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P R E F A C E.

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

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

¹ *An Introduction to Greek Prose Composition*, by A. Sidgwick (Rivingtons).

In reality, of course, it is neither possible nor desirable that this distinction should be rigidly maintained, as there are questions both of Syntax and Idiom which will occur in the most elementary composition. Thus, if we take the sentence, ‘I used that horse which I had bought,’ while it would be difficult to find a more simple one, still it undoubtedly involves two points of *Syntax*—that *χρῶμαι*, ‘I use,’ requires the Dative case, and that *ἐκεῖνος*, ‘that,’ requires the Article,—and two points of *Idiom*—that the Relative is attracted (not *δν*, but *ῳ*) to the case of the antecedent, and that the Greeks would probably say, not ‘had bought,’ but ‘bought,’ so that the whole sentence would be *ἐχρησάμην ἐκείνῳ τῷ ὕππῳ, ώ ἐπριάμην*. Points such as these, which one may call the *elements* of Syntax and Idiom, will be found treated here with tolerable completeness. Thus the student will learn the use of the Tenses, the use of the Cases, the use of Participles, the use of the Genitive Absolute, all of which belong to the simple sentence, and are really quite easily grasped at an early stage. And I have introduced also from time to time the easier and commoner forms of even the Compound Sentence; the Accusative and Infinitive (familiar from Latin), the use of *πρὶν* and *ώστε* with the Infinitive, the easy rules about *ἴνα*, and the two simplest cases of *ἄν*. In this way I have endeavoured to lead the student to the point at which he may take to more advanced books of Greek prose composition, or, if the teacher prefers, may do pieces selected from English narratives.

I have further endeavoured to make the book progressive from the beginning. The first few Exercises require no knowledge, except of the **A** Declension. After that we advance to the other Declensions, then to the easier Tenses of the Verbs, then the harder Tenses, etc. The same progressive character I have kept, or tried to keep, in introducing the usages; thus the Participial usages begin in Exercise 35, the Genitive Absolute in 50, Construction of ‘Knowing’ Verbs in 73, ‘Final’ Clauses in 79, and so on.

The same plan has been adhered to which was adopted in my *Greek Prose Composition*, of giving all the Exercises in a narrative form. This plan, which is intended to diminish the dulness of doing English into Greek, is even more desirable at the early stages of composition than at the later, inasmuch as the boys are younger, and the Accidence must in any case be great drudgery. It is not at all necessary that anything of value should be sacrificed in adopting this plan, if proper care be taken. The main difficulty, of course, was in the first Exercises, where only a few Substantives and Adjectives are supposed to be known; but this was got over by writing out the three tenses of the verb ‘to be,’ and, whenever any other verbs were used, giving the part required. Thus from the first the Exercises are more or less connected wholes, and the plan of familiarising the learner with certain common forms of the Verb before he comes to learn them, seemed not only unobjectionable but advantageous.

I have given all the *new* words used in each Exercise in a Vocabulary at the head of it, and *all* the words of all the Exercises in the collected Vocabulary at the end. Thus, if the learner remembers the words he had already had, he will want no help but his Accidence and the page before him; if he forgets them, he will simply have to turn to the Vocabulary at the end. In the Vocabularies I have given the stems of the Substantives, and the Genders where doubtful, and, after the Exercises, a list of the Irregular Verbs used in them.

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

OXFORD, 1st July 1880.

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ERRATA.

Page 2, last line, for $r\hat{\alpha}\sigma\omega\nu$ read $\pi\hat{\alpha}\sigma\omega\nu$.

Page 54, line 1, for Indicative Optative read Indicative and Optative.

FIRST GREEK WRITER

THE ARTICLE.

§ 1. The Article ὁ ἡ τό gives a good deal of trouble to the learner before its use is fully mastered, and it is best therefore to explain the main points about it at the very first.

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

§ 2. Position of the Article with Adjectives.

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

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

If this rule is broken, as it is often by beginners, and if we write ὁ ἀνήρ κακός, or κακός ὁ ἀνήρ, the phrase is still good Greek, but the meaning is quite altered; it is no longer ‘the

bad man,' but '*the man is bad.*' The adjective, by being deprived of the article, has ceased to be an *attribute*, and has become a *predicate*.

§ 3. The Article with Adjectives.

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

<i>The wise [men].</i>	<i>The bad-tempered person.</i>
οἱ σύφρονες.	ὁ δύσκολος.
<i>The Beautiful [abstract].</i>	<i>Troublesome things.</i>
τὸ καλόν.	τὰ ἀνιαρά.
<i>Uncertainty.</i>	<i>Other people's country.</i>
τὸ ἀστάθμητον.	ἡ ἄλλοτρία.

§ 4. The Article with Adjectives of Position.

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

<i>On the top of the hill.</i>
ἐπ' ἀκροῦ τοῦ λόφου.
<i>In the middle of the road.</i>
ἐν μέσῃ τῇ ὁδῷ.

So with πᾶς, as often in English:—

<i>All the men.</i>
πάντες οἱ ἀνθρωποι.
<i>All night long.</i>
τὰσσων τὴν νύκτα.

§ 5. The Article with Participles.

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

The cause of what occurred.

ἡ αἰτία τοῦ γενομένου.

The events which have happened.

τὰ γεγενημένα.

The survivors.

οἱ περιγενόμενοι.

Expediency, duty, etc.

τὸ συμφέρον, τὸ δέον, etc.

The thing asked for.

τὸ αἰτούμενον.

And so with longer phrases :—

The men who took their share in this perilous undertaking.

οἱ τοῦδε τοῦ κινδύνου ξυναράμενοι ἄνδρες.

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

πάντα τὰ ἐμοὶ ἐπ' ἀγαθῷ τῆς πόλεως πεπραγμένα.

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

§ 6. The Article with Adverbial Clauses, etc.

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

So a vast number of convenient phrases :—

The bean that was below.

ὁ κύαμος ὁ κάτωθεν.

Those who were there.

οἱ ἐκεῖ.

The things of old.

τὰ πάλαι.

What happened afterwards.

τὰ ἐνθένδε, or τὰ ἐπειτα.

The camp on the mountain.

τὸ στρατόπεδον τὸ ἐπὶ τοῦ ὄρους.

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

Thus, compare the two sentences—

- (1.) *I killed the stranger from Corinth.*
- (2.) *I killed the stranger in the street.*

It is clear that in (1) ‘from Corinth’ belongs to the ‘stranger ;’ while in (2) ‘in the street’ belongs *not* to

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

Thus (1) is

τὸν ξένον τὸν ἀπὸ Κορίνθου ἔκτεινα,

and (2) is

τὸν ξένον ἐν τῇ ὁδῷ ἔκτεινα.

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

I conceived a suspicion about him.

ὑποψίαν ἔλαβον περὶ αὐτοῦ.

I went away from suspicion about him.

ἀπῆλθον ὑποψίᾳ τῇ περὶ αὐτοῦ.

§ 8. The Article with the Infinitive.

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

Singing is difficult.

τὸ φάειν χαλεπόν ἔστι.

Many things are done by trying.

πολλὰ τῷ πειρᾶσθαι περαίνεται.

Skilled in shooting.

ἔμπειρος τοῦ τοξεύειν.

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

We were beaten owing to our allies running away.

ἐνικήθημεν διὰ τὸ [τοὺς ξυμμάχους ἀποδρᾶναι].

That the invaders have been worsted is a great gain.

τὸ [τοὺς ἐσβαλόντας ἡστῆσθαι] μέγα κέρδος ἔστιν.

§ 9. The Article with Demonstratives.

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

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

This word.

οὗτος ὁ λόγος, οὐ ὁ λόγος οὗτος:

Those enemies.

ἐκεῖνοι οἱ πολέμιοι, οὐ οἱ πολέμιοι ἐκεῖνοι.

The same is true of ὅδε.

§ 10. The Article with Substantives.

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

¹ As it is *never wrong*, and nearly always *necessary*, it has been thought better to put the rule absolutely. When the learner is a good deal more advanced, he will come to understand the few cases in Prose where the Article may be omitted.

are too subtle to be worth troubling about at an early stage : they will be learnt after. But some are quite easy, such as the following cases, where in English the Article is *omitted*, but in Greek is *inserted* :—

(a.) Class names (*often*).

Men are strong : women are weak.

οἱ μὲν ἄνδρες ἵσχυροί, ἀσθενεῖς δὲ αἱ γυναῖκες.

Greeks are often philosophers.

οἱ Ἑλληνες πολλάκις φιλόσοφοι εἰσι.

Large fish are easily caught.

ῥἀδίως ἀλίσκονται αἱ μακρὰ ἵχθύες.

Ears are more beautiful than tails.

τὰ ὄτα καλλίω τῶν κέρκων.

(b.) Abstract.

Truth is hard to find.

χαλεπὴ εὐρεῖν ἡ ἀλήθεια.

You are superior in piety.

τῇ εὐσεβείᾳ κρείσσων εἶ.

NEUTER PLURAL.

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

These things are so.

ταῦτα οὗτως ἔστιν.

The trees are tall.

τὰ δένδρα ἔστι μακρά.

I will tell you what happened.

λέξω ἄπερ ἐγένετο.

PRONOUNS.

§ 12. The Personal Pronouns.

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

(1.) Often omitted with Verbs.

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

<i>I went down to the city.</i>	<i>He ordered me to stop.</i>
κατέβην εἰς τὴν πόλιν.	ἐκέλευσέ με μεῖναι.
<i>You think rightly.</i>	<i>We will talk to one another.</i>
καλῶς δοξάζετε.	διαλεξόμεθα ἀλλήλοις.

§ 13. (2.) Inserted when Emphatic.

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

The rest were away, but you were there.
οἱ μὲν ἄλλοι ἀπῆσαν, σὺ δὲ παρῆσθα.

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

They came to me and asked me to go with them. But I replied that I would not consent.

καὶ οἱ μὲν ἦλθον πρὸς ἐμέ, καὶ ὡτησαν συνέπεσθαι αὐτοῖς.
ἔγω δὲ οὐκ ἔφην πείσεσθαι.

§ 14. (3.) The Third Personal Pronoun.

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

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

And having said this, he died.

καὶ ταῦτα εἰπὼν ἐτελεύτησε.

He collected his army, and went off.

συλλέξας τὸ στράτευμα ἀπώχετο.

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

And they departed, but she stayed.

καὶ οἱ μὲν ἀπῆλθον, ή δὲ ἔμεινεν.

He feasted, but I slept.

ὁ μὲν σύν ἐδείπνει, ἐγὼ δὲ καθηῦδον.

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

ώς δὲ ἀνήχθη ὁ Κινάδων, ἥροντο αὐτὸν οἱ ἔφοροι περὶ τοῦ πράγματος. ὁ δὲ ἀπεκρίνατο . . .

(c.) When the *he* (etc.) is emphatic, then οὗτος or ἐκεῖνος, the Demonstratives, are used.

He at least will not flee.

οὐποτε ἐκεῖνός γε φεύξεται.

They allowed their enemies to live, and shall we kill them ?
ἐκεῖνοι μεν τοὺς πολεμίους εἶων ζῆν, τίμεις δὲ ἀποκτενοῦμεν;

It is strange if he shall do it.

δεινὸν εἰ οὗτος γε δράσει.

§ 15.

Oblique Cases.

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

They killed him.
ἀπέκτειναν αὐτόν.

I gave it her.
ἔδωκα αὐτῇ.

I drank it.
ἔπιον, or ἔπιον αὐτό.

He cut off their heads.
ἀπέταμον τὰς κεφαλὰς αὐτῶν.

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

§ 16.

αὐτός.

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

(1.) ‘The same’ is always ὁ *αὐτός*; the Article coming before *αὐτός*. Thus:—

The same *man*.

ὁ *αὐτὸς* ἀνήρ.

Of the same woman.

τῆς *αὐτῆς γυναικός*:

(2.) ‘Self’ (*if it is not reflexive*) is *αὐτός* without the Article before it. Thus:—

He himself said it.

αὐτὸς εἶπεν.

These men themselves were killed.

οὗτοι οἱ ἄνδρες αὐτοὶ ἀπέθανον.

At their own request he came.

[*i.e. themselves asking.*]

αὐτῶν ἀξιούντων ἥλθεν.

The wall of the city itself.

τὸ τεῖχος αὐτῆς τῆς πόλεως.

He said he himself had done it.

ἔφη αὐτὸς δεδρακέναι.

It is needful for you to go yourself there.

ἀνάγκη σὲ ἐκεῖσε αὐτὸν ἐλθεῖν (not σεαυτόν).

I must do it myself.

ἐμὲ δεῖ αὐτὸν ποιεῖν (not ἐμαυτόν).

(3.) *If it is reflexive [i.e. if it refers to the same person as the subject to the verb, and is in an oblique case, and is not a subject itself] use ἑαυτοῦ (έμαυτοῦ, σεαυτοῦ), or the less formal οὗ, οἶ, ἐ; and in plural, σφῶν, or σφῶν αὐτῶν, or ἑαυτῶν (ἡμῶν αὐτῶν, ἡμῶν αὐτῶν).* Thus:—

He went to his own home.

πρὸς τὸν ἑαυτοῦ οἶκον ἀπῆγει.

They replied to themselves.

ἀντεῖπον ἑαυτοῖς, or σφίσιν αὐτοῖς.

Know thyself.

γνῶθι σεαυτόν.

I will kill myself.

ἀποκτενῶ ἑμαυτόν.

We fear lest it be bad for ourselves.

φοβούμεθα μὴ τῇμον αὐτοῖς κακὸν γέ.

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

§ 17.

‘Him’ Reflexive.

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

They knew he was hostile to them.

[them is reflexive = themselves.]

γῆδεσαν αὐτὸν σφίσιν ἔχθρὸν δῆτα.

He said it was his cloak.

[his = of himself.]

ἔφη ἑαυτοῦ εἶναι τὸ ἴμάτιον.

He took it away with him.

ἀπέφερε μεθ' ἑαυτοῦ.

§ 18.

Article to express 'His.'

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

He hurt his head.

τὴν κεφάλην ἐτραυμάτισε.

See fuller explanation in § 21.

§ 19.

'It' in English.

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

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

. . . τοῦτον ἀσφαλῆ ἐσόμενον.

The dove approached: he pulled it in [περιστερὰ, Feminine].
 . . . εἰσήγαγεν αὐτὴν.

§ 20.

Possessive.

With the exception treated below, the Possessive Pronouns are used pretty much as in English. It is only necessary to mention that there is no Possessive for the third person, and accordingly the Genitive of the Personal Pronoun is used instead, *αὐτοῦ*, *αὐτῆς*, *αὐτῶν*, or, if reflexive, *ἐαυτοῦ*, *ἐαυτῆς*, *ἐαυτῶν*. The others are *ἐμός* (*mine*), *σός* (*thine*), *ὑμέτερος* (*yours*), *ἡμέτερος* (*ours*). Thus :—

He took my shield.

τὴν ἐμὴν ἀσπίδα ἔλαβε.

He is your father.

τὸς πάτηρ ἐστί.

He slew their wives.

τὰς γυναικας αὐτῶν ἀπέκτεινε.

They died by their own hand.

τῇ ἑαυτῶν χειρὶ ἀπέθανον.

Observe that the Article is used with the Possessives (*ἐμός*, *σός*, etc.), except where the Substantive with the Possessive is a predicate, *i.e.* comes after the verb ‘to be.’

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

For example—

They took up their arms and retreated.

[Here there is no emphasis on ‘*their*’: if nothing was said as to *whose* arms, you would naturally assume they took their

own : and accordingly in Greek it would be more usual to say '*the arms.*']

τὰ ὅπλα λαβόντες ἀπεχώρουν.

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

Come with your wife. *They defend their country.*

ἐλθὲ μετὰ τῆς γυναικός. **τῇ πόλει βοηθοῦσι.**

He prospered all his life. *We shall finish our task.*

πάντα τὸν βίον εὐτύχει. **τὸ ἔργον περανοῦμεν.**

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

He sent his slave to their house.

ἔπειψε τὸν δοῦλον πρὸς τὴν ἐκείνων οἰκίαν.

They sent their slave to their house.

ἔπειψαν τὸν δοῦλον πρὸς τὴν οἰκίαν.

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

§ 22.

ἄλλος, ἄλλοτε, etc.

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

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

Some were rich, others poor.

ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.

Sometimes I ate : at other times I fasted.

ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.

(2.) When we wish to use the word in a *distributive* sense, i.e. when we describe an indefinite number of divergent acts, courses, qualities, etc. In English we either repeat the word

different, as ‘different people went different ways,’ or use a complex though accurate form of sentence, as follows:—‘One person went one way and another another.’

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

One went one way and another another.

ἄλλοι **ἄλλη** ἀπῆλθον.

Different things are thought beautiful in different places.

ἄλλα **ἄλλαχοῦ** καλά.

Different courses pleased different people at different times.

ἄλλοις **ἄλλοτε** **ἄλλα** ἔδόκει.

§ 23.

οὗτος and ὅδε.

ὅδε is chiefly used in prose for ‘the following:’ otherwise it is used only by a *speaker*. Accordingly, when you say ‘this,’ meaning what is *coming*, you use in Greek *ὅδε* (or similar compounds, *τοιόσδε*, *τοσόσδε*, *τηλικόσδε*): when you say ‘this,’ meaning what *has gone before*, you must employ *οὗτος* (or similar compounds, *τοιοῦτος*, *τοσοῦτος*, etc.). Thus:—

He spoke as follows.

τοιάδε ἔλεξε.

Having thus spoken.

τοιαῦτα λέξας.

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

ἐπὶ τούτοις.

§ 24.

τοιοῦτος.

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

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

The island is barren, it is difficult to live in so unproductive a land.
 ἐρήμη ή νῆσος, ὡστε ἐν τοιαύτῃ γῇ οὐ δόδιον ζῆν.

§ 25. Relative and Interrogative.

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

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

(1.) Interrogative.

I investigated what was going on.
 ἐσκόπουν τι γίγνεται.

No one could tell me what was the cause.
 οὐδεὶς γὰρ εἴη τι αἰτιον.

(2.) Relative.

He laughed at what I had done.
 κατεγέλα δὲ ἔδραστα.

What he did yesterday delights all.
 πάντες γὰρ θάυματα ἐφ' οἷς ἐχθὲς ἐποίησεν.

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

The cause of what happens.
 τὸ αἴτιον τοῦ γιγνομένου.

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

§ 26.**Attraction.**

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

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

§ 27.**Relative Attracted.**

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

None of the friends I have.

οὐδεὶς τῶν φίλων οὐ εἶχε (for οὐς).

I am pleased with the horse I keep.

τῷ ἵππῳ Φ τρέφω ἡδομαῖ (for ὅν).

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

I abide by what I have sworn.

ἐμμένω οἷς ὥμοσα.

I thank you for what you promised.

χάριν εἶχε σοι οὐ πέστησα.

§ 28.**Attraction of the Subject.**

When the Subject is a Pronoun (*this, that, etc.*), and the Predicate a Substantive, the Subject is commonly attracted in

Greek into the gender of the Predicate. Thus in English, if we were to say, ‘this is a stone,’ we should have no difficulty, as there are no genders concerned; but in translating into Greek we should perhaps at first be disposed to put ‘this’ neuter, meaning ‘this thing.’ The Greek idiom, however, is to make the gender of ‘this’ agree by attraction with the gender of ‘stone.’ Examples :—

This is a stone.

οὗτός ἐστι λίθος.

That was a dire calamity.

ἴκεινη ἦν δεινὴ συμφορά.

What is this disease?

τίς ἐστὶν αὕτη ἡ νόσος.

§ 29.

Use of ἐκάστος and ἐκάτερος.

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

They went each to his own house.

ἡλθον εἰς τὸν ἴαντοῦ ἐκαστος οἶκον.

The women were doing each their own work.

αἱ γυναικες τὸ αὐτῆς ἐκάστη ἔργον εἰργάζοντο.

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

§ 30. Use of Neuter Adjective.

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

He suffered terrible treatment.

δεινὰ ἔπαθε.

They tell strange tales.

θαυμάσια μυθολογοῦσι.

He made the following reply.

τοιάδε ἀπεκρίνατο.

§ 31. Predicative Adjective.

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

The man is bad.

κακὸς δ ἀνήρ.

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

The house you have is large.

μεγάλην τὴν οἰκίαν ἔχεις.

Great was the enthusiasm with which we followed him.

πολλῷ τῇ προθυμίᾳ συνειπόμεθα αὐτῷ.

Splendid was the city he ruled.

ἰσχυρᾶς τῆς πόλεως ἦρχε.

So where in English the predicative form is not used : often in speaking of qualities or parts of the body :—

He had large ears.

μεγάλα εἶχε τὰ ωτα.

I have a rough temper.

τραχεῖαν ἔχω τὴν ὄργην.

He looked with unflinching eyes.

όρθοῖς τοῖς ὅμμασιν ἔβλεψε.

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

Raising his voice he spoke. μεγάλη τῇ φωνῇ εἶπε.

(With the voice high.)

Composing his face to a solemn look. σεμνήν διαθεὶς τὴν ὅψιν.

(Composing his face solemn.)

§ 32.

δῆλος and φανερός.

There is a special idiom in the construction of *δῆλος* and *φανερός*, also due to attraction. See § 26.

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

It became clear that she was mad.

φανερὰ ἐγένετο μαινομένη.

You will be proved to have erred.

δῆλοι γενήσεσθε ἀμαρτόντες.

It was evident they would die.

φανεροὶ ήσαν θανούμενοι.

I saw the enemy had failed.

δῆλός μοι ἦν σφαλεῖς ὁ πολέμιος.

§ 33.

πολύς and μέγας.

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

Many strange marvels.

πολλὰ καὶ δεινὰ θαύματα.

Many clever things were said.

πολλὰ καὶ σοφὰ ἐλέγετο.

So again with the adjective ‘great’ :—

A great fat man.

ἀνήρ μέγας καὶ παχύς.

A large black chest.

μεγάλη καὶ μέλαινα θήκη.

THE CASES.

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

The Nominative.

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

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

He is good.

οὐτός ἔστιν ἀγαθός.

She is trying to be thought beautiful.

πειράται καλὴ νομίζεσθαι.

We are called just.

δίκαιοι καλούμεθα.

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

I say that you are good.

φημί σε ἀγαθὸν εἶναι.

I say that I am good.

φημὶ ἀγαθὸς εἶναι.

So with Participles :—

I know that you are good.

οἶδα σε ἀγαθὸν ὄντα.

I know that I am good.

οἶδα ἀγαθὸς ὄντα.

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

§ 35. Genitive Case.

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

(a.) Genitive of *aim*.

To shoot at a mark.

τοξεύειν σκοποῦ.

(*So στοχάζομαι, ἔφίεσθαι, etc.*)

Go home-wards.

ἐπ' οἴκου ἴέναι.

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

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

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

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

Skilled in the art.
ἐπιστήμων τῆς τέχνης.

Enviable for wisdom.
ζηλωτὸς τῆς σοφίας.

So with many words describing ‘emptiness’ or ‘fulness,’ as *πένεσθαι*, *πλούτεῖν*, *πληρῆς*, *κενός*, *δεῖ*, *ἐνδεής*, *δεῖσθαι*, *πίμπλασθαι*, *γέμειν*, etc.

So special idioms, like

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

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

Such words are *φείδομαι* (*spare*), *κρατεῖν* (*govern*), *ἔχεσθαι* (*clasp*), *λανθάνομαι* (*forget*), *ἀμελεῖν* (*neglect*), *ἐπιμελεῖσθαι* (*manage*).

The Adjectives and Substantives corresponding to such words will naturally govern the same case.

Neglect of this.

ἀμέλεια τούτου.

To have care for mankind.

ἐπιμέλειαν τῶν ἀνθρώπων ἔχειν.

So Prepositions describing local relation :—

ὑπό, literally *beneath of*, *beneath as regards*, and so simply *under*.

ἐπί, *upon*.

περί, *about*, *around*.

ὑπέρ, *above*.

πρό, *before*.

πρός, *in front of*, *on the side of*.

πέρα, *beyond*.

διά, *through*, and metaphorically *by means of*.

ἀντί, *in front of*.

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

Examples of the leading kinds under this head :—

The father of the man.

ὁ πατὴρ τοῦ ἀνδρός (Possessive).

Wall of eight furlongs.

οκτώ σταδίων τεῖχος (Descriptive).

The most of the soldiers.

οἱ πολλοὶ τῶν στρατιωτῶν (Partitive).

So with Verbs describing *partition*, as μετέχειν (*share*), μεταλαβεῖν (*partake of*), συμβάλλομαι (*contribute to*).

(d.) The Genitive is used after Comparatives, where we use 'than.'¹ Here it corresponds to Latin ablative. Example :—

He is better than his father.

ἀμείνων ἔστι τοῦ πατρός.

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

To retire from the walls.

τῶν τειχῶν ἀποχωρεῖν.

So with words meaning 'to cease from,' 'to change from,' 'to keep aloof from,' etc., ἀπὸ στερεῖν (*to deprive*), ἀμαρτάνειν (*to miss*) : and all prepositions meaning 'from,' or 'without,' or 'out of,' ἀπό, ἀνευ, δίχα, ἐκ, πρός (*at hands of*), παρά (*from side of*).

So also *origin*.

Born of a wise mother.

μητρὸς σοφῆς γεγονώς.

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

In the night.

νυκτός.

Within three days.

τριῶν ἡμερῶν.

And after a Negative it corresponds to English *for*.

For twenty years I never went away.

εἰκόσιν ἐτῶν οὐδέποτε ἀπεδήμησα.

For two months I earned nothing.

δυοῖν μηνοῖν οὐδένα μισθὸν ἔλαβον.

So *Once a year* (really partitive).

ἄπαξ τοῦ ἐνιαυτοῦ.

¹ The Greeks also use 'than,' the particle *ἢ*: and then (as with Latin *quam*) the case of the second word is not affected. Thus 'he is better than his father,' ἀμείνων ἔστιν *ἢ* πατέρ.

(g.) With a Participle, as Genitive absolute.

While the sun was setting.

δύοντος τοῦ ἡλίου.

As they had not come.

τούτων οὐκ ἀφικομένων.

If no one aids.

μηδενὸς ἐπαρκοῦντος.

(h.) Of Price.

How much is this sold for?

πόσου τάδε πωλεῖται;

I have not the wherewithal to buy it.

οὐκ ἔχω οὖν ὀνήσομαι.

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

§ 36.

Accusative.

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

I killed him.

ἔκτεινα αὐτόν.

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

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

I was ill for three days.

τρεῖς ἡμέρας ἐνόσουν.

It is five furlongs off.

πέντε σταδίους ἀπέχει.

So, Prepositions which have notion of movement along :—
παρὰ, alongside of, and metaphorically aside of, contrary to.
κατὰ, down along, and metaphorically according to, opposite to.
ἀνὰ, up along, and metaphorically according to.
περὶ, round along, and metaphorically concerned with.

(c.) *Cognate (like Latin).*

He went his own way.

τὴν ἔαυτοῦ δδὸν ἀπῆλθε.

So, without substantive :—

He sinned many sins. He inflicted no injury on me.

πολλὰ ἥμαρτε. οὐδὲν ἐμὲ ἤδίκει.

(d.) *Respect (also like Latin).*

I have a headache.

ἀλγῶ τὴν κεφαλήν.

Royal in race.

βασιλικὸς τὸ γένος.

Superior to Corinth in size.

κρείστων τῆς Κορίνθου τὸ μέγεθος.

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

§ 37.

Dative.

(a.) *Time : ‘at,’ or ‘on.’*

On that night.

ἐκείνῃ τῇ νυκτὶ.

On the next day.

τῇ ὑστεραίᾳ.

In the former year.

τῷ προτέρῳ ἐνιαυτῷ.

To-morrow.

τῇ αὔριον.

Somewhat similar are ἐν τούτῳ, ἐν ϕ, *meanwhile, whilst.*

(b.) After ordinary Verbs, of *person or things affected*, like English ‘to,’ and Latin Dative.

I give it to him.

δίδωμι αὐτῷ.

He was slave to the king.

τῷ βασιλεῖ ἐδούλευε.

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

I aided you.

ἐπήρκεσα νῦν (so ἀμύνειν, βοηθεῖν). ὑπηρετοῦμεν αὐτῷ.

We served him.

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

Climb the ladder I pray.

ἀνάβαινέ μοι τὴν κλίμακα.

Who of your friends is dead?

τίς τέθνηκέ σοι;

This usage also familiar in Latin.

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

He strikes me with his hand.

πταίει με τῇ χειρὶ.

Stiff with cold.

ψύχει στερρός.

He frightened him with his insolence.

ἔξεπληξεν αὐτὸν τῇ ὕβρει.

Hot with anger.

όργῃ θερμὸς.

He died of hunger.

λιμῷ ἀπώλετο.

Demoralised by wealth.

πλούτῳ μαλακισθείς.

(e.) Of the manner.

He found it in a strange way.

θαυμασίῳ τρόπῳ ἔξενρε.

He helped me with great zeal.

πολλῷ προθυμίᾳ ἔβοήθει μοι.

How do you do this?

ποιῶ δὴ τρόπῳ τοῦτο ποιεῖς;

(f.) Often of the ‘point in which,’ or ‘respect.’

Inferior in strength.

φαῦλος τῇ δυνάμει.

A man, Snooks by name.

ἀνὴρ ὄνόματι Σνῶξ.

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

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

ὅμοιος, ἕοικε, εἰκάζω, ὁ αὐτός, παραπλήσιος, ἐναντίος, ἐγγύς, προσήκει, πρέπει, ἐπιτήδειος, σύμφωνος, etc.

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

παρά, *by side of, at house of.*

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

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

ὑπέρ, *above (rare : usually genitive).*

περί, *about (rare : usually genitive).*

ὑπό, *under (but often genitive).*

σύν, *with (always dative).*

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

After Passives or Verbs ‘to be,’ ‘to become,’ ‘to appear,’ the construction of the person is *continued unbroken*; i.e. Adjectives or Predicate Substantives are in the same case as the foregoing Substantive or Pronoun. This construction is

familiar from Latin. The rule given, § 34, about the Nominate, is clearly only a special case of this—

The man was good.

ὁ ἀνὴρ ἦν ἄγαθός.

They were said to be women.

γυναῖκες ἐλέγοντο εἶναι.

It is open to me to become a king.

Ἐξεστί μοι βασιλεῖ γενέσθαι.

I said he was called Athenian.

Τοῦτον ἔφην Ἀθηναῖον καλεῖσθαι.

By those who seemed to be friends.

ὑπὸ τῶν δοκούντων φίλων εἶναι.

These things being ready.

Τούτων ἔτοιμων ὅντων.

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

I ask you to be ready.

δεόμαί σου προθύμου εἶναι, or πρόθυμόν εἶναι.

It seemed best to take up our arms and go.

ἔδοξεν ἡμῖν τὰ ὅπλα λαβοῦσιν ἀπιέναι, or λαβόντας.

USE OF INFINITIVE.

§ 39.

(1.) Prolate.

Besides the *prolate* use of the Infinitive, which is common in all languages, e.g. after Verbs like ‘I wish,’ ‘I learn,’ ‘I can,’ ‘I purpose,’ and Adjectives like ‘able,’ ‘easy,’ ‘eager,’ there are other uses of the Infinitive in Greek not correspond-

ing to the English idiom. A few of the chief examples are given below.

Prolate, but where English idiom is different.

<i>Capable of ruling.</i>	<i>He had a custom of going.</i>
ἴκανὸς ἄρχειν.	ἔθος ἦν τούτῳ ἰέναι.
<i>Clever at carrying.</i>	<i>I am in hopes of going.</i>
δεινὸς φέρειν.	ἐν ἐλπίδι εἰμὶ ἰέναι.

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

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

He said that it was ready.
ἔτοιμον εἶναι ἔφη.

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

He said she was beautiful, but he was ugly.
Ἐκείνην μὲν καλὴν ἔφη εἶναι, αὐτός δὲ αἰσχός.

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

§ 41. (3.) Infinitive and Article.

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

§ 42.

Idioms with Infinitive.

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

I know how to do it.
ἐπίσταμαι δρᾶν.

[Compare Participial use :—

I know I am doing.
ἐπίσταμαι φαίνομαι δρᾶν.]

I appear to do it.
φαίνομαι δρᾶν.

[Compare Participial use :—

I am proved to be doing it.
φαίνομαι δρᾶν.]

I promise to do it.
νπισχνοῦμαι δρᾶν, or δράσειν, or δρᾶσαι.

I am about to do it.
μέλλω δρᾶν, or δράσειν, or δρᾶσαι.

I hope to do it.
ἐλπίζω δρᾶν, or δράσειν, or δρᾶσαι.

PARTICIPLE.

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

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

τυγχάνω. *He chanced to come.*
ἔτυχεν ἐλθών.

ηδοματ. *I take delight in doing.*
ἡδομαι ποιῶν.

χαίρω. *I should be pleased to get.*
χαίρομει ἀν λαβών.

παύοματ. *He ceased to run.*
ἐπαύσατο τρέχων.

λανθάνω. *I came without their knowing.*
ἔλαθον αὐτοὺς ἐλθών.

He did it without knowing.
ἔλαθεν ἔαυτόν δράσας.

φθάνω. *He seized him in time before he could jump down.*
συλλαβὼν ἔφθασε πρὶν καταπηδᾶν.

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

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

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

§ 44.

a. Temporal.

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

He came and spoke.

Ἐλθὼν ἔλεγε.

I stayed behind and worked.

ὑπομένων ἐπόνουν.

He asked her to take it and break it.

ητησε λαβούσαν διαρρήξα.

So Genitive Absolute, with subject changed :—

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

παούντων ἐκείνων καὶ ὄρώντων ἐβασανίζετο.

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

I saw him in passing.

παριῶν εἶδον.

When working I am happy.

ἐν ἔργῳ ὡν εὖ ἔχω, or ἥδομαι.

While wandering he fell in with me.

ἀλώμενος περιέτυχέ μοι.

On hearing this she fell down.

τοῦτο ἀκούσασα κατέπεσε.

After waiting some time, I ran off.

χρόνον τινὰ ἐπισχὼν ἀπέδραμον.

So Genitive Absolute, with new subject :—

On their assenting he swore.

συναινεσάντων ἐκείνων ὤμοσε.

He marched with his soldiers following.

ἐπομένων τῶν στρατιωτῶν ἐπορεύετο.

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

As he saw it he was pleased.

ἰδὼν ἦσθη.

He was at a loss when he heard.

ἀκούσας ἤπόρει.

So with Genitive Absolute, subject changed :—

When three days had elapsed they came back.

τριῶν ἡμερῶν γενομένων ἤκον.

When night arrived.

νυκτὸς ἐπιγενομένης.

He departed while it was still night:

ἀπῆει νυκτὸς ἔτι οὔσῃς.

(4.) Where in English *Abstract Substantives* are used with Prepositions.

<i>He waited in the hope.</i>	<i>In great alarm she cried out.</i>
Ἐλπίζων περιέμενε.	ἡ δὲ μέγα φοβουμένη ἐβόησε.
<i>At the sight she fled.</i>	<i>We watch you at work.</i>
Ιδοῦσα ἔφυγε.	πονοθντα θεωροῦμέν σε.

So with Genitive Absolute, subject changed :—

<i>On their departure she died.</i>
ἀπελθόντων ἐκείνων ἐτελεύτησε.
<i>Amid the silence of all he departed.</i>
σιγάντων ἀπάντων ἀπῆγει.

§ 45.

b. Instrumental.

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

<i>He did it by employing.</i>
ἐποίησε χρώμενος.

§ 46.

c. Comparative.

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

<i>He descended as if to retire.</i>
κατέβη ὡς ἀποχωρήσων.

<i>He staggered as if he were drunk.</i>
κατέπεινε ὡς εἰναι πεινασμένος.

So Genitive Absolute, with change of subject :—

ὡς μεθύων ὄλιγου κατέπεισε.
He ran as though a lion were after him.

ὡσπερ λέοντος διώκοντος ἀπέδραμε.
He ran as though a lion were after him.

§ 47.

Causal (often with ὡς, ἅτε).

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

συνέφομαί σοι, ὡς ἵδεν βουλόμενος.

He was afraid, as he knew he was guilty.
ἔφοβεῖτο, ὡς ξυνεδώς ἔαυτῷ, etc.

So Genitive Absolute, with change of subject :—

Come, for I am ready to receive you.

ἐλθέ, ὡς ἐμοῦ θελοντος δέξασθαι.

As he stood near I moved away.

τοῦ δὲ παρεστώτος, ἐγὼ ἀπωχόμην.

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

I will retire on the plea that you hate me.

ἀπωχωρήσω ὡς σοῦ μισοῦντος ἐμέ.

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

ἥλθον ὡς οὐδενὸς διψομένου.

They asked to be forgiven, alleging ignorance.

ξυγγνώμην ἥτησαν ὡς ἀγνοοῦντες.

§ 48.

Final (often ὡς).

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

He sent a soldier to inquire.

ἐρωτήσοντα ἀπέπεμψε στρατιώτην.

They started to overtake him.

ἀπεχώρησαν ὡς καταληφόμενοι.

I shall send messengers to inform you.

πέμψω τοὺς ἀγγελοῦντας.

§ 49.

Conditional Use.

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

If you go away, you will find. If he is here, I shall rescue him.
ἀπιλων εὑρήσεις. σώσω αὐτὸν παρόντα γέ.

So Genitive Absolute, with changed subject :—

If you help me, I can accomplish it.

σοῦ γε ἐπαρκοῦντος οὗτος τ' εἰμὶ δρᾶν.

N.B.—In this use the Negative is $\mu\bar{\eta}$.

If you are not present, I shall be helpless.

σοῦ μὴ παρόντος ἀμήχανος ἔσομαι.

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

μὴ δρῶν ἀποθανοῦμας.

§ 50.

Concessive Use.

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

Though old, he ran.

καίπερ γέρων ὅν ἔτρεχε.

He killed her, though she was his mother.

ἔκτεινεν αὐτὴν καίπερ μητέρα οὖσαν.

Though they were strong, he gave them orders.

ἐπέτασσεν αὐτοῖς καίπερ ἵσχυροῖς οὖσιν.

So Genitive Absolute, with subject changed :—

Though many were present, he bathed.

καίπερ πολλῶν παρόντων ἐλούετο.

§ 51. Observe also that a Participle is used *for the dependent clause* after verbs of *knowing* and *feeling* (just as Infinitives are used for dependent clauses after verbs of *saying* and *thinking*). See § 40.

I know that she is present.

ἐπίσταμαι αὐτὴν παροθαν.

Do you not perceive it is disgraceful ?

οὐκ αἰσθάνει αἰσχρὸν δν ;

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

She knew that she would die.

Θανοῦμένη γέδη.

I perceive I am ill.

νοσῶν αἰσθάνομαι.

They discovered they were deceived.

ἔγνωσαν ἡπατημένοι.

§ 52. Participle omitted in English.

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

There was an Aethiop, cruel in disposition.

Αἰθίοψ ἦν τις ὡμὸς ὅν τὴν διάνοιαν.

Socrates, once my friend, lately died.

Σωκράτης, πάλαι ποτὲ μοι φίλος, νεωστὶ ἐτελεύτησεν.

I met my father without his coat.

τὸν πατέρα εἶδον ἄνευ τοῦ ἵματίου δύτα.

The Chians, men always without faith, revolted.

ἀπέστησαν οἱ Χῖοι, ἄνθρωποι δύτες ἀεὶ ἀπιστοι.

Together we are strong : separate, weak.

συνιελεγμένοι μὲν ἴσχυροί ἐσμεν, καθ' ἔκαστον δὲ γενόμενοι,
ἀσθενεῖς.

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

The lion, the father of the cubs . . .

ὁ λέων, ὁ πατὴρ τῶν σκύμνων, or πατὴρ ὁν.

The Getae, the remotest of savages . . .

οἱ Γέται, οἱ ἐσχατοι τῶν βαρβάρων, or ἐσχατοι δύτες.]

S 53.

Relative and Participle.

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

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

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

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

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

Accordingly in Greek the two sentences become—

(1.) Βοιωτῶ τινί καὶ Μεγαρεῖ ἐνέτυχον· ὁ δὲ Βοιωτὸς, νόσον ἔχων,
μόλις ἐδύνατο βαδίζειν.

(2.) Βοιωτοῖν δυοῖν ἐνέτυχον, τῷ μὲν εὖ ἔχοντι τῷδε ἔτερῳ
νοσοῦντι· ὁ δὲ Βοιωτὸς ὁ νόσων ἔχων μόλις ἐδύνατο βαδίζειν.

TENSE IDIOMS.

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

English Present Indicative.

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

Both are usually represented by the Greek Present Indicative.

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

You speak well (speech being over).
καλῶς ξεξας.

Do you ask me that? (question already asked.)
πότερον ταῦτα ἤρου;

§ 55.

English Imperfect.

This is the same in Greek as in English.

I was learning.

ἐμάνθανον.

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

He said that he was sick.

(What he said was, ‘I am sick.’)

ἔλεξεν ὅτι νοσεῖ.¹

I asked why he was sick.

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

ἠρώμην τί νοσεῖ.¹

§ 56.

English Perfect.

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

Look at the book I have bought.

ἰδού τὸ βιβλίον ὅπερ ἐωνησάμην.

I approve what you have said.

ἐπαινῶ ὅσα θεξας.

We have found it useful.

ἀφέλιμον εὑρομέν.

¹ Or, by strict *oratio obliqua* sequence, *νοσοίη*: but the tense (which is all we are concerned with) is still Present.

(2.) The English use Perfect sometimes where Greeks use Present ; namely, when describing *a past state extending up to the present*.

For ten years I have been ill.

δέκα ἔτη νοσῶ.

We have been long looking for you.

πάλαι σε ζητοῦμεν.

All this time he has been cheating me.

τοσοῦτον χρόνον ἐξαπατᾷ με.

§ 57.

English Pluperfect.

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

It did not at all turn out as he had expected.

(Expectation *previous to event.*)

οὐχ ὡς προσεδέχετο οὐδαμῶς ἀπέβη.

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

(Order *previous to arrival and sailing.*)

ἀφικομένων τῶν νεῶν ὡς μετεπέμψατο, εὐθὺς ἀνήγετο.

He explained it all. For the friend had come.

(Coming previous to explanation.)

ἐδήλωσε· τὸ πᾶν. ἤλθε γὰρ ὁ φίλος.

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

ἀνδρὶ περιέτυχε τινι ὃς πρότερον φίλος ἦν ἐαυτῷ.

So constantly after ἐπεί, ἐπειδή, when, after that, the Aorist is used where we use Pluperfect.

When he had finished.

ἐπεὶ ἐξετέλεσε.

After he had gone away.

ἐπειδὴ ἀπῆλθε.

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

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

He asked me to look at the book he HAD bought.

ἡτησε με τὸ βιβλίον σκοπεῖν ὅπερ ἐωνήσατο.

He said he approved what I HAD said.

ἔπαινεν ἔφη ὅσα ἔλεξα.

I told him we HAD found it useful.

ἔλεξα ὅτι ὡφέλιμον εὗρομεν.

§ 58. English Past or Preterite and the Greek Imperfect and Aorist.

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

Aorist.

Having said this he went away. ταῦτα εἰπὼν ἀπεχώρησε.
I came, I saw, I conquered. ἦλθον, εἶδον, ἐνίκησα.

Imperfect.

I negotiated with the Athenians while he conversed thus. ἔπρασσον πρὸς τοὺς Ἀθηναίους ἔως τοιαῦτα διελέγετο.
I went to sophists to learn philosophy. παρὰ σοφιστὰς ἔφοιτων ἵνα φιλοσοφίαν μάθοιμι.
He paid me every week my salary. δι' ἔπτὰ ἡμερῶν ἀπεδίδον μοι τὸν μισθόν.

§ 59. Special Use of Greek Imperfect.

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

He was by way of denying. Ήταν γένος ἀπηρνεῖτο. *He proceeded to explain.* Διηγεῖτο.

He was ready to give (or offered). ἔδιδον.

§ 60.

Aorist Ingressive.

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

<i>He was ill.</i>	<i>ἐνόσει.</i>	}
<i>He fell ill.</i>	<i>ἐνόσησε.</i>	
<i>He was afraid.</i>	<i>ἐφοβεῖτο.</i>	}
<i>He became alarmed.</i>	<i>ἐφοβήθη.</i>	
<i>He was prosperous.</i>	<i>εὐτύχει.</i>	}
<i>He rose to prosperity.</i>	<i>εὐτύχησε.</i>	

§ 61. English Present Infinitive and Greek Aorist Infinitive.

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

Thus, *he said that he came* (or *had come*) is *ἔφη ἐλθεῖν*.

But in sentences like *I wish to know, able to conquer, so as to find*, it is quite as good Greek to use Aorist as Present, and we might naturally say *βούλομαι γνῶναι, δυνατὸς νικῆσαι, ὥστε εὑρεῖν*, no less than *γιγνώσκειν, νικᾶν, and εὑρίσκειν*.

SPECIAL IDIOM.

After *ὅπισχνεῖσθαι*, *to promise*, *ἐλπίζω*, *to hope*, *μέλλω*, *to be going*, the Future Infinitive is often used in Greek. See § 42.

§ 62. Greek Aorist in Imperative, Subjunctive, and Optative.

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

<i>Learn this.</i>	$\mu\acute{a}n\thetaave\tau o\bar{u}\tau o.$	$\left. \begin{array}{l} \\ \end{array} \right\}$ Imper.
	$\mu\acute{a}\theta\bar{e}\tau o\bar{u}\tau o.$	
<i>In order that I may learn.</i>	$\tilde{\iota}va\mu\acute{a}n\theta\acute{a}nw.$	$\left. \begin{array}{l} \\ \end{array} \right\}$ Subj.
	$\tilde{\iota}va\mu\acute{a}\thetaw.$	
<i>In order that I might learn.</i>	$\tilde{\iota}va\mu\acute{a}n\theta\acute{a}noi\mu i.$	$\left. \begin{array}{l} \\ \end{array} \right\}$ Opt.
	$\tilde{\iota}va\mu\acute{a}\thetaoi\mu i.$	

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

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

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

§ 63. English Present Tense Passive.

The Present Passive in English corresponds to two different Greek tenses according to circumstances, the Present and the Perfect.

(1.) Where *is-done* means *is being done* or *is repeatedly done*, the Present is used.

The salt is brought down in ships. ναυσὶ τὸ ἄλας κατακομίζεται.

The officers are elected by show of hands. οἱ λοχαγοὶ χειροτονοῦνται.

I am grieved to find. λυποῦμαι αἰσθόμενος.

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

I am beaten in the fight. τῷ μάχῃ νενίκημαι.

In the book it is written. ἐν τῷ συγγραφῇ εἴρηται.

§ 64. English Past Tense Passive.

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

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

The salt was brought down. τὸ ἄλας κατεκομίζετο.

They were governed by kings. ὑπὸ βασιλέων ἥρχοντο.

The children were taught by the State. δημοσίᾳ ἐδιδάσκοντο οἱ παῖδες.

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

The battle was won. ἐνικήθησαν μάχῃ.

The town was taken. ἔάλω ἡ πόλις:

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

When I got there the enemy were defeated. ἀφικομένου ἐμοῦ ἐνενίκηντο οἱ πολέμιοι.

They did as they were told. ἔδρασαν ὥσπερ εἴρητο.

Before he left the peace was broken. πρὶν ἀπιέναι ἐκεῖνον διελθυντο αἱ σπονδαὶ.

§ 65.

Future Passives.

There are two Future Passives in Greek :—

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

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

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

<i>I shall be abandoned.</i>	<i>λειφθήσομαι.</i>	}
<i>I shall find myself alone or bereft.</i>	<i>λελείψομαι.</i>	
<i>I shall get a beating.</i>	<i>τυφθήσομαι.</i>	}
<i>I shall be black and blue.</i>	<i>τετύψομαι.</i>	
<i>I shall be set free.</i>	<i>λυθήσομαι.</i>	}
<i>I shall be free.</i>	<i>λελύσομαι.</i>	

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

{	<i>If the ships go out, the treaty will be broken.</i>	
	[Act] <i>λυθήσονται αἱ σπονδαί.</i>	
{	<i>By the time you get home the treaty will be broken.</i>	
	[State] <i>λελύσονται.</i>	
{	<i>When he dies he shall be buried.</i>	
	[Act] <i>ταφήσεται.</i>	
{	<i>Leave him here ; he will be buried among his kindred.</i>	
	[State] <i>τεθάψεται.</i>	

§ 66. English Participle Perfect = Greek Aorist and Perfect.

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

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

Aorist.

Having shut the door, he went out. κλείσας τὴν θύραν ἔξῆλθε.

Having been struck, he defended himself. πληγεὶς ἡμύνατο.

Having prepared his plan, he marched. παρασκευασάμενος τὸ βούλευμα ἐπορεύετο.

The girl fell wounded. τρωθεῖσα κατέπεσεν ἡ κόρη.

But—

Perfect.

Having been brought up softly. μαλθακῶς τεθραμμένος.

Having suffered many years much outrage. πολλὰ ἔτη δεινότατα πεπονθώς.

Twenty years old. εἰκόσιν ἔτη γεγονώς.

He came with his mind made up. βεβουλευμένος ἦλθε.

We found the girl wounded. εὕρομεν τὴν κόρην τετρωμένην.

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

Inclined to drunkenness.

πρὸς μέθην τετραμμένος.

Shod in Persian slippers.

Περσικὰς ὑποδεδεμένος.

§ 67. English Participle Perfect = Greek Present.

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

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

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

So in the following examples :—

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

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

In this case, however, the Present Participle usually has some word to mark the time, like *πρότερον*, *ποτέ*, *πολὺν χρόνον*, etc.

§ 68. English Participle Present = Greek Aorist.

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

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

Taking the bag, he opened it.

λαβάν $\tauὸν$ θύλακον ἀνέῳξε.

Coming to him, he asked him.

ἀφικόμενος γῆτησεν αὐτόν.

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

In the following kind of cases both will occur :—

He learning this, and being indignant, answered.

μαθὼν τοῦτο καὶ δεινὸν ποιούμενος ἀπεκρίνατο.

§ 69.

Indicative Optative with ἄν.

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

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

(1.) Optative.

I would go.
ἴοιμι ἄν.

We should scarcely see.
μόλις ἄν σκεψαίμεθα.

They could not conquer.
οὐκ ἄν δύναιντο νικᾶν.

(2.) Indicative.

I should have come yesterday.
ἐχθὲς ἄν ἤλθον.

Who would have known it?
τίς ἄν ἔγνω;

All would have died.
ἀπέθανον ἄν πάντες.

Observe that ἄν never comes first, and never in an emphatic place.

§ 70. Subjunctive and Optative of Purpose.

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

Primary. $\left\{ \begin{array}{l} I \text{ come} \\ I \text{ shall come} \\ I \text{ have come} \end{array} \right\}$ in order that *I may find*.

ἀφικνοῦμαι
ἀφίξομαι
ἀφῆγματι

Historic. $\left\{ \begin{array}{l} I \text{ came} \\ I \text{ was coming} \\ I \text{ had come} \end{array} \right\}$ in order that *I might find*.

ἀφικόμην
ἀφικνούμην
ἀφίγμην

If there is a negative after the *ἴνα* or *ώσ*, it is *μή*; not *οὐ*.

§ 71.

ἔφη.

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

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

‘*Socrates*,’ *I said*, ‘*are you there?*’

ὦ Σώκρατες, *ἔφην*, *μῶν πάρει*;

And he said ‘*Yes, I have been here a long while.*’

ὁ δὲ Πάλαι γάρ, ᔁφη, πάρειμι.

§ 72.

Emphatic Position.

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

It was yesterday I came.

Ἐχθὲς ἦλθον.

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

σὲ μὲν πάλαι προσδοκῶ· οὗτος δὲ ἤκει.

§ 73.

Adverbs of Place.

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

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

Come here.

Δέῦρο ἐλθέ (not ἐνθάδε).

He went there.

ἵει ἐκεῖσε (not ἐκεῖ).

Where are they gone ?

ποῖοι οἴχονται (not ποῦ);

§ 74.

Interrogations.

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

(1.) No Particle.

Will you come forward?

θέλεις παρελθεῖν;

Can you help me?

δύνασαι μοι ἐπαρκεῖν;

(2.) οὐ, οὐκονν, ἀρ' οὐ, πῶς οὐ (the latter especially used where the question is impatient or indignant).

Shall you not fight?

οὐ μαχεῖ;

Are we not then come?

οὐκονν ἀφίγμεθα;

Is it not impudent?

πῶς οὐκ ἀναιδέσ εστι;

(3.) ἄλλο τι, ἄλλο τι η̄.

Have we not made a mistake?

ἄλλο τι ἀμάρτανομεν;

Do not the dead sleep?

ἄλλο τι η̄ οἱ τεθνηκότες καθεύδονσι;

(4.) μῶν, μὴ, ἀρα μή, μῶν μή.

Do you think we have not said enough?

μῶν μή δοκεῖ ἐνδεῶς λελέχθαι;

Does he do you wrong?

μῶν τι σε ἀδικεῖ;

Do we seem to you?

μή σοι δοκοῦμεν;

(5.) *πότερον* (alternative questions chiefly; but often in simple questions, since they can always be put alternatively: *Is it so or not?*).

Shall you conquer or not?

πότερον νικήσεις αὐτόν, ή οὐ;

Will they dispute this?

πότερον τοῦτο ἀμφισβητήσουσι;

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

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

§ 75.

Dramatic Particles.

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

For this I give thanks.

τούτου δὴ χάριν ἔχω.

To know what the others think.

εἰδέναι τί ἄρα οἱ ἔτεροι οἴονται.

Remained as though working.

[Appearance put on.]

ἔμενον ὡς ἐργαζόμενοι δὴ.

Wondering how the letter saw.

Θαυμάσας πῶς ἄρα ή ἐπιστολὴ εἶδεν.

We are in terrible danger.

ἐν δεινῷ δὴ κινδύνῳ ἐσμέν.

We are now helpless.

ἀμύχανοι δὴ νῦν ἐσμέν.

Sometimes they stand in a lively way for a word like *alleged, supposed*, in English.

He brought in the supposed women.

[They were really conspirators dressed up.]

εἰσήγαγε τὰς γυναικας δῆ.

The supposed new cloth.

[Really nothing.]

τὸ νέον δὴ ὕφασμα.

§ 76.

μέν and δέ.

When a sentence contains two clauses opposed or antithetic to each other, it is customary to mark this antithesis clearly in Greek, by putting *μέν* with the first and *δέ* with the second.

In English we do this sometimes by particles :—

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

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

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

I indeed am strong, but you are weak.

ἐγὼ μὲν ἴσχυρός, σὺ δὲ ἀσθενής.

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

καὶ πειρωμένοις μὲν κίνδυνός ἔστιν· μὴ πειρωμένοις δὲ οὐδεμία ἐλπίς.

[One omitted.]

Before he was happy, but now he is wretched.

πρότερον μὲν εὐτυχῆς ἦν—νῦν δὲ ἄθλιος.

[Both omitted.]

The Athenians loved poets; the Spartans did not.

οἱ μὲν Ἀθηναῖοι ἐφίλουν τὸν ποιητά· οἱ δὲ Λακεδαιμόνιοι οὐ.

§ 77.

Negatives.

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

(1.) *οὐ*, Negative Statement.*Nothing happens.**οὐδὲν γίγνεται.**You must not do it.**οὐ χρὴ δρᾶν.**I should not come.**οὐκ ἀν ἔλθοιμι.**I know that no one saw.**οἶδα οὐδένα ὁδόντα.**Will you not go away?**οὐκ ἄπει;**I asked why it was not done.**ἡρόμην τί οὐκ ἐγένετο.**It is not possible that you are not friendly.**οὐκ ἔσθ' ὅπως οὐ φίλος εἰ.**He announced that no one was there.**οὐδένα ἥγγειλε παρόντα, or παρεῖναι.**Though I had nothing I was rich.**καίπερ οὐδὲν ἔχων ἐπλούτουν.*(2.) *μή*, Negative Conception.

Purpose,	<i>That I might not do.</i>	<i>ἴνα μὴ δράσαιμι.</i>
Prohibition,	<i>Don't do.</i>	<i>μὴ δρᾶ.</i>
Oblique }	<i>I asked him not to do.</i>	<i>ἥτησα μὴ δρᾶν.</i>
Petition. }	<i>I forbid to do.</i>	<i>ἀπαγορεύω μὴ δρᾶν.</i>
	<i>I ought not to do it.</i>	<i>χρὴ μὴ δρᾶν (or by (1) οὐ χρῆ).</i>

So with *βούλομαι*, *δεῖ*, *ῳδελον*, etc.

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

Most of the other uses of *μὴ* will be learnt later.

§ 78. ‘Any,’ ‘ever,’ ‘as yet,’ etc., after Negative.

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

I never heard anything anywhere from anybody.

οὐποτε ηκουσα οὐδέν οὐδαμοῦ οὐδενός.

The words thus used are chiefly the following :—

<i>nobody</i>	οὐδείς.
<i>never</i>	οῑποτε.
<i>nowhere</i>	οὐδαμοῦ.
<i>from nowhere</i>	οὐδαμόθεν.
<i>to nowhere</i>	οὐδαμόσε.
<i>nohow</i>	οῑπως.
<i>not yet</i>	οῑπω.

If $\mu\bar{\eta}$ is required in the first negative, the others will all begin with $\mu\bar{\eta}$:—

Don’t give anything to anybody.

μὴ δίδον μηδὲν μηδενί.

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

No woman even tries.

οὐδεμία γυνὴ οὐδέ πειράται.

§ 79.

'That' in English.

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

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

That man.

ἐκεῖνος ὁ ἄνθρωπος.

That is a great pleasure.

τοῦτο ἡδιστόν ἔστιν.

(2.) *Relative* (*ὅς* or *ὅσπερ*).

The man that I saw.

ὁ ἀνὴρ ὃν εἶδον.

The woman that came.

ἡ γυνὴ ὅπερ ἤλθεν.

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

I said that the moon was bright.

εἶπον τὴν σελήνην λαμπρὰν εἶναι.

I don't think that you will come.

οὐκ οἴομαι σὲ ἵξειν.

We think that we shall be rich.

πλούσιοι οἱόμεθα ἔσεσθαι.

(b.) After verbs of *knowing* and *feeling*: Accusative (or Nominative) and Participle, § 51.

I know that he is here.

οἶδα αὐτὸν παρόντα.

I perceive that I am sick.

αἰσθάνομαι νοσῶν.

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

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

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

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

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

The fact that we are conquered.
τὸ ήμᾶς ἡσσᾶσθαι.

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

He was so strong, that he killed her.
οὕτως ἵσχυρὸς ἦν ωστε ἀπέκτεινεν αὐτήν.

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

I worked that I might grow rich.
ἐπόνουν ἵνα πλοντήσαιμι.

§ 80.

'Neither, nor.'

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

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

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

The same is true of μήτε, μηδέ.

- (1). *Neither cows nor horses.*
οὐτε βόες οὐτε ἵπποι.

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

It is good to be neither rich nor poor.
άμεινον μήτε πλόνυτον μήτε πένητα είναι.

- (2.) *It is not hot, nor cold.*
οὐ θερμόν, οὐδὲ ψυχρόν ἔστιν.

It is not just, nor indeed profitable.
οὐ δίκαιόν ἔστιν· οὐδὲ μὴν λυσιτελές.

Do not be angry, nor curse.
μὴ θυμοῦσθε, μηδὲ καταρᾶσθε.

EXERCISES.

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

<i>Masculines.</i>	<i>Feminines.</i>
νεανίας κριτής	χώρα τιμή μονσα

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

<i>Simple.</i>	<i>Contracted.</i>
λόγος δῶρον	νόος—νοῦς ὀστέον—ὀστροῦν

with the Attic Declension, as λεώς, ἀνώγεων.

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

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

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

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

Also should be learnt ὅς, ᾱ, ὅ, exactly like σοφός (except ὅ neuter), and οὗτος, ὅδε, ἐκεῖνος, τοσοῦτος, τοιοῦτος, and αὐτός, all very like each other.

Then we are ready to begin our first Exercises.

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

<i>I am, εἰμί.</i>	<i>I was, ἤν.</i>
<i>Thou art, εἶ.</i>	<i>Thou wast, ἤσθα.</i>
<i>He, she, it, there—is, ἔστι.</i>	<i>He, she, it, there—was, ἤν.</i>
<i>We are, ἔσμεν.</i>	<i>We were, ἤμεν.</i>
<i>You are, ἔστε.</i>	<i>You were, ἤτε.</i>
<i>There are, they are, εἰσί.</i>	<i>There were, they were, ἤσαν.</i>

<i>I shall be, ἔσομαι.</i>
<i>Thou wilt be, ἔσει.</i>
<i>He, she, it, there—will be, ἔσται.</i>
<i>We shall be, ἔσόμεθα.</i>
<i>You will be, ἔσεσθε.</i>
<i>There will be, they will be, ἔσονται.</i>

To be, εἶναι.

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

ἕστι and εἰσί are written ἔστιν and εἰσίν before a vowel or a full stop.

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

Note.—In the vocabularies the following signs are used :—

- | | |
|----------------|---------------|
| a. accusative. | m. masculine. |
| d. dative. | f. feminine. |
| g. genitive. | n. neuter. |

† denotes that the word cannot come first after a stop.

EXERCISE I.

Swans.

VOCABULARY.

<i>now</i> , νῦν.	<i>long</i> , μακρός.
<i>midday</i> , μεσημβρία, f.	<i>but</i> , ἀλλά.
— <i>and</i> , καὶ.	<i>left</i> , ἄριστερός.
<i>sun</i> , ἥλιος, m.	<i>wing</i> , πτερόν.
<i>very</i> , σφόδρα.	<i>small</i> , μικρός.
<i>hot</i> , θερμός.	<i>not</i> , οὐ (οὐκ before vowel; οὐχ before aspirated vowel).
<i>shade</i> , σκιά, f.	<i>cause</i> , αἰτία, f.
<i>tree</i> , δένδρον, n.	<i>this</i> , οὗτος.
<i>cool</i> , ψυχρός.	<i>perhaps</i> , ἕστως.
<i>lake</i> , λίμνη.	<i>bad</i> , κακός.
<i>beautiful</i> , καλός.	<i>disease</i> , νόσος, f.
<i>many</i> , πολλοί.	<i>in</i> , ἐν, d.
<i>swan</i> , κύκνος, m.	<i>bone</i> , ὀστέον, -οῦν.
<i>which</i> , ὃς.	<i>by</i> , instr. dat. only.
<i>bright</i> , λαμπρός.	<i>stone</i> , λίθος, m.
<i>white</i> , λευκός.	<i>boat</i> , πλοῖον.
<i>neck</i> , τράχηλος, m.	<i>on</i> , ἐπί, g.
<i>that</i> , ἕκεῖνος.	

It is now midday, and the sun is very hot. The shade of the trees is cool, and the lake is beautiful. I see (*όρω, acc.*) many swans, which are bright and white. The neck of that¹ swan is long, but the left wing seems (*δοκεῖ, with inf.*) to be small.² I do not know (*οἶδα, acc.*) the cause of this. Perhaps there is a bad disease in this wing. Perhaps a bone of this swan was broken (*δι-ερράγη*) by a stone. There is a small boat on the lake.

¹ § 9.² § 34.

EXERCISE II.

Boating.

VOCABULARY.

<i>three, τρεῖς.</i>	<i>rock, πέτρα.</i>
<i>sailor, ναύτης.</i>	<i>hard, στερρός.</i>
<i>clothes, ιμάτια, n.</i>	<i>death, θάνατος, m.</i>
<i>red, ἔρυθρός.</i>	<i>close to, ἐγγύς, g.</i>
<i>young, νέος.</i>	<i>place, τόπος, m.</i>
<i>sail, ὥστιον.</i>	<i>pale, ωχρός.</i>
<i>shoulder, δρόσ, m.</i>	<i>from (a feeling), ὑπό, g.</i>
<i>another; ἄλλος.</i>	<i>fear, φόβος.</i>
<i>third, τρίτος.</i>	<i>eye, ὀφθαλμός.</i>
<i>by (near), παρά, d.</i>	<i>behold, οἶδοι.</i>
<i>rudder, πηδάλιον.</i>	<i>out of, ἔξω, g.</i>
<i>terrible, δεινός.</i>	<i>joy, χαρά, f.</i>
<i>danger, κίνδυνος.</i>	<i>tear, δάκρυον, n.</i>
<i>for, † γάρ.</i>	

There are three sailors in that boat. The clothes of these¹ sailors are² red. The young sailor has (*ἔχει, acc.*) a sail on his³ shoulder. Another is asleep (*καθεύδει*), but the third is by the rudder. This (one) does not see (*όρᾷ, acc.*) the terrible danger, for there is a rock in the lake. And this⁴ rock is hard, and will be the cause of death to many. Now they are close to the place, and I am pale from fear. I turn away (*ἀποτρέπω, acc.*)⁵ my eyes. Behold, they are out of the danger, and from joy tears are in my eyes.

¹ In this kind of sentence it is often good to use the *dative*.

² § 11.

³ § 21.

⁴ § 9.

EXERCISE III.

Outwitted.

VOCABULARY.

<i>horse</i> , ἵππος.	<i>into</i> , ἐς, acc.
<i>mine</i> , ἔμος.	<i>manger</i> , φάτνη, f.
<i>before</i> , πρότερον, adv.	<i>with</i> , σύν, d.
<i>strong</i> , ἴσχυρός.	<i>way</i> , τρόπος, m.
<i>thin</i> , λεπτός.	<i>easy</i> , ῥάδιος.
<i>poor (miserable)</i> , φαῦλος.	<i>deceit</i> , ἀπάτη, f.
<i>farmer</i> , γεωργός.	<i>therefore</i> , † οὖν.
<i>him</i> , αὐτόν.	<i>no longer</i> , οὐκέτι.
<i>faithless</i> , ἀπιστος.	<i>penalty</i> , ζημία.
<i>corn</i> , σῖτος, m.	<i>dreadful</i> , φοβερός.
<i>device</i> , μηχανή, f.	<i>severe</i> , χαλεπός.
<i>good</i> , καλός.	

This horse is mine. Before¹ he was strong, but now he is very thin and poor. And the cause of this I will tell (λέξω, acc.). Those farmers to whom I intrusted (ἐπέτρεπον, acc.) him were very faithless. They stole (ἔκλεπτον, acc.) the corn of the horse. But the device is good which I have (ἔχω, acc.), for I put (ἔθηκα, acc.) stones into the manger. The horse eating (ἔσθιων, acc.) the corn spits out (ἀποπτύει, acc.) the stones. But the farmers steal (κλέπτουσι, acc.) the corn with the stones. In this way² it is easy to find out (ἔξευρεῖν, acc.) the deceit. The farmers therefore will no longer be bad. For the penalty to them will be dreadful and severe.

¹ § 76.² § 37 (e).

EXERCISE IV.

Stratagem.

VOCABULARY.

<i>already, ἥδη.</i>	<i>general, στρατηγός.</i>
<i>army, στρατός, πεζόν.</i>	<i>everything, πάντα.</i>
<i>camp, στρατόπεδον.</i>	<i>dark, σκοτεινός.</i>
<i>fleet, τὸ ναυτικόν.</i>	<i>fires, πυρά.</i>
<i>shore, αἰγαλός, m.</i>	<i>few, ὀλίγος.</i>
<i>island, νῆσος, f.</i>	<i>— accordingly, † τοίνυν,</i>
<i>enemy, πολέμιοι, pl.</i>	<i>difficult, χαλεπός.</i>
<i>hill, λόφος.</i>	<i>soldier, στρατιώτης.</i>
<i>opposite, ἐναντίος.</i>	<i>secretly, λάθρα.</i>
<i>our, ἡμέτερος.</i>	<i>to, πρός, a.</i>
<i>to-morrow, αύριον.</i>	<i>head, κεφαλή.</i>
<i>battle, μάχη.</i>	<i>thus, οὕτως.</i>
<i>prepared, ἔτουμος.</i>	<i>alive, ζωός.</i>
<i>plan, μηχανή.</i>	<i>victory, νίκη.</i>

Already the army is in the camp, and the fleet by the shore of this island. The enemy are on the hill, which is opposite to our camp. To-morrow, perhaps, there will be a battle : for they appear (*δοκοῦσι*) to be prepared.¹ But this² is the plan of our general. For now everything is dark, and the fires of the enemy are few. Accordingly it will not be difficult for our soldiers to go (*ἐλθεῖν*) secretly to them, and cut off (*ἀποτεμεῖν, acc.*) the heads of many. And thus to-morrow few will be alive, and the victory will be ours.

¹ § 34.² § 28.

EXERCISE V.

Instinct.

VOCABULARY.

<i>ditch</i> , τάφρος, m.	<i>companion</i> , ἑταῖρος.
<i>mud</i> , βόρβορος, m.	<i>master</i> , δεσπότης.
<i>here</i> , ἐνταῦθα.	<i>alone</i> , μόνος.
<i>one</i> , εἷς, or εἷς τις.	<i>at home</i> , οἴκοι.
<i>near</i> , ἐγγύς.	<i>among</i> , ἐν, d.
<i>alas</i> , αἰαῖ, οἴμοι.	<i>house</i> , οἶκος, οἰκία.
<i>middle</i> , μέσος.	<i>door</i> , θύρα, f.
<i>other</i> , ἄλλος.	<i>mischief</i> , κακόν, n.
<i>difficulty</i> , ἀπορία.	<i>plain</i> , δῆλος.
<i>able</i> , οἵος τε, δινατός.	

There is a ditch in this field, and it has (*ἐχει*, *acc.*) very much (*πλεῖστος*, *superlative*) mud. But of the many horses which are here, one seems (*δοκεῖ*, *inf.*) to be in dreadful danger. For he stands (*εστηκε*) near, on the very ditch itself.¹ Alas, now he is in the middle of the² mud. And the others are in a difficulty, and will not be able to pull out (*ἐξέλκειν*, *acc.*) their companion. For this the master alone is able to do (*ποιεῖν*, *acc.*), who is at home. But among the horses is one, who is far wiser (*σοφώτερος*) than (*gen.*) the others. And he runs (*τρέχει*) to the house, and with his head³ strikes (*παίει*, *acc.*) the door. And thus the mischief is plain to the master, and he pulls (*ἐξέλκει*, *acc.*) out the horse.

¹ § 16.² § 4.³ § 37 (d).

EXERCISE VI.

Indians.

VOCABULARY.

<i>Indians</i> , Ἰνδοί.	<i>wise</i> , σοφός.
<i>person</i> , ἄνθρωπος.	<i>judge</i> , κριτής.
<i>liar</i> , ψευστὴς.	<i>country</i> , χώρα.
<i>thief</i> , κλέπτης.	<i>around</i> , περί, a.
<i>certain</i> , † τις.	<i>being collected</i> , συνειλεγμένος.
<i>golden</i> , χρωστὸς.	<i>together</i> , ἐς τὸ αὐτό.
<i>brick</i> , πλίνθος.	<i>very great</i> , μέγιστος.
<i>value</i> , τιμή.	<i>word</i> , λόγος, m.
<i>gold</i> , χρυσός.	<i>feather</i> , πτερόν, n.
<i>marvellous</i> , θαυμάσιος.	<i>quiet</i> , ἡσυχος.
<i>slave</i> , δοῦλος.	<i>quickly</i> , ταχέως.
<i>unknown</i> , ἀδηλος.	<i>manifest</i> , φανερός.

The Indians are bad persons : for they honour (*τιμῶσι*, acc.) liars and thieves. And there was a certain master who had (to whom there was) a golden brick : and the value of the gold was marvellous. And a certain slave of those¹ in the house stole (*ἔκλεψε*, acc.) the brick : but the thief was unknown to the master. But there was a wise judge in the country : and he by this device found out (*ἔξεύρε*, acc.) everything.

For the slaves were around him, being collected together. And there was very great fear of the judge. And he spoke (*εἶπε*, acc.) this word : ‘The thief has (*ἔχει*, acc.) a feather on his² head.’ And the others³ were quiet, but the thief quickly shook (*ἐτίναξε*, acc.) his head, and so was manifest to the slaves and to the judge.

¹ § 6.² § 21.³ § 76.

EXERCISE VII.

The She-Goat.

VOCABULARY.

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

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

¹ § 37 (e).² § 36 (b).³ You may use article, and say ‘the eyes are such.’⁴ § 78.

EXERCISE VIII.

Bees.

VOCABULARY.

<i>wood</i> , ὄλη.	<i>rain</i> , ὑετός.
<i>numberless</i> , ἀνήριθμος.	<i>hollow</i> , κοῖλος.
<i>bee</i> , μέλισσα.	<i>trouble</i> , πόνος.
<i>every way</i> , πάντῃ.	<i>without</i> , ἀνευ, g.
<i>very quickly</i> , τάχιστα.	<i>by</i> , ὑπό, g.
<i>where</i> , ποῦ.	<i>wonderful</i> , θαυμάσιος.
<i>place</i> , χωρίον.	<i>that</i> , δτι.
<i>probably</i> , † που.	<i>men</i> , ἄνθρωποι.
<i>large</i> , μέγας.	<i>bear</i> , ἄρκτος.
<i>often</i> , πολλάκις.	<i>like</i> , ὅμοιος, d.
<i>wood</i> , ξύλον.	<i>child</i> , παιδίον.
<i>rotten</i> , σαπρός.	<i>desire</i> , πόθος.
<i>on account of</i> , διά, a.	<i>very sweet</i> , ἡδιστος.
<i>dreadful</i> , δεινός.	

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

¹ § 2.

EXERCISE IX.

Cyrus.

VOCABULARY.

<i>why, διὰ τί.</i>	<i>each, ἕκαστος.</i>
<i>all kinds of, παντοῖος.</i>	<i>friend, φίλος.</i>
<i>faithful, πιστός.</i>	<i>many, πολύς.</i>
<i>Cyrus, Κύρος.</i>	<i>so many, τοσοῦντος.</i>
<i>as many as, ὅσοι.</i>	<i>they, ἔκεινοι.</i>
<i>subject, ὑπήκοοι.</i>	<i>sometimes, ἐνιότε.</i>
<i>rule, ἀρχή.</i>	<i>scanty, σπάνιος.</i>
<i>because, ὅτι.</i>	<i>fodder, χιλός.</i>
<i>himself, αὐτός.</i>	<i>loaf, ἄρτος.</i>
<i>always, ἀεί.</i>	<i>owing to, διά, a.</i>
<i>ready, ἔτοιμος.</i>	<i>care, ἐπιμέλεια.</i>
<i>wealth, πλούτος.</i>	<i>dear, φίλος.</i>
<i>gift, δῶρον.</i>	<i>no less, οὐχ ἥσσον.</i>

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

EXERCISE X.

Ostrich.

VOCABULARY.

<i>ostrich, στρουθός.</i>	<i>equal, ἴσος.</i>
<i>for, τὸ γάρ.</i>	<i>strong, ἵσχυρός.</i>
<i>strange, θαυμάσιος.</i>	<i>foolish, ἀνόητος.</i>
<i>beast, ζῷον.</i>	<i>cowardly, δειλός.</i>
<i>once, ποτέ.</i>	<i>the rest, τὰ ἔτερα, pl.</i>
<i>upon, ἐπί, g.</i>	<i>hidden, κρυπτός.</i>
<i>sand, ψάμμος, f.</i>	<i>bird, ὄρνεον.</i>
<i>shape, μορφή.</i>	<i>hunter, θηρευτής, m.</i>
<i>egg, φόν.</i>	

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

¹ § 37 (*J.*).² § 37 (*g.*).³ § 76.

EXERCISE XI.

Sheep and Wolves.

VOCABULARY.

<i>fable</i> , μῦθος.	<i>wiser</i> , σοφώτερος.
<i>sheep</i> , προβάτιον.	<i>life</i> , βίος.
<i>sheep</i> , pl., πρόβατα, n.	<i>friendship</i> , φιλία.
<i>council</i> , βουλή.	<i>peace</i> , εἰρήνη.
<i>evil</i> , κακόν.	<i>with</i> (<i>make peace, war</i>), πρός, a.
<i>injustice</i> , ἀδικία.	<i>peaceful</i> , εἰρηνικός.
<i>from (suffer)</i> , ὑπό, g.	<i>fight</i> , μάχη.

This¹ is a fable about the wolves and the sheep, in what² (*οἷος*) way the council took place (*έγένετο*) about the evils and the injustice. For the sheep suffered (*ἐπασχε*) dreadful things³ from the wolves : so there was no longer any⁴ safety for them in the country. And on account of this it was necessary to find (*εὑρεῖν*, *acc.*) some device. And a sheep there was, wiser than (*gen.*) the others, and he said (*εἶπε*, *acc.*) these⁵ things :—‘O sheep, life to us is evil owing to these⁶ wolves. There shall therefore be a council, and the wolves shall be present (*παρέσονται*), and we will persuade (*πείσομεν*, *acc.*) them to make (*ποιεῖσθαι*, *acc.*) friendship and peace with us. For I am peaceful, and the fight with⁷ the wolves is not dear to me.’

¹ § 28.
² § 23.

² § 37 (*e*).
⁶ § 9.

³ § 30.
⁷ § 6, 7.

⁴ § 78.

EXERCISE XII.

Sheep and Wolves.—*continued.*

VOCABULARY.

<i>gathering</i> , σύλλογος.	<i>both</i> , ἀμφότεροι.
<i>unjust</i> , ἄδικος.	<i>rights</i> , τὰ δικαιά.
<i>law</i> , νόμος.	<i>from</i> (<i>given or passed from</i>),
<i>more</i> , μᾶλλον.	παρά, g.
<i>such as this</i> , τοιόσδε.	<i>at the time</i> , τότε μὲν.
<i>before (motion)</i> , πρός, a.	<i>not at all</i> , οὐδαμῶς.

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

¹ § 75.² § 5.³ § 76.

EXERCISE XIII.

The Mamedaioi and Pigeon.

VOCABULARY.

pigeon, περιστερά.	siege, πολιορκία.
sensible, φρόνιμος.	sky, οὐρανός.
clever, δεινός.	as if it were, ὥσπερ εἰ, adv.
letter, ἐπιστολή.	thereupon, ἐνταῦθα.
somewhat as follows, τοιόσδε τις (agreeing with manner).	arrow, ὀϊστός, m.
shrewd, συνετός.	trial, πείρα.
easily, ῥᾳδίως.	not at all, οὐδέν.
fortress, χωρίον.	useful, ὡφέλιμος.

Pigeons are sensible, and very clever at carrying (*inf. φέρειν, acc.*) letters. This they do (*ποιοῦσι, acc.*) in a manner somewhat as follows :—The pigeon loves (*φιλεῖ, acc.*) its¹ home, and is shrewd : and so the way to² its home it finds (*εὑρίσκει, acc.*) easily.

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

¹ § 21.² § 6.

EXERCISE XIV.

The Mamedaioi and Pigeon—*continued*.

VOCABULARY.

<i>immediately</i> , εὐθύς.	<i>tyrant</i> , τύραννος.
<i>shout</i> , βοή.	<i>after</i> , διά, g.
<i>indignation</i> , ὀργή.	<i>five</i> , πέντε.
<i>at</i> , ἐπί, d.	<i>day</i> , ἡμέρα, f.
<i>escape</i> , ἀποφυγή.	<i>fortification</i> , τειχισμός, n.
<i>noise</i> , θόρυβος, m.	<i>therefore</i> , διὰ τοῦτο.
<i>concerning</i> , περί, g.	<i>distress</i> , ἀπορία.
<i>lack</i> , ἔνδεια.	<i>plenty</i> , ἀφθονία.
<i>preparation</i> , παρασκευή.	<i>provision</i> , ἐπιτήδεια, n. pl.

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

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

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

¹ § 6.

EXERCISE XV.

The Mamedaioi and Pigeon—continued.

VOCABULARY.

<i>plan, ἐπίνοια.</i>	<i>expedition, στρατεία, f.</i>
<i>instead of, ἀντί.</i>	<i>altogether, πάνυ.</i>
<i>former, πρότερος.</i>	<i>brave, θαρσάλεος.</i>
<i>helpless, ἀμήχανοις.</i>	<i>war, πόλεμος, m.</i>
<i>at all (neg.), τὸ παράπαν.</i>	<i>within, ἔνδον.</i>
<i>aid, ὀφέλεια, f.</i>	<i>extreme, ἔσχατος.</i>
<i>mind, νοῦς.</i>	

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

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

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

And this the pigeon carried (*ἔφερε, acc.*) into the fortress to the Mamedaioi. And those¹ within had (*εἰμὶ*) extreme fear. And they surrendered (*ἔνεδοσαν, acc.*) themselves to them. And after five days appeared (*ἔφάνη*) the tyrant with the army : but the enemy were already within.

¹ § 75.

NOTE AFTER EXERCISE 15.

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

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

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

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

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

Thus, supposing he wants the Genitive Singular and Dative Plural of *ὄντς*, he finds in the Vocabulary *ὄντς* (-*vχ*-): this teaches him that the *stem* is *όνυχ-*, and from that he knows that the Genitive Singular is *όνυχος*, and the Dative Plural *όνυξι*.

Obs.—Unless the contrary is stated, Nouns in -*os* are masculine, like *λόγος*: in -*a* and -*η*, fem.: in -*or*, neut. Also Nouns in -*is* are feminine.

EXERCISE XVI.

The Elephant.

VOCABULARY.

<i>thick</i> , δασύς.	<i>fox</i> , ἀλώπηξ (-πεκ-), f.
<i>tree</i> , δένδρον, dat. pl. δένδρεσι.	<i>better</i> , κρείσσων.
<i>plant</i> , φυτόν.	<i>tail</i> , κέρκος, f.
<i>multitude</i> , πλῆθος, n.	<i>ugly</i> , αἰσχρός.
<i>honour</i> , τιμή.	<i>at the same time</i> , ἅμα.
<i>elephant</i> , ἐλεφας (-αντ-), m.	<i>laughter</i> , γέλως (-ωτ-), m.
<i>talk</i> , λόγος.	<i>applause</i> , ἔπαινος, m.
<i>speech</i> , λόγος.	

There was a wood thick with¹ all manner of trees and plants, and here was a great multitude of birds and beasts. And no one was in greater honour than (*gen.*) the elephant. And there was once a gathering of the other beasts, and much talk took place (*έγένετο*) about him. ‘What is the cause,’ they said (*ἔφασαν*), ‘of the honour of the elephant (*dat.*)?’ And some thought (*use ἐδόκει*, ‘seemed,’ *with dative of person*) one cause and some another.²

And first the speech of the fox was as follows : ‘Why³ is this one better than we (are) ? Not at all, I suppose (*οἶμαι*), on account of his tail, for he has (*use ἔστι*) a very small and ugly one.’ And at the same time while speaking (*λέγων*, *particip.*) he moved (*ἐκίνει*, *acc.*) his own long and soft tail.

‘You are right,’⁴ replied (*ἔφασαν*) the others, with much laughter and applause.

¹ § 37 (d).² § 22.³ § 75.⁴ εὖ λέγεις.

EXERCISE XVII.

The Elephant—continued.

VOCABULARY.

<i>true</i> , ἀληθής.	<i>horn</i> , κέρας (-ρατ-), n.
<i>one</i> , † τις.	<i>of course</i> , † δίπτον.
<i>reasonably</i> , εἰκότως.	<i>last</i> , ὕστατος.
<i>claw</i> , ὄνυξ (-υχ-) m.	<i>ass</i> , ὄνος, m.
<i>inferior</i> , φαῦλος.	<i>ignorant</i> , ἀμαθής.
<i>beauty</i> , κάλλος.	<i>foolish</i> , ἄφρων.
<i>ox</i> , βοῦς (βο-), m.	<i>at least</i> , † γε.
<i>however</i> , † μέντοι.	<i>surely not so</i> , οὐδὲ δῆτα.
<i>tooth</i> , ὀδούς (-δοντ-), m.	<i>glory</i> , κῦδος, n.
<i>out of</i> , ἐκ, g.	<i>ear</i> , οὖς (ώτ-), n.
<i>mouth</i> , στόμα, n.	

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

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

And last the ass said this : ‘ You are all¹ ignorant and foolish : for what honour is there to horns at least and tails ?³ Surely not so, but the fine glory is that paid to (*say* ‘is of’) ears. The honour therefore has come (*γέγονε*) to the elephant owing to his ears.’

¹ § 76.² § 37 (f).³ § 10.⁴ ‘To the elephant has not yet come’ (*οὔπιω γέγονε*).⁵ § 78.

EXERCISE XVIII.

Cubs.

VOCABULARY.

<i>custom, ἕθος, n.</i>	<i>sitting, καθίζμενος.</i>
<i>forest, ὄλη.</i>	<i>ground, γῆ.</i>
<i>hunting-ground, θήρα.</i>	<i>on the ground, χαμαί.</i>
<i>lion, λέων (-οντ-).</i>	<i>food, σιτία, pl.</i>
<i>two, δύο.</i>	<i>lioness, λέαινα.</i>
<i>cub, σκύμνος, m.</i>	<i>mother, μήτηρ.</i>
<i>father, πατέρ (τρός).</i>	<i>in the meantime, ἐν τούτῳ.</i>
<i>friendly, φίλος, φίλιος.</i>	<i>man, ἀνήρ (-δρός).</i>
<i>pleasing, τερπνός.</i>	<i>deer, ἔλαφος, m.</i>

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

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

And this was pleasing to the hunter, and sitting on the ground he gave (*ἔδωκε, acc.*) some of his food to the cubs : and at the same time he ate (*ἡσθιε*) with them himself² also. But the lioness, the mother¹ of the cubs, came (*ἰλθε*) in the meantime, and she saw (*εἶδε, acc.*) the man and the cubs eating (*ἔσθιων, -οντ-*) together. Then no longer did she have (*use ἦν*) desire to seize (*συλλαβεῖν, acc.*) the man, but she went away (*ἀπῆγει*) and killed (*ἐκτεινε, acc.*) a deer, and brought (*ἔφερε, acc.*) it to him.

¹ § 52.² § 16.

EXERCISE XIX.

Know Thyself.

VOCABULARY.

<i>ape, πίθηκος</i> , m.	<i>than, ἢ.</i>
<i>face, ὄψις.</i>	<i>shame, αἰσχύνη.</i>
<i>mirror, κάτοπτρον.</i>	<i>all, πᾶς (-ντ-).</i>
<i>dearest, φίλτατος.</i>	<i>methinks, πον, οἶμαι.</i>
<i>impudent, ἀναιδής.</i>	<i>extremely, ἄγαν, σφόδρα.</i>
<i>gesture, σχῆμα (-ματ-), n.</i>	<i>kind, ἴδεα.</i>
<i>yet, ὅμως.</i>	<i>antic, σκίρτημα (-ματ-).</i>
<i>dagger, ξιφίδιον.</i>	<i>folly, ἀφροσύνη.</i>

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

‘ O dearest (one), behold now how ugly and foolish is that beast ! How impudent he is in his gestures !¹ and yet he appears (*δοκεῖ*) to himself to be most beautiful.² And about myself³ I will say (*λέξω*) nothing : for how am I like to such-an-one ? Far better (*n.*) to be killed (*ἀποθανεῖν*) with a dagger than to have (*ἔχειν, acc.*) such shame among all men ! But there are, methinks, some of our friends, O my companion, to whom this (fellow) is extremely like : for they imitate (*μιμοῦνται, acc.*) in face^{1. 4} that beast, and have (*ἔχουσι*) the same kind of antics and folly.’

But to the bear the thing³ appeared (*ἔφαίνετο*) laughable, but he answered (*ἀντεῖπε, acc.*) nothing.

¹ § 37 (f).² § 38.³ § 76.⁴ § 10.

EXERCISE XX.

The Spirit and the Miser.

VOCABULARY.

<i>Egyptian</i> , Αἰγύπτιος.	<i>powerful</i> , δυνατός.
<i>story</i> , μῦθος, m.	<i>king</i> , βασιλεύς.
<i>matter</i> , πρᾶγμα (-ματ-), n.	<i>Asia</i> , Ἀσία.
<i>especially</i> , οὐχ ἵκιστα.	<i>grief</i> , λυπή.
<i>spirits</i> , δαίμονες.	<i>possible</i> , οἷος τε.
<i>power</i> , δύναμις.	<i>forbidden</i> , ἀπόρρητος.
<i>below</i> , ὑπό, g.	

The Egyptians have (*use verb 'to be'*) many stories of all kinds about all matters, and especially about Spirits. For these have great care¹ for mankind, and with their power are able to perform (ἐξεργάζεσθαι, *acc.*) wonderful things.² And some of these stories I will tell (λέξω, *acc.*).

For once there was a Spirit who had (*εἰμι*) much gold, hidden below the earth. And it was necessary once for him to go away (ἀπελθεῖν). For there is one most powerful and greatest of the Spirits, the king³ of the rest: and it had been ordered (εἴρητο, *dat.*) to him by the king to go away into Asia. And then he was in great grief and distress about his gold: for it was not possible for him to take it away (ἀποφέρειν, *acc.*) with him.⁴ For this is always forbidden to the Spirits. How then shall the gold be in safety?

¹ § 35 (b).² § 30.³ § 52.⁴ § 16.

The learner has now got accustomed sufficiently to the Substantives and Adjectives and Pronouns alone, and also to the Verb ‘to be’: it is time to begin working the Verbs steadily. We will begin with the Active Verb, using at first only those whose tenses are conjugated regularly, as far as regards the terminations, like the subjoined examples, and using only Present, Future, Imperfect, Strong Aorist; then adding later the Weak Aorist, the Perfect, and the Pluperfect.

PRESENT.

$\lambda\acute{\nu}\text{-}\omega$	<i>I loose</i>	}	Singular.
$\lambda\acute{\nu}\text{-}\epsilon\varsigma$	<i>Thou loosest</i>		
$\lambda\acute{\nu}\text{-}\epsilon\iota$	<i>He looses</i>		
$\lambda\acute{\nu}\text{-}\epsilon\tau\sigma\eta$	<i>You two loose</i>	}	Dual.
$\lambda\acute{\nu}\text{-}\epsilon\tau\sigma\eta$	<i>They two loose</i>		
$\lambda\acute{\nu}\text{-}\omega\mu\epsilon\nu$	<i>We loose</i>	}	Plural.
$\lambda\acute{\nu}\text{-}\epsilon\tau\epsilon$	<i>Ye loose</i>		
$\lambda\acute{\nu}\text{-}\omega\sigma\iota$	<i>They loose</i>		

The Future $\lambda\acute{\nu}\sigma\text{-}\omega$, ‘I shall loose,’ has exactly the same terminations as the Present.

IMPERFECT.

$\acute{\epsilon}\lambda\upsilon\text{-}\sigma\eta$	<i>I was loosing.</i>
$\acute{\epsilon}\lambda\upsilon\text{-}\epsilon\varsigma$	<i>Thou wast loosing.</i>
$\acute{\epsilon}\lambda\upsilon\text{-}\epsilon$	<i>He was loosing.</i>
$\acute{\epsilon}\lambda\acute{\nu}\text{-}\epsilon\tau\sigma\eta$	<i>You two were loosing.</i>
$\acute{\epsilon}\lambda\acute{\nu}\text{-}\epsilon\tau\eta\eta$	<i>They two were loosing.</i>
$\acute{\epsilon}\lambda\acute{\nu}\text{-}\omega\mu\epsilon\nu$	<i>We }</i>
$\acute{\epsilon}\lambda\acute{\nu}\text{-}\epsilon\tau\epsilon$	<i>You }</i>
$\acute{\epsilon}\lambda\upsilon\text{-}\sigma\eta$	<i>They }</i>

STRONG AORIST.

<i>ἔλαβ-ον</i>	<i>I took.</i>
<i>ἔλαβ-ες</i>	<i>Thou tookest.</i>
<i>ἔλαβ-ε</i>	<i>He took.</i>
<i>ἔλάβ-ετον</i>	<i>You two</i>
<i>ἔλαβ-έτην</i>	<i>They two } took.</i>
<i>ἔλάβ-ομεν</i>	<i>We</i>
<i>ἔλάβ-ετε</i>	<i>You }</i>
<i>ἔλαβ-ον</i>	<i>They }</i>

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

AUGMENT.

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

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

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

<i>α</i>	becomes <i>η</i> ,	as <i>ἄπτω, ἤπτον</i> .
<i>ε</i>	„	<i>η, „ ἐθέλω, ἥθελον.</i>
<i>ο</i>	„	<i>όνομάζω, ὀνόμαζον.</i>
<i>αι</i>	„	<i>αἰρέω, ὕρουν.</i>
<i>οι</i>	„	<i>οἴκτείρω, φόκτειρον.</i>
<i>αυ</i>	„	<i>αὐξάνω, ηὔξανον.</i>

Other Vowels and Diphthongs not augmented.

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

ἐκβάλλω, ἐξ-έβαλλον.
συλλέγω, συν-έλεγον.

EXERCISE XXI.

The Spirit and the Miser—continued.

VOCABULARY.

<i>city, πόλις.</i>	<i>have, ἔχω.</i>
<i>where, οὐδὲ.</i>	<i>useful, ὀφέλιμος.</i>
<i>rich, πλούσιος.</i>	<i>find, εὑρίσκω (a. εὑρον).</i>
<i>miserly, αἰσχροκερδής.</i>	<i>careful, ἐπιμελής.</i>
<i>by night, νυκτός.</i>	<i>worthy, ἄξιος.</i>
<i>known, γνώριμος.</i>	<i>so great, τοσοῦτος.</i>
<i>this long time, ἐκ πολλοῦ ἥδη.</i>	<i>room, οἰκημα (-ματ-), n.</i>
<i>good-will, εὔνοια.</i>	<i>go away, ἀπ-έρχομαι.</i>
<i>come to, προσέρχομαι (a. -γλθον).</i>	

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

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

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

¹ § 56.² § 4.

EXERCISE XXII.

The Spirit and the Miser—*continued.*

VOCABULARY.

fifty, πεντήκοντα.	on the top, ἐπάνω.
year, ἔτος, n.	hand, χείρ, f.
Asia, Ἀσία.	key, κλείς (-ειδ-), f.
at last, τέλος.	corpse, νεκρός.
permission, ἐξουσία.	die, ἀποθνήσκω (a. -θαν-).
return, ἥκω.	want, ἔνδεια.
go, βαίνω (aorist ἤβη).	find, εὑρίσκω (a. εὗρον).
certain, σαφής.	gathered, συλλεγόμενος.
chest, θήκη.	laborious, ἐπίπονος.
within, ἐντός, g.	during, ἐν, d.

And the Spirit was away (*use ἀπ-ειμι, like εἰμι*) fifty years¹ in Asia: and at last he had (*εἰμι*) permission to return to his former city. And immediately he went to the house of the miserly man. And thus he talked (*διελέγετο*) to himself: ‘About the man² himself nothing is certain to me: for after fifty years’ interval he is perhaps dead (*τέθνηκε*): but about the gold already everything is plain: for it³ at least will be in safety.’

And this was true. For there was a large strong⁴ chest, and within this was the gold, and on the top lay (*ἔκειτο*) the man. And in his hand were the keys of the chest. And he was a corpse. For he had died⁵ from want of food in (the midst of) so much wealth. And the Spirit found in the chest not only the former gold, but also double as much, gathered by the dead (*aorist particip.*) man laboriously during this time.

¹ § 36 (b).² § 76.³ § 19.⁴ § 33.⁵ § 57.

EXERCISE XXIII.

Ariphernes in Hades.

VOCABULARY.

<i>satrap</i> , σατράπης.	<i>Persian</i> , Πέρσης.
<i>died</i> , ἀπέθαν-ον.	<i>had</i> , εἶχ-ον, impf.
<i>according to</i> , κατά, a.	<i>capable</i> , οἷός τε, inf.
<i>Hades</i> , "Αΐδης.	<i>province</i> , ἀρχή.
<i>Aeacus</i> , Αἴακος.	<i>intrust</i> , ἐπι-τρέπω.
<i>said</i> , εἶπ-ον.	<i>assistant</i> , ὑπηρέτης.
<i>where from</i> , πόθεν.	<i>forethought</i> , πρόνοια.
<i>come</i> , ἤλθ-ον.	<i>drink</i> , ποτόν.

Ariphernes was rich, and satrap¹ of many men. And once from disease he fell (*κατέστη*) into great distress : and at last he died. And immediately, according to the custom of that time,² he went down (*κατέβη*) into Hades to Aeacus, the judge of the dead.

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

And he said : ‘I am a Persian, Ariphernes by name : and I had a terrible disease for³ many years : and I was not capable myself of attending to (*ἐπιμελεῖσθαι*, *gen.*) my province, and the common people there :² but all such things I intrusted to assistants and slaves. But I had forethought for (*gen.*) my own food and drink.’

¹ A Persian name for ‘governor’ of province.

² ‘The *then* custom.’ See Article, § 6.

³ § 36 (b).

EXERCISE XXIV.

Ariphernes in Hades—*continued.*

VOCABULARY.

<i>send, πέμπω (-ψω).</i>	<i>mischief, κακόν.</i>
<i>Elysium, Ἑλύσιον.</i>	<i>arise, γίγνομαι (aor. ἐγενόμην).</i>
<i>now, δέ.</i>	<i>better, ἀμείνων.</i>
<i>Hermes, Ἔρμῆς.</i>	<i>law-court, δικαστήριον.</i>
<i>unjust, ἄδικος.</i>	<i>to-day, σήμερον.</i>
<i>lazy, ἀργός.</i>	<i>listen, ἀκούω, g.</i>
<i>fool, ἀνόητος.</i>	

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

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

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

¹ Use of *ἔφη*, § 71.

² Use *αὐτός* with right word.

EXERCISE XXV.

The Damaraioi.

VOCABULARY.

<i>tell</i> , λέγω.	<i>out of</i> , ἐκ, g.
<i>tale</i> , λόγος, m.	<i>first</i> , πρῶτος.
<i>at (time)</i> , d.	<i>came forth</i> , ἐξῆλθον.
<i>world</i> , γῆ, f.	<i>second</i> , ἔτερος.
<i>everywhere</i> , πανταχοῦ.	<i>send forth</i> , ἐκπέμπω.
<i>bear</i> , φέρω.	<i>flee away</i> , ἀποφεύγω, ἀπέφυγον,
<i>various</i> , παντοῖος.	aor.
<i>neither—nor</i> , οὐτε—οὐτε.	<i>ill</i> , χαλεπῶς.
<i>fish</i> , ἰχθῦς.	<i>kindle</i> , ἀπτω, ἡπτον.
<i>nourish</i> , τρέφω.	<i>dog</i> , κύων.
<i>name</i> , ὀνομάζω.	<i>remain</i> , μένω.

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

¹ § 78.² § 37 (e).

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

λυ-ω makes in the Present Participle *λύ-ων*, *-οντα*, *-ον*; the Future *λύσ-ω* makes *λύσ-ων*, *-οντα*, *-ον*.

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

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

The Weak Aorist *ε-λυσ-α* makes *λύσ-ας*, *-ασα*, *-αν*, *-αντος*, *-άσης*, *-αντος*, etc.

The Perfect *λέ-λυκ-α* makes *λελυκ-ώς*, *-νῦα*, *-ός*, *-ότος*, *-νίας*, *-ότος*, etc.

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

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

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

EXERCISE XXVI.

The Libyans.

VOCABULARY.

<i>Libyan</i> , Λίβυς.	<i>stinginess</i> , αἰσχροκέρδεια.
<i>carry</i> , φέρω.	<i>free</i> , ἐλεύθερος.
<i>miserly</i> , αἰσχροκερδής.	<i>force</i> , ἀναγκάζω.
<i>get</i> , λαμβάνω (a. ἔλαβον).	<i>devise</i> , ἐξενρίσκω (a. -εῦρον).
<i>in return for</i> , ἀντί, g.	<i>stratagem</i> , μηχανῆ.

The Libyans are a strange race, and men tell many singular¹ tales about them. Once a man had a Libyan slave, and he sent him often to a friend with fish, which the Libyan carried. But the friend was miserly, and the slave never got any² gift from him in return for his trouble. So at last he grew angry with him on account of his stinginess, and he was not willing ($\eta\theta\epsilon\lambda\epsilon$) to carry¹ anything to him any more. But he was not able to become ($\gamma\epsilon\nu\epsilon\sigma\thetaai$) free, and his master forced him. And on account of this he devised another stratagem as follows.

¹ 'Many and singular,' § 33.

² § 78.

EXERCISE XXVII.

The Libyans—*continued.*

VOCABULARY.

throw down, καταβάλλω (aor. ἔ-βαλ-ον).

had, εἶχον (imp. of ἔχω).

plate, λεκάνιον.

miser, ὁ αἰσχροκερδής.

abuse, ὀνειδίζω.

say, λέγω.

young man, νεανίας.

awkward, ἄγροικος.

give, δίδωμι (f. δώσω),

example, παράδειγμα, n.

propriety, τὸ πρέπον, n. partic.

took, λαμβάνω, a. ἔ-λαβ-ον.

bring, φέρω (εἰς ‘in’), (f. οἴσω, a. ἤνεγκον).

properly, πρεπόντως,

chair, ἔδρα, f.

gracefully, χαριέντως.

give gratitude, χάριν ἔχειν, d.

drachma, δραχμή, f.

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

S.G.W.]

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EXERCISE XXVIII.

The Egyptian.

VOCABULARY.

<i>write</i> , γράφω (a. f. -γραψ-).	<i>ten</i> , δέκα.
<i>appears</i> , φαίνεται.	<i>suspicion</i> , ὑποψία.
<i>barbarian</i> , βάρβαρος.	<i>for the most part</i> , ὡς ἐπὶ τὸ πολύ.
<i>divine</i> , θεῖος.	<i>hot</i> , θερμός.
<i>Egyptian</i> , Αἰγύπτιος.	<i>thirst</i> , δίψα, f.
<i>bag</i> , θύλακος, m.	<i>take out</i> , ἔξαιρέω, a. -εῖλον.
<i>hide</i> , κρύπτω (a. ἔκρυψα).	<i>eat up</i> , κατ-εσθίω, a. κατ-έφαγον.
<i>apple</i> , μῆλον.	<i>again</i> , αὖθις.
<i>put</i> , τίθημι (a. ἔθηκα).	<i>come</i> , ἀφικνέομαι, I. ¹
<i>number</i> , ἀριθμός, m.	

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

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

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

EXERCISE XXIX.

The Egyptian—*continued.*

VOCABULARY.

<i>open</i> , ἀνοίγω (a. p. ἀνοίξας).	<i>excuse</i> , πρόφασις, f.
<i>read</i> , ἀναγιγνώσκω (a. p. ἀνα-	<i>tell</i> , ἀγγέλλω (a. ἤγγειλα).
γνούς).	<i>I suppose</i> , δήπου.
<i>discover</i> , μανθάνω (a. -μαθ-).	<i>confess</i> , ὁμολογῶ (a. ὁμολό-
<i>eight</i> , ὀκτώ.	γησα).
<i>false</i> , ψευδῆς.	<i>weep</i> , δακρύω.
<i>fellow</i> , ἄνθρωπος.	<i>ask</i> , αἰτέω (a. γῆτησα).
<i>receive</i> , λαμβάνω.	<i>pardon</i> , συγγνώμη.
<i>useless</i> , ἀνωφελῆς.	<i>pardon</i> (verb), συγγιγνώσκω
<i>make</i> , κατασκευάζειν.	(a. συνέγνων).

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

¹ See Participles, § 68.² § 76.³ § 56.

EXERCISE XXX.

The Egyptian—*continued.*

VOCABULARY.

<i>bid</i> , κελεύω (a. ἐκέλευσα).	<i>from thence</i> , ἐντεῦθεν.
<i>twenty</i> , εἴκοσι.	<i>take up</i> , ἀναλαμβάνω (a. -λαβ-).
<i>distressed</i> , ἀχθόμενος.	<i>into</i> , εἰς, a.
<i>heat</i> , καῦμα, n.	<i>pleased</i> , ἡδόμενος, d.
<i>wish</i> , βούλομαι.	<i>skill</i> , τέχνη, f.
<i>fearing</i> , φοβούμενος.	<i>writing</i> , γραφή, f.
<i>knowing</i> , εἰδώς.	<i>splendidly</i> , καλῶς.
<i>how many</i> , δόποσος.	<i>deceive</i> , ἔξαπατάω (a. -ηπάτησ-).
<i>retire</i> , ὑποχωρέω (a. -εχώρησα).	<i>against</i> , κατά, g.

And again the master sent the slave to the same friend, bidding him carry the bag as before, having twenty apples in a letter. And everything occurred (*έγένετο*) as before. For, distressed with the heat of the sun, and having terrible thirst, he wished to eat the apples. But fearing the letter, as knowing how-many apples there were (are), first he hid it under a great stone, and having retired far from thence, he again took out two apples and ate them up. And having done this, he went back again to the stone, and having taken up the letter, put it into the bag, being pleased with his skill, and saying, ‘O most hateful writing, now indeed I have¹ splendidly deceived you, having before told (*agrees with ‘you’*) everything against me.’

¹ § 56.

EXERCISE XXXI.

The Egyptian—*continued.*

VOCABULARY.

<i>give back</i> , ἀποδίδωμι, I.	<i>most excellent</i> , ἄριστος.
<i>wanting two</i> , δυοῦν δέοντα.	<i>accursed</i> , κατάρατος, -ον.
<i>to be wanting</i> , ἐλλείπειν, g.	<i>notice</i> , γιγνώσκω, I.
<i>lying</i> , κείμενος.	<i>rest of the time</i> , λοιπόν.
<i>never</i> , οὐποτε.	

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

¹ Tenses, § 57.

² Use πῶς, and see Dramatic Particles, § 75.

EXERCISE XXXII.

The Ethiopian and the Ape.

VOCABULARY.

<i>Ethiopian</i> , Αἰθιόψ.	<i>be . . off</i> , ἀπειμι.
<i>inhabiting</i> , οἰκέω.	<i>catch</i> , αἱρέω, ἐλον.
<i>facing</i> , τετραμμένος.	<i>tie</i> , δέω, a. ἔδησα.
<i>toward</i> , πρός, a.	<i>leg</i> , σκέλος, n.
<i>south</i> , μεσημβρία, f.	<i>thong</i> , ἵμας (-αντ-), m.
<i>water</i> , ὕδωρ (-δατ-), n.	<i>lead</i> , ἄγω.
<i>precious</i> , τίμιος.	<i>follows</i> , ἀκολουθεῖ, pl. ἀκολουθοῦσι.
<i>race</i> , γένος, n.	
<i>otherwise</i> , ἀλλῶς.	<i>for a time</i> , τέως.
<i>intelligent</i> , φρόνιμος.	<i>as though</i> , ως.
<i>natural</i> , εἰκός, n.	<i>pursue</i> , μετελθεῖν.
<i>smell</i> , scent, ὅσμή.	<i>tied</i> , δεδεμένος.

The Ethiopians, inhabiting a land facing toward the south, consider water to be most precious. And in the same land there is a race of apes, being both otherwise intelligent, and especially clever at finding¹ water. And this they find, as is natural, by the smell, being a long way off. Accordingly the barbarians, having caught one of the apes, and having tied his leg with a thong, lead him through the land. And the ape follows willingly for a time²: but, suddenly getting scent as though from the water, then he no longer is willing to go with those who are leading him,³ but wishes to pursue the smell. And thenceforward he² leads, tied with a thong, and they follow.

¹ Use of Infinitive, § 39.² § 76.³ Article and Participle, § 5.

EXERCISE XXXIII.

The Ethiopian and the Ape—continued.

VOCABULARY.

<i>cruel</i> , ὡμός.	<i>eager</i> , <i>be</i> , σπουδάζω.
<i>drink</i> , πίνω, I.	<i>spring</i> , κρήνη.
<i>be in a state</i> , ἔχειν, with adv.	<i>smell</i> , ὀσφραίνομαι.
<i>wretched</i> , ταλαιπωρος (adv. -ως).	<i>keep</i> , ἔχω.
<i>be desirous</i> , ἐπιθυμέω, f. -ήσω (with inf.).	<i>nose</i> , ρύς (ριν-), f.
<i>foot</i> , ποὺς (ποδ-), m.	<i>track</i> , ἵχνεύω.
	<i>stag</i> , ἔλαφος.
	<i>not even</i> , οὐδέ.
	<i>approach</i> , προσελθεῖν.

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

¹ § 52.² Inf. with Article, § 8.

EXERCISE XXXIV.

The Ethiopian and the Ape—continued.

VOCABULARY.

<i>indignant, be, σχετλιάζω.</i>	<i>flight, φυγή.</i>
<i>(seemed), ἔδοξε.</i>	<i>hither, δεῦρο.</i>
<i>ungrateful, ἀχάριστος.</i>	<i>will die, ἀποθανεῖται (aor. -θαν-).</i>
<i>by means of, διά, g.</i>	<i>desert, ἐρημός.</i>
<i>give a share, μεταδοῦναι.</i>	<i>shot, χωρίον.</i>
<i>think, φροντίζω, g.</i>	<i>went off, ἀπώχετο.</i>
<i>sever, θιασχίζω, f. -σχισ-</i>	<i>by biting, ὁδὰξ.</i>
<i>I will go away, ἄπειμι.</i>	<i>hope, ἐλπίζω.</i>
<i>as . . . as possible, ὡς, with superl. adv.</i>	<i>hunger, λιμός, m.</i>
<i>quickly, ταχέως, superl. τάχιστα.</i>	

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

¹ § 17.² § 37 (d).

EXERCISE XXXV.

Thepos.

VOCABULARY.

<i>name, ὄνομα (-ματ-), n.</i>	<i>stranger, ξένος.</i>
<i>all manner of, παντοῖος,</i>	<i>money, ἀργύριον.</i>
<i>adj.</i>	<i>such as, οἷος.</i>
<i>art, τέχνη.</i>	<i>is current, νομίζεται.</i>
<i>became, ἐγένετο.</i>	<i>ducat, στατήρ (-τῆρ-).</i>
<i>famous, ἔλλόγυμος.</i>	<i>show, δείκνυμι (-δείξ-, a.)</i>
<i>market, ἀγορά, f.</i>	<i>test, δοκιμάζω (a. f. -ασ-).</i>
<i>buy, ἀγοράζειν.</i>	<i>touchstone, βάσανος, f.</i>
<i>dealer, κάπηλος.</i>	<i>in truth, τῷ ὅντι.</i>
<i>sir, ὁ ἄνθρωπε.</i>	<i>discover, μανθάνω (ἐμαθ-, a.).</i>

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

¹ Use of Participle, § 44.

EXERCISE XXXVI.

Thepos—*continued.*

VOCABULARY.

<i>gave</i> , ἔδωκα.	<i>give in exchange</i> , ἀντιδίδωμι
<i>archer</i> , τοξότης.	(part. -όντος).
<i>hurry</i> , σπουδή.	<i>suspect</i> , ὑποπτεύω (aor. part. ὑποπτεύσας).
<i>search out</i> , ἔξετάζω.	<i>showed</i> , ἀπέδειξα.
<i>asked</i> , ἤρετο.	
<i>just now</i> , ἅρτιώς.	

And he took ten ducats from the stranger, and gave him the jewel. And he, taking the bag and the jewel, went away very quickly from the market. And after a not very long time there came to the dealer an archer, as though in a great hurry and considerably alarmed [having much hurry and fear] about something. Now in this city the archers are the guards of the market, searching out everything, and tracking the thieves. He therefore came¹ and asked the dealer as follows : ‘Sir, was there here² just now a stranger, buying precious stones and giving in exchange ducats apparently of gold ?’³ And the dealer, as was natural, fearing for his jewel, and suspecting Thepos to be a thief,⁴ told everything to the archer and showed him the ducats.

¹ Use of Participles, § 44.² § 75.³ Interrogations, see § 74.⁴ Case after verb ‘to be,’ § 38.

EXERCISE XXXVII.

Thepos—*continued.*

VOCABULARY.

<i>rub</i> , τρίβω, ἔτριψα.	<i>give</i> , δώσ.
<i>made</i> , πεποιημένος.	<i>shame</i> , ψευδής.
<i>copper</i> , χαλκός, m.	<i>evidence</i> , μαρτύριον.
<i>lies on</i> , ἐπίκειται.	<i>matter</i> , <i>affair</i> , πρᾶγμα.
<i>of course</i> , δῆ.	<i>understood</i> , συνῆκα.
<i>with respect to</i> , πρός.	

And the archer said: ‘All these things are so, as I suspected. For the ducats which you supposed to be golden, having rubbed them with the touchstone, I have¹ often seen already: and they² are not golden at all, but false, made out of copper: but there is gold on the top (*say* ‘lies on them’), so that the touchstone is of course useless with respect to such (coins). But give me the sham gold, which shall give me evidence against the thief.’ And taking the ten ducats he went off quickly, as though after Thepos. But the dealer remained many days,³ hoping to see the archer coming back with the jewel and the thief. But as neither came any⁴ more, at last he understood the matter: for the archer was a friend to the thief, and these had⁵ devised the affair.

¹ § 56.² § 76.³ § 36 (b).⁴ § 78.⁵ § 57.

We will now add the rest of the Active Verb, the Contracted Verbs, and the Middle and Passive ; but care shall be taken to use only the commoner Tenses of the Middle and Passive at starting, that the work may be progressive.

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

EXERCISE XXXVIII.

The Lamioi and the Tagoi.

VOCABULARY.

<i>formerly</i> , πρότερον.	<i>obey</i> , πείθεσθαι.
<i>rule</i> , ἄρχω.	<i>employ</i> , χράομαι.
<i>Lamioi</i> , Λάμιοι.	<i>violence</i> , βία, f.
<i>drive out</i> , ἐξ-ελαύνω, I.	<i>resist</i> , ἀντέχειν, I.
<i>choose</i> , αἱροῦμαι, I.	<i>nevertheless</i> , οὐ μὴν ἀλλά.
<i>ruler</i> , ἄρχων.	<i>enraged</i> , be, ὁργίζομαι, d.
<i>call</i> , καλέω, I.	<i>invent</i> , πλάσσω.
<i>in consequence of</i> , ἐκ, g.	<i>great hopes</i> , πολλὴ ἐλπίς.
<i>party quarrel</i> , στάσις.	<i>destroy</i> , παίω.
<i>majority</i> , οἱ πλείονες.	<i>fame</i> , εὐκλεία, f.
<i>well-disposed</i> , εὔνους.	<i>satisfactorily</i> , ἐπιεικῶς.
<i>noble</i> , εὐγενῆς.	<i>ridiculous</i> , γελοῖος.
<i>hostile</i> , δυσμενῆς.	

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

¹ μέν and δέ, § 76. ² To be ..., often adv. *a* ἔχω. ³ = were not willing.

⁴ § 33.

⁵ Use of inf. § 39.

⁶ § 49.

EXERCISE XXXIX.

The Lamoi and the Tagoi—continued.

VOCABULARY.

<i>ridicule</i> , καταγελάω.	<i>well</i> , φρέαρ (-ατ-), π.
<i>in old times</i> , πάλαι.	<i>swim</i> , νέω (inf. νεῖν).
<i>skilled</i> , ἔμπειρος.	<i>disappear</i> , ἀφανίζομαι.
<i>pleasure</i> , ἡδονή.	<i>meet</i> , περιτυγχάνω, d.
<i>connected with</i> , περί, a.	<i>climb</i> , ἀναβαίνω.
<i>body</i> , σῶμα, π.	<i>up</i> , ἐπί, a.
<i>riding</i> , ἵππασία, f.	<i>devour</i> , ἀναρπάζω.
<i>gymnastics</i> , γυμναστική.	<i>gird on self</i> , περιζώνυμαι, I.
<i>warlike</i> , πολεμικός.	<i>sword</i> , ξίφος, π.
<i>sprung</i> , γενόμενος.	<i>entangle</i> , ἐμποδίζω, d.
<i>inexperienced</i> , ἄπειρος, g.	<i>scabbard</i> , κολεός, m.
<i>shoot</i> , τοξεύω.	<i>fall down</i> , καταπίπτω, I.
<i>point</i> , αἰχμή, f.	<i>broken his head</i> , κατεαγώς τῆς κεφάλης.
<i>for purpose of</i> , ἐπί, d.	<i>perish</i> , ὅλλυμαι (a. ὀλόμην).
<i>road</i> , ὁδός, f.	

And on account of this reason they ridiculed more easily the tagoi, because the kings, being noble, were in old times skilled¹ in the pleasures² connected with the body, such as hunting, and riding, and gymnastics, and also warlike matters,³ but the tagoi being sprung from the people were much more inexperienced¹ in such things. And the stories were as follows : A tagos, when shooting, turned the point of the arrow towards himself. And, a tagos going out for purpose of hunting, and seeing an elephant, thought it was (to be) a rock.⁴ And, a tagos, riding on the road, fell into a well ; and not knowing⁵ how to swim was drowned (*say* ‘disappeared’). And, a tagos meeting a wolf, wished to climb up a tree, and, falling down, was devoured by the wolf. And, a tagos, having girt on him a sword, and getting entangled with the scabbard, fell down, and, having broken his head,⁶ perished.

¹ § 35 (b).

4 Case after Verbs ‘to be,’ etc., § 38.

² § 7.

5 § 42.

³ Neuter, § 30.

6 § 35 (b).

EXERCISE XL.

Thepos and the Emerald.

VOCABULARY.

<i>another time</i> , ἄλλοτε.	<i>then (after)</i> , ἐπειτα.
<i>emerald</i> , σμάραγδος, f.	<i>finish</i> , ἐκτελέω, I.
<i>talent</i> , τάλαντον.	<i>arrive</i> , ἀφικνέομαι, I.
<i>in no wise</i> , οὐδαμῶς.	<i>there (motion)</i> , ἐκεῖστε.
<i>leave</i> , λείπω (a. -λιπ-).	<i>pay</i> , ἀποδίδωμι, I.
<i>manage business</i> , πραγματεύομαι.	<i>risk</i> , κίνδυνος, m.
<i>I must</i> , δεῖ με, inf.	<i>know (person)</i> , γιγνώσκω, I.
	<i>honest</i> , δίκαιος.

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

¹ Participles, § 44.² § 56.³ § 44.

EXERCISE XLI.

Thepos and the Emerald—continued.

VOCABULARY.

<i>be settled</i> , στιμβαίνω, I.	<i>health</i> , ὑγίεια.
<i>valuable</i> , τίμιος.	<i>diseased</i> , νοσῶν.
<i>arranged</i> (say ‘it happened’), γίγνομαι.	<i>mad</i> , μαινόμενος.
<i>some such as this</i> , τοιοῦτος τις.	<i>talk</i> , λαλέω.
<i>physician</i> , ἰατρός.	<i>give trouble</i> , πράγματα παρέχω.
<i>in other respects</i> , τὰ ἄλλα.	<i>owe</i> , ὀφείλω, a.
<i>well</i> , εὖ ἔχων.	<i>amusing</i> , γελοῖος.
<i>as regards</i> , περὶ, g.	<i>painful</i> , λυπηρός.
	<i>converse</i> , διαλέγομαι.

And hearing¹ this, the dealer was pleased, and the matter was so settled. For about the most valuable things it was for the most part arranged in some such way as this. And Thepos went away and came to a famous physician, by name Goulos. And he said as follows : ‘Goulos, I have a brother in other respects quite well as regards health, but in² one matter diseased and mad. For he is always talking about ten talents, and everywhere giving trouble, and asking everybody as though they owed [owing] this to him. And to others the matter seems to be amusing, but to me most painful. And I will give you an example : for he will come³ here to you and converse probably about ten talents, and will ask you, who have [having] never seen him.’

¹ Tenses of Partic. § 68.² Dat. § 37 (f).³ Use of Partic. § 44.

EXERCISE XLII.

Thepos and the Emerald—*continued.*

VOCABULARY.

<i>perceive</i> , γιγνώσκω, I.	<i>tend</i> , θεραπεύω.
<i>sort</i> , γένος, n.	<i>go with</i> , ἐπεσθαι, I.
<i>madness</i> , μανία.	<i>go on</i> , προέρχομαι.
<i>sensible</i> , ἔμφρων (-ον-).	<i>lead-the-way</i> , ἡγοῦμαι.
<i>I am out of my mind</i> , μέμνηνα.	<i>be about</i> , μέλλω. <i>knock</i> , κόπτω.

And the physician, perceiving the matter, answered as follows : ‘Stranger, it is plain¹ to me that your brother¹ is diseased in² his head : for there is a sort of madness such as that : the man is often in other respects sensible, but about one thing he is out-of-his-mind. Do you then bring your brother hither to me, and I will tend him as well as possible.’ And Thepos, going away to the dealer, ordered him to give him³ the emerald, and to go with him to his house. And he gave him the jewel, and himself went on, leading-the-way to the house of Goulos. And Thepos was just about to knock at the door : but the dealer, perceiving that it was [is] the house of Goulos, and suspecting something, said to him suddenly as follows :

¹ Construct. of δῆλος, § 32.
S.G.W.]

² § 36 (d).
H

³ Reflexive, § 17.

EXERCISE XLIII.

Thepos and the Emerald—continued.

VOCABULARY.

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

'But why then have¹ you brought me to this house? for here lives Goulos.' But Thepos said: 'You say true: but I am related to Goulos, and he is my guardian.' And Thepos having said this, and having gone in, left the dealer in the court, and himself went in to Goulos, and told him that his brother was² there. Having told him this he went out, and received the emerald from the dealer, bidding him go in through the door to his guardian and get the price. And when he came in³ Goulos asked him first about many other things. And the dealer was surprised, because he said nothing about the money; but was modest and did not dare to say anything himself.

¹ Tenses, § 56.² Say 'is present.'³ Use Partic. § 44.

EXERCISE XLIV.

Thepos and the Emerald—*continued.*

VOCABULARY.

<i>endure</i> , ἀνέχεσθαι.	<i>request</i> , κελεύω.
<i>just as</i> , ὡσπερ.	<i>stop</i> , παύεσθαι, g.
<i>foretell</i> , use a. προεῖπον.	<i>nonsense</i> , φλυαρία.
<i>never mind</i> , θάρσει.	<i>examine</i> , ἔξετάζω (a. -ήτασ-).
<i>pity</i> , οἰκτείρω.	<i>somehow</i> , πώς.
<i>in want</i> , ἐνδεής, g.	<i>trick</i> , ἀπάτη.
<i>vexed</i> , be, ἀγανακτεῖν.	<i>conversation</i> , λόγος.
<i>what</i> , ποῖος.	<i>escape</i> , ἐκφεύγειν, I.
<i>mean</i> , λέγεις.	

But at last, being no longer able to endure, ‘But why,’ said he, ‘have¹ you said nothing to me yet about the ten talents?’ But he, hearing² this, just as Thepos had¹ foretold, laughed somewhat, and answered as follows:—‘Never mind, my dear fellow [O dearest one], about the talents, for your brother explained everything to me, and I pity you as much as possible, being in want of all that money.’ And he, suspecting something, and fearing at the same time, and being vexed, said, ‘What brother? and how do you mean that you pity me? But I request you to stop from your nonsense, and to pay me the money as quickly as possible.’ But after this Goulos examined the matter still more, himself also somehow being frightened, and discovering the trick. And everything was made plain by a short conversation; but Thepos meanwhile had³ escaped already, carrying off the emerald.

¹ Tenses, § 56.² § 68.³ § 57.

EXERCISE XLV.

Providence.

VOCABULARY.

<i>Providence, πρόνοια.</i>	<i>lay plots, ἐπιβουλεύω, d.</i>
<i>foresee, προνοέω.</i>	<i>spoil, βλάπτω.</i>
<i>badly off, ταλαιπώρως.</i>	<i>fruit, καρπός, m.</i>
<i>tolerably, ἐπιεικῶς.</i>	<i>pious, εὐσεβής.</i>
<i>find fault, μέμφομαι, d.</i>	<i>cast away, ἀποβάλλω, I.</i>
<i>season, ὥρα.</i>	<i>happen, τυγχάνω, I.</i>
<i>injure, ἀδικέω.</i>	<i>keep in check, κατέχω, I.</i>
<i>olive, ἔλαια.</i>	

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

¹ Use of *ἄλλος*, § 22.² Partic. condit. § 49.³ § 43.

EXERCISE XLVI.

Jugged Hare.

VOCABULARY.

<i>Thracian</i> , Θράξ.	<i>inn</i> , πανδοκεῖον.
<i>intend</i> , διανοοῦμαι.	<i>porters</i> , πανδοκευτρία.
<i>go abroad</i> , ἀποδημέω.	<i>search for</i> , ζητέω.
<i>travel</i> , ὁδοιπορέω.	<i>several</i> , συχνοί.
<i>be hindrance</i> , εἶναι ἐμποδών.	<i>town hall</i> , πρυτανεῖον.
<i>use</i> , χρήσθαι, d.	<i>go up to</i> , προσελθεῖν, I, d.
<i>language</i> , γλῶσσα.	<i>loud</i> , μέγας.
<i>practise</i> , μελετάω (-ήσ-).	<i>voice</i> , φωνή.
<i>learn</i> , καταμανθάνω, I.	<i>laugh at</i> , ἔγγελάω, d.
<i>jugged hare</i> , λαγῆ, n. pl.	

There was once a Thracian, who intended to go abroad into Greece, and travel everywhere through the land alone. But this only was a hindrance to him, that he was not in any way able to speak¹ the language. And at last, having practised, he learnt these words, ‘Can you² give me jugged hare?’ And everywhere when he came (*partic.*) into an inn he asked the hostess this, and finding the jugged hare and eating it he was much pleased. And once he arrived at Athens, and searching for an inn, he saw several people going into the Town Hall: and it seemed to him to be a very large inn. So he went in himself also, and finding³ a slave by the door he went up to him and spoke to him in a loud voice⁴ as follows: ‘Can you give me jugged hare?’ And all who were present laughed at him, and he was abashed and defeated.

¹ Say ‘use.’² Questions, § 74.³ § 68.⁴ § 31.

EXERCISE XLVII.

The Scholar.

VOCABULARY.

<i>wisdom, σοφία.</i>	<i>drowned, ἀποπνίγεσθαι, I.</i>
<i>scholar, σχολιαστικός.</i>	<i>pass by, παριέναι.</i>
<i>once upon a time, πάλαι ποτέ.</i>	<i>save, σώζω.</i>
<i>daily, καθ' ήμέραν.</i>	<i>pull out, ἔξαιρέω, I.</i>
<i>summer, θέρος, n.</i>	<i>rope, σχοινίον.</i>
<i>river, ποταμός, m.</i>	<i>to-day, σήμερον.</i>
<i>bathe, λούμααι.</i>	<i>keep away, ἀπέχομαι, g. I.</i>
<i>porpoise, κῆτος, n.</i>	<i>make (trial), λαμβάνω, I.</i>

Wisdom is of course a good thing, and useful to men for (*ἐς*) the needs¹ of life : but sometimes it is possible to have² practised and to know many things, but to be very foolish (*acc.*). And a scholar once upon a time was an example of this, for he read many books, but for daily life³ was evidently⁴ very absurd.

For once seeing in summer-time⁵ a river, and wishing to bathe, he jumped down into the water. But not knowing to swim at all, and being frightened, and rolling about in the water like a porpoise, at last he was nearly drowned. But a farmer passing by saved him, pulling him out with a rope, and when he was safe (*partic.*) he said as follows: ‘To-day I will keep away from the water : and to-morrow, having learnt the art of swimming⁶ at home, I will again make trial of the river.’

¹ Article (*τὰ τοῦ βίου*).

² μὲν and δὲ, § 76.

³ Article, § 10.

⁴ Verbs, *φαίνομαι*, § 42.

⁵ ‘It being summer,’ *θέρους δυτος*.

⁶ Infin. § 42.

EXERCISE XLVIII.

The Scholar—*continued.*

VOCABULARY.

<i>keep</i> [<i>animals</i>], τρέφω.	<i>complain</i> , δεινὸν ποιεῦσθαι.
<i>expensiveness</i> , πολυτέλεια.	<i>unlucky</i> , δυστυχής.
<i>give</i> , δίδωμι, I.	<i>in vain</i> , μάτην.
<i>ought</i> , δεῖ (acc. inf.).	<i>cheap</i> , εὐτελής.
<i>at</i> , ἀπό.	<i>foolishly</i> , ἀνοήτως.
<i>enough</i> , ἵκανός.	<i>begin</i> , ἀρχεσθαι, or say ‘ <i>be-come</i> ’.
<i>be ill</i> , νοσέω.	<i>beginning</i> , ἀρχή.
<i>grieve</i> , λυπέω.	<i>treat</i> , χρῆσθαι.
<i>lament</i> , ὁδύρομαι.	

Another time the scholar keeping a horse, grew vexed on account of the expensiveness, and said to his slave, ‘You must not give so much fodder to the horse; for he ought to be kept at a less expense.’ And the horse, not having enough to eat, after having been¹ ill for some time, died. But the scholar was very much grieved, lamenting and complaining, for he said as follows, ‘How unlucky I am! and all this trouble I have had² in vain. For this horse, having learnt to eat nothing,³ and having become cheap and useful to me, has foolishly died, and all this trouble must begin again from the beginning.’ And buying another horse, he again treated him in (*acc.*) the same manner, so that this also he lost likewise by hunger, being indeed unlucky.

¹ Past Tenses, § 67.² ‘I have laboured’ (aorist).³ § 77.

EXERCISE XLIX.

The Scholar—continued.

VOCABULARY.

<i>to the side of</i> , παρά, a.	<i>spare</i> , φείδομαι, g. I.
<i>bed</i> , κλίνη.	<i>neglect</i> , ἀμελέω, g.
<i>silence</i> , σιγή.	<i>comfort</i> , παραμυθοῦμαι, a. I.
<i>be in a state</i> , ἔχειν, adv.	<i>turn round</i> , μεταστρέφομαι.
<i>miserable</i> , ταλαιπωρός.	<i>be in pain</i> , ἀλγεῖν.
<i>all but</i> , μόνον οὐ.	<i>may I</i> (optat. simply).
<i>naturally</i> , δῆ.	<i>some day</i> , ποτέ.
<i>won't you then</i> , οὐκούν, with fut.	

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

¹ Questions, § 74.

² Tenses, § 56.

³ ‘This good and dear man.’

⁴ Negative, § 78.

Now we will introduce the common Greek construction of the Genitive Absolute, which has already appeared once. It is not necessary to explain here the use, as the learner is already familiar with it from the Latin Ablative Absolute; or, if not, can easily master it by reading the sections about the Participle,¹ which explain it fully.

¹ §§ 43-50.

EXERCISE L.

The Scholar—*continued.*

VOCABULARY.

want, βούλομαι.	turned, say became.
sell, πωλέω.	gloomy, σκυθρωπός.
gather, συλλέγω, I.	look at, προσβλέπω.
offer, παρέχω, I.	be out of temper, δυσκόλως έχω.
as: for the sake of, ἵνεκα, g.	yesterday, ἐχθές.
sample, δεῖγμα.	dream, ἐνίπνιον.
what like, say ποῖος τις.	thought, say ‘seemed.’
set down, κατατίθημι, I.	greet, ἀσπάζεσθαι.
shut, συγκλείω.	

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

¹ Say ‘thither.’² Gen. Abs.³ ‘Answering nothing.’

EXERCISE LI.

The Scholar—*continued.*

VOCABULARY.

<i>ashamed</i> , αἰσχύνομαι.	<i>fall ill</i> , υστερεῖν.
<i>behind</i> , κατόπιν, g.	<i>complete</i> , πᾶς.
<i>try</i> , πειρῶμαι.	<i>health</i> , ὑγίεια.
<i>escape notice</i> , λανθάνειν.	<i>stretch out</i> , ἔκτείνω.
<i>secretly</i> , λάθρα.	<i>cloak</i> , ἵματιον.
<i>do wrong</i> , ἀμαρτάνω.	<i>violently</i> , ὥσχυρῶς.
<i>for a long time</i> , πάλαι (pres.).	<i>evidently</i> , often δῆ.
	<i>bosom</i> , κόλπος, m.

Another time the scholar meeting a physician, was ashamed, and, hiding himself behind a tree, tried to escape notice. And the physician seeing him, and laughing at him, asked him as follows, ‘Why are you thus ashamed and hide yourself? Have you secretly done anything wrong, and injured me?’ But he said, ‘In this only do I injure you, that for a long time I have not¹ fallen ill of² any disease, but happen to be³ in complete health.’ And another time, seeing birds sitting on a tree, the scholar came up quietly, and stretching out his cloak, shook the leaves violently, evidently expecting the birds to fall (*fut. inf.*) into his bosom.

¹ Tenses, § 56 (2).² Case, § 37 (d).³ Partic. § 43.

EXERCISE LII.

The Scholar—*continued.*

VOCABULARY.

<i>jar, πίθος.</i>	<i>bore, τιτραίνω, I.</i>
<i>intrust, ἐπιτρέπω (a. -τρεψ-).</i>	<i>considerable, πολύς.</i>
<i>guard, φυλάσσω, a. I.</i>	<i>discovered, use λανθάνω.</i>
<i>put upon, ἐπιτίθημι (either with or without the prep. ἐπί again).</i>	<i>entertain, ξενίζειν.</i>
<i>seal, σφραγίς (-ϊδ-).</i>	<i>distribute, διανέμειν.</i>
	<i>accuse, αἰτιάομαι.</i>
	<i>hole, τρῆμα, n.</i>

Another time he got a jar of very sweet and valuable wine, and intrusted it to the slave,¹ who seemed to him to be most faithful to guard, first having put a seal upon its mouth. But the slave, knowing the wisdom of his master, bored the jar below, and for some considerable time took out the wine without being discovered,² but at last the scholar, being about to entertain his friends, ordered the slave, having opened the jar in the presence³ of his friends, to distribute the wine. And being opened, the jar was evidently⁴ no longer full. But the friends immediately accused the slave, as having stolen it, showing at the same time the hole; but the scholar laughed at them as being foolish, ‘for the cask,’ he said, ‘is bored⁵ below, but the wine is wanting above.’

¹ May use Participle and Article, § 5.

² λανθάνω, Verbs, § 43.

³ See Gen. Abs. § 35 (*y*).

⁴ Use of δῆλος, § 32.

⁵ Tenses, § 63.

EXERCISE LIII.

Chanos.

VOCABULARY.

<i>call together</i> , συγκαλέω, I.	<i>same attempt</i> , say ‘attempt same thing ;’ <i>attempt</i> , ἐπιχειρέω.
<i>chain</i> , δεσμός.	
<i>bind round</i> , περιδέω.	<i>untie</i> , διαλύω.
<i>done</i> , use γίγνεσθαι, I.	<i>separately</i> , χωρίς.
<i>eldest</i> , γεράτατος.	<i>accomplish</i> , διαπράσσω, -ομαι.
<i>break across</i> , διαρρήξαι.	<i>bind</i> , δέω.
<i>tips</i> , τὰ ἄκρα.	<i>one by one</i> , καθ' ἕκαστον.
<i>thrust against</i> , use ἀντιβαίνω,	<i>destroy</i> , ἀπόλλυμι, I.
I. d.	

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

¹ Use of Partic. § 44.² § 50.³ Partic. omitted, § 52.

EXERCISE LIV.

Ploutos.

VOCABULARY.

<i>comedy</i> , κωμῳδία.	<i>cure</i> , ἀπαλλάσσω, a. g.
<i>give</i> (emotions), παρέχω, I.	<i>for example</i> , αὐτίκα.
<i>blind</i> , τυφλός.	<i>old woman</i> , γραῦς, f.
<i>associate with</i> , συγγίγνομαι, d.	<i>favour</i> , θεραπεύω.
<i>at random</i> , εἰκῇ.	<i>desert</i> , ἀπολιπεῖν.
<i>whether . . . or</i> , εἴτε . . εἴτε.	<i>comes forward</i> , παρέρχομαι.
<i>Athenian</i> , Ἀθηναῖος.	<i>sacrifice</i> , θύω.
<i>take</i> , say <i>bring</i> .	<i>famine</i> , λιμός.

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

¹ § 5.² Gen. Abs. § 35 (g).³ 33.⁴ § 2.⁵ § 78.

EXERCISE LV.

Attos.

VOCABULARY.

<i>add</i> , προσθέσθαι.	<i>deride</i> , ἐγγελάω, d.
<i>force</i> , δύναμις.	<i>prophecy</i> , μαντική, f.
<i>prophet</i> , μάντις, m.	<i>at present moment</i> , ἐν τῷ παρόντι.
<i>forbid</i> , ἀπεῖπον, aor.	<i>be silent</i> , σιωπάω.
<i>despise</i> , καταφρονέω, g.	<i>knife</i> , μάχαιρα.

And the king intended to add somewhat to his army, so as to have (*inf.*) a greater force, and there was a prophet by name Attos, whom all men greatly honoured owing to his wisdom, and he forbade the king to do¹ what he wished (wishes). And the king being enraged despised him, and derided his art, and asked these (questions) : ‘Can you² find out by your prophecy the thing which I am thinking of at the present moment, if it is easy?’ And he being silent for a short time, said, ‘It was (*inf.*) easy.’ And the king, laughing, said,³ ‘But this I had in my mind, to cut through this stone with a knife.’ And the prophet, taking the knife, while³ all wondered, cut through the stone.

¹ Negatives, § 77.² Question, § 74.³ εἰφῆ, Posit. § 71.

EXERCISE LVI.

Short and Tedium.

VOCABULARY.

<i>feast, ἔορτή.</i>	<i>praise, ἐπαινέω (-νεσ-).</i>
<i>it is needful, δεῖ, acc. and inf.</i>	<i>please, ἀρέσκω, d.</i>
<i>make (speech), λέγειν.</i>	<i>be at a loss, ἀπορέω.</i>
<i>high, ὑψηλός.</i>	<i>be wearied with, ἀχθομαι, d.</i>
<i>platform, βῆμα (-ματ-), n.</i>	<i>tiresome, λυπηρός.</i>

And there was once a feast to the god, and according to the custom it was needful for Smintheus to make a speech about the god, coming forward on (to) a high platform. And Smintheus fearing about himself asked a friend to come : for it seemed to him likely-to-be (*fut. inf.*) easier to speak before (in) many people, when a very faithful friend was present.¹ So the day arrived,¹ and he went with his friend to the platform. And when he had spoken² those present praised him. And Smintheus going away asked his friend, ‘How then did my speech please you ?’ And he being at a loss (for he was wearied with the speech) answered that it was short. But Smintheus said ‘[Yes] for I did not wish to prove tiresome to the hearers.’ ‘But nevertheless you were tiresome,’ said the other.

¹ Gen. Abs. § 35 (g).² § 44.

EXERCISE LVII.

Mandephilos.

VOCABULARY.

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

Once on a time, long ago, there was a man, of those¹ people, rich² and desiring to know all kinds of things, whose name was (to whom was a name) Mandephilos. And he was abroad for thirty years travelling to all countries, and learning everything about each from the inhabitants. And he is an example, what³ strange and incredible tales men tell about things a long way off. For he says things like this : There are men somewhere, who have only one leg, with which they go about hopping. And there is an island in which grow trees, which instead of fruit bear little lambs. And in the country toward the east there are beasts having no tail,⁴ but another head behind.

¹ Say, ‘of those thence.’

² § 52.

³ ‘How.’

⁴ § 76.

EXERCISE LVIII.

Mandephilos—*continued.*

VOCABULARY.

<i>tower</i> , πύργος.	<i>unite</i> , ξεύγνυμι (a. p. -ξευχθ-).
<i>maiden</i> , παρθένος.	<i>marriage</i> , γάμος.
<i>kindly</i> , φιλικῶς, εὐμενῶς.	<i>come back</i> , ḥκω.
<i>feast</i> , δειπνέω.	<i>next day</i> , τῇ ὕστερᾳ.
<i>in the morning</i> , ἅμ' ἔψ.	<i>savage</i> , ἄγριος.
<i>possessed</i> , κατεχόμενος.	<i>dragon</i> , δρακών.
<i>beg</i> , λιπαρέω.	<i>devour</i> , κατεσθίω.
<i>earnestly</i> , σφόδρα.	

And the same man tells another tale as follows : In a very strong tower was a very beautiful maiden, who received any one that ever passed that way [the one always passing thither] kindly, and entertained him. And the stranger remained the whole night with her feasting and conversing : and going away in the morning, possessed with a strong love, he begged her earnestly to be united to him in marriage. And she always said she was willing (*inf.*), but he must (*inf.*) go away and come back again next day, and not¹ be frightened at any of the things he saw (*sees*). And when he came back² he found instead of a maiden a most savage dragon. And seeing it, and being terrified, he retired as quickly as he could : and she pursued him,³ and caught him, and devoured him.

¹ μή, § 77.² Participle, § 44.

EXERCISE LIX.

Edegarde.

VOCABULARY.

*size, μέγεθος.**drunk, be, μεθίω.**fell, say 'arrived.'**send for, μεταπέμπομαι, a.**specified, βρητός.**meet, συνελθεῖν.*

Edegarde, being king of the Britannoi, was in size (*acc.*) very small, but in his body (*dat.*) was stronger than all. And he happened once to be entertaining Kenethios, tyrant of the Kaledonioi, and he, as was customary with (*dat.*) the people from that place,¹ being very drunk in the night, fell into much talk and laughter with those about him. And he said in jest,² about Edegarde, 'This, however, I wonder at in the king (*gen.*), how then being so small he rules so many men.' And as all laughed,³ the king hearing the noise asked, 'What is the cause of the laughter?' And some one having told him, Edegarde being angry sends for Kenethios to a specified place to meet him⁴ on the next day.

¹ 'Thence.'² Part. § 44.³ Gen. Abs. § 35 (g).⁴ § 17.

EXERCISE LX.

Edegarde—*continued.*

VOCABULARY.

<i>gladly</i> , ἀσμενος.	<i>contend</i> , ἀγωνίζεσθαι.
<i>favour</i> , χάρις.	<i>defend yourself</i> , ἀμύνεσθαι.
<i>dagger</i> , ξιφίδιον.	<i>before</i> , πρός, a.
<i>remind</i> , ὑπο-μιμησκω (-μνησ-).	<i>grant</i> , ἔχειν.
<i>decide</i> , διαγνῶναι.	<i>smile</i> , μειδιάω.

And Kennethios having come gladly (for he hoped to get some favour from him), Edegarde having two daggers under his cloak showed them, and reminding him of what was said¹ on the previous day, said as follows: ‘ You wonder now, my brother, how then I rule so many people: and to yourself, as is natural, you seem to be more worthy to possess my rule. But it will be better to decide the matter by contest.² So take the dagger, and defend yourself.’ And he being frightened, for he was said to be very strong, fell before his feet and besought him to grant pardon. ‘ For,’ said he, ‘ I said everything, because I was drunk,³ and owing to folly.’ And he smiled and pardoned him.

¹ § 25.² § 45; use verb ‘ contend.’³ § 47.

EXERCISE LXI.

The Boeotian's Foot.

VOCABULARY.

<i>Boeotian</i> , Βοιωτός.	<i>sleep</i> (vb.), καθεύδειν.
<i>except</i> , πλήν, g.	<i>project</i> , προέχω.
<i>chamber</i> , οἴκημα, n.	<i>rug</i> , τὰ στρώματα.
<i>dinner</i> , δεῖπνον.	<i>what a</i> , say <i>how</i> .
<i>lay one's-self down</i> , κοιμάο-	<i>toe</i> , δάκτυλος, m.
μαι.	

A Boeotian once travelling with an Aetolian arrived at an inn: and going in they asked the hostess to receive them and entertain them. And she replied that the house was (is) full, except one chamber only. And going in there,¹ dinner having been served,² they laid themselves down on the ground as though for sleep. And not being able to sleep, they began to jest and to laugh with each other. And the Boeotian, seeing the foot of his companion projecting out of the rug, ‘What an ugly³ foot you have!’ said he, ‘I will give a talent to you if you can show⁴ me an uglier (one).’ And he, immediately thrusting out his left foot from the rug, said, ‘This one is uglier, for it wants one toe:’ but the Boeotian replied, ‘No, but more beautiful. For the smaller, if it is ugly, is less ugly than the greater.’

¹ Adverbs of Place, § 73.³ Adjective Predicative, § 31.² ‘Having taken place.⁴ § 49.

EXERCISE LXII.

Bonosos.

VOCABULARY.

<i>rear, τρέφω.</i>	<i>gain, κτήσασθαι, aor.</i>
<i>Iberia, Ἰβηρία.</i>	<i>openly, φανερῶς.</i>
<i>intelligent, συνετός.</i>	<i>revolt, ἀποστῆναι, aor. I.</i>
<i>fat, παχύς.</i>	<i>defeated (be), ἡστάσθαι.</i>
<i>drunkenness, μέθη.</i>	<i>hang, ἀπάγχω.</i>
<i>plan, διανοέομαι.</i>	<i>, intr. κρέμαμαι.</i>
<i>set on foot, καθίστημι, I.</i>	<i>skin, ασκός.</i>
<i>conspiracy, συνωμοσία.</i>	

When Prōbos was ruler of the Rōmaioi there was a certain soldier Bōnōsos : and this man, having been reared¹ in Iberia, Probos despatched to Germania, and intrusted the ships to him in that quarter² to prepare. And Bonosos was an intelligent man, but fat in³ his body and given to (turned towards) drunkenness. And at first he was faithful to the ruler as regards the ships : but after a certain time he planned to set on foot a conspiracy, and himself hoped to gain the rule. And having an army at last, he openly revolted. And a general having come against him from Probos, and a battle having taken place, Bonosos was defeated, and, hanging himself with a rope, perished. And the conquerors said, ‘Here hangs not a man, but a skin full of wine.’

¹ Participles, § 66.
§ 36 (*d*).

² Article, and say ‘thence,’ §§ 6, 7.
§ 5.

EXERCISE LXIII.

Mastros.

VOCABULARY.

<i>book</i> , βιβλίον.	<i>charge</i> , ἐφίεσθαι, d.
<i>leader</i> , ἡγεμών.	<i>let</i> , ἔάω.
<i>meat</i> , κρέας, n.	<i>invent</i> , εὑρίσκω.
<i>priest</i> , ιερεύς, m.	<i>dress up</i> , ἐνσκευάζω.
<i>cook</i> , μάγειρος.	<i>old woman</i> , γραῦς.
<i>besides</i> , πρός, d.	

Mastros was a famous thief, and many things about him have already been told in other books. And once he wished to become leader of the thieves, as being very intelligent, and very clever at deceiving.¹ And when he asked this,² they said to him as follows : ‘First you must steal the meat out of the house of the priest, and then, having done this, you shall rule us. But this of course was very difficult, as³ the cook and the other slaves were guarding ; and besides these things, the priest charged the slaves to let no⁴ one pass into the house. So Mastros invented a very clever device as follows. Having dressed himself up as an old woman, he took a great bag.

¹ Infinitive, § 39.² Gen. Abs. § 35 (g).³ Part. § 44.⁴ μηδεὶς, § 77.

EXERCISE LXIV.

Mastros—*continued.*

VOCABULARY.

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

And having bought three hares, he put them into the bag, and, having tied it round with a rope, he went to the house, and asked that¹ it should be permitted him to go in. ‘For I am a wretched old woman,’ said he, ‘and I am exhausted with labour.’ And the slaves were afraid to allow him, the master having forbidden. But at last, seeing that² it was a woman, and suspecting no danger, he let her go in. And Mastros gave great thanks, and going in, sat down by the door. But while the servants were guarding³ the meat as had been told them, and not minding the stranger woman at all, Mastros opening the bag sent one hare through the door. And, jumping up, he shouted with a loud voice, ‘Look! a hare went by.’

¹ Use Infinitive.² Use Participle, agreeing with ‘woman.’³ § 44.

EXERCISE LXV.

Mastros—continued.

VOCABULARY.

<i>courtyard</i> , αὐλή.	<i>to be eager</i> , ἐφίεσθαι.
<i>disobey</i> , ἀπειθέω, d.	<i>to hunt</i> , θηρεύω.
<i>compel</i> , ἀναγκάζω.	<i>stand (endure)</i> , ἀνέχομαι, I.
<i>linger</i> , διατρίβω.	<i>all together</i> , σύμπαντες.
<i>let go</i> , μεθίημι, I.	<i>were off</i> , say <i>went off</i> .
<i>run away</i> , ἀποτρέχω.	<i>snatch up</i> , ἀναρπάζω.

And they, greatly surprised, looked into the courtyard, desiring to pursue, but not at all daring to disobey their master. And some one said, ‘How unlucky it is, for on¹ the other days we can pursue, but we have never seen a hare: but to-day, when we have seen,² we are compelled to linger in the house.’ And Mastros, after a short time, letting go another hare, shouted again yet louder, showing them the beast running away. And they were still more eager to hunt it, but did not yet dare. And at last, the thief letting go the third hare, then the slaves could stand it no longer, but all together were off out of doors in pursuit.³ And he meanwhile snatching up the meat himself too fled away.

¹ Cases, § 37 (*a*).² Participle.³ § 44.

EXERCISE LXVI.

Kolimos.

VOCABULARY.

<i>captain, ναύκληρος.</i>	<i>inscribe, ἐγγράφω.</i>
<i>go away (sea), ἀπάγεσθαι, I.</i>	<i>shallows, τὰ βραχέα.</i>
<i>native country, πατρίς, f. (-ίδ-).</i>	<i>stand by, παραστῆναι, I.</i>
<i>month, μήν (-ῆν-).</i>	<i>convenient, ἐπιτήδειος.</i>
<i>tablet, δέλτος.</i>	

There was once a captain by name Kolimos. And this man, having gone away a long voyage from his native country, and having been absent many months, was sailing quietly home through the great sea which is called Atlantikos. And he had a certain tablet in which all the parts¹ of the sea were inscribed, both islands and rocks and the shallows of the water. And he chanced one day to be sitting in the ship and examining this tablet. And showing a certain island, there written, to one of the sailors who happened to be standing by, ‘Behold,’ he said, ‘this island is not at all convenient for us to approach, for it lies outside the way which² we must sail. Nevertheless I wondrously desire to go there.³

¹ Article, § 10.² Acc. § 36 (c).³ Adv. §. 73.

EXERCISE LXVII.

Kolimos—continued.

VOCABULARY.

<i>to be possessed</i> , κατέχομαι, I.	<i>harbour</i> , λιμήν.
<i>hasten</i> , σπεύδω.	<i>stick fast</i> , use ἐνίστημι, I.
<i>forgive</i> , συγγιγνώσκω, I. d.	<i>wave</i> , κῦμα, n.
<i>once</i> , ἅπαξ.	<i>mast</i> , ἴστος, m.
<i>for the fourth time</i> , τὸ τέταρτον.	<i>scarcely</i> , μόλις.
<i>on the far side</i> , ἐν τῷ ἐπέκεινα, g.	<i>four times</i> , τετράκις.

And the sailor asked, ‘Why are you possessed with so great a desire ? for the people at home¹ earnestly requested us to hasten home as quickly as possible.’ And he answered, ‘I will confess everything to you : for perhaps I shall seem to you to be a fool, but you will forgive me, I think, when you have heard all. For about this island I have seen a most dreadful dream, and that not once only, but last night² for the fourth time. And I saw something like this. On the far side of the island there is a harbour, and there are rocks projecting out of the water. And on the rocks there is a ship stuck fast, and being destroyed by the waves. And there, tied to a mast, and scarcely projecting with his head out of the sea, a certain miserable slave is perishing. And this having seen four times, I am in a dreadful state.’

¹ ‘From’ for ‘at.’² ‘This night,’ § 35 (f).

EXERCISE LXVIII.

Kolimos—*continued.*

VOCABULARY.

<i>thunderstruck</i> , ἐπλαγῆναι, I.	<i>upon</i> , ἐπί, g.
<i>vision</i> , ὄψις, f.	<i>form</i> , ἰδέα, f.
<i>be beside one's-self</i> , use ἐξ- ἰστημι, I.	<i>beach</i> , αἰγαλός, m.
<i>endure</i> , ἀνέχομαι, I.	<i>fixed on</i> , ἐμπεπηγώς.
<i>turn aside</i> , ἀποστρέφω.	<i>put in</i> , σχεῖν, I.
<i>bear down</i> , φέρεσθαι, I.	<i>go on board</i> , ἐμβαίνω, ἐσβαίνω, I.
<i>straight</i> , εὐθύ.	<i>wreck</i> , ναυάγιον.
	<i>recover</i> , ἀναπνέω, I.

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

¹ § 37 (*g*).² Tenses, § 57.³ § 64.

EXERCISE LXIX.

Kolimos—*continued.*

VOCABULARY.

<i>pirate</i> , λῃστής.	<i>curse</i> (vb.), ἐπαρᾶσθαι.
<i>plunder</i> , ληίζεσθαι.	<i>get drunk</i> , μεθύω.
<i>speak against</i> , ἀντιλέγω.	<i>at daybreak</i> , ἅμα ἥψ.
<i>without knowing it</i> , use λαν-	<i>firmly</i> , ἐμπέδως.
θάνω, I.	<i>boat</i> , λέμβος.
<i>sail close</i> , προσπλέω, I.	<i>get safe</i> , σωθῆναι.
<i>storm</i> , χειμών, m.	<i>grind</i> , τρίβω.

‘Three days ago (before) we were sailing towards this island. And the captain, a violent¹ man and a pirate, had a mind to put in there and attack the islanders secretly, and plunder everything. But as I alone spoke against it, they all got angry, and having taken and bound me thus, intended to put me to death by hunger. But in the night, being near to the harbour, without knowing it¹ they sailed close to these rocks and made shipwreck. And there being a storm they remained all night, fearing and cursing, and some even got drunk. And at daybreak, the ship being firmly stuck, they went on board the boat, and tried to get safe to land. But the boat being ground against the rocks, they all at once perished.

¹ § 52.

EXERCISE LXX.

Kolimos—continued.

VOCABULARY.

deserve, ἄξιος εἶναι.	forwards, ἐς τὸ πρόσθε.
rescue, σωτηρία.	disappoint, ἐξαπατάω.
little by little, κατὰ μικρόν.	cry out, βοάω.
sink, καταδύομαι, I.	rise up, ἀναστῆναι.
clear, ἐμφανής.	noble, γενναῖος.
sail along, παραπλέω.	awake, ἐγερθῆναι.
rescue, ἐκσώζω.	cry, βόη.
speed away, φέρεσθαι, I.	

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

¹ Participle, § 50.² § 6.

EXERCISE LXXI.

Sakes' Dream.

VOCABULARY.

<i>love, φιλέω.</i>	<i>wake up, ἐξεγείρω.</i>
<i>Indian, Ἰνδος.</i>	<i>silently, σιγῇ.</i>
<i>in a dream, ὅναρ.</i>	<i>slay, ἀποκτείνω.</i>
<i>disturb, ταράσσω.</i>	<i>wait, μένω.</i>
<i>what is the matter? τί πάσχει;</i>	

Now about dreams, both already have such things been told, and other things we have to tell not less wonderful. For there was a man named Sakes who had a brother whom he loved very much. And this man was abroad among the Indians, in a place where many barbarians were, and most hostile. And once sleeping in the night in summer-time,¹ he saw in a dream Sakes, appearing in his face to be much disturbed, and when he asked him what was (is) the matter, the other answered as follows: ‘Wake up, O dearest one, silently, and take your sword, and hide yourself behind the door: for two barbarians are coming to slay² you.’ And he heard, and rose up, and was in great fear, but taking his sword as was told³ him, and hiding himself, he waited.

¹ ‘It being summer,’ § 35 (g). ² Future Participle. ³ Tense, § 64.

EXERCISE LXXII.

Sakes' Dream—*continued.*

VOCABULARY.

<i>one</i> , ὁ μέν.	<i>take away</i> , ἀποφέρω, I.
<i>goods</i> , χρήματα.	<i>deep</i> , βαθύς.
<i>surprise</i> , καταλαβεῖν, I.	<i>stoop</i> , παρακύπτω.
<i>touch</i> , θιγγάνω, g. I.	<i>drop</i> , μεθίημι, I.
<i>smite</i> , πατάσσω.	<i>avail one's-self of</i> , χρῶμαι, d.
<i>spoil</i> , λεία.	<i>opportunity</i> , καιρός.
<i>comrade</i> , ἔταῖρος.	<i>come to aid</i> , βοηθέω.
<i>lift up</i> , ἀναίρω.	<i>convey</i> , κομίζω.

And not long after came two barbarians, and one opening the door, went up to the bed to kill¹ him. But the other, remaining below, proceeded² to steal the goods. And he who was hidden, surprising the barbarian while touching the bed, and smiting him secretly, killed him. And meanwhile he perceived the other one coming up with the spoil. And as he came in, he bade him, as though being his comrade, to lift up the dead man and take him away outside. And he suspecting nothing, the darkness being deep, stooped as though to take¹ the corpse, at the same time dropping his spoil. And he, availing himself of the opportunity, struck this man also with the sword, and killed him. And then he called his slaves with a loud voice, who, coming to his aid, conveyed outside the barbarians who were dead.

¹ § 48.

§ 59.

EXERCISE LXXIII.

Sakes' Dream—*continued.*

VOCABULARY.

<i>perplexity, ἀπορία.</i>	<i>so far off, use διὰ τοσούτον and ἀπέῖναι.</i>
<i>to be accustomed, εἰωθέναι.</i>	<i>to murder, ἀποκτείνω, I.</i>
<i>to rest, κεκομῆσθαι.</i>	<i>to move, κινέομαι.</i>
<i>with, παρά, d.</i>	<i>to be wont, φιλέω.</i>
<i>in reality, τῷ ὅντι.</i>	<i>to calculate, λογίζομαι.</i>
<i>to happen, γίγνομαι, I.</i>	<i>each (of two), ἕκατερος.</i>

And after many days he received from his brother a letter as follows : ‘O dearest one, to-day I saw a dream about you, very wonderful, on account of which I am in much fear and perplexity. For it was midday,¹ and sleeping, as I am accustomed in summer-time,¹ I saw you very plainly resting in a bed. And it was night with you (which in reality happens to those who² are so far off), and I saw two barbarians coming to your house, and I heard them conversing (and saying) that they were intending (are intending) to murder you and plunder the things in the house. And fearing, I tried to wake you up out of sleep: but I could not move at all, as is wont to happen to one sleeping. And from fear and distress, with a loud shout³ I called you: and immediately I woke up, and knew that in reality I was shouting.⁴ And by calculating he found that to each man his own dream appeared at the same time.

¹ § 35 (g).
S.C.W.]

² § 5.

K

³ § 45.

⁴ § 51.

EXERCISE LXXIV.

The Executioner.

VOCABULARY.

<i>officer</i> , ὑπηρέτης.	<i>blow</i> , πληγή.
<i>assembly</i> , ἐκκλησία.	<i>prisoner</i> , ὁ δεδεμένος.
<i>office</i> , τιμή.	<i>salt</i> , ἄλς, f.
<i>contest</i> , ἀγών (-ῶν-).	<i>put (to)</i> , προσθεῖναι, d. I.
<i>by way of</i> , ἐπί, d.	<i>sneeze</i> , πταρμός.
<i>competitor</i> , use ἀγωνίζεσθαι.	

When Cōnos was once king of the Indians, the officer died who used¹ to kill those condemned to death.² And, wishing to choose another, Conos called an assembly, and ordered those who wished to have the office of the officer to be present. And there were present three, prepared³ as for the contest, so that they brought out three of the condemned, whom it was necessary to kill, by way of trial. And the first of the competitors cut off the head of the man with one blow. And the second not only cut it off with one blow, but, cutting very skilfully, did not even throw it down from his shoulders. And the third shook his sword for a little, but stopped, not even seeming to have touched⁴ the prisoner. And Conos asking, ‘When then will you kill him?’ he ordered them to put salt to the nose of the man, and, a sneeze occurring, the head fell off. The king therefore, much pleased, chose this man.

Tenses, § 59.

² g.³ § 66.⁴ Aorist.

EXERCISE LXXV.

Momos and Oneioi.

VOCABULARY.

<i>venture</i> , τολμάω.	<i>punish</i> , κολάζω.
<i>jest</i> , σκώπτω.	<i>advise</i> , συμβουλεύω.
<i>insult</i> , ὑβρίζω.	<i>bear</i> , ἀνέχομαι.
<i>easy-tempered</i> , ράθυμος.	<i>indifference</i> , ράθυμία.
<i>care</i> , φροντίζω.	<i>for the future</i> , τὸ λοιπὸν.
<i>rebuke</i> , ἐπιτιμάω, d.	

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

¹ ‘Of those there,’ § 6.² § 44 (1).

EXERCISE LXXVI.

Momos and the Poets.

VOCABULARY.

<i>poet, ποιητής.</i>	<i>conqueror, ὁ νικήσας.</i>
<i>claim, ἀξιώμα.</i>	<i>elder, γεραιότερος.</i>
<i>write poetry, ποιεῖν.</i>	<i>done (sense).</i>
<i>recite, λέγω.</i>	<i>without, use οὐδέν.</i>
<i>poem, ποίημα, n.</i>	

Another time two poets came to Momos, asking him to decide a contest. And he said, ‘I am willing to do all things which I can so as to help you.’ And when he had said this, they explained to him the matter. For the contest was about their art, each claiming to be able to write poetry more skilfully. And he said, ‘Each of you then recite a poem in the presence of all, and when we have heard we will decide which seems to be better in the¹ art. And we will give much gold to the conqueror.’ Then both, being pleased, praised him.² And silence being made, the elder recited his poem. And when he had done, immediately without waiting the king decided that the other was (is) victorious.

¹ § 36 (*d*).² Dual.

EXERCISE LXXVII.

Momos in Disguise.

VOCABULARY.

hospitable, φιλόξενος.

aid, βοηθέω, d.

tanner, βυρσοδέψης.

imitate, μιμέομαι, a.

save only, πλὴν εἰ μὴ.

Another time Momos wishing to know about his subjects, what kind of people they are, and how they feel¹ towards him, having dressed himself up as a dealer, used to go through the city by night. And the citizens, being hospitable, everywhere received him gladly. And he heard many things, said without fear about himself; and once he came to the house of a tanner, who was punishing his wife with blows and abuse for disobedience.² And she cried out, ‘But I have done nothing at all, save only I went out to see³ the soldiers. But this stranger will aid me, for it is not customary here to punish women so cruelly. Will you not then⁴ imitate the king, who lets his own wife go free to do all that she wishes?’

¹ Use ἔχω.
³ § 48.

² Use Participle, ‘having been disobedient,’ § 66.
⁴ Interrogations, § 74.

EXERCISE LXXXVIII.

Momos in Disguise—*continued.*

VOCABULARY.

<i>beat</i> , τίπτω.	<i>to be laid down</i> , τεθεῖσθαι,
<i>call to witness</i> , μαρτύρομαι.	κεῦσθαι.
<i>manage</i> , διοικέω.	<i>negligence</i> , ἀρθυμία.
<i>cease</i> , παύεσθαι.	<i>relax hold on</i> , μεθίεσθαι, g. I.
<i>govern</i> , ἀρχω, g.	<i>government</i> , ἀρχή.
<i>orderly</i> , εὐκοσμος.	

But the husband did not stop beating¹ his wife, but called the stranger to witness, saying as follows: ‘Stranger, I don’t know where you come² from, but this you must learn from us, how much trouble the king gives to his subjects by managing his own house foolishly.’ But the woman, not yet having ceased from her noise, said, ‘But he does not indeed govern us badly, for everybody everywhere praises our city, that we are orderly and carefully preserve laws well laid down.’ ‘That is true,’ said the man, ‘and the city is worthy to be thus praised: but of this not the king is the cause, from negligence relaxing his hold on the government, but we who punish our wives.’

¹ § 43.² ‘Are.’

EXERCISE LXXIX.

Pompos and the Cup.

VOCABULARY.

<i>nobody particular</i> , οὐ περισσός τις.	<i>heal</i> , ἰᾶσθαι.
<i>impudence</i> , ἀναίδεια.	<i>succeed</i> , κατορθώω.
<i>be superior</i> , διαφέρω, g.	<i>unsuccessful</i> , ἀπράκτος.
<i>persuade</i> , ἀναπείθω.	<i>back</i> , use adv. ὅπισθε.
<i>good-natured</i> , ἐπιεικής, (subst.) ἐπιείκεια.	<i>cup</i> , ποτήριον, n.

Pompos was a thief, who was nobody particular in wisdom, but in impudence was superior to all mankind. For many men having tried to persuade this man to steal no¹ longer, at last a certain Phalēros, a physician, a very good-natured man, received him into his house as a servant, knowing indeed that he² was dishonest and always stealing, but hoping by good nature and justice to heal him. ‘For often,’ he said, ‘a man succeeds by such means, when other people are unsuccessful.’ And for a long time Pompos proved a good servant: but one day a friend happened to be coming in to Phaleros, and he saw Pompos running away through a back door having a golden cup. And being captured and brought to his master, he said, ‘But I was taking it to the river that I might³ wash it !’

¹ § 77.² ‘Him being,’ § 51.³ Subj. and Opt. of purpose, § 70.

EXERCISE LXXX.

Pompos and the Beggar.

VOCABULARY.

<i>be hungry</i> , πεινάω.	<i>take off</i> , ὑπολίγομαι.
<i>walk</i> , πορεύομαι.	<i>nice</i> , απουδαῖος.
<i>beggar</i> , πτωχός.	<i>give a share</i> , μεταδοῦναι, g.
<i>means</i> , μηχανή.	<i>grateful</i> , χάριν ἔχειν.
<i>lame</i> , χωλός.	<i>lie down to rest</i> , κοιμάομαι.
<i>having bound beneath one</i> , ὑποδε-	<i>snore</i> , ρέγκω.
δεμένος, acc.	<i>purse</i> , βαλάντιον.
<i>wooden</i> , ξύλινος.	

Another time Pompos being very hungry was walking along the road¹ towards Corinth. And seeing a beggar sitting under a tree by the wayside, and eating some inferior food, he had a mind to get it by some means and run away. And the beggar being lame² used to travel with a wooden leg fastened on [having bound beneath him a wooden leg]. And then he was resting, having taken this off. And his dinner, which was nothing very nice, he was eating quietly. And he having greeted Pompos, and given him a share of the food³ which he had, he was very much pleased and was grateful for⁴ his friendliness and good nature. And at last, having eaten and drunk, they lay down to rest: and while the beggar was snoring, Pompos getting up, and taking his purse and his leg, ran away.

¹ Art. § 7.³ Attraction of Relative, § 27.² Tenses, § 59.⁴ Gen. § 35 (e).

EXERCISE LXXXI.

Legioi.

VOCABULARY.

<i>wine, οἶνος, m.</i>	<i>abstain, ἀπέχομαι, g.</i>
<i>taste, γεύομαι, g.</i>	<i>orator, ῥήτωρ.</i>
<i>impious, ἀσεβής.</i>	<i>be weak, ἀσθενέω.</i>
<i>however little, ὅποσονοῦν.</i>	<i>old, use γεγονώς.</i>
<i>meeting, σύνοδος, f.</i>	<i>seventy, ἑβδομήκοντα.</i>
<i>assemble, act. συλλέγω,</i> <i>intr. συνελθεῖν.</i>	

In the Island of the Keltai there is a race of men called¹ Lēgioi. These, in other things, are like the rest of the citizens, but wine they never taste, thinking it impious to drink, even however little. And they have meetings, where assembled they speak many words, praising much the man who abstains from wine, as the best of men. And these being once assembled in such a meeting, a certain Lēgios, an orator, was explaining how those who drink no² wine are always well in their body, nor are they weak with any disease. And a man standing up, not³ a Legios, said as follows: ‘I have drunk⁴ wine now for seventy years, have⁴ never been ill even a single day.’ ‘But,’ the orator said, ‘But if you had abstained (*imperf.*) from wine, you would⁵ by this time have been one hundred years old.’

¹ Nom. Pl. agreeing with Ληγίοις.

² Negatives, § 77.

³ Participles omitted, § 52.

⁴ Tenses, § 56.

⁵ Would have been, δινόσθα. § 69.

EXERCISE LXXXII.

Pharos.

VOCABULARY.

<i>boast</i> , καυχάομαι.	<i>right</i> , δεξιός.
<i>speed</i> , τάχος, n.	<i>slip under</i> , ὑποδῦναι.
<i>slowly</i> , βραδέως.	<i>tent</i> , σκηνή.
<i>pinch</i> , πιέζω.	<i>set free</i> , λύω.
	<i>mount</i> , ἐπιβῆναι.

And Pharos had an excellent horse, whom many people much wished to have. And Pharos always boasted about this, as being superior to all horses in speed. And his friends advised him to guard it more carefully : but he was not at all afraid of thieves, for he knew this : that the horse at other times ran (runs) slowly, but if pinched¹ in (acc.) his right ear, conquered (pres.) all the others ; and the master alone knew this; so he did not care for thieves, being able to catch them with any other horse. But once a thief came by night, who, slipping under the tent, set free the horse, and mounting, went off in flight.² But Pharos hearing a noise, and waking, discovered what³ had taken place.

¹ § 49.² Participle.³ § 25.

EXERCISE LXXXIII.

Pharos—*continued.*

VOCABULARY.

<i>neighbour</i> , δ <i>πλησίον</i> .	<i>watch</i> , θεωρέω.
<i>furnish with</i> , παρέχειν, d. (person and thing), I.	<i>lightning</i> , ἀστραπή. <i>vanish</i> , ἀφανίζομαι.
<i>agree</i> , συναινέω, I.	<i>preserve</i> , σώζω.
	<i>reputation</i> , ἀξίωσις.

But laughing, and not at all at a loss, he rose up and went to his neighbour, and told him the matter. And he asked him to furnish him with his horse, so as to catch his own. And he agreed, and Pharos, taking it and mounting, pursued the thief. But he having gone on a long way, was hoping to escape home in time.¹ And thus there was set on foot a kind of horse race, and all those² in the country watched them passing by quicker than lightning, and wondered much. But at last, Pharos, having a good horse, was catching up the thief, following very close behind. Then he shouted to the thief, ‘Pinch his right ear.’ And he pinched, and the horse fled away quicker than lightning, and vanished. For he wished rather to preserve the reputation of the horse than the horse itself.

¹ § 43.² Article, § 6.

EXERCISE LXXXIV.

Graules.

VOCABULARY.

<i>s·m, νιός.</i>	<i>at house of, παρά, acc.</i>
<i>not anyhow, οὐδαμῶς.</i>	<i>soothsayer, μάντις.</i>
<i>Maintain, τρέφειν.</i>	<i>crystalline, ὑάλινος.</i>
<i>be deficient, ἐλλείπω, I.</i>	<i>live, διάγω.</i>
<i>Trade, τέχνη, f.</i>	<i>overtake, καταλαβεῖν, I.</i>
<i>bid farewell, χαιρεῖν εἰπεῖν, d. I.</i>	<i>arrow, τόξευμα, n.</i>

Graules, having three sons, was not anyhow able to maintain them, as the food was deficient.¹ Accordingly, having explained to them all his difficulty, he sent them away, and bade them learn some trade, and come back again to him after five years. And they, with many tears, having bidden farewell to each other, went each his own way.^{2,3} And the elder arrived at the house of a very clever soothsayer, who was able to see what was⁴ very far off, by⁵ employing a certain crystalline device. And the second, living with a certain archer, became most skilful in shooting.⁶ And there was nothing anywhere which he was not able to overtake with his arrow, even though⁷ the others did not even see it.

¹ Gen. Abs. § 35 (*g*).

² § 36 (*c*).

³ § 29.

⁴ Art. and Part. § 5, § 25.

⁵ § 45.

⁶ § 35 (*b*), § 8.

⁷ Use of Genitive Absolute with *καὶ περ*, § 50.

EXERCISE LXXXV.

Graules—*continued.*

VOCABULARY.

<i>chance (to), τιγχάνω,</i> part. I.	<i>show off, ἐπιδείξασθαι.</i>
<i>rustic, ἄγροικος.</i>	<i>listen to (obey), πιθέσθαι, I.</i>
<i>cobbler, σκυτοτόμος.</i>	<i>eagle, ἀετός.</i>
<i>spend (time), διάγω.</i>	<i>establish, καθίστημι, I.</i>
<i>know how to, ἐπίσταμαι, c. inf.</i>	<i>promise, ὑπισχνέομαι.</i>
<i>stitch together, συρράπτειν.</i>	<i>hand over, παραδίδωμι, I.</i>
<i>end, τελευτάω.</i>	<i>young (of birds), νεοσσοί.</i>

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

¹ Use of δή, § 75.
³ § 5.

⁴ § 35 (g).

² ὥστε, with Indicative.
Use of ξκαστος, § 29.

EXERCISE LXXXVI.

Graules—*continued.*

VOCABULARY.

<i>proceed to, τρέπεσθαι πρός,</i> I.	<i>bough, κλάδος,</i> m.
<i>display, ἐπίδειξις.</i>	<i>chip, κάρφος,</i> n.
<i>draw out, ἔξαιρέω,</i> I.	<i>weave together, συμπλέκω.</i>
<i>crystal, υαλος,</i> f.	<i>contain, ἔχω,</i> I.
<i>raise, ἐπαίρω.</i>	<i>get ready, παρασκευάζω.</i>
<i>very top, use ἀκρότατος.</i>	<i>discharge, ἀφίημι,</i> I.
<i>I stand, ἔστηκα.</i>	<i>bolt, βέλος,</i> n.
<i>pine, πευκή.</i>	<i>into the midst, ἐς μέσον.</i>
<i>high (adv.), ὑψοῦ.</i>	<i>war-ship, τριήρης,</i> f.
<i>nest, νεοσσία.</i>	

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

¹ Use of Participle, § 44.² Position of εφη, § 71.³ Adjective of Position, § 4.

EXERCISE LXXXVII.

Graules—*continued.*

VOCABULARY.

<i>execute, τελέω.</i>	<i>chicken, νεοσσός.</i>
<i>be cracked, διαρραγῆναι, I.</i>	<i>sign, σημεῖον.</i>
<i>relieve, ἀπαλλάσσω.</i>	<i>line, γραμμή, f.</i>
<i>knowingly, ἐπιστημόνως.</i>	<i>round, περί, a.</i>
<i>out came, ἐκφανῆναι, I.</i>	<i>breast, στῆθος, n.</i>

And in other respects the father praised the brothers, as having well executed the matter: but in this he was at a loss, because the eggs were cracked, and it did not seem to be possible to hand over the young alive to the king. Thereupon the youngest son coming forward said, ‘I will relieve you from this difficulty.’ And at the same time he took the eggs and stitched them knowingly together, and, after two days, the eggs again being cracked, out came five chickens, having no other sign of what had occurred,¹ except that they had a red line round their breast. And the king, as² he saw everything done that he wished, was excessively pleased, and to the others gave much wealth, but to the youngest intrusted his government.

¹ Article and Participle, § 25.

² Use of Participle, § 47.

EXERCISE LXXXVIII.

Phelios.

VOCABULARY.

Phelioi, Φέλιοι.

bitter, χαλεπός.

be well treated, εὖ παθεῖν.

anger, ὁργή.

at hands of, ἐπό.

between. Index.

Linios, Λινίος.

quarrel, διαφέρεσθαι.

wherein, ἐν τῷ.

revile, λοιδορεῖσθαι, d.

it is lawful, ἔξεστι, d.

to a wonderful extent, θαυμά-

expense, δαπάνη.

σιον ὅστον.

stater, στατήρ (-ῆρ-), m.

mock, ἐγγελῶ, d.

strife, ἔρις (-ριδ-), f.

how much, ὅσφ.

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

¹ Use of Participle.² Use of Optative with *ἂν*, § 69.

EXERCISE LXXXIX.

The Cat's Pilgrimage.

VOCABULARY.

*cat, αἴλουρος, f.**compose, διατίθημι.**in turn, ἐφεξῆς.**solemn, σεμνός.**pass (time), † διάγω.**most, μάλιστα.**reply, † ἀποκρίνομαι.**philosophy, φιλοσοφία.**owl, γλαῦξ, f.**philosophise, φιλοσοφέω.*

Now the cat, wishing to know what¹ the other beasts thought (think) about life, went to each in turn: and having come to them she asked what she ought to do to pass her life well.² And the others replied just as each happened: but the owl composing her face to great solemnity³ said, ‘O cat, most of all there is need of philosophy. And to philosophise is to search and to think about such matters as are most difficult to discover.’ But the cat said that it was⁴ no use to search for such things: for that⁴ it was better to think about easy matters,—‘For no one,’ said she, ‘searches for anything, unless in⁶ the hope sometime to find: for it would not even be sensible.’⁷

¹ Dramatic Particles, § 75.² ‘What doing she ought to pass,’ etc.³ Use of Adjective Predicate, § 31, ‘composing very solemn.⁴ Accusative Infinitive, § 40.⁵ Negatives, § 78.⁶ Participle.⁷ Use of *δν*, § 69.

EXERCISE XC.

The Cat's Pilgrimage—*continued.*

VOCABULARY.

<i>close</i> , συγκλείω.	<i>whether</i> , πότερον.
<i>eyelids</i> , βλέφαρα, n.	<i>one of the two</i> , θάτερον.
<i>well</i> , ἀλλά.	<i>be by nature</i> , πεφυκέναι, φύναι.
<i>philosophy</i> , φιλοσοφία.	<i>immortal</i> , ἀθάνατος.
<i>in what way</i> , πώς.	<i>eternal</i> , ἀΐδιος.
<i>I presume</i> , δήπου.	<i>philosopher</i> , φιλόσοφος.
<i>arises</i> , γίγνομαι.	<i>take delight</i> , ἔδεσθαι, part.
<i>belongs</i> , προσήκει.	<i>destruction</i> , διαφθορά, f.

But the owl, closing her eyelids slowly and solemnly, said, ‘ Well, I will give you an example of my philosophy, in what way search is made.¹ For you know, I presume, that the bird arises from the egg, and the egg no less from the bird. It belongs therefore to philosophy to examine thoroughly this (question), whether the egg arose first or the bird. For it is clear that one of the two appeared first, since none of the beasts is by nature immortal or eternal.’ ‘ But what hope is there,’ said the cat, laughing, ‘ to find out such a thing ? ’ And the owl, looking yet more solemn than before, said, ‘ No hope: and for this² I give the gods very great thanks: for philosophers take delight in searching;³ but to find out anything is the end and destruction of philosophy.’

¹ Use the Passive.

² § 35 (e); also use of Dramatic Particles, § 75.

³ Use of Participles, § 43.

EXERCISE XCI.

The Weavers.

VOCABULARY.

<i>weaver</i> , ὑφάντης.	<i>garment</i> , ἵματιον.
<i>proud</i> , σεμνός.	<i>wear</i> , ἔχω.
<i>be considered</i> , δοκεῖν, inf.	<i>discern</i> , διαγνῶναι.
<i>I ask leave</i> , αἰτῶ ἐξεῖναι.	<i>deal with</i> , συγγένεσθαι.
<i>do good</i> , ὀφελεῖν, a.	<i>capable</i> , ικανός, inf.

Once on a time there were some wonderful weavers, by name Plékioi, who came to the city of Kōlos. Now Kolos was a very proud king, but he was not considered to be wise. And the Plekioi asked leave to go to the king, and show off their skill to him. And they came and spoke as follows :— ‘O most mighty king, we should¹ be willing to do you very much good by our art ; for we can weave such garments, that² you wearing them shall be able to discern those faithful and unfaithful of all with whom you deal. For all that are faithful and worthy of honour and capable of ruling,³ these will be able to see the garments clearly : but the unworthy will not see anything at all.’

¹ Use of Optat. with *οἶν*, § 69.

² Say ‘which you wearing will.’

³ Use of Infinitive, § 39.

EXERCISE XCII.

The Weavers—*continued.*

VOCABULARY.

<i>too great, μείζων.</i>	<i>one must needs, ἀνάγκη, with inf.</i>
<i>confidently, θαρρῶν, part.</i>	<i>100, ἑκατόν.</i>
<i>please=wish, θέλω.</i>	<i>full-length, ποδήρης.</i>
<i>be ready, θέλω.</i>	<i>robe, πέπλος, m.</i>
<i>anything=everything, πᾶν.</i>	<i>magnificent, μεγαλοπρεπής.</i>
<i>we care, use μέλει.</i>	<i>visible, ὄρατός.</i>
<i>since, ἐπει.</i>	

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

¹ Attracted Relative, § 27.³ ὡς with Gen. Abs. Particle, § 46.² Use of Participle, § 43.⁴ Tenses, § 56.

EXERCISE XCIII.

The Weavers—continued.

VOCABULARY.

<i>salute</i> , ἀσπάζομαι, a.	<i>up and down</i> , ἄνω κάτω.
<i>loom</i> , ἴστός.	<i>interest</i> , σπουδή.
<i>agreement</i> , τὸ εἰρημένον.	<i>ceaseless</i> , ἄπληστος.
<i>cloth</i> , ψῆφος, n.	<i>and moreover</i> , καὶ δὴ καί.
<i>window</i> , θυρίς, f.	<i>be quit</i> , ἀπαλλαγῆναι.
<i>seated</i> , καθημένος.	<i>afraid</i> , δεδιώς.

And when they had said this, and had saluted the king, they went off to the house and set up the loom. And the king, according to the agreement, paid to each the staters each day. And they remained many days¹ in the house as though² working at³ the cloth. And as⁴ the loom stood by a great window, the passers-by all saw the weavers seated at⁵ their work, and throwing their arms quickly up and down as though weaving a great cloak. And in the city, as was natural, there was much interest and ceaseless conversation about the matter; and, moreover, no small strife, some⁶ rejoicing that now the king would⁷ be quit of the unfaithful men, the others afraid, and abusing the weavers.

¹ § 36 (b).⁴ § 47.² Dramatic Particles, § 75.⁵ επι (d).⁶ Genitive Absolute, § 35 (g).⁷ Say ‘if now . . . shall be quit.’³ περὶ (a).

EXERCISE XCIV.

The Weavers—continued.

VOCABULARY.

<i>come into view, φανερόν γενέσ-</i>	<i>unsparingly, ἀφθόνως.</i>
<i>θατ.</i>	<i>hold up, ἀνέχω, I.</i>
<i>steward, ταμίας.</i>	<i>all but, ὀλίγου δεῖν,</i>
<i>to get on, use ἔχω, intrans.</i>	<i>grovel, προκεῦσθαι.</i>
<i>inspect, διασκοπεῖν.</i>	<i>admire, θαυμάζω.</i>
<i>variegated, ποικίλος.</i>	<i>magnificence, μεγαλοπρέπεια.</i>
<i>manufacture, ποιεῖν.</i>	
<i>not a whit, οὐδέν τι.</i>	<i>report, ἀπαγγέλλω.</i>

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

¹ Use of Possessive, § 21.

² Perfect or Aorist, § 64.

EXERCISE XCV.

The Weavers—*continued.*

VOCABULARY.

<i>elapse, γενέσθαι.</i>	<i>unworthy, ἀνάξιος.</i>
<i>chief (men), οἱ ἄριστοι.</i>	<i>persuade, πείθω.</i>
<i>in each detail, καθ' ἕκαστον.</i>	<i>put on, ἐνδύναι.</i>
<i>conscious in one's own heart, συνειδὼς ἔαντφ.</i>	<i>go in a procession, πομπεύω.</i>

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

¹ Use of Participle, § 44.² Use Aorist.⁴ § 45.³ Accusative Infinitive, § 40.⁵ § 44.

EXERCISE XCVI.

The Weavers—*continued.*

VOCABULARY.

<i>those in office, οἱ ἐν τέλει.</i>	<i>put round one, ἀμφιβάλλομαι, I.</i>
<i>lead on, προάγω.</i>	<i>street, ὁδός, f.</i>
<i>do obeisance, προσκυνέω.</i>	<i>naked, γυμνός.</i>
<i>uncover, ἀποκαλύπτω.</i>	<i>whisper, ὑπειπεῖν.</i>
<i>sin, ἄμαρτάνω.</i>	<i>state of case, πρᾶγμα.</i>
<i>give sign, δηλώω.</i>	<i>fall into, τραπέσθαι εἰς.</i>
<i>put off, ἔκδύομαι.</i>	<i>mock, σκώπτω, a.</i>

And the king, coming with much hope, with all those in office attending, was led on to the loom, amid the salutes and obeisance of the weavers.¹ But when² the loom was uncovered, not even Kolos himself saw anything³ at all. But being conscious in his own heart that (*ὅτι*) he had sinned (*aor.*) many⁴ (sins), and, being afraid, he gave no⁴ sign, but, hiding his suspicion, praised the work, and putting off his clothes he put round him the supposed³ new cloth, and so marched through the street. And the people in the streets,⁵ not even themselves seeing anything, but being afraid, like the former ones,⁶ to confess it, made much noise by praising and admiring; and at last a child cried out, ‘But the king is naked;’ and as each whispered this to his neighbour, all discovered the state of the case, and fell into much laughter, mocking both themselves and the king.

¹ ‘The weavers saluting and doing obeisance.’ See Particles, § 44.

² Use *ἐπει* with Aorist.

³ Dramatic Particles, § 75.

⁴ § 36 (c).

⁵ § 6.

EXERCISE XCVII.

The Princess.

VOCABULARY.

<i>royal</i> , βασιλικός.	<i>wound</i> , τραυματίζω.
<i>insist</i> , δισχυρίζομαι.	<i>suffer pain</i> , ἀλγεῖν.
<i>is the case</i> , οὗτος ἔχειν.	<i>dry</i> , ξηρός.
<i>coarse</i> , ἄγροικος.	<i>bean</i> , κύαμος.
<i>hear</i> , πυνθάνομαι.	<i>couch</i> , κλίνη.
<i>prove</i> , ἐνδείκνυμι, I.	<i>spread</i> , καταπετάννυμι, I.
<i>softly</i> , μαλακῶς.	<i>over</i> , ὑπέρ, g.
<i>otherwise</i> , εἰ δὲ μή.	

Now the Kalydonioi are said to be royal in race : and they themselves also strongly insist that¹ this is the case. And once on a time there was one of the citizens, coarse in his nature, who being vexed with the Kalydonioi, said that¹ the daughter of the principal man among them (of them) was not royal. And she hearing it,² and being indignant, wanted to prove that (*ὅτι*) she was (is) royal. And royal persons are easy to discern in this way, because they must lie softly : otherwise they are severely wounded and suffer pain in their body. Accordingly she bought a dry bean and laid it down on a couch, and having spread twenty very soft rugs over the bean, she lay down.

¹ Acc. Inf. § 40.² Tense of Participle, § 68.

EXERCISE XCVIII.

The Princess—*continued.*

VOCABULARY.

<i>ordinary</i> , μέτριος.	<i>maid-servant</i> , θεράπαινα.
<i>by reason of</i> , διά, a.	<i>bloody</i> , γήματωμένος.
<i>fall asleep</i> , καταδαρθάνω, I.	<i>admit</i> , διμολογέω.
<i>at dawn</i> , ἅμα τῇ ἡφ.	<i>verily</i> , ἢ μήν.

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

¹ Opt. and *dv*, § 69.

² Participle, § 35 (g).

³ Use of *τοιοῦτος*, § 24.

⁴ Article and Adv. § 6.

⁵ § 4.

⁶ Acc. Inf. § 40.

EXERCISE XCIX.

Grympos.

VOCABULARY.

<i>Kilioi</i> , Κιλίοι.	<i>to be open</i> , παρεῖναι, I.
<i>spirit</i> , δαιμόνιον.	<i>by all means</i> , παντάπασι.
<i>estate, land</i> , ἀγρός.	<i>it is probable</i> , εἰκός, acc. inf.
<i>Grympos</i> , Γρυμφός.	<i>injure</i> , βλάπτω.
<i>appear</i> , φανῆναι, I.	<i>risk</i> , κινδυνεύω.

The Kilios are a wonderful race, and they think that there are many¹ terrible spirits. And, once upon a time a Kilios bought an estate, and found² a spirit there dwelling under ground, by name Grympos. And once when the Kilios was asleep, Grympos appeared to him in a dream, and spoke to him as follows : ‘ O Kilios, it is open to you to choose one of two things, whether you wish to be a friend to me or hostile. And I advise you to be a friend³ by all means : for if you are hostile,⁴ it is probable that I too should become bitter, and in many ways injure your land : and this you will be more sensible not⁵ to risk (not risking). Do you then wish to make an agreement with me about the land ? ’

¹ πολύς, § 33.⁴ § 49.² Use Participle.⁵ § 77.³ Case after verb ‘ to be,’ § 38.⁶ Interrogations, § 74.

EXERCISE C.

Grympos—continued.**VOCABULARY,***produce, καρπός.**this year, τῆτες.**on these terms, ἐπὶ τοῖςδε.**gain, κέρδος, n.**tribute, φόρος.**following, ὑστεραῖος.*

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

¹ § 76.² § 75.³ § 65.⁴ § 37 (a).⁵ πᾶν.

EXERCISE CI.

Grympos—continued.

VOCABULARY.

arouse, ἐξεγείρω.

leaf, φύλλον.

half, τὸ ἡμίσυν.

project above, ὑπερέχω, I.

sow, σπείρω.

profitable, ὀφέλιμος.

onion, κρόμμυνον.

cheat, ἐξαπατάω.

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

¹ οὗτος and ὅδε, § 23.³ Acc.² Causal Participle, § 47.⁴ § 25.

EXERCISE CII.

The Boy and the Dog.

VOCABULARY.

<i>carry away</i> , ἀποκομίζω.	<i>by seaside</i> , παρὰ τῇ θαλάσσῃ.
<i>abroad</i> , θύραξ.	<i>protesting</i> , σχετλιάζω.
<i>be minded</i> , ἐν νῷ ἔχειν.	<i>why?</i> τί;
<i>export</i> , ἐκφέρειν, ἐκκομίζω.	<i>why</i> , † γάρ (particle).
<i>port</i> , ἐμπόριον.	

Now, the merchants have a law, when wishing to carry away their goods abroad, to tie a tablet round them, on which is written¹ the place whither they are minded to export them. And sometimes they export dogs and hares and cats: and they tie the tablets in like manner round² these also. And a certain citizen, who happened to be walking in the port, saw a boy with a dog standing by the seaside, and weeping and protesting in a marvellous manner. And when he asked³ why he did (does) such things, the boy with many tears said, ‘Why, this accursed dog has eaten his tablet up; nor do I know at all where on earth we are being carried to.’

¹ Tenses, § 63.² Participle, § 44.³ Dative after compound Verb.

EXERCISE CIII.

The Boeotians.

VOCABULARY.

<i>travel (by sea), κομίζομαι.</i>	<i>pray, εύχεσθαι.</i>
<i>Aegaean, Αἰγαῖος.</i>	<i>unaccustomed, ἀήθης.</i>
<i>call out, βοάω.</i>	

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

¹ Use *καταστῆναι* *ἐτι.*

² Subj. Opt. of purpose, § 70.

³ See Gen. § 35 (*f*).

⁷ ‘any’ after Neg. § 78.

⁹ § 50.

² Adj. as Pred. § 31.

⁴ See Nom. §§ 34, 40.

⁶ Part. § 47.

⁸ Tense idiom, § 42.

¹⁰ Neg. § 78.

EXERCISE CIV.

The Boeotian Priest.

VOCABULARY.

<i>teach</i> , διδάσκω.	<i>moon</i> , σελήνη.
<i>marvel</i> , θαῦμα; n.	<i>rise</i> , ἀνατέλλω.
<i>rightly</i> , ὁρθῶς.	<i>differ</i> , διαφέρω, g.
<i>I for my part</i> , ἔγωγε.	<i>believe</i> , πείθομαι.

The priests of the Boeotians teach their children concerning the divine marvels, in order that they may rightly learn about the gods. And once a Boeotian priest was explaining about this, and he asked the children, ‘What now would¹ you say if I were to say² I had seen³ the sun in the night?’ hoping that some one would answer,⁴ that he had seen (saw) a divine marvel. But the first child, being a rustic, said, ‘I for my part should say that you saw not the sun really but the moon.’ And the second said, ‘But for my part I should reply that we ought not any longer to sleep, the sun having risen.’ But the third said, ‘But I should differ from the rest: for I should not believe you at all.’

¹ Opt. with *ἄν*, § 69.

² *εἰ λέγοιμι.*

³ Infinitive Aorist: person need not be expressed.

⁴ § 42, *ἔλπιζω*, idiom.

EXERCISE CV.

The Kassiterioi.

VOCABULARY.

<i>practise</i> , ἀσκέω.	<i>dirty</i> (verb), μιαίνω.
<i>elect</i> , αἱροῦμαι.	<i>excuse one's-self</i> , ἀπολογοῦμαι.
<i>governor</i> , ἄρχων (-οντ-).	<i>aim at</i> , στοχάζομαι, g.
<i>revel</i> , κωμάζω.	<i>you ought</i> , ὕφελες.
<i>quick-witted</i> , ἀγχίνος.	

The Kassiterioi inhabit an island, and practise many strange customs. And on that day on which they elect their governors, which always takes place at intervals of five years, noise and disorder is wont to be in the city, as the worst and most violent men of the populace revel in the streets. And there was a certain Auleides in the city, very clever and quick-witted. And this man, as he was walking quietly through the street, one of the revellers happened¹ to hit with mud, so that all his face was dirtied. And as he was indignant, naturally, the man came up and began to excuse himself. ‘For it was you,’² said he, ‘I hit, but it was the governor I was aiming at.’ And Auleides said, ‘You ought³ to have been aiming⁴ at me, and have hit⁵ the governor.’

¹ Participle with Verbs, § 43.

² Emphatic position, § 72.

³ Dramatic Particles, § 75.

⁴ Present Infinitive.

⁵ Aorist Infinitive.

EXERCISE CVI.

Almsgiving.

VOCABULARY.

<i>call</i> , ποιοῦμαι.	<i>complete</i> , τελέω.
<i>meeting</i> , σύλλογος.	<i>wait about</i> , περιμένω.
<i>temple</i> , ἱερόν.	<i>lately</i> , νεωστί.
<i>contribute</i> , εἰσφέρω.	<i>penny</i> , ὀβολός, m.
<i>minister</i> , ὑπηρέτης.	<i>sixpence</i> , δραχμή.
<i>had to</i> , ἔδει.	<i>unintentionally</i> , ἀκοντίως.
<i>carry round</i> , περιφέρω.	<i>intention</i> , διάνοια.
<i>mysteries</i> , μυστήρια.	

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

¹ Genitive, § 35 (*f*).

³ § 76.

² § 53.

⁴ λανθάνω, Partic. with Verbs, § 43.

EXERCISE CVII.

Prios: a Tale.

VOCABULARY.

<i>kind-hearted</i> , φιλάνθρωπος.	<i>mountain</i> , ὄρος, n.
<i>be in danger of</i> , κινδυνεύω,	<i>quiet</i> , ἡσυχία.
inf.	<i>Megarian</i> , Μεγαρεύς.
<i>busybody</i> , πολυπράγμων.	<i>Phokian</i> , Φωκεύς.
<i>pack</i> , φορτίον.	<i>Thebes</i> , Θῆβαι.

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

¹ § 6.

EXERCISE CVIII.

Prios : a Tale—*continued.*

VOCABULARY.

<i>at a run</i> , δρόμῳ, or τρέχων.	<i>same day</i> , αὐθῆμερον.
<i>at a friend's</i> , παρὰ φίλῳ.	<i>Thebes</i> , Θῆβαι.

And saying this he went off as quick as possible at a run. And Prios, being much surprised at what¹ he had learnt, (as to) how² the Thessalian had heard (has heard) so quickly what happened in Thebes about midday, nevertheless was pleased at having³ so great an event to tell everywhere. And arriving at Erythrai, and being about to spend that night at a friend's, he went to the house and related what had happened that same day in Thebes. And the friend replied it was⁴ truly (δὴ) remarkable : for he⁵ himself had not yet heard (*perfect*) it, though lately⁶ come back from Thebes: but he⁴ (*i.e.* the other) knew it, having come from the opposite direction. ‘And on this account,’ he said, ‘I wonder so much the more, because late in the day I saw Amphionidas himself alive.’

¹ Relative attracted, § 27.² Dramatic Particle, § 75.³ Participle and Verb, § 43.⁴ Acc. Infinitive, § 40.⁵ Nominative Infinitive, § 40.⁶ Concess. Participle, § 50.

EXERCISE CIX.

Prios: a Tale—continued.

VOCABULARY.

<i>lies</i> , ψευδῆ.	<i>fall in with</i> , ἐντυχεῖν, d.
<i>announce</i> , ἀγγέλλω.	<i>burden</i> , φορτίον.
<i>no clue</i> , οὐδὲν σαφές, or <i>σα-</i>	<i>stop (detain)</i> , κατέχω.
<i>φέστερον</i> .	<i>be put to death</i> , ἀποθανεῖν.
<i>nor indeed</i> , οὐδ' οὖν.	

And Prios was at a loss when¹ he heard how the matter really was (is). ‘For it is evident,’ he said, ‘that² the Thessalian told me lies in announcing the man (as) dead. And yet he did not seem at all to be speaking in jest, and at the same time he appeared to be in alarm about³ himself.’ But as no clue appeared, bidding farewell to his friend he went off at dawn towards Thebes, and when he was not far off from the city, he fell in with a certain Megarian carrying a burden on his shoulders, and fleeing towards Athens as quick as his feet could bear him.⁴ And Prios, stopping him, asked him about the murder, whether in reality Amphionidas had been put to death (has died) by a Megarian and Phokian yesterday about midday. And he growing pale, and nearly falling down, said this: ‘He has been killed by a Phokian: but no Megarian even⁵ came near: nor indeed (was it) yesterday, but to-day about midday.’

¹ Temporal Participle, § 44.

³ περὶ (*l*).

² § 32.

⁵ Negative, § 78.

⁴ ὡς εἰχε ποδῶν.

EXERCISE CX.

Prios: a Tale—*continued.*

VOCABULARY.

<i>ten thousand</i> , μίριοι.	<i>at nightfall</i> , ἥμα νυκτί.
<i>Fury</i> , Εύρενίδες.	<i>village</i> , κώμη.
<i>to himself</i> , πρὸς ἑαυτόν.	<i>arise</i> , ἀναστῆναι.
	<i>country</i> , ἀγρός.

And at the same time, having said this, he ran off along the road as though¹ ten thousand Furies were pursuing him. And Prios, still more helpless than before about the matter, remained standing in the road, and searching for the truth. ‘It is necessary therefore,’ said he after a time to himself, ‘to go² myself and see Amphionidas, if in reality he is dead at all.’ Thinking of these things, he arrived at nightfall at a certain village, where he had to rest. And having arrived, he conversed with all who were there about the murder, telling³ what had happened, and asking if any one knew (knows) anything more. And while all were silent, there arose here also a farmer, saying he had himself⁴ met Amphionidas a little before, journeying from the country to Thebai, and carrying a bag full of gold.

¹ § 46.³ § 25.² See *avτός*, § 16.⁴ Nominative Infinitive, § 40.

EXERCISE CXI.

Prios: a Tale—*continued.*

VOCABULARY.

<i>a short while, βραχύ τι.</i>	<i>seize, συλλαμβάνω, I.</i>
<i>find out the truth of, ἐλέγχω.</i>	<i>just in time, use φθάνω, I.</i>
<i>burst in, ἐπεισπίπτω, I.</i>	<i>before (conj.), πρίν.</i>
<i>be explained, φανερὸν or δῆλον γενέσθαι.</i>	

On hearing that, Prios could stand it (endured) no longer, but, after resting a short while, he got up while it was still night,¹ as though² he were going to the city, and himself would find out³ the truth of the matter. And having arrived a little before midday, he hastened to the house of Amphionidas in fear,¹ and expecting that he should⁴ find something terrible. And bursting into the court he perceived a noise⁵ going on, and saw a man lifting up a dagger so as to kill Amphionidas. And running up he seized the murderer just in time⁶ before he had struck (*inf.*) the man, and saved his friend. Then the whole thing was explained. For three men—a Thessalian and a Megarian and a Phokian—had conspired⁷ to⁸ murder him.

¹ Participle, § 44.

² § 46.

³ Future Participle.

⁴ § 42.

⁵ § 51.

⁶ φθάνω, § 43.

⁷ § 57.

⁸ ὥστε with Infin.

EXERCISE CXII.

Prios: a Tale—*continued.*

VOCABULARY.

<i>murder</i> , φόνος.	<i>become reluctant</i> , ἀποκνέω.
<i>abandon</i> , προδίδωμι, I.	<i>leave in lurch</i> , ὑπολείπω, I.
<i>job</i> , ἔργον.	<i>defer</i> , ἀναβάλλομαι.

And the Thessalian first, becoming alarmed, went off in flight before he accomplished¹ the murder. But the other two,² as he had abandoned them,³ were unable to accomplish their plot on that day without their companion, but were minded to attempt the job on the following day about the same time. And on the following day the Megarian had⁴ likewise become reluctant, and so the Phokian, being left in the lurch, was forced to again defer the murder to the morrow. And the former ones⁵ as they were fleeing, one after the other, Prios met; but the last one he happened to catch on the third day actually⁶ attempting the deed. And thus, owing to his being a busybody,⁷ he saved (the life of) Amphionidas.

¹ πρὶν and Infinitive.⁴ § 57.⁶ Use αὐτὸς somehow.² Use Dual.³ Causal Participle, § 47.⁵ ἐκεῖνοι.⁷ § 8.

EXERCISE CXIII.

Enides.

VOCABULARY.

<i>teacher</i> , διδάσκαλος.	<i>relative</i> , συγγενής.
<i>prudent</i> , σώφρων.	<i>burial</i> , τάφος.
<i>unseemly</i> , ἀεικής.	<i>fitting</i> , it is, προσήκει, d.
<i>dwell</i> , οἰκέω.	<i>uncle</i> , θεῖος.
<i>sufficient</i> , ἵκανός.	<i>sullen of face</i> , σκυθρωπός.

There was a teacher by name Enides, being a man indeed very prudent, but in word sometimes strange and unseemly. And with this man dwelt many young men, living there six months in the year, that they might learn philosophy. And it was not lawful for them, while dwelling with Enides, to go away, except for some sufficient cause. And once a youth came and asked the teacher to let him go away, on the plea that¹ a relative had died. ‘For I wish,’ said he, ‘to be present at the burial, as it is fitting for a relation.’ ‘But,’ he said, ‘and who of your friends² is dead?’ And he replied that³ his uncle had lately died. But Enides, growing sullen of face, said, ‘I allow you then to go away: but it would have been⁴ better if your father had⁵ died.’

¹ § 47.⁴ Ind. and Opt. with *δι*, § 69.² Ethic d. § 37 (c).³ Acc. Inf. § 40.⁵ Use the Aor. Indic.

EXERCISE CXIV.

Doctors.

VOCABULARY.

<i>north wind, βορέας.</i>	<i>fetch, κομίζω.</i>
<i>freeze, παγῆναι (aor. pass.).</i>	<i>proper, ἐπιτήδειος.</i>
<i>be in a bad way, δυσχερῶς</i>	<i>medicine, φάρμακον.</i>
<i>διακεῖσθαι.</i>	<i>feel pain, ἀλγέω.</i>
<i>bystanders, οἱ παρόντες.</i>	

A Boeotian arriving at Corinth, as¹ there arose a north wind, and the water in the streets froze, fell down in the market-place and was in a very bad way. And the bystanders raised him up, as he was¹ unable to get up, and bore him to his house. And when certain persons advised to send for a Corinthian physician, the sick man did not allow them, in the idea¹ that there was only one wise physician, and he (*οὐτος*) a Boeotian, by name Philondas. And they sent a messenger that he might fetch Philondas. And the messenger returned bringing a letter as follows : ‘My friend, I cannot come to you myself, but I will send a proper medicine if I only know about the mischief, where you first felt pain.’ And the sick man bade them say,² ‘In the market-place of the Corinthians.’

¹ 47.² Insert *διτι*, but no verb required.

EXERCISE CXV.

The Chian.

VOCABULARY.

<i>Chian, Χῖος.</i>	<i>heavy, βαρύς.</i>
<i>broad, εὐρύς.</i>	<i>bet a talent, περιδόσθαι περὶ</i>
<i>cross, διαβάίνω.</i>	<i>ταλάντου.</i>
<i>bridge, γέφυρα.</i>	<i>with difficulty, μόλις.</i>
<i>undress, ἀποδύομαι.</i>	<i>wet through, διαβεβρεγμένος.</i>
<i>bank, ὄχθος.</i>	<i>give in, ἀποκνεῖν.</i>

A certain Chian once journeying with a companion in Asia came to a broad river which it was necessary to cross. And as there was¹ no bridge, the companion was beginning to undress, as though intending to swim. But the Chian said there was no need to cross with so much trouble, for he would manage the matter easier, by throwing him to the further bank. And he said he could not throw him, being a heavy man: for he was willing to bet him a talent of gold. And this he promised, thinking he should either cross the river without trouble, or have a talent of gold. And the Chian having accepted (the bet) and taken him, threw him into the middle of the water. And as he, saved with difficulty and wet through,² asked for the gold, ‘But I did not promise,’ said the Chian, ‘to do it the first time: come now, we must not give in, but try again.’

¹ § 47.² Tenses, § 64, 66.

EXERCISE CXVI.

Birds.

VOCABULARY.

<i>Malaioi</i> , Μαλαιοι.	<i>cover</i> , κρύπτω.
<i>shew</i> , δηλώω.	<i>grass</i> , πόα.
<i>whence</i> , ὅθεν.	<i>phœnix</i> , φοῖνιξ (-νικ-).
<i>construct</i> , κατασκευάζω.	<i>rising</i> , ἀντολαί.
<i>I am wont</i> , εἰωθα.	<i>build</i> , οἰκοδομέω.
<i>deposit</i> , κατατίθεσθαι.	<i>stick</i> , κάρφος, n.

The Malaioi tell many strange stories about the birds, showing whence they know (how)¹ to construct their nests. And they tell the following² (tale) : At first the birds by no means were wont to make nests, but deposited their eggs either openly on the grounds, or covered only with grass. But one day there came a phœnix from the rising of the sun, and having gathered together all the birds, he began to teach them how they ought³ to build houses. And taking branches and sticks, he himself in the presence⁴ of them all proceeded to⁵ build a nest, very cleverly and skilfully, making it an example in order that⁶ the rest might learn at the same time. And he thought that this would be pleasing to them, and that they would have much gratitude to him.

¹ Verbs with Inf. § 42.

³ Pres. Indic. or Optative.

⁵ Tenses, § 59.

² Use of Neut. Adj. § 30.

⁴ Participle.

⁶ Final, § 70.

EXERCISE CXVII.

Birds—*continued.*

VOCABULARY.

<i>floor</i> , ἔδαφος, n.	<i>wall</i> , τοῖχος.
<i>dove</i> , περιστερά.	<i>thrush</i> , κίχλη.
<i>have proud thoughts of</i> , μέγα φρονεῖν ἐπί, d.	<i>fly off</i> , ἀποπέτομαι.
<i>surely</i> , τοι.	<i>to this day</i> , ἔτι καὶ νῦν.
<i>since</i> , ἐξ.	<i>up to</i> , μέχρι, g.
<i>continue</i> , διατελέω.	<i>roof</i> , ὁροφή.

At first all were silent, and carefully watched him at work (working), considering it a gain if they shall have beautiful houses; but the phoenix first wove together some boughs so as to be a floor of the nest. And when he had finished¹ this, the dove, always having proud thoughts of herself, went away flying and calling out, ‘I know surely, I know surely:’ and ever since that time she only builds a floor for her eggs, but not a nest. And the phoenix none the less continued building the walls of the house: and when this was done¹ straightway the thrush flew off, calling out, ‘Well,² well,’ and most of them followed her. So that to this day the birds build up to the walls. But the swallow alone remained watching the whole work, and learned to make a roof: and therefore she alone builds a nest complete and having a roof.

¹ Participle.² εὖ.

EXERCISE CXVII.

The Sea.

VOCABULARY.

salt (adj.), ἀλμυρός.

defile, μιαίνω.

piety, εὐσέβεια.

moderate, μέτριος.

threaten, ἀπειλέω.

And the same Malaioi tell another tale about the sea, explaining how it became salt. For the water of the sea was at first, as they say, sweet like the rivers; but Zeus, in order that it might not be defiled by men and the other animals, devised the following¹ (scheme). For he gave to the king of the Malaioi a certain bag, saying it would be a great gain to him in return for his piety: for whenever he asked² for anything, and said,² ‘O bag, I have need of this,’ immediately, he promised, from the bag should⁵ appear the thing asked for. But at the same time he ordered him to be moderate in his use³ of the bag, and not⁴ to ask for anything except what was necessary: otherwise he threatened that he should⁵ suffer many dreadful things. But the king, taking the gift, was wonderfully delighted.

¹ Neuter Adjective, § 30.

² Use Present Optative.

³ Participle, § 44.

⁴ Negatives, § 77.

⁵ Future Infinitive. See § 42.

EXERCISE CXIX.

The Sea—*continued.*

VOCABULARY.

get ready, ἔτοιμάζω.

salt, ἄλας, n.

banquet, δεῖπνον.

pour out, ἐκχέω.

good fortune, εὐτυχία.

bitter, πικρός.

And for a long time he used the bag very moderately, only asking for necessary things, and always receiving from it great plenty. But once he was sailing across the sea, with many companions, and as everything had¹ succeeded for him, for which he had¹ sailed out, being in a great (state of) delight he ordered the sailors to get ready a banquet to celebrate² his good fortune. And when everything was prepared, some one of the Malaioi told the king that they had (have) no salt. But he, thinking³ it was necessary, asked the bag to give it, fearing however secretly somewhat, but being ashamed on account of the sailors. And immediately the bag being open proceeded to⁴ pour out so much salt that the ship was sunk, and those on board at the same time: nor did it cease even⁵ then, but even to this day it lies down below pouring out salt: so that the sea has become bitter.

¹ Tenses, § 57 (or, if Participle, § 47).

³ Dramatic Particles, § 75.

² ὡς ἐπὶ (d).

⁴ Tense, § 59.

⁵ Negatives, § 78.

EXERCISE CXX.

Shooting over the Moon.

VOCABULARY.

<i>pride one's-self on, μέγα</i>	<i>powerfully, ἵσχυρῶς.</i>
<i>φρονεῖν ἐπί.</i>	<i>promise, ὑπόσχεσις, f.</i>
<i>Crete, Κρήτη.</i>	<i>new moon, νοεμηνία.</i>
<i>Cretan, Κρύς.</i>	<i>make haste, ἐπείγεσθαι.</i>
<i>let fly, ἀφίημι, I.</i>	

There was a certain archer in Crete, very skilful in shooting,¹ but at the same time accustomed to pride himself on his art. And once in the presence of a Boeotian, the Cretan said he was able to let fly his arrow so powerfully that it should fly over the moon. And the Boeotian with a laugh said, ‘I promise to pay you a talent of gold when you have done this.’² For he knew of course that it was³ impossible. But the Cretan having accepted his promise, bade him be present on the following night, when it happened to be⁴ new moon. And when they were come the moon appeared about to set : accordingly the Boeotian ordered him to make haste, on the plea that the moon would disappear directly. But he, keeping silent and quiet, when⁵ at last she disappeared, shot his bolt at once. And having shot, he said, ‘Pay the talent : for I have shot over the moon, since she is gone under the sea, but I have shot my arrow over the sea.’

¹ Article and Infinitive, § 8.

² Participle, § 44.

³ Participle, § 51.

⁴ Participle, § 43.

⁵ ἐπει, with Aorist Indicative.

EXERCISE CXXI.

Education.

VOCABULARY.

<i>magistrate</i> , ἄρχων (-οντ-).	<i>at Athens</i> , Ἀθηνῇστι.
<i>Krise</i> , Κρισαῖοι.	<i>fee</i> , μισθός.
<i>to Athens</i> , Ἀθήναζε.	<i>borrow</i> , δανείζομαι.
<i>sophist</i> , σοφιστής.	

There was a certain youth dwelling in Krise, being the son of the magistrate of the Krisaioi. And he went abroad to Athens in order that he might learn¹ philosophy from the sophists there; and when he was going away his father gave him plenty of money, so that he should be² able to live at Athens one year, and pay the sophists their fee. And the boy, having arrived at the city, and having met another young man who had been³ an acquaintance (of his) previously, asked him to advise him what he ought⁴ to do, and in what way to live. And he gave him much strange advice [advised many strange things], and in return for many gifts he taught him very cleverly to borrow money. Accordingly, when the year was ending, and his father asked him if the money proved sufficient which he had received at his departure, he said, ‘Certainly it proved sufficient: for it was on account of this I was able to borrow the rest.’

¹ Final, § 70.

² Use ὥστε with the Accusative and Infinitive.

³ Tenses, § 57.

⁴ Use Present Optative of δεῖ.

Note on Interrogatives and Relatives.

Our words *which*, *when*, *where*, etc., in English (most of them beginning with *wh-*) are represented by different words in Greek according to the meaning. They are best classified as under; taking the word *where* for example we get the following various usages:—

(1.) Interrogative direct (int. dir.).

Where are you?

$\piο\hat{u} \epsilon\hat{t}$;

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

I don't know where you are.

$\begin{cases} ο\hat{v}κ ο\hat{i}\delta\alpha & \piο\hat{u} \\ ο\hat{v}πο\hat{u} \end{cases} \epsilon\hat{t}$.

(3.) Relative (rel.).

The place where I found.

$\begin{cases} τ\hat{o} χωρίον & ο\hat{v}περ \\ ο\hat{v} \\ ο\hat{v}πο\hat{u} \end{cases}$.

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

(4.) Exclamatory (excl.).

What a fellow!

$ο\hat{v}ο\hat{s} \ddot{\alpha}νθρωπο\hat{s}$.

To save repetition in the Vocabulary this table may be referred to:—

<i>Direct Interrog.</i>	<i>Indirect Interrog.</i>	<i>Relative.</i>	<i>Exclamatory.</i>
<i>where</i>	$\piο\hat{u}$	$\ddot{\alpha}πο\hat{u}, πο\hat{u}$	$\ddot{\alpha}πο\hat{u}, ο\hat{v}, ο\hat{v}περ$
<i>when</i>	$\piότε$	$\ddot{\alpha}πότε, πότε$	$\ddot{\alpha}τε, \ddot{\alpha}πότε$
<i>what</i>	$τ\hat{i}s, τ\hat{i}$	$\ddot{\alpha}στις(\ddot{\alpha}, τ\hat{i})τ\hat{i}s, τ\hat{i}$	$\ddot{\alpha}s, \ddot{\alpha}στις, \ddot{\alpha}σπερ$
<i>what (kind)</i>	$πο\hat{i}ο\hat{s}$	$πο\hat{i}ο\hat{s}, \ddot{\alpha}πο\hat{i}ο\hat{s}$	$\ddot{\alpha}πο\hat{i}ο\hat{s}, ο\hat{v}ο\hat{s}$
<i>how</i>	$π\hat{w}s$	$\ddot{\alpha}π\hat{w}s, π\hat{w}s$	$\ddot{\alpha}π\hat{w}s, \hat{w}s$
<i>whence</i>	$πόθεν$	$\ddot{\alpha}πόθεν, πόθεν$	$\ddot{\alpha}πόθεν, \ddot{\alpha}θεν$
<i>whither</i>	$πο\hat{i}$	$\ddot{\alpha}πο\hat{i}, πο\hat{i}$	$\ddot{\alpha}πο\hat{i}, ο\hat{t}, ο\hat{v}περ$
<i>whether</i>	$\{ πότερο\hat{s} \}$	$\ddot{\alpha}πότερο\hat{s}, \ddot{\alpha}πότερο\hat{s}$	—
<i>which</i>	$\{ πότερον \}$	—	—
<i>who</i>	$τ\hat{i}s$	$τ\hat{i}s, \ddot{\alpha}στις$	$\ddot{\alpha}στις, \ddot{\alpha}s$
<i>how much</i>	$\{ πόρο\hat{s} \}$	$πόσο\hat{s}, \ddot{\alpha}πόσο\hat{s}$	$\ddot{\alpha}πόσο\hat{s}, \ddot{\alpha}sos$
<i>how many</i>	$\{ πόρο\hat{s} \}$	—	$\ddot{\alpha}sos$

LIST OF VERBS.

THE following list gives the chief Irregular Tenses of the Verbs in the Vocabulary. The Compound Verbs in the Vocabulary must be looked for here under the un compounded forms. Where the tense is not given it is Regular; where a dash is put, it is best not to use it.

	<i>Aor. in use.</i>	<i>Fut.</i>	<i>Perf.</i>	<i>Perf. Pass.</i>	<i>Aor. Pass.</i>
ἄγω	ἡγαγον		—	—	—
αἰνέω	ἥνεσα	αἰνέσθω	—	—	ἥνεθην
αἴρεω	εἴλον			use ἀλίσκομαι	
αἰσθάνομαι	ἥσθόμην	αἰσθήσομαι	ἥσθημαι	—	—
ἀκούω	ἥκουσα	ἀκούσομαι	ἀκήκοα	—	—
ἀλίσκομαι	έάλων	ἀλώσομαι	έάλωκα	—	—
ἀμαρτάνω	ῆμαρτον	ἀμαρτήσομαι	ήμάρτηκα	—	—
ἀναλίσκω	ἀνήλωσα	αναλώσω	ἀνήλωκα	—	ἀνηλάθην
ἀρέσκω	ηρεσα	ἀρέσω	—	—	ηρέσθην
βαίνω	ἔβην	βήσομαι	βέβηκα	—	—
βάλλω	ἔβαλον	βαλῶ	βέβληκα	βέβλημαι	ἔβλήθην
γαμέω	ἔγημα	γαμῶ	γεγάμηκα	—	—
γίγνομαι	ἔγενούμην	γενήσομαι	γεγένημαι	—	—
			γέγονα	—	—
δαρθάνω	ἔδαρθον	δαρθήσομαι	δεδάρθηκα	—	—
δέω			—	δέδεμαι	ἐδέθην
δίδωμι	ἔδωκα	δώσω	δέδωκα	δέδομαι	ἐδάθην
δύναμαι	ἔδυνησάμην	δυνήσομαι	—	—	—
	ἔδυνηθην				
δύω	intr. ᔁδν				—
ἔάω	εἴασα	ἔάσω	—	—	—
	impf. εἴων				
εἰμί	—	ἔσομαι	—	—	—
	—	ἔσται	—	—	—
εἰμι	—	—	—	—	—
	imp. ἦειν				
εἰπον, see φημί.					

	<i>Aor. in use.</i>	<i>Fut.</i>	<i>Perf.</i>	<i>Perf. Pass.</i>	<i>Aor. Pass.</i>
ἔλαύνω	ῆλασα	ἔλῶ	—	—	—
ἔπομαι	έπομην	—	—	—	—
ἔρχομαι	ῆλθον	—	ἔλήλυθα	—	—
ἔσθιω	ῆφαγον	ἔδομαι	ἔδήδοκα	—	—
εῦδω	—	—	—	—	—
εὐρίσκω	εὗρον	εὐρήσω	εὕρηκα	εὕρημαι	εὐρέθην
ἔχω	ῆσχον	ἔξω or σχήσω	—	—	—
ζάω	only imp.	—	—	—	—
ζεύγνυμι	ἔζευξα	ζεύξω	—	ἔζευγμαι	ἔζεύχθην
ζώνυμι	ζέωσα	ζώσω	—	—	—
θάπτω	ῆθαψα	θάψω	—	τέθαμμαι	τετάφην
θιγγάνω	ῆθιγον	θίξομαι	—	—	—
θηνήσκω	ῆθανον	θανοῦμαι	τέθνηκα	—	—
ἴημι	ῆκα	ῆσω	είκα	είμαι	εἰθην
	pl. εἴμεν [always use some compound]				
ἴκνεόμαι	ἴκόμην	ἴξομαι	ἴγμαι	—	—
ἴστημι, tr.	ῆστησα, tr.	στήσω, tr.	ῆστηκα, intr.	—	—
	ῆστην, intr.				
καλέω	ἔκάλεσα	καλῶ	—	κέκλημαι	ἔκλήθην
κρέμαμαι	only impf.	—	—	—	—
κτείνω	ἔκτεινα	κτενῶ	—	—	—
λαμβάνω	ῆλαθον	λήψομαι	εἶληφα	εἶλημμαι	ἔλήφθην
λανθάνω	ῆλαθον	λήσω	—	—	—
λέγω	ῆλεξα	λέξω	—	εἶλεγμαι	ἔλέχθην
λείπω	ῆλιπον	λείψω	λελοιπα	λέλειμμαι	ἔλείφθην
μάχομαι	ἔμαχεσάμην	μαχοῦμαι	—	—	—
μανθάνω	ῆμαθον	μαθήσομαι	μεμάθηκα	—	—
μιμνήσκω	ῆμνησα	μνήσω	—	μέμνημαι	ἔμνήσθην
	'I remember'				
νέω	ῆνευσα	—	—	—	—
οἴδα	impr. ἔδειν	f. εἴσομαι	—	—	—
δῆλυμι	δῆλεσα	δῆλῶ	{ δῆλώλεκα, tr. δῆλωλα, intr.	{ δῆλόμην M. aor.	δῆλοῦμαι, fut.
δῆμυμι	δῆμοσα	δῆμοῦμαι	δῆμώμοκα	—	—
δράω	εἶδον	δψομαι	έώρακα	{ έώραμαι δῆμμαι	ῶφθην
δσφραίνομαι	δσφρόμην	δσφρήσομαι	—	—	—
παγῆναι, see πήγνυμι.					

	<i>Aor. in use.</i>	<i>Fut.</i>	<i>Perf.</i>	<i>Perf. Pass.</i>	<i>Aor. Pass.</i>
πάσχω	ἐπαθον	πείσομαι	πέπονθα	—	—
πείθω	ἐπεισα	πείσω	{ πέπεικα, tr. πέποιθα, intr.	M. ἐπιθόμην, aor.	—
πετάνυμι	ἐπέτασα	—	πέπταμαι	—	—
πέτομαι	ἐπτόμην	πτήσομαι	—	—	—
πήγνυμι	ἐπηξα	πήξω	πέπηγα, intr.	—	ἐπάγην
πίνω	ἐπιον	πίομαι	πέπωκα	—	—
πίπτω	ἐπεσον	πεσούμαι	πέπτωκα	—	—
πλήσσω	ἐπληξα	πλήξω	—	πέπληγμαι	ἐπλάγην
πνέω	ἐπνευσα	—	—	—	—
πυνθάνομαι	ἐπυθόμην	πεύσομαι	πέπυσμαι	—	—
ρήγνυμι	ἔρρηξα	ρήξω	—	ἔρρηγμαι	ἐρράγην
σκοπέω	ἐσκεψάμεν	σκέψομαι	ἔσκεψμαι	—	—
στῆγαι, see	ἴστημι.				
τείνω	ἔτεινα	τευῶ	—	τέταμαι	ἐτάθην
τελέω	έτελεσα	τελῶ	—	τετέλεσμαι	ἐτελέσθην
τίθημι	ἔθηκα (ἔθεμεν)	θήσω	τέθεικα	(τέθειμαι) κείμαι	ἐτέθην
τιτραίνω	ἔτρησα	τρήσω	—	—	—
τρέπω	{ ἔτρεψα, tr. ἔτραπόμην, M.	τρέψω	—	τέτραμμαι	
τρέφω	ἔθρεψα	θρέψω	—	τέθραμμαι	ἐτράφην
τρέχω	ἔδραμον	δραμοῦμαι	—	—	—
τυγχάνω	ἔτυχον	τεύξομαι	—	—	—
ὑπισχνεομαι	ὑπεσχόμην	ὑποσχήσομαι	ὑπέσχημαι	—	—
φαίνω	ἔφηνα	φανῶ	πέφηνα, intr.	πέφασμαι	ἐφάνην
φέρω	ηνεγκον	οῖσω	—	—	ἡνέχθην
φεύγω	ἔφυγον	φεύξομαι	πέφευγα	—	—
φημί	εἶπον	ἔρω φήσω {	εἴρηκα	εἴρημαι	ἐρρήθην
φθάνω	ἔφθασα ἔφθην {	φθήσομαι	—	—	—
φθείρω	ἔφθειρα	φθερῶ	ἔφθαρκα	ἔφθαρμαι	ἐφθάρην
χέω	ἔχεα	χέω	—	κέχυμαι	ἐχύθην
χρώμαι	ἔχρησαμην	χρήσομαι	κέχρημαι	—	—
ἀθέω	has syllabic augment (ἐώθουν, ἔωσα, ἔώσθην).				
ἀνέομαι	ἐπριάμην	ἀνήσομαι	ἐώνημαι	ἐώνημαι	ἐωνήθην
		and inf. ἔωνούμην.			

VOCABULARY.

LIST OF SYMBOLS AND ABBREVIATIONS USED.

a.	<i>accusative.</i>	m.	<i>masculine.</i>
adj.	<i>adjective.</i>	mid.	<i>middle voice.</i>
adv.	<i>adverb.</i>	met.	<i>metaphorical.</i>
conj.	<i>conjunction.</i>	n.	<i>neuter.</i>
d.	<i>dative.</i>	pl.	<i>plural.</i>
f.	<i>feminine.</i>	s.	<i>substantive.</i>
g.	<i>genitive.</i>	v.	<i>verb.</i>
intr.	<i>intransitive.</i>		

† before a particle means that it can only occur *after* some other word in a clause.

I. after a Verb means that it is irregular, and that the Irregular Tenses will be found in the list : but compound verbs will be found in the list under the simple forms.

(-os -ov) after an Adjective means that it has only two terminations.

The comparative and superlative suffixes are given in brackets after the adjectives : and adverbs are made by altering the -os or -ης of the adjective into -ως (unless otherwise stated).

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

Substantives in -η and -α are (unless otherwise stated) feminine, and declined like *φίλα* and *μούσα* and *τιμή*.

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

Substantives neuter in -α are declined like *σῶμα*—*σώματος*. Verbs, with no note of a case after them, if transitive in English, take the accusative.

The stem of a substantive, where it might be doubtful, is given in parentheses, as *δρυς* (-νιθ).

A.	above, prep., ὑπέρ, g.
a, an, generally omitted.	— ground, ὑπέρ γῆς.
— (a certain, a particular), τις.	— adv., ἄνω.
abandon, προ-δίδωμι, I.	abroad, θύραζε.
abash, αἰσχύνω, I.	go —, ἀπο-δημέω (esp. aor.).
be abashed, αἰσχύνομαι, I.	be —, ἀπο-δημέω (esp. pres. and impf.).
able, δυνατός, οἷός τε.	absent, ἀπών (-οντ-), participle.
be —, δύναμαι, I.	be —, ἀπ-ειμι, I.
about (concerning), περί, g. or d.	— — (be abroad), ἀπο-δημέω.
— (nearly), περί, a., μάλιστα (with numbers).	absurd, γελοῖος.
— (around), περί, a.	abstain, ἀπ-έχομαι, I. g.
be —, μελλω (fut. pres. or aor. inf.).	abuse, s., λοιδορία.
	—, v., ὀνειδίζω, λοιδορέω.

accept, δέχομαι.	alive, ζωός, ζῶν.
accomplish (<i>finish</i>), ἐκ-τελέω, I. — (<i>manage</i>), δια-πράσσω (-ξω), δια-πράσσομαι.	all, πᾶς (-αντ-). — who, — that, ὅσοι, ὅποσοι.
according to, κατά, a.	— together, σύμπαντες.
accordingly, † τοίνυν, διὰ τοῦτο, ώστε.	— but, μόνον οὐ, δλίγουν δεῖν, δλίγουν.
account, on — of, διά, a., ἔνεκα, g. on this —, διὰ τοῦτο.	at — (after neg.), τὸ παράπαν, οὐδαμῶς.
accursed, κατάρατος, -ον.	by — means, παντάπασι.
accuse, αἰτίασμα.	allow, ἔάω, I.
accustomed, εἰωθός (-οτ-), partic. — to be, εἰωθέναι.	alone, μόνος.
acquaintance, γνώριμος (adj.), d.	along, κατά, a.
across (<i>motion</i>), διά, g.	already, ήδη.
add, προστιθέναι, -θέσθαι, I.	also, καί.
admire, θαυμάζω.	and —, καὶ δὴ καί, καὶ μὴν καί.
admit (<i>make admission</i>), ὁμολογέω.	altogether, πάνν.
advise, συμ-βουλεύω, d., παρ- αινέω, d. I.	always, ἀεί.
— often πείθω.	among, ἐν, d.
Aegean, Αἰγαῖος.	amusing, γέλοιος.
Aetolian, Αἰτωλός.	and, καί.
affair, πρᾶγμα, n.	— (<i>in continuous narrative</i>), often δέ.
afraid of, δεδιώς, φοβούμενος.	— also, καὶ δὴ καί.
— be, φοβοῦμαι, a.	— not, οὐδέ.
after, μετά, a.	— yet, καίτοι.
— (<i>interval of</i>), διά, g.	anger, ὁργή.
long —, διὰ πολλοῦ.	angry, χαλεπαίνων, partic.
one — another, ἕφεξῆς.	to grow —, χαλεπαίνω, d.
— doing. See <i>Participles</i> , § 44.	be —, ὁργίζομαι, ἀγανακτέω, d.
again, αὖθις, πάλιν.	to get —, χαλεπαίνω.
against (<i>speak, think</i> —), κατά, g.	animal, ζῶον.
ago (<i>years</i> —), πρότερον.	announce, ἀγγέλλω, I.
agree, συν-αινέω, I. d.	another, ἔτερος, ἄλλος.
agreement, σύμβασις.	— time, ἄλλοτε.
according to —, κατὰ τὸ εἰρη- μένον.	answer, ἀπο-κρίνομαι.
aid, ὀφέλεια.	— (<i>controvert</i>), ἀντ-εἶπον, I.
—, v., βοηθέω, d., ὀφελέω, a.	give —, ἀπο-κρίνομαι.
aim at, στοχάζομαι, g.	antics, σκιρτήματα, pl.
alarm, to be in { φοβεῖσθαι,	any, τις.
alarmed, to be { δεδιέναι.	— (after neg.), οὐδείς (or μη-).
becoming —, δείσας.	— how (after neg.), οὐδαμῶς (μηδ-).
alas, οἴμοι, φεῦ.	— where (after neg.), οὐδαμοῦ (μηδ-).
	— thing (everything), πᾶν.

<i>ape, πίθηκος.</i>	<i>assistance, βοήθεια, ὁφέλεια.</i>
<i>apparently, use δοκεῖν, or often only δῆ.</i> See Dramatic Particles, § 75.	<i>assistant, ὑπηρέτης.</i>
<i>appear (seem), δοκέω (δόξω)</i>	<i>associate with, συγ-γίγνομαι, I.</i>
<i>φαίνεσθαι, I.</i>	<i>at (anger, etc.), ἐπὶ, d.</i>
<i>— (show one's-self), φανήναι,</i>	<i>— (engaged in), ἐπὶ, d.</i>
<i>παρ-εῖναι, I.</i>	<i>(busy) —, περὶ, a.</i>
<i>— from, ἐκ-φανήναι.</i>	<i>— (expense), ἀπό, g.</i>
<i>applause, ἔπαινος.</i>	<i>— a friend's, παρὰ φίλῳ.</i>
<i>apple, μῆλον.</i>	<i>— all (after neg.), τὸ παράπαν.</i>
<i>approach, προς-έρχομαι, I.</i>	<i>— dawn, ἅμα ἦω.</i>
<i>archer, τοξότης.</i>	<i>— night, νυκτός.</i>
<i>arise (stand up), ἀνα-στῆναι, I.</i>	<i>— least, τιγε, τιγοῦν.</i>
<i>— (occur), γίγνομαι, I.</i>	<i>Athens, Ἀθῆναι.</i>
<i>army, στρατός, στράτευμα, n.</i>	<i>Athenian, Ἀθηναῖος.</i>
<i>— (opp. navy) τὸ πεζόν.</i>	<i>attempt, ἐπιχειρέω, d.</i>
<i>around, περὶ, a.</i>	<i>avail one's-self of, χράομαι, d. I.</i>
<i>arouse, ἐξ-εγείρω.</i>	<i>awake (intr.), ἐγερθῆναι.</i>
<i>arrive, ἀφ-ικνέομαι, I. (παρα-</i>	<i>aware, to be, οἶδα, I.. ἐπίσταμαι.</i>
<i>γίγνομαι, I.).</i>	<i>away, go —, ἀπειμι, I.</i>
<i>arrow, διστός, τόξευμα, n.</i>	<i>send —, ἀποπέμπω.</i>
<i>art, τέχνη.</i>	<i>awkward, ἄγροικος.</i>
<i>as, conj., ὡς.</i>	
<i>— adv., ὥσπερ, ὥσπερεί.</i>	
<i>— to, a. simply.</i>	B.
<i>— regards, περὶ, a.</i>	<i>back, νῶτον.</i>
<i>— though, ὡς, καίπερ.</i>	<i>a — door, ἡ ὅπισθε θύρα.</i>
<i>ashamed, βε, αἰσχύνομαι.</i>	<i>come —, ἥκω.</i>
<i>Asia, Ἀσία.</i>	<i>give —, ἀποδίδωμι, I.</i>
<i>ask (question), ἔρομαι (ἡρόμην, aor.), ἐρωτάω.</i>	<i>bad, κακός (-ίων -ιστος), φαῦλος.</i>
<i>— (favour), αἰτέω.</i>	<i>— adv., -ῶς.</i>
<i>— for (a promised thing), ἀπαιτέω, a.</i>	<i>— way, to be in a, κακῶς δια-κείσθαι, δυσχερῶς ἔχειν, I.</i>
<i>— to come, παρα-καλέω (or mid.), I.</i>	<i>badly off, ταλαιπώρως ἔχων.</i>
<i>asleep (to be), εῦδω, καθεύδω.</i>	<i>bag, θύλακος.</i>
<i>— to fall, καταδαρθάνω, I.</i>	<i>bank, ὅχθη.</i>
<i>ass, ὄνος.</i>	<i>banquet, δεῖπνον.</i>
<i>assemble, tr., συλ-λέγω, I.</i>	<i>barbarian, βάρβαρος.</i>
<i>— intr., συν-έρχομαι, I.</i>	<i>bathe, λούομαι.</i>
<i>assembly, ἐκκλησία.</i>	<i>battle, μάχη.</i>
<i>call —, συγ-καλέω, I.</i>	<i>be, είναι, I.</i>
<i>assist, βοηθέω, d.</i>	<i>how are you? πῶς ἔχεις;</i>
	<i>— well, ill, εὖ, κακῶς ἔχειν.</i>
	<i>beach, αἰγαλός.</i>
	<i>bean, κύαμος.</i>
	<i>bear, ν., φέρω, I.</i>

<i>bear</i> (<i>hardships</i>), ἀνέχομαι, I., intr. (partic.).	<i>bind round</i> , περιδέω, I. <i>bird</i> , ὄρνεον, ὄρνις (-νιθ-).
— <i>down</i> , intr., φέρεσθαι, I.	<i>biting</i> , by, δδάξ.
<i>bear</i> , s., ἄρκτος.	<i>bitter</i> , πικρός. (met.) χαλεπός.
<i>beast</i> , θηρίον, ζῶον, θήρ (-ηρός).	<i>blind</i> , τυφλός.
<i>beat</i> , τύπτω, πλήσσω, I.	<i>blood</i> , αἷμα, n.
<i>beautiful</i> , καλός (-ίων, -ιστος).	<i>bloody</i> , ἡματωμένος.
<i>beauty</i> , κάλλος, n.	<i>blow</i> , πληγή.
<i>because</i> , ὅτι, ἐπεί, διότι.	<i>boast</i> , καυχάομαι.
<i>bed</i> , κλίνη.	<i>boat</i> , πλοῖον. — (of a ship), λέμβος.
<i>bee</i> , μέλισσα.	<i>body</i> , σῶμα, n.
<i>before</i> , adv., πρότερον, πάροιθεν, πρὸ τοῦ, τὸ πρίν.	<i>Boeotian</i> , Βοιωτός.
<i>a little</i> —, ὀδίγου πρότερον.	<i>bolt</i> (<i>shot</i>), βέλος, n.
<i>before</i> , conj., πρίν (acc. inf.).	<i>bone</i> , ὀστοῦν.
<i>before</i> , prep., πρό, g.	<i>book</i> , βιβλίον.
— (<i>motion</i>), πρὸς, a.	<i>bore</i> , v., τιτραίνω, I.
— <i>feet</i> , πρὸς πόδας.	<i>borrow</i> , δανείζομαι.
<i>beg</i> , λιπαρέω, αἰτέω.	<i>bosom</i> , κόλπος.
<i>beggar</i> , πτωχός.	<i>both</i> , ἀμφότεροι, ἀμφω. — adv., καί.
<i>begin</i> , ἀρχεσθαι (inf.).	<i>bough</i> , κλάδος.
<i>beginning</i> , ἀρχή.	<i>bound</i> , δεδεμένος.
<i>behind</i> , prep., κατόπιν, g.	<i>boy</i> , παῖς (-δο-) παιδίον.
— adv., ὅπισθεν.	<i>branch</i> , κλάδος.
<i>behold</i> , ἰδού.	<i>brave</i> , ἀγαθός, τολμηρός, θαρσάλεος
<i>believe</i> , πείθομαι, I., πιστεύω.	<i>break</i> , ρήγνυμι, I. — across, διαρ-ρήγνυμι, I.
<i>belongs</i> , <i>it</i> , προσήκει, d. (impers.).	<i>breast</i> , στήθος, n.
<i>below</i> , prep., ὑπό, g.	<i>brick</i> , πλίνθος.
— adv., κάτω, κάτωθεν.	<i>bridge</i> , γεφύρα.
<i>beside</i> , <i>to be</i> — <i>one's-self</i> , ἐξ- εστάναι (perf. inf.), I. g.	<i>bright</i> , λαμπρός.
<i>besides</i> , πρὸς, d.	<i>bring</i> , ἤγω, I., φέρω, I. — <i>in</i> , εἰς-φέρω, I., εἰς-άγω, I.
<i>best</i> , ἄριστος, βέλτιστος, κάλ- λιστος.	— <i>to</i> , προς-άγω. — <i>out</i> , ἐκ-φέρω, I.
<i>bet</i> , περι-δόσθαι (aor.), I.	<i>broad</i> , εὐρύς.
<i>to</i> — <i>a talent</i> , περι-δόσθαι περί ^{ταλάντου} .	<i>broken</i> , διαρραγεῖς (-εντ-).
<i>better</i> , κρείσσων, ἀμείνων.	<i>brother</i> , ἀδελφός.
<i>between</i> , μεταξύ, g.	<i>build</i> , οἰκοδομέω.
— <i>you and me</i> <i>is</i> , σοὶ πρὸς ἐμέ ἐστι.	<i>burden</i> , φορτίον.
— adv., ἐν τῷ μεταξύ, ἐν μέσῳ.	<i>burial</i> , τάφος.
<i>bid</i> , κελεύω.	<i>burst in</i> (<i>rush</i>), ἐπ-εἰς-πίπτω, I.
— <i>farewell</i> , χαιρεῖν εἰπεῖν, I. d.	<i>bury</i> , θάπτω, I.
<i>bind</i> , δέω, I.	

business, πρᾶγμα, n., τὰ πράγματα.
to manage —, πραγματεύομαι.
bushybody, πολυπράγμων (-ον).
be a —, πολυπραγμονέω.
but (opp. μέν), † δέ.
— (opp. οὐ), ἀλλά.
— (*strong adversative*), ἀλλά,
καίτοι.
— *indeed*, ἀλλὰ γάρ.
busy, ἀγοράζω, ὀνέομαι, I.
by (*agent*), ὑπό, g.
— (*instr.*), d. only.
— (*near*), παρά, d.
(*go*) —, (*come*) —, etc., παρα-.
— *way of*, ἐπί, d.
— *this time*, ἡδη.
— *reason of*, διά, a.
bystanders, οἱ παρόντες.

C.

calculate, λογίζομαι.
call, καλέω, I.
— together, συγ-καλέω, I.
— (*a meeting*), συγ-καλέω, I.,
ποιοῦμαι.
— *out*, βοώω.
— (*name*), ὄνομάζω.
— *to witness*, μαρτύρομαι.
camp, στρατόπεδον.
capable, οἵσις τε, δυνατός, ἰκανός
(inf.).
— *of ruling*, ἰκανὸς ἄρχειν.
captain (*army*), λοχαγός.
— (*sea*), ναύκληρος.
capture, αἴρω, I.
be captured, ἀλίσκομαι, I.
care, ἐπιμέλεια.
— v. (*mind*), φροντίζω, g.
I don't —, οὐ μελεῖ μοι.
I — *for*, μελεῖ μοι, g.
careful, ἐπιμελής.
— *ly*, adv., ἐπιμελῶς.
carry, φέρω, I., κομίζω.
— (*a person*), κομίζω.

carry off, φέρομαι, I.
— away (*goods*), ἀπο-κομίζω.
— round, περι-φέρω, I.
case, τὸ πρᾶγμα, n.
this is the —, τοῦτο ὁδε ἔχει.
the state of the —, τὸ πρᾶγμα.
cast, βάλλω, I., βίπτω.
— away, ἀπο-βάλλω, I.
catch, αἱρέω, I.
— (*seize*), συλ-λαβεῖν, I.
— (*overtake*), κατα-λαμβάνω, I.
cat, αἴλουρος, f.
cause, αἰτία.
be — of, αἴτιος εἶναι.
care { ἄντρον.
cavern { ἄντρον.
cease, λήγω, παύομαι (g. or partic.)
ceaseless, ἀπαντός, ἀπληστός.
certain, a. τις, εἴς τις.
— (*sure*), σαφής, πιστός.
certainly, †δήπου, †δή.
— (*concessive*), †μέντοι.
— (*assenting*), πάνυ γε, πῶς γάρ
οῦ ;
chain, δεσμός.
chair, ἔδρα, δίφρος.
chamber, οἴκημα, n.
chance, s. τύχη.
— v. τυγχάνω (partic.), I.
charge, ἐφ-ιεσθαι, I. d.
cheap, εὐτελής.
cheat, ἐξ-απατάω.
check, v. κατ-έχω, I.
chest, θήκη.
chicken, νεοσσός.
chief, ἄριστος, πρῶτος.
child, παιδίον, παῖς (-δός).
chip, κάρφος, n.
choose, αἱροῦμαι, I.
citizen, πολίτης.
city, πόλις (-εως), f.
claim, ἀξιώμα.
clay, ὅννυξ (-υχ-), m.
clear, ἐμφανῆς, δῆλος, σαφής.
clearly, σαφῶς (verbs of seeing).

clearly, φανερῶς.
clever, δεινός.
climb, ἀνα-βαίνω, I.
cloak, ἴμάτιον.
close, ν., συγ-κλείω.
 — (*eyes*), συμ-βάλλω, I.
close to, πρός, d., ἐγγύς, g.
 very —, ἐγγύτατα.
cloth, ύφασμα, n.
clothes, ἴμάτια.
clue, σύμβολον.
 no —, οὐδὲν σαφές.
coarse, ἄγριοκος.
cobbler, σκυτοτόμος.
collect, συλλέγω.
collected, συνειλεγμένος, ἄθροος.
come, ἔρχομαι, I., ἀφικνοῦμαι, I.
 I will —, εἰμί, I.
 — (*day*, *night*, etc.), γίγνομαι, I.
 — (*interjection*), ἄγε δῆ.
 — *against*, ἐπ-έρχομαι, I.
 — *back*, ἥκω.
 — *forward*, παρ-έρχομαι.
 — *into*, εἰς-έρχομαι, I.
 — *into view*, φανερός γενέσθαι, I.
 — *out*, ἐκ-φανήναι, I.
 — *near*, προς-ελθεῖν, I.
 — *on* (*storms*, etc.), γίγνομαι, I.
 — *to aid*, βοηθέω.
 — *up*, προς-έρχομαι, I.
comedy, κωμῳδία.
comfort, παρα-μυθοῦμαι.
companion, ἑταῖρος.
compel, ἀναγκάζω.
competitor, ἀγωνιζόμενος.
complain, δεινὸν ποιεῖσθαι.
complete, v. τελέω, I.
 — adj., τελεῖος, often πᾶς.
compose (*verse*), ποιέω.
 — (*arrange*), δια-τίθημι, I.
comrade, ἑταῖρος.
concerning, περί, g.
condemn, κατα-κρίνω.
 — *to death*, θανάτον κατα-κρίνω.
confess, ὁμολογέω.

confident, to be, θαρρεῖν.
confidently, θαρρῶν.
connected with, περί, a.
conquer, νικᾶν.
 be conquered, ἡσσᾶσθαι.
conscious, be, σύν-οιδα, I.
 be — in one's heart, σύν-οιδα
 έαυτῷ.
consequence, in — of, ἐκ, g.
consider, νομίζω, ποιοῦμαι.
 be considered, δοκεῖν, I.
considerable, πολύς, μεγας.
conspire, συν-όμνυμι, I.
conspiracy, συνωμοσία.
construct, κατα-σκεύω.
contain, ἔχω, I.
contend, ἀγωνίζεσθαι.
contest, ἀγών (-ῶν-), m.
continuous, δια-τελέν (partic.), I.
contract, σύμβασις.
contribute, εἰς-φέρειν, I.
convenient, ἐπιτήδειος.
conversation, λόγος.
converse, δια-λέγομαι, d.
convey, κομίζω.
cook, μάγειρος.
cool, ψυχρός.
copper, χαλκός.
corn, σίτος.
cottage, νεκρός, νέκυς.
couch, κλίνη.
council, βουλὴ.
country, χώρα, γῆ.
 — (*opp. τονή*), ἀγρός, ἀγροί.
course, of, † δῆ, † δήπου, δῆλον ὅτι.
court, αὐλή.
 — *yard*, αὐλή.
cover, κρύπτω.
cowardly, δειλός.
crack, διαρ-ρήγνυμι, I.
 I was cracked, διερράγην.
cross, δια-βαίνω, I.
cruel, ὡμός, βίαιος.
cruelly, ὡμῶς.
cry, s., βοή.

cry, v., βοάω.
— (*loud*), φθέγγομαι.
crystal, ὑαλος, f.
crystalline, ὑάλινος.
cub, σκύμνος.
cup, ποτήριον.
cure, ἀπαλλάσσω, a. g.
current (adj.), νομιζόμενος, νευο-
μισμένος.
curse, ἐπαράμαι.
custom, ἔθος, n., τὸ νομιζόμενον.
customary, ἂτ *is*, νομίζεται.
cut, τέμνω, I., δια-τέμνω.
— *off*, ἀπο-τέμνω, I.
— *through*, δια-τέμνω, δια-κοπτω.
Cyrus, Κῦρος.

D.

dagger, ξιφίδιον, ἔχηειρίδιον.
daily, καθ' ἡμέραν.
the daily labour, δ. πόνος.
danger, κίνδυνος.
be in —, κινδυνεύω, inf.
dare, τολμάω.
dark, σκοτεινός.
darkness, σκότος.
dawn, ἔως, f.
at —, ἅμα ἔω, ἅμα τῇ ἔῳ.
day, ἡμέρα.
next —, αὐθίμερον.
even to this —, ἔτι καὶ νῦν.
to this —, ἔτι καὶ νῦν.
each —, καθ' ἡμέραν ἑκάστην.
(so much) a —, τῆς ἡμέρας.
at — break, ἅμα ἔῳ.
dead, adj., θανών (-όντ-).
— s., νεκρός, τεθνηκώς.
deal (with others), συγ-γίγνομαι,
I. d. προσ-φέρεσθαι, I. d.
dealer, κάπηλος.
dear, φίλος (φίλτερος, -τατος).
death, θάνατος.
deceit, ἀπάτη.
deceive, ἀπατάω, ἐξ-απατάω.

decile, δια-γιγνώσκω, I. δια-κρίνω.
deep, βαθύς.
deer, ἔλαφος.
defeat, νικάω.
defeated, be, ἡσσᾶσθαι.
defend one's-self, δμύνεσθαι.
deserf, ἄνα-βάλλεσθαι, I.
deficient, to be, ἐλ-λείπω, I.
defile, μιάνω.
delight, ἥδονή, χαρά.
take —, ἥδεσθαι.
be delighted, ἥδεσθαι.
depart, ἀπ-έρχομαι, I., ἀπ-οίχομαι
ἀπ-ειμι, I.
departure, use verb.
deposit, κατα-τίθεσθαι, I.
deride, ἔγγελάω, d., κατα-γελάω, g.
desert, adj., ἔρημος.
— v., ἀπο-λείπω, I.
deserve, ἄξιος είναι.
desire, s., πόθος, ἐπιθυμία.
— v., ἐπιθυμέω, g.
desirous, be, ἐπιθυμέω, ἐφ-ίεσθαι,
g. I.
despatch, ἀφ-ίημι, I.
despise, κατα-Φρονέω, g.
destroy (person), ἀπ-όλλυμι, I.
(any thing), δια-Φθείρω, I.
(a state of things), παύω.
destruction, διαφθορά.
detail, in each —, καθ' ἔκαστον.
device, μηχανή.
devise, μηχανάομαι.
— (with μηχανή), ἐξ-ευρίσκω, I.
devour, ἀν-αρπάζω, κατ-εσθίω, I.
die (natural), τελευτάω, or often
θνήσκω, I.
(violent), θνήσκω, ἀπο-θνήσκω, I.
differ, διαφέρω, I. g.
difficult, χαλεπός, δυσχερής.
difficulty, ἀπορία.
with —, μᾶλις.
dinner, δεῖπνον.
directly, εὐθύς, ταχέως.
dirty, adj., μιαρός.

dirty, *v.*, *μιάίνω*.
disappear, *ἀφανίζομαι*.
disappoint, *ἐξ-απατάω*.
discern, *διαγνώσκω*, I.
discharge (*shoot*), *ἀφ-ίημι*, I.
discover (*a fact*), *μανθάνω*, I.
— *anything*, *εύρίσκω*, I., *γνώσκω*, I.
disease, *νόσος*.
diseased, *νοσῶν* (-οῦντ-).
— *to be*, *νοσεῖν*.
disgrace, *αἰσχύνη*.
disgraceful, *αἰσχρός* (-ίων, -ιστος).
— *ly*, *adv.*, *αἰσχρῶς*.
disobedient, *ἀπειθέω*, d.
disorder, *ἄταξια*.
display, *ἐπίδειξις*.
disposition, *τρόπος*, *διάνοια*.
distress (*grief*), *ἄλγος*, n.
— (*misery*), *ταλαιπωρία*.
— (*perplexity*), *ἀπορία*.
distressed, *ἀγανάκτῶν*, *ἀχθόμενος*.
disturb, *ταράσσω*.
ditch, *τάφρος*.
divine, *θεῖος*.
do, *δράω*, *ποιέω*, *πράσσω*.
— *be done*, often *γίγνεσθαι*, I.
dog, *κυάνων* (*κυν-*), m.
done, *to have* (*cease*), *παύεσθαι*.
done, *γενόμενος*, *often*.
door, *θύρα*.
double, *διπλάσιος*.
— *as much*, *διπλάσιος*, *δὶς τοσοῦντος*.
doove, *περιστερά*, *πελειά*.
drachma, *δραχμή*.
dragon, *δρακών* (-οῦν-), m.
draw, *ἔλκω*.
— *out*, *ἐξ-αἱρέω*, I.
dreadful, *δεινός*, *φοβερός*.
dream, *ἐνύπνιον*.
have a —, *ἐνύπνιον* *ἰδεῖν*.
in a —, *ἐναρ.*
dress, *ἐσθῆτος* (-θῆτ-).

dress up, *v.*, *ἐν-σκευάζω*.
drink, *v.*, *πίνω*, I.
— *s.*, *ποτόν*.
drive, *ἔλαύνω*, I., *ἄγω*, I.
— *out*, *ἐξ-άγω*, *ἐξ-ελαύνω*, I.
drop, *v.* *μεθ-ίημι*, I.
drowned, *to be*, *ἀπο-πνίγομαι*.
drunk, *get*, *μεθύσκω*.
— *be*, *μεθύω*.
—, *μεθυσθεῖς*.
drunkenness, *μέθη*.
dry, *ξηρός*.
dwell, *οἰκέω*.

E.

each, *ἕκαστος*.
— (*of two*), *έκάτερος*.
— *other*, *ἄλλήλων*.
— *day*, *καθ' ἡμέραν* *ἐκάστην*.
eager, *be*, *σπουδάζειν*.
— (*to do*), *ἐφ-ίεσθαι*, *προ-θυμεῖσθαι*.
— *πρόθυμος*.
eagle, *άετός*.
ear, *οὖς* (*ὤτ-*), n.
earnestly, *σφόδρα*, *πρόθυμος*.
earth, *γῆ*, *χώρα*.
where on —, *ποῦ γῆς* ;
— — (*motion*), *ποί γῆς* ;
easy, *ράδιος* (*ράδων* *ράδιος*).
— *tempered*, *ράθυμος*.
easily, *ράδιως* (*— ἀον — ἄστα*).
eat, *έσθιω*, I.
— *up*, *κατ-εσθίω*, I.
egg, *ῳόν*.
Egyptian, *Αἰγύπτιος*.
eighth, *δέκτω*.
either, *ἢ*.
elapse, *use γενέσθαι*, I.
elder, *γεραιτέρος*.
eldest, *γεραιτάτος*.
elect, *αἱροῦμαι*, I., *χειροτονέω*.
elephant, *έλέφας* (-ατ-), m.
emerald, *σμάραγδος*, f.

employ, χρῶμαι, d.
end, s., τέλος, n., τελευτή.
 — v. intr., τελευτάω.
 — tr., τελέω, ἐκ-τελέω, I.
endure, tr., φέρω, I.
 — intr., ἀν-έχομαι, I.
enemy (*private*), ἔχθρος (-ίων-ιστος).
 — (*public*) πολέμος.
enough, ἵκανός.
 — adv., ἵκανῶς.
enrage, ὄργιζω.
enraged, be, ὄργιζομαι, d.
entangle, ἐμποδίζω.
entertain, ἔσειν·
entreat, λιταρέω.
entrust, ἐπι-τρέπω, a.d.
equal, ἴσος.
escape, φυγή, ἀποφυγή.
 —, v., ἐκ-φεύγω, I.
have escaped, οἴχομαι.
 — notice, λανθάνω, I.
especially, μάλιστα, οὐχ ἥκιστα.
for other reasons and —, ἄλλως
 τε καὶ.
establish, καθ-ίστημι, I.
estate, ἀγρός.
 (*wealth*), χρήματα, pl.
eternal, ἀΐδιος-ον.
Ethiopian, Αἰθίοψ.
even, καὶ.
 and —, καὶ μὴν καί, . . . + δε . . .
 καὶ.
 not —, οὐδέ.
every, πᾶς, ἄπας.
 — *body*, πάντες, ἀπαντες (οἱ
 ἀνθρώποι).
 — *thing*, πᾶν, πάντα.
 — *where*, πανταχοῦ.
 — *way*, πάντῃ, παντάπασι.
evidence, μαρτύριον.
evident, δῆλος, φανερός.
evidently, use φαίνομαι (§ 43), I.
 — or, δῆλος εἰμι (§ 32).
 — or, φανερώς, δῆλον ὅτι, δή
 (§ 75).

evil, κακός (-ίων-ιστος), φαῦλος.
 — s., κακόν.
examine, ἔξετάζω.
 — (look at), σκοπέω, I.
 — thoroughly, δια-σκέψασθαι.
example, παράδειγμα, n.
 for —, αὐτίκα.
excellent, ἀγαθός (ἀμείνων ἄριστος)
 ἄριστος.
 to be —, εὐ ἔχειν, I.
excessive, περισσός.
excessively, ὑπερφυῶς, σφύδρα,
 πάνυ.
except, adv., πλήν, πλὴν εἰ μή, εἰ
 μή.
 — prep., πλήν, g.
excuse, πρόφασις, f.
 — make, προφασίζομαι.
 — v., do.
 — one's-self, ἀπολογοῦμαι.
execute, τελέω, I.
exhausted, to be, ἀπείρηκα, perf.
expect, ἐλπίζω, προσδοκάω.
expedition, στρατεία.
expense, δαπάνη.
expensive, πολυτελής.
expensiveness, πολυτελεία.
experience, ἐμπειρία.
experienced, ἐμπειρος, -ον, g.
explain, διηγέομαι, δείκνυμι, I.,
 δηλώω.
explained, to be, φανερόν γίγνεσθαι.
export, ἐκ-φέρω, I., ἐκ-κομίζω.
extent, to a wonderful, θαυμάσιον
 ὅσον.
extreme, ἔσχατος.
extremely, ἄγαν, σφόδρα, superl.

F.

fable, μῦθος.
face, ὄψις.
facing, τετραμμένος πρός.
faith, πίστις.
faithful, πιστός.

<i>faithless</i> , ἀπιστος.	<i>fetch</i> , κομίζω.
<i>fall</i> , πτίπτω, I.	<i>few</i> , ὅλιγοι, παῦροι.
— <i>into</i> (<i>danger</i> , <i>suspicion</i> , etc.), καταστῆναι ἐσ, I.	<i>field</i> , ἀγρός.
— <i>to</i> (<i>doing</i>), τραπέσθαι, I.	<i>fistly</i> , πεντήκοντα.
— <i>down</i> , κατα-πτίπτω, I.	<i>fight</i> , μάχη.
— <i>in with</i> , ἐν-τυγχάνω, I., περι- τυγχάνω, I. d.	— v., μάχοματ, I.
— <i>asleep</i> , κατα-δαρθάνω, I.	<i>find</i> , εὑρίσκω, κατα-μανθάνω.
<i>false</i> , ψευδῆς.	— — <i>truth of</i> , ἐλέγχω, ἔξελ- έγχω.
— <i>hood</i> , ψεῦδος, n.	<i>one's-self in peril</i> , κατα-στῆναι ἐσ, I.
<i>fame</i> , εὐκλεία.	<i>finger</i> , δάκτυλος.
<i>famine</i> , λιμός, n.	<i>finish</i> , ἐκ-τελέω, I.
<i>famous</i> , ἐλάργυμος.	<i>fire</i> , πῦρ (-ρίς), n.
<i>far</i> , μακράν.	<i>fires</i> , πυρά.
— <i>away</i> , μακράν, πόρων.	<i>firm</i> , ἔμπεδος.
<i>be off</i> , μακράν ἀπ-εῖναι, I.	<i>first</i> , πρώτος.
<i>so off</i> , διὰ τοπούτου.	— (of two), πρότερος.
<i>from</i> —, πόρω, ωθεν.	— adv., πρότερον (<i>earlier</i>).
<i>on the — side of</i> , ἐν τῷ ἐπέ- κεινα, g.	— adv., πρώτον (<i>first of all</i>).
<i>farewell</i> , χαιρέ, pl. χαιρέτε.	<i>at</i> —, τὸ πρώτον.
<i>bid</i> —, χαιρέιν εἰπεῖν, I. d.	<i>fish</i> , ἵχθυς.
<i>farmer</i> , γεωργός.	<i>fit</i> , ἵτ is, προσήκει, πρέπει, d.
<i>fasten</i> , δέω.	<i>fitting</i> , it is, do.
with leg —ed on, ὑπο-δεδεμένος πόδα.	<i>five</i> , πέντε.
<i>fat</i> , παχύς.	<i>fixed on</i> , ἔμπεπηγώς (-οτ-).
<i>father</i> , πατήρ (-τρός).	<i>flee</i> , φεύγω, I.
<i>fault</i> , αἰτία.	— <i>away</i> , ἀπο-φεύγω, I.
find —, αἰτιάσμαι, μέμφομαι.	<i>fleet</i> , ναυτικόν.
<i>favour</i> , s., χάρις (-tos), f.	<i>flight</i> , φυγή.
— v., θεραπεύω; a.	in —, φεύγων.
<i>fear</i> , φόβος.	<i>floor</i> , ἔδαφος, n.
— v., φοβοῦμαι, δέδοικα.	<i>fly</i> , πέτομαι, I.
<i>feast</i> , δεῖπνον.	— off, ἀπο-πέτομαι, I.
— (<i>holiday</i>), ἔορτή.	let —, ἀφ-ιημι, I.
— v., δειπνέω.	— (<i>flee</i>), φεύγω, I.
<i>feather</i> , πτερόν.	<i>fodder</i> , χιλός.
<i>fee</i> , μισθός.	<i>follow (as follows)</i> . See <i>following</i> .
<i>feel</i> (<i>perceive</i>), αἰσθάνομαι, I.	— v., ἀκολουθέω, d., ἔπομα, I. d.
how do you — ? πῶς ἔχεις ;	— (in train of), συν-ἔπομαι, I. d.
— pain, ἀλγέω, ὀδυνάομαι.	<i>following (words, manner, etc.)</i> , τοιόσδε.
<i>fellow</i> (<i>man</i>), ἄνθρωπος.	— (day), ὑστεράῖος.
(<i>companion</i>), ἄταιρος.	on the — day, τῇ ὑστεραίᾳ.

folly, ἄνοια, ἀφροσύνη.
food, σιτία.
fool. See *foolish*.
foolish, μώρος, ἀνόητος, ἀφρων.
foolishly, ἀνόητως.
foot, πούς (-οδ-), m.
for, particle, +γάρ.
— prep., d. simply.
(*with view to*), ἐπί, d., ἐς, a.
(*as regards*), ἐς, a., or a. *simply*.
(*ask —*) a.
— (*a length of time*), a.
— *a time*, χρόνον τινά.
in return —, ἀντί, g.
(*fear*) —, d. or περὶ, g. or d.
— (*owing to*), διά, a.
— (*to obtain*), ἐπί, a.
— (*towards*), ἐπί, a. or ἐπί, g.
forbid, ἀπέ-εῖπον, ἀπ-αγορεύω (μή).
forbidden, ἀπόρρητος, -ον.
force, s., δύναμις, βία.
— v., ἀναγκάζω.
foresee, προ-νοέω.
forest, ὄλη.
foretell, προ-εἶπον.
forethought, πρόνοια.
forgive, συγ-γιγνώσκω, I. d.
form, ίδεα, εἶδος, n.
former, πρότερος.
the — ones, οἱ πρίν, οἱ πρότερον.
formerly, πρότερον, πρίν.
fortification, τείχισμός.
fortress, χωρίον, τείχισμα, n.
fortune, τύχη.
good —, εὐτυχία.
forwards (*motion*), ἐς τὸ πρόσθεν.
to come —, παρ-ελθεῖν, I.
four, τέσσαρες.
— times, τετράκις.
fourth, τέταρτος.
for — time, τὸ τέταρτον.
fox, ἀλώπηξ (-πεκ-), f.
free, ἐλεύθερος.
set —, λύω, ἐλευθερώω.
freedom, ἐλευθερία.

freeze, παγῆναι, I.
friend, φίλος.
friendliness, φιλία.
friendly, φίλος, φιλιος.
friendship, φιλία.
fright, φόβος.
frighten, φοβέω.
frightened, δεδιώς, φοβούμενος.
— to be, φοβεῖσθαι, g.
from, ἀπό, g.
(*away*) —, ἀπὸ, g.
— (*a feeling*), διά, a., ὑπό, g., d.
simply.
— (*a point of time*), ἐκ, g.
(*receive*) —, παρά, g.
(*give or pass*) —, παρά, g.
(*suffer*) —, ὑπό, g.
(*relieve, free, loose, etc.*) —, g.
simply.
fruit, καρπός.
full, πλεως, μεστὸς, πλήρης.
— *length*, ποδήρης.
furnish, παρ-έχω, I.
further, ὁ πέρα.
fury (*rage*), ὄργη.
(*personified*), Ἐριύς, Εὐμενίς
(-ός), f.
future, μελλων (-οντ-).
for the —, τὸ λοιπόν.
— — (*after neg.*), τοῦ λοιποῦ.

G.
gain, s., κέρδος, n.
— v., κτῶμαι.
garment, ἱμάτιον.
gather, tr., συλ-λέγω.
— intr., συλ-λεγῆναι.
gathering, συλλογός.
general, στρατηγός.
gesture, σχῆμα, n.
get (*receive*), λαμβάνω, I.
— on, ἔχω (*how do you get on*,
to get on well, etc.).
— *angry*, χαλεπαίνω.

<i>get drunk</i> , μεθύω.	<i>goodwill</i> , ευνοια.
— <i>ready</i> , έτοιμάζω, παρα-σκευάζω.	<i>goods</i> (<i>property</i>), χρήματα (<i>plur.</i>), πλούτος.
— <i>safe</i> , σώζεσθαι.	— (<i>wares</i>), φορτία.
— <i>up</i> , ἀνα-στῆναι.	<i>govern</i> , ἄρχω, g.
<i>gift</i> , δῶρον.	<i>governor</i> , ἄρχων (-οντ-).
<i>gird</i> , περι-ζώνυμι, I.	<i>government</i> , ἄρχη.
— <i>on self</i> , do., med.	<i>graceful</i> , χαρεῖς (-έντ-).
<i>give</i> , δίδωμι, I.	<i>gracefully</i> , χαριέντως.
— <i>back</i> , ἀπό-δίδωμι.	<i>grant</i> , δίδωμι, I.
— (<i>pleasure, fear, etc.</i>), παρέχω, I.	— (<i>pardon</i>), ἔχω, I.
— <i>share of</i> , μετα-δίδωμι, I.	<i>grass</i> , πόνα.
— <i>in</i> , ἐν-δίδωμι, I.	<i>grateful</i> , to be, χάριν ᔡχω, I.
— <i>up</i> , ἀπό-λείπω, προ-δίδωμι, I.	— —, very, πολλήν χάριν ᔡχω.
<i>glad</i> , ἀσμενος.	<i>gratitude</i> , χάρις (-ιτ-), f.
<i>gladly</i> , ἀσμένως.	feel, give, have —, χάριν ᔡχειν, εἰδέναι.
<i>gloomy</i> (<i>face</i>), σκυθρωπός.	<i>great</i> , μέγας (<i>μείζων, μέγιστος</i>).
<i>glory</i> , κλέος, n.	so —, τοσοῦτος.
<i>go</i> , ἔρχομαι, I., εἰμι, I., χωρεῖν,	in — fear, ἐν πολλῷ φόβῳ.
αφικεῖσθαι, I., βαίνω, I.	<i>greatly</i> , μεγάλως, σφόδρα, λίαν.
— <i>away</i> , ἀπ-ειμι, I., ἀπο-οίχομαι.	<i>Greece</i> , Ἑλλας (-αδ-), f.
— — (<i>by sea</i>), ἀπ-ἀγεσθαι.	<i>Greek</i> , Ἑλλην (-ην-).
— — (<i>from home</i>), ἀπο-δημέω.	<i>greet</i> , ἀσπάζομαι.
— <i>back</i> , ἀπο-χωρεῖν, I.	<i>grief</i> , λυπή.
— <i>by</i> , παρ-ιέναι, I., παρ-ελθεῖν, I.	<i>grieve</i> , λυπέω.
— <i>in</i> , εἰσ-ελθεῖν, εἰσ-ιέναι, I.	<i>grind</i> , τρίβω.
— <i>on</i> , προ-ιέναι, I., προ-έρχομαι, I.	<i>ground</i> , γῆ, δάπεδον.
— — (<i>happened</i>), γίγνομαι, I.	above —, ὑπὲρ γῆς.
— <i>off</i> , ἀπ-οίχομαι.	on the —, χαμαί.
— <i>on board</i> , ἐμ-βαίνω, ἐσ-βαίνω, I.	under —, ὑπὸ γῆς.
— <i>out</i> , ἐξ-ιέναι, ἐξ-έρχομαι.	<i>grovel</i> , προκεισθαι.
— <i>with</i> , ἐπομαι, I., συν-έπομαι.	<i>grow</i> (<i>become</i>), γίγνομαι, I.
— <i>up to</i> , προσ-ελθεῖν, I. d.	<i>guard</i> , φύλαξ (-κος).
<i>goat</i> , σhe, χίμαιρα.	— v., φυλάσσω.
<i>gold</i> , χρυσός.	<i>guardian</i> , ἐπίτροπος.
<i>golden</i> , χρυσοῦς.	<i>gymnastics</i> , γυμναστική.
<i>good</i> , ἀγαθός, ἐσθλός, χρηστός, σπουδαῖος.	
— <i>fortune</i> , εὐτυχία.	H.
— <i>nature</i> , ἐπιείκεια.	<i>half</i> , ἡμίσυς.
— <i>natured</i> , ἐπιεικής, εὐήθης.	the — of, τὸ ἡμίσυν, g.
— <i>to do</i> —, ὠφελεῖν.	<i>hand</i> , χείρ (<i>χερός, χειρός</i>), f.

<i>hang</i> , tr., ἀπάγχω.	<i>him</i> , αὐτόν. See Personal Pronouns, § 14 <i>sqq.</i>
— intr., κρεμαμαι, I.	
<i>happen</i> (<i>chance</i>), τυγχάνω, I., partic.	<i>himself</i> , nom. αὐτός. See § 16.
(<i>occur</i>), γίγνομαι, I.	<i>hinder</i> , κωλύω.
<i>harbour</i> , λιμην (-εν).	<i>hindrance</i> , κωλυμα, n.
<i>hard</i> (<i>difficult</i>), χαλεπός.	be a —, ἐμποδὼν εἶναι, d.
lit., στερρός.	<i>his</i> . See Possessive Pronouns, § 18, 20.
<i>hare</i> , λαγώς.	<i>hit</i> , πατάσσω, πλήσσω, I.
<i>haste</i> , ἐπείγεσθαι.	<i>hither</i> , δεῦρο.
<i>make</i> —, do.	<i>hold</i> , ἔχω.
<i>hasten</i> , tr., σπεύδω.	— up, ἀν-έχω, ἐπ-αἴρω.
<i>hate</i> , ἀπέχθεια, ἔχθρα.	<i>hole</i> , τρῆμα, n.
<i>hateful</i> , ἔχθρος (-ιων, -ιστος).	<i>hollow</i> , κοῖλος.
<i>have</i> , ἔχω, I.	<i>home</i> , οἶκος.
— often, use ἔστι (I have = ἔστι μοι).	at —, οἴκοι.
— to, use δεῖ, or ἀνάγκη.	— (motion to), οἴκαδε.
<i>he</i> . See Personal Pronouns in Hints. § 14 <i>sqq.</i>	from, οἴκοθεν.
<i>head</i> , κεφαλή.	<i>honest</i> , δίκαιος, ἐπιεικής. (respectable), σπουδάιος.
<i>heal</i> , λαύραι.	<i>honour</i> , τιμή.
<i>health</i> , ὑγίεια.	— v., τιμάω.
<i>healthy</i> , ὑγιής (<i>persons</i>). ὑγιεινός (<i>things</i>).	<i>hope</i> , πηδάω.
<i>hear</i> , ἀκούω, I.	hope, s., ἐλπίς (-ιδ-), f.
(<i>learn</i>), πυνθάνομαι, I.	— v., ἐλπίζω.
<i>hearer</i> , ὁ ἀκούων.	<i>hopeless</i> , ἀνέλπιστος, -ον.
<i>heart</i> , καρδία, δίανοια.	<i>horn</i> , κέρας (-ατος, -αος, -ως), n.
<i>hearty</i> , πρόθυμος.	<i>horse</i> , s., ἵππος.
<i>heat</i> , καῦμα, n.	— adj., ἵππικός.
<i>heavy</i> , βαρύς. •	<i>hospitable</i> , φιλόξενος.
<i>help</i> , s., βοήθεια, ὠφέλεια.	<i>hostess</i> , πανδοκευτρία.
— v., ὠφελεῖν, a. βοηθεῖν, d.	<i>hostile</i> , δυσμενῆς, ἔχθρος (-ιων, -ιστος).
<i>helpless</i> , ἀμήχανος, ἄπορος.	<i>hot</i> , θερμός.
— to be, ἀπορεῖν, ἐν ἀπορίᾳ εἶναι,	<i>house</i> , οἶκος, οἰκία.
ἀμηχάνως ἔχειν.	at — of, παρά, d.
<i>here</i> , ἐνταῦθα.	to — of, παρά, a.
to be —, παρ-εῖναι, I.	¹ <i>how</i> , interrog., πῶς.
<i>hidden</i> , κρυπτός, κεκρυμμένος.	— oblique int., ὅπως, ὡς.
<i>hide</i> , κρύπτω.	— relative, ὡς.
<i>high</i> , ὑψηλός.	— are you? πῶς ἔχεις;
— adv., ὑψοῦ.	— many, direct int., πόσος.
from on —, ὑψοθεν.	— indirect int., ὅπουσος ορύσσος.
<i>hill</i> , λόφος.	

¹ See Note before Vocabulary.

how many, exclam., ὅσος.
 — *much*, ὅσος.
 — — *with comparative*, πόσω,
 ὅσω.
however, particle, τμέντοι.
 — *little*, ὥποσοσοῦν.
hundred, ἑκατόν.
hunger, λιμός.
hungry, *be*, πεινάω.
hunt, θηρεύω.
hunting, s., θήρα.
 — *grouncl*, θήρα.
hunter, θηρευτής.
hurry, σπουδή.
 — v., σπεύδω.

I.

I, ἐγώ.
 — *for my part*, ἔγωγε.
*Iberiu*s, Ἰβηρία.
if, εἰ.
ignorant, ἀμαθής.
ill, κακῶς.
 (bear) —, χαλεπῶς.
 be —, νοσεῖν.
imitate, μιμέομαι.
immediately, εὐθέος.
immortal, ἀθάνατος, -ον.
impurity, ἀσεβεία.
impious, ἀσεβῆς.
impossible, ἀδύνατος, -ον.
imprudence, ἀναιδεία.
imprudent, ἀναιδῆς.
in, ἐν, d.
 — (as to), d. or a.
 — (as part of), g.
late — *day*, ὁψὲ τῆς ἡμέρας.
 — *night*, τῆς νυκτός.
 — *turn*, ἐφεξῆς.
 — *return for*, ἀντί, g.
 — *fear*, delight, etc., use Parti-
 ciples.
incredible, ἄπιστος, -ον.
indeed, τμέν, τδή, τμέντοι.
 — (very), πάνυ.

indeed, nor —, οὐδ' οὖν.
 and —, καὶ μέντοι.
*India*n, Ἰνδος.
indifference, ῥᾳθυμία.
indignant, ἀγανακτῶν.
 — *to be*, ἀγανακτῶ, σχετλιάζω,
 δεινὸν ποιεῖσθαι.
indignation, ὀργή.
inexperienced, ἄπειρος, -ον, g.
inferior (*poor*, *bad*), φαῦλος.
 — (*worse*), κακίων.
inhabit, οἰκέω.
inhabitants, οἱ ἐνοικοῦντες, οἱ ἐκεῖ.
injure (*person*), ἀδικέω.
 — (*thing*), βλάπτω.
injustice, ἀδικία.
inn, πανδοκεῖον.
inscribe, ἔγγραφω.
insist, δι-ισχυρίζομαι.
inspect, σκοπεῖν, I., δια-σκοπεῖν, I.
insult, ὑβρίζω, ἐπηρεάζω, προ-
 πηλακίζω.
intelligent, φρόνιμος, συνετός.
intend (*purpose*), δια-νοεῖσθαι, ἐν
 νῷ ἔχειν.
 (be about), μελλω.
intention, διάνοια, ἐπίνοια.
interest, σπουδή.
interval, at — of, διά, g.
 after no long —, οὐ διὰ μακροῦ.
 at — of — years, διά — ετῶν.
into, εἰς, a.
invent (*device*), εὑρίσκω, I.
 — (*story*), πλάσσω.
island, νησός, f.
itself, αὐτός.

J.

jar, πίθος.
jest, σκόπτω, παίζω.
 — s., παιδιά.
in —, παίζων, partic.
jewel, λίθος, f.
job, ἔργον.

journey, s. ὁδός, f.

— v., ὁδοιπορεῖν.

joy, χαρά.

judge, κριτής, δικαστής.

judged *hare*, λαγῶα, n. pl.

jump, πηδάω.

— up, ἐκ-πηδάω, ἀνα-

— down, κατα-πηδάω.

just, δίκαιος.

— (particle), often τόδι, or omitted.

— now, ἄρτιως, νῦν δή.

— as, ὥσπερ.

— in time, use φθάνω, I. See

§ 43.

K.

keep, ἔχω, I.

— (watch), φυλάσσω.

— (horses, etc.), τρέφω, I.

— away, ἀπ-έχομαι, I.

— silent, σιγῶ.

— quiet, ήσυχάζω.

key, κλείς (-ειδός), I.

kill, ἀπο-κτείνω, I.

— pass., ἀπο-θνήσκω, I.

kind, s., γένος, n. ἰδέα.

a — of, τις.

all — of, παντοῖος.

what — of, ποῖος, int. (ὅποιος οἶος, rel. indirect).

this — of, τοιοῦτος.

that — of, τοιοῦτος.

— adj., φιλάνθρωπος, ἐπιεικής.

— hearted, φιλάνθρωπος, -ov.

kindle, ἀπτώ.

kindly, φιλίως, φιλικῶς, εὐμενῶς.

king, βασιλεὺς (-έως).

knife, μάχαιρα, f.

knock, κόπτω.

know (person), γιγνώσκω, I.

— (anything), οἴδα, I. ἐπίσταμαι.

— how to, ἐπίσταμαι, inf.

knowing, ἐπιστήμων, g., σοφός.

without —, use λανθάνω, I., § 43.

knowingly, ἐπιστημόνως.

knower, γνωριμος, -ov.

L

labour, s., πόνος.

— v., πονέω.

lack, χρεία, ἔνδεια.

lake, λίμνη.

lamb, ἀμύντας (gen. ἀρνός, d. ἀρνί, etc.).

lame, χωλός.

lament, ὁδύρομαι.

land, γῆ.

— (estate), ἀγρός.

language, γλῶσσα.

large, μέγας, pl. μεγάλοι.

last, ὑστατός, τελευταῖος.

the — one, ὁ τελευταῖος.

at —, τελος.

late, ὀψέ.

lately, νεωστί, νῦν δὴ (just now).

laugh, γελάω, I.

— at, ἐγγελάν, d.

laughable, γελοῖος.

laughter, γέλως (-ωτ-), m.

law, νόμος.

lawful, ἂντας, ἔξεστι, d.

law-court, δικαστήριον.

lay, τίθημι, I.

— down (law), θέσθαι, I.

— — one's-self, κοιμάομαι.

— — (anything), κατα-τίθημ, I.

lazy, ἀργός, ἀπράγμων.

lead, ἄγω, I.

— the way, ἡγεόμαι.

— on, προ-ἄγω.

leader, ἡγεμών (-όνος).

leaf, φύλλον.

learn, μανθάνω, I., κατα-μανθάνω, I.

— (news), πυνθάνομαι, I.

least, ἥκιστος.

— adv., ἥκιστα.

at —, τι γε τι γοῦν.

leave, λείπω, I.
 — *in the lurch*, ὑπο-λείπω, I.
ask —, αἰτεῖν, ορ αἰτεῖν ἐξ-εἶναι.
left, ἀριστερός.
 — *hand*, ἡ ἀριστερά.
leg, σκέλος, n.
less, ἥσσων (adj.).
 ἥσσον, (adv.).
no —, οὐδὲν ἥσσον.
let, ἔάω.
 — *go*, μεθ-ίημι, ἀφ-ίημι, I.
 — *fly*, ἀφ-ίημι.
letter, ἐπιστολή.
lick, λείχω, a.
lie, ψεύδος, n.
tell —, ψεύδῃ εἰπεῖν.
lie, ν., κείμαι.
 — *down*, κατα-κείμαι.
 — *to rest*, κοιμάμαι.
life, βίος.
lift up, αἴρω, ἐπ-αἴρω.
 — *weapon*, ἐπ-αἴρω.
light, φάος, n.
lightning, ἀστραπή.
like, δομοιος, d.
 — *often*, ὥσπερ.
in — *manner*, ὠσαύτως, δόμοιως,
 τὸν αὐτὸν τρόπον.
 — *wise*, ὠσαύτως.
line, γραμμή.
linger, δια-τρίβω.
lion, λέων (-οντ-).
lioness, λέαινα.
listen (*obey*), πείθεσθαι, I.
 — (*hear*), ἀκούω, g. I.
little, δλίγος, μικρός.
after a —, δι' δλίγου.
a —, δλίγου.
for a — (*while*), μικρὸν τινα
 χρόνον, οι βραχὺ τι.
a — *before*, δλίγουν πρότερον.
 — *by* —, κατὰ μικρόν.
live (*be alive*), ζῆν, I.
 — (*dwell*), οἰκέω.
 — (*pass time*), δι-άγω, I.

live (*conduct life*), διαιτάομαι.
loaf, ἄρτος.
long, μακρός.
for a — *time*, πάλαι, ορ μακρόν
 χρόνον.
not — *after*, οὐ διὰ πολλοῦ.
a — *way*, διὰ πολλοῦ.
no longer, οὐκέτι.
look at, προσ-βλέπω.
 — — (*examine*), σκοπέω, I.
 — — *into*, βλέπω εἰς.
loom, ιστός.
lose, ἀπ-άλλυμι, I.
loss, ατ a, ἀπορος, -ον.
to be —, ἀπορέω, ἐν ἀπορίᾳ
 είναι.
loud, μέγας.
 — adv., μέγα, σφόδρα.
 — adv. compar., μεῖζον.
love, s., φιλία.
 — (*passionate*), ἔρως (-ωτ-).
 — ν., φιλέω, a.
 — (*passionate*), ἔραω, g.
lurch. See *leave*.
lying, κείμενος, κατακείμενος.

M.

mad, μανόμενος, ἄφρων, μεμηνώς
 (-οτ-).
madness, μανία.
magistrate, ἄρχων (-οντ-).
magnificence, μεγαλοπρέπεια.
magnificent, μεγαλοπρεπής.
maid, { παρθένος, κόρη.
maiden, { παρθένος, κόρη.
maid-servant, θεράπαινα.
majority, οἱ πλειόνες.
maintain, τρέφω.
make, ποιεῖν, κατα-σκευάζειν.
 — *for one's-self*, ποιεῖσθαι.
 — (*peace*, *war*, *agreement*),
 ποιεῖσθαι.
 — *speech*, λέγω.
 — *haste*, σπεύδω, ἐπείγομαι.

make, passive, often γίγνεσθαι, I.
man, ἄνήρ (-υδρο-), ἄνθρωπος.
manage (*accomplish*), δια-τελέω,
 δια-πράσσομαι.
 — (*arrange*), δι-οικέω.
manger, φάγη.
manifest, φανερός.
mankind, ἄνθρωποι.
manner, τρόπος.
all — *of*, παντοῖος.
in like —, ὁμοίως.
in a marvellous —, θαυμασίως
 ὡς.
in a . . . —, adv., from adj.
manufacture, ποιεῖν.
many, πολλοί.
so —, τοσοῦτος.
as — *as*, ὅσος.
in — *ways*, πολλαχῆ.
march, πορεύεσθαι, στρατεύομαι.
market, ἀγορά.
marriage, γάμος.
marry, γαμέω, I.
marvel, θαῦμα, n.
marvellous, θαυμάσιος, θαυμαστός.
in a — manner, θαυμασίως ὡς.
mast, ἴστός.
master, δεσπότης.
matter, πρᾶγμα, n.
what is the —, τί πάσχεις, I.
no —, ἀμέλει, θάρσει.
mean, v. λέγω.
in the — *time*, ἐν τούτῳ.
meanwhile, ἐν τούτῳ.
means, μηχανή.
by — *of*, διά, g.
by some —, τιπως, μηχανῆ τινι.
by all —, παντάπασι.
by no —, ηκιοτα, οὐδαμῶς.
meat, κρέας, n. (g. -ως).
medicine, φάρμακον.
meet (*by chance*), περι-τυγχάνω,
 I. d.
 — (*by appointment*), συν-ελθεῖν,

meeting, σύνοδος, f.
 — (*formal*), σύλλογος.
Megarian, Μεγαρεύς.
methinks, τιπου, οἶμαι.
mid-day, μεσημβρία.
middle, ἡ μέσος.
midst, ἡ μέσος.
into the —, ἐς μέσον.
in the —, ἐν μέσῳ.
mighty, μέγας.
most —, μέγιστος.
mind, νοῦς, διάνοια.
have a —, ἐν νῷ ἔχειν, I., δια-
 νοεῖσθαι.
have in —, ἐνθυμεῖσθαι.
am out of my —, μέμηνα.
mind, v., φροντίζω, g., μέλει
 μοι, g.
am minded, ἐν νῷ ἔχω, I.
never — (*resignation*), ἀμέλει.
 — — (*encouragement*), θάρσει.
mine, ἐμός.
minister, ὑπηρέτης.
mirror, κάτοπτρον.
mischief, κακόν.
miserable, ταλαιπωρος, -ον.
be —, κακῶς ἔχω, ταλαιπωρέω.
miserly, αἰσχροκερδής.
mock, σκώπτω, ἐγ-γελάω, I. d.
moderate, μέτριος.
modest, *to be* —, σωφρονέω, αἰσχύ-
 νομαι.
 — σώφρων (-ον-).
modesty, σωφροσύνη, αἰδώς (-οῦς), f.
moment, *at the present* —, ἐν τῷ
 παρόντι.
money, ἀργύριον.
month, μήν (-νός), m.
moon, σελήνη.
new —, νοῦμηνία.
more, adj., πλέων, πλείων.
 — adv., μᾶλλον.
no —, οὐκέτι.
any — (*after neg.*), οὐκέτι.
none the —, οὐδέν μᾶλλον.

more, not a whit the —, οὐδέν τι μᾶλλον.
nothing —, οὐδὲν ἔτι.
many —, πολλῷ πλείουνες, πολλοὶ ἔτι.
morning, ἔως (-oūs).
 in the —, ἅμ' ἔω, πρῷ τῆς ἡμέρας.
moreover, αὐτ., καὶ δὴ καί.
morrow, ἡ ὑστεραία, ἡ αὔριον.
most, adj., οἱ πολλοί.
 — *adv., μᾶλιστα, οὐχ ἥκιστα.*
 — *of all, μᾶλιστα πάντων.*
 — *of them, οἱ πολλοὶ αὐτῶν.*
 — *(with adj.), superlative.*
 for the — part, ὡς ἐπὶ τὸ πολύ.
mother, μήτηρ (-τρός).
mount, v., ἐπί-βαίνω, I.
mountain, ὄρος, n.
mouth, στόμα, n.
move, tr., κινέω.
 — *intr., κινεῖσθαι.*
much, πολύς.
 as — as, ὅσον, ὅσα.
 so —, τοσοῦτον.
 adv. σφόδρα, πάνυ, μάλα.
 how —, ὅσος.
 — *— (with comp.), ὅσῳ.*
 so — " τοσούτῳ.
mul, βόρβορος, πηλός.
multitude, πλῆθος, n.
murder, φόνος.
 — *v., φονέύω, ἀπο-κτείνω, I.*
must (duty), δεῖ (acc. inf.).
 — *(necessity), ἀνάγκη (acc. inf.).*
my, ἐμός.
 — *self, αὐτός, g. ἐμαυτοῦ.*
mysteries, μυστήρια, pl.

N.

naked, γυμνός.
name, s., ὄνομα, n.
— v., ὀνομάζω.
native land, πατρίς (-ίδ-), f.

natural, εἰκός.
as is —, ως εἰκός.
naturally, εἰκάτως, ως εἰκός.
— (less emphatic), δῆ.
nature, φύσις.
by —, φύσει.
be by —, πεφυκέναι, ορ φύσει
εἶναι.
near, ἐγγύς, γ. πλησίον.
nearly, ἐγγυς, σχεδύν, ὅλιγου,
ὅλιγον δεῖν.
necessary, ἀναγκαῖος.
it is —, ἀνάγκη (acc. inf.),
ἀναγκαῖον ἔστι.
— — (notion of duty), δεῖ (acc.
inf.).
necessity, ἀνάγκη.
neck, τράχηλος.
need, ν., δεόμαι, g.
— s., ἔνδεια.
there is —, δεῖ, g. (or acc. inf.).
there is no —, οὐδὲν δεῖ.
I have — of, δεῖ μοι, g.
in — of, δεόμενος, g.
needful, *it is*, δεῖ.
needs, one must (necessity), ἀνάγκη.
— (duty), δεῖ.
neglect, ν., ἀμελέω, g.
negligence, ἀμέλεια.
— (easy going), ρᾳθυμία.
neighbour, γείτων (-ον), ὁ πλησίον.
neither, οὔτε . . . οὔτε (μήτε). See
§ 77.
nest, νεοσσιά.
never, οὐποτε, οὐδέποτε.
— *mind*. See *mind*.
nevertheless, δῆμως, τμέντοι.
— — (at beginning), οὐ μὴν
ἀλλά.
new, καινός, νέος.
— τοοι, νουμηνία.
next (nearest), ὁ ἔγγυτάτω.
— day, τῇ ὑστεραίᾳ.
nice, σπουδαῖος, ἥδος (-ίων, -ιστος).
sight, μίξ (-κτ-), f.

night, by, νυκτός.
in the —, νυκτός.
at — fall, ἄμα νυκτί.
all — long, πάσαν τὴν νύκτα.
no, adv., οὐ, ηκιστα.
— pron, οὐδείς (-εμία, -έν).
noble (birth), εὐγενής.
— (morally), γενναῖος.
noise, ψόφος, θόρυβος.
none, οὐδείς (-εμία, -έν).
— the less, οὐδὲν ἡστον.
nonsense, φλυαρία, λῆρος.
to talk —, φλυαρεῖν, ληρεῖν.
noon, μεσημβρία.
nor, οὐδέ.
— (after neither), οὔτε.
north wind, βορέας.
nose, ρίς (ρίν-), f.
not, οὐ, οὐκ.
— at all, οὐδαμῶς.
— quite, οὐ πάντι.
— yet, οὕπω, οὐδέπω.
— then, οὕκουν.
— nearly, οὐδ' ἐγγύς.
and —, οὐδέ.
nothing, οὐδέν.
notice, κατα-νοέω, γιγνώσκω, I.
escape —, λανθάνω, I., § 43.
nourish, τρέφω.
now, νῦν.
*—, particle of connection, τὸ δέ,
 τὸ δή.*
what —, τί δή.
— indeed, νῦν δήπου.
just —, νῦν δὴ, νεωστί, ἀρτίως.
nowhere, οὐδαμοῦ.
number, ἀριθμός, πλῆθος, n.
numberless, ἀνήριθμος, -ον.

O.

obeisance, do, προσ-κυνέω.
obey, πειθέσθαι, I.
occur (noise, fact), γίγνομαι, I.
(general), συμ-βαίνω (ώστε), I.

of, g. See § 35.
— (fear, thought, talk), περί, g.
by means —, διά, g.
on account —, διά, a.
in view —, ἐπί, d.
by reason —, διά, a.
*— course, τὸ δή, φανερῶς, or use
 δήλος.*
off, to go —, ἀποίχομαι, I.
to be — (motion), do.
a long way —, μακράν.
be — —, μακράν ἀπ-εἶναι.
offer, παρ-έχω, I.
*(be by way of giving) pres. and
 imper. of δίδωμι, I.*
often, πολλάκις.
old, παλαιός.
— man, γέρων.
— woman, γραῦς (-αός).
— (in age), γηραιός.
in — times, πάλαι.
of —, πάλαι.
20 years —, εἰκόσιν ἔτη γεγονώς.
olive, ἠλά.
on, ἐπί, g. d.
— doing. See § 44.
— account of, διά, a., ἐνεκα, g.
— terms of, ἐπί, d.
*these terms, ἐπὶ τοῖσδε, ἐπὶ¹
 τούτοις.*
— earth, γῆς.
once, ποτέ.
— (one time), ἅπαξ.
— a year, ἅπαξ τοῦ ἐνιαυτοῦ.
— upon a time, ποτέ, πάλαι ποτέ.
one, εἷς (μία, ἕν), εἷς τις.
— (a man), τριτος.
— by —, καθ' ἕκαστον.
*— (opp. ‘the other’), δο μέν . . .
 δο δέ.*
*— of the two, δο ἔτερος, π.,
 θάτερον.*
— of two things, δυοῖν θάτερον.
onion, κρόμμιον.
open, ἀνοίγω, I.

open, adj., φανερός.
it is — to any one, παντὶ ἔξεστι.
openly, φανερῶς.
opportunity, καιρός.
opposite, ἐναντίος, d.
the —, τούναντίον.
exactly the —, πᾶν τούναντίον.
orator, ῥήτωρ (-ορος).
order, v., κελευω.
— s., κόσμος.
in — (one after other), ἐφεξῆς,
καθ' ἔκαστον.
— — *that, ἵνα, ὡς, ὅπως*. See
§ 70.
orderly, εὔκοσμος, -ον.
ordinary, μέτριος.
— (*poor*), φαῦλος.
ostrich, στρουθός.
other, ἄλλος, ἔτερος.
— *of two*, ἔτερος.
— *wise, ἀλλως*.
— — (*after a stop*), εἰ δὲ μή.
ought, δεῖ (*acc. inf.*), χρή.
— *to have (part with)*, use ὥφελον,
inf.
our, ἡμέτερος.
out of, ἐκ, g.
— (*outside*), ἔξω, g.
— (*owing to*), διὰ, a., ὑπό, g.
(*from*), ἐκ, g.
come —, ἐκφανῆναι, ἔξειμι, I.
outside, ἔξω.
overtake, κατα-λαμβάνω, I.
owe, ὀφεῖλω.
owing to, διά, a.
owl, γλαῦξ (-κός), f.
own, use ἔαυτον or σφέτερος. See
§ 20.
ox, βοῦς (*βοός*).

P.

pack, φορτίον.
pain, ὀδύνη, ἀλγος, n., λυπή.
suffer —, ἀλγέω.

pain, in —, ἀλγῶν, (-οῦντ-).
feel —, ἀλγέω.
painful, λυπηρός, ἀλγεινός, ὀδυνη-
ρός.
pale, ὠχρός.
grow —, ὠχριάω.
pardon, συγγνώμη.
— v., συγ-γιγνώσκω, I.
part, μέρος, n.
— *for my —*, ἔγωγε.
particular, περιστός.
party, στάσις.
— *quarrel, στάσις*.
pass (by), παριέναι, I.
— (*time*), διάγειν, I.
passer-by, ὁ παριών, (-οντ-).
pay, ἀπο-δίδωμι, I.
peace, εἰρήνη.
peaceful, εἰρηνικός.
penalty, ζημία.
penny, ὀβολός.
people (often omitted, e.g.
‘many —’, πολλοί).
— ἄνθρωποι.
— (*the multitude*), πλῆθος, n.
common —, πλῆθος, n., δῆμος.
receive, αἰσθάνομαι, I., γιγνώ-
σκω, I.
perhaps, ἴσως.
perish, ἀπ-όλλυμαι, I., ἀπο-θνή-
σκω, I.
permission, ἐξουσία.
permit, ἐάω, I.
be permitted, ἐξεῖναι, I.
perplexity, ἀπορία.
Persian, Πέρσης.
person (with adj. often omitted).
— ἄνθρωπος.
persuade, πείθω, I., ἀνα-πείθω.
philosopher, φιλόσοφος.
philosophy, φιλοσοφία.
philosophise, φιλοσοφέω.
Phocian, Φωκεύς.
Phœnix, Φοῖνιξ (-ικος), m.
physician, ἰατρός.

- pictū, εὐσέβεια.*
pigēon, περιστερά.
pīnch, πιέζω.
pīne, πευκή.
pīous, εὐσεβής.
pirate, ληστής.
pīty, οἰκτείρω.
place, τόπος, χωρίον.
 take — (*haρρεων*), γίγνομαι, I.
 in — of, ἀντί, g.
 — v., ἰστήμι, I., καθ-ἰστημι, I.
plain, δῆλος, φανερός, ἐμφανής.
 make —, δηλώω, φανερώω.
plan (device), μηχανή.
 — (*intenčion*), ἐπίνοια.
 — v., δια-νοέομαι.
plant, φυτόν.
plate, λεκάνιον.
platform, βῆμα, n.
plea, πρόφασις.
 on the — that, often, ὡς, part.
 See § 47.
please, ἀρέσκω, I. d.
 — (*wish*), θελω.
pleased, ἡσθείς, (-έντ-).
 — to be, ἥδομαι.
pleasing, τερπνός.
pleasure, ἥδονή.
plenty, ἀφθονία.
 — of, often, πολύς, ικανός.
plot, s., ἐπιβούλη.
 lay —, ἐπι-βούλεύω.
 — v., ἐπι-βούλεύω, d.
plunder, ληζεσθαι.
 — (*house*), συλλάν.
poem, ποίημα, n.
poet, ποιητής.
point, αἷχμή.
poor, πένης, (-ητ-).
 — (*wretched*), φαῦλος.
porpoise, κῆτος, n.
port, ἐμπόριον.
possess, ἔχω, I., κεκτῆσθαι.
 be —ed, κατ-έχεσθαι, I.
possible, οὖς τε, δυνατός, ικανός.
- possible, as quickly as —, ὡς τάχιστα.*
as much as —, ὡς πλεῖστα.
as great as —, ὡς μέγιστος, etc.
pour, χέω, I.
 — out, ἐκ-χέω, I.
power, δύναμις.
powerful, δυνατός.
 — (*strong*), ισχυρός.
powerfully, ισχυρῶς.
practise, ἵτ is the, νομίζεται.
practise (an art), μελετάω.
 — (*a custom*), ἀσκέω.
praise, ἐπαινέω, I.
pray, εὔχομαι.
prayer, εὔχη.
precious, τίμιος.
prepare, ἑτοιμάζω, παρασκευάζω.
prepared, ἑτοιμος.
preparation, παρασκευή.
presence (use πάρειμι).
present, παρών (-όντ-).
 be —, πάρ-ειμι, I. d.
preserve, σώζω.
presume, I —, οἴμαι, τὸ δήπον.
previous, πρότερος.
 — day, τῇ προτεραιᾳ.
price, τιμή.
pride one's-self on, μέγα φρονεῖν
 ἐπί, d.
priest, ιερεύς.
principal, πρῶτος, ἀριστος.
prisoner, ὁ δεδεμένος.
probable, it is, εἰκός, acc. inf.
probably (emphatic), εἰκότως.
 — (*unemphatic*), τὸ που, οἶμαι,
 use δοκεῖ.
proceed to, often impf. See § 59.
 — (*turn to*), τραπέσθαι πρός,
 a. I.
procession, πομπή.
 go in a —, πομπεύω.
produce, s., καρπός.
profitable, ὀφέλιμος.
project, προ-έχω, I.

project, above, ὑπερ-έχω, I.
promise, ἵπ-ισχνέομαι, I.
 — *s., ὑπόσχεσις, f.*
proper, ἰκανός, ἐπιτήδειος.
 — (*decorous*), πρέπων, προσήκων.
properly, πρεπόντως.
prophecy, μαντική.
prophet, μάντις, m.
propriety, τὸ πρέπον, partic.
protest, σχετλιάζω, δια-μαρτύρομαι.
pronl., σεμνός.
 have — thoughts, μέγα φρονεῖν.
*prove (*turn out*), γίγνομαι, I.*
 — (*show*), ἐν-δείκνυμι, I.
provulence, πρόνοια.
province, ἀρχή.
provisions, ἐπιτήδεια, h. pl.
 — *σιτία, n. plur.*
prudent, σώφρων (-ον*).*
pull out, ἐξ-αιρέω, I., ἐξ-έλκω.
punish, κολάζω.
purpose, for the — of, ἐπὶ, d.,
 ἐνεκα, g.
purse, βαλάντιον.
pursue, διώκω, μετ-έρχομαι, I.
pursuit, in, διώκων.
put, τίθημι, I.
 — *in (*ship*), σχεῖν (*ἔχω*), I.*
 — *off (*clothes*), ἐκδύομαι.*
 — *on, ἐνδύω.*
 — *round one, ἀμφι-βάλλομαι, I.*
 — *to, προς-θέναι.*
 — — *death, ἀπο-κτείνω, I.*
 — — *poss., ἀπο-θνήσκω, I.*
 — *upon, ἐπι-τίθημι, I.*

Q.

quarrel, v., δια-φέρεσθαι, I.
 — *s., διαφορά, ὅργη.*
quarter, in that, ἔκει.
 from that —, ἔκειθεν.
*quick, ταχύς (*θάσσων, τάχιστος*).*
 — *adv., ταχύ, ταχεως, τάχα.*
very —, τάχιστα.

quick-witted, ἀγχίνους. —
quiet, ἡσυχος.
 keep —, ἡσυχάζω.
 — *s., ἡσυχία.*
quietly, ἡσύχως.
quit, be, ἀπ-αλλάσσεσθαι, I.
 ἀπ-αλλαγῆναι.

R.

race, γένος, n.
 — (*contest*), ἀγών (-ῶνος), m.
rain, ὑετός.
raise, αἴρω, ἐπ-αἴρω.
 — *up, ἐπ-αἴρω.*
random, at, εἰκῇ.
read, ἀνα-γιγνώσκω, I.
ready, ἔτοιμος.
 *to be —, θελω (*willing*).*
 — — (*prepared*), παρεσκεύασμαι.
 to get —, tr., ἔτοιμάζω, παρασκευάζω.
reality, in, τῷ ὄντι.
really, τῷ ὄντι, ὡς ἀληθῶς.
rear, τρέφω.
reason, αἰτία.
 by — of, διά, a.
reasonably, εἰκότως.
rebuke, ἐπι-τιμάω.
receive, λαμβάνω, I.
 — (*to one's-self*), παρα-λαμβάνω, I.
 — (*welcome*), δέχομαι.
recite, λέγω, I.
recover, ἀνα-πνέω, I.
red, ἐρυθρός.
regards, us, περί, g. a.
rejoice, χαίρω, I.
relate, ἀγγελλω.
related, συγγενής.
relative, } συγγενής.
relation, } συγγενής.
relax hold on, μεθ-ίεσθαι, .
relieve, ἀπ-αλλάσσω.

reluctant, to be, ἀπ-οκνέω.
he became —, dπ-ώκησε.

remain, μένω, παρα-μένω, I.

remind, ὑπο-μιμνήσκω, I.

reply, ἀπο-κρίνομαι, I.

report, ἀπ-αγγέλλω.

reputation, αξίωσις, δύξη.

request, v., κελεύω, ἀξιόω.

rescue, s., σωτηρία.
— v., σωζω, ἐκ-σώζω.

resist, ἀντ-έχειν, I.

respect, αἰδὼς (-οῦς).
with — to, πρός, a.
in all —, πάνυ, πάντα.
in other —, τὰ ἄλλα.

rest, κοιμάομαι, ἀνα-παύομαι.

rest (remainder), λοιπός, ἔτερος.

restrain, ἀπ-έχω, I.
— one's-self, ἀπ-έχομαι, I.

retire, ὑπο-χωρέω, ἀνα-χωρέω,
ἀπο-χωρέω.

return, v., ἥκω.
— s., in — for, ἀντί.

revel, κῶμος.
— v., κωμάζω.

revile, λοιδορέομαι, d.

revolt, v., ἀπο-στῆναι (ἴστημι), I.

rich, πλούσιος.
be —, πλουτέω.

riches, πλοῦτος.

riddle, ἀπ-αλλάσσω.

ride, ἵππεύω.

ridicule, καταγελάω, g.

ridiculous, γελοῖος.

riding, ἵππασία.

right (just), δίκαιος.
— (opp. wrong), ὁρθός.
— (opp. left), δεξιός.
— hand, δεξιά.
— adv., ὁρθῶς.

rise up, ἀνα-στῆναι (ἴστημι), I.
— (sun), ἀνα-τέλλω.

rising (sun), s., ἀντολαί.

risk, κίνδυνος.
— v., κινδυνεύω.

river, ποταμός.

road, ὁδός, f.
by — side, παρὰ τῇ ὁδῷ.

robe, πέπλος.

rock, πέτρα.

roll, κυλινδέομαι.

roof, ὁροφή.

room, οἶκημα, n.

rope, σχοινίον, σπαρτόν.

rotten, σαπρός.

round, περί, prep.
— adv., κύκλῳ.

stand —, περί-εστηκέναι, I.

royal, βασιλικός.

rub, τριβω.

rudder, πηδάλιον.

rug, τάπης (-ητ-), m.
— (for sleeping), στρώματα, pl.

rule, v., ἄρχω.
— s., ἄρχή.

ruler, ἄρχων (-οντ-).
be — of, ἄρχω, g.

run, τρέχω.
— away, ἀπο-τρέχω, I., ἀπο-
φεύγω.
he ran away, often ἀπώχετο
φυγών, I.

run, s., at a —, δρόμῳ.

rustic, ἄγροικος, -ον.

S.

sacred, ἅγιος.

sacrifice, θύω.

safe, ἀσφαλής.

safety, ἀσφάλεια.

said, εἶπον, ἔλεξα.

sail, v., πλέω, I.
— close, προσ-πλέω, I.
— along, παρα-πλέω, I.
— out, ἐκ-πλέω.
— s., ίστιον.

sailor, ναύτης.

sake, for — of, ἔνεκα, g.

salt, ἄλς (ἀλός), f.

<i>salt</i> (<i>to eat</i>), ἄλας, n.	<i>sense</i> , γνώμη.
— adj., ἀλμυρός.	<i>sensible</i> , φρόνιμος.
<i>salute</i> , ασπάζομαι.	— (<i>opp. mad</i>), ἔμφρων..
<i>same</i> , ὁ αὐτός.	<i>separate</i> , χωρίζω.
at — <i>time</i> , ἅμα.	<i>separately</i> , χωρίς.
— — (<i>together</i>), δμοῦν.	— (<i>one by one</i>), καθ' ἕνα
<i>in</i> — <i>way</i> , ὡσαύτως.	έκαστον.
— <i>day</i> , αὐθήμερον.	<i>servant</i> , οἰκέτης.
<i>sample</i> , δείγμα, n.	<i>set</i> , τίθημι, I.
<i>sand</i> , ψάμμος, f.	— <i>down</i> , κατα-τίθημι, I.
<i>satisfactory</i> , ἐπιεικής.	— <i>on foot</i> , καθ-ίστημι, I.
<i>satrap</i> , σατράπης (-ου).	— <i>free</i> , λύω.
<i>savage</i> , adj., ἄγριος.	— <i>up (raise)</i> , ἀν-ορθώ.
— s., βάρβαρος.	— (<i>establish</i>), καθ-ίστημι, I.
<i>save</i> , σώζω, δια-σώζω.	— (<i>of heavenly bodies</i>), κατα-
— <i>only</i> , πλὴν εἰ μή.	δῦναι.
<i>say</i> , λέγω, I., φημί, I.	<i>settle</i> , καθ-ίστημι, I.
<i>scabbard</i> , κολεός.	<i>settled</i> , be, συμ-βαίνω, I.
<i>scanty</i> , σπάνιος, -ον.	<i>seven</i> , ἑπτά.
<i>scarcely</i> , μόλις.	<i>seventy</i> , ἑβδομήκοντα.
<i>scent</i> , ὄσμη.	<i>sever</i> , δια-τέμνω, δια-σχίζω.
<i>scholar</i> (<i>pedant</i>), σχολαστικός.	<i>several</i> , πολλοί, συχνοί.
<i>sea</i> , θάλασσα, πόντος.	<i>severe</i> , χαλεπός.
by <i>seaside</i> , παρὰ τῇ θαλάσσῃ.	<i>shade</i> , σκιά.
<i>seal</i> , σφραγίς (-ίδος), f.	<i>shake</i> , τινάσσω, σείω.
<i>search for</i> , ζητέω.	<i>shallow</i> , βραχύς.
— <i>out</i> , ἔξ-επάζω.	<i>shallows</i> , s., βραχέα, n.
<i>season</i> , καιρός.	<i>sham</i> , ψευδής.
— (<i>of year</i>), ὥρα.	<i>shame</i> , s., αἰσχύνη.
<i>seat</i> , ἔδρα.	— ν., αἰσχύνω.
<i>seated</i> , καθήμενος.	<i>share</i> , μέρος, n.
<i>second</i> , ἔτερος.	give a —, μεταδίδωμι.
— (<i>in order</i>), δεύτερος.	<i>shape</i> , μορφή.
<i>secret</i> , κρύψιος.	<i>she</i> . See Pronouns, § 14.
<i>secretly</i> , λάθρα.	— <i>goat</i> , χίμαιρα.
do —, λανθάνειν, I., δρῶν.	<i>sheep</i> , a., προβάτιον, ὄvis (οἵος), f.
<i>see</i> , δράω, I.	— pl., πρόβατα.
<i>seem</i> , δοκέω, φαίνομαι, I.	<i>shew</i> , δείκνυμι, I.
<i>seize</i> , συλ-λαμβάνω, I.	— (<i>declare</i>), δηλόω.
<i>sell</i> , πωλέω, ἀπο-δίδομαι, I.	<i>ship</i> , πλοῖον, ναῦς.
<i>send</i> , πέμπω.	— <i>wreck</i> , ναυαγία.
— <i>away</i> , ἀφίημι, I.	— <i>make</i> , ναυαγέω.
— <i>for</i> , μετα-πέμπεσθαι.	<i>shoot</i> , τοξεύειν.
— <i>forth</i> , ἐκ-πέμπω.	— (<i>a bolt</i>), ἀφίημι, I.
— <i>back</i> , ἀπο-πέμπω.	<i>shore</i> , ἀκτή, αἰγαλός.

<i>short</i> , βραχύς.	<i>sky</i> , οὐρανός.
<i>in a — time</i> , ἐν βραχεῖ, οὐδ διὰ μακροῦ.	<i>slare</i> , δοῦλος.
<i>shoulder</i> , ὄμοις.	(household) —, οἰκέτης.
<i>shout</i> , σ. βοή.	<i>slay</i> , ἀπο·κτείνω.
— v., βοάω.	<i>sleep</i> , ὑπνος.
<i>show</i> , δείκνυμι, I., δηλώω.	— v., καθεύδω, I.
— off, ἐπι·δείκνυμαι, I.	— go to, κατα·δαρθάνω, I.
<i>shrewd</i> , συνετός.	— fall asleep, κατα·δαρθάνω.
<i>shut</i> , κλείω, συγ·κλείω.	<i>slip under</i> , ὑπο·δύναι (aor.).
<i>sick</i> , νοσῶν (-οῦντος).	<i>slow</i> , βραδύς.
— to be, νοσεῖν.	<i>small</i> , μικρός.
<i>side</i> , to —of, παρά, a.	<i>smaller</i> , ἐλάσσων.
at — of, παρά, d.	<i>smell</i> , s., δσμή.
from — of, παρά, g.	— v., ὀσφραίνομαι, I.
<i>siege</i> , πολιορκία.	<i>smile</i> , μειδίω.
<i>sign</i> , σημεῖον.	<i>smite</i> , πατάσσω, πλήσσω, I.
make —, σημαίνω.	<i>snatch</i> , ἀρπάζω.
<i>silence</i> , σιγή.	— up, ἀν·αρπάζω.
<i>silent</i> , be, σιωπάω, σιγάω.	<i>sneaze</i> , s., πταρμίς.
<i>silently</i> , σιγῆ.	<i>snore</i> , v., ρέγκω.
<i>sin</i> , ἄμαρτύνω, I.	<i>so</i> , οὗτω (or οὗτως, before vowel).
<i>since</i> (causal), ἐπεὶ, ὡς.	— (accordingly), ὥστε, διὰ τούτο, †τοίνυν.
— (temporal), ἐξ οὗ.	— as to, ὥστε (acc. inf.).
— — prep., ἐκ, g.	— great, τοσοῦτος.
— — adv., ἐξ ἐκείνου τοῦ χρόνου.	— much, τοσοῦτον.
<i>single</i> , εἷς (μία, ἕν).	— that, ὥστε, indic. or acc. inf.
<i>singular</i> , θαυμάτιος.	and —, ὥστε, particle.
<i>sink</i> , tr., κατα·δύω.	<i>soft</i> , ἀπαλός, μαλακός.
— intr., κατα·δύναι.	<i>softly</i> , μαλακώς.
— κατα·δύομαι.	<i>soldier</i> , στρατιώτης, ὁπλίτης.
<i>sir</i> (<i>familiar</i>), ὁ τάν.	<i>solemn</i> , σεμνός.
— (general), ὁ ἄνθρωπε.	<i>some</i> , †τις.
<i>sit</i> , καθίζω, κάθημαι.	— one, †τις.
— down, καθίζω, κάθημαι.	— thing, †τι.
<i>sitting</i> , καθήμενος.	— time, †ποτέ.
<i>six</i> , ἔξ.	— times, ἐνιότε.
<i>sixpence</i> , δραχμή.	— how, †πως.
<i>size</i> , μέγεθος, n.	— day, †ποτε.
<i>skilful</i> , σοφός, ἔμπειρος, -ον, g.	— such as this, τοιοῦτος τις,
<i>skillfully</i> , ἐπιστημόνως, σοφώς.	τοιούσδε τις.
<i>skill</i> , τέχνη.	— what, †τι.
<i>skilled in</i> , ἔμπειρος, -ον, g.	— — of, †τι, gen.
<i>skin</i> (<i>of wine</i>), ἀσκός.	<i>soothsayer</i> , μάντις, m.

<i>sophist, σοφιστής.</i>	<i>still, ἔτι.</i>
<i>sort, γένος, n.</i>	— adj., <i>ησυχος.</i>
<i>south, μεσημβρία.</i>	<i>stinginess, αἰσχροκέρδεια.</i>
<i>sow, σπεῖρω.</i>	<i>stingy, αἰσχροκερδής.</i>
<i>spare, φείδομαι.</i>	<i>stitch, ράπτω.</i>
<i>speak, λέγω, φημί, I.</i>	— (together), <i>συρ-ράπτω.</i>
— <i>αγαῖνιστ, ἀντι-λέγω.</i>	<i>stone, λίθος, m.</i>
<i>specified, ρητός.</i>	— <i>precious, λίθος, f.</i>
<i>speech, λόγος.</i>	<i>stoop, παρα-κύπτω.</i>
<i>speed, s., τάχος, n.</i>	<i>stop, tr., παύω.</i>
— v., <i>αιωγ, φέρεσθαι, I.</i>	— (<i>deltuin</i>), <i>κατ-έχω, I.</i>
<i>spend (time), διάγω.</i>	— intr., <i>παύομαι.</i>
— (<i>moneγ</i>), <i>ἀναλίσκω, I.</i>	<i>storm, χειμῶν (-ώνος), m.</i>
<i>spirit, δαιμόνιον, δαίμων (-ον-).</i>	<i>story, μῦθος, λόγος.</i>
<i>splendid, καλός, -ίων, -ιστος.</i>	<i>straight, adj., ὁρθός.</i>
— (<i>magiñiscent</i>), <i>μεγαλοπρεπής.</i>	— adv., <i>εὐθύς.</i>
<i>spoil, s., λεία.</i>	— <i>way, εὐθύς, ἔξαιφνης.</i>
— v., <i>βλάπτω.</i>	<i>strange, δεινός, θαυμάσιος.</i>
<i>spot (place), χωρίουν.</i>	<i>stranger, ξένος.</i>
<i>spread, πετάννυμι, I., κατα-</i>	— (<i>woman</i>), <i>ξένη.</i>
<i>πετάννυμι, I.</i>	<i>stratagem, μηχανή, ἐπιβουλή.</i>
<i>spring, s., κρήνη.</i>	<i>street, ὁδός, f.</i>
— v. (<i>jump</i>), <i>πηδάω.</i>	<i>stretch, τείνω, I.</i>
— (<i>arise</i>), <i>γίγνεσθαι, I.</i>	— <i>out, ἐκ-τείνω, I.</i>
<i>stag, ἔλαφος.</i>	<i>strife, ἔρις (-ιδ)-, f.</i>
<i>stand, I stand, ἔστηκα (ἴσταμαι).</i>	<i>strong, ἰσχυρός.</i>
<i>I stood, ἔστην.</i>	be —, <i>ἰσχύω, σθένω.</i>
<i>I shall stand, στήσομαι.</i>	<i>strongly, σφόδρα, ἰσχυρῶς.</i>
<i>to —, στῆναι.</i>	<i>subject, adj., ὑπήκοος, -ον.</i>
<i>to be standing, ἔστηκέναι.</i>	— s., <i>οἱ ἀρχόμενοι.</i>
<i>I was standing, είστηκειν (ἴστα-</i>	<i>succeed (persons), κατ-ορθίω.</i>
<i>μην).</i>	— (<i>things</i>), <i>προ-χωρέω.</i>
— <i>by, παρα-στῆναι.</i>	<i>such, τοιοῦτος, τοιόσδε. § 24.</i>
<i>I — round, περι-έστηκα.</i>	— <i>as, οὖς.</i>
— (<i>endure</i>), <i>ἀνέχομαι, I.</i>	— <i>a one as that, τοιοῦτος.</i>
<i>state (city), πόλις.</i>	— — — <i>this, τοιόσδε.</i>
be in a —, <i>ἔχειν, δια-κεῖσθαι,</i>	<i>sudden, αἰφνίδιος, -ον.</i>
with adv.	<i>suddenly, ἔξαιφνης.</i>
be in a bad —, <i>κακῶς ᔢχειν, I.</i>	<i>suffer, πάσχω, I.</i>
<i>stater, στατήρ (-ῆρος), m.</i>	— <i>pain, ἀλγέω.</i>
<i>steal, κλέπτω.</i>	<i>sufficient, ικανός.</i>
<i>steward, ταμίας.</i>	<i>sullen, σκυθρωπός.</i>
<i>stick, s., κάρφος, n. (twig).</i>	<i>summer, θέρος, n.</i>
— v., — <i>fast, ἐν-στῆναι.</i>	<i>sun, ἥλιος.</i>
<i>stuck, ἐν-εστηκώς (-όν-).</i>	<i>superior, κρείσσων (-ον-).</i>

superior, *be* —, διαφέρω, I. g.
suppose, οἴομαι, νομίζω.
I —, particle, †που, †δήπου.
surely, †τοι, †δῆτα.
— not, οὐτοι, οὐ δῆτα.
surprise (*overtake*), καταλαμβάνειν, I.
surprised, *be*, θαυμάζω.
suspect, ὑποπτεύω.
suspicion, ὑποψία.
swallow, s., χελιδών (-ονο-).
swan, κύκνος.
sweet, ἡδύς (-ιών, -ιστος).
swim, νέω. I.
sword, ξίφος, n.

T.

tablet, δέλτος, f.
tail, κέρκος, f.
take, λαμβάνω, I.
 — *away*, ἀπόφέρω, I.
 — *delight*, ἥδομαι.
 — *off* (*shoe*, *leg*, etc.), ὑπολύομαι.
 — *out*, ἐξάγω, I., ἐξαιρέω, I.
 — *place*, γίγνεσθαι, I.
 — *up*, ἀναιρέω, I., ἀναλαβεῖν.
 — (*bring*), ἄγω, I.
 — (*carry*), φέρω, I.
tale, μῦθος, λόγος.
tell —s, μυθολογέω.
talent, τάλαντον.
talk, s., λόγος.
 — v., λαλέω.
 — (*converse*), διαλέγομαι.
tanner, βορσοδέψης.
taste, γεύομαι, g.
teach, διδάσκω.
teacher, διδάσκαλος.
tear, s., δάκρυον.
tell (*news*), ἀγγέλλω.
 — (*say*), λέγω, φημί, I.
 — (*order*), κελευω.
 — —, past tense, often εἰπε.
 — *tales*, λέγω, μυθολογέω.

temper, *be out of*, δυσκόλως ἔχω, I.
temple, ἱερόν.
ten, δέκα.
 — thousand, μύριοι.
tent, σκήνη.
terms, on these, ἐπὶ τοῖσθε.
terrible, δεινός, φοβερός.
terrify, φοβέω.
test, δοκιμάζω.
than, ἢ.
 —, no particle, g.
thanks, χάρις (-ιτο-).
 — *give* —, χάριν ἔχω.
 — — *for*, do., g.
that, ὅτι. See § 79.
 — *in order* —, ἵνα, ώστε, ὅπως.
 — *all* —, ὅστοι, ὅστα.
the, δ, ἢ, τό.
them, αὐτούς. See § 14.
then (at the time), τότε, ἐνταῦθα.
 — (after), ἐπειτα.
 — particle, † δή, † τοίνυν, † οὖν.
 — in questions, † δή.
 — in negat. questions, οὔκουν.
thence, ἐκείθεν, ἐντεῦθεν.
 — *forward*, τὸ ἐντεῦθεν, τὰ μετὰ ταῦτα.
there, ἐκεῖ.
 — (*thither*), ἐκεῖστε.
therefore, διὰ τοῦτο, τοιγαροῦν.
 —, less emphatic, † οὖν † τοίνυν.
thereupon, ἐνταῦθα, ἐκ τούτου,
 τότε δή.
Thessalian, Θεσσαλός.
they, οἱ δέ, οὗτοι, ἐκεῖνοι. See § 14.
thick, παχύς.
 — (*growth*), δασύς.
thief, κλέπτης.
thin, λεπτός.
thing, neut. adj.
 — πράγμα, n.
many —s, πολλά.
think (*hold opinion*), οἴομαι,
 νομίζω.
 — (*meditate*), ἐνθυμοῦμαι.

- think* (*intend*), δια-νοοῦμαι.
 — (*have thoughts*), φρονέω.
 — (*be anxious, or have care*), φροντίζω, g.
third, τρίτος.
thirst, δίψα.
thirty, τριάκοντα.
this, οὗτος, αὕτη, τοῦτο.
 — *year*, τῆτες.
thong, ἴμας (*-arتو*), m.
though, καὶ περ, partic., § 50.
 as —, ως, ωσπερ, § 46.
thought, *have*, φρονεῖν.
 — (*intend*), ἐν νῷ ἔχω, δια-νοοῦμαι.
have proud —, μέγα φρονεῖν.
Thracian, Θραξ.
threaten, ἀπειλέω.
three, τρεῖς.
 — *hundred*, τριακόσιοι.
 — *thousand*, τρισχιλιοι.
through, διά, g.
 — *owing to*, διά, a.
 — — (*feelings*), ὑπό, g.
throw, βάλλω, I.
 — *down*, κατα-βάλλω, ἀπο-βάλλω.
thrush, κίχλη.
thrust, ὠθέω, I.
 — *down*, ἀπ-ωθέω, I.
 — *out*, ἐξ-ωθέω, I.
 — *foot against*, ἀντι-βαίνω τοῖς ποσὶ, d.
thus, οὕτως, ὡδε.
 — (*as follows*), ὡδε.
tie, δέω.
 — *round*, περι-δέω, a. d.
time, χρόνος.
at the —, τότε μέν.
at the same —, ἅμα.
about the —, κατὰ ἐκεῖνον τὸν χρόνον.
just at the same —, κατὰ τὸν αὐτὸν χρόνον.
by this —, ἥδη.
 S.G.W.]
- time, after a —, μετὰ χρόνον τινά.
 for a —, τέως, χρόνον τινά.
 in time (*ultimately*), χρόνῳ.
 — — (*opportunity*), use φθάνω,
 in a short —, οὐδὲ πολλοῦ.
 μακροῦ.
 the first (2d, etc.), τὸ πρώτον.
 this long —, πάλαι ἥδη, ἐκ πολ-λοῦ, πολὺν ἥδη χρόνον.
tops, τὰ ἄκρα.
tiresome, ἐπαχθής, λυπηρός.
to (*after motion*), εἰς, a., πρός, a.
 — — (*person*), παρά, a.
 — — (*give, seem, etc.*), d.
to-day, σήμερον.
toe, δάκτυλος.
together, ὁμοῦ, ἅμα.
 (collect) —, ἐσ τὸ αὐτό.
 in compounds, συν-.
tolerable, ἐπιεικής.
tolerably, ἐπιεικῶς.
to-morrow, αὔριον, τῇ αὔριον.
 — s., ἡ αὔριον.
too (*also*), καὶ.
 — (*much*), ἅγαν.
 — *great, often*, μείζων (-ον-).
tooth, ὀδούς (-όντ-), m.
top, use ἄκρος or ἄκροτατος.
 on the —, adv., ἐπάνω.
touch, θιγγάνω, I. g.
touchstone, βάσανος, f.
toward, πρός, a.
 (go) —, ἐπί, g.
tower, πύργος.
town, πόλις.
 — hall, πρυτανεῖον.
track, ἵχνεύω.
trade, τέχνη.
travel (*land*), ὄδοιπορέω, πορεύ-μαι.
 — (*sea*), κομίζομαι, πλέω, I.
treat, χρῶμαι, I. g.
treated, be well, εὖ πάσχω, I.
tree, δένδρον (dat. pl. δένδρεσι).
trial, πείρα.

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

U.

ugly, αἰσχρός (-ιών, -ιστος).
unable, ἀδύνατος, -ον.
be —, οὐ δύνασθαι.
unaccustomed, ἀήθης.
— to, do, g.
uncle, θεῖος.
uncover, ἀπο-καλύπτω.
under, ὑπό, g. d.
(motion) —, ὑπό, a.
underground, ὑπὸ τῆς γῆς.
undress, ἀπο-δύομαι.
unfaithful, ἀπιστος, οὐ πιστός.
ungrateful, ἀχάριστος.
unintentional, ἀκούσιος.
unintentionally, ἀκουσίως.
unite, ζεύγνυμι, I.
unjust, ἀδίκος, -ον.
unknown, ἀδηλος, -ον.
unless, εἰ μή.
unlucky, δυστυχής.
unseemly, ἀεικῆς.

unsparing, ἄφθονος, -ον.
unsuccessful, ἄπρακτος, -ον.
untie, δια-λύω, λύω.
unwilling, ἀκούσιος, -ον.
be —, οὐκ ἐθέλειν.
unworthy, ἀνάξιος, -ον, οὐκ ἄξιος.
up, adv., ἄνω.
— and down, ἄνω κάτω.
— (motion), ἐπί, a.
— to, μέχρι, g.
come —, approach, προσ-έρχομαι, I.
upon, ἐπί, g. d.
— (motion), ἐπί, a.
— (towards), ἐπί, g.
use, χράομαι, d.
— s., δῆθελος.
it is no —, οὐδὲν δῆθελός ἐστι.
useful, ὡφελιμος, χρήσιμος.
useless, ἀνωφελής.

V.

value, τιμή.
vain, in, μάτην, ἀλλως.
valuable, τίμιος.
vanish, ἀφανίζομαι, ἀπ-ολλυμαι, I.
variegated, ποικίλος.
various, παντοῖος.
venture, τολμάω.
verily, ἡ μήν.
very, σφόδρα, πάνν.
vex, ὀργίζω.
vexed, be, ἀγανακτέω, ὀργίζομαι.
grow —, χαλεπαίνω, all d.
victorious, to be, νικώ, κρατέω.
victory, νίκη.
village, κώμη.
violence, βία.
violent, βίασος.
violently, ἰσχυρῶς.
— less emphatic, πολύ, σφόδρα.
visible, δρατός.
vision, δψις.
voice, φωνή.
voyage, πλοῦς.

W.

wait, μένω.— *about*, περι-μένω.*wake up*, tr., ἐξ-έγειρω.

—, intr., do.. pass., ἀνα-στῆναι.

walk, βαδίζω, πορεύομαι.*wall* (*house*), τοῖχος.— (*city*), τείχισμα, n.*want*, s., ἔνδεια.

in — ἔνδειής, ἔνδειῶς ἔχων, g.

— v. (*wish*), θεūλομαι, I., ἐπι-θυμέω, g.— (*be in need of*), δεῖσθαι, ἔνδεισθαι.

—, it wants, δεῖ, g.

wanting, ἔνδειῶς ἔχων.

— to be, ἐλλείπειν, I. g.

20 — two, δυοῦν δέοντα εἰκόσιν.

war, πολεμος.*war-ship*, τριήρης (-ous), f.*warlike*, πολεμικός.*watch* (*see*), θεωρέω.— (*guard*), φυλάσσω.*water*, ὕδωρ (-δατ-), n.*wave*, κύμα, n.*way* (*road*), δδός, f.

(manner) τρόπος.

this —, ταυτη.

in this —, οὗτως.

every —, πάντη.

1 *what* —. πῶς, direct.

— —, ὅπως, indirect.

— —, ώς, exclam.

—, ὃν τρόπον, rel.

in the same —, ὡς-αὐτως.

in many —s, πολλαχῆ.

a long —, μακράν, πολύ.

— — off, διὰ μακροῦ.

in a bad —, δυσχερῶς ἔχων.

be in a bad —, δυσχερῶς δια-κεῖσθαι.

weak, ἀσθενής.*weak*, be, ἀσθενέω.*wealth*, πλοῦτος.*wealthy*, πλούσιος.

be —, πλουστέω.

wear (*clothes*), φορέω, often ἔχω, I.

wearied, to be, ἀχθομαι, d.

weave (*cloth*), ὑφαίνω.

(strings, etc.), πλέκω.

— together, συμ-πλέκω.

weaver, ὑφάντης.*weep*, κλαίω, I., δακρύω.*weft*, ὑφασμα, n.*weigh down*, βαρύνω.*weigh*, ἴστημι, I.*well*, εὖ, καλῶς.

be —, εὖ ἔχειν, I.

— *disposed*, εὔνους.

be — —, εὖ φρονέω.

well, s., φρέαρ (-ατ-), n.

— adv., δλλά.

wet through, δια-βεβρεγμένος.1 *what*, int. dir., τίς, τί.

—, int. ind., δστις, δ.τι.

— *kind of*, int. dir., ποῖος, δποῖος.

—, with adj., exclam., ώς.

— ever, δστις, δσος.

1 *when*, πότε, δπότε, δτε.

— conj., ἐπεί.

— often g. abs., § 44.

whenever, δπότε.1 *whence*, πόθεν, δπόθεν, ὅθεν, etc.1 *where*, ποῦ, δπου, οὖν, οὐπέρ, etc.— *from*, πόθεν, δπόθεν, etc.*wherein*, ἐν φ (γ̄).1 *whether*, πότερον, etc.

— or, πότερον . . . φ̄, interrog.

— —, εἴτε . . . εἴτε, alternative.

1 *which*, τίς, πότερος, etc.*which*, rel., δς, δσπερ.

—, after πάντες, δσοι.

while, conj., ἐν φ, ἐν δσῳ.

1 See note, p. 194.

1 See note, p. 194.

while, a, βραχύ τι, χρόνον τινά.
after a —, οὐδία μακροῦ.
whisper, ὑπ-εἰπεῖν, aor. I.
whit, not a —, οὐδέν, οὐδέν τι.
— — the more, οὐδέν τι μᾶλλον.
white, λευκός.
¹*whither, ποῦ, ὅποι, etc.*
¹*who, τίς, ὅστις, ὅσπερ, ὅς, etc.*
— soever, δοτις, ὅσοι.
whole, πᾶς, ἅπας.
¹*why, διὰ τί, interrog. direct.*
— διὰ τί, δι' ὅτι, int. indirect.
— not interrog., τιγάρ.
willing, ἔκών, ἔκουσιος.
— (to be), ἔθελειν.
willingly, ἔκουσίως.
I won't do it —, οὐ δράσω ἔκὼν εἶναι.
window, θυρίς (-ιδ-).
wine, οἶνος.
wing, πτερόν.
wisdom, σοφία.
wise, σοφός.
— (prudent), σώφρων (-ον-).
in no —, οὐδαμῶς.
any —, after neg., οὐδαμῶς.
wish, βουλομαι, θελω.
— (strong), ἐπιθυμέω, ποθέω.
with, σύν, d., μετά, g.
— instrumental, d.
— (a person in house), παρά, d.
vexed (etc.) —, d.
(make peace, agreement, etc.)
— πρός, a.
within, ἔνδον, ἔσω, g.
from —, ἔσωθεν.
— (time), ἔντος, g.
without, ἄνευ, g.
— (outside), ἔξω.
— (doing, etc.), use οὐκ, οὐδέν.
— fear, ἀδεῶς.
— knowing, λανθάνω, I., § 43.
witness, s., μάρτυς, -υρος, m.

¹ See note, p. 194.

witness, call to —, μαρτύρομαι, a.
give —, μαρτυρέω.
wolf, λύκος.
woman, γυνή (-αικός).
old —, γραῦς.
wonder, θαυμάζω.
wonderful, θαυμαστός.
wonderfully, θαυμασίως.
— often θαυμασίως ὡς.
wont, be, εἴωθα, φιλέω.
wood, θύη.
— (of a tree), ξύλον.
wooden, ξύλινος.
word, λόγος.
work, ἔργον, πόνος.
— v., ἔργαζομαι, πονέω.
world, γῆ.
all the —, πάντες ἀνθρώποι.
worry, ἀρπάζω.
*worth, *worth*, *worthy*, *worthy*.*
wound, τραυματίζω.
wreck, ναυαγίον, π.
wretched, ταλαιπωρος, -ον.
be —, ταλαιπωρέω.
write, γράφω.
writing, γραφή, συγγραφή.
wrong, adj., ἀδίκος, -ον.
— v., ἀδικέω.
do —, ἀμαρτάνω, I., ἀδικέω.

Y.

year, ἔτος, n., ἔνιαυτός.
two years old, δύο ἔτη γεγονώς.
yesterday, ἔχθες, χθές.
yet (as yet), τιπο.
— (still), ἔτι.
— (nevertheless), ὥμως.
not —, οὐπω, οὐδεπω.
young, νέος.
— man, νεανίας.
— (of birds), νεοστοΐ.
(of beast), σκύμνοι.
youth, νεανίας.

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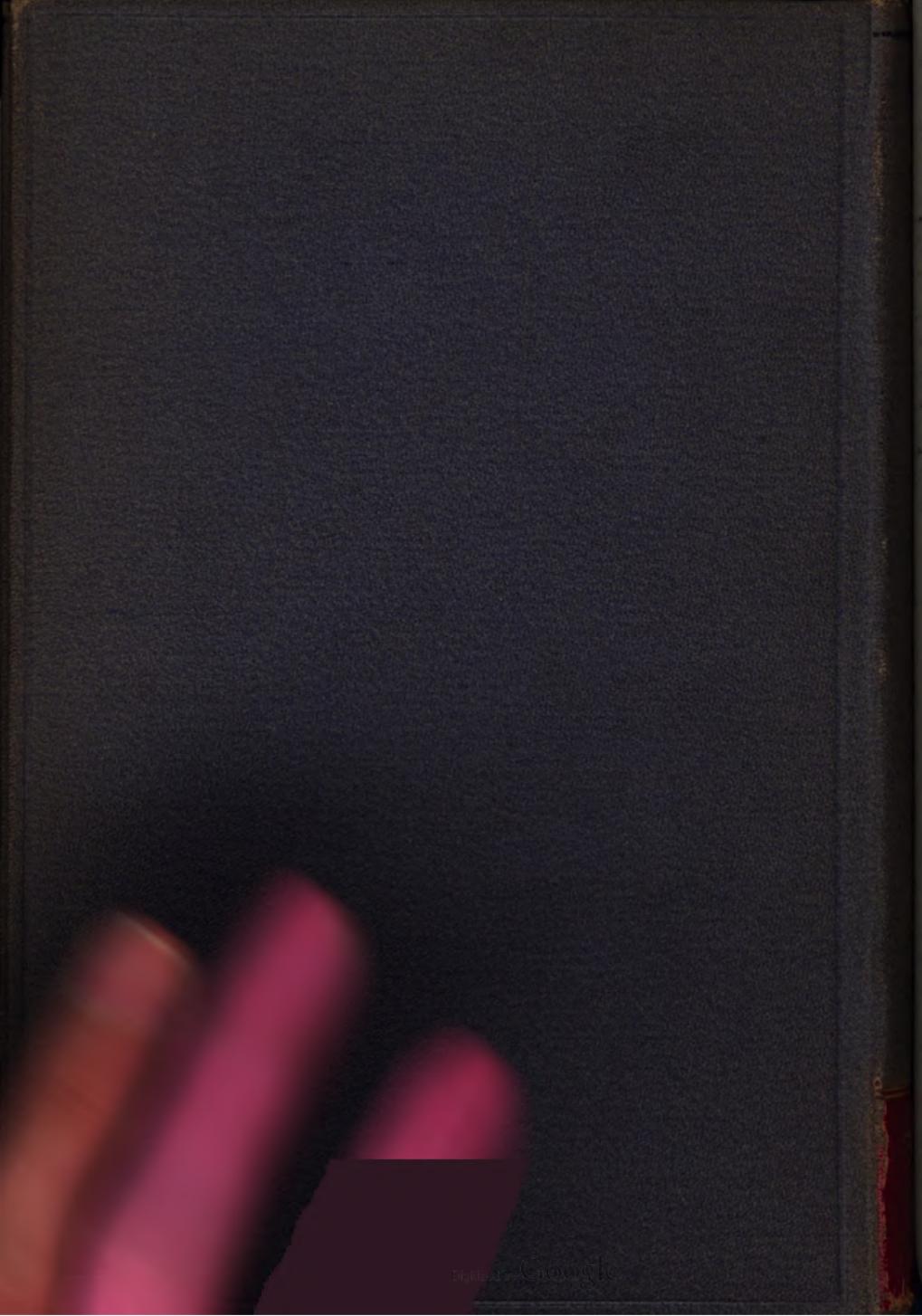
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