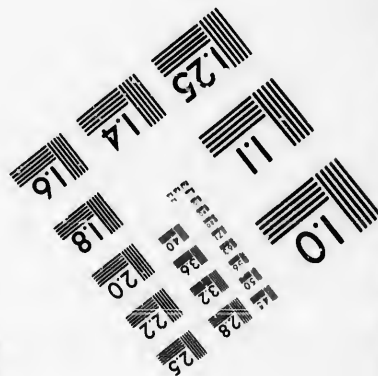
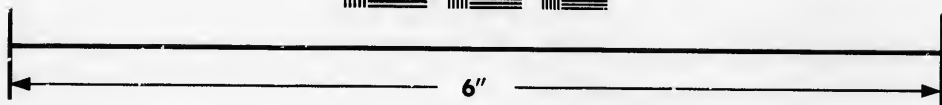
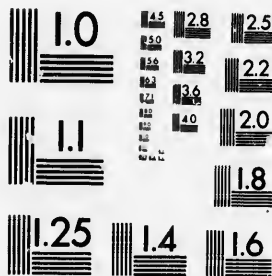


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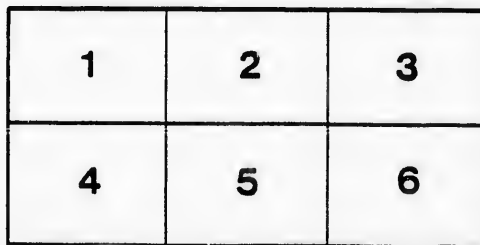
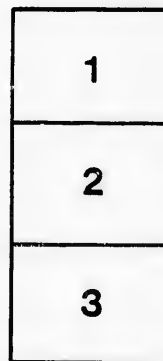
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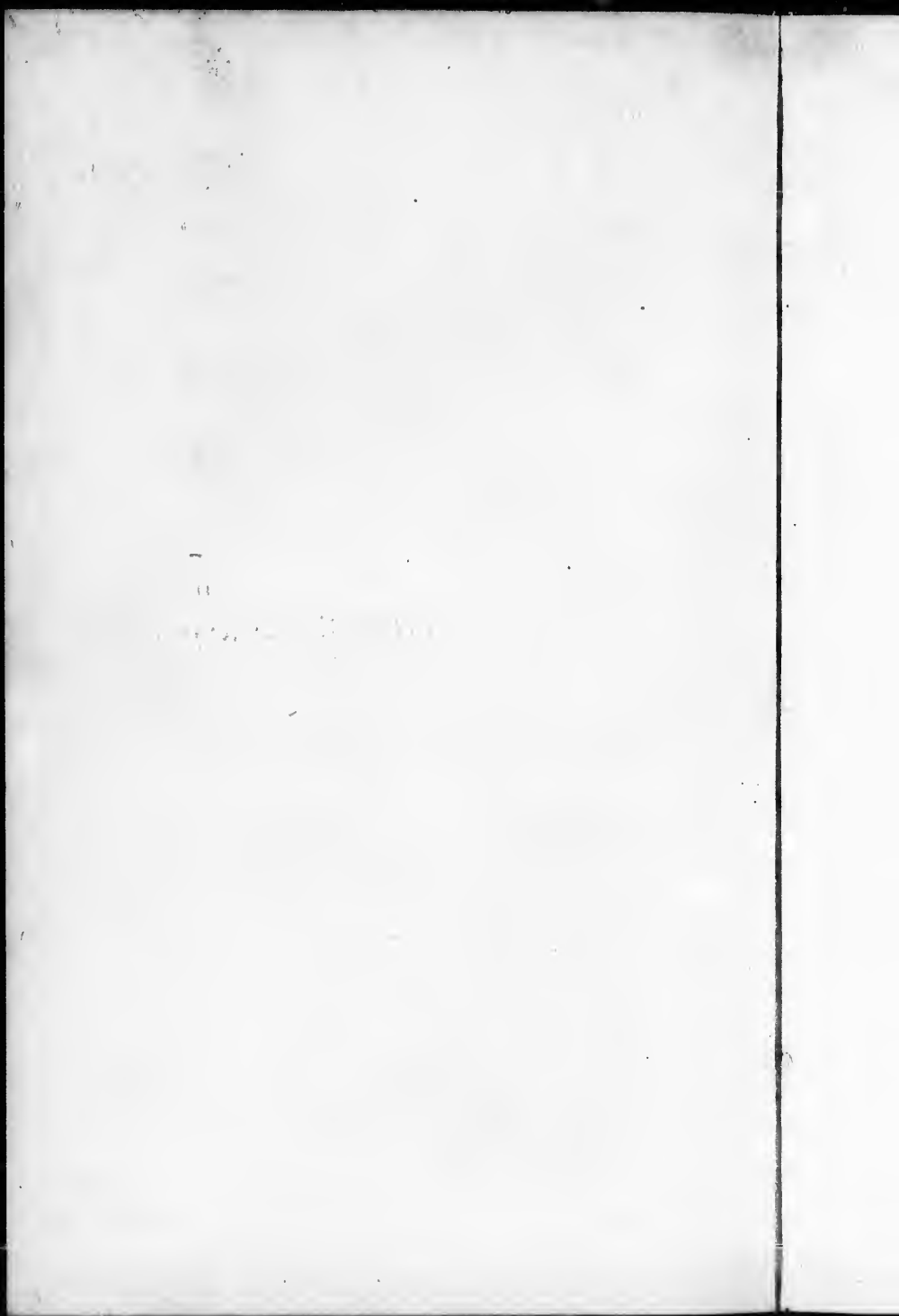
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THE volume now offered to the public is designed to be at once an outline of Greek Grammar and an Introductory Greek Reader. It proposes to conduct the beginner through the common forms and inflections of the language, to acquaint him with the leading principles of its syntax, to present before him a distinct picture of the Greek sentence, and, finally, to furnish him with a short course of reading preparatory to the Anabasis of Xenophon. It is based upon the same philological principles as the author's Latin books, though in its execution it differs from them in one or two important particulars. It follows more closely the ordinary arrangement of standard Grammars, and proceeds more rapidly in the development of its plan. The general method of classification and treatment, however, is the same. Moreover, principles and rules which are common to both the Greek and the Latin are stated in the same language as in those works, thus rendering the pupil's knowledge already acquired for the Latin available also for



the Greek. This, it is hoped, will not only economize the time of the learner, but also lead him to compare the two languages, and thus secure a more definite knowledge of their resemblances.

The present work is the result of a growing conviction on the part of the author that the old method of burdening the memory of the beginner with a confused mass of unmeaning forms, inflections, and rules, without allowing him the luxury of using the knowledge he is so laboriously acquiring, is at once unsatisfactory and unphilosophical. It accordingly aims to present a clear and systematic arrangement of the great facts and laws of the language, and to illustrate them step by step with carefully selected examples and exercises. In this way every lesson is learned for actual use, and thus becomes clothed with interest and meaning. The various changes of inflection, otherwise so dry and difficult, are found to be the keys to the rich treasures of ancient thought.

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The work is designed to be complete in itself, requiring no accompaniment of grammar or lexicon. For the convenience, however, of such as may prefer to use it, in connection with some standard Grammar,

references are made in the Syntactical portions, both of the Lessons and Notes, to the excellent works of Professors Hadley, Crosby, and Sophocles.

In the preparation of the work the author has resorted freely to such sources of information as were within his reach. Among the numerous Grammatical and Philological works which he has had constantly before him, the invaluable labors of Veitch and Carmichael on the Greek Verb, and those of Madvig and Clyde on the Greek Syntax, deserve special mention.

A. HARKNESS.

PROVIDENCE, *August 20th, 1860.*



# CONTENTS.

---

## INTRODUCTION.

	PAGE
I. Alphabet . . . . .	1
II. Classification of Letters . . . . .	2
III. Breathings . . . . .	3
IV. Accents . . . . .	3
V. Syllables . . . . .	4
VI. Quantity . . . . .	5
VII. Sounds of the Letters . . . . .	5
I. The English Method . . . . .	5
II. The Erasmian Method . . . . .	7
III. The Modern Greek Method . . . . .	7
VIII. Marks of Punctuation . . . . .	9

---

## PART I.

### LESSONS AND EXERCISES.

#### BOOK I.

#### ETYMOLOGY.

LESSON	
I. Parts of Speech.—Sentence.—Verbs . . . . .	11
II. Verbs.—Exercises . . . . .	14
III. Nouns . . . . .	15
IV. Nouns.—Exercises . . . . .	17
V. First Declension . . . . .	18
VI. First Declension, continued . . . . .	21
VII. First Declension.—Exercises . . . . .	23
VIII. Second Declension . . . . .	24

LESSON	PAGE
IX. Second Declension, continued . . . . .	25
X. Second Declension.—Exercises . . . . .	27
XI. Third Declension.—Class I. . . . .	29
XII. Third Declension.—Class I.—Exercises . . . . .	32
XIII. Third Declension.—Class II. . . . .	33
XIV. Third Declension.—Class II.—Exercises . . . . .	35
XV. Third Declension.—Class III. . . . .	36
XVI. Third Declension.—Class IV. . . . .	38
XVII. Third Declension.—Class V. . . . .	40
XVIII. Third Declension.—Class V.—Exercises . . . . .	42
XIX. Third Declension.—Class V., continued . . . . .	44
XX. Adjectives.—First and Second Declensions . . . . .	46
XXI. Adjectives.—First and Second Declensions, continued . . . . .	49
XXII. Adjectives.—First and Second Declensions.—Exercises . . . . .	50
XXIII. Adjectives.—First and Third Declensions . . . . .	52
XXIV. Adjectives.—Three Declensions . . . . .	54
XXV. Comparison of Adjectives . . . . .	56
XXVI. Comparison of Adjectives.—Exercises . . . . .	58
XXVII. Comparison of Adverbs.—Numerals . . . . .	60
XXVIII. Comparison of Adverbs.—Numerals.—Exercises . . . . .	62
XXIX. Pronouns.—Personal—Possessive—Reflexive . . . . .	63
XXX. Pronouns.—Exercises . . . . .	65
XXXI. Pronouns.—Reciprocal—Demonstrative—Relative . . . . .	67
XXXII. Pronouns.—Exercises . . . . .	69
XXXIII. Pronouns.—Interrogative—Indefinite . . . . .	70
XXXIV. Verbs.—Synopsis of <i>βουλεύω</i> —Active Voice . . . . .	72
XXXV. Verbs.— <i>βουλεύω</i> —Active Voice . . . . .	75
XXXVI. Verbs.— <i>βουλεύω</i> —Active Voice, continued . . . . .	78
XXXVII. Verbs.—Active Voice.—Exercises . . . . .	80
XXXVIII. Verbs.— <i>βουλεύω</i> —Middle Voice . . . . .	81
XXXIX. Verbs.—Middle Voice.—Exercises . . . . .	84
XL. Verbs.—Passive Voice . . . . .	85
XLI. Verbs.—Passive Voice.—Exercises . . . . .	88
XLII. Verbs.—Augment and Reduplication.—Formation of Tenses . . . . .	90
XLIII. Verbs.—Exercises . . . . .	94
XLIV. Impure Verbs.—Mute Verbs . . . . .	95
XLV. Impure Verbs.—Mute Verbs.—Exercises . . . . .	98
XLVI. Impure Verbs.—Mute Verbs, continued . . . . .	99
XLVII. Impure Verbs.—Mute Verbs, continued . . . . .	101
XLVIII. Impure Verbs.—Mute Verbs.—Exercises . . . . .	103

25  
27  
29  
32  
33  
35  
36  
38  
40  
42  
44  
46  
49  
50  
52  
54  
56  
58  
60  
62  
63  
65  
67  
69  
70  
72  
75  
78  
80  
81  
84  
85  
88  
90  
94  
95  
98  
99  
101  
103

CONTENTS.

LESSON		PAGE
XLIX.	Impure Verbs.—Liquid Verbs . . . . .	104
L.	Liquid Verbs, continued . . . . .	107
LI.	Contract Verbs.—Class I.—Verbs in <i>δω</i> . . . . .	109
LII.	Contract Verbs.—Class I.—Exercises . . . . .	112
LIII.	Contract Verbs.—Class II.—Verbs in <i>έω</i> . . . . .	113
LIV.	Contract Verbs.—Class II.—Exercises . . . . .	116
LV.	Contract Verbs.—Class III.—Verbs in <i>δω</i> . . . . .	117
LVI.	Contract Verbs.—Class III.—Exercises . . . . .	120
LVII.	Verbs in <i>-μ</i> . . . . .	121
LVIII.	Verbs in <i>-μ</i> .—Middle and Passive Voices . . . . .	125
LIX.	Verbs in <i>-μ</i> .—Exercises.—Active Voice . . . . .	128
LX.	Verbs in <i>-μ</i> .—Exercises.—Middle and Passive Voices . . . . .	131
LXI.	Verb <i>ειμι, I am</i> . . . . .	132
LXII.	Particles . . . . .	135

BOOK II.

S Y N T A X.

LXIII.	Classification of Sentences . . . . .	137
--------	---------------------------------------	-----

CHAPTER I.

SIMPLE SENTENCES.

LXIV.	Principal Elements of Sentences.—Subject and Predicate.—Declarative Sentences . . . . .	139
LXV.	Subordinate Elements.—Modifiers.—Declarative Sentences . . . . .	140
LXVI.	Elements of Sentences, continued.—Interrogative and Imperative Sentences . . . . .	142
LXVII.	Simple Subject . . . . .	144
LXVIII.	Complex Subject . . . . .	145
LXIX.	Complex Subject.—Exercises . . . . .	149
LXX.	Simple Predicate . . . . .	150
LXXI.	Complex Predicate.—Direct Object . . . . .	153
LXXII.	Complex Predicate.—Indirect Object . . . . .	155
LXXIII.	Complex Predicate.—Remote Object . . . . .	157
LXXIV.	Complex Predicate.—Direct Object with Predicate-Accusative . . . . .	159

LESSON	PAGE
LXXV. Complex Predicate.—Combined Objects.—Two Accusatives	161
LXXVI. Complex Predicate.—Combined Objects.—Accusative and Dative	163
LXXVII. Complex Predicate.—Combined Objects.—Accusative and Genitive	165
LXXVIII. Complex Predicate.—Combined Objects.—Genitive and Dative	167
LXXIX. Complex Predicate.—Adverbial Attribute.—Adverbs	169
LXXX. Complex Predicate.—Adverbial Expressions.—Place and Time	171
LXXXI. Complex Predicate.—Adverbial Expressions.—Manner, Means, Cause	173
LXXXII. Complex Predicate.—Oblique Cases with Prepositions as Adverbial Expressions	175
LXXXIII. Complex Substantive Predicate	177
LXXXIV. Complex Adjective Predicate	178
LXXXV. Elements of Simple Sentences.—Recapitulation	181

## CHAPTER II.

## COMPLEX SENTENCES.

## SECTION I.—COMPLEX SENTENCES—UNABRIDGED.

LXXXVI. Sentence as Subject or Predicate	183
LXXXVII. Sentence as Modifier of Subject or other Noun	185
LXXXVIII. Sentence as Object of Predicate	188
LXXXIX. Adverbial Attributive Sentences.—Place, Time	190
XC. Adverbial Attributive Sentences.—Cause, Manner, Condition	193

## SECTION II.—COMPLEX SENTENCES—ABRIDGED.

XCI. Principal Elements, Abridged.—Modifiers of Subject, Abridged	196
XCII. Modifiers of Predicate, Abridged	199

CHAPTER III.

COMPOUND SENTENCES.

SECTION I.—COMPOUND SENTENCES—UNABRIDGED.

LESSON		PAGE
XCIII. Classes of Compound Sentences . . . . .		202

SECTION II.—COMPOUND SENTENCES—ABRIDGED.

XCIV. Compound Elements.—Subjects, United.—Predicates, United . . . . .	205
XCv. Compound Elements.—Modifiers of Subject, United.—Modifiers of Predicate, United.—Elements Common to Different Members . . . . .	208
XCvI. Classification of Sentences.—Recapitulation . . . . .	210



PART II.

GREEK SELECTIONS.

I. Fables . . . . .	215
II. Jests . . . . .	219
III. Anecdotes . . . . .	220
IV. Legends . . . . .	228
V. Mythology . . . . .	233
Notes . . . . .	237
Greek and English Vocabulary . . . . .	249
English and Greek Vocabulary . . . . .	273

PAGE  
 Accu- . 161  
 sative . 163  
 ccusa- . 165  
 nitive . 167  
 verbs 169  
 Place . 171  
 Man- . 173  
 tions . 175  
 . 177  
 . 178  
 . 181

183  
 . 185  
 188  
 . 190  
 er, 193  
 t,  
 . 196  
 199



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### EXPLANATIONS.

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C . . . Crosby's " "  
S . . . Sophocles' " "

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# FIRST GREEK BOOK.

## INTRODUCTION.

### I.—ALPHABET.

1. The Greek Alphabet consists of the following twenty-four letters:

Form.	Sound.	Name.
A	a	Alpha
B	β	Beta
Γ	γ	g hard
Δ	δ	d
E	ε	ě short
Z	ζ	z
H	η	ē long
Θ	θ	th
I	ι	i
K	κ	k
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	ō short
Π	π	p
P	ρ	r
Σ	σ ( <i>s final</i> )	s
T	τ	t
Υ	υ	u
Φ	φ	ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	ō long

## II.—CLASSIFICATION OF LETTERS.

1. *Vowels.*

2. The Greek has seven vowels :

Two— $\epsilon$  and  $o$  . . . short.

Two— $\eta$  and  $\omega$  . . . long.

Three— $a$ ,  $i$ , and  $u$  . . . doubtful.

3. Two vowels may unite and form a diphthong, as in English; but in Greek all these combinations must end in  $i$  or  $u$ , and are called *proper* or *improper* diphthongs, according as the other vowel is *short* or *long*, e. g. :

Proper Diphthongs.

$ai$ ,  $ei$ ,  $oi$ ,  $au$ ,  $eu$ ,  $ou$ .

Improper Diphthongs.

$q$ ,  $\eta$ ,  $\phi$ ,  $\eta u$ .

REM.—In the improper diphthongs the  $i$ , instead of being placed *after* the other vowel (*except after a capital*) is written under it, as  $q$  instead of  $ai$ . It is then called *Iota subscript*, i. e. *iota* written under.

2. *Consonants.*

4. The Greek has seventeen consonants :

1) *Four liquids* :  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ .

2) *Nine mutes*, which may be arranged as follows :

	Smooth.	Middle.	Rough.
Pi-mutes . . . .	$\pi$	$\beta$	$\phi$
Kappa-mutes . . . .	$\kappa$	$\gamma$	$\chi$
Tau-mutes . . . .	$\tau$	$\delta$	$\theta$ .

REM.—The smooth, middle, and rough mutes of the same class differ from each other only in the degree of aspiration: thus  $\pi$  is not aspirated at all,  $\beta$  is partially so, and  $\phi$  is fully aspirated = ph.

3) *Three double consonants :*

$\psi$ , formed by adding  $s$  to a Pi-mute, as  $\pi s = \psi$ .

$\xi$ , “ “  $s$  to a Kappa-mute, as  $\kappa s = \xi$ .

$\zeta$ , “ “ uniting  $s$  and Tau-mute  $\delta$ , as  $\delta s$  or

$\sigma\delta = \zeta$ .

4) *One sibilant :  $\sigma$ .*

## III.—BREATHINGS.

5. The Greek has a *rough* breathing marked  $\text{´}$ , and a *smooth* breathing marked  $\text{˘}$ . The former has the sound of the English  $h$ , the latter is not heard at all in pronunciation. Every Greek word beginning with a vowel or diphthong, must have one of these breathings written over such vowel or diphthong : \* as  $\acute{o}$ , *the*, pronounced *ho* ;  $\acute{\alpha}\lambda\eta\theta\epsilon\acute{\upsilon}\omega$ , *I speak the truth* ;  $\epsilon\acute{\iota}\mu\acute{\iota}$ , *I am*.

## IV.—ACCENTS.

6. The Greek has three characters to mark accent, called the *acute*  $\text{´}$ , the *grave*  $\text{`}$ , and the *circumflex*  $\text{ˆ}$ . Every Greek word, as a general rule, must have one accent, and can have but one.

7. This accent must stand on one of the last three syllables of the word.

8. On the last syllable may stand either the acute, the grave, or the circumflex.

9. On the penult (*last but one*) may stand either the acute or circumflex.

10. On the antepenult (*last but two*) may stand only the acute, and that only when the ultimate is short.

\* The breathing stands over the second vowel of the diphthong, as in  $\epsilon\acute{\iota}\mu\acute{\iota}$ .

11. The circumflex always shows that the syllable on which it stands is long in quantity.

12. The circumflex on the penult not only shows that such penult is long, but also that the ultimate of the word is short: thus the circumflex on the penult of *πολίτα* not only shows that the *ι* is long, but also that the *α* is short.

13. The acute on the penult of a word whose ultimate is short, shows the vowel of the penult to be short also: the acute in *ἐργάτᾱ*, shows that the *ά* is short.

14. A few monosyllables take no accent. They are called *Proclitics*.

15. A few other short words either lose their own accent or throw it back upon the preceding word, as *ἄνθρωπός τις*, *a certain man*. Here the accent of *τις* stands upon the last syllable of *ἄνθρωπος*. Such words are called *Enclitics*.

16. Greek is pronounced according to the *written accents* quite extensively on the continent of Europe, and in a few of the schools and colleges of our own country; but the more common usage with us, as in England, disregards the written mark entirely, and accents, as in Latin, according to quantity, as follows:

- 1) In words of two syllables, always on the *first*.
- 2) In words of more than two syllables, on the *penult* if that is *long* in quantity; otherwise on the *antepenult*.

#### V.—SYLLABLES.

17. In Greek, as in Latin, every word has as many syllables as it has separate vowels and diphthongs.

## VI.—QUANTITY.

18. A syllable is *long* in quantity,
- 1) If it contains a diphthong or one of the long vowels  $\eta$  or  $\omega$ : as *οἶκων*.
  - 2) If its vowel, whether long or short in itself, is followed by a double consonant or by any two single consonants, except a mute and a liquid: as *ὄμφαξ*, in which both syllables are long, though both vowels are short.
19. A syllable is *short* if it contains one of the short vowels,  $\epsilon$  or  $ο$ , before a vowel, diphthong, or a single consonant: as *λόγος*.

## VII.—SOUNDS OF THE LETTERS.

20. There are no less than three distinct methods recognized by classical scholars in the pronunciation of Greek, generally known as the *English*, the *Modern Greek*, and the *Erasmian*; the first prevailing in England and in this country, the second in Greece, and the third in other parts of the continent of Europe. We subjoin a brief outline of each, leaving the instructor to make his own selection.

## I.—THE ENGLISH METHOD.

1. *Sounds of the Vowels.*

21. The vowels,  $\eta$ ,  $\omega$ , and  $\upsilon$ , always have the long English sounds of *e*, *o*, and *u*, as heard in *mete*, *tube*, *note*, e. g. *μήν*, *ῥῆν*, *τῶν*.

22. The vowels,  $\epsilon$  and  $ο$ , have the short English

sounds of *e* and *o* in *met*, *not*; e. g. *ἐκ, τόν*; except when they stand before another vowel or at the end of a word, in which positions they are lengthened.

23. The vowels, *a* and *ι*, are pronounced like *a* and *i* in Latin, sometimes with the long English sounds, as in *made*, *pine*, and sometimes with the short sounds, as in *mad*, *pin*. In words of more than one syllable, however, final *a* has the sound of final *a* in America.

## 2. Sounds of the Diphthongs.

24. <i>αι</i>	like <i>ai</i> in <i>aisle</i> ; e. g. <i>αἶρω</i> .
<i>ει</i>	<i>ei</i> <i>height</i> ; e. g. <i>εἰς</i> .
<i>οι</i>	<i>oi</i> <i>coin</i> ; e. g. <i>τοῖν</i> .
<i>αυ</i>	<i>au</i> <i>author</i> ; e. g. <i>ναῦς</i> .
<i>ευ</i> and <i>ηυ</i>	<i>eu</i> <i>neuter</i> ; e. g. <i>πλεύσω</i> .
<i>ου</i>	<i>ou</i> <i>noun</i> ; e. g. <i>νοῦν</i> .
<i>υι</i>	<i>ui</i> <i>quire</i> ; e. g. <i>μυῖα</i> .

The improper diphthongs, *αη*, *ηυ*, and *φ*, are pronounced precisely like *a*, *η*, and *ω*.

## 3. Sounds of the Consonants.

25. The consonants are pronounced nearly as in English; *γ*, however, is always hard, like *g* in *go*, except before *κ*, *γ*, *χ*, and *ξ*, where it has the sound of *ng* in *sing*, as *ἄγγελος*, pronounced *anggelos*; *θ* has the sound of *th* in *thin*; *σ* and *τ* never have the sound of *sh* like *s* and *t* in Latin and English: thus *Ἀσία* is not pronounced *Ashia*, but with the ordinary sound of *s*; *Κριτίας* is not pronounced *Krishias*, but with the ordinary sound of *t*.

## II.—THE ERASMIAN METHOD.

1. *Sounds of the Vowels.*

26. The vowels  $\epsilon$ ,  $o$ ,  $\upsilon$ , and  $\omega$ , have nearly the same sounds as in the English Method: the other vowels are pronounced as follows:

$a$  like  $a$  in *father*; e. g.  $\text{πατήρ}$ .

$\eta$       $a$  in *made*; e. g.  $\text{πατήρ}$ .

$\iota$       $e$  in *me*; e. g.  $\text{ἴστημι}$ .

2. *Sounds of the Diphthongs.*

27. The diphthongs have nearly the same sounds as in the English Method, with the following exceptions:

$av$  like  $ou$  in *house*; e. g.  $\text{ναῦς}$ .

$ou$       $oo$  in *noon*; e. g.  $\text{νοῦν}$ .

$vi$       $we$  in pronoun *we*; e. g.  $\text{μῦια}$ .

3. *Sounds of the Consonants.*

28. The pronunciation of the consonants is nearly the same as in the English Method.

## III.—THE MODERN GREEK METHOD.\*

1. *Sounds of the Vowels.*

29.  $a$      like  $a$  in *father*; e. g.  $\text{πατήρ}$ .

$\epsilon$       $e$      *there*; e. g.  $\text{φέρε}$ .

$\eta, \iota, \upsilon$       $\bar{e}$      *me*; e. g.  $\text{πήγγυμι}$ .

$o, \omega$       $o$      *note*; e. g.  $\text{νῶτος}$ .

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\* For the Modern Greek Pronunciation the author is indebted to the kindness of Rev. R. F. Buel, late missionary to Greece and long resident in Athens.



2. *Sounds of the Diphthongs.*

30. *αι* like *e* in *there*; e. g. *φέρεται*.  
*ει, οι, υι*  $\bar{e}$  *me*; e. g. *μειοῖ, μυῖα*.  
*ου* *oo noon*; e. g. *νοῦν*.

*α, η, φ* precisely like the single vowels *α, η, ω*.

The diphthongs *αυ, ευ, ηυ*, before a vowel, diphthong, liquid, or *β, γ, δ, ζ*, have the sounds of *av, ev, ēv* in *average, every, even*: e. g. *αὐλός, εὐδον, ἡδον*. In other situations they have the sounds of *af, ef, eef* in *after, effort, reef*: e. g. *αὔξω, ἡῦξησα*.

3. *Sounds of the Consonants.*

31. *β* has the sound of the English *v*: e. g. *βάσις*.

*γ* has no exact representative in English; it has a sound intermediate between that of *g hard* and *y*, and is approximately expressed by *g* in *again*: e. g. *γόνος, γέρας*. Before *κ, γ, χ, and ξ*, it has the sound of *ng* in *sing*: e. g. *ἄγγελος*, pronounced *anggelos*.

*δ* has the sound of *th* in *them*.

*θ* has the sound of *th* in *think*.

*ν* has generally the sound of *n* in English; in the article, however, it has before *κ* the sound of *ng*: as *τὴν κεφαλήν*; and before *π* that of *m*, as *τὴν πόλιν*.

*π* has generally the sound of *p*, but after *ν* of the article and *μ* it has that of *b*: e. g. *ἄμπελος, τὴν πόλιν*.

*τ* has generally the sound of *t*, but after *ν* in the middle of a word and after *ν* of the article it is pronounced like *d*: e. g. *πάντα, τὴν τιμὴν*.

*χ* has no equivalent in English, but is like the German *ch*. It may be approximately described as intermediate between the sounds of *h* and *k* in *he* and *key*; e. g. *χείρ*.

The other consonants are pronounced nearly as in the English Method.

32. In pronunciation quantity is disregarded, the rough breathing is not heard, and the written mark determines the spoken accent.

VIII.—MARKS OF PUNCTUATION.

33. Comma	-	-	-	-	-	;
Colon	-	-	-	-	-	:
Period	-	-	-	-	-	.
Interrogation-mark	-	-	-	-	-	;

rai.  
via.

vowels a, η, ω.  
vowel, diph-  
s of av, ev,  
δov, ηύδov.  
af, ef, eef

v: e. g.

; it has a  
nd y, and  
g. γόνος,  
l of ng in

; in the  
f ng: as  
πόλις.

v of the  
υ πόλις.  
v in the  
t is pro-

like the  
ibed as  
he and



PART I.  
LESSONS AND EXERCISES.

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BOOK I.  
ETYMOLOGY.

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LESSON I.

*Parts of Speech.—Sentence.—Verbs.*

34. In Greek, as in English, words are divided, according to their use, into eight classes, called *Parts of Speech*, viz.: *Nouns, Adjectives, Pronouns, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections.*

REM.—The *Article* is properly a Demonstrative.

35. These parts of speech, either singly or combined, form sentences, e. g.:

Ἀληθεύω.

Ὁ κριτὴς ἀληθεύει.

| *I speak the truth*

| *The judge speaks the truth.*

36. Sentences in their various forms and combinations, of course, constitute the language.

37. Every sentence, however simple, consists of two distinct parts, viz.:

- 1) *The Subject*, or that of which it speaks, as *κριτής* in the sentence *κριτής ἀληθεύει*.  
 2) *The Predicate*, or that which is said of the subject, as *ἀληθεύει* in the above sentence.

38. In Greek, as in Latin, the subject is often omitted, when the form of the predicate shows what subject is meant: thus the single word, *Ἀληθεύω*, *I speak the truth*, is in itself a complete sentence, because the ending *ω* shows that the subject cannot be *he, they, or you*, but must be *I*.

39. When a sentence is thus expressed by a single word, that word is always a verb, and the omitted subject, implied in the ending of the verb, is always a pronoun of the same number and person as the verb itself; as, *Ἀληθεύεις*, *You speak the truth*.

40. The Greek verb, like the English, has three Persons, *First*, *Second*, and *Third*, but, unlike the English, three Numbers, *Singular*, *Dual* (denoting *two* or a *pair*), and *Plural*.

41. The verb in *ω* is inflected in the Present Indicative Active with the following

## PERSONAL ENDINGS.

	SING.	DUAL.	PLURAL.
1st Pers.	ω		ομεν
2d Pers.	εις	ετον	ετε
3d Pers.	ει	ετον	ουσι(ν).*

\* The ending *ουσιν*, instead of *ουσι*, is used when the next word begins with a vowel.

PARADIGMS.

SINGULAR.			
1 P.	βουλεύω,	<i>I advise,</i>	γράφω, <i>I write,</i>
2 P.	βουλεύεις,	<i>you advise,</i>	γράφεις, <i>you write,</i>
3 P.	βουλεύει,	<i>he advises,</i>	γράφει, <i>he writes,</i>
DUAL.*			
2 P.	βουλεύετον,	<i>you two advise,</i>	γράφετον, <i>you two write,</i>
3 P.	βουλεύετον,	<i>they two advise,</i>	γράφετον, <i>they two write,</i>
PLURAL.			
1 P.	βουλεύομεν,	<i>we advise,</i>	γράφομεν, <i>we write,</i>
2 P.	βουλεύετε,	<i>you advise,</i>	γράφετε, <i>you write,</i>
3 P.	βουλεύουσι(ν),	<i>they advise,</i>	γράφουσι(ν), <i>they write.</i>

42. PARADIGM OF PRESENT INDICATIVE OF εἰμί,  
TO BE.

SINGULAR.		
1st Person.	εἰμί,	<i>I am,</i>
2d "	εἶ,	<i>thou art, you are,</i>
3d "	ἐστί(ν),	<i>he is, she is, it is,</i>
DUAL.		
2d Person.	ἐστόν,	<i>you two are,</i>
3d "	ἐστόν,	<i>they two are,</i>
PLURAL.		
1st Person.	ἐσμέν,	<i>we are,</i>
2d "	ἐστέ,	<i>you are,</i>
3d "	εἰσι(ν),	<i>they are.</i>

\* It will be observed in these Paradigms that the Dual, which from the nature of its signification is really included in the Plural, has in the first person no special form distinct from that number.

## LESSON II.

*Verbs.—Exercises.*

## 43. VOCABULARY.

'Αληθεύω, εις,	<i>to speak the truth.*</i>
Βασίλεύω, εις,	<i>to be king, reign, rule.</i>
Βουλεύω, εις,	<i>to advise.</i>
Γράφω, εις,	<i>to write.</i>
Θαυμάζω, εις,	<i>to admire, wonder at.</i>
Τρέχω, εις,	<i>to run.</i>

## 44. EXERCISES.

I. *Translate into English.*

1. 'Αληθεύω. 2. Βουλεύω. 3. Βασιλεύω. 4. Θαυμάζω. 5. Θαυμάζεις. 6. Βουλεύεις. 7. 'Αληθεύεις. 8. Βασιλεύεις. 9. Βασιλεύει. 10. Βουλεύει. 11. Θαυμάζει. 12. 'Αληθεύει. 13. 'Αληθεύετον. 14. Βασιλεύετον. 15. Θαυμάζετον. 16. Βουλεύετον. 17. Βουλεύομεν. 18. Βασιλεύομεν. 19. 'Αληθεύομεν. 20. Θαυμάζομεν. 21. Θαυμάζετε. 22. Βουλεύετε. 23. 'Αληθεύετε. 24. Βασιλεύετε. 25. Βασιλεύουσιν. 26. 'Αληθεύουσιν. 27. Βουλεύουσιν. 28. Θαυμάζουσιν.

II. *Translate into Greek.*

1. I write. 2. We write. 3. He writes. 4. They write. 5. You two run. 6. They two run. 7. We rule. 8. You rule. 9. They rule. 10. I rule. 11. I speak the truth. 12. We speak the truth. 13. He rules. 14. He runs. 15. He speaks the truth. 16. They speak the truth.

\* The pupil will observe that the definitions are given in the infinitive, to express the simple meaning of the verb without reference to person or number.

## LESSON III.

*Nouns.*

45. In Greek, as in English, all names, whether of persons, places, or things, are called *Nouns*: as, "Ὅμηρος, *Homer*, ἄνθρωπος, *a man*.

46. Nouns have gender, number, person, and case.

47. The gender of nouns is either *masculine*, *feminine*, *common* or *neuter*.

48. In Greek, as in English, nouns denoting objects which have sex, except some names of animals and a few personal appellatives, are :

1) *Masculine*, if they denote male beings, as ἀνὴρ, *a man*; υἱός, *a son*; λέων, *a lion*.

2) *Feminine*, if they denote female beings, as γυνή, *a woman*; θυγάτηρ, *a daughter*; λέαινα, *a lioness*.

3) *Common*, if they apply alike to both sexes, as μάρτυς, *a witness* (male or female); θεός, *a god* or *a goddess*.

49. When gender is used to denote sex, as in the cases just noticed, it is called *natural gender*.

50. In nouns denoting objects without sex (*neuter in English*) and in many names applicable to animals of both sexes, the gender in Greek, as in Latin, is entirely independent of sex, and is accordingly called *grammatical gender*.

51. The *Grammatical Gender* of nouns is determined *partly* by their *signification*, but *mostly* by their *endings*.

52. The general rules for the grammatical gender

ruth.\*  
ign, rule.

der at.

ο. 4. Θαυ-  
Ἀληθείεις.  
εύει. 11.  
ετον. 14.  
βουλεύετον.  
ληθείομεν.  
βουλεύετε.  
ιλεύουσιν.  
υμάζουσιν.

4. They  
7. We  
le. 11. I  
13. He  
ruth. 16.

n the infini-  
ference to



of nouns, independent of their endings,\* are the same as in Latin, viz. :

- 1) Most names of *rivers, winds, and months* are masculine; as ὁ Νεῖλος, *the Nile*; ὁ Νότος, *the south wind*; ὁ βοηδρομιών, *the name of the third Attic month*.
- 2) Most names of *countries, towns, islands, and trees* are feminine; as, ἡ Αἴγυπτος, *Egypt*; ἡ Μίλητος, *Miletus*; ἡ Ἴμβρος, *Imbrus*; ἡ συκῆ, *a fig-tree*.
- 3) *Indeclinable nouns and clauses used as nouns*, are neuter; as, τὸ Ἄλφα.

53. The Greek, like the English and the Latin, has three persons, *First, Second, and Third*, but, unlike them, three numbers, *Singular*, which means one, *Dual*, two, and *Plural*, more than one. Thus the plural, it will be observed, includes the dual.

54. The *Cases* in Greek are five in number: *Nominative, Genitive, Dative, Accusative, and Vocative*. The place of the Latin Ablative is supplied partly by the Genitive, but mostly by the Dative.

55. The Nominative Case corresponds to the nominative in English both in name and use.

56. RULE.—*Subject*.

The subject of a finite verb is put in the nominative, e. g. :

Ποιητῆς γράφει. | *A poet is writing.*

57. RULE.—*Finite Verb*.

A finite verb must agree with its subject in number and person.

REM.—Thus, γράφει in the above example is in the third person singular, to agree with its subject ποιητῆς.

\* Gender, as determined by the endings of nouns, will be noticed in connection with the several declensions.

## LESSON IV.

*Nouns.—Exercises.*

## 58. VOCABULARY.

Ἀναγιγνώσκω, εἰς,	<i>to read.</i>
Δικάζω, εἰς,	<i>to judge, decide.</i>
Κλέπτης,	<i>a thief.</i>
Κλέπτω, εἰς,	<i>to steal.</i>
Κόρη,	<i>a girl, maiden.</i>
Λέγω, εἰς,	<i>to tell, relate, speak.</i>
Μαθητής,	<i>a pupil, learner.</i>
Νεανίας,	<i>a youth, young man.</i>
Παίζω, εἰς,	<i>to play, to sport.</i>
Πολίτης,	<i>a citizen.</i>
Στρατιώτης,	<i>a soldier.</i>
Φεύγω, εἰς,	<i>to flee.</i>
Χαίρω, εἰς,	<i>to rejoice.</i>

## 59. EXERCISES.

## I.

1. Κόρη γράφει.
2. Γράφετε.
3. Γράφομεν.
4. Χαίρεις.
5. Νεανίας χαίρει.
6. Χαίρομεν.
7. Κλέπτης κλέπτει.
8. Δικάζομεν.
9. Πολίτης δικάζει.
10. Δικάζει.

## II.

1. They are playing.
2. A youth is playing.
3. A pupil is reading.
4. You are reading.
5. A soldier is fleeing.
6. They are fleeing.
7. I advise.
8. We advise.

## LESSON V.

*First Declension.*

60. Nouns in Greek are declined in three different ways, and are accordingly divided into three *Declensions*.

61. In any noun, of whatever declension,

1) The *root* may be found by dropping the ending of the genitive singular.

2) The *several cases* may be formed by adding to this root the proper endings.

62. Nouns of the First Declension present the following

NOMINATIVE ENDINGS:—*a* and *η*, *feminine*; *as* and *ης*, *masculine*.

63. They are declined by adding to the root the following

## CASE-ENDINGS.

		SINGULAR.			
Nom.	η	ᾱ	ᾱ	ης	ᾱς
Gen.	ης	ᾱς	ης, ᾱς	ου	ου
Dat.	η	ᾱ	η, ᾱ	η	ᾱ
Acc.	ην	ᾱν	ᾱν	ην	ᾱν
Voc.	η	ᾱ	ᾱ	ᾱ ὀρ η	ᾱ
		DUAL.			
Nom. Acc. Voc.		ᾱ			
Gen. Dat.		ᾱν			
		PLURAL.			
Nom.		αι			
Gen.		ῶν			
Dat.		αις			
Acc.		ᾱς			
Voc.		αι.			

## PARADIGMS.

	'Η νίκη.	'Η πείρα.	'Η Μούσα.	'Ο πολίτης.	'Ο νεανίας.
	<i>The victory.</i>	<i>The attempt.</i>	<i>The Muse.</i>	<i>The citizen.</i>	<i>The youth.</i>
SINGULAR.					
Nom.	νίκη	πείρα	Μοῦσα	πολίτης	νεανίας
Gen.	νίκης	πείρας	Μούσης	πολίτου	νεανίου
Dat.	νίκη	πείρᾳ	Μούσῃ	πολίτῃ	νεανίᾳ
Acc.	νίκην	πείραν	Μοῦσαν	πολίτην	νεανίαν
Voc.	νίκη	πείρα	Μοῦσά	πολίτᾶ	νεανία
DUAL.					
N. A. V.	νικά	πείρᾱ	Μοῦσᾱ	πολίτᾱ	νεανίᾱ
G. D.	νίκαιν	πείραιν	Μούσαιν	πολίταιν	νεανίαιν
PLURAL.					
Nom.	νίκαι	πείραι	Μοῦσαι	πολίται	νεανίαί
Gen.	νικῶν	πειρῶν	Μουσῶν	πολιτῶν	νεανιῶν
Dat.	νίκαις	πείραις	Μούσαις	πολίταις	νεανίαις
Acc.	νίκας	πείρας	Μούσας	πολίτας	νεανιάς
Voc.	νίκαι.	πείραι.	Μοῦσαι.	πολίται.	νεανίαί.

64. In the above Paradigms observe :

- 1) That in the Dual and Plural they are all declined precisely alike.
- 2) That *πείρα* retains its final *a* throughout the singular, as *νίκη* does the *η*.
- 3) That *Μούσα* in its declension differs from *πείρα* only in changing *a* into *η* in the Gen. and Dat. Sing.
- 4) That *νεανίας* differs from *πολίτης* only in having *a* in Dat. and Acc. Sing., while the latter has *η*.

65. Nouns in *a*, preceded by *ρ*, *ε*, or *ι*, retain the *a* throughout the singular, like *πείρα*, while other nouns in *a* have the Gen. and Dat. in *ης* and *η*, like *Μούσα*.

66. Most nouns in *ης* have the Voc. Sing. in *a* like *πολίτης*. This is true of

ās  
ou  
ā  
āv  
ā

- 1) *All nouns in τησ*: e. g. *ἐργάτης*, a laborer, Voc. *ἐργάτα*.
- 2) *Verbal compounds in ησ*: e. g. *γεωμέτρης* (*γῆ*, earth, and *μετρέω*, to measure), a geometer, Voc. *γεωμέτρα*.
- 3) *National names in ησ*: e. g. *Σκύθης*, Scythian, Voc. *Σκύθα*. Other nouns in ησ have the Voc. in η: e. g. *Πέρσης* (proper name), Perses, Voc. *Πέρση*.

67. *Quantity of Final Syllables in First Declension.*

(1) Final *a* is long, except in the Nom. and Voc. Sing. of nouns whose genitive is in ησ (and a few others), and in the Voc. of nouns in ησ. (See Paradigms.)

(2) Final *as* is always long in this declension.

(3) Final *av* takes the quantity of the nominative.

68. *Accentuation.*

(1) The syllable which has the accent in the nominative retains it throughout all the cases, except

1) In the Gen. Plur., which takes the circumflex on the ultimate.

2) When the acute stands on the antepenult in the nominative, it must be removed to the penult in those cases which have a long ultimate: e. g. *λέαινα*, a lioness, Gen. *λεαίνης*.

(2) Inflection may, however, change the character of the accent, as follows, viz.:

1) The acute on the ultimate of the Nom. becomes the circumflex in the Gen. and Dat. of all numbers: e. g. *τιμή*, *τιμῆς*.

- 2) The acute on a penult long *by nature* † becomes the circumflex when the ultimate is shortened: e. g. *πολίτης, πολίτα, πολίται.\**
- 3) The circumflex on the penult of the Nom. becomes the acute when the ultimate is lengthened: e. g. *Μούσα, Μούσης.*

## LESSON VI.

*First Declension, continued.*

69. The Greek language, like the English, has a definite article, which is so often used with substantives that its declension must be given at the outset.

## 70. PARADIGM OF THE ARTICLE.

ὁ, ἡ, τό, the.			
SINGULAR.			
	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τόν	τήν	τό
DUAL.			
N. & A.	τώ	τά	τώ
G. & D.	τοῖν	ταῖν	τοῖν
PLURAL.			
Nom.	οἱ	αἱ	τά
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	τά.

\* The endings *αι* and *οι* are regarded as short in accentuation.

† i. e. by the *natural quantity* of its vowel, independently of position.

71. On *accentuation*, observe that the forms  $\acute{\omicron}$ ,  $\acute{\eta}$ ,  $\acute{\omicron}\iota$ ,  $\acute{\alpha}\iota$ , take no accent, the Gen. and Dat. the circumflex, and the other forms the acute.

72. RULE.—*Article.*

The Article agrees with its noun in gender, number, and case, e. g.:

$\acute{\eta}$ ἐπιστολή.		The letter.
$\acute{\alpha}\iota$ ἐπιστολαί.		The letters.

73. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun is put

1) In the same case as that noun, when it denotes the same person or thing, e. g.:

$\text{Εὐριπίδης ὁ ποιητής.} \quad | \quad \text{Euripides the poet.}$

2) In the Genitive, when it denotes a different person or thing, e. g.:

$\acute{\eta}$  τοῦ κριτοῦ ἀρετή. | The virtue of the judge.

74. When the governing noun has an article, the genitive is commonly placed between the article and that noun, as in the above example. As the Greek language, however, allows great freedom in the arrangement of words, this order is by no means uniformly followed. Thus, the above example may read,

1.  $\acute{\eta}$  τοῦ κριτοῦ ἀρετή.
2.  $\acute{\eta}$  ἀρετή ἡ τοῦ κριτοῦ.
3.  $\acute{\eta}$  ἀρετή τοῦ κριτοῦ.
4. Τοῦ κριτοῦ ἡ ἀρετή.

75. RULE.—*Direct Object.*

Any transitive verb may take an *Accusative* as the direct object of its action, e. g.:

Γράφω ἐπιστολήν. | I am writing a letter.

## LESSON VII.

*First Declension.—Exercises.*

## 76. VOCABULARY.\*

Ἐπιστολή, ἡς, ἡ,	letter, message.
Γέφυρα, ας, ἡ,	bridge.
Κριτής, οὔ, ὁ,	judge.
Λύω, εις,	to break, break down, violate.
Ὅ, ἡ, τό,	the.
Οικία, ας, ἡ,	house.
Ποιητής, οὔ, ὁ,	poet.
Σπονδή, ἡς, ἡ,	libation; plur. treaty, truce.
Στρατιώτης, ου, ὁ,	soldier.
Χαλεπαίνω, εις,	to be angry.

## 77. EXERCISES.

## I.

1. Θαυμάζω τὴν ἐπιστολήν. 2. Ὁ νεανίας θαυμάζει τὰς ἐπιστολάς. 3. Θαυμάζομεν τὰς τοῦ ποιητοῦ ἐπιστολάς. 4. Ὁ ποιητὴς τὴν οἰκίαν θαυμάζει. 5. Οἱ ποιηταὶ τὰς οἰκίας θαυμάζουσιν. 6. Οἱ ποιηταὶ τὴν οἰκίαν τοῦ κριτοῦ θαυμάζουσιν. 7. Οἱ στρατιῶται χαλεπαίνουσιν. 8. Λύουσι τὴν γέφυραν. 9. Οἱ στρατιῶται λύουσι τὰς σπονδάς.

\* After each noun in the Vocabularies will be given, first, the genitive ending, which will enable the pupil readily to decline the noun throughout according to previous paradigms; and, secondly, the appropriate form of the article to mark the gender: thus, ἡς after ἐπιστολή and ας after γέφυρα show that these nouns are declined respectively like νίκη and πείρα; while ἡ, the feminine form of the article appended to each, shows that they are feminine.



## II.

1. The judge is reading the letter. 2. I am reading a letter. 3. They are reading the letter of the judge. 4. We are reading the letters of the judge. 5. We admire the house of the poet. 6. I admire the houses of the poets.

## LESSON VIII.

*Second Declension.*

78. The *Second Declension* presents the following NOMINATIVE ENDINGS:—*ος* and *ως*, *masc.*; *ου* and *ωυ*, *neut.*

REM.—Some nouns in *ος* are feminine by exception.

79. They are declined by adding to the root the following

## CASE-ENDINGS.

SINGULAR.				
Nom.	<i>ος</i>	<i>ως</i>	<i>ου</i>	<i>ωυ</i>
Gen.	<i>ου</i>	<i>ω</i>	<i>ου</i>	<i>ω</i>
Dat.	<i>φ</i>	<i>φ</i>	<i>φ</i>	<i>φ</i>
Acc.	<i>ου</i>	<i>ωυ</i>	<i>ου</i>	<i>ωυ</i>
Voc.	<i>ος</i> or <i>ε</i> *	<i>ως</i>	<i>ου</i>	<i>ωυ</i>
DUAL.				
N. A. V.	<i>ω</i>	<i>ω</i>	<i>ω</i>	<i>ω</i>
G. D.	<i>ουυ</i>	<i>φυ</i>	<i>ουυ</i>	<i>φυ</i>
PLURAL.				
Nom.	<i>οι</i>	<i>φ</i>	<i>α</i>	<i>ω</i>
Gen.	<i>ων</i>	<i>ων</i>	<i>ων</i>	<i>ων</i>
Dat.	<i>οις</i>	<i>φς</i>	<i>οις</i>	<i>φς</i>
Acc.	<i>ους</i>	<i>ως</i>	<i>α</i>	<i>ω</i>
Voc.	<i>οι</i>	<i>φ</i>	<i>α</i>	<i>ω.</i>

\* The Vocative generally ends in *ε*.

PARADIGMS.

	Ὁ λόγος. <i>The word.</i>	Ὁ θεός. <i>The god.</i>	Τὸ ἱμάτιον. <i>The cloak.</i>	Τὸ σῦκον. <i>The fig.</i>
SINGULAR.				
Nom.	λόγος	θεός	ἱμάτιον	σῦκον
Gen.	λόγου	θεοῦ	ἱματίου	σύκου
Dat.	λόγῳ	θεῷ	ἱματίῳ	σύκῳ
Acc.	λόγον	θεόν	ἱμάτιον	σῦκον
Voc.	λόγε	θεός	ἱμάτιον	σῦκον
DUAL.				
N. A. V.	λόγω	θεῷ	ἱματίῳ	σύκῳ
G. D.	λόγου	θεοῖν	ἱματίοι	σύκοι
PLURAL.				
Nom.	λόγοι	θεοί	ἱμάτια	σῦκα
Gen.	λόγων	θεῶν	ἱματίων	σύκων
Dat.	λόγοις	θεοῖς	ἱματίοις	σύκοις
Acc.	λόγους	θεούς	ἱμάτια	σῦκα
Voc.	λόγοι.	θεοί.	ἱμάτια.	σῦκα.

80. *Accentuation.*—The syllable which has the accent in the nominative, retains it throughout all the cases, subject to the same exceptions and changes as in the First Declension (68), except in the Gen. Plur., which has the accent on the ultimate only when the Nom. Sing. is accented on that syllable.

LESSON IX.

*Second Declension, continued.*

81. A few nouns of the second declension, having ε or ο before the ending, suffer contraction through

2. I am read-  
the letter of the  
of the judge.  
3. I admire the

the following  
masc.; *ou* and

ception.

to the root the

ων  
ω  
φ  
ων  
ων

α.  
φν

ω  
ων  
φς  
ω  
ω.

all the cases, and are declined according to the following

## PARADIGMS.

		Ἔο πλόος, πλοῦς. <i>The voyage.</i>		Τὸ ὀστέον, ὀστοῦν. <i>The bone.</i>	
SINGULAR.					
Nom.	πλόος	πλοῦς	ὀστέον	ὀστοῦν	
Gen.	πλόου	πλοῦ	ὀστέου	ὀστοῦ	
Dat.	πλόῳ	πλοῦ	ὀστέῳ	ὀστοῦ	
Acc.	πλόον	πλοῦν	ὀστέον	ὀστοῦν	
Voc.	πλόε	πλοῦ	ὀστέον	ὀστοῦν	
DUAL.					
N. A. V	πλόω	πλώ	ὀστέω	ὀστώ	
G. D.	πλόοιν	πλοῖν	ὀστέοιν	ὀστοῖν	
PLURAL.					
Nom	πλόοι	πλοῖ	ὀστέα	ὀστᾶ	
Gen.	πλόων	πλῶν	ὀστέων	ὀστῶν	
Dat.	πλόοις	πλοῖς	ὀστέοις	ὀστοῖς	
Acc.	πλόους	πλοῦς	ὀστέα	ὀστᾶ	
Voc.	πλόοι	πλοῖ.	ὀστέα	ὀστᾶ.	

REM.—It will be observed that the above paradigms in their uncontracted form do not differ at all in their declension from λόγος and σῦκον (79); it is only in the fact of their contraction that they present any peculiarity.

82. *Accentuation.*—The contracted ultimate is circumflexed, if the penult had the accent before contraction; except in the Dual Nom. Acc. and Voc., where it takes the acute, as πλώ instead of πλω̄.

83. *Attic Second Declension*

The nouns in ως and ων form the so called *Attic Second Declension*, and are declined according to the following

ording to the

ον, ὄστούν.  
e done.

ὄστούν  
ὄστοῦ  
ὄστοῶ  
ὄστοῦν  
ὄστούν

ὄστοῶ  
ὄστοῖν

ὄστᾶ  
ὄστῶν  
ὄστοις  
ὄστᾶ  
ὄστᾶ.

radigms in their  
declension from  
their contraction

itimate is cir-  
at before con-  
c. and Voc.,  
of πλω.

called Attic  
ording to the

PARADIGMS.

	Ὁ λαός, <i>The people.</i>	Τὸ ἀνάγεω. <i>The hall.</i>
SINGULAR.		
Nom.	λαός	ἀνάγεω
Gen.	λεῶ	ἀνάγεω
Dat.	λεῶ	ἀνάγεω
Acc.	λεῶν	ἀνάγεω
Voc.	λεῶς	ἀνάγεω
DUAL.		
N. A. V.	λεῶ	ἀνάγεω
G. D.	λεῶν	ἀνάγεω
PLURAL.		
Nom.	λεῶ	ἀνάγεω
Gen.	λεῶν	ἀνάγεω
Dat.	λεῶς	ἀνάγεω
Acc.	λεῶς	ἀνάγεω
Voc.	λεῶ.	ἀνάγεω.

84. On accentuation, observe

- 1) That the Gen. Sing. retains the acute at variance with the rule (80), as λαός, not λεῶ.
- 2) That nouns of this declension may have the acute on the antepenult, as ἀνάγεω, not ἀνωγέω.

LESSON X.

*Second Declension.—Exercises.*

85. The person or thing *to* or *for* which any thing is or is done, is called an *indirect object*, e. g. :

Κῦρος στρατιῶτη τὴν ἐπι- | *Cyrus reads the letter to*  
στολὴν ἀναγιγνώσκει. | *a soldier.*

REM.—Here στρατιῶτη is the *indirect object*, while ἐπιστολή is the *direct object*.

86. RULE.—*Direct and Indirect Objects.*

Any transitive verb may take the Accusative of the *direct* and the Dative of the *indirect* object.

87. The article is often used in Greek, though omitted in English,

- 1) Before *abstract* nouns, denoting virtues, vices, qualities, &c., e. g. :

Θαυμάζομεν τὴν σοφίαν. | *We admire wisdom.*

- 2) Before *proper* names of *well known* persons or places, e. g. :

Ὁ Σωκράτης τὴν σοφίαν | *Socrates admires wisdom.*  
θαυμάζει.

## 88. VOCABULARY.

Αἰεΐας, ου, ὁ,	<i>Aenēas</i> , a celebrated Trojan prince.
Διώκω, εις,	<i>to pursue, follow, seek.</i>
Ἐγκωμιάζω, εις,	<i>to praise, extol.</i>
Ἐχω, εις,	<i>to have.</i>
Ἡδονή, ἡς, ἡ,	<i>pleasure.</i>
Θηρεύω, εις,	<i>to hunt, to chase, pursue.</i>
Ἰμάτιον, ου, τό,	<i>cloak, mantle.</i>
Ἴππος, ου, ὁ or ἡ,	<i>horse.</i>
Κλέπτης, ου, ὁ,	<i>thief.</i>
Κόρη, ης, ἡ,	<i>girl, maiden.</i>
Λᾶγώς, ὡ, ὁ,	<i>hare.</i>
Μῦθος, ου, ὁ,	<i>legend, tale, story.</i>
Ὀμηρος, ου, ὁ,	<i>Homer</i> , the great Epic poet of Greece.
Παιδεύω, εις,	<i>to bring up, teach, educate.</i>
Ῥόδον, ου, τό,	<i>rose.</i>
Στρατηγός, οὔ, ὁ,	<i>general, commander.</i>
Τέκνον, ου, τό,	<i>child.</i>

## 89. EXERCISES.

## I.

1. "Ὀμηρος τὸν Αἰνείαν ἐγκωμιάζει. 2. "Ἐχω ἰμάτιον. 3. Θηρεύομεν λαγῶς. 4. "Ἐχω τὸν ἵππον. 5. "Ἐχετε τοὺς ἵππους. 6. Ὁ στρατηγὸς στρατιώτας ἔχει. 7. Παιδεύομεν τέκνα. 8. Μύθους λέγομεν. 9. Τοῖς τέκνοις μύθους λέγομεν. 10. Τοὺς μύθους θαυμάζομεν. 11. Ὁ στρατηγὸς τὸν ποιητὴν θαυμάζει. 12. Τὴν ἡδονὴν διώκομεν. 13. Οἱ στρατιῶται τὴν ἡδονὴν διώκουσιν.

## II.

1. The soldier has a horse. 2. A soldier has the horse. 3. A girl has the rose. 4. The girls have roses. 5. The general has the horse. 6. The citizens are pursuing the thief.

## LESSON XI.

*Third Declension.—Class I.*

90. The *Third Declension* presents the following  
NOMINATIVE ENDINGS:—*a, ι, υ, ω, ν, ρ, σ, ξ, ψ.*

91. The Gender of nouns of the third declension, when not determined by the signification (52), may generally be ascertained from the endings by the following

*Rules for Grammatical Gender.*I. *Masculines.*

1) All nouns in *āv, ās* (*Gen. avtos*), *eus*, and *υν*

- 2) Most nouns in *ην, ηρ, υρ, ωρ, ων* (*Gen. ωνος* or *οντος*), *ους, ως* (*Gen. ωτος*), and *ψ*.

## II. *Feminines.*

- 1) All nouns in *ᾱς* (*Gen. αδος*), *αυς, ις, ω, ως* (*Gen. οος*), and abstracts in *ότης* and *ύτης*.  
 2) Most nouns in *εις, ις, and υς*.

## III. *Neuters.*

- 1) All nouns in *α, η, ι, υ, ορ, and ος*.  
 2) Most nouns in *αρ* and *ας* (*Gen. ατος*).

92. Nouns of this declension are very numerous, and may be divided into five classes :

- 1) Those whose root appears unchanged in the Nom. Sing.: as *παιάν*, *Gen. παιάνος, α παιαν*; root, *παιάν*.
- 2) Those whose root lengthens its final vowel in the Nom. Sing.: as *ποιμήν*, *ποιμένος, α shepherd*; root, *ποιμέν*.
- 3) Those whose root assumes *ς* to form the Nom. Sing.: as, *λαίλαψ (πς), λαίλαπος, α storm*; root, *λαίλαπ*.
- 4) Those whose root drops its final consonant (or consonants) in Nom. Sing.: as, *σώμα, σώματος, α body*; root, *σώματ*.
- 5) Contracts with pure root, i. e. ending in a vowel: as, *τείχος, τείχεος, τείχους*; root, *τείχε*.

93. Nouns of the third declension are declined with the following

CASE-ENDINGS.

	SINGULAR.	
	Masc. and Fem.	Nenter.
Nom.	—	—
Gen.	ος	ος
Dat.	ι	ι
Acc.	ᾱ or υ	like Nom.
Voc.	—	like Nom.
	DUAL.	
N. A. V.	ει	ει
G. & D.	οιν	οιν
	PLURAL.	
Nom.	εις	α
Gen.	ων	ων
Dat.	σι(ν) *	σι(ν) *
Acc.	ᾱς	ᾱ
Voc.	εις	ᾱ

REM.—The Acc. ending υ is used only in nouns of the fifth class, and in a few of the third.

94. Class I.—Root like Nominative Singular.

PARADIGMS.

	Ὁ παιάν. <i>The pæan.</i>	Ὁ κρατήρ. <i>The bowl.</i>	Ὁ αἰών. <i>The age.</i>	Ὁ Ἕλλην. <i>The Greek.</i>
	SINGULAR.			
Nom.	παιάν	κρατήρ	αἰών	Ἕλλην
Gen.	παιάνος	κρατήρος	αἰώνος	Ἕλληνος
Dat.	παιάνι	κρατήρι	αἰώνι	Ἕλληνι
Acc.	παιάνα	κρατήρα	αἰώνα	Ἕλληνα
Voc.	παιάν	κρατήρ	αἰών	Ἕλλην
	DUAL.			
N. A. V.	παιᾶνε	κρατήρε	αἰῶνε	Ἕλληνε
G. & D.	παιάνοιν	κρατήροιν	αἰώνοιν	Ἕλλήνοιν
	PLURAL.			
Nom.	παιᾶνες	κρατήρες	αἰῶνες	Ἕλληνες
Gen.	παιάνων	κρατήρων	αἰώνων	Ἕλλήνων
Dat.	παιᾶσι(ν)	κρατήρσι(ν)	αἰῶσι(ν)	Ἕλληρσι(ν)
Acc.	παιᾶνας	κρατήρας	αἰῶνας	Ἕλληνας
Voc.	παιᾶνες.	κρατήρες.	αἰῶνες.	Ἕλληνες.

\* This ending is σι before consonants and σιν before vowels.



REM.—Observe that in the Dat. Plur. *ν* is dropped before *σ* for the sake of euphony: thus, *παιᾶσι* instead of *παιᾶνσι*.

## LESSON XII.

### *Third Declension.—Class I.—Exercises.*

95. *Accentuation.*—The general rule for accentuation in the Third Declension, is as follows:

- 1) The syllable which has the accent in the Nom. retains it throughout all the cases, with the limitation, however, that the accent can never stand farther from the end than the antepenult, and there only when the ultimate is short.
- 2) If the accent be on the antepenult, it will be the acute; if on the penult, the circumflex, when that is long by nature and the ultimate short, otherwise the acute.

### 96. VOCABULARY.

Ἄειδω or ᾄδω, εις,	<i>to sing.</i>
Γεωργός, οὔ, ό,	<i>husbandman.</i>
Δούλος, ου, ό,	<i>slave, servant.</i>
Ἑλλην, ηνος, ό,	<i>Greek, a Greek.</i>
Θάλλω, εις,	<i>to bloom.</i>
Θήρ, θηρός, ό,	<i>wild beast, beast of prey.</i>
Κρᾶτήρ, ἦρος, ό,	<i>bowl.</i>
Λειμών, ὠνος, ό,	<i>meadow.</i>
Παιάν, ἄνος, ό,	<i>psalm, war-song.</i>

### 97. EXERCISES.

1. Ὁ λειμών θάλλει. 2. Οἱ λειμώνες θάλλουσιν.

3. Ὁ γεωργὸς λειμῶνας ἔχει. 4. Φεύγομεν τοὺς θήρας.  
 5. Ὁ δοῦλος τὸν κρατῆρα θανμάζει. 6. Οἱ στρατιῶται  
 παιᾶνας ἄδουσιν. 7. Οἱ τῶν Ἑλλήνων στρατηγοὶ  
 παιᾶνας ἄδουσιν.

## LESSON XIII.

*Third Declension.—Class II.*

98. Class II. lengthens the short vowel in the final syllable of the root to form the nominative singular: as, ποιμήν, ποιμένος; root, ποιμέν.

## PARADIGMS.

	Ὁ ποιμήν. <i>The shepherd.</i>	Ὁ δαίμων. <i>The divinity.</i>	Ὁ αἰθήρ. <i>The air.</i>	Ὁ ῥήτωρ. <i>The orator.</i>
	ROOT, ποιμέν.	ROOT, δαίμον.	ROOT, αἰθέρ.	ROOT, ῥήτορ.
SINGULAR.				
Nom.	ποιμήν	δαίμων	αἰθήρ	ῥήτωρ
Gen.	ποιμένος	δαίμονος	αἰθέρος	ῥήτορος
Dat.	ποιμένι	δαίμονι	αἰθέρι	ῥήτορι
Acc.	ποιμένα	δαίμονα	αἰθέρα	ῥήτορα
Voc.	ποιμήν	δαίμον	αἰθήρ	ῥήτορ
DUAL.				
N. A. V.	ποιμένε	δαίμονε	αἰθέρε	ῥήτορε
G. & D.	ποιμένουιν	δαίμόνουιν	αἰθέροιν	ῥητόρουιν
PLURAL.				
Nom.	ποιμένες	δαίμονες	αἰθέρες	ῥήτορες
Gen.	ποιμένων	δαίμόνων	αἰθέρων	ῥητόρων
Dat.	ποιμέσι(ν)	δαίμοσι(ν)	αἰθέρσι(ν)	ῥητορσι(ν)
Acc.	ποιμένας	δαίμονας	αἰθέρας	ῥητορας
Voc.	ποιμένες.	δαίμονες.	αἰθέρες.	ῥητορες.

REM.—The vocative singular in words of this class is like the

root, except in words accented on the ultimate, in which it is like the nominative, as *ποιμήν*, both Nom. and Voc.

99. A few nouns of this class are syncopeated in some of their cases, and are declined according to the following

## PARADIGMS.

	Ὁ πατήρ. <i>The father.</i> ROOT, πατέρ.	Ἡ μήτηρ. <i>The mother.</i> ROOT, μήτερ.	Ἡ θυγάτηρ. <i>The daughter.</i> ROOT, θυγάτερ.	Ὁ ἀνὴρ. <i>The man.</i> ROOT, ἀνέρ.
SINGULAR.				
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρός	μητρός	θυγατρός	ἀνδρός
Dat.	πατρί	μητρί	θυγατρί	ἀνδρί
Acc.	πατέρα	μητέρα	θυγάτερα	ἀνδρα
Voc.	πάτερ	μήτερ	θυγάτερ	ἀνερ
DUAL.				
N. A. V.	πατέρε	μητέρε	θυγατέρε	ἀνδρε
G. & D.	πατέροιν	μητέροιν	θυγατέροιν	ἀνδροῖν
PLURAL.				
Nom.	πατέρες	μητέρες	θυγατέρες	ἀνδρες
Gen.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
Dat.	πατέρασιν(ν)	μητέρασιν(ν)	θυγατέρασιν(ν)	ἀνδράσιν(ν)
Acc.	πατέρας	μητέρας	θυγάτερας	ἀνδρας
Voc.	πατέρες.	μητέρες.	θυγατέρες.	ἀνδρες.

100. These Paradigms differ from the regular Paradigms of this class,

1) In dropping *ε* of the root in the Gen. and Dat. Sing. and in the Dat. Pl., and in *ἀνὴρ* in all the cases, except the Nom. and Voc. Sing.

2) In inserting *σ* in the Dat. Pl. before the ending to soften the pronunciation; in *ἀνὴρ* also a *δ* for the same reason in all its syncopeated forms in place of the omitted *ε*.

3) In several irregularities of accentuation, which will be readily seen in the Paradigms themselves.

## LESSON XIV.

*Third Declension.—Class II.—Exercises*

101. The Article in Greek often has the force of the possessives *my, his, her, &c.*; e. g.:

Ὁ ποιμὴν τὴν θυγατέρα | *The shepherd loves his*  
στέργει. | *(lit. the) daughter.*

## 102. VOCABULARY.

ἄνθρωπος, ου, ὁ,	<i>man.</i>
ἡγεμών, όνος, ὁ,	<i>guide.</i>
θηρίον, ου, τό,	<i>wild animal, beast, game.</i>
θυγάτηρ, τρός, ἡ,	<i>daughter.</i>
Κύρος, ου, ὁ,	<i>Cyrus, a Persian prince who attempted to dethrone his brother Artaxerxes.</i>
μήτηρ, μηρός, ἡ,	<i>mother.</i>
πατήρ, πατρός, ὁ,	<i>father.</i>
ποιμήν, ένος, ὁ,	<i>shepherd.</i>
ρήτωρ, ορος, ὁ,	<i>orator, speaker.</i>
σοφία, ας, ἡ,	<i>wisdom.</i>
στέργω, εις,	<i>to love.</i>

## 103. EXERCISES.

## I.

1. Οἱ ποιμένες τοὺς ρήτορας θανμάζουσιν. 2. Ἡ τοῦ ποιμένου θυγάτηρ ἄδει. 3. Αἱ τῶν ποιμένων θυγα-

a which it is like

yncopated in  
ording to the

Ὁ ἀνὴρ.  
*The man.*  
Root, ἀνέρ.

ἀνὴρ  
ἀνδρός  
ἀνδρὶ  
ἀνδρα  
ἄνερ

ἄνδρε  
ἀνδροῖν

ἄνδρες  
ἀνδρῶν  
ἀνδράσι(ν)  
ἄνδρας  
ἄνδρες.

regular Par-

e Gen. and  
and in ἀνὴρ  
n. and Voc.

re the end-  
n; in ἀνὴρ  
all its syn-  
mitted ε.

τέρες ἄδουσι. 4. Ἡγεμόνας ἔχομεν. 5. Ὁ πατήρ τὴν θυγατέρα στέργει. 6. Κύρος θηρία θηρεύει. 7. Κύρος τὰ θηρία θηρεύει. 8. Στέργομεν τὰς θυγατέρας. 9. Ἡ θυγάτηρ τὴν μητέρα στέργει. 10. Στέργομεν τοὺς πατέρας. 11. Ἡ μήτηρ τὴν θυγατέρα θαυμάζει.

## II.

1. The shepherds love their daughters. 2. The girls love their father. 3. We admire the orator. 4. The guide admires the shepherd. 5. The daughter of the guide is writing a letter.

## LESSON XV.

*Third Declension.—Class III.*

104. Class III. adds *s* to the root to form the nominative singular, as λαίλαψ (*ψs*), λαίλαπος; root, λαίλαπ.

REM.—It will be at once seen that if *s* be added to the root, we shall have λαίλαψ; but *ψs* must be written *ψ*, hence λαίλαψ.

105. In the formation of the nominative singular and the dative plural, observe the following euphonic changes:

- 1) A Pi-mute—π, β, φ—at the end of the root coalesces with *s* and forms *ψ*: as λαίλαπ-*s*, λαίλαψ.
- 2) A Kappa-mute—κ, γ, χ—coalesces with *s* and forms *ξ*: as κόρακ-*s*, κόραξ.
- 3) A Tau-mute—τ, δ, θ—is dropped before *s*: as λάμπαδ-*s*, λάμπας (*δ* dropped).

## PARADIGMS.

Ἡ λαίλαψ (πς). <i>The storm.</i>	Ὁ κόραξ (κς). <i>The raven.</i>	Ἡ λαμπάς (δς). <i>The torch.</i>	Ἡ κόρυς (θς). <i>The helmet.</i>
ROOT, λαίλαπ.	ROOT, κόρακ.	ROOT, λαμπάδ.	ROOT, κόρυθ.
SINGULAR.			
Nom. λαίλαψ	κόραξ	λαμπάς	κόρυς
Gen. λαίλαπος	κόρακος	λαμπάδος	κόρυθος
Dat. λαίλαπι	κόρακι	λαμπάδι	κόρυθι
Acc. λαίλαπα	κόρακα	λαμπάδα	κόρυν
Voc. λαίλαψ	κόραξ	λαμπάς	κόρυς
DUAL.			
N. A. V. λαίλαπε	κόρακε	λαμπάδε	κόρυθε
G. & D. λαίλαποιν	κοράκοιν	λαμπάδοιν	κορύθοιν
PLURAL.			
Nom. λαίλαπες	κόρακες	λαμπάδες	κόρυθες
Gen. λαίλαπων	κοράκων	λαμπάδων	κορύθων
Dat. λαίλαπι(ν)	κόραξι(ν)	λαμπάσι(ν)	κόρυσι(ν)
Acc. λαίλαπας	κόρακας	λαμπάδας	κόρυθας
Voc. λαίλαπες.	κόρακες.	λαμπάδες.	κόρυθες.

106. Nouns in *us* and *us* not accented on the ultimate, have the accusative singular in *ν* if the root ends in a Tau-mute. See *κόρυς* in the above Paradigms.

## 107. VOCABULARY.

Εἰρήνη, ης, ἡ,

Ἐλπίς, ἰδος, ἡ,

Θώραξ, ἄκος, ὁ,

Κήρυξ, ὕκος, ὁ,

Κόλαξ, ἄκος, ὁ,

Κόραξ, ἄκος, ὁ,

Μακαρίζω, εἰς,

Ὄρνις, ἰθος, ὁ ἢ ἡ,

Πέμπω, εἰς,

Φιλόσοφος, ου, ὁ,

*peace.**hope.**breast-plate, cuirass.* (*ἄκουστρον*)*herald, messenger.**flatterer.**raven, crow.**to bless, esteem happy.**bird.**to send.**philosopher.*

Φυγάς, ἄδος, ὁ,	<i>fugitive, exile.</i>
Χειμών, ὠνος, ὁ,	<i>winter, storm.</i>
Χελιδών, ὄνος, ἡ,	<i>swallow.</i>
Χρῦσός, οὐ, ὁ,	<i>gold.</i>

## 108. EXERCISES.

## I.

1. Ἔχομεν ἐλπίδας. 2. Τὸν κόλακα φεύγομεν. 3. Οἱ φιλόσοφοι τοὺς κόλακας φεύγουσιν. 4. Οἱ Ἕλληνες πέμπουσι κήρυκας. 5. Οἱ στρατιῶται θώρακας ἔχουσιν. 6. Ἡ κόρη τοὺς κόρακας ἔχει. 7. Ἡ τοῦ κήρυκος θυγάτηρ τὰς ὄρνιθας θανμάζει. 8. Οἱ κήρυκες τοὺς Ἕλληνας μακαρίζουσιν. 9. Οἱ ῥήτορες τὴν εἰρήνην λούουσιν. 10. Αἱ χελιδόνες τὸν χειμῶνα φεύγουσιν. 11. Ὁ στρατιώτης τοὺς ποιμένας μακαρίζει.

## II.

1. The girl has a bird. 2. The bird sings. 3. The girl esteems the birds happy. 4. The general is sending heralds. 5. The Jaughters of the herald admire the breastplate of the general. 6. The soldiers are pursuing the fugitives. 8. The girl admires the gold.

## LESSON XVI.

*Third Declension.—Class IV.*

109. Class IV. drops τ or κτ from the root to form the nominative singular, because it is a principle in the Greek language that no word may end in τ: as σώμα, σώματος; root, σώματ.

## PARADIGMS.

	Τὸ σῶμα. <i>The body.</i> ROOT, σώματ.	Τὸ πρᾶγμα. <i>The thing.</i> ROOT, πράγματ.	Τὸ γάλα. <i>The milk.</i> ROOT, γάλακτ.
SINGULAR.			
Nom.	σῶμα	πρᾶγμα	γάλα
Gen.	σώματος	πράγματος	γάλακτος
Dat.	σώματι	πράγματι	γάλακτι
Acc.	σῶμα	πρᾶγμα	γάλα
Voc.	σῶμα	πρᾶγμα	γάλα
DUAL.			
N. A. V.	σώματε	πράγματε	γάλακτε
G. & D.	σωμάτων	πραγμάτων	γαλάκτων
PLURAL.			
Nom.	σώματα	πράγματα	γάλακτα
Gen.	σωμάτων	πραγμάτων	γαλάκτων
Dat.	σώμασι(ν)	πράγμασι(ν)	γάλαξι(ν)
Acc.	σώματα	πράγματα	γάλακτα
Voc.	σώματα.	πράγματα.	γάλακτα.

REM.—Observe that τ is also dropped in the Dat. Pl., because it can never stand before s.

## 110. VOCABULARY.

Ἄδελφός, οὐ, ὁ,	<i>brother.</i>
Ἄθροίζω, εἰς,	<i>to collect.</i>
Γάλα, ακτος, τό,	<i>milk.</i>
Γυμνάζω, εἰς,	<i>to train, exercise, particularly in gymnastics.</i>
Θεός, οὐ, ὁ or ἡ,	<i>god, goddess.</i>
Κλέαρχος, ου, ὁ,	<i>Clearchus, commander under Cyrus.</i>
Κῶμα, ατος, τό,	<i>wave, billow.</i>
Σπένδω, εἰς,	<i>to pour, to pour a libation.</i>
Στράτευμα, ἄτος, τό,	<i>army.</i>
Σῶμα, ἄτος, τό,	<i>body, person.</i>
Ψήφισμα, ἄτος, τό,	<i>decree, act, statute.</i>



## 111. EXERCISES.

## I.

1. Ὁ νεανίας τὸ σῶμα γυμνάζει. 2. Τὰ σώματα γυμνάζομεν. 3. Κῦρος ἔχει στράτευμα. 4. Κῦρος ἀθροίζει τὸ στράτευμα. 5. Ἔχω τὸ ψήφισμα. 6. Ὁ ῥήτωρ τὰ ψηφίσματα ἔχει. 7. Οἱ πολῖται τὰ κύματα θανμάζουσιν. 8. Ὁ στρατηγὸς τῇ θεᾷ κρατήρα γάλακτος σπένδει. 9. Οἱ Ἕλληνες τοῖς θεοῖς κρατήρας γάλακτος σπένδουσιν. 10. Κλέαρχος λύει τὰς σπουδάς.

## II.

1. You have an army. 2. Cyrus is praising his army. 3. The shepherds wonder at the armies. 4. The girl admires the bowl. 5. The brother of the shepherd speaks the truth. 6. The guide has the bowl of milk.

## LESSON XVII.

*Third Declension.—Class V.*

112. Class V. comprises the pure contract nouns of this declension: as *τείχος, τείχεος, τείχους*; root, *τείχε*.

113. Nouns of this declension which have the root pure, may be divided into two classes:

- 1) Those which do not suffer contraction: as *ἦρωσ, ἦρωος, a hero*; root, *ἦρω*. These present no special peculiarities, and are declined according to the paradigms already given for Classes I. and III.

- 2) Those which are contracted, and which consequently present some peculiarities. These constitute Class V.

114. PARADIGMS. *Pure Root—Not Contracted.*

	τὸ δάκρυ. <i>The tear.</i> ROOT, δάκρυ. Class I.	Ὁ κῆς. <i>The weevil.</i> ROOT, κη. Class III.	Ὁ θῶς. <i>The jackal.</i> ROOT, θω. Class III.
SINGULAR.			
Nom.	δάκρυ	κῆς	θῶς
Gen.	δάκρυος	κηός	θωός
Dat.	δάκρυι	κηί	θωί
Acc.	δάκρυ	κην	θῶα
Voc.	δάκρυ	κῆς	θῶς
DUAL.			
N. A. V.	δάκρυε	κηέ	θῶε
G. & D.	δακρύουιν	κηοῖν	θῶοιν
PLURAL.			
Nom.	δάκρυα	κηές	θῶες
Gen.	δακρύων	κηῶν	θῶων
Dat.	δάκρυσι(ν)	κησί(ν)	θωσί(ν)
Acc.	δάκρυα	κηίας	θῶας
Voc.	δάκρυα.	κηές.	θῶες.

## 115. On accentuation, observe

- 1) That monosyllables of this declension at variance with the general rule (95), take the accent in the Gen. and Dat. of all numbers on the ultimate, as in *κης*.
- 2) That *θῶς* conforms to this exception in the *singular* and in the *dative plural*, but follows the general rule in the *dual* and in the *genitive plural*.

116. Nouns in *ευς* (*G. εως*), *ης* (*G. εος*), and *ος* (*G. εος*) undergo certain contractions, as seen in the following

## PARADIGMS.

	Ὁ βασιλεύς. <i>The king.</i> ROOT, βασιλέ.	Ἡ τριήρης. <i>The galley.</i> ROOT, τριήρη	Τὸ τεῖχος. <i>The wall.</i> ROOT, τεῖχε.
SINGULAR.			
Nom.	βασιλεύς	τριήρης	τεῖχος
Gen.	βασιλέως	(τριήρεος) τριήρους	(τεῖχεος) τεῖχους
Dat.	βασιλ(εῦ)εῖ	(τριήρει) τριήρει	(τεῖχεϊ) τεῖχει
Acc.	βασιλέα	(τριήρεα) τριήρη	τεῖχος
Voc.	βασιλεῦ	τριήρες	τεῖχος
DUAL.			
N. A. V.	βασιλέε	(τριήρεε) τριήρη	(τεῖχεε) τεῖχη
G. & D.	βασιλέων	(τριήρεων) τριηροῖν	(τεῖχεων) τεῖχοῖν
PLURAL.			
Nom.	βασιλ(έες)εῖς	(τριήρεες) τριήρεις	(τεῖχεα) τεῖχη
Gen.	βασιλέων	(τριήρέων) τριήρων	(τεῖχέων) τεῖχῶν
Dat.	βασιλεῦσι(ν)	τριήρεσι(ν)	τεῖχεσι(ν)
Acc.	βασιλέας	(τριήρεας) τριήρεις	(τεῖχεα) τεῖχη
Voc.	βασιλ(έες) εῖς.	(τριήρεες) τριήρεις.	(τεῖχεα) τεῖχη.

REM.—Βασιλεύς lengthens the Genitive ending *os* into *os*: thus, βασιλέως for βασιλέος.

## LESSON XVIII.

*Third Declension.—Class V.—Exercises.*117. RULE.—*Vocative.*

The name of the person or thing addressed is put in the Vocative, c. g.:

Κῦρος, ὦ Τισσαφέρνη, ἀλη- | *Tissaphernes, Cyrus speaks*  
θεύει. | *the truth.*

## 118. VOCABULARY.

Ἄνῆρ, ἀνδρός, ὁ,	<i>man, hero.</i>
Βασιλεύς, ἑως, ὁ,	<i>king.</i>
Ἴππεύς, ἑως, ὁ,	<i>horseman, pl. cavalry.</i>
Κάλλος, εὖς, οὖς, τό,	<i>beauty.</i>
Κτήμα, ἄτος, τό,	<i>possession, treasures, means.</i>
Λείπω, εἰς,	<i>to leave, abandon.</i>
Λόφος, οὖ, ὁ,	<i>summit, hill.</i>
Μέγεθος, εὖς, οὖς, τό,	<i>size, height.</i>
Ξενοφῶν, ὠντος, ὁ,	<i>Xenophon, author of Anabasis.</i>
*Ὀρος, εὖς, οὖς, τό,	<i>mountain.</i>
Πέρσης, οὖ, ὁ,	<i>Persian, a Persian.</i>
Πολέμιος, οὖ, ὁ,	<i>enemy.</i>
Τείχος, εὖς, οὖς, τό,	<i>wall, fortification.</i>
Τριήρης, εὖς, οὖς, ἡ,	<i>galley, trireme.</i>
Φυλάττω, εἰς,	<i>to guard, defend.</i>
Χρῆμα, ἄτος, τό,	<i>thing, affair, plur. often money, property.</i>
*ὦ ( <i>interjection</i> ),	<i>O, used in direct address.</i>

## 119. EXERCISES.

## I.

1. Ἐχεις τριήρεις, ὦ Ξενοφῶν. 2. Οἱ πολέμιοι τὴν τριήρη ἔχουσιν. 3. Τὸν τῶν Περσῶν βασιλέα Δαυμάζομεν. 4. Λείπουσι τὸν λόφον οἱ ἱππεῖς. 5. Τοὺς ἱππέας διώκει. 6. Ἡ τοῦ βασιλέως θυγάτηρ τοὺς ἱππέας Δαυμάζει. 7. Οἱ βασιλέως κήρυκες τὰς τῶν Ἑλλήνων τριήρεις Δαυμάζουσιν. 8. Ἐχεις χρήματα. 9. Ἐχεις κτήματα. 10. Ἐχεις ἄνδρας.

## II.

1. The youth wonders at the beauty of the house. 2. We admire the mountains. 3. The brother of the

king wonders at the height of the mountain. 4. The king of the Persians wonders at the beauty of the mountain.

## LESSON XIX.

*Third Declension.—Class V., continued.*

120. Many nouns in *ις*, *υς*, *ι*, and *υ*, change the vowels *ι* and *υ* into *ε* in all cases, except the Nom., Acc., and Voc. Sing., and then contract *ει* into *ει*, *εες* and *εας* into *εις*, and *εα* into *η*. The endings *εως* and *ων* in the Gen. of nouns in *ις* and *υς* admit an accent on the antepenult as if short, as *πόλεως*.

## PARADIGMS.

	Ἡ πόλις. <i>The city.</i> ROOT, πόλι.	Ὁ πήχυς. <i>The cubit.</i> ROOT, πήχυ.	Τὸ σινάπι. <i>The mustard.</i> ROOT, σίναπι.	Τὸ ἄστυ. <i>The city.</i> ROOT, ἄστυ.
SINGULAR.				
Nom.	πόλις	πήχυς	σινάπι	ἄστυ
Gen.	πόλεως	πήχεως	σινάπεος	ἄστεος
Dat.	πόλει	πήχει	σινάπει	ἄστει
Acc.	πόλιν	πήχυν	σίναπι	ἄστυ
Voc.	πόλι	πήχυ	σίναπι	ἄστυ
DUAL.				
N. A. V.	πόλεε	πήχεε	σινάπεε	ἄστεε
G. & D.	τολέου	πηχέου	σινάπέου	ἄστέου
PLURAL.				
Nom.	πόλεις	πήχεις	σινάπη	ἄσθη
Gen.	πόλεων	πήχεων	σινάπεων	ἄστέων
Dat.	πόλεσι(ν)	πήχεσι(ν)	σινάπεσι(ν)	ἄστεσι(ν)
Acc.	πόλεις	πήχεις	σινάπη	ἄσθη
Voc.	πόλεις.	πήχεις.	σινάπη.	ἄσθη.

REM.—Observe that πῆλυσ is declined precisely like πόλις, and ἄστυ like σίναπι.

121. In any sentence the predicate may be modified by a noun denoting the place of the action.

122. RULE.—*Place.*

The name of the place where any thing is or is done is generally put in the Dative with a preposition, e. g. :

Ὁ παῖς ἐν τῷ παραδείσῳ | *The boy is playing in the park.*  
παίζει.

123. RULE.—*Place.*

After verbs of motion,

1) The place *to which* the motion is directed is expressed by the Accusative with a preposition, e. g. :

Ἐξελαύνει εἰς Κολοσσάς. | *He marches to Colossae.*

2) The place *from which* the motion proceeds is expressed by the Genitive with a preposition, e. g. :

Φεύγουσιν ἐκ τῆς ἀγορᾶς. | *They flee from the agora.*

#### 124. VOCABULARY.

*Ἄνθος, εὐς, οὐς, τό,	<i>flower.</i>
*Ἄστυ, εὐς, τό,	<i>city, walled town.</i>
Γονεὺς, ἑὼς, ὄ,	<i>father, pl. parents.</i>
Δύναμις, εὐς, ἦ,	<i>force, power.</i>
Εἰμί (see 42),	<i>to be.</i>
Εἰς ( <i>prep. with accus.</i> ),	<i>into, to.</i>
Ἐκ ( <i>prep. with gen.</i> ),	<i>from.</i>
Ἐν ( <i>prep. with dat.</i> ),	<i>in.</i>
Ἱερεὺς, ἑὼς, ὄ,	<i>priest.</i>

tain. 4. The beauty of the

continued.

ῶ, change the pt the Nom., εἰ into εἰ, εἰς into εὐς and omit an accent

Τὸ ἄστυ.  
*The city.*  
Root, ἄστυ.

ἄστύ  
ἄστεος  
ἄστει  
ἄστυ  
ἄστυ

ἄστυ  
ἄστέων  
ἄστυ(ν)

ἄστυ  
ἄστέων  
ἄστυ(ν)  
ἄστυ  
ἄστυ

Ἰκετεύω, εις,	<i>beseech, supplicate.</i>
Παράδεισος, ου, ό,	<i>park, pleasure-ground.</i>
Πόλις, εως, ή,	<i>city.</i>
Πράξις, εως, ή,	<i>doing, action, deed.</i>
Φίλιππος, ου, ό,	<i>Philip, king of Macedon.</i>

## 125. EXERCISES.

## I.

1. Οἱ στρατιῶται τὴν πόλιν φυλάττει.
2. Τὰ τῆς πόλεως κτήματα φυλάττομεν.
3. Φίλιππος πόλεις ἔχει.
4. Τὸ ἄστν τείχη ἔχει.
5. Οἱ πολέμοιοι ἐκ τοῦ ἄστεος φεύγουσιν.
6. Ἰκετεύω τὸν βασιλέα.
7. Οἱ ἱερεῖς τοὺς στρατηγὸς ἰκετεύουσιν.
8. Ἔστι στρατεύμα ἐν τῷ παραδείσῳ.
9. Ὁ βασιλεὺς ἔχει δύναμιν.
10. Τὰς Κύρου πράξεις θαυμάζομεν.

## II.

1. The king is in the city.
2. The general is guarding the city.
3. The king sends messengers into the city.
4. The boys are playing in the king's park.
5. The girl loves her parents.
6. The girl admires flowers.
7. We wonder at the beauty of the flowers.

## LESSON XX.

*Adjectives.—First and Second Declensions.*

126. The *Adjective* is that part of speech which is used to qualify substantives: as *ἀγαθός, good; μέγας, great.*

127. In Greek, as in Latin, the form of the adject-

tive often depends, in part, upon the gender of the nouns which it qualifies, e. g. :

Ἄγαθός ἀνὴρ.		A good man.
Ἄγαθὴ κόρη.		A good girl.
Ἄγαθὸν ἔργον.		A good work.

REM.—Thus ἀγαθός is the form of the adjective which is used with masculine nouns, ἀγαθὴ with feminine, and ἀγαθὸν with neuter.

128. These three forms of the adjective are declined like nouns of the same endings. Thus the *masculine* is declined like λόγος (79), and is accordingly of the second declension ; the *feminine* like νίκη (63), and is of the first declension ; the *neuter* like σῦκον, and, like the masculine, is of the second declension.

PARADIGM.

Ἄγαθός, good.			
SINGULAR.			
	Masc.	Fem.	Neut.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν
DUAL.			
N. A. V.	ἀγαθῶ	ἀγαθά	ἀγαθῶ
G. & D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν
PLURAL.			
Nom.	ἀγαθοί	ἀγαθαί	ἀγαθά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς
Acc.	ἀγαθοὺς	ἀγαθάς	ἀγαθά
Voc.	ἀγαθοί	ἀγαθαί	ἀγαθά.



129. Adjectives of this class have the feminine in *a*, if *ρ*, *ε*, or *ι* precedes the ending; as, φίλιος, φιλία, φίλιον.

## PARADIGM.

Φίλιος, friendly.			
SINGULAR.			
	Masc.	Fem.	Neut.
Nom.	φίλιος	φιλία	φίλιον
Gen.	φιλίου	φιλίας	φιλίου
Dat.	φιλίῳ	φιλίᾳ	φιλίῳ
Acc.	φίλιον	φιλίαν	φίλιον
Voc.	φίλιε	φιλία	φίλιον
DUAL.			
N. A. V.	φιλίῳ	φιλία	φιλίῳ
G. & D.	φιλίου	φιλίαν	φιλίου
PLURAL.			
Nom.	φίλιοι	φίλιαι	φίλια
Gen.	φιλίων	φιλίων	φιλίων
Dat.	φιλίοις	φιλίαις	φιλίοις
Acc.	φιλίους	φιλίας	φίλια
Voc.	φίλιοι	φίλιαι	φίλια.

REM.—In accentuation, as in declension, adjectives generally follow the analogy of nouns, as in the paradigm of ἀγαθός. As an exception, however, adjectives in *ος* not accented on the ultimate, take the accent in the *feminine* on the same syllable as in the *masculine*, when the quantity of the ultimate will permit (10). Thus, in the above paradigm the *fem.* φιλία becomes in *nom.* and *voc. plur.* φιλίαι, because the *masc.* is φίλιοι, though if it had followed the analogy of nouns it would have been φιλίαι.

e feminine in  
φίλιος, φιλία,

LESSON XXI.

*Adjectives.—First and Second Declensions, continued.*

130. Adjectives in *ος*, with *ε* or *ο* before the ending, suffer contraction, as χρύσεος (*golden*), χρυσοῦς; *fem.* χρυσέα, χρυση; *neut.* χρύσειον, χρυσοῦν: ἀπλῶς (*simple*), ἀπλοῦς; *fem.* ἀπλόη, ἀπλή; *neut.* ἀπλόον, ἀπλοῦν. In their contract forms they are declined according to the following

PARADIGMS.

	1. Χρυσοῦς, <i>golden.</i>			2. Ἀπλοῦς, <i>simple.</i>		
	SINGULAR.					
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλή	ἀπλοῦν
Gen.	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
Dat.	χρυσῶ	χρυσῇ	χρυσῶ	ἀπλῶ	ἀπλῇ	ἀπλῶ
Acc.	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀπλοῦν	ἀπλῆν	ἀπλοῦν
Voc.		χρυσῆ	χρυσοῦν		ἀπλή	ἀπλοῦν
	DUAL.					
N. A. V.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλώ	ἀπλᾶ	ἀπλώ
G. & D.	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν
	PLURAL.					
Nom.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Gen.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
Dat.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
Acc.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ
Voc.	χρυσοῖ	χρυσαῖ	χρυσᾶ.	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ.

REM.—For accentuation of Nom. Acc. and Voc. Dual, Masc. and Neut., see 82.

131. Some adjectives in *ος* and *ους* have but two

Neut.  
φίλιον  
φιλίον  
φιλίω  
φίλιον  
φίλιον

φιλίω  
φιλίω

φίλια  
φιλίων  
φιλίους  
φίλια  
φίλια.

ves generally  
γάθος. As an  
the ultimate,  
ble as in the  
permit (10).  
in *nom.* and  
if it had fol-  
u.

terminations for the three genders, as they employ the same form both for the masculine and the feminine.

## PARADIGMS.

		<i>*Αδικος, unjust.</i>		<i>Εὔνοος, εὔνου, well disposed.</i>	
SINGULAR.					
	M. & F.	Neut.		M. & F.	Neut.
Nom.	ἄδικος	ἄδικον		εὔνοος	εὔνον
Gen.	ἀδίκου	ἀδίκου		εὔνου	εὔνου
Dat.	ἀδικῶ	ἀδικῶ		εὔνῳ	εὔνῳ
Acc.	ἄδικον	ἄδικον		εὔνον	εὔνον
Voc.	ἄδικε	ἄδικον		εὔνου	εὔνου
DUAL.					
N. A. V.	ἀδικῶ	ἀδικῶ		εὔνῳ	εὔνῳ
G. & D.	ἀδίκων	ἀδίκων		εὔνων	εὔνων
PLURAL.					
Nom.	ἄδικοι	ἄδικα		εὔνοι	εὔνοα
Gen.	ἀδίκων	ἀδίκων		εὔνων	εὔνων
Dat.	ἀδίκοις	ἀδίκοις		εὔνοις	εὔνοις
Acc.	ἀδίκους	ἄδικα		εὔνους	εὔνοα
Voc.	ἄδικοι	ἄδικα.		εὔνοι	εὔνοα.

## LESSON XXII.

*Adjectives.—First and Second Declensions.—Exercises.*

132. RULE.—*Agreement of Adjectives.*

Adjectives agree in *gender, number, and case*, with the nouns which they qualify, e. g. :

Ἄγαθός βασιλεύς.

Ἄγαθὴ βασίλεια.

| A good king.

| A good queen.

133. Adjectives may be used in the predicate with the verb εἶμι to affirm some quality of the subject, e. g. :

'Ο βασιλεύς ἐστὶν ἀγαθός.		<i>The king is good.</i>
'Η βασιλεία ἐστὶν ἀγαθή.		<i>The queen is good.</i>

134. In English the adjective with the definite article is often used substantively, though only in the plural number ; in Greek, however, this usage is extended to all numbers and genders, e. g. :

'Ο ἀγαθός.		<i>The good man.</i>
'Η ἀγαθή.		<i>The good woman.</i>
Τὼ ἀγαθῶ.		<i>The two good men.</i>
Οἱ ἀγαθοί.		<i>The good.</i>

135. This is particularly frequent in the neuter plural, e. g. :

Τὰ καλά.		<i>Honorable things.</i>
		<i>Honorable actions.</i>
		<i>Honorable conduct.</i>

136. VOCABULARY.

'Αγαθός, ἡ, ὄν,	<i>good.</i>
Αἰσχρός, ἄ, ὄν,	<i>shameful, base.</i>
Βίβλος, οὐ, ἡ,	<i>book.</i>
'Ελληνικός, ἡ, ὄν,	<i>Hellenic, Grecian</i>
*Ἔργον, οὐ, τό,	<i>work, deed.</i>
Εὐδαιμονίζω, εἰς,	<i>to think happy.</i>
Κακός, ἡ, ὄν,	<i>bad, base.</i>
Καλός, ἡ, ὄν,	<i>beautiful, noble.</i>
Κήπος, οὐ, ὁ,	<i>garden.</i>
Κρύπτω, εἰς,	<i>to conceal, hide.</i>
Κύπελλον, οὐ, τό,	<i>cup.</i>

they employ  
and the femi-

well disposed.

Neut.  
εὖνον  
εὖνου  
εὖνῳ  
εὖνοισιν  
εὖνον

εὖνῳ  
εὖνοισιν

εὖνοια  
εὖνων  
εὖνοισιν  
εὖνοια  
εὖνοια.

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case, with

ng.

een.

Παῖς, παιδός, ὅ,  
 Σοφός, ἡ, ὄν,  
 Χρυσοῦς, ἡ, οὖν,

boy, son, child.  
 wise.  
 golden, of gold.

## 137. EXERCISES.

## I.

1. Ὁ νεανίας καλὰ ἔργα διώκει. 2. Τὰ καλὰ διώκομεν. 3. Αἱ καλαὶ κόραι τὰς ἐπιστολάς ἔχουσιν. 4. Οἱ πολῖται εἰσι σοφοί. 5. Τὸ κύπελλον ἐστὶ χρυσοῦν. 6. Εὐδαιμονίζομεν τοὺς ἀγαθοὺς. 7. Ὁ κλέπτης κρύπτει τὰ χρυσᾶ κύπελλα ἐν τῷ κήπῳ. 8. Οἱ ἀγαθοὶ τὰ καλὰ διώκουσιν. 9. Ὁ Κύρος ἀθροίζει τὸ Ἑλληνικὸν στράτευμα. 10. Ὁ κακὸς τὰ αἰσχρὰ διώκει. 11. Ὁ παῖς τὴν καλὴν βίβλον ἔχει.

## II.

1. The boys are playing in the beautiful park. 2. The good boy is writing a beautiful letter. 3. The good king has a golden breastplate. 4. The breastplate of the good king is of gold (*golden*). 5. The boy has a golden cup. 6. We admire the boy's golden cup.

## LESSON XXIII.

*Adjectives.—First and Third Declensions.*

138. Many adjectives of three terminations are declined in the masculine and neuter like nouns of the *third declension*, and in the feminine like those of the *first declension*.

PARADIGMS.

1. Χαρίεις, <i>graceful</i> .			2. Ἠδύς, <i>sweet</i> .		
SINGULAR.					
Nom.	χαρίεις	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖα ἡδύ
Gen.	χαρίεντος	χαρίεσσης	χαρίεντος	ἡδέος	ἡδεῖας ἡδέος
Dat.	χαρίεντι	χαριέσση	χαρίεντι	ἡδεῖ	ἡδεῖα ἡδεῖ
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	ἡδύν	ἡδεῖαν ἡδύ
Voc.	χαρίεν	χαρίεσσα	χαρίεν	ἡδύς	ἡδεῖα ἡδύ
DUAL.					
N. A. V.	χαρίεντε	χαριέσσᾱ	χαρίεντε	ἡδέε	ἡδεῖα ἡδέε
G. & D.	χαρίεντοι	χαρίεσσαιν	χαρίεντοι	ἡδέοιο	ἡδεῖαιν ἡδέοιο
PLURAL.					
Nom.	χαρίεντες	χαρίεσσαι	χαρίεντα	ἡδεῖς	ἡδεῖαι ἡδέα
Gen.	χαρίέντων	χαριεσσῶν	χαρίέντων	ἡδέων	ἡδεῖων ἡδέων
Dat.	χαρίεσι(ν)	χαριέσαις	χαρίεσι(ν)	ἡδέσι(ν)	ἡδεῖαις ἡδέσι(ν)
Acc.	χαρίεντας	χαριέσσᾱς	χαρίεντα	ἡδεῖς	ἡδεῖας ἡδέα
Voc.	χαρίεντες	χαρίεσσαι	χαρίεντα.	ἡδεῖς	ἡδεῖαι ἡδέα.
3. Μέλας, <i>black</i> .			4. Πᾶς, <i>all, every</i> .		
SINGULAR.					
Nom.	μέλας	μελαῖνᾱ	μέλαν	πᾶς	πᾶσᾱ πᾶν
Gen.	μελάου	μελαίνης	μελάου	παντός	πάσης παντός
Dat.	μελαῖ	μελαίνῃ	μελαῖ	παντί	πάσῃ παντί
Acc.	μελαῖνᾱ	μελαῖναν	μέλαν	πάντα	πάσαν πᾶν
Voc.	μέλας	μελαῖνα	μέλαν	πᾶς	πᾶσα πᾶν
DUAL.					
N. A. V.	μέλανε	μελαῖνᾱ	μέλανε	πάντε	πᾶσᾱ πάντε
G. & D.	μελάου	μελαῖναι	μελάου	πάντων	πάσαι
PLURAL.					
Nom.	μέλανες	μελαῖναι	μέλανα	πάντες	πᾶσαι πάντα
Gen.	μελάων	μελαίνων	μελάων	πάντων	πασῶν πάντων
Dat.	μέλασι(ν)	μελαῖναις	μέλασι(ν)	πάσι(ν)	πάσαις πάσι(ν)
Acc.	μέλανας	μελαῖνᾱς	μέλανα	πάντας	πάσᾱς πάντα
Voc.	μέλανες	μελαῖναι	μέλανα.	πάντες	πᾶσαι πάντα.

REM.—On the accentuation of πᾶς, the pupil will observe that the feminine follows the analogy of nouns of the first declension,

and that the masculine and neuter are accented in the singular like monosyllabic substantives of the third declension (115), while in the dual and plural they conform to the general rule for accentuation as given in article 95.

139. Some adjectives belong wholly to the third declension.

## PARADIGMS.

1. Σαφής, <i>evident, plain.</i>		2. Σώφρων, <i>prudent.</i>	
SINGULAR.			
	M. & F.	Neut.	
Nom.	σαφής	σαφές	
Gen.	σαφούς (σαφέος)	σαφούς	σώφρων
Dat.	σαφεί (σαφείι)	σαφεί	σώφρονος
Acc.	σαφή (σαφέα)	σαφές	σώφρονι
Voc.	σαφές	σαφές	σώφρον
			σώφρον
DUAL.			
N. A. V.	σαφή (σαφέε)	σαφή	σώφρονε
G. & D.	σαφοῖν (σαφέων)	σαφοῖν	σώφρονε
			σώφρόνοι
PLURAL.			
Nom.	σαφ(έες)εῖς	σαφ(έα)ῆ	σώφρονες
Gen.	σαφῶν (σαφέων)	σαφῶν	σώφρόνων
Dat.	σαφέσι(ν)	σαφέσι(ν)	σώφροσι(ν)
Acc.	σαφ(έους)εῖς	σαφ(έα)ῆ	σώφρονες
Voc.	σαφ(έες)εῖς	σαφ(έα)ῆ.	σώφρονες
			σώφρονα.

## LESSON XXIV.

*Adjectives.—Three Declensions.*

140. Some adjectives partake of the peculiarities of all the declensions.

## PARADIGMS.

1. Μέγας, *great*.2. Πολύς, *much*.

## SINGULAR.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ

## DUAL.

N. A. V.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλά	πολλῷ
G. & D.	μεγάλῳιν	μεγάλῃιν	μεγάλῳιν	πολλοῖν	πολλαῖν	πολλοῖν

## PLURAL.

Nom.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά
Voc.	μεγάλοι	μεγάλαι	μεγάλα.	πολλοί	πολλαί	πολλά.

## 141. VOCABULARY.

'Αθηναῖος, α, ον,	<i>Athenian, an Athenian.</i>
'Αρετή, ἡς, ἦ,	<i>manhood, virtue, excellence.</i>
Γλυκύς, εἶα, ὕ (see 138),	<i>sweet, agreeable.</i>
Εὐδαίμων, ον, Gen. ονος,	<i>happy, prosperous, blest.</i>
Λέγω, εἰς,	<i>to say, tell, speak.</i>
Μέγας, ἄλη, ἄ,	<i>large, great, tall.</i>
Μέλᾶς, αῖνα, ἄν (see 138),	<i>black, dark.</i>
Νεφέλη, ης, ἦ,	<i>cloud.</i>
Οἰκτεῖρω, εἰς,	<i>to pity.</i>
Οἶνος, ον, ὄ,	<i>wine.</i>
Πᾶς, πᾶσα, πᾶν,	<i>every, all, with Article all, the whole.</i>
Πολύς, πολλή, πολύ,	<i>much, great, many.</i>
Σῶζω, εἰς,	<i>to save, preserve, keep.</i>
Σώφρων, σῶφρον,	<i>prudent, temperate.</i>
Τάλᾶς, αἰνᾶ, ἄν (see 138),	<i>unhappy, wretched.</i>
Τᾶχύς, εἶα, ὕ,	<i>swift, fast, quick.</i>

n the singular  
n (115), while  
l rule for ac-

o the third

prudent.

Neut.

σῶφρον  
σῶφρονος  
σῶφρονι  
σῶφρον  
σῶφρον

σῶφρονε  
σῶφρόνοι

σῶφρονα  
σῶφρόνων  
σῶφροσι(ν)  
σῶφρονα  
σῶφρονα.

ularities



## 142. EXERCISES.

## I.

1. Ἡ ἀρετὴ σώζει πάντα. 2. Ὁ παῖς μέλαν ἰμάτιον ἔχει. 3. Οἰκτεῖρω τὴν τάλαιναν μητέρα. 4. Οἶνος γλυκὺς ἐστίν. 5. Ὁ νεανίας ἔχει ταχὺν ἵππον. 6. Τὴν μεγάλην πόλιν θαυμάζομεν. 7. Οἱ ἀγαθοὶ εὐδαίμονες εἰσιν. 8. Οἱ πολλοὶ τὴν μεγάλην πόλιν θαυμάζουσιν. 9. Ἡ νεφέλη μέλαινά ἐστίν. 10. Τὴν μέλαιναν νεφέλην θαυμάζομεν. 11. Οἱ Ἀθηναῖοι (134) μεγάλην δύναμιν ἔχουσιν.

## II.

1. The king is prudent. 2. We admire the prudent judge. 3. All admire the prudent. 4. We pity the unhappy father. 5. The general has swift triremes. 6. All the citizens admire the virtue of the general. 7. He is saving the whole city.

## LESSON XXV.

*Comparison of Adjectives.*

143. In Greek, adjectives are generally compared with the following endings:

Comparative.			Superlative.		
M.	F.	N.	M.	F.	N.
τερος,	τέρᾱ,	τερον.	τάτος,	τάτῃ,	τάτου.

144. Adjectives in *ος* drop *s* and append these endings; though, if the penult of the positive be short, *ο* must be lengthened to *ω* to prevent the concurrence of short syllables, e. g.:

Positive.	Comparative.	Superlative.
κούφος, <i>light</i> ,	κουφότερος,	κουφότατος,
σοφός, <i>wise</i> ,	σοφώτερος,	σοφώτατος,
ἰσχυρός, <i>strong</i> ,	ἰσχυρότερος,	ἰσχυρότατος,
ἄξιος, <i>worthy</i> ,	ἀξιώτερος,	ἀξιώτατος.

145. Adjectives in *as, αινα, αν* ; *ης, ες* (G. εος) ; *ύς, εια, ύ*, append these endings directly to the neuter, e. g. :

Positive.	Comparative.	Superlative.
μέλας, <i>black</i> (μέλαν),	μελάντερος,	μελάντατος,
ἀληθής, <i>true</i> (ἀληθές),	ἀληθέστερος,	ἀληθέστατος,
γλυκύς, <i>sweet</i> (γλυκύ),	γλυκύτερος,	γλυκύτατος.

146. A few adjectives are compared with the following endings :

Comparative.		Superlative.		
M. & F.	N.	M.	F.	N.
ἴων,	ἴων.	ἴστος, ἴστη, ἴστων, e. g. :		

Positive.	Comparative.	Superlative.
ἡδύς, <i>sweet</i> ,	ἡδίων,	ἡδίστος,
κακός, <i>bad</i> ,	κακίων,	κακίστος.

147. The following adjectives are irregular in their comparison :

ἀγαθός ( <i>good</i> ),	ἀμείνων,	ἄριστος,
	βελτίων,	βέλτιστος,
	κρείσσω or κρείπτων,	κράτιστος,
καλός ( <i>beautiful</i> ),	καλλίων,	κάλλιστος,
μέγας ( <i>great</i> ),	μείζων,	μέγιστος.

148. Comparatives and superlatives present no peculiarities in their declension, except in comparatives in *ων* and *ων*, which suffer contraction, as in the following

## PARADIGM.

SINGULAR.		
	M. & F.	Neut.
Nom.	μείζων	μείζον
Gen.	μείζονος	μείζονος
Dat.	μείζονι	μείζονι
Acc.	μείζονα, μείζω	μείζον
Voc.	μείζον	μείζον
DUAL.		
N. A. V.	μείζονε	μείζονε
G. & D.	μείζόνων	μείζόνων
PLURAL.		
Nom.	μείζονες, μείζους	μείζονα, μείζω
Gen.	μείζόνων	μείζόνων
Dat.	μείζοσι(ν)	μείζοσι(ν)
Acc.	μείζοντας, μείζους	μείζονα, μείζω
Voc.	μείζονες, μείζους	μείζονα, μείζω.

## LESSON XXVI.

*Comparison of Adjectives.—Exercises.*

149. After comparatives two constructions are admissible :

- 1) The connective ἤ may be used ; and then the following noun is generally in the same case as the corresponding noun before ἤ.
- 2) The connective ἤ may be omitted ; and then the following noun is put in the genitive.

150. RULE.—*Comparison.*

The comparative degree is followed,

- 1) Without ἤ, by the Genitive, e. g. :

Μείζων ἐμοῦ εἶ. | *You are taller than I.*

2) With ἤ, generally by the case of the corresponding noun before it, e. g.:

Μεῖζων ἐστὶν ἢ ἐγώ. | He is taller than I.

151. RULE.—*Partitive Genitive.*

The Partitive Genitive may be used after superlatives, numerals, or any other words denoting a part, e. g.:

Καλλίας πλουσιώτατος ἦν | Callias was the richest of  
τῶν Ἀθηναίων. | the Athenians.

152. The superlative may sometimes be best translated by *very* instead of *most*, e. g.:

Κροῖσος πλουσιώτατος ἦν. | Cræsus was very wealthy.

153. VOCABULARY.

Βάθυσ, εἶα, ύ,	deep, profound.
Βακτριανή, ἤ,	Bactriana, country in Central Asia.
Εὔφορος, ον,	fruitful, fertile.
*Η,	or, after comp. than.
*Ηδύς, εἶα, ύ,	sweet, agreeable, pleasant.
Νεῖλος, ου, ό,	Nile, celebrated river in Egypt.
Πλοῦτος, ου, ό,	wealth, riches.
Ποταμός, ου, ό	river, stream.
Τίμιος, α, ον,	valuable, precious.
Υῖος, ου, ό,	son.
*Υπνος, ου, ό,	sleep.
Φίλος, η, ον,	friendly, dear, friend.

154. EXERCISES.

I.

1. Σοφία πλούτου τιμιώτερα ἐστὶν. 2. Ὁ πατὴρ  
μεῖζων ἐστὶ τοῦ υἱοῦ. 3. Ὁ πατὴρ μεῖζων ἐστὶν ἢ ὁ

υἱός. 4. Οἱ Ἀθηναῖοι δύναμιν ἔχουσι μεγίστην τῶν Ἑλλήνων. 5. Κτημάτων πάντων τιμιώτατόν ἐστιν ἀνὴρ φίλος. 6. Ὁ νεανίας λέγει τὰ ἡδίστα. 7. Ὁ πατήρ λέγει τὰ βέλτιστα. 8. Ὁ Νεῖλος γλυκύτερός ἐστι πάντων τῶν ποταμῶν. 9. Ἡ Βακτριανὴ εὐφορωτάτη ἐστίν. 10. Ὁ βαθύτατος ὕπνος ἡδιστός ἐστιν.

## II.

1. The youth is taller than his brother. 2. The mother is beautiful. 3. The daughter is more beautiful than her mother. 4. The house is very large (*superl.*). 5. The cities are very beautiful. 6. The judge is wiser than the king.

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 LESSON XXVII.

*Comparison of Adverbs.—Numerals.*

155. Most adverbs are derived from adjectives, and are dependent upon them for their comparison, employing the neuter singular of the adjective in the comparative, and the neuter plural in the superlative, e. g.:

<i>Adj.</i>	σοφός,	σοφώτερος,	σοφώτατος.
<i>Adv.</i>	σοφῶς,	σοφώτερον,	σοφώτατα.

156: RULE.—*Adverbs.*

Adverbs modify verbs, adjectives, and other adverbs, e. g.:

Καλῶς ποιεῖ. ! He is doing well.

## NUMERALS.

157. Numerals comprise

I. NUMERAL ADJECTIVES: of which we notice the following classes:

- 1) *Cardinals*, which denote simply the *number* of objects; as *εἷς*, *one*; *δύο*, *two*.
- 2) *Ordinals*, which mark the *position* of an object in a series; as *πρῶτος*, *first*; *δεύτερος*, *second*.

II. NUMERAL ADVERBS: as *ἅπαξ*, *once*; *δῖς*, *twice*.

## DECLENSION OF NUMERAL ADJECTIVES.

158. The first four cardinals are declined as follows:

## PARADIGMS.

	1. Εἷς, <i>one</i> .			2. Δύο, <i>two</i> .	
Nom.	εἷς	μία	ἓν	δύο	
Gen.	ἑνός	μίας	ἑνός	δυσῶν	
Dat.	ἐνί	μιά	ἐνί	δυσίν	
Acc.	ἓνα	μίαν	ἓν.	δύο.	
	3. Τρεῖς, <i>three</i> .			4. Τέσσαρες,* <i>four</i> .	
	M. & F.	N.			
Nom.	τρεῖς	τρία		τέσσαρες	τέσσαρα
Gen.	τριῶν	τριῶν		τεσσάρων	τεσσάρων
Dat.	τρισί(ν)	τρισί(ν)		τέσσαρσι(ν)	τέσσαρσι(ν)
Acc.	τρεῖς	τρία.		τέσσαρας	τέσσαρα.

REM. 1.—The compounds *οὐδεῖς* and *μηδεῖς* are declined like the simple *εἷς*.REM. 2.—*Δύο* is often used as indeclinable.

159. Cardinal numbers from five to one hundred inclusive are indeclinable. Those denoting hundreds

\* Also written *τεττάρες*.

are declined like the plural of ἀγαθός, as διακόσιοι, αἱ, α, two hundred.

160. Ordinals are declined like adjectives in ος of three endings, as πρῶτος, πρώτη, πρῶτον.

### LESSON XXVIII.

*Comparison of Adverbs.—Numerals.—Exercises.*

161. RULE.—*Neuter Plural.*

The Neuter Plural may be the subject of a verb in the singular, e. g. :

Τὰ κακὰ δεινά ἐστιν.

| *The misfortunes are terrible.*

162. VOCABULARY.

Ἀνάγκη, ης, ἡ,	necessity.
Ἀσφάλῳς,	securely, firmly.
Δίς,	twice.
Δώδεκα,	twelve.
Ἑξ,	six.
Εὖ,	well.
Ἡδέως, ἡδίον, ἡδιστα,	cheerfully, gladly.
Ἰσχύω, εἰς,	to be strong, to be powerful.
Νόμος, ου, ό,	law, custom.
Οὐδεὶς, οὐδεμία, οὐδέν,	no one, none, no.
Πεντᾶκόσιοι, αἱ, α,	five hundred.
Πῶς;	how? in what manner?
Σύμβουλος, ου, ό,	counsellor, adviser.
Τάλαντον, ου, τό,	talent, sum of money = \$1000.
Τετράκις,	four times.

Τρεῖς, τρία,	three.
Φονεύω, εις,	to 'slay, kill.
Χρόνος, ου, ὁ,	time.

163. EXERCISES.

I.

1. Εὖ λέγεις.
2. Πῶς λέγεις;
3. Τὸ τάλαντον ἀσφαλῶς ἔχεις.
4. Τρεῖς εἰσι σύμβουλοι.
5. Οὐδεὶς νόμος ἰσχύει μείζον τῆς ἀνάγκης.
6. Σύμβουλος οὐδεὶς ἐστι βελτίων χρόνου.
7. Ὁ βασιλεὺς ἔχει πεντακόσια τάλαντα.
8. Ὁ παῖς ἔχει τρία τάλαντα.
9. Ἔστι τὰ δώδεκα \* δις ἕξ.
10. Ἔστι τὰ δώδεκα τετράκις τρία.
11. Οἱ Ἀθηναῖοι πέμπουσι τρεῖς κήρυκας.

II.

1. The boy is playing well.
2. He speaks the truth cheerfully.
3. We speak the truth very cheerfully.
4. There are three boys in the park.
5. The daughter of the poet reads her letters three times.

LESSON XXIX.

*Pronouns.—Personal—Possessive—Reflexive.*

164. Pronouns are used to supply the place of nouns; as, ἐγώ, *I*; σύ, *thou*, &c. They are divided into several classes.

165. *Personal Pronouns* are three in number: ἐγώ, *I*; σύ, *thou*; οὗ (Nom. not used), *of him*.

\* Literally *the twelve*: translate *twelve*.



## 166. PARADIGM OF PERSONAL PRONOUNS.

SINGULAR.			
	1st Person.	2d Person.	3d Person.
Nom.	ἐγώ	σύ	—
Gen.	ἐμοῦ, μου	σοῦ	οὔ
Dat.	ἐμοί, μοί	σοί	οῖ
Acc.	ἐμέ, μέ	σέ	ἔ
DUAL.			
N. A.	νό	σφώ	(σφωέ)
G. D.	νών	σφῶν	(σφωίν)
PLURAL.			
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς, <i>Neut.</i> σφέα
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)
Acc.	ἡμᾶς.	ὑμᾶς.	σφᾶς, <i>N.</i> σφέα.

REM.—The dual of the third person is not used in prose.

## 167. From the Personal Pronouns are formed

- 1) *Possessive Pronouns*; as, ἐμός, ἡ, ἐν, *my*; ἡμέτερος, ᾧ, ον, *our*; σός, σή, σόν, *thy, your*; ὑμέτερος, ᾧ, ον, *your*; ὅς, ἡ, ὅν, *his*; σφέτερος, ᾧ, ον, *their*. They are all adjectives of the first and second declensions. The possessive ὅς is not used in Attic prose, and σφέτερος is rare: their place is supplied by the Gen. of the reflexive, ἑαυτοῦ.
- 2) *Reflexive Pronouns*; as, ἐμαντοῦ, *of myself*; σεαυτοῦ, *of yourself*; ἑαυτοῦ, *of himself*. They are compounded of the personal pronouns and αὐτός.

168. PARADIGM OF REFLEXIVE PRONOUNS.

1. Ἐμαυτοῦ, of myself.		2. σεαυτοῦ, of yourself.	
SINGULAR.			
	M.	F.	
Gen.	ἐμαυτοῦ	ἐμαυτῆς	{ σεαυτοῦ σεαυτῆς
Dat.	ἐμαυτῶ	ἐμαυτῇ	{ σεαυτῶ σεαυτῇ
Acc.	ἐμαυτόν	ἐμαυτήν	{ σεαυτόν σεαυτήν
PLURAL.			
Gen.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ἡμῖν αὐτοῖς
Acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς.	ἡμᾶς αὐτούς
3. Ἐαυτοῦ, of himself.			
SINGULAR.			
	M.	F.	N.
Gen.	ἑαυτοῦ = αὐτοῦ	ἑαυτῆς = αὐτῆς	ἑαυτοῦ = αὐτοῦ
Dat.	ἑαυτῶ = αὐτῶ	ἑαυτῇ = αὐτῇ	ἑαυτῶ = αὐτῶ
Acc.	ἑαυτόν = αὐτόν	ἑαυτήν = αὐτήν	ἑαυτό = αὐτό
PLURAL.			
Gen.	{ ἑαυτῶν = αὐτῶν σφῶν αὐτῶν	{ like Masc.	like Masc.
Dat.	{ ἑαυτοῖς = αὐτοῖς σφίσιν αὐτοῖς	{ ἑαυταῖς = αὐταῖς σφίσιν αὐταῖς	like Masc.
Acc.	{ ἑαυτούς = αὐτούς σφᾶς αὐτούς	{ ἑαυτάς = αὐτάς σφᾶς αὐτάς	{ ἑαυτά = αὐτά σφεία αὐτά.

LESSON XXX.

Pronouns.—Exercises.

169. The Genitive of the Personal or of the Reflexive Pronoun may be used instead of the Possessive; as, ὁ ἐμαυτοῦ πατήρ, my father.

170. As the ending of the verb shows the person of the subject, the nominative of Personal Pronouns is seldom expressed, except for the sake of *emphasis* or *contrast*.

## 171. VOCABULARY.

Βλέπω, εις,	<i>to look, look at, see.</i>
Γνώμη, ης, ἡ,	<i>opinion.</i>
Ἐαυτοῦ, ης, οὔ,	<i>himself, herself, itself.</i>
Ἐγώ, ἐμοῦ, μου,	<i>I.</i>
Ἐμός, ἡ, ὄν,	<i>my, mine.</i>
Οὐ, οὐκ <i>before vowel</i> , οὐχ <i>before rough breathing</i> ,	<i>not.</i>
Πλοῖον, ου, τό,	<i>vessel, boat.</i>
Πλουτίζω, εις,	<i>to enrich.</i>
Πρός ( <i>prep. with acc.</i> ),	<i>to, against.</i>
Σός, σή, σόν,	<i>your, thy.</i>
Σύ, σοῦ,	<i>you, thou.</i>
Σωτηρία, ας, ἡ,	<i>safety.</i>
Ἐμέτερος, τέρα, τερον,	<i>your.</i>
Φενᾶκίζω, εις,	<i>to cheat, deceive.</i>

## 172. EXERCISES.

## I.

1. Γράφω. 2. Παίξεις. 3. Ἐγὼ γράφω. 4. Σὺ παίξεις. 5. Οὐ κρύπτω τὴν ἐμὴν γνώμην. 6. Πλοῖα ἡμεῖς οὐκ ἔχομεν. 7. Ἐμεῖς ἐστε στρατηγοί. 8. Ἡμῖν καλαὶ ἐλπίδες εἰσὶ σωτηρίας. 9. Οἱ ῥήτορες φενακίζουσιν ἑαυτοῦς. 10. Οἱ ὑμέτεροι παῖδες καλοὶ εἰσιν. 11. Οἱ στρατιῶται πάντες πρὸς ὑμᾶς βλέπουσιν. 12. Οἱ στρατιῶται ἑαυτοῦς πλουτίζουσιν. 13. Οἱ ῥήτορες ὑμᾶς φενακίζουσιν.

## II.

1. I am reading your book. 2. You are writing a

letter. 3. Your father is wiser than you. 4. You are taller than your brother. 5. The bad deceive themselves. 6. I am reading your letter to my brother.

## LESSON XXXI.

*Pronouns.—Reciprocal—Demonstrative—Relative.*

173. The Reciprocal Pronoun, ἀλλήλων, of one another, of each other, is declined in the following

## PARADIGM.

DUAL.			
G. & D.	ἀλλήλου	ἀλλήλαι	ἀλλήλου
Acc.	ἀλλήλω	ἀλλήλαι	ἀλλήλω
PLURAL.			
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλους	ἀλλήλας	ἀλλήλα.

## DEMONSTRATIVE PRONOUNS.

174. The principal Demonstrative Pronouns, so called because they point out or specify the objects to which they refer, are

- 1) The article, ὁ, ἡ, τό, *the*. (See 70.)
- 2) Its compound, ὅδε, ἧδε, τόδε, *this*.
- 3) Οὗτος, αὕτη, τοῦτο, *this*.
- 4) Ἐκεῖνος, ἐκείνη, ἐκείνο, *that*.
- 5) Αὐτός, αὐτή, αὐτό, *self, very, he*.

175. PARADIGMS.—*Οὗτος*—*Ἐκεῖνος*.

SINGULAR.						
Nom.	<i>οὗτος</i>	<i>αὕτη</i>	<i>τούτο</i>	<i>ἐκεῖνος</i>	<i>ἐκείνη</i>	<i>ἐκεῖνο</i>
Gen.	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>	<i>ἐκείνου</i>	<i>ἐκείνης</i>	<i>ἐκείνου</i>
Dat.	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>	<i>ἐκείνῳ</i>	<i>ἐκείνῃ</i>	<i>ἐκείνῳ</i>
Acc.	<i>τούτον</i>	<i>ταύτην</i>	<i>τούτο</i>	<i>ἐκείνον</i>	<i>ἐκείνην</i>	<i>ἐκεῖνο</i>
DUAL.						
N. & A.	<i>τούτῳ</i>	<i>(ταῦτα)</i>	<i>τούτῳ</i>	<i>ἐκείνῳ</i>	<i>ἐκείνα</i>	<i>ἐκείνῳ</i>
G. & D.	<i>τούτοιν</i>	<i>ταύταιν</i>	<i>τούτοιν</i>	<i>ἐκείνοιν</i>	<i>ἐκείναν</i>	<i>ἐκείνοιν</i>
PLURAL.						
Nom.	<i>οὗτοι</i>	<i>αὗται</i>	<i>ταῦτα</i>	<i>ἐκείνοι</i>	<i>ἐκείναι</i>	<i>ἐκείνα</i>
Gen.	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>	<i>ἐκείνων</i>	<i>ἐκείνων</i>	<i>ἐκείνων</i>
Dat.	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>	<i>ἐκείνοις</i>	<i>ἐκείναις</i>	<i>ἐκείνοις</i>
Acc.	<i>τούτους</i>	<i>ταῖτας</i>	<i>ταῦτα</i> .	<i>ἐκείνους</i>	<i>ἐκείνας</i>	<i>ἐκείνα</i> .

REM.—*Ταῦτα* of the Dual is doubtful.

176. *Ὅδε* is declined like the article. It takes the accent on the penult, the circumflex in the Gen. and Dat., the acute in the other cases.

177. *Αὐτός* is declined like *ἐκεῖνος*.

178. *Οὗτος* and *ὅδε* are often used indiscriminately with the same general force: the former, however, frequently refers to what precedes, and the latter to what follows, e. g.:

*Ταῦτα λέγει.*

*Τῷδε λέγει.*

*He says this, i. e. as already described.*

*He says this, i. e. as follows.*

179. The Demonstrative, when used with substantives, is generally accompanied by the article in the order—*Demon. Art., Noun*, or *Art., Noun, Demon.*, e. g.:

Οὗτος ὁ ἄνθρωπος. | This man.  
 Ὁ ἄνθρωπος οὗτος.

180. Αὐτός may stand

1) Like any other Demonstrative, before the article and noun, or after them both; in which position it means *self*, e. g. :

Αὐτὸς ὁ ἄνθρωπος. | The man himself.

2) Between the article and the noun; in which position it means *same*, e. g. :

Ὁ αὐτὸς ἄνθρωπος. | The same man.

RELATIVE PRONOUN.

181. The Relative Pronoun, ὅς, ἣ, ὅ, *who*, so called because it always relates to some noun or pronoun, expressed or understood, called its antecedent, is declined according to the following

PARADIGM.—Ὁς, ἣ, ὅ.

	SING.			DUAL.			PLURAL.		
Nom.	ὅς	ἣ	ὅ	ὧ	ᾗ	ὦ	οἳ	αἵ	ᾗ
Gen.	οῦ	ἣς	οῦ	οἶν	αἶν	οἶν	ῶν	ᾶν	ῶν
Dat.	ὧ	ἣ	ὧ	οἶν	αἶν	οἶν	οἷς	αἷς	οἷς
Acc.	ὃν	ἣν	ὃ	ὧ	ᾗ	ὧ	οὓς	ᾗς	ᾗ.

LESSON XXXII.

Pronouns.—Exercises.

182. RULE.—Relative.

The Relative agrees with its antecedent in *gender* and *number*, e. g. :

Ὁ παῖς ὃς γράφει. | The boy who is writing.

ἐκεῖνο  
ἐκείνου  
ἐκεῖνον  
ἐκεῖνο

ἐκεῖνο  
ἐκείνου

ἐκεῖνα  
ἐκείνων  
ἐκείνοις  
ἐκεῖνα.

takes the  
Gen. and

minately  
however,  
latter to

e. as al-  
l.  
e. as fol-

substan-  
le in the  
Demon.,

## 183. VOCABULARY.

'Αλλήλων, <i>ων, ων, one another, each other.</i>	Θηρευτής, <i>οῦ, ὁ, huntsman, hunter.</i>
ἑαυτός, <i>αὐτή, αὐτό, self, he, she, it; ὁ αὐτός, the same.</i>	Ὅς, <i>ἧ, ὅ, who.</i>
Βαδίζω, <i>εις, to go, march.</i>	Οὗτος, <i>αὕτη, τοῦτο, this.</i>
Βλάπτω, <i>εις, to injure.</i>	Παρά ( <i>prep. with acc.</i> ), <i>to, into the presence of.</i>
Εἰς ( <i>prep. with acc.</i> ), <i>to, into.</i>	Προφύλαξ, <i>ἄκος, ὁ, guard, advance guard, outpost.</i>
'Εκεῖνος, <i>η, ο, that, he.</i>	
'Ενίοτε, <i>at times, sometimes.</i>	

## 184. EXERCISES.

## I.

1. Οἱ παῖδες ἑαυτοὺς βλάπτουσιν. 2. Οἱ παῖδες ἀλλήλους βλάπτουσιν. 3. Οὗτος ὁ βασιλεὺς ἀγαθὸς ἐστίν. 4. Ἐκεῖνος ὁ ἀνὴρ κακὸς ἐστίν. 5. Ταῦτα σὺ λέγεις. 6. Ταύτην τὴν γυνάμην ἔχω ἐγώ. 7. Βαδίζουσιν εἰς ἀλλήλους. 8. Ἐκεῖνο θαυμάζω. 9. Οὗτος ταῦτα λέγει. 10. Οἱ στρατιῶται οὗτοι πρὸς ἡμᾶς βλέπουσιν. 11. Ταῦτ' ἐστίν (161) ἃ ἐγὼ γράφω. 12. Σώζω τοὺς φίλους, οὓς ἔχω. 14. Οἱ προφύλακες ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον. 15. Ταῦτα τὰ θηρία οἱ ἵππεῖς ἐνίοτε διώκουσιν.

## II.

1. This boy is writing a letter. 2. That boy is playing. 3. The boy himself is writing the letter. 4. The same boy is reading his letter to his father. 5. The girls love each other. 6. I read all the books which I have.

## LESSON XXXIII.

*Pronouns.—Interrogative—Indefinite.*

185. The Interrogative *τίς* and the Indefinite *τις* are distinguished from each other by the accent.

The former has the acute, which it always retains; the latter takes the grave, and is an enclitic. (See 15.)

186. PARADIGMS.—*Tίς—Τίς*.

	<i>Tίς, who?</i>		<i>Tίς, some one.</i>	
	SINGULAR.			
Nom.	<i>τίς</i>	<i>τί</i>	<i>τίς</i>	<i>τι</i>
Gen.	<i>τίνος</i>	<i>τίνος</i>	<i>τίνος</i>	<i>τινός</i>
Dat.	<i>τίνι</i>	<i>τίνι</i>	<i>τινί</i>	<i>τινί</i>
Acc.	<i>τίνα</i>	<i>τί</i>	<i>τινά</i>	<i>τι</i>
	DUAL.			
N. & A.	<i>τίνε</i>	<i>τίνε</i>	<i>τινέ</i>	<i>τινέ</i>
G. & D.	<i>τινῶν</i>	<i>τινῶν</i>	<i>τινοῖν</i>	<i>τινοῖν</i>
	PLURAL.			
Nom.	<i>τίνες</i>	<i>τίνα</i>	<i>τινές</i>	<i>τινά (or ἄρτα)</i>
Gen.	<i>τινῶν</i>	<i>τινῶν</i>	<i>τινῶν</i>	
Dat.	<i>τίσι(ν)</i>	<i>τίσι(ν)</i>	<i>τίσι(ν)</i>	
Acc.	<i>τίνας</i>	<i>τίνα.</i>	<i>τινάς</i>	<i>τινά (or ἄρτα).</i>

REM.—The Gen. and Dat. Sing., both in the Interrogative and in the Indefinite, are often τοῦ and τῷ.

187. In the arrangement of the sentence or clause, the Interrogative *τίς* often stands at the beginning: the Indefinite *τίς* never does, e. g.:

<i>Τί λέγουσιν;</i>	<i>What do they say?</i>
<i>Λέγουσί τι.</i>	<i>They say something.</i>

188. VOCABULARY.

<i>Ἐγχειρίζω, eis, to put into one's hand, entrust to.</i>	<i>Κελεύω, eis, to direct, command, urge.</i>
<i>Ἔνεκα (prep. with gen.), for the sake of, on account of.</i>	<i>Τίς; τί; who? what?</i>
<i>Θύμα, ἄτος, τό, victim, offering.</i>	<i>Τίς, τι, certain, certain one, some one.</i>

189. EXERCISES. I.

1. *Τί λέγεις;* 2. *Τίς ταῦτα λέγει;* 3. *Τί ἐστί τοῦτο;* 4. *Τίνος ἔνεκα ταῦτα λέγω;* 5. *Τί πρὸς ἐμέ*



λέγεις; 6. Τίς γράφει τὴν ἐπιστολήν; 7. Παῖς τις τὴν ἐπιστολήν γράφει. 8. Ἔστιν ἄνθρωπός τις ἐν τῷ παραδείσῳ. 9. Τί κελεύω; 10. Ἔστιν οὗτος τίς; 11. Τὸ ρόδον ὃ θάλλει ἐν τῷ κήπῳ, καλόν ἐστιν. 12. Ὁ κριτὴς ἔχει τρεῖς θυγατέρας. 13. Ἡ Βακτριανὴ εὐδαίμων ἐστίν. 14. Ἔχεις τὰ θύματα. 15. Τοῖς ἱερέυσιν ἐγχειρίζομεν τὰ θύματα.

## II.

1. Who has the rose? 2. A certain girl has the rose. 3. Who has the book? 4. I have it. 5. Which book have you? 6. I have my book. 7. The boys play in a certain park. 8. In which park do they play?

## LESSON XXXIV.

*Verbs.—Synopsis of βουλεύω.—Active Voice.*

190. Verbs in Greek, as in English, express *existence, condition, or action*, e. g.:

Ἔστιν.		He is.
Καθεύδει.		He sleeps, is asleep.
Τύπτει.		He strikes.

191. Greek verbs have *Voice, Mood, Tense, Number, and Person*.

## I. VOICES.

192. There are three voices:

- 1) *The Active*; which in transitive verbs represents the agent as acting upon some object, e. g.:

Ἔστεφάνωσα τὸν παῖδα. | *I crowned the boy.*

- 2) *The Middle*; which represents the agent as acting upon himself, e. g.:

Ἐστεφανώσάμην. | *I crowned myself.*

3) *The Passive*; which represents the subject as acted upon by some other person or thing, e. g.:

Ἐστεφανώθην ὑπὸ τοῦ δήμου. | *I was crowned by the people.*

II. MOODS.

193. There are five moods:

1) *Indicative*; which represents the action of the verb as a *fact* or *reality*, e. g.:

Βουλεύει. | *He advises.*

2) *Subjunctive*; which expresses, not a *fact*, but a *possibility* or a *conception* of the mind, often rendered by *may*, *can*, &c., e. g.:

Βουλεύῃ. | *He may advise.*

3) *Optative*; which, (1) as the name implies (from *opto*, I desire), expresses *wish*, *desire*, rendered by *let* or *may*, and (2) serves as the subjunctive of the past tenses, rendered by *might*, *could*, *would*, *should*, e. g.:

Βουλεύοι. | *Let him advise.*  
*He might advise.*

4) *Imperative*; which expresses a *command* or *entreaty*, e. g.:

Βούλευε. | *Advise thou.*

5) *Infinitive*; which gives the simple meaning of the verb without reference to person or number, e. g.:

Βουλεύειν. | *To advise.*

## III. TENSES.

194. There are six tenses, divided into two classes:

- 1) *Primary or Leading Tenses*:
  1. *Present*, as, *βουλεύω*, *I advise.*
  2. *Future*, as, *βουλεύσω*, *I shall advise.*
  3. *Perfect*, as, *βεβούλευκα*, *I have advised.*
- 2) *Secondary or Historical Tenses*:
  1. *Imperfect*, as, *ἐβούλευον*, *I was advising.*
  2. *Aorist*, as, *ἐβούλευσα*, *I advised.*
  3. *Pluperfect*, as, *ἐβεβουλεύκειν*, *I had advised.*

## IV. NUMBERS.

195. There are three numbers, as in nouns, *Singular*, *Dual*, and *Plural*.

## V. PERSONS.

196. There are three persons, *First*, *Second*, and *Third*. It must be observed, however,

- 1) That in the Active Voice the Dual has no special form for the First person distinct from the plural.
- 2) That the Imperative from the nature of the case never has the First person, but uses the Second and Third in the same manner as the Latin, e. g.:

<i>Βούλευε</i> (2 <i>d</i> Pers.).		<i>Advise thou</i> ; <i>advise.</i>
<i>Βουλεύετω</i> (3 <i>d</i> Pers.).		<i>Let him advise.</i>

197. The *Participle* is that part of the verb which has the form and inflection of an adjective, e. g.:

<i>Βουλεύων.</i>		<i>Advising.</i>
<i>Βουλεύσας.</i>		<i>Having advised.</i>

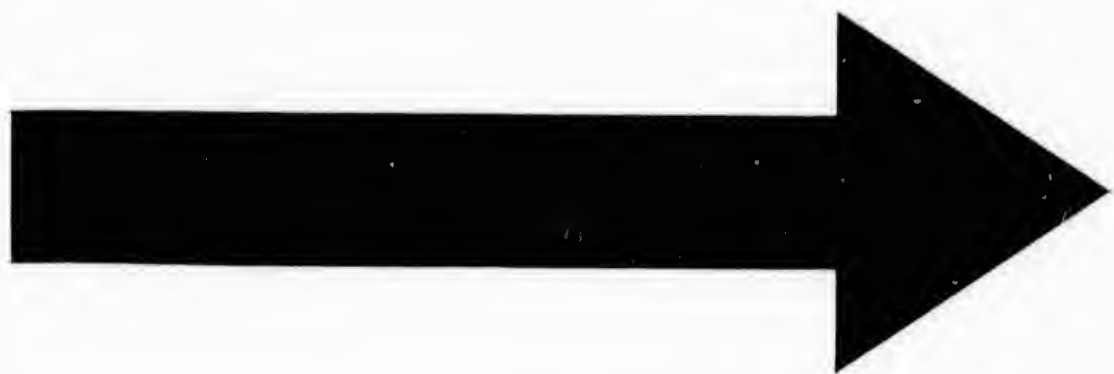
198. SYNOPSIS OF *Βουλεύω*.—ACTIVE VOICE.

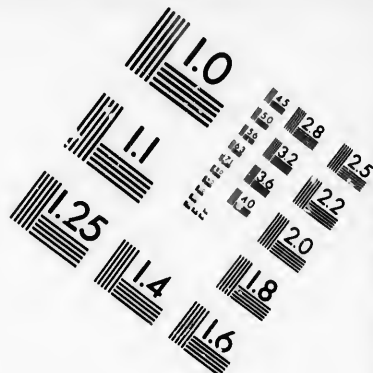
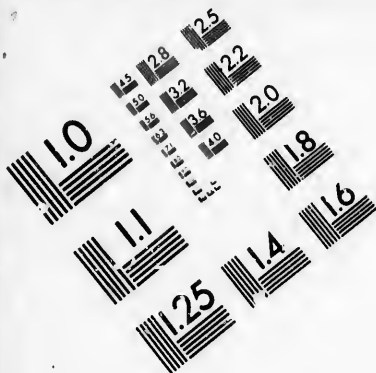
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
Pres.	<i>βουλεύω</i> <i>I advise.</i>	<i>βουλεύω</i> <i>I may ad-</i> <i>vise.</i>	<i>βουλεύοιμι</i> <i>May I ad-</i> <i>vise.</i>	<i>βούλευε</i> <i>Advise.</i>	<i>βουλεύειν</i> <i>To advise.</i>	<i>βουλεύων</i> <i>Advising.</i>
Imper.	<i>ἐβούλευον</i> <i>I was ad-</i> <i>vising.</i>					
Future.	<i>βουλεύσω</i> <i>I shall ad-</i> <i>vise.</i>		<i>βουλεύσοι-</i> <i>μι</i> <i>I would</i> <i>advise.</i>		<i>βουλεύσειν</i> <i>To be about</i> <i>to advise.</i>	<i>βουλεύσων</i> <i>About to</i> <i>advise.</i>
Aorist.	<i>ἐβούλευσα</i> <i>I advised.</i>	<i>βουλεύσω</i> <i>I may ad-</i> <i>vise.</i>	<i>βουλεύσαι-</i> <i>μι</i> <i>I might</i> <i>advise.</i>	<i>βούλευσον</i> <i>Advise.</i>	<i>βουλεύσαι</i> <i>To advise.</i>	<i>βουλεύσας</i> <i>Having</i> <i>advised.</i>
Perfect.	<i>βεβούλευ-</i> <i>κα</i> <i>I have ad-</i> <i>vised.</i>	<i>βεβουλεύ-</i> <i>κω</i> <i>I may have</i> <i>advised.</i>	<i>βεβουλεύ-</i> <i>κοιμι</i> <i>I might</i> <i>have ad-</i> <i>vised.</i>		<i>βεβουλευ-</i> <i>κέναι</i> <i>To have</i> <i>advised.</i>	<i>βεβουλευ-</i> <i>κώς</i> <i>Having</i> <i>advised.</i>
Pluper.	<i>ἔβουλεύ-</i> <i>κειν</i> <i>I had ad-</i> <i>vised.</i>					

LESSON XXXV.

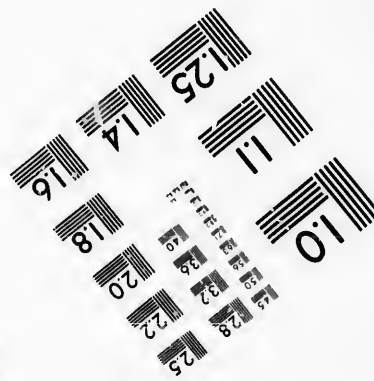
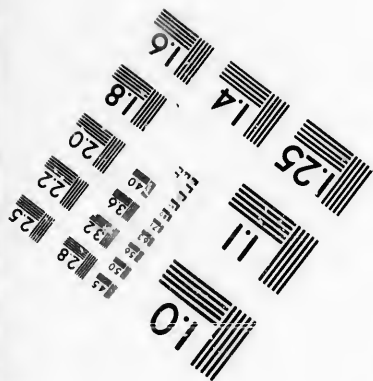
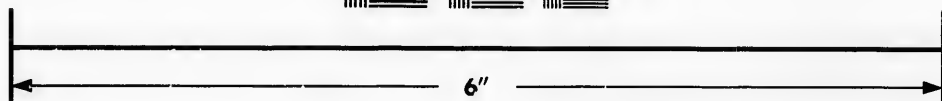
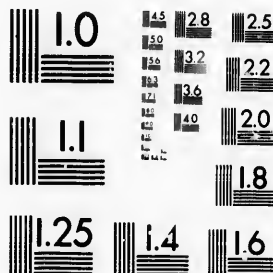
*Verbs.*—*Βουλεύω*—Active Voice.

199. The inflection of the *Active Voice* of a regular Greek verb is given in the following





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TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	<i>βουλεύω</i>	<i>βουλεύω</i>
	2.	<i>βουλεύεις</i>	<i>βουλεύῃς</i>
	3.	<i>βουλεύει</i>	<i>βουλεύῃ</i>
	D. 2.	<i>βουλεύετον</i>	<i>βουλεύητον</i>
	3.	<i>βουλεύετον</i>	<i>βουλεύητον</i>
	P. 1.	<i>βουλεύομεν</i>	<i>βουλεύωμεν</i>
	2.	<i>βουλεύετε</i>	<i>βουλεύητε</i>
	3.	<i>βουλεύουσι(ν)</i>	<i>βουλεύωσι(ν)</i>
	Imperf.	S. 1.	<i>ἐβούλευον</i>
2.		<i>ἐβούλευες</i>	
3.		<i>ἐβούλευε(ν)</i>	
D. 2.		<i>ἐβουλεύετον</i>	
3.		<i>ἐβουλεύετην</i>	
P. 1.		<i>ἐβουλεύομεν</i>	
2.		<i>ἐβουλεύετε</i>	
3.		<i>ἐβούλευον</i>	
Future.		S. 1.	<i>βουλεύσω</i>
	2.	<i>βουλεύσεις</i> <i>Inflect like Indic.</i> <i>Pres.</i>	
Aorist.	S. 1.	<i>ἐβούλευσα</i>	<i>βουλεύσω</i>
	2.	<i>ἐβούλευσας</i>	<i>βουλεύῃς</i>
	3.	<i>ἐβούλευσε(ν)</i>	<i>Inflect like Subj.</i> <i>Pres.</i>
	D. 2.	<i>ἐβουλεύσατον</i>	
	3.	<i>ἐβουλεύσατην</i>	
	P. 1.	<i>ἐβουλεύσαμεν</i>	
	2.	<i>ἐβουλεύατε</i>	
	3.	<i>ἐβούλευσαν</i>	
	Perfect.	S. 1.	<i>βεβούλευκα</i>
2.		<i>βεβούλευκας</i>	<i>βεβουλεύκῃς</i>
3.		<i>βεβούλευκε(ν)</i>	<i>like Subj. Pres.</i>
D. 2.		<i>βεβουλεύκατον</i>	
3.		<i>βεβουλεύκατην</i>	
P. 1.		<i>βεβουλεύκαμεν</i>	
2.		<i>βεβουλεύκατε</i>	
3.		<i>βεβουλεύκασι(ν)</i>	
Pluperf.		S. 1.	<i>ἐβεβουλεύκειν</i>
	2.	<i>ἐβεβουλεύκεις</i>	
	3.	<i>ἐβεβουλεύκει</i>	
	D. 2.	<i>ἐβεβουλεύκειτον</i>	
	3.	<i>ἐβεβουλεύκειτην</i>	
	P. 1.	<i>ἐβεβουλεύκειμεν</i>	
	2.	<i>ἐβεβουλεύκειτε</i>	
	3.	<i>ἐβεβουλεύκεισαν</i> <i>ἐβεβουλεύκεισαν.</i>	



CONJUNCTIVE.
λεύω λέυης λέυη λέυητον λέυητον λέυωμεν λέυητε λέυωσι(ν)
λεύσω λέυσης <i>ct like Subj. Pres.</i>
βουλεύκω βουλεύκης <i>Subj. Pres.</i>

OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
βουλεύοιμι βουλεύοις βουλεύοι βουλεύοιτον βουλεύοιτην βουλεύοιμεν βουλεύοιτε βουλεύοιεν	βούλευε βουλεύετω βουλεύετον βουλεύετων βουλεύετε βουλεύετωσαν βουλεύόντων	βουλεύειν	βουλεύων, <i>M.</i> βουλεύουσα, <i>F.</i> βουλεύον, <i>N.</i>
βουλεύσοιμι βουλεύσοις <i>Infect like Opt. Pres.</i>		βουλεύσειν	βουλεύσων, <i>M.</i> βουλεύσουσα, <i>F.</i> βουλεύσον, <i>N.</i>
βουλεύσαιμι βουλεύσαις, <i>or</i> σεις βουλεύσαι, σειε(ν) βουλεύσαιτον βουλεύσαιτην βουλεύσαιμεν βουλεύσαιτε βουλεύσαιεν, σειαν	βούλευσον βουλευσάτω βουλεύσάτον βουλευσάτων βουλεύσατε βουλευσάτωσαν βουλευσάντων	βουλεύσαι	βουλεύσας, <i>M.</i> βουλεύσασα, <i>F.</i> βουλεύσαν, <i>N.</i>
βεβουλεύκοιμι βεβουλεύκοις <i>like Opt. Pres.</i>		βεβουλευκέναι	βεβουλευκός, <i>M.</i> βεβουλευκυία, <i>F.</i> βεβουλευκός, <i>N.</i>

200. *Accentuation*.—The primary law for accentuation in Greek verbs places the accent,

- 1) In words of two syllables, on *the first*, e. g.:  
*γράφω, I write.*
- 2) In words of more than two syllables, on the *penult*, if the ultimate is *long*; otherwise on the *antepenult*, e. g. : *βουλεύω, I advise*; *ἐβούλευον, I was advising.*

REM. 1.—The exceptions to this primary law will be readily learned from the Paradigm itself.

REM. 2.—The endings *αι* and *οι*, except in the Optative, are regarded as short in accentuation; hence *βουλεύεται* with accent on the antepenult.

REM. 3.—In regard to the character of the accent, the pupil will observe that the accent of the antepenult is always the acute, while that of the penult is the circumflex, if the penult is long by nature and the ultimate short, otherwise the acute. (See 10, 11, 12.)

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## LESSON XXXVI.

*Verbs.*—*Βουλεύω*—*Active Voice, continued.*

201. Participles are declined like adjectives. In Active Participles the feminine is of the first declension, and the masculine and neuter of the third.

202. PARADIGMS.

1. *Present Participle, Βουλεύων, advising.*

SINGULAR.

	M.	F.	N.
Nom.	βουλεύων	βουλεύουσα	βουλεύων
Gen.	βουλεύοντος	βουλεύουσης	βουλεύοντος
Dat.	βουλεύοντι	βουλεύουση	βουλεύοντι
Acc.	βουλεύοντα	βουλεύουσαν	βουλεύον
Voc.	βουλεύων	βουλεύουσα	βουλεύων

DUAL.

N. & A.	βουλεύετε	βουλεύουσᾶ	βουλεύετε
G. & D.	βουλεύόντων	βουλεύούσαιν	βουλεύόντων

PLURAL.

Nom.	βουλεύοντες	βουλεύουσαι	βουλεύοντα
Gen.	βουλεύόντων	βουλεύουσῶν	βουλεύόντων
Dat.	βουλεύουσι(ν)	βουλεύουσαις	βουλεύουσι(ν)
Acc.	βουλεύοντας	βουλεύουσας	βουλεύοντα
Voc.	βουλεύοντες	βουλεύουσαι	βουλεύοντα.

2. *Aorist Participle, Βουλεύσας, having advised.*

SINGULAR.

Nom.	βουλεύσας	βουλεύσασᾶ	βουλεύσαν
Gen.	βουλεύσαντος	βουλεύσασης	βουλεύσαντος
Dat.	βουλεύσαντι	βουλεύσαση	βουλεύσαντι
Acc.	βουλεύσαντα	βουλεύσασαν	βουλεύσαν
Voc.	βουλεύσας	βουλεύσασα	βουλεύσαν

DUAL.

N. A. V.	βουλεύσατε	βουλεύσασᾶ	βουλεύσατε
G. & D.	βουλεύσάντων	βουλεύσασαιν	βουλεύσάντων

PLURAL.

Nom.	βουλεύσαντες	βουλεύσασαι	βουλεύσαντα
Gen.	βουλεύσάντων	βουλεύσασῶν	βουλεύσάντων
Dat.	βουλεύσασι(ν)	βουλεύσασαις	βουλεύσασι(ν)
Acc.	βουλεύσαντας	βουλεύσασας	βουλεύσαντα
Voc.	βουλεύσαντες	βουλεύσασαι	βουλεύσαντα.

PARADIGMS, *continued.*3. *Perfect Participle*, *Βεβουλευκώς*, *having advised.*

## SINGULAR.

	M.	F.	N.
Nom.	βεβουλευκώς	βεβουλευκυία	βεβουλευκός
Gen.	βεβουλευκότος	βεβουλευκυιάς	βεβουλευκότος
Dat.	βεβουλευκότι	βεβουλευκυίᾳ	βεβουλευκότι
Acc.	βεβουλευκότα	βεβουλευκυίαν	βεβουλευκός
Voc.	βεβουλευκώς	βεβουλευκυία	βεβουλευκός

## DUAL.

N. A. V.	βεβουλευκότε	βεβουλευκυῖᾱ	βεβουλευκότε
G. & D.	βεβουλευκότου	βεβουλευκυίαιν	βεβουλευκότου

## PLURAL.

Nom.	βεβουλευκότες	βεβουλευκυῖαι	βεβουλευκότα
Gen.	βεβουλευκότων	βεβουλευκυῖῶν	βεβουλευκότων
Dat.	βεβουλευκόσι(ν)	βεβουλευκυῖαις	βεβουλευκόσι(ν)
Acc.	βεβουλευκότας	βεβουλευκυῖᾱς	βεβουλευκότα
Voc.	βεβουλευκότες	βεβουλευκυῖαι	βεβουλευκότα.

4. *The Future Participle*, *Βουλεύσων*, is declined like the Present.

## LESSON XXXVII.

*Verbs.—Active Voice.—Exercises.*

203. Participles, like adjectives, agree with their nouns in gender, number, and case.

204. The Participle is used much more freely in Greek than in English. With the article it often has the force of a relative clause with its antecedent, and sometimes is best rendered by the noun itself, e. g. :

Ὁ βασιλεύων.

| *The one who is ruling.*  
| *The king.*

205. VOCABULARY.

\*Αγρίος, ἄ, ον, *wild.*

Βᾶσιλεύω, εἰς, *to be king, rule,*  
*reign.*

Βουλεύω, εἰς, *advise.*

Δουλεύω, εἰς, *to serve, be slave,*  
*or servant.*

Θηρεύω, εἰς, *to hunt.*

206. EXERCISES.

I.

1. Δουλεύεις. 2. Βασιλεύεις. 3. Βασιλεύης. 4. Βουλεύης. 5. Βουλεύη. 6. Θηρεύη. 7. Θήρευε. 8. Δουλεύετω. 9. Ἐδούλευεν. 10. Ἐδουλεύετε. 11. Ἐβασίλευον. 12. Ἐβεβουλεύκειτον. 13. Ἐβεβουλεύκειτην. 14. Ἐθήρευσας. 15. Ἐθηρεύσαμεν. 16. Ἐθήρευσαν. 17. Βασιλεύσης. 18. Βασιλεύσαιμι. 19. Βασιλεύσαιτε. 20. Θήρευσον. 21. Θηρεύσατε. 22. Θηρεύσω. 23. Θηρεύσετε. 24. Βουλεύσοιμι. 25. Βουλεύσοι. 26. Ὁ βασιλεύων θηρεύει. 27. Ὁ βασιλεύσας βουλεύσει. 28. Κύρος ἀγρία θηρία ἐθήρευεν.

II.

1. He is king. 2. They are kings. 3. Be kings. 4. Let them be kings. 5. You were hunting. 6. We were hunting. 7. I shall advise. 8. They will advise. 9. You were serving. 10. He served. 11. They served.

LESSON XXXVIII.

*Verbs.—Βουλεύω—Middle Voice.*

207. The inflection of the *Middle Voice* is given in the following

advised.

N.

βουλευκός  
βουλευκότος  
βουλευκῶτι  
βουλευκός  
βουλευκός

βουλευκῶτε  
βουλευκότου

βουλευκῶτα  
βουλευκῶτων  
βουλευκῶσι(ν)  
βουλευκῶτα  
βουλευκῶτα.

the Present.

with their

re freely in  
t often has  
edent, and  
elf, e. g. :  
s ruling.

TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	βουλεύομαι	βουλεύωμαι
	2.	βουλεύῃ, σι εἰ	βουλεύῃ
	3.	βουλεύεται	βουλεύηται
	D. 1.	βουλευόμεδον	βουλευόμεδον
	2.	βουλεύεσδον	βουλεύησδον
	3.	βουλεύεσδον	βουλεύησδον
	P. 1.	βουλευόμεδα	βουλευόμεδα
	2.	βουλεύεσδε	βουλεύησδε
	3.	βουλεύονται	βουλεύονται
Imperfect.	S. 1.	ἔβουλεύομην	
	2.	ἔβουλεύου	
	3.	ἔβουλεύετο	
	D. 1.	ἔβουλ. νόμεδον	
	2.	ἔβουλεύεσδον	
	3.	ἔβουλεύεσδην	
	P. 1.	ἔβουλευόμεδα	
	2.	ἔβουλεύεσδε	
	3.	ἔβουλεύοντο	
Future.	S. 1.	βουλεύσομαι <i>like Indic. Pres.</i>	
Aorist.	S. 1.	ἔβουλεύσαμην	βουλεύσωμαι
	2.	ἔβουλεύσω	βουλεύσῃ
	3.	ἔβουλεύσῃτο	βουλεύσῃται
	D. 1.	ἔβουλεύσαμεδον	βουλεύσάμεδον
	2.	ἔβουλεύσασδον	βουλεύησδον
	3.	ἔβουλεύσασδην	βουλεύησδον
	P. 1.	ἔβουλεύσαμεδα	βουλεύσάμεδα
	2.	ἔβουλεύσασδε	βουλεύησδε
	3.	ἔβουλεύσαντο	βουλεύσονται
Perfect.	S. 1.	βεβούλευμαι	βεβουλευμένος ὦ
	2.	βεβούλευσαι	βεβουλευμένος ἦς
	3.	βεβούλευται	βεβουλευμένος ἦ
	D. 1.	βεβουλεύμεδον	βεβουλευμένω ὦμεν
	2.	βεβούλευσδον	βεβουλευμένω ἦτον
	3.	βεβούλευσδον	βεβουλευμένω ἦτον
	P. 1.	βεβουλεύμεδα	βεβουλευμένοι ὦμεν
	2.	βεβούλευσδε	βεβουλευμένοι ἦτε
	3.	βεβούλευνται	βεβουλευμένοι ὦσι(ν)
Pluperfect.	S. 1.	ἔβεβουλεύομην	
	2.	ἔβεβούλευσο	
	3.	ἔβεβούλευτο	
	D. 1.	ἔβεβουλεύόμεδον	
	2.	ἔβεβούλευσδον	
	3.	ἔβεβουλεύσδην	
	P. 1.	ἔβεβουλεύόμεδα	
	2.	ἔβεβούλευσδε	
	3.	ἔβεβούλευντο	
Fut. Perf.	S. 1.	βεβουλεύσομαι <i>like Indic. Pres.</i>	

UNCTIVE.

ύμαι  
ύη  
ύηται  
ύμέδον  
ύησδον  
ύησδον  
ύμέδα  
ύησδε  
ύωνται

OPTATIVE.	IMPERATIVE.	INFIN.	PARTICIPLE.
Βουλεύοιμην βουλεύοιο βουλεύοιτο βουλεύοιμεδον βουλεύοισδον βουλεύοισδην βουλεύοιμεδα βουλεύοισδε βουλεύοιγτο	βουλεύου βουλεύεσθω  βουλεύεσθον βουλεύεσθων  βουλεύεσθε βουλεύεσθωσαν βουλεύεσθων	βουλεύ- εσθαι	βουλεύόμενος, <i>M.</i> βουλεύομένη, <i>F.</i> βουλεύόμενον, <i>N.</i>

ύμαι  
ύη  
ύηται  
ύμέδον  
ύησδον  
ύησδον  
ύμέδα  
ύησδε  
ύωνται

βουλεύοιμην <i>like Opt. Pres.</i>		βουλεύ- σεσθαι	βουλεύσόμενος, η, ον
βουλεύοιμην βουλεύοιο βουλεύοιτο βουλεύοιμεδον βουλεύοισδον βουλεύοισδην βουλεύοιμεδα βουλεύοισδε βουλεύοιγτο	βούλευσαι βουλεύεσθω  βουλεύεσθον βουλεύεσθων  βουλεύεσθε βουλεύεσθωσαν βουλεύεσθων	βουλεύ- σασθαι	βουλεύσάμενος, <i>M.</i> βουλεύσαμένη, <i>F.</i> βουλεύσάμενον, <i>N.</i>

ένος ᾧ  
ένος ᾗς  
ένος ᾗ  
ένω ᾧμεν  
ένω ᾗτων  
ένω ᾗτων  
ένοι ᾧμεν  
ένοι ᾗτε  
ένοι ᾧσι(ν)

βεβουλευμένος εἶην βεβουλευμένος εἶης βεβουλευμένος εἶη βεβουλευμένω εἶημεν βεβουλευμένω εἶητον βεβουλευμένω εἶητην βεβουλευμένοι εἶημεν βεβουλευμένοι εἶητε βεβουλευμένοι εἶησαν	βεβούλευσο βεβουλεύσθω  βεβούλευσθον βεβουλεύσθων  βεβούλευσθε βεβουλεύσθωσαν βεβουλεύσθων	βεβου- λεύσθαι	βεβουλευμένος, <i>M.</i> βεβουλευμένη, <i>F.</i> βεβουλευμένον, <i>N.</i>
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βεβουλευοιμην <i>like Opt. Pres.</i>		βεβουλεύ- σεσθαι	βεβουλευσόμενος, η, ον

REM. 1.—The pupil will observe in the above Paradigm, that in the present, future, and future perfect tenses, two different endings are given for the second person: thus in the present the second person is *βουλεύῃ* or *βουλεύει*. The form in *ῃ* is generally used.

REM. 2.—The future perfect given in the above Paradigm is scarcely a regular tense in the Greek language. It occurs only in a few verbs, and even in them it is confined almost exclusively to the middle and passive voices.

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## LESSON XXXIX.

### *Verbs.—Middle Voice.—Exercises.*

208. The Participles of the Middle Voice of *βουλεύω*, as of all verbs in *ω*, are declined as adjectives of the First and Second Declensions, as, *βουλευόμενος*, *η, ου, Gen. βουλευομένου, ης, ου*.

### 209. VOCABULARY.

<p><i>Βουλεύω, εις, to advise, Mid. deliberate.</i></p> <p><i>Βραδέως, slowly, deliberately.</i></p> <p><i>Δούλος, ου, ό, servant, slave.</i></p> <p><i>Λούω, εις, to wash, Mid. to wash one's self, to bathe.</i></p> <p><i>Μετά (prep. with gen.), with, in company with.</i></p> <p><i>Παιδεύω, εις, to educate, Mid.</i></p>	<p><i>cause to be educated, to have educated.</i></p> <p><i>Παύω, εις, to cause to cease, Mid. to cease, to stop one's self.</i></p> <p><i>Περί (prep. with gen.), in regard to, concerning, about.</i></p> <p><i>Πόλεμος, ου, ό, war.</i></p>
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### 210. EXERCISES.

#### I.

1. Τὸν βασιλέα βουλεύομεν.
2. Βουλευσόμεθα.
3. Τὸν κριτὴν ἐβουλεύετε.
4. Ἐβουλεύεσθε.
5. Οἱ



δοῦλοι ἐλούσαντο. 6. Ὁ δούλος ἐλούσατο. 7. Ὁ βασιλεὺς τὸν πόλεμον ἔπαυσεν. 8. Ὁ βασιλεὺς ἐπαύσατο. 9. Τὸν πόλεμον ἐπαύσατε. 10. Παύσασθε. 11. Ὁ πατὴρ τοὺς παῖδας ἐπαίδευσεν. 12. Ὁ πατὴρ τοὺς παῖδας ἐπαιδεύσατο. 13. Οἱ πολῖται τοὺς παῖδας παιδεύσουσιν. 14. Τοὺς παῖδας παιδεύονται. 15. Βουλευόν βραδέως. 16. Ὁ πατὴρ ἐβουλεύετο μετὰ τῶν φίλων (134). 17. Αὐτοὶ περὶ εἰρήνης ἐβουλεύεσθε.

II.

1. I shall advise my brother. 2. I shall deliberate in regard to the letter. 3. You are educating your pupils well. 4. I shall have my boy well educated. 5. The Athenians themselves deliberated in regard to the war. 6. You have all deliberated well in regard to the city.

LESSON XL.

*Verbs.—Passive Voice.*

211. The Passive Verb in its inflection differs from the Middle only in the Future and Aorist tenses. The forms therefore which have been given in the Paradigm of the Middle (207) for the other tenses belong also to the Passive. The difference of inflection between these two voices will be readily seen in the following

λευσόμεθα.  
θε. 5. Οἱ

PARADIGM OF *Βουλεύω*—

Present, Imperfect, Perfect, Pluperfect, and			
TENSES.		INDICATIVE.	SUBJUNCTIVE.
Present.	S. 1.	<i>βουλεύομαι</i>	<i>βουλεύομαι</i>
Imperf.	S. 1.	<i>ἔβουλευόμην</i>	
Perfect.	S. 1.	<i>βεβούλευμαι</i>	<i>βεβουλευμένος ὦ</i>
Pluperf.	S. 1.	<i>ἔβεβουλεύμην</i>	
Aorist.	S. 1. 2. 3. D. 2. 3. D. 1. 2. 3.	<i>ἔβουλεύθην</i> <i>ἔβουλεύθης</i> <i>ἔβουλεύθῃ</i> <i>ἔβουλεύθητον</i> <i>ἔβουλεύθητην</i> <i>ἔβουλεύθημεν</i> <i>ἔβουλεύθητε</i> <i>ἔβουλεύθησαν</i>	<i>βουλευθῶ</i> <i>βουλευθῆς</i> <i>βουλευθῆ</i> <i>βουλευθητοῦ</i> <i>βουλευθητον</i> <i>βουλευθῶμεν</i> <i>βουλευθητε</i> <i>βουλευθῶσι(ν)</i>
Future.	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	<i>βουλευθήσομαι</i> <i>βουλευθήσῃ σι εἰ</i> <i>βουλευθήσεται</i> <i>βουλευθήσόμεθον</i> <i>βουλευθήσεσθον</i> <i>βουλευθήσεσθον</i> <i>βουλευθήσόμεθα</i> <i>βουλευθήσεσθε</i> <i>βουλευθήσονται</i>	
Fut. Perf.	S. 1.	<i>βεβουλεύσομαι</i>	

*Passive Voice.*

Future Perfect the same as in the Middle Voice.

OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
βουλενοίμην	βουλεύου	βουλεύεσθαι	βουλενόμενος
βεβουλευμένος εἶην	βεβούλευσο	βεβουλευεσθαι	βεβουλευμένος
βουλεθειῖν βουλεθειῖς βουλεθειῖ βουλεθειῖτον βουλεθειῖτην βουλεθειῖμεν, ὅτ' εἶμεν βουλεθειῖτε, εἶτε βουλεθειῖσαν, εἶεν	βουλεύθητι βουλεθῆτω βουλεύθητον βουλεθῆτων  βουλεύθητε {βουλεθῆτωσαν {βουλεθῆντων	βουλεθῆναι	βουλεθείς, <i>M.</i> βουλεθείσα, <i>F.</i> βουλεθέν, <i>N.</i>
βουλεθησοίμην βουλεθησοιο βουλεθησοίμεθον βουλεθησοίσθον βουλεθησοίσθην βουλεθησοίμεθα βουλεθησοίσεθε βουλεθῆσονται		βουλεθήσε- σθαι	βουλεθησό- μενος
βεβουλευσοίμην		βεβουλεύσε- σθαι	βεβουλευσό- μενος.

Βουλεύω—

Imperfect, and

CONJUNCTIVE.

βουλεύωμαι

βουλενόμενος ᾧ

βουλεύω

βουλεύῃς

βουλεύῃ

βουλεύῃτον

βουλεύῃτην

βουλεύωμεν

βουλεύητε

βουλεύωσι(ν)

212. The Aorist Passive Participle is declined as an adjective of the First and Third Declensions, as in the following

## PARADIGM.

SINGULAR.			
Nom.	βουλευθείς	βουλευθείσα	βουλευθέν
Gen.	βουλευθέντος	βουλευθείσης	βουλευθέντος
Dat.	βουλευθέντι	βουλευθείσῃ	βουλευθέντι
Acc.	βουλευθέντα	βουλευθείσαν	βουλευθέν
Voc.	βουλευθείς	βουλευθείσα	βουλευθέν
DUAL.			
N. A. V.	βουλευθέντε	βουλευθείσᾶ	βουλευθέντε
G. & D.	βουλευθέντοι	βουλευθείσαι	βουλευθέντοι
PLURAL.			
Nom.	βουλευθέντες	βουλευθείσαι	βουλευθέντα
Gen.	βουλευθέντων	βουλευθείσῶν	βουλευθέντων
Dat.	βουλευθείσι(ν)	βουλευθείσαις	βουλευθείσι(ν)
Acc.	βουλευθέντας	βουλευθείσας	βουλευθέντα
Voc.	βουλευθέντες	βουλευθείσαι	βουλευθέντα.

## LESSON XLI.

*Verbs.—Passive Voice.—Exercises.*

213. RULE.—*Manner, Means, &c.*

- 1) The manner or means of an action, and the instrument employed, are expressed by the Dative, e. g. :

Τύχη πάντα πράττεις. | *You do every thing by chance.*

- 2) The agent of an action after passive verbs is

is declined as  
ensions, as in

Βουλευθέν  
Βουλευθέντος  
Βουλευθέντι  
Βουλευθέν  
Βουλευθέν

Βουλευθέντε  
Βουλευθέντων

Βουλευθέντα  
Βουλευθέντων  
Βουλευθέντι(ν)  
Βουλευθέντα  
Βουλευθέντα.

ses.

tion, and the  
pressed by the

ry thing by

sive verbs is

expressed by a Genitive with *ὑπό* or some kindred preposition, e. g. :

'Επαιδεύθην ὑπὸ τῆς ἐμῆς | I was taught by my coun-  
πατρίδος. | try.

214. VOCABULARY.

'Αβουλος, ον, *inconsiderate, foolish.*

'Αλλος, ἄ, ο, *other, another.*

'Ανόητος, ον, *stupid, thoughtless.*

Θηρεύω, εἰς, *to hunt, catch, Pass. be taken, be captivated with.*

Μίδας, ου, ὁ, *Midas, a celebrated king of Phrygia. (See Gr. Eng. Vocab.)*

Παιδεύω, εἰς, *to instruct, edu-*

*cate, bring up, Pass. to be educated.*

Σάτυρος, ου, ὁ, *a Satyr, companion of Bacchus—Silenus is meant. (See Gr. Eng. Vocab.)*

Σύν (*prep. with dat.*), *with.*

Φονεύω, εἰς, *to slay, kill, murder, Pass. be killed.*

215. EXERCISES.

I.

1. Βουλεύετε. 2. Βουλεύεσθε. 3. Βουλεύητε. 4. Βουλεύησθε. 5. Βούλετε. 6. Βουλεύου. 7. 'Εφόνεον. 8. 'Εφονεύοντο. 9. 'Εφόνευν. 10. 'Εφονεύετο. 11. 'Επαιδευσαν. 12. 'Επαιδεύσαντο. 13. 'Επαιδεύθησαν. 14. Βουλεύσομεν. 15. Βουλευσόμεθα. 16. Βουλευθησόμεθα. 17. Βουλευθῆς. 18. Παιδευθῆς. 19. Βουλευθείεν. 20. Παιδευθείεν. 21. Βουλεύητι. 22. Παιδεύητι. 23. Βουλευθήσεται. 24. Παιδευθήσεται. 25. Κύρος ἐπαιδεύετο σὺν τοῖς ἄλλοις παισίν. 26. Τοὺς ἀνοήτους παιδεύομεν. 27. Μίδας τὸν Σάτυρον ἐθήρευσε. 28. 'Ανὴρ ἄβουλος ἠδοναῖς θηρεύεται.

II.

1. I am advised. 2. I was educated. 3. I have

been advised. 4. I had been educated. 5. We were advised. 6. We shall be educated. 7. He was murdered. 8. You will be murdered.

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## LESSON XLII.

*Verbs.—Augment and Reduplication.—Formation of Tenses.*

216. In the Paradigm of *βουλεύω* it will be observed,

1) That the Perfect, Pluperfect, and Future Perfect prefix the first letter of the word with *ε* (*βε*), and retain them throughout all the moods and the participles. This prefix is called *Reduplication*.

2) That the Historical tenses—Imperfect, Pluperfect, and Aorist—prefix *ε*, which they retain only in the Indicative. This is called *Augment*.

217. Augment is of two kinds :

1) *Syllabic*, used in verbs beginning with consonants, so called because it prefixes *ε* as a distinct syllable; as, *βουλεύω, ἐβούλευον*.

2) *Temporal* (from *tempus*, time) used in verbs beginning with vowels, so called because it merely lengthens the quantity or time (*tempus*) of the vowel, if short: *α* and *ε* into *η*; *ο* into *ω*; *ι* into *ῑ*; *υ* into *ῡ*; as, *ἄγω, ἤγον; ἵκετεύω, ἵκέτευον*.

218. Verbs beginning with the diphthongs, *αι*,

*οι, αυ*, lengthen the first vowel as above, subscribing the *ι*, as, *οϊκτιζω, Impr. οϊκτιζον*; those beginning with *ευ* sometimes lengthen the first vowel and sometimes omit the Augment; those beginning with *η, ι, υ, ω, ει, ου*, admit no Augment.

219. The Reduplication is used only in verbs which begin with a single consonant or with a mute and a liquid. Other verbs take only the Augment instead, the *temporal* if they begin with vowels, otherwise the *syllabic*; as, *ικετεύω, Perf. ικέτευκα; μνημονεύω, Perf. ἐμνημόνευκα (not μεμνημόνευκα)*. When the Augment thus takes the place of the Reduplication, it is retained like that in all the moods and in the participle.

220. In verbs compounded with a preposition,

1) The final vowel of the preposition, except *περί* and *πρό*, is elided; as, *ὑπακούω*, compounded of *ὑπό* and *ἀκούω*, *to listen*.

2) After such elision the smooth mutes *π* and *ρ* of the preposition are changed to the corresponding rough mutes *φ* and *ρ*, when the simple verb has the rough breathing; e. g. *ἀφορμίζω* (*to mark out*), comp. of *ἀπό* and *ὀρμίζω*, *ο* final dropped and *π* changed to *φ* before *ὀ*.

3) The Augment and Reduplication are placed between the preposition and the verb, and the final vowel of the preposition, except *περί* and *πρό*, is elided before the Augment; as, *ἐπιβουλεύω* (*ἐπί* and *βουλεύω*), *to plot against*, *Impr. ἐπεβούλευον; ὑπακούω* (*ὑπό* and *ἀκούω*), *Imperf. ὑπήκουον*.

221. In most other compounds the Augment and

Reduplication stand at the beginning, as in simple verbs.

#### FORMATION OF TENSES.

222. In conjugating a Greek verb, it will be found convenient to give the six tenses, *Present*, *Future*, *Aorist*, and *Perfect Active*, the *Perfect Middle*, and *Aorist Passive*, which may be called the *Principal Parts*.

223. In the Paradigm of a verb like *βουλεύω*,

- 1) The *Root* may be found by dropping *ω* of the present; as, *βουλεύω*; *root*, *βουλευ*.
- 2) The *Principal Parts* may be formed by appending to the root the following endings, prefixing at the same time the *Reduplication* for the Perfect, and the *Augment* for the Aorist:

Tenses.	Endings.	Principal Parts.
Present Act.	<i>ω</i>	<i>βουλεύ-ω</i>
Future “	<i>σω</i>	<i>βουλεύ-σω</i>
Aorist “	<i>σα</i>	<i>ἐ-βούλευ-σα</i>
Perf. “	<i>κα</i>	<i>βε-βούλευ-κα</i>
Perf. Mid.	<i>μαι</i>	<i>βε-βούλευ-μαι</i>
Aorist Pass.	<i>θην</i>	<i>ἐ-βουλεύ-θην.</i>

224. From these parts the several tenses may be formed as follows:

I. From the *Present Active* may be formed,

- 1) The *Imperfect Active*, by changing *ω* into *ον* and prefixing the Augment, e. g.: *βουλεύ-ω*; *Imperfect*, *ἐ-βούλευ-ον*.
- 2) The *Present Middle and Passive*, by changing *ω* into *ομαι*, e. g.: *βουλεύ-ω*, *βουλεύ-ομαι* (both Mid. and Pass.).



3) The *Imperfect Middle and Passive*, by changing  $\omega$  into  $\acute{\omicron}\mu\eta\nu$  and prefixing the Augment, e. g. :  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\omega$ ,  $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\acute{\omicron}\mu\eta\nu$ .

II. From the *Future Active* may be formed the *Future Middle*, by changing  $\sigma\omega$  into  $\sigma\omicron\mu\alpha\iota$ , e. g. :  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\sigma\omega$ ,  $\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\sigma\omicron\mu\alpha\iota$ .

III. From the *Aorist Active* may be formed the *Aorist Middle*, by changing  $\sigma\alpha$  into  $\acute{\sigma}\acute{\alpha}\mu\eta\nu$ , e. g. :  $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\sigma\alpha$ ,  $\acute{\epsilon}\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\acute{\sigma}\acute{\alpha}\mu\eta\nu$ .

IV. From the *Perfect Active* may be formed the *Pluperfect Active*, by changing  $\kappa\alpha$  into  $\kappa\epsilon\iota\nu$  and prefixing the Augment, e. g. :  $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\kappa\alpha$ ,  $\acute{\epsilon}\text{-}\beta\epsilon\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\kappa\epsilon\iota\nu$ .

V. From the *Perfect Middle and Passive* may be formed,

1) The *Pluperfect Mid. and Pass.* by changing  $\mu\alpha\iota$  into  $\mu\eta\nu$  and prefixing the Augment, e. g. :  $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\mu\alpha\iota$ ,  $\acute{\epsilon}\text{-}\beta\epsilon\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\mu\eta\nu$ .

2) The *Future Perfect Mid. and Pass.* by changing  $\mu\alpha\iota$  into  $\sigma\omicron\mu\alpha\iota$ , e. g. :  $\beta\epsilon\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\mu\alpha\iota$ ,  $\beta\epsilon\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\sigma\omicron\mu\alpha\iota$ .

VI. From the *Aorist Passive* may be formed the *Future Passive*, by changing  $\theta\eta\nu$  into  $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$  and dropping the Augment, e. g. :  $\acute{\epsilon}\text{-}\beta\omicron\upsilon\lambda\acute{\epsilon}\nu\text{-}\theta\eta\nu$ ,  $\beta\omicron\upsilon\lambda\epsilon\upsilon\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ .

225. Verbs in  $\acute{\iota}\omega$  and  $\acute{\upsilon}\omega$  lengthen the final vowel of the root in all the tenses except the present and imperfect, e. g. :  $\kappa\omega\lambda\acute{\upsilon}\omega$ , *to hinder*, Fut.  $\kappa\omega\lambda\acute{\upsilon}\sigma\omega$ , Perf.  $\kappa\epsilon\kappa\acute{\omega}\lambda\upsilon\kappa\alpha$ , &c.

## LESSON XLIII.

## Verbs.—Exercises.

## 226. VOCABULARY.\*

<p>Ἀληθεύω, σω, <i>to speak the truth</i>, Pass. <i>to come true, be fulfilled</i>.</p> <p>Ἀριστεύω, σω, <i>to be best, bravest</i>.</p> <p>Βάρβαρος, ου, ό, <i>barbarian</i>, applied to all who were not Greeks.</p> <p>Βίος, ου, ό, <i>life, period of life</i>.</p> <p>• Δαρείος, ου, ό, <i>Darius, king of Persia</i>.</p> <p>Δυναστεύω, σω, <i>to have power, or supremacy</i>.</p> <p>Ἰκετεύω, σω, <i>to beseech, supplicate</i>.</p>	<p>Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, <i>to break, to violate</i>.</p> <p>Συγγνώμη, ης, ή, <i>pardon, favor</i>.</p> <p>Συμβουλευώ (σύν, <i>with</i>, and βουλευώ), σω (220), <i>to advise with, to deliberate with</i>.</p> <p>Τελευτή, ης, ή, <i>end</i>.</p> <p>Ἵποπτέω (ὑπό and ὀπτέω), σω, <i>Imp. ὑπόπτειον, Aor. ὑπόπτεισα, to suspect, to anticipate, expect</i>.</p> <p>Φιλοσοφία, ας, ή, <i>philosophy, love of wisdom</i>.</p>
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## 227. EXERCISES.

## I.

1. Οἱ παῖδες ἠλήθουν.
2. Ἀλήθουσιν.
3. Ἀληθεύωμεν.
4. Ἀληθεύομαι.
5. Ὁ στρατιώτης ἠρίστευσεν.
6. Ἡριστεύομεν.
7. Ἰκέτευον τοὺς θεούς.
8. Ἰκετεύετε τὴν τῶν θεῶν συγγνώμην.
9. Τούτους τοὺς νόμους λύσατε.
10. Κῦρος ἐθήρευεν.
11. Δαρείος ὑπόπτειτε τελευτὴν τοῦ βίου.
12. Ὁ πατὴρ συνεβουλεύετο μετὰ τῶν φίλων.
13. Ἡ τῶν Ἀθηναίων πόλις

\* The pupil will find it a useful exercise to give, as described in 223, the *principal parts* in full of every verb which he has occasion to use; all irregularities of formation will be marked in the vocabularies, but in the regular verbs only the Present and Future will be given.

ἐν τοῖς "Ἐλλησιν ἐδυνάστευεν. 14. Ἡ φιλοσοφία τοῦς Ἀθηναίους ἐπαίδευσεν.

II.

1. He is supplicating the king. 2. The boys were supplicating their father. 3. Let us supplicate the judge. 4. The enemy have broken the truce.

LESSON XLIV.

*Impure Verbs.—Mute Verbs.*

228. The last letter of the root or stem, found by dropping  $\omega$  in Pres. Ind. Act., is called the *Verb-characteristic*.

229. Verbs are divided into Pure and Impure according as the verb-characteristic is a vowel or consonant:  $\betaουλεύω$  is therefore a pure verb.

230. Impure verbs are subdivided into

- 1) *Mute verbs*, whose characteristic is one of the nine mutes, as,  $\alphaἰγω$ , *I lead*.
- 2) *Liquid verbs*, whose characteristic is a liquid, as,  $\alphaἰγγέλλω$ , *I send*.

231. *Mute verbs* again arrange themselves in three classes, according as the characteristic is

- 1) A *Pi-mute*— $\pi, \beta, \phi$ , as,  $\gammaράφω$ , *I write*.
- 2) A *Kappa-mute*— $\kappa, \gamma, \chi$ , as,  $\alphaἰγω$ , *I lead*.
- 3) A *Tau-mute*— $\tau, \delta, \theta$ , as,  $\psiεύδω$ , *I deceive*.

REM.—The characteristic is sometimes strengthened in the present: thus the Pi-mute becomes  $\pi\tau$ ; the Kappa-mute,  $\sigma\sigma, \tau\tau$ , or  $\zeta$ ; the Tau-mute,  $\zeta$ .

232. In the Paradigm of  $\betaουλεύω$ , the Perfect Act.

ends in *κα*. This is the common ending, except in Mute Verbs of the Pi and Kappa classes, which take *ᾱ* instead of *κα*. In these verbs the Pluperf. Act. is formed by changing *α* into *ειν* and prefixing the Augment. See 224, IV.

233. Verbs with a Pi-mute characteristic suffer the following

EUPHONIC CHANGES.

- 1) Before  $\sigma$  in the endings, the characteristic coalesces with it and forms  $\psi$ ; as, *τριβω* (*I rub*); *Fut.* (*τριβσω*) *τριψω*.
- 2) Before  $\mu$  it is assimilated; as, *τριβω*, *Perf. Pass.* (*τέτριβμαι*) *τέτριμμαι*.
- 3) Before  $\theta$  and also in *Perf.* and *Plup. Act.* it becomes the aspirate  $\phi$ ; as, *τριβω*, *Aor. Pass.* (*έτριβθην*) *έτριφθην*, *Perf. Act.* (*τέτριβ-ᾱ*) *τέτριφα*.
- 4) Before the smooth mute  $\tau$  it becomes itself the smooth mute  $\pi$ ; as, *τριβω*, *Perf. Pass. Third Person* (*τέτριβται*) *τέτριπται*.

234. Some verbs take a shortened form in the Perfect, Pluperfect, Aorist, and Future tenses, which is distinguished from the more common form as the *Second Perfect*, *Second Pluperfect*, &c. The pupil, however, must not suppose that the First and Second Perfects are two distinct tenses: they are but different forms of the same tense; so too with the 1st and 2d Pluperfect, 1st and 2d Aorist, 1st and 2d Future.

235. SYNOPSIS.—Γράφω, I write.

ACTIVE VOICE.						
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTIC.
Pres.	γράφω	γράφω	γράφοιμι	γράφε	γράφειν	γράφων
Imp.	ἐγράφου					
Fut. I.	γράψω		γράψοιμι			
Aor. I.	έγραψα	γράψω	γράψαιμι	γράψου	γράψειν	γράψων
Perf.	γεγράφα	γεγράψω	γεγράφοιμι		γράψαι	γράψας
Plup.	ἐγεγράφευ				γεγραφέναι	γεγραφώς
MIDDLE.						
Pres.	γράφομαι	γράφωμαι	γραφοίμην	γράφου	γράφεσθαι	γραφόμενος
Imp.	ἐγράφουην					
Fut. I.	γράψομαι		γράψοίμην		γράψεσθαι	γραφόμενος
Aor. I.	έγραψάμην	γράψωμαι	γράψαιμην	γράψαι	γράψασθαι	γραφάμενος
Perf. 1.	γέγραμμαι	γεγραμμένος ὦ	γεγραμμένος εἶην	γέγραψο	γεγράψασθαι	γεγραμμένος
	2. γέγραψαι			γέγραψο		
	3. γέγραπται			γεγράψω		
D. 1.	γεγράμμεθον			γέγραψον		
	2. γέγραψον			γεγράψων		
	3. γέγραψον			γεγράψων		
P. 1.	γεγράμμεθα			γέγραψε		
	2. γέγραψε			γεγράψωσαν		
	3. γεγραμμένοι εἰσίν(ν)			γεγράψων		
Plup. 1.	ἐγεγράμμην					
Pl. 3.	γεγραμμένοι ἦσαν					
F. Perf.	γεγράψομαι		γεγραφοίμην		γεγράψεσθαι	γεγραψόμενος
PASSIVE.						
Aor. II.	ἐγράφη	γραφῶ	γραφείην	γράφητι	γραφῆναι	γραφείς
Fut. II.	γραφήσομαι		γραφησοίμην		γραφήσεσθαι	γραφησόμενος.
Other tenses as in the Middle.						

REM.—In the above table in the Perfect Mid. and Pass. the inflection of the Indicative and Imperative is given in full, to show some peculiarities of formation; in the Pluperfect Mid. and Pass. the Third Pers. Plur. is added for the same reason. In the other parts the several persons will be readily formed according to the analogy of *βουλεύω*.

## LESSON XLV.

### *Impure Verbs.—Mute Verbs.—Exercises.*

236. Verbs beginning with a rough mute (4) use in reduplication the corresponding smooth mute, to avoid a repetition of the aspirate, e. g.:

*Θύω, Perf. τέθυκα: not θέθυκα.*

*Θάπτω, Perf. Pass. τέθαμμαι: not θέθαμμαι.*

### 237. VOCABULARY.

Ἄναγκαῖος, ᾶ, ον, *necessary.*

Γράφω, ψω, ψα, φα, μμαι, φην  
(235), *to write, to propose in writing, as law, bill, &c.*

Ἐπί (*prep. with acc.*), *against, to.*

Εὐβουλος, ου, ό, *Eubulus, an Athenian statesman.*

Εὐριπίδης, ου, ό, *Euripides, tragic poet of Athens.*

Θάπτω, ψω, ψα, τέθαμμαι (236),

2 A. Pass. ἐτάφην, *to bury, inter.*

Κλείω, σω, σμαι, σθην, *to shut.*  
Μακεδονία, ας, ή, *Macedonia, country north of Greece proper.*

Νεκρός, ου, ό, *corpse, dead body.*  
Πύλη, ης, ή, *gate.*

Στρατέω, σω (219), *to make an expedition.*

Τροία, ας, ή, *Troy, celebrated city in Asia Minor.*

### 238. EXERCISES.

#### I.

1. Ταῦτα γέγραφα. 2. Ἡ κόρη τὰς ἐπιστολὰς ἔγε-

γράφει. 3. Τοῦτο τὸ ψήφισμα Εὐβουλος ἔγραψεν.  
 4. Τὸν νόμον τοῦτον ἡ πόλις γέγραπεν. 5. Τοὺς νεκροὺς  
 ἔθαπτον. 6. Τὸν νεκρὸν ἔθαψαν. 7. Ὁ κριτὴς ἐν τοῖς  
 ἀναγκαιοτάτοις παιδεύεται. 8. Οἱ Ἕλληνες ἐπὶ Τροί-  
 αν ἐστράτευσαν. 9. Τὴν εἰρήνην ἐκεῖνος ἔλυσεν. 10.  
 Ὁ στρατιώτης ἔκλεισε τὰς πύλας.

II.

1. The letter had been written. 2. My brother  
 wrote the letter. 3. The boy buried the beautiful  
 bird in the garden. 4. Euripides was buried in Mace-  
 donia.

LESSON XLVI.

*Impure Verbs.—Mute Verbs, continued.*

239. Verbs with a Kappa-mute characteristic—κ,  
 γ, χ, or σσ, ττ, and sometimes ζ—suffer the following

EUPHONIC CHANGES.

- 1) With σ the characteristic forms ξ; as, πλέκω,  
*I weave; Fut. (πλέκσω) πλέξω.*
- 2) Before μ it becomes γ; as, πλέκω; *Perf.*  
*Pass. (πέπλεκμαι) πέπλεγμαι.*
- 3) Before ϑ and also in the *Perf.* and *Plup. Act.*  
 it is changed to the corresponding aspirate  
 χ; as, πλέκω; *Dor. Pass. (ἐπλέκθην) ἐπλέ-*  
*χθην; Perf. Act. (πέπλεκ-ά) πέπλεχα.*
- 4) Before the smooth mute τ, it becomes itself  
 smooth; as, λέγω, *I say; Perf. Pass. (λέ-*  
*λεγται) λέλεκται.*

## 240. SYNOPSIS.—Πλέκω, I weave.

ACTIVE VOICE.						
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPER.	INFIN.	PART.
Pres.	πλέκω	πλέκω	πλέκοιμι	πλέκε	πλέκειν	πλέκων
Imp.	ἐπλέκον					
Fut.	πλέξω		πλέξοιμι		πλέξειν	πλέξων
Aor.	ἐπλέξα	πλέξω	πλέξαιμι	πλέξον	πλέξαι	πλέξας
Perf.	πέπλεχα	πεπλέχω	πεπλέχοιμι		πεπλέχεται	πεπλεχώς
Plup.	ἐπεπλέχειν					
MIDDLE.						
Pres.	πλέκομαι	πλέκωμαι	πλεκοίμην	πλέκου	πλέκεσθαι	πλεκόμενος
Imp.	ἐπλεκόμην					
Fut. I.	πλέξομαι		πλεξοίμην		πλέξεσθαι	πλεξόμενος
Aor. I.	ἐπλεξάμην	πλέξωμαι	πλεξάιμην	πλέξαι	πλέξασθαι	πλεξόμενος
Perf. 1.	πέπλεγμαι	πεπλεγμένος ὦ	πεπλεγμένος εἶην		πεπλέχθαι	πεπλεγμένος
	2. πέπλεξαι			πέπλεξο		
	3. ἐπλεκται			πεπλέχθω		
D. 1.	πεπλέγμεθον					
	2. πέπλεχθον			πέπλεχθον		
	3. ἐπλεχθον			πεπλέχθων		
P. 1.	πεπλεγμεθα					
	2. πέπλεχθε			πέπλεχθε		
	3. πεπλεγμένοι εἰσίν(ν)			πεπλέχθωσαν		
				πεπλέχθων		
Plup. 1.	ἐπεπλέγμην					
Pl. 3.	πεπλεγμένοι ἦσαν					
F. Perf.	πεπλέξομαι		πεπλεξοίμην		πεπλέξεσθαι	πεπλεξόμενος
PASSIVE.						
Aor. I.	ἐπλέχθην	πλεχθῶ	πλεχθείην	πλέχθητι	πλεχθῆναι	πλεχθείς
Fut. I.	πλεχθήσομαι		πλεχθήσοιμην		πλεχθήσεσθαι	πλεχθησόμενος
Aor. II.	ἐπλάκην	πλακῶ	πλακείην	πλάκητι	πλακῆναι	πλακείς
Fut. II.	πλακήσομαι		πλακησοίμην		πλακήσεσθαι	πλακησόμενος

Other tenses as in the Middle.



REM. 1.—In the above table, it will be observed, πλέκω has in the Passive Voice both a *First* and a *Second Aorist* and a *First* and *Second Future*. This is unusual. Some verbs have the *First Aorist* and some the *Second*, but it is not common for the same verb to take both: so of the two Futures, comparatively few verbs have both.

REM. 2.—The *Second Future Passive* is formed from the *Second Aorist Passive* by changing ην into ἦσομαι and dropping the Augment; as, ἐ-πλάκ-ην, πλακ-ἦσομαι. This formation, the learner will observe, is entirely analogous to the formation of the *First Future Passive* from the *First Aorist Passive* by changing ἦν into ἔησομαι and dropping the Augment. See 224, VI.

FIN.	PART.
ειν	πλέκων
ειν	πλέξων
ξαι	πλέξας
λέξαι	πεπλεχώς

κεσθαι	πλεκόμε- νος
ξασθαι	πλεξόμε- νος
ξασθαι	πλεξόμε- νος
λέξασθαι	πεπλεγμέ- νος

λέξε- σθαι	πεπλεξό- μενος
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χθῆναι	πλεχθεῖς
χθήσε- σθαι	πλεχθησόμε- νος
κῆναι	πλακείς
κῆσε- σθαι	πλακησόμε- νος.

## LESSON XLVII.

### *Impure Verbs.—Mute Verbs, continued.*

241. Verbs with a Tau-mute characteristic—τ, δ, θ, or ξ—suffer the following

#### EUPHONIC CHANGES.

- 1) Before σ and also before κα and κειν in Perf. and Pluperf. Act., the characteristic is dropped; as, ψεύδω, *I deceive*; Fut. (ψεύδω) ψεύσω; Perf. (ἔψευδκα) ἔψευκα.
- 2) Before μ, τ, and θ it is changed into σ; as, ψεύδω (*I deceive*); Perf. Pass. (ἔψευδμαι) ἔψευσμαι; Third Pers. (ἔψευδται) ἔψευσται; Aor. Pass. (ἐψεύδθην) ἐψεύσθην.

242. SYNOPSIS.—Ψεύδω, *I deceive*.

ACTIVE VOICE.						
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE	INFINITIVE.	PARTICIPLE.
Pres.	ψεύδω	ψεύδω	ψεύδοιμι	ψεύδε	ψεύδειν	ψεύδων
Imp.	ἔψευδον					
Fut.	ψεύσω		ψεύσοιμι		ψεύσειν	ψεύσων
Aor.	ἔψευσα	ψεύσω	ψεύσαιμι	ψεύσον	ψεύσαι	ψεύσας
Perf.	ἔψευκα	ἔψεύκω	ἔψεύκοιμι		ἔψευκέναι	ἔψευκώς
Plup.	ἔψεύκειν					
MIDDLE.						
Pres.	ψεύδομαι	ψεύδωμαι	ψευδοί- μην	ψεύδου	ψεύδεσθαι	ψευδόμε- νος
Imp.	ἔψευδόμην					
Fut. I.	ψεύσομαι		ψευσοί- μην		ψεύσεσθαι	ψευσόμε- νος
Aor. I.	ἔψευσάμην	ψεύσωμαι	ψευσαι- μην	ψεύσαι	ψεύσασθαι	ψευσάμε- νος
Perf. 1.	ἔψευσα	ἔψευσμέ- νος ᾧ	ἔψευσμέ- νος εἶην		ἔψευσθαι	ἔψευσμέ- νος
2.	ἔψευσαι			ἔψευσο		
3.	ἔψευσται			ἔψεύσῳ		
D. 1.	ἔψεύσμεθον			ἔψευσθον		
2.	ἔψευσθον			ἔψεύσων		
3.	ἔψευσθον					
P. 1.	ἔψεύσμεθα			ἔψευσθε		
2.	ἔψευσθε			ἔψεύσθη- σαν		
3.	ἔψευσμένοι εἰσίν(ν)			ἔψεύσθων		
Plup. 1.	ἔψεύσμεν					
Pl. 3.	ἔψευσμένοι ἦσαν					
F. Perf.	ἔψεύσομαι		ἔψευσοί- μην		ἔψεύσε- σθαι	ἔψευσόμε- νος
PASSIVE.						
Aor. I.	ἔψευσθην	ψευσθῶ	ψευσθεῖην	ψεύσθητι	ψευσθῆναι	ψευθεῖς
Fut.	ψευσθήσο- μαι		ψευσθή- σοίμην		ψευσθήσε- σθαι	ψευσθήσο- μένος.
Other tenses as in the Middle.						

LESSON XLVIII.

*Impure Verbs.—Mute Verbs.—Exercises.*

243. VOCABULARY.

Ἀγαμέμνων, ονος, ὁ, *Agamemnon*, commander of Grecian forces at Troy.

Ἀγοράζω, ἄσω, σμαι, σθην, *to buy, purchase, trade.*

Διώκω, ξω, ξα, *A. Pass.* ἐδιώχθην, *to pursue.*

Ἐγκωμιάζω, ἄσω, ἐνεκωμιάσα, κα, σμαι, *A. Pass.* ἐνεκωμιάσθην, *to praise, extol.*

Ἐπιτήδειος, ᾱ, ον, *necessary, useful.*

Θαυμάζω, ἄσω, *or* ἄσομαι, ἄσα, τεθαυμάκα, σμαι, σθην (236), *to wonder at, admire.*

Κατασκευάζω (κατά *and* σκενάζω), ἄσω, σμαι, σθην (219, 220), *to prepare, make.*

Φεύγω, *F. M.* ξομαι, 2 *A.* ἐφύγον, 2 *Perf.* πέφευγα, *to flee, shun, escape.*

Ψεύδω, σω (242), *to deceive, cheat.*

244. EXERCISES.

I.

1. Οἱ πολέμιοι εἰς τὴν πόλιν φεύγουσιν.
2. Εἰς τὴν πόλιν φεύγομεν.
3. Τοὺς ἀγαθοὺς ἐγκωμιάζομεν.
4. Παιδεύετε τοὺς παῖδας.
5. Οἱ Ἀθηναῖοι τριήρεις κατασκευάσαντο.
6. Ὁ Ὀμηρος τὸν Ἀγαμέμνονα ἐνεκωμίασεν.
7. Οἱ Ἕλληες τοὺς βαρβάρους ἐδιώκον.
8. Οἱ βάρβαροι ἐδιώχθησαν.
9. Οἱ Ἀθηναῖοι θανμάζονται.
10. Ἡ πόλις θανμασθήσεται.
11. Ὁ παῖς τὸν πατέρα ἔψευκεν.
12. Ἐγὼ αὐτοὺς διώξω.
13. Ἡ δουρὴν φεύγετε.
14. Οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια.

II.

1. The general deceived his soldiers.
2. The soldiers were deceived.
3. What are you purchasing?

IMPERATIVE.	PARTICIPLE.
ιν	ψεύδων
ιν	ψεύσων
ι	ψεύσας
έναι	ἔψευώς
σθαι	ψευδόμενος
σθαι	ψευσόμενος
σθαι	ψευσάμενος
σθαι	ἔψευσμένος
σθαι	ἔψευσόμενος
σθαι	ψευθεῖς
σθαι	ψευσθησόμενος

4. All will admire your letter. 5. I am reading the letter to your brother.

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## LESSON XLIX.

### *Impure Verbs.—Liquid Verbs.*

245. Liquid Verbs are so called because their characteristic is one of the four liquids—λ, μ, ν, ρ.

246. Many liquid verbs, like some mute verbs (231, Rem.), have in the Present a strengthened form of the root. In such cases the true root may be obtained by shortening the root of the Present :

1) By dropping the last consonant, as, *τέμνω*, *I cut*; *τεμν*: root, *τεμ* (*ν* dropped); *ἀγγέλλω*, *I send*; *ἀγγελλ*: root, *ἀγγελ*.

2) By shortening the radical vowel or diphthong, as, *φαίνω*, *I show*; *φαιν*: root, *φαν*; *κτείνω*, *I slay*; *κτειν*: root, *κτεν*.

247. Liquid verbs present the following peculiarities in tense formation :

1) They form the Future Act. and Mid. by adding *έω* contracted into *ώ*, and *έομαι* contracted into *ούμαι*, to the true root, e. g. : *ἀγγέλλω*, *I send*; *Fut. Act.* *ἀγγελω*; *Fut. Mid.* *ἀγγελοῦμαι*.

2) They form Aor. Act. and Mid. without *σ*, but lengthen the radical vowel, e. g. : *ἀγγέλλω*; *Aor. Act.* *ἤγγειλα*; *Mid.* *ἤγγειλάμην*.

248. PARADIGM.—Ἄγγελλω, I announce.

ROOT OF PRESENT, ἄγγελ. TRUE ROOT, ἄγγελ.

ACTIVE VOICE.

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PARTICIPLE.	
Pres.	ἄγγελλω	ἄγγελλω	ἄγγέλλοιμι	ἄγγελλε	ἄγγέλλειν	ἄγγέλλων	
Imp.	ἤγγελλον						
Fut. 1.	ἄγγελῶ		ἄγγελοίμι, οἶην			ἄγγελεῖν	ἄγγελῶν, <i>M.</i>
	2. ἄγγελεῖς		ἄγγελοῖς, οἶης				ἄγγελοῦσα, <i>F.</i>
	3. ἄγγελεῖ		ἄγγελοῖ, οἶη				ἄγγελοῦν, <i>N.</i>
D. 2.	ἄγγελείτου		ἄγγελοῖτου, οἶητον				
	3. ἄγγελείτου		ἄγγελοῖτην, οἶητην				
P. 1.	ἄγγελοῦμεν		ἄγγελοῖμεν, οἶημεν				
	2. ἄγγελεῖτε		ἄγγελοῖτε, οἶητε				
	3. ἄγγελοῦ- σι(ν)		ἄγγελοῖεν				
Aor. I.	ἤγγειλα	ἄγγειλω	ἄγγεῖλαιμι	ἄγγειλον	ἄγγεῖλαι	ἄγγειλας	
Aor. II.	ἤγγελον	ἄγγέλω	ἄγγέλοιμι	ἄγγελε	ἄγγελεῖν	ἄγγελών	
Perf.	ἤγγελκα	ἤγγέλκω	ἤγγέλκοιμι		ἤγγελκέ- ναι	ἤγγελκῶς	
Plup.	ἤγγέλκειν						

MIDDLE.

Pres.	ἄγγελλομαι	ἄγγέ- λωμαι	ἄγγελλοίμην	ἄγγέλλου	ἄγγελλε- σθαι	ἄγγελλόμε- νος	
Impf.	ἤγγελλόμην						
Fut. 1.	ἄγγελοῦμαι		ἄγγελοίμην			ἄγγελεῖ- σθαι	ἄγγελοῦμε- νος
	2. ἄγγελῆ, εἶ		ἄγγελοῖο				
	3. ἄγγελεῖται		ἄγγελοῖτο				
D. 1.	ἄγγελοῦμε- σθον		ἄγγελοῖμε- σθον				
	2. ἄγγελεῖσθον		ἄγγελοῖσθον				
	3. ἄγγελεῖσθον		ἄγγελοῖσθην				
P. 1.	ἄγγελοῦμεθα		ἄγγελοῖμεθα				
	2. ἄγγελεῖσθε		ἄγγελοῖσθε				
	3. ἄγγελοῦνται	ἄγγελοῖντο					
Aor. I.	ἤγγειλάμην	ἄγγειλω- μαι	ἄγγεῖλαιμην	ἄγγειλαι	ἄγγειλα- σθαι	ἄγγειλάμε- νος	

## PARADIGM OF ἄγγέλλω, continued.

ROOT OF PRESENT, ἄγγελλ. TRUE ROOT, ἄγγελ.						
MIDDLE.						
	INDICATIVE.	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PARTICIPLE.
Aor. II.	ἠγγελόμην	ἄγγελομαι	ἄγγελοίμην	ἄγγελοῦ	ἄγγελοῦσθαι	ἄγγελόμενος
Perf. 1.	ἠγγέλμαι	ἠγγελέμενος ὦ	ἠγγελέμενος εἶην		ἠγγέλσθαι	ἠγγελέμενος
	2. ἠγγέλσαι			ἠγγέλσο		
	3. ἠγγέλται			ἦ, γέλσω		
D. 1.	ἠγγελέμεσθον			ἠγγέλσον		
	2. ἠγγέλσον			ἠγγέλσων		
	3. ἠγγέλσον					
P. 1.	ἠγγελέμεθα			ἠγγέλθε		
	2. ἠγγέλθε			ἠγγέλσωσαν		
	3. ἠγγελέμενοι εἰσὶ(ν)			ἠγγέλσων		
Plup. 1.	ἠγγέλμην					
Pl. 3.	ἠγγελέμενοι ἦσαν					
PASSIVE.						
Aor. I.	ἠγγέλθην	ἄγγελθῶ	ἄγγελθείην	ἄγγελθητι	ἄγγελθῆναι	ἄγγελθεῖς
Fut. I.	ἄγγελθήσομαι		ἄγγελθησοίμην		ἄγγελθῆσθαι	ἄγγελθησόμενος
Aor. II.	ἠγγέθην	ἄγγελῶ	ἄγγελεῖην	ἄγγελητι	ἄγγεληναι	ἄγγελεῖς
Fut. II.	ἄγγελθήσομαι		ἄγγελησοίμην		ἄγγελησθαι	ἄγγελησόμενος.
Other tenses as in the Middle.						

LESSON L.

Liquid Verbs, continued.

249. PARADIGM.—*Φαίνω, I show.*

*Φαίνω, to show. Perf. II. and Plup. II. to appear.*  
 ROOT OF PRESENT, *φαν.* TRUE ROOT, *φαν.*

ACTIVE VOICE.

	INDICATIVE.	SUBJ.	OPTATIVE.	IMPERATIVE.	INFIN.	PART.
Pres.	φαίνω	φαίνω	φαίνοιμι	φαίνε	φαίνειν	φαίνων
Imp.	έφαινον					
Fut.	φανῶ					
Aor. I.	έφηνα	φήνω	φανοίμι		φανείν	φανῶν
Per. II.	πέφηνα	πεφήνω	πεφήνοιμι	φήνον	φήναι	φήνας
Pip. II.	έπεφήνειν				πεφήνεται	πεφήνωσ

MIDDLE. (*To appear.*)

Pres.	φαίνομαι	φαίνομαι	φαίνοιμην	φαίνου	φαίνεσθαι	φαίνόμε- νος
Imp.	έφαινόμην					
Fut.	φανούμαι		φανοίμην		φανείσθαι	φανούμε- νος
Aor. I.	έφηνάμην	φήνωμαι	φηνάιμην	φήναι	φήνασθαι	φηνάμενος
Perf. 1.	πέφασμαι	πεφασμέ- νος ὦ	πεφασμέ- νος εἶην		πεφάνθαι	πεφασμέ- νος
	2. πέφασται			πέφασσο		
	3. πέφανται			πεφάνθω		
D. 1.	πέφασμεζον			πέφανζον		
	2. πέφανζον			πεφάνζων		
	3. πέφανζον					
P. 1.	πέφασμεθα			πέφανθε		
	2. πέφανθε			πεφάνθωσαν		
	3. πεφασμένοι εἰσί(ν)			πεφάνθων		
Plup. 1.	έπεφάσμην					
	2. έπέφασσο					
	3. έπέφαντο					
D. 1.	έπεφάσμε- ζον					
	2. έπέφανζον					
	3. έπεφάνζην					
P. 1.	έπεφάσμεθα					
	2. έπέφανθε					
	3. πεφασμένοι ήσαν					

ued.

T, άγγελ.

INFIN.	PARTICIPLE.
γγελέ- σαι	άγγελόμενος
γγέλσαι	ήγγελμένος

γγελζή- ναι	άγγελζεις
γγελζή- σεσθαι	άγγελζησό- μενος
γγελζηναι	άγγελεις
γγελζε- σθαι	άγγελησόμε- νος.

PARADIGM OF *Φαίνω*, *continued*.

Φαίνω, to show. Perf. II. and Plup. II. to appear. ROOT OF PRESENT, φαίν. TRUE ROOT, φαν. PASSIVE. (To be seen, to appear.)						
	INDICATIVE.	SUBJ.	OPTATIVE.	IMPERATIVE.	INFIN.	PART.
Aor. I.	ἔφάνηεν	φανῶ	φανείην	φάνητι	φανῆναι	φανείς
Fut. I.	φανθήσομαι		φανθησοί- μην		φανθήσε- σθαι	φανθησό- μενος
Aor. II.	ἔφάνην	φανῶ	φανείην	φάνησι	φανῆναι	φανείς
Fut. II.	φανήσομαι		φανησοί- μην		φανήσε- σθαι	φανησό- μενος
Other tenses as in the Middle.						

## 250. VOCABULARY.

\*Ἄγγελος, ου, ὁ, messenger.

\*Ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα,  
ἡγγελκα, ἡγγεῖμαι, ἡγγέλ-  
θην, to announce, to bring  
tidings, bear a message.

\*Ἀγείρω, ἐρῶ, ἡγείρα, ἡγέρθην,  
to bring together, to collect.

\*Ἀναρίθμητος, ου, countless, in-  
mense.

Καιρός, ου, ὁ, fit time, oppor-  
tunity.

Μένω, νῶ, ἔμεινα, μεμένηκα, to  
remain, wait for, await.

Νίκη, ης, ἡ, victory.

Ξέρξης, ου, ὁ, Xerxes, king of  
Persia.

Οικτείρω, ἐρῶ, εἶρα, to pity.

Πένης, ητος, ὁ, day-laborer, a  
poor man.

Στόλος, ου, ὁ, expedition, force.

Στρατιά, ἀς, ἡ, army, force.

## 251. EXERCISES.

## I.

1. Οἰκτείρομεν τοὺς πένητας. 2. Ἰδικτεῖρα τὸν  
παῖδα. 3. Ὁ ἄγγελος ἡγγεῖλε τὴν νίκην. 4. Ὁ βασι-  
λεὺς τὴν στρατιάν ἡγείρεν. 5. Στρατιάν ἀγερῶ. 6.  
Ξέρξης ἡγείρε τὴν ἀναρίθμητον στρατιάν. 7. Ἀγαμέ-  
μνων τὸν ἐπὶ Τροίαν στόλον ἡγείρεν. 8. Οἱ καιροὶ οὐ  
μένουσιν ἡμᾶς. 9. Ὁ κριτὴς ταύτην τὴν γνώμην τεδαύ-



μακεν. 10. Οἱ Ἕλληνες ἔμενον. 11. Οἱ ἄλλοι ἔφευγον. 12. Ταῦτα οἱ στρατηγοὶ Κύρω ἠγγελλον.

II.

1. I announce this to you. 2. Your father announced it to me. 3. This will be announced to the king. 4. The king of the Persians pitied his soldiers.

LESSON LI.

*Contract Verbs.—Class I.—Verbs in áω.*

252. Pure verbs with the characteristic *a, ε, or o*, suffer contraction in the Present and Imperfect tenses. They are divided into three classes, according as the characteristic is *a, ε, or o*.

253. The tenses are formed in the manner already described (223 and 224), but the short characteristic vowel of the Present and Imperfect is generally lengthened in the other tenses—*a* and *ε* into *η* and *ο* into *ω*: thus the Futures Act. of *τιμάω, φιλέω, and μισθῶ*, are *τιμή-σω, φιλή-σω, and μισθῶ-σω*.

REM.—Verbs in *ίω* and *ύω* do not suffer contraction, but they lengthen the characteristic in all the tenses except the Present and Imperfect, e. g.: *μηνίω, μηνίσω, to be angry; κωλύω, κωλύσω, to hinder* (225).

254. CONTRACTIONS IN VERBS IN *άω*.

- 1) The characteristic *a* uniting with any *o*-sound produces *ω*, or, if an *ι* occurs in the first syllable of the ending, *ω*, e. g.: *τιμάω = τιμῶ; τιμασίην = τιμῶην.*
- 2) In other cases the result of contraction is *a*, or, if an *ι* occurs, *α*, e. g.: *τίμαε = τίμα; τιμάεις = τιμᾶς.*

ed.

o appear.

αν.

)

INFIN.	PART.
φανθῆναι	φανθεῖς
φανθήσε- σθαι	φανθησό- μενος
φανῆναι	φανεῖς
φανῆσε- σθαι	φανησό- μενος

να, μεμένηκα, to  
t for, await.

ctory.

Xerxes, king of

ειρα, to pity.

δ, day-laborer, a

expedition, force.

army, force.

Ωικτειρα τὸν

4. Ὁ βασι-

ἄν ἀγερῶ. 6.

. 7. Ἀγαμέ-

Οἱ καιροὶ οὐ

νώμην τεταύ-

255. PARADIGM.—*Τιμάω, I honor*: ROOT, *τιμα*.

PRESENT.				
INDICATIVE.	ACTIVE.		PASSIVE AND MIDDLE.	
S. 1.	τιμάω	τιμῶ	τιμάομαι	τιμῶμαι
2.	τιμάεις	τιμάς	τιμάη	τιμάη
3.	τιμάει	τιμά	τιμάεται	τιμάται
D. 1.			τιμάομεθον	τιμώμεθον
2.	τιμάετον	τιμάτον	τιμάεσθον	τιμάσθον
3.	τιμάετον	τιμάτον	τιμίεσθον	τιμάσθον
P. 1.	τιμάομεν	τιμῶμεν	τιμάομεθα	τιμώμεθα
2.	τιμάετε	τιμάτε	τιμάεσθε	τιμάσθε
3.	τιμάουσι(ν)	τιμῶσι(ν)	τιμάονται	τιμῶνται
SUBJUNCTIVE.				
S. 1.	τιμάω	τιμῶ	τιμάομαι	τιμῶμαι
2.	τιμάης	τιμάς	τιμάη	τιμάη
3.	τιμάη	τιμά	τιμάηται	τιμάται
D. 1.			τιμῶμεθον	τιμώμεθον
2.	τιμάητον	τιμάτον	τιμάησθον	τιμάσθον
3.	τιμάητον	τιμάτον	τιμάησθον	τιμάσθον
P. 1.	τιμάωμεν	τιμῶμεν	τιμῶμεθα	τιμώμεθα
2.	τιμάητε	τιμάτε	τιμάησθε	τιμάσθε
3.	τιμάωσι(ν)	τιμῶσι(ν)	τιμάωνται	τιμῶνται
OPTATIVE.				
<i>Attic Opt.</i>				
S. 1.	τιμ-δοίμι, -ῶμι	τιμ-δοίην, -ῶην	τιμῶίμην	τιμῶίμην
2.	τιμ-δοίς, -ῶς	τιμ-δοίης, -ῶης	τιμῶιο	τιμῶο
3.	τιμ-δοί, -ῶ	τιμ-δοίη, -ῶη	τιμῶιτο	τιμῶτο
D. 1.			τιμῶίμεθον	τιμῶίμεθον
2.	τιμ-δοίτον,	τιμ-δοίητον,	τιμῶισθον	τιμῶσθον
	-ῶτον	-ῶητον		
3.	τιμ-δοίτην,	τιμ-δοίητην,	τιμῶισθην	τιμῶσθην
	-ῶτην	-ῶητην		
P. 1.	τιμ-δοίμεν,	τιμ-δοίημεν,	τιμῶίμεθα	τιμῶίμεθα
	-ῶμεν	-ῶημεν		
2.	τιμ-δοίτε, -ῶτε	τιμ-δοίητε,	τιμῶισθε	τιμῶσθε
		-ῶητε		
3.	τιμ-δοίεν, -ῶεν		τιμῶιντο	τιμῶντο
IMPERATIVE.				
S. 2.	τίμαε	τίμα	τιμάου	τιμῶ
3.	τιμάετω	τιμάτω	τιμάεσθω	τιμάσθω
D. 2.	τιμάετον	τιμάτον	τιμάεσθον	τιμάσθον
3.	τιμάετων	τιμάτων	τιμάεσθων	τιμάσθων
P. 2.	τιμάετε	τιμάτε	τιμάεσθε	τιμάσθε
3.	{τιμάετωσαν	{τιμάτωσαν	{τιμάεσθωσαν	{τιμάσθωσαν
	{τιμῶντων	{τιμῶντων	{τιμάεσθων	{τιμάσθων

OT, τιμα.

PARADIGM OF *Τιμάω*, continued.

ND MIDDLE.

τιμῶμαι  
τιμᾶ  
τιμάται  
τιμώμεθον  
τιμᾶσθον  
τιμᾶσθον  
τιμώμεθα  
τιμᾶσθε  
τιμῶνται

τιμῶμαι  
τιμᾶ  
τιμάται  
τιμώμεθον  
τιμᾶσθον  
τιμώμεθα  
τιμᾶσθε  
τιμῶνται

τιμώμην  
τιμῶο  
τιμῶτο  
τιμώμεθον  
τιμῶσθον

τιμῶσθην

τιμώμεθα

τιμῶσθε

τιμῶντο

τιμῶ  
τιμᾶσθω  
τιμᾶσθον  
τιμᾶσθων  
τιμᾶσθε  
{ τιμᾶσθωσαν  
{ τιμᾶσθων

PRESENT.

INFINITIVE.		ACTIVE.		PASSIVE AND MIDDLE.	
		τιμάειν	τιμᾶν	τιμᾶσθαι	τιμᾶσθαι
PARTICIPLE.					
Nom.M.		τιμᾶων	τιμῶν	τιμαόμενος	τιμώμενος
F.		τιμάουσα	τιμῶσα	τιμαομένη	τιμωμένη
N.		τιμάον	τιμῶν	τιμαόμενον	τιμώμενον, &c.
Gen.		τιμάοντος	τιμῶντος		
		τιμαούσης	τιμώσης, &c.		

IMPERFECT.

INDICATIVE.		IMPERFECT.			
S. 1.	ἐτίμᾶον	ἐτίμων	ἐτιμᾶόμην	ἐτιμῶμην	
2.	ἐτίμαες	ἐτίμας	ἐτιμᾶοῦ	ἐτιμῶ	
3.	ἐτίμαε	ἐτίμᾱ	ἐτιμᾶετο	ἐτιμᾶτο	
D. 1.			ἐτιμαόμεθον	ἐτιμώμεθον	
2.	ἐτιμᾶετον	ἐτιμᾶτον	ἐτιμᾶεσθον	ἐτιμᾶσθον	
3.	ἐτιμᾶετην	ἐτιμᾶτην	ἐτιμᾶεσθην	ἐτιμᾶσθην	
P. 1.	ἐτιμᾶομεν	ἐτιμῶμεν	ἐτιμαόμεθα	ἐτιμώμεθα	
2.	ἐτιμᾶετε	ἐτιμᾶτε	ἐτιμᾶεσθε	ἐτιμᾶσθε	
3.	ἐτίμαον	ἐτίμων	ἐτιμᾶοντο	ἐτιμῶντο	

FUTURE.

ACTIVE.	MIDDLE.	PASSIVE.
τιμήσω	τιμήσομαι	τιμηθήσομαι

AORIST.

ἐτίμησα	ἐτιμησάμην	ἐτιμήθην
---------	------------	----------

PERFECT.

τετίμη	τετίμημαι	like Mid.
--------	-----------	-----------

PLUPERFECT.

ἐτετιμήκειν	ἐτετιμήμην	like Mid.
-------------	------------	-----------

FUTURE PERFECT.

	τετιμήσομαι	like Mid.
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REM. 1.—In the above Paradigm the Present and Imperfect tenses throughout the several moods are given in full to illustrate the principles of contraction. In the other tenses—the Future, Aorist, Perfect, Pluperfect, and Future Perfect—only the first person singular of the Indicative is given, but all the other persons and numbers in the several moods may be readily formed according to the analogy of βουλεύω.

REM. 2.—The contract verbs in their uncontracted forms do not differ at all in their inflection from βουλεύω except in the Attic Optative: thus, τιμάω, τιμάεις, τιμάει, &c., are entirely analogous in formation to βουλεύω, βουλεύεις, βουλεύει, &c.

## LESSON LII.

### Contract Verbs.—Class I.—Exercises.

#### 256. VOCABULARY.

Βοάω, ἦσω, to shout, cry aloud.	Σιλᾶνός, οὐ, ὁ, Silanus, a Grecian seer.
Γνώμη, ης, ἡ, judgment, opinion, sentiment.	Τελευτάω, ἦσω, to end, finish, finish life, die.
Ἡμέτερος, τέρῃ, τερον, our.	Τιμάω, ἦσω, to honor, prize, value at.
Νικάω, ἦσω, to conquer, vanquish, prevail.	Χειρίσοφος, ου, ὁ, Chirisoophus, commander under Cyrus.
Πρόγονος, ου, ὁ, ancestor, forefather.	
Σιγάω, ἦσω, to be silent, to keep silence.	

#### 257. EXERCISES.

##### I.

1. Τὸν πατέρα τίμα. 2. Τὸν πατέρα τιμᾶ. 3. Τὸν πατέρα ἐτίμα. 4. Τοὺς γονέας τιμῶμεν. 5. Τοὺς γονέας τιμᾶτε. 6. Τοὺς γονέας τιμῶθημεν. 7. Σιγάτω.
8. Σιγάτε. 9. Κῦρος ἐτελεύτα. 10. Ἐτελεύτησεν.

11. Οἱ στρατηγοὶ ἐτελεύτησαν. 12. Χειρίσοφος τετελεύτηκεν. 13. Οἱ Ἕλληες νικῶσιν. 14. Ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους. 15. Οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνίκησαν. 16. Οἱ Ἕλληες ἐνίκων τοὺς βαρβάρους. 17. Ὁ Ξενοφῶν ἐσίγα. 18. Ὁ Σίλανος ἐβόα. 19. Οἱ στρατιῶται ἐβόων. 20. Ἐνίκησεν ἡ γνώμη. 21. Ὑμεῖς ἐνικήσατε βασιλέα.

## II.

1. The city will conquer. 2. The citizens were conquering the enemy. 3. The general has been conquered. 4. Let us conquer the king. 5. Honor the judge. 6. The soldiers were dying. 7. Let the boys be silent. 8. We were silent.

## LESSON LIII.

*Contract Verbs.—Class II.—Verbs in έω.*

258. Verbs in έω suffer the following

## CONTRACTIONS.

The characteristic ε uniting

- 1) With another ε, forms ει, e. g. : φίλεε=φίλει.
- 2) With ο forms ου, e. g. : ἐφίλεον=ἐφίλουν.
- 3) In other cases it disappears, e. g. : φίλέει=φίλει.

and Imperfect  
ll to illustrate  
—the Future,  
only the first  
the other per-  
eadily formed

ed forms do  
except in the  
entirely anal-  
c.

ses.

lanus, a Gre-

end, finish,

honor, prize,

Chirisophus,  
nder Cyrus.

α. 3. Τὸν  
. Τοὺς γο-  
. Σιγάτω.  
ελεύτησεν.

259. PARADIGM.—Φιλέω, *I love*: Root, φιλε.

PRESENT.				
INDICATIVE.	ACTIVE.		MIDDLE AND PASSIVE.	
S. 1.	φιλέω	φιλῶ	φιλέομαι	φιλοῦμαι
2.	φιλείς	φιλεῖς	φιλή	φιλή
3.	φιλεί	φιλεῖ	ζιλέεται	φιλείται
D. 1.			φιλούμεθον	φιλούμεθον
2.	φιλέετον	φιλεῖτον	φιλέεθον	φιλείεθον
3.	φιλέετον	φιλεῖτον	φιλέεσθον	φιλείεσθον
P. 1.	φιλόμεν	φιλοῦμεν	φιλούμεθα	φιλούμεθα
2.	φιλέετε	φιλείτε	φιλέεσθε	φιλείεσθε
3.	φιλέουσι(ν)	φιλοῦσι(ν)	φιλέονται	φιλοῦνται
SUBJUNCTIVE.				
S. 1.	φιλέω	φιλῶ	φιλέωμαι	φιλωμαι
2.	φιλής	φιλής	φιλή	φιλή
3.	φιλή	φιλή	φιλήται	φιλήται
D. 1.			φιλέωμεθον	φιλωμεθον
2.	φιλήτην	φιλήτην	φιλήεσθον	φιλήεσθον
3.	φιλήτην	φιλήτην	φιλήεσθον	φιλήεσθον
P. 1.	φιλέωμεν	φιλωμεν	φιλέωμεθα	φιλωμεθα
2.	φιλήτε	φιλήτε	φιλήεσθε	φιλήεσθε
3.	φιλέωσι(ν)	φιλωσι(ν)	φιλέωνται	φιλώνται
OPTATIVE.				
		<i>Attic Opt.</i>		
S. 1.	φιλέοιμι, -οῦμι	φιλεοίην,	φιλεοίμην	φιλοίμην
		-οίην		
2.	φιλέοις, -οῖς	φιλεοίης, -οίης	φιλέοιο	φιλοῖο
3.	φιλέοι, -οῖ	φιλεοίη, -οίη	φιλεοίη	φιλοῖτο
D. 1.			φιλεοίμεθον	φιλοίμεθον
2.	φιλέοιτον,	φιλεοίητον,	φιλεοίσεθον	φιλοίσεθον
	-οῖτον	-οίητον		
3.	φιλεοίηται,	φιλεοίηται,	φιλεοίση	φιλοίση
	-οίηται	-οίηται		
P. 1.	φιλέοιμεν,	φιλεοίημεν,	φιλεοίμεθα	φιλοίμεθα
	-οίμεν	-οίημεν		
2.	φιλέοιτε,	φιλεοίητε,	φιλεοίσε	φιλοίσε
	-οίτε	-οίητε		
3.	φιλέοιεν, -οίεν		φιλέοιντο	φιλοῖντο
IMPERATIVE.				
S. 2.	φίλεε	φίλει	φίλευ	φιλοῦ
3.	φιλέετω	φιλείτω	φιλέεσθω	φιλείσθω
D. 2.	φιλέετον	φιλείτον	φιλέεσθον	φιλείσθον
3.	φιλέετων	φιλείτων	φιλέεσθων	φιλείσθων
P. 2.	φιλέετε	φιλείτε	φιλέεσθε	φιλείσθε
3.	{ φιλέετωσαν φιλέοντων	{ φιλείτωσαν φιλούντων	{ φιλέεσθωσαν φιλέεσθων	{ φιλείσθωσαν φιλείσθων

PARADIGM OF *Φιλῶ*, continued.

Γ, φιλε.

IND PASSIVE.

φιλοῦμαι  
 φιλή  
 φιλείται  
 φιλούμεσον  
 φιλείσθον  
 φιλείσθον  
 φιλούμεθα  
 φιλείσθε  
 φιλοῦνται

φιλώμαι  
 φιλή  
 φιλήται  
 φιλώμεσον  
 φιλήσθον  
 φιλήσθον  
 φιλώμεθα  
 φιλήσθε  
 φιλώνται

φιλοίμην

φιλοῖο  
 φιλοῖτο  
 φιλοίμεσον  
 φιλοῖσθον

φιλοῖσθην

φιλοίμεθα

φιλοῖσθε

φιλοῖντο

φιλοῦ  
 φιλείσθω  
 φιλείσθων  
 φιλείσθων  
 φιλείσθε  
 φιλείσθωσαν  
 φιλείσθων

		PRESENT.			
INFINITIVE.		ACTIVE.		MIDDLE AND PASSIVE.	
		φιλέειν	φιλεῖν	φιλέεσθαι	φιλείσθαι
PARTICIPLE.					
NOIN.M.	φιλέων	φιλῶν		φιλεόμενος	φιλούμενος
F.	φιλέουσα	φιλοῦσα		φιλεομένη	φιλουμένη
N.	φιλέον	φιλοῦν		φιλεόμενον	φιλούμενον, &c.
Gen.	φιλέοντος	φιλοῦντος			
	φιλεούσης	φιλοούσης, &c.			

		IMPERFECT.			
INDICATIVE.					
S. 1.	ἐφίλειον	ἐφίλουν		ἐφιλεόμην	ἐφιλούμην
2.	ἐφίλειες	ἐφίλεις		ἐφίλεου	ἐφιλοῦ
3.	ἐφίλειε	ἐφίλει		ἐφιλείετο	ἐφιλείτο
D. 1.				ἐφιλεόμεσθον	ἐφιλούμεσθον
2.	ἐφιλέετον	ἐφιλείτον		ἐφιλέεσθον	ἐφιλείσθον
3.	ἐφιλέετην	ἐφιλείτην		ἐφιλέεσθην	ἐφιλείσθην
P. 1.	ἐφιλέομεν	ἐφιλούμεν		ἐφιλέομεθα	ἐφιλούμεθα
2.	ἐφιλέετε	ἐφιλείτε		ἐφιλέεσθε	ἐφιλείσθε
3.	ἐφίλειον	ἐφίλουν		ἐφιλέοντο	ἐφιλοῦντο

		FUTURE.		
ACTIVE.		MIDDLE.		PASSIVE.
	φιλήσω		φιλήσομαι	φιληθήσομαι
		AORIST.		
	ἐφίλησα		ἐφιλησάμην	ἐφιλήσθην
		PERFECT.		
	πεφίληκα		πεφίλημαι	like Mid.
		PLUPERFECT.		
	ἐπεφίληκειν		ἐπεφίλημην	like Mid.
		FUTURE PERFECT.		
			πεφιλήσομαι	like Mid.

REM.—The form of the Optative Active in *οἶν*, which is common in contract verbs, but exceedingly rare in all others, is generally known as the *Attic Optative*. It is, however, by no means confined to the Attic dialect, but is found in all Greek authors.

## LESSON LIV.

### *Contract Verbs.—Class II.—Exercises.*

#### 260. VOCABULARY.

Ἄδικέω, ἦσω, *to do wrong, to be ἄδικος, to wrong, to injure.*

\*Ἄδικος, ον, *unjust.*

Ἄδύμια, ας, ἡ, *sadness, dejection, despondency.*

Βωμός, οὔ, ὁ, *altar.*

Ἐπαινέω (ἐπί and αἰνέω), ἔσω, ἐπῆνεσα, ἐπῆνεκα, ημαι, ἔθην, *to praise.*

Ἐχθρός, οὔ, ὁ, *enemy, personal enemy.*

Ζητέω, ἦσω, ἦσα, ἐζήτηκα (219), ημαι, ἤθην, *to seek, search for.*

Μισέω, ἦσω, *to hate.*

Ποιέω, ἦσω, *to build, make, do.*

Πολεμέω, ἦσω, *to fight, wage war.*

Φιλέω, ἦσω, *to love.*

Φιλόσοφος, ου, ὁ, *philosopher.*

#### 261. EXERCISES.

##### I.

1. Φίλει τοὺς φίλους. 2. Ἡ κόρη τὴν μητέρα φιλεῖ. 3. Τοὺς ἀγαθοὺς φιλοῦμεν. 4. Οἱ ἀγαθοὶ φιλοῦνται. 5. Τοὺς γονεάς φιλεῖτε. 6. Ὁμηρος ἐπῆνεσε τὸν Ἀγαμέμνονα. 7. Ποιήσω τοῦτο. 8. Τί ποιήσετε; 9. Τί ποιήσομεν; 10. Τί ποιήσουσιν οἱ ἄλλοι στρατιῶται; 11. Οἱ πολῖται ἐποίησαν βωμόν. 12. Ἡμεῖς πολεμήσομεν. 13. Ἐπολεμήσαμεν. 14. Πολλοὶ ἄδिका ποιούσιν. 15. Οἱ πολῖται τοὺς πολεμίους ἐνίκησαν.



16. *Τούτο ἀθυμίαν ποιήσει.* 17. *Οἱ φιλόσοφοι τιμῶνται.*

II.

1. All love their friends. 2. Let us love our enemies. 3. The good love their enemies. 4. That boy loved his father. 5. The citizens hate the king. 6. The Athenians hated Philip. 7. What had Philip done? 8. He had waged war. 9. He had injured all the Greeks.

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LESSON LV.

*Contract Verbs.—Class III.—Verbs in óω.*

262. Verbs in óω suffer the following

CONTRACTIONS.

The characteristic *o* uniting

- 1) With *ε* or *ο*, forms *ου*, e. g. : *μισθοε=μισθου* ;  
*ἐμισθοου=ἐμισθουν.*
- 2) With *η*, forms *ω*, e. g. : *μισθόητε=μισθῶτε.*
- 3) With *ω* or *ου*, disappears, e. g. : *μισθόω=μισθῶ* ; *μισθόου=μισθοῦ.*
- 4) In other cases the result of contraction is *οι*, e. g. : *μισθόεις=μισθοῖς* ; except. in *Pres. Infjn. Act.*, where it is *ου*, as *μισθόειν=μισθοῦν.*

263. PARADIGM.—*Μισθῶ, 1 let: ROOT, μισθο.*

PRESENT.			
INDICATIVE.	ACTIVE.	MIDDLE AND PASSIVE.	
S. 1.	μισθῶ	μισθῶμαι	μισθούμαι
2.	μισθῄεις	μισθῄῃ	μισθοῖ
3.	μισθῄει	μισθῄεται	μισθούται
D. 1.		μισθομένον	μισθούμενον
2.	μισθῄετον	μισθούτον	μισθούσθον
3.	μισθῄετον	μισθούτον	μισθούσθον
P. 1.	μισθόμεν	μισθούμεν	μισθάνυμεθα
2.	μισθόδετε	μισθούτε	μισθούσθε
3.	μισθόουσι(ν)	μισθούσι(ν)	μισθόνται
SUBJUNCTIVE.			
S. 1.	μισθῶ	μισθῶμαι	μισθῶμαι
2.	μισθῄης	μισθῄῃ	μισθοῖ
3.	μισθῄῃ	μισθῄηται	μισθῄηται
D. 1.		μισθῶμενον	μισθῶμενον
2.	μισθῄητον	μισθῄητον	μισθῄησθον
3.	μισθῄητον	μισθῄητον	μισθῄησθον
P. 1.	μισθῶμεν	μισθῶμεν	μισθῶμεθα
2.	μισθῄητε	μισθῄητε	μισθῶσθε
3.	μισθῶσι(ν)	μισθῶσι(ν)	μισθῶνται
OPTATIVE.			
		<i>Attic Opt.</i>	
S. 1.	μισθ-όοιμι, -οίμι	μισθ-οοίην, -οίην	μισθοοίην
2.	μισθ-όοις, -οίς	μισθ-οοίης, -οίης	μισθοοιο
3.	μισθ-όοι, -οί	μισθ-οοίῃ, -οίῃ	μισθοοιτο
D. 1.			μισθοοίμενον
2.	μισθ-όοιτον, -οίτον	μισθ-οοίητον, -οίητον	μισθοοίσθον
3.	μισθ-οοίτην, -οίτην	μισθ-οοιήτην, -οιήτην	μισθοοίσθη
P. 1.	μισθ-όοιμεν, -οίμεν	μισθ-οοίημεν, -οίημεν	μισθοοίμεθα
2.	μισθ-όοιτε, -οίτε	μισθ-οοιήτε, -οιήτε	μισθοοίσθε
3.	μισθ-όοιεν, -οίεν		μισθοοιντο
IMPERATIVE.			
S. 2.	μισθοε	μισθου	μισθου
3.	μισθοέτω	μισθούτω	μισθούσθω
D. 2.	μισθῄετον	μισθούτων	μισθῄεσθον

PARADIGM OF *Μισθῶ*, continued.

OT, *μισθῶ*.

D PASSIVE.

*μισθοῦμαι*  
*μισθοῖ*  
*μισθούται*  
*μισθοῦμεθον*  
*μισθοῦσθον*  
*μισθοῦσθον*  
*μισθάνμεθα*  
*μισθοῦσθε*  
*μισθούνται*

*μισθῶμαι*  
*μισθοῖ*  
*μισθῶται*  
*μισθῶμεθον*  
*μισθῶσθον*  
*μισθῶσθον*  
*μισθῶμεθα*  
*μισθῶσθε*  
*μισθῶνται*

*μισθοίμην*  
*μισθοῖο*  
*μισθοῖο*

*μισθοίμεθον*  
*μισθοῖσθον*

*μισθοίσθην*

*μισθοίμεθα*

*μισθοῖσθε*

*μισθοῖντο*

*μισθῶ*  
*μισθοῦσθῶ*  
*μισθοῦσθῶ*

PRESENT.

IMPERATIVE.	ACTIVE.	MIDDLE AND PASSIVE.
3. <i>μισθόετων</i>	<i>μισθούτων</i>	<i>μισθόεσθων</i>   <i>μισθοῦσθων</i>
P. 2. <i>μισθόετε</i>	<i>μισθούτε</i>	<i>μισθόεσθε</i>   <i>μισθοῦσθε</i>
3. <i>μισθόετωσαν</i>	<i>μισθούτωσαν</i>	<i>μισθόεσθωσαν</i>   <i>μισθοῦσθωσαν</i>
<i>μισθούτων</i>	<i>μισθούντων</i>	<i>μισθόεσθων</i>   <i>μισθοῦσθων</i>

INFINITIVE.

*μισθόειν* | *μισθῶν* | *μισθόεσθαι* | *μισθοῦσθαι*

PARTICIPLE.

NOM.M.	F.	N.	Gen.
<i>μισθῶν</i>	<i>μισθῶσα</i>	<i>μισθῶν</i>	<i>μισθῶντος</i>
<i>μισθῶν</i>	<i>μισθῶσα</i>	<i>μισθῶν</i>	<i>μισθῶντος</i>
<i>μισθῶντος</i>	<i>μισθῶσσης</i>	<i>μισθῶντος</i>	<i>μισθῶσσης</i>
<i>μισθῶντος</i>	<i>μισθῶσσης</i>	<i>μισθῶντος</i>	<i>μισθῶσσης</i>

INDICATIVE.

S. 1.	2.	3.	D. 1.	2.	3.	P. 1.	2.	3.
<i>ἐμισθοον</i>	<i>ἐμισθοες</i>	<i>ἐμισθοε</i>	<i>ἐμισθῶν</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>	<i>ἐμισθῶμαι</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>
<i>ἐμισθοον</i>	<i>ἐμισθοες</i>	<i>ἐμισθοε</i>	<i>ἐμισθῶν</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>	<i>ἐμισθῶμαι</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>
<i>ἐμισθοον</i>	<i>ἐμισθοες</i>	<i>ἐμισθοε</i>	<i>ἐμισθῶν</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>	<i>ἐμισθῶμαι</i>	<i>ἐμισθῶσθε</i>	<i>ἐμισθῶντο</i>

FUTURE.

ACTIVE.	MIDDLE.	PASSIVE.
<i>μισθῶσω</i>	<i>μισθῶσομαι</i>	<i>μισθῶθήσομαι</i>
<i>ἐμισθῶσα</i>	<i>ἐμισθῶσάμην</i>	<i>ἐμισθῶσθην</i>
<i>μεμισθῶκα</i>	<i>μεμισθῶμαι</i>	like Mid.
<i>ἐμεμισθῶκειν</i>	<i>ἐμεμισθῶμην</i>	like Mid.
	<b>FUTURE PERFECT.</b>	
	<i>μεμισθῶσομαι</i>	like Mid.

## LESSON LVI.

*Contract Verbs.—Class III.—Exercises.*

## 264. VOCABULARY.

Ἀνορθώ (ἀνά and ὀρθώ), ώσω, to restore, repair.	Κόνων, ωνος, ὄ, Conon, Athe- nian general.
Δολώω, ώσω, to deceive, beguile.	Μήδος, ου, ὄ, Mede, of Media.
Δόξα, ης, ἦ, glory, fame.	Μισθώω, ώσω, to let, rent, Mid. to hire.
Δουλώω, ώσω, to enslave, sub- jugate.	Πατρίς, ἴδος, ἦ, native country, one's country.
Ἐλευθέρωω, ώσω, to liberate, free, set free.	Στεφανώω, ώσω (219), to crown, to honor with a crown.
Ζηλώω, ώσω (219), to be zeal- ous for, desire, emulate, envy.	

## 265. EXERCISES.

## I.

1. Κόνων τοὺς Ἕλληνας ἠλευθέρωσεν. 2. Κόνων τὰ τείχη τὰ τῆς πατρίδος ἀνώρθωσεν. 3. Οἱ Ἕλληνες ἠλευθερώθησαν. 4. Ζήλου, ὦ παῖ, τοὺς ἀγαθοὺς. 5. Τὴν σοφίαν ζηλοῦμεν. 6. Τὴν ἀρετὴν ζηλῶμεν. 7. Οἱ νεανίαι τὴν ἀρετὴν ζηλοῦεν. 8. Φίλιππος δόξαν ἐξήλωκεν. 9. Οἱ πολῖται ἐδολοῦντο. 10. Οἱ πολῖται ἐδουλοῦντο. 11. Τοὺς πολίτας ἐλευθεροῦτε. 12. Τὴν πόλιν ἠλευθερώσατε. 13. Ἐστεφανώθησαν οἱ ποιηταί.

## II.

1. I have hired this house. 2. He has let his house. 3. Which house will you let? 4. We have rented all our houses. 5. Philip is enslaving these cities. 6. The Athenians will set them free.

## LESSON LVII.

*Verbs in -μι.*

266. Verbs in -μι form a distinct conjugation, presenting in the Present, Imperfect, and Aorist II. tenses, certain marked peculiarities.

267. In these verbs the root appears in the Present and Imperfect in a strengthened form, as follows:

1) The short final vowel of the root is lengthened; as, φημί: *root, φα.*

2) A few verbs not only lengthen the final vowel, but also prefix a reduplication consisting (1) of the *first letter* of the word with ι, if the root begins with a single consonant or a mute and liquid; as, δίδωμι: *root, δο (o lengthened to ω and δι prefixed)*; (2) of ι, if the root begins with two consonants not mute and liquid, or with an aspirated vowel; as, ἵστημι: *root, στα (α lengthened to η, and ι prefixed)*.

3) A few verbs annex to their root ννυ or νυ; as, δείκνυμι: *root, δεικ (νυ added)*.

268. PARADIGMS.—VERBS IN *-μι*.

		ACTIVE VOICE.			
		τίθημι. <i>To place.</i> ROOT, <i>στα</i> .	τίθημι. <i>To put.</i> ROOT, <i>θε</i> .	δίδωμι. <i>To give.</i> ROOT, <i>δο</i> .	δείκνυμι. <i>To show.</i> ROOT, <i>δεικ</i> .
PRESENT.					
INDICATIVE MOOD.					
S. 1.	ἵστημι	τίθημι	δίδωμι	δείκνυμι	
2.	ἵστης	τίθης	δίδως	δείκνυς	
3.	ἵστησι(ν)	τίθησι(ν)	δίδωσι(ν)	δείκνυσι(ν)	
D. 2.	ἵσταντον	τίθετον	δίδωτον	δείκνυτον	
3.	ἵσταντον	τίθετον	δίδωτον	δείκνυτον	
P. 1.	ἵσθμεν	τίθεμεν	δίδομεν	δείκνυμεν	
2.	ἵσάτε	τίθετε	δίδοτε	δείκνυτε	
3.	ἱσῶσι(ν)	τιθέασι(ν)	διδῶσι(ν)	δεικνῶσι(ν)	
IMPERFECT.					
S. 1.	ἵστην	ἐτίθουν	ἐδίδουν	ἐδείκνυν	
2.	ἵστης	ἐτίθεις	ἐδίδους	ἐδείκνυς	
3.	ἵστη	ἐτίθει	ἐδίδου	ἐδείκνυ	
D. 2.	ἱσῶντων	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον	
3.	ἱσῶντων	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον	
P. 1.	ἱσῶμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν	
2.	ἱσῶτε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε	
3.	ἱσῶσαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν	
AORIST II.					
S. 1.	ἕστην	ἕθηκα *	ἕδωκα *	Not used.	
2.	ἕστης	ἕθηκας	ἕδωκας		
3.	ἕστη	ἕθηκε(ν)	ἕδωκε(ν)		
D. 2.	ἕστητον	ἕθετον	ἕδοτον		
3.	ἕστητον	ἕθετον	ἕδοτον		
P. 1.	ἕστημεν	ἕθεμεν	ἕδομεν		
2.	ἕστητε	ἕθετε	ἕδοτε		
3.	ἕστησαν	ἕθεσαν	ἕδοσαν		
PRESENT.					
SUBJUNCTIVE MOOD.					
S. 1.	ἱσῶ	τιθῶ	διδῶ	δεικνῶ	
2.	ἱσῆς	τιθῆς	διδῶς	δεικνῆς	
3.	ἱσῆ	τιθῆ	διδῶ	δεικνῆ	
D. 2.	ἱσῆτον	τιθῆτον	διδῶτον	δεικνῆτον	
3.	ἱσῆτον	τιθῆτον	διδῶτον	δεικνῆτον	
P. 1.	ἱσῶμεν	τιθῶμεν	διδῶμεν	δεικνῶμεν	
2.	ἱσῆτε	τιθῆτε	διδῶτε	δεικνῆτε	
3.	ἱσῶσι(ν)	τιθῶσι(ν)	διδῶσι(ν)	δεικνῶσι(ν)	

\* The Aor. II. is not used in the Sing. of these two verbs; the Aor. I., with the irregular ending *κα* instead of *σα*, supplies its place.

PARADIGMS, *continued.*

δείκνυμι.  
To show.  
ROOT, δεικ.

δείκνυμι  
δείκνυς  
δείκνυσι(ν)  
δείκνυτον  
δείκνυτον  
δείκνυμεν  
δείκνυτε  
δείκνύσι(ν)

ἐδείκνυν  
ἐδείκνυς  
ἐδείκνυ  
ἐδείκνυτον  
ἐδείκνυτην  
ἐδείκνυμεν  
ἐδείκνυτε  
ἐδείκνυσαν

Not used.

δείκνύω  
δείκνύης  
δείκνύη  
δείκνύητον  
δείκνύητον  
δείκνύωμεν  
δείκνύητε  
δείκνύωσι(ν)

the two verbs; the  
applies its place.

ACTIVE VOICE.

SUBJUNCTIVE MOOD.

AORIST II.

S. 1.	στῶ	ᾤω	δῶ	Not used.*
2.	στῆς	ᾤῃς	δῶς	
3.	στῆ	ᾤῃ	δῶ	
D. 2.	στήτον	ᾤήτον	δῶτον	
3.	στήτον	ᾤήτον	δῶτον	
P. 1.	στώμεν	ᾤώμεν	δῶμεν	
2.	στήτε	ᾤήτε	δῶτε	
3.	στώσι(ν)	ᾤώσι(ν)	δῶσι(ν)	

OPTATIVE MOOD.

PRESENT.

S. 1.	ἰσταίην	τιθείην	διδοίην	δείκνύοιμι
2.	ἰσταίης	τιθείης	διδοίης	δείκνύοις
3.	ἰσταίῃ	τιθείῃ	διδοίῃ	δείκνύοι
D. 2.	ἰσταίτων*	τιθείτων*	διδοίτων*	δείκνύοιτον
3.	ἰσταίτην	τιθείτην	διδοίτην	δείκνυοίτην
P. 1.	ἰσταίμεν	τιθείμεν	διδοίμεν	δείκνύοιμεν
2.	ἰσταίτε	τιθείτε	διδοίτε	δείκνύοιτε
3.	ἰσταίεν	τιθείεν	διδοίεν	δείκνύοιεν

AORIST II.

S. 1.	σταίην	θείην	δοίην	Not used.
2.	σταίης	θείης	δοίης	
3.	σταίῃ	θείῃ	δοίῃ	
D. 2.	σταίητον	θειήτον	δοίητον	
3.	σταίητην	θειήτην	δοίητην	
P. 1.	σταίημεν	θειήμεν	δοίημεν	
2.	σταίητε	θειήτε	δοίητε	
3.	σταίεν	θειέν	δοίεν	

IMPERATIVE MOOD.

PRESENT.

S. 2.	ἴστη	τίθει	δίδου	δείκνυ
3.	ἴσάτω	τίθétω	δίδοτω	δείκνύτω
D. 2.	ἴσάτων	τίθετον	δίδοτον	δείκνυτον
3.	ἴσάτων	τίθετων	δίδοτων	δείκνύτων
P. 2.	ἴστατε	τίθετε	δίδοτε	δείκνυτε
3.	{ ἴσάτωσαν ἴσάντων	{ τίθétωσαν τίθέντων	{ δίδοτωσαν διδόντων	{ δείκνύτωσαν δείκνύτων

\* In Dual and Plur. η in the ending is dropped: hence ἰσάητον for ἰσταίητον, &c.

PARADIGMS, *continued.*

ACTIVE VOICE.				
AORIST II.		IMPERATIVE MOOD.		
S. 2.	στήθῃ	θές	δός	<i>Not used.</i>
3.	στήθῳ	θέτω	δώτω	
D. 2.	στήθου	θέτων	δώτων	
3.	στήθων	θέτων	δώτων	
P. 2.	στήτε	θέτε	δώτε	
3.	{στήρωσαν {υτάντων	{θέωσαν {θέντων	{δώσαν {δόντων	
PRESENT.		INFINITIVE MOOD.		
	ιστάμαι	τιθέμαι	διδόμαι	δεικνύμαι
AORIST II.				
	στήμαι	θείμαι	δοῦμαι	<i>Not used.</i>
PRESENT.		PARTICIPLES.		
N.	ιστάς, ἄσα, ἄν	τιθείς, εἶσα, ἐν	διδούς, οὔσα, ὄν	δεικνύς, ὄσα, ὄν
G.	ιστάντος, &c.	τιθέντος, &c.	διδόντος, &c.	δεικνύντος, &c.
AORIST II.				
Nom.	στάς, ἄσα, ἄν	θείς, εἶσα, ἐν	δούς, οὔσα, ὄν	<i>Not used.</i>
Gen.	σάντος, &c.	θέντος, &c.	δόντος, &c.	
SYNOPSIS OF OTHER TENSES.				
FUTURE.				
	στήσω	θήσω	δώσω	δείξω
AORIST I.				
	ἔστησα	ἔθηκα *	ἔδωκα *	ἔδειξα
PERFECT.				
	ἔστηκα †	τέθεικα	δέδωκα	δέδειχα
PLUPERFECT.				
	{ἔστήκειν, † or {εἰστήκειν	ἔτεθεικειν	ἔδεδώκειν	ἔδεδειχειν
FUTURE PERFECT.				
	ἔστήξω			

\* Rare except in Indic. Sing. See Aorist II., Paradigm.

† See 271.



LESSON LVIII.

Verbs in -μι.—Middle and Passive Voices.

269. PARADIGMS.

MIDDLE AND PASSIVE.

ἴσταμαι. ROOT, στα.	τίθεμαι. ROOT, θε.	δίδομαι. ROOT, δο.	δείκνυμαι. ROOT, δεικ.
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PRESENT.

INDICATIVE MOOD.

S. 1.	ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2.	ἴσασαι	τίθεσαι, τίθη	δίδουσαι	δείκνυσαι
3.	ἴσασθαι	τίθεται	δίδουται	δείκνυται
D. 1.	ἴσάμεθον	τιθέμεθον	διδόμεθον	δεικνύμεθον
2.	ἴσασθον	τιθεσθον	διδουσθον	δεικνυσθον
3.	ἴσασθην	τιθεσθην	διδουσθην	δεικνυσθην
P. 1.	ἴσάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2.	ἴσασθε	τιθεσθε	διδουσε	δεικνυσθε
3.	ἴσασθαι	τιθενται	διδονται	δεικνυται

IMPERFECT.

S. 1.	ἴσάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2.	ἴσᾶσο, ἴστω	ἐτίθεσο, ἐτίθου	ἐδίδοσο, ἐδίδου	ἐδεικνύσο
3.	ἴσασθω	ἐτίθετο	ἐδίδοτο	ἐδεικνύτο
D. 1.	ἴσάμεθον	ἐτιθέμεθον	ἐδιδόμεθον	ἐδεικνύμεθον
2.	ἴσασθον	ἐτιθεσθον	ἐδιδουσθον	ἐδεικνυσθον
3.	ἴσασθην	ἐτιθεσθην	ἐδιδουσθην	ἐδεικνυσθην
P. 1.	ἴσάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2.	ἴσασθε	ἐτιθεσθε	ἐδιδουσε	ἐδεικνυσθε
3.	ἴσασθαι	ἐτιθεντο	ἐδιδοντο	ἐδεικνυτο

AORIST II. (Middle only).

S. 1.	Not used.	ἔθιμην	ἔδομην	Not used.
2.		ἔθου	ἔδου	
3.		ἔθετο	ἔδοτο	
D. 1.		ἔθιμεθον	ἔδομεθον	
2.		ἔθεσθον	ἔδουσθον	
3.		ἔθεσθην	ἔδουσθην	
P. 1.		ἔθιμεθα	ἔδομεθα	
2.		ἔθεσθε	ἔδουσε	
3.		ἔθεντο	ἔδοντο	

Not used.

δεικνύμαι

Not used.

δεικνύς, ὕσα,  
ἔν  
δεικνύντος, &c.

Not used.

δείξω

ἔδειξα

δέδειχα

ἔδειξειν

igm.

PARADIGMS, *continued.*

		MIDDLE AND PASSIVE.			
PRESENT.		SUBJUNCTIVE MOOD.			
S. 1.	ιστώμαι	τιζῶμαι	διδῶμαι	δεικνύωμαι	
2.	ιστῆ	τιζῆ	διδῶ	δεικνύη	
3.	ιστῆται	τιζῆται	διδῶται	δεικνύηται	
D. 1.	ιστώμεσον	τιζώμεσον	διδώμεσον	δεικνύμεσον	
2.	ιστήσον	τιζήσον	διδῶσον	δεικνύησον	
3.	ιστήσον	τιζήσον	διδῶσον	δεικνύησον	
P. 1.	ιστώμεθα	τιζώμεθα	διδώμεθα	δεικνύμεθα	
2.	ιστήσθε	τιζήσθε	διδῶσθε	δεικνύησθε	
3.	ιστώνται	τιζώνται	διδώνται	δεικνύονται	
AORIST II. ( <i>Middle only.</i> )					
S. 1.	<i>Not used.</i>	ζῶμαι	δῶμαι	<i>Not used.</i>	
2.		ζῆ	δῶ		
3.		ζῆται	δῶται		
D. 1.		ζώμεσον	δώμεσον		
2.		ζήσον	δῶσον		
3.		ζήσον	δῶσον		
P. 1.		ζώμεθα	δώμεθα		
2.		ζήσθε	δῶσθε		
3.		ζώνται	δώνται		
PRESENT.					
OPTATIVE MOOD.					
S. 1.	ισταίμην	τιζειμην *	διδοίμην	δεικνυοίμην	
2.	ισταίο	τιζειο	διδοίο	δεικνυοίο	
3.	ισταίτο	τιζειτο	διδοίτο	δεικνυοίτο	
D. 1.	ισταίμεσον	τιζειμεσον	διδοίμεσον	δεικνυοίμεσον	
2.	ισταίσον	τιζεισον	διδοίσον	δεικνυοίσον	
3.	ισταίσην	τιζεισην	διδοίσην	δεικνυοίσην	
P. 1.	ισταίμεθα	τιζειμεθα	διδοίμεθα	δεικνυοίμεθα	
2.	ισταίσθε	τιζεισθε	διδοίσθε	δεικνυοίσθε	
3.	ισταίντο	τιζειντο	διδοίντο	δεικνυοίντο	
AORIST II. ( <i>Middle only.</i> )					
S. 1.	<i>Not used.</i>	ζειμην †	δοίμην	<i>Not used.</i>	
2.		ζειο	δοίο		
3.		ζειτο	δοίτο		
D. 1.		ζειμεσον	δοίμεσον		
2.		ζεισον	δοίσον		
3.		ζεισην	δοίσην		
P. 1.		ζειμεθα	δοίμεθα		
2.		ζεισθε	δοίσθε		
3.		ζειντο	δοίντο		

\* The forms *τιδοίμην, τιδοίο, &c.*, are also used.† The form *δοίμην* is rare.

PARADIGMS, *continued.*

MIDDLE AND PASSIVE.

PRESENT.

IMPERATIVE MOOD.

S. 2.	ἴστασο, ἴστω	τίθεισο, τίθειν	δίδουσο, δίδου	δείκνυσσο
3.	ἴστασθω	τίθεισθω	διδόσθω	δείκνυσθω
D. 2.	ἴστασθον	τίθεισθον	διδόσθον	δείκνυσθον
3.	ἴστασθων	τίθεισθων	διδόσθων	δείκνυσθων
P. 2.	ἴστασθε	τίθεισθε	διδόσθε	δείκνυσθε
3.	{ ἴστασθωσαν { ἴστασθων	{ τίθεισθωσαν { τίθεισθων	{ διδόσθωσαν { διδόσθων	{ δείκνυσθω- σαν { δείκνυσθων

AORIST II. (*Middle only.*)

S. 2.	Not used.	θειῶ	δοῦ	Not used.
3.		θεισθῶ	δόσθῶ	
D. 2.		θεισθῶν	δόσθῶν	
3.		θεισθῶν	δόσθῶν	
P. 2.		θεισθε	δόσθε	
3.		{ θεισθῶσαν { θεισθῶν	{ δόσθῶσαν { δόσθῶν	

PRESENT.

INFINITIVE MOOD.

ἴστασθαι	τίθεισθαι	δίδουσθαι	δείκνυσθαι	
AORIST II. ( <i>Middle only.</i> )	Not used.	θεισθαι	δόσθαι	Not used.

PRESENT.

PARTICIPLES.

ἰστάμενος, η, ον	τιθείμενος, η, ον	δίδόμενος, η, ον	δείκνύμενος, η, ον	
AORIST II. ( <i>Middle only.</i> )	Not used.	θειόμενος, η, ον	δόμενος, η, ον	Not used.

SYNOPSIS OF OTHER TENSES.

FUTURE MIDDLE.

στήσομαι	θήσομαι	δώσομαι	δείξομαι
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AORIST I. MIDDLE.

ἔστησάμην	*	*	ἔδειξάμην
-----------	---	---	-----------

\* Aorist II. is used instead. See Paradigms.

δεικνύομαι  
δεικνύη  
δεικνύηται  
δεικνύομεθον  
δεικνύησθον  
δεικνύησθον  
δεικνύομεθα  
δεικνύησθε  
δεικνύονται

Not used.

δεικνυίμην  
δεικνυίο  
δεικνυίοτο  
δεικνυίμεθον  
δεικνυίοσθον  
δεικνυίοσθον  
δεικνυίμεθα  
δεικνυίοσθε  
δεικνυίοιτο

Not used.

sed.

PARADIGMS, *continued.*

## INDLE AND PASSIVE.

## PERFECT.

ἕσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
---------	----------	---------	-----------

## PLUPERFECT.

ἕσταμην	ἐτέθειμην	ἐδεδόμην	ἐδεδείγμην
---------	-----------	----------	------------

## FUTURE PERFECT.

ἕστηξομαι			
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## AORIST I. PASSIVE.

ἕσταθην	ἐτέθηθην	ἐδόθην	ἐδείχθην
---------	----------	--------	----------

## FUTURE PASSIVE.

σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
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## LESSON LIX.

*Verbs in -μι.—Exercises.—Active Voice.*

270. The verb ἵστημι in the Active Voice means *to place, to station*, except in the Aorist II., the Perfect, Pluperfect, and Future Perfect tenses, where it is intransitive, and means *to stand*.

271. The Perfect ἕστηκα and the Pluperfect ἕστηκειν assume a shortened form in the Dual and Plural of the Indicative, in most of the forms of the other moods, and in the Participle, as in the following

## PARADIGM.

PERFECT.						
	INDIC.	SUBJUNCT.	OPTATIVE.	IMPERAT.	INFIN.	PARTIC.
δέδειγμα	S. 1. ἔστηκα	ἔστω *	ἔσταιν ἔσταιης, &c.	ἔσταδι ἔστάτω, &c.	ἔσταναι	ἔστώσ ἔστώσα ἔστώσ or -ός
	2. ἔστηκας					
	3. ἔστηκε(ν)					
ἐδειγμην	D. 2. ἔσταντον	ἔστώμεν *				G. ἔστώτος ἔστώσης ἔστώτος
	3. ἔσταντον					
	P. 1. ἔστάμεν					
	2. ἔστάτε	ἔστώσι(ν) *				
	3. ἔστώσι(ν)					
PLUPERFECT.						
ἐδείχθη	S. 1. ἔστήκειν					
	2. ἔστήκεις					
	3. ἔστήκει					
δειχθήσομαι	D. 2. ἔσταντον					
	3. ἔσταντην					
	P. 1. ἔστάμεν					
	2. ἔστάτε					
	3. ἔσταναν					

## 272. VOCABULARY.

Ἀπό (*prep. with gen.*), *from.*

Ἀποδίδωμι (*ἀπό and δίδωμι*),  
δώσω, *A. ἔδωκα, δέδωκα, &c.*,  
*to give back, to ascribe to.*

Ἀφίστημι (*ἀπό and ἵστημι*,  
220), ἀποστήσω, ἀπέστη-  
σα, 2 *A. ἀπέστην, to remove,*  
*to make revolt; in 2d A.*  
*Perf. and Plup. intransi-*  
*tive, to depart from, revolt*  
*from.*

Δείκνυμι, δείξω, *to show, ex-*  
*hibit.*

Δεξιὰ, *ās, ἡ, right hand, pledge.*

Δίδωμι, δώσω, *to give, present,*  
*bestow.*

Εἶδος, εὖς, τό, *form, appear-*  
*ance.*

Ζεύς, *G. Διός, D. Διί, A. Δία,*  
*V. Ζεῦ, Zeus, Jupiter.*

Ἰσθίημι, στήσω, *to place, erect,*  
*set up; 2d A. Perf. and*  
*Plup., to stand, be placed.*

\* The other Persons are not found.

G\*

Voice.

Voice means  
II., the Per-  
es, where it

perfect ἔστη-  
and Plural  
of the other  
lowing

Κορίνθιος, ου, ό, <i>Corinthian, of the city of Corinth, in the northern part of Peloponnesus.</i>	Πιστός, ή, όν, <i>faithful, true, reliable.</i>
Μαθητής, ου, ό, <i>learner, pupil.</i>	Πλαστική, ής, ή, <i>plastic art, statuary.</i>
Νάξιος, ου, ό, <i>Naxian, of the island of Naxos, in the Aegean Sea.</i>	Σύμμαχος, ου, ό, <i>ally, auxiliary.</i>
Όρόντης, ου, ό, <i>Orontes, Persian nobleman.</i>	Τίθημι, θήσω, <i>to place, appoint, enact, to stack (of arms).</i>
	Τρόπαιον, ου, τό, <i>trophy.</i>

## 273. EXERCISES.

## I.

1. Ζεύς πάντα τίθησιν. 2. Ό θεός τούτου τον νόμον τέθεικεν. 3. Η πλαστική δείκνυσι τὰ είδη των ανδρώντων. 4. Θεός μοι δοίη φίλους πιστούς. 5. Όρόντης γράφει έπιστολήν παρά βασιλέα. 6. Ταύτην την έπιστολήν δίδωσι πιστῶ άνδρί. 7. Οι Αθηναίοι τρόπαιον ιστάσιν. 8. Οι Έλληνες τρόπαιον έστησαν. 9. Δεξιὰς έδωσαν τοίς στρατηγοίς. 10. Ταυτά μοι δείξον. 11. Οι Νάξιοι από των Αθηναίων απέστησαν.

1. I will give you a book. 2. Will you give me this beautiful book? 3. The teacher gives good books to his pupils. 4. The girl is showing the letter to her father.

faithful, true,

ή, plastic art,

ός, ally, auxili-

place, appoint,  
(of arms).

trophy.

ύτον τὸν νό-  
τὰ εἶδη τῶν  
ιστούς. 5.

6. Ταύτην  
δι' Ἀθηναίους  
ον ἔστησαν.  
Ταῦτά μοι  
ἀπέστησαν.

ou give me  
good books  
etter to her

## LESSON LX.

Verbs in -μι.—Exercises.—Middle and Passive  
Voices.

## 274. VOCABULARY.

Ἄνιστημι (ἀνά and ἴστημι),  
ἀναστήσω, to set up, raise  
up; Mid. to get up from  
seat, bed, &c.

Ἀποδείκνυμι (ἀπό and δείκνυ-  
μι) ἀποδείξω, to show forth;  
Mid. to show or express as  
one's own.

Ἐνταῦθα, there.

Θουκυδίδης, ου, ό, Thucydides,  
the Greek historian.

Καθίστημι (κατά and ἴστημι),  
καταστήσω (220), to ap-  
point, establish.

Κῦρος, ου, ό, Cyrus, one sur-  
named the Great, the cel-  
ebrated founder of the  
Persian empire; for the  
other, see 102.

Λακεδαιμόνιος, ου, ό, Lacedae-

monian, a citizen of Lacedae-  
mon or Sparta, in Pelo-  
ponnesus.

Μέθη, ης, ή, intoxication, drunk-  
enness.

Ὀλιγαρχία, ας, ή, oligarchy,  
government by the few.

Ὅπλα, ων, τά (pl.), armor, arms  
Πρό (prep. with gen.), before,  
both of time and place.

Πρός (prep. with dat. See  
171), at, near.

Σόλων, ωνος, ό, Solon, law-  
giver of Athens.

Τάξις, εως, ή, good order, ἐν  
τάξει, in order.

Τάφος, ου, ό, tomb.

Τιμασίων, ωνος, ό, Timasion, a  
leader of the Greeks un-  
der Cyrus the younger.

## 275. EXERCISES.

## I.

1. Ὁ Σόλων Ἀθηναίους νόμους ἔθετο. 2. Πρὸς ταῖς  
πύλαις \* δέκνυται Θουκυδίδου τάφος. 3. Οἱ Ἕλληνες

\* Of Athens.

ἔθεντο τὰ ὄπλα. 4. Θέσθε τὰ ὄπλα ἐκεῖνα. 5. Ἐνταῦθα ἴσταντο οἱ πολέμιοι. 6. Ἀπόδου τὸ κύπελλον. 7. Πρὸ μέθης ἀνίστασο. 8. Ἀποδείκνυται Τιμασίων γνώμην. 9. Οἱ Λακεδαιμόνιοι ὀλιγαρχίαν ἐν ταῖς πόλεσι καθίσταντο. 10. Κῦρος τοὺς Μήδους ἐδουλώσατο. 11. Τοὺς Πέρσας ἠλευθέρωσεν. 12. Ὁ Σόλων τὴν γνῶμην ἀπεδείξατο.

## II.

1. The citizens are enacting laws. 2. Good laws were enacted. 3. The judge was giving his opinion. 4. The orators had expressed their opinions. 5. I expressed this opinion. 6. What opinion did you express? 7. Will you give me your book? 8. I will give it to you. 9. Will you show me those letters? 10. I will show them to your brother.

## LESSON LXI.

*Verb εἰμί, I am.*

276. The verb *εἰμί* is irregular, and is inflected according to the following



PARADIGM.

PRESENT TENSE.						
	INDICATIVE.	SUBJ.	OPTATIVE.	IMPER.	INFIN.	PART.
S. 1.	εἶμι	ᾧ	εἶην		εἶναι	Nom. ᾧν οὔσα ὄν Gen. ὄντος οὔσης
2.	εἶ	ᾗς	εἶης	ἴσθι		
3.	ἐστί(ν)	ᾗ	εἶη	ἔστω		
D. 2.	ἐστόν	ᾗτον	εἶητον, εἶτον	ἔστων		
3.	ἐστόν	ᾗτον	εἶητην, εἶτην	ἔστων		
P. 1.	ἔσμεν	ᾧμεν	εἶμεν, εἶμεν			
2.	ἔστέ	ᾗτε	εἶητε, εἶτε	ἔσθε		
3.	εἰσί(ν)	ᾧσι(ν)	εἶησαν, εἶεν	ἔστωσαν, ἔστων		
IMPERFECT.						
S. 1.	ἦν					
2.	ἦσα					
3.	ἦν					
D. 2.	ἦστον, ἦτον					
3.	ἦστην, ἦτην					
P. 1.	ἦμεν					
2.	ἦτε, ἦστε					
3.	ἦσαν					
FUTURE.						
S. 1.	ἔσομαι		ἐσοίμην		ἔσεσθαι	ἐσόμενος ἐσομένη ἐσόμενον
2.	ἔσῃ, ἔσει		ἔσοιο			
3.	ἔσται		ἔσοιτο			
D. 1.	ἐσομέσθον		ἐσοίμεσθον			
2.	ἔσεσθον		ἔσοισθον			
3.	ἔσεσθον		ἔσοισθην			
P. 1.	ἐσομέθα		ἐσοίμεθα			
2.	ἔσεσθε		ἔσοισθε			
3.	ἔσονται		ἔσονται			

277. RULE.—*Predicate Noun.*

An Attributive Noun in the predicate with εἶμι is put in the same case as the subject when it denotes the same person or thing, e. g. :

Κῦρος βασιλεὺς ἦν. | Cyrus was king.

278. The predicate noun usually dispenses with the article even when the subject takes it, e. g. :

Ὁ δεσπότης ἦν ἡγεμών. | *The ruler was leader.*

279. VOCABULARY.

Ἄγαλμα, ἄτος, τό, *statue, image.*

Αἴγυπτος, ου, ἡ, *Egypt.*

Ἄπορία, ας, ἡ, *difficulty, embarrassment, want.*

Βέβαιος, ᾶ, ον, *firm, trusty.*

Δῶρον, ου, τό, *gift, present.*

Εἰμί (276), *to be.*

Ἐξηγητής, οῦ, ὁ, *expounder, teacher.*

Ἑρμῆς, οὔ, ὁ, *Hermes, Mercury, messenger of the gods.*

Θνητός, ἡ, ὄν, *mortal.*

Κλεινός, ἡ, ὄν, *celebrated, famous.*

Κώμη, ης, ἡ, *village.*

Λίνος, ου, ὁ, *Linus, mythical minstrel.*

Μᾶνία, ας, ἡ, *madness, frenzy.*

Μικρός, ᾶ, ον, *short.*

Ὀλυμπία, ας, ἡ, *Olympia, in Elis in Greece.*

Περί (*prep. with acc.*), *around, along.*

Πλάτων, ωνος, ὁ, *Plato, great philosopher of Athens.*

Φιλόκαλος, ον, *fond of the beautiful, fond of beauty.*

Χιών, ὄνος, ἡ, *snow.*

Χρηστός, ἡ, ὄν, *useful, serviceable.*

280. EXERCISES.

I.

1. Θνητοὶ ἐσμεν.
2. Ἡ μέθη μικρὰ μανία ἐστίν.
3. Ὁ Λίνος παῖς ἦν Ἑρμοῦ.
4. Πλάτων φιλόκαλος ἦν.
5. Βέβαιος ἴσθι.
6. Οἱ ἱερεῖς ἔστων ἐξηγηταὶ τῶν χρηστῶν.
7. Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.\*
8. Ἦν χιών πολλή.
9. Πολλὴ ἀπορία ἦν.
10. Κῶμαι πολλαὶ περὶ τὸν ποταμὸν ἦσαν.
11. Σοφὸς εἶ.
12. Κλεινότατον ἦν Διὸς ἄγαλμα.

\* In accordance with the ancient belief that most of Lower Egypt was a deposit from the Nile.

## II.

1. Your father is wise. 2. Be wise. 3. Who will be happy? 4. The good will be happy. 5. The celebrated statue of Jupiter was in Olympia. 6. This statue was very beautiful.

## LESSON LXII.

*Particles.*

281. The Greek language has four parts of speech, called *Particles*. They are the *Adverb*, the *Preposition*, the *Conjunction*, and the *Interjection*. With the single exception of the comparison of adverbs (155), they are not inflected.

282. In Greek the adverb with the article often has the force of an adjective, and sometimes even of a noun, e. g. :

Οἱ νῦν ἄνθρωποι.	} <i>The men of the present</i>	
Οἱ νῦν.		} <i>day.</i>
Οἱ πάλαι.		

283. Prepositions show the relations of objects to each other, e. g. :

Ἔστι στράτευμα ἐν τῷ παραδείσῳ.	<i>There is an army in the park.</i>
---------------------------------	--------------------------------------

284. Conjunctions are mere connectives, e. g. :

Δόξα καὶ πλοῦτος.	<i>Glory and wealth.</i>
Ἄγαθὸς καὶ σοφός.	<i>Good and wise.</i>

285. Interjections are expressions of emotion or mere marks of address, e. g. :

ὦ Κῦρε. | O Cyrus.

## 286. VOCABULARY.

Ἄει, <i>always, ever.</i>	Οὐρανός, οὐ, ὄ, <i>firmament, heaven.</i>
Ἀληθῶς (ἀληθής), <i>truly.</i>	Πάλαι, <i>anciently, long ago, long since.</i>
Βραχύς, εἶα, ὕ, <i>short.</i>	Ποιέω εὖ, <i>to treat well, use well.</i>
Δίκαιος, ἀ, ον, <i>just.</i>	Ποιέω κακῶς, <i>to treat ill, use badly.</i>
Ἐπιτελέω (ἐπί and τελέω), ἐσω, εσα, εκα, εσμαι, ἐσθην, <i>to accomplish, finish, execute.</i>	Ταχέως (ταχύς), <i>quickly, promptly.</i>
Κακῶς (κακός), <i>badly, basely.</i>	Ὑπό ( <i>prep. with gen.</i> ), <i>by.</i>
Καλῶς (καλός), <i>well, nobly.</i>	
Νῦν, <i>now.</i>	
Ὀρθῶς (ὀρθός), <i>rightly.</i>	

## 287. EXERCISES.

## I.

1. Ὀρθῶς λέγετε. 2. Βουλευοῦ βραδέως. 3. Ἐπιτέλει ταχέως. 4. Οἱ πολῖται καλῶς ἐβουλευσαντο. 5. Τοὺς πολεμίους κακῶς ἐποιοῦμεν. 6. Τοὺς πάλαι ἀνθρώπους θαυμάζομεν. 7. Τὰς πάλαι πόλεις θαυμάζετε. 8. Ὁ νῦν βασιλεὺς τιμᾶται. 9. Ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐρανός.

## II.

1. The present life is short. 2. The soldiers love their present generals. 3. We all wonder at the wise men of old. 4. You have deliberated well.

of emotion or

rus.

firmament, hea-

y, long ago, long

treat well, use

to treat ill, use

ός), quickly,

h gen.), by.

ος. 3. Ἐπι-

βουλεύσαντο.

Τοὺς πάλαι

όλοις θανμά-

κείνός ἐστιν

soldiers love

at the wise

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## BOOK II.

# S Y N T A X .

## LESSON LXIII.

### *Classification of Sentences.*

288. Syntax treats of the structure and combination of sentences.

289. The object of all language is of course the expression of thought.

290. A sentence may express thought,

- 1) In the form of an *assertion*, either affirmative or negative. It is then called a *Declarative sentence*, e. g. :

Ὁ παῖς γράφει. | *The boy is writing.*

Ὁ παῖς οὐ γράφει. | *The boy is not writing.*

- 2) In the form of a *question*. It is then called an *Interrogative sentence*, e. g. :

Τίς γράφει ; | *Who is writing?*

- 3) In the form of a *command, exhortation, or entreaty*. It is then called an *Imperative sentence*, e. g. :

Γράφε. | *Write thou.*

291. A sentence may express

- 1) A *single* thought, i. e. may make but one assertion, ask but one question, or give but one command. It may then be called a *Simple sentence*, e. g. :

Οἱ βάρβαροι φεύγουσι. | *The barbarians are fleeing.*

- 2) Two or more thoughts so related to each other that one or more of them are made dependent upon the others. It may then be called a *Complex sentence*, e. g. :

Ἦν, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. | *He was about fifty years old when he died.*

REM.—The two simple sentences, it will be observed, which compose the above complex, are (1) He was about fifty years old, and (2) He died. These are, however, so combined that the second only specifies the time of the other. He was about fifty years old (when?) when he died.

- 3) Two or more independent thoughts. It may then be called a *Compound sentence*, e. g. :

Οἱ μὲν βάρβαροι ἔφενγον, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. | *The barbarians were fleeing, but the Greeks occupied the height.*

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## CHAPTER I.

## SIMPLE SENTENCES.

## LESSON LXIV.

*Principal Elements of Sentences.—Subject and Predicate.—Declarative Sentences.*

292. Every sentence, however simple, consists of two distinct parts, viz. :

- 1) The *Subject*, or that of which it speaks; as *παῖς* in the sentence *παῖς γράφει*.
- 2) The *Predicate*, or that which is said of the subject; as *γράφει* in the above sentence.

293. The subject, however, it will be remembered (38), is often omitted, as the form of the predicate, in many instances, fully shows what subject is meant; as, *ἀληθεύομεν*, *We speak the truth*.

## 294. VOCABULARY.

Ἑκτωρ, οπος, ὁ, *Hector*, celebrated Trojan leader.  
 Λύκος, ου, ὁ, *wolf*.  
 Νοσέω, ἦσω, *to be sick or ill*.

Τειχίζω, ἴσω, ἴσμαι, ἴσθην, *to fortify, to defend with a wall*.

## 295. EXERCISES.

## I.

1. Ὁμηρος τιμᾶται. 2. Τιμώμεθα. 3. Τιμᾶσθε.
4. Λύκος διώκεται. 5. Διώκομαι. 6. Φίλιππος ἐβασί-

λευεν. 7. Βασιλεύσεις. 8. Σόλων ἐφιλίθη. 9. Φιληθήση. 10. Ἐκτωρ ἐφονεύθη. 11. Στρατηγὸς νοσεῖ. 12. Στρατιώτης τελευτᾷ. 13. Ἡμεῖς νικῶμεν. 14. Νικῶμεν. 15. Ἄστυ τειχίζεται.

## II.

1. You will be honored. 2. He will be conquered. 3. A letter had been written. 4. Letters were written. 5. Let us deliberate. 6. We will deliberate.

## LESSON LXV.

*Subordinate Elements.—Modifiers.—Declarative Sentences.*

296. Both *Subject* and *Predicate* may have qualifying words and clauses connected with them to limit or modify their meaning, e. g. :

- |                               |  |                                  |
|-------------------------------|--|----------------------------------|
| 1. Ὁ ἀγαθὸς βασιλεὺς τιμᾶται. |  | <i>The good king is honored.</i> |
| 2. Καλῶς ἐβουλεύσαντο.        |  | <i>They deliberated well.</i>    |

REM. 1.—In the first example *ὁ* and *ἀγαθός* limit *βασιλεύς*: i. e. they show that the predicate *τιμᾶται* is not affirmed of every king, but only of *the good king*.

REM. 2.—In the second example the predicate is modified by *καλῶς*, showing *how* they deliberated.

297. Qualifying words and clauses, whether belonging to the subject or predicate, may be called *modifiers*.



298. Any modifier, whether in the subject or predicate, may be itself modified, e. g. :

Φίλιππος, ὁ Ἀλεξάνδρου | *Philip, the father of Alexander, was king.*  
πατήρ, ἐβασίλευεν.

299. The subject (expressed or implied) and the predicate are essential to the structure of every sentence, and may therefore be called the *Essential* or *Principal Elements* of sentences.

300. All modifiers are subordinate to the subject and predicate, and may therefore be called the *Subordinate Elements* of sentences.

## 301. VOCABULARY.

<p>* Ἄρχων, οντος, ὁ, <i>archon, ruler.</i> Βασίλεια, ας, ἡ, <i>queen.</i> Κρύπτω, ψω, ψα, φα, μμαι, φθην, <i>to conceal, hide.</i> Παίζω, παίζομαι, ἔπαισα, πέ- παικα, πέπαισμαι, ἐπαίχθην, <i>to play, to sport.</i></p>	<p>Πέμπω, ψω, ψα, πέπομφα, πέ- πεμμαι, ἐπέμφθην, <i>to send.</i> Πλησίον (<i>adv.</i>), near, ὁ πλη- σίον, <i>the near</i> (282), <i>the</i> <i>neighboring, the neighbor.</i> Χώρα, ας, ἡ, <i>country, place.</i></p>
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## 302. EXERCISES.

## I.

1. Πέρσης ἔκρυψε κύπελλα. 2. Ὁ Πέρσης ἔκρυψε τὰ κύπελλα. 3. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύπελλα. 4. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύπελλα ἐν τῷ κήπῳ. 5. Ὁ κακὸς Πέρσης ἔκρυψε τὰ χρυσᾶ κύπελλα ἐν τῷ τοῦ Χειρισόφου κήπῳ. 6. Ὁ ἄρχων ἡγεμόνα πέμπει. 7. Ὁ τῆς χώρας ἄρχων ἡγεμόνα πέμπει. 8. Ὁ τῆς χώρας ἄρχων τοῖς Ἑλλησιν ἡγεμόνα πέμπει. 9. Ἔστι στρατεύματα ἐν τῷ παραδείσῳ. 10. Ἔστι στρατεύματα πολλὰ ἐν τῷ πλησίον παραδείσῳ.

## II.

1. The boys are playing. 2. The good boys are playing. 3. The good boys are playing in the park. 4. The good boys are playing in the queen's beautiful park.

## LESSON LXVI.

*Elements of Sentences, continued.—Interrogative and Imperative Sentences.*

303. Interrogative sentences are used in asking questions, and may be introduced

- 1) By interrogative pronouns, adjectives, or adverbs, e. g. :

<i>Τίς γράφει ;</i>		<i>Who is writing?</i>
<i>Πόσα ζημιώσεται ;</i>		<i>How much will he be fined?</i>
<i>Πότε ταῦτα πράξετε ;</i>		<i>When will you do this?</i>

- 2) By interrogative particles, as *ἦ, ἄρα, μή, οὐ*, &c., e. g. :

<i>Ἦ πολεμήσεις ;</i>		<i>Will you wage war?</i>
<i>Οὐ πολεμήσεις ;</i>		<i>Will you not wage war?</i>
<i>Ἄρα πολεμήσεις ;</i>		<i>Will you wage war?</i>

REM.—Questions with *ἦ*, equivalent to Latin *ne*, ask for information ; with *οὐ*, or *ἄρα οὐ*, Latin *nonne*, expect the answer *yes* ; with *ἄρα μή*, Latin *num*, expect the answer *no*.

- 3) Without any interrogative word. In this case the interrogative character of the sentence is indicated, as in English, by the

interrogation-mark in writing, and by the tone of voice in speaking, e. g. :

Εἰρήνην ἄγετε, ὦ ἄνδρες Ἀθηναῖοι ;	Are you at peace, men of Athens?
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304. Imperative sentences are used in *commands*, *exhortations*, and *entreaties*. They take the verb usually in the Imperative, though sometimes in the Subjunctive, e. g. :

Γράφε ἐπιστολήν. Μὴ κλέπτε. Μὴ ποιήσης τοῦτο.	Write a letter. Do not steal. Do not do this.
---	---

REM.—Observe that the negative in imperative sentences is *μή*, not *οὐ*.

### 305. VOCABULARY.

Ἄρα (before vowels often Ἄρ'), interrog. part. (303, Rem.) ἄρ' οὐ = <i>nonne</i> expects answer <i>yes</i> ; ἄρα μή = <i>num</i> expects answer <i>no</i> .	Θῶ, θύσω, θύσσα, τέθυκα, τέθυμαι, ἐτύθη, to sacrifice. Κέρδος, εὐς, τό, gain, profit, lucre. Μή, not, used in prohibi- tions, &c. Παῖς, δός, ὄ or ἦ, Voc. παῖ, boy, son, child. Πότε; when? Σιωπάω, ἤσω, to be silent, keep silence.
Δουλεύω, σω, to serve, be a slave. Ἐτι, still, yet, besides, further. Εὐτύχῳ, ἤσω, εὐτύχησα, εὐ- τύχηκα (218), to prosper, succeed.	

### 306. EXERCISES.

#### I.

1. Τί ποιήσω ; 2. Τί σοι ἔτι ποιήσω ; 3. Πῶς θύσομεν ; 4. Ἔστι τι ἀγαθόν ; 5. Ἄρ' εὐτυχεῖς ; 6. Ἄρ' οὐκ ἔστιν ἀγαθός ; 7. Ἄρα μὴ ἔστιν ἀγαθός ;

8. *Τίνα καιρὸν ζητεῖτε* ; 9. *Δουλεύομεν* ; 10. *Ἦ παῖ, σιώπα*. 11. *Τοὺς θεοὺς τίμα*. 12. *Τοὺς ἀγαθοὺς ἐπαινεῖτε*. 13. *Μὴ σε νικάτω κέρδος*. 14. *Τὴν σοφίαν ζηλῶμεν*.

## II.

1. Who gave you the book? 2. My brother gave it to me. 3. When did he give it to you? 4. He gave it to me long since. 5. Give me the book. 6. Do not give it to him.

## LESSON LXVII.

*Simple Subject.*

307. Every simple sentence must have for its subject either

- 1) A noun ; e. g., *Παῖς γράφει, a boy is writing.*
- 2) A pronoun ; e. g., *Ἐγὼ γράφω, I am writing.*
- 3) Some word used substantively ; e. g., *Ἀγαθὸς γράφει, a good man is writing.*

308. RULE.—*Subject.*

The subject of a finite verb is put in the nominative, e. g. :

*Ὁ παῖς γράφει.* | *The boy is writing.*

[H. 539 : C. 342 : S. 157.]

309. In the arrangement of the Greek sentence, the subject usually precedes the predicate, as in the above examples.

310. VOCABULARY.

Ἀνδρείος, εἶα, εἶον, *brave, valiant.*

Βοιωτός, οὐ, ὁ, *Boeotian.*

Ἡγέομαι, ἡσομαι, ἡγάμην, *Perf. M. ἡγήμαι, to command, guide, lead.*

Πίνδαρος, ου, ὁ, *Pindar, celebrated lyric poet of Thebes in Boeotia.*

Πεισίστρατος, ου, ὁ, *Pisistratus, tyrant of Athens.*

311. EXERCISES.

I.

1. Δαρείος ἐβασίλευσεν. 2. Κῦρος ἐστρατεύετο.  
 3. Χειρίσοφος ἡγοῖτο. 4. Οὗτός ἐστιν ἀνδρείος. 5.  
 Πίνδαρος Βοιωτός ἦν. 6. Τίς νενίκηται; 7. Οὗτοι  
 νενίκηνται. 8. Τίνας θαναμάζονται; 9. Ὑμεῖς θαναμά-  
 ζεσθε. 10. Πεισίστρατος ἐτελεύτησεν.

II.

1. You will be honored. 2. Let them be honored.  
 3. Let Cyrus be king. 4. Who was Pindar? 5. He  
 was a poet. 6. Was he not a Boeotian? 7. He was  
 a Boeotian.

LESSON LXVIII.

*Complex Subject.*

312. The elements of a simple sentence may be either simple or complex:

- 1) *Simple*, when not modified by other words,  
 e. g.:

Βασιλεὺς βασιλεύει. | *A king reigns.*

2) *Complex*, when thus modified, e. g. :

Ἀγαθὸς βασιλεὺς καλῶς βασιλεύει. | *A good king reigns well.*

REM.—In the first example, βασιλεὺς βασιλεύει, both subject and predicate are simple, while in the second both are complex.

313. Modifiers are of two kinds, viz. :

1) Such as *complete* the meaning of other words by specifying some *object*. These may be called *Objective Modifiers*, e. g. :

Τῆς σοφίας ἐπιθυμοῦμεν. | *We desire wisdom.*  
Ἡ τῆς σοφίας ἐπιθυμία. | *The desire of (for) wisdom.*

REM.—In the first example, τῆς σοφίας completes the meaning of ἐπιθυμοῦμεν by specifying the *object* desired. In the second example, too, τῆς σοφίας just as really completes the meaning of ἐπιθυμία by specifying the object of that desire: *the desire of (what?) wisdom.*

2) Such as *restrict* the meaning of other words, generally by specifying some *quality* or *attribute*. These may be called *Attributive Modifiers*, e. g. :

Ἀγαθὸς βασιλεὺς καλῶς βασιλεύει. | *A good king rules well.*

REM. 1.—Ἀγαθός expresses the attribute of βασιλεὺς (*good king*) and καλῶς of βασιλεύει (*rules well*).

REM. 2.—It will be observed that the adverb καλῶς sustains the same relation to the verb βασιλεύει as the adjective ἀγαθός does to the noun βασιλεὺς; both are strictly *attributive*, but, for distinction's sake, the latter may be called the *adjective attribute*, and the former the *adverbial attribute*.

#### MODIFIERS OF THE SUBJECT.

314. The subject of a sentence may be limited or modified :

1) By an *objective* modifier, e. g.:

Ἡ τῆς σοφίας ἐπιθυμία ὑμᾶς παροξύνει.	The desire for wisdom ac- tuates us.
--	---

REM.—This modifier has been very properly called the *objective genitive*; though some grammarians regard it as merely attributive. It will be readily seen that τῆς σοφίας, in the above example, expresses no *attribute* of ἐπιθυμία (*desire*); it says nothing of the *character* or *qualities* of that desire, but simply specifies the *object* on which it is exercised.

2) By an *attributive* modifier, e. g.:

Ἀγαθὸς βασιλεὺς βασι- λεύει.	A good king is reigning.
Ὁ τῶν Περσῶν βασιλεὺς τιμᾶται.	The king of the Persians is honored.

REM.—It will be observed, from the above examples, that the attribute of the subject is expressed sometimes by an adjective, and sometimes by a noun.

315. RULE.—*Agreement of Adjectives.*

Adjectives and adjective pronouns (whether in the subject or the predicate) agree in *gender, number, and case* with the nouns which they qualify, e. g.:

Ἀγαθὸς βασιλεύς.	A good king.
Ἀγαθὴ βασίλεια.	A good queen.

[H. 498 : C. 444 : S. 137.]

316. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun is put in the genitive when it denotes a different\* person or thing, e. g.:

Ἡ τῆς σοφίας ἐπιθυμία.	The desire of wisdom.
------------------------	-----------------------

[H. 558 : C. 382 : S. 173.]

\* See 443.

## POSITION OF MODIFIERS IN THE COMPLEX SUBJECT.

317. The Greek language allows great freedom in the arrangement of words, consulting emphasis and euphony rather than arbitrary laws. Some general directions, however, may be of service to the beginner.

318. In the arrangement of the parts of a complex subject,

1) The Article precedes its substantive, e. g. :

Ὁ βασιλεύς. | *The king.*

2) The Adjective precedes or follows its substantive according as it *is* or *is not* emphatic, e. g. :

Ἀγαθὸς βασιλεύς. | *A good king.*  
Βασιλεὺς ἀγαθός.

3) The Adjective, when accompanied by an article, generally stands between the article and the noun, e. g. :

Ὁ ἀγαθὸς βασιλεύς. | *The good king.*

4) The Genitive, whether with or without an article, may either precede or follow its substantive; though, when the governing word takes the article, the genitive more commonly stands between the article and the substantive, e. g. :

Ἄσος δένδρων. | *A grove of trees.*  
Δένδρων ἄσος.  
Τὸ δένδρων ἄσος. | *The grove of trees.*

319. Again, any modifier in the complex subject may itself become complex, e. g. :



"*Ἄλσος ἡμέρων δένδρων.* | *A grove of cultivated trees.*

REM.—Here the modifier *δένδρων* is itself modified by the adjective *ἡμέρων*.

## LESSON LXIX.

*Complex Subject.—Exercises.*

## 320. VOCABULARY.

Ἄπόλλων, ωνος, ὁ, *Apollo*, god of prophecy.

Ἄσκληπιός, οὔ, ὁ, *Aesculapius*, god of medicine.

Γυνή, γυναικός, ἡ, *Voc. S. γύναι, Dat. Pl. γυναιξίν, woman, wife.*

Ἐκαστος, η, ον, *each, every.*

Ἐχῶ, ἔξω, ἔσχηκα, *to have, hold, possess.*

Εὐεργέτης, ου, ὁ, *benefactor.*

Ἦκω, ἦξω, ἦκα, *to come, to have arrived.*

Ἰάομαι, ἰάσομαι, ἰασάμην (*Deponent*), *to cure, heal.*

Μαντεύομαι, σομαι, σάμην (*Dep.*), *to predict, to prophesy.*

Τέχνη, ης, ἡ, *art, occupation, trade.*

Φωκίων, ωνος, ὁ, *Phocion, Athenian commander.*

## 321. EXERCISES.

## I.

1. Στρατηγοὶ ἐβουλεύσαντο.
2. Οἱ στρατηγοὶ ἐβουλεύσαντο.
3. Οἱ τῶν Ἑλλήνων στρατηγοὶ ἐβουλεύσαντο.
4. Ἡ βασιλέως γυνὴ ἦκει.
5. Ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς ἦκει.
6. Ἡ Φωκίως γυνὴ ἐτιμήθη.
7. Οἱ εὐεργέται τῶν ἀνθρώπων τιμῶνται.
8. Ὁ τῶν Κορινθίων στρατηγὸς ἐνίκηθη.
9. Ἐκαστος τῶν θεῶν τέχνην τιὰ ἔχει.
10. Ὁ Ἀπόλλων μαντεύεται.
11. Ὁ Ἀσκληπιὸς ἰᾶται.

## II.

1. The queen is honored. 2. The good queen will be loved. 3. The servants of the good queen were silent. 4. The faithful servants will honor the queen.

## LESSON LXX.

*Simple Predicate.*

322. The Predicate of a sentence consists of two parts, an *attribute* of the subject, and a *copula*, by which that attribute is predicated or asserted of the subject.

323. The attribute and copula, which form the predicate, sometimes appear separately, as when the former is expressed by a noun or adjective and the latter by the verb *εἰμί*, and sometimes united in one word, in which case they must be expressed by a verb.

324. The predicate of a simple sentence may, therefore, be

1) A verb, e. g.:

Ὁ παῖς παίζει. | *The boy is playing.*

2) The verb *εἰμί* with an attributive \* noun or adjective, e. g.:

Ὁ Παρνασσὸς ὄρος ἐστίν. | *Parnassus is a mountain.*  
 Ἡφαίστος χωλὸς ἦν. | *Hephaestus was lame.*

REM.—In the first example the predicate is not *ἐστίν* but *ὄρος ἐστίν*; for the assertion is not that Parnassus *is* (i. e. *exists*), but

\* By an *attributive* noun is meant one which is used to qualify or describe another noun.

*is a mountain.* So, too, in the second example the predicate is  
 ἡλωδός ἦν, *was lame.*

325. GENERAL RULE.—*Finite Verbs.*

A finite verb agrees with its subject in number and person, e. g. :

Ὁ παῖς γράφει. | *The boy is writing.*

[H. 497 : C. 543 : S. 157.]

326. SPECIAL RULE.—*Finite Verbs.*

The neuter plural generally takes the verb in the singular, and a collective noun in the singular may take the verb in the plural, e. g. :

Ταῦτα ἐγένετο. | *These things happened.*

Ὁ δῆμος ἐβόων. | *The people shouted.*

[H. 514, a ; 515 : C. 548, 549 : S. 157, 2 and 4.]

327. RULE.—*Predicate Noun.*

A predicate noun after εἶμι is put in the same case as the subject when it denotes the same person or thing, e. g. :

Κύρος βασιλεὺς ἦν. | *Cyrus was king.*

[H. 540 : C. 331 : S. 160, 2.]

REM.—For the agreement of adjectives, see 315.

328. As an apparent exception to rule 315, it should be observed, that the predicate adjective is often neuter, even when the substantive is masculine or feminine, e. g. :

Καλὸν ἡ ἀλήθεια. | *Truth is beautiful* (lit. *a beautiful thing*).

REM.—The copula (ἐστί, &c.) is often omitted, as in the above example.

329. The predicate noun usually dispenses with the article, even when the subject takes it, e. g. :

Ἡγεμῶν ἦν ὁ δεσπότης. | *The ruler was leader.*

REM.—The article shows that δεσπότης is the subject.

### 330. VOCABULARY.

Ἀλέξανδρος, ου, ὁ, <i>Alexander</i> , surnamed the Great, of Macedon.	Πλοῦτος, ου, ὁ, <i>wealth, riches</i> .
Δέκα, <i>ten</i> .	Πολιορκέω, ἦσω, <i>to besiege,</i> <i>blockade.</i>
Δῆμος, ου, ὁ, <i>the people</i> .	Πολυτελής, ἐς, <i>magnificent,</i> <i>costly.</i>
Θρεπτικός, ἡ, ὄν, <i>nourishing</i> .	Σκηνή, ἡς, ἡ, <i>tent</i> .
Ἱερός, ἄ, ὄν, <i>sacred</i> .	Στέφανος, ου, ὁ, <i>crown, gar-</i> <i>land.</i>
Κολᾶκεύω, σω, <i>to flatter</i> .	Τυφλός, ἡ, ὄν, <i>blind</i> .
Λόγος, ου, ὁ, <i>word, account, re-</i> <i>port.</i>	

### 331. EXERCISES.

#### I.

1. Φεύγομεν. 2. Φεύγωμεν. 3. Φεύγετε. 4. Οἱ στρατιῶται φεύγουσιν. 5. Ἡ θυγάτηρ σου καλή ἐστίν. 6. Ὁ ἄνθρωπος ἦν σοφός. 7. Ἐπολιορκούντο οἱ Ἕλληνες. 8. Ἀλεξάνδρου ἡ σκηνὴ πολυτελής ἦν. 9. Ὁ στέφανος ὁ τοῦ ποιητοῦ ἐστὶν ἱερός. 10. Τυφλὸν (328) ὁ πλοῦτος. 11. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος. 12. Ὑμεῖς ἐστε στρατηγοί. 13. Τίνες ἦσαν οἱ λόγοι; 14. Τὰ δίκαια καλὰ ἐστίν.

#### II.

1. Who was the general? 2. There were ten generals. 3. Who was brave? 4. That soldier was very brave. 5. These things are beautiful. 6. The people are flattered.

LESSON LXXI.

*Complex Predicate.—Direct Object.*

332. The Predicate, like the subject, may be modified,

I. By Objective Modifiers.

II. By Attributive Modifiers.

333. The *objective* modifiers of the verb-predicate may be divided into three classes, viz. :

1) Direct Objects.

2) Indirect Objects.

3) Remote Objects.

334. In the arrangement of the Greek sentence the object, of whatever kind, generally, though by no means uniformly, precedes its verb, e. g. :

Ὁ παῖς ἐπιστολὴν γράφει. | *The boy is writing a letter.*  
 Τοῖς φίλοις ἀρῆγει. | *He aids his friends.*

335. The direct object of the predicate may represent,

1) The person or thing on which the action of the verb is directly exerted, e. g. :

Ὁ νεανίας ἐπιστολὴν ἀνα- | *The youth is reading*  
 γινώσκει. | *(what ?) a letter.*

2) The direct effect of the action, i. e. the object produced by it, e. g. :

Ὁ νεανίας ἐπιστολὴν γρά- | *The youth is writing*  
 φει. | *(what ?) a letter.*

336. RULE.—*Direct Object.*

Any transitive verb may take an *Accusative* as the direct object of its action. (See examples above.)

[H. 544: C. 423: S. 163.]

337. Any thought, which may be expressed by a transitive verb with a direct object, may also be expressed by the passive voice of the same verb, having for its subject the noun used as the direct object of the active, e. g.:

<p>Τὴν πόλιν θαυμάζουσιν. Ἡ πόλις θαυμάζεται.</p>	<p><i>They admire the city.</i> <i>The city is admired.</i></p>
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REM.—The agent of the action with passive verbs, when expressed, is generally put in the genitive with *ὑπό*, as we shall have occasion to notice in another place.

338. The object, and, in fact, any noun, whether in the subject or predicate, may be modified in the various ways already specified for the subject. (See 314.)

### 339. VOCABULARY.

<p>Ἄγων, ὄνος, ὁ, <i>contest, struggle, battle.</i></p>	<p>Δοκιμάζω, ἄσω, <i>to try, prove, test.</i></p>
<p>Αἰγύπτιος, ἰα, ἰον, <i>Egyptian, of Egypt.</i></p>	<p>Ἡμίθεος, ου, ὁ, <i>demigod.</i></p>
<p>Ἀριστείδης, ου, ὁ, <i>Aristides, Athenian statesman surnamed the Just.</i></p>	<p>Μυθολογέω, ἦσω, <i>to tell mythic tales, to recount.</i></p>
<p>Γεωμέτρης, ου, ὁ, <i>geometer.</i></p>	<p>Πενθέω, ἦσω, <i>to lament, mourn for.</i></p>
	<p>Τιμάω, ἦσω, <i>to honor, revere, worship.</i></p>

### 340. EXERCISES.

#### I.

1. Δοκίμαζε τοὺς φίλους.
2. Σοφίαν θαυμάζομεν.
3. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν.
4. Ἡ τοῦ

γεωμέτρον σοφία θαυμάζεται. 5. Οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν. 6. Οἱ Αἰγύπτιοι θηρία τιμῶσι. 7. Οἱ αὐτῶν θεοὶ πενθοῦνται. 8. Ἀλέξανδρος ἐνίκησε Δαρείου. 9. Ὅμηρος τοὺς ἀγῶνας τοὺς τῶν ἡμιθέων ἐμυθολόγησεν. 10. Πάντες οἱ Ἀθηναῖοι τὸν Ἀριστέλην ἐπαινοῦσιν.

II.

1. Who conquered Darius? 2. The Athenians conquered the king. 3. The general of the Athenians conquered the king of the Persians. 4. The king of the Persians was conquered.

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LESSON LXXII.

*Complex Predicate.—Indirect Object.*

341. The verb of the predicate may be modified by a noun denoting the person or thing *to* or *for* which any thing is or is done. This modifier is called an *indirect object*.

342. RULE.—*Indirect Object.*

The *Indirect Object* is put in the *Dative*, and is used,

1) After εἶμι and γίγνομαι, and their compounds, in expressions denoting possession, e. g. :

Τί ἡμῖν ἔσται ;	What shall we have? What will be to us?
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2) After a large class of verbs to denote the person or thing for whose *advantage* or *disadvantage* any thing is or is done, e. g. :

Πᾶς ἀνὴρ αὐτῷ ποιεῖ. | *Every man labors for him-  
self.*

Θεοῖς μὴ μάχου. | *Do not fight against gods.*

3) After many verbs to denote the object to which any thing is done, e. g.:

Εἶκε τοῖς θεοῖς. | *Yield to the gods.*

4) After many verbs which in English take the direct object, as to *help, serve, blame, follow, accompany, obey, trust, believe, and the like, e. g.:*

Τοῖς φίλοις ἀρήγει. | *He aids his friends.*

Ἀκολουθεῖ τοῖς νόμοις. | *He obeys (follows) the laws.*

[H. 595, 596, 602: C. 398, 401: S. 195, 197.]

### 343. VOCABULARY.

Ἀρήγω, ξω, ξα, to help, aid, succor.	Ὀμιλέω, ἴσω, to associate with.
Βασίλεια, ας, ἡ, kingdom.	Πιστεύω, σω, to confide in, to trust.
Βοηθέω, ἴσω, to assist, run to the assistance of.	Πολεμέω, ἴσω, to fight with, make war upon.
Εἶκω, εἶξω, εἶξα, to submit to, yield to.	Πῦρ, πυρός, τό, fire.
Ἐπιβουλεύω (ἐπί, upon, against, and βουλεύω), σω, to plot against.	Συνουσία, ας, ἡ, society, company, intercourse.

### 344. EXERCISES.

#### I.

1. Ἀρήξαμεν τῇ πόλει.
2. Ὀμίλει τοῖς ἀγαθοῖς.
3. Κύρω ἦν μεγάλη βασιλεία.
4. Εἴκουσι τοῖς πολεμοῖς.
5. Οἱ Πέρσαι θύουσι πυρὶ.
6. Τοῖς θεοῖς ἔθυ-



σαν οἱ Ἕλληνες. 7. Τῷ ἡγεμόνι πιστεύσομεν. 8. Ἐπίστευον Κύρῳ αἱ πόλεις. 9. Ἐπιβουλεύει Φίλιππος πᾶσι τοῖς Ἕλλησιν. 10. Φίλιππῳ πολεμοῦμεν. 11. Οἱ στρατιῶται ἐβοήθησαν αὐτῷ. 12. Τὰς τῶν κακῶν συνουσίας φεύγε.

## II.

1. To what will you yield? 2. We shall yield to necessity. 3. The soldiers were plotting against their general. 4. Let us all wage war against this king.

## LESSON LXXIII.

*Complex Predicate.—Remote Object.*

345. The verb of the predicate may be modified by a *Genitive*, often appearing indeed in the English translation as the object of an action, though in the Greek the distinction between the *direct object* and *this genitive* is clearly marked. To indicate this distinction, we will call the latter a *remote object*, e. g. :  
Μέμνησο τῆς κοινῆς τύχης. | *Remember the common lot.*

346. RULE.—*Genitive—Remote Object.*

The Genitive is used,

1) After verbs of *remembering, desiring, caring for*, and *their contraries*, e. g. :

Ἐπιθυμῶ τῆς σοφίας. | *I desire wisdom.*

2) After verbs of *hearing, tasting, smelling, and feeling*, e. g. :

Τοῦ ῥήτορος ἤκουσα. | *I heard the orator.*

- 3) After verbs involving the force of a *comparative*, of *superiority* or *inferiority*; as, *κρατέω*, to be master of; *βασιλεύω*, to rule (be king of); *ἄρχω*, to rule, e. g.:

<i>Κροῖσος Λυδῶν ἤρχεν.</i>	<i>Croesus was ruling the Lydians.</i>
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- 4) After verbs of *plenty* and *want*, e. g.:

<i>Ὁ δίκαιος οὐδενὸς δεῖται νόμον.</i>	<i>The just man needs no law.</i>
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- 5) After verbs of *partaking*, *touching*, *laying hold of*, and indeed after any verb when the action relates only to a *part* of the object, e. g.:

<i>Ὁ ἄνθρωπος μετέχει τῆς θείας φύσεως.</i>	<i>Man partakes of the divine nature.</i>
<i>Κλέπτει τὰ δημόσια.</i>	<i>He is stealing the public money.</i>
<i>Κλέπτει τῶν δημοσίων.</i>	<i>He is stealing some of the public money.</i>

[H. 574, 575, 576 : C. 346, 357, 367, 375 : S. 179, 182, 184.]

### 347. VOCABULARY.

<i>Ἀπορέω, ἦσω, to be in want, be at a loss for.</i>	<i>Εὐπορέω, ἦσω, to prosper, be rich in.</i>
<i>Δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην, to need, ask, beg.</i>	<i>Θάλασσα, ης, ἡ, sea.</i>
<i>Ἐπιθυμέω (ἐπί and θυμέω not used), ἦσω, to desire.</i>	<i>Θῆβαι, ὧν, αἱ (plur.), Thebes, city in Bœotia.</i>
<i>Ἐπιθυμία, ας, ἡ, desire.</i>	<i>Κάδμος, ου, ὁ, Cadmus, Phœnician, reputed founder of Thebes.</i>

<p>Κοινός, ἡ, ὄν, <i>common, common to all.</i></p> <p>Κρατέω, ἦσω, <i>to rule, be master of, govern.</i></p>	<p>Μίνως, ωος, ὁ, <i>Minos, king of Crete.</i></p> <p>Σωτηρία, ας, ἡ, <i>safety, security.</i></p>
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348. EXERCISES.

I.

1. Κάδμος Θηβῶν ἐβασίλευσεν. 2. Ὁ Φίλιππος δόξης ἐπιδυμεί. 3. Δαρείος τῆς θαλάσσης ἐκράτει. 4. Δαρείος Περσῶν ἐβασίλευσεν. 5. Μίνως τῆς Ἑλληνικῆς θαλάσσης ἐκράτησεν. 6. Οἱ Ἕλληνες ἐκράτησαν τῶν βαρβάρων. 7. Ἐπιδυμοῦμεν τῆς ἡμετέρας πόλεως. 8. Οἱ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος. 9. Φίλιππος χρημάτων εὐπόρει. 10. Λόγων ἀποροῦμεν. 11. Χρημάτων εὐποροῦμεν.

II.

1. What do you desire? 2. I desire wisdom. 3. The boy desires a beautiful horse. 4. The wise govern their desires. 5. All need wisdom.

LESSON LXXIV.

*Complex Predicate.—Direct Object with Predicate-Accusative.*

349. RULE.—*Direct Object with Predicate-Accusative.*

Verbs of *making, choosing, electing, calling, showing,* and the like, are followed by two accusatives denoting the same person or thing, e. g. :

Πυθαγόρας ἑαυτὸν φιλόσο- | *Pythagoras called himself*  
 φον ὠνόμασεν. | *a philosopher.*

[II. 556 : C. 434 : S. 166.]

REM.—Here *ἑαυτόν* is the direct object, but the other accusative, *φιλόσοφον*, is neither object nor modifier, but an essential part of the predicate, and may therefore be called the *predicate-accusative*. The assertion is not that Pythagoras called himself, but that he called himself a philosopher.

350. When verbs of this class assume the passive form, the direct object of the active becomes the subject, and the predicate-accusative becomes the predicate-nominative, e. g. :

Οἱ κολᾶκες Ἀλέξανδρον | *The flatterers called Al-*  
 θεὸν ὠνόμαζον. | *exander a god.*  
 Ἀλέξανδρος θεὸς ὠνομά- | *Alexander was called a*  
 ζετο. | *god.*

351. The predicate noun, whether nominative or accusative, usually dispenses with the article, as in the above examples.

352. In the arrangement of the object and the predicate-accusative, the former generally precedes, e. g. :

Ἀλέξανδρον θεὸν ὠνόμα- | *They called Alexander a*  
 ζον. | *god.*

### 353. VOCABULARY.

Ἀρμενία, ας, ἡ, <i>Armenia</i> , coun- try in Asia.	Λαός, οὔ, ὁ, <i>people</i> .
Ἀσία, ας, ἡ, <i>Asia</i> .	Νομίζω, ἴσω (or ἰῶ), σμαι, σθην, <i>to regard, think, con-</i> <i>sider.</i>
Καλέω, ἔσω, εσα, κέκληκα, κέκλημαι, ἐκλήθην, <i>to call</i> , <i>name.</i>	Ὀνομάζω, ἄσω, σμαι, σθην, <i>to</i> <i>name, call by name.</i>
Κόσμος, ου, ὁ, <i>ornament, honor.</i>	Πᾶλαιός, ἄ, ὄν, <i>ancient, old.</i>

Ῥωμαῖος, ᾶ, ον, *Roman.*

Ῥώμη, ης, ἡ, *Rome.*

Σικελία, ας, ἡ, *Sicily, the island of Sicily.*

Ταμείον, ου, τό, *store-house, treasury.*

Τόπος, ου, ὁ, *place, region, country.*

## 354. EXERCISES.

## I.

1. Τὸν τόπον τοῦτον Ἀρμενίαν καλοῦμεν. 2. Ὁ τόπος οὗτος Ἀρμενία καλεῖται. 3. Πατέρα ἐμὲ ἐκαλεῖτε. 4. Φίλους μέγιστον κόσμον νομίζετε. 5. Ὁμηρος Ἀγαμέμνονα “ποιμένα λαῶν” ὀνομάζει. 6. Πᾶσα ἡ Ἀσία ἐδούλευε τῷ τῶν Περσῶν βασιλεῖ. 7. Τὴν Σικελίαν τὸ παλαιὸν ταμείον τῆς Ῥώμης ἐκάλουσιν οἱ Ῥωμαῖοι.

## II.

1. They called the city Rome. 2. The city was called Rome. 3. Whom did you call king? 4. We called Cyrus king. 5. Cyrus was called the great king.

## LESSON LXXV.

*Complex Predicate.—Combined Objects.—Two Accusatives.*

355. The several objects already considered—the *direct*, *indirect*, and *remote*—are not only used singly as modifiers of verbs, but are also variously combined with each other. The principal combinations will now be noticed in order.

356. A few verbs take two direct objects, the one of a person and the other of a thing.

357. RULE.—*Combined Objects—Two Accusatives.*

Verbs of *asking, demanding, teaching, concealing, clothing, unclothing, doing or saying good or ill*, and some others, may take two accusatives, one of a person and the other of a thing, e. g. :

<p>Οὐ σε κρύψω τὴν ἐμὴν γνώμην.</p> <p>Ταῦτα αἰτοῦμεν τοὺς θεούς.</p>	<p>  I will not conceal from you my opinion.</p> <p>  We ask this of the gods.</p>
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[H. 553 : C. 435, 436 : S. 165.]

358. When verbs, which in the active voice take two accusatives, become passive, the direct object of the person generally becomes the subject, and the accusative of the thing is retained.

359. RULE.—*Object after Passive Verbs.*

Verbs in the passive voice may be followed by the same cases as in the active, except the personal object, which generally becomes the subject of the passive, e. g. :

<p>Τὸν ἄνδρα μουσικὴν ἐπαλ- δευσαν.</p> <p>Ὁ ἀνὴρ μουσικὴν ἐπαιδεί- θη.</p>	<p>  They taught the man mu- sic.</p> <p>  The man was taught mu- sic.</p>
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[H. 553 a, 595 a : C. 562 : S. 206, 3.]

REM.—This rule, it will be observed, applies to all verbs which take combined objects in any of their several forms.

## 360. VOCABULARY.

<p>Αἰτέω, ἴσω, ἤτησα, &amp;c., to ask, beg, demand.</p> <p>Ἀποστερέω (ἀπό, from, and στερέω), ἴσω, to deprive of, take from.</p>	<p>  Δάμων, ωνος, ὁ, Damon, cele- brated musician.</p> <p>  Διδάσκω, ἄξω, ἀξα, ἄχα, αγμαί, ἀχθην, to teach.</p>
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Ἔργατης, ου, ὁ, laborer, work- man.	Μουσική, ἡς, ἡ, music.
Μῆν, μηνός, ὁ, month.	Πεντεκαίδεκα, fifteen.
Μισθωτός, οὔ, ὁ, hireling.	Σωφροσύνη, ης, ἡ, prudence, self-control, moderation.

361. EXERCISES.

I.

1. Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας σωφροσύνην.
2. Οἱ τῶν Περσῶν παῖδες σωφροσύνην διδάσκονται.
3. Δάμων τὴν κόρην τὴν μουσικὴν ἐδίδαξεν.
4. Ἡ κόρη τὴν μουσικὴν ἐδιδάχθη.
5. Διδάξω τὰ βέλτιστα ὑμᾶς.
6. Ἵμας ἀποστερεῖ τὸν μισθόν.
7. Ὁ Περσῶν βασιλεὺς πεντεκαίδεκα μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν.
8. Κῦρον αἰτοῦσι πλοῖα.
9. Ἡγεμόνα αἰτῶμεν Κῦρον.
10. Μισθωτὸν ἐγὼ σε Φιλίππου καλῶ.

II.

1. Let us teach our children.
2. We will teach them wisdom.
3. Who taught you music?
4. My father taught me music.
5. We will not deprive the laborer of his pay.

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LESSON LXXVI.

*Complex Predicate.—Combined Objects—Accusative and Dative.*

362. RULE.—*Combined Objects—Accusative and Dative.*

Any transitive verb may take the *Accusative* of the *direct* and the *Dative* of the *indirect* object, e. g. :

Ἐμῖν ἡγεμόνας δώσω. | *I will give you guides.*

[ H. 544, 595 : C. 401, 423 : S. 195, 2.]

363. The passive admits of two constructions :

1) The direct object of the active becomes the subject, and the indirect is retained, e. g. :

Τοῖς ξένοις φιάλας ἀργυ- ρᾶς ἔδωκεν. Τοῖς ξένοις φιάλαι ἀργυ- ραὶ ἐδόθησαν.	<i>He gave silver bowls to          the guests.          Silver bowls were given to          the guests.</i>
--	--

2) The indirect personal object becomes the subject, and the direct object is retained, e. g. :

Τοῖς Ἀθηναίοις τὴν φυλά- κὴν ἐπιτρέπουσιν. Οἱ Ἀθηναῖοι τὴν φυλάκην ἐπιτρέπονται.	<i>They entrust the watch to          the Athenians.          The Athenians are en-          trusted with the watch.</i>
---	--

364. In the arrangement of objects, the dative of the person generally precedes the accusative of the thing, as in the above examples.

### 365. VOCABULARY.

Ἀείμνηστος, ον, <i>memorable, not to be forgotten.</i> Ἀμάθεια, ας, ἡ, <i>ignorance.</i> Δύο, two. Δῶρον, ον, τό, <i>gift, present.</i> Εὐδαιμονία, ας, ἡ, <i>prosperity, happiness.</i> Θεβαῖος, α, ον, <i>Theban.</i> Κακοδαιμονία, ας, ἡ, <i>misfortune, trouble, unhappiness.</i>	Λυκοῦργος, ον, ὁ, <i>Lycurgus, lawgiver of Sparta.</i> Μάχη, ης, ἡ, <i>battle, engagement.</i> Ὀνειδίζω, ἴσω (ἴω), <i>to impute as reproach, cast in one's teeth.</i> Παιδεία, ας, ἡ, <i>lesson, instruction.</i>
---	--



Παρασκευάζω (παρά and σκευάζω), άσω, σμαι, σθην (219 and 220), to prepare.  
 Ῥητορική, ής, ή, rhetoric.

Σωκράτης, εος, ό, Socrates, Athenian philosopher.  
 Φωκικός, ή, όν, Phocian, of Phocis, in Greece.

366. EXERCISES.

I.

1. Δός μοι τήν έπιστολήν.
2. Δός μοι τήν τοῦ Φιλίππου έπιστολήν.
3. Οί Ἀθηναίοι Θηβαίους τήν άμαθίαν όνειδίξουσιν.
4. Ὁ Λυκούργος παρεσκεύασε τοῖς άγαθοῖς εύδαιμονίαν.
5. Παρεσκεύασε τοῖς κακοῖς κακοδαιμονίαν.
6. Δεξιὰς έδωσαν τοῖς τῶν Ἑλλήνων στρατηγοῖς.
7. Ὁ Φωκικός πόλεμος άείμνηστον παιδείαν τοῖς Θηβαίους έπαίδευσεν.
8. Ἡ μάχη τῷ βασιλεῖ άγγέλλεται.
9. Πολλά δῶρα δέδοται τοῖς στρατιώταις.
10. Σωκράτης ρητορικὴν έπαίδευσθ.

II.

1. Will you give me a book?
2. I will give you two books.
3. Which book was given to you?
4. All these books were given to me.
5. Who gave them to you?
6. My father gave them to me.

LESSON LXXVII.

*Complex Predicate.—Combined Objects—Accusative and Genitive.*

367. RULE.—*Combined Objects—Accusative and Genitive.*

I. Verbs of *accusing, convicting, acquitting*, and the like, take the *Accusative* of the person and the

*Genitive* of the crime, charge, &c., except compounds of *κατά*, which take the accusative of the crime and the genitive of the person, e. g. :

Μέλητος Σωκράτη ἀσεβεί- ας ἐγράψατο.	<i>Meletus accused Socrates of impiety.</i>
Μιλτιάδου κατηγοροῦσι τυ- ραννίδα.	<i>They accuse Miltiades of tyranny.</i>

II. Verbs of *freeing from*, *giving part in*, and in fine any transitive verb which involves any one of the relations specified for the genitive (346), may take the *Accusative* of the direct object in connection with that genitive, e. g. :

Ἀδύσόν με δεσμῶν. | *Free me from chains.*

[H. 544, 574, 577 b, 579 : C. 346, 374, 423 : S. 180, 2 ; 183, 1 and 2.]

368. In the arrangement of objects, the person generally precedes the thing, as in the above examples.

369. In the passive construction the *direct* object of the active becomes the subject, and the genitive is retained, e. g. :

Ἀναξαγόρας ἀσεβείας ἐκρί- θη.	<i>Anaxagoras was tried for impiety.</i>
----------------------------------	--

### 370. VOCABULARY.

Ἀθῆναι, ὦν, αἱ ( <i>plur.</i> ), <i>Athens,</i> <i>city of Athens.</i>	<i>lus, Athenian patriot who delivered Athens from the thirty tyrants.</i>
Δεινός, ἡ, ὄν, <i>terrible.</i>	<i>Κακόν, οὔ, τό, misfortune, ca- lamity.</i>
Δίκαστής, οὔ, ὄ, <i>juror, dicast.</i>	
Θρασύβουλος, ου, ὄ, <i>Thrasybu-</i>	

Κατηγορέω, ἤσω, *to accuse.*

Τριάκοντα, *thirty.*

Λοχᾶγός, οὐ, ὁ, *commander,*  
*captain.*

Τύραννος, ου, ὁ, *tyrant, usurper.*

Μωρία, *as, ἦ, folly.*

Ψιλόω, ὠσω (219), *to strip*  
*bare, to deprive of.*

Στερέω, ἤσω (219), *to deprive of.*

371. EXERCISES.

I.

1. Ἐμοῦ σὺ ταῦτα κατηγορεῖς ; 2. Τυράννων ἠλευθερώθησαν οἱ Ἀθηναῖοι. 3. Πάντων τῶν ἀγαθῶν ἐστερήμεθα. 4. Ἐψιλοῦτο ὁ λόφος τῶν ἵππέων. 5. Δικαστὰς τοὺς λοχαγούς ἐποίησαντο. 6. Λοχαγούς τοὺς δικαστὰς ἐποίησαντο. 7. Ἡ μωρία δίδωσιν ἀνδρώποισι κακά. 8. Θεός μοι δοίη φίλους πιστούς.

II.

1. Who delivered Athens from the tyrants? 2. Thrasybulus delivered the city from the thirty tyrants. 3. The city was delivered from the thirty tyrants.

LESSON LXXVIII.

*Complex Predicate.—Combined Objects—Genitive and Dative.*

372. RULE.—*Combined Object—Genitive and Dative.*

I. A few impersonal verbs, as *δεῖ, μέλει, μεταμέλει, μέτεστι*, &c., take the *Dative* of the person and the *Genitive* of the thing, e. g. :

Ἔμῳ δεῖ χρημάτων. | Ἰου need money.

II. The transitive verbs, which usually take both a direct and an indirect object, admit the *Genitive* and *Dative*, instead of the accusative and dative, when the action is restricted to a part of the object, e. g. :

"Ἐδωκά σοι τὰ χρήματα.	<i>I gave you the money.</i>
"Ἐδωκά σοι τῶν χρημάτων.	
	<i>I gave you some of the money.</i>

[H. 574, e, 596 : C. 357, 358, 401 : S. 178, 181, N. 2; 195.]

### 373. VOCABULARY.

Δέω, δέησω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην, <i>to need</i> , δεῖ, <i>impers. there is need.</i>	<i>ληκεν (Impersonal), it concerns, there is a care of.</i>
Μάθητής, οὔ, ὁ, <i>pupil, learner.</i>	
Μέλει, μελήσει, ἐμέλησε, μεμέ-	<i>Μήλον, ου, τό, apple.</i>
	<i>Μισθοφόρος, ου, ὁ, mercenary.</i>
	<i>Πράξις, εως, ἡ, actiōn, deed, exploit.</i>

### 374. EXERCISES.

#### I.

1. Δεῖ τῶν βιβλῶν. 2. Ὑμῖν δεῖ τῶν βιβλῶν. 3. Τῷ μαθητῇ δεῖ ταύτης τῆς βιβλου. 4. Δεῖ ταχειῶν τριήρων ἡμῖν. 5. Μισθοφόρων τυράννω δεῖ. 6. Δεῖ τῇ πόλει πράξεως. 7. Τῆς πόλεως ἐμοὶ μελήσει. 8. Μέλει ἡμῖν τῶν Ἑλλήνων. 9. Δώσομέν σοι τὰ μήλα. 10. Δώσω ὑμῖν τῶν μήλων. 11. Σωφροσύνης δεήσει τοῖς νεανίαις. 12. Διδάξομεν τὰ βέλτιστα τοὺς παῖδας.

#### II.

1. We need you. 2. Do you need us? 3. Who needs this book? 4. My brother needs it. 5. Will you give me the money? 6. I will give you some of it.

LESSON LXXIX.

*Complex Predicate.—Adverbial Attribute.—Adverbs.*

375. The verb of the predicate, as already stated (332), may take not only *objective*, but also *attributive* modifiers. These may be,

I. Adverbs.

II. Adverbial Expressions.

376. Adverbs, as attributive modifiers of the predicate, may denote

1) The *place* of the action or event, e. g. :

Ἔμεις ἐκεῖ πολεμήσετε. | You will carry on war there.

2) Its *time*, e. g. :

Ἔμεις νῦν πολεμεῖτε. | You are waging war now.

3) Its *manner, means, &c.*, e. g. :

Ἔμεις καλῶς πολεμεῖτε. | You wage war well.

4) Its *cause*, e. g. :

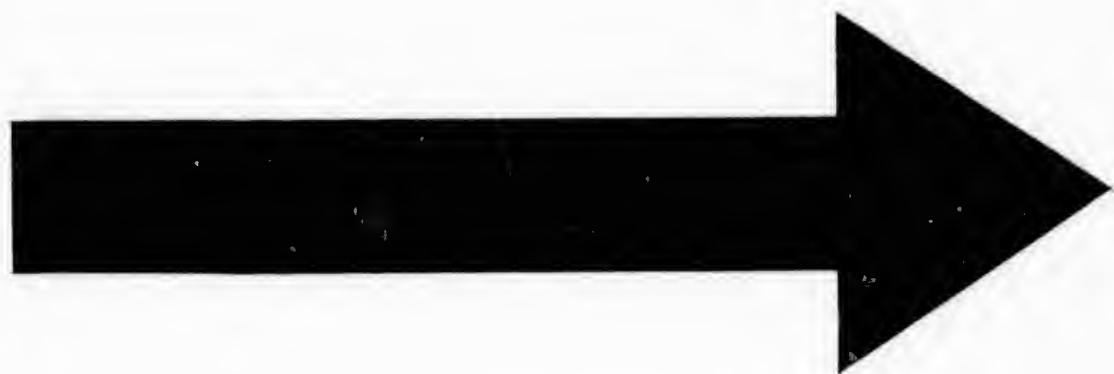
Τί πολεμεῖτε ; | Why do you wage war?

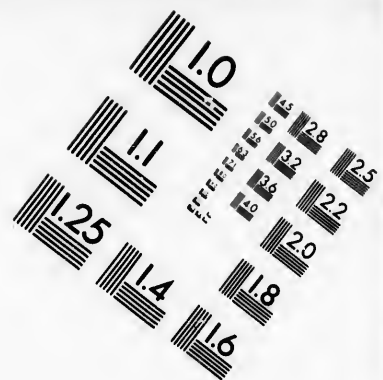
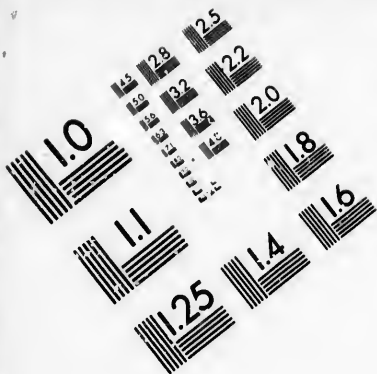
377. There is also a class of adverbs which do not express the attribute of the predicate, but show the *manner* or *mode* of the assertion, and are accordingly called *modal* adverbs. They denote either *certainty* or *uncertainty*, and are either *affirmative* or *negative*, e. g. :

Οὐκ οἶδα. | I do not know.

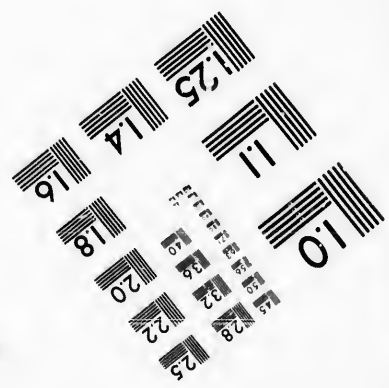
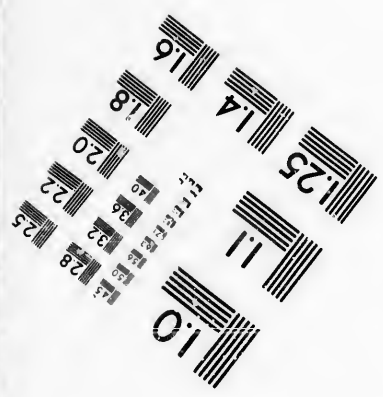
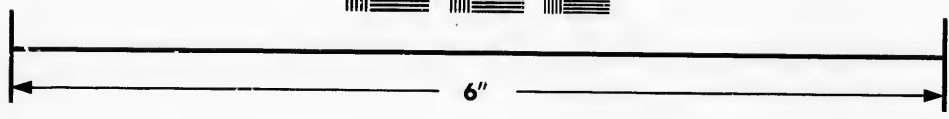
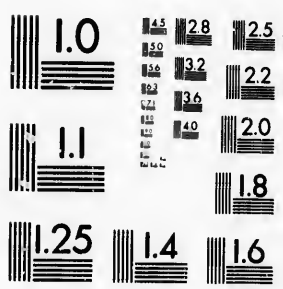
378. RULE.—*Adverbs.*

Adverbs modify verbs, adjectives, and other adverbs, e. g. :





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Καλῶς λέγεις.	You speak well.
Ὀρθία ἰσχυρῶς.	Very steep.

[C. 646 : S. 223.]

## 379. VOCABULARY.

* Ἄγω, ἄξω, ἡγάγον, ἦχα, ἦγμαι, ἦχθην, to lead, conduct, draw, attract.	Οἶκοι, at home. Οὖν, then, therefore. Ποῦ; where?
* Αἰί, always, ever.	Πράττω (or σσω), ἄξω, ἀξά, ἄχα, ἀγμαί, ἀχθην, to do, manage; εὖ πράττω, to suc- ceed well, do well.
* Ἀρχω, ἄρξω, ἤρξα, to command, rule, govern.	Πρωί, early, early in the day. Τί (from τίς, τί, used as adv.), why, wherefore?
Ἀὔριον, to-morrow, on the mor- row.	Τότε, then, at that time. Φορέω, ἴσω, to wear.
Δαΐς, δαιτός, ἦ, banquet, feast; meal.	* Ὡδε, so, thus, as follows.
Δείπνον, οὐ, τό, dinner, chief meal.	
Ἡμέρα, as, ἦ, day.	
Κινέω, ἴσω, to move, excite, pro- voke.	

## 380. EXERCISES.

## I.

1. Εὖ πράττεις. 2. Εὖ ποιήσομεν ὑμᾶς. 3. Αὐ-  
ριον ὑμᾶς πρωτὶ ἄξομεν. 4. Ξενοφῶν ἔλεξεν ὧδε. 5.  
Τί ταῦτα λέγεις ἡμῖν; 6. Τί οὖν ταῦτα λέγεις ἡμῖν;  
7. Τί οὖν ταῦτα λέγεις ἡμῖν νῦν; 8. Πότε ταῦτα πρά-  
ξετε; 9. Ἦρχον τότε πάντων τῶν Ἑλλήνων οἱ Λακε-  
δαιμόνιοι. 10. Οἱ Ἀθηναῖοι τὰ δεῖπνα δαίτας ἐκάλουν.  
11. Ὁ τύραννος πολέμους τιναὶς ἀεὶ κινεῖ. 12. Ἡ Φω-  
κίανος γυνή οὐκ ἐφόρει χρυσοῦν κόσμον.

## II.

1. When will you give me the letter? 2. I will

give it to you to-morrow. 3. Where is your brother?  
4. He is at home. 5. Is your father at home? 6.  
He is not at home.

LESSON LXXX.

*Complex Predicate.—Adverbial Expressions.—Place  
and Time.*

381. The oblique cases of nouns, with or without prepositions, may be used as adverbial expressions to modify the verb-predicate. They may be referred to the following classes, viz.:

- 1) Adverbial expressions of *place*.
- 2) Adverbial expressions of *time*.
- 3) Adverbial expressions of *manner, means*.
- 4) Adverbial expressions of *cause*.

382. RULE.—*Place*.

I. Extent of space is expressed by the *Accusative*,  
e. g.:

Ἐντεῦθεν ἐξελαύνει παρα- σάγγας εἴκοσιν.	Thence he marches twenty parasangs.
---	--

II. The other relations of place are generally expressed by the appropriate cases with prepositions,  
e. g.:

Ἐν τῇ γῇ ἄρχουσι Λακεδαι- μόνιοι.	Lacedaemonians rule on the land.
Ἀπὸ τοῦ Τύγρητος ἐπορεύ- θησαν.	They proceeded from the Tigris.

[H. 550, 617: C. 439, 648: S. 169, 172, 194, 203.]

383. RULE.—*Time.*

I. Time at which is expressed by the *Dative*, e. g.:

Ταύτη τῇ ἡμέρᾳ οὐκ ἔμαχέ- σατο βασιλεύς.	<i>The king did not fight on that day.</i>
---	--

II. Time during which (in the course of which), by the *Genitive*, e. g.:

Γίνεται τῆς νυκτὸς χιῶν πολλή.	<i>There is a heavy fall of snow during the night.</i>
-----------------------------------	--

III. Length of time, by the *Accusative*, e. g.:

Κῦρος ἔμεινεν ἡμέρας πέντε.	<i>Cyrus remained five days.</i>
-----------------------------	----------------------------------

[H. 550, 591, 613: C. 378, 420, 439: S. 168, 191, 201.]

## 384. VOCABULARY.

Δέκα, <i>ten.</i>	Εὔσκιος, <i>ον, well shaded, in the shade.</i>
Δεκάτος, <i>η, ον, tenth.</i>	Θέρος, <i>εος, τό, summer.</i>
Ἐνταῦθα, <i>there, in that place.</i>	Κολοσσαί, <i>ων, αἱ (plur.), Co- lossae, city of Phrygia.</i>
Ἐξέτασις, <i>εως, ἡ, review, exami- nation.</i>	Ὀκτώ, <i>eight.</i>
Ἐξελαίνω ( <i>ἐξ and ἐλαίνω</i> ), <i>ἐλά- σω or ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην, to march forth, to march.</i>	Παρασάγγης, <i>ον, ὁ, parasang= about four miles.</i>
Ἑπτά, <i>seven.</i>	Φυλάκη, <i>ῆς, ἡ, guard.</i>
Εὐήλιος, <i>ον, sunny, having the sun, well sunned.</i>	Χειμών, <i>ωνος, ὁ, winter.</i>

## 385. EXERCISES.

## I.

1. Κῦρος ἐξελαίνει παρασάγγας ὀκτώ. 2. Κῦρος ἐξελαίνει εἰς Κολοσσάς. 3. Ἐξελαίνει παρασάγγας ὀκτὼ εἰς Κολοσσάς. 4. Ἐνταῦθα ἔμεινεν ἡμέρας ἑπτά.

5. Ἐνταῦθα Κῦρος ἐξέτασιν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ. 6. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοιτα. 7. Οἱ Ἕλληνες ἐπὶ τὴν γέφυραν φυλακὴν ἔπεμψαν. 8. Ἡ ἀρετὴ ἐπὶ τὴν εὐδαιμονίαν ἄξει σε. 9. Ἡ οἰκία χειμῶνος εὐήλιος ἔστω. 10. Ἡ οἰκία τοῦ θέρους εὐσκίος ἔστω.

## II.

1. Cyrus remained ten days. 2. Cyrus remained in the city ten days. 3. They sent messengers on the tenth day. 4. I will send a messenger into the city in the course of the tenth day.

## LESSON LXXXI.

*Complex Predicate.—Adverbial Expressions—Manner, Means, Cause.*

386. RULE.—*Manner, Cause, &c.*

I. The *manner* or *means* of an action and the *instrument* employed are expressed by the *Dative*, e. g. :

Τοῖς ὀφθαλμοῖς ὀρώμεν. | *We see with our eyes.*

II. *Cause* and *price*, by the *Genitive*, e. g. :

Τῶν πόνων πωλοῦσιν ἡμῖν | *The gods sell us all blessings for labor.*  
πάντα τὰγαθ' οἱ θεοί.

III. The *agent* of an action after passive verbs, by the *Genitive* with ὑπό or some kindred preposition, as πρὸς, παρά, e. g. :

ative, e. g. :  
not fight on

which), by

ny fall of  
the night.

e. g. :  
d five days.  
S. 168, 191,

shaded, in the

mer.  
(plur.), Co-  
Phrygia.

, parasang=  
les.  
urd.  
winter.

2. Κῦρος  
παρασάγγας  
μέρας ἑπτὰ.

Ἐπαιδεύθην ὑπὸ τῆς ἐμῆς | *I was taught by my coun-*  
πατρίδος. | *try.*

[H. 577, 578, 606, 656, b : C. 372, 374, 415, 562 :  
S. 190, 198, 206.]

## 387. VOCABULARY.

Γυμνάζω, ἄσω, ασμαι, ἄσθην, to exercise, train, especially with gymnastics.	Νέος, α, ον, young, new. Πέντε, five. Πόνος, ου, ὄ, labor, toil. Τρόπος, ου, ὄ, turn, disposition, character.
Ἐκούσιος, ᾱ, ον, voluntary.	Ἔπαινος, ου, ὄ, praise.
Ἐὐδαιμονίζω, ἴσω, to think or deem happy.	Ἰσθμιος, ου, ὄ, Isthmian, to be pleased with.
Ἰσθμιος, ου, ὄ, Isthmian, to be pleased with.	Φόβος, ου, ὄ, fear.
Κροκόδειλος, ου, ὄ, crocodile.	Χαίρω, χαίρησω, κεχάρηκα, to rejoice, rejoice in.
Μνά, ᾱς, ἦ, mina = \$17.	

## 388. EXERCISES.

## I.

1. Ἦδομαι φίλοις ἀγαθοῖς. 2. Οἱ νέοι ἐπαίνοισι  
χαίρουσιν. 3. Φόβῳ ἀποστερεῖται τῶν συμβούλων ἡ  
πόλις. 4. Ὁ δούλος πέντε μνῶν τιμᾶται. 5. Σωφρο-  
σύνης ἄρα οὐ δεήσει ἡμῖν ; 6. Θαυμάζω σε τῆς σωφρο-  
σύνης. 7. Οὐ ζηλώ σε τοῦ πλούτου. 8. Εὐδαιμονίζω  
σε τοῦ τρόπου. 9. Γύμναζε σεαυτὸν πόνοισι ἑκουσίοις.  
10. Ὁ κροκόδειλος ἐθηρεύετο ὑπὸ τῶν Αἰγυπτίων.

## II.

1. We are pleased with the good. 2. We are  
pleased with the company of the good. 3. Let us not  
rejoice in the praises of the bad. 4. Tyrants are often  
praised by flatterers.

## LESSON LXXXII.

*Complex Predicate.—Oblique Cases with Prepositions as Adverbial Expressions.*

389. Oblique cases with prepositions express a great variety of adverbial relations, as *time, place, manner, cause, &c.*

390. RULE.—*Prepositions.*

Of the Prepositions,

1) *Four, αντί, από, ἐκ (ἐξ), πρό,* govern the *Genitive*, e. g.:

Ἀπὸ τῆς πόλεως.		<i>From the city.</i>
Πρὸ τῶν πυλῶν.		<i>Before the gates.</i>

2) *Two, ἐν, σὺν (ξύν),* the *Dative*, e. g.:

Ἐν τῇ πόλει.		<i>In the city.</i>
Σὺν ἀνδράσιν.		<i>With men.</i>

3) *Three, ἀνά, εἰς, ὡς,* the *Accusative*, e. g.:

Εἰς Δελφούς.		<i>To (into) Delphi.</i>
Ὡς βασιλέα.		<i>To a king.</i>

4) *Four, διά, κατά, μετά, ὑπέρ,* the *Genitive* or *Accusative*, e. g.:

ὑπὲρ τῆς Ἑλλάδος.		<i>For the sake of Greece.</i>
ὑπὲρ Ἑλλήσποντου.		<i>Beyond the Hellespont.</i>

5) *Six, ἀμφί, ἐπί, παρά, περί, πρὸς, ὑπό,* the *Genitive, Dative, or Accusative*, e. g.:

Παρά τοῦ βασιλέως.		<i>From (from near) the king.</i>
Παρά τῷ βασιλεῖ.		<i>With (near) the king.</i>
Παρά τὸν βασιλέα.		<i>To (into presence of) the king.</i>

[II. 619 : C. 648 : S. 172, 194, 203.]

REM. 1.—In the poets, *ἀνά* and *μετά* sometimes govern the dative.

REM. 2.—The prepositions are only auxiliaries to assist the case-endings in expressing the various relations. Hence it happens that the same preposition seems to have at times a force very unlike its ordinary meaning. Thus, in the above examples, *παρά* with the genitive is rendered *from*, but with the accusative, *to*. This difference, however, is not in the preposition itself, but in the case which it assists.

REM. 3.—Prepositions in composition often govern the same case as when they stand alone.

## 391. VOCABULARY.

Eis ( <i>prep. with accus.</i> ), <i>to, to the practice of.</i>	Πρέσβεις, εων, οί, Pl. ( <i>Sing. poetic</i> ), <i>ambassadors.</i>
Eis ἀρετήν, <i>to the practice of virtue, for virtue.</i>	Σαλαμίς, ἴνος, ἡ, <i>Salamis, island on the coast of Attica, celebrated for the victory of the Greeks over the Persians, B. C. 480.</i>
Εὐδοξέω, ἦσω, εὐδόξησα (218), <i>to be illustrious, famous.</i>	
Μερά ( <i>prep. with accus.</i> ), <i>after.</i>	
Ναυμαχία, <i>as, ἡ, naval battle.</i>	

## 392. EXERCISES.

## I.

1. Πρέσβεις ἐπέμπετε. 2. Αὐτοὶ πρέσβεις ἐπέμπετε. 3. Αὐτοὶ πρὸς Φίλιππον πρέσβεις ἐπέμπετε. 4. Αὐτοὶ πρὸς Φίλιππον περὶ εἰρήνης πρέσβεις ἐπέμπετε. 5. Παιδεύομεν ἀνδρώπους εἰς ἀρετήν. 6. Ἐπαδεύθη ὁ Κύρος ἐν Περσῶν νόμοις. 7. Ἡ πόλις τῶν Ἀθηναίων εὐδόξησε μετὰ τὴν ναυμαχίαν. 8. Ἡ πόλις τῶν Ἀθηναίων εὐδόξησε μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν πρὸς τὸν Πέρσην.

## II.

1. Let us educate our boys in the laws of our coun-

try. 2. In what laws were you educated? 3. I was educated in the laws of the Athenians. 4. Our fathers brought us up to (the practice of) virtue.

LESSON LXXXIII.

*Complex Substantive Predicate.*

393. The Substantive Predicate may be modified in the various ways already specified for the subject, as also for nouns generally (see 314 and 338), e. g.:

<p>Κῦρος βασιλεὺς ἦν. Κῦρος βασιλεὺς ἦν πρῶτος τῶν Περσῶν.</p>	<p>  Cyrus was king.   Cyrus was the first king   of the Persians.</p>
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REM.—The copula *ἐστίν* may be modified by a modal adverb (377), e. g. Ταῦτ' οὐκ ἐστὶ καλὰ, *These things are not beautiful.*

394. VOCABULARY.

<p>Αἰτία, ας, ἡ, <i>cause.</i> Ἄληθής, ἐς, <i>true.</i> Ἀμφίων, ονος, ὁ, <i>Amphion</i>, son of Zeus, said to have built the walls of Thebes by the music of his lyre. Ἀσφάλής, ἐς, <i>sure, unfailling.</i> Βᾶσάνιζω, ἴσω or ἰῶ, ἴσα, &amp;c., <i>to test, try.</i> Γλῶσσα, ης, ἡ, <i>tongue.</i> Διά (<i>prep. with gen.</i>), <i>by means of, through.</i> Εἶδωλον, ου, τό, <i>image.</i></p>	<p>  Εὐδόκιμος, ον, <i>famous, illustrious.</i>   Εὐσέβεια, ας, ἡ, <i>piety, religion.</i>   Λύρα, ας, ἡ, <i>lyre.</i>   Ὀργή, ἡς, ἡ, <i>passion, anger.</i>   Πανταχοῦ, <i>everywhere.</i>   Σιωπή, ἡς, ἡ, <i>silence.</i>   Φάρμακον, ου, τό, <i>medicine, remedy.</i>   Χρῦσιον, ου, τό, <i>gold, piece of gold, money.</i>   Ψυχή, ἡς, ἡ, <i>soul, spirit, life.</i></p>
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## 395. EXERCISES.

## I.

1. Ἡ μέθη μανία ἐστίν. 2. Ἡ μέθη μικρὰ μανία ἐστίν. 3. Κῦρος βασιλεὺς ἦν. 4. Κῦρος εὐδοκιμώτατος βασιλεὺς ἦν. 5. Πασῶν τῶν ἀρετῶν ἡγεμῶν ἐστὶν ἡ εὐσέβεια. 6. Ὁ χρόνος πάσης ἐστὶν ὀργῆς φάρμακον. 7. Πανταχοῦ τῷ νέφ κόσμος ἀσφαλῆς ἐστὶν ἡ σιωπή. 8. Τὸ χρυσίον ἐν τῷ πυρὶ βασανίζομεν. 9. Ἡ γλῶσσα πολλῶν ἐστὶν αἰτία κακῶν. 10. Λόγος ἀληθοῦς ψυχῆς πιστῆς εἰδωλόν ἐστὶν. 11. Ὁ Ἀμφίων διὰ λύρας τὸ Θηβαίων ἄστνυ ἐτείχισεν.

## II.

1. Philip was king. 2. Philip was king of all Macedonia. 3. Alexander was the son of this great king. 4. Who was the father of Linus? 5. Hermes was the father of Linus.

## LESSON LXXXIV.

*Complex Adjective Predicate.*

396. The Adjective Predicate may be modified,

I. By Adverbs, e. g.:

Ἡ ὁδὸς ἦν ἰσχυρῶς ὄρθη. | *The way was very steep.*

II. By the Genitive, e. g.:

Ὁ παράδεισος ἦν ἀγρίων  
θηρίων πλήρης. | *The park was full of wild  
beasts.*

III. By the Dative, e. g.:

Τύραννος ἐχθρὸς ἐλευθερίᾳ. | *A tyrant is hostile to freedom.*

IV. By the Accusative, e. g. :

Δεινὸς εἰμι ταύτην τὴν τέχνην. | *I am skilled in (as to) that art.*

REM.—For the use of adverbs, see Rule 378.

397. RULE.—*Genitive after Adjectives.*

Many adjectives signifying *desire, care, knowledge, skill, participation, possession, recollection, fullness*, and the like, together with their contraries, take the Genitive, e. g. :

Ἐρημοὶ συμμάχων ἐσμέν. | *We are destitute of allies.*  
Ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος. | *The place is sacred to (sacred property of) Artemis.*

[ II. 584: C. 357, 375: S. 181, 185.]

398. RULE.—*Dative after Adjectives.*

The Dative is used,

- 1) After a large class of adjectives, to denote the object to which the quality is directed, or for which it exists, e. g. :

Οἱ πονηροὶ ἀλλήλοις ἐχθροί. | *The base are hostile to each other.*

- 2) After any adjective to denote manner or means, e. g. :

Οὐδεὶς φύσει ἀγαθός. | *No one is good by nature.*  
Γένει Ἕλλην. | *A Greek by birth.*

[ H. 595, c; 596, 606: C. 398, 415: S. 195, 198.]

399. RULE.—*Accusative after Adjectives.*

An adjective may take an adverbial accusative to define more definitely its application, e. g. :

<i>Κακός ἐστι τὴν ψυχὴν.</i>	<i>He is base in (as to his)</i> <i>spirit.</i>
<i>Ποικίλοι τὰ νῶτα.</i>	<i>Tattooed on their backs.</i>

[H. 549 : C. 437 : S. 167.]

REM.—This accusative frequently specifies the *part* to which the quality denoted by the adjective particularly belongs: thus τὰ νῶτα specifies the part to which ποικίλοι is particularly applicable.

400. Adjectives in any situation, whether as predicate or attribute, are modified according to the above Rules.

## 401. VOCABULARY.

<i>Εὖνοος, οον, or εἵνους, οον, well disposed, kind.</i>	<i>Νύξ, νυκτός, ἡ, night.</i>
<i>Ἱερός, ἄ, ὄν, sacred; τὰ ἱερά, victims, sacrifices.</i>	<i>Ὅμοιος, ἄ, ον, like, resembling.</i>
<i>Κύριος, ἰα, ἰον, controlling, master, guardian, supreme.</i>	<i>Πονηρός, ἄ, ὄν, bad, base, worthless.</i>
<i>Μακεδονικός, ἡ, ὄν, Macedonian.</i>	<i>Φοβερός, ἄ, ὄν, fearful, dreadful, frightful.</i>
<i>Μεστός, ἡ, ὄν, full, abounding in.</i>	<i>Ὠφέλιμος, ον, useful, serviceable.</i>

## 402. EXERCISES.

## I.

1. Ἡ νύξ φοβερὰ ἦν.
2. Ἡ νύξ ἡμῖν φοβερὰ ἦν.
3. Πίνδαρος Βοιωτὸς ἦν.
4. Πίνδαρος Βοιωτὸς ἦν τὴν πατρίδα.
5. Τὰ ἱερά καλὰ ἦν.
6. Ἐγὼ Κύρῳ πιστὸς ἦν.
7. Νῦν ὑμῖν εἵνους εἰμί.
8. Τὸ χωρίον χρημάτων πολλῶν μεστὸν ἦν.
9. Ἡ Μακεδονικὴ δύναμις πολλῶν

κακῶν ἐστὶ μεστή. 10. Ἄγαθοι ἄνδρες ὠφέλιμοι ταῖς πόλεσιν. 11. Ὁ ἀγαθὸς τῷ ἀγαθῷ φίλος. 12. Οἱ πονηροὶ ἀλλήλοις ὅμοιοι. 13. Ὁ δίκαιος εὐδαίμων. 14. Ἡ ψυχὴ τοῦ σώματος κυρία ἐστίν.

## II.

1. You are like your father. 2. These books will be useful to my pupils. 3. Your garden is beautiful. 4. My garden is full of beautiful flowers.

## LESSON LXXXV.

*Elements of Simple Sentences.—Recapitulation.*

403. We have seen that the elements of the simple sentence are,

I. *Principal Elements*, viz.:

- 1) Subject.
- 2) Predicate.

II. *Subordinate Elements*, viz.:

- 1) Objective Modifiers.
- 2) Attributive Modifiers.

404. We have also seen that these elements may stand either without qualifying words, in which case they are called *simple*—or with them, in which case they are called *complex*.

405. All subordinate elements stand as the modifiers of *substantives* (including pronouns), *adjectives*, *verbs*, and *adverbs*.

406. Prepositions and conjunctions are properly

connectives, and neither modify nor are modified, though they are used (the former *always* and the latter *often*) as elements in objective or attributive expressions.

407. Interjections are expressions of emotion, or mere marks of address, and have no grammatical influence upon the rest of the sentence.

408. The name of a person to whom a sentence is addressed is often introduced into it, but forms no part of the sentence itself.

409. RULE.— *Vocative*.

The name of the person or thing addressed is put in the Vocative, e. g. :

<p>Τὰυτα θαυμάζω, ὦ ἄνδρες Ἀθηναῖοι.</p>	<p><i>I wonder at these things, O Athenians.</i></p>
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[H. 543 : C. 442 : S. 204.]

CHAPTER II.  
COMPLEX SENTENCES.

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SECTION I.

COMPLEX SENTENCES—UNABRIDGED.

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LESSON LXXXVI.

*Sentence as Subject or Predicate.*

410. Entire sentences are often used as elements in the formation of other sentences.

411. Sentences thus formed are called *complex*. (See 291.)

412. A complex sentence may take an entire sentence in place of any one of its elements, i. e.:

- 1) As Subject.
- 2) As Predicate.
- 3) As Object.
- 4) As Attribute.

*Sentence as Subject or Predicate.*

413. A declarative sentence may be used as the subject or as the predicate of a complex sentence,

- 1) Without either connective or change of form, e. g. :

Οἱ λόγοι εἰσὶ· τοὺς Ἕλληνας ἐκδίδωσιν. | The words are: "He is delivering up the Greeks."

REM.—In this example the sentence *Τοὺς Ἕλληνας ἐκδίδωσι* becomes the predicate after *εἰσί*.

- 2) By taking the connective *ὅτι* or *ὡς*, and by changing its verb, in case the leading verb is in a historical tense, to the optative, e. g. :

<i>Δηλόν ἐστιν ὅτι πρᾶγμά τί ἐστιν.</i>	<i>It is evident that there is some trouble.</i>
<i>Δῆλον ἦν ὅτι πρᾶγμά τι εἶη.</i>	<i>It was evident that there was some trouble.</i>

REM.—In the first example the sentence *πρᾶγμά τί ἐστιν* becomes the subject of the new sentence, and is introduced without any change of form by the connective *ὅτι* : in the second example, however, it not only takes the connective, but also changes its verb *ἐστίν* to the optative *εἶη*, because the leading verb *ἦν* is in a past tense.

- 3) By changing its subject to the accusative, its verb to the infinitive, and its predicate-adjective or noun (if any) to the accusative, e. g. :

<i>Βαρβάρων Ἕλληνας ἄρχειν εἰκός.</i>	<i>It is proper that the Greeks should rule the barbarians.</i>
<i>Αἰσχρόν ἐστι δικάστην ἀδίκον εἶναι.</i>	<i>It is base for a judge to be unjust.</i>

#### 414. VOCABULARY.

<i>Ἄδικος, ον, unjust.</i>	<i>Ἑλληνικός, ή, όν, Grecian, Hellenic.</i>
<i>Ἐθροίζω, σω, σμαι, σθην, to collect, assemble.</i>	<i>Ἐμπροσθεν, before, ό ἔμπροσθεν, the former.</i>
<i>Δηλώω, ώσω, to show, make plain.</i>	<i>Ἐπικουρέω, ήσω, to aid, assist.</i>





Οἱ Λακεδαιμόνιοι ἐτείχισαν | *The Lacedaemonians for-*  
 τὴν πόλιν, ἣ νῦν Ἡρά- | *tified the city which is*  
 κλεῖα καλεῖται. | *now called Heraclea.*

417. RULE.—*Relative Pronoun.*

The Relative agrees with its antecedent

- 1) In *gender, number, and person*, but its *case* depends upon the construction of the relative clause itself, e. g. :

Οὗτοι, οὓς ἄρτι ἔλεγον, | *These whom I just men-*  
 σοφώτατοί εἰσι. | *tioned are the wisest.*

- 2) Sometimes also in *case*, when it would otherwise be in the accusative, while its antecedent is in the genitive or dative, e. g. :

Αἰγισθος τούτων ἤρχεν, ὧν | *Aegisthus commanded*  
 σὺ λέγεις. | *these whom you men-*  
 tion.

[H. 503, 808 : C. 522, 526 : S. 150, 151.]

REM.—Here ὧν, which is the object of λέγεις, would be regularly in the accusative, but is assimilated to the genitive to agree with τούτων.

418. The common position for the relative clause in Greek is directly after the antecedent, though one or more words are not unfrequently allowed to intervene.

419. The antecedent of the relative is often omitted, especially when it is a demonstrative, e. g. :

Ὅ δὴ ἔγραψα, δῆλον ἦν. | *What (that which) I wrote*  
 | *was evident.*

REM.—Here ὅ is the relative, and is the object of ἔγραψα ; its omitted antecedent is the subject of ἦν.

## 420. VOCABULARY.

Ἀδείμαντος, ου, ὁ, *Adimantus*,  
brother of Plato.

Ἐν, *in, at.*

Κίμων, ωνος, ὁ, *Cimon*, father  
of Miltiades.

Λίθος, ου, ὁ, sometimes ἡ,  
*stone, rock.*

Μαγνήτις, ιδος, ἡ (106), *mag-*  
*net.*

Μαραθῶν, ὠνος, ἡ, *Marathon*,  
plain in Attica, celebrated  
for the victory of the Athe-

nians over the Persians,  
B. C. 490.

Μιλτιάδης, ου, ὁ, *Miltiades*,  
Athenian commander at  
Marathon.

Πάρεμι (παρά, *near*, and εἰμί;  
*see 276*), *to be present.*

Ποῖος, ποία, ποῖον, *what ? of*  
*what sort or kind ?*

Σίδηρος, ου, ὁ, *iron.*

Ὦφελέω, ἦσω, ἦσα, ἦκα, ἦμαι,  
*ἡθην, to benefit.*

## 421. EXERCISES.

## I.

1. Ταῦτα σὺ λέγεις. 2. Πάντες ἐπαινοῦμεν ἃ σὺ  
λέγεις. 3. Ταῦτ' ἐστὶν ἃ ἐγὼ ὑμῶν δέομαι. 4. Φίλιπ-  
πος ἐπιστολὴν ἔπεμψεν. 5. Ἔχω τὴν ἐπιστολὴν ἣν  
ἔπεμψε Φίλιππος. 6. Τὴν λίθον μαγνήτιν καλοῦσιν.  
7. Ἡ λίθος, ἣν μαγνήτιν καλοῦσιν, ἄγει τὸν σίδηρον. 8.  
Ποῖά ἐστιν ἃ ἡμᾶς ὠφελεῖ; 9. Πάρεστιν Ἀδείμαντος,  
οὗ ἀδελφός ἐστι Πλάτων.

## II.

1. What are you doing? 2. I am reading the  
book which you gave me. 3. Miltiades, who con-  
quered the Persians at Marathon, was the son of  
Cimon.

## LESSON LXXXVIII.

*Sentence as Object of Predicate.*

422. A sentence, whether declarative, interrogative, or imperative, may be used in direct quotation as the object of the predicate of a new sentence. It is then introduced without change, e. g. :

Εἶπε· Τὸν ἄνδρα ὄρῶ.		<i>He said: "I see the man."</i>
Εἶπε· Τί πράττεις ;		<i>He said: "What are you doing?"</i>
Εἶπε· Γράφε τὴν ἐπιστολήν.		<i>He said: "Write the letter."</i>

423. In indirect quotation a sentence may become the object of the predicate in a new sentence :

- 1) If *declarative*, by taking the form of the Accusative with the Infinitive, or by taking ὅτι or ὡς with the finite verb, e. g. :

Ὁ ἀγαθὸς ἀνὴρ εὐδαίμων ἐστίν.		<i>The good man is prosperous.</i>
Τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι.		<i>I say that the good man is prosperous.</i>
Οὗτοι ἔλεγον ὅτι Κῦρος τέθνηκεν.		<i>These said that Cyrus had died.</i>

- 2) If *interrogative*, either without any change, or by changing the *direct* interrogative word to the indirect,\* as τίς (*who?*) to

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\* The indirect interrogative is in most instances formed from the direct, by prefixing εἰ, as πότε, ὅποτε; ποῦ, ὅπου, &c.

ὅστις; τί το ὅ τι; πότε (*when?*) το ὁπότε;  
 ποῦ (*where?*) το ὅπου, e. g.:

Τίς ἐστίν ὁ διδάσκαλος;		Who is the teacher?
Ἐρήσομαι τίς ἐστίν ὁ διδά- σκαλος.		I will ask who is the teacher.
Ἐρήσομαι ἕστis ἐστίν ὁ δι- δάσκαλος.		I will ask who is the teacher.

3) If *imperative*, by changing the verb to the infinitive, e. g.:

Μὴ γάμει.		Do not marry.
Ἐλεγόν σοι μὴ γαμείν.		I told you not to marry.

*Use of Moods.*

424. In regard to the use of moods in declarative sentences, introduced by ὅτι or ὡς, and in interrogative sentences in indirect discourse, it may be observed,

1) That after the *leading* tenses, there is no change of mood, as in the above examples.

2) That after the *historical* tenses, the optative is generally used, though sometimes the indicative is retained, e. g.:

Ἐγνώσαν ὅτι κενὸς ὁ φό- βος εἶη.		They knew that the fear was groundless.
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REM.—Here the indicative ἦν is changed to the optative εἶη, because it is made dependent upon a historical tense, ἔγνώσαν.

425. VOCABULARY.

Εἶπον, es, 2 Aor. of εἶπω (not used), I said.		Ἐρωτάω, ἤρω, to ask, ask a question.
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Θέω, θεύσομαι ( <i>defective</i> ), to run. Κλέανδρος, ου, ό, Cleander, a Spartan.	Ὀλβίος, ᾰ, ον, happy, blessed. Χρή, Fut. χρήσει ( <i>impers.</i> ), it is necessary, one ought.
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## 426. EXERCISES.

## I.

1. Ὀρθῶς λέγετε. 2. Εἶπε Κλέανδρος· Ὀρθῶς λέγετε. 3. Εἶπεν· Ἰμῶν ἡγεμόνας δώσω. 4. Κλέανδρος τῷ Ξενοφῶντι λέγει· Μὴ ποιήσης ταῦτα. 5. Τί χρὴ λέγειν; 6. Ἰμᾶς ἐρωτήσω, Τί χρὴ λέγειν. 7. Λεγέτω, τί ἔσται τοῖς στρατιώταις. 8. Μὴ θεῖτε. 9. Οἱ Ἕλληνες ἐβόων ἀλλήλοις μὴ θεῖν. 10. Νομίζω ἰμᾶς ἐμοὶ εἶναι πατρίδα. 11. Κροῖσος ἐνόμιζεν ἑαυτὸν εἶναι πάντων ὀλβιώτατον.

## II.

1. The boy said, "Give me a book." 2. I said, "I will give you a book." 3. Your father thinks this a very useful book. 4. It is necessary to read good books.

## LESSON LXXXIX.

*Adverbial Attributive Sentences.—Place, Time.*

427. Sentences may be used to express some attribute of the action or event denoted by the predicate; and may then be called *adverbial attributive sentences*.

428. Sentences used as *adverbial attributives* of place, are generally introduced by adverbs of place;

as, οὐ, *where*, ὅπου, *where*, &c. Frequently this adverb has a correlative in the principal member of the sentence, as ὅπου—ἐνταῦθα, e. g. :

<p>Ὅπου παῖδες εἰσιν, ἐνταῦθ' ἀνάγκη πολλὰς εἶναι βου- λήσεις.</p>	<p>  <i>Where there are children, there must be many de- sires.</i></p>
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REM.—The learner will observe that the assertion is, that *there must be many desires (where?) where there are children.* The clause beginning with ὅπου is therefore in effect an *adverb of place.*

429. Sentences used to denote the *adverbial attribute* of time, are generally introduced by adverbs of time, as ὅτε, *when*; sometimes with a correlative in the principal member, as ὅτε—τότε.

<p>Ἀμφιάρῃος, ὅτε ἐπὶ Θήβας ἔστράτευσε, πλείστον ἐκ- τήσατο ἔπαινον.</p>	<p>  <i>Amphiaraus, when he fought against Thebes, obtained great praise.</i></p>
<p>Ὅτε τὸ ἔαρ ἦλθε, τότε τὰ ἄνθη θάλλει.</p>	<p>  <i>When spring comes, then the flowers bloom.</i></p>

*Use of Moods in Temporal and Local Clauses.*

430. Subordinate clauses used to express *place* and *time*, generally take the verb in the indicative mood. We must notice, however, the following important exceptions :

1) The compounds of ἄν, as ὅταν (ὅτε and ἄν), ὁπότεν (ὁπότε and ἄν), ἐπειδάν (ἐπειδή and ἄν), &c., and adverbs of place with ἄν, as οὐ ἄν, require the *Subjunctive*, e. g. :

<p>Ἐπειδάν ἅπαντα ἀκούσητε, κρίνατε.</p>	<p>  <i>When you have heard all, judge.</i></p>
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2) Clauses introduced by *πρὶν* generally take the infinitive, e. g. :

<p>Ἀναβαίνει Χειρίσοφος πρὶν τινα αἰσθῆσθαι τῶν πο- λεμίων.</p>	<p><i>Chirisophus goes up before any one of the enemy perceives it.</i></p>
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#### 431. VOCABULARY.

<p>Ἀριαῖος, ου, ὁ, <i>Ariæus</i>, com- mander under Cyrus.</p>	<p>Ὅδε, ἦδε, τόδε (<i>see</i> 176), <i>this</i>, <i>this which follows.</i></p>
<p>Ἀχάριστος, ου, <i>ungrateful.</i></p>	<p>Οἴκησις, εως, ἡ, <i>abode, dwelling.</i></p>
<p>Διαβάλλω (διά and βάλλω), βαλῶ, 2 A. ἔβαλον, βέβλη- κα, ημαι, ἦθην, <i>to slander,</i> <i>accuse.</i></p>	<p>Ὅπου, <i>where.</i></p>
<p>Ἐνοικέω (ἐν and οἰκέω), ἦσω, ἐνώκησα, <i>to dwell, inhabit.</i></p>	<p>Πρόξενος, ου, ὁ, <i>Proxenus</i>, Grecian commander un- der the younger Cyrus.</p>
<p>Ἐπεὶ, <i>when, after.</i></p>	<p>Συνοικία, ας, ἡ, <i>house for sev- eral families, lodging-house.</i></p>
	<p>Τισσαφέρνης, εος, ὁ, <i>Tissapher- nes, Persian satrap.</i></p>

#### 432. EXERCISES.

##### I.

1. Ἐτελεύτησε Δαρείος. 2. Ἐπεὶ ἐτελεύτησε Δα-  
ρείος, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν  
ἀδελφόν. 3. Ὅπου εἰς ἐνοικεῖ, οἰκίαν καλοῦμεν. 4.  
Ὅπου πολλοὶ μίαν οἴκησιν ἔχουσι, συνοικίαν καλοῦμεν.  
5. Πρόξενος εἶπεν, Αὐτός εἰμι ὃν ζητεῖς. 6. Ὁ ἄνθρω-  
πος εἶπεν, Ἐπεμψέ με Ἀριαῖος. 7. Ἐπεὶ Πρόξενος  
εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε·  
Ἐπεμψέ με Ἀριαῖος. 8. Πονηρός ἐστι πᾶς ἀχάριστος  
ἄνθρωπος.

##### II.

1. When did the Athenians conquer the Per-  
sians? 2. The Athenians conquered the Persians at

Marathon, when Darius was king. 3. Where there are good laws, there are good citizens.

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### LESSON XC.

*Adverbial Attributive Sentences.—Cause, Manner, Condition.*

433. Sentences used to assign a cause or reason for an action or event denoted by the principal verb, are called *causal clauses*. They are usually introduced either by a pure causal conjunction, as *ὅτι, διότι*, or by *ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε, ὡς*, which have reference both to *cause* and *time*, e. g.:

Τοὺς παῖδας ζηλώ, ὅτι νεώτεροί εἰσιν. | *I envy the children, because they are younger.*

434. Attributive sentences of *manner* sometimes take the form of a comparison, and sometimes indicate the manner or character of an action or event by giving its *results* or *consequences*, e. g.:

Ὡςπερ φρονοῦμεν, οὕτω λέγομεν. | *As we think, so we speak.*

Οὕτως ἀγνωμόνως ἔχετε, ὥστε διὰ τούτων ἐλπίζετε; | *Are you so senseless as to hope that by these means? &c.*

• 435. Clauses denoting consequence or result are introduced by *ὥστε* or *ὡς*, and generally take the *infinitive* mood; though the finite verb is sometimes used, especially when the *fact itself* is to be made emphatic, as in the second of the above examples.



436. Conditional sentences are of four kinds :

1) Those which assume the condition, e. g. :

Εἰ τι ἔχει, δίδωσιν. | *If he has any thing, he gives it, or is giving it.*

REM.—Here assuming that he has something, we affirm that he gives it.

2) Those which represent the condition as a *present uncertainty*, i. e. as one which at the present moment may or may not be realized, e. g. :

Ἐάν τι ἔχη, δώσει. | *If he has any thing, he will give it.*

3) Those which represent the condition as a *mere possibility*, i. e. as one which has not yet been realized, but may or may not be at some future time, e. g. :

Εἰ τι ἔχοι, δίδοι ἄν. | *If he should have any thing, he would give it.*

4) Those which represent the condition as an *impossibility*, i. e. as one which has not been realized, and never can be, e. g. :

Εἰ τι εἶχεν, ἐδίδου ἄν. | *If he had any thing, he would give it.*

Εἰ τι ἔσχευ, ἔδωκεν ἄν. | *If he had had any thing, he would have given it.*

REM.—In both these examples, the condition relates to a definite time—the former to the present, the latter to the past; and is represented then as not realized.

437. In regard to the use of moods in conditional sentences, it may be observed,

1) That the *condition* is expressed in the *first* of

the above forms by *εἰ* with the *indicative*, in the *second* by *ἐάν* with the *subjunctive*, in the *third* by *εἰ* with the *optative*, and in the *fourth* by *εἰ* with the *indicative*, the imperfect for present time and the aorist for past time.

- 2) That the *consequence* is expressed in the *first* and *second* by the *indicative*, sometimes by the *imperative*, in the *third* by *ἄν* with the *optative*, and in the *fourth* by *ἄν* with the *indicative*, the imperfect for present time and the aorist for past time.

## 438. VOCABULARY.

*Ἀδικέω, ἤσω, to do wrong, to injure.	Θάνατος, ου, ὁ, death.
*Ἄν (particle), denoting uncertainty, possibility. (See 436.)	Καί, and, also.
*Ἀπαλλάγή, ἤσ, ἦ, escape, escape from.	Οὕτως (before consonants generally οὔτω), thus, so.
*Ἐάν (particle), if.	Πολυμάθης, ἐς, having much learning, very learned.
Εἰ, if.	Πυκτεύω, σω, to box.
*Ἐπειδή, since, when.	Φιλομάθης, ἐς, fond of learning.
*Ἔργον, ου, τό, work, deed, business, duty.	Φρονέω, ἤσω, to think, have in mind.
*Ἐρμαιον, ου, τό, favor, privilege, good luck.	*Ὡςπερ, as, just as.

## 439. EXERCISES.

## I.

1. Χειρίσσοφος ἠγείσθω, ἐπειδὴ Λακεδαιμόνιος ἐστίν.  
 2. Θαυμάζομεν ὅτι οἱ φιλόσοφοι οὐ τιμῶνται. 3. Εἰ θνητὸς εἶ, θνητὰ καὶ φρόνει. 4. Εἰ θεοὶ εἰσίν, ἔστι καὶ

ἔργα θεῶν. 5. Ἐὰν ἦς φιλομαθής, ἔσῃ πολυμαθής.  
 6. Εἰ τοῦτο ποιήσῃς, ἀδικήσῃς ἄν. 7. Εἰ ἦν ὁ θάνατος τοῦ παντός ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς.  
 8. Ὡςπερ οἱ βάρβαροι πυκτεύουσιν, οὕτω πολεμεῖτε Φιλίππῳ.

## II.

1. Always speak as you think. 2. We honor the general, because he is brave. 3. We shall honor him, if he is brave. 4. If you say that, you speak the truth. 5. If you say that, you will speak the truth.

## SECTION II.

## COMPLEX SENTENCES—ABRIDGED.

## LESSON XCI.

*Principal Elements, Abridged.—Modifiers of Subject, Abridged.*

440. An infinitive sentence used as subject or predicate, may have its own subject omitted when it expresses a general truth, or when its subject may be easily supplied, e. g.:

Τὸ ἐπιτιμᾶν ῥαδίον ἐστιν. | *To find fault is easy.*

REM. 1.—Here ἐπιτιμᾶν is the subject, but its own subject is omitted, because, the truth being a general one, any subject may be supplied: thus, *that you, I, any one, should find fault* is easy.

REM. 2.—The infinitive used substantively, whether with or without a subject, sometimes takes the article, as in the above example, τὸ ἐπιτιμᾶν, and sometimes omits it.

441. The relative clause, whether modifying the subject or any other noun, may be abridged by dropping the relative, and sometimes also the copula, and retaining the attribute.

442. When a relative clause is thus abridged, the attribute may be expressed,

- 1) By a *participle* agreeing with the antecedent of the omitted relative. This occurs when the predicate of the relative clause would have been expressed by a *verb*, e. g. :

Ὁ ταῦτα ἔχων, πλουτεῖ. | *He who has these things is rich.*

- 2) By an *adjective* agreeing with the antecedent of the omitted relative. This occurs when the predicate would have been expressed by an *adjective* and the copula εἰμί, e. g. :

Ἦσαν κῶμαι πολλαὶ πλή- | *There were many villages*  
 ρεις πολλῶν ἀγαθῶν. | *(which were) full of*  
 many good things.

- 3) By a *noun* in apposition with the antecedent of the omitted relative. This occurs when the predicate would have been expressed by a *noun* and the copula εἰμί, e. g. :

Κροῖσος, ὁ Λυδῶν βασι- | *Croesus, (who was) the*  
 λεύς, ἐπλούτει. | *king of the Lydians,*  
*was rich.*

REM.—Combining the above with article 316, we have the following

443. RULE.—*Modifying Nouns.*

A noun modifying the meaning of another noun, is put,

- 1) In the same case as that noun, when it denotes the same person or thing, e. g.:

Κροῖσος, ὁ βασιλεύς. | Croesus, the king.

- 2) In the genitive, when it denotes a different person or thing, e. g.:

Ὁ Λυδῶν βασιλεύς. | The king of the Lydians.

[H. 499, 558 : C. 331, 382 : S. 136, 173.]

#### 444. VOCABULARY.

Καλῶς, *well, nobly.*

Μακεδῶν, ὄνος, ὁ, *Macedonian.*

Νοσέω, ἴσω, *to be sick, be ill.*

Προδίδωμι (πρό and δίδωμι,  
268), *to betray.*

Ὑγιαίνω, ὑγιανῶ, ὑγιάνα, *to be well, be in health.*

Ὦν, οὔσα, ὄν (276), *being.*

#### 445. EXERCISES.

##### I.

1. Αἰσχρόν ἐστι προδοῦναι τοὺς εὐεργέτας. 2. Τὸ ὑγιαίνειν ἀγαθόν ἐστιν. 3. Τὸ νοσεῖν κακόν ἐστιν. 4. Τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω. 5. Ἡδύ ἐστι τὸ ἔχειν χρήματα. 6. Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν. 7. Βαρβάρους δουλεύσομεν; 8. Ἕλληνες ὄντες βαρβάρους δουλεύσομεν; 9. Φίλιππος, ὁ Μακεδόνων βασιλεύς, ἔγραψε τοῖς Ἀθηναίοις. 10. Ὅμηρος τοὺς πολεμήσαντας ἐνεκωμίασεν. 11. Ὅμηρος καλῶς τοὺς πολεμήσαντας τοῖς βαρβάρους ἐνεκωμίασεν.

##### II.

1. Miltiades, the Athenian general, conquered Darius the king of the Persians. 2. We love those who love us. 3. Let us love those who hate us. 4. It is pleasant to have friends.

## LESSON XCII.

*Modifiers of Predicate, Abridged.*

446. When the subject of an infinitive sentence used as object is the same person or thing as that of the verb on which it depends, it is omitted, e. g. :

Ὁμολογῶ ἀδικεῖν. | *I confess that I do wrong.*

REM.—Here ἀδικεῖν is the direct object of ὁμολογῶ. Its subject ἐμέ is omitted, because it is the same person as the subject of ὁμολογῶ, i. e. ἐγώ, implied in the termination of the verb.

447. When the subject of the infinitive is thus omitted, any predicate noun or adjective after the infinitive is attracted into the nominative to agree with the subject of the principal verb, e. g. :

Νομίζω οὐδὲν χείρων εἶναι | *I think that I am not at*  
τῶν ἄλλων. | *all worse than the others.*

448. An attributive sentence of *time, cause, manner, condition, &c.*, may be abridged,

1) When its subject is some person or thing mentioned in the principal clause, by dropping the subject, and generally the connective, and retaining the predicate in the form either of a *participle* or of a *noun* or *adjective*, with or without ὄν (οὐσα, ὄν), in agreement with that noun in the principal clause, e. g. :

Κῦρος συλλέξας στρατεύμα | *Cyrus having collected*  
ἐπολιόρκει τὴν πόλιν. | *(i. e. when he had collected) an army, besieged the city.*

Κῦρος ἔτι παῖς ὢν πάντων | *Cyrus while still a boy was*  
 κράτιστος ἐνομιζέτο. | *thought the best of all.*

- 2) When the subject is some person or thing not mentioned in the principal clause, by dropping the connective and putting the subject in the genitive, and changing the verb to the participle in agreement with it. This construction is called the *Genitive Absolute*, e. g.:

Περικλέους ἡγουμένου, κα- | *While Pericles led, the*  
 λὰ ἔργα ἀπέδειξαντο οἱ | *Athenians exhibited no-*  
 Ἀθηναῖοι. | *ble deeds.*

449. RULE.—*Agreement of Participles.*

Participles, like adjectives (315), agree in *gender*, *number*, and *case*, with the nouns to which they belong. (See examples above.)

[H. 498 : C. 444 : S. 137.]

450. RULE.—*Genitive Absolute.*

A noun and a participle standing grammatically independent of the rest of the sentence, are put in the *Genitive Absolute*. (See above example.)

[H. 790 : C. 638 : S. 192.]

451. Comparisons of inequality take two different constructions :

- 1) The connective ἢ may be used ; and then the following noun is generally in the same case as the corresponding noun before ἢ, e. g. :

Μεῖζων εἶ ἢ ἐγώ. | *You are taller than I.*

- 2) The connective may be omitted ; and then the following noun is put in the genitive, e. g. :

Μεῖζων ἐμοῦ εἶ. | *You are taller than I.*

452. RULE.—*Comparison.*

The comparative degree is followed,

- 1) Without ἤ by the genitive.
- 2) With ἤ by the case of the corresponding noun before it. (See examples above.)

[H. 660: C. 351: S. 186.]

## 453. VOCABULARY.

Βούλομαι, βουλήσομαι, βεβού-  
λημαι, ἐβουλήθην or ἤβου-  
λήθην (*Depon.*), *to be will-*  
*ing, wish, desire.*

Ἐλεύθερος, ᾶ, ον, *free.*

Πρέπω, πρέψω, ἔπρεψα, *to be be-*  
*coming, to suit.*

Πορθέω, ἦσω, *to destroy, plun-*  
*der.*

Σώζω, σώσω, ἔσωσα, σέσωκα,  
σέσωσμαι, ἐσώθην, *to save,*  
*preserve.*

Ἐγεία, ας, ἡ, *health.*

## 454. EXERCISES.

## I.

1. Βούλομαι ἀληθεύειν.
2. Ὁ δῆμος οὐ βούλεται αὐτὸς δουλεύειν.
3. Ὁ δῆμος βούλεται ἐλεύθερος εἶναι.
4. Θεὸς ἐστὶν ὁ σώζων τὰ πάντα.
5. Λέγεται τοὺς θεοὺς ὑπὸ τοῦ Διὸς βασιλεύεσθαι.
6. Ὁ κάλλιστος κόσμος τῷ νικᾶν πρόπει.
7. Ὁ Ξενοφῶν ἐνόμιζε τὸν κάλλιστον κόσμον τῷ νικᾶν πρόπειν.
8. Ἕλληνας ἀδικεῖ.
9. Δίκαια λέγοντες πολλοὶ ἄδικα ποιοῦσιν.
10. Τί ἐστὶ μεῖζον ἀγαθὸν ἀνθρώποις ὑγείας;

## II.

1. He thinks he is wise.
2. We think he is wise.
3. You think you are wise.
4. We think you are wise.
5. What is better than virtue?



## CHAPTER III.

### COMPOUND SENTENCES.

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#### SECTION I.

#### COMPOUND SENTENCES—UNABRIDGED.

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### LESSON XCIII.

#### *Classes of Compound Sentences.*

455. A compound sentence is one which consists of two or more independent, though related, sentences.

REM.—The sentences, thus united, may themselves be either simple, complex, or compound.

456. Compound sentences may be divided into three classes, viz. :

- 1) *Copulative* sentences; in which two or more thoughts are presented in harmony with each other, e. g. :

Πρεσβεύετε.		<i>You send ambassadors.</i>
Κατηγορείτε.		<i>You make accusation.</i>
Πρεσβεύετε καὶ κατηγο- ρείτε.		<i>You send ambassadors and make accusation.</i>

- 2) *Disjunctive* sentences; in which a choice between two or more thoughts is offered, e. g. :

"*Ἡ λέγε τι σιγῆς κρεῖττον ἢ σιγὴν ἔχει.* | *Either say something better than silence, or keep silence.*

3) *Adversative* sentences ; in which the thoughts stand opposed to each other, e. g. :

*Λέγεις μὲν εὖ, πράττεις δ' οὐδέν.* | *You speak well, but you do nothing.*

457. Copulative clauses may be connected by *καί*, *τέ*, or *οὔτε*.

REM.—*Καί* is the most common, and may be used as the affirmative connective in all cases, unless the preceding member is more important than that which follows: *τέ*, which is an enclitic and seldom used in prose, indicates a more intimate relationship, and may be used when the second member represents something as belonging to the first, or derived from it, &c. *Οὔτε* (*οὐ* and *τέ*) has the force of *and not*.

458. Frequently a connective appears in both clauses ; thus we find the following correlatives : *καί*—*καί* ; *τέ*—*τέ* ; *τέ*—*καί* ; *οὔτε*—*οὔτε*, e. g. :

*Ὅρθως τε λέγετε, καὶ ἐγὼ τῷ νόμῳ πείσομαι.* | *You speak well, and I will obey the law.*

459. Disjunctive sentences usually employ the connective *ἢ* or the correlatives *ἢ*—*ἢ*.

460. The most common adversative particle is *δέ*, generally with the correlative *μὲν* ; the strongest is *ἀλλά*.

461. The article is often used with the correlatives *μὲν* and *δέ*, as follows :

*Ὁ μὲν — ὁ δέ.* | *The one — the other.*  
*Οἱ μὲν — οἱ δέ.* | *Some — others.*

## 462. VOCABULARY.

Ἄλλά, <i>but</i> .	Μισθοδότης, ου, ὁ, <i>paymaster</i> .
Δέ, <i>but, and, correlative of μέν</i> .	Ἵπισθοφυλάκew, ἦσω, <i>to guard or command the rear</i> .
Ἐμπεδῶ, ὦσω, <i>to observe, keep inviolate</i> .	Ἵρκος, ου, ὁ, <i>oath</i> .
Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἔλυθην, <i>to violate, break</i> .	Οὐδέποτε, <i>never</i> .
Μέν, <i>indeed, on the one hand; often omitted in translating</i> .	Οὔτε, <i>neither; οὔτε—οὔτε, neither—nor</i> .
	Τέ ( <i>enclitic</i> ), <i>and; τὲ καὶ or τέ—καί, both—and</i> .

## 463. EXERCISES.

## I.

1. Εὖ λέγετε. 2. Ποιήσω ταῦτα. 3. Εὖ λέγετε καὶ ποιήσω ταῦτα. 4. Εὖ τε λέγετε καὶ ποιήσω ταῦτα. 5. Ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται. 6. Ἦγεῖτο μὲν Χειρίσοφος, Ἵπισθοφυλάκει δὲ Ξενοφών. 7. Ἡμεῖς μὲν ἐμπεδούμεν τοὺς τῶν Θεῶν ὅρκους, οἱ δὲ πολέμιοι τὰς σπονδὰς λελύκασιν. 8. Οὔτε ἡμεῖς ἔτι Κύρου στρατιῶται, οὔτε ἐκεῖνος ἡμῖν ἔτι μισθοδότης.

## II.

1. The boy is playing. 2. The girl is writing a letter to her mother. 3. The boy is playing, and the girl is writing a letter to her mother. 4. The boy is playing, but the girl is writing a letter to her mother.

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## SECTION II.

## COMPOUND SENTENCES—ABRIDGED.

## LESSON XCIV.

*Compound Elements.—Subjects, United.—Predicates, United.*

464. The several members of a compound sentence frequently differ from each other only in their *subjects*, and then these subjects are generally united, and the other elements appear but once, though in such a form as to agree with the compound subject, e. g.:

Κριτίας Σωκράτει ὠμίλει.	<i>Critias associated with Socrates.</i>
Ἀλκιβιάδης Σωκράτει ὠμίλει.	<i>Alcibiades associated with Socrates.</i>
Πλάτων Σωκράτει ὠμίλει.	<i>Plato associated with Socrates.</i>
Κριτίας καὶ Ἀλκιβιάδης Σωκράτει ὠμίλει.	<i>Critias and Alcibiades associated with Socrates.</i>
Κριτίας καὶ Ἀλκιβιάδης καὶ Πλάτων Σωκράτει ὠμίλου.	<i>Critias, Alcibiades, and Plato associated with Socrates.</i>

REM.—Here, it will be observed, the predicates of the three simple sentences are all in the singular, but when the first two sentences are united the predicate is changed to the dual, and when all three are united, to the plural.

465. RULE.—*Agreement, Number.*

The predicate generally agrees in number with its compound subject, as in the above examples, though the plural is often used for the dual when two singular subjects are united.

[H. 511 : C. 544 : S. 157, 3.]

466. RULE.—*Agreement, Person.*

The verb must agree in person with the compound subject, unless the various members are of different persons, in which case it takes the first person in preference to the second, and the second in preference to the third, e. g. :

Ἔμεις καὶ ἐγὼ τὰδε λέγομεν. | *You and I say this.*

[H. 511 : C. 544 : S. 157, 3.]

467. When the subjects are of different genders, any predicate-adjective in the plural generally takes the gender of one of the subjects, preferring the *masculine* to the *feminine* and the *feminine* to the *neuter* ; unless the subjects denote things without life, in which case it is usually neuter, with the copula in the singular, e. g. :

Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγα- θοὶ εἰσιν.	Both the woman and the man are good.
Πόλεμος καὶ στάσις ὀλέ- θρῖα ταῖς πόλεσιν ἐστίν.	War and sedition are de- structive (things) to cities.

REM.—Sometimes the predicate, whether verb or adjective, agrees with one of the subjects, and is understood with the rest, e. g. : Σὺ τε Ἕλληνας εἶ καὶ ἡμεῖς, *Both you and we are Greeks.*

468. The several members of a compound sentence frequently differ only in their *predicates*, and then these predicates are united, while the other elements appear but once, e. g. :

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Λυκ  
Λυκ  
καὶ

<i>Κῦρος τὸν ἀδελφὸν παλεῖ.</i>	<i>Cyrus strikes his brother.</i>
<i>Κῦρος τὸν ἀδελφὸν τιτρώσκει.</i>	<i>Cyrus wounds his brother.</i>
<i>Κῦρος τὸν ἀδελφὸν παλεῖ καὶ τιτρώσκει.</i>	<i>Cyrus strikes and wounds his brother.</i>

REM. 1.—When the modifiers of the several predicates are not the same, they must be associated with their respective predicates, e. g.: Ὁ Δαρείος ἀδικεῖ τὴν πόλιν καὶ ποιεῖ πόλεμον, *Darius is injuring the city and making war.*

REM. 2.—If the predicate is expressed by a copula and attribute separately, the copula being the same in the several members, we have only to unite the attributes, e. g.: Ἀτολμος εἶ καὶ μαλακός, *You are cowardly and effeminate.*

## 469. VOCABULARY.

<i>Βασιλεῖον, ου, τό (common in plur.), palace.</i>	<i>Πλείστος, η, ον (superl. of πολύς), most, very many.</i>
<i>Κριτίας, ου, ὁ, Critias, one of the thirty tyrants of Athens.</i>	<i>Πλήρης, ες, full, full of, abounding in.</i>
<i>Μένων, ωνος, ὁ, Menon, commander under the younger Cyrus.</i>	<i>Πολιτικός, ή, όν, constitutional, political.</i>

## 470. EXERCISES.

## I.

1. Κριτίας πλείστα κακὰ ἐποίησεν. 2. Ἀλκιβιάδης πλείστα κακὰ ἐποίησεν. 3. Κριτίας καὶ Ἀλκιβιάδης πλείστα κακὰ ἐποίησάτην. 4. Σωκράτης σοφὸς ἦν. 5. Πλάτων σοφὸς ἦν. 6. Σωκράτης καὶ Πλάτων σοφοὶ ἦσαν. 7. Ἐνταῦθα Κύρω βασιλεία ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν. 8. Λυκοῦργον θανμάζομεν. 9. Λυκοῦργον τιμῶμεν. 10. Λυκοῦργον θανμάζομεν καὶ τιμῶμεν. 11. Πρόξενος καὶ Μένων εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ

στρατηγοί. 12. Τοῦτο ποιεῖν οὔτε πολιτικὸν οὔτε δίκαιόν ἐστιν. 13. Ὁ Φίλιππος οὔτε ἀδικεῖ τὴν πόλιν οὔτε ποιεῖ πόλεμον.

## II.

1. My brothers admire this beautiful city. 2. My father admires this beautiful city. 3. Both my father and my brothers admire this beautiful city. 4. We love our parents. 5. We both love and honor our parents.

## LESSON XCV.

*Compound Elements.—Modifiers of Subject, United.—Modifiers of Predicate, United.—Elements Common to Different Members.*

471. The several members of a compound sentence frequently differ only in the *modifiers* of their *subjects*; and then these modifiers may be united, and the other elements of the sentence appear but once, e. g.:

Μένων ὑμέτερος εὐεργέτης τιμᾶται.	Menon your benefactor is honored.
Μένων ἡμέτερος στρατηγὸς τιμᾶται.	Menon our general is hon- ored.
Μένων ὑμέτερος μὲν εὐεργέ- της, ἡμέτερος δὲ στρατη- γὸς τιμᾶται.	Menon, your benefactor but our general, is hon- ored.

472. The several members of a compound sentence sometimes differ only in the *objects* of their

*predicates*; and then these objects may be united, and the other elements of the sentence appear but once, e. g.:

Τὴν πόλιν καὶ τὴν ἄκραν | *We are guarding the city*  
φυλάττομεν. | *and the citadel.*

473. The several members of a compound sentence sometimes differ from each other only in the *attributes* of their *predicates*; and then these attributes may be united, and the other elements appear but once, e. g.:

Ὁ Κύρος ἐπολιόρκει Μίλη- | *Cyrus besieged Miletus by*  
τον κατὰ τῆν καὶ κατὰ | *land and sea.*  
θάλασσαν.

474. The several members of a compound sentence sometimes differ from each other in two or more of their elements, and still have one or more in common. When this is the case, the parts which are common to the several members appear in one of them, but are usually omitted in the rest, e. g.:

Ἡ οἰκία χειμῶνος μὲν εὐή- | *In winter let your house*  
λιος ἔστω, τοῦ δὲ θερούς | *have the sun, in sum-*  
εὔσκιος. | *mer the shade.*

REM.—Here, it will be observed, the common elements, *ἡ οἰκία* and *ἔστω*, appear but once, while all the other parts retain their positions in their respective members.

475. VOCABULARY.

Γῆ, γῆς, ἡ, <i>land, earth.</i>		Θάλαττα (or <i>ασσα</i> ), ἡς, ἡ,
Δεσπότης, ου, ὁ, <i>despot, ruler,</i> <i>master, lord.</i>		<i>sea.</i>
		Κατά ( <i>prep. with accus.</i> ), <i>on,</i>



<p><i>through, by; κατὰ γῆν, by land.</i></p> <p>Προσκυνέω (πρὸς and κυνέω), ἴσω, <i>to worship, adore.</i></p>	<p>Σύμμαχος, ου, ὁ, <i>ally, auxiliary.</i></p> <p>Τιμή, ἡς, ἡ, <i>honor, esteem.</i></p>
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## 476. EXERCISES.

## I.

1. Ἐνταῦθα ἦν παράδεισος μέγας. 2. Ἐνταῦθα ἦν παράδεισος καλός. 3. Ἐνταῦθα ἦν παράδεισος μέγας καὶ καλός. 4. Πρόξενος καὶ Μένων, ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, ἐν μεγάλῃ τιμῇ εἰσιν. 5. Οὐδένα δεσπότην προσκυνούμεν. 6. Τοὺς θεοὺς προσκυνούμεν. 7. Οὐδένα δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνούμεν. 8. Τίνα χρόνον ἢ τίνα καιρὸν ζητεῖτε; 9. Ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. 10. Νομίζω ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμαχούς.

## II.

1. Philip, the king of the Macedonians, conquered the Athenians. 2. Philip, the father of Alexander, conquered the Athenians. 3. Philip, the king of the Macedonians and the father of Alexander, conquered the Athenians.

## LESSON XCVI.

*Classification of Sentences.—Recapitulation.*

477. Sentences may be divided, according to the form in which the thought is expressed, into three classes :

- 1) *Declarative Sentences*, which assume the form of an assertion.
  - 2) *Interrogative Sentences*, which assume the form of a question.
  - 3) *Imperative Sentences*, which assume the form of a command, exhortation, or entreaty.
478. Again : sentences may be divided, according to their structure, into three classes :
- 1) *Simple Sentences*, which express but a single thought, i. e. make but one assertion, ask but one question, or give but one command.
  - 2) *Complex Sentences*, which express two or more thoughts so related that one or more of them are made dependent upon the others.
  - 3) *Compound Sentences*, which express two or more independent thoughts.

### I. SIMPLE SENTENCES.

479. The elements of the simple sentence, as we have seen, are of two kinds :

#### I. *Principal Elements* :

- 1) Subject.
- 2) Predicate.

#### II. *Subordinate Elements* :

- 1) Objective Modifiers.
- 2) Attributive Modifiers.

480. These elements appear in two different forms, viz. :

- 1) *Simple*, i. e. without modifiers.
- 2) *Complex*, i. e. with modifiers.

## II. COMPLEX SENTENCES.

### A. *Complex Sentences, Unabridged.*

481. A simple sentence may become complex by having one or more sentences substituted for one or more of its constituent elements.

482. A sentence thus used as an element in the formation of a complex sentence, may be itself either *simple, complex, or compound.*

483. The subordinate character of a sentence thus used may be denoted,

- 1) By a subordinate connective without any change in the sentence itself.
- 2) By change of form without the use of a connective.
- 3) By both a connective and a corresponding change of form.

### B. *Complex Sentences, Abridged.*

484. Complex sentences are abridged in two ways:

- 1) A portion of the subordinate clause is omitted, and the rest remains unchanged.
- 2) A portion of the subordinate clause is omitted, and the rest is changed to adapt it to its new situation.

## III. COMPOUND SENTENCES.

### A. *Compound Sentences, Unabridged.*

485. Compound sentences may be formed by coordinating any two or more sentences, whether simple, complex, or compound.

486. This co-ordination is of three distinct kinds :

- 1) Copulative.
- 2) Disjunctive.
- 3) Adversative.

B. *Compound Sentences, Abridged.*

487. When the several members of a compound sentence have one or more parts in common, those parts, as we have seen in the last few lessons, generally appear but once in the sentence.

βατ  
ἐποι

4  
Προ  
ὅτι  
αὐτό  
ὑπὸ

4  
θάνα  
εὐδα  
μαρα  
δὲ μλ

PART II.  
GREEK SELECTIONS.

I. FABLES.

1.—THE WOLF.

488. Λύκος ἰδὼν ποιμένας ἐσθίουσας ἐν σκηνῇ πρόβατον, Ἑλικός, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο ἐποίουν!

2.—THE WOLF AND THE LAMB.

489. Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσκαλουμένον δὲ τοῦ λύκου τὸν ἄμνον καὶ λέγοντος, ὅτι θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν· Ἄλλ' αἰρετώτερόν μοι ἐστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ διαφθαρῆναι.

3.—THE GARDENER.

490. Κηπωρῷ τις ἐπιστὰς ἀρδεύοντι λάχνα ἐπυθάνετο αὐτοῦ, δι' ἣν αἰτίαν τὰ μὲν ἄγρια τῶν λαχάνων εὐθαλή τέ ἐστι καὶ στερεά, τὰ δὲ ἡμέρα λεπτὰ καὶ μαλασμένα· κακείνος ἔφη· Ἡ γῆ τῶν μὲν μήτηρ, τῶν δὲ μητρὶά ἐστιν.

## 4.—THE WOMAN AND THE HEN.

491. *Γυνή τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὠὸν αὐτῇ τίκτουσαν. Νομίσασα δέ, ὡς, εἰ πλείους τῇ ὄρνιδι κριδὰς παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελλῆς γενομένη οὐδ' ἄπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.*

## 5.—THE BIRDS AND THE PEACK.

492. *Τῶν ὄρνιδων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον τῶν ἄλλων, ὁ κολοιδὸς ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύοντος, ὁ ἀετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις ;*

## 6.—THE WILD AND THE TAME ASS.

493. *Ἄνος ἄγριος ὄνον ἡμερον ἰδὼν ἔν τιμι εὐηλίω τόπῳ, ἐμακάριζεν αὐτὸν ἐπὶ τῇ εὐεξίᾳ τοῦ σώματος καὶ τῇ τῆς τρυφῆς ἀπολαύσει. Ὑστερον δὲ ἰδὼν αὐτὸν ἀχθοφοροῦντα καὶ τὸν ὀνηλάτην ὀπισθεὶν ἐπόμενον καὶ ῥοπάλοις αὐτὸν παίοντα ἔφη· Ἄλλ' ἔγωγε οὐκέτι σε εὐδαιμονίζω· ὀρῶ γάρ, ὅτι οὐκ ἄνευ κακῶν μεγάλων τὴν εὐδαιμονίαν ἔχεις.*

## 7.—THE DOG AND HIS MASTER.

494. *Ἐχων τις κύνα Μελιταίου καὶ ὄνον, διετέλει τῷ κυνὶ προσπαίζων· καὶ εἴ ποτε ἔξω δέιπνον εἶχεν, ἐκόμιξέ τι αὐτῷ. Ὁ δὲ ὄνος ζηλώσας προσέδραμεν αὐτὸς καὶ σκυρτῶν ἐλάκτισε τὸν δεσπότην· καὶ οὗτος ἀνανακτῆσας ἐκέλευσε παίοντα αὐτὸν ἀναγαγεῖν πρὸς τὸν μυλῶνα καὶ τοῦτον δῆσαι.*

## 8.—THE TRUMPETER.

495. Σαλπικτής στρατὸν ἐπισυνάγων, καὶ κρατηθεὶς ὑπὸ τῶν πολεμίων, ἐβόα· Μὴ κτείνετε με, ὦ ἄνδρες, εἰκὴ καὶ μάτην· οὐδένα γὰρ ὑμῶν ἀπέκτεινα· πλὴν γὰρ τοῦ χαλκοῦ τούτου, οὐδὲν ἄλλο κτῶμαι. Οἱ δὲ πρὸς αὐτὸν ἔφασαν· Διὰ τοῦτο γὰρ μᾶλλον τεθνήξῃ, ὅτι σύ, μὴ δυνάμενος πολεμεῖν, τοὺς πάντας πρὸς μάχην ἐγείρεις.

## 9.—THE CICADA AND THE ANTS.

496. Χειμῶνος ὥρᾳ τέττιξ λιμώττων ἤτει τοὺς μύρμηκας τροφήν· Οἱ δὲ μύρμηκες εἶπον αὐτῷ· Διὰ τί τὸ θέρους οὐ συήγες τροφήν; ὁ δὲ εἶπεν· Οὐκ ἐσχόλαζον, ἀλλ' ἤδον μουσικῶς· οἱ δὲ γελάσαντες εἶπον· Ἄλλ' εἰ θέρους ὥραις ἤυλεις, χειμῶνος ὄρχου.

## 10.—THE HORSE AND HIS GROOM.

497. Κριθὴν τὴν τοῦ ἵππου ὁ ἵπποκόμος κλέπτων καὶ πωλῶν, τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσας ἡμέρας· ἔφη δὲ ὁ ἵππος· Εἰ θέλεις ἀληθῶς καλὸν εἶναι με, τὴν κριθὴν τὴν τρέφουσαν μὴ πώλει.

## 11.—THE HORSE AND THE STAG.

498. Ἴππος κατεῖχε λειμῶνα μόνος· ἐλθόντος δ' ἐλάφου καὶ διαφθείροντος τὴν νομήν, βουλόμενος τιμωρησασθαι τὸν ἔλαφον, ἠρώτα τιν' ἀνθρωπον, εἰ δύναιτο μετ' αὐτοῦ κολάσαι τὸν ἔλαφον· ὁ δ' ἔφησεν, ἐὰν λάβῃ χαλινὸν, καὶ αὐτὸς ἀναβῇ ἐπ' αὐτὸν, ἔχων ἀκόντια· συνομολογήσαντος δέ, ἀντὶ τοῦ τιμωρησασθαι, αὐτὸς ἐδούλευσεν ἤδη τῷ ἀνθρώπῳ.



## 12.—STAG.

499. Ἐλαφος διψήσας ἐπὶ πηγὴν ἦλθεν· ἰδὼν δὲ τὴν ἑαυτοῦ σκιάν, τοὺς μὲν πόδας ἐμέμφετο ὡς λεπτοὺς καὶ ἀσθενεῖς ὄντας· τὰ δὲ κέρατα αὐτοῦ ἐπήνει ὡς μέγιστα καὶ εὐμήκη. Μηδέπω πιῶν, κυνηγοῦ καταλαβόντος, ἔφευγεν· ἐπὶ πολὺν δὲ τόπον δραμῶν καὶ εἰς ὕλην ἐμβάς, τοῖς κέρασιν ἐμπλακεῖς ἐθηρεύθη· ἔφη δέ· ὦ μάταιος ἐγὼ, ὃς ἐκ μὲν τῶν ποδῶν ἐσώθην, οἷς ἐμμεφόμεν, ἐκ δὲ τῶν κεράτων προεδόθη, οἷς ἐκαυχώμην.

## 13.—THE FOX AND THE LION.

500. Ἀλώπηξ μήπω θεασαμένη λέοντα, ἐπειδὴ κατὰ τινα τύχην αὐτῷ συνήτησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὡς μικροῦ καὶ ἀποθανεῖν. Ἐπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν, οὐ μὴν ὡς τὸ πρότερον. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτως αὐτοῦ κατεθάβρησεν, ὡς καὶ προσελθοῦσα διαλεχθῆναι.

## 14.—THE LION, THE ASS, AND THE FOX.

501. Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι, ἐξῆλθον πρὸς ἄγραν. Πολλῆς οὖν θήρας συλληφθείσης, προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς· ὁ δὲ τρεῖς μερίδας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τοὺς προὔτρεπετο. Καὶ ὁ λέων θυμωθεὶς, τὸν ὄνον κατέφαγεν. Εἶτα τῇ ἀλώπεκι μερίζων ἐκέλευσεν· ἡ δ', εἰς μίαν μερίδα πάντα σωρεύσασα, ἑαυτῇ βραχὺ τι κατέλιπε. Καὶ ὁ λέων πρὸς αὐτήν· Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως ἐδίδαξεν; ἡ δ' εἶπεν· Ἡ τοῦ ὄνου συμφορά.

II. J E S T S.

502. Σχολαστικὸς οἰκίαν πωλῶν, λίθον ὑπ' αὐτῆς εἰς δεῖγμα περιέφερον.

503. Σχολαστικὸς θέλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμύσας ἐσοπτρίζετο.

504. Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῆ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.

505. Σχολαστικὸς εἰς χειμῶνα ναυαγῶν, καὶ τῶν συμπλεόντων ἐκάστου περιπλεκομένου σκευδὸς πρὸς τὸ σωθῆναι, ἐκείνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.

506. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι ἠρώτα· Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου;

507. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐξημιώθη· ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανεν.

508. Σχολαστικὸς ἰδὼν στρουθία ἐπὶ δένδρου, λάθρην ὑπείσθλων ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον, ὡς ὑποδεξόμενος τὰ στρουθία.

509. Σχολαστικὸς σχολαστικῷ συναντήσας εἶπεν· Ἐμαθον ὅτι ἀπέθανες· κακείνος, Ἄλλ' ὄρας με ἔτι, ἔφη, ζῶντα. Καὶ ὁ σχολαστικὸς, Καὶ μὴν ὁ εἰπὼν μοι πολλῷ σου ἀξιοπιστότερος ὑπάρχει.

510. Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μίκρον ἐπνύγη. Ὡμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ κολυμβᾶν.

511. Σχολαστικὸς φίλῳ συναντήσας εἶπε· Καθ'

ὑπνους σε ἰδὼν προσηγόρευσα. Ὁ δὲ, Σύγγνωθί μοι, ὅτι οὐ προσέσχον.

512. Σχολαστικὸς ναυαγεῖν μέλλων, πινακίδας ἤτει, ἵνα διαθήκας γράφῃ. Τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τὸν κίνδυνον, ἔφη· Μὴ λυπέισθε, ἐλευθερῶ γὰρ ὑμᾶς.

513. Σχολαστικὸς ποταμὸν βουλόμενος περᾶσαι ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δὲ τινος τὴν αἰτίαν ἔφη, σπουδάζειν.

514. Σχολαστικὸς ἀπορῶν δαπανημάτων τὰ βιβλία αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαيره ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.

515. Σχολαστικῶ φίλος ἔγραψεν, ἐν Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὡς, μετὰ χρόνον, τῷ φίλῳ συνώφθη, εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλάς μοι, οὐκ ἔκομισάμην.

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### III. ANECDOTES.

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#### AGESILAUS.

516. 1. Ὁ Ἀγησίλαος ἐρωτώμενος, πῶς μεγάλην δόξαν περιεποιήσατο, θανάτου καταφρονήσας, ἔφη. 2. Ἐπιζητούντός τινος, τίνα δεῖ μαινθάνειν τοὺς παῖδας· Ταῦτ', εἶπεν, οἷς καὶ ἄνδρες γενόμενοι χρῆσονται. 3. Ἐρωτώμενος, διὰ τί μάλιστα παρὰ τοὺς ἄλλους εὐδαιμονοῦσιν οἱ Σπαρτιᾶται· Διότι, εἶπε, παρὰ τοὺς ἄλλους ἀσκούσιν ἄρχειν τε καὶ ἄρχεσθαι.

## AGIS.

517. 1. Ἄγισ, ὁ Λακεδαιμονίων βασιλεύς, ἔφη τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι. 2. Ἐρωτῶντός τινος, πόσοι εἰσὶν οἱ Λακεδαιμόνιοι, Ὅσοι ἱκανοί, εἶπε, τοὺς κακοὺς ἀπερύκειν. 3. Ἄγισ, ὁ βασιλεύς, ἐν Μαντινεῖα κωλυόμενος διαμάχασθαι τοῖς πολεμίοις πλείοσιν οὖσιν, εἶπεν· Ἀνάγκη πολλοῖς μάχασθαι τὸν ἄρχειν πολλῶν βουλόμενον.

## ALCIBIADES.

518. 1. Εἰπόντος τινὸς πρὸς τὸν Ἀλκιβιάδην, Οὐ πιστεύεις τῇ πατρίδι τὴν περὶ σεαυτοῦ κρίσιν; Ἐγὼ μὲν, ἔφη, οὐδὲ τῇ μητρὶ, μὴ πως ἀγνοήσασα τὴν μέλαιναν βάλῃ ψῆφον ἀντὶ τῆς λευκῆς. 2. Ἀκούσας ὁ Ἀλκιβιάδης, ὅτι θάνατος αὐτοῦ καὶ τῶν σὺν αὐτῷ κατέγνωσται, Δεῖξωμεν οὖν, εἶπεν, αὐτοῖς ὅτι ζῶμεν· καὶ πρὸς Λακεδαιμονίους τρεψάμενος τὸν Δεκελικὸν ἤγειρεν ἐπὶ τοὺς Ἀθηναίους πόλεμον.

## ALEXANDER.

519. 1. Ἀλέξανδρος, πρότρεπομένων τινῶν αὐτὸν ἰδεῖν τὰς Δαρείου θυγατέρας καὶ τὴν γυναῖκα, ἔφη, Αἰσχρὸν τοὺς ἄνδρας νικήσαντας ὑπὸ γυναικῶν ἠτῆσθαι. 2. Ἀλέξανδρος ἀκούσας ὅτι Δαρείος μυριάδας τριάκοντα εἰς παράταξιν ἄγει, ἔφη, Εἰς μάγειρος οὐ φοβεῖται πολλὰ πρόβατα.

## ANACHARSIS.

520. 1. Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ πολέμιον ἀνθρώποις; Αὐτοί, ἔφη, αὐτοῖς. 2. Ὀνειδιζόμενος ὑπὸ Ἀπτικοῦ, ὅτι Σκύθης ἐστίν, ἔφη·

'Αλλ' ἐμοὶ μὲν ὄνειδος ἢ πατρίς, σὺ δὲ τῆς πατρίδος.  
3. Ἐρωτηθεῖς, τί ἐστὶν ἐν ἀνθρώποις ἀγαθόν τε καὶ  
φαῦλον, ἔφη, Γλώσσα.

## ANTALCIDAS.

521. 1. Ἀνταλκίδας πρὸς τὸν ἀμαθεῖς καλοῦντα  
τοὺς Λακεδαιμονίους Ἀθηναῖον, Μόνοι γοῦν, εἶπεν, ἡμεῖς  
οὐδὲν μεμαθήκαμεν παρ' ὑμῶν κακόν. 2. Ἐτέρου δ'  
Ἀθηναίου πρὸς αὐτὸν εἰπόντος, ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ  
Κηφισοῦ πολλὰκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δέ, ἔφη, οὐ-  
δέποτε ἀπὸ τοῦ Εὐρώτα. 3. Σοφιστοῦ τινος μέλλοντος  
ἀναγιγνώσκειν ἐγκώμιον Ἡρακλέους, Τίς γὰρ αὐτὸν,  
ἔφη, ψέγει ;

## ANTISTHENESES.

522. 1. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονη-  
ρῶν, Ἀγωνιώ, ἔφη, μὴ τι κακὸν εἴργασμαι. 2. Ἐρωτη-  
θεῖς, τί αὐτῷ περιέγρονεν ἐκ φιλοσοφίας, ἔφη· Τὸ  
δύνασθαι ἑαυτῷ ὀμιλεῖν. 3. Ἐρωτηθεῖς, τί τῶν μαθη-  
μάτων ἀναγκαιότατον, ἔφη· Τὸ κακὰ ἀπομαθεῖν.

## ARISTIPPUS.

523. 1. Ἀρίστιππος ἐρωτηθεῖς, τί αὐτῷ περιέ-  
γρονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶσι θάρρουν-  
τως ὀμιλεῖν. 2. Συνίσταντός τινος αὐτῷ υἱόν, ἤτησε  
πεντακοσίας δραχμᾶς· τοῦ δὲ εἰπόντος, Τοσοῦτου δύνα-  
μαι ἀνδράποδον ὠνήσασθαι, Πρίω, ἔφη, καὶ ἔξεις δύο.  
3. Ὀνειδιζόμενός ποτε ἐπὶ τῷ πολυτελῶς ζῆν, Εἰ τοῦτ',  
ἔφη, φαῦλόν ἐστὶν, οὐκ ἂν ἐν ταῖς τῶν θεῶν ἑορταῖς  
ἐγίγνετο. 4. Λοιδορούμενός ποτε ἀνεχώρει· τοῦ δ' ἐπι-  
διώκοντος εἰπόντος, Τί φεύγεις ; Ὅτι, φησί, τοῦ μὲν  
κακῶς λέγειν σὺ τὴν ἐξουσίαν ἔχεις, τοῦ δὲ μὴ ἀκούειν  
ἐγώ.

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ἴδοι

## ARISTOTLE.

524. 1. Ἀριστοτέλης ἐρωτηθεὶς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις, "Ὅταν, ἔφη, λέγωσιν ἀλήθειαν, μὴ πιστεῦσθαι. 2. Ἐρωτηθεὶς, τί γηράσκει ταχύ, Χάρις, ἔφη. 3. Ἐρωτηθεὶς, τίμι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδευτῶν, "Ὅσῳ, εἶπεν, οἱ ζῶντες τῶν τεθνηκότων. 4. Κατανοήσας μειράκιον ἐπὶ πολυτελείᾳ τῆς χλαμύδος σεμννόμενον, Οὐ παύσει, ἔφη, μειράκιον, ἐπὶ προβάτου δορᾷ σεμννόμενος; 5. Ἀριστοτέλης τῆς παιδείας ἔφη τὰς μὲν ρίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς καρπούς. 6. Ὀνειδιζόμενός ποτε, ὅτι πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἀνθρωπον ἠλέησα. 7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρίδος ἄξιός ἐστιν.

## • DEMADES.

525. 1. Δημῶδης ὁ ῥήτωρ εἶπεν, ὅτι δι' αἵματος, οὐ διὰ μέλανος τοὺς νόμους ὁ Δράκων ἔγραψε. 2. Δημῶδης δημηγορῶν ποτε ἐν Ἀθήναις, ἐκείνων δὲ μὴ πάντη προσεχόντων, ἐδεήθη αὐτῶν, ὅπως ἐπιτρέψωσιν αὐτῷ Αἰσώπειον μῦθον εἰπεῖν. Τῶν δὲ προτρεψαμένων, αὐτὸς ἀρξάμενος ἔλεγε. Δημήτρα καὶ χελιδῶν καὶ ἔγχελυς τὴν αὐτὴν ἐβάνδιζον ὁδόν. γενομένων δὲ αὐτῶν κατὰ τινα ποταμόν, ἡ μὲν χελιδῶν ἔπτη, ἡ δὲ ἔγχελυς κατέδυν. καὶ ταῦτα εἰπὼν ἐσιώπησεν. Ἐρομένων δ' αὐτῶν, Τί οὖν ἡ Δημήτρα ἔπαθεν; ἔφη, Κεχόλωται ὑμῖν, οἵτινες τὰ τῆς πόλεως πρῶγματα εἴσαντες Αἰσώπειον μῦθον ἀνέχεσθε.

## DIOGENES.

526. 1. Ἐρωτηθεὶς ὁ Διογένης, ποῦ τῆς Ἑλλάδος ἴδοι ἀγαθούς ἀνδρας, "Ανδρας μὲν, εἶπεν, οὐδαμοῦ, παῖ-

δας δὲ ἐν Λακεδαιμόνι. 2. Ἴδὼν ποτε μεράκιον ἐρυθρίων, Θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα. 3. Πρὸς τὸν εἰπόντα, Πολλοὶ σου καταγελώσω, Ἄλλ' ἐγώ, ἔφη, οὐ καταγελώμαι. 4. Εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, Ἄνδρες Μύνδιοι, ἔφη, κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ. 5. Ἀλεξάνδρου ποτὲ ἐπιστάντος αὐτῷ καὶ εἰπόντος, Ἐγὼ εἰμι Ἀλέξανδρος ὁ μέγας βασιλεύς, Κἀγώ, φησί, Διογένης ὁ κύων. 6. Δύχνον μεθ' ἡμέραν ἄψας, Ἄνθρωπον, ἔφη, ζητῶ. 7. Ὅτε ἀλοῦς καὶ πωλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἀνδρῶν ἄρχειν· καὶ πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δεσπότην αὐτῷ πρίασθαι. 8. Μοχθηροῦ τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν· Μηδὲν εἰσὶτω κακόν· Ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν; 9. Πρὸς τὸν πυθόμενον, ποίᾳ ὥρᾳ δεῖ ἀριστᾶν, Εἰ μὲν πλούσιος, ἔφη, ὅταν θέλῃ, εἰ δὲ πένης, ὅταν ἔχῃ. 10. Πλάτωνος ὀρισσαμένου, Ἄνθρωπός ἐστι ζῶων δίπουν, ἄπτερον, καὶ εὐδοκιμοῦντος, τίλας ἀλεκτρούνα εἰσηνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ ἔφη, Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος.

## EPAMINONDAS.

527. 1. Ἐπαμινώνας ἓνα εἶχε τρίβωνα· εἰ δὲ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμεεν οἶκοι δι' ἀπορίαν ἑτέρου. 2. Ἐπαμινώνας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον, Ἡλικόν, ἔφη, θηρίον, καὶ κεφαλὴν οὐκ ἔχει.

## LEONIDAS.

528. 1. Λεωνίδας, ὁ Λακεδαιμόνιος, λέγοντός τινος, Ἄπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιου

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ιδεῖν ἔστιν· Οὐκουν, ἔφη, χάριεν, εἰ ὑπὸ σκιὰν αὐτοῖς  
μαχεσόμεθα ; 2. Ἄλλου δὲ εἰπόντος, Πάρεισιν ἐγγὺς  
ἡμῶν οἱ πολέμιοι· Οὐκουν, ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς ;  
3. Τοῦ Ξέρξου γράψαντος, Πέμφον τὰ ὄπλα, ἀντέγρα-  
ψε· Μολῶν λάβε.

## LYCURGUS.

529. 1. Δυκοῦργος ὁ Λακεδαιμόνιος εἶδισε τοὺς πο-  
λίτας κομᾶν λέγων, ὅτι τοὺς μὲν καλοὺς ἢ κόμη εὐπρε-  
πεστέρους ποιεῖ, τοὺς δὲ αἰσχροὺς φοβερωτέρους. 2.  
Πρὸς τὸν ἀξιούντα δημοκρατίαν ἐν τῇ πόλει καταστή-  
σασθαι ὁ Δυκοῦργος εἶπε, Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου  
ποιήσον δημοκρατίαν. 3. Πυνθανομένου τινός, διὰ τί  
μικρὰς οὕτω καὶ εὐτελεῖς ἔταξε τὰς θυσίας· Ὅπως, ἔφη,  
μηδέποτε τιμῶντες τὸ θεῖον διαλείπωμεν.

## PERICLES.

530. 1. Ὁ Περικλῆς, ὅποτε μέλλοι στρατηγεῖν,  
ἀναλαμβάνων τὴν χλαμύδα πρὸς ἑαυτὸν ἔλεγε, Πρόσεχε,  
Περικλεῖς, ἐλευθέρων μέλλεις ἄρχειν, Ἑλλήνων καὶ  
Ἀθηναίων. 2. Μέλλων ἀποθνήσκειν ὁ Περικλῆς αὐτὸς  
ἑαυτὸν ἐμακάριζεν, ὅτι μηδεὶς Ἀθηναίων μέλαν ἰμάτιον  
δι' αὐτὸν ἐνεδύσατο.

## PHILIP.

531. 1. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, ἔλεγε,  
κρεῖττον εἶναι στρατόπεδον ἐλάφω, λέοντος στρατη-  
γοῦντος, ἢ λέοντων, ἐλάφου στρατηγοῦντος. 2. Φίλιπ-  
πος Ἀθηναίους μακαρίζων ἔλεγεν, εἰ καθ' ἕκαστον  
ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγοὺς εὐρίσκουσιν· αὐτὸς  
γὰρ ἐν πολλοῖς ἔτεσιν ἕνα μόνον στρατηγὸν εὐρήκεναι,  
Παρμενίωνα.



## SOCRATES.

532. 1. Ὁ Σωκράτης ἔλεγε τοὺς μὲν ἄλλους ἀνδρῶ-  
 πους ζῆν, ἵν' ἐσθίοιεν, αὐτὸν δὲ ἐσθίειν, ἵνα ζῶῃ. 2. Τῆς  
 γυναικὸς εἰπούσης, Ἀδίκως ἀποθνήσκεις· Σὺ δὲ, ἔφη,  
 δικαίως ἐβούλου; 3. Ἴδὼν μειράκιον πλούσιον καὶ  
 ἀπαίδευτον, Ἰδοῦ, ἔφη, χρυσοῦν ἀνδράποδον. 4. Ἐρω-  
 τηθεὶς, τίνων δεῖ μάλιστα ἀπέχεσθαι, τῶν αἰσχροῶν καὶ  
 ἀδίκων ἡδονῶν, ἔφη.

## THEMISTOCLES.

533. 1. Τῶν τὴν θυγατέρα μωμένων ὁ Θεμιστο-  
 κλῆς τὸν ἐπεικῆ τοῦ πλουσίου προτιμήσας, Ἄνδρα ἔφη  
 ζητεῖν χρημάτων δεόμενον μᾶλλον ἢ χρήματα ἀνδρός.  
 2. Θεμιστοκλῆς ἔτι μειράκιον ὦν ἐν πότοις ἐκυλινδέιτο·  
 ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι  
 τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμι-  
 στοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλε-  
 γεν, Οὐκ εἶά με καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου  
 τρόπαιον. 3. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐβού-  
 λετ' ἂν εἶναι ἢ Ὀμηρος; Σὺ δὲ αὐτὸς, ἔφη, πότερον  
 ἦθελες ὁ νικῶν ἐν Ὀλυμπιάσῳ ἢ ὁ κηρύσσων τοὺς  
 νικῶντας εἶναι; 4. Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην  
 τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίου, καὶ ἀνέτεινεν  
 αὐτῷ τὴν βακτηρίαν ὁ Εὐρυβιάδης. Ὁ δέ, Πάταξον μὲν,  
 ἔφη, ἄκουσον δέ.

## ZENO.

534. 1. Ζήνων δούλον ἐπὶ κλοπῇ ἑμαστίγου. Τοῦ  
 δὲ εἰπόντος, Εἴμαρτό μοι κλέψαι, Καὶ δαρῆναι, ἔφη.  
 2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο  
 ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα  
 δὲ λέγωμεν. 3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων  
 ἔφη, Τὰ ὦτά σου εἰς τὴν γλώσσαν συνεβῆρύηκεν.

## MISCELLANEOUS ANECDOTES.

535. 1. Ἡ Πελίου θυγάτηρ Ἀλκηστis ἠθέλησεν ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. 2. Ἐπεὶ τῶν Ἀθηναίων ὀρμωμένων ἐπὶ τὸν ἐξοστρακισμόν, ἄνθρωπος ἀγράμματος καὶ ἄγροικος ὄστρακον ἔχων προσῆλθεν Ἀριστείδῃ, κελεύων ἐγγράψαι τὸ ὄνομα τοῦ Ἀριστείδου, Γινώσκεις γάρ, ἔφη, τὸν Ἀριστείδην; τοῦ δὲ ἀνδράπου μὲν οὐ φήσαντος, ἄχθесθαι δὲ τῇ τοῦ δικαίου προσηγορία, σιωπήσας ἐνέγραψε τὸ ὄνομα τῷ ὄστράκῳ καὶ ἀπέδωκεν. 3. Ἀρχίδαμος ὁ Ἀγησιλλίου, Φιλίππου μετὰ τὴν ἐν Χαιρωνείᾳ μάχην σκληροτέραν αὐτῷ ἐπιστολήν γράψαντος, ἀντέγραψεν, Εἰ μετρήσεις τὴν σεαυτοῦ σκιάν, οὐκ ἂν εὖροις αὐτὴν μείζονα γεγενημένην ἢ πρὶν νεκρῶν. 4. Βίων ὁ σοφιστὴς τὴν φιλαργυρίαν μητρόπολιν ἔλεγε πάσης κακίας εἶναι. 5. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστάς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος. 6. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγραφεῖ βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολὺν. 7. Ἴσοκράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ βουλομένου, διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν πυθόμενου, Ἔνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγᾷν. 8. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὀμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλώτων, λέγοντα, ὡς χρὴ γεωργεῖν. 9. Λάκων ἐρωτηθεὶς, διὰ τί ἀτείχιστός ἐστιν ἡ Σπάρτη, Μὴ ψεύδου, ἔφη, τετείχισται γὰρ ταῖς τῶν οἰκούντων ἀρεταῖς. 10. Ξενοκράτης πρὸς τὸν μήτε μουσικὴν μήτε γεωμετρίας μήτε ἀστρονομίας μεμαθηκότα, βουλόμενον δὲ παρ'

αὐτὸν φοιτᾶν, Πορεύου, ἔφη, λαβὰς γὰρ οὐκ ἔχεις φιλοσοφίας. 11. Πιπτακὸς ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἔξουσίαν αὐτὸν κολάσαι, ἀφήκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους. 12. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Δαβῶν, ἔφη, τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι. 13. Πτολεμαῖόν φασι τὸν Λάγου, καταπλουτίζοντα τοὺς φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν. 14. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλὰκις μετενόησε, σιωπήσας δὲ οὐδέποτε. 15. Ὁ Σόλων, ἐπειδὴ ἐδάκρυσε τὸν παῖδα τελευτήσαντα, πρὸς τὸν εἰπόντα, Ἄλλ' οὐδὲν ἀνύτεις, εἶπε· Δι' αὐτὸ δὲ τοῦτο δακρῦν, ὅτι οὐδὲν ἀνύτω. 16. Στρατόνικος διδάσκων κιθαριστῆς, ἐπειδὴ ἐν τῷ διδασκαλείῳ εἶχεν ἐννέα μὲν εἰκόνας τῶν Μουσῶν, τοῦ δ' Ἀπόλλωνος μίαν, μαθητὰς δὲ δύο, πυνθανομένου τινὸς, πόσους ἔχει μαθητῆς, ἔφη· Σὺν τοῖς θεοῖς δώδεκα. 17. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ῥό Δυκοῦργος οὕτως ὀλίγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλίγα λέγουσιν ὀλίγων καὶ νόμων ἐστὶ χρεία.

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#### IV. LEGENDS.

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##### ÆEOLUS.

536. Λέγουσιν, ὅτι Αἴολος ἦν κυριεύων τῶν πνευμάτων, ὅστις ἔδωκεν Ὀδυσσεῖ τοὺς ἀνέμους ἐν ἀσκάῳ. Περὶ δὲ τούτου, ὡς οὐχ οἶόν τε, δῆλον εἶναι πᾶσιν οἶμαι. Εἰκὸς δὲ ἀστρολόγον γενόμενον Αἴολον φράσαι Ὀδυσσεῖ τοὺς χρόνους, καθ' οὓς ἐπιτολαί τινες ἀνέμων γενήσονται. Φασὶ δὲ, ὅτι καὶ χαλκοῦν τεῖχος τῇ πόλει αὐτοῦ

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περιεβέβλητο· ὅπερ ἐστὶ ψευδές. Ὅπλίτας γὰρ, ὡς οἶμαι, εἶχε τὴν πόλιν αὐτοῦ φυλάττουτας.

### THE HORSES OF DIOMEDE.

537. Περὶ τῶν Διομήδους ἵππων φασὶν, ὅτι ἀνθρώπους κατήσθιον. Τοῦτο δὲ γελοῖον· τὸ γὰρ ζῶον τοῦτο κριθῆ καὶ χόρτῳ ἤδεται μᾶλλον, ἢ κρέασιν ἀνθρωπίνοις. Ἡ δὲ ἀλήθεια ἦδε. Τῶν παλαιῶν ἀνθρώπων ὄντων αὐτουργῶν, καὶ τροφῆν καὶ περιουσίαν πλείστην κεκτημένων, ἅτε τὴν γῆν ἐργαζομένων, ἵπποτροφεῖν οὗτος ἐπελάβετο, καὶ μέχρι τούτου ἵπποις ἤδετο, ἕως οὐ τὰ αὐτοῦ ἀπώλεσε, καὶ πάντα πωλῶν κατηνύλωσεν εἰς τὴν τῶν ἵππων τροφήν. Οἱ οὖν φίλοι τοὺς ἵππους ἀνδροφάγους ὠνόμασαν· οὐ γενομένου, προήχθη ὁ μῦθος.

### NIÖBE.

538. Φασὶν, ὡς Νιόβη ζῶσα λίθος ἐγένετο ἐπὶ τῷ τύμβῳ τῶν παίδων. Ὅστις δὲ πείθεται, ἐκ λίθου γενέσθαι ἀνθρωπον, ἢ ἐξ ἀνθρώπου λίθου, εὐήθης ἐστὶ. Τὸ δὲ ἀληθές ἔχει ᾧδε. Νιόβη, ἀποθανόντων τῶν ἑαυτῆς παίδων, ποιήσασα ἑαυτῇ εἰκόνα λιθίνην, ἔστησεν ἐπὶ τῷ τύμβῳ τῶν παίδων. Καὶ ἡμεῖς ἐθεασάμεθα αὐτὴν, οἷα καὶ λέγεται.

### LYNCEUS.

539. Λυγκέα λέγουσιν, ὡς τὰ ὑπὸ γῆν ἑώρα. Τοῦτο δὲ ψεῦδος. Τὸ δὲ ἀληθές ἔχει ᾧδε. Λυγκεὺς πρῶτος ἤρξατο μεταλλεῦειν χαλκόν, καὶ ἄργυρον, καὶ τὰ λοιπά. Ἐν δὲ τῇ μεταλλεύσει λύχνους καταφέρων ὑπὸ τὴν γῆν, τοὺς μὲν κατέλιπεν ἐπὶ τοῦ τόπου· αὐτὸς δὲ ἀνέφερε τὸν χαλκόν καὶ τὸν σίδηρον. Ἐλεγον οὖν οἱ ἀνθρωποι, ὅτι Λυγκεὺς καὶ τὰ ὑπὸ γῆν ὄρα, καὶ καταδύνων, ἀργύριον ἀναφέρει.

## EUROPA.

540. Φασὶν, Εὐρώπην τὴν Φοίνικος, ἐπὶ ταύρου ὄχου-  
μένην διὰ τῆς θαλάττης, ἐκ Τύρου εἰς Κρήτην ἀφικέσθαι.  
'Εμοὶ δὲ δοκεῖ οὔτε ταῦρον, οὔδ' ἵππον, τοσοῦτου πέλα-  
γος διανύσαι δύνασθαι, οὔτε κόρην ἐπὶ ταῦρον ἄγριον  
ἀναβῆναι· ὃ τε Ζεὺς, εἰ ἐβούλετο Εὐρώπην εἰς Κρήτην  
ἐλθεῖν, εὖρεν ἂν αὐτῇ ἑτέραν πορείαν καλλίονα. Τὸ δὲ  
ἀληθὲς ἔχει ὧδε· Ἀνὴρ Κνώσιος, ὀνόματι Ταῦρος, ἐπο-  
λέμει τὴν Τυρίαν χώραν, τελευταίου δὲ ἐκ Τύρου ἤρπα-  
σεν ἄλλας τε κόρας, ἀλλὰ δὴ καὶ τὴν τοῦ βασιλέως  
θυγατέρα Εὐρώπην. Ἔλεγον οὖν οἱ ἄνθρωποι· Εὐρώ-  
πην τὴν τοῦ βασιλέως Ταῦρος ἔχων ᾤχετο. Τούτου δὲ  
γενομένου, προσανεπλίσθη ὁ μῦθος.

## HESPERIDES.

541. Λέγουσιν, ὅτι γυναῖκές τινες ἦσαν αἱ Ἑσπερί-  
δες. Ταύταις δὲ ἦν μῆλα χρυσᾶ ἐπὶ μηλέας, ἦν ἐφύ-  
λασσε δράκων· ἐφ' ἃ μῆλα καὶ Ἡρακλῆς ἐστρατεύσατο.  
'Ἐχει δὲ ἡ ἀλήθεια ὧδε. Ἑσπερος ἦν ἀνὴρ Μιλήσιος,  
ὃς ᾤκει ἐν τῇ Καρίᾳ, καὶ εἶχε θυγατέρας δύο, αἱ ἐκα-  
λοῦντο Ἑσπερίδες. Τούτῳ δὲ ἦσαν οἷς καλά, καὶ εὖ-  
καρποι, οἶαι καὶ νῦν αἱ ἐν Μιλήτῳ. Ἐπὶ τούτῳ δὴ  
ὀνομάζονται χρυσαῖ· κάλλιστον γὰρ ὁ χρυσός· ἦσαν δὲ  
ἐκεῖναι κύλλισται. Μῆλα δὲ καλεῖται τὰ πρόβατα·  
ἄπερ ἰδὼν ὁ Ἡρακλῆς βοσκομένα παρὰ τῇ θαλάττῃ,  
περιελάσας ἐνέβητο εἰς τὴν ναῦν, καὶ τὸν ποιμένα αὐτῶν,  
ὀνόματι Δράκοντα, εἰσήγαγεν εἰς οἶκον, οὐκέτι ζῶντος τοῦ  
'Ἑσπέρου, ἀλλὰ τῶν παίδων αὐτοῦ. Ἔλεγον οὖν οἱ  
ἄνθρωποι· Ἐθεασάμεθα χρυσῶ μῆλα, ἃ Ἡρακλῆς  
ἤγαγεν ἐξ Ἑσπερίδων, τὸν φύλακα ἀποκτείνας Δρά-  
κοντα. Καὶ ἔνθεν ὁ μῦθος προσανεπλίσθη.

## GERYON.

542. Γηρυόνην φασίν, ὅτι τρικέφαλος ἐγένετο. Ἄδύνατον δέ, σῶμα τρεῖς κεφαλὰς ἔχειν. Ἦν δὲ τοιοῦνδε τοῦτο. Πόλις ἐστὶν ἐν τῷ Εὐξείνῳ πόντῳ, Τρικαρηνία καλουμένη. Ἦν δὲ Γηρυόνης ἐν τοῖς τότε ἀνθρώποις ὀνομαστός, πλούτῳ τε, καὶ ἄλλοις διαφέρων. Εἶχε δὲ καὶ βοῶν ἀγέλην θυμαστὴν, ἐφ' ἣν ἑλθὼν Ἡρακλῆς ἀντιποιοῦμενον Γηρυόνην ἔκτεινεν. Οἱ δὲ θεώμενοι περιελαυνομένας τὰς βοῦς ἐθαύμαζον. Πρὸς τοὺς πυθανομένους οὖν ἔλεγόν τινας. Ἡρακλῆς ταύτας περιήλασεν, οὔσας Γηρυόνου τοῦ Τρικαρηνίου· τινὲς δὲ ἐκ τοῦ λεγομένου ὑπέλαβον αὐτὸν τρεῖς ἔχειν κεφαλὰς.

## ORPHEUS.

543. Ψευδῆς δὲ ὁ περὶ τοῦ Ὀρφέως μῦθος, ὅτι κιδαρίζοντι αὐτῷ ἐφείπετο τὰ τετράποδα, καὶ τὰ ὄρνεα, καὶ τὰ δένδρα. Δοκεῖ δέ μοι ταῦτα εἶναι. Βάκχαι μανῆσαι πρόβατα διέσπασαν ἐν τῇ Πιερίᾳ· τρεπόμεναί τε εἰς τὸ ὄρος, διέτριβον ἐκεῖ τινὰς ἡμέρας. Ὡς δὲ ἔμειναν, οἱ πολῖται μεταπεμφόμενοι τὸν Ὀρφέα, ἐδέοντο μηχανᾶσθαι, ὃν τρόπον καταγάγοι αὐτὰς ἐκ τοῦ ὄρους. Ὁ δὲ συνταξάμενος τῷ Διονύσῳ Ὀργια, κατὰγει αὐτὰς βακχενοῦσας κιδαρίζων. Αἱ δὲ νάρθηκας τότε πρῶτον ἔχουσαι, κατέβαινον ἐκ τοῦ ὄρους, καὶ κλῶνας δένδρων παντοδαπῶν. Τοῖς δὲ ἀνθρώποις, θυμαστὰ τότε θεασαμένοις, ἐνεφαίνετο πρῶτον τὰ ξύλα καταγόμενα. Καὶ ἔφασαν ὅτι Ὀρφεὺς κιδαρίζων ἄγει τὴν ὕλην ἐκ τοῦ ὄρους. Καὶ ἐκ τούτου ὁ μῦθος ἀνεπλάσθη.

## ALCESTIS.

544. Περὶ Ἀλκήστιδος λέγεται μῦθος τραγικῶδης, ὡς δὴ, μέλλοντός ποτε τοῦ Ἀδμήτου θανεῖν, αὐτὴ εἴλετο

ὑπὲρ αὐτοῦ θάνατον· καὶ Ἡρακλῆς αὐτὴν διὰ τὴν εὐσέβειαν ἀφελόμενος, καὶ ἀναγαγὼν ἐκ τοῦ Ἄιδου, ἀπέδωκεν Ἀδμήτῳ. Ἄλλ' ἐγένετό τι τοιοῦτον. Ἐπειδὴ Περίαν ἀπέκτειναν αἱ θυγατέρες, Ἀκαστος ὁ Πελοπίου ἐδίωκεν αὐτὰς, καὶ τὰς μὲν ἄλλας λαμβάνει· Ἀλκηστis δὲ καταφεύγει εἰς Φεράς πρὸς Ἀδμητον, τὸν ἀνεψιὸν αὐτῆς· καὶ καθεζομένη ἐπὶ τῆς ἐστίας οὐκ ἐβούλετο Ἀδμητος Ἀκάστῳ ἔκδοτον ἔξαιτουμένῳ δοῦναι. Ὁ δὲ πολλὴν στρατιὰν παρακαθίσας ἐπὶ τὴν πόλιν, ἐπυρπόλει αὐτούς. Ἐπεξιών δὲ ὁ Ἀδμητος, ἔχων καὶ λοχαγούς, νύκτωρ, συνελήφθη ζῶν· ἠπέλκει δὲ Ἀκαστος ἀποκτείνειν αὐτόν. Πυδομένη δὲ ἡ Ἀλκηστis, ὅτι μέλλει ἀναιρεῖσθαι Ἀδμητος δι' αὐτὴν, ἐξελθοῦσα ἑαυτὴν παρέδωκε. Τὸν μὲν οὖν Ἀδμητον ἀφήσιν ὁ Ἀκαστος, ἐκείνην δὲ συλλαμβάνει. Ἐλεγον οὖν οἱ ἄνθρωποι· Ἀνδρεία γε Ἀλκηστis ἐκούσα ὑπεραπέθανεν Ἀδμήτου. Τοιοῦτο μέντοι οὐκ ἐγένετο, ὡς ὁ μῦθος φησι. Κατὰ γοῦν τὸν καιρὸν τοῦτον Ἡρακλῆς ἦκεν ἄγων ἐκ τιῶν τόπων τὰς Διομήδους ἵππους. Τοῦτον ἐκείσε πορευόμενον ἐξένισεν Ἀδμητος. Ὀδυρομένου δὲ Ἀδμήτου τὴν συμφορὰν τῆς Ἀλκῆστιδος, ἀγανακτησάμενος Ἡρακλῆς, ἐπιτίθεται τῷ Ἀκάστῳ, καὶ τὴν στρατιὰν αὐτοῦ διαφθείρει, καὶ τὰ μὲν λάφυρα τῇ αὐτοῦ στρατιᾷ διανέμει, τὴν δὲ Ἀλκηστin τῷ Ἀδμήτῳ παραδίδωσι. Ἐλεγον οὖν οἱ ἄνθρωποι, ὡς ἐντυχὼν Ἡρακλῆς, ἐκ τοῦ θανάτου ἐρρύσατο τὴν Ἀλκηστin. Τούτων γενομένων, ὁ μῦθος προσαιπελάσθη.

## SPHINX.

545. Περὶ τῆς Καδμείας Σφιγγὸς λέγουσιν, ὡς θηρίον ἐγένετο, σῶμα μὲν ἔχον ὡς κυνὸς, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνθρώπου. Καθεζομένη δὲ ἐπὶ Σφιγγίου ὄρους, αἰνιγματῆ

τῶ  
Εὐ  
ἀν  
οὐ  
ἦ  
Δρ  
κα  
μέ  
πο  
τω  
ἦκε  
λε  
Κά  
ἀν  
'Ε  
γμ  
οὐδ  
τῆ  
Οἶδ  
δὸς  
τῶ  
Σφ  
δεύ

σας  
φας

τῶν πολιτῶν ἑκάστῳ ἔλεγε, καὶ τὸν μὴ εὐρόντα ἀνήρει. Εὐρόντος δὲ τοῦ Οἰδίποδος τὸ αἰνίγμα, ρίψασα ἑαυτὴν ἀνέειλεν. "Ἔστι δὲ ἄπιστος καὶ ἀδύνατος ὁ λόγος. "Ἐχει οὖν ἡ ἀλήθεια ὧδε. Κάδμος ἔχων γυναῖκα Ἀμαζονίδα, ἣ ὄνομα Σφίγξ, ἦλθεν εἰς Θήβας, καὶ ἀποκτείνας τὸν Δράκοντα, τὴν τούτου βασιλείαν παρέλαβε· μετὰ δὲ καὶ τὴν ἀδελφὴν Δράκοντος, ἣ ὄνομα Ἀρμονία. Αἰσδομένη δὲ ἡ Σφίγξ ὅτι καὶ ἄλλην ἔγημε, πείσασα τοὺς πολλοὺς τῶν πολιτῶν συναπαίρειν αὐτῇ, καὶ τῶν χρημάτων τὰ πλείστα ἀρπάσασα, καὶ τὸν ποδῶκν κύναι, ὃν ἦκε Κάδμος ἄγων, λαβοῦσα, μετὰ τούτων ἀπήρην εἰς τὸ λεγόμενον ὄρος Σφίγγιον, καὶ ἐντεῦθεν ἐπολέμει τῷ Κάδμῳ. Ἐνέδρας δὲ ποιουμένη κατ' ἑκάστην ὥραν ἀνήρει. Καλοῦσι δὲ οἱ Θηβαῖοι τὴν ἐνέδραν αἰνίγμα. Ἐδρύλλουν δὲ οἱ πολῖται λέγοντες, ἡ Σφίγξ ἡμᾶς, αἰνιγμά τι λέγουσα, διαρπάξει. Ἐξευρεῖν δὲ τὸ αἰνίγμα οὐδεὶς δύναται. Κηρύττει δὲ ὁ Κάδμος τῷ ἀποκτενοῦντι τὴν Σφίγγα δώσειν χρήματα πολλά. Ἐλθὼν οὖν ὁ Οἰδίπους, ἀνὴρ Κορίνθιος, τά τε ἄλλα πολεμικὰ ἀγαθὸς, ἔχων ἵππου ποδῶκν, καὶ τινας λαβῶν μεθ' ἑαυτοῦ τῶν Καδμείων, νυκτὸς ἀπιὼν ἐπὶ τὸ ὄρος, ἀπέκτεινε τὴν Σφίγγα. Τούτων οὕτω συμβάντων, ὁ μῦθος ἐπετηδεύθη.

—•••—  
 V. MYTHOLOGY.

PROMETHEUS.

546. Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας ἔδωκεν αὐτοῖς καὶ πῦρ λάτρυα Διός, ἐν νάρθηκι κρύψας. Ὡς δὲ ἦσθετο Ζεὺς, ἐπέταξεν Ἡφαίστῳ τῷ



Καυκάσῳ ὄρει τὸ σῶμα αὐτοῦ προσηλῶσαι· τοῦτο δὲ Σκυδικὸν ὄρος ἐστίν· ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν ἐδέδετο· κατ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος αὐτοῦ τοὺς λοβοὺς ἐνέμετο τῶν ἡπάτων, αὐξανομένων διὰ νυκτός. Καὶ Προμηθεὺς πυρὸς κλαπέντος δίκην ἔτινε ταύτην, μέχρις Ἑρακλῆς αὐτὸν ὕστερον ἔλυσεν.

## ORPHEUS.

547. Ὅρφευς ὁ ἀσκήσας κιδαρῳδίαν ἄδων ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφews, κατήλθεν εἰς Ἄιδου θέλων ἀγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ὁ δὲ ὑπέσχετο τοῦτο ποιήσειν, ἂν μὴ πορευόμενος Ὅρφευς ἐπιστραφῆ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ δὲ ἀπιστῶν, ἐπιστραφεὶς ἐθεύσατο τὴν γυναικα· ἣ δὲ πύλιν ὑπέστρεψεν.

## TANTALUS AND NIOBE.

548. Τάνταλος μὲν Διὸς ἦν υἱός, πλουτῶ δὲ καὶ δόξῃ διαφέρων κατόκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν ἀπὸ τοῦ πατρὸς Διὸς εὐγένειαν, ὡς φασι, φίλος ἐγένετο τῶν θεῶν ἐπὶ πλείον. Ὑστερον δὲ τὴν εὐτυχίαν οὐ φέρων ἀνδρωπίνως, μετασχὼν κοινῆς τραπέζης καὶ πάσης παρρησίας ἀπήγγελλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόρρητα. Διὶ ἦν αἰτίαν καὶ ζῶν ἐκολάσθη καὶ τελευτήσας αἰωνίου τιμωρίας ἠξιώθη καταχθεὶς εἰς τοὺς ἀσεβεῖς. Τούτου δ' ἐγένετο Πέλοψ υἱὸς καὶ Νιόβη θυγάτηρ. Αὕτη δὲ ἐγέννησεν υἱοὺς ἑπτὰ καὶ θυγατέρας τὰς ἴσας, εὐπρεπείᾳ διαφερούσας. Ἐπὶ δὲ τῷ πλήθει τῶν τέκνων μέγα φρυαπτομένη πλεονάκις ἐκαυχᾶτο καὶ τῆς Διητοῦς ἐαυ-

τῇ  
σα  
υἱός  
τω  
ροῖ  
αὐ

σει  
"ΑΛ  
τέρ  
λω  
"ΑΛ  
ρῶν  
θαι  
πα  
ἡμέ  
θνή  
πάλ

ἐβα  
δαν  
γάρ  
πασ  
σαν,  
ἐπὶ  
σαν  
ας  
ἀναγ

τὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰς ἣ μὲν Δητῶ χολωσαμένη προσέταξε τῷ μὲν Ἀπόλλωνι κατατοξεύσαι τοὺς υἱοὺς τῆς Νιόβης, τῇ δ' Ἀρτέμιδι τὰς θυγατέρας. Τούτων δ' ὑπακουσάντων τῇ μητρὶ καὶ κατὰ τὸν αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γενέσθαι.

ALCESTIS.

549. Ἀδμήτου δὲ βασιλεύοντος τῶν Φερῶν, ἐθήηυσεν Ἀπόλλων αὐτῷ μνηστευομένῳ τὴν Πελίου θυγατέρα Ἀλκηστιν. Δώσειν ἐπαγγειλαμένου Πελίου τὴν θυγατέρα τῷ καταζεύξαντι ἄρμα λεόντων καὶ κάπρων, Ἀπόλλων ζεύξας ἔδωκεν ἐκείνῳ. Ὁ δὲ κομίσας πρὸς Πελίαν, Ἀλκηστιν λαμβάνει. Ἀπόλλων δὲ ἤτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃ ἐληται, πατὴρ, ἢ μήτηρ, ἢ γυνή. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκῃ ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκῃ θελόντων, Ἀλκηστις ὑπεραπέθανε, καὶ αὐτὴν πάλιν ἀνέπεμφεν ἡ Κόρη.

PERSEUS AND ANDROMEDA.

550. Ὁ Περσεὺς παραγενόμενος εἰς Αἰθιοπίαν, ἧς ἐβασίλευε Κηφεύς, εὔρε τὴν τούτου θυγατέρα Ἀνδρομέδαν παρακειμένην βορὰν θαλασσίῳ κήτει. Κασσιέπεια γὰρ ἡ Κηφέως γυνὴ Νηρηΐσιν ἤρισε περὶ κάλλους καὶ πασῶν εἶναι κρείστων ἠϋχῆσεν· ὅθεν αἱ Νηρηίδες ἐμήνυσαν, καὶ Ποσειδῶν αὐταῖς συνοργισθεὶς πλήμμυράν τε ἐπὶ τὴν χώραν ἐπέμφε καὶ κῆτος. Ἀμμωνος δὲ χρησάντος τὴν ἀπαλλαγὴν τῆς συμφορᾶς, ἐὰν ἡ Κασσιέπεια θυγάτηρ Ἀνδρομέδα προτεθῇ τῷ κήτει βορὰ, τοῦτο ἀναγκασθεὶς ὁ Κηφεύς ὑπὸ τῶν Αἰθιοπῶν ἔπραξε καὶ

προσέδῃσε τὴν θυγατέρα πέτρα. Ταύτην θεασάμενος ὁ Περσεὺς καὶ ἔρασθεὶς ἀναιρήσειν ὑπέσχετο Κηφεὶ τὸ κῆτος, εἰ μέλλει σωθεῖσαν αὐτὴν αὐτῷ δώσειν γυναῖκα· ἐπὶ τούτοις γενομένων ὄρκων, ὑποστὰς τὸ κῆτος ἔκτεινε καὶ τὴν Ἀνδρομέδαν ἔλυσε.

## SPHINX.

551. Κρέοντος δὲ βασιλεύοντος, οὐ μικρὰ συμφορὰ κατέσχε Οἴβας. Ἐπεμψε γὰρ Ἡρα Σφίγγα· εἶχε πρόσωπον μὲν γυναικός, στήθος δὲ λέοντος καὶ πτέρυγας ὄρνιθος. Μαδούσα δὲ αἶνιγμα παρὰ Μουσῶν ἐπὶ τὸ Φίκειον ὄρος ἐκαθέζετο καὶ τοῦτο προὔτεινε Οἴβαίσι. Ἦν δὲ τὸ αἶνιγμα· Τί ἐστὶν ὃ μίαν ἔχον φωνὴν τετράπου καὶ δίπου καὶ τρίπου γίγνεται; Χρησμοῦ δὲ Οἴβαίσις ὑπάρχοντος τηρικαῦτα ἀπαλλαγῆσθαι τῆς Σφιγγός, ἠνίκα ἂν τὸ αἶνιγμα λύσωσι, προσιόντες πολλοὶ ἐπειρώωντο εὐρεῖν, τί τὸ λεγόμενον ἐστίν· ἐπεὶ δὲ μὴ εὕροιεν, ἀρπάσασα ἓνα κατεβίβρωσκε· Πολλῶν δὲ ἀπολλυμένων καὶ τὸ τελευταῖον Αἴμιμος τοῦ Κρέοντος, κηρύσσει Κρέων τῷ τὸ αἶνιγμα λύσονται καὶ τὴν βασιλείαν καὶ τὴν Λαΐου δώσειν γυναῖκα. Οἰδίπους δὲ ἀκούσας ἔλυσε εἰπὼν τὸ αἶνιγμα τὸ ὑπὸ τῆς Σφιγγός λεγόμενον ἀνθρωπον εἶναι· γεννᾶσθαι γὰρ τετράπου βρέφος τοῖς τέτταρσιν ὀχοῦμενον κώλοισι, τελειούμενον δὲ τὸν ἀνθρωπον εἶναι δίπου, γηρῶντα δὲ τρίτην προσλαμβάνειν βάσιν τὸ βᾶκτρον. Ἡ μὲν οὖν Σφίγξ ἀπὸ τῆς ἀκροπόλεως ἑαυτὴν ἔρριψεν, Οἰδίπους δὲ καὶ τὴν βασιλείαν παρέλαβε, καὶ τὴν μητέρα ἔγημεν ἀγνοῶν.

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## NOTES.

### FABLES.

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These Fables are from a collection bearing the name of Aesop, the celebrated fabulist of antiquity, who probably lived about 600 B. C. He was born a slave, but, having obtained his freedom, he entered upon a course of travel, and became distinguished as a wit and a philosopher. Many of the fables ascribed to him were probably composed by later writers.

488. ἰδών, 2 aor. act. part. of δράω.—ἔφη, imp. 3 sing. of 215 φημί.—ἂν ἦν, *would be*, 436.

489. Ὁ δέ, *and it, the lamb*: the article with δέ is often best rendered by *and*, with the appropriate pronoun.—κατέφυγε, 2 aor. of καταφεύγω.—προσκαλουμένου . . . λέγοντος, genit. absol. with λίκου, denoting time, *when the wolf called*, &c. 448.—ἐκεῖνος, *that one, he*, i. e. *the lamb*.—'Αλλ', *well but*, assenting to what had been said; i. e. *true, he will sacrifice me, but*.—ἐστί, *what is the subject?*—διαφθαρῆναι, 2 aor. infin. pass. of διαφθεῖρω.

490. ἐπιστάς, from ἐπίστημι.—ἄρδεύοντι, 442.—αὐτοῦ, genit. of source after ἐπυνθάνετο, *inquired of him, asked from him*. This verb takes the same construction as those of hearing, 346.—μεμαρασμένα, perf. pass. part. of μαραίνω.—κακείνος, καὶ ἐκεῖνος, *and he*.—τῶν μὲν, *the former*, referring to τὰ μὲν ἄγρια.

491. τίκτουσαν, lit. *laying*; translate *which laid*.—πλείους, 216 accus. pl. of πλείων, comparative of πολὺς; decline like μείζων, 148.—τέξεται and τεκεῖν from τίκτω.—ἡμέρας, 383.—τούτο, *this*, referring to the condition, εἰ . . . παραβάλοι.—γενομένη, 2 aor. mid. part. of γίγνομαι, *having become*, or *when she had become*.

492. τῶν . . . βουλομένων, gen. absol. denoting time, *when the birds wished*.—χειροτονεῖν, *to extend or raise the hand*, as in voting; hence, *to elect, choose*.—σοῦ βασιλεύοντος, lit. *you being king*; translate *while you are king, or if you are king*.—ἡμῖν, indirect object, 342.

## PAGE

216 493. ῥοπάλοις, dative of means, 386.—παλοντα belongs to ὀνηλάτην.—ἔφη takes the rest of the sentence as direct object.—'Ἄλλ', *but*: the thought is, Before I deemed you happy, *but* now I do not.—δρῶ, give the direct object.

494. Ἔχων, *having*; translate *who had*, 442.—κίνα Μελιταίων, *Melitan dog*. The lap-dogs of Melite, now Malta, were, according to Strabo, much esteemed by the Roman ladies.—διετέλει . . . προσπαίζων, lit. *continued playing*; trans. *was continually playing*.—εἰ . . . εἶχεν, *if at any time he took (had) his-meal out of doors*.—ἐκόμιζε, *he used to bring, was wont to bring*; imperfect to express customary action.—αὐτῷ, *for him*, i. e. the dog.—ζηλώσας, *having envied*; trans. *from envy*, as the cause of his action, 448.—προσέδραμεν, 2 aor. act. of προστρέχω.—αὐτός, *himself*; trans. *of his own accord*, i. e. uncalled.—After ἐκέλευσε supply τινά, *some one*.—παλοντα . . . ἀναγαγεῖν, lit. *beating to take*; trans. *to beat him and to take him*.—τοῦτον, *this one*, i. e. the ass.

217 495. Χαλκοῦ, lit. *brass*, hence *brazen trumpet*; governed by πλήν, *except*. H. 619: C. 349: S. 194.—Διὰ τοῦτο γάρ; there is an ellipsis here, and γάρ introduces a reason for that which is omitted. The thought is, *We will not grant your request, for, &c.*—μᾶλλον τεθνήξῃ, *you shall more surely die*; τεθνήξῃ is in the fut. perf. mid. of θνήσκω.—μὴ δυνάμενος, *not being able*; trans. *though not able, or without being able*.

496. Χειμῶνος ἔρα, *in the season of winter, or simply in the winter*, 383.—μύρμηκας . . . τροφήν, 357: H. 553: C. 435, 436: S. 165.—What is the direct object of εἶπον? See 422.—τὸ θέρος, *during the summer*, 383.—ὁ δέ, *but he*, i. e. the cicada.—γελάσαντες εἶπον, lit. *having laughed, said*; trans. *laughed and said*.—'Ἄλλ', see note on this word in 489.—With χειμῶνος supply ἔραις.—εἰ . . . ἤβεις, *if you riped*; the indicative to denote a real case, 436.

497. Κρίθην, *barley*, still much used in the East as food for horses.—κλέπτων . . . πωλῶν, participles denoting time, *while he was stealing and selling*, 448.—πάσας ἡμέρας, lit. *all days*; trans. *every day*, 383.—τὴν τρέφουσαν, lit. *the supporting*; trans. *which supports me*, 442.

498. ἐλθόντος, 2 aor. part. of ἔρχομαι. The participle denotes time relative to the principal verb; if the participle is present, its time is the same as that of the verb; but if it is past, it denotes time past with reference to that verb. Here ἐλθόντος is past with

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reference to *ἡρώτα*, which is itself past; hence the participle has the force of the pluperfect, *when the stag had come*: *διαφθείροντος*, on the contrary, being present, denotes the same time as *ἡρώτα*; hence translate *was destroying*.—*εἰ δύναται*, *if*, or *whether*, *he* (the man) *would be able*.—*μετ' αὐτοῦ*, *with him*, the horse.—*ἔφησεν*, aor. of *φημί*, *to say yes*.—*ἐὰν λάβῃ*, *if he* (the horse) *would take*; *λάβῃ*, 2 aor. subj. of *λαμβάνω*.—*αὐτός*, *he himself*, the man.—*ἀναβῆ*, 2 aor. subj. of *ἀναβαίνω*.—*ἔχων*, *having*, may be translated *with*.—With *συνομολογήσαντος* supply *τοῦ ἵππου*.—*ἀντὶ τοῦ τιμωρήσασθαι*, lit. *instead of the to avenge himself*, translate *instead of avenging himself*. See 440, R. 2.

499. *ὡς . . . ὄντας*, *as being*, i. e. because they were.—After *ὡς . . . εὐμήκη*, supply *ὄντα*, from *ὄντας*, above.—*πίνων*, 2 aor. part. of *πίνω*.—*καταλαβόντος*, from *καταλαμβάνω*.—*δραμών*, 2 aor. part. of *τρέχω*; *ἐμβάς* of *ἐμβαίνω*; *ἐμπλακείς*, 2 aor. pass. part. of *ἐμπλέκω* (*ἐν* and *πλέκω*, 240); the first and second denoting time, the third means, *when he had run and had entered*, &c.; *he was caught by having become entangled*.—*ᾧ . . . ἐγώ*, nominative used in exclamations. H. 541: C. 343.—*ἐκ*, lit. *from*, here *by means of*.—*προεδόδην*, 1 aor. pass. of *προδίδωμι*, *to betray*.

500. *μικρὸν*, used adverbially, *almost*.—*ἀποθανεῖν*, 2 aor. infin. of *ἀποθνήσκω*; for government, see 435.—*ἐκ τρίτου*, lit. *from the third* (time); trans. *the third time*.—*αὐτοῦ* depends upon *κατεδάβρησεν* by the force of the preposition *κατά*.—*προσελθοῦσα*, 2 aor. part. of *προσέρχομαι* (*πρός* and *έρχομαι*).—*ὡς . . . διαλεχθῆναι*, lit. *as even having approached to converse*; trans. *as even to approach and converse* (with him).

501. *ἐξήλθον*, 2 aor. of *ἐξέρχομαι*.—*πολλῆς . . . συλληφθείσης*, lit. *much game therefore having been jointly taken*; trans. *when therefore much game had been taken between them*; *συλληφθείσης*, 1 aor. pass. part. of *συλλαμβάνω* (*σύν*, *together*, and *λαμβάνω*, *to take*).—*διελείν*, 2 aor. of *διαίρω* (*διά* and *αίρω*), *to take apart*; trans. *to divide* (it, i. e. the game).—*ἐκ τῶν ἴσων*, lit. *from the equal*; trans. *of equal value*.—*προὔτρέπετο* for *προετρέπετο*, imperf. mid. of *προτρέπω*, *urged them*.—*κατέφαγεν*, 2 aor. act. of *καταφάγω*, not used in pres.; *κατεσθίω* supplying its place.—*ἡ δ'*, *and she*, the fox.—*βραχύ τι*, *some trifling thing*.—*κατέλιπε*, from *καταλείπω*.—With *λέων* supply *ἔφη*.—After *συμφορὰ* supply *ἐδίδαξεν* from the preceding question.

## JESTS.

## PAGE

These Jests or Witticisms are from a work ascribed to Hierocles, a philosopher and wit who flourished at Alexandria, in the fifth century of our era.

- 219 502. Σχολαστικός, properly a scholar, a philosopher, then one who makes pretension to learning, a pedant. The object of Hierocles in these jests is to ridicule such pretensions. This word may generally be translated *pedant*, though in some instances *simpleton* will accord better with the context.—οἰκίαν πωλῶν, *selling a house, or having a house to sell.*—εἰς δεῖγμα, *for a sample.*—περιέφερον, imperfect to denote customary action, *used to carry about.*

503. εἰδέναι, 2 perf. infin. of ὄραω, *I see*; 2 perf. οἶδα, *I have seen, hence I know.* Synopsis as follows: Indic. οἶδα, Subj. εἶδῶ, Opt. εἶδειην, Imp. ἴσθι, Infin. εἰδέναι, Part. εἰδώς.—ἐσοπτήζω, imperf. mid. without the augment.

504. μαδῶν, 2 aor. part. of μανθάνω.—ζῆ, pres. indic. act. 3d sing. of ζάω, irregular contraction, for ζῆ.

505. εἰς χειμῶνα ναυαγῶν, *being shipwrecked in a storm*; lit. *into a storm*: the Greek involves the idea of coming *into* the storm, i. e. of being caught in it.—πρὸς τὸ σωθῆναι, lit. *to the to be saved*; render *for safety, or to save himself.*

506. τῶ ζῶντι, *the one who was still alive*; supply ἀδελφῶ.

508. ὑπεισελθῶν, 2 aor. act. part. of ὑπεισέρχομαι.—ὑφαπλάσασατο; observe the omission of the temporal augment.—τὸν κόλπουν, *the bosom, lap*; here *the lap or folds of his robe.*—ὡς ὑποδεξόμενος; ὡς with fut. part. denotes *purpose or intention*; render *with the intention of catching, or simply to catch.*

509. What is the direct object of ξμαδον? 423.—κάκεινος, by crasis for καὶ ἐκείνος.—After ὁ σχολαστικός supply ἔφη.—ὁ εἰπὼν μοι, *he who told me*, 442.—πολλῶ, *by much, or much.* With comparatives the measure of difference is often expressed by the dative. H. 610: C. 419: S. 197: N. 3.—σου, 452.

510. Ὡμοσεν, from ὕμνημι.—ἕδατος, 346.

511. Καθ' for κατὰ.—Ὁ δέ, supply ἔφη.—Σύγγνωδι, 2 aor. imp. of συγγιγνώσκω (σύν and γιγνώσκω). Synopsis of 2 aor. of γιγνώσκω is: Ind. ἔγνω, Subj. γινῶ, Opt. γνοίην, Imp. γνῶθι, Infin. γνῶναι, Part. γνούς.—μοι, indirect object.—ἔτι οὐ προσέσχον, lit. *that I did not have (my mind) to (you)*; supply τὸν νοῦν and σοί; render *that I did not notice you.*

513. *πυδομένου . . . τιος*, 448; *πυδομένου*, from *πυδομαι*.

514. *δαπανημάτων*, 346.—*ἡμῖν* depends upon *σύν* in *σύγχαίρε*.  
—*τρέφει*, why singular? 326.

515. *ἐν Ἑλλάδι ὄντι*, *who was in Greece*, 442.—*τοῦ . . . ἀμελήσαντος*, 448.—*συνώφθη*, 1 aor. pass. of *συνοράω*; the agent is *τῷ φίλῳ*, the dative instead of the genitive with *ὕπό*, 386, III.—*ἀπέστειλας*, from *ἀποστέλλω*.

## ANECDOTES.

These Anecdotes of eminent men in antiquity are mainly from the works of Diogenes Laertius and Plutarch; a few are from Stobaeus and Aelian.

516. *Ἀγησίλαος*, celebrated Spartan king.—*θανάτου*, 346.  
—*καταφρονήσας*, *having despised*; render *by having disregarded*; this answers the question *πῶς*, 448.—2. *Ταῦτ'*, supply *δεῖ μανθάνειν*.—*οἷς*, dat. of means with *χρήσονται*. render like direct object *which* they will use.—3. *διὰ τί μάλιστα*, *for what reason especially*.

517. 2. *ἀπερύκειν* depends upon *ικανό*. H. 767: C. 620: S. 221 219.—3. *Μαντινεία*, city in Arcadia, famed for the victory of Epaminondas over the Spartans, 362 B. C., and that of Agis over the Argives, 418 B. C.—*καλυόμενος*, *being restrained* (by others).  
—*τὸν . . . βουλόμενον* is the subject of *μάχεσθαι*, 413, 3). H. 773: C. 626: S. 158.

518. *Ἀλκιβιάδην*, an Athenian general and demagogue, of rare talents, but of unprincipled character. He refused to obey the summons of his country when ordered home from Sicily on a charge of sacrilege. Sentence of death was accordingly pronounced against him in his absence.—*Ἐγώ*, supply verb from *πιστεύεις* above, *I would not commit the decision even to my mother*.  
—*μέλαιναν ψῆφον*; the black pebble was used in voting for condemnation; the white, for acquittal.—2. *κατέγνωσται*, perf. pass. of *καταγιγνώσκω*, with augment in place of reduplication.  
—*Δείξωμεν*, *let us show*.—*Δεκελικὸν . . . πόλεμον*; the latter part of the Peloponnesian war is so called from the town of Decelea in Attica, where, at the suggestion of Alcibiades, the Laedaeamians, in the spring of 413 B. C., established a permanent encampment.



## PAGE

- 221 519. τοὺς ἄνδρας νικήσαντας, *those who have conquered men*; ἄνδρας, object of νικήσαντας.
520. Ἀνάχαρσις, a Scythian of noble family, who visited Athens, in the time of Solon, to acquire wisdom.—Αἰτοί, supply πολλοί μοι εἰσιν.—2. σὺ δέ, supply ὕνειδος εἰ.
- 222 521. πρὸς τὸν . . . καλοῦντα . . . Ἀθηναῖον, *to the Athenian who called*.—μεμαθήκαμεν, from μαθάνω.—2. Κηφισοῦ; the Cephissus is a small stream near Athens, the Eurotas a river near Sparta. The retort of the Spartan is particularly spirited, "We have never driven you from the Eurotas," for the best of reasons, you were never there.—Εὐρώτα, genit. for Εὐρώτου.—3. ἔφη, supply Ἀνταλκίδας.
522. εἶργασμαι, perf. mid. of ἐργάζομαι; observe peculiarity of augment, εἰ for ἦ.—τί . . . φιλοσοφίας, *what advantage had accrued to him, or what advantage he had derived from philosophy*; περιγέγονεν, perf. of περιγίγνομαι, translated by the pluperf., because it is perfect with respect to ἐρωτηθεῖς, which is itself past.—Τὸ . . . δμικεῖν, subject of περιγέγονεν understood.
523. 2. Τοσοῦτου, 386.—Πρίαυ, imperat. 2 aor. mid. of πρίαιμαι, not used; supply ἀνδράποδον.—3. ἐπὶ . . . ζῆν, *for the extravagantly to live*; render *for his extravagant living*.—4. τοῦ . . . λέγειν, used as noun in gen. limiting ἐξουσίαν, 440, R. 2.—τοῦ . . . ἀκούειν, gov. by ἐξουσίαν understood.—With ἐγὼ supply ἐξουσίαν ἔχω.
- 223 524. μὴ πιστεύεσθαι is subject of περιγίγνεται, understood: this is the κέρδος which they receive.—2. Χάρις, supply γηράσκει.—5. Ὅσφ; see note on πολλῶν, 509.—Οἱ ζῶντες, supply διαφέρουσι.—7. εἴη, opt. because dependent upon past tense, as καυχώμενον relates to the same time as ἔφη, 421.—πατριδος gov. by ἕξιος, *worthy of*.
525. δι' αἵματος, lit. *through, by means of blood*; render *with or in blood*.—μέλανος, *black, hence ink*.—Δράκων, Athenian law-giver, whose code, from its severity, was said to be written *in blood*.—2. ἐκέλευον . . . προσεχόντων, *when they (the people) did not attend*: supply τὸν νοῦν.—ἐπιτρέψωσιν, subj. of purpose.—προτρεψαμένων, supply εἰπεῖν: observe difference of force between this word and ἐπιτρέπω, *to permit*: this means *to urge forward*, so eager were they to hear that they even urged him to speak.—ὀδόν, accus. of kindred signification as in the Eng. *to go a journey*.—ἔπτῃ, 2 aor. of ἵπταμαι.—ἔπαθεν, 2 aor. of πάσχω.—Κεχόλωται, supply Δήμητρα, as subject.

526. Ἑλλάδος, gov. by ποῦ, 151.—ἴδοι, 424.—οὐδαμοῦ, Dio- genes could not find a man any where. See 6, below.—2. τοιοῦτον, *such*, i. e. *the blush of modesty*, implied in ἐρυθριῶν.—3. σου, 346.—5. Κἀγώ = καὶ ἐγώ.—δ κύων, a name often given to Diogenes from his habits of life.—6. μεθ' ἡμέραν, *by day*; μεθ' for μετά.—7. ἀλούς, 2 aor. part. of ἀλίσκομαι.—ἔρχειν, supply οἶδα.—κῆρυκα, *the crier at the auction*.—8. εἰσίτω, imperat. 3 sing. of εἶσιμι (eis and εἶμι, *to go*); εἶμι (*to go*) is irregular. Synopsis of the Present is as follows: Ind. εἶμι, Subj. ἴω, Opt. ἰοίην, Imp. ἴθι, Inf. ἰέναι, Part. ἰών.—10. Πλάτωνος ὀρισσαμένου, *when Plato had given the definition, καὶ εὐδοκιμοῦντος, and was making a reputation by it*.—τίλας, from τίλλω.—εἰσηνεγκεν, from εἰσφέρω.

528. Ἀπό, lit. *from*; render on account of.—ἔστιν, *is possible*; what is its subject?—2. ἡμῶν depends upon ἐγγύς,—ἡμεῖς, supply πάρεσμεν.—ἀντέγραψε. This was during his memorable defence of Thermopylae, 480 B. C.—Μολὼν λάβε, *having come take*; render *come and take* (them).—μολών, 2 aor. part. See ἔμολον, under βλώσσω.

529. εἶθισε, 1 aor. of εἶδίζω, augment εἰ for ἦ.—3. Ὅπως . . . διαλείπωμεν, *that we may never cease honoring, &c.* Supply the leading clause.

530. ὁπότε μέλλοι, *whenever he was about, &c.*: the opt. here, as often, is used of repeated action.—Πρόσεχε, supply τὸν νοῦν, *attend, take heed*.—Ἑλλήνων καὶ Ἀθηναίων, in apposition with ἐλευθέρων, 443.—2. μέλαν ἱμάτιον, i. e. in mourning.

531. λέοντος στρατηγούντος, lit. *a lion being general*; render *with a lion for its general*.—δεκά στρατηγούς; ten generals were elected yearly at Athens.—αὐτὸς γὰρ . . . εὐρηκέναι, *for that he himself had found = for he said that he, &c.*; εὐρηκέναι from εὐρίσκω.

532. 2. Τῆς γυναϊκός, *his wife*, Xanthippe.—ἐβούλου, sc. ἀπο- δῆσκειν με.—4. ἠδονῶν, gov. by ἀπέχεσθαι understood.

533. Τῶν . . . μνωμένων, dep. upon τὸν ἐπιεικῆ, 151.—χρήματα, scil. δεόμενα.—2. ἔτι . . . ὦν, abridged temp. clause, 448.—στρατηγῶν, part. *commanding*. There were ten Athenian generals in the field, Themistocles among the number, but Miltiades was the general in command on the day of the battle. This is the celebrated battle of Marathon, in which 10,000 Athenians, aided by 1,000 Plataeans, in the year 490 B. C. won a signal victory over at least 100,000 Persians.—ἐντυχεῖν, 2 aor. infin. of ἐντυγχάνω.—τὸ Μιλτιάδου τρόπαιον, *the trophy of Miltiades* in commem-

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226 oration of the victory.—3. Ἀχιλλεύς . . . Ὀμηρος, the former the hero of the Iliad, the latter its author.—Ὀλυμπιάδων, the Olympic games, celebrated at Olympia in Elis once in four years. Διὸς Olympic victory was one of the highest honors which a Greek could attain.—4. ὁ δὲ, *he*, Themistocles.

534. Εἴμαρτο, plur. pass. of μέλωμαι, with the force of imperf. used impers. *it was fated*.—δάρηναί, 2 aor. pass. of δέρω, sc. εἴμαρτό σοι. Zeno was a Stoic; the slave therefore endeavored to justify himself on the Stoic principle that every thing was fated.

—2. ὄτα, from οὖς.—πλείω, neut. pl. comp. of πολὺς.—ἤττονα, n. pl. of κακός, *less*.—συνεβήθηκεν, perf. act. of συβρέω.

227 535. τοῦ . . . ἀνδρός, *her husband*, Admetus king of Pherae.

An oracle had declared that he could not recover from his illness unless some one would die in his stead. Alcectis offered herself as the substitute.—2. ἐξοστρακισμόν, *ostracism*. The Athenian government sometimes decreed that the citizens might write upon shells (ὄστρακον) the names of any persons whom they wished to banish. The one against whom the most votes were cast (if not less than 6,000) went into banishment for ten years. Aristides, one of the purest and best of the Athenian statesmen, was a victim of this unjust institution.—Γιγνώσκεις γάρ, &c. object of ἔφη: γάρ, *for*; render *then*, as often in questions. There is an ellipsis: Why do you ask this, *for do you know?*—τῆ τοῦ, &c. *the name of the Just*. The rustic voted against him simply because he was tired of hearing him called the Just. Probably many a vote cast at the ostracism was supported by no better reason.—

3. ὁ Ἀγησιλάου, *the son of Agesilaus*, sc. υἱός; the article is often so used before a genitive to denote *son* or *daughter*.—Χαιρωνεῖα, city in Boeotia, famed for the victory of Philip over the Greeks, 338 B. C.—σκληροτέραν, *somewhat harsh*, or *too harsh*.—γεγενημένην, from γίγνομαι.—νικᾶν, 430, 2).—7. ἵνα σιγᾶν, sc. μάθης.—8. κατὰ . . . τρόπον, *according to or in the style of his country*, i. e. with *laconic* (from Laconia) brevity.—Ὀμηρον, Ἡρόδοτον, the two great Epic poets of Greece; the former treated of war, the latter of the arts of peace, husbandry, &c.; hence called the poet of the Helots, who were serfs, and cultivated the soil for their Spartan lords.—9. ἀπέχιστος; Sparta, unlike Athens, was but a group of unpretending villages, without even an encircling wall to give it the appearance of a city; it was, however, well protected by mountain barriers, though the Spartan boast, in the anecdote before us, contains much truth.—10. μεμαθηκότα, fro.

μανθάνω.—11. ἀφήκεν, from ἀφήμι.—τιμωρίας, 452.—16. 227  
 ἔχοι, 424.—ἔφη agrees with Στρατόνικος.—Σὺν τοῖς θεοῖς in-  
 volves a pun, as it may mean either *with the blessing of the gods*,  
 as his hearer would understand it, or *with* (i. e. including) *the gods*  
 (the nine Muses and the Apollo), as he intended it.—δῶδεκα, sup-  
 ply μαθητὰς ἔχω.—17. λέγουσιν, part. dat. pl.

## LEGENDS.

These Legends are from an ancient work entitled Περὶ Ἀπί-  
 στων Ἱστοριῶν, whose object was to show that many of the Grecian  
 legends were historical fictions, having indeed a basis of fact, but  
 being in all their details fabrications of poets and fabulists. This  
 general view of mythological stories is perhaps correct, though the  
 particular explanations here given may not be worthy of much  
 confidence. The work is ascribed to Palaephatus, of whom little  
 is known: he probably lived in the fourth century before Christ.

536. Ὀδυσσεύ, one of the most celebrated of the Grecian 228  
 heroes at Troy. Πίς wanderings form the subject of the Odyssey  
 of Homer.—ἀσκῶ, a *leathern bag*; according to Homer, made of  
 the skin of an ox nine years old.—ὡς οὐκ οἶδ' ἔτι, lit. *that (this is)*  
*not (such) as (to be)*; render *that this is not possible*.—τῆ . . .  
 αὐτοῦ, *his city*, i. e. Lipara, on the island of the same name in the  
 Aeolian group.—περιεβέβλητο, from περιβάλλω.

537. ἀλήθεια, sc. ἐστίν.—ἦδε, *this*, i. e. as follows.—ἄτε 229  
 . . . ἐργαζομένων, *as tilling*; render *since they tilled*.—ἵπποτρο-  
 φεῖν . . . ἐπελάβετο, *he undertook to keep horses*, interested himself  
 in keeping horses.—μέχρι τούτου . . . ἕως οὗ, lit. *until this (time)*,  
*until which (time)*, sc. χρόνου; render simply *until*. The Greek  
 idiom often uses correlatives, where in English a single adverb is  
 sufficient (429): *he delighted in horses until he lost*, &c.: μέχρι  
 and ἕως with the force of prepositions govern the genitive.—  
 ἀπώλεσε, from ἀπόλλυμι.—κατηνάλωσεν, from καταναλίσκω.—  
 προήχθη, from προάγω.

538. ἔχει ᾧδε, *has itself thus*; render *is as follows*.—οἷα λέ-  
 γεται, *such as it is said (to be)*; se. εἶναι.

539. Ληγκέα . . . ἑώρα, lit. *they say Lynceus that he saw*; Greek  
 idiom; render *they say that Lynceus saw*: ἑώρα, imperf. of ὄρω,  
 with both temporal and syllabic augment.

## PAGE

- 230 510. τὴν Φοίνικος, *the daughter of Phoenix*. See Note 535, 3. The common tradition makes Europa the daughter of Agenor and sister of Phoenix. Palaephatus here follows the Homeric account. —ἀφικέσθαι, from ἀφικνέομαι. —ἀναβῆναι, from ἀναβαίνω. —εἶπεν, from εἰρίσκω. —προσανεπλάσθη, from προσαναπλάσσω.
541. ἐφ' ἃ μῆλα, *and that in quest of these apples*; the relative at the beginning of a clause is often best rendered by a demonstrative or by a personal pronoun. —ἐκαλοῦντο Ἑσπερίδες, i. e. *daughters of Hesperus*. —Μῆλα . . . πρόβατα; Palaephatus supposes the fable of the golden apples guarded by the dragon, to be founded on the twofold use of μῆλα and Δράκων: the former meaning either *apples* or *sheep*; the latter either *Draco* (proper name) or *dragon*. —περιέλασας, from περιελαύνω. —χρυσᾶ μῆλα, *golden sheep*, so called because very beautiful, as described above.
- 231 542. ἐν . . . πόντῳ, *on the shore of*. —ἐν τοῖς ἀνδρώποισι, 282. —οὔσας Γηρυόνου τοῦ Τρικάρηνου, *belonging to Geryon, the Tricarenian* (i. e. of Tricarenia): Γηρυόνου depends upon οὔσας like the English possessive *being Geryon's*: εἶμι and γίγνομαι are often followed by the genitive of the possessor. II. 572: C. 390: S. 175. The attempted explanation turns on the twofold meaning of Τρικάρηνος, *Tricarenian* or *three-headed* (τρεῖς, *three*, and κάρηνος, *head*).
543. μῦθος; observe the several modifiers: 1st, ὁ; 2d, περὶ τοῦ Ὀρφέως; 3d, from ὅτι to the end of the sentence: the predicate is ψευδής (ἔστιν). —μανεῖσαι, aor. pass. part. of μαινομαι. —ἔν τῷ τρόπῳ, supply κατὰ, *in what way*. —τότε πρῶτον, *then for the first time*; this is represented as the origin of the custom of carrying wands at the festivals of Bacchus. —κλῶνας depends upon ἔχουσαι. —ἐνεφάνετο . . . καταγόμενα, *trees (woods) seemed at first to be descending*.
544. ἔλετο, from αἰρέω. —ὁ Πελίου, *the son of Pelias*. —ἐπὶ τῆς ἐστίας, *upon the hearth*; thus rendering the appeal sacred as made in the name of the household gods. —ἐκδοτον . . . δοῦναι, *to deliver up*. —παρακαθίσας, from παρακαθίζω. —ἐπυρπόλει αὐτούς, lit. *laid them waste with fire*; render *laid waste their fields with fire*. —Ἐπεξιών, part. of ἐπέξειμι (ἐπί, ἐξ, and εἶμι). See Note on 526, 8. —συνελήφθη, from συλλαμβάνω. —Διομήδους ἵππους, 537. —τῇ αὐτοῦ στρατιᾷ, *his own army*. —ἐντυχάνω, from ἐντυγχάνω.
- 232 545. ἐπὶ Σφγγίου ὄρους, *on Mount Sphingium*, so called because it was the resort of the Sphinx; otherwise known as Mount

Phicuis, near Thebes in Boeotia.—*τὸν μὴ εὐρόντα, him who did not solve*, i. e. whoever did not solve: *εὐρόντα*, from *εὐρίσκω*.—*ἀνείλεν*, from *ἀναιρέω*.—*ἄνομα*, sc. *ἦν*.—*ἀδελφήν*, sc. *παρέλαβε*, lit. *took*, here *married*.—*Αἰσδομένη*, from *αἰσδάνομαι*: observe the accumulation of participles in this sentence.—*ἔγγιμε*, from *γαμέω*.—*ἀπῆρεν*, from *ἀπαίρω*.—*τῷ ἀποκτενοῦντι, to him who shall kill*: *ἀποκτενοῦντι*, fut. part. of *ἀποκτείνω*.—*τὰ . . . πολεμικά*, 399.—*Τὰ ἄλλα, the other*; *ἔχων ἵππον πυδῶκον* being regarded as one qualification.—*νυκτός*, 383.—*ἀπιών*, from *ἀπειμι*.—*συμβάντων*, from *συμβαίνω*.

MYTHOLOGY.

After seeing the above attempts of Palaephatus to explain the legends of the Greek Mythology, the pupil will perhaps be interested in a few extracts from the Mythology itself. The extracts here given are from the mythologist Apollodorus, who lived in the second century B. C., and the historian Diodorus Siculus, in the first century B. C.

546. *πλάσας ἔδωκεν = ἔπλασε καὶ ἔδωκεν, fashioned and gave*. 233  
—*λάδρα Διός, without the knowledge of Zeus*: *Διός* depends upon *λάδρα*, which, with the force of a preposition, sometimes governs the genitive.—*νάρθηκι, a reed*; Giant Fennel, still used by the Greeks for tapers, is meant.—*ἦσθετο*, from *αἰσδάνομαι*.—*ἔδέδετο*, from *δέω*.—*αἰξανομένων, which grew*, 442.—*πυρὸς κλαπέτος δίκην, lit. penalty of the fire stolen*; render *penalty for having stolen fire*.

547. *δηχδεισης, from δάκνω*.—*εἰς Ἄιδου, sc. δῶμα, depending* 234  
upon *εἰς* and governing *Ἄιδου, into the abode of Hades*.—*ὑπέσχετο*, from *ὑπισκνέομαι*.—*ἦν=ἔάν*.—*ἐπιστραφή*, 2 aor. pass. with force of mid. from *ἐπιστρέφω*.—*πρίν*, 430, 2).

548. *Ἀσίας* depends upon *τὴν Παφλαγονίαν*.—*περὶ, lit. around, in the vicinity of*.—*ἐπὶ πλεῖον, to a higher (degree than others)*.—*μετασχών*, from *μετέχω*.—*τραπέζης*, 346.—*τὰ . . . ἀπόρρητα, lit. the among the gods secrets, i. e. the secrets of the gods*.—*καταχθεις*, from *κατάγω, brought down, doomed*.—*τὰς ἴσας, the equal, i. e. in number*; render *the same number of daughters*.—*Εἰδ=ἔτα*.—*Ἀρτέμιδι, supply προσέταξε*.—*δυγατέρας, supply*

## PAGE

- καταξεύσαι.—τούτων ὑπακουσάντων, *when these* (Apollo and Diana) *had obeyed*.—συνέβη, from συμβάλω.—See 538.
- 235 549. Φερῶν, 346.—τῷ καταξέξαντι, *to the having yoked*; render *to the one who would yoke*.—ἄν, *if*.—ἔληται, from αἰρέω.—*ἡ τοῦ θνήσκειν ἡμέρα*, lit. *the of the to die day*; render *the day of death*.—*ἡ Κόρη*, Proserpina, the goddess of the lower world. She was worshipped in Attica as *ἡ Κόρη*, *the Maiden or the Daughter*, i. e. of Ceres.—See 544.
550. Βοράν, *as food*, in apposition with θυγατέρα.—*πασῶν* depends upon *κρείσσων*, 451.—*αὐταῖς συνοργισθεῖς*, *having become angry along with them*, i. e. sympathizing with them, as Poseidon would be likely to with his Nereids.—*Ἄμμωνος*, Jupiter Ammon the god of the Libyans.—*ἀναγκασθεῖς*, from ἀναγκάζω.—*τοῦτο*, *this*, i. e. the act contemplated in the oracle; it depends upon *ἔπραξε*, below.—*ἔρασθεῖς*, 1 aor. pass. part. of *ἐράω*, with the active signification.—*αὐτήν*, *her* (Andromeda).—*σωθεῖσαν*, *when rescued*.—*γυνᾶκα*, *as a wife*.—*ἐπὶ τούτοις*, *on these terms*.—*ὑποστάς*, from ὑφίστημι.
- 236 551. Φίκειον ὕρος; see note on Σφιγγίου ἔρους, 545.—*προὔτεινε* for *προέτεινε*, from *προτείνω*.—*τηνικαῦτα*—*ἡνίκα*, *then*—*when*, 429.—*ἀπαλλαγῆσεσθαι*, from ἀπαλλάσσω.—*Σφιγγός* depends upon ἀπαλλαγῆσεσθαι by the force of the preposition ἀπό.—*προσιόντες*, *going forward*, from πρόσεμι.—*ἀρπάσσασα κατεβίβρωσκε*, *having seized devoured* (i. e. each time); render *she seized and devoured*.—*Αἴμονος*, se. ἀπολλυμένου.—*Λαῖου*, Laius was king before Creon. In terror Creon now offers the throne and the widow of the late king to any one who will solve the enigma.—*ἔλυσεν εἰπῶν*, *solved (it) by saying*.—*τελειούμενον τῶν ἀνδρωπον*, *when grown to manhood*.—*ἔρβιψεν*, from ῥίπτω.—*τὴν μητέρα*, i. e. Jocasta the widow of Laius. Oedipus was the son of Laius and Jocasta, though he was ignorant of the fact, hence ἀγνωῶν in the text.—See 545.

## GREEK AND ENGLISH VOCABULARY.

☞ The numerals accompanying the proper names refer to articles in which those names occur.

### A.

- A; Alpha. *As a prefix à often has the force of a negative, not, without, like the English un in unwise: it is then called à privative.*
- ἄβουλος (à priv. and βουλή, counsel), *ov*, inconsiderate, foolish.
- ἀγαθός (147), ἡ, *ov*, good, brave.
- ἀγαλμα, ἄτος, τό, ornament, image, statue.
- Ἀγαμέμνων, *ovos*, δ, Agamemnon, commander of Grecian forces at Troy, 244.
- ἀγανακτέω, ἦσω, to be displeased, be angry.
- ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγεῖλα, ἡγγεῖλαι, ἡγγεῖλαι, to announce, bring tidings, bear a message.
- ἄγγελος, *ov*, δ, messenger.
- ἀγείρω, ἐρῶ, ἡγεῖρα, ἡγέρθη, to collect, bring together.
- ἄγελη, *ης*, ἡ, herd, drove of cattle.
- Ἀγισίλαος, *ov*, δ, Agesilaus, celebrated king of Sparta, 516.
- Ἄγισ, ἶδος, δ, Agis, king of Sparta.
- ἄγκυρα, *as*, ἡ, anchor.
- ἄγνοεω, ἦσω, to be ignorant, not to know.
- ἀγοράζω, ἔσω, σμαι, σθη, to buy, purchase, trade.
- ἄγ, *α*, *as*, ἡ, hunting, the chase.
- ἀγράμματος (à priv. γράμμα, letter), illiterate, ignorant.
- ἄγριος, *ια*, *ιον*, wild, uncultivated, fierce.
- ἄγρικός, *ov*, rustic, living in the country, countryman.
- ἄγω, ἔξω, ἡγάγον, ἦχα, ἦγμαι, ἦχθη, to drive, lead, conduct, draw, attract.
- ἀγών, ὦνος, δ, contest, struggle, battle.
- ἀγωνιάω, ἄσω, to be troubled or distressed, to fear.
- Ἀδελμάντος, *ov*, δ, Adimantus, brother of Plato, 421.
- ἀδελφή, ἡς, ἡ, sister.
- ἀδελφός, *ov*, δ, brother.
- ἀδικέω, ἦσω, to do wrong, to wrong, to injure.
- ἄδικος, *ov*, unjust.
- ἀδίκως, unjustly.
- Ἄδμητος, *ov*, δ, Admetus, fabled king of Phærae, 544.
- ἀδύνατος, *ov*, impossible.
- ἀεί, always, ever.
- αἶδω, or ἄδω, ἄσομαι, ἦσα, ἦσμαι, ἦσθη, to sing.
- ἀείμνηστος, *ov*, memorable, not to be forgotten.
- ἄετός, *ov*, δ, eagle.
- ἄδανάτος (à δάνατος), *ov*, immortal.
- Ἀθῆναι, *ων*, *αι* (plur.), Athens, city of Athens.
- Ἀθηναῖος (Ἀθῆναι), *α*, *ov*, Athenian.



- nian; Ἀθηναῖος, ου, ὁ, an Athenian.
- ἀδροῖω, σω, σμαι, σθην, to collect, assemble.
- ἀδύμια, ας, ἡ, sadness, dejection, despondency.
- Αἰγύπτιος (Αἴγυπτος), α, ου, Egyptian; Αἰγύπτιος, ου, ὁ, an Egyptian.
- Αἴγυπτος, ου, ἡ, Egypt.
- Ἄϊδης, ου, ὁ, Hades, the abode of the dead.
- Αἰθιοπία, ας, ἡ, Ethiopia, in Africa, 550.
- Αἰθίοψ (Αἰθιοπία), οπος, ὁ, an Ethiopian, 550.
- αἷμα, ἄτος, τό, blood.
- Αἰμων, ονος, ὁ, Haemon, fabled son of Creon of Thebes, 551.
- Αἰνείας, ου, ὁ, Aeneas, celebrated Trojan prince, 89.
- αἰνigma, ἄτος, τό, enigma, riddle.
- Αἰολος, ου, ὁ, Aeolus, fabled king of the winds, 536.
- αἰρετός (αἰρέω), ἡ, ὄν, preferable, desirable.
- αἰρέω, ἦσω, 2 aor. εἶλον, ηκα, ημαι, ἔσθην, to take, capture; *Mid.* choose, elect.
- αἰσθάνομαι; αἰσθῆσομαι, ἤσθημαι (dep.), to perceive, ascertain.
- αἰσχρός, ἄ, ὄν, shameful, base, ugly, hideous.
- Αἰσώπειος, ᾶ, ου, Aesopic, of or like Aesop, 525.
- αἰτέω, ἦσω, to ask, beg, demand.
- αἰτία, ας, ἡ, cause, reason.
- αἰτιάομαι, ἄσομαι (dep.), to blame, accuse, charge.
- αἰώνιος, ἰα, ἴον (also with two endings ἴος, ἴον), lasting, perpetual.
- Ἄκαστος, ου, ὁ, Acastus, son of Peleus, 544.
- ἀκόντιον, ου, τό, javelin, spear, dart.
- ἀκούω, ἀκούσομαι, ἤκουσα, P. ἀκήκοα, ἠκούσμαι, ἠκούσθην, to hear, listen to.
- ἀκρόπολις, εως, ἡ, citadel, acropolis.
- ἀλγέω, ἦσω, to grieve, be pained.
- ἄλεκτρυών, ἄνος, ὁ or ἡ, cock, hen.
- Ἀλέξανδρος, ου, ὁ, Alexander, *nir* named the Great, of Macedonia.
- ἀλήθεια (ἀληθής), ας, ἡ, truth.
- ἀληθεύω, εὔσω, to speak the truth.
- ἀληθής, ἐς, true, certain.
- ἀληθῶς (ἀληθής), truly.
- ἀλίσκομαι (defect. pass.); ἀλώσομαι, ἤλωκα and ἐάλωκα, 2 aor. ἤλων and ἐάλων, part. ἄλους, to be taken, be captured.
- Ἄλκηστις, ἰδος, ἡ, Alcestis, wife of Admetus, 549.
- Ἀλκιβιάδης, ου, ὁ, Alcibiades, Athenian general and politician.
- ἀλλά, but.
- ἀλλήλων (173), one another, each other.
- ἄλλος, λη, λο, other, another.
- ἄλωπης, ἐκος, ἡ, fox.
- ἄμα, together, together with, at the same time.
- Ἀμάζοντις, ἰδος, ἡ, Amazon.
- ἄμαθής, ἐς, ignorant, unlearned.
- ἄμαθια, ας, ἡ, ignorance.
- ἄμεινων (comp. of ἀγαθός), ου, better.
- ἄμελέω, ἦσω, to neglect.
- Ἄμμων, ωνος, ὁ, Ammon, the Libyan Zeus, 550.
- ἄμνος, οὔ, ὁ, lamb.
- Ἀμφίων, ονος, ὁ, Amphion, son of Zeus, said to have built the walls of Thebes by the music of his lyre.
- ἄν, a particle denoting uncertainty, possibility (436); by contraction for ἔάν, if.
- ἀνά (prep.), up, through; in comp. up, back, again.
- ἀναβαίνω (ἀνά, βαίνω), -βήσομαι, -έβην, -βέβηκα, -βέβημαι, -εβάδην, to go up, to mount.
- ἀναγιγνώσκω (ἀνά, γιγνώσκω), -γνώσομαι, 2 aor. -έγγων, -έγγωκα, -έγγωσμαι, -εγγώσθην, to know again, to read.
- ἀναγκάζω (ἀνάγκη), ἄσω, σμαι, σθην, to compel, force.
- ἀναγκαῖος (ἀνάγκη), ᾶ, ου, necessary.
- ἀνάγκη, ης, ἡ, necessity.
- ἀνάγω (ἀνά, ἔγω), -άξω, -ηγᾶγω,

- ῆχα, -ῆγμαι, -ῆχθην, to lead up, lead back, lead away.
- ἀναιρέω (ἀνά, αἰρέω), ἦσω, ἀνείλον, ἦκα, ἦμαι, ἔθην, to take up, destroy, kill.
- ἀναλαμβάνω (ἀνά, λαμβάνω), ἀναλήψομαι, ἀνελᾶβον, ἀνείληφα, ἀνείλημμαι, ἀνελήφθην, to take, take up.
- ἀναπέμπω (ἀνά, πέμπω), ψω, -πέπομφα, -πέπεμμαι, ἀνεπέμφθην, to send up, send back.
- ἀναπλάσσω (ἀνά, πλάσσω), -πλάσω, σμαι, σθην, to form, fashion, invent.
- ἀναρίθμητος, ον, countless.
- ἀνατείνω (ἀνά, τείνω), -τενῶ, ἀνέτεινα, -τέτακα, -τέταμαι, ἀνετάθην, to lift up, raise.
- ἀναφέρω (ἀνά, φέρω), ἀνοίσω, aor. ἀνήνεγκα, ἀνεήνοχα, ἀνεήνεγμαι, ἀνηνέχθην, to bear back or up, to carry up or back.
- Ἀνάχαρσις, ἴδος, ὁ, Anacharsis, Scythian philosopher.
- ἀναχωρέω (ἀνά, χωρέω), ἦσω, to go back or away, to depart.
- ἀνδράποδος, ον, τό, slave.
- ἀνδρείος, ᾶ, ον, brave, manly.
- Ἀνδρομέδα, ἡς, ἡ, Andromeda, daughter of Cepheus, 550.
- ἀνδροφάγος, ον, feeding upon man, cannibal, eating human flesh, man-eating.
- ἀνεμος, ον, δ, wind.
- ἀνέρχομαι (ἀνά, ἔρχομαι), ἀνελεύσομαι or ἀνειμι, ἀνῆλθον, ἀνελήλυθα, to go up or upon, to mount.
- ἀνευ (with gen.), without.
- ἀνέχω (ἀνά, ἔχω), -έξω, -έσχον, -έσχηκα, -έσχημαι, -εσχέσθην, to raise up, *mid.* endure, put up with.
- ἀνεψιός, οὔ, δ, cousin.
- ἀνήρ, ἀνδρός, ὁ, man.
- ἄνθος, εος, τό, flower.
- ἀνδρώπιος (ἀνδρωπος), ἡ, ον, human.
- ἀνδρωπίως (ἀνδρώπιος), humanly, as man ought.
- ἀνδρωπος, ον, ὁ or ἡ, man, woman.
- ἀνίστημι (ἀνά, ἵστημι), see 268 and 269, to set up, raise up, *mid.* to get up from seat, bed, &c.
- ἀνόητος, ον, thoughtless, stupid, ignorant.
- ἀνορθόω (ἀνά, ὀρθόω), ὄσω, to restore, repair.
- Ἀνταλκίδας, ον, δ, Antalcidas, distinguished Spartan.
- ἀντί (prep. with gen.), against, instead of.
- ἀντιγράφω (ἀντί, γράφω), see γράφω, to write back, write in reply.
- ἀντιποιέω (ἀντί, ποιέω), ἦσω, to act against, *mid.* to claim as one's own.
- Ἀντισθένης, εος, ὁ, Antisthenes, Greek philosopher, 522.
- ἀνύτω (only in pres. and impf.), to effect, accomplish.
- ἀξιόπιστος, ον, trustworthy, entitled to belief.
- ἄξιος, ἰα, ἴον, worthy.
- ἀξιόω (ἔξιος), ὄσω, to think worthy (*whether of reward or punishment*), ask, demand.
- ἀπαγγέλλω (ἀπό, from, back, ἀγγέλλω), see 248, to bring or carry tidings back, report.
- ἀπαίδευτος, ον, ignorant, uneducated.
- ἀπαίρω (ἀπό, αἶρω) ρῶ, ἀπῆρα, ἀπῆρκα, ἀπῆρμαι, ἀπῆρθην, to take away, destroy; to withdraw, depart.
- ἀπαλλάγῃ, ἡς, ἡ, release.
- ἀπαλλάσσω (ἀπό, ἀλλάσσω), ἀξω, αξα, ἄχα, αγμαι, ἀχθην, to release.
- ἀπαντάω (ἀπό, ἀντάω), ἦσω, to meet.
- ἄπαξ, once.
- ἀπειλέω, ἦσω, to threaten.
- ἄπειμι (ἀπό, εἶμι, to go), ἀπείσομαι, see εἶμι, to go away.
- ἀπερύκω (ἀπό, ἐρύκω), ξω, to ward off.
- ἀπέχω (ἀπό, ἔχω), see ἔχω, to hold from, *mid.* to obtain from.
- ἀπιστέω (ἄπιστος), ἦσω, to disbelieve.
- ἄπιστος, ον, incredible.

- ἀπό (prep. with gen.), from, after, in consequence of.
- ἀποδείκνυμι (ἀπό, δείκνυμι), see 268 and 269, to show forth, *mid.* to show or express as one's own.
- ἀποδίδωμι (ἀπό, δίδωμι), see 268, to give back, restore.
- ἀποθνήσκω (ἀπό, θνήσκω), see θνήσκω, to die.
- ἀποκρίνω, ἰνῶ, ἀπέκρινα, ἀποκέκρικα, ἱμαί, ἰδην, to separate, *mid.* to answer.
- ἀποκτείνω (ἀπό, κτείνω), see κτείνω, to slay, kill.
- ἀπόλαυσις, εὖς, ἦ, enjoyment.
- ἀπολλύμι, ἀπολέσω or ἀπολώ, ἀπόλεσα, ἀπολώλεκα, to destroy, *mid.* to perish.
- Ἀπόλλων, ἄνος, ὁ, Apollo, *god of prophecy.*
- ἀπολύω (ἀπό, λύω), see λύω, to release.
- ἀπομανθάνω (ἀπό, μανθάνω), see μανθάνω, to unlearn.
- ἀπόπειρα, ας, ἦ, trial, experiment.
- ἀπορέω, ἦσω, to be in want, be at a loss for.
- ἀπορία, ας, ἦ, difficulty, want, embarrassment.
- ἀπόρρητος, ον, not to be told, secret.
- ἀποστέλλω, ελώ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην, to send.
- ἀποστρέφω (ἀπό, στρέφω), ἦσω, to deprive of, take from.
- ἀποφαίνω (ἀπό, φαίνω), see 249, to show, declare.
- ἄπτερος, ον, without wings.
- ἄπτω, ἄψω, ἦψα, ἦμυ, ἦφθην, to fasten, to light, *mid.* to touch, to lay hold of.
- ἄρα (interrog. part. 303), ἄρ' οὐ= *nonne expects answer yes*; ἄρα μή= *num expects answer no.*
- ἄργυριον, ον, τό, silver, silver coin.
- ἄργυρος, ον, ὁ, silver.
- ἄρδευω, εύσω, to water.
- ἄρετή, ἦς, ἦ, manhood, virtue, excellence, valor.
- ἀρήγω, ξω, ξα, to help, aid, succor.
- Ἀριαῖος, ον, ὁ, Ariaeus, *commander under Cyrus.*
- ἀριθμός, οὔ, ὁ, number.
- ἀριστάω, ἦσω, to take breakfast.
- Ἀριστείδης, ον, ὁ, Aristides, *Athenian statesman surnamed the Just*, 535.
- ἀριστεύω, εύσω, to be the best or bravest.
- Ἀρίστιππος, ον, ὁ, Aristippus, *Greek philosopher*, 523.
- Ἀριστοτέλης, ον, ὁ, Aristotle, *Greek philosopher*, 524.
- ἄρμα, ἄτος, τό, chariot.
- Ἀρμενία, ας, ἦ, Armenia, *country in Asia.*
- Ἀρμονία, ας, ἦ, Harmonia, *Draco's sister*, 545.
- ἄρπάζω, ἄσω, ἄσα, ἄκα, σμαι, σδην, to seize.
- Ἄρτεμις, ἰδος, ἦ, Artemis, *Diana, goddess of the chase.*
- Ἀρχίδαμος, ον, ὁ, Archidamus, *king of Sparta*, 535.
- ἄρχω, ἄρξω, ἦρξ, ἦρξα, ἦργμαι, ἦρχθην, to rule, command; to begin.
- ἄρχων, οντος, ὁ, archon, ruler.
- ἄσεβής, ἐς, impious.
- ἄσθενής, ἐς, weak, feeble.
- Ἀσία, ας, ἦ, Asia, 548.
- ἄσκέω, ἦσω, to practise.
- Ἀσκληπιός, οὔ, ὁ, Aesculapius, *god of medicine*, 321.
- ἄσκος, οὔ, ὁ, leathern bag, sack.
- ἄστρολόγος, ον, ὁ, astrologer, astronomer.
- ἄστρονομία, ας, ἦ, astronomy.
- ἄστυ, εος, τό, city.
- ἄσφαλής, ἐς, sure, unflinching.
- ἄσφαλῶς (ἄσφαλής), securely, firmly.
- ἄτακτέω, ἦσω, to be disorderly, lead a disorderly life.
- ἄτε, ας, inasmuch as.
- ἄτειχιστος, ον, unfortified, without walls.
- ἄτεκνος, ον, childless.
- Ἀττικός, οὔ, ὁ, citizen of Attica, an Athenian.
- αὐλέω, ἦσω, to pipe.
- αὐξάνω, αὐξήσω, ηὔξησα, ηὔξηκα,

ημαί, ἤδη, to enlarge, to increase, *mid.* to grow.  
 ἀβριον, to-morrow, on the morrow.  
 αὐτός, ἡ, ὁ, self, he, she, it; ὁ αὐτός, the same.  
 αὐτουργός, οὔ, ὁ, laborer, worker, one who works with his own hands.  
 αὐχέω, ἦσα, to boast.  
 ἀφαιρέω (ἀπό, αἰρέω), see αἰρέω, to take away, release.  
 ἀφήμι, ἀφήσω, ἀφεῖκα, to release, send away.  
 ἀφικνεύομαι, ἀφίξομαι, ἀφικόμεν, ἀφίγμαι, to come, arrive at, reach.  
 ἀφίστημι (ἀπό, ἵστημι), see ἵστημι, 268 and 269, to remove, make revolt; *intransitive tenses*, to depart from, revolt from.  
 ἀχάριστος, ον, ungrateful.  
 ἀχθεῖν, ἀχθεῖσθαι, 2 aor. ἤχθεσθαι, ἤχθεσθην, to be displeased, tired of.  
 ἀχθοφόρέω, ἦσω, to bear burdens.  
 Ἀχιλλεύς, ἔως, ὁ, Achilles, *hero of the Iliad.*

## B

βαδίζω, ἴσω (ἰᾶ), ἴσα, ἴκα, to go, to march.  
 βάθυσ, εἶα, ἡ, deep, profound.  
 βακτηρία, ας, ἡ, staff, stick.  
 Βακτριανή, ἡς, ἡ, Bactriana, *country in Central Asia.*  
 βάκτρον, ον, τό, staff.  
 βακχεύω, σω, to be frantic, celebrate the rites of Bacchus.  
 Βάκχη, ἡς, ἡ, priestess of Bacchus, Bacchant.  
 βάλλω, βαλῶ, 2 aor. ἔβαλλον, βέβληκα, βέβλημαι, ἐβλήθην, to throw, hurl, cast.  
 βάρβαρος, ον, ὁ, barbarian, *applied to all who were not Greeks.*  
 βᾶσανίζω, ἴσω or ἰᾶ, to test, try.  
 Βασίλεια, ας, ἡ, kingdom.  
 βασίλεια, ας, ἡ, queen.  
 βασιλεῖον, ον, τό (common in plur.), palace, royal palace.  
 βασίλειός, ἔως, ὁ, king.

βασιλεύω, εὔσω, to be king, reign, rule.  
 βάσις, εως, ἡ, basis, support, foot.  
 βέβαιος, α, ον, firm, trusty.  
 βιβλίον, ον, τό, book, little book.  
 βίβλος, ον, ἡ, book.  
 βίος, ον, ὁ, life, period of life.  
 Βίων, ανος, ὁ, Bion, *Greek philosopher and sophist*, 535.  
 βλάπτω, ψω, ψα, φα, μμαι, φθην, to hurt, injure.  
 βλέπω, ψω, ψα, φα, μμαι, φθην, to see, look, look at.  
 βλάσκω, μολοῦμαι, 2 aor. ἐμολον, ἐμβλωκα, to go, come.  
 βοᾶω, ἦσω, to shout, cry aloud.  
 βοηθεύω, ἦσω, to assist, run to the assistance of.  
 Βοιωτός, οὔ, ὁ, Boeotian, citizen of Boeotia.  
 βορά, ἄς, ἡ, food.  
 βόσκα, βοσκήσω, ἦσα, to feed, keep.  
 βουλευώ, εὔσω, to advise, *mid.* to deliberate.  
 βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην or ἠβουλήθην (dep.), to be willing, wish, desire.  
 βοῦς, βοός, ὁ or ἡ, ox, cow, cattle.  
 βραδέως, slowly.  
 βραχύς, εἶα, ὁ, short, small, little.  
 βρέφος, εος, τό, infant.  
 βωμός, οὔ, ὁ, altar.

## Γ

γάλα, ακτος, τό, milk.  
 γαμέω, γαμῶ, ἔγημα, ἦσα, ἡμαι, ἤθην, to marry.  
 γάρ, for, indeed, then.  
 γέ, at least, indeed, truly.  
 γελάω, ἄσω or ἄσομαι, ἄσα, to laugh.  
 γελοῖος (or γέλοιος), οἶα, οἶον, laughable, absurd.  
 γεννάω, ἦσω, to beget, bring forth, bear.  
 γέφυρα, ας, ἡ, bridge.  
 γεωμέτρης, ον, ὁ, geometer, geometerian.  
 γεωμετρία, ας, ἡ, geometry.

γεωργέω, ἴσω, to till, to cultivate the soil.  
 γεωργός, οὐ, ὁ, husbandman, tiller of the soil.  
 γῆ, γῆς, ἡ, earth, land.  
 γηράσκω, ἄσω, to grow old, become old.  
 γηράω, ἄσω, to grow old.  
 Γηρύωνος, οὐ, ὁ, Geryon, 542.  
 γίγνομαι, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην, 2 perf. γέγονα, to become, come, spring from, be, be made.  
 γιγνώσκω, γινώσομαι, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, 2 aor. ind. ἐγνων, sub. γνώ, opt. γνοίην, imp. γνώθι, infin. γνῶναι, part. γνούς, to know, think.  
 γλυκός, εἶα, ὕ, sweet, agreeable.  
 γλώσσα (or γλώττα), ἡς, ἡ, tongue.  
 γναφεῖον, οὐ, τό, fuller's shop.  
 γνώμη, ἡς, ἡ, opinion.  
 γονεὺς, ἑως, ὁ, father, pl. parents.  
 γοῦν, therefore, now, certainly, indeed.  
 γράφω, ψω, ψα, φα, μμαι, φην, write, paint, propose, as law, bill, etc.  
 γυμνάζω, ἄσω, ασμαι, ἀσθην, to exercise, train, especially with gymnastics.  
 γυνή, γυναικός, ἡ, Voc. S. γυναί, Dat. Pl. γυναιξίν, woman, wife.

## Δ

δαῖς, δαιτός, ἡ, banquet, feast, meal.  
 δάκνω, δήξομαι, δέδηχα, δέδηγμαί, ἐδήχθην, 2 aor. ἐδάκον, to bite.  
 δακρύω, ὕσω, to weep, mourn for.  
 Δάμων, ἄνος, ὁ, Damon, celebrated musician.  
 δαπάνημα, ἄτος, τό, expense, money.  
 Δαρείος, οὐ, ὁ, Darius, king of Persia.  
 δέ, but, and, correlative of μέν.  
 δείγμα, ἄτος, τό, specimen, sample.  
 δεικνύμι, see 268, to show, exhibit.  
 δεινός, ἡ, ὄν, terrible.  
 δείπνον, οὐ, τό, dinner, chief meal.  
 δέκα (indec.), ten.  
 ἑκάτος, ἡ, ὄν, tenth.

Δεκελικός, ἡ, ὄν, of Decelica, Decelie.  
 δένδρον, οὐ, τό, tree.  
 δεξιά, ἀς, ἡ, right hand, pledge.  
 δέρω, δερῶ, ἐδερμ, δέδαρμαι, ἐδάρην, to flay, skin, punish.  
 δεσπότης, οὐ, ὁ, ruler, despot, master, lord.  
 δεύτερον or τὸ δεύτερον, secondly, second time.  
 δέω, δήσω, ἐδησα, δέδεκα, δέδεμαι, ἐδέδην, to bind.  
 δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην, to need, lack, mid. to ask, entreat, need, lack, often impers. δεῖ, δεήσει, &c., it is necessary, there is need, &c.  
 δῆ, indeed, in truth.  
 δῆλος, ἡ, ὄν, evident, plain.  
 δηλώω, ὄσω, to show, make plain.  
 Δημάδης, οὐ, ὁ, Demades, Athenian orator.  
 δημηγορέω, ἴσω, to harangue, address the people.  
 Δήμητρα, ἀς, ἡ, Demeter, Ceres.  
 δημοκρατία, ἀς, ἡ, democracy.  
 δῆμος, οὐ, ὁ, the people.  
 διά (prep. with gen. or acc.), through, by means of, because of, on account of.  
 διαβάλλω (διά, βάλλω), see βάλλω, to slander, accuse.  
 διαθήκη, ἡς, ἡ, will, testament.  
 διαίρω (διά, αἰρέω), see αἰρέω, to take apart, to divide.  
 διακόσιοι, αἱ, α, two hundred.  
 διαλέγω (διά, λέγω), to converse, speak with.  
 διαλείπω (διά, λείπω), see λείπω, to leave off, cease.  
 διαμάχομαι (διά, μάχομαι), to fight with.  
 διανέμω (διά, νέμω), to divide, distribute.  
 διανύω (διά, ἄνύω), ὕσω, ὕσα, ὕκα, to accomplish, finish, to cross.  
 διαρπάζω (διά, ἀρπάζω), to carry off, plunder, tear in pieces.  
 διασπᾶω (διά, σπᾶω), ἄσω, ἄσα, ἄκα, ασμαι, ἀσθην, to tear in pieces.  
 διατελέω (διά, τελέω), ἑσω, εσα, εκα, εσμαι, ἐσθην, to continue.

διατρέβω (διά, τρίβω), to pass the time.  
 διαφέρω (διά, φέρω), to differ, to surpass.  
 διαφθείρω (διά, φθείρω), ερῶ, εира, αρκα, αρμαι, ἀρην, to destroy.  
 διδασκᾶλειον, ου, τό, school.  
 διδάσκω, ἀζω, ἀξα, ἀχα, ἀγμαί, ἀχθην, to teach.  
 δίδυμος, η, ου, double, twin.  
 δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόδην, to give, present.  
 δικάζω, ἀσω, ἀσα, σμαι, σθην, to judge, decide.  
 δίκαιος, α, ου, just, fair.  
 δίκαιως (δίκαιος), justly.  
 δικαστής, ου, ὁ, juror, dicast.  
 δίκη, ης, ἡ, right, justice, penalty.  
 Διογένης, εος, ὁ, Diogenes, the Cynic.  
 Διομήδης, εος, ὁ, Diomede, Thracian king.  
 Διονύσιος, ου, ὁ, Dionysius, king of Syracuse.  
 Διόνυσος, ου, ὁ, Dionysus, Bacchus, god of wine.  
 διότι, because, since.  
 δίπους, δίποδος, two-footed, having two feet.  
 δῖς, twice.  
 διπλός, ἡ, ὄν, double, two-fold.  
 διψᾶω, ἦσω, to thirst.  
 διώκω, ζω, ξα, aor. pass. ἐδιώχθην, to pursue, seek.  
 δοκέω, δόξα, ἔδοξα, δέδογμαί, ἐδόχθην, to think, to seem; *impers.* δοκεῖ, &c., it seems, seems good, &c.  
 δοκιμάζω, ἀσω, to prove, test, try.  
 δολῶω, ὠσω, to deceive, cheat, beguile.  
 δόξα, ης, ἡ, glory, fame.  
 δορά, ἀς, ἡ, skin.  
 δουλεύω, εύσω, to serve, be slave or servant.  
 δούλος, ου, ὁ, slave, servant.  
 δουλόω, ὠσω, to enslave.  
 Δράκων, οντος, ἑ, Draco, 525, 541.  
 δράκων, οντος, ὁ, dragon.  
 δραχμή, ης, ἡ, drachma, coin worth 17 cents.  
 δυνάμαι, δυνήσομαι, δεδύνημαι, ἐδυ-

νήθην or ἡδυνήθην (this verb often takes η instead of ε for its augment), to be able.  
 δυνάμεις, εως, ἡ, force, power.  
 δυναστεύω, εύσω, to have power of supremacy.  
 δύο, two.  
 δώδεκα, twelve.  
 δῶρον, ου, τό, gift, present.

## E

ἐάν, if.  
 ἐαυτοῦ (168), ἡς, οὔ, himself, herself, itself.  
 εἶω, εἶσω, εἶασα, εἶακα, εἶαμαι, εἶάθην, to let, permit, let alone, leave.  
 ἐγγράφω (ἐν, γράφω), see γράφω, to write in.  
 ἐγγύς (with gen.), near.  
 ἐγείρω, ερῶ, εира, ἐγήγερκα, ἐγήγερμαι, ἡγέρθην, to excite, incite.  
 ἐγκωμιάζω, ἀσω, ἐνεκωμιάσα, κα, σμαι, ἐνεκωμιάσθην, to praise, extol.  
 ἐγκώμιον, ου, τό, eulogy, praise.  
 ἐγχειρίζω, ἰσω, ἴσα, ἴκα, to put into one's hands, entrust to.  
 ἐγγχελυσ, ἴος, ὁ or ἡ, eel.  
 ἐγώ, ἐμοῦ, ἰ; ἔγωγε, ἰ for my part, ἰ indeed.  
 ἐθέλω, ἦσω, ἦσα, ἦκα, to wish.  
 ἐθίζω, ἐθίσω, ἐθίσσα, εἰθίκα, εἰθίσμαι, εἰθίσθην, to accustom.  
 εἰ, if, whether.  
 εἶδον, 2 aor. of ὄραω.  
 εἶδος, εος, τό, form, appearance.  
 εἶδωλον, ου, τό, image.  
 εἰκῆ, in vain, to no purpose.  
 εἰκός, ὅτος, τό, probable, likely.  
 εἰκω, εἴξω, εἴξα, to yield to, submit to.  
 εἰκών, ὄνος, ἡ, image, statue.  
 εἶλωσ, ὠτος, ὁ, Helot, Lacedaemonian slave.  
 εἴμαρμαι, perf. of μείρομαι.  
 εἰμί, ἔσομαι, see 276, to be; ἔστιν, it is possible.  
 εἴμι, εἴσομαι, synopsis of pres.; ind.

- εἶμι, subj. ἴω, opt. ἰοίην, imp. ἴθι (3 pers. ἴτω), infin. ἰέναι, part. ἰών.  
 εἶπον, es, 2 aor. of εἶπω (not used), I said, related.  
 εἰρήνη, ης, ἡ, peace.  
 εἷς, μία, ἓν, one.  
 εἰς (prep. with accus.), to, into, for, upon.  
 εἰσεμι (eis, εἶμι), see εἶμι, to enter, go in.  
 εἰσέρχομαι (eis, ἔρχομαι), to come into, enter.  
 εἰσφέρω (eis, φέρω), to bear or carry into.  
 εἶτα, then, afterwards.  
 ἐκ (before vowels ἐξ, prep. with gen.), from, out of, by means of.  
 ἕκαστος, η, ον, each, every.  
 ἕκδοτος, ον, delivered up.  
 ἐκεῖ, there.  
 ἐκεῖνος, η, ο, he, she, that.  
 ἐκεῖσε, thither, there.  
 ἐκλέγω (ἐκ, λέγω), ξω, ξα, ἐξείλοχα, ἐξείλεγμα, ἐξελέχθην, to select, choose.  
 ἐκούσιος, ᾶ, ον, voluntary.  
 ἐκουσίως, voluntarily, willingly.  
 Ἔκτωρ, ορος, ὁ, Hector, celebrated Trojan leader.  
 ἐκόν, οὔσα, ὄν, willing.  
 ἐλάφος, ον, ὁ, stag.  
 ἐλεέω, ἦσω, to pity.  
 ἐλεημοσύνη, ης, ἡ, pity, mercy.  
 ἐλευθερος, ᾶ, ον, free.  
 ἐλευθερώω, ὄσω, to liberate, free, set free.  
 Ἑλλάς, ἄδος, ἡ, Greece.  
 Ἕλλην, ηνος, ὁ, a Greek.  
 Ἑλληνικός, ἡ, ὄν, Grecian, Hellenic.  
 ἐλπίς, ἰδος, ἡ, hope.  
 ἐμβαίω, ἐμβήσομαι, ἐμβέθηκα, 2 aor. ἐνέβην, part. ἐμβάς, to go into, enter.  
 ἐμός, ἡ, ὄν, my.  
 ἐμπεδῶω, ὄσω, to observe, keep inviolate.  
 ἐμπλέκω (ἐν, πλέκω), see 240, to entangle.  
 ἔμπροσθεν, before; ὁ ἔμπροσθεν, the former.
- ἐμφαίνω (ἐν, φαίνω), see 249, to show, mid. to appear.  
 ἐν (prep. with dat.), in, on, among.  
 ἐνδύω (ἐν, δύω), -δύσω, -εδύσα, -εδέδυκα, -εδέδυμαι, -εδίδην, to put on.  
 ἐνέδρα, ας, ἡ, snare, ambush.  
 ἐνεκα (with gen.), for the sake of.  
 ἐνθεν, thence, hence.  
 ἐνιαυτός, οὔ, ὁ, year.  
 ἐνόστε, sometimes.  
 ἐννέα, nine.  
 ἐνοικέω (ἐν, οἰκέω), ἦσω, to dwell, inhabit.  
 ἐνταῦθα, there.  
 ἐντεῦθεν, thence.  
 ἐντίθημι (ἐν, τίθημι), see 268, to put or place in.  
 ἐντυγχάνω (ἐν, τυγχάνω), -τεύσομαι, -τετύχηκα, 2 aor. -ετύχον, to meet, fall in with; to happen to come.  
 ἕξ, six.  
 ἐξαιτέω (ἐκ, αἰτέω), ἦσω, to ask from, demand.  
 ἐξελαύνω (ἐκ, ελαύνω), -ελῶ, -ἠλάσα, -ἠλήλακα, -ἠλήλαμαι, -ἠλάθην, to march forth, to march.  
 ἐξέρχομαι (ἐκ, ἔρχομαι), see ἔρχομαι, to go or come out.  
 ἐξέτασις, εως, ἡ, review.  
 ἐξευρίσκω (ἐκ, εὑρίσκω), to find out, solve.  
 ἐξηγητής, οὔ, ὁ, teacher, expounder.  
 ἐξοστράκισμός, οὔ, ὁ, ostracism, voting by ostracism, banishment by ostracism.  
 ἐξουσία, ας, ἡ, right, authority, power.  
 ἔξω, out of doors.  
 ἑορτή, ἡς, ἡ, feast.  
 ἐπαγγέλλω (ἐπί, ἀγγέλλω), to announce.  
 ἐπαινέω (ἐπί, αἰνέω), ἔσω, ἐπήνεσα, ἐπήνεκα, ἡμαι, ἔδην, to praise.  
 ἔπαινος, ον, ὁ, praise.  
 Ἐπαμινώνδας, ον, ὁ, Epaminondas, Theban general, 527.  
 ἐπαρκέω (ἐπί, ἀρκέω), ἔσω, ἐπήρκεσα, ἐκα, to assist, defend.  
 ἐπεῖ, when, after.  
 ἐπειδή, when, since.

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- ἔπειτα, then.  
 ἐπέξειμι (ἐπί, ἐκ, εἶμι), to go out against.  
 ἐπί (prep. with gen. dat. or acc.), to, up to, as far as, against, in, on, upon, on account of; ἐπί τούτῳ, for this reason; ἐπί πλείον, in or to a higher degree.  
 ἐπιβουλεύω (ἐπί, βουλεύω), εὖσω, to plot against.  
 ἐπιγράφω (ἐπί, γράφω), to write in or upon.  
 ἐπιδιώκω (ἐπί, διώκω), to pursue.  
 ἐπιεικής, ἐς, respectable, honest.  
 ἐπιζητέω (ἐπί, ζητέω), ἦσω, to seek, ask.  
 ἐπιδύμεω (ἐπί, δύμεω), ἦσω, to desire.  
 ἐπιθυμία, ας, ἦ, desire.  
 ἐπικουρέω, ἦσω, to aid, assist.  
 ἐπιλαμβάνω (ἐπί, λαμβάνω), to take, to receive.  
 ἐπιστολή, ἦς, ἦ, letter, epistle.  
 ἐπιστρέφω (ἐπί, στρέφω), ψα, ψα, ἐπέστροφα, αμμαί, ἐφθην, to turn, turn to or about.  
 ἐπισυναγαίω (ἐπί, συν, ἀγω), see ἀγω, to collect together.  
 ἐπιτάσσω (ἐπί, τάσσω), to enjoin upon.  
 ἐπιτελέω (ἐπί, τελέω), see διατελέω, to accomplish, finish, execute.  
 ἐπιτηδεύω, ᾧ, ον, necessary, useful.  
 ἐπιτηδεύω, εὖσω, εὔσα, ἐπιτηδέυκα, εὔμαι, ἐπετηδέυθην, to form, invent.  
 ἐπιτίδημι (ἐπί, τίδημι), to attack.  
 ἐπιτολίη, ἦς, ἦ, rising, a rising.  
 ἐπιτρέπω (ἐπί, τρέπω), see τρέπω, to permit.  
 ἐπιχειρέω (ἐπί χειρέω, not used), ἦσω, to attempt, undertake.  
 ἐπιχώριος, ᾧ, ον, of a country, native.  
 ἐπόμεαι, εἴσομαι, imp. εἰσόμεν, to follow.  
 ἐπτὰ, seven.  
 ἐράω, fut. ἐρασθήσομαι, ἤρασμαι, ἠράσθην (all with act. signification), to love.  
 ἐργάζομαι, σομαι, εἰργάσάμην, εἰργασμαι, εἰργάσθην, to do, accomplish, work, till.  
 ἐργάτης, ον, ὁ, laborer, workman.  
 ἐργον, ον, τό, work, deed.  
 ἐρίζω, ἴσω, ἴσα, ἴκα, to contend, quarrel.  
 ἔρις, ἴδος, ἦ, strife, contention.  
 ἔρμαιον, ον, τό, favor, privilege.  
 Ἑρμῆς, οὔ, ὁ, Hermes, Mercury, messenger of the gods.  
 ἐρυνδριάω, ἄσω, to flush.  
 ἐρχομαι, ἐλεύσομαι or εἶμι, perf. ἐλήλυθα, 2 aor. ἦλθον, to go, come.  
 ἐρωτάω, ἦσω, ἦκα, 2 aor. mid. ἠρόμην, to ask, ask a question.  
 ἐς, prep. for εἰς.  
 ἐσθίω, fut. ἔδομαι, 2 aor. ἐφαγον, to eat.  
 ἐσπενρίζομαι, ἴσομαι, to look into a mirror.  
 Ἑσπερίδες, ον, αἱ, Hesperides, 541.  
 Ἑσπερος, ον, ὁ, Hesperus, 541.  
 ἐστία, ας, ἦ, hearth, fireside.  
 ἔτερος, ᾧ, ον, one of two, the one, the other.  
 ἔτι, still, yet, besides, further, longer.  
 ἔτος, εος, τό, year.  
 εὖ, well.  
 Εὐβουλος, ον, ὁ, Eubulus, Athenian statesman.  
 εὐγένεια, ας, ἦ, high birth, noble parentage.  
 εὐδαιμονέω (εὐδαιμων), ἦσω, to be prosperous or happy.  
 εὐδαιμονία, ας, ἦ, prosperity, happiness.  
 εὐδαιμονίζω, ἴσω, to think or deem happy.  
 εὐδαιμων, ον, happy, prosperous, blest.  
 εὐδοκίμew (εὐδοκίμος), ἦσω, to be famous, to gain a reputation.  
 εὐδόκιμος, ον, famous, illustrious.  
 εὐδοξέω (218), ἦσω, to be illustrious, famous.  
 εὐεξία, ας, ἦ, good condition.  
 εὐεργέτης, ον, ὁ, benefactor.  
 εὐήθης, ες, simple.  
 εὐήλιος, ον, well sunned, sunny.  
 εὐδαλῆς, ἐς, flourishing, thrifty.



εὐκαρπος, *ov*, fruitful.  
 εὐμήκης, *es*, tall.  
 εὐνοος, *oov* or εὐνοος, *oov*, kind,  
 well disposed.  
 Εὐξεινος, *ou, ó*, Euxine or Black  
 Sea.  
 εὐπορέω, ἦσω, to prosper, be rich  
 in.  
 εὐπρέπεια, *as, ἦ*, beauty.  
 εὐπρεπής, *és, ἦ*, good looking, come-  
 ly.  
 Εὐριπίδης, *ou, ó*, Euripides, *tragic*  
*poet of Athens.*  
 εὐρίσκω, εὐρήσσω, εὐρήκα, ἤμα, ἐῖδη,  
 2 aor. εὐρον, to find.  
 Εὐρυβιάδης, *ou, ó*, Eurybiades,  
*Spartan general, 533.*  
 Εὐρυδίκη, *ης, ἦ*, Eurydice, *wife of*  
*Orpheus.*  
 Εὐρώπη, *ης, ἦ*, Europa, 540.  
 Εὐρώτας, *ou or a, ó*, Eurotas, *chief*  
*river of Laconia, 521.*  
 εὐσέβεια, *as, ἦ*, piety.  
 εὐσάιος, *ou*, well shaded.  
 εὐτεκος, *ou*, happy in children,  
 with many children.  
 εὐτελής, *és*, cheap.  
 εὐτύχῳ (218), ἦσω, to prosper.  
 εὐτυχία, *as, ἦ*, prosperity.  
 εὐφορος, *ou*, fruitful.  
 ἐφέπομαι (ἐπί, ἔπομαι), to follow.  
 ἐφιππος, *ou*, riding, on horseback.  
 ἐφίπταμαι, ἐπιπτήσομαι, 2 aor. ἐπέπ-  
 την, to fly to or upon.  
 ἐφίστημι (ἐπί, ἵστημι), to place  
 near, stand near.  
 ἐχθρός, *ou, ó*, enemy, personal en-  
 emy.  
 ἔχω, ἔξω, ἔσχηκα, to have, hold,  
 possess; ὅδε or οὕτως ἔχω, to  
 have itself thus, to be thus or  
 so.  
 ἕως, till, until.

## Z

ζᾶω, ἦσω (*in contract forms η and*  
*η are used in place of α and α), to*  
*live.*  
 ζεύγνυμι, ἔω, ξα, ἔξευγμαί, ἐξεύ-  
 χθην, to join, yoke, harness.

Ζεῦξίς, ἴδος, *ó*, Zeuxis, *celebrated*  
*Grecian painter.*  
 Ζεὺς, *g. Διός, d. Διί, a. Διά, v. Ζεῦ,*  
*ó*, Zeus, Jupiter, 535.  
 ζηλόω (219), ὄσω, to desire, emu-  
 late, envy.  
 ζημιόω, ὄσω, *f. m. ζημιόσσομαι as*  
*pass., to injure, to punish.*  
 Ζήνων, *ωνος, ó*, Zeno, *Greek philoso-*  
*pher, 534.*  
 ζητέω (219), ἦσω, to seek, search  
 for, desire.  
 ζωγράφῳ, ἦσω, to paint.  
 ζῶον, *ou, τό*, animal.

## H

ἦ, or, than.  
 ἡγεμών, *όνος, ó*, guide.  
 ἡγεομαι, ἡγομαι, to guide, lead,  
 command.  
 ἡδέως, gladly, willingly.  
 ἦδη, at once, already.  
 ἡδομαι, ἡσθήσομαι, ἡσθην, to de-  
 light in, be pleased with.  
 ἡδονή, *ἦς, ἦ*, pleasure.  
 ἡδύς, *εία, ú*, sweet, pleasant; *comp.*  
*ἡδίων, superl. ἡδιστος.*  
 ἦκα, ἦξω, to come, to have ar-  
 rived.  
 ἡλίκος, *η, ou*, how great.  
 ἡλίος, *ou, ó*, sun.  
 ἡμέρα, *as, ἦ*, day.  
 ἡμερος, *ou*, tame, cultivated.  
 ἡμέτερος, *ᾶ, ou*, our.  
 ἡμιθεός, *ou, ó*, demigod.  
 ἡνικά, when.  
 ἦπαρ, *ἄτος, τό*, liver.  
 Ἥρα, *as, ἦ*, Hera, Juno, 511.  
 Ἡρακλῆς, *έους, ó*, Heracles, Her-  
 cules.  
 Ἡρόδω, 2 aor. mid. of ἑρωτάω.  
 Ἡσίοδος, *ou, ó*, Hesiod, *Grecian*  
*poet.*  
 ἠττάομαι (or ἡσδάομαι), ἡσομαι or  
 ἠθήσομαι, to be defeated.  
 ἦττων (or ἡσσων), *ou, gen. ονος,*  
 weaker, inferior to, less.  
 Ἡφαιστος, *ou, ó*, Hephaestus, Vul-  
 can.

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## Θ

θάλασσα (or αττα), ης, ἡ, sea.  
 θαλάσσιος (or ἁπτιος), ἰα, ἰον, of the sea, marine.  
 θάλλω, θάλλω, τέθηλα, ἔθαλον, to bloom, flourish.  
 θάνατος, ου, ὁ, death.  
 θάπτω, ψω, ψα, τεθάμμαι (236), 2 aor. pass. ἐτάφην, to bury, inter.  
 θαρρέω, ἦσω, to take courage.  
 θαρρόντως, boldly.  
 θαυμάζω, ἄσομαι, ἄσα, ἄκα, σμαι, σθην, to wonder at, to admire.  
 θαυμαστός, ἡ, ὄν, wonderful, admirable.  
 θεᾶμαι, ἄσομαι, τεθεᾶμαι, to behold, to see.  
 θεῖον, ου, τό, the Deity.  
 θέλω, θελήσω, τεθέληκα, to wish.  
 Θεμιστοκλῆς, εους, ὁ, Themistocles, *Athenian general and statesman*.  
 θεός, οὔ, ὁ or ἡ, god, goddess.  
 θέρος, εος, τό, summer.  
 θέω (defect.), θεῖσομαι, to run.  
 Θῆβαι, ὄν, αἱ (pl.), Thebes, in *Boeotia*, 534.  
 Θηβαῖος, ᾶ, ου, Theban.  
 θῆρ, ρός, ὁ, wild beast, beast.  
 θήρα, ας, ἡ, game, chase.  
 θηρευτής, οὔ, ὁ, hunter, huntsman.  
 θηρεύω, εὔσω, to hunt, to capture, take.  
 θηρίον, ου, τό, beast, wild beast.  
 θηριώδης, ες, brutal, savage.  
 θητεύω, εὔσω, to serve, be servant to.  
 θήσσω, θανοῦμαι, τέθνηκα, ἔθανον, to die.  
 θνητός, ἡ, ὄν, mortal.  
 θόρυβος, ου, ὁ, noise, tumult.  
 Θουκυδίδης, ου, ὁ, Thucydides, *Greek historian*.  
 Θρασύβουλος, ου, ὁ, Thrasybulus, 370.  
 θρεπτικός, ἡ, ὄν, nourishing.  
 θρυλλέω, ἦσω, to report, noise abroad.  
 θυγάτηρ, τρός, ἡ, daughter.  
 θύμα, ἄτος, τό, victim, offering.  
 θυμώω, ὤσω, to make angry.

θύσια, ας, ἡ, victim, offering.  
 θύσιάζω, ἄσω, ἄσα, τεθυσιάκα, to sacrifice.  
 θύω, θύσω, ἔθυσσα, τέθυκα, τέθυμαι, ἐτύθην, to sacrifice.  
 θώραξ, ἄκος, ὁ, breastplate, cuirass.

## I

ἰάομαι, ἰάσομαι, ἰασάμην, to heal, cure.  
 ἰδοῦ, lo! see!  
 ἱερεύς, έως, ὁ, priest.  
 ἱερός, ἰ, ὄν, sacred; τὰ ἱερά, the sacred things, victims, sacrifices.  
 ἱκάνος, ἡ, ὄν, able, sufficient.  
 ἱκετεύω, εὔσω, to beseech, supplicate.  
 ἱμάτιον, ου, τό, cloak, mantle.  
 ἴνα, that.  
 ἱππεύς, έως, ὁ, horseman, pl. cavalry.  
 ἱπποκόμος, ου, ὁ, groom.  
 ἵππος, ου, ὁ or ἡ, horse.  
 ἱπποτροφέω, ἦσω, to keep or breed horses.  
 ἰπτάμαι, πτήσομαι, 2 aor. ἔπτην, ης, η, &c., to fly.  
 Ἰσοκράτης, εος, ὁ, Isocrates, *Athenian orator*, 535.  
 ἴσος, η, ου, equal (*in size, strength, number*).  
 ἴστημι, see 268, 269, 270, to place, erect, set up.  
 ἰσχύω, ἴσω, ἴσα, ἰσχύκα, to be strong, be powerful.

## K

Καδμείος, α, ου, Cadmean, Theban; Καδμείος, ου, ὁ, a Theban.  
 Κάδμος, ου, ὁ, Cadmus, *from Phoenicia, founder of Thebes*.  
 καθέζομαι, -εδοῦμαι, to sit down, encamp.  
 καθέδω (κατά, εὔδω), -εδῆσω, to sleep.  
 καθίστημι (κατά, ἴστημι), to establish, appoint.  
 καί, and, also, even.

- καίρος, οὐ, ὁ, fit time, opportunity.  
κακία, ας, ἡ, vice.  
κακοδαμονία, ας, ἡ, misfortune, unhappiness.  
κακόν, οὐ, τό, misfortune, evil, calamity.  
κακός, ἡ, ὄν, bad, cowardly.  
κακῶς, badly.  
καλέω, ἔσω, εσα, κέκληκα, ημαι, ἦθην, to call.  
καλλίων, ον (comp. of καλός), more beautiful.  
κάλλιστος, η, ον (superl. of καλός), most beautiful, very beautiful.  
κάλλος, εος, τό, beauty.  
καλός, ἡ, ὄν, beautiful, noble, good.  
καλῶς, well, nobly.  
καμνύω, ὄσω, to close the eyes.  
κάπρος, ου, ὁ, boar.  
καρπός, οὐ, ὁ, fruit.  
Κάρια, ας, ἡ, Caria, in Asia Minor.  
Κασσιόπεια, ας, ἡ, Cassiopea, 550.  
κατά (prep. with gen. or acc.), as to, according to, in, at, on, through, by; κατά γῆν, by land.  
καταβαίνω (κατά, βαίνω), see βαίνω, to go down, descend.  
καταβιβρώσκω (κατά, βιβρώσκω), -βρώσω, to devour.  
καταγελᾶω (κατά, γελᾶω), ἄσω (ἀπομαι), ἄσω, to laugh at, deride.  
καταγιγνώσκω (κατά, γιγνώσκω), to condemn, pass sentence, decide.  
κατάγω (κατά, ἄγω), to lead down, bring down.  
καταδιώκω (κατα, διώκω), to pursue.  
καταδύω (or δύνω), -δύσω, -έδυσσα, δέδυκα, 2 aor. -έδυν, to go down into, to enter.  
καταζεύγνυμι (κατά, ζεύγνυμι), to yoke together, harness.  
καταζαρρέω, ἦσω, to be bold against.  
καταλαμβάνω (κατά, λαμβάνω), to seize, lay hold of, to come upon, approach.  
καταλείπω (κατά, λείπω), to leave behind, leave, abandon; to reserve.  
καταναλίσκω (κατά, ἀναλίσκω), λώ-  
σω, λωσα, perf. κατηνάλωκα, to expend, waste.  
κατανοέω (κατά, νοέω), ἦσω, to perceive.  
καταπλουτίζω (κατά, πλουτίζω), to make rich, enrich.  
κατασκευάζω (κατά, σκευάζω), ἄσω, σμαι, σθήν (219, 220), to make, to prepare.  
κατατοξεύω (κατά, τοξεύω), εὔσω, to shoot (with arrows).  
καταφέρω (κατά, φέρω), to carry down.  
καταφεύγω (κατά, φεύγω), to flee, flee for refuge.  
καταφρονέω (κατά, φρονέω), to despise, disregard.  
κατέρχομαι (κατά, ἔρχομαι), to come or go down, descend.  
κατεσθίω (κατά, ἐσθίω), to eat up; devour.  
κατέχω (κατά, ἔχω), see ἔχω, to possess, occupy, come upon.  
κατηγορέω (κατά, ἀγορεύω), ἦσω, to accuse.  
κατοικέω (κατά, οἰκέω), ἦσω, to dwell in, inhabit.  
Καυκάσος, ου, ὁ, Mt. Caucasus, near the Black Sea, 546.  
καυχᾶμαι, ἦσομαι, to boast, vaunt one's self.  
κελεύω, σω, to direct, ask, order.  
κέρας, ἄτος (ας), ως, τό, horn.  
κέρδος, εος, τό, gain, profit, lucre.  
κεφαλή, ἦς, ἡ, head.  
κῆπος, ου, ὁ, garden.  
κηπωρός, οὐ, ὁ, gardener.  
κῆρυξ, ἕκος, ὁ, herald, crier, messenger.  
κηρύσσω (πρω), ξω, ξα, κηκῆρυχα, υγμαι, ὑχθην, to proclaim, announce.  
κῆτος, εος, τό, sea-monster, whale.  
Κηφεύς, ἔως, ὁ, Cepheus, 550.  
Κηφισός, οὐ, ὁ, Cephisus, river in Attica.  
κιθάριζω, ἴσω, to play the lyre.  
κιθαριστής, οὐ, ὁ, one who plays on the lyre, a harper.  
κιθαρωδία, ας, ἡ, singing to the music of the harp.

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Κίμων, *ωνος*, *δ*, Cimon, *father of Miltiades*.  
 κινδύνος, *ου*, *δ*, danger.  
 κινέω, *ήσω*, to excite, move, provoke.  
 Κλέανδρος, *ου*, *δ*, Cleander, *a Spartan*.  
 Κλέαρχος, *ου*, *δ*, Clearchus, *commander under Cyrus*.  
 κλεινός, *ή*, *όν*, celebrated, famous.  
 κλείω, *σω*, to shut, close.  
 Κλεομένης, *εος*, *δ*, Cleomenes, *king of Sparta*, 535.  
 κλέπτῃς, *ου*, *δ*, thief.  
 κλέπτω, *ψω*, *ψα*, κέκλοφα, κέκλεμαι, *έκλέφθη*, 2 aor. pass. *έκλάπη*, to steal.  
 κλοπή, *ής*, *ή*, theft.  
 κλών, κλωνός, *δ*, branch.  
 Κνώσιος, *α*, *ον*, Gnosian, Cretan.  
 κοιμάω, *ήσω*, to put to sleep, *mid.* to sleep.  
 κοινός, *ή*, *όν*, common.  
 κοινωνία, *ας*, *ή*, company, copartnership.  
 κολλάω, *άσω* (*άσμαι*), to punish.  
 κολλάεύνω, *σω*, to flatter.  
 κόλαξ, *άκος*, *δ*, flatterer.  
 κολοίός, *ου*, *δ*, jackdaw.  
 Κολοσσαί, *ών*, *αι* (pl.), Colossae, *city of Phrygia*.  
 κόλπος, *ου*, *δ*, bosom, folds.  
 κολυμβάω, *ήσω*, to swim, dive.  
 κομάω, *ήσω*, to wear long hair.  
 κόμη, *ης*, *ή*, hair.  
 κομίζω, *ίσω* (*ιῶ*), *ίσα*, *ίκα*, *σμαι*, *σθη*, to carry, bring, take, receive.  
 Κόνων, *ωνος*, *δ*, Conon, *Athenian general*.  
 κόραξ, *άκος*, *δ*, raven, crow.  
 κόρη, *ης*, *ή*, maiden, daughter, girl.  
 Κόρη, *ης*, *ή*, Core, Proserpine, 549.  
 Κορινθίος, *ία*, *ιον*, Corinthian.  
 Κόρινθος, *ου*, *ή*, Corinth, 414.  
 κόσμος, *ου*, *δ*, ornament, honor.  
 κρατέω, *ήσω*, to rule, be master of, govern, take captive.  
 κρατήρ, *ήρος*, *δ*, bowl.  
 κρέας, *g.* (*κρέας*) κρέως, *τό*, flesh.  
 κρείσσων (*των*), *ον* (comp. of *άγα-*

*δος*, 147), better, superior, stronger.  
 Κρέων, *οντος*, *δ*, Creon, *king of Thebes*, 551.  
 Κρήτη, *ης*, *ή*, Crete, *now Candia*, 540.  
 κριθή, *ής*, *ή*, barley.  
 κρίσις, *εως*, *ή*, decision.  
 κριτής, *ου*, *δ*, judge.  
 Κριτίας, *ου*, *δ*, Critias, *one of the thirty tyrants of Athens*.  
 Κροίσος, *ου*, *δ*, Croesus, *king of Lydia*.  
 κροκόδειλος, *ου*, *δ*, crocodile.  
 κρύπτω, *ψω*, *ψα*, *μμα*, *φθη*, to conceal, hide.  
 κτάομαι, κτήσομαι, *άμην*, κέκτημαι, *έκτήθη*, to acquire, possess.  
 κτείνω, κτενῶ, *έκτηνα*, to slay, kill.  
 κτενίζω, *ίσω*, to comb, to hurry.  
 κτήμα, *άτος*, *τό*, possession, treasures, means.  
 κυλιδέω (defect., used in pres. and imp.), to roll, to indulge in.  
 κύμα, *άτος*, *τό*, wave, billow.  
 κυνηγός, *ου*, *δ*, hunter.  
 κύπελλον, *ου*, *τό*, cup.  
 κυριεύω, *σω*, to be master of, to rule.  
 κύριος, *ιά*, *ιον*, controlling, master, guardian, supreme.  
 κύριος, *ου*, *δ*, master, owner.  
 Κύρος, *ου*, *δ*, Cyrus, 102 and 274.  
 κύων, κυνός, *δ* or *ή*, dog.  
 κῶλον, *ου*, *τό*, leg, limb.  
 κυλύω, *ύσω*, to detain, prevent, hold back.  
 κάμη, *ης*, *ή*, village.

## Λ

λαβή, *ής*, *ή*, handle.  
 Λάγος, *ου*, *δ*, Lagus, 535.  
 λαγώς, *ά*, *δ*, hare.  
 λάδρα, *secretly*; *with gen.* without the knowledge of.  
 Λαίος, *ου*, *δ*, Laius, *king of Thebes*.  
 Λακεδαιμόνιος, *α*, *ον*, Lacedaemonian.

- Ἀκεδαίμων, *onos*, ἡ, Lacedaemon, Sparta.  
 λακτίζω, ἴσω, to kick.  
 Λάκων, *onos*, ὁ, a Laconian.  
 λαλέω, ἴσω, to talk, speak.  
 λάλος, *on*, talkative.  
 λαμβάνω, λήφωμαι, ἔλφησα, εἴλημαι, ἐλήφθην, 2 aor. act. ἔλαβον, to take, receive.  
 λαός, οὐ, ὁ, people.  
 λάφυρον, *on*, τό (common in pl.), booty, spoils.  
 λάχανον, *on*, τό, herbs, vegetables.  
 λέγω, ξω, ξα, λέλεγμαι, ἐλέχθην, to say, speak; to tell, relate.  
 λειμών, *onos*, ὁ, meadow.  
 λείπω, ψω, ψα, λέλοιπα, λέλειμμαι, ἐλείφθην, to leave.  
 λεπτός, ἡ, ὄν, thin, lean, slender.  
 λέων, *ontos*, ὁ, lion.  
 Λεωνίδας, *on*, ὁ, Leonidas, the hero of Thermopylae, 528.  
 λευκός, ἡ, ὄν, white.  
 Λητώ, *os*, *us*, ἡ, Latona, 528.  
 λίθινος, *η*, *on*, of stone.  
 λίθος, *on*, ὁ, sometimes ἡ, stone.  
 λιμός, οὐ, ὁ, hunger.  
 λιμώττω, ξω, to be hungry.  
 Λίνος, *on*, ὁ, Linus, mythical minstrel, 280.  
 λοβός, *on*, ὁ, lobe (as of the liver).  
 λόγος, *on*, ὁ, word, account, report.  
 λοιδορέω, ἴσω, to revile.  
 λοιπός, ἡ, ὄν, remaining, rest.  
 λούω, σω, σα, μαι, θην, to wash, *mid.* to bathe.  
 λόφος, *on*, ὁ, hill, summit.  
 λοχάγος, οὐ, ὁ, commander, captain.  
 Λυγκεύς, *ewos*, ὁ, Lyceus, 539.  
 λύκος, *on*, ὁ, wolf.  
 Λυκούργος, *on*, ὁ, Lyeurgus, law-giver of Sparta.  
 λυπέω, ἴσω, to give pain, *mid.* to grieve.  
 λύρα, *as*, ἡ, lyre.  
 λύχνος, *on*, ὁ, toreh, lamp.  
 λύω, λύσω, ἐλύσα, ἐλύκα, ἐλύμαι, ἐλύθην, to violate, break, break down, solve, release.

## M

- μάγειρος, *ou*, ὁ, cook, butcher.  
 μαγνήτις, ἴδος, ἡ, magnet.  
 μάθημα, *atos*, τό, lesson, learning, knowledge.  
 μαθητής, οὐ, ὁ, pupil, learner.  
 μαίνομαι, μανοῦμαι, μέμνη, 2 aor. ἐμάνην, to be mad or frantic.  
 μακάριζω, ἴσω (ἰῶ), ἴκα, to think or account happy.  
 μάλιστα (superl. of μάλα, very, much), especially, most.  
 μάλλον (comp. of μάλα, very much), more, rather.  
 Μακεδονία, *as*, ἡ, Macedonia, 237.  
 Μακεδονικός, ἡ, ὄν, Macedonian.  
 Μακεδών, *onos*, ὁ, a Macedonian.  
 μαθητῶν, μαθήσομαι, μεμάθηκα, 2 aor. ἐμάθον, to learn.  
 μανία, *as*, ἡ, frenzy, madness.  
 μαντεύομαι, εὔσομαι (dup.), to predict, prophesy.  
 Μαντινεία, *as*, ἡ, Mantinea, city in Arcadia, 517.  
 Μαραθῶν, *onos*, ὁ, ἡ, Marathon, 420.  
 μαραίνω, ἀνω, ἡνα, μεμάρασμαι, ἐμαράνθην, to cause to wither or droop, *mid.* to droop or wither.  
 μαστιγία, ὄσω, to whip, flog.  
 μάταιος, *a*, *on*, useless, foolish.  
 μάτην, in vain.  
 μάχη, *ης*, ἡ, battle, engagement.  
 μάχομαι, ἔσομαι or οὔμαι, ἐσάμην, ἡμαι, to fight.  
 μέγας, ἄλη, *a*, great, large; comp. μείζων, superl. μέγιστος.  
 μέγεθος, *eos*, τό, size, height.  
 μέθη, *ης*, ἡ, drunkenness, intoxication.  
 μείζων, *on*, gen. *onos* (comp. of μέγας), greater, taller.  
 μεράκιον, *on*, τό, youth.  
 μείρομαι, perf. εἴμαρμαι, impers. εἴμαρται, it is fated.  
 μέλαν, *onos*, τό, ink.  
 μέλας, *ainā*, *an*, black, dark, mourning.  
 μέλει, μελήσει, ἐμέλησε, μεμέληκεν (impers.), it concerns, there is a care of.

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Μελιταῖος, ἄ, ον, of Malta, Maltese, Melitean.

μέλλω, μελήσω, ἦσα, to be about to do.

μέμφομαι, ψάλλω, ψάμην, ἐμέμφθην, to blame, to find fault with.

μέν, indeed, on the one hand.

μέντοι, indeed, certainly.

μένω, νῶ, ξμείκα, μεμένηκα, to remain, wait for, await.

Μένων, ὄνος, δ, Menon, 469.

μερίζω, ἴσω or ἰῶ, ἴσα, σμαι, σδην, to divide.

μερίς, ἴδος, ἦ, part, portion.

μεστός, ἦ, ὄν, full, abounding in.

μετά (prep. with gen. or acc.), with, in company with, after; as *adverb*, afterwards; μεθ' ἡμέραν, by day.

μεταβολή, ἦς, ἦ, change.

μετάλλευσις, εως, ἦ, mining.

μεταλλεύω, σω, to mine.

μετανοέω (μετά, νοέω), ἦσω, to repent.

μεταπέμψω (μετά, πέμψω), to send after, to send for.

μετέχω (μετά, ἔχω), to share in, take part in.

μετρέω, ἦσω, to measure.

μέχρι, before vowels μέχρισ, till, up to.

μή, not, used in prohibitions, conditions, &c.

μηδείς, μηδεμία, μηδέν, none, no one, nothing.

μηδέποτε, never.

μηδέπω, not yet, not as yet.

Μήδος, ου, δ, Mede, of Media.

μηλέα, ας, ἦ, apple-tree.

μήλοσ, ου, τό, apple, sheep.

μήν, μηνός, δ, month.

μήν, indeed, truly.

μηρία, ἴσω, to be angry.

μήπω, not yet, never yet.

μήτε, and not, neither, nor.

μήτηρ, τρός, ἦ, mother.

μητρόπολις, εως, ἦ, mother city, home, metropolis.

μητρυνία, ἄς, ἦ, step-mother.

μηχανάομαι, ἴσομαι, to devise, plan.

Μίδας, ου, δ, Midas, celebrated king of Phrygia, who, according to

some accounts, mingled wine with the waters of a fountain, to which Silenus, the attendant of Bacchus, was accustomed to resort; and thus intoxicated and caught him.

μικρός, ἄ, ὄν, small, little, short; μικροῦ, adverbially, within a little almost.

Μιλήσιος, ἄ, ον, Milesian.

Μίλητος, ου, ἦ, Miletus, city of Caria, 511.

Μιλτιάδης, ου, δ, Miltiades, 420.

Μίνως, ωος, δ, Minos, king of Crete.

μισέω, ἦσω, to hate.

μισθοδότης, ου, δ, paymaster.

μισθός, οὔ, δ, pay.

μισθοφόρος, ου, δ, a mercenary.

μισθώω, ὄσω, to let, rent, *mid.* to hire

μισθωτός, οὔ, δ, hireling.

μνᾶ, ἄς, ἦ, mina = \$17.

μνάομαι (used in *pres.* and *imp.*), to woo, court.

μνηστεύω, σω, to seek in marriage, to woo.

μολών, 2 aor. part. of βλάσκα, to come.

μοίρα, ας, ἦ, fate.

μόνος, η, ον, alone.

Μοῦσα, ης, ἦ, Muse, goddess of music, poetry, &c.

μουσική, ης, ἦ, music.

μουσικῶς, sweetly, musically.

μοχθηρός, ἦ, ὄν, base, bad.

μυθολογέω, ἦσω, to tell mythic tales, to recount.

μῦθος, ου, δ, legend, story.

μυλόν, ὄνος, δ, mill.

Μύνδιος, ἄ, ον, Myndian.

Μύνδος, ου, δ, Myndus, in Caria.

μυριάς, ἄδος, ἦ, myriad, ten thousand.

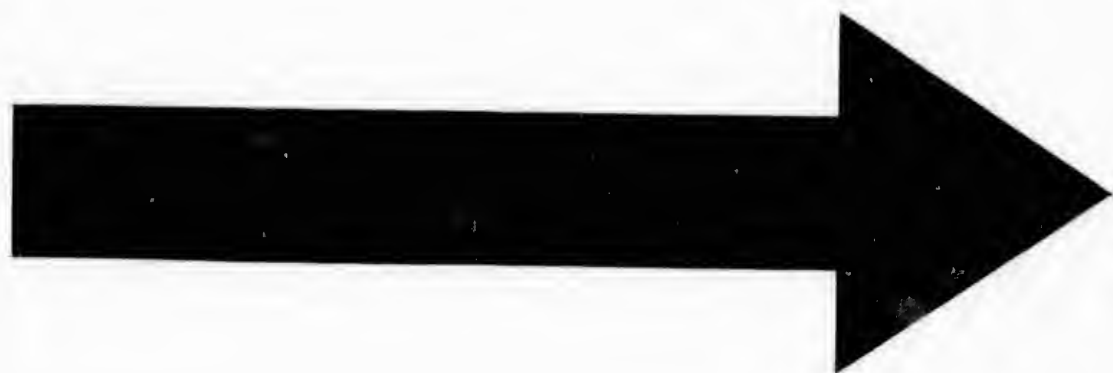
μύρμηξ, ηκος, δ, ant.

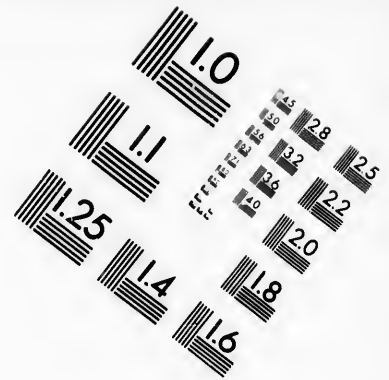
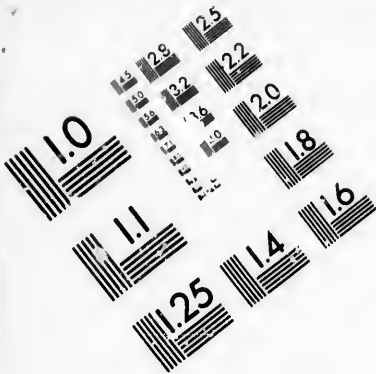
μωρία, ας, ἦ, folly.

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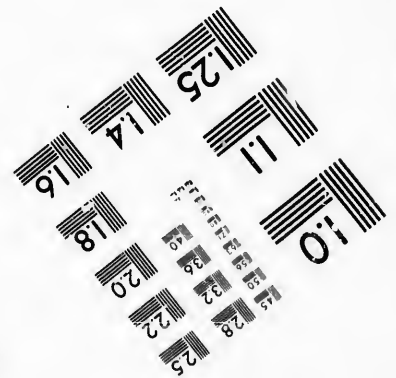
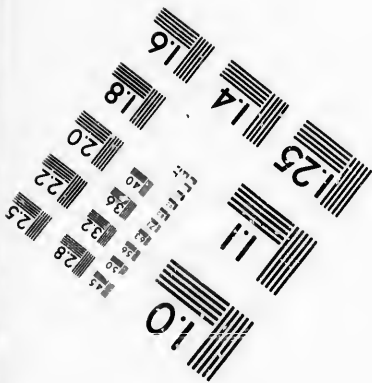
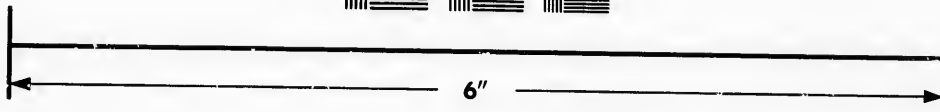
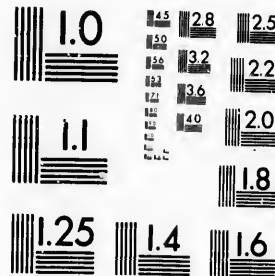
Νάξιος, ου, δ, Naxian, 272.

ναός, οὔ, δ, temple.





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δπλαίτης, ου, δ, heavy-armed soldier.  
 ἄπλα, ων, τὰ (pl.), armor, arms.  
 ὀπόσος, η, ου; how much? how many?  
 ὀπότε, when, whenever.  
 ὀπου, where, wherever.  
 ὀπως, that, in order that.  
 ὀρᾶω, ὀφθαίμαι, ἑώρακα, ἄμμαι, ὀφθην,  
 2 aor. εἶδον, imp. ἑώραον (with double aug.), to see.  
 ὀργή, ης, ή, anger, passion.  
 ὀργια, ων, τὰ (pl.), orgies, rites of Bacchus.  
 ὀργίζω, ἴσω or ἰῶ, to enrage, *mid.* be angry.  
 ὀρθῶς, rightly.  
 ὀρίζω, ἴσω or ἰῶ, to define, limit.  
 ὀρκος, ου, δ, oath.  
 ὀρμάω, ήσω, to sally forth, go forth, attack.  
 ὀρνεον, ου, τό, bird.  
 ὀρνις, ἰδος, δ or ή, bird, hen.  
 ὀρόντης, ου, δ, Orontes, 272.  
 ὀρος, εος, τό, mountain.  
 ὀρφεύς, ἑως, δ, Orpheus, 547.  
 ὀρχοῦμαι, ήσομαι, to dance.  
 ὀς, ή, ὄ, who, which, what.  
 ὀσος, η, ου, as much or many as.  
 ὀσπερ, ήπερ, ὄπερ, who, which.  
 ὀστις, ήτις, ὄτι, gen. ὀστίνοσ, ήστίνος, who, whoever.  
 ὀστράκον, ου, τό, shell.  
 ὄταν, when, whenever.  
 ὄτε, when.  
 ὄτι, that, since, because.  
 ὄ (before smooth breathing οὐκ, before rough οὐχ), not.  
 οὐδαμῶ, nowhere.  
 οὐδέ, not even.  
 οὐδέις, οὐδεμία, οὐδέν, none, no one, nothing.  
 οὐδέποτε, never.  
 οὐκέτι, not yet, no longer.  
 οὐκουν; (*interrog. part. expects affirmative answer,*) not then?  
 ὄν, therefore, accordingly, then.  
 οὐρανός, οὐ, δ, firmament, heaven.  
 οὐς, ὄτις, τό, ear.  
 οὐτε, neither; οὐτε—οὐτε, neither—nor.  
 οὐτος, αὐτη, τοὔτο, this.

οὐτως or οὐτω, thus, so.  
 ὄφις, εωσ, δ, serpent.  
 ὄχεω, ήσω, to bear, carry.

## Π

παίν, ἄνοσ, δ, paean, war-song.  
 παιδεία, αs, ή, lesson, knowledge, instruction.  
 παιδεύω, σω, to educate, *mid.* to cause to be educated, to have educated.  
 παίζω, παίζομαι, ἑπαισα, πέπαικα, πέπαισομαι, ἑπαίχθην, to play, sport.  
 παῖς, παιδός, voc. παῖ, δ or ή, boy, child.  
 παῖω, παῖσω or παιήσω, ἑπαισα, πέπαικα, ἑπαίσθην, to strike.  
 πάλαι, anciently, long ago, long since; δ πάλαι, the old; οἱ πάλαι, the men of old.  
 παλαιός, ἄ, ὄν, ancient, old.  
 πάλιν, back, again.  
 παντάχου, every where.  
 πάντη, entirely, upon the whole.  
 παντοδαπός, ή, ὄν, of every kind.  
 παρά (prep. with gen. dat. or acc.), to, into the presence of, near, among, beyond, from, by; παρά μικρόν, almost, within a little.  
 παραβάλλω (παρά, βάλλω), to throw to, give.  
 παραγιγνομαι (παρά, γίγνομαι), to arrive, be present.  
 παράδεισος, ου, δ, park, pleasure-grounds.  
 παραδίδομι (παρά, δίδομι), to give up, deliver.  
 παρακαθίζω (παρά, καθίζω), ἴσω or ἰῶ, to place near, *mid.* to sit near.  
 παράκειμαι, κείσομαι, to lie beside or near, be at hand.  
 παραλαμβάνω (παρά, λαμβάνω), to take, receive.  
 παρασάγγης, ου, δ, parasang=*about four miles.*  
 παρασκευάζω (παρά, σκευάζω), ἄσω, σμμαι, σθην, to prepare.  
 παράταξις, εωσ, ή, array, battle.

- πάρειμι (παρά, εἰμι), to be present.  
 Παρμενίων, ωνος, δ, Parmenio, 531.  
 παρρησία, ας, ἡ, boldness, frankness, freedom.  
 πᾶς, πάσα, πᾶν, all, every, whole.  
 πάσχω, πείσομαι, πέπονδα, 2 aor. ἐπάδον, to suffer, experience, do.  
 πατάσσω, ἀξω, ἀξα, ἀγμαι, to strike.  
 πατήρ, πατήρ, δ, father.  
 πατρίς, ἴδος, ἡ, country, native country.  
 παύω, σω, σα, κα, μαι, σθην, to cause to cease, *mid.* to cease, to stop one's self.  
 Παφλαγονία, ας, ἡ, Paphlagonia, in Asia Minor.  
 πείθω, σω, σα, κα, σμαι, σθην, to persuade, *mid.* to believe, obey.  
 πειράομαι, ἀσομαι, ἀσάμην, ἀμαι, to attempt, try.  
 Πεισιστράτος, ου, δ, Pisistratus, tyrant of Athens.  
 πέλᾳγος, εος, τό, sea.  
 Πελίας, ου, δ, Pelias, 549.  
 Πέλοψ, οπος, δ, Pelops, 548.  
 πέμπω, ψω, ψα, πέπομφα, πέπεμμαι, ἐπέμφθην, to send.  
 πένης, ητος, δ, day-laborer, poor man.  
 πενδέω, ἦσω, to lament, mourn for.  
 πεντακόσιοι, αι, α, five hundred.  
 πέντε, five.  
 πεντεκαίδεκα, fifteen.  
 περᾶω, ἄσω, to cross, go over.  
 περί (prep. with gen. dat. or acc.), around, along, in the vicinity of, in regard to, concerning, about.  
 περιβάλλω (περί, βάλλω), to throw around, put around.  
 περιγίγνομαι (περί, γίγνομαι), to be over or above, to remain, accrue.  
 περιελαύνω (περί, ἐλαύνω), to drive about.  
 Περικλής, έους, ηος, Περικλής, δ, Pericles, Athenian statesman, 530.  
 περιουσία, ας, ἡ, abundance, wealth.  
 περιπλέκω (περί, πλέκω), to weave round, *mid.* to embrace, seize.
- περιποιέω (περί, ποιέω), ἦσω, to obtain, win.  
 περιφέρω (περί, φέρω), to bear or carry about.  
 Περσεύς, έως, δ, Perseus, 550.  
 Πέρσης, ου, δ, Persian, a Persian.  
 πέτομαι, πτήσομαι, 2 aor. ἐπτην, ης, η, &c., to fly.  
 πέτρα, ας, ἡ, rock, stone.  
 πηγῆ, ης, ἡ, fountain, spring.  
 Πιερία, ας, ἡ, Pieria, in Thessaly, 543.  
 πικρός, δ, όν, bitter.  
 πιμελής, ές, fleshy, fat.  
 πινᾶκίς, ἴδος, ἡ, tablet.  
 Πίνδαρος, ου, δ, Pindar, 310.  
 πίνω, fut. πίομαι, πέπωκα, πέπομαι, ἐπόθην, 2 aor. ἐπίον, to drink.  
 πιπράσκω, πεπράσω, ἄσα, ἀκα, ἀμαι, ἀσθην, to sell.  
 πιστεύω, σω, to trust, confide in, intrust to.  
 πιστός, ἡ, όν, faithful.  
 Πίττακος, ου, δ, Pittaeus, one of the seven wise men of Greece.  
 πλάσσω, πλάσω, σα, κα, σμαι, σθην, to form, fashion.  
 πλαστική, ης, ἡ, plastic art, statuary.  
 Πλάτων, ωνος, δ, Plato, 279.  
 πλείστος, η, ον (superl. of πολύς), most, very many.  
 πλείων, ον (comp. of πολύς), more.  
 πλεονᾶκίς, more frequently, very frequently.  
 πληῖθος, εος, τό, multitude, number, people.  
 πλημμύρα, ας, ἡ, flood.  
 πλην (with gen.), besides, except.  
 πληρης, ες, full, full of, abounding in.  
 πλησίον, near; δ πλησίον, the neighboring, the neighbor.  
 πλοῖον, ου, τό, boat, vessel.  
 πλούσιος, α, ον, rich, wealthy.  
 πλουτέω, ἦσω, to be rich or wealthy.  
 πλουρίζω, ἴσω, to make rich, enrich.  
 πλούτος, ου, δ, wealth, riches.  
 Πλούτων, ωνος, δ, Plato, 547.  
 πνεῦμα, ἄτος, τό, wind.

πνίγω, ξω, ξα, 2 aor. pass. ἐπνίγην, to strangle, *pass.* to be drowned.  
 ποδάκις, εια, υ, swift-footed, swift.  
 ποιέω, ήσω, to build, make, do; εἶ ποιέω, to treat well, use well; κακῶς ποιέω, to treat ill, use badly.  
 ποιητής, οὔ, δ, maker, poet.  
 ποιμήν, ένος, δ, shepherd.  
 ποῖος, ᾶ, ον; what? of what sort?  
 πολεμέω, ήσω, to make war upon, fight with, to fight.  
 πολεμικός, ή, όν, hostile, warlike.  
 πολέμιος, ου, δ, enemy.  
 πόλεμος, ου, δ, war.  
 πολιορκέω, ήσω, to besiege, blockade.  
 πόλις, εως, ή, city.  
 πολίτης, ου, δ, citizen.  
 πολιτικός, ή, όν, constitutional, political.  
 πολλάκις, many times, often.  
 πολυμάθης, ές, very learned, having much learning.  
 πολύς, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, ace. πολύν, πολλήν, πολύ, much, large, many; πολλῶ, by much, much.  
 πολυτελεία, ας, ή, expense, costliness.  
 πολυτελής, ές, magnificent, costly.  
 πολυτελῶς, expensively.  
 πονηρός, ή, όν, bad, base, worthless.  
 πόνος, ου, δ, toil, labor.  
 πόντος, ου, δ, sea.  
 πορεία, ας, ή, journey, march, conveyance.  
 πορεύομαι, εὔσομαι, to go, march.  
 πορθεῖω, ήσω, to destroy, plunder.  
 Ποσειδῶν, ᾶνος, δ, Poseidon, Neptune.  
 πόσος, η, ον; how much? how many?  
 ποτάμιος, οὔ, δ, river.  
 πότε; when? ποτέ (*enclit.*), at some time, once, ever.  
 πότερον, whether.  
 πότος, ου, δ, drinking, carousal.  
 ποῦ; where?  
 ποῦς, ποδός, δ, foot.  
 πράγμα, ᾶτος, τό, thing, affair, interest.

πράξις, εως, ή, doing, action, deed, exploit.  
 πράσσω (ττω), αξω, αξα, ἄχα, γμαι, ἄχθην, to do, manage; εἶ πράσσω, to do well, succeed well.  
 πρέπω, ψω, ψα, to be becoming, to suit.  
 πρέσβεις, εων, οι, Pl. (Sing. poetie), ambassadors.  
 πριάμαι (*defect. only used in 2 aor. ἐπριάμην*), to buy, purchase.  
 πρίν, before, until.  
 πρό (prep. with gen.), before, *both of time and place.*  
 προάγω (πρό, ἄγω), to bring forward; *pass.* to be brought forward, to arise.  
 πρόβατον, ου, τό, sheep.  
 πρόγονος, ου, δ, ancestor, forefather.  
 προδίδωμι (πρό, δίδωμι), to betray.  
 Προμηθεύς, εως, δ, Prometheus, 546.  
 Πρόξενος, ου, δ, Proxenus, 431.  
 πρός (prep. with gen. dat. acc.), to, against, at, near, for the sake of.  
 προσαγορεύω (πρός, ἀγορεύω), σω, to address, speak to.  
 προσαναπλάσσω (πρός, ἀνά, πλάσσω), to form or invent.  
 προσδέω (πρός, δέω), -δήσω, to tie or fasten to.  
 πρόσειμι (πρός, εἶμι), to go to.  
 προσέρχομαι (πρός, ἔρχομαι), to go to, come to.  
 προσέχω (πρός, ἔχω), to attend, take heed.  
 προσηγορία, ας, ή, name, title.  
 προσηλώω, ᾶσω, to nail or fasten to.  
 προσκαλέω (πρός, καλέω), see καλέω, to call to.  
 προσκυνέω (πρός, κυνέω), ήσω, to worship, adore.  
 προσλαμβάνω (πρός, λαμβάνω), to take, take in addition.  
 προσπαίζω (πρός, παίζω), to play or sport with.  
 προστάσσω (πρός, τάσσω), to enjoin upon, command.  
 προστρέχω (πρός, τρέχω), to run to.

πρόσωπον, ου, τό, face, countenance.

πρότερον, sooner, before.

προτείνω (πρό, τείνω), -τείνω, -έτεινα, -τέτακα, -τέταμαι, -ετάδην, to offer, propose.

προτίδημι (πρό, τίδημι), to set before.

προτιμάω (πρό, τιμάω), ήσω, to honor before, prefer.

προτρέπω (πρό, τρέπω), to exhort, ask, urge.

προφύλαξ, ἄκος, δ, guard, advance guard, outpost.

πρωί, early, early in the day.

πρώτος, η, ου, first; πρώτου, τὸ πρώτου, at first.

πτερυξ, ὕγος, ή, wing.

Πτολεμαῖος, ου, δ, Ptolemy, 535.

πυκτείνω, σω, to box.

πόλη, ης, ή, gate.

πυνθάσσομαι, πένσσομαι, πέπευσμαι, 2 aor. ἐπυνθάσσην, to inquire, ask, ascertain.

πῦρ, πυρός, τό, fire.

πυρπολέω, ήσω, to destroy with fire.

πωλέω, ήσω, to sell.

πῶς; how?

πως (enclit.), somehow.

## P

ῥαδυνέω, ήσω, to be idle.

ῥητορική, ης, ή, rhetoric.

ῥήτωρ, ορος, δ, rhetorician, orator.

ρίζα, ης, ή, root.

ρίπτω, ψα, ψα, perf. ἔρριψα, ἔρριμμαί, ἔρριψθην, to hurl, throw.

ρόδον, ου, τό, rose.

ρόπαλον, ου, το, stiek, elub.

ρύσσομαι, ῥύσσομαι, to rescue, release.

Ῥωμαῖος, ᾶ, ον, Roman.

Ῥώμη, ης, ή, Rome.

## Σ

Σαλαμίς, ἴνος, ή, Salamis, 391.

σαλπικτής, ου, δ, trumpeter.

Σάτυρος, ου, δ, a Satyr, companion

of Bacchus. The most famous of the Satyrs was Silenus, distinguished for prophetic powers, fabled to have been captured by Midas.

σεαυτοῦ, ης, ου, contr. σαυτοῦ, ης, ου, yourself.

σειάω, σω, σμαι, σδην, to shake.

σεμνύνομαι, aor. ἐσεμνυνάμην, to be proud of, to pride one's self in.

σιγάω, ήσω, to be silent.

σίδηρος, ου, δ, iron.

Σικελία, ας, ή, Sicily.

Σιλᾶνός, ου, δ, Silanus, Grecian seer.

Σιμωνίδης, ου, δ, Simonides, Greek poet.

σιωπάω, ήσω, to be silent.

σιωπή, ης, ή, silence.

σκεῦος, εος, τό, implement, piece of furniture, baggage.

σκηνή, ης, ή, tent.

σκιά, ᾶς, ή, shade, shadow.

σκιπτάω, ήσω, to frisk, leap, bound.

σκληρός, ᾶ, ὄν, harsh, rough.

σκοπέω (used in pres. and imp.), to see, inquire, regard.

Σκυθίας, ου, δ, Seythian, a Seythian.

Σκυθικός, ή, ὄν, Seythian.

Σόλων, ωνος, δ, Solon, lawgiver of Athens.

σός, σή, σόν, your, thy.

σοφία, ας, ή, wisdom.

σοφιστής, ου, δ, sophist, teacher of wisdom.

σοφός, ή, ὄν, wise.

Σπάρτη, ης, ή, Sparta.

Σπαρτιάτης, ου, δ, Spartan, a Spartan.

σπένδα, σπείσω, σα, κα, to pour, pour libation. [*treaty, truce.*]

σπονδή, ης, ή, libation (plur.).

σπουδάζω, ᾶσω, to be in haste.

στέργω, ξω, ξα, to love.

στερεός, ᾶ, ὄν, firm, strong.

στερέω, ήσω, to deprive of.

στέφανος, ου, δ, crown, garland.

στεφανώω, ὶσω, to crown.

στήθος, εος, τό, breast.

στόλος, ου, δ, expedition, force.

στόμα, ᾶτος, τό, mouth.

στράτευμα, ᾶτος, τό, army.

στρατεύω, εὖσω, to make an expedition.

στρατηγός, ἦσω, to be general.

στρατιγός, οὖ, δ, general.

στρατιά, ἄς, ἡ, army, force.

στρατιώτης, οὖ, δ, soldier.

Στρατόνικος, οὖ, δ, Stratonicus, 535.

στρατόπεδον, οὖ, τό, army, encampment.

στράτος, οὖ, δ, camp, army.

στρουδίον, οὖ, τό, sparrow.

σύ, σοῦ, thou, you.

συγγίγνομαι (σύν, γίγνομαι), to be with, to associate with.

συγγινώσκω (σύν, γινώσκω), to pardon.

συγγνώμη, ης, ἡ, pardon, favor, mercy.

συγχαίρω (σύν, χαίρω), rejoice with.

συλλαμβάνω (σύν, λαμβάνω), to take together or jointly, to take.

συμβαίνω (σύν, βαίνω), see ἐμβαίνω, to happen, take place.

συμβουλεύω (σύν, βουλεύω), to deliberate with.

σύμβουλος, οὖ, δ, adviser, counselor.

σύμμαχος, οὖ, δ, ally, auxiliary.

συμπλέω (σύν, πλέω), -πλεύσομαι, συνέπλευσα, κα, σμαι, to sail with.

συμφορά, ἄς, ἡ, misfortune.

σύν (prep. with dat.), with, with the favor of.

συνάγω (σύν, ἄγω), to bring together, collect.

συναντάω (σύν, ἀντάω), ἦσω, to meet.

συναπαίρω (σύν, ἀπό, αἶρω), -ᾶρῶ, -ἦρα, -ἦρα, -ἦρμαι, -ἦρδην, to go with, migrate with.

συνίστημι (σύν, ἵστημι), to place together, to place with (as *synipil*).

συνοικία, ἄς, ἡ, house for several families, lodging house.

συνομολογέω, ἦσω, to agree with, assent.

συνοράω (σύν, ὁράω), to see, behold.

συνοργίζομαι (σύν, ὀργίζομαι), ἴσομαι, aor. συνοργίσθην, to be angry along with.

συνουσία, ἄς, ἡ, society, company, intercourse.

συντάσσω (σύν, τάσσω), to arrange.

συνέρω (σύν, ῥέω), -ρεύσομαι, συνέρβουσα, συνέρβηκα, to flow together.

Σφίγγιον, οὖ, τό, Mt. Sphingion, otherwise Phicius, near Thebes.

Σφίγξ, Σφιγγός, ἡ, Sphinx, 545, 551.

σχολάζω, ἄσω, to be at leisure, have time, attend school, have a school.

σχολαστικός, οὖ, δ, scholar, pedant, simpleton.

σχολή, ἡς, ἡ, school.

σώζω, σώσω, σα, κα, σέσωσμαι, ἐσώδη, to save, preserve.

Σωκράτης, εὖς, acc. Σωκράτης or ην, Socrates, Athenian philosopher.

σῶμα, ἄτος, τό, body, person.

σωρεύω, εὖσω, to heap up or together.

σωτηρία, ἄς, ἡ, safety, security.

σωφροσύνη, ης, ἡ, prudence, moderation, self-control.

σώφρων, οὖ, prudent, temperate.

## T

τάλαντον, οὖ, τό, talent=§1000.

τάλας, αἰᾶ, ἄν, wretched, unhappy.

ταμεῖον, οὖ, τό, treasury, storehouse.

Τάνταλος, οὖ, δ, Tantalus, king of Phrygia.

τάξις, εὖς, ἡ, good order; ἐν τάξει, in order.

τάσσω, ξω, ξα, τέταχα, αγμαί, ἄχδην, to arrange, order.

Ταῦρος, οὖ, δ, Taurus, 540.

ταῦρος, οὖ, δ, bull.

τάφος, οὖ, δ, tomb.

ταχέως, quickly.

τάχυσ, εἶα, ὑ, swift, fast, quick; ταχύ, quickly.

ταῦς, ταῦ, δ, peacock.

τέ (*enclit.*), and; τε καί or τε—καί, both—and.

τείχος, εὖς, τό, wall, fortification.

- τειχίζω, ἴσω, σμαι, σδην, to fortify, defend with a wall.  
 τέκνον, ου, τό, child.  
 τελεῖώω, ὥσω, to accomplish, complete, *pass.* to be mature, full grown.  
 τελευταῖον, τό τελευταῖον, lastly, finally.  
 τελευτάω, ἥσω, to end, finish, finish life, die.  
 τελευτή, ἦς, ἡ, end.  
 τέσσαρες (τέτταρες), α, four.  
 τετράκις, four times.  
 τετραπόδον, ου, τό, quadruped.  
 τετράπους, ουν, four-footed.  
 τέττις, ἴγος, ὁ, cicada, kind of grasshopper.  
 τέχνη, ἦς, ἡ, art, trade, occupation.  
 τηνικάυτα, then.  
 τίδημι, see 268 and 269, to place, appoint, enact, to stack (*of arms*).  
 τίκτω, τέξομαι, 2 perf. τέτοκα, 2 aor. ἔτεκον, to produce, to lay (*of birds and hens*).  
 τίλλω, τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλδην, to pluck, to pick.  
 Τιμασίω, ωνος, ὁ, Timasion, 274.  
 τιμάω, ἥσω, to honor, prize, value, revere, worship.  
 τιμή, ἦς, ἡ, honor, esteem.  
 τίμιος, ᾶ, ου, precious, dear.  
 τιμωρέω, ἥσω, to avenge, *mid.* to avenge one's self upon, punish.  
 τιμωρία, ας, ἡ, help, punishment.  
 τίνω, τίσω, ἔτισα, τέτικα, σμαι, σδην, to pay, expiate.  
 τίς; τί; (see 186,) who? which? what? τί, often adverbially why? wherefore?  
 τίς, τι, certain, certain one, some one.  
 Τισσαφέρνης, εος, ὁ, Tissaphernes, Persian satrap.  
 τοιάσδε, τοιάδε, τοιόunde, such, such as follows.  
 τοιοῦτος, τοιαύτη, τοιοῦτο, such.  
 τόπος, ου, ὁ, place, country, region, space, distance.  
 τοσοῦτος, τοσαύτη, τοσοῦτο, so great, so much.
- τότε, then, at that time.  
 τραγικῶδης, ες, tragical.  
 τράπεζα, ἦς, ἡ, table.  
 τρεῖς, τρία, three.  
 τρέπω, ψα, ψα, τέτροφα, τέτραμμαι, ἐτρέφδην, to turn, *mid.* to turn one's self, flee.  
 τρέφω, θρέψω, ξθρεψα, τέτροφα, τέτραμμαι, ἐθρέφδην, to nourish, support, keep.  
 τρέχω, δράμοῦμαι, δεδράμηκα, 2 aor. ἔδραμον, to run.  
 τριάκοντα, thli. ty.  
 τρίβω, ἴψω, ἴψα, ἴψα, ἴμμαι, ἴφδην, to rub, rub down.  
 τρίβων, ὀνος, ὁ, a worn or threadbare garment or cloak.  
 τριήρης, εος, ἡ, galley, trireme.  
 Τρικαρηνία, ας, ἡ, Triacarenia, 542.  
 Τρικάρηνος, ου, ὁ, Triacarenian, 545.  
 τρικέφαλος, ου, three-headed.  
 τρίπους, ουν, gen. τρίπους, three-footed.  
 τρίτος, η, ου, third.  
 Τροία, ας, ἡ, Troy, celebrated city in Asia Minor.  
 τρόπαιον, ου, τό, trophy.  
 τρόπος, ου, ὁ, turn, style, character.  
 τροφή, ἦς, ἡ, food.  
 τρυφή, ἦς, ἡ, luxury.  
 τρώγω, τρώσομαι, 2 aor. ἔτρωγον, to eat.  
 τύμβος, ου, ὁ, tomb.  
 τύραννος, ου, ὁ, tyrant, usurper.  
 Τύριος, ᾶ, ου, Tyrian.  
 Τύρος, ου, ἡ, Tyre, celebrated city of Phoenicia, 540.  
 τυφλός, ἡ, ὄν, blind.  
 τύχη, ἦς, ἡ, fortune, chance.
- T
- ὑγιάνω, δγαῖνῶ, ὑγιάνα, to be well, be in health.  
 ὑγίεια, ας, ἡ, health.  
 ὕδωρ, ὕδατος, τό, water.  
 υἱός, οὔ, ὁ, son.  
 ὕλη, ἦς, ἡ, wood.  
 ὑμέτερος, ᾶ, ου, your.  
 ὑπακούω (ὑπό, ἀκούω), to obey.



ὑπάρχω (ὑπό, ἄρχω), to be, be at hand.  
 ὑπείσρχομαι (ὑπό, εἰς, ἔρχομαι), to come or go under quietly or by stealth.  
 ὑπεναντίος, ᾶ, ον, adverse to, repugnant to, in opposition to.  
 ὑπέρ (prep. with gen. or acc.), in behalf of, for the sake of, beyond.  
 ὑπεραποδύνησκω (ὑπέρ, ἀπό, δυνήσκω), to die for.  
 ὑπερχαίρω (ὑπέρ, χαίρω), to rejoice greatly.  
 ὑπισκνέομαι, ὑποσχέομαι, ὑπέσχημαι, 2 aor. mid. ὑπεσχόμεν, to promise.  
 ὕπνος, ου, δ, sleep.  
 ὑπό (prep. with gen. dat. acc.), by, under, by the agency of.  
 ὑποδέχομαι (ὑπό, δέχομαι), ἔξομαι, ἐξάμην, εγμαι, to receive.  
 ὑπολαμβάνω (ὑπό, λαμβάνω), to take, assume, suppose, think.  
 ὑπομένω (ὑπό, μένω), to remain.  
 ὑποπτέω (ὑπό, ὀπτέω), σω, to suspect, anticipate, expect.  
 ὑποστρέφω (ὑπό, στρέφω), ἔψω, εψα, οφα, αμμαι, ἐφθην (219, 220), to turn, turn about.  
 ὕστερον, afterwards.  
 ὑφαπλόω (ὑπό, ἀπλόω), ὠσω, to spread out beneath.  
 ὑφίστημι (ὑπό, ἵστημι), to set or place under, to lie in ambush.

## Φ

φάρμακον, ου, τό, medicine, remedy.  
 φαῦλος, η, ον, worthless, bad.  
 φενάκίζω, ἴσω, to cheat, deceive.  
 Φεραί, ὦν, αἱ, Pherae, in Thessaly.  
 φέρω, fut. οἶσω, aor. ἤνεγκα, perf. ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην, to bear, carry.  
 φεύγω, ξομαι, 2 aor. ἔφύγον, 2 perf. πέφευγα, to flee, shun, escape.  
 φημί, φήσω or ἐρῶ, 1 aor. ἔφησα, 2 aor. εἶπον, to say, say yes.  
 Φίκειον, ου, τό, Mt. Phicium, 551.

φιλαργγῦρία, ας, ἡ, avarice.  
 φιλέω, ἦσω, to love.  
 Φίλιππος, ου, δ, Philip, king of Macedonia, 535.  
 φιλόκαλος, ον, fond of the beautiful, fond of beauty.  
 φιλομάθης, ἐς, fond of learning.  
 φίλος, η, ον, friendly, dear; φίλος, ου, δ, friend.  
 φιλοσοφία, ας, ἡ, philosophy.  
 φιλόσοφος, ου, δ, philosopher.  
 φλύαρέω, ἦσω, to trifle, talk nonsense.  
 φοβέομαι, ἦσομαι, ημαι, ἦθην, to fear.  
 φοβερός, ᾶ, ον, fearful, dreadful, frightful.  
 φόβος, ου, δ, fear.  
 Φοῖνιξ, ἴκος, δ, Phinician, a Phinician.  
 Φοῖνιξ, ἴκος, δ, Phoenix, 540.  
 φοιτᾶω, ἦσω, to go to, to frequent; *willik παρά*, to attend as pupil.  
 φονεύω, σω, to slay, kill, murder.  
 φορέω, ἦσω, to wear.  
 φράζω, ἄσω, to say, tell, declare.  
 φρονέω, ἦσω, to think, have in mind.  
 φρυάττομαι (σομαι), ξομαι, to be insolent, proud, haughty.  
 φυγάς, ἄδος, δ, fugitive, exile.  
 φύλακῆ, ἦς, ἡ, guard, guarding.  
 φύλαξ, ἄκος, δ, guard, keeper.  
 φυλάσσω (ττω), ἀξω, ἀξα, πεφύλαχα, to guard, keep, defend.  
 φύσις, εως, ἡ, nature.  
 Φωκίος, ἦ, ον, Phocian, of Phocis in Greece.  
 Φωκίων, ἄνος, δ, Phocion, Athenian commander.  
 φωνή, ἦς, ἡ, voice, sound.

## X

χαίρω, χαίρησω, κεχάρηκα, to rejoice.  
 Χαίρωνεια, ας, ἡ, Chaeronea, in Bocoitia, 535.  
 χαλεπαίνω, ἄνω, to be angry.  
 χαλινός, οὔ, δ, bridle, bit.  
 χαλκός, οὔ, δ, brass, copper.

- χαλκοῦς, ἦ, οὖν, brazen.  
 χαρίεις, ἱεσσα, ἱεν, pleasing, agreeable.  
 Χαρίλαος, ου, δ, Charilaus, *Spartan king*, 535.  
 χάρις, ἱτος, ἦ, gratitude, grace.  
 χειμῶν, ἄνος, δ, winter.  
 Χειρίσοφος, ου, δ, Chiriosophus, 256.  
 χειροτονέω, ἦσω, to vote, elect, choose.  
 χειλιδῶν, ὄνος, ἦ, swallow.  
 χῆρος, α, ου, bereft, widowed.  
 χιών, ὄνος, ἦ, snow.  
 χλαμύς, ὕδος, ἦ, cloak, mantle.  
 χολῶω, ὠσω, to enrage, make angry, *mid.* to be or become angry.  
 χόρτος, ου, δ, provender, fodder.  
 χράω, ἦσω, to give an oracle, to predict; *mid.* χράομαι, χρήσομαι, κέχρημαι, to use.  
 χρεία, ας, ἦ, need, use.  
 χρή (impers.), χρήσει, ἔχρησεν, it is necessary.  
 χρῆμα, ἄτος, τό, thing, affair, money, property.  
 χρησμός, οὔ, δ, oracle, response.  
 χρηστός, ἦ, δν, useful, serviceable.  
 χρόνος, ου, δ, time, season.  
 χρῦσιον, ου, τό, gold, piece of gold, money.  
 χρῦσός, οὔ, δ, gold.  
 χρῦσοῦς, ἦ, οὖν, golden, of gold.
- χρῶμα, ἄτος, τό, color, complexion.  
 χώρα, ας, ἦ, place, land, country.  
 χωρίον, ου, δ, place.
- Ψ
- ψέγω, ξω, ξα, perf. ἔψογα, to blame, censure.  
 ψευδής, ἐς, false.  
 ψεῦδος, εος, τό, falsehood.  
 ψεύδω (242), σω, to deceive, cheat.  
 ψήφισμα, ἄτος, τό, decree, act, statute.  
 ψῆφος, ου, ἦ, pebble, vote.  
 ψιλῶω (219), ὠσω, to strip bare, deprive of.  
 ψυχῆ ἦς, ἦ, soul, spirit, life.
- Ω
- ὦ (interjection), O, used in direct address.  
 ὦδε, so, thus, as follows.  
 ὦν, οἶσα, ὦν (part. of εἰμί), being.  
 ὠνέομαι, ἦσομαι, imperf. ἐωνέομην, to buy, purchase.  
 ὠόν, οὔ, τό, egg.  
 ὠρα, ας, ἦ, hour, season.  
 ὠς, ας, when, so that, that, how.  
 ὡσπερ, ας, just as.  
 ὠφελέω, ἦσω, to benefit, help.  
 ὠφέλιμος, ου, useful, serviceable.

## ENGLISH AND GREEK VOCABULARY:

### A

Admire, θαυμάζω, ἄσω ἢ ἄσομαι.  
 advise, βουλεύω, εἴσω.  
 Alexander, Ἀλεξάνδρος, οὐ, δ.  
 all, πᾶς, πᾶσα, πᾶν; ὁ πᾶς.  
 always, ἀεί.  
 and, καί; τε.  
 announce, ἀγγέλλω, ἀγγεῶ.  
 army, στρατεύμα, ἄτος, τό.  
 as, ὥσπερ.  
 at, in, ἐν.  
 Athenian, Ἀθηναῖος, ἄ, οὐ; and  
 Athenian, Ἀθηναῖος, οὐ, δ.  
 Athens, Ἀθήναι, ᾶν (pl.).

### B

Bad, κακός, ἡ, ὄν.  
 be, εἰμί, ἔσομαι.  
 be general, στρατηγέω, ἦσω.  
 be king, βασιλεύω, εἴσω.  
 be pleased, be pleased with, ἡδο-  
 μαι, ἡσθήσομαι.  
 be silent, σιγᾶω, ἦσω.  
 beautiful, καλός, ἡ, ὄν; *comp.* καλ-  
 λίων, οὐ; *superl.* κάλλιστος, ἡ,  
 οὐ.  
 beauty, κάλλος, εὐς, τό.  
 because, ἐπειδή; ὅτι.  
 better, see ἀγαθός, 147.  
 bird, ὄρνις, ἴδος, ὁ ἢ ἡ.  
 Boeotian, Βοιωτός, οὐ, δ.  
 book, βίβλος, οὐ, ἡ; βιβλίον, οὐ,  
 τό.  
 both—and, καί—καί; τε—καί.  
 boy, παῖς, παιδός, ὁ.

brave, ἀνδρείος, ἄ, οὐ.  
 break, λύω, λύσω.  
 breastplate, θώραξ, ἄκος, δ.  
 bring up, educate, παιδεύω, εἴσω.  
 brother, ἀδελφός, οὐ, δ.  
 bury, θάπτω, θάψω.  
 but, ἀλλά; δέ.

### C

Call, καλέω, ἦσω; call by name,  
 name, ὀνομάζω, ἄσω.  
 celebrated, κλεινός, ἡ, ὄν.  
 certain, a certain, τις, τι.  
 cheerfully, ἡδέως; *comp.* ἡδίων;  
*superl.* ἡδίστα.  
 child, παῖς, παιδός, ὁ ἢ ἡ.  
 Cimon, Κίμων, ὠνος, δ.  
 citizen, πολίτης, οὐ, δ.  
 city, πόλις, εὐς, ἡ.  
 company, δμίλια, ας, ἡ.  
 conquer, νικάω, ἦσω.  
 Corinth, Κόρινθος, οὐ, ἡ.  
 country, native country, πατρίς,  
 ἴδος, ἡ.  
 eup, κύπελλον, οὐ, τό.  
 Cyrus, Κύρος, οὐ, δ.

### D

Darius, Δαρείος, οὐ, δ.  
 daughter, θυγάτηρ, θυγατρός, ἡ.  
 day, ἡμέρα, ας, ἡ.  
 deceive, φενακίζω, ἴσω; ψεύδω,  
 243.  
 deliberate, βουλευομαι, εἴσομαι.

deliver, set free, *ἐλευθερώω, ὤσω.*  
 deprive, *ἀποστερέω, ἥσω.*  
 desire (*noun*), *ἐπιθυμία, ας, ἡ.*  
 desire (*verb*), *ἐπιθυμέω, ἥσω.*  
 die, *τελευτάω, ἥσω.*  
 do, ποιέω, ἥσω; πράττω, πράξω.

## E

Each other, one another, *ἀλλήλων.*  
 educate, *παιδεύω, εὐσω.*  
 enact, *τίθημι, θήσω.*  
 enemy, *πολέμιος, ου, δ;* personal  
 enemy, *ἐχθρός, ου, δ.*  
 enslave, *δουλόω, ὤσω.*  
 esteem happy, *μακάριζω, ἴσω or ἰῶ.*  
 Euripides, *Εὐριπίδης, ου, δ.*  
 expresses as one's own (opinion, for  
 instance), *ἀποδεικνύμαι, -δείξομαι.*

## F

Faithful, *πιστός, ἡ, ὄν.*  
 father, *πατήρ, πατρός, ὁ.*  
 flatter, *κολακεύω, εὐσω.*  
 flatterer, *κόλαξ, ἄκος, ὁ.*  
 flee, *φεύγω, φεύξομαι.*  
 flower, *ἄνθος, εος, τό.*  
 from, *ἀπό; ἐκ, also expressed by*  
*the genitive.*  
 friend, *φίλος, ου, δ.*  
 fugitive, *φύγας, ἄδος, δ.*  
 full, *μεστός, ἡ, ὄν; πλήρης, ες.*

## G

Garden, *κήπος, ου, δ.*  
 general, *στρατηγός, ου, δ.*  
 girl, *κόρη, ης, ἡ.*  
 give, *δίδωμι, δώσω.*  
 give, express as one's own (as  
 opinion), *ἀποδείκνυμι, ἀποδείξο-*  
*μαι.*  
 goblet, *κύπελλον, ου, τό.*  
 gold, *χρῦσός, ου, δ.*  
 golden, *χρῦσοῦς, ἡ, οὖν.*  
 good, *ἀγαθός, ἡ, ὄν, 147.*  
 govern, *ἄρχω, ἄρξω; κρατέω, ἥσω.*  
 great, *μέγας, ἀλη, α.*

Greek, *Ἕλλην, ηνος, ὁ.*  
 guard, *φιλάττω (σσω), φυλάξω.*  
 guide, *ἡγεμῶν, ὄνος, ὁ.*

## H

Happy, *εὐδαίμων, ον.*  
 hate, *μισέω, ἥσω.*  
 have, *ἔχω, ἔξω.*  
 he, he himself, *αὐτός, ἡ, ὁ.*  
 height, *μέγεθος, εος, τό.*  
 herald, *κήρυξ, ἴκος, ὁ.*  
 Hermes, *Ἑρμῆς, ου, δ.*  
 himself, herself, itself, *ἑαυτοῦ, ἡς,*  
*οὔ, 168.*  
 hire, *μισθόμαι, ὠσομαι.*  
 his, her, its, *δ, ἡ, τό (101), genitive*  
*of pronoun (169).*  
 home, at home, *οἶκος.*  
 honor, *τιμάω, ἥσω.*  
 horse, *ἵππος, ου, δ or ἡ.*  
 house, *οἰκία, ας, ἡ.*  
 hunt, *θηρεύω, εὐσω.*

## I

I, *ἐγώ.*  
 if, *εἰ, ἔάν.*  
 in, *ἐν.*  
 in regard to, *περί.*  
 in the course of, *expressed by the*  
*genitive, 383.*  
 injure, *ἀδικέω, ἥσω; βλάπτω, βλά-*  
*ψω.*  
 into, *εἰς.*  
 it, *αὐτό, neuter of αὐτός.*

## J

Journey, *ὁδός, ου, ἡ.*  
 judge, *κρίτης, ου, ὁ.*  
 Jupiter, *Ζεὺς, Διός, ὁ.*  
 just, *δίκαιος, ᾶ, ον.*

## K

Kill, *κτείνω, κτενῶ.*  
 king, *βασιλεύς, ἑως, ὁ.*  
 kingdom, *βασιλεία, ας, ἡ.*

## L

Laborer, ἐργάτης, ου, δ.  
 large, μέγας, ἀλη, α.  
 law, νόμος, ου, δ.  
 let, rent, μισθῶω, ὄσω.  
 let, permit, ἐάω, ἐάσω, also expressed by the subjunctive or imperative.  
 letter, ἐπιστολή, ἡς, ἡ.  
 life, βίος, ου, δ.  
 like, ὅμοιος, ᾶ, ου.  
 Linus, Λίνος, ου, δ.  
 long since, πάλαι.  
 love, φιλέω, ἦσω; στέργω, στέρξω.

## M

Macedonia, Μακεδονία, ας, ἡ.  
 Macedonian, a Macedonian, Μακεδών, ὄνος, δ.  
 man, ἄνθρωπος, ου, δ; ἀνὴρ, ἀνδρός, δ; men of old, οἱ πάλαι, 282.  
 Marathon, Μαραθῶν, ὄνος, δ, ἡ.  
 messenger, κήρυξ, ὄκος, δ.  
 milk, γάλα, ακτος, τό.  
 Miltiades, Μιλτιάδης, ου, δ.  
 money, χρῆμα, ἄτος, τό, in this sense generally plural.  
 mother, μήτηρ, μητρός, ἡ.  
 mountain, ὄρος, εος, τό.  
 murder, φονεύω, εύσω.  
 music, μουσική, ἡς, ἡ.  
 my, ἐμός, ἡ, ὄν; δ, ἡ, τό, see 101.

## N

Necessary, ἀναγκαῖος, ᾶ, ου; it is necessary, δεῖ.  
 necessity, ἀνάγκη, ἡς, ἡ.  
 need, δεῖν, δεῖν; there is need, δεῖ.  
 not, οὐ, οὐκ, οὐχ.

## O

Often, πολλάκις.  
 Olympia, Ὀλυμπία, ας, ἡ.  
 opinion, γνώμη, ἡς, ἡ.

orator, ῥήτωρ, ορος, δ.  
 our, ἡμέτερος, ᾶ, ου; δ, ἡ, τό, see 101.

## P

Parent, father, γονεύς, ἑως, δ.  
 park, παράδεισος, ου, δ.  
 pay, μισθός, οὔ, δ.  
 people, δῆμος, ου, δ.  
 Persian, a Persian, Πέρσης, ου, δ.  
 Philip, Φίλιππος, ου, δ.  
 Pindar, Πινδάρως, ου, δ.  
 pity, οἰκτεῖρω, ερῶ.  
 play, παίζω, παίζομαι.  
 pleasant, ἡδύς, εἶα, ὄ.  
 plot against, ἐπιβουλεύω, εύσω.  
 poet, ποιητής, οὔ, δ.  
 praise (noun), ἔπαινος, ου, δ.  
 praise (verb), ἐπαινέω, ἑσω; ἐγκωμιάζω, ἄσω.  
 present, the present, δ νῦν, 282.  
 prudent, σώφρων, σώφρον.  
 pupil, μαθητής, οὔ, δ.  
 purchase, ἀγοράζω, ἄσω.  
 pursue, διώκω, διώξω.

## Q

Queen, βασίλεια, ας, ἡ.  
 quiet, τᾶχύς, εἶα, ὄ.  
 quickly, τᾶχέως.

## R

Read, ἀναγιγνώσκω.  
 rejoice, χαίρω, χαίρησσω.  
 remain, μένω, μενῶ.  
 rent, μισθῶω, ὄσω.  
 Rome, Ῥώμη, ἡς, ἡ.  
 rose, ῥόδον, ου, τό.  
 rule, βασίλευω, εύσω.  
 run, τρέχω, δρᾶμοῦμαι.

## S

Same, δ αὐτός.  
 save, σώζω, σώσω.

say, λέγω, λέξω; is said, it is said, λέγεται.

send, πέμπω, πέμψω.  
 servant, δοῦλος, ου, δ.  
 serve, δουλεύω, εύσω.  
 set free, ἐλευθερώω, ὠσω.  
 shepherd, ποιμήν, ἐνος, δ.  
 short, βράχης, εἶα, ὕ.  
 show, δείκνυμι, δείξω.  
 sing, ᾄδω, ᾄσω or ᾄσομαι.  
 soldier, στρατιώτης, ου, δ.  
 son, υἱός, οὔ, δ.  
 speak, λέγω, λέξω; φημί, ἔρω.  
 speak the truth, ἀληθεύω, εὔσω.  
 statue, ἔγαλμα, ἄτος, τό.  
 supplicate, ἱκετεύω, εὔσω.  
 swifly, τάχως, εἶα, ὕ.

## T

Tall, μέγας, ἀλη, α.  
 teach, διδάσκω, διδάξω.  
 teacher, διδάσκαλος, ου, δ.  
 ten, δέκα.  
 tenth, δέκατος, η, ου.  
 than, ἤ.  
 that, ἐκεῖνος, η, ο.  
 the, ὁ, ἡ, τό.  
 their, ὁ, ἡ, τό (101), *genitive of pronoun* (169).  
 there, ἐκεῖ; there is, ἐστίν.  
 thief, κλέπτης, ου, δ.  
 thing, χρῆμα, ἄτος, τό, also expressed by the neuter of adjectives or pronouns; these things, ταῦτα.  
 think, νομίζω, ἴσω; φρονέω, ἴσω.  
 thirty, τριάκοντα.  
 this, οὗτος, αὐτή, τοῦτο.  
 Thrasymbulus, Θρασύβουλος, ου, δ.  
 three, τρεῖς, τρία.  
 three times, thrice, τρίς.  
 to, to the practice of, εἰς, with accus.; to the practice of virtue, εἰς ἀρετήν.  
 to-morrow, αὔριον.

tireme, τρήρης, εος, ἡ.  
 truce, σπονδή, ἡς, ἡ.  
 two, δύο, also expressed by the dual.  
 tyrant, τύραννος, ου, δ.

## U

Unhappy, τάλᾶς, αινᾶ, ἄν.  
 unjust, ἄδικος, ον.  
 useful, ὠφέλιμος, η, ου.

## V

Very, often expressed by the superlative of the adjective; very wise, σοφώτατος.  
 virtue, ἀρετή, ἡς, ἡ.

## W

Wage war, πολεμέω, ἴσω.  
 war, πόλεμος, ου, δ.  
 well, εὖ.  
 what? which? τίς; τί;  
 when, ὅτε: *interrogative*, πότε;  
 where, ὅπου: *interrogative*, ποῦ;  
 which, ὅς, ἡ, ὅ.  
 who, which, what? τίς; τί;  
 whole, ὁ πᾶς; the whole city, ἡ πᾶσα πόλις.  
 wisdom, σοφία, ας, ἡ.  
 wise, σοφός, ἡ, ὄν.  
 wonder at, admire, θαυμάζω, ἴσω or ἄσομαι.  
 write, γράφω, γράψω.

## Y

Yield, εἴκω, εἴξω.  
 you, σύ, σοῦ.  
 your, σός, σή, σόν.  
 youth, νεανίας, ου, δ.

LARY.

ης, εος, ἡ.

ῆς, ἡ.

o expressed by the

s, ου, δ.

U

s, αυᾶ, ᾶν.

ων.

; η, ον.

V

ssed by the superla-  
ective; very wise,

ῆ.

V

έω, ἦσω.

δ.

s; τί;

rogative, πότε;

rrogative, ποῦ;

? τίς, τί;

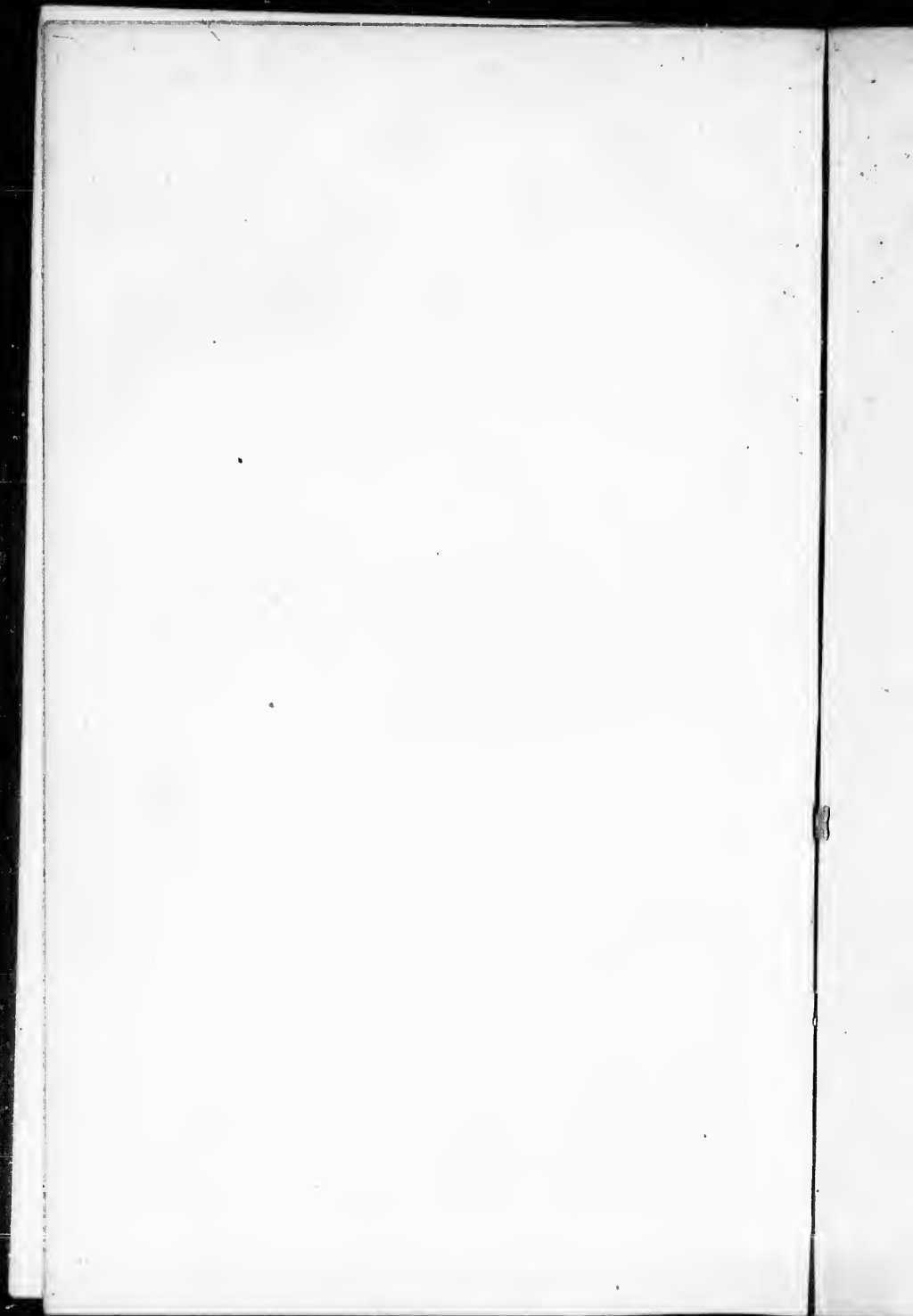
e whole city, ἡ

ῆ.

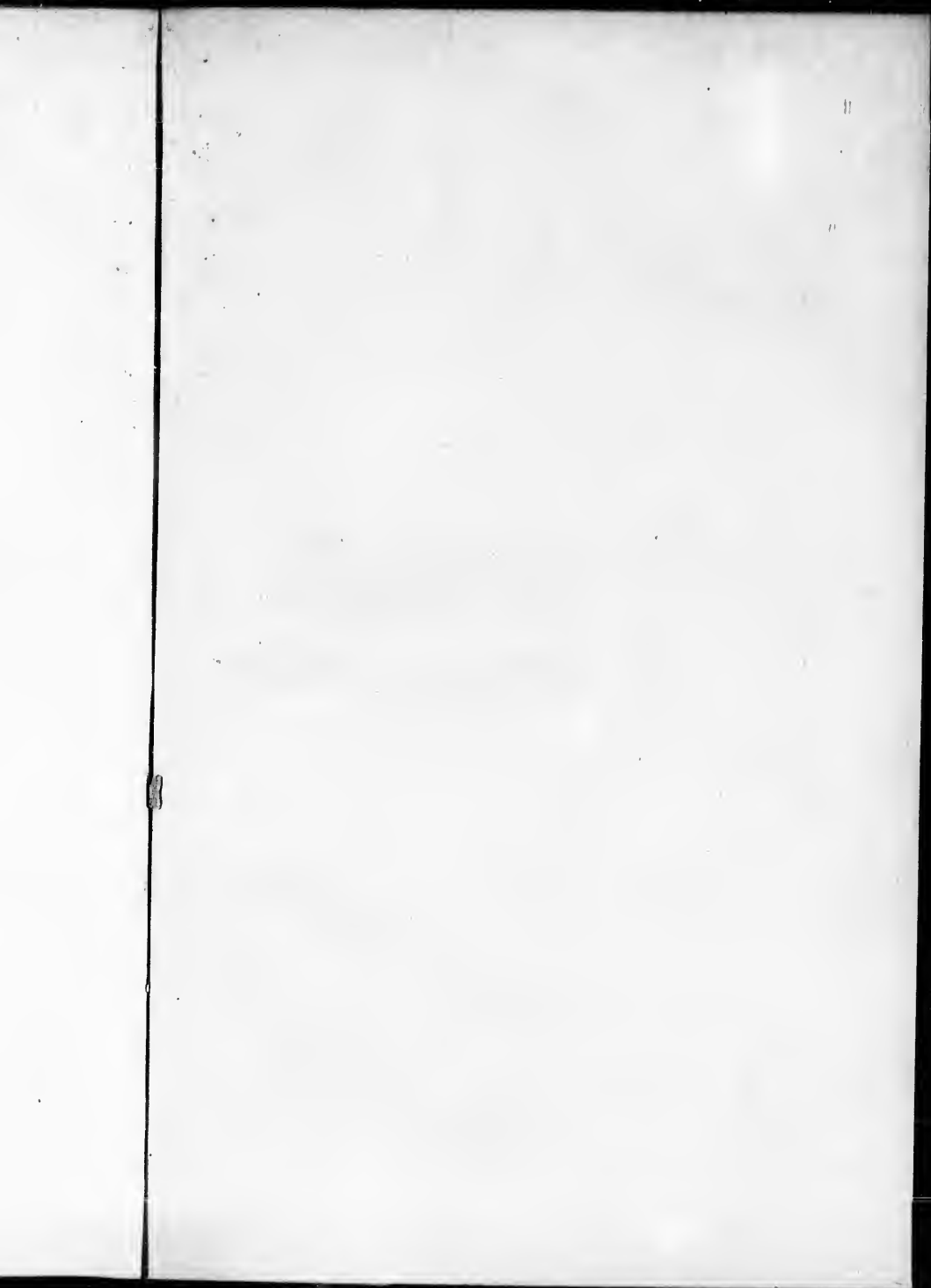
, δαυμάζω, ἄσω

ων.

12







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