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A practical introduction to Greek prose



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A

PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION

BY

THOMAS KERCHEVER ARNOLD, M. A.,

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

CAREFULLY REVISED AND CORRECTED

BY

REV. J. A. <sup>Spencer</sup>SPENCER, A. M.

FROM THE FIFTH LONDON EDITION.

NEW YORK:

D. APPLETON AND COMPANY,

549 & 551 BROADWAY.

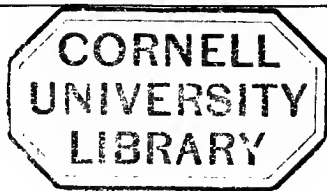
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## P R E F A C E .

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THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW YORK, Nov. 20th, 1846.



# P R E F A C E

TO THE

## E N G L I S H E D I T I O N .

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THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to *Mr. Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.\* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the *Accidence*.

For the convenience of those who may wish to use the *Syntax as such*, I have added a complete set of Questions to the work.

T. K. A.

*Lyndon*, 1841.

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\* The very great success of this work, and the similar one on "*Latin Prose Composition*,"—which are now used at all, or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "*Practical Introduction to Greek Accidence*." [This volume forms the "*First Greek Lessons*," carefully revised and improved by the American Editor.]

## CONTENTS

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SECTION	PAGE
1. On the Tenses—The Article . . . . .	11
2. The Article continued . . . . .	13
3. The Article continued . . . . .	16
4. The Article continued . . . . .	18
5. The Article continued . . . . .	20
6. The Article continued . . . . .	22
7. The Article as demonstrative Pronoun—Pronouns . . . . .	24
8. Pronouns continued . . . . .	27
9. Pronouns continued . . . . .	29
10. Of the Neuter Adjective . . . . .	31
11. Subject and Predicate [Words with which the copula is often omitted], . . . . .	33
12. On the Moods . . . . .	35
13. The Moods continued [ <i>ei, av, &amp;c.</i> ] . . . . .	38
14. The Moods continued . . . . .	40
15. The Moods continued . . . . .	43
16. The Moods continued . . . . .	46
17. The Moods continued . . . . .	47
18. The Moods continued . . . . .	49
19. <i>ov</i> and <i>μη</i> . . . . .	50
20. Verbals in <i>τεος</i> . . . . .	53
21. Double Accusative . . . . .	55
22. The Accusative after Passive and Neuter Verbs . . . . .	57
23. The Accusative continued . . . . .	60
24. The Genitive . . . . .	63
25. The Genitive continued . . . . .	65
26. The Genitive continued [Voc. of Verbs governing the <i>gen.</i> ] . . . . .	69
27. The Genitive continued [Voc. of Verbs governing the <i>gen.</i> ] . . . . .	71
28. The Genitive continued . . . . .	73
29. Comparison . . . . .	75
30. Comparison continued . . . . .	78
31. The Dative [Voc. of Verbs governing the <i>dat.</i> ] . . . . .	80
32. The Middle Voice [Voc. of <i>middle</i> Verbs] . . . . .	84
33. Middle Voice continued [Voc. of <i>middle</i> Verbs] . . . . .	87
34. On the Perfect 2. [Voc. of <i>second Perfects</i> ] . . . . .	89
35. Additional Remarks on some of the Moods and Tenses . . . . .	91
36. On the Infinitive . . . . .	94
37. The Infinitive continued [Voc. of 'Εκ] . . . . .	97
38. The Infinitive continued . . . . .	101
39. The Participle [Voc. on the use of some <i>Participles</i> ] . . . . .	103
40. The Participle continued [Voc. of Verbs that take the <i>Participle</i> ] . . . . .	195

41. The Participle continued : τυγχάνω, λαμβάνω, φθάνω [Voc. on 'Απὸ and Πρὸς]	106
42. The Genitive Absolute, &c. [Voc. of Words used in <i>Nom. Absol.</i> ]	110
43. The Relative [Voc. on 'Εν, 'Ανά, Εἰς]	113
44. The Relative continued [Voc. on Διά.]	117
45. ὁ οἶος σὸ ἀνὴρ [Voc. on Κατά]	120
46. οὐδέεις ὅστις οὐ	123
47. οἶος, δέω, μέλλω [Voc. on 'Αμφί, Περὶ]	125
48. ὅπως, οὐ μὴ [Voc. on 'Επί]	128
49. μὴ, μὴ οὐ [Voc. on Μετά]	130
50. μὴ with Relatives, Infin., &c. [Voc. on Παρά]	133
51. Some Adverbs of Time, &c.	136
52. On Interrogative Sentences [Voc. on Πρός]	139
53. Indirect Single Questions [Voc. on Ὑπό]	143
54. Double Questions	145
55. Observations on εἰ, εἰάν	146
56. Condensed Questions	148
57. Various Constructions	150
58. Various constructions continued	152
59. List of Particles, &c.	154
[Tables of Prepositions in Composition]	168
Table of Differences of Idiom	169
Questions on the Syntax	181
Index I. (English)	197
Index II. (Greek Phrases explained)	231
Index III. (Irregular Nouns and Verbs)	235

#### EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γόνυ, R. γόνυα, means, that the *regular* terminations are to be added to γόνυα.

V. refers to *Vömel's* *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *αἰρ.* 2) ends in that letter.



# PRACTICAL INTRODUCTION

TO

## GREEK PROSE COMPOSITION.

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### § 1. *On the Tenses.—The Article.*

1. IT is taken for granted that the student knows:—

(1) That the verb agrees with its nominative case in *number and person*.\*

(2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender, number, and case*.

(3) That the transitive verb is followed by the accusative.

(4) That one substantive *depending* upon another is put in the *genitive case*.

(5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

---

\* But a *dual nominative* is often joined with a *plural* verb; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. ED.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as *ἔγραψα τὴν ἐπιστολὴν*, "I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary* acts, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase "to be wont, or accustomed," &c. (See *Jelf's Greek Gram.* Vol. II. p. 57.)—AM. ED.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*)

Oss. The Imperfect (of *habitual* actions) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue.*

ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state.*

In this way *two* and even *three* articles stand together.

7. ὁ πράττων, (*the person doing* =) *he who does.*

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, equivalent to ἐκεῖνος ὃς ποάττει, *he who does.*

τοῦ πράττοντος, *of him who does.*

&c.

Pl. οἱ πράττοντες, equivalent to ἐκεῖνοι οἱ πράττουσι, *those who do.*

τῶν πραττόντων, *of those who do*

&c.

## 8. VOCABULARY 1

Virtue,	ἀρετή, ῆς, ἡ.
Beauty,	κάλλος, εος, τό.
City,	πόλις, εως, ἡ.
Thing or affair,	πρᾶγμα, <sup>a</sup> ατος, τό.

<sup>a</sup> Nouns in *μα* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass. participle* (τὸ πεπραγμένον)

To do, transact, manage,	πράττω.
Wonder, or am surprised at, admire,	} θαυμάζω (with fut. mid., but acr. 1 act.).
Well,	
Ill,	κακῶς.
Often, frequently,	πολλάκις.
Citizen,	πολίτης, <sup>b</sup> ον, ό.
Judge,	κριτής, ον, ό.

πράττω, *do*, has also the *intransit.* meaning of our *to be doing well* or *ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2. πέπραγα*. The *a* is long throughout.

### Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

### § 2. The Article continued.

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities, Heroes, &c.*, generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *em-*

---

<sup>b</sup> Nouns in της of the first decl. from verbs, denote the *male doer of the action*: those from substantives denote a *person standing in any near relation to what is denoted by the substantive*: as πολίτης from κελίς. Those in ιτης from subst., have the ι long. Κριτής is from κρίνω

*phatically*, as being *well-known*, or as having been *previously mentioned*.<sup>o</sup>

12. (c) The Greek has no indefinite article (our 'a').

(d) Our 'a' should be translated by *τίς*, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute 'a certain' for 'a'.

13. (e) The *subject*<sup>d</sup> generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἔτεκε λαγών, *a mare brought forth a hare*.

(d) γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός,<sup>e</sup> *the girl became (or, was turned into) a leather bottle*.

## 15. VOCABULARY 2.

Socrates,	Σωκράτης, <sup>f</sup> ους, ὁ.
Athens,	Ἀθῆναι, ων, αἱ.
Philosopher,	φιλόσοφος, ου, ὁ.
Horse, mare,	ἵππος, ου, ὁ εἰ ἢ.
• Hare,	{ λαγώς, ὡ, ὁ (acc. λαγῶν σι λαγώ).
Woman,	γύννη, γύναικος, ἡ (voc. γύναι).
Hen,	ὄρνις, <sup>g</sup> ὄρνιθος, ὁ εἰ ἢ.
Water,	ὔδωρ, ὕδατος, τό.

<sup>o</sup> Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄτιμος ἐκβεβλήσομαι | ὁ Κόδομος ὁ μέγας.

<sup>d</sup> That is, the *nominative* before the verb. The *predicate* is what is *affirmed* or *said* of the *subject*. (See note <sup>o</sup>).

<sup>e</sup> Or, *ἀσκός ἐγένετο ἡ κόρη*. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual, in a particular class; not that it is the *whole* of that class.

<sup>f</sup> Σωκράτης, G. ους, D. ει, &c. A. Σωκράτη (Plato), Σωκράτην (Xenophon), V. Σώκρατες.

<sup>g</sup> 'Bird,' but in *Att.* generally *cock, hen*; just as we use *fowl*. G. ὄρνιθος, &c. A. a and v. *Plur. reg.*, but also *δουεις*, G. ὀρνέων, D. ὀρνιῶν (v) only, Acc. ὀρνεις (ὀρνις).

Wine,	οἶνος, <sup>h</sup> οὐ, ὄ.
Boy, son,	παῖς, παιδός, ὄ.
To have,	ἔχω. <sup>i</sup>
To bring forth, <i>or</i> (of birds) to lay,	} τίκτω <sup>k</sup> (τεκ).
Damsel, maiden,	
Leather-bottle,	κόρη, ἡς, ἡ.
Become,	ἄσκος, οὐ, ὄ.
An egg,	γίγνομαι <sup>l</sup> (γεν).
Three,	ᾠόν, οὐ, τό.
	τρεις, τρεῖς, τρία.

## Exercise 2.

16. I admire the beauty of the hen. A (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e)). The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire *those who transact*<sup>l\*</sup> the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

<sup>h</sup> οἶνος, with the digamma φοῖνος, vinum. So ᾠόν, ᾠόν, ovum.

<sup>i</sup> ἔχω, ἔξω and σχῆσω, ἔσχηκα. Imperf. εἶχον: aor. ἔσχον, ἐσχέτην.

[ἔσχον, σχέσις (σχέ in compounds), σχοῖν, σχῶ, σχεῖν, σχῶν].

<sup>k</sup> τίκτω, (τέξω) τέξομαι, τέτοκα, ἔτεκον, ἐτεκόμην.

<sup>l</sup> γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, ἐγενόμην. All intrans. for am born; become. ἐγενόμην and γέγονα also serve for preterites of the verb "to be." When γέγονα may be construed 'I am,' it means, 'I am by birth,' 'have become.' (B.)—γείνομαι, am born, poet.: aor. ἐγενέμην begot, bore (in prose as well as poetry).

\* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

### § 3. Article continued.

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *nine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.<sup>m</sup>

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19\*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (emphatic and precise); but σὸς δοῦλος, *a slave of yours* (indefinite).

(b) ἀλγῶ τὴν κεφαλὴν (I am pained as to *the* head=) *I have a pain in my head.*

(c) ἤδετο ἐπὶ πλουσίοις τοῖς πολίταις, *he rejoiced* (or *was glad*), *when the citizens were wealthy*, (or, *on account of the citizens who were wealthy*).

(d) ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου, *my father and my friend's*, (literally, *my father and the of my friend*).

### 20. VOCABULARY 3.

Slave,	δοῦλος, ου, ὁ.
To feel or suffer pain; to be pained at,	{ ἀλγέω.
Head,	κεφαλὴ, ἦς, ἡ.

<sup>m</sup> Thus in the example following it is not, '*rich citizens*,' as opposed to *other* citizens; but '*he rejoiced in their being rich; or in the wealth of . . .*' &c.

To rejoice, be glad, or to take pleasure in,	ἡδομαι (with <i>dative</i> ).
Wealthy, rich,	πλούσιος, <sup>n</sup> α, ον.
Father,	πατήρ, <sup>ο</sup> ερος (ρος), ό.
Friend,	φίλος, ου, ό.
Thine, thy	σός, σή, σόν.
Mine, my,	έμός, ή, όν.
Jaw,	γνάθος, ου, ή.
Tooth,	όδούς, όντος, ό.
Ear,	ούς, ώτός, τό.
Foot,	πούς, ποδός, ό.
Hand,	χείρ, χειρός, ή (root <i>χερ</i> for G. D. <i>dual</i> and D. <i>plur.</i> )
Knee,	γόνα, γόνατος, τό (R. <i>γονατ</i> ).
Brother,	άδελφός, ου, ό.
Daughter,	θυγάτηρ, <sup>ο</sup> ερος (ρος), ή.
Mother,	μήτηρ, <sup>ο</sup> ερος (ρος), ή.
Wise, clever,	σοφός, ή, όν.
Happy,	ευδαιμόν, ων, ον.
To love,	φιλέω.
To be vexed at,	άχθομαι, έσομαι, ήχθέσθην ( <i>dative</i> ).
Beautiful,	καλός, ή, όν.
Bad,	κακός, ή, όν.

Obs. 1. *ἡδασθαι* and *άχθεσθαι* are more commonly followed by the *dat.*<sup>φ</sup> (without a prepos.) except in the construction explained in 19. c.

Obs. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19\*. d.)

### Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.<sup>5</sup>

<sup>n</sup> Adjectives in *ιος* denote what *belongs to, concerns, or comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: *πλοῦτος, wealth, πλούσιος*.

<sup>ο</sup> Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away *ε* in G. and D. *sing.* and D. *pl.* They have V. *ερ*, and insert *ά* before *σι* in D. *pl.*

<sup>φ</sup> Ἄχθομαι, and in the poets ἡδομαι, are also followed by the *acc.* especially of neut. pronouns.

The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased 'with *those who transact*<sup>1</sup> the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

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§ 4. *Article continued.*

22. *a*) The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.
- b*) A *noun* or *participle* is often understood, so that the *article* stands alone.
23. *a*) ἡ τοῦ ποιητοῦ σοφία,<sup>1</sup> or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness &c.) *of the poet.* ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλὴ<sup>2</sup> τῆς κόρης, *the beautiful head of the maiden.*
- b*) Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (υἱός, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus.* εἰς τὴν Φιλίππου, *into Philip's country* (χώραν, *country* understood). τὰ τῆς πόλεως, *the affairs of the state* (πράγματα understood). τὰ ἐμὰ, *my affairs, my property.* οἱ ἐν ἄστει, *the people in the city, those in the city.* οἱ σὺν τῷ βασιλεῖ, *those with the king.*

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<sup>1</sup> Substantives in *ἰά* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: Μηδείης τὴν ἀρπαγὴν. (Herod. i. 3.) ἡ ἀναχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a *partitive gen.* these are the only correct positions.

<sup>2</sup> The latter position gives emphasis to the adjective or dependent genitive.



## 24. VOCABULARY 4.

Poet,	ποιητής, ου, ὁ.
Wisdom, cleverness,	σοφία, ας, ἡ.
Alexander,	Ἀλέξανδρος, ου, ὁ.
Philip,	Φίλιππος, ου, ὁ.
Sophoniscus,	Σωφρονίσκος, ου, ὁ.
Son,	υἱός, ου, ὁ.
Country,	χώρα, ας, ἡ.
Our,	ἡμετέρος, α, ον.
Your,	ὑμέτερος, α, ον.
March <i>an army</i> (when spoken of its general),	ἐλαύνω. <sup>a</sup>
March ( <i>of the army</i> , and of a person <i>undertaking an expedition</i> ) also jour- ney, set out, &c.,	πορεύομαι (with aor. ἰ pass.; ἐπί τινα, <i>against</i> a per- son).
Persian,	Πέρσης, ου, ὁ.
Scythian,	Σκύθης, ου, ὁ.
Cyrus,	Κῦρος, ου, ὁ.
King,	βασιλεύς, ἑως, ὁ.
Madness,	μανία, <sup>†</sup> ας, ἡ.
People,	δῆμος, ου, ὁ.
Army,	στράτευμα, <sup>‡</sup> ατος, τό.
Geometer,	γεωμέτρης, ου, ὁ.
With,	σύν ( <i>dative</i> ).
City, town,	ἄστυ, <sup>‡</sup> εος, τό.

## Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

<sup>a</sup> ἐλαύνω, ἐλάσω (ᾶ), ἐλήλακα, ἐλήλαμαι, ἠλάθην. Att. fut. ἐλώ, ᾶς, ᾶ, &c., infin. ἐλῆν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

<sup>†</sup> This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas.

<sup>‡</sup> στρατός, στρατιά, *army*; στρατεία, *expedition*. στράτευμα has both meanings; the latter often in Herodotus.

<sup>‡</sup> ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as Londoners speak of '*the City*,' as a part of London.

*ple in the city* admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage*<sup>1</sup> the affairs of the state. I rejoice in the king's being wealthy.<sup>5</sup> I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth<sup>4</sup>). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

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§ 5. *Article continued.*

26. An adverb with the Article is equivalent to an adjective.

27. οἱ πάλαι,<sup>w</sup> the *long ago* men = *the men of old*.

ὁ μεταξύ χρόνος, the *between* time = *the intermediate time*.

ἡ αὔριον, *adv.* (ἡμέρα, *day*, understood), *the morrow, the next day*.

28. VOCABULARY 5.

Long ago,	πάλαι.
Man,	ἄνθρωπος ου, ὁ (= homo).
Between,	μεταξύ.
To-morrow,	αὔριον ( <i>adv.</i> )
Time,	χρόνος, ου, ὁ.
Near,	πέλας: πλησίον.
One's neighbour,	ὁ πλησίον.
Then,	τότε.

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<sup>w</sup> So in English, 'the then Mayor.'

Now,	νῦν.
Here,	ἐνθάδε.
There,	ἐκεῖ.
Up, upwards.	ἄνω. <sup>2</sup>
Down, downwards,	κάτω.
Move,	κινέω.
Crocodile,	κροκόδειλος, ου, ὁ.
Both,	ἄμφω: ἀμφότερος: (the latter often in the plur.: ἀμφότερα τὰ ὦτα, both his ears. Xen.)
Life,	βίος, ου, ὁ.
This,	οὗτος, αὕτη, τοῦτο, &c.

## Exercise 5.

ⓘ In doing the exercise, consider which of the adverbs comes nearest to the meaning of the adjective or equivalent phrase.

29. The men of *old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain<sup>4</sup> in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at *the men of the present day*.<sup>7</sup> I admire *the wise men of old*. They love *the present life*. We wonder at the madness of our neighbours. *The people there*<sup>8</sup> are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

## Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

<sup>2</sup> Of countries, ἄνω is used of marching into the interior; κάτω, of marching down to the coast.

<sup>7</sup> The now men.

<sup>8</sup> People = persons must not be translated by δῆμος. The people there, οἱ ἐκεῖ.

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in<sup>4</sup> his *lower* jaw.

§ 6. *Article continued.*

31. a) To express that a person 'has a very beautiful head,' the Greeks said: 'has *the* head very beautiful.'<sup>a</sup>

32. b) τὸ καλόν, is: 'the beautiful,'<sup>b</sup> 'the honorable,' in the *abstract*; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*, or simply, *beautiful things*.

Obs. We learn from (34\*. b), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34\*. c), that μή is used with it for 'not' (See 107\*. 1.)

33. d) The infinitive with the article becomes a substantive declinable throughout, and answering<sup>6</sup> to the English '*participial substantive*' in *-ing*.

34. e) *Abstract nouns*, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34\*. a) ὁ ῥινόκερος τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide*.

b) φεύγωμεν τὰ αἰσχρά· διώκωμεν τὰ καλά, *let us fly*

<sup>a</sup> The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had* a *hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας καρτεροῦς, *it also has strong claws*.

<sup>b</sup> Thus in English, "Burke on *the Sublime and Beautiful*."

from what is base; let us pursue what is honorable.

c) μὴ διώκωμεν τὰ αἰσχρά, let us not pursue what is base.

d) τὸ ταχὺ λαλεῖν, talking fast; τοῦ ταχὺ λαλεῖν, of talking fast, &c.; τὸ πάντα κακῶς λέγειν, the speaking ill of every body.

e) ἡ ἀρετή, virtue; ὁ χρυσός, gold; οἱ ἀγαθοί, the good; οἱ ἀετοί, eagles.

f) τὸ τελευταῖον, at last; τὸ ἀπὸ τοῦδε, henceforth.

## 35. VOCABULARY 6.

Rhinoceros,	ῥινοκέρως, ὠτος, ὁ.
Nose,	ῥίς, ῥῖνός, ἡ (plur. "nostrils").
Horn,	κέρας, ατος (αος, ως), τό.
Hide,	δορά, <sup>a</sup> ᾰς, ἡ.
Strong,	ἰσχυρός, ἄ, ὄν.
To fly from,	φεύγω.
Base, disgraceful,	αἰσχρός, ἄ, ὄν: αἰσχίων, αἰσχιστος.
To pursue,	διώκω. <sup>c</sup>
Fast, quick,	ταχύς, εἶα, ὕ (neut. adj. = adv.)
Talk,	λαλέω.
Speak, say,	λέγω.
Speak ill of,	κακῶς λέγειν (acc.)
Speak well of,	εὖ λέγειν (acc.)
Treat ill, behave ill to,	κακῶς ποιεῖν (acc.)
Treat well, do kind offices to, confer benefits on,	εὖ ποιεῖν (acc.)
Elephant,	ἐλέφας, αντος, ὁ.
Stag,	ἔλαφος, ου, ὁ.
Gold,	χρυσός, οῦ, ὁ.

<sup>c</sup> Literally, 'the from this' (time).

<sup>d</sup> Nouns in *a* and *n*, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *o*, as in perf. 2. (mid.) ἴδρω, *flay*; δορά.

<sup>e</sup> The *fut. mid.* is the more common in Attic Greek.

Good,	ἀγαθός, ἡ, ἐν : ἀμείνων, ἄριστος.
Eagle,	ἄετός, εὔ, ό.

διώκειν is also, to prosecute; φεύγειν, to be prosecuted; διώκειν τινα φόνον, to prosecute a man on a charge of murder; φεύγειν φόνου (understand δίκην, cause, trial), to be tried for murder

### Exercise 7.

36. The elephant has a strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.<sup>12</sup> The Persian's boys pursue *what is honorable*. Let us fly from those who pursue<sup>1</sup> *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness of speaking ill of every body. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder.<sup>17</sup> Sophroniscus was tried for murder.<sup>17</sup> Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs. 1. p. 17*). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

### § 7. Article as a demonstrative pronoun. Pronoun.

37. a) ό μέν—ό δέ,<sup>†</sup> *this—that; the one—the other, &c.* οί μέν—οί δέ, *these—those; some—others.* (More than one ό δέ may follow.)

38. b) In a narrative ό δέ stands (once) in reference

<sup>†</sup> μέν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μέν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a μέν.

to an object already named. So καὶ ὅς, when the reference is to a *person*.

39. d. 1) αὐτός is 'self,' when it stands in the *nom.* without a substantive, or, in *any case* with one.  
 2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.  
 3) ὁ αὐτός is 'the same.'  
 4) αὐτός standing alone in an oblique case, is never 'self,' except when it is *the first word* of the sentence.
40. a) τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain some persons, but delight others.*  
 b) λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε,<sup>ε</sup> *a wolf was pursuing a lamb; and (or but<sup>h</sup>) it fled for refuge into a temple.*  
 c) καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being deceived, pursues at full speed (literally, 'at or with force or strength').*  
 d) αὐτὸς ἔφη, *he himself said (it).* αὐτὸς ὁ δοῦλος, *or, ὁ δοῦλος αὐτός, the slave himself:* ὁ αὐτὸς δοῦλος, *the same slave.* μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself.* ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them the fire.* αὐτὸν γὰρ εἶδον, *for I saw the man himself:* εἶδον γὰρ αὐτόν, *for I saw him.*

## 41. VOCABULARY 7.

Same,	ὁ αὐτός, ἡ, ὁ.
Some—others,	οἱ μὲν—οἱ δέ.
To pain, annoy,	λυπέω.
Delight,	τέρπω.

<sup>ε</sup> καταφεύγω. (2. aor.)

<sup>h</sup> δὲ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often therefore, omitted in translating into English.

Wolf,	λύκος, ου, ὁ.
Lamb,	ἀμνός, ου, ὁ.
Fly for refuge,	καταφεύγω.
Temple,	ναός, <sup>i</sup> ου, ὁ.
More—than,	μᾶλλον—ἤ.
To fear,	φοβέομαι. <sup>k</sup>
Death,	θάνατος, ου, ὁ.
Fire,	πῦρ, πυρός, τό
Say,	φημί.
Give,	δίδωμι.
Sheep,	ῥίς, οἷς. <sup>l</sup>
Dog,	κύων, κυνός, ὁ et ἡ (m. if the sex is not to be spec- ified. R. κυν, V. κύων).
House,	οἶκος, ου, ὁ.
Deceive,	ἀπατάω, ἐξαπατάω (the lat- ter being stronger, to de- ceive thoroughly).
At full speed,	ἀνὰ κράτος (at force).
Force, strength,	κράτος, εος (οὔς), τό.
Ride,	ἐλαύνειν (to drive on, ἵππον understood).
For,	γάρ.

Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μὲν? (No.)

### Exercise 8.

42. A dog was pursuing a sheep, and it fled-for-re-  
fuge into a house. Some admire the mother; others the  
daughter. Cyrus rides at full speed. I myself say it  
I admire the mother more than the daughter herself.  
They will give him the gold. I will give the gold to  
(the man) himself (39. 4). I deceived the slave himself.

<sup>i</sup> νεός, Att.

<sup>k</sup> In act. frighten. It has f. mid. and pass.; aor. pass.

The forms in Attic Greek are; S. οἷς, οἰός, οἰή, ῥίον,—D. οἷε, οἰοῖον.

P. οἷε, οἰῶν, οἰοί, οἷας and οἷς. (It is m. and f.

<sup>l</sup> The nom. of the personal pron. is not to be expressed.



*And they* (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full-speed, flies from those who<sup>1</sup> are pursuing him.<sup>2</sup> The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them<sup>3</sup> ourselves. Let us not deceive our neighbour. *The Persians of those days*<sup>11</sup> pursued honorable things.<sup>13</sup> Speak well of those who<sup>1</sup> have done you kind offices.<sup>16</sup>

### § 8. Pronouns continued.

43. The noun with *οὗτος, ὅδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun.

44. *πᾶς* in the *sing.*<sup>2</sup> *without* the article (= *ἕκαστος*), *each,* 'every;' *with* the article, 'whole,' 'all.'

45. a) *οὗτος ὁ ἀνὴρ, or ὁ ἀνὴρ οὗτος* [*not ὁ οὗτος ἀνὴρ*].  
*this man. ἐκεῖνος ὁ ἀνὴρ, or ὁ ἀνὴρ ἐκεῖνος*  
*that man. αὐτὸς ὁ βασιλεύς, or ὁ βασιλεὺς αὐ-*  
*τός, the king himself.*

b) *πᾶσα πόλις, every city; πᾶσα ἡ πόλις, the whole city, all the city.*

c) *ἄλλοι, others; οἱ ἄλλοι, the others; οἱ ἕτεροι, the others* (with a stronger opposition), *the other party.*

d) *ἡ ἄλλη χώρα, the rest of the country.*

e) *πολλοί, many; οἱ πολλοί, the many, the multitude, most people.*

### 46. VOCABULARY 8.

Others,	<i>ἄλλοι.</i>
The others,	<i>οἱ ἄλλοι.</i>

<sup>1</sup> The *acc.* of the pronoun is seldom expressed when the person meant is quite obvious.

<sup>2</sup> In the plur. *πάντες* must have the article, when there is reference to particular objects: when not, the usage is variable.

The other party,	οἱ ἕτεροι.
The rest of,	ὁ ἄλλος (agreeing with its <i>subst.</i> )
Many, much,	πολύς, <sup>p</sup> πολλή, πολύ.
Great,	μέγας, μεγάλη, μέγα.
The many, the multitude,	} οἱ πολλοί.
Most people,	
Every, each,	πᾶς (in the <i>sing.</i> without the <i>art.</i> )
The whole, all,	πᾶς ὁ, or ὁ πᾶς (in the <i>sing.</i> Pl. πάντες: see note on 44.)
This,	οὗτος: ὅδε.
That,	ἐκεῖνος, η, ο.
Man,	ἄνθρωπος: ἄνθρωπος, ου, ὁ.
To cut,	τέμνω, <sup>q</sup> (of a country to <i>ravage</i> or <i>lay waste</i> by cutting down its trees, crops, &c.)
The enemy,	οἱ πολέμιοι ( <i>adj.</i> )

Obs. *ἄνθρωπος* (*vir*), *man* as opposed to *woman*, and used in a good sense. *ἄνθρωπος* (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

### Exercise 9.

Ⲅ Obs. With '*this*,' '*that*,' the order is,

Pron.	Art.	Noun.
(or,) Art.	Noun,	Pron.

47. The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (οὐ) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper:<sup>11</sup>

<sup>p</sup> πῶλος, πολλή, πολύ,  
πολλοῦ, πολλῆς, πολλοῦ, &c.

<sup>q</sup> τέμνω, τεμῶ, τέμνηκα, ἔτεμον, ἐτέμηθην. (Roots: τεμ, τμε.)

<sup>v</sup> See *Jelf's Greek Gram.*, Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give *the whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain<sup>4</sup> in every part of my head (*in my whole head*). *Most people* rejoice when<sup>5</sup> their friends are wealthy. *The other party* manage the affairs of the city.

### § 9. Pronouns continued.

48. a) In the reflexive pronouns (*ἑαυτοῦ*, &c.)<sup>4</sup> the *αὐτός* is not *emphatic*. To express 'self' emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σέ*, &c.

49. b) 'Own' is translated by the *gen.* of the reflexive pronoun (*ἑαυτοῦ*). 'His' by the *gen.* of *αὐτός*. (So 'their' by *gen. plur.*)

50. c) *ἑαυτοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.<sup>4</sup>

But the simple *αὐτόν* is often used, or *ἐ* (*οὔ, οἷ, &c. σφεῖς, σφῆς, &c.*)

*οὔ* is never *simply* reflexive in Attic prose, but is confined to *this kind* of reflexive meaning. (B.)<sup>4</sup> The forms *οὔ, ἐ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) *ἔθιζε σαυτόν, accustom yourself.*

b) *ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾶν,*  
he said that all men loved<sup>4</sup> their own things.

<sup>4</sup> G. *ἑαυτοῦ*, *ἑαυτῆς*,  
D. *ἑαυτοῦ*, *ἑαυτῆ*,  
A. *ἑαυτόν*, *ἑαυτήν*.

<sup>4</sup> Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

<sup>4</sup> This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

<sup>4</sup> It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres. infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

- c) νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens serve him.*  
 d) στρατηγὸς\* ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenocleides was their general (himself the fifth =) with four others.*

## 52. VOCABULARY 9.

Accustom,	ἐθίζω. <sup>2</sup>
I am accustomed,	εἶθισμαι or εἶωθα (a perf. 2. from ἔθω: κατὰ τὸ εἶωθός, neut. part. accg. to <i>my, his, &amp;c. custom; as my, his, &amp;c. custom was.</i> )
Love, like, am fond of,	ἀγαπάω: also, with acc. or dat. "I am contented with."
Think, am of opinion,	νομίζω.
Serve, perform service,	ὑπηρετέω. <sup>3</sup>
General,	στρατηγός, οὔ, ό.
To command (an army),	στρατηγέω.
Third,	τρίτος, η, ον.
Fourth,	τέταρτος, η, ον.
Every body,	πᾶς τις.
I am present, here, &c.,	παρ-εἰμι. (τὰ παρόντα present things, circumstances, or condition.)

To perform this service, ὑπηρετεῖν τοῦτο.  
 " these services, ὑπηρετεῖν ταῦτα.

## Exercise 10.

53. Accustom yourself to confer benefits upon<sup>13</sup> the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

\* From στρατός army, ἄγω lead.

<sup>2</sup> Augment. ε, εἶθίζον, εἶθισμαι. It is used in pass.

<sup>3</sup> ὑπό, ἐρέτης, rower, properly, to row for a person, or at his command.

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who<sup>1</sup> have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a<sup>12</sup> large head. I am accustomed to perform you these services.

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### § 10. *Of the Neuter Adjective.*

54. *a)* In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

55. *b)* The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. *c)* Neuter adjectives are used *adverbially*; and generally,

The *neut. sing.* of the *comp.* } serve also for *comp.*  
 The *neut. plural* of the *sup.* } and *sup.* of the *adv.*

57. *d)* When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. *e)* *πολύς* (*πλείων* or *πλείων, πλείστος*), superlatives, and the *adj.* *ἡμῶν*<sup>2</sup> stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή.*)

59. *α)* *εἶπε τὰ ὑτὰ, he said this.*

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<sup>2</sup> *Acc. plur.* *εἶς* and *εας*. *G. ους* in later writers.

- b) τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods.*
- c) σοφώτερον ποιῆς, *you act more wisely.*  
αἴσχιστα διετέλεσεν, *he lived in a most disgraceful way.*
- d) ἡ ἀρετὴ ἐστὶν ἐπαινετόν, *virtue is praiseworthy.*
- e) ἡ πολλὴ τῆς χώρας, *the greater part of the country.* ὁ ἡμισυς τοῦ χρόνου, *half the time.*

## 60. VOCABULARY 10.

We ought, should or must,	δεῖ <sup>a</sup> ( <i>oportet</i> ).
To bear,	φέρω. <sup>b</sup>
Said,	εἶπον. <sup>c</sup>
To live,	δια-τελέω, ἔσω (properly <i>finish, go through</i> ; βίον or χρόνον understood).
Praiseworthy,	ἐπαινετός, ἡ, όν.
To praise,	ἐπαινέω. <sup>d</sup>
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον ( <i>adj.</i> for ἡ προθυμία).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

## Exercise 11.

61. The others laid waste *half* the country. The other party<sup>18</sup> act more wisely. The rest<sup>19</sup> of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better.\* The *rest* of the citizens are doing very well.\* The king of the Persians has ravaged the greater part of the

<sup>a</sup> δεῖ (—δέαι, δέη, δεῖν, δέον), δεήσει. *Imperf.* ἔδει.

<sup>b</sup> φέρω, αἴσω, ἐνήνοχα: *aor.* 1. ἤνεγκα. *Pass.* ἐνεχθήσομαι and οἰσθήσομαι, ἐνήνεγμαι, ἐνήχθην.

<sup>c</sup> εἶπον (εἶπέ, &c.) *an aor.* 2. Also εἶπα *aor.* 1., of which εἶπατε, εἶπάτω, and also εἶπας, are used by *Attic* writers.

<sup>d</sup> —ἔσω (Xen. but generally ἔσομαι), ἤνεσα, ἤνεκα, ἤνέθημι. but ἤνημαι.

• By 56 the *compar.* and *superl.* of *good* must here be used.

Peloponnesus. Wisdom is praiseworthy (57. *d*). The son of Sophroniscus<sup>o</sup> said *this* (54. *a*). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.<sup>21</sup> Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen Eagles<sup>15</sup> have a<sup>12</sup> very beautiful head.

### § 11. Subject and Predicate.

62. *a*) The *nom. neut. plur.* generally has the verb in the *singular*; but often not *b*) when *persons* or *living creatures* are spoken of.

63. *c*) The verb 'to be' is often omitted.

64. *a*) τὰ ζῶα τρέχει, *the animals run*. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δ' οὐκ ἐφ' ἡμῶν, *of existing things some are in our power, and others are not in our power*.

*b*) τοσάδε ἔθνη ἐστράτευον, *so many nations went on the expedition*.

*c*) τὰ τῶν φίλων κοινά, *the property of friends is common*.

### 65. VOCABULARY 11.

Animal,	ζῶον, ον, τό.
Run,	τρέχω <sup>f</sup> (δραμ).
In a person's power,	ἐπί with the <i>dat.</i> of the <i>person</i> (ἐπ' ἐμοί, <i>in my power</i> ; ἐπ' ἐμοῦ, <i>in my time</i> ; ἐπὶ τοῦ πατρὸς, <i>in my father's time</i> ).
So many,	τόσος, τοσόςδε, τοσοῦτος.
Nation,	ἔθνος, εος, τό.
Go on an expedition,	στρατεύω.

<sup>f</sup> τρέχω, δραμοῦμι, δεδράμηκα, ἔδραμον.

Existing things, things, that are, or (54, a) what is,	τά ὄντα (part. from εἰμι. τῷ ὄντι, in reality, really.)
To go away,	ἄπ-εμι. <sup>ε</sup>
Now (=already, at once, without waiting any longer),	ἤδη.

(Words after which the omission of the copula ('is' 'are' &c.), is very common.)

Ready,	έτοιμος, <sup>h</sup> η, ον.
Disappeared, vanished, (It is) time,	φροῦδος, <sup>i</sup> η, ον. ώρα.
Easy,	ράδιον (neut. of ράδιος).
Hard, difficult,	χαλεπόν (neut. of χαλεπός).
Worthy,	ἄξιος, α, ον.
Possible,	δυνατός, ἦ, όν,
Impossible,	ἀδύνατος, ος ον.
Necessity,	ἀνάγκη (= it is necessary).
Lawful,	θέμις, θέμιδος, ἦ (= fas)
	&c., &c.

### Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They *are* ready to do this. The judge *is* worthy of death (*gen.*) The boys have disappeared;<sup>k</sup> the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods.*<sup>25</sup> It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son<sup>o</sup> of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

<sup>ε</sup> εἰμι has a *fut.* meaning, and is more common in this sense than ελεύσομαι, *fut.* of ἔρχομαι. In the *moods* it is used as *pres.* or *fut.* (B.)

<sup>h</sup> Afterwards ετοιμος.

<sup>i</sup> From προ, ὀδός: only found in *nom.* of all numbers.

<sup>k</sup> Begin with *adj.* Have, has, are not to be translated.



§ 12. *On the Moods.*

67. a. 1) *The moods of the aorist do not refer to past time, and are therefore rendered by the present in English.*


2) *The moods of the aorist express momentary actions; those of the present, continued ones.*

3) *But the participle of the aorist does refer to past time. πρῶν, having fallen.*

68. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.<sup>m</sup>

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) *if* you use the *present* you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69.  *The optative is the regular attendant of the historical tenses. Hence,*

70. b) *The relatives and particles (except the compounds of ἄρ; see 77; 89), which take the subjunctive, after the present and future, take the optative after the historical tenses.*

The *optative* is thus, in fact, the *subjunctive* of the *historical tenses*, answering to the *imperfect* and *pluperfect* of the Latin subjunctive.

71. c) *So the particles and pronouns, which go with the indicative in direct, take the optative in oblique narration.*

<sup>1</sup> *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

<sup>m</sup> *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

<sup>n</sup> i. e. *Imperf.*, *aorists*, and *pluperf.*

<sup>o</sup> *Oblique narration (sermo obliquus)* is when the *opinions asser-*

72. a) μὴ κλέπτε, *do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, *do not steal* (forbids stealing in a *particular instance*).

- b) { πᾶρ εἰμι, ἵνα ἴδω, *I am here to see.*  
 παρῆν, ἵνα ἴδοιμι, *I was there to see.*  
 οὐκ ἔχω (or οὐκ οἶδα), ὅποιον τράπωμαι, *I don't know which way to turn myself.*  
 οὐκ εἶχον (or οὐκ ἤδειν), ὅποιον τραποίμην, *I did not know which way to turn myself.*
- c) ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*  
 ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περὶ ὁρῶν, *he told me that the road led to the city which I saw.*

### 73. VOCABULARY 12.

Steal,	κλέπτω.
Theft,	κλοπή, ἦς, ἡ.
Know,	οἶδα. <sup>9</sup>
Whither,	ποῖ; (in dependent questions ὅποι.)

ions, &c., of another are related in the *third person*. "He said that he thought, &c."—"He said, 'I think; &c.'" would be in *direct* narration (*sermo rectus*).

P In *dependent* (or *indirect*) questions, the *regular rule* is to use,

not πῶς;	ποῖος;	πηλίκος;
(quantus?)	(qualis?)	how old or big?
but ὅσος,	ὅποιος,	ὅπηλίκος.
So not παρῆ;	ποῖ;	πῶς;
when? whither? where?	πῶς;	πόθεν;
how? whence? how? whither?	πῆ;	πῆ;
but ὅποτε, ὅποι,	ὅπου,	ὅπως,
	ὅπόθεν,	ὅπη.

So, also, not τίς, but ὅστις. But the *direct* interrogatives are very often used in *indirect* questions, as: ἠρώτα με τίς εἶν, *he asked me who I was*.

<sup>9</sup> Properly a *perf.* from εἶδω, *see*. *I have perceived*=*I know*.

οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδῆναι, εἰδώς.

Plur. ἤδειν. Fut. εἴσομαι (εἰδήσω).

Perf. οἶδα, αἴσθα, αἴδες | ἴσταν, ἴστων | ἴσμεν, ἴστε, ἴα ται.

Plur. S. ἤδειν, Att. ἤδη (from ἤδεα).

ἤδεῖς, commonly ἤδεισθα, Att. ἤδησθα.

ἤδει, Att. ἤδειν, and ἤδη.

P. ἤδειμεν and ἤσμεν.

ἤδειτε, ἤσθε.

ἤδεσαν, ἤσαν.

Turn,	τρέπω (Mid. <i>turn myself</i> )
To ask,	ἠρώμην, aor. 2: (ἔρωτάω used for the other tenses.)
Road,	ὁδός, οὖν, ἦ.
Lead (of a road)	φέρω.
See,	οράω.*
To be so,	οὕτως ἔχειν (to have <i>them-</i> <i>selves</i> so.)
To be found <i>or</i> brought in guilty,	ἀλῶναι* (with <i>gen.</i> )
Battle,	μάχη, ης, ἦ.
Fight,	μάχομαι, ἔσομαι, οὔμαι, ημαι.
That, in order that,	ἵνα (= <i>ut.</i> )
That, after verbs of <i>telling</i> &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ὅτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>infin.</i> also occurs. See 91. b.)

For what is ἔχω sometimes used? (*to know*: so 'non habeo quo me vertam.') What are *strengthening* particles, and with what words are they often used? (γέ, *at least*; πέρ, *very*; δή, *now*. They are frequently used with *relatives*.)

### Exercise 13.

74. I am here *to see* the battle. I was here *to see* the battle. Do not pursue *what is disgraceful*.<sup>13</sup> The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenocles commanded them

\* The tenses supplied from the roots ὀπ, εἰδ: ὀράω, ὀρομαι, ἐώρακα, ἐώραμαι (ὄρμαι), ὤφθην. Imp. ἐώραν. For aor. εἶδον, ἰδέ, &c. and εἰδόμεν ἰδοῦ, &c.

\* ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἐάλωκα. Aor. ἐάλων ἦλων, ἀλοῖην, ἀλώ (ῶς, &c.), ἀλῶναι, ἀλούς.

The *a* is *long* in the augmented, *short* in the unaugmented forms.

See note on 51. b.

*with two others.*<sup>31</sup> Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (εἰ) these things were so.

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§ 13. *The Moods continued.*

*On εἰ and ἄν. Conditional Propositions.*

Introductory remarks on ἄν.

75. This particule (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with εἰ,	ὄτε,	ἐπειδή
it forms εἰάν, ἤν, ἄν,	ὄταν,	ἐπειδάν.

78. The ἄν = εἰάν, εἰ ἄν, *regularly* begins the sentence, and is thus distinguished from the simple ὄν, which *must have some words* before it.

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79. εἰ (like our 'if') has the two meanings of *if\** and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the subjunctive.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; εἰ with *indic.* in both clauses.

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\* See 334.

- b) *Uncertainty* with the *prospect of decision*, *ἔάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.
- c) *Uncertainty* without any such accessory notion: *εἰ* with the *optative* in the conditional clause, and *ἄν* with the optative in the consequent clause.
- d) *Impossibility*, or belief that the thing is *not* so: *εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause; unless the consequence is to be represented as *continuing*.

3) The condition may refer to *past*, and the consequence to *present* time.

*εἰ πεπείσθην, οὐκ ἂν ἠρρώσαστον*, if I had (then) been persuaded, I should not (now) be out of health.

81. a)  $\left\{ \begin{array}{l} \text{εἰ ἐβρόντησε καὶ ἤστραψε, if it has thundered} \\ \text{it has also lightened.} \\ \text{εἴ τι ἔχεις, δός, if you have any thing, give it.} \end{array} \right.$
- b) *ἔάν τι ἔχωμεν, δώσομεν*, if we have any thing, we will give it.
- c) *εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσειε*, if any one should do this, he would do me a great service.
- d) *εἴ τι εἶχεν, εἰδίδου ἄν*, if he had any thing, he would give it.  
*εἴ τι εἶσχεν, εἰδωκεν ἄν*, if he had had any thing, he would have given it.

## 82. VOCABULARY 13.

To benefit, to do a service,	ὠφελέω.
Hurt, injure,	βλάπτω.
Kill, put to death,	ἀποκτείνω.

• It is implied that he *has not* any thing.

Speak the truth,	ἀληθεύω.
Mina,	μνᾶ, μνᾶς, ἦ.
Talent,	τάλαντον, ον, τό.
Not only—but also	οὐχ ὅτι—ἀλλὰ καί.
Even,	καί.
Not even,	οὐδέ.

⚡ OBS. ὠφελεῖν, βλάπτειν, &c. take besides acc. of person, an *nl* in the acc. neut. plur., where we should use adverbs; very, more, &c. μεγάλα, μικρά, μείζω, τὰ μέγιστα.

#### Exercise 14.

83. If I have any thing,<sup>80</sup> I will give it. If you were to do this, you would confer the greatest benefit upon me (c). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (c) this, he would do the greatest<sup>83</sup> injury to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit<sup>23</sup> upon all the citizens. If this be so,<sup>27</sup> I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole<sup>20</sup> country. If the citizens were wise, they would have killed not only Xenocides, but also Philip. If you *should be found guilty*<sup>27</sup> of murder, the citizens will put you to death

#### § 14. *The Moods continued.*

84. a) The optative with ἄν is equivalent to our *may, might, would, should, &c.*

∇ Such a verb as 'I do not say' is understood: I saw, *not that* my son, *but also* &c.=I saw (*I do not say*) that (*I saw*) my son, but also, &c.

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86\*. a), 'I would gladly see it,' if it were possible; in (86\*. b) 'one could not,' &c. if one were to look.

85. b) The optative with ἄν is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with ἄν is used of the most positive assertions.

86. c. d. e.) ἄν gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86\*. d) the *infia.* gets the force of an *infia. future*.<sup>w</sup>

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing*, &c., when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional* expectation, &c. the infinitive without ἄν is to be used; the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued*. (K.)

86\*. a) ἡδέως ἄν θ ε α σ α ἰ μ η ν ταῦτα, I would gladly see this, or, I should like to see this. ἄν-θρωπον ἀναιδέστερον οὐκ ἄν τις εὔροι, a man, or, one could not find a more shameless fellow.

b) οὐκ ἄν φεύγοις, you will not escape.

c) πόσον ἄν οἶμι εὔρειν τὰ σὰ κτήματα πωλοῦμενα; how much do you think your possessions would fetch (literally, find) if they were sold?

d) οὐκ ἔστιν ἓνα ἄνδρα ἄν δυνήθηναί ποτε ἅπαντα ταῦτα πράξαι, it is not possible that one man should ever be able to do all this.

e) τἄλλα<sup>x</sup> σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, I hold my tongue about the rest, though I should have much to say. αἰτεῖ μισθὸν, ὡς περιγενόμε-

<sup>w</sup> γράφειν ἄν=scripturum esse.

γεγραμέναι ἄν=scripturum fuisse.

γράψαι ἄν=(a) scripturum fuisse, or  
as pres. (b) scripturum esse.

γράψειν ἄν=scripturum fore. (K.)

γράφειν ἄν is proved, I think, to be correct by *Hartung*, against *Person*, *Hermann*, &c. *Kühner* and *Rost* both agree with *Hartung*.

For τὰ ἄλλα.

ἄν† τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.

## 87. VOCABULARY 14.

'Would (or should) like to . . . . . ' (how translated ?)	ἡδέως, <sup>γ</sup> gladly. (ἤδιστ' ἄν . . . . . ' should like extremely; ἤδιον ἄν . . . . . ἦ, I would rather than.)
See, behold,	θεάομαι.
Shameless,	ἀναιδής, ἥς, ἑς.
Shamelessness, impudence,	ἀναιδεια, <sup>δ</sup> ας, ἡ.
Find; (of things sold) fetch,	εὐρίσκω. <sup>α</sup>
Possession,	κτῆμα, <sup>β</sup> ατος, τό.
Acquire, get,	κτάομαι, (perf. κέκτημαι = I possess.)
Sell,	πωλέω.
Can, am able,	δύναμαι. <sup>ε</sup>
How is 'it is possible' sometimes expressed ?	by ἔστιν.
One,	εἷς, μία, ἓν. G. ἐνός, μίας, &c.
Hold my tongue about,	σιωπάω, (with fut. mid.)
Ask for: in mid. ask for myself,	αἰτέω.
Pay,	μισθός, οὔ, ό.
Conquer, get the better of,	περιγίγνομαι, (with gen. See 15, note l.)

† Literally 'as thus being-likely-to-conquer.'

<sup>γ</sup> From ἡδύς, sweet. Adverbs in ως are formed by adding ως to the root; καλ-ός, καλῶς· ταχ-ός, ταχέ-ος, ταχέ-ως.

<sup>δ</sup> The termination εια becomes εια when derived from adjectives in ης, by contraction with the s of the root; ἀναιδής, ἀναιδέ-ος, ἀναιδεία. The α is then shortened, and the accent thrown back to the last syllable but two. α is an inseparable particle, meaning 'not' in compound words. It generally takes ν before a vowel: α, ναί, αἰδ, the root of words denoting reverence, respect, shame, &c.

<sup>α</sup> εὐρίσκω, εὐρήσω, εὐρηκα, εὐρημαι. εἶρον, εὐρόμην, εὐρέθην. Verb adj. ἄρετός.

<sup>β</sup> See 8. note α.

<sup>ε</sup> δύναμαι, δυνήσομαι, δεδύνημαι, ἡδυνήθημ. (2 sing. δύνασαι.)



Escape from,	φεύγω, ( <i>acc. fut. mid.</i> )
Black,	μέλας, <i>αινα, αν.</i>
Flatterer,	κόλαξ, <i>ακος, ό.</i>
Flatter,	κολακεύω.
Ever, at any time,	ποτέ, <sup>d</sup>
Just,	δίκαιος, <i>α, ον.</i>
Faithful,	πιστός, <i>ή, όν.</i>
How much,	πόσον, ( <i>neut.</i> )
Think,	οἶμαι. <sup>e</sup>
Hope,	ἐλπίζω.

## Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you<sup>f</sup> for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, *note*) his possessions would fetch, if sold? I [will ask for three talents, *on the plea that I shall then conquer* (86\*. *e*) all my enemies. I hope that you will be able to do all this (86\*. *d*).

§ 15. *The Moods continued.*

89. *a*) The compounds of *άν* (*εάν, όταν, επειδάν, &c.*)

<sup>d</sup> ποτε ; *interrog. when?*

<sup>e</sup> οἶμαι and ο' αἰ (2 *sing.* οἶαι), οἴησομαι, οἴηθην. *Imperf.* ὄμην, φμην  
See 123, and 124. *a*.

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὄς, ὅστις, ὅσος, &c.) take their place with the *optative* (69).

90\*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect (futurum exactum)*.

91. a) παρέσομαι εἰάν τι δέη\* (60,\*), *I will come to you (or, be with you), if I am wanted.*

b) ἔφη παρέσεσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he were wanted.*

c) τότε δὴ,<sup>h</sup> ὅταν ἂν χρῆ<sup>i</sup> ποιῆς, εὐτυχεῖς, *then only are you prosperous, when you do what you ought.* τότε δὴ, ὅταν ἂν χρῆ ποιήσης, εὐτυχήσεις, *then only will you be prosperous, when you have done<sup>k</sup> what you ought (tum demum, quum officia tua expleveris, felix eris).*

d) ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, *when (or after) you have heard all, decide.*

e) διαφθερεῖ ὅ,τι ἂν λάβῃ, *he will destroy whatever he takes or lays hold of (ceperit).*

## 92. VOCABULARY 15.

At all,	τί, (neut. of τίς).
Also,	καί.
One ought,	χρῆ.
If there is any need, or occasion.	εἰάν τι δέη, or εἴ τι δέοι.
Am prosperous, or fortunate; prosper,	εὐτυχεῖω.

\* τί=at all. εἰάν τι δέη, if it should be at all necessary.

<sup>h</sup> Then truly (and not before)=then only.

<sup>i</sup> χρῆ (oportet)—χρεῖν, χρῆ, χρῆναι, part. neut. (τὸ) χρέων. Imperf. ἐχρῆν or χρεῖν (not, ἔχρη): fut. χρήσει.

<sup>k</sup> Properly, 'when you shall have done;' but in English a future action, that is to precede another future action, is generally put in the present or perfect tense. We do not, that is, mark that it is now future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

Fortune,	τύχη, ης, ἡ.
Hear,	ἀκούω. <sup>1</sup>
Judge, decide,	κρίνω.
When,	ὅτε. <sup>m</sup>
Then,	τότε.
When?	πότε;
Destroy,	διαφθείρω. <sup>n</sup>
Take,	λαμβάνω. <sup>o</sup>
Whosoever, whatsoever,	ὅστις. <sup>p</sup>
When, after,	ἐπειδή, or with ἄν, ἐπειδάν.

(παρεῖναι, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.')

### Exercise 16.

⦿ When the consequent verb is in the *fut.*, how is 'if' translated? with what mood?—81. b.

93. He says that he will come, if he is wanted (91. b). If we do what we ought, we shall be happy. If the citizens were to do<sup>36</sup> what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.<sup>5</sup> If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

<sup>1</sup> *Fut.* ἀκούσομαι (but *asor.* 1. ἤκουσα), ἀκήκοα, ἤκουσμαι

<sup>m</sup> ὅταν when the subj. should be used with ἄν.

<sup>n</sup> διαφθείρω, διαφθερῶ, διέφθακα.

<sup>o</sup> λαμβάνω, λήψομαι, εἴληφα. ἔλαβον.

<sup>p</sup> The neut. of ὅστις has sometimes a mark like a comma (called *diastole* or *hypodiastole*) after the ο, to distinguish it from ὅτι, *that*. (ὅ,τι.)

§ 16. *The Moods continued.*

94. a) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or future *time*, the relatives with *ἄν* and compounds of *ἄν* could be used.

2) To relatives *ἄν* gives in this way the force of our *ever*. *ὅς ἄν* (= *quicumque, siquis*) *whosoever, any man who*; in plur. *all who*.

95. a) *ὑπερῶν<sup>a</sup> εἶχεν ὁ πότι ἐν ἄστει διατριβοί,<sup>a</sup> ἥε*  
*had an upper chamber whenever he stayed*  
*in town.*

b) *ἔπραττεν ἃ δόξειεν ἀντῶ, ἥε*  
*he did what (in each case) seemed good to him.*

c) *οὓς (μὲν) ἴδοι ἐντάκτως καὶ σιωπῇ ἰόντας, ἐπῆναι,<sup>c</sup>*  
*he used to praise those whom (at any time)*  
*he saw marching in good order and in si-*  
*lence.*

## 96. VOCABULARY 16.

Upper chamber,  
Whenever,  
Stay (in a town),  
It seems good,

*ὑπερῶν, ον, τό.*  
*ὁπότε.*  
*διατριβῶ.*  
*δοκεῖ (= videtur, videntur,*  
*ἃ δοκεῖ μοι, what seems*  
*good to me, what I please*  
*or choose to do).*

In good order,  
Rank,

*ἐντάκτως.*  
*τάξις, εως, ἡ.*

<sup>a</sup> *ὑπερῶν*, adj. understand *οἶκημα*. *ὑπερώϊος*, *ῶος* from *ὑπέρ*, as *παρώϊος*, *ῶος* from *πατήρ*. (P.)

<sup>b</sup> *ἄστυ* is used of *Athens* as we use 'town' of *London*.

<sup>c</sup> *διατριβεῖν*, to rub (or wear) away, *χρόνον, βίον* (*conterere tempus terere vitam*). Without *acc.* to *linger, stay, &c.*

<sup>d</sup> The imperfect of an habitual action; translated by 'used to,' &c See 2. OBS.

<sup>e</sup> *δοκέω* (*seem* and also *think*), *δόξω, δέδογμα* (*visus sum*), *aor. 1. ἴδοξα*. (The 3 *sing.* *δοκεῖ*, *imperf. ἰδοκεῖ, δόξει, ἔδοξε(ν), δέδοκται*).

<sup>f</sup> *τάσσω*, real root *ταγ*. Hence *ταγ-αις* = *τάξις*. Nouns in *σις, οια*,

Order, arrange,	τάσσω, ξω.
Dining-room,	ἀνώγειον, <sup>w</sup> ω, το.
March (of a single soldier),	εἶμι. <sup>x</sup>
Silence,	σιωπή, ἤσ, ἤ.
Horse-soldier,	ἵππεύς, εως, ὁ (plur. caval ry).
To charge an enemy,	ἐλαύνειν εἰς (with acc., some times, ἐπί).

## Exercise 17.

☞ What is the fut. of ἐπαινέω?—69, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.<sup>39</sup> Whenever he took any city, he used to kill all the citizens. When I have taken<sup>32</sup> the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*<sup>39</sup> cavalry charging the enemy.

## § 17. On the Moods.

98. The subjunctive is used in *doubting* questions either alone, or after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω (or οἶδα : 72. b), and ἀπορῶ (έω) *I am at a loss*,

from verbs, denote regularly the *abstract* notion of the verb. Hence ἄξις = the *putting in order*; but also, *order, a place assigned, &c.*

<sup>w</sup> = ἀνώγειον from ἄνω, γαῖα, earth, ground.

<sup>x</sup> εἶμι; ἴδο, (not to be confounded with εἰμί, sum).

ἔρωτῶ (άω) *ask* ζητῶ (έω) *seek*. (Optat. after the historical tenses 72. b.)

99. a) βούλει<sup>γ</sup> οὖν σκοπῶμεν; *do you, wish then, that we should consider (the question)?*  
 b) πόθεν βούλει ἄρχομαι; *what do you wish me to begin with?*  
 c) τί ποιῶ; *what shall I do? what am I to do? ποῦ τράπωμαι; whither shall I turn myself?*  
 d) εἶπω οὖν σοι τὸ αἴτιον; *shall I then tell you the cause?*  
 e) νῦν ἀκούσω<sup>α</sup> αὖθις—; *shall I now hear again—?*

### 100. VOCABULARY 17.

Wish,	βούλομαι, θέλω or ἐθέλω.
Consider, examine,	σκοπέω.
Whence.	πόθεν.
Begin,	ἄρχομαι,
Cause,	αἴτιον, <sup>β</sup> ου, τό.
Again,	αὖθις.
Then ( <i>of inference</i> ),	οὖν.
Am at a loss,	ἀπορέω. <sup>γ</sup>
Seek,	ζητέω.

(ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος<sup>δ</sup> (*having begun with you* =) and you among the first; and you as much as any body.)

<sup>γ</sup> 2. sing. of βούλομαι, which with ἔπομαι and οἶομαι always make *ei* in 2. sing. pres. (ἔψει, οἴσει).

<sup>α</sup> The subjunctive used in this way (subjunctivus *dubitativus* or *deliberativus*) must not be mistaken for the *future*.

<sup>β</sup> *ἐθέλω* (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*; consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. *βούλομαι*, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards* a thing are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit* to what does not exactly depend upon oneself.—(*Butt. Lexilogus*, Eng. Trans. 194.)

<sup>β</sup> Properly *adj.*

<sup>γ</sup> From *a*, not, *πῶρος*, *passage*, *outlet*.

<sup>δ</sup> The *ἀρξάμενος* must be in the case of whatever it refers to.

## Exercise 18.

☞ After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as anybody*, praise this man. This eagle has a<sup>12</sup> black head. They praise *not only*<sup>28</sup> the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*<sup>25</sup>). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

§ 18. *The Moods continued.*

102. a) εἴ τι ἔχοι (or ἔχῃ), ἔφη δώσειν.<sup>e</sup> } Compare ex-  
 b) εἴ τι ἔχοι, ἔφη δοῦναι ἄν. } amples in 81.  
 c) εἴ τι εἴχεν, ἔφη δοῦναι ἄν. }
103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.  
 b) Instead, therefore, of the *optative with ἄν* (in 81. c) we shall have the *inf. with ἄν*.  
 c) Instead of the *imperfect or aorist with ἄν* (81. d) we shall have the *present or aorist inf.* with ἄν.
104. a) Instead of the *indic. future* (81. b) we shall have the *inf. future*; and εἰ with *optative* instead of εἰάν with *subj.*, if in connection with *past time*.

<sup>e</sup> Also εἴ τι ἔχῃ (or ἔχοι), ἔφη δώσειν ἄν. See 86. note w.

105. Thus where we should have had in the *consequent clause*,

ποιήσω, { ποιῶμι ἄν, { ποιήσαιμι ἄν, { πεποιήκοιμι ἄν,  
 ἐποίουν ἄν, { ἐποίησα ἄν, { ἐπεποιήκειν ἄν,  
 we shall have,  
 ποιήσειν, ποιεῖν ἄν, ποιῆσαι ἄν, πεποιηκέναι ἄν

*Exercise 19.*

106. He said that, if you were to do this, you would do him the greatest service.<sup>28</sup> I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury<sup>29</sup> to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86\*. c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.<sup>12</sup> I *should extremely like to see*<sup>28</sup> the wise men *of old*.<sup>11</sup> If the Persians *of the present day*<sup>11</sup> were wise, they would be doing better. I should wish to be contented with what comes from the gods.<sup>15</sup>

§ 19. οὐ and μή.

107. 1) οὐ denies *independently* and *directly*.  
 2) μή does not deny *independently* and *directly*, but *in reference to something else*; to some *supposed case, condition* or *purpose*; or in the expression of some *fear, solicitude, or care*.
- 107\* 1) μή is used in all *prohibitions* (see 32. *Obs.*)  
 2) With all *conditional* particles, εἰ, ἐάν (ἦν, ἄν).



ὅταν, ἐπειδάν, &c., and with ὅτε, ὁπότε, 'when,' if a condition is implied (111. d).

- 3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὡς, &c.

*Note.*—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ὡς (*that*): and also with ἐπεὶ, ἐπειδή (*when, after, and as causal conjunctions, as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative* propositions, positive pronouns and adverbs should be translated into Greek by the corresponding *negative* forms.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere*, for *any, anybody, anywhere, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἐθέλειν φησὶν, *he says that he does not choose.*  
 b) νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*  
 c) οὐ δύναται οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*  
 d) οὐκ ἔξιπν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὁπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if* he was not at leisure at that time.)

## 112. VOCABULARY 18.

Nobody,	οὐδεὶς, μηδεις, -μία, -έν.
Not a single person,	οὐδὲ εἷς, μηδὲ εἷς.

† Of ἐθέλω, θέλω (see 100, note a), the former is the common prose form: ἐθέλω, —ήσω, —ηκα.

No longer,	οὐκέτι, μηκέτι. <sup>ε</sup>
Not even,	οὐδέ, μηδέ.
Neither, nor,	οὔτε—οὔτε: μήτε—μήτε.
Neither, nor yet,	οὔτε—οὐδέ: μήτε—μηδέ.
Both, and,	καί—καί, οἱ τε—καί.
Unless,	εἰ μή.
Go into,	εἰσερχομαι.
Go away,	ἀπέρχομαι. <sup>h</sup>
Company (= intercourse with),	ὁμιλία, ας, ἡ.
Bid, order,	κελεύω.
One is allowed ( <i>licet</i> ),	ἔξεστι.
To be at leisure,	σκολάζω.
Leisure,	σκολή (σκολῆ, <i>slowly</i> : with a verb = <i>am slow to do a</i> <i>thing, &amp;c.</i> )

Obs. τε—καί is very often used, where we should only use 'and.'  
—The notions are thus brought into closer connection, and the τε  
prepares us for the coming καί.

### Exercise 20.

☞ When should μη κλέπτε be used? when μη κλέψῃς? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.<sup>13</sup> He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service<sup>22</sup>, he would lay waste the rest<sup>19</sup> of the country. I shall be slow to do that.<sup>25</sup>

<sup>ε</sup> ἔτι is yet, still; with negatives, any longer.

<sup>h</sup> ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, (ἤλυθον) ἦλθον. See 65. note g.

§ 20. *Verbals in τέος.*

114. These verbals are formed both from *trans.* and *intrans.* verbs: and also from *mid. (deponent)* verbs, since they are sometimes used in a passive meaning.

115. a) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. a) When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: 'one must, ought,' &c.; 'we, you, &c. must, ought,' &c.; or, 'is to be,' &c.

117. b) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the *dative*. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*

2. The *agent* is sometimes put in the *accus.* as well as the object.

119. c) When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πειθεῖν τινά*); with the *dat.* that of *obey* (*πειθεσθαι<sup>1</sup> τινι*).

120. a) G. *ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς*, *we, you, &c. should desire virtue.*

D. *ἐπιχειρητέον ἐστὶ τῷ ἔργῳ*, *we, you, &c. should set about the work.*

A. *κολαστέον ἐστὶ τὸν παῖδα*, *we, you, &c. should punish the boy.*

b) *ἀσκητέον ἐστὶ σοι τὴν ἀρετὴν*, } *you should*  
*ἀσκητέα ἐστὶ σοι ἡ ἀρετή*, } *cultivate vir-*  
*tue.*

<sup>1</sup> Perf. 2. (or *mid.*) *πέποιθα*, *I trust, or feel sure: I am persuaded.*

c) πειστέον ἐστὶν αὐτόν, *we must persuade him*  
 πειστέον ἐστὶν αὐτῷ, *we must obey him.*

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

### 121. VOCABULARY 19.

To practise, exercise, cultivate.	ἀσκέω.
Desire	ἐπι-θυμέω ( <i>gen.</i> from ἐπί, ον, θυμός, <i>mind, passion</i> ).
Set about, take in hand,	ἐπι-χειρέω, ( <i>dat.</i> from ἐπί, χεῖρ).
Work, task, production,	ἔργον, ον, τό.
Parent,	γονεύς, έως, ό.
Attempt, endeavour, try,	πειράομαι, ( <i>verb. adj.</i> πειρά-τέος).
Permit, suffer,	εἰάω <sup>k</sup> ( <i>verb. adj.</i> εἰατέος).
Restrain by punishment, punish, chastise,	κολάζω, ( <i>fut.</i> -άσομαι).
Run or fly to the assistance of, assist in the defence of,	βοηθέω <sup>l</sup> ( <i>dat.</i> )

Obs. These verbals should be formed from *aor. 1 pass.<sup>m</sup>* by rejecting the *augment*, turning *θην* into *τέος*, and *therefore* the preceding *aspirate* (if there is one) into its *mute* (i. e. πτ, κτ, for φθ, χθ).

☞ Form verbals from *διώκω pursue*, *φεύγω fly from*, *ώφελέω benefit*.

### Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

<sup>k</sup> Augment ε.

<sup>l</sup> From βοή *cry*, θέω *run*.

<sup>m</sup> For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising<sup>14</sup> the boy. If the slave had done this, it would<sup>16</sup> be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,<sup>17</sup> we ought to set about the task. We must punish *not only*<sup>18</sup> my boy, *but also* my brother's.<sup>8</sup> Parents<sup>15</sup> and poets<sup>a</sup> love their own productions. He said that virtue should be cultivated by all. Whoever (*ὅστις ἄν*, 94. 2) is<sup>32</sup> caught, shall be punished. We must not be *slow*<sup>35</sup> to obey our parents.

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### § 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

124. a) *Θηβαίους χρήματα ᾗτησαν,*<sup>p</sup> *they asked the Thebans for money.*

b) *οὐ σε ἀποκρύψω ταῦτα,* *I will not hide this from you.*

c) *τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν,* *we have deprived the enemy of their ship.*

d) *διδάσκουσι τοὺς παῖδας σωφροσύνην,* *they teach the boys modesty (moderation or self-restraint.)*

e) *τὸν παῖδα ἐξέδυσε τὸν χιτῶνα,* *he stript the boy of his tunic.*

### 125. VOCABULARY 20.

Thebans,  
Money,

Θηβαῖοι, οἱ.  
χρήματα, τὰ (pl. of χρῆμα).

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<sup>a</sup> The *art.* must be repeated before 'poets,' or the meaning would be 'those who are parents and poets:' in other words, *both* attributes would be spoken of the same subject.

<sup>o</sup> From *χράομαι* (see 8, note a). It is only in the *plur.* that it means *money*, etc. Properly, *a thing used*.

<sup>p</sup> *αἰεῖσθαι* in the *mid.* (*sibi aliquid expetere*) does not take two accusatives, but one acc. and *παρά*, or one noun and an *infn.* (*Poppo.*)

Hide,	κρύπτω, <sup>q</sup> ἀπο-κρύπτω
Ship,	ναῦς, <sup>r</sup> νεώς, ἤ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αίρῶ. <sup>s</sup>
Teach,	διδάσκω. <sup>t</sup>
Modesty, moderation, self-restraint,	σωφροσύνη, <sup>u</sup> ἡς, ἤ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μαινομαι. <sup>v</sup>
Die,	θνήσκω, <sup>w</sup> ἀποθνήσκω.
Mortal,	θνητός, ἤ, ὄν.
Immortal,	ἀθάνατος, ος ον.
Strip, or take off,	ἐκδύω, <sup>x</sup> } in <i>mid.</i> "on or off
Put on,	ἐνδύω, <sup>x</sup> } myself."
Tunic,	χιτών, <sup>y</sup> ὄνος, ὄ.
Misfortune,	δυσπραγία, ας, ἤ.

## PHRASES.

But for,	εἰ μὴ διὰ (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

<sup>q</sup> In *aor.* 2. this verb has  $\beta$  for *charact.*

<sup>r</sup> ναῦς, νεώς, νηί, ναῦν, — νῆες, νεών, ναυσί, ναῦς. These are the forms as used in Attic Greek.

<sup>s</sup> αἰρέω (ἤσω, &c.), εἶλον, ἤριθην.

<sup>t</sup> διδάσκω, διδάξω, -ομαι, δεδίδαχα. *Act.* I teach *Mid.* I have (them taught).

<sup>u</sup> Σωφροσύνη . . . quam soleo equidem quum *temperantiam* tum *moderationem* appellare, nonnunquam etiam *modestiam*. (Cic.) — σύννη, abstract nouns from adj. in *ων* (especially) and others. σώφρων (from σώς *salvus*, φρήν *mens*), *moderate, temperate, — prudent.*

<sup>v</sup> μαινομαι, μανοῦμαι, μέμνηα (with meaning of *pres.*), *aor.* ἐμάνην.

<sup>w</sup> θνήσκω, θανοῦμαι, τέθνηκα, ἔθανον. The *perf.* and *aor.* = I am dead.

<sup>x</sup> δύνω, go into, and also make to go into, — sink, enclose. *Act. fut.* and *aor.* with the *trans.* meaning. *Mid.* δύομαι, (δύσομαι, ἐδυσάμην) enclose myself = put on (a garment). ἔδυν (δέθι — δύναι, δός) has also this meaning. Hence ἐνδύω, put on : ἐκδύω, put off, strip (with *fut.* and *aor.*) ; both of another : *mid. of myself.*

<sup>y</sup> And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,	ἔξω ( <i>gen.</i> ) τὰ ἔξω, external, outward things.
External,	ὁ ἔξω (27).
Within,	ἔνδον (also, <i>in doors, at home; ἔνδον καταλαβεῖν, to find a man in, or at home</i> ).

*Exercise 22.*

Ⲅ What is the *literal* English of εἰ μὴ διὰ ?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died<sup>37</sup> *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,<sup>36</sup> we will deprive them of their ship. I should have died<sup>37</sup> *but for* my faithful slave. This man has stript me of my tunic. If you do not perform me this service,<sup>32</sup> I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

§ 22. *The Accusative after Passive and Neuter Verbs*

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. a) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. b) The *dat.* of the active sometimes becomes

the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ρεῖν γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a*) ἀφαιρεθεῖς\* τὴν ἀρχήν, *having had his government taken from him.*

*b*) ὁ Σωκράτης ἐπιτρέπεται τὴν δίαίταν, *Socrates is entrusted with the arbitration; πεπίστευμαι\* τοῦτο, this is entrusted to me, or I am entrusted with this.*

*c*) ἐκκοπεῖς τοὺς ὀφθαλμούςς, *having had his eyes knocked out.*

*d*) ρεῖν γάλα, *to flow with milk*; ζῆν<sup>ο</sup> βίον, *to live a life*; κινδυνεύειν κίνδυνον, *to brave a danger*; πόλεμον πολεμεῖν, *to wage a war*, ὄπνον κοιμᾶσθαι, *to sleep a sleep.*

*e*) ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶν μάχην, *he conquered the barbarians in the battle of Marathon.*

### 132. VOCABULARY 21.

To commit, confide, or entrust to,

ἐπιτρέπω.†

Entrust to,

πιστεύω† (also with *dat.* only, to trust a person).

Arbitration,

δίαίτα, ης, ἡ.

Faith,

πίστις, εως, ἡ.

Disbelieve, disobey (a person or law),

ἀπιστέω (*dat.*)

\* 125, note s.

† ἐγὼ πιστεύομαι (ὑπὸ τινος), *I am trusted, confided in, or believed.*

‡ ζᾶω, χρᾶσμαι, πεινάω, διψᾶω (*live, use, hunger, thirst*), contract οἰ into η (not α). ζῶ, ζῆς, &c

† For the distinction between these words, see Index under 'entrust to.'



Law,	νόμος, ου, ὁ.
Cut out, knock out,	ἐκ-κόπτω.
Cut to pieces,	κατα-κόπτω.
Government, magistracy,	ἀρχή, ἥς, ἡ (also, <i>beginning</i> : acc. ἀρχήν, or τῆς ἀρχῆς, used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	κίνδυνος, ου, ὁ.
Brave, incur, expose oneself to a danger,	κινδυνεύειν κίνδυνον.
Eye,	ὄφθαλμός, οῦ, ὁ.
To sleep,	κοιμάομαι (αορ. -θην).
Sleep,	ὑπνος, ου, ὁ.
Fountain,	πηγή, ἥς, ἡ.
Flow,	ῥέω. <sup>c</sup>
Flows with a full or strong stream,	πολὺς ῥεῖ, (the adj. being in the case and gender of its noun).
Honey,	μέλι, ιτος, τό.
Conquer,	νικάω.
Victory,	νίκη, ης, ἡ.
Barbarian, (i. e. one who is not a Greek),	βάβαρος, ου, ὁ.
To hold a magistracy or office.	ἄρχειν ἀρχήν.
Milk,	γάλα, γάλακτος, τό (R. γαλακτ).
River,	ποταμός, οῦ, ὁ.

## Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

<sup>c</sup> ῥέω, ῥήσομαι, ἐρρύηκα; αορ. ἐρρύην (*flowed*); (ἐρρέουσα and ῥέουσαι, not Attic).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.<sup>86</sup> If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (86\*. *b*) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*<sup>40</sup> been done. I should have killed you, *but for*<sup>39</sup> your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.<sup>12</sup> Let us try to bear *what comes from the gods*.<sup>25</sup> We must try<sup>38</sup> to bear *what fortune sends*.<sup>25</sup> He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. *c*) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

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### § 23. *The Accusative continued.*

134. *a*) The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

135. *b*) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. *c*) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. *a*) *καλὸς τὸ σῶμα*, *beautiful in person*. *Σωκράτης τοῦνομα*,<sup>d</sup> *Socrates by name*. *πλήττομαι τὴν κεφαλῆν*, *I am struck on the head*. *πάντα εὐδαιμονεῖ*, *he is happy in all respects*.

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<sup>d</sup> = τὸ ὄνομα.

- b) τί χρῶμαι ἀντῷ; *what use shall I make of it? what am I to do with it?* οὐκ οἶδα ὅ,τι σο χρῶμαι, *I don't know what use to make of you; I don't know what to do with you.*
- c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας *three whole months.* τὰ πολλὰ, *mostly,* (for) *most of his time.* ἀπέχει δέκα σταδίου, *it is ten stadia off.*
- d. τοῦναντίον,<sup>f</sup> *on the contrary.* τὸ λεγόμενον, *as the saying is.*

## 138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μηνός, ό.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω ( <i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses πατάσσω, ξω, is used.)
Unjust,	ἀδικος, ος ον.
Do injustice to, injure,	ἀδικέω ( <i>acc.</i> of person and also of <i>thing.</i> )
Injustice,	ἀδικία, ας, ἡ ( <i>ἀδικεῖν ἀδικίαν</i> , to commit an injury).
Staff,	ῥάβδος, ον, ἡ.
Insult,	ὑβρίζω ( <i>acc.</i> : ὑβρίζειν εἰς τινα, to act insolently towards).
Insult, insolence,	ὑβρις, εως, ἡ.
Reverence,	αἰδέομαι, έσομαι, <i>et aor. 1 pass.</i> : ( <i>acc.</i> )
Run away from,	ἀποδιδράσκω <sup>g</sup> ( <i>acc.</i> )

ο The *subj.* used as in 99. c. expresses more *doubt* as to what is to be done than the *fut.*

<sup>f</sup> = τὸ ἐναντίον.

<sup>g</sup> διδράσκω, δράσομαι, δέδρακα. ἔδραν (δράθη, δραίνην, δρω (ᾄς, &c.) εἰράται, δράς).

To have no fear of, to be without fear of,	θαρόρειω ( <i>acc.</i> )
Mild, gentle, Disposition,	πραῖος, <sup>h</sup> πραεῖα, πραῖον. ἡθός, εὖος, τό.
To be distant from,	ἀπέχω ( <i>mid. abstain from:</i> <i>gen.</i> )
Use, do with, Stadium,	χράομαι ( <i>dat.</i> ) στάδιος or στάδιον.

## Exercise 24.

☞ Why is *δοτις* used in 137. *b?* 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?<sup>36</sup> A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.<sup>41</sup> He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do<sup>38</sup> what is just,<sup>43</sup> and *abstain*<sup>i</sup> from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who<sup>t</sup> manage the affairs of the state.

<sup>h</sup> *πραῖος* B. (*πραῖος* P. R. K.) takes *all fem. and neut. plur.* as if from *πραῖς, πραεῖα*, n. pl. *πραῖα*. Plur. mas. *πραῖοι, πραεῖς*: G. *πραῖων*: D. *πραῖοις, πραεῖσι(ν)*: A. *πραῖους, πραεῖς*.

<sup>i</sup> The *verbal adj.* from *ἀπέχεσθαι* is *ἀφεκτικός*, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the *gen.*

§ 24. *The Genitive.*

Obs. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.)

140. a) Partitives, numerals, superlatives, &c. govern the genitive.

141. b) The genitive is used with adverbs of *time* and *place*.

142. d) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as we should express by 'of.'

Obs. 1. b) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

Obs. 2. e) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an *exclamation*.

143. a) οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons.* οὐδεὶς Ἑλλήνων, *none of the Greeks.* ἡ μεγίστη τῶν νόσων, *the greatest of diseases.*

b) τρεῖς τῆς ἡμέρας, *three times a day.* ποῦ γῆς; *in what part of the world?* πόρῳ τῆς ἡλικίας, *far advanced in years.*

c) ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money.* πίνειν ὕδατος, *to drink some water.* ἐσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

d) στέφανος ὑακίνθων, *a crown of hyacinths.* δένδρον πολλῶν ἐτῶν, *a tree many years old.* ἦν γὰρ ἀξιόματος μεγάλου, *for he was of great consideration.*

e) διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, *they are*

*plundering my property, wretched man that I am!* τῆς ἀναιδείας, *what impudence!*

## 144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, ος ον.
Greek,	Ἕλληγ, ηνος, ό.
Greece,	Ἑλλάς, άδος, ή.
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόρρω.
A person's age,	ήλικία, ας, ή.
To drink,	πίνω. <sup>κ</sup>
To eat,	έσθίω. <sup>ι</sup>
Flesh, meat,	κρέας <sup>μ</sup> τό.
Crown,	στέφανος, ου, ό.
Tree,	δενδρον, <sup>ν</sup> ου, τό.
Year,	έτος, εος (ους), τό.
Consideration, reputation,	άξιωμα, ατος, τό.
Violet,	ιον (Fίον) ου, τό.
Lily,	κρίνον, ου, τό.
Golden,	χρύσεος, χρυσοῦς. <sup>ρ</sup>
Place on.	επι-τίθημι (dat.)
Worthless, despicable,	φραῦλος, η, ον.
Arrive,	άφ-ιγνέομαι. <sup>ρ</sup>
To be given,	δοτέος (from έδόθηγ, δίδωμι.)
Plunder,	διαρπάζω (fut. mid.)
Wretched, unfortunate,	κακοδαίμων, ων, ον.
Alas,	φεῦ: οίμοι.

<sup>κ</sup> πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. έπιον, έπόθηγ.

<sup>ι</sup> έσθίω (from έδω), (irreg. fut.) έδομαι, έδήδοκα, έδήδεσμαι. έφαγογ (from root φαγ), ήδέσθηγ.

<sup>μ</sup> G. αος, ως, &c.

<sup>ν</sup> δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δένδρεοις from another Ionic form).

<sup>ο</sup> κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from κείνος, η.

<sup>ρ</sup> χρύσεος, οῦς, χρυσή, ή, χρύσειον, οῦν.

χρυσέου, οῦ, χρυσής, ης, χρυσεόν, οῦ.

χρυσέω, ῶ, χρυσήγ, η, χρυσέω, ῶ, &c.

<sup>ρ</sup> ιγνέομαι, ίξομαι ίγμαι, ικδμηγ.

## PHRASES.

Till late in the day,	μέχρι πόρρω τῆς ἡμέρας.
Willingly at least,	ἐκὼν εἶναι †
So to say, to speak generally,	ὡς ἔπος εἰπεῖν † (showing that a general assertion is not <i>absolutely</i> true.)

## Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.<sup>47</sup> I will be with you three times every year. If he were not (*a person*) of great consideration,<sup>38</sup> the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please<sup>39</sup> (90\*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

§ 25. *The Genitive continued.*

146. a) *Verbal adjectives* with a transitive meaning

† Such short phrases with the *infin.* are inserted in the sentence: ἴθην δὴ ἐκοῦσα εἶνα οὐκ ἀπολείπεται ἡ ψυχὴ. See 151. a.

govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146\*. b) Words relating to *plenty, want, value, &c.*, govern the genitive.

147. c) Verbs relating to the *senses*, except *sight*, govern the genitive.

Osa. ἀκούειν, *hear*, generally takes a *gen.* of the sound, and an *acc.* of the *person* producing it: but in neither case without exception.

148. e. f) The genitive is often used where we may supply 'in respect to' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by *ἐνεκα, on account of*. It is very frequently used in this way after words compounded with a *privative*.

.49. a) *πρακτικὸς τῶν καλῶν, apt to perform (or, in the habit of performing) honorable actions.*

b) *μεσὸν ἐστὶ τὸ ζῆν φροντίδων, life is full of cares. ἄξιος τιμῆς, worthy of honour. δεῖσθαι χρημάτων, to want money; also δεῖσθαι τινος (gen. of person), to beseech a person.*

c) *ὄζειν μύρων, to smell of perfumes. ἀπτεσθαι νεκροῦ, to touch a corpse. ἀκούειν παιδίου κλαίουτος, to hear a child crying.*

*τοὺς δούλους ἔγευσε τῆς ἐλευθερίας, he allowed his slaves to taste of liberty.*

*ἄγευστος τῆς ἐλευθερίας, one who has never tasted of liberty.*

d) *ἔχεσθαι τινος, to cling to, or be next to. σωτηρίας ἔχεσθαι, to provide (carefully and anxiously) for one's safety.*

e) *ἄπαις ἀρρένων παίδων, without male offspring. ἐγγύτατα ἀντῷ εἰμι γένους, I am very nearly related to him (literally, very near to him with respect to birth). δασύς δένδρων, thick with trees; thickly planted with trees.*

f) *εὐδαμονίζῃ σε τοῦ τροποῦ, I think you hap*



*py in your disposition.* οἰκτεῖρω σε τοῦ πάθους, *I pity you on account of your affliction.*

## 150. VOCABULARY 24.

Apt to do <i>or</i> perform; in the habit of doing <i>or</i> performing,	πρακτικός, ἡ, ὄν.
Apt, <i>or</i> fit to govern,	ἀρχικός, ἡ, ὄν.
To govern,	ἄρχω ( <i>gen.</i> )
To smell of, (i. e. emit a smell).	ᾶζω. <sup>†</sup>
Ointment, perfume,	μύρον, ον, τό.
Touch,	ἄπτομαι.
Corpse,	νεκρός, οὔ, ὁ ( <i>adj.</i> "dead").
Free,	ἐλεύθερος, α, ον.
Freedom, liberty,	ἐλευθερία, ας, ἡ.
Hear,	ἀκούω. <sup>‡</sup>
Child,	παιδίον, <sup>‡</sup> ον, τό.
Cry,	κλαίω. <sup>‡</sup>
Give to taste, allow to taste,	γεύω.
One who has not tasted,	ἄγευστος, ος ον.
Childless,	ἄπαις (one termin. G. ἄπαιδος).
Male,	ἄρσεν, <sup>‡</sup> ηρ, εν.
Near,	ἐγγύς ( <i>gen.</i> )
Race, family, birth,	γένος, εος, τό.
Thick, crowded,	δασύς, εἶα, ὅ.
Think <i>or</i> pronounce happily.	εὐδαιμονίζω.

<sup>†</sup> *ικός*, appended to *verbal* roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as *ιος* (20, note n.)

<sup>‡</sup> ᾶζω, ᾶξήσω, ᾶδωδα (with meaning of *pres.*)

<sup>‡</sup> ἀκούω, ἀκούσσομαι, ἀκήκοα, ἤκουσσομαι, ἤκουσα.

<sup>‡</sup> —ιον the principal termination of *diminutives*: παῖς, παιδίον. Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

<sup>‡</sup> κλαίω (κλαύσσομαι, κλαυσοῦμαι); but *aor.* ἔκλαυσα. *Att.* κλάω (α).

In *old Att.* ἄρσην.

Disposition,	τρόπος, <sup>γ</sup> ου, ὁ.
Pity,	οἰκτεῖρω.
Suffering, affliction,	πάθος, εος (ους) τό (plur "the passions").
Worthy,	ἄξιος, α, ον.
Honour,	τιμή, ῆς, ἡ.
Want, beseech,	δέομαι (-ήσομαι, -ήθην).
Full of,	μεστός, ῆ, ὄν.
Life,	τὸ ζῆν.
Cares,	φροντίδες, αἱ (pl. cf φροντίς).
Not at all,	οὐδέν, μηδέν, often followed by τί: οὐδέν τι, &c.
Who in the world?	τίς ποτε; <sup>δ</sup>

What is the verbal adj. in τίος from εὐδαιμονίζω? εὐδαιμονιστίος.

What is the meaning of ἔχθεσθαι with gen.? 149. d.

### Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e) He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.\* I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

<sup>γ</sup> τρόπος from τρέπω, to turn; as we say, a man's turn of mind.

N. B. Nouns in ος, from verbal roots, generally change ε of the root into ο.

<sup>δ</sup> ποτέ (enclitic), at any time; used with interrogatives, it expresses surprise.

<sup>ε</sup> ἰκῶν εἶναι is confined to negative sentences.

*Exercise 27.*

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocides will be general with three others.<sup>21</sup> Let us rule over our passions. We must set about<sup>22</sup> the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole<sup>23</sup> country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

§ 26. *The Genitive continued.*

153. a) Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.*
- b) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

## 154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus* also, of course.)

To flee from,

ἀπαλλάττω (*γ*) also, "to come out of an affair," "come off" "get off" ἐκ, ἀπό. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	εἶργω. <sup>b</sup>
Make to cease,	παύω ( <i>mid.</i> "cease").
Leave off, desist from,	λήγω.
Miss, err,	ἁμαρτάνω <sup>c</sup> (also <i>to sin</i> , εἰς or περί with accus. <i>against.</i> )
Differ,	διαφέρω (60, note b).
Way,	ὁδός, οὔ, ἡ.
Chase, hunting,	θῆρα, ας, ἡ.
Sea,	θάλασσα, ης, ἡ.
Disease,	νόσος, ου, ἡ.
Physician,	ἰατρός, οὔ, ὁ.
With impunity	χαίρων ( <i>part.</i> literally "re- joicing").
Toil, labour,	πόνος, ου, ὁ (also "trouble").
Market-place,	ἀγορά, ᾤς, ἡ.
Heavy-armed soldier, <i>Hoplite</i> ,	ὀπλίτης, ου, ὁ.

*Exercise 28.*

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian<sup>d</sup> Hoplites from the market-place. Speaking<sup>14</sup> fast is a different thing (*differs*) from speaking well. A good king does not *at all*<sup>†</sup> differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned<sup>1</sup> against the state, will not escape with impunity.

<sup>b</sup> In Attic Greek, εἶργω is *excludo*, εἶργω *includo*. (B.)

<sup>a</sup> ἁμαρτάνω, ἁμαρτήσομαι, ἁμαρτήκα. ἡμάρτον.

<sup>d</sup> *Of the Greeks.*

<sup>†</sup> οὐδέν τι, not ἀρχήν: for 'at all' does not here refer to an action.

The boy is desisting from the chase. If I had known this, I would not have tried *at all*<sup>54</sup> to persuade him.

§ 27. *The Genitive continued.*

156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι. <sup>e</sup>
Forget,	ἐπιλανθάνομαι. <sup>f</sup>
Care for, have any regard for,	κήδομαι.
Hold cheap,	ὀλιγορέω.
Despise,	καταφρονέω.
Spare,	φείδομαι.
Desire,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγίγνομαι.
Get the better of, surpass,	περιίεμι.
Accuse, charge,	κατηγορέω ( <i>pass.</i> "to be laid to the charge of").
Condemn,	καταγιγνώσκω. <sup>g</sup>
Impiety,	ἀσεβεία, ας, ἡ ( <i>impious</i> , ἀσεβής, 87, note z).

<sup>e</sup> The *third* (*paula post*) *fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

<sup>f</sup> λανθάνω, λήσω, λέληθα. ἔλαθον. *Mid.* λανθάνομαι, λήσομαι, λέλησμαι. ἐλαθόμην.

<sup>g</sup> γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. *Aor.* ἔγνων. (*ἔγνων, γνώθη, γνώθημι, γνώω, γνώωμαι, γνώωσι*).

**Obs** κατηγορέω may have *acc.* of the charge or crime, *gen.* of the person: or, if no crime is mentioned, *gen.* of person. καταγιγνώσκω has *acc.* of the charge, or punishment; *gen.* of person. In the *pass.* the *acc.* will of course become the *nom.* and the *gen.* of the person remain.

Piety,	εὐσέβεια, ας, ἡ (pious, εὐσεβής).
Banishment,	φυγή, ῆς, ἡ.
Former,	ὁ πρῖν (26).
Folly,	μωρία, ας, ἡ.
Laughter,	γέλως, ωτος, ὁ.
I at least, I for my part,	ἔγωγε.
Far (= much, greatly),	πολύ.
Forefather, ancestor,	πρόγονος, ου, ὁ.

### Exercise 29.

☞ What is the usual opt. of *contracted* verbs? οἶν, φην.

157. I remember my *former*<sup>11</sup> troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing<sup>14</sup> laughter. 'The men of the present day' have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenocides. The father of Xenocides was found guilty<sup>27</sup> of impiety. Most persons desire money. Let us master our desires. Do not desire the property<sup>10</sup> of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits<sup>16</sup> upon them.

### Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,<sup>26</sup> I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!<sup>20</sup> These things happened in the time of<sup>26</sup> our forefathers. He said, that to be prosperous was not in our (own) power.<sup>26</sup>

### § 28. The Genitive continued.

159. *a. b*) After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e*) A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral adjective*, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former, the same, each, &c.*

162. *f. g*) The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.

162\*. *a*) δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

*b*) πλείστον<sup>h</sup> τοῦτο τιμᾶμαι, *I value this at a very high price (very highly).*

*c*) τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

*d*) νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συνηοῦ, *for a considerable time.*

*e*) πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*

*f*) λαβεῖν (generally λαβέσθαι) ποδός, *to take*

<sup>h</sup> πολὺς, πλείων or πλέων, πλείστος.

- (a person) by the foot. ἄγειν χειρὸς, to lead by the hand.  
 ὄν λύκον τῶν ὄτων κρατῶ, I get hold of the wolf by the ears.  
 h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, this is not the part of a wise man.  
 i) οὐ παντὸς εἶναι, not to be a thing that every body can do. εἶναυτοῦ εἶναι, to be one's own master.

## 163. VOCABULARY 27.

Purchase, buy,	ἀγοράζω <sup>1</sup> (properly "am in the market-place," ἀγορά).
Drachma,	δραχμή, ἤς, ἡ.
To value,	τιμάομαι.
Mina,	μνᾶ, ᾶς, ἡ.
Lay down,	κατα-τίθημι.
To exact, to exact payment,	πράττεσθαι.
Considerable, long (of time.)	συχνός, ἡ, ὄν (prop. "continuous").
To practice,	μελετάω.
To take hold of,	λαβέσθαι (92, note°).
To get hold of,	κρατέω (prop. "to master").
Equestrian exercises.	τὰ ἵππικά.

## Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase<sup>29</sup> this for three minæ. It is the part of a good man

<sup>1</sup> (a) The being or having what the root denotes, is expressed by verbs ἄω, ἐω, εὔω, ὠσσω, (ὠττω), ἄζω, ἰζω. (b) The making a thing into, or furnishing it with what the root denotes, is expressed by verbs in ὄω, ἰζω, ὄνω, (ὄ), αἰνώ.

Obs. These meanings are not invariably observed; e. g. those in ἰζω are set down as belonging to both classes. The least subject to change are those in ἐω, εὔω, ἄω. (R.)



to confer benefits upon his friends. He told me that he valued this very highly. He said that if he had a talent, he would lay it down for this horse (102). It is not every man that can master<sup>56</sup> his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears.<sup>k</sup> It is not every man that is-without-fear-of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

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### § 29. Comparison.\*

165. a) The thing with which another is compared, is put in the genitive.

The fuller construction is with ἤ, *than*; which however is used only where the genitive cannot be employed.

b) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in the phrase, κάλλιον ἐμοῦ ᾄδεις, the things compared are not 'I' and 'your singing;' but 'my singing' and 'yours.'

166. c) *Greater, &c. than ever, than at any other time*, is expressed by using αὐτός, before the *gen.* of the reciprocal pronoun.

167. d. e) *Too great, &c.* is expressed by the *comparative* with ἢ κατὰ<sup>1</sup> before a *substantive*; ἢ ὥστε before a *verb* in the *infinitive*.

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<sup>k</sup> To get hold of, &c. . . . is not the part of, &c.

<sup>1</sup> Or ἢ πρός.

168. a) *μείζων ἐμοῦ*, taller (greater) than I.  
 b) *κάλλιον ἐμοῦ ἄδεις*, you sing better (more beautifully) than I (do).  
 c) *δυνατώτεροι αὐτοὶ αὐτῶν<sup>m</sup> ἐγένοντο*, they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).  
 d) *μείζω ἢ κατὰ δάκρυα πεπονθέναι*, to have suffered afflictions too great for tears.  
*νεκρὸς μείζων ἢ κατ' ἄνθρωπον<sup>n</sup>*, a corpse of superhuman size.  
*ὄπλα πλέω ἢ κατὰ τοὺς νεκρούς*, more arms than could have been expected from the number of the dead (*quam pro numero*).  
 e) *νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἶων πατέρων ἐστέρηται*, they are too young to know what fathers they have lost.

## 168\*. VOCABULARY 28.

Sing,	ἄδω. <sup>o</sup>
Sing better,	κάλλιον ἄδειν.
Powerful,	δυνατός, ἤ, ὄν.
'Fear,	δάκρυον, ον, τό.
Suffer,	πάσχω. <sup>p</sup>
Arms,	ὄπλα. <sup>q</sup>
Young,	νέος, ἄ, ὄν.
Deprive,	στερέω : <sup>r</sup> ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, ὁ.

<sup>m</sup> So in *superl.* *δεινότατος σαυτοῦ ἦσθα*.

<sup>n</sup> Literally, *greater than in proportion to* (or *according to*) man.

<sup>o</sup> ἄδω (*δείδω*), *fut.* ἄσομαι, but *aor.* ἦσα.

<sup>p</sup> πάσχω, *πείσομαι*, *πέπονθα*. ἔπαθον.

<sup>q</sup> Properly, *instruments* or *tools* of any kind.

<sup>r</sup> This verb is most common in the *pass.* form, with *fut. mid.*, in the sense, *am deprived of*.:—*στεροῦμαι*, *στερήσομαι*, *ἐστέρημαι*. *ἐστερήθην*, &c. —*ἀποστερέω* (124, c) is more common than *στερέω*. [*στερίσκω* is the common form of the *prea. act.*: *στέρομαι* of the *pres. pass.*]

Pupil,	μαθητής, οὔ, ὄ.
Words that go with comparatives to mark the <i>degree</i> of excess or defect.	
Still,	ἔτι.
Much,	πολλῶ. <sup>s</sup>
Little, a little,	ὀλίγω.
The—the	ὅσῳ—τοσούτῳ ( <i>quanto - tanto</i> ).

## Exercise 32.

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a superhuman size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do<sup>ss</sup> this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*<sup>ss</sup> the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought<sup>ss</sup> to be desired. The boy is still taller than his father. The girl is a little taller than

<sup>s</sup> Sometimes the *acc.* is used; μέγα, πολύ, &c.

<sup>t</sup> *Imperf.* because the meaning is, 'I should now be a better singer.'

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

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§ 30. *Comparison continued.*

170. a) Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. b) ὡς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, &c.)

172. d. e) εἴ τις καὶ ἄλλος (*si quis alius*), and εἰς ἀνὴρ (*unus omnium maxime*), have the force of superlatives.

(εἰς γε ἀνὴρ ὦν is also used.)

173. f) περιττός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their *comparative* meaning.

174. a) ταχύτερα ἢ σοφώτερα (*Herod.*), with *more haste than wisdom*.

b) ὡς τάχιστα, *as quickly as possible*. σιγῇ ὡς ἀνυστὸν προσήεσαν, *they came up as silently as possible*. ὅτι μέγιστος, *as great as possible*.

c) ὅσους ἠδύνατο πλείστους<sup>■</sup> ἀθροίσας, *having collected as many men as he possibly could*.

d) καίπερ, εἴ τις καὶ ἄλλος, εἶχες πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, *though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years)*.

e) τοὺς ἀγωνιζομένους πλεῖστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν, *being able to be of more service*

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■ Or, ὅτι πλείστους ἀθροίσας.

to the contending parties, than any other individual.

f) περιττὰ τῶν ἀρκούντων more than enough (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, many times as numerous as ourselves.

## 175. VOCABULARY 29.

Silently,	σιγῇ.
To come on, come up,	πρός-εμι.
As many as,	ὅσοι.
Most,	πλεῖστοι.
Feasible,	ἀνυστός, ὅς ὄν (fr. ἀνύτειν, to perform).
Although,	καίπερ.
For your years,	πρός τὰ ἔτη.
Hair,	θρίξ, τριχός, ἡ.
Collect,	ἀθροίζω.
To be enough or sufficient,	ἀρκέω (fut. ἔσω).
Many times as many or much,	πολλαπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρείος, α, ον.
Slow,	βραδύς, εἶα, ὕ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι (gen. ο thing; dat. of person).

## Exercise 33. ♣

176. One could not find (86\*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

♣ In doing the exercises of the form: "if any one—it is" (174 d), replace mentally 'it is' by the verb; "if any man practises temperance, it is he" = "if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance."

In those of the form "more than any other single person," replace this form by πλεῖστα εἰς ἀνῆρ, or εἰς γε ἀνῆρ ὧν.

other man. If you had done this, you would have done more bravely <sup>w</sup> than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected<sup>32</sup> as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs*.<sup>59</sup> One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

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### § 31. *The Dative.*

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (a) *identity*.

179. b) The *instrument* (c) the *manner*, and (d) the *cause*, are put in the *dative*.

180. e) The *definite* time at which a thing is done, is put in the *dative*.

181. f) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τίος,ρός*.

182. a) *τὰ αὐτὰ πάσχω σὺί, I suffer the same as you.*

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<sup>w</sup> *Comparative sing.* by rule 56; not *plur.* as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hereules.*

- b) πατάσσειν ῥάβδω, *to beat with a stick.*  
 c) δρόμῳ παρήλθεν, *he came running (literally, at a running pace). μεγάλη σπουδῇ, in great haste.*  
 d) φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from (or ill of) a disease.* ἀλγεῖν τι, *to be pained at a thing.*  
 e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*  
 f) τὰντα λέλεκται ἡμῖν, *these things have been said by us.*

## 183. VOCABULARY 30.

To live about the same time, to be contemporary with.

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

Fear,

φόβος, ὄν, ὁ.

Running, a running pace,

δρόμος, οὐ, ὁ.

To be suffering, or ill of a disease,

κάμνω (καμοῦμαι, κέκμηκα, ἔκαμον.

On the next day,

τῇ ὑστεραίᾳ.

Heavy, severe,

βαρὺς, εἶα, ὄ.

Thales,

Θαλῆς.<sup>2</sup>

Solon,

Σόλων, ωνος, ὁ.

Why?

τί; ἢ διὰ τί;

Haste,

σπουδῇ, ἦς, ἡ.

Hereules,

Ἡρακλῆς,<sup>3</sup> εὐς (ου) ὁ.

Staff, stick,

ῥάβδος, οὐ, ἡ.

Verbs that govern the *dative*.

Associate with, keep company with,

ὀμιλέω.

Follow,

ἔπομαι.<sup>3</sup>

<sup>2</sup> Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (ητος, ητι, ητα, later.)

<sup>3</sup> Voc. Ἡράκλεις. The voc. ὦ Ἡρακλες occurs only in this exclamation.

<sup>3</sup> ἔπομαι, ἔψομαι. Imperf. εἶπόμην, αοτ. ἐσπόμην.

Envy, grudge,	φθονέω <sup>a</sup> (φθόνος, <i>envy</i> ).
To meet, fall in with,	ἐντυγχάνω. <sup>b</sup>
Blame,	μέμφομαι.
Find fault with, rebuke,	ἐπιτιμάω.
Scold, rail at, speak calum- niously of,	λοιδορέομαι (λοιδορέω takes the <i>accus.</i> .)
Accuse of, charge with, blame,	ἐγκαλέω.
Plot against,	ἐπιβουλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	ἐρίζω.
Contention, strife,	ἔρις, ἴδος, ἡ ( <i>acc.</i> ἔριδα <i>et</i> ἔριν).
Am angry with,	ὀργίζομαι.
Am in a passion or rage,	χαλεπαίνω.
Like,	ὁμοιος, α, ον.

Obs. Verbs of *reproaching*, &c. take *acc.* of the *thing* (as well as *dat.* of person), especially when it is a *neut. pronoun*. (ἐγκαλεῖν, &c. τί τινι.)

### Exercise 34.

184. Do not associate with the bad (72. a). If you associate (67. 2) with the bad,<sup>38</sup> you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck<sup>39</sup> the judge with a stick, you would not have got off *with impunity*.<sup>40</sup> They set out the next day. What do you charge me with (183. Obs.)? I asked whether (72. c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

<sup>a</sup> φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged. (See 149. f).

<sup>b</sup> τυγχάνω, τεύχομαι, τετύχηκα, ἔτυχον. With a *gen.* to *obtain*, *receive* (παρά *from*, with *gen.*); also, to *hit* (a *mark*—σκοπός).



plotted against the king from envy. Do not contend with your parents. I suffer similar treatment<sup>e</sup> to you. I should blame the citizens, if they had done this. He scolds, *not only*<sup>23</sup> the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*<sup>51</sup> am I to do (99. c)? Through fear he did not hit the mark.

*Exercise 35.*

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.<sup>63</sup> O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy whether we ought to envy<sup>36</sup> our neighbours. The damsel has very beautiful eyes.<sup>12</sup> Let us aim at speaking<sup>14</sup> well of all the good. Let us abstain from acting insolently. All, *and you among the first*,<sup>34</sup> admire these things. Let us be contented with our present condition. He said that, if Xenocides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*<sup>29</sup> the boy sing (*part.*) Do not associate with those who<sup>1</sup> pursue what is disgraceful.<sup>13</sup> Why do you charge me with injustice?<sup>55</sup> Through fear he missed the mark. I admire both<sup>d</sup> your horses and those<sup>e</sup> of your friend. *The rest*

<sup>e</sup> Like things.

<sup>d</sup> τῆ following the article.

of the country<sup>19</sup> has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

### § 32. Middle Voice.

The middle voice denotes:

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) *Pres.* and *imperf.*
  - 2) *Perf.* and *Pluperf.*
  - 3) *Futures* and *aorists mid.*
- } of the *passive form*.

And in some verbs

- 4) The *aor. 1. pass. i. e.* of the *passive form*.

188. VOCABULARY 31.

To wash,	(1.) λούειν.	M. wash myself, bathe, <sup>e</sup> λούεσθαι.
Strangle, ἀπάγγχειν, ἀπάγγξαι.		M. to strangle (or hang) myself, ἀπάγγεσθαι.
	a) With new <i>intransitive</i> meaning.	
To send,	στέλλειν.	M. (to send one's self) to journey, στέλλεσθαι. <sup>f</sup>

<sup>e</sup> It may have an *accus.* of a part of one's own person.

<sup>f</sup> στέλλεσθαι, *to clothe oneself*, and *to send for*, *hinc aor.* στείλασθαι, *πέμψεσθαι*, *to travel*, *σταλήναι*.

To make to cease, *παύειν*. M. (to make myself cease,) to stop, cease, leave off, *παύεσθαι*.

b) With new *transitive* meaning.

To put a man over (a river), *περαιοῦν (τινα)*. M. to cross (a river, *acc.*) *περαιοῦσθαι*.

To pluck, *τίλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τίλλεσθαι*.

## (2.)

To make a man one's ally (to form an alliance with a person), i. e. for one's own advantage, *σύμμαχον ποιεῖσθαι τινα*.

To place guards (over one's own property; for one's own protection,) *καταστήσασθαι ε φύλακας*.

To lift or take a thing up, *αἶρειν τι*. M. to take up for one's advantage, i. e. to keep for one's self, *αἶρεσθαι*.

To find, *εὑρίσκειν*. M. find for myself, procure, get, *εὑρισκεσθαι*.

To provide, *παρασκευάζειν*, M. to provide (for one's own use), *παρασκευάζεσθαι*.

## (3.)

I cause a table to be set before me, *παρ-τίθεμαι τράπεζαν*.

To let out for hire, *μισθόω*. M. *cause* to be let to myself, i. e. to hire, *μισθοῦσθαι*.

To teach, *διδάσκειν*. M. to get or have taught, *διδάσκεσθαι*.

To weep for, *κατακλαίειν*. M. to weep for (one's own misfortunes, *acc.*) *κατακλαίεσθαι*.

Having shown his own wickedness,	ἐπιδειγμένος τὴν πονηρίαν
To enact laws (of an <i>absolute</i> prince who does not make them <i>for himself</i> ),	θεῖναι νόμους.
To enact laws (of the legislator of a <i>free state</i> , who makes them for himself as well as for his fellow-citizens), <sup>a</sup>	θέσθαι νόμους.

Obs. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	πονηρός, ἄ, ὄν.
To weigh anchor,	αἶρειν (ἀγκῦραν, understood).
To commence <i>or</i> engage in a war against,	ἄρασθαι πόλεμον πρὸς, &c. (acc.)
Sail-away,	ἄπο-πλέω. <sup>1</sup>

### Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclidee hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*.<sup>a</sup> The mother wept for her sufferings. I provided <sup>b</sup> myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind-of

<sup>b</sup> This difference is not, however, strictly observed. (B.)

<sup>1</sup> πλέω, πλέσσομαι and πλευσσομαι, — ἔπλευσα. *Pass.* πέπλευσμαι, ἐπλεύσθη

<sup>k</sup> *Perfect*, as I still *keep* it.

'aws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

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§ 33. *Middle Voice continuaea.*

190. VOCABULARY 32.

1) To take,<sup>1</sup> αἰρεῖν. M. choose (followed by ἀντί with *gen.*), αἰρεῖσθαι.

To take, receive, λαβεῖν. M. take hold of, λάβεισθαι.

2) Verbs whose Mid. Voice seems to have a *reciprocal meaning*.

To consult, βουλευεῖν. M. to consult together, deliberate: but also (with regular *mid.* signification) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by περί with *gen.*), βουλευέσθαι.

To reconcile (others), διαλύειν).<sup>m</sup> M. to be reconciled to each other (πρός with *acc.*), διαλύεσθαι.

3) Middle forms of which there is *no active* and which must therefore be considered simply as deponents.

I receive, δέχομαι.  
I perceive, am informed of,<sup>n</sup> αἰσθάνομαι.

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<sup>1</sup> αἰρέω, &c. εἶλον, εἶλομην, ἤρεθην.

<sup>m</sup> λύω, λύσω, &c.—ἔλυμαι, ἐλύθην.

<sup>n</sup> αἰσθάνομαι, αἰσθόσομαι, ᾔσθημαι. ᾔσθημην

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid  
down, κατεκλίθην.<sup>ο</sup>  
Took myself off, ἀπηλλάγην.

So, ἐπεραιώθην ἐφοβήθην, ἐκοιμήθην, ἤσκηθην,  
(from περαιούσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,  
from ὠφελέω, ὁμολογέω, φυλάττω, τρέφω.  
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,  
to guard against, (with  
acc. of *thing* or *person*), φυλάττεσθαι (*mid.*)

7) By (agent after *pass.* *ὑπό* (with *gen.*): also *παρα*  
verb), *et πρόσ.*

### Exercise 37.

191. They will choose to obey rather than <sup>p</sup> to fight. I would choose liberty before wealth. Xenoclidēs was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating<sup>14</sup> wisely. Let us consult together what we ought to do.<sup>88</sup> They consulted together what they should do with (137. *b*) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (174. *f*) as this (*plur.*) O slaves, receive some<sup>48</sup> of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited

<sup>ο</sup> κατα-κλίω.

<sup>p</sup> μᾶλλον ἢ.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,<sup>4</sup> by none. The army shall be maintained from the king's country. I am glad that<sup>5</sup> the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who<sup>1</sup> guarded the city.

### § 34. On the Perfect 2.

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning* of the *middle*.

1) If the verb has both the *trans.* and *intrans.* meaning, the *perf.* 1. has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

### 193. VOCABULARY 33.

	Perf. 1.	Perf. 2.
Open, ἀνοίγω, <sup>1</sup>	ἀνέωγα,	stand open, ἀνέωγα.
Arouse, ἐγείρω,	ἐγήγερκα,	am awake, ἐγρήγορα.
Persuade, πείθω,	πέπεικα,	am confident, trust, have confidence, πέποιθα.
Break, ἄγνυμι, <sup>2</sup>		am broken, ἔαγα.
Destroy, ὀλλύμι, <sup>3</sup>	ὀλώλεκα,	am undone, ( <i>perii</i> ), ὄλωλα.
Fix, πήγνυμι, <sup>4</sup>		am fixed, am congealed, &c.πέπηγα.

Obs. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.

<sup>1</sup> This verb prefixes the temporal to the syllabic augment—ἀνέωγον ἰνέωξα, ἰνφ. ἀνοῖζαι. ἀνέωγα belongs to later Greek writers: ἀνέωγμα was used by the older authors.

<sup>2</sup> ἄγνυμι, ἄξω, αορ. ἔαξα, ἐάγην (ἄ).

<sup>3</sup> ὀλλύμι, ὀλώ, ὀλώλεκα. ὄλεσα. ὀλλῶμαι, ὀλλῶμαι, ὄλωλα. ὀλόμην.

<sup>4</sup> πήγνυμι, πήξω, &c.—πέπηγα, ἐπάγησ (ἄ).

Pot, pitcher,	χύτρα, ας, ἡ.
One more,	ἔτι εἷς.
Gate,	πύλη, ης, ἡ.
Spear,	δόρυ, ὡ δόρατος, τό.
Breast,	στέρονον, ου, τό.
To watch over,	ἐγρηγορέναι περί (with gen.)
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ἡ.
Roman,	Ῥωμαῖος, ου, ὁ.
Jupiter,	Ζεύς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωί.

*Exercise 38.*

194. The pitcher is broken. If we conquer the Romans *in* one more battle,<sup>42</sup> we are undone. The spear was fixed in his breast. All the water<sup>20</sup> is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost<sup>v</sup> all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,<sup>25</sup> we are undone. Who *in the world*<sup>51</sup> has broken this pitcher? It is *the part*<sup>55</sup> of a general to watch over the safety of his army. O Jupiter, the folly of the man!<sup>50</sup> If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.<sup>53</sup> My property was plundered, *wretched man that I am*!<sup>49</sup> If any man is in the habit of performing just (actions), it was he.<sup>53</sup> I have not met either my friend or my brother's.<sup>6</sup>

<sup>20</sup> δόρυ, δόρατος, &c.—Poet. σορός, σορί: of which σορί is found in Attic prose, in the phrase σορί ἐλεῖν.

<sup>v</sup> ἀπόλλυμι.



§ 35. *Additional Remarks on some of the Moods and Tenses.*

195. *a)* The *fut. 3.* (or *future perfect*) expresses a *future action continuing* in its effects.

196. The *fut. 3.* differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

197. *b)* The *fut. 3.* is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut. 3.* is obviously the natural future of those perfects, that, from their marking a *continued* state, are equivalent to a *present* with a new meaning:  
*e. g.* μέμνημαι, κέκτημαι.

199. Some verbs have the *fut. 3.* as a simple future:  
*e. g.* δεδήσομαι,\* πεπαύσομαι, κενόψομαι.

200. *c)* In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. *c.*)

201. *d. e)* The *perf.* has also a *subjunctive* and *optative*, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἶναι or ὄν is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

203. *f)* The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

204. *Obs.* εἶθε with the optative—and also the opta-

\* From δέω to bind.

tive alone \*—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) *realized*, εἶθε is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὄφελον (εἰ, ε) *alone*, or with εἶθε, εἰ γάρ or ὡς, and followed by the infinitive.

205. a) ἡ πολιτεία τελέως κοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*  
 b) φράζε καὶ πεπράξεται, *speak and it shall (immediately) be done.*  
 c) τὰ δέοντα ἐσόμεθα ἐγνωκότεις, ὦ καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*  
 d) εἶθε ὁ υἱὸς νενικήκοι, *would that my son had conquered!*  
 e) εἶπεν ὅτι ἦξοι ἡμέρα τρίτη, *he said that he should come on the third day.*  
 f) πεπειράσθω, *let it be attempted.*

## 206. VOCABULARY 34.

Constitution,	πολιτεία, ας, η.
Arrange, adorn,	κοσμέω.
Superintend, overlook,	ἐπισκοπέω.
What we ought,	τὰ δέοντα.
Empty, vain, useless	μάταιος, α, ον.
I am come,	ἦκω * (with <i>perf.</i> meaning).
I am gone, am off,	οἴχομαι * ( <i>perf.</i> meaning.)
Endeavour,	πειράομαι.

\* As in ὦ παῖ, γένοιτο πατρός ἐντυχέστερος. See also 298. e.

† γιγνώσκειν interdum de plebiscitis vel populi jussis. (Bremer ad Demosth. Phil. I. 54.)

\* ἦκω, ἦκον, ἦξω; no other tenses in use. βίου εὔηκειν, *to have arrived at an advanced age* (Herod.): a construction seldom found in Attic Greek.

\* οἴχομαι, οἴχῃσομαι, ἔχημαι (οἴχωκα).

Would that . . . !	εἴθε, εἴθ' ὄφελον <sup>b</sup> εἰ γὰρ ὄφελον, ὡς ὄφελον, ἢ ὄφε- λον αἰονε).
To make to disappear, If it is agreeable to you, if you are willing, And that too, For the present at least, As far as they are concern- ed.	ἀφανίζω. εἴ σοι βουλομένη ἐστί. καὶ ταῦτα. τό γε νῦν εἶναι. τὸ ἐπὶ τούτοις εἶναι.

## Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*<sup>11</sup> folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, note g. *obs.*) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world<sup>51</sup> we are,<sup>38</sup> *for the present at least*, to do<sup>c</sup> with him. *As far as*

<sup>b</sup> ὀφείλω (debeo), owe, ought. ὀφειλήσω. Aor. ὄφελον (un-Attic ὄφελον) used only in wishes. ὡς ὄφελε ζῆν Σωκράτης (how Socrates ought to be alive), *would that Socrates were alive!* εἶθε κλέος εἶλαβες.

<sup>c</sup> χρηστέος is the verbal adj. from χρᾶσθαι.

*that* (person) *is concerned*, I am undone. For the present, at least, let us desist from the chase O boy, may you become wiser!

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§ 36. *On the Infinitive.*

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

209. *b. c*) It expresses the *purpose*, and (*b. d*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in-*  
*du*s, or by the *supine in u*.

210. The particle ὥστε<sup>d</sup> expresses a *consequence*, and is used with *the infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = ὥστε with *infinitive* always.  
      { *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately* and *naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently (itaque)* for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; *consequently* I did not reach my inn till midnight:” here the *indicative* would be properly used. ὥστε properly answers to οὕτως, or some other demonstrative, in the preceding clause.

214. *a*) ὁ ἄνθρωπος πέφυκε φιλεῖν, *it is the nature of man to love.*

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<sup>d</sup> More rarely ὡς.

- b) παρέχω ἑμαντὸν ἐρωτᾶν, *I offer myself to be questioned.*
- c) ἦλθον ἰδεῖν σε, *I came (or am come) to see you.*
- d) ἡδύς ἀκούειν, *sweet to hear.* δεινὸς λέγειν, *clever at speaking.* χαλεπὸς λαβεῖν, *hard to take (or catch).*
- e) οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, *he is so senseless as to choose war in preference to peace.*  
οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται, *he is so senseless, that he (actually) chooses war in preference to peace.*
- f) φιλοτιμότητος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, *he was very ambitious, so as to bear any thing for the sake of being praised.*

## 214. VOCABULARY 35.

To put forth naturally,

φύω (πέφυκα et ἔφην are intrans. ; I am produced = I am by nature, or it is my nature to, &c.

Supply, afford, offer,  
Sweet, pleasant, agreeable,  
Terrible, clever,  
Hard, difficult,  
Senseless,  
In preference to, instead of,  
Peace,  
Ambitious, fond of honour,  
Undergo, bear,  
On account of, for the sake of,  
Leaf,

παρέχω.<sup>o</sup>  
ἡδύς, εἶα, ὕ.  
δεινός,<sup>f</sup> ἦ, ὄν.  
χαλεπός, ἦ, ὄν.  
ἀνόητος, ος, ον.  
ἀντί.  
εἰρήνη, ης, ἦ.  
φιλοτιμία, ος, ον.  
ὑπο-μεῖναι.  
ἕνεκα (gen.)  
φύλλον, ον, τό.

<sup>o</sup> παρέχεσθαι, mid. is also used for to afford, without any perceptible difference of meaning. (See example in 298. b.)

<sup>f</sup> -νος, an old pass. termin. (like τέος, τός), whence δεινός terrible στυγρός hateful, &c. (B.)

Bring up, educate,	παιδεύω.
Very,	πάνν. <sup>ε</sup>
Wing,	πτερόν, οὔ, ιό: πτέρυξ, ὕγος, ἦ
Young bird,	νεοσσός, οὔ, ὄ.
Art, <i>also</i> , contrivance, trick,	τέχνη, ης, ἦ.
Long,	μακρός, ἄ, ὄν.
Not yet,	οὔπω. <sup>β</sup>
Endure, bear,	ἀνέχομαι. <sup>1</sup>
To get <i>teeth</i> , feathers, &c.,	φύω.
To give one trouble, to mole- lest, harass, &c.,	πόνον οἱ πράγματα παρέχειν

### Exercise 40.

215. It is the nature of man (213. *a*) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.<sup>45</sup> The eagle has long wings.<sup>42</sup> He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.<sup>43</sup> They are too wise<sup>60</sup> to choose war in preference to peace. The young birds have already got <sup>4</sup> feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.<sup>53</sup> They harassed them so, that the army was not able (*indic.*)

<sup>ε</sup> This word is often strengthened by the addition of *τί* (πάνν τι).

<sup>β</sup> *πῶ*, *πῶποτε*, *ever yet*, *ever up to this time*. The former is joined to *οὐ*, *μή*; the latter to *οὐδέ*, *μηδέ*; and both relate to the *past*. *Οὐδέποτε*, *μηδέποτε*, are commonly employed only *generally*, or with reference to the *future*. (See 238\*, note on *examp. b.*)

<sup>1</sup> This verb has a double augment: *imperf.* ἠνειχόμεν, *aor.* ἠνεσχόμεν.

<sup>4</sup> *Aor. 1.*, as *perf.*, has a different meaning.

to advance.<sup>1</sup> This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

### § 37. *The Infinitive continued.*

216. *a*) The infinitive with the article in the *gen.* sometimes denotes a  *motive*  or  *purpose* .

It may be considered as governed by *ἐνεκα* understood.

217. *b*) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τό*, (as in 221. *c*).

218. *b*) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

219. *d*) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221, show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare*.

220. *e*) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. *e*) *νίος* conforms to 'Αλέξανδρος· θεός το ἐγώ· προθύμον το αὐτοῦ, &c.—This construction is called *Attraction*.

221. *a*) *ἔτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακοῦργεῖν τὴν Εὐβοίαν, and Atalanta also was fortified, that robbers (or pirates) might not commit depredations in Eubœa.*

*b*) *οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι,*

<sup>1</sup> πορεύομαι.

*nothing was done, because he was not present.*

c) οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνησθαι ἀντιδρῶντα κακῶς, *it is not right for one who suffers wrong to avenge himself by doing wrong in return.*

d) δεομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπεῖν ὁμολογῶ, *I confess that I assented.*

e) ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say that he was the son of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a god.*

ἐδέοντο αὐτοῦ εἶναι προθύμον, *they entreated him to be zealous.*

ἔξιστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

## 222. VOCABULARY 36.

To wall, fortify,

A wall,

Evil-doer, rascal, villain,

Villainy,

Misdeed,

To do evil towards, do

harm to, to inflict damage on, &c.

To ward off,

τειγίζω.

τείχος, εὐς (ους) τό.

κακοῦργος (κακός et ἔργον).

κακουργία, ας, ἡ.

κακούρηγμα, ατος, τό.

κακουργέω.

ἀμύνειν τί τινι (also with *dat.* only, ἀμύνειν τινί, *to defend.* In *Mid.* ward off from myself; repel, requite, revenge myself on, with *acc.* of person: also without case, *to protect oneself.*

To return a man like for like.

To remain with,

τοῖς ὁμοίοις ἀμύνεσθαι.

παραμένειν



Say,

φάσκω (= give out "with a slight intimation that the thing is not exactly so." Vömel.)

To feel or be thankful for,  
return thanks for,

χάρην εἰδέναι (gen. of thing)

One may,

ἔξεστι (licet).

One might,

ἔξιπ.

It is right,

ἰρθῶς ἔχει.

Master,

δεσπότης, ον, ό.

Laugh,

γελάω (with fut. mid. -ἄσομαι).

### Exercise 41.

223. The city was fortified, that no one<sup>m</sup> might do injury to the citizens. Nothing was done, because (221. b) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, if it was agreeable to us.<sup>66</sup> I persuaded them that I was a philosopher (221. e). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young<sup>60</sup> to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221, e) that you were master. We ought to defend the laws of the state. It is in our power<sup>26</sup> to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (prep.) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

<sup>m</sup> μηδείς, as a purpose is expressed.

## 224. VOCABULARY 37.

## PREPOSITION ἐκ.

Before a vowel ἐκ becomes ἐξ· it governs the *gen.* and means in general, *out of, forth from.* Hence, of *cause=in consequence of; from, for*: also, of *succession of time.*

Out of the city,

ἐκ τῆς πόλεως.

For this cause *or* reason.

ἐκ ταύτης τῆς αἰτίας.

This being the case, for  
this reason, therefore.

ἐκ τούτου.

After our former tears,

ἐκ τῶν πρόσθεν δακρύων.

Unexpectedly,

ἐξ ἀπροσδοκῆτον (ἀπροσδοκη-  
τος, *unexpected*).

*Exercise 42.*

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad<sup>5</sup> the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,<sup>57</sup> if sold. I wonder at what has been done<sup>1</sup> by the general. It is not every man,<sup>58</sup> that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.<sup>64</sup> Would that the physician had remain-  
ed with (us)! Would that the physician were here!  
Would that the physician had been here!

§ 38. *The Infinitive continued.*

226. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὥστε.

227. a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαυτοι εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

b) ἐκπέμπονται ἐπὶ τῶν ὁμοιοι τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing with those that are left behind).*

c) οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβάς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

## 228. VOCABULARY 38.

It is expedient or profitable,  
Expediency, utility,

συμφέροι (*dat.*)  
τὸ συμφέρον: (τὰ συμφέροντα,  
what is expedient.)

To make self-interest the  
object of one's life,  
Self loving, a lover of self,  
selfish,

πρὸς τὸ συμφέρον ζῆν.

Self-love, selfishness,  
Transgress,

φίλαυτος, ος, ον  
φιλαυτία, ας, ἡ.  
παραβαίνω<sup>ο</sup> (of a law, &c.,  
to break).

So great, so powerful,  
To be punished, suffer punishment,

τηλικούτος, -αύτη, -οὔτο.  
δίκην δίδόναι (*gen.* of thing,  
*dat.* of person by whom).

Infinitely many, very many,  
a vast number of,

μυρίοι, αι, α.

ἂ ἐπὶ with *dat.* often marks a *condition*. . 288.

ἂ βαίνω, βήσομαι, βέβηκα, ἔβην. βήσω and ἔβησα, *trans.* (ἔβην, βήθι, βάην, βῶ βῆναι, βᾶς.)—παραβαίνω has also *perf. pass.* παραβέβᾶμαι, *αορ* παραβέβηθην.

Ten thousand,	μυρίοι.
Soldier,	στρατιώτης, ου, ό.
Country,	πατρίς, <sup>p</sup> ίδος, ή.
Treaty,	σπονδαί, ων (properly "li- bations").
Excessively,	ἄγαν.
Excessive,	ό ἄγαν.

## PREPOSITION, ἀντί.

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

*Exercise 43.*

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,<sup>a</sup> are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can<sup>66</sup> master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas<sup>9</sup> and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

<sup>p</sup> Property a poetical *fem. adj.* agreeing with γῆ.

<sup>a</sup> Nouns in *as* have the Doric gen. in *ā* (for *ou*), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as 'Αβροκόμας & 'Αβροκόμα. (R.)

ished for your villainy. All the laws of the state, *so to say*,<sup>46</sup> were transgressed by this villain. He thinks that the treaty has been broken.

### § 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time, cause, condition, or limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.* may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend *νοσοῦντα*," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by '*and*.'

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

234. *a)* *γυνή τις χήρα ὅρου εἶχε καθ' ἑκάστην ἡμέραν ὡν ἀντὴ τίκτουσαν*, *a certain widow woman had a hen which laid her an egg every day.*

- b) τὰ χρήματα ἀναλώσας ἀπήγγατο, when *et* after, he had spent *all his money*, he *hanged himself*.
- c) χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὅτι οὐκ ἔχουσαν, *it is difficult to speak to the stomach*, because *it has no ears*.
- d) γινώσκοντες ὅτι κακά ἐστιν, ὅμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful*, they nevertheless *desire them*.
- e) ληϊζόμενοι ζῶσιν, *they live by plundering*.
- f) κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἀν' σωφρονοῖ, *but if he gained the victory over pleasure and his desires*, he would be *temperate in an uncommon degree*.
- g) λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow said he*, and *flog him*. ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν, *but the shepherd threw a stone and broke her horn*.

## 235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γινώσκω. <sup>r</sup>
To consume, spend,	ἀναλίσκω (fut. ἀναλώσω, αορ. ἀνάλωσα).
Stomach, belly,	γαστήρ, ἔρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	ληϊζομαι.
Remarkably, in an uncommon degree,	διαφερόντως.
To scourge, flog,	μαστιγῶω.
To throw,	ῥίπτω.
Stone,	πέτρος, ου, ὁ (πέτρα, ας, η, in good authors, is a rock.)
Bare, uncovered,	ψῆλός, ἡ, ὄν.

Participles with peculiar meanings.

At first, at the beginning, ἀρχόμενος, η, ον.

<sup>r</sup> γινώσκω, γινώσμαι, ἔγνωκα, ἔγνωσμαι, ἔγνωον. (ἔγνωον, γνώθη, γνώθη, γνώθη, γνώθη, γνώθη.)

At last,	τελευτῶν, ᾧσα, ᾧν.
After some time,	διαλίπὼν χρόνον. <sup>a</sup>
With, (often translated by)	ἔχων, ἄγων, φέρων, χρώμενος

## Exercise 44.

☞ OBS. Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that<sup>70</sup> he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety!<sup>150</sup> He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his<sup>6</sup> father's. It is not every man who can<sup>55</sup> be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with much skill (art.)*, freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

§ 40. *The Participle continued.*

237. a) The participle of the *future* is used to express a *purpose*.<sup>a</sup>

<sup>a</sup> So διαλ. πολὺν or ὀλίγον χρ.

<sup>b</sup> Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action.

<sup>c</sup> The intention is spoken of in a less *certain way* by the addition of ὡς. *He had Cyrus arrested, ὡς ἀποκτενῶν.*

238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive mood, the participial substantive, or, 'that,' &c.*

238.\* a) ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δάσοντα, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)*

τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

b) ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

ᾔσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

σύνοιδα ἐμαντῶ σοφὸς ὢν (or σοφῶ ὄντι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε<sup>v</sup> μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

### 239. VOCABULARY 40.

To bring assistance, to aid,  
succour,

ἐπικουρέω (dat.) It may  
have *besides* an *accus.*  
of the thing :<sup>w</sup> ἐπικουρεῖν  
νόσῳ to bear help against  
a disorder ; to *combat* it.)

Judge,

δικαστής,<sup>x</sup> οὐ, ὁ.

<sup>v</sup> See 214, h. : "but οὐδέποτε, like *nunquam*, is occasionally found with *past tenses* even in the best writers." (P.)

<sup>w</sup> εἴ τῳ χειμῶνα ἐπεκουρήσα. (Xen.)

<sup>x</sup> The δικαστής decides in a court of justice according to *right and law*. the κρίτης in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)



Beget,	γεννάω.
Dare, attempt,	τολμάω. <sup>γ</sup>
Verbs that take the participle.	
See,	ὄράω.
Learn, am aware,	μανθάνω. <sup>α</sup>
I repent,	μεταμέλει <sup>α</sup> μοι.
Make to cease, stop,	παύω.
Cease,	λήγω, παύομαι.
Am ashamed,	αἰσχύνομαι. <sup>β</sup>
Remember,	μémνημαι.
Appear,	φαίνομαι. <sup>ε</sup>
Am evident,	δηλός εἶμι <sup>δ</sup> = am evidently
Know,	οἶδα (2 perf. of εἶδω.)
Am conscious,	σύνοιδα ἐμαντᾶ.
Rejoice,	χαίρω.
Perceive,	αἰσθάνομαι.

## Exercise 45.

239.\* I am ashamed of having flattered Xenoclides. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

<sup>γ</sup> Of things requiring *courage*. It has also the meaning of *sustine-re, to bear to do so* and so.

<sup>α</sup> μανθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.

<sup>α</sup> μετα-μέλει, μετα-μελήσει, &c.

<sup>β</sup> αἰσχύνομαι ποιεῖν = I am ashamed to do it: αἰσχύνομαι ποιῶν οἰήσας, I am ashamed of doing, or having done it.

<sup>ε</sup> εἰαν φαίνωμαι ἀδικῶν, if it should appear that I have acted unjustly

<sup>δ</sup> δηλός ἐστιν ἀνιδίωμος, he is evidently vexed

<sup>ε</sup> 91, e.

(238\* *b*). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (*p*)<sup>†</sup> combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.<sup>64</sup> I will send out men to (*p*) inflict damage on the city.

§ 41. *The Participle continued*; τυγχάνω, λανθάνω, φθάνω.

240. Φθάνω<sup>ε</sup> (*come or get before*) and λανθάνω<sup>h</sup> (*am concealed*) are generally rendered by *adverbs*, the participle that accompanies them must then be turned into a *verb*.

241. The participle λανθάνων or λαθών may be rendered *secretly, without being observed, seen, &c.* Hence ἔλαθεν εἰσελθών is nearly equivalent to εἰσῆλθεν λαθών, but gives more prominence to the notion of *secrecy*.

242. *a*) ὁ Κῦρος, ἄτ' εἰ παῖς ὢν, ἤδετο τοῖς τοιούτοις, *Cyrus, as being a boy, was pleased with such things.*

*b*) ἔτυχον παρόντες, *they happened to be present.*  
 τυγχάνει ὢν, *he happens to be (or simply, is.)*

*c*) λανθάνω τι ποιῶν, *1) am concealed from myself doing it = do it without knowing it; unconsciously, unknown to myself.*

<sup>†</sup> A (*p*) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

<sup>ε</sup> φθάνω, φθῆσομαι, ἐφθάκα. ἔφθασα, ἔφθην. *Fut.* φθάσω in later writers. (ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς). ἔφθην is the *older* aorist: but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. (B.)

<sup>h</sup> λανθάνω, λήσω, λείηθα. ἔλαθον. (See 156.)

<sup>†</sup> Often ἄρς ἐθ. (See 371.)

- 2) am concealed from *others* doing it = do it *without being observed; secretly without being seen or discovered.*
- d) ἔφθην αὐτοὺς ἀφικόμενος, *I arrived before them.* ἔφθην ἀφικόμενος,<sup>k</sup> *I arrived first.*
- e) οὐκ ἂν φθᾶνοις ποιῶν τοῦτο, *you cannot do this too soon.*
- f) οὐκ ἂν φθᾶνοις ποιῶν τοῦτο; *won't you do this directly? = do it directly.*
- g) λέγε φθᾶσας, *speak quickly; at once* ἀνύσας<sup>l</sup> τρέχε, *run immediately.*

## 213. VOCABULARY 41.

## PREPOSITION ἀπό.

Signification, *from*; governs the *genit.*

To fight <i>on horseback</i> ,	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of themselves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνδρῶν ἐτέρων.
Openly,	ἀπὸ τοῦ προφανοῦς (from <i>adj.</i> προφανής).

## PREPOSITION πρό.

Signification, *before* (of time, place and preference), *in behalf of, for*: governs *genit.*

<i>For</i> (= <i>in behalf of</i> ) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιῆσθαι ( <i>to value before, i. e. more than, much. See 282.</i> )
To choose war <i>before</i> , in preference to, <i>peace.</i>	πρὸ εἰρήνης (for which ἀντι is used in 213, e).

<sup>k</sup> ἰκνέομαι (commonly ἀφικνέομαι), ἵζομαι, ἵγμαι. ἰκόμεν.

<sup>l</sup> From ἀνθεῖν or ἀνθεῖν, to accomplish.

*Exercise 46.*

244. The physician happened to be present. You cannot punish the boy too soon (242. *e*). The enemy arrived at<sup>m</sup> the city before us. Go away immediately (242. *g*). Won't you go away directly (242. *f*)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplitæ were drawn up before the king himself. He is too sensible<sup>o</sup> to choose war before peace. He has done supper. Speak at once (242. *g*), if it is agreeable<sup>o</sup> to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenoclidæ had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*<sup>n</sup> they may not be injured. *Having done supper*, they practised equestrian exercises.

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§ 42. *The Genitive Absolute, &c.*

245. *a*) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*

246. *b. c*) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

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<sup>m</sup> *eis*, if they went into it.

247. *d*) When the time relates to a *person*, ἐπί is generally expressed.

248. *e*) When a *motive* is attributed to *another person*, the particle ὡς is generally used with the *gen.* or *acc.* absolute.

249 *a*) ἐμοῦ καθεύδοντος, whilst *I was asleep*. τούτων οὕτως ἐχόντων, *this being the case*; or, as *this is the case*.

*b*) διὰ τί μένεις, ἐξὸν ἀπιέναι; *why do you remain*, when you are at liberty to go away?

*c*) So δέον ἀπιέναι, when, whereas, &c. you ought to go away. δόξαν ἡμῖν ἀπιέναι, when we have determined to go away. Also δόξαν ταῦτα, *this being determined*.

*d*) ἐπὶ Κύρου βασιλεύοντος, *in the reign of Cyrus*.

*e*) ἐσιώπα ὡς πάντα εἰδότας (or πάντων εἰδόντων), *he held his tongue*, as supposing that all knew.

## 250. VOCABULARY 42.

Words used in *Nomin. Absolute*.

When or whereas it was said or told,

εἰρημένον.

It being disgraceful, possible; impossible, plain or evident,

αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὄν.

There being an opportunity, when I may or might,

παρόν.<sup>p</sup>

It being fit or incumbent,

προσῆκον. προσήκει (*dat.*) it belongs to. οἱ προσήκοντες, those that belong to us = *relations*.

When, whereas one ought, δέον.

<sup>a</sup> So δοκῶν, δεδομένον.

<sup>o</sup> Also δόξαν-ος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.

<sup>p</sup> ἔστιν, ἔνεστι, πάρεστιν, ἔξεστι, &c. πράττειν, all signify, *one can or may*: but ἔνεστι relates to *physical possibility* (it is possible): ἔξεστι to *moral possibility* (it is allowed): ἔστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. (B.)

As far at least as this is concerned, as far as depends on this,	τούτου γε ἔνεκα.
For the sake of,	χάριν (with <i>gen.</i> = <i>propter</i> ; but χάριν ἐμῆν, <i>for my sake</i> ).
After the manner of a dog, like a dog,	κυνὸς δίκην.
Without,	ἄνευ ( <i>gen.</i> )
<hr/>	
For any thing the other heavenly bodies could do to prevent it,	ἔνεκα τῶν ἐτέρων ἀστρον.

## Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it*. Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak*? Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,<sup>66</sup> we will go away. I hope that we shall thus arrive before<sup>77</sup> the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) to combat the boy's disorder. If you act unjustly towards your slaves, know<sup>74</sup> that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might have chosen peace*? He told me that all were permitted to go in to the general, whenever he was at leisure.

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† *It being told.*

## Exercise 48.

252. Cyrus *evidently*<sup>73</sup> desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.<sup>77</sup> The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.<sup>83</sup> The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing<sup>78</sup> that all felt grateful to Xenocides.

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 § 43. *The Relative.*

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 253. *c*), the *fut. indic.* [or the *subjunctive*<sup>1</sup>].

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

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<sup>1</sup> 'Conjunctivus cum pronomibus adverbisve relativis consociatus non nisi in veterum epicorum sermone *fini indicando* inservit.' (Herm. ad CEd. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read  $\delta\tau\omega\alpha$  in the passage of Thucydides, 258. *c*.

Obs. 3. *ὅδε* is not used as a *mere* antecedent to the relative, but *ὁὗτος*, which is not so strongly demonstrative.

254. *d*) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. *e*) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as *ὁὗτος*, *ἐκεῖνος*).

256. *g*) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. *g*) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 258. *g*, ex. 2), or has been before mentioned, as in 258. *h*.

In (258. *h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. *a*) *θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως, you act strangely in giving us nothing.*

*b*) *ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκέρησε, they pronounced the mother happy in having such children. (Here οἷων = ὅτι τοιούτων.)*

*c*) *ἡ ναὺς πρεσβεῖς ἄγει, οἷπερ τὰ σφέτερα φράσωσιν, the ship is bringing ambassadors to make (or, that they may make) their own statement.*

*ὄπλα κτιῶνται, οἷς ἀμνοῦνται τοὺς ἀδικοῦντας, they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).*

• More probably, *φράσσουσιν.* (Krüger.)



- d) οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *This is the man*  
 ὃν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

#### ATTRACTION OF RELATIVE.

- e) μεταδίδως αὐτῷ τοῦ σίτου, οὗ περ αὐτὸς ἔχεις,  
*you give him a portion of the food which*  
*you have yourself.*
- f) τῷ ἡγεμόνι πιστεύομεν ᾧ ἂν Κῦρος δῶ, *we will*  
*confide in any general whom Cyrus may*  
*give us* \* (for ὃν ἂν<sup>t</sup>).
- g) ἀπολαύω<sup>u</sup> ὧν ἔχω ἀγαθῶν, *I enjoy the good*  
*things I possess. μνησθέντος ὧν ἔπραξε,*  
*remembering what he had done.*
- h) μετεπέμπετο ἄλλο στρατεύμα, πρὸς ᾧ πρόσθεν  
 εἶχε, *he sent for another army, in ad-*  
*dition to the one he had before.*

#### 259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ἢ, ον.
To act strangely,	θαυμαστόν ποιεῖν.
Corn, (food for man in gen- eral,)	σίτος. <sup>v</sup>
Ambassador,	πρέσβυς, εως, ὅ.
To send for,	μεταπέμπομαι.
To enjoy,	ἀπολαύω. <sup>w</sup>

#### PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = *in*, answer to *where?*—governs *dat.*

ἀνά = (properly) *up* : *in, on, through* (of a large space of time)—governs *accus.*

εἰς = *into, towards, against, in reference to*—governs *accus.*

\* *Dedit.*

<sup>t</sup> See 94.

<sup>v</sup> This verb (which is probably from the same root as λαβεῖν. P.) is properly to *receive from*; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

<sup>w</sup> *Plur.* often σῖτρα in Att. Greek, which is also found in Herodotus.

<sup>x</sup> ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλαυον, *aor.* ἀπέλαυσα, though no simple verb is found. ἀπήλαυον, ἀπήλαυσα are later forms.

The first of all,	ἐν τοῖς πρώτοις. <sup>2</sup>
It depends upon you,	ἐν σοὶ ἔστι.
Through the whole country,	ἀνὰ πᾶσαν τὴν γῆν.
Through the whole day,	ἀνὰ πᾶσαν τὴν ἡμέραν.
Every day,	ἀνὰ πᾶσαν ἡμέραν.
Every year,	ἀνὰ πᾶν ἔτος.
By fives, or five and five,	ἀνὰ πέντε.
To attend a master,	εἰς διδασκάλου φοιτᾶν <sup>3</sup> (οὐκίαν understood).
To send (a boy) to a master,	εἰς διδασκάλου πέμπειν.

### Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. *b*). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. *h*). This is the hare you saw (258. *d*). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. *g*). Receive the good things you desire (258. *g*). I have a stick *to beat* you *with* (258. *c*). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.<sup>18</sup> Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would* choose<sup>19</sup> peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they

<sup>2</sup> This phrase is elliptical: ἐν τοῖς πρώτοις παρῆσαν=ἐν τοῖς παροῦσιν πρώτοι παρῆσαν. Thuc. uses ἐν τοῖς even with a fem. superlative. (See §i. 81.)

<sup>3</sup> Properly, to go frequently into his house.

are despised<sup>74</sup> by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not<sup>a</sup> your brother's. The boy attends no master. We send our boys to masters.

*Exercise 50.*

261. I repented of having flogged<sup>74</sup> the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were-there.<sup>1</sup> He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*<sup>37</sup> *but for*<sup>39</sup> her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced<sup>74</sup> in the wealth of the citizens.<sup>5</sup> I am ashamed of being glad<sup>74</sup> that my daughter is beautiful.<sup>5</sup> He is *evidently*<sup>73</sup> vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. *c*) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

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§ 44. *The Relative continued.*

262. *a*) When the relative, with such a verb as *to be, call, believe, &c.* stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

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<sup>a</sup> *oi* should stand last: it then takes an accent (*oi'*).

263. *b*) ἔστιν-οἷ<sup>a</sup> = ἔνιοι, *some*, and may be declined throughout:—

- N. ἔστιν οἷ, ἔστιν αἷ, ἔστιν ᾧ.  
 G. ἔστιν ὧν.  
 D. ἔστιν οἷς, ἔστιν αἰς, ἔστιν οἷς, &c.

264. *c*) In the same way ἔστιν ὅτε = *sometimes*; ἔστιν ὅπου, *somewhere*, &c.

265. *d*) So also ἔστιν with ὅστις is used as an interrogative.

266. *e*) ἐφ' ᾧ or ᾧτε is, 'on condition that,' with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative ἐπὶ ταύτῃ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

267. *g*) ἀνθ' ὧν, *because, for* (= ἀντὶ τούτου ὅτι).

It may, however, be used in its proper meaning: 'in return for those things which,' &c.

268. *h*) εἴ τις<sup>b</sup> does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (= *all that*).

269. *a*) φόβος, ἣν αἰδῶ καλοῦμεν, *the fear which we call bashfulness.*

*b*) ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, *from some of the cities in Sicily.*

*c*) οὗσπερ εἶδον ἔστιν ὅπου, *whom I saw somewhere.*

*d*) ἔστιν οὗστινας ἀνθρώπους τεθαύμακας ἐπισοφίᾳ; *are there any persons whom you have admired for their wisdom?*

*e*) λέξω σοι, ἐφ' ᾧ σιγήσει, *I will tell you, on condition that you will hold your tongue.*

*f*) ἤρθεσαν ἐφ' ᾧτε συγγράψαι νόμους, *they were chosen on the condition that they should draw up laws (i. e. to draw up laws).*

\* For 'sunt qui dicant' the Greeks said, ἔστιν οἱ λέγονσιν, or εἰσὶν οἱ λέγοντες, or εἰσὶν οἱ λέγονσιν. Examples of the last construction are not uncommon. (Kr.)

<sup>b</sup> τις *indef.* has *gen.* του, *dat.* τῷ (both enclitic), for τινός, τνί. Ὅστις has ὅτου, ὅτῳ

- g) χάριν σοι οἶδα ἀνθ' ὃν ἦλθες, *I feel thankful to you for coming.*  
 h) ἐφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every thing of value.*

## 270. VOCABULARY 44.

To be banished,	φεύγειν. <sup>o</sup>
To return from banishment,	κατέρχομαι, κάτεμι.
To wound,	τιτρώσκω. <sup>d</sup>
Some,	ἔστιν οἱ.
Somewhere,	ἔστιν ὅπου.
Sometimes,	ἔστιν ὅτε.
Hold my tongue,	σιγάω. <sup>e</sup>

## PREPOSITION διὰ.

Governs *accus.* and *genitive.*

Signification : (with *gen.*, 'through,' of space of time ; and of *means.*

" (with *accus.*) 'on account of ; also, through, of a cause.

On your account,	διὰ σέ.
After a long time,	διὰ πολλοῦ χρόνου: also, διὰ χρόνον, <i>after some time.</i>
Every five years,	διὰ πέντε ἐτῶν. <sup>f</sup>
To pity,	δι' οἴκτου ἔχειν.
To be angry with,	δι' ὀργῆς ἔχειν.
To be at enmity with,	δι' ἐχθρας γίγνεσθαι τι. <sup>g</sup>
At a little, at a great distance,	δι' ὀλίγον, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

<sup>o</sup> φεύγειν is used for φυγεῖν, to be in banishment. (Heindorf.)

<sup>d</sup> τιτρώσκω, τρώσω, &c.

<sup>e</sup> *Fut.* generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

<sup>f</sup> Also διὰ πέμπτου ἔτους and διὰ πέμπτων ἐτῶν.

<sup>g</sup> So διὰ φιλίας ἰέναι τι. (Xen. Anab. iii. 8.)

## Exercise 51.

271. I deem you happy in having received<sup>80</sup> such good things. Most men *evidently desire*<sup>78</sup> the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (269. d) you have praised for<sup>b</sup> his forwardness? I will endeavour to do this so that (211) even you shall praise<sup>c</sup> me. I *would choose* liberty before all the good things I possess (258. g). He chose war, *when he might* have peace. Xenocides was chosen general, *with three others*.<sup>21</sup> I rejoice to have been elected<sup>74</sup> general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you<sup>74</sup> after some time. Know that it is through the gods<sup>k</sup> that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

## § 45. ὁ οἶος σὺ ἀνήρ.

272. The relative adjectives, οἶος, ὅσος, ἡλίκος, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb εἶμι with an express

<sup>b</sup> Gen.—αἰνέω takes acc. of person, gen. of thing.

Infin. pres.

<sup>k</sup> i. e. know, doing well (nom. partic.) through the gods. The other sentences of this kind (having 'it is' followed by 'that') are to be turned in the same way.

subject stands in the relative sentence; as, ἔραμαι οἶον σοῦ ἀνδρός, for ἔραμαι ἀνδρός τοιοῦτου οἶος σὺν εἶ.

Obs. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adjunct, by attraction, in the case of the preceding substant. The verb of the relative sentence (εἶμι) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

Obs. 2. In this construction, ὅσος follows such words as θαυμαστός, πλεῖστος, ἀφθονός: and ὡς the adverbs θαυμασίως, θαυμαστῶς, &c.

273. a) G. ἔραμαι οἶον σοῦ ἀνδρός, *I love such a man as you.*  
 D. χαρίζομαι οἶφ σοὶ ἀνδρί, *I gratify such a man as you.*  
 A. ἐπαινῶ οἶον σὲ ἀνδρα, *I praise such a man as you.*  
 b) N. ὁ οἶος σὺν<sup>1</sup> (ἀνήρ), *such a man as you.*  
 G. τοῦ οἶου σοῦ (ἀνδρός), *of such a man as you, &c. &c.*  
 c) θαυμαστὸν ὅσον προὔχώρησε, *he made astonishing progress.*  
 d) θαυμασίως ὡς ἀθλιος γέγονε, *he has become surprisingly miserable.*

#### 274. VOCABULARY 45.

To love,	ἐράω. <sup>m</sup>
To gratify,	χαρίζομαι
Advance, make progress,	προχωρέα
To leap,	ἄλλομαι. <sup>n</sup>
To throw,	ῥίπτω.
The truth,	τὸ ἀληθές (ἀληθής, true; ἀλήθεια, truth):

<sup>1</sup> πέρ is often added: οἱ οἶοί περ ὑμεῖς ἄνδρες.

<sup>m</sup> ἐράω, poet. ἔραμαι, ἐρασθήσομαι, ἠράσθην (gen.) love. (See Index.)  
 Pres. pass. ἐρώμαι, (ἐρᾶσθαι, ἐρώμενος), to be loved.

<sup>n</sup> ἄλλομαι, ἀλοῦμαι. Aor. 1. ἠλάμην with ᾱ in the moods, aor. 2. ἠλόμην with ᾱ. Aor. 1. should probably be preferred for indic. and part.; aor. 2. for optat. and infn. (B.) Hermann rejects the indic. and imver. of aor. 2.

True happiness,	ἡ ὡς ἀληθῶς εὐδαιμονία.
To dwell,	οἰκέω.
Miserable, wretched.	ἄθλιος, α, ον.

PREPOSITION, *κατά*.

Properly *κατά* signifies a motion from a higher place *downwards*: and governs the *genit.* and *accus.*

With *genit.* it means, *down from, down, under*; but more commonly *against*, with verbs of *speaking, thinking, &c.*

With *accus.* it means, *at, by, near, during*, in an indefinite way; also, *according to*, and with the distributive sense of our '*by*' (*by twos, &c.*)

According to reason,	<i>κατὰ λόγον</i> (also with <i>gen.</i> "in proportion to").
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During, in, or at the time of the disease,	<i>κατὰ τὴν νόσον.</i>
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In villages,	<i>κατὰ κώμας</i> ( <i>vicatim</i> ).
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Two by two,	<i>κατὰ δύο.</i>
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In all respects,	<i>κατὰ πάντα.</i>
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Sensual pleasures,	<i>αἱ κατὰ τὸ σῶμα ἡδοναί.</i>
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According to Plato,	<i>κατὰ Πλάτωνα.</i>
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*Exercise 52.*

275. They cling to sensual pleasures, because<sup>71</sup> they have never tasted true happiness. They are too wise<sup>80</sup> to cling to sensual pleasures. (Men) gladly gratify *such a man as you are*. I would gladly gratify *such men as you*. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would<sup>87</sup> very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very



wretched, *unknown to himself*.<sup>76</sup> I cannot gratify a man like you *too soon*.<sup>77</sup> Will you not gratify a man like me *directly*?<sup>77</sup> Sophroniscus, *as* being selfish, obliged nobody, *willingly at least*.<sup>45</sup> All men, *so to say*,<sup>46</sup> like to oblige such men as you. All men, *so to say*, rejoice in praising<sup>77</sup> such a man as you are. These things happened *in the time* of the disease. I know that they dwell<sup>74</sup> in villages. The eagle has wings *in proportion* to its body. To live according to reason is a different thing (from living<sup>o</sup>) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

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§ 46. οὐδείς ὅστις οὐ.

276. In οὐδείς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: βῆναι κείθεν, ὅθεν περ ἦκει (for κείσε).

277. N. οὐδείς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτω οὐκ ἀπεκρίνατο.

A. οὐδένα ὄντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

278. VOCABULARY 46.

To laugh at,

καταγελάω.ϐ

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<sup>o</sup> The *art.* must be expressed, though the *inf.* is to be omitted.

<sup>ϐ</sup> γελάω, -ασμαι, but ἐγέλασα. Short *a.*

To answer,	ἀποκρίνομαι. <sup>9</sup>
To weep for,	κατακλαίω.
Especially,	ἄλλως τε καὶ (both other wise and also).
There is nothing like hear- ing,	οὐδὲν οἶον ἀκοῦσαι.
As fast as they could,	ὡς τάχους εἶχον. <sup>r</sup>
The agricultural popula- tion,	οἱ ἀμφὶ γῆν ἔχοντες.

## Exercise 53.

279. There is no one who would not weep for *such men as you*.<sup>95</sup> There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present<sup>r</sup> whom he had not plotted against. I act strangely *in not gratifying*<sup>79</sup> a man like you.<sup>85</sup> I know *that I shall love*<sup>74</sup> a man like you. I am ashamed of *having plotted*<sup>74</sup> against a man like you. He *evidently wished*<sup>78</sup> to oblige such men as you. That *is* a hard thing, and for a man like me at least,<sup>t</sup> impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, *especially* (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

<sup>9</sup> Aor. I. ἀποκριθῆναι is *passive*, from ἀποκρίνω (*secerno*), except in late writers, who use it for ἀποκρίνασθαι. (B.)

<sup>r</sup> Gen. of τάχος.

<sup>8</sup> Put the *partic.* after the negatives. Οὐδενὸς ὅστις πάντων ἀν ἑμὶ καθ' ἡλικίαν πατὴρ εἶην. (Plato, Protag. 317. c.)

<sup>t</sup> αἴω γε ἐμοί.

## § 47. οἶος. δέω. μέλλω.

280. *a. b)* οἶος with the infinitive implies great *fitness* or *ability* in a thing: *τέ* is usually joined with οἶος in this signification; as οἶός τε εἰμι ποιεῖν, *I am the man, the fittest one to do it, I am able to do it, can do it.* Without the infinitive, with neuter, οἶον denotes *possibility*.

281. *c. d)* δέω with ὀλίγον, πολλοῦ, &c. is used both personally and impersonally, in the meaning of *I want* but little of, *am far from* doing, &c.: impers. πολλοῦ δεῖ, *there wants much, far from it*; ὀλίγου δεῖ, *there wants little, all but, &c.* Sometimes δεῖν is omitted with ὀλίγον, &c.

282. *e. f)* μέλλω is followed by an *infin.* of the *future, present, or aorist.*

Obs. The *future infin.* is the *most*, the *aorist* the *least* common.<sup>α</sup> (P.)

283. *a)* οἶός τε εἰμι, *I am able* (i. e. *am such as to do a thing*). οἶον τε ἔστι, *it is possible.*

*b)* οἱ πρόσθεν ὀδόντες οἶοι τέμνειν εἰσίν, *our front teeth are adapted for cutting.*

οὐ γὰρ ἦν οἶος ἀπὸ παντὸς κερδαίνειν, *he was not of a character<sup>ν</sup> to do any thing whatever for the sake of gain.*

<sup>α</sup> There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often *is* in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future time*) after such verbs. (B ad *Plat. Crit.* 14. 3.)

<sup>ν</sup> Or, *was not a man to, &c.*

- c) ὀλίγον δέω δακρῦσαι, *I could almost cry*; or  
*am near crying.*  
 ὀλίγου δεῖν ἐδάκρυσα, *I was near crying.*  
 ὀλίγου πάντες, nearly *all* (δεῖν omitted).  
 τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις ἄν, *for a*  
*man would not assert that*, far from it.
- d) δυοῖν δέοντα \* εἴκοσι, *eighteen.*
- e) μέλλω γράψαι, γράφειν, γράψαι, *I am going to*  
*write.*
- f) εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to be-*  
*come a philosopher.*

## 283\*. VOCABULARY 47.

Cry, shed tears,	δακρῦω.
I am far from,	πολλοῦ δέω.
Nearly, almost,	ὀλίγον δεῖν (used as an <i>ad-</i> <i>verbial</i> phrase; or ὀλί- <i>γον</i> only).
Far from it,	πολλοῦ δεῖν.
Am going to,	μέλλω (also, <i>am likely to</i> , <i>and am to</i> , &c.)
To gain,	κερδαίνω.
Gain,	κέρδος, εος, τό.
Stove,	κάμινος, ου, ἡ.
Mostly,	τὰ πολλά.
Front (adject.),	ὁ πρόσθεν.

## PREPOSITIONS, ἀμφί, περί.

Govern *genit.*, *dative*, and *accus.*

Signification: ἀμφί or περί τόν, 'about,' in answer to  
 both *where?* and *whither?* ἀμφί or περί τι or τινά ἔχει  
 or εἶναι is, *to belong to*,<sup>\*</sup> *to be*, or *be employed about.*

\* The construction δυοῖν δέοντων has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of *Xen. Hell.* i. 1, 5: ἐπεισπλεῖ δυοῖν δεούσαιν εἴκοσι ναυοῖν, where δεούσαις is undoubtedly the proper reading. (Krüger.)

\* οἱ ἀμφί (or περί) Ἄνυτον, *Anytus and his followers or party*. a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

περι τῷ denotes *care about*: it follows verbs of *fearing* (δεδιέναι), *being at ease about* (θαρόειν), &c.

ἀμφί and (more commonly) περὶ τοῦ are *of, about (de)* as in 'to talk about.' Also, φοβεῖσθαι, φιλονεικεῖν (to contend) περί τινος.

περὶ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, to value highly, to make a great point of, or attach great importance to.

Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large<sup>12</sup> front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed with (*part.*) nineteen ships. It is not possible that one man should ever do<sup>37</sup> all this. You will not escape from (86\*. *b*) death. He is<sup>\*</sup> mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. Nearly all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this<sup>41</sup> by nearly all (of them). I am far from desiring all that you have. He fears the same things that we do (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that he has been entrusted with this.<sup>41</sup>

37 So περὶ πλείονος, πλείστον, &c. περὶ μικροῦ. (See 243.)

\* ἔχω.

## § 48. ὅπως. οὐ μή.

285. *a. b)* ὅπως,<sup>a</sup> when it refers to the *future*, has either the *subj.* or the *future indic.*,† and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. *c. d)* The verb on which the sentence with ὅπως depends is often omitted.

REM. This construction is equivalent to an *energetic imperative*. — ὄρα or ἔραρε may be supplied.

287. οὐ μή,<sup>b</sup> with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

REM. 1. This construction is probably *elliptical*: οὐ (δέος ἐστὶ) μή . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

REM. 2. Elmsley says: "οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *negantis*;" but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the μή to the verb. Thus οὐ μή λαλήσεις; = *will you not not-talk* = *will you not hold your tongue?* = *hold your tongue*. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δέος ἐστὶ, or some such phrase, understood.

287\*. *a)* φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

*b)* ξυμβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῆτος ἀντίσκη, *he advised them to do this, that the provisions might hold out.*

<sup>a</sup> ὅπως is properly 'how,' and it cannot be used for 'that,' except where for 'that' we might substitute 'that by this means,' or 'that so.' With the *future indic.* it is always strictly 'how,' ὅπως τρέπω.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

<sup>b</sup> Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttman thinks that the *subj.* of the *aor. 2.* was employed with a kind of predilection, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

- c) ὅπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man.*  
 d) ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἐβλάπεν, *be sure not to do what has often been detrimental to you.*  
 e) οὐ μὴ λαλήσεις; *do not chatter pray. οὐ μὴ γένηται τοῦτο, this will assuredly not happen.*

## 288. VOCABULARY 48.

To bethink myself, consider, take care,	φροντίζω.
Talk, chatter,	λαλέω.
Whilst he was walking,	μεταξὺ περιπατῶν.
Nevertheless,	ὅμως.
To be at dinner,	δειπνέω (δειπνον, <i>cæna</i> , the principal meal of the day taken towards evening).

## PREPOSITION ἐπί.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of 'on': as ἐφ' ἵππου ὀχεῖσθαι: ἐφ' ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφον τινά, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched <i>to Sardis</i> ,	ἐπὶ Σάρδεων.
They sailed <i>to Chios</i> ,	ἐπὶ τῆς Χίου.
<i>Towards home</i> ,	εἰς οἶκον.

ἐπί with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim or condition* (266), and the *being in one's power* (65).

ἐπί with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for this,	} (to effect it), (to fetch it),	ἔλθειν ἐπὶ τούτῳ.
		“ “ τοῦτο.

To be drawn up four deep,	ἐπὶ τεττάρων τετάχθαι.
To be named after a person,	ὄνομα ἔχειν ἐπὶ τινος.
To endure a thing for the sake of praise,	ἐπ' ἐπαίνῳ.

## Exercise 55.

289. Be sure to be here yourself (287\*. *d*). Take care that your children may be as good *as possible*<sup>52</sup> (287\*. *a*). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplitēs were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplitēs. He said that these things *were not in his power*.<sup>56</sup> They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character<sup>58</sup> to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) to be slaves (227. *b*). He says that *he* dwells close by the river. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was *of a superhuman size*.<sup>59</sup> He said that he had suffered things *too great* for tears.<sup>52</sup> Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

## § 49. μή. μή οὐ.

290. *a. b*) After expressions of *fear, solicitude, uncertainty, &c.* μή is used with the *subjunctive* or *indic.*

<sup>2</sup> Βέλτιστος.



Obs. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really come to pass*. Of course the *subj.* becomes the *opt.* in connection with *time past*, and in a *dependent proposition.* (70, 71.)

291. c) The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*

292. f. g) μή οὐ is also used with the *infim.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving*, &c. when they have a negative with them; if not (as in 293. e), they are used with μή, where we use *no negative*.†

2) After such expressions as δειδόν εἶναι, αἰσχρόν or αἰσχρῶν εἶναι, αἰσχρῶσθαι.

3) After such negative expressions as, to be *unable, impossible, not right*, &c.

4) μή οὐ is also sometimes used with the participle<sup>d</sup> and with αἶτε and *infim.*, after negative expressions.

293. a) δέδοικα μή θάνω, *I fear that I shall die.*

δέδοικα μή οὐ θάνω, *I fear that I shall not die.*

b) φοβοῦμαι μή εὐρήσομεν, *I fear we shall find.*  
φοβοῦμαι μή ἀμφοτέρων ἡμάρτηκαμεν, *I fear that we have missed (lost) both.*

c) ἀλλὰ μή οὐκ ἦ διδακτόν, *but perhaps it is a thing that cannot be taught.*

d) εἰ δὲ νενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδῶν μή οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) ἀπεκωλύσαι τοὺς Ἕλληνας μή ἐλθεῖν, *to prevent the Greeks from coming.* ἡρνοῦντο μὴ πεπτωκέναι, *they (denied that they had fallen) said that they did not fall.* ἀπιστοῦντες αὐτὸν μὴ ἔξαι, *not believing that he would come.*

† But the μή is not always expressed after verbs of *hindering, preventing*, &c. σχήτω σε πηδᾶν, &c.

<sup>d</sup> Γῆθος δυσάληγτος γὰρ ἂν | εἶην τοῖανδε μὴ οὐ κατοικτεῖρων ἔδραν (Soph Ant. 96.)

- f) σὺ γὰρ ὑπέσχεον ζητήσῃ, ὡς ἔχῃ ὁ σοὶ ὄν σοι δ.  
 μὴ οὐ βοήθειν δικαιοσύνης, for you prom-  
 ised to investigate it (with us), as hold-  
 ing it impious in you not to come to  
 the assistance of justice.
- g) οὔτε μὴ μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημέ-  
 νος μὴ οὐκ ἐπαινεῖν, I can neither not re-  
 member him, nor remembering nor  
 praise him.

## 293\*. VOCABULARY 49.

Capable of being taught, that can be taught,	διδασκός, ἡ, ὄν.
Science,	ἐπιστήμη, ης, ἡ.
Know, know how,	ἐπίσταμαι.
To fall into a person's power or hands,	γίγνεσθαι ἐπί τινι.
To prevent a person,	ἐμπόδων εἶναι μή, or after negatives or in ques- tions implying a nega- tive, μή οὐ. ἐκποδών is, out of the way of.
Right, lawful (as deter- mined by <i>divine</i> or <i>nat- ural</i> laws.	ἴσσιος: ἔ δίκαιος, α, ὄν, (of what is permitted by human law.
Fall,	πίπτω. <sup>b</sup>
Hinder, prevent,	κωλύω, ἀποκωλύω.
To deny,	ἀρνέομαι.
Fear,	δείδω. <sup>1</sup>
Suspect,	ὑποπιτεύω (accus. of person).

## PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*

\* 282, note c.

<sup>1</sup> ἐπίσταμαι, ἐπιστήσομαι, ἐπιστήθημι. Imp. ἐπιστάμεν. 2 sing. pres. ἐπί-  
 870

<sup>2</sup> But as opposed to ἱερὰς, ἴσσιος relates to man, i. e. to natural laws.  
 Hence ἱερὰ καὶ ἴσσια, 'divine and human things'

<sup>b</sup> πίπτω, πεσοῦμαι, πέπτωκα. ἔπεσον.

<sup>1</sup> δείδω, δέλομαι, δέδοικα and δέδινα (both with meaning of pres) Aoi  
 1. ἴδισα:

Signification: with *accus.*, *after*.

“ “ with *genit.*, *with*.

“ “ with *dat.* (only in the poets), *among*, *inter*

*Exercise 56.*

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either* go or stay (110). I knew that they would prevent<sup>74</sup> the king from coming (293. *e*) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. *e*) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They sent out *men* to prevent them<sup>†</sup> from coming into the country.

§ 50. μη with Relatives, the Infinitive, &c.

295. *a. c*) μη is used in *relative* sentences and with *participles*, *adjectives*, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.

Hence relative sentences, participles, and adjectives take μη,

+ See 238\*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but individuals of a *class*.<sup>k</sup>

296. *d*) The infinitive generally takes μή, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. *b*) With ὅστε<sup>l</sup> the *infinitive* takes μή, the *indicative* οὐ.

298. *a*) τίς δὲ δοῦναι δύναται ἐτέρῳ, ἂ μὴ αὐτὸς ἔχει;  
*but who can give to another what he has not got himself?*

*b*) ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδέ τις ἀλυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὥστε οὐκέτι ἐδύνατο τὸ στρατεῦμα πορεύεσθαι, *they harassed them, so that the army could not advance further (any longer).*

*c*) οὐδεὶς . . . ὅστις μὴ παρέσται, *no one who shall not be present (or, who is not present).<sup>m</sup>*  
ὁ μὴ πιστεύων, *he who does not believe.*  
τὰ μὴ καλά, *dishonorable things.*

*d*) τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong (an unholy thing) not to honour old men.*

*e*) μὴ γένοιτο,<sup>n</sup> *may it not be so!* μὴ ἴδῃς τοῦτο, *may you never see this!*

<sup>k</sup> The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular* sense; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

<sup>l</sup> Or ὡς, which is used (though less frequently) in the same way.

<sup>m</sup> In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. *We* generally do not. Thus in the example we should say, 'a man who is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

<sup>n</sup> Translated by 'God forbid!' in the English Bible.

299. VOCABULARY 50.

One who has slain a man with his own hand, the actual murderer,	αὐτόχειρ, ρος, ὁ ἢ (one ter- min.)
Wrong, wicked, impious,	ἀνόσιος, ος, ον. (See 293*.)
Sécurity, safety from dan- ger,	ἀσφάλεια, ας, ἡ.
Safe,	ἀσφαλής, ἡς, ἑς.
To be in safety, to be safe,	ἐν τῷ ἀσφαλεῖ εἶναι.
Voluntarily,	ἐθελοντήσ, ° οὔ, ὁ.
Lazy, idle,	ἀργός, ὅς, ὄν (from ἀ, ἔργον)

PREPOSITION παρά.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. παρά with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among* &c.; as ἔστη παρὰ τῷ βασιλεῖ, "he stood in the king's presence;" παρ' ἐμοί, "in my opinion" (*meo iudicio*.)

Besides his bread,	παρὰ τὸν ἄρτον.
Beyond, more than the others,	παρὰ τοὺς ἄλλους.
Against the laws of the gods,	παρὰ τοὺς τῶν θεῶν θεσμούς.
Contrary to or beyond what was expected,	παρὰ δόξαν.

PHRASES.

† had a narrow escape from death,	παρὰ μικρὸν ἦλθον ἀπο- θανεῖν.
† had a narrow escape,	παρ' ὀλίγον διέφυγον.

° Properly, as a volunteer.

*Exercise 57.*

300. He who (*p*) does not love his father, is impious I fear it may be impious not to honour old men. No one who is not present (298. *c*), shall receive money. I entreat you not to stay. The sons of the Persians *of the present day*<sup>11</sup> pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*.<sup>76</sup> Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise<sup>80</sup> not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would* labour<sup>37</sup> more than the rest. Know that I will incur<sup>74</sup> this danger with you (*pl.*) Besides his bread he has wine. I am conscious<sup>73</sup> of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*.<sup>45</sup> I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*<sup>42</sup> one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (293. *e*) the actual murderers. I suspect<sup>p</sup> that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (99) or not?

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§ 51. *Some Adverbs of Time, &c.*

301. *a*) Some adverbs govern a noun in the same case as the adjectives from which they are derived.

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<sup>p</sup> ὑποπτεύω is followed by *acc.* and *infn.*, or (when it implies, *fear*) *by μή.* ὑποπτεύσας μή τι πρὸς τῆς πύλεως ὑπαίτιον εἶη, &c. (Xen. *Ar.* iii. 1, 53)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case. *e. g.* ἅμα ὁμοῦ, *together*:—ἅμα, (or ὁμοῦ) τοῖς ἄλλοις.

303. b) ὡς, as a preposition (= πρὸς), is only joined to *persons*.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἄχρι or μέχρι, ἕως<sup>9</sup> and ἔστε, both in the sense of 'until,' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἄν in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἄν<sup>r</sup> will be used in connection with *pres.* or *future* time; the *optative*,<sup>r</sup> in connection with *past* time and the *oratio obliqua*.

307. e) πρὶν, as being a *comparative*, takes ἦ (which however is often *omitted*), and generally the *infinitive*, but the *subj.* with ἄν, if the event is *future*.

Hence the *subj.* with ἄν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*

b) εἰσῆλθεν ὡς ἐμέ, *he came in to me.*

<sup>9</sup> μέχρις οὐ is often found: So ἕως οὐ, &c.

<sup>r</sup> With πρὶν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἕως, the *subj.* is sometimes found without ἄν. (K.)

<sup>•</sup> And according to Hermann (against Elmsley) with ἄν. "Ubi in rectâ oratione πρὶν ἄν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἄν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus." (Præf. ad *Trach.* p. 8.)—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἄν may, *whenever one pleases*, be left at his old post." (*Partikellehre*, ii. 304.)—Poppo, however, rejects ἄν from *Xen. An.* vii. 7, 35. εἰδόντο μὴ ἀπελθεῖν πρὶν ἄν ἀπαγάγοι τὸ στρατεύμα (which in *direct* narration would be μὴ ἀπέλθῃς πρὶν ἄν ἀπαγάγῃ . . .), a passage quoted by Hartung.

- c) παρέσομαι ὁπότε κελύσεις, *I will be with you whenever you bid me.*
- d) περιμενῶ ἕως ἂν (or μέχρις ἂν) ἔλθῃ, *I will wait till he comes (venerit).*  
 ποιήσον τούτο ἕως ἔτι ἕξεσσι, *do this whilst you still may.*  
 ἔσσε (μὲν) αἰ σπονδαὶ ἦσαν, οὔποτε ἐπανόμην ἡμᾶς οἰκτεῖρων, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.*  
 οὔποτε λήγουσιν ἔσσε ἂν ἄρρωσιν αὐτῶν, *they never leave off till they rule over them.*
- e) πρὶν ἢ ἔλθειν ἐμέ (or πρὶν ἔλθειν ἐμέ before I came. πρὶν ἂν ἔλθω, *till I come (= till I shall have come; venero).*

## 309. VOCABULARY 51.

Near,	ἐγγύς.
Near the city,	ἐγγύς τῆς πόλεως.
Apart,	χωρίς.
Apart from, or without the rest,	χωρὶς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθύς.
Directly or straight to the city,	εὐθὺς ἢ τῆς πόλεως.
Immediately on his arrival,	εὐθύς ἤκων.
From our very birth, as soon as we are born,	εὐθύς γενόμενοι.
Most of all,	μάλιστα πάντων.
Except a very few,	πλὴν πάντων ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

## Exercise 58.

210. Do not go away till I come. I will not cease

† Also πρὶν ἦλθον ἐγώ. The preceding clause has often πρόσθεν in it which makes the πρὶν appear superfluous.

‡ εὐθύς and εὐθὺ are no more different words than μέχρις and μέχρι; but the Attics generally used εὐθύς of time, εὐθὺ of place. It is only accidentally, that εὐθύς is identical in form with the masc. adjective.



fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (*μέχρις*) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about<sup>v</sup> till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related<sup>52</sup> to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about<sup>38</sup> the task. From our very birth we want many things. He died as soon as he was born.

### § 52. On Interrogative Sentences.

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. *ἄρα* is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

313. The answer 'Yes' is expected by,—

*ἄρ' οὐ; ἢ γάρ; οὐ; οὐκουν; ἄλλο τι ἢ;*

314. The answer 'No' is expected by,—

*ἄρα μή; ἢ πού (num forte?) μή or μῶν, \**

<sup>v</sup> περιμένω.

<sup>w</sup> μῶν=μή οὐν: but the etymology being forgotten, οὐν is sometimes used with it. Also μῶν μή; and μῶν οὐ; the latter requiring an assenting answer (=nonne?)

Oss. οὐ expects *yes*; μή, *no*.—οὐ is often followed by μέντοι: also by ὅς, ὅς ποῦ, with which it has an *ironical* force, *I imagine, forsooth*, Also οὔτι ποῦ.

315. *h. i*) εἶτα, ἔπειτα (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

316. *k*) From the frequent use of ἄλλο τι ἤ, it came to be used as a *simple interrogative particle*, and the ἤ was often dropt.\* It is then better to write it as one word, ἄλλοτι (*K.*)

317. τί παθών; (*having suffered what? =*) *what possesses you to . . . &c.?*

τί μαθών; (*having learnt what? =*) *what induces you to . . . &c.?*

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

318. *a*) ἄρ' εὐτυχεῖς; *are you prosperous?*

b) { ἄρ' οὐκ ἔστιν ἀσθενής; *is not he ill?* } [Yes.]  
           { ἔστιν ἀσθενής; *he is ill, isn't he?* }  
           { ἄρα μὴ ἔστιν ἀσθενής; *is he ill?* } [No.]  
           { ἔστιν ἀσθενής; *he is not ill, is he?* }

*c*) ἤ ποῦ τετόλμηκας ταῦτα; *you have not surely dared to do this?* [No.]

*d*) ἤ γὰρ, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; *if Socrates puts any question to you, you will answer him, will you not?* [Yes.]

*e*) οὔ τι ποῦ ἐγὼ ἀγροικίζομαι; *surely I am not behaving rudely am I?* [No.]

*f*) μῶν τί σε ἀδικεῖ; *he has not injured you in any respect has he?* [No.]

*g*) μή τι νεώτερον\* ἀγγέλλεις; *you bring no bad news I hope, do you?* [No.]

\* Stallbaum thinks it was dropt in *animated, impassioned* questions, and retained in those of a more *sedate* and *sober* character.

† The *present* of this word is used for the *perfect*, for a man continues to wrong us till he has made us reparation. (Heindorf, *Protag.* 463.)

‡ νεώτερον for νέον (*a new thing; news*), and that *per euphemismum* for κακόν. (Heind. *Prot.* 461.)

- h) εἴτ' ἐσίγῃς Πλούτος ὦν; and did you then hold your tongue, you Plutus?
- i) ἔπειτ' οὐκ οἶμι θεοὺς ἀνθρώπων τι φροντίζειν; do you then really not think that the gods regard mankind?
- k) ἄλλο τι ἢ περὶ πλείστου ποιῆ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?
- ἄλλοτι οὖν οἶγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; what! do not the covetous love gain?

## 319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ἐλεύθερος, α, ον.
Weak, ill,	ἀσθενής, ἡς, ἐς (ἀ, σθένος, strength).
Weakness, infirmity, a complaint,	ἀσθένεια, ας, ἡ.
Fond of gain,	φιλοκερδής, ἡς, ἐς.

## PREPOSITION πρὸς.

Governs *genit.*, *dative*, and *accus.*

Signification: *to, close by*; in answer to *whither?* πρὸς generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* πρὸς also means *towards, against, in reference to, with a view to, in comparison of*.

With *genit.* πρὸς means *from, by* (after *to hear, to be praised or blamed by*, and frequently after the passive verb).

It is also used with *genit.* of *situation* and in *adjurations*.

I am wholly wrapt up in this, πρὸς τούτῳ ὅλος εἰμί.

To pay close attention to one's affairs, πρὸς τοῖς πράγμασι γίνεσθαι.

In addition to this, πρὸς τούτοις.

To fight against a person,	πρός τινα.
To calculate with one-self,	λογίζεσθαι πρὸς ἑαυτόν (so with σκέπτεσθαι, σκοπεῖν, to consider).
To be dishonoured by,	ἀτιμάζεσθαι πρὸς τινος
On the father's side,	πρὸς πατρός.
1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him.	εἶναι πρὸς τινος.

*Exercise 59.*

320. Are not these things for our interest rather than for that of our enemies (318. *b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. *c*)? I do not *surely* act insolently do I (318. *e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. *h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you* to strike a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to behave-insolently<sup>74</sup> towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenocides? Do you not think it a most important thing, that your children should be brought up as well as possible (318. *l*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are<sup>74</sup> for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear *from our very birth*?<sup>75</sup>

<sup>74</sup> Translate as if it were, 'having suffered what do you strike?' &c

### § 53. Indirect single Questions.

321. a) The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ὅ* —, which gives them a connecting power.

Thus from *πῶσος*; *ποιός*; *ποῦ*; *πῶθεν*; *πῶς*; &c. are formed *ὅσος*, *ὅπου*, *ὅθεν*, *ὅπως*, &c.

So *ὅστις*, formed by prefixing the relative to *τίς*, is the proper *dependent* interrogative. See 72, note y.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (b), *intermix* the two.

323. c) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*,<sup>b</sup> and not in the *nominative*.

324. d) When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ὅ* —.

325. a) *οὐκ οἶδα (or οὐκ ἔχω) ὅποι τράπωμαι.* (See 72. b).  
*οὐκ οἶδα ὅστις ἐστί, I don't know who he is.* *οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπραξεν, I don't know how he did the thing.* *ἀπόκριται ἀνδρείως ὁ πότερα σοι φαίνεται, answer boldly which of the two is your opinion.*

b) *ἴσμεν<sup>c</sup> πόσα τέ ἐστι καὶ ὅποια, we know both how many they are, and of what kind.*

c) *ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; do you see, said he, how many we are? (or how many there are of us?)*

<sup>b</sup> The accusative is generally retained in the English Bible; "I know *thee*, who thou art," &c.

<sup>c</sup> See 71. c.

d) οὗτος,<sup>d</sup> τί ποιεῖς;—ὅ, τι ποιῶ; *you there, what are you doing?*—*what am I doing?*

## 326. VOCABULARY 53.

## PREPOSITION ὑπό.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after* passive verbs and active verbs with a passive notion. Also, to express a *cause*; *from*, *out of*, *through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes. instead of the *gen.*, after passive verbs (δαμῆναι ὑπὸ τιμῆ).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die *by the hands of*, ἀποθανεῖν ὑπὸ (*gen.*).

To learn *by compulsion*, ὑπ' ἀνάγκης.

He did it *through* or *from* ὑπὸ δέουσι (δέος, οὐσι, τό).  
*fear*,

To be mad from intoxication. ὑπὸ μέθης μαίνεσθαι.

At or about nightfall, ὑπὸ νύκτα (*sub noctem*).

## Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (*p*) that the boy learnt by compulsion. I do not repent of having learnt<sup>74</sup> these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (269. *e*) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.<sup>41</sup> I shall praise (all) whom I see (94. *l*) marching in good order. How much would your possessions fetch, if they were sold? He says that he

<sup>4</sup> οὗτος, αὕτη, are used (instead of *voc.*) in exclamations; *you there* '

will hold his tongue *though he should have* <sup>31</sup> much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.<sup>41</sup> These things happened about the same time.

### § 54. Double Questions.

328. *Direct double questions* are asked by *πότερον* (or *πότερα*)—*ἤ*, less commonly by *ἄρα*—*ἤ*.

REM. *μῶν*—*ἤ* is still less common: *ἤ*—*ἤ* belongs to poetry, especially *epic* poetry.

329. *Indirect double questions* are asked by *εἴτε*—*εἴτε*: *εἰ*—*ἤ*: *πότερον*—*ἤ*.

REM. *ἤ*—*ἤ* belongs to *epic* poetry, though occasionally found in Attic poets. *εἴτε*—*ἤ*, and *εἰ*—*εἴτε*, are also used by poets.

330. a) *πότερον εἴρονται Κύρω, ἢ οὐ; will they follow Cyrus or not?*

*πρὶν δῆλον εἶναι . . . πότερον εἴρονται Κύρω, ἢ οὐ, before it was known, whether, &c.*

b) *τούτω τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, attend to this, whether what I speak is just or not.*

c) *σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή, let us consider whether it is likely to be so, or not.*

### 331. VOCABULARY 54.

The road home,	<i>ἡ οἴκαδε</i> ° <i>ὁδός</i> .
To suffer a thing to be done, to allow it to be done with impunity.	<i>περιοράω</i> . <sup>f</sup>

\* *οἴκαδε* is from the *acc.* of a *shorter* form (such as *οἴξ*, *οἴκός*) of *οἴκος*. Though *this* form does not occur, several *similar* ones do; e. g. *ἀλκί*, *κρόκα*, for *ἀλκῆ*, *κρόκη*. (B.)

<sup>f</sup> It takes the *infinitive* if the thing is to be prevented; the *participle* if it is to be avenged. Of course (by 73, note r) *περιιδεῖν* will be used for *aor.*, *περιιδεσθαι* for *fut.*—The phrase brings to one's mind our 'to

Boldly,	θαρόων (participle).
Restore an exile,	κατάγω.
To pay attention to, to at- tend to,	τὸν νοῦν προσέγειν, or προσέ- γειν only, with <i>dat.</i>
Likely, natural,	εἰκός. <sup>s</sup>

## Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer<sup>74</sup> their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenoclidēs was too wise<sup>80</sup> to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead*.<sup>59</sup> He says that *he*<sup>72</sup> is not afraid of death. The king sent persons to restore (*the exile*) Xenoclidēs (238\*, third example).

## § 55. Observations on εἶ, εἶν.

333. *a*) εἶ is used for ὄτι (*that*, after θαυμάζω, and some other verbs expressive of feelings.

*stand by and see* (a man injured); but it gets its meaning in a different way; i. e. not from the notion of seeing and yet not acting, but from that of *not seeing*, of looking round about an object instead of at it. Hence it agrees more nearly with our to overlook (an offence).

¶ Neut. of εἰκός, part. of εἶκα (am like), which has three forms of part. εἰκώς, εἰκός, οἰκός. (B.)



This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be quite certain as only probable.

334. *b*) εἶ is (as we have seen, 80) used for 'whether:'<sup>1</sup> it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying, &c.*

335. εἴαν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved.* (K.)

336. *a*) ἀγανακτῶ εἰ οὕτωςι<sup>h</sup> ἃ νοῶ μὴ οἷός τ' εἰμι εἰπεῖν, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

Θαυμάζω εἰ μηδεὶς ὑμῶν ὀργίζεται, *I am astonished, that not one amongst you is angry.*

*b*) σκέψαι<sup>1</sup> εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι εἴαν τόδε σοὶ μᾶλλον ἀρέσκη, *see whether this pleases you better.*

μηδὲ τοῦτο ἀρρήτον ἔστω μοι, εἴαν σέ πως πείσω, *nor let me leave this unsaid, if I may by any means persuade you (i. e. that I may see whether) I can, &c.*

### 337. VOCABULARY 55.

Am indignant,	ἀγανακτέω ( <i>dative</i> ; but it takes the <i>accus.</i> of a <i>neut. pron.</i> )
O Athenians,	ὦ ἄνδρες Ἀθηναῖοι.
Please,	ἀρέσκω <sup>k</sup> ( <i>dat.</i> )

<sup>h</sup> Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. Short vowels are thrown away before it. οὕτωςι (*this man here*), οὕτηι, τουτί, &c. So οὕτωςι.

<sup>i</sup> The Attics use σκοπῶ, σκοποῦμαι, for present (*not σκέπτομαι*), but σκέψαι, ἐσκεψάμην, and ἔσκεμαι, from σκέπτομαι, depon. middle.

<sup>k</sup> ἀρέσκω, ἀρέσω, &c. perf. pass. ἤρεσμαι: ἠρέσθη.

*Exercise 62.*

338. It is this very thing, O Athenians, that I am indignant at,<sup>1</sup> that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.<sup>64</sup> He says that he is of a mild disposition (137. *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. *a*)? Do you know of what kind the laws of the Persians are (323)? *You there*, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.<sup>65</sup> I wonder that you are not able to go in *without being observed*.<sup>70</sup> He says that he is not of a character to do any thing whatever for the sake of gain (283).

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 § 56. *Condensed Questions.*

339. *a. b. c*) By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

REM. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. *a*) τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; *what must they do to recover their ancient virtue?* (or, *by what conduct can they, &c.?*)

*b*) καταμεμάθηκας οὖν τοὺς τι ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you know, then, what those persons do, to whom men apply this name?*

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<sup>1</sup> I am indignant at this thing itself.

c) τίνας τούσδ' ὄρω ξένους; who are these strangers whom I behold?

## 341. VOCABULARY 56.

With what object in view,	τί βουλόμενος;
By Jupiter,	νῆ Δία, or νῆ τὸν ἄ Δία.
No, by Jupiter,	μὰ Δία.
Apollo,	Ἀπόλλων, ὄνος, ὄ.
Neptune,	Ποσειδῶν, ὄνος, ὄ.
Minerva,	Ἀθηνᾶ, ἄς, ἡ.
Swallow,	χελιδῶν, ὄνος, ἡ.
Nightingale,	ἀηδῶν, ὄνος (οὔς), ἡ.
Spring,	ἔαρ, ἔαρος, τό.
Once,	ἅπαξ.
Bring, lead,	ἄγω.
To burn out,	ἐκκαίω.
Peacock,	ταῶς, ὄ, ὄ.

## Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked *by what conduct* I should please the gods. The eagle is having its eyes burnt out.<sup>41</sup> He says that the eagle has had its eyes burnt out. *With what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (*p*) who commits no injury,<sup>r</sup> requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (ἔγωγε). Even if

<sup>m</sup> The *art.* is generally used except in *μη* or *μὰ* Δία.

<sup>n</sup> Ἀπόλλων and Ποσειδῶν have *acc.* Ἀπόλλω, Ποσειδῶ, *voc.* Ἀπολλων, Ποσειδων.

<sup>a</sup> χελιδῶν. V. χελιδοῖ.

<sup>p</sup> ἀηδῶν, has also G. ἀηδοῦς, V. ἀηδοῖ.

<sup>q</sup> In prose ἔαρ is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, ἔρος, ἔρι.

<sup>r</sup> Who injures not at all.

you should be unseen by others, you will at least be conscious<sup>73</sup> yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,<sup>74</sup> are angry (340. *b*)? He envies every body.<sup>75</sup> By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

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§ 57. *Various Constructions.*

343. *a*) ἦ μὴν is a solemn form of asseveration.

344. *b*) The *prepos.* σύν is omitted before ἀντῷ, ἀντῆ, &c. which then = *together with, with.*

345. *c*) ἀμφότερον is used *adverbially* (or *elliptically*) by the poets; *both; as well—as, &c.* So ἀμφοτέρα is used in reference to *two words*, without being made to conform to them in case.

346. *d*) When καί refers to ἄλλος, it has the force of *especially, in particular.*

347. *e*) ἐρχεσθαι, ἵεναι, with *part. fut.*, is *to be going to, or on the point of.*

348. *f. g*) Sometimes ἔχω makes an emphatic circumlocution with the *past particip.*: and with some verbs (e. g. the 2<sup>nd</sup> pers. of ληρεῖν, παίξειν, φλυᾶρεῖν) it is used to make a good-humoured observation.

349. *h*) φέρων appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame.*

Hence it answers to our *to go and do a (foolish, impetuous) thing; to take a thing and fling it away, &c.*

350. *a*) ἦ μὴν ἔπαθον τοῦτο, I protest that I suffered this. ὀμνυμι ἦ μὴν δώσειν, I swear that I will assuredly give (or, solemnly swear that I will give).

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<sup>73</sup> ὀμνυμι, δμοῦμαι, δμώμοκα. ὄμοσα. Perf. pass. δμώμοσμαι, but the other persons and aor. 1. pass. more commonly without the σ.

- b) ἀπόλοντο αἱ νῆες ἀντοῖς ἀνδράσιν, *the ships were lost together with their crews.*
- c) διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέρω, *distinguished either for wisdom or beauty, or both.*
- d) τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, *he is happy both in other respects and especially in having obedient children.*
- e) ὅπερ ἦα<sup>†</sup> ἐροῶν, *what I was going to say.*
- f) πάλαι θαυμάσας ἔχω, *I have long been wondering.*
- g) παίζεις<sup>‡</sup> ἔχων, *you are joking.*
- h) ἐπέβαλεν ἑαυτὸν ἐν ἰστέροις Θεβαίοις, *he went and flung himself into the hands of the Thebans.*

## 351. VOCABULARY 57.

To swear,

ὄμνυμι (acc. of the god or thing sworn by).

Just as he was

ἥπερ or ὡσπερ εἶχε.

## Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.<sup>12</sup> He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (p) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*<sup>39</sup> the general the ships would have been lost, together with their crews. Are you not trying (me),<sup>v</sup> whether I am mad

<sup>†</sup> Imperf. of εἶμι, ἴδο.

<sup>‡</sup> παίζω, παίζομαι, -οῦμαι, πέπαισμαι. ἔπαισα. Later writers have ἔπαιξα, ἐπαιγμαι. (B.)

<sup>v</sup> πειρᾶσθαι takes gen., seldom acc. (Thuc. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from <sup>w</sup> other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).

§ 58. *Various Constructions continued.*

353. a) With *δίκαιος*, *ἄξιος*, &c., the *personal* construction is preferred to the impersonal.

354. b) *ὅσον* is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e. g. *φθάνειν*, *διαφέρειν*, *ἐναντίος*, *διπλάσιος*, *ἴδιος*, *ὑπερθεῖν*, *πρίν*) often take the construction with *ἤ*.

356. e) The verb *ποιεῖν* is often admitted after *οὐδὲν ἄλλο* <sup>x</sup> *ἤ*—, *ἄλλο τι* *ἤ*—; *τί ἄλλο* *ἤ*—; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by *ὅτι*.

REM. Here the Greek idiom differs from our own: *we* omit 'that' when a person's words are quoted exactly, and insert it when not.

357\*. g) After *τί οὐν*—; (in questions) the *aor.* appears to be used for the *present*.

358. a) *δίκαιός εἰμι τοῦτο πράττειν* (= *δίκαιόν ἐστιν*)

<sup>w</sup> Does he differ from . . . ?)

<sup>x</sup> When the *ἄλλο* is spelt with an *apostrophus* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated *ἀλλά*, *but*. The accent was dropt, because in some *very similar* phrases the *ἀλλ'* is *ἀλλά*: and in some others it is difficult to say whether it stands for *ἄλλο* or *ἀλλά*. Wherever it *certainly* stands for *ἄλλο*, it should retain its accent. (See 364, note a.)

<sup>y</sup> *τί οὐν, ἔφη, οὐ διηγῆσω μοι; quin tu mihi narres? "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske.)*

ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this.*

- b) ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.* -
- c) φθάσεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*
- d) οὐκ ἂν φθάνοι ἀποθνήσκων,\* *he will certainly die (or, be killed).*
- e) τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*
- f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*
- g) τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly?*

## 359. VOCABULARY 58.

Give orders, order,	ἐπιτάττω.
Would <i>probably</i> have been destroyed,	ἐκινδύνευσεν ἂν διαφθαρήσ-
To be the slave of,	δουλεύω.

## Exercise 65.

360. *But for Xenocides, the whole country would probably have been ravaged. But it is just that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (p) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige such a man as you are. He answered, I have done more service to the state than*

\* That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation.

any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. *b*). Why don't you make me also happy? Why don't you answer? He answered, if Xenocides had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

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§ 59. *List of Particles and short connecting and other Phrases.*

Obs. Those with an asterisk cannot stand first in a sentence.

*A.*

361. ἄγε δή, 'but come,' 'come now.'
362. ἀεί (*Ion.* and *poet.* αἰεί, αἰέν), *always*.  
ὁ ἀεί ἀρχων, *the archon for the time being*: the person who *at any time* is archon.
363. ἄληθες (accented in this way), *ironically, indeed? itane?*
364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, 'nay but, *it's impossible*' (or, why, *it's impossible*). ἀλλά βούλωμαι, 'well, *I will!*'  
ἀλλά is also our 'but' = 'except' after general



negatives: some case of ἄλλος generally stands in the preceding clause.

ἄλλ' ἢ,<sup>a</sup> *unless, except; nisi.*

ἄλλο τι ἢ (or ἄλλοι); used as an interrogative particle (316).

ἄλλως τε καί, *especially, in particular.*

365. ἅμα, *at the same time* (as *prep.* 'together with, *dat.*) ἅμα followed by καί in the following clause; *as soon as* (omitting the καί.<sup>b</sup>) The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*

366. ἀμέλει (properly the *imperat.* of ἀμελέω, *don't mind, or be anxious about*), as *adv. doubtless, certainly.*

367. \*ἄν, see 75: for ἔάν, see 77.

368. ἄνα,<sup>c</sup> *up!* (for ἀνάστηθι, *rise up!*)

369. ἀνθ' ὧν, *because, for* (267).

370. \*ἄρα<sup>d</sup> (ἄρ, ῥά,<sup>e</sup> in *Epic* poets), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things* or *with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected* proposition.

<sup>a</sup> ἄλλ' ἢ has this meaning after negatives and questions that imply a negative. The ἄλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger.)—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδὲν ἄλλο—ἀλλά, and οὐδὲν ἄλλο—ἢ. (K.)

<sup>b</sup> e. g. ἅμα ἀκηκόαμεν τι καὶ τριηράρχους καθίσταμεν. \*Ἄμα is also used with the *part.* like μετάξυ: ἡμεῖς ταῦτ' εἰπὼν ἀέστη.

<sup>c</sup> When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

<sup>d</sup> The old derivation from \*ΑΡΩ (to *fit*, trans. and intrans.) seems far preferable to Hartung's derivation from a common root with ἀρπάζω, ῥαπίο, repente. So Kühner.

<sup>e</sup> Enclitic.

- 2) After *εἰ, εἴαν, &c.* it has the force of *indeed* or *perchance*.—*εἰ μὴ ἄρα* (*nisi forte*) has often an ironical meaning; *unless, forsooth.*<sup>†</sup>
371. *ἄτε* (with *part.*), *as being* (242. a).
372. \**ἄν* (*backwards*), *again*; 2) *on the other hand*, 3) *further*; and *then also*.
373. \**ἄντε, ἀντάρ* (both Epic), and *ἀτάρ*, have the same meaning as *ἄν*. So also the poetical \**ἄνθις, Ἴου. ἀντις*. (*ἀντάρ* and *ἀτάρ* begin a sentence or clause.)
374. *ἄνωσ*, *thus* (emphatical): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to *μάτην, idly, vainly, uselessly*. It is a sister form of *οὔτως*.<sup>‡</sup> (B).

## Γ.

375. \**γάρ* (*γε ἄρα*), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions<sup>h</sup> it answers pretty nearly to our '*then,*' and implies *surprise* (= *why? what?*)

*τί γάρ; quid enim? or quidni enim? = certainly, to be sure.*

*πῶς γάρ; (Att.) is an emphatic denial = by no means.*

376. \**γέ* (a strengthening particle), *at least,*<sup>†</sup> *at all events, certainly.*

<sup>†</sup> \**Ἄρα*, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use *ἄρα* for *consequently*, *ἄρα* as the *interrog.* particle; but without altering the proper *place* of each." (B.)

Hermann, on the other hand, says, that it should always be written *ἄνωσ*, in Homer; and Hartung thinks Buttman's a strange mistake, the derivation being from *ἄνός*, *he and no other, self* (so that *ἄνωσ = thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *ἄνωσ* Æol., *ἄνωσ* Att. (Eustath.)

<sup>h</sup> Especially after *τίς; πότε; πῶς; &c.*

<sup>†</sup> For which *γούν* is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

ἔγωγε, *I for my part*—εὐκότως γε, *quite naturally*  
—πάνν γε, *quite so, certainly*.

γὲ δὴ,<sup>k</sup> *certainly*.

γέ τοι, *yet at least; at least however; however*.

γὲ μὴν (*certe vero; vero*), *certainly however; but yet*; hence it is also a strengthened δέ.

#### Δ.

377. διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that*.

378. \*δέ (see μέν) has three meanings of *and, but, for* [the last in the old writers only].

379. \*δή,<sup>l</sup> a strengthening particle, properly *now* (for which ἦδη is used); it is employed in various ways to enliven a speech:—

ἄγε δή, φέρε δή, *come now!*

τί δή; *what then?*

It also means *truly, forsooth*. After relatives it has the force of our 'ever.' ὅστις δή, *whoever it may be, &c.* It often follows superlatives.

380. \*δήπου (confirms a conjecture proposed. M.): it is a more emphatical πού (see πού), *I imagine or suppose; doubtless*.

\*δήπουθεν is used to hint, with a little irony, that the contrary is impossible.

<sup>k</sup> Interest hoc inter γὲ δὴ et γέ τοι, quod δὴ sententiam per γέ restrictam simpliciter confirmat, τοί autem eam sententiam indicat oppositam esse præcedentibus quodammodo. Hinc γὲ δὴ est *sane quidem, enimvero*; γέ τοι autem *certe quidem*. (Herm.)

<sup>l</sup> It is only in Homer and Pindar that δὴ stands at the beginning of a proposition or clause. (M.)

\**δῆθεν* has also the ironical force of *δῆ*, *forsooth*. (M).  
 \**δῆτα*, like *δῆ*, is used in assuring and confirming  
 (*surely, certainly*).

## E.

381. *εἰ*, *if*; 2) *whether*; and 3) after some verbs of feeling, *that*. (See 333.)  
 { *εἰ καί*, *if even, although*.  
 { *καὶ εἰ*, *even if, even though*.  
*εἰ γάρ*, *O that!*—a wish; like *εἴθε*.  
*εἰ μὴ*, *unless*.  
*εἰ μὴ διά*, *but for*.  
*εἴτις, εἴτι*, properly, *if any one; if any thing*: but it is used as equivalent to *ὅστις*, with more emphasis: *whoever, whatever*.
382. *εἶτα*, } 1) *afterwards, thereupon*; 2) *then*.  
*ἔπειτα*, }  
 They are used in *scolding, reproachful* questions (see 315), and often with verbs, to refer emphatically to a preceding *participle*.<sup>m</sup>
383. *ἐνθα*, demonstr., *here, there*; but also, and in prose generally, relat. *where*.<sup>n</sup> *ἐνθάδε*, demonstr., *here; hither*.  
*ἐνταῦθα* (Ion. *ἐνθαῦτα*), *here*.  
*ἐνθεν*, *hence, thence, whence*: *ἐνθένδε*, *hence*.  
*ἐνθεν μὲν*—*ἐνθεν δέ* (*hinc—illinc*), *on the one side—on the other*.  
*ἐνθεν καὶ ἐνθεν* (*hinc illinc; ab utraque parte*), *on this side and that; on both sides*.  
*ἐντεῦθεν*, *hence, thence*.  
 (All these words relate also to *time*.)
384. *ἐπεὶ*, *after*; 2) *since, quoniam*.  
 Before *interrogatives* and the *imperat.*, it has the meaning of *for; for else*.

<sup>m</sup> οὐ δύναμενοι εὐρεῖν τὰς ἰδίους, εἶτα πλανώμενοι ἀπώλοντο.

<sup>n</sup> But *ἐνθα* or *ἐνθα δὴ* may stand at the beginning of periods for *ibi there* or *then*.

ἐπειδὴ has the same meanings, but ἐπεὶ is far oftener used in the sense of *since*.

385. ἕστε (= ἐς ὅτε†), *until, as long as*.

386. ἔτι, *yet, still, further*.

οὐκέτι, μηκέτι, *no more, no longer*.

387. ἐφ' ᾧ,° *on condition that: ἐφ' ᾧτε*, the same but generally with the infinitive.

### H.

388. ἦ, *or*;<sup>p</sup> in comparisons, *than*.

389. ἦ, *truly, certainly*: but generally a mere interrogative particle [—*ne*, but only in direct questions].

ἦ μὴν *assuredly*, in asseverations, promises, &c.

390. ἦδη, *now, already*. Also, 'without going any further.'<sup>q</sup>

391. ἦν = ἐάν (see 77). This is the form used by the Attic poets for ἐάν: never ἄν.

### Θ.

392. \*Θήν (enclit.), *I should imagine; surely*; in ironical, sarcastic speeches. οὐ Θήν, ἦ Θήν. It is peculiar to Ionic and Doric poets.

### I.

393. ἵνα, *where*; 2) *in order that*.'<sup>r</sup>

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: ἕστε ἐπὶ τὸ δάπειδον, *usque ad*. I believe it to be ἐς with the old connective τέ. See τέ.

° Here ἐφ' ᾧ (properly=ἐπὶ τοῦτω δ—) is equivalent to ἐπὶ τοῦτω ὡς—.

<sup>p</sup> It retains this meaning in questions: πόθεν ἦκει; ἦ δῆλον ὅτι ἐξ ἀγορᾶς; *where is he come from? or is it plain that he is come from the market-place* (and so the question unnecessary)?

<sup>q</sup> πάνυ γάρ μοι δοκεῖ ἦ δὴ πολλοῦ ἂν ἀξίος εἶναι ἐπίτροπος, ὦν τοιοῦτος, Xen.

<sup>r</sup> ἵνα (=in which case) goes with *indic.* of a past tense to express what would have happened, *if, &c.* ἵν' ἦν τυφλός. ἵν' εἴχον, &c.

## K.

394. *καί*, 1) *and* ; 2) *also, even*.

*τέ—καί*, both—*and*, or *and also* : *as well—as*

[But these particles are often used where *we* should only use '*and*.'

*καὶ εἰ, καὶν εἰ* : see under *εἰ*.

*καὶ μάλα*, } before these words *καὶ* has a peculiar  
*καὶ πάνν*, } energy.

*καὶ μήν*, ( *immo* ) *well! certainly!* 2) (*atqui*), *and yet*.

*καίπερ*, *although*.

*καὶ ταῦτα* (*idque*), *and that too*.

*καίτοι*, *and certainly* ; 2) *and yet certainly*; *and yet* ; 3) *although*.

*καί* (*also*) often seems to be superfluous in familiar conversation : *ἴνα καὶ εἰδῶ*, *that I may know*, &c.

*καί* is used in questions, to imply that *nothing* can be expected, &c. It may be often translated by *at all, possibly*. *τί χρὴ προσδοκᾶν* ; asks for information, but *τί χρὴ καὶ προσδοκᾶν* ; '*what can one possibly expect?*' implies that *nothing* can possibly be expected.

*καί—δέ*. When *καί* and *δέ* come together in a proposition, *καί* is *also* : but the two are often used where we should use '*and also*.'

395. \**κέ, κέν*, an *enclitic* particle, used by the Epic poets for *άν*.

## M.

396. *μά*, *not by—*; a particle of *swearing*. It has a negative force when *alone*, but may have either *ναί* or *οὐ* (*yes* or *no*) with it.

397. *μάλιστα μέν—εἰ δὲ μή*, &c. = *if possible—but if not*, &c.—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.\*

\* With *numerals*, words of *time*, &c. *μάλιστα* (*about*) signifies that

398. *μᾶλλον δέ, or rather.*

399. \**μέν, indeed*—answered by *δέ (but)*, or sometimes by *ἀλλά, μέντοι, &c.*

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there; in the first place—secondly.*

2) When the *opposition* is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *ἐγὼ μὲν, equidem.*

400. \**μέντοι, to be sure; 1) I allow; 2) but indeed, however.*

401. *μή, not; 2) lest, or that not; 3) that* (after verbs of *fearing, &c.*) In questions it expects the answer '*no,*' being somewhat stronger than *μῶν; (num?)* After some verbs (e. g. *restrain, prevent, forbid, deny, &c.*) it is used where it seems to be superfluous, from *our* using no negative particle.

*μή οὐ:* see § 49.

402. *μηδέ, } See οὐδέ.*  
*μήτε, }*

403. \**μήν, 1) truly, indeed; 2) but indeed, yet.*

*τί μήν; why not?*

404. *μήτε γε, (nedum) much less.*

## N.

405. *νή, 'by,' in oaths (with acc.)*

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so*.

\* *μέν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter*, or even *part* of a whole work, often ends with (for instance) *καὶ ταῦτα μὲν οὕτως ἐγένετο*: when the next chapter will necessarily begin with something like *τῆ δ' ἑσπεραία (on the following day)*. It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed*.

406. \**νύ, νύν* (enclit. *ϋ*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὖν*, *then, now*  
 407. *νῦν δῆ, now*; 2) with a *past tense, just now*.

## O.

408. *ὁ μὲν—ὁ δέ,*<sup>u</sup> *the one—the other*.  
*οἱ μὲν—οἱ δέ, some—others*.  
*ὁ μὲν, ὁ δ' οὖ* often stands alone in reference to a preceding proposition. *πάντας φιλητέον, ἀλλ' οὐ τὸν μὲν τὸν δ' οὖ, we must love all, and not (love) one man indeed, but not another. παρῆσαν οὐχ ὁ μὲν ὁ δ' οὖ, ἀλλὰ πάντες*.  
 409. *ὁ δέ* (*quod vero est*), after which the *τοῦτό ἐστι* is omitted.<sup>v</sup>  
 410. *ὁθούνεκα* (= *ὄτου ἔνεκα*), *because, that*, in the Tragic poets.  
 411. *οἶος* (*ποιεῖν*), *of a kind or character* (to do, &c.)  
*οἶός τε, able, possible*.  
*οἶον εἰκός, as is natural; as one may (or might) suppose*.  
 412. *ὅποτε, when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*.  
 413. *ὅπου, where* (there were); 2) *since* (*siquidem*).  
 414. *ὅπως*, as adv., *how*; 2) conjunct., *in order that, that*. *ὅπως ἔσθε, see that you be* = a strong imperative.  
 415. *ὅσαι ἡμέραι* or *ὀσημέραι, daily*; properly, *as many days as there are*.  
*ὅσος* follows *θαυμαστός* and superlatives of quality. *πλεῖστα ὅσα or ὅσα πλεῖστα, quam plurima*: *θαυμαστὸν ὅσον, mirum quantum*.  
*ὅσον οὐ* (or *ὄσονοῦ*), *all but*.  
 416. *ὅτε, when. ὅτε μὲν—ὅτε δέ,*<sup>w</sup> *sometimes—sometimes*.

<sup>u</sup> For *ὁ μὲν—ὁ δέ* we sometimes find *ὁ δέ μὲν—ὁ δέ δέ*.

<sup>v</sup> *ὁ δέ πάντων δεινότατον* (*but what is the most terrible thing of all, is this*).

<sup>w</sup> Whenever the forms *τότε, ὅτε* are used twice (sometimes only



417. *ὅτι*, *that* (instead of Lat. *acc.* with *infin.*), 2) *because*, for *διὰ τοῦτο ὅτι*, i. e. *διότι*.

*ὅτι* also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where *wē* use no conjunction (see 358. *f.*)

*ὅτι μή*, after negatives, *except*.

418. *οὐ*, *not*: in questions it requires the answer '*yes*.'

(*ἦ*) *οὐ διάλυσις* = *the non-destruction*.

*οὐ γὰρ ἀλλά* is commonly used in the sense of '*for*,' with increase of emphasis, *q. d.* '*for it is no other-wise, but*.' (M.)

*οὐ μή*: see 287.

*οὐ μήν*, *yet not, but not*; 2) as a negative protestation. See *ἦ μήν*.

*οὐ μήν ἀλλά* (or *οὐ μέντοι ἀλλά*), properly, '*yet not!*'—*but*;' it has generally the force of *yet, however*; sometimes of *rather, much more*.

*οὐ πάνν*, *by no means*.

*οὐ φημι*, *I say (that) not; deny, refuse*.

419. *οὐχ ὅτι*<sup>z</sup>—*ἀλλά καί*, *not only—but also*.

*οὐχ ὅτι*—*ἀλλ' οὐδέ*, *not only—but not even*.

*οὐχ ὅπως*—*ἀλλά καί*, *not only not—but also*.

*οὐχ ὅσον* and *οὐχ οἷον* are also found for *οὐχ ὅτι* and *οὐχ ὅπως* respectively.

420. { *οὔτε, μήτε*, } Both forms are *connecting* nega-  
 { *οὐδέ, μηδέ*, } tives, answering to *neque*; 1) *nor*,  
 and *not*; 2) *οὔτε*, or *μήτε* repeated are *neither—nor*.

The forms *οὐδέ, μηδέ*, have the further meaning of  
 1) *also not*; 2) *not even*, which is always their  
 meaning in the middle of a proposition.

*οὐδ' ὡς*, *not even so*. See *ὡς*.

421. \**οὖν*, *therefore, then*.<sup>y</sup> It gives to relatives (*ὅστις*,  
*οὗν*, &c.) the force of the Lat. *cunque*, (*ever, soever*).

once) for *ποτέ—ποτέ*, *sometimes—sometimes*, they are accented *τοτέ—  
 ἄτε*. (B.)

<sup>z</sup> When *μή ὅτι*, *μή ὅπως* begin the sentence, *ὑποβόλη τις* may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative* sense.

<sup>y</sup> *οὖν* is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*.)

- 1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εἴηθες τοῦτο; 'is not *this*, then, *foolish*?' But generally the interrogative force, and with it the negation vanishes, and οὐκοῦν is to be translated simply by 'therefore,' and begins a clause.<sup>a</sup>
- 2) οὐκοῦν is a strengthened negative; *not in the least*.—In the meaning 'therefore not,' without a question, it is better written οὐκ οὐν.
422. οὐπω, *never yet*.  
οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδεπώποτε, only of *past* time. (See πῶ.)

## II.

423. \*πέρ (enclit.), *quite*: used nearly like γέ, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus ὡσπερ properly means 'exactly as.'  
It is derived, probably, from πέρη, in the sense of 'very.'
424. πῆ μὲν—πῆ δέ (not πῆ μὲν—πῆ δέ, Hermann), *partly—partly*.
425. πλὴν, *except*: as *conjunction*, or *preposition* with *gen.*: πλὴν εἰ, *except if*.
426. πολλάκις, *often*, after εἰ, ἐάν, μή, has sometimes the meaning of (*forte*) *perhaps*, *perchance*,
427. \*ποτε (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*
428. \*πού (enclit.), *somewhere*; 2) *perchance*, *perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.
429. πρὸς σε θεῶν, I adjure *you by the gods* (ἱκετεύω is generally omitted in this form of adjuration).

<sup>a</sup> οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam (Brcmi, Dem. p. 238.)

430. *πρὸ τοῦ*<sup>a</sup> (better *προτοῦ*), *before this or that time* (= *πρὸ τούτου* or *ἐκείνου τοῦ χρόνου*).<sup>b</sup>

431. \**πῶ* (enclit.), } *till now, hitherto*: but they are  
\**πώποτε*, } never joined to affirmative propositions in this sense.

*οὔπω, μήπω*,<sup>c</sup> *never yet, not yet*. *πώποτε* is seldom annexed to the simple *οὐ, μή*, but to *οὐδέ, μηδέ*. The form without *πῶ* (*οὐδέποτε*, *never*) is commonly employed only *generally* or with respect to the *future*. Both *πῶ* and *πώποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives, interrogatives, and participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all.

*τίς πω*;—*ὅσα πώποτε ἠλπίζαμεν*, &c.

432. *πῶμαλα*,<sup>d</sup> *properly, how so? how then? hence, by no means*.

## T.

433. *τὰ μὲν—τὰ δέ*, *partly—partly* (adverbially).

434. \**τ' ἄρα* or *τ' ἄρ* (poetical), *ἄρα* strengthened by *τοί*.

435. \**τέ* (*que*). See *καί*.

In the old language (as we find it in the Epic poets) *τέ* seems to *impart* to many pronouns

<sup>a</sup> ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμῶθεν ἐπῆλθεν. (Thuc. iv. 120.)

<sup>b</sup> It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse*." (Buttm. ad *Alcib.* I. 14.)

<sup>c</sup> Not to be confounded with Homer's *οὔπω, μήπω*—*οὔπως, μήπως*, *in no way, by no means*.

<sup>d</sup> For *πῶς μάλα*; (B.) Others say for *πῶ μάλα*;—*πῶ* being a rather uncommon Doric form for *πόθεν*;

and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μέν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τί obtained the connecting power (*and this*), and thus became the *relative (which)*. As soon, however, as these forms were exclusively allotted to the relative signification, the particle τί was dropt as superfluous. Hence we often find in Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὥστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient usage.

436. τῆ μὲν—τῆ δέ, *in one place and another; here—there; in one respect—but in another.*

437. τί, *in some respect, in any respect, at all.* τὴ μὴν; *why not?*

438. τὸ δέ often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*) *whereas, but however*, or sometimes, *but rather*. (See Heindorf, Theæt. 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of τοῦτό ἐστιν. τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο, *but the greatest thing is (this), that, &c.* (See ὁ δέ—.)

439. \*τοί (enclit.), properly an old *dat.* for τῷ, meaning *therefore, certainly*. But these meanings have disappeared, and τοί has only a *strengthening* force: it

o It is often added to πάνν, σχέδον, οὐδέν.

f τὸ δ' οὐ δεῖ, ὥς, &c.—*quum tamen non oporteat*.

g According to Hartung, τοί has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. ἔκτενα τοί σ' ἄν, *I would have killed you*, and nothing else=*I would assuredly have killed you*. Nägelsbach thinks it the old *dat.* of the pronoun τὸ (τό).

is frequently used with *personal* pronouns, and in *maxims, proverbs, &c.*

\**τοίνυν, therefore, then, now, so now.* It is also used when a person proceeds with an argument; *now, further, but now.* Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why* or *why then.* [Very seldom as the first word of a clause. P.]

*τοιγάρ (ergo), therefore.*

*τοιγάροι and τοιγαροῦν, therefore, even therefore, and from no other cause, precisely for that reason.*

440. *τοτε μὲν—τοτε δέ,<sup>h</sup> at one time—at another.*

441. *τούνεκα (Epic), on that account; therefore.*

442. *τοῦτο μὲν—τοῦτο δέ, on the one hand—on the other.*

443. *τω, therefore.*

## Ω.

444. *ὡς* (relat. adv.), *as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.*

*ὡς* (prepos. = *eis*), *to, with acc.:* but only of *living* things.

*ὡς* (conjunc.), *that; 2) in order that, with subj., cpt., or fut. indic.:* 3) *so that, with infin., more commonly ὥστε:* 4) *since;* 5) *quippe, for.*

*ὡς ἔνι*<sup>i</sup> (= *ὡς ἔνεστι, as it is possible*) is used with superlatives: *ὡς ἔνι μάλιστα, as far as it is any way possible.*

*ὡς ἔπος εἰπεῖν, so to say.*

*ὡς συνελόντι* (sc. *λόγῳ*) *εἰπεῖν, to be short; in a word*

[For which *συνελόντι εἰπεῖν*, and *συνελόντι* alone are found.]

<sup>h</sup> See note on *ὄτε*.

<sup>i</sup> When prepositions are employed instead of the compounds of *εἶναι* or rather when, this verb being omitted, they stand alone as *adverbs* the accent is thrown back on the first syllable. See *ἀνα*.

ὤς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ὤς, καὶ ὤς.

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*Table of the less obvious meanings of Prepositions in Composition.*

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*.

ἀνά,<sup>k</sup> *up*; *back again*.

διά (*dis*) marks *separation*; *taking apart* or *aside*.

ἐν, often *into*.

κατά,<sup>l</sup> *down*; it often implies *completion*, and hence, 2) *ruin, destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition, change*.

παρά sometimes signifies (like *præter*) *missing* or *doing amiss*. παραβαίνειν, *to transgress, &c.*

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<sup>k</sup> With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

<sup>l</sup> Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up*.

# T A B L E

OF

## DIFFERENCES OF IDIOM, ETC.

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ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (ὁ πρᾶττων).
2. (§ 2.) Socrates. A woman.	<i>The</i> Socrates ( <i>often</i> ). <i>A certain</i> woman (γυνή τις). [When a <i>particular</i> person is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My</i> slave. Your slave, &c.	<i>The</i> my slave. <i>The</i> your slave.
4. I have I am suffer- } a pain ing from } in my } head.	I am pained ( <i>as to</i> ) <i>the</i> head: <i>acc.</i> (ἀλγῶ).
5. He rejoiced ( <i>or</i> , was vexed) <i>when the citizens were rich</i> ( <i>or</i> , <i>that the citizens were rich</i> ).	He rejoiced ( <i>or</i> , was vexed) <i>at</i> ( <i>in</i> ) <i>rich the citizens</i> .
6. My friend and my brother's.	<i>The</i> my friend and <i>the</i> of <i>the</i> brother.
7. (§ 4.) The wisdom of the geometer.	( <i>Very often</i> ) <i>The</i> of the geometer wisdom— <i>or</i> , the wisdom, <i>the</i> of the geometer.

ENGLISH.	GREEK.	
8. The beautiful head.	As in English; or, 'the head the beautiful.'	
9. The son of Philip.	<i>The</i> of Philip ( <i>son</i> , <i>υἱός</i> , understood).	
Into Philip's country.	Into <i>the</i> of Philip ( <i>country</i> , <i>χώραν</i> , understood).	
10. The affairs of the state.	<i>The</i> ( <i>neut. pl.</i> ) of the state.	
The people in the city.	<i>The</i> ( <i>οἱ</i> ) in the city.	
Those with the king.	<i>The</i> ( <i>οἱ</i> ) with the king.	
My <i>property</i> .	<i>τὰ ἐμά.</i>	
11. (§ 5.) The men of <i>old</i> .	} The <i>long-ago</i> (men)— <i>οἱ</i> <i>πάλαι.</i>	
The men of <i>old times</i> .		
The men of <i>those days</i> .		The <i>then</i> (men).
The <i>intermediate</i> time.		The <i>between</i> time.
The <i>present</i> life.		The <i>now</i> life.
The <i>upper</i> jaw.	The <i>up</i> jaw ( <i>ἡ ἄνω γνάθος</i> ).	
12. (§ 6.) The rhinoceros has <i>a</i> very hard hide.	The rhinoceros has <i>the</i> (= its) hide very hard.	
They have strong claws.	They have <i>the</i> (= their) claws strong.	
13. The beautiful; beauty (in the <i>abstract</i> .)	<i>τὸ καλόν.</i>	
Beautiful things.	} <i>τὰ καλά.</i>	
Whatever things are beautiful.		
What is beautiful.		
14. Speaking.	The to-speak.	
Of speaking.	Of the to-speak	
By speaking, &c.	By the to-speak, &c. <i>τὸ λαλεῖν : τοῦ λαλεῖν, &amp;c.</i>	
15. Virtue. Gold. Eagles.	<i>The</i> virtue. <i>The</i> gold. <i>The</i> eagles (when the <i>class</i> is meant; or <i>eagles</i> generally).	
16. To do kind offices.	} <i>εὖ ποιεῖν</i> with <i>acc.</i> of person.	
—confer benefits on.		
—treat well.		



## ENGLISH.

## GREEK.

7. To *prosecute on a charge* of murder. To *pursue* of murder.  
 To *be tried for* murder. To *fly* of murder.
- 18 (§ 7.) *Some—others.* } *The indeed—but the.*  
 But (*or and*) he (*or it*). } *οἱ μὲν—οἱ δὲ.*  
*And he . . .* } *ὁ δέ. . . at the head of a*  
 19. (§ 8.) *The other party.* } *clause.*  
*The rest of the country.* } *καὶ ὅς . . .*  
 20. *The whole city; all the* } *οἱ ἕτεροι.*  
*city.* } *The other country.*  
*Every city.* } *πᾶσα ἡ πόλις.*  
 21. (§ 9.) *With two others.* } *πᾶσα πόλις.*  
 22. *To perform this service.* } *Himself the third (pron.*  
*To perform many ser-* } *last).*  
*vices.* } *ὑπηρετεῖν τοῦτο (pers. for*  
 23. *His own* } *things.* } *whom in dat.)*  
*One's own* } } *πολλὰ ὑπηρετεῖν.*  
 25. (§ 10.) *What comes* } *The things of himself (τὰ*  
*from the gods.* } *ἑαυτοῦ.)*  
*The greater part of. . .* } *The (neut. pl.) of the gods*  
*Half of. . .* } *ὁ πολὺς* } *in agreement*  
 26. (§ 11.) *In my time.* } *ὁ ἡμῶν* } *with the noun*  
*In my father's time.* } } *governed by 'of.'*  
*In my power.* } *ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρὸς.*  
 27. (§ 12.) *To be so.* } *ἐπ' ἐμοί.*  
*To be found, }* } *To have (themselves) so*  
*brought in, }* } *(οὕτως ἔχειν).*  
*guilty }* } *To be taken or caught*  
 28. (§ 13.) *Not only—but* } *(ἀλῶναι with gen.)*  
*also.* } *οὐχ ὅτι—ἀλλὰ καί. See note*  
*To confer a great bene-* } *on 82.*  
*fit on.* } *To benefit greatly (μέγα*  
 } *ὠφελεῖν).*

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (μέγα βλάβειν). OBS. τὰ μέγιστα to be used, if it is 'great-est,' not 'great.'
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (ἡδέως ἂν θεασαίμην. <sup>m</sup> )
I should <i>like</i> extremely to behold.	ἡδιστ' ἂν θεασαίμην.
I would <i>rather</i> behold A than B.	ἡδῖον ἂν θεασαίμην A ἢ B.
30. It is not <i>possible</i> .	It is not (οὐκ ἔστιν).
31. On <i>the plea</i> that I could then conquer	As so being-likely-to-conquer (ὡς οὕτως περιγενόμενος ἂν).
Though I <i>should have</i> , &c.	ἔχων ἂν.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (ἂν with subj. 90*).
33. (§ 16.) What I please.	ἂ δοκεῖ (μοι). (If necessary, ἂ δόξειεν, or, ἂ ἂν δόξη).
34. (§ 17.) And you as much as any body. And you among the first.	} Having begun from you (100).
35. <i>Am slow</i> to do it (112).	Do it <i>by leisure</i> (σχολῆ).
36. CONDITIONAL PROPOSITIONS (79).	
(1) If I have any thing, I <i>will give it</i> .	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with ἔάν. <sup>n</sup>

<sup>m</sup> θεᾶσθαι is 'to behold' something that may be considered a *spectacle*. ἰδεῖν (ὁρᾶν, ὀφθεσθαι) is simply *videre*, to see. Hence ἰδοίμι should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

<sup>n</sup> Both verbs may be in the *future indicative* (the conditional verb

## ENGLISH.

## GREEK.

If it has thundered, it has also lightened.

If the *consequent* verb is in any tense of the *indic.* but the future, or in the imperative, put the conditional verb in the *indic.* with *εἰ*.

2) If you *should* do so, I *should* laugh.  
If you *were to do* so, I *should* laugh.  
If you *would* do so, you *would* oblige me.

2) When both verbs have '*should*,' '*would*,' or the first '*were to*,' the second '*should* or '*would*,' both are to be in the *optative*; the *consequent* verb with *ᾗν*.

3) If I *had* any thing, I *would* give it.  
If I *had had* any thing I *would have* given it.

3) When the *consequent* verb has '*would*,' but the *conditional* verb not, both verbs are in a *past tense of the indicative*; the *conditional* verb with *εἰ*, the *consequent* verb with *ᾗν*.

37. (That) they *would* fetch.

(That he, &c.) *would* be able.

They *would* have died.

I *should* have died.

*εἰσεῖν ᾗν.*  
*δυνηθῆναι ᾗν.* } § 14.

Aor. with *ᾗν*° (*imperf.* or *pluperf.* if necessary).

38. (§ 20.) We *should* (or *ought to*) set about the work.

The work is *to-be-set-about* (verbal in *τέος*).

with *εἰ*). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event *hoped for* or *feared* (R.); as, *εἰ τι πελοσονται Μηδοὶ εἰς Πέρσας τὸ δεῖνδον ἤξει.*

° As in the *consequence* of the fourth form of conditional propositions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	} It is <i>to-be-set-about</i> ( <i>neut.</i> of verbal in <i>τέος</i> ) the work. <sup>p</sup>
We <i>must set-about</i> the work.	
The work <i>must be set about</i> .	
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog ( <i>εἰ μὴ διὰ</i> , with <i>acc.</i> )
40. The <i>all but</i> present war.	The <i>as-much-as not</i> ( <i>ὅσον οὐ</i> ) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at ( <i>ἐν</i> ) Marathon.
43. To flow with a full ( <i>or strong stream</i> ).	To flow much ( <i>πολύς adj.</i> )
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> ( <i>πρόϋω</i> ) of the day.
45. Willingly at least.	} To be willing ( <i>ἐκὼν εἶναι</i> ).
Willingly.	
46. So to say.	} As to say a word ( <i>ὡς ἔπος εἰπεῖν</i> ).
To speak generally.	
47. Sensible persons.	The sensible of persons ( <i>οἱ φρόνιμοι τῶν ἀνθρώπων</i> , <i>sometimes</i> ; but very often <i>οἱ φρόνιμοι</i> only).
48. To drink <i>some</i> wine.	To drink <i>of wine</i> .
(Not) to drink any wine.	(Not) to drink <i>of wine</i> .

<sup>p</sup> The 'work' is to be in the case governed by the verb from which the verbal is derived.

## ENGLISH.

## GREEK.

49. My property, *wretched man that I am!* My (property) *of* (me) *the wretched!*  
[τὰ ἐμὰ τοῦ κακοδαίμονος.]
50. What misery! The misery (in the *gen.*)
51. (§ 25.) Who *in the world*..? Who ever? (τίς ποτε;)
52. To be nearly related to. To be near to a person (*in respect*) of family.
53. (§ 26.) You shall not do it *with impunity.* You shall not do it *rejoicing* (χαίρων).
54. I would not have done it *at all* (132). I would not have done it *the beginning* (ἀρχῆν or τὴν ἀρχήν).
55. (§ 28.) It is *the part of* a wise man. It is of a wise man.
56. It is not a thing *that everybody can do.* It is not every man's (παντός).  
It is not every one that can do this. It is not *every man's* to do this.
57. To be one's own master. ἑαυτοῦ εἶναι.
58. (§ 29.) More powerful *than ever.* More powerful *himself<sup>a</sup> than himself* (ἀντὸς αὐτοῦ).
59. Afflictions *too great for tears.* Afflictions greater *than in-proportion-to* (ἢ κατὰ) tears.  
Of superhuman size. Greater *than according-to* man (ἢ κατ' ἀνθρώπων).  
More than could have been expected from the small number of the killed. More *than in-proportion-to* the dead (ἢ κατὰ τοὺς νεκρούς).
60. *Too young* to know, &c. Younger *than so as to* know (ἢ ὥστε).

<sup>a</sup> Of course, 'themselves than themselves,' when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence. Hastily rather than prudently. More hastily than prudently.	} More-hastily than more-prudently.
62 The greatest } <i>possi-</i> As great as } <i>ble.</i> " " as he could,	
As many as he <i>possibly could.</i>	As many as he could most (ὅσους ἠδύνατο πλείστους).
63. If any other man can do it, you can. If any man is temperate, it is you.	You, if any other man (εἴ τις καὶ ἄλλος), can do it. You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (πλείστα εἰς ἀνὴρ σε ἔβλαψα).
65. (§ 31.) To charge a man with a crime	To charge (ἐγκαλεῖν) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	} If it is to you wishing it (εἴ σοι βουλομένη ἐστί).
67. And that too . . .	
68. For the present at least. As far as they are concerned.	τό γε νῦν εἶναι. τὸ ἐπὶ τούτοις εἶναι.
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done τοῦ μὴ ληστὰς κακουργεῖν, &c.
71. Nothing was done because he was not here.	Nothing was done διὰ τὸ ἐκεῖνον μὴ παρῆσθαι.

## ENGLISH.

## GREEK.

72. He said that *he* was in a hurry. He said to be in a hurry (*pron.* omitted).
73. (§ 40.) He is *evidently* hurt. He is evident (*δηλος*) being hurt.
- I am conscious of thinking so. }  
I am conscious that I think so. } I am conscious (*σύννοια*) to myself *thinking so* (nom. or dat.)
74. I know } that I } I know }  
—remember } have } —remember } having done  
—rejoice } done it. } —rejoice } it (*part.*)  
—am aware } } —am aware }
- I am ashamed } of } I am ashamed having done  
I repent } having } it.  
} done it. } It repenteth to-me having done it.
- Know that you will be punished. Know about-to give punishment.
- I perceived *that he thought, &c.* I perceived him thinking, &c.
- He will not cease *to do* it. He will not cease *doing* it (*part.*)
75. He knew that the son he had begotten was mortal. He knew having begotten a mortal son.
76. (§ 41.) I did it *unconsciously.* } I was concealed-from (*ἐλαθρον*) myself, doing it (*nom.*)  
I did it *unknown to myself.* }  
I did it *without being seen, or discovered; secretly.* } I was concealed (*ἐλαθρον*) doing it.  
(or) I did it *being unobserved* (*λαθών*).
- 77 I arrived *first* (or *before them*). I having arrived *anticipated* them (*ἔφθην, or ἔφθην αὐτούς*).
- You cannot do it *too soon.* Doing it you will not anticipate (*ὀκνῶν φθάνοις*).

## ENGLISH.

## GREEK.

- Will you not do it *directly* ?  
 78. He held his tongue, *as supposing* that all knew.  
 79. (§ 43.) You act strangely *in giving* us, &c.  
 80. They pronounced her happy, &c. *in having* such children.  
 They have arms *to defend* themselves with.  
 81. First of all (259).  
 82. (§ 44.) From *some* of the cities.  
*Somewhere.*  
*Sometimes.*  
 83. I feel thankful to you *for coming*.  
 85. They destroyed *every* thing of value.  
 85. (§ 45.) Such a man as you.  
 (Of) such a man as you are.  
 For men like us . . .  
 To make *astonishing* progress.  
*Surprisingly* miserable.
- οὐκ ἂν φθάνοις ποιῶν ;*  
 He held his tongue, as (ὡς) all men knowing it (*acc. or gen.*)  
 You do a strange thing *who* give us, &c.  
 They pronounced her happy, &c. *what children she had.* (258. b).  
 They have arms *with which they will defend* themselves.  
 First among the (*ἐν τοῖς πρώτοις—πρώτη, πρώτοι, &c.*)  
 From the cities *there is which.*  
 ['which' in same case as 'cities.']  
 There is where.  
 There is when.  
 I know your gratitude, *for what* (ἀνθ' ὧν) you came.  
 They destroyed *if* there was *anything* of value (*εἴ τι, &c.*)  
*ὁ οἷος σὺ ἀνὴρ.*  
*οἷον σοῦ ἀνδρός, &c.*  
*τοῖς οἷοις (or οἷοις περ) ἡμῖν.*  
 To advance *θαυμαστοῖς ὅσον.*  
*θαυμασίως ὡς ἄθλιος.*



- | ENGLISH.   | GREEK.  |
|--|---|
| 86. (§ 46.) There was nobody whom he did not answer. He answered every body.               | } <i>Nobody whom he did not answer.</i><br>[‘nobody’ under the government of ‘answered:’ ὅστις, who.] |
| 87. Especially.  |   |
| As fast as they could.   | Both otherwise and also (ἄλλως τε και).   |
| 88. (§ 47.) I am able. It is possible. Are adapted for cutting. Am of a character to . . . | As they had speed. οἷός τέ εἰμι. οἷόν τέ ἐστί.  |
| 89. Eighteen.  | Are such as to cut. Am such as to . . .   |
| 90. Far from it.   | Twenty wanting two (283. d).  |
| Am }<br>Is } to be.  | πολλοῦ δεῖν.<br>μέλλω } γενέσθαι (when ‘am<br>μέλλει } to be’ = ‘am intended to be.’                  |
| 91. (§ 48.) Be sure to be . . . Take care to do it.  | That (ὅπως) you shall be [‘see’ understood.] Take care how (ὅπως) you shall do it.                    |
| 92. (§ 49.) I fear that I shall. I fear that I shall not.                                  | I fear μή . . . (subj. or fut. indic.)<br>“ μή οὐ . . .   |
| 93. What prevents us from . . . ? To prevent them from coming.                             | τί ἐμποδῶν μή οὐχί . . . ; with <i>in fin.</i>  |
| 94. (§ 50.) I had a narrow escape from death. I had a narrow escape                        | To prevent them μή ἐλθεῖν.  |
| 95. (§ 51.) Immediately on his arrival.  | I came παρὰ μικρόν to die. I escaped by a little (παρ ὀλίγον).  |
|  | Immediately having arrived (εὐθὺς ἤκων).  |

ENGLISH.	GREEK.
As soon as we are born.	} Immediately being born (εὐθὺς γενομένοι).
From our very birth.	
96. (§ 52.) <i>What possesses you to do this?</i>	Having suffered what, do you do this? (τί παθών;)
<i>What induces you to do this?</i>	Having learnt what, do you do this? (τί μαθών;)
97. (319.) To be wholly wrapt up in this?	πρὸς τούτῳ ὅλος εἶναι.
98. { To be consistent with.	} εἶναι πρὸς τινας.
(1) { " " like.	
" " characteristic of.	
(2) { To be on a man's side.	
" To make for a man.	
(3) { " be for a man's interest.	Doing what.
" good for a man.	Wishing what.
99. By what conduct. With what view.	He φέρων gave.
100. (§ 57.) He <i>went</i> and gave (when used contemptuously or indignantly).	

## QUESTIONS ON THE SYNTAX.

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OBS. Words in SMALL CAPITALS are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions: the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflexion*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,\* when the connection of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render *οἱ πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known*.] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an indef. *art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τίς*.] 12. When? [When we might substitute 'a certain' for 'a.'] 13. Which generally has the *art.*, the *subject* or the *predicate* (i. e. the *nom.* before or the *nom.* after the verb)? [The *subject*.]

§ 3.—14. YOUR SLAVE. [*ὁ σὸς δοῦλος*.] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's)]. 17. When an *adj.* without the article stands before the *art.* of the substantive, from what does it distinguish that substantive? [From *itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [*ὁ ἐμὸς πατήρ, καὶ ὁ τοῦ φίλου*.]

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\* And even for the plnperfect.

§ 4.—19. THE SON OF PHILIP. [ὁ Φιλίππου: υἱός, *son*, understood.] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου χώραν, *country*, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a *noun* or *participle*.]

§ 5.—22. What is often equivalent to an adjective? [An adverb with the article.] 23. THE MEN OF OLD. [οἱ πάλαι, *the long ago men*.]

§ 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλὰ. [τὸ καλόν, is: 'the beautiful,' 'the honorable,' in the abstract; *beauty*. τὰ καλὰ, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.] 26. How is the first *pers. pl.* of the *subj.* often used? [In exhortations.] 27. What is 'not' in an exhortation of this kind? [μή.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* and *names of materials* generally take the *art.*? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the *art.*? [When a *whole class*, or *any* individual of that class, is meant.]

§ 7.—31. ὁ μὲν—ὁ δέ: οἱ μὲν—οἱ δέ. [(*this—that*; *the one—the other*) (*these—those*; *some—others*.)] 32. How does ὁ δέ stand *once* in a narrative? [For *but* or *and he* or *it*: the article being here a *pronoun*.] 33. How καὶ ὅς? [For 'and he:' but only when the reference is to a *person*.] 34. When is αὐτός *self*? [αὐτός is 'self,' when it stands in the *nom.* without a *substantive*, or in *any case* with *one*.] 35. When is it *him*, *her*, *it*, &c.? [αὐτός is *him*, *her*, *it*, &c. in an oblique case without a *substantive*.] 36. When is αὐτός *same*? [ὁ αὐτός is 'the same.'] 37. Does αὐτός standing alone in an oblique case, ever mean *self*? [Yes, when it is *the first word* of the sentence.]

§ 8.—38. Does a noun with οὗτος, ὅδε, ἐκεῖνος, take the *art.* or not? [Yes.] 39. Where does the *pron.* stand? [Either *before* the article, or *after* the noun.] 40. What does πᾶς in the *sing.* mean without the *art.*? ['each,' 'every.']—what with the *art.*? ['the whole:' 'all.']

§ 9.—41. In the reflexive pronouns (ἐμᾶντοῦ, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in *acc.*) be trans

ated when it is emphatic? [*αὐτός* must precede the pronoun, *αὐτὸν σέ, &c.*] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns *ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.*—how *his, theirs, &c.*? [By the gen. of *αὐτός.*] 44. Does *ἑαυτοῦ* ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of *ἑαυτοῦ*, to express, in a dependent clause, the subject of the principal sentence? [The simple *αὐτόν*, or *ἔ, (οὔ, οἶ, —σφεῖς, σφᾶς, &c.)*] 46. Is *οὔ* ever *simply reflexive* in Attic prose? [No.\*] 47. To what Attic prose-writer are the forms, *οὔ, ἔ* confined? [To Plato.]

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to, or proceeds from,* the thing in question.] 50. How are *neut.* adjectives often used? [*Adverbially.*] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative* degree.] 52. When the *neut. plur.*? [When the adjective is of the *superlative* degree.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do *πολύς (πλείων, πλείστος)* and *ἥμισυς* stand, when followed by a *gen.*? [In the gender of the *gen.* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the *nom.* is a *neut. plur.*? [In the *singular.*] 56. What exception is there? [When *persons or living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted?

(*ἄξιος* and *χαλεπὸν, θέμις, ὦρα, φροῦδος, ἀνάγκη, ῥᾶδιον,* and *δυνατός* (with its opposite word), and *ἑτοιμός.*)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *momentary* actions

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\* That is, *οὔ, ἔ, &c.* is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

those of the present, *continued* ones.] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* rendered by the *pres.* in English? [Yes.] 62. When  $\mu\eta$  forbids, what moods does it take? [ $\mu\eta$  when it forbids, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between  $\mu\eta$  with *imperat. pres.* and  $\mu\eta$  with the *subj. aor.*? [With the *subj. aor.* a definite single act is forbidden; with *imper. pres.* a course of action. The *imperat.*, therefore, often forbids a man to do *what he has already begun.*] 64. Of what tense is the *optative* the regular attendant? [The *optative* is the regular attendant of the historical tenses.\*] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative.*] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative*? [The particles and pronouns which go with the *indicative* in *direct*, take the *optative* in *oblique* narration.†]

§ 13.—67. How is an assertion modified by the use of  $\alpha\upsilon$ , or in *Epic* poetry  $\kappa\acute{\epsilon}$ ,  $\kappa\acute{\epsilon}\nu$ . [ $\alpha\upsilon$  gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of  $\alpha\upsilon$ ? [The principal use of  $\alpha\upsilon$  is in the *conclusion* of a hypothetical sentence.] 69. When  $\alpha\upsilon$  stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition.*] 70. What particles are formed by the addition of  $\alpha\upsilon$  to  $\epsilon\iota$ ,  $\delta\tau\epsilon$ ,  $\epsilon\pi\epsilon\iota\delta\eta$ ? [ $\epsilon\acute{\alpha}\nu$ ,  $\eta\eta$ ,  $\alpha\upsilon$ ,— $\delta\tau\alpha\nu$ ,  $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$ .] 71. How is  $\alpha\upsilon = \epsilon\iota$  distinguished from the simple  $\alpha\upsilon$ ? [ $\alpha\upsilon = \epsilon\acute{\alpha}\nu$ ,  $\epsilon\iota$   $\alpha\upsilon$ , regularly begins the sentence.] 72. What are the two meanings of  $\epsilon\iota$ ? [ $\epsilon\iota$  is 'if:' but like our 'if,' it is often used for 'whether.']

### HYPOTHETICAL PROPOSITIONS.

73. 1) How is *possibility* without any expression of *uncertainty*, expressed? [ $\epsilon\iota$  with *indic.* in both clauses.‡]

\* Or: 'Historicum sequitur tempus modus optativus.'

† This is the *general* rule: but the *indicative* is frequently used in *oblique* narration.

‡ The consequent clause may have the *Imperative*.

74. 2) How is *uncertainty* with the prospect of *decision* expressed? [By *εἰ* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.\*]

75. 3) How is *uncertainty*, expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *εἰ* with the *optative* in the conditional clause, and *ἄν* with the *optative* in the consequent clause.]

76. 4) How is *impossibility*, or belief that the thing is *not so*, expressed? [*εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν* with *imperf.* or *aorist indic.* in the consequent clause.]

77. When is the *imperfect* used in this form of proposition? [For *present* time, or when the time is quite *indefinite*.]

78. Can the *condition* refer to *past* time, the *consequence* to *present*? [Yes.]

79. Which clause has *ἄν*, the *conditional* or the *consequent* clause? [The consequent clause.]

§ 14.—80. To what is the *optat.* with *ἄν* equivalent? [The *optative* with *ἄν* is equivalent to our *may, might, would, should, &c.*]

81. By what may the *optat.* with *ἄν* often be translated? [The *optative* with *ἄν* is often translated by the *future*.]

82. What force does *ἄν* give to the *infin.* and *participle*? [The same force that it gives to the *optative*.]

83. To what then is an *infinitive* with *ἄν* nearly equivalent? [To an *infinitive future*.]

84. After what verbs is the *future* frequently so expressed?

[After verbs of *hoping, thinking, trusting, praying, knowing, confessing, &c.*, when a *condition* is expressed or implied.]

§ 15.—85. What mood do the compounds of *ἄν*,† and *relatives* with *ἄν* regularly take? [The *subjunctive*.]

86. What changes take place, if *any*, when these compounds or relatives with *ἄν* come into connection with *past* time, or stand in *oblique* narration? [They either remain unchanged, or the simple words—*εἰ, ὅτε, ἐπειδή*: *ὅς, ὅστις, ὅσος, &c.*—take their place with the *optative*.]

87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the compounds of *ἄν*, or with *relatives* and *ἄν*? [To the Latin *future perfect, futurum exactum*.]

88. How is what *often happened*, in *past* time, expres-

\* The consequent clause may have the *Imperative*.

† That is, *εἰ, ὅτε, ἐπειδή, &c.*

sed?\*[By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *ful.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our *—ever, —soever.*]

§ 17.—91. What mood is used in *doubling* questions? [The subjunctive.] 92. After what verbs is it sometimes thus used? [After *βούλει; θέλεις; οὐκ ἔχω* or *οἶδα, ἀπορῶ, ἐρωτῶ, ζητῶ.*]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσεν.*]—for *ποιῶμι ἄν, ἐποίουν ἄν*? [*ποιεῖν ἄν.*]—for *ποιήσαιμι ἄν, ἐποίησα ἄν*? [*ποιῆσαι ἄν.*]—for *πεποιήκοιμι ἄν, ἐπεποιήκειν ἄν*? [*πεποιηκέναι ἄν.*]

§ 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐ.*] 96. When should *not* be translated by *μή*? [*Μή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ὅτε, ὅποτε*, take *μή*? [When 'when' implies a condition.] 98. Is *οὐ* or *μή* used after *ὅτι, ὡς, ἐπεί, ἐπειδή*? [*οὐ.*] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐ.*] 100. How should you determine whether *οὐδεῖς, οὐδέ, &c.* are to be used, or *μηδεῖς, μηδέ*? [Wherever 'not' would be translated by *μή*, we must use not *οὐδεῖς, οὐδέ, &c.*, but *μηδεῖς, μηδέ, &c.*] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in *τέος act.* or *pass.*? [*Passive.*] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the object? [The same case as the verbs from which they come.] 105. To what are these verbals in *τέος* equivalent, when they stand in the *neut.* with the agent, in the

\* Hermann properly observes, that the *optat.* does not itself express the repetition of the *act*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express *duration*), or by an *aorist* with *πολλάκις, &c.*

† Thus for *either—or; anywhere, at any time, any thing*, we must use *neither—nor; nowhere; never; nothing, &c.* Rule 110, as a general assertion, is absurd.



*dat.*, omitted? [To the participle in *dus* used in the same way.]

106. When may they be used in *agreement* with the object?

[When formed from transitive verbs.] 107. Express "you

SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκητέος and ἀρε-

τή. [ἀσκητέον ἐστὶ σοι τὴν ἀρετὴν, or ἀσκητέα ἐστὶ σοι ἡ ἀρετή.]

108. What peculiarities are there in Attic Greek with respect to

the use of these verbals? [The *neut. plur.* is used as well as the

*neut. sing.* The *agent* is sometimes put in the *accus.* as well as

the object.] 109. Render πιστέον ἐστὶν αὐτῷ, and πιστέον

ἐστὶν αὐτόν. [πιστέον ἐστὶν αὐτόν, we must persuade him.

πιστέον ἐστὶν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from, teaching, concealing, asking, putting on or off,* take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*]

112. When the *act.* verb governs two *accusatives*, may either of

them (and if so, which?) remain after the *pass.* verb? [The *acc.* of

the *person* becomes the *nom.*; that of the *thing* continues to be

the object of the *passive* verb, as in Latin.] 113. May the *dat.*

of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.]

114. Will the *acc.* after the *act.* then remain as the *acc.* after the

*passive*? [Yes.] 115. Render (ἐγὼ) πεπίστευμαι τοῦτο. [I am

entrusted *with* this: or, I have had this entrusted to me.] 116.

Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive

verbs take an *acc.* of a noun of *kindred meaning*; and some-

times of one that *restricts* the general notion of the verb to a particular

instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.] 118.

What *prepos.* might be *supposed* omitted? [κατά, *as to.*] 119

What *acc.* is sometimes found with verbs that do not properly

govern the *acc.*? [The *accus.* of the *neut. pronoun.*] 120. How

is the *duration of time* expressed? [By the *accusative.*] 121.

How is the *distance* of one place from another expressed? [By

the *accusative.*]

§ 24.—122. What case do *partitives, &c.* govern? [Partitives,

numerals, superlatives, &c. govern the *genitive.*] 123. What

case do adverbs of *time* and *place* govern? [The *genitive.*] 124.

What case expresses the *material* out of which a thing is made

and such other *properties, circumstances, &c.* as we should express by 'of'? [The genitive.] 125. Can 'once a day' be translated literally? [No: it must be, 'once *the* day.'] 126. How does the *gen.* stand after *possessive* pronouns? [In a kind of apposition to the personal pronoun implied.] 127. How does the *gen.* stand *alone*, or after *interjections*? [The *gen.* is used alone, or after interjections, as an *exclamation.*]

§ 25.—128. What case do verbal adjectives, in *τιος*, &c., with a *trans.* meaning govern? [The genitive.] 129. What case do verbs relating to *plenty, want, value, &c.*, govern? [The genitive.] 130. What case do verbs relating to the *senses* govern? [The genitive.] 131. What exception is there? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the *gen.* sometimes be supposed governed? [By *ἐνεκα*, on account of.] 133. After what verbs does the *gen.* frequently stand in this way? [After words compounded with a *privative.*]

§ 26.—134. Mention two large classes of verbs that govern the *gen.* [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the *gen.* Most verbs that express *remembering or forgetting; curing for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.]

§ 27.—135. What case does *καταγνώσκω* (*condemn*) take of the *charge* or *punishment*? and what case of the *person*? [*καταγνώσκω* has *accus.* of the *charge* or *punishment*; *gen.* of *person.*] 136. May we say, *τοῦτο κατηγορεῖται αὐτοῦ*, *this is laid to his charge*? [Yes.]

§ 28.—137. In what case does the *price* or *value* stand? [The *price* or *value* is put in the *genitive.*] 138. In what case is the thing *for which* we exchange another, put? [The thing *for which* we exchange another is put in the *genitive.*] 139. What case of a noun of *time* answers to *when*? and what to *since* or *within* what time? [The *gen.*] 140. In what case is the part *by which* a person is *led, got hold of, &c.*, put? [The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which* another is *compared*, put when *ἤ, than*, is omitted? [In the *genitive.*] 142. How is 'greater than ever' expressed? [By using *ἀντός* before

the *gen.* of the reflexive pronoun.] 143. How is 'too great' expressed? [*Too great*, &c. is expressed by the *comparative* with ἢ *κατά* before a *substantive*; ἢ ὥστε before a *verb* in the *infinitive*.] 144. STILL GREATER: MUCH GREATER? [ἔτι μείζων: πολλῶ μείζων.]

§ 30.—145. How are two comparatives, joined together by ἢ, to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By ὡς, ὅτι, ὅπως, ἤ, &c.] 147. What force have εἴ τις καὶ ἄλλος, *si quis alius*, and εἷς ἀνὴρ, *unus omnium maxime*? [The force of superlatives.] 148. What case do περιτός, and adjectives in -πλάσιος, govern? [The *genitive*.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite time-when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle voice* denote? [That the agent does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [*Pres.*, *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass. form* ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle form* must be considered simply as *deponents*? [Middle forms, of which there is *no active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [κατελίθην (ἵ). ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἠσκήθην.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [ὠφελήσεμαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι.] 162. How is 'by,' to express the *agent* after the *pass. verb*, translated? [By ὑπό with *gen.*; also by παρά and πρὸς with *gen.*]

§ 34.—163. What signification does the *perf.* 2. (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3. express? [A *future action continuing* in its effects.] 166. What notions does it express besides that of a *future action continuing in its effects*? [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut.* 3. for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.] 168. What answers to the *fut.* 3. in the *active* voice? [ἔσομαι with *perf. participle.*] 169. What is generally preferred to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with εἶην or ὦ.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a present: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [εἶθε with the optative—the optative alone—or ὄφελον,\* ες, ε, alone, or with εἶθε, εἰ γάρ or ὡς, and followed by the infinitive.] 173. What *mood* and *tense* are used with εἶθε, if the wish *has not been*, and now *cannot be*, realized? [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present.*]

§ 36.—174. Mention a use of the infinitive that the Greek and English *have*, but the Latin has *not*. [It is used to express the *purpose.*] 175. What does the particle ὥστε express? [A *consequence.*] 176. How is *so—as to* expressed? [*So—as to*; ὥστε with *infinitive.*] 177. How is *so—that* expressed? *So—that*; ὥστε with *infinitive* or *indicative.*]

§ 37.—178. What does the *infin.* with the *article* in the *gen.* express? [The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative.*] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because*? [διά.] 181. When is the subject of the infinitive generally not expressed? [When the subject of the infinitive belongs to, and is expressed with, the former verb.]

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause.*] 183. What is this construction called? [*Attraction.*]

§ 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or ὥστε? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.*] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may *the first* of two verbs connected by *and*, often be translated into Greek? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose.*] 189. Mention some verbs that take the participle where *we* should use the *infin.*, a *participial substantive*, or '*that.*' [Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive mood*, the *participial substantive*, or '*that.*']

§ 41.—190. By what are φθάνω, *come, or get before*, and λανθάνω, *am concealed*, generally rendered? [By *adverbs.*] 191. Mention the adverbs and phrases by which λανθάνω may be rendered. [*Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen or discovered.*] 192. How may λαθῶν be rendered? [By *secretly, without being observed, seen, &c.*] 193. How φθάσας or ἀνύσας? [*Quickly; at once, immediately.*] 194. When φθάνω and λανθάνω are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The *genitive.*] 196. What does the participle, put *absolutely*, express? [The *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*] 197. In what case do the participles of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? [*ἐπί* is then generally expressed.] 199. How is a *motive*, which is attributed to *another* person, generally expressed? [By the particle *ὡς* with the *gen.* or *acc. absolute*.]

(*The Relative.*)

§ 43.--200. What does the relative often introduce? [A *cause*, *ground*, *motive*, or *design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the relat. clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative*.] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

§ 44.--207. In such a sentence as "the fear, *which* we call *bashfulness*," should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἔστιν οἱ*. [It is equivalent to *ἐνίοι*, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἔστιν ὅτε*.]--*somewhere*? [*ἔστιν ὅπου*.] 210. What is the English of *ἐφ' ᾧ* or *ἐφ' ᾧτε*? [*On condition that*.]--of *ἀνθ' ᾧν*? [*Because, for*.]--of *εἴ τις*? [*Whosoever*; *εἴ τι*, *whatsoever*.] 211. By what parts of the verb is *ἐφ' ᾧ* or *ᾧτε* followed? [By the *future indic.* or the *infin.*]

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§ 45.--212. Give the English of *τοῦ οἴου σου ἀνδρός*. [*Of such a man as you*.] 213. How may this construction be explained? [*ἀνδρός τοιούτου, οἷος σὺ εἶ*.] 214. What words does *ὅσος* follow, when it has the meaning of *very*? [Such words as *θαυμαστός*, *πλεῖστος*, *ἄφθορος*, &c.]

§ 46.--215. What is the construction of *οὐδεὶς ὅστις οὐ?*

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow μέλλω in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after μέλλω, and which the least? [The *future infin.* is the *most*, the *aorist* the *least common.*]

§ 48.—218. What *mood or tense* follows ὅπως, when it relates to the future? [The *subj.* or the *future indic.*] 219. May it retain them in connection with past time? [Yes.] 220. Is the verb on which ὅπως &c. depends, ever omitted? [Yes: the construction is equivalent to an *energetic imperative*:—ὄρα or ὄρατε may be supplied.] 221. With what *mood or tense* is οὐ μή used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial.*] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with ὅπως and οὐ μή? [The *subjunctive of the aor. 1. act. and mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is μή used after expressions of *fear, &c.*? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with μή used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared, &c. has or will really come to pass.*] 228. How does it happen that μή οὐ sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before μή οὐ, the verb being then generally in the *subj.*] 229. After what kind of expressions is μή οὐ used with the *infin.*? [After many negative expressions.]\* 230. Is it ever used with the *participle* or *infin.*? and, if so, when? [μή οὐ is sometimes used with the *participle* and with ὅσπερ and *infin.*, after negative expressions.]

§ 50.—231. When is μή used with *relative sentences, participles, adjectives, &c.*? [Whenever the negative does not *directly and simply* deny an assertion with respect to some *particular mentioned person or thing.*] 232. Does the *infin.* generally take μή or οὐ? [μή.] 233. When does it take οὐ? [When opinions or assertions of *another person* are stated *in sermone ab*

\* See 293. (1) (2) (3).

*liquo.*] 234. When should *μή* follow *ὥστε*? and when *οὐ*? [With *ὥστε*, the *infinitive* takes *μή*, the *indicative οὐ*.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is *ὡς* sometimes used? [As a preposition = *πρός*.] 237. When only can *ὡς* be used as a *prepos.*? [It is only joined to *persons*.] 238. What mood do *ἄρχι*, *μέχρι*, *ἕως*, *ἔστε* take? [The *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.] 239. Does *πρὶν ἂν ἔλθω* relate to the *past* or the *future*? [To the *future*.] 240. How is 'before I came' expressed? [*πρὶν ἢ ἔλθεῖν ἐμέ*: *πρὶν ἔλθεῖν ἐμέ*: or *πρὶν ἢ λθόν ἐγώ*.] 241. Is *ἢ* ever omitted before the *infin.* after *πρὶν*? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is *ἄρα* generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise*.] 243. What interrog. particles expect the answer 'Yes?' [The answer 'Yes' is expected by—*ἄρ' οὐ*; *ἢ γάρ*; *οὐ*; *οὐκουν*; *ἄλλο τι ἢ*;) 244. What expect the answer 'No'? [The answer 'No' is expected by,—*ἄρα μή*; *ἢ που*; *num forte*? *μή* or *μῶν*;) 245. What particles give an *ironical* force to *οὐ*? [*δῆ*, *δῆ που*.] 246. Does *οὐ* expect 'yes' or 'no' for answer? [*οὐ* expects *yes*; *μή*, *no*.] 247. In what kind of questions are *εἶτα*, *ἔπειτα* used? [Such as express *astonishment* and *displeasure*.] 248. What words are used as a simple *interrog.* particle? [*ἄλλο τι ἢ*.] 249. Render *τί παθῶν*;—*τί μαθῶν*; [*τί παθῶν*; *what possesses you to . . . &c.*?—*τί μαθῶν*; *what induces you to . . . &c.*?

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable *ὀ*—.] 251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with *ὀ*—.] 254. When the pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative*.]

§ 54.—255. By what particles are *direct* double questions asked? [By *πότερον*, or *πότερα*,—*ἢ*, less commonly by *ἄρα*—*ἢ*.]



256. By what particles are *indirect* double questions asked? [εἴτε—εἵτε, εἰ—ἤ, πότερον—ἤ.]

§ 55.—257. After what verbs is εἰ used for ὅτι, *that*? [After θανμάζω, and some other verbs expressive of *feelings*.]

258. After what verbs has εἰ the force of *whether*? [After verbs of *seeing, knowing, considering, asking, saying, trying, &c.*]

259. When is εἰάν used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is ἦ μὴν? [A solemn form of *asseveration*.] 263. When is the propos. σύν omitted? [Before ἀντὶ, ἀντὶ, &c. which then=*together with, with*.]

264. How is ἀμφοτέρον used? [ἀμφοτέρον is used *adverbially*, or *elliptically*, by the poets, for *both; as well—as, &c.*]

265. How ἀμφοτέρα? [In reference to *two words*, without being made to conform to them in case.]

266. What force has καί, when it refers to ἄλλος? [The force of *especially, in particular*.] 267. Explain the use of the *part. fut.* with ἔρχεσθαι, &c. [ἔρχεσθαι, ἵέναι, with *part. fut.*, is, *to be going to, or on the point of*.]

268. How is ἔχω sometimes used with a *past partic.*? [As an emphatic circumlocution.]

269. How is it used with ληρεῖν, &c.? [ἔχω with the *second pers.* of ληρεῖν, παίζεῖν, φλυᾶρεῖν, &c. is used to make a good-humoured observation.]

270. How is φέρων used in some expressions? [φέρων appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame*.]

§ 58.—271. To what is δίκαιός εἰμι equivalent? [To δίκαιόν ἐστίν, ἐμέ, &c.] 272. How is ὅσον used? [ὅσον is used elliptically with the *infm.*]

273. What words are followed by ἤ? [Words that *imply* a comparison: e. g. φθάνειν, διαφέρειν, ἐναντίας, διπλάσιος, ἴδιος, ὑπερθεῖν, πρίν.]

274. After what phrases is a tense of ποιεῖν omitted? [After οὐδὲν ἄλλο ἢ—, ἄλλο τι ἢ—; τι ἄλλο ἢ—; &c.]

275. By what are a person's *quoted words* introduced? [By ὅτι.] 276. How is the *aor.* used with εἶ οὐ? [For the *present*.]



# INDEX I.

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⚡ OBS. Look under 'am' for *adjectives, phrases, &c.* with *to be*.  
F. M.=future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

## A.

A, = *a certain*, *τις*, 12.

About (of time), *ὑπό* (*acc.*), 326.

—— (after *to fear*, *to be at ease*, &c.), *περί* (*dat.*), 283\*.

—— (after *talk*, *fear*, *contend*), *περί* (*dat.*), sometimes *ἀμφί* (*dat.*), 283\*.

—— (after *to be employed*), *περί*, or *ἀμφί*, with *acc.*, 283\*.

Abrocomas, 229, note q. *Ἀβροκόμας*, G. α.

Abstain from, *ἀπέχομαι* (*gen.*), 138.

—— : we must—, *ἀφρακτέον ἐστι*, with *gen.*

According to reason, *κατὰ λόγον*, 274.

Accuse, *κατηγορεῖν*† (proper-

ly, *speak against*) *τινός*, or *τινός τι*, 156.—*ἐγκαλεῖν* (properly, *cite a person; call him into court*) *τινί* and *τινί τι*, 183. Both are *judicial* words, but used with the same latitude as our 'accuse.' Of the two, *ἐγκαλεῖν* should probably be preferred, if the charge relates to private matters. (V.)

Accustom, *ἐθίζω*, 52.

(Am accustomed, *εἶθισμαι* or *εἶωθα*, 52.)

Acquire, *κτάομαι*, 87.

Act, *ποιέω*, 60.

—— insolently towards, *ὑβρίζειν εἰς τινα*, 138.

—— strangely, *θανμαστῶς ποιεῖν*, 259.

—— unjustly (= *injure*), *ἀδι-*

---

† The constructions of *κατηγορεῖν* are very numerous: *κατηγορῶ σοῦ τινός and τι*; or *σέ τινος and τι*; or *σοῦ (and σε) περί τινος*; and *κατηγορῶ ιατά σου*.

- κεῖν τινα *and* τι (also εἰς, πρὸς, περὶ τινα), 138.
- Admire, θαυμάζω, F. M. generally, 8.
- Adopt a resolution, βουλευέσθαι, 190.
- Adorn, κοσμέω, 206.
- Advance, προχωρέω, 274.
- Affair, πρᾶγμα, τό, 8.
- Affliction, πάθος, τό, 150.
- Afford, παρέχω, 214.
- After, μετὰ (*acc.*), 293\*.
- a long time, διὰ πολυῶ χρόνον, 270.
- some time, διαλιπῶν χρόνον, 235.
- ———— διά χρόνου, 270.
- our former tears, ἐκ τῶν πρόσθεν δακρῶν, 231.
- the manner of a dog, κυνὸς δίκην, 250.
- Again, ἀνθις, 100.
- Against (after to *march*), ἐπί, *acc.* 24. εἰς, 259.
- (= in violation of), παρά, 299.
- (after *commit an injury*), εἰς or περὶ, with *acc.*, 138.
- πρὸς (*acc.*), 319.
- (after verbs of *speaking*, &c.), κατὰ *genit.*, 274.
- Age (a person's), ἡλικία, ἡ, 144.
- Agreeable, ἡδύς, 214.
- Agreeable: if it is—, εἰ σοβουλομένη ἐστί, 206.
- Agricultural population, οἱ ἀμφὶ γῆν ἔχοντες, 278.
- Aid, ἐπικουρέω, *dat.*, also *acc* of the thing, 239.
- Aim at, στοχάζομαι, *gen.* 156.
- Alas, φεῦ, —οἶμοι, 144.
- Alexander, Ἀλέξανδρος, 24.
- All, ὁ πᾶς, or πᾶς ὁ—. Pl. πάντες. See note on 44, 46.
- but (*as-much-as-not*), ὅσον οὐ, 125.
- day, ἀνὰ πᾶσαν τὴν ἡμέραν, 259.
- Alliance. See Form.
- Allow to taste, γεύω, 150.
- to be done with impunity, περιορᾶν (*-ιδεῖν, -όμεσθαι*), with *inf.* of thing to be *prevented*; the *partic.* of a wrong to be *revenged*, 331. See note °.
- Almost, ὀλίγου δεῖν, or ὀλίγου only, 283.
- Already, ἤδη, 65.
- Also, καί, 92.
- Although, καιπερ, 175.
- (a.)
- Am able, δύναμαι (*possum*), 87.—οἶός τέ εἰμι† (*quæo*), 283. See Can.

Am (an) actual murderer, *αὐτόχειρ εἰμί*, 299.

— adapted for, *οἶός εἰμι*, 283.

— angry with, *ὀργίζομαι*, *dat.* 183. *δι' ὀργῆς ἔχειν*, 270.

— ashamed, *αἰσχύνομαι*, 239.

— at a loss, *ἀπορέω*, 100. [See 98, 99.]

— at dinner, *δειπνέω*, 288.

— at enmity with, *δι' ἔχθρας γίνεσθαι τινι*, 270.

— at leisure, *σχολάζω*, 112.

— at liberty. See 249. *b.*

— awake, *ἐγρήγορα*, 193.

— aware, *μανθάνω (?)*, 239.

## (b.)

Am banished, *φεύγειν*, 270.

— broken, *κατεῖγα*, 193.

— by nature, *πέφυκα*, *ἔφην*, 214.

## (c.)

Am come, *ἦκω*, *with meaning of perf.* 206.

— commander, *στρατηγέω*, 52.

— confident, *πέποιθα*, 193.

— congealed, *πέπηγα*, 193.

— conscious, *σύνουδα ἐμαντῶ*, 239.

— contemporary with, *κατὰ τὸν αὐτὸν χρόνον γενέσθαι*, 183.

— contented with, *ἀγαπάω*, *with acc. or dat.*, 52.

## (d.)

Am dishonoured by, *ἀτιμάζομαι πρὸς τινος*, 319.

— distant from, *ἀπέχω*, 138

— doing well, *εὖ πράττω*, 8.

— ill, *κακῶς πράττω*, 8.

## (e.)

Am evidently, &c. See 239.

## (f.)

Am far from, *πολλοῦ δέω*, 283\*.

— fixed, *πέπηγα*, 193

— fond of, *ἀγαπάω*, 52.

— fortunate, *εὐτυχεῶ*, 92.

## (g.)

Am general, *στρατηγέω*, 52.

— glad, *ἡδομαι*, *dat.*, 20.

— going (to), *μέλλω* (*augment?*), 283\*.

— gone, *οἶχομαι (?)*, *perfect meaning*, 206.

— grateful for, *χάριον οἶδα* (*gen. of thing, dat. of pers.*), 222. [for *οἶδα*, see 73.]

## (h.)

Am here, *πάρειμι*, 52.

## (i.)

Am I . . . ? (*in doubtful questions*) 137, note e.

— ill (of a disease), *κάμνω*

(*laboro*); *καμοῦμαι*, *κέκμηκα*, *ἔκαμον*, 183.

— in my right mind, *σωφρονέω*, 125.

— in a passion or rage, *χαλεπαίνω*, *dat.*, 183.

— in safety, *ἐν τῷ ἀσφαλεῖ εἶμι*, 299.

— in the habit of performing, *πρακτικός* (*εἶμι*), with *gen.* See 149.

— indignant, *ἀγανακτέω*, 337.

— informed of, *αἰσθάνομαι* (?), 190

(l.)

Am likely, *μέλλω* (?), 283\*.

— lost, *στεροῦμαι*, 168\* r.

(m.)

Am mad, *μαίνομαι* (?), 125.

— my own master, *ἐμαντοῦ εἶμι*, 162\* i.

(n.)

Am named after, *ὄνομα ἔχω ἐπί τινος*, 288.

— near, *ὀλίγον δέω*, or *ὀλίγον only*, 283\*.

— next to, *ἔχομαι*, *gen.* 149. d.

— not a man to, 283. b.

— afraid of, *θαρόρέω* (*acc.*), 138.

(o.)

Am of opinion, *νομίζω*, 52.

Am of service to, *ᾠφελέα* (*acc.*), 82.

— a character (to), *εἰμοῖος*, 283. b.

— off, *οἶχομαι* (?), *perf.* meaning, 206.

— on my guard, *φυλάττεσθαι*, *acc.* 190.

— on his side, *εἰμι πρὸς* (*gen.*), 319.

— on an equal footing with, *ὁμοίως εἶμι*, 227. b.

(p.)

Am pained at *ἀλγέω*, 20.

— persuaded, *πέποιθα*, 193.

— pleased with, *ἤδομαι*, *dat.* 20.

— present, *πάρειμι*, 52.

— produced. See 214.

— prosperous, *ἐντυγέω*, 92.

— punished, *δίικην διδόναι*, or *δοῦναι*: *gen.* of thing; *dat.* of person by whom, 228.

(s.)

Am safe, *ἐν τῷ ἀσφαλεῖ εἶμι*.

— slow to, &c., *σχολῆ* (*by leisure*), with a verb, 112.

— suffering (from a disease). See 'am ill of.'

— surprised at, *θανυμάζω* (F. M.), 8.

(t.)

Am thankful for, *χάριω οἶδα*, *gen.* of thing, 222. For *οἶδα* see 73, note q.

- Am the slave of, δουλεύω, *dat.* 359.  
 — there, πάρεμι, 92.  
 — το, μέλλω (?), 283\*  
     (u.)  
 Am undone, ὄλωλα, ἀπόλω-  
 λα, 193.  
 — unseen by, λαθάνω (?),  
*acc.* 154.  
     (v.)  
 Am vexed, ἄχθομαι (?) (*dat.*  
 but ἐπί in construction ex-  
 plained in 19\*. c), 20.  
     (w.)  
 Am wholly wrapt in, πρὸς  
 τούτω ολος εἰμί, 319.  
 — wise (= prudent), σω-  
 φρονέω, 125.  
 — with you, πάρεμι, 92.  
 — within a little, ὀλίγου  
 δέω, 283\*.  
 — without fear of, θαρσέω,  
*acc.* 138.  
 Ambassador, πρέσβυς, 259.  
 Ambitious, φιλότιμος, 214.  
 Among the first, translated  
 by ἀρξάμενος (having be-  
 gun). See 100.  
 And that too, καὶ ταῦτα, 206.  
 — yet, εἶτα, ἔπειτα, 315.  
 — nevertheless, εἶτα, ἔπει-  
 τα, 315.  
 Ancestor, πρόγονος, 156.  
 Animal, ζῷον, 65.  
 Annoy, λυπέω, 41.  
 Answer, ἀποκρίνομαι (?), 278.
- Apart, χωρίς, 309.  
 Apollo, Ἀπόλλων (?), 341.  
 Appear (with *part.*), φαίνο-  
 μαι, 239.  
 Apt to do, or perform, πρακ-  
 τικός (*gen.*), 150.  
 — govern, ἀρχικός (*gen.*).  
 150.  
 Arbitration, δίαιτα, 132.  
 Are there any whom . . ?  
 269. d.  
 Arise, ἐγείρομαι (*pass.*), 193.  
 Arms, ὄπλα, 168\*.  
 Army, στρατεύμα, τό, 24.  
 Arouse, ἐγείρω (*perf.* with  
 Attic *redupl.*), 193.  
 Arrange, τάσσω (later Attic  
 τάττω), 96.—κοσμέω, δια-  
 κοσμέω (to arrange, with  
 a view to a pleasing ap-  
 pearance of elegance, sym-  
 metry apt arrangement,  
 &c.), 206.  
 Arrive, ἀφικνέομαι (?), 144.  
 — first, φθῆναι (?) ἀφ-  
 ικόμενος, 242. d.  
 —————, but only, &c.,  
 358. b.  
 Art, τέχνη, 214.  
 As he was, 351.  
 — his custom was. See  
 Custom.  
 — many as, ὅσοι, 175.  
 ————— possible, ὅσοι  
 πλεῖστοι, 174. c.  
 — silently as possible, σιγῇ  
 ὡς ἀνυστόν, 174. b.  
 — far as they are concerned.  
 τὸ ἐπὶ τούτοις εἶναι, 206.

- As far at least as this is concerned, *τούτου γε ἔνεκα*, 250.
- As far as depends on this, *τούτου γε ἔνεκα*, 250.
- as much as any body. See 100.
- the saying is, *τὸ λεγόμενον*, 137. *d.*
- possible (*after superlatives*), *ὡς, ὅτι*, 171.
- he possibly could, 174. *c.*
- fast as they could, *ὡς τάχους εἶχον*, 278.
- soon as he was born, *εὐθὺς γενόμενος*, 309.
- long as, *ἔστε*, 306.
- to, *ὥστε*, with *inf.*, 211.
- (before *partic.*), *ἄτε, ἄτε δὴ*, 242. *a.*
- Ask, *ἠρώμην, aor. 2: ἐρωτάω* used for the other tenses, 73.
- for *αἰτίω* (*two accusatives*), 87.
- Assist in the defence of, *βοηθεῖω, dat.* 121.
- Assistance. See *Fly or Run*.
- Associate with, *ὀμιλέω, dat.* 183.
- Assuredly (in protestations), *ἢ μὴν*, 343.
- (will not), *οὐ μὴ*, 287\*.
- Astonished (to be), *θαυμάζω* (F. M.)
- At, 319.
- all, *ἀρχὴν οἱ τὴν ἀρχὴν*, 92, 132.
- At. Not at all (*οὐδέν τι*).  
 — a little distance, *δι' ὀλίγον*, 270.  
 — a great distance, *διὰ πολλοῦ*, 270.  
 — any time, *ποτέ*.  
 — ease about, *θαρόεϊν περί*, 283\*.  
 — first, *ἀρχόμενος*, 235.  
 — home, *ἔνδον*, 125.  
 — last, *τὸ τελευταῖον*, 34\* ; *τελευτῶν*, 235.  
 — least, *γέ*, 73.  
 — once, *ἦδη*, 65—How to translate it by the *partic.* *φθάσας*, or by *οὐκ ἂν φθάνοις*; see 242. *e. f.*  
 — the beginning, *ἀρχόμενος*, 235.  
 — the suggestion of others, *ἀπ' ἀνδρῶν ἑτέρων*, 243.
- Athens, *Ἀθῆναι*, 15.
- (O) Athenians, *ὦ ἄνδρες Ἀθηναῖοι*, 337.
- Attach great importance to, *πρὸ πολλοῦ ποιεῖσθαι*, 243.  
 — *περὶ πολλοῦ ποιεῖσθαι οἱ ἡγεῖσθαι*, 283\*.
- Attempt, *πειράομαι*, 121.— (= *dare*) *τολμάω*, 239.
- Attend to, *τὸν νοῦν προσέχειν*, 331.
- a master, *εἰς διδασκάλον φροῖτῆν*, 259.
- Avoid = fly from, *φεύγειν*, 35.

## B.

Bad, *κακός*, 20.Banished (to be), *φεύγειν*, 270.




- Banishment, *φυγή*, 156.  
 Barbarian, *βάρβαρος*, 132.  
 Bare, *ψιλός*, 235.  
 Bathe, *λούομαι*, 188 (1).  
 Battle, *μάχη*, 73.  
 Base, *αίσχρός*, 35.  
 Bear, *φέρειν* (?), 60.—*ἀνέχομαι* (= *endure*) refers to our *power* of enduring (*labours, insults, &c.*), 214.—*τολμάω* (= *sustinerere*), to *bear to do* what requires *courage*, 239, note *y*.  
 Beautiful, *καλός*, 20.  
 Beauty, *κάλλος τό*, 8.  
 Because (*διὰ τό, &c.*), 221.  
   *b. ἀνθ' ὧν*, 267.  
 Become, *γίγνομαι* (?), 15.  
 Before, † *πρίν* or *πρίν ἤ*, 307.  
 ——— (= *in preference to*), *πρό* (*gen.*), 243; *ἀντί*, *gen.* 213. *e*.  
 Beget, *γεννάω*, 239.  
 Begin, *ἀρχομαι*, 100.  
 Beginning, *ἀρχή*, 132.  
 Behave ill to, *κακῶς ποιῆν*, *acc.* 35.  
 Behold, *θεάομαι*, 87.  
 Belong to, *gen.* with *εἶναι*.  
 Belly, *γαστήρ, ἡ* (?), 235.  
 Benefit, *ὠφελέω* (*acc.*), 82.  
 Beseech, *δέομαι*, 150, (*gen.* 149. *b.*) *δεήσομαι, ἐδεήθην*.  
 Besides, *ἐπί* (*dat.*), 288. *παρά* (*acc.*), 299.  
 Best, }  
 Better, } see *Good*, 35.
- Bethink myself, *φροντίζω*, 288.  
 Between, *μεταξύ*, 28.  
 Beyond, *παρά* (*acc.*) 299.  
 Bid, *κελεύω*, 112.  
 Bird, *ὄρνις*. See 15, note *g*  
 ———: young—, *νεοσσός*, 214.  
 Birth, *γένος, τό*, 150.  
 Black, *μέλας*, 87.  
 Blame, *μέμφομαι, dat., ἐγκαλέω, dat.* 183.  
 Body, *σῶμα*, 138.  
 Boldly, *θαρόῶν, part.* 331.  
 Both, *ἄμφω, ἀμφοτέρως*. See 28.  
 Both—and, *καί—καί, or τε—καί*, 112.  
 Both in other respects—and also, *ἄλλως τε καί*, 278.  
 Boy, *παῖς*, 15.  
 Brave, *ἀνδρείος*, 175.  
 ———a danger, *κινδυνεύειν κινδύνον*, 131. *d*.  
 Bread, *ἄρτος*, 299.  
 Break, *ἄγνυμι, κατάγνυμι* (?), 193.  
 ———(a law), *παραβαίνω*, 228.  
 Breast, *στέρον*, 193.  
 Bring, *ἄγω*, 341.  
 ———assistance to, *ἐπικουρέω, dat.* also *acc.* of the thing, 239.  
 ———forth, *τίκτω*, (?), 15.  
 ———up, *τρέφω*, 190.—*παιδεύω*, 214.  
   *τρέφω* relates to *physical*, *παιδεύω* to *moral* education: i. e. *τρέφω*

† How to translate 'before' by *φθάνω*, see 242, *d*.

- to the *body*, παιδεύω  
to the *mind*.
- bad news, νεώτερόν τι  
ἀγγέλλειν, 318. *g*.
- Brother, ἀδελφός, 20.
- Burn out, ἐκκαίω, 341. καύσω,  
&c.—ἐκαύθην.
- But, δέ—(a μέν should be in  
the former clause), 38,  
note h.
- for, εἰ μὴ διά, with *acc*.  
125.
- Buy, ἀγοράζω, 163.  
ὑπό, with *gen.* of  
agent, 326.
- By {  
— πρὸς, after *to be prais-*  
— *ed or blamed by*.  
— (= close by), πρὸς, 319.  
— (= cause), ὑπό, *gen.* and  
after passive verb, 326.
- Jupiter, &c. νῆ Δία, νῆ  
τὸν Δία, 341.
- the hands of, ὑπό, *gen.*  
326.
- the father's side, πρὸς  
πατρός, 319.
- fives, &c., ἀνὰ πέντε, 259.
- what conduct? τί ἂν  
ποιοῦντες; 340. *a*.
- compulsion, ὑπ' ἀνάγκης,  
326.
- C.
- Calculate, λογίζεσθαι πρὸς  
ἑαυτόν, 319.
- Calumniously: to speak—  
of, λοιδορέομαι, *dat.* 183.
- Can, δύναμαι (*possum*), 87.  
— οἷός τε εἶμι (*queo*), 283.
- The former relates to  
*power*, the latter to *con-*  
*dition* or *qualification*.  
Aug. of δύναμαι?
- Can; that can be }  
taught, }  
Capable of being } διδακτός.  
taught, }
- Care for, κήδομαι (*gen.*), 156.
- Carefully provide for, ἔχεσ-  
θαι, *gen.* 149. *d*.
- Cares, φροντίδες, 150.
- Carry a man over, περαιοῦν,  
188 (1).
- Catch (in commission of a  
crime), ἀλίσκομαι (?), 73,  
note s.
- Cause, αἴτιον, 100.
- to be set before me,  
παρατίθεμαι, 188.
- Cavalry, ἱππεῖς (*pl.* of ἱπ-  
πεύς), 96.
- Cease, παύομαι of what *may*  
be only a *temporary*,  
λήγω of a *final* cessation,  
at least for the time. λήγω  
*terminates* the action;  
παύομαι breaks its *con-*  
*tinuity*, but *may*, or *may*  
*not*, terminate it. They  
govern *gen.*, 154. 188 (1).  
παύομαι with *partic.* 239.
- Certain (a), τίς, 12. *d*.
- Character: of a—to, εἶναι  
οἷος (*infin.*), 283.
- Charge (enemy), ἐλαύνειν εἰς,  
sometimes ἐπί, 96.
- with, ἐγκαλέω, *dat*  
of pers., *acc.* of thing, 183

- Charge, κατηγορέω, † *gen.* 156.  
 ———: prosecute on a—,  
 διώκειν, *gen.* of crime, 35.  
 ———: am tried on a—,  
 φεύγειν, *gen.* of crime, 35.  
 Chase, θήρα, 154.  
 Chastise, κολάζω, *F. M.*, 121.  
 Chatter, λαλέω, 288.  
 Child, παιδίον, 150.  
 Childless, ἄπαις, 150.  
 Choose, αἰρέομαι (?), 190. *a.*  
 ———: what I choose to  
 do, ἃ δοκεῖ (μοι), 96. See  
 Diff. 33.  
 Citizen, πολίτης (ῖ). 8.  
 City, πόλις, ἦ. 8.—ἄστυ, τό.  
 24. Ἄστυ refers to the *site*  
 or *buildings*: πόλις to the  
*citizens*. Hence ἄστυ  
 never means 'state,' as  
 πόλις so often does. The  
 ἄστυ was often an *old* or  
*sacred* part of a πόλις.  
 Clever, σοφός, 20. δεινός, 214.  
 Cleverness, σοφία, 24.  
 Cling to, ἔχεσθαι, *gen.* 149. *d.*  
 Close by, ἐπί, *dat.* 288. πρὸς,  
 319.  
 Collect, ἀθροίζω, 175.  
 Combat, a disorder, ἐπικου-  
 ρεῖν νόσῳ, 239.  
 Come, ἐρχομαι (?), 112, note  
 b.  
 ———: am,— ἦκω, *perf.*  
 meaning, 206.  
 ——— (= be present to as-  
 sist), παρῆναι, 92.
- Come for this (to effect it),  
 ἐλθεῖν ἐπὶ τούτῳ.  
 ——— (to fetch it),  
 ἐλθεῖν ἐπὶ τοῦτο.  
 ——— off, ἀπαλλάττω (ἐκ or  
 ἀπό), 154.  
 Come on or up, πρόσεμι, 175.  
 ——— next to, ἔχεσθαι, *gen.*  
 ———: said that he would—,  
 ἔφη ἦξειν, 91. *b.* or εἶπεν ὅτι  
 ἦξοι, 205. *e.*  
 Command (an army), στρα-  
 τηγέω, 52.  
 Commence a war, ἄρασθαι  
 πόλεμον πρὸς, *acc.* 188.  
 Commit, ἐπιτρέπω, *dat.* 132.  
 ——— a sin, ἀμαρτάνω (?)  
 (εἰς or περί, with *acc.*), 154.  
 ——— an injury, ἀδικεῖν  
 ἀδικίαν, 138.  
 Company, ὀμίλια, 112.  
 ———: keep—, ὀμιλέω,  
*dat.*  
 Complaint (a), ἀσθενεία (= a  
*weakness*, in *infirmitiy*),  
 319.  
 Concerned, as }  
 far as this is, } τούτου γε  
 ——— as far } ἕνεκα, 250  
 at least as }  
 this is. }
- Condemn, καταγιγνώσκω (?),  
 156, obs.  
 Condition: on—, ἐφ' ᾧ or  
 ᾧτε, 267.  
 Confer benefits on, εὖ ποιεῖν,  
*acc.* 35.

† See note on Accuse.

- Confess, ὁμολογέω, 190.  
 Confide to, ἐπιτρέπω, 132.  
 Conquer, νικάω (*vincere*; gain a victory over enemies;) περιγίγνεσθαι (?), overcome (*gen.*)  'In' omitted after conquer when it stands before 'battle.'  
 Consider, σκοπέω (of carefully *examining* and reflecting on a point, 100.—φροντίζω (of *anxious* consideration), 288. — with oneself, παρ' ἑαυτὸν (σκοπεῖν or σκέπτεσθαι), 319.  
 Considerable, συγχρός, 163.  
 Consideration, ἀξίωμα, 144.  
 Constitution, πολιτεία, 206.  
 Consult, βουλευεῖν, 190.  
 ——— together, βουλευέσθαι, 190.  
 Consume, ἀναλίσκω (?), 235.  
 Contemporary with, to be. See 183. 182. a.  
 Contend with, ἐρίζω, *dat.* 183.  
 Contention, ἔρις, ἴδος, 183.  
 Continuous, συγχρός, 163.  
 Contrary to, παρά (*acc.*) 299.  
 Contrivance, τέχνη, 214.  
 Corn, σῖτος, 259.  
 Corpse, νεκρός, 150.  
 Country, χώρα (*a* country), 24.—πατρίς (*native* country or *l.ative* city), 228.  
 Crocodile, κροκόδειλος, 28.  
 Cross (*a* river), περαιοῦσθαι, with *aor. pass.* 188 (1).  
 Crowded, δασύς, 150.  
 Crown, στέφανος, 144.  
 Cry, κλαίω (?), 150. δακρύω 283\*.  
 Cultivate, ἀσκέω, 121. *Aor. mid.?* 190. *d.*  
 Custom: ac-  
 cording to—, } κατὰ τὸ  
 ———: as his } εἰωθός, 52.  
 was, }  
 Cut, τέμνω (?), 46.  
 — out, ἐκκόπτω, 132.  
 — to pieces, κατακόπτω, 132.  
 Cyrus, Κῦρος, 24.
- D.
- Damage: to inflict the most, πλεῖστα κακουργεῖν (*accusative*.)  
 Damsel, κόρη, 15.  
 Dance, χορεύω, 168\*.  
 Danger, κίνδυνος, 132.  
 ——— (to brave, incur, expose oneself to a), κινδυνεύειν κίνδυνον.  
 Dare, τολμάω, 239.  
 Daughter, θυγάτηρ (?), 20.  
 Dead, νεκρός, 150.  
 Death, θάνατος, 41.  
 Deceive, ἀπατάω, ἐξαπατάω, 41.  
 Decide, κρίνω (?), 92.  
 Defend, ἀμύνειν with *dat.* only, 222.  
 Deliberate, βουλευέσθαι *περι gen.* 190.  
 Delight, τέρω, 41.  
 Deny, ἀρνεομαι, 293.

- Depends on you, ἐν σοὶ ἔστι, 259.
- Deprive of, ἀποστερέω, 125. στερέω, 168\*.
- Desire, ἐπιθυμέω, *gen.* ἐπιθυμία, 156.
- Desist from, λήγω, *gen.* 154.
- Despicable, φαῦλος, 144.
- Despise, ὀλιγορέω, *gen.* καταφρονέω, *gen.* 156.
- Destroy, διαφθείρω (?), 92. ἀπόλλυμι (?), 193.
- Determined (when or though we have, &c.), δόξαν ἡμῖν, 249. c.
- Die, θνήσκω, ἀποθνήσκω (?), 125.
- Differ, διαφέρω (?), *gen.* 154.
- Difficult, χαλεπός, 65, 214.
- Dine, δειπνέω, 288.
- Dining-room, ἀνώγειον, τό, 96.
- Directly, εὐθύς, 309.
- , *by* φθάνω, 240.
- to, εὐθύ (*gen.*), 309.
- Disappear: to make to—, ἀφανίζω, 306.
- Disappeared, προῦδος, 65.
- Disbelieve, ἀπιστέω, *dat.* 132.
- Disease, νόσος, ἡ, 154.
- Disgraceful, αἰσχρός, 35.
- Dishonour, ἀτιμάζω, 319.
- Disobey, ἀπιστέω, *dat.* 132.
- Disposition, ἦθος, τό, 138. τρόπος, 150.
- Dispute with, ἐρίζω, *dat.* 183.
- Do, 8, πράττειν (= *agere* and *gerere*) denotes generally the exertion of power upon an object to *do*; to *employ oneself about something already existing*; hence, to *manage* or *administer* any thing; to *conduct a business*. Hence used with *general* notions, as οὐδέν, μηδέν, and with *adverbs*, εὖ, &c.—ποιεῖν (*facere*), to *make*, to *prepare*, &c.: also ‘do’ generally, when the object is a *neuter pronoun*, as in ‘*what must I do?*’—πράττειν denotes *activity* generally; ποιεῖν, *productive activity*.
- Do the greatest injury, τὰ μέγιστα βλάπτειν (*acc.*)
- : to be doing well or ill, εὖ or κακῶς πράττειν.
- any thing whatever for the sake of gain, ἀπὸ παντὸς κερδαίνειν, 283.
- evil towards, κακουργέω, 222.
- good to, εὖ ποιεῖν, *acc.* 35.
- harm to, κακουργέω, 222.
- injustice to, ἀδικέω, 138.
- kind offices to, εὖ ποιεῖν; *acc.* 35.
- nothing but, οὐδὲν ἄλλο ἢ (ποιεῖν often omitted) 356. e.
- service to, ὠφελέω, 82.
- with (a thing), χρᾶμαι, *dat.* (*contraction?*) 138.
- Dog, κύων (?), 41.

Doors: in—, ἔνδον, 125.

Down, κάτω, 28.

—— from, κατά (*gen.*), 274.

Downwards, κάτω, 28.

Drachma, δραχμή, 163.

Draw up (of an army), τάσσω, 96.

——, = arrange, κοσμέω, 206.

Drawn up four deep, ἐπὶ τετάρων τετάχθαι, 288.

Drink, πίνω (?), 144.

During the disease, κατὰ τὴν νόσον, 274.

Dwell, οἰκέω, 274.

### E.

Each, πᾶς, 46.

Eagle, ἀετός, 36.

Ear, οὖς, ὠτός, τό, 20.

Early in the morning, πρωΐ, 193.

Easy, ῥάδιος. See 65.

Eat, ἐσθίω (?), 144.

Educate, παιδεύω, 214.

Egg, ὠόν, 15.

Elect = choose, αἰρεῖσθαι (?), (ἀντί), 190. *a.*

Elephant, ἐλέφας, ντος, ἑ, 35.

Empty, μάταιος, 206.

Enact laws: when θεῖναι νόμους? when θέσθαι? See 188.

Endeavour, πειράομαι, 121, 206.

Endure, ἀνέχομαι (?), 214.

Enemy, (the), οἱ πολέμοι, 46.

Engage in a war, ἀρασθᾶ πόλεμον πρὸς, *acc.* 188.

Enjoy, ἀπολαύω (*genitive*), 259.

Enough: to be —, ἀρκεῖν, 175.

——: more than enough, περιττὰ τῶν ἀρκούντων, 174. *f.*

——, τὰ ἀρκούντα, (*i. e.* things that suffice).

Entrust, ἐπιτρέπω, πιστεύω, 132.

—— to, ἐπιτρέπω, (lays more stress on the *entire giving up* of the thing in question, so that it is now quite in the other person's hands). — πιστεύω (gives more prominence to the fact that I put *sufficient confidence* in the other person to entrust the thing in question to him), 132.

Envy, φθόνος: (*v.*) φθονέω, *dat.* 183.

Equestrian exercises, τὰ ἵππικὰ, 163.

Equivalent to, ἀντί, *adv.*

Err, ἀμαρτάνω (?), 154.

Escape from, φεύγω, *acc.* 87.

Especially, ἄλλως τε καί, 278.

——: and—, καί, *referring to ἄλλος*, 346.

Even, καί, 82.

Ever, ποτέ, 87. ἀρχὴν or τῆς ἀρχῆς, 132.

Every, πᾶς, 46.

- Every body, *πᾶς τις*, 52. (*οὐδείς ὅστις οὐ*, 277.)  
 — day, *ἀνα πᾶσαν*, *ἡμέραν*, 259.  
 — five years, *διὰ πέντε ἐτῶν*, 269.  
 Evidently. See 239.  
 Evil-doer, *κακοῦργος*, 222.  
 Evils (= bad things), *κακά*, 20.  
 Exact (payment), *πράττεσθαι*, 163.  
 Examine (a question, &c.), *σκοπέω*, 100.  
 Except, *πλὴν* (*gen.*)  
 — if, *πλὴν εἰ*, 309.  
 Excessive, *ὁ ἄγαν* (*adv.* with *art.*), 228.  
 Excessively, *ἄγαν*, 228.  
 Exclude from, *εἴργω*, 154.  
 Exercise, *ἀσκέω*, 121.  
 Existing things, *τὰ ὄντα*, 65.  
 Expediency, *τὸ συμφέρον*, 228.  
 Expedient, 228. Vide *It is*.  
 Expedition (to go on an), *στρατεύω*, 65.  
 Expose myself to a danger, *κινδυνεύειν κίνδυνον*, 132.  
 External (things), *τὰ ἔξω*, 125.  
 Extremely (like). See 87.  
 Eye, *ὀφθαλμός*, 132.
- F.
- Faith, *πίστις*, *ἡ*, 132.  
 Faithful, *πιστός*, 87.
- Fall, *πίπτω*, (?), 293.  
 — in with, *ἐντυγχάνω*, (?), *dat.* 183.  
 Fall into a person's power, *γίγνεσθαι ἐπὶ τινι*, 293.  
 Family, *γένος*, *τό*, 150.  
 Far, far on, *πόρρω*: = *much*, *πολύ*, 144.  
 — from it, *πολλοῦ δεῖν*, 283\*.  
 Fast, *ταχύς*, 35.  
 Father, *πατήρ*, (?), 20.  
 Fault: to find — with, *ἐπιτιμάω*, *dat.* 183.  
 Fear, *φοβέομαι*, (*fut. mid.* and *pass.*: *aor. pass.*), 41.  
 — *δεῖω* (of a *lasting* apprehension or dread), 293\*.  
 — (*subst.*) *φόβος*.  
 — *δέος*, *τό*, 326.  
 Feasible, *ἀνυστός*, 175.  
 Feel grateful or thankful, *χάρω εἰδέναι*, † *gen.* of thing, 222.  
 — pain, *ἀλγέω*, 20.  
 — sure, *πέποιθα* (*πείθω*), 120.  
 Fetch (of thing sold), *εὐρίσκω* (?), 87.  
 Fight, *μάχομαι* (?), 73.  
 — against, *πρός τινα*, 319  
 — on horseback, *ἀφ' ἵππων*, 243.  
 — with, *μάχομαι* † *dat.* 183.  
 Find, *εὐρίσκω*, 87; to be found guilty, *ἀλῶναι*, *with* *gen.* 73.

† For conjug. of *εἰδέναι*, see p. 36, note 1.

‡ For conjug. see 73.

- Find a man at home, *ἔνδον καταλαβεῖν*, 125.  
 — fault with, *ἐπιτιμάω*, *dat.* 183.  
 — out, *εἰρίσκειν* (?).  
 Fire, *πῦρ τό*, 41.  
 First (the—of all), *ἐν τοῖς πρῶτος*. See 259.  
 Fit to govern, *ἀρχικός*, *gen.*  
 Five-and-five, *ἀνά πέντε*.  
 Fix, *πῆγνυμι*, 193.  
 —: am fixed, *πέπηγα*, *perf.* 2.  
 Flatter, *κολακεύω*, 87.  
 Flatterer, *κόλαξ*, 87.  
 Flesh, *κρέας, τό*, (*G. αος, ως*), 144.  
 Flog, *μαστιγῶω*, 235.  
 Flow, *ρέω* (?), 132.  
 — with a full or strong stream. See 132.  
 Fly from, *φενῶω*, 35.  
 — for refuge, *καταφεύγω*, 41.  
 — to the assistance of, *βοηθῶω*, *dat.* 121.  
 Follow, *ἔπομαι*, *dat.* 183.  
 Folly, *μωρία*, 156.  
 Fond of honour, *φιλότιμος*, 214.  
 — gain, *φιλοκερδής*, 319.  
 Food (for man), *σῖτος*, 259.  
 Foot, *πούς, ποδός, ὁ*, 20.  
 For (=in behalf of), *πρό*, 243.  
 For, *γάρ*, 41; for one's interest, 319.  
 — such a man as me at least, *οἷω γε ἐμοί*, 279, note t.  
 For the sake of, *ἐνεκα* *gen.* 214. *χάριν* *gen.* 250.  
 For my sake, *χάριν ἐμήν*, 250.  
 — praise, *ἐπ' ἐπαίνω*, 288.  
 — the present at least, *τό γε νῦν εἶναι*, 206.  
 — this cause or reason, *ἐκ ταύτης τῆς αἰτίας, ἐκ τοῦτου*, 224.  
 — your years, *πρός τὰ ἔτη*, 175.  
 — a long time, *gen. χρόνου συγχοῦ, πολλῶν ἡμερῶν*, 162\*. e.  
 Force, *κράτος, τό*, 41.  
 Forefather, *πρόγονος*, 156.  
 Foresee, *προγινώσκειν*. See 235.  
 Forget, *ἐπιλανθάνομαι*, (?) *gen.* 156.  
 Form an alliance, *σύμμαχον ποιῆσθαι τινα*, 188 (2).  
 Former, *ὁ πρῖν*, 156 (27).  
 Formerly, *πάλαι*, 28.  
 Forth from, *ἐκ, ἐξ*, *gen.*  
 Fortify, *τειχίζω*, 222.  
 Fortune, *τύχη*, 92.  
 Forwardness, *τὸ πρόθυμον*, *adj.* 60.  
 Fountain, *πηγή*, 132.  
 Fourth, *τέταρτος*, 52.  
 Fowl. See 15, note g.  
 Free, *ἐλευθερος*, 150.  
 — from, *ἀπαλλάττω*, *gen.* 154.  
 Freedom, *ἐλευθερία*, 150.  
 Frequently, *πολλάκις*, 8.



- Friend, φίλος, 20.
- From (after *receive, learn, bring, come*), παρά, 299.  
 ὑπό (*gen.*), 326.
- (after *hear*), πρὸς (*gen.*), 319.
- our very birth, εὐθὺς γενόμενοι, 309.
- fear, ἐπὶ δέους, 326.
- (of *cause*), sign of *dat.*
- Front, ὁ πρόσθεν, 283\*.
- Full of, μεστός, 150.
- Full speed (at), ἀνὰ κράτος, 41.
- Future (the), τὸ μέλλον, 235.
- G.
- Gain, κερδαίνω, κέρδος, τό, 283\*.
- Gate, πύλη, 193.
- General, στρατηγός, 52.
- Gentle, πρᾶος (?) 138.
- Geometer, γεωμέτρης, ον, 24.
- Get, κτάομαι (of what will be retained as a *possession*), 87.—τυγχάνειν with *gen.* (of what is obtained *accidentally*, by *good luck, &c.*) 183, note b.—εὐρίσκεισθαι (to get possession of an object *sought* for).
- τυγχάνω, *gen.* 183, note b. εὐρίσκομαι, 188.
- hold of, κρατέω, 163.
- off, ἀπαλλάττω ἐκ or ἀπό, 154.
- Get (teeth, &c.) φύω, 214.
- taught, διδάσκομαι, 188.
- Get the better of, περιγίγνομαι (*gen.*), 87. περίειμι (*gen.*) 156.
- Gift, δῶρον, 175.
- Give, δίδωμι, 41.
- one trouble; πόνον or πράγματα παρέχειν, 214.
- orders, ἐπιτάττω, 359.
- a share of, μεταδίδωμι, 175.
- some of, μεταδίδωμι, 175.
- a taste of, γένειν, *acc.* of pers., *gen.* of thing.
- to taste, γέω (*gen.* of thing), 150.
- Given: to be—, δοτός, 144.
- Gladly, ἡδέως.
- Go, ἔρχομαι (?), 112.
- away, ἀπειμι (= *will go* away. See 65, note g). —ἀπέρχομαι, 112.
- in to, εἰσέρχομαι παρά 111. *d.*
- into, εἰσέρχομαι, 112.
- on an expedition, στρατεύω, 65.
- and do a thing, 350 (*h*) 349.
- God, Θεός.
- Gold, χρῦσός, ὁ, as a sum of gold money, χρῦσίον, 35.
- Golden, χρύσεος, οὔς, 144.
- Good, ἀγαθός—ἀμείνων, ἀριςτος, 35.
- Govern, ἄρχω (*gen.*), 150.
- Government, ἀρχή, 132.
- Gratify, χαρίζομαι, 273.
- Great, μέγας (?).

- Greater, greatest, *μείζων, μέγιστος*, 46.  
 Greatly (with injure, benefit, &c.), *μέγα*.  
 ——— = *far*, *πολύ*, 156.  
 Greece, *Ἑλλάς, ἄδος, ἡ*, 144.  
 Greek, *Ἕλληνας, ἡνος*, 144.  
 Grudge, *φθονέω*, *gen.* of object, *dat.* of pers. 183.  
 Guard, *φυλάττω*, 190. e.  
 ——— against, *φυλάττεσθαι*, *acc.* 190.  
 Guard, }  
 Guardian, } *φύλαξ (κ)*.  
 H.  
 Habit: in the—of performing, *πρακτικός, gen.* 149. a.  
 Hair, *θρίξ, τριχός, ἡ*, 175.  
 Half, *ἡμισυς*. See 59.  
 Hand, *χείρ, ἡ*, (?) 20.  
 Hang oneself, *ἀπάγχομαι*, 188, (1).  
 Happen, *τυγχάνω*, † 242. b.  
 Happened: what had—, *τὸ γεγονός*.  
 Happy, *εὐδαιμόνων, ονος*, 20.  
 Harass, *πόνον οἱ πράγματα παρέχειν*, 214.  
 Hard, *χάλεπός*, 65, 214.  
 Hare, *λαγώς*. See 15.  
 Harm: come to some—, *παθεῖν τι* (suffer something).  
 Haste, *σπουδή*, 183.  
 Have, *ἔχω*. See 15, note i.  
 ——— a child taught, *διδάσκωμαι*, 125, t.  
 Have an opportunity: when or though you have, &c. *παρόν*, 250.  
 ——— a narrow escape, *παρὰ μικρόν ἐλθεῖν*, 299.  
 ——— *παρ' ὀλίγου διαφεύγειν*, 299.  
 ——— any regard for, *κίδημαι, gen.* 156.  
 ——— confidence in, *πέποιθα*, 193.  
 ——— done supper, *ἀπὸ δεῖπνον γενέσθαι*, 243.  
 ——— in one's hand, *διὰ χειρὸς ἔχειν*, 269.  
 ——— lost, *στερέω*, 168\*.  
 ——— no fear of, *θαρόρῳ*, *acc.* 138.  
 ——— slain a man with one's own hand, *αὐτόχειρ εἶναι*, 299  
 ——— the tooth ache (= suffer pain in my teeth), *ἀλγῶ τοὺς ὀδόντας*. See 19\*. b.  
 Head, *κεφαλή*, 20.  
 Hear, *ἀκούω*, F. M. 92.—on its government, see 148.  
 Hearing: there is nothing like—, *οὐδὲν οἶον ἀκοῦσαι*. 278.  
 Heavy, *βαρὺς*, 183.  
 Heavy-armed soldier, *ὀπλίτης*, 154.  
 Hen, *ὄρνις*. See 15, note g.  
 Henceforth, *τὸ ἀπὸ τοῦδε*. 34. f.  
 Hercules, *Ἡρακλῆς*, 183.

† For conjug. οἶ *τυγχάνω*, see 183.

- Here, ἐνθάδε, 28.  
 Hide, δορά, 35.  
 — κρύπτω, ἀποκρύπτω, 125.  
 Hill, λόφος, 288.  
 Hinder, κωλύω, ἀποκωλύω, 293.  
 Hire, μισθοῦμαι, 188.  
 Hit (a mark), τυγχάνω, 183, note b.  
 Hold a magistracy or office, ἄρχειν ἀρχήν, 132.  
 — cheap, ὀλιγορέω (*gen.*) 156.  
 — my tongue about, σιωπάω, F. M. 87.  
 — (without *acc.*), σιγάω, F. M. 270.  
 Home: at—, ἐνδον, 125.  
 — to find a man at—, ἐνδον καταλαβεῖν, 125.  
 Honey, μέλι, ιτος, τό, 132.  
 Honorable, καλός, 32.  
 Honour, τιμή, 150.  
 Hope, ἐλπίζω, 87.  
 Hoplite, ὀπλίτης, 154.  
 Horn, κέρας, τό, (?) 35.  
 Horse, ἵππος, 15.  
 — soldier, ἵππεύς, 96.  
 House, οἶκος, 41.  
 How much, πόσον, 87.  
 Hunting, θήρα, 154.  
 Hurt, βλάπτω, 82.
- I.
- I at least, ἔγωγε, 156.  
 I for my part, ἔγωγε, 156.  
 Idle, ἀργός, 299.
- If any body has . . . it is you, εἴ τις καὶ ἄλλος (ἔχεις, &c.) 174. *d.*  
 — it is agreeable to you, ε σοι βουλομένην ἐστί, 206.  
 — it should appear that I . . . εἰάν φαίνομαι, &c. with *partic.* 239, note c.  
 — you are willing, εἴ σοι βουλομένην ἐστί, 206.
- Ill, κακῶς, 8.  
 — adj. = *weak*, ἀσθενής, 319.
- Imitate, μιμέομαι.
- Immediately, εὐθύς, 309.—  
 how to translate it by φθάσας, &c., see 242. *f.*  
 — on his arrival, εὐθύς ἤκων, 309.
- Immortal, ἀθάνατος, 125.
- Impiety, ἀσέβεια, 156.
- Impious, ἀνόσιος, 299. ἀσεβής, 156.
- Impossible, ἀδύνατος, 65.
- Impudence, ἀναίδεια, 87.
- Impunity: with—, χαίρωι (*rejoicing*).
- In addition to, ἐπί (*dat.*) 288. πρὸς τούτοις, 319.  
 — (in answer to *where?*) ἐν, *dat.* 259.  
 — (a man's) power, ἐπί with *dat.* of the person, 65.  
 — (after *to conquer*), omitted, 131. *e.*  
 — all respects, πάντα, 134. κατὰ πάντα, 274.  
 — an uncommon degree, διαφερόντως, 235.

- In behalf of, *πρό*, 243.  
 — comparison of, *πρός*, 319.  
 — (= in doors), *ἐνδον*, 125.  
 — preference to, *ἀντί*, 214.  
 — proportion to, *κατά* (*acc.*), 274.  
 — reality, *τῷ ὄντι*, 65.  
 — reference to, *εἰς*, 259. *πρός*, *acc.* 319.  
 — (space of time), *ἀνά*, 259.  
 — the time of, *ἐπί* *with gen.* 65.  
 — habit of doing, *πρακτικός*, 150.  
 — world, who? *τίς ποτε*, 150.  
 Incur a danger, *κινδυνεύειν κινδῦνον*, 132.  
 — danger, *κινδυνεύειν*, 131.  
 Indeed, *μέν*, 38, note f.  
 Infinitely many, *μυρίοι*, 228.  
 Infirmity, *ἀσθένεια*, 319.  
 Inflict damage on, *κακουργέω*, 222.  
 Injure = *hurt*, *βλάπτω*, 82. *ἀδικέω*, 138.  
 Injury: do an— to, *βλάπτω*.  
 Injury: to commit an—, *ἀδικεῖν ἀδικίαν*, 138.  
 Injustice, *ἀδικία*, 82. to do— to, *ἀδικέω*, 138.  
 Insolence, *ὑβρις*, *ἡ*, 138.  
 Insolent person, *ὑβριστής*.  
 Instead of, *ἀντί*, 214.  
 Insult, *ὑβρίζω*, *acc.* *ὑβρις*, *ἡ*, 138.  
 Interest for a man's— to be translated by *πρός*, with the *gen.* of person, 319.  
 Intermediate, *μεταξύ*, 26.  
 Into, *εἰς*, *acc.*  
 Intoxication, *μέθη*, 326.  
 Is a good thing for,  
 — advantageous to,  
 — characteristic of,  
 — consistent with,  
 — like,  
 — enough, or sufficient for, *ἀρκεῖ*, 175.  
 — to be, *μέλλει ἔσεσθαι*, 283. *h.*  
 — of a character to, *ἐστὶν οἴος*, 283. *b.*  
 It being disgraceful, *αἰσχρὸν ὄν*, 250.  
 — being evident, *δῆλον ὄν*, 250.  
 — being fit, *προσῆκον*, 250.  
 — being impossible, *ἀδύνατον ὄν*, 250.  
 — being incumbent, *προσῆκον*, 250.  
 — being plain, *δῆλον ὄν*, 250.  
 — being possible, *δυνατὸν ὄν*, 250,  
 — depends on you, *ἐν σοὶ ἔστι*, 259.  
 — is allowed (*licet*), *ἔξεστι*, 112.  
 — is expedient, *συμφέρει*, *dat.* 228.  
 — is necessary, *ἀνάγκη* (*omitting the verb*), 65.  
 — is not a thing that every

- body can do, οὐ παντός ἐστι, 158.
- It is not every body that can, 163, 283. -
- is possible, οἶον τέ ἐστι, 283.
- is profitable, συμφέρει, *dat.*, 228.
- is right, ὀρθῶς ἔχει, 222.
- is right that, δίκαιόν ἐστι, 358. *a.*
- is the nature of, πέφυκα, ἔφην, 214.
- is the part of, ἔστι (*gen.*), 162\*. *h.*
- J.**
- Jaw, γνάθος, ἡ, 20.
- Journey (*v.*), πορεύομαι, 24. στέλλομαι (?), 188 (1).
- Judge, κριτής (*general term*), 8.—δικαστής (*only of a judge in the strict sense*), 239, x: (*verb*) κρίνω, 92.
- Jupiter, Ζεὺς, Διός, &c. voc. Ζεῦ, 193.
- Just, δίκαιος, 87.
- Just as he was, ἤπερ οὐ ὥσπερ εἶχεν, 351.
- K.**
- Keep company with, ὁμιλέω, *dat.* 183.
- (for one's self), αἴρεσθαι, 188.
- Kill, ἀποκτείνω (?), 82.
- King, βασιλεύς, 24.
- Knee, γόνυ, γόνατ, τό, 20.
- Knock out, ἐκκόπτω (*aor 2 pass.*), 132.
- Know, οἶδα (*of positive knowledge*), 73.—γινώσκω (*seek to become acquainted with*), *aor.* ἔγνω, know (*from acquaintance with it*): (*with partic.*, 229.) ——— (*γινώσκω*), 235.
- how, ἐπίσταμαι (?), 293.
- : I don't—, οὐκ ἔχω, οὐκ οἶδα, 67.
- L.**
- Labour, πονος, (*v.* πονέω,) 154.
- Laid myself down, κατεκλίθην, 190.
- Lamb, ἀμνός, 41.
- Large, μέγας.
- (At) last, τὸ τελευταῖον, 34\* *f.*
- Laugh, γελᾶω, ἄσομαι, }  
222. } *F.*
- at, καταγελάω, }  
278. } *M.*
- Laughter, γέλωσ, ωτος, 278.
- Law, νόμος, 132.
- Lawful, θεμίς, (= *fas*), 65 ὁσιος, δίκαιος, 293.
- Lay down, κατατίθην, 163.
- eggs, τίκτω (?), 15.
- to the charge of, κατηγορέω, 156.
- waste, τέμνω (?), 46.
- Lazy, ἀργός, 299.
- Lead, ἄγω, 341.
- Lead (*of a road*), φέρω, 73
- Leaf, φύλλον, 214.

- Leap, ἄλλομαι, 273.  
 Learn, (with *partic.*) μαν-  
 θάνω (?), 239.  
 Leather bottle, ἀσκός, 15.  
 Leave off, λήγω, *gen.*, 154.  
 παύομαι, 188 (1).  
 Leisure, σχολή, 112.  
 Let for hire, μισθόω, 188.  
 Liberty, ἐλευθερία, 150.  
 Lie down, κατακλίνομαι (κα-  
 τεκλιθῆν), 190.  
 Life, βίος, 28. by *infin.*, τὸ  
 ζῆν, 150.  
 Lift up, αἶρειν, 188 (2).  
 Like a dog, κυνὸς δίκην,  
 250.  
 — ὅμοιος, (*dat.*), 183.  
 — ἀγαπάω, 52.  
 — to do it = *do it gladly*  
 (ἠδέως).  
 —, should like to . . . ἠδέ-  
 ως ἄν, 87.  
 —, should extremely like  
 to . . . ἠδιστ' ἄν, 87.  
 Likely, εἰκός (*neut. part.*),  
 331.  
 Lily, κρίνον (?), 144.  
 Little (a little), ὀλίγω, 168\*.  
 Live, ζάω, 131. *d.* note b.  
 — (= spend one's life),  
 διατελέω, 60.  
 — about the same time,  
 κατὰ τὸν αὐτὸν χρόνον γε-  
 νέσθαι, 183.  
 Long (of *time*), συχνός, 163.  
 μακρός, 214.  
 — ago, πάλαι, 28.
- Loss: to be at a—, ἀπιστέω  
 99.  
 Love, φιλέω (of *love* arising  
 from regard, and the per-  
 ception of good and ami-  
 able qualities), 20.—ἀγα-  
 πάω (stronger: implying  
 affection arising from the  
*heart*, &c.), 52.—ἐρώω †  
 (of the *passion* of love),  
 274.  
 Lover of self, φίλαντος, 222.  
 Lower, ὁ κάτω (*art.* with  
*adv.*)
- M.
- Madness, μανία, 24.  
 Magistracy, ἀρχή, 132.  
 Maiden, κόρη, 15.  
 Maintain, τρέφω (?), 190.  
 Make to cease, παύω, *gen.*  
 of that from which, 154.  
 — to disappear, ἀφανίζω  
 206.  
 — a great point of, περι-  
 πολλοῦ ποιῆσθαι or ἠγείσ-  
 θαι, 283.  
 — progress, προχωρέω,  
 274.  
 — immense (or aston-  
 ishing) progress, θαυμασ-  
 τὸν ὅσον προχωρεῖν, 273. *c.*  
 — self-interest the object  
 of one's life, πρὸς τὸ συμ-  
 φέρον ζῆν, 228.  
 — for one's interest, εἰνα-  
 πρὸς (*gen.*), 319.

† Aorist generally of sensual love, but ἐρασθαι τυραννίδος common.  
 (Papez.)

- Male, *ἄρσεν*, 150.  
 Man, 46. (*Obs.*)  
 —: am not a man, 283,  
 note a.  
 Manage, *πράττω*, 8.  
 Many, *πολύς*, 46. the many,  
*οἱ πολλοί*, 46.  
 — times as many or  
 much, *πολλαπλάσιοι* (*αι, α*),  
 175.  
 ————— numerous, *πολ-*  
*λαπλάσιοι*, 175.  
 March, *ἐλαύνω* (?), *πορεύο-*  
*μαι*, 24.  
 — of a single soldier,  
*εἰμι* (?), 96.  
 Mare, *ἵππος*, *ἡ*, 15.  
 Mark, *σκοπός*, 183, b.  
 Market-place, *ἀγορά*, 154.  
 Master, *δеспότης*, 222.  
 ————— *διδάσκαλος* (= *teach-*  
*er*), 168.  
 ————— (*v.*) *κρατέω*, (*gen.*),  
 156.  
 May (one—), *ἔξεστι*, 222.  
 — (*though* or *when* I  
 may), *παρόν*, 250.  
 Meet, *ἐντυγχάνω*, *dat.* 183.  
 Might (one—), *ἔξῃν*, 222.  
 — (*when* or *though* I,  
 &c. might,) *παρόν*, 250.  
 Mild, *πραῖος* (?), 138.  
 Milk, *γάλα*, *γάλακτι*, *τό*, 132.  
 Mina, *μνᾶ*, 82.  
 Mind (as the seat of the  
 passions), *θυμός*, 121.  
 Mine, *ἐμός*, 20.  
 Minerva, *Ἀθηνᾶ*, 341.  
 Misdced, *κακούργημα*, *τό*, 222.  
 Miserable, *ἀθλιος*, 273.  
 Misfortune, *δυσπραγία*, 125.  
 Miss, *ἀμαρτάνω*, (*gen.*), 154.  
 Moderate (in *desires*, &c.)  
*σωφρων*, 125, u.  
 Moderation, { *σωφροσύνη*,  
 Modesty, } 125, u.  
 Molest, *πόνον* *οἱ* *πράγματι*  
*παρέχειν*, 214.  
 Money, *χρήματα*, 125.  
 Month, *μήν*, *ὁ*, 138.  
 More than (= beyend), *πα-*  
*ρά* (*acc.*), 299.  
 ————— than, *μᾶλλον*—*ἢ*,  
 41.  
 ————— than any other single  
 person, 174. e.  
 ————— enough, *περιττὰ*  
*τῶν ἀρκούντων*, 174, f.  
 ————— could have been  
 expected, &c., 168. d.  
 More (after a numeral,) *ἔτι*,  
 193.  
 Morning: early in the—,  
*πρωί*, 193.  
 Morrow (the), *ἡ αὔριον*, 26.  
 Mortal, *θνητός*, 125.  
 Most, *πλεῖστοι*, 175.  
 — of all, *μάλιστα πάντων*,  
 309.  
 ————— his time, *τὰ πολλά*,  
 137.  
 Most men, or people, *οἱ πολ-*  
*λοί*, 46.  
 Mostly, *τὰ πολλά*, 137, 282.  
 Mother, *μήτηρ* (?), 20.  
 Move, *κινέω*, 28.  
 Mourn for, *τίλλεσθαι* (*acc.*)  
 188 (1).

- Much, *πολύς*, 46.  
 — (with *compar.*), *πολ-  
 λῶ*, 168\*.
- Multitude (the), *οἱ πολλοί*,  
 46.
- Murder (to be tried for),  
*φεύγειν φόνον*, 35.
- Murderer (the actual—),  
*αὐτόχειρ*, 299.
- Must (= ought), *δεῖ*, 60.  
 —, how translated by  
 verbals in *τέος*, 114.
- My, *ἐμός*, 20.
- N.
- Name (by name), *ὄνομα, τό*,  
 138. 137. *a*.
- Named: to be—after, *ὄνομα  
 ἔχειν ἐπί τινος*, 288.
- Nation, *ἔθνος, τό*, 65.
- Natural. See 331.
- Nature: it is the—of, &c.,  
 213. *a*.
- Near, *πέλας*, 28. *πλησίον*,  
 309. *ἐγγύς, gen.* 150.
- Nearly, *ὀλίγου δεῖν ἢ ὀλίγου  
 alone*, 283\*.  
 — related to, *ἐγγύτατα  
 εἶναι γένους*, 149, *e*.
- Necessary: it is—, *ἀναγκη*,  
 65.  
 —, it would be—to,  
 (verbal in *τέος*), 114.
- Necessity, *ἀνάγκη*, 65.
- Need, if there is any, *εἴαν τι  
 δέη, ἢ εἴ τι δεοί*, 92.
- Neighbour, *ὁ πλησίον*, 28.
- Neither—nor, *οὔτε—οὔτε,  
 μήτε—μήτε*, 112.
- Neither—nor yet, *οὔτε—οὐ-  
 δέ, μήτε—μηδέ*, 112.
- Neptune, *Ποσειδῶν, ὠνος (?)*,  
 341.
- Nevertheless, *ὁμως*, 288.
- Next, *ὁ ἐχόμενος, gen.* 149.  
*d*.  
 — day, *ἡ αὔριον*, 26. on  
 the—, *τῇ ὑστεραία*, 183.
- Nightfall, about, *ὑπὸ νύκτα*,  
 326.
- Nightingale, *ἀηδών (?)*, 341.
- No, by Jupiter, &c., *μὰ Δία*,  
 341.  
 — longer, *οὐκέτι, μηκέτι*,  
 112.
- Nobody, *οὐδεῖς, μηδεῖς*, 112.
- Nose, *ῥίς, ῥίνος, ἡ*, 35.
- Nostril, 35.
- Not, 107–111.
- Not a single person, *οὐδὲ  
 εἷς, μηδὲ εἷς*, 112.  
 — at all, *οὐδέν (τι), μηδέν  
 (τι)*, 150.  
 — even, *οὐδέ*, 82. *μηδέ*, 112.  
 — only—but also, *οὐχ ὅτι  
 —ἀλλὰ καί*, 82.  
 — yet, *οὔπω*, 214.
- Nourish, *τρέφω*, 190.
- Now, *νῦν*, 28. (= *already*)  
*ἤδη*, 65.
- O.
- O Athenians, *ὦ ἄνδρες Ἀθη-  
 ναῖοι*.
- Obey, *πειθεσθαι, dat.* 120.
- Obtain, *τηγάνω, gen.*, 183,  
 note *b*.
- Occasion: if or when there



- is any —, *εάν τι δέη*, or *εἴ τι δέοι*, 92.
- Of (*themselves, myself, &c.*), *ἀφ' ἑαυτῶν*, 243.
- Of old, (as *adj.*) } *ὁ πάλαι*,  
 ——— times, } 26.
- Of those days, *ὁ τότε*, 26.
- Offer, *παρέχω*, 214.
- for sale, *πωλέω*, 86\*. c.
- Offices: do kind—to. *See Do.*
- Often, *πολλάκις*, 8.
- Ointment, *μύρον*, 150.
- Old, *οἱ πάλαι*, 26.
- On account of, *διὰ (acc.)*, 269. *ἔνεκα*, (*gen.*), 214.
- an understanding that, *ἐπὶ τῷ*, 288.
- condition that, *ἐφ' ᾧ*, 267. *ᾧτε*, 288.
- condition of being . . . , *ἐπὶ τῷ εἶναι*, &c.
- horseback, *ἐφ' ἵππον* or *ἵππῳ*, 288.
- (space or time), *ἀνά*, 259.
- the contrary, 137. *d.*
- the father's side, *πρὸς πατρὸς*, 319.
- the next day, *τῇ ὑστεραία*, 183.
- the plea that, *ὡς οὕτως*, 86\*. e.
- your account, *διὰ σέ*, 269.
- Once, *ἅπαξ*, 341.
- One, *εἷς (μία, ἓν)*, 87.
- One = a person, *τις*.  
 — may, *ἕξεισι*, 222.  
 — might, *ἕξῃ*, 222.
- One more, *ἓτι εἷς*, 193.
- who has never tasted, &c., *ἀγευστος*, 150.
- who has slain another with his own hand, *αὐτόχειρ*, 29.
- One's neighbour, *ὁ πλησίον*, 28.
- own things, *τὰ ἑαυτοῦ*.
- Only, *μόνον*.
- Open, *ἀνοίγω, ἀνέωχα*, Perf. 1.  
 ——: stand—, *ἀνέωγα*.  
 Perf. 2.
- Openly, *ἀπὸ τῶ προφανοῦς*, 243.
- Or, (in double questions), *ἢ*, after *πότερον*, 328.
- Or both, *ἢ ἀμφοτέρω*, 345.
- Order, *κελεύω*, (the *weakest* word = *bid, tell*), 112.—  
*ἐπιτάττω*.  
 —— *τάσσω*, 96. *ἐπιτάττω*, 359. *τάξις*, 96.  
 —— (in good), *εὐτάκτως* 96.
- Other (the—party), *οἱ ἕτεροι* 46.
- Others (the), *οἱ ἄλλοι*, 46.
- Ought, *δεῖ, χρὴ (?)*, 60, 92 117.
- : what we—, *τὰ δεόντα, ἃ χρὴ*, 206.
- Ours, *ἡμέτερος*, 24.
- Out of, *ἐκ, ἐξ, gen.* 224. *ἔξω*, 309. *ὑπό*, 326.
- the way, *ἐμποδών*, 293.
- Outside, *ἔξω* 125

- Outside: the people outside, *οἱ ἔξω*.
- Outward (things), *τὰ ἔξω*, 125.
- Overcome, *περιγίγνομαι*, (*gen.*), 156.
- Overlook, *ἐπισκοπέω*, 206.
- Own, to be translated by *gen.* *ἑαυτοῦ, αὐτοῦ*. (*ἑαυτῶν, &c.*)
- P.
- Pain (v.), *λῦπέω*, 41.
- Pained, to be—, *ἀλγέω*, 20.
- Parent, *γονεύς*, 121.
- Part (the greater), 59. *e*, and 58.
- (it is the), *ἔστι*, with *gen.* 163.
- Passion (anger), *θυμός*, 121.
- Passions (the), *πάθηα, η*, 150.
- Pay, (n.), *μισθός*, 87.
- attention to, *τὸν νοῦν προσέχειν*, or *προσέχεν*, *dat.* 331.
- close attention to, *πρὸς τοῖς πράγμασι γίνεσθαι*, 319.
- Peace, *εἰρήνη*, 214.
- Peacock, *ταῶς*, 341.
- Peloponnesus, *Πελοπόννησος, ἡ*, 60.
- People, 24; = *persons* (*οἱ* —), see 29, *z*.
- Perceive, *αἰσθάνομαι*, (?), 190, 239.
- Perform a service, *ὑπηρετέω*, 52.
- Perfume, *μύρον*, 150.
- Perish, *ἀπ-όλλυμαι*, 193, *s*.
- Permit, *ἔάω* (augm. ?), 121.
- Persian, *Πέρσης, ον*, 24.
- Person, *σῶμα*, 138.
- Persuade, *πειθῶ* (*acc.*), 120.
- Philip, *Φίλιππος*, 24.
- Philosopher, *φιλόσοφος*, 15.
- Physician, *ἰατρός*, 154.
- Piety, *εὐσέβεια*, 156.
- Pious, *εὐσεβής*, 156.
- Pitcher, *χίτρα*, 193.
- Pity (v.), 150; (phrase) 269. *οἰκτεῖρω, δι' οἶκτον ἔχειν*.
- Place guards, *καταστήσασθαι φύλακας*, 188 (2).
- Place on, *ἐπιτίθημι, dat.* 144.
- Plea. See 86\*. Examp. *c*.
- Pleasant, *ἡδύς*, 214.
- Please, *ἀρέσκω, dat.* 331.
- : what I—, *ἄ μοι δοκεῖ*, 96.
- Pleasure, to take, *ἡδομαι*.
- Plot against, *ἐπιβουλεύω, dat.* 183.
- Pluck, *τίλλειν*, 188 (1).
- Plunder, *διαρπάζω, fut. mid.* (sometimes *άσω, B.*), (general term *plunder, rob.*) 144.—*ληΐζομαι* (make *booty*), 235.
- Poet, *ποιητής*, 24.
- Possess, *κέκτημαι*, 87. *Fut. ?* See 199.
- Possession, *κτηῖμα, τό*, 87.
- Possible, *δυνατός*, 65.
- it is, *οἷόν τέ ἐστι*, 283. *a*.
- (it is not), *οὐκ ἔστιν*, 84. 283. *a*.

- Pot. *χντρα*, 193.  
 Power: in the—of, *ἐπί*, with *dat* of person, 65.  
 Powerful, *δυνατός*, 168\*.  
 Practise, *ἀσκέω*, (general term) 121.—*μελετάω*, (refers to the *carefulness* with which the thing is practised,) 163.  
 Praise, *ἐπαινέω*, F. M., 60.  
 Praiseworthy, *ἐπαινετός*, 60.  
 Pray *don't do this*, *οὐ μή* with *fut.* 287\*. *e.*  
 Preference: in—of, *ἀντί* (*gen.*), 214.  
 Present, *παρών*, *partic.*  
 Present circumstances, condition, &c., *τὰ παρόντια*, 52. See 293\*.  
 ———, as *adj.* *ὁ νῦν*, 26.  
 Prevent, *ἐμποδῶν εἶναι μή*, or *μή οὐ*, (*with infn.*) *κωλύω*, *ἀποκωλύω*. See 293\*.  
 Procure, *εὐρίσκομαι*, 188 (2).  
 Produce (laughter), *ποιέω*.  
 Production, *ἔργον*, 121.  
 Pronounce happy, *εὐδαιμονίζω*, 150.  
 Property:—generally omitted, the *art.* being put in *neut. pl.* See Diff. 10.  
 Prosecute, *διώκειν*, 35.  
 Prosecuted (to be), *φεύγειν*, 35.  
 Prosper, *εὐτυχέω*, 92.  
 Protect myself, *ἀμύνομαι*, 222
- Provide, *παρασκευάζω*, 188 (2).  
 ——— for one's safety, *ἔχ-εσθαι σωτηρίας*, 150.  
 Prudent, *σώφρων* (one whose thoughtfulness and sound sense has become a habit), 125, u.—*φρόνιμος* (one who *pays attention* to his conduct and character), 144.†  
 Punish, *κολάζω*, F. M., 121.  
 Punished (to be), *δίκην δίδου-ναι*, or *δοῦναι*, *gen.* of thing, *dat.* of person by whom, 228.  
 Pupil, *μαθητής*, 168\*.  
 Purchase, *ἀγοράζω*, 163.  
 Pursue, *διώκω* (*fut. mid.* best), 35.  
 Put forth (naturally), *φύω*, 214.  
 — off, *ἐκδύω*, 125.  
 — on, *ἐνδύω*, 125.  
 — to death, *ἀποκτείνω* (?), 82.  
 —: to—a man over a river, *περαιοῦν* (*τινα*), 188.
- Q.
- Quick, *ταχύς*, 35.  
 Quickly, *ταχύ*, 35.  
 ——— (*partic.*), 242. *f.*
- R.
- Race, *γένος*, *τό*, 100.  
 Rail at, *λοιδορέομαι*, *dative* 183.

† *φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι*, (Cyrup. ii. 1, 10).

- Raise a war, *ἐγείρειν πόλεμον*, 193.
- Rank, *τάξις*, ἡ, 96.
- Rascal, *κακοῦργος*, 222.
- Rather than, *μᾶλλον ἢ*, 191.  
*p.*
- Ravage, *τέμνω* (?), 46.
- Ready, *έτοιμος*, 65.
- Reality (in), *τῷ ὄντι*, 65.
- Really, *τῷ ὄντι*, 65.
- Rebuke, *ἐπιτιμάω*, *dat.* 183.
- Receive, *τυγχάνω*, 183, b. *λαβεῖν*, 190.1). *δέχομαι*, 190.3).
- Reconcile, *διαλύειν*, 190.
- Reconciled: to be—to each other, *διαλύεσθαι πρὸς* (*acc.*), 190.
- Rejoice, *ἠδομαι*, (refers to the *feeling* of delight; to its *sensual gratification*), 20.  
—*χαίρω*, (general term), 239.
- Relations, *προσήκοντες*, 283.
- Remain, with, *παραμένω*, 222.
- Remarkably, *διαφερόντως*, 235.
- Remember, *μύνημαι*, † *gen.* 156, 239.
- Repel, *ἀμύνομαι* (*acc.*), 222.
- Repent, *μεταμέλει μοι*, 239.
- Reputation, *ἀξίωμα*, τό, 144.
- Require, see *Want*.
- Requite, *ἀμύνομαι* (*acc.*), 222.
- Rest (of the), *ὁ ἄλλος*, 46.
- Restore an exile, *κατάγω*, 331.
- Restrain by punishment, *κολάζω*, F. M., 120.
- Return from banishment, *κατέρχομαι*, *κάτεμι*, 269\*.
- Return like for like, *τοῖς ὁμοίοις ἀμύνεσθαι*, 222.  
— thanks for, *χάριν εἰδέναι* (*gen.* of thing), 222.  
See 73, note q.
- Revenge myself, *ἀμύνομαι*, *acc.*, 222.
- Reverence, *αἰδέομαι*, *acc.*, 138.
- Rhinoceros, *ῥινόκερωσ*, *ωτος*, 35.
- Rich, *πλούσιος*.
- Ride, *εἰλάγειν* (?), 41.  
— on horseback, *ἐφ' ἵππῳ ὀχεῖσθαι*, *ἐφ' ἵππῳ πορεύεσθαι*, 288.
- Right, *ὄσιος*, *δίκαιος*, 293.  
—, it is, *ὀρθῶς ἔχει*, 222.
- River, *ποταμός*, 132.
- Road, *ὁδός*, ἡ, 73.  
— home, *ἡ οἴκαδε ὁδός*, 331.
- Rock, *πέτρα*, 235.
- Roman, *Ῥωμαῖος*, 293.
- Rule over, *ἄρχω*, (*gen.*)
- Run, *τρέχω* (*δραμ*), 65.  
— to the assistance of, *βοηθέω* (*dat.*); 121.  
— away from, *ἀποδιδράσκω*, *acc.* 138.
- Running, the act of, *δρόμος*, 183.

- S.
- Safe, ἀσφαλής, 299.
- Safety, ἀσφάλεια, 193.  
 — (from danger), ἀσφάλεια, 299.
- Said, εἶπον, 60.
- Sail away, ἀποπλέω (?), 168.
- Sale. See Offer.
- Same, ὁ αὐτός, 41.
- Say, &c. λέγω (= *speak*, of a connected speech; also *tell*).—εἰπεῖν (60, c), φημί (= *say*).—λαλεῖν (= *chatter*, *talk*: especially of children who are beginning to speak).—φάσκει (= *give out*; intimating that the thing is *not* so), 222.
- Science, ἐπιστήμη, 293.
- Scold, λοιδορέομαι, *dat.* 183.
- Scourge, μαστιγῶν, 235.
- Scythian, Σκύθης, *ov*, 24.
- Sea, θάλασσα, 154.
- Secretly, 242. *c* (2); *part.* λαθών, 241.
- Security, ἀσφάλεια, 299.
- See (= *behold*), θεάομαι, 87.  
 — (with *part.*), ὁράω (?), 73, 239.
- Seek, ζητέω, 100.
- Seems (good, *videtur*), δοκεῖ, 96.
- Self, αὐτός, 39 (1).  
 — love, φιλαντία, 228.  
 — loving, φιλαντος, 228.  
 — restraint, σωφροσύνη, 125.
- Selfish, φίλαντος, 228.
- Selfishness, φιλαντία, 228.
- Sell, πωλέω, 87.
- Send, στέλλειν, 188, (1).  
 — (a boy) to a master εἰς διδασκάλου πέμπειν, 259.  
 — for, μεταπέμπομαι, 259.
- Senseless, ἀνόητος, 214.
- Sensible, φρόνιμος, 140.
- Sensual pleasures, αἱ κατὰ τὸ σῶμα ἡδοναί, 274.
- Serve, ὑπηρετέω, *dat.* 52.
- Service: do a—to, ὠφελέω, *acc.*
- Set about, ἐπιχειρέω *dat.* 121  
 — out, πορεύομαι, 24.
- Severe, βαρύς, 183.
- Shameless, ἀναιδής, 87.
- Shamelessness, ἀναιδεία, 87.
- Shed tears, δακρύω, 282.
- Sheep, οἷς, 41.
- Ship, ναῦς (?), 125.
- Should, δεῖ (?), 60.
- Shown, having, ἐπιδεδειγμένος, 188, 3.
- Shun = fly from, φεύγω, 35.
- Silence, σιωπή, 96.
- Silently, σιγῇ, 175.
- Sin, ἁμαρτάνω, εἰς *or* περὶ (with *accus.*), *against*, 154.
- Sing, ᾄδω, F. M. 168\*.  
 — better, κάλλιον ᾄδειν, 168\*.
- Single (not a single person), οὐδὲ εἷς: μηδὲ εἷς, 112.
- Slave, δοῦλος, 20.
- Sleep (to), κοιμάομαι, *sub.* ὕπνος, 132.
- Slow, βραδύς, 175.  
 — . am slow to do it =

- will do it by leisure*, σχολῆ, 112. Diff. 35.  
 Slowly, σχολῆ (literally *by leisure*: see 112.)—*βραδέως*, 175.  
 Smell of, ὀζω (?), 150  
 So—as to, ὥστε with *infin.*, 212.  
 — great, τηλικούτος, 228.  
 — many, τόσος, τοσόσδε, τοσοῦτος, 65.  
 — powerful, τηλικούτος, 228.  
 — that, ὥστε with *infin.* or *indic.*, 212.  
 —, to be, οὕτως ἔχειν.  
 — to say, ὡς ἔπος εἰπεῖν, 144.  
 Socrates, Σωκράτης. See 15, note f.  
 Soldier, στρατιώτης, ου, 228.  
 Solon, Σόλων, ωνος, 183.  
 Some, ἔστιν οἱ, ἔνιοι, 264.  
 ——— others, οἱ μὲν—οἱ δέ, 41.  
 Sometimes, ἔστιν ὅτε, 264.  
 Somewhere, ἔστιν ὅπου, 264.  
 Son, παῖς (general term, 15).—*υἱός*, (with respect to his parents).—often omitted, 23. b.  
 Sophroniscus, Σωφρονίσκος, 24.  
 Soul, ψυχή.  
 Spare, φειδομαι (*genitive*), 156.  
 Speak, λέγω, 35.  
 ——— calumniously of, λοιδορούμαι, *dat.* 183.  
 ——— ill of, κακῶς λέγειν, *acc.* 35.  
 Speak well of, εὖ λέγειν, *acc.* 35.  
 ——— the truth, ἀληθεύω, 82  
 Spear, δόρυ, τό, (?) 193.  
 Spend, ἀναλίσκω (?), 235.  
 Spring, ἔαρ, τό, *gen.* ἤρος 341.  
 Stadium, στάδιος, or στάδιον, 136.  
 Staff, ῥάβδος, ἡ, 138.  
 Stag, ἔλαφος, 35.  
 Stand open, ἀνέφγα, *Perf.* 2. 193.  
 ——— by and see, &c., περιοράω, 331, note o.  
 State, πόλις (*εως*), ἡ, 8.  
 Stay (in a town), διατρίβω, 96.  
 Steal, κλέπτω, F. M., (κέκλοφα,) 73.  
 Stick, ῥάβδος, ἡ, 183.  
 Still, ἔτι, 168\*.  
 Stomach, γαστήρ, ἔρος (?), ἡ, 235.  
 Stone, λίθος, πέτρος, 235.  
 Stop, (*trans.*) παύω, (*intrans.*) παύομαι, 188 (1); with *partic.* 239.  
 Stove, κάμινος, 282.  
 Straight to, εὐθύ (*gen.*) 309  
 Strange, θαναμαστός, 259.  
 Strangle, ἀπάγγχειν, 188 (1).  
 Stream: flows with a full or strong—, πολὺς ῥεῖ.  
 Strength, κράτος, 41. σθένος, τό, 319.  
 Strife, ἔρις, ἰδος, ἡ, 183.  
 Strike, πλήσσω (used by the Attics in the *perf. act*

- and in the pass. *παιάσσειν* being used for the other tenses),—*τύπτω*.
- Vömel says *τύπτω* the general term for striking on any thing: *παίω* to strike a person: to give blows for correction: connected with *παῖς* (!).—*πλήττω* is *τύπτω* and *παίω* strengthened.
- Strip, *ἐκδύω*, 125.
- Strong, *ισχυρός*, 35.
- Succour, *ἐπικουρέω*, *dat.* also *acc.* of the thing, 239.
- Such a man as you, *ὁ οἶος σὺ ἀνῆρ*, 271.
- Suffer (= *allow*), *ἐάω*, 121.  
— *πάσχω* (of suffering painful things), 168\*.  
— a thing to be done, *περιοράω*, 331.  
— from a disease, *κάμνω*, † 183.  
— pain, *ἀλγέω*, 20.  
— punishment, *δίκην δίδομαι*, *gen.* of thing, *dat.* of person by whom, 228.
- Suffering, *πάθος*, 150.
- Sufficient: to be—, *ἀρκεῖν*, 175.
- Sufficient: more than—, *περιττὰ τῶν ἀρκούντων*, 174, f.
- Suggestion, 243.
- Superhuman (of—size), *μεί-*  
*ζων ἢ κατ' ἀνθρωπον*, 168.  
*d.*
- Superintend, *ἐπισκοπέω*, 206
- Supply to, *παρέχω*, 214.
- Surpass, *περίεμι* (*gen.*), 156.
- Surprised (am), *θανμάζω*, F. M., 8.
- Surprising, *θανμαστός*, 259
- Surprisingly, *θανμασίως ὡς* 273. *d.*
- Suspect, *ὑποπτεύω*, *acc.* of pers., 293\*.
- Swallow, *χελιδών*, *όνος* (?), 341.
- Swear by, *ὄμνυμι*, *acc.* (?). 351.
- Sweet, *ἡδύς*, 214.
- T.
- Table, *τράπεζα*, 188.
- Take, *λαμβάνω* (?), 92. *αιρεῖν*, 190.  
— away from, *ἀφαιρέω*, 125.  
— place. See Happen.  
— care, *φροντίζω*, 288.  
— hold of, *λαβέσθαι*, 163.  
— in hand, *ἐπιχειρέω*, *dat.* 121.  
— myself off, *ἀπαλλάττομαι*, 154. *Acc.* 190. 4.  
— off, *ἐκδύω*, 125.  
— pleasure in, *ἡδομαι*, *dat.* 20.  
— up, *αἶρειν*, 188 (2).
- Talent, *τάλαντον*, 82.
- Talk, *λαλέω*, 35.

† ἱεροσῆμαι, κέκμηκα.

- Task, *ἔργον*, 121.
- Taste: give to—, allow to—, *γεύω* (acc. of person, gen. of thing).
- Tasted, one who has never, *ἄγευστος*, with gen. 150.
- , to have never, = *to be ἄγευστος* (with gen.)
- Taught, that can be—, *διδασκτός*, 293\*.
- Teach, *διδάσκω* (?), 125.
- Teacher, *διδάσκαλος*, 168\*.
- Tear, *δάκρυον*, 168\*.
- shed, —, *δακρύω*, 282.
- Temper, *θυμός*, 121.
- Temperance, *σωφρόσυνη*, 125, u.
- Temperate, *σώφρων*, 125, u.
- Temple, *ναός* (*νέως*, Att.), 41.
- Ten thousand, *μύριοι*, 228.
- Terrible, *δεινός*, 214.
- Thales, *Θαλῆς* (?), 183.
- Than any other single person, *εἰς ἀνὴρ*, 174. e. *εἰς γὰρ ἀνὴρ ὢν*, 172.
- ever, *αὐτός* with gen. of reciprocal pronoun, 167.
- Thankful to be or feel, *χάριν εἰδέναι*, † gen. of thing, 222.
- Thanks, to return, *χάριν εἰδέναι*, † genitive of thing, 222.
- That, *ἐκεῖνος*, 46.
- , in order that, *ἵνα*, 73.
- That (after verbs of *τελέω*), *ὅτι*, 73.
- The—the, (with compar.) *ὅσῳ—τοσοῦτω*, 168\*.
- The one—the other, *ὁ μὲς—ὁ δέ*, 38.
- The morrow (the next day), *ἡ αὔριον*, 26.
- Thebans, *Θηβαῖοι*, 125.
- Theft, *κλοπή*, 73.
- Then (time), *τότε*, 92.
- (of inference), *οὖν*, 100.
- in questions, *εἴτα*, 318. *ἢ. ἔπειτα*, 318. *ι.* (See 315.)
- There, *ἐκεῖ*, 28.
- (am), *πάρειμι*, 92.
- being an opportunity, *παρόν*, 250.
- , to be, *πάρειμι*. See 91. b.
- Therefore, *ἐκ ταύτης τῆς αἰτίας*, *ἐκ τούτου*, 222.
- Thick, *δασύς*, 150.
- Thickly planted with trees, *δασύς δένδρων*, 150.
- Thine, *σός*; 20.
- Thing, *πράγμα*, 8.
- Things that are; existing things, *τὰ ὄντα*, 65.
- Think, *νομίζω*, 52. *οἶμαι* (2 sing. *οἶει*), 87.
- happy, *εὐδαιμονίζω*, 150.
- Third, *τρίτος*, 52.
- This, *οὗτος*, *ὅδε*, 46.

† For *εἰδέναι*, see 73, note q.



- This being determined, *δόξαν ταῦτα*, 249. c. See note o.  
 — being the case, *ἐκ τούτου*, 224.
- Three, *τρεις, τρία*, 15.
- Through (of space, time, and means), *διὰ (τοῦ)*, 269.—(cause), *διὰ (τόν)*, 326. *ὑπό, gen.*  
 ——— (the whole country), *ἀνά πᾶσαν τὴν γῆν*, 259.
- Throw, *ρίπτω*, 235.
- Thy, *σός*, 20.
- Till late in the day, *μέχρι πόρρω τῆς ἡμέρας*, 144.
- Time, *χρόνος*, 28.  
 —, it is, *ώρα*, 65.  
 —, in my, &c., *ἐπ' ἐμοῦ*, 65.
- To, 288, 319.
- To Sardis, Chios, &c., *ἐπὶ Σάρδεων, ἐπὶ τῆς Χίου*, 288.
- To speak generally, *ὡς ἔπος εἰπεῖν*, 144.
- Together with, *σύν* (omitted before *αὐτῶ, αὐτῆ, &c.*), 345.
- Toil, *πόνος*, 154.
- To-morrow, *αὔριον*, 28.
- Too (and that—), *καὶ ταῦτα*, 206.  
 — great for, &c., *comparative* with *ἢ κατὰ* before a *subst.*, *ἢ ὥστε* before *inf.*, 168.  
 — soon (after *cannot*), 242. e.
- Tooth, *ὄδους*, G. *ὀδόντος, ὀ, 20.*
- Touch, *ἄπτομαι*, 150.
- Towards, after 'to act in solently,' *εἰς*, 319.  
 ——— *πρός*, 319. *εἰς*, 259.  
 ——— home, *ἐπ' οἶκον*, 288.
- Town, *ἄστυ, τό*, 96.
- Transact, *πράττω*, 8.
- Transgress, *παραβαίνω*, 228.
- Treat ill, *κακῶς ποιεῖν, acc.* 35.  
 ——— well, *εὖ ποιεῖν, acc.* 35.
- Treaty, *σπονδαί, pl.* 228.
- Tree, *δένδρον (?)*, 144.
- Trick, *τέχνη*, 214.
- Trouble, *πόνος*, 154.
- True, *ἀληθής*, 274.  
 ——— happiness, *ἡ ὡς ἀληθῶς εὐδαιμονία*, 274.
- Trust (1) (= am confident). *πέποιθα*, 119, note i; 193.  
 ——— (have confidence in), *πιστεύω*, with *dat.* only, 132.
- Truth (the), *τὸ ἀληθές*, 274.  
 ———, *ἀλήθεια*, 274.
- Try (for murder), *διώκειν φόνου*, 35; (*am tried*), *φεύγειν, gen.*  
 —, *πειράσμαι* (governs *gen.*), 121.
- Tunic, *χιτών*, 125.
- Turn, *τρέπω*, 73.
- Turned (am—into), *γίγνομαι (?)*, 15.

- Twice as many, διπλάσιοι, 175.
- Two by two, κατὰ δύο, 274.
- U.
- Uncommon degree (in an), διαφερόντως, 235.
- Unconsciously, 242. c. (1).
- Uncovered, ψιλός, 235.
- Under, ὑπό, 326.
- Undergo, ὑπομένω, 214.
- Understanding, on an, ἐπὶ τῷ εἶναι, &c. 227, n.
- Undertake an expedition, πορεύομαι, 24.
- Unexpected, ἀπροσδόκητος, 224.
- Unexpectedly, ἐξ ἀπροσδοκῆτου, 224.
- Unfortunate, κακοδαίμων, 144.
- Unjust, ἄδικος, 138.
- Unknown to myself, 242. c.
- Unless, εἰ μή, 112.
- Until, ἄχρι, μέχρι, ἕως, ἕστε, 306.
- Up (*adv.*), ἄνω, 28. ἀνά (*prep.*), *acc.* 259.
- Upper, ὁ ἄνω, 28.
- Upper-chamber, ὑπερῶν, 96.
- Upwards, ἄνω, 28.
- Use, χράομαι, *dat.* (*contr.?*) 138.
- Used to, *imperf.*, 95, t.
- Useless, μάταιος, 206.
- Utility, τὸ συμφέρον, 228.
- V.
- Vain, μάταιος, 206.
- Value, τιμάομαι, 163.
- Value very highly, πρὸ πολλοῦ ποιεῖσθαι, 243. περιῖ πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, 282.
- Vanished, φροῦδος, 65.
- (A) vast number, μυρίοι, 228.
- Very, πάνν, 214. περ, 78.
- highly, τλειστόν, 162\*. b.
- many, μυρίοι, 228.
- well, ἄριστα.
- Vexed, am—at, ἄχθομαι (?), *dat.* 20.
- Victory, νίκη, 132.
- Villages, in—, κατὰ κώμας, 274.
- Villain, κακοῦργος, 222.
- Villainy, κακουργία, 222.
- Violet, ἴον, 144.
- Virtue, ἀρετή, 8.
- Voluntarily, ἐθελοντής, οὔ, 299.
- Volunteer (as a), ἐθελοντής, 299.
- W.
- Wall, *v.* τειχιζῶ, (*subst.*) τεῖχος, τό, 222.
- Want, δέομαι, 150.
- Wanted, if I am, &c., εἰάν τι δέῃ, or εἴ τι δέοι, 91. a. b.
- War, πόλεμος.
- Ward off, ἀμύνην τί τινα, 222.
- from myself, ἀμνομαι, *acc* 222.

- Was near (= almost), *ὀλίγον δεῖν*, 283. *c.*
- Wash, *λούειν*, 188 (1).
- Watch over, *ἐγρηγορεῖν περὶ, gen.* 193.
- Water, *ὔδωρ, τό*, 15.
- Way, *ὁδός, ἡ*, 154.
- Weak, *ἀσθενής*, 319.
- Weakness, *ἀσθένεια*, 319.
- Wealthy, *πλούσιος*, 20.
- Weep for, *κατακλαίειν (?)*, 188 (2), 278.
- Weigh anchor, *αἶρειν (anchor, subaud.)*, 188.
- Well, *εὖ*, 8.
- to be, *καλῶς ἔχειν*.
- What? *τί*;
- kind of? *ποῖος*;
- is, *τὰ ὄντα*, 65.
- comes from (the gods). *τὰ τῶν θεῶν*, 54.
- comes next (to), *τὰ ἐχομένα, gen.* 149. *d.*
- induces you to ..? *τί μαθῶν*; 318.
- possesses you to ..? *τί παθῶν*; 318.
- , to—place, *ποῦ, ὅπου*, 144, 72, *p.*
- we ought, *ἂ χρῆ*, 91. *c.*—*τὰ δεόντα*, 206.
- Whatsoever, *ὅστις*, 92. *εἴ τις*, 269.
- When, *ὅτε, ἐπειδή, ἐπειδάν*, 92.
- ? *πότε*; 92.
- you, { may, } *πάρων*,  
he, &c. { might, } 250.
- you ought, &c., *δέον*, 250.
- When it is your duty, *δέον, προσήκον*, 250.
- *or* whereas *it was said*, *εἰρημένον*, 250.
- there is any occasion, *εἰάν τι δέη (or, after an historical tense, εἴ τι δέοι)*, 91. *a. b.*
- Whence, *πόθεν*, 100.
- Whenever, *ὅποτε*, 96.
- Where, *ποῦ*, 144. *ὅπου*, 72, *p.*
- Whether, *εἴ*, 335. *εἰάν*, 336.
- Which way = *u hither, ποῖ*;  
—— in dependent questions *regularly, ὅποι*, 72, *p.*
- Whilst, *ἄχρι, ἕως*, 306.
- he was walking, *μεταξὺ περιπατῶν*, 288.
- Whither, *ποῦ, ὅπου*, 73, 144. in *dependent* sentences, *ὅποι*, 72, *p.*
- Who? *τίς*; in *dependent* sentences, regularly *ὅστις*, 72, note *p.*
- in the world? *τίς ποτε*; 150.
- Whole (the), *ὁ πᾶς, or πᾶς ὁ*, 45.
- , *ὅλος*, 138.
- Whosoever, *ὅστις*, 92. *εἴ τις*, 269.
- Why? *τί* or *διὰ τί*; 183.
- Wicked, *πονηρός, (immoral, vile)*, 188.—*ἀνόσιος* (one who breaks the *divine* and *natural* laws. See *ὅσιος*, in 293\*,) 299.
- Wickedness, *πονηρία*, 188.
- Widow, *χήρα*, 235.
- Will certainly, 358. *d.*

- Willing: if you are —, εἴ σοι βουλομένῳ ἐστί, 206.
- Willingly at least, ἐκὼν εἶναι, 144.
- Wine, οἶνος, 15.
- Wing (214), πτέρυξ = *ala*, the wing with reference to the wing-joint.—πτέρον = *penna*, the wing with reference to the wing-feathers. (*Döderlein*.)
- Wisdom, σοφία, 24.
- Wise, σοφός, 20.
- Wish, 100 [distinction between βούλομαι and ἐθέλω, 100].
- With, σύν (*dat.*), μετά (*gen.*), 24.
- (by *partic.*), ἔχων, ἄγων, φέρων, χρώμενος, 235.
- With a view to, πρὸς (*acc.*), 319.
- what object or view, τί βουλούμενος, 341.
- impunity, χαίρων, 154.
- three others, τέταρτος αὐτός, 68.
- you (us, &c.), to be, πάρειμι. See 91. *b*.
- Within, ἐνδον, 125.
- Without, ἔξω, *gen.* 125. ἄνευ, *gen.* 150. χωρίς, 309. δίχα, 309.
- being dis-  
covered }  
— ob- } 242. *c*.  
served, } 241.  
— seen, }  
— knowing it, }
- Wolf, λύκος, 41.
- Woman, γυνή, *R.* γυναῖκ, *V* γυναί, 15.
- Wonder at, θαυμάζω, *F.* *M.* 8.
- Work, ἔργον, 121.
- Worthless, φαῦλος, 144.
- Worthy of, ἄξιος, 65, 150.
- Would probably have been, ἐκινδύνευσεν ἄν (with *inf.*), 359.
- rather—than: ἥδιον ἄν—ἤ, 87.
- that! εἶθε, εἶθ' ὄφελον (εἰ, ε), εἰ γὰρ ὄφελον, ὡς ὄφελον or ὄφελον *alone*, 206.
- Wound, τιτρώσκω, 269.
- Wretched, κακοδαίμων, (*ill-fated*), 144. ἄθλιος, 274.
- Wrong, ἀνόσιος, 299. See 293.

## Y.

- Year, ἔτος, τό, 144.
- You are joking, παίζεις ἔχων, 350. *g*.
- do nothing but, οὐδὲν ἄλλο ἢ—, 357.
- there! οὗτος (αὐτή)! 325, *d*.
- Young, νέος, 168\*.
- bird, νεοσσός, 214.
- Yours, ὑμέτερος, 24.
- Yourself, 48, 49.

## Z.

- Zeal, τό πρόθυμον, (*adj.*), 60.
- Zealous, πρόθυμος, 221. *e*.

## INDEX II

### List of PHRASES and WORDS explained.†

<i>A.</i>	<i>B.</i>
(ὁ) ἄγαν φόβος, 228.	βίου εὖ ἤκειν, 206.
ἀγαπᾶν τοῖς παροῦσι οἱ τὰ παρόντα, 73.	
ἄγων (= <i>with</i> ), 235.	<i>A.</i>
αἰσχύνομαι { ποιεῖν } p. 107,	δεδογμένον, 249, note n.
{ ποιῶν } note b.	δεινότατος σαυτοῦ ἦσθα, 168,
αἰτεῖσθαι ( <i>mid.</i> ), <i>not</i> with two accusatives, 124, note p.	note m.
Ἀλέξανδρος ὁ Φιλίππου, 23.	δέον, 249. <i>a.</i>
ἄλλο τι ἢ—; ἄλλοι; 318.	δῆλός εἰμι, 239.
ἄλλως τε καί, 278.	διαλιπὼν χρόνον, 235.
ἄλῶναι κλοπῆς, 73.	δι' ὀργῆς ἔχειν, &c., 270.
ἄμφοτερον (- <i>a</i> ), 345.	δίκαιός εἰμι, 358.
ἀνθ' ὧν, 267.	δίκτην διδόναι ( <i>gen.</i> ), 228.
ἄνω, 8.	διώκειν φόνου, 35.
ἀπὸ σοῦ ἀρξάμενος, 100.	δοκοῦν, 249, note n.
— δείπνου γενέσθαι, 243.	δόξαν (δόξαν ταῦτα, &c.), 249. <i>c.</i>
— τοῦ προφανοῦς, 243.	δορεῖ ἐλεῖν, 193, note u.
ἀποδιδράσκειν τινά, 138.	δυνατώτεροι αὐτοῖ αὐτῶν, 168. <i>c.</i>
ἀρχὴν οἱ τὴν ἀρχήν, 132.	δυσὶν δέοντα ( <i>not</i> δέοντων), 283.
ἀρχόμενος, 235.	
αὐτοῖς ἀνδράσιν, 350.	<i>E.</i>
αὐτός, 39. αὐτὸς αὐτοῦ, 166.	ἐαυτοῦ εἶναι, 162*. <i>i.</i>
ἀφ' ἑαυτῶν, 243.	

† Phrases not found here may be looked for in their Alphabetical place in the *last* section.

ἐγκαλεῖν τί τινα, 183.  
 εἴ σοι βουλομένω ἐστίν, 206.  
 εἰ μέλλει γενέσθαι, 283.  
 εἰ μὴ διά, 125.  
 — τις, 268.  
 — — καὶ ἄλλος, 174. *d.*  
 εἶδ' ὄφελον (εσ, ε), 206.  
 εἶργω, εἶργω, 154, note *b.*  
 εἰρημένον, 250.  
 εἰς ἀνήρ, 174. *e.*  
 εἰς διδασκάλου (πέμπειν, φοι-  
 τῶν), 259.  
 — τὴν Φιλίππου, 23.  
 εἰσὶν οἱ λέγοντες } 263, note  
 — οἱ λέγουσι } *a.*  
 ἐκινδύνευσεν ἂν διαφθαρεῖναι,  
 359.  
 ἐκὼν εἶναι, 144.  
 ἐμποδῶν εἶναι, 293\*.  
 ἐν τοῖς πρώτοις, 259.  
 ἐνεκα τῶν ἐτέρων, 250.  
 ἐνδον καταλαβεῖν, 125.  
 ἐξ ἀπροσδοκίτου, 224.  
 ἐξόν, 249. *b.*  
 ἐπ' ἐμοί, 65.  
 ἐπ' ἐμοῦ, 65.  
 ἐπὶ τῷ εἶναι, 227. *b.*  
 ἐπικουρεῖν νόσῳ, 239.  
 ἐστιν οἱ (= ἐνιοι), 263.  
 — οὐστυνας . . . ; 269. *d.*  
 εὐθὺν τῆς πόλεως, 309.  
 εὐθὺς ἦκων, 309.  
 ἐφ' ᾧ οὐ ὥτε, 266.  
 ἐχεσθαί τινος, 149. *d.*  
 ἔχων (= with), 235.

## H.

ἡ αὔριον, 27.  
 ἡ κατά, with *acc.* 168. *d.*

ἡ ὥστε, with *inf.* 168. *e.*  
 ἡ πολλὴ τῆς χώρας (not  
 πολὺ), 58.  
 ἡδέως ἂν θεασαίμην, 86\*.  
 ἡπερ εἶχεν, 351.

## Θ.

θαυμάσας ἔχω, 350.  
 θαυμασίως ὥς, 273. *d.*  
 θαυμαστὸν ὅσον, 273. *c.*  
 θεῖναι }  
 θεῖσθαι } νόμους, 188, (3.)

## K.

καὶ ὅς, 40. *c.*  
 — ταῦτα, 206.  
 κατέρχομαι, 270.  
 κάτω, 28, note *x.*  
 κυνὸς δικην, 250.

## Λ.

λανθάνω, with *partic.* 242. *c.*  
 λέγειν, (εὔ, κακῶς, &c.), 35.  
 ληρεῖς ἔχων, 350. *g.*

## M.

μὰ Δία, 341.  
 μανθάνω (with *part.*) 239.  
 μεγάλα ὀφελεῖν, βλάπτειν, &c.  
 82, *Obs.*  
 μέλλω γράφειν, &c., 283.  
 μεταμέλει (with *part.*), 239.  
 μεταξὺν περιπατῶν, 288.  
 μέχρι πόρῳ τῆς ἡμέρας, 144.  
 μύριοι, μυρίοι, 228.

## N.

νὴ Δία, 341.

## O.

- ο δέ, 40.  
 ὁ ἥμισυς τοῦ χρόνου, 59. e.  
 ὁ οἶος σὺ ἀνὴρ, 273.  
 οἱ ἀμφὶ "Ανυτον, 283\*, note x.  
 ——— γῆν ἔχοντες, 278.  
 — πολλοί, 45.  
 — προσήκοντες, 249.  
 οἶός τέ εἰμι, 283.  
 οἶων (= ὅτι τοιοῦτων), 258. b.  
 ὀλίγον δέω, δεῖν, &c., 283.  
 ὄμνημι (τοὺς θεούς), 351.  
 ὅπως ἀνὴρ ἔσει, 287\*.  
 ὅσον οὐ, 125.  
 ὅσους ἠδύνατο πλείστους, 174. c.  
 ὅσῳ—τοσοῦτῳ, 168\*.  
 ὅτι μέγιστος, 174. b.  
 οὐ μὴ λαλήσεις; &c., 287\*.  
 — παντὸς εἶναι, 162\*. i.  
 οὐ, not *simply reflexive*, but used in dependent sentences to denote the subject of the principal sentence, 50, p. 29.  
 — ἔ not used by Attic prose-writers, except Plato, 50, p. 29.  
 οὐκ ἔστιν, 86\*. d.  
 — ἔχω (= non habeo), 72. b.  
 οὐδείς ὅστις οὐ, 277.  
 οὐδὲν οἶον ἀκοῦσαι, 278.  
 ——— τι, 150.  
 οὐτός! 325. d.  
 οὕτως ἔχειν, 72. c.  
 οὐχ ὅτι—ἀλλὰ καί, 82.

## II.

- παρὰ μικρὸν ἐλθεῖν, &c. 299.  
 παρ' ὀλίγον διέφηνον, &c. 299.

- παῖσα ἢ πόλις, 45. d.  
 ——— πόλις, 45. d.  
 πέμπτος αὐτός, &c., 51. d.  
 περὶ πολλοῦ ποιεῖσθαι, 283\*.  
 περιορᾶν, 331.  
 περιττὰ τῶν ἀρκοῦντων, 174. f  
 πέφυκε, 208.  
 ποιεῖν (εὔ, κακῶς), 35.  
 πολλαπλάσιοι ἡμῶν, 174. f.  
 πολὺς ῥεῖ, 132.  
 πόρρω τῆς ἡλικίας, 143.  
 πρὸ πολλοῦ ποιεῖσθαι, 243.  
 προσέχειν, 331.  
 προσήκον, 250.

## Σ.

- σύννοια ἐμαντῶ (σοφὸς ὢν οἱ σοφῶ ὄντι), 238\*. b.  
 σχολῆ (ποίησω), 112.

## Τ.

- ταχύτερα ἢ σοφώτερα, 174. a  
 τελετῶν, 235.  
 τί μαθῶν; 317.  
 — παθῶν; 317.  
 τίς ποτε; 150.  
 τὸ ἀπὸ τοῦδε, 34\*. f.  
 — γε νῦν εἶναι, 206.  
 — ἐπὶ τούτοις εἶναι, 206.  
 — πρόθυμον, 60.  
 — τελευταῖον, 34\*. f.  
 τοῦ (with *infin.*), 216.  
 τούναντίον, 137.  
 τούνομα, 137.  
 τούτον γε ἔνεκα, 250.  
 τῶ ὄντι, 65.

## Φ.

- φέρων (*with*), 235.

φέρων, 350. *h.*

φεύγειν φόνου, 35.

————, = φυγείν, 270. *g.*

φθάνω (&c.) 242. *d. e. f.* 358.

*h. c. d.*

X.

χαριν ἐμήν, 250.

χρῶμενος (= *with*), 235.

Ω.

ὡς ἔπος εἰπεῖν, 444.

— συνελόντι εἰπεῖν, 444.

— τάχιστα, 174. *b.*

— τάχους εἶχον, 278.

ὥσπερ εἶχεν, 351.

ὄφελον, 206.



## INDEX III.

---

List of WORDS that have some irregularity of DECLENSION or CONJUGATION.

### A.

*ἄγνυμι*, 193.  
*ἄδω*, F. M., 168\*.  
*ἀηδών*, 341.  
*αἰρέω*, 190.  
*αἰσθάνομαι*, 190.  
*ἀκούω*, F. M., 92.  
*ἀλίσκομαι*, 73.  
*ἄλλομαι*, 274.  
*ἀμαρτάνω*, 154.  
*ἀνέχομαι*, 214, note i.  
*ἀνέωγα*, *ἀνέωγμαι*, 193, note q.  
*ἀνοίγω*, 193.  
*ἀποκρίνομαι*, 278.  
*ἀπολαύω*, 259.  
*Ἀπόλλων*, 341.  
*ἄρῆσκω*, 337.  
*ἀρκέω*, F. ἔσω, 175.  
*ἄρχομαι*, 20.

### B.

*βαίνω*, 228.

### Γ.

*γάλα*, 132.  
*γελάω*, *ἄσομαι*, 278.  
*γίγνομαι*, 15.

*γιγνώσκω*, 156.  
*γόνυ*, 20.  
*γυνή*, 15.

### Δ

*δεῖ*, 60.  
*δείδω*, 293\*.  
*δένδρον*, 144.  
*διδάσκω*, 125.  
*διδράσκω*, 138.  
*διπλάω*, 131, note b.  
*δόρυ*, 193.  
*δοκέω*, 96.  
*δύναμαι*, 87.  
*δύω*, 125.

### E.

*ἔαρ*, 341.  
*εἶμι* (*ἴδο*), 65.  
*εἶπον*, 60.  
*ἐλαύνω*, 24.  
*ἐπαινέω*, gen., F. M., 60.  
*ἐπίσταμαι*, 293\*;  
*ἔπομαι*, 183.  
*ἐράω*, 274.  
*ἔρχομαι*, 112.  
*ἐσθίω*, 144.

εὐρίσκω, 87  
ἔχω, 15.

## Z.

ζάω, 131, note b.

## H.

ἦκω, 206.  
ἦμισυς, 58.  
Ἡρακλῆς, 183.  
ἠρόμηρ, 73.

## Θ.

Θαλῆς, 183.  
θνήσκω, 125.  
θυγάτηρ, 20.

## I.

ἰκνέομαι, 242, note k.

## K.

κλαίω, 150.  
κλέπτω, F. M., 73.  
κολάζω, F. M., 121  
κρίνον, 144.  
κύων, 41.

## Λ

λαμβάνω, 92.  
λανθάνω, 154.  
λύω, 190.

## M.

μαίνομαι, 125.  
μάχομαι, 73.  
μητέρα, 20.

## N

ναῦς, 125.

## O

ὀδοῦς, 20.  
ὄζω, 150.  
οἶδα, 73, note q.  
οἶκαδε, 331.  
οἶομαι, 87.  
οἷς, 41, note l.  
οἶχομαι, 206, note a.  
ὄλλυμι, 193.  
ὄμνυμι, 343, note s.  
ὀράω, 73.  
ὄρνις, 15.  
οὔς, 20.  
ὀφείλω, 206.

## Π.

παίζω, 343, note u.  
πάσχω, 168\*.  
πεινάω, 131, note b.  
πήγνυμι, 193.  
πίνω, 144.  
πίπτω, 293\*.  
πλέω, 188.  
πορεύομαι, 24.  
Ποσειδῶν, 341.  
ποῦς, 20.  
πρᾶος, 138.

## Σ.

σιγάω, F. M., 269\*.  
σίτος, 259, note v.  
σκοπῶ, 336, note l.  
στεροῦμαι, 168\*.  
Σωκράτης, 15.

## T.

τέμνω, 46, note q.  
τίκτω, 15.  
τιτρώσκω, 269\*.

*τρέχω*, 65.  
*τυγχάνω*, 183.

*ὔδαρ*, 15.      **T**

*φέρω*, 60.      **Φ.**

*φθάνω*, 241.

**X.**

*χείρ*, 20.

*χελιδών*, 341.

*χράομαι*, 131, note b.

*χρή*, 91, note i.

THE END.



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