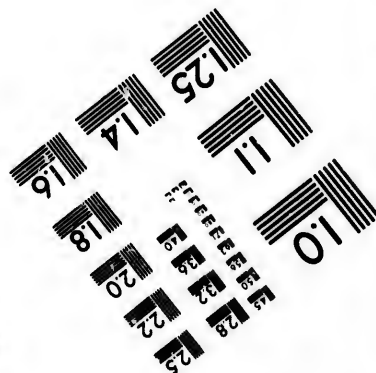
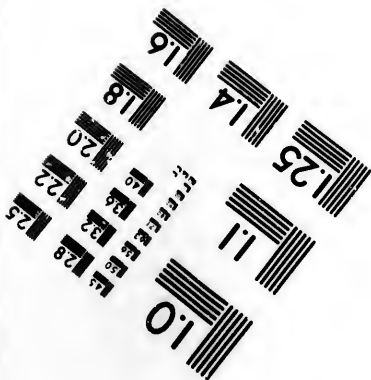
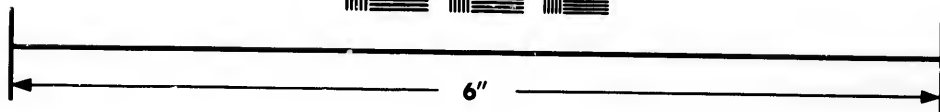
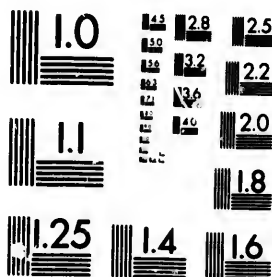


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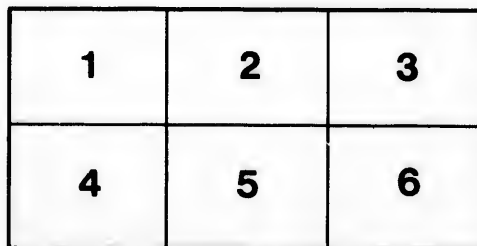
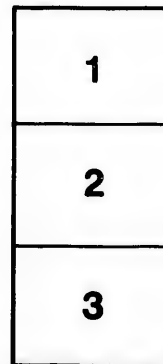
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Сл. 4

G

*W. A. Phelps*

ELEMENTARY

*Col. Inst.*

*N. York & Mass. U.S.*

*—*

GREEK PROSE COMPOSITION.

*Consonants*

*of the*

*same order*

BY

$\phi \ \sigma \ \chi$

$\beta \ \delta \ \gamma$

$\pi \ \tau \ \kappa$

J. FLETCHER, M.A., AND A. B. NICHOLSON, B.A.

SECOND EDITION.

KINGSTON, CANADA.

PUBLISHED BY WILLIAM BAILIE.

1890.

## PREFACE.

This book presupposes a practical acquaintance with Greek accidence. It aims at presenting briefly and simply, with illustrations (mostly taken from the great Attic writers), the main facts of Greek syntax. The construction of sentences has been kept in view rather than mere dependences of case, and therefore *oratio obliqua* has been introduced at the beginning instead of being deferred, as in most works on composition, to the end of the book. In drawing up the exercises the old method of Arnold, as allowing of more exhaustive and systematic testing of theory by practice, has been followed in preference to the new method of continuous exercises. It will be of advantage, however, in using the book to supplement the exercises given in the text by passages of simple continuous English based upon Greek with which the pupil is already familiar.

This edition may claim to be more free from inaccuracies than the first; but errors still remain which require the indulgence of the student.

J. F.

A. B. N.

Kingston, June, 1890.

W. A. Phelps

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## CORRIGENDA.

P. 24, l. 15, for *οὔτος* read *οὗτος*.

P. 36, middle, for § 17 read §16.

P. 84, l. 12, for He how, &c., read He who, &c.

P. 116, l. 5, for Exercise 47, read Exercise 46.

## § 1. THE ARTICLE.

1. There is no word in Greek for a or an; it is simply omitted. *A woman* is γυνή. But when a particular person or thing is meant, though not named, a or an (Lat. quidam, *a certain*), is expressed by the indefinite τις: as,

*A certain man came,*

ἄνθρωπος τις ἦλθεν.

NOTE. The indefinite τις usually follows the word to which it refers, and must be distinguished from the interrogative τίς which is nearly always the first word in the sentence.

2. *A or an*, denoting a class, is expressed by ὁ, ἡ, τό: as,

*An ox is a very useful animal,*

ὁ βοῦς ζῷον ἐστὶ χρησιμώτατον.

3. The distributive *a or an* (*each, per*) is expressed by the genitive of ὁ, ἡ, τό, or by κατὰ with the accusative—either construction with or without ἕκαστος: as,

*He used to receive a drachma a day* (*i.e.* each day),

δραχμὴν ἐλάμβανε τῆς ἡμέρας (or τῆς ἡμέρας ἕκαστης).

*Three half-darics a man,* τρία ἡμιδαρειακά κατ' ἄνδρα.

4. The article *the* in Greek is ὁ, ἡ, τό. It marks objects, whether *classes* or *individuals*, as known and definite. As the English *the* is but a weaker form of *that*, the French *le* of Lat. *ille*, so the Attic article ὁ, ἡ, τό, is a weakened demonstrative, and had in older Greek the power of *this, that*: as,

*This girl I will not release,* τὴν ἐγὼ οὐ λύσω.

*This thy courage will destroy thee,* φθίσει σε τὸ σὸν μένος.

The occasional demonstrative force in Attic is a survival of the older usage. (See § 4, 3).

5. Only rules of the most general character can be laid down for the use of the article in Greek. A good working rule is to use the Greek article where the definite article is found in English: as,

*The men manned all the ships,*  
οἱ ἄνδρες τὰς ναῦς ἀπάσας ἐπλήρωσαν.

6. Greek uses the article where it is omitted in English, in the following cases: with (a) class names; (b) abstract nouns; and (c) names of material: as,

*Man is mortal,* ὁ ἀνθρωπὸς ἐστὶ θνητός.  
*Virtue is beautiful,* ἡ ἀρετὴ ἐστὶ καλὴ.  
*Iron is more valuable than gold,*  
ὁ σιδηρὸς τιμώτερός ἐστιν ἢ ὁ χρυσός.

7. Proper names, from their very nature, do not need the article. It is regularly omitted when a name is first introduced in the narrative. It may be used when the name has been already mentioned, or is well known, even though not mentioned before: as,

*Socrates said,* Σωκράτης ἔφη.  
*Socrates (the celebrated) said,* ὁ Σωκράτης ἔφη.

But the article is not prefixed to a proper name followed by an apposition or a descriptive epithet which has the article: as,

*Socrates the philosopher,* Σωκράτης ὁ φιλόσοφος.

Names of places generally stand between the article and the words river, mountain, &c.: as,

*The river Euphrates,* ὁ Εὐφράτης ποταμός.  
*The island of Delos,* ἡ Δῆλος νῆσος.

In phrases like, *To Pharsalus in Thessaly*, τῆς Θεσσαλίας ἐπὶ Φάρσαλον, the article is used with the name of the country (which generally precedes); the name of the place is without it.

8. The subject takes the article, the predicate does not: as,  
*The day became night*, νύξ ἐγένετο ἡ ἡμέρα.

Adjectives as well as nouns follow this rule—even the superlative, to which the article is an indispensable adjunct in English: as,

*For this proved to be quite the greatest movement in the Greek world*,  
κίησις γὰρ αὐτῆ μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο.

9. When the subject and predicate are co-extensive and convertible terms, the article may be used with the predicate: as

*The rich bore the name of the horse-breeders*,  
οἱ ἵπποβόται ἐκαλοῦντο οἱ παχεῖς.

10. The article is used as a possessive pronoun when it is quite obvious to whom the thing belongs: as,

*Parents love their children*, οἱ γονεῖς στέργουσι τὰ τέκνα.

But when opposition is implied, the possessive pronoun or the genitive of the personal pronoun is used: as,

*You took my shield, not yours*,  
ἔλαβες τὴν ἐμὴν ἀσπίδα, οὐ τὴν σὴν.

The different ways of expressing ownership, in an ascending series of strength, are as follows:

- (1) ἔλαβες τὴν ἀσπίδα.
- (2) ἔλαβές σου τὴν ἀσπίδα or τ. ἀ. σου.
- (3) ἔλαβες τὴν σὴν ἀσπίδα.
- (4) ἔλαβες τὴν σεαυτοῦ ἀσπίδα.

## EXERCISE 1.

1. The general is leading his soldiers against the enemy.
2. Of the seven sages, Solon was the wisest.
3. Each of you shall have a daric a month.
4. Darius sends for Cyrus; Cyrus therefore goes up.
5. Mount Pelion was placed by the giants upon Olympus.
6. Gold is more precious than silver.
7. Amusement is for the sake of rest.
8. The good and the bad must die.
9. Cyrus leaped down from his chariot and put on his breast-plate.
10. You will hurt your head.
11. Horses are handsomer than mules.
12. Thucydides of Athens composed the history of the war.
13. He saw the general and his army at Ephesus in Ionia.
14. Death is the best remedy for trouble (*gen. pl.*)

## § 2. ORATIO OBLIQUA.

1. An assertion dependent upon a verb of *saying* or *thinking* is said to be in *oratio obliqua* or *indirect discourse*: Thus, *He is writing*, is *oratio recta* or *direct discourse*; but, *I say that he is writing*, or *I think that he is writing*, is *oratio obliqua* or *indirect discourse*.

2. Verbs of *thinking* are followed in *oratio obliqua* by the infinitive: as,

*He thought that we were not present,*  
ἐνόμισεν ἡμᾶς μὴ παρῆναι.

Note. The negative before the infinitive, after verbs of *thinking*, is either *οὐ* or *μή*.

Verbs of *saying* are followed either by the noun-clause introduced by *that* (*ὄτι, ὡς*)—the common English form—or by the accusative and infinitive—the common form in Latin. The negative is *οὐ*.

3. Some verbs of *saying* prefer the infinitive, others *ὄτι*. For example:

- (1) *φημί* and *φάσκω* regularly take the infinitive.  
 (2) *λέγω* generally takes *ὅτι* or *ὡς*. *Λέγεται, is said*, takes the infinitive or *ὅτι* and *ὡς*.  
 (3) *εἶπον, I said*, takes *ὅτι* and *ὡς*, but in the sense *I ordered*, it takes the infinitive.

4. *Ὅτι* and *ὡς* are used with the indicative and optative, but never with the subjunctive. After *primary* tenses (present, future, perfect) the mood and tense of *oratio recta* follow *ὅτι* and *ὡς* without change in *oratio obliqua*: as,

*We shall beat the Athenians, κρατήσομεν τῶν Ἀθηναίων.*  
*They say that they shall beat the Athenians,*  
*λέγουσιν ὅτι κρατήσουσι τῶν Ἀθηναίων.*

After *secondary* or *historic* tenses (imperfect, aorist, pluperfect) the mood and tense of *oratio recta* may remain unchanged. This is called *graphic sequence*. But more commonly, while the tense remains unchanged, the mood becomes optative. This is called *historic sequence*: as,

*They said that they would beat the Athenians,*  
*ἔλεγον ὅτι κρατήσοιεν (or κρατήσουσι) τῶν Ἀθηναίων.*

The rules, therefore, for the use of *ὅτι* and *ὡς* in *oratio obliqua* are:

- (1) The person becomes the third.  
 (2) The tense is never changed.  
 (3) The mood after secondary tenses is regularly the optative, but the indicative frequently remains unchanged.

5. If the infinitive is used, the following rules must be observed:

- (1) The subject of the infinitive, if different from that of the main verb, is in the accusative: as,

*He says that the men went away,*  
*φησὶ τοὺς ἀνδρας ἀπελθεῖν.*

- (2) A personal pronoun referring to the subject of the main verb is omitted, unless when used for emphasis. But the pronoun, when used before the infinitive for emphasis, is in the nom. : as,

*He said that he did it, ξηη ποσῶου.*

*He said that it was not HE but the other who was general,  
οὐκ ξηη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.*

- (3) An adjective or noun used to extend the infinitive is attracted into the case of the word to which it refers : as,

*You think that you are wise, νομίζεις εἶναι σοφός.*

6. After *ἔτι* and *ὥς* the imperfect and pluperfect of *oratio recta* remain unchanged in *oratio obliqua* ; but if the infinitive is used they are represented respectively by the present and perfect infinitive : as,

*He said that they accused him rightly.*

*ἔλεξεν ἔτι ὀρθῶς ἡτιῶντο, or ξηη αὐτοὺς ὀρθῶς αἰτιῶσθαι.*

#### EXERCISE 2.

[In doing the following exercise it will be safest to find first the tense of the English *oratio recta*, as the tense of the English *oratio recta* is the tense of the Greek *oratio obliqua*.]

1. I assert that the just man is happy.
2. He says that the general is present.
3. They said that he saw everything.
4. Cyrus told his soldiers that their march would be to Babylon.
5. He told them openly that the city had already been fortified.
6. He said that there was nothing more unjust than rumour.
7. She says that she herself is Justice.
8. He said that justice was wisdom.
9. There came a messenger saying that Elateia had been captured.
10. He said that he had conquered all his enemies.
11. Alexander

used to assert that he was the son of Zeus. 12. Kleon declared that he himself was not general, but that Nikias was. 13. He thought that he would see the king and his generals at Ephesus in Ionia.

### § 3. THE ARTICLE continued.

1. The article with a participle refers to a definite person or to a class, and is equivalent to *he who, any one who,* with a finite verb : as,

*He who does, ὁ πράττων. Any one who wishes, ὁ βουλόμενος.*

2. The article is used with cardinal numbers to mark a whole approximately, or the parts of a whole : as,

*There died about ten thousand,*  
*ἀπέθανον ἀμφὶ τοὺς μυρίους.*

*Of the companies three were absent,*  
*ἀπήσαν τῶν λόγων οἱ τρεῖς.*

3. *My father and my friend's,* is, ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου.

4. To express, *He has a very beautiful head,* the Greeks said, *He has the head very beautiful, καλλίστην ἔχει τὴν κεφαλὴν.*

5. Nouns are formed by means of the article with

(1) Adjectives and participles : as,

*The people, οἱ πολλοί. A chance comer, ὁ τυγχών.*

(2) Adverbs : as,

*The ancients, οἱ πάλαι. Affairs here, τὰ ἐνθάδε.*

(3) A preposition and case : as,

*The Government, οἱ ἐπὶ τῶν πραγμάτων,*  
*Plato and his school, οἱ ἀμφὶ Πλάτωνα.*



(4) Dependent genitives : as,

*The dispensations of fortune, τὰ τῆς τύχης.  
The remark of Themistocles, τὸ τοῦ θεμιστοκλέους.*

(5) A word or whole sentence : as,

*The word "I", τὸ ἐγώ.  
The adage "Know thyself" is useful everywhere,  
τὸ γινῶθι σαυτὸν πανταχοῦ ἴστι χρήσιμον.*

(6) | Infinitives : as,

*Hatred, τὸ μισεῖν (τοῦ μισεῖν, &c.)*

6. In combinations like, *The father's house*, a governed genitive may take the following positions :

- |                         |                           |
|-------------------------|---------------------------|
| (1) ἡ τοῦ πατρὸς οἰκία. | (2) ἡ οἰκία ἡ τοῦ πατρὸς. |
| (3) ἡ οἰκία τοῦ πατρὸς. | (4) τοῦ πατρὸς ἡ οἰκία.   |

But a *partitive* genitive is usually found in one of the last two of these positions : as,

*The best of the citizens, οἱ βέλτιστοι τῶν πολιτῶν or,  
τῶν πολιτῶν οἱ βέλτιστοι.*

EXERCISE 3.

1. The toil of one who seeks, finds everything.
2. The state furnished two hundred of all the triremes.
3. There were about eighty companies of the hoplites present in the battle.
4. The children of the general and those of the judge were educated with us.
5. He who labours most and serves the commonwealth best, is held worthy of the greatest rewards.
6. We all have a mortal body.
7. The ancients esteemed Plato and his school very highly.
8. The rhinoceros has a very strong hide.
9. The nightingale has an exquisitely sweet voice.
10. To the free, shame for their disasters is the strongest incentive.
11. The multitude terrify

πρὸς πολλοῦ πρὸς ἑορμαί = ἐξέστην highly

ὁ, τῶν = seed  
 ἰνὸν φῶκος = bird  
 πρὸς τῶν = furnish (dat.)  
 ὑπὸ τῶν = serve (dat.)  
 κρινού = 80  
 ἄξιον = worth  
 ἑωρον = now  
 πρὸς αὐτῶν  
 ἑορμαί = hide  
 ἰσχυροῦσιν  
 ἄξιον οἰκίας  
 ἰσχυροῦσιν

-10V in Greek literature -  
αὐτῶν αἰ παίδιον

31 α α Σ...  
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the government and greatly disturb affairs here. 12. The messengers said that the general would soon reach Pergamos in Mysia. 13 The remark of Sophocles that discretion is something beautiful, is worthy of all praise.

§ 4. THE ARTICLE continued.

1. The following elliptical phrases are formed with the article :

*The right hand, ἡ δεξιὰ* (sc. χεῖρ).

*The son of Cyrus, ὁ Κύρου* (sc. υἱός).

*Public affairs, τὰ τῆς πόλεως* (sc. πράγματα).

*The country of Philip, ἡ τοῦ Φιλίππου* (sc. γῆ).

*The quickest way, τὴν ταχίστην* (sc. ὁδόν).

2. The article is omitted—especially after a preposition— with :

(1) The names of familiar objects : as,

*To the town, to the market-place, to the citadel, to the camp,*

*ἐς πόλιν, ἐς ἀκρόπολιν, ἐς στρατόπεδον.*

*From the beginning, ἐξ ἀρχῆς.*

*To the tent, ἐπὶ σκηνήν.*

*Wealth is for the use of the body, the body for that of the soul,*

*πλοῦτος σώματος ἕνεκά ἐστι, σῶμα ψυχῆς.*

(2) Names of relationship (*father, mother, son, brother, &c.*) : as,

*You will be fighting for your wives and your children,*

*μαχεῖσθε ὑπὲρ γυναικῶν τε καὶ παιδῶν.*

(3) Βασιλεύς, when referring to the king of Persia : as,

*He went up to the great king, ὡς βασιλέα ἀνέβη.*

3. The original demonstrative force of the article survives in ὁ μὲν—ὁ δέ, the one—the other (inflected throughout : as, οἱ μὲν—οἱ δέ, some—others; τὸ μὲν—τὸ δέ, partly—partly), τὸν καὶ τὸν, τὸ καὶ τὸ, this and that; πρὸ τοῦ or πρωτοῦ (= before this), formerly; ἐν τοῖς πρώτοις or πρώτῃ (= among those first), first of all.

Note. ὁ δέ is used for and he, even when ὁ μὲν does not precede; but, if καὶ is used for and, the relative is used instead of the article: thus,

*He called in the Athenians and they came,  
'Αθηναίους ἐπηγάγετο· οἱ δὲ ἦλθον. But,  
No one opposed and so he acted as guide,  
οὐδεὶς ἀντέλεγε καὶ ὃς ἤγεῖτο.*

#### EXERCISE 4.

1. Some fled but others remained. 2. Some he praised but others he punished. 3. Some must be fortunate, others unfortunate. 4. One man gains nothing, another gains much. 5. He did this and that and not the other. 6. The Athenians were the first who laid aside their swords. 7. A wolf was pursuing a lamb and it fled for refuge into a temple. 8. Homer in his catalogue mentioned the largest and the smallest of the ships. 9. And he, riding at full speed, flees from his pursuers. 10. About sunset the general led back his men by the quickest way to the camp, and they went to their tents. 11. The Greeks besieged Ephesus in Ionia by (κατὰ and acc.) sea and land. 12. The Thracians crossed the river Strymon and plundered Philip's territory. 13. Messengers reported that the enemy's fleet had reached the promontory of Sunium, and was advancing towards the city. 14. You will fight for the land in which you were born and the homes in which you were bred.

## § 5. THE ADJECTIVE.

1. Adjectives are either attributive or predicative. An attributive adjective forms one notion with the noun : as,

*The good man, ὁ ἀγαθὸς ἀνὴρ.*

A predicative adjective is one used as a predicate or as part of a predicate : as,

*The man is good, ὁ ἀνὴρ (ἔστω) ἀγαθός.*

*The man is called good, ὁ ἀνὴρ καλεῖται ἀγαθός.*

The attributive adjective is preceded by the article and stands between the article and the noun or, more rarely, after the noun with the article repeated : as,

*The good man,* { (1) ὁ ἀγαθὸς ἀνὴρ.  
(2) ὁ ἀνὴρ ὁ ἀγαθός.

The predicative adjective never has the article. It stands either before the article or after the noun : as,

*The man is good,* { (1) ἀγαθὸς ὁ ἀνὴρ.  
(2) ὁ ἀνὴρ ἀγαθός.

2. Any word or phrase may be used with the article as an attribute : as,

*The intervening time, ὁ μεταξύ χρόνος.*

*The famous Pericles, ὁ πᾶν Περικλῆς.*

*He was put to death by the authorities at Sparta,*

*διεφθάρη ἐπὶ τῶν ἐν Λακεδαιμονίᾳ τελευτῶν.*

*The wall along the river,*

*τὸ τείχος τὸ παρὰ τὸν ποταμόν.*

3. Two or more attributes may follow one article without connectives : as,

To the other Greek states, ἐς τὰς ἄλλας Ἑλληνικὰς πόλεις.

But the article may be used with each of two or more attributes: as,

*The ancient Attic speech, ἡ Ἀττικὴ ἢ παλαιὰ φωνή.*

Note. Possessive adjectives and (genitives of reflexive or demonstrative pronouns—if used instead of possessives) take the article and the attributive position: as,

*emphatic*  
*to not*  
*du to r d r*

*My friend, ὁ ἐμὸς φίλος, or ὁ φίλος ὁ ἐμὸς.*

*My own sword, τὸ ἐμῶν ξίφος.*

*This (or that) man's son, ὁ τούτου (or ἐκείνου) υἱός.*

||| But the genitive of a personal pronoun—if used instead of a possessive—takes the predicative position: as,

*My house, ἡ οἰκία μου,*

(or—if other words precede—*μου ἢ οἰκία).*

*His father, ὁ πατήρ αὐτοῦ (or αὐτοῦ ὁ πατήρ).*

#### EXERCISE 5.

1. The wise man delights in painless pleasures.
2. The herald cried with a loud voice that the famous Pericles was present.
3. They dismantled the new wall beside the river.
4. He spent the intervening time in momentary pleasures.
5. Of pleasures some are good, others bad.
6. The king deceived the infatuated Olynthians with false words.
7. The Greeks were twice rescued from the greatest dangers.
8. My friend saw his slave in the city.
9. He ordered the soldiers to pile their arms around his tent.
10. The general declared that he was going against the enemy immediately.
11. He saw the stranger from Delos on the streets of the city.
12. He said that the good citizen did not seek excessive liberty.

Πατρὸς υἱὸς  
 ἀπὸ (αὐτοῦ) νεο, οὐκ ἐπι, ἢ οὐκ ἐπι

ἀπὸ (αὐτοῦ) νεο, οὐκ ἐπι, ἢ οὐκ ἐπι

§ 6. THE ADJECTIVE continued.

1. The predicative position is taken by :

(1) Adjectives of position, when one part of a thing is to be distinguished from another : as,

*The middle of the market-place, μέση ἡ ἀγορά.*

*The end of the island, ἐσχάτη ἡ νῆσος.*

*On tips, ἀκροὶ τοῖς ποσίν (= the ends of the feet).*

But such adjectives take the attributive position, when one thing is to be distinguished from another : as,

*The middle market-place, ἡ μέση ἀγορά.*

*The last island, ἡ ἐσχάτη νῆσος.*

*The perfect citizen, ὁ ἄκρος πολίτης.*

(2) Ἐκάτερος, each of two; ἄμφω and ἀμφοτέρως, both; πᾶς, all; and ὅλος, whole : as,

*In each of the two cities, ἐν ἑκατέρᾳ τῇ πόλει.*

*Both hands, ἄμφω τῷ χεῖρι.*

*Both ears, ἀμφοτέρα τὰ ὄτα.*

*All the state, πᾶσα ἡ πόλις or ἡ πόλις πᾶσα.*

(But, *The state as a whole, ἡ πᾶσα πόλις.*

*Every state, πᾶσα πόλις).*

*The whole race, ὅλον τὸ γένος.*

(But, *A whole race, ὅλον γένος).*

2. The following idiomatic uses of the predicative adjective should be carefully noticed :

*The man, if he is patriotic, will benefit his country,*

*ὁ ἀνὴρ φιλόπατρις τὴν πόλιν ὠφελήσει.*

*The witness I produce is a competent one,*

*ἱκανὸν παρέχομαι τὸν μάρτυρα.*

*The reproach you have uttered does me honour,*

*καλὸν μοι τὸ ὄνειδος ἀνείδισας.*

## EXERCISE 6.

1. The king, having the Greeks in the centre of his empire, thought he had conquered them. 2. The maiden's eyes are very beautiful. 3. The stone that is here is soft. 4. The island of Delos was in the middle of the Ægean Sea. 5. They lowered the beam by loosening the chains. 6. This was the greatest disaster during the whole of the war. 7. Every day they raised the walls higher. 8. He was delighted with the soldiers because they had fought bravely at Marathon. 9. The words which the soothsayer speaks are false. 10. At daybreak each general led his own column against the village. 11. The fugitives reported that the enemy had already taken Thebes and were advancing against Athens. 12. The men of former times delighted in philosophy. 13. Excessive liberty violates the maxim, "Nothing in excess."

## § 7. CONCORD.

1. A neuter plural takes a singular verb: as,

*Provisions failed, τὰ ἐπιτήδεια ἐπέλειπεν.*

But the plural is used with neuter nouns denoting persons, or when the idea of plurality is to be strongly marked: as,

*The magistrates put him to death,  
τὰ τέλη αὐτὸν ἀπέκτειναν.*

*Many tracks were visible, φανερά ἦσαν ἕγνη πολλά.*

2. A collective noun may take a plural verb: as,

*The majority voted for war, τὸ πλῆθος ἐψηφίσαντο πολεμεῖν.*

*The army secured food by slaughtering their horses,  
τὸ στράτευμα ἐπορίζετο σῖτον, κόπτοντες τοὺς ἵππους.*

3. A plural verb may follow a nominative dual : as,

*They both looked at each other and laughed,*  
ἐγελευσάτην ἄμφω βιέψαντες εἰς ἀλλήλους.

4. A verb with several subjects is generally plural, but may agree with the nearest subject or with the most prominent and be understood with the rest : as,

*Aristeus and Cleon were generals,*  
ἐστρατήγει Ἀριστεὺς καὶ Κλέων.

If the subjects differ in *person*, the verb takes the first person in preference to the second and the second in preference to the third : as

*You and I agree, συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς.*

5. A predicative adjective referring to several subjects is in the plural—neuter plural, if they are the names of things, but, if they are the names of persons, the masculine is preferred to the feminine and the feminine to the neuter : as,

*Love and envy and fear are opposed to each other,*  
ὁ ἔρωσ καὶ ὁ φθόνος καὶ ὁ φόβος ἐναντία ἐστίν. εἰς τὸν  
*The husband and wife are good,*  
ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν.

But the predicative adjective may agree with the nearest subject or with the most prominent : as,

*Sedition and war are the cause of our troubles,*  
ἡ στάσις καὶ ὁ πόλεμος αἰτιὸς ἐστι τῶν κακῶν.

6. A predicative adjective is often used in the neuter singular as a noun : as,

*Truth is a beautiful thing, ἡ ἀλήθεια καλὸν ἐστίν.*



① // 7. Πολύς, *much*, ἡμίσεως, *half*, and superlatives take the gender of a following genitive : *as*,

*The greater part of the island, ἡ πολλή τῆς νήσου.*

*The half of the gold, ὁ ἡμίσεως τοῦ χρυσοῦ.*

*The bravest of the Greeks, οἱ ἀριστοὶ τῶν Ἑλλήνων.*

#### EXERCISE 7.

1. Our wives and children are to blame. 2. Honourable actions delight the soul. 3. The larger part of mankind do not believe that this is true. 4. Stones, bricks and beams thrown together without order are utterly useles. 5. He wept when he saw his mother and his brother prisoners. 6. A friend is the most valuable of all possessions. 7. Half of the army had already crossed the river Halys. 8. Many oracles were reported during the whole war. 9. All the nations of Asia sent soldiers to the army of the great king. 10. Demosthenes and the other orators gave this advice to the assembly. 11. The fleet weighed anchor from the island and sailed to Miletus. 12. Peace and war are both advantageous to a country. 13. Both you and he have suffered injustice at the hands of the magistrates.

#### § 8. APPOSITION.

1. An appositive agrees in case with the noun to which it is annexed. The English *as* before an appositive may be expressed by ὡς, but is usually not translated : *as*,

*I produce my friends as witnesses,*

*παρέχω τοὺς φίλους (ὡς) μάρτυρας.*

2. An appositive usually has the article ; but when joined with a participle becomes a predicate and drops the article : *as*,

*The Getæ, the remotest of the barbarians,*  
οἱ Γέται, οἱ ἔσχατοι (or ὄντες ἔσχατοι) τῶν βαρβάρων.

3. A word may stand in apposition with the genitive implied in a possessive adjective or in an adjective derived from a proper noun : as,

*Retire to your own cities,*  
ἀναχωρήσατε ἐς τὰς ὑμετέρας αὐτῶν πόλεις.  
*I am a citizen of Athens, the greatest of all states,*  
εἰμι Ἀθηναῖος πόλιως τῆς μεγίστης.

4. Ἄλλος, *other*, and ἕκαστος, *each*, are used distributively in the singular in apposition with a noun in the plural. The verb is usually plural, but may be singular, especially if the verb follows the distributive : as,

*These men say, one one thing, another another,*  
οὗτοι ἄλλος ἄλλο λέγει.

*These each received ten drachmas,*  
οἷδε ἐδέχοντο ἕκαστος δέκα δραχμάς.

5. A noun may stand in apposition with a neuter pronoun : as,

*This particular virtue, prudence,*  
τοῦτό γε αὐτό, ἡ εὐβουλία.

6. Ἄνθρωπος is used as a term of respect in apposition with titles and the names of nations and occupations : as,

*O judges, ὦ ἄνδρες δικασταί. A prophet, ἄνθρωπος μάντις.*

*He first send sto Athens a Spartan, Melesippus,*  
πρῶτον ἀποστέλλει ἐς τὰς Ἀθήνας Μελήσιππον, ἄνδρα Σπαρτιάτην.

## EXERCISE 8.

1. Alexander, the son of Philip, defeated king Darins at the river Granicus. 2. Some of the houses had fallen; others still remained. 3. He said that they would have their own again. 4. Every year the government of Lesbos sent to Athens as tribute eighty talents. 5. Socrates the philosopher was highly esteemed because of this very virtue, justice. 6. He said that a shepherd living on Mount Pelion had seen them robbing the temple. 7. Herodotus says that Tomyris, the queen of the Massagetæ, cut off the head of Cyrus. 8. Consider that you are a citizen of Argos, the oldest city in Greece. 9. You drove out the man who had saved your country, barbarians that you are. 10. Remember, soldiers, that a Spartan cannot retreat from the field. 11. He held that courage was the greatest of all the virtues. 12. The armies have all been disbanded and dismissed, one to one state, another to another (*p. 26 b.*)

## §9. PERSONAL AND POSSESSIVE PRONOUNS.

1. The nominative of the personal pronoun is used only for emphasis and especially in antithesis: as,

*You also shall see him, καὶ σὺ ὄψει αὐτόν.*

*I mocked but you praised,*  
*ἐγὼ μὲν κατεγέλασα σὺ δὲ ἐπήνεσας.*

2. Ἐμοῦ, ἐμοί, ἐμέ are more emphatic than the shorter forms and are the forms generally used after a preposition: as,

*He will stay at my house, μενεῖ παρ' ἐμοί.*

3. There is <sup>1</sup>no personal pronoun of the third person in Greek. Its place is supplied

(1) In the nominative, by the demonstratives, (including ὁ μὲν—ὁ δέ, *the one—the other*): as,

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

(2) In the oblique cases, by the oblique cases of αὐτός: as,

*They killed both him and her,*  
ἀπέκτειναν αὐτὸν τε καὶ αὐτήν.  
*A few of them fell in the battle,*  
ἀπέθανον ἐν τῇ μάχῃ αὐτῶν ὀλίγοι τινές.

4. A possessive pronoun is generally preceded by the article: as,

*My friend has arrived, ὁ ἐμὸς φίλος ἀφίκεται,*  
*But, A friend of mine, ἐμὸς φίλος.*

5. The genitive of the personal pronoun may be used instead of the possessive, but takes the predicative position: as,

*Your father is present, ὁ πατήρ σου πάρεστιν.*

6. Except the reflexive σφέτερος, *their* (which always refers to the subject of the sentence) there is no possessive of the third person in Greek. *His, her, its, their*—unless referring to the subject of the sentence—are expressed by the genitive of αὐτός: as,

*They cut off his hand, ἀπέταμον τὴν χεῖρα αὐτοῦ.*  
*He will destroy all their cities,*  
διαφθερεῖ πάσας τὰς πόλεις αὐτῶν.

But *his, her, its*, referring to the subject of the sentence, are respectively ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ, and *their* is ἑαυτῶν, σφέτερος or σφῶν: as,

ἡμεῖς τὸν ποταμὸν ἀπέκτειναν  
ἡμεῖς τὸν ποταμὸν ἀπέκτειναν  
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*Each one was leaving his country,*  
 ἕκαστος ἀπέλειπε τὴν ἑαυτοῦ πόλιν.

*Parents love their children,*  
 οἱ γονεῖς φιλοῦσι τὰ ἑαυτῶν τέκνα.

*They said that they had found their slave,*  
 ἔφασκον εὑρηκέναι τὸν σφέτερον δοῦλον (or σφῶν τὸν  
 δοῦλον).

7. *My own, your own* (sing.), *his own* and *their own* are respectively ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, and ἑαυτῶν, but *own* after *our, your* (plural), *their* (*σφέτερος*), is αὐτῶν, standing in apposition with the genitive implied in the possessive: as,

*We do not speak of our own achievements,*  
 τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow ἡμέτερος and δμέτερος, in apposition with the genitive implied in the possessive: as,

*The art of you sophists is wonderful,*  
 ἡ ἑμετέρα τῶν σοφιστῶν τέχνη θαυμαστή ἐστιν.

#### EXERCISE 9.

1. You deserted the city, not I. 2. He feasted but I slept. 3. Medon was sent by me as a messenger to the council. 4. He killed his wife with his own hand. 5. They asked me to go with him, but I refused. 6. We must not injure our own countrymen. 7. He asserted that he was your friend, but your brother denied it. 8. I suspected my slave of the theft, but not the stranger. It is wonderful if he did it. 9. They hoped that all their ships had been saved. 10. The property of you citizens will be surrendered to the enemy. 11. A friend of mine saw him and asked him about the matter. 12. He thought that he could see nothing dearer than his native country.

*verbs of copying*  
 p. 9 is the regular negative  
 with negatives

ἀγαθὸν δ' αὖ ἐπιπλάττειν = to be joyful, live cheerily  
ἐν τῷ ὑποτάττειν = to do hard service, work for  
ἴσως ἴσως = he in need of, want; <sup>mind with</sup> ἴσως ἴσως = to beg from  
ὁ ὑποτάττειν = to show by signs or tokens, point out  
ὁ ὑποτάττειν = commander

καταλύειν = to dissolve, make an end of, destroy  
ἄγνωστον = not to perceive - know, ignorant  
ἄγνωστον = by mistake

ὠφέλιμος, ἀναγκαῖον = useful, serviceable, necessary  
τὰ ἀναγκαῖα = the necessities of life  
ὁ ἀναγκαῖος = my intimate friend - necessary

ἄνθρωποι = people  
ἡ πᾶσι = to all  
ἡ δὲ = which  
ἀπὸ τῆς ἁπλῆς = from the simple  
ἀπὸ τῆς ἁπλῆς = which serves as basis + ἀπὸ τῆς ἁπλῆς

command = ἀπὸ τῆς ἁπλῆς (gen)  
two thirds = διὰ δύο μέρους τοῦ μέρους, ἰσῶς - portion  
more than = πλεονάζοντα ἢ μᾶλλον ἢ  
surrender, delivered = παραδίδομαι  
envy = φθόνος (dat.) φθόνος = envy  
answer = ἀποκρίνομαι

ἄσπετος = adj. brown  
ἀσπετος = eagle  
πτωχός = poor  
ἄσπετος = sand  
ἀσπετος ἀσπετος = statue

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*Each one was leaving his country,*  
 ἕναστος ἀπέλειπε τὴν ἑαυτοῦ πόλιν.

*Parents love their children,*  
 οἱ γονεῖς φιλοῦσι τὰ ἑαυτῶν τέκνα.

*They said that they had found their slave,*  
 ἔφασκον εὐρηγέναι τὸν σφέτερον δοῦλον (or σφῶν τὸν  
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7. *My own, your own* (sing.), *his own* and *their own* are respectively ἑμ<sup>α</sup>υτοῦ, σε<sup>α</sup>υτοῦ, ἑαυτοῦ, and ἑαυτῶν, but *own* after *our, your* (plural), *their* (σφέτερος), is often αὐτῶν, standing in apposition with the genitive implied in the possessive: as,

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 τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow ἡμέτερος and ὑμέτερος, in apposition with the genitive implied in the possessive: as,

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*οὐκ ἐπιτιμῶν*     *οὐκ ἐπιτιμῶν*     *οὐκ ἐπιτιμῶν*  
 11 is the regular negative  
 with negatives

## § 10. REFLEXIVES AND ΑΥΤΟΣ.

1. Reflexives of the third person are of two kinds, direct and indirect. A *direct* reflexive is one that refers to the subject of its own clause: as,

*They say that all men love their own,*  
λέγουσιν ὅτι πάντες ἀγαπῶσι τὰ ἑαυτῶν.

An *indirect* reflexive is one that refers to the subject of the main clause: as,

*Tyrants think that the citizens are their servants,*  
οἱ τύραννοι νομίζουσι τοὺς πολίτας ὑπηρετεῖν ἑαυτοῖς.

Note. Ἐαυτοῦ is used as both a direct and an indirect reflexive.

2. Besides ἑαυτοῦ, the following pronouns are used as indirect reflexives:

(1) Οἱ σφεῖς, σφῶν, σφίσι, σφᾶς.

(2) Any form of αὐτός: as,

*They are afraid that the Athenians will attack them,*  
φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν.  
*Cyrus begged Sacas to let him know,*  
Κύρος τοῦ Σάκου ἐδεῖτο σημαίνειν αὐτῷ.

3. Αὐτός is often placed before a reflexive for emphasis: as,

*He has destroyed his own power,*  
καταλέλυκε τὴν αὐτός αὐτοῦ (= ἑαυτοῦ) δύναμιν.

4. Σφῶν αὐτῶν, σφίσιν αὐοῖς, &c., are generally *direct* reflexives. They are more emphatic than ἑαυτῶν (οῖς) and therefore often used in *antithesis*: as,

*They recognized neither themselves nor their friends,*  
ἠγνόησαν σφῶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεῖους.

5. The reflexive is often used for the reciprocal ἀλλήλων: as,

*We conversed with one another,* διελεγόμεθα ἑμῶν αὐτοῖς.

He  
converses



6. The following is briefly the syntax of *αὐτός*:

(1) In the nominative without a noun or in any case with one, *αὐτός* is self: as,

*He himself (the master) said it, αὐτὸς ἔφη.*

*I saw the general himself, εἶδον τὸν στρατηγὸν αὐτόν.*

Note. In this sense when used with nouns—except nouns denoting persons—*αὐτός* always has the article, but takes the predicative position: as,

*Up to the city itself, ἐς αὐτὴν τὴν πόλιν.*

But, *The king himself, αὐτὸς βασιλεύς.*

(2) In the oblique cases without a noun, *αὐτός*—unless the first word in the sentence—is him, her, it, them: as,

*He gave them the gold, ἔδωκεν αὐτοῖς τὸν χρυσόν.*

But, *I saw him running away himself, αὐτὸν εἶδον ἀποδιδράσκοντα.*

Note. *Αὐτός*, in this sense, is frequently omitted: as, *They met and routed them, ἐντυχόντες αὐτοῖς, ἔτρεψαν.*

(3) When preceded by the article, *αὐτός* is the same: as, *They came on the same day, ἦλθον τῇ αὐτῇ ἡμέρᾳ.*

(4) Lastly, *αὐτός* is used in certain idiomatic constructions: as,

*Pericles was general with three others (himself the fourth),*

*Περικλῆς ἐστρατήγει τέταρτος αὐτός.*

*They took four ships, crews and all,*

*τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσιν.*

*We are alone (by ourselves), αὐτοὶ ἐσμεν.*

*But let some one go of his own accord, ἀλλὰ τις αὐτὸς ἴτω.*

Homer,

οὐκ ἔστιν ἄλλος οὐτός  
οὐκ ἔστιν ἄλλος οὐτός

EXERCISE 10.

1. The same people always occupied Attica.
2. They saw him in the middle of the road.
3. The same things pain some but delight others.
4. The general was killed by his own men.
5. They thought that they should command the harbour themselves.
6. Conon with four others was general in the battle.
7. Astyages sent for his daughter and her son.
8. He said that he had a slave at Laurium.
9. He said that all men liked their own possessions best.
10. The Athenians took two-thirds of the ships, crews and all.
11. I fear this more than death itself.
12. He said that Brasidas had delivered the prisoners to them.
13. They envy not other men but one another.
14. They surrendered their persons and their arms of their own accord.
15. They answered him that it was impossible for them to do it.
16. I believe our city by itself to be much superior to Argos.

§ 11. DEMONSTRATIVES AND DISTRIBUTIVES.

1. The demonstratives *ὅδε* and *οὗτος*, *this*, and *ἐκεῖνος*, *that*, when used attributively with a noun, take the article and the predicative position: as

*This man*, οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος.  
*That road*, ἐκεῖνη ἡ ὁδὸς or ἡ ὁδὸς ἐκεῖνη.

But when the noun is a predicate or in apposition, the article is dropped: as,

*Among the Persians this is law*,  
 ἐν Πέρσῃσι νόμος ἐστὶν οὗτος.  
*He makes use of this as an excuse*, *he makes*  
 ταύτῃ προφάσει χρῆται.  
*This was the greatest disaster that occurred*,  
 πάθος μὲν τοῦτο μέγιστον δὴ ἐγένετο.

τοι οὗτος    τοι αὐτῷ    τοι οὗτο = *talis*;  
 τοι οὐδὲ    τοι αὐτῷ    τοι οὐδὲ = "

2. *Οὗτος* usually refers to something already mentioned, *ἔδε* to something yet to be mentioned. There is the same distinction between *τοιούτος* and *τοιόσδε*, *such*, *τοσοῦτος* and *τοσόσδε*, *so great*, *τηλικούτος* and *τηλικόσδε*, *so old*, *οὕτως* and *ᾧδε*, *thus* : as,

*On hearing this he spoke as follows,*  
*ἀκούσας ταῦτα τοιάδε ἔλεξεν.*

Note. *Τοιούτος* and *τοιόσδε*, *τοσοῦτος* and *τοσόσδε*, *τηλικούτος* and *τηλικόσδε* generally omit the article; but, if they have the article, they take the attributive position: as,

*He remained with the following intention,*  
*γνώμη δὲ τοιάδε ἔμεινεν.*

*There was a marked decrease in birds of this kind,*  
*τῶν τοιούτων ὀρνίθων ἐπιλειψίς σαφῆς ἐγένετο.*

3. *The former* is *ἐκεῖνος*, *the latter* *οὗτος* : as,

*I met Proxenus and Menon. I spoke to the former*  
*but not to the latter,*

*Προξένῳ τε καὶ Μένωνι ἐπέτυχον ἐκείνῳ μὲν ἔλεξα,*  
*τούτῳ δὲ οὐ.*

4. In such expressions as *That was a dreadful calamity*, *ἐκείνη ἦν δευρὴ συμφορὰ*, the demonstrative agrees with the predicative noun.

5. *And that too*, is *καὶ ταῦτα* : as,

*He rendered them more savage, and that too towards*  
*himself,*

*ἀγριωτέρους αὐτοὺς ἐποίησε, καὶ ταῦτα εἰς αὐτόν.*

6. *Οὗτος* is the regular correlative of *ὅς*, *who*, but is used only for emphasis : as,

*Those who were present, I saw,*  
*οἳ παρήσαν, τούτους εἶδον.*

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πρὸ φασίς, ιος = a mere pretext, excuse  
 πᾶθος, ιος, το = a disaster, a suffering  
 Τηλικούτος & Τηλικούσι = so old  
 ὡς, οὕτως = thus  
 γινώμην, ἵ = 'a means of knowing, mark  
 ' the mind, the judgement  
 ' purpose, in intention  
 ἐπιπίψις, ιος ἵ = failure, lack  
 συμφορᾶ ἵ = a bringing together, an event  
 (usually God) = mishap disaster  
 καὶ ταῦτα = and that  
 ἄγριος, οῦ = livid, in fields, wild, savage ἄγρος = after  
 καθ' ἡμέραν ἢ ἡμέραν = every day  
 οἱ ἄλλοι = the rest οἱ ἄλλοι = off party  
 ποῦ = πρὸς γίως  
 - sometimes - at other times - ἄλλοτε ἢ ἄλλοτε  
 ἄλλοις ἄλλοτε ἄλλα ἔσομαι  
 met. an atiaek<sup>5</sup> = ἡ δὲ πρὸς τὸν ποταμὸν ἔδδον  
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 over awe, astound = κατὰ τὸν ἵ τω, f 3w, 3 = at h strike down  
 wing = πτῖ-πον  
 welcome, receive = εἰ-χόμεναι ἀ-δ-χόμεναι (m.p) δ-δόμεναι  
 couples = ὄντος δόχτην  
 refuse = ἐρνεόμεναι  
 νάμ, βω = ἵ hold / as a custom  
 think = ὀνομα: ἀρνησθαι  
 foremost of all = ἐν τοῖς πρῶτος  
 subject ἄγ = ἐπιηκοῦς, ὄντων ἐπιηκοῦς subjects  
 coast = ἀπὸ τῆς ἀγιδῆος  
 against = ἐς, ἐπὶ, πρὸς (acc) ἢ κατὰ (gen)  
 march across = ἐπὶ πρὸς ἀλλῶν  
 after (adv. of time) = ὀπίσθε τῶν γε, ὀπίσθε τῶν  
 assembly = ἐστὶ τῶν  
 after (conj.) = ἵ κκλῆσθαι  
 = ἐπὶ τῶν ὡς

τοι οὕτως    τοι αὐτῶ    τοι οὕτω = *talis*;  
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Note. *Τοιούτος* and *τοιόσδε*, *τοσοῦτος* and *τοσόσδε*, *τηλικῶτος* and *τηλικόσδε* generally omit the article; but, if they have the article, they take the attributive position : as,

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6. *Ὅτως* is the regular correlative of *ὅς*, *whō*, but is used only for emphasis : as,

*Those who were present, I saw,*  
*οἱ παρῆσαν, τούτους εἶδον.*

But, *I saw those who were present*, where the demonstrative is unemphatic, is εἶδον οἱ παρῶσαν or, more usually εἶδον τοὺς παρόντας.

7. Τοῦτο and ταῦτα are used to introduce an emphatic statement: as,

*We know this, that we have our arms,*  
ταῦτα ἴσμεν, ὅτι τὰ ὄπλα ἔχομεν.

*What is this thing, virtue?*  
τί ποτ' ἐστὶ τοῦτο, ἡ ἀρετή;

8. ὁὗτος and ἐκεῖνος in all their forms are used, both in the nominative and in the oblique cases, as emphatic pronouns of the third person: as,

*He at least will never flee, οὔποτε ἐκεῖνός γε φεύξεται.*

*Their heads, then, he cut off; the rest escaped,*  
τάς μὲν οὖν τούτων κεφαλὰς ἀπέταμεν, οἱ δ' ἄλλοι ἀπέφυγον.

Note. Demonstratives and reflexives, when used in the genitive instead of the possessive, take the attributive position.

9. "Ἐκαστος, *each of many*, and ἐκάτερος, *each of two*, when used with a noun take or omit the article. If they have the article, they take the predicative position: as,

*In each city, ἐν ἐκάστῃ πόλει* or *ἐν ἐκάστῃ τῇ πόλει.*

*Every day, καθ' ἐκάστην ἡμέραν* or *καθ' ἐκάστην τὴν ἡμέραν.*

10. \*Ἄλλος (Lat. *alins*) is *another of many*, ἕτερος (Lat. *alter*) *another of two*: as,

*The others, the rest, οἱ ἄλλοι.*

*The opposite party, οἱ ἕτεροι.*

*The rest of the army, τὸ ἄλλο στράτευμα.*

*The other of the two armies, τὸ ἕτερον στράτευμα.*

11. The following examples will illustrate some of the idiomatic uses of ἄλλος and its compounds :

- (a) *Some were rich, others poor,*  
 ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.  
*Sometimes I ate, at other times I fasted,*  
 ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπεινῶν.
- (b) *Some went one way, others another,*  
 ἄλλοι ἄλλῃ ἀπῆλθον.  
*Different things pleased different persons at different times,*  
 ἄλλοις ἄλλοτε ἄλλα ἐδόκει.
- (c) *They crossed yet a fifth river,*  
 διέβησαν πέμπτον ποταμὸν ἄλλον.
- (d) *The Lacedaemonians and also their allies invaded Attica,*  
 οἱ Λακεδαιμόνιοι καὶ οἱ ἄλλοι σύμμαχοι ἐσέβαλον  
 ἐς τὴν Ἀττικὴν.
- (e) *They saw many other wonders,*  
 εἶδον πολλὰ καὶ ἄλλα θαύματα.

EXERCISE 11.

1. Every night the barbarians descended from the hills and attacked this colony. 2. The opposite party seized the citadel and overawed the rest of the citizens. 3. This the poets tell us, that Pegasus had wings. 4. He was welcomed by the citizens and also by the strangers. 5. Some spoke the truth, others refused to confess. 6. This country is so fertile that it is pleasant to live in such a region. 7. Different things are thought beautiful in different places. 8. I have seen many other cities, but Athens is foremost of all. 9. The rest of Greece was subject to Athens. 10. The fleet and the army arrived at Naupactus, the former by cruising along the coast, the latter by marching

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(b) *Some went one way, others another,*  
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across the mountains. 11. In the midst of the assembly he saw those who had arrived from Samos. 12. The Greeks marched with Cyrus, and that too against the king of Persia. 13. After Gorgias had thus spoken, the envoys addressed the assembly as follows.

### § 12. THE INDEFINITE ΤΙΣ.

The indefinite τις is either adjective or pronoun and is used in the following senses:

(a) Some, any: as,

*Some say, λέγουσιν τινες.*

*If he has done any harm to any one, he has been punished,*

*εἴ τινα τι ἰδίχικε, κεκόλασται.*

(b) One, people, they: as,

*People hate him, μισοῦν τινες ἐκεῖνον.*

*One will not find a wiser man,*

*οὐχ εὐρήσει τις ἄνδρα σοφώτερον.*

(c) Here and there one: as,

*Of those that were killed, one here and there perhaps was wicked,*

*τῶν ἀποθανόντων ἴσως τις ἦν πονηρός.*

So too, Hardly any, ἢ τις ἢ οὐδεὶς: as, = εἴθε τις αὐτοῖς οὐκ εἶπεν ἀλήθειαν = by few

*These men have spoken hardly a word of truth,*

*οὐτοὶ ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήχασαν.*

(d) Some great one: as,

*You boast that you are somebody, ἀρχεῖς τις εἶναι.*

(e) I might say (with adjectives or adverbs. Lat. *quidam*),

*The place is, I might say, hard to scale,*

*ὁ τόπος δύσβατός τις ἐστίν.*

So too, μέγας τις, *huge*; οὐδεὶς τις, *not a single one*.

## EXERCISE 12.

1. Hardly a man escaped. 2. The chimaera was a huge and dreadful animal. 3. Many have suffered wrong at the hands of the governor. 4. Some say that the half of our ships were sunk in this sea-fight. 5. Those who boast so much, appear to many persons, I might say, to be somebody. 6. Every ignorant man is without friends. 7. Nothing else causes so many wars and seditions. 8. Ignorance is the most terrible of all evils. 9. Wealth brings many advantages to those who possess it. 10. A boy is the most insolent of wild beasts. 11. He thought that every man ought to be simple and true. 12. The rest of the blessings of this life are derived from virtue. 13. The man who is to be great must love neither himself nor his own. 14. The gods pitied the human race and ordained them a rest from their labours (*gen.*)

## § 13. INTERROGATIVE FORMS.

1. The common interrogative pronouns and adverbs are : *Who?* τις; *Which of the two?* πότερος; *How great?* πόσος; (in the plural, *How many?*) *What kind?* ποῖος; *How old?* πῆλιξος; *Where?* ποῦ; *Whence?* πόθεν; *Whither?* ποῖ; *When?* πότε; *How?* πῶς or πῆ;

2. The common interrogative particles are : ἦ or ἄρα (simply asking a question); ἄρ' οὐ (expecting the answer *Yes*); ἄρα μή (expecting the answer *No*): as,

*Is he sick?* ἦ ἀσθενῆς ἐστίν; (Lat. *aegrotatne?*)

*Is he not sick?* ἄρ' οὐκ ἀσθενῆς ἐστίν;

(Lat. *Nonne aegrotat?*)

*He is not sick, is he?* ἄρα μή ἀσθενῆς ἐστίν;

(Lat. *Num aegrotat?*)

Greek Proverbs

Ξυ

λογυτα

ἡλιξ

ἡλικε τειπ δουο, ...

... like brings like, birds of a

feather / flock together

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 ποῖ; *When?* πότε; *How?* πῶς or πῆ;

2. The common interrogative particles are : ἤ or ἄρα  
 (simply asking a question); ἄρ' οὐ (expecting the answer  
*Yes*); ἄρα μή (expecting the answer *No*): as,

*Is he sick?* ἤ ἀσθενής ἐστίν; (Lat. *aegrotatne?*)

*Is he not sick?* ἄρ' οὐκ ἀσθενής ἐστίν;

(Lat. *Nonne aegrotat?*)

*He is not sick, is he?* ἄρα μή ἀσθενής ἐστίν;

(Lat. *Num aegrotat?*)

But the note of interrogation (;) alone, often serves to mark a question.

3. Instead of  $\acute{\alpha}\rho' \omicron\upsilon$  are used  $\eta\ \gamma\acute{\alpha}\rho, \omicron\upsilon\chi\omicron\upsilon\nu$  and  $\acute{\alpha}\lambda\lambda\omicron \tau\iota \eta$ ; and  $\eta\ \pi\omicron\upsilon, \mu\eta\ \kappa\alpha\iota \mu\omega\nu$  ( $\mu\eta\ \omicron\upsilon\nu$ ) instead of  $\acute{\alpha}\rho\alpha \mu\eta$ : as,

*You have done this, have you not?*

$\eta\ \gamma\acute{\alpha}\rho \tau\acute{o}\delta\epsilon \pi\epsilon\pi\omicron\iota\gamma\kappa\alpha\varsigma$ ;

*Surely we do not persuade the gods with gifts, do we?*

$\mu\omega\nu \tau\acute{o}\delta\varsigma \theta\epsilon\omicron\delta\varsigma \delta\acute{\omega}\rho\omicron\iota\varsigma \pi\epsilon\iota\theta\omicron\mu\epsilon\nu$ ;

4. *Whether—or* (Lat. *utrum—an*) in a double direct question is  $\pi\acute{o}\tau\epsilon\rho\omicron\nu$ — $\eta$  or  $\acute{\alpha}\rho\alpha$ — $\eta$ : as,

*Whether will they follow Cyrus or not?*

$\pi\acute{o}\tau\epsilon\rho\omicron\nu \xi\phi\omicron\nu\tau\alpha\iota \text{Κ}\acute{\upsilon}\rho\omicron\varsigma \eta\ \omicron\upsilon$ ;

Note.  $\omicron\upsilon$  at the end of the sentence is accented.

5.  $\text{Τ}\acute{\iota} \mu\alpha\theta\acute{\omega}\nu$ , with *what intention* and  $\tau\iota \pi\alpha\theta\acute{\omega}\nu$ , under *what influence*, are often used for *why*: as,

*Why did you do it? τι μαθών ταῦτα ἐποίησας;*

6. An interrogative may be joined to a participle: as,

*What shall we do to succeed?*

$\tau\iota \pi\omicron\iota\omicron\upsilon\acute{\nu}\tau\epsilon\varsigma \chi\alpha\tau\omicron\rho\theta\acute{\omega}\sigma\omicron\mu\epsilon\nu$ ;

7. A demonstrative may be joined predicatively to an interrogative: as,

*What news is this you bring? τι τὸδε ἀγγέλλεις;*

8. *Yes* or *No*, in answer to a question, is expressed by repeating some leading word in the question: as,

*Do you see me? Yes, ἀρά με ὁρᾷς; ὁρῶ (or ἔγωγε).*

(*No*, would be  $\omicron\upsilon\chi \omicron\rho\acute{\omega}$  or  $\omicron\upsilon\chi \xi\gamma\omega\gamma\epsilon$ ).

Stronger forms for *Yes* are  $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha, \pi\acute{\alpha}\nu\tau\omicron \mu\acute{\epsilon}\nu \omicron\upsilon\nu$  (*certainly*),  $\pi\acute{\omega}\varsigma \gamma\acute{\alpha}\rho \omicron\upsilon$ ; (*of course*). Stronger forms for *No* are  $\omicron\upsilon\delta\alpha\mu\acute{\omega}\varsigma$  (*by no means*) and  $\eta\chi\iota\sigma\tau\acute{\alpha} \gamma\epsilon$  (*least of all*).

## EXERCISE 13.

1. Was not this the tree? Yes. 2. Surely he is not wronging you, is he? 3. How many of the hoplites were present in the battle? 4. What kind of man did you think him to be? 5. Which of the two is the stronger, necessity or desire? 6. How did you not waken me at once? 7. Did you do that? Certainly not. 8. Whether have you said it or not? 9. Who are these people I see? 10. Are ye not all brothers? 11. What shall we do to recover our former freedom? 12. Has not every man countless myriads of ancestors?

## § 14. THE GENITIVE.

1. The fundamental notion of the genitive is *motion from*.

2. One noun in the genitive is added attributively to another to express

(1) *Possession* : as,

*The sophists' art is wonderful,*

ἡ τῶν σοφιστῶν τέχνη δεινὴ ἐστίν.

|| *To Pharsalus in Thessaly, τῆς Θεσσαλίας ἐπὶ Φάρσαλον.*

(2) The *whole* of which the governing noun denotes a part : as,

*He is a man of the people, ἀνὴρ ἐστὶ τοῦ δήμου.*

This is called the *partitive genitive*. It is used after partitives, numerals, superlatives, and neuter pronouns used as nouns : as,

*Sensible persons, οἱ φρόνιμοι τῶν ἀνθρώπων.*

*None of the Greeks, οὐδεὶς Ἑλλήνων.*

*He was the best of the orators, ἄριστος ἦν τῶν ῥητόρων.*

*To such a pitch of folly did they rise,*

ἐς τοῦτο ἀνοίας ἦλθον.

wonderful, extraordinary, divine =  $\sigma\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$   $\sigma\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon$   
 want of understanding, folly =  $\alpha\upsilon\upsilon\upsilon\upsilon$   
 sensible, simple =  $\alpha\upsilon\upsilon\upsilon\upsilon$   
 esteem, reputation =  $\alpha\upsilon\upsilon\upsilon\upsilon$   
 worthy, decision =  $\alpha\upsilon\upsilon\upsilon\upsilon$  (Phispa. =  $\alpha\upsilon\upsilon\upsilon\upsilon$ ,  $\alpha\upsilon\upsilon\upsilon$ )  
 crown =  $\alpha\upsilon\upsilon\upsilon$   
 fear =  $\alpha\upsilon\upsilon\upsilon$   
 Good-will, affection =  $\alpha\upsilon\upsilon\upsilon$   
 deliverance =  $\alpha\upsilon\upsilon\upsilon$   
 defection =  $\alpha\upsilon\upsilon\upsilon$   
 stillness, peace =  $\alpha\upsilon\upsilon\upsilon$   
 enemy =  $\alpha\upsilon\upsilon\upsilon$   
 approach =  $\alpha\upsilon\upsilon\upsilon$   
 a striking plan, means, undertaking =  $\alpha\upsilon\upsilon\upsilon$   
 I need want =  $\alpha\upsilon\upsilon\upsilon$   
 How great? How much? =  $\alpha\upsilon\upsilon\upsilon$   
 to sell =  $\alpha\upsilon\upsilon\upsilon$   
 far, far off =  $\alpha\upsilon\upsilon\upsilon$   
 late, after a long time =  $\alpha\upsilon\upsilon\upsilon$   
 swift, speed =  $\alpha\upsilon\upsilon\upsilon$   
 full, filled with, full of =  $\alpha\upsilon\upsilon\upsilon$   
 thought, reflection, anxiety =  $\alpha\upsilon\upsilon\upsilon$   
 in need of =  $\alpha\upsilon\upsilon\upsilon$   
 fit - capable of doing =  $\alpha\upsilon\upsilon\upsilon$   
 powerless =  $\alpha\upsilon\upsilon\upsilon$   
 shamelessness, effrontery =  $\alpha\upsilon\upsilon\upsilon$

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Let with your joy, for with us, as perfect in every way.



## EXERCISE 13.

1. Was not this the tree? Yes. 2. Surely he is not wronging you, is he? 3. How many of the hoplites were present in the battle? 4. What kind of man did you think him to be? 5. Which of the two is the stronger, necessity or desire? 6. How did you not waken me at once? 7. Did you do that? Certainly not. 8. Whether have you said it or not? 9. Who are these people I see? 10. Are ye not all brothers? 11. What shall we do to recover our former freedom? 12. Has not every man countless myriads of ancestors?

## § 14. THE GENITIVE.

1. The fundamental notion of the genitive is *motion from*.

2. One noun in the genitive is added attributively to another to express

(1) *Possession*: as,

*The sophists' art is wonderful,*  
ἡ τῶν σοφιστῶν τέχνη δεινὴ ἔστιν.

|| *To Pharsalus in Thessaly, τῆς Θεσσαλίας ἐπὶ Φάρσαλον.*

(2) The *whole* of which the governing noun denotes a part: as,

*He is a man of the people, ἀνὴρ ἔστι τοῦ δήμου.*

This is called the *partitive genitive*. It is used after partitives, numerals, superlatives, and neuter pronouns used as nouns: as,

*Sensible persons, οἱ φρόνιμοι τῶν ἀνθρώπων.*

*None of the Greeks, οὐδεὶς Ἑλλήνων.*

*He was the best of the orators, ἄριστος ἦν τῶν ρητόρων.*

*To such a pitch of folly did they rise,*  
*ἐς τοῦτο ἀνοίας ἦλθον.*

(3) Quality, material, amount, &c.: as, (C)

*He was a man of great consideration,*

ἀνὴρ ἦν μεγάλου ἀξιώματος.

*A crown of violets, στέφανος ἴων.*

*A journey of ten days, δέκα ἡμερῶν ὁδός.*

(4) The subject of the action implied in the governing noun: as,

*I enjoy the good-will of the people, τὴν εὐνοίαν τοῦ δήμου ἔχω.*

This is called the subjective genitive.

(5) The object of the action implied in the governing noun: as,

*The fear of death seized him,*

τὸ δέος τοῦ θανάτου ἔλαβεν αὐτόν.

This is called the objective genitive. Additional examples are:

*Εὐνοία τῶν φίλων, affection for friends. Ἀύσις θανάτου, deliverance from death.*

*Ἀπόστασις τῶν Ἀθηναίων, defection from the Athenians.*

*Ἡσυχία ἐχθρῶν, rest from enemies.*

*Ἡ προσβολή τῆς Σικελίας, the approach to Sicily.*

*Ὁ πόλεμος τῶν Θηβαίων, the war against Thebes.*

*Ἀφορμὴ ἔργων, stimulus to action.*

*Ἐνδεια χρημάτων, need of money.*

3. The price at which a thing is bought, sold, or valued is expressed by the genitive: as,

*At what price is he selling them? πόσου αὐτὰ πωλεῖ;*

*I would buy liberty with my life,*

τῆς ψυχῆς τὴν ἐλευθερίαν πραιμήν ἄν.

4. Time when—when the time is indefinite—and time within which are expressed by the genitive: as, (C)

*I will go away by night, ἄπειμι νυκτός.*

*He will not fight for ten days, οὐ μαχεῖται δέκα ἡμερῶν.*

5. Many adverbs of place, time, and manner govern the genitive: as,

- place* Where in the world? πού τῆς γῆς;  
*time* Late at night, ὄψις τῆς νυκτός.  
*manner* Advanced in years, πόρρω τῆς ἡλικίας.  
*time* Three times a day, τρίς τῆς ἡμέρας.  
*manner* To be in one's right mind, εὖ ἔχειν φρενῶν.  
*manner* As fast as they could, ὡς εἶχον τάχους.

This genitive is partitive.

6. The following adjectives govern the genitive:

(1) Adjectives of plenty, want, and value: as,

- Life is full of cares, τὸ ζῆν μεστὸν φροντίδων ἐστίν.  
He is in need of little, ἐνδεής ἐστι μικροῦ τινοῦ.  
Worthy of honour, ἄξιος τιμῆς.

(2) Verbals in εὖ: as,

Capable of performing just actions, πρακτικὸς τῶν δικαίων.

(3) Compounds of ἀ privative: as,

He has no power over his tongue, ἀκρατής γλώσσης ἐστίν.

7. Exclamations are often followed by the genitive: as,  
King Zeus, what impudence! Ζεῦ βασιλεῦ, τῆς ἀναιδείας.

#### EXERCISE 14.

1. The gods sell us all our blessings at the price of labour. 2. They made their boys capable of commanding men. 3. War is the roughest of all teachers. 4. He said that they had seen piles of timber and of stone. 5. This country flung away its liberty for a life of ease (*gen. of price*). 6. Their hatred of Athens was the cause of the war. 7. It is the easiest thing in the world to deceive

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oneself. 8. Tears are not a remedy for trouble. 9. An old man is twice in his life a child. 10. They are not in need of a ruler or of a leader. 11. All these flowers bloom in the spring. 12. He said that he would order them to prepare provisions for three days (*gen.*) 13. The Athenians, then, were in this state of preparation. 14. To think of (*φρῆ + gen.*) our former happiness and our present sorrows!

### § 15. GENITIVE continued.

The following verbs govern the genitive:

(1) Verbs followed in English by *from, of, about*: as,

*They shall cease from their labours, παύσονται τῶν πόνων.*

*It is not the time to speak of this,*

*οὐ καιρὸς ἐστι λέγειν τούτων.*

*He deprived them of their city, ἐστέρησεν αὐτοὺς τῆς πόλεως.*

But the prepositions are often used: as,

*They did not tell the same story about the same events,*

*οὐ ταῦτά (= τὰ αὐτά) περὶ τῶν αὐτῶν ἔλεγον.*

(2) Verbs whose action affects only *part* of the object: as,

*I will drink some water, πίομαι ὕδατος.*

*They clung to safety, εἶχοντο τῆς σωτηρίας.*

*They shared in the spoil, μετεῖχον τῆς λείας.*

Note. These verbs often take the accusative of the whole and the genitive of the part: as,

*He will take you by the hand, λήφεται σε τῆς χειρός.*

(3) Verbs meaning to *hit or miss, aim at, obtain, make trial of*: as,

*He aimed at one thing and hit another,*

*ἄλλου στοχασάμενος ἔτυχεν ἄλλου.*

*He missed the mark, ἤμαρτε τοῦ σκοποῦ.  
To obtain indulgence, τυγχάνειν συγγνώμης.*

*They can get neither food nor sleep,  
οὔτε σίτου οὔτε ὕπνου δύνανται λαχάνειν.*

*They made an attempt upon the wall,  
ἐπειράσαντο τοῦ τείχους.*

(4) Verbs of plenty and want : as,

*They loaded the ship with timber, ἐγέμισαν τὴν ναῦν ξύλων.*

*His books are full of such discussions,  
τὰ βιβλία αὐτοῦ γέμει τῶν τοιούτων λόγων.*

*Far from it, πολλοῦ δεῖ (it wants much).*

*Almost, ὀλίγου δεῖ (it wants little).*

*I need money, δέομαι χρημάτων.*

But verbs meaning to fill, also take the dative : as,

*The army was filled with sorrow,  
τὸ στράτευμα ἐπλήσθη ἄλγעי.*

(5) Verbs relating to the senses (except sight) : as,

*They never tasted liberty, οὔποτε ἐγέυσαντο τῆς ἐλευθερίας.*

*I smell gold, ὀσφραίνομαι τοῦ χρυσοῦ.*

Note. Ἐκούω, I hear, generally takes the genitive of the person and the accusative of the thing : as,

*I hear a cry, βοὴν ἀκούω.*

*I heard him singing, ἤκουσα αὐτοῦ ᾄδοντος.*

(6) Verbs relating to the action of the mind : as,

*To understand (συνίημι), perceive (αἰσθάνομαι), remember (μέμνημαι), forget (ἐπιλανθάνομαι), desire (ἐπιθυμέω), despise (καταφρονέω), care for (χρῶμαι).*

*I do not remember the names, οὐ μέμνημαι τῶν ὀνομάτων.*

*They did not desire empire, οὐκ ἐπεθύμησαν ἀρχῆς.*

(7) Verbs that imply comparison : as,

To be superior to (περιεργίνομαι or περιείμι), be master of or hold (κρατέω), be inferior to (ήττώομαι).

He conquered us, περιεργένετο ἡμῶν.

(8) Verbs of accusing, acquitting and condemning : as,

They accuse him of theft, αἰτιῶνται αὐτὸν τῆς κλοπῆς.

He was tried for treason and acquitted,

τῆς προδοσίας ἐφυγε καὶ ἀπέφυγεν (φεύγω, 1. flee,

2. be a defendant).

Κατηγορέω, I accuse, and καταγγινώσκω, I condemn, take the genitive of the person and the acc. of the thing : as,

They accused him of impiety,

κατηγόρησαν αὐτοῦ τὴν ἀσέβειαν.

= They spoke impiety against him (κατ' αὐτοῦ).

They condemned him to death,

κατέγνωσαν αὐτοῦ τὸν θάνατον.

= They judged death against him (κατ' αὐτοῦ).

(9) Verbs followed in English by a causal for, on account of : as,

I envy you for your wisdom, ζηλῶ σε τῆς σοφίας.

(10) The verb to be in the sense of to belong to : as,

Seamanship is a matter of art, τὸ ναυτικὸν τέχνης ἐστίν.

To be one's own master, ἑαυτοῦ εἶναι.

This idiom translates the phrases, It is the part, duty, mark, characteristic of : as,

It is the part of prudence to remain at peace,

τοῦ σώφρονός ἐστιν ἡσυχάζειν.

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## EXERCISE 15.

1. Such a one needs nothing. 2. Most people listen with pleasure to abuse of others. 3. It is in any one's power to find fault. 4. The poor imagine that all men despise them. 5. Some they condemned to exile, others to death. 6. They would not even touch his hand. 7. He said that he was holding a wolf by the ears. 8. They will exclude the enemy from the sea. 9. He will rob them first of their freedom and then of their lives. 10. They said they would try the life of virtue. 11. He never forgot the friends of former days. 12. War is not a matter of arms but of money. 13. Is it not likely that the best counsels will emanate from the best men? 14. It is the proof of a great general to conquer the enemy in the field, but of a greater to make a good use of victory. 15. This day will be the beginning of sorrows for Helias.

## § 17. THE DATIVE.

1. The fundamental notion of the dative is rest at or connection with.

2. The English to or for is usually expressed by the dative, except after verbs of motion (§ 22, 7): as,

*He gave pay to the army, μισθὸν ἔδωκε τῷ στρατῷ.  
Every man labours for himself, πᾶς ἀνὴρ ἀδτῷ ποιεῖ.*

*Every tyrant is hostile to liberty,  
πᾶς τύραννος ἐχθρὸς ἐστὶ τῇ ἐλευθερίᾳ.*

*Misfortune is common to all, τὸ ἀποτυχεῖν κοινὸν ἐστὶ πᾶσιν.*

*It is all the same to us, ὁμοίον ἐστὶν ἡμῖν.*

3. Verbs followed in English by with usually take the dative in Greek: as,

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3. Verbs followed in English by with usually take the dative in Greek: as,

*Fight with (μάχομαι), meet with (ἐντυγχάνω), be angry with (ὀργίζομαι), find fault with (μέμφομαι or ἐπιτιμῶ), charge with (ἐγκαλέω), associate with (ὀμιλέω), confer with (εἰς λόγους εἶμι), make a treaty with (σπένδομαι), agree with (ὁμολογέω), be delighted with (ἡδομαι).*

So too, On equal terms (ἐκ τοῦ ἴσου), the same as (ὁ αὐτός): ①  
as,

*They were on equal terms with us,* ①  
ἐγένοντο ἐκ τοῦ ἴσου ἡμῖν.

*They were armed with the same arms as Cyrus,*  
ὑπλήσθησαν τοῖς αὐτοῖς Κύρου ὅπλοις.

4. The following verbs also govern the dative :

(1) Impersonals: as,

*It concerns all, πᾶσι προσήκει.*

*You may be happy, ἔξεστί σοι εὐδαίμωνι εἶναι.*

(2) To be in the sense of to belong to: as,

*Cyrus had a large palace, Κύρου ἦν βασιλεῖον μέγα.*

(3) Use (χρῶμαι), trust (πιστεύω), obey (πειθομαι), follow (ἕπομαι), envy (φθονέω), please (ἀρέσκει), assist (βοηθέω): as,

*Envy follows virtue, ὁ φθόνος ἕπεται τῇ ἀρετῇ.*

*This pleases the gods, τοῦτο ἀρέσκει τοῖς θεοῖς.*

5. Cause, manner and instrument are expressed by the dative: as,

*He did it from envy, ἐπραξεν αὐτὸ φθόνῳ.*

*It happened in this way, ἐγένετο τοῦτῳ τῷ τρόπῳ.*

*He killed him with a sword, ἀπέκτεινεν αὐτὸν ξίφει.*

So too, in (= in respect to) is expressed by the dative: as,

*Strong in body, δυνατὸς σώματι.*

6. The dative is used to denote accompaniment, but only of military forces: as,

*He took the field with a large force, ἐστράτευσε πολλῶ στρατῶ.*

So too, *They took three ships, crews and all,*  
εἶλον τρεῖς ναῦς αὐτοῖς ἀνδράσιν.

This is called the *dative of accompaniment*.

7. A dative is added to comparatives and superlatives to define the degree of difference: as,

*Much greater, πολλῶ μείζων.*

*He was older by a year, ἐνιαυτῶ πρεσβύτερος ἦν.*

This is called the *dative of difference*.

8. The agent after a passive verb is expressed by the dative, instead of by ὑπό and the genitive, with

(1) The perfect and pluperfect passive.

(2) Verbals in τέος: as,

*This has been proved by me, τοῦτο δεδήλωται μοι.*

*It must go, ἴτεον ἐστί σοι (= it must be gone by you).*

9. Time when—when the time is definite—is expressed by the dative: as,

*He came on the third day, ἦλθε τῇ τρίτῃ ἡμέρᾳ.*

10. The dative of a personal pronoun is used to denote that the person to whom the pronoun refers has some special interest in the action of the verb: as,

*Attend to this, pray, προσέχετε νοῦν τούτῳ μοι.*

*Who among your friends is dead?*

τίς τῶν φίλων τέθνηκέ σοι;

This is called the *ethic dative*.

11. The following are idiomatic uses of the dative:

*On the right as one sails in, ἐν δεξιᾷ ἐσπλέοντι.*

*If you wish to hear, εἴ σοι βουλομένῳ ἐστὶν ἀκούειν.*

*In my judgment at least, ὥς γ' ἐμοὶ κοιτῆ.*

*I have nothing to do with you, οὐδὲν ἐμοὶ καὶ σοί.*

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*In my judgment at least, ὡς γ' ἐμοὶ κριτῇ.*

*I have nothing to do with you, οὐδὲν ἐμοὶ καὶ σοὶ.*

## EXERCISE 16.

1. They held that a man was not born for himself but for his country. 2. You were in the same place as he was. 3. An exile's property belongs to the state. 4. Men often err through ignorance. 5. He died of the plague in the fourth year of the war. 6. Preparations have been made by both armies. 7. In my judgment at least, her brother is much more skilful. 8. We have nothing to do with him. 9. Has the stranger departed, pray? 10. There is a town on the right as you enter the gulf. 11. People said that the Thebans were approaching with a large army. 12. He thought that the king would fight with us on that day. 13. It is the part of a good citizen to consider what is expedient for his country. 14. He will follow the customs of his own land.

## § 17. THE ACCUSATIVE.

1. The fundamental notion of the accusative is *motion to*.

2. Many intransitive verbs become transitive when compounded with a preposition : as,

*Cross* (διαβαίνω), *coast along* (παραπλέω), *transgress* (παραβαίνω), *avoid* (ἐξίσταμαι), *pursue* (μέττειμι), *run away from* (ἀποδιδράσκω) : as,

*They crossed the river by night,*  
τὸν ποταμὸν νυκτὸς διέβησαν.

*Our ancestors never avoided danger,*  
οἱ πρόγονοι οὐποτε ἐξέστησαν κίνδυνον.

3. Many verbs and verb phrases that are intransitive in English are transitive in Greek : as,

Guard against (φυλάττομαι), swear by (ὀμνῶμι), feel



confident about (θαρρῶ), feel shame before (αἰσχύνομαι), feel reverence for (αἰδέομαι), feel alarm at (φοβέομαι).

*He swore by the gods that he felt no fear of death,*  
ᾧμοσε τοὺς θεοὺς θαρρῆν τὸν θάνατον.

4. The adverbs νή, yes, by and μά, no, by are followed by the accusative : as,

*Yes, by Zeus, νή τὸν Δία.*

*No, by this Olympus, μά τόνδε τὸν Ὀλυμπόν.*

5. Verbs meaning *to ask for* (αἰτέω), *ask a question* (ἔρωτάω), *teach* (διδάσχω), *conceal* (κρύπτω), *deprive* (ἀφαιρέω), *put on or off* (ἐνδύω or ἐκδύω), *say of* (λέγω), *do to* (ποιέω), take two accusatives in the active, and in the passive the accusative of the thing : as,

*Many ask me for food, πολλοὶ με αἶτον αἰτοῦσιν.*

*He teaches the boys nothing, τοὺς παῖδας οὐδὲν διδάσκει.*

*They deprived them of their swords,*  
ἀφείλον αὐτοὺς τὰ ξίφη.

*They say the worst things of each other,*  
ἀλλήλους τὰ ἔσχατα λέγουσιν.

*He did great injury to the country,*  
μέγα τὴν πόλιν κακὸν ἐποίησεν.

*They were deprived of their swords, ἀφηρέθησαν τὰ ξίφη.*

Note. Even verbs that govern the dative and accusative may take an accusative of the thing in the passive : as,

*He was entrusted with the office, ἐπετράπη τὴν ἀρχήν.*

6. Many verbs are followed by an accusative of kindred form or meaning : as,

*They fought a battle and won a victory,*  
μάχην ἐμαχέσαντο καὶ νίκην ἐνίκησαν.

*He was sick with a disease, ἔχαμε νόσον.*

This is called the cognate accusative.

7. The accusative is joined to nouns, adjectives, and verbs, to limit or define their meaning: as,

*They were Greeks in name only,*

*Ἕλληνες ἦσαν τοῦνομα (= τὸ ὄνομα) μόνον.*

*He was handsome in person, καλὸς ἦν τὸ σῶμα.*

*What shall I do with him? τί αὐτῷ χρῆσομαι; (= as to what shall I use him?).*

This is called the accusative of limitation.

8. An accusative is often used as an adverb: as,

*Greatly, μέγα (or μεγάλη); for the most part, τὸ πολὺ (or τὰ πολλά); at last, τέλειος; at all, ἀρχήν (after a negative); in this way, τοῦτον τὸν τρόπον.*

9. The accusative is used to denote duration of time and extent of space: as,

*He remained there five days, ἐνταῦθα ἔμεινεν ἡμέρας πέντε.*

*Plataea is seventy furlongs from Thebes,*

*ἡ Πλάταια ἀπέχει σταδίους ἑβδομήκοντα τῶν Θηβῶν.*

#### EXERCISE 17.

1. Truth will at last prevail. 2. They will teach him this art. 3. He hid his face from us. 4. Has he not had his office taken from him? 5. They were bound hand and foot (*acc. pl.*) 6. I will put my own cloak upon him. 7. The cavalry crossed the mountains in the middle of winter. 8. The truce lasted three whole months. 9. In this way you will live the best life. 10. Guard against your own friends. 11. The great harbour is forty furlongs from the city. 12. Many slaves ran away from their masters during this war. 13. He did not conceal his opinion from the country. 14. They said that the slave was by descent a Lydian. 15. The Athenians alleged that they were for the most part autochthonous. 16. They have deprived our allies of liberty. 17. It is better to ail in body than in mind.

## § 18. THE PREPOSITION.

1. The meaning of a preposition is largely determined by the fundamental notion of the case that follows it.

Thus, *παρά* is *beside*; but *παρά τοῦ ποταμοῦ* is *from (beside) the river*; *παρά τῷ ποταμῷ*, *at the river*; *παρά τὸν ποταμὸν*, *to (or along) the river*.

2. A verb of motion is often followed by a preposition of rest, and *vice versa* a verb of rest by a preposition of motion: as,

*He put it in our hands, ἔθηκεν αὐτὸ ἡμῖν ἐν χερσίν.*  
*He stood beside the pillar, ἔστη παρά τὴν κίονα.*

This is called the *pregnant construction* of the preposition.

3. The following prepositions govern the genitive only:

ΑΝΤΙ

(1) Ἄντι, *instead of*: as,

*He became a slave instead of a king,*  
*δοῦλος ἐγένετο ἀντι βασιλέως.*

ΑΠΟ

(2) Ἄπο, *from (from the outside of)*: as,

*He came from the city, ἦλθεν ἀπὸ τῆς πόλεως.*  
*They fought on horseback, ἀφ' ἵππου ἐμάχοντο.*

ΕΞ

(3) Ἐξ (ἐξ before a vowel), *out of, from, on*: as,

*He drove them out of the country,*  
*ἤλασεν αὐτοὺς ἐκ τῆς γῆς.*  
*They kept the feast from that time,*  
*ἐξ ἐκείνοι ἐποίησαν τὴν εορτήν.*  
*They will be on equal terms with us,*  
*ἐκ τοῦ ἴσου ἡμῖν γενήσονται.*

- (4)
- Πρό*
- , before, in preference to : as,

ΠΡΟ

*He stood before the house, ἕστη πρὸ τοῦ οἴκου.**Before this war they effected nothing great,  
πρὸ τοῦδε τοῦ πολέμου οὐδὲν μέγα ἔπραξαν.**I will not honour man before the truth,  
ἄνδρα οὐ τιμήσω πρὸ τῆς ἀληθείας.*

ἌΝΤΟΥ

- (5)
- Ἄνευ*
- , without : as,

*He is gone off without us, οἴχεται ἄνευ ἡμῶν.**There were ten thousand hoplites, apart from those in  
the garrisons,**μόριοι ἦσαν ὀπίσται ἄνευ τῶν ἐν τοῖς φρουρίοις.*

ἘΝΤΟΥ

- (6)
- Ἔνεκα*
- , for the sake of (put after its case) : as,

*He flatters the tyrant for gain,  
κολακεύει τὸν τύραννον μισθοῦ ἔνεκα.*

- (7)
- Ἐξω*
- , outside of : as,

ἘΞΩ

*The battle took place outside of the walls,  
ἡ μάχη ἐγένετο ἐξω τῶν τειχῶν.*

- (8)
- Μεταξὺ*
- , between : as,

ΜΕΤΑΞΟΥ

*It was about ten years between this date and that,  
μεταξὺ τούτου τοῦ χρόνου καὶ ἐκείνου ἕτη δέκα μάλιστα ἦν.*

- (9)
- Μέχρι*
- , as far as, until : as,

ΜΕΧΡΙ

*The ground sloped right up to the city,  
τὸ χωρίον ἐπικλινῆς ἦν μέχρι τῆς πόλεως.**Until this time the battle was even,  
μέχρι τούτου τοῦ χρόνου ἡ μάχη ἰσόρροπος ἦν.*

- (10)
- Πλὴν*
- , except : as,

ΠΛΗΝ

*No one was present except me, οὐδεὶς παρῆν πλὴν ἐμοῦ.*

## 4. The following prepositions govern the dative only :

E V

- (1) Ἐν,
- in*
- . (a)
- In, at*
- (of place or time) : as,

*There was at this time in Athens a large supply of young men,*

ἐν τούτῳ τῷ χρόνῳ ἐν ταῖς Ἀθήναις πολλή νεότης ἦν.

*The Spartans were defeated at Leuctra,  
οἱ Λακεδαιμόνιοι ἐνίκηθησαν ἐν Λεύκτροις.*

- (b)
- On*
- : as,
- On the right hand, on the left hand,*
- 
- ἐν δεξιᾷ, ἐν ἀριστερᾷ.

- (c)
- Among*
- : as,
- He is honoured among gods and men,*
- 
- τιμᾶται ἐν θεοῖς τε καὶ ἀνθρώποις.

Σ V V

- (2) Σύν (ξύν in old Attic)
- with, along with*
- : as,

*He was educated with his brother,*  
ἐπαιδεύετο σὺν τῷ αὐτοῦ ἀδελφῷ.

*They managed his affairs with justice,*  
τὰ αὐτοῦ ἐπραξάν σὺν τῷ δίκαιῳ (= δικαίως).

*You will do it to your own advantage,*  
σὺν τῷ σῷ ἀγαθῷ ποιήσεις τοῦτο (= *cum commodo tuo*).

## 5. The following prepositions govern the accusative only :

A V L

- (1) Ἀνά,
- up*
- . (a)
- Up*
- : as,
- Up stream, ἀνά ῥόον.*

- (b)
- By*
- (distributively) : as,
- By threes, ἀνά τρεῖς.*

*They marched at the rate of five parasangs a day,*  
ἀνά πέντε παρασάγγας τῆς ἡμέρας ἐπορεύοντο (§ 14, 4).

*They stood in companies of one hundred each,*  
ἀνά ἑκατὸν ἕστησαν.

E I S

- (2) Εἰς (ἐς in Thucydides)
- into*
- . (a)
- Into or to*
- : as,

- He threw himself into the fortress,*  
 ἐσέπεσεν ἐς τὸ φρούριον.
- They sent him to Athens,* ἐπεμφαν αὐτὸν ἐς τὰς Ἀθήνας.  
*To the lower world,* ἐς Ἄιδου (sc. δόμον).  
*To the temple of Zeus,* ἐς τὸ Διὸς (sc. ἱερόν).
- So too, The ambassadors spoke before the people,*  
 οἱ πρέσβεις ἔλεξαν ἐς τὸν δῆμον.
- (b) *Towards* (of feelings): as,  
*They had friendly feelings towards both,*  
 εὐνοίαν εἶχον ἐς ἀμφοτέρους.
- (c) *At, upon*: as,  
*The ship touched at Samos,* ἡ ναῦς ἔσχευ ἐς Σάμον.  
*They made descents upon the island,*  
 ἀποβάσεις ἐς τὴν νῆσον ἐποίησαντο.
- (d) *At, on* (of a point of time): as,  
*They came at dawn,* ἐς τὴν ἕω ἦλθον.  
*They will arrive by the third day,*  
 ἀφίξονται ἐς τὴν τρίτην ἡμέραν.
- (e) *For*: as,  
*Prepare for war,* παρασκευάζεσθε ἐς τὸν πόλεμον.  
*He did not spend money on any other pleasure,*  
 οὐκ ἔδαπάνη εἰς ἄλλην τιὰ ἡδονήν.
- (f) *With respect to, for*: as,  
*He is conspicuous for virtue,* διαφέρει ἐς ἀρετήν.
- (g) *About* (with numerals): as,  
*They killed about eight hundred,* διέφθειραν ἐς ὀκτακοσίους.
- (3) Ὡς, *to* (with names of persons only): as,  
*They sent an embassy to him,* πρεσβείαν ἐπεμφαν ὡς αὐτόν.

## EXERCISE 18.

1. A thick darkness hangs in front of truth. 2. He is a lion among sheep. 3. I was deceived in you. 4. He drew them up on the plain. 5. They came to him four at a time. 6. They brought the city to terms. 7. You shall know in time. 8. This history has been composed as a possession for all time. 9. They came to Argos with arms. 10. Was he fortunate with respect to his children? 11. They killed all the ambassadors except one. 12. They carried everything from the fields into the city. 13. You ate from the same table. 14. Shall we sail up the river? 15. He hid the gold in the earth. 16. They deposited the spoil in the temple. 17. They used waggons instead of a rampart. 18. He will do anything for praise. 19. Few out of a large number were saved. 20. They had war instead of peace. 21. He gave them pay for the fleet. 22. They did not receive him into the city. 23. They fought a battle before the gates. 24. It was about one hundred years from that time. 25. It was about fifty years between the retreat of Xerxes and this war. 26. He sent them to the king. 27. Honour your parents before all men. 28. Nature without education is blind. 29. Remain with us until evening. 30. Without leaders nothing great will be effected.

## § 19. THE PREPOSITION continued.

The following prepositions govern both the genitive and the accusative :

1. *Διά*, through.

(1) WITH GENITIVE. (a) *Through* (of place and time) : as,

*He went through the ranks, ἦλθε διὰ τῶν τάξεων.*

*They remained there through the whole night,*

*διὰ ὅλης τῆς νυκτὸς ἔμειναν αὐτοῦ.*

So too, *They were angry with him*, δι' ὀργῆς εἶχον αὐτόν.

(b) *Through* (of the secondary agent) : as,  
*All this they did through your instrumentality,*  
 πάντα τὰυτα ἐποίησαν διὰ σοῦ.

(c) *At a distance, at an interval of* : as,  
*At intervals of ten battlements there were towers,*  
 διὰ δέκα ἐπαλξεων πύργοι ἦσαν.  
*They kept the feast every fifth year,*  
 τὴν ἑορτὴν ἐποίησαν διὰ πέμπτου ἔτους.

(2) WITH ACCUSATIVE : *On account of* : as,  
*All this they did on your account,*  
 πάντα τὰυτα ἐποίησαν διὰ σέ.

*Why did they escape unless through his delay ?*  
 διὰ τί ἀπέφυγον εἰ μὴ διὰ τὴν μέλλησιν αὐτοῦ ;

2. Κατά, down.

(1) WITH GENITIVE. (a) *Down from* : as,  
*They leaped down from the cliffs,* ἤλαντο κατὰ τῶν κρημνῶν.

(b) *Down upon* : as,  
*He pours water upon his hands,*  
 ὕδωρ καταχεῖται κατὰ τῶν χειρῶν.

(c) *Against* : as,  
*They spoke all manner of evil against me,*  
 παντοῖα κακὰ ἔλεξαν κατ' ἐμοῦ.

(d) *Down into, beneath* : as,  
*He sank into the sea,* κατὰ τῆς θαλάσσης κατέδυ.

(2) WITH ACCUSATIVE. (a) *Down* : as,  
*Down stream,* κατὰ ῥόον.

Κατά



(b) *Down along, over, through, in* (of place and time): as,

*By sea and land, κατά γῆν καὶ κατά θάλασσαν.*

*They wander over the city, πλανῶνται κατά τὴν πόλιν.*

*There were people in the fields,  
ἄνθρωποι ἦσαν κατά τοὺς ἀγρούς.*

*This was the most important event that occurred during  
the war,*

*τοῦτο κατά τὸν πόλεμον μέγιστον ἐγένετο.*

(c) *Over against, at* (of place and time), *contemporary  
with*: as,

*They fought opposite the camp,  
ἐμάχοντο κατά τὸ στρατόπεδον.*

*They assembled at the specified time,  
συνῆσαν κατά τὸν εἰρημένον χρόνον.*

*He was contemporary with me, κατ' ἐμὲ ἦν.*

(d) *According to, with reference to*: as,

*According to Pindar, κατά Πίνδαρον.*

*They sent one hundred ships in accordance with the terms  
of the alliance,*

*ἑκατὸν ναῦς ἐπεμφαν κατά τὴν συμμαχίαν.*

*So too: To the best of one's ability, κατά δύναμιν. Public  
affairs, τὰ κατά τὴν πόλιν. Military affairs, τὰ κατά πόλεμον.  
To take by storm, ἐλεῖν κατά κράτος. To retreat with all  
speed, κατά τάχος ἀναχωρεῖν. Probably, κατά τὸ εἶκος.*

(e) *To be compared with, in proportion to, for*: as,

*This is not to be compared with that,  
τοῦτο οὐ κατ' ἐκείνὸ ἐστιν.*

*The arms were too many for the number of the killed,  
τὰ ὄπλα πλείω ἦσαν ἢ κατά τοὺς νεκρούς.*

(f) *By* (distributively): as, *One by one, καθ' ἕνα. Daily, καθ' ἡμέραν. Gradually, κατὰ μικρόν* (little by little).

3. *Μετά*, with (of closer connection than σύν).

(1) WITH GENITIVE: *With, on the side of*: as,

*They fought with us against Thebes,*  
μεθ' ἡμῶν ἐμαχέσαντο τοῖς Θηβαίοις.

*They won their empire with great labour,*  
μετὰ μεγάλων πόνων τὴν ἀρχὴν ἐκτήσαντο.

(2) WITH ACCUSATIVE: *After*: as,

*They arrived after the battle, ἀφίχοντο μετὰ τὴν μάχην.*

4. Ὑπέρ, above.

(1) WITH GENITIVE. (a) *Above*: as,

*This spot lay immediately above the city,*  
τοῦτο τὸ χωρίον ἔκειτο ὑπὲρ τῆς πόλεως εὐθύς.

(b) *Instead of*: as,

*They put slaves on the ships instead of themselves,*  
δούλους ἐς τὰς ναῦς ἐβίβασαν ὑπὲρ ἑαυτῶν.

(c) *On behalf of, for*: as,

*They incurred danger for us, ἐκινδύνεον ὑπὲρ ἡμῶν.*

(2) WITH ACCUSATIVE: *Above* (of measure): as,

*He was superior to all in strength, ὑπὲρ πάντας ἦν τῇ δόμῃ.*  
*This is quite beyond us, τοῦτο παντάπασιν ὑπὲρ ἡμῶν ἐστίν.*

#### EXERCISE 19.

1. Dead men, as Plutarch says, do not bite. 2. The older men are now on our side. 3. That was beyond his strength. 4. He is not honoured on his own account, but on account of the distinction of his ancestors. 5. They

will not be so zealous to incur danger for others. 6. He took many ships during the voyage. 7. He is willing to die for his country. 8. They threw themselves down from the wall. 9. There is a harbour just above the ridge. 10. They fled through the city. 11. Rain fell through the night. 12. On this account they were sailing across the sea. 13. Six hundred talents came in yearly. 14. Things at the greatest distance are most admired. 15. I wish to take counsel with you. 16. The battle will be for country and freedom and empire. 17. They were saved through your instrumentality. 18. He was the most powerful man of his time. 19. Others were scattered over the rest of Greece. 20. After the second invasion they were angry with Pericles. 21. They sat down by twos and threes. 22. He left nothing untried against me. 23. These islands lie over against Euboea. 24. I will reply in his stead. 25. They poured water upon our heads. 26. As far as he is concerned, the day is already won. 27. After this, they ravaged your fields. 28. He lived according to nature and his own judgment. 29. Individually and collectively they assented. 30. That was a calamity too great for tears.

§ 20. THE PREPOSITION continued.

The following prepositions govern the genitive, dative and accusative :

1. Ἄμφι, *about* (rarely with genitive or dative in prose).  
 WITH ACCUSATIVE: *About* (of numerals; = εἰς, but usually followed by the article) : as,

*He was about fifty years old when he died,*  
 ἦν ὅτε ἐτελεύτα ἀμφὶ τὰ πενήκοντα ἔτη.

So too, with names of persons : as,

*Plato and his school, οἱ ἀμφὶ Πλάτωνα.*

Amphi

## 2. Ἐπί, on.

- (1) WITH GENITIVE. (a) *On* : as,  
*There were many wounded men on the ships,*  
 πολλοὶ τραυματῖαι ἦσαν ἐπὶ τῶν νεῶν.
- (b) *Over, in charge of* : as,  
*Those at the head of affairs, οἱ ἐπὶ τῶν πραγμάτων.*  
*He remained in the command, ἔμεινεν ἐπὶ τῆς ἀρχῆς.*
- (c) *Off, near* : as,  
*These islands lie off Chios, αὐταὶ αἱ νῆσοι κεῖνται ἐπὶ Χίου.*  
*He reduced all the parts on the borders of Thrace,*  
 πάντα τὰ ἐπὶ Θράκης κατεστρέψατο.
- (d) *To (= on to)* : as,  
*They sailed to Samos, ἐπλευσαν ἐπὶ Σάμου.*
- (e) *By (with reflexives)* : as,  
*They live by themselves, ἐφ' ἑαυτῶν οἰκοῦσιν.*
- (f) *Deep (military term)* : as,  
*He drew them up three deep, διετάξατο αὐτοὺς ἐπὶ τριῶν.*
- (g) *Before (= coram)* : as,  
*He stated on oath before witnesses,*  
 εἶπεν ἐφ' ὄρκου ἐπὶ μαρτύρων.
- (h) *In the time of* : as,  
*In the days of our forefathers, ἐπὶ τῶν προγόνων.*
- (i) *After (of naming)* : as,  
*He is called after me, κέκληται ἐπ' ἐμοῦ.*
- (j) *On the occasion of, at* : as,  
*You have shown me good-will at many trials,*  
 εὖνοιαν ἐνδέδειχθέ μοι ἐπὶ πολλῶν ἀγώνων.

(2) WITH DATIVE. (a) *On* : as,

*The camp was on the mountain,*  
τὸ στρατόπεδον ἐπὶ τῷ ὄρει ἦν.

*Many pride themselves on high birth,*  
πολλοὶ μέγα φρονοῦσιν ἐπὶ γένει.

(b) *With* : as,

*He drank water with his food,* ἐπὶ τῷ σίτῳ ὕδωρ ἔπιεν.

(c) *In the power of* : as,

*We shall be in the king's power,* γενησόμεθα ἐπὶ βασιλεῖ.

(d) *In* : as,

*They caught him in the act,* ἐπ' αὐτοφώρῳ αὐτὸν ἔλαβον.

(e) *With a view to, for* : as,

*We are allies but not for the enslavement of Greece,*  
σύμμαχοί ἐσμεν ἀλλ' οὐκ ἐπὶ καταδουλώσει τῆς Ἑλλάδος.

(f) *On condition* : as,

*They capitulated on the following terms,*  
συνέβησαν ἐπὶ τοῖσδε.

(3) WITH ACCUSATIVE. (a) *Upon* (after verbs of motion) : as,

*He mounted upon horseback,* ἀνέβη ἐφ' ἵππον.

(b) *To* : as,

*The road leads to Susa,* ἡ ὁδὸς φέρει ἐπὶ Σοῦσα.

So too : *To the right,* ἐπὶ δεξιᾷ. *In both directions,* ἐπ' ἀμφοτέρα. *To exaggerate,* ἐπὶ τὸ μεῖζον κοσμεῖν.

(c) *As far as* : as,

*Their territory reaches down to the sea,*  
ἡ γῆ αὐτῶν καθήκει ἐπὶ τὴν θάλασσαν.

(d) *Against* : as,

*They marched against the Persians,*  
ἔστράτευσαν ἐπὶ τοὺς Πέρσας.

(e) *Over, for* (of place and time) : as,

*Over a wide space, ἐπὶ πολὺ* (or *for a long time*).  
*They ravaged the country for the space of ten days,*  
ἔδῃουν τὴν γῆν ἐπὶ δέκα ἡμέρας.

(f) *For* (= in search of) : as,

*He went off to procure another army,*  
ἀπῆλθεν ἐπ' ἄλλην στρατιάν.

3. Παρά, *beside*.

(1) WITH GENITIVE. (a) *From* : as,

*They came from the king, ἦλθον παρὰ βασιλέως.*

(b) *By* (= ὑπό) : as,

*They are filled with wisdom by him,*  
τῆς σοφίας παρ' αὐτοῦ πληροῦνται.

(2) WITH DATIVE. (a) *At, near, among* : as,

*He was educated at my house, ἐπαιδεύθη παρ' ἐμοί.*  
*They remained near their ships, παρὰ ταῖς ναυσὶν ἔμειναν.*

So too : *At the court of Cyrus, παρὰ Κύρω.* *Before judges, παρὰ δικασταῖς.*

(b) *With* : as,

*They had great influence with him, μέγα ἐδύναντο παρ' αὐτῷ.*

(c) *In the works of* : as,

*In the works of Homer or of Plato,*  
παρ' Ὀμήρω ἢ παρὰ Πλάτων.

(3) WITH ACCUSATIVE. (a) *To* (= to beside) : as,

Παρά

*They sent ambassadors to him, πρέσβεις ἐπεμφαν παρ' αὐτόν.*

*They came within a little of perishing,  
παρὰ μικρὸν ἦλθον ἀποθανεῖν (= to beside a little).*

So too: *To almost escape, παρὰ μικρὸν διαφυγεῖν. To be superior by far, παρὰ πολὺ περιγενέσθαι. To esteem as little, as nothing, παρὰ μικρὸν, παρ' οὐδὲν τιθεσθαι.*

(b) *Beyond, contrary to*: as,

*That was beyond his strength, τοῦτο ἦν παρὰ δύναμιν αὐτοῦ.*

*Many things happen contrary to expectation,  
πολλὰ γίγνεται παρὰ δόξαν.*

So too: *Undeservedly, παρὰ τὴν ἀξίαν. In violation of the laws, παρὰ τοὺς νόμους.*

(c) *Besides*: as,

*It is something else besides all these,  
ἕτερόν τι ἐστὶ παρὰ πάντα ταῦτα.*

(d) *In comparison with (= prae)*: as,

*In comparison with the other animals we live as gods,  
παρὰ τὰ ἄλλα ζῶα ὡς θεοὶ βιοτεύομεν.*

(e) *Because of, owing to (= along of)*: as,

*It was owing to you that this happened,  
παρὰ σὲ τοῦτο ἐγένετο.*

(f) *During, at the time of*: as,

*He did not accuse me at the time the crimes were committed,  
οὐ κατηγοροῦσεν ἐμοῦ παρὰ τὰ δεικνύματα.*

#### EXERCISE 20.

1. It was not so in my day. 2. We can do it by ourselves. 3. They lost about a thousand men. 4. And on the present occasion the opinion naturally prevailed. 5. Will

they act in violation of the treaty? 6. This gold they used for their own safety. 7. Many pride themselves upon their wealth. 8. Compared to wisdom, everything else he counted as nothing. 9. I have lived among you during all my life. 10. It will be in their power to attack us. 11. This has happened because of his carelessness. 12. You put up at my house. 13. I went to him for the interest. 14. He mounted upon the wall. 15. They carry loads upon their heads. 16. Cities flourish in time of peace. 17. They made affidavit before the judges. 18. He was restored on specified conditions. 19. God will not accept gifts from the wicked. 20. Unexpected success makes us fools. 21. In the days of the first kings the city rose to a great height of power. 22. He shall be named after his father. 23. This is true even in extreme cases. 24. They went on board and sailed away home. 25. It extended over the greater part of the earth. 26. It was done for your good. 27. They marched against the city. 28. They shall have strength sufficient for their labours. 29. They were scattered over the country in search of plunder.

### § 21. THE PREPOSITION continued.

1. The following prepositions also govern the genitive, dative and accusative:

1. *Περί*, about.

Π(ρ)

(1) WITH GENITIVE. (a) *About, for* : as,

*We are not contending for equal stakes,*  
*οὐ περὶ τῶν ἴσων ἀγωνιζόμεθα.*

(b) *About, concerning* : as,

*I shall be compelled to speak about myself,*  
*ἀναγκασθήσομαι περὶ ἐμαντοῦ λέγειν.*

5. Will



(c) *With regard to* : as;

*So the matter stood with regard to this affair,*  
 οὕτως ἔσχε περι τούτου τοῦ πράγματος.

(d) *About, worth* : as,

*The Spartans valued discipline highly,*  
 οἱ Λακεδαιμόνιοι κόσμον περι πολλοῦ ἐποιοῦντο (= considered  
 it about an important matter).

So too, with ποιῆσθαι: *More highly, περι πλέονος. Most  
 highly, περι πλείστου. Above everything, περι παντός. Little,*  
*περι ὀλίγου.*

(2) WITH DATIVE. *For* (with verbs of *fearing*) : as,

*They feared for the safety of those without,*  
 περι τοῖς ἔξω ἔδεισαν.

(3) WITH ACCUSATIVE. (a) *About, around, near* (of place  
 and time) : as,

*There should be sentries around a camp,*  
 φύλακας δεῖ περι στρατόπεδον εἶναι.  
*About the first sleep, περι τὸν πρῶτον ὕπνον.*  
*He happened to be near the place, ἔτυχε περι τὸ χωρίον ὦν.*

So too: *Be busy with, εἶναι περι τι.*

(b) *With regard to, affecting* : as,

*They have made a mistake that affects themselves,*  
 ἡμαρτήχασι περι ἑαυτούς.

2. Πρός, before.

(1) WITH GENITIVE. (a) *Towards, in the direction of* : as,

*They are encamped in the direction of Olynthus,*  
 στρατοπεδεύονται πρὸς Ολύθνου.

(b) *Before, in the eyes of* : as,

*This is just in the eyes even of the gods,*  
 τοῦτε δίκαιόν ἐστι καὶ πρὸς τῶν θεῶν.

πρὸς

(d) *By* (in adjurations): as,

*I beseech you by the gods, πρὸς σε θεῶν ἱκετεύω.*

(d) *On the side of* (of descent): as,

*On the father's side he is an Athenian,*  
*Ἀθηναῖός ἐστι τὰ πρὸς τοῦ πατρός.*

(e) *On the side of, for the advantage of*: as,

*This law is for the advantage of the rich,*  
*οὗτος ὁ νόμος πρὸς τῶν πλουσίων ἐστίν.*

(f) *From, at the hands of*: as,

*We suffered shameful treatment at your hands,*  
*αἴσχιστα ἐπάθομεν πρὸς ὑμῶν.*

(g) *Like*: as,

*It is like a woman to do it, πρὸς γυναικός ἐστι τοῦτο ποιεῖν.*

(2) WITH DATIVE. (a) *Near*: as,

*They fought a sea-fight near the shore,*  
*ἐναυμάχησαν πρὸς τῇ γῆ.*

(b) *Upon*: as,

*They do not fix their minds upon realities,*  
*οὐ πρὸς τοῖς ὄσιν (from τὸ ὄν) τὴν διάνοιαν ἔχουσιν.*

(c) *In addition to, besides*: as,

*In addition to this he was blind, πρὸς τούτοις τυφλὸς ἦν.*

(3) WITH ACCUSATIVE. (a) *To*: as,

*They advanced to the rampart, ἐχώρησαν πρὸς τὸ τεῖχος.*

(b) *Towards*: as,

*This island lies towards the North,*  
*ἦδε ἡ νῆσος κεῖται πρὸς ἄρκτον.*

(c) *Against, in reply to* : as,

*They fought against him, ἐπολέμησαν πρὸς αὐτόν.*  
*This reply has been made to him, τῶτα πρὸς αὐτόν εἶρηται.*

(d) *With* (after verbs of agreeing, &c.) : as,

*They made a treaty with him,*  
*σπονδὰς ἐποιήσαντο πρὸς αὐτόν.*

(e) *With respect to, concerning* : as,

*It has nothing to do with Dionysus,*  
*οὐδὲν πρὸς Διώνυσόν ἐστιν.*

So too: *Duties towards the gods, τὰ πρὸς τοὺς θεούς.*  
*Military affairs, τὰ πρὸς τὸν πόλεμον. By force, πρὸς βίαν.*

(f) *With respect to, for* (of purpose) : as,

*They are suitable for the present purpose,*  
*ἱκανὰ ἐστί πρὸς τὴν παροῦσαν χροσίαν.*

So too: *To speak so as to please or anger, λέγειν πρὸς ἡδονὴν ἢ πρὸς ὀργήν.*

(g) *With respect to, according to, in view of* : as,

*They deliberated in the light of their present circumstances,*  
*πρὸς τὰ παρόντα ἐβουλεύσαντο.*

(h) *Compared with* (= with a reference to) : as,

*Compared with their reputation their power was small,*  
*πρὸς τὸ κλέος ἢ δύναμις αὐτῶν μικρὰ ἦν.*

(i) *In consequence of* : as,

*In consequence of the message he delayed,*  
*πρὸς τὸ ἀγγελίῳ ἀνέσχευεν.*

ὑπὸ

3. ὑπὸ, under.

(1) WITH GENITIVE. (a) *Under, beneath* : as,

*There are courts beneath the earth,*  
δικαστήριά ἐστιν ὑπὸ τῆς γῆς.

(b) *By* (of the agent after the passive): as,

*I was wronged by you,* ἠδικήθην ὑπὸ σοῦ.  
*They were overwhelmed by the calamity,*  
ἐνικήθησαν ὑπὸ τοῦ κακοῦ.

(2) WITH DATIVE. *Under, under the power of*: as,

*The wild beasts are under the dominion of man,*  
τὰ θηρία ὑπὸ τοῖς ἀνθρώποις ἐστίν.

*You will fall into the power of the king,*  
γενήσεσθε ὑπὸ βασιλείᾳ.

(3) WITH ACCUSATIVE. (a) *Under* (of motion or extension): as,

*They inhabited the acropolis and the parts beneath it,*  
ῥησαν τὴν ἀκρόπολιν καὶ τὰ ὑπ' αὐτήν.

(b) *About* (of time): as,

*About the same time they sent out one hundred ships,*  
ὑπὸ τὸν αὐτὸν χρόνον ἑκατὸν ναῦς ἐπέπεμψαν.

2. Prepositions in composition, when their meaning remains unchanged, govern the same case as out of composition; ἀντί, however, usually governs not the genitive but the dative: as,

*It is ten furlongs from the city,*  
δέκα σταδίου ἀπέχει τῆς πόλεως.

*The piles rose above the sea,*  
οἱ στοῖχοι ὑπερέσχον τῆς θαλάσσης. But  
*They held out against him, ἀντέσχον αὐτῷ.*

## EXERCISE 21.

1. It is like the Spartan character to prefer brevity. 2. Do they fear for the safety of the place? 3. He fixes his mind on something else. 4. There are villages towards the East, West and South. 5. We were the first (§ 48, 5) to resist them. 6. They were at peace with us. 7. Father fought against son. 8. Wherefore were they angry unless in consequence of their defeat? 9. What is it useful for? 10. Compared with *it*, all else is nothing. 11. They fell upon the enemy at once. 12. He came at night-fall. 13. They delayed near the city. 14. We were surrounded by the enemy. 15. It is not large at its source. 16. I have heard nothing about him. 17. He considered honour of no account. 18. Not for all the gold beneath the earth! 19. It was not to their advantage to attack desperate men. 20. Everything is judged according to the result. 21. He was mad with drink. 22. They escaped to the camp. 23. With regard to that, I am at a loss. 24. They were reconciled with one another. 25. He brought the country under his dominion. 26. The contest will be for the noblest prizes. 27. I beseech you by your parents. 28. Many ships were present in addition to our own. 29. His acts do not correspond with his words. 30. It does not concern me.

## § 22. TIME AND PLACE.

1. *Time when*—when the time is indefinite—and *time within which* are expressed by the genitive, whether with or without an attribute : as,

*Flowers bloom in the spring, τὰ ἀνθὴ ἡρὸς θάλλει.*

*He will not come within ten years, οὐχ ἥξει δέκα ἐτῶν.*

2. The definite article is used with this genitive after numeral and other adverbs denoting *recurrence* : as,

*Three times a day, τρίς τῆς ἡμέρας.*

*Many times a month, πολλάκις τοῦ μηνός.*

So too: *Ten talents a year, δέκα τάλαντα τοῦ ἔτους.*

3. Time when—when the time is definite—is expressed by the dative: as,

*On that day, ἐκείνῃ τῇ ἡμέρᾳ. On the same night, τῇ αὐτῇ νυκτί. In the fourth year, τῷ τετάρτῳ ἔτει.*

4. Instead of the dative of definite time, the preposition ἐν is used

(1) With all nouns except day, night, month, year, and the names of festivals: as, *Meanwhile, ἐν τούτῳ (τῷ χρόνῳ). In the same summer, ἐν τῷ αὐτῷ θερέει.*

(2) With all nouns—except the name of festivals—used without an attribute: as,

*In the night, ἐν νυκτί. But, At the Olympic games, Ὀλυμπίαις.*

5. Duration of time is expressed by the accusative: as,

*They worked for many days, πολλάς ἡμέρας εἰργάζοντο.*

6. An ordinal—with or without a demonstrative—is used to denote a period extending up to the present: as, *with acc.*

*They have been marching ten days,*

*ἤδη πορεύονται δεκάτην ἡμέραν (ταύτην).*

*We came out three years ago, ἐξήλθομεν ἔτος τοῦτο τρίτον.*

7. Motion to and motion from are expressed by prepositions: as,

*He went to Athens, ἦλθεν ἐς τὰς Ἀθήνας.*

*They fled from Corinth, ἔφυγον ἀπὸ τῆς Κορίνθου.*

8. Place where is usually expressed by ἐν: as, *At Sparta, ἐν Λακεδαιμόνι. But, At Marathon, Μαραθῶνι. At Salamis, Σαλαμῖνι. At Plataea, Πλαταιαῖς. At Athens, Ἀθήνῃσι. At Thebes, Θήβῃσι. At Olympia, Ὀλυμπίασι (Locatives).*

## EXERCISE 22.

1. Next day they began to march across the plain. 2. They entered the village by night. 3. At that time our fleet was in the gulf. 4. We defeated the Persians at Marathon in the second year of the seventy-second Olympiad. 5. He dismantled our walls twenty years ago. 6. The same summer they invaded Attica. 7. They were compelled to send a garrison to Eretria. 8. For three days the fleet sailed along the coast. 9. He paid the interest into the bank every month. 10. On the third day he went to Sparta. 11. Many prodigies were seen in the sky at this time. 12. Flowers bloom there even in winter. 13. The place had already been besieged ten months. 14. He fled from Athens to Thebes. 15. He lived at Thebes till his death.

## § 23. COMPARATIVE AND SUPERLATIVE.

1. Comparatives—and words that imply comparison—are followed in Greek by the genitive: as,

*Nothing is more shameless than ignorance,*  
*οὐδὲν ἀναιδέστερόν ἐστι τῆς ἀμαθίας.*

*A calamity too great for words, πάθος μείζον λόγου.*  
*They were twice as numerous as we, διπλάσιοι ἡμῶν ἦσαν.*  
*So too: He sings better than you, κάλλιον ᾄδει σοῦ.*

2. The conjunction ἢ, *than*, may be used instead of the genitive and must be used instead of it, if the noun that follows the comparative is already in the genitive or dative: as,

*He sells it at less than ten drachmas,*  
*πωλεῖ αὐτὸ ἐλάττωτος ἢ δέκα δραχμῶν (gen. of price).*  
*He does more for us than for you, πλείω ἡμῖν πράττει ἢ ὑμῖν.*

Note. \*H, *than*, takes the same case after it as before it.

3. Πλέον, *more*, and ἔλαττον or μείζον, *less*, when used with numerals are usually indeclinable and do not affect the case of the numeral : as,

*In less than ten years, ἐν μείζον ἑξά ἔτεσιν.*

*They killed more than three hundred,*

ἀπέκτειναν πλείον διακοσίων (= amplius ducentos interfecerunt).

4. The English *too, rather, somewhat, very* with an adjective are expressed in Greek by the comparative : as,

*The answer was rather free, ἡ ἀπόκρισις ἐλεθερωτέρα ἦν.*

5. The comparative is often used as in English instead of the positive : as,

*They make the worse appear the better reason,*  
τὸν ἥττω λόγον κρείττω ποιῶσιν.

*The young, the wise, οἱ νεώτεροι, οἱ σοφώτεροι.*

*It is not good policy to do it, οὐ γὰρ ἀμεινον τοῦτο ποιεῖν.*

6. *Too great for* is μείζων ἢ κατὰ with an accusative ; *too great to,* μείζων ἢ ὥστε with an infinitive : as,

*A calamity too great for tears, πάθος μείζον ἢ κατὰ δάκρυα.*

*A corpse of superhuman size, νεκρὸς μείζων ἢ κατ' ἀνθρωπον.*

*They are too young to know,*  
νεώτεροί εἰσιν ἢ ὥστε εἰδέναι.

7. The superlative is used to express the English *very, extremely, &c.*, with an adjective : as,

*He was very fond of learning, φιλομαθέστατος ἦν.*

8. The following words are added as intensives to the superlative : πολλῶ, μακρῶ, δὴ, *far* ; ὅτι, ὡς, ὅπως (with or without δύναμις) ; εἰς ἀνήρ or εἰ τις καὶ ἄλλος, *above every one* : as,



*Far the greatest, πολλῶν μέγιστος or μέγιστος δή.*

*As quickly as possible, ὡς τάχιστα.*

*I will send as many ships as possible,  
πέμψω ὅτι πλείστας ναῦς (δύναμαι).*

*He has benefited us more than any man has,  
πλείστα, εἴ τις καὶ ἄλλος, ὠφέληκεν ἡμῶς.*

9. Other idioms of the comparative and superlative are :

(a) *With more speed than wisdom, ταχύτερα ἢ σοφώτερα.*

(b) *They became more powerful than ever,  
δυνατώτεροι ἄλλοι αὐτῶν ἐγένοντο.*

*They speak worse than usual, χεῖρον ἑαυτῶν λέγουσιν.*

(c) *He was more powerful than any of his predecessors,  
δυνατώτατος ἦν τῶν προγεγενημένων.*

(d) *Consider nothing superior to justice, μηδὲν περὶ  
πλέονος ποιοῦ πρὸ τοῦ δικαίου.*

(e) *It was cruel to destroy a whole city rather than the  
guilty, ὠμὸν ἦν ὅλην πόλιν διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους.*

#### EXERCISE 23.

1. Silence is better than speech. 2. They were more numerous than brave. 3. He gave more trouble to the enemy than any other general. 4. The task is too great for human strength. 5. The cavalry alone killed more than six hundred. 6. They raised as large a fleet as possible. 7. We killed many times our own number. 8. Nothing is more cruel than envy. 9. It is not bad policy to hear a thing over and over again. 10. Necessity is stronger than Nature. 11. He is too loyal to desert us. 12. He has more wealth than honesty (*use adjs.*) 13. If any one was wise, it was he. 14. He ran faster than I. 15. I have fought with better men than you. 16. We are chosen to help the weak.

## § 24. THE TENSES.

1. The present tense represents an action as going on now : as, *I write* or *am writing*, γράφω.

2. The present is used idiomatically

(1) To express an attempt : as,

*They are trying to persuade you to desert Athens,*  
 πείθουσιν ὑμᾶς προδοῦναι τοὺς Ἀθηναίους.

This is called the present of the attempt.

(2) In narration, of past time : as,

*The same summer they sent out one hundred ships,*  
 τοῦ αὐτοῦ θέρους ἐπέμψουσιν ἑκατὸν ναῦς.

This is called the historic present.

(3) With adverbs of past time, for the English perfect : as,

*I have been doing this for a long time,*  
 τοῦτο πάλαι ποιῶ (= jaundudum hoc facio).

3. Ἔχω, *I have come* and ὄχομαι, *I have gone*, have a present form and perfect meaning; εἶμι, *I shall go*, a present form and future meaning.

4. The imperfect represents an action as going on in past time : as, *I was writing*, ἔγραφον.

5. The imperfect is used idiomatically

(1) To express an incomplete, continuous or habitual action : as,

*They began to retreat immediately,* ἀνεχώρουν εὐθὺς.

*He used to give them ten drachmas a month,*  
 ἐδίδου αὐτοῖς δέκα δραχμὰς τοῦ μηνός.

*They continued to lay waste the land for many days,*  
 ἔτεμνον τὴν γῆν ἐπὶ πολλὰς ἡμέρας.

(2) To express an attempt: as,

*He tried to back out of his words, ἐξανεχώρει τὰ εἰρημένα.*

(3) With adverbs of past time, for the English pluperfect: as, *... for a long time with interest.*

*I had been doing it for a long time, τοῦτο πάλαι ἐποίουν.*

6. The future represents an action going on in future time: as, *I shall write or be writing, γράψω.*

It is often used as a polite command: as,

*This, then, you will do, τὰντα οὖν ποιήσετε.*

7. The orist represents an action as occurring at some indefinite (ἀόριστος) past time: as, *I wrote, ἔγραψα.*

As opposed to the imperfect, which is the tense of description, the orist is the tense of narration: as,

*He went up and began to teach, ἀνέβη καὶ ἐδίδασκειν.*

8. The orist is used for the English pluperfect

(1) When simply marking precedence in time: as,

*They had wished to revolt even before the war, ἐβουλήθησαν ἀποστῆναι καὶ πρὸ τοῦ πολέμου.*

(2) After ἐπεὶ, ἐπειδὴ, ὡς, ὅτε (when); ἕως and πρὶν (till): as,

*When they had raised a trophy they sailed away, ἐπεὶ ἔστησαν τροπαῖον ἀπέπλευσαν.*

9. The orist is used for the English present

(1) Of what is just happening: as,

*I am amused at your threats, ἴσθην ταῖς σαῖς ἀπειλαῖς.*

(2) Of what usually happens: as,

*Many things happen unexpectedly,*  
πολλά παρὰ δόξαν ἐγένετο.

This is called the gnomic aorist.

10. The perfect represents an action as completed now ;  
the pluperfect, an action as completed in some past time :  
as, *I have written, γέγραφα. I had written, ἐγεγράφειν.*

11. The future-perfect is used

(1) To represent a future action continuing in its effects :

as,

*He shall be appointed to command us,*  
προσεταιρίζεται ἄρχεν ἡμῶν.

(2) To represent a future action completed immediately :

as,

*Speak and it shall be done immediately,*  
φράζε καὶ πεπράξεται.

(3) As the ordinary future of verbs with a perfect-passive form but present meaning : as, μέμνημαι, I remember ; fut. μεμνήσομαι. Κέκτημαι, I possess ; fut. κεκτήσομαι.

12. The fut.-pf. act. is expressed by a periphrasis of the pf. part. of the verb and the fut. of εἶμι : as,

*If we do this, we shall have done our duty,*  
ἐὰν τοῦτο ποιῶμεν, τὰ δέοντα πεποιηκότες ἐσόμεθα.

13. The seven Greek tenses are divided into primary and secondary. Thus :

Primary	$\left\{ \begin{array}{l} \text{Pres.} \\ \text{Fut.} \\ \text{Perf.} \\ \text{Fut.-perf.} \end{array} \right.$	Secondary	$\left\{ \begin{array}{l} \text{Impf.} \\ \text{Aor.} \\ \text{Plupf.} \end{array} \right.$	

## EXERCISE 24.

1. I came, I saw, I conquered. 2. He is now trying to save them. 3. The country was inhabited in the time of Cærops. 4. They went out and began to shout. 5. They returned to Athens whence they had come. 6. They did not dare to do it till they had killed the king. 7. We began to blockade the city on the seventh day. 8. They will never possess empire. 9. You have come without arms. 10. Your minds will be adorned with all the virtues. 11. They had already been waiting for a long time. 12. A smaller number often defeats a larger. 13. They have made an inroad into our territory. 14. We shall then have been left without friends. 15. He always imposed the severest penalties.

## § 25. THE MOODS.

1. The subjunctive is used in simple sentences:

(1) In exhortations, in the 1st pers. sing. and plur. The negative is *μή* : as,

*Let us not forget our former friends,*  
*μή ἐπιλαθώμεθα τῶν πρὶν φίλων.*

This is called the *hortative subjunctive*.

(2) In questions that imply deliberation : as,

*What are we to do ?* τί ποιοῦμεν ; (= quid faciamus ?)

This is called the *deliberative subjunctive*.

Note. *What ought we to have done ?* is τί χρῆν ποιεῖν ; (= 'quid faceremus ?) ᾗ

The deliberative subjunctive is also used after *βούλει* or *θέλεις* : as,

*Do you wish that we should remain ?* θέλεις μένωμεν ;

(3) With μή in prohibitions, for the imperative : as,

*Fear not, μή δέισητε.*

Note. If the present is used in prohibitions, the imperative is used ; if the aorist, the subjunctive : as,

*Do not steal, μή κλέπτε or μή κλέψης.*

2. The optative (εὐχτική ἔγκλισις) gets its name from its use in expressing a wish : as,

*May I never be seen in your house, μήποτε ἀφθίσην παρ' ὑμῖν.*

Its chief use, however, is as a secondary mood to the indicative and subjunctive : as,

*I have come to see the fight, ἦκα ἵνα τὴν μάχην ἴδω.*

*I had come to see the fight, ἦχον ἵνα τὴν μάχην ἴδοιμι.*

Hence the important rule: The ind. or subj. follows primary tenses ; the optat, secondary (§ 24, 13).

3. The optative with ἄν is used as a weaker future : as,

*He will be glad to do it, ἠδέως ἂν ταῦτα πράττοι.*

4. The distinction of time is lost in the dependent moods of the aorist : as, *Know thyself, γνῶθι σεαυτόν.*

Hence, in the dependent moods, while the present marks strictly the continuance of an action, the aorist marks simply its occurrence and is much more usual than the present : as, *I wish to write, βούλομαι γράψαι.* But, *I wish to be writing* (e.g. *when he comes*), *βούλομαι γράφειν.*

So too : *Do not steal, μή κλέπτε* (of a habit), *μή κλέψης* (of a particular act).

5. The idea of time, however, is expressed by the dependent moods of the aorist

(1) In oratio obliqua : as,

*He said that he had done it, ἔφη ποιῆσαι, or ἔπεν ὅτι ποιήσειεν* (or. recta = ἐποίησα, *I did it*).

(2) When the participle stands for a main verb (§ 41, 2):  
as,

*He took the money and departed, λαβὼν τὰ χρήματα ἀπῆλθεν.*

6. The fut. opt. and pf. opt. are never found but in oratio obliqua after secondary tenses (§ 25, 2): as,

*He said that the cities would revolt,*  
*εἶπεν ὅτι αἱ πόλεις ἀποστήσουντο (or. recta = ἀποστήσονται).*

Note. As opposed to the infinitive, the other moods are called *finite*.

#### EXERCISE 25.

(Use the moods of the aor. rather than those of the pres.)

1. Shall we speak or keep silent?
2. Let me rest my weary body.
3. Strike but hear.
4. Be ye angry and sin not.
5. Where shall I stand?
6. Let us adorn ourselves with simplicity.
7. He said that he would go away by night.
8. May you be more fortunate than I!
9. Do not do your country this wrong.
10. Where am I to turn?
11. Do you wish that we should go away?
12. I should like to hear you sing.
13. Do not tell me that anything is more wonderful than man.
14. Thereupon he ordered them to give quarter.
15. It was said that they had thrown poison into the cisterns.

#### § 26. PASSIVE AND MIDDLE VOICE.

1. The following verbs, though usually active or middle, have often a passive meaning and are followed by ὑπό with the genitive of the agent: ἐπιπίπτω, am banished; ἀποθνήσκω, am killed (pass. of ἀποκτείνω); φεύγω, am put to flight (or prosecuted); ἀλλίσσομαι, am taken (pass. of αἰρέω); ζεῖμαι, am placed (pass. of τίθημι. Cf. σύγξειμαι, am composed and διάκειμαι, am disposed).

2. The following verbs have two perfects in the active

*οἰκίζω* *δοξάζω* *ἐπιπλάττω* *ἐπιπλάττω* *ἐπιπλάττω* *ἐπιπλάττω*

voice, one a perfect active in meaning, the other a present passive:

	1st pf.	2nd pf.
ἀνοιγνومي, <i>open</i>	ἀνέφρα.	ἀνέφρα, <i>stand open.</i>
ἐγείρω, <i>waken</i>	ἐγήγερτα.	ἐγρήγορα, <i>am awake,</i> <i>watch (over, περί).</i>
ἄλλομι, <i>destroy</i>	ὀλώλεχα.	ὀλώλα, <i>perish.</i>
πήγνومي, <i>freeze</i>	πέπηγα.	πέπηγα, <i>am fixed, frozen.</i>
κατάγνومي, <i>break</i>	κατέβηκα.	κατέβηκα, <i>am broken.</i>

### 3. The middle voice represents

(1) An action performed by the subject upon himself: as,

*I teach myself geometry, διδάσκομαι τὴν γεωμετρίαν.*

This is called the reflexive use of the middle.

(2) An action performed by the subject for himself: as,

*He chooses war, αἰρεῖται τὸν πόλεμον* (= takes for himself).

(3) An action which the subject gets performed for himself: as,

*I have my children taught geometry,*  
*διδάσκομαι τοὺς παῖδας τὴν γεωμετρίαν.*

4. The true reflexive use of the middle is rare unless where the verb gets a new meaning in the middle voice.

Thus,

*He praised himself, ἐπήνεσεν ἑαυτόν.*

*He killed himself, ἀπέσφαξεν ἑαυτόν.*

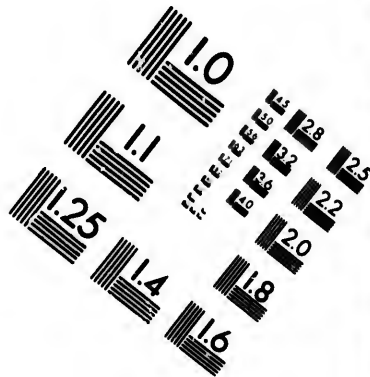
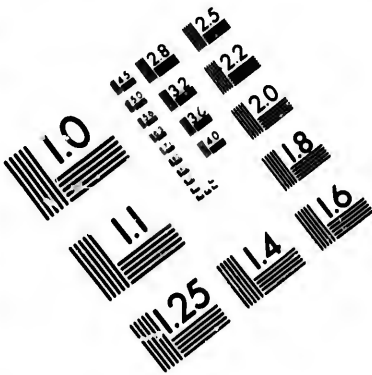
It is found in the following:—

πείθω, *persuade*, M. obey; λούω, *wash*, M. bathe; στέλλω, *send*, M. go; πύω, *make to cease*, M. cease; πορεύω, *make to go*, M. go; περσιάζω, *make to cross*, M. cross; τίλλω, *pluck*, M. tear the hair, mourn; ἐπιτίθημι, *place on*, M. attack; ἀπέχω, *keep off*, M. abstain; τήκω, *melt*, M. pine; φαίνω, *show*, M. appear; κοιμάω, *lull*, M. sleep; φοβέω,

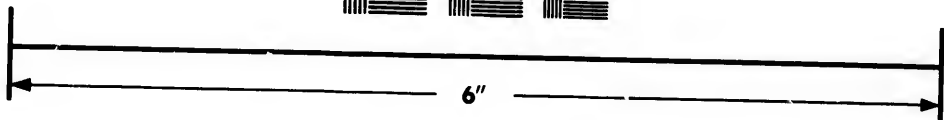
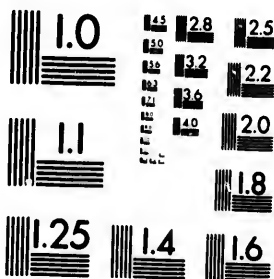
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*frighten*, M. *fear*; ἵστημι, *place*, M. *stand*; ἐπιείγω, *make to hasten*, M. *hasten*; ἀπαλλάττω, *make to remove*, M. *remove, depart*; πήγνυμι, *fix*, M. *congeal*; λανθάνω, *escape notice*, M. *forget*; ἀγάλλω, *adorn*, M. *plume oneself*; βουλεύω, *advise*, M. *take counsel*.

## EXERCISE 26.

1. They have all been banished from the country. 2. Firm ice had formed upon the river. 3. He frightened others, even though afraid himself. 4. The stag bathed in the lake. 5. Do you wish us to abstain from all pleasures? 6. He said that all revelry would cease. 7. Do not pine away with sorrow for the child. 8. Do you think they are watching over our safety? 9. The gates of the temple stood open night and day. 10. My head is broken. 11. Shall we never persuade you to obey us? 12. Standing there, they erected a trophy. 13. He wished to take counsel with us. 14. Do not plume yourself upon your name. 15. He was put to death by his countrymen. 16. May all men so disposed speedily perish!

## § 27. THE MIDDLE continued.

1. The middle is often used to express that the subject performs an action for himself: as, *αἰρέω*, *take*, M. *take for myself, choose*; *αἶρω*, *raise*, M. *take on oneself, undertake*; *μισθόω*, *hire out*, M. *hire for oneself*; *σπένδω*, *pour a libation*, M. *make a truce*.

So too: *θεῖναι νόμους*, *enact laws* (for others); *θέσθαι νόμους*, *enact laws* (that one must obey oneself).

2. The middle is occasionally used, also to express that the subject gets an action performed for himself: as,

*ποιῶμαι, have made; διδάσχομαι, have taught; γράφομαι, prosecute (= have a name entered before the archon).*

3. The following middle verbs use the aor. pass. instead of the aor. mid.: *φοβέομαι, fear, ἐφοβήθην, I feared; κοιμώμαι, sleep, ἐκοιμήθην, I slept; κίνομαι, lie, ἐκλίθην, I lay; ασκέομαι, practise, ἠσκήθην, I practised; δέομαι, ask, ἐδέξθην, I asked; περαιώομαι, cross, ἐπεραιώθην, I crossed; μέμφομαι, blame, ἐμέμψθην, I blamed; ἀπαλλάττομαι, depart, ἀπηλλάχην, I departed or got rid of.*

4. The following futures are middle in form but passive in meaning: *τιμῶσομαι, I shall be honoured; ὠφειλήσομαι, I shall be aided; θρέψομαι, I shall be reared; φυλάξομαι, I shall be guarded; ὁμολογήσομαι, I shall be confessed.*

5. The following verbs are true deponents: *δέχομαι, receive; γίγνομαι, become; μάχομαι, fight; μαινόμεαι, am mad; ἠδομαι, rejoice; αἰσθάνομαι, perceive; ἀσπάζομαι, welcome; βούλομαι, wish (1 a. ἐβούλήθην).*

## EXERCISE 27.

1. Their names will always be honoured by this country. 2. He practised all the virtues. 3. They have had a bronze statue of him made. 4. On the third day they crossed the river. 5. Besides this, the gods have ordained unwritten laws for man. 6. They made a truce with us for (ἐπί + acc.) fifty years. 7. Will they undertake to make war against us? 8. Solon enacted laws for the Athenians. 9. Which of the two are we to blame for (gen.) this disaster? 10. Do you want us to prosecute him for theft? 11. You will be aided more by few than by many. 12. We begged them to depart from the country. 13. They are too wise to choose war instead of peace. 14. Remember that the half is often more than the whole. 15. I do not think that we shall sell our freedom cheaply.

## § 28. THE PARTICLE ἄν.

1. The particle ἄν may be used with the indicative, subjunctive, optative, infinitive or participle.

2. Ἄν is used with the impf. or aor. ind. to denote a result depending upon some condition expressed or implied: as,

*You would be making a mistake, ἡμάρτανες ἄν.*

*That would never have happened, τοῦτο οὐποτ' ἐγένετο ἄν.*

Ἄν { + impf. ind. = *would now* (or *then*).  
 + aor. ind. = *would have*.

3. Ἄν joined to pronouns and introductory particles has the force of *ever* and takes the subjunctive: as, ὅς ἄν, *whoever*; ὅταν (= ὅτε + ἄν), *whenever*; ἐάν (= εἰ + ἄν), *if ever*: as,

*He puts to death whomsoever he catches, ὃν ἄν ἔλη διαφθείρει.*

*Whenever he comes, I will go away,*

*ὅταν ἐκεῖνος ἔλθῃ, ἐγὼ ἀπειμι.*

*If ever he does this, he is punished,*

*ἐάν τοῦτο πράττῃ, κολάζεται.*

Note. After a secondary tense, the subjunctive usually becomes optative and the ἄν is dropped: as,

*Whenever he came, I went away,*

*ὅτε ἐκεῖνος ἔλθοι, ἐγὼ ἀπήειν.*

*If ever he did this, he was punished,*

*εἰ τοῦτο πράττοι ἐκολάζετο.*

This is called the *optative of indefinite frequency*.

So too: *I will wait till it is opened, μενῶ ἕως ἄν ἀνορθῇ.*

*I waited till it was opened, ἔμενον ἕως ἀνορθεῖν.*

4. Ἄν with the opt. is used as a weaker or a conditional future: as,

*I should like to see it, τὸτο ἡδέως ἂν ἴδοιμι.*

*The laws will not make us good,  
οἱ νόμοι οὐκ ἂν ἡμᾶς ἀγαθούς ποιήσειαν.*

Hence, too, the opt. with ἂν is used as a polite imperative: as,

*Go in, please, χωροῖς ἂν εἴσω.*

5. Ἄν is used with the infinitive or participle where, in a finite construction, it would be used with a finite mood: as,

*They thought that they should take the city, ἐνόμισαν ἂν ἐλεῖν τὴν πόλιν (Finite construction = ἐλοιμεν ἂν, we shall take). They knew that they should conquer, ἔγνωσαν ἂν κρατήσαντες (Finite construction = κρατήσοιμεν ἂν, we shall conquer).*

6. Ἄν is usually placed near the beginning of the sentence, and may, if the sentence is long, be repeated with the verb to which it belongs: as,

*For evidently, if I did this, I should be teaching you not to believe in the existence of the gods, σαφῶς γὰρ ἂν ἐγὼ τὸδε ποιῶν θεοὺς ἂν διδάσσοιμι μὴ νομίζειν ὑμῶς εἶναι.*

#### EXERCISE 28.

1. I should like to understand this language.
2. You will never find a better man.
3. I should not be so happy now.
4. No judge would have condemned him to death.
5. If ever they stole, they were banished.
6. It would not have happened without a cause.
7. Whenever we are angry, we are mad.
8. Call no one happy until his life is ended.
9. Some would have guessed one thing, others another.
10. Whenever they advanced, we retreated.
11. There is no one whom I should be more eager to hear.

12. He said that he would have preferred death itself.  
 13. We thought that the town would have been taken.  
 14. Who would have been found base enough to betray him?

## § 29. FINAL AND OBJECT CLAUSES

### AND VERBS OF FEARING.

1. Clauses introduced by *ἵνα, ὡς* or *ὅπως*, in order that, expressing an end or purpose (and therefore called *final clauses*) take the subjunctive after primary tenses and the optative after secondary. The negative is *μή*: as,

*I have come to see the battle, ἔρχω ἵνα τὴν μάχην ἴδω.*  
*I had come to see the battle, ἤχον ἵνα τὴν μάχην ἴδοιμι.*

2. The subjunctive, however, is used instead of the opt. in final clauses when, for the sake of vividness, the past is to be represented as present: as,

*He went abroad that he might not be compelled to abrogate any of his laws, ἀπεδήμησεν ἵνα μή τινα τῶν νόμων ἀναγκασθῆ λύσαι.*

This is called *graphic sequence*.

3. The ind. of the secondary tenses is used after final conjunctions to express an *end unattained*: as,

*They should have held an investigation in order that we might have got rid of him, χρῆν ζητεῖν αὐτὸς ἵνα ἀπηλλάγμεθα τούτου.*

This idiom will translate the English *in which case we might, &c.*

4. Verbs meaning to *take care, strive, effect*, are followed by *ὅπως* and the future indicative. The negative is *μή*:

*The law takes care that this shall not occur, ὁ νόμος ἐπιμελεῖται ὅπως τοῦτο μή γενήσεται.*



ὅς used like Latin qui  
 infinitive verb of motion like Lat. sursum  
 πρὸς τὸ inf. = Lat. ad sursum  
 ὅς τὸν + 77 inf.  
 with or without ὅς

The clause introduced by ὅπως is called an object clause.  
 The opt. takes the place of the ind. after secondary tenses;  
 but in graphic sequence the ind. remains unchanged: as,

*They were taking steps to bring over the city, ἐπραττον  
 ὅπως τὴν πόλιν προσποιήσοιεν (or—in graphic sequence—  
 προσποιήσουσιν).*

5. When used in commands or exhortations, the verb  
 meaning to take care may be dropped before ὅπως: as,

*See that ye be men, ὅπως ἕσεσθε ἄνδρες.*

6. Verbs of fearing usually take the subjunctive after  
primary tenses and the opt. after secondary. That or lest  
after verbs of fearing is μή and that not, μή οὐ: as,

*I fear that he will die,  
 φοβοῦμαι μή θάνῃ (= vereor ne moriatur).*

*I fear that he will not die,  
 φοβοῦμαι μή οὐ θάνῃ (= vereor ut moriatur).*

*I was afraid that he would die,  
 ἐφοβήθην μή θάνοι (or—in graphic sequence—θάνῃ).*

7. The past ind., however, is used after verbs of fearing  
 when they refer to a fact; and the fut. ind. with μή or ὅπως  
μή, when the fear is regarded as likely to be realised: as,

*I am afraid he was speaking in jest,  
 φοβοῦμαι μή παίζων ἔλεγεν.*

*I am afraid we shall find that this is true,  
 φοβοῦμαι μή (or ὅπως μή) εὐρήσομεν τοῦτο ἀληθὲς εἶναι.*

8. There is danger that, κινδυνὸς ἔστι μή, I am on my  
 guard lest, φυλάττομαι μή and I suspect that, ὑποπτεύω μή  
take the construction of verbs of fearing: as,

*There is danger that they will side with the enemy,  
 κινδυνὸς ἔστι μή γένωνται μετὰ τῶν πολεμίων.*

## EXERCISE 29.

1. See that ye be worthy of your liberty. 2. I am afraid that men love themselves more than their neighbours. 3. He thought he needed friends, that he might have fellow-labourers. 4. The gods gave them sleep, that they might rest from their daily labours. 5. Do not be afraid that you will not be more fortunate than I. 6. They took care that the better men should rule the worse. 7. There was no danger that the place would be taken. 8. I was afraid that my head was broken. 9. In order to deceive the enemy, they began to retreat. 10. He will take care that we do not escape his notice. 11. They will break down the bridge, in order that we may not cross the river. 12. He managed that the army should not be tortured with hunger and thirst. 13. He ought to have called in witnesses, in which case we might have referred to them. 14. They took care that we should not only promise but perform.

## § 30. THE CONDITIONAL SENTENCE.

1. The if-clause of the conditional sentence is called the *protasis* (*προτεινω*); the main clause, the *apodosis* (*ἀποδίδωμι, refer*). The negative of the protasis is *μή*, of the apodosis *οὐ*.

2. Three classes of conditional sentences are to be distinguished :

(1) Those in which nothing is implied with regard to the fulfilment of the condition. These take the ind. in both clauses : as,

*If he has anything, he gives it, εἴ τι ἔχει, δίδωσεν.*

*If he had anything, he gave it, εἴ τι εἶχεν (ἢ ἔσχεν), ἐδίδου (ἢ ἐδωκεν).*

(2) Those in which the fulfilment of the condition is referred to the future. Of these there are two types :

(a) Where the condition is regarded as likely to be fulfilled : as,

*If he has (old Eng. shall have) anything, he will give it,*  
 ἔάν τι ἔχη, δώσει.

Here ἔάν with the subjunctive is used in the protasis, the fut. ind. in the apodosis.

(b) Where the condition is regarded as unlikely to be fulfilled : as

*If he should (were to) have anything, he would give it,*  
 εἴ τι ἔχοι, δοίη ἄν.

Here εἴ with the optative is used in the protasis, the opt. with ἄν in the apodosis.

(3) Those in which the condition is contrary to fact. Of these also there are two types :

(a) Where the condition is referred to the present : as,

*If he had anything (now), he would give it,*  
 εἴ τι εἶχεν, εἰδίδου ἄν.

Here the imperfect ind. is used in the protasis, the imperf. with ἄν in the apodosis.

(b) Where the condition is referred to the past : as,

*If he had had anything, he would have given it,*  
 εἴ τι ἔσχεν, εἰδωκεν ἄν.

Here the aor. ind. is used in the protasis, the aor. with ἄν in the apodosis.

Note 1. Conditional sentences of the first type under class (3) may, however, express action continued in past time : as,

*If he had had a fleet, he would have commanded the islands,*  
 εἰ ναυτικὸν εἶχε, τῶν νήσων ἐκράτει ἄν.

Note 2. In conditional sentences of class (3), the protasis may refer to the present and the apodosis to the past or *vice-versa*: as,

*If they were wise (now), they would not have done it,*  
*εἰ σοφοὶ ἦσαν, οὐκ ἄν ταῦτα ἐποίησαν.*

3. The conditional sentences of the form: *If ever he has anything, he gives it, εἰάν τι ἔχῃ, δίδωσιν*, and *If ever he had anything, he gave it, εἴ τι ἔχοι, ἐδίδου*, fall under § 28, art. 3.

Note. The verb of the apodosis in the latter type is usually—because of its frequentative force—in the impf.

TABLE OF CONDITIONAL SENTENCES.

- (1) SIMPLE PRES. AND PAST CONDITIONS. (Nothing said as to fulfilment of condition)—Ind. in both clauses.
- (2) FUTURE CONDITIONS. (a) *More vivid fut.* (condition regarded as likely to be fulfilled. English sign, *shall* or *will* in apod.)—’*Εάν* + subjun. in protasis and fut. ind. in apod. (b) *Less vivid fut.* (condition regarded as unlikely to be fulfilled. Eng. sign, *should* or *were* to in protasis)—*Εἰ* + opt. in protasis and opt. + *ἄν* in apod.
- (3) CONDITIONS CONTRARY TO FACT. (a) *Referred to pres.* (Eng. sign, *now*, expressed or implied in each clause)—Impf. ind. in protasis and impf. + *ἄν* in apod. (b) *Referred to past* (Eng. sign, *should*, or *would*, *have* in apod.)—Aor. ind. in protasis and aor. + *ἄν* in apod.

For a full account of the conditional sentence, see Goodwin’s “Greek Moods and Tenses,” from which the above remarks are mainly taken.

EXERCISE 30.

1. If he had not spoken through an interpreter, we should not have understood him. 2. If he were to do it,

I should be very glad. 3. If tears were a remedy for sorrow (*gen.*), we should buy tears with gold (*gen.*) 4. If you attempt many things, you will do none well. 5. If the bow were always bent, it would break. 6. If (ever) a man confers a favour, he should forget it immediately. 7. If this country had been wise, it would never have undertaken such a war. 8. If the enemy do this, we shall deprive them of their ships. 9. If he had done it, he would have despised himself. 10. If the ice were firm, we should cross the lake. 11. If we had not given quarter, all would have been killed. 12. If we should surrender on such terms, we should be mad.

### § 31. 'ΕΙ WITH VERBS OF EMOTION.

*Εἰ* with the indicative is used for *ὅτι*, *that*, after verbs expressing emotion: as, *Wonder* (*θαυμάζω*), *be ashamed* (*αἰσχύνομαι*), *be indignant* (*ἀγανακτέω*), *be satisfied* (*ἀγαπᾶω*), *be dreadful* (*δεινὸν εἶναι*). The negative is *μή*. E. g.

*I am surprised that you hesitate, θαυμάζω εἰ ὀκνεῖτε.*

*I am indignant that I am not able to come,*

*ἀγανακτῶ εἰ μή οἶός τ' εἶμι ἐλθεῖν.*

*He is not satisfied with escaping punishment,*

*οὐκ ἀγαπᾷ εἰ μή δίχην ἕδωκεν.*

#### EXERCISE 31.

1. I am surprised that they were not angry with us. 2. It was a dreadful thing that he did not appear. 3. He was not ashamed that he was bringing a false charge against me. 4. If you associate with the idle, you will become idle yourself. 5. If we conquer them in one more battle, we shall be undone (2 *pf.*) 6. If those who (§ 3. 1) have been disappointed were to die, all would die. 7. If I had obeyed the doctor, I should not now be ill. 8. He would have remained three days at Athens, if they had asked him to do it. 9. No

country would be safe unless the citizens obeyed the laws. 10. If he were here, we should teach him geometry. 11. If he had more foresight and less passion, he would succeed more easily. 12. If he ever received a favour, he never forgot it. 13. If he had not been a good servant, he would never have been a good master. 14. If they had feared their general more, they would have feared the enemy less. 15. If we despise the artist, we shall not be delighted with the work.

### § 32. THE RELATIVE.

1. The common correlatives are :

*He...who, οὗτος...ὃς* (Lat. is...qui) ; *as great...as, τοσοῦτος...ὅσος* or *ὃς* (Lat. tantus...quantus) ; *such...as, τοιοῦτος...οἷος* or *ὅς* (talis...qualis) ; *as old...as, τηλικούτος...ἕλικος* and *all...who, πάντες...ὅσοι*.

Instead of *τοσοῦτος, τοιοῦτος* and *τηλικούτος* respectively, *τοσόσδε, τοιόσδε* and *τηλικόσδε* are used. (§ 11, 2).

E. g. *You say such things as no one else would say, τοιαῦτα λέγεις ἃ οὐδεὶς ἄλλος ἂν λέξειεν.*

2. The case of the relative is determined by the verb of its own clause ; its gender, number and person by the antecedent : as,

*This is the man whom you saw, οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες.*

3. The antecedent may be put (without the article) in the relative clause or—if a demonstrative—omitted : as,

*This is the man whom you saw, οὗτός ἐστιν ὃν εἶδες ἄνδρα.*

4. When the relative connects two nouns of different gender, it usually agrees with the latter : as, 7

*The sword which they call scimitar, τὸ ξίφος ὃν ἀκινάκην καλοῦσιν.*

note. When the antecedent is omitted  
the relative takes its case.

5. A relative referring to two or more antecedents agrees, if the antecedents are the names of persons, with the more worthy gender; but, if the antecedents are the names of things, the relative is in the neuter plural or agrees with the last: as,

*The men and women who are near,*  
οἱ ἄνδρες καὶ γυναῖκες οἱ σχεδὸν εἰσιν.

*They got rid of the wars, dangers and confusion into which we are fallen,* ἀπηλλάγησαν πολέμων καὶ κινδύνων καὶ παραχῆς εἰς ᾧ (or ἧν) κατέστημεν.

6. When the antecedent is in the genitive or dative, the relative—if in the accusative—is usually attracted into the case of the antecedent: as,

*We will obey the leader whom he sends us,*  
πεισόμεθα τῷ ἡγεμόνι ᾧ ἂν πέμψῃ.

|| This is called Attic attraction.

The antecedent may be put in the relative clause or—if a demonstrative—omitted: as,

*He came with the force he had,* ἦλθε σὺν ᾗ εἶχε δύναμι.

*I use what I have,* χρῶμαι οἷς ἔχω (= τούτοις ᾧ).

*They will forget what they suffered,*  
ἐπιλήσονται ὧν ἔπαθον (= τούτων ᾧ).

7. ὅστις (= there are who) some, is treated as one word and the pronoun declined: as,

*Some say,* ἔστιν οἷ λέγουσιν.

*Some they wounded,* ἔστιν οὓς ἔτρωσαν.

So too: Sometimes, ἔστιν ὅτε. Somewhere, ἔστιν ὅπου. Somewhat, ἔστιν ὅπως. No how, οὐκ ἔστιν ὅπως (= it is impossible that): as,

*It can not be that he will do it,* οὐκ ἔσθ' ὅπως ταῦτα ποιήσει.

8. ὅστις is used

(1) For *whoever, any one who* (Lat. quisquis) : as,

*Whoever you are, you will be punished,*  
ὅστις εἶ, δώσεις δίκην.

*He has suffered no harm whatever,*  
πέπονθεν οὐδὲν ὅτιόν (Lat. ne tantillum quidem).

(2) As an emphatic relative : as,

*The city which is there, ἡ πόλις ἧτις ἐκεῖ ἐστί.*

9. *All who* is πάντες ὅσοι or εἴ τις : as,

*All those who were taken, were killed,*  
πάντες ὅσοι (or εἴ τις) ἐλήφθησαν ἀπέθανον.

10. *He how, the man how, any one who, with a finite verb,*  
are expressed—if the antecedent is unemphatic—by the  
article with the participle : as,

*The man who first corrupted the people, was the man who*  
*first entertained them, ὁ πρῶτος ἐστίασας, πρῶτος διέφθειρε*  
*τὸν δῆμον.*

Note. The relative is never omitted in Greek as in  
English : as,

*I enjoy the good things I have, ἀπολαύω ὧν ἔχω ἀγαθῶν.*

#### EXERCISE 32.

1. He took what he needed. 2. Do not deprive the country of the territory she has acquired. 3. He is a fool, whoever he is. 4. I spoke in the language I understood. 5. They killed all whom they met. 6. Those who were chosen to enact laws, have broken the very laws they were chosen to enact. 7. If he were here, he would not admire those who transact the affairs of this country. 8. Some of our cities have been destroyed. 9. I am afraid that we



sometimes make mistakes. 10. If we had obeyed the general who was set over us, we should have conquered them. 11. There is no mark by which to distinguish the wicked. 12. If he had the ten drachmas which he received as a gift, he would give us something.

§ 33. THE RELATIVE continued.

1. The phrase ὅσος σὸ ἀνὴρ, *a man like you*, is treated as one word but each part declined: as,

*He gratifies a man like you, χαρίζεται ὅσῳ σοὶ ἀνδρὶ.*

*I praised men like you, ἐπήνεσα ὅσους ὑμῶς ἀνδρας.*

2. The antecedent is occasionally attracted into the case of the relative: as,

*The property which he left was not worth much,*

*τὴν οὐσίαν ἣν κατέλιπεν οὐ πολλοῦ ἀξία ἦν.*

This is called inverse attraction.

It is found in the phrase οὐδεὶς ὅστις οὐ, *every one*: as,

*There was no one he did not deplore,*

*οὐδένα ὄντινα οὐ κατέκλαισεν.*

*There was no one he did not despise,*

*οὐδενὸς ὄτου οὐ κατεφρόνησεν.*

3. The ind. is the regular mood of the relative clause in oratio recta: as,

*I am bringing a man whom you must imprison,*

*ἄνδρα ἄγω ὃν εἶρξαι δεῖ.*

*They told what they had heard, ἔλεξαν ἃ ἤκουσαν.*

But after secondary tenses the opt. is used in the relative clause:

||| (1) To express indefinite frequency (see § 28, 3): as,

*Whatever he got he destroyed, ὅ, τι λάβοι διέφθειρεν.*

|| (2) In oratio obliqua, for the pres., fut., and perf. ind. of oratio recta: as,

*He said that he was bringing a man whom they must imprison, εἶπεν ὅτι ἄνδρα ἄγοι: ὃν εἶρξαι δεόσι.*

||| Note. The impf., aor., and plpf. of oratio recta remain unchanged in a relative clause in oratio obliqua: as,

*He said they told what they had heard, εἶπεν ὅτι λέξεν αὐτὸν ἠκούσαν.*

*They expected that those whom they had sent for would meet them, ἤλπιζον τούτους οὓς μετέπεμψαν ἀπαντήσασθαι.*

4. The regular negative of the relative clause is οὐ, but μή is used when the clause has a conditional force: as,

*What I do not know, I do not think I know, ἃ οὐκ οἶδα, οὐκ οἶομαι εἰδέναι (ἃ μὴ οἶδα = if there is anything which I do not know).*

5. The verb of a conditional relative clause is assimilated:

(1) To the subjunctive or optative, if the leading verb is subjunctive or optative.

(2) To a secondary tense of the indicative, when the leading verb is a secondary tense of the indicative with ἄν: as,

*I shall be glad if all who can will do it, ἡσθήσομαι ἐὰν πάντες ὅσοι ἄν δύνωνται τοῦτο ποιῶσιν.*

(Note. If the assimilation is to the subjunctive, ἄν is added).

*I would give whatever he demands, δοίην ἄν ὃ, τι αἰτοίη.*

*I would have done what I could, ἐπραξα ἄν ἃ ἐδυνάμην.*

6. The relative is used in Greek as in Latin—though much more rarely than in Latin—to express (a) cause, (b) purpose, (c) result. But the indicative—and not, as in

Latin, the subjunctive—is the mood of the relative clause :  
as,

(a) *You did well to do it, καλῶς ἐποίησας ὅς γε ταῦτα ἐπραξας* (cause; ὅς = because you; γέ is usually added to the relative).

*They congratulated the mother on having such children,*  
ἐμακάριζον τὴν μητέρα οὗων τέκνων ἐχούσων.

(b) *Send a man to the city to make the announcement,*  
πέμψον τινα εἰς τὴν πόλιν ὅς ταῦτα ἀγγελεῖ (purpose).

Note. The verb of the relative clause of purpose is fut. ind., or—after a secondary tense—fut. opt.

(c) *No one is so silly as to be ignorant of this, οὐδεὶς οὕτως εὐθής ἐστιν ὅστις ταῦτα ἀγνοεῖ* (= ὥστε ταῦτα ἀγνοεῖν).

7. The relative with ἄν and the aorist subjunctive, is used for the English present with a future or future-perfect force : as,

*Whatever he takes he destroys, ὃ, τί ἄν λάβῃ, διαφθείρει.*

Note. After a secondary tense the subjun. becomes opt. and the ἄν is dropped.

8. The relative is not repeated in Greek. If the syntax demands a change of case, αὐτός is used instead of the relative in the second construction : as,

*He was a king whom all loved and served,*  
βασιλεύς τις ἦν ὃν πάντες ἐφίλουν καὶ δηρέτουσαν αὐτῷ.

9. The use of the relative as a connective—so common in Latin—is rare in Greek : as,

*Saying this he departed, ταῦτα εἰπὼν ἀπῆλλεν* (= Quae quum dixisset, abiit).

## EXERCISE 33.

1. There was no one whom he did not wish to serve.
2. He was a man who lived among us and whom all loved.
3. This is the object he pursues and for the sake of which he performs every act.
4. They obtained what they asked.
5. Let us make them rulers of the country we conquer.
6. How can you know what you have no experience of?
7. He will do (*opt.* + *ἄν*) whatever he wishes.
8. We were invited to see the house they had built (*aor.*).
9. He does not believe what he does not see.
10. They had arms with which to defend themselves (*purpose*).
11. I should have lost some of the many friends I had.
12. He said that they would obey anyone whom [§ 33, 3, (1)] the city appointed.
13. They resolved to choose thirty men who should draw up laws (*purpose*).
14. No one was so hard-hearted as to remain.
15. If he had despised men like you, he would not have been so great.
16. You are asking what is unreasonable in asking us to desert them (*cause*).

## § 34. RELATIVE ADVERBS.

1. The following are the common correlative adverbs of time, place and manner :

*Then...when*, τότε. .ότε or ὁπότε. *So long...till*, τοσούτον χρόνον. .ἕως. *There...where*, ἐνταῦθα or ἐκεῖ. .οὔ, οἴου or ἐνθα. *Thence...whence*, ἐκεῖθεν. .ἔθεν, ὁπόθεν or ἐνθεν. *Thither...whither*, ἐκεῖσε. .οἶ or οἴοι. *In such a way...as*, ὡς or οὕτως. .ὥς or ὅπως and τῆδε or ταύτη. .ἧ or ὅπη.

2. The relative adverb takes, in the main, the construction of the relative pronoun : as,

*We must remain wherever we are posted,*  
οὐ ἄν ταχθῆ τις, ἐνταῦθα δεῖ μένειν.

*They escaped as best they could,*  
ἀπέφυγον οὕτως ὅπως ἄριστα ἐδύναντο.

3. The relative adverb ὅτε, when (=at the time that) must be distinguished from the conjunctions ὡς, ἐπεὶ and ἐπειδὴ, when (=after that or inasmuch as): as,

*I did it when you were writing,*  
ὅτε σὺ ἔγραφες. τότε ἐγὼ τοῦτο ἐποίησα.  
*When he saw us, he came forward at once,*  
ὡς (or ἐπεὶ) ἡμῶς εἶδεν, εὐθὺς προσῆλθεν.

*Inasmuch as they did not come out to battle, he began to ravage the land, ἐπειδὴ οὐκ ἐπεξῆσαν ἐς μάχην, ἐδῆγιον τὴν γῆν.*

So too: As soon as. ἐπειδὴ τάχιστα: as,

*He set out as soon as I arrived,*  
ἐπειδὴ τάχιστα ἀφικόμην ἐπορεύετο.

4. The following are the rules for the use of ἕως, while, until:

(1) ἕως when it means while takes the indicative: as,  
*Do it while he is asleep, ποιεῖ τοῦτο ἕως καθύπναι.*

(2) ἕως when it means until takes:

(a) The indicative, if it refers to a definite point of past time: as,

*They remained till the general arrived,*  
ἔμειναν ἕως ὁ στρατηγὸς ἀφίκετο.

(b) ἄν with the subjunctive, if it refers to the future: as,

*Let us remain near till the prison is opened,*  
περιμένωμεν ἕως ἂν ἀνοιχθῇ τὸ δεσμοτήριον.

But after a secondary tense of the ind., or an optative, the ἂν is dropped and the subjunctive becomes optative: as,

*We used to remain near till the prison was opened,*  
περιεμένομεν ἕως ἀνοιχθείη τὸ δεσμοτήριον.

*They would fight till they died,*  
μαχέσαιντο ἄν ἕως ἀποθάνοιεν.

(c) A secondary tense of the indicative, to express an end unattained: as,

*I would gladly have spoken until I had persuaded them,*  
ἤθ' ἕως ἄν διελεγόμην ἕως αὐτοῦς ἔπεισα.

5. Other words for until are ἄχρι, μέχρι and ἕστε. They take the same construction as ἕως.

6. The use of πρὶν, before that, must be distinguished from that of ἕως:

(1) In affirmative sentences πρὶν regularly takes the infinitive: as,

*They sent him away before hearing him,*  
ἀπέπεμψαν αὐτὸν πρὶν ἀκοῦσαι.  
*I will answer before I see you,*  
ἀποκρινάμην ἄν πρὶν ὁμᾶς ἰδεῖν.

(2) After a negative, πρὶν takes

(a) The indicative, when referring to a definite point of past time: as,

*Since they had not killed them all before the ship arrived,*  
ἐπεὶ οὐ διέφθειραν πάντας πρὶν ἢ ναῦς ἀφίκετο.

(b) Ἄν with the subjunctive, when referring to the future: as,

*I should not depart until I am punished,*  
οὐ χρή με ἀπελθεῖν πρὶν ἄν δῶ δίκην.

But after a secondary tense of the ind., or an optative, the ἄν is dropped and the subjunctive becomes optative: as,

*He forbade any one to shoot until Cyrus was satisfied,*  
ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη.  
*He will not dine before you come, οὐκ ἄν δειπνοίῃ πρὶν ἔλθοις.*

## EXERCISE 34.

1. Follow wherever I lead. 2. They occupied the ground wherever it was narrow. 3. Wherever they encamp they make a trench. 4. We remained until they sailed away. 5. Let the treaty remain in force till I come. 6. Wait until you learn the rest. 7. Gather roses while you may. 8. I would have remained quiet until all the rest had spoken. 9. Have hope until you learn the truth. 10. Remain near until we disperse the crowd. 11. Wait until a man is dead before you call him happy. 12. When their fleet had been defeated, they began to be despondent. 13. When spring comes, the flowers bloom. 14. When you do your duty, you will prosper. 15. When they had refitted their ships, they coasted along towards Naupactus.

## § 35. CAUSAL AND CONCESSIVE CLAUSES.

1. Adverbial clauses stating the ground or cause of the principal assertion are called causal adverbial clauses.

2. Causal adverbial clauses are introduced by ὅτι or διότι, because; or by ἐπειδὴ, ἐπεὶ or ὥς, inasmuch as (Lat. quoniam)

3. The verb of a causal adverbial clause is in the indicative after both primary and secondary tenses: as,

*They convinced us more easily because the matter was plain.*  
 ἐπεισαν ἡμῶς ῥᾶον ὅτι ἐνδὴλον ἦν.

The negative is οὐ: as,

*Since that is not the case, I will go away.*

ἐπειδὴ τοῦτο οὐχ οὕτως ἔχει, ἀπειμι.

4. But when it is implied that the cause is assigned on the authority of another, the optative is used instead of the indicative: as,

$\begin{matrix} \acute{\iota} \\ (-) \end{matrix} \kappa \alpha \iota = \text{although}$   
 $\kappa \alpha \iota \begin{matrix} \acute{\iota} \\ (-) \end{matrix} = \text{even if}$

*They abused him because (as they said) he did not lead them out to battle, ἐκάκιζον αὐτὸν ὅτι οὐκ ἐπέστράφη ἐς μάχην.*

5. Instead of the final causal clause, Greek often uses:

(1) The participle; as,

*The Thessalians, because left unsupported, joined the Persians, οἱ Θεσσαλοὶ ἐρημωθέντες ἐμήδισαν.*

(2) Διά with the article and infinitive: as,

*He was saved because he was not there, ἐσώθη διὰ τὸ μὴ παρῆναι.*

6. ALTHOUGH, even if, in concessive clauses, is καὶ εἰ or κἄν (καὶ ἕάν) and not even if, οὐδ' εἰ or οὐδ' ἕάν. *καὶ εἰ*  $\mu \eta$

Concessive clauses take the construction of the conditional sentence (see § 30): as,

*I will do it tho' I perish, τοῦτο πράξω κἄν ἀποθάνω.*

But instead of καὶ εἰ and a finite verb, καίπερ with the participle is often used: as,

*The promise tho' insane was fulfilled, καίπερ μανιώδης ὄσα ἡ ὑπόσχεσις ἀπέβη.*

#### EXERCISE 35.

1. They could not do it because it was impossible. 2. He is despondent because he must die, though death is common to all. 3. As it was cold, they lit a fire. 4. Homer praises him because (as he says) he was a good king. 5. As they are the victors, let them remove their dead. 6. Although you are not good at remembering, still remember this. 7. They fought until darkness came on. 8. Even if he were to pay the money into the bank, I should receive it. 9. They would not have been put to death,



ἄ-τι = adhuc  
οὐ μὲν ἔστι = tamen

ὄ-τι = quod  
ὄ-τι-τις = quum

even if they had surrendered on this account [§ 19, 1, (2)].  
10. We can not desert the Athenians because our wives and children are among them. 11. He would not be invited, even if he were rich. 12. Take care that you use words which all can understand. 13. I would choose liberty in preference to (ἀντί + gen.) everything I possess.

§ 36. EXPRESSION OF A WISH.

1. The common particles for expressing a wish are εἶθε and εἰ γάρ, *O! that*.

2. A wish that refers to the future and may therefore be realised, is expressed by the optative with or without εἶθε: as,

*May you be happy, εἶθε εὐδαιμόνων γένοιτο.*

*May you be more fortunate than I, γένοιτο εὐτυχέστερος ἐμοῦ.*

3. A wish that can not be realised is expressed by εἶθε and the impf. or aor. indic.—the *impf. ind.*, if the wish is referred to the present; the *aor. ind.*, if the wish is referred to the past: as,

*O! that you had (now) a better understanding,*

*εἶθε εἶχες φρένα βελτίω.*

*I wish that I had been with you, εἶθε σοι συνεγενόμην.*

4. The negative particle in expressing a wish is μή: as,

*God forbid! μή γένοιτο.*

*I wish that he had not done it, εἶθε τοῦτο μή ἐπραξεν.*

5. The impf. and aor. of ὀφείλω, *to owe*, are also used—with or without εἶθε—to express a wish that can not be realised: as,

*O! that I had died on that day,*

*ὄφελον ἀποθανεῖν ἐκείνῃ τῇ ἡμέρᾳ.*

6. The forms used for the expression of a wish are really protases of common types of the conditional sentence

(§ 30). Thus: *O! that this may prove true, εἴθε τοῦτο ἀληθές γένοιτο* = *εἰ τοῦτο ἀληθές γένοιτο, καλῶς ἂν ἔχοι* (= If this should prove true, it would be well). *O! that this were true, εἴθε τοῦτο ἀληθές ἐγίγνετο* = *εἰ τοῦτο ἀληθές ἐγίγνετο, καλῶς ἂν εἶχεν* (= If this were true, it would be well).

## EXERCISE 36.

1. O! that Socrates were now alive. 2. O! that the wise managed the affairs of the state. 3. I wish that the doctor had been there; the child would not have died. 4. O! that we had not put them to the sword. 5. May you be punished for your injustice (*gen.*)! 6. May our army be victorious! 7. Although it is hard to bear, still we must bear it. 8. Do not provide yourself with money (*acc.*) for (ἐς) the journey. 9. O! that these gates were now open. 10. No one is so wise as not sometimes to err. 11. Are not the blessings of life more numerous than its evils? 12. May I live no longer, if I must see such things as this! 13. All those who wished to live, died a shameful death. 14. They sent a herald to Athens to announce that the island had been taken.

## § 37. THE INDIRECT QUESTION.

1. A question dependent upon a verb of saying, thinking, knowing or the like, is called an *indirect question*.

2. Interrogative adverbs and pronouns (§ 13, 1) when used in an indirect question, have usually *ὁ* prefixed. Thus: *How great, ὁπόσος. What like, ὁποῖος. How, ὅπως.* So too: *Who, ὅστις.*

3. After a primary tense the verb of the indirect question is in the indicative and not, as in Latin, in the subjunctive: as,

*I do not know who he is,*  
οὐκ οἶδα ὅστις ἐστίν( = nescio quis sit).

After a secondary tense the indicative regularly becomes optative; but, for the sake of vividness, both the mood of the direct question and the form of the direct interrogative pronoun or adverb may be kept unchanged (graphic sequence): as,

*I asked him what he was doing, ἠρώμην αὐτὸν, ὅ, τι ποιοῖ,*  
or, graphic sequence, *τί ποιεῖ* (Direct question = *τί ποιεῖς*);

Note. The neuter of *ὅστις, who* (indirect) is written *ὅ, τι* to distinguish it from *ὅτι, that, because*.

The impf. and plpf., of course remain unchanged: as, *I asked him how much he used to give, ἠρώμην ὅποσον ἐδίδου.* An aor. ind. generally remains unchanged, in order to avoid confusion with the form of the *deliberative* question (§ 37, 4): as, *I asked what he had done, ἠρώμην τί ἔδρασεν.*

4. When a subjunctive is found in an indirect question, it is the *deliberative* subjunctive [§ 25, 1, (2)]: as,

*I do not know where to turn, οὐκ οἶδα ὅποι τράπωμαι* (Direct question = *ταῦτ' ἔραπωμαι*; *where shall I turn?*).

After a secondary tense this subjunctive regularly becomes optative: as,

*I did not know where to turn, οὐκ ᾔδειν ὅποι τραποίμην.*

5. *Whether*, in an indirect question, is *εἰ* (negative *μή*): as,

*Let us consider whether this is not so.*

*σκοπῶμεν εἰ τοῦτο μὴ οὕτως ἔχει.*

*Whether...or*, is *εἴτε...εἴτε* or *εἰ...ἢ*, rather than *ἢ...ἢ* (the usual form in the direct question).

6. When a question is repeated by the person of whom it is asked, the indirect form of the pronoun or adverb is used instead of the direct: as,

*What are you doing? What am I doing?*

*τί ποιεῖς; ὅ, τι ποιῶ;*

7. Relative pronouns and adverbs are sometimes used for interrogative, and, *vice versa*, interrogative pronouns and adverbs for relative : as,

*I do not know who you are, οὐκ οἶδα ὅς εἰ (for ὅστις εἶ).*

*All who knew, πάντες ὅποσοι ἔγνωσαν (for πάντες ὅσοι).*

#### EXERCISE 37.

1. Ask them what they intend to do about it. 2. They did not know who we were. 3. Consider whether you have done anyone any harm. 4. They will wonder where you are coming from. 5. I knew how (ὡς) jealous the gods were. 6. If you wish to know what you are, look at the monuments of the dead. 7. They deliberated whether they should approach by sea or by land. 8. I will tell you what its nature was. 9. You see in what straits we are. 10. He did not know where in the world he was. 11. They were at a loss what to do. 12. He does not know whether his good fortune will last till evening or not. 13. They wondered what it was.

#### § 38. THE INFINITIVE.

1. Verbs followed by the infinitive in English are followed by the infinitive in Greek : as,

*He wishes to remain, βούλεται μένειν.*

*He intends to depart, διανοεῖται ἀπελθεῖν.*

2. An infinitive is added in Greek, as in English, to nouns, adjectives and verbs to limit or explain their meaning : as,

*A country to dwell in, χώρα οἰκεῖν.*

*Pleasant to hear, ἡδὺ ἀκούειν.*

*He came to see us, ἦλθεν ἡμῶς ἰδεῖν.*

This is called the *exegetical infinitive* (ἐξηγητόμα, *explain*).

Note. The infinitive, however, is not often used as in

the last example to express a purpose. *He came to see us,*  
 is ἦλθεν ἵνα ἡμᾶς ἴδωι.

3. The infinitive with the article is used as a noun and may translate the English infinitive used as a noun, the English participial noun in *ing* and certain abstract nouns : as,

*To see is to believe,* τὸ ἰδεῖν ἐστὶ τὸ πιστεῦειν.

*We learn by teaching,* τῷ διδάσκειν μαθησόμενοι.

*Silence is better than speech,* τὸ σιγᾶν χρησττόν ἐστὶ τοῦ λαλεῖν.

4. The infinitive, though used as a noun, takes the usual adjuncts of the verb—a subject, an object or an adverb : as,

*The city was taken through his not being there,*

ἢ πόλις ἐλήφθη διὰ τὸ αὐτὸν μὴ παρεῖναι.

Note. The negative with the infinitive is *μή*. But after verbs of *thinking* it is *οὐ* or *μή* according as the negative is emphatic or not.

5. The genitive of the article with the infinitive is used to express a purpose : as,

*He ran away to escape death,* ἀπέδρα τοῦ μὴ ἀποθανεῖν. ἰ. ψ. κ. λ. αἰ

6. The subject of the infinitive, if different from the subject of the main verb, is in the accusative : as,

*He thought that all had spoken,* ᾤετο πάντας εἰρηκέναι.

7. The subject of the infinitive, if the same as the subject of the main verb, is, unless emphatic, omitted : as,

*They said they would do it,* ἔφασαν ποιήσειν.

When emphatic, it is expressed (for all persons) by *αὐτός*, but *in the nom. and not, as in Latin, in the acc.* : as,

*You said you would do it,* ἔφηξ αὐτὸς ποιήσειν.

*He said that Nicias and not he was general,*

οὐκ ἔφη αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν.

Note. *Say...not* (Lat. nego) is *οὐ φημι*, the *not* being added, not to the inf. but to the main verb.

8. A noun or adj. with the inf., if referring to the subject of the main verb, is in the nom. ; if referring to another word, is in the case of the word to which it refers : as,

*He said he was a god, ἔφη θεὸς εἶναι.*

*The city was taken through its being unfortified, ἡ πόλις ἐλήφθη διὰ τὸ ἀτείχιστος εἶναι* (pronoun omitted; adj. in nom.)

*I beseech you to be zealous, δέομαί σου προθύμου εἶναι.*

*You may become wise, ἔξεστί σοι σοφῶ γενέσθαι.*

#### EXERCISE 38.

1. To err is human, to forgive divine. 2. He said that he would assist them himself. 3. He is worthy to be admired. 4. Let us exhort them not to be cruel. 5. She was a wonder to behold. 6. They said they had hopes of taking the city. 7. They gained the day by deceiving the enemy. 8. I persuaded them that I was wise. 9. This city was fortified that the enemy might not ravage the country. 10. It is the man's part to acquire, the woman's to keep. 11. It is better to be envied than to be pitied. 12. They despised office because they were not ambitious. 13. We get knowledge by sensation and perception. 14. Identity of interest cements friendship. 15. He wished to be friends with the powerful in order to escape punishment.

#### § 39. INFINITIVE continued.

1. For the construction of verbs of *saying*, see § 2, 3.

2. Verbs of *thinking*, *hoping*, *expecting*, *promising* and the like, govern the infinitive : as,

*He thought that we were present, ἐνόμισεν ἡμῶς παρῆναι.*

The inf. is usually pres. or aor., but *fut.*, if future time is to be strongly marked, and aor. with ἄν, if the inf. is conditional : as,

*He hopes to get the money, ἐλπίζει λαβεῖν τὸ ἀργύριον.*

*They promised that they would give up the captives,*

*ὑπέσχοντο ἀποδώσειν τοὺς αἰχμαλώτους.*

*They thought that we would come, ἐνόμισαν ἡμᾶς ἂν ἐλθεῖν.*

3. After verbs of negative notion such as *hinder* (κωλύω), *deny* (ἀρνέομαι), *doubt* (ἀπιστέω), *forbid* (ἀπαγορεύω), a dependent infinitive is used, with a redundant *μή* to strengthen the negative notion; as,

*They prevented me from coming, ἐκόλυσάν με μὴ ἐλθεῖν.*

*I deny that he did it, ἀπαρνούμαι αὐτὸν μὴ πράξει.*

Note. Verbs of *hindering* may take the genitive of the article with the inf. : as,

*They prevented me from coming, ἐκόλυσάν με τοῦ μὴ ἐλθεῖν.*

4. When a negative is joined to the verb of negative notion the redundant *μή* becomes *μή οὐ* : as,

*Nothing prevents us from doing it,*

*οὐδὲν κωλύει μὴ οὐ τοῦτο ποιεῖν.*

5. Ὅστε with the infinitive is used to express a result : as,

*He is foolish enough to choose war instead of peace,*  
*οὕτως ἀνόητος ἐστὶν ὥστε πόλεμον ἀντ' εἰρήνης ἐλέσθαι.*

So too οἶος and ὅσος (§ 32, 1) : as,

*They are men capable of dancing, οἶοί εἰσιν ὀρχεῖσθαι.*

*Occupying their own pastures enough to get a living off them, νεμόμενοι τὰ αὐτῶν ὅσον ἀποζῆν.*

But when used of an actual fact ὥστε takes the indicative: as, *the neg. is οὐ*

*He was foolish enough to choose war,*  
*οὕτως ἀνόητος ἦν ὥστε πόλεμον εἴλετο (= so that he chose. .).*

6. Ἐφ' ᾧ or ἐφ' ᾧτε is used with the infinitive to express, *On condition that* : as,

We discharge you on condition that you will no longer study philosophy, ἀφίεμέν σε ἐφ' ᾧτε μηκέτι φιλοσοφεῖν.

The fut. ind., however, is often used instead of the inf. : as,

*I will speak on condition that you hold your tongue,*

λέξω ἐφ' ᾧ σιγήσῃ.

7. Μέλλω, *I am about to*, is followed by the inf.—usually the fut. inf., but also the pres. or aor. : as,

*I am going to write, μέλλω γράψειν (γράφειν or γράψαι).*

8. *It is said that (λέγομαι), it is right that (δίκαιός εἰμι), and it seems that (δοκεῖ)* are followed by the inf., but require a personal construction : as,

*It was said that there were a hundred of them,*  
ἐλέγοντο ἑκατὸν εἶναι (= they were said to be).

*It is right that I should say, δίκαιός εἰμι εἰπεῖν.*

9. The infinitive absolute is found in the following phrases : *So to say, ὡς εἰπεῖν.* *In one word, ὡς συντόμως* (or *συνετόντι*) *εἰπεῖν.* *To make a guess, ὡς εἰκάσαι.* *As far as I know, ὅσον μ' εἰδέναι.* *Apparently, ὡς δοκεῖν.* *Almost, ὀλίγον δεῖν.* *Far from it, πολλοῦ δεῖν.* *Willingly at least, ἔκων εἶναι.* *Now at least, τὸ νῦν εἶναι.* *As far as he is concerned, τὸ ἐπ' ἑκείνῳ εἶναι.*

#### EXERCISE 39.

1. They promised that they would surrender their arms.
2. He thought that it was sufficient to praise those who did well and to refrain from praising those who did ill.
3. He thought that they would never yield, at least willingly.
4. It is right that I should receive even greater rewards than these.
5. I will forbid him to be present.
6. Here (ὁδε) comes—to make a guess—the king himself.
7. This did not prevent them from ravaging the country.
8. They



-οὐ τούτοις ἔφ' ἔχοντες = those men while coming  
 οἱ ἔφ' ἔχοντες = those who were coming  
 Lat. equivalent is *hi venientes*  
 101 *venientes, or hi, or venientes*

asked him whether he intended to remain or not. 9. He thought that we would not be able to live there on account of the cold. 10. I will let you go, on condition that you carry away your dead. 11. They were chosen on condition that they should draw up laws. 12. He was powerful enough to be able to break this law. 13. You are so foolish that you hope to conquer.

§ 40. THE PARTICIPLE.

1. English subordinate clauses beginning with *he who, they who* or with *when, while, if, because, although*, may be expressed in Greek by the participle: as,

*They who ask shall receive, οἱ αἰτοῦντες λήφονται.*  
*When he had said this, he went away, ταῦτα εἰπὼν ἀπῆλθεν.*  
*They killed him while he was asleep,*  
*ἀπέκτειναν αὐτὸν εἰδόντα.*

*If I were to hear it, I should not remain silent,*  
*ταῦτα ἀκούσας οὐκ ἂν σιωπήσαιμι.*

*I have come on this account, because I wish to see him,*  
*τούτου ἕνεκα ἔγω, βουλόμενος ἰδεῖν αὐτόν.*

*You put him to death although he was your own countryman, ἀπεκτείνετε αὐτόν, πολίτην ὑμέτερον ὄντα.* (In this sense, however, *καίπερ* is usually added to the participle).

2. The Greek participle may often be used for the English participial noun in *ing* with a preposition, expressing *means* or *circumstances*: as,

*They live by plundering, ληζόμενοι ζῶσιν.*  
*They withdrew without doing any harm,*  
*ἀνεχώρησαν οὐδὲν ἀδικήσαντες.*

3. Apart, therefore, from its attributive force, the Greek participle is used to express the relations of *time, condition, reason, concession, means* and *circumstances*.

3. a *μη* with participle has a concessional force  
 οὐ " " " " speaks of a fact.

(2) οἱ ἡμίτεροι φίλοι, τούτοις μη ἀπιστεῖτε, οὐκ ἀπιστεῖτε  
 Our friends if they do not know this, since they do not know

4. ὡς, *as, on the ground that*, is often added to the participle to express a reason alleged: *as*,

*They are indignant because (as they allege) they are deprived of everything, ἀγανακτοῦσιν ὡς ἀπεστερημένοι πάντων.*

5. The case absolute in Greek is the genitive: *as*,

*They did it when the king was abroad,*  
*τοῦτο ἐποίησαν, τοῦ βασιλέως ἀποδημοῦντος.*

The genitive absolute should properly introduce a new subject. Thus: *When they had done this, they went away*, is *τοῦτο ποιήσαντες* (not *ποιήσαντων αὐτῶν*) *ἀπῆλθον*.

Note. ὡς may be added to the genitive absolute of the reason alleged: *as*,

*He sent round word as a battle was imminent,*  
*περιήγγειλεν ὡς μάχης ἐσομένης.*

6. The participle of *impersonal* verbs is used in the (neuter) *accusative* absolute: *as*,

*When you had a chance, you would not do it,*  
*ἔξῃν οὐκ ἠθελήσατε.*

So too: *When it is becoming, προσῆχον. When it is your duty, δέον. When it had been resolved, δόξαν or δεδογμένον. When it had been said, εἰρημένον. It being possible (impossible), ὄν δυνατόν (ἀδύνατον).*

#### EXERCISE 40.

1. We will go away as the sun is setting. 2. These horsemen shoot while they are flying. 3. Though it was in your power to choose peace, you chose war. 4. Those who seek shall find. 5. When the enemy arrived we had gone. 6. We shall escape by running away. 7. It is difficult to speak to the stomach because it has no ears. 8. You will be happy, if you know yourself. 9. Men are less indignant

when suffering violence than when suffering wrong. 10. They condemned him to death on the ground that he had committed impiety. 11. Do not attempt many things, it being impossible to do many things well. 12. They did not think that he would dare to fight with them. 13. Truth, often long obscured, at last prevails.

§ 41. PARTICIPLE continued.

1. The ordinary negative with the participle is οὐ : as,

*Those who brought no aid escaped safe and sound,*  
οἱ οὐ βοηθήσαντες, ὑγιεῖς ἀπήλθον.

But μή is used when the participle has a conditional force : as,

*The man who has never been a servant will never make a good master, ὁ μὴ δουλεύσας οὐποτ' ἀν γένοιτο δεσπότης ἀγαθός.*

2. Of two co-ordinate verbs in English connected by and, one is usually to be expressed by a participle : as,

*Rise and condemn me, ἀναστάντες καταψηφίσασθε.*

3. The future participle is used to express a purpose : as,

*I have come to stay, ἦκω μενῶν.*

Ὡς is added to express the presumed intention : as,

*He seized him with the intention of killing him,*  
εἶλεν αὐτὸν ὡς ἀποκτενῶν.

4. Verbs meaning to know (γινώσκω), perceive (αἰσθάνομαι), remember (μémνημαι), forget (ἐπιλανθάνομαι), show (φαίνω), acknowledge (ὁμολογέω), cease (παύομαι), continue (διατελέω), feel shame (αἰσχύνομαι), feel joy (χαίρω), and announce (ἀγγέλλω), are usually followed by the participle instead of the inf. or noun clause with ὅτι : as,

*He knew that death was common to all,*  
ἔγνων θάνατον κοινὸν ὄντα πᾶσιν.

The infin. after verbs of perception  
 has the meaning of to be + verb  
 οὐ νοῖσα σοφῶς ἔσθαι = I know  
 how to be wise

5. The participle, when used in this way for the inf., follows the syntax of the inf. (see § 38, 6-8): as,

*I knew that I was mortal, ἤθην θνητὸς ὦν* (pronoun omitted; part. in nom.).

*I am conscious that I am wise,*  
 σὺ νοῖδα σοφὸς ὦν, or σὺ νοῖδα ἐμαυτῶ σοφῶ ὄντι.

*He perceived that the boy would die, ἤσθετο τὸν παῖδα ἄν θανόντα* (finite form = ἄν θάνοι).

6. If, however, the verb of *knowing* is itself a participle, it takes the inf. instead of the participle: as,

*Perceiving that he should not persuade them,*  
 αἰσθόμενος οὐκ ἄν πείθειν αὐτούς.

7. Τυγχάνω (*happen*), λαυθάνω (*escape notice of*) and φθάνω (*anticipate*), are joined with the participle: as,

*He happened to be present, ἔτυχε παρών.*

*He entered secretly, ἔλαθεν εἰσελθών.*

*He arrived before us, ἐφθασεν ἡμῶς ἀφικόμενος.*

8. Δῆλος and φανερὸς (*evident*) are joined with the participle, but require a personal construction: as,

*It is evident that he is mad, δῆλός ἐστι μαϊνόμενος.*

9. The following words are joined idiomatically to the participle: ἄτε or ὡς, *inasmuch as*; εὐθύς and αὐτίκα, *immediately*; ἀμα, *with*, and μεταξὺ, *in the midst of*: as,

*Inasmuch as he was a child, he was pleased,*  
 ἄτε παῖς ὦν, ἤθετο.

*He died as soon as he was born, εὐθύς γενόμενος ἀπέθανεν.*

*Exactly at the beginning of spring, ἀμα ἦρι ἀρχομένῳ.*

*It checked me in the midst of my talk,*  
 ἐμὲ μεταξὺ λέγοντα ἐπείσχεν.

φαινομενικῶς = I manifestly am  
" " " " = I appear to be

10. The participle is used to express: At first, ἀρχόμενος.  
At last, τελευτῶν. Quickly, ἀνύσας. After some time,  
διαλειπὸν χρόνον. With, ἔχων, ἄγων, φέρων, or χρώμενος.

## EXERCISE 41.

1. He knew that an attack would be made. 2. They are pushing on to pitch upon a place to encamp. 3. They knew that they had been deceived. 4. He came to announce that your father was no more. 5. I shall never cease to struggle. 6. He rejoiced in being praised. 7. They sent us to effect what we could. 8. It happened that there were about fifty of them. 9. They saluted him, though they knew that he was being led to death. 10. They arrested and led him away, intending to kill him. 11. Take the man and flog him. 12. She came to her father with her son. 13. Let us attack them while crossing. 14. The man who does not believe is wretched.

## § 42. VERBALS IN ΤΕΟΣ.

1. The verbal in τέος (Lat. *ndus*) expresses duty or necessity: as, λυτέος, requiring to be loosed.

2. Verbals in τέος are used:

(1) Personally, agreeing with the subject: as,

*Our country must be benefited by us,*  
*ἡ πόλις ὠφελητέα ἐστὶν ἡμῖν.*

(2) Impersonally, in the neuter sing. or pl., and governing the case of the verb from which they are formed: as,

*You must bear it, οὐστέον ἐστὶ τὰδε ὑμῖν.*

*We must obey the laws, πειστέον ἐστὶ τοῖς νόμοις.*

*They voted that they must go to war,*  
*ἐψηφίσαντο πολεμητέα εἶναι.*

Note. If the verbal governs the gen. or dat., the impersonal construction must be used : as,

*We should desire wisdom, τῆς σοφίας ἐπιθυμητέον ἐστίν.*

*We must set about the work, τῷ ἔργῳ ἐπιχειρητέον ἐστίν.*

3. The agent after the verbal in τέος is expressed by the dative ; but, if the verbal itself governs the dative, the agent is expressed by ὑπό and the genitive : as,

*You must not envy them,*  
οὐ φθονητέον ἐστὶν αὐτοῖς ὑφ' ὑμῶν.

Note. The verbal in τέος is formed from the stem of the 1. aor. pass., by dropping the augment and changing θην into τέος. A labial, before the smooth dental τ, becomes π, and a guttural χ : Thus from πείθω (1. a. pass., ἐπέισθην) comes πειστέος. From λαμβάνω (1. a. pass., ἐλήφθην) comes ληπτέος. From διώκω (1. a. pass., ἐδιώχθην) comes διωκτέος.

#### EXERCISE 42.

1. A patriot must be judged by his acts and not by his words. 2. We must not avoid work. 3. Man must not be honoured before the truth. 4. You should not conceal this from your parents. 5. If they are found guilty of treason, they must be condemned to death. 6. We should make use of this opportunity. 7. We should accustom ourselves to be gentle. 8. I do not know how anyone will escape from God. 9. When life is burdensome (*gen. abs.*), death becomes a welcome refuge. 10. The law prevents them from following their own natures. 11. They surrendered on condition that all their lives should be spared. 12. He sailed away intending to carry on war with them.

## § 43. ORATIO OBLIQUA.

1. A statement dependent on a verb of *saying, thinking, knowing, asking*, or the like, is said to be in *oratio obliqua* or *indirect discourse*.

2. There are in Greek four common forms of oratio obliqua :

- (1) The infinitive, after verbs of *saying* and *thinking*.
- (2) The noun-clause with  $\delta\tau\iota$  or  $\acute{\omega}\varsigma$ , after verbs of *saying*.
- (3) The participle, after verbs of *knowing*.
- (4) The indirect question, after verbs of *asking*.

3. Except  $\acute{\lambda}\acute{\epsilon}\gamma\omega$  and  $\epsilon\acute{\iota}\pi\omicron\nu$ , which require  $\delta\tau\iota$  or  $\acute{\omega}\varsigma$ , verbs of *saying* take the inf. : as,

*He says that they are writing*,  $\varphi\eta\sigma\acute{\iota}$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\rho\acute{\alpha}\varphi\epsilon\iota\nu$ .

*He said that they were writing*,  $\xi\varphi\eta$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\rho\acute{\alpha}\varphi\epsilon\iota\nu$  (or. rect. =  $\gamma\rho\acute{\alpha}\varphi\omicron\upsilon\sigma\iota$ , *they are writing*).

*He says that they will write*,  $\varphi\eta\sigma\acute{\iota}$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\rho\acute{\alpha}\varphi\epsilon\iota\nu$ .

*He said that they would write*,  $\xi\varphi\eta$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\rho\acute{\alpha}\varphi\epsilon\iota\nu$  (or. rect. =  $\gamma\rho\acute{\alpha}\varphi\omicron\upsilon\sigma\iota$ , *they will write*).

*He says that they have written*,  $\varphi\eta\sigma\acute{\iota}$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\epsilon\gamma\rho\alpha\varphi\acute{\epsilon}\nu\alpha\iota$ .

*He said that they had written*,  $\xi\varphi\eta$   $\alpha\upsilon\tau\omicron\upsilon\varsigma$   $\gamma\epsilon\gamma\rho\alpha\varphi\acute{\epsilon}\nu\alpha\iota$  (or. rect. =  $\gamma\epsilon\gamma\rho\acute{\alpha}\varphi\omicron\upsilon\sigma\iota$ , *they have written*).

Note. The tense of oratio recta—which in English oratio obliqua is changed after a secondary tense into the corresponding past tense—remains unchanged in Greek oratio obliqua. Hence the important rule: *In translating Eng. oratio obliqua into Greek, find first the Eng. oratio recta ; the tense of the Eng. oratio recta is the tense of the Greek oratio obliqua*. Thus: *I said that I had done wrong*,  $\xi\varphi\eta\nu$   $\eta\delta\acute{\iota}\kappa\eta\nu\alpha\iota$  (or. r. =  $\eta\delta\acute{\iota}\kappa\eta\alpha$ , *I have done wrong*). [For this use of the inf., see § 38, 7]. *They said he would destroy a great empire*,

ἔφασαν αὐτὸν μεγάλην ἀρχὴν καταλύσειν (or. r. = καταλύσει, *he will destroy*).

4. The present inf., however, is used in oratio obliqua for the impf. ind. of oratio recta, and the pf. inf. for the plpf. ind. : as,

*He said he used to be at a loss*, ἔφη ἀπορεῖν (or. rect. = ἰπόρουσιν, *I used to be at a loss*).

*He says he had just dined when we came*,  
φησὶ δεδεπνημέναι ἄρτι ὅτε ἦλθομεν.

5. If there is an ἄν with the verb in oratio recta, it is retained with the inf. in oratio obliqua : as,

*He said that he would give ten drachmas*,  
ἔφη δοῦναι ἄν δέκα δραχμάς (or. r. = δοίην ἄν, *I will give*).

6. The inf. is used without a verb of *saying* or *thinking* expressed, to give the reason for a previous statement : as,

*He thought he had made a mistake. For, if he had gone, (he thought) he should have taken the city*, ἐδόκει ἁμαρτεῖν· ἐλεῖν γάρ ἄν τὴν πόλιν, εἰ ἦλθεν.

Note For the syntax of verbs of *thinking*, see § 39, 2.

7. The noun-clause with ὅτι and the ind., may be used after all verbs of *saying* except φημί and φάσκω which require the inf. : as,

*He says that they are writing*, λέγει ὅτι γράφουσιν.

After a secondary tense, the verb of the ὅτι-clause regularly becomes optative (the *tense* remaining unchanged) : as,

*He said that they were writing*,  
ἐλεξεν ὅτι γράφοιεν (or. r. = γράφουσι, *they are writing*).

From a desire, however,—for the sake of vividness—to represent the past as present, the mood (as well as the tense) is often kept unchanged : as,



*He said that they were writing, ἔλεξεν ὅτι γράφουσιν.*

This is called *graphic sequence*.

8. The impf. and plpf. of oratio recta remain unchanged in the ὅτι-clause in oratio obliqua: as,

*He said that it was not so in his time,*

*ἔλεξεν ὅτι οὐχ οὕτως εἶχεν ἐφ' ἑαυτοῦ.*

*He said that all were eager for the war,*

*ἔλεξεν ὅτι πάντες ὤρμηγτο ἐς τὸν πόλεμον.*

9. If there is an ἄν with the verb in oratio recta, the construction is retained unchanged in the ὅτι-clause in oratio obliqua: as,

*He said that he would have done it, ἔλεξεν ὅτι ἐποιήσεν*

*ἄν (or. r. = ἐποίησα ἄν, I would have done it).*

10. The negative in oratio obliqua—even for the inf. (see § 38, 4 and 7, notes)—is οὐ: as,

*He thought that the senate would not vote,*

*ᾤετο τῆν βουλὴν οὐ ψηφιεῖσθαι.*

*He said that it was not honourable, ἔλεξεν ὅτι οὐ καλὸν εἶναι.*

#### EXERCISE 43.

1. He said that misfortune was the common lot. 2. He used to say that the laws were like a spider's web: they held the weak, but were broken by the strong. 3. He used to say that an old servant was not to be thrown away like an old shoe when worn out with service. 4. Did he say that they had broken the laws? 5. He thought that the force with us had surrendered. 6. He answered that the king was dead. 7. Pindar said that custom was king of all men. 8. He used to say that life was short, but that misfortune would make the shortest life seem long. 9. Don't you think that this law would have given to the stronger the property of the weaker? 10. He said that he used to

give them his gold to keep. 11. He said that the king was his friend but not for the injury of the country. 12. He did not wish to cross. Indeed (*γάρ*) that he could not (*ούκ*). 13. He did not think that the ships would sail out.

§ 44. ORATIO OBLIQUA continued.

1. Both mood and tense of the verb of a subordinate clause remain unchanged in oratio obliqua after primary tenses: as,

*I predict that he will be refuted whichever of the two answers he gives, προλέγω ότι όπότερον άν άποκρίνεται έλεγχθήσεται.*

But after secondary tenses—unless for the sake of vividness kept unchanged—primary tenses of the ind. and any tense of the subjun. in subordinate clauses become opt. ; secondary tenses remain unchanged: as,

*He said that he was bringing a man whom they must imprison, είπεν ότι άνδρα άγοι άν είρξαι δέοι (or. r. = άνδρα άγω άν . . δεϊ).*

*He said that, if he caught anyone running away, he would treat him as an enemy, είπεν ότι εί τινα φεύγοντα λήφοιτο ώς πολεμίφ χρήσοιτο (or. r = λήφομαι . . χρήσομαι).*

But: *They hoped that the Sicels whom they had sent for would meet them there, ήλπιζον τούς Σικελούς οδς μετέπεμφαν τώνη άπαντήσεσθαι* (secondary tense unchanged in subordinate clause).

*He said that if they had come they would have been killed, ξφη αυτόους ει ήλθον άποθανείν άν (or. r. = ει ήλθον άπέθανον άν).*

2. The participle after verbs of knowing follows the same rules as the inf. in oratio obliqua: The tense of oratio recta is retained in oratio obliqua and an *άν* with the verb in oratio recta is retained with the participle in oratio obliqua: as,

*He knew that they had been taken, ἔγνω αὐτοὺς ἐαλωκότας*  
(or. r. = ἐαλώχασαι, *they have been taken*).

*I knew that this would happen, ἔγνων τοῦτο ἂν γενόμενον*  
(or. r. = τοῦτο ἂν γένοιτο, *this will happen*).

3. An imperative becomes in oratio obliqua an inf. depending on a verb of saying : as,

*He bade them not to be discouraged,*  
*ἠξίωσεν αὐτοὺς μὴ ἀθυμεῖν* (or. r. = μὴ ἀθυμεῖτε).

4. For the syntax of the indirect question, see § 37.

#### EXERCISE 44.

1. He said that he used to enjoy what he had. 2. They thought that they would offer the sacrifices they had vowed. 3. Did he say he had remained until the general arrived? 4. They answered that he used to blame all he saw. 5. He says he will go where he is invited. 6. I should like to know how they found that out. 7. He said that he did not know where to turn. 8. They perceived that their city had been taken. 9. He used to say that one man was more fortunate than another, but that no man was happy. 10. They knew that very much would have been accomplished by foresight. 11. Do not think that I am angry with all whom I love. 12. I wish I had known how matters stood (ἔχῳ).

#### § 45. ORATIO OBLIQUA OF CONDITIONAL SENTENCES.

1. The conditional sentence in oratio obliqua prefers the inf. to the noun-clause with *ὅτι*. The verb of the apodosis (§ 30, 1) is, therefore, usually in the inf.; the tense of oratio recta remains unchanged, except that the impf. ind. becomes pres. inf.; and if there is an *ἄν* with the verb in oratio recta, it is retained with the inf. in oratio obliqua.

2. The verb of the protasis remains unchanged after primary tenses : as,

- |                      |   |   |
|----------------------|---|---|
| He says that<br>φησὶ | } | (a) <i>if he has anything, he gives it, εἴ τι ἔχει, δίδοναι.</i><br><i>if he had anything, he gave it, εἴ τι εἶχε (or ἔσχε), δίδοναι (or δοῦναι).</i>           |
|                      |   | (b) <i>if he has anything, he will give it, εἰάν τι ἔχη, δώσειν.</i><br><i>if he should have anything, he would give it, εἴ τι ἔχοι, δίδοναι ἄν.</i>            |
|                      |   | (c) <i>if he had anything (now), he would give it, εἴ τι εἶχε, δίδοναι ἄν.</i><br><i>if he had had anything, he would have given it, εἴ τι ἔσχε, δοῦναι ἄν.</i> |
- Compare § 30.

3. After a secondary tense, the verb of the protasis, *if a primary tense of the ind., or any tense of the subjun., becomes opt.* (unless for the sake of vividness kept unchanged); *if a secondary tense of the ind., remains unchanged.*

Thus : *Εἴ τι ἔχει δίδωσιν*, becomes *ἔφη εἴ τι ἔχοι δίδοναι*.

*Εἴ τι εἶχεν (or ἔσχεν) ἐδίδου (or ἔδωκεν)* becomes *ἔφη εἴ τι εἶχεν (or ἔσχεν) δίδοναι (or δοῦναι)*.

*Ἐάν τι ἔχη δώσει*, becomes, *ἔφη εἴ τι ἔχοι δώσειν*.

*Εἴ τι ἔχοι διδοίη ἄν*, becomes, *ἔφη εἴ τι ἔχοι δίδοναι ἄν*.

*Εἴ τι εἶχεν ἐδίδου ἄν*, becomes, *ἔφη εἴ τι εἶχε δίδοναι ἄν*.

*Εἴ τι ἔσχεν ἔδωκεν ἄν*, becomes, *ἔφη εἴ τι ἔσχε δοῦναι ἄν*.

#### EXERCISE 45.

1. He said that if a man had not common sense, no education would give it to him.
2. He used to say that if a man was fond of building, he would soon ruin himself.
3. If it had been possible to satisfy the desire for gain, he

thought that I would have satisfied it. 4. Don't you think that if he were here, all would be well? 5. He said that they ought to be punished, if they had reached such a pitch of insolence. 6. He said that if we did not need it, it was dear at a penny. 7. They said that if he were wiser, he would be better. 8. O! that I had lived in accordance with reason. 9. Even if I had conferred the kindness, I should never have reminded you of it. 10. They knew that all ought to be educated. 11. He said that if *he* were general, he would give no quarter. 12. He said that if a snail fell in with a bad neighbour, it would move its house away.

### § 46. NEGATIVES.

1. There are two classes of negatives in Greek: *οὐ* and its compounds, and *μή* and its compounds. The rules for the use of *οὐ* and *μή* apply respectively to the compounds of each.

2. The following are the more common negatives: *Not even*, *οὐδέ* and *μηδέ*. *Neither . . . nor*, *οὔτε . . . οὔτε* and *μήτε . . . μήτε*. *No one*, *οὐδείς* and *μηδείς*. *Nowhere*, *οὐδαμοῦ* and *μηδαμοῦ*. *No how*, *οὐδαμῶς* and *μηδαμῶς*. *Not yet*, *οὔπω* and *μήπω* or *οὐδέπω* and *μηδέπω*.

3. The general rule given for the use of *οὐ* and *μή* respectively, is as follows:

*Οὐ* is used *objectively*, i.e. in stating a fact; *μή* *subjectively*, i.e., in stating a conception. The uses of *μή*, however, must be mastered in detail.

4. The following are the chief uses of *μή*:

(1) *Μή* is used with the inf., except in oratio obliqua after verbs of saying: as,

*They thought he was unwilling rather than unable,*  
*ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.* (See, however, § 38, 4, note).

But: *I confess that I am no orator*, ὁμολογῶ οὐκ εἶναι  
 ῥήτωρ.

(2) *Mῆ* is used in final and conditional clauses and in relative clauses with a conditional force : as,

*He went away that he might not see us*, ἀπῆλθεν ἵνα μὴ  
 ἡμᾶς ἴδῃ (ἵνα μὴ will often express *to avoid, escape, refrain*  
*from, &c.*).

*But if it neither is nor was, what should we have done?*

εἰ δὲ μήτ' ἔστι μήτε ἦν, τί χρῆν ποιεῖν ;

*I can not give what I have not got,*

ἃ μὴ ἔχω οὐ δύναμαι δοῦναι.

*Do not go in when he is not at leisure,*

μὴ εἰσέλθῃς ὅταν μὴ σχολάσῃ (= if he is not. .).

(3) *Mῆ* is used in exhortations : as,

*Let us not pursue what is evil*, μὴ διώκωμεν τὸ κακόν.

(4) *Mῆ* is used with the deliberative subjunctive : as,  
*Shall we say 't or not? πότερον φῶμεν ἢ μὴ* [§ 25, (2)] ;

(5) *Mῆ* is used in indirect questions : as,  
*Ask him whether he can or not*, ἐροῦ εἴτε δύναται εἴτε μὴ.

(6) *Mῆ* is used in prohibitions : as,

*Do not steal*, μὴ κλέπτε or κλέψῃς [§ 25, (3)].

(7) *Mῆ* is used in wishes : as,

*God forbid*, μὴ γένοιτο (§ 36).

*O! that he had not survived*, εἴθε μὴ ἐπεβίω.

(8) *Mῆ* is used with adjectives or participles when they  
 have a conditional force : as, *Crucifixions*

*The man who does not commit injustice is just,*

ὁ μὴ ἀδικῶν δίκαιός ἐστιν.

(9) Ὅστε takes οὐ with the indicative, *μὴ* with the inf. : as,

*He was so foolish that he did not wish,*  
*οὕτως ἀνόητος ἦν ὥστε οὐκ ἠβούλετο.*

But, *He is foolish enough not to wish,*  
*οὕτως ἀνόητός ἐστιν ὥστε μὴ βούλεσθαι (§ 39, 5).*

(10) *Μή* is used for *lest, that*, after verbs of *fearing*; *μή* οὐ for *that...not* (§ 29, 6): as,

*I am afraid that he will come, δέδοικα μὴ ἔλθῃ.*

4. One negative does not cancel another in Greek as in English. Hence indefinite pronouns and adverbs, in negative sentences, are expressed in Greek by their corresponding negatives: as,

*Do not do anything impious at any time,*  
*μὴ ἀσεβές μηδὲν ποιήσητε μήποτε.*

Note. *Οὐ* and *μή*, however, when forming a single expression with the predicate are cancelled by another negative: as,

*Nor do I fail to see him, οὐδὲ ἐγὼ οὐχ ὀρῶ αὐτόν.*

*Let him not therefore escape punishment,*  
*μὴ οὖν μὴ δότω δίκην.*

5. For the redundant *μή* after verbs of negative notion, see § 39, 3.

6. *I say that...not* (Lat. *nego*) is *οὐ φημι*: as,

*He said that we were not acting justly,*  
*οὐκ ἔφη ἡμᾶς ἐνδίκως πράττειν.*

Cf. *οὐκ ἔδω*, *I refuse to allow, dissuade*; and *οὐκ ἀξιώω*, *I beg not*: as,

*He begs him not to punish, οὐκ ἀξιοῖ αὐτόν τιμωρεῖσθαι.*

7. Instead of *οὔτε...οὔτε* (*neither...nor*), *οὔτε...οὐδέ* (*neither...nor even*) is used where the second alternative is emphatic: as

*He neither tasted nor handled, οὔτ' ἐγεύσατο οὐδὲ ἤψατο.*

8. *Οὐδέ* is used for *οὐ* and *μηδέ* for *μή* when one negation is appended to another: as,

*He is not old or young, οὐ γέροντος ἐστὶν οὐδὲ νέος.*  
*Do not be angry or revile, μὴ ὀργίζεσθε μηδὲ λοιδορεῖτε.*

### EXERCISE 46

1. What a person does not need, he should not buy.
2. The man who does not take money, naturally gives better counsel.
3. He wondered that the fish of the sea had no voice.
4. They knew that the attack would never be made.
5. He said that there was nothing like (*οἴου*) hearing (*ἰνφ.*) the law itself.
6. Do not measure happiness by the pleasure it brings.
7. Do not envy the prosperity of the good.
8. Let no one speak ill of anyone.
9. If there was not freedom from such passions in old age, old men would be wretched.
10. Let us do it, if for nothing else, for practice.
11. Let no one enter here who does not know geometry.
12. May I never have such knowledge!
13. He went abroad to avoid injuring the country.
14. Do not praise what is not honourable.
15. Do not seek to know whether he exists or not.
16. I have not found anything out as yet.
17. Shall we not remain?

### § 47. DOUBLE NEGATIVES.

1. *Οὐ μή* with the aor. subjunctive (rarely the fut. ind.) is a strong negation: as,

*This shall never, never happen, τούτο οὐ μὴ γένηται.*

2. *Οὐ μή* with the 2nd person of the fut. ind. (rarely the aor. subjun.) is a prohibition: as,

*Don't talk nonsense, οὐ μὴ λαλήσεις;*



3. *Μή οὐ* has three common uses :

(1) After verbs of *fearing* in the sense of *that...not* : as,

*I suspect that he will not come,*  
 ὑποπτεύω μή οὐκ ἔλθῃ (§ 29, 6).

(2) After verbs of *negative notion* (§ 39, 3-4) when they are joined with a negative or a virtual negative : as,

*He does not doubt that the gods exist,*  
 οὐκ ἀπιστεῖ τοὺς θεοὺς μή οὐκ εἶναι.  
*What prevents him from seeing ?*  
 τί κωλύει (= οὐδέ·) αὐτὸν μή οὐ βλέπειν ;

(3) For *not*, after the following phrases : *It is a shame, αἰσχρόν ἐστι. It is strange, δεινόν ἐστι. It is impious, οὐχ ὀσιόν ἐστι. It is unjust, οὐ δίκαιόν ἐστι. It is impossible, οὐ δυνατόν ἐστι. I can not, οὐ δύναμαι* : as, *It is a strange course not to retreat, δεινόν ἐστι μή οὐκ ἀποχωρεῖν. It is impious not to fight for your country, οὐχ ὀσιόν ἐστι μή οὐ μάχεσθαι ὑπὲρ τῆς πόλεως. I can not help praising him, οὐ δύναμαι μή οὐκ ἐπαινεῖν αὐτόν (= I am unable not to...).*

#### EXERCISE 47.

1. He did not deny that he knew all about it. 2. They shall never obtain this request. 3. Nothing prevents us from being what (*ὅποῖος*) we wish to be. 4. Do not scoff at the gods. 5. I was afraid that he would not succeed. 6. He knew that in time of drought all the signs failed. 7. Do not waste time. 8. If this had not prevented us from setting out, we should have arrived long ago. 9. It is unjust not to restore what has been entrusted to you. 10. He thought that the city had been taken because the citizens did not exert themselves. 11. He said that if liars were believed, all would be liars. 12. As it is not possible to save the country, let us die for it. 13. The second ship arrived before the first and entered the harbour unobserved.

## § 48. MISCELLANEOUS.

1. The vocative is almost invariably in prose preceded by  $\acute{\omega}$ : as,

*It seems to me, Socrates, that they know, ἐμοὶ δὲ δοκοῦσιν, ὦ Σώκρατες, οὗτοι εἰδέναι (δοκέω used personally, § 39, 8).*

The  $\acute{\omega}$  is omitted, however, in abrupt or contemptuous address: as,

*Do you hear, Aeschines? ἀκούεις, Αἰσχίνη;*

2. An adjective in apposition with a pronoun takes the article: as,

*I am dying, unhappy girl, ἐγὼ ἡ δύσμορος θνήσκω.*

3. When *πολύς* or *μέγας* is used with another adjective *καί* is usually inserted between the two: as,

*Many clever things were said, πολλὰ καὶ σοφὰ ἐλέγετο.*

4. Adjectives expressing *time*, *quantity*, or *feeling*, are often used predicatively in Greek for an English adverb: as:

*They came on the third day, ἦλθον τριταῖοι.*

*The river flowed with a full stream, ὁ ποταμὸς ἐρρόη μέγας.*

*No one is deliberately wicked, οὐδεὶς ἐκὼν κακός.*

5. *He was the first to attack Methymna* = *πρῶτος Μηθύμνη προσέβαλεν.*

*Methymna was the first place he attacked* = *πρώτη Μηθύμνη προσέβαλεν.*

*His first act was to attack Methymna* = *πρῶτον Μηθύμνη προσέβαλεν.*

6. *The...the*, with comparatives, is *ὅσῳ* (*by how much*)... *τοσοῦτῳ* (*by so much*): as,

*The more, the better, ὅσῳ πλέον, τοσοῦτῳ ἀμεινον.*

7. Some verbs are followed by either the inf. or the participle but with a difference of meaning : as,

- *I am ashamed of saying,*

αἰσχύνομαι λέγων (i. e. while I am saying).

*I am ashamed to say, αἰσχύνομαι λέγειν (i. e. and do not).*

So too : *I know I am doing it, οἶδα ταῦτα ποιῶν.*

*I know how to do it, οἶδα ταῦτα ποιεῖν.*

8. A sentence in oratio obliqua may begin with the *ἔτι*-clause and pass into acc. and inf., or *vice versa* : as,

*They said that it seemed to them that the Athenians were in the wrong, but that they wished to put it to the vote, εἶπον ἔτι σφίσι μὲν δοκοῦσιν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ ψῆφον ἐπαγαγεῖν.*

9. A verb of *knowing* may take the *ἔτι*-clause, as well as the participle and the inf. (§ 41, 4-6) : as,

*Know that thou art mortal, ἴσθι* { *θνητὸς ὦν.*  
*θνητὸς εἶναι.* }  
*ἔτι θνητὸς εἶ.*

10. *Said he*, in quoting oratio recta, is *ἔφη* (Lat. inquit) which is generally the second or third word in the sentence. *Said I*, is *ἔφη* or *ἦν δ' ἐγώ* : as,

"*Hush! man,*" *said he, εὐφήμει, ἔφη, ὦ ἀνθρώπε.*

#### EXERCISE 48.

1. If we had retreated, soldiers, what would have prevented them from advancing whenever they wished? 2. On the second day we arrived at the river which was then flowing with a full stream. 3. "This was the reason why (τούτου ἕνεκα) I asked you," said I, "because it did not seem to me that you cared very much for money." 4. "You knew, my good sir," I said, "that the lake was frozen."

5. He called out with a loud (*predicate*) voice that the man was dead. 6. The first act of the enemy was to burn their ships. 7. The more a man (*τις*) practises, the better he sings. 8. He thought it was not just or indeed profitable. 9. He said that if he had never done anyone any wrong, he should now be happier. 10. I am indignant that they should accuse me of theft. 11. You know that nothing is more fool-hardy than ignorance. 12. If grey hairs made men wise, wisdom would not be so rare. 13. He said he had answered every question that had been put to him.

§ 49. GREEK IDIOM IN THE USE AND MEANING OF WORDS.

1. None but the simplest English can be turned word for word into Greek, and there is no better rule for beginners than the Horatian, "*Nec verbum verbo curabis reddere.*" But Greek and English differ so fundamentally in the use of words that no general rule is of much value, and no knowledge of syntax or vocabulary will produce idiomatic Greek without constant thought, and constant study of the Greek authors.

2. English, for example, uses metaphor so constantly that many words and phrases, really figurative, have lost for us their original force and meaning altogether and no longer convey any sense of their figurative nature. Thus we say: They *espoused* our cause; he is the *victim* of wrong; the country had long been *torn* by faction; using the italicised words, quite unconscious of the fact that the language is figurative. Now, although Greek has metaphors of its own, *it is hardly ever safe to translate an English metaphor literally into Greek.* The metaphor must be destroyed and the language made concrete, i.e. applicable to the particular case in which it is employed. Thus,

to take the above examples: *They espoused our cause, συνεμάχησαν ἡμῖν. He is the victim of wrong, ἡδίκηται. The country had long been torn by faction, ἡ πόλις πάλαι ἐστασίαζεν.*

3. English idiom, again, shows a marked fondness for *abstract and verbal nouns*. Thus we say: In my *presence*; he gave the same *advice* as before; he has a good *education*; it is repugnant to the dictates of *wisdom* and *justice*.

And in philosophical writings such abstract terms frequently occur also in Greek. But this is not the case in ordinary narrative and speeches. In translating abstract terms into Greek, the language, once more, must be made concrete, i.e. applicable to the particular case in which it is employed. Thus, to take the above examples:

*In my presence, ἐμοῦ παρόντος.*

*He gave the same advice as before,*

*ταῦτά παρῶναι ἄπερ καὶ πρότερον.*

*He has a good education, εὖ πεπαιδευται.*

*It is repugnant to the dictates of wisdom and justice,*

*οὔτε συνετὸν οὔτε δίκαιόν ἐστιν.*

So too, *Poverty is no disgrace, τὸ πένεσθαι οὐκ αἰσχρόν ἐστιν* (infinitive used to express abstract noun).

*Do you know his destination? ἄρ' οἶσθ' ὅποι ἔρχεται;* (indirect interrogative used to express abstract noun).

(For a useful list of such differences of idiom, see Sidgwick's Introduction to Greek Prose Composition).

4. As far, therefore, as any general rule can be given, it will be: *When an idea is expressed in English in its most simple and concrete form, it can usually be expressed word for word in Greek.*

## EXERCISE 49.

1. They will make more lavish promises than we do. 2. He has been revolving the plan night and day for three years. 3. If it signified very much to us, they would not have come. 4. The nation had long ago set its heart upon sovereignty. 5. Such were the declarations the letter made. 6. Some made one guess, others another. 7. I will proceed to examine the falsehoods and calumnies you uttered about my political measures. 8. Perhaps you admit the accuracy of these statements. 9. He promises eternal friendship. 10. He will suffer punishment for (*gen.*) his misdeeds. 11. By the reduction of this vast territory he brought his country to the verge of ruin. 12. Do you think that they will lay violent hands upon him? 13. He did not take his departure till after the revolt. 14. The neglect of these precautions will lead to disruption.

## § 50. ORDER AND CONNECTION.

1. A few sentences committed to memory from Thucydides or Demosthenes will do more towards creating a *sense* of the order of words in Greek than any number of rules.

2. Words are arranged in their *natural* order (subject, verb, object)—except so far as this is modified by (1) *euphony*, (2) *emphasis* (emphatic words being put, as in Latin, first or last). Thus :

*Tissaphernes accuses Cyrus to his brother,*  
*Τισσαφέρνης διαβάλλει Κῦρον πρὸς τὸν ἀδελφόν.*

*Piety is chief of all the virtues, πασῶν ἀρετῶν ἡγεμὼν*  
*ἔστω ἢ εὐσέβεια* (subject last, for emphasis).

*It was this that he had in view, τοῦτο διεπράττετο* (object first, for emphasis).

3. An interrogative, a conjunction, or a relative stands, as in English, at the head of its own clause: as,

*When they heard this they began to make every endeavour,*  
οἱ δὲ, ὡς ἤκουσαν ταῦτα, πάντα ἐποιούουν.

4. The following particles never begin a sentence: ἄρα, αὖ, γάρ, γέ, δέ, δή, μέν, μήν, οὖν, τέ, τοίνυν (see § 51).

5. In the arrangement of clauses and sentences, two important characteristics of Greek style must be noted :

(1) Instead of co-ordination—which is the principle of arrangement in English—Greek prefers *subordination*.

(2) Instead of placing sentences side by side and leaving the logical connection to be inferred, as is done in English, Greek by means of connective particles shows the logical connection of every sentence with the one preceding. These two principles largely determine the distinctive character of Greek and Latin style. Take, for example, Thucydides, B. II., ch. 65, §§ 1, 2 :

Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν ὀργῆς παραλῦειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀνεπίθοντο καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἕξ τε τὸν πόλεμον μᾶλλον ὤρμηγντο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ' ἐλασσόνων ὀρμώμενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ κατὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες.

“By these and similar words Pericles endeavoured to appease the anger of the Athenians against himself, and to divert their minds from their terrible situation. In the conduct of public affairs they took his advice, and sent no more embassies to Sparta; they were again eager to pro-

secute the war. Yet in private they felt their sufferings keenly ; the common people had been deprived even of the little which they possessed, while the upper class had lost fair estates in the country with all their houses and rich furniture. Worst of all, instead of enjoying peace, they were now at war." (JOWETT).

In the English the participles become main verbs and the connectives for the most part disappear.

In translating English into idiomatic Greek, therefore, the reverse process must be gone through: co-ordinate clauses must be changed into participles or subordinate clauses, and the connection of each sentence with the preceding shown by particles.

#### EXERCISE 50.

By the mildness and justice of his rule      won the affection and respect of his subjects ; by the piety of his life, he deserved no less the favour of Heaven. Still he was not destined long to wear the crown ; of that he was soon warned by the gods in a vision. When asleep one night in his palace, he heard a loud voice behind him in the darkness, and turning to see what it meant, he saw, standing with outstretched arm by his bed, one taller than the sons of men and too terrible to look upon and live. "Prepare for death," said the apparition, advancing and laying its hand upon the king ; "prepare for death ; the hour of your departure has come." With that it vanished and the king awoke and knew that his end was near. Without delay he sacrificed to the gods and offered the following prayer : "Accept, ye gods, this sacrifice. I thank you for all the kindness you have showered upon me. Grant, I beseech you, that my death may be as happy as my life has been."



## § 51. THE PARTICLES.

A list of the more important particles, with the usual force of each, is appended here; the meaning in many cases is expressed in English by the inflection of the voice.

Particles that can not stand first in the sentence have an asterisk prefixed.

\* Ἄει (*always*) with the article and participle means, *at any time, for the time being*: as,

*The ruler for the time being offers sacrifice,*  
ὁ αἰεὶ κρατῶν θύει.

\* Ἀλλά, *but* (generally after a negative, and stronger than δέ): as,

*It is not the rich who are happy, but the good,*  
οὐκ οἱ πλούσιοι εὐδαίμονες εἰσιν ἀλλ' οἱ ἀγαθοί.

\* Ἀλλ' ἢ, *except*: as,

*I have no money, except a little,*  
ἀργύριον οὐκ ἔχω ἀλλ' ἢ μικρὸν τι.

\* Ἄλλως τε καὶ, *especially*: as,

*A cavalry force, especially of barbarians,*  
ἵππικὸν ἄλλως τε καὶ βάρβαρον.

\* \* Ἄρα, *therefore, or then* (expressing surprise): as,

*We have come, then, in vain, μάτην ἄρα ἡμεῖς ἵχομεν.*

\* Ἄτε, *since*, (giving the true reason, while ὡς gives the ostensible one): as,

*Since it had been opened, they entered the city,*  
ἐσθλθον ἐς τὴν πόλιν ἄτε ἀνοιχθεῖσαν.

\* Ἀὖ, *again, on the other hand*: as,

*I will describe, on the other hand, what occurred by sea while all this was going on, ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλασσαν αὖ γενόμενα διεγγήσομαι.*

\* *ἄθις*, a second time : as,

*They will try to seize the city a second time,*  
πειράσουσιν ἄθις καταλαβεῖν τὴν πόλιν.

\* *Γάρ*, for (frequently καὶ γάρ) : as,

*The marches were short for it was winter,*  
βραχεῖς οἱ σταθμοί· χειμῶν γάρ ἦν.

Sometimes, in answers, *yes* : as,

*Do you say so? Yes, ἄρα λέγεις; λέγω γάρ.*

Often used to introduce a narrative : as,

*It was evening. Word came to the...*  
ἐσπέρα μὲν γάρ ἦν. ἤκε δ' ἀγγέλλων τις ὡς τοὺς...

\* *Γέ*, at least : as, *He at least*, ἐξεῖνός γε.

Often expressed in English by emphasis : as,

*Is he MAD? ἦ μαινεταιί γε;*

\* *Γοῦν*, at all events : as,

*The same people always inhabited Attica at all events,*  
τὴν γοῦν Ἀττικὴν ἀνθρωποι ᾤκουν οἱ αὐτοὶ ἀεὶ.

\* *Δή*, indeed, is used to emphasise the word to which it is added : as,

*We are in terrible danger, ἐν δεινῷ δὴ κινδύνῳ ἐσμέν.*

*This was far the greatest battle,*  
μάχη γὰρ αὕτη μερίστη δὴ ἐγένετο.

*Cyrus thereupon said : "It is full time to meet..."*

τότε δὴ ὁ Κύρος λέγει· ὦρα δὴ ἐξαπαντᾶν...

*He will be here very shortly himself,*  
ἐν βραχεῖ δὴ πάρεσται αὐτὸς δὴ.

*Come now, ἄγε δὴ. Listen then, ἄκουε δὴ*

Hence *δὴ* is used in irony and in stating a conclusion : as,

*Afraid that he will be corrupted forsooth by Alcibiades,*  
δεδιώς περὶ αὐτοῦ μὴ διαφθορῆ δὴ ὑπὸ Ἀλκιβιάδου.

*We must therefore give a milder answer,*  
*δεῖ δὴ πρότερον ἀποκρίνεσθαι.*

*Kaì δὴ* is used in replies and *μὲν δὴ* in dismissing a consideration : as,

*Look below. I am looking,* βλέψον κάτω. καὶ δὴ βλέπω.

*So much then for this,* τοιαῦτα μὲν δὴ ταῦτα (Lat. haec hactenus).

\* *Δήπου, I suppose, of course :* as,

*We have all done it, I suppose,*  
 ἅπαντες δήπου ταῦτα ἐποιήσαμεν.

\* *Δῖθεν, forsooth (ironical) :* as,

*Vindicating the honour of the gods forsooth,*  
 τοῖς θεοῖς δῖθεν τιμωροῦντες.

\* *Ἐπειτα, then, following πρῶτον μὲν, is, in the second place :* as,

*In the first place he was clever ; in the second place he was good,* πρῶτον μὲν σοφὸς ἦν, ἔπειτα δὲ ἀγαθός.

\* *Ἦδη, now (Lat. jam) :* as,

*He went away just now,* ἤδη ἀπῆλθεν.

*He has just gone,* ἤδη ἀπελήλυθεν.

*He will go away directly,* ἤδη ἀπελεύσεται.

*Kaì, and,* is strengthened by a previous *καὶ* or *τέ :* as,

*Both you and I,* καὶ ἐγὼ καὶ σύ (or ἐγὼ τε καὶ σύ).

Before a single word, *καὶ* is used for emphasis (Latin etiam) : as,

*You also said it,* καὶ σὺ ταῦτα ἐλεξας.

*I fear even to say it,* ὀκνῶ καὶ λέγειν.

*If you show you really entertain the sentiments you profess,*

ἤνπερ καὶ φρονῶν φαίνη ὕσαπερ λέγεις.

*Even under these circumstances,* καὶ οὕτως.

THIS will suffice, ἀρκέσει καὶ ταῦτα.  
How DID he perish? πῶς καὶ διώλετο;

What is one at all to expect? τί χροῖ καὶ προσδοκᾶν;  
Καὶ δὴ καὶ, and what is more, and especially (an emphatic καί): as,

And what is more they reached Egypt,  
καὶ δὴ καὶ ἐς Αἴγυπτον ἀφίχοντο.

Καίτοι, and yet (Lat. atqui, quamquam): as,  
And yet, what am I saying? καίτοι τί φημι;

Καίπερ, although (always with a participle): as,  
Although he was sick, he did not go away,  
καίπερ ἀσθενῶν οὐκ ἀπῆλθεν.

\* Μέν, in the first place, on the one hand, followed by δέ (on the other hand): as,

You went away, but I remained,  
σὺ μὲν ἀπῆλθες, ἐγὼ δὲ ἔμεινα.

\* Μὲν οὖν, nay (to affirm or correct): as,  
Nay, that is just it, αὐτὸ μὲν οὖν τοῦτό ἐστιν.

\* Μὴν (a stronger form of μέν) first and foremost (confirmative, concessive or adversative): as,

Why now do you learn to shoot?  
τίνος μὴν ἔνεκα μαθηάμετε τοξεύειν;

Hence, τί μὴν, of course, καὶ μὴν or ἀλλὰ μὴν, yet, and ἢ μὴν, in very truth: as,

Do you see her? Of course, ὀρᾶς ἐκείνην; τί μὴν;

If there are altars there are also gods. But there are altars. Therefore, there are gods, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα θεοί.

I swear that in very truth I wish, ἐπομνύω ἢ μὴν βούλεσθαι.

Ἔνυ, *now* (at the present time. Lat. *nune*): as,  
*I am just going to do it now, ἔνυ δὲ μέλλω ποιήσειν.*

Ἔνυ δὲ is often, *as it is*: as,  
*As it is, they are a match for us all taken together,*  
 ἔνυ δὲ πρὸς σύμπαντας ἡμᾶς ἱκανοὶ εἰσιν.

\* Ὅμως, *nevertheless*: as,  
*Though alarmed they met together nevertheless,*  
 ὅμως καὶ τεθορυβημένοι συνελέγοντο.

\* Ὅσον οὐ, *all but*: as,  
*They all but perished, ὅσον οὐ διεφθάρησαν.*

Ὁὐ μόνον (or οὐχ ὅτι) . . . ἀλλὰ καὶ, *not only . . . but also*: as,  
*Not only you but all, οὐ μόνον σὺ ἀλλὰ καὶ πάντες.*

Not only not . . . but not is οὐχ (or μή) ὅπως . . . ἀλλ' οὐδέ . . . as,  
*They not only did not repulse us but they did not even lay*  
*waste the land, οὐχ ὅπως ἡμᾶς ἐτρέψαντο ἀλλ' οὐδὲ ἐδῆον*  
*τὴν γῆν.*

\* Ὅνυ (perhaps = ἐόν (ὄν), this being so) *then, therefore*: as,  
*I resolved therefore to go, ἐδοξεν ὄνυ μοι ἰέναι.*

Added to pronouns and adverbs, it means *ever*: as,  
 ὅστισοῦν, *whoever*. Ὅπιθοῦν, *in whatever way*,

Ὅυκοῦν, *not therefore*, and οὐκοῦν, *therefore*: as,  
*Will you not then leave me alone? οὐκοῦν μ' ἐάσεις;*

*I shall have done, therefore, when I have no more strength,*  
 οὐκοῦν πεπαύσομαι ὅταν μὴ σθένω.

Πάλιν, *back, on the contrary, a second time*: as,

*They lead him back again, ἀγούσιν αὐτὸν πάλιν αὐ.*

*As it was, on the contrary, he suffered this same treat-*  
*ment himself, ἔνυ δὲ πάλιν αὐτὸς ταῦτόν (= τὸ αὐτὸ) τοῦτο*  
*ἐπαθεν.*

*Do it again from the beginning, ποιήσον πάλιν ἐξ ἀρχῆς.*

*Πάνυ*, *very* : as,

*He was very old*, *πάνυ πρεσβύτης ἦν*.

So too : *μάλα* and *σφόδρα*.

\**Περ*, *exactly* (generally with relatives and relative adverbs) : as,

*I abide by the very words I swore*, *ἐμμένω οἷσπερ ᾤμοσα*.

\**Ποτέ*, *once* or, with interrogatives, *pray* : as,

*Once upon a time there lived a man*, *ἦν γάρ ποτε ἀνὴρ τις*.

*Who, pray ? τίς ποτε*,

\**Τοί*, *I tell you* : as,

*I have been listening to you, I assure you, for a long time*,  
*πάλα τοὶ ἀκροῶμαι σοῦ*.

\**Τοίνυν*, *then* (resumptive) : as,

*Then either show yourselves better men than we are or remain here*, *ἢ τοίνυν ἡμῶν κρείττους γένεσθε ἢ μένετε αὐτοῦ*.

᾽*Ως*, *as, how* (distinguish from *ὧς*, *thus*) : as,

*Just as I am*, *οὕτως ὡς ἔχω*. *As they say*, *ὡς λέγουσιν*.

*As far as was possible*, *ὡς ἐκ τῶν δυνατῶν*.

*For a Spartan, he was not without skill in speaking*,

*ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν*.

*If you have come as friends*, *εἴπερ ὡς φίλοι προσήγετε*.

*How polite ! ὡς ἀστεῖον*.

᾽*Ωσπερ* is often used for *ὡς* : as,

*I am afraid lest like the lotus-eaters we may forget our homes*, *δέδοικα μὴ ὥσπερ οἱ Λωτοφάγοι τῶν οἴκων ἐπιλαθώμεθα*.

*As a man would say if he were accused*,

*ὥσπερ ἂν εἴ τις αἰτιῶτο φήσειεν ἂν* (ἂν repeated).

᾽*Ωστε*, *so* (connective) : as,

*So the matter prospered*, *ὥστε τὸ ἔργον προδχώρησεν* (= went forward).

## EXERCISE 51.

1. And yet I have been many years already in the trade. 2. How hard it is to maintain even one man in idleness! 3. A little after, you came yourself. 4. They will bear old age very easily. 5. Do you see, then, how many of us there are? 6. We found his brothers there and, what is more, Thrasymachus. 7. This custom is observed not only among Greeks but among barbarians. 8. They not only could not see the houses but they could not even see the land. 9. These men will praise nothing except wealth. 10. From this we can see that we have made a mistake. 11. Many mistakes were made as was to be expected (*ὡς*) in a large city. 12. If they really are doing any thing of the kind. 13. I do not value it at a straw. 14. It was unjust to seize this empire, but it is dangerous to let it go. 15. The plague is the one and only thing that has exceeded our anticipations. 16. I will bring you in, as if you were a spectator forsooth. 17. You will know, I suppose that you are not in Greece. 18. For, as (*ὡς*) he was a boy he was delighted. 19. Although they knew that they had been deceived, they consented. 20. So when they saw both men and horses advancing, they immediately departed.

## EXERCISE 52.

One day the king's shepherds were in the fields with their flocks, when a violent storm arose and, with a loud crash like (*as of*) thunder, the earth yawned and a huge chasm appeared beneath their feet. The rest fled in dismay, but Gyges boldly descended into the chasm, where he saw a brazen horse with (*ἔχων*) doors in its side. When the doors were opened, he saw the body of a dead man with a gold ring upon his finger. This ring Gyges immediately drew off and, putting it on himself, re-ascended to the light.

Not long after he happened to be present at a shepherds' gathering and the ring was upon his hand. And happening to turn the bezel of the ring to the palm of his hand, he instantly became invisible, though able himself to see all that was going on. But when he turned the ring back to its place, he instantly became visible again. Struck with the wonderful virtue of the ring, he immediately repaired to the palace, and easily gaining admission by its means to the royal bed-chamber, killed the king and took possession of the throne.

#### EXERCISE 53.

In the camp before Numantia the wisdom and courage of Tiberius were all the more conspicuous because of the unfitness of the Roman commander. The besieged Numantines had even ventured to come out and engage the besiegers before the walls of the town; and in the battle that ensued, if not victorious, they so disheartened the Roman general that he determined to raise the siege. Orders were sent round to the soldiers to hold themselves in readiness to evacuate the camp during the night. He hoped in this way to withdraw unobserved by the inhabitants of the place. But the enemy were on the watch and made a spirited attack upon the retreating army which they quickly surrounded and forced into an unfavourable position from which there was no escape. Despairing of safety, the general sent a herald to the Numantines to ask for a truce. They replied that they had no confidence in any of the Romans except Tiberius; if the general wanted peace, he must send *him* to them. Accordingly Tiberius was sent to the enemy's camp and partly by persuasion, partly by concession obtained peace for his countrymen and saved an army of twenty thousand men.



## EXERCISE 54.

At sunset the Median horse rode into camp with their prisoners and halted before the tent of Cyrus. After asking (*part.*) if all were safe, he at once began to question them as to the results of their expedition and listened with the greatest interest to their narrative. When they had told him all they wished to tell, he demanded if the country through which they had passed was populous or not. They replied that their ride had taken them far across the country and that it was all densely populated and abounded in sheep and oxen and corn and wine. "Two considerations, then," said he "demand our attention. We have to consider, first, the means by which we can keep control of the country we have conquered; and secondly, the means by which we can insure its inhabitants remaining in it. A populous country is a most valuable conquest; but a country destitute of population is destitute of everything that is valuable. These prisoners, therefore," he continued, "must be released. For on the one hand when the people of the country see their friends returning home in safety, they will be more willing to remain in the place and accept peace at our hands; and, again, as long as we keep control of the country, all the people in it are virtually our prisoners."

## EXERCISE 55.

The Persian of to-day is immeasurably inferior to the Persian of the time of Cyrus. If Cyrus took an oath he kept it; if he gave a pledge, he redeemed it; but the present king has violated the most sacred pledges and broken the most solemn oaths. Cyrus was considered the father of his people, but the present king is their tyrant and oppressor. In consequence of this impiety and injustice on the part

of (*gen.*) their ruler, the people at large have also become impious and unjust; for a nation will be neither better nor worse than its rulers. In the time of Cyrus they were taught from boyhood to speak the truth and practise justice; now they tell lies and practise injustice. They have also degenerated in many other respects from the character of their forefathers. They used to drink water, and that too, sparingly; now they are often drunk with wine. One meal a day (*gen.*) used to suffice; now they often sit at a feast from morning till midnight. Once they could bear with equal fortitude the heat of summer and the cold of winter; now they require hats and gloves in winter and artificial shade in summer. Once they were ardently devoted to the chase; now they hate those who love hunting as showing superior virtue. By their courage and skill in war they once reduced a great part of Asia under their dominion; but now an enemy can pass through their territories with greater ease and greater security than a friend.

#### EXERCISE 56.

And, Sir, if any member of this house is of the opinion that such a course involves trouble, labour and expense, he is not far wrong in his opinion. It certainly does. But if we reflect that disaster will inevitably overtake us unless we show ourselves ready and willing to assume the responsibilities our empire lays upon us, we shall see that a ready and willing performance of duty is, after all, the only expedient course. God knows it would be an everlasting disgrace to the country and every way unworthy of the nation's glorious past, to hand over and betray to a grasping despot these victims of aggression and wrong.

## VOCABULARY.

For numerals, see grammar; contract verbs, tho' given uncontracted, must be contracted; vb. = verb; tr. = transitive; intr. = intransitive; adv. = adverb; sb. = substantive; m. = masculine; f. = feminine; n. = neuter; g. = genitive; d. = dative; u. = accusative.

## A.

- A or an, *τις*.  
 able, *δυνατός*.  
 abound in, *μεστός εἰμι* (g.)  
 about, *περί, ἀμφί*; with numerals, *μάλιστα*.  
 above, *ὑπέρ* (g.)  
 abroad, go, *ἀποδημέω*.  
 abstain from, *ἀπέχομαι* (g.)  
 abuse, *λοιδορία*.  
 accept, *δέχομαι*.  
 accomplish, see *δο*.  
 accord, of o's own a., *αὐτός*.  
 accordance, in a. with, *πρός* (a.)  
 according to, *κατά* (a.), *πρός* (a.)  
 accordingly, *οὕτως*.  
 account, on a. of, *διὰ* (a.); of no a., *περί οὐδενός*.  
 accuracy of this statement, = this to be rightly said.  
 accuse, *αἰτιόδομαι*.  
 accustom, *ἐθίζω*.  
 acquire, *κτάδομαι*.  
 across, *διά* (g.)  
 act, *πράττω*; (sb.) *πρᾶγμα*.  
 action, *ἔργον*.  
 addition, in a. to, *πρός* (d.)  
 address, *λέγω*.  
 admire, *θαυμάζω*.  
 admission, gain, *εἰσέρχομαι*.  
 admit, *ἡγέομαι*.  
 adorn, *κοσμέω*.  
 advance, *προβαίνω*.  
 advantage, *ἀγαθόν*. To the advantage of, *πρός* (g.)  
 advantageous, *ὠφέλιμος*.  
 advice, give, *παραίνέω*.  
 Aegean, *Αἰγαῖος*.  
 affair, *πρᾶγμα*.  
 affairs here, *τὰ ἐνθάδε*.  
 affection, win, *φιλέομαι* (be loved).  
 affidavit, make, *διόμνημι*.  
 afraid, *φοβούμενος*. Am a., see *fear*.  
 after, *μετά* (a.); *ἐπί* (g.) [p. 51, (i.)], *ἐπει, ὕστερον*; after all, *ἄρα, δὴ*; a little a., *ὀλίγω ὕστερον*.  
 again, *ἀθις, πάλιν, δέ*.  
 against, *εἰς* (a.), *ἐπί* (a.), *κατά*

- (g.), *πρός* (a.)  
ago, § 22, 6.  
aid, *ώφελέω*.  
ail, *νοσέω*.  
Alexander, *Ἀλέξανδρος*.  
alive, be, *ζάω*.  
all, *πᾶς*. All those who, *πάν-  
τες ὅσοι*.  
allege, *φάσκαω*.  
ally, *σύμμαχος*.  
alone, *μόνος*.  
along, *παρά* (a.)  
already, *ἤδη*.  
also, *καί, ἄλλος*.  
although, *καίπερ*; § 35, 6.  
always, *αεί*.  
am, *εἰμί, γίγνομαι*.  
ambassadors, *πρέσβεις*.  
ambitious, *φιλότιμος*.  
among, *ἐν* (d.), *παρά* (d.)  
amusement, *παιδιά*.  
ancestor, *πρόγονος*.  
anchor, weigh, *αἴρω*.  
ancient, *παλαιός*.  
ancients, the, *οἱ πάλαι*.  
and, *καί, τε, δέ*.  
and that too, *καί ταῦτα*.  
and yet, *καίτοι*.  
anger, *ὀργή*.  
angry with, be, *ὀργίζομαι* (d.),  
*δι ὀργῆς ἔχειν* (a.)  
animal, *θηρίον*.  
announce, *ἀγγέλλω*.  
another, *ἄλλος*.  
answer, *ἀποκρίνομαι*.  
anticipation, see *hope*.  
any, anyone, *τις*.  
anything, *τι*, or = everything.  
apparition, *φάσμα, ατος*.  
appear, *φαίνομαι*.  
appoint, *τάσσω*.  
approach, *προσχωρέω*.  
ardently, use superl.  
Argos, *Ἄργος* (n.); of A.  
*Ἄργεῖος*.  
arise, *γίγνομαι*.  
arm, *ὄπλον, πῆγχυς, εως* (m.)  
army, *στράτευμα, ατος*.  
around, *ἀμφί, περί*.  
arrest, *συλλαμβάνω*.  
arrive, *ἀφικνέομαι*.  
“ before, *φθάνω* (p. 104,  
7).  
art, *τέχνη*.  
artificial, *μεμηχανημένος*.  
artist, *τεχνίτης*.  
as, *ἐπεί, ὡς, ὥσπερ, καί* (after  
*same*); *ἐν ᾧ*; *κατά* (a.) (= *according to*); as follows,  
*τοιῶδες*; as yet, *ἔτι*; as you  
enter, § 16, 11.  
as to, *περί* (g.)  
ashamed, be, *αἰσχύνομαι*.  
Asia, *Ἀσία*.  
ask for, *αἰτέω*.  
ask (question), *ἐρωτάω*.

- asleep, when a., *κοιμηθείς*.  
 assembly, *ἐκκλησία*.  
 assent, *συνανέω*.  
 assert, *φημί, φάσσω*.  
 assist, *βοηθέω* (d.)  
 associate with, *ὀμιλέω* (d.)  
 Astyages, Ἄστυάγης.  
 at, *ἐν, παρά* (d.), *ἐπί* (d.)  
   " a distance, *διὰ* (g.)  
   " full speed, *κατὰ κράτος*.  
   " hands of, *ὑπό* (g.), *πρός* (g.)  
 at, a. price of, use gen., p.  
   31, 3.  
 at once, *εὐθύς*.  
 Athenian, Ἀθηναῖος.  
 Athens, Ἀθῆναι, ᾧν; of A.,  
   Ἀθηναῖος.  
 attack, make an a., *προσπίπτω*  
   (d.), (sb.) *ἐσβολή*.  
 attempt, *πειράω*.  
 Attica, Ἀττική.  
 autochthonous, *αὐτόχθων*.  
 avoid, *φεύγω, ἴνα μή*, p. 114,  
   (2).  
 awake, *ἐγείρω*.
- B.
- Babylon, Βαβυλῶν, ᾧνος.  
 bad, *καχός*.  
 back, *πίσιν, ἄδ*.  
 banished, be, *ἐκπίπτω*.  
 bank, *τράπεζα*.  
 barbarian, *βάρβαρος*.  
 base, *καχός*.  
 bathe, *λούομαι*.  
 battle, *μάχη*.  
 be, *εἰμί, γίγνομαι, ἔχω* (with  
   adv.); be upon, *ἔπιμι* (d.)  
 beam, *δοκός* (f.)  
 bear, *φέρω*.  
 beautiful, *καλός*.  
 because, *ὅτι*.  
 because of, *διὰ* (a.), *παρά* (a.),  
   *ἔνεκα* (g.)  
 become, *γίγνομαι*.  
 bed, *λέχος, οὐς*.  
 bed-chamber, *θάλαμος*.  
 before, *πρό* (g.), *ἐπί* (g.), or  
   see *until*.  
 beg, *αἰτέω, δέομαι* (g.)  
 begin, § 24, 5.  
 beginning, be the, *ἀρχω* (g.)  
 behind, *ὀπισθεν* (g.)  
 behold, *βλέπω, ὀράω*.  
 believe, *πιστεύω, νομίζω*.  
 belong to, *εἰμί* + gen.  
 bend (of a bow), *τείνω*.  
 beneath, *ὑπό* (g.)  
 beseech, *ἵκετεύω* (by, *πρός* +  
   gen.) or use *δῆτα* (*pray*).  
 beside, *παρά*.  
 besides, *πρός* (d.)  
 besiege, *πολιορκέω*.  
 best, see *good*.  
 better, see *good*.  
 betray, *προδίδωμι*.

- between, μεταξὺ (g.)  
 beyond, ὑπέρ (a.); b. his strength, ὑπὲρ αὐτόν.  
 bezel, σφενδόνη.  
 hind, δέω.  
 bite, δάκνω.  
 blame, αἰτιόδομαι; "to blame," αἴτιος.  
 blessing, ἀγαθόν.  
 blind, τυφλός.  
 blockade, πολιορκέω.  
 bloom, ἀνθέω.  
 board, go on, ἀναβαίνω.  
 boast, ἀγχέω.  
 body, σῶμα, ατος.  
 bold, ἀνδρείος.  
 born, be, γίγνομαι.  
 both, ἄμφω, ἀμφοτέρως; both . . and, καί (τε) . . καί.  
 bow, τόξον.  
 boy, παῖς, παιδός.  
 boyhood, from, ἐκ παιδων.  
 Brasidas, Βρασίδης.  
 brave, ἀνδρείος.  
 bravely, ἀνδρείως.  
 brazen, χάλκεος.  
 break, διαρρήγνυμι (intr. in mid.), παραβαίνω (violate); break down, λύω.  
 breast-plate, θώραξ, ακος (m.)  
 bred, be, τρέφομαι.  
 brevity, τὰ βραχύτερα.  
 brick, πλίνθος (f.)
- bridge, γέφυρα.  
 bring, φέρω; b. false charges against, διαβάλλω (a.); b. in, εισάγω; b. to ruin, say ruin; b. to terms, ἄγω ἐς σύμβασιν.  
 broken, be, ξαγα.  
 bronze, χάλκεος.  
 brother, ἀδελφός.  
 build, δέμω.  
 burdensome, μοχθηρός.  
 burn, καίω.  
 but, ἀλλά, δέ.  
 buy, ὠνέομαι.  
 by, ὑπὸ (g.), κατὰ (a.) with numerals, ἐπί (g.) with pronouns p. 51 (e).
- C.
- Calamity, πάθος, ους.  
 call, καλέω; c. in, εισκαλέω; c. out, ἐκκαλέω.  
 calumnies you uttered, ἃ διεβύλλες.  
 camp, στρατόπεδον.  
 can, δύναμαι.  
 capable of commanding, ἀρχικός (g.)  
 capture, καταλαμβάνω.  
 care, take, φροντίζω; care much for, περὶ πολλοῦ ποιέομαι, p. 56, (d).  
 carelessness, ἀμέλεια.  
 carry, φέρω.

- carry away from, ἀποκομίζω;  
 carry on war with, πολεμέω  
 (d.)  
 case, in extreme cases, ἐπὶ τῶν  
 παραδόξων. In which c.,  
 § 29, 3.  
 catalogue, κατάλογος.  
 cause, αἰτίων, (vb.) παρέχω.  
 cavalry, οἱ ἵππεις.  
 cease, παύομαι.  
 Cecrops, Κέκροψ.  
 cement, βεβαιοῦς.  
 centre, μέσος.  
 certainly, it c. does, πάνυ μὲν  
 οὖν.  
 certainly not, ἤμιστά γε.  
 chain, ἄλυσος, εἰς.  
 character, τρόπος.  
 chariot, ἄμαξα.  
 chasm, χάσμα, ατος.  
 cheaply, μικροῦ.  
 child, παιδίον.  
 chimera, χίμαιρα.  
 choose, αἰρέομαι.  
 cistern, φρέαρ, ατος.  
 citadel, ἀκρόπολις.  
 citizen, πολίτης.  
 city, πόλις, εως.  
 Cleon, Κλέων, ωνος.  
 cloak, χλαῖνα.  
 coast, αἰγιαλός.  
 “ along, παραπλέω.  
 cold, ψυχρός (adj.), ψῦχος,
- ος (sb.)  
 collectively, σύμπαντες.  
 colony, ἀποικία.  
 column, στῖφος, ος.  
 come, ἔρχομαι, εἶμι, § 24, 3;  
 c. in, εἴσειμι; c. on, γίγ-  
 νομαι; c. out, ἐξέρχομαι.  
 command, κρατέω (g.)  
 commander, στρατηγός.  
 commit, see impiety.  
 common, κοινός.  
 common-sense, φρόνησις.  
 commonwealth, κοινόν.  
 company, λόχος.  
 compared with, to, παρά (a.)  
 compel, ἀναγκάζω.  
 compose history of, συγγρά-  
 φω.  
 conceal from, ἀποκρύπτω, §  
 17, 5.  
 concern, εἰμὶ πρὸς (a.)  
 concerns, as far as, p. 100, 9.  
 concerned, p. 100, 9.  
 concession, by, use συγχωρέω.  
 condemn, καταγιγνώσκω,  
 § 15, (8).  
 condition, on, ἐπί (d.); p.  
 99, 6.  
 confer, favour, kindness, εὖ  
 ποιέω (a.)  
 confess, ὁμολογέω.  
 confidence, have, πιστεύω (d.)  
 Conon, Κόνων.

- conquer, *νικάω*.  
 conquest, omit.  
 consent, *συνανέω*.  
 consequence, in c. of, *πρός*  
 (a.)  
 consider, *σκοπέω, ποιέομαι, νομίζω*.  
 consideration, omit.  
 conspicuous, be, *διαλάμπω*.  
 contest, *ἀγών, ὄνος* (m.)  
 continue, *φημί*.  
 control of, keep, *κατέχω*.  
 corn, *σίτος*.  
 correspond with, *συμφωνέω*  
 (d.)  
 council, *βουλή*.  
 counsel, *βούλευμα*; give c., *βουλεύω* (better c., *βελτίω*).  
 count as, *τίθεμαι παρά* (a.), p. 53, (3), (a).  
 countless, *ἀναρίθμητος*.  
 country, *πόλις, πατρίς, χώρα*.  
 countryman, *πολίτης*.  
 courage, *ἀνδρεία*.  
 course, omit.  
 crash, *δοῦπος*.  
 crews and all, p. 22, (4).  
 cross, *διαβαίνω, περαιόομαι*.  
 crowd, *ὄχλος*.  
 cruel, *ἀγριός, ὠμός*.  
 cruise along, *παραπλέω*.  
 cry, *βοάω*.  
 custom, *νόμος*.  
 cut off, *ἀποτέμνω*.  
 Cyrus, *Κῦρος*.  
 D.  
 Daily, *καθ' ἡμέραν*.  
 danger, *κίνδυνος*.  
 dangerous, *ἐπικίνδυνος*.  
 dare, *τολμάω*.  
 daric, *δαρεικός*.  
 Darius, *Δαρεῖος*.  
 darkness, *σκότος, οὐ*.  
 daughter, *θυγάτηρ*.  
 day, *ἡμέρα*. In my day, *ἐπ' ἡμεῶν*. In days of, *ἐπί* (g.)  
 One day, *ποτέ*. Win (gain) the day, *νικάω*.  
 day-break, at, *ἄμα ἡμέρα*.  
 dead, *νεκροί, τεθνηκότες*; dead man, *νεκρός*; be d., *τεθνηκέναι*.  
 dear, *ἡδύς, πολλοῦ*.  
 death, *θάνατος*.  
 deceive, *ἐξαπατάω*.  
 declaration, use *δηλώω* (declare).  
 declare, *φημί, δηλώω*.  
 defeat, *νικάω*, (sb.) *ἤττα*.  
 defend oneself, *ἀμύνομαι*.  
 degenerated, have d. from the character of, use *χείρων εἶμι*.  
 delay, *ἀνέχω*; without delay, *εὐθύς*.



- deliberate, *βουλεύομαι*.  
 delight, *τέρπω*; d. in, *ζῆδομαι*.  
 delighted, be (with), *ζῆδομαι*.  
 deliver, *παραδίδωμι*.  
 Delos, *Δῆλος*.  
 demand, *ἔρωτάω, πυνθάνομαι*.  
 " attention, use *ἐπι-  
 μελέομαι* (take care of).  
 Demosthenes, *Δημοσθένης*.  
 densely, *ὑπὸ πολλῶν*.  
 deny, *οὐ φημι, ἀπαρνέομαι*.  
 depart, *ἀπέρχομαι, πορεύομαι*.  
 departure, take, = depart.  
 deposit, *κατατίθημι*.  
 deprive of, *ἀποστερέω*.  
 derived, be, *γίγνομαι*.  
 descend, *καταβαίνω*.  
 descent, by, *γένος*.  
 desert, *προδίδωμι*.  
 deserve, *ἄξιός εἰμι*; deserved  
 the favour of, *ἄξιός ἦν ἀρέ-  
 σκεν* (d.)  
 desire, *ἐπιθυμία*.  
 despair of, *ἀπογερνώσκω*.  
 desperate, *ἀπονενογημένοι*.  
 despise, *καταφρονέω* (g.)  
 despondent, be, *ἀθυμέω*.  
 destined, *εἰμαρμένος*.  
 destitute, *ἔρημος* (g.)  
 destroy, *καταλύω, διαφθείρω*.  
 determine, *διανοέομαι*.  
 devoted to the chase, *φιλό-  
 θηρος*.  
 die, *ἀποθνήσκω*.  
 different, in d. places, *ἄλλο-  
 θεν*.  
 difficult, *χαλεπός*.  
 disappoint, *σφάλλω*.  
 disaster, *πάθος, τὸ ἀποτυχεῖν*.  
 disband, *διαλύω*.  
 discretion, *τὸ σωφρονεῖν*.  
 dishearten, *καταπλήσσω*.  
 dismantle, *περιαιρέω*.  
 dismay, in, use *δειδω*.  
 dismiss, *διαπέμπω*.  
 disperse, *διωθέω*.  
 disposed, be, *διάκειμαι*.  
 disruption, lead to d., use  
*ἀφίστημι* (cause to revolt).  
 distance, at a., § 19, 1, (1), (c).  
 distant, be, *ἀπέχω*.  
 distinction, *δόξα*.  
 distinguish, *χρίνω*.  
 disturb, *ταράττω, κινέω*.  
 divine, *θεῖος*.  
 do, *πράττω, ποίεω*; do  
 wrong (harm), *ἀδικέω*.  
 doctor, *ιατρός*.  
 dominion, bring under, *ὑπο-  
 στρέφομαι*.  
 door, *θύρα*.  
 down from, *κατά* (g.)  
 drachma, *δραχμή*.  
 draw off, *περιαιρέω*.  
 draw up, *τάσσω, συγγράφω*  
 (of laws).

dreadful, *δεινός*.  
 drink, *μέθη*, (vb.) *πίνω*.  
 drive out, *ἐξελαύνω*.  
 drought, *ἀρχμοί*, *ᾧν*.  
 drunk, be, *μεθύω* (with, *ἀπό*).  
 during, *κατά* (a.)  
 duty, *ἀ χρή*, *τὰ δέοντα*.

## E.

Each, *ἕκαστος*.  
 eager, *πρόθυμος*. Be e. to,  
*προθύμως* + inf.  
 ear, *οὖς*, *ὠτός* (n.)  
 earth, *γῆ*.  
 ease, with, *ῥαδίως*.  
 easily, *ῥαδίως*.  
 east, *ἔως*, *ω* (f.)  
 easy, *ῥάδιος*.  
 eat, *ἐσθίω*.  
 educate, *παιδεύω*.  
 education, *παιδεία*, *μάθησις*.  
 effect, *διαπράττω*.  
 Elateia, *Ἐλάτεια*.  
 else, *ἄλλος*.  
 emanate, *γίγνομαι*.  
 empire, *ἀρχή*.  
 enact, § 27, 1.  
 encamp, *στρατοπεδεύομαι*.  
 end, e. was near, say: now  
 about to die.  
 ended, be, *τελευτάω*, *τελέομαι*.  
 enemy, *πολέμοι*. *ων*.  
 engage, *μάχομαι* (d.)  
 enjoy, *ἀπολαύω* (g.)

enough, *οὕτως*. *ὥστε* (inf.)  
 ensue, *γίγνομαι*.  
 ensure their remaining, say:  
 how they shall remain.  
 enter, *εἰσέρχομαι*, *εἴσιμι*.  
 entrust, *κατατίθημι*.  
 envoys, see *ambassadors*.  
 envy, *φθόνος*, (vb.) *φθονέω* (d.)  
 Ephesus, *Ἐφεσος*.  
 erect, *ἵστημι*.  
 Eretria, *Ἐρετρία*.  
 err, *ἀμαρτάνω*.  
 escape, *ἀποφεύγω*; e. notice,  
*λανθάνω*; e. punishment,  
 say: that he might not be  
 punished.  
 esteem highly, *περὶ πολλοῦ*  
*ποιέομαι*.  
 eternal friendship, say: to be  
 a friend always.  
 Euboea, *Εὐβοία*.  
 evacuate, *ἐκλείπω*.  
 even, *καί*; e. if, § 35, 6; e.  
 though, *καίπερ*.  
 evening, *ἑσπέρα*.  
 everlasting disgrace, use su-  
 perl. of *αἰσχρός*.  
 every, *ἕκαστος*, *πᾶς*.  
 “ thing, *πάντα*.  
 “ way, *δῆ* (with superl.)  
 evil, *κακόν*.  
 examine, *ἐξετάζω*.  
 exceed, *κρείσσων εἶμι*.

- except, *πλὴν* (g.)  
 excess, in, *ἄγαν*.  
 excessive, *ἄγαν*.  
 exclude, *εἴργω*.  
 exert oneself, *διατείνομαι*.  
 exhort, *παραινέω* (d.)  
 exile, *φυγή, φυγάς, ἄδος*.  
 exist, *εἶμι*.  
 expectation, *ἐλπίς*.  
 expedient *συμφέρον*.  
 expedition, *ἐξοδος* (f.)  
 expense, *δαπάνη*.  
 experience, have no exp.,  
     *ἄπειρός εἶμι* (g.)  
 exquisitely, use superl.  
 extend over, *ἐπέχω*.  
 extreme, see *cuse*.  
 eye, *ὄφθαλμός*.
- F.
- Face, *πρόσωπον*.  
 fail, *ἀμαρτάνω*.  
 fall, *πίπτω*, (of rain) *γίγνομαι*.  
     “ in with, *ἐντογγάνω* (d.)  
     “ on, *προσπίπτω* (d.)  
 false, *ψευδής*.  
 falsehoods you uttered, *ἄ  
     ἔψευδου*.  
 famous, *πάνυ*.  
 far, *μακράν*.  
 fast, *ταχύ*.  
 father, *πατήρ, τρός*.  
 fault, see *find*.
- favour, see *confer*.  
 fear, *δεῖδω, φοβέομαι*.  
 feast, *δειπνέω*; at the f., use  
     vb.  
 fellow-labourer, *σύνεργος*.  
 fertile, *πλούσιος*.  
 few, *ὀλίγοι*.  
 field, *ἄγρος, μάχη*. In the  
     field, *ἐν ταῖς μάχαις*  
 fight, *μάχομαι* (with, d.)  
 find, *εὐρίσκω, καταλαμβάνω*.  
     “ fault, *ἐπιτιμῶ* (d.)  
     “ out, *ἐξευρίσκω*.  
 finger, *δάκτυλος*.  
 fire, *πῦρ, ὄς* (n.)  
 firm, *βέβαιος*.  
 first, *πρῶτον μὲν*. See p. 10, 3.  
 first, at, *πρῶτον*.  
 fish, *ἰχθύς, ὄς*.  
 fix on, *προσέχω* (d.)  
 flee, *φεύγω*. F. from, *ἀπο-  
     φεύγω*. F. for refuge, *κατ-  
     αφεύγω*.  
 fleet, *ναυτικόν, νῆες*.  
 fling away, *ἀπορρίπτω*.  
 flock, *πρόβατα, ὠν*.  
 flog, *μαστιγῶ*.  
 flourish, *ἀνθέω*.  
 flow, *ρέω*.  
 flower, *ἄνθος, ους*.  
 fly, *φεύγω*.  
 follow, *ἔπομαι* (d.) As follows  
     (following), *τοιιάδε*.

- fond of building, *φιλοικοδόμος*. free, *ελεύθερος*.  
 fool, *μωρός*. freedom, *ἐλευθερία* (*from*, *g.*)  
 fool-hardy, *τολμηρός*. freeze, *p. 71*.  
 foolish, *μωρός*. friend, *φίλος*; be *f.* with,  
 foot, *πούς, ποδός* (*m.*); hand *φίλος εἶναι* (*g.*)  
 and *f.*, *acc. pl.* friendship, *φιλία*.  
 for, *γάρ, ἕνεκα* (for the sake  
 of); *p. 31* (5), *ἐπί* (*d.*, with  
 a view to), *διὰ* (on account  
 of), *ὑπέρ* (in behalf of),  
*περί* (about); of time, *p.*  
*41, 9*.  
 for all time, *ἐς αἰεί*.  
 forbid, *ἀπαγορεύω*.  
 force, (*sb.*) use article, (*vb.*)  
*συνωθέω*.  
 forefather, *πρόγονος*.  
 foremost of all, *ἐν ταῖς πρώτοις*.  
 foresight, *πρόνοια*.  
 forget, *ἐπιλανθάνομαι*.  
 forgive, *συγγενώσκω*.  
 form, *πέπηγα*.  
 former, *ἐκεῖνος, ὁ μὲν*.  
 former times (days), of, *πρὶν,*  
*πάλαι*.  
 forsooth, *δῆθεν, δῆ*.  
 fortify, *τεγχίζω*.  
 fortitude, with equal, *ὁμοίως*.  
 fortunate, *εὐτυχής*.  
 fortune, good, *εὐτυχία*.  
 four at a time, *ἀνὰ τέτταρας*.  
 " others, with, *πέμπτος*  
*αὐτός*.
- free, *ελεύθερος*.  
 freedom, *ἐλευθερία* (*from*, *g.*)  
 freeze, *p. 71*.  
 friend, *φίλος*; be *f.* with,  
*φίλος εἶναι* (*g.*)  
 friendship, *φιλία*.  
 frighten, *φοβέω*.  
 from, *ἀπό, ἐκ* (*g.*); be *f.*,  
*ἄπειμι*.  
 front, in *f.* of, *πρό* (*g.*)  
 fugitive, *φυγάζ, ἄδος*.  
 full, at full speed, *ἀνὰ κράτος*;  
 with full stream, *πολύς*.  
 furlong, *στάδιον* (*pl., οι.*)  
 furnish, *παρέχω*.
- G.
- Gain, *κέρδος, ους*, (*vb.*) *κερ-*  
*δαίνω*.  
 gain day, see *day*.  
 garrison, *φρούριον*.  
 gate, *πύλη*.  
 gather, *συλλέγω*.  
 gathering, *σύλλογος*.  
 general, *στρατηγός*; be *g.*,  
*στρατηγέω*.  
 gentle, *πρᾶος, πραεῖα, πρᾶον*.  
 geometry, *γεωμετρία*.  
 get, *λαμβάνω*.  
 giant, *γίγας, αντος*.  
 gift, *δῶρον*.  
 give, *δίδωμι*; give advice,  
*παραινέω*.

## H.

- glad, be, *ἡδομαι*.  
 glorious past, *δόξα ὑπάρχουσα* (d.)  
 glove, *χειρίς, ἴδος* (f.)  
 go, *βαίνω, ἔρχομαι, εἶμι*; g. away, *ἀποβαίνω*; g. on, *γίγνομαι*; g. on board, see *board*; g. out, *ἐξέρχομαι*; g. up, *ἀναβαίνω*.  
 god, *θεός*. God knows, *νῆ Δία*.  
 gold, *χρυσός*; (adj.) *χρύσεος*.  
 gone, have, *οἴχομαι*.  
 good, *ἀγαθός* (at, inf.)  
 Gorgias, *Γοργίας*.  
 government, *οἱ ἐπὶ πραγμάτων*  
 governor, *ἀρμοστής*.  
 Granicus, *Γράνικος*.  
 grant, *δίδωμι*; or use § 36.  
 grasping despot, say: to one grasping (*πλεονεκτήω*) and wronging (*ἀδικέω*).  
 great, *μέγας*.  
 greatly, *μεγάλως*.  
 Greece, *Ἑλλάς, ἄδος* (f.)  
 Greek, *Ἕλλην, ἦνος*.  
 grey, *πολιός*.  
 ground, *χωρίον*. On g. that, § 40, 4.  
 guard against, *φυλάττομαι*.  
 guess, make a g., *εικάζω*.  
 guilty, be found g. of, *ἀλίσκομαι* (g.)  
 gulf, *κόλπος*.  
 Gyges, *Γύγης, ου*.  
 Hair, *θρίξ, τριχός* (f.)  
 half, *ἡμισυς, εια, υ*.  
 halt, *καθίσταμαι*.  
 Halys, *Ἁλυσ*.  
 hand, *χεῖρ, χειρός* (f.) At the hands of *ὑπό, πρὸς* (g.)  
 On the one h., *μέν*.  
 hand over, *προδίδωμι, προίημι*.  
 handsome, *καλός*.  
 hang, *κρεμάννυμι*.  
 happen, *συμβαίνω, τυγχάνω*.  
 happiness, *εὐδαιμονία*.  
 happy, *εὐδαίμων*.  
 harbour, *λιμὴν, ἔνος* (m.)  
 hard, *χαλεπός*.  
 hard-hearted, *σχετλιός*.  
 hardly (one). See p. 27, (c).  
 harm, see *δο*.  
 hat, *πέτασος*.  
 hate, *μισέω*.  
 hatred, *ἐχθρα, μῖσος*.  
 have, *έχω, φέρω* (get).  
 he, *ἐκεῖνος, οὗτος*.  
 head, *κεφαλή*.  
 hear, *ἀκούω*.  
 heat, *καῦμα, ατος*.  
 height, to a great, *ἐπὶ μέγα*.  
 Hellas, *Ἑλλάς, ἄδος*.  
 help, *βοηθέω* (d.)  
 her, § 9, 6.  
 herald, *κῆρυξ, υκος*.  
 here, *ἐνθάδε*. Be h., *πάρεμι*.  
 Herodotus, *Ἡρόδοτος*.

- herself, *αὐτή*.  
 hide, *δορά*, (vb.) *ἀποκρύπτω*.  
 high, *ὕψηλός*.  
 highly, *περὶ πολλοῦ*.  
 hill, *ἄκρον*, *ὄρος*, *οὐς*.  
 himself, *αὐτός*.  
 his, § 9, 6.  
 history, *συγγραφή*.  
 hold, *ἔχω*, *ὑπέχω*, *νομίζω* (= believe); h. worthy, *ἀξιώω*; h. oneself in readiness, *παρασκευάζομαι*.  
 home, *οἶκος*, *ἐπ' οἴκου* (adv)  
 Homer, *Ὁμηρος*.  
 honest, *χρηστός*.  
 honesty, *χρηστότης*.  
 honour, *τιμάω*, (sb.) *τιμῆ*.  
 honourable, *καλός*.  
 hope, *ἐλπὶς*, *ἰδος* (f.), *ἐλπίζω* (have h.)  
 hoplite, *ὀπλίτης*.  
 horse, *ἵππος*, *ἵππεϊς*.  
 horseman, *ἵππεύς*.  
 hour of departure, &c., say : you shall now go away to the gods.  
 house, *οἰκία*, *δόμος*; at my house, *παρ' ἐμοῦ*.  
 how, *πῶς*, *ὥς* (with adjs.); how many, *πόσοι*.  
 huge, *μέγας τίς*.  
 human, *ἀνθρώπινος*, *ἀνθρώπων*.  
 hunger, *λιμός*.  
 hunting, *θήρα*; love hunting, *φιλόθηρός εἶμι*.  
 hurt, *βλάπτω*.
- I.
- I, *ἐγώ*.  
 ice, *κρύσταλλος*.  
 identity of interest, *τὸ ταῦτά συμφέρειν*.  
 idle, *ἀργός*.  
 idleness, in, *ἀργός*.  
 if, *εἰ*. If ever, *ἐάν* (§ 28, 3).  
 ignorance, *ἀμαθία*.  
 ignorant, *ἀμαθής*.  
 ill, *κακῶς*.  
 ill, be, *νοσέω*.  
 imagine, *ὕπολαμβάνω*.  
 immeasurably, *πολύ*.  
 immediately, *εὐθύς*.  
 impiety, *ἀσέβεια*; commit i, *ἀσεβέω*.  
 impious, *ἀσεβής*.  
 impose, *ἐπιτίθημι*.  
 impossible, *ἀδύνατος*.  
 in, *ἐν* (d.)  
 incentive, *ἀνάγκη*.  
 incur danger, *κινδυνεύω*.  
 indignant, be, *ἀγανακτέω* (that, § 31).  
 individually, *καθ' ἑνα*.  
 inevitably, use *ἀνάγκη ἐστί*.  
 infatuated, *μωρός*.  
 inferior, *χείρων*.  
 inhabit, *οἰκέω*.

inhabitant, *πολίτης, ὁ οἰκῶν.* judgment, *γνώμη*; in my j.,  
 injure, *ἀδικέω, βλάπτω.* p. 38, 11.  
 injury, for the, *ἐπὶ κακῶ.* just, *δίκαιος; βραχὺ τι.*  
 injustice, *ἀδικία*; practise i., justice, *δίκη, δικαιοσύνη.*

*ἀδικέω.*

injustice, suffer, *κακῶς πάσχω.*

inroad, *ἐσβολή.* Make an i.,  
*ἐσβάλλω.*

insolence, *ὑβρις, εως (f.)*

insolent, *ὑβριστικός.*

instantly, *εὐθύς.*

instead of, *ἀντί (g.)*

instrumentality, thro, *διὰ (g.)*

intend, *διανοέομαι*; § 41, 3.

interest, *τόκοι, ων*; with great-  
 est i., *ἤδιστα*

interpreter, *ἐρμηνεύς, ἕως.*

intervening, *μεταξὺ.*

into, *εἰς (a.)*

invade, *ἐσβάλλω.*

invasion, *ἐσβολή.*

invisible, *ἀφανής.*

invite, *καλέω.*

involve, p. 35, (10).

Ionia, *Ἰωνία.*

island, *νησος (f.)*

it, § 9, 3, (2).

itself, by, *αὐτός.*

### J.

Jealous, *φθονερός.*

journey, *πορεία.*

judge, *κριτής, (vb.) κρίνω.*

### K.

Keep, *φυλάττω, ἐμμένω (d.);*  
 keep silent, *σιγάω.*

kill, *ἀποκτείνω.*

killed, be, *ἀποθνήσκω.*

kind, of the, see *such.*

king, *βασιλεύς.*

know, *οἶδα, ἐπίσταμαι, γιγ-  
 νώσκω.*

knowledge, *ἐπιστήμη.*

### L.

Labour, *πόνος, πραγματεία;*  
 (vb.) *πονέω.*

lake, *λίμνη.*

lamb, *ἀμνός, gen. ἀρνός.* (See  
 Dict.)

land, *γῆ, χώρα, πόλις.* By l.,  
*κατὰ γῆν.*

language, *γλῶττα.*

large, *μέγας*; large number,  
 say: many.

last, *μένω.*

last, at, *τέλος.*

latter, *οὗτος, ὁ δέ.*

Laurium, *Λαύρειον.*

lavish, *μέγας.*

law, *νόμος.*

- lay, *τίθημι*.  
 lay aside, *κατατίθειμαι*.  
 lay violent hands on, *χράομαι βιαίως* (d.)  
 lead, *ἄγω*; l. away, *ἀπάγω*; l. back, *ἐπανάγω*.  
 leader, *ἡγεμών, ὄνος*.  
 leap down, *καταπηδάω*.  
 learn, *μανθάνω*.  
 least, at, *γέ*.  
 leave, *λείπω*.  
 Lesbos, *οἱ Λέσβιοι*.  
 less, *μείων*.  
 let go, *ἀφίημι*.  
 letter, *ἐπιστολή*.  
 liar, *ψεύστης, ου*.  
 liberty, *ἐλευθερία*.  
 lie, *κεῖμαι*. Tell a lie, *ψεύδομαι*.  
 life, *βίος*; l. of ease, *ῥαστώνη*; of his l., say "living."  
 light, *φῶς, τός* (n.), (vb.) *ἀνάπτω*.  
 like, *δμοῖος, πρὸς* (g.); § 33, 1; (vb.) *ἡδέως* + opt. with *ἄν*.  
 likely, *εἰκός*.  
 lion, *λέων, οντος*.  
 listen to, *ἀκούω, ἀκροάομαι* (g.)  
 little, *ὀλίγος*, (adv.) *ὀλίγον, ὀλίγω* (with compar.)  
 live, *βιάω, ζάω, διάγω*; l. on, *ἐνοικέω*.  
 load, *ἄχθος, ους*.  
 long, *πολύς*; l. after, *πολὺ*
- ὑστερον*; l. ago, *πάλαι*; as l. as, *ἕως* (p. 89, †).  
 longer, no, *οὐκέτι, μήκέτι* (§36, †), adv. *πολὺν χρόνον*.  
 look at, *ἐπιβλέπω*.  
 loosening, use *χαλαρός* (loose) predicatively.  
 lose, *ἀπόλλυμι*.  
 loss, be at a, *ἀπορέω*.  
 lot, the common, use *κοινὸν πᾶσιν*.  
 loud, *μέγας*.  
 love, *φιλέω*.  
 lower, *υφίημι*.  
 loyal, *πιστός*.  
 Lydian, *Λυδός*.
- M.
- Mad, be, *μαίνομαι*.  
 magistrates, *τὰ τέλη*.  
 maiden, *κόρη*.  
 maintain, *τρέφομαι*.  
 make, *ποιέω* (§ 27, 2); m. use of, *χράομαι* (d.); m. good use of, *εἶ χράομαι*.  
 man, *ἀνὴρ, δρός, ἄνθρωπος, στρατιώτης, τις* (= anyone).  
 manage, *πράττω*.  
 mankind, *οἱ ἄνθρωποι*.  
 many, *πολλοί*; m. times, *πολλάπλοιοι*.  
 Marathon, at, *Μαραθῶνι*.  
 march, *ὁδός* (f.), (vb.) *στρατ-*



- πάλαι ; as  
 †).  
 ηκέτι (§36,  
 ὄνον.  
 ὄος (loose)  
 ω.  
 use κοινὸν  
 ; m. use  
 m. good  
 θρωπος,  
 anyone).  
 ι.  
 nes, πολ-  
 ὶων.  
 ) στρατ-
- εὔω, εἰσελαύνω ; m. across,  
 ὑπερβάλλω.  
 mark, χαρακτήρ ; § 15, (10).  
 Massagetæ, Μασσαγεταί.  
 master, δεσπότης.  
 matter, see *thing*.  
 matter of, § 15, (10).  
 may, ἔξεστι ; m. say, τις ;  
 § 25, 2.  
 maxim, the, τό.  
 meal, δεῖπνον.  
 mean, εἰμί.  
 means, use ὅπως (how). By  
 means of, διὰ (g.)  
 measure, μετρέω.  
 Median, τῶν Μήδων.  
 Medon, Μέδων.  
 meet, ἐντυγχάνω (d.)  
 member of this house, τις.  
 mention, λέγω (a.)  
 messenger, ἄγγελος.  
 middle, μέσος (§ 6, 1.)  
 midnight, μέση νύξ.  
 midst, see *middle*.  
 mildness, use πράως.  
 Miletus, Μίλητος.  
 mind, φρόνη, ἐνός, γνώμη.  
 misdeeds, τὰ πεπραγμένα.  
 misfortune, τὸ ἀποτυχεῖν.  
 mistake, make, ἁμαρτάνω.  
 momentary, παραυτίκα.  
 money, χρήματα, ἀργύριον.  
 month, μήν, μηνός (m.)
- monument, μνημα, ατος.  
 more, πλέον, μᾶλλον : one m.,  
 ἔτι εἷς ; be no m., οὐκέτι  
 εἶναι.  
 morning, from, ἐκ τοῦ πρωί.  
 mortal, θνητός.  
 most, μάλιστα.  
 most people (men), οἱ πολλοὶ  
 τῶν ἀνθρώπων.  
 mother, μήτηρ, τρός.  
 mount, ἐπιβαίνω, (sb.) ὄρος,  
 ους.  
 mountain, ὄρος, ους.  
 move away, ἀποκινέω.  
 much, πολύς, (adv.) πολλά or  
 πολλῶ (with compar.); very  
 m., πλεῖστα.  
 mule, ἡμίονος.  
 multitude, οἱ πολλοί.  
 must, δεῖ.  
 my, ἐμός.  
 myriad, μυριάς, ἄδος (f.)  
 Mysia, Μυσία.
- N.
- Name, ὄνομα, (vb.) καλέω.  
 narrative, use διηγήομαι (nar-  
 rate).  
 narrow, στενός.  
 nation, ἔθνος, πόλις, λεώς.  
 native country, πατρίς.  
 naturally, εἰκότως.  
 nature, φύσις, εως (f.) What

- its nature was, use *ποῖος*.  
 Naupactus, *Ναύπακτος*.  
 near, *περί* (a.), *σχεδόν*.  
 necessity, *ἀνάγκη*.  
 need, *δέομαι*, *δεῖ*. In n. of,  
*ἐνδεής*.  
 neglect, use *ἔδω* (leave alone).  
 neighbour, *γείτων*, *ονος*.  
 neither . . nor, *οὔτε . . οὔτε*.  
 never, *οὔποτε*.  
 new, *καινός*.  
 next, *ὑστεραίῳς*.  
 night, *νύξ*, *νοκτός* (f.); by n.,  
*νοκτός*; one n., *πῆξ*.  
 night-fall, at, *πὸ νύκτα*.  
 nightingale, *ἀηθών*, *όνος* (f.)  
 Nikias, *Νικίας*.  
 noblest, see *prizes*.  
 nobody, *οὐδείς*.  
 no, no man, see *no one*.  
 no more, be, *οὐκέτι εἰμί*.  
 no one, none, *οὐδείς*, *μηδείς*  
 p. 114, (6.)  
 not, § 46; not even, *οὐδέ*;  
 not only, *οὐ μόνον*.  
 nothing, *οὐθέν*, *μηθέν*  
 nothing to do, p. 38, 11.  
 notice, see *escape*  
*γων*, *νῦν*.  
 Numanantia, *Νουμαντία*.  
 Numantines, *Νουμαντιῶνοι*.  
 number, *ἀριθμός*; smaller n.,  
*ἐλάσσονες*; greater (larger)  
 n., *πλείονες*.  
 numerous, *πολύς*.  
 O.  
 O! that, § 36.  
 Oath, *ὄρκος*; take an o.,  
*ὄμνυμι*; break an o., *παρ-  
 αβαίνω*; keep an o.,  
*ἐμμένω* (d.)  
 obey, *παίθομαι* (d.)  
 object, use relative.  
 obscure, *ἐπισκοπέω* (d.)  
 observe, *νομίζω*.  
 obtain, *τυγχάνω*, *λαμβάνω*,  
*παρωτεύομαι*.  
 occupy, *οἰκέω*, *καταλαμβάνω*.  
 off, *κατά* (a.)  
 offer sacrifice, *θύω*.  
 " prayer, *εὔχομαι*.  
 office, *ἀρχή*.  
 often, *πολλάκις*.  
 old, *παλαιός*, *πρέσβυς*, *ἀρχαῖος*  
 old age, *γῆρας*, *ως* (n.)  
 old man, *γέρων*, *οντος*.  
 Olympiad, *Ὀλυμπιάς*, *άδος* (f.)  
 Olympus, *Ὀλυμπος*.  
 Olynthian, *Ὀλύνθιος*.  
 on, *ἐπί* (g.), *ἐν* (d.); of time,  
 § 22, 3.  
 on his own account, *δι'  
 ἑαυτόν*.  
 on our side, *μεθ' ἡμῶν*.  
 once, *ποτέ*, *πρόσθεν*.

- once, at, εὐθύς.  
 one, τις.  
 one another, ἀλλήλων.  
 one . . another, ἄλλος . ἄλλος.  
 one and only, μόνος δῆ.  
 one man . . another, ἄλλος . . ἄλλος.  
 oneself, ἑαυτόν.  
 open, stand, ἀνέψα.  
 openly, φανερώς.  
 opinion, γνώμη; he of ο., δοκεῖ (d.)  
 opportunity, καιρός.  
 opposite party, οἱ ἕτεροι.  
 oppressor, use πλεονεκτέω.  
 or, ἢ.  
 or indeed; οὐδέ.  
 oracle, λόγιον.  
 orator, ῥήτωρ  
 ordain, τάσσω.  
 order, κελεύω; without order, ἀτάκτως; send round orders, περιαγγέλλω. In ο., that (to), ἵνα (§ 29)  
 other, ἄλλος; ὁ δέ.  
 ought, χροῖ, δεῖ. See § 42.  
 our, ἡμέτερος; ourselves, ἡμεῖς αὐτοί.  
 out, ἐκ, ἀπό (g.); out of, ἐκ (g.)  
 out-stretched, use ἐκτείνω.  
 over, ἐπί (a.), κατά (a.); over and over, πολλάκις; o. against, ἐπί (g.)  
 overawe, καταπλήττω.  
 overtake, γίγνομαι (d.)  
 own, § 9, 7.  
 ox, βούς, βοός.  
 P.  
 Pain, λυπέω.  
 painless, ἄλυπος.  
 palace, βασιλείον.  
 palm, τὸ εἶσω.  
 parent, γονεύς, ἑως.  
 part, μέρος, οὐς; it is the p., § 15, (10). The larger p., οἱ πλείονες; for the most p., p. 41, 8.  
 partly . . partly, τὸ μὲν . . τὸ δέ.  
 pass through, διαβαίνω.  
 passion, πάθος, οὐς, ὀργή.  
 patriot, δημοτικός.  
 pay, μισθός, (vb.) ἀποδίδωμι.  
 peace, εἰρήνη; be at p., εἰρήνην ἄρω [with, πρὸς (a.)]  
 Pegasus, Πήγασος.  
 Pelion, Πήλιον.  
 penalty, ζημία.  
 penny, ὀβολός.  
 people, δῆμος, ἄνθρωποι.  
 people at large, λεώς.  
 people say, use λέγομαι (personally).  
 perceive, αἰσθάνομαι.  
 perception, τὸ νοεῖν.  
 perform, ποιέω (every act, πάντα).  
 performance, use inf. of ποιέω.

- perhaps, ἴσως.  
 Pergamos, Πέργαμος.  
 Pericles, Περικλῆς, έως.  
 perish, ἀπόλλυμαι.  
 Persian, Περσίς, ίδος 'f.), οί Πέρσαι.  
 Persian, Πέρσης.  
 person, τις, αὐτόν, or omit.  
 persuade, πείθω.  
 persuasion, by, πείσας.  
 Philip, Φίλιππος.  
 philosopher, φιλόσοφος.  
 philosophy, φιλοσοφία.  
 piety, εὐσεβεία.  
 pile, σωρός, (vb.) τίθεμαι.  
 pine away, τήχομαι.  
 pious, εὐσεβής.  
 piously, εὐσεβῶς.  
 pitch, such a p., ἐς τοῦτο.  
 " on, καταλαμβάνω.  
 pity, οἰκτείρω.  
 place, τόπος, χωρίον, (vb.) τίθημι; p on (upon), ἐπιτίθημι.  
 plague, νόσος (f.)  
 plain, πεδίον.  
 plan, use demonstr.  
 Plato, Πλάτων, ωνος.  
 pleasant, ἡδύς, εἶα, ὅ.  
 pleasure, ἡδονή; with p., ἡδέως. = *hede*  
 pledge, δεξιά; redeem a p., βεβαιῶ; violate a p., παραβαίνω.  
 plume oneself, ἀγάλλομαι [on, (d.) or ἐπί (d.)]  
 plunder, δρπαγή, (vb.) ληΐζομαι.  
 Plutarch, Πλούταρχος.  
 poet, ποιητής.  
 poison, φάρμακον.  
 policy, omit.  
 political measures, πεπολιτευμένα.  
 poor, πένης, ητος.  
 populate, οἰκέω (inhabit).  
 population, use οἰκέω.  
 populous, use οἰκέω.  
 position, τόπος.  
 possess, pf. of κτάομαι.  
 possession, κτῆμα, ατος; take p. of, κατέχω.  
 possible, δυνατός, § 23, 8.  
 pour, χέω.  
 power, δύναμις; in one's p., say: of one, § 15, (10); be in one's p., p. 102, 6.  
 powerful, δυνατός.  
 practice, for, μελέτης ἕνεκα.  
 practise, ἀσκέομαι.  
 " injustice, ἀδικέω.  
 " justice, δικαιοπραγέω.  
 praise, ἔπαινος, ἐπαινέω.  
 praise-worthy, ἐπαινετός.  
 pray, δῆτα; p. 38, 10.  
 precautions, say: these things

precious, *τίμιος*.  
 prefer, *αίρέομαι, προτιμάω*.  
 preference, in p. to, *ἀντί* (g.)  
 preparation, *παρασκευή*;  
   make p. = prepare.  
 prepare, *παρασκευάζομαι*.  
 present, *ἔδω*; be p., *πάρειμι*  
   (at, *εἰς*); on the p. occasion,  
   *ἐπὶ τοῦ παρόντος*.  
 prevail, *ἐπικρατέω, νικάω*.  
 prevent, *κωλύω*.  
 price, at p., § 14, 3.  
 pride oneself, see plume.  
 prisoner, *αἰχμάλωτος* (with,  
   p. 105, 10).  
 prizes, noblest, say: greatest  
   things.  
 proceed, use *ἤδη* (now).  
 prodigy, *σημεῖον*.  
 profitable, *σύμφερος*.  
 promise, or make p., *ὑπισχ-*  
   *νέομαι*.  
 promontory, *ἀκρον*.  
 proof, § 15, (10).  
 property, *κτήματα*, or use art.  
 prosecute, *διώκω, γράφομαι*  
   (*for* = gen.)  
 prosper, *εὐτυχέω*.  
 prosperity, *εὐτυχία*.  
 provide, *πορίζομαι*.  
 provisions, *ἐπιτήδεια, ὠν*.  
 punish, *κολάζω*.  
 punished, be, *δίχην δίδωμι*

pursue, *διώκω*.  
 pursuer, *ὁ διώκων*.  
 push on, *ἐπείρομαι*.  
 put on, *ἐνδύω* (another),  
   *ἐνδύνω* (oneself); p. up,  
   *κατάγομαι*; p. to death (the  
   sword), *ἀποκτείνω*; be p.  
   to death, *ἀποθνήσκω*.  
 put (question), *ἐρωτάω*.

## Q.

Quarter, give, *ζωγρέω*.  
 queen, *βασιλεία*.  
 question (vb) *ἐρωτάω*; every  
   q., *πάντα*.  
 quickest way, by the, *τὴν*  
   *ταχίστην*.  
 quickly, *ταχύ*.  
 quiet, remain, *ἡσυχίαν ἄγω*.

## R.

Race, *γένος, οὖς*.  
 rain, *ὕετος*.  
 raise, *αἴρω, συλλέγω* (of ships);  
   r. a siege, *ἀπανίσταμαι*.  
 rampart, *τειχος, οὖς*.  
 rare, *σπάνιος*.  
 ravage, *τέμνω, δηϊόω*.  
 reach, *ἀφικνέομαι ἐς* (a.)  
 ready and willing, *ἐκόν, ὄντος*.  
 really, *ἄρα, τῷ ὄντι*.  
 re-ascend, *ἀνέρχομαι*.  
 reason, *λόγος*.

- receive, δέχομαι; r. a favour, εὖ ποίεομαι.  
 reconcile, καταλλάττω.  
 recover, ἀναλαμβάνω.  
 reduce, ὑποστρέφομαι.  
 reduction, use ὑποστρέφομαι (reduce).  
 refer, ἐπανεύρομαι [to, εἰς (a.)].  
 refit, ἐπισκευάζω.  
 reflect, λογίζομαι.  
 refrain from, use μῆ.  
 refuge, καταφυγή; flee for r., καταφεύγω.  
 refuse, οὐ φημι, οὐ βούλομαι, ἀρνέομαι.  
 regard, with r. to, πρὸς (a.)  
 region, χώρα.  
 rejoice, ἠδομαι (d.)  
 release, ἀφίημι.  
 remain, r. in force, μένω.  
 remark, the, τό.  
 reinedy, φάρμακον.  
 remember, μέμνημαι.  
 remind, μμνήσκω.  
 remove, ἀποκομίζω.  
 repair, ἔρογομαι.  
 reply, ἀποκρίνομαι.  
 report, ἀγγέλλω.  
 request, omit.  
 require, see need.  
 rescue, σώζω.  
 resist, ἀντέχω (d.)
- resolve, δοκεῖ (d.)  
 respect, in many other r., ἄλλα πολλά; win r., τιμάομαι; with r. to, ἐς.  
 responsibilities, assume, &c., ποιεῖν ἢ χρῆ ποιεῖν ἐν πόλει ἀρχούση.  
 rest, ἀνάπαυσις, ἀνάπαυλα (f.), ἀναπαύω (vb.)  
 rest, the, ὁ ἄλλος.  
 restore, κατάργω, ἀποδίδωμι.  
 result, use πράττω; according to r., πρὸς τὸ ἐκβάν.  
 retreat, ἀναχώρησις, εως, (vb.) ἀναχωρέω.  
 return (home), κάτειμι.  
 revelry, κῶμος.  
 revolt, after the, say: they had revolted (ἀφίστημι).  
 revolve, διανόεομαι.  
 reward, δῶρον.  
 rhinoceros, ρινόκερω.  
 rich, πλούσιος.  
 ride, ἐλαύνω. Their ride had taken, &c., say: they had ridden even far.  
 ridge, λόφος.  
 right, p. 100, 8; on the r., ἐν δεξιᾷ.  
 rightly, ὀρθῶς.  
 ring, δακτύλιος.  
 rise, χωρέω.  
 river, ποταμός.

- road, ὁδός (f.)  
 rob, ἀποστερέω, σιλάω.  
 Roman, τῶν Ῥωμαίων.  
 rose, ῥόδον.  
 rough, βίαιος.  
 royal, omit.  
 ruin, διαφθείρω.  
 rule, ἄρχω, (sb.) ἀρχή. Of  
   his r., say : ruling.  
 ruler, ἄρχων.  
 rumour, φήμη.  
 run, τρέχω.  
 run away (from), ἀποδιδ-  
   ράσκω.
- S.
- Sacred, μέγας.  
 sacrifice, ἱερά, ᾶν, (vb.) θύω.  
 safe, ἀσφαλής.  
 safety, ἀσφάλεια. In s., say :  
   safe.  
 sage, σοφός.  
 sail, πλέω ; s. away, ἀποπλέω ;  
   s. out, ἐκπλέω.  
 sake, for s. of, ἔνεκα.  
 salute, προσκυνέω.  
 same, ὁ αὐτός.  
 Samos, Σάμος.  
 satisfy, χορέννουμι.  
 save, σώζω.  
 say, λέγω, φημί. Might s.,  
   p. 27, (e).  
 scatter, σπείρω, σκεδάννουμι.
- school, οἱ ἀμφί (a.)  
 scoff at, σκώπτω.  
 sea, θάλαττα. By s., κατὰ  
   θάλατταν.  
 sea-fight, ναυμαχία.  
 search, in s. of, ἐπί (a.)  
 second, on the s. day, δευτερ-  
   αῖος.  
 secondly, ἔπειτα, δέ.  
 security, with greater s.,  
   ἀσφαλέστερον.  
 sedition, στάσις, εως (f.)  
 see, ὁράω, βλέπω.  
 seek, ζητέω.  
 seem, φαίνομαι ; it seems,  
   δοκέω (personally, § 39, 8).  
 seize, λαμβάνω.  
 self, αὐτός.  
 sell, πωλέω.  
 send, πέμπω.  
   “ for, μεταπέμπομι.  
 sensation, τὸ αἰσθάνεσθαι.  
 servant, δοῦλος.  
 serve, ὑπηρετέω (d.)  
 service, ὑπηρεσία.  
 set (of the sun), δύομαι ; set  
   down, κατατίθημι ; set one's  
   heart on, ἐπιθυμέω (g.) ; s.  
   over, ἐπιτίθημι (d.)  
 set out, πορεύομαι.  
 severe, βαρύς, εἶα, ὅ.  
 shade, σκιά.  
 shame, αἰσχύνη.

- shameful, *αἰσχρός*; s. death, *αἰσχροῶς*.
- sheep, *οἶς*, *οἶος*.
- shepherd, *ποιμήν*, *ένος*.
- ship, *ναῦς*, *νεώς* (f.)
- shoe, *ὑπόδημα*, *ατος*.
- shoot, *τοξεύω*.
- short, *βραχύς*, *εἶα*, *ύ*.
- should, see *ought*.
- shout, *βοάω*.
- show oneself, *φαίνομαι*.
- shower kindness upon, *εὖ ποιεῖν*.
- side, *πλευρά*, *ἄς*; on the s. of, p. 49, 3, (1).
- sign, *σημεῖον*.
- signify, *διαφέρω*.
- silence, *τὸ σιγᾶν*.
- silent, see *keep*.
- silver, *ἄργυρος*.
- simple, *ἀπλός*.
- simplicity, *ἀπλότης*, *ητος* (f.)
- sin, *ἁμαρτάνω*.
- sing, *ᾄδω*.
- sink, *καταδύνω*.
- sir, use *ὦ ἄνδρες Ἀθηναῖοι*; my g. s., *ὦ βέλτιστε*.
- sit, (s. down), *κάθημι*.
- skilful, *δεινός*.
- skill, *ἐμπειρία*.
- sky, *οὐρανός*.
- slave, *δοῦλος*.
- sleep, *ὑπνος*, (vb.) *καθεύδω*.
- small, *μικρός*.
- snail, *κοχλίας*, *ου*.
- so, *οὕτως*, *ὥστε*.
- “ many, *ποσούτοι*.
- “ much, *ποσούτον*.
- Socrates, *Σωκράτης*, *ους*.
- soft, *μαλακός*.
- soldier, *στρατιώτης*.
- solemn, *μέγας*.
- Solon, *Σόλων*, *ωνος*.
- some, *τις*, (pl.) *οἱ μὲν* (p. 10, 3).
- some body, some one, *τις*.
- something, *τι*.
- sometimes, § 32, 7.
- son, *υἱός*.
- soon, *ταχέως*.
- sooth-sayer, *μάντις*, *εως*.
- Sophocles, *Σοφοκλής*, *έους*.
- so row, *λύπη*, *ἄλγος*, *κακόν*.
- soul, *ψυχή*.
- source, *πηγή*.
- south, *μεσημβρία*.
- sovereignty, *ἀρχή*.
- spared, be, use *τὸ μὴ ἀποθανεῖν*
- sparingly, *μετρίως*.
- Sparta, *Λακεδαιμων*, *ονος* (f.)
- Spartan, *Λακεδαιμόνιος*, *Σπαρτιάτης*.
- speak, *λέγω*, *εἶπον*; s. ill of, *κατηγορέω*; s. truth, *ἀληθεύω*.
- specified, *ρητός*.
- spectator, *θεατής*.



- speech, τὸ λαλεῖν.  
 speed, at full s., ἀνὰ κράτος.  
 speedily, ταχύ.  
 spend, διατριβῶ (of time).  
 spider's web, ἀράχμιον.  
 spirited, use προθύμως.  
 spoil, λεία.  
 spring, ξαρ, ἦρος (n.)  
 stag, ἔλαφος.  
 stand, ἵσταμαι, ἕστηκα (aor. ἕστην); s. by, use παρίστημι (d.); s. open, § 26, 2  
 state (country), πόλις; in this state, ἐν τούτῳ.  
 statue, ἀνδριάς, ἀντος (m.)  
 stead, in, ὑπέρ (g.)  
 steal, κλέπτω.  
 still, ἔτι, ὁμως.  
 stomach, γαστήρ, τρός (f.)  
 stone, λίθος.  
 storm, χειμών, ὦνος (m.)  
 straits, in what, ἐν οἴοις.  
 stranger, ξένος.  
 straw, θρίξ, τριχός (f.)  
 street, ὁδός (f.), ἀγυιά.  
 strength, δύναμις, σθένος, ους.  
 strike, τύπτω.  
 strong, ἰσχυρός, δυνατός.  
 struck, use θαυμάζω (wonder)  
 struggle, ἀγωνίζομαι  
 Strymon, Στρυμών, ὄνος (m.)  
 subject, ὑπήκοος, ἀρχόμενος.  
 succeed, κατορθόω.  
 success, τὸ εὖ πράττειν.  
 such, such a one, τοιοῦτος.  
 such things as this, τοιαῦτα.  
 suffer, πάσχω.  
 " punishment, δίκην δίδωμι.  
 " wrong, ἄδικα πάσχω.  
 suffice, = be sufficient.  
 sufficient, ἱκανός.  
 summer, θέρος, ους.  
 sun, ἥλιος.  
 Sunium, Σούνιον.  
 sunset, ἡλίου δυσμαί, or use gen. absolute.  
 superior, ἀμείνων; showing superior virtue, say: being better.  
 suppose, I, ἀίπου.  
 surely not, μῶν.  
 surprised, be, θαυμάζω.  
 surrender, παραδίδωμι (tr.), ἐνδίδωμι.  
 surround, κυκλόω.  
 suspect, ὑποπτεύω  
 sweet, ἡδύς, εἶα, ὕ.  
 sword, ξίφος, ους.
- T.
- Table, τράπεζα.  
 take, λαμβάνω, καταλαμβάνω  
 " counsel, βουλεύομαι.  
 " from, ἀφαιρέω.  
 talent, τάλαντον.

- tall, μέγας.  
 task, ξργον.  
 teach, διδάσχω.  
 teacher, διδάσκαλος.  
 tear, δάκρυον.  
 tell, λέγω.  
 temple, ναός.  
 tent, σκηνή.  
 terms, bring to t., see *bring* ;  
   on such t., ἐπὶ τοιούτοις.  
 terrible, δεινός.  
 terrify, φοβέω.  
 territory, χώρα.  
 than, ἤ.  
 thank, I t. you, χάρις ὑμῖν  
   (ἔστι).  
 that, *δτι, ὡστε*; (pron.) ἐκεῖνος;  
   ἔνα; § 31. And that  
   too, καὶ ταῦτα.  
 the, ὁ, ἡ, τό.  
 Theban, Θηβαῖος.  
 Thebes, Θῆβαι, ἄν.  
 theft, κλοπή.  
 their, § 9, 6, 7.  
 them, § 9, 3 (2).  
 then, οὖν, τότε, ἔπειτα.  
 there, ἐκεῖ.  
 therefore, οὖν, ἄρα, τοίνυν.  
 thereupon, ἔπειτα.  
 thick, δασύς, εἶα, ὕ.  
 thing, πρᾶγμα.  
 think, οἶμαι, νομίζω.  
 thirst, δίψα.
- this, οὗτος.  
 those who, § 3, 1.  
 though, even though, καίπερ,  
   § 35, 6.  
 Thracian, Θραῖς, ἀκός.  
 throne, ἀρχή.  
 through, διὰ (g.)  
 throw, βίπτω, βάλλω.  
 throw away, ἀπορρίπτω.  
   “ together, συρρίπτω.  
 Thucydides, Θουκυδίδης.  
 thunder, βροντή.  
 thus, οὕτως or, before a con-  
   sonant, οὕτω.  
 Tiberius, Τιβερίος.  
 till, μέχρι (g.); § 34, 4.  
 timber, ὕλη.  
 time, χρόνος; at a t., κατὰ  
   (a.); at that t., τότε; in  
   t. of, ἐν (d.) or p. 51, (h);  
   of his t., καθ' ἑαυτόν.  
 times, of former, πρὶν, πάλαι.  
 to, εἰς (a.), πρὸς, ἐπὶ (a.)  
 to-day, of, νῦν.  
 toil, πόνος.  
 Tomyris, Τώμυρις, ως.  
 too, § 23, 6.  
 torture, πῆζω.  
 touch, ἀπτομαι (g.)  
 towards, πρὸς (a.)  
 town, ἄστυ, εὐς (n.)  
 trade, τέχνη.  
 transact, πράττω.

treason, *προδοσία*.  
 treaty, see *τρῆσι*.  
 tree, *δένδρον*.  
 trench, *τάφρος* (f.); make (a trench), *ἐλαύνω*.  
 tribute, *φόρος*.  
 tricorn, *τρογήρης, ος* (f.)  
 trophy, *τροπαῖον*.  
 trouble, *πόνος*; give trouble, *παρέχω πράγματα*.  
 truce, *σπονδαί, ὤν*.  
 true, *ἀληθής*.  
 truth, *ἀλήθεια*.  
 truth, speak, *ἀληθεύω*.  
 try, *πειράω*, or use pres. *τρέπω*.  
 turn, *τρέπω, στρέφω*; intr., *τρέπομαι*.  
 twice, *δίς*.  
 two-thirds, *δύο μέρη*.  
 tyrant, is a t., use *ἀδικέω*.

## U.

Understand, *συνήμι* (g.)  
 undertake, *αἴρωμαι*.  
 undone, be, *ἀπόλωλα*.  
 unexpected, *παρά δόξαν*.  
 unfavourable, *χαλεπός*.  
 unfitness, *ἀχρηστία*.  
 unfortunate, *δυστυχής*.  
 unjust, *ἀδικος*.  
 unless, *εἰ μή*.  
 unobserved, use *λανθάνω*, (p. 104, 7).

unreasonable, *ἄτοπος*.  
 until, *μέχρι* (g.); § 34, 4.  
 untried, *ἀπειράτος*.  
 unworthy, *ἀνάξιος*.  
 unwritten, *ἀγραφος*.  
 upon, *ἀνά* (a.)  
 upon, *ἐπί* (d.)  
 upon, down, *κατά* (g.)  
 use, *χράομαι* (d.); used to, use impf.; make good n. of, see make.  
 useful, *χρήσιμος* [for, *εἰς* (a).]  
 useless, utterly, *οὐδέν ἀφέλιμος*.

## V.

Valuable, *πολλοῦ ἄξιος, τίμιος*.  
 value, *ποιέομαι*.  
 vanish, *ἀφανίζομαι*.  
 vast, *μέγας*.  
 venture = dare.  
 verge, use *σχεδόν τι* (nearly).  
 very, *πάνυ, αὐτός*, or superl.  
 victims of aggression and wrong, *τοὺς πλονεκτουμένους καὶ ἀδικουμένους*.  
 victor, pf. p. of *νικάω*.  
 victorious, be, *νικάω*.  
 victory, *νίκη*.  
 village, *κώμη*.  
 violate, *παραβαίνω*.  
 violation, in v. of, *παρά* (a.)  
 violence, *τὰ βίαια*.

- violent, μέγας ; v. hands, see *lay*.  
 virtually, τῷ ὄντι.  
 virtue, ἀρετή.  
 visible, φανερός.  
 vision, in a, κατ' ὄναρ.  
 voice, φωνή.  
 vow, εὐχομαι.  
 voyage, πλοῦς, πλοῦ.
- W.
- Waggon, ἄμυζα.  
 wait, μένω.  
 waken, ἐγείρω.  
 wall, τεῖχος, οὐς.  
 want, θέομαι (g.), βούλομαι.  
 war, πόλεμος ; make war  
 (against) πολεμέω (d.)  
 warn of, διδάσκω.  
 waste, διατρίβω.  
 watch, be on w. for, τηρέω ;  
 w. over, § 26, 2.  
 water, ὕδωρ, ατος (n.)  
 way (manner), τρόπος ; in  
 this w., τοῦτον τὸν τρόπον.  
 weak, ἀσθενής.  
 wealth, πλοῦτος.  
 wealthy, πλούσιος.  
 wear the crown, ἀρχω.  
 “ out, ἀποτρίβω.  
 weary, pf. part. of κάμνω (be  
 weary).  
 weep, δακρύω.  
 weigh anchor, αἶρω.
- welcome, δέχομαι, (adj.) ἡδύς.  
 well, εὖ ; be w., εὖ ἔχω.  
 west, ἐσπέρα.  
 what, interr., τις ; rel. δς ;  
 w. is expedient, τὸ συμ-  
 φέρον.  
 whatever, δς ἄν.  
 what (kind), ποῖος.  
 when, § 34, 3.  
 whence, ὅθεν, πόθεν.  
 whenever, ὅταν (§ 28, 3).  
 where, ποῦ, ποῖ.  
 where . . from = whence.  
 wherefore, διὰ τί.  
 wherever, ὅπου ἄν, ὅποι ἄν.  
 whether, § 37, 5.  
 whether . . or, πότερον . . ἢ,  
 εἴτε . . εἴτε (§ 37, 5).  
 which of two, πότερος.  
 while, ἕως.  
 who, ὅς, ἧ, ὅ (rel.). τίς  
 (interrog.)  
 whoever, ὅστις, δς ἄν.  
 whole, ὅλος, πᾶς.  
 wicked, πονηρός.  
 wife, γυναῖκα, ἀκός.  
 wild beast, θηρίον.  
 willing, be, βούλομαι, ἐκὼν  
 εἶναι.  
 willingly, ἐκὼν, p. 100, 9.  
 win, see *day*.  
 wine, οἶνος.  
 wing, πτερόν.  
 winter, χειμῶν, ὄνος (m.)

wisdom, σοφία.  
 wise, σοφός.  
 wish, βούλομαι; I w. that,  
 § 36.  
 with, p. 37, 5; σύν (d.), μετά  
 (g.); with respect (regard)  
 to, ἐς (a.), πρός (a.); w.  
 that, say *then*.  
 withdraw, ἀπέρχομαι.  
 without, ἄνευ (g.)  
 witness, μάρτυς, υῖρος.  
 wolf, λύκος.  
 wonder, θαῦμα, αἶψα; vb,  
 θαυμάζω.  
 wonderful, θαυμαστός, δεινός.  
 word, λόγος.  
 work, ἔργον, πόνος.  
 world, in the w., ὅτι (before  
 superl.); where in the w,  
 ποῦ γῆς.  
 worthy, ἀξίος; w. to be, ἀξίως  
 + inf. act.; w. of all praise,  
 ἐπαινετός.  
 worthy, hold, ἀξιόω.  
 would, βούλομαι.

wretched, ἄθλιος.  
 write, γράφω.  
 wrong, ἀδικέω (vb.), τὰ ἀδικα  
 (sb.); be not far wrong,  
 μάλα ὀρθῶς δοκεῖ (d.)

## X.

Xerxes, Ξέρξης.

## Y.

Yawn, use ἀνοίγνυμι (§ 26, 2).  
 year, ἔτος, οὐς, ἐνιαυτός;  
 many y., πολλά ἔτη [§ 24,  
 2, (3)].  
 yearly, κατ' ἐνιαυτόν.  
 yes, § 13, 8.  
 yet, ἔτι.  
 yield, ἐνδίδωμι.  
 you, σύ, ὑμεῖς.  
 your, σός, ὑμέτερος.  
 yourself, αὐτός, σεαυτόν.

## Z.

Zealous, πρόθυμος.  
 Zeus, Ζεὺς, Διός.

