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FIRST GREEK LESSONS.

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FROM THE THIRD LONDON EDITION.



NEW-YORK:

D. APPLETON & CO., 200 BROADWAY.

PHILADELPHIA:

GEO. S. APPLETON, 148 CHESNUT-STREET.

MDCCCXLVI.

*Deposited in the Clerk's Office
for the S. Dist. of New York
September 18. 1876.*

PA 258
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ENTERED, according to Act of Congress, in the year 1846, by
D. APPLETON & COMPANY,
In the Clerk's Office of the District Court for the Southern District of
New-York.

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*Reprinted in the Southern District of New York
in the year 1846 by D. Appleton & Co.*

P R E F A C E .

THE principal object of the present volume is to familiarize the young student with the primary elements of the Greek language, by setting him to work at translating English into Greek, as the very first steps in his progress. This object has been kept steadily in view, and renders the "First Greek Lessons" somewhat unlike any work heretofore issued for the use of beginners. In all books on the same subject with which the Editor is acquainted, it has been the custom to require almost the whole attention to be devoted to the translating of Greek sentences into English. Mr. Arnold has chosen to adopt another course; with what success let the wide-spread reputation which he has acquired, and the large and flourishing establishment over which he presides, give answer.

For the purpose had in view, the author has confined himself to carefully-prepared exercises in English, which serve to illustrate, enforce, and imprint upon the memory such portions of the grammar of the Greek language as are needful at the outset. Grammatical apparatus is supplied according as it is wanted; difficulties are elucidated; peculiarities of the Greek language are pointed out; differences of idiom between the two languages are specially noted; and, in accordance with the plan pursued by Ollendorff in his admirable works on education, *frequent repetition* of principles learned, and of things already acquired, impresses them upon the memory with surprising distinctness and force.

The American Editor has had a task of considerable difficulty in preparing the "First Greek Lessons" for the press. Mr. Arnold's "Practical Introduction to Greek Accidence," from which the present volume has been mainly compiled, was found on examination to be defective in several particulars, principally in its arrangement. In order to remedy these defects, and, as far as may be, to render it uniform with the volumes already published under the Editor's care and supervision, he has spent much time, and bestowed great labour, upon an entire re-arrangement of the matters contained in Mr. Arnold's book, and upon an endeavour to carry out the distinguished author's plans to their legitimate developments.

In how far the American Editor may have succeeded in his design, it is not for him to say : he can but express the hope that the "First Greek Lessons" will be found equally well adapted to the wants of beginners with the "First Latin Book," and equally well subserve the cause of classical learning.

J. A. S.

NEW-YORK, Sept. 1st, 1846.

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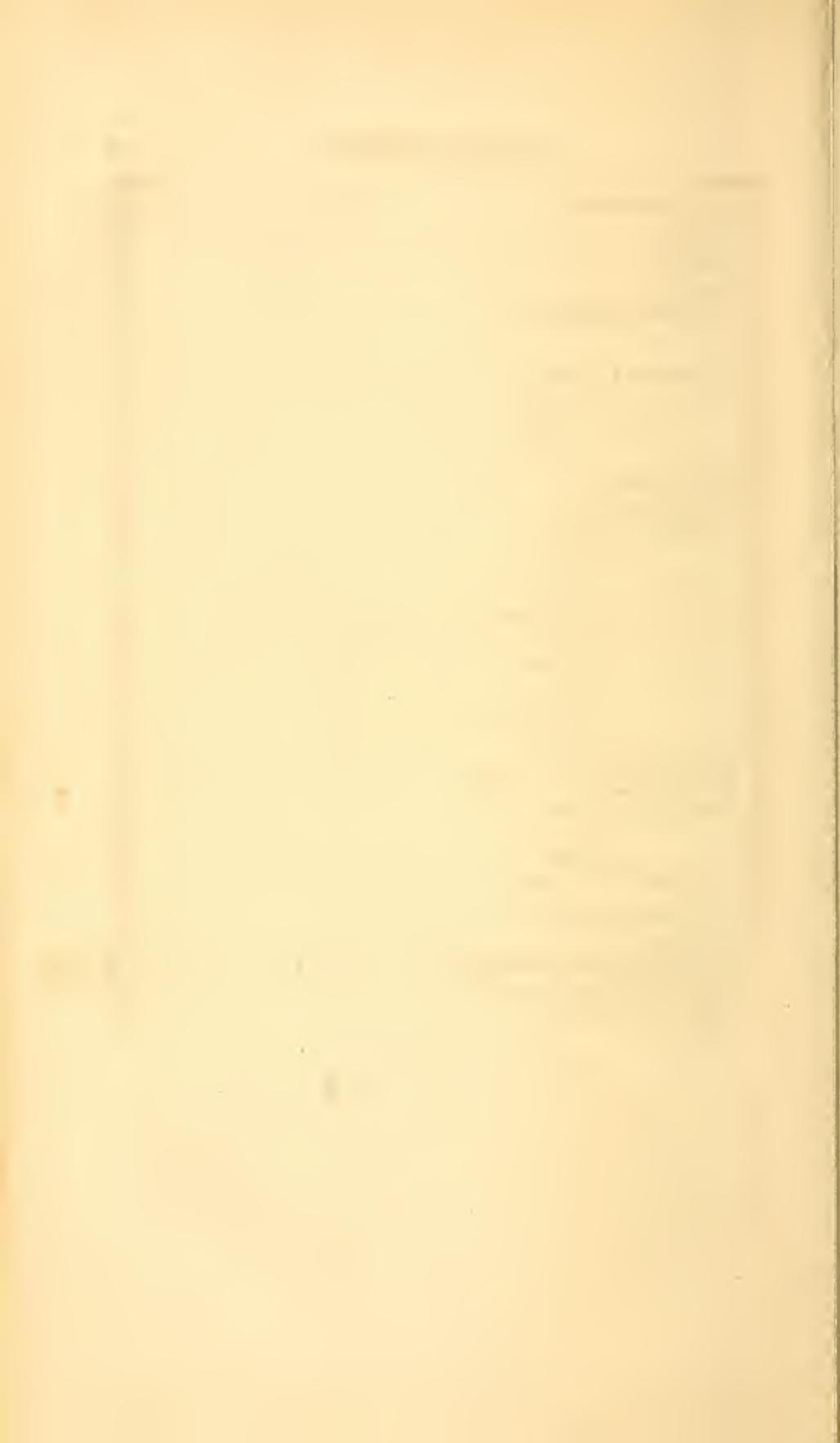
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FIRST GREEK LESSONS.

PART I.

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THE UNIVERSITY OF CHICAGO

1908

FIRST GREEK LESSONS.

I. THE ALPHABET.

Lesson 1.

1. The Greek Alphabet consists of twenty-four letters, viz.,—

Form.	Names.	English Characteristics.
A α	Alpha	<i>Ἄλφα</i> a
B β	Beta	<i>Βῆτα</i> b
Γ γ	Gamma	<i>Γάμμα</i> g
Δ δ	Delta	<i>Δέλτα</i> d
E ε	Epsilon	<i>Ἐ ψῖλόν</i> ě short.
Z ζ	Zeta	<i>Ζῆτα</i> z
H η	Eta	<i>Ἡτα</i> ē long.
Θ θ	Theta	<i>Θῆτα</i> th
I ι	Iota	<i>Ἰῶτα</i> i
K κ	Kappa	<i>Κάππα</i> k
Λ λ	Lambda	<i>Λάμβδα</i> l
M μ	Mu	<i>Μῦ</i> m
N ν	Nu	<i>Νῦ</i> n
Ξ ξ	Xi	<i>Ξῖ</i> x
O ο	Omīcron	<i>Ὅ μικρόν</i> ō short.
Π π	Pi	<i>Πῖ</i> p
Ρ ρ	Rho	<i>Ῥῶ</i> r
Σ σ	Sigma	<i>Σίγμα</i> s
T τ	Tau	<i>Ταῦ</i> t
Υ υ	Upsilon	<i>Ἦ ψῖλόν</i> u
Φ φ	Phi	<i>Φῖ</i> ph
Χ χ	Chi	<i>Χῖ</i> ch
Ψ ψ	Psi	<i>Ψῖ</i> ps
Ω ω	Omēga	<i>Ὠ μέγα</i> ō long.

The following characters are also sometimes used :

ξ, ς, θ, ω, γ, and ζ, ς.
for β, γ, θ, π, τ, and στ, ου.

2. σ at the end of words takes the form of ς. This form is now sometimes used in the middle of a compound word, when the first word in the compound ends in σ, as *προσφέρω*. This is against the authority of the ancients. (Kühner.)

3. Ψιλόν means *simple*, that is, *unaspirated* (*e* or *u*): the character *H* being also used originally to mark the rough breathing (our *h*); and *T* to mark another breathing, that of the *Digamma*. (Kühner.)

4. Α (alpha) has the sound of the English *a* in *far*, or like *a* in *hat*.

5. Γ (gamma) before a vowel is sounded like *g* hard; when before another γ, and also before ς, ξ, or χ, it is sounded like *ng* in *ring*. Thus ἄγγελος, must be pronounced *ang-ēlos*, Ἀγγίσις, *Ang-chīses*, &c.

6. Ε has the sound of *e* in *met*.

7. Ζ is sounded like *dz*; thus μελίζω, *melid-zo*, &c.

8. Η like the English *a* in *same*, or like the *ee* in *meet*.

9. Ι like the *i* in *bit*, or *e* in *me*, according as it is short or long.

10. Χ has the hard sound, as *ch* in *chemist*.

11. Ω is sounded like the *o* in *hope*.

12. Αι like the English *aye*.

13. Αυ like *ow* in *how*, or, as some prefer, like *aw* in *paw*.

14. Ει like the *i* in *five*.

15. Ευ like the English *yew*.

16. Οι like *oi* in *voice*.

17. Ου like *oo* in *soon*, or, as some prefer, like *ow* in *owl*.

18. Υι like the English *we*.¹

¹ The pronunciation above given is according to what is termed the *Erasmian* mode of pronouncing Greek. Many, however, prefer the

Lesson 2.

19. Give the names and sounds of the letters in the tables following :

α	η	δ	ζ	ρ	ψ	ω	ξ
ι	β	ξ	λ	φ	μ	ζ	ν
π	κ	γ	σ	ρ	γ	ν	υ
χ	ρ	λ	δ	ζ	η	ξ	σ
γ	ψ	ς	μ	ε	γ	δ	τ
τ	η	ω	τ	ν	ζ	υ	ν
φ	π	χ	ρ	υ	ξ	η	ρ
γ	ψ	θ	ν	χ	θ	ο	θ

20. Capital letters :

Α	Η	Δ	Ζ	Ρ	Ψ	Ω	Ξ
Ι	Β	Ξ	Λ	Φ	Μ	Ζ	Ν
Π	Κ	Γ	Σ	Ρ	Γ	Ν	Υ
Χ	Ρ	Α	Δ	Ζ	Η	Ξ	Σ
Γ	Ψ	Σ	Μ	Ε	Γ	Δ	Τ
Τ	Η	Ω	Τ	Ν	Ζ	Υ	Ν
Φ	Π	Χ	Ρ	Υ	Ξ	Η	Ρ
Γ	Ψ	Θ	Ν	Χ	Φ	Ο	Θ

21. Write the *names* of the letters in Greek. Also, write in Greek *capitals* these words: Alēxandrōs, Xēnōphōn, Paulōs, and Matthaiōs.

Lesson 3.

22. Seven of the Greek letters are *vowels* ; viz., α, ε, η, ι, ο, υ, ω. The remaining seventeen are consonants.

23. Two of these, ε, ο, are always *short* ; two, η, ω, always *long* ; the remaining three are called *doubtful*, being sometimes long and sometimes short.

Reuchlinian mode, which is the same as that now in use by the modern Greeks. The former pronounces according to *quantity* ; the latter according to *accent*. Both modes are in use in the U. States.

24. There are six proper diphthongs, viz., *αι, αυ, ει, ευ, οι, ου*, and six improper, viz., *α, η, ω*: *ηυ, υι, ωυ*, (which last is *Ionic*.)

25. (1) Every word that begins with a vowel or diphthong has a *breathing* over it: it is placed over the *second* vowel of a diphthong.

(2) The *rough* breathing is a *comma turned the wrong way*, and is sounded like an *h* before the vowel.

Thus, $\begin{matrix} \acute{\omicron} \\ \circ \end{matrix} \left. \vphantom{\begin{matrix} \acute{\omicron} \\ \circ \end{matrix}} \right\} \text{are sounded } ho, hoi.$

(3) The *smooth* breathing is a *comma*, and has no effect on the pronunciation; thus, *ἀνῆρ* is pronounced *anēr*, &c.

(4) Every word that begins with *v* has, in Attic Greek, the rough breathing.

(5) The *consonant* *ρ* has also the rough breathing over it when it stands at the beginning of a word.

(6) In the *middle* of a word a *single* *ρ* has no breathing over it: of two *ρ*'s, the first has the smooth, the second the rough breathing. *ῥῥόωσο!*

Exercise 1.

26. Write (with the proper *breathings*) the following words in Greek characters.

hēn	hōmoiōs	rhabdōs	rhinos	arrhabōn
hois	hōn	hikanoi	adunatōs	ēsti
ēgō	hōs	agathōs	houtoi	ēchousin
ēn	aneu	hōspēr	hēdu	hōti
hun	an	hēgēmōna	rheuma	rhachōs
anēr	angelōs	rhiptō	hō	rhētōr
hagia	hōstē	ōmbrōs	tōdē	arrhētōs
hē	hōn	hēbē	alōpēx	ēchō
ēchō	autōs	hēautōn	ērō	haima
huiōs	auriōn	angkura		

☞ This exercise should be lengthened and varied according to circumstances, till the pupil is thoroughly acquainted with the breathings and their proper places.

Lesson 4.

27. The consonants are divided into *mutes* and *semivowels*:

		Smooth.	Middle.	Aspirate.	
(1) <i>Mutes</i>	{	with a <i>p</i> sound	.. π	.. β	.. φ
		with a <i>k</i> sound	.. κ	.. γ	.. χ
		with a <i>t</i> sound	.. τ	.. δ	.. θ
(2) <i>Semivowels</i> :	λ, μ, ν, ρ (<i>liquids</i>), and σ.				
(3)	There are also three <i>double</i> letters, viz., ζ, ξ, ψ:				
	ζ = δσ				
	ξ = κσ, γσ, χσ				
	ψ = πσ, βσ, φσ.				

28. General Table of the Declensions:

	I.	II.	III.
<i>Sing.</i>			
Nom.	{ ης, ᾱς, <i>masc.</i> η, ᾱ̃, ᾱ̄, <i>fem.</i>	ος, <i>m. et f.</i> ον, <i>neut.</i>	{ α, ι, ν, <i>neut.</i> ω, <i>fem.</i> ν, ξ, ρ, σ, ψ, <i>of all genders.</i>
Gen.	ου, ης, <i>or</i> ας,	ου,	ος (ως), <i>increases in gen.</i>
Dat.	η, <i>or</i> α,	φ,	ι,
Acc.	ην, <i>or</i> αν,	ον,	α, <i>or</i> ν,
Voc.	η, <i>or</i> α,	ε, ον, <i>neut.</i>	various; <i>neut. as nom.</i>
<i>Dual.</i>			
N.A.V.	ᾱ̃,	ω,	ε,
G. D.	αιν,	οιν,	οιν,
<i>Plural.</i>			
Nom.	αι,	οι, ᾱ̃, <i>neut.</i>	ες, ᾱ̃, <i>neut.</i>
Gen.	ᾱ̃ν, ¹	ων,	ων,
Dat.	αις,	οις,	οι (οιν),
Acc.	ᾱ̃ς,	ονς, ᾱ̃, <i>neut.</i>	ᾱ̃ς, ᾱ̃, <i>neut.</i>
Voc.	αι,	οι, ᾱ̃, <i>neut.</i>	ες, ᾱ̃, <i>neut.</i>

¹ Contracted from ᾱων, and therefore circumflexed. In repeating the table, let the pupil say "ων circumflexed."

29.  *Iota* is generally *subscribed*, or *written under*, when following *α, η, ω*, as *ἡμέρα, ἀντή, τούτω*. But when *capital* letters are used the *ι* is still written *as a letter*; thus *ΔΕΣΠΟΤΗ* for *δεσπότη*, *Ἄιδης* for *ἄιδης*. *Iota* is then said to be *adscribed*.

II. THE ARTICLE.

Singular.

	Masc.	Fem.	Neut.	
Nom.	ὁ	ἡ	τό	the
Gen.	τοῦ	τῆς	τοῦ	of the
Dat.	τῷ	τῇ	τῷ	to the
Accus.	τόν	τήν	τό	the
Voc.	wanting.			

Dual.

Nom.	τώ	τά	τώ	the two
Gen.	τοῖν	ταῖν	τοῖν	of the two
Dat.	τοῖν	ταῖ	τοῖν	to the two
Accus.	τώ	τά	τώ	the two.
Voc.	wanting.			

Plural.

Nom.	οἱ	αἱ	τά	the
Gen.	τῶν	τῶν	τῶν	of the
Dat.	τοῖς	ταῖς	τοῖς	to the
Accus.	τούς	τάς	τά	the
Voc.	wanting.			

Exercise 2.

30. Give the *declension* to which the following nouns belong, (see 28,) and the *gender*, as shown by the article prefixed.

ἡ γλῶσσα
τὸ σῦκον

ὁ ἄνθρωπος
ἡ λύπη

τὸ ἔργον
τὸ ἄγαλμα (ατος)

ἡ ἄνθρωπος	ὁ ἀρτοπώλης	ὁ νεανίας
ὁ λέων	ἡ κεφαλή	ἡ μάστιξ
τὸ μέλι	ὁ εἶ ἡ παῖς	ἡ πειθώ
ἡ ἄμπελος	τὸ δάκρυ	ὁ λόγος
ὁ ῥήτωρ	ἡ κόρυς	τὸ ἴον
ἡ σκιά	τὸ τόξον	ἡ σάρξ
ἡ λαῖλαψ	ὁ θήρ	ὁ γίγας (αντος)
τὸ πρᾶγμα (αντος)	ἡ ἐλπίς	ὁ πέλεκυς
τὸ ὄρος	ἡ δάς (δάδος)	τὸ ἄνθος
ὁ ἀνδριάς (αντος)	ἡ νόσος	ἡ ῥίζα.

III. ACCENTS IN GREEK.

Lesson 5.

31. There are three accents in Greek, the *acute* (´), the *grave* (`), and the *circumflex* (˘).

32. The acute stands upon one of the last three syllables; the grave is never marked, but lends its sign to the *softened acute*, which stands only on the last syllable in a continued discourse; the circumflex stands only on one of the last two syllables.

33. Certain small words, as πῶς, ποί, νύν, πέρ, γέ, μέ, ἐστί, &c., throw back their accent upon the preceding word; they are called *enclitics*.

34. Words which have the acute on the last syllable are termed *oxytone*; on the penult (or next to the last) *paroxytone*; and on the antepenult, *proparoxytone*.

35. A word which has the circumflex on the last syllable is called *perispōmenon*; and on the penult, *properispōmenon*.

36. A word which has the last syllable unaccented is called *barytone*; as πρᾶγμα, λύω, &c.

37. Accents are valuable principally because they serve to distinguish words; thus, νόμος, law; νομός, pasture ground. βίος, life; βίός, bow. δῆμος, people;

δημός, *fat. τίς, who? τίς, some one. εἰσί, they are; εἶσι, he goes; &c.*¹

Exercise 3.

38. Name the accents in the following sentences; show whether they are placed according to the rules above given; point out the *enclitics*, &c.

Ὁ δειλός ἐστι τῆς πατρίδος προδότης.—Ὅρτυγές εἰσιν ἠδύφωνοι καὶ μαχητικοὶ ὄρνιθες.—ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τις ἐστι τὴν ὄψιν;—Ράδιον εὐρεῖν ἀπό γε τούτων.—τό τε τῶν Τριτῶνων γένος.—ἀλλὰ διέλε' μὲν τὴν κεφαλὴν ἐς δύο κατενεγκών.—τῷ ἐλέφαντι ἐστὶ δράκοντος ὀρόσωδία. ὦ κακοδαῖμον νιὲ τοῦ κακοδαίμονος Πριάμον.—Τρυγῶν ὑπὸ Ζηρὸς ἐκολάσθη.—Σαρδανάπαλος, ἐν βασιλείῳις κατακεκλισμένος, οὐδὲν ἄλλο εἰδῶκεν ἢ ἠδονήν.—οὗτος ὁ νόμος ἐφνύλαχθη ὑπὸ Περικλέους, καὶ ἐθαυμάσθη ὑπὸ Ἀλκιβιάδου.

Lesson 6.

39. The mutes (see 27, p. 15) are divided into three sets of three:—

	Smooth.	Middle.	Aspirate.
<i>p</i> sounds . . .	π . . .	β . . .	φ . . .
<i>k</i> sounds . . .	κ . . .	γ . . .	χ . . .
<i>t</i> sounds . . .	τ . . .	δ . . .	θ . . .

- (1) $\left\{ \begin{array}{l} \text{For any } p \text{ sound with } \varsigma \text{ you must write } \psi. \\ \text{For any } k \text{ sound with } \varsigma \text{ you must write } \xi. \\ \text{For any } t \text{ sound with } \varsigma \text{ you must write } \varsigma \text{ only.} \end{array} \right.$

(2) Also for $\pi\tau\text{-}\varsigma$ you must write ψ : for $\kappa\tau\text{-}\varsigma$, ξ .

(a) Thus $\left. \begin{array}{l} \beta\lambda\epsilon\pi\text{-}\varsigma \\ \theta\lambda\bar{\iota}\beta\text{-}\varsigma \\ \beta\alpha\varphi\text{-}\varsigma \\ \tau\nu\pi\tau\text{-}\varsigma \end{array} \right\} \text{ become } \left\{ \begin{array}{l} \beta\lambda\epsilon\psi \\ \theta\lambda\iota\psi \\ \beta\alpha\psi \\ \tau\nu\psi. \end{array} \right.$

¹ See "Questions" on *Accentuation* at the end of the volume.

- (b) And $\left. \begin{array}{l} \text{πλεκ-ς} \\ \text{λεγ-ς} \\ \text{ἀρχ-ς} \end{array} \right\} \text{become} \left\{ \begin{array}{l} \text{πλεξ} \\ \text{λεξ} \\ \text{ἀρξ.} \end{array} \right.$
- (c) $\left. \begin{array}{l} \text{πειθ-ς} \\ \text{σπενδ-ς} \end{array} \right\} \text{become} \left\{ \begin{array}{l} \text{πεις} \\ \text{σπενς.} \end{array} \right.$

(3) The past tense is, in Greek, called the Aorist.

(4) The root of the future is got from the root of the present by adding ς .

(5) A verb is made third singular of the present or future by adding $\epsilon\iota$ to the root of the present or future respectively: ($\gamma\rho\alpha\varphi$, write) $\gamma\rho\acute{\alpha}\varphi\epsilon\iota$, he writes; $\gamma\rho\acute{\alpha}\psi\epsilon\iota$, he will write.

(6) A verb is made third singular of the imperfect by putting ϵ before and after the root of the present¹: $\xi\text{-}\gamma\rho\alpha\varphi\text{-}\epsilon$, he was writing.

(7) A verb is made third singular of the aorist by putting ϵ before and after the root of the future²: $\xi\text{-}\gamma\rho\alpha\psi\text{-}\epsilon$, he wrote.

$\gamma\rho\alpha\varphi$, root of present.

(Present) $\gamma\rho\acute{\alpha}\varphi\text{-}\epsilon\iota$, $\xi\text{-}\gamma\rho\alpha\varphi\text{-}\epsilon$ (Imperf.)

($\gamma\rho\alpha\varphi\text{-}\sigma =$) $\gamma\rho\alpha\psi$, root of the future.

(Future) $\gamma\rho\acute{\alpha}\psi\text{-}\epsilon\iota$, $\xi\text{-}\gamma\rho\alpha\psi\text{-}\epsilon$ (Aorist.)

40. Vocabulary 1.

Write, paint	$\gamma\rho\alpha\varphi$
Hurt, injure ³	$\beta\lambda\alpha\pi\tau$
Persuade	$\pi\epsilon\iota\theta$
Steal	$\kappa\lambda\epsilon\pi\tau$
Pursue	$\delta\iota\omega\kappa$
See	$\beta\lambda\epsilon\pi$
Say, speak	$\lambda\epsilon\gamma$
To hasten, use diligence	$\sigma\pi\epsilon\upsilon\delta$.

Obs.—The *fut.* of $\kappa\lambda\epsilon\pi\tau$ must not be formed in the way just explained, as its future is of a different form (Fut. Mid.): as that of $\delta\iota\omega\kappa$ often is.

¹ The prefixed ϵ is called the *syllabic augment*.

² Or, 'the sigmated root,' *i. e.* root with added ς .

³ In the sense of *inflicting injury* or *damage*.

Exercise 4.

41. He hurts. He was hurting. He will hurt. He hurt. He persuades. He will persuade. He persuaded. He was persuading. He pursues. He pursued. He will pursue. He stole. He was stealing. He steals. He sees. He was seeing. He saw. He will write. He used diligence. He was speaking. He will injure. He said. He will paint. He hastened. He was hastening. He will see.

IV. FIRST DECLENSION.

Lesson 7.

42. Nouns of this declension end in *α* and *η*, *feminine*; *ας* and *ης*, *masculine*.

EXAMPLES.

ἡ τιμή, "the honour."

Sing.		Dual.		Plural.	
N. <i>ἡ</i>	<i>τιμή</i>	N. }	<i>τὰ τιμά</i>	N. <i>αἱ</i>	<i>τιμαί</i>
G. <i>τῆς</i>	<i>τιμῆς</i>	A. }		G. <i>τῶν</i>	<i>τιμῶν</i>
D. <i>τῇ</i>	<i>τιμῇ</i>	V. }	<i>ταῖν τιμαῖν</i>	D. <i>ταῖς</i>	<i>τιμαῖς</i>
A. <i>τὴν</i>	<i>τιμὴν</i>	G. }		A. <i>τὰς</i>	<i>τιμάς</i>
V.	<i>τιμή</i>	D. }		V.	<i>τιμαί</i>

ἡ σοφία, "the wisdom."

Sing.		Dual.		Plural.	
N. <i>ἡ</i>	<i>σοφία</i>	N. }	<i>τὰ σοφία</i>	N. <i>αἱ</i>	<i>σοφίαι</i>
G. <i>τῆς</i>	<i>σοφίας</i>	A. }		G. <i>τῶν</i>	<i>σοφῶν</i>
D. <i>τῇ</i>	<i>σοφίᾳ</i>	V. }	<i>ταῖν σοφίαιν</i>	D. <i>ταῖς</i>	<i>σοφίαις</i>
A. <i>τὴν</i>	<i>σοφίαν</i>	G. }		A. <i>τὰς</i>	<i>σοφίας</i>
V.	<i>σοφία</i>	D. }		V.	<i>σοφίαι</i>

ἡ Μοῦσα, "the Muse."

Sing.		Dual.		Plural.	
N. ἡ	Μοῦσα	N. }		N. αἱ	Μοῦσαι
G. τῆς	Μούσης	A. }	τὰ Μούσα	G. τῶν	Μουσῶν
D. τῇ	Μούσῃ	V. }		D. ταῖς	Μούσαις
A. τὴν	Μοῦσαν	G. }	ταῖν Μούσαν	A. τὰς	Μούσας
V.	Μοῦσα	D. }		V.	Μοῦσαι

ὁ πολίτης, "the citizen."

Sing.		Dual.		Plural.	
N. ὁ	πολίτης	N. }		N. οἱ	πολιταί
G. τοῦ	πολίτου	A. }	τὸ πολίτα	G. τῶν	πολιτῶν
D. τῷ	πολίτῃ	V. }		D. τοῖς	πολίταις
A. τὸν	πολίτην	G. }	τοῖν πολίταιν	A. τοὺς	πολίτας
V.	πολίτα ¹	D. }		V.	πολιταί

ὁ νεανίας, "the young man."

Sing.		Dual.		Plural.	
N. ὁ	νεανίας	N. }		N. οἱ	νεανίαι
G. τοῦ	νεανίου	A. }	τὸ νεανία	G. τῶν	νεανιῶν
D. τῷ	νεανίᾳ	V. }		D. τοῖς	νεανίαις
A. τὸν	νεανίαν	G. }	τοῖν νεανίαιν	A. τοὺς	νεανίας
V.	νεανία	D. }		V.	νεανίαι

ὁ Ἀννίβας, "Hannibal."

N. ὁ	Ἀννίβας
G. τοῦ	Ἀννίβα
D. τῷ	Ἀννίβα
A. τὸν	Ἀννίβαν
V.	Ἀννίβα

ὁ Ἀτρεΐδης, "Son of Atreus."

N. ὁ	Ἀτρεΐδης
G. τοῦ	Ἀτρεΐδου
D. τῷ	Ἀτρεΐδῃ
A. τὸν	Ἀτρεΐδην
V.	Ἀτρεΐδη

Lesson 8.

43. Vocabulary 2.

Soul, ψυχή

¹ Nouns in ης of the first declension generally make the vocative in η instead of α.

Scythian	Σκύθης
Young man, youth	νεανίας
Letter, epistle	ἐπιστολή
Master	δεσπότης
Artist	τεχνίτης
Judge	κριτής
Baker	ἄρτοποιός
This (thing)	τοῦτο (<i>neut. pron.</i>)

EXERCISE 5.

44. He will pursue the young man. He persuaded the Scythian. It hurt the soul. He will write the letter. The young man was writing the letter. The young man will hurt the Scythian. He is stealing the letter. The Scythian was pursuing the young man. The master saw the youth. The artist was writing a letter. The judge spoke. The baker will hasten. The young man persuaded the judge. The master wrote this to the Scythians. O baker, the artist saw this.

LESSON 9.

45. Vocabulary 3.

Poet	ποιητής
Citizen	πολίτης
Persian	Πέρσης
Geometer	γεωμέτρης
Ænēas	Αἰνείας
Anchises	Ἀγχίσης
Steward	ταμίας
Chatterer	ἄδολέσχης
He will give	δώσει
Do not pursue	μὴ διώκ-ε.

(1) A verb of the present tense is made imperative, in the second person, by adding ε to the root.

Exercise 6.

OBS.—Proper names very often take the article in Greek. Prefix it to them in the following exercise.

OBS. 2.—The possessive pronouns are to be translated by the article.

46. He will persuade his master. Æneas will persuade Anchises. The young man persuaded the judge. The steward will write this. The young man will give this to the steward. The master will give this to the Scythians. O baker. The artist will persuade the poet. The poet is persuading the artist. O baker, do not steal. He is persuading the Persians. He persuaded the Scythian's¹ steward. He will give this to the (two) citizens. O Persian, do not pursue the poet. The geometer says. Anchises will hasten. The chatterer stole the letter. The judge will see the geometer. The steward of the Persian. The citizen will not injure his baker. The soul of Æneas. O Æneas, do not speak.

 Lesson 10.

47. Vocabulary 4.

To hide, conceal	κρύπτ
To look	βλεπ
To bury	θάπτ ²
To leave, leave behind	λείπ
To soothe	θελγ
The earth	γῆ

¹ Say, 'the of the Scythian steward.'

² Used of any of the customary ways of disposing of a corpse, whether by *burying* in the earth, *embalming*, or *burning*. To express burying in the earth, when it is to be pointed out that *that* was the mode of funeral-rite meant, ἐν γῆ κρύπτειν, to *hide in the earth*, is used.

Battle	μάχη
The sea	θάλασσα
Truth	ἀλήθεια
Wisdom	σοφία
Knife	μάχαιρα
Towards	πρός (with <i>accus.</i>)
To	εἰς (with <i>accus.</i>)

Exercise 7.

☞ Place the governed genitive *after* the article of the governing noun. 'The *of the* viper head.'

48. He looks. He looked. He will bury the young man. He will hurt his master. He will hurt the young man's soul. He buried the Scythian. He is looking towards the earth. He looked towards the sea. He will look towards the baker. O baker, don't look towards the earth. He left his wisdom. He soothed the young man. He will soothe the geometer. The honour paid to his wisdom (*say*, the honour of his wisdom) soothes the geometer. Look-to the honour paid to (*say*, the honour of) truth. He will give this to the son-of-Atreus. He was soothing the Muse with his wisdom. The battle hurt the citizens. The judge looked-to truth. He hid this. Hannibal saw the battle. The truth of Hannibal's steward. The two-poets will give this to the Muses.

V. SECOND DECLENSION.

Lesson 11.

49. Nouns of this declension end in *ος* *masculine*, sometimes *feminine*, and *ον*, *neuter*.

EXAMPLES.

ὁ κήπος, "the garden."

Sing.		Dual.		Plur.	
N.	ὁ κήπος	N.	τὼ κήπω	N.	οἱ κήποι
G.	τοῦ κήπου	A.	τῶ κήπω	G.	τῶν κήπων
D.	τῷ κήπῳ	V.	τοῖν κήποιν	D.	τοῖς κήποις
A.	τὸν κήπον	G.	τοῖν κήποιν	A.	τοὺς κήπους
V.	κήπε	D.	τοῖν κήποιν	V.	κήποι

ἡ νόσος, "the disease."

Sing.		Dual.		Plur.	
N.	ἡ νόσος	N.	τὰ νόσω	N.	αἱ νόσοι
G.	τῆς νόσου	A.	τῶ νόσω	G.	τῶν νόσων
D.	τῇ νόσῳ	V.	ταῖν νόσοιν	D.	ταῖς νόσοις
A.	τὴν νόσον	G.	ταῖν νόσοιν	A.	τὰς νόσους
V.	νόσε	D.	ταῖν νόσοιν	V.	νόσοι

ὁ ἀετός, "the eagle."

Sing.		Dual.		Plur.	
N.	ὁ ἀετός	N.	τὼ ἀετώ	N.	οἱ ἀετοί
G.	τοῦ ἀετοῦ	A.	τῶ ἀετώ	G.	τῶν ἀετῶν
D.	τῷ ἀετῷ	V.	τοῖν ἀετοῖν	D.	τοῖς ἀετοῖς
A.	τὸν ἀετόν	G.	τοῖν ἀετοῖν	A.	τοὺς ἀετούς
V.	ἀετέ	D.	τοῖν ἀετοῖν	V.	ἀετοί

τὸ σῦκον, "the fig."

Sing.		Dual.		Plur.	
N.	τὸ σῦκον	N.	τὼ σύκω	N.	τὰ σύκα
G.	τοῦ σύκου	A.	τῶ σύκω	G.	τῶν σύκων
D.	τῷ σύκῳ	V.	τοῖν σύκοιν	D.	τοῖς σύκοις
A.	τὸ σῦκον	G.	τοῖν σύκοιν	A.	τὰ σύκα
V.	σῦκον	D.	τοῖν σύκοιν	V.	σῦκα

(Attic Second Declension.)

50. There are a few words which have some peculiarities, and are said to belong to the Attic declension, because used by the Attics in preference to the usual forms thus λαγαός became λαγώς: ραός (ρώς) = νεώς, &c.

51. It has ω for the vowel of its final syllable throughout, which is *subscript* wherever the second declension has ι (whether *subscript* or not).

52. Ἑως "Eως dawn, and names of places, "Aθως, Tέως, &c. take accusative ω .

EXAMPLES.

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>		
ὁ λαγώς, "the hare."						
N.	ὁ λαγώς	N.	}	N.	οἱ λαγῶ	
G.	τοῦ λαγῶ	A.		τὸ λαγῶ	G.	τῶν λαγῶν
D.	τῷ λαγῷ	V.		}	D.	τοῖς λαγῷς
A.	τὸν λαγῶν (or λαγῶ)	G.			}	A.
V.	λαγῶς	D.	τοῖν λαγῶν			V.

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>		
τὸ ἀνώγειον, "upper chamber;" "dining-room."						
N.	τὸ ἀνώγειον	N.	}	N.	τὰ ἀνώγειον	
G.	τοῦ ἀνώγειου	A.		τὸ ἀνώγειον	G.	τῶν ἀνώγειων
D.	τῷ ἀνώγειῳ	V.		}	D.	τοῖς ἀνώγειοις
A.	τὸ ἀνώγειον	G.			}	A.
V.	ἀνώγειον	D.	τοῖν ἀνώγειοι			V.

53. In like manner decline ὁ λαός, "the people," ὁ ναός, "the temple," ὁ ταῖς, "the peacock," ἡ κάλως, "the rope," &c.

LESSON 12.

54. Vocabulary 5.

Young-one	νεοττός
Island	νησος (ἡ)
Messenger	ἄγγελος
Work	ἔργον
Law	νόμος

Word, speech	λόγος
Rose	ρόδον
Violet	ἴον
House	οἶκος
Vine	ἄμπελος (ἡ)
In	ἐν (with <i>dative</i>)
In the house	ἐν τῷ οἴκῳ
Mount Athos	Ἄθως
Dawn	ἔως.

EXERCISE 8.

55. He steals the poet's roses. He looked towards the messenger. He will give this to the messenger. The judge looked to works. He will hide the poet's words. He is pursuing the (two) poets. The disease hurt the artist. The young man will give the (two) eagles to the damsel. The law persuades the judge. The wisdom of the laws will persuade the judge. The messenger looked towards the island. He will look towards the baker's garden. He will hurt the Scythian with his knife. The eagle will soothe its young-ones. I will give the viper¹ to the eagles. He will leave the house.

LESSON 13.

(Verbs with roots ending in ζ.)

56. Vocabulary 6.

To wonder at, admire	θαυμάζ ²
To chastise	κολάζ ²
To bring, take	κομίζ.

¹ ἔχιδνα (declined like Μοῦσα).

² It will be seen afterwards that these verbs *generally* form their fut. in a different way. The fut. θαυμάσω is found in good writers, though fut. mid. is the more common.

From verbs in ζ the root of the fut. is generally formed by changing the ζ into σ (*θανμᾶσ, κομῖσ*). *Obs.* The *a* and *i* in fut. of these verbs are *short*.

Exercise 9.

57. 'The law will chastise the Scythian. He admired the poet's roses. He was admiring the violets. The master was chastising the Scythian. The poet will admire the island. The messenger stole the rose. The Scythian admires the poet's house. The Persian will admire the houses. The Persian is admiring the vine. The law chastised the Persian. O Persian, do not wonder at my words. He brought the (two) vines. He will give roses to Hannibal. The roses in the island of the Muses soothe the poet. Violets are¹ in the house of Anchises. O works of Æneas! The law of speech towards messengers.

Lesson 14.

☞ What do *proper names* very often take in Greek? (45, *Obs.*) Give the *terminations* of the *first* and *second declensions*.

Exercise 10.

58. 'The peacock is wondering at the hare. The young man admired the peacock. The boy pursued the hare. The Persian stole the hare. The Persian will pursue the hares. The Persian will admire the wisdom of the Scythian. He admires the poet's dining-room. O geometer, admire the temple of Minerva.² The poet looked towards Mount-Athos. The young

¹ εἰσίν, from εἰμί, to be.

² Ἀθηνᾶ (contracted from Ἀθηνάα), G. Ἀθηνᾶς, &c.

man did not¹ admire the peacock's voice.² He was looking towards the temples. The poet admired Mount-Athos. He does not admire the temple of Minerva. He did not admire the temple of Mercury.³ He will give this to the peacocks. He brought the figs.

(1) From what roots *might* θανμάσει come? [θανματ, θανμαδ, θανμαθ, or θανμαζ.] Why? [Because the *t* sounds are thrown away before *ς*, and *ζ* is treated as a *t* sound.]

(2) From what roots *might* ταξ come? [From τακ, ταγ, ταχ, τακτ, τασσ, or ταττ.] Why? [Because *any k* sound, or *κτ*, with *ς* = *ξ*; and *σσ*, *ττ*, are treated like *k* sounds.]

Lesson 15.

59. Vocabulary 7.

(a) Words with two genders.

ὁ, ἡ ῥινόσ skin	ὁ, ἡ οἶμος path
ὁ, ἡ θάμνος shrub	ὁ, ἡ λίθος stone.
ὁ, ἡ βάρβιτος lyre.	

(b) Words that alter their meaning with their gender.

ὁ ζυγός the yoke	ἡ ζυγός the balance
ὁ ἵππος the horse	ἡ ἵππος the cavalry
ὁ λέκιθος the pulse-broth	ἡ λέκιθος the yolk (of an egg).

(c) The following become neuter in the plural:—

ὁ βόστρυχος the curl	τὰ βόστρυχα
ὁ δεσμός the chain	τὰ δεσμά
ὁ θεσμός the statute	τὰ θεσμά
ὁ δίφρος the chariot-seat	τὰ δίφρα
ὁ κέλευθος the way	τὰ κέλευθα
ὁ λύχνος the torch	τὰ λύχνα
ὁ σῖτος the corn	τὰ σῖτα, &c.

¹ οὐκ before the verb. When it does not stand before a vowel, οὐ.

² φωνή.

³ Ἑρμῆς, Mercury (contr. from Ἑρμῆας), G. Ἑρμου, &c.

(d) Contracts of the second declension.

☞ They are contracted thus:—

νόος, νοῦς (mind), νοῦ, νοῖ, νοῦν, νοῦ | νό, νοῖν | νοῖ, νοῖν,
νοῖς, νοῦς, νοῖ.

ὀστέον, ὀστοῦν (bone), ὀστοῦ, ὀστοῖ, ὀστοῦν, ὀστοῦν | ὀστώ,
ὀστοῖν | ὀστᾶ, ὀστῶν, ὀστοῖς, ὀστᾶ, ὀστᾶ.

νόος (νοῦς)	mind	ὀστέον (ὀστοῦν)	bone
πλόος (πλοῦς)	voyage	κάνεον (κανοῦν)	basket.

Exercise 11.

60. Bring the yoke of the horse. Do not wonder at the cavalry's curls. The statute is (ἐστίν) in the house. Take the pulse-broth, O Minerva. The lyre of the poet and (καί) the corn. Look toward the chariot-seats. The bones of the peacock and the torches. He will give a torch to the man (ἄνθρωπος). Mercury did not admire the stone. In the basket is a shrub. The voyage of Æneas. He stole the balance. He was looking at the skin of the hare. O son-of-Atreus, do not conceal the truth. Chastise the poet. The Persian in chains is writing to his steward (45, Obs. 2). Anchises was bringing yolks (of eggs) to the house of the poet.

VI. THIRD DECLENSION.

Lesson 16.

61. Nouns of this declension end in *α, ι, υ, neuter*; *ω, feminine*; and *ν, ξ, ρ, σ, ψ, of all genders*; that is, either masculine, feminine, or neuter.

62. The oblique cases of nouns of this declension are longer by one syllable than the nominative, as *θήρ, θηρός, θηρί, &c.*: and the genitive singular always ends in *ος*.

63. As in the Latin third declension, the nom. of this

declension seldom contains the *unaltered* root; which may be got from the gen. by throwing off *ος*.

64. The *t* sounds and *ν* are thrown away before *σι* in dat. plur. of the third: *οντισι, εντισι, αντισι, νντισι*, become *ουσι, εισι, ᾶσι, υσι*.

(a) The *acc.* in *ν* belongs to *ις, υς, αυς, ους*. *Pure*¹ nouns of these terminations have *ν* only: *impure* ones ᾶ only, if they are accented on the last syllable: if not generally *ν*, but often both forms.

65. To find the nominative of the third from an oblique case, when the root ends in a consonant,

(1) Add *ς* to the nom.

(2) Throw away the *t* sounds and *ν* before this *ς*.

(3) When *ντ* has been thrown away, the vowel must be lengthened: *ε, ο*, become *ει, ου*.

In other words—

	<i>αντς</i>	<i>εντς</i>	<i>οντς</i>	<i>νντς</i>
become	<i>ᾶς</i>	<i>εις</i>	<i>ους</i>	<i>ῆς</i>

(4) *ε, ο* in mas. and fem. nouns, pass into *η, ω*, unless the nom. ends in *ξ* or *ψ*.

(5) For root in *οντ*, sometimes the *τ* falls off, and the nom. is *ων*.²

(6) Roots in *ατ* sometimes belong to nom. *α* (neuter) or *αρ, ωρ*.

(7) Roots ending in *ν* or *ρ* are often without the *ς* in the nom.: but here too *ε, ο*, become *η, ω*.

66. Of the VOCATIVE.³

(1) It frequently occurs in this third decl. that a word *might* have a distinct *vocat.*, but commonly, and with Attic writers in particular, its *vocat.* is the same with the *nomin.* We shall state the rules, by which some

¹ Nouns are called *pure* when the root ends in a vowel, as *γαῦς, γρά-ός: βοῦς, βο-ός: σῦς, σν-ός; κίς, κτ-ός: impure* when the root ends in a consonant.

² Hence roots that end in *οντ* belong to nom. *ους* or *ων*.

³ From Buttmann.

end-syllables *may* form a distinct *vocat.*, and leave it to the student to notice the words in which it really is distinct.

(2) The end-syllables *ες, ις, υς*, and the words *παῖς, γραῦς, βοῦς*, throw their *ς* off, and those in *εύς* take the circumflex, as *βασιλεύς, vocat. ὦ βασιλεῦ*,—*Πάρι, Δωρί, Τηθύ, ἠδύ, &c.*—*παῖ, γραῦ, βοῦ*.

(3) Those in *ας* and *εις*, before whose *ς* a *ν* has been dropt, do the same; but then they commonly resume the *ν*, as for instance *τάλας, ἄνος, ὦ τάλαν*—*Αἴης, αντος, ὦ Αἴαν*—*χαρίεις, εντος, ὦ χαρίεν*. Yet several names in *ας*, *αντος*, form their *voc.* in long *α*, as *Ἄτλας, αντος, ὦ Ἄτλᾶ*.

(4) The words of which the *nomiñ.* has *η* or *ω* for the vowel of their final syllable, merely shorten this vowel in the *vocat.*; but in general only when the other cases also have *ε* or *ο*: it is the same with *μήτηρ, έρος, ὦ μῆτερ*—*ῥήτωρ, ορος, ὦ ῥήτορ*—*Σωκράτης, εος, ὦ Σώκρατες*.

(5) The feminines in *ῶ* and *ῶς* make the *vocat.* in *οῖ*, as *Σαφρῶ, ὦ Σαφροῖ*—*Ἡῶς, ὦ Ἡοῖ*.

Obs. 1. From the rule 4 are excepted those which have the accent on the end-syllable; as *ποιμήν, έρος, ὦ ποιμήν* (*shepherd*); but only substantives, not adjectives (as, for instance, *ὦ κελαινεφές*). These three, *πάτερ, ἄνερ, δᾶερ*, from *πατήρ, ἀνήρ, δαήρ* (*husband's brother*), *gen. έρος*, also follow the general rule, but remove the accent to the first syllable.

Obs. 2. The words which retain the long vowel in the other cases, continue unchanged in the *vocat.*: hence *ὦ Πλάτων* (*gen. ωνος*), *ὦ Ξενοφῶν* (*ῶντος*), *ὦ ἰητήρ* (*ἦρος*), *ὦ Κράτης* (*ητος*). There are but three among them, which shorten the vowel in the *vocat.*: *Ἀπόλλων, ωνος*,—*Ποσειδῶν, ῶνος*,—*σωτήρ, ἦρος* (*deliverer*), *vocat. ὦ Ἀπολλον, Πόσειδον, σῶτερ*, and they likewise throw the accent back.

Lesson 17.

EXAMPLES.

τὸ πρᾶγμα, "the thing," "the affair."

Sing.		Dual.		Plural.	
N.	τὸ πρᾶγμα	N.	τὸ πρᾶγματε	N.	τὰ πρᾶγματα
G.	τοῦ πρᾶγματος	A.		τοῖν πραγμάτων	G.
D.	τῷ πρᾶγματι	V.	τοῖν πραγμάτων		D.
A.	τὸ πρᾶγμα	G.		τοῖν πραγμάτων	A.
V.	πρᾶγμα	D.	τοῖν πραγμάτων		V.

τὸ μέλι, "the honey."

Sing.		Dual.		Plural.	
N.	τὸ μέλι	N.	τὸ μέλιτε	N.	τὰ μέλιτα
G.	τοῦ μελιτος	A.		τοῖν μελίτων	G.
D.	τῷ μέλιτι	V.	τοῖν μελίτων		D.
A.	τὸ μέλι	G.		τοῖν μελίτων	A.
V.	μέλι	D.	τοῖν μελίτων		V.

τὸ γόνυ, "the knee."

Sing.		Dual.		Plural.	
N.	τὸ γόνυ	N.	τὸ γόνατε	N.	τὰ γόνατα
G.	τοῦ γόνατος	A.		τοῖν γονάτων	G.
D.	τῷ γόνατι	V.	τοῖν γονάτων		D.
A.	τὸ γόνυ	G.		τοῖν γονάτων	A.
V.	γόνυ	D.	τοῖν γονάτων		V.

ὁ Ἕλλην, "the Greek."

Sing.		Dual.		Plural.	
N.	ὁ Ἕλλην	N.	τὸ Ἕλληνε	N.	οἱ Ἕλληνες
G.	τοῦ Ἕλληρος	A.		τοῖν Ἕλλήνων	G.
D.	τῷ Ἕλληνι	V.	τοῖν Ἕλλήνων		D.
A.	τὸν Ἕλληνα	G.		τοῖν Ἕλλήνων	A.
V.	Ἕλλην	D.	τοῖν Ἕλλήνων		V.

ὁ λέων, "the lion."

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>		
N.	ὁ λέων	N.	τὸν λέοντα	N.	οἱ λέοντες	
G.	τοῦ λέοντος	A.		τοῦν λέοντος	G.	τῶν λέοντων
D.	τῷ λέοντι	V.	τοῖν λέοντων	D.	τοῖς λέουσι	
A.	τὸν λέοντα	G.		τοῖν λέοντων	A.	τοὺς λέοντας
V.	λέον	D.		τοῖν λέοντων	V.	λέοντες

Lesson 18.

67. Vocabulary 8.

Body	σῶμα
Milk	γάλα, κτος
Tear	δάκρυον, ος
Shepherd	ποιμήν, ενος, ὁ
Dog	κύων, κυνός, ὁ et ἡ
Armour	ὄπλον, ου
Head	κεφαλή, ῆς.

Exercise 12.

68. The Greek chastised the shepherd's dogs. In the house of Anchises (are) the tears of a young man. The baker will give milk and honey to the artist. The Persian looked towards the lions. The body of the eagle. The son-of-Atrous brought (his) armour (pl.) to the battle. The knees of the two-lions. The Scythian stole the honey. The geometer persuaded Hannibal. The Muses persuade the young man to wisdom. The honour paid to (*say* of) wisdom soothed Anchises. The dog stole the milk of (his) master. He buried the bodies of the Greeks. The lions leave the two shepherds. Truth¹ will give this to the poet. The roses in the garden of the

¹ Abstract nouns *often* take the article ; *truth*, ἡ ἀλήθεια or ἀλήθεια.

geometer were soothing the citizens. Æneas's sickness injured the artist. The hares in the island injure the poet's roses and garden. Hannibal wrote the thing in a letter, and said, O judge, look towards the sea. The eagle's young ones will hurt the citizen's gardens. He admires Mount-Athos.

LESSON 19.

(Third Declension, continued.)

ὁ κόραξ, "the raven."

Sing.		Dual.		Plur.	
N. ὁ	κόραξ	N. }		N. οἱ	κόρακες
G. τοῦ	κόρακος	A. }	τὸ κόρακε	G. τῶν	κοράκων
D. τῷ	κόρακι	V. }		D. τοῖς	κόραξι
A. τὸν	κόρακα	G. }	τοῖν κοράκων	A. τοὺς	κόρακας
V.	κόραξ	D. }		V.	κόρακες

ἡ πτέρυξ, "the wing."

Sing.		Dual.		Plur.	
N. ἡ	πτέρυξ	N. }		N. αἱ	πτέρυγες
G. τῆς	πτέρυγος	A. }	τὰ πτέρυγε	G. τῶν	πτερύγων
D. τῇ	πτέρυγι	V. }		D. ταῖς	πτέρυξι
A. τὴν	πτέρυγα	G. }	ταῖν πτερύγων	A. τὰς	πτέρυγας
V.	πτέρυξ	D. }		V.	πτέρυγες

ὁ ῥήτωρ, "the orator."

Sing.		Dual.		Plur.	
N. ὁ	ῥήτωρ	N. }		N. οἱ	ῥήτορες
G. τοῦ	ῥήτορος	A. }	τὸ ῥήτορε	G. τῶν	ῥητόρων
D. τῷ	ῥήτορι	V. }		D. τοῖς	ῥήτορσι
A. τὸν	ῥήτορα	G. }	τοῖν ῥητόροι	A. τοὺς	ῥήτορας
V.	ῥήτορ	D. }		V.	ῥήτορες

τὸ ἥπαρ, "the liver."

Sing.		Dual.		Plur.	
N.	τὸ ἥπαρ	N.	τὼ ἥπατε	N.	τὰ ἥπατα
G.	τοῦ ἥπατος	A.		τοῖν ἥπάτων	G.
D.	τῷ ἥπατι	V.	τοῖν ἥπάτων		D.
A.	τὸ ἥπαρ	G.		τοῖν ἥπάτων	A.
V.	ἥπαρ	D.	τοῖν ἥπάτων		V.

ὁ παῖς, "the boy": ἡ παῖς, "the girl."

Sing.		Dual.		Plur.	
N.	ὁ παῖς	N.	τὼ παιδε	N.	οἱ παῖδες
G.	τοῦ παιδός	A.		τοῖν παιδῶν	G.
D.	τῷ παιδί	V.	τοῖν παιδῶν		D.
A.	τὸν παῖδα	G.		τοῖν παιδῶν	A.
V.	παῖ	D.	τοῖν παιδῶν		V.

69. Vocabulary 9.

Flatterer	κόλαξ, ακος, ὁ
Flesh	σάρξ, σαρκός, ἡ
Whip, scourge	μάστιξ, ἴγος, ἡ
Flame	φλόξ, φλογός, ἡ
Fox	ἄλώπηξ, εκος, ἡ
Pure air	αἰθήρ, ερος, ὁ et ἡ
Old man	γέρων, οντος
Philip	Φίλιππος, ον
Xenophon	Ξενοφῶν, ὦντος.

Exercise 13.

70. The geometer admired the flame. The fox hurt the girl. The boy will admire Philip's head. The eagle soothes its young-one with its wing. The eagle looked towards the steward. With eagles' wings. The Persian's steward will look towards the sea. He was stealing the young man's whip. The Scythian was stealing the geometer's roses. He will give this to the foxes. He will give honours to the geometers. He will give the fox to the boys. He concealed the geometer's words. He

will give the fox to the Persian's boys. He will give honours to the Greeks. The flatterer persuaded the old man. Xenophon persuaded the Greeks. The flatterer looked towards the flame in the judge's dining-room. The flesh of the eagle's young-ones. He was admiring the pure-air. He is wondering-at the fox's cunning (σοφία). Philip saw the flame. O Scythian, do not admire the flatterers. The two orators will give this to Xenophon. The raven's wing, and the liver of the hare. O girl, do not admire Philip. O orator, soothe the poet's mind. The bones and flesh of the fox. He saw violets in Xenophon's garden. O Greek, chastise the flatterers. Give the eagle's liver to the dogs. The old-man will chastise the orators. The two-boys stole the master's figs.

LESSON 20.

(Third Declension Continued.)

ὁ ὄρνις, "the bird."

Sing.		Dual.		Plural.		
N.	ὁ ὄρνις	N.	τὼ ὄρνιθε	N.	οἱ ὄρνιθες	
G.	τοῦ ὄρνιθος	A.		τοῖν ὄρνιθων	G.	τῶν ὄρνιθων
D.	τῷ ὄρνιθι	V.	A. τοὺς ὄρνιθας		D.	τοῖς ὄρνισι
A.	τὸν ὄρνιθα ¹	G.		V. ὄρνιθες	A.	τοὺς ὄρνιθας
V.	ὄρνις	D.				V.

ἡ λαμπάς, "the torch."

Sing.		Dual.		Plural.		
N.	ἡ λαμπάς	N.	τὼ λαμπάδε	N.	αἱ λαμπάδες	
G.	τῆς λαμπάδος	A.		τοῖς λαμπάσι	G.	τῶν λαμπάδων
D.	τῇ λαμπάδι	V.	A. τὰς λαμπάδας		D.	τοῖς λαμπάσι
A.	τὴν λαμπάδα	G.		V. λαμπάδες	A.	τὰς λαμπάδας
V.	λαμπάς	D.				V.

¹ Also ὄρνιν. See 64 (a)

ὁ γίγας, "the giant."

Sing.		Dual.		Plural.	
N.	ὁ γίγας	N.	τὼ γίγαντε	N.	οἱ γίγαντες
G.	τοῦ γίγαντος	A.	τῶ γίγαντε	G.	τῶν γιγάντων
D.	τῷ γίγαντι	V.	τοῖν γιγάντων	D.	τοῖς γίγασιν
A.	τὸν γίγαντα	G.	τοῖν γιγάντων	A.	τοὺς γίγαντας
V.	γίγαν	D.	τοῖν γιγάντων	V.	γίγαντες

ἡ λαῖλαψ, "the storm."

Sing.		Dual.		Plural.	
N.	ἡ λαῖλαψ	N.	τὰ λαίλαπε	N.	αἱ λαίλαπες
G.	τῆς λαίλαπος	A.	τὰ λαίλαπε	G.	τῶν λαιλάπων
D.	τῇ λαίλαπι	V.	ταῖν λαιλάπων	D.	ταῖς λαίλαπι
A.	τὴν λαίλαπα	G.	ταῖν λαιλάπων	A.	τὰς λαίλαπας
V.	λαῖλαψ	D.	ταῖν λαιλάπων	V.	λαίλαπες

ὁ ποῦς, "the foot."

Sing.		Dual.		Plural.	
N.	ὁ ποῦς	N.	τὼ πόδε	N.	οἱ πόδες
G.	τοῦ ποδός	A.	τῶ πόδε	G.	τῶν ποδῶν
D.	τῷ ποδί	V.	τοῖν ποδοῖν	D.	τοῖς ποσί
A.	τὸν πόδα	G.	τοῖν ποδοῖν	A.	τοὺς πόδας
V.	ποῦς et ποῦ	D.	τοῖν ποδοῖν	V.	πόδες

71. Vocabulary 10.

Dove	πελειάς, ἄδος, ἡ
Statue	ἀνδριάς, ἄντος, ὁ
Ethiopian	Αἰθίοψ, οπος, ὁ
Storm, winter	χειμών, ὄνος, ὁ
Goat	αἴξ, αἴγος, ἡ
Greece	Ἑλλάς, ἄδος, ἡ
Helmet	κόρυς, κρυός, ἡ
Quail	ὄρνυξ, γρος, ὁ
Thong	ἰμάς, ἄντος, ὁ.

Exercise 14.

72. The boys of Greece admire the goats in the garden of the poet. Do not chastise the girls, O Philip.

In the winter disease will injure the citizens. The Ethiopians looked towards the statue of Xenophon. He admired the orators. He will give honours to the old men. He wondered-at the giant's body. He will admire the orators of the Greeks. He wondered-at the wisdom of the old men. He will give the roses to the old men. He pursued the flatterer. The boy is admiring the doves. He admired the wisdom of the orator. He will give the statue to the Persian. The geometer was wondering-at the giant's bones (59, *d*). The boy admires the eagle's head. The Ethiopian looks towards the flame. The Scythian looked towards the Greeks. He will give the dove to the fox. The eagle will soothe its two-young-ones. The Scythian saw the helmets of the Greeks. The quails and hares are in the house of Hannibal's steward. The storm (*λαίλαψ*) on the sea. Xenophon saw Mount-Athos. He admired the peacocks. He was wondering at the thongs. The giant's feet injured the baker's garden. The two-goats on Mount-Athos. O master, the Ethiopian was stealing the citizen's corn. Æneas is taking the figs to Anchises. Boy, do not steal the roses and violets in the garden of Philip.

Lesson 21.

☞ Give the *terminations* of the *third* declens. with the genders of each. How do you find the *nomin.* case from any of the *oblique* cases? (65.)

Exercise 15.

73. Was the Ethiopian looking-at the hares?¹ Philip will give this to the son-of-Atreus. In Greece are statues

¹ *Marks of Punctuation.*—At first the Greeks had no punctuation marks, the words being written in *capital* letters, without any separation between them. The marks which afterwards came into use were the

of Xenophon, the Greek. He persuaded the giants. The boy's two-feet. Will Æneas give figs to the poet? Was Philip a Greek? He was wondering at the helmet of Anchises. Is he writing a letter in the house? Was the girl bringing goat's milk to the messenger? There are torches in the geometer's dining-room. Will the eagle pursue the two-hares? He was looking-at the vines in the citizen's gardens. Will the two-citizens speak? Sickness of body injures the mind. The young-ones of the quails are in the garden of the judge.

Lesson 22.

74. Vocabulary 11.

Lawgiver	νομοθέτης
Voice	φωνή
Nightingale	αηδών, όνος, ή
Dragon	δράκων, οντος, ό
Servant	θεράπων, οντος, ό
Swallow	χελιδών, όνος, ή
Goose	χην, χηνός, ό
Claw, talon	όνυξ, υχος, ό
Tooth	όδους, όντος, ό.

Exercise 16.

75. He will give this to his servant (45, Obs. 2). He admires the poet's nightingale. He admired the voice of the nightingales. The raven is stealing this with its claws. He was admiring the lion's claws. The Scy-

following: the *comma* and *period*, as in English; the *colon* and *semi-colon*, a dot or point above the line (thus, μέ.); the sign of *interrogation*, in form the same as the English *semicolon* (thus, τοῦτο;) the *dieresis* (¨) which separates two vowels which otherwise would form a diphthong (thus, αἰδέης, ἀ-ιδής); and the *apostrophe* ('), used when a vowel is cut off from the end of a word before another word beginning with a vowel (thus, ἐπ' ἐμέ).

thian will admire the wisdom of the lawgiver. The wild beast bit the boy with his tooth. It hurt the wild beast's foot. He will give the quail to the old man. He will admire the dragon's teeth. The boy will give this to the geese. He will give this to Hannibal. O Philip, do not hurt the citizens. The artist painted the poet. He was admiring the Persian's house. The artist will persuade his judges. He will give the whips to his servants. The fox persuaded the raven. The fox's cunning persuaded the lion. The boy bit the servant with his teeth. The girl soothed the boy's mind with her voice. The voice of law soothes the citizens.

LESSON 23.

(Contracts of the Third Declension.)

[Contracted *acc. plur.* is like contracted *nom. plur.*]

<i>Sing.</i>	ἡ τριήρ-	ἡ ῆχ-	ἡ πόλ-	ὁ πῆχ-	τὸ ἄστ-	ὁ βασιλ-
N.	ἡς	ᾠ	ις	υς	υ	εὗς
G.	εος, ους	όος, οῦς	εως	εως	εος	έως
D.	εῖ, ει	οῖ, οῖ	ει	ει	ει	εῖ
A.	εα, η	όα, ᾠ	ιη	υη	υ	εᾶ
V.	ες	οῖ	ι	υ	υ	εῦ
<i>Dual.</i>						
N.A.V.	εε, η	ῆχᾠ	εε	εε	εε	έε
G.D.	έοιν, οῖν	2nd dec.	εων ²	εων ²	έοιν	έοιν
<i>Plural.</i>						
N.V.	εες, εις	ῆχοί	εις	εις	η	εῖς
G.	έων, ᾠν	2nd dec.	εων	εων	έων	έων
D.	εσι		εσι	εσι	εσι	εῦσι
A.	εας, εις		εις	εις	η	εῖς.

¹ Form it from root of future εηξ.

² εων according to all the old grammarians ; but έοιν is the form found in MSS.

REMARKS.

- (1) τὸ τεῖχος like τριήρης, but *neut. plur.* τεῖχ-εα, τεῖχ-η.
 (2) υς, G. υος, contracts N. and A. *plur.* into υς. ἰχθύς, N. and A. *plur.* ἰχθύς.
 (3) τὸ κέρας (*horn*), G. ατος, but drops τ, and then contracts.

Sing. G. κέραος κέρως D. κέραϊ κέρω

Dual. κέραε κέρα G. D. κεράοιν κερῶν.

Plural. κέραα κέρῳ G. κεράων κερῶν D. κέρασι.

(*Words that suffer syncope.*¹)

76. Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away ε in G. D. *sing.* and D. *pl.* They also have V. ερ, and insert á before σι in D. *pl.* Ἄνθρω has ἀνδρ-ός, í, α, &c. V. ἄνερ. D. *pl.* ἀνδράσι.

ἡ μήτηρ, "the mother."

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>		
N. ἡ	μήτηρ	N. } A. } V. } G. } D. }	τὰ	μήτερε	N. αἱ	μητέρες
G. τῆς	{ μητέρος μητρός				G. τῶν	{ μητέρων μητρῶν
D. τῆ	{ μητέρι μητρὶ				D. ταῖς	μητράσι
A. τὴν	μητέρα				A. τὰς	μητέρας
V.	μῆτερ				V.	μητέρες

ὁ ἀνὴρ, "the man."²

<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>				
N. ὁ	ἀνὴρ	N. } A. } V. } G. } D. }	τὼ	{	ἀνέρε	ἀνδρε	N. οἱ	{ ἀνέρες ἀνδρες
G. τοῦ	{ ἀνέρος ἀνδρός						G. τῶν	{ ἀνέρων ἀνδρῶν
D. τῷ	{ ἀνέρι ἀνδρὶ						D. τοῖς	ἀνδράσι
A. τὸν	{ ἀνέρα ἄνδρα						A. τοὺς	{ ἀνέρας ἄνδρας
V.	ἄνερ						V.	{ ἀνέρες ἄνδρες

¹ *Syncope*=the taking away of one or more letters from the body of a word.

² Answering to *vir* in Latin.

77. Vocabulary 12.

Father	πατήρ
Star	ἀστήρ, ὁ
Daughter	θυγάτηρ
Belly	γαστήρ, ἡ
Ceres	Δημήτηρ
Lamb	ἀρνίον, ἀρνός, ὁ et ἡ.

Exercise 17.

78. O father, persuade the poet. He will give this to his father. He admired the artist's daughter. The Scythian hurt the wild-beast's belly. O Ceres, do not injure the citizens of Greece. The artist painted Ceres. The daughter saw Philip's mother. The mother will persuade her daughter. The father chastised the boy. Do not hurt the girl. See the stars, O boy. He brought the lamb to Ceres. The fox bit the lamb's foot. The men admired the temple of Minerva. He saw the two-statues of Mercury.

VII. ADJECTIVES.¹

Lesson 24.

79. ➡ Adjectives are declined like substantives, and are of *three* declensions:

(1) The *first* comprises adjectives of *three terminations*.

(2) The *second*, those of *two termin.*

(3) The *third*, those of *one termin.*

80. Adjectives of three terminations in *ος, η, ον*, and *ας, α, ον*, are declined in the *masc.* and *neut.* like nouns of the *second* decl., and in the *femin.* like a noun of the

¹ See Appendix, §§ 1—3.

first decl. Other adjectives of three termin. are declined like nouns of the *third decl.*

81. Adjectives of two terminations in *ος, ον*, are declined like nouns of the *second decl.*; the remainder like nouns of the *third decl.*

82. Adjectives of one termin. are declined for the most part like nouns of the *third decl.*

EXAMPLES.

ἀγαθός, "good."

	<i>mas.</i>	<i>Sing.</i> <i>fem.</i>	<i>neut.</i>
N.	ἀγαθός	ἀγαθή	ἀγαθόν
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν
V.	ἀγαθέ	ἀγαθή	ἀγαθόν
<i>Dual.</i>			
N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν
<i>Plur.</i>			
N.	ἀγαθοί	ἀγαθαί	ἀγαθά
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
A.	ἀγαθούς	ἀγαθάς	ἀγαθά
V.	ἀγαθοι	ἀγαθαί	ἀγαθά

ἐχθρός, "hateful, hostile."

		<i>Sing.</i>	
N.	ἐχθρός	ἐχθρά	ἐχθρόν
G.	ἐχθροῦ	ἐχθρᾶς	ἐχθροῦ
D.	ἐχθρῷ	ἐχθρᾷ	ἐχθρῷ
A.	ἐχθρόν	ἐχθράν	ἐχθρόν
V.	ἐχθρέ	ἐχθρά	ἐχθρόν
<i>Dual.</i>			
N. A. V.	ἐχθρώ	ἐχθρά	ἐχθρώ
G. D.	ἐχθροῖν	ἐχθραῖν	ἐχθροῖν

	Plur.	
N. ἐχθροί	ἐχθραί	ἐχθρά
G. ἐχθρῶν	ἐχθρῶν	ἐχθρῶν
D. ἐχθροῖς	ἐχθραῖς	ἐχθροῖς
A. ἐχθρούς	ἐχθράς	ἐχθρά
V. ἐχθροί	ἐχθραί	ἐχθρά

Lesson 25.

83. Vocabulary 13.

Base, disgraceful	αἰσχρός ¹	
Wise, clever	σοφός	
Friendly, dear	φίλος	
Empty	κένος	
Beautiful	καλός	
An enemy	ἐχθρός (used substantively)	
A friend	φίλος	do.
He was	ἦν.	

Exercise 18.

☞ What do abstract nouns *often* take? (p. 34, note 1.)

84. He will persuade his dear father by his words. Empty wisdom will persuade the citizens. He wonders at the wise young man. He is hateful to the wise. O young man, do not pursue empty cleverness. He wonders at the words of the base flatterer. The speech is disgraceful. He admired the wise geometer. The poet will admire the (two) wise geometers. He is friendly to the good. O geometer, do not hide thy wisdom. The boy admired the dove's beautiful head. He will pursue

¹ Adjectives ending in *os pure* (i. e. *os* preceded by a vowel) and *ros*, make the *fem.* in *a* (as ἐχθρός); but *oos* (when not *poos*) makes *fem.* in *η* (thus ὀγδοός, ἡ, ον).

the dear young man. He will paint the beautiful heads of the boys. He will hurt the flatterer's hateful head. The flatterer will persuade the young man by his base words. He admired the wise artists. Æneas's ship was in the sea. The good boy is a friend to wisdom. The empty chatterer was hostile to Philip the good. A beautiful girl is in the house. Write, O Hannibal, to the boy's mother. The two-feet of the man will pursue base Philip. The Muses are dear to poets. The servants of Anchises saw the two-eagles' claws.

Lesson 26.

(Contracted Nouns.)

<i>Sing.</i>	<i>ή, trireme.</i>		<i>τῶ, wall.</i>		<i>ή, (echoing) sound.</i>	
Nom.	τριήρης		τείχος		ήχώ	
Gen.	τριήρεος	τριήρους	τείχεος	τείχους	ήχῶος	ήχοῶς
Dat.	τριήρεϊ	τριήρει	τείχεϊ	τείχει	ήχοϊ	ήχοϊ
Acc.	τριήρεα	τριήρη	τείχος		ήχῶα	ήχώ
Voc.	τρίηρες		τεῖχος		ήχοϊ	
<i>Dual.</i>						
N. A. V.	τριήρεε	τριήρη	τείχεε	τείχη	⌘ The dual and plural follow the second declension. (<i>Dual</i> , ήχώ; <i>pl.</i> ήχοί, &c.)	
G. D.	τριήρεῶν	τριηροῖν	τείχεῶν	τείχοῖν		
<i>Plural.</i>						
Nom.	τριήρεις	τριήρεις	τείχεα	τείχη		
Gen.	τριηρέων	τριηρῶν ²	τείχέων	τείχῶν		
Dat.	τριήρεσι (ν)		τείχεσι (ν)			
Acc.	τριήρεας	τριήρεις	τείχεα	τείχη		
Voc.	τριήρες	τριήρεις	τείχεα	τείχη		

85. Vocabulary 14.

Beauty	κάλλος, τό
Strength, force	μένος “
Flower	άνθος “
Mountain	ὄρος “
True	ἀληθής (two terminations)
Accurate	ἀκριβής
False	ψεύδης
Self-satisfied, vain	αὐθαδής

¹ τριήρες, Göttling.² τριήρων, Göttling.

Persuasiveness, per- suasion, proof	}	πειθῶ, ἡ
Temple		ναός, ὁ
To build, colonize		κτιζ-
To rot (<i>trans.</i>)		πυθ-.

☞ Imitate this order :

ἡ ἀκριβῆς σοφία, accurate wisdom.

ἡ τοῦ ποιητοῦ ἀκριβῆς σοφία, the poet's accurate wisdom.

Exercise 19.

[How are adjectives in *ης* declined? (Like *τριήρης* for the *mas.* and *fem.*; like *τεῖχος*, for the neuter; except that the termination of the nom. is *ες*, not *ος*.)—The contracted forms are to be used.]

86. The poet will build a temple to Persuasion. He painted the self-satisfied young man. He wonders at the strength of the flame. He admires the poet's flowers. He will admire the geometer's accurate wisdom. The earth will rot the artist's bones. True wisdom will persuade the citizens. He soothed the poet's mind by his persuasiveness. The persuasiveness of his words will soothe the judge's mind. The damsel soothed the young man by her beauty. False wisdom hurts. The persuasiveness of false wisdom soothed the self-satisfied young man. He wondered at the strength of the giants. He admired the temple of Persuasion. The geometer will build a temple to accurate wisdom. True honour soothes the poet's mind. The boy was admiring the beauty of the eagles. The poet admired the beauty of the mountains. He admires the walls of the temple. The boy admires his father's true wisdom. The citizen built a temple to Ceres. The geometer admires the accurate laws of wisdom. The boy stole the poet's flowers. The citizen admired the lawgiver's accurate wisdom.

Lesson 27.

(Contracted Nouns.—See p. 41.)

	S. ἡ, city.	Plur.	S ὁ, ell.	Plur.	S. τὸ, city.	Plur.
Nom.	πόλις	πόλεις	πῆχυσ	πήχεις	ἄστν	ἄστη
Gen.	πόλεως	πόλεων	πήχεως	πήχεων	ἄστεος	ἄστέων
Dat.	πόλει	πόλεσι (ν)	πήχει	πήχεσι (ν)	ἄστει	ἄστεσι (ν)
Acc.	πόλιν		πῆχυν		ἄστυ	ἄστη
Voc.	πόλι		πῆχῦ		ἄστυ	ἄστη
	Dual.		Dual.		Dual.	
N. A. V.	πόλεε		πήχεε		ἄστεε	
G. D.	πόλεων ¹		πήχεων ¹		ἄστέων	

(1) Adjectives in *υς* (neut. *ν*) have the regular G. *εος* (without contraction), and do not contract *εα* in the neut. plural.—*ἡδύς*. Neut. *ἡδύ*. G. *ἡδέος*. Pl. *ἡδέις*. Neut. *ἡδέα*.

87. Vocabulary 15.

Serpent	ὄφεις, ὁ
Axe	πέλεκυς, ὁ
Sharp	ὀξύς, εἶα, ὄ
Wine	οἶνος, ὁ
Sleep	ὑπνος, ὁ.

τίς ποτε; who in the world?

τί ποτε; why in the world?

☞ (Eng.) I will give some wine.

(Greek.) I will give of the wine; 'some' being omitted.

Exercise 20.

88. Who in-the-world built the city?² Why in-the-world did he build the cities? He hurt the boy with his axe. Who in-the-world stole the axes? He is soothing his mind with sweet sleep. Sleep is sweet to artists. The artist's axe was sharp. Who in-the-world will bring

¹ or πολέων, πηχέων.

² πόλις is to be used for city.

the axe? He will give (some) of the sweet wine to the boy. Who in-the-world built the beautiful temple to Ceres? Why in-the-world does he admire false wisdom? The Scythian wonders at the force of wine. The sweet voice of his mother soothes the boy. Sweet sleep soothes the wise poet. The poet admires the beauty of the city. He will admire the beauty of the two-cities. The boy admires the beauty of his whip. Who in-the-world stole the boy's whip? He will give this to the swallows. The boy admired the beautiful serpent. The boy will admire the beauty of the serpent. The sweet voice soothed the two-beautiful serpents.

Lesson 28.

(Contracted Nouns.)

(1) *υς*, G. *υος*, contracts N. and A. *plur.* into *υς*. *ιχθύς*, N. and A. *plur.* *ιχθῦς*.

(2) τὸ κέρασ (*horn*), G. *ατος*, but drops *τ*, and then *contracts*.

Sing. G. κέραος, κέρως. D. κέραϊ, κέρα.

Dual. κέραε, κέρα. G. D. κεράοιν, κερῶν.

Plural. κέραα, κέρα. G. κεράων, κερῶν. D. κέρασι.

89. Vocabulary 16.

A wonder	τέρας, τό
Reward	γέρας, "
Old-age	γήρας, "
Flesh	κρέας, "
Stag	ἐλαφος, ὁ
Fish	ιχθύς, ἰχθύος, &c.

(1) *τέρας* generally keeps the *τ* in the singular. The other three never have it; and in Attic Greek always appear in the contracted form.

Exercise 21.

90. The stag will hurt the boy with his horn. The boy admired the stag's beautiful horns. The Scythian admires the rewards of wisdom. I will give (some) of the flesh to the lions. The artist admires the beauty of the horn. He admires the old age of the good judge. The lion hid the flesh¹ in² the earth. The wild-beast will hide (some) of the flesh. The artist stole the beautiful statues. The boy was looking towards the beautiful fish. Who in-the-world hurt the stag's head with his axe? The damsel admires the beauty of the fish. He will admire the beautiful walls of the city. The flesh of the quail is sweet. The poet admired the sweet song of the nightingale.

Lesson 29.

(Contracted Nouns. Pure Verbs.)³

Sing. <i>ὁ</i> , king.	Dual.	Plural.
βασιλεύς		βασιλεῖς ⁴
βασιλέως	βασιλέε	βασιλέων
βασιλεῖ	βασιλέοιν	βασιλεῦσι (ν)
βασιλέᾱ		βασιλέᾱς et βασιλεῖς
βασιλεῦ		βασιλεῖς.

91. Vocabulary 17.

Horseman	ἵππεύς
Priest	ἱερεύς
To love	φιλε-
To sell	πωλε-.

☞ Pure verbs whose roots end in *ε*, change *ε* into *η* before *ς*.—φιλε, root of fut. φιλης-.

¹ Flesh to eat is κρέας, not σάρξ.² ἐν with dat.³ Pure verbs are those whose roots end in a vowel (see note 1, p. 31).⁴ Old Att. βασιληῖς.

Exercise 22.

92. The king will give this to the horsemen. The boy wondered-at the king. The geometer will sell the statue to the king. The mother will love her good daughter. O king, soothe the citizens. The young man will give (some) of the flesh to the dragons. The judge wonders-at the force of truth. The horseman wonders-at the rewards of the citizens. Who in-the-world sold the doves to the horsemen? He will give this to the priests of Ceres. He admired the teeth of the beautiful serpent. Why in-the-world did he write the letter? The song of the nightingale soothes the mind of the poet. The voice of the dove is sweet. The sweet voice of the dove soothes the mind¹ of the poet. He will love the boy. He sold the house.

Lesson 30.

(Of the acc. sing. in the third decl. See 64, a.)

(1) The third pl. of pres. and fut. ends in *ουσι*.

The first sing. and third plur. of the imperf. end in *ον*.

The third plur. of the aorist² ends in *αν*.

Pres. *τύπτ-ουσι*: fut. *τύψ-ουσι*: imperf. *ἔ-τυπτ-ον*: aor. *ἔ-τυψ-αν*.

93. Vocabulary 18.

Oak	<i>δρυ</i> , nom. <i>δρῦς</i> ,	acc. <i>δρῦν</i>
Hope	<i>ἐλπίδ</i> , “ <i>ἐλπίς</i> , ἡ,	“ <i>ἐλπίδα</i>
Foot	<i>ποδ</i> , “ <i>ποῦς</i> , ὁ,	“ <i>πόδα</i>
Strife	<i>ἐριδ</i> , “ <i>ἔρις</i> , ἡ,	“ <i>ἔριν et ἔριδα</i>
To fly from	<i>φευγ-</i>	

¹ See 59 (d).

² That is, of the only aorist we have hitherto given: the *first aorist*.

Pleasure	ἡδονή
Bad	κακός
Life	βίος, ὁ
Virtue	ἀρετή
Old-man	γέρον, οντος
Historian	συγγραφεύς.

EXERCISE 23.

94. Good hope soothes the poet's mind. Sweet sleep flies-from the bad. The good fly-from base pleasure. The good admire the beauty of virtue. Base pleasures hurt the mind. O boy fly-from base pleasures. The life of the good is sweet. The wise fly-from flatterers. The stags will hurt the boys with their horns. The words of virtue will persuade the good citizens. The serpent hurt the poet's foot. O boy, fly-from strife. Strife is hateful. Who in-the-world loves strife? He hurt the young man with his feet.

LESSON 31.

(Vocat. of the third decl.)

☞ Repeat the rules for the vocat of the third; 66 (2), (4), (5).

EXERCISE 24.

95. O orator, do not hide the geometer's wise words. O old man, do not look towards the sea. O boy, do not steal. O city, do not admire empty wisdom. O historian, wonder-at the force of accurate wisdom. O son-of-Atrous, admire the Greeks. O boy, admire the strength of the Greeks. O Greek, do not admire false wisdom. O boy, look towards the house of the old man, and admire the wisdom of the Greek.

LESSON 32.

(Irregular Adjectives.)

μέγας, "great."

	<i>Sing.</i>	
	<i>fem.</i>	<i>neut.</i>
<i>mas.</i>		
N. μέγας	μεγάλη	μέγα
G. μέγαλου	μεγάλης	μέγαλου
D. μέγαλω	μεγάλη	μέγαλω
A. μέγαν	μεγάλην	μέγα
V. μέγας	μεγάλη	μέγα
	<i>Dual.</i>	
N. A. V. μέγαλω	μεγάλα	μέγαλω
G. D. μέγαλων	μεγάλαιν	μέγαλοιν
	<i>Plur.</i>	
N. μεγάλοι	μεγάλοι	μεγάλα
G. μεγάλων	μεγάλων	μεγάλων
D. μεγάλοις	μεγάλαις	μεγάλοις
A. μεγάλους	μεγάλας	μεγάλα
V. μεγάλοι	μεγάλοι	μεγάλα

πόλυς, "much."

	<i>Sing.</i>	
	<i>fem.</i>	<i>neut.</i>
<i>mas.</i>		
N. πόλυς	πολλή	πολύ
G. πολλοῦ	πολλῆς	πολλοῦ
D. πολλῶ	πολλῆ	πολλῶ
A. πολύν	πολλήν	πολύ
V. πολύ	πολλή	πολύ
	<i>Dual.</i>	
N. A. V. πολλώ	πολλά	πολλώ
G. D. πολλοῖν	πολλαῖν	πολλοῖν
	<i>Plur.</i>	
N. πολλοί	πολλοί	πολλά
G. πολλῶν	πολλῶν	πολλῶν
D. πολλοῖς	πολλαῖς	πολλοῖς
A. πολλούς	πολλάς	πολλά
V. πολλοί	πολλοί	πολλά

πᾶς, "all," "every."

	<i>Sing.</i>		
	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
N.	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>
G.	<i>παντός</i>	<i>πάσης</i>	<i>παντός</i>
D.	<i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>
A.	<i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>
V.	<i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>
	<i>Dual.</i>		
N. A. V.	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>
G. D.	<i>πάντοι</i>	<i>πάσαι</i>	<i>πάντοι</i>
	<i>Plur.</i>		
N.	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
G.	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D.	<i>πᾶσι</i>	<i>πάσαις</i>	<i>πᾶσι</i>
A.	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
V.	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>

Exercise 25.

96. All the Greeks saw the figs. Every poet loves the Muses. Wisdom brings honour to all men. All the arms of the young men were in the house. The boy's father loves the great claws of the eagle. Many men were persuading the geometer. Æneas has much (many things). The roses in the garden of the good judge are many and beautiful. O orator, admire every good artist. All the stags were looking towards the sea. Give good words to the citizens. The Greek has great strength. Who in-the-world hurt the boy's foot? Why in-the-world does the poet love Anchises? He saw many beautiful serpents. Sleep is sweet to the good. Why did Philip steal the baker's horse? Æneas built great houses in the city. The eagle's claws are in the fox's belly, O Hannibal.

VIII. COMPARATIVES AND SUPERLATIVES.

Lesson 33.

97. The forms of the comparative and superlative are

(1) most commonly *τερος, τατος*.

(2) less commonly *ῶν, ῖστος*.

98. Adjectives in *ος* and *υς* reject the *ς* before *τερος, τατος*, the *ο* being changed into *ω*, if the preceding syllable is short.

99. Adjectives in *ης* and *εις* change these terminations into *ες* before *τερος, τατος*.

100. Adjectives in *ας* add *τερος, τατος* to the root.

101. All other adjectives that take *τερος* connect it with the root by the syllable *ες*, sometimes *ις*.¹

102. The form *ῶν, ῖστος* is used—

In some adjectives in *υς* and *ρος*, these syllables being thrown away before the terminations.

103. Vocabulary 19.

Wise	σοφός	σοφώτερος	σοφώτατος
Strong	ἰσχυρός	ἰσχυρότερος	ἰσχυρότατος
Heavy	βαρῦς	βαρύτερος	βαρύντατος
Pious	εὐσεβής	εὐσεβέστερος	εὐσεβέστατος
Wide	εὐρύς	εὐρύτερος	εὐρύντατος
Graceful	χαρίεις	χαριέστερος	χαριέστατος
Black	μέλας	μελάντερος	μελάντατος
Sweet	ἡδύς	ἡδίων (ῖ)	ἡδιστος
Hateful	ἐχθρός	ἐχθίων (ῖ)	ἐχθιστος
Base	αἰσχρός	αἰσχίων (ῖ)	αἰσχιστος.

Exercise 26.

☞ (1) The comparative is usually followed by the genitive case; as, *σοφώτερος Φιλίππου*, "wiser than Philip."

¹ *ις* belongs to the *k* sounds.

(2) The superlative degree is also often followed by a genitive; as, ἔχθιστος πάντων, "most hated of all."

104. Æneas is a more graceful (person) than Philip. The dove's pinions are very-graceful (superl.) The mother of Anchises is more graceful than the daughter of the poet. He is the wisest of all (men). Who in-the-world is more base than the father of the Æthiopian? A pious father loves good sons. The mother is-admiring her graceful daughter. The sea is wider than the earth. Philip is the strongest in the house. The voice of the nightingale is very-sweet. He is blacker than a raven.

Lesson 34.

(Irregular Comparisons.)

☞ These comparatives and superlatives are really from *obsolete* positives, but arranged for convenience under the positive with which they agree in meaning.

105. Vocabulary 20.

1. good	ἀγαθός	ἀμείνων βελτίων	ἄριστος βέλτιστος
2. painful	ἀλγεινός	κρείσσων ἀλγίων	κράτιστος ἄλγιστος
3. bad	κακός	χειρόν κακίων	χείριστος κάκιστος
4. beautiful	καλός	καλλίων	κάλλιστος
5. great	μέγας	μείζων	μέγιστος
6. little	μικρός	ελάσσων	ελάχιστος
7. { much	πολύς	{ πλέων	πλεϊστος
{ many		{ πλείων	
easy	ῥάδιος	ῥάων	ῥᾶστος.

(Adverbs.)

near	ἄγχι	ἄσσον	ἄγγιστα
very	μάλα	μᾶλλον, more	μάλιστα
little	μικρόν	ἥσσον	ἥκιστα (least of all=by no means).

☞ Comparatives in *ων* sometimes drop *ν* from *ονα*, *ονες*, and *ονας*, and then contract *οα* into *ω*; *οες* and *οας* into *ους*.

Thus *μείζονα* becomes *μείζω*.
μείζονες } become *μείζους*.
μείζονας }

Exercise 27.

106. The daughter of Ceres has a very beautiful statue. The father loves (his) daughter. She is better than Philip. The dragon's teeth are greater than the feet of the wild beast. Who in-the-world saw a more beautiful girl, the daughter of the good judge? Most of the citizens were Greeks. The Scythians are the worst of all base persons. O best son of the best father! The men are worse than the boys. The geometer has a better mind than the poet. The wisdom of Xenophon is greater than the wisdom of the two-citizens. Xenophon has a most excellent son. He loves (his) father more than his mother. The Greeks are worse than the Persians. Ceres loves most of all the flowers in the garden of the good mother.

IX. THE FIRST FOUR NUMERALS.

Lesson 35.

εἷς, "one."			δύο, "two."		
m.	f.	n.			
N. εἷς	μία	ἓν	N. δύο et δύο	N. —	
G. ἐνός	μιάς	ἐνός	G. δυοῖν et δυεῖν	G. δυῶν	
D. ἐνί	μιά	ἐνί	D. δυοῖν	D. δυοί	
A. ἕνα	μίαν	ἓν	A. δύο	A. —	
τρεις, "three."			τέσσαρες, "four."		
N. τρεῖς	τρεις	τρία	N. τέσσαρες	τέσσαρες	τέσσαρα
G. τριῶν	τριῶν	τριῶν	G. τεσσάρων	τεσσάρων	τεσσάρων
D. τρισί	τρिसί	τρिसί	D. τέσσαρσι	τέσσαρσι	τέσσαρσι
A. τρεῖς	τρεις	τρία	A. τέσσαρας	τέσσαρας	τέσσαρα

107. ☞ The cardinal numbers from πέντε, *five*, to ἑκατόν, *a hundred*, are indeclinable (see Appendix, § 3.)

Exercise 27.

108. They saw four men in the house of Xenophon. The two-good boys were wondering at the two nightingales. They brought three very beautiful flowers to the poet's dining-room. One of the Greeks was looking at the armour of the Persians. Philip wrote two letters to his beautiful daughter. O orator, do you not see the four eagles, the two nightingales, and the three serpents? O poet, love the muses most-of-all. The citizens have this. Give, O servants, the swallows to the best boy of all. The armour of the five men was in Anchises' hands. The honey of Greece is very sweet. Xenophon will love it much. Among (ἐν) the Persians are beautiful girls and boys. They are more graceful than the Greeks. The shepherd's dogs were looking at the three foxes. They saw four bodies. Milk is very good for boys. Ceres has two temples in Greece. On Mount-Athos the dogs are very good. Philip is easy towards his daughter.

X. BARYTONE¹ VERBS.

Lesson 36.

109. The *Present*, *Perfect*, and *Future*, are principal tenses; all the others secondary or historical tenses.

110. The historical tenses have all an "*augment*" in the *indicative* mood: that is, ε prefixed, if they begin with a consonant; a lengthening of the vowel (when possible) if they begin with a vowel. [ε prefixed is called the *syllabic*, the lengthening of the vowel the *temporal augment*.]

111. The augments of—

ε, α, ο, ἰ, ῥ, αυ, αι, α, οι,
are η, η, ω, ῑ, ῡ, ην, η, η, φ.

112. ει, ευ, ου, and the *long* vowels η, ω, are not augmented. ευ is *sometimes* augmented by the Attics (ην), who also in εικάζω augment ει. Imp. ἤκαζον.

(Reduplication.)

113. The perfect takes a *reduplication*, when it begins with any single consonant but ρ; or with any *mute* and *liquid*, except γρ, and *sometimes* γλ and βλ.

114. The reduplication is a *syllable prefixed*, made up of the *initial consonant of the verb* and ε (τυπ, τε-τυπ). But if the verb begins with an aspirate, the smooth is used for the reduplication: γενγ, πεγενγ.

115. The reduplication does not occur, but the simple augment instead of it, when the verb begins with ρ; with *two consonants without a liquid*; or with γρ (γλ, βλ).

[The double consonants ψ, ξ, ζ, are considered as *two consonants*.] ψαλλ, ἔψαλλ. γρο, ἔγρο.

116. *Obs.* Several with γλ take only ε. Some beginning with λ, μ, take ει: ληβ, μειρ,—εἰληφ, εἶμαρ.

¹ See 36, p. 17.

117. When the perfect does not take a reduplication, it takes an *augment*.

☞ *The reduplication or augment of the perfect remains through the moods and in the participle.*

118. When the perfect takes a reduplication, the pluperfect prefixes the augment to it. But when the perfect takes an augment, the pluperfect makes no further change.

119. Verbs that begin with ρ , double ρ after the augment; and the perfect and pluperfect take the syllabic augment, not the reduplication. $\rho\acute{\alpha}\pi\tau\omega$, $\epsilon\rho\rho\acute{\alpha}\sigma\sigma\alpha$, $\epsilon\rho\rho\acute{\alpha}\sigma\sigma\epsilon\upsilon$.

(Concurrence of Consonants.)

120. When two consonants come together in the formation of tenses, &c., the former is often changed.

121. The principal changes of this kind are given in the following table, which is arranged as the multiplication table¹ often is:

	τ	δ	θ	σ	μ
Any <i>p</i> sound with	$\pi\tau$	$\beta\delta$	$\varphi\theta$	ψ	$\mu\mu$
Any <i>k</i> sound with	$\kappa\tau$	$\gamma\delta$	$\chi\theta$	ξ	$\gamma\mu$
Any <i>t</i> sound with	$\sigma\tau$	———— ²	$\sigma\theta$	σ	$\sigma\mu$

Lesson 37.

(Barytone Verbs Continued.)

(N.)

122. ν before a *p* sound or ψ becomes μ .
 ν before a *k* sound or ξ becomes γ .
 ν before a *liquid* becomes that liquid.

¹ The table is to be said *both* ways:

(1.) Any *p* sound with $\tau = \pi\tau$, &c.

(2.) Or, $\pi\tau =$ any *p* sound with τ , &c.

² This combination does not occur.

v before σ or ζ is *generally* thrown away. [It is retained before *σαι* in *perf. pass.*]

(Σ.)

123. When σ would stand *between two consonants*, it is thrown away.

124. When a *t* sound and *v* are both thrown away before σ , the remaining vowel, *if short*, is changed into a *diphthong*; if a *doubtful one*, it is lengthened. ϵ becomes $\epsilon\iota$: \omicron becomes *ov*.

125. An *aspirate* is not *doubled*, but the first is changed into its *smooth*: the same change occurs when the first (*alone* or followed by ρ) is separated from the second by a vowel.

Short Root.

126. Some tenses of verbs are derived from a *shorter* root than that which appears in the present tense.

127. The *short root* can often be obtained from the longer one, by changing a diphthong into a simple vowel; a long vowel into its kindred short one; or throwing away one of two consonants.

128. If η has arisen from α , α will re-appear in the short root: $\mu\eta\theta$, $\mu\alpha\theta$.

129. Of diphthongs and double letters, the *last* is thrown away. But in ζ (= $\sigma\delta$) and $\epsilon\nu$, the *first* letter is thrown away: $\epsilon\iota$ before a *mute* has ι in the *short* root, $\epsilon\iota$ before a *liquid* ϵ .

130.

(*Long*) $\pi\rho\iota$, $\acute{\alpha}\kappa\omicron\nu$, $\beta\alpha\lambda\lambda$, $\tau\nu\pi\tau$, $\mu\eta\theta$, $\tau\epsilon\iota\nu$, $\lambda\epsilon\iota\pi$, $\varphi\epsilon\nu\gamma$, $\varphi\rho\alpha\zeta$,

(*Short*) $\pi\rho\omicron$, $\acute{\alpha}\kappa\omicron$, $\beta\alpha\lambda$, $\tau\nu\pi$, $\mu\alpha\theta$, $\tau\epsilon\nu$, $\lambda\iota\pi$, $\varphi\nu\gamma$, $\varphi\rho\alpha\delta$.

(Formation of the Tenses.)

[The names of the historical tenses are in italics; those to which † is prefixed are from the *short* root; and so are the other tenses (except *imperf.*) when the root of the pres. ends in two consonants.]

131. (a) *Barytone* verbs (*i. e.* those that end in ω), are

called *mute*, *pure*, or *liquid*, according as their *characteristic* is a *mute*, a *vowel*, or a *liquid*.

	Act.	Mid.	Pass.
(b) Present	ω		ομαι
Imperf.	ον		όμεν
Perf. I.	κα or ά		μαι
Pluperf. I.	κειν or είν		μεν
†Perf. II.	α		(none)
†Pluperf. II.	ειν		(none)
Aorist I.	σα	σάμεν	θην
†Aorist II.	ον	όμεν	ην
Fut. I.	σω	σομαι	θήσομαι
†Fut. II.	ῶ (έω)	οῦμαι (έομαι)	ήσομαι
Fut. III. or Paulo-post Fut.		} with root of <i>perf. pass.</i> σομαι	

132. REMARKS.

(1) The *first aor. act.* of *liquid* verbs ends in *a* without the *σ*.

(2) In the *perf. act.* *ά*, *είν*, are to be used for *mute* verbs, whose characteristic is a *p* or *k* sound. The rough breathing shows that the preceding mute must be changed into its aspirate. Thus *τένπ-ά* becomes *τέντφα*.

(3) The *future 2 act.* and *mid.* are peculiar to *liquid* verbs; but the *fut. 2 pass.* is a really existing tense, whenever the verb has *aor. 2 pass.*

(4) When the verb has a *mid.* voice, the tenses that constitute it are the *mid.* forms, and the *pres.*, *imperf.*, *perf.*, *pluperf.*, of the *pass. form.* Perf. II. (generally called the *perfect middle*) has not *mid.* meaning.

(c) On the *Second Aorist*¹.

(1) When the root of the present is incapable of being shortened, the second aorists *act.* and *mid.* would be

¹ Comparatively few verbs have the second aorist in the *act.* and *mid.*; but more have it in the *passive*.

exactly like the imperfects. Such verbs may, however, have *aor. 2 pass.*, because that tense is distinguished from the imperfect by its termination. *τρέπω* has, with change of vowel, *ἔτραπον*.

(2) The second aorist is also wanting in verbs that are formed from other words by the regular *derivative* endings, *άζω, ἴζω, αίνω, εύω, άω, έω, όω*.

Lesson 38.

(On the formation of the root of the Perfect for mute verbs.)

(1) For the *p* and *k* sounds the reduplication or augment (according to rules 113, &c., p. 59) must be prefixed, and the final *p* or *k* sound changed into its aspirate; the *τ* having first been rejected, if the verb ends in *πτ* or *κτ*. [See Table in 121, p. 60.]

EXAMPLES.

<i>τρῖβ-</i>	<i>perf. τετρῖφ-</i>
<i>τυπ (τ)-</i>	—— <i>τετυφ-</i>
<i>ἀμειβ</i>	—— <i>ἤμειφ-</i>
<i>πλεκ-</i>	—— <i>πεπλεχ-</i>

(2) For *t* sounds the *t* sound must be changed into *κ*, the root having been reduplicated or augmented as before.

ἔρειδ- *ἤρεικ-* *ψενδ-* *ἔψενκ-*

(3) The termination of the third singular is *ε*.

☞ *Obs.* ζ is treated like a *t* sound: σσ, ττ like a *k* sound, where no *different* direction is given.

Exercise 28.

133. He has injured the city. He has carved¹ the

¹ γλῶσφω may take either the *reduplication* or the *augment*. B. (See 116, p. 59.)

image. He has written the letter. The young man has pursued the lions. He has deceived his father's hopes. The boy has woven the flowers. The Persian has admired the beauty of the city. The Scythian has admired the clever¹ arts of the Persian. The lawgiver has assembled the Scythians into the city. The young-man has pursued the pleasures of vice. The judge has chastised the boys. He has made-himself-acquainted-with true wisdom. He pursued true pleasures.

Lesson 39.

(1) The pluperf. 3 sing. ends in *ει*, added to the root of the perf.; or, if the perfect has a reduplication, to the root of the perfect *augmented*.

(2) Root of perf. *τετυφ-* plup. 3 s. *ἔτετυφ-ει*.
 “ “ *ἡμειφ-* plup. 3 s. *ἡμειφ-ει*.

Exercise 29.

134. The Persian had written the letter. The young-man had pursued the wild-beasts. The lawgiver had chastised the vice of the (two) young-men. The bad citizen had injured the city. False wisdom had injured the young-man's mind. O young-man, do not pursue false wisdom. The base flatterer had concealed this. The wise artist had carved the beautiful statue. The self-satisfied young-man had written this. Pursue the true pleasures of virtue. The Persian will leave-off. The sweet pleasure of virtue soothes the mind. Who in-the-world will give the three roses to the boy? Philip had stolen the shepherd's dog. He is a most base (person) and has injured the daughter of the good judge. Anchises has a better house than² Æneas. Xenophon had brought a beautiful dove to Greece.

¹ σοφός.

² ἦ.

XI. MUTE VERBS,

(Including those in $\pi\tau$.)

Lesson 40.

135. The verbs in $\pi\tau$ have a p sound for their true characteristic. As *all* the p sounds are combined in the same way with other consonants, it is immaterial *which* of them is the true characteristic, *except* for aor. 2.

136. The following should be remembered :

$\beta\acute{\lambda}\acute{\alpha}\pi\tau\omega$, $\kappa\rho\acute{\upsilon}\pi\tau\omega$, have for their true characteristic β .
 $\beta\acute{\alpha}\pi\tau\omega$, $\rho\acute{\alpha}\pi\tau\omega$, $\theta\acute{\alpha}\pi\tau\omega$, $\sigma\acute{\kappa}\acute{\alpha}\pi\tau\omega$, $\rho\acute{\iota}\pi\tau\omega$, $\theta\rho\acute{\upsilon}\pi\tau\omega$ φ .

137. The following table gives one example of the changes that take place, when the *consonant terminations* are appended to the root. It must be understood, that what is told of them is told for all the terminations that begin with the same consonant.

	<i>Fut.</i>	<i>Perf.</i>	<i>Perf. Pass.</i>	<i>Aor. 1. Pass.</i>
p sound	$\psi\omega$	$\varphi\alpha$	$\mu\mu\alpha\iota$	$\varphi\theta\eta\nu$
k sound	$\xi\omega$	$\chi\alpha$	$\gamma\mu\alpha\iota$	$\chi\theta\eta\nu$
t sound	$\sigma\omega$	$\kappa\alpha$	$\sigma\mu\alpha\iota$	$\sigma\theta\eta\nu$

138. For the *perf.* 1. act. the p and k sounds take $\acute{\alpha}$, and *aspirate* the characteristic (in $\pi\tau$ the *true* characteristic): the t sounds take $\kappa\alpha$ after throwing away the t sound.

$\tau\acute{\epsilon}\tau\tau\iota\beta\text{-}\acute{\alpha}=\tau\acute{\epsilon}\tau\tau\iota\varphi\alpha$. $\tau\nu\pi\tau$, *short root* $\tau\nu\pi$: $\tau\acute{\epsilon}\tau\nu\pi\text{-}\acute{\alpha}$, $\tau\acute{\epsilon}\tau\nu\varphi\alpha$.

139. In *monosyllabic* roots, ϵ of the root is generally changed into α in the aor. 2. $\tau\rho\acute{\epsilon}\pi\omega$, aor. 2. $\acute{\epsilon}\tau\rho\alpha\pi\omicron\nu$.

140. The same change takes place in the *perf. pass.* of $\sigma\tau\rho\acute{\epsilon}\varphi\omega$, $\tau\rho\acute{\epsilon}\varphi\omega$ (root $\theta\rho\epsilon\varphi$), $\tau\rho\acute{\epsilon}\pi\omega$ ($\acute{\epsilon}\sigma\tau\rho\alpha\mu\mu\alpha\iota$, $\tau\acute{\epsilon}\theta\rho\alpha\mu\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$).

141. *ev* is sometimes changed into *v* in the *perf. pass.*
φεύγω, τεύχω : *perf. pass. πέφυγμαι, τέτυγμαι.*

142. Vocabulary 21.

(Mute Verbs. ☞ The consonant that is printed after some of the roots is their *true characteristic*.¹ *Fut. mid.* means that the *fut. act.* is of the *mid.* form : i. e. ends in *σομαι*.)

Hurt— <i>pass. aor. 2</i>	βλαπτ (β)	Rot (<i>trans.</i>)	
Look <i>pass. aor. 2</i>	βλεπ	<i>Pass. rot in-</i>	πῦθ
Carve	γλύφ	<i>trans.</i>	
Write <i>pass. aor. 2</i>	γραφ	Hasten	σπευδ
—MID.	γραφ	Twist, bend, turn.	
Pursue	διωκ	<i>pass. aor. 1</i>	στρεφ
Pluck, gather.—	δρεπ	and 2.—MID.	
MID.	δρεπ	Turn (back or the	
Warm, cherish	θαλπ	other way);	
Soothe, beguile	θελγ	rout (an army)	
Squeeze <i>pass. aor. 2</i>	θλιβ	<i>Aor. 2</i> the	τρεπ
Steal. <i>Fut. Mid. :</i>	κλεπτ	most common	
<i>pass. aor. 2</i>	κλεπτ	in all the voi-	
Hide <i>pass. aor. 1</i>	κρυπτ (β)	ces.—MID.	
and 2.—MID.	κρυπτ (β)	Support, nourish.	
Leave <i>aor. 2. perf.</i>	λειπ	— <i>Aor. 2. pass. θρεφ (τρεφ²)</i>	
2.—MID.	λειπ	most common.	
Leave off	ληγ	—MID.	
Plait, weave, <i>pass.</i>	πλεκ	Deceive, beguile.	
<i>aor. 2.—MID.</i>	πλεκ	—MID. lie	ψευδ

Lesson 41.

143. Terminations of the Verb as far as yet wanted.

¹ The first pers. of the *pres. tense* is got by adding *ω* to these roots.

² The root *θρεφ* becomes *τρεφ* by 125, but the tenses where the *φ* disappears will begin with *θ*: e. g. *fut. θρέψω*.

(1) Present, ω .Imperf. $\sigma\nu$.Fut. $\sigma\omega$.—for liquid verbs $\tilde{\omega}$, with short root.Aor. 1. $\sigma\alpha$.—for liquid verbs α , with the vowel of *short* root lengthened.Perf. α .—for all but the p and k sounds, $\kappa\alpha$.Plup. $\epsilon\iota\nu$.—for all but the p and k sounds, $\kappa\epsilon\iota\nu$.(2) The fut. is formed (for all but liquid verbs) by adding ω to the sigmated¹ root.

144. The terminations of the present and future are—

Pres. $\tau\nu\pi\tau$ -	}	ω	$\epsilon\iota\varsigma$	$\epsilon\iota$	}	Principal ten- ses have third dual $\sigma\nu$: third plural, $\sigma\iota$.
Fut. $\tau\nu\psi$ -		$\sigma\mu\epsilon\nu$	$\epsilon\tau\omicron\nu$	$\epsilon\tau\omicron\nu$		

Exercise 30.

145. He looks towards ($\pi\rho\acute{o}\varsigma$, *acc.*) the sea. We will look towards the harbour. The artist is carving the statue. You will write. They are pursuing. The young-man is pursuing the hare. The two-young-men are pursuing the Ethiopian. You (*pl.*) are looking towards the harbour. The boy is weaving the flowers. You (*sing.*) are plucking the flowers. He is looking towards the mountains. Sleep soothes the mind. You are soothing the young-man's mind. They-two are stealing the fox-skin. He soothes his mind with pleasure. The boy is hastening towards the old-man. The old-man supports the boy. We are deceiving the old-men. The elephant is hastening towards its master. We are writing. They are carving the statues. They will carve the statues. The clever artists will carve the statues. I will carve a statue. We are plucking the flowers. We will pluck the flowers.

¹ That is, the root formed by adding *sigma*.² For $\omicron\nu\tau\omicron\iota$.

Lesson 42.

146. (1) The imperfect is got by *augmenting* the root, and adding *ov*.

(2) The aorist is got for *mute* verbs by adding *σα* to the augmented root, and making the changes required by the rules for the concurrence of consonants [121-125, p. 60].

(3) Terminations.

<i>Imperfect.</i>				<i>Aorist I.</i>		
<i>ov</i>	<i>εσ</i>	<i>ε</i>		<i>ᾶ</i>	<i>ᾶς</i>	<i>ε</i>
	<i>ετον</i>	<i>ετην</i>			<i>ᾶτον</i>	<i>ᾶτην</i>
<i>ομεν</i>	<i>ετε</i>	<i>ον.</i>		<i>ᾶμεν</i>	<i>ᾶτε</i>	<i>αν.</i>

(4) And observe,

☞ The principal tenses have { third dual *ov*.
third plural *σιν*.
The secondary tenses have { third dual *ην*.
third plural *ν*.

τυπτω. Imperf. *ἔ-τυπτι-ον*.

Exercise 31.

☞ What are the rules for the augment? (See 110, 111.)

147. He was looking towards the dove. He looked towards the sea. The dove was soothing the raven. You (*pl.*) were carving the statue. Vice was hurting the state. Vice hurts the state. The lawgiver was chastising the Persians. False pleasures hurt the soul. Pleasure soothes the soul. Thou wert soothing thy soul with pleasure. The boy was wondering-at the root of the vine. Ye were looking towards the sea. The boy was writing a letter. The young-man cherished the old-man. Thou wert looking towards the harbour. The harbour looks towards the south-wind. The boy was plucking the geometer's flowers. The artist pur-

sued the Persian. Ye were writing the letters. He was stealing the dove. They were hiding the thong. You (*pl.*) are hiding your desire of wisdom. Love is the root of wisdom. I pursued the Persians. You (*sing.*) wove the flowers. You-two injured the city. They hurt the cities.

LESSON 43.

148. (1) To form the perf. for *p* or *k* sounds. Prefix the reduplication or augment; write φ , χ respectively, for the *p* or *k* sound, and put on the termination *a*.

☞ OBS. $\pi\tau$, $\kappa\tau$ are to be treated as simple *p* and *k* sounds.

(2) EXAMPLES: $\beta\lambda\epsilon\pi-$ $\beta\acute{\epsilon}-\beta\lambda\epsilon\varphi-α.$
 $\beta\lambda\alpha\pi\tau-$ $\beta\acute{\epsilon}-\beta\lambda\alpha\varphi-α.$
 $\pi\lambda\epsilon\kappa-$ $\pi\acute{\epsilon}-\pi\lambda\epsilon\chi-α.$

(3) The pluperfect is got from the root of perfect by augmenting it (unless it is already augmented), and adding *ειν*.

$\acute{\epsilon}-\beta\epsilon-\beta\lambda\acute{\alpha}\varphi-ει, \&c.$

(4) Terminations of the Perfect.

$\acute{\alpha}$	$\acute{\alpha}\varsigma$	ϵ
	$\acute{\alpha}\tau\omicron\nu$	$\acute{\alpha}\tau\omicron\nu$
$\acute{\alpha}\mu\epsilon\nu$	$\acute{\alpha}\tau\epsilon$	$\acute{\alpha}\sigma\iota^1$

(5) Terminations of the Pluperfect.

$ειν$	$εις$	$ει$
	$ει\omicron\nu$	$ει\tau\eta\nu$
$ειμεν$	$ειτε$	$εισαν$ ΟΥ ΕΣΑΝ

EXERCISE 32.

☞ Give the rules for *Reduplication* (113–119).

149. Thou hast written the clever letter. I have

¹ For $\alpha\nu\tau\sigma\iota$.

carved the statue. You-two have injured the city by your vice. The-two young-men had injured the cities of the Greeks. Ye had written the letters. I had carved the beautiful statues. Ye had pursued the hares. Ye pursued false wisdom. False wisdom had injured their minds. They had injured the minds of the young-men by their false wisdom. You (*sing.*) had injured the cities of the Persians. The-two artists have carved the statue. Thou hadst carved the beautiful statues.

XII. VERBS IN σ , τ , ζ .

(All of which are *lengthened* forms from simpler roots.)

Lesson 44.

150. Most of the verbs in σ or τ have a *k* sound for the *true characteristic*: but some of them a *t* sound.

$\tau\tilde{\alpha}\sigma\omega$ ($\tau\alpha\gamma$); $\sigma\rho\acute{\iota}\sigma\omega$ ($\sigma\rho\iota\kappa$); $\beta\acute{\eta}\sigma\omega$ ($\beta\eta\chi$).

151. Most of the verbs in ζ have δ for their true characteristic; but some of them γ .

$\sigma\rho\acute{\alpha}\zeta\omega$ ($\sigma\rho\alpha\delta$); $\delta\acute{\zeta}\omega$ ($\delta\delta$); but $\kappa\rho\acute{\alpha}\zeta\omega$ ($\kappa\rho\alpha\gamma$).

152. Consequently verbs in σ , τ follow the *k* or *t* sounds: verbs in ζ the *t* or *k* sounds.

153. $\kappa\lambda\acute{\alpha}\zeta\omega$, $\pi\lambda\acute{\alpha}\zeta\omega$, and $\sigma\alpha\lambda\pi\acute{\iota}\zeta\omega$, have roots ending in $\gamma\gamma$, $\kappa\lambda\acute{\alpha}\gamma\zeta\omega$, $\kappa\acute{\epsilon}\kappa\lambda\alpha\gamma\gamma\alpha$, &c.

154. Vocabulary 22.

Assemble (<i>trans.</i>)	$\acute{\alpha}\theta\rho\omicron\iota\zeta$
Force.— <i>pass.</i>	$\beta\acute{\iota}\alpha\zeta\omicron\mu\alpha\iota$
Make known: make myself acquainted with	$\gamma\gamma\omega\rho\iota\zeta$
Admire, wonder (at), <i>fut. mid.</i>	$\theta\alpha\nu\mu\alpha\zeta$
Reap	$\theta\epsilon\rho\iota\zeta$
Proclaim	$\kappa\eta\rho\upsilon\sigma\sigma$
Chastise, <i>fut. mid.</i>	$\kappa\omicron\lambda\alpha\zeta$

Bring, take.—MID. receive, obtain	κομιζ
Build, found	κτιζ
Am of opinion; think	ρομιζ
Bewail, <i>fut. mid.</i>	οἰμωζ (γ)
Do: α long throughout.— <i>Perf.</i> 1. have done (trans.): 2. have done (= am well off, &c.)	πρασσ
Order, arrange, appoint ¹	τασσ (ταγ)

(1) Those in ζω, given in this Vocabulary, have all a *t* sound for their *true* characteristic, except οἰμωζω, which has a *k* sound, and therefore root of fut. οἰμωξ. The imperfect always retains the root of the present.

(2) When the *true* characteristic is a *t* sound, the ζ must be thrown away before the tenses that begin with σ and κ; that is, for all the other tenses, as far as yet given, of the active voice.

EXAMPLE.

<i>Principal.</i>	<i>Historical.</i>
(<i>Pr.</i>) ὀνομάζω	ὠνόμαζον (<i>Imp.</i>)
(<i>Fut.</i>) ὀνομά-σω	ὠνόμα-σα (<i>Aor. 1.</i>)
(<i>Perf.</i>) ὠνόμα-κα	ὠνομά-κειν (<i>Plurp.</i>)
(<i>Pr.</i>) νομιζω	ἐνόμιζον (<i>Imp.</i>)
(<i>Fut.</i>) νομί-σω	ἐνόμι-σα (<i>Aor. 1.</i>)
(<i>Perf.</i>) νε-νόμι-κα	ἐ-νε-νομί-κειν (<i>Plurp.</i>)

EXERCISE 33.

What is the augment of α? (111) Of οι? (111)

OBS. κτιζω is to *make habitable for the first time*: hence of a country, to *colonize*.

155. I was assembling the Persians. I will assemble the boys. I assembled the geometers of Greece. You (*pl.*) assembled the old-men into² the market-place. I shall make-myself-acquainted-with the soul. You will

¹ Of an army, draw-up.

² εις with *accus.*

found the city. They assembled the masters. He founded the cities. The king will found the cities. The master was chastising the Ethiopian. The boy was crying-out.¹ He will chastise the boy. The Greek has brought the silver. The king of the Persians was colonizing the country. They have brought the silver. They had taken the silver into the market-place. He will chastise his desires. The lawgiver will chastise vice. The master punished (*κολάζω*) the base trick. You (*pl.*) will punish the base tricks of the boys. He will admire the temples of Greece.

Lesson 45.

Exercise 34.

156. He was chastising the shameless boy. The self-satisfied young-men will deceive his hopes. The shameless flatterer deceived the judge by his arts. The boy cried-out. The young-man has-made-himself-acquainted-with² the soul. I have-made-myself-acquainted-with the nature of the soul. The king was assembling the horsemen. He injured (*βλάπτω*) the city. You-two had injured the city. He will assemble the good. The law-giver will punish³ (*κολάζω*) the shameless. He had made-himself-acquainted-with² the sweet pleasure. He will carve the statue. He has carved the statues. He chastised the Scythian with a thong. The lions pursued the Greek. He deceived his master by his persuasion. The boy admired the horns. The boy has

¹ *οιμῶζω*, to *wail*, or *cry-out*, especially of one who has been chastised.

² Does the perfect of *γνωρίζω* take the reduplication or the syllabic augment? (115.)

³ The fut. *act.* of *κολάζω* is used by good Attic writers; *e. g.* Xenophon and Plato, who also use the fut. *mid.*, which is the usual form.

admired the wings of the dove. The Scythian will hide the artist's axe. The Greek was admiring the waves of the sea. The Persian is admiring the harbours of Greece. The prophet soothed the Greeks by his wisdom. The Scythian will reap the ears-of-corn. The goats will deceive the shepherd's hopes.

Lesson 46.

157. (1) The verbs in *τω, σσω*, given in Vocabulary 22, have all a *k* sound for their true characteristic.

(2) Hence their futures and aorists end in *ξω, ξα* (the *k* sound with *ς* becoming *ξ*); the perfects and pluperfects in *χα, χειν* (the *k* sound being changed into *its* aspirate (*χ*), and the termination *α, ειν*, respectively, appended). See Table in 121, p. 60.

<i>Principal.</i>	<i>Historical.</i>
(<i>Pres.</i>) φύλασσω	ἐ-φύλασσ-ον (<i>Imp.</i>)
(<i>Fut.</i>) φυλάξω	ἐ-φύλαξ-α (<i>Aor. 1.</i>)
(<i>Perf.</i>) πε-φύλαχ-α	ἐ-πεφυλάχ-ειν (<i>Pluperf.</i>)

Exercise 35.

158. He will proclaim the safety of the city. He proclaimed the victory. You (*sing.*) will proclaim the victory of the Greeks. They were proclaiming these things.¹ He will do these things. They were doing well.² He appointed the laws. He arranged the horsemen. He has done these things. You were doing these things. He proclaimed the victory of the soul. He has brought the silver. You (*pl.*) are appointing laws.³ O lawgiver, thou art appointing laws for the city. The lawgiver looks to the preservation of the city. He has carved the statue of the geometer.

¹ ταῦτα.

² εὖ.

³ νόμος.

XIII. PRONOUNS.

Lesson 47.

159. Pronouns are divided into *nine classes* according to the different relations of the substantives which they represent. For the declensions of these several classes, let the learner turn to the Appendix, § 4. The *demonstrative* pronouns οὗτος and ἐκεῖνος are declined as follows:

οὗτος, "this."

	Sing.		
	<i>masc.</i>	<i>fem.</i>	<i>neut.</i>
N.	οὗτος	αὕτη	τούτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τοῦτον	ταύτην	τοῦτο
	Dual.		
N. A. V.	τούτῳ	ταύτα	τούτῳ
G. D.	τούτοιῳ	ταύταιν	τούτοιῳ
	Plur.		
N.	οὗτοι	αὗται	ταῦτα
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

ἐκεῖνος, "that."

	Sing.		
N.	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο
G.	ἐκείνου	ἐκείνης	ἐκείνου
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο
V.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
	Dual.		
N. A. V.	ἐκείνῳ	ἐκείνα	ἐκείνῳ
G. D.	ἐκείνοιῳ	ἐκείναιν	ἐκείνοιῳ

	Plur.	
N. ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G. ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D. ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς
A. ἐκεῖνους	ἐκεῖνας	ἐκεῖνα
V. ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα

Exercise 36.

160. (1)  The Greeks used *the article* with οὗτος (*this*), and ἐκεῖνος (*that*). The pronoun either preceded the article, or followed the substantive.

ταύτης τῆς πόλεως, or τῆς πόλεως ταύτης

(2) ‘*This*’ is to be translated by ‘*this the* :’ οὗτος ὁ.
 ‘*That*’ “ “ “ ‘*that the* :’ ἐκεῖνος ὁ.

161. The eagle pursued the quail. This boy will pursue. The artist had carved this statue. The Greek had written this letter. You (*pl.*) had written those letters. Sleep soothes the mind. The law-giver will restrain-by-punishment (κολαζ) the desires of the citizens. False wisdom soothes the self-satisfied youngmen. O Scythian, thou art pursuing true wisdom. The prophet proclaimed good things for the poor. This wisdom is sacred. True wisdom is sacred. He thinks true wisdom sacred. He will appoint laws for this city.

Lesson 48.

What case does the comparative degree govern?
 What case is the superlative often followed by? (p. 55.)

Exercise 37.

162. The beauty of the girl soothes the mind of the poet. This axe of Philip’s is better than that of Xenophon’s. The soul of man is stronger than (his) body.

This is the true God and eternal¹ life. That (fellow) is the basest of all (men). Who in-the-world will proclaim this (thing) to the king of the Persians? O orator, say good words. Nothing (*οὐδέν*) is more useful² than a good friend, nothing more hurtful³ than a bad (one). Nothing is sweeter than honey. I have done all (*plur.*). The best men love wisdom. This one is especially (105) graceful, and all wise persons (*ἄνδρες*) will love his (*αὐτοῦ*) words. O good boy, you shall see the armour of the Greeks, and weave flowers for (*εἰς*) the head of Xenophon. The poet was plucking flowers in the garden of his beloved⁴ friend. The artist carved a beautiful statue for the temple of the muses. Bring figs. What is this? O Æneas, you are proclaiming good things to this city.

XIV. LIQUID VERBS.

Lesson 49.

163. Liquid verbs form all their tenses, except the present and imperf., from the short root, and have only the second future in the *active* and *middle* voices.

164. The first *Aorists Act.* and *Mid.* are without *σ*: they lengthen the vowel of the future; and for that purpose change

ε into ει	}	σπερῶ,	ἔσπειρα
α into η		φανῶ,	ἔφηνα.

But those in *ραίνω*, and some others in *αινω*, make *aor.* 1. *ᾶνα*.

165. *Monosyllabic* roots change ε or ει of the root

¹ αἰώνιος, adj. of two terminations,—how declined?

² ὠφέλιμος.

³ βλαβερός.

⁴ ἀγαπητός.

into *a* in the *perf. act.* and *pass.*; the *second Aorists*; and *Aor. 1. pass.*

στέλλω, ἔσταλκα, ἔσταλμαι, ἐστάλθην, ἐστάλην.

166. The following verbs in εἶνω, ἰνω, ὕνω,

κρίνω, κλίνω, τείνω, κτείνω, πλύνω,
judge, bend, stretch, kill, wash,

drop the *v* in *Perf. act.* and *pass.* and *Aor. 1. pass.*

κρίνω,	κέκρικα,	κέκριμαι,	ἐκρίθην.	So κλίνω.
τείνω,	τέτᾱκα,	τέτᾱμαι,	ἐτάθην.	
κτείνω,		ἔκτᾱμαι,	ἐκτάθην.	
πλύνω,	πέπλυκα,	πέπλυμαι,	ἐπλύθην.	

167. The *Perf. pass.* of verbs that retain *v* is not formed uniformly.

(1) Most of them change *v* into *σ*; but some into *μ*:

φαίνω, πέφασμαι: but ξηραίνω, ἐξήραμμαι.

(2) A few reject the *v*, the preceding vowel being long.

τραχύνω, τετραχῦμαι.

(3) But in all these formations the *v* re-appears in the other persons:

πέφασμαι, πέφανσαι, &c.

168. Verbs with the characteristic *μ* form the perfect as if from a longer form in *εω*: νέμω, νενέμηκα. So also μένω.

169. Vocabulary 23.

(*Liquid Verbs.*)

Assemble; collect. *Att. red.*¹—MID.

Announce.—MID. *aor. 2. act.* and *mid.* are little used

ἀγείρ

ἀγγελλ

¹ See 191, p. 84.

Shame.— <i>pass.</i> I am ashamed	αἰσχῶν
Blunt	ἀμβλῦν
Ward off; with <i>dat.</i> defend.— <i>perf.</i> is wanting.— <i>MID.</i>	ἀμῦν
Palpitate	ἀσπαιρ
Resound; no <i>aor.</i> or <i>perf.</i>	βρεμ
Flay; <i>pass. aor. 2.</i>	δερ
Wither; <i>aor. 1</i> takes <i>α</i> ; <i>pass.</i> I am withered	μαραιν
Stain, pollute; <i>aor. 1</i> takes <i>η</i>	μιαιν
<i>MID.</i> I lament	ὀδύρομαι
Pity	οἰκτεῖρ
Sharpen	ὀξῦν.

 Lesson 50.

Give the rules on the short root (126–130).

170. (1) In liquid verbs the termination of the fut. is εω, contracted into ῶ, which is added to *the short root*.

(2) the termination of the aorist is α, not σα: and it lengthens the vowel of the short root, with the change of ε (*not* into η, but) into ει, and of α into η.

(3) But those in -ραινω, and a few more in αινω, retain the α of the short root, but lengthen it.

(4) In the perf. ε of the short root becomes α.

(5) EXAMPLES.

(a) ἀγγέλλ:—short root, ἀγγελ.

<i>Principal.</i>	<i>Historical.</i>
(<i>Pres.</i>) ἀγγέλλω	ἤγγελλον (<i>Imp.</i>)
(<i>Fut.</i>) ἀγγελῶ	ἤγγειλα (<i>Aor. 1.</i>)
(<i>Perf.</i>) ἤγγελα	ἤγγέλκειν (<i>Plur.</i>)

(b) φαίν:—short root, φαν.

<i>Principal.</i>	<i>Historical.</i>
(<i>Pres.</i>) φαίνω	ἔφαινον (<i>Imp.</i>)
(<i>Fut.</i>) φανῶ	ἔφηνα (<i>Aor. 1.</i>)
(<i>Perf.</i>) πέφαγκα	ἔπεφάγκειν (<i>Plur.</i>)

(6) ν before κ becomes γ , by 122, p. 60. See perf. of $\varphiαίνω$.

Exercise 38.

171. I was assembling the masters. I will assemble the Ethiopians in¹ the market-place. I announced the victory. I shamed the family. I blunted² the axe. I will blunt this axe. I was flaying the lion. I flayed the wild-beasts. Vice withers the soul. He polluted the temple of Mercury. I was pitying this boy. I pitied the boy. The sea was roaring ($\betaρεμ$). The winter withered the flowers. I shall pity these poor (men). I will defend the good. I defended this city. The unjust judge disgraced the city.

Lesson 51.

The future of liquid verbs (being a contracted tense) is conjugated thus:—

$\tilde{\omega}$	$\tilde{\epsilon}\zeta$	$\tilde{\epsilon}\tilde{\iota}$
	$\tilde{\epsilon}\tilde{\iota}\tau\omicron\nu$	$\tilde{\epsilon}\tilde{\iota}\tau\omicron\nu$
$\omicron\tilde{\upsilon}\mu\epsilon\nu$	$\tilde{\epsilon}\tilde{\iota}\tau\epsilon$	$\omicron\tilde{\upsilon}\sigma\iota$.

Exercise 39.

172. They will disgrace the cities of the Greeks. The Greek was palpitating. Boreas will wither the lilies. They will pollute the temples of Minerva. He was blunting these axes. You (*pl.*) announced the victory of the Greeks. The boy will sharpen the axe. You announce the victory. Pleasures will wither the soul. The storm will wither the poet's flowers. The

¹ $\epsilon\iota\varsigma$ with *acc.*, properly 'into.'

² The perfects in $\gamma\kappa\alpha$ from $\nu\omega$ are very rare; but are given here for practice.

corpses were palpitating. The waves¹ of the sea were roaring. You (*sing.*) will blunt the workman's axe. He has flayed² the wild beasts. Assemble the wise men in (*εἰς*) the house of the good citizen. He will blunt the axes of the Greeks. God will pity the poor. Who will defend Philip? Hannibal will not reap the ears-of-corn. I will flay the wild beasts. I saw four eagles. Who will give this to the mother of a base son? He was pursuing the hares.

XV. PURE VERBS.

Lesson 52.

173. These verbs generally *lengthen* the *characteristic* vowel, before the consonant terminations are added: *φιλέ-ω, φιλή-σω, &c.*

174. When the characteristic is *a*, the future, &c. have *ā*, if the preceding letter is one of those in *ῥεῖ*. If not, *η*.
τιμάω, τιμήσω: but *ἐάω, ἐάσω (ā), &c.*

But *ἀκροόομαι* has *ā*: *χράω, χράομαι, η*.

175. Some verbs retain the short vowel, and these take a *σ* before the terminations of the *Perf. pass.* and *Aor. 1. pass.*

176. So also, *ἀκούω* *hear*, *κελεύω* *bid*, *παίω* *strike*, *σειώ* *shake*, and several others, take a *σ* in these tenses.

177. *παύω* (*make to cease*) has *πέπηναι*, but *Aor. 1. ἐπαύθη* and *ἐπαύσθη*.

178. Vocabulary 24.

(*Pure Verbs.*)

Of derivative verbs, *generally*.

(*a*) The *being* or *having* what the root denotes, is expressed by verbs in

άω, έω, εύω (ώσσω or ώττω, άζω, ίζω).

¹ ☞ Neuter plurals in Greek generally take a singular verb.

² Remember that *ε* of this root passes into *a* in perf., 165.

(b) The *making* a thing *into*, or *furnishing* it *with*, what the root denotes, is expressed by verbs in

ὄω, ἰζῶ, ἔνω (αἰνώ).

Obs. ἰζῶ is set down in *both* classes: the most *steady* to these meanings are ἔω, ὄω, εὔω.

Do injustice; injure	ἀδικε
Stain with blood	αἵματο
Deceive	ἀπατα
Threaten	ἀπειλε
Count	ἀριθμε
Exercise; practise	ἄσκε
Reduce to slavery; enslave.—MID.	δουλο
Am unhappy	δυστυχε
Hunt; <i>fut. mid.</i>	θηρα
Move	κινε
Rail at; <i>act. pass. mid.</i>	λοιδορε
Dare	τολμα.

LESSON 53.

Recite 173, 174 (p. 80).

(1) EXAMPLE.

(*Pres.*) ἀδικέ-ω ἠδίκη-ον (*Imp.*)

(*Fut.*) ἀδικήσω ἠδίκησα (*Aor. 1.*)

(*Perf.*) ἠδίκηκα ἠδικήκειν (*Plurp.*)

(2) How is ὅδε, "this," declined? [Exactly as the article, δε being appended.]

(3) τῆσδε τῆς πόλεως, *of this city* (or τῆς πόλεως τῆσδε).

(4) οὗτος (*this*) commonly relates to what *has been mentioned*; ὅδε to what is *going to be mentioned*.

EXERCISE 40.

179. He will injure these citizens. You will injure

the geometer. He will stain- the eagle's wings -with-blood.¹ He stained- his head -with-blood. They stained- their heads -with-blood. I have stained- the viper's head -with-blood. I will practise virtue. You (*pl.*) will practise virtue. Vice will enslave the soul. True wisdom will soothe the mind. He counted these flowers. I will count the lilies. You-two will count the Ethiopians. He has counted the thongs. You (*pl.*) have counted the wild-beasts. I chased the wild-beasts. He chased. He railed at the good citizens. He will dare. He was-unhappy. They will-be-unhappy.

XVI. PERFECT II.

Lesson 54.

180. This tense is formed from the *short root*; but, with the exception of *o*, lengthens the vowel-sound of the penult.

181. *ǎ* of the short root is changed into *η*, but after *ρ* into *ᾶ*.

182. *ε* of the short root is changed into *ο*.²

ι of the short root is changed into *οι*.

183. *εν* of the present is retained, though the short root has *v*.

184. In verbs in *ζ, σσ, ττ*, of course the *α* must be appended to the *true* characteristic.

185. Some verbs that end in two consonants (not *πτ*, or *σσ, ττ*) and have *ε* in the root, form Perf. II. by changing *ε* into *ο*: as, *φέρρω, πέφορρα*.

¹ Hyphens used in this way, mean that the word with a hyphen after it, and that with a hyphen before it, are to be translated by *one verb*. Thus "*stained-with-blood*" is to be translated by *one* Greek verb.

² Or, which comes to the same thing, *ι* of the *pres.* in *mute* verbs becomes *οι*; in *liquid* verbs, *ο*, in Perf. II.

Thus: σπείρω (σπερ), ἔσπορα· τήκω (τάκ), τέτηκα· λείπω (λιπ), λέλοιπα; but φεύγω (φυγ), πέφευγα.

186. [The *perf.* 2 belongs especially to the *intrans.* signif., as is clearly seen in verbs in which the two significations are intermixed. Πράττω is one of those whose *pres. act.* has the two meanings, and its two *perfects*, at least in the most current prose, actually have the two different significations: πράττω, *I do, make*, *perf.* πέπραχα· πράττω, *I find myself; I am doing* (well or ill), *perf.* πέπραγα. This appears to have been originally the case with all such verbs as ΟΛΩ, ΠΗΓΩ, σήπω, τήκω, &c.: they all had both meanings, and that of the *perf.* 2 was the *intrans.* one. But the *pass.* or *mid.* of most of those verbs had the *intrans.* signif., and as the *perf.* 2 has the same, the *perf.* 2 of the following verbs appears to belong to the *mid.* or *pass.* voice, to which, however, it belongs as little as the *perf.* 1, πέφυκα, ἔστηκα, which are exactly in the same predicament. B.]

187. Vocabulary 25.

ἄγνυμι, — ἄγνυμαι, *break*, *intrans.*; *perf.* ἔαγα, *am broken*.

δαίω, — δαίομαι and δέδηα, *burn*, *intrans.*

ἐγείρω, ἐγείρομαι, *awake*, ἐγρήγορα, *watch*.

ἔλπω (cause to hope), — ἔλπομαι and ἔολπα, *hope*.

κίθω (afflict), — κίδομαι and κέκηδα, *am anxious about any thing*.

μαίνω (ἐκμαίνω, drive mad), — μαίνομαι and μέμηνα, *am mad*.

οἶγω, ἀνοίγω, ἀνέωγα, — ἀνοίγομαι, *open*, *intrans.*, ἀνέωγα, *stand open*.

ὄλλυμι, ὄλωλεκα, — ὄλλυμαι, *go to ruin*, ὄλωλα, *am undone*.

πίθω, πέπεικα, — πείθομαι, *believe*, πέποιθα, *trust*.

πήγνυμι, — πήγνυμαι, *become fixed*, πέπηγα, *am fixed*.

ρήγνυμι, — ρήγνυμαι, *tear*, *intrans.*, ἔρρωγα, *am torn*.

σήπω (make putrid) — σήπομαι, *become putrid*, σέσηπα, *am putrid*.

τήκω, (melt, trans.) — τήκομαι, *melt*, *intrans.*, *perf.* τέτηκα.

φαίνω, (show) — φαίνομαι, *appear*, *perf.* πέφηνα.

XVII. ATTIC FUTURE, AND ATTIC REDUPLICATION.

Lesson 55.

188. When $\sigma\omega$ is preceded by a short vowel, the σ is often left out in the Ionic dialect; and the two vowels contracted in the Attic: $\tauελί\omega$, fut. $\tauελέ\sigma\omega$. Ionic, $\tauελί\omega$. Attic, $\tauελ\omega$.

189. If the short vowel be ι , the two vowels are not capable of contraction; but the ω is circumflexed, and conjugated *as if* a contraction had taken place.¹

190. With respect to the quantity of the penult, the following rule must be attended to:—

The penult of $\acute{\alpha}\sigma\omega$, $\acute{\iota}\sigma\omega$, $\acute{\upsilon}\sigma\omega$, is always *short* when they come from verbs in $\zeta\omega$ or $\sigma\sigma\omega$, $\tau\tau\omega$.

191. In verbs that begin with a vowel, the first vowel and following consonant are sometimes repeated before the temporal augment (*reduplicatio Attica*).

$\acute{\alpha}\gamma$, $\acute{\epsilon}\mu$, $\acute{\omicron}\rho$, Perf. $\acute{\eta}\gamma$, $\acute{\eta}\mu$, $\acute{\omega}\rho$.
(redup.) $\acute{\alpha}\gamma\gamma$, $\acute{\epsilon}\mu\mu$, $\acute{\omicron}\rho\rho$.

192. This form inclines to a *short* vowel in the third syllable, and therefore shortens a long vowel-sound: $\acute{\alpha}\lambdaεί\phi\omega$, $\acute{\alpha}\lambdaή\lambda\iota\phi\alpha$. $\acute{\alpha}\kappaού\omega$, $\acute{\alpha}\kappaή\kappa\omicron\alpha$.

193. Vocabulary 26.

(1) The following verbs retain the short vowel (T).

(α) $\gammaέ\lambda\alpha\omega$, laugh; $\theta\lambdaά\omega$, break; $\piερ\acute{\alpha}\omega$ cause to pass; $\sigmaπ\acute{\alpha}\omega$, draw.

¹ $\tauελέ\sigma\omega$ — $\tauελ\omega$, $\tauελε\acute{\iota}\varsigma$, } $\epsilon\acute{\iota}$ | $\epsilon\acute{\iota}\tau\omicron\nu$, $\epsilon\acute{\iota}\tau\omicron\nu$ | $\omicron\delta\mu\epsilon\nu$, $\epsilon\acute{\iota}\tau\epsilon$, $\omicron\delta\sigma\iota$.
 $\nuομ\acute{\iota}\sigma\omega$ — $\nuομ\acute{\iota}\omega$, $\nuομ\acute{\iota}\epsilon\acute{\iota}\varsigma$, }
 $\beta\iotaβ\acute{\alpha}\sigma\omega$ — $\beta\iotaβ\acute{\omega}$, $\beta\iotaβ\acute{\eta}\varsigma$, $\beta\iotaβ\acute{\eta}$ | $\acute{\alpha}\tau\omicron\nu$, $\acute{\alpha}\tau\omicron\nu$ | $\acute{\omega}\mu\epsilon\nu$, $\acute{\alpha}\tau\epsilon$, $\acute{\omega}\sigma\iota$.

So in the mid. $\kappaομ\acute{\iota}\zeta\omega$, fut. $\kappaομ\acute{\iota}\sigma\omicron\mu\alpha\iota$, fut. Att. $\kappaομ\acute{\iota}\omicron\delta\mu\alpha\iota$, $\epsilon\acute{\iota}$, $\epsilon\acute{\iota}\tau\alpha\iota$, &c.

- (ε) αἰδέομαι, venerate; ἀκέομαι, heal; ἀκρέω, suffice; ζέω, boil; ἐμέω, vomit; καλέω, call; κοτέω, rage; νεικέω, quarrel; ζέω, polish; τελέω, finish; τρέω, tremble.
- (ο) ἀρόω, plow. So ὀμόσω, will swear; ὀνόσω, will profit.
- (υ) ἀνύω, end; ἀρύω, drain; βύω, stuff; ἐρύω, draw; ἐλκύνω, drag; μεθύω, intoxicate; πτύω, spit; τανύω, stretch out.
- (2) Forms with long and short vowel belong to
- (ε) αἰνέω, praise; έσω, &c.; but ἦννμαι, ἦνέθην. αἰρέω, take; ἦσω, &c.; but ἦρέθην. δεώ, bind; δέσω and δήσω, δέδεκα, δέδεμαι, ἐδέεθην. ποθέω, desire; ποθέσομαι¹ and ποθήσομαι, ἐπόθεσα, and ἐπόθησα, πεπόθηκα, πεπόθημαι, ἐποθέσθην.
- (υ) δύω, sink; δύσω, ἔδυσα ἐδύθην. θύω, sacrifice; θύσω, ἔθυσα, ἐτύθην. λύω, loose; λύσω, ἔλυσα, ἐλύμαι, ἐλύθην, λελύσομαι.

(3) Verbs that have *ev* in the fut. or its derivatives.

πλέω	θέω	πνέω	ρέω	νέω	χέω.
sail	run	blow	flow	swim	pour.

(4) Verbs in *αι* or *ᾱ* that have in the fut. *av*.

καίω (Att. κᾶω)	κλαίω (Att. κλάω).
burn	weep.

LESSON 56.

(Moods and Persons.)

194. The general terminations of the moods for the *act.* are—

¹ The future is always ποθήσω in Xenophon. (B.)

<i>Imper.</i>	<i>Opt.</i>	<i>Subj.</i>	<i>Infjn.</i>	<i>Part.</i>
ε But Aor. I. has	οιμι	ω	ειν	ων
ον	αιμι	ω	αι	ας

The *Perf.* has *είναι, ώς*, for *infjn.* and *part.* The futures have no *imperat.* or *subj.*

195. The general forms for the *pass.* and *mid.* are—

<i>Imper.</i>	<i>Opt.</i>	<i>Subj.</i>	<i>Infjn.</i>	<i>Part.</i>
ον But Aor. I. <i>mid.</i>	οίμην	ωμαι	εσθαι	όμενος
αι Aor. I. II. <i>pass.</i>	αίμην	ωμαι	ασθαι	άμενος
ηθι ¹ <i>Perf. pass.</i>	είην	ω̄	ἦναι	είς
σο	—	—	σθαι	μένος

196. *Obs.* Optat. and subj. of the *perf. pass.* are supplied by its participle with *είην, ω̄* (*opt.* and *subj.* of *είναι, to be*).

General Forms of the Persons.

(Principal tenses, with subjunctive.)

	<i>Active.</i>			<i>Passive.</i>		
	1 Person.	2 Person.	3 Person.	1 Person.	2 Person.	3 Person.
Sing.	—	ς	—	μαι	(σαι)	ται
Dual	wanting	τον	τον	μεθον	σθον	σθον
Plur.	μεν	τε	σι	μεθα	σθε	νται

Historical Tenses,

(With optative.)

	<i>Active.</i>			<i>Passive.</i>		
	1 Person.	2 Person.	3 Person.	1 Person.	2 Person.	3 Person.
Sing.	—	ς	—	μην	(σο)	το
Dual	wanting	τον	την	μεθον	σθον	σθην
Plur.	μεν	τε	ν or σαν	μεθα	σθε	ντο

¹ In Aor. I. θ-ητι, not θηθι, by 125.

XVIII. PECULIARITIES OF AUGMENT.

Lesson 57.

197. Rules for compound verbs:—

(a) Verbs compounded with a noun, or *a* (*negative* or *connective*), take the augment at the beginning: φιλοσοφῶ, ἐφιλοσόφω, ἀφρονέω, ἠφρόνεον.

(b) Those compounded with a preposition, or with *δύς*, *εὔ*, take the augment to the verb, and the prepositions suffer elision: παραλαμβάνω, παρελάμβανον, ἀπο-όπλιζω, ἀφοπλίζω, ἀφώπλιζον.

Obs. 1.—Προ and περί are not elided: περιέχω, περιεῖχον· προάγω, προῆγον· so also ἀμφί in ἀμφιέννυμι, and ἀμφιελίσσω, but *o* of προ is often contracted together with the following vowel: e. g. προέλεγον, προῦλεγον· προέδωκα, προῦδωκα.

Obs. 2.—Of class *b* some have the augment before *δύς* and *εὔ*, when the verb begins with *ω*, *η*, or a consonant: as, *δυσωπεῖν*, *ἔδυσώπειον*. So *δυστυχεῖν*, *εὐδοκιμεῖν*, &c. Likewise several, in which the preposition is closely combined with the verb by elision, or the simple verb is out of use: *καθεύδω*, *ἐκάθεινδον*, but also *καθηῦδον*· *καθίζω*, *ἐκάθιζον*· *ἀντιβόλέω*, *ἠντιβόλεον*· *ἀμφισβητέω*, *φροισιάζω*, &c. *Ἠνώρθωον* from *ἀνορθόω*, and *ἠνώχλεον* from *ἐνοχλέω*, are augmented in both places.

*(Anomalies of Augment.)*198. Four verbs beginning with *a* take no augment:

ἄω, *breathe*; *ἀίω*, *hear*; *ἀηθέσσω*, *am unaccustomed to*; *ἀηδίζομαι*, *am disgusted*.

So the following with *οι*:

οἰκουρέω, *keep the house*; *οἰνόω*, *intoxicate*; *οἰστρέω*, *make raging mad*.—*Εὔρον* is found for *ἠῦρον*.

199. The following change *ε* into *ει*:

ἔχω, *I have*; *ἐάω*, *I suffer*; *ἔλκω*, *I drag*; *ἔρπω*, *ἐρπύζω*,

I creep ; ἐθίζω, *I accustom* ; ἐλίσσω, *I roll* ; ἐστιάω, *I entertain (as a guest)* ; ἔπομαι, *I follow* ; ἐργάζομαι, *I work*.—Thus, ἔχω, ἔχον.

So εἶπον, *said*, from a root ἐπ : and εἶλον, *took*, from root ἐλ.

200. The following still take the syllabic augment (with the breathing of the verb) : ἀλίσκω, ἔάλων, *was taken* ; ἄγνυμι, ἐάγην, *was broken* ; ὠθέω, *thrust*, ἐώθειον, &c. So the perfects ἔοικα, *am like*, from εἶκω : ἔοργα, from ἔργω, *do* ; ἔολπα, *hope*, from ἔλπω, *cause to hope*.

201. Ἐορτάζω, *make a festival*, and ἔοικα, take a kind of augment in the *second* syllable, *imp.* ἐώρταζον : *plur.* (of ἔοικα) ἐώκειν. Ὀράω takes *both* augments ; ἐώρων.

202. Μέλλω, *am going (to do)*, and δυναμαι, *am able*, take the temporal augment : ἤμελλον, ἠδυνάμην.

REMARKS ON THE GREEK VERB.

203. The Greek verb is much more varied and rich in its forms than the Latin, or any other language.¹ It has—

- (1) A *middle* voice in addition to the active and passive voices.
- (2) An *optative* mood distinct from the subjunctive mood.
- (3) *Aorist* tenses, which are distinguished from the preterite and perfect.
- (4) A *dual* number in every mood, besides the sing. and plural.
- (5) And a greater copiousness of moods and participles for the several tenses.

¹ See Matthiae, Greek Gram. § 155.

ON THE ACTIVE VOICE.

OBS. 1. The *principal* tenses and subjunct. have the third dual in *ov*, third plural in *oi*: the *historical* tenses and the optative have third dual in *ηv*, third plural in *v*.

OBS. 2. As a general rule, the accent is placed *as far back as possible*.

(a) But the *first aor. infin.* and *third sing. optative* (ending in *αι, οι*, respectively), are always accented on the *penult*.

(b) The *second aor. infin.* is *perispomenon*; ¹ the *participle* oxytone.

(c) The *perf. infin.* is *paroxytone*; the *participle* oxytone.

(d) The *imperatives*, *ειπέ, εὔρε, ἐλθε, and (in Attic) λαβέ, ἰδέ*, are oxytone.

ON THE PASSIVE VOICE.

OBS. 1. The *principal tenses* and *subj.* have 3 dual in *ov*, 3 plur. in *ται*: the *historical tenses* and *optat.* have 3 dual in *ηv*, 3 plur. in *το*.

OBS. 2. The accent is generally placed *as far back as possible*.

(a) But *infin. of aor. 2 mid.* is *paroxytone*.

(b) *Infin.* and *part. of perf. pass.* have accent on *penult*.

(c) *Infinitives* in *vαι* have accent on *penult*.

(d) *Part. of pass. aorists* are *oxytone*.

(e) The *subj. of the pass. aorists* has the circumflex on *last syllable* through the *sing.*, and on *penult* in *dual* and *plur.* (it being contracted from *έω*).

(f) In *imper. of aor. 2 mid. ov* is *perispomenon* (*οῶ, έσθω*): but in *dual* and *plur.* the accent is thrown back.

¹ For the meaning of these terms see 34, 35, p. 17.

XIX. TERMINATIONS OF

Lesson 58.

MOODS.		
TENSES.	<i>Indicative.</i>	<i>Imperative.</i>
PRESENT and FUTURE, (the latter without <i>imperat.</i> and <i>subj.</i>	S. ω, εις, ει, D. ετον, ετον, P. ομεν, ετε, ουσι.	ε, έτω, ετον, έτων, ετε, έτωσαν or όντων. ¹
FUTURE 2.	S. ω̃, ει̃ς, ει̃, D. ει̃τον, ει̃τον, P. ο̃μεν, ει̃τε, ο̃σι.	
<i>Imperfect</i> and Aorist 2.	S. ον, ες, ε, D. ετον, έτην, P. ομεν, ετε, ον.	Aorist 2
PERFECT 1 & 2.	S. α, ας, ε, D. ἄτον, ἄτον, P. ἄμεν, ἄτε, ἄσι.	like
Aorist 1.	S. α, ας, ε, D. ἄτον, ἄτην, P. ἄμεν, ἄτε, αν.	ον, άτω, ατον, άτων, ατε, άτωσαν or άντων. ¹
Pluperfect 1 & 2.	S. ειν, ⁴ εις, ει, D. ειτον, ειτην, P. ειμεν, ειτε, εισαν or εσαν.	

The figures refer to "Notes on the Active Voice," p. 94,

THE ACTIVE VOICE.

MOODS.			
<i>Optative.</i>	<i>Subjunctive.</i>	<i>Inf.</i>	<i>Participle.</i>
οἶμι, οἷς, οἷ οἶτον, οἶτην, οἶμεν, οἶτε, οἶεν.	ω, ης, η, ητον, ητον, ωμεν, ητε, ωσι.	ειν.	ων, ουσα, ον, οντος, ούσης, οντος.
οἶμι, ² οἷς, οἷ, οἶτον, οἶτην, οἶμεν, οἶτε, οἶεν.		εἶν.	ῶν, οῦσα, οῦν, οῦντος, οὔσης, οῦντος.
like	Present.	A.2. εἶν.	Aorist 2. ῶν, οῦσα, ὄν, όντος, ούσης, όντος.
the	Present.	έναι	ώς, νῖα, ός, ότος, νίας, ότος.
αιμι, ² αις, αι, αιτον, αίτην, αιμεν, αιτε, αιεν.	Like the Present.	αι.	ας, ασα, αν, αντος, άσης, αντος.

XX. TERMINATIONS OF THE

Lesson 59.

	<i>Indicative.</i>	<i>Imperative.</i>
PRESENT and FUTURE.	S. <i>ομαι, η, (ει),¹ εται,</i> D. <i>ομεθον,² εσθον, εσθον,</i> P. <i>ομεθα,² εσθε, ονται.</i>	<i>ου,¹ εσθω,</i> <i>εσθον, εσθων,</i> <i>εσθε, εσθωσαν</i> or <i>εσθων.</i> (<i>Future none.</i>)
PERFECT.	S. <i>μαι, σαι, ται,</i> D. <i>μεθον, σθον, σθον,</i> P. <i>μεθα, σθε, νται.³</i>	<i>σω, σθω,</i> <i>σθον, σθων,</i> <i>σθε, σθωσαν</i> or <i>σθων.</i>
<i>Pluperfect.</i>	S. <i>μην, σο, το,</i> D. <i>μεθον, σθον, σθην,</i> P. <i>μεθα, σθε, ντο.³</i>	
<i>Imperfect and</i> <i>Aor. 2. Mid.</i>	S. <i>ομην, ον, ετο,</i> D. <i>ομεθον, εσθον, εσθην,</i> P. <i>ομεθα, εσθε, οντο.</i>	Aor. 2
<i>Aor. 1. Mid.</i>	S. <i>αμην, ω,¹ ατο,</i> D. <i>αμεθον, ασθον, ασθην,</i> P. <i>αμεθα, ασθε, αντο.</i>	<i>αι, ασθω,</i> <i>ασθον, ασθων</i> <i>ασθε, ασθωσαν</i> or <i>ασθων</i>
FUT. 2. MID.	S. <i>οῦμαι, ἦ (εἶ), εἶται,</i> D. <i>οὔμεθον, εἴσθον, εἴσθον,</i> P. <i>οὔμεθα, εἴσθε, οὔνται.</i>	None.
<i>Pass. Aorists.</i>	S. <i>ην, ης, η,</i> D. <i>ητον, ἦτην,</i> P. <i>ημεν, ητε, ησαν.</i>	<i>ηθι, ἦτω,</i> <i>ητον, ἦτων,</i> <i>ητε, ἦτωσαν.</i>

The figures refer to "Notes on the Passive and Middle Voices,"
p. 94.

PASSIVE AND MIDDLE VOICES.

<i>Optative.</i>	<i>Subjunctive.</i>	<i>Inf.</i>	<i>Part.</i>
οίμην, οιο, ¹ οίτο, οίμεθον, οισθον, οίσθην, οίμεθα, οισθε, οιντο.	ωμαι, η, ¹ ηται, ώμεθον, ησθον, ησθην, ώμεθα, ησθε, ωνται. (Future none.)	εσθαι.	όμενος, η, ον.
		σθαι.	μένος, μένη, μένον.
as	Present.	A. 2. έσθαι.	As Pr.
αίμην, αιο, αιτο, αίμεθον, αισθον, αίσθην, αίμεθα, αισθε, αιντο.	Like Present.	ασθαι	άμενος, η, ον.
οίμην, οϊο, οϊτο, οίμεθον, οϊσθον, οϊσθην, οίμεθα, οϊσθε, οϊντο.	None.	εϊσθαι	ούμενος η, ον,
είην, είης, είη, είητον, είήτην, είημεν, είητε, είησαν or είεν. ⁴	ῶ, ῆς, ῆ ῶμεν, ῆτε, ῶσι.	ῆναι.	είς, εϊσα έν, έντος, είσης, έντος.

NOTES ON THE ACTIVE VOICE.

¹ The *dissyllabic* termination of the *Imperat.* 3 *plur.* is the more common in Attic Greek. Care must be taken not to mistake it for the *gen. plur.* of a participle.

² Together with this ending the *Fut.* 2 has also the termination *οίην*, which is a common optative ending of *contracted verbs*. The *futurum Atticum* has usually this ending in the optative; which is also occasionally found in the *perf. optat.*; and in *σχολήν* *Aor.* 2 *opt.* from *ἔχω*.—

οίην, οίης, οίη, —οίητον, οίήτην, —οίημεν, οίητε, οίησαν,
or *οἴτον, οἴτην, οἴμεν, οἴτε, οἴεν.*

³ Together with this ending, another is in use (called the *Æolic Aor.*) in *εια*. In the *second* and *third sing.* and *third plur.* it is far more common than the other form.—*ειας, ειε, — plur. ειαν.*

⁴ The *old Attic* has also an ending *η, ης*, which is contracted from the *Ionic* form *εα, εας*.

NOTES ON THE PASSIVE AND MIDDLE VOICES.

¹ The second persons from *μαι, μην*, are properly *σαι, σο*. But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *η*, *Atticè ει*, which is very common in *fut. 2. mid.* and the only termin. for *βούλει, ὄψει, οἴει*, (*you—choose; will see; think*).—So *ου* is for *εσο*: *ω* for *ασο*: *η* in subj. for *ησαι*: *οιο optat.* for *οισο*.

² The 1 *dual* and *plural* had an extended form, *μεσθα, μειςθα*, which is used even by *Attic poets*.

³ The terminations *νται, ντο*, are unmanageable; except when the root ends in a vowel. The Ionians turn *ν* into *α*, *τετίφαται* for *τετυφνται*: the Attics use the participle with *εἶμι*; *τετυμμένοι εἶσι, τετυμμένοι ἦσαν*.

⁴ *εἶεν* is more common than *εἴησαν*. There are similar forms for the 1st and 2d persons, *εἶμεν, εἶτε*, which are found in *Attic poets*, and also in *prose*.

204. RULES FOR CONTRACTION OF VERBS.

The contraction is very simple :

1. *έω*.—*εε* becomes *ει* : *εο* becomes *ου* ; and the *ε* is thrown away before *long vowels* and *diphthongs*.

2. *άω*.—*α* before an *e*¹ sound is *long α* : before an *ο* sound, *ω*.

3. *όω*.—*ο* before a short vowel is *ου* : before a long vowel, *ω* : and disappears before *οι*, *ου*.

But before *ει* of the *indicative*, and *η* (*subscript*) of the *subjunctive*, the contraction is into *οι*.

Obs. (a) Pure verbs with a *monosyllabic* root (*θέω*, *πνέω*) leave the vowels open, except before *ε* and *ει*.

Obs. (b) *ζάω*, *διψάω*, *πεινάω*, *χράομαι*, (*live, thirst, hunger, use,*) contract *αε* into *η*.

¹ The *e* sounds in this conjug. are *ε*, *η* ; the *ο* sounds *ο*, *ω*, *οι*, *ου*.

XXI. TABLE OF

Lesson 60.

(ACTIVE

<i>Indicative.</i>			<i>Imperative.</i>			
<i>Present τιμ-</i>						
S.	ἄω ῶ	ἄεις ᾶς	ἄει ᾶ	αε α	ἀέτω ἀτώ	
D.		ἄετον ᾶτον	ἄετον ᾶτον	ἀετον ᾶτον	ἀέτων ἀτων	
P.	ἄομεν ῶμεν	ἄετε ᾶτε	ἄουσι ῶσι	ἄετε ᾶτε	ἀέτωσαν ἀτώσαν	
<i>Imperfect ἐτιμ-</i>						
S.	αον ων	αες ας	αε α	D.	ἀετον ᾶτον	ἀέτην ἀτην
<i>Present φιλ-</i>						
S.	έω ῶ	έεις ῆς	έει ῆ	εε ει	ἐέτω ἐίτω	
D.		έετον ῆτον	έετον ῆτον	έετον ῆτον	ἐέτων ἐίτων	
P.	έομεν ῶμεν	έετε ῆτε	έουσι ῶσι	έετε ῆτε	ἐέτωσαν ἐίτωσαν	
<i>Imperfect ἐφιλ-</i>						
S.	εον ουν	εες εις	εε ει	D.	έετον ῆτον	ἐέτην ἐίτην
<i>Present χουσ-</i>						
S.	όω ῶ	όεις ῶς	όει ῶ	οε ου	οέτω ούτω	
D.		όετον ῶτον	όετον ῶτον	όετον ῶτον	οέτων ούτων	
P.	όομεν ῶμεν	όετε ῶτε	όουσι ῶσι	όετε ῶτε	οέτωσαν ούτωσαν	
<i>Imperfect ἐχουσ-</i>						
S.	οον ουν	οες ους	οε ου	D.	όετον ῶτον	οέτην ούτην

CONTRACTED VERBS.

VOICE.)

Optative.			Subjunctive.			Inf.	Part.
ἀοίμι	ἀοῖς	ἀοί	ἄω	ἄῃς	ἄῃ	ἄειν	ἄων
ᾤμι	ᾤς	ᾤ	ᾤω	ᾤῃς	ᾤῃ	ᾤν	ᾤων
	ἀοίτον	αοίτην		ἄητον	ἄητον		
	ᾤτον	ᾤτην		ᾤτον	ᾤτον		
ἀοίμεν	ἀοίτε	ἀοίεν	ἄωμεν	ἄητε	ἄωσι		
ᾤμεν	ᾤτε	ᾤεν	ᾤμεν	ᾤτε	ᾤσι		
P. ἀοίμεν ἀέτε αον							
ᾤμεν ᾤτε ᾤων							
έοίμι	έοῖς	έοί	έω	έῃς	έῃ	έειν	έων
οἴμι	οἴς	οἴ	ᾠω	ᾠῃς	ᾠῃ	ᾠν	ᾠων
	έοίτον	εοίτην		έητον	έητον		
	οἴτον	οἴτην		ᾠτον	ᾠτον		
έοίμεν	έοίτε	έοίεν	έωμεν	έητε	έωσι		
οἴμεν	οἴτε	οἴεν	ᾠμεν	ᾠτε	ᾠσι		
P. έοίμεν έετε εον							
οἴμεν οἴτε οἴων							
όοίμι	όοῖς	όοί	όω	όῃς	όῃ	όειν	όων
οἴμι	οἴς	οἴ	ᾠω	οἴς	οἴ	οἴν	οἴων
	όοίτον	οοἴτην		όῃτον	όῃτον		
	οἴτον	οἴτην		ᾠτον	ᾠτον		
οοίμεν	όοίτε	όοίεν	όωμεν	όῃτε	όωσι		
οἴμεν	οἴτε	οἴεν	ᾠμεν	ᾠτε	ᾠσι		
P. όοίμεν όετε οον							
οἴμεν οἴτε οἴων							

TABLE OF

Lesson 60. *Continued.*

(PASSIVE)

<i>Indicative.</i>			<i>Imperative.</i>		<i>Opta-</i>	
<i>Present τιμ-</i>						
S.	ἀόμαι	ἀή	ἀεται	ἄον	ἀέσθω	αοίμην
	ᾠμαι	ᾠ	ᾠται	ᾠ	ᾠσθω	ᾠμην
D.	αομεθον	ἀεσθον	ἀεσθον	ἀεσθον	ἀέσθων	αοίμεθον
	ᾠμεθον	ᾠσθον	ᾠσθον	ᾠσθον	ᾠσθων	ᾠμεθον
P.	ἀόμεθα	ἀεσθε	ἀονται	ἀεσθε	ἀέσθωσαν	αοίμεθα
	ᾠμεθα	ᾠσθε	ᾠνται	ᾠσθε	ᾠσθωσαν	ᾠμεθα
<i>Imperfect ἐτιμ-</i>						
S.	ἀόμην	ἄον	ἄετο	D.	ἀόμεθον	ἀεσθον
	ᾠμην	ᾠ	ᾠτο		ᾠμεθον	ᾠσθον
<i>Present φιλ-</i>						
S.	ἐόμαι	ἐή	ἐεται	έον	ἐέσθω	εοίμην
	ᾠμαι	ᾠ	εῖται	ᾠ	εῖσθω	οίμην
D.	ἐόμεθον	ἐεσθον	ἐεσθον	ἐεσθον	ἐέσθων	εοίμεθον
	ᾠμεθον	εῖσθον	εῖσθον	εῖσθον	εῖσθων	οίμεθον
P.	ἐόμεθα	ἐεσθε	ἐονται	ἐεσθε	ἐέσθωσαν	εοίμεθα
	ᾠμεθα	εῖσθε	ᾠνται	εῖσθε	εῖσθωσαν	οίμεθα
<i>Imperfect ἐφιλ-</i>						
S.	ἐόμην	έον	ἐετο	D.	ἐόμεθον	ἐεσθον
	ᾠμην	ᾠ	εῖτο		ᾠμεθον	εῖσθον
<i>Present χρυσ-</i>						
S.	ὀόμαι	ὀή	ὀεται	ὀον	ὀέσθω	οοίμην
	ᾠμαι	οῖ	οῦται	ᾠ	οῦσθω	οίμην
D.	ὀόμεθον	ὀεσθον	ὀεσθον	ὀεσθον	ὀέσθων	οοίμεθον
	ᾠμεθον	οῦσθον	οῦσθον	οῦσθον	οῦσθων	οίμεθον
P.	ὀόμεθα	ὀεσθε	ὀονται	ὀεσθε	ὀέσθωσαν	οοίμεθα
	ᾠμεθα	οῦσθε	οῦνται	οῦσθε	οῦσθωσαν	οίμεθα
<i>Imperfect ἐχρυσ-</i>						
S.	ὀόμην	ὀον	ὀετο	D.	ὀόμεθον	ὀεσθον
	ᾠμην	ᾠ	οῦτο		ᾠμεθον	οῦσθον

CONTRACTED VERBS.

VOICE.)

<i>-tive.</i>	<i>Subjunctive.</i>			<i>Inf.</i>	<i>Parti- ciple.</i>
<p>ἀοιο ἀοιτο ῶο ῶτο ἀοισθον αοίσθην ῶσθον ῶσθην ἀοισθε ἀοιντο ῶσθε ῶντο</p>	<p>ἀωμαι ἀη ἀηται ῶμαι ᾠ ᾠται ἀώμεθον ἀησθον ἀήσθον ώμεθον ᾠσθον ᾠσθον ἀώμεθα ἀησθε ἀώνται ώμεθα ᾠσθε ῶνται</p>	<p>ἀεσθαι ᾠσθαι</p>	<p>ἀόμενος ώμενος</p>		
<p>ἀέσθην ἀσθην</p>	<p>P. ἀόμεθα ώμεθα</p>	<p>ἀεσθε ᾠσθε</p>	<p>ἀοντο ῶντο</p>		
<p>έοιο έοιτο οῖο οῖτο έοισθον εοίσθην οῖσθον οίσθην έοισθε έοιντο οῖσθε οῖντο</p>	<p>έωμαι έη έηται ῶμαι ῶ ῶται εώμεθον έησθον έησθον ώμεθον ῶσθον ῶσθον εώμεθα έησθε έώνται ώμεθα ῶσθε ῶνται</p>	<p>έεσθαι εῖσθαι</p>	<p>εόμενος ούμενος</p>		
<p>έέσθην είσθην</p>	<p>P. εόμεθα ούμεθα</p>	<p>έεσθε εῖσθε</p>	<p>έοντο οῦντο</p>		
<p>όοιο όοιτο οῖο οῖτο όοισθον οοίσθην οῖσθον οίσθην όοισθε όοιντο οῖσθε οῖντο</p>	<p>όωμαι όη όηται ῶμαι οῖ ῶται οώμεθον όησθον όησθον ώμεθον ῶσθον ῶσθον οώμεθα όησθε οώνται ώμεθα ῶσθε ῶνται</p>	<p>όεσθαι οῦσθαι</p>	<p>οόμενος ούμενος</p>		
<p>οέσθην ούσθην</p>	<p>P. οόμεθα ούμεθα</p>	<p>όεσθε οῦσθε</p>	<p>όοντο οῦντο</p>		

205. By applying rules in 121, &c. it will be found that the *consonants* of the *perf. pass.* will assume the following forms before the terminations of the persons :

<i>p</i> sounds.	<i>k</i> sounds.	<i>t</i> sounds.	<i>v</i> .
S. $\mu\mu, \psi, \pi\tau,$	$\gamma\mu, \xi, \kappa\tau,$	$\sigma\mu, \sigma, \sigma\tau,$	$\mu\mu$ or $\sigma\mu, \nu\sigma, \nu\tau,$
D. $\mu\mu, \varphi\vartheta, \varphi\vartheta,$	$\gamma\mu, \chi\vartheta, \chi\vartheta,$	$\sigma\mu, \sigma\vartheta, \sigma\vartheta,$	$\mu\mu$ or $\sigma\mu, \nu\vartheta, \nu\vartheta,$
P. $\mu\mu, \varphi\vartheta. —$	$\gamma\mu, \chi\vartheta. —$	$\sigma\mu, \sigma\vartheta. —$	$\mu\mu,$ or $\sigma\mu, \nu\vartheta. —$

[Of course the 2 *pers. singular* (being a σ termination) will have the same consonant as the *fut.*; the dual and plur. (ϑ terminations) the same as the *Aor. 1. pass.*]

206. So the *infinitives* will be $\varphi\vartheta\alpha\iota, \chi\vartheta\alpha\iota, \sigma\vartheta\alpha\iota, \nu\vartheta\alpha\iota.$

207. “ *imperatives* “ $\psi\omicron, \xi\omicron, \sigma\omicron, \nu\sigma\omicron.$

Lesson 61.

Give the terminations of the Imperative, (p. 90.)

208. (1) The moods of the aorist do not express *past actions*, but *single actions*; those of the present expressing *continued* or *repeated actions*.

(Present.)	EXAMPLES.	(First Aorist.)
$\tauύπτε$ $\tauυπτέτω$		$\tauύψον$ $\tauυψάτω$
$\tauύπτετον$ $\tauυπτέτων$		$\tauύψατον$ $\tauυψάτων$
$\tauύπτετε$ $\tauυπτέτωσαν$		$\tauύψατε$ $\tauυψάτωσαν$
οἱ $\tauυπτόντων.$		οἱ $\tauυψάντων.$

(2) Hence the present imperative is generally found when a man is ordered to *go on* with what *he has already begun*; the aor. imperative when what he is ordered to do, is *not* a thing already begun.

(a) This rule is not *always* observed, even by the best writers. There seems to have been a kind of preference for the *present imperative*, when the action

ordered was not *decidedly* a *single definite* action; and when the *completion* of it was not the principal thing in the speaker's view.¹

Exercise 41.

209. Assemble (*aor.*) the Persians. Make-yourself-acquainted with (*pres.*) the soul. Look (*pl.*) towards the sea. Let him carve the statue. Let them carve the statues. Pursue the boys. Write the letter. Soothe the miserable. Let them soothe the miserable. Pluck the flowers. He gathered the lilies. You were reaping the ears-of-corn. Reap the ears-of-corn. Hide the raven's wing. Weave a garland.² Proclaim the preservation of the city. Colonize the country.

XXII. SUBJUNCTIVE AND OPTATIVE.

Lesson 62.

210. (1) In dependent sentences, the Subjunctive follows the *Principal*, the Optative the *Historical Tenses*.

(a) Hence the Subjunctive answers to the *present* and *perfect* of the Latin subjunctive: the Optative, to the *imperfect* and *pluperfect*.

(2) The Subjunctive, like the Principal Tenses, has third dual *ον*: third plural *σι*.

(3) The Optative, like the Historical Tenses, has third dual *ην*: third plural *ν*.

¹ Præsens et aoristus in cæteris præter indicativum modis eo maxime differunt, quod præsens rem *durantem* vel *sæpius repetitam*, aoristus rem *absolutam* aut *semel factam* indicat. Inepte dicas γράψον βιβλον, si non *scriptum esse* sed *scribi vis*, quia hoc *longi temporis opus est*: recte vero, δός τὴν χεῖρα, quia hoc brevi temporis momento fit. (Hermann ad Viger., p. 747.)

² στέφανος.

(4) The Subjunctive has the long *e* and *o* sounds where the Indicative has the short ones.¹

(5) The Optative has always a diphthong for its mood-vowel: in the active this diphthong is *οι*, except for the first aorist, which has *αι*.

(6) Here too the moods do not refer to *past* time: but the aorist is used for a *momentary* (that is, a *single*, *definite*) action: the present, for a *continued* action.

(7) EXAMPLES.

Recite the Terminations of the Subjunct. and Opt., p. 91., (omitting the opt. of second future.)

Subjunctive.			Optative.		
(Present.)			(Present.)		
τύπτω	τύπτ-ης	τύπτῃ	τύπτοιμι	τύπτοις	τύπτοι
	τύπτῆτον	τύπτῆτον		τύπτοιτον	τυπτοίτην
τύπτωμεν	τύπτῃτε	τύπτωσι	τύπτοιμεν	τύπτοιτε	τύπτοιεν
(Aorist.)			(Aorist.)		
τύψω	τύψ-ης	τύψῃ	τύψαιμι	τύψαις	τύψαι
	τύψῆτον	τύψῆτον		τύψαιτον	τυψαίτην
τύψωμεν	τύψῃτε	τύψωσι	τύψαιμεν	τύψαιτε	τύψαιεν.

(8) πάρεμι ἵνα ἴδω, I am-here (that I *may* see =) *to see.*

πάρεην ἵνα ἴδοιμι, I was-there (that I *might* see =) *to see.*

ἵνα, = (ut) *that*; *in order that.*

πάρεμι, I am-here.

πάρεην, I was-there.

ἴκω, I am come: a present with a *perfect-definite* meaning.

Exercise 42.

211. I am-here to chastise the Ethiopian. I was-

¹ Thus: *Indic. Pres.*

ω	ε-ις	ε-ι
	ετον	ετον
ομεν	ετε	ουσι

Subj.

ω	η-ις	η-ι (οι ης η)
	ητον	ητον
ωμεν	ητε	ωσι.

there to chastise the Scythian. I am come, that I may persuade the good boy. I was-there *to persuade* (= that I *might* persuade) the wise geometer. He was there *to steal* (= that he *might* steal) the artist's axe. I am come *to sharpen* (= that I *may* sharpen) the axe. I am-here *to reap* (= that I *may* reap) these ears-of-corn. I was-there *to pluck* (= that I *might* pluck) the ears-of-corn. He is here that he may defend his friends (*dat.*) He was there *to flay* (= that he *might* flay) the elephant. I am-here *to enslave* (= that I *may* enslave) the citizens. You will be unhappy. He will rail-at the self-satisfied young-men. I was-there *to number* (= that I *might* number) the soldiers.¹

Lesson 63.

212. (1) To forbid a *habit* or *course of action*, use *μή* (*not*) with the *imperative* of the *present*.

(2) To forbid a *momentary* (that is, *single, definite*) action, use *μή* (*not*) with the *subjunctive* of the *aorist*.

μή κλέπτειτε,² 'do not steal,' forbids stealing *generally*.
μή κλέψῃς, 'do not steal,' when stealing a *particular* thing at a particular time is forbidden.

(3) 'Would,' 'should,' (when used *conditionally*) are to be expressed by *ἄν* with the *optative*.

The Greeks used this form (as we do) to avoid positiveness of expression. 'I should think' being a *softened* 'I do think.'

θεορίζοιμι ἄν, 'I would reap,' or 'should reap.'

¹ στρατιώτης, G. ου.

² *μή* cum imperativo præsentis de omittendo eo quod quis jam facit intelligitur; *μή* cum conjunctivo aoristi significat, non esse aliquid incipiendum. Sed sæpe tamen etiam de non incipiendo imperativus præsentis usurpatur.—Præterea præsens de re continuatâ usurpatur, ut *μή βάλῃς* aor. de re cito prætereunte, ut *μή βάλῃς*, quum sermo est de unâ teli emissionem. (Herm. ad Viger., p. 807.)

(4) 'The optative is also used in wishes.

$\epsilon\tilde{\nu}$ θνήσκοις, 'may you die happily.'

Exercise 43.

213. O young-man, do not steal the axe. I would pluck the flowers. You (*pl.*) would assemble the old-men in (= into, $\epsilon\acute{\iota}\varsigma$) the market-place. Do not (*pl.*) admire false wisdom. From-desire of pleasure, I deceived my master. Do not disappoint ($\psi\epsilon\upsilon\delta$) the hopes of the good. Do not make-yourself-acquainted-with the deeds of vice. Do not soothe your soul with pleasure. You would leave off. Let not young-men soothe their souls with pleasures. Let not the young-men steal. Hasten into the forum. Pluck those flowers. O citizen, pluck these flowers. O geometer, do not hide your true wisdom. Mayest thou pluck the flowers of wisdom. May ye soothe this miserable old-man. May you defend the poor. May you ward-off winter from the vines (*dat.*) I should admire the city. You would admire the harbours of Greece.

XXIII. INFINITIVE AND PARTICIPLE.

Lesson 64.

214. (1) The regular termin. of the infin. act. is $\epsilon\iota\nu$: but the first aorist has $\alpha\iota$, the perfect $\acute{\epsilon}\nu\alpha\iota$ with acute on the ϵ .

(2) The regular participial ending for the active is $\omega\nu$: but the first aorist has $\acute{\alpha}\varsigma$, the perfect $\acute{\omega}\varsigma$ with the acute.

	<i>Pres.</i>	<i>Fut.</i>	<i>Aor.</i>	<i>Perf.</i>
(3) <i>Inf.</i>	$\acute{\tau}\acute{\upsilon}\pi\tau\epsilon\iota\nu$	$\acute{\tau}\acute{\upsilon}\psi\epsilon\iota\nu$	$\acute{\tau}\acute{\upsilon}\psi\alpha\iota$	$\tau\epsilon\tau\upsilon\phi\acute{\epsilon}\nu\alpha\iota$.
<i>Part.</i>	$\acute{\tau}\acute{\upsilon}\pi\tau\omega\nu$	$\acute{\tau}\acute{\upsilon}\psi\omega\nu$	$\acute{\tau}\acute{\upsilon}\psi\acute{\alpha}\varsigma$	$\tau\epsilon\tau\upsilon\phi\acute{\omega}\varsigma$.

(4)  The partic. of the aorist (unlike *the moods*) does refer to past time; $\acute{\tau}\acute{\upsilon}\psi\alpha\varsigma$, *having struck*.

(5) As in the other moods, the pres. infinitive is to be used for *continued* and *repeated* actions, the aorist infinitive for *single definite* actions.

- (6) οὐ δύναμαι, *I am not able.*
 οὐκ ἠδυνάμην, *I was not able.*
 μέλλω, *I am going (or about).*
 ἤμελλον, *I was going (or about).*
- } These imperfects
 } irregularly take the
 } temporal augment η
 } (instead of the syl-
 } labic ε).

EXERCISE 44.

215. I am going to reap the ears-of-corn. You (*pl.*) were going to pluck the flowers. They were going to assemble the old-men in (into, εἰς) the market-place. I was going to write the letter. They-two were going to hide the axe. Do not look towards the sea. Do not leave off. Do not deceive the hopes of the good. Do not admire the self-satisfied. Having-reaped the ears-of-corn. Having-plucked the flowers. Going-to-hurt. Going-to-pluck the geometer's flowers. Having hastened. Having deceived the hopes of the good. Having turned his eyes towards (*πρός, acc.*) the sea. Having admired the city. Having stolen the axe. About to hide the axes. About-to-number the horsemen. Having admired the horns of the wild-beast. Having-made-myself-acquainted-with true wisdom. About-to-leave-off. About-to-deceive the old-man. To have admired (*perf.*) Having admired (*perf.*) To-have-made-myself-acquainted-with virtue. Having-made-myself-acquainted-with the pleasures of true wisdom. To have brought the bones of the lawgiver into the market-place.

LESSON 65.

(Declension of the Participles.)

Recite the Participles of *pres.* and *fut.*, *aor. 1*, and *perf.* (p. 91).

	<i>m. n.</i>	<i>f.</i>
216. (1) <i>Obs.</i> Root of the <i>pres. part.</i> ends in <i>οντ</i> ,	<i>ουσ.</i>	
" " <i>aor. 1. part.</i> "	<i>αντ</i> ,	<i>ασ.</i>
" " <i>perf. part.</i> "	<i>ουτ</i> ,	<i>υι.</i>

(2) But in the *dat.* plural (since *οντισι, αντισι*, become *ουσι, ασι*) the root of the *masc.* and the *neut.* is the same as the root of the *fem.*¹ except in the perfect.

(3) The partic. of both *perf.* and *aor.* answer to our partic. with 'having;' the only difference being, that the partic. of the perfect intimates that the thing done *still exists in its effects*; has had, that is, some permanent result.

(a) The *aor.* partic. is by far the more common; it is to be used in the following exercise when *perf.* is not added.

- (4) $\left\{ \begin{array}{l} \acute{\alpha}\pi\tilde{\eta}\lambda\theta\omicron\nu,2 \textit{I went away.} \\ \acute{\alpha}\pi\epsilon\tilde{\iota}\sigma\iota, \textit{he will go away.} \end{array} \right.$

Exercise 45.

217. Having admired the city, they went away. Having announced this victory, she went away. The-two having announced the victory, went away. Having soothed the soul. Pleasure having soothed the soul, withers it. Boreas, having withered the flowers, will leave off. Having polluted the temple of Minerva, she went away. The-two having polluted the temple of Mercury, went away. Announcing the victory, I soothe the souls of the citizens. O citizen, do not proclaim these things. Having practised (*aor.*) virtue. Having practised (*perf.*) virtue. O boy, do not steal the figs. Who will give this to Mercury? Having reaped the ears-of-corn in the garden of Philip. He loves to steal. Anchises went away. Having seen the eagles, he went away. Having plucked the flowers in the garden of the good judge. I have made-myself-acquainted-with the laws of Greece.

¹ The reason is this: the feminines were originally *οντσα* and *αντσα*, and became *ουσα, ασα*, by the operation of the same law which converts *οντισι, αντισι* into *ουσι, ασι*.

² *ον, ες, ε* | *ετον, ετην* | *ομεν, ετε, ον.*

Lesson 66.

218. (1) N. ὁ πράττων, *the (person) doing*, is used for "*he who does.*"
 G. τοῦ πράττοντος, *of him who does: or, of the man who does.*
 D. τῷ πράττοντι, *to him who does: or, to the man who does, &c., &c.*
 (2) So ἡ πράττουσα, *the woman who does, she who does, &c.*
 (3) δώσω τοῦτο, *I will give this.*
 οὐ δώσω τοῦτο, *I will not give this.*

Exercise 46.

219. I will give this *to the man who proclaims* the victory. I will give this *to the woman who soothed* the boy. I will not give this *to those who left* their rank.¹ I will give this *to him who is weaving* the flowers. I will pluck the flowers. Having flayed (*perf.*) the wild-beast, he went-away. Having flayed (*perf.*) the wild-beasts, they went-away. Having brought (*perf.*) the gold, she went-away. I will not give this to those who are hiding the torch. I will give this to those who hid the torch. I will give this to those who have brought (*perf.*) the silver. I am come *to flay* (= that I may flay) the wild-beast. I would flay the elephant.

XXIV. ON THE PASSIVE VOICE.

Lesson 67.

(Terminations of some tenses of the passive.)

220. (1) <i>Pres.</i> ομαι	ομην, <i>Imperf.</i>
<i>Fut.</i> θησομαι	θην, <i>Aor.</i>
<i>Perf.</i> μαι	μην, <i>Plup.</i>

¹ τάζεις. The *aor.* 1. of λείπω appears here and there in good writers.
 —(B.)

(2) The rules for augment and reduplication are the same as those already given.

(3) Of course before the ϑ terminations, the p and k sounds will become φ, χ respectively; and the t sounds ς .

τριβ-	τριφ-θήσομαι	ἐτριφθην:	τυπ(τ)- τυφθήσομαι, &c.
πλεκ-	πλεχ-θήσομαι	ἐπλέχθην.	
πειθ-	πεισ-θήσομαι	ἐπίσθην.	
φυλασσ-	(follows k sounds)	φυλαχ-θήσομαι, &c.	
νομιζ-	(follows t sounds)	νομισ-θήσομαι, &c.	

(4) Before μ , the p and k sounds become μ, γ respectively; and the t sounds ς .

τριβ-, τέ-τριμ-μαι: πλεκ-, πέ-πλεγ-μαι: πειθ-, πέ-πεισ-μαι.
 φυλασσ- (= k sound), πε-φύλαγ-μαι.
 νομιζ- (= t sound), νε-νόμισ-μαι.

(5) The *agent* after a passive verb is governed by $\acute{\upsilon}\pi\acute{o}$ in the genitive.

Exercise 47.

☞ The form "*was defended*" is to be translated by *aor.*: "*have been defended*" by *perf.*

221. I shall be hurt by the soldier. I was hurt by the wild-beast. I was proclaimed. I was chastised by the lawgiver. I shall be pursued by the wild-beast. I am cherished. I am soothed. I have been hid. I am hid. I have been forced by the citizens. I have been admired by the Scythians. I was admired by the Persians. I have been deceived by the base flatterer. I was appointed by the judge. I shall be admired by the Ethiopians. I shall be chastised. I was admired (*imperf.*) Vice shall be chastised. I will chastise the servants. Who will bring the figs to the boys? Give me (your) hand. Write this letter. O Æneas, write the book. Look at the eagles and foxes. The wild-beast was flayed. Loose the hands of the man. He will be loosed. He was bound in chains and brought into the house. I will not give this to Philip. O lawgiver, see the men.

Lesson 68.

Passive of *liquid* and *pure* verbs.—For *liquid* verbs, attend to Rules 163 and 165: and for *pure* verbs, to Rules 173, 175.

222.

(1) EXAMPLES.

ἀγγέλλομαι	ἠγγελλόμην	τιμάομαι	ἐτιμαόμην
ἀγγελθήσομαι	ἠγγέλθην	τιμηθήσομαι	ἐτιμήθην
ἠγγελμαι	ἠγγέλμην.	τετιμήμαι	ἐτετιμήμην.
	τελέομαι		ἐτελέόμην
	τελεσθήσομαι		ἐτελέσθην
	τετέλεσμαι		ἐτετελέσμην.

(2) Learn and recite ὁ δεῖνα,¹ “*such-a-one* :” not *talis* or *ejusmodi*, but as *we* use “*such-a-one*,” “*somebody*,” “*a certain*,” &c., often of a person whose name the speaker does not choose to mention.

(3) ὁ ἄλλος, *the other*, is used for “*the rest*,” in agreement with its substantive, as “*reliquum opus*” in Latin.

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

(4) ἀνὴρ τις, *a certain man*.

Exercise 48.

223. The flowers will be withered. The temple of Mercury was polluted by a certain young-man. I shall be wronged. I was deceived by a certain young-man. I shall be reduced to slavery. I have been enslaved by pleasure. I was threatened. I was flayed (*imperf.*) I have been flayed by the giant. The judge will chastise the base young-man. O lawgiver, do not colonize

¹ δεῖνα, “*a certain one*.”

Sing.	Dual.	Plur.
N. ὁ, ἡ, τὸ δεῖνα	N.A.V. τὸ, τὰ, τὸ δεῖνε	N. οἱ, αἱ, τὰ δεῖνες
G. τοῦ, τῆς, τοῦ δεῖνος	G.D. τοῖν, ταῖν, τοῖν δεῖνοιν	G. τῶν, τῶν, τῶν δεῖνων
D. τῷ, τῇ, τῷ δεῖνι		D. τοῖς, ταῖς, τοῖς δεῖσι
A. τὸν, τὴν, τὸ δεῖνα		A. τοὺς, τὰς, τὰ δεῖνας

the rest of the country. I was ashamed (*imperf.*) A certain young-man counted these things. The strength of Boreas will wither the flowers. They have admired the poet's flowers. He wondered-at the root of the vine. I will give this to such-a-one. He injured the rest of the country.

Lesson 69.

Give the terminations of the Pres. and Fut., Imperfect, and Passive Aorists, from the Table, p. 92.

☞ Remember that a neuter *plural* takes a *singular* verb.

Exercise 49.

224. The poet's flowers will be withered. The letter shall be written. The beauty of the harbour was admired by the Persians. The statues shall be carved. The rest of the country shall be colonized. The dove's wing was admired by the peacock. The flowers are withering (*pass.*) You (two) are withering. The geometer was wronged by certain Persians. The (two) Persians were wronged by a certain self-satisfied young-man. I have been wronged by this base flatterer. The ears-of-corn shall be reaped. The flowers were plucked. The ears-of-corn were plucked (*θεριζ*). The poet was reduced-to-slavery. I was flayed by the wicked (men). About to deceive his father, he went away. The swallows and geese are wondered-at. See the girls in the garden. I saw a certain man. He gave the fox to such-a-one. The torch was hid by the giant who stole Anchises' geese? The father was loved by his daughter most-of-all (105). A certain poet was writing a book. This (man) was hid in the house. The silver was stolen.

XXV. PERFECT AND PLUPERFECT PASSIVE.

(See 206, p. 100.)

Lesson 70.

225. (1) There is some difficulty with the *perfect* and *pluperfect* passive, where the initial consonant of the termination makes a change of the last letter of the root necessary.

(2) The first persons will all follow the *first person* sing., since they all begin with μ .

(3) The second singular, since it begins with σ , will follow the *first future*, because the change of the consonant before $\sigma\alpha\iota$ will be the same as that before $\sigma\omega$.

(4) The third singular ending in $\tau\alpha\iota$, will be preceded by the *smooth mute* of the p and k sounds; by σ , if the root ends in a t sound (or ζ).

[$\pi\tau$ is, of course, to be treated like a p sound; $\sigma\sigma$, $\tau\tau$, like k sounds.]

(5) The second and third dual, and second plural, will follow the first aorist pass., for the σ will disappear between two consonants, and therefore the termination virtually begins with ϑ . [See 123, p. 61.]

(6) EXAMPLES.

βέβλαμμαι	βέβλαψαι	βέβλαπται
βεβλάμμεθον	βέβλαφθον	βέβλαφθον
βεβλάμμεθα	βέβλαφθε	[βεβλάμμενοι εἰσί].
βέβρογμαι	βέβροξαι	βέβροκται
βεβρόγμεθον	βέβροχθον	βέβροχθον
βεβρόγμεθα	βέβροχθε	[βεβρόγμενοι εἰσί].
ἤνυσμαι	ἤνυσαι	ἤνυσται
ἤνυσμεθον	ἤνυσθον	ἤνυσθον
ἤνυσμεθα	ἤνυσθε	[ἤνυσμενοι εἰσί].
ἔσφαλμαι	ἔσφαλσαι	ἔσφαλται
ἔσφάλμεθον	ἔσφαλθον	ἔσφαλθον
ἔσφάλμεθα	ἔσφαλθε	[ἔσφάλμενοι εἰσί].

Exercise 50.

226. The city is admired. This city will be admired. The temple of Minerva has been admired. The country shall be colonized. The land was colonized by the Greeks. The rest of the produce¹ has been reaped. You have been flayed. The victory was proclaimed. These things are done. These things shall be done. The horns were brought. You (*pl.*) have been assembled into the city. The city has been proclaimed. These things were proclaimed. They will be proclaimed. The base flatterer was chastised. The laws shall be appointed. You are appointed. You-two have been appointed lawgivers. The temple of Minerva was polluted by the Scythians. The flowers were withered.

Exercise 51.

227. The axes were blunted. The temples of Mercury will be polluted by these base Scythians. The Scythians will pollute the temples of Minerva. This city has been reduced-to-slavery by the Greeks. Ye have been admired. They-two have been threatened. The earth was moved. The earth will be moved. These Things shall be dared. Virtue has been practised. The axe was stained-with-blood. The viper's head will be stained-with-blood. The axes will be blunted. The lion's head has been stained-with-blood. The flatterer shamed his race. The Scythian polluted the temple of Minerva. He admired the dawn. The beauty of the dawn has been admired. The axe has been blunted. The soul is blunted by pleasure. The desires of the flesh will blunt the soul. The garland² has been woven. Ye were hid. The geometer has been deceived. The geometer had been persuaded. The city had been adorned³ with harbours.

¹ καρπός, δ.² στέφανος.³ κοσμέω.

XXVI. THE MOODS OF THE PASSIVE.

Lesson 71.

228. (1)	<i>Imper.</i>	<i>Opt.</i>	<i>Subj.</i>	<i>Infjn.</i>	<i>Part.</i>
τύπτ-ομαι	-ου	-οίμην	-ωμαι	-εσθαι	-όμενος
τυφθήσ-ομαι	(none)	-οίμην	(none)	-εσθαι	-όμενος
ἐτύφ-θην	-θητι ¹	-θείην	-θῶ	-θῆναι	-θείς
τέτυμμαι	τέτυβο	part. with εἶην	part. with ῶ	τετύφθαι	τετυμμένος.

(2) The subj. takes the terminations of the principal tenses (p. 86) with the *mood-vowel* ω for the *first persons* and *third plural*: η for the other persons. But in the second sing. σ is dropt, and $\eta\alpha$ contracted into η . [- ω -μαι, η (for η -σαι, η -αι), η -ται, &c.]

(3) The opt. follows the historical tenses (p. 86), and has \omicron for its mood-vowel, dropping σ in the 2nd sing. [\omicron -μην, \omicron -ο (for \omicron -σο), \omicron -το, &c.]

(4) The terminations of the pass. aorists must be carefully learnt.

(5) In the perf. the σ of $\sigma\theta\alpha$ in the infin. is dropt when the root ends in a consonant: so that the termination is then virtually $\theta\alpha$. Hence $\beta\acute{\epsilon}$ -βλαφ- $\theta\alpha$, $\pi\acute{\epsilon}$ -πλεχ- $\theta\alpha$. (See 123, p. 61.)

Exercise 52.

229. Let him be proclaimed. Let them be admired by the citizens. Be thou soothed. Let it be written. Let it be written (*aor.*) Let it be written (*perf.*) Let it be carved (*perf.*) I am come, that the flowers may be plucked (*aor.*) The image is going to be carved. I am come, that I may be persuaded. Be thou scourged.² I was there, that I might be persuaded. Virtue, having been practised, sharpens the soul. The letter is going

¹ Drop the augment.² μαστίγῳ- ω .

to be written. I will give this to those who are left (*perf.*) Those who were left (*aor.*) went-away. I wonder-at the things written (*perf.*) in the soul.¹ A certain young-man stole what had been written. Having written the laws, the lawgivers went away. These things are written (*pres.*) in the soul. I am come that the letter may be written. Be it written (*perf.*) Doing this, he would be hurt. I will defend that which has been hurt (*aor.*) I am going to be hurt. Having been forced (*aor.*) they went away. I should be ashamed (*aor.*)

Lesson 72.

☞ The case absolute in Greek is the *genitive*.

Exercise 53.

230. The letter being written (*perf.*), he went away. The boy, having been scourged, will cry-out. O boy, do not wail. The statue having been carved, the artist went away. These things having been done (*aor.*), the lawgiver will chastise those who did (them). Do not do this. The artists, having persuaded the citizens, went-away. The artists, having been persuaded, went-away. Having been injured by the citizens, they went-away. The young man about to be injured, went-away. The boy, being injured, cried out. The poets, having been deceived, brought flowers to the temple of the Muses. O Minerva, give this to the son of Xenophon. Xenophon, having been deceived, defended the letter. Who stole the girl's nightingale? A certain (fellow) came to the house and persuaded the father to strike his son. The city, being adorned with temples, is very beautiful. Philip is a base (fellow).

¹ Say—'the (things) in the soul written.'

XXVII. MIDDLE VOICE.

Lesson 73.

Give the terminations, 131, p. 62; and 132, (4), p. 62.

231. (1) The middle voice expresses an action that a man (1) *does to himself*; or (2) for *his own* advantage, &c.; or (3) that he *gets done* for himself, or his own advantage.

(a) Many are simply *deponents*.

(2) διδάσκω, *teach*; διδάσκομαι, *have-a person taught*.
λούω, *wash another*.

λούομαι, *wash some part of myself*: also (wash myself =) *bathe*.

(3) διδάσκομαι ἐδιδασκόμην λούομαι ἐλονόμην
διδάξομαι ἐδίδαξάμην λούσομαι ἐλουσάμην
δεδίδαγμαί ἐδεδίδαγμην λέλουμαι ἐλελούμην.

(4) The only tense with any peculiarity of termination is the *first aor. mid.*

αμην	ω ¹	ατο
αμεθον	ασθον	ασθην
αμεθα	ασθε	αντο

232. Vocabulary 26.

Guard-myself; defend-myself φυλάσσομαι

Let: *mid.* cause to be let to myself; } μισθόω
hire

Provide myself with παρα-σκευάζομαι

Stop (*trans.*); *mid.* stop (*intrans.*), } παύω
cease

Deponent.

Force, compel βιάζομαι.

Exercise 54.

233. I was defending myself. I shall defend myself.
The Persians were defending themselves. I have hired

¹ For *ασο* (*ασ=ω*).

the garden. He stopt. I have stopt. I shall lament. He was lamenting. He lamented. I have stopt (177). I have-provided-myself-with this axe. I shall stop. He hired the garden. They will hire the garments. The boy has lied. I was bathing. They have washed themselves. He forced the poet to bring flowers to the temple of Minerva. The man who proclaims (218) the victory defended himself. Philip is a little (fellow). Give this to him. Is Anchises in the city? I will compel the geometer to pluck the flowers. He who does this is a base (person). O daughter, provide yourself with strength. I am come to write (that I may write) a letter.

Lesson 74.

(Active verbs with future middle.)

234. Many active verbs have a fut. of the *mid.* form. Of these, θαυμάζω, (*wonder-at, admire*); κολάζω, (*chastise*); οἰμώζω, (*cry-out*); θηράω, (*hunt*);¹ have been given in the Vocabularies.²

Exercise 55.

235. The boy will hunt the hares. You-two will admire the beauty of the harbour. You (*pl.*) will punish the boy. The boy will cry-out. You (*pl.*) will pursue the hare. You (*sing.*) will admire the dove's wing. The other Persians will pursue the wild-beast. Who in-the-world will pursue the wild beast? Who in-the-world will chastise the base flatterer? Who in-the-world built the temple of Minerva? O lawgiver, do not admire the false wisdom of the Scythian.

¹ διώκω, pursue.

² From this time θαυμάζω, κολάζω, (which have sometimes *fut. act.*) are to take *fut. mid.*

FIRST GREEK LESSONS.

PART II.

VERBS IN μ , ANOMALOUS VERBS, ETC.

Obs. In this Part the Pupil is to accentuate his Greek. See Questions on Accentuation, at the end of the Volume.



PART II. INTRODUCTION.

PRINCIPLES OF WORD-BUILDING.

I. VERBS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives denote the *being*, *having*, *making*, or *furnishing with*, what the root expresses.

2. *άω*, *έω*, *έίω*, (and sometimes *ώσσω* or *ώττω*, *άζω* and *ίζω*) denote *being* or *having*.

3. *όω*, *ίζω*, *ύνω*, *άίνω*, denote *making*, *making into*, or *furnishing with*.

4. *Obs.* Those in *άζω*, *ίζω*, from proper names, denote adopting the *manners*, *party*, or *language* of the person or nation: *as*, *έλληνίζειν*, *μηδίζειν*.

(*a*) Other terminations are (1) *desideratives* in *ειω*, from root of future, and in *ιαω*, *αω* from substantives; (2) *inchoatives* in *σκω*: (3) *frequentatives* in *αζω*, *ιζω*, *υζω*.

II. SUBSTANTIVES FROM VERBS.

5. Endings to mark *the man who does*, are these: *εις*, *τηρ*, *τωρ*, and (of first declension) *της*. In compounds *ος*, and sometimes *ας* or *ης*.

6. The feminines of *εις* are *ισσα*, *ια*. But *τηρ* and *τωρ* give *τειρα*, *τρις*, and *τρια*. *της τρια* gives,—remember this,— Not *τρια* only, sometimes *τις*.

7. *ειον*, from name of man in *εως*;
Is th' *instrument* the man doth use,
Or *place* in which he works: *τρα, τρον*,
(From *της* and *τωρ*) with *τηριον*,
Have the same meaning, which is meant
By *ειον*: *αρον*,¹ too, is *instrument*.
8. *μος, μη*—and *μα*
Whose genitive is *τος*,
σις, σια, η, or α,
And (*mas. or neuter*) *ος*,
Are nouns from *verbs*; and by them is express
The *doing*, or the *thing* quod factum est.

REMARKS.

9. The *sigma* terminations naturally follow the *future*; and the *mu* terminations the *perfect passive*. The vowel terminations change *ε* of the root into *ο*, like the *perf. mid.*

10. *μος* generally becomes *σμος*, when added to *pures*.

11. *μη, μα*, do not always take this *sigma*, even when the perfect has it: but they *generally* retain the *long vowel* of the *future* when they do not.

12. *μος* denotes properly the *doing* (but often the *thing done*): *μα*, the *thing done*: *μη* fluctuates between both meanings.

13. *σις*, (G. *εως*), *σια* (= Eng. *ing*: Lat. *io*) denote the *doing*: though sometimes (as the terminations *ing, io*) the *thing done*.

14. In some *compounds* *σια* denotes a permanent property.

15. *η* or *α* have not so distinctly marked a signification, but the abstract notion generally prevails. Most of them are *oxytone*. Those in *εια*, from verbs in *εω*, have the *α* long, and are *paroxytone*.

¹ From verbal roots.

16. Masculines in *ος* are generally dissyllables with *ο* for the vowel of the root;¹ neuters in *ος* never take the *ο*. Masculines in *τος* are longer forms, generally *oxytone*.

III. SUBSTANTIVES FROM ADJECTIVES.

17. *ια, της* (G. *τητος*), *σννη*.

(a) A final *τ* generally becomes *σ* before *ια* : but *not*, if the termination of the root is *στ*.

IV. ADJECTIVES FROM SUBSTANTIVES, VERBS, AND OTHER ADJECTIVES.

18. $\left\{ \begin{array}{l} \text{ιος} \text{ (Eng. } \textit{like, ly, en, \&c.}) \\ \text{ιός} \text{ (Eng. } \textit{tive, sive, ic, \&c.}) \end{array} \right\}$ mark *belong-*
ing, relating to, or proceeding from, consisting of, \&c.

(a) The termination *ιος* coalesces with a final *α, ε, ο*, into *αιος, ειος, οιος, φος*.—*ειος* is often from the name of a *person* (Eng. *ic, ean*). A final *τ* often becomes *σ* before *ιος*.

19. *εος, ινος* (Eng. *y, en*) denote the *substance* or *material* of which a thing consists.

(a) Some in *ινος* are from words of *time* ; and some from other substantives and even adjectives (*ἀλγεινός, ἀληθινός*).

20. *ρός*² (*ερός, ηρός*), *αλέος, εις* (*ήεις, όεις, ίεις*) and *ώδης*, generally denote *fulness, abundance* (Eng. *y, ful, ous*).

21. *μος* and *ιός* denote *capability, fitness, \&c.* ; those in *μος*, both *transitively* and *intransitively* ; those in *ιός* only in a *transitive* sense.

22. *ός, νός, λός, ωός, ρός*, and *ας*, also express the verbal notion as adjective ; *most commonly* in a *passive*, but sometimes in a *transitive* sense.

¹ Either as coming from roots with *ο*, or by changing *ε* into *ο*.

² Observe the accents wherever they are given.

23. *μων* denote the possession of a *habit* or *feeling*, expressed by a verb.

24. *τέος* = part. in *dus*.

25. *τός* = *past participle*; but often *fit* or *proper* to be, &c. (*ibilis*.)

V. ADVERBS.

26. *ως*, added to the root of adjective.

27. *δον*, *σε* express *manner*, *place*, &c. (from substantives).

28. *θι* = *in* a place: also the old datives, *οι*, *ησι*,¹ or (after *ι* or *ρ*) *ᾱσι*: and (chiefly from *pronominal* adjectives) *χοῦ*, *χῆ*.

29. *θεν* = *from* a place.

30. *δε* = *to* a place.

31. *δον*, *δην*, &c., denote *manner* (from verbs).

32. *ι*, *ει*, *τι*, *τει*, *δισ*, are other adverbial terminations, denoting *manner*, *circumstance*, &c.

33. *στι* is from *national* names.

VI. PECULIAR CLASSES OF SUBSTANTIVES.

34. *Diminutives*.—*ιον*, *διον*, *ιδιον*, *αριον*, *ασιον*, *υδριον*, *υλλιον*, *υλλις*, *ις*, *ισκος*, *ισκη*, &c.

35. *Amplificatives*.—*ων*, *αξ*.

36. *Gentilia*.—*ος*, *ιος*, *ιρος*, *αρος*, *ηρος*, *ιτης*, *ιατης*, *ωτης*, *εως*.

37. *Patronymics*. { *ιδης* (G. *ου*), *ιων*, *poet. G.* (*ιωρος*²) } *mas.*
 { *αδης* (from *ης*, *ας*, *ιος*) } *fem.*
 ις, *ας*, *ωνη*, *ιη*

A in Composition has three meanings:

38. (1) *α* (= *ἀρεν*, *without*), *not*, *un-*, &c., *negative*.
 (2) *α* (= *ἄγαρ*, *very much*) *strengthens* the meaning.
 (3) *α* (= *ἄμα*, *together*) *expresses* the connexion between two objects.

¹ Not *ποι*. B.

² Seldom *ιωρος*.

Table of the less obvious meanings of Prepositions in Composition.

39. ἀμφί, on both sides.

40. ἀντί, against, marking opposition; in return for, &c.

41. ἀνά,¹ up; back again.

42. διά (dis) marks separation; taking apart or aside.

43. ἐν, often into.

44. κατά,² down; it often implies completion, and hence (2) ruin, destruction (answering in both to per).

45. μετά (trans) marks transposition, change, sharing.

46. παρά sometimes signifies (like præter) missing or doing amiss. παραβαίνειν, to transgress, &c.

ACCENTUATION.³

I. SUBSTANTIVES.

(1.) FIRST DECLENSION.

1. α, Gen. ης. Accent as far back as possible. But Roman names in ἴρα are *properisp.*, and Greek names in δᾶ, θᾶ, *paroxytone*.

(a) Hence those in εἶα, from adj. in ης, are *proparoxytone*, since they end in ᾶ.

2. ρα, accent as far back as possible, except *verbal* derivatives, which are *oxytone*.

¹ With βαίνειν, &c., ἀνά, up, and κατά, down, mean respectively *into the interior*, and *down to the coast*.

² Hence κατά is sometimes equivalent to up in English: καταφαγεῖν, *to eat up*.

³ See Questions on Accentuation, after the Appendix.

3. *ύνη*, paroxytone.

(The other terminations can hardly be reduced to rule, from the number of endings and exceptions.)

4. *δης*, *αδης*, are paroxytone.

5. *της* from *verbs*, generally oxytone, except those that in the poets appear likewise with the termination *ηρ*, as *ψάλλτης*, *κυβερνήτης*, *πλάστης*, *κλέπτης*, *ψεύστης*.

(2.) SECOND DECLENSION.

6. Here, too, words directly from the root (whether with or without the change of *ε* into *ο*) are paroxytones: those with peculiar syllables of formation (as *μος*, *τος*, &c.) are oxytone.

7. Observe: *κάλαμος*, *κόσμος*, *ὄγμος*, *οἶμος*, *ὄλμος*, *ὄρμος*, *πόλεμος*, *πότμος*, *ᾠμος*, and others in *μος*, not being obviously derived from existing *verbal* roots, have the accent as far back as possible. So *θάνατος*, *κίνδυνος*.

8. OBS.	<i>νόμος</i> ,	<i>law</i>		<i>ρομός</i> ,	<i>pasture-ground</i>
	<i>λουτρόν</i> ,	<i>bath</i>		<i>λοῦτρον</i> ,	<i>water for washing</i>
	<i>βίος</i> ,	<i>life</i>		<i>βίός</i> ,	<i>bow</i>
	<i>δῆμος</i> ,	<i>people</i>		<i>δημός</i> ,	<i>fat.</i>

9. *ἀδελφός*, *θεός*, *κρίός*, *λαός*, *ραός*, *υἰός*, with many others that are not *abstract* nouns, are oxytone.

10. Neuters are accented as far back as possible. (—¹ *ἔρπετόν*, *ζυγόν*, *πτερόν*, *ᾠόν*, and the *adjective* substantives *φντόν*, *βοτόν*, *ῥντόν*.)

11. Diminutives in *ιον* are *paroxytone* when they form a dactyl (*παιδίον*): when not, they throw the accent as far back as possible.

12. Of other diminutives,

(a) *ισκος* is *paroxytone*, *ρεανίσκος*.

(b) *αριον*, *ιδιον*, *υλλιον*, *υφιον*, *προπαροxytone*.

¹ — (*minus*) means 'except': † (*plus*) means 'together with.'

(3.) THIRD DECLENSION.

13. Monosyllables with accented *a* are oxytone.—
πᾶς.

14. Monosyllable *neuters*, and those with nom. *-ς*,
acc. *ν*, are perispomena.—κλείς, κίς, λίς (but acc. κλειῖν, κῖν,
λίην).

(Polysyllables.)

15. (a) Neuters throw the accent as far back as possible.

(b) The following terminations (of *mas.* and *fem.*) are *oxytone*; the others throw the accent back as far as possible.

αν, ες, ω

ας, fem. + ὁ ἀνδριάς, ἰμάς.

ην — some proper names and adjectives.

ηρ, mas. + ἡ γαστήρ.

ις, acc. α — ἄγλις, δέλλις, μέρις, ὄρις.

ως — ἄλως, γάλως. + ὁ ἐνρώς, ἰδρώς, ταῶς.

υς — βότρυς, γένυς, γῆρυς, ἔγγελυς, θρηῖνυς, ἴνυς,
κόρυς, κόμυς, νέκυς, πέλεκυς, πῆχυς, πίτυς,
πρέσβυς, στάχυς, χέλυς:—and some proper
names, as Γόρτυς, Φόρυς.

ων, fem. — γλήγων, μήγων. + many proper names (as
Παφλαγών, Μακεδών), the names of the
months (Γαμηλιών) all in *εων*, and ἀγών,
ἀγκών, αἰών, ἀλεκτροών, ἡγεμών, κηδεμών,
κανών, λευμών, χιτών, and a few more.¹

16. Feminine names of persons in *ις* are accented on
the same syllable as the *masculine* form from which
they are derived:—if, however, the masculine was *pro-*
paroxytone, or a *dissyllable barytone*, the fem. in *ις* is
oxytone.

¹ So words denoting a *place where things are kept*: e. g. σιτοβολών
(granary), &c. ὀδούς, tooth, is oxytone.

Thus ἀλλήτηρ, Σπαρτιάτης, but Πέρσης, αἰχμάλωτος.
ἀλλήτρις, Σπαρτιάτις, Περσίς, αἰχμάλωτις.

II. ADJECTIVES.

17. *Simple* adjectives (except those that are used *substantively*, as φίλος, a friend, &c.) generally have the accent on the last syllable: *compound* adjectives not. But to this rule there are many exceptions.

I.	II.	III.	IV.
<i>Oxytone.</i>	<i>Paroxytone.</i>	<i>Proparoxytone.</i>	<i>Properispom.</i>
<p>θος, κος, λος, ρος, ποσ, ρος, σος, στος.¹ αος when there is no kindred form in εως. ης, G. εος. ας, G. αδος. υς.—Verbals in τος. Dissyllables in οιος, φος: and αιος from substantives.</p>	<p>ιλος, υλος, λειος. Verbals in τειος. ας when G. not αδος. εις, ων. Multiplicatives in οος. ης, G. ητος, ὀλίγος.</p>	<p>ιος, εος, μος, and polysyll. in ειος (when these endings are simply appended to the root).</p>	<p>Polysyllables in οιος, φος: αιος, Dissyllables in ειος.</p>
<i>Exceptions.</i>	<i>Exceptions.</i>	<i>Exceptions.</i>	<i>Exceptions.</i>
<p>αιόλος ἡλικός βέβηλος πηλικός δῆλος τηλικός ἐκηλος κόλος λάλος ὄλος φαῦλος _____</p>	<p>αἴσυλος ἐκών</p>	<p>βαλιός δεξιός πολιός σκολιός _____</p>	<p>ἀραιός ἡβαιός γεραιός κραταιός παλαιός _____</p> <p>βέβαιος δίκαιος ἀντίος βίαιος μάταιος ἐναντίος δειλαιός _____</p> <p>_____</p> <p>ἐθελημός ὁμοιος } ἰταμός γέλοιος } <i>Atticè.</i></p>
μόνος			

¹ When adjectives with these terminations are formed from simple roots. Of course ξος, ψος come under σος.

I.

ἄκρος
 γᾰῦρος
 γλίςχρος
 ἐλεύθερος
 λάβρος
 παῦρος

ἴσος
 μέσος

All in ὕρος

Those in ιος
 from simple
 roots, denoting
 a *substance* or
species.

} *proparox.*

πλήρης

ἤμισος
 θῆλος
 πρέσβος.

III.

ἀνδρεῖος
 γυναικεῖος
 ἔταιρεῖος
 ἡθεῖος
 μεγαλεῖος
 οἰκεῖος
 ὀθνεῖος
 παιδεῖος
 παρθενεῖος
 σπονδεῖος

Those in
 εος, where
 the ε is an
 Ionic in-
 sertion,
 are *oxy-
 tone*; as
 κενεός, &c.

(Compound Adjectives.)

18. ος.—Accent as far back as possible, except in those compounded of *noun, verb* (in that order) with *long penult* and *transitive meaning*; which are *oxytone*.

19. *Exceptions*.—Those in *αρος, σῶλος*, are *proparoxytone*: so are those in *εργος*, that express a *worker*, not as one who follows such an occupation, but as one who is of *such a character*. These become *properisp.* if a contraction takes place; as, *κακό-εργος, κακοῦργος*.

20. When the penult is *short*, those with a *transitive meaning* are *paroxytone*; those with a *passive* or *in-*

transitive meaning, *proparoxytone*: μητροκτόνος, *mother-killing*: μητροκτόνος, *killed by his mother*.

21. *Exceptions*.—Compounds with short penult whose first factor is a preposition, α (*privative* or *intensive*), δυσ, εὐ, ἀει, ἀγαθ, ἀρι, ἀρτι, ἐρι, ἡμι, ζα, παν, πολυ, are *proparoxytone*: so are many in οχος (from εχω).

22. Verbals in τος become *proparoxytone* in the compounds, *when they are declined with two endings*: not otherwise.

23. ης, G. εος. Those are *oxytone* (1) that have *short penult*, and a *verbal root* as their last factor; as, ἰοβαφής.

(2) Those ending in ἀλγής, αχθής, ειδής, ουργής, πληθής.

(3) The compounds with the words enumerated in 21; as, ἀτερπής, &c.

24. The neuters of ἦρης, ὄδης, are *properisp*. ἦρες, ὠδες.

25. The others in ης, εος, throw the accent as far back as possible (ὑπερμεγέθης, neut. ὑπερμέγεθες).

26. Those in ας, G. ου, are *paroxytone*.

27. Those in ης, G. ου, with *penult long*, are *oxytone* (except those in πώλης): those with *penult short*, *paroxytone*.

28. If, however, the *last factor* is an *unaltered* substantive, the accentuation of that substantive is retained.

29. All in πλήξ, ρώξ, τρώξ, σφάξ, are *oxytone*.

III. NUMERALS.

30. Numerals throw the accent as far back as possible.

31. *Exceptions*.—(1) ἐπτά, ὀκτώ, ἑννέα, ἑκατόν.

32. (2) Adverbs in άκις (*paroxytone*).

33. (3) Ordinals in οστός (*oxytone*).

34. (4) Multiplicatives in οος, οῶς.

35. (5) Substantives in ας: μονάς, τριάς, &c. (*oxytone*).

IV. ADVERBS.

36. *ως* from oxytones in *ος* is circumflexed: from barytones, *paroxytone*.

37. *ως* from *ης* is *oxytone* (— those in *ήθως*).

38. *ως*, from *υς*, *ων*, *εις*, and participles, is *paroxytone*.

39. *θεν* } (1) Those in *οθεν*, *οθι*, *οσε*, are *paroxy-*
θί } *tone*; except those from *πᾶς*, *ἄλλος*, *οἶκος*,
σε } *ἔνδον*, and *ἐκτός*,¹ which are *proparoxytone*.

(2) With any vowel *but o* before the termination, the accent remains on the syllable that has it in the original word: *ἀρχῆθεν* from *ἀρχή*; *ἄνωθεν* from *ἄνω*. Except *ἐκαθεν* from *ἐκάς*, *Atticè ἐκας*.

40. *δε* is enclitic, and treated as such; *πόλινδε*, *οἰκόνδε*, *Μέγαράδε*.

41. *ἀδην* is *paroxytone*: *δόν*, *ηδόν*, *oxytone*.

Lesson 1.

VERBS IN *μι*.

1. This is a peculiar, but small class of verbs and parts of verbs, which do not add the terminations by a connecting vowel (as *ο-μεν*, *ε-τε*, &c.), but *immediately* as in the *perf. pass.* (*μαι*, *σαι*, &c.)

2. Their peculiarity belongs only to the *pres.* and *imperf.* of all the voices, and to the *aor. 2 act.* and *mid.*

3. They have some peculiar terminations, as *μι*, *σι*, for the *first* and *third* persons of the *present active*; *θι* for *2 pers.* of the *Imperat.*;² or sometimes *ς* in the *second aorist*.

4. They form the rest of their tenses from simpler, generally *monosyllabic*, *pure roots*. They *lengthen*

¹ Remember these words by their meaning: “*Every other house, within (and) without.*”

² As in the *Passive Aorists*.

the vowel of these roots, and prefix ι with the initial consonant of the root (the *smooth* being of course used for the *aspirate*), where it is possible. Sometimes $\nu\nu$ or $\nu\nu\nu$ is added to the root, which is then left without reduplication.

Thus: $\vartheta\epsilon$ $\sigma\tau\alpha$ $\delta\omicron$ $\delta\epsilon\iota\kappa$ $\sigma\kappa\epsilon\delta\alpha$
 $\tau\acute{\iota}\text{-}\vartheta\eta\text{-}\mu\iota$ $\acute{\iota}\text{-}\sigma\tau\eta\text{-}\mu\iota$ $\delta\acute{\iota}\text{-}\delta\omega\text{-}\mu\iota$ $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\bar{\nu}\text{-}\mu\iota$ $\sigma\kappa\epsilon\delta\acute{\alpha}\text{-}\nu\nu\bar{\nu}\text{-}\mu\iota$.

5. The optative has the termination $\eta\nu$, and adds it to the short vowel of the root by the connecting vowel ι .

6. Terminations of Moods :

Indic.	Imp.	Opt.	Subj.	Infin.	Part.
$\mu\iota$	$\vartheta\iota$	$\text{---}\eta\nu$	ω	$\nu\alpha\iota$	$\nu\tau\varsigma$
<i>Aor. 1</i>					

7. (1) For the present these forms are to be added (except in the *indicative*) to the root with its final vowel shortened ($\tau\iota\vartheta\epsilon$, $\acute{\iota}\sigma\tau\acute{\alpha}$, $\delta\acute{\iota}\delta\omicron$).

(2) For the *Aor. 2* they are to be added (except in *indic.*) to the short root from which they come ($\vartheta\epsilon$, $\sigma\tau\alpha$, $\delta\omicron$).

(3) The vowels will form a diphthong with ι in the optative ; and be contracted into ω in the subjunctive.

(4) But the infinitive of the second aorist has a *long penult* : ϵ , α , \omicron become respectively $\epsilon\iota$, η , $\omicron\nu$ or ω .

(5) *Ἔστην* also retains η in the Imperative : and $\tau\acute{\iota}\vartheta\eta\text{-}\mu\iota$, $\acute{\iota}\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$, take *Aor. 2. imperat.*, $\vartheta\acute{\epsilon}\varsigma$, $\acute{\epsilon}\varsigma$, $\delta\acute{\omicron}\varsigma$.

(6) In the participle $\epsilon\nu\tau\varsigma$, $\alpha\nu\tau\varsigma$, $\omicron\nu\tau\varsigma$, $\nu\nu\tau\varsigma$ become, of course, $\epsilon\iota\varsigma$, $\acute{\alpha}\varsigma$, $\omicron\upsilon\varsigma$, $\bar{\nu}\varsigma$.

8. Terminations of Tenses :

[Vowel shortened¹ before *term.* of Dual and Plur. except in $\acute{\epsilon}\sigma\tau\eta\nu$.]

	Sing.	Dual.	Plur.
<i>Pres.</i>	$\mu\iota$, ς , $\sigma\iota$,	$\tau\omicron\nu$, $\tau\omicron\nu$,	$\mu\epsilon\nu$, $\tau\epsilon$, $\nu\tau\sigma\iota$.
<i>Imperf.</i>	} ν , ς , ν thrown away.	$\acute{\iota}\omicron\nu$, $\tau\eta\nu$,	$\mu\epsilon\nu$, $\tau\epsilon$, $\sigma\alpha\nu$.
<i>Aor. 2.</i>			

¹ The η of $\acute{\iota}\sigma\tau\eta\mu\iota$, as coming from $\acute{\alpha}\omega$, must be shortened into α .

Obs.—In plur. 3. *εντσι, αντσι, οντσι, υντσι*,
become, of course, *εισι, ᾱσι, ουσι, ῡσι*;
οι, ε̄ασι, ο̄ασι, ῡασι.¹

Lesson 2.

9. TENSES.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
(<i>θέ-ω</i>) <i>τίθημι</i>	<i>ης ησι</i>	<i>ετον ετον</i>	<i>εμεν ετε ε̄ισι (ε̄ασι)</i>
(<i>στά-ω</i>) <i>ίστημι</i>	<i>ης ησι</i>	<i>ἄτον ἄτον</i>	<i>ἄμεν ἄτε ἄσι</i>
(<i>δό-ω</i>) <i>δίδωμι</i>	<i>ως ωσι</i>	<i>οτον οτον</i>	<i>ομεν οτε ο̄υσι (ο̄ασι)</i>
(<i>δείκ-ω</i>) <i>δείκνυμι</i>	<i>ῡς ῡσι</i>	<i>ὑτον ὑτον</i>	<i>ὑμεν ὑτε ῡσι (ῡασι)</i>
<i>Imperf.</i>			
<i>ἐτίθη-ην</i>	<i>ης η</i>	<i>ετον ἐτην</i>	<i>εμεν ετε εσαν</i>
<i>ἴσθη-ην</i>	<i>ης η</i>	<i>ἄτον ἄτην</i>	<i>ἄμεν ἄτε ἄσαν (αν)</i>
<i>ἐδίδ-ων</i>	<i>ως ω</i>	<i>οτον οτην</i>	<i>ομεν οτε οσαν</i>
<i>ἐδείκν-υν</i>	<i>ῡς ῡ</i>	<i>ὑτον ὑτην</i>	<i>ὑμεν ὑτε ὑσαν</i>
<i>Aor. 2.</i>			
<i>ἔθη-ην</i>	<i>ης η</i>	<i>ετον ἐτην</i>	<i>εμεν ετε εσαν</i>
<i>ἔσθη-ην</i>	<i>ης η</i>	<i>ητον ἦτην</i>	<i>ημεν ἦτε ἦσαν</i>
<i>ἔδ-ων</i>	<i>ως ω</i>	<i>οτον οτον</i>	<i>ομεν οτε οσαν</i>

(None from *δείκνυμι*.)

10. MOODS.

<i>Ind.</i>	<i>Imperat.</i>	<i>Opt.</i>	<i>Subj.</i>	<i>Infinitive.</i>	<i>Part.</i>
<i>Pres.</i>					
<i>τίθημι</i>	(<i>τίθει</i>)	<i>τιθείην</i>	<i>τιθῶ (ῆς, &c.)</i>	<i>τιθέναι</i>	<i>τιθείς</i>
<i>ίστημι</i>	(<i>ίσταῖθι</i>)	<i>ισταίην</i>	<i>ιστῶ (ῆς,² &c.)</i>	<i>ιστάναι (ἄ)</i>	<i>ιστάς.</i>
<i>δίδωμι</i>	(<i>δίδοθι</i>)	<i>διδοίην</i>	<i>διδῶ (ῶς,² &c.)</i>	<i>διδόναι</i>	<i>διδούς.</i>
<i>δείκνυμι</i>	(<i>δείκνυθι</i>)	—	—	<i>δεικνύναι (ῦ)</i>	<i>δεικνύς.</i>
<i>Aor. 2.</i>					
<i>ἔθη-ην</i>	<i>θέε</i>	<i>θείην</i>	<i>θῶ (ῆς, &c.)</i>	<i>θεῖναι</i>	<i>θείς.</i>
<i>ἔσθη-ην</i>	<i>στῆθι</i>	<i>σταίην</i>	<i>στῶ (ῆς, &c.)</i>	<i>στῆναι</i>	<i>στάς.</i>
<i>ἔδ-ων</i>	<i>δόε</i>	<i>δοίην</i>	<i>δῶ (ῶς, &c.)</i>	<i>δοῦναι</i>	<i>δούς.</i>

¹ The forms in *ασι* are employed exclusively by the best Attic writers.

² Observe that *άη* is here contracted into *ῆ* (not *ῆ̄*), and *όη* into *ῶ* (not *οῖ*).

11. OBS. 1. There is no difficulty in going through these tenses. *Imper.* εθι, έτω, &c. θές, δός (as if from θέτι, δόθι), θέτω, δότω.—*Optat.* αίην, οίης, &c.¹ (as in p. 94, note 2.)

—αίην, αίης, αίη | αίητον, αίητην | αίημεν, αίητε, αίησαν
 or | αίτον, αίτην | αίμεν, αίτε, αίεν

Subj. as subj. of *passive Aorists*, except those whose root has ο (as δίδωμι), which keep ω throughout.

12. Several persons are formed as if from τιθέω, ιστάω, δίδώω. This is particularly the case with the

{ *Imperfects*, έτίθουν, έδίδουν; but not in ίστημι: έδείκ-
 νον, from the form in ίω.
 { *Imperat.* τίθει, ίστη, δίδον, δείκνῶ.

So in the present, τιθεῖς, ιστῆς, &c., but this form is the least used in the present by the Attics. (B.)

13. In *compounds* of ίστημι, σιᾶ is used for στήθι.

Lesson 3.

(*Passive and Middle.*)

14. The terminations are those of the *common* conjugation without the connecting vowel; that is, the terminations as given for *perf.* and *pluperf. passive.*

σ in 2 *sing.* generally remains; in *imperat.* σο it is often thrown away, and the vowels then contracted:

¹ αίην, as *Opt.* of *passive Aorists*: see Table p. 92, and note, ⁴ p. 94.

Pres.	Imper.	Opt.	Subj.	Infjn.	Part.
τίθ-εμαι	εσο (ου)	είμην	ῶμαι ¹	εσθαι	είμενος
ἴστ-ἄμαι	ασω (ω)	αίμην	ῶμαι	ασθαι	άμενος
δίδ-ομαι	οσο (ου)	οίμην	ῶμαι ²	οσθαι	όμενος
δείκν-ύμαι	ῦσο	—	—	υσθαι	ύμενος

Imperf.

ἔτιθέμην	[(εσο) ου, ετο, &c.]
ἔσταίμην	[(ασο) ω, ατο, &c.]
ἔδιδόμην	[(οσο) ου, οτο, &c.]
ἔδεικνύμην	[υσο, υτο, &c.]

Aor. 2.	Imper.	Opt.	Subj.	Infjn.	Part.
ἔθίμην	(θέσο)θοῦ	θείμην	θῶμαι	θέσθαι	θέμενος
ἔστάμην ³	στάσο,στῶ	σταίμην	στῶμαι	στάσθαι	στάμενος
ἔδόμην	(δόσο)δοῦ	δοίμην	δῶμαι ²	δόσθαι	δόμενος

15. The other tenses of these verbs are formed as if from *θέω, στάω, δόω, δείκω*: but

(1) *τίθημι, ἴστημι, δίδωμι*, make anomalous *Aor. 1.* with *κα*: thus *Aor. 1.* ἔθηκα,⁴ ἔστηκα, ἔδωκα.

(2) In the two first of these verbs, the *perf.* is distinguished by a change of vowel sound; *τέθεικα, εἶκα*,—*pass.* τέθειμαι, εἶμαι.

(3) In the *Aor.* and *Fut. passive*, these verbs add the termination to the *short* vowel: *ἔτέθην, ἔστάθην, ἔδόθην*. In *ἴστημι, δίδωμι*, the *perf.* and *plur.* have also the short vowel: *ἔσταμαι, δέδομαι*.

¹ The Attics form *Opt.* and *Subj.* of *τίθεμαι, ἴσμαι, δίδωμαι*, exactly as if from verbs in *ομαι*, the accent being thrown back, and *οι* in the Optative:

τιθῶμαι (not τιθῶμαι), τιθοῖτο, πρότιθηται, &c.

This analogy, as far as regards the *accent*, is followed by the other verbs in *μι*, *δύνωμαι, δύναιτο*, &c.

² *διδῶμαι, δῶμαι*, keep the *ῶ* (*ῶμαι, ῶ, ῶται*, &c.) throughout, as in the *Act.*

³ This tense and its moods do not really occur; they are stated here because some other verbs have them; *e. g.* *ἐπάρην*. (B.)

⁴ This tense is confined to the *indic. mood*, and almost to the *singular* and *3 pers. plural*.

The *Aor. 2.* (which is not used in the singular, R.) is used for the *dual* and two first persons of the plural.

(4) In Act. of ἵστημι, Aor. 2., Perf., and Plup. have the *intransitive* meaning (*stand*); the Perf. with meaning of *pres.* (*I stand*).

In *Pass.* the meaning is, 'to be placed,' throughout.
In *Mid.* " " 'place myself;' and also, *place, erect.* Aor. 1. *Mid.* has only the *trans.* meaning.

Obs. Plur. 3. of Aor. 1. and 2. Act. must be distinguished by their *meaning*, as they are alike in *form*.

16. Hence the remaining tenses of τίθημι, ἵστημι, δίδωμι, ἵημι are these:

	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
(τίθημι)	Perf. τέθεικα		τέθειμαι
	Plup. ἔτεθεικέν		ἔτεθειμέν
	Fut. 1. θήσω	θήσομαι	τεθήσομαι
	Aor. 1. ἔθηκα	ἔθηκάμην	ἔτέθην
(ἵστημι)	Perf. ἕστηκα		ἕσταμαι
	Plup. ἐστήκειν or εἰστήκειν }		ἑστάμην
	Fut. 1. στήσω	στήσομαι	σταθήσομαι
	Aor. 1. ἕστησα	ἕστησάμην	ἑστάθην
(δίδωμι)	Perf. δέδωκα		δέδομαι
	Plup. ἔδεδώκειν		ἔδεδόμην
	Fut. 1. δώσω	δώσομαι	δοθήσομαι
	Aor. 1. ἔδωκα	ἔδωκάμην	ἑδόθην.
(ἵημι)	Perf. εἶκα		εἶμαι
	Plup. εἶκέν		εἶμην
	Fut. 1. ἦσω	ἦσομαι	ἑθήσομαι
	Aor. 1. ἦκα	ἦκάμην	ἑθήην

Lesson 4.

(εἰμί, εἶμι, ἴημι, φημί.)

17. (1) εἰμί, *I am*; ¹ εἶμι, *I shall go* (*pres.* with *fut.* meaning).

	<i>Imperat.</i>	<i>Opt.</i>	<i>Subj.</i>	<i>Infjn.</i>	<i>Part.</i>
MOODS.	{ εἰμί, ἴσθι, (ἔστω, &c.)	εἶην,	ὦ,	εἶναι,	ὦν. (<i>am.</i>)
	{ εἶμι, ἴθι, (ἴτω, &c.)	ἴοιμι,	ἴω,	ἴεναι,	ἴων. (<i>go.</i>)

Present.

εἰμί, (εἶς) εἶ, ἐστί (ν)	ἔστόν, ἐστόν,	ἔσμέν, ἐστέ, ἐσσί (ν).	<i>am.</i>
εἶμι, (εἶς) εἶ, εἶσι, (ν)	ἴτορ, ἴτορ,	ἴμεν, ἴτε, ἴασι (ν).	<i>go.</i>

Imperfect.

ἦν, (ἦς) ἦσθα, (ἦ) ἦν,	ἦτον, ἦτην,	ἦμεν, ἦτε, ἦσαν. (<i>am.</i>)
ἦεν, ἦεις, ἦει,	ἦστον, ἦστην,	ἦσιμεν, ἦειτε, ἦεσαν, (<i>go.</i>)
ἦα, <i>Att.</i> ἦεισθα, ἦειν,	ἦτορ, ἦτην,	ἦμεν, ἦτε, (ἦσαν).

Future.

ἔσομαι, (ἔσῃ) ἔσει, (ἔσεται) ἔσται, | ἐσόμεθον, &c. . . . (*am.*)18. ἴημι, *to send forth* (a verb in *μι*, like τίθημι).

Pres. ἴημι, (ἴεθι) ἴει, ἰείην, ἰῶ, ἰέναι, ἰείς.

Aor. 2. [ἴην] ἔς, εἶην, ὦ, εἶναι, εἶς.

Imper. ἴην or ἴωνν.

Aor. 1. ἴκα. Perf. εἶκα.

19. φημί, (*say*).

MOODS. φημί, φαδί, φαίην, φῶ (ἦς), φάναι, φάς.

Pres. φημί, φής, φησί, &c. 3 pl. φασί.
(not φῆς)Imperf. ἔφην, ἔφης, ἔφη, &c. 3 pl. ἔφασαν.
ἔφησθα.*Fut.* φήσω. *Aor.* ἔφησα. *Mid.* ἐφάμην. *Pass.* πεφάσθω, πεφασμένος. *Imperf.* has meaning of *Aor.*, and therefore φάναι is used for *Aor. infjn.*

¹ Many forms of these verbs are liable to be mistaken. *Imper.* ἴσθι, from εἰμί, must not be mistaken for ἴσθι, from οἶδα. *Infjn.* εἶναι, in εἰμί and ἴημι, and ἰέναι in εἶμι and ἴημι, are distinguished by the breathing; but this distinction is lost in many compounds, e. g. προσεῖναι. So of *Opt.* and *Subj.*

LESSON 5.

[τίθημι. See pp. 131, &c.]

VOCABULARY.

20. *Word-building*.]—To put-down (*κατα-τιθημι*, W.¹ 44). To put-to; to add (*προσ-τιθημι*). To place-round; to put-round (*περι-τιθημι*). To put-up (*ἀνα-τιθημι*, W. 41). That which is put up; a votive-offering; offering (*ἀνα-θημα*, n. W. 11. A. 15, *a*). That which is fixed (*θεσμος*² = *institution, ordinance, statute*. W. 12. A. 6). A placing (*θεσις*, f. W. 13. A. 15: of laws, *enacting*: of names, *giving*). A placer (*θέτης*, g. *ov*: of names, a *giver*, W. 5).

Stone (*λίθος*, m. A. 6). Name (*ὄνομα*, g. *ατος*, A. 15, *a*).

EXERCISE 1.

In what *number* is the verb after neuter plurals?

21. He puts-down the silver. Put-down the money. I have put-down the gold. I am come to put-down the silver. He has put-up a votive-offering in the temple of Minerva. A votive-offering will be put-up in the temple of Mercury. O Neptune, beautiful votive-offerings will be put-up in the temple. A certain beautiful offering was put-up in the temple of the gracious god. Do not put-up the offering in this temple. I was there to put-up³ the offering. The giving⁴ of names is something clever. The axe having been sharpened, the artist went-away. May the axe be sharpened.⁵ He wondered-at the placing (*pl.*) of the stones. He was-going to put-up the beautiful offering in the temple of Minerva. He admires the giver⁶ of names. The giver of names was wise. He was putting-up the offering in the temple.

¹ A. = Rules for *Accentuation*. W. = Rules for *Word-building*.

² In Athens, *θεσμός* was one of Draco's, *νόμος* one of Solon's laws.

³ That I might put up. ⁴ *Say*, placing. ⁵ As a *wish*. ⁶ *Say*, placer.

Lesson 6.

[δίδωμι. See p. 131, &c.]

VOCABULARY.

22. *Word-building.*—Act of giving; giving (*δοσις*, f. W. 13. A. 15). Gift (*δομα*, W. 11. A. 15, a). To give-away (*ἀπο-δίδωμι*, *give-up, render*). To give a share of (*μετα-δίδωμι*, W. 45, *impart*). To give-in-return (*ἀντι-δίδωμι*, W. 39). One-who-gives-forth (*προ δότης*, W. 5, A. 5, *proditor, traitor, betrayer*). To give away from myself (*ἀπο-δοσθαι*, *mid. to sell*). To suffer punishment (to give justice, *δικην δίδωμι*).

Exercise 2.

23. The gods gave us¹ sleep. Give-us¹ -a-share of the gold. The unjust citizen will suffer punishment. He is-going to suffer punishment. O unjust judge, you will suffer punishment. Give-a-share of your good (things) to the poor. He was giving-up the silver. The gifts of the poor are sacred. The base traitor has suffered punishment. The bad have suffered punishment. I am come to put-down^a the silver. What will you give-me-in-return? She is going to sell the dove. Who in-the-world has given us these things?

Lesson 7.

How are the comparative and superlative degrees formed? (p. 55.) Repeat Vocabulary 19 (p. 55).

(1) The comparative in the Greek governs the genitive.—*σοφώτερος τοῦ διδασκάλου, wiser than his teacher.*

(2) To express “he is *too wise to do* a thing,” the Greeks said, “he is *wiser than so-as to do it.*”

σοφώτερός ἐστιν ἢ ὥστε ποιεῖν τοῦτο.

¹ Dat. of person.

VOCABULARY.

ἦ, *than.* ὥστε, *so as.*

24. To get or acquire (*κτάομαι*: *perf.* I have got = *I possess*). A possession, *from root κτα* (*κτημα*, W. 11. A. 15, *a*). Act of acquiring; acquisition; possession (*κτησις*, W. 13. A. 15, *b*).

Exercise 3.

☞ What adjectives in *ος* have only two terminations? [Compound adjectives in *ος* (except *κος*), and the terminations *μος*, *ιος*, *ειος*, *αιος*, are mostly of two terminations. See p. 43.]

25. He gave-a-share of the gold to the very-clever poet. He will wonder-at the very-pious old man. O most pious old man, do not give-a-share of the silver to this most-hateful flatterer. He sold the dove to the Persian. The eagle is blacker than the dog. The wine is very sweet. Nothing (is) more hateful than a flatterer. Having-done very-base things, he went-away. Do not pursue the very-strong wild-beast. May you suffer punishment, O basest man. He is admiring the very-broad river. The Nile¹ is very broad. The voice of the nightingale is sweeter than that² of the peacock. He is too just to steal (*say*, *juster than so-as to steal*). No possession is better than virtue. The possession (*κτησις*) of virtue is alone secure.

Lesson 8.

[ἵστημι.]

(1) Tenses with the intrans. meaning, "*stand*."

Pres. ἵσταμαι, } Really pres. and imperf. *pass.* *I am*
Imperf. ἱστάμην, } *placed* = *I stand*.

¹ Νεῖλος.

² *Say*, *than-the*.

<i>Fut.</i>	στήσομαι, (really, fut. mid.) shall (place myself =) stand: but also, shall erect.
<i>Aor.</i>	ἔστην, aor. 2. act.
<i>Perf.</i>	ἔστηκα, } perf. and pluperf. act., with the
<i>Plup.</i>	ἔστήκειν, ¹ } meaning of <i>pres.</i> and <i>imperf.</i> ²

VOCABULARY.

26. To stand-by (*παρα-στηναι*,³ Accent on *penult*). To stand up (*ἀνα-στηναι*). To change my standing; remove, *intrans.* (*μετα-στηναι*). To stand-away; revolt (*ἀπο-στηναι*). To stand-round (*περι-στηναι*). Act of standing-away (*ἀπο-σταῖσις*, *revolt.* W. 13. A. 15, *b*). Removal (*μετασταῖσις*). Act of standing-up (*ἀνασταῖσις*, *resurrection*). That which is placed between; interval (*διαστημα*, W. 11. A. 15, *a*). Act of standing (*στασις*, used for *sedition*⁴). Stand-apart; separate (*δια-στηναι*).

Exercise 4.

27. He removed from the country. He will stand-by his friends (*dat.*) They stand-by their friends. Mayest thou stand-by thy friend. He is going to stand-by his friends. The resurrection of the body soothes the pious. The revolt of the island injured the city. He wonders-at the seditions of Greece. Seditions injured Greece. I will remove from this country. He rose up from (*ἐκ, gen.*) his bed.⁵ The Medes⁶ revolted from the king. The Medes were-about to revolt from the king. I wonder-at the removal of the geometer. O geometer, rise-up from your bed. The geometer wondered at the intervals between the chords (*say, of the chords*). Give (me) where I may stand. Those who stood-around wondered-at the strength of the fire. Those-who-have-revolted.

¹ Or *εἰστήκειν*.

² But in some of the compounds, the perf. has a real *perfect* meaning.

³ The compounds of *ἵστημι* are here given in the *infin. aor. 2*.

⁴ Of which Plato says, it might be better called *δια-στασις*, "standing apart."

⁵ κλίνη.

⁶ Μήδος.

Stand-up, O lawgiver: Those who were hurt stood apart. The Persians were standing-apart. Stand-by your friends (13, p. 132).

Lesson 9.

Transitive forms of ἵστημι.

	Act.	Pass.	Mid.	
Pres.	ἵστημι	ἵσταμαι	ἵσταμαι	} The mid. is divided between the meaning <i>place myself</i> , and that of <i>place, erect</i> (e. g. a monument). Aor. mid. has only the latter meaning.
Imperf.	ἵστην	ἵσάμην	ἵσάμην	
Fut.	στήσω	σταθήσομαι	στήσομαι	
Aor.	ἔστησα	ἔστάθην	ἔστησάμην	
Perf.		ἕσταμαι		
Plup.		ἕστάμην		

VOCABULARY.

28. To make to stand-up; raise (*ἀν-ἵστημι*: also to *expel* a body of men from their country; that is, to *make them rise up* and quit their homes). To make to stand-away (*ἀφ-ἵστημι*, to *make to revolt*). To remove, change, *trans.* (*μεθ-ἵστημι*).

Obs. As '*abeo visurus*' is '*I go to see,*' so the *fut. part.* in Greek may express a purpose. ἦξω, *I am come, ἐπιχορηγήσω, to administer-aid, &c.*

Exercise 5.

29. I am come to (*p*¹) make-the Scythians -revolt. He made-the Medes -rebel from² the king. I am come, that I may make-the island -rebel from the Persians. He was there to expel (*say*, that he might expel) the

¹ A *p* will be placed after the '*to,*' when it is to be translated by a *participle.*

² *From* after *revolt* is gen. or *ἀπό* with gen.: *to* is *πρός* with acc.

Lydians.¹ The dogs (p. 34) will put-up the hares. A trophy² will be put-up. I am come to (*p*) change the constitution.³ The lawgiver changed the constitution. The soul shall be removed from this country. The soul having been removed (*aor.*) from⁴ the earth, is happy.

Lesson 10.

30. Some contracted forms of ἴστημι occur in the *perf.* and *pluperf.*, of which the following are the most common:

Perf. dual, ἔσταῖτον: plur. ἔσταῖμεν, ἔσταῖτε, ἔσταῖσι (*v*).

Pluperf. 3 pl. ἔστασαν.⁵ Inf. ἐστάιναί. Part. ἐστός.

Part. ἐστός, ἐστῶσα, ἐστός (or ἐστός).

Gen. ἐστῶτος, ἐστῶσης, ἐστῶτος, &c.

Exercise 6.

31. The king will punish those who have revolted. The king of the Persians punished the island which had-revolted. (It is) a terrible thing to revolt⁶ (*perf.*) Those who-have-revolted shall be punished. We have revolted to the king of the Persians. Do not put-down (*aor.*) the silver. They were going to put-down the gold. Ye were there to (*p*) put up the offerings in the temple of Ceres. Do not stand-by the bad. (13, p. 132.) He is too pious^c to revolt from the gods.

¹ Ἀῦδος.

² τρόπαιον.

³ ἡ πολιτεία.

⁴ ἐκ with gen.

⁵ ἔσταμεν, &c. from pluperfect, hardly occur in prose. ἐστηκέναι is perhaps not in use at all.—ἔσταθί, ἐσταίην, are poetical: of the subj. ἐστῶ, the forms with *η* do not occur.

⁶ Express the article.

Lesson 11.

[ἴημι, p. 134, 135. 16, 18.]

VOCABULARY.

32. To send *or* throw away (ἀφ-ίημι, *dismiss: let go: hurl, shoot*). To send-together, *i. e.* put-quickly-together = understand (συν-ίημι). Intelligence (συν-ε-σις, A. 15, b). Dismissal (ἀφ-ε-σις).

Missile (βελος, n. A. 15, b.—*dart, javelin, arrow*).

Exercise 7.

33. The soldiers hurled their javelins. I will let-you-go. The darts being hurled hurt nobody. The boys are shooting their arrows. I am come to (*p*) shoot-off^e my arrows. O boys, you will shoot-off your arrows. Let the dart be hurled (*imperat. of perf.*) The darts were hurled. They were-about to hurl their darts. Having shot-off his arrow, he went away. Having shot-off these arrows, I will go-away. A certain boy had shot-off an arrow. The boy understood his father's words. You understood what (*ὁ neut. of rel.*¹) I was saying. The geometer was astonished-at the intelligence of the boy. Do not say what you do *not*² understand. If we understand (*say, we understanding: gen. absol.*), they will be silent.

Lesson 12.

(Contracted verbs in εω.)

Repeat Rules, p. 95. Art. 204, 1; and Vocab. 24, p. 80.

Obs. In present tense we have εἰ, οὐ, for ε, ο.

¹ See Appendix, § 4.

² μή.

EXERCISE 8.¹

34. Ye are injuring the good citizens. Do not injure the good citizen. Do not threaten. He was there to threaten (*say*, that he might threaten) the base flatterer. What in-the-world are you threatening me with (*say*, are you threatening to me)? The self-satisfied young-men were threatening the just judge. Ye were injuring the just artist. The two young-men were injuring the pious old-man. Ye were counting the seditions of Greece. Practise virtue. The Persians practised (*imperf.*) this virtue. The citizens were-unfortunate. Do not move the stone. The boys were moving the great stone. Do not rail-at your father. The artists were putting-up the offering. The boys were giving-a-share of the flesh to the wild-beasts. The boys were shooting-off their arrows. Do not add (*pres.*) this.

LESSON 13.

(Contracted Verbs in *άω*.)²

VOCABULARY.

35. *Word-building.*]—Deceit (*άπατη*). To have or use deceit; to deceive (*άπαταω*). Deceitful (*άπατηλος*, W. 22. A. 17). To laugh (*γελαω*, *fut.* *γελάσσομαι*, see p. 84, 193, *a*). To be inclined to laugh (*γελασειώ*, W. 4, *a*).

(Model Sentence.)

εάν τι έχωμεν, δώσομεν: if we have any thing we will give it.

κάν (= καὶ ἄν, καὶ εἰάν), even if; even though.

¹ In these and the following examples, use the *contracted* imperfects of *τιθημι* and *ιημι*. See p. 132, 12.

² See p. 97.

In a conditional sentence with 'if,' use *εάν* with the subjunctive when the verb of the consequence is in the future.

Exercise 9.

36. Having been deceived (*aor.*), he went-away. He is going to deceive his father. If you deceive your father, the gods will chastise you. The boy is deceitful. The race of flatterers is deceitful.¹ The citizen was railing-at him who-had-deceived (*him*).² Ye are deceiving your mothers. He was daring (to do) this. Who in-the-world dares to do this? Do not deceive (*sing.*) If you dare (to do) this, you will be chastised. Who in-the-world erected the trophy? I will chastise him who-is-daring³ this. Do not hunt (*pl.*) this hare. O Apollo,² do not injure this city. I will give-a-share of the milk (p. 34) to the boys. Who in-the-world (*pl.*) built this temple to Mars?³ He wondered at the laughter⁴ of the deceitful (man). Even though you laugh, you shall be chastised. The boy was laughing. I should laugh. He wounded (*βλαπτ*) the Scythian with his spear.⁵ O boy, you are inclined-to-laugh.

Lesson 14.

(Contracted Verbs in *οω*.)

VOCABULARY.

37. *Word-building.*] — To make accurate, from *ἀκριβῆς* (*ἀκριβοῶ*, to know accurately; to observe accurately; keep accurately). Accuracy (*ἀκριβεία*, W. 17,

¹ Begin with the adjective.

² P. 32, 66. *Obs.* 2.

³ ἄρης, ἄρος (ἄρεως) ἄρει, &c. (see Appendix; § 5).

⁴ γέλως, γέλωτος, &c. (App. § 5).

⁵ ἔδον, τό (App. § 5).

A. 1, a). Accurately (*ἀκριβῶς*, A. 37). To enslave, strengthened from *δουλοῶ* (*κατα-δουλοῶ*, W. 44).

Both	<i>τε</i> , ¹ after its word.
Jupiter	<i>Ζεύς, Διός, Διᾶ, Δία</i> , Voc. <i>Ζεῦ</i>
Hero	<i>ἥρωος, ῶος</i>
Thales	<i>Θαλήης, Θάλεω, &c.</i>
Hair	<i>θρίξ, ἦ, τριχός, &c.</i>
Head	<i>κέφα, κρατός</i>
Key	<i>κλεις, ἦ, κλειδός, &c.</i>
Mess, porridge	<i>κύκεων, ὄ</i>
Stone	<i>λίθας, λίθ, ὄ, &c.</i>
Witness	<i>μάρτυς, μάρτυρος, &c.</i> ²

EXERCISE 10.

38. You are staining- the boy's hair -with-blood. He was there to enslave^a the islanders.³ You know- the name-accurately. Do not accurately-observe this. The Persian was accurately-keeping his rank. The geometer will wonder-at the accuracy of Thales. O Jupiter, do not observe-accurately these works. The Greeks built this temple to the great⁴ Jupiter. He admired the hero. The hero's hair (*pl.*) was-standing on-end (*say*, straight, *ὀρθός*). I was wondering-at this kind of hair (*pl.*) You will wonder-at both the hair (*pl.*) and the claws of the wild-beast. I will give the key to this servant. He wondered at the mess. I will give the mess to these witnesses. The boy admired the dogs of the Greek.

LESSON 15.

☞ Repeat the present and future tenses of the verb *to be*, p. 135.

¹ This is the *weakest* 'both.' *καί* before its word is stronger.

² See Appendix for these Irregular Nouns, § 5.

³ Islander, from *νησος* (*νησιώτης*).

⁴ p. 53.

VOCABULARY.

Œdipus	Οἰδίπους, Οἰδίποδος and Οἰδίπου, &c.
Ear	οὔς, τό
The Pnyx	Πνύξ, Πνυκός, &c.
Neptune	Ποσειδῶν, ωνος, &c.
Water	ὔδωρ, ὕδατος, τό
Hand	χείρ, χειρός, &c.
Son	υἱός, υἱόν, &c. ¹

Exercise 11.

39. Nature has given great ears to asses.² I will give a-share of the water to the bird. O Neptune, do not hurt this city. You will not deceive Neptune. They were-going to pollute the temple of Neptune. They were-not-able to deceive Neptune. The old man will assemble the wise Greeks in (εἰς) the Pnyx. You (*pl.*) will admire the swallow's wings. He has two sons.³ He has (*say*, there are to him) beautiful daughters. O boys, ye are deceitful. Ye will be wise. It will be just. The woman will give this to her husband.⁴

Lesson 16.

✍ ἀπ-εἶμι, 'I will go away' (see conjug. of εἶμι, p. 135). Repeat the tenses of ἀπείμι.

40. The radical vowel of this verb is ι, lengthened in some forms to ει.

41. εἶμι = *will go*: the other moods whose nature allows it, have also this future meaning, which does not, however, appear in dependent and secondary sentences,

¹ See Appendix, § 5.

² ὄνος, ον, ὶ. A. 6.

³ There are to him two sons. Express 'two,' and use the dual for 'sons.'

⁴ ἀνήρ, p. 42.

in which they are generally employed.—Obs. *ἰών* with *accent* of an *aorist* participle.

Exercise 12.

42. The citizen having-been wronged (*perf.*) will go-away. Having-been wronged, you will go-away. The poor (man) will go-away empty. Let him go-away. We will not go-away empty. O most empty of flatterers, go-away. If you go-away you shall be punished. Having threatened the very-base old man, we went-away into the city. Let us go-away (*subj.*) to deceive the very-wise old-man.

Lesson 17.

(Second Aorist.)

43. (1) Comparatively few verbs have the *second* aorist in the *act.* and *mid.*; but more have it in the *passive*.

Some verbs that have *aor. 2 act.*:

βαλλ.	κραῖ-	(short root κραῖγ)	φενγ-	λειπ
cast, hit	croak		fly; fly from	leave.

Some verbs with *aor. 2 pass.*:

τασσω (ταῖγ)	σκαπτω	ῥαπτω ¹	κρυπτ ¹	στειρω
arrange	dig	sew	hide	sow

44. Very few verbs have *both aorists* in use in the same dialect: *κρύπτω* and *βλάπτω* have (in the pass.) Such verbs may be compared with *dig*, &c.; which have two forms for their *perfect*, *digged*, *dug*.

VOCABULARY.

45. *Word-building.*]—Act of arranging; order, rank, post (*ταγ-σις* = *ταξις*, W. 13. A. 15, b). Act of digging,

¹ For the short root of these verbs, see 136, p. 65.

from *σκαπτ*, to dig; short root, *σκαφ* (*σκάφη*, W. 15). To dig-down (*κατα-σκαπτω* = to raze walls, &c.) Act of razing (*κατασκάφη*, W. 15). To stitch or sew together (*σὺν-ῥαπτω*¹). That which has been dug (*σκαμ-μα*, *foss*; *trench*, A. 15, *a*). A digger (*σκαπτήρ*, W. 5). From to sow, *σπειρ-ω*, *form* that which is sown; seed (*σπερμα*, A. 15, *a*).

Exercise 13.

46. The Scythian left his rank. Why in-the-world did the Persian leave his post? He was hit by a great stone. The raven croaked. The young-man fled into the city. The wise words were put together² by the flatterer. The citizens will both dig and sow. That-which-was-sown^f withers-away. The Greeks fled towards the walls of the city. Vice will wither the soul. I do not accurately-know the name of the seeds which ye sowed. I did not accurately know the name of the seeds which were sown. I am come, that I may raze the walls. By whom were the walls razed? I am come to raze^b the walls of the city. They were lamenting the razing of the walls. They are too wise^c to fly from their friends.

Lesson 18.

(Perf. 2. See p. 82. Attend to 185.)

VOCABULARY.

47. *Word-building.*]—To break-to-pieces (*καταγνυμι*. See Appendix, § 8). Pitcher (*χύτρα*). A potter (*χυτρευς*, A. 15, *b*). To have wealth, to grow or be rich, *from*

¹ The *σπρ* is *σπν* with its final consonant assimilated: it will appear again as *σπν* before the augment.

² Aor. 2 from *σὺρραπτω*.

$\pi\lambda\omicron\upsilon\tau\omicron\varsigma$, *wealth* ($\pi\lambda\omicron\upsilon\tau\text{-}\epsilon\omega$). Wealthy ($\pi\lambda\omicron\upsilon\sigma\iota\omicron\varsigma$, W. 17, A. 17). To send-up ($\acute{\alpha}\nu\eta\mu\iota$: also to dismiss, relax, slacken). Relaxation, laxness ($\acute{\alpha}\nu\text{-}\epsilon\text{-}\sigma\iota\varsigma$, A. 15, *b*). Slave ($\delta\omicron\upsilon\lambda\omicron\varsigma$, A. 6). Act of flying, flight, *from* $\varphi\epsilon\upsilon\gamma$ ($\varphi\upsilon\gamma\text{-}\eta$, W. 15). A fugitive ($\varphi\upsilon\gamma\text{-}\acute{\alpha}\varsigma$, G. $\acute{\alpha}\delta\omicron\varsigma$, *deserter, exile*). Act of lamentation ($\acute{\omicron}\delta\upsilon\lambda\omicron\mu\omicron\varsigma$, W. 10, A. 6).

Verbs with *perf. 2*: $\lambda\acute{\epsilon}\iota\pi\omega$, $\varphi\epsilon\acute{\nu}\gamma\omega$, &c. See Voc. 25, p. 83.

Exercise 14.

48. All have fled. I will pursue those who have fled.^f I would-not-fly-from^g the pleasures of virtue. The boy broke- the pitcher -to-pieces. The pitcher is-broken-to-pieces (*perf. 2 act.*) I lament my father's flight. I shall lament the evils¹ of old age. What in-the-world is the lamentation? I will put-a-stop-to this lamentation. I would not leave (*aor. 2*) my post. We have not left our post. Wealth is sent-up out-of ($\acute{\epsilon}\kappa$, *gen.*) the earth. The potter, having-grown-wealthy, will remove out-of the country. The potters are wealthy. They will punish the deserters. He did not-understand the slackening of the strings. The strings were slackened.

Lesson 19.

(Irregular Verbs. Learn the Irregular Verbs in α . Appendix, § 8.)

Obs. 1. $\alpha\iota\omicron\acute{\sigma}\acute{\epsilon}\omega$, *take*: in mid. *take to myself*; *choose, elect*.

Obs. 2. $\nu\acute{\alpha}\tilde{\nu}\varsigma$, $\nu\epsilon\acute{\omega}\varsigma$, $\nu\eta\acute{\iota}$, $\nu\acute{\alpha}\tilde{\nu}\rho$, $\nu\tilde{\eta}\epsilon\varsigma$, $\nu\epsilon\acute{\omega}\tilde{\nu}$, $\nu\alpha\nu\sigma\acute{\iota}$, $\nu\acute{\alpha}\tilde{\nu}\varsigma$, $\nu\epsilon\omicron\tilde{\nu}$ } are the Attic forms of $\nu\acute{\alpha}\tilde{\nu}\varsigma$,
ship. Thucyd. has dual
 $\nu\epsilon\omicron\tilde{\nu}$.

Obs. 3. $\acute{\Lambda}\mu\alpha\rho\tau\acute{\alpha}\rho\omega$ with gen. is *to miss* (an aim, &c.)
 $\acute{\Lambda}\lambda\acute{\epsilon}\xi\omega$ (*assist*: with acc. *ward off*) is in mid.
ward off from myself; *repel*; *revenge-myself-on*.

¹ Neut. pl. of $\kappa\alpha\kappa\acute{\omicron}\varsigma$, as *mala* in Latin.

VOCABULARY.

49. *Word-building.*]—*Form from αἰρέω*, subst. to express the act (*αἰρεσις*, choice, A. 15, b). *From στρατός*, army, ἄγω, lead, form one who leads an army, general (*στρατηγός*, A. 18). *Form from αἰρέομαι*, adj. to express, capable of being taken, or fit to be taken (*αἰρετός*, eligible, desirable, A. 17). *From δοῦλος*, slave, form to be a slave (*δουλεύω*). *From ἄμαρτε*, shorter root of ἁμαρτάνω, form subst. a sin committed (*ἁμαρτημα*, error).—Sin (*ἁμαρτία*).

Worthy (*ἄξιος*, A. 17). Death (*θανάτος*, A. 7). Aim, mark (*σκοπός*).

Exercise 15.

50. The general took the town. Pleasure has taken-prisoners (*αἶρε*) many men. Let not him who has-been-chosen^f (*aor.*) go away. Those who-had-been chosen,^f lamented (*imperf.*) I wondered-at the generals, whom you elected. I would not choose^g (*aor.*) this. She led the boyⁱ by the hand. The mother was leading her daughter byⁱ the hand. I did not perceive the boy (*gen.*) The city was taken. If the city be taken¹ (*aor.*), I shall lament. The city is-going to be taken. All the ships were taken. Having been taken (*aor.*) they will be-slaves. This life would not be^g desirable. What do you order concerning² the choice of generals? If you hide these things, you will sin. He sinned (things) worthy of death. He has missed his aim. Whosoever (*ὅς ἄν*, with *subj.*) has sinned (*aor. subj.*), shall be punished. The boy having committed (*say*, having sinned) great sins, the father was lamenting. You will miss every thing (*pl.*) You would miss^g your mark. If any one sin (*aor.*), he shall be punished. Sin blunts the soul.

¹ See Lesson 13, p. 143.

² *περί* with *genit.*

Sin having blunted your soul, you will commit (*say*, sin) great sins. Justice increases cities. True wisdom will increase the city. I am come to revenge-myself-on^b my enemies.

Lesson 20.

(Irreg. Verbs in β. See Appendix, § 8.)

VOCABULARY.

51. *Word-building.*]—To go from (*ἀποβαίνω* = *turn out*, of events, &c.: also *to disembark*). To go up (*ἀναβαίνω*, from the *coast* to the *interior* of a country: also *to mount*). To go down (*καταβαίνω*, to the coast from the interior). Act of going-up (*ἀναβάσις*).

To come together (*συνβαίνω*, *happen*).

To throw away (*ἀποβάλλω*). The act of throwing away (*ἀποβολή*, W. 15). A thrower away (*ἀποβολεύς*, A. 15, *b*). To be thrown-away, *as adj.* (*ἀπόβλητος*).

To eat down (*καταβιβρωσκω* = *eat-up*: see 43.)

When? *πότε*;

Exercise 16.

52. When will the general disembark? I will look towards the things that-will-turn-out.^f I wonder-at the throwing-away of his arms. Who in the-world threw-away (*aor.* 2) his arms? The very-base man has thrown-away the silver. The horns of the stag were thrown-away (*aor.* 2). Having disembarked from (*ἐκ*) his ship, he left the city. Those who-have-disembarked from the ship, will go away. I wonder at the things that-are-turning out.^f The thrower-away of his arms has injured the city. Having-mounted (*aor.*) his horse,¹

¹ *Say*, on his horse; *ἐπί* with acc.

he will pursue the wild-beasts. He is going to mount (on) his horse. I have gone on board.¹ The general disembarked from his ship. Cyrus² went-up against (ἐπι, acc.) the king. I was wondering-at those who were-about-to-go-up^f against the king. Ye will go-down towards the harbour. The quail was-going to be eaten-up. The generals were going to disembark from their ships. Many evils had happened. The trees grew (βλαστανω).

Lesson 21.

(Learn Irregular Verbs, γ, δ, App. § 8.)

εἴ τι ἔχοιμι, δοίην ἄν: if I *should* have any thing, I *would* give it.

53. When in a conditional sentence, both verbs have *should, would*, both are in the *optative*: the conditional verb without ἄν, the other with it.

VOCABULARY.

54. *Word-building.*]—From root γνο form act of knowing, knowledge (γνωσις, A. 15, b). To know something against a man (κατα-γιγνωσκω = to condemn). To run-away (ἀπο-διδρασκω).

Exercise 17.

55. The lion shall become a horse. The slaves will become masters. If the slaves should become masters, the change would be just. If the slaves become masters, they will punish the citizens. I wonder-at the things that-have-happened^f (*part. perf.* 2 of γίγνομαι). Something of-that-kind (τοιούτου) was going to happen (*aor.*) They will become better.³ (It is) a hard thing to know the soul. Being gods, ye know the affairs of-men (*adj.*

¹ Say, have gone-up into the ship.

² ὁ Κῦρος.

³ Drop the ν from βελτιων, and contract.

ἀνθρώπιος). Let-us-know (*aor.*) if¹ you speak true (things). Nothing (is) better than knowing^j these things. I wonder-at-those-who-know (*aor.*)^f these things. The dog will bite the boy. The dog would bite the boy. The boy having-been-bitten by (*ὑπο, gen.*) the dog, was crying-out. The Ethiopian having-been-bitten² (*aor. 1*), ran-away. The city was built by the Greeks. Those-who-built^f (*aor. 1. mid. regular*) the city, appointed the laws. Who in-the-world taught the boy? I will have- the boy -taught the arithmetical³ art. If these things should be⁴ so, I shall run away. If these things should be so, I should run away. The slaves, having run away, shall be punished.

Lesson 22.

(Irregular Verbs, ε. App. § 8).

Obs. 1. ἐγείρω, *awaken, stir-up ; rouse-up : ἐγρήγορα, I am awake.*

Obs. 2. (*Eng.*) The rhinoceros has a very hard hide.
 (*Greek.*) The rhinoceros has the hide very hard : τὴν δορὰν ἰσχυροτάτην ἔχει.

Obs. 3. Add to the Irregular Verbs :
 ἐλάυνω, *drive ; ἐλάσω (ἐλῶ, ἄς, ᾶ)* ;
 ἐλήλακα, ἐλήλαμαι, ἤλάθην.—Drive away (ἀπελάυνω).

VOCABULARY.

56. *Word-building.*]—Am asleep (καθεύδω). Opposite (ἐγάρτιος, A. 17). Immediately (εὐθύς). That which

¹ εἰ with indic.

² *Aor. 1. pass. and perf. pass.* are regular from δηκ.

³ From ἀριθμε form *adj. to express relating to counting* (ἀριθμητικός, A. 17, *arithmetical*).

⁴ *Aor. of γιγνομαι : so, οὕτως.*

is eaten, *from* ἐδε (ἐδεσμα, W. 11). Proper to be eaten (ἐδεστος, *esculent*, W. 24). A finder (εὐρετης, W. 5. A. 5). A thing found (εὐρημα, W. 11. A. 15, *a. invention, discovery*). From θυμός, *mind, form* to have the mind on (ἐπι θυμ-έω, *desire, governs gen.*) *Form* easily *from* ῥάδιος, *easy* (ῥαδιω, A. 36).

Exercise 18.

57. Do not wake the base desires of the soul. He will stir-up a sedition in the city. Ye have stirred-up the desires of vice. The boys having-been-awakened (*aor. 1. pass.*), will go away. You immediately were-awake^j (*perf. 2*). Being-asleep^j is opposite to being-awake.^j I will give the keys not to those-who-are-asleep,^f but to those-who-are-awake.^f Do not eat¹ things² not (*μη*) proper-to-be eaten. He said this. Let us follow this (man).² His friends were following Thales. Ye will follow the just judge.² Let us go to (*πρός*) the things-which-follow^f these. I will praise³ those-who-follow^f the law. You did not follow the geometer's wise words. If he were (*optat.*) wise, he would follow the laws. Following^j the laws is (the part) of a good citizen. I have come the opposite way (*acc.*) I came to announce^a these things to the citizens. You will not find (*aor.*) more beautiful things than these. If you find (*aor.*) the silver, you will-give-a-share (of it) to the poor. I have found a certain treasure⁴ of wisdom. You will not easily find a greater city than this.⁵ If we find (*aor.*) the road, we will run away. The arithmetical art was not-yet (*οὐπω*) discovered. These things have been found-out. The discovery is wise. Let him have this nature. If you have this (*pl.*), you will have all (*pl.* of ἅπας, *p.*

¹ ἐσθίω to be used.

² Use the article, omitting thing.

³ ἐπ-αινέω. See App. § 6.

⁴θησαυρός.

⁵ When man or thing is omitted, the article is not to be used with οὗτος.

54). A certain woman had (*imperf.*) a goose. He had (*aor.*) many names. It (is) hard to boil (*aor.*) a stone.

Lesson 23.

(Irregular Verbs. ζ, θ, ι. App. § 8.)

Exercise 19.

58. He is not-yet dead (*perf.*) It is better to die¹ (*perf.*) than to live. Let the unjust man die (*perf.*) Let some-one bury the body of the dead man (*perf. part.*) Every thing that-lives is-born² from that-which-is-dead^f (*perf. part.*) The souls of those who-have-died,^f still live. O basest man, thou shalt die.³ Even-though we die (*aor.*), we shall live. Dying is not formidable⁴ to the good. Let us sit down (*pres. mid.*) The king makes- the horsemen -sit-down. We will-make- the boys -sit-down. He arrived to teach^a the citizens. You have arrived here (δεῦρο). No-one has arrived thence.⁵ Ye will arrive here. Philip drove-away the ambassadors.⁶ The man was not deceived. The woman, having been deceived (*aor.*), deceived her husband also (καί before the article). This wise man has come to boil^a a stone.

Lesson 24.

(Irregular Verbs, κ. App. § 8.)

- (1) Use the Attic form, κᾶω.
 (2) I will not do it, πρὶν ἂν ἔλθῃς, before you come.

¹ Use the syncopated forms of θνήσκω (note, App. § 8) as well as the regular ones.

² Pres. of γίγνομαι.

³ Use fut. τεθνήξομαι.

⁴ φοβερός.

⁵ ἐκεῖθεν.

⁶ πρὸς βύς, A. 15, b.

VOCABULARY.

To fear (φοβέομαι.)

59. *Word-building.*]—Act of burning; burning (καυσίς). That which is burnt-up; heat (καύμα). Burnable (καυσίμος, A. 17). To burn-down (κατακαω, *burn = consume by burning*). Act of mixing, mixture, mingling (κρασίς). Choose (ἐθέλω). From ὀρθός, *right, form rightly* (ὀρθως, A. 36). High (ὕψηλος, A. 17).

Exercise 20.

60. He fears being-burnt.¹ Burn the letter. He fears the heats. The boy was fearing the burning of his body. I will not go away before the letter is burnt (*aur. 1. pass.*) The wood having been burnt-down (*aur.*) the slaves ran-away. Do you call any-thing right? When I call (*say, I calling*), he does not choose to come-in.¹ I called the boy. The boy being called (*aur.*), does not choose to come. The judge has been invited (*say, called*) to dinner.² He will have been rightly called (*fut. 3*). Virtue would be rightly called³ (*aur.*) by-this name (*acc. without prepos.*) The mother was calling her daughter. His body suffered (καμνω³) from-disease. I shall never⁴ be-tired of praising him (*say, praising him*). The souls of those who-have-finished-their-labours⁵ still live. I will not cease before I am tired (*aur.*) The cup has been mixed. I will not go-away before the cup is mixed.⁶ (*aur.*) I fear the mixture of opposite things. He hung from (ἀπο, *gen.*) a high (place). The mountains hung over (ὑπερ, *gen.*) the city itself.⁶ They hang timidly (*say, fearing*) on (ἐπι, *gen.*) their horses.

¹ εἰς-εἰμι.² ἐπι δεῖπνον.³ καμνω, to labour: to suffer (from disease); to be tired.⁴ οὔποτε.⁵ Perf. part. of κάμνω.⁶ ἐσράθην and ἐσεράσθην, Plat.

LESSON 25.

(Irregular Verbs, λ, μ. App. § 8.)

*λανθάνειν τινά, to escape a man's notice.*61. (1) When the *my, thy, his, their, &c.* are *emphatic*, they are to be translated by possessive pronouns*Your slave, ὁ σὸς δοῦλος.**(A slave of yours, σὸς δοῦλος.)*(2) The possessives of the *third persons* (ὅς, σφέτερος¹) are hardly ever used; the gen. αὐτοῦ, αὐτῶν being used for 'his,' 'their;' ἑαυτοῦ, ἑαυτῶν (or αὐτοῦ, αὐτῶν), for 'his own,' 'their own.'(3) (*Eng.*) My' friend and my father's.(*Greek.*) ὁ ἐμὸς φίλος καὶ ὁ τοῦ πατρὸς [*'my friend and the of my father' (friend understood)*].OBS. When the possessive pron. is *emphatic*, it will have an accent over it (thus, *my'*).

EXERCISE 21.

62. You have received (as your lot) a wonderful nature. Ye have received (as your lot) this land. He received (as his lot) both your' city and this. Having received the island (as his lot, *aor.*), he went-down towards the sea. Having taken (*perf.*) the silver, I will give-a-share (of it) to this lame man. The Greeks have borrowed (*say, taken*) many names from (*παρα, gen.*) the barbarians.² I will not go-away before¹ I have taken (*aor.*) the city. They will not go-away till the city is taken³ (*aor. 1*). He entered⁴ secretly (*say, having-lain-hid, aor.*) into the city. The road is very narrow. I will take (some) of the flesh. I have escaped-his-notice. You did not escape-the-notice-of the gods, when you¹ σφέτερος is found (at one *age* or another) for all the persons of both numbers.² βάρβαρος.³ Reg. from ληβ/⁴ εἰσ-έρχομαι.

wronged (*say*, wronging) the poor. You would not escape-the-notice-of^s the gods, if you injured (*say*, injuring) the poor. I shall learn many things from (*παρα, gen.*) the very wise geometer. Ye had learnt many things from your fathers. You have either¹ learnt or invented many names. Water has been mixed with the fire. Iron being-mixed (*aor. 2*), what in-the-world will it become? They say that you (*acc.* with *infin.*) do not remember. He is too-wise^c to mix opposite things. He had (*imperf.*) both his own dog and his friend's. (*See 61, 2, 3.*) I will give (some) of the bran to the hares.

LESSON 26.

(Irregular Verbs, *o.* App. § 8.)

VOCABULARY.

63. *Word-building.*]—Slippery, from ὀλισθε (ὀλισθηρός, W. 19). A slip (ὀλισθημα, W. 11. A. 15, a). The power of smelling, from ὀσφρε (ὀσφρησις, W. 13. A. 15, b). Home = to home (οἶκαδε). From home (οἶκοθεν, A. 39).

(1) ζάω (*live, am alive*), πεινάω (*am hungry*), διψάω (*am thirsty, thirst*), χράομαι (*use*), contract *ae* into *η* instead of *α*, and *αι* into *η*.

(2) χράομαι governs the *dative*.

(3) Use ἀπόλλῳμι, instead of the simple ὀλλῳμι. The *perf.* ἀπ-όλωλα = *I am undone*.

(4) Translate *to-be-profitable-to, to benefit*, by ὀρίνημι; and *to receive benefit-from*, by the *pass.* of that verb.

(5) ἐγὼ οἶμαι occurs as ἐγῶμαι: ὡς ἐγῶμαι, as *I think*.

EXERCISE 22.

64. I have seen the city living and being-awake. I think that-you (*pl. acc.*) think the truth (*say*, true things).

¹ Either—or, ἢ—ἢ.

If we were-to-think this,¹ we should be wrong.¹ I did not think (*imperf.*) that the city was takeable. The flatterer is gone. I shall be off home (*fut.* of *οίχομαι*, with participle of *ἀπ-εἶμι*). You will slip. The old man slipt. I fear the great and slippery stones. I am undone (3). Seditions destroy the city. Vice was destroying the young-man. The sedition destroyed the city. Having ruined (*ἀπολλυμι*) the city, he is gone. We are undone, if we be-knownn (*aor. 1 pass.*) He has arrived here from-home. I think that-you (*acc.*) have heard.² You will destroy³ (*Att. fut.*) the whole^p race. You swore false oaths.⁴ My tongue⁵ has sworn. My mind has sworn. If you' do not swear,^u I' will not swear. Justice is-profitable-to states. Others, seeing these, receive benefit. By doing this (*say*, doing this), you will benefit your friends. Looking towards these, you would receive-benefit.^g If you follow the laws (*say*, following the laws), ye will receive-benefit. The soul is not seen. I had not-even (*οὐδέ*) seen Thales. If you were-to-see^u these things, you would laugh. You are leading him where⁶ you will see him. No-one has seen him walking (*βαδιζω*), nor will see (him). No-one, as I think (5), of those who-were present,^f said⁷ this. The gods gave us the power⁸ both of seeing^j and smelling.^j What is owing (*pass.*) to you?

Lesson 27.

(Irregular Verbs, π. App. § 8.)

VOCABULARY.

65. *Word-building.*]—To fall-into (*ἐμ-πιπτειν. ἐμ* will again become *ἐν* before the augment). A fall, *from*

¹ ἀμαρτάνω.

² App. § 6.

³ 188, p. 84. See note 1.

⁴ ὄρκος.

⁵ γλώσσα.

⁶ ὄπου.

⁷ Irreg. Verb, App. § 8.

⁸ δύναμις.

πιτο (πιωμα, W. 11. A. 15, a). To drink-down (κατα-
πίνω = swallow). Drinking, from πο (ποισις, A. 15, b).
That which is drunk, drink (πωμα, W. 11. A. 15, a).
That which is eaten, meat, from βοο, simplest root of
βιβρώσκω (βρωμα). Often, from πολλ (πολλακις, A. 32).
To Athens (Ἀθήναιζε for Ἀθήνας-δε). It seems (δοκει.
The third persons of the other tenses, except imperf.,
are to be formed from δοκ. δόξει, ἔδοξε: perf. δέδοκται).
Relating to art (τεχνικός, W. 20). In a scientific manner,
scientifically (τεχνικώς, A. 36).

Exercise 23.

66. I do not know what in-the-world he has suffered
(indic.) They will play with¹ each-other. I have not
suffered greater things than -these. They often suffered
what they thought that they should do (fut. infin. with-
out pronoun). If you suffer any thing,^u I will stand-by
(you). The Medes will suffer less (evils) than the Per-
sians. What do you think that-you shall suffer (omit
pronoun)? The wild-beast has swallowed (aor.) a bone.
I am come to fix (partic.) the centre² of the earth. The
water was congealed (aor.) All^p the wine is congealed.
We saw the slave both drinking and having drunk.
You have fallen into (εἰς, acc.) a wonderful discourse.³
The old-man slipt and fell (say, having slipt, fell). He
is going to receive-benefit from⁴ the work. Being fright-
ened, they are-off. Having run-away (aor.) to (ἐπι, acc.)
the sea. Do not drink much wine. The horse having
been sold (aor.), I shall be-off to Athens. Whoever is
caught⁵ shall be sold.⁶ The city would not have fallen^h
such⁷ a fall. We' prevented them from falling (say, to
fall; aor. inf.) The boy fell from (ἀπο, gen.) a certain

¹ πρὸς, towards, acc.

² κέντρον.

³ λόγος.

⁴ ἀπο.

⁵ ὅστις ἂν with aor. subj. of ἀλίσκω.

⁶ πεπράσται.

⁷ Use the art. before such.

ass. The rhetorician, struck (*aor.* 2.) by what-had-been-said (*aor.*),^f was-silent. The young-man having been struck (*aor.* 2) by the old man, was chastising him. It seemed to all that the man was struck: ¹ and he (ὁ δ') fell scientifically. I would inquire^g (*aor.*) I will not go away beforeⁱ I have inquired. He sends a man to inquire (*partic.*)^e I will inquire what I oughtⁿ to do. The letter, having fallen into the fire, was burnt. You have asked what you ought to do (*omit* you). Fly-from the desires about (*περι, gen.*) meats and drinks.

Lesson 28.

(Irregular Verbs, ρ, σ, τ. App. § 8.)

VOCABULARY.

67. *Word-building.*]—That which flows, as *thing* (ῥέμμα, *stream*). Fountain (πηγή). Pure (καθαρός, A. 17). To make pure (καθαίρω² or καθαρίζω). To be pure, to preserve one's purity (καθαρενω). Purity (καθαροτης, G. ητος, A. 15, b). To break-down (καταρηννμι: *use pass. for break-down intrans.*) To drag down (κατα-σπάω). Scimitar (ἀκινάκης, G. ov: α of penult *short*). Cutting, from τεμ (τομη, W. 15; or, from τιε, τιησις, the word for laying-waste).

(1) The *aor.* 2. ἔσβην (like ἔστην) is *intrans.* I am extinguished.

(2) *Aor. mid.* σπάσασθαι is to *draw* a sword, &c.

Exercise 24.

68. There is flowing a fountain of pure water. There are flowing fountains of pure waters. Their desires have flowed towards these things. It happened that a

¹ πεπληγέναι.

² Use καθαίρω.

portion of land (*say*, something of land) was broken-off. Labours extinguish insolence. The city was terrified at (*προς*, *acc.*) the tidings.¹ The wall broke-down (*aor. 2. pass.*) They thought that-the place² was already taken. The couch was spread (*perf.*) We will lay- the country -waste. The country having been laid-waste, the Persians marched-into-the-interior (*ἀναβαίνω*). The physicians use both cutting and burning. Do not cut the tree. He fears cutting and burning. If you cut^u the tree, you shall be punished. The gods gave us the power both of seeing^j and of being seen.^j The bridge broke-down (*pass.*) The mother has borne a son. Wealth begot insolence. He is lamenting the death of her-who-bore-him.^f I will give-a-share of the silver to those who-have-been-wounded^f (*aor.*) O woman, do not wound your husband. The laying-waste of the land injured Greece. He ordered the boy to run and announce this (*say*, having run³ to announce). The others had run-down to (*εἰς*) the harbour. Do not pollute the purity of your soul. Cyrus was dragged-down from his horse. He drew his scimitar. I will be pure (from) base desires (*gen.*)

VOCABULARY.

69. *Word-building.*]— To cut-down (*κατα-τέμνω*). Harp (*κιθάρα*). To play-on-the-harp (*κιθαρίζω*).

Exercise 25.

70. Having come thither, you must^u die. The (crops) that-had-been cut-down, had-sprung-up.⁴ He being-struck (*aor.*) by some man, went-away and died (*say*, having gone-away, died) immediately: and he who-struck^f him escaped (*διαφεύγω*). The boy hit the mark.

¹ ἀγγελία.² τὸ χωρίον.³ *Aor.*⁴ βλαστάνω.

They happened to have drunk¹ the mess. O boy, you will hit the mark. O boy, do not strike the slave with your whip. The whole race was extinct.² He rushed³ (*say*, sent-himself) against⁴ him. The very faithful servant saw Cyrus fallen (*perf. part.*) The servant threw-himself-on⁵ his master's body. The bridges broke-down. (Men) say that the harp was an invention of Minerva. He purified the temple of Minerva. Having-added this, he was-off. He is-going to add this.

Lesson 29.

(Irregular Verbs, φ, χ. App. § 8.)

VOCABULARY.

71. *Word-building.*]— Possible-to-be-taught, *from* διδαχ- (*διδάκτος*, W. 24). To burst-asunder (*διαζήγγνυμι*, *pass.* for *intransitive* 'burst').

φέρε (= the Latin *age*), *come*; *come now*.

Exercise 26.

72. I am-seen⁶ to know (*say*, knowing⁷) nothing. They carried- him -out, as-if⁸ dead (*perf.*); but he had⁴ suffered nothing. Virtue would appear⁸ (*aor.* 2) to be possible-to-be-taught (*neut.* omit to be). The number was greater than that-which-now-appears¹ (*aor.* 2). I should bear (*aor.*)⁸ old-age cheerfully (*say*, easily). Come now, let us see what follows (*say*, the things following) these.² You will bear-off (*fut. mid.*) greater

¹ *Say*, having drunk (*aor.*)

² Use ἀποβεννυμι.

³ Mid of ἵημι.

⁴ ἐπί: cut off *ι* before the vowel of ἀδρόν, and mark the *apostrophe*.

⁵ *Say*, fell-around, *from* περι-πιπρω, with dat.

⁶ Use φαίνομαι.

⁷ οἶδα, ἴσθι, εἰδότερον, εἰδῶ, εἰδέναι, εἰδώς.

⁸ ὥς.

⁹ ἤ, from εἶμι, with *part. perf.*

honours than the others. Wherefore,¹ think you (*sing.*), does he bear reproach? They arrived at (*εἰς*) the city before us (*say*, 'they anticipated us, having arrived at the city'). I will disembark before you (*say*, 'I will anticipate you, having gone out from the ship'). I shall rejoice to remember² this true pleasure. Philip was driven-out from (*ἐξ*) Eubœa.² I am-seen to have received (*say*, having received³) favour. Even-though some of these men should burst-asunder. Philip was driven-out by me. He swore that-he would go-away (*inf. of ἀπειμι*, without pron.)

LESSON 30.

VOCABULARY.

73. *Word-building.*—*Form* thing with which one is bound, *from* δε- (*δε-σ-μος*, *chain, bond*: W. 10. A. 6). One who is bound; prisoner (*δεσμώτης*⁴). Prison (*δεσμωτηριον*, W. 7. A. 10). Belonging to the people; public, *from* δῆμος, *people* (*δημοσιος*, A. 17, iii.) Praiser, *from* ἐπαινω, *to praise* (*ἐπαινέτης*).

EXERCISE 27.

74. The prisoner has been bound with strong chains. Having bound the slave in the public prison, he went-away. Let the unjust judge be bound (*perf. imperat.*) The prisoner threatens² those^f who have bound him. The wild-beast having been bound (*aor. 1*), the stags rejoice.⁵ He was praised⁶ by the good. The praisers of the good are praised themselves. The boys will laugh.⁷ Reverence⁸ the god. If you reverence the

¹ ὁτι τί, οἶτι, &c.² Εἰβοῦᾷ.³ τυγχάνω.⁴ From the verb, δεσμέω.⁵ χαιρω.⁶ See 193 (2) p. 85.⁷ See App. § 6.⁸ *Aor. 1. pass.* (in *form*) of αἰδέμαι. See p. 85 (1), ε.

gods, you will be happy. The water is very hot. He will give (some) of the bran to the hare. I shall reverence the gods. You oughtⁿ not to bind (*aor.* 1) your (own) father. The Greeks took¹ the island by a stratagem;² and sold³ the islanders. O Apollo!

Lesson 31.

75. (1) Necessity (*must, should, ought*) is expressed by the verbals in *τέος*, which thus answer to the participle in *dus*.

(2) If the verb governs the *acc.*, this *acc. may* become the *nom.* to *ἔστί*, with the verbal in agreement: as *ἀσκητέα ἐστί σοι ἡ ἀρετή* (*colenda est virtus*), 'virtue should be cultivated,' or 'we should cultivate virtue.'

(3) But even then we may say, *ἀσκητέον ἐστί σοι τὴν ἀρετήν*: whereas '*colendum est virtutem*' is not used by writers of the golden age, with the exception of Varro.

(4) If the verb governs the *gen.* or *dative*, the verbal in *τέος* will be in the *neut. gender*, and govern the substantive in the case of its verb.

(5) (a) *ἐπιθυμητέον ἐστί τῆς ἀρετῆς*, *we should desire virtue.*

(b) *ἐπιχειρητέον ἐστί τῷ ἔργῳ*, *we should set-about the work.*

VOCABULARY.

76. *Word-building.*]—From *κολάζω*, *chastise, form chastising, chastisement* (*κολασις*, A. 15, b). *Verbal in τεος*; from *φεύγ-ω*, *fly-from* (*φενκτεος*, A. 17)—from *φιλέω*, *love* (*φιλητεος*, A. 17)—from *πλέω*, *weave* (*πλεκτεος*, A. 17).

¹ See Appendix, § 8 (3).

² *ἀπάτη*, *deceit.*

³ Lesson 6, p. 137.

Exercise 28.

(Several of the verbs used have fut. mid. See App. § 6).

77. Let them be chastised with the same chastisements. They will all praise the same old man. We shall suffer from (*dat.*) the same disease. O Apollo, I am undone! The boy will walk towards the city. The daughter will sing more-beautifully¹ than her mother. I will panegyryze the just judge. If^a you bid² them, they will be silent. If you had bid² them, they would (now) be silent. We must weave the garland with the same flowers. We must not fly-from labours.³ We should-love our father. Fathers should-love their daughters. We should desire the pleasures of virtue.

Lesson 32.

(Correlative Pronouns.)

<i>Demonstrative.</i>	<i>Relative.</i>
τόσος, so (<i>or as</i>) great, ⁴	ὅσος, as (<i>tantus, quantus</i>).
τοῖος, such, ⁵	οἷος, as (<i>talis, qualis</i>).
τηλικός { so (<i>or as</i>) old, ⁶	ήλικός, as.
{ so (<i>or as</i>) great,	

(1) The pronouns of the demonstrative series are strengthened to express *just, exactly*, as great, &c., by the addition of *δε* or *οντος*: those of the relative series by the prefix of *ὀπ-*.

(τόσος, τοῖος are seldom used in prose.)

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¹ καλλίον, neut. of compar. adj.

² κελεύω: express the pronoun.

³ πάρος, ου, ὄ.

⁴ Or, *of-such-a-size*.

⁵ Or, *of-such-a-kind; of-this-kind*.

⁶ Or, *of-such-an-age, &c.*

(3) But a *strengthened* demonstrative may be followed by a *simple* relative: and *vice versâ*.

(4) The—the, ὅσῳ—τοσοῦτω.

(5) Utrum—an, πότερον—ἤ. The forms with ὅπ prefixed are also dependent interrogatives.

VOCABULARY.

78. *Word-building.*]—From *τολμα*, boldness, form to-be-bold (*τολμῶ*). Form verbal from *τολμῶ*, to dare (*τολμητεος*, A. 17). From *κουρεύς*, barber, form barber's shop (*κουρεῖον*, W. 7). Bold (*τολμηρος*, A. 17). Bold-deed; daring-action (*τολμημα*, A. 15). Daring, *subst.* (*τολμησις*, A. 15). To run-through (*διατρέγω*). To sail-round (*περι-πλεω*. *Aor.* ἔπλευσα. See 193 (3), p. 85). To take-up (*ἀνα-λαμβάνω*).

I asked (*ἠρόμην*).

Exercise 29.

[The strengthened forms are to be used when there is an accent (such').]

☞ Remember that in dependent sentences the *optative* follows the *past tenses*.

79. The power of the gods is such' and so-great'. Say as-much (*pl.*) as' (is) agreeable¹ to you. Is he such' (a person) as the barber? Is the steward such' (a person) as the baker? Is the baker as-old as the barber? Such² (men) dare all things. These men indeed³ are such'. I should not dare to deceive my father. We must dare to speak the truth.⁴ Let the boy, being of-such-an age, learn these things. O boy, being so-old, do not admire flatterers. The more pious (they are), the more happy. Is he pious, or not? I asked how-old the boy was. He

¹ φίλος.

² Use the article before τοιοῦτος.

³ μέν.

⁴ τὸ ἀληθές, *neut. adj.*

asked of what-kind the thing was. Honour is something of-this-kind. From (*ἀπο, gen.*) this daring-action he was praised. Having lost some few¹ men (men), he conquered the Persians. Brasidas ran-through the Athenians. The ships having sailed-round, took them up. The soldiers went-on-board the ships. The old-women,² being of such-an-age, died. They will praise the daring of the boy.

Lesson 33.

(Correlative Pronouns *continued.*)

80. (1) The *interrogatives* are of the same form as the relatives with π prefixed; but for *dependent* interrogatives, the forms with $\acute{\omicron}\pi$ prefixed are also very commonly used.

(2) The *indefinites* (of *any*, or *some*, kind, size, age, &c.) are the same in form as the interrogatives: but the accent of two of them is moved to the final syllable (*ποσός, ποιός*), but remains in *πηλίκος*.

(3) Hence the whole series is

	<i>Interrog.</i>	<i>Indef.</i>	<i>Demonstrative.</i>	<i>Relative.</i>
(<i>size</i>) (<i>quantity</i>)	πόσος	ποσός	τόσος τοσόσδε τοσοῦτος	ὅσος ὀπόσος
(<i>quality</i>)	ποιός	ποιός	τοιός τοιόσδε τοιοῦτος	οῖός ὀποιός
(<i>age</i>) (<i>size</i>)	πηλίκος	—	τηλίκος τηλικόσδε τηλικοῦτος	ἡλίκος ὀπηλίκος

¹ ὀλιγός. See A. 17, ii.

² ἡ γραῖς, γρα-ός, -ί, γραῖν, γραῖ
Pl. γραῖς, γραῖς: γραῖν, γραῖσί, γραῖς.

(4) OBS. ποῖος is very often followed by τίς: ποῖόν τι ἔστιν;

(5) ποδαπός is *of-what-country?*—which has ὀποδαπός for its compound form.

EXERCISE 30.

Remember that in dependent sentences the *optative* follows the *past tenses*.

81. Of-what-kind is the affair? He asked of-what-kind the harbour was. How-old are the old-women? They asked how-old the old-women were. Of-what-size are the mountains? The geometer asked of-what-size the mountains were. What-kind-of produce do they reap? Of-what-kind is the life of bakers? He asked of-what-kind the life of bakers was. Of what country is the geometer? I will ask of what country the geometer is. Of-what-size is the giant? I will ask of-what-size the giant is.

LESSON 34.

The adverbs have also a correlative series.

Interrog.	Indef. (Enclit.)	Demonst.	Relat.	
			Simp.	Comp.
πότε <i>when?</i>	ποτέ	τότε	ὅτε	ὁπότε
ποῦ <i>where?</i>	πού	οὔ	ὅπου
ποῖ <i>whither?</i>	ποί	...	οἷ	ὅποι
πόθεν <i>whence?</i>	πόθεν	(τόθεν)	ὅθεν	ὁπόθεν
πῶς <i>how?</i>	πώς	(τώς)	ὡς	ὅπως
πῆ <i>in what direction? how?</i>	πή	(τηῖ).	ἧ	ὅπη
πηνίκα <i>at what time of the day?</i>	τηνίκα	ήνίκα	ὀπηνίκα

VOCABULARY.

82. *Word-building.*]—From-heaven, *from οὐρανόσ* (οὐρανοθεν), A, 39). Home (οἶκαδε). To-Athens, *from*

Ἀθῆναι (Ἀθήναζε for Ἀθήνας-δε, A. 40). At Athens (Ἀθήνησι, W. 28). Every where (πανταχοῦ). At home (οἶκοι). There (ἐκεῖ). Thither (ἐκεῖσε). Thence (ἐκεῖθεν). At-Olympia (Ὀλυμπιάσι, W. 28). At Megara (Μεγαροῖ, W. 28).

τὰ πολλά, for the most part.

Exercise 31.

☞ Remember that in dependent sentences the *optative* follows the *past tenses*.

83. The messenger came from-heaven. When did the soul receive¹ this knowledge?² I asked when the soul received this knowledge. He went-away thither. He is come thence. He is setting-out³ for-Athens. He lives⁴ for the most part at-Athens. Does he live⁴ at-Athens or Megara? I asked whether he was living⁴ at-Olympia or at-Megara. Whither is the old-woman, being of-such-an-age, setting out? When will you do *what you ought*?⁵ Whence are you come? Where is the wise geometer living? I will set-out thither.

Lesson 35.

84. (1) Of *two* the interrogative is *πότερος*; the relative and dependent interrogative, *όπότερος*.

(2) *One* (or *the-one*) of *two* is *ό ἕτερος*: *neither of the two*, *οὐδέτερος* or *μηδέτερος*.

(a) *μηδέτερος* (like *μή*) with the *imperative*, and "if," "in order that," &c.

(3) The forms of *ἕτερος* often coalesce by *crasis* with⁵ the article when it ends in a vowel: after *crasis* the vowel is always *ā*.

(4) Thus *ἄτερος* for *ό ἕτερος*: *θατέρου, θατέρω*, for *τοῦ ἐτέρου, τῷ ἐτέρω*.

¹ λαμβάνω.

² ἐπιστημη.

³ πορεύομαι.

⁴ διατρέβω.

⁵ ἄ δεῖ.

Exercise 32.

☞ Remember that in dependent sentences the *optative* follows the *past tenses*.

85. Of-which-kind (of the two) does it happen¹ to be (*say*, being)? The messengers happened¹ to be present (*say*, being-present). Which of the (two) boys happened to be present (*say*, being-present)? Neither. Let neither of the boys go-away. We must fly-from one of these (two) things. Of two beautiful (things), one is the more beautiful. Of-what-country are the boys? Which of these things is the more true?

Lesson 36.

86. (1) οἶδα, properly a *perf.* from εἶδω, *see*. *I have perceived* = *I know*.

MOODS.—οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.

Plup. ἤδειν. *Fut.* εἴσομαι (εἰδήσω).

Perf. οἶδα, οἶσθα, οἶδε | ἴστον, ἴστον | ἴσμεν, ἴστε, ἴσασι
(from ἴσημι).

Plup. S. ἤδειν, *Att.* ἤδη (from ἤδεα).

ἤδεις, commonly ἤδειςθα, *Att.* ἤδησθα.

ἤδει, *Att.* ἤδειν, and ἤδη.

P. ἤδειμεν, and ἤσμεν.

ἤδειτε, ἤστε.

ἤδεσαν, ἤσαν.

(2) ☞ OBS. κλέπτω, πέμπω, and some others, change *s* into *o* in *perf. act.*

Exercise 33.

☞ Remember that in dependent sentences the *optative* follows the *past tenses*.

¹ τυγχάνω.

87. I do not know whither he is setting-off. Do you know what I am-going to do? I know what (ᾶ) I learnt. I will soon know where he lives (p. 170, n. 4). I will soon know whether he is living at-Athens or at-Megara. We oughtⁿ not to know base¹ (things). Do you know, or not? Know that (ᾶτι, *with indic.*) he brought-up two sons. We know these things. I am-come, that I may know the truth. Who in-the-world has stolen the axe?

Lesson 37.

(Fut. 3. pass.)

88. (1) The fut. 3. generally expresses a future action *completed* and *continuing in its effects*.

(2) It is obviously the natural fut. of those verbs which from marking a continued state, are equivalent to a present with new meaning: as, *κέκτημαι, I possess; μέμνημαι, I remember.*

Exercise 34.

Use fut. 3. in the following Examples.

89. The prisoner shall be bound.² The thing shall be done. The Scythians shall be bound in the public prison. I shall remember this injustice. I will not remember the insolence of the very base Ethiopian. I shall possess those most beautiful things. How-many and what-kind-of things will be left behind? These things shall be wept for.

¹ Use the article.

² δέω keeps the long vowel in fut. 3.

APPENDIX.

§ 1. *Adjectives of three terminations.*

	<i>m.</i>	<i>f.</i>	<i>n.</i>
1. N. σοφός,	σοφῶν,	σοφῆ,	σοφόν, wise.
	G. σοφοῦ,	σοφῆς,	σοφοῦ.
	N. αἰσχρός, ¹	αἰσχροῖα,	αἰσχροόν, base.
	G. αἰσχροῦ,	αἰσχροῦς,	αἰσχροῦ.
2. N. μέλας, ²	μέλανος,	μέλαινα,	μέλαν, black.
	G. μέλανος,	μελαίνης,	μέλανος.
3. N. χαρῖεις, ³	χαρίεντος,	χαρίεσσα,	χαρίεν, graceful.
	G. χαρίεντος,	χαρίεσσης,	χαρίεντος.
4. N. τέρην,	τέρενος,	τέρεινα,	τέρεν, tender.
	G. τέρενος,	τερείνης,	τέρενος.
5. N. γλυκύς, ⁴	γλυκέος,	γλυκεία,	γλυκύ, sweet.
	G. γλυκέος,	γλυκείας,	γλυκέος.
6. N. ἐκόν,	ἐκόντος,	ἐκοῦσα,	ἐκόν, willing.
	G. ἐκόντος,	ἐκούσης,	ἐκόντος.

§ 2. *Adjectives of two terminations.*

[Compound adjectives in *ος* (except *κος*), and the terminations *μος*, *ιος*, *ειος*, *αιος*, are mostly of two termin.]

	<i>m. f.</i>	<i>n.</i>
7. N. κόσμιος,	κοσμίον.	κόσμιον, orderly.
8. N. εὐδαίμων,	εὐδαίμονος.	εὐδαιμον, happy.
9. N. ἀληθής,	ἀληθέος (οῦς)	ἀληθές, true.
10. N. ἄρσεν,	ἄρσενος.	ἄρσεν, male.
11. N. ἴδρις,	ἴδριος.	ἴδρι, knowing.
12. N. ἴλεως,	ἴλεω (after <i>Attic</i> decl. See p. 25).	ἴλεων, gracious.
13. N. μεγαλήτωρ,	μεγαλήτορος.	μεγαλήτορ, magnanimous.
14. N. δίπους,	δίποδος.	δίπων, two-footed.

¹ *ος* pure and *ρος* make fem. *α*; but *σος* (when not *ροος*) makes fem. *η*.

² V. m. μέλαν.

³ V. m. χαρίεν. D. pl. χαρίεσι.

⁴ Neut. pl. γλυκεία, not γλυκῆ.

1. εἷς,	1st. πρῶτος,
2. δύο,	2d. δεύτερος,
3. τρεῖς,	3d. τρίτος,
4. τέσσαρες,	4th. τέταρτος,
5. πέντε,	5th. πέμπτος,
6. ἕξ,	6th. ἕκτος,
7. ἐπτά,	7th. ἑβδομος,
8. ὀκτώ,	8th. ὀγδοος,
9. ἑννέα,	9th. ἑννατος,
10. δέκα,	10th. δέκατος,
11. ἑνδέκα,	11th. ἑνδέκατος,
12. δώδεκα,	12th. δωδέκατος,
13. τρισκαίδεκα,	13th. τρισκαιδέκατος,
14. τεσσαρεσκαίδεκα,	14th. τεσσαρακαιδέκατος,
15. πεντεκαίδεκα,	15th. πεντεκαδέκατος,
16. ἕκκαίδεκα,	16th. ἕκκαιδέκατος,
17. ἑπτακαίδεκα,	17th. ἑπτακαιδέκατος,
18. ὀκτωκαίδεκα,	18th. ὀκτωκαιδέκατος,
19. ἑνεακαίδεκα,	19th. ἑνεακαιδέκατος,
20. εἴκοσι,	20th. εἰκοστός,
21. εἴκοσιν εἷς,	21st. εἰκοστός πρῶτος,
22. εἴκοσι δύο, &c.	22d. εἰκοστός δεύτερος,
30. τριάκοντα,	30th. τριακοστός,
31. τριάκοντα εἷς,	31st. τριακοστός πρῶτος,
40. τεσσαράκοντα,	40th. τεσσαρακοστός,
50. πενήκοντα,	50th. πενηκοστός,
60. ἑξήκοντα,	60th. ἑξηκοστός,
70. ἑβδομήκοντα,	70th. ἑβδομηκοστός,
80. ὀγδοήκοντα,	80th. ὀγδοηκοστός,
90. ἑνενήκοντα,	90th. ἑνενηκοστός,
100. ἑκατόν,	100th. ἑκατοστός,
200. διακόσιοι, αι, α, &c.	200th. διακοσιοστός,
300. τριακόσιοι,	300th. τριακοσιοστός,
400. τεσσαρακόσιοι,	400th. τεσσαρακοσιοστός,
500. πεντακόσιοι,	500th. πεντακοσιοστός,
600. ἑξακόσιοι,	600th. ἑξακοσιοστός,
700. ἑπτακόσιοι,	700th. ἑπτακοσιοστός,
800. ὀκτακόσιοι,	800th. ὀκτακοσιοστός,
900. ἑννακόσιοι,	900th. ἑννακοσιοστός,
1,000. χίλιοι,	1,000th. χιλιοστός,
2,000. δισχίλιοι, &c.	2,000th. δισχιλιοστός,
10,000. μύριοι.	10,000th. μυριοστός.

§ 4. *Pronouns.*

1. Personal.

Ἐγώ, I.

<i>Sing.</i>			<i>Dual.</i>	
N. ἐγώ	I		N. ῥῶϊ, contr. ῥώ	we two
G. ἐμοῦ, or μοῦ	of me		G. ῥῶϊν, “ ῥῶν	of us two
D. ἐμοί, or μοί	to me		D. ῥῶϊν, “ ῥῶν	to us two
A. ἐμέ, or μέ	me.		A. ῥῶϊ, “ ῥώ	us two.

Plural.

N. ἡμεῖς	we
G. ἡμῶν	of us
D. ἡμῖν	to us
A. ἡμᾶς	us.

Σύ, thou.

<i>Sing.</i>			<i>Dual.</i>	
N. σύ	thou		N. σφῶϊ, contr. σφώ	you two
G. σοῦ	of thee		G. σφῶϊν, “ σφῶν	of you two
D. σοί	to thee		D. σφῶϊν, “ σφῶν	to you two
A. σέ	thee		A. σφῶϊ, “ σφώ	you two.

Plural.

N. ὑμεῖς	you
G. ὑμῶν	of you
D. ὑμῖν	to you
A. ὑμᾶς	you.

Note 1.—Dative plural of the third person is sometimes σφῖν, σφί; and accusative σφέ [used by the Attic poets as accusative singular also]. μίν Ionic, ρίν Doric and Attic [both enclitics], are both singular and plural, *him, her, it, and them.*

Note 2.—In the *sing.* of third person, hardly any form is used in *Attic prose* but οἱ. In *plur.* σφῶν, σφᾶς, are used in the *reflexive* meaning; σφίσι (ν) in both the reflexive and the simple personal meaning.

		<i>οὗ, of him.</i>		
	<i>Sing.</i>		<i>Dual.</i>	
N. wanting			N. <i>σφωέ,</i>	they two
G. <i>οὗ</i>	of him		G. <i>σφωῶν,</i>	of them two.
D. <i>οῦ</i>	to him		D. <i>σφωῶν,</i>	to them two
A. <i>εἶ</i>	him.		A. <i>σφωέ,</i>	them two.

P'ural.

N. <i>σφεῖς,</i>	neut. <i>σφέα,</i>	they
G. <i>σφῶν,</i>		of them
D. <i>σφίσι,</i>		to them
A. <i>σφεῖς,</i>	neut. <i>σφέα,</i>	them.

2. Possessive.

<i>ἐμός</i>	<i>-ή</i>	<i>-όν</i>	mine
<i>σός</i>	<i>ή</i>	<i>όν</i>	thine
<i>ός</i> or <i>έ-ός</i>	<i>ή</i>	<i>όν</i>	his ¹
<i>ἡμέτερος</i>	<i>-α</i>	<i>-ον</i>	our
<i>ὑμέτερος</i>	<i>-α</i>	<i>-ον</i>	your
<i>σφέτερος</i>	<i>-α</i>	<i>-ον</i>	their ¹
<i>ρωίτερος</i>	<i>-α</i>	<i>-ον</i>	of us both
<i>σφωίτερος</i>	<i>-α</i>	<i>-ον</i>	of you both.

3. Reflexive.

ἐμαντοῦ, of myself.

<i>Sing.</i>			<i>Plural.</i>	
N. (<i>ἐγὼ αὐτός</i>)	(<i>ἐγὼ αὐτή</i>)		N. <i>ἡμεῖς αὐτοί</i>	<i>ἡμεῖς αὐταί</i>
G. <i>ἐμαντοῦ</i>	<i>ἐμαντῆς</i>		G. <i>ἡμῶν αὐτῶν</i>	<i>ἡμῶν αὐτῶν</i>
D. <i>ἐμαντῶ</i>	<i>ἐμαντῆ</i>		D. <i>ἡμῖν αὐτοῖς</i>	<i>ἡμῖν αὐταῖς</i>
A. <i>ἐμαντόν</i>	<i>ἐμαντήν</i>		A. <i>ἡμᾶς αὐτούς</i>	<i>ἡμᾶς αὐτάς</i>

σεαντοῦ, of thyself.

<i>Sing.</i>	
N. (<i>σὺ αὐτός</i>)	(<i>σὺ αὐτή</i>)
G. <i>σεαντοῦ, or σαντοῦ,</i>	<i>σεαντῆς, or σαντῆς</i>
D. <i>σεαντῶ, or σαντῶ,</i>	<i>σεαντῆ, or σαντῆ</i>
A. <i>σεαντόν, or σαντόν,</i>	<i>σεαντήν, or σαντήν.</i>

¹ Not much used.

Plural.

N. ὑμεῖς αὐτοί	ὑμεῖς αὐταί
G. ὑμῶν αὐτῶν	ὑμῶν αὐτῶν
D. ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A. ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

*ἑαυτοῦ, of himself.**Singular.*

N. (αὐτός)	(αὐτή)	(αὐτό)
G. ἑαυτοῦ or αὐτοῦ	ἑαυτῆς or αὐτῆς	ἑαυτοῦ or αὐτοῦ
D. ἑαυτῶ or αὐτῶ	ἑαυτῇ or αὐτῇ	ἑαυτῶ or αὐτῶ
A. ἑαυτόν or αὐτόν	ἑαυτήν or αὐτήν	ἑαυτό or αὐτό

Plural.

N. (σφεῖς αὐτοί)	(σφεῖς αὐταί)	(σφέα αὐτά)
G. ἑαυτῶν or αὐτῶν	ἑαυτῶν or αὐτῶν	ἑαυτῶν or αὐτῶν
D. ἑαυτοῖς or αὐτοῖς	ἑαυταῖς or αὐταῖς	ἑαυτοῖς or αὐτοῖς
A. ἑαυτούς or αὐτούς	ἑαυτάς or αὐτάς	ἑαυτά or αὐτά

4. Definite.

αὐτός αὐτή αὐτό, *he himself, she herself, itself.*
αὐτοῦ αὐτῆς, &c.

5. Demonstrative.

οὗτος, *this.* (See p. 74.)

6. Relative.

ὅς, *who, which, what.*

	<i>Sing.</i>		<i>Dual.</i>		<i>Plur.</i>		
N.	ὅς	ὃ		N.	οἱ	αἱ	ἅ
G.	οὗ	οὗ	N. A.	ὦ	ἄ	ὦ	ὦν
D.	οῦ	οῦ	G. D.	οἶν	αἶν	οἶν	οἶς
A.	ὅν	ὅ		A.	οὓς	ἄς	ἅ

ὅστις, *whoever.*

	<i>Sing.</i>		<i>Dual.</i>			
N.	ὅστις	ὅτι	N. A.	ὧτις	ἄτις	ὧτις
G.	οὗτινος	οὗτινος	G. D.	οἶντι-	αἶντι-	οἶντι-
D.	οῦτινι	οῦτινι		νοιν	νοιν	νοιν
A.	ὄντινα	ὄτι				

	<i>Plural.</i>		
N. οἷτινες	αἷτινες	ἅτινα	
G. ὧντινων	ὧντινων	ὧντινων	
D. οἷσισι	αἷσισι	οἷσισι	
A. οὔσιν	ἄσιν	ἅτινα	

7. Indefinite.

	<i>τις, any.</i>				<i>Dual.</i>		
	<i>Sing.</i>						
N. τις	τις	τί		N. A. τινέ	τινέ	τινέ	
G. τινός	τινός	τινός		G. D. τινού	τινού	τινού	
D. τινί	τινί	τινί					
A. τινά	τινά	τί					
	<i>Plur.</i>						
N. τινές	τινές	τινά					
G. τινῶν	τινῶν	τινῶν					
D. τισί	τισί	τισί					
A. τινάς	τινάς	τινά					

δεῖνα, a certain one. (See p. 109.)

8. Interrogative.

τις, who?

(Declined like τις indef., the accent merely being changed.)

9. Reciprocal.

	<i>Dual.</i>		
N. (wanting)			
G. ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	
D. ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	
A. ἀλλήλω	ἀλλήλα	ἀλλήλω	
	<i>Plur.</i>		
N. -----			
G. ἀλλήλων	ἀλλήλων	ἀλλήλων	
D. ἀλλήλοις	ἀλλήλαις	ἀλλήλοις	
A. ἀλλήλους	ἀλλήλας	ἀλλήλους	

§ 5. *Irregular Nouns.*

☞ R. means *Root*.

ἀηδών (ῆ), nightingale. G. ἀηδοῦς (*for* ἀηδόνης). V. ἀηδοῖ.
 ἄναξ, ἄνακτ-ος, king. V. ἄνα (*but only when a god is invoked*).

Ἀπόλλων, ὠνος, Apollo. Acc. Ἀπόλλω. V. Ἀπολλων.

Ἄρης (Mars). G. Ἄρεος (*uncontracted*) and sometimes Ἄρεως. D. Ἄρει. Acc. Ἄρη and Ἄρην. V. Ἄρες.

γάλα (τό), milk. R. γάλακτ.

γέλ-ως, ὠτος, &c. (ό) laughter. Acc. γέλωτα and γέλων.

γόνα (τό), knee. R. γόνατ.

γυνή, woman, wife. R. γυναικ. V. γύναι.¹

δένδρον, tree. D. pl. δένδρεσι. Also pl. δένδρεα. D. δενδρέοις.

δόρυ (τό), spear. R. δόρατ.

εἰκ-ών, ὄνος (ῆ), image. G. εἰκοῦς. Acc. εἰκό. Acc. pl. εἰκούς.

Ζεύς, Jupiter. Δι-ός, Διῖ, Δία. V. Ζεῦ.

ἦρ-ως, ὠος, hero. Acc. ἦρω. Acc. pl. ἦρωες (*for* ἦρωα, ἦρωας).

Θαλῆς, Thales. G. Θάλεω. D. Θαλῆ. Acc. Θαλῆν.

θρίξ (ῆ), hair. G. τριχ-ός, &c. D. pl. θριξί. [R. θριχ.]

κάρα (τό), head. G. κρατός. D. κρατί and κάρα.

κλείς (ῆ), key. κλειδός, κλειδί, κλειδα and *more commonly* κλειῖν. Plur. Nom. and Acc. (Att.) κλειῖς.

κνκεών (ό), mess; porridge. Acc. κνκεῶ, *for* κνκεῶνα.

κύων, dog. R. κυν. V. κύον.

λάωσ, λάωσ (ό), stone. λάωσ, λάϊ, λάων and λάων. Pl. λάες, λάων, λάεσσι.

μάρτυς, witness. μάρτυρ-ος, ι. Acc. α and (*less commonly*) μάρτυν. D. pl. μάρτυσι.

Οἰδίπους, Œdipus. Οἰδίποδος and Οἰδίπου. D. Οἰδίποδι. Acc. Οἰδίποδα and Οἰδίπουν. V. Οἰδίπου.

¹ With accent on the ult. of G. and D. γυναικός, &c., but γυναικα γυναικες, γυναικῶν.

ὄρνις (ὄ, ἦ), bird; fowl; ὄρνιθος, &c. Acc. ὄρνιθα and ὄρνιν. Pl. regular, and also ὄρνεις, ὄρνέων. D. ὄρνιτι(ν) only.

οὖς (τό), ear. R. ὠτ.

Πνύξ (ἦ), the Pnyx. G. Πνυκ-ός, &c., with transposition of the consonants.

Ποσειδῶν, Neptune. Acc. Ποσειδῶ. V. Πόσειδον.

ὔδωρ (τό), water. R. ὕδατ.

χείρ (ἦ), hand; χειρός, &c., but χερ for root of G. and D. Dual, and D. pl.

χελιδών (ἦ), swallow. χελιδόνος, but V. χελιδοῖ.

υἱός, son. G. υἱοῦ, reg., but also the following cases from υἱεύς. G. υἱέος. D. υἱεῖ (Acc. υἱέου). Du. υἱέε, υἱέων. Pl. υἱεῖς, υἱέων, υἱέων, υἱέας (υἱεῖς).

§ 6. Verbs with Future Middle in Active Signification.

(Those with asterisk have also fut. act.)

*ἀγροῖω, ἀγροῖσμαι, do not know; am ignorant of.

ἄδω, ἄσομαι, sing.

ἀκούω, ἀκούσομαι, [perf. ἀκήκοα, ¹] hear.

ἀπολαύω, ἀπολαύσομαι, receive from; reap (*good or evil*) from.

ἀπαντάω, ἀπαντήσομαι, meet.

ἀρπάζω, ἀρπάσομαι, snatch, seize.

βαδίζω, βαδιοῦμαι, go; walk.

βιόω, βιώσομαι, live.

*βλέπω, βλέψομαι, look.

βοάω, βοήσομαι, cry out; shout.

*διώκω, διώξομαι, pursue.

γελάω, γελάσομαι, laugh.

γηράσκω, γηράσομαι, grow old.

*ἐγκωμιάζω, ἐγκομιάσομαι, panegyryze.

*ἐπαινέω, ἐπαινέσομαι, praise.

¹ Perf. pass. with σ, ρ and without redupl.

- ἐπιορκέω, ἐπιορκήσομαι, forswear myself.
 *θαυμάζω, θαυμάσομαι, wonder at; admire.
 *θηρέω, θηρέσομαι, } hunt; chase.
 *θηρεύω, θηρεύσομαι, }
 κάμνω, καμῶμαι, labour; suffer from (*disease, &c.*)
 κλέπτω, κλέψομαι, steal.
 *κολάζω, κολάσομαι, chastise.
 *κωμίζω, go in festive procession; revel.
 *οἰμώζω, οἰμώξομαι, bewail.
 πηδιάω, πηδήσομαι, leap.
 πνίγω, πνίξομαι, choke; strangle.
 *ποθέω, ποθέσομαι and ποθήσομαι (*see p. 80*), desire.
 *προσκυνέω, προσκυνήσομαι.
 σιγάω, σιγήσομαι (*tacere*), to utter no word; hold my
 tongue.
 σιωπάω, σιωπήσομαι (*silere*), to make no *noise*: be silent.
 σκώπτω, σκώψομαι, mock, scoff.
 σπονδαίω, σπονδάσομαι, hasten; am in haste.
 σφυρίζω, σφυρίζομαι, whistle; pipe.
 τωθιάζω, τωθιάσομαι, jeer.
 φεύγω, φεύξομαι, fly.
 *χωρέω, χωρήσομαι, have room; contain; go, &c.

§ 7. *Verbs with Fut. Mid. in Passive Sense.*

- ἀδικέω, injure: ἀδικήσομαι, shall be injured.
 ἀπαλλάττω, free from: ἀπαλλάξομαι, shall be freed from.
 ἀλίσκω, take: ἀλώσομαι, shall be taken.
 ἀμφισβητέω, dispute; contest: ἀμφισβητήσεται, will be
 contested.
 βλάπτω, hurt: βλάψομαι, shall be hurt.
 ζημιόω, punish: ζημιώσομαι, will be punished.
 ὁμολογέω, confess: ὁμολογήσεται, will be confessed.
 τιμάω, honour: τιμήσομαι, will be honoured.
 φυλάττω, guard: φυλάξομαι, shall be guarded.

γείρομαι, am born (poet.): aor. *ἐγεινάμην*, begot, bore.

14. γιγνώσκω, know.—*γνο, γιγνο, γιγνώσκ.*
γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι, ἔγνω (*ἔγνω*,
γνώθι, γνώην, γνώ, γνώναι, γνώς).
15. δάκνω, bite.—*δακ, δηκ: δακν.*
δάκνω, δήξομαι, δέδηχα: ἔδακον.
16. δαμάω, subdue.—*δαμ, δμα: δαμν, δαμνα: δαμα.*
δαμάω, δαμασω, δέδμηκα, δέδμημαι. ἔδμήθην, ἔδάμην.
17. δαρθάνω, sleep.—*δαρθ, δραθ: δαρθε: δαρθαν* (12).
δαρθάνω, δαρθήσομαι, δεδάρθηκα. ἔδαρθον (*ἔδραθον*
 poet.), *ἔδάρθην.*
18. δέμω, build.—*δεμ, δμε.*
δέμω, δέδμηκα, δέδμημαι, ἔδμήθην.
19. διδάσκω, teach.—*δαχ, διδαχ, διδαχσκ, διδασκ, διδασκε.*
διδάσκω, διδάξω.—ομαι, δεδίδαχα. ἐδίδαξα (Hesiod, *δι-*
δάσκησεν).
20. διδράσκω, run away.—*δρα, διδρα, διδρασκ.*
διδράσκω, δράσομαι, δέδρακα. ἔδραν.
(ἔδραν, δρᾶθι — — δρᾶναι, δράς.)
21. ἐγείρω, wake.—*ἐγερ, ἐγειρ: ἐργ, ἐγρε.*
ἐγείρω, ἐγήγερκα (trans.), *ἐγρήγορα* (intrans). *ἠγρόμην.*
22. ἔδω, eat.—*ἔδ, ἔδε: ἔσθι.*
ἔδω and *ἔσθίω*, (*ἔδηδεκα*) *ἔδηδοκα, ἔδηδεσμαι. ἠδέσθην.*
 A very anomalous future, *ἔδομαι.*
23. εἶπον, I said.
εἶπον (*εἶπέ, &c.*) Less commonly; *εἶπα, εἶπον* (not
εἶπόν, B.), *εἶπάτω, &c.*
24. ἔπω, am busied with.—*ἐπ, ἐσπ.*
ἔπω, aor. *ἔσπον* (*σπεῖν, σπών* poet.); in compounds
εἶπον (*διεἶπον*).
ἔπομαι (follow), *ἔψομαι, εἰπόμην* (imperf.), *ἔσπόμην*
 (aor.), *σποῦ, σπέσθαι, σπόμενος.*
25. ἔρχομαι, come.—*ερχ. ἔλευθ, ἔλυθ, ἔλθ: ἔλυθ, ἔλουθ.*
ἔρχομαι, ἐλεύσομαι, ἐλήλυθα (*εἰλήλουθα* Hom.) *ἤλυθον,*
ἤλθον.
26. εὐρίσκω, find. *εὐρ, εὔρε, εὔρισκ.*
εὐρίσκω, εὔρήσω, εὔρηκα, εὔρημαι. εὔρον —όμην, εὔρέθην.
 Verb adj. *εὔρετός.*

27. ἔχω, have, hold.—έχ, έσχ, and ίσχ, έσχε, σχε, σχεθ.
έχω, έξω and σχήσω, έσχημα. Imp. είχον: aor. έσχον,
έσχεθήην. [έσχον, σχές (σχε in compounds), σχοίην, σχῶ
(σχῆς, &c.), σchein, σχών.] Also, infin. and part.
σχεθεΐν, σχεθών. Verb. adv. έκτός, σχετός.
28. έψω, boil. έπ, έψ, έψε.
έψω, έψησω. Verb adj. έφθός, έψητός, έψητέος.
29. θνήσκω, die.—θαν, θνα, θνησκ.
θνήσκω, θανοῦμαι, τέθνηκα.¹ έθαρων. Verbal adj.
θνητός (mortal).
30. ίζω, sit.—εδ, έζ: ίζ, ίζε, ίζαν.
έζω, seat; ίζω, sit; ίζάνω, seat and sit; ίζήσω.
καθίζω, καθιῶ, εκάθισα, εκαθισάμην. καθέζομαι, καθ-
εδοῦμαι.
31. ικάνω, come.—ικ, ικαν: ικνε.
ικάνω and ικνέομαι, ίξομαι, ίγμαι. ίξα, ικόμην.
32. καιώ, burn.—κα, και, καν.
καιώ (κάω Att. uncontr.), καύσω, aor. εκηα. Pass.
έκαυμαι, εκάυθηην, εκάην. (non-Attic.) Verbal adj:
κανστέος, κανστός, καντός.
33. καλέω, call.—καλ, καλε: κλα.
καλέω, καλέσω (Att. καλω, καλοῦμαι), κέκληκα. εκάλεσα,
έκληθήην.
34. κίμνω, labour.—καμ, κμα: καμν.
κάμνω, καμοῦμαι, κέκμηκα. εκαμον.
35. κεράω, mix.—κερ, κερα, κρα. κερρα, κερρα. κερρα, κερρανν.
κράω, κεράννυμι and κερνάω, κεράσω, κέκρωκα, κέκρωμαι,
έκράθηην. Also κερέρασμι, εκεράσθηην (έκερόμην, Hom.)
36. κρεμάννυμι, hang.—κρεμ, κρεμα, κρεμανν.
κρεμάννυμι, hang (trans.) κρεμάσω (κρεμῶ, Att.)
κρεμάννυμαι, am hanged. Mid. hang myself; κρεμασ-
θήσομαι, εκρεμάσθηην.

¹ In perfect, the following abbreviated forms (from θνα) are very common:

τέθναμεν, ατε, άσι. τέθναθι, τεθναίην, τεθνάηαι, τεθνεώς. Plur. έτέθνασαν.

From τέθνηκα arose in Attic fut. τεθνήξω or τεθνήξομαι.

- κρέμαμαι, hang (intrans.), κρεμήσομαι, ἐκρεμάσθην.
(κρέμαμαι, κρέμωμαι, κρεμαίμην and οἶμην.)
37. κυνέω, kiss.—κυ, κυρ, κυρε.
κυνέω, κύσω, κυνήσομαι: ἐκῦσα.
38. λαγχάνω, get by lot.—λεχ, λαχ, ληχ: λερχ, λερχ: λαχ, λαχχαν.
λαγχάνω, λήξομαι, εἴληχα and λέλογχα. ἔλαχον, εἴληγμα.
39. λαμβάνω, receive.—λαβ, ληβ: λαμβ, λαμβαν.
λαμβάνω, λήψομαι, εἴληφα, ἔλαβον.
(Ion. λάμψομαι, λέλαμμαι, ἐλάμφθην, and λελάβηκα.)
40. λανθάνω, am hid.—λαθ, ληθ: λανθαν.
λανθάνω (λήθω), λήσω, λέληθα. ἔλαθον.
λανθάνομαι (mid.), λήσομαι, λέλησμαι. ἔλαθόμην.
41. λοίω, wash.—λο, λοε, λον.
λοίω. From this verb the Attics use contracted forms from λόω. Imperf. 3 sing. ἔλον: so λοῦσθαι, λούμενος.
42. μαθάνω, learn. μαθ, μηθ: μαθε: μαθαν.
μαθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.
43. μείρομαι, receive as one's share. μερ, μαρ: μορ: μειρ.
μείρομαι, perf. ἔμμορα. εἴμαρται, it is determined by fate (ἔμμορον, Hom.)
44. μίγνυμι, mix.—μγ, μγν: μισγ.
μίγνυμι (μίσγω), μίξω. Pass. μέμιγμα, ἐμίχθην, ἐμίγην.
45. μιμνήσκω, remind.—μα, μνησκ, μιμνησκ.
μιμνήσκω, μνήσω—
μιμνήσκομαι, I bring to mind; mention; μνησθήσομαι, ἐμνήσθην; and perf. μέμνημαι (as new pres.), I remember; μεμνήσομαι.
46. ὄζω, give forth a smell; smell. ὀδ, ὀζ, ὀζε.
ὄζω, ὀζήσω (ὀζέσω), ὀδωδα (with meaning of the pres.)
47. οἶομαι, think,—οἶ, οἶ, οἶε. [Sing. 2. οἶε.]
οἶομαι and οἶμαι, οἶόσομαι. Imp. ὀόμην, ὀμην. ὀήθην (οἶήθηναι).
48. οἶχομαι, am gone. οἶχ, οἶχε, οἶχο.
οἶχομαι, οἶχήσομαι, ὄχημαι and οἶχωκα.
49. ὀλισθαίνω, glide.—ὀλισθ, ὀλισθε, ὀλισθαν, ὀλισθαίν.
ὀλισθαίνω and ὀλισθάνω, ὀλισθήσω, ὀλισθηκα. ὀλισθον.
50. ὀλλυμι, destroy.—ὀλ, ὀλε, ὀλυ.

- ὄλλυμι, ὀλέσω, ὀλώ, ὀλώλεκα. ὄλεσα.
ὄλλυμαι (am undone), ὀλοῦμαι, ὄλωλα. ὀλόμην.
51. ὀμνυμι, swear.—ὄμ, ὄμε, ὄμο: ὄμνυ.
ὀμνυμι, ὀμοῦμαι, ὀμώμοκα, ὀμώμοσμαι. ὄμοσα, ὀμόσθην.
(σ dropt in the rest of perf. p. ὀμώμοσαι.)
52. ὀνίημι, profit.—ὄν, ὄνα, ὄνινα.
ὀνίημι, ὀνήσω, ὄνησα. (as ἴστημι in pres. and imperf.)
ὀνίναμαι (receive benefit), ὄνημην (ησο, &c.) or ὄνάμην.
[from ὀνάμην, ὀναίμην, ὄνασθαι.]
53. ὀράω, see.—Filled up with tenses from ὀπ (in ὄψ, ὀπος) and εἶδ.
ὀράω, ὄφομαι, ἑώρακα, ἑώραμαι (ὄμμαι), ὄφθην. Imp.
ἑώρων. For aor. εἶδον (ιδέ, &c.) and εἶδόμην (ιδού,
&c.) Verb adj. ὀρατέος, ὀρατός, ὀπτός.
54. ὀσφραίνομαι smell (trans.) ὀσφρ, ὀσφρε: ὀσφρα, ὀσφραίν.
ὀσφραίνομαι, ὀσφρήσομαι. ὀσφρόμην (ὀσφράμην, ὀσφρη-
σαιμην).
55. ὀφείλω, owe.—ὄφελ, ὄφειλ, ὄφειλε.
ὀφείλω, ὀφειλήσω, ὄφελον (as a wish only).
56. ὀφλισκάνω, owe.—ὄφελ, ὄφλ, ὄφλε, ὀφλισκ.
ὀφλισκάνω, ὀφλήσω. ὄφλον.
57. παίζω, sport.—παιγ, παιδ, παιζ.
παίζω, παίζομαι, πέπαισμαι. ἔπαισα.
58. πάσχω, suffer.—πεθ, παθ, πηθ: πενθ: παθ, παθσχ,
πασχ.
πάσχω, πείσομαι, πέπονθα. ἔπαθον.
59. πετάννυμι, spread out. πετα, πτα: πεταννυ.
πετάννυμι, πετάσω, &c. P. pass. πέπταμαι, ἐπετάσθην.
60. πέτομαι, fly.—πετ, πετα, πτα: ἐπι, ἴπι: ποτε.
πέτομαι (πετήσομαι), πτήσομαι. Aor. ἐπτόμην (πέσθαι).
There are also two other aorists:
ἐπτάμην (from ἵπταμαι), πτάσθαι, πτάμενος.
ἐπιτην (from the obsol. act.), πτήναι, πτίας.
61. πέρθω, lay waste.—περθ, παρθ, πραθ: πορθε.
πέρθω, πέρσω, &c., aor. ἔπραθον. Hom. (πορθέω, a col-
lateral form.)
62. πήγνυμι, make fast, hard, congeal.—παγ, πηγ, πηγνυ.
πήγνυμι, πήξω, πέπηγα (intrans.) ἐπάγην.

63. πίνω, drink.—πι, πιν: πο.
πίνω, (irr. fut.) πίομαι, πέπωκα, πέπομαι. ἔπιον, ἐπόθην.
64. πιπράσκω, sell.—πρα, πιπρα, πιπρασσι.
πιπράσκω (no fut.), πέπρακα. ἐπράθην.
65. πίπτω, fall.—πετ, πεσ: πεπετ, πιπτ: πτε, πτο.
πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον.
66. πλήσσω, strike.—πλαγ, πληγ, πλησσι.
πλήσσω (reg.) Aor. 2. pass. ἐπλήγην. Perf. 2.πέπληγα.
(Hom., &c.) In the compounds, ἐκπλήττω, &c. (to terrify): Aor. ἐπλάγην.
(πατάσσω used in the active by the Attics.)
67. πυνθάνομαι, inquire.—πυθ, πευθ: πυνθαν.
πυνθάνομαι, πένσομαι, πέπυσμαι. ἐπυνθόμην.
68. ῥέζω, do (poet.).—ῥεδ, ῥεγ: ῥοδ, ῥογ: ῥεζ.
ῥέζω and ῥοδω, ῥέζω and ῥοζω, ῥοργα, ῥορμαι. ῥοξα,
ῥορεξα, ῥορέχθην.
69. ῥέω, flow.—ῥε, ῥεν: ῥυ, ῥνε.
ῥέω, *ῥένσομαι and ῥνήσομαι, ῥοῦήκα. *ῥοῦενσα, ῥοῦήν.
[The forms with asterisk are un-Attic.]
70. ῥήγνυμι, break.—ῥαγ, ῥηγ, ῥηγνυ: ῥωγ.
ῥήγνυμι, ῥήξω.—ῥοῤάγην, ῥοῤόγα (am broken to pieces).
71. σβέννυμι, extinguish.—σβε, σβεννυ.
σβέννυμι, σβέσω, ἔσβηκα, ἔσβεσμαι, ἔσβέσθην, ἔσβην (was extinguished).
72. σμάω, smear.—σμα, σμη, σμηχ.
σμάω (άεις, ἦς), σμήσω, &c. ἐσμήχθην.
73. στορέννυμι, strew.—στορ, στορε, στορεννυ: στορ, στρωννυ.
στορέννυμι, } στορέσω, ἐστόρεσα, ἐστορέσθην, and
στόρνυμι, } στρώσω, ἔστρωσα, ἐστρώθην.
στρώννυμι, } Verb. adj. στρωτός.
74. τέμνω, cut.—τεμ, ταμ: τεμν, ταμν: τιμε.
τέμνω, τεμῶ, τέμμηκα. ἔτεμον (ἔταμον), ἐτμήθην.
75. τίκτω, bring forth, bear.—τεκ, τεκτ, τικτ.
τίκτω, (τέξω) τέξομαι, τέτοκα. ἔτεκον, ἐτεκόμην.
76. τιτράω, bore.—τρα, τραν, τραιν, τετραιν.
(τιτράω, τραίνω) τετραίνω, τρήσω, τέτρηκα, τέτρημαι.
ἐτέτρηνα.
77. τρέχω, run.—θρεχ.—δρεμ, δραμ, δραμε.

- τρέγω, (θρέζομαι) δραμοῦμαι, δεδράμηκα (δέδρομα, Ep.)
(ἔθρεξα) ἔδραμον.
78. τρώγω, eat.—τρωγ—τραγ.
τρώγω, τρώζομαι. ἔτραγον.
79. τεύχω, } τυγ, τυχ, τυχε. τυχ, τευχ,
τυγχάνω, happen on, hit, } and τυγχαν.
τεύχω, poet., τεύξω, τέτευχα, τέτυγμα. Verb. adj. τευκ-
τός, τυκτός.
τυγχάνω, τεύζομαι, τετύχηκα. ἔτυχον.
80. τύπτω, strike.—τυπ, τυπι, τυπιε.
τύπτω has generally τυπιήσω in Attic: ἐτύπην. Verb.
adj. τυπιητέος.
81. φαίρω, show; appear.—φα, φαν, φαιν.
φαίρω, φανῶ, πέφηνα: ἔφηνα.
φαίρομαι, φανοῦμαι (φανήσομαι), πέφασμαι, ἐφάνθην,
ἐφάνην.
The passive has the *intrans.* meaning (*appear, shine*), which belongs also to the *perf.* 2. of the active, and sometimes to the *pres.* and *imperf.*
But πέφασμαι, ἐφάνθην have also a strictly *passive* meaning.
82. φέρω, bear.—φερ.—οἶ.—ἔνεκ, ἐνεκ.
φέρω, οἶσω, ἐνήνοχα. Aor. 1. ἤνεγκα (ἤνεικα, Ion.)
Pass. ἐνεχθήσομαι and οἶσθήσομαι, ἐνήνεγμαι, ἤνέχθην
(ἤνείχθην, Ion.)
Verb adj. οἶστέος, οἶστός.
83. φθάνω, anticipate (*neut.*)—φθα, φθαν.
φθάνω, φθάσω or φθίσομαι, ἐφθακι. ἔφθασα, ἔφθην.
(ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς.)
84. χαίρω, rejoice.—χαρ, χαιρ, χαιρε: χαρε.
χαίρω, χαιρήσω (κεχάρηκα), κεχάρημαι (κέχαρμαι, Poet.),
ἐχάρην.
85. χέω (χεύσω), pour.—χε, χεν, χν.
χέω (χεύσω), κέχυνκα, κέχυνμαι. [ἔχενα, Ep. ἔχεα—ἐχέσθην
(Fut. Mid. χέομαι. Fut. act. χέω, χεῖς, χεῖ.)

§ 9. *Words with Penult long.*

1. Certain general rules may be first stated.

(a) All diphthongs and contractions are *long*.

(b) Short vowels before two consonants or a double consonant become long by *position*: but

(c) A *mute* before a *liquid* does *not* make a vowel long by position, unless it be a *middle* mute (β, γ, δ) before $\lambda, \mu,$ or ν .

Hence the *penult* in *ἄτεκνος, δύσποτος, χαράδρα*
is *short*.

“ “ *πέπλεγμαι, εὐδομος, βίβλος* is
long.

2. The following words have the penult long:—

(a) ὁ γλῆαρος	idle talk. ¹	κόβαλος	knave.
ἀνιαρός	vexatious.	ἄκρατος	pure, unmixed.
τιάρα	tiara.	νεαρίς	young woman.
ὀπαδός	attendant.	σίραπι	mustard.
ἀνθᾶδης	self-satisfied, proud.	σιαγών(ῆ)	jaw.

(b) Together with those in *αγός* from *ἄγω* or *ἄγνμι*:

λοχαγός	captain	ναυαγός	shipwrecked person.
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(c) κάμινος (ῆ)	stove.	ὄμιλος (ὀ)	crowd.
χαλινός (ὀ)	bridle.	στρόβιλος	cone of a pine.
σελίον	parsley.	πέδιλον	shoe.
κύμιον	cummin.	γελιδών (ῆ)	swallow.
συκάμιον	mulberry.	ἔριθος	labourer for hire.
συκλάμιον	cyclamen.	ἀκριβής	accurate.
δωτίνη	gift.	ἀκόνιτον	aconite.
ἄξινη	axe.	τάριχος (τό)	salt-fish, &c.
ῥητίνη	resin.		

¹ Or, idle talker.

(d) αἰσχύνῃ	shame.	πάπυρος(ῆ)	papyrus.
εὐθύνη	examination.	λάφυρον	booty.
κίνδυνος(ὁ)	danger.	πίτυρον	bran.
βόθυνος(ὁ)	pit.	ἄγκυρα	anchor.
λάγνος	flask.	γέφυρα	bridge.
προσβύτης	old man.	ὄλυρα	spelt.
ψίμυθος(ὁ)	white lead.	κολλύρα	sort of cake.
κέλυφος(τό)	husk, pod.		

3. (a) Adjectives in *υρος* have generally the penult short; as, ἐχρὸς, ὀχρὸς, (from ἔχω): but ἰσχῦρός (from ἰσχύω), strong.

(b) The penult of the following words is *sometimes* short; but it is safer to pronounce them *long*.

μυρική	tamarisk.	κορνή	club.
πλημμυρίς	flood, tide.	τορνή	ladle.

(c) The following proper names have the penult long:

(a) Στύμφαλος, Φάρσαλος, Πριάπος, Ἄρατος, Δημάρατος, Ἀχάτης, Μιθριδάτης, Ἐνφράτης, Νιφάτης, Θεανώ, Ἰάσων, Ἀμασις, Σάραπις (Serapis).

(i) Ἐῤριπος, Ἐπιπέης, Σέριφος, Φοινίκη, Γράνικος, Κάϊκος, Ὀσιρις, Βούσιρις, Ἀρχίσης, Αἴγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.

(v) Διόνυσος, Ἀμφροσός, Καμβύσης, Ἀρχύτας, Κωντός, Βηρυτός, Ἀβυδος, Βιθυνός, Πάχυνον, Κέρκυρα, or Κόρκυρα.

4. The following have the first syllable long:—

ψιλός	bare.	μικρός	small.
χιλός(ὁ)	fodder.	τιμή	honour.
λιμός(ὁ)	hunger.	νίκη	victory.
ρίνος(ῆ)	skin.	κλίνη	bed, couch.
λιτός	simple, plain.	δίνη	whirlpool.
θυμός(ὁ)	mind, passion.	χρυσός(ὁ)	gold.
ῥυμός(ὁ)	pole of a carriage.	ξυνός	common.
χυμός(ὁ)	juice, sap.	γρυπός	hook-nosed.
χυλός(ὁ)	chyle.	κνυτός	bent.
τυρός(ὁ)	cheese.	ψυχρός	cold.

πυρός (ό) wheat.	ψυχή	soul.
φυλή	λύπη	sorrow.
ύλη	τρογών (ή)	turtle dove. [ward.
σίριγξ (ή) pipe.	φράτωρ	member of the same
άτη	σφραγίς (ή)	seal.
δαλός (ό) firebrand.	τραχύς,	rough.

5. In dissyllable verbs in ω, and those in ανω, ινω, υνω, υρω,

{ ι and υ are long: except in γλύφω, and (*Atticè*) τίνω, φθίνω.
 { α is short: except in ιάνω; and in φθάνω, κιάνω in the *Epic* poets.

6. Of contracted verbs, the following should be marked as having the first syllable long:—

κινέω, move. σιγάω, am silent. σνλάω, plunder.
 όγγέω, shudder. διφάω, search for. φυσάω, blow, breathe.

7. By knowing these quantities, we know the quantity of many compounds, άτιμος, άψυχος, έμβριθής, άσυλον, &c.: and of many *proper names*, such as *Hermotimus*, *Demonicus*, *Eriphyle*, &c.

8. A few compounds take the *short vowel* of the second Aor. instead of the long one of the present. This happens,

- (1) In some substantives in η, ης: τριβή, διατριβή, αναψυχή, παραψυχή, παιδοτριβής.
- (2) In some adjectives in ης, Γ. εος: ενκοϊνής, άτριβής, παλινοτριβής.

9. Though the rule that a *vowel before a vowel is short*, has even more exceptions than in Latin, yet it is oftener short than long.

10. In ιος, ια, ιον (in *nouns*), it is always short, except in

καλιά, nest. κονία, dust. άνία, vexation.
 αίκία (*personal*) insult. Άκαδημία.

11. The following words have also the penult *long* :

λαός (ὁ), people. ναός (ὁ), temple.
 κάω (for καίω), burn. κλάω (for κλαίω), weep.
 Ἐννώ, Bellona.

12. Of words in *ων, ιων*.

(1) Those with *ο* in penult of gen. have penult *long*.

(2) “ “ ω “ “ “ *short*.

Hence the penult is *long* in Ἀμυγίων, Μυχάων, &c., and all *comparatives* in *ιων*: βελτίων, &c.: but *short* in Δευκαλίων, Φορμίων, gen. ωνος.

13. Of proper names in *αος*, those in *λαος* have of course the *α* long: besides these observe,

Ἀμφιάροος (*long*): Οινόμαος (*short*).

OBS.—In a vast number of cases not mentioned here, the *accents* are of great help towards ascertaining the quantity of syllables.

§ 10. Prepositions.

1. (With *gen.*) ἀντί, *instead of*; ἀπό, *from*; ἐκ (before vowels, ἐξ), *out of*; ἕνεκα, *on account of*; πρό, *before, for*.

2. (With *dat.*) ἐν, *in*; σύν (ξύν), *with*.

3. (*Gen. and acc.*) διά, *through, because of*; κατά, *down, according to*; ὑπέρ, *over*.

4. (*Gen. dat. acc.*) ἀμφί, *about*; ἐπί, *on, to, against*; μετά, *with, among, after*; παρά, *from, by*; περί, *about, of*; πρόσ, *to, besides*; ὑπό, *under, from, by*.

§ 11. Conjunctions.

(1.) *Copulative*: καί, τε, *and*.

(2.) *Separative*: μέν—δέ, *indeed—but*; ἢ, *or*; οὐδέ—οὐδέ; μηδέ—μηδέ, *neither—nor*; ἀλλά, *but*.

(3.) *Of time*: ὅτε, ὁπότε, ὅταν, ὁπόταν, *when, whenever*; ἐπεί, ἐπειδή, ἐπειδάν, *when, after*.

(4.) Of *cause*: γάρ, for; ὅτι, because, that; ἐπεί, since; ὥστε, so that; so as.

(5.) Of *purpose*: ἵνα, ὅφρα, ὅπως, ὡς, that; in order that.

(6.) *Conditional*: εἰ, εἰάν (ἤν, ἄν), if.

§ 12. *The Resolution of Contracted Syllables.*

$\bar{\alpha}$ = αα, αε, αη.

α = αῖ, αει, αη.

$\tilde{\alpha}$ = εα.

η = ηε, εα.

ἦ = εαι, εη, ἦι.

$\bar{\epsilon}$ = ἠ, ια, ιε.

ω = αο, αω, αου, εω, οα, οη, οω, ωα.

ω = αοι, ωι.

αι = οαι.

ει = εε, εῖ, εει.

οι = εοι, οῖ, οει, οη, οοι.

ου = οο, εο, εου, οε, οου.

$\bar{\upsilon}$ = υα, υε, υη, υι.

υι = υι.

QUESTIONS ON THE ACCIDENCE.

NAME the mutes with a *p* sound (π, β, φ): those with a *k* sound (κ, γ, χ): and those with a *t* sound (τ, δ, θ). Name the semivowels. (The liquids, λ, μ, ν, ρ —and ς .) Name the double letters (ζ, ξ, ψ). To what is ζ equivalent? (To $\delta\varsigma$.) To what is ξ equivalent? (To *any k* sound with ς .) To what is ψ equivalent? (To *any p* sound with ς .) [p. 18.] What are the *improper* diphthongs? (α, η, φ : that is, $\alpha\iota, \eta\iota, \omega\iota$, the ι being *subscript*, or written under.) [p. 14.] Is the ι of these vowels ever *not* written *below*, but *in* the line? (When *capital* letters are used, the ι is still written *as a letter*¹.) How is γ pronounced before a *k* sound or ξ ? (As *ng*.) [p. 12.] Is $\tau\iota$ before a vowel pronounced *shi*, as we usually pronounce *ti*? (No.)

By what vowel or diphthong did the Romans express *ai*? (α : sometimes *ai* or *aj*.) *ei*? (Long, *i* or long *e*.) *oi*? (α : sometimes *oj*.) *ou*? Long *u*.) *vi*? (*yi*.) How did the Romans represent the termination *os*? (By *us*.) What does *v* become in Latin words? (*y*.)

Which are the *smooth* mutes or *tenues*? (The *first* of each of the three sets is a smooth mute: that is, π, κ, τ .) Which are the middle mutes, *mediæ*? (The middle one of each set: β, γ, δ .) Which are the aspirates, *aspiratæ*? (The last of each set: φ, χ, θ .) What is meant by changing a mute into *its* aspirate or *its* smooth? (Into the aspirate or smooth mute of *the same sound*.) Which of the mutes are *lip-sounds* or *labials*? (The *p* sounds.) Which *linguals*? (The *t* sounds.) Which *palatals*? (The *k* sounds.)

¹ Thus, ΔΕΣΠΙΟΘΗ for *despíōthē*, Ἄϊόνε for *aiónēs*.

Breathings.—What words have a breathing over their *initial* letter? (All that begin with a vowel or diphthong, and those that begin with the consonant ρ.) Over which vowel of a diphthong is the breathing marked? (Over the second.) What are the marks of the smooth and rough breathings respectively? (The smooth is a comma: the rough a comma turned the wrong way.) What words always take the rough breathing? (Those that begin with υ or ρ.) If two ρ's meet in the middle of a word, what is done? (A smooth breathing is marked over the first, a rough one over the second.) [p. 14.]

Stops.—Mention the Greek stops. (The comma and full stop are like our own; our semicolon is their note of interrogation; and for semicolon and colon they have only one stop, which is a dot placed in the upper line of the row of letters, as ἀνήρ.) [p. 39.]

Repeat the terminations of Substantives [p. 15]. Repeat the article [p. 16].

What is always the termination of the Gen. plural? (ων.) What accent does gen. ων always take in the *first* declension? (The circumflex.) What does the dat. sing. always end in? (In ι, which is subscript except in the third declension.) What nouns in ης take the voc. in ᾶ? (Nouns in της, national names, and verbal compounds in μετηης, τριβηης, πωληης.) When do feminine nouns in α take gen. in ης and dat. in η? (When α is *impure*; but the termination ρα keeps the α throughout.) What is always the quantity of α when the G. is ης? (Short.) Is α, Gen. ας, *always* long? (Not always but generally.) When is α, Gen. ας, always short? (When the acute is on the *last but two*, or the circumflex on the *last but one*.¹) How are you to go through a contracted noun of the first? (To consider the contracted termination as the original termination, and decline regularly.) Is there any exception to this? (Yes; those that end in α, take the *alpha* forms throughout; those in ας take the Doric genitive α.)

What vowel appears in every case of the Attic declension? (ω.) When is this ω subscript? (Wherever the second declen-

¹ As, μάχαιρα, μοῖρα.

sion has *ι*, whether subscript or not.) What is sometimes the acc. of *ως*? (*ωι*.) [p. 25.]

What letters are thrown away before *σι* in the dat. plur. of the third declension? (The *τ* sounds and *ν*.) What is *οντισι* to be changed into? (*ουσι*.) What *αντισι*? (*ᾱσι*.) What *εντισι*? (*εισι*.) What *νυτισι*? (*ῡσι*.) To what terminations is the acc. *ν* confined? (To *ις*, *υς*, *αυς*, *ους*.) What nouns of these terminations take the acc. in *ν* only? (Pure¹ nouns.) When do *impure* nouns in *ις*, *υς*, take accus. in *α* only? (When the tone-syllable is the last.) If they are *not* accented on the last syllable, what is their accusative? (Generally *ν*; but sometimes both forms.) [p. 31.]

Nominative.—In the third declension, how is the nominative to be found when the root ends in a consonant? (By adding *ς*: and throwing away *τ* sounds and *ν* before it.) When the root with the added *ς* would end in *αντις*, *εντις*, *οντις*, *νυτις*, what must be done? (They must be changed into *ᾱς*, *εις*, *ους*, *ῡς*: but *οντις* often into *ων*.) What vowels of the root are changed in the nom.? (*ε*, *ο*, into *η*, *ω*.) What terminations do not receive the added *ς*? (*ν*, *ρ*.) To what nom. do roots in *ατ* belong? (*α* neut., *αρ* or *ωρ*.) [p. 31.]

Of the Vocative.—What terminations form the voc. by throwing off *ς* from the nom.? (Contracted nouns in *ις*, *υς*, *ευς*: with *παῖς*, *γραῦς*, *βοῦς*.) How is the Voc. formed for roots that end in *αντ*, *εντ*; that is, for nominatives in *εις*, *ας*? (They generally form the voc. by throwing off the final *τ* of the root: but of those in *ᾱς*, several have the voc. in *ᾱ*.) How is the Voc. formed of nouns whose final vowel is *η* or *ω*? (Generally it is the unaltered root; but only if it has the short vowel, *ε* or *ο*.) What is the voc. mas. of participles in *ων*, *εις*, *ας*? (The same as the nom.) What is the voc. of feminines in *ω*, *ως*? (*οῖ*.) Of *Ἀπόλλων*, *Ποσειδῶν*, *σωτήρ*? (*Ἀπολλων*, *Πόσειδον*, *σῶτερ*, all with the accent thrown back.) Do any nouns that have the long vowel, *η* or *ω*, in the nom., and the corresponding short vowel in the root, re-

¹ That is, those *whose roots* end in a vowel.

tain the short vowel in the voc. ? (Yes, *substantives* with a final tone-syllable.) [p. 31, 32.]

Dative Plural.—How is the dat. plural formed? (By adding *σι* to the root; or which comes to the same thing, inserting *ς* before the *ι* of the dat. singular.) What further change must be made? (*T* sounds and *ν* must be thrown away.) When may the dat. be got by adding *ι* to the nom. sing.? (When the noun ends in *ξ, ψ, or ς* after a diphthong.) When after the rejection of *ν* and a *τ* sound, a short vowel remains, what is done? (It is lengthened; but *ε, ο* are changed, not into *η, ω*, but into the diphthongs *ει, ου*.)

Adjectives.—What terminations in *ος* make fem. in *α*? (*ος* pure and *ρος*.) Does any termination in *ος* make fem. in *η*? (Yes; *οος*, when *not ροος*.) What are the nom. terminations of adjectives in *υς*? (*υς, εια, υ*.) In *εις*? (*εις, εσσα, εν*.) In *ους* for *οος*? (*οῦς, ἦ, οὔν*.) Of *ας*? (*ας, ασα, αν*, in *πᾶς, ἅπας*, and participles, but *μέλας, τάλας, -αινα, -αν*.) [p. 43, 173.]

Give voc. of *μέλας* (*μέλαν*)—voc. and dat. pl. of *χαρίεις* (*χαρίεν· χαρίεσι*)—nom. neut. pl. of *γλυκῦς* (*γλυκέα*).

Give the terminations in *ος* that are generally 'of two terminations':—that is, have *ος mas.* and *fem., ον neuter*. (Compound adjectives not ending in *κος*: the terminations *ιμος, ιος, ειος, αιος*.) [p. 173.] How are *μέγας* and *πολύς* declined. [See p. 53.]

What words suffer syncope? [p. 42.] In what cases do they drop *ε*? What letter is inserted before *σι* in the dat. plural? (*α*.) How is the dat. plural accented? (The inserted *α* is the tone-syllable, and, being short, takes the acute.) What is the voc. of these words? (*ερ*, with accent on the first syllable.) How is *ἀνίρ* declined? (The *ε* is dropt, but a *δ* inserted between the *ν* and the *ρ*.)

Comparison of Adjectives.—What are the general terminations of the Comparative and Superlative respectively? (Comp. *τερος*. Superl. *τατος*.) What are the less usual terminations? (Comp. *ῖον*. Superl. *ιστος*.) How are *τερος* and *τατος* added to adjectives in *ος, υς*? (*ς* is thrown away from nom. before the terminations are added.) Is any other change ever necessary? (Yes: if the *penult* is short, the final *ο* is changed into *ω*.) How

are *τερος, ταιος*, added to the terminations *ης, εις*? (These terminations are changed into *εσ*, before *τερος* or *ταιος* is added.) How are they added to adjectives in *ας*? (To the root.) How are they added to other terminations? (The syllable *εσ*, for the *k* sounds *ις* or *εσ*, is first added to the root.) What terminations often take *ων, ιστος*? (*υς* and *ρος*.) How are these terminations added? (*υς* and *ρος* are first thrown away.) [p. 33.]

Explain the terminations *ω, ους*, in comparatives. (They are formed by contraction after the rejection of *ν*: *ω* from *ονα*, *ους* from *ορες, ορας*.) What case or cases then is *ω*? (*Acc. sing., mas.* or *fem.*: or *nom. pl. neut.*) What *ους*? (*Nom. or Acc. plur. mas.* or *fem.*) [p. 55.]

The first four Numerals.—Go through *εἷς, δύο, τρεῖς, τέσσαρες*, [p. 58.]

How many classes are pronouns divided into? (Nine.) [See Append. § 4.] What is the pl. of *ἐμαντοῦ*? (*ἡμεῖς αὐτοί*—the two pronouns not coalescing.) [p. 177.] Of *σαντοῦ*? (*ὑμεῖς αὐτοί*.) Of *εαυτοῦ* or *αὔτοῦ*? (*εαυτῶν* or *αὔτῶν, -οις, -ους, &c.*) What is the nom. pl. of *οὔτος*? (*οὔτοι, αὐται, ταῦτα*.) What is the m. and n. root for the other cases? (*τουτ*.) The f. root? (*ταυτ*, but G. pl. *τουτ*.) What pronominal adjectives take neut. in *ο*? (*οὔτος this, ἐκεῖνος that, ἄλλος other, αὐτός self*.) Have any both *ο* and *ον*? (Yes: *τοσοῦτος* and *τοιοῦτος*.) What is the neut. of *ὁ αὐτός* the same? (*ταυτό*, and more commonly *ταυτόν*.) How is *ὁ αὐτός* declined? (The cases of the article that end with a vowel coalesce by crasis with the first syllable of *αὐτός*: thus, *αὐτός* or *ἀντός, ταῦτοῦ, ταῦτῶ, &c.*, for *ὁ αὐτός, τοῦ αὐτοῦ, τῶ αὐτῶ, &c.*) What is the difference between *ταύτη* and *ταύτῃ* with a breathing over it? (*ταύτῃ* with a breathing, is for *τῇ αὐτῇ*: without a breathing, it is the dat. fem. sing. from *οὔτος*.) What is *ταῦτά* with a breathing? (*τὰ ἀντά*: not to be confounded with *ταῦτα, these things*, from *οὔτος*.) How is *ὅστις* declined? (Both *ὅς* and *τίς* are declined: but together with *οὔτινος, ὅτινι*, the forms *ὅτου, ὅτῳ* occur, and together with *ἄτινα*, the form *ἄτινα*.) On which syllable of its dissyllable forms is *τίς, who*? accented, and from what does this accent distinguish it? (On the first syllable: it is thus distinguished from those of the indefinite *τίς, any*, which are accented on the last.) [p. 178.]

Verbs.]—Which are called principal tenses? [p. 59.] (Pres. Perf. Fut.) Which secondary or historical? (Imperf., Aorists, Pluperf.) To which mood is the augment confined? (To the indicative.) What is the augment of verbs beginning with a consonant? (The syllabic¹ augment, ε.) Of verbs beginning with a vowel? (The temporal augment.) Give the augment of ε (η): of α (η): of ο (ω): of short ι and υ (long ι and υ): of αυ (ηυ): of αι (η) subscript): of α subscript (η subscript): of οι (ο subscript). What vowels and diphthongs are not augmented? (ει, ευ, ου—η, ω, ι, υ.) Is ευ ever augmented? (Yes: sometimes, by the Attics.) Do they ever augment ει? (Yes, in εἰκάζω: *imp. ἦκαζον*.)

What *may* be the initial vowel or diphthong of a verb which has η subscript for its augment? (αι or α subscript.) What *may* be the initial vowel of a verb with aug. η *not* subscript? (α or ε.)

Reduplication.]—When does the perfect take a reduplication? [p. 59.] (When it begins with any single consonant except ρ: or with any mute and liquid except γυ, and sometimes γλ, βλ.) What is the reduplication? (A syllable prefixed, made up of the initial consonant of the verb with ε.) If the verb begins with an aspirate mute, what is done? (The *smooth* mute of the same organ is used in the reduplication.) What prefix *does* the perfect take when it does not take the reduplication? (The simple augment.) What verbs *do not* take the reduplication? (Those that begin with ρ: with consonants, of which the second is not a liquid: with γυ:—and some of those that begin with γλ, βλ.) Are verbs that begin with ζ, ξ, ψ, augmented or reduplicated? (Augmented; for these are equivalent to two consonants.) Do the moods and participle of the perf. retain the prefix? (Yes: whether it be reduplication or augment.) [p. 60.]

What is the augment of a few verbs beginning with λ, μ? (ει.)

Does the pluperf. take an augment? (Yes: but if the perf. has the augment, it makes no further change.) Is there any

¹ *Syllabic*, because it lengthens the word by a *syllable*: *temporal* because it lengthens it in *time*.

peculiarity when the augment is prefixed to ρ ? (Yes the ρ is doubled.) [p. 60.]

Concurrence of Consonants.—Repeat the table for the mutes. What does this table show with respect to the concurrence of two mutes? [(1) That the second is always a t sound: (2) That the two must always be of the same *order* of breathing, the former conforming to the latter: and (3) That the t sound will not tolerate another t sound before it. [p. 60.]

N.—What becomes of ν before a p sound? (It passes into μ .) Before a k sound? (It passes into γ .) Before a liquid? (It is *assimilated*.) Before σ or ζ ? (It is generally thrown away, but not before $\sigma\alpha\iota$ of perf. pass.) [p. 60.]

Σ.—What becomes of σ when it would stand between two consonants? (It is thrown away—and the preceding consonant *conformed* to the following one.) When a t sound and ν are both thrown away before $\sigma\iota$, how is the vowel of the syllable changed *if short*? (It is changed into a diphthong; ϵ into $\epsilon\iota$, o into ou .) How if doubtful? (It is lengthened.) How is the doubling of an aspirate prevented? (By changing the first into *its* smooth.) Is this done when the first, *alone* or with ρ , is separated from the second by a vowel? (Yes: thus, $\vartheta\rho\epsilon\varphi$ becomes $\tau\rho\epsilon\varphi$, but when φ is changed into ψ , the aspirate reappears; $\vartheta\rho\epsilon\psi$.) [p. 61.]

Short Root.—How may the short root generally be obtained from the longer one? (By changing a diphthong into a simple vowel; a long vowel into its kindred short one; or throwing away one of two consonants.) Is η of the long root always ϵ in the short root? (No: α .) Of ζ , that is $\sigma\delta$, which letter is thrown away? (ς .) Of $\epsilon\nu$, which vowel is thrown away? (ϵ .) How must $\epsilon\iota$ be changed, to get the short root? (Into ι before a *mute*, ϵ before a *liquid*.) [p. 61.]

Formation of the Tenses.—What are *Barytone Verbs*? (Those that end in ω .) Why are they so called? (Because their last syllable has the supposed *grave* accent, $\beta\alpha\rho\upsilon\varsigma$ $\tau\acute{o}\nu\omicron\varsigma$: that is, has *not* the acute.) How are barytone verbs divided? (Into *mute*, *liquid*, and *pure* verbs, according as their *characteristic* is a *mute*, a *liquid*, or a *vowel*.) What do you mean by their *characteristic*? (The letter that determines or *characterises* their conjugation, which is the last letter of the root.) [p. 61.]

What are the only verbs that have the *second* future in the active and middle? (*Liquid* verbs.) What verbs have the second future in the passive? (Those that have the second aorist passive.) When the root of the present is as short as it can be, can any second aorist be formed? (Yes; the second aor. *passive*, which in that voice is sufficiently distinguished from the imperfect by its termination.) Mention some classes of verbs that have no second aorist. (Derivative verbs in *αζω, ιζω, αιω, ευω, αω, εα, οω*.) [p. 62.]

Mute Verbs including those in πτ.—Give the most important terminations for the *p* sounds, as they appear after they are appended to the root with its necessary *euphonic* changes (*ψα, φα, μμαι, φθην*)—for the *k* sounds (*ζω, χα, γμαι, χθην*)—for the *t* sounds (*σω, κα, σμαι, σθην*). [p. 65.] Have mute verbs the termin. *κα* or *ά* in the perfect? (The *p* and *k* sounds *ά*, the *t* sounds *κα*.) Why is the rough breathing placed over the termination *ά*? (To indicate that the *p* or *k* sound must be turned into its *aspirate* before the termination.) How are roots in *πτ* to be treated? (Exactly as if they ended in a *p* sound, except, of course, for the imperfects, which have always the root of the present.) For what tense is it necessary to know *which p* sound the verb originally had? (For the *second aorist*.) Why is it not necessary to know this for the other tenses? (Because *all* the *p* sounds are combined in the same way with the other consonants.) Mention some verbs in *πτ* that have *β* for their true characteristic: (*βλάπτω, κρύπτω*)—some that have *φ*. (*βάπτω, ράπτω, θάπτω, σκάπτω, ρήπτω, θρύπτω*). What is *ε* of a monosyll. root often changed into in the second aor.? (Into *α*—*τρέπ-ω, έιράπην*.) [p. 65.] In what verbs is *ε* changed into *α* in the perf. pass.? (*στρέφω, τρέφω*, of which the root is *θρεφ*, and *τρέπω*.¹) Form perf. pass. from *θρεφ*. (*τέ-θραμ-μαι*.) What is the diphthong *ευ* changed into in the perf. pass.? (*υ*.) Into what is the *ε* of the root sometimes changed in the perf. act.? (Into *ο*: in *εστροφα, κέκλοφα*, from *στρέφω, κλέπω*.)

Verbs in ζ, σσ, ττ.—What is the true characteristic of verbs in *σσ, ττ*? (Generally a *k*, but sometimes a *t* sound.) What is

¹ This verb has also aor. 2. *ετραπον*.

the true characteristic of verbs in ζ? (Generally δ, but sometimes γ.) Mention some verbs that form their tenses as if the roots ended in γγ. (κλάζω, πλάζω, σαλπίζω, &c.) [p. 70.]

Liquid Verbs.—From what root are all the tenses of *liquid* verbs formed, except the *pres.* and *imperf.*? (From the short root.) [p. 76.] What is the fut. *act.* and *mid.*, of liquid verbs? (The second future.) What peculiarity is there in the aor. *act.* and *mid.*? (It is without ζ.) Is the vowel of the short root altered in these tenses? (Yes: the vowel is lengthened, and for this purpose ε is changed into ει; α into η.) Is α always changed into η? (No: those in ραινω, with some others in αινω, make aor. 1. *ᾶνα*.) Is ε of the short root changed in any other tenses? and if so, into what, and in what tenses? (Yes: it is often changed into α, in the second aorists, and in perf. pass. and aor. 1. pass.) What peculiarity is there in some verbs in ωω, ειωω, υρωω? (They drop υ in the perfects, *act.* and *pass.*, and aor. 1. pass.) Of the verbs in ρωω that retain the υ, how is the perf. pass. formed? (Most of them change υ into ζ: but some change it into μ, and some reject the υ, the preceding vowel being long.) What must be remembered with respect to the 2d sing. of these perfects? (That in all of them the υ will reappear before ζ.) Give the perf. of μένω; (μεμένηκα, as if from μενέω)—of νέμω (νενέμηκα, as if from νεμέω.) [p. 77.]

Pure Verbs.—How must the root of pure verbs be altered, before σω, κα, μαι, θην, are added? (The final vowel must generally be lengthened; both ε and α into η.) [p. 80.] If the final vowel is α, is it always changed into η? (No: *ᾶ* is kept if the letter before α is one of those in the word ῥει.) Give the futures of ἀκροόομαι, χροόομαι (ἀκροῶσομαι, χροῶσομαι.) Do any verbs retain ε or short α in the fut. &c.? (Yes.) What are the terminations of the perf. pass. and aor. 1. pass. for pure verbs that retain ε or short α? (σμαι, σθην.) Mention some other pures that take σμαι, σθην. (ἀποιώ, κελεύω, παίω, σείω, &c.) What is the perf. of παύομαι? (πέπλανμαι)—the aor. 1. pass.? (ἐπᾶνσθην.) [p. 80.]

Perfect II.—From what root is the perf. 2. formed? (From the short root.) [p. 82.] With or without change? (With change.) Into what are α, ε, ι, of the short root changed? (Into

η, ο, οι respectively.) What verbs retain the root of the pres. in perf. 2. ? (Those which have εν in root of pres.) How do some verbs that have ε lengthened by position in the root of pres. form perf. 2. ? (From root of present : changing ε into ο.) [p. 82.]

Attic Future and Attic Reduplication.—When σω is preceded by a short vowel, what change takes place in the Ionic dialect? (The ς is dropt.) [p. 84.] What further change takes place in the Attic dialect? (The two vowels are contracted.) Give the Attic futures of τελέω, βιβάζω. (τελοῶ, βιβῶ.) Go through them. [See note, p. 84.] If ι precedes σω, and therefore no contraction is possible, what is the Attic future? (The ω is circumflexed, as if a contraction had taken place, but the ι retained.) Give the Attic fut. of ρομιζω. (ρομιῶ). When is the penult of ασω, εσω, υσω, always short? (When they come from verbs in ζω, σσω, or ττω.) What is the Attic reduplication? (The initial vowel and consonant of a verb beginning with a vowel, which is prefixed to the temporal augment.) With what change is this often accompanied? (With the shortening of the penult.) What verbs in έω have εν in the fut. or its derivatives? (Six verbs, all of which describe gentle motion: πλέω sail, θέω run, πνέω blow, ῥέω flow, ρέω swim, χέω pour.) What verbs in αιω or ᾶω take αυ in the fut.? (καίω burn, κλαίω weep.) [p. 85.]

Moods and Persons.—Give the terminations of the Moods for the Active. [p. 85.] What are the terminations of the infin. and partic. of the perf. act.? (εσαι, with acute on the ε; and ως, with the acute.) What moods are wanting in the fut.? (The imperative and subjunctive.) Give the terminations of the moods for the pass. and mid. [p. 86.] How are the opt. and subj. of the perf. pass. generally supplied? (By the opt. and subj. of εἶναι, to be, with the perf. particip.) Give the general forms of the persons. [p. 86.] What difference is there in the dual and plural of the principal and historical tenses? (The principal tenses have third dual ον; the historical, third dual ην, in all voices. In the act. 3 plur. has σι in the principal, ν in the historical tenses. In the pass. 3 plur. νται for the principal, ντο for the historical tenses.)

Peculiarities of Augment.—What compound verbs take the aug. at the beginning. (Those whose first factor is a noun or α.)

[p. 87.] When is the aug. in the middle, *i. e.* before the verb? (When the first factor is a prepos. or δύς, εὔ.) If the preposition ends in a vowel, is the vowel elided? (Yes: except in περί, πρό, and sometimes ἀμφί: the ο of πρό is often contracted with the following vowel.) When is the aug. placed before δύς, εὔ? (When the verb begins with ω, η, or a consonant.) When is the aug. placed before the preposition? (When it is closely joined to the verb by elision; or the simple verb is out of use.) Mention some verbs that are augmented in both places. (ἀνορθόω, ἐνοχλέω.) What verbs beginning with α take no augment? (ἄω, ἄϊω, ἀηθέσσω, ἀηδίζομαι.) What verbs beginning with οι, take no aug.? (οἰκουρέω, οἰνόω, οἰστρέω.) What verbs take ι after the initial ε as their augment? (ἔχω, ἐάω, ἔλκω, ἔρπω, ἔρπύζω, ἐθίζω, ἐλίσσω, ἐπομαι, ἐργάζομαι, ἐστιάω.—So εἶπον said, εἶλον took. See ἀρέα take, in Anom. Verbs p. 182.) What verbs beginning with a vowel prefix ε as aug.? (ἄλισκω in ἄλλον: ἄγνυμι, ὠθέω.) Mention some perfects that do the same. (ἔοικα *am like*, from εἶκω: ἔολπα, ἔοργα, from the obsolete ἔλπα, and ἔργα.) Give imperf. of ἐορτάζω (ἐώρταζον)—of ὀράω (ἐώρων)—pluperf. of ἔοικα (ἐόικειν). Give imperfects of μέλλω *am going*, δύναμαι *can*. (ἤμελλον, ἠδυνάμην.) [p. 88.]

On the Terminations.—Which 3d plural of the imperat. is the more common in Attic Greek? (οἴων, ἀντων.) What optative is there besides οἴμι? (οἴην in fut. 2. and contracted verbs.) Go through οἴην. (Note 2, p. 94.) What opt. is there instead of οἴμι? (The Æolic Aor. in εἴα.) In which persons is this the more common form? (εἴας, εἴε—εἴων.) What is an *Old-Attic* term. of Pluperf.? (ο, ης, from Ion. εα, εας.) What were originally the second persons from μαι, μην.? (σαι, σο, from which σ was dropt, and the vowels contracted.) What is εαι, for εσαι, contracted into, besides η? (ει.) In what tenses is the second person often ει? (In fut. 2. mid.) In what words is ει the only form in use? (βούλει, ὄψει, οἶει.) What forms are used even by Attic poets for μεθον, μεθα? (μεσθον, μεσθα.) When are the forms for 3d plur. perf. and pluperf. passive unmanageable? (When the root does not end in a vowel.) How do the Ionians form these persons? (By changing ν into α, aspirating the characteristic for the p and k sounds.) Is εεν, or ειησαν, the more usual

3d plur. optat. of the passive aorists? (*εἰεν*.) What forms occur in the poets for *εἴημεν, εἴητε*? (*εἴμεν, εἴτε*.) [p. 94.]

Contraction of Verbs.—Give the rules for the contraction of verbs in *εω*. (*εε* becomes *ει*; *εο, ου*; and *ε* is thrown away before long vowels and diphthongs)—of verbs in *αω*. (*α* before an *ε* sound is long *α*; before an *ο* sound, *ω*)—for *οω*. (*ο* before a short vowel becomes *ου*; before a long one, *ω*; but it disappears before *οι, ου*). [p. 95.] Is there any exception to this rule? (Yes: with *ει* of the indic. and *η* subscript of the subj., it is contracted into *οι*.) What pure verbs leave the vowels open in some of their persons? (Pure verbs with a monosyllabic root leave the vowels open, except before *ε, ει*.) What verbs contract *αε* into *η*? (*ζῶω, live*; *διψῶω, thirst*; *πεινάω, hunger*; *χρᾶομαι, use*.) [p. 95.]

On the Conjugation of the Perf. Pass.—[See 205, p. 100; and Lesson 70, p. 111.]—What person do the first dual and plur. follow? (The first singular.) What does the 2d sing. follow? (The first future.) What do the second and third dual, and the second plural follow? (The aor. 1. pass.; for since the *σ* of *σθς* disappears between two consonants, the termination is virtually *θ*.) What will the consonant before *ται* be in the second sing? (*π, κ, σ* respectively for the *p, k, and t* sounds: and the final liquid of the root for liquid verbs.)

Verbs in μι.—To what tenses is the peculiarity of these verbs confined? (To the pres., imperf., and aor. 2.) [p. 129.] From what are verbs in *μι* formed? (From simpler, generally monosyllabic roots.) How are they formed? (The vowel is lengthened, and either simple *ι* before double consonants, or *ι* with the initial consonant of the root, prefixed; the smooth being of course used for the aspirate. The termination *μι* is then added.) Is any other alteration of the root ever made? (Yes: *νυ* or *ννυ* is sometimes added to it.) From what roots do *τίθημι, δίδωμι, ἵσθημι, δείκνυμι*, respectively come? (*θε, δο, στυ, δεικ*.) Go through the terminations of the moods. (6, p. 130.) Go through the moods themselves. (10, p. 131.) Give the terminations of the tenses. (8, p. 130.) Go through *τίθημι, ἵσθημι, δίδωμι, δείκνυμι*. (9, p. 131.) Go through the imperfect of *τίθημι*. (9, p. 131.) What other imperfect has it? (*ἐτίθειον* = *ἐτίθουν*, as if from *τιθέω*.) Go

through imperf. of ἴστημι (9, p. 131.)—of δίδωμι (9, p. 131.) What other imperf. has it? (ἐδίδοον=ἐδίδουν, as if from διδῶ.) Go through aor. 2. of τίθημι—of ἴστημι—of δίδωμι (9, p. 131.) Go through subj. ἰσῶ (ἰσῶ, ἰσῆς, &c., not ἰσῆς)—of διδῶ (διδῶς, &c.) Are σῶ, δῶ gone through in the same way? (Yes: σῶ, σῆς; δῶ δῶς, &c.) Go through θές (θές, θέτω, &c.)—δός, (δός, δότω, &c.) What other imperat. have verbs in μι? (One as if from verbs in εω, αω, οω, υω—τίθει, ἴστη, δίδου, δείκνυ.) What form of imper. aor. 2. occurs in compound verbs? (σιῦ for σιῆθι.)

Pass. and Mid.—Go through the moods of τίθεμαι, ἴσταμαι, δίδομαι, δεικνύμαι. (14, p. 132.) Have these verbs any opt. and subj. of the present tense besides those set down? (Yes: τίθημι, δίδωμι, have forms in ομην, ομαι,¹ as if from τίθω, δίδω.) Has ἴστημι any such form? (Not in the subj.: but a similar one, ἰσταίμην, ἰσῆταιο,² &c. in optative.) Go through ἐθέμην, ἐστάμην, ἐδόμην. (p. 133.) Go through τίθεμαι, ἰστᾶμαι, δίδομαι δεικνύμαι. (μαι, σαι, ται, &c. regular: p. 86.) Go through εἰθέμην, ἐστάμην, ἐδιδόμην, ἐδεικνύμην (p. 133.)—ἐθέμην, ἐδόμην (μην, σο, το, &c.; but ἔθου, ἔδου, for ἔθεσο, ἔδοσο). Does ἐστάμην occur? (No.) Give the remaining tenses of τίθημι, δίδωμι, ἴστημι, and ἴημι. (16, p. 134.) Mention some anomalous first aorists in κα. (ἔθηκα, ἔδωκα, ἔηκα, from τίθημι, δίδωμι, ἴημι.) Between what meanings is ἴστημι divided? (Between 'stand' and 'place?') Which tenses of the active belong to 'place?' (ἴστημι, ἴστην: στήσω, ἔστησα)—which to 'stand?' (ἔστηκα, ἐστήκειν, ἔστην.) What is the meaning in the pass.? ('to be placed' throughout)—in the mid.? (sometimes to place myself; sometimes to place, to erect; which is the only meaning of aor. 1. mid.) Explain the forms ἐστάμην, ἔστασαν, ἐστάναι, ἐσῶς. (They are abbreviated forms for ἐστήκαμεν, ἐστήκασαν, ἐστήκηναι, ἐστήκώς.) Go through ἐσῶς. (ἐσῶς, ἐσῶσα, ἐσῶς or ἐσῶς, G. ἐσιῶτος, ἐσιῶσης, ἐσιῶτος, &c.)

(Accentuation—See pp. 17, and 123.)

1. The syllable on which the accent stands is called the *tone-syllable*, and is said to have the *tone*.

¹ Thus τίθειτο, τίθηται for τιθεῖτο, τιθηται. } Obs. accents.
δίδειτο, δίδωται for διδοῖτο, διδῶται.

² For ἰσταῖο.

2. The last syllable but one is called the *penult*; the last but two, the *ante-penult*.

3. An accent that stands as near the beginning of the word as it can, is called a *fore-accent*; one that stands as near the end as it can, a *hind-accent*; the acute on the last but one, a *middle-accent*.

4. Words are *oxytone*, *paroxytone*, or *proparoxytone*, according as the acute stands on the last syllable, the penult, or the antepenult.

5. A word is a *perispomenon*, or *properispomenon*, according as the circumflex stands on its last syllable or on its penult.

What are the only unaccented words? (The cases of the article that begin with a vowel: the prepositions $\epsilon\varsigma$, $\epsilon\nu$, $\epsilon\kappa^1$ —with $\epsilon\iota$, $\acute{\omega}\varsigma$, $\omicron\upsilon$.) Is $\acute{\omega}\varsigma$ ever accented? (Yes: $\acute{\omega}\varsigma$, 'as' is accented when it follows its word: $\acute{\omega}\varsigma$, 'thus,' is always accented.) Is $\omicron\upsilon$ ever accented? (Yes: when it stands by itself in a denial; or follows its word.)

What are the only syllables which can have the tone? (The last three.) Can the circumflex stand on the antepenult? (No.) When only can either accent stand as a *fore-accent*? (When the last syllable of the word is short.) What diphthongs are considered short as far as the accentuation is concerned? ($αι$, $οι$, except in the optative.) Over what syllables only does the circumflex stand? (Over syllables long by nature.) If the last syllable is a tone-syllable, what is generally its accent? (The acute.) What exceptions are there besides contracted syllables? (The genitives and datives of the first two declensions: adverbs in $\omega\varsigma$: the voc. of nouns in $\epsilon\upsilon\varsigma$, and some monosyllabic words.) If the tone-syllable of such a word as $\chi\omicron\eta\mu\acute{\alpha}$ be the first syllable, that syllable being long by nature, what must its accent be? (The circumflex: $\chi\omicron\tilde{\eta}\mu\alpha$.)

Changes &c. of accents in continued discourse.—How are oxytones marked in continued discourse? (With the accent drawn the other way, thus [$\grave{\prime}$]²). When does an oxytone continue oxytone in a sentence? (When it forms the last word of it.) What are enclitics? (Little words which throw back their accent on the pre-

¹ That is, $\epsilon\varsigma$ or $\epsilon\iota\varsigma$: $\epsilon\nu$ or $\epsilon\iota\nu$: $\epsilon\kappa$ or $\epsilon\acute{\kappa}$: $\epsilon\delta$, $\omicron\upsilon\kappa$ or $\omicron\upsilon\chi$.

² This is called the *grave* accent—an accent supposed to belong to all the unaccented syllables.

ceding word.) What words are enclitic? (The oblique cases of the personal pronouns:¹ the pres. indic. of εἰμί, *I am*; φημί, *I say*; except the 2d sing.: the indefinites πώς, πώ, ποί, πῆ, πού, ποθί, ποθεν, ποτέ—and τέ, τοί, γέ, κέ, (κέν), θήν, νύ, νύν, πέρ, ῥά.) When does an enclitic throw its accent on the final of the preceding word? (When the preceding word has a fore-accent.)² When does an enclitic lose its accent? (When the preceding word has a middle or hind accent.) Is there any exception to this rule? (Yes: dissyllable enclitics retain their accent after a middle accent.) If an oxytone is followed by an enclitic, should the acute be written as the grave? (No.) When do enclitics retain their accent? (The personal pronouns retain it, after a preposition: ἔστι retains it, but on its *first* syllable, when it stands enclitically for 'there is,' 'there exists,'³ &c.) Should ἐμοῦ, &c., or μοῦ, &c., be used after prepositions? (ἐμοῦ, &c.) If an apostrophised particle precedes the enclitic, would it retain its accent? (Yes.⁴)

Change of Accent in the Declensions.—When a long final syllable of a gen. or dat. is the tone-syllable, what accent does it take, and what results from this? (It takes the circumflex: and hence oxytones becomes perispomenons in the genitives and datives of the first declension.) What case of the first declension is always a perispomenon? (The gen. plural.) Are there any exceptions? (Yes: the genitives of χορήστῆς *usurer*, ἀφύη *anchovy*, ἐτησία *the Etesian winds*.) When an accent can no longer stand, from the final having become long, what must be done? (The word must take the middle accent.) If the final of a paroxytone, with penult long by nature, becomes short what must be done? (The acute must be changed into the circumflex.⁵)

Second Declension.—What changes are here necessary? (Exactly the same as in the first, except that the gen. plur. is not necessarily circumflexed.)

¹ But not the *dissyll.* cases of ἐγώ.

² Thus, ἄνθρωπος } ἐστι = { ἄνθρωπος ἐστι.
Κροῖσος } ἐστι = { Κροῖσός ἐστι.

³ When, that is, it is more than the mere *copula*.

⁴ Thus, πολλοὶ δ' εἰσίν.

⁵ Thus πολίτης (ι), V. πολῖτῃ, N. pl. πολῖται.

Third Declension.]—How is the accent changed in monosyllabic words? (The final is the tone-syllable of all genitives and datives.¹) Are there any exceptions? (Yes:

δάδων, δμῶων, παιδων, θῶων,
φώδων, φῶτων, ὄτων, Τρώων.)

How are the monosyll. participles accented? (On the root.) How is πᾶς accented? (Gen. and dat. plural are accented on the root.²) Does the accent of polysyllabic words undergo any but the necessary changes? (No: the accent remains on the same syllable as long as it can).

Accent of Act. Voice: p. 89.]—What is the general rule? (That the accent is as far back as possible.) What tenses are always accented on the penult? (The infinitives of aor. 1. and perf., and 3 sing. opt. in οι, αι.) What parts of the verb are oxytone? (The participles of the perf. and aor. 2.) What part of the verb is circumflexed on the last syllable? (The infin. aor. 2. and all the long final syllables of the fut. 2.³) Mention some imperatives that are oxytone. (εἰπέ, εὔρε, ἐλθέ: and Atticé, λαβέ, ἴδέ.)

Accent of Passive and Middle.]—What is here, too, the general rule? (That the accent is as far back as possible.) When is the accent always on the penult? (In the infinitives of perf., aor. 2. mid., the passive aorists, and the perf. participle.) How are the subj. and participles of the pass. aorists accentuated? (The subjunctive has the final syll. circumflexed in the sing., the penult in dual and plural: the participles are oxytone.) How is ον of imperat. mid. accentuated? (Circumflexed: but in the dual and plural the accent is thrown back.)

Accentuation of Verbs in μ.]—Do these differ, in point of accentuation, from verbs in ω? (Not essentially: of infinitives in ναι, the penult is the tone-syllable;⁴ the participles in ς are oxytone.) How is the subj. active accented? (It takes the circumflex as having arisen from contraction.)

¹ Thus, θῆρ, θηρός, θηρί, θῆρᾶ, &c. θηρῶν, θηρί.

² Thus, πάντων, πᾶσι. See p. 54.

³ Except in the oblique cases of the participle.

⁴ The accent of this penult will be the circumflex if the vowel is long by nature.

TABLE OF DIFFERENCES OF IDIOM.

a. I am come <i>to do</i> it.	I am come, that I <i>may</i> do it (<i>subj.</i>)
I came <i>to do</i> it.	I came that I <i>might</i> do it (<i>opt.</i>)
b. To suffer punishment.	To give justice. (δίδωμι—δίκην.)
c. Too wise to be deceived.	Wiser than (ἤ)so-as (ὥστε) to-be-deceived.
d. The surface is smoother than <i>that</i> of, &c.	The surface is smoother than <i>the</i> of, &c.
e. I am come <i>to shut</i> , &c.	I am come <i>about-to-shut</i> , &c. (<i>fut. part.</i>)
I sent a man <i>to-do-it</i> .	I sent <i>the</i> (man) <i>about-to-do-it</i> , τὸν ποιῶντα.
f. He <i>who does</i> .	the (man) doing, ὁ πράττων.
Of him <i>who-does</i> .	of the (man) doing, τοῦ πράττοντος.
Of those <i>who-do</i> , &c.	of the (<i>men</i>) doing, τῶν πραττόντων, &c.
g. { I <i>would</i> not do.	ἄν, with optative. (οὐκ ἄν πράττοιμι.)
{ I <i>should</i> not do.	
h. { I <i>would have</i> done it.	ἄν, with indic. of aorist.
{ I <i>should have</i> done it.	(ἔπραξα ἄν.)
i. To lead <i>by</i> the hand.	to lead <i>of</i> the hand: (gen. without preposition.)
j. Knowing (<i>participial substantive</i>).	to-know: τὸ γινῶναι.
Of knowing.	of to-know: τοῦ γινῶναι.
To knowing, &c.	to to-know: τῷ γινῶναι, &c.
k. The rhinoceros has <i>a</i> hard skin.	The rhinoceros has <i>the</i> skin hard.
l. I will not go <i>before</i> you come.	I will not go, πρὶν ἂν ἔλθῃς (<i>subj.</i>)

- m. I may do it. ἔξεστί (μοι) ποιεῖν. (ἔξεσσι = licet.)
I might have done it. ἔξῃν (μοι) ποιεῖν.
- n. I ought to do. δεῖ με ποιεῖν : or, χροῖ με ποιεῖν.
I must do. ἔδει με ποιεῖν : or, ἐχρῆν με ποιεῖν.
I ought to have done it. ὁ αὐτός.
in *nom.* αὐτός.
- o. The same. Himself, herself, &c. αὐτός in agreement.
Himself, herself, itself, with a *noun*. (θάνατος αὐτός : αὐτός ὁ θάνατος.)
- p. Every city. πᾶσα πόλις.
The whole city; all the city. πᾶσα ἡ πόλις.
- q. The rest of the country. ἡ ἄλλη χώρα.
- r. My friend and my father's. My friend and *the* of my father (*friend* understood).
- s. (1.) This. (1.) οὗτος ὁ : or, ὁ—οὗτος, }
or ὅδε ὁ : or, ὁ—ὅδε, }
with subst. between. }
(2.) ἐκεῖνος ὁ—: or ὁ—ἐκεῖνος.
αὐτοῦ : αὐτῶν.
ὁ ἐαυτοῦ : ὁ ἐαυτῶν.
- (2.) That.
- t. His :—their. (1.) “*if*” to be translated by εἰν with subj.
His own :—their own. (1.) “*if*” to be translated by εἰ with optative : the other verb (“*would give*”) to be in optative, with αῖν.
- u. If I have any thing, I will give it. “*if*” to be translated by εἰ : both verbs in imperf. indic. The second with αῖν.
If he should have (*or*, were to have) any thing, he would give it. “*if*” to be translated by εἶ : both verbs in *aor.* indic. The second with αῖν.
- v. If I had any thing, I would give it.
- w. If I had had any thing, I would have given it.
- x. Whereas you may, &c. ἐξόν ; *neut. part.* from ἔξεσσι, here used *absolutely* in *nom.*

Some Verbs that govern the *gen.*

y. Remember.	μémημαι.
Forget.	ἐπιλανθάνομαι.
Care for, have any regard for.	κῆδομαι.
Hold cheap.	ὀλιγορέω.
Despise.	καταφρονέω.
Spare.	φείδομαι
Desire.	ἐπιθυμέω.
Aim at.	στοχάζομαι.
Master.	κρατέω.
Overcome.	περιγίγνομαι.
Get the better of; surpass.	περιείμι.
Accuse, charge.	κατηγορέω.
Condemn.	καταγιγνώσκω.

Some Verbs that govern the *dat.*

z. Threaten.	ἀπειλέω.
Associate with, keep company with.	ὀμιλέω.
Follow.	ἔπομαι.
Envy, grudge.	φθονέω ¹ —φθόνος, envy.
To meet, fall in with.	ἐντυγχάνω.
Blame.	μέμφομαι.
Find fault with, rebuke.	ἐπιτιμῶω.
Scold, rail at, speak calumniously of.	λοιδορέομαι—λοιδορέω, takes the acc.
Accuse of, charge with, blame.	ἐγκαλέω. ²
Plot against.	ἐπιβουλεύω.
Fight with.	μάχομαι.
Contend or dispute with.	ἐρίζω.
Am angry with.	ὀργίζομαι.
Am in a passion or rage.	χαλεπαίνω.

¹ φθονέω takes *gen.* of the object that excites the envy, or of the thing grudged.

² 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.)

ENGLISH-GREEK INDEX.

☞ OBS. Look under 'am' for *adjectives, phrases, &c.* with *to be*.

- | | |
|--|---|
| <p style="text-align: center;">A.</p> <p>Accuracy, ἀκρίβεια, ας, ἡ, p. 20.</p> <p>Accurate, ἀκριβής, ές, p. 47.</p> <p>Accurately, ἀκριβώς.</p> <p>Acquire, κτάομαι.</p> <p>Acquiring, κτήσις, εως, ἡ, p. 41.</p> <p>Acquisition, κτήσις, εως, ἡ.</p> <p>Action, πράξις, εως, ἡ.</p> <p>Add, προστίθῃμι, p. 131.</p> <p>Administer aid, ἐπικουρέω (dat.)</p> <p>Admire, θαυμάζω, with fut. mid. after p. 116, (p. 27.)</p> <p>Adorn, κοσμέω.</p> <p>Æneas, Αἰνείας, ου, ό.</p> <p>Affair, πρᾶγμα, ατος, τό.</p> <p>Against, ἐπί, (acc.)</p> <p>Aged, γεραιός or γηραιός (p. 45, note).</p> <p>Agreeable, φίλος, η, ου.</p> <p>Agricultural, γεωργικός, ἡ, όν.</p> <p>Aim, σκόπος, ου, ό.</p> | <p>All, πᾶς, ἅπας, p. 54.</p> <p>Alone, μόνος, η, ου.</p> <p>Already, ἤδη.</p> <p>Also, καί.</p> <p>Am, εἰμί, [sometimes aor., &c. of γίγνομαι], p. 135.</p> <p>Am able, δύναμαι.</p> <p>— alive, ζάω.</p> <p>— anxious about, κήδομαι, and κέκηδα, p. 83.</p> <p>— ashamed, αἰσχύνομαι.</p> <p>— asleep, καθεύδω.</p> <p>— awake, ἐργήγορα, p. 83.</p> <p>— bold, τολμάω.</p> <p>— born, γίγνομαι, (irr.), p. 182.</p> <p>— broken, εἶαγα, p. 182.</p> <p>— to pieces, ἐρόω-γα, p. 187.</p> <p>— busied with, ἐπω, p. 183.</p> <p>— come, ἦκω, p. 102.</p> <p>— extinct, aor. of ἀποσβέννυμι (irr.), p. 187.</p> <p>— extinguished, ἔσβην, p. 187.</p> |
|--|---|

- Am fixed, *πέπηγα*, p. 186.
 — going to, *μέλλω*, p. 105.
 — gone, *οἶχομαι*, p. 185.
 — here, *πάρειμι*, p. 102.
 — hid, *λανθάνω*, p. 185.
 — hungry, *πεινάω*.
 — ignorant of, *ἀγνοέω*, p. 180.
 — in haste, *σπονδάζω*, p. 181.
 — inclined to laugh, *γελασειώω*, p. 143.
 — living (at), *διατρίβω*.
 — mad, *μαίνομαι*, and *μέμηνα*, p. 83.
 — of opinion, *νομίζω*.
 — off, *οἶχομαι*, irr. verb, p. 185.¹
 — placed = stand, *ἵσταμαι*. (See Lesson 8, p. 93).
 — present, *πάρ-ειμι*, p. 102.
 — profitable to, *ονίνημι*, p. 158.
 — pure, *καθαρεύω*.
 — putrid, *σέσηπα*, p. 83.
 — rich, *πλουτέω*.
 — seen, *φαίνομαι*, p. 188.
 — silent, *σιωπάω*, p. 181.
 — a slave, *δουλεύω*.
 — taken, *ἀλίσκομαι*, p. 182.
 — thirsty, *διψάω*.
 — torn, *ἔρρωγα*, p. 187.
 — undone, *ἀπόλωλα*.
 — unfortunate, } *δυστυ-*
 — unhappy, } *χέω*.
 — wealthy, *πλουτέω*.
 — wrong, *ἀμαρτάνω* (*irr.*), p. 182.
 Ambassador, *πρέσβυς*, *έως*, *ό*.
 Anchises, *Ἀγχίσις*, *ου*, *ό*.
 Announce, *ἀγγέλλω*.
 Another, *ἄλλος*, *η*, *ο*.
 Anticipate, *φθάνω* (*neut.*), p. 188.
 Apollo, *Ἀπόλλων*, *ωνος*, *ό*, p. 179.
 Appear, *φαίνομαι*, p. 188.
 Appoint, *τάσσω*.
 Arithmetical, *ἀριθμητικός*, *ή*, *όν*.
 Arms, *όπλα*, *pl*.
 Army, *στρατός*, *ου*, *ό*.
 Arrange, *τάσσω*. (See p. 147.)
 Arranging (the act of), *τάξις*, *εως*, *ή*.
 Arrive, *ἀφ-ικνέομαι*, *irr.*
 Arrow, *βέλος*, *εως*, *τό*.
 Art, *τέχνη*, *ης*, *ή*.
 Artist, *τεχνίτης*, *ου*, *ό*.
 As I think, *ώς ἐγῶμαι* (= *ἐγὼ οἶμαι*).
 As if, *ώς*.
 Asked, *ἠρόμην*, from *ἔρομαι*.
 Ass, *όνος*, *ου*, *ό*.
 Assemble, *ἀθροίζω*. *ἀγείρω*.
 Assist, *ἀλέξω*.
 At, *πρός*, (*acc.*)
 At Athens, *Ἀθήνησι*.
 — home, *οἶκοι*.
 — Megara, *Μεγαροῖ*.
 — Olympia, *Ὀλυμπίασι*.
 — what time of the day? *πηνίκα* ;

¹ With partic. of *ἄπειμι*, p. 159, Ex. 22.

- Athens, το, Ἀθήναζε.
- Athos, Ἄθως, Ἄθω, ὁ, p. 26.
- Awaken, ἐγείρω.
- Axe, πέλεκυς, εως, ὁ, p. 41.
- B.
- Bad, κακός, ἡ, ὄν.
- Baker, ἀρτοποιός, ου, ὁ.
- Balance, ζυγός, ου, ἡ.
- Barbarian, βάρβαρος, ου, ὁ.
- Barber, κουρεύς, εως, ὁ.
- Barber's shop, κουρείον, ου, τό.
- Base, αἰσχρός, ἄ, ὄν.
- Basket, κάπεον, (καροῦν), τό, p. 30.
- Bathe, λούομαι.
- Battle, μάχη, ης, ἡ.
- Be, εἰμί, (see under Am).
- Bear, (= bring-forth), τίκτω, p. 187.
- (fero) φέρω, p. 188.
- -off (mid. of bear), p. 188.
- Beautiful, καλός, ἡ, ὄν.
- more, καλλίων, p. 56.
- Beauty, κάλλος, εος, τό.
- Become, γίγνομαι, p. 121.
- fixed, πέπηγα, p. 83.
- putrid, σήπομαι.
- Bed, κλίνη, ης, ἡ.
- Before, πρὶν.
- Beget, τίκτω, p. 187.
- Beguile, ψεύδω.
- Believe, πείθομαι (dat.)
- Beloved, ἀγαπητός, ἡ, ὄν.
- Belly, γαστήρ, ερος, ἡ.
- Bend, στρέφω.
- Benefit, ὀνίνημι, p. 158.
- Best, } ἀγαθός, ἡ, ὄν, (pos-
Better, } itive), p. 56.
- Betrayer, προδοτής, ου, ὁ.
- Bewail, οἰμώζω, p. 181.
- Bid, κελεύω.
- Bind, δέω, (fut. δήσω), p. 85.
- Bird, ὄρνις, ὄρνιθος, ὁ et ἡ, p. 180.
- Bite, δάκνω, p. 183.
- Black, μέλας, αινα, αν.
- Blind, τυφλός, ἡ, ὄν.
- Blow, πνέω, p. 85.
- Blunt, ἀμβλύνω.
- Body, σῶμα, ατος, τό.
- Boil, ἔψω, p. 184. ζέω.
- Bold, θρασύς. τολμηρός, ἡ, ὄν.
- deed, τόλμημα, ατος, τό.
- Boldness, τόλμα, ης, ἡ.
- Bond, δεσμός, οῦ, ὁ.
- Bone, ὀστέον (ὀστοῦν), τό.
- Bore, τιτράω, p. 187.
- Boreas, Βορρᾶς, οῦ, ὁ.
- Both—and, καὶ—καί: τε—καί.
- Boy, παῖς, παιδός, ὁ et ἡ, p. 36.
- Bran, πίτυρον, ου, τό.
- Break, { ὀρήννυμι, p. 187.
 { [θλάω, p. 84]
 { ἄγννυμι, p. 182.
- -to-pieces, καταγνῦμι.
- -down, καταρῶγνυμι.
- Bright-light, σέλας, αος, τό.
- Bring, κομίζω, p. 71.

- Bring to mind, *μυνήσκομαι*, p. 185.
 ——— forth, *τίκτω*, p. 187.
 ——— up, *τρέφω*, p. 66.
 Broad, *εὐρύς*, *εἶα*, *ύ*.
 Build, *δέμω*, p. 122, *κτιζω*.
 Burn, *καίω*, p. 85 et 184
δαίω, p. 83.
 ——— (= *consume*)
 by burning,) *κατα-*
 ——— down,) *κάω*.
 Burnable, *καύσιμος*, *η*, *ον*.
 Burning, *καῦσις*, *εως*, *ή*.
 Burnt up (that which is),
καῦμα, *ατος*, *τό*.
 Burst asunder, *διαρρήγνυμι*.
 Bury, *θάπτω*.
 ———, *ἐν γῆ κρύπτω*, p. 23
 (note).
 By, *ὑπό*, (*gen.*)
 By no means, *ἤμιστα*, p. 57.
- C.
- Call, *καλέω*, p. 184.
 Carve, *γλύφω*, p. 66.
 Cast, *βάλλω*, p. 182.
 Catch, *άλίσκω*, p. 181.
 Cause to hope, *ἐλπώ*, p. 83.
 ——— pass, *περάω*, p. 84.
 Cavalry, *ἵππος*, *ον ή*, p. 29.
 Cease, *παύομαι*.
 Celebrated in song, *αἰδιδμος*,
η, *ον*.
 Centre, *κέντρον*, *ον*, *τό*.
 Ceres, *Δημήτηρ*, p. 43.
 Certain, *τίς*, p. 178.
- Certain (*certus*), *σάφης*, *ής*,
ές. (See p. 173.)
 ——— one, *δεῖνα*, p. 109.
 Chain, *δεσμός*, *ὄν*, *ό*, p. 29.
 Change, *μεθίστημι*.
 ——— *μεταβολή*, *ής*, *ή*.
 Chariot-seat, *δίφρος*, p. 29.
 Chase,¹ *θηρεύω* and *θηρεύω*,
 p. 181.
 Chastise, *κολάζω*, p. 70.
 Chastising,) *κόλλᾳσις*,
 Chastisement,) *εως*, *ή*.
 Chatterer, *ἀδολέσχης*, *ον*, *ό*.
 Cherish, *θάλλω*, p. 66.
 Choice, *αἴρεσις*, *εως*, *ή*.
 Choke, *πνίγω*, p. 181.
 Choose, *αἰρέομαι*, (= *am*
willing) *ἐθέλω*.
 Chord, *χορδή*, *ής*, *ή*.
 Citizen, *πολίτης*, *ον*, *ό*.
 City, *πόλις*. *ἄστυ* (*τό*), p. 41.
 Claw, *ὄνυξ*, *υχος*, *ό*.
 Clever, *σοφός*, *ή*, *όν*, p. 55.
 Cleverness, *σοφία*, *ας*, *ή*.
 Collect, *ἀγείρω*, p. 77.
 Colonize, *κτιζω*.
 Come, *ἔρχομαι*, p. 183. *ικά-*
τω, p. 184.
 ——— *am*, *ἤκω*.
 ——— (= *arrive*), *ἀφικνέο-*
μαι, p. 184.
 ——— together, *συμβαίνω*.
 ——— in, *εἴσειμι*.
 ——— now (= Lat. *age*),
φέρε.
 Compel, *βιάζομαι*.

¹ The fut. act. of *θηρεύω* may be formed. Fut. mid. is to be used in Exercises in Part II.

- Conceal, κρύπτω.
 Conceited, ἀνθ' ἑαυτοῦ.
 Concerning, περί, (*gen.*)
 Condemn, καταγιγνώσκω.
 Confess, ὁμολογῶ, p. 181.
 Congeal, πήγνυμι, p. 186.
 Constitution, πολιτεία, ας, ἡ.
 Contain, χωρέω, p. 181.
 Contest, ἀμφισβητέω, p. 181.
 Contrary, ἐναντίος, α, ον.
 Corn, σῖτος, p. 29.
 Corpse, νεκρός, ον, ὁ.
 Count, ἀριθμέω.
 Country, γῆ, ἡς, ἡ : χώρα, ας, ἡ.
 Croak, κραῶ.
 Cry-out (= *wail*), οἰμώζω, p. 181 : βοάω, p. 180.
 Cunning, σοφία, ας, ἡ.
 ———, adj. σοφός, ἡ, ὄν.
 Cup, δέπας, ατος, τό.
 Curl, βόστρυχος, p. 29.
 Cut, τέμνω, p. 187.
 ——— down, κατατέμνω.
 Cutting, τομή, ἡς, ἡ : τμήσις, εως, ἡ.
 Cyrus, Κύρος, ον, ὁ.
- D.
- Damsel, κόρη, ης, ἡ.
 Danger, κίνδυνος, ον, ὁ.
 Dare, τολμάω.
 Daring (subs.) τόλμησις, εως, ἡ.
 ——— action, τόλμημα, ατος, τό.
 Dart, βέλος, εως, τό.
 Daughter, θυγάτηρ, p. 43.
 Dawn, ἕως (Acc. ἕω), p. 26.
 Day, ἡμέρα, ας, ἡ.
 Dear, φίλος, η, ον.
 Death, θάνατος, ον, ὁ.
 Deceit, ἀπάτη, ης, ἡ.
 Deceitful, ἀπατηλός, ἡ, ὄν.
 Deceive, ἀπατάω, (= *disappoint*) ψεύδω.
 Deep, βαθύς, see p. 173.
 Defend, ἀμύνω, with *dat.*
 ——— myself, φυλάσσομαι.
 Deserter, φηγάς, ἀδος, ὁ.
 Desirable, αἰρετός, ἡ, ὄν.
 Desire (v.), ἐπιθυμέω, (*gen.*) ποθέω, p. 181.
 ——— ἐπιθυμία, ας, ἡ.
 Destroy, ὄλλυμι, p. 185.
 Dextrous, δεξιός, ἄ, ὄν.
 Die, θνήσκω, p. 184.
 Different, διάφορος, α, ον.
 Dig, σκάπτω.
 ——— down, κατασκάπτω.
 Digger, σκαπτήρ, ἦρος, ὁ.
 Digging (act of), σκάφη, ης, ἡ.
 Dining-room, ἀνώγειον, p. 26.
 Dinner, to, ἐπὶ δεῖπνον.
 Disappoint, ψεύδω.
 Discourse, λόγος, ον, ὁ.
 Discover, εὑρίσκω, p. 183.
 Discovery, εὑρημα, ατος, τό.
 Disease, νόσος, ον, ἡ.
 Disembark, ἀποβαίνω.
 Disgraceful, αἰσχρός, ἄ, ὄν.
 Dismiss, ἀφίημι, ἀνίημι, p. 142.
 Dismissal, ἄφαισις, εως, ἡ.
 Dispute, ἀμφισβητέω, p. 181.

Do, πράσσω.	μα, ατος, τό: βρῶμα, ατος, τό.
— injustice, ἀδικέω (acc.)	— (proper to be-) ἔδεσ-
— not know, ἀγνόω, p. 180.	τός, ἢ, ὄν.
Dog, κύων, κύνος, ὁ et ἡ, p. 179.	Either — οἱ, ἢ — ἡ.
Dove, πελειάς, ἄδος, ἡ.	Elect, αἰρέομαι.
Drag, ἐλκύνω.	Elephant, ἐλέφ-ας, αντος, ὁ.
— down, κατασπάω.	Eligible, αἰρετός, ἢ, ὄν.
Dragon, δράκων, οντος, ὁ.	Ell, πῆχυς, εως, ὁ.
Drain, ἀρύω, p. 85.	Empty, κενός, ἢ, ὄν.
Draw, ἐρύω, σπάω.	Enacting, θέσις, εως, ἡ.
— (a sword), σπάσασ-θαι.	End, ἀνύω, p. 85.
Drink, πίνω, p. 187.	Enemy, ἐχθρός, οῦ, ὁ.
— (subst.), πῶμα, ατος, τό.	Enquire, πυνθάνομαι, p. 187.
— down, καταπίνω.	Enslave, δουλῶω, καταδου-λόω.
Drinking, πόσις, εως, ἡ.	Enter, εἰσέρχομαι.
Drive, ἐλαύνω.	Erect, ἀρίστημι, p. 140.
Drive-away, ἀπελαύνω.	Err, ἀμαρτάνω, p. 182.
— mad, p. 83.	Error, ἀμάρτημα, ατος, τό.
	Escape, διαφεύγω.
	— a man's notice, λανθάνω τινά.
E.	Esculent, ἔδεστος, ἢ, ὄν.
Eagle, ἀετός, ου, ὁ.	Ethiopian, Αἰθίοψ, οπος, ὁ.
Ear, οὔς, ὠτός, τό.	Eubœa, Εὐβοία, ας, ἡ.
— of corn, στάχυς, υος, ὁ.	Even if, κἄν.
Earth, γῆ, γῆς, ἡ.	— though, κἄν.
Easily, ῥαδίως.	Every, πᾶς, p. 54.
East-wind, Εὐρος, ου, ὁ.	— where, πανταχοῦ.
Easy, ῥαδίος, α, ον.	Evils (= bad things) κακά.
Eat, ¹ βιβρώσκω, p. 182: ἔδω, p. 182: τρώγω, p. 188.	Exercise, ἀσκέω.
— up, καταβιβρώσκω.	Exile, φυγῆς, ἄδος, ὁ.
Eaten (that which is-), ἔδω.	

¹ ἐσθίειν is to eat; to take food: τρώγειν is generally applied to eating uncooked fruits, &c. βιβρώσκειν is only used by the Attics in pres., imperf., perf. of act.

- Expel (e. g. a *tribe* from their habitations), *ἀνίστημι*.
- Extinguish, *σβέννυμι*, p. 187.
- F.
- False, *ψευδής, ἥς, ἑς*.
- Fall, *πίπτω*, p. 187.
- into, *ἐμπίπτω*.
- (*subst.*), *πτώμα, ατος, τό*.
- Family, *γένος, εος, τό*.
- Father, *πατήρ*, p. 43.
- Favour, *χάρις, ιτος, ἡ*.
- Fawn, *προσκυνέω*, p. 181.
- Fear, *φοβέομαι*.
- Few, *ὀλίγος, η, ον*.
- Fig, *σῦκον, ον, τό*.
- Find, *εὐρίσκω*, p. 183.
- Finder, *εὐρέτης, ου, ό*.
- Finish, *τελέω*.
- Fire, *πῦρ, πυρός, τό*.
- Fish, *ἰχθύς, ύος, ό*.
- Fix, *πῆγνυμι*, p. 186.
- Flame, *φλόξ, φλογός, ἡ*.
- Flatterer, *κόλαξ, ακος, ό, p. 36*.
- Flay, *δέρω*, p. 78.
- Fled, *αοr. 2. of φεύγω*. (See *Fly*.)
- Flesh, *σάρξ, κος, ἡ*: (flesh to eat), *κρέας*, p. 49.
- Flight, *φυγή, ἥς, ἡ*.
- Flow, *ρέω*, p. 187.
- Flower, *ἄνθος, εος, τό*.
- Fly, *φεύγω*, p. 181.
- from, *φεύγω, (αοr. 2.)*
- (*volare*), *πέτομαι*, p. 186.
- Flying, act of, *φυγή, ἥς, ἡ*.
- Follow, *ἔπομαι*, p. 183.
- Foot, *πούς, ποδός, ό*.
- For the most part, *τὰ πολλά*.
- Force (verb), *βιάζομαι*.
- Force (subs.), *μένος, εος, τό*.
- Foreign, *ξένος, η, ον*.
- Formidable, *φοβερός, ά, όν*.
- Forswear myself, *ἐπιορκέω*, p. 181.
- Forum, *ἀγορά, ἄς, ἡ*.
- Foss, *σκάμμα, ατος, τό*.
- Found, *κτίζω*.
- Fountain, *πηγή, ἥς, ἡ*.
- Four, *τέσσαρες*, p. 58.
- Fowl, *ὄρνις, ὄρνιθος, ό et ἡ* p. 180.
- Fox, *άλώπηξ, εκος, ἡ*.
- Fox-skin, *άλωπεκῆ, ἥς, ἡ*.
- Frighten, *φοβέω*.
- Free from, *ἀπαλλάττω*, p. 181.
- Friend, *φίλος, ου, ό*.
- Friendly, *φίλος, η, ον*.
- From, *ἀπό, (gen.) παρά, (gen.) = out of, ἐκ (gen.)*
- heaven, *οὐρανόθεν*.
- Fugitive, *φυγιάς, άδος, ό*.
- G.
- Garden, *κῆπος, ου, ό, p. 25*.
- Garland, *στέφανος, ου, ό*.
- Garment, *ἱμάτιον, ου, τό*.
- Gather, *δρέπω*.
- General, *στρατηγός, οῦ, ό*.
- Geometer, *γεωμέτρης, ου, ό*.
- Get, *κτάομαι*.
- -by-lot, *λαγχάνω*, p. 185.

- Giant, γίγᾰς, ἀντος, ὁ.
 Gift, δῶμα, ατος, τό.
 Girl, παῖς, παιδός, ἡ, (see p. 36.)
 Give (will), δώσω.
 — a share of, μεταδίδωμι.
 — away, ἀποδίδωμι.
 — forth a smell, ὄζω, p. 185.
 — in return, ἀντιδίδωμι.
 Giving, δόσις, εως, ἡ.
 — (of names), θεῖσις, εως, ἡ.
 Go, ἔρχομαι, p. 183: [βαδίζω, χωρέω, p. 181].
 — (βαίνω),¹ p. 182.
 — away, ἄπειμι.
 — from, ἀποβαίνω.
 — up, ἀναβαίνω.
 — down, καταβαίνω.
 — in festive procession, κωμάζω, p. 181.
 — on board, ἀναβαίνω.
 — to ruin, ὀλλῦμαι, p. 186.
 God, Θεός, οῦ, ὁ.
 Goat, αἴξ, αἴγός, ἡ.
 Going up, ἀνάβασις, εως, ἡ.
 Glide, ὀλισθαίνω, p. 185.
 Gold, χρυσός οὔ, ὁ (= money, χρυσίον, ου, τό).
 Good, ἀγαθός, ἡ, ὄν.
 Goose, γήν, γηνός, ὁ et ἡ.
 Graceful, χαρίεις, εσσα, εν.
 Gracious, ἰλεως, ω.
 Grave, σεμνός, ἡ, ὄν.
- Great, μέγας, μεγάλη, μέγα, p. 53.
 Greater, greatest, μείζων, μείζιστος, p. 56, 57.
 Greece, Ἑλλάς, ἄδος, ἡ.
 Greek, Ἑλλήν, ηνος, ὁ.
 Grief, λύπη, ης, ἡ.
 Grow, βλαστάνω, p. 182.
 — old, γηράσκω, -άσομαι, p. 180.
 — wealthy, } πλουτέω.
 — rich, }
- Guard myself, φυλάσσομαι, p. 181.

H.

- Hair, θρίξ, τριχός, ἡ, p. 179.
 Half-naked, ἡμίγυμνος, ος, ον.
 Hand, χεῖρ, χειρός, ἡ.
 Hang, κρεμάννμι, p. 184.
 Happen, ἀποβαίνω, τυγχάνω, p. 188.
 — γίγνομαι, p. 182.
 Happy, εὐδαίμων, ων, ον.
 Harbour, λιμὴν, ἔνος, ὁ.
 Hard, γαλεπός, σκληρός, (= strong) ἰσχυρός.
 Hare, λαγός, (see p. 26.)
 Harp, κιθάρα, ας, ἡ.
 Hasten, σπεύδω, p. 66: σπουδάζω (intrans.), p. 181.
 Hatful, ἐχθρός, ἰά, ὄν.
 Have, ἔχω, p. 184.
 — room, χωρέω, p. 181.

¹ εἶμι (= I will go) is more common than the fut. of ἔρχομαι; the moods of εἶμι, than the moods of the pres. of ἔρχομαι; and imperf. ἦεν than ἤρχομην.—βαίνω is used of going on foot (gradior).

- Have got = to possess, *perf.*
of κτάρμαι.
—— wealth, πλουτέω.
—— perceived, οἶδα, (*perf.*
2. of εἶδω).
- Head, κεφαλή, ἦς, ἡ : κάρα,
κρατός, τό, p. 179.
- Heal, ἀκέομαι.
- Hear, ἀκούω, p. 180.
- Heat, καῦμα, ατος, τό.
- Heavy, βαρύς, εἶα, ὕ.
- Helmet, κόρυς, υθος, ἡ.
- Her,¹ αὐτῆς.
- Her own, ἐαυτῆς, αὐτῆς.
- Herself (*nom.*), αὐτή.
- Here (= *hither*), δεῦρο.
- Hero, ἥρως, ωος, p. 179.
- Hide, κρύπτω.
—— (*sub.*), δορά, ᾶς, ἡ.
- High, ὑψηλός, ἡ, ὄν.
- Himself (*nom.*), αὐτός.
—— (of), αὐτοῦ.
- Hire, μισθόομαι.
- His,¹ αὐτοῦ.
- His own, ἐαυτοῦ, αὐτοῦ.
- Historian, συγγραφεύς, έως, ὁ.
- Hit (a mark), τυγχάνω, p.
188 : βάλλω.
- Hold, ἔχω, p. 184.
—— my tongue, σιγάω, p.
181.
- Holy, ἅγιος, α, ον.
- Home, at, οἶκοι.
—— to, οἶκαδε.
—— from, οἶκοθεν.
- Honour, τιμή, ἦς, ἡ : γέρας,
ατος, τό.
—— τιμάω, p. 181.
- Hope, ἔλπομαι, and ἔολπα.
——, ἐλπίς, ίδος, ἡ.
- Horn, κέρας, p. 49.
- Horse, ἵππος, ον, ὁ et ἡ.
- Horseman, ἵππεύς, έως, ὁ.
- Hostile, ἐχθρός, ἄ, ὄν.
- House, οἶκος, ον, ὁ.
- How, πῶς ; πῆ ; in what di-
rection ?
—— -old, πηλίκος, η, ον.
(As dependent interrog.)
ὀπηλίκος, η, ον.
- Hunger, πεινάω.
- Hunt, θηράω, θηρεύω, p. 181,
(fut. mid. in Exercises in
Pt. II.)
- Hurl, ἀφίημι.
- Hurt, βλάπτω.
- Husband (*vir*), ἀνήρ, p. 42.

I.

- I, ἐγώ, p. 175.
- Image = statue, ἀνδριάς, ἀν-
τος, ὁ : εἰκών, ὄνος, ἡ.
- Immediately, ἐνθὺς.
- Impart, μεταδίδωμι, (*gen. of*
thing imparted.)
- In, ἐν, (*dat.*)
—— = into, εἰς.
—— order that, ἵνα.
- In the world (after *who*,
what, why), πότε.

¹ But *his, her*, when unemphatic, are to be translated by the article
See p. 23, Obs. 2.

- Inclined to laugh (to be), γελασεῖω.
 Increase, ἀυξάνω, p. 182.
 Indeed, μὲν.
 Injure (= hurt), βλάπτω : (= wrong) ἀδικέω, p. 181.
 Injustice: do—to, ἀδικέω, p. 181.
 Inquire, πυνθάνομαι, p. 187.
 Insolence, ὕβρις, εως, ἡ.
 Institution, θεσμός, νόμος, ου, ό.
 Intelligence, σύνεσις, εως, ἡ.
 Interval, διάστημα, ατος, τό.
 Into, εἰς.
 Intoxicate, μεθύω.
 Invent (= find), εὐρίσκω, p. 183.
 Invention, εὑρημα, ατος, τό.
 Iron, σίδηρος, ου, ό.
 Island, νῆσος, ου, ἡ.
 Islander, νησιώτης, ου, ό.
 It seems, δοκεῖ.
 Itself, (nom.), αὐτό.
- J.
- Javelin, βέλος, εος, τό.
 Jeer, τωθάζω, p. 181.
 Judge, κριτής, ου, ό.
 Jupiter, Ζεύς, Διός, ό.
 Just, δίκαιος, α, ου.
 Justice, δίκη, ης, ἡ.
- K.
- Keep accurately, ἀκριβόω.
 Key, κλείς, κλειδός, ἡ, p. 179.
 Kind, γένος, εος, τό.
- King, βασιλεύς, έως, ό : ἀναξ, ατος, ό, p. 179.
 Kiss, κυνέω, p. 185.
 Knee, γόνυ, ατος, τό.
 Knife, μάχαιρα, ας, ἡ.
 Know, οἶδα, (perf. 2. of εἶδω).
 ----- γινώσκω, p. 183.
 ----- accurately, ἀκριβόω.
 Knowing, ἴδρις, ἴδρις, ἴδρι (see p. 173).
 ----- (act of), γνῶσις, εως, ἡ.
 Knowledge, γνῶσις, εως, ἡ.
 ----- ἐπιστήμη, ης, ἡ.
- L.
- Labour, πόνος, ου, ό.
 ----- (v.) κάμνω, pp. 181, 184.
 Lamb, ἀρνῆν, ἀρνός, ό et ἡ.
 Lame, χωλός, ἡ, όν.
 Lament, ὀδύρομαι.
 Lamentation, ὀδύρμος, ου, ό.
 Land, γῆ, γῆς, ἡ : χώρα, ας, ἡ.
 Latona, Λητώ, όος (οῦς), ἡ.
 Laugh, γελάω, -ασομαι, p. 180.
 Laughter, γέλως, ωτος, ό.
 Law, νόμος, ου, ό.
 Lawgiver, νομοθέτης, ου, ό.
 Laxness, ἄνεσις, εως, ἡ.
 Lay waste, [πέρθω, p. 186, —a country, τέμνω, p. 187.
 Laying waste, τμησις, εως, ἡ.
 Lead (subst.), μόλιβδος, ου, ό.
 -----, ἄγω, p. 182.
 Leap, πηδάω, p. 181.
 Learn, μαρθάνω, p. 185.

- Least of all, ἥμισυ, p. 57.
 Leave, λείπω (*aor.* 2. *perf.* *mid.*), pp. 147, 149.
 ——— -behind, λείπω.
 ——— -off, λήγω.
 Less, ἐλάσσων, p. 56, *adv.* ἥσσον, p. 57.
 Let (for hire), μισθόω.
 — -go, ἀφίημι.
 Letter, ἐπιστολή, ἥς, ἡ.
 Lie (to), ψεύδομαι.
 Lie-hid (*irr. verb*), λανθά-
 νω, p. 185.
 Life, βίος, ου, ὁ.
 Light, ἐλαφρός, ἄ, ὄν.
 Lily, κρίνον: *Nom. plur.*
 also κρίνεα, *D.* κρίνεσι.
 Lion, λέων, οντος, ὁ.
 ——— -skin, λεοντή, ἥς, ἡ.
 Little, μικρός, *adv.* μικρόν.
 Live, ζάω, βιώω, p. 180.
 Look, βλέπω, p. 180.
 Loose, λύω.
 Love (*subst.*), ἀγάπή, ἥς, ἡ:
 (*verb*) φιλέω.
 Lydians, Λύδοι.
 Lyre, βάρβιτος, ου, ὁ *et* ἡ.
- M.
- Make, πράττω.
 ——— accurate, ἀκριβόω.
 ——— known, γνωρίζω.
 ——— no noise, σιωπάω, p.
 181.
 ——— putrid, σήπω.
 ——— to stand up, ἀνίστημι.
 ——— away, ἀφίστημι.
 ——— to cease, παύω.
- Make to revolt, ἀφίστημι.
 ——— -myself-acquainted-
 with, γνωρίζω.
 ——— pure, καθαίρω.
 ——— to sit down, καθίζω,
 p. 184.
 ——— fast, { πηγνυμι,
 ——— hard, { p. 186.
 Male, ἄρσεν, ἄρσεν, ἄρσεν.
 Man (*homo*), ἄνθρωπος, ου, ὁ.
 ——— (*vir*), ἀνής, ἀνδρός, p.
 42.
 Manifest, σαφής, ἥς, ἑς.
 Many, πόλυς, p. 53.
 Mark, σκοπός, οὔ, ὁ.
 Market-place, ἀγορά, ἄς, ἡ.
 Mars, Ἄρης, p. 179.
 Master, δεσπότης, ου, ὁ.
 May, (*see* p. 104 (4).)
 Meat, βρώμα, ατος, τό.
 Mede, Μήδος, ου, ὁ.
 Meet, ἀπαντάω, p. 180.
 Melt, τήκω (*trans.*); —ομαι,
 (*intrans.*)
 Mention, μνησκομαι, p. 185.
 Mercury, Ἑρμῆς, οὔ, ὁ.
 Mess, κνικεών, ὠνος, ὁ.
 Messenger, ἄγγελος, ὁ *et* ἡ.
 Milk, γάλα, ακτος, p. 179.
 Mina, μνᾶ, ἄς, ἡ.
 Mind, νόος (νοῦς), θυμός, οὔ, ὁ.
 Minerva, Ἀθηνᾶ, ἄς, ἡ.
 Mingling, κρᾶσις, εως, ἡ.
 Miserable, τάλας, αια, αν.
 Miss, ἁμαρτάνω, (*with gen.*)
 Missile, βέλος, εος, τό.
 Mix, κερᾶω, p. 184: μίγνυμι,
 p. 185.

Mixing, }
 Mixture, } κρᾶσις, εως, ἡ.
 Mock, σκώπτω, p. 181.
 Modesty, αἰδώς, όος (οὔς), ἡ.
 More, μᾶλλον.
 Mortal, θνητός, ἡ, όν.
 Mother, μήτηρ, p. 42.
 Mount (*verb*), ἀναβαίνω.
 Mount-Athos, Ἄθως, ω, ό.
 Mountain, ὄρος, ου, ό.
 Move, κινέω.
 Much, πολύς, p. 53.
 Muse, Μοῦσα, ἡ, p. 21.
 Must (see Lesson 31), ver-
 bals in τέος, p. 165.
 My, ἐμός, ἡ, όν.
 Myself (of), ἐμαντοῦ.

N.

Naked, γυμνός, ἡ, όν.
 Name, ὄνομα, ατος, τό.
 Narrow, στενός, ἡ, όν.
 Nature, φύσις, εως, ἡ.
 Near, ἄγχι.
 Necessary, ἀνάγκαιος, α, ου.
 Neptune, Ποσειδῶν, ωνος, ό.
 Never, οὔποτε.
 Nightingale, ἀηδών, όνος, ἡ.
 Nile, Νεῖλος, ου, ό.
 No one, } οὔτις, μήτις : οὐ-
 Nobody, } δείς : μηδείς.
 Nor, οὐδέ.
 Not, οὐ, οὐκ.
 — μή.
 — yet, οὐπω.
 — even, οὐδέ.
 Nothing. Vide *Nobody*.
 Nourish, τρέφω, p. 66.

Number, ἀριθμός, οὔ, ό.

O.

Oak, δρῦς, δρυνός, ἡ.
 Oath, ὄρκος, ου, ό.
 Observe accurately, ἀκρι-
 βόω, p. 144.
 Obtain, κομίζομαι.
 Œdipus, Οἰδίπους, ποδος and
 πον, p. 179.
 Of-such-an-age, τηλικός, η,
 ου.
 Of man, ἀνθρώπινος.
 Of-this-kind, τοῖος, α, ου.
 Of-what-kind, (dep. inter-
 rog.) ὅποῖος, α, ου.
 Of what country, ποδαπός ;
 ὀποδαπός, ἡ, όν ;
 Offering, ἀνάθημα, ατος, τό.
 Often, πολλάκις.
 Old-age, γῆρας, ατος, τό.
 Old-man, γέρον, οντος : πρεσ-
 βύτης, ου, ό.
 Old-woman, γραῦς, αός, ἡ,
 p. 168.
 On, ἐπί, (*gen.*)
 On the right hand, δεξιός,
 ά, όν.
 ——— left hand, ἀριστερός,
 ά, όν.
 One, εἷς, p. 58.
 ——— another (of), ἀλλήλων.
 Only, μόνος, η, ου.
 Open (*intrans.*), ἀνοίγομαι,
 (perf. 2.) p. 83.
 Opinion, αμ of, νομίζω.
 ——— γνώμη, ης, ἡ.
 Opposite, ἐναντίος, α, ου

- Orator, ῥήτωρ, ορος, ὁ.
 Order (*verb*), τάσσω.
 ——— (*subst.*), τάξις, εως, ἡ.
 Orderly, κόσμιος, α. ον.
 Ordinance, θεσμός, νόμος, ου, ὁ.
 Other, ἄλλος, ἕτερος (of two).
 Others, the, οἱ ἄλλοι: or, with stronger opposition, οἱ ἕτεροι (the other party).
 Ought, verbals in τεος, p. 165.
 ———. What you ought, ἃ δεῖ.
 Our, }
 Ours, } ἡμέτερος, α, ον.
 Out of, ἐκ, (*gen.*)
 Over, ὑπέρ, (*gen. et acc.*)
 Owe, ὀφείλω, ὀφλισκάνω, p. 186.
 Own, ἴδιος, α, ον.
- P.
- Painful, ἀλγινός, ἡ, ὄν.
 Paint, γράφω.
 Palpitate, ἀσπαίρω.
 Panegyris, ἐγκωμιάζω, p. 180.
 Path, οἶμος, ου, ὁ et ἡ.
 Peacock, ταώς, ὦ, ὁ (see p. 26).
 People, δῆμος, ου, ὁ.
 Perceive, αἰσθάνομαι, p. 182.
 Persian, Πέρσης, ου, ὁ.
 Persuade, πείθω.
 Persuasion, } πειθώ, ὅος
 Persuasiveness, } (οῦς), ἡ.
 Philip, Φίλιππος, ου, ὁ.
- Physician, ἰατρός, οῦ, ὁ.
 Pine, πίτυς, υος, ἡ.
 Pious, εὐσεβής, ἡς, ἑς.
 Pipe, σφύριζω, p. 181.
 Pitcher, χύτρα, ας, ἡ.
 Pity, (*verb*), οἰκτείρω.
 Place, τόπος: χωρίον, ου.
 ——— round, περιίθηνι.
 Placer, θέτης, p. 136.
 Placing, θέσις, p. 136.
 Plait, πλέκω, p. 66.
 Play-on-the-harp, κιθαρίζω.
 Pleasure, ἡδονή, ἡς, ἡ.
 Plow, ἀρόω, p. 85.
 Pluck, δρέπω, θερίζω.
 Pnyx, Πνύξ (ἡ), Γ. Πυκνός, &c., p. 180.
 Poet, ποιητής, οῦ, ὁ.
 Polish, ξέω, p. 85.
 Pollute, μαιίνω, p. 78.
 Poor, πτωχός, ἡ, ὄν.
 Porridge, κνικεών, ὄνος, ὁ.
 Possess, *perf.* of κτάομαι.
 Possessing, κτήσις, εως, ἡ.
 Possession, κτήμα, ατος, τό: κτήσις, εως, ἡ.
 Possible, δυνατός, ἡ, ὄν.
 ——— -to-be-taught, δι-δακτός, ἡ, ὄν.
 Post, τάξις, εως, ἡ.
 Potter, χυτρεύς, ἑως, ὁ.
 Pour, χέω, p. 188.
 Power, δύναμις, εως, ἡ.
 Practise, ἀσκέω, p. 81.
 Praise, ἐπαινέω, p. 180.
 Praiser, ἐπαινέτης, ου, ὁ.
 Present, δόμα, τό: δῶρον: to be—, πάρεμι.

- Preservation, σωτήρια, ας, ἡ.
 Preserve one's purity, καθ-
 αρεύω, p. 161.
 Prevent, κωλύω.
 Priest, ἱερεύς, έως, ό.
 Prison, δεσμοκτήριον, ου, τό.
 Prisoner, δεσμώτης, ου, ό.
 Proclaim, κηρύσσω.
 Prodigy, τέρας, ατος, τό.
 Produce, καρπός, οῦ, ό.
 Profit, όνίνημι, p. 186.
 Proof, πειθώ, όος (οῦς), ἡ.
 Proper-to-be-eaten, p. 154.
 Prophet, μάντις, εως, ό.
 Provide myself with, παρα-
 σκενάζομαι.
 Prudent, σώφρων, ων, ου.
 Public, δημόσιος, α, ου.
 Pulse-broth, λέκιθος, (see p.
 29.)
 Punish, κολάζω (fut. mid.):
 ζημιόω, p. 181.
 Punished (to be) = *suffer*
punishment, δίκην δίδω-
 μι.
 Pure, καθαρός, ά, όν.
 ——— -air, αἰθήρ, έρος, ό et ἡ.
 Purity, καθαρότης, ητος, ἡ.
 Pursue, διώκω: (its fut. p.
 180).
 Put-down, κατατί-
 θημι,
 ——— to, προστίθηνμι,
 ——— round, περιτί-
 θηνμι,
 ——— up, ἀνατίθηνμι, }
 see p.
 129,
 &c.
- Put a-stop-to, παύω.
 Q.
 Quail, όρνυξ, υγος, έ.
 Quarrel, ρεικέω.
 R.
 Race, γένος, εος, τό.
 Rage, κοιέω.
 Rail-at, λοιδορέω, (acc.)
 Raise, ανίστημι.
 Rank, τάξις, εως, ἡ.
 Raven, κόραξ, ακος, ό.
 Raze, κατασκάπτω.
 Razing, κατασκαφή, ἡς, ἡ.
 Reap, θερίζω.
 ——— (good or evil) from,
 ἀπολάνω, p. 180.
 Rebel. See *Revolt*.
 Receive, λαμβάνω, p. 185:
 κομίζομαι, τυγχάνω, p. 188.
 ——— benefit, όνίναμαι, p.
 186.
 ——— by lot (= get by
 lot), λαγγάνω, p. 185.
 ——— as one's share. μεί-
 ρομαι, p. 185.
 ——— from, ἀπολάνω, p.
 180.
 Red, έρνθρός, ά, όν.
 Reduce to slavery, δουλόω.¹
 Rejoice, χαίρω, p. 188.
 Relating to art, τεχνικός, ἡ, όν.
 Relax, ανίηνμι.
 Relaxation, άνεσις, εως, ἡ.
 Remember, μένημαι, p. 185.

¹ More frequently κατα-δουλόω.

- Remind, *μιμνήσκω*, p. 185.
 Removal, *μετάστασις*, *εως*, *ἤ*.
 Remove, (*intrans.*) *μεταστῆναι*.
 ———, (*trans.*) *μεθίστημι*.
 Render, *ἀποδίδωμι*.
 Repel, *ἀλέξομαι*.
 Reproach, *ὄνειδος*, *εως*, *τό*.
 Resound, *βρέμω*.
 Rest (the), *ὁ ἄλλος*.
 Restrain-by-punishment, *κολάζω*.
 Resurrection, *ἀνάστασις*, *εως*, *ἤ*, p. 139.
 Revenge myself, *ἀλέξομαι*.
 Revel, *κωμῶζω*, p. 181.
 Revolt, *ἀπόστασις*, *εως*, *ἤ*.
 Revolt, make to, p. 140.
 Reward, *γέρας*, *ατος*, *τό*.
 Rhetorician, *ρήτωρ*, *ορος*, *ὁ*.
 Right, *ὀρθός*, *ἤ*, *ὄν*.
 Rightly, *ὀρθῶς*.
 River, *ποταμός*, *οῦ*, *ὁ*.
 Road, *ὁδός*, *οῦ*, *ἤ*.
 Roar, *βρέμω*.
 Root, *ρίζα*, *ης*, *ἤ*.
 Rose, *ρόδον*, *ου*, *τό*.
 Rot (*trans.*), *πύθω*.
 Rouse up, *ἐγείρω*.
 Rout (an army), *τρέπω*.
 Royal, *βασιλικός*, *ἤ*, *ὄν*.
 Run, *τρέχω*, p. 187 : *θέω*.
 Run away, *διδράσκω*, p. 183.
 ——— from, *ἀποδιδράσκω*.
 ——— through, *διατρέχω*.
- S.
- Sacred, *ιερός*, *ά*, *ὄν*.
 Sacrifice, *θύω*, p. 85.
 Safety, *σωτηρία*, *ας*, *ἤ*.
 Sail, *πλέω*, p. 85.
 ——— round, *περιπλέω*.
 Same, *ὁ αὐτός*, p. 177.
 Say, *λέγω*. (Said, *εἶπον*, p. 183.) They say, *φασί*.
 Scientific, *τεχνικός*, *ἤ*, *ὄν*.
 Scientifically, *τεχνικῶς*.
 Scimitar, *ἀκινάκης*, *ου*, *ὁ*.
 Scoff, *σκώπτω*, p. 181.
 Scourge, *μαστιγῶω*.
 Scythian, *Σκύθης*, *ου*, *ὁ*.
 Sea, *θάλασσα*, *ης*, *ἤ*.
 Seasonable, *εὔκαιρος*, *ος*, *ον*.
 Seat, (*v.*), *ἕζω*, *ἱζάνω*, p. 184.
 Secretly, *aor. part. of λαθάνω*, p. 185.
 Secure, *βέβαιος*, *α*, *ον*.
 Sedition, *στάσις*, *εως*, *ἤ*.
 See, *ὁράω*, *ὄφουμαι*, *εἶδον*, p. 186.
 Seed, *σπέρμα*, *ατος*, *τό*.
 Seems, it, *δοκεῖ*.
 Seize, *ἀρπάζω*, p. 180.
 Self-satisfied, *αὐθαδέης*, *ἤς*, *ές*.
 Sell, *πωλέω*, *ἀποδόσθαι*.
 ——— *πιπράσκω*, p. 187.
 Send forth, *ἵημι*,
 ——— away, *ἀφίημι*,
 ——— up, *ἀνίημι*,
 } see p. 135.
 Separate (*intr.*), *διαστῆναι*.
 Serpent, *ὄφις*, *εως*, *ὁ*.
 Servant, *θεράπων*, *οντος*, *ὁ*.
 Set out, *πορεύομαι*.
 Sew, *ράπτω*.
 ——— -together, *συρράπτω*.
 Shade, *σκία*, *ας*, *ἤ*.

- Shake, *σειώ*.
 Shame, *αἰσχύνω*.
 Shameless, *ἀναιδής, ἡς, ἐς*.
 Sharp, *ὀξύς, εἶα, ὕ*.
 Sharp, *ὀξύνω*.
 Shepherd, *ποιμήν, ἐνος, ὁ*.
 Ship, *ναῦς, ναός, ἡ, p. 149*.
 Shine, *φαίνομαι, p. 188*.
 Shoot, $\left. \begin{array}{l} \text{--- off,} \\ \text{---} \end{array} \right\} \text{ἀφίημι..}$
 Should, *ἄν* with the *opt.*
verbal in *τεος, p. 165*.
 Show, *φαίνω, p. 188*.
 Shrub, *θάμνος, ον, ὁ et ἡ*.
 Silent, to be, *σιωπάω, p. 181*.
 Silver, *ἄργυρος (= money)*
ἀργύριον, ον.
 Sin, *ἁμαρτάνω, p. 182: ἁμαρ-*
τία, ας, ἡ.
 Sing, *ᾄδω, ᾄσομαι, p. 180*.
 Sink, *δύω, p. 85*.
 Sit, *ἵζω, ἵζάνω, p. 184*.
 Skin, *ῥινός, οὔ, ὁ et ἡ*.
 Slacken, *ἀνίημι*.
 Slackening, *ἄνεσις, εως, ἡ:*
see Relaxation.
 Slave, *δοῦλος, ον, ὁ*.
 Sleep, *ὑπνος, ον, ὁ, (verb) δια-*
*θάνω, p. 183.*¹
 Slip, a, *ὀλισθημα, ατος, τό:*
to slip, ὀλισθαίνω, p. 185.
 Slippery, *ὀλισθηρός, ἄ, ὄν*.
 Smear, *σμάω, p. 187*.
 Smell (= give forth a smell),
ὄζω, p. 185.
 Smell (= perceive a smell),
ὀσφραίνομαι, p. 186.
 Smelling, $\left. \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\} \text{ὀσφρησις, εως, ἡ}$.
 Smooth, *λεῖος, ἄ, ὄν*.
 Snatch, *ἀρπάζω, p. 180*.
 So, *οὕτως*.
 So as, *ὥστε*.
 So great, *p. 166*.
 Soft, *μαλακός, ἡ, ὄν*.
 Soldier, *στρατιώτης, ον, ὁ*.
 Some one, *τις. Append. p.*
178.
 Son, *υῖός, υῖοῦ or υῖός, p. 180*.
 Son-of-Atrous, *Ἀτρείδης, ον,*
ὁ, p. 21.
 Song, *ἀοιδή, ἡς, ἡ*.
 Soothe, *θελγώ*.
 Soul, *ψυχή, ἡς, ἡ*.
 Sound, *ἤχω, οος (οῦς), ἡ*.
 South-wind, *νότος, ον, ὁ*.
 Sow, *σπείρω*.
 Speak, *λέγω*.
 Spear, *δόρυ, ατος, τό*.
 Speech, *λόγος, ον, ὁ*.
 Spit, *πτύω, p. 85*.
 Sport, *παίζω, p. 186*.
 Spread (a couch) = strew,
στορέννυμι, p. 187.
 ——— out, *πειάννυμι, p. 186*.
 Sprout, $\left. \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\} \text{βλαστάνω}$,
 Spring up, $\left. \begin{array}{l} \text{---} \\ \text{---} \end{array} \right\} \text{p. 182}$.
 Squeeze, *θλίβω*.
 Stag, *ἔλαφος, ον, ὁ*.
 Stain, *μαίνω, p. 78*.

¹ *καθεύδω* is the regular word for *being asleep*; (*δαρθάνω*) *καταδαρθάνω* seems to express *deep sleep* after fatigue, &c. *Vömel*.

- Stain with blood, *αἱματόω*.
 Stand, *ἵσταμαι*, p. 140.
 — by, *παραστῆναι*,
 — up, *ἀναστῆναι*,
 — round, *περιστῆ-
 ναι*,
 — apart, *διαστῆναι*, } p.
 } 139.
 Standing (the act of), *στά-
 σις, εως, ἦ*.
 — away (the act of),
ἀπόστασις, εως, ἦ,
 — up, (the act of),
ἀνάστασις, εως, ἦ.
 — open, *ἀνέωγα*.
 — a way, *ἀποστῆναι*.
 Star, *ἀστήρ, ἔρος, ὀ*.
 State, *πόλις, εως, ἦ*.
 Statue, *ἀνδριάς, ἄντος, ὀ*.
 Statute, *θεσμός*, see p. 29.
 Steal, *κλέπτω*, p. 181.
 Steward, *ταμίᾱς, ου, ὀ*.
 Still, *ἔτι*.
 Stir up, *ἐγείρω*.
 Stitch together, *συρόάπτω*.
 Stone, *λίθος, ου, ὀ*, [*λαῖας,
 λαῖς, G. λαῖος, p. 179.*]
 Stop, *παύω*.
 Storm, *χειμών, ὤνος, ὀ*.
 Straight, *ὀρθός, ἦ, ὀν*.
 Strange, *ξένος, η, ου*.
 Strangle, *πνίγω*, p. 181.
 Stream, *ρέυμα, ατος, τό*.
 Strength, *μένος, εος, τό*.
 Stretch out, *τανύω*.
 Strew, *στορέννυμι*, p. 187.
 Strife, *ἔρις, ἰδος, ἦ*.
 Strike, *πλήσσω*, p. 187 : *τύπ-
 τω*, p. 188 : *παίω*.
 String, *χορδή, ἦς, ἦ*.
 Strong, *ἰσχυρός, ἄ, ὀν*.
 Stuff, *βύω*, p. 85.
 Subdue, *δαμάω*, p. 183.
 Such, *τοῖος, ἄ, ου*, p. 186.
 — a man, } *ὀ δεῖνα*, p.
 — a one, } 109.
 Suffer, *πάσχω*, p. 186.
 — (from disease), *κάμ-
 νω*, p. 181.
 — punishment, *δίκην δι-
 δωμι*.
 Suffice, *ἀρκέω*.
 Sung of, *αἰοίδιμος, ος, ου*.
 Support, *τρέφω*, p. 66.
 Swallow, *χελιδών, ονος, ἦ, p.*
180.
 — (verb), *καταπίνω*.
 Swear, *ὀμνυμι*, p. 186.
 Sweet, *γλυκύς : ἦδύς, εἶα, ὕ*.
 Swim, *νέω*, p. 85.
- T.
- Take (= carry), *κομίζω*.
 — *αἰρέω*, p. 182. *ἀλίσκω*,
 p. 181.
 — (= receive), *λαμβάνω*.
 p. 185.
 — up, *ἀναλαμβάνω, irr*.
 Takeable, *ἀλώσιμος, ος, ου*.
 Taken, to be, *ἀλίσκομαι*, p.
 182.
 Talon, *ὀνυξ, νχος, ὀ*.
 Teach, *διδάσκω*, p. 183. To
 have a person taught, *δι-
 δάσκομαι*.
 Teacher, *διδάσκαλος, ου, ὀ*.
 Tear, *ὀγγνυμι, (trans.) ; ὀγγ-
 νῦμαι (intrans.) p. 187*.
 Temperate, *σώφρων, ων, ου*.

- Temple, *ναός*, ᾧ, ὁ : *ναός*, οῦ, ὁ.
 Tender, *τέρην*, *εἶνα*, *εν*.
 Terrible, *δεινός*, ἡ, ὄν.
 Terrify, *ἐκπλήττω*, p. 187.
 Thales, *Θαλῆς*, *εω*, p. 179.
 Than, ἢ.
 That, *ἐκεῖνος* ὁ : *ἐκεῖνος*, η, ο.
 That (*ut*), *ἵνα* [with subj. after *pres.*, *fut.* and *perf.* with *have* ; opt. after *past* tenses.]
 Their, *αὐτῶν* (*σφέτερος*).
 Their own, *ἐαυτῶν*, *αὐτῶν*.
 Themselves (*nom.*), *αὐτοί*.
 Thence, *ἐκεῖθεν*.
 There, *ἐκεῖ*.
 Thing, *πρᾶγμα*, *ατος*, τό.
 Think, *οἶμαι*, p. 185. *νομίζω*.
 Thirst, *διψάω*.
 This, ὅδε : *οὗτος*, p. 74.
 Thither, *ἐκεῖσε*.
 Thong, *ἰμάς*, *άντος*, ὁ.
 Thou, *σύ*.
 Threaten, *ἀπειλέω*.
 Three, *τρεις*, p. 58.
 Throw, *βάλλω*, p. 182.
 ——— away, *ἀποβάλλω*, *ἀφίημι*.
 Thrower-away, *α*, *ἀποβολεύς*, p. 151.
 Throwing-away, *ἀποβολή*, p. 151.
 Thrown away, to be, *ἀποβλητός*, p. 151.
 Thy, *σός*, *σῆ*, *σόν*.
 Thyself (of), *σαντοῦ*.
 Tidings, *ἀγγελία*, *ᾶς*, ἡ.
 Timidly (= fearing), *φοβούμενος*.
 Tin, *κασσίτερος*, *ου*, ὁ.
 Tired, to be, *κάμνω*.
 To, *εἰς*.
 To Athens, *Ἀθήναις*.
 Tongue, *γλῶσσα*, *ης*, ἡ.
 Too, *καί* : too much, *ἄγαν*.
 Tooth, *ὀδούς*, *όντος*, ὁ.
 Torch, *δάς*, *δαδός*, ἡ : *λύχνος*, *ου*, see p. 29.
 Towards, *πρός*, (*acc.*)
 Town, *πόλις*, *εως*, ἡ : *ἄστυ*, see p. 41.
 Traitor, *προδοτής*, *ου*, ὁ.
 Treasure, *θησαυρός*, *οῦ*, ὁ.
 Tree, *δένδρον*. p. 179.
 Tremble, *τρέω*, p. 85.
 Trench, *σκάμμα*, *ατος*, τό.
 Trick, *τεχνή*, *ῆς*, ἡ.
 Trident, *τρίαινα*, *ης*, ἡ.
 Trireme, *τριήρης*, p. 41.
 Trophy, *τρόπαιον*, *ου*, τό.
 True, *ἀληθής*, *ῆς*, *ές*.
 Trust, *πέποιθα*, (*perf.* 2. of *πίθω*).
 Truth, *ἀλήθεια*, *ας*, ἡ : τὸ *ἀληθές*.
 Turn, *στρέφω* : turn-back (*trans*), *τρέπω*.
 ——— out, *ἀποβαίνω*.
 Twist, *στρέφω*.
 Two, *δύο* or *δύω*, p. 58.

U.

- Understand, *συνίημι*.
 Unjust, *ἄδικος*, *ος*, *ου*.

Upper-chamber, ἀνώγειον, ω, τό, p. 26.
 Use, χρᾶμαι.
 — deceit, ἀπατάω.
 Utter no word, σιγάω, p. 181.

V.

Vain, ἀνθαδής, ἥς, ἐς: (*profitless*) μάταιος, α, ον.
 Venerable, σεμνός, ἡ, όν.
 Venerate, αἰδέομαι, p. 85.
 Very, μάλα.
 Vice, κακία, ας, ἡ.
 Victory, νίκη, ης, ἡ.
 Vine, ἄμπελος, ον, ἡ.
 Violet, ἴον, ον, τό.
 Viper, ἔχιδνα, ης, ἡ.
 Virtue, ἀρετή, ἥς, ἡ.
 Voice, φωνή, ἥς, ἡ.
 Vomit, ἐμέω, p. 85.
 Voracious, πολυφάγος, ος, ον.
 Votive offering, ἀνάθημα, ατος, τό.
 Voyage, πλόος (πλοῦς), p. 30.

W.

Wail, οἰμῶζω, (fut. mid.), p. 181.
 Wake, (*trans.*) ἐγείρω, p. 183.
 Walk, βαδίζω, p. 180.
 Wall, τεῖχος, εος (οῦς), τό.
 Ward off, ἀμύνω: ἀλέξω with *acc.*, p. 182.
 Warm, θερμός, ἡ, όν.
 ——— (verb), θάλπω.
 Wash, λούω, p. 185.
 Watch, ἐγρήγορα (2 perf. of ἐγείρω), p. 183.

Water, ὕδωρ, ὕδατος, τό.
 Wave, κύμα, ατος, τό.
 Way, κέλευθος, p. 29.
 Wealth, πλοῦτος, ον, ό.
 Wealthy, πλούσιος, α, ον.
 Weasel, γαλῆ, ἥς, ἡ.
 Weave, πλέκω.
 Weep for, κλαίω, (Att. κλάω).
 Well, εὖ.
 West-wind, ζέφυρος, ον, ό.
 When? ποτε;
 Whence? πόθεν;
 Where? ποῦ; ὅπου; } p. 169.
 Whip, μάστιξ, γος, ἡ.
 Whistle, σιρίζω, p. 181.
 White, λευκός, ἡ, όν.
 Whither? ποῖ; 169.
 Who, (*relat.*) ὅς, (*interrog.*) τίς;
 ——— in the world? τίς ποτε;
 Whosoever, ὅστις, ὅς ἄν.
 Why? τί; Why in the world? τί ποτε;
 Wide, εὐρύς, εἶα, ὕ.
 Wife, γυνή, γυναικός, ἡ, p. 179.
 Wild-beast, θήρ, θηρός, ό.
 Wild-olive, κότινος, ον, ό et ἡ.
 Willing, ἐκόν, οῦσα, όν.
 Wine, οἶνος, ον, ό.
 Wing, πτέρυξ, γος, ἡ.
 Winter, χειμῶν, ῶνος, ό.
 Wisdom, σοφία, ας, ἡ.
 Wise, σοφός, ἡ, όν.
 Wither, μαραίνω.
 Witness, μάρτυς, γος, ό et ἡ, p. 179.
 Woman, γυνή, γυναικός, ἡ, p. 179.

Wonder, α, <i>τέρας, ατος, τό.</i>	Wound, <i>βλάπτω, τιτρώσκω.</i> ¹
Wonder-at, <i>θαυμάζω.</i>	Wretched, <i>ἄθλιος, α, ον.</i>
Wonderful, <i>θαυμαστός, ή, όν.</i>	Write <i>γράφω.</i>
Wood, <i>ξύλον, ον, τό (= sil-</i>	Wrong (<i>verb</i>), <i>ἀδικέω.</i>
<i>va) ὕλη, ης, ή.</i>	
Word, <i>λόγος, ον, ό.</i>	Y.
Work, <i>ἔργον, ον, τό.</i>	Yoke, <i>ζυγός, οῦ, ό.</i>
Workman, <i>ἐργάτης, ον, ό.</i>	Yolk (of an egg), <i>λέκιθος,</i>
World, <i>κόσμος, ον, ό.</i> In-	p. 29.
the-world, (see <i>who</i>).	Young man, <i>νεανίας, ον, ό.</i>
Worthy, <i>ἄξιος, α, ον.</i>	Young one, <i>νεοττός, ον, ό.</i>
Would (<i>conditionally</i>), <i>ἄν</i>	Your, {
with the <i>opt.</i> (See p.	Yours, { <i>ὑμέτερος, α, ον.</i>
152.	

¹ With tenses formed from root *τρο, τρώσω, &c.*

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