sacrifice, θυώ.
famine, λιμός.

Aristophanes wrote a comedy about Ploutos, which is very absurd, and gives great pleasure to the reader. 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) Epidauros, cured him of his disease. And when this had taken place, many wonderful things occurred. For the bad 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 any 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. deride, ἐγγελάω, d.
force, δύναμις. prophecy, μαντική, f.
prophet, μάντις, m. at present moment, ἐν τῷ
forbid, ἀπείτον, aor. παρόντι.
despise, καταφρονέω, g. 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 do¹ what he wished (wishes). And the king being enraged despised him, and derided his art, and asked these (questions): ‘Can you² 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, while³ all wondered, cut through the stone.

¹ Negatives, § 77. ² Question, § 74. ³ ἐφη, Posit. § 71.
EXERCISE LVI.

Short and Tedious.

VOCABULARY.

feast, ἑορτή.
it is needful, δεῖ, acc. and inf.
make (speech), λέγειν.
high, ὑψηλός.
platform, βῆμα (-ματ-), n.

praise, ἐπαινέω (-νεω-).
please, ἀφεσκῶ, d.
be at a loss, ἀπορέω.
be wearied with, ἀχθομαι, d.
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.¹ So the day arrived,² and he went with his friend to the platform. And when he had spoken² 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.

Mandephiilos.

Vocabulary.

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

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) Mandephiilos. 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.

Mandephalios—continued.

VOCABULARY.

tower, πύργος.
maiden, παρθένος.
kindly, φιλικῶς, εὐμενῶς.
feast, δειπνέω.
in the morning, ὥρα.
possessed, κατεχόμενος.
beg, λιπαρέω.
earnestly, σφόδρα.

unite, ζεύγνυμι (a. p. -ξενχθ-).
marrige, γάμος.
come back, ἤκω.
next day, τῇ ὡστεραιᾳ.
savage, ἄγριος.
dragon, δρακὼν.
devour, κατεσθίω.

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 not⁰ be frightened at any of the things he saw (sees). And when he came back² 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.

¹ μὴ, § 77. ² Participle, § 44.
EXERCISE LIX.

Edegardes.

VOCABULARY.

size, μέγεθος. 
send for, μεταπέμπομαι, a.
drunk, be, μεθέω. 
specified, ἔγροσ.
fell, say 'arrived.' 
meet, συνελθείν.

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,¹ 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.

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>gladly</td>
<td>ἄσμενος</td>
</tr>
<tr>
<td>favour</td>
<td>χάρις</td>
</tr>
<tr>
<td>dagger</td>
<td>ἕφιδιον</td>
</tr>
<tr>
<td>remind</td>
<td>ὑπο-μυμνήσκω (-μνησ-)</td>
</tr>
<tr>
<td>decide</td>
<td>διαγνώναι</td>
</tr>
<tr>
<td>contend</td>
<td>ἀγωνίζεσθαι</td>
</tr>
<tr>
<td>defend yourself</td>
<td>ἀμώνεσθαι</td>
</tr>
<tr>
<td>before</td>
<td>πρός, α.</td>
</tr>
<tr>
<td>grant</td>
<td>ἔχειν</td>
</tr>
<tr>
<td>smile</td>
<td>μειδιάω</td>
</tr>
</tbody>
</table>

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 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. So take the dagger, and defend yourself.' And he being fright-ened, 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, and owing to folly.' And he smiled and pardoned him.

1 § 25.  
2 § 45; use verb 'contend.'  
3 § 47.
EXERCISE LXI.

The Boeotian’s Foot.

VOCABULARY.

Boeotian, Βοιωτός.  sleep (vb.), καθεύδειν.
except, πλήν, g.    project, προέχω.
chamber, οἶκημα, n.  rug, τὰ στρῶματα.
dinner, δείπνον.    what a, say how.
lay one’s-self down, κοιμάο-  toe, δάκτυλος, m.
μαι.

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,¹ dinner having been served,² 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 ugly³ foot you have!’ said he, ‘I will give a talent to you if you can show⁴ 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, § 81.
⁴ § 49.
EXERCISE LXII.

BONOSOS.

VOCABULARY.

rear, τρέφω.
Iberia, Ἰβηρία.
intelligent, συνετός.
fat, παχύς.
drunkenness, μέθη.
plan, διανοέωμαι.
set on foot, καθίστημι, Ι.
conspiracy, συνωμοσία.

gain, κτήσασθαι, aor.
openly, φανερῶς.
revolt, ἀποστῆμαι, aor. Ι.
defeated (be), ἴσωσθαι.
hang, ἀπάγχω.
" intr. κρέμαμαι.
skin, askός.

When Prôbos was ruler of the Rômaioi there was a certain soldier Bônôsos: and this man, having been reared¹ in Iberia, Probos despatched to Germania, and intrusted the ships to him in that quarter² to prepare. And Bonosos was an intelligent man, but fat in³ 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 Probos, 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.'

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

Mastros.

Vocabulary.

book, βιβλίον. charge, ἐφίσεωθαι, d.
leader, ἡγεμών. let, ἐὰν.
meat, κρέας, n. invent, εὑρίσκω.
priest, ἱερεύς, m. dress up, ἐνσκευάζω.
cook, μάγευρος. old woman, γραύς.
besides, πρός, d.

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.\(^1\) And when he asked this,\(^2\) 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\(^3\) the cook and the other slaves were guarding; and besides these things, the priest charged the slaves to let no\(^4\) 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.
EXERCISE LXIV.

Mastros—continued.

VOCABULARY.

hare, λαγώς.
be permitted, ἔξειναι, imp. d.
I am exhausted, ἀπείρηκα.
give thanks, χάριν ἔχω.
sit down, κάθημαι.

servants, οἰκέτης.
to mind, φροντίζω, g.
send, ἀφίημι, I.
jump up, ἐκπηδᾶω.
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 that¹ 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 that² 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 guarding³ 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, ἀφλή. to be eager, ἐφίεσθαι.  
disobey, ἀπειθέω, d. to hunt, θηρεῖν.  
compel, ἀναγκάζω. stand (endure), ἀνέχομαι, I.  
linger, διατρίβω. all together, σύμπαντες.  
let go, μεθύμψυ, I. were off, say went off.  
run away, ἀποτρέχω. 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\(^1\) the other days we can pursue, but we have never seen a hare: but to-day, when we have seen,\(^2\) 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.\(^3\) And he meanwhile snatching up the meat himself too fled away.

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

Kolimos.

Vocabulary.

captain, ναύκληρος.
go away (sea), ἀπάγεσθαι, I.
native country, πατρίς, f. (-ις-).
month, μήν (-ῆν-).
tablet, δέλτος.

scribe, 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.\(^3\)

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

Kolimos—continued.

VOCABULARY.

to be possessed, κατέχομαι, I.  
hausten, σπεύδω.
forgive, συγγνωμόσκω, I. d.  
once, ἀπαξ.
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, ἴστός, 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, ἐπαγήναι, I. upon, ἐπὶ, g.
vision, ὀψ, f. form, ὁδός, f.
be beside one's-self, use ἐξ- beach, αἰγιαλός, m.
 ἴστημι, I. fixed on, ἐμπεπηγώς.
edure, ἀνέχομαι, I. put in, σχεῖν, I.
turn aside, ἀποστρέφω. go on board, ἐμβαίνω, ἐσβαίνω, I.
bear down, φέρεσθαι, I. wreck, ναυάγιον.
straight, εἴθος. recover, ἀναπνεύω, I.

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, ληστής.
plunder, ληστεύσαι.
speak against, ἀντιλέγω.
without knowing it, use λανθάνω, I.
sail close, προσπλέω, I.
storm, χειμών, m. ε.
curse (vb.), ἐπαρασθαί.
get drunk, μεθω.
at daybreak, ἀμα ἔω.
firmly, ἑμπέδω.
boat, λέμβος.
get safe, σωθήναι.
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, ἔξιος εἶναι.
rescue, σωτηρία.
little by little, κατὰ μικρὸν.
sink, καταδύομαι, I.
clear, ἐμφανῆς.
sail along, παραπλέω.
rescue, ἐκσωῦζω.
speed away, φέρεσθαι, I.

forwards, ἐς τὸ πρῶσθε.
disappoint, ἐξαπατᾶω.
cry out, βοῶ.
rise up, ἀναστῆναι.
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.

\begin{itemize}
  \item \textit{love, φιλέω. }
  \item \textit{wake up, ἐξεγείρω.}
  \item \textit{Indian, Ἰνδός.}
  \item \textit{silently, συγγ.}
  \item \textit{in a dream, ὄναρ.}
  \item \textit{slay, ἀποκτείνω.}
  \item \textit{disturb, ταράσσω.}
  \item \textit{wait, μένω.}
  \item \textit{what is the matter? τί πάσχει;}
\end{itemize}

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 Sakēs 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,\(^1\) 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\(^2\) you.’ And he heard, and rose up, and was in great fear, but taking his sword as was told\(^3\) him, and hiding himself, he waited.

\(^1\) ‘It being summer,’ § 35 (g). \(^2\) Future Participle. \(^3\) Tense, § 64.
Sakes’ Dream—continued.

Vocabulary.

one, ὦ μὲν
goods, χρήματα.
surprise, καταλαβεῖν, I.
touch, θυγγάνω, g. I.
smite, πατάσωσον.
spoil, λεία.
comrade, ἐταῖρος.
lift up, ἀναίρω.
take away, ἀποφέρω, I.
deep, βαθύς.
stoop, παρακύπτω.
drop, μεθύμω, I.
avail one’s-self of, χρῶμαι, ὁ.
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 kill¹ him. But the other, remaining below, proceeded² 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 take¹ 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 τοσοῦτον
 to be accustomed, εἰσθέναι. and ἀπεῖναι.
to rest, κεκοιμήσθαι. to murder, ἀποκτεῖνω, I.
with, παρά, d. to move, κινέωμαι.
in reality, τῷ ὑπτῷ. to be wont, φιλέω.
to happen, γίγνομαι, I. to calculate, λογίζομαι.
each (of two), ἐκάτερος.

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,¹ and sleeping, as I am accustomed in summer-time,¹ I saw you very plainly resting in a bed. And it was night with you (which in reality happens to those who² 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 shout³ I called you: and immediately I woke up, and knew that in reality I was shouting.⁴ And by calculating he found that to each man his own dream appeared at the same time.

¹ § 35 (g).
² § 5.
³ § 45.
⁴ § 51.

s.c.w.] K
EXERCISE LXXIV.

The Executioner.

VOCABULARY.

officer, ὑπηρέτης.
appearance, ἐκκλησία.
ofice, τιμή.
contest, ἀγών (-ῶν-), m.
by way of, ἐπί, d.
competitor, use ἀγωνίζωσθαι.
blow, πληγή.
prisoner, ὁ δεδεμένως.
salt, ἄλς, f.
put (to), προσθεῖναι, d. I.
sneeze, πταρμός.

When Conos was once king of the Indians, the officer died who used\textsuperscript{1} to kill those condemned to death.\textsuperscript{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\textsuperscript{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\textsuperscript{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.

\textsuperscript{1} Tenses, § 59. \textsuperscript{2} \textit{g}. \textsuperscript{3} § 66. \textsuperscript{4} Aorist.
EXERCISE LXXV.

Momos and Oneioi.

VOCABULARY.

venture, τολμάω.
jest, σκώπτω.
insult, υβρίζω.
easy-tempered, ράθυμος.
care, φροντίζω.
rebuke, ἐπιτιμάω, d.
punish, κολάζω.
advice, συμβουλεύω.
bear, ἀνέχομαι.
indifference, ραθυμία.
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 rebuke 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, ποιητὴς.  conqueror, ὀ νικήσας.
claim, ἀξιόω.  elder, γεραῖτερος.
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.  aed, βοηθέω, d.
tanner, βυροφέψης.  imitate, μιμέομαι, a.
save only, πλην εί μη.

Another time Momos wishing to know about his subjects, what kind of people they are, and how they feel 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?'

1 Use εχω.
2 Use Participle, 'having been disobedient,' § 66.
3 § 43.
4 Interrogations, § 74.
EXERCISE LXXVIII.

Momos in Disguise—continued.

Vocabulary.

beat, τύπτω.
call to witness, μαρτύρομαι.
manage, διοικέω.
cease, παύεσθαι.
govern, ἀρχω, g.
orderly, ἐὔκοσμος.

to be laid down, τεθεῖσθαι.
keῖσθαι.
negligence, ῥᾷσθαι.
relax hold on, μεθίσθαι, g. I.
government, ἀρχή.

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.'
Pompos and the Cup.

**Vocabulary.**

*nobody particular*, οὐ περισσός τις.  
*impudence*, ἀναίδεια.  
*be superior*, διαφέρω, g.  
*persuade*, ἀναπείθω.  
*good-natured*, ἔπιεικής, (subst.)  
   ἔπιεικεία.

heal, ἱάσθαι.  
succeed, κατορθῶ.  
*unsuccessful*, ἀπρακτός.  
*back, use adv.* ὀπισθε.  
eur, ποτήριον, n.

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\(^1\) 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\(^2\) 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\(^3\) wash it!'

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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, ἵππος-δεμένος, acc.
wooden, ξύλινος.
take off, ὑπολύομαι.
nice, σπουδαῖος.
give a share, μεταδοῦναι, g.
grateful, χάριν ἔχειν.
lie down to rest, κοιμάομαι.
snore, ῥέγκω.
purse, βαλάντιον.

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

Legioi.

VOCABULARY.

wine, ὠίνος, m.  abstain, ἀπέχομαι, g.
taste, γεύομαι, g.  orator, ὁράτωρ.
impious, ὀσεβῆς.  be weak, ὀσθενέω.
however little, ὀποσονόν.  old, use γεγονός.
meeting, συνόδος, f.  seventy, ἐβδομήκοντα.
assemble, act. συλλέγω,  intr. συνελθεῖν.

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 Legios, 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 Ληγιοί.
² Negatives, § 77.
³ Participles omitted, § 52.
⁴ Tenses, § 56.
⁵ Would have been, ἤν ἥσθα. § 69.
EXERCISE LXXXII.

Pharos.

VOCABULARY.

boast, καυχάομαι.  right, δεξιός.
speed, τάχος, n.  slip under, ὑποδύναι.
slowly, βραδέως.  tent, σκηνή.
pinch, πιέζω.  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 pinched¹ 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 what³ had taken place.

¹ § 49. ² Participle. ³ § 25.
EXERCISE LXXXIII.

Pharos—continued.

VOCABULARY.

neighbour, ὁ πλησίον. watch, θεωρέω.

furnish with, παρέχειν, d. lightning, ἀστρατή.

(person and thing), I. vanish, ἀφανίζομαι.

agree, συναινέω, I. preserve, σώζω.

reputation, ἰδίωσις.

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.

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

Graules.

Vocabulary.

son, νιός.  
not anyhow, οὐδαμῶς.  
maintain, τρέφειν.  
be deficient, ἐλλείπω, I.  
trade, τέχνη, f.  
bid farewell, χαιρεῖν εἶπεῖν, d. I.  
at house of, παρά, acc.  
soothsayer, μάντες.  
crystalline, νάλινος.  
live, διάγω.  
overtake, καταλαβεῖν, I.  
arrow, τόξευμα, n.

Graules, having three sons, was not anyhow able to maintain them, as the food was deficient.¹ 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.²³ And the elder arrived at the house of a very clever soothsayer, who was able to see what was⁴ very far off, by⁵ employing a certain crystalline device. And the second, living with a certain archer, became most skilful in shooting.⁶ And there was nothing anywhere which he was not able to overtake with his arrow, even though⁷ 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 καὶπερ, § 50.
EXERCISE LXXXV.

Graules—continued.

VOCABULARY.

chance (to), τυγχάνω, part. I. show off, ἐπιδειξάωσθαι.
rustic, ἀγροικός. listen to (obey), πιθέσθαι, I.
cobbler, σκυτοτόμος. eagle, ἀετός.
spend (time), διάγω. establish, καθιστήμι, I.
know how to, ἑπιστημα, c. inf. promise, ἵππουχνέωμαι.
stitch together, συφράπτειν. hand over, παραδίδωμι, I.
end, τελευτάω. young (of birds), νεοσσοί.

But the third brother chanced to learn nothing of this kind, but being 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 that he knew how to stitch together all broken things. And when the time was ending, the three sons came back again to the father, being ready each 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 ἐλή, § 75.
2 § 5.
3 § 35 (g).
4 ωτε, with Indicative.
5 Use of ἐκαστος, § 29.
EXERCISE LXXXVI.

Graules—continued.

VOCABULARY.

proceed to, τρέπεσθαι πρός, I. bough, κλάδος, m.
display, ἔπιδειξις. chip, κάρφος, n.
draw out, ἐξαιρέω, I. weave together, συμπλέκω.
crystal, ψάλω, f. contain, ἔχω, I.
raise, ἔπαίρω. get ready, παρασκευάζω.
very top, use ἀκρότατος. discharge, ἀφίημι, I.
I stand, ἔστηκα. bolt, βέλος, n.
pine, πευκή. into the midst, ἐς μέσον.
high (adv.), υψόω. war-ship, τριήρης, f.
nest, νεοσσία.

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 rock² 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, τελέω.
be cracked, διαρραγήναι, I.
relieve, ἀπαλλάσσω.
knowingly, ἐπιστημόνως.
came, ἐκφανήναι, I.
chicken, νεοσσός.
sign, σημεῖον.
line, γραμμή, f.
round, περί, a.
brass, 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,¹ except that they had a red line round their breast. And the king, as² 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.

Pheloi, Φέλιοι.
be well treated, ἐπὶ παθεῖν.
at hands of, ὑπό.
Linios, Λινίος.
wherein, ἐν ὑ.
it is lawful, ἔξεστι, ἔ.
expense, δαπάνη.
stater, στατήρ (-ῆρ-), ὁ.
strife, ἔρις (-ρίδ-), ἡ.
bitter, χαλεπός.
anger, ὀργή.
between. Index.
quarrel, διαφέρεσθαι.
revile, λοιπορείσθαι, ὡ.
to a wonderful extent, θαυμά-σην ὁ.
mock, ἐγγελῶ, ὡ.
how much, ὡς.

The Pheloi, 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 quarrelling\(^1\) 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 choose\(^2\) 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 ἄν, § 69.
EXERCISE LXXXIX.

The Cat's Pilgrimage.

VOCABULARY.

*cat, άλουπος, f.*  
*compose, διατίθημι, I.*

*in turn, ἔφεξῆς.*  
*solemn, σεμνός.*

*pass (time), διάγω, I.*  
*most, μάλιστα.*

*reply, ἀποκρίνομαι, I.*  
*philosophy, φιλοσοφία.*

*owl, γλαύξ, f.*  
*philosophise, φιλοσοφέω.*

Now the cat, wishing to know what 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. And the others replied just as each happened: but the owl composing her face to great solemnity 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 no use to search for such things: for that it was better to think about easy matters,—'For no one,' said she, 'searches for anything, unless in the hope sometime to find: for it would not even be sensible.'

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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 Negatives, § 78.
6 Participle.
7 Use of ἄν, § 69.

s.g.w.]
EXERCISE XC.

The Cat's Pilgrimage—continued.

VOCABULARY.

close, συγκλείω.
eyelids, βλέφαρα, n.
well, ἄλλα.
philosophy, φιλοσοφία.
in what way, πῶς.
I presume, ἵππον.
arises, γίγνομαι.
belongs, προσήκει.
whether, πότερον.
one of the two, θάτερον.
be by nature, πεφυκέναι, φύναι.
immortal, ἀθάνατος.
eternal, ἀείδος.
philosopher, φιλόσοφος.
take delight, ἑοςθαι, part.
destruction, διαφθορά, f.

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.¹ 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 this² I give the gods very great thanks: for philosophers take delight in searching;³ 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, ἰμάτιον.
proud, σεμνός.  
wear, ἐχω.
be considered, δοκεῖν, inf.  
discern, διαγνώσαι.
I ask leave, αἰτῶ ἐξείναι.  
deal with, συγγένεσθαι.
do good, ὅφελέν, a.  
capable, ἰκανός, inf.

Once on a time there were some wonderful weavers, by name Πλέκιοι, who came to the city of Κόλος. 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 should¹ be willing to do you very much good by our art; for we can weave such garments, that² 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.’

¹ Use of Optat. with ἄν, § 69.
² Say 'which you wearing will.'
³ Use of Infinitive, § 39.
EXERCISE XCIII.

The Weavers—continued.

VOCABULARY.

too great, μεῖζων.
confidently, θαρρῶν, part.
please = wish, θέλω.
be ready, θέλω.
anything = everything, πᾶν.
we care, use μέλει.
since, ἐπεὶ.
one must needs, ἀνάγκη, with inf.
100, ἑκατόν.
full-length, ποδήρης.
robe, πέπλος, m.
magnificent, μεγαλοπρεπής.
visible, ὀρατός.

And the king, much pleased with what\(^1\) the weavers told him, said, 'I should be delighted to\(^2\) 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 that\(^3\) I am ready to pay anything.' And they replied as follows: 'O king, we give thanks to you for what\(^1\) you have\(^4\) 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.'

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\(^1\) Attracted Relative, § 27.  
\(^2\) Use of Participle, § 43.  
\(^3\) ὡς with Gen. Abs. Particle, § 46.  
\(^4\) Tenses, § 56.
EXERCISE XCIII.

The Weavers—continued.

Vocabulary.

salute, ἀσπάζομαι, a. up and down, ἀνω κάτω.
loom, ἰστός. interest, σπουδή.
agreement, τὸ εἰρημένον. ceaseless, ἀπληστός.
cloth, ὁφασμα, n. and moreover, καὶ δὴ καὶ.
window, θυρίς, f. be quit, ἀπαλλαγήναι.
seated, καθημένος. afraid, δεδιώς, (-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 days¹ in the house as though² working at³ the cloth. And as⁴ the loom stood by a great window, the passers-by all saw the weavers seated at⁵ 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, some⁶ rejoicing that now the king would⁷ be quit of the unfaithful men, the others afraid, and abusing the weavers.

¹ § 36 (b). ² Dramatic Particles, § 75. ³ περί (α). ⁴ § 47. ⁵ επί (δ). ⁶ Genitive Absolute, § 35 (g). ⁷ Say "if now . . . shall be quit."
EXERCISE XCIV.

The Weavers—continued.

VOCABULARY.

come into view, φανερόν γενέσθαι.
steward, ταμίας.
to get on, use ἔχω, intrans.
inspect, διασκοπεῖν.
variegated, ποικίλος.
manufacture, ποιεῖν.
not a whit, οὐδέν τι.
unsparingly, ἀφθόνως.
hold up, ἀνέχω, I.
all but, ὁλίγον δεῖν.
grovel, προκεῖσθαι.
admire, θαυμάζω.
magnificence, μεγαλοπρέπεια.
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 their\(^1\) 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.

c lapse, γενέσθαι.
chief (men), οἱ ἄριστοι.
in each detail, καθ' ἐκαστὸν.
conscious in one's own heart, συνειδῶς ἑαυτῷ.

unworthy, ἄναξιος.
persuade, πείθω.
put on, ἐνδύναι.
go in a procession, πομπεῖν.

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 Use Aorist.
³ § 45.
⁴ § 45.
⁵ § 44.
EXERCISE XCVI.

The Weavers—continued.

VOCABULARY.

those in office, oî ἐν τέλει. put round one, ἄμφιβάλλομαι, I.
lead on, προάγω. street, ὀδός, f.
do obeisance, προσκυνέω. naked, γυμνός.
uncover, ἀποκαλύπτω. whisper, ὑπειπείν.
sin, ἀμαρτάνω, I. state of case, πράγμα.
give sign, δηλῶ. fall into, τραπέζησθαι εἰς.
put off, ἐκδύομαι. mock, σκόττω, 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.¹ But when² the loom was uncovered, not even Kolos himself saw anything³ at all. But being conscious in his own heart that (ὅτε) he had sinned (αιτ.) many⁴ (sins), and, being afraid, he gave no⁵ sign, but, hiding his suspicion, praised the work, and putting off his clothes he put round him the supposed³ new cloth, and so marched through the street. And the people in the streets,⁵ not even themselves seeing anything, but being afraid, like the former ones,⁶ 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 ἔπει with Aorist.
³ Dramatic Particles, § 75.
⁴ § 36 (c).
⁵ § 6.
⁶ § 6.
EXERCISE XCVII.

The Princess.

VOCABULARY.

royal, βασιλικός. wound, τραυματίζω.
insist, δισχευρίζομαι. suffer pain, ἀλγείν.
is the case, οὕτως ἔχειν. dry, ἔηρόσ.
course, ἀγροικός. bean, κόςμος.
hear, πυνθάνομαι. couch, κλίνη.
prove, ἐνδείκνυμι, Ἰ. spread, κατασπετάννυμι, Ἰ.
softly, μαλακῶς. over, ὑπέρ, g.
otherwise, εἰ δὲ μη.

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 (ὅτε) 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 XC VIII.

The Princess—continued.

VOCABULARY.

ordinary, μέτριος. maid-servant, θεράπαινα.
by reason of, διά, a. bloody, ὑματωμένος.
fall asleep, καταδαρθάνω, I. admit, ὑμολογέω.
at dawn, ἁμα τῇ ἑφ. 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 Participle, § 35 (g).
³ Use of τοοὐτος, § 24.
⁴ Article and Adv. § 6.
⁵ § 4.
⁶ Acc. Inf. § 40.
EXERCISE XCIX.

Grymphos.

VOCABULARY.

*Kilioi, Kilioi.*
*spirit, δαμόνιον.*
*estate, land, ἀγρός.*
*Grymphos, Γρυμφῶς.*
*appear, φανῇναι, I.*

to be open, παρεῖναι, I.
by all means, παντάπασι.
it is probable, εἰκός, acc. inf.
injure, βλάπτω.
risk, κινδυνεύω.

The Kilioi are a wonderful race, and they think that there are many\(^1\) terrible spirits. And, once upon a time a Kilio bought an estate, and found\(^2\) a spirit there dwelling under ground, by name Grymphos. And once when the Kilio was asleep, Grymphos appeared to him in a dream, and spoke to him as follows: 'O Kilio, 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?'

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\(^1\) πολύς, § 33.  
\(^2\) Use Participle.  
\(^3\) Case after verb 'to be,' § 38.  
\(^4\) § 29.  
\(^5\) § 77.  
\(^6\) Interrogations, § 74.
EXERCISE C.

Grymphos—continued.

Vocabulary.

produce, καρπός.  
this year, τῆτες.
on these terms, ἐπὶ τοῖς δε.  
gain, κέρδος, n.  
tribute, φόρος.  
following, υπεραιός.

But the Kilios, 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 § 27 (α).  
⁵ πᾶν.
EXERCISE CI.

Grymphos—continued.

VOCABULARY.

arouse, ἔγειρω.
leaf, φύλλον.
half, τὸ ἡμίουν.
project above, ὑπερέχω, I.
sow, σπείρω.
profitable, ὑφέλιμος.
onion, κρόμμυνον.
cheat, ἐξαπατάω.

On these terms\(^1\) 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 promised\(^2\) 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. During\(^3\) the first year he sowed corn: and thus all the fruit being above ground he had himself, Grymphos carrying off what was\(^4\) 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.

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\(^1\) ὠθος and ὤδε, § 23.
\(^2\) Causal Participle, § 47.
\(^3\) Acc.
\(^4\) § 25.
EXERCISE CII.

The Boy and the Dog.

VOCABULARY.

carry away, ἀποκομίζω.
abroad, θύραξ.
be minded, ἐν νῷ ἐχεῖν.
export, ἐκφέρειν, ἐκκομίζω.
port, ἐμπόριον.

by seaside, παρὰ τῇ θαλάσσῃ
protesting, σχέτικαίζω.
why? τί?
why, ὁ γάρ (particle).

Now, the merchants have a law, when wishing to carry away their goods abroad, to tie a tablet round them, on which is written 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 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 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.’

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

The Boeotians.

VOCABULARY.

travel (by sea), κομίζομαι.  pray, εὐχεσθαι.
Aegaean, Αἰγαῖος.  unaccustomed, ἄγηθης.
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 ἐς.
² Subj. Opt. of purpose, § 70.
³ See Gen. § 35 (ἡ).
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.
EXERCISE CIV.

The Boeotian Priest.

VOCABULARY.

*teach, διδάσκω.*
*moon, σελήνη.*

*marvel, θαύμα, n.*
*rise, ἀνατέλλω.*

*rightly, ὅρθως.*
*differ, διαφέρω, g.*

*I for my part, ἐγώγε.*
*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 ἄν, § 69.
2 εἰ λέγοιμι.
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, ὀφελέσ.
quick-witted, ἀγχώνως.

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 \(^1\) 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,' \(^2\) said he, 'I hit, but it was the governor I was aiming at.' And Auleides said, 'You ought \(^3\) to have been aiming \(^4\) at me, and have hit \(^5\) the governor.'

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

Almsgiving.

VOCABULARY.

call, ποιοῦμαι.
meeting, σύλλογος.
temple, ἱερόν.
contribute, εἰσφέρω.
minister, ὑπηρέτης.
had to, ἔδει.
carry round, περιφέρω.
complete, τελέω.
wait about, περιμένω.
lately, νεωτί.
penny, ὅβολος, m.
sixpence, δραχμή.
unintentionally, ἄκοουσις.
intention, διάνοια.
mysteries, μυστήρια.

The Boeotians call meetings in (into) their temples once a month: and when collected they contribute money for the god into a bag. And there was a certain Zethos, who 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 others 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, I had a mind to give a penny: but, without knowing it, 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.
3 § 76.
4 λανθάνω, Partic. with Verbs, § 52.
EXERCISE CVII.

Prios: a Tale.

VOCABULARY.

kind-hearted, φιλάνθρωπος.  mountain, ὄρος, n.
be in danger of, κινδυνεῖν.  quiet, ἰσχυρία.
inf.  Megarian, Μεγαρεύς.
busybody, πολυπράγμων.  Phokian, Φωκεύς.
pack, φορτίον.  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 concerning 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, 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, δρόμῳ, or τρέχων.  same day, αὐθήμερον.
at a friend's, παρὰ φίλῳ.  Thebes, Θῆβαι.

And saying this he went off as quick as possible at a run. And Prios, being much surprised at what\(^1\) he had learnt, (as to) how\(^2\) the Thessalian had heard (has heard) so quickly what happened in Thebes about midday, nevertheless was pleased at having\(^3\) 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 was\(^4\) truly (δῆ) remarkable: for he\(^5\) himself had not yet heard (perfect) it, though lately\(^6\) come back from Thebes: but he\(^4\) (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.'

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\(^1\) Relative attracted, § 27.

\(^2\) Dramatic Particle, § 75.

\(^3\) Participle and Verb, § 43.

\(^4\) Acc. Infinitive, § 40.

\(^5\) Nominative Infinitive, § 40.

\(^6\) Concess. Participle, § 50.
EXERCISE CIX.

Prios: a Tale—continued.

VOCABULARY.

lies, ψευδή.
announce, ἀγγέλλω.
no clue, οὐδὲν σαφές, or σα-
φέστερον.

fall in with, ἐντυχεῖν, d.
burden, φορτίον.
stop (detain), κατέχω.
be put to death, ἀποθανεῖν.
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.’

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\(^1\) Temporal Participle, § 44.  
\(^2\) § 32.  
\(^3\) \(\piρ\) (d).  
\(^4\) \(\omegaς\ et\chi\ e\ ποδών.\)  
\(^5\) Negative, § 73.
EXERCISE CX.

Prios: a Tale—continued.

VOCABULARY.

ten thousand, μύριοι. at nightfall, άμα νυκτί.
-Fury, Εὕμενίδες. village, κώμη.
 to himself, πρὸς ἑαυτόν. arise, ἀναστήναι.
country, ἀγρός.

And at the same time, having said this, he ran off along the road as though\(^1\) 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\(^2\) 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\(^3\) 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\(^4\) met Amphionidas a little before, journeying from the country to Thebai, and carrying a bag full of gold.

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\(^1\) § 46.  
\(^2\) See αἰτός, § 16.  
\(^3\) § 25.  
\(^4\) Nominative Infinitive, § 40.
EXERCISE CXI.

Prios: a Tale—continued.

VOCABULARY.

a short while, βραχύ τι.  
find out the truth of, ἐλέγχω.  
burst in, ἐπεισότητο.  
seize, συλλαμβάνω, I.  
just in time, use φθάνω, I.  
before (conj.), πρὶν.  
be explained, φανερῶν or δῆλον 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 § 46. ³ Future Participle. ⁴ § 42. ⁵ § 51. ⁶ φθάνω, § 43. ⁷ § 57. ⁸ ὑπερ with Infin.
EXERCISE CXII.

Prios: a Tale—continued.

VOCABULARY.

murder, φόνος.  become reluctant, ἀποκνέω.
abandon, προδίδωμι, I.  leave in lurch, ὑπολείτω, I.
job, ἔργον.  defer, ἀναβάλλομαι.

And the Thessalian first, becoming alarmed, went off in flight before he accomplished\(^1\) the murder. But the other two,\(^2\) as he had abandoned them,\(^3\) 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\(^4\) 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\(^5\) as they were fleeing, one after the other, Prios met; but the last one he happened to catch on the third day actually\(^6\) attempting the deed. And thus, owing to his being a busybody,\(^7\) he saved (the life of) Amphionidas.

\(^1\) προδίδωμι and Infinitive.  \(^2\) Use Dual.  \(^3\) Causal Participle, § 47.
\(^4\) § 57.  \(^5\) ἔκεινοι.
\(^6\) Use αὐτὸς somehow.  \(^7\) § 8.
EXERCISE CXIII.

Enides.

VOCABULARY.

*teacher*, διδάσκαλος.  
*prudent*, σωφρον.  
*unseemly*, δεικής.  
*dwell*, οἶκέω.  
*sufficient*, ἵκανος.  
*relative*, συγγενής.  
*burial*, τάφος.  
*fitting, it is*, προσήκει, ὁ.  
*uncle*, θείος.  
*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\(^1\) 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\(^2\) is dead?' And he replied that\(^3\) his uncle had lately died. But Enides, growing sullen of face, said, 'I allow you then to go away: but it would have been\(^4\) better if your father had\(^5\) 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, παγιναι (aor. pass.).*
- *be in a bad way, δυσχερῶς*
- *diakewθai.*
- *bystanders, οἱ παρόντες.*
- *fetch, κομίζω.*
- *proper, ἔπιτιθεινος.*
- *medicine, φάρμακον.*
- *feel pain, ἀλγεῖον.*

A Boeotian arriving at Corinth, as\(^1\) 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 was\(^1\) 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 idea\(^1\) 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.’

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\(^{1}\) § 47.  
\(^{2}\) Insert ὅτι, but no verb required.
EXERCISE CXV.

The Chian.

Vocabulary.

Chian, Χῖος. heavy, βαρύς.
broad, εὐρύς. bet a talent, περιδόσθαι peri
cross, διαβαίνω. ταλάντου.
bridge, γεφύρα. with difficulty, μόλις.
undress, ἀποδύομαι. wet through, διαβεβρεγμένος.
bank, ὅχθος. 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.

shew, δηλώ.  grass, πόα.

whence, ἔθεν.  phœnix, φοῖνιξ (-νίκ-).

construct, κατασκευάζω.  rising, ἄντολαι.

I am wont, εἰῶθα.  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.  \(^4\) Participle.

\(^5\) Tenses, § 59.  \(^6\) Final, § 70.
EXERCISE CXVII.

Birds—continued.

VOCABULARY.

floor, ἔδαφος, n.  
wall, τοῖχος.
dove, περισσερά.  
thrush, κίχλη.
have proud thoughts of,  
μέγα φρονεῖν ἑπί, d.  
fly off, ἀποπέτομαι.
surely, τοι.  
to this day, ἔτη καὶ νῦν.
since, ἔξ.  
up to, μέχρι, g.  
continue, διατελέω.
roof, ὅροφη.

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.

sult (adj.), ἀλμυρός.  moderate, μέτριος.
defile, μιαίνω.  threaten, ἀπειλέω.
pity, 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 following¹ (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 asked² for anything, and said,³ 'O bag, I have need of this,' immediately, he promised, from the bag should⁴ appear the thing asked for. But at the same time he ordered him to be moderate in his use⁵ of the bag, and not⁶ to ask for anything except what was necessary: otherwise he threatened that he should⁷ suffer many dreadful things. But the king, taking the gift, was wonderfully delighted.

¹ Neuter Adjective, § 30.
² Use Present Optative.
³ Participle, § 44.
⁴ Negatives, § 77.
⁵ Future Infinitive. See § 42.
⁶
EXERCISE CXIX.

The Sea—continued.

Vocabulary.

*banquet*, δείπνον.  *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 \(^1\) succeeded for him, for which he had \(^1\) sailed out, being in a great (state of) delight he ordered the sailors to get ready a banquet to celebrate \(^2\) 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 \(^3\) 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 \(^4\) pour out so much salt that the ship was sunk, and those on board at the same time: nor did it cease even \(^5\) 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).
\(^2\) ὡς ἐπὶ (d).
\(^3\) Dramatic Particles, § 75.
\(^4\) Tense, § 59.
\(^5\) Negatives, § 78.
EXERCISE CXX.

Shooting over the Moon.

VOCABULARY.

pride one's-self on, μεγα
φρονεῖν ἐπί.
Crete, Κρήτη.
Cretan, Κρήτης.
let fly, ἀφίημι, I.
powerfully, ἵσχυρῶς.
promise, ὑπόσχεσις, f.
new moon, νομημα.
make haste, ἐπείγοσθαι.

There was a certain archer in Crete, very skilful in shooting,¹ 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.'² For he knew of course that it was³ impossible. But the Cretan having accepted his promise, bade him be present on the following night, when it happened to be⁴ 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, when⁵ 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.'

¹ Article and Infinitive, § 8.
² Participle, § 44.
³ Participle, § 51.
⁴ Participle, § 43.
⁵ ἐπέλθη, with Aorist Indicative.
EXERCISE CXXI.

Education.

VOCABULARY.

magistrate, ἀρχων (-οντ-). at Athens, Ἀθήναις.
Κρίση, Κρίσαιοι.
to Athens, Ἀθῆνας.
sophist, σοφιστής.
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 ὡστε with the Accusative and Infinitive.
3 Tenses, § 57. 4 Use Present Optative of ἔσε.
s.c.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?*

πού εἶ;

(2.) Interrogative indirect (int. ind.).

*I don’t know where you are.*

οὐκ οἶδα πού

{oú} πού

(3.) Relative (rel.).

*The place where I found.*

τὸ χωρίον οὗπερ

{oú} πού

And in some of them we get a fourth kind:—

(4.) Exclamatory (excl.).

*What a fellow!*  

οῖος 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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εἴπον, see φημι.
### LIST OF VERBS.

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| οἴδα        | impf. ἤδεων | f. εῖσομαι |             |             |
| ολλυμι      | ολεσα | ολῶ | { ολώλεκα, tr. } ολόμην | ολομαι, |
| ομυμι       | ομοσα | ομουμαι | { ολωλα, intr. } { M. aor. fut. } |
| ὄραω        | εἴδον | ὄψομαι | ἔφορακα | { ἔφοραι }    | ὀφθην |

| ὁσφραίνομαι | ὁσφρόμην | ὁσφρήσομαι |             |             |

παγηναι, see πήγνυμι.
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**Ωθεω has syllabic augment (ἐωθοῦν, ἐωσα, ἐωσθην).**

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and inf. ἐονομήν.
**VOCABULARY.**

**LIST OF SYMBOLS AND ABBREVIATIONS USED.**

- **a.** accusative.
- **adj.** adjective.
- **adv.** adverb.
- **conj.** conjunction.
- **d.** dative.
- **f.** feminine.
- **g.** genitive.
- **inr.** intransitive.
- **m.** masculine.
- **mid.** middle voice.
- **met.** metaphorical.
- **n.** neuter.
- **pl.** plural.
- **s.** substantive.
- **v.** verb.

†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 -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 -ης of the adjective into -ως (unless otherwise stated).

---

**NOTE.**—Substantives in -ος (unless otherwise stated) are declined like λόγος, and are masculine.

Substantives in -η and -α are (unless otherwise stated) feminine, and declined like φῶς and μορφά and τιμή.

Substantives in -ις (unless otherwise stated) are feminine, and declined like πόλις.

Substantives of -νερι are declined like σώμα—σώματε. 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 ἔρως (-νθ-)..

---

**A.**

*α, an, generally omitted.

— (a certain, a particular), τις.

abandon, προ-δίδωμι, I.

abash, αἰσχύνω, I.

be abashed, αἰσχύνομαι, I.

able, δυνατός, οἶδα τε.

be —, δύναμαι, I.

about (concerning), περί, g. or d.

— (nearby), περί, a., μᾶλλον (with numbers).

— (around), περί, a.

be —, μέλλω (fut. pres. or aor. inf.).

above, prep., ὑπέρ, g.

— ground, ὑπέρ γῆς.

— adv., ἄνω.

abroad, θύραξε.

go —, ἀπο-δημέω (esp. aor.).

be —, ἀπο-δημεώ (esp. pres. and impf.).

absent, ἀπόν (οντ-), participle.

be —, ἀπε-ειμι, I.

— (be abroad), ἀπο-δημέω.

absurd, γελοῖος.

abstain, ἀπέ-έχομαι, I. g.

abuse, s., λοιδορία.

—, v., δνειδίκω, λοιδόρεω.
VOCABULARY.

accept, δέχομαι.
accomplish (finish), ἐκ-τελέω, I.
— [manage], δια-πράσσω (-ξω), δια-πράσσων.
according to, κατά, 3.
accordingly, ἄτοινν, διὰ τοῦτο, ὅστε.
account, on — of, διά, a., ἑνεκα, g.
on this —, διὰ τοῦτο.
accursed, κατάρατος, -ον.
accuse, αἰτίαμαι.
acustomed, εἰσθών (-οτῆς), partic.
— to be, εἰσθέναι.
acquaintance, γνώριμος (adj.), d.
across (notice), διὰ, g.
add, προστιθέναι, -θέσαι, I.
admit, θαυμάζω.
admit (make admission), ὁμολογέω.
advice, συμ-βουλέω, a., παραιτέω, d. I.
— often πείθω.
Aegaean, Αἰγαῖος.
Aetolian, Αἰτωλός.
affair, πράγμα, n.
afraid of, δεδίως, φοβοῦμενος.
— be, φοβοῦμαι, a.
after, μετά, a.
— (interval of), διὰ, g.
long —, διὰ πολλοῦ.
one — another, εἰσίθενς.
— doing. See Participles, § 44.
again, άδεις, πάλιν.
against (speak, think —), κατά, g.
ago (years —), πρότερον.
agree, συν-ανείω, I, d.
agreement, σύμβασις.
according to —, κατά τὸ εἰρή-μένου.
aid, ὀφέλεια.
—, v., βοηθῶ, d., ὀφέλεω, a.
aim at, στοχαίμαι, g.
alarm, to be in, φοβεῖσθαι, alarmed, to be, δείναι.
becoming, —, δείσαι.
alas, οἴμοι, φεύ.
alive, ζωός, ζών.
all, πάς (-αντ—).
— who, — that, ὠσοι, ὤποσοι.
together, συμπαντεῖς.
— but, μόνον οὗ, ὀλίγου δεῖν, ὀλίγον.
at — (after neg.), τὸ παράπαν, or οὐδαμῶς.
by — means, πανταπασι.
allow, εἴω, I.
alone, μονος.
along, κατά, a.
already, ἤδη.
also, καί.
ἀνδ—, καί ὅτι καί, καί μην καί.
attogether, πάνυ.
always, ἀεὶ.
among, ἐν, d.
amusing, γέλοιος.
and, καί.
— (in continuous narrative), often ὅ.
— also, καί ὅτι καί.
— not, οὐδέ.
— yet, καίτοι.
anger, ὀργή.
angry, χαλαπαίνων, partic.
to grow —, χαλαπαίνω, d.
be —, ὀργίζομαι, ἀγανακτέω, d.
to get —, χαλαπαίνω.
animal, ζώον.
announce, ἀγγέλλω, I.
another, ἄτερος, ἄλλος.
— time, ἄλλοτε.
answer, ἀπο-κρίνομαι.
— (controversy), ἀντ-εἰπον, I.
give —, ἀπο-κρίνομαι.
antics, σκηνήματα, pl.
any, τις.
— (after neg.), οὐδεὶς (or μη-).
how (after neg.), οὐδαμῶς (μηδ—).
— where (after neg.), οὐδαμοῦ (μηδ—).
— thing (everything), πᾶν.
apparently, use δοκεῖν, or often only δῆ. See Dramatic
Particles, § 75.
appear (seem), δοκέω (δόξω)
φαίνεσθαι, I.
— (show one’s-self), φανῆι, 
παραπιναι, I.
— from, ἐκ-φανῆι.
applause, ἐπαινος.
apple, μήλον.
approach, προ-ἐρχομαι, I.
appeal, τοξίνης.
arise (stand up), ἀνα-στήμα, I.
— (occur), γίγνομαι, I.
army, στρατός, στράτευμα, n.
— (opp. navy) τὸ πετόν.
around, περί, a.
arouse, ἐκ-εγείρω.
art, ἀφ-κώδαμαι, I. (παραγίγνομαι, I.)
arow, διστός, τόξευμα, n.
art, τέχνη.
as, conj., ὡς.
— adv., ὅσπερ, ὡσπερεῖ.
— to, a. simply.
— regards, περί, a.
— thought, ὡς, καίπερ.
ashamed, ἐκ, αἰσχῦνομαι.
Asia, Ἄσια.
ask (question), ἐρωμαι (ἠρόμην, 
aor.), ἐρωτάω.
— (favour), αἰτεῖν.
— for (a promised thing), ἀπαιτεῖ, a.
— to come, παρα-καλέω (or 
mid.), I.
asleep (to be), εὖδομαι, καθεύδω.
— to fall, καταδραπάω, I.
ass, ὁνος.
assemble, tr., συλ-λέγω, I.
— intr., συν-ἐρχομαι, I.
assemble, ἐκκλησία.
call —, συν-καλέω, I.
asist, βοηθεῖν, d.
assistance, βοήθεια, ὁφέλεια.
assistant, ὑπηρέτης.
associate with, συν-γίγνομαι, I.
at (anger, etc.), ἐπὶ, d.
— (engaged in), ἐπὶ, d.
(busy) —, περί, a.
— (expensive), ἀπό, g.
— a friend’s, παρά φίλῳ.
—all (after neg.), τὸ παράπαν.
— dawn, ἄμα ἑω.
— night, νυκτός.
— least, ἥγε, ἥγον.
Athens, Ἀθῆναι.
Athenian, Ἀθηναῖος.
attempt, ἐπιχείρεω, d.
avail one’s-self of, χράομαι, d. I.
awake (intr.), ἔγερθηναι.
aware, ἔκ, οἴδα, I. ἐπιστημαί.
away, go —, ἄπειμι, I.
send —, ἀποστέμπο.
awkward, ἀγροικος.

B.
back, νῶτον.
a — door, ἦ ὁπισθε θύρα.
come —, ἥκω.
give —, ἀπο-διδομαι, I.
bad, κακὸς (-ων-ιστος), φαύλοσ.
— adv., ὡς.
— away, to he in a, κακὸς δια 
κείσθαι, δυσχερῶς ἔχειν, I.
badly off, ταλαιπώρος ἔχων.
bag, ἀθλακος.
bank, ἀχθη.
bang, δείπνον.
bang, δείπνον.
barbarian, Βάρβαρος.
bath, λαύομαι.
battle, μάχη.
be, εῖναι, I.
how are you? πῶς ἔχεις ;
— well, ill, εὖ, κακῶς ἔχειν.
beach, αἰγιαλός.
bean, κύμας.
bear, v., φέρω, I.
bear (hardships), ἀνέχομαι, I., intr. (partic.).
— down, intr., φέρεσθαι, I.
bear, s., ἄρκτος.
beast, θηρίον, ζώον, θήρ (-ηρός).
beast, τύπτω, πλήσω, I.
beautiful, καλός (-ιων, -ιστος).
beauty, κάλλος, n.
because, οτι, ἐπει, διάτι.
bed, κλίνη.
bee, μέλισσα.
before, adv., πρῶτερον, πάροιθεν, πρὸ τοῦ, τὸ πρῶτον.
a little —, δλίγου πρῶτερον.
before, conj., πρῶτον (acc. inf.).
before, prep., πρό, g.
— (motion), πρός, a.
— βετ, πρῶς πόδας.
beg, λαπαρᾶω, αἰτέω.
beggar, πτωχὸς.
begin, ἄρχεσθαι (inf.).
beginiignty, ἀρχή.
behind, prep., κατόπιν, g.
— adv., επισθεν.
bekold, ἵδον.
believes, πιστεύω, I.
belongs, it, προσηκεῖ, d. (imper.).
bellow, prep., ὑπό, g.
— adv., κάτω, κάτωθεν.
beside, to be — one’s-self, ἕξ-εστάναι (perf. inf.), I. g.
besides, πρός, d.
best, ἀριστος, βέλτιστος, καλ-λιστος.
bet, περι-δόσθαι (aor.), I.
to — a talent, περι-δόσθαι περι τολάντων.
better, κρείσσων, ἄμεινων.
between, μεταξύ, g.
— you and me is, σοι πρὸς ἐμὲ ἐστι.
— adv., ἐν τῷ μεταξύ, ἐν μέσῳ.
bid, κελέω.
— farewell, χαίρειν εἰπεῖν, I. d.
bird, δεώ, I.
hind round, περιδέω, I.
bird, ὄρνην, ὄρνη (-νθ.).
biting, by, ὦδαζ.
bitter, πυκρός.
(met.) χαλεπός.
blind, τυφλός.
blood, αἷμα, n.
bloody, ἡματωμένος.
blow, πληγή.
boast, καυχάμαι.
boast, πλοίον.
— (of a shin), λέμβος.
body, σῶμα, n.
Boeotian, Βοιωτός.
bolt (shot), βῆλος, n.
bone, δοσοῦ.
book, βιβλίον.
born, v., τιτραίνω, I.
borrow, δανείζομαι.
bosome, κόλπος.
both, ἀμφότεροι, ἀμφό.
— adv., καθ.
bough, κλάδος.
bound, δεδεμένος.
boy, παῖς (-bo-) παιδίον.
branch, κλάδος.
brave, ἄγαθος, τολμηρός, θαρσάλεος.
break, ῥήγγυμι, I.
— across, διαρ-ρήγγυμι, I.
breast, στήθος, n.
brick, πλίνθος.
bride, γεφύρα.
bright, λαμπρός.
bring, ἄγω, I., φέρω, I.
— in, εἰς-φέρω, I., εἰς-ἀγω, I.
— to, προς-ἀγω.
— out, ἐκ-φέρω, I.
broad, εὐρύς.
broken, διαρραγεῖσ (-εντ-).
brother, ἄδελφος.
build, οἰκοδομέω.
burden, ὁρμίσκω.
burial, τάφος.
burst in (rush), ἔπ-εἰς-τίπτω, I.
bury, θάπτω, I.
business, πράγμα, n., τὰ πράγματα.

to manage —, πραγματευομαι.

busybody, πολυπράγμων (-ου-).

be a —, πολυπραγμόνω.

but (opp. μέν), ἄδει.

— (opp. οὐ), αὖλα.

— (strong adverstive), αὖλα, καίτοι.

— indeed, αὖλα γάρ.

buy, ἀγοράζω, ἀνέομαι, I.

by (agent), ὑπὸ, g.

— (instr.), d. only.

— (near), παρά, d.

— (go) —, (come) —, etc., παρα.

— way of, ἑπί, d.

— this time, ἤδη.

— reason of, διὰ, n.

bystanders, οἱ παρόντες.

C.

calculate, λογίζομαι.

call, καλέω, I.

— together, συν-καλέω, I.

— (a meeting), συν-καλέω, I., πιενομαι.

— out, βοῶ.

— (name), ὄνομαξω.

— to witness, μαρτύρομαι.

camp, στρατόπεδον.

capable, οἷος τε, δυνατός, ἰκανός

(inf.).

— of ruling, ἰκανός ἀρχειν.

captain (army), λοχαγός.

— (sea), ναύκληρος.

capture, αἰρέω, I.

— be captured, ἀλέσκομαι, I.

care, ἐπιμελεία.

— v. (mind), φροντίζω, g.

I don’t —, οὐ μέλει μοι.

I — for, μέλει μοι, g.

careful, ἐπιμελής.

—ly, adv., ἐπιμελῶς.

carry, φέρω, I., κομίζω.

— (a person), κομίζω.
clearly, φανερῶς.
clever, δείκνω.
climb, ἀνα-βαίνω, I.
cloak, ἱμάτιον.
close, v., συν-κλείω.
   — (eyes), συμ-βάλλω, I.
close to, πρός, d., ἐγγύς, g.
   very —, ἐγγύτατα.
cloth, ύφασμα, n.
clothes, ἱμάτια.
clue, σύμβολον.
   no —, οὐδὲν σαφές.
course, ἀγοροσ.
cobbler, σκυτότομος.
collect, συλλέγω.
collected, συνελεγμένος, ἄθροος.
come, ἔρχομαι, I., ἀφίκνουμαι, I.
   I will —, εἰμί, I.
   — (day, night, etc.), γίγνομαι, I.
   — (interruption), ἀγιόν ὅποιαν ὄντος, ὅποιαν ὃς.
   — against, ἐπ-ἔρχομαι, I.
   — back, ἰσχως.
   — forward, παρ-ἔρχομαι.
   — into, εἰς-ἔρχομαι, I.
   — into view, φανερός γενέσθαι, I.
   — out, εἰς-φανέρα, I.
   — near, πρός-ἐλθεῖν, I.
   — on (storms, etc.), γίγνομαι, I.
   — to aid, βοηθεῖν.
   — up, προ-ἔρχομαι, I.
comedy, κομῳδία.
comfort, παρα-μυθοῦμαι.
companion, ἑταῖρος.
compel, ἀνάγκαζω.
competitor, ἀγωνιζόμενος.
complain, διευθετοῦμαι, διεύθυνε.
complete, v. τελέω, I.
   — adj., τελείος, often πᾶς.
compose (verse), ποιέω.
   — (arrange), δια-τίθημι, I.
comrade, ἑταῖρος.
concerning, περί, g.
condemn, κατα-κρίνω.
   — to death, ἐκδότων κατα-κρίνω.
confess, ὑμολογεῖν.
confident, to be, θαρρέω.
confidently, θαρρῶ.
connected with, περί, a.
conquer, νικᾶν.
   be conquered, ἴππας ὁ σάββατος.
conscious, be, συν-οίδα, I.
   be — in one's heart, συν-οίδα ἐανταῦ.
consequence, in — of, ἐκ, g.
consider, νομίζω, ποιοῦμαι.
   be considered, δοκεῖν, I.
considerable, πολύς, μεγας.
conspire, συν-διάθαμ, I.
conspiracy, συνωμοσία.
construct, κατα-σκευάζω.
contain, ἔχω, I.
contend, ἄγων, ἄγων, ἄγων ὀν.
contest, ἀγωνίζομαι (partic.), I.
continue, δια-τελέω (partic.), I.
contract, σύμβασις.
contribute, εἰς-φέρω, I.
convenient, ἐπιτιθεῖσις.
conversation, λόγος.
converse, δια-λέγομαι, d.
convert, κομικός.
cook, μάγειρος.
cook, ψηφίζω.
copper, χαλκός.
corn, σίτος.
corpse, νεκρός, νεκύς.
couch, κλίν.
council, βουλή.
country, χώρα, γῆ.
   — (opp. town), ἄγρος, ἄγροι.
course, of, ὑδή, ὑδηποῦ, ὑδηποῦ ὁποῖς.
court, αὐλή.
   — yard, αὐλή.
cover, κρύπτω.
cowardly, δειλός.
crack, δια-ρήγματα, I.
   I was cracked, διεράγην.
cross, δια-βαίνω, I.
cruel, ὁμοί, βιοίας.
cruelly, ὀμοίως.
cry, s., βοή.
cry, v., βοῶ.  
— (loud), φθέγγομαι.
crystal, ύαλος, f.
crystalline, ύαλινος.
cud, σκύμνος.
cup, ποτίριον.
cure, ἀπαλλάσσω, a. g.
current (adj.), νομίζομενος, νεονομένος.
curse, ἐπαράομαί.
custom, ὁδὸς, n., τὸ νομιζόμενον.
customary, ὠτ ἂς, νομίζεται.
cut, τέμνω, I., δια-τέμνω.
— off, ἀπο-τέμνω, I.
— through, δια-τέμνω, δια-κοπτω.
 Cyrus, Κῦρος.

D.
dagger, ἐιφίδιον, ἐγχειρίδιον.
daily, καθ' ἡμέραν.
the daily labour, ὁ-πόνος.
danger, κίνδυνος.
be in—, κινδύνεω, inf.
dare, τολμάω.
dark, σκοτεινός.
darkness, σκότος.
dawn, ἔως, f.
at —, ἀμα ἔω, ἀμα τῇ ἔω.
day, ἡμέρα.
next —, αὐθημερον.
even to this —, ἐτι καὶ νῦν.
to this —, ἐτι καὶ νῦν.
each —, καθ' ἡμέραν εκάστην.
(so much) a —, τῆς ἡμέρας.
at — break, ἀμα ἔω.
death, adi., θανών (-ον-).
— s., νεκρός, πεθήκος.
deal (with others), συν-γίγνομαι,
I. d. προσ-φέρεσθαι, I. d.
dealer, κάτηλος.
dear, φίλος (φιλτερος, -τατος).
death, θάνατος.
decent, ἀπάτη.
decay, ἀπατῶ, ἐξ-απατῶ.
decide, δια-γιγάντωσκο, I. δια-κρίνω.
depart, ἀπ-έρχομαι, I., ἀπ-οίχομαι
ἀπ-εμι, I.
departure, use verb.
deposit, κατα-τίθεσθαι, I.
deride, ἐγγελάω, d., κατα-γελάω, g.
desert, adi., ἔρημος.
— v., ἀπο-λέιπω, I.
deserve, ἄξιος εἰναι.
desire, s., πόθος, ἔπιθυμια.
— v., ἐπιθυμέω, v.
desirable, be, ἐπιθυμεῖ, ἐφ-εσθαι,
g. I.
despise, αφιμαί, I.
despair, κατα-φυλονέω, g.
destroy (person), ἀπ-ἄλλυμι, I.
(any thing), δια-φθέιρω, I.
(a state of things), παύω.
destruction, διαφθορά.
detail, in each —, καθ' ἐκαστον.
device, μηχανή.
device, μηχανάμαι.
— (with μηχανή), ἐξ-ευρίσκω, I.
devour, ἀν-αρπάζω, κατ-εσθίω, I.
die (natural), τελευτάω, οὐχ ofen
θνήσκο, I.
(violent), θνήσκω, ἀπο-θνήσκω, I.
differ, διαφέρω, I. g.
difficult, χαλεπός, δυσχερής.
difficulty, ἀπορία.
with —, μολει.
dinner, δείπνον.
directly, εὐθὺς, ταχέως.
dirty, adj., μιμρός.
**VOCABULARY.**

**dirty,** v., μαίνω.
disappear, ἀφανίζομαι.
disappearance, ἔξο-ἀπαγώ.
discover, δια-γνώσκω, I.
discharge (shoot), ἀφ-ημι, I.
discovery (a fact), μαθήμα, I.
  — anything, εὐρίσκω, I., γιγ-
  νώσκω, I.
disease, νόσος.
diseased, νοσών (-οντ-).
  — to be, νοσεῖν.
disgrace, αἰσχύνη.
disgraceful, αἰσχρός (-ών, -ώστος).
  — ly, adv., αἰσχρῶς.
disobedient, ἀπεθείς.
disobey, ἀπείθω, d.
disorder, ἀταξία.
display, ἐπίδειξις.
disposition, τρόπος, διανοια.
distress (grief), ἀλγός, n.
  — (miserly), ταλαιπωρία.
  — (perplexity), ἀτομία.
distressed, ἀγανακτών, ἀχθώμενος.
disturb, τάρασσω.
ditch, τάφρος.
divine, θεῖος.
do, δράω, ποιέω, πράσσω.
  — be done, often γίγνεσθαι, I.
dog, κυνός (κν-, m).
done, to have (cease), παύεσθαι.
done, γενόμενος, often.
door, θύρα.
double, διπλάσιος.
  — as much, διπλάσιος, δίς τοσοῦ-
  τος.
dove, περιστερά, πελειά.
drachma, δραχμή.
dragon, δράκων (-οντ-), m.
draw, ἔλκω.
  — out, ἐξ-αιρέω, I.
dreadful, δεινός, φοβερός.
dream, ἐνυπνιον.
  — have a —, ἐνυπνιον ἵδειν.
  — in a —, ἐναρ.
dress, ἐσθής (-θῆ-).
  — dress up, ἑν-σκευάζω.
drink, v., πίνω, I.
  — s., ποτόν.
drive, ἐλαύνω, I., ἀγω, I.
  — out, ἐξ-ἀγω, ἐξ-ἐλαύνω, I.
drop, v. μεθ-ημι, I.
drowned, to be, ἀπο-πνίγομαι.
drink, get, μεθύσκω.
  — be, μεθύω.
  — μεθυσθείς.
drunkenness, μέθη.
dry, ἕφρος.
dwell, οἶκεω.

each, ἕκαστος.
  — (of two), ἕκατερος.
  — other, ἀλλήλων.
  — day, καθ' ἡμεραν ἐκάστην.
eager, ἐκ, σπουδάζεω.
  — (to do), ἑφ-ιεσθαι, προ-θυ-
  μεισθαί.
  — πρόθυμος.
eagle, δεικός.
eat, σῶς (-στ-), n.
easternly, σφόδρα, πρόθυμος.
earth, γῆ, χώρα.
  where on —, ποῦ γῆς ;
  — (motion), ποί γῆς ;
easy, ῥάδιος (ῥάω, ῥάστος).
  — tempora, ῥάθυμος.
easily, ῥάδιος (— ἀν — ἀστα).
eat, ἐσθίω, I.
  — up, κατ-εσθίω, I.
eggs, φοίν.
Egyptian, Ἑλληνικός.
eight, ὀκτώ.
either, ή.
elapse, use γενέσθαι, I.
elder, γεραιτέρος.
eldest, γεραιτάρας.
elect, αἱρέωμαι, I., χειροτενέω.
elephant, ἐλέφας (-οντ-), m.
emerald, σμάραγδος, f.
employ, χρωμαί, d.
end, s., τέλος, n., τελευτή.
 — v. intr., τελευτάω.
 — tr., τελέω, εκ-τελέω, I.
endure, tr., φέρω, I.
 — intr., αν-έχωμαι, I.
enemy (private), έχθρος (-ίων-ίστος).
 — (public) πολέμιος.
enough, ικανός.
 — adv., ικανώς.
enrage, ὀργίζω.
enraged, be, ὀργίζομαι, d.
entangle, ἐμποδίζω.
entertain, ξενίζω.
entrust, λιταρεώ.
entrust, ἐπι-τρέπω, n.d.
equal, Ἰσος.
escape, φυγή, ἀποφυγή.
 — τ., ἐκ-φυγώ, I.
have escaped, ἢχομαι.
 — especially, μάλιστα, οὐχ ἢκιστα.
for other reasons and —, ἄλλως τε καί.
establish, καθ-ιστήμη, I.
estate, ἀγρός.
wealth), χρήματα, pl.
eternal, αἰώνιος-ος.
Ethiopian, Ἑθιοπή.
even, καί.
and —, καί μὴν καί, . . . + de . . .
kai.
not —, οὐδέ.
ever, πᾶς, ἀτας.
 — body, πάντες, ἀπαντες (οἱ ἄνθρωποι).
 — thing, πάν, πάντα.
 — where, πανταχου.
 — way, πάντη, παντάπασι.
evidence, μαρτύριον.
evident, δηλος, φανερός.
evidently, use φαίνομαι (§ 43), I.
 — or, δηλος εἰμι (§ 32).
 — or, φανερῶς, δηλον ὤτι, δή (§ 75).

evil, κακός (-ίων-ίστος), φαύλος.
 — s., κακόν.
evaluate, εξετάζω.
 — (look at), σκοπεώ, I.
 — thoroughly, δια-σκεψαθαι.
example, παράδειγμα, n.
for —, αὐτικα.
excellent, ἀγαθός (ἀμείνων ἄριστος)
ἀριστος.
to be —, εὐ έχειν, I.
excessive, περισσός.
excessively, ὑπερφυνός, σφιδρά,
πάνιν.
except, adv., πλήν, πλῆν εἰ μή, εἰ
μή.
 — prep., πλήν, g.
excess, πρόφασις, I.
 — make, προφασίζομαι.
 — v., do.
 — one's-self, ἀπολογοῦμαι.
execute, τελέω, I.
exhausted, to be, ἀπείρηκα, perf.
expect, ἐλπίζω, προσδοκάω.
expedition, στρατεία.
expense, δαπάνη.
expensive, πολυτέλης.
expensiveness, πολυτέλεια.
experience, ἐμπειρία.
experienced, ἐμπειρός, -ον, g.
explain, διηγεομαι, δείκνυμι, I.,
dηλος.
explained, to be, φανερόν γίγνεσθαι.
export, εκ-φέρω, I., εκ-κομίζω.
extent, to a wonderful, θαυμάσιον
δοσον.
extreme, ἔσχατος.
extremely, ἀγαν, σφόδρα, superl.

F.
fable, μῦθος.
face, ὀψις.
facing, πτεραμμένος πρὸς.
faith, πίστις.
faithful, πιστός.
faithless, ἀπιστος.
fall, πτω, I.
— unto (danger, suspicion, etc.), καταστήματι ἐς, I.
— to (doing), τραπέζαι, I.
— down, κατα-πίπτο, I.
— in with, ἐν-τυγχάνω, I., περι-τυγχάνω, I. d.
— asleep, κατα-δαρθάνω, I.
falsify, ψευδά.  
— hood, ψευδός, n.
fame, εὐλεία.
famine, λιμός, n.
famous, ἐλλόγυμος.
far, μακράν.
— away, μακράν, πάρος.
be — off, μακράν ἀπ-ἐναι, I.
so — off, διὰ τοσοῦτον.
from —, πόροθεν.
on the — side of, ἐν τῷ ἑπέ-κεινα, g.
farewell, χαίρε, pl. χαίρετε.
bid —, χαίρειν εἰπεῖν, I. d.
farmer, γεωργός.
fasten, δέω.
with leg — od on, ὕπο-δεικμένος πόδα.
fat, παχύς.
father, πατήρ (-τός).
fault, αἰτία.
find —, αἰτιάομαι, μέρμοροι.
favour, s., χάρις (-τος), f.
—, θεραπεύω, a.
fee, φόβος.
—, φοβοῦμαι, δέοικα.
feast, δείπνον.
— (festival), έορτή.
—, δείπνεω.
feather, πτερόν.
fee, μεθήσ.
feel (perceive), αἰσθάνομαι, I.
how do you —? πῶς ἔχεις?
— pain, ἄλγεα, δευνάομαι.
fellow (man), άνθρωπος.
(companion), ἑταῖρος.
fetch, κομίζω.
few, ὄλγοι, παῖροι.
field, ἀγρός.
fifty, πεντήκοντα.
fight, μάχη.
—, μάχομαι, I.
find, εὑρίσκω, I.
— out, ἐξ-εὐρίσκο, κατα-μανθάνω.
—, truth of, ἑλέγχω, ἐξελέγχω.
one's-self in peril, κατα-στήματι ἐς, I.
finger, δάκτυλος.
finish, ἐκ-τελέω, I.
fire, πῦρ (-ρός), n.
fires, πυρά.
firm, ἐμπεδός.
first, πρῶτος.
— (of two), πρῶτερος.
— adv., πρῶτερον (earlier),
— adv., πρῶτον (first of all),
at —, τῷ πρώτῳ.
fish, ἱχθύς.
fit, it is, προσέκει, πρέπει, d.
fitting, it is, do.
five, πέντε.
fixed on, ἐμπεπηγώς (-οτ-).
flee, φευγώ, I.
— away, ἀπο-φευγώ, I.
flee, ναυτικόν.
flight, φυγή.
in —, φευγών.
floor, ἔδαφος, n.
fly, πέτομαι, I.
— off, ἀπο-πέτομαι, I.
let —, ἁφ-ὶμι, I.
— (flee), φευγώ, I.
fodder, χιλὸς.
follow (as follows). See following.
—, ἄκολουθω, d., ἐπομαί, I. d.
(in train of), συν-ἐπομαί, I. d.
following (words, manner, etc.), τοιοῦδε.
— (day), ἰστεραῖος.
on the — day, τῇ ἰστεραία.
folly, ἁνοία, ἀφροσύνη.
food, σῖτια.
fool. See foolish.
foolish, μωρός, ἀσόρτος, ἀφρων.
foolishly, ἀσόρτως.
foot, πούς (ο-,), m.
for, particle, τῇ γάρ.
— 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 τινά.
in return —, ἀντὶ, g.
(fear —), d. or σερί, g. or d.
— (owing to), διά, a.
— (to obtain), ἐπὶ, a.
— (towards), ἐπὶ, a. or ἐπὶ, g.
forbid, ἀν-εἶπον, ἀν-ἀγορεύω (μη). forbidden, ἀν-εἶπον, ἀν-ἀγορέων. -ov.
force, s., δύναμις, βία.
— ν., ἀναγκαῖος.
foresee, προ-νοεῖ.
forest, ἡλι.
foretell, προ-εἴπω.
forethought, πρόνοια.
forgive, συγ-γεγένωσκω, I. d.
form, ἱδέα, ἱδίος, n.
former, πρότερος.
the — ones, οἱ πρίν, οἱ πρίτερον.
formerly, πρότερον, πρίν.
fortification, τείχισμος.
fortress, χώριον, τείχισμα, n.
fortune, τύχη.
good —, εὔτυχία.
forwards (motion), ἦς τὸ πρόσθεν.
fo to come —, παρ-ελθεῖν, I.
four, τέσσαρες.
— times, τετράκις.
fourth, τέταρτος.
for — time, τὸ τέταρτον.
fox, ἀλώπηξ (-πεκ-), f.
free, ἐλεύθερος.
set —, λύω, ἐλευθερώ.
freedom, ἐλευθερία.
freeze, παγηνά, I.
friend, φίλος.
friendliness, φίλα.
friendly, φίλος, φίλος.
friendship, φίλα.
fright, φόβος.
frighten, φοβέω.
frightened, δειδό, φοβηκόμενος.
— to be, φοβεῖσθαι, g.
from, ἀπό, g.
(away —) —, ἀπό, g.
— (a feeling), διά, a., ὑπό, g., d. simply.
— (a point of time), ἐκ, g.
(receive) —, παρά, g.
(give or pass) —, παρά, g.
(suffer) —, ὑπό, g.
(release, free, loose, etc.) —, g. simply.
fruit, καρπός.
full, πλέως, μεστός, πλήρης.
— length, ποδήρης.
furnish, παρ-έχω, I.
further, ὁ πέρα.
fury (rage), ὀργή.
(personified), Ἐρυνός, Ἔμενις (-ός), f.
future, μέλλων (-ουτ-).
for the —, τὸ λουτὼν.
— (after neg.), τὸ λουτὼν.

G.
gain, s., κέρδος, n.
— ν., κτώμαι.
garment, ἱμάτιον.
gather, tr., συλ-λέγω.
— intr., συλ-λέγοναι.
gathering, συλλόγος.
general, στρατηγός.
gesture, σχήμα, n.
get (receive), λαμβάνω, I.
— on, ἔχω (how do you get on, to get on well, etc.).
— angry, χαλεπάνω.
VOCABULARY.

ge-ha]

good, έγαθός; έσθλός, χρηστός, σπουδαίος.
— fortune, εύτυχία.
— nature, ἑπεικεία.
— natured, ἐπεικείας, εὐθείας.
— to do —, ὧφελειν.

s.g.w.]

goodwill, εὐνοία.
goods (property), χρήματα (plur.), πλοῦτος.
— (wares), φορτία.
govern, ἀρχεῖ, g.
governor, ἀρχων (-ont-).
government, ἀρχή.
graceful, χαριεῖς (-είν-).
gracefully, χαριεῖνως.
grant, δίδωμι, I.
— (pardon), ἐχω, I.
grass, πώα.
grateful, to be, χάριν ἔχω, I
— —, very, πολλὴν χάριν ἔχω.
gratitude, χάρις (-τ-, f.
feel, give, have —, χάριν ἔχειν, εἰδέναι.
great, μέγας (μεῖζων, μέγιστος).
so —, τοσοῦτος.
in — fear, εν πολλῷ φόβῳ.
greatly, μεγάλως, σφόδρα, λίαν.
Greece, Ἑλλάς (-άδ-, f.
Greek, Ἑλλην (-ήν-).
greet, ἀσπάζομαι.
grief, λυπή.
grieve, λυπέω.
grind, τρίβω.
ground, γῆ, δάπεδον.
above —, ὑπὲρ γῆς.
on the —, χαιρεί.
derunder —, ὑπὸ γῆς.
grovel, προκείσθαι.
grow (become), γίγνομαι, I.
guard, φύλαξ (-κος).
— γ., φυλάσσω.
guardian, ἐπιτραπέζος.
gymnastics, γυμναστική.

H.

half, ἡμίσυς.

the — of, τὸ ἡμίσυν, g.
hand, χεῖρ (χερώς, χειρός), f.
at — of, ὑπὸ, g.
hand over, παρά-δίδωμι, I.
hang, tr., ἀπάγχω.  
—— intr., κρέμαμαι, I.  
happen (chance), τυχχάνω, I., partic.  
(occur), γίγνομαι, I.  
harbour, λιμήν (-en-).  
hard (difficult), χαλεπός.  
lit., στερρός.  
have, λαγω.  
haste, ἐπείγεσθαι.  
make —, do.  
hasten, tr., σπεύδω.  
hate, ἀπέχθεια, ἔχθρα.  
hateful, ἔχθρος (-ιω, -ιτος).  
have, ἔχω, I.  
—— often, use ἔστι (I have = ἔστι  
μου).  
—— to, use δεῖ, or ἀνάγκη.  
he. See Personal Pronouns in  
Hints. § 14 sqq.  
head, κεφαλή.  
head, ιάσμα.  
health, ύγιεια.  
healthy, ύγις (persons).  
ύγιενος (things).  
hear, ἀκούω, I.  
(learn), πυθάνομαι, I.  
hearter, ὁ ἄκοουν.  
heart, καρδία, δίανοια.  
hearty, πρόθυμος.  
heat, καῦμα, n.  
heavy, βαρύς.  
help, s., βοήθεια, ὠφελεία.  
—— n., ὠφελείν, a. βοήθειν, d.  
helpless, ἀμήχανος, ἀπορος.  
—— to be, ἀπορείν, ἐν ἀπορία εἶναι,  
ἀμήχανος ἔχειν.  
here, ἐπράθα.  
to be —, παρ-εἶναι, I.  
hidden, κρυπτός, κεκρυμμένος.  
hide, κρύπτω.  
high, υψηλός.  
—— adv., ὑψοῦ.  
from on —, ὑψοθεῖν.  
hill, λόφος.  
him, αὐτόν. See Personal Pronouns, § 14 sqq.  
himself, nom. αὐτός. See § 16.  
hinder, κωλύω.  
kindrance, κώλυμα, n.  
de a —, ἐμποδὸν εἶναι, d.  
his. See Possessive Pronouns,  
§ 18, 20.  
hit, πατάσσω, πλήσσω, I.  
hither, δείπο.  
hold, ἔχω.  
—— up, ἀν-έχω, ἐπ-αίω.  
hole, τῆμα, n.  
hollow, κοῖλος.  
hone, οἴκος.  
—— at —, οἶκοι.  
—— (motion to), οἴκαδε.  
from, οἴκοθεν.  
honest, δίκαιος, ἐπιεικὴς.  
(respectable), σπουδαῖος.  
honour, τιμή.  
—— n., τιμᾶω.  
hop, πηδάω.  
hope, s., ἓλπις (-iδ-), f.  
—— n., ἑλπίζω.  
hopeless, ἀνελπιστός, -ον.  
horn, κέρας (-ατος, -αος, -ως), n.  
horse, s., ἵππος.  
—— adj., ἵππικος.  
hospitalable, φιλόξενος.  
hostess, πανδοκευτία.  
hostile, δυσμενής, ἔχθρος (-ιω,  
-ιτος).  
hot, θερμός.  
house, οίκος, οἰκία.  
at — of, παρά, d.  
to — of, παρά, a.  
1 how, interrog., πῶς.  
—— oblique int., ὅπως, ὤς.  
—— relative, ὤς.  
—— are you? πῶς ἔχεις;  
—— many, direct int., πόσος.  
—— indirect int., ὅποιοςορ ὅσος.  

1 See Note before Vocabulary.
VOCABULARY.

11. how many, exclam., ὅσος.
   — much, ὅσος.
   — with comparative, πόσος, ὅσος.
however, particle, ἀμέντοι.
   — little, ὁποσοσσόν.
hundred, ἑκάτων.
hunger, λιμός.
hungry, be, πεινάω.
hunt, ἥηρεω.
hunting, s., θηρα.
   — ground, θηρα.
hunter, θηρευτής.
hurry, στουδῆ.
   — v., σπεύδω.

I.

I, ἐγώ.
   — for my part, ἐγώγε.
Iberia, Ἰβηρία.
if, εἰ.
ignorant, ἀμάθης.
ill, κακῶς.
(bear) —, χαλεπῶς.
be —, νοτείν.
imitate, μιμέομαι.
immediately, εὐθὺς.
immortal, ἄθανατος, -ον.
impiety, ἀσέβεια.
impious, ἀσέβης.
impossible, ἄδυνατος, -ον.
imprudence, ἀναιδεία.
imprudent, ἀναιδής.
in, εἰν, d.
   — (as to), d. or a.
   — (as part of), g.
late — day, ὅσα τῆς ἡμέρας.
   — night, τῆς νυκτός.
   — turn, ἐφεξῆς.
   — return for, ἀντὶ, g.
   — fear, delight, etc., use Particules.
incredible, ἀπίστως, -ον.
indeed, ἀμέν, ἀδή, ἀμέντοι.
   — (very), πάνυ.

indeed, nor —, οὐδ' οὖν.
and —, καὶ μέντοι.
Indian, Ἰνδος.
indifference, μαθιαία.
indignant, ἄγανακτῶ.
   — to be, ἄγανακτώ, σχέτλιαζω, δεινόν τουείσθαι.
indignation, ὀργή.
inexperienced, ἄπειρος, -ον, g.
inferior (poor, bad), φαύλος.
   — (worse), κακίων.
inhabit, οἰκέω.
inhabitants, οἱ ἐνοικονυντες, οἱ ἐκεῖ.
injure (person), ἄδικω.
   — (thing), βλάπτω.
injustice, ἄδικαι.
in, πανδοκεῖον.
inscribe, ἐγνα μημίω.
insist, δι- ἵσχυριζομαι.
inspect, σκοπεῖν, I., δια-σκοπεῖν, I.
insult, ῥῆτιζω, ἐπηρεάζω, προ-πηλακίζω.
invent, φρόνιμος, συνετός.
intend (purpose), δια-νοείσθαι, εἰν
   νω ἐκεῖν.
   (be about), μελλω.
intention, διάνοια, ἐπίνοια.
interest, στουδῆ.
interval, at — of, διὰ, g.
   after no long —, οἱ διὰ μακροῦ.
   at — of — years, διὰ — ἑτέων.
in, εἰς, a.
invent (device), εἰρισκω, I.
   — (story), πλάσσω.
island, νῆσος, ἡ.
itsel, αὐτός.

J.

jar, πίθος.
jest, σκώπτω, παίζω.
   — s., παιδέα.
in —, παιζον, partic.
jewel, λίθος, ἡ.
job, ἔργον.
journey, s. ὁδός, f.
— v., ὄδουπορεῖν.
joy, χαρά.
judge, κρίτης, δικαστής.
juggled hare, λαγῶ, n. pl.
junnr, πηδάω.
— up, ἐκ-πηδάω, ἀνά-
— down, κατα-πηδάω.
just, δίκαιος.
— (particle), often τῶν, or omitted.
— now, ἀρτίως, νῦν δῆ.
— as, ὅσπερ.
— in time, use φθάνω, I. See § 43.

K.
keep, ἐχω, I.
— (watch), φυλάσσω.
— (horses, etc.), τρέφω, I.
— away, ἀπ-έχομαι, I.
— silent, σιγῶ.
— quiet, ἡσυχάζω.
key, κλεῖς (-εῖδος), I.
kill, ἀπο-κτείνω, I.
— pass., ἀπο-θνήσκω, I.
kind, s., γένος, n. ιδέα.
— of, τοῦ.
all — of, πάντων.
what — of, ποῖος, int. (ὅποιος οἶος, rel. indirect).
this — of, τοιοῦτος.
that — of, τοιοῦτος.
— adj., φιλάνθρωπος, ἐπιεικής.
— hearted, φιλάνθρωπος, -ον.
kindle, ἀπττω.
kindly, φιλίως, φιλικῶς, εὐμενῶς.
king, βασιλεὺς (-εως).
knife, μάχαίρα, f.
knock, κόπτω.
know (person), γιγνώσκω, I.
— (anything), οἶδα, I. ἐπιστημαί.
— how to, ἐπιστημαί, inf.
knowing, ἐπιστημών, g., σοφός.
without —, use λανθάνω, I., § 43.

knowingly, ἐπιστημώνως.
known, γνώριμος, -ον.

I.
labour, s., πῶνος.
— v., πονεῖ.
lack, χρεία, ἐνδεια.
lake, λίμνη.
lamb, ἄμνος (gen. ἀρνός, d. ἄρνη, etc.).
lame, χωλὸς.
lament, ὀδύρομαι.
land, γῆ.
— (estate), ἄγρος.
language, γλώσσα.
large, μεγας, pl. μεγάλοι.
last, ὑστατος, τελευταῖος.
— the — one, ὁ τελευταῖος.
at —, τέλος.
late, ὄψε.
lately, νεωτέρος, νῦν δῆ (just now).
lough, γέλαω, I.
— at, ἐγγελάω, d.
loughable, γέλαιος.
launder, γέλως (-ωτ-), m.
law, νόμος.
lawful, it is, ἐξεστί, d.
law-court, δικαστήριον.
lay, τίθημι, I.
— down (law), θέσθαι, I.
— one's-self, κοιμάομαι.
— (anything), κατα-τίθημι, I.
lazy, ἀργός, ἀπράγμων.
lead, ἅγοι, I.
— the way, ἴγαμαι.
— on, προ-άγω.
leader, ἴγεμων (-ῶς).
leaf, φύλλον.
learn, μαθάνω, I., κατα-μαθάνω, I.
— (news), πανθάνομαι, I.
least, ἵκιστος.
— adv., ἵκιστα.
at —, ἄγε ἄγων.
leaves, λείπω, I.
— in the lunch, ὑπο-λείπω, I.
ask —, αἶτειν, or αἴτεϊν ἕξ-εἶναι.
left, ἀριστερός.
— ἱάντ, ἢ ἀριστερά.
left, σκέλος, n.
less, Ἰσοσυν (adj.).
حالσον, (adv.).
no —, οὐδέν Ἰσοσυν.
let, ἔω.
— go, μεθ-ῆμι, ἀφ-ῆμι, I.
— fly, ἀφ-ῆμι.
letter, ἐπιστολή.
lieck, λείχω, a.
lie, ψεύδος, n.
tell —, ψευδή εἰπείν.
lie, v., κεῖμαι.
— down, κατα-κεῖμαι.
— to rest, κοιμάομαι.
life, ζῶος.
lift up, αἵρω, ἐπ-αἵρω.
— weapon, ἐπ-αἰων.
light, φῶς, n.
lightning, ἀστραπή.
lion, λέων (-ον-).
lionness, λέανα.
listen (obey), πείθοισθαι, I.
— (hear), ἀκοῦω, g. I.
little, ὄλγος, μικρός.
after a —, δι' ὄλγον.
a —, ὄλγον.
for a — (while), μικρόν των
χρόνων, or βραχύ τι.
a — before, ὄλγον πρῶτον.
— by —, κατὰ μικρόν.
live (be alive), ζῆν, I.
— (dwell), οἰκεῖω.
— (pass time), δι-άγω, I.
live (conduct life), διαιτάομαι.
loaf, ἄρτος.
long, μακρός.
for a — time, πάλαι, or μακρὸν
χρόνον.
not — after, οὐ διά πολλοῦ.
a — away, διὰ πολλοῦ.
no longer, οὐκέτι.
look at, προσ-βλέπω.
— (examine), σκοπεῖ, I.
— into, βλέπω εἰς.
loom, ἱοτός.
lose, ἀπ-ἀλλυμι, I.
loss, at a, ἄπορος, -ον.
to be —, ἀπορεῖ, ἐν ἀπορία
εἶναι.
loud, μέγας.
— adv., μέγα, σφόδρα.
— adv. compar., μείζον.
love, s., φίλια.
— (passionate), ἔρως (-ωτ-).
— v., φιλεῖ, a.
— (passionate), ἐρώς, g.
lunch. See leave.
lying, κείμενος, κατακείμενος.

M.
mad, μανόμενος, ἅφρων, μεμηρῶς
(-ο-).
madness, μανία.
magistrate, ἄρχων (-ον-).
magnificence, μεγαλοπρέπεια.
magnificent, μεγαλοπρεπής.
maid, ἑς παρθένος, κόρη.
maiden, ἑς πλεῖον.
maid-servant, θεράπων.
majority, ὡς πλειονες.
maintain, τρίφω.
make, ποιεῖν, κατα-σκευάζειν.
— for one's-self, ποιεῖσθαι.
— (peace, war, agreement),
ποιεῖσθαι.
— speech, λέγω.
— haste, ὑπεύθυνω, ἐπείγει-αι.
make, passive, often γίνεσθαι, I.
man, ánthr (-vdro)-, ánthropos.
manage (accomplish), dia-teléw, dia-prásoymai.
— (arrange), δi-oikéw.
manage, φátyh.
manifest, φανερóς.
mankind, ánthropoi.
manner, trópos.
all — of, pántoios.
in like —, ómios.
in a marvellous —, thvamáios ós.
in a . . . —, adv., from adj.
manufacture, poieín.
many, pollhói.
so —, tosoutrós.
as — as, ósos.
in — ways, pollakhi.
march, potevéssthai, stratévomai.
market, ágora.
mars, potevéssthai, stratévomai.
mass, ágora.
mars, potevéssthai, stratévomai.
marvellous, thvamáios, thvamastós.
in a — manner, thvamáios ós.
mast, istós.
master, deúrttés.
matter, prágmá, n.
what is the —, ti pásocheis, I.
no —, ámeleûi, tharsoi.
mean, v. légo.
in the — time, év tóutro.
meanwhile, év tóutro.
means, mhxary.
by — of, diá, g.
by some —, týpovs, mhxary tivn.
by all —, pantastrapa.
by no —, híkistra, oúdamós.
meat, kréás, n. (g. -wos).
medicine, fármacon.
meet (by chance), peri-tuχánω, I. d.
— (by appointment), suv-eldein, I.

meeting, σύνodos, f.
— (formal), syllogos.
Megarian, Megareús.
methinks, týpov, óima.
mid-day, mésisfria.
middle, t.
midst, t mésoi.
into the —, ès mésoi.
in the —, év mésoi.
mighty, mégas.
most —, régistros.
mind, noûs, diánoia.
have a —, év xh évhein, I., diá-
noeíthei.
have in —, énuvmeiðai.
am out of my —, mémnha.
mind, n., frontízò, g., méleî
muoi, g.
am minded, év xh évhein, I.
never — (resignation), ameléi.
— — (encouragement), tharsoi.
mine, émos.
minister, oπhrétēs.
imper, kátostrof.
mischief, kakós.
miserable, talaiptwros, -on.
be —, kakós éw, talaiptwrein.
miserly, aisoχkropēdhs.
mock, skóptw, én-xeláw, I. d.
moderate, métrios.
modest, to be —, swfrónew, aisoχ-
noymai.
— swfron (-on).
modesty, swfróswn, aidos (-odos), f.
moment, at the present —, év tó
parónta.
money, áργuρion.
mouth, mhn (-vos), m.
moon, selénti.
new —, nōnvmnia.
more, adj., pléos, pléioi.
— adv., mállov.
no —, oúkěti.
any — (after neg.), oúkěti.
none the —, oúden mállov.
more, not a whint the —, συδεν τι μαλλον.
nothing —, συδεν ετι.
many —, πολλον πλειονες, πολλοι ετι.
morning, ̄εως (̄ους).
in the —, αμ' εφ, πρω της ημερας.
moreover, and, και δη και.
morrow, ἡ υστεραια, ἡ αυριον.
most, αδι, οι πολλοι.
— adv., μαλιστα, ουξ ηκιστα.
— of all, μαλιστα παντων.
— of them, οι πολλοι αυτων.
— (with adj.), superlative.
for the —, part, οσ επι το πολυ.
mother, μητηρ (τρος).
mount, v., επι-βαινω, I.
mountain, δορος, n.
mouth, στόμα, n.
move, tr., κινω.
— intr., κινεισθαι.
much, πολυς.
as — as, δοσων, δοσ.
so —, τονουτον.
adv. σφοδρα, πανυ, μαλα.
how —, δοσ.
— (with comp.), δοσω.
so —, τονουτοφ.
mud, βόρβορος, θηλος.
multitude, πληθος, n.
murder, φωνος.
v., φευγω, ἀπο-κτεινω, I.
must (duty), δει (acc. inf.).
— (necessity), αναγκη (acc. inf.).
my, εμος.
— self, αυτος, g. εμαντος.
mysteries, μυστηρια, pl.

N.
naked, γυμνος.
name, s., ονομα, n.
v., ονομαζω.
native land, πατρις (-ιδ-), f.
natural, εικος.
as is —, ως εικος.
naturally, εικοτως, ως εικος.
— (less emphatic), δη.
nature, φυσις.
by —, φυσι.
de by —, πεφυκεναι, or φυσει ειναι.
near, εγγυς, g. πλησιον.
neatly, εγγυς, σχεδον, δλιγου, δλιγον δειν.
necessary, αναγκαιος.
it is —, αναγκη (acc. inf.),
αναγκαιον ετι.
— (notion of duty), δει (acc. inf.).
necessity, αναγκη.
neck, τραχηλος.
need, v., δεμαι, g.
— s., ενεδια.
there is —, δει, g. (or acc. inf.).
there is no —, συδεν δει.
I have — of, δει μου, g.
in — of, δεμενος, g.
needful, it is, δει.
needs, one must (necessity), αναγκη.
— (duty), δει.
neglect, v., αμελεω, g.
negligence, αμελεια.
— (easy doing), ραθυμια.
neighbour, γειτων (γου-), ο πλησιον.
neither, ουτε . . . ουτε (μητε). See § 77.

nest, νεοσσια.
never, ουποτε, ουδεποτε.
— mind. See mind.
nevertheless, δεμος, τεμνοι.
— (at beginning), ου μην αλλα.
new, καινος, νεος.
— moon, νουμηνια.
next (nearest), ο εγγυτατω.
— day, τη υστεραια.
vice, σπουδαιος, ηον (-ιν, -ιστος).
night, νυξ (-κτ-), f.
night, by, νυκτός.
in the —, νυκτός.
at — fall, ἀμα νυκτί.
all — long, πᾶσαι τὴν νύκτα.
no, adv., οὐ, ἡμίστα.
— pron., οὔδεις (-εμία, -έν).
noble (birth), εὐγενῆς.
— (morally), γενναῖος.
noise, φόρος, θόρυβος.
none, οὔδείς (-εμία, -έν).
— the less, οὔδεν ἡπειρον
nonsense, φλυραία, ηρος.
to talk —, φλυραίειν, ληρείν.
noon, μεσημβρία.
nor, οὔτε.
— (after neither), οὔτε.
north wind, βορέας.
nose, ὲς (ῥιν-) f.
not, οὐ, οὐκ.
— at all, οὐδαμός.
— quite, οὐ πάνω.
— yet, οὔπω, οὔδέπω.
— then, οὖκων.
— nearly, οὔτε ἐγγύς.
and —, οὔτε.
nothing, οὔδεν.
notice, κατανοέω, γιγνώσκω, I.
escape —, λαυηθών, I., § 43.
nourish, τρέφω.
now, νῦν.
—, particle of connection, ἀλή,

what —, τί δή.
— indeed, νῦν δήπων.
just —, νῦν δή, νεωστί, ἄρτιως.
nowhere, οὐδαμοῦ.
number, ἀριθμός, πλῆθος, n.
numberless, ἀνήριθμος, -ов.

O.
obesiance, δο, προσ-κυνέω.
obey, πείθεσθαι, I.
occur (noise, fact), γίγνομαι, I.
(general), συμ-βαίνω (δόστε), I.
of, g. See § 35.
— (fear, thought, talk), περί, g.
by means —, διά, g.
on account —, διά, a.
in view —, ἐπὶ, d.
by reason —, διά, a.
— course, ἔδη, φανερῶς, or use ἔδης.
off, to go —, ἀποίχομαι, I.
to be — (motion), do.
a long way —, μακράν.
be — —, μακράν ἀπ-είναι.
offer, παρ-έχω, I.
(be by way of giving) pres. and imper. of δίδωμι, I.
often, πολλάκις.
old, παλαῖος.
— man, γέρων.
— woman, γυναῖς (-οις).
— (in age), γηραῖος.
in — times, πάλαι.
of —, πάλαι.
20 years —, εἰκόσιν ἐτη γεγονός.
olive, ελάσ.
on, ἐπὶ, g. d.
— doing. See § 44.
— account of, διά, a., ἐνεκα, g.
— terms of, ἐπὶ, d.
these terms, ἐπὶ τοίχος, ἐπὶ τούτοις.
— earth, γῆς.
once, ποτέ.
— (one time), ἕπαξ.
— a year, ἕπαξ τοῦ ἐναυτοῦ.
— unpoint, ποτε, Πάλαι ποτε.
one, εἰς (μια, ἐν), εἰς τις.
— (a man), τίς.
— by —, καθ' ἐκαστόν.
— (opp. ‘the other’), 0 μέν ...
6 ἐν.
— of the two, ὁ ἐτερως, n., διαρθέρω.
— of two things, δύοιν διαρθέρω.
option, κράμμων.
only, ἀνοίγω, I.
open, adj., φανερός.

It is — to any one, παντί ἢ γεστί.

openly, φανερῶς.

opportunity, καιρός.

opposite, ἐναντίος, d.

the —, τοῦντιον.

exactly the —, πάν τοῦντιον.

orator, ὁ ἀγαν (ὄρος).

order, v., κελεύω.

— s., κόσμος.

in — (one after other), ἐφέξης,

καθ’ ἑκαστόν.

— that, ἣν, ὧς, ὅπως. See § 70.

orderly, εὐκόσμος, -αν.

ordinary, μέτριος.

— (poor), φαιλός.

ostrich, στρουθός.

other, ἄλλος, ἐτέρος.

— of two, ἕτερος.

— wise, ἀλλασ.

— (after a stop), εἶ δὲ μή.

ought, δεί (acc. inf.), χρή.

— to have (part with), ὑσεφεῖλον,

inf.

our, ἢ μέτερος.

out of, ἐκ, g.

— (outside), ἐξώ, g.

— (owing to), διὰ, a., ὑπό, g.

(from), ἐκ, g.

come —, ἐκφαναίη, ἐξειμί, I.

outside, ἐξώ.

overtake, κατα-λαμβάνω, I.

owe, ὑσειλῶ.

owing to, διὰ, a.

owl, γαλαύξ (-κός), f.

own, use ἐαυτοῦ ὅ ὁ σφέτερος. See § 20.

ox, βοῦς (Βοῦς).

P.

pack, φορτίον.

pain, ὀδύνη, ἀλγος, n., λυπή.

suffer —, ἀλγεύω.

pain, in —, ἀλγῶ, (-οντ-).

feel —, ἀλγεύω.

painful, λυπηρός, ἀλγεινός, ὀδυν-ρός.

pale, ὄχρος.

grow —, ὄχριαο.

pardon, συγγώμη.

— v., συγ-γιγνώμω, I.

part, μέρος, n.

for my —, ἢ γογγέ.

particular, περίσσος.

party, στάσις.

— quarrel, στάσις.

pass (by), παρ-ιέναι, I.

— (time), διάγεν, I.

passer-by, ὁ παράνω, (-οντ-).

pay, ἀπο-δίωμι, I.

peace, εἰρήνη.

peaceful, εἰρηνικός.

penalty, ξίμη.

penny, ὀβολός.

people (often omitted, e.g.

— many —, πολλοί).

— ἄνθρωπο.

— (the multitude), πλήθος, n.

common —, πλῆθος, n., δημος.

perceive, αἰσθάνομαι, I., γινεῖ-

σκω, I.

perhaps, ἢ γεω.

perish, ἀπ-όλυμαι, I., ἀπο-θνή-

σκω, I.

permission, ἐξουσία.

permit, εἶα, I.

be permitted, ἐξείναι, I.

perplexity, ἀπορία.

Persian, Πέρσης.

person (with adj. often omitted).

— ἄνθρωπος.

persuade, πείθω, I., ἀνα-πείθω.

philosopher, φιλόσοφος.

philosophy, φιλοσοφία.

philosophise, φιλοσοφέω.

Phocian, Φοκεῖς.

Phoenix, Φοινίκ (-κόσ), m.

physician, ἰατρός.
possible, as quickly as —, ὡς τάχιστα.
as much as —, ὡς πλεῖστα.
as great as —, ὡς μέγιστος, etc.
pour, χέω, I.
— out, ἐκ-χέω, I.
power, δύναμις.
powerful, δυνατός.
— (strong), ἴσχυρός.
powerfully, ἴσχυρώς.
practice, it is the, νομικήται.
pRACTICE (an art), μελετάω.
— (a custom), ἀσκέω.
praise, ἐπαινέω, I.
pray, εὐχόμαι.
prayer, εὐχή.
precious, τιμίος.
prepare, ἑτοιμάζω, παρασκευάζω.
prepared, ἑτοίμος.
preparation, παρασκευή.
presence (use πάρεμι),
present, παρών (-ώντ-).
be —, πάρεμι, I. d.
preserves, σώγω.
resume, I —, αἰμα, ἄντιπον.
priest, ἱερεύς.
principal, πρῶτος, ἄριστος.
prisoner, ὁ δεδεμένος.
probable, it is, εἰκός, acc. inf.
probably (emphatic), εἰκότως.
— (unemphatic), ἄντιπει, αἰμα, use δοκεί.
proceed to, often impf. See § 59.
— (turn to), τραπέζαθαι πρός, a. I.
procession, πομπή.
go in a —, πομπεύω.
produce, s., καρπός.
profitable, ἄφιλμος.
project, προ-ἐχώ, I.
VOCABULARY.

project, above, ὑπερ-έχω, I.
promise, ἵπ-ισχύεμαι, I.
— s., ἵπ-ισχύεις, f.
proper, ἰκανός, ἐπιτίθεος.
— (decorous), πρεπέων, προσήκων.
properly, πρεπότως.
prophecy, μαντική.
prophet, μάντις, m.
propriety, τὸ πρέπον, partic.
protest, σχετλιάζω, διαμαρτύρομαι.
proud, σεμίος.

have — thoughts, μέγα φρονεῖν.
prove (turn out), γίνομαι, I.
— (show), ἐν-δείκνυμι, I.
providence, πρόνοια.
province, ἀρχη.
provisions, ἐπιτίθεια, h. pl.
— σετία, n. plur.
prudent, σοφρων (-ον-).
pull out, ἐξ-αρέω, I., ἐξ-ἐλκω.
punish, κολάζω.
purpose, for the — of, ἐπὶ, d., ἔνεκα, g.
purse, ἄλλαντιον.
pursue, διώκω, μετ-έρχομαι, I.
pursuit, ἵν, διώκων.
put, τίθημι, I.
— ἐν (ship), σχείν (ἐχω), I.
— off (clothes), ἐκδύομαι.
— on, ἐνδύω.
— round one, ἀμφι-βάλλομαι, I.
— to, προσ-θειναι.
— death, ἀπο-κτεῖνω, I.
— poss., ἀπο-θήσκω, I.
— upon, ἐπι-τίθημι, I.

Q.
quarrel, ὁ, δια-φέρεσθαι, I.
— s., διαφορά, ὀργή.
quarrel, in that, ἐκεί.
from that —, ἐκείθεν.
quick, ταχύς (θάσσων, τάχιστος).
— adv., ταχύ, ταχέως, τάχα.
very —, τάχιστα.

quick-witted, ἀρχίνων.
quiet, ἴσωχος.
keep —, ἴσωχαζω.
— s., ἴσωχία.
quietly, ἴσωχω.
quit, be, ἀπ-αλλάσσεσθαι, I.
— ἀπ-αλλαγηναι.

R.
race, γένος, n.
— (contest), ἀγών (-ῶν), m.
rain, νείτος.
raise, αἵρω, ἐπ-αἵρω.
— up, ἐπ-αἵρω.
random, at, εἰκή.
read, ἀνα-γιγνώσκω, I.
ready, ἑτοίμος.
to be —, βέλω (willing).
— — (prepared), παρεσκευ-σμαι.
to get —, tr., ἑτοιμάζω, παρα-σκευάζω.
reality, ἐν, τὸ διόντι.
really, τῷ ὑπτί, ὡς ἄληθάς.
rear, τρέφω.
reason, αἰτία.
by — of, διὰ, a.
reasonably, εἰκότως.
rebuild, ἐπι-τιμάω.
receive, λαμβάνω, I.
— (to one's-self), παρα-λαμ-βάνω, I.
— (welcome), δέχομαι.
recite, λέγω, I.
recover, ἀνα-πνέω, I.
red, ἕρυθρός.
regards, ὁς, περί, g. a.
rejoice, χαίρω, I.
relate, ἄγγελλω.
related, συγγενής.
relative, } συγγενής.
relax hold on, μεθ-εσθαι, g.
relieve, ἀπ-αλλάσσω.
VOCABULARY.

reluctant, to be, ἀπ-οικνέω.
he became —, ἀπ-ώκινησις.
remain, μένω, παρα-μένω, I.
remind, ὑπο-μυμήσκω, I.
reply, ἀπo-κρινομαι, I.
report, ἀπο-αγγέλλω.
reputation, ἀξίωσις, δόξα.
request, ὑ., κελεύω, ἀξίω.
rescue, s., σωτηρία.
— ὑ., σῶξω, ἐκ-σῶξω.
resist, ἀντ-έχειν, I.
respect, αἰδῶς (-οῦς).
with — to, πρός, a.
in all —, πάνυ, πάντα.
in other —, τὰ ἄλλα.
rest, κομάδωμαι, ἀνα-παιομαι.
rest (remainder), λοιπός, ἔτερος.
restrict, ἀπο-έχω, I.
— one's-self, ἀπο-έχομαι, I.
retire, ὑπο-χωρέω, ἀνα-χωρέω, ἀπο-χωρέω.
return, ὑ., ἰσχω.
— s., en — for, ἀντι.
revel, κόμος.
— ὑ., κωμάζω.
revile, λοιδορέομαι, d.
revolt, ὑ., ἀπο-στήναι (ἰστημι), I.
rich, πλοῦσιος.
be —, πλούτω.
riches, πλούτος.
rid, ἀν-αλλάσσω.
ride, ἰπτεῖνο.
ridicule, καταγελάω, g.
ridiculous, γελοῖος.
riding, ἱππασία.
right (just), δίκαιος.
— (opp. wrong), ὄρθος.
— (opp. left), δεξιός.
— hand, δεξιά.
— adv., ὄρθως.
rise up, ἀνα-στήναι (ἰστημι), I.
— (sun), ἀνα-τέλλω.
rising (sun), ὑ., ἀντολαί.
risk, κίνδυνος.
— ὑ., κινδυνεύω.
river, ποταμός.
road, ὁδός, f.
by — side, παρὰ τῇ ὁδῷ.
robe, πέπλος.
rock, πέτρα.
roll, κυλινδεῖμαι.
roof, ὄροφη.
room, δίκημα, n.
rove, σχοινίον, σπαρτόν.
rotten, σαπρός.
round, περί, prep.
— adv., κυκλώ.
stand —, περί-στηκέναι, I.
royal, βασιλικός.
rub, τρίζω.
rudder, τηράλιον.
rug, τάπης (-ητ-), m.
— (for sleeping), στρώματα, pl.
rule, ὑ., ἀρχω.
— s., ἀρχή.
ruler, ἀρχων (-ον-).
be — of, ἄρχω, g.
run, τρέχω.
— away, ἀπο-τρέχω, I., ἀπο-
— φεύγων, I.
he ran away, often ἀποφεύγετο
from, I.
run, s., at a —, ὀρέω.
rustic, ἄγροικος, -ον.

S.
sacred, ἁγιος.
sacrifice, θύω.
safe, ἀσφαλής.
safety, ἀσφάλεια.
sail, εἶπον, ἔλεξα.
sail, ὑ., πλέω, I.
— close, προσ-πλέω, I.
— along, παρα-πλέω, I.
— out, ἐκ-πλέω.
— s., ἑλτίον.
sailor, ναύτης.
sake, for — of, ἑνεκα, g.
salt, ἄλσ (ἀλός), f.
salt (to eat), ἀλας, n.
— adj., ἀλμυρός.
salute, ἀστάζομαι.
same, ὁ αὐτός.
at — time, ἀμα.
— (together), ὁμοι.
in — way, ὥσαυτος.
— day, αὐθήμερον.
sample, δείγμα, n.
sand, ψάμμος, f.
satisfactory, ἐπιεικής.
satrap, σατράπης (-ον).
savage, adj., ἄγριος.
— s., βάρβαρος.
save, σώζω, διασώζω.
— only, πλὴν εἰ μή.
say, λέγω, I., φημί, I.
sabbath, κολέος.
scantly, σπάνιος, -ον.
sarcely, μόλις.
scent, σμή.
scholar (pedant), σχολαστικός.
sea, θάλασσα, πόντος.
by seaside, παρὰ τῇ θαλάσσῃ.
seal, σφραγίς (-ίδος), f.
search for, σκοτεινώ.
— out, ἐξ-ετάξω.
isn, κατρός.
— (of year), ὥρα.
seat, έδρα.
seated, καθήμενος.
second, έτερος.
— (in order), δεύτερος.
secret, κρύφιος.
secretly, λάθρα.
do —, λανθάνειν, I., δρών.
see, ὁρῶ, I.
seem, δοκεῶ, φαινομαι, I.
see, συλ-λαμβάνω, I.
sell, πωλέω, ἀπο-δίδομαι, I.
send, πέμπω.
— away, ἀφήμι, I.
— for, μετα-πέμποναι.
— forth, ἐκ-πέμπω.
— back, ἀπο-πέμπω.
sense, γνώμη.
sensible, φρόνιμος.
— (opp. mad), ἐμφραω.
separate, χωρίζω.
separately, χωρίς.
— (one by one), καθ' ἕνα ἔκαστον.
servant, οἰκετής.
set, τίθημι, I.
— down, κατα-τίθημι, I.
— on foot, καθ-ιστημι, I.
— free, λύω.
— up (raise), ἀν-ορθῶ.
— (establish), καθ-ιστημι, I.
— (of heavenly bodies), κατα-
— δύναι.
settle, καθ-ιστημι, I.
settled, be, συμ-βαίνω, I.
seven, ἑπτά.
seventy, ἕβδομηκοντα.
sever, δια-τέμνω, δια-σχίζω.
several, πολλάι, συχνοί.
severe, χαλεπός.
shade, σκιά.
shake, τυώσω, στίω.
shallow, βραχύς.
shallows, s., βραχέα, n.
sham, ψευδής.
shame, s., αἰσχύνη.
— v., αἰσχύνω.
share, μέρος, n.
give a —, μεταδίδωμι.
shape, μορφή.
she. See Pronouns, § 14.
— goat, χίμαιρα.
sheep, a, πρόβατον, Óς (díos), f.
— pl., πρόβατα.
shew, δείκνυμι, I.
— (declare), δηλῶ.
ship, πλοῖον, νάυς.
— wreck, ναυγαία.
— make, ναυγαγεώ.
shoot, τοξέων.
— (a bolt), ἀφήμι, I.
shore, ἅρπη, αἰγιαλός.
### Vocabulary

<table>
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<th>Greek</th>
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<tr>
<td>short, Brexós.</td>
<td>in σ — time, εν Brexei, ου dià μακρον.</td>
</tr>
<tr>
<td>shoulder, ὠμος.</td>
<td>shoul, ἡ, βοη.</td>
</tr>
<tr>
<td>— ν., βοώ.</td>
<td>show, δεικνυμι, I, δηλώ.</td>
</tr>
<tr>
<td>— off, ἑπί-Debeikynmai, I.</td>
<td>shrewd, σωφρόνος.</td>
</tr>
<tr>
<td>shout, κλειω, συν-κλειω.</td>
<td>sick, νοσῶν (ο-ουτ-).</td>
</tr>
<tr>
<td>— to be, νοσείν.</td>
<td>sight, σήμειον.</td>
</tr>
<tr>
<td>side, to — of, παρά, a.</td>
<td>make —, σήμαινω.</td>
</tr>
<tr>
<td>at — of, παρά, d.</td>
<td>silence, σιγή.</td>
</tr>
<tr>
<td>from — of, παρά, g.</td>
<td>silent, be, σωπάω, σιγώ.</td>
</tr>
<tr>
<td>siege, πολιορκία.</td>
<td>silently, σιγή.</td>
</tr>
<tr>
<td>sign, σημείον.</td>
<td>sin, ἀμαρτάω, I.</td>
</tr>
<tr>
<td>since (causal), ἐπεί, ὅς.</td>
<td>since (causal), ἐπεί, ὅς.</td>
</tr>
<tr>
<td>— (temporal), ἓκ οὐ.</td>
<td>— (temporal), ἓκ οὐ.</td>
</tr>
<tr>
<td>— prep., ἐκ, g.</td>
<td>— prep., ἐκ, g.</td>
</tr>
<tr>
<td>— adv., ἓκ ἐκείνου τοῦ χρόνου.</td>
<td>— adv., ἓκ ἐκείνου τοῦ χρόνου.</td>
</tr>
<tr>
<td>single, ἔσ (μία, ἐν).</td>
<td>single, ἔσ (μία, ἐν).</td>
</tr>
<tr>
<td>singular, διαμάστος.</td>
<td>singular, διαμάστος.</td>
</tr>
<tr>
<td>sink, tr., κατα-δύω.</td>
<td>sink, tr., κατα-δύω.</td>
</tr>
<tr>
<td>— intr., κατα-δύων.</td>
<td>— intr., κατα-δύων.</td>
</tr>
<tr>
<td>— κατα-δύομαι.</td>
<td>— κατα-δύομαι.</td>
</tr>
<tr>
<td>sir (familiar), ο τάν.</td>
<td>sir (familiar), ο τάν.</td>
</tr>
<tr>
<td>— (general), ὁ ἄνθρωπε.</td>
<td>— (general), ὁ ἄνθρωπε.</td>
</tr>
<tr>
<td>sit, καθίζω, κάθημαι.</td>
<td>sit, καθίζω, κάθημαι.</td>
</tr>
<tr>
<td>— διώνυ, καθίζω, κάθημαι.</td>
<td>— διώνυ, καθίζω, κάθημαι.</td>
</tr>
<tr>
<td>sitting, καθήμενος.</td>
<td>sitting, καθήμενος.</td>
</tr>
<tr>
<td>six, ἕξ.</td>
<td>six, ἕξ.</td>
</tr>
<tr>
<td>sixpence, δραχμή.</td>
<td>sixpence, δραχμή.</td>
</tr>
<tr>
<td>size, μέγεθος, n.</td>
<td>size, μέγεθος, n.</td>
</tr>
<tr>
<td>skilful, σοφός, ἐμπειρός, -ον, g.</td>
<td>skilful, σοφός, ἐμπειρός, -ον, g.</td>
</tr>
<tr>
<td>skilfully, ἐμπειρημόνως, σοφῶς.</td>
<td>skilfully, ἐμπειρημόνως, σοφῶς.</td>
</tr>
<tr>
<td>skill, τέχνη.</td>
<td>skill, τέχνη.</td>
</tr>
<tr>
<td>skilled in, ἐμπειρός, -ον, g.</td>
<td>skilled in, ἐμπειρός, -ον, g.</td>
</tr>
<tr>
<td>skin (of wine), ἀσκός.</td>
<td>skin (of wine), ἀσκός.</td>
</tr>
<tr>
<td>sky, οὐρανός.</td>
<td>sky, οὐρανός.</td>
</tr>
<tr>
<td>slave, δοῦλος.</td>
<td>slave, δοῦλος.</td>
</tr>
<tr>
<td>(household) —, οἰκήτης.</td>
<td>(household) —, οἰκήτης.</td>
</tr>
<tr>
<td>sleep, ὑπώ.</td>
<td>sleep, ὑπώ.</td>
</tr>
<tr>
<td>— ν., καθεύδω, I.</td>
<td>— ν., καθεύδω, I.</td>
</tr>
<tr>
<td>— go to, κατα-δαρθάω, I.</td>
<td>— go to, κατα-δαρθάω, I.</td>
</tr>
<tr>
<td>— fall asleep, κατα-δαρθάω.</td>
<td>— fall asleep, κατα-δαρθάω.</td>
</tr>
<tr>
<td>slip under, ὑπο-δύναι (aor.).</td>
<td>slip under, ὑπο-δύναι (aor.).</td>
</tr>
<tr>
<td>slow, Brexós.</td>
<td>slow, Brexós.</td>
</tr>
<tr>
<td>small, μικρός.</td>
<td>small, μικρός.</td>
</tr>
<tr>
<td>smaller, ἐλάσσων.</td>
<td>smaller, ἐλάσσων.</td>
</tr>
<tr>
<td>smell, s., ὀσμή.</td>
<td>smell, s., ὀσμή.</td>
</tr>
<tr>
<td>— ν., ὀσφραίνομαι, I.</td>
<td>— ν., ὀσφραίνομαι, I.</td>
</tr>
<tr>
<td>smile, μειδιάω.</td>
<td>smile, μειδιάω.</td>
</tr>
<tr>
<td>smile, πατάσσω, πλήσσω, I.</td>
<td>smile, πατάσσω, πλήσσω, I.</td>
</tr>
<tr>
<td>snatch, ἄρπάζω.</td>
<td>snatch, ἄρπάζω.</td>
</tr>
<tr>
<td>— up, ἄν-ἀρπάζω.</td>
<td>— up, ἄν-ἀρπάζω.</td>
</tr>
<tr>
<td>sneeze, s., πταρμός.</td>
<td>sneeze, s., πταρμός.</td>
</tr>
<tr>
<td>snore, ν., βέγκω.</td>
<td>snore, ν., βέγκω.</td>
</tr>
<tr>
<td>so, οὐτω (or οὕτω, before vowel).</td>
<td>so, οὐτω (or οὕτω, before vowel).</td>
</tr>
<tr>
<td>— (accordingly), ὡστε, διὰ τοῦτο, + τοῖνν.</td>
<td>— (accordingly), ὡστε, διὰ τοῦτο, + τοῖνν.</td>
</tr>
<tr>
<td>— as to, ὡστε (acc. inf.).</td>
<td>— as to, ὡστε (acc. inf.).</td>
</tr>
<tr>
<td>— great, τοσοῦτος.</td>
<td>— great, τοσοῦτος.</td>
</tr>
<tr>
<td>— much, τοσοῦτον.</td>
<td>— much, τοσοῦτον.</td>
</tr>
<tr>
<td>— that, ὡστε, indic. or acc. inf.</td>
<td>— that, ὡστε, indic. or acc. inf.</td>
</tr>
<tr>
<td>and —, ὡστε, particle.</td>
<td>and —, ὡστε, particle.</td>
</tr>
<tr>
<td>soft, ἄπαλος, μαλακός.</td>
<td>soft, ἄπαλος, μαλακός.</td>
</tr>
<tr>
<td>softly, μαλακῶς.</td>
<td>softly, μαλακῶς.</td>
</tr>
<tr>
<td>soldier, στρατιώτης, ὀπλίτης.</td>
<td>soldier, στρατιώτης, ὀπλίτης.</td>
</tr>
<tr>
<td>solemn, σεμνός.</td>
<td>solemn, σεμνός.</td>
</tr>
<tr>
<td>some, +τις.</td>
<td>some, +τις.</td>
</tr>
<tr>
<td>— one, +τις.</td>
<td>— one, +τις.</td>
</tr>
<tr>
<td>— thing, +τι.</td>
<td>— thing, +τι.</td>
</tr>
<tr>
<td>— time, +τοτε.</td>
<td>— time, +τοτε.</td>
</tr>
<tr>
<td>— times, ἐνότε.</td>
<td>— times, ἐνότε.</td>
</tr>
<tr>
<td>— how, +τως.</td>
<td>— how, +τως.</td>
</tr>
<tr>
<td>— day, +ποτε.</td>
<td>— day, +ποτε.</td>
</tr>
<tr>
<td>— such as this, τοιούτος τις, τοιόσοδε τις.</td>
<td>— such as this, τοιούτος τις, τοιόσοδε τις.</td>
</tr>
<tr>
<td>— what, +τι.</td>
<td>— what, +τι.</td>
</tr>
<tr>
<td>— of, +τι, gen.</td>
<td>— of, +τι, gen.</td>
</tr>
<tr>
<td>son, viόs.</td>
<td>son, viόs.</td>
</tr>
<tr>
<td>soothsayer, μάντις, m.</td>
<td>soothsayer, μάντις, m.</td>
</tr>
</tbody>
</table>
sophist, σοφιστής.
sort, γένος, n.
south, μεσοπορία.
sow, στείρω.
spare, φείδομαι.
speak, λέγω, φημί, I.
— against, ἀντι-λέγω.
specified, ἤτοις.
speech, λόγος.
speed, s., τάχος, n.
— ν., away, φέρεσθαι, I.
spend (time), διάγω.
— (money), ἀναλίσκω, I.
spirit, δαίμονον, δαίμον (-ον).
splendid, καλὸς, -ίων, -ιστος.
— (magnificent), μεγαλοπρέπης.
spoil, s., λεία.
— ν., βλάπτω.
spot (place), χωρίον.
spread, πετάνυμι, I., κατα-
πετάνυμι, I.
spring, s., κρην.
— ν. (jump), πηδάω.
— (arise), γίγνεσθαι, I.
stag, ἔλαφος.
stand, I stand, ἐστηκα (ἰσταμαι).
I stood, ἔστην.
I shall stand, στήσομαι.
to —, στήναι.
to be standing, ἐστηκέναι.
I was standing, ἐστήκειν (ἰστά-
μυν).
— by, παρα-στήναι.
I — round, περι-ἔστηκα.
— (endure), ἀνέχομαι, I.
state (city), πόλις.
be in a —, ἔχειν, δια-κεϊσθαι, with adv.
be in a bad —, κακῶς ἔχειν, I.
stater, στάτηρ (-ῆρος), m.
steal, κλέπτω.
steward, ταμίας.
stick, s., κάρφος, n. (twig).
— ν., — fast, ἐν-στήναι.
stick, ἐν-εστηκὼς (-ότ-).
still, ἔτι.
— adj., ἰσοχυς.
stinginess, αἰσχροκέρδεια.
stingy, αἰσχροκερδής.
stitch, ῥάπτω.
— (together), συρ-ῥάπτω.
stone, λίθος, m.
— precious, λίθος, f.
stoop, παρα-κύπτω.
stop, τρ., παύω.
— (delay), κατ-ἐχω, I.
— intr., ταῦμαι.
storm, χείμων (-ῶν), m.
story, μῦθος, λόγος.
straight, adj., ὁδός.
— adv., εὐθὺς.
— way, εὐθὺς, ἔξαιρης.
strange, δεινός, θαυμάσιος.
stranger, ἕνος.
— (woman), ἔνη.
stratagem, μηχανή, ἐπιστολή.
street, ὁδὸς, f.
stretch, τεῖνο, I.
— out, ἐκ-τεῖνω, I.
strike, ἔρις (-ιδ), f.
strong, ἰσχυρός.
be —, ἰσχυω, σθένω.
strongly, σφόδρα, ἰσχυρῶς.
subject, adj., ὑπῆκοος, -ον.
— s., οἱ ἀρχόμενοι.
succeed (persons), κατ-ορθῶ.
— (things), προ-χωρέω.
such, τοιοῦτος, τοιόσοδε. § 21.
— as, ὠς.
— a one as that, τοιοῦτος.
— — this, τοιόσοδε.
sudden, αἰδφιδίος, -ον.
suddenly, ἐξαιρῆς.
suffer, πάσχω, I.
— pain, ἀλγεῖω.
sufficient, ἰκανός.
sullen, σκυθρωπός.
summer, θέρος, n.
sun, ἥλιος.
superior, κρείσσων (-ον).
superior, be —, δια-φέρω, I. g.
suppose, οἴσομαι, νοµίζω.
I —, particle, ἀπο-πο, ἀπὸ-ποις.
surely, ἤτοι, ἤ-δητα.
— not, οὐτοι, οὐ δῆτα.
surprise (overtake), κατα-λαμ-
βάνειν, I.
surprised, be, θαυμάζω.
suspect, ὑποπτεύω.
suspicion, ὑποψία.
swallow, s., κυψίω (κού-).
swan, κύκνος.
sweet, ἄδω (ἀδώ, ἀδότω).
swim, νέω. I.
sword, ἔφος, n.

T.
tablet, δέλτος, f.
tail, κέρκος, f.
tale, λαμβάνω, I.
— away, ἀπο-φέρω, I.
— delight, ἡδομαι.
— off (shoe, leg, etc.), ὑπο-
λύμαι.
— out, ἐξ-ἀγω, I., ἐξ-αιρέω, I.
— place, γίγνεσθαι, I.
— up, ἀν-αιρέω, I., ἀνὰ-λαβεῖν.
— (bring), ἀγω, I.
— (carry), φέρω, I.
tale, μύθος, λόγος.
tell — s, μυθολογεῖω.
talent, τάλαντον.
talk, s., λόγος.
— ν., λαλέω.
— (converse), δια-λέγομαι.
tanner, βορσοδέψης.
taste, γεύομαι, g.
teach, διδάσκω.
teacher, διδάσκαλος.
tear, s., δάκρυον.
tell (news), ἀγγέλλω.
— (say), λέγω, φημί, I.
— (order), κελεύω.
— —, past tense, often εἰπε.
— tales, λέγον, μυθολογεῖον.
temper, be out of, δυσκόλως ἔχω, I.
temple, θερώ.
ten, δέκα.
— thousand, μύριοι.
tent, σκήπη.
terms, on these, ἐπὶ τοῖς.
terrible, δεινός, φοβερός.
terrify, φοβεῖο.
test, δοκιμάζω.
than, ἂ.
— no particle, g.
thanks, χάρις (-το-).
give —, χάριν ἔχω.
— — for, do., g.
that, ὅτι. See § 79.
in order —, ἑνα, ὡς, ὅπως.
all —, ὅσοι, ὅσα.
the, ὁ, ἡ, τό.
them, αὐτούς. See § 14.
then (at the time), τότε, ἐνταῦθα.
— (after), ἐπετα.
— particle, ἤ-δή, ἤ-τοῖνν, ὧ-νι
— in questions, ἤ-δή.
— in negat. questions, οὐκοῦν.
thence, ἐκεῖθεν, ἐνεπεθέν.
— forward, τό ἐνεπεθέν, τά μετὰ ταῦτα.
there, ἐκεῖ.
— (thither), ἐκεῖσε.
therefore, διὰ τοῦτο, τοιχαροῦν.
—, less emphatic, ἤ-νι ὧ-νιν.
thereupon, ἐνταῦθα, ἐκ τοῦτου,
tότε δή.
Thessalian, Θεσσαλός.
they, oi δέ, οὗτοι, εἰκείοι. See § 14.
thick, παχύς.
— (growth), δασύς.
thief, κλέπτης.
thin, λεπτός.
things, neut. adj.
— πράγμα, n.
many — s, πολλά.
think (hold opinion), οἶσομαι, νοµίζω.
— (meditate), ἐν-θυμοῦμαι.
think (intend), δια-νοοῦμαι.
— (have thoughts), φρονεῖν.
— (be anxious, or have care), φροντίζω, g.
third, τρίτος.
thirst, δόξα.
thirty, τριάκοντα.
this, οὗτος, αὐτή, τοῦτο.
— year, τῖτες.
three, τρεῖς.
through, διά, g.
— owing to, διά, a.
— (feelings), ύπό, g.
throw, βάλλω, I.
— down, κατα-βάλλω, ἀπο-
βάλλω.
thrust, κίγλη.
thrust, ὀδέ, I.
— down, ἀπ-οδέω, I.
— out, ἐξ-οδέω, I.
— foot against, ἀντι-βαίνω τοῖς
ποσί, ὅ.
thus, οὗτος, ἢ δέ.
— (as follows), ὢ δέ.
tie, δέω.
— round, περι-δέω, a. d.
time, χρόνος.
at the —, τὸτε μὲν.
at the same —, ᾧμα.
about the —, κατὰ ἐκεῖνον τὸν
χρόνον.
just at the same —, κατὰ τὸν
αὐτὸν χρόνον.
by this —, ἦδη.
s.g.w.]
time, after a —, μετὰ χρόνον των.
for a —, τέως, χρόνον των.
in time (ultimately), χρόνῳ.
— (opportunity), use φθάνω,
in a short —, οὗ διὰ πολλοῦ.
makrośn.
the first (2d, etc.), τὸ πρῶτον.
this long —, πάλαι ἦδη, ἐκ πολ-
λοῦ, παλιν ἦδη χρόνον.
tops, τὰ ἀκρα.
tiresome, ἐπαχθῆς, λυπηρός.
to (after motion), εἰς, a., πρός, a.
— (person), παρά, a.
— (give, seem, etc.), d.
to-day, σήμερον.
toe, δάκτυλος.
together, ὅμοι, ἡμα.
(collect) —, ἐς τὸ αὐτό.
in compounds, σω-
tolerable, ἐπιεικής.
tolerably, ἐπιεικῶς.
to-morrow, αὔριον, τῇ αὔριον.
— s., ἡ αὔριον.
too (also), και.
— (much), ἄγαν.
— great, often, μεῖζων (−ον).
tooth, δόοις (−οντ), m.
top, use ἀκρος or ἀκρότατος.
on the —, adv., ἐπάνω.
touch, θυγγάνω, I. g.
touchstone, βάσανος, f.
toward, πρὸς, a.
(go) —, ἐπί, g.
tower, πύργος.
town, πόλις.
— hall, πρωτανεῖον.
track, ἱχνεῖω.
trade, τέχνη.
travel (land), δοῦλορέω, πορεύο-
μαι.
— (sea), κομιζομαι, πλέω, I.
treat, χρώμαι, I. g.
treated, be well, εὖ πάσχω, I.
tree, δένδρον (dat. pl. δένδρεσι).
trial, πείρα.
VOCABULARY.

trial, take —, πείραν λαβεῖν, 1.
tribute, φόρος.
trick, ἀπατή.
trouble, πόνος.
take —, πονεώ.
give —, πράγματα παρέχω. I.
true, ἀληθῆς.
truth, ἀλήθεια, τὸ ἀληθεῖς.
in —, τῷ ὄντι, ἀληθῶς.
try, πειράματι, inf.
turn, tr., τρέπω.
— away, ἀπο-τρέπω.
— round, intr., μετα-στρέφομαι.
— aside, tr., ἀπο-στρέφω.
— (become), γίγνομαι, I.
— out, ἀπο-βαίνω, I., γίγνομαι, I.
turn, s., in —, ἐφεξῆς.
turned, towards, τετραμμένος πρός, a.
twenty, εἴκοσι.
two, δύο.
tyrant, τύραννος.

U.
ugly, αἰσχρός (-ιών, -ιστος).
unable, ἀδύνατος, -ον.
be —, οὐ δύνασθαι.
unaccustomed, ἀφθος.
— to, do, g.
uncle, βεῖς.
uncover, ἀπο-καλύπτω.
under, ὑπό, g. d.
(motion) —, ὑπό, a.
underground, ὑπὸ τῆς γῆς.
undress, ἀπο-δύναι.
unfaithful, ἀπιστος, οὐ πιστός.
ungrateful, ἄχαριστος.
unintentional, ἀκούσιος.
unintentionally, ἀκούσιος.
unite, ἥσυχημα, I.
unjust, ἀδικος, -ον.
unknown, ἄγνωστος, -ον.
unless, εἰ μὴ.
unlucky, ὑστερικῆς.
unseemly, ἀεικῆς.

unsparing, ἀφθονος, -ον.
unsuccesful, ἀπρακτος, -ον.
untie, δια-λυω, λυω.
unwilling, ἀκούσιος, -ον.
be —, οὐκ ἑθέλειν.
unworthy, ἀνδρος, -ον, οὐκ ἀξιος.
up, adv., ἀνω.
— and down, ἀνω κατω.
— (motion), επὶ, a.
— to, μεχρι, g.
come —, approach, προς-ερχομαι, I.
upon, επὶ, g. d.
— (motion), επὶ, a.
— (towards), επὶ, g.
use, χρῶμαι, d.
— s., ὀφελος.
it is no —, οὐδὲν ὀφελος ἐστι.
useful, ὀφελιμος, χρήσιμος.
useless, ἀκωφελης.

V.
value, τιμή.
vain, ἵν, μάθην, ἄλλως.
valuable, τιμίος.
vapor, ἀφανιζομαι, ἀτ-ολλυμαι, I.
varegated, ποκόλος.
various, παντοίος.
venture, τολμάω.
verily, ἤ μήν.
very, σφόδρα, πάνυ.
vec, ὄργιζω.
veced, be, ἄγανακτεω, ὄργιζομαι.
grow —, χαλεπαινω, all d.
victorious, to be, νικάω, κρατέω.
victory, νίκη.
village, κώμη.
vilence, θία.
vilent, βίαιος.
viliated, ἵνωση.
vilently, ἵνωσή.
— less emphatic, πολύ, σφόδρα.
visible, ὤρατος.
vision, ὑπος.
voice, φωνή.
voyage, πλοῦς.
wa-wh] VOCABULARY. 227

W.

wait, μένω.
— about, περι-μένω.
wake up, τπ., ἐξ-γείρω.
— into, ἀν-πασσ., ἀνα-στήναι.
wall, βαδίζω, πορεύομαι.
wall (house), τοίχος.
— (city), τείχισμα, n.
want, s., ἐνδεία.
in — ἐνδείς, ἐνδείς ἔχω, g.
— v. (wish), διόλομαι, I., ἐπι-
θυμέω, g.
— (be in need of), δεῖσθαι, 
ἐνδείσθαι.
— it wants, δεῖ, g.
wanting, ἐνδείς ἔχω.
— to be, ἔλείπειν, I. g.
20 — τῶν, δυοῖν δέοντα εἰκόσιν.
war, πόλεμος.
war-like, πολεμικός.
watch (see), θεαρω.
— (guard), φυλάσσω.
water, ὕδαρ (-δαρ-), n.
wave, κύμα, n.
way (road), ὁδός, f.
(manner) τρόπος.
this —, ταυτή.
in this —, οὕτως.
every —, πάντη.
1 what —, τῶς, direct.
— —, ὅπως, indirect.
— —, ὅσ, exclam.
— ὅν τρόπον, rel.
in the same —, ὡς-αὐτός.
in many —, πολλαχῇ.
a long —, μακράν, πολύ.
— of, διὰ μακροῦ.
in a bad —, δυσχερῶς ἔχω.
be in a bad —, δυσχερῶς δια-
κεῖσθαι.
weak, ἀσθενεῖς.

1 See note, p. 194.

weak, be, ἀσθενεῖω.
wealth, πλοῦτος.
wealthy, πλούσιος.
be —, πλούσιον.
wear (clothes), φορέω, often ἔχω, I.
wearied, to be, ἄθροιμαι, d.
weave (cloth), ωφάνω.
(strings, etc.), πλέκω.
— together, συμ-πλέκω.
weaver, ωφάντης.
weep, κλαίω, I., δακρύω.
weft, ύφασμα, n.
weigh down, βαρύνω.
weigh, ἵστημι, I.
well, ἐὖ, καλός.
be —, ἐὖ ἔχω, I.
— disposed, ἐὖνουσ.
—, ἐὖ φρονεῖω.
well, s., φρέαρ (-ἀρ-), n.
— adv., ἀλλά.
wet through, δια-βεβρεγμένος.
1 what, int. dir., τίς, τι.
—, int. ind., ὅστις, ὅτι.
— kind of, int. dir.; ποῖος, 
ὅποιος.
— with adj., exclam., ὡς.
— ever, ὅστις, ὅσος.
1 when, πότε, ὅποτε, ote.
— conj., ἐπεί.
— often g. abs., § 44.
whenever, ὅποτε.
1 whence, πόθεν, ὅποθεν, ὅθεν, etc.
1 where, ποῦ, ὅπου, οὐ, οὐπερ, etc.
— from, πόθεν, ὅποθεν, etc.
wherein, εὖ ὃ (ἓο).
1 whether, πότερον, etc.
— or, πότερον ... ἢ, interrog.
— —, εἰτε ... εἰτε, alternative.
1 which, τίς, τότερος, etc.
which, rel., ὃς, ὅστερ.
—, after πάντες, ὅσοι.
while, conj., εὖ ὃ, ἐν ὃς.

1 See note, p. 194.