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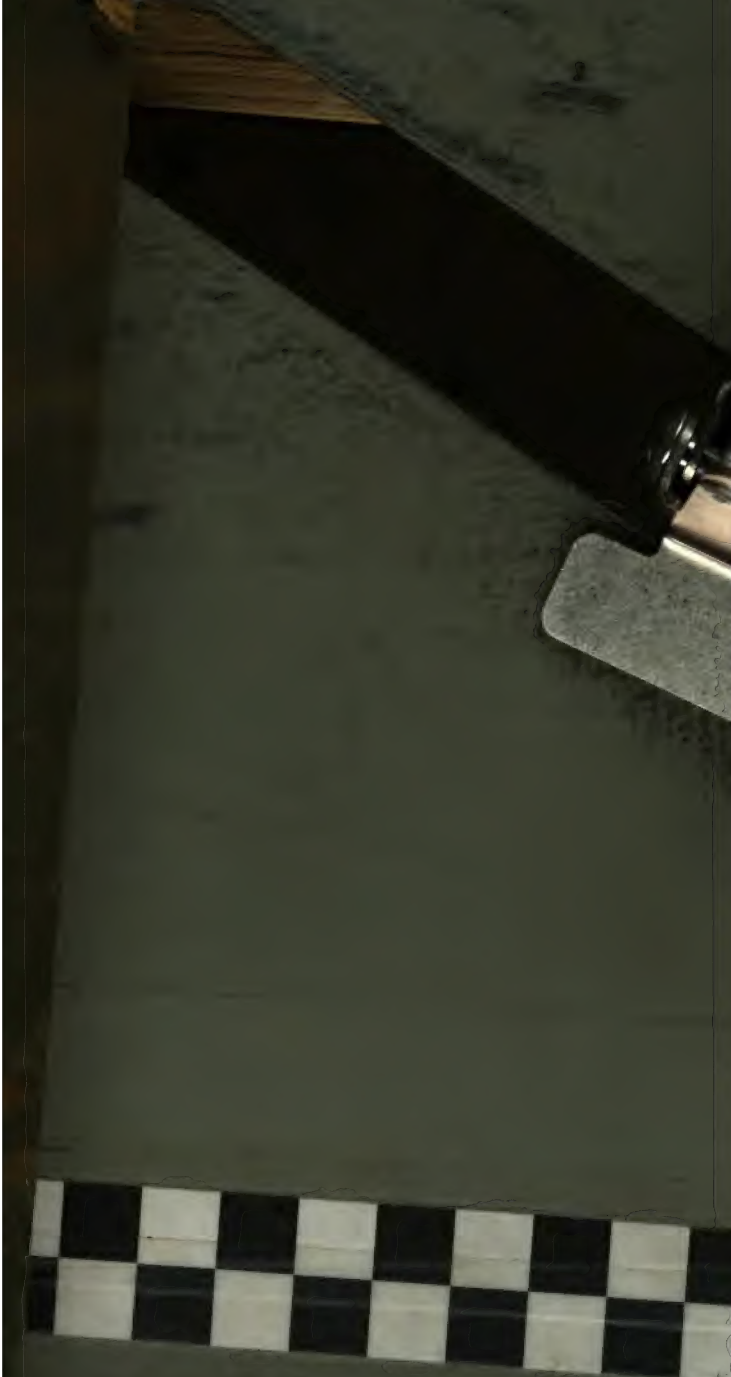
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AN
ELEMENTARY GRAMMAR
OF
THE GREEK LANGUAGE,
CONTAINING A SERIES OF
GREEK AND ENGLISH EXERCISES
FOR TRANSLATION,
WITH THE REQUISITE VOCABULARIES,
AND AN
APPENDIX
ON THE HOMERIC VERSE AND DIALECT.

BY
DR. RAPHAEL KÜHNER,
CONSTRUCTOR OF THE LYCEUM, HANOVER.

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SAMUEL H. TAYLOR,
PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER, MASS.

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PREFACE.

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars :

1. A Copious Greek Grammar, containing 1150 octavo pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
2. A School Greek Grammar, which has been translated and published in this country.
3. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. There is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his attention will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elementary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. *Alphabet.*

THE Greek language has twenty-four letters, viz.

FORM.	SOUND.	NAME.	NAME.
<i>A</i>	<i>α</i>	<i>a</i>	<i>Άλφα</i> Alpha
<i>B</i>	<i>β</i>	<i>b</i>	<i>Βῆτα</i> Beta
<i>Γ</i>	<i>γ</i>	<i>g</i>	<i>Γάμμα</i> Gamma
<i>Δ</i>	<i>δ</i>	<i>d</i>	<i>Δέλτα</i> Delta
<i>E</i>	<i>ε</i>	<i>e short</i>	<i>Έ ψιλόν</i> Epsilon
<i>Z.</i>	<i>ζ</i>	<i>z</i>	<i>Ζῆτα</i> Zeta
<i>H</i>	<i>η</i>	<i>e long</i>	<i>Ἡτα</i> Eta
<i>Θ</i>	<i>θ</i>	<i>th</i>	<i>Θῆτα</i> Theta
<i>I</i>	<i>ι</i>	<i>i</i>	<i>Ἰῶτα</i> Iota
<i>K</i>	<i>κ</i>	<i>k</i>	<i>Κάππα</i> Kappa
<i>Λ</i>	<i>λ</i>	<i>l</i>	<i>Λάμβδα</i> Lambda
<i>M</i>	<i>μ</i>	<i>m</i>	<i>Μῦ</i> Mu
<i>N</i>	<i>ν</i>	<i>n</i>	<i>Νῦ</i> Nu
<i>Ξ</i>	<i>ξ</i>	<i>x</i>	<i>Ξῖ</i> Xi
<i>O</i>	<i>ο</i>	<i>o short</i>	<i>Ό μικρόν</i> Omicron
<i>Π</i>	<i>π</i>	<i>p</i>	<i>Πῖ</i> Pi
<i>P</i>	<i>ρ</i>	<i>r</i>	<i>Ρῶ</i> Rho
<i>Σ</i>	<i>σ σ</i>	<i>s</i>	<i>Σίγμα</i> Sigma
<i>T</i>	<i>τ</i>	<i>t</i>	<i>Ταῦ</i> Tau
<i>Υ</i>	<i>υ</i>	<i>u</i>	<i>Υ ψιλόν</i> Upsilon
<i>Φ</i>	<i>φ</i>	<i>ph</i>	<i>Φῖ</i> Phi
<i>X</i>	<i>χ</i>	<i>ch</i>	<i>Χῖ</i> Chi
<i>Ψ</i>	<i>ψ</i>	<i>ps</i>	<i>Ψῖ</i> Psi
<i>Ω</i>	<i>ω</i>	<i>o long</i>	<i>Ό μέγα</i> Oméga.

REMARK. Sigma (σ) takes the form ς at the end of a word; e. g. *σεισμός*. This small ς may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. *προσφέρω, συγγενής*.

§ 2. Pronunciation* of particular Letters.

a has the sound of a in *fan*, when it is followed by a consonant in the same syllable, e. g. *χαλ-κός*; the sound of a in *fat*, when it stands before a single consonant which is followed by two vowels, the first of which is e or i , e. g. *ἀναστάσεως, στρατιώτης*; also when it forms a syllable by itself, or ends a syllable not final, e. g. *ἀγ-α-θά, κα-τά*; it has the sound of a in *father*, when it is followed by a single ρ , if in the same syllable, and also when it ends a word, except when the word is a monosyllable, in which case it has the sound of a in *fat*, e. g. *Βάρ-βα-ρος, γάρ, ἀγαθά, τά*.

γ before γ , κ , χ and ξ has the sound of ng in *angle*, e. g. *ἄγγελος, ἀγγεῖος, Ἀγχίσις, Anchises, συγκόπη, syncope, λάρυγξ, larynx*; γ before vowels always has the hard sound, like g in *get*.

e has the sound of short e in *met*, when it is followed by a consonant in the same syllable, e. g. *μέγ-ας, μετ-ά*; the sound of long e in *me*, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. *γε, θέ-ω, προς-έ-θηκε*.

η has the sound of e in *me*, e. g. *μονή*.

i has the sound of i in *mine*, when it ends a word or syllable, e. g. *ἐλπί-σι, δτι*; the sound of i in *pin*, when it is followed by a consonant in the same syllable, e. g. *πρίν, κίν-δυνος*.

ξ in the middle of a word has the sound of x , e. g. *πρᾶξις*; at the beginning of a word, the sound of ζ , e. g. *ξένος*.

o has the sound of short o in *not*, when it is followed by a consonant in the same syllable, e. g. *λόγ-ος, κύ-ρος*; the sound of long o in *go*, when it ends a word, or a syllable followed by another vowel, e. g. *τό, ὑπό, θε-ός*.

σ has the sharp sound of s in *son*; except it stands before μ , in the middle of a word, or at the end of a word after η or ω , where it has the sound of ζ , e. g. *σκηνή, νόμισμα, γῆς, κάλως*.

τ followed by ι never has the sound of sh , as in Latin, e. g. *Γαλατία* = Galatia, not Galashia.

υ has the sound of u in *tulip*, e. g. *τύχη*.

χ has the hard sound of ch in *chasm*, e. g. *ταχύς*.

ω has the sound of long o in *note*, e. g. *ἄγω*.

§ 3. Division of the Vowels.—Diphthongs.

e and o are always short vowels; η and ω always long; α , ι and υ either long or short.

The short vowels are indicated by ($\acute{\ }$), the long by ($\bar{\ }$), e. g. $\acute{\alpha}$, $\bar{\alpha}$. The mark ($\u0302$) shows that the vowel may be either long or short, e. g. $\acute{\alpha}$.

* For rules on the division of syllables, see § 17.

The diphthongs are :

αι	pronounced like ai	in aisle,	e. g. αἶψ
ει	“ “ ei	“ sleight,	“ δεινός
οι	“ “ oi	“ oil,	“ κοινός
οι	“ “ whi	“ whine,	“ νιός
αυ	“ “ au	“ laud,	“ γαῦς
ευ and ηυ	“ “ eu	“ feudal,	“ ἐπλευσα, ἡῦξον
ου and ωυ	“ “ ou	“ sound,*	“ οὐρανός, ὠντός;

also α, η and ω, i. e. $\bar{\alpha}$, $\bar{\eta}$ and $\bar{\omega}$ with an Iota subscript. These three diphthongs, which are called *improper* diphthongs, we pronounce like α, η and ω without an Iota subscript.

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; αι is expressed by the diphthong *ae*, ει by *i* and ε, υ by *y*, οι by *oe*, ου by *u*, e. g.

Φαίδρος, Phaedrus,	Εὔρος, Eurus,	Θράκες, Thraces,
Γλαῦκος, Glaucus,	Βοιωτία, Boeotia,	Θρήσσα, Thressa,
Νεῖλος, Nilus,	Μοῦσα, Mûsa,	τραγῳδός, tragoedus.
Λυκίον, Lycæum,	Ἐλλείθνια, Ilithia,	

REM. 2. With the capital letters, the Iota subscript of α, η and ω is placed in a line with the vowel; e. g. Αι=α, Ηι=η, Ωι=ω.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called *diæresis*, placed over the second vowel (ι, υ); e. g. εἰ, οἰ, αῦ.

§ 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into :

Palatals, γ κ χ
Linguals, δ τ θ ς λ ρ σ
Labials, β π φ μ.

Exercise for Reading. γε. γη. και. χι. χει.—δε. δαι. δη. τα. τε. το. τω. τφ. του. ταυ. τη. θι. θει. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σοφ. σευω.—βου. βουν. βητα. βαλλω. πι. πον. πω. παν. φι. φερω. φευ. φυγη. μυ. μη. μοι.

2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into :

- Semi-vowels, viz. λ μ ν ρ, which are called Liquids, and the sibilant σ;
- Mutes, viz. β γ δ π κ τ φ χ θ. These nine mutes are divided :

* By some, however, pronounced like *ou* in group.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials ;
- (b) According to their names, into three Kappa-mutes, three Tau-mutes, and three Pi-mutes ;
- (c) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	SMOOTH.	MEDIAL.	ROUGH	
Palatals	κ	γ	χ	Kappa-mutes
Linguals	τ	δ	θ	Tau-mutes
Labials	π	β	φ	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ, three double consonants originate,—

ψ from πσ βσ φσ

ξ from κσ γσ χσ

ζ from δσ.

Exercise for Reading. λαμβδα. λαμβανω. μυ. μελος. μαλα. εν. ενκτες. ενσω. ρενσις. ριπτω. σιγμα. σενω. καππα. κανα. κοιρον. γαρ. γραν. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δευτοτης. θεα. θητα. θανμα. θανμασια.—παντα. πρωτα. ποιω. πανομεν. βητα. βαινω, βαλλω. βλαπτομεν. φενγω. φοντεω. φειδομαι.—ψι. ψανω. ψαλλω. ψαλτηρ. ψυχη. ξι. ξενος. ξανθος. ξαινω. ζητα. ζητησις.

§ 5. *Breathings.*

1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark (´), the rough by (´̄). One of these marks is placed over every vowel which begins a word; e. g. ὄν, ἵστορια. The rough breathing corresponds to the English and Latin *h*. The smooth breathing is connected with every vowel, which has not the rough.

2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. νίος, εὐθύς, ἀντίκα.. But when the improper diphthongs α, η, φ, are capital letters, the breathing is placed over the first vowel; e. g. Αἴδης, pronounced like εἶδης, *Hades*.

3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word; e. g. ῥαβδος. When two ρ's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough
 e. g. Πυρρός.

Exercise for Reading. ἀλφα. ἀύξανω. αἰθήρ. αἶμα. ἔμον. ἔκασ. εἶτα. εἶμα. εὔρει. εὔρισκω. ὀλιγον. οἶνου. οἶον. οἶον. ἦτα. ἠύξον. ἦκων. ἰωτα. ἰνα. ἰπποι. ὑπο. υἱοι. ἰωκη. ἄδω. Ῥιδη.

§ 6. *Mark of Crasis and Elision (Coronis—Apostrophe.)*

1. The mark of Crasis and Elision is the same as the smooth breathing.

2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The *Coronis* is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the *Coronis* is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθὰ = τὰγαθὰ, ὁ οἶκος = ὄπος.

REM. In Crasis the Iota subscript (§ 3) is written only when the *i* belongs to the last of the coalescing vowels; e. g. καὶ εἶτα = κῆτα; but καὶ ἔπειτα = κῆπειτα.

3. *Elision* is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called *Apostrophe*; e. g. ἀπὸ οἴκου = ἀπ' οἴκου. The *Apostrophe* is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

† § 7. *Movable Consonants at the end of a word.*

1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a *v* (called *v ἐπιελκυστικός*, *suffixed*) to certain final syllables, viz.

- (α) to the Dat. Pl. in *σι*, to the two adverbs, *πέρυσι*, *the last year*, *παντάπασι*, *universally*, and all adverbs of place in *σι*; e. g. *πᾶσιν ἔλεξα*; ἡ *Πλαταιῶσιν ἡγεμονία*;
- (β) to the third Pers. Sing. and Pl. in *σι*; e. g. *τύπτουσω ἑμέ*, *τίθησιν ἐν τῇ τραπέζῃ*; so also to *ἔστί*;
- (γ) to the third Pers. Sing. in *ς*; e. g. *ἔτυπτεν ἑμέ*;
- (δ) to the numeral *εἴκοσι*, although even before vowels the *v* is often omitted; e. g. *εἴκοσιν ἄνδρες* and *εἴκοσι ἄνδρες*;

REM. In Attic prose, *ν* *εφελευστικόν* regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

2. The word *οὕτως* (*thus*) always retains its full form before a vowel, but drops its final *σ* before another consonant; e. g. *οὕτως ἐποίησεν*, but *οὕτω ποιοῶ*. So also *ἄχρις* and *μέχρις*.

3. In like manner the Prep. *ἐξ* (*ex*) retains its full form before vowels and at the end of a sentence, but before consonants takes the form *ἐκ*; e. g. *ἐξ εἰρήνης*, *εἰρήνης ἐξ*, but *ἐκ τῆς εἰρήνης*; so also in composition; e. g. *ἐξελάνθειν*, but *ἐκτελεῖν*.

4. So the negative *οὐκ* (*not*) becomes *οὐ* before a consonant; e. g. *οὐκ αἰσχροῦς*, but *οὐ καλός*; and before a rough breathing it becomes *οὐχ*; e. g. *οὐχ ἡδύς*; yet not before the aspirate *ρ*; e. g. *οὐ ῥίπτω*.

† § 8. Change of Consonants in Inflection and Derivation.

1. A Tau-mute (*τ δ θ*) before another Tau-mute is changed into *σ*; e. g.

<i>ἐπίθ-θην</i>	from	<i>πίθω</i>	becomes	<i>ἐπίσθην</i>
<i>πειθ-τέος</i>	"	<i>πίθω</i>	"	<i>πειστέος</i>
<i>ἠρείθ-θην</i>	"	<i>εῖρίθω</i>	"	<i>ἠρείσθην</i>

2. A Pi-mute (*π β φ*) before *μ* is changed into *μ*,
 a Kappa-mute (*κ γ χ*) " " " *γ*,
 a Tau-mute (*τ δ θ*) " " " *σ*; e. g.

(α) Pi-mute:	<i>λείπει-μαι</i>	from	<i>λείπω</i>	becomes	<i>λέλειμμαί</i>
	<i>τέτριβ-μαι</i>	"	<i>τρίβω</i>	"	<i>τέτριμμαί</i>
	<i>γέγραφ-μαι</i>	"	<i>γράφω</i>	"	<i>γέγραμμαί</i>
(β) Kappa-mute:	<i>πέπλεκ-μαι</i>	"	<i>πλέκω</i>	"	<i>πέπλεγμαι</i>
	<i>λέλεγ-μαι</i>	"	<i>λέγω</i>	remains	<i>λέλεγμαι</i>
	<i>βέβρεχ-μαι</i>	"	<i>βρέχω</i>	becomes	<i>βέβρεγμαί</i>
(γ) Tau-mute:	<i>ἦνυτ-μαι</i>	"	<i>ἄνυτω</i>	"	<i>ἦνυσμαι</i>
	<i>ἠρείθ-μαι</i>	"	<i>εῖρίθω</i>	"	<i>ἠρείσμαι</i>
	<i>πέπειθ-μαι</i>	"	<i>πίθω</i>	"	<i>πέπεισμαι</i>
	<i>κεκόμιθ-μαι</i>	"	<i>κομίζω</i>	"	<i>κεκόμισμαι</i>

3. A Pi-mute (*π β φ*) with *σ* is changed into *ψ*,
 a Kappa-mute (*κ γ χ*) with *σ* is changed into *ξ*,
 a Tau-mute (*τ δ θ*) disappears before *σ*; e. g.

(α) Pi-mute:	<i>λείπω</i>	from	<i>λείπω</i>	becomes	<i>λείψω</i>
	<i>τρίβω</i>	"	<i>τρίβω</i>	"	<i>τρίψω</i>
	<i>γράφω</i>	"	<i>γράφω</i>	"	<i>γράψω</i>
(β) Kappa-mute:	<i>πλέκω</i>	"	<i>πλέκω</i>	"	<i>πλέξω</i>
	<i>λέγω</i>	"	<i>λέγω</i>	"	<i>λέξω</i>
	<i>βρέχω</i>	"	<i>βρέχω</i>	"	<i>βρέξω</i>
(γ) Tau-mute:	<i>ἄνυτω</i>	"	<i>ἄνυτω</i>	"	<i>ἄνυσω</i>
	<i>εῖρίθω</i>	"	<i>εῖρίθω</i>	"	<i>εῖρίσω</i>
	<i>πίθω</i>	"	<i>πίθω</i>	"	<i>πίσω</i>
	<i>ἐλπίζω</i>	"	<i>ἐλπίζω</i>	"	<i>ἐλπίσω</i>

REMARK 1. The Prep. *εκ* before *σ* is an exception; e. g. *ἐκσώζω*, not *ἐξώζω*.

4. *N* before a Pi-mute (*π β φ ψ*) is changed into *μ*,
N before a Kappa-mute (*κ γ χ ξ*) is changed into *γ*,
N before a Tau-mute (*τ δ θ*) is not changed; e. g.

<i>ἐν-πειρία</i> becomes <i>ἐμπειρία</i>	<i>συν-καλέω</i> becomes <i>συγκαλέω</i>
<i>ἐν-βάλλω</i> " <i>ἐμβάλλω</i>	<i>συν-γινώσκω</i> " <i>συγγινώσκω</i>
<i>ἐν-φρων</i> " <i>ἐμφρων</i>	<i>σύν-χρονος</i> " <i>σύγχρονος</i>
<i>ἐν-ψύχος</i> " <i>ἐμψύχος</i>	<i>συν-ξέω</i> " <i>συξέω</i> ;

but *συντρίνω*, *συνδέω*, *συνθέω*.

REM. 2. The enclitics form an exception; e. g. *ὄνπερ*, *τόνγε*, not *ὄμπερ*, *τόγγε*.

5. *N* before a Liquid is changed into the same Liquid; e. g.
- | | |
|--|--|
| <i>συν-λογίζω</i> becomes <i>συλλογίζω</i> | <i>συν-μετρία</i> becomes <i>συμμετρία</i> |
| <i>ἐν-μένω</i> " <i>ἐμμένω</i> | <i>συν-ρίπτω</i> " <i>συρρίπτω</i> . |

REM. 3. The preposition *ἐν* before *ρ* is an exception; e. g. *ἐνρίπτω*, not *ἐρ-δίπτω*.

6. *N* is dropped before *σ* and *ζ*; the preceding vowel, short by nature, remains short after the omission of *ν* before *σ*; e. g.

συν-ζυγία becomes *συζυγία*, *δαίμων-σι* becomes *δαίμοσι*.

REM. 4. Exceptions: *Ἐν*, e. g. *ἐνσπείρω*, *ἐνσεύγνυμι*; *παλιν*, e. g. *παλίν-σκιος*; some forms of inflection and derivation in *-σαι* and *-σις*; e. g. *πέφανοσι* from *φαίνω*, and some few substantives in *-ις* and *-υς*. The *ν* of *σύν* in composition, is changed into *σ* before another *σ* followed by a vowel; e. g. *συσσώζω*, instead of *συνσώζω*; but when *σ* is followed by a consonant, *ν* is dropped; e. g. *σύν-στημα* becomes *σύστημα*.

7. But when *ν* is joined with a Tau-mute, both letters disappear before *σ*, and, as a compensation, the short vowel is lengthened before *σ*, namely, *ε* into *ει*, *ο* into *ου*, *ᾶ*, *ι*, *υ* into *ᾷ*, *ῑ*, *ῡ*; e. g.

<i>τυφθέντ-σι</i> becomes <i>τυφθεῖσι</i>	<i>λέοντ-σι</i> becomes <i>λέουσι</i>
<i>σπένδ-σω</i> " <i>σπείσω</i>	<i>ἐλμινδ-σι</i> " <i>ἐλμισι</i>
<i>πάντ-σι</i> " <i>πᾶσι</i>	<i>δεικνύντ-σι</i> " <i>δεικνῦσι</i>
<i>τύψαντ-σι</i> " <i>τύψασι</i>	<i>Ξενοφώντ-σι</i> " <i>Ξενοφῶσι</i> .

8. A Pi-mute (*π β φ*) or a Kappa-mute (*κ γ χ*) before a Tau-mute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (*π κ*) can stand before the smooth Mute *τ*; only a medial (*β γ*) before the medial *δ*; only an aspirate (*φ χ*) before the aspirate *θ*; consequently, *πτ* and *κτ*; *βδ* and *γδ*; *φθ* and *χθ*; e. g.

<i>β</i> before <i>τ</i> becomes <i>π</i> as: from <i>τρίβω</i>	<i>τέτριβ-ται</i>	= <i>τέτριπται</i>
<i>φ</i> " <i>τ</i> " <i>π</i> " " <i>γράφω</i>	<i>γέγραφ-ται</i>	= <i>γέγραπται</i>
<i>γ</i> " <i>τ</i> " <i>κ</i> " " <i>λέγω</i>	<i>λέλεγ-ται</i>	= <i>λέλεκται</i>
<i>χ</i> " <i>τ</i> " <i>κ</i> " " <i>βρέχω</i>	<i>βέβρεχ-ται</i>	= <i>βέβρεκται</i>
<i>π</i> " <i>δ</i> " <i>β</i> " " <i>κύπτω</i>	<i>κύπ-δα</i>	= <i>κύβδα</i>
<i>φ</i> " <i>δ</i> " <i>β</i> " " <i>γράφω</i>	<i>γράφ-θην</i>	= <i>γράμβθην</i>
<i>κ</i> " <i>δ</i> " <i>γ</i> " " <i>κλέκω</i>	<i>κλέκ-θην</i>	= <i>κλέγθην</i>

χ	before δ	becomes γ	as :	from	βρέχω	βρέχ-θην	= βρέγθην	
π	"	θ	"	φ	"	πέμπω	ἐπέμπ-θην	= ἐπέμφθην
β	"	θ	"	φ	"	τρίβω	ἐτρίβ-θην	= ἐτρίφθην
κ	"	θ	"	χ	"	πλέκω	ἐπλέκ-θην	= ἐπλέχθην
γ	"	θ	"	χ	"	λέγω	ἐλέγ-θην	= ἐλέχθην.

REM. 5. The preposition *ἐκ* does not undergo this change; e. g. *ἐκδοῦναι, ἐκθεῖναι, etc.*, not *ἐγδοῦναι, ἐχθεῖναι*.

9. The smooth mutes ($\pi \kappa \tau$) before a rough breathing, are changed into the cognate aspirates ($\phi \chi \theta$), not only in inflection and derivation, but also in two separate words. The medials ($\beta \gamma \delta$), however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

ἀπ' οὐ = ἀφ' οὐ, ἐπήμερος (from ἐπί, ἡμέρα) = ἐφήμερος
 ἐμφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ά = τέτυφα
 οὐκ δσίως = οὐχ δσίως, δεκήμερος (from δέκα, ἡμέρα) = δεχημέρος
 ἀντ' ὧν = ἀνθ' ὧν (from ἀντί), ἀντέλκω (from ἀντί, ἔλκω) = ἀντέλλω
 εἰλογ-ά = εἰλοχα, but λέγ' ἕτεραν, not λέχ' ἕτεραν
 τέτριβ-ά = τέτριφα, but τρίβ' οὕτως, not τρίφ' οὕτως.

REM. 6. This change also takes place in Crasis; e. g. *θᾶτερα* from τὰ ἕτερα (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. *ἐφθήμερος*, instead of *ἐπτήμερος* (from *ἐπάτᾰ, ἡμέρα*), *νύχθ' ὀλην*, instead of *νύκτ' ὀλην*.

10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

φε-φίληκα	from	φιλέω	is changed into	κεφίληκα
χε-χύκα	"	χέω	"	κέχυκα
θε-θύκα	"	θύω	"	τέθυκα
θι-θημι	stem	ΘΕ	"	τίθημι.

The two verbs, *θύειν, to sacrifice*, and *τιθέναι* (stem ΘΕ), *to place*, also follow this rule, in the passive endings which begin with θ; e. g. *ἐθύ-θην, τυ-θήσομαι, ἐτέ-θην, τε-θήσομαι*, instead of *ἐθύ-θην, ἐτέ-θην*.

11. In words whose stem begins with τ and ends with an aspirate,* the aspiration is transferred to the smooth τ, ~~where~~ the aspirate before the final syllables beginning with σ, τ and μ, must be changed into an unaspirated consonant (according to No. 3. § 2.); by this transfer, τ is changed into the aspirate θ. Thus:

τρέφ-ω is changed into (θρέπ-σω) θρέψω, θρεπ-τήρ, (θρέπμα) θρέμμα
 ταφή, ΤΑΦ-ω into θάψω, θάπ-τω, (τέδακ-μαι) τέδαμμα
 τρύφος, ΤΡΥΦ-ω into θρύψω, θρύπ-τω (τέθρυπ-μαι) τέθρυμμα

* Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence *ἐχω* (properly *ἐχω*), but Fut. *ἐξω*.—TR.

τρέχω into (*τρέχ-σμαι*) *τρέξομαι*;—*τριχ-ός* into *τριξ*, *τριξίν*.
ταχύς has *θάσσων* in the Comparative. (But *τεύξω* from *τεύχω*, *τρύξω*
 from *τρύχω*, remain unchanged).

REM. 7. Where the passive endings of the above verbs, *τρέψω*, *θάπτω* (stem ΤΑΦ), *θρύπτω* (stem ΤΡΥΦ), begin with *θ*, the aspiration of the two final consonants *φθ*, changes *τ*, the initial consonant of the stem, into *θ*; e. g.

ἐθρέψ-θην, *θρεφ-θῆναι*, *θρεφ-θήσεσθαι*
ἐθάψ-θην, *θαφ-θείς*, *θαφ-θήσομαι*, *τεθάψ-θαι*.

REM. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with *θ*, viz. *-θηθι*, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: *-θητι*; e. g. *τύθητι*, not *τύθηθι*.

12. *P* is doubled,—(a) when the augment is prefixed; e. g. *ῥό-
 ρσον*; (b) in composition, when *ρ* is preceded by a short vowel; e. g.
ῥόρηκτος, *βαθῦρόρος*; but *εὔρωστος* (from *εὔ* and *ῥώννυμι*).

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CHAPTER II.

SYLLABLES.

§ 9. Quantity of Syllables.

1. A syllable is short by nature, when its vowel is short, viz. *e*, *o*, *ε*, *ι*, *υ*, and when a vowel or single consonant follows a short vowel; e. g. *ἔνθ'μῖσά*, *ἔπ'θ'Θεῶ*.

2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. *η*, *ω*, *ᾶ*, *ῆ*, *ῦ*, or a diphthong; e. g. *ῆρωῶς*, *κρίνω*, *γέφυρα*, *ἰσχύρους*, *παιδευῆς*; hence contracted syllables are always long; e. g. *ᾰκων* (from *ἀέκων*), *βότρυς* (from *βότρυνας*).

3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant (*ζ ξ ψ*) follow the short vowel; e. g. *ἔκαστέλλω*, *τύψᾶντες*, *κόρᾱξ* (*κόρᾱκος*), *τράπέζα*.

REMARK. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. *ἄτεκνος*, *ἄπεπλος*, *ἄκμή*, *βότρυς*, *δίδραχμος*. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. *ἔκνέμω*; (b) when one of the medials (*β γ δ*) stands before one of the three liquids, *λ μ ν*; e. g. *βέβλος*, *εὐδομος*, *πέπλεγμαι*.

§ 10. Accentuation.

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

* In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—TR.

the other; e. g. *destrúctible, immórtal*. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

- (a) The acute (´), to denote the sharp tone; e. g. *λόγος*;
- (b) The circumflex (˘), to denote the protracted tone; e. g. *σῶμα*;
- (c) The grave (`), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. *τίς, any one, and τίς, who?*

REM. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. *ἄπαξ, ἀλλεῖος, ἀν εἰπης, εἶρος, αἶμα*. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs *φ, γ, ψ*; e. g. *Ἄιδης*. With the diaeresis († 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. *αἰδής, κληῖδι*.

2. The acute stands on one of the last three syllables, whether this is long or short; e. g. *καλός, ἀνθρώπου, πόλεμος*; yet upon the antepenult, only when the last is short, and is not long by position; e. g. *ἄνθρωπος*, but *ἀνθρώπου*.

3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. *τοῦ, σῶμα*; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. *τεῦχος, χεῖμα, πράξις, ἀύλαξ* (Gen.-ἄκος), *καλαῦρουψ, κατήλιψ, Δημῶναξ*.

REM. 2. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute; e. g. *τετυφώς, κακός, θήρ*;
- (b) Paroxytones, when the penult has the acute; e. g. *τύπτω*;
- (c) Proparoxytones, when the antepenult has the acute; e. g. *ἄνθρωπος, τυπτόμενος, ἄνθρωποι, τυπτόμενοι*;
- (d) Perispoména, when the ultimate has the circumflex; e. g. *κακῶς*;
- (e) Properispomena, when the penult has the circumflex; e. g. *πράγμα, φιλοῦσα*;
- (f) Barytones, when the ultimate is unaccented; e. g. *πράγματα, πράγμα*.

† § 11. *Change and Removal of the Accent by Inflection and Contraction.*

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

to the preceding rules, there is generally also a change or removal of the accent.

- (a) By lengthening the final syllable,
 (α) A Proparoxytone, as πόλεμος, becomes a Paroxytone; e. g. πολέμου;
 (β) A Properispomenon, as τεῖχος, a Paroxytone; e. g. τεῖχους;
 (γ) An Oxytone, as θεός, a Perispomenon; e. g. θεοῦ. Yet this change is limited to particular instances. See § 26, 5, (a).

- (b) By shortening the final syllable,
 (α) A dissyllabic Paroxytone with long penult, as φεύγω, becomes a Properispomenon; e. g. φεύγε, but τᾶττω, τᾶττε;
 (β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. βουλεύω, βούλευε.

(c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. φεύγω, ἐφευγον. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

2. In respect to contraction, the following principles apply :

(1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. φίλεε = φίλει, but φιλέει = φιλεῖ, γένεῖ = γένει, γενέων = γενῶν.

(2) But when one of the two syllables to be contracted is accented, the contracted syllable also is accented :

(a) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e. g.

ἀγαπάομαι = ἀγαπῶμαι	φιλεόμενος = φιλοόμενος
ἔσταός = ἐστῶς	ὀρθόοσι = ὀρθοῦσι
ἕλησσα = ἕλησα	τιμᾶντων = τιμώντων;

(b) The contracted syllable, when it is the ultimate, takes :

(α) The acute, when the last of the syllables to be contracted has the acute; e. g. ἔσταός = ἐστῶς;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. ἠχοῖ — ἦχοῖ.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

† § 12. *Change and Removal of the Accent in connected Discourse.*

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. *Εἰ μὴ μητρὶν περικαλλῆς Ἡερίβουα ἦν.* But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμὸν, οἱ δὲ πολέμοι ἀπέφυγον.

Exceptions. The interrogatives τίς, τί, quis? quid? always remain oxytoned.

2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. τὰ ἀγαθὰ = τὰγαθὰ, τοῦ οὐρανοῦ = τοῦρανοῦ, τῇ ἡμέρᾳ = θῆμέρα, τὸ ὄνομα = τοῖνομα; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. τὸ ἔπος = τοῦπος, τὰ ἄλλα = τὰλλα, τὸ ἔργον = τοῦργον, τὰ βπλα = θῶπλα.

3. In Elision (§ 6. 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, ἀλλά, οὐδέ, μηδέ, or one of the enclitics, τινὰ and ποτέ, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

πολλὰ ἐπαθον = πόλλ' ἐπαθον	παρὰ ἐμοῦ = παρ' ἐμοῦ
δεινὰ ἔρωτῆς = δειν' ἔρωτῆς	ἄπὸ ἐαυτοῦ = ἀφ' ἐαυτοῦ
φήμι ἐγὼ = φήμ' ἐγὼ	ἀλλὰ ἐγὼ = ἀλλ' ἐγὼ
αἰσχρὰ ἔλεξας = αἰσχρ' ἔλεξας	οὐδὲ ἐγὼ = οὐδ' ἐγὼ
ἐπὶ ἦσαν = ἐπ' ἦσαν	τινὰ ἔλεγε = τιν' ἔλεγε.

† § 18. *Atonics or Proclitics.*

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, ὁ, ἡ, οἱ, αἱ;
- (b) the prepositions, ἐν, ἐν, εἰς (ἐς), ἐντὸς, ἐκ (ἐξ), ἐκ, ὡς, ἀδ;
- (c) the conjunctions, ὡς, ἄς, that, so that, when, εἰ, ἰφ;
- (d) οὐ (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning *Non*, it has the accent; e. g. οὐ̄ (οὐ̄κ).

† § 14. *Enclitics.*

Enclitics are certain words of one or two syllables connected discourse, are so closely joined, in certain preceding word, that they either lose their tone, or that upon the preceding word; e. g. φίλος τις, πόλεμος τις. They are:

(a) The verbs εἰμί, *to be*, and φημί, *to say*, in the Pres. Indic., except the second Pers. Sing. εἶ, *thou art*, and φής, *thou sayest*;

(b) The following forms of the three personal pronouns:

I P. S. μοῦ	II P. S. σοῦ	III P. S. οὗ	Dual. σφῶν	Pl. σφίσι(ν)
μοί	σοί	οἱ		
μέ	σέ	ἐ		

(c) The indefinite pronoun, τις, τί, through all the cases and numbers, together with the abridged forms τοῦ and τῷ, and the indefinite adverbs πῶς, πῶ, πῆ, ποῦ, ποθί, ποθέν, ποί, ποτέ; the corresponding interrogative words, on the contrary, are always accented; e. g. τίς, τί, πῶς, etc.;

(d) The particles, τέ, τοί, γέ, νύν, πέρ, θήν, and the inseparable particle, δέ, both when it expresses the direction *whither*; e. g. Ἐρεβόςδε, *to Erebus*, and also when it serves to strengthen a word; e. g. τοσόςδε.

† § 15. *Inclination of the Accent.*

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12. 1), again becomes acute; e. g.

θήρ τις for θῆρ τις	καλός ἐστιν for καλός ἐστίν
καί τινες " καί τινές	ποταμός γε " ποταμός γέ
καλός τε " καλός τέ	ποταμοί τινες " ποταμοί τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι for φῶς τί	φιλεῖ τις for φιλεῖ τις
φῶς ἐστίν " φῶς ἐστίν	καλοῦ τινος " καλοῦ τινός.

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἴντινοι, ὄντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου for φίλος μου, but φίλος ἐστίν, φίλοι φασίν,
ἄλλος πῶς " ἄλλος πῶς, " ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

ἄνθρωπός τις for ἄνθρωπος τις	σῶμά τι for σῶμα τί
ἄνθρωποί τινες " ἄνθρωποι τινές	σῶμά ἐστιν " σῶμα ἐστίν.

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. *εὶ κέρ τις σέ μοί φησὶ ποτε*.

† § 16. *Enclitics Accented.*

1. The enclitics at the beginning of a sentence, retain their accent; e. g. *Φημί ἐγὼ τοῦτο*.—*Τινὲς λέγουσιν*.—*Εἰσὶ θεοί*.—But instead of *ἐστί(ν)* at the beginning of a sentence, the form *ἔστι(ν)* is used; also, if it stands in connection with an Inf. for *ἔξεστι(ν)*, and after the particles *ἀλλ, εἰ, οὐκ, μή, ὡς, καί, μέν, δτι, πού*, also after the pronoun *τοῦτ'*; e. g. *Ἔστι θεός*.—*Ἔστι σοφὸς ἀνὴρ*.—*Ἔστιν ὁτως*.—*Ἔστιν ἰδεῖν, ἰδεῖν ἔστιν, licet videre*.—*Εἰ ἔστιν, οὐκ ἔστιν, τοῦτ' ἔστιν*.

2. *Φημί* and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. *Ἔστιν ἀνὴρ ἀγαθός, φημί*.

3. The enclitic personal pronouns, *σοῦ, σοί, σέ, ὁ, σφίσι(ν)*, retain their accent:

(a) When an accented Prep. precedes; e. g. *παρὰ σοῦ, μετὰ σέ, πρὸς σοί*. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

<i>παρ' ἐμοῦ</i>	<i>not</i>	<i>παρά μου,</i>	<i>πρὸς ἐμοί</i>	<i>not</i>	<i>πρὸς μοι,</i>
<i>κατ' ἐμέ</i>	"	<i>κατά με,</i>	<i>περὶ ἐμοῦ</i>	"	<i>περὶ μου.</i>

REMARK. The unaccented prepositions are united to the enclitic forms; e. g. *ἐκ μου, ἐν μοι, ἐς σε, ἐς με, ἐκ σου, ἐν σοί*.

(b) After copulative or disjunctive conjunctions; e. g. *ἐμὲ καὶ σέ, ἐμὲ ἢ σέ*, as generally, when the pronouns are emphatic, e. g. in antitheses.

(c) The forms *οὔ, ὁ, ἐ*, are accented only when they are used as reflexive pronouns.

4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. *καλῶς δ' ἔστιν*, but *καλῶς δέ ἐστιν*.—*πολλοὶ δ' εἰσίν*; but *πολλοὶ δέ εἰσιν*.

† § 17. *Division of Syllables.*

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

1. In dissyllables, a single consonant following *a* or *i* in the penult, is joined to the final syllable; e. g. *ἀ-γω, πα-ρά, μά-λα, ἔ-να, ἰ-τός, ἰ-χωρ*.

2. In dissyllables, a single consonant following *e* or *o*, is joined to the first syllable; e. g. *λόγ-ος, τέλ-ος*.

* The term *accent* and *accented*, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

3. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. τάξ-ω, δίψ-ος, πρᾶξ-ις, ἀντιταξ-όμενος. But ζ is joined to the vowel following it, except when it stands after ε or ο, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. νομί-ζω, νόμι-ζε, ἀρπά-ζω; but τράπεζ-α, ὄζ-ος, νομίζ-ομεν, ἀρπάζ-ομεν.

4. A single consonant (except in the penult) before or after the vowels α and ε having the accent, and also a single consonant before or after ε and ο having the accent, is joined to these vowels; e. g. ἄγ-αθός, ποτ-αμός, βα-σιλ-έα, ἰ-πολ-αβίων, ὀ-πίτ-ερος, τίθ-ομεν.

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is ε or ι, is joined to the vowel after it; e. g. στρα-τιά, ἀναστύ-σεως, στρα-τιώτης.

5. A single consonant after a long vowel or υ is joined to the vowel following; e. g. φω-νή, χρή-μα, ἦ-κω, δμι-λος, δκα-δός; ἄργυ-ρος, μθ-ρίας, ὠθθ-μία, φθ-γόντες, φθ-γομεν.

Exception. A single consonant following long α or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. ἀποκρίν-ατο, ἐση-μάν-αμεν.

6. Two single consonants coming together in the middle of a word, are separated; e. g. πολ-λά, ἰσ-τάται, τέθ-νηκα, θαρ-ραλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vowel; e. g. ἐτι-τρωςκον.

7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. ἄν-θρωπος, ἄν-δρία, but ἐτέρφ-θην.

8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a short syllable, the compound is divided, like a simple word; e. g. ἐκ-βαίνω, συν-εκ-φώνησις, πρῶθ-εσις, ἀνάθ-ασις, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-βαίνω.

† § 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line; e. g. εὐ ἔλεξας· πάντες γὰρ ὁμολόγησαν. The interrogation-point is like our semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. Some general views of the Verb.

1. The verb expresses action; e. g. to bloom, to strike. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a reflexive signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. εὐπτομαι, I

strike myself, βουλευόμαι, *I advise myself*, ἀμόνομαι, *I defend myself*. In most of the tenses, the middle and passive forms are the same; e. g. τύπτομαι, *I strike myself* and *I am struck*.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Number and Person.	Present Active.	Number and Person.	Present Middle or Passive.
INDICATIVE.	S. 1.	βουλεύ-ω, I advise.	S. 1.	βουλεύ-ομαι, I advise myself, or am advised.
	2.	βουλεύ-εις, thou advisest.	2.	βουλεύ-ῃ, thou advisest thyself, or art advised.
	3.	βουλεύ-ει, he, she, or it advises.	3.	βουλεύ-εται, he advises himself, or is advised.
	P. 1.	βουλεύ-ομεν, we advise.	P. 1.	βουλευ-όμεθα, we advise ourselves, or are advised.
	2.	βουλεύ-ετε, ye advise.	2.	βουλεύ-εσθε, ye advise yourselves, or are advised.
	3.	βουλεύ-ουσι(ν), they advise.	3.	βουλεύ-ονται, they advise themselves, or are advised.
IMPERATIVE.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βουλεύ-ου, advise thyself, or be advised.
	P. 2.	βουλεύ-ετε, advise ye.	P. 2.	βουλεύ-εσθε, advise yourselves, or be advised.
INFINITIVE.		βουλεύ-ειν, to advise.		βουλεύ-εσθαι, to advise oneself, or be advised.

REMARK. On the *ν* ἐφελεκυστικόν in βουλεύουσιν, see § 7, 1. (b).

8. Also the following forms of the irregular verb εἶμί, *to be*, may be learned :

εἶσι(ν), he, she, or it is	ἦν, he, she, or it was
εἶσι(ν), they are	ἦσαν, they were
ἴσθι, be, ἐστω, let him, her, or it be	ἔστε, be ye.

I. Vocabulary* and Exercises for Translation.

ἄει, always.	εἰ, if.	καί, and, even.
ἀληθέω, to speak the truth.	ἐπομαι, <i>w. dat.</i> to follow, [ly. accompany.	κακῶς, badly, cowardly.
ἀνδρείως, manfully, bravely.	ἐσθίω, <i>w. gen. and acc.</i> to eat, corrode.	καλῶς, well.
ἀριστέω, to be, the best, excel.	ἐχει, it has itself, it is.	κολακέω, to flatter.
βιοτέω, to live.	ἡδέως, pleasantly, cheerfully, with pleasure.	μάχομαι, <i>w. dat.</i> to fight, contend.
βλακέω, to be lazy.	θαυμάζω, to wonder, admire.	μή, not, always placed before the Imperative and Subjunctive.
γράφω, to write, enact.	μετρίως, moderately.	δδύρομαι, to mourn, lament.

* All the vocabularies are designed to be committed to memory before translating the exercises.

οὐ (οὐκ, οὐχ), not. [cata. πιστεύομαι, to be believed. χαίρω, *v. dat.*, to rejoice, to
 παιδεύω, to bring up, edu- σπεύδω, to hasten, exert rejoice at, or over, de-
 παίζω, to play, joke, play at oneself. light in.
 πίνω(ι), *v. gen. and acc.*, to φεύγω, to flee, flee from, ψέγω, to blame.
 drink. shun.

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

'Αεὶ ἀλήθευε. Χαίρε. Ἐκου. Μὴ ὀδυρόσθε. Ἡδέως βιοτεύω. Καλῶς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγγ. Εἰ κολακεύει, οὐκ ἀληθεύει. Εἰ κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εἰ φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εἰ βλακεύετε, ψέγεσθε. Εἰ ἀνδρείως μάχεσθε, θανμάζεσθε. Εἰ κολακεύουσιν, οὐκ ἀληθεύουσιν. Οὐ καλῶς ἔχει φεύγειν. Καλῶς ἔχει ἀνδρείως μάχεσθαι. Εἰ διώκη, μὴ φεύγε. Ἀνδρείως μάχου. Εἰ βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύη. Ἄεὶ ἠμιστεύετε. Μετρίως ἔσθιτε καὶ πίνετε καὶ παίζετε.

I speak the truth. If I speak the truth, I am believed. Rejoice (*pl.*). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (*pl.*) the truth. Follow (*pl.*). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. *Nature and division of the Substantive.*

A substantive is used to express a thing or object. There are two classes of substantives: (a) the names of persons, as *man, woman*; (b) the names of things, as *earth, garden*.

§ 21. *Gender of Substantives.*

The gender of substantives, which is three-fold, as in Latin, is determined partly by their *signification*, and partly by their *ending*. The last mode of determining the gender will be treated under the several declensions. With respect to the *signification*, the following general rules apply:

1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.

2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.

3. The names of the letters and fruits, infinitives, diminutives in *-ov*, except the proper names of females, e. g. ἡ *Λεόντιον*, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. τὸ *μήτηρ*, the word *mother*, are neuter.

4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἢ *θεός*, *god* and *goddess*.

§ 22. *Number, Case and Declension.*

1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes *two*.

2. It has five Cases, namely:

- (1) Nominative, the case of the subject;
- (2) Genitive, the whence-case;*
- (3) Dative, the where-case;
- (4) Accusative, the whither-case;
- (5) Vocative, the case of direct address.

REM. 1. The Nom. and Voc. are called *direct cases*, the others, *oblique cases*. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.

3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.

REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: *what case? what number? what declension? what gender? from what nominative*, e. g. *is ἀνδρώποισ?*

QUESTIONS:

- What case?*
What number?
What declension?
What gender?
From what nominative?

ANSWERS:

- Dative case;*
Plural number;
Second declension;
Masculine gender;
From the Nom. ἀνδρώποισ;

e. g. *σώματος* is the Gen. Sing. of the third declension, neuter gender, from the nominative *σῶμα*, *body*.

* See a fuller statement under the Cases in the *Syntax*, § 156 seq.—TR.

§ 23. *Nature and Gender of the Adjective.*

1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the *red* rose, or one which is merely attributed to an object, e. g. the rose is *red*. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. ὁ ἀγαθὸς ἄνθρωπος, *bonus homo*, ὁ ἄνθρωπος ἀγαθός ἐστιν, *homo bonus est*; ἡ καλὴ Μοῦσα, *pulchra Musa*, ἡ Μοῦσα καλὴ ἐστιν, *Musa pulchra est*; τὸ καλὸν ἔαρ, *pulchrum ver*, τὸ ἔαρ καλόν ἐστιν, *ver pulchrum est*.

2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. ὁ ἤσυχος ἀνὴρ, *a quiet man*, ἡ ἤσυχος γυνή, *a quiet woman*, τὸ ἤσυχον τέκνον, *a quiet child*; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φυγὰς ἀνὴρ, *an exiled man*, ἡ φυγὰς γυνή, *an exiled woman*.

3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. *General view of the Prepositions.*

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. *Prepositions with one case.*

(a) With the Genitive:

ἀντί, *ante, before, for, instead of*,
 πρό, *pro, before, for*,
 ἀπό, *ab, from, by*,
 ἐκ (ἐξ before a vowel), *ex, out of, from*,
 ἐνεκα, *for the sake of, on account of*.

Here belong several adverbs which, like prepositions, govern the Gen., viz. πρόσθεν and ἔμπροσθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρὶς, *without*, πλὴν, *except*.

(b) With the Dative:

ἐν, *Lat. in with Abl. in, upon*,

σύν, *cum, with*, and the adverb
 ἅμα, *together with*.

(c) With the Accusative:

ἀνά, *on, upon, up, through*,
 εἰς, *Lat. in with Acc. into, to*,
 ὡς, *to, ad*.

II. *Prepositions with Genitive and Accusative.*

διά, *through, by*; with Acc. often, *on account of*,
 κατά, *de, down, with Acc. often, through*,
 ὑπέρ, *super, over, above*; with Gen. often, *for*.

III. *Prepositions with Gen., Dat. and Accusative.* παρά, *by, near*; with Gen. *from* (properly from being near some one); with Acc. *to* (properly into the presence of some one),
 ἀμφί and περί, *around, about*; with Gen. often, *for*,
 ἐπί, *upon, at*; with Acc. often, *towards, against*,
 μετά, *with*; with Acc. often, *after*,
 πρός, *before*; with Acc. often, *to*,
 ὑπό, *sub, under*.

✱ § 25. *First Declension.*

The first declension has four endings, ᾶ, ῆ (or ᾱ), ᾶς and ῆς; α and η are feminine, ᾶς and ῆς masculine gender.

ENDINGS.

	Singular.				Plural.		Dual.		
Nom.	ᾶ	ᾶ	or	ῆ	ᾶς	or	ῆς	αι	ᾶ
Gen.	ῆς	ᾶς		ῆς	ς	ou		ων	αιν
Dat.	ῆ	ᾶ		ῆ	ς	ῆ		αις	αιν
Acc.	ᾶν	ᾶν		ῆν	ς	ῆν		ας	ᾶ
Voc.	ᾶ	ᾶ		ῆ.	ς	ῆ, ᾶ.		αι.	ᾶ.

§ 26. I. *Feminine Nouns.*

1. (a) The Nom. ends in -ᾶ or -ᾶ, and the α remains in all the cases, if it is preceded by ρ, σ or ι (α pure); e. g. χώρα, *land*, ἰδέα, *form*, σοφία, *wisdom*, χρεία, *utility*, εἰνoια, *good-will*. These make the Gen. in -ᾶς, Dat. in -ᾶ. Here belong also some substantives in -ᾶ; e. g. ἀλαλά, and some proper names; e. g. Ἀνδρομέδᾶ, Λήδᾶ, Φιλομήλᾶ, Gen. -ᾶς, Dat. -ᾶ.

(b) The Nom. ends in -ᾶ, which remains only in the Acc. and Voc.; in the Gen. and Dat., the -α is changed into -η, if it is preceded by λ, λλ, σ, σσ (ττ), ζ, ξ, ψ, ς.

(c) In other instances, the Nom. ends in -η, which remains through all the cases of the Sing.

2. When -α is preceded by σ or α, in some words -έα is contracted into -ῆ, and -άα into -ᾶ. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. η through all the cases.

Sing. Nom.	ἡ	Justice.	δίκ-η	Honor.	τιμή	Opinion.	γνώμη	Fig-tree.	συκ-(ἄ)ῆ
Gen.	τῆς		δίκ-ης		τιμῆς		γνώμης.		συκ-ῆς
Dat.	τῇ		δίκ-ῃ		τιμῇ		γνώμῃ		συκ-ῇ
Acc.	τὴν		δίκ-ην		τιμῆν		γνώμην		συκ-ῆν
Voc.	ὦ		δίκ-η		τιμῆ		γνώμη		συκ-ῆ
Plur. Nom.	αἱ		δίκ-αι		τιμαί		γνώμαι		συκ-αἱ
Gen.	τῶν		δίκ-ῶν		τιμῶν		γνώμων		συκ-ῶν
Dat.	ταῖς		δίκ-αῖς		τιμαῖς		γνώμαις		συκ-αῖς
Acc.	τὰς		δίκ-ᾶς		τιμᾶς		γνώμας		συκ-ᾶς
Voc.	ὦ		δίκ-αι		τιμαί		γνώμαι		συκ-αἱ
Dual N. A. V.	τὰ		δίκ-α		τιμά		γνώμα		συκ-ᾶ
G. and D.	ταῖν		δίκ-αιν		τιμαῖν		γνώμαιν		συκ-αῖν.

b. α through all the cases.

c. ᾶ G. ης.

S. N. G. D. A. V.	(a) long α.				(b) short α.		
	Shadow.	Country.	Mina.		Hammer.	Muse.	Λίονεσα.
ἡ	σκι-ᾶ	χώρα	μν-(ἄα)ᾶ		σφύρα	Μοῦσα	λέαινα
τῆς	σκι-ᾶς	χώρας	μν-ᾶς		σφύρας	Μούσης	λεαίνης
τῇ	σκι-ᾶ	χώρῃ	μν-ᾶ		σφύρῃ	Μούσῃ	λεαίνῃ
τὴν	σκι-ᾶν	χώραν	μν-ᾶν		σφύραν	Μοῦσάν	λεαίναν
ὦ	σκι-ᾶ	χώρα	μν-ᾶ		σφύρα	Μοῦσα	λέαινα
P. N. G. D. A. V.	αἱ	σκι-αῖ	χώραι	μν-αἱ	σφύραι	Μοῦσαι	λέαιναι
τῶν	σκι-ᾶν	χωρῶν	μν-ῶν		σφυρῶν	Μουσῶν	λεαινῶν
ταῖς	σκι-αῖς	χωραῖς	μν-αῖς		σφύραις	Μούσαις	λεαίναίς
τὰς	σκι-ᾶς	χώρας	μν-ᾶς		σφύρας	Μούσας	λεαίνας
ὦ	σκι-αῖ	χώραι	μν-αἱ		σφύραι	Μοῦσαι	λέαιναι
Dual.	τὰ	σκι-ᾶ	χώρα	μν-ᾶ	σφύρα	Μοῦσα	λεαίνα
	ταῖν	σκι-αῖν	χωραῖν	μν-αῖν	σφύραιν	Μοῦσαιν	λεαίναιν.

REMARK. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. ἡ καλὴ τιμή, the glorious honor; ἡ χρυσοῦς (contracted from χρυσέα, as συκῆ from συκέα) στολή, the golden robe, τῆς χρυσοῦς στολῆς; ἡ δίκαια γνώμη, the just opinion, τῆς δίκαιας γνώμης; ἡ ἐχθρὰ χώρα, the hostile land, τῆς ἐχθρᾶς χώρας.

3. The quantity of the endings is given in § 25. The feminine ending -α, is always long in adjectives; e. g. ἐλεύθερος ἐλευθέρᾳ ἐλεύθερον, free.

4. With regard to the accentuation, it is to be observed that:

(a) The plural ending -αι, is considered short in respect to the accent; hence λέαιναι (not λεαίνας), Μοῦσαι (not Μούσαι);

(b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (a) The vocative δέσποτα from δεσπότης, lord;

(β) In adjectives in -ος, -η (-ᾶ), -ον, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of βέβαιος, ἐλεύθερος, ἄν-

θρόπιος, is accented on the antepenult, viz. βέβαιοι, βέβαιαι, ελεύθεροι, ἐλεύθεραι, ἀνθρώπινοι, ἀνθρώπια, although the feminine Sing., on account of the long ending -η and -α, is a paroxytone, viz. βεβαία, ἐλευθέρα, ἀνθρώπινη;

(γ) In the Gen. Pl. of the first Dec., the final syllable -ων is circumflexed; e. g. λαινῶν from λέαινα, νεανῶν from νεανίας. But to this there are the following exceptions: (1) Feminine adjectives and participles in -ος, -η (-ά), -ον, are accented like the Gen. of masculines; e. g. τῶν καλλίστων Μουσῶν, from κάλλιστος, καλλίστη, κάλλιστον; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. βαρῦς, βαρεῖα, βαρύ, Gen. Pl. βαρέων, βαρεῖων; —(2) The substantives χρήστης, usurer, ἀφήνη, anchoovy, ἐτησία, monsoons, and χλοβνῆς, wild-bear, which in the Gen. Pl. remain Paroxytones, thus χρήστων, ἀφῶν.

5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:

(a) Oxytones become *Perispomena*, in the Gen. and Dat. of all three numbers e. g. τιμῆς, -ῆ, -ῶν, -αῖς, -αῖν; this is true also of the second declension.

(b) Paroxytones with a *short* penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a *long* penult, become *properispomena*, when the ultimate is *short*, which is the case in the Nom. Pl.; e. g. γνώμη, γνώμαι, but γνωμῶν; Ἄτρεΐδης, Ἄτρεΐδαι, but Ἄτρειδῶν; on the contrary, δίκη, δίκαι, but δικῶν;

(c) *Properispomena* become paroxytones, if the ultimate becomes long; e. g. Μοῦσα, Μοῦσης;

(d) *Proparoxytones* become paroxytones, if the ultimate becomes long; e. g. λέαινα, λαίνας.

II. Vocabulary.

'Αδικία, Gen. -ας, ἡ, injustice.	ἐπαγγέλλομαι, to promise.	πενία, -ας, ἡ, poverty.
ἀδολεσχία, -ας, ἡ, loquaciousness, prating.	ἐπάγω, to bring on.	πλεονεξία, -ας, ἡ, avarice.
ἀληθινή, -ῆς, vera, true.	ἡδονή, -ῆς, ἡ, pleasure.	πολλάκις, often.
ἀπέχομαι, w. gen., to abstain from, keep oneself from.	θεραπεύω, to esteem, honor, worship.	συνήθεια, -ας, ἡ, intercourse, society.
ἀρετή, -ῆς, ἡ, virtue.	κακία, -ας, ἡ, vice.	τείρω, <i>tero</i> , to wear out, weaken, tire, plague.
βία, -ας, ἡ, violence.	καρδία, -ας, ἡ, the heart.	τίκτω, to beget.
βοήθεια, -ας, ἡ, help.	καταφύγη, -ῆς, ἡ, a refuge.	τρύφή, -ῆς, ἡ, excess, luxurious indulgence, effeminacy.
γίνομαι, to become, arise, be.	λῆμη, -ης, ἡ, disgrace.	
διαβολή, -ῆς, ἡ, calumny.	λῆπη, -ης, ἡ, sorrow.	φιλία, -ας, ἡ, friendship.
δίκη, -ης, ἡ, justice, right, a judicial sentence.	λύρα, -ας, ἡ, a lyre.	χαλεπή, -ῆς, molestia, burdensome, troublesome, oppressive.
εἰκώ, w. dat., to give way to, to yield to.	μέριμνα, -ης, ἡ, care.	χρεία, -ας, ἡ, need, intercourse.
	μουσα, -ης, ἡ, a muse.	ὡς, as.
	ὄ, ἡ, τό, the.	
	πέιθομαι, w. dat., to believe, trust, obey.	

RULES OF SYNTAX. 1. Transitive verbs govern the Accusative.

2. Verbs and adjectives expressing the relation of *to* or *for* in English, govern the Dative.

Ἐλκε τῇ βίᾳ. Ἡ λύρα τὰς μερίμνας λβει. Ἀπέχου τῆς κακίας.¹ Ἡ φιλία ἐπαγγέλλεται καταφυγὴν καὶ βοήθειαν. Ἀπέχου τῶν ἠδονῶν. Ἡ μερίμνα τὴν καρδίαν ἐσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαῖς.² Ἡ δίκη πολλάκις τῇ ἀδικίᾳ εἰκει. Πολλάκις χαλεπῇ πενίᾳ³ τειρόμεθα. Τὴν ἀδολεσχίαν φεύγετε. Ἡ κακία λύπην ἐπάγει. Τρυφῇ ἀδικίαν καὶ πλεονεξίαν τίττει. Φεῦγε τὴν τρυφὴν ὡς λύμην. Δὲ ἀρετῆς καὶ συνηθείας καὶ χρείας ἀληθινῇ φιλίᾳ γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored. Do not give way (*pl.*) to pleasure. Virtue begets true friendship. The heart is corroded by cares (*dat.*). Sorrow is brought on by vice.

III. Vocabulary.

Ἄγω, to lead, bring, conduct.	δόξα, -ης, ἡ, report, fame, reputation.	πᾶσα, -ης, every, all.
ἀπλῆ, -ῆς, simple.	ἐσθλή, -ῆς, good, noble, splendid.	πίπτω, to fall.
ἀργυρέα, ἀργυρᾶ, -ᾱς, <i>argentea</i> , silver (<i>adj.</i>).	εὐθύνω, to make straight, rectify.	πολλή, -ῆς, much, many.
ἀστραπή, -ῆς, ἡ, lightning.	εὐκόλως, quickly.	πορφυρέα, πορφυρᾶ, -ᾱς, purple (<i>adj.</i>).
ἀτιμία, -ας, ἡ, dishonor.	ἐννομία, -ας, ἡ, good administration.	ραδίως, easily.
βασιλεία, -ας, ἡ, a queen.	ἐχω, to have, hold, contain.	σκολιᾶ, -ᾱς, crooked, perverted.
βασιλεία, -ας, ἡ, kingdom.	κατέχω, to hold back, restrain.	στολή, -ῆς, ἡ, a robe.
βλάβη, -ης, ἡ, injury.	λαμπρά, -ᾱς, splendid, brilliant.	τύχη, -ης, ἡ, fortune, <i>pl.</i> (<i>generally</i>) misfortunes.
βροντή, -ῆς, ἡ, thunder.	μεγάλῃ, -ῆς, <i>magna</i> , great.	φέρω, <i>fero</i> , to bear, bring.
γλῶττα, -ης, ἡ, the tongue.	μετάβολῃ, -ῆς, ἡ, change.	χρυσέα, χρυσεῖ, -ῆς, <i>aurea</i> , golden.
a language.		
δαίτα, -ης, ἡ, a mode of		

Τῇ κακίᾳ² πᾶσα ἀτιμία ἐπεται. Ῥαδίως φέρε τὴν πενίαν. Βροντῇ ἐκ λαμπρῶς ἀστραπῆς γίγνεται. Ἡ ἀρετῇ ἐσθλὴν δόξαν ἔχει. Ἐννομία εὐθύνει δίκας σκολιᾶς. Δίκη δίκην τίττει καὶ βλάβη βλάβην. Ἀπλὴν δαίταν ἔγει. Κάτεχε τὴν γλῶτταν. Ἡ τύχη πολλὰς μεταβολὰς ἔχει. Πενίαν φέρετε. Αἱ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ ἀρετῇ οὐκ εἰκει ταῖς τύχαις.¹ Ἀπέχεσθε χαλεπῶν μεριμνῶν. Ἡ βασιλεία μεγάλῃν βασιλείαν ἔχει. Ἡ στολή ἐστὶ πορφυρᾶ. Χρυσῆς καὶ ἀργυρῆς στολὰς ἔχομεν.

Flee from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

¹ § 157.

² § 161, 2. (a), (δ).

³ § 161, 3.

§ 27. II. *Masculine Nouns.*

The Gen. of masculine nouns ends in *-ov*; those in *-ας* retain the *α* in the Dat., Acc. and Voc., and those in *-ης* retain the *η* in the Acc. and Dat. Sing. The Voc. of nouns in *-ης* ends in *ᾶ*, (1) all in *-της*; e. g. *τοξότης*, Voc. *τοξοτά*, *προφήτης*, Voc. *προφήτᾶ*; (2) all substantives in *-ης* composed of a substantive and a verb; e. g. *γεωμέτρης*, Voc. *γεωμέτρᾶ*, *μυροπώλης*, a *salve-seller*, Voc. *μυροπώλᾶ*; (3) national names in *-ης*; e. g. *Πέρσης*, a *Persian*, Voc. *Πέρσᾶ*.—All other nouns in *-ης* have the Voc. in *-η*; e. g. *Πέρσης*, *Perses*, Voc. *Πέρση*.—The plural of masculine nouns does not differ from that of feminine.

REM. 1. Several masculine nouns in *-ας* have the Doric Gen. in *α*, namely, *πατραλοίας*, *μητραλοίας*, *patricide*, *matricide*, *δρνιθοθήρας*, *fowler*; also several proper names; e. g. *Ἀννίβας*, *-α*, *Σύλλας*, *-α*; finally, contracts in *-ας*; e. g. *βορῆας*, from *βορέας*.

PARADIGMS.

	Citizen.	Mercury.	Youth.	Fowler.	Boreas.
Sing. N.	πολίτης	Ἑρμ(εας)ῆς	νεανίας	δρνιθοθήρας	βορῆας
G.	πολίτου	Ἑρμοῦ	νεανίου	δρνιθοθήρα	βορῆα
D.	πολίτῃ	Ἑρμῇ	νεανίᾳ	δρνιθοθήρᾳ	βορῆᾳ
A.	πολίτην	Ἑρμῆν	νεανίαν	δρνιθοθήραν	βορῆαν
V.	πολίτᾶ	Ἑρμῆ	νεανία	δρνιθοθήρα	βορῆᾶ
Plur. N.	πολίται	Ἑρμαῖ	νεανίαι	δρνιθοθήραι	
G.	πολιτῶν	Ἑρμῶν	νεανιῶν	δρνιθοθηρῶν	
D.	πολίταις	Ἑρμαῖς	νεανίαις	δρνιθοθήραις	
A.	πολίτας	Ἑρμᾶς	νεανίας	δρνιθοθήρας	
V.	πολίται	Ἑρμαῖ	νεανίαι	δρνιθοθήραι	
Dual.	πολίτᾶ	Ἑρμᾶ	νεανία	δρνιθοθήρα	
	πολίταιν	Ἑρμαῖν	νεανίαν	δρνιθοθήραιν	

REM. 2. Adjectives of one ending in *-ης* and *-ας*, are declined in the same manner; e. g. *ἐθέλωντης* *πολίτης*, a *willing citizen*, *ἐθέλωντου* *πολίτου*, *ἐθέλοντα* *πολίται*; *μονίας* *νεανίας*, a *lonely youth*, *μονίου* *νεανίου*, *μονία* *νεανία*.

IV. *Vocabulary.*

Ἄδολεσχος, *-ου, ὁ, a praeter.*

ἀκούω, to hear.

ἀκροατής, *-οῦ, ὁ, an auditor.*

βλάπτω, *w. acc., to injure.*

δεσπότης, *-ου, ὁ, a master.*

ἐκόσμία, *-ας, ἡ, good order, decorum.*

ἡσύχια, *-ας, ἡ, quiet, still-*

ness; with *ἄγειν*, to be quiet.

θάλαττα, *-ης, ἡ, the sea.*

θεατής, *-οῦ, ὁ, a spectator.*

μανθάνω, to learn, study.

μέλει, *w. dat. of the person*

and *gen. of the thing*, it

concerns.

ναύτης, *-ου, ὁ, nauta, a*

sailor.

δρέγομαι, w. gen., to strive after.

πρέπει, w. dat., it is be-

coming, it becomes.

προσῆκει, w. dat., it is be-

coming, it becomes.

σοφία, -ας, ἡ, wisdom.

τέχνη, -ης, ἡ, art.

τροφήτης, -οῦ, ὁ, luxurious,

riotous, voluptuous.

RULE OF SYNTAX. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, ὦ νεανία, τὴν σοφίαν. Πολίτη πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεύγε, ὦ πολίτα, τὴν ἀδικίαν. Τὴν ὀρνιθοθήρα τέχνην θαυμάζομεν. Ἀκροαταῖς καὶ θεαταῖς προσήκει ἡσυχίαν ἕγειν. Φεύγετε, ὦ ναῦται, βορῆαν. Βορῆας ναύτας πολλὰκις βλάπτει. Ὅρέγεσθε, ὦ πολίται, τῆς ἀρετῆς.¹ Συβαρίται τρυφῆται ἦσαν. Ναύταις μέλει τῆς θαλάττης.² Φεύγε, ὦ Πέρση. Σπαρτιῶται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρυφήτην. Ἀδολεσχῶν ἀπέχου. Ἄκουε, ὦ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (i. e. they had great fame). Keep yourself from voluptuous youths. Flee from praters. Keep yourself from a prater. It becomes an auditor and a spectator to observe (ἄγω) stillness. Flee from a voluptuous youth.

V. Vocabulary.

Δικαιοσύνη, -ης, ἡ, justice.	κλέπτης, -ου, ὁ, a thief.	στρατιώτης, -ου, ὁ, a soldier,
ἐπιμέλωμαι, w. gen., to care for,	κρίτης, -ου, ὁ, a judge.	dier, a warrior.
take care of, take care.	ναυαγία, -ας, ἡ, shipwreck.	τεχνίτης, -ου, ὁ, an artist.
ἐραστής, -ου, ὁ, a lover, a friend.	οικέτης, -ου, ὁ, a servant.	tist.
πρωτόδικος, -ου, ὁ, a lawyer.	πιστεύω, w. dat., to trust, rely upon.	τρέφω, to nourish, support, keep, bring up.
θαυμαστή, -ῆς, admiranda, wonderful.	πιστεύομαι, to be trusted, be believed.	ψεύστης, -ου, ὁ, a liar.

Ἡ τῶν Σπαρτιωτῶν ἀρετὴ θαυμαστὴ ἐστίν. Φεύγε, ὦ Πέρσα. Κριταῖς πρέπει δικαιοσύνη. Ἔστι τῶν στρατιωτῶν³ περὶ τῶν πολιτῶν μάχεσθαι. Φεύγε ψεύστας. Ἔστι δεσπότου ἐπιμέλεσθαι⁴ τῶν οικετῶν. Μὴ πίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. Ἐκ ψευστῶν γίνονται κλέπται. Σπαρτιῶται δόξης καὶ τιμῆς ἐρασταὶ ἦσαν. Ἐκ βορῆα πολλὰκις γίνεταί ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. Second Declension.

The second declension has two endings, -ος and -ον; nouns in -ος are mostly masculine, but often feminine; nouns in -ον are neuter. Feminine diminutive proper names in -ον are an exception; e. g. ἡ Γλυκέριον.

¹ § 158, 3. (b). ² § 158, 6. I. (b). ³ ἔστι with the Gen., it is the duty of any one, see § 158, 2. ⁴ § 158, 6. I. (b).

ENDINGS.

	Singular.	Plural.	Dual.
Nom.	ος ον	οι α	ω
Gen.	ου	ων	οιν
Dat.	ω	οις	οιν
Acc.	ον	ους	ω
Voc.	ος and ε ον.	οι	ω.

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	ὁ λόγος	ἡ νῆσος	ὁ θεός	ὁ ἄγγελος	τὸ σῆκον
G.	τοῦ λόγου	τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σίκου
D.	τῷ λόγῳ	τῇ νήσῳ	τῷ θεῷ	ἀγγέλῳ	τῷ σίκῳ
A.	τὸν λόγον	τὴν νήσον	τὸν θεόν	ἄγγελον	τὸ σῆκον
V.	ὦ λόγε	ὦ νῆσε	ὦ θεέ	ἄγγελε	ὦ σῆκον
P. N.	οἱ λόγοι	αἱ νῆσοι	οἱ θεοί	ἄγγελοι	τὰ σῆκα
G.	τῶν λόγων	τῶν νήσων	τῶν θεῶν	ἀγγέλων	τῶν σίκων
D.	τοῖς λόγοις	ταῖς νήσοις	τοῖς θεοῖς	ἀγγέλους	τοῖς σίκους
A.	τοὺς λόγους	τὰς νήσους	τοὺς θεούς	ἄγγελους	τὰ σῆκα
V.	ὦ λόγοι	ὦ νῆσοι	ὦ θεοί	ἄγγελοι	ὦ σῆκα
D.	τῷ λόγῳ τοῖν λόγῳν	τῷ νήσῳ ταῖν νήσοιν	τῷ θεῷ τοῖν θεοῖν	ἀγγέλῳ ἀγγέλοιν	τῷ σίκῳ τοῖν σίκουιν.

REM. 1. The Voc. of words in -ος commonly ends in ε, though often in -ος; e. g. ὦ φίλε and ὦ φίλος; always ὦ θεός.

REM. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. ἄδελφε from ἀδελφός, brother, is an exception.—The plural ending -οι, like -αι in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

REM. 3. Adjectives in -ος, -η (ἄ), -ον, in the masculine and neuter, and those of two endings in -ος (Masc. and Fem.), -ον (Neut.), are declined like the preceding paradigms; e. g. ἀγαθός, ἀγαθή, ἀγαθόν, good, ὁ ἀγαθὸς λόγος, a good speech, τὸ ἀγαθὸν τέκνον, a good child, πάγκαλος, πάγκαλον, very beautiful, ὁ πάγκαλος λόγος, a very beautiful speech, ἡ πάγκαλος μορφή, a very beautiful form, τὸ πάγκαλον τέκνον, a very beautiful child. Adjectives of two endings in -ος, -ον are almost all compounds. Adjectives of three endings in -ος preceded by ε, ι or ρ, and those in -οος preceded by ρ, like nouns of the first declension, in -α pure and -ρα, have the Nom. Fem. in -α; e. g. χρύσεος, χρύσεια, χρύσειον, ἐκθρόος, -αῖ, -όν, δικρόος, -ῆα, -όνον.

REM. 4. It will be seen by the following paradigms, that, in adjectives in -ος, -η (-α), -ον, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

S. N.	ἀγαθ-ός	ἀγαθ-ή	ἀγαθ-όν, good	φίλι-ος	φίλι-α	φίλι-ον, lovely
G.	ἀγαθ-οῦ	ἀγαθ-ῆς	ἀγαθ-οῦ	φίλι-ου	φίλι-ας	φίλι-ου
D.	ἀγαθ-ῷ	ἀγαθ-ῇ	ἀγαθ-ῷ	φίλι-ῳ	φίλι-ᾷ	φίλι-ῳ
A.	ἀγαθ-όν	ἀγαθ-ήν	ἀγαθ-όν	φίλι-ον	φίλι-αν	φίλι-ον
V.	ἀγαθ-έ	ἀγαθ-ή	ἀγαθ-όν	φίλι-ε	φίλι-α	φίλι-ον
P. N.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
G.	ἀγαθ-ῶν	ἀγαθ-ῶν	ἀγαθ-ῶν	φίλι-ων	φίλι-ων	φίλι-ων
D.	ἀγαθ-οῖς	ἀγαθ-αῖς	ἀγαθ-οῖς	φίλι-οις	φίλι-αῖς	φίλι-οις
A.	ἀγαθ-ούς	ἀγαθ-άς	ἀγαθ-ά	φίλι-ους	φίλι-ας	φίλι-α
V.	ἀγαθ-οί	ἀγαθ-αί	ἀγαθ-ά	φίλι-οι	φίλι-αι	φίλι-α
Dual.	ἀγαθ-ῶ	ἀγαθ-ᾷ	ἀγαθ-ῶ	φίλι-ῶ	φίλι-ᾷ	φίλι-ῶ
	ἀγαθ-οῖν	ἀγαθ-αῖν	ἀγαθ-οῖν.	φίλι-οῖν.	φίλι-αῖν	φίλι-οῖν.

VI. Vocabulary.

Ἄγαθόν, -ον, τό, a good thing, an advantage.	ἐχθρός, -ος, ὁ, an enemy.	οἶνος, -ου, ὁ, wine.
ἄγγελος, -ου, ὁ, a messenger.	θεός, -οῦ, ὁ, God, a god.	παρέχω, to grant, afford, offer.
ἄνθρωπος, -ου, ὁ, a man.	κακός, -ή, -όν, bad, wicked.	πιστός, -ή, -όν, faithful, trustworthy.
διδάσκαλος, -ου, ὁ, a teacher.	κακόν, -οῦ, τό, an evil.	πιστός, -ή, -όν, faithful, trustworthy.
δοῦλος, -ου, ὁ, a slave.	κάλλος, -ή, -όν, beautiful, good; τὸ καλόν, goodness, beauty, or the beautiful.	πολλοί, -αί, -ά, many.
ἔργον, -ου, τό, an action, a work, a business.	κίνδυνος, -ου, ὁ, danger.	φίλος, -ου, ὁ, a friend, φίλος, -η, -ον, dear.
ἐσθλός, -ή, -όν, good, noble, splendid.	λόγος, -ου, ὁ, a word, a report, reason.	φροντίζω, <i>w. gen.</i> , to care for, trouble oneself about; <i>w. acc.</i> , to reflect on, think about.
ἑταῖρος, -ου, ὁ, a companion, a friend.	μετέχω, <i>w. gen.</i> , to take part in.	χαίρω, to rejoice.
εὐτυχία, -ας, ἡ, good fortune.	[tune. μίσγω, <i>miscuo</i> , <i>w. dat.</i> , to mix.	

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε καλὰ ἔργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.¹ Παρ' ἐσθλῶν ἐσθλὰ μανθάνεις. Πιστὸς ἑταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.² Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν.³ Οἱ ἄνθρωποι τοὺς θεοὺς θεραπεύουσιν. Πολλοὺς ἔργους ἔπειτα κινδύνους. Μίσγεται⁴ ἐσθλὰ κακοῖς. Ὁ κακὸς τοῖς θεοῖς καὶ τοῖς ἀνθρώποις ἐχθρὸς ἐστίν. Οἱ ἄνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.⁵ Πάρεχε, ὦ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ὦ δοῦλε, τὸν οἶνον τῷ νεανίᾳ. Ὁ οἶνος λυεῖ τὰς μερίμνας. Χαλεπῶ ἔργῳ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

¹ § 161, 2. (a), (δ).

² § 158, 3. (b).

³ § 158, 6. I. (b).

⁴ § 161, 2. (a), (α).

⁵ § 161, 2. (c).

VII. Vocabulary.

ἄξιος, -ία, -ιον, <i>w. gen.</i> worthy, worth.	θάνατος, -ου, ὁ, death.	νεός, -α, -ον, young, ὁ νέος, -ου, the youth, the young man.
ἀπολύω, <i>w. acc. of the per- son and gen. of the thing,</i> to free from, release.	θεῖον, -ου, τό, the Deity.	νόσος, -ου, ἡ, a disease, an illness.
ἄργυρος, -ου, ὁ, silver.	θύρα, -ας, ἡ, a door.	οὐχ (before an aspirate in- stead of οὐκ), not.
βίος, -ου, ὁ, life, a livell- hood.	κλείω, to shut, fasten.	πόνος, -ου, ὁ, trouble, toil, hardship.
βουλή, -ης, ἡ, counsel, ad- vice.	μαθητής, -ου, ὁ, a pupil, a learner.	σιγή, -ης, ἡ, silence.
διχοστασία, -ας, ἡ, a quar- rel, to rejoice, glad- den, cheer.	μέτρον, -ου, τό, a measure, moderation.	χρόνος, -ου, ὁ, time.
	μοχλός, -ος, ὁ, a bolt, a lever.	χρυσός, -ου, ὁ, gold.
	μῦριος, -ία, -ίων, innumera-	

Τὸ καλὸν ἐστὶ μέτρον τοῦ βίου, οὐχ ὁ χρόνος. Ὁ θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων¹ καὶ κακῶν. Ὁ οἶνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὺν μυρίοις πόνοις τὰ κατὰ γίγνεται. Τὸ θεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἀξιόσ² ἐστὶν ἐν χαλεπῇ διχοστασίᾳ. Πολλοὶ νόσοι ἐν ἀνθρώποις εἰσίν. Βουλὴ εἰς ἀγαθὸν ἄγει. Σιγὴ νέψ τιμὴν φέρει. Ἡ θύρα μοχλοῖς³ κλείεται. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει. Ὡ φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὀρεγεσθε.⁴

By death (*dat.*) men are freed from troubles and evils. By (*ὑπό, w. gen.*) the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. Contraction of the Second Declension.

1. A small number of substantives, where *o* or *s* precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

	Navigation.		Circumnavigation.		Bone.	
S. N.	ὁ πλόος	πλοῦς	ὁ περίπλοος	περίπλοος	τὸ ὀστέον	ὀστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	ὀστέου	ὀστοῦ
D.	πλόῳ	πλοῖ	περιπλόῳ	περίπλω	ὀστέῳ	ὀστοῖ
A.	πλόον	πλοῦν	περίπλοον	περίπλων	ὀστέον	ὀστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	ὀστέον	ὀστοῦν
P. N.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
G.	πλόων	πλών	περιπλόων	περίπλων	ὀστέων	ὀστών
D.	πλόοις	πλοῖς	περιπλόοις	περίπλοις	ὀστέοις	ὀστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	ὀστέα	ὀστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	ὀστέα	ὀστᾶ
Dual.	πλώω	πλώ	περιπλώω	περίπλω	ὀστέω	ὀστοῖ
	πλόοιν	πλοῖν	περιπλόοιν	περίπλοιν	ὀστέων	ὀστοῖν

¹ § 157.² § 158, 7. (γ).³ § 161, 3.⁴ § 158, 3. (b).

REMARK. Here belong, (a) Multiplicative adjectives in -δος (-ος), -έη (-ή), -όων (-ών); e. g. ἀπλοῦς, -ῆ, -όν, *simple*;—(b) Adjectives of two endings in -ος (-ου) Masc. and Fem., and -οον (-ουν) Neut.; e. g. ὁ ἡ εἶνους, τὸ εἶνουν, *well disposed*, which differ from the declension of substantives, only in not contracting the neuter plural in -οα; e. g. τὰ εἶνοα τέκνα;—(c) Adjectives in -εος (-εύς), -έα (-ῆ), -εον (-έων), which denote a *material*; e. g. χρύσεος χρυσοῦς, χρυσέα χρυσῆ, χρύσειον χρυσοῖν, *golden*. When a vowel or ρ precedes the feminine ending -έα, -έα is not contracted into -ῆ, but into -ᾶ, (§ 26, 1); e. g.

ἐρέ-εος ἐρεοῦς, ἐρε-έα ἐρεᾶ, ἐρέ-εον ἐρεοῖν, *woollen*.
ἀργύρεος ἀργυροῦς, ἀργυρ-έα ἀργυρᾶ, ἀργύρεον ἀργυροῖν, *silver*.

PARADIGMS.

	Golden.			Simple.		
S. N.	χρῦσε-ος χρυσοῦς	χρυσά-α χρυσῆ	χρῦσε-ον χρυσοῖν	ἀπλό-ος ἀπλοῦς	ἀπλό-η ἀπλῆ	ἀπλό-ον ἀπλοῖν
G.	χρυσῶ	χρυσῆς	χρυσῶ	ἀπλω	ἀπλῆς	ἀπλω
D.	χρυσῶ	χρυσῆ	χρυσῶ	ἀπλῷ	ἀπλῆ	ἀπλῷ
A.	χρυσοῖν	χρυσῆν	χρυσοῖν	ἀπλοῖν	ἀπλῆν	ἀπλοῖν
V.	χρυσοῦς	χρυσῆ	χρυσοῖν	ἀπλοῦς	ἀπλῆ	ἀπλοῖν
P. N.	χρυσῶ	χρυσά	χρυσῶ	ἀπλοῖ	ἀπλαῖ	ἀπλά
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλων	ἀπλων	ἀπλων
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
A.	χρυσοῦς	χρυσᾶς	χρυσῶ	ἀπλοῦς	ἀπλᾶς	ἀπλά
V.	χρυσοῖ	χρυσά	χρυσῶ	ἀπλοῖ	ἀπλαῖ	ἀπλά
Dual.	χρυσῶ χρυσοῖσθ	χρυσᾶ χρυσάσθ	χρυσῶ χρυσοῖν.	ἀπλῷ ἀπλοῖν	ἀπλά ἀπλαῖν	ἀπλῷ ἀπλοῖν.

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) πλώω = πλώ, δστέω = δστώ, instead of πλῶ, δστώ; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. περιπλόου = περίπλου, instead of περιπλωῦ; εἰνῶω = εἰνω, instead of εἰνῶ; (c) τὸ κάνεον = κανοῖν, instead of κάνουν, *basket*, and also adjectives in -εος, -έα, -εον; e. g. χρύσεος = χρυσοεύς, χρυσέα = χρυσῆ, χρύσειον = χρυσοῖν, instead of χρύσεους, χρύσειον; finally, substantives in -εος = -οῦς; e. g. ἀδελφιδέος = ἀδελφιδοῦς, instead of ἀδελφιδούς, *perplex*.

VIII. Vocabulary.

ἄδηλος, -ον, uncertain, unknown.	ἐκ-καλύπτω, to disclose.	καί—καί, both—and.
ἀλήθεια, -ας, ἡ, truth.	ἐπι-κουφίζω, to alleviate.	κάνεον = -όν, -έον = -οῦ, τό, a basket. [ror.
ἄνοος = -ους, -οον = -οον, imprudent, irrational.	ἐρίζω, w. dat., to contend with.	κάτοπτρον, -ου, τό, a mirror.
ἀργύρεος = -οῦς, -έα = -ᾶ, -εον = οῖν, silver, i. e. made of silver.	εἰνῶος = -ους, -οον = -οον, well-wishing, well-disposed, kind.	κύπελλον, -ου, τό, a goblet.
ἄρτος, -ου, ὁ, bread.	θεράπεια, -ης, ἡ, a female servant.	λέγω, to say, call or name.
		νόος = νοῦς, -όου = -οῦ, ὁ, the understanding, the mind.

ὀλίγοι, -αι, -α, few. ὄργη, -ῆς, ἡ, anger. ὄχλος, -ου, ὁ, plebs, the common people. [το. χάλκεος = -οῦς, -έα = -ῆ, χάλκος = -οῦς, -εον = -οῦν, brazen. ὄστειον = -οῦν, -έου = οὔ, ὕπνος, -ου, ὁ, sleep; slumber. ψυχῆ, -ῆς, ἡ, the soul τά, a bone. ber.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

Ὁ λόγος ἐστὶ τὸ τοῦ νοῦ κάτοπτρον. Τὸν νοῦν ἔχουσιν οἱ ἄνθρωποι διδασκαλον. Τὸν εὖνον φίλον θεράπευε. Ὀλίγοι πιστὸν νοῦν ἔχουσιν. Ὁ πλοῦς ἐστὶν ἄδελφος. Σὺν νῶ τὸν βίον ἄγε. Ὁ ὄχλος οὐκ ἔχει νοῦν. Μὴ ἐρίζε τοῖς ἀνοῖς.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοῖς² εἰσιν. Ὀρέγου φίλων εὖνων. Τὰ τοῦ Ὀρέστου ὄσῳ ἐν Τεγέῃ ἦν. Αἱ θεράπαιναν ἐν κανοῖς τὸν ἄρτον προσφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις³ παρέχουσιν. Φυχῆς χαλινὸς ἀνθρώποις⁴ ὁ νοῦς ἐστὶν. Πολλὰκις ὄργη ἀνθρώπων νοῦν ἐκκαλύπτει. Ἀπλοῦς ἐστὶν ὁ τῆς ἀληθείας λόγος. Δῶγος εὖνους ἐπικουφίζει λύπην. Τὸ κύπελλον ἐστὶν ἄργυρον. Ὁ θάνατος λέγεται χαλκοῦς ὕπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

§ 30. *The Attic Second Declension.*

Several words (substantives and adjectives) have the endings -ως, (Masc. and Fem.) and -ων (Neut.), instead of -ος and -ον, and retain the -ω through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the -ω an Iota subscript, where the regular form has -φ or -οι; thus, -ον and -α become -ω; -ος, -ον and -ους become -ως, -ων and -ως; -οι, -οις and -οις become -φ, -φς and -φς; —ω, -φ and -ων remain unchanged. The Voc. is the same as the Nominative.

PARADIGMS.

Sing.	N.	People.	Cable.	Hare.	Hall.
	N.	ὁ λε- <u>ω</u> ς	ὁ κάλ- <u>ω</u> ς	ὁ λαγ- <u>ω</u> ς	τὸ ἀνώγε- <u>ω</u> ν
	G.	λε- <u>ω</u>	κάλ- <u>ω</u>	λαγ- <u>ω</u>	ἀνώγε- <u>ω</u>
	D.	λε- <u>φ</u>	κάλ- <u>φ</u>	λαγ- <u>φ</u>	ἀνώγε- <u>φ</u>
	A.	λε- <u>ων</u>	κάλ- <u>ων</u>	λαγ- <u>ων</u>	ἀνώγε- <u>ων</u>
	V.	λε- <u>ως</u>	κάλ- <u>ως</u>	λαγ- <u>ως</u>	ἀνώγε- <u>ων</u>
Plur.	N.	λε- <u>φ</u>	κάλ- <u>φ</u>	λαγ- <u>φ</u>	ἀνώγε- <u>ω</u>
	G.	λε- <u>ων</u>	κάλ- <u>ων</u>	λαγ- <u>ων</u>	ἀνώγε- <u>ων</u>
	D.	λε- <u>φς</u>	κάλ- <u>φς</u>	λαγ- <u>φς</u>	ἀνώγε- <u>φς</u>
	A.	λε- <u>ως</u>	κάλ- <u>ως</u>	λαγ- <u>ως</u>	ἀνώγε- <u>ω</u>
	V.	λε- <u>φ</u>	κάλ- <u>φ</u>	λαγ- <u>φ</u>	ἀνώγε- <u>ω</u>
D. N. A. V.		λε- <u>ω</u>	κάλ- <u>ω</u>	λαγ- <u>ω</u>	ἀνώγε- <u>ω</u>
G. and D.		λε- <u>ων</u>	κάλ- <u>ων</u>	λαγ- <u>ων</u>	ἀνώγε- <u>ων</u>

¹ § 161, 2. (a), (γ).

² § 161, 5. (a).

³ § 161, 5.

	Singular.	Plural.	Dual.
N.	ὁ ἢ ἡλεως, τὸ ἡλεων	οἱ· αἱ ἡλεω, τὰ ἡλεω	τὸ τὰ τὸ ἡλεω
G.	τοῦ τῆς τοῦ ἡλεω	τῶν ἡλεων	τοῖν τοῖν τοῖν ἡλεων
D.	τῷ τῇ τῷ ἡλεω	τοῖς ταῖς τοῖς ἡλεω	τοῖν τοῖν τοῖν ἡλεων
A.	τὸν τὴν τὸ ἡλεων	τοὺς τὰς ἡλεω, τὰ ἡλεω	τὸ τὰ τὸ ἡλεω
V.	ἡλεω, ἡλεων	ἡλεω, ἡλεω	ἡλεω.

REM. 1. Some words of the Masc. and Fem. gender reject the *v* in the Acc. Sing., namely, ὁ λαγῶς, the hare, τὸν λαγῶν and λαγῶ, and commonly ἡ ἔως, the dawn, ἡ ἀλώς, a threshing-floor, ἡ Κέως, ἡ Κῶς, ὁ Ἄθως, ἡ Τέως, and the adjectives ἀγήρως, not old, ἐπίπλεως, full, ὑπέρχρως, guilty.

REM. 2. *Accentuation.* Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables -εως and -εων, etc. being considered, as it were, but one; yet those with a long penult, as ἀγηρως, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. ἀγήρῳ, ἀγήρῳς, ἀγήρων. Oxytones in -ῶς, retain this accent even in the Gen.; e. g. λεῶ instead of λεῶ.

IX. Vocabulary.

'Αγήρως, -ων, not getting old, unfading.	ἐνεδρεύω, <i>w. dat.</i> , to wait for.	λαμβάνω, to take, receive, gain.
'αετός, -οῦ, ὁ, an eagle.	ἐπαινος, -ου, ὁ, praise.	ναός, -ῶ, ὁ, a temple.
αἰχμάλωτος, -ον, captured.	εὔχομαι, to pray, beg.	πλεῖστος, -η, -ον, most.
ἀνδρείος, -α, -ον, manly, brave.	θηρευτής, -οῦ, ὁ, a huntsman, a sportsman.	ῥάδιος, -ία, -ιον, easy.
ἐνώγειον, -ω, τό, a hall, a room.	θηρεύω, to hunt, catch.	σεβομαι, to honor, reverence.
ἀπάγω, to lead away.	ἡλεως, -ων, merciful.	τῶς, -ῶ, ὁ, a peacock.
βαίνω, to walk, go, proceed.	κάλως, -ω, ὁ, a rope.	υἱός, -οῦ, ὁ, a son.
	κτίζω, to found, build.	ὡσπερ, as, just as.
	λαγῶς, -ῶ, ὁ, a hare.	

Τοῖς θεοῖς¹ νεφ̄ κτίζονται. Οὐ ῥάδιόν ἐστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγῶς. Ἄνδρόγεως ἦν ὁ τοῦ Μίνω υἱός. Οἱ λαγῶ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εἶχον τῷ ἡλεω θεῶ. Οἱ αἰετοὶ τοῖς λαγῶς ἐνεδρεύουσι. Σέβασθε τοὺς ἡλεω θεούς. Οἱ ἀνδρείοι ἀγηρῶν ἐπαινον λαμβάνουσι. Εἶχον τὸν θεὸν ἡλεω εχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς² ἡλεφ̄ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστον λεὼν ὡσπερ αἰχμάλωτον. Οἱ Σάμιοι τῇ Ἥρῃ³ καλοῦς ταῶς τρέφουσι.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of (εἰκω, *w. gen.*) the irrational multitude. The huntsman strives after (pursues) hares.

X. Vocabulary.

'Απαγορεύω, to call.	ἀρετή, -ῆς, ἡ, bravery, virtue.	βασιλεία, -ων, τά, a royal palace.
ἀρέσκω, <i>w. dat.</i> , to please.		

¹ § 161, 5.

² § 161, 5. (α).

γάμετή, -ῆς, ἡ, a wife. ἔως, -ω, ἡ, the dawn. ποιητής, οὔ, ὁ, a poet.
 δειλός, -ή, -όν, timid, worth- θηρίον, -ου, τό, a wild ροδοδάκτυλος, -ον, rosy-
 less, bad. beast, an animal. fingered.
 ἐκ-φέρω, to bring forth, Ἴερός, -ά, -όν, w. gen., sa- στήλη, -ης, ἡ, a pillar.
 produce. [ous. cred to.
 ἐπικίνδυνος, -ον, danger-

Οἱ τῶν τῆς Ἑρας ἱεροὶ ἦσαν. Θανμάζομεν Μενέλεων ἐπὶ τῇ ἀρετῇ. Οἱ ποιη-
 τὰι τὴν Ἑω ροδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλὰκις οὐκ ἀρέσκει
 τῷ λαῷ. Ἐλένη ἦν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὺς ταῶς.
 Ἐν τοῖς τῶν θεῶν νεῦς πολλὰι στήλαι ἦσαν. Οἱ λαγῷ δειλὰ θηρία εἰσίν. Ὅ
 περὶ τὸν Ἄθω πλοῦς ἦν ἐπικίνδυνος. Τῷ βασιλείᾳ καλὰ ἀνώγει εἶχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms.
 Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of
 the people, O citizens! The huntsman lies in wait for peacocks. Good citi-
 zens flee from the irrational multitude. Youths lie in wait for hares. The pil-
 lars of the temples are beautiful.

§ 81. Third Declension.

The third declension has the following Case-endings:

	Singular.		Plural.		Dual.
Nom.	ς	Neut. —	ες; Neut. ᾶ		ε
Gen.	ος		ων		οιν
Dat.	ι		σιν(ν)		οιν
Acc.	ν and ᾶ	Neut. —	ᾶς;	— ᾶ	ε
Voc.	mostly as the Nom.;		ες;	— ᾶ.	ε.

These endings are appended to the unchanged stem of the word; e. g. ὁ θῆρ
 an animal, Gen. θηρ-ός.

§ 82. Remarks on the Case-endings.

1. The pure stem is frequently changed in the Nom. of masculines and femi-
 nines. But this is found again by omitting the genitive ending -ος; e. g. ὁ κό-
 ραξ, a raven, Gen. κόρακ-ος.

2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the
 Greek language does not permit a word to end with τ. Hence, in this case, τ
 is either wholly rejected or is changed into its cognate σ; e. g.

Stem.	{ πεπερί σελας σωματ τερατ	Nom.	{ τὸ πέπερι τὸ σελας τὸ (σώματ) σῶμα τὸ (τέρατ) τέρας	Gen.	{ πεπερί-ος or ε-ος (σελασ-ος) σελα-ος σώματ-ος τέρατ-ος
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3. The Accusative singular has the form in ν with masculines and feminines
 in -ις, -υς, -ανς and -ους, whose stem ends in -ι, -υ, -αυ and -ου; e. g.

Stem πολυ Nom. πόλις Acc. πόλιν Stem βοτρυ Nom. βότρως Acc. βότρυν.
 ναυ ναυς ναῦν βου βοῦς βούν.

But the Acc. has the form in -α, when the stem ends in a consonant; e. g. φλεβ,
 φλέβς, φλέβα — κορακ, κόραξ, κόρακ-α — λαμπάδ, λαμπύς, λαμπάδ-α.

Yet barytoned substantives in *-ις* and *-υς*, of two or more syllables, whose stems end with a Tau-mate, in *prose*, have only the form in *-ν*; e. g.

Stem ἐριδ	Nom. ἐρις	Acc. ἐριν
ὄρνιθ	ὄρνις	ὄρνιν
κορνθ	κόρως	κόρνιν
χαριτ	χάρις	χάριν.

4. The Voc. is either like the Nom. or the stem. See the Paradigms.

5. On *ν* ἐφέλευστικόν, see § 7. 1, (a).

§ 83. Gender, Quantity and Accentuation of the Third Declension.

I. *Gender*. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:

(a) *Masculine*; (α) Substantives in *-αν*, *-νν*, *-ας* (Gen. *-ανος*, *-αντος*), *-εις*, *-ην*, *-ειρ* (except *ἡ χεῖρ*, hand), *-υρ* (except τὸ πῦρ, fire), *-ους* (except τὸ οὖς, ear);—(β) those in *-ων*, *-ηρ*, *-ωρ*, *-ης* (Gen. *-ητος*), *-ως* (Gen. *-ωτος*), *-ψ*, with several exceptions.

(b) *Feminine*; (α) Substantives in *-άς* (Gen. *-άδος*), *-αυς*, *-ινς*, *-υνς*, *-ῶ* and *-ῶς* (Gen. *-ούς*); *-ότης*, *-ύτης*; *-εις* (except ὁ κτεῖς, comb);—(β) those in *-ις*, *-ιν*, *-υς*, *-ων* (Gen. *-ονος*), with several exceptions. Those in *-ξ* vary between the Masc. and Fem. gender.

(c) *Neuter*; All substantives in *-α*, *-η*, *-ορ*, *-ωρ*, *-ος*, *-ι*, *-αρ*, (except ὁ ψάρ, a startling), *-ας* (Gen. *-ατος*, *-αος*, except ὁ λίθ, a stone), and contracts in *-ηρ*.

II. *Quantity*. Words whose Nom. ends in *-αξ*, *-ιξ*, *-υξ*, *-αψ*, *-ιψ*, *-υψ*, *-ις* and *-υς*, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. ὁ θώραξ, coat of mail, *-ακος*, ἡ ῥίψ, reed, *ῥιπός*, ἡ ἄκτις, ray, *-ίνος*, but ἡ βῶλαξ, elod, *-άκος*, ἡ ἐλπῖς, hope, *-ίδος*.

III. *Accentuation*. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit; e. g. τὸ πᾶγμα, deed, *πράγματος*, but *πραγμάτων*, τὸ ὄνομα, name, *ὀνόματος*, but *ὀνομάτων*, ὁ ἡ χελιδών, swallow, *χελιδόνος*, *Ξενοφών*, *-ώντος*, *-ώντες*, *-ώντων*. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables *-ος*, *-ι* and *-σι*, taking the acute, and the long syllables *-ων* and *-ου*, the circumflex; e. g. ὁ μῆν, *μηνός*, *μηνί*, *μηνοῖν*, *μηνῶν* *μησίν(ν)*.

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: ἡ δάξ, torch, ὁ δμῶς, slave, ὁ ἡ θῶς, jackal, τὸ οὖς, Gen. *ῶτός*, ear, ὁ ἡ παῖς, child, ὁ σῆς, math, ὁ ἡ Τρῶς, Trojan, ἡ φῆς, Gen. *φῆδος*, a burning, τὸ φῶς, Gen. *φωτός*, light; e. g. δάδων, δάδοιν, θῶων, ῶτων, ῶτοι, παίδων, παίδοιν, σέων, Τρῶων, φῆδων, φῶτων. Moreover, notice should also be taken of *πᾶς*, all, every, Gen. *παντός*, Dat. *παντί*, but *πάντων*, *πᾶσι(ν)*, ὁ Πᾶν, Gen. *Πανός*, but *τοῖς Πᾶσι(ν)*.

A. WORDS WHICH IN THE GENITIVE HAVE A CONSONANT BEFORE THE ENDING -ος, I. E. WORDS WHOSE STEM ENDS IN A CONSONANT.

§ 34. I. *The Nominative exhibits the pure stem.*

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -ρτ (ἡ δάμαρτ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αρτ-ος.

S. N.	ὁ, Paean.	ὁ, Age.	ὁ, Xenophon.	ὁ, Month.	τό, Nectar.
G.	παιῶν-ος	αἰῶν-ος	Ξενοφῶντ-ος	μῆν-ός	νέκταρ-ος
D.	παιῶν-ι	αἰῶν-ι	Ξενοφῶντ-ι	μῆν-ί	νέκταρ-ι
A.	παιῶν-α	αἰῶν-α	Ξενοφῶντ-α	μῆν-α	νέκταρ
V.	παιῶν	αἰῶν	Ξενοφῶν	μῆν	νέκταρ
P. N.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
G.	παιῶν-ων	αἰῶν-ων	Ξενοφῶντ-ων	μῆν-ων	νεκτάρ-ων
D.	παιῶ-σι(ν)*	αἰῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μῆ-σί(ν)*	νέκταρ-σι(ν)
A.	παιῶν-ας	αἰῶν-ας	Ξενοφῶντ-ας	μῆν-ας	νέκταρ-α
V.	παιῶν-ες	αἰῶν-ες	Ξενοφῶντ-ες	μῆν-ες	νέκταρ-α
Dual.	παιῶν-ε παιῶν-οιν	αἰῶν-ε αἰῶν-οιν	Ξενοφῶντ-ε Ξενοφῶντ-οιν	μῆν-ε μῆν-οῖν	νέκταρ-ε νεκτάρ-οιν.

REM. 1. The three words in -ων, Gen. -ωνος, viz. Ἀπόλλων, Ποσειδῶν, ἡ ἔλων, *threshing-floor*, can be contracted in the Acc. Sing. after dropping ν, thus, Ἀπόλλω, Ποσειδῶ, ἔλω. The three substantives, Ἀπόλλων, Ποσειδῶν and σωτήρ, *preserver*, contrary to the rule [§ 33, III. (a)], have in the Voc. ὦ Ἀπολλων, Ποσειδων, σωτερ.

REM. 2. The neuters belonging to this class all end in -ρ (-αρ, -ορ, -ωρ, -υρ); τὸ πῦρ (Gen. πῦρ-ός), *fire*, has ν long, contrary to § 32, 2.

XI. Vocabulary.

ἄδω, to sing, celebrate in song.	θάλλω, to bloom, be verdant.	πῦρ, πῦρός, τό, fire.
ἄνα-γιγνώσκω, to read.	θήρ, θηρός, ὁ, a wild beast.	σπουδαῖος, -αία, -αῖον, zeal
αἰών, -ῶνος, ὁ, <i>aeon</i> , an age, a space of time, time, lifetime.	κίθαρα, -ας, ἡ, a lyre.	οὐς, diligent, earnest, serious.
βιβλίον, -ου, τό, a book.	κρατήρ, -ῆρος, ὁ, a mixing bowl, goblet.	τέρπω, to delight.
γινώσκω, to know, think, judge, try, perceive.	λειμών -ῶνος, ὁ, a meadow.	τέρπομαι, <i>wdat.</i> , to delight in, or be delighted at.
θάλῖα, -ας, ἡ, a feast.	νίπτω, to wash.	χείρ, χειρός, ἡ, the hand.
	παιάν, -ᾶνος, ὁ, a war-song, a song of victory.	χορός, -οῦ, ὁ, a dance.
		ψήν, ψηνός, ὁ, a wasp.

Ἐεῦγε τοῦς θῆρας. Χεῖρ χεῖρα νίπτει. Ἀπέχου τοῦ ψηνός. Οἱ λειμῶνες θάλλουσι. Οἱ στρατιῶται ἄδουσι παιᾶνα. Ἐν πυρὶ χρυσοῦν καὶ ἀργυροῦν γι-

* Instead of παιᾶνσι, αἰῶνσι, Ξενοφῶντσι, μῆνσί, § 8, 6 and 7.

νόσκομεν. Πολλοὶ παρὰ κρατῆρι γίγνονται φίλοι ἐταῖροι. Οἱ ἄνθρωποι τέρπονται κινδύρῃ καὶ θαλίᾳ καὶ χοροῖς καὶ παιῶσιν. Οἱ Ἕλληνες τὸν Ἀπόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαῖοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἠδέως ἀναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by (ὑπό, w. gen.) the soldiers. We delight in beautiful meadows. Flee from vile (κακός) wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. *The Nominative lengthens the short final vowel of the stem, ε or ο into η or ω.*

According to § 32, 2. stems in *ντ* must drop *τ* in the Nom.; e. g. λέων, instead of λέωντ.

	ὁ, Shepherd.	ὁ, A Divinity.	ὁ, Lion.	ὁ, Air.	ὁ, Orator.
S. N.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτωρ
G.	ποιμέν-ος	δαίμον-ος	λέοντ-ος	αἰθέρ-ος	ῥήτορ-ος
D.	ποιμέν-ι	δαίμον-ι	λέοντ-ι	αἰθέρ-ι	ῥήτορ-ι
A.	ποιμέν-α	δαίμον-α	λέοντ-α	αἰθέρ-α	ῥήτορ-α
V.	ποιμήν	δαίμων	λέων	αἰθήρ	ῥήτορ
P. N.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
G.	ποιμέν-ων	δαίμον-ων	λέοντ-ων	αἰθέρ-ων	ῥήτορ-ων
D.	ποιμέ-σι(ν)*	δαίμο-σι(ν)*	λέονσι(ν)*	αἰθέρ-σι(ν)	ῥήτορ-σι(ν)
A.	ποιμέν-ας	δαίμον-ας	λέοντ-ας	αἰθέρ-ας	ῥήτορ-ας
V.	ποιμέν-ες	δαίμον-ες	λέοντ-ες	αἰθέρ-ες	ῥήτορ-ες
Dual.	ποιμέν-ε ποιμέν-οιν	δαίμον-ε δαίμον-οιν	λέοντ-ε λέοντ-οιν	αἰθέρ-ε αἰθέρ-οιν	ῥήτορ-ε ῥήτορ-οιν.

REM. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω); thus, ὦ ποιμήν. The Voc. δάερ from δαήρ, brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of Ἀμφίων, -ίωνος, Ἀγαμέμνων, -ονος, viz. Ἀμφίον, Ἀγάμεμνον. Comp. § 34, Rem. 1.

REM. 2. Ἡ χεῖρ, hand, Gen. χεῖρ-ός, etc. has in the Dat. Pl. and Dual χερσί(ν) and χεροῖν.

REM. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκῶν, image, Gen. εἰκόνας and εἰκοῦς, Dat. εἰκόνη, Acc. εἰκόνα and εἰκῶ, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκῶ and εἰκοῦς should be noted; ἡ ἀηδών, nightingale, Gen. ἀηδόνας and ἀηδοῦς, Dat. ἀηδοί; ἡ χελιδών, swallow, Gen. χελιδόνος, Dat. χελιδοί.

REM. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἀπατορ, fatherless, and ἀμήτωρ, ἀμητορ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἀρῆν, τὸ ἀρῆν, male, Gen. ἀρῆνης;—(c) adjectives in -ων (Masc. and Fem.), -ον (Neut.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαίμων, fortunate, and comparatives in -ων, -ον, or -λων, -λον. These comparatives, after dropping ν admit contraction in the

* Instead of ποιμένσι, δαίμονσι,λέοντσι, see § 8, 6 and 7.

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in *-φουν* follow the rule; e. g. *κρατερόφρων*, Voc. *κρατερόφρον*.

	Fortunate.	More hostile.	Greater.
S. N.	<i>εὐδαίμων εὐδαιμον</i>	<i>εχθίων εχθιον</i>	<i>μείζων μειζον</i>
G.	<i>εὐδαίμονος</i>	<i>εχθιόνος</i>	<i>μείζονος</i>
D.	<i>εὐδαιμονι</i>	<i>εχθιονι</i>	<i>μειζονι</i>
A.	<i>εὐδαίμονα εὐδαιμον</i>	<i>εχθίονα and</i> <i>εχθίω εχθιον</i>	<i>μείζονα and</i> <i>μείζω μειζον</i>
V.	<i>εὐδαιμον</i>	<i>εχθιον</i>	<i>μειζον</i>
P. N.	<i>εὐδαίμονες εὐδαιμόνα</i>	<i>εχθίονες εχθίονα</i> <i>εχθίους εχθίω</i>	<i>μείζονες μείζονα</i> <i>μειζους μείζω</i>
G.	<i>εὐδαιμόνων</i>	<i>εχθιόνων</i>	<i>μειζόνων</i>
D.	<i>εὐδαιμοσι(ν)</i>	<i>εχθιοσι(ν)</i>	<i>μειζοσι(ν)</i>
A.	<i>εὐδαίμονας εὐδαιμόνα</i>	<i>εχθίονας εχθίονα</i> <i>εχθίους εχθίω</i>	<i>μείζονας μείζονα</i> <i>μειζους μείζω</i>
V.	like the Nominative.	like the Nominative.	like the Nominative.
Dual.	<i>εὐδαίμονε</i> <i>εὐδαιμόνοι.</i>	<i>εχθιόνε</i> <i>εχθιόνοι.</i>	<i>μειζόνε</i> <i>μειζόνοι.</i>

XII. Vocabulary.

<i>ἄγαν</i> , too much, too.	<i>ἡγεμών</i> , -όνος, ὁ, a leader.	<i>πράττω</i> , to do, act; <i>w. adv.</i>
<i>ἀγέλη</i> , -ης, ἡ, a herd, a flock.	<i>κολαστής</i> , -οῦ, ὁ, a punisher.	to fare.
<i>ἄδικος</i> , -ον, unjust.	<i>λιμὴν</i> , -ένος, ὁ, a harbour.	<i>σώφρων</i> , -ον, sound-minded, wise, sensible.
<i>αἰθήρ</i> , -έρος, ὁ, ἡ, æther, the heavens.	<i>ναίω</i> , to dwell.	<i>ὑπερφύρων</i> , -ον, high-minded, haughty.
<i>γέρον</i> , -οντος, ὁ, an old man.	<i>ὁδός</i> , -οῦ, -ῆ, a way; with [nity.]	<i>φρόνη</i> , -ενός, ἡ, <i>pl.</i> <i>φρένες</i> , the understanding, the mind or spirit.
<i>δαίμων</i> , -ονος, ὁ, ἡ, a divinity.	<i>εἰκω</i> , to retire from the way.	<i>φυλάττω</i> , to guard, look after, defend.
<i>δῆμος</i> , -ου, ὁ, the people, the mob.	<i>δλβιος</i> , -ία, -ιον, and <i>δλβιος</i> , -ον, happy.	
<i>εὖ</i> , well, <i>εὖ πράττω</i> , <i>w. acc.</i> , to do well to.	<i>ποιμήν</i> , -ένος, ὁ, a herdsman, a shepherd.	

Τὸν γέροντα εὖ πράττε. Σέβου τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. Τὸν κακὸν φεύγε, ὡς κακὸν λιμένα. Ἄνευ δαίμονος ὁ ἄνθρωπος οὐκ δλβίος ἐστίν. Ὁ θεὸς ἐν αἰθέρι ναίει. Ἄει χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. Ἐπὸν ἀγαθοῖς ἡγεμόσιν. Εἰκε, ὦ νεανία, τοῖς γέρονσι τῆς ὁδοῦ. Πολλὰκις δῆμος ἡγεμόνα ἔχει ἄδικον νοῦν. Ὁ θεὸς κολαστής ἐστὶ τῶν ἄγαν ὑπερφύρων. Ἐχε νοῦν σώφρονα. Ὡ δαίμον, πάρεχε τοῖς γέρονσι μεγάλην εὐτυχίαν. Οἱ θρηνευτὰ τοῖς λέουσι ἐνεδρεύουσι.

Do well (*pl.*) to old men. Reverence (*pl.*) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (*pl.*) of man is worn out by (*dat.*) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in -ηρ belong to the preceding paradigms, viz. ὁ πατήρ, *father*, ἡ μήτηρ, *mother*, ἡ θυγάτηρ, *daughter*, ἡ γαστήρ, *belly*, ἡ Δημήτηρ, *Demeter* (Ceres) and ὁ ἀνὴρ, *man*, which differ from those of the above paradigms only in rejecting *s* in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an *ā* in the Dat. Pl. before the ending -σι, so as to soften the pronunciation. The word ἀνὴρ (stem ἀνερ), rejects *s* in all Cases and Numbers, except the Voc. Sing., but inserts a *δ*, to soften the pronunciation.

Sing. N.	ὁ, Father.	ἡ, Mother.	ἡ, Daughter.	ὁ, Man.
G.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
D.	πατρ-ός	μητρός	θυγατρός	ἀν-δ-ρός
A.	πατρ-ί	μητρί	θυγατρί	ἀν-δ-ρί
V.	πατέρ-α	μητέρα	θυγάτερα	ἀν-δ-ρα
	πάτερ	μήτερ	θύγατερ	ἄνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
D.	πατρ-ᾶ-σι(ν)	μητρᾶσι(ν)	θυγατρᾶσι(ν)	ἀν-δ-ρ-ᾶ-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρας	ἀν-δ-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	ἀν-δ-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἀν-δ-ρε
G. and D.	πατέρ-οι	μητέροι	θυγατέροι	ἀν-δ-ροῖν.

REMARK. Also the word ὁ ἀστήρ, -έρος, *a star*, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. ἀστράσι. The word ἡ Δημήτηρ has a varying accent, viz. Δ ἡ μ η τ ρ ο ς. Δ ἡ μ η τ ρ ι, Voc. Δ ἡ μητερ, but Acc. Δημητέρα.

XIII. Vocabulary.

Ἄθλον, -ου, τό, a prize, a reward. slave to, serve, work for. στέργω, to love, to be contented with.
 γαστήρ, -τρός, ἡ, the belly. ἐχθαίρω, to hate. χαρίζομαι, *w. dat.*, to comply with, oblige, gratify.
 δουλεύω, *w. dat.*, to be a σοφός, -ή, -όν, wise.

Στέργετε τὸν πατέρα καὶ τὴν μητέρα. Μὴ δούλευε γαστρί.¹ Χαίρε, ὦ φίλε νεανία, τῷ ἀγαθῷ πατρὶ² καὶ τῇ ἀγαθῇ μητρὶ. Μὴ κακῶ σὺν ἀνδρὶ βουλεύου. Τῇ Δημητρὶ³ πολλοὶ καὶ καλοὶ νεῶ ἦσαν. Ἡ ἀγαθὴ θυγάτηρ ἠδέως κείθεται τῇ φίλῃ μητρὶ.⁴ Οἱ ἀγαθοὶ ἄνδρες θαυμάζονται. Πολλάκις ἐξ ἀγαθοῦ πατρὸς γίγνεται κακὸς υἱός. Ἐχθαίρω τὸν κακὸν ἄνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἐκείται. Ἡ τῆς Δημητρος θυγάτηρ ἦν Περσεφώνη. Ὁ φίλη θύγατερ, στέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἄθλον ἐστὶν ἀνδρὶ⁵ σοφῷ. Οἱ ἀγαθοὶ υἱοὶ τὰς μητέρας στέργουσι. Οἱ Ἕλληνες Δημητέρα σέβονται. Πείθεσθε, ὦ φίλοι νεανία, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζου, ὦ πάτερ, τῇ θυγατρὶ.

¹ § 161, 2. (a), (d).

² § 161, 2. (c).

³ § 161, 2. (d).

⁴ § 161, 2. (a), (d).

⁵ § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. *The Nominative appends σ to the stem.*

(a) The stem ends in a Pi or Kappa-mute— β , π , φ ; γ , $\tau\tau$, κ , χ . On the coalescence of these with σ so as to form ψ and ξ , see § 8, 3.

	η , Storm.	δ , Raven.	δ , Throat.
Sing. N.	λαίλαψ	κόραξ	λάρυνξ
G.	λαίλαπ-ος	κόρακ-ος	λάρυνγ-ος
D.	λαίλαπ-ι	κόρακ-ι	λάρυνγ-ι
A.	λαίλαπ-α	κόρακ-α	λάρυνγ-α
V.	λαίλαψ	κόραξ	λάρυνξ
Plur. N.	λαίλαπ-ες	κόρακ-ες	λάρυνγ-ες
G.	λαίλαπ-ων	κοράκ-ων	λαρύνγγ-ων
D.	λαίλαψι(ν)	κοράξι(ν)	λαρύνγξι(ν)
A.	λαίλαπ-ας	κοράκ-ας	λαρύνγγ-ας
V.	λαίλαπ-ες	κοράκ-ες	λαρύνγγ-ες
D. N. A. V.	λαίλαπ-ε	κοράκ-ε	λαρύνγγ-ε
G. and D.	λαίλαπ-οιω	κοράκ-οιω	λαρύνγγ-οιω.

REMARK. Here belong adjectives in $-\xi$ (Gen. $-\gammaος$, $-\κος$, $-\χος$) and $-\psi$ (Gen. $-\πος$); e. g. δ η ἀρπᾶξ, Gen. $-\ἄγος$, γαπαχ, δ η ἡλιξ, Gen. $-\ικος$, aequalis, δ η μῶνθξ, Gen. $-\ἔχος$, one-horned; δ η αἰγίλιψ, Gen. $-\ικος$, high.

XIV. Vocabulary.

Ἄγων, $-\ῶνος$, δ , a contest. κόραξ, $-\ἄκος$, δ , a crow, a ἀρνυξ, $-\ἔγος$, δ , a quail.
 αἶψ, γός, δ , η , a goat. raven. ὄρχηθμός, $-\οῦ$, δ , a dance
 ἄλεκτρον, $-\όνος$, δ , η , a κρόζω, to croak. ὄψ, ὄπος, η , the voice.
 cock. μάστιξ, $-\ιγος$, η , a scourge, πολύπνος, $-\ον$, laborious.
 ἀοδή, $-\ῆς$, η , a song. a whip. σῦριγξ, $-\ιγγος$, η , a flute.
 δέ, but. μέν—δέ, truly—but; on τέττιξ, $-\ιγος$, δ , a grass-
 ελαίνω, to drive. the one hand,—on the hopper. [tor.
 ἱππος, $-\ου$, δ , a horse. other: used in antithe- φέναξ, $-\ἄκος$, δ , an impos-
 καί—καί, both—and, as ses; μέν, seldom to be φόρμιγξ, $-\ιγγος$, η , a harp.
 well as. translated. ὄψ, ὄπος, η , the counte-
 κόλαξ, $-\ἄκος$, δ , a flatterer. μύρμηξ, $-\ηκος$, δ , an ant. nance.

Οἱ κόρακες κρῶζουσι. Τοῦς κόλακας φεύγει. Ἀπέχου τοῦ φέρακος.¹ Οἱ ἀνθρωποι τέρπονται φόρμιγγι² καὶ ὄρχηθμῶ καὶ ὄψῃ. Οἱ ἱπποὶ μάστιξιν ἐλαίνονται. Δὶ φόρμιγγες τοῦς τῶν ἀνθρώπων θυμοὺς τέρπουσι. Τέττιξ μὲν τέττιγι φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σῦριγγας φέουσι. Παρὰ τοῖς Ἀθηναίοις καὶ ὄρχηθων καὶ ἄλεκτρονῶν ἀγῶνες ἦσαν. Οἱ ποιμένες τὰς

¹ § 157.

² § 161, 2. (c).

τῶν αἰγῶν ἀγέλας εἰς τοῦς λειμῶνας ἐλαύνουσιν. Μυρμήκων καὶ ὀρνέθων βίος πολυπόπος ἐστίν. Πολλὰ ἀγαθὴν μὲν ὦπα, κακὴν δὲ ὅσα ἔχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impos-
tors. Men are delighted by the harp. The horse is driven with the whip. The
shepherd sings to the flute. The life of the ant and of the quail is laborious.
The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute—*δ, τ, κτ, θ, ϑθ*. On
the Acc. Sing. in *-α* and *-ν*, see § 32, 8.

	ή, Torch.	ή, Helmet.	ὀ, ή, Bird.	ὀ, King.	ή, Tape-worm.
S. N.	λαμπάς*	κόρυς*	ὄρνις*	ἀναξ*	ἐλμυς*
G.	λαμπάδ-ος	κόρυθ-ος	ὄρνιθ-ος	ἀνακτ-ος	ἐλμυθ-ος
D.	λαμπάδ-ι	κόρυθ-ι	ὄρνιθ-ι	ἀνακτ-ι	ἐλμυθ-ι
A.	λαμπάδ-α	κόρυν	ὄρνιν	ἀνακτ-α	ἐλμυθ-α
V.	λαμπάς	κόρυς	ὄρνις	ἀναξ	ἐλμυς
P. N.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἀνακτ-ες	ἐλμυθ-ες
G.	λαμπάδ-ων	κορύθ-ων	ὄρνιθ-ων	ἀνάκτ-ων	ἐλμυθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	ὄρνι-σι(ν)*	ἀναξι(ν)*	ἐλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	ὄρνιθ-ας	ἀνακτ-ας	ἐλμυθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	ὄρνιθ-ες	ἀνακτ-ες	ἐλμυθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	ὄρνιθ-ε	ἀνακτ-ε	ἐλμυθ-ε
	λαμπάδ-οιν	κορύθ-οιν	ὄρνιθ-οιν	ἀνάκτ-οιν	ἐλμυθ-οιν.

REM. 1. The word *ὀ ἡ παις*, *child*, Gen. *παιδός*, has *παι* in the Vocative.

REM. 2. Here belong adjectives in *-ις* and *-ι*, Gen. *-ίδος*, *-ιτος*; e. g. *ὀ ἡ εὐ-
χαρις*, τὸ εὐχαρι, Gen. *-ιτος*, *pleasing*; those in *-ίς*, Gen. *-ίδος*; e. g. *ὀ ἡ φυγίς*,
Gen. *-ίδος*, *exiled*; those in *-ής*, Gen. *-ήτος*; e. g. *ὀ ἡ ἀργής*, Gen. *-ήτος*, *white*;
those in *-ώς*, Gen. *-ῶτος*; e. g. *ὀ ἡ ἀγνώς*, Gen. *-ῶτος*, *unknowing*; those in *-ις*,
Gen. *-ιδος*; e. g. *ὀ ἡ ἀνάκτις*, Gen. *-ιδος*, *weak*, *ἡ πατρίς*, Gen. *-ίδος*, *native land*;
those in *-ύς*, Gen. *-ύδος*; e. g. *ὀ ἡ νέηλυς*, Gen. *-ύδος*, *lateley come*.

XV. Vocabulary.

Ἀπαλλάττω, <i>to. gen. of the</i>	κατα-κρύπτω, <i>to conceal.</i>	πένης, -ητος, <i>ὀ, ή, poor.</i>
thing, to set free from.	κολάζω, <i>to punish.</i>	πλούσιος, -ια, -ιον, <i>rich.</i>
ἅπαντα, -ης, <i>every.</i>	κοῦφος, -η, -ον, <i>light, vain.</i>	πλοῦτος, <i>ὀ, riches, wealth.</i>
γέλωσ -ωτος, <i>ὀ, laughter.</i>	μακαρίζω, <i>to esteem happy.</i>	φροντίς, -ίδος, <i>ή, care, con- cern.</i>
ἐγείρω, <i>to awaken, excite.</i>	νεότης, -ητος, <i>ή, youth.</i>	φιλοχρημοσύνη, -ης, <i>ή, ava- rice.</i>
ἐλμυς, -ινθος, <i>ή, a worm.</i>	νύξ, νυκτός, <i>ή, night, νυκ- τός, by night, in the night.</i>	χάρις, -ιτος, <i>ή, favor, kind- ness, gratitude, elegance.</i>
ἐλπᾶ, -ίδος, <i>ή, hope.</i>	ὁμοιότης, -ητος, <i>ή, like- ness.</i>	χρημοσύνη, -ης, <i>ή, need- iness, poverty.</i>
ἐρις, -ιδος, <i>ή, contention, strife.</i>	καίς, παιδός, <i>ὀ, ή, a child, a boy.</i>	
ἔρως, -ωτος, <i>ὀ, love.</i>		
κακότης, -ητος, <i>ή, wicked- ness, vice.</i>		

* Instead of *λαμπάδς, κόρυθς, ὄρνιθς, ἀνακτς, ἐλμυθς*; Dat. Pl. *λαμπάδσι, etc.*, see § 8, 3.

Οἱ ὄρνιθες φθούσιν. Χάρις χάριν τίκει, ἕρις ἕριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκει ἐριδας. Πλούσιοι πολλάκις τὴν κακότητα πλούτῳ κατακρύπτουσιν. Ὁ καλὸς παῖς, εὐ πράττει τοὺς ἀνθρώπους. Ἡ φιλοχρησμοσύνη μήτηρ κακότητος ἀπίσης ἐστίν. Οἱ πένητες πολλάκις εἰσὶν ἐνδαιμόνες. Ἡ σοφία ἐν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστοῦς τῶν καλῶν ἔρωτας ἐνεργεῖ. Ὁ θάνατος τοὺς ἀνθρώπους φροντίζων ἀπαλλάττει. Ἡ φιλία δὲ ὁμοιότητος γίγνεται. Οἶνος ἐγειρεῖ γέλωτα. Ἐν νυκτὶ βουλή τοῖς σοφοῖς γίγνεται. Οἱ σοφοὶ κολάζουσι τὴν κακότητα. Οἱ ἄνθρωποι πολλάκις κούφαις ἐλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (*dat.*) wisdom a wonderful love (*pl.*) of the beautiful is awakened in the minds of men. By (*dat.*) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (*O*) boy, from vice. From (*dat.*) likeness arises friendship. We delight in birds (*dat.*).

§ 39. The stems of neuters belonging to this class, end in *ε* and *ετ*. But as the laws of euphony admit neither *ε* nor *ετ* at the end of a word, *ε* and also *ετ*, are either omitted, or *ε* is changed into *σ*. Comp. § 33, 2. In the words, τὸ γόνυ, *knee*, and τὸ δόρυ, *spear*, from the stems γονατ and δορατ, *α*, the final vowel of the stem, is changed into *υ*, in the Nominative.

S. N.	τὸ, Body.	τὸ, Knee.	τὸ, Milk.	τὸ, Wonder.	τὸ, Ear.
G.	σῶμα	γόνυ	γάλα	τέρας	οὖς†
D.	σώμα-ος	γόνυ-ος	γάλακτ-ος	τέρατ-ος	ὠτ-ός
A.	σώμα-ι	γόνυ-ι	γάλακτ-ι	τέρατ-ι	ὠτ-ί
	σῶμα	γόνυ	γάλα	τέρας	οὖς
P. N.	σώμα-α	γόνυ-α	γάλακτ-α	τέρατ-α	ὠτα
G.	σώματ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὠτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὠσί(ν)*
A.	σώματ-α	γονάτ-α	γαλάκτ-α	τεράτ-α	ὠτ-α
Dual.	σώματ-ε	γονάτ-ε	γαλάκτ-ε	τεράτ-ε	ὠτ-ε
	σώματ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ὠτ-οιν.

XVI. Vocabulary.

Ἀμάρτημα, -ἄτος, τό, an error, an offence.	δόρυ, δόρατος, τό, a spear.	πᾶγμα, -ἄτος, τό, an action, a business, a thing, an exploit.
ἄπτομαι, <i>w. gen.</i> , to attach oneself to, touch.	ἐθίζω, to accustom.	βῆμα, -ἄτος, τό, a word, a step.
βασιάζω, to carry.	ἐπιμέλεια, -ας, ἡ, care, service.	σπένδω, to pour libations, pour out.
βοήθημα, -ἄτος, τό, help.	ἰδρῶς, -ῶτος, ὁ, sweat.	ταυτολογία, -ας, ἡ, tautology, a repetition of what has been said before.
γάλα, -ακτος, τό, milk.	ἰκέτης, -ου, ὁ, a suppliant.	φάσλος, -η, -ον, bad.
γεύομαι, <i>w. gen.</i> , to taste, enjoy.	μικρός, -ά, -όν, small.	
γυμνάζω, to exercise.	μῦθος, -ου, ὁ, a speech, a word, an account.	
διαμειβομαι, to exchange.	ποικίλος, -η, -ον, various, variegated.	

* Instead σώμασι, γόνασι, γάλακσι, etc., see § 8, 3.

† Instead of ὠς.

χρῆμα, -άτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, ὁ, separation
 π. property, money, good, brave. tion.
 treasures.

Ἐν χαλεποῖς πράγμασιν ὀλίγοι ἔταιροι πιστοὶ εἰσιν. Τῆς ἀρετῆς πλοῦτον οὐ
 διαμειβόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτων¹ ἄπτονται. Ὁ θάνατός
 ἐστὶ χωρισμός τῆς ψυχῆς καὶ τοῦ σώματος. Ὁ πλοῦτος παρέχει τοῖς ἀνθρώποις²
 ποικίλα βοηθήματα. Μὴ πείθον κακῶν ἀνθρώπων βήμασιν.³ Μὴ δούλευε, ὦ
 παῖ, τῇ τοῦ σώματος θεραπείᾳ. Οἱ Ἕλληνες ταῖς Νύμφαις⁴ κρατῆρας γάλακτος
 σπένδουσιν. Ἐθίξε καὶ γύμναζε τὸ σῶμα σὺν πόνοις καὶ ἰδρώτι. Οἱ ἀδολέσχα
 γείρονσι τὰ ὤτα ταῖς ταντολογίαις.⁵ Ψυχὴν ἐθίξε, ὦ παῖ, πρὸς τὰ χρηστὰ πράγ-
 ματα. Οἱ φαῖλοι μῦθοι τῶν ὠτων οὐχ ἄπτονται. Τοῖς ὠσὶν⁶ ἀκούομεν. Μὴ
 ἐχθραῖε φίλον μικροῦ ἀμαρτήματος ἔνεκα. Γέβου, ὦ παῖ, τοῦ γάλακτος.⁷ Οἱ
 στρατιῶται δόρατα βασιάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths,
 your (the) body with labor and sweat! Strive, O boy, after noble actions.
 Many men delight in money. From a noble action arises reputation. We ad-
 mire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

REMARK. The word τὸ τέρας usually admits contraction in the plural, after
 τ is dropped; e. g. τέρα, τεράων; τὸ γέρας, γεράων ὁφ τιμῆς, τὸ γῆρας, ἀρχὴ ἡλικίας,
 κρέας, flesh, and τὸ κέρα, κέρα, reject the τ in all numbers, and then suffer con-
 traction in the Gen. and Dat. Sing., and throughout the Dual and Pl., except
 the Dat. Pl.; besides these forms, however, κέρας has also the regular forms
 with τ.

Sing. N.	τὸ κέρα		τὸ κέρα	
G.	κέρατ-ος	and (κέρα-ος)	κέρας	(κέρα-ος) κρέως
D.	κέρατ-ι	and (κέρα-ι)	κέρα	(κέρα-ι) κρέφ
A.	κέρας			κρέας
Plur. N.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α) κέρα
G.	κεράτ-ων	and (κερά-ων)	κεράων	(κερά-ων) κρεῶν
D.	κέρα-σι(ν)			κρέα-σι(ν)
A.	κέρατ-α	and (κέρα-α)	κέρα	(κέρα-α) κέρα
D. N. A. V.	κέρατ-ε	and (κέρα-ε)	κέρα	(κέρα-ε) κέρα
G. and D.	κεράτ-οιν	and (κερά-οιν)	κεράων	(κερά-οιν) κρεῶν.

XVII. Vocabulary.

Ἀνδρία, -ας ἡ, bravery. εὐεξία, good condition. προ-τρέπω, to turn to, im-
 γέρας, τό, a reward, a gift of honor. θεμέλιον, -ου, τό, a foun- pel.
 γῆρας, τό, old age. κέρα, τό, a horn. [pet.
 διατροφή, -ῆς, ἡ, nourish- κρέας, -έας = -έως, τό, σὺλπιγγε, -ιγγος, ἡ, a trum-
 ment. κρέας, -έας = -έως, τό, σημαῖον, to give a sign,
 δύσκολος, -ου, difficult, πέμπω, to send. or signal.
 troublesome. πρόβατον, -ου, τό, a sheep. τῆρχω, to be at hand, or
 ἐλάφος, -ου, ὁ, ἡ, a stag. φάρμακον, -ου, τό, a remedy. to be had, be.

¹ § 158, 3. (b). ² § 161, 5. ³ § 161, 2. (a), (δ). ⁴ § 161, 3. ⁵ § 158, 5, (a).

Οἱ θεοὶ τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γῆρα κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοῖς στρατιώταις εἰς ἀνδρείαν προτρέπει. Ἐξ αἰγῶν καὶ προβάτων γάλα καὶ κρέα πρὸς διατροφήν ὑπάρχει. Κέρασι¹ καὶ σάλπιγγιν οἱ στρατιῶται σημαίνουσιν. Ποικίλων κρεῶν² γενόμεθα. Καλοῦ γήρωσ θεμέλιον ἐν παισὶν ἐστὶν ἢ τοῦ σώματος εὐεξία. Αἱ ἔλαφοι κέρα ἔχουσιν. Δύσκολός ἐστιν ὁ ἐν γῆρα βίος.

By (*ὑπό*, *w. gen.*) the gods, prodigies are sent to men. Death abolishes the evils of old age. By (*dat.*) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

§ 40. (c) The stem ends in *ν* or *ντ*.

Sing.	N.	ἦ, Nose.	ὀ, Dolphin.	ὀ, Giant.	ὀ, Tooth.
	G.	ῥίς*	δελφίς*	γίγας*	ὀδός*
	D.	ῥίν-ός	δελφίν-ος	γίγαντ-ος	ὀδόντ-ος
	A.	ῥίν-α	δελφίν-α	γίγαντ-α	ὀδόντ-α
	V.	ῥίν	δελφίς(ιν)	γίγαντ	ὀδός
Plur.	N.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
	G.	ῥίν-ων	δελφίν-ων	γίγαντ-ων	ὀδόντ-ων
	D.	ῥίν-σιν(ν)*	δελφίν-σιν(ν)*	γίγαντ-σιν(ν)*	ὀδόντ-σιν(ν)*
	A.	ῥίν-ας	δελφίν-ας	γίγαντ-ας	ὀδόντ-ας
	V.	ῥίν-ες	δελφίν-ες	γίγαντ-ες	ὀδόντ-ες
D. N. A. V.	ῥίν-ε	δελφίν-ε	γίγαντ-ε	ὀδόντ-ε	
	ῥίν-οιν	δελφίν-οιν	γίγαντ-οιν	ὀδόντ-οιν.	

REMARKS. 1. Here belong: (a) the two adjectives in *-ας*, *-αινα*, *-αν*, viz. *μέλας*, *-αίνα*, *-αν*, *black*, and *τάλας*, *-αίνα*, *-αν*, *wretched*;—(b) *πᾶς*, *πᾶσα*, *πᾶν*, *all*, *every*, and its compounds; e. g. *ἅπας*, *ἅπασα*, *ἅπαν*;—(c) *ἐκῶν*, *-οῦσα*, *-όν*, *willing*, *-όντος*, *-ούσης*, *-όντος*, and *ἄκων*, *ἄκουσα*, *ἄκων*, *unwilling*;—(d) adjectives in *-εις*, *-εσσα*, *-εν*, which are peculiar, inasmuch as the *Dat. Pl.*, masculine and neuter, ends in *-εσι* instead of *-εσι*; e. g.

Sing.	N.	Black.			All.		
	G.	μέλας	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
	D.	μελᾶνος	μελαίνης	μελάνος	παντός	πάσης	παντός
	A.	μέλανι	μελαίνῃ	μέλανι	παντί	πάσῃ	παντί
	V.	μέλανα	μελαίναν	μέλαν	πάντα	πάσαν	πάν
Plur.	N.	μέλαν	μέλαινα	μέλαν	πᾶς	πᾶσα	πᾶν
	G.	μέλανες	μελαίνας	μελάνες	πάντες	πάσαι	πάντα
	D.	μελάνων	μελαίνων	μελάνων	πάντων	πασῶν	πάντων
	A.	μέλασι	μελαίνας	μέλασι	πάσι	πάσαις	πάσι
	V.	μέλανας	μελαίνας	μέλανα	πάντας	πάσας	πάντα
D. N. A. V.	μέλανε	μελαίνας	μέλανε	πάντες	πάσαι	πάντα	
	μέλανοιν	μελαίνας	μελάνοιν.	πάντοι	πάσαι	πάντοι.	

¹ § 161, 3.

² § 158, 5. (a).

* Instead of *ῥίνας*, *δελφίνας*, *γίγαντας*, *ὀδόντας*, *ῥίνσι*, etc., see § 8, 6 and 7.

Singular.			Graceful.			Plural.		
N.	χαρίεις*	χαρίεσσα	χαρίεν	N.	χαρίεντες	χαρίεσσαί	χαρίεντα	
G.	χαρίεντος	χαρίεσσης	χαρίεντος	G.	χαρίεντων	χαρίεσσων	χαρίεντων	
D.	χαρίεντι	χαρίεσση	χαρίεντι	D.	χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)	
A.	χαρίεντα	χαρίεσσαν	χαρίεν	A.	χαρίεντας	χαρίεσσάς	χαρίεντα	
V.	χαρίεν	χαρίεσσα	χαρίεν	V.	χαρίεντες	χαρίεσαι	χαρίεντα	
Dual N. A. V.			χαρίεντε χαρίεσσά χαρίεντε					
G. and D.			χαρίέντοι χαρίεσαι χαρίέντοι.					

REM. 2. Adjectives compounded with *δόους*, are declined like *δόους*; e. g. *ὁ ἡ μονόδους*, τὸ μονόδον, *one-toothed*, Gen. *μονόδοντος*; adjectives in *-ας*, Gen. *-αντος*, like *γίγας*; e. g. *ὁ ἡ ἀκάμας*, *untiring*, Gen. *-αντος*.

XVIII. Vocabulary.

'Ακτίς, -ίνος, ἡ, a beam, a ray.	ἐκόν, -οῦσα, -όν, willing.	δόους, -όντος, ὁ, a tooth.
'ἄκων -ουσα, -ον, unwilling.	ἐλέφας, -αντος, ὁ, an elephant, ivory.	ὀσφραίνομαι, to smell.
ἅπας, -άσα, -άν, all together, every.	εὐπορος, -ον, <i>w. gen.</i> , abundant in.	πᾶς, πᾶσα, πᾶν, every, all.
αὐτός, -ή, -ό, <i>ipse</i> , ὁ αὐτός, the same.	ἥλιος, -ου, ὁ, the sun.	ποτέ, once, sometimes.
βρῶμα, -άτος, τό, food, victuals.	κωτίλος, -η, -ον, loquacious.	ρίς, ρινός, ἡ, the nostril, the nose.
γίγας, -αντος, ὁ, a giant.	λεαίνω, to make smooth, grind.	τάλας, -αίνα, -έν, wretched.
δελφίς, -ίνος, ὁ, a dolphin.	μάχη, -ης, ἡ, a battle.	φιλόανθρωπος, -ον, man-loving, philanthropic.
	μέλας, -αίνα, -άν, black, dark.	χαρίεις -εσσα, -εν, graceful.

Ὁὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστίν. Τοῖς δόδοσι¹ τὰ βρῶματα λεαίνομεν. Οἱ δελφίνες φιλόανθρωποι εἰσιν. Ἐστὶν ἀνδρὸς² ἀγαθοῦ πάντα κακὰ φέρειν. Πολλὰ Διὸς χῶραι εὐποροὶ εἰσιν ἐλέφαντος. Πάντες κωτίλον ἀνθρώπων ἐχθαίρουσιν. Τοῖς γίγασσι³ ποτε ἦν μάχη πρὸς τοὺς θεοὺς. Ταῖς τοῦ ἡλίου ἀκτίσι χαίρομεν. Ῥινῶν ἔργον ἐστὶν ὀσφραίνεσθαι.

The teeth grind the food. We smell with the nose (*dat.*). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (*it is, w. gen.*) every man to worship the Deity.

B. WORDS WHICH IN THE GENITIVE HAVE A VOWEL BEFORE THE ENDING -ΟΣ.

§ 41. I. Substantives in -εύς, -αῦς, -οῦς.

The stem of substantives in *-εύς*, *-αῦς*, *-οῦς* ends in *v*. The *v* remains at the end of a word and before consonants, but is omitted

* The dropping the *v* before *σ* lengthens *e* into *ei*.

¹ § 161, 3.

² § 158 2.

³ § 161, 2. (d).

⁴ § 161, 2. (c).

in the middle between vowels. Those in *-εύς* have *-έᾱ* in the Acc. Sing. and *-έᾶς* in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. *-έως* instead of *-έος*, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. Those in *-αῦς* and *-οῦς* admit contraction only in the Acc. Plural.

	ὁ, King.	ὁ, A measure.	ὁ, ἡ, Ox.	ἡ, An old woman.
S. N.	βασιλεύς	χοεύς	βοῦς, bōs for bōns	γραῦς
G.	βασιλέ-ως	χο(έω)ῶς	βο-ός	γρα-ός
D.	βασιλεῖ	χοεῖ	βο-τ	γρα-τ
A.	βασιλέ-α	χο(έα)ᾶ	βοῦν	γραῦν
V.	βασιλεῦ	χοεῦ	βοῦ	γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
G.	βασιλέ-ων	χο(έω)ῶν	βο-ῶν	γρά-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βοσσί(ν)	γρασσί(ν)
A.	βασιλέ-ας	χο(έα)ᾶς	(βό-ας) βοῦς	(γρά-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρά-ες
Dual	βασιλέ-ε	χοεε	βό-ε	γρά-ε
	βασιλέ-οιν	χοεοιν	βο-οῖν	γρά-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in *-εύς*, end also in *-ῆς*; e. g. βασιλῆς, instead of βασιλεῖς.

XIX. Vocabulary.

'Αρχω, <i>w. gen.</i> , to begin, to command, rule.	εικάζω, <i>w. dat.</i> , to liken, compare.	ὀφθαλμός, -οῦ, ὁ, an eye.
ἀτιμάζω, not to honor, despise.	ἐπιμέλεια, -ας, ἡ, care.	πολυλόγος, -ον, loquacious.
ἀχάριστος, -ον, unthankful, ungrateful.	θύω, to sacrifice.	πρό, <i>w. gen.</i> , before.
'Αχιλλεύς, Achilles. [ing. βούλομαι, to wish, be willing, -έως, ὁ, a parent, <i>pl.</i> parents.	ιερεύς, -έως, ὁ, a priest.	τέ—καί, both—and, as well as.
	λήρος, -ον, ὁ, loquacity.	φονεύω, to murder, kill.
	νομέυς, -έως, ὁ, pastor, a herdsman, a shepherd.	χοεύς, χοῦς, ὁ, a measure for liquids, a pouring-vessel.
	νομή, -ῆς, ἡ, pasture:	

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῷ νομῆι ἔπεται.¹ Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως φονεύεται. Οἱ ἱερεῖς τοῖς θεοῖς² βοῦς θύουσι. Κῆρος παῖς ἦν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὺς γονέας ἀτιμάζουσιν. Πείθου, ὦ παῖ, τοῖς γονεῦσιν.¹ Τηλέμαχος ἦν Ὀδυσσεύς υἱός. Βούλου τοὺς γονέας πρὸ παντὸς ἐν τιμαῖς ἔχειν. Οἱ τῶν γραῶν λῆραι τὰ ὕδατα τείρουσιν. Καλὸς ἄρχεις, ὁ βασιλεῦ. Αἱ γράες πολυλόγοι εἰσίν. Οἱ νομῆεις τὴν βοῶν ἀγέλην εἰς νομὴν ἄγουσιν. Ὀμηρος τοὺς τῆς Ἦρας ὀφθαλμοὺς τοῖς τῶν βοῶν εἰκάζει Πάτροκλος φίλος ἦν Ἀχιλλέως. Κύρου, τὸν τῶν Περσῶν βασιλέα, ἐπὶ τε τῇ ἀρετῇ καὶ τῇ σοφίᾳ θαυμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen are sacrificed by (*ὑπὸ, w. gen.*) the priests to the gods. The old women by (their)

¹ § 161, 2, (a), (δ).

² § 161, 5.

prating (*dat.*) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, *w. gen.*) a good herdsman to take care of the oxen. Children love their (the) parents.

§ 42. II. Words in -ης, -ες; -ως (*Gen.* -ωος) and -ως and -ω (*Gen.* -οος); -ας (*Gen.* -αος), -ος (*Gen.* -οος).

1. The stem of words of this class ends in σ . In respect to the remaining or omission of σ , the same rule is observed, as in regard to ν in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the *Dat. Pl.* a σ is omitted; e. g. $\acute{\omicron}$ θῶς, *jackal*, τοῖς θω-σί(ν).

(1) Words in -ης and -ες.

2. The endings -ης, -ες, belong only to adjectives (the ending -ης being masculine and feminine, and -ες neuter), and to proper names in -φάνης, -μένης, -γένης, -κράτης, -μήδης, -πειθής, -σθένης and (-κλήης) -κλήης, having the termination of adjectives. The neuter exhibits the pure stem.

3. The words of this class suffer contraction, after the omission of σ , in all Cases, except the *Nom.* and *Voc. Sing.* and the *Dat. Pl.*; and those in -κλήης, which are already contracted in the *Nom. Sing.* into -κλήης, suffer a double contraction in the *Dat. Singular.*

	Singular.		Plural.	
N.	σαφής, clear.	σαφές	(σαφέ-ες)	σαφείς (σαφέ-α) σαφή
G.	(σαφέ-ος) σαφοῦς		(σαφέ-ων)	σαφῶν
D.	(σαφέ-ι) σαφεῖ		σαφέ-σι(ν)	
A.	(σαφέ-α) σαφή	σαφές	(σαφέ-ας)	σαφεῖς (σαφέ-α) σαφή
V.	σαφέες	σαφές	(σαφέ-ες)	σαφεῖς (σαφέ-α) σαφή
	Dual N. A. V.		σαφέ-ε	σαφή
	G. and D.		σαφέ-οιν	σαφοῖν.

	Singular.	Plural.	Dual.
N.	ἡ τριήρης, trireme.	(τριήρε-ες)	τριήρεις (τριήρε-ε) τριήρη
G.	(τριήρε-ος) τριήρους	τριήρε-ων and τριήρῶν	(τριήρέ-οιν) τριήροιν
D.	(τριήρε-ι) τριήρει	τριήρε-σι(ν)	
A.	(τριήρε-α) τριήρη	(τριήρε-ας)	τριήρεις
V.	τριήρες	(τριήρε-ες)	τριήρεις

	Singular.	
N.	Σωκράτης (Περικλήης)	Περικλήης
G.	Σωκράτους (Περικλέε-ος)	Περικλέους
D.	Σωκράτει (Περικλέε-ι)	(Περικλέει) Περικλεῖ
A.	Σωκράτη (Περικλέε-α)	Περικλέα
V.	Σώκρατες (Περικλέες)	Περικλείς.

REM. 1. The contraction in the Dual, viz. τριήρει = τριήρη is worthy of notice, since here -εε is contracted into -η, and not as elsewhere, into -ει.

REM. 2. In adjectives in -ης, -ες, preceded by a vowel, -εα is commonly not

contracted into -η (as in *σαφεία* = *σαφή*), but into -α (as in *Περικλέα* = *λέα*); e. g. *ἀκλήης*, without *fame*, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. *ἀκλέα* = *ἡκλεᾶ*, *ὑγιής*, *healthy*, *ὑγία* = *ὑγία*.

REM. 3. Proper names with the above endings, and also *Ἄρης*, form the Acc. Sing. both according to the first and third declensions, and are therefore called *Heteroclitics*; e. g. *Σωκράτεια* = *Σωκράτη*, and *Σωκράτην* according to the first declension. Yet with those in -κλής the Acc. in -κλήν is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., *τριήρης*, *αὐτάρκης*, *contented*, and compounds of *ἦθος*, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)].

XX. Vocabulary.

<i>Αἰσχρός</i> , -ός, -όν, disgraceful.	<i>δουλεία</i> , -ας, ἡ, slavery.	<i>ποταμός</i> , -οῦ, ὁ, a river.
<i>ἀκοῦστος</i> , -ές, immoderate, incontinent, intemperate, wanting in self-command.	<i>ἐλεᾶρω</i> , to pity.	<i>σοφιστής</i> , -οῦ, ὁ, a teacher of eloquence, a sophist.
<i>ἀληθής</i> , -ές, true.	<i>ἐλώδης</i> , -ες, marshy.	<i>σωτηρία</i> , -ας, ἡ, safety, welfare.
<i>ἀτυχής</i> , -ές, unfortunate.	<i>Ἰνδική</i> , ἡ, India.	<i>τόπος</i> , -ου, ὁ, a place.
<i>Ἀστυάγης</i> , <i>Astyages</i> .	<i>κάλαμος</i> , -ου, ὁ, a reed.	<i>τραγῳδία</i> , -ας, ἡ, a tragedy.
<i>ἄφανής</i> , -ές, unknown, obscure.	<i>λέγω</i> , to say.	
	<i>Μανδάνη</i> , <i>Mandane</i> .	
	<i>ὀμιλία</i> , -ας, ἡ, <i>w. dat.</i> , intercourse (with any one).	

Αἰ τοῦ Σοφοκλέους τραγῳδίαί καλά εἰσιν. Τὸν Περικλέα ἐπὶ τῇ σοφίᾳ θαυμάζομεν. Τῷ Σωκράτει¹ πολλοὶ μαθηταὶ ἦσαν. Ἡ Ἰνδικὴ παρὰ τε τοὺς ποταμοὺς καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλούς. Λέγε ἕλ τὰ ἀληθῆ. Ἄναξαγόρας, ὁ σοφιστής, διδάσκαλος ἦν τοῦ Περικλέους. Ὡ Ἡράκλεις, τοῖς ἀτυχεῖσι σωτηρίαν ἄραχε. Ἐπαμεινώνδας πατρός² ἦν ἀφανούς. Ἐλέαυε τὸν ἀτυχῆ ἄνθρωπον. Μανδάνη ἦν θυγάτηρ Ἀστυάγου, τοῦ Μήδων βασιλέως. Ὁρέγεσθε, ὦ νεανίαι, ἀληθῶν λόγων. Οἱ ἀκρατεῖς αἰσχρὰν δουλείαν³ δουλεύουσιν. Μὴ ὀμιλίαν ἔχε ἀκρατεῖ ἀνθρώπων.⁴

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 48. (2) Words in -ως (Gen. -ωος), and in -ως and -ω (Gen. -οος).

(a) -ως, Gen. -ωος.

S. N.	ὁ, ἡ θῶς, Jackal.	Pl. θῶ-ες	S. ὁ ἥρως, Hero.	Pl. ἥρω-ες
G.	θω-ός	θῶ-ων	ἥρω-ος	ἥρώ-ων
D.	θω-ί	θῶ-σί(ν)	ἥρω-ε	ἥρω-σι(ν)
A.	θῶ-α	θῶ-ας	ἥρω-α and ἥρω	ἥρω-ας and ἥρωας
V.	θῶς	θῶ-ες	ἥρωας	ἥρω-ες
D. N. A. V.	θῶ-ε, G. and D.	θῶ-οιν.	D. ἥρω-ε, ἥρώ-οιν.	

¹ § 161, 2. (d).

² § 158, 1.

³ § 159, 2.

⁴ § 161, 2. (a) (α).

(b) -ως and -ω, Gen. -οος = -ους.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αἰδώς. The Dual and Pl. are formed like substantives in -ος of the second declension, thus, αἰδοί, ἤχοι, etc.

Sing. N.	ἡ αἰδώς (stem αἰδω), Shame.	ἡ ἤχώ (stem ἤχος), Echo.
G.	(αἰδω-ος) αἰδούς	(ἤχω-ος) ἤχους
D.	(αἰδω-ι) αἰδοί	(ἤχω-ι) ἤχοι
A.	(αἰδω-α) αἰδῶ	(ἤχω-α) ἤχῶ
V.	(αἰδω-ι) αἰδοί.	(ἤχω-ι) ἤχοι.

XXI. Vocabulary.

Ἄγαθος, -ή, -όν, good.	λοπηρός, -ύ, -όν, sad, trou-	προσ-βλέπω, to look at.
αἰδώς, ἡ, shame, modesty,	blesome.	πρόσ-εμι, adsum, to be
reverence.	Λυσίας, Lysias.	present, be joined to.
ὄμω, ὄμωός, ὄ, a slave.	λυρικός, -ή, -όν, lyric.	σέβας, τό, (only in Nom.
εὐεστώ, -δός = -οῦς, ἡ,	ὄψις, -εως, ἡ, the counte-	and Acc.) respect, es-
well-being, prosperity.	nance, the visage.	teem.
ἱστοριογράφος, -ου, ὁ, an	πάτριος, -ωος, ὁ, an uncle	ψεύδω, to belie, deceive;
historian.	(by the father's side).	Misd. to lie.
κῆπος, -ου, ὁ, a garden.	πειθῶ, -δός = -οῦς, ἡ, per-	
	suasiveness.	

Ἵμῳρος ῥῶει πολλοὺς ἥρωας. Τὴν τῶν ἥρῶων ἀρετὴν θαυμάζομεν. Οἱ ὄμωες βίον λυπηρὸν ἀγοῦσιν. Ὁ τοῦ πατρὸς κῆπος καλὸς ἐστίν. Ὀρέγοι, ὦ καὶ αἰδούς. Αἰδῶς ἀγαθοῖς ἀνδράσιν ἐκεται. Τὸν Λυσίαν ἐπὶ τῇ κειδοὶ καὶ χάριτι θαυμάζομεν. Τῇ αἰδοὶ πρόσεστι τὸ σέβας. Μὴ πρόσβλεπε τὴν Γοργῶδες ὄψιν. Ὡ ἤχοι, ψεύδεις παλλάκις τοὺς ἀνθρώπους. Πάντες ὀρέγονται εὐεστοῦς. Πρέπει νεανία αἰδῶ ἔχειν. Κλειῶ καὶ Ἐρατῶ Μουσαί εἰσιν. Τὴν μὲν Κλειῶ θεραπεύουσιν οἱ ἱστοριογράφοι, τὴν δὲ Ἐρατῶ οἱ λυρικοὶ ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the persuasiveness and elegance of Lysias. We are often deceived by Echo.

§ 44. (3) Words in -ας (Gen. -αος), and in -ος (Gen. -εος).

(a) -ας, Gen. -αος.

Only the neuters τὸ σέλας, light, and τὸ δέπας, goblet, belong to this class.

Sing. N.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual. σέλα-ε
G.	σέλα-ος	σέλα-ων	σέλα-οιν.
D.	σέλα-ι and σέλα	σέλα-σι(ν)	
A.	σέλας	σέλα-α and σέλα	

(b) -ος, Gen. -εος = -ους.

Substantives of this class are likewise neuter. In the Nom., a, the stem-vowel of the last syllable, is changed into o.

Sing. N.	τὸ γένος	for γένες, genus.	τὸ κλέος	for κλέες, glory.
G.	(γένε-ος)	γένους	(κλέε-ος)	κλέους
D.	(γένε-ι)	γένει	(κλέε-ι)	κλέει
A.	γένος		κλέος	
Plur. N.	(γένε-α)	γένη	(κλέε-α)	κλέα
G.	γενέ-ων and γενῶν		(κλέε-ων)	κλεῶν
D.	γένε-σι(ν)		κλέε-σι(ν)	
A.	(γένε-α)	γένη	(κλέε-α)	κλέα
Dual.	(γένε-ε)	γένη	(κλέε-ε)	κλήη
	(γενέ-οιν)	γενοῖν	(κλεέ-οιν)	κλεοῖν.

REMARK. On the contraction in the Dual of -εε into -η instead of -ει, see § 42, Rem. 1; -εα in the plural preceded by a vowel, is contracted into -α, not into -η; e. g. κλέεα = κλέα. Comp. Περικλέα (§ 42, Rem. 2).

XXII. Vocabulary.

'Αλλά, <i>sed</i> , but.	εἶδος, -εος = -ους, τό, the	κρίνω, <i>cerno</i> , to separate,
άνεμος, -ου, ὁ, the wind.	ἔπος, -εος = -ους, τό, a	κρίνω, <i>cerno</i> , to separate,
άνθος, -εος = -ους, τό, a	ἔπος, -εος = -ους, τό, a	κρίνω, <i>cerno</i> , to separate,
flower.	ἔπος, -εος = -ους, τό, a	κρίνω, <i>cerno</i> , to separate,
[safe.	ἔπος, -εος = -ους, τό, a	κρίνω, <i>cerno</i> , to separate,
ἄσφαλής, -ές, firm, secure,	ζημία, -ας, ἡ, injury, pun-	κρίνω, <i>cerno</i> , to separate,
γένος, -εος = -ους, τό, race,	ishment, loss.	κρίνω, <i>cerno</i> , to separate,
descent.	θάλλος, -εος = -ους, τό,	κρίνω, <i>cerno</i> , to separate,
γῆ, γῆς, ἡ, the earth.	heat.	κρίνω, <i>cerno</i> , to separate,
δειλός, -ής, -όν, cowardly,	θνητός, -ής, -όν, mortal.	κρίνω, <i>cerno</i> , to separate,
worthless.	κέρδος, -εας = -ους, τό,	κρίνω, <i>cerno</i> , to separate,
ἐαρινός, -ής, -όν, spring, i. e.	gain.	κρίνω, <i>cerno</i> , to separate,
belonging to the spring,	κλέος, -έος = -έους, τό,	κρίνω, <i>cerno</i> , to separate,
(ἐαρ) vernal.	fame, pl. famous actions.	κρίνω, <i>cerno</i> , to separate,
	ψῦχος, -εος = -ους, τό,	κρίνω, <i>cerno</i> , to separate,

Ἡ γῆ ἀνθεσιν ἐαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρουσιν άνεμοι. Μὴ ἀπέχου ψύχους καὶ θάλλους. Τὸ καλὸν οὐ μήκει χρόνου κρίνουεν, ἀλλὰ ἄρετῃ. Οὐκ ἀσφαλές ἐστι πᾶν ἕψος ἐν θνητῷ γένει. Μὴ ψεύδη λέγε. Ἀπέχου πονηρῶν κερδῶν. Κέρδη πονηρὰ ζημίαν ἕει φέρει.¹ Κάτοπτρον εἶδος χαλκός ἐστιν, οἶνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους ὀρέγονται. Οἱ ἄνδρες κλέει χαίρουσιν. Οἱ ἀνδρείοι κλεῶν ὀρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (*pl.*) and heat! (*pl.*). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for (*ἐπί, w. dat.*) their (the) famous actions. Soldiers are impelled to noble actions by (*dat.*) the love for (*gen.*) fame. The famous actions of soldiers are admired.

¹ See rule of Syntax, p. 27.

§ 45. III. Words in -ις, -υς, -ι, -υ.

(1) Words in -ις, -υς.

Sing. N.	ὁ κίς, corn-worm. ὁ, ἡ σὺς, a boar, a sow. ὁ ἰχθύς, fish.
G.	κί- ς σὺ- ς ἰχθύ- ς
D.	κί-ι σὺ-ι ἰχθύ-ι
A.	κί ν σὺ ν ἰχθύ ν
V.	κί σὺ ἰχθύ
Plur. N.	κί-ες σὺ-ες ἰχθύ-ες
G.	κί-ων σὺ-ων ἰχθύ-ων
D.	κί-σι(ν) σὺ-σι(ν) ἰχθύ-σι(ν)
A.	κί-ας σὺ-ας and σὺς ἰχθύ-ας, rarer ἰχθύς
V.	κί-ες σὺ-ες ἰχθύ-ες
D. N. A. V.	κί-ε σὺ-ε ἰχθύ-ε
G. and D.	κί-οῖν σὺ-οῖν ἰχθύ-οῖν.

XXIII. Vocabulary.

ἄγκιστρον, -ον, τό, a hook. βάτραχος, -ον, ὁ, a frog. νέκτες, -τες, ὁ, a corpse, a
 ἀγρεύω, to catch. βότρυς, -υς, ὁ, a cluster dead body.
 ἄμπελος, -ου, ἡ, a vine. of grapes. παγίς, -ίδος, ἡ, a trap, a
 ἀνα-κύπτω, to peep up or look, -η, -ον, like, equal. σνάξ, -ίδος, ὁ, an ear
 οὐ, emerge. μῦς, -ός, ὁ, μῆς, μῆρις, a mouse. στάχυς, -δος, ὁ, an ear
 βασιλεύω, w. gen., to be king, rule. of corn.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσι. Οἱ θηρευταὶ τὰς σύας ἀγρεύουσι.
 Πάντες ἴσοι νέκτες· ψυχῶν δὲ θεὸς βασιλεύει.¹ Ἡ ἄμπελος φέρει βότρυς. Ἡ
 γῆ φέρει στάχυν καὶ βότρυς. Οἱ μῆες παγίσι ἀγρεύονται. Οἱ Σῆροι σέβον-
 ται τοὺς ἰχθύς ὡς θεούς. Τοῖς μυσὶ μάχη ποτὲ ἦν πρὸς τοὺς βατράχους. Ἄγ-
 κίστροις ἐνεδρέβομεν τοῖς ἰχθύσι.

We catch fishes with hooks. The huntsman lies in wait for the boars. The
 clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding
 (ἐπόρος, w. gen.) in clusters of grapes. The frogs once had a battle with the
 mice (To the frogs was once a battle against the mice).

§ 46. (2) Words in -ις, ἰ, ὕς, ὕ.

The stem-vowels *ι* and *υ* remain only in the Acc. and Voc. Sing.;
 in the other Cases they are changed into *ε*. In the Gen. Sing. and
 Pl., masculine or feminine substantives end in -ως and -ων,—in
 which case *ω* has no influence on the place of the accent. Comp.
 § 80, Rem. 2.

¹ § 158, 7. (a).

² § 161, 2. (d).

Sing. N.	ἡ πόλις, city.	ὁ πῆχυς, cubit.	τὸ σίναπι, mustard.	τὸ ἄστυ, city.
G.	πόλε-ως	πήχε-ως	σινάπε-ος	ἄστυ-ος
D.	πόλει	πήχει	σινάπει	ἄστυ
A.	πόλιν	πήχυν	σίναπι	ἄστυ
V.	πόλι	πήχυν	σίναπι	ἄστυ
Plur. N.	πόλεις	πήχεις	σινάπη	ἄστυ
G.	πόλε-ων	πήχε-ων	σινάπε-ων	ἄστυ-ων
D.	πόλε-σι(ν)	πήχε-σι(ν)	σινάπε-σι(ν)	ἄστυ-σι(ν)
A.	πόλεις	πήχεις	σινάπη	ἄστυ
V.	πόλεις	πήχεις	σινάπη	ἄστυ
Dual.	πόλε-ε πολέ-οιν	πήχε-ε πήχε-οιν	σινάπε-ε σινάπε-οιν	ἄστυ-ε ἄστυ-οιν.

REM. 1. Here belong adjectives in *ῖς, -εῖα, -ῖ*, the declension of which does not differ from that of substantives, except that the Gen. of the masculine singular has the common form *-έος* (not *-εως*), and that the neuter plural is always uncontracted. Thus:

	Singular.		Sweet.	Plural.	
N.	γλυκός	γλυκεία	γλυκός	N. γλυκεῖς	γλυκεῖα
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	G. γλυκείων	γλυκεῖων
D.	γλυκεῖ	γλυκεῖα	γλυκεῖ	D. γλυκέσι(ν)	γλυκεῖσι(ν)
A.	γλυκύν	γλυκεῖαν	γλυκύν	A. γλυκεῖς	γλυκεῖας
V.	γλυκύν	γλυκεῖαν	γλυκύν	V. γλυκεῖς	γλυκεῖας
Dual N. A. V.		γλυκέε	γλυκεῖα	γλυκέε	
G. and D.		γλυκέοιν	γλυκεῖαν	γλυκέοιν.	

Here also belong adjectives in *-ῖς, -ῖ*, Gen. *-έος*, which are declined like *γλυκός, -ῖ*, except that the neuter plural in *-εα* is contracted into *-η* (as *ἄστυ*); e. g. ὁ ἡ δίπληχυς, τὸ δίπληχυν, two cubits long, τὰ δίπληχυν.

REM. 2. Some substantives in *-ῖς*, and also adjectives in *-ῖς, -ῖ*, e. g. ἰδρις, ἰδρι, skilled in, have a regular inflection; so also the word ἡ ἔγγελος, eel, in the singular.

Sing. N.	ὁ, ἡ πόρτις, calf.	ἡ ἔγγελος, eel.	ὁ, ἡ οἶς, sheep.
G.	πόρτι-ος	ἐγγέλου-ος	οἶός
D.	πόρτι-ι	ἐγγέλου-ι	οἶί
A.	πόρτιν	ἐγγέλουν	οἶν
V.	πόρτι	ἐγγέλου	οἶς
Plur. N.	πόρτι-ες	ἐγγέλεις	οἶες
G.	πορτί-ων	ἐγγέλε-ων	οἶων
D.	πόρτι-σι(ν)	ἐγγέλε-σι(ν)	οἶσί(ν)
A.	πόρτι-ας	ἐγγέλεις	οἶας, rarer οἶς
V.	πόρτι-ες	ἐγγέλεις	οἶες
Dual.	πόρτι-ε πορτί-οιν	ἐγγέλε-ε ἐγγελέ-οιν	οἶε οἶοιν.

XXIV. Vocabulary.

Ἀρχή, -ῆς, ἡ, a beginning,
command, pl. magis-

trates, authorities, of-
fices of command.

ἀσέλγεια, -ας, ἡ, excess.
βέβαιος, -α, -ον, firm, secure.

βροτός, -ή, -όν, mortal.	μόνος, -η, -ον, alone.	πύργος, -ου, ὁ, a tower.
βρώσις, -εως, ἡ, eating.	νόμος, -ου, ὁ, a law.	σπάνις, -εως, ἡ, neediness,
διάφορος, -ον, different.	ὄνησις, -εως, ἡ, advantage.	want.
δῶρον, -ου, τό, a gift.	πῆχυς, -εως, ὁ, the elbow,	στάσις, -εως, ἡ, a faction,
ἐπιθυμία, -ας, ἡ, want.	a cubit.	sedition.
ἐπιθυμία, -ας, ἡ, desire.	πόλεμος, -ου, ὁ, war.	στάνσις, -εως, ἡ, under-
καρπός, -οῦ, ὁ, fruit.	πόλις, -εως, ἡ, a town, a	standing.
κόσμος, -ου, ὁ, an orna-	state, a city.	ἔβρις, -εως, ἡ, insolence,
ment, order, the world.	πόρτις, -ιος, ὁ, ἡ, a heifer.	haughtiness.
κτῆμα, -άτος, τό, a pos-	πόσις, -εως, ἡ, drinking,	φύλαξ, -κος, ὁ, a guard, a
session. [session.	drink.	guardian.
κτῆσις, -εως, ἡ, gain, pos-	πράξις, -εως, ἡ, an action.	φύσις, -εως, ἡ, nature.

'Ασέλγεια τίκτει ἔβριον. 'Εν πόσει καὶ βρώσει πολλοὶ εἰσιν ἑταῖροι, ἐν δὲ σπουδαίῳ πρῶγματι ὀλίγοι. 'Ο πλοῦτος σπάνεως¹ καὶ ἐπιθυμίας τοῦ ἀνθρώπου λυεῖ. 'Επον τῇ φύσει.² Αἱ ἀπὸ τοῦ σώματος ἐπιθυμίαι πολέμου καὶ στάσιος καὶ μάχης παρέχουσιν. 'Εν ταῖς πόλεσιν αἱ ἀρχαὶ νόμων φύλακες εἰσιν. 'Απέχεσθε, ὡ πολῖται, στάσεων.³ 'Ὁρέγεσθε καλῶν πράξεων.⁴ Διάφοροί εἰσιν αἱ τῶν βροτῶν φύσεις. 'Εξ ἔβριος πολλὰ κακὰ γίνονται. Κακοῦ ἀνδρὸς δῶρα θυσιῶν οὐκ ἔχει. Δόξα καὶ πλοῦτος ἀνευ συνέσεως οὐκ ἀσφαλῆ κτήματί εἰσιν. Οἱ καρποὶ γλυκεῖς εἰσιν. 'Αρετῆς βέβαιαί εἰσιν αἱ κτήσεις μόναι. Πολλὰ ἄσθη τεῖχη ἔχει. Οἱ τοῦ ἀστεος πύργοι καλοὶ εἰσιν. Οἱ πύργοι τῷ ἀστεὶ⁴ κόσμος εἰσιν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers fight for the safety of cities. Flee, O citizens, from factions!

§ 47. Irregular Nouns of the Third Declension.

1. Ἄνηρ, see § 36; γάλα, γόνυ, δόρυ, οὖς, § 39; χεῖρ, § 35, Rem. 2.
2. Γυνή (ἡ, woman), Gen. γυναικός, Dat. γυναικί, Acc. γυναικᾶ, Voc. γύναι; Pl. γυναῖκες, γυναικῶν, γυναιξί(ν), γυναικᾶς.
3. Ζεύς, Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεῦ.
4. Θρίξ (ἡ, hair), Gen. τριχός, Dat. Pl. θριξί(ν), see § 8, 11.
5. Κλεῖς (ἡ, key), Gen. κλειδός, Dat. κλειδί, Acc. κλειδᾶ and (commonly) κλεῖν; Pl. Nom. and Acc. κλεῖς, also κλειδες, κλειδᾶς.
6. Κύνω (ὁ, ἡ, dog), Gen. κυνός, Dat. κυνί, Acc. κύνα, Voc. κύων; Pl. κύνες, κυνῶν, κυνί(ν), κύνας.
7. Λᾶς (ὁ, stone), Gen. λαός, Dat. λαῖ, Acc. λαῶν, seldom λαᾶ; Pl. λαές, λάων, λάεσσι(ν).
8. Μάρτυς (ὁ, ἡ, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτυσι(ν).
9. Ναῦς (ἡ, navis), Gen. νεώς, Dat. νηί, Acc. ναῦν; Dual:

¹ § 157.

² § 161, 2 (a) (δ).

³ § 158, 3. (b).

⁴ § 161, 5.

Gen. and Dat. *νεοῖν* (Nom. and Acc. are not in use); Pl. *νηες*, *νεῶν*, *ναυσί(ν)*, *ναῦς*. Comp. *γραῦς*, § 41.

10. *Τ δ ω ρ (*τό, water*), Gen. *ὑδατος*, etc.

XXV. Vocabulary.

<i>Ἀθηναῖος</i> , -ου, ὁ, an Athenian.	<i>ἰθύνω</i> , to set right, guide.	<i>μαρτυρία</i> , -ας, ἡ, testimony.
<i>Ἄδης</i> , -ου, ὁ, Hades, the god of the lower world (Pluto).	<i>ἰστός</i> , -οῦ, ὁ, a loom.	<i>οἰκία</i> , -ας, ἡ, a house.
<i>ἄπιστος</i> , -ον, unfaithful, incredible. [treaty.]	<i>κεφαλῆ</i> , -ῆς, ἡ, the head.	<i>οἶκος</i> , -ου, ὁ, a house.
<i>δέησις</i> , -εως, ἡ, an entreaty, to receive.	<i>κίστη</i> , -ης, ἡ, a chest, a coffer.	<i>περίδρομος</i> , -ον, running round, gad-about.
<i>ἐκκλησία</i> , -ας, ἡ, an assembly.	<i>κοιλίαινω</i> , to hollow out.	<i>πέτρα</i> , -ας, ἡ, a rock.
<i>φρίξ</i> , <i>τριχός</i> , ἡ, the hair.	<i>κομίζω</i> , to bring.	<i>στάγών</i> , -όνος, ἡ, a drop, or dropping.
	<i>κτεῖς</i> , -ετός, ὁ, a comb.	<i>σώζω</i> , to save, preserve.
	<i>κτενίζω</i> , to comb.	<i>σωτήρ</i> , -ῆρος, ὁ, a savior, a preserver.
	<i>κύβος</i> , -ου, ὁ, a die.	<i>ὠφέλεια</i> , -ας, ἡ, advantage.
	<i>κῦβερνήτης</i> , -ου, ὁ, a steersman, a pilot.	

Αἱ γυναῖκες τῷ κόσμῳ χαίρουσιν. Οἱ Ἕλληνες εἰβόνται Δία. Ταῖς γυναῖξιν ἡ αἰδώς πρέπει. Οἱ κύνες τὸν οἶκον φυλάττουσιν. Ὁ κυβερνήτης τὴν ναῦν ἰθύνει. Αἱ σταγόνες τοῦ ὕδατος πέτραν κοιλίαινουσιν. Ἐχθαίρω γυναῖκα περίδρομον. Τῆς γυναῖκος¹ ἐστὶ τὸν οἶκον φυλάττειν. Γυναῖκος¹ ἐσθλῆς ἐστὶ σώζειν οἰκίαν. Ἄει εὐπίπτουσι οἱ Διδὸς κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ὠφέλειαν καὶ ἡδονὴν παρέχουσι. Αἱ τῶν μαρτύρων μαρτυρίαὶ πολλάκις ἀπιστοῖ εἰσιν. Ἰστοὶ γυναικῶν ἔργα, καὶ οὐκ ἐκκλησῖαι. Κόμιζε, ὦ παῖ, τὴν τῆς κίστης κλεῖν. Ὡ Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέησιν. Κάστωρ καὶ Πολυδέκης τῶν νεῶν σωτήρες ἦσαν. Γυναικί² πάση κόσμον ἡ σιγὴ φέρει. Οἱ γέροντες ὀλίγας τρίχας ἐν τῇ κεφαλῇ ἔχουσιν. Ὡ γύναι, ὡς ἐτὴν οἰκίαν. Τῷ κτενί³ τὰς τρίχας κτενίζομεν. Ὁ Αἰακὸς τὰς τοῦ Ἄδου κλεῖς φυλάττει.

The woman delights in ornament. It is the duty (it is, *w. gen.*) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, *w. gen.*) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. Irregular Adjectives.

Sing. N.	<i>πρᾶος</i>	<i>πραεῖα</i>	<i>πρᾶιον</i> , mild.
G.	<i>πρᾶου</i>	<i>πραεῖας</i>	<i>πρᾶιον</i>
D.	<i>πρᾶω</i>	<i>πραεῖα</i>	<i>πρᾶω</i>
A.	<i>πρᾶον</i>	<i>πραεῖαν</i>	<i>πρᾶον</i>
V.	<i>πρᾶος, πρᾶε</i>	<i>πραεῖα</i>	<i>πρᾶον</i>
Plur. N.	<i>πρᾶοι and πραεῖς</i>	<i>πραεῖαι</i>	<i>πραεῖα</i>
G.	<i>πραεῶν</i>	<i>πραεῶν</i>	<i>πραεῶν</i>
D.	<i>πρᾶοις and πραεῖσι(ν)</i>	<i>πραεῖαις</i>	<i>πραεῖσι(ν)</i>
A.	<i>πρᾶους and πραεῖς</i>	<i>πραεῖας</i>	<i>πραεῖα</i>
V.	<i>πρᾶοι and πραεῖς</i>	<i>πραεῖαι</i>	<i>πραεῖα</i>
D. N. A. V.	<i>πρᾶω</i>	<i>πραεῖα</i>	<i>πρᾶω</i>
G. and D.	<i>πρᾶοιν</i>	<i>πραεῖαιν</i>	<i>πρᾶοιν</i> .

¹ § 158, 2.

² § 161, 5.

³ § 161, 3.

Sing. N.	πολύς πολλή πολύ, much.	μέγας μεγάλη μέγα, great.
G.	πολλοῦ πολλῆς πολλοῦ	μεγάλου μεγάλης μεγάλου
D.	πολλῶν πολλῆ πολλῶν	μεγάλῳ μεγάλῃ μεγάλῳ
A.	πολύν πολλήν πολύ	μέγαν μεγάλην μέγα
V.	πολύ πολλή πολύ	μέγα μεγάλη μέγα
Plur. N.	πολλοί πολλαί πολλά	μεγάλοι μεγάλοι μεγάλα
G.	πολλῶν πολλῶν πολλῶν	μεγάλων μεγάλων μεγάλων
etc.	etc. regular.	etc. regular.

Declension of Participles.

S. N.	στάς	στάσα	στάν	λιπών	λιπούσα	λιπόν
G.	στάτος	στάσης	στάτος	λιπόντος	λιπούσης	λιπόντος
D.	στάντι	στάσῳ	στάντι	λιπόντι	λιπούσῳ	λιπόντι
A.	στάντα	στάσαν	στάν	λιπόντα	λιπούσαν	λιπόν
V.	στάς	στάσα	στάν	λιπόν	λιπούσα	λιπόν
P. N.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
G.	στάτων	στάσῳν	στάτων	λιπόντων	λιπούσῳν	λιπόντων
D.	στάσι(ν)	στάσαις	στάσι(ν)	λιπόσι(ν)	λιπούσαις	λιπόσι(ν)
A.	στάντας	στάσας	στάντα	λιπόντας	λιπούσας	λιπόντα
V.	στάντες	στάσαι	στάντα	λιπόντες	λιπούσαι	λιπόντα
Dual.	στάντε	στάσα	στάντε	λιπόντε	λιπούσα	λιπόντε
	στάτοι	στάσαι	στάτοι.	λιπόντοι	λιπούσαι	λιπόντοι.
S. N.	λειφθείς	-είσα	-έν	ἀγγελῶν	-ούσα	-όν
G.	λειφθέντος	-είσης	-έντος	ἀγγελοῦντος	-ούσης	-όντος
D.	λειφθέντι	-είσῳ	-έντι	ἀγγελοῦντι	-ούσῳ	-όντι
A.	λειφθέντα	-είσαν	-έντα	ἀγγελοῦντα	-ούσαν	-όντα
V.	λειφθείς	-είσα	-έν	ἀγγεῶν	-ούσα	-όν
P. N.	λειφθέντες	-είσαι	-έντα	ἀγγελοῦντες	-ούσαι	-όντα
G.	λειφθέντων	-είσῳν	-έντων	ἀγγελοῦντων	-ουσῶν	-όντων
D.	λειφθείσι(ν)	-είσαις	-είσι(ν)	ἀγγελοῦσι	-ούσαις	-όσι
A.	λειφθέντας	-είσας	-έντα	ἀγγελοῦντας	-ούσας	-όντα
V.	λειφθέντες	-είσαι	-έντα	ἀγγελοῦντες	-ούσαι	-όντα
Dual.	λειφθέντε	-είσα	-έντε	ἀγγελοῦντε	-ούσα	-όντε
	λειφθέντοι	-είσαι	-έντοι.	ἀγγελοῦντοι	-ούσαι	-όντοι.

REMARK. All participles in -ας are declined like στάς, and all present, second Aor. and first Fut. participles in -ων, like λιπών, and first and second Aor. passive participles, like λειφθείς, and all second Fut. Act. participles, like ἀγγεῶν.

XXVI. Vocabulary.

Αἴγυπτος, -ου, ἡ, Egypt.	κακῶν Ἰλιός, a multi-	πάθος, -εος = -ους, τό,
ἄλγος, -εος = -ους, τό,	tude of evils.	suffering, a passion.
pain.	Μακεδόν, -όνος, ὁ, Mace-	πολύς, πολλή, πολύ, much,
ἀφθονία, -ας, ἡ, absence	donian.	many, great.
of envy, abundance.	μέγας, greatly.	πᾶος, πραεῖα, πᾶρον, soft,
ἔθος, -εος = -ους, τό, cus-	ὀλίγος, -η, -ον, little, small.	mild.
tom, manner.	ὀφέλλω, to nourish, in-	προσ-αγορεύω, to call,
Ἰλιάς, -άδος, ἡ, the Iliad,	crease.	names.

πρόσ-οδος, -ου, ἡ, an ap- σῖτος, -ου, ὁ, corn. be connected or attend
proach, an income, rev- φόβος, -ου, ὁ, fear; φόβον ed with fear.
enue, reditus. ἔχειν, to have fear, to

Πολὸν οἶνον πίνειν κακὸν ἐστίν. Οἱ βασιλεῖς μεγάλας προσόδους ἔχουσιν.
Ἐν Αἰγύπτῳ πολλὴ σίτου ἀφθονία ἦν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πά-
θος προσαγορευόμεν Ἰλιάδα κακὴν. Κροῖσος¹ ἦν πολὺς πλούτος. Πολλάκις ἐξ
ὀλίγης ἡδονῆς μέγα γίνεται ὄλγος. Πραεῖσι (πράοις) λόγοις ἡδέως εἰκόμεν.
Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἔθνη ἐστὶ πραέα.
Πόνος ἀρετῆν μέγα ὀφέλλει. Οἱ παῖδες τοῦ πραεῖς (πράους) πατέρας καὶ τὰς
πραεῖας μητέρας στέργουσιν. Ὅμιλιαν ἔχε τοῖς πραεῖσιν (πράοις) ἀνθρώποις.²
Αἱ γυναῖκες πραεῖαί εἰσιν. Ἀλέξανδρον, τὸν τῶν Μακεδόνων βασιλέα, μέγαν
ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt
has (in Egypt is) great abundance of corn. Croesus has (to Croesus are)
great riches. Strive after mild manners. Women have (to women is) a mild
nature (φύσις). Alexander, king of the Macedonians, is called the Great.

§ 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees of comparison (Comparative and Superlative); much the most common form is -τερος, -τέρῃ, -τερον, for the Comparative, and -τατος, -τάτῃ, -τατον, for the Superlative; a much more rare form is -τιων, -τιον, or -ων, -ον, for the Comparative, and -ιστος, -ίστῃ, -ιστον, for the Superlative.

REM. 1. The Superlative expresses a quality in the highest degree, or only in a very high degree.

REM. 2. Instead of the simple forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μᾶλλον (magis) and μάλιστα (maxime) to the Positive.

§ 50. A. First Form of Comparison.

Comparative, -τερος, -τέρῃ, -τερον.

Superlative, -τατος, -τάτῃ, -τατον.

The following adjectives annex these forms in the following manner:

I. Adjectives in -ος, -ῃ (-ᾶ), -ον.

(a) Most adjectives of this class, after dropping σ, annex the above endings to the pure stem, and retain the ο, when a syllable long by nature or by position, § 9, 3, precedes, (a mute and liquid always make the syllable long here); but, in order to prevent the

¹ § 161, 2. (d)

² § 161, 2. (a), (a).

concurrency of too many short syllables, *o* is lengthened into *ω*, when a short syllable precedes; e. g.

κούφ-ος, <i>light</i> ,	Com. κούφ-ότερος	Sup. κούφ-ότερος, -η, -ον,
ισχυρ-ός, <i>strong</i> ,	“ ισχυρ-ότερος,	“ ισχυρ-ότερος,
λεπτ-ός, <i>thin</i> ,	“ λεπτ-ότερος,	“ λεπτ-ότερος,
σφοδρ-ός, <i>vehement</i> ,	“ σφοδρ-ότερος,	“ σφοδρ-ότερος,
πικρ-ός, <i>bitter</i> ,	“ πικρ-ότερος,	“ πικρ-ότερος,
σοφ-ός, <i>wise</i> ,	“ σοφ-ότερος,	“ σοφ-ότερος,
εχθρ-ός, <i>firm</i> ,	“ εχθρ-ότερος,	“ εχθρ-ότερος,
ἀξι-ός, <i>worthy</i> ,	“ ἀξι-ότερος,	“ ἀξι-ότερος.

(b) Contracts in *-ος* = *-ους* and *-οος* = *-ους*, suffer contraction in the Comparative and Superlative also, since *s* of the former is absorbed by *ω*, but the latter, after dropping *ος*, insert the syllable *εσ*, which is contracted with the preceding *ο*; e. g.

πορφύρ-ος = πορφυρ-οῦς	ἀπλ-ός = ἀπλ-οῦς
πορφυρ-εώτερος = πορφυρ-ώτερος	ἀπλο-έσ-τερος = ἀπλ-οῦς-τερος
πορφυρ-εώτατος = πορφυρ-ώτατος	ἀπλο-έσ-τατος = ἀπλ-οῦς-τατος.

Here belong also contracts of two endings in *-ους* and *-ουν*; e. g. *εἶν-ος* = *εἶν-ους*, Neut. *εἶν-ον* = *εἶν-ουν*, Com. *εἶνο-έσ-τερος* = *εἶν-οῦς-τερος*, Sup. *εἶνο-έσ-τατος* = *εἶν-οῦς-τατος*.

(c) The following adjectives in *-αίος*, viz. *γεραίος*, *old*, *παιαίος*, *ancient*, *περαίος*, *on the other side*, *σχολαίος*, *at leisure*, drop *-ος* and append *-τερος* and *-τατος* to the root; e. g.

γεραι-ός,	Com. γεραί-τερος,	Sup. γεραί-τατος,
παιαι-ός,	“ παιαι-τερος,	“ παιαι-τατος.

(d) The following adjectives in *-αίς*, viz. *εὔδειος*, *calm*, *ἤσυχος*, *quiet*, *ἴδειος*, *own*, *ἴσος*, *equal*, *μέσος*, *middle*, *ὄρθριος*, *early*, *ὄψιος*, *late*, and *πρωίος*, *in the morning*, after dropping *-ος*, insert the syllable *αι*, so that the Comparative and Superlative of these adjectives are like the preceding in *-αίος*; e. g.

μέσ-ος,	Com. μεσ-αί-τερος,	Sup. μεσ-αί-τατος,
ἴδι-ος	“ ἴδι-αί-τερος,	“ ἴδι-αί-τατος.

REM. 1. *Φίλος*, *beloved*, *dear*, has three different forms: *φιλώτερος*, *φιλώτατος*; *φίλτερος*, *φίλτατος*; *φιλαίτερος*, *φιλαίτατος*.

(e) Two adjectives in *-ος*, viz. *ἰσθμώμενος*, *strong*, and *ἄκρατος*, *unmixed*, after dropping *-ος*, insert the syllable *εσ*; e. g. *ἰσθμωμεν-έσ-τερος*, *ἰσθμωμεν-έσ-τατος*, *ἀκρατ-έσ-τερος*, *ἀκρατ-έσ-τατος*. So also *αἰδοίος*, *modest*, has *αἰδοιέστατος* in the Superlative.

(f) The following adjectives in *-ος*, viz. *λάλος*, *talkative*, *μόνοφάγος*, *eating alone*, *ὀψοφάγος*, *dainty*, and *πτωχός*, *poor*, after dropping *ος*, insert the syllable *ις*; e. g. *λάλ-ος*, Com. *λάλ-ις-τερος*, Sup. *λάλ-ις-τατος*.

II. Adjectives in *-ης*, Gen. *-ου*, and *ψευδής, -ής, false*, Gen. *-έος*, shorten the ending *-ης* into *-ις*; e. g. *κλέπτ-ης*, Gen. *-ου, θιεν-ιή*, Com. *κλεπτ-ισ-τερος*, Sup. *κλεπτ-ισ-τατος*; *ψευδίστερος, ψευδίστατος*.

XXVII. Vocabulary.

'Αγάλλω, to adorn;	Mid. ἔθνος, -εος = -ους, τό, a nation, a people.	πτωχός, -ή, -όν, begging, very poor.
<i>w. dat.</i> , to pride oneself in, be proud of, delight in.	Λακεδαιμόνιος, -ου, ὁ, a Lacedaemonian.	σιωπή, -ής, ἡ, silence.
ἀρετός, -ή, -όν, choice, eligible; Comparative, preferable to.	νομίζω, to think, deem.	τίμος, -α, -ον, honored, esteemed, valuable.
βίαιος, -α, -ον, violent.	οὐδείς, οὐδεμία, no one; οὐδέν, nothing.	χελιδών, -όνος, ἡ, a swallow.
δίκαιος, -α, -ον, Attic δίκαιος, -ον, just.	πατρίς, -ίδος, ἡ, native country.	χρήσιμος, -η, -ον, useful, advantageous.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by *than*, is subjoined in Greek, by ἤ, *than* (*quam*), or, what is more usual, by the Gen. without ἤ, when that expression must have stood in the Nom. or Acc. after ἤ if expressed. Hence the rule: *The Comparative governs the Gen. when ἤ is omitted.*

'Αριστείδης πτωχότατος ἦν, ἀλλὰ δικάϊότατος. Οἱ Κύκλωπες βιαϊότατοι ἦσαν. Καλλίας πλουσιώτατος ἦν Ἀθηναίων. Οὐδέν σιωπῆς ἐστὶ χρησιμώτερον. Σιγῇ ποτ' ἐστὶν ἀρετωτέρα λόγου. Οὐκ ἐστὶ σοφίας τιμώτερον. Σοφία πλοῦτου κτήμα τιμωτέρων ἐστίν. Ἡ Λακεδαιμονίων δίαιτα ἦν ἀπλουστάτη. Οἱ γεραιότεροι ταῖς τῶν νέων τιμαῖς¹ ἀγάλλονται. Οὐδέν πατρίδος τοῖς ἀνθρώποις² φιλότερον. Οἱ Ἰνδοὶ παλαιότατον ἔθνος³ νομίζονται. Ὡ νεανία, ἐστε ἡσυχαιότατοι. Οἱ Σπαρτιατικοὶ νεανία ἐβρωμενέστεροι ἦσαν τῶν Ἀθηναίων. Πολλοὶ τῶν χελιδόνων εἰσὶ γαλιότατοι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοὶ εἰσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension :

Those in *-ύς, -εῖα, -ύ, —ης, -εος* (Gen. *-εος*), — *ας, -α,* and the word *μάκαρ, happy*, append *-τερος* and *-τατος* immediately to the pure stem, which appears in the Neuter form; e. g.

γλυκύς, Neut. -ύ	— γλυκύ-τερος	γλυκύ-τατος
ἀληθής, Neut. -ές	— ἀληθέσ-τερος	ἀληθέσ-τατος

¹ § 161, 2. (c).

² § 161, 5. (a).

³ § 146, 2.

πένης,	Neut. -ες — πενέσ-τερος	πενέσ-τατος
μέλας,	Neut. -αν — μελάν-τερος	μελάν-τατος
τάλας,	Neut. -αν — ταλάν-τερος	ταλάν-τατος
μίκρα,	Neut. -αρ — μακάρ-τερος	μακάρ-τατος.

REM. 2. The adjectives ἡδύς, ταχύς and πολύς are compared in -ίων and -ών. See § 51, I. and § 52, 9.

IV. -τερος and -τατος are appended to the pure stem, after the insertion of a single letter or of a whole syllable :

(a) Compounds of χάρις insert ω ; e. g.

ἐπιχαρίς, -ι, Gen. ἐπιχάριτι-ος, pleasant,
Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.

(b) Adjectives in -ων, -ων (Gen. -ονος), insert σς ; e. g.

εὐδαίμων, Neut. εὐδαίμων, happy,
Com. εὐδαίμων-έσ-τερος, εὐδαίμων-έσ-τατος.

(c) Adjectives in -ξ sometimes insert σς, sometimes ις ; e. g.

ἀφῆλιξ, Gen. ἀφήλικ-ος, growing old, ἄρπαξ, Gen. ἀρπαγ-ος, rapax,
Com. ἀφήλικ-έσ-τερος, Com. ἀρπαγ-ίσ-τερος,
Sup. ἀφήλικ-έσ-τατος, Sup. ἀρπαγ-ίσ-τατος.

V. Adjectives in -εις, -ων, insert σ, the ν of the stem being dropped, § 8, 6 ; e. g.

χαρίεις, Neut. χαρίεν, pleasant,
Com. χαριέ-στερος, Sup. χαριέ-στατος.

XXVIII. Vocabulary.

Αἰθίοψ, -οπος, ὁ, an thiopian.	γῆρας, -αος, τό, old age.	ὄρμη, -ῆς, ἡ, impulse, zeal,
Αἴτην, -ης, ἡ, Ἄετα.	ἐγκρατής, -ές, continent,	desire, rushing.
αἶψα, quickly.	ἀσχετής, -ές, abstinent, moderate.	οὐδέ, and not, neither, not even.
ἄρπαξ, -αγος, rapacious,	εὐχαρίς, -ιτος, attractive.	παραπλήσιος, -α, -ον, and παραπλήσιος, -ον, like.
ταραξ.	[weak. ἡβη, -ης, ἡ, youth.	παρέρχομαι, to pass by.
ἄσθενής, -ές, powerless,	μεσότης, -τητος, ἡ, me-	πρέσβυς, -εἰα, -υ, and πρέσβυς, -υος, and -εως, old.
ἄτυχία, -ας, ἡ, misfortune.	diocrity, moderation.	
βαθύς, -εἰα, -ύ, deep, pro- found.	νόημα, -ατος, τό, a thought, a conception.	
βαρύς, -εἰα, -ύ, heavy, bur- densome.	ὀρθός, -ῆ, -όν, straight, correct, upright.	

Αἶψα, ὡς νόημα, παρέρχεται ἡβη, οὐδ' ἵππων ὀρμη γίνεται ὠκύτερα. Τὸ γῆ-
ρας βαρύτερον ἐστὶν Αἰτην. 'Ο θάνατος τῷ βαθυτάτῳ ἔπνυ' παραπλήσιος ἐσ-
τιν. Οἱ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις² χαίρουσιν. Φιλίας δικαίας κτήσις
ἐστὶν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οἱ γέροντες ἀσ-
θενέστεροί εἰσι τῶν νέων. Βουλῆς ὀρθῆς οὐδέν ἐστιν ἀσφαλεστέρον. Οἱ κόρα-
κες μελάντατοί εἰσιν. Ἡ Ἀφροδίτη ἦν εὐχαριτωτάτη. Οἱ εὐσεβέστατοι εὐδα-
μονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἦν καὶ σωφρονέστατος. Ἐν ταῖς
ἀτυχίαις πολλὰκις οἱ ἀνδρῶποι σωφρονέστεροί εἰσιν, ἢ ἐν ταῖς εὐτυχίαις. Κρι-
τίας ἦν ἀρπαγίστατος. Ἡ Ἀφροδίτη ἦν χαριεστάτη πασῶν θεῶν.

¹ § 161, 2. (b).

² § 161, 2. (c).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapacious than Critias. Nothing is more graceful than a beautiful flower.

§ 51. B. *Second Form of Comparison.*

Comparative, *-ίωϛ*, Neut. *-ίον*, or *-ωϛ*, Neut. *-ον*.

Superlative, *-ιστος*, *-ίστη*, *-ιστον*.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in *-υς*, which drop *-υς* and append *-ίωϛ*, etc.; this usually applies only to *ἡδύς*, *sweet*, and *ταχύς*, *swift*. *Ταχύς* has in the Comparative *θάσσων* (Att. *θάττων*, § 8, 11), Neut. *θάσσον* (*θάττον*). Thus:

ἡδύς, Com. *ἡδίωϛ*, Neut. *ἡδίον*, Sup. *ἡδίιστος*, *-η*, *-ον*.

ταχύς, " *θάσσων*, Att. *θάττων*, Neut. *θάσσον*, Att. *θάττον*, Sup. *τάχιστος*.

REM. 2. The others in *-ύς*, as *βαθύς*, *deep*, *βαρύς*, *heavy*, *βραδύς*, *slow*, *βραχύς*, *short*, *γλυκύς*, *sweet*, *δασύς*, *thick*, *εὐρύς*, *wide*, *ὀξύς*, *sharp*, *πρεσβύς*, *old*, *ὠκύς*, *swift*, have the form in *-ύτερος*, *-ύτατος*, § 50, III.

II. The following adjectives in *-ρος*, viz. *αἰσχροός*, *base*, *ἐχθροός*, *hostile*, *κυδροός*, *honorable*, and *οἰκτροός*, *wretched* (but always in the Comparative, *οἰκτρότερος*), the ending *-ρος* here also being dropped; e. g. *αἰσχρός*, Com. *αἰσχίωϛ*, Neut. *αἰσχίον*, Sup. *αἰσχίιστος*.

XXIX. *Vocabulary.*

* Ἄλλος, *-η*, *-ο*, *alios*, *-a*, *ud*, *καιρός*, *-ον*, *ó*, the right *οἰκρός*, *-ύ*, *-όν*, pitiable, another, *τὰ ἄλλα* = time, an opportunity; miserable.
 τᾶλλα, the rest, every- time (in general). *δομή*, *-ῆς*, *ἡ*, a smell.
 thing else. [imical. *λοιπός*, *-ή*, *-όν*, remaining *ὄφεις*, *-εως*, *ὀ*, *-η*, a snake.
ἐχθρός, *-ά*, *-όν*, hostile, in- *μετα-φέρω*, to remove, *παρέχομαι*, to afford, bring
ζῶον, *-ου*, *τό*, a living be- change. forth.
 ing, an animal.

Ἅ βαθύτατος ἕκνος ἡδιστός ἐστιν. Πολλὰ ἔνδη ἡδίστην ὁσμὴν παρέχεται. Οὐδὲν θᾶττον ἐστὶ τῆς ἡβης. Τὴν αἰσχίστην δουλείαν¹ οἱ ἄκρατεῖς δουλεύουσιν. Πάντων ἡδιστὸν ἐστὶν ἡ φίλια. Οὐδὲν αἰσχίον ἐστὶν, ἢ ἄλλα μὲν ἐν νῶ ἔχειν, ἄλλα δὲ λέγειν. Οἱ ὄφεις τοῖς λοιποῖς ζῴοις² ἐχθιστοὶ εἰσιν. Ὁ τῶν πλουσίων βίος πολλῶκις οἰκτρότερός ἐστιν, ἢ ὁ τῶν πενήτων. Τάχιστα³ ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgraceful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (*dat.*) the old man the most pleasant

¹ § 159, 2.

² § 161, 5. (a).

³ Adverbially.

speech, the boy for the boy. The poor have always a very miserable life. Nothing is more miserable than poverty.

§ 52. *Anomalous Forms of Comparison.*

Positive.	Comparative.	Superlative.
1. ἀγαθός, good,	ἀμείνων, Neut. ἀμεινον βελτίων κρείσσω, Att. κρείττων λψών	ἄριστος βέλτιστος κράτιστος λψοτος
2. κακός, bad,	κακίων χείρων ἥσσω, Att. ἥττων (<i>inferior</i>)	κάκιστος χειριστος
3. καλός, beautiful,	καλλίων	κάλλιστος
4. ἀλγεινός, painful,	ἀλγεινότερος ἀλγίων	ἀλγεινότατος ἀλγιοτος
5. μακρός, long,	μακρότερος	μακρότατος and μείσιτος
6. μικρός, small,	μικρότερος ἐλάσσω, Att. ἐλάττων	μικρότατος ἐλάχιστος
7. ὀλίγος, few,	μειών	ὀλιγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much,	πλείων or πλέων	πλείστος
10. βέβητος, easy,	βέβων	βέβητος
11. πέπων, ripe,	πεπαίτερος	πεπαίτατος
12. πίων, fat,	πιότερος	πιότατος.

XXX. *Vocabulary.*

'Αναγκαῖος, -α, -ον, and ἀναγκαῖος, -ον, necessary.	ἐμφύτος, -ον, implanted.	μαλακός, -ή, -όν, soft.
ἀνάγκη, -ης, ἡ, necessity, compulsion.	ἐπίοτε, sometimes.	πόλεμος, -ου, ὁ, war.
ἀναρχία, -ας, ἡ, want of government, anarchy.	ἐπιθυμία, -ας, ἡ, desire.	σκώπτω, to joke, jest (<i>Eng. scoff</i>).
βλάβη, -ης, ἡ, injury.	εὐτυχής, -ές, fortunate.	στέργω, to love, to be satisfied, contented with.
γείτων, -ονος, ὁ, ἡ, a neighbor.	ἤ, or; ἢ—ἢ, either—or.	σύμβουλος, -ου, ὁ, an adviser.
γνώμη, opinion, view.	αἰά—αἰά.	σωφροσύνη, -ης, ἡ, sound-mindedness, modesty,
ἐλεύθερος, -α, -ον, and ἐλεύθερος, -ου, free-born, free.	'Ιβηρία, -ας, ἡ, Spain.	wisdom, chastity.
	ικχθυώ, to be strong or able, have power, avail.	
	κελεύω, to order, bid.	
	κολακεία, -ας, ἡ, flattery.	
	κροκόδειλος, -ου, ὁ, a crocodile.	

RULE OF SYNTAX. Ὡς with the Superlative strengthens it, as *quam* in Lat.; e. g. ὡς τάχιστα, *quam celerrime, as quick as possible.*

Οὐχ ὁ μακρότατος βίος ἄριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ πᾶσιν ἄριστον. Γνωμαὶ τῶν γεραιτέρων ἀμείνους εἰσίν. Σύμβουλος οὐδεὶς ἐστὶ βελτίων χρόνου. Ἡ λέγε σιγῆς κρείττονα, ἢ σιγὴν ἔχει. Ἄει κράτιστόν ἐστι τὸ ἀσφαλέστατον. Σκώπτεις, ὦ λῶστε. Ἐσθλῶν κακίους ἐπιότε εὐτυχέστεροι εἰσίν. Οὐκ ἐστὶ λύπης χειρὸν ἀνδρώπῳ¹ κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακῶν χειριστόν ἐστιν. Ἄνηρ μαλακὸς τὴν ψυχὴν² ἐστὶ καὶ³ χρημάτων ἥττων.⁴

¹ § 161. 5.

² The Acc. means, in regard to, see § 159. 7.

³ also.

⁴ is a slave to money.

Ταῖς γυναῖξιν¹ ἡ σωφροσύνη καλλίστη ἀρετὴ ἐστίν. Οὐκ ἐστὶ κτῆμα κάλλιον φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. Ἡ ὁδὸς μηκίστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε καὶ² τὰ μείω. Ὀλίγιστοι ἄνθρωποι εὐδαιμόνες εἰσιν. Οὐδεὶς νόμος ἰσχύει μείζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλὰκις μείζονας βλάβας φέρει. Ἄναρχίας μείζον οὐκ ἐστὶ κακόν. Ὁ πόλεμος πλείστα κακὰ φέρει. Ἐμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλείστα ἀγαθὰ τῷ οἴκῳ φέρει. Τὰ ἀναγκαῖα τοῦ βίου³ φέρε ὡς ῥᾶστα. Τὸ κελεύειν ῥᾶν ἐστὶ τοῦ πράττειν. Οἱ καρποὶ πεκαίτατοί εἰσιν. Ἐν τῷ τοῦ πατρὸς κήρῳ οἱ βότρυες πεκαίτεροί εἰσιν, ἢ ἐν τῷ τοῦ γείτονος. Ἰβηρία τρέφει πύοτατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.⁴ The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. *Nature, Division and Formation of the Adverb.*

1. Adverbs are indeclinable words, denoting a relation of *place, time or manner*; e. g. ἐκεῖ, *there*, νῦν, *now*, καλῶς, *beautifully*, *in a beautiful manner*.

2. Most adverbs are formed from adjectives by assuming the ending *-ως*. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. *-ων the ending of the adjective in the Gen. Pl., is changed into -ως*; e. g.

φίλ-ος, *lovely*,
καλ-ός, *fair*,
καίρι-ος, *timely*,

Gen. Pl. φίλ-ων
" καλ-ῶν
" καίρι-ων .

Adv. φίλ-ως
καλ-ῶς
καίρι-ως

¹ § 161, 5.

² also.

³ § 158, 3.

⁴ Neuter plural of the superlative of ἡδύς.

ἀπλ(ό-ος)οὺς, <i>simple</i> ,	Gen. Pl. ἀπλ(ό-ων)ῶν	Adv. ἀπλ(ό-ως)ῶς
εὖν(ο-ος)οὺς, <i>benevolent</i> ,	“(εὖνό-ων) εὖνων	(εὖνό-ως) εὖνωνς
πᾶς, <i>all</i> , παντός,	“ πᾶντ-ων	πᾶντ-ως
σώφρων, <i>prudent</i> ,	“ σωφρόν-ων	σωφρόν-ως
χαρίεις, <i>pleasant</i> ,	“ χαριέντ-ων	χαριέντ-ως
ταχύς, <i>swift</i> ,	“ ταχέ-ων	ταχέ-ως
μέγας, <i>great</i> ,	“ μεγάλ-ων	μεγάλ-ως
ἀληθής, <i>true</i> ,	“ ἀληθ(έ-ων)ῶν	ἀληθ(έ-ως)ῶς
συνήθης, <i>accustomed</i> ,	“(συνηθέ-ων) συνήθων	(συνηθέ-ως) συνήθως.

REM. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὖνωνς, instead of εὖνως, § 29, p. 29.

REM. 2. By appending the three endings -θεν, -θι and -δε (-σε), to substantives, pronouns and adverbs, adverbs are formed to denote the three relations of place, whence (-θεν), where (-θι) and whither (-δε or -σε); e. g. οὐρανό-θεν, from Heaven, οὐρανό-θι, in Heaven, οὐρανόν-δε, into or to Heaven.

REM. 3. The ending -δε is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, -σε is appended instead of -δε; e. g. ἐκεῖ-σε, thither, ἄλλο-σε, to another place. In plural substantives in -ας, -σδε becomes -σε; e. g. Ἀθήνας-σε, to Athens.

3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἐξαπνίης, suddenly, αὐτοῦ, there, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίειν, to weep much.

§ 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	• from σοφός	Com. σοφώτερον	Sup. σοφώτατα
σαφῶς	“ σαφής	σαφέστερον	σαφέστατα
χαριέντως	“ χαρίεις	χαριέστερον	χαριέστατα
εὐδαιμόνως	“ εὐδαιμών	εὐδαιμονέστερον	εὐδαιμονέστατα
αἰσχρῶς	“ αἰσχρός	αἰσχρίον	αἰσχρίστα
ἡδέως	“ ἡδύς	ἡδίον	ἡδίστα
ταχέως	“ ταχύς	θάσσον, -ττον	τάχιστα.

2. All primitive adverbs in -ω, e. g. ἄνω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, above	Com. ἄνωτέρω	Sup. ἄνωτάτω
κάτω, below,	κατωτέρω	κατωτάτω.

In like manner, most other primitive adverbs have the ending -ω in the Comparative and Superlative; e. g.

ἀγχοῦ, near,
πέρα, beyond,
τηλοῦ, far,
ἐκός, far,
ἐγγύς, near,

Com. ἀγχοτέρω
περαιτέρω
τηλοτέρω
ἐκαστέρω
ἐγγυτέρω
ἐγγύτερον

Sup. ἀγχοτάτω
Sup. wanting
τηλοτάτω
ἐκαστάτω
ἐγγυτάτω and
ἐγγύτατα

CHAPTER VI.

THE PRONOUN.

§ 55. Nature and Division of Pronouns.

Pronouns do not, like substantives, express the idea of an object, but only the *relation of an object to the speaker*, since they show whether the object is the *speaker himself* (the first person), or the person or thing *addressed* (the second person), or the person or thing *spoken of* (the third person); e. g. *I* (the teacher) give to *you* (the scholar) *it* (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. I. Personal Pronouns.

A. Substantive personal pronouns.

(a) The simple ἐγώ, εἶ, σὺ, tu, οὗ, sui.

		Singular.	
Nom.	ἐγώ, I	σὺ, thou	
Gen.	μοῦ (μου), ἐμοῦ, of me	σοῦ (σου), of thee	οὗ (οῦ), of himself, etc.
Dat.	μοί (μοι), ἐμοί, to me	σοί (σοι), to thee	οἱ (οι), to himself, etc.
Acc.	μέ (με), ἐμέ, me	σέ (σε), thee	ἐ (έ), himself, etc.
		Dual.	
N. A.	ὑῶ, we both, us both	σφῶ, you both	
G. D.	ὑῶν, of us both, to us both	σφῶν, of you both, to you both	σφῶν (σφῶιν), of them both, to them both
		Plural.	
Nom.	ἡμεῖς, we	ὑμεῖς, ye (ῖ)	σφεῖς, Neut. σφέα, they
Gen.	ἡμῶν, of us	ὑμῶν, of you (ῖ)	σφῶν, of them
Dat.	ἡμῖν, to us	ὑμῖν, to you (ῖ)	σφίσι(ν) (σφισι), to them
Acc.	ἡμᾶς, us	ὑμᾶς, you (ῖ)	σφᾶς, Neut. σφέα (σφέα), them.

REM. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accentuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. Vocabulary.

Βλέπω, to look at, see.	δια-φέρω, <i>w. gen.</i> , to be different from, differ from.	σπουδαίως, zealously, diligently.
γράμμα, -ατος, τό, that which is written, an alphabetical letter, <i>pl.</i> letters, literature.	δια-φθείρω, to destroy, lay waste.	συγχαίρω, <i>w. dat.</i> , to rejoice with.
		χαριέντως, gracefully.

Ἐγὼ μὲν γράφω, σὺ δὲ παίζεις. Σέβομαι σε, ὦ μέγα Ζεῦ. Ὁ παῖ, ἀκουέ μου. Ὁ πατήρ μοι φίλτατός ἐστιν. Ὁ θεὸς αἰεὶ σε βλέπει. Εἰ με βλάπτεις, οὐκ ἐχθρῶν¹ διαφέρεις. Ἐγὼ ἐβρωμενέστερός εἰμί σου. Ἡδέως πείθομαι σοι,² ὦ πάτερ. Ἡμεῖς ὑμῖν συγχαίρομεν. Ἡ λύρα ὑμῶν εὐφραίνει. Ὁ θεὸς ἡμῶν πολλὰ ἀγαθὰ παρέχει. Ὁ πατήρ ὑμῶν στέργει. Ἀνδρείως μάχεσθε, ὦ στρατιῶτα· ἡμῶν⁴ γὰρ ἐστὶ τὴν πόλιν φυλάττειν· εἰ γὰρ ὑμεῖς φεύγετε, πῶσα ἡ πόλις διαφθείρεται. Ἡμῶν⁴ ἐστὶν, ὦ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νὺν στέργει. Νῦν ἦν κακὴ νόσος. Σφῶν ἔχετε φίλον πιστότατον. Σφῶν ὁ πατήρ χαρίζεται· σφῶν γὰρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The *Nom.* of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be expressed in Greek.

We write, but *you* play. *We both* are writing, but *you both* are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. *We* are stronger than *you*. *You* rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for *thou* art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very bad illness. Both of you have (to you both is) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for *both of us* study literature diligently.

§ 57. (b) The reflexive pronouns ἑμαντοῦ, σεαυτοῦ, ἑαυτοῦ.

1. The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed; e. g. ἡμῶν αὐτῶν; that of the third person is either simply ἑαυτῶν, αὐτῶν, etc., or σφῶν αὐτῶν, etc.

¹ § 158, 5. (b).

² § 157.

³ § 161, 2. (a), (δ).

⁴ § 158, 2.

		Singular.	
G.	ἐμαυτοῦ, -ῆς, of myself	ἑαυτοῦ, -ῆς, or σαυτοῦ, -ῆς, of thyself	ἑαυτοῦ, -ῆς, or αὐτοῦ, -ῆς, of himself, of herself
D.	ἐμαυτῷ, -ῇ, to myself	σεαυτῷ, -ῇ, or σαυτῷ, -ῇ, to thyself	ἑαυτῷ, -ῇ, or αὐτῷ, -ῇ, to himself, to herself
A.	ἐμαυτόν, -ήν, myself	σεαυτόν, -ήν, or σαυτόν, -ήν, thyself	ἑαυτόν, -ήν, -ό, or αὐτόν, -ήν, -ό, himself, herself,
		Plural.	
G.	ἡμῶν αὐτῶν, of ourselves	ὑμῶν αὐτῶν, of yourselves	ἑαυτῶν or αὐτῶν, or σφῶν αὐτῶν, of themselves
D.	ἡμῖν αὐτοῖς, -αῖς, to ourselves	ὑμῖν αὐτοῖς, -αῖς, to yourselves	ἑαυτοῖς-αῖς, or αὐτοῖς-αῖς, or σφίσιν αὐτοῖς-αῖς, to themselves
A.	ἡμᾶς αὐτούς, -άς, ourselves	ὑμᾶς αὐτούς, -άς, yourselves	ἑαυτούς, -άς, -ά, or αὐτούς, -άς, -ά, or σφᾶς αὐτούς, -άς, σφέα αὐτά, themselves.

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

Plur. G.	ἀλλήλων, of one another,	Dual.	ἀλλήλοιν, -αιν, -οιν
D.	ἀλλήλοισι, -αῖς, -οῖς		ἀλλήλοιν, -αιν, -οιν
A.	ἀλλήλους, -ας, -α		ἀλλήλω, -α, -ω.

XXXII. Vocabulary.

'Αφθονος, -ον, not grudging, unenvious.	μᾶλλον, (= μάλιον comparative of μάλα) more,	οὐσία, -ας, ἡ, being; property, possession.
βλαβερός, -ά, -όν, injurious.	rather, sooner.	περι-φέρω, to carry about.
κακοῦργος, -ον, injurious, wicked.	μόνον, adv., only, alone.	πλεονέκτης, -ου, avaricious.
κακοῦργος, -ον, ὁ, an evil-doer.	Οὐρανίδαι, -ων, οἱ, the inhabitants of Ouranos,	[rich.
κατά, w. acc., according to.	the gods.	πλουτίζω, to enrich, make
		ὠφέλιμος, -ον, useful.

'Ο βίος πολλὰ λυπηρὰ ἐν ἑαυτῷ φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλον ἀρέσκειν πᾶσι,¹ μὴ σεαυτῷ μόνον. 'Ο σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἢ σεαυτοῦ λέγει. 'Αρετὴ καθ' ἑαυτὴν ἐστὶ καλὴ. Οἱ πλεονεκταὶ ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλύπτουσιν. Οὐχ οἱ ἄκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ὠφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακοῦργότεροι. 'Ημεῖς ἡμῖν¹ αὐτοῖς ἡδίστα χαρίζομεθα. 'Αφθονοὶ Οὐρανίδαι καὶ ἐν ἀλλήλοισι εἰσιν. Οἱ κακοὶ ἀλλήλους βλύπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immoderate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

¹ § 161, 2. (c).

§ 59. B. Adjective personal pronouns, or possessive pronouns.

Possessive pronouns are formed from the genitive of substantive personal pronouns :

ἐμός, -ή, -όν, meus, -a, -um, from ἐμοῦ ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν ;

σός, -ή, -όν, tuus, -a, -um, from σοῦ ; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν ;

ός, ή, όν, suus, from οὔ, instead of which, however, the Attic writers use the Gen. ταυτοῦ, -ης, -ων, in the reflexive signification, and αὐτοῦ, -ης, -ων, in the signification of the personal pronoun of the third person ; e. g. τύπτει τὸν ταυτοῦ υἱόν or τὸν υἱὸν τὸν ταυτοῦ, he strikes HIS OWN son, τύπτει αὐτοῦ τὸν υἱόν or τὸν υἱὸν αὐτοῦ, he strikes HIS son, (i. e. the son of him, ejus). The position of the Greek article should be observed.

XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σώμα, -ατος, τό, the body, dilatory. lead. τέκνον, -ον, τό, a child.

RULE OF SYNTAX. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive ; e. g. ἡ μήτηρ στέργει τὴν θυγατέρα, the mother loves HER daughter. Instead of the adjective personal pronouns ἐμός, σός, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics μου, σου) and the reflexives (ἐμαντοῦ). The position of the article may be learned from the following examples.

Ὁ ἐμός πατήρ ἀγαθός ἐστιν or ὁ πατήρ μου or μοῦ ὁ πατήρ ἀγαθός ἐστιν ; or ὁ ἐμαντοῦ πατήρ or ὁ πατήρ ὁ ἐμαντοῦ ἀγαθός ἐστιν. Οἱ ἡμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. Οἱ παῖδες ὑμῶν καλοὶ εἰσιν. Ὑμῶν οἱ παῖδες σπουδαῖοί εἰσιν. Τὰ ἡμῶν ἀντῶν τέκνα or τὰ τέκνα τὰ ἡμῶν ἀντῶν φέγομεν. Ὁ σεαυτοῦ φίλος or ὁ φίλος ὁ σεαυτοῦ πιστός ἐστιν, ὁ ἐμαντοῦ φίλος or ὁ φίλος ὁ ἐμαντοῦ ἀπιστός ἐστιν. Ὁ σός νοῦς τὸ σὸν σῶμα μεταχειρίζεται. Ὁ μὲν ἐμός καὶς σπουδαίος ἐστιν, ὁ δὲ σός μεθήμων.

Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not those of the others.

§ 60. II. *Demonstrative Pronouns.*

		Singular.			Plural.				
		<i>this.</i>	<i>this.</i>		<i>self, or he, she, it.</i>				
N.	ὄδε	ἤδε	τόδε	οὗτος	αὕτη	τούτο	αὐτός	αὐτή	αὐτό
G.	τοῦδε	τῆδε	τοῦδε	τούτου	ταύτης	τούτου	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	τῷδε	τῆδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	αὐτῷ	αὐτῇ	αὐτῷ
A.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	αὐτόν	αὐτήν	αὐτό
				Dual.					
N. A.	τῷδε	τάδε	τῷδε	τούτῳ	ταῦτα	τούτῳ	αὐτῷ	αὐτά	αὐτῷ
G. D.	τοίνδε	ταίνδε	τοίνδε	τούτοι	ταῦται	τούτοι	αὐτοῖν	αὐταῖν	αὐτοῖν

Like οὗτος are declined τοσοῦτος, τοσαύτη, τοσοῦτο(ν), τακτῆς, -α, -ων, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), ταλια, -ε, τηλικότος, τηλικαύτη, τηλικότο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in ο, has also the common form in ον; (b) that in all forms of οὗτος, which begin with τ, the τ is dropped.

Like αὐτός are declined ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, he, she, it, ἄλλος, ἄλλη, ἄλλο, alius, alia, aliud. The article ὁ, ἡ, τό is declined like ὄδε, the δε being omitted.

		Singular.			Plural.		
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	τοσοῦτοι	τοσαῦται	τοσαῦτα	
G.	τοσοῦτου	τοσαύτης	τοσοῦτου	τοσοῦτων	τοσαύτων	τοσοῦτων	
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ	τοσοῦτοις	τοσαύταις	τοσοῦτοις	
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)	τοσοῦτους	τοσαύτας	τοσαῦτα	
				Dual.			
N. A.	τοσοῦτῳ	τοσαῦτα	τοσοῦτῳ				
G. D.	τοσοῦτοι	τοσαῦται	τοσοῦτοι				

REMARK. The pronoun αὐτός, -ή, -ό, signifies either *self*, *ipse*, *ipsa*, *ipsum*, or is used for the *oblique* Cases of the personal pronoun of the third person, *he*, *she*, *it*; *is*, *ea*, *id*. With the article, viz. ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, it signifies *the same* (*idem*, *eadem*, *idem*). The article usually coalesces by Crasis (§ 6, 2) with αὐτός and forms one word, viz. αὐτός, instead of ὁ αὐτός, αὐτή, ταῦτό, usually ταῦτόν, ταῦτοῦ, ταῦτῳ, ταῦτῇ, etc.

§ 61. III. *Relative Pronoun.*

		Singular.		Plural.			Dual.	
N.	ὃς, qui	ἧ, quae	ὃ, quod	οἱ	αἱ	ἃ	ὃ	ἃ
G.	οὗ	ἧς	οὗ	ἧν	ἧν	ἧν	οἷν	αἶν
D.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	ᾗς	οἶν	αἶν
A.	ὃν	ἣν	ὃ	οἷς	αἷς	ἃ	ὃ	ἃ

§ 62. IV. *Indefinite and Interrogative Pronouns.*

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative *ὅ*, which, however, (except in the case of *ὅστις*) is not inflected; e. g. *ὅποιοις, ὅπόσους, ὅπότερος*, etc.

Declension of *τις, τίς* and *ὅστις*.

Sing. N.	<i>τις, some one</i>	N. <i>τι, some thing</i>	<i>τίς; quis?</i>	<i>τί; quid?</i>
G.	<i>τινός or τοῦ</i>		<i>τίνος or τοῦ</i>	
D.	<i>τινί or τῷ</i>		<i>τινί or τῷ</i>	
A.	<i>τινά</i>	N. <i>τι</i>	<i>τίνα</i>	<i>τί</i>
Plur. N.	<i>τινές</i>	N. <i>τινά and ἄττα</i>	<i>τίνες</i>	<i>τίνα</i>
G.	<i>τινῶν</i>		<i>τινῶν</i>	
D.	<i>τισί(ν)</i>		<i>τίσι(ν)</i>	
A.	<i>τινάς</i>	N. <i>τινά and ἄττα</i>	<i>τίνας</i>	<i>τίνα</i>
Dual. N. A.	<i>τινέ</i>		<i>τίνε</i>	
G. and D.	<i>τινοῖν</i>		<i>τίνοιν.</i>	

N.	<i>ὅστις, whoever</i>	<i>ἥτις</i>	<i>ὅ τι</i>	<i>ὁτινες</i>	<i>αἰτινες</i>	<i>ἄτινα or ἄττα</i>
G.	<i>οὐτινος or οἴτου</i>	<i>ἧστινος</i>		<i>ὠντινων</i>	(rarer <i>δτων</i>)	<i>[τισί(ν)</i>
D.	<i>ὧτινι or οἴτῳ</i>	<i>ἧτινι</i>		<i>οἴττισι(ν)</i>	(rarer <i>δτοισι</i>)	<i>αἰττισί(ν) οἴς-</i>
A.	<i>ὄντινα</i>	<i>ἧντινα</i>	<i>ὅ τι</i>	<i>ὄσττινας</i>	<i>ἄσττινας</i>	<i>ἄτινα or ἄττα</i>

Dual. N. A. *ὄτινε, ἄτινε*, G. D. *ὄντινοιν, αἰντινοιν.*

REM. 2. The negative compounds of *τις*, viz. *οὐτις, οὐτι, μήτις, μήτι, no one, nothing*, are inflected like the simple *τις*; e. g. *οὐτινος, οὐτινες*, etc.

XXXIV. *Vocabulary.*

<i>Βασιλεύς, -εως, ὁ, king.</i>	<i>ἡμέρα, -ας, ἡ, a day.</i>	<i>τηλικοῦτος, -αῦτη, -οὔτο,</i>
<i>ἕκαστος, -η, -ον, each.</i>	<i>οἶος, -ᾶ, -ον, qualis.</i>	<i>so large, so old.</i>
<i>ἐκεῖνος, -η, -ο, that.</i>	<i>ὄσος, -η, -ον, quantus.</i>	<i>τοῖος, -ᾶ, -ον, talis.</i>
<i>ἐνιοι, -αι, -α, some.</i>	<i>ὅστις, ἥτις, ὅ τι, whoever,</i>	<i>τόσος, -η, -ον, tantus.</i>
<i>ἐξετάζω, to examine.</i>	<i>whatewer.</i>	<i>τρόπος, -ου, ὁ, a way, or</i>
<i>ἐπιστολή, -ῆς, ἡ, epistola,</i>	<i>ρόδον, -ου, τό, a rose.</i>	<i>manner, the mode of</i>
<i>a letter.</i>	<i>στρατηγός, -οῦ, ὁ, a general.</i>	<i>life, the character.</i>

‘Ο ἀνὴρ οὗτος or οὗτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὐτῆ or αὐτῆ ἡ γνώμη δικαία ἐστίν. Ἡ γυνὴ ἦδε or ἦδε ἡ γυνὴ καλὴ ἐστίν. ‘Ο ἀνὴρ ἐκεῖνος or ἐκεῖνος ὁ ἀνὴρ βασιλεύς ἐστίν. ‘Ο βασιλεὺς αὐτός or αὐτός ὁ βασιλεὺς στρατηγός ἐστιν. Φέρε, ὦ παῖ, αὐτῷ τὴν κλεῖν. ‘Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας ὁ ταῦτὰ γινώσκουσιν. Τὸ λέγειν καὶ τό πράττειν ὁ ταῦτόν ἐστιν. Ταῦτα τὰ ρόδα, ἃ θάλλει ἐν τῷ κήπῳ, καλὰ ἐστίν. Σοφόν τι χρῆμα ὁ ἀνθρώπος ἐστίν. Εἰ φίλιον τοῦ (τινός) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. Τίς γράφει τὴν ἐπιστολήν; ‘Ὀν¹ ἔχεις, τούτων² ἄλλοις παρέχου. ‘Ὀλβιος, ὃ παῖδες φίλοι

¹ By attraction for ἄ, see Syntax, § 182, 6.

² § 158, 3. (b).

εἶναι. Ἐκεῖνος ὀλβιώτατος, δὴ (ἦντι) μὴδὲν κακὸν ἐστίν. Τί φροντίζεις; Ὁὐ λέγω, δ τι φροντίζω. Οἶον τὸ εἶδος ἐκάστου, τοῖος ὁ βίος. Λέγε μοι, ἦτις ἐστίν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (*ejus*) son is good. Her (*ejus*) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (*fem.*) friendship is. What is more beautiful than virtue?

§ 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον; how great? how much? quantus?	ποσός, -ή, -όν, of a certain size, or number, all-quantus	τόσος, -η, -ον, so great, so much, tantus τοσόςδε, τοσήδε, τοσόνδε τοσοῦτος, -αῦτη, -οὔτο(ν)	ὅσος, -η, -ον and ὀπόσος, -η, -ον, as great, as much, quantus
ποῖος, -α, -ον; of what kind? qualis?	ποιός, -ά, -όν, of a certain kind	τοῖος, -α, -ον, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε, τοιούτος, -αῦτη, -οὔτο(ν)	οἶος, -α, -ον and ὀποῖος, -α, -ον, of what kind, qualis
πηλίκος, -η, -ον; how great? how old?	wanting	τηλίκος, -ον, so great, so old τηλικόςδε, -ἦδε, -όνδε τηλικούτος, -αῦτη, -οὔτο(ν)	ἤλικος, -η, -ον and ὀπηλίκος, -η, -ον, as great, as old

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi? πόθεν; whence? unde? ποῖ; whither? quo?	πού, somewhere, alicubi ποθεν, from some place, alicunde ποῖ, to some place, aliquo	wanting (hic, ibi) wanting (hinc, inde) wanting (eo)	οὐ, where, ubi ὅθεν, whence, unde οἷ, whither, quo	ὅπου, where, ubi ὅποθεν, whence, unde ὅποι, whither, quo
πότε; when? quando? πηνίκα; quo temporis puncto? quotà hora?	ποτέ, some time, aliquando wanting	τότε, then, tum τηνι- } hoc κόδε } ipso τηνι- } tem- κάυτα } pore	ὅτε, when, quum ἦνίκα, when, quo ipso quom tempore	ὅποτε, when, quando ὀπηνίκα, when, quo ipso ipso tempore
πῶς; how? πῆ; whither? how?	πῶς, some how πῆ, to some place, thither, in some way	οὕτω(ς) ὡς, so τῆδε } hither ταύτη } or here	ὡς, how ῆ, where, whither	ὅπως, how ὀπη, where, whither.

REMARK. The forms which are wanting in the Common language to denote *here, there* (*hic, ibi*), are expressed by *ἐνταῦθα*, and those to denote *hence* (*hinc, inde*), by *ἐνθένδε, ἐντεῦθεν*.

§ 64. Lengthening of the Pronouns.

1. The enclitic *γέ* is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun *ἐγώ* then draws back its accent in the Nom. and Dat.; e. g. *ἐγώ γε, ἐμού γε, ἐμοί γε, ἐμέ γε; -σύ γε*. Moreover *γέ* can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. *οὗτός γε*.

2. The particles *ὅ ἢ*, most commonly *ὅ ἥ ποτε*, and *οὐ ὅ ν*, are appended to relatives compounded of interrogatives or indefinites, as well as to *ὅσος*, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. *ὅστις ὅ ἢ, ἕστις ὅ ἢ ποτε, ὅστις οὖν, ἥτις οὖν, ὅτι οὖν*, quicumque (Gen. *οὐτινος οὖν* or *ότου οὖν, ἥστινος οὖν*, Dat. *ῥηνιοῦν* or *όρῥουν*, etc.);—*ὅποσος ὅ ἢ, ὅποσος οὖν, ὅσος ὅ ἢ ποτε*, quantuscunque;—*ὅπῆλικος οὖν*, however great, how old soever.

3. The suffix *δε* is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. *ὅδε, ἥδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε*, from *τοῖος, τόσος, τηλικός*, which change their accent after *δε* is appended

4. The enclitic *περ* is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, *even who, which*; e. g. *ὅς περ, ἥ περ, ὅ περ* (Gen. *οὐ περ*, etc.); *ὅσος περ, οἷός περ* (Gen. *δοῦν περ, οἰοῦν περ*, etc.); *ὅθεν περ, ὅθεν περ*.

5. The inseparable demonstrative *ι*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs:

οὗτος ι, *this here* (*hicce, celui-ci*), *αὐτῆ ι*, *τουτῆ ι*,

Gen. *τουτοῖ ι*, *ταυτησ ι*, Dat. *τουτῆ ι*, *ταυτηῆ ι*, Pl. *οὗτοι ι*, *αὐται ι*, *ταυτῆ ι*;

ὅδι ι, *ἥδι ι*, *τοδί ι* from *ὅδε*; *ὠδί ι* from *ὠδε*; *οὐτωσ ι* from *οὐτως*;

ἐντεῦθεν ι from *ἐντεῦθεν*; *ἐνθάδι ι* from *ἐνθάδε*; *νῦν ι* from *νῦν*; *δευρί ι* from *δεῦρο*.

CHAPTER VII.

THE NUMERALS.

§ 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

(a) *Cardinals*, which answer the question, "How many?" The first four numerals and the round numbers from 200 (διακόσιοι) to 10,000 (μύριοι), as well as the compounds of μύριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τρισεχίλιοι, 3000.

(b) *Ordinals*, which answer the question, "Which one in the series?" They all have the three endings of adjectives -ος, -η, -ον, except δεύτερος, which has -ος, -α, -ον.

(c) *Multiplicatives*, which answer the question, "How many fold?" They are all compounded of πλοῦς, and are adjectives of three endings, -ούς, -ῆ, -ούν. For the declension of these, see § 29. Numeral adjectives in -άκις, answer the question, "How many times?"

(d) *Proportionals*, which answer the question, "How many times more?" They are all compounds of -πλάσιος, -ία, -ιον; e. g. διπλάσιος, two-fold, double.

(e) *Substantive-numerals*, which express the abstract idea of the number; e. g. ἡ δυνάς, -άδος, duality.

§ 66. Numeral Signs.

1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after ε, Βαῦ or the digamma F or Στῖ, ς, as the sign for 6;—Κόππα, ς, as the sign for 90;—Σαμπῖ, Ϟ, as the sign for 900.

2. The first eight letters, i. e. from α to ϑ with the Βαῦ or Στῖ, denote the units; the following eight, i. e. from ι to π with the Κόππα, the tens; the last eight, i. e. from ρ to ω with the Σαμπῖ, the hundreds.

3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, α' = 1, α = 1000, ι' = 10, ι = 10,000, ε ψ μ β' = 5742, α ω μ β' = 1842, ρ' = 100, ρ = 100,000.

§ 67. Summary of the Cardinals and Ordinals.

Cardinals.	Ordinals.
1 α' εἷς, μία, ἓν, one	πρῶτος, -η, -ον, primus, -a, -um
2 β' δύο or δύο, two	δεύτερος, -α, -ον, secundus, -a, -um
3 γ' τρεῖς, τρία, three	τρίτος, -η, -ον, tertius, -a, -um
4 δ' τέτταρες, -α, or τέσσαρες	τέταρτος, -η, -ον
5 ε' πέντε	πέμπτος, -η, -ον
6 ς' ἕξ	ἕκτος, -η, -ον
7 ζ' ἑπτὰ	ἑβδόμος, -η, -ον
8 η' οκτώ	ὄγδοος, -η, -ον
9 θ' ἑννέα	ἐνατος, -η, -ον
10 ι' δέκα	δέκατος, -η, -ον
11 ια' ἑνδεκά	ἐνδέκατος, -η, -ον
12 ιβ' δώδεκα	δωδέκατος, -η, -ον
13 ιγ' τρισεκαίδεκα	τρισεκαίδεκατος, -η, -ον
14 ιδ' τετταρεσεκαίδεκα or τεσσαρεσεκαίδεκα	τετταρακαιδέκατος, -η, -ον

15	εε	πεντεκαίδεκα	πεντεκαδέκατος, -η, -ον
16	ις'	έκκαίδεκα	έκκαδέκατος, -η, -ον
17	ις'	έπτακαίδεκα	έπτακαδέκατος, -η, -ον
18	ιη'	όκτωκαίδεκα	όκτωκαδέκατος, -η, -ον
19	ιθ'	έννεακαίδεκα	έννεακαδέκατος, -η, -ον
20	κ'	είκοσι(ν)	είκοστός, -ή, -όν
21	κα'	είκοσιν, εις, μία, έν	είκοστός, -ή, -όν, πρώτος, -η, -ον
30	λ'	τριακόνα	τριακοστός, -ή, -όν
40	μ'	τετταράκοντα or τεσσαράκοντα	τετταρακοστός, -ή, -όν
50	ν'	πεντήκοντα	πεντηκοστός, -ή, -όν
60	ξ'	έξηκοντα	έξηκοστός, -ή, -όν
70	ς'	έβδομήκοντα	έβδομηκοστός, -ή, -όν
80	π'	ογδοήκοντα	ογδοηκοστός, -ή, -όν
90	ς'	ένενήκοντα	ένενηκοστός, -ή, -όν
100	ρ'	έκατόν	έκατοστός, -ή, -όν
200	ς'	διάκόσιοι, -αι, -α	διάκοσιοστός, -ή, -όν
300	τ'	τριακόσιοι, -αι, -α	τριακοσιοστός, -ή, -όν
400	ν'	τετρακόσιοι, -αι, -α	τετρακοσιοστός, -ή, -όν
500	φ'	πεντακόσιοι, -αι, -α	πεντακοσιοστός, -ή, -όν
600	χ'	έξακόσιοι, -αι, -α	έξακοσιοστός, -ή, -όν
700	ψ'	έπτακόσιοι, -αι, -α	έπτακοσιοστός, -ή, -όν
800	ω'	όκτακόσιοι, -αι, -α	όκτακοσιοστός, -ή, -όν
900	θη'	έννακόσιοι, -αι, -α	έννακοσιοστός, -ή, -όν
1000	α	χίλιοι, -αι, -α	χιλιοστός, -ή, -όν
2000	β	διςχίλιοι, -αι, -α	διςχιλιοστός, -ή, -όν
3000	γ	τριςχίλιοι, -αι, -α	τριςχιλιοστός, -ή, -όν
4000	δ	τετρακιςχίλιοι, -αι, -α	τετρακιςχιλιοστός, -ή, -όν
5000	ε	πεντακιςχίλιοι, -αι, -α	πεντακιςχιλιοστός, -ή, -όν
6000	ς	έξακιςχίλιοι, -αι, -α	έξακιςχιλιοστός, -ή, -όν
7000	ζ	έπτακιςχίλιοι, -αι, -α	έπτακιςχιλιοστός, -ή, -όν
8000	η	όκτακιςχίλιοι, -αι, -α	όκτακιςχιλιοστός, -ή, -όν
9000	θ	έννακιςχίλιοι, -αι, -α	έννακιςχιλιοστός, -ή, -όν
10,000	ι	μύριοι, -αι, -α	μυριοστός, -ή, -όν
20,000	κ	διςμύριοι, -αι, -α	διςμυριοστός, -ή, -όν
100,000	ρ	δεκακιςμύριοι, -αι, -α	δεκακιςμυριοστός, -ή, -όν

REMARK. In compound numerals, the smaller number with *καί* is usually placed before the larger, often also the larger without *καί* is placed first, sometimes with *καί*; e. g.

25: πέντε καί είκοσι, or είκοσι πέντε,

345: πέντε καί τετταράκοντα καί τριακόσιοι, or τριακ. τεττ. πέντε.

The same holds of the ordinals; e. g.

πέμπτος καί είκοστός, or είκοστός πέμπτος.

§ 68. Declension of the first four Numerals.

Nom.	<i>εἷς</i>	<i>μία</i>	<i>ἓν</i>	<i>δύο</i> and <i>δύω</i>
Gen.	<i>ἑνός</i>	<i>μῆς</i>	<i>ἑνός</i>	<i>δύοιν</i> , Attic also <i>δυσῆν</i>
Dat.	<i>ἐνὶ</i>	<i>μῆ</i>	<i>ἐνὶ</i>	<i>δύοιν</i> , more rarely <i>δυσί(ν)</i>
Acc.	<i>ένα</i>	<i>μίαν</i>	<i>ἓν</i>	<i>δύο</i>
Nom.	<i>τρεῖς</i>		Neut. <i>τρία</i>	<i>τέτταρες</i> or <i>τέσσαρες</i> Neut. <i>τέτταρα</i>
Gen.	<i>τριῶν</i>			<i>τεττάρων</i>
Dat.	<i>τρισί(ν)</i>			<i>τέτταροι(ν)</i>
Acc.	<i>τρεῖς</i>		Neut. <i>τρία</i>	<i>τέτταρας</i> Neut. <i>τέτταρα</i> .

REM. 1. The Gen. and Dat. of *μία*, viz. *μῆς*, *μῆ*, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like *εἷς* are also declined *οὐδέεις* and *μηδεῖς*, no one, which have the same irregular accentuation, thus :

οὐδέεις, *οὐδεμία*, *οὐδέν*, Gen. *οὐδενός*, *οὐδεμῆς*, Dat. *οὐδενί*, *οὐδεμῆ*, etc., but in Pl. *οὐδένες* (*μηδένες*) -*ένων*, -*εσι*, -*ενας*.

REM. 2. *Δύο* is often used indeclinably for all the Cases. The numeral *ἄμφω*, both, like *δύο*, has -*οῖν* in the Gen. and Dat. (*ἀμφοῖν*); the Acc. is like the Nom. Like *δύο*, it is also sometimes used indeclinably.

XXXV. Vocabulary.

* <i>Ἀμφί</i> , about	bearing, furnished with	<i>πλήθος</i> , - <i>εος</i> = - <i>ους</i> , τό,
<i>ἀνά-βασις</i> , - <i>εως</i> , ἡ, a going up, an expedition (from the sea inland).	scythes.	a multitude, extent
<i>ἀριθμός</i> , - <i>οῦ</i> , ὁ, number, extent, length.	<i>ἐνιαυτός</i> , - <i>οῦ</i> , ὁ, a year.	<i>πούς</i> , <i>πόδος</i> , ὁ, a foot, <i>pes</i> , <i>pedis</i> .
<i>ἄρμα</i> , - <i>ατος</i> , τό, a chariot.	<i>εὐρος</i> , - <i>εος</i> = - <i>ους</i> , τό, breadth.	<i>σταθμός</i> , - <i>οῦ</i> , ὁ, a station, a day's journey, a march.
<i>ἄσυνετος</i> , - <i>ου</i> , senseless, stupid.	<i>κατά-βασις</i> , - <i>εως</i> , ἡ, a going down (from inland to the sea), retreat.	<i>στράτευμα</i> , - <i>ατος</i> , τό, an army, an armament.
<i>βάρβαρος</i> , - <i>ου</i> , ὁ, barbarian, (every one not a Greek).	<i>ὀπλίτης</i> , - <i>ου</i> , ὁ, a heavy-armed man.	<i>συγγράφω</i> , <i>conscribo</i> , to enlist, to describe.
<i>βῆμα</i> , - <i>ατος</i> , τό, a step, a pace.	<i>ἄρριμι</i> , to be present.	<i>σμπάς</i> , - <i>ασα</i> , - <i>ῶν</i> , all together, in a body, whole.
<i>δρεπανηφόρος</i> , - <i>ου</i> , scythe-	<i>κελταστής</i> , - <i>οῦ</i> , ὁ, a shieldsman.	<i>συνετός</i> , - <i>ῆ</i> , - <i>όν</i> , sensible, intelligent.

Ἐυφράτης ποταμός ἐστι τὸ εὐρος τεττάρων σταδίων. Τὸ δὲ στάδιον ἔχει πέντε καὶ εἰκοσι καὶ ἑκατὸν βήματα ἢ πέντε καὶ εἰκοσι καὶ ἑξακοσίους πόδας. Κύρω παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα πέντε. Τοῦ Σάρου Κιλικίας ποταμοῦ τὸ εὐρος ἦν τρία πλέθρα. Τὸ δὲ πλῆθρον ἔχει τέτταρας καὶ ἑκατὸν πόδας. Κύνθος Κιλικίας ποταμὸς εὐρὸς ἐστὶ δύο (δυσῆν) πλῆθρον. Τοῦ Μαιάνδρου Φρυγίας ποταμοῦ τὸ εὐρὸς ἐστὶν εἰκοσι πέντε ποδῶν. Ὁ παρασύγης, Περαικὸν μέτρον, ἔχει τριάκοντα στάδια ἢ πενήκοντα καὶ ἑπτακοσίους καὶ ὀκτακιχίλιους καὶ μυρίους πόδας. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἢ ἐπὶ Ξενοφάντος συγγράφεται, σταθμοὶ διακόσιοι δέκα πέντε, παρασύγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακιχίλια ἑξακόσια πενήκοντα, χρόνον πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτός καὶ τρεῖς μῆνες.

Ἐνὸς φίλια συνετοῦ κρείττων ἐστὶν ἄσυνέτων ἀπάντων. Τοῦ Κύρου στρατεύματος ἦν ἰριθμός τῶν μὲν Ἑλλήνων ὀπλίται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανήφωρα ἕμφι τὰ εἴκοσιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at (ἐν) Babylon to (εἰς) Cotyora on the retreat (*gen.*) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (*gen.*). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

§ 69. Numeral Adverbs.

1 ἅπαξ, once	18 ὀκτωκαιδεκάκις
2 δὶς, twice	19 ἑννεακαιδεκάκις
3 τρίς	20 εἰκοσάκις
4 τετράκις	30 τριακοντάκις
5 πεντάκις	40 τετταρακοντάκις ὅς τεσσαρ.
6 ἑξάκις	50 πενηκοντάκις
7 ἑπτάκις	60 ἑξηκοντάκις
8 ὀκτάκις	70 ἑβδομηκοντάκις
9 ἑννέακις, ἑννάκις	80 ὀγδοηκοντάκις
10 δεκάκις	90 ἑνενηκοντάκις
11 ἑνδεκάκις	100 ἑκατοντάκις
12 δωδεκάκις	200 διακοσιάκις
13 τριςκαιδεκάκις	300 τριακοσιάκις
14 τετταρεςκαιδεκάκις ὅς τεσσαρ.	1000 χιλιάκις
15 πεντεκαιδεκάκις	2000 διςχιλιάκις
16 ἑκκαιδεκάκις	10,000 μυριάκις
17 ἑπτακαιδεκάκις	20,000 διςμυριάκις

CHAPTER VIII.

THE VERB.

§ 70. Nature of the Verb.

The verb expresses something which is affirmed of a subject; e. g. *the father writes, the rose blooms, the boy sleeps, God is loved.*

§ 71. Classes of Verbs.

Verbs are divided, in relation to their meaning and form, into the following classes:

1. Active verbs, i. e. such as express an action, that the subject itself performs or manifests; e. g. *γράφω, I write, θάλλω, I bloom*;

2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. *βουλευόμαι, I advise myself, I deliberate*;

3. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. *τίπτομαι υπό τινος, I am smitten by some one.*

§ 72. The Tenses.

1. The Greek language has the following Tenses:

I. (1) Present, *βουλεύω, I advise,*

(2) Perfect, *βεβούληκα, I have advised*;

II. (3) Imperfect, *ἔβουλεον, I was advising,*

(4) Pluperfect, *ἔβουλένκειν, I had advised,*

(5) Aorist, *ἔβουλεσα, I advised, (indefinite)*;

III. (6) Future, *βουλεύσω, I shall or will advise,*

(7) Future Perfect (only in the Middle form), *βεβουλεύσομαι, I shall have advised myself, or I shall have been advised.*

2. All the Tenses may be divided into,

a. Principal tenses, viz. Present, Perfect and Future;

b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. The Modes.

The Greek has the following Modes:

I. The Indicative, which expresses what is actual or real; e. g. the rose *blooms, bloomed, will bloom.*

II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. *γράφοιμι, with scriberem.*

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Subj. and Opt.), and the Future an Optative, will be seen in the Syntax (§ 152).

III. The Imperative, which denotes a direct expression of one's will; e. g. *βούλευε, advise.*

§ 74. *Participials.—Infinitive and Participle.*

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

(a) The Infinitive, which is the substantive-participial; e. g. *ἐθέλω βουλεύσειν, I wish to advise*, and *τὸ βουλεύσειν, the advising.*

(b) The Participle, which is the adjective-participial; e. g. *βουλεύων ἀνὴρ, an advising man*, i. e. *a counsellor.*

REMARK. These two participials may be called *verbum infinitivum*; the remaining forms of the verb, *verbum finitum*.

§ 75. *Numbers and Persons of the Verb.*

The personal-endings of the verb show whether the subject of the verb be the speaker himself (*I*, first person); or a person or thing addressed (*thou*, second person); or a person or thing spoken of (*he, she, it*, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. *βουλεύω, I, the speaker, advise*; *βουλεύεις, thou, the person addressed, advisest*; *βουλεύει, he, she, it, the person or thing spoken of, advises*; *βουλεύετε, ye two, the persons addressed, advise*; *βουλεύουσι, they, the persons spoken of, advise.*

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

✓ § 76. *The Conjugation of the Verb.*

The Greek has two forms for conjugation, that in *-ω*, which includes much the larger number of verbs, e. g. *βουλεύω, to advise*, and the older conjugation in *-μι*, e. g. *ἵστημι, to station.*

§ 77. *Stem, Augment and Reduplication.—Verb-characteristic.*

1. Every verb is divided into the *stem*, which contains the ground-form of the verb, and into the *syllable of formation*, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in *-ω* by cutting off the ending of the first Pers. Ind. Pres.; e. g. *βουλεύω, λέγω, τρέβω.*

2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. βουλευέ-ω, βουλευέ-σω, βουλευέ-σομαι; or are prefixed to the stem, and are then called Augment and Reduplication, e. g. ἐ-βούλενον, *I was advising*, βε-βούλενα, *I have advised*.

3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. ἐ-βούλενα, *I advised*; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ε being changed into η (and in some cases ε into ει), ἰ and ῥ into ῖ and ῑ, and ο into ω.

4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. βε-βούλενα, *I have advised*, ἱκέτενα, *I have supplicated*, from ἱκετεύ-ω. For a more full definition of the Augment and Reduplication, see § 85.

5. The last letter of the stem, after the ending -ω is cut off, is called the *verb-characteristic*, or merely the characteristic, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into *pure*, *mute* and *liquid verbs*; e. g. βουλευέ-ω, *to advise*, τιμά-ω, *to honor*, τρίβ-ω, *to rub*, φαίν-ω, *to show*.

§ 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. βουλευέ-σ-ο-μαι. According to the three classes of verbs, they are divided into the Active, Middle and Passive endings.

§ 79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, κ is the tense-characteristic of the Perf. and Plup. Ind. Act.; e. g.

βε-βούλεν-κ-α

ἐ-βε-βουλευέ-κ-ειν;

that of the Fut. and first Aor. Act. and Mid. and the Fut. Perf. is σ; e. g.

βουλευέ-σ-ω βουλευέ-σ-ομαι βε-βουλευέ-σ-ομαι
 ἐ-βούλευ-σ-α ἐ-βούλευ-σ-άμην ;

that of the first Aor. Pass. is *σ* ; in addition to the tense-characteristic *σ*, the first Fut. Pass. has the ending *-θη* of the first Aor. Pass., thus,

ἐ-βουλευέ-θ-ην βούλευ-θήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the *tense-ending*. Thus, e. g. in the form βουλευέσω, *σ* is the tense-characteristic of the Fut., and the syllable *σω*, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the *tense-stem*. Thus, e. g. in ἐβούλευσ-α, ἐβουλευσ is the tense-stem of the first Aor. Active.

✕ § 79 (b) *Personal-endings and Mode-vowels.*

The personal-ending takes a different form according to the different persons and numbers ; and the mode-vowel takes a different form according to the different modes ; e. g.

1 Pers. Sing. Ind. Pres. M.	βουλευέ-σ-μαι	Subj. βουλευέ-ω-μαι
3 " " Fut. "	βουλευέ-σ-ε-ται	Opt. βουλευέ-σ-οι-το
1 " Pl. " Pres. "	βουλευέ-μεθα	Subj. βουλευέ-μεθα
2 " " " " "	βουλευέ-σθε	" βουλευέ-ησθε
1 " Sing. " A. I. "	ἐβούλευ-σ-ά-μην	" βουλευέ-σ-ω-μαι
3 " " " " "	ἐβουλευέ-σ-α-το	Opt. βουλευέ-σ-αι-το.

REMARK. In the above forms, βουλευ is the verb-stem, and βουλευ, βουλευσ and ἐβουλευσ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid. ; the endings *-μαι*, *-ται*, etc., are the personal-endings, and the vowels *ο*, *ω*, *ε*, *οι*, *η*, *α*, *αι*, are the mode-vowels.

§ 80. *Remarks on the Personal-endings and Mode-vowels.*

1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one ; e. g. βουλευέσ-ης, instead of βουλευέσ-η-ις, βουλευέ-η, instead of βουλευέ-ε-αι,—the *ε* and *α* coalescing and forming *η*, and *ι* being subscribed.

2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, *-οϝ* ; e. g. βουλευέ-σ-τον βουλευέ-σ-τον, βουλευέ-σ-σθον βουλευέ-σ-σθον ; but

the historical tenses form the *second* person Dual with the ending -οϛ, the *third* with the ending -ηϛ; e. g.

ἔβουλεύε-ε-τον ἔβουλεν-έ-την, ἔβουλεύε-ε-σθον ἔβουλεν-έ-σθην.

3. The principal tenses form the third person plural *active* with the ending -σι(ν) [arising from -ϛτι, -ϛσι], the third person plural *middle* with -ϛται, the historical *active* with -ϛ, and the *middle* with -ϛτο; e. g.

βουλεύ-ο-νσι = βουλεύ-ουσι(ν) ἔβούλεν-ο-ν
βουλεύ-ο-νται ἔβουλεύ-ο-ντο.

4. The principal tenses in the singular *middle* end in -μαι, -σαι, ται; the historical, in -μην, -σο, -το; e. g.

βουλεύ-ο-μαι ἔβουλεν-ό-μην
βουλεύ-ε-σαι = βουλεύ-η ἔβουλεύ-ε-σο = ἔβουλεύ-ου
βουλεύ-ε-ται ἔβουλεύ-ε-το.

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

2 and 3 Du. Ind. Pr.	βουλεύε-τον	Subj. βουλεύη-τον
	βουλεύε-σθον	“ βουλεύη-σθον
3 Pl. “ “	βουλεύου-σι(ν)	“ βουλεύω-σι(ν)
	βουλεύο-νται	“ βουλεύω-νται
1 S. “ “	βουλεύο-μαι	“ βουλεύω-μαι
2 “ “ “	βουλεύ-η	“ βούλευ-η
3 “ “ “	βουλεύε-ται	“ βουλεύη-ται
2 and 3 Du. “ Impf.	ἔβουλεύε-τον, -έ-την	Opt. βουλεύοι-τον, -οί-την
	ἔβουλεύε-σθον, -έ-σθην	“ βουλεύοι-σθον, -οί-σθην
3 Pl. “ “	ἔβούλεν-ο-ν	“ βουλεύοι-εν
	ἔβουλεύο-ντο	“ βουλεύοι-ντο
1 S. “ “	ἔβουλεν-ό-μην	“ βουλεύοι-μην
2 “ “ “	(ἔβουλεύε-σο) ἔβουλεύ-ο	“ (βουλεύοι-σο) βουλεύοι-ο
3 “ “ “	ἔβουλεύε-το	“ βουλεύοι-το.

REMARK. On ν ἐφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the historical tenses differs from that of the indicative, merely in being lengthened, viz. ο into ω, ε into η, and α into η, and ει into η; e. g.

ἴνδ. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν; Ind. βουλεύ-ε-σθε Subj. βουλεύ-η-σθε.
ἴνδ. βουλεύ-εις Subj. βουλεύ-ης.

7. The mode-vowel of the optative is ι in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

1. Sing. Ind. Imperf. Act. ο Opt. οι ἔβούλεν-ο-ν βουλεύ-οι-μι
“ Plur. “ Aor. I Act. α “ αι ἔβουλεύσ-α-μεν βουλεύσ-αι-μεν.

§ 81. *Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλευώ.*

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΛΙΠ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted :

(1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tenses in connected discourse, cannot be given in the table.

(2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.

(3) The *spaced* forms, e. g. βουλευέ-ετον, βουλευέ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.

(4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλευίσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid.; βουλευίσαι, 3. S. Opt. Aor. I. Act., βουλευῆσαι, Inf. Aor. I. Act.

(5) The accentuation should be learned with the form. The following general rule will suffice for beginners: *The accent of the verb is as far from the end as the final syllable will permit.* Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).

(6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the verbs occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλευώ, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλεύω, *to advise*; then he may so translate into Greek the verbs in the English exercises, as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Personal-ending. E. g. What would be the form in Greek of the phrase, *he advised himself*, using the Aor. of the Pres., βουλευέ-ω, *to advise*? Answer: The verb-stem is βουλευ-, augment ἐ, thus ἐβουλευ; the tense-characteristic of the first Aor. Mid. is σ, thus tense-stem is ἐ-βουλευ-σ; the mode-vowel of the first Aor. Ind. Mid. is α, thus ἐ-βουλευ-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is τω, thus ἐ-βουλευ-σ-α-τω.

(7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

		THE	
		Indicative.	Subjunctive of the Principal tenses.
At. Tense- stem: βουλευ-	Persons.		
	S. 1.	βουλεύ-ω,* I advise,	βουλεύ-ω,* I may advise,
	2.	βουλεύ-εις, thou adviseest,	βουλεύ-ης, thou mayest advise;
D. 2.	3.	βουλεύ-ει, he, she, it advises,	βουλεύ-η,* he, she, it may adv.
	βουλεύ-ετον, ye two advise,	βουλεύ-ητον, ye two may adv.	
	3.	βουλεύ-ετον, they two advise,	βουλεύ-ητον, they two may a.
P. 1.	βουλεύ-ομεν, we advise,	βουλεύ-ωμεν, we may advise,	
	2.	βουλεύ-ετε,* you advise,	βουλεύ-ητε, you may advise,
	3.	βουλεύ-οσι(ν), they advise,	βουλεύ-ωσι(ν), they may adv.
Imperfect. Tense- stem: ἐ-βουλευ-	S. 1.	ἐ-βούλευ-ον,* I was advising,	
	2.	ἐβούλευ-ες, thou wast advising,	
	3.	ἐ-βούλευ-ε(ν), he, she, it was adv.	
D. 2.	βουλεύ-ετον, ye two were adv.		
	3.	ἐ-βουλευ-έτην, they two were a.	
	P. 1.	ἐ-βουλεύ-ομεν, we were advising,	
P. 1.	2.	ἐ-βουλεύ-ετε, you were advising,	
	3.	ἐ-βούλευ-ον,* they were advising,	
	Perfect I. Tense- stem: βε- βουλευ-κ	S. 1.	βε-βούλευ-κ-α, I have advised,
2.		βε-βούλευ-κ-ας, thou hast adv'd,	βε-βουλεύ-κ-ης, thou mayest
3.		βε-βούλευ-κ-ε(ν),* he, she, it has a	have advised, etc., declined
D. 2.	βουλεύ-κ-ατον, ye two have a	like the Subj. Pres.	
	3.	βε-βουλεύ-κ-ατον, they two	
	P. 1.	βε-βουλεύ-κ-αμεν, we have adv.	
P. 1.	2.	βε-βουλεύ-κ-ατε, you have adv.	
	3.	βε-βουλεύ-κ-ασι(ν), they have a	
	Pluperfect I. Tense- stem: ἐ-βε- βουλευ-κ	S. 1.	ἐ-βε-βουλεύ-κ-ειν, I had adv'd,
2.		ἐ-βε-βουλεύ-κ-εις, thou hadst a.	
3.		ἐ-βε-βουλεύ-κ-ει, he, she, it had adv.	
D. 2.	βουλεύ-κ-ειτον, ye two had		
	3.	ἐ-βε-βουλευ-κ-είτην, they two	
	P. 1.	ἐ-βε-βουλεύ-κ-ειμεν, we had adv.	
P. 1.	2.	ἐ-βε-βουλεύ-κ-ειτε, you had adv.	
	3.	ἐ-βε-βουλεύ-κ-εσαν, they had a.	
	Perf. II. Plpf. II.	πέ-φην-α, ¹ I appear,	πε-φην-ω, I may appear,
ἐ-πε-φην-ειν,* I appeared,			
Aor. I. Tense- stem: ἐ- βουλευ-σ	S. 1.	ἐ-βούλευ-σ-α, I advised, (indef.)	βουλεύ-σ-ω,* I may advise,
	2.	ἐ-βούλευ-σ-ας, thou advisedst,	βουλεύ-σ-ης, thou mayest ad-
	3.	ἐ-βούλευ-σ-ε(ν), he, she, it adv.	vise, etc., declined like the
D. 2.	βουλεύ-σ-ατον, ye two adv'd,	Subj. Pres.	
	3.	ἐ-βουλευ-σ-άτην, they two adv.	
	P. 1.	ἐ-βουλεύ-σ-αμεν, we advised,	
P. 1.	2.	ἐ-βουλεύ-σ-ατε, you advised,	
	3.	ἐ-βούλευ-σ-αν, they advised,	
	Aor. II. ἐ-λιπ-	S. 1.	ἐ-λιπ-ον, I left,
2.		ἐ-λιπ-ες, etc., declined like	Subj. Pres.
Future. βουλευ-σ	S. 1.	βουλεύ-σ-ω,* I shall advise,	
		declined like the Indic. Pres.	

¹ The declension of the 2d Perf. in all the Modes and Participles, is like that of the 1st Perf.

IVE.

MODES.		Participials.	
Optative I. s. Subj. of Historical tenses.	Imperative.	Infm.	Particip.
ο	βούλευ-ε, advise thou, βουλευ-έτω, let him a. βουλευ-ετον, ye two a. βουλευ-έτων, let them both advise, βουλευ-ετε,* do ye ad. βουλευ-έτωσαν, usually	βουλεύ- ειν, to advise,	βουλεύ-ων βουλεύ-ουσα βουλεύ-οντ G. βουλεύ-οντος βουλευ-ούσης, advising,
βουλεύ-οιμι, I might advise, βουλεύ-οις, thou mightest advise, βουλεύ-οι, he, she, it might adv. βουλεύ-οιτον, ye two might ad. βουλευ-οίτην, they two mig. a. βουλεύ-οιμεν, we might advise, βουλεύ-οιτε, you might advise, βουλεύ-οιεν, they might advise,			
ο	[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres.; yet only a few Per- fects, and such as have the meaning of the Pres., form an Imperative.	βε-βου- λευ- κ-έναι,† to have advised,	βε-βουλευ-κ-ός† βε-βουλευ-κ-ία† βε-βουλευ-κ-ός† G. -κ-ότος, -κ- νίας, having advised,
βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις, thou mightest have advised, etc., declined like the Opt. Impf.			
πε-φην-οιμι, I might appear, βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις or -ειας βουλεύ-σ-αι*† or -ειε(ν) βουλεύ-σ-αυτον βουλευ-σ-αίτην βουλεύ-σ-αιμεν βουλεύ-σ-αιτε βουλεύ-σ-αιεν or -ειαν	πέ-φην-ε, appear thou, βούλευ-σ-ον, advise, βουλευ-σ-άτω βουλεύ-σ-ατον βουλευ-σ-άτων βουλεύ-σ-ατε βουλευ-σ-άτωσαν, usually -σάντων*	πε-φη- νέ-ναι,† βου- λεύ- σαι,*† to advise,	πε-φην-ός† βουλεύ-σ-ας βουλεύ-σ-ασα βουλεύ-σ-άντ G. βουλεύ-σ-αντος βουλευ-σ-άσης, having advised,
λίπ-οιμι, etc., declined like the Opt. Impf.	λίπ-ε, etc., declined like the Imp. Pres.	λιπ- ειν,†	λιπ-ών, ούσα, όν† G. όντος, ούσης,
βουλεύ-σ-οιμι, I would advise, declined like the Opt. Impf.		βουλεύ- σ-ειν,	βουλεύ-σ-ων, etc., like Pr. Pt.

* The declension of the 2d Pluperf. is like that of the 1st Pluperf., both in the Ind. and Opt.

MID

Tenses.	Numbers and Persons.	THE	
		Indicative.	Subjunctive of the Principal tenses.
Present.	S. 1. βουλευ-ομαι, <i>I deliberate, or</i> 2. βουλευ-η* [<i>am advised,</i> 3. βουλευ-εται D. 1. βουλευ-ομεθον 2. βουλευ-εσθον 3. βουλευ-εσθον P. 1. βουλευ-ομεθα 2. βύλλει-εσθε* 3. βουλευ-ονται	βουλευ-ωμαι, <i>I may</i> βουλευ-η* [<i>deliberate,</i> βουλευ-ηται βουλευ-ωμεθον βουλευ-ησθον βουλευ-ησθον βουλευ-ωμεθα βουλευ-ησθε βουλευ-ωνται	
Imperfect.	S. 1. ε-βουλευ-ομην, <i>I was delibe-</i> 2. ε-βουλευ-ου [<i>rating,</i> 3. ε-βουλει-ετο D. 1. ε-βουλευ-ομεθον 2. ε-βουλει-εσθον 3. ε-βουλευ-εσθην P. 1. ε-βουλευ-ομεθα 2. ε-βουλει-εσθε 3. ε-βουλε-οντο		
Perfect.	S. 1. βε-βούλευ-μαι, <i>I have delibe-</i> 2. βε-βούλευ-σαι [<i>rated,</i> 3. βε-βούλευ-εται D. 1. βε-βουλεύ-μεθον 2. βε-βούλευ-σθον 3. βε-βούλευ-σθην P. 1. βε-βουλεύ-μεθα 2. βε-βούλευ-σθε* 3. βε-βούλευ-νται	βε-βουλευ-μένος ε, <i>I</i> <i>may have deliberated,</i>	
Pluperfect.	S. 1. ε-βε-βουλεύ-μην, <i>I had do-</i> 2. ε-βε-βούλευ-σο [<i>liberated.</i> 3. ε-βε-βούλευ-ετο D. 1. ε-βε-βουλέ-μεθον 2. ε-βε-βούλευ-σθον 3. ε-βε-βουλεύ-σθην P. 1. ε-βε-βουλεύ-μεθα 2. ε-βε-βούλευ-σθε 3. ε-βε-βούλευ-ντο		
Aorist I.	S. 1. ε-βουλευ-σάμην, <i>I delibera-</i> 2. ε-βουλεύ-σω [<i>ted, (indefinite)</i> 3. ε-βουλεύ-σατο D. 1. ε-βουλευ-σάμεθον 2. ε-βουλεύ-σασθον 3. ε-βουλευ-σάσθην P. 1. ε-βουλευ-σάμεθα 2. ε-βουλεύ-σασθε 3. ε-βουλεύ-σαντο	βουλεύ-σωμαι, <i>I may</i> βουλεύ-σῃ* [<i>deliberate,</i> etc., declined like Pres. Subj.	
Aorist II.	S. 1. ε-λιπ-όμην, <i>I remained, decli-</i> declined like Ind. Imperf.	λιπ-ωμαι, <i>I may remain,</i> declined like Pres. Subj.	
Future.	S. 1. βουλεύ-σομαι, <i>I shall delibe-</i> rate, declined like Pres. Ind.		
Fut. Perf.	ο. 1. βε-βουλεύ-σομαι, <i>I shall delibe-</i> erate, declined like Pres. Ind.		

D.L.E.

MODRS.		Participials.	
Optative i.e. Subj. of the Hist. tenses.	Imperative.	Infm.	Particp.
	<p>βουλεύ-ου, <i>deliberate thou,</i> βουλεύ-εσθω</p> <p>βουλεύ-εσθον βουλεύ-εσθων*</p> <p>βουλεύ-εσθε*</p> <p>βουλεύ-εσθωσαν, usually βουλεύ-εσθων*</p>	<p>βουλεύ-εσθαι, to <i>deliberate,</i></p>	<p>βουλευ-όμενος βουλευ-ομένη βουλευ-όμενον, <i>deliberating,</i></p>
<p>βουλευ-οίμην, <i>I might</i> βουλεύ-οίο [<i>deliberate,</i> βουλεύ-οίτο βουλευ-οίμεθον βουλεύ-οισθον βουλευ-οίσθην βουλευ-οίμεθα βουλεύ-οισθε βουλεύ-οιντο</p>			
	<p>βε-βούλευ-εσθαι, <i>deliberate thou</i> βε-βουλεύ-εσθω</p> <p>βε βούλευ-εσθον βε-βουλεύ-εσθων*</p> <p>βε-βουλεύ-εσθε*</p> <p>βε-βουλεύ-εσθωσαν, usually βε-βουλεύ-εσθων*</p>	<p>βε-βουλεύ-εσθαι, † to <i>have deliberated,</i></p>	<p>βεβουλευ-μένος, † βεβουλευ-μένη βεβουλευ-μένον, † <i>having deliberated,</i></p>
<p>βε-βουλευ-μένος εἶην, <i>I</i> <i>might have deliberated,</i></p>			
<p>βουλευ-σαίμην, <i>I might</i> βουλεύ-σαίο [<i>deliberate,</i> βουλεύ-σαίτο [<i>gate.</i> βουλευ-σαίμεθον βουλεύ-σαισθον βουλευ-σαίσθην βουλευ-σαίμεθα βουλεύ-σαισθε βουλεύ-σαιντο</p>	<p>βούλευ-σαι* <i>deliberate thou,</i> βουλευ-σάσθω</p> <p>βουλεύ-σασθον βουλευ-σάσθων*</p> <p>βουλεύ-σασθε</p> <p>βουλευ-σάσθωσαν, usually βουλευ-σάσθων*</p>	<p>βουλεύ-σασθαι, to <i>deliberate,</i></p>	<p>βουλευ-σάμενος βουλευ-σάμένη βουλευ-σάμενον <i>having deliberated,</i></p>
<p>λιπ-οίμην, <i>I might remain,</i> like Opt. Impf.</p>	<p>λιπ-ού, † -έσθω, <i>declined</i> like Pres. Imp.</p>	<p>λιπ-έσθαι</p>	<p>λιπ-όμενος, -ομένη, -όμενον</p>
<p>βουλευ-σ-οίμην, <i>I have</i> <i>deliberated,</i> like Opt. Impf.</p>		<p>βουλεύ-σ-εσθαι</p>	<p>βουλευ-σ-όμενος, -η, -ον</p>
<p>βε-βουλευ-σ-οίμην, <i>I should</i> <i>deliberate,</i> like Opt. Impf.</p>		<p>βε-βουλεύ-σ-εσθαι</p>	<p>βε-βουλευ-σ-όμενος, -η, -ον.</p>

Tenses.	Numbers and Persons.	T H S	
		Indicative.	Subjunctive of the Principal tenses.
Aorist I. Tense-stem: ἐ- βουλευ-θ.	S. 1.	ἐ-βουλεύ-θ-ην, <i>I was advised,</i>	βουλευ-θ-ῶ, <i>I might have</i>
	2.	ἐ-βουλεύ-θ-ης	βουλευ-θ-ῆς [<i>been advised,</i>
	3.	ἐ-βουλεύ-θ-η	βουλευ-θ-ῆ
	D. 2.	ἐ-βουλεύ-θ-ῆτον	βουλευ-θ-ῆτον
	3.	ἐ-βουλευ-θ-ῆτην	βουλευ-θ-ῆτην
	P. 1.	ἐ-βουλεύ-θ-ημεν	βουλευ-θ-ῶμεν
	2.	ἐ-βουλεύ-θ-ητε	βουλευ-θ-ῆτε*
	3.	ἐ-βουλεύ-θ-ησαν	βουλευ-θ-ῶσι(ν)
Future I.	S. 1.	βουλευ-θή-σομαι, <i>I shall be adv.</i>	
	2.	βουλευ-θή-σ-η, etc., declined like the Ind. Pres. Mid.	
Aorist II.	S. 1.	ἐ-τριβ-ην, <i>I was rubbed,</i>	τριβ-ῶ, <i>I may have been rub'd,</i>
	2.	ἐτριβ-ης, etc., declined like the first Aor. Ind. Pass.	τριβ-ῆς, etc., declined like the first Aor. Subj. Pass.
Fut. II.	S. 1.	τριβ-ή-σομαι, <i>I shall be rubbed,</i>	
	2.	τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.	

Verbal Adjectives: βουλευ-τός, -ή, -όν, *advised,*

§ 82. Remarks on the Paradigm.

1. In the first person Sing. Plup. Act., Attic writers use besides the form in *-ειν*, a form in *-η*; e. g. ἐβεβουλεύκ-η, instead of *-κ-ειν*. The mode-vowel *ει* in the third Pers. Pl. is commonly shortened into *ε*; ἐβεβουλεύ-κ-ε-σαν, instead of ἐβεβουλεύ-κ-ει-σαν.

2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in *-η*, use another in *-ει*; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and *-ει*, βεβουλεύσ-η and *-ει*, βουλευθήσ-η and *-ει*, τριβήσ-η and *-ει*. This last form in *-ει* is exclusively used in the following forms of the three verbs, viz.

βούλομαι, *I wish,*
οίομαι, *I think,*
ὄψομαι, *I shall see.*

βούλεῖ, *thou wishest* (but Subj. βούλη)
οἶεῖ, *thou thinkest* (but Subj. οἶη)
ὄψει, *thou wilt see.*

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in *-σω*, *-σομαι*, from stems of two or more syllables, the short vowels *ä*, *e*, *i*, precede *σ*, certain verbs, instead of the regular form, have another, which, after dropping *σ*, takes the circumflexed ending *-ῶ*, *-οῦμαι*, and because it was frequently used by the Attic writers, it is called the *Attic Future*; e. g. ἐλάω (usually ἐλαύνω), *to drive*, ἐλά-σ-ω, Fut. Att. ἐλώ, *-ῆς*, *-ῆ*, *-ᾶτον*, *-ῶμεν*, *-ᾶτε*, *-ῶσι(ν)*; τελέω, *to finish*, τελέ-σ-ω, Fut. Att.

SIVE.

MODES.		Participials.	
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Inf. In.	Participle.
βουλευ-θ-εῖν, <i>I might be advised</i> βουλευ-θ-εῖης [advised, βουλευ-θ-εῖη βουλευ-θ-εῖητον βουλευ-θ-εἶτην βουλευ-θ-εῖμεν and -εἶμεν βουλευ-θ-εῖητε and -εῖτε βουλευ-θ-εἶεν	βουλευ-θ-ητι, <i>be thou advised</i> βουλευ-θ-ήτω [advised, βουλευ-θ-ητον βουλευ-θ-ήτων βουλευ-θ-ητε* βουλευ-θ-ήτωσαν	βουλευ-θ-ήναι, <i>to be advised</i> , βουλευ-θ-έντος βουλευ-θ-εῖσης, <i>having been advised</i> ,	βουλευ-θ-εῖς† βουλευ-θ-εῖσα† βουλευ-θ-έντ Genitive: βουλευ-θ-έντος βουλευ-θ-εῖσης, <i>having been advised</i> ,
βουλευ-θη-σ-οίμην, <i>I should be advised, etc., declined like the Impf. Opt. Mid.</i>		βουλευ-θή-σεσθαι	βουλευ-θη-σ-όμενος, -η, -ον
τριβ-εῖν, <i>I might be rubbed</i> , τριβ-εῖης, etc., declined like the first Aor. Opt. Pass.	τριβ-ηθι, -ήτω, etc., decl'd like first Aor. Imp. Pass.	τριβ-ήναι	τριβ-εῖς, † etc., declined like I. Aor. Part. Pass.
τριβ-η-σ-οίμην, <i>I should be rubbed, etc., declined like the first Fut. Opt. Pass.</i>		τριβ-ή-σεσθαι	τριβ-η-σ-όμενος, -η, -ον

βουλευ-τέος, -τέα, -τέον, *to be advised.*

τελῶ, -εις, -εἰ, -εῖτον, -οῦμεν, -εῖτε, -οῦσι(ν); τελέ-σ-ομαι (τελέομαι), τελοῦμαι, -εἰ, -εῖται, etc.; κομίζω, *to carry*, Fut. Att. κομιῶ, -ιεις, -ιεί, -ιείτον, -ιούμεν, -ιείτε, -ιούσι(ν); κομοῦμαι, -ιεί, -ιείται, -ιούμεθον, etc.

2. This form of the Fut. is found only in the Ind., Inf. and Part., never in the Opt., thus τελῶ, τελεῖν, τελῶν; but τελέσομι. The verbs which have this form are the following: (a) ἐλάω (ελαίνω), *to drive*, τελέω, *to finish*, καλέω, *to call*, and, though seldom, ἀλέω, *to grind*;—(b) all polysyllables in -ίζω;—(c) a few verbs in -άζω, very generally βιβάζω;—(d) of verbs in -μι, all in -άννθμι and ἀμφιέννθμι, *to clothe* (ἀμφίσω, ἀμφιῶ, -ιεις, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

§ § 84. Accentuation of the Verb.

1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύομαι, παῖε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.

REM. 1. The diphthong -αι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -αι, however, is considered long; e. g. βουλεύομαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -οι is also long; e. g. ἐκλείποι.

2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither beyond an existing augment; e. g.

φέρε πρόσφερε λείπε ἀπόλειπε δῶμεν ἐνδόμεν
 φεύγε ἐκφευγε οἶδα σύνοἶδα ἡμαί κάθημαι;

but *προείχον* like *είχον*, *παρέσχον* like *έσχον*, *έξήγον* like *ήγον*, *προήκον* like *ήκον*, *άκείργον* like *είργον* (not *πρόρειχον*, *πάρεσχον*, etc.), but Imp. *άκυργε*.

Exceptions to the Primary Law.

3. The accent is on the *ultimate* in the following forms :

(a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing. of the Part. of the same tense as acute; e. g. *λιπείν*, *λιπών*, *-όν*, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, *είπέ*, *έλθέ*, *είρέ*, *λαβέ* and *ίδέ* (but in composition, *άπειπε*, *άπόλαβε*, *άπελθε*, *είριδε*).

(b) Also in the Imp. second Aor. Mid. as circumflex; e. g. *λαβού*, *θού*, from *τίθημι*.

REM. 2. In compounds, the Imp. (not Participles) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. *έκβαλε*, *έξελθε*, *έκδο*, *έκδοτε*, *άπόδο*, *άπόδοτε*, *μετάδο*, *μετάδοτε* (but not *άποδο*, *μέταδο*, see No. 2), but *έκβαλείν*, *έκβαλών*, *έκλιπείν*, *έξελθών*, etc. But in the Imp. Sing. second Aor. Mid. of verbs in *-ω*, the circumflex remains on the ultimate in compounds also; e. g. *έκβαλοῦ*, *άφικοῦ*, *έκλιποῦ*, *έπιλαποῦ*, *άφελοῦ*, *έννεγκοῦ*; so in verbs in *-μι*, when the verb is compounded with a monosyllabic preposition; e. g. *προδοῦ*, *ένθοῦ*, *άφοῦ*; yet the accent is drawn back, when the verb is compounded with a dissyllabic preposition; e. g. *άπόδο*, *κατάθου*, *άπόθου*; but in the Dual and Pl. of the second Aor. Mid., the accent is in all cases drawn back; e. g. *έκβάλεσθε*, *άπολάβεσθε*, *πρόδοσθε*, *ένθεσθε*, *άφεσθε*, *κατάθεσθε*.

(c) The acute stands on the ultimate in all participles in *-ς* (Gen. *-τος*), consequently in all active participles of verbs in *-μι*, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. *βεβουλευκώς*, Gen. *-ότος*, *πεφηνώς*, Gen. *-ότος*, *βουλευθείς*, Gen. *-έντος*, *τυπείς*, Gen. *-έντος*, *ιστάς*, Gen. *-άντος*, *τιθείς*, Gen. *-έντος*, *διδούς*, Gen. *-όντος*, *δεικνύς*, Gen. *-ύντος*, *διαστάς*, *εκθείς*, *προδούς*, Gen. *διαστάντος*, *εκθέντος*, *προδόντος*.

REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. *παιδεύσας*, Gen. *παιδεύσαντος*.

(d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. *βουλευθῶ*, *τριβῶ*.

4. The accent is on the penult in the following forms :

(a) In the Inf. Perf. Mid. or Pass., first Aor. Act. and second Aor. Mid.; also in all infinitives in *-ναι*, hence in all active infinitives of verbs in *-μι*, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. *τετάρθαι*, *βεβουλευθῆναι*, *τετιμηθῆναι*, *πεφιληθῆναι*, *μεμισθῶσθαι*;—*φυλάξαι*, *βουλευσαι*, *τιμῆσαι*, *φιλήσαι*, *μισθῶσαι*;—*λιπέσθαι*, *εκθέσθαι*, *διαδόσθαι*;—*ιστάναι*, *τιθέναι*, *διδόναι*, *δεικνύναι*, *σῆναι*, *έκστῆναι*, *θείναι*, *εκθείναι*, *δοῦναι*, *μεταδοῦναι*;—*βουλευθῆναι*, *τριβῆναι*;—*βεβουλευκέναι*, *λελοιπέναι*.

(b) In all Optatives in *-οι* and *-αι*, see Rem. 1.

REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manner :

Inf. first Aor. Act. βουλεύσαι, ποιῆσαι	Imp. first Aor. Mid. βούλευσαι, ποιήσαι
Opt. first Aor. Act. βουλεύσῃαι ποιήσῃαι.	

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g. φ-λάσαι; but Imp. first Aor. Mid. φύλασαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, κεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active.

ἄγορεύω, to say.	ἕτερος, -ά, -ον, alter, the	ὅτε, when.
ἄπειρος, -ον, (adv. ἀπει- ρως), w. gen., unac- quainted with, unskill- ed in.	ἄλλος, -εος = -ους, τό, beauty.	οὕτως, (bef. cons. οὕτω,) so, thus.
ἀπο-τρέπω, to turn away, avert.	κεύθω, to conceal.	παιδεία, -ας, ἡ, education, instruction.
ἀπο-φεύγω, to flee away.	μουσική (τέχνη understood)	πλησιάζω, to approach.
ἄροτρον, -ου, τό, a plough.	-ῆς, ἡ, every art under the patronage of the Muses, especially music.	πρόνοια, -ας, ἡ, foresight, precaution.
γενναίως, nobly, bravely.	δταν, w. subj., when, when- ever.	προσ-πίπτω, (in third pers. sing.), it falls out, it oc- curs, it presents itself.
δεινός, -ή, -όν, fearful, ter- rible, dangerous; τὸ δεινόν, the danger.		στασιάζω, to live at va- riance with.

Δύο ὄδοι πρὸς τὴν πόλιν ἄγετον. Βόε τὸ ἄροτρον ἄγετον. Χαίρωμεν, ὦ παῖ-
δες. Ὡς ἡδὺν κάλλος, δταν ἔχη νοῦν σώφρονα. Οἱ πολῖται τοὺς νόμους φυλατ-
τόντων. Ἐταῖρος ἐταίρου φρονιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων
τῆς τῶν τέκνων παιδείας. Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων. Τὰς προσ-
πιπτούσας τύχας γενναίως φέρε. Ὁ παῖς τῷ πατρὶ ῥόδον φέρε, ἵνα χαίρῃ. Ὁ
παῖς τῷ πατρὶ ῥόδον ἐφερον, ἵνα χαίροι. Σωκράτης ὡς περ ἐγγίνωσκεν, οὕτως
ἔλεγεν. Ὅτε οἱ Ἕλληνας ἐπλησίαζον, οἱ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς
καὶ Ἀριστοῦδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπειρώς εἶχον.
Ἄποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἕτερον κεύθεις καρδία νοῦν,
ἄλλα ἀγορεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let
us flee from vice. The boys study literature diligently, that their parents may
rejoice. The boys studied literature very diligently, that their parents might
rejoice. Let the citizen defend the laws. Let friends care for friends. Two
horses, drawing the chariot, hastened. Two women sang. Those who are un-
acquainted with literature do not see, when they see. Bear nobly the danger
which presents itself (part.), O citizens! You speak (so) as you think. We
were unacquainted with music. May the gods avert the danger from us!

XXXVII. Vocabulary.

(b) First Perfect and Pluperfect Active.

Γυναικεῖος, -α, -ον, be- longing to women, wo- manly.	κατα-λύω, to loosen, de- stroy, dissolve.	about to do, delay; τὸ μέλλον, the future.
ἐν-δύω, to go into, put on.	κυριεύω, <i>w. gen.</i> , to be or become master of, con- quer, obtain.	πολέμιος, -α, -ον, hostile, ὁ πολέμιος, the enemy.
ἐπι-διώκω, to pursue.	μάντις, -εως, ὁ, a seer, a prophet.	προφητεύω, to prophesy.
κατα-δύω, to dip, go down, set, conceal oneself.	φύω, to bring forth. <i>Perf.</i> to have become, be μέλλω, to intend or be	

Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκασιν. Φερεκφῶδης ἔλεγε, μηδενὶ θεῷ τε-
θυκέναι. Νέος πεφυκῶς πόλλα χρηστὰ μάνθανε. Ὁ μάντις τὰ μέλλοντα κα-
λῶς πεπροφήτευκεν. Τὰ τέκνα εὐ πεκαίδευκας. Μήθεια τὰ τέκνα πεφονευκία
ἐχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιῶς κατελεύκεσαν. Σαρδανύπαλος στολήν
γυναικίαν ἐνεδεδύκει. Ὅτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. Ἄλέ-
ξανδρος ἐπιδιώκων Δαρείον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυ-
ριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Pla-
taea. We admired the woman, who had put on (having put on) a purple robe.
Diodorus (Διόδωρος) says that Alexander (*acc. w. inf.*), pursuing Darius, ob-
tained many treasures. The enemies had killed 400 soldiers. Thy friend
had brought up his (the) children well.

XXXVIII. Vocabulary.

(c) First Future and Aorist Active.

Ἀβλάβεια, -ας, ἡ, inno- cence.	ἐκγονος, -ον, descendant, descended from.	κινδυνεύω, to incur dan- ger, run a risk.
ἄμφω, both, <i>ambo</i> .	ἐλπίζω, to hope, expect.	μετά, <i>w. gen.</i> , with; <i>w. acc.</i> ,
ἀνῶ, to complete, finish.	ἐπαγγέλλω, to announce.	after.
δάκρυον, -ον, τό, a tear.	ἐπι-βουλεύω, <i>w. dat.</i> , to plot against.	μηνίω, <i>w. dat.</i> , to be angry with.
δια-λύω, to dissolve, sepa- rate.	ἔσχατος, -η, -ον (<i>superl. of</i> ὅτι, that, because.	
δικάζω, to judge.	ἕξ), outermost, utmost,	πρὶν ἄν, <i>w. subj.</i> , before,
δικαστής, -ου, ὁ, a judge, a magistrate.	last	ere, until.
εἶθε, <i>w. opt.</i> , O that	ἰκετεύω, to ask, suppli- cate, entreat.	• φντεύω, to plant.

Οἱ στρατιῶται τὴν πόλιν ἀπὸ τῶν πολεμίων ὑπολύσουσιν. Ὁ χρηστὸς ἄν-
θρωπος καὶ τοῖς ἐκγόνοις φντεύσει. Ἐλπίζομεν πάντα εὐ ἀνύσειν. Ὁ ἄγγε-
λος ἐπήγγελλε τοῖς πολίταις, ὅτι οἱ πολέμιοι τῷ στρατεύματι ἐπιβουλεύσουσιν.
Ἀχιλλεὺς Ἀγαμέμνονι ἐμήνισεν. Οἱ Ἕλληνες ἀνδρεία πολλὰ ἴσχυσαν. Ὁ Σω-
κράτης οὐχ ἰκέτευσεν τοὺς δικαστὰς μετὰ πολλῶν δακρῶν, ἀλλὰ πιστεύσας τῇ
ταυτοῦ ἀβλαβείᾳ ἐκινδύνευσεν τὸν ἐσχατὸν κίνδυνον. Τῶς τῶν φαύλων συνηθείας

¹ also.

ὀλίγος χρόνος διέλυσεν. Πρὶν ἂν ἄμφοιν μύθον ἀκούσῃς,¹ μὴ δικάζῃς. Οἱ Λακεδαιμόνιοι Πλαταιὶς κατέλυσαν. Τίς ἂν πιστέουσι (πιστεῖσσι) ψεύσῃ; Εἶθε πάντα καλῶς ἐνσταίμῃ. Ἀκούσῃς (ἀκούσειός) μου,¹ ὦ φίλε. Ὁ ἄγγελος ἐπήγγελλεν, ὅτι οἱ πολέμιοι τῇ στρατιᾷ ἐπιβουλεύσασιν (ἐπιβουλεύσειαν). Ἀκούσῃν μου, ὦ φίλε. Ἐταῖρος ἐταίρω πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεύσασιν.

RULE OF SYNTAX. The particle *ἂν* denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (*dual*) one another. We entreated the magistrates with many tears. Achilles killed Hector (*Ἐκτωρ*, -ορος). Judge not (*pl.*) before you have heard the account of both. Thou canst not trust (*opt. w. ἂν*) a liar. May we complete (*merely the opt.*) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (*imp.*) friends. To command (*acc.*) is easier than to do. Medea rejoiced in having murdered (*acc. part.*) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

Ἀδελφός, -οῦ, ὁ, a brother.	ἐργάζομαι, to work.	πένομαι, to be poor.
ἀποδέχομαι, to receive,	έρχομαι, to go, come.	πράττω, to do, to act; w.
admit, approve of.	ἡσυχος, quiet, quietly.	ἄδω, to fare.
σῦλος, -οῦ, ὁ, a flute.	λανθάνω, w. acc., to be	στρατεύω, to make an ex-
ἐάν = ἦν, or ἔν, if, w. subj.	concealed from, escape	pedition; <i>Mid.</i> to make
ἐγγύριος, -ον, and ἐγγύ-	the notice of; <i>κατα</i> , <i>Mid.</i> ,	war, march (in a hos-
ριος, -α, -ον, native, of	to forget.	tile manner).
the country.	μέσος, middle, in the mid-	ψεύδομαι, to lie.

Δύο ἄνδρες μάχεσθον. Γενναίως μαχόμεθα² περὶ τῆς πατρίδος. Ἀναγκαῖόν ἐστι τὸν υἱὸν κείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πέπονται. Νόμοις τοῖς ἐγχωρίοις ἐπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζόμενους. Ἐκαστος ἡσυχος μέσῃ τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις κειθέσθων. Τῷ ἀδελφῷ μοι ἐπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. Ἐὰν βούλῃ καλῶς πράττειν, ἐργάζου. Ψεύδόμενος οὐδεὶς λανθάνει πᾶσιν χρόνον. Οἱ Λακεδαιμόνιοι μετ' αὐτῶν ἐστρατεύοντο. Εἶθε πάντες ἄνευ ὀργῆς βουλευοίντο. Δύο καλῶ ἴππῃ εἰς τὴν πόλιν ἤλαντεςθην. Ἐὰν κένη, ὀλίγοι φίλοι.

The magistrate should consult without anger. He who goes (*part.*) the middle path, goes safest. Two beautiful horses are driven to the town. If (*ἐάν*) warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate (*αἶμα*) it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

¹ § 168, 5. (b).

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

*Άκρα, -ας, ἡ, a summit, ἐμφυτεύω, to implant. λέγομαι, dicor, to be said.
 a castle. ἰδρύω, to build, found. ληστής, -οῦ, ὁ, a robber.
 ἑξουσία, -ας, ἡ, freedom, κατακλείω, to shut, lock συνθήκη, -ης, ἡ, a treaty
 independent legislation. up.

Οἱ λησταὶ πεφονεύονται. Δύο ἀδελφὰ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεκαίδευ-
 σθον. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλνται. Τοῖς θεοῖς ὑπὸ τῶν Ἀθηναίων
 πολλοὶ νεφ̄ ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἔργου εὐ βεβούλευσο.
 Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὶν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησταὶ
 πεφονεύσθων. Οἱ πολέμοι εἰς τὴν ἄκραν κατακεκλείσθαι λέγονται. Ξενοφών-
 τος νιώ, Γρύλλος καὶ Διόδωρος, ἐπεκαίδεύσθην ἐν Σπάρτῃ. Αἱ συνθήκαι ὑπὸ
 τῶν βαρβάρων ἐλέλντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass.

*Ἀναπαύω, to cause to ἐπιτηδεύω, to manage, πορεύω, to lead forward; rest; Mid. to rest, re- transact with diligence, Mid. to go, march, cover oneself. practise. out (w. pass. aorist).
 γέω (τινὰ τινος), to give πολίτεια, -ας, ἡ, the state, πύλη, -ης, ἡ, a gate (usu-
 any one a taste of any- the administration. ally in the plural).
 thing; mid. w. gen., to taste, enjoy.

Οἱ πολέμοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν σωτηρίας βουλευσόμεθα. Ὁ πατήρ μοι ἔλεγεν, ὅτι πορεύσοιτο. Οἱ Ἕλληνας ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. Ἀναπαυσόμεθα, ὡ φίλοι. Πρὸ τοῦ ἔργου εὐ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. Ὁ πατήρ ἀναπαυσόμενος πορεύσεται. Αἱ πύλαι τῆς νυκτός³ κεκλείσονται. Ἐὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύῃ, αὐτῇ εὐ βεβουλεύσεται.

You will deliberate about the safety of the citizens. The messenger announced (ἐπαγγέλλω), that the enemies would march against our town. The general enjoyed a great honor. If (ἐάν, w. subj.) the enemies shall have been led (πορεύω, subj. aor.) against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (pl.). In (ἐν) such a danger it is not easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

¹ § 153, (a), (1).² § 158, 5. (a).³ § 158, 4.

XLII. Vocabulary.

(g) First Aorist and first Future Passive.

Δημοκρατία, -ας, ἡ, the rule of the people, democracy.	αὐτή, if a pres. perf. or fut. goes before; w. opt., if an historical tense goes before; as the Lat-fero.	in <i>ne</i> , to be translated by 'that' or 'lest'	πολέμιος, -ᾶ, -ον, hostile of the enemy.
ἐπι-φέρω, to bring upon;			τύραννος -ου, ὁ, a sovereign, a tyrant.
πόλεμόν τινι, bellum infero.			

Ὁ Ἐκτωρ ὑπὸ τοῦ Ἀχιλλεύς ἐφονεύθη. Τὸ ἀδελφῶ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. Πολλὰ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. Μέγας φόβος τοὺς πολίτας ἔχει, μὴ αἱ συνθήκαι ὑπὸ τῶν πολεμίων λυθῶσιν. Εἶθε πάντες νεανίαὶ καλῶς παιδευθεῖεν. Φονεύθητι, ὦ κακούργε. Οἱ στρατιῶται εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγονται. Οἱ πολέμιοι, τῶν συνθηκῶν λυθειῶσιν,¹ ἡμῖν πόλεμον ἐπιφέρουσιν. Ὁ ληστής φονευθήσεται.

You were both educated by the same teacher. We were freed (ἀπολύω) from a great danger. I fear much (a great fear holds me), that the friend, who set off (πραΐσις), six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. A more particular view of the Augment and Reduplication.

After the general view of the Augment and Reduplication (§ 77, 8 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the *syllabic* and *temporal*.

(a) Syllabic Augment.

1. The *syllabic* augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing *s* to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ἐ-βούλευον, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλεύειν.

2. If the stem begins with *ρ*, this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ῥίπτω, to throw, Impf. ἔρρῑπτον, Aor. ἔρρῑψα.

¹ Gen. absolute, like the Abl. absolute in Latin.

REM. 1. The three verbs βούλομαι, to will, δύναμαι, to be able, and μέλλω, to be about to do, among the Attic writers take η, instead of ε, for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. ἐβουλήθην and ἠβουλήθην; Impf. ἐδυνάμην and ἠδυνάμην, Aor. ἐδυνήθην and ἠδυνήθην (but always ἐδυνάσθην); Impf. ἐμελλον and ἠμελλον (the Aor. is very seldom ἠμέλλησα).

REM. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. ἀναβεβήκει, καταδεοράμηκεσαν.

§ 86. (b) Temporal Augment.

The temporal augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

	α becomes η, e. g.	Impf. ἤγον	Perf. ἤχα	Plup. ἤχειν.
ε	η, " ἔλιψω	" ἤλιπζον	" ἤλιπα	" ἤλιπικειν
ι	ι, " ἴκετέω	" ἴκέτεον	" ἴκέτευκα	" ἴκετέυκειν
ο	ω, " ὠμίλω	" ὠμίλων	" ὠμίληκα	" ὠμίληκειν
υ	υ, " ὑβρίζω	" ὑβρίζω	" ὑβρικά	" ὑβρίκειν
αι	η, " αἰρέω	" ἤρουν	" ἤρηκα	" ἤρηκειν
ου	ου, " αὐλέω	" ἠύλων	" ἠύληκα	" ἠύληκειν
οι	οι, " οἰκτιζω	" ὤκτιζον	" ὤκτικα	" ὤκτικειν.

REMARK. Verbs which begin with η, ι, υ, ω, ου and ει, do not admit the augment; e. g. ἠττάομαι, to be overcome, Impf. ἠττώμην, Perf. ἠττημαι, Plup. ἠττήμην; ἴπώω, to press, Aor. ἴπωσα; ὑπνώω, to hulk to sleep, Aor. ὑπνωσα; ὠφέλεω, to benefit, Impf. ὠφέλουν; οὐτάζω, to wound, Impf. οὐταζον; εἰκω, to yield, Impf. εἰκον, Aor. εἶσα; εἰκάζω, to liken, is an exception, which among the Attic writers, though seldom, is augmented; e. g. εἰκαζον, seldom ἠκαζον, εἰκασα, seldom ἠκασα, εἰκασμαι, seldom ἠκασμαι. Also those verbs whose stem begins with εν, usually take no augment; e. g. εὐχομαι, to supplicate, εὐχόμην, more rarely ἠυχόμην, but Perf. ἠύγμαι, not εὐγμαι; εὐρίσκω, to find, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

1. Verbs beginning with α followed by a vowel, have α instead of η; but those beginning with α, αν and οι followed by a vowel, do not admit the augment; e. g. αἶτω, to perceive (poetic), Impf. αἶτων; ἀηδίζομαι, to be disgusted with, Impf. ἀηδιζόμην; ἀυαίνω, to dry, Impf. αὔαινον; οἰακίζω, to steer, Impf. οἰάκισον; also ἀνάλισκω, to destroy, although no vowel follows α, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, to believe, always takes the augment; e. g. φόμην.

2. Some verbs, also, beginning with οι followed by a consonant, do not take the augment; e. g. οἰκουρέω, to guard the house, Aor. οἰκούρησα.

3. The eleven following verbs, beginning with ε, have ει instead of η, for the augment, viz. ἐάω, to permit, Impf. εἶων, Aor. εἶασα; ἐθίζω, to accustom, (to which belongs also εἰθθα, to be accustomed); εἰσάμην, Aor. (stem ἘΔ), I es-

tablished, founded; ἐλίσσω, to wind; ἔλκω, to draw; Aor. ἐλκύσα (stem 'ΕΑΚΥ); εἶλον, to take, Aor. (stem 'ΕΑ) of αἰρέω; ἔπομαι, to follow; ἐργάζομαι, to work; ἔρπω, ἐρπύζω, to creep, to go; ἐστιάω, to entertain; ἔχω, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

ἄγνθμι, to break, Aor. ἔαθα, etc.

ἀλίσκομαι, capior, Perf. ἐάλωκα and ἤλωκα.

ᾠθεῖω, to push, ἔωθουν, etc.

ᾠνέομαι, to buy, Impf. ἐωνούμην, Perf. ἔωνημαι.

5. The verb ἐορτάζω, to celebrate a feast, takes the augment in the second syllable, Impf. ἐώραζον. The same is true of the following forms of the Pluperfect:

ΕΙΚΩ, second Perf. ἔοικα, I am like, Plup. ἐώκειν.

Ἐλομαι, to hope, second Perf. ἔολπα, I hope, Plup. ἐώλπειν.

ΕΡΤΩ, to do, second Perf. ἔοργα, Plup. ἐώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

δράω, to see, Impf. ἔωρων, Perf. ἔώρακα, ἔώραμαι.

ἄνοιγω, to open, Impf. ἀνέγωγον, Aor. ἀνέψα (Inf. ἀνοίξαι), etc.

ἀλίσκομαι, to be taken, Aor. ἔάλων (Inf. ἀλῶναι, ᾶ) and ἤλων.

§ 88. Reduplication.

1. Reduplication consists in repeating the first consonant of the stem with *s*. It denotes a *completed* action, and hence is prefixed to the Perf., e. g. λέλυκα, I have loosed; to the Fut. Perf., e. g. κεκοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment *s* before the reduplication; e. g. ἔβεβουλεύκειν. It remains in all the modes, as well as in the Inf. and Part.

2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with *ρ*, *γν*, *γλ*, *βλ*,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and ἐβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέλυκα	Plup. ἔλελύκειν
θύω, to sacrifice,	“ τέθυκα (§ 8, 10.)	“ ἔτεθύκειν
φυτεύω, to plant,	“ πεφύτευκα (§ 8, 10.)	“ ἔπεφυτεύκειν
χορεύω, to dance,	“ κεχόρευκα (§ 8, 10.)	“ ἔκεχορεύκειν
γράφω, to write,	“ γέγραφα	“ ἔγεγράφειν
κλίνω, to bend,	“ κέκλικα	“ ἔκεκλίκειν
κρίνω, to judge,	“ κέκρικα	“ ἔκεκρίκειν

* Such verbs are excepted on account of the difficulty of repeating these letters.—Γε.

<i>πνέω, to breathe,</i>	Perf. <i>πέ-πνευκα</i>	Plup. <i>έ-πε-πνεύκειν</i>
<i>θλάω, to bruise,</i>	" <i>τέ-θλακα (§ 8, 10.)</i>	" <i>έ-τε-θλάκειν</i>
<i>θίπτω, to throw,</i>	" <i>έθριφα</i>	" <i>έθρίφειν</i>
<i>γνωρίζω, to make known,</i>	" <i>έ-γνώρικα</i>	" <i>έ-γνώρικειν</i>
<i>βλακτεύω, to be slothful,</i>	" <i>έ-βλάκευκα</i>	" <i>έ-βλακεύκειν</i>
<i>γλύφω, to carve,</i>	" <i>έ-γλυφα</i>	" <i>έ-γλύφειν.</i>

3. The reduplication is not used (beside the above cases of verbs beginning with ρ, γν, βλ, γλ), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

<i>ζηλώω, to emulate,</i>	Perf. <i>έ-ζήλωκα</i>	Plup. <i>έ-ζηλώκειν</i>
<i>ξενώω, to entertain,</i>	" <i>έ-ξενώκα</i>	" <i>έ-ξενώκειν</i>
<i>ψάλλω, to sing,</i>	" <i>έ-ψαλκα</i>	" <i>έ-ψάλκειν</i>
<i>σπείρω, to sow,</i>	" <i>έ-σπαρκα</i>	" <i>έ-σπάρκειν</i>
<i>κτίζω, to build,</i>	" <i>έ-κτικα</i>	" <i>έ-κτίκειν</i>
<i>πτύσσω, to fold,</i>	" <i>έ-πτυχα</i>	" <i>έ-πτύχειν.</i>

REM. 1. The two verbs *μειννήσκω* (stem MNA), *to remind*, and *κτύομαι*, *to acquire*, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: *μέ-μνημαι, κέ-κτημαι, έ-με-μνήμην, έ-κε-κτήμην.*

4. Five verbs beginning with a liquid do not repeat this letter, but take ει for the augment:

<i>λαμβάνω, to take,</i>	Perf. <i>ειληφα</i>	Plup. <i>ειλήφειν</i>
<i>λαγχάνω, to obtain,</i>	" <i>ειληχα</i>	" <i>ειλήχειν</i>
<i>λέγω, συλλέγω, to collect,</i>	" <i>συνειλοχα</i>	" <i>συνειλόχειν</i>
<i>ῥέω, to say,</i>	" <i>ειρηκα</i>	" <i>ειρήκειν</i>
<i>μείρομαι, to obtain,</i>	" <i>ειμαρται (with rough Breathing), it is fated.</i>	

REM. 2. *Διαλέγομαι, to converse*, has Perf. *διδείλεγμαi*, though the simple *λέγω* in the sense of *to say*, always takes the regular reduplication, *λέλεγμαι, dictus sum* (Perf. Act. wanting).

§ 89. Attic Reduplication.

Several verbs, beginning with α, σ or ο, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; *ήκηκόειν* has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

<i>άρών, -ών, to plough,</i>		<i>έλάω (έλαίνω), to drive,</i>	
<i>άρ-ήροκα</i>	<i>άρ-ήρομαι</i>	<i>έλ-ήλακα</i>	<i>έλ-ήλαμαι</i>
<i>άρ-ηρόκειν</i>	<i>άρ-ηρόμην</i>	<i>έλ-ηλόκειν</i>	<i>έλ-ηλόμην</i>
<i>έλέγω, to convince,</i>		<i>όρύττω, to dig,</i>	
<i>έλ-ήλεγχα</i>	<i>έλ-ήλεγμαι</i>	<i>όρ-ώρυχα</i>	<i>όρ-ώρυγμαi</i>
<i>έλ-ηλέγχειν</i>	<i>έλ-ηλέγμην</i>	<i>όρ-ώρυχειν</i>	<i>όρ-ώρυμην</i>

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except *ἐρείδω*, to *prop*, *ἐρήρεικα*, *ἐρήρεισμαι*) :

<i>ἀλείφω</i> , to <i>anoint</i> ,		<i>ἀκούω</i> , to <i>hear</i> ,	
<i>ἀλ-ήλιφα</i>	<i>ἀλ-ήλιμμαι</i>	<i>ἀκ-ήκοα</i>	<i>ήκουσμαι</i>
<i>ἀλ-ηλίφειν</i>	<i>ἀλ-ηλίμμη</i>	<i>ήκ-ηκόειν</i>	<i>ήκούσμη</i>
<i>ἀγείρω</i> , to <i>collect</i> ,		<i>ἐγείρω</i> , to <i>awaken</i> ,	
<i>ἀγ-ήγερκα</i>	<i>ἀγ-ήγερμαι</i>	<i>ἐγ-ήγερκα</i>	<i>ἐγ-ήγερμαι</i>
<i>ἀγ-ηγέρκειν</i>	<i>ἀγ-ηγέρμη</i>	<i>ἐγ-ηγέρκειν</i>	<i>ἐγ-ηγέρμη</i> .

REMARK. The verb *ἀγω*, to *lead*, forms the second Aor. Act. and Mid., and *φέρω*, to *carry*, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure :

ἀγω, to *lead*, Aor. II. *ἤγαγον*, Inf. *ἀγαγεῖν*, Aor. II. Mid. *ἤγαγόμην*.

φέρω, to *carry* (stem 'ΕΓΚ), Aor. II. *ἤνεγκον*, Inf. *ἐνεγκεῖν*, Aor. I. *ἤνεγκα*, Inf. *ἐνεγκαί*, Aor. Pass. *ἤνεχθην*, Inf. *ἐνεχθῆναι*.

§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except *περί* and *πρό*, suffer Elision (§ 6, 3); *πρό* frequently combines with the augment by means of Crasis (§ 6, 2), and becomes *προῦ*, and *ἐν* and *σύν* resume their *ν* which had been assimilated, or dropped, or changed; e. g.

<i>ἀπο-βάλλω</i> , to <i>throw from</i> , Im. <i>ἀπ-έβαλλον</i>	<i>Πφ.ἀπο-βέβληκα</i>	<i>Plp.ἀπ-εβεβλήκειν</i>
<i>περι-βάλλω</i> , to <i>throw around</i> ,	<i>περι-έβαλλον</i>	<i>περι-βέβληκα</i>
<i>προ-βάλλω</i> , to <i>throw before</i> ,	<i>προ-έβαλλον</i>	<i>προ-βέβληκα</i>
	<i>προῦβαλλον</i>	<i>προῦβεβλήκειν</i>
<i>ἐμ-βάλλω</i> , to <i>throw in</i> ,	<i>ἐν-έβαλλον</i>	<i>ἐμ-βέβληκα</i>
<i>ἐγ-γίγνομαι</i> , to <i>be in</i> ,	<i>ἐν-εγγινόμην</i>	<i>ἐγ-γέγονα</i>
<i>σν-σκευάζω</i> , to <i>rack up</i> ,	<i>σνν-εσκευάζον</i>	<i>σνν-εσκευάκα</i>
<i>σνρ-ρίπτω</i> , to <i>throw together</i> ,	<i>σνν-έρριπτον</i>	<i>σνν-έρριφα</i>
<i>σνλ-λέγω</i> , to <i>collect together</i> ,	<i>σνν-έλεγον</i>	<i>σνν-είλοχα</i>
		<i>σνν-ειλόχειν</i>

2. Second rule. Verbs compounded with *δυσ* take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

<i>δυσ-τυχέω</i> , to <i>be unfortunate</i> ,	<i>ἐ-δυστέχουν</i>	<i>δε-δυστύχηκα</i>	<i>ἐ-δε-δυστυχήκειν</i>
<i>δυσ-ωπέω</i> , to <i>make ashamed</i> ,	<i>ἐ-δυσώπουν</i>		
<i>δυσ-αρεστέω</i> , to <i>be displeased</i> ,	<i>δυσ-ηρέστον</i>	<i>δυσ-ηρέστηκα</i> .	

Verbs compounded with *σύν* may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and *σύνεργετώ* usually in the middle; e. g.

εὐ-τυχέω, to be fortunate,
εὐ-ωχέομαι, to feast well,
εὐ-εργετέω, to do good,

εὐ-τύχουν, commonly εὐ-τύχουν
εὐ-ωχούμην

εὐ-ηργέτουν, Perf. εὐ-ηργέτηκα, commonly εὐ-εργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate,
οικοδομέω, to build,

ἐμυθολόγουν
ἐκοδόμουν

μεμυθολόγηκα
ἐκοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

<i>ἀμπεχομαι, to clothe oneself,</i>	Impf. <i>ἡμπεχόμην</i> or <i>ἀμπειχ.</i>	Aor. <i>ἡμπεσχόμην</i>
<i>ἀνέχομαι, to endure,</i>	“ <i>ἠνειχόμην</i>	“ <i>ἠνεσχόμην</i>
<i>ἀμφιγνοέω, to be uncertain,</i>	“ <i>ἡμφεγνόουν</i> and <i>ἡμφιγν.</i>	“ <i>ἠνῶρθωσα</i>
<i>ἀνῶρθω, to raise up,</i>	“ <i>ἠνῶρθουν</i> Perf. <i>ἠνῶρθωκα</i>	“ <i>ἠνῶρθωσα</i>
<i>ἐνοχλέω, to molest,</i>	“ <i>ἠνώχλων</i> “ <i>ἠνώχληκα</i>	“ <i>ἠνώχλησα</i>
<i>παροινέω, to riot,</i>	“ <i>ἐπαρῶνουν</i> “ <i>πεπαρῶνηκα</i>	“ <i>ἐπαρῶνησα.</i>

2. The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from *δίαιτα, food*), (a) *to feed*, (b) *to be a judge*, Impf. *ἐδιήτων* and *διήτων*, Perf. *δεδιήτηκα.*

διακονέω, to serve (from *διάκονος, servant*), Impf. *ἐδιηκόνουν* and *διηκόνουν*, Perf. *δεδιηκόνηκα.*

ἀμφισβητέω (from *ΑΜΦΙΣΒΗΤΗΣ, to dispute*), Impf. *ἡμφεσβήτουν* and *ἡμφισβήτουν.*

3. Exceptions to the first rule (§ 90, 1). There are several verbs compounded with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

<i>ἀμφιγνοέω (γνοέω), to be uncertain,</i>	Impf. <i>ἡμφιγνόουν</i> or <i>ἡμφεγνόουν</i> (No. 1)
<i>ἀμφιέννυμι, to clothe,</i>	Aor. <i>ἡμφίεσα</i> , Perf. <i>ἡμφίεσμα.</i>
<i>ἐπίσταμαι, to know,</i>	Impf. <i>ἠπιστάμην</i>
<i>καθίζω, to cause to sit,</i>	“ <i>ἐκάθιζον</i> , Perf. <i>κεκάδικα</i>
<i>καθέζομαι, to sit,</i>	“ <i>ἐκαθεζόμην</i> and <i>καθεζ.</i> (without Ang.)
<i>κάθημαι, to sit,</i>	“ <i>ἐκαθήμην</i> and <i>καθήμην</i> (without Ang.)
<i>καθεύδω, to sleep,</i>	“ <i>ἐκάθευδον</i> , seldom <i>καθηῦδον.</i>

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

<i>ἐναντιοῦμαι, to oppose oneself to,</i>	from <i>ἐναντίος</i>	Impf. <i>ἠναντιούμην</i>
<i>ἀντιδικέω, to defend at law,</i>	“ <i>ἀντίδικος</i>	“ <i>ἠντιδικούν</i>
<i>ἐμπεδέω, to establish,</i>	“ <i>ἐμπεδος</i>	“ <i>ἠμπέδουν.</i>

§ 92. Division of Verbs in -ω according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in -ω are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:

- A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο; e. g. παιδεύ-ω, to educate, λύ-ω, to loose;
- B. Contract verbs, whose characteristic is either α, ε or ο; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.

II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:

- A. Mute verbs, whose characteristic is one of the nine mutes; e. g. λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;
- B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ; e. g. ἀγγέλλ-ω, to announce, νίμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

(a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;

(b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλεύ-ω, βεβούλευ-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:

2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:

ι into ι, e. g. μην-ιω, μηνι-σω, ἐ-μήνι-σα, etc.;

ε̄ into υ, e. g. κωλύ-ω, κωλύ-σω, κε-κώλυ-μαι.

κωλύω, to hinder.		ACTIVE.			
Pres.	Ind. κωλύ-ω	Subj. κωλύ-ω	Imp. κώλυ-ε	Inf. κωλύ-ειν	Part. κωλύ-ων
Impf.	Ind. ἐ-κώλυ-ον	Opt. κωλύ-οιμι			
Perf.	Ind. κε-κώλυ-κα	Inf. κε-κωλύ-κέναι	Part. κε-κωλύ-κός		
Plup.	Ind. ἐ-κε-κώλυ-κειν				
Fut.	Ind. κωλύ-σω	Opt. κωλύ-σοιμι	Inf. κωλύ-σειν	Part. κωλύ-σων	
Aor.	Ind. ἐ-κώλυ-σα	Subj. κωλύ-σω	Opt. κωλύ-σαιμι		
		Imp. κώλυ-σον	Inf. κωλύ-σαι	Part. κωλύ-σας.	

MIDDLE.				
Pres.	Ind. κωλδ-ομαι	Subj. κωλδ-ωμαι	Imp. κωλδ-ου	Inf. κωλδ-εσθαι
	Part. κωλδ-όμενος			
Impf.	Ind. ἐ-κωλδ-όμην	Opt. κωλδ-οίμην		
Perf.	S. 1.	Ind. κε-κάλδ-μαι	Imperative	Infinitive
	2.	κε-κάλδ-σαι	κε-κάλδ-σο	κε-κάλδ-σθαι
	3.	κε-κάλδ-ται	κε-κάλδ-σθω	Participle
	D. 1.	κε-κάλδ-μεθον		κε-κάλδ-μένος
	2.	κε-κάλυ-σθον	κε-κάλυ-σθον	Subjunctive
	3.	κε-κάλυ-σθον	κε-κάλυ-σθων	κε-κάλδ-μένος ὦ
	P. 1.	κε-κάλδ-μεθα		
2.	κε-κάλυ-σθε	κε-κάλυ-σθε		
3.	κε-κάλυ-νται	κε-κάλυ-σθωσαν	οἱ κε-κάλυ-σθων]	
Plup.	S. 1. ἐ-κε-κάλδ-μην	D. ἐ-κε-κάλδ-μεθον	P. ἐ-κε-κάλδ-μεθα	Opt. κε-
Ind.	2. ἐ-κε-κάλδ-σο	ἐ-κε-κάλυ-σθον	ἐ-κε-κάλυ-σθε	[κάλυ-μέ
	3. ἐ-κε-κάλδ-το	ἐ-κε-κάλυ-σθην	ἐ-κε-κάλυ-ντο	νος εἶην
Fut.	Ind. κωλδ-ομαι	Opt. κωλδσοίμην	Inf. κωλδ-σεσθαι	Part. κωλδ-σόμενος
Aor.	Ind. ἐ-κωλδ-οάμην	Subj. κωλδ-σωμαι	Opt. κωλδ-σαίμην	Imp. κάλδ-σαι
		Inf. κωλδ-σασθαι	Part. κωλδ-σάμενος.	
PASSIVE.				
Aor.	Ind. ἐ-κωλδ-θην	Subj. κωλδ-θῶ	Opt. κωλδ-θείην	
		Imp. κωλδ-θητι	Inf. κωλδ-θῆναι	Part. κωλδ-θείς
Fut.	Ind. κωλδ-θήσομαι	Opt. κωλδ-θησοίμην	Inf. κωλδ-θήσεσθαι	
		Part. κωλδ-θησόμενος.		

§ 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, *Pass. with σ* (see § 95). Thus:

Χρίω, to prick, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω, Aor. ἐχρίσα, Inf. χρίσαι, Aor. Mid. ἐχρίσάμην; Perf. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Aor. Pass. ἐχρίσθην).

Ἄνωθω, to complete, Fut. ἀνώσω; Aor. ἤνωσα. Pass. with σ.

ἄρθω, to draw water, Fut. ἄρθω; Aor. ἤρῳσα. Pass. with σ.

μύθω, to close, e. g. the eyes, Fut. μύσω, Aor. ἐμύσα; but Perf. μέμυκα, I am silent, am silent.

πρῦθω, to spit, Fut. πρῦσω; Aor. ἐπρῦσα. Pass. with σ.

ιδρύθω, to cause to sit, Fut. ιδρῶσω; Aor. ιδρῶσα (later ιδρῶσω, ιδρῶσα); Aor. Pass. ιδρῶσθην.

2. The following dissyllables in -θω lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and δῶ also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except δῶ), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:

δῦθω, to wrap up, Fut. δῶσω Aor. ἐδῶσα Perf. δέδῶκα δέδῶμαι, Aor. Pass. ἐδῶσθην

θῦθω, to sacrifice, " θύσω " ἐθύσα " τέθύκα τέθύμαι " " ἐθύσθην

λύθω, to loose, " λύσω " ἔλυσα " ἔλυκα ἔλυμαι " " ἐλύσθην.

REMARK. When the vowel in the Fut. Act. is long, and short in the Perf. Mid. or Pass., the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. *λύω, λελύσομαι.*

§ 95. *Formation of the Aor. and Fut. Pass., and Perf. and Plur. Mid. or Pass. with σ.*

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending -θην, -μαι, etc. in the Aor. and Fut. Pass., and in the Perf. and Plur. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω ἐ-τελέ-σ-θην τε-τέλε-σ-μαι
 τελε-σ-θήσομαι ἐ-τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. *ἀκούω, to hear, Aor. ἤκου-σ-θην, Fut. ἄκου-σ-θήσομαι, Perf. ἤκου-σ-μαι, Plur. ἤκου-σ-μην; ἐνάω, to kindle; κελεύω, to command; κυλίω, to roll; λείω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); ψάω, to touch, etc.*

κελεύω, to command.		ACTIVE.			
Pres.	κελεύ-ω	Perf.	κε-κέλυ-κα	Fut.	κελεύ-σω
Impf.	ἐ-κέλυ-ον	Plur.	ἐ-κε-κελύ-κειν	Aor.	ἐ-κέλυ-σα.
MIDDLE.					
Present	κελεύ-ομαι		Impf. ἐ-κελυ-όμην		
Perf. S. 1.	κε-κέλυ-σ-μαι		Imperative		Infinitive
Ind. 2.	κε-κέλυ-σαι		κε-κέλυ-σο		κε-κελύ-σθαι
3.	κε-κέλυ-σ-ται		κε-κελύ-σθω		
D. 1.	κε-κελύ-σ-μεθον		κε-κέλυ-σθον		Participle
2.	κε-κέλυ-σθον		κε-κελύ-σθων		κε-κελυ-σ-μένος
3.	κε-κέλυ-σθον		κε-κελύ-σθων		Subjunctive
P. 1.	κε-κελύ-σ-μεθα		κε-κέλυ-σθε		κε-κελυ-σ-μένοι ὦ
2.	κε-κέλυ-σθε		κε-κελύ-σθωσαν		
3.	κε-κελυ-σ-μένοι εἰσὶ		κε-κελύ-σθωσαν		οἱ κε-κελύ-σθων]
Plur. S. 1.	ἐ-κε-κελύ-σ-μην		D. ἐ-κε-κελύ-σ-μεθον	P. ἐ-κε-κελύ-σ-μεθα	
Ind. 2.	ἐ-κε-κέλυ-σο		ἐ-κε-κέλυ-σθον	ἐ-κε-κέλυ-σθε	
3.	ἐ-κε-κέλυ-σ-το		ἐ-κε-κελύ-σθην	κε-κελυ-σ-μένοι ἦσαν	
Opt.	κε-κελυ-σ-μένοι εἴην				
Future	κελεύσομαι		Fut. Perf.	κε-κελύ-σομαι	Aor. ἐ-κελυ-σάμην.
PASSIVE.					
Aorist	ἐ-κελεύ-σ-θην		Future κελυ-σ-θήσομαι.		

REM. 1. Some vary between the regular formation and that with σ.

θραύω, to break in pieces, τέθραυσμαι and τέθραυμαι, ἐθραύσθην κλείω, to shut, κέκλεισμαι and Att. κέκλημαι; Aor. ἐκλείσθην. κρούω, to strike upon, κέκρουμαι and κέκρουσμαι; Aor. ἐκρούσθην.

REM. 2. Some contrary to the rule, do not take σ, although they retain the short characteristic-vowel; thus, e. g. *δύω, θύω, λύω, mentioned § 94, 2.*

XLIII. *Vocabulary.*

Δισθάνομαι, <i>v. gen. or acc.</i> , to perceive, observe.	δρόμος, -ου, ὁ, a course, running.	καταπαύω, to put a stop to.
ἀσπίς, -ίδος, ἡ, a shield.	δύναμις, -εως, ἡ, strength, power, might.	κρούω, to knock, beat
δεινῶς, terribly, violently, extraordinarily.	θραύω, to break, shatter, crush.	σεισμός, -οῦ, ὁ, an earth- quake. σειώω, to shake.

Οἱ στρατιῶται πρὸς τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη πρὸς ἕκπιδον σεισμοῦ δεινῶς ἐσεισθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. Οἱ πολέμιοι εἰς τὴν ἕκπιδον κατεκλείσθησαν. Ὅτε οἱ βάρβαροι τῶν ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ἠσθάνοντο, δρόμον ἐφηνον. Ὁ πόλεμος καταπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. *Contract Pure Verbs.*

1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic *α, ε* or *ο*, which are contracted with the mode-vowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.

2. The following are the contractions which occur here :

α + ε becomes α	ε + ε = ει	ο + ε = ου
α + η = α	ε + η = η	ο + η = ω
ε + η = η	ε + η = η	ο + η = οι
α + ο = ω	ε + ο = ου	ο + ο = ου
α + ω = ω	ε + ω = ω	ο + ω = ω
α + ει = η	ε + ει = ει	ο + ει = οι (οι in Inf.)
α + οι = η	ε + οι = οι	ο + οι = οι
α + ου = ω	ε + ου = ου	ο + ου = ου.

3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.

ε into *η*, e. g. φιλέ-ω, to love, φιλή-σω, πε-φιλή-κα, etc.

ο into *ω*, e. g. μισθό-ω, to let out, μισθώ-σω, με-μίσθω-κα, etc.

ᾶ into *η*, e. g. τιμᾶ-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.

α into *ᾶ*, e. g. ἐᾶ-ω, to permit, Fut. ἐᾶ-σω. This lengthening into *ᾶ* occurs, when *ε, ι* or *ο* precedes (Comp. § 26, 1); e. g.

ἰα-ω, ἐᾶ-σω; μειδιᾶ-ω, to laugh, μειδιά-σομαι; φωρᾶ-ω, to catch

a thief, φωρά-σω (but ἐγγυᾶ-ω, to give as a pledge, ἐγγυήσω; βοᾶ-ω, to cry out, βοή-σομαι, like ὀδόγη). To these verbs belong the following:

ἀλοᾶ-ω, to thresh, ἀλοᾶ-σω,
ἀκροᾶ-ομαι, to hear, ἀκροᾶ-σομαι.

REMARK. The verbs χράω, to give an oracle, χράομαι, to use, and τιτρέω, to love, although a ρ precedes, lengthen ᾶ into η; e. g. χρήσομαι, τρήσω. The exceptions to rule No. 3. will be stated in § 98.

Handwritten notes: α - ᾶ - ῶ

9*

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

Handwritten notes: α - ᾶ - ῶ

PARADIGMS OF

ACTIVE.				
Modes and Participles.	Numbers and Persons.	Present.		
		Characteristic a.	Characteristic e.	Characteristic o.
Indicative.	S. 1.	τιμ(ἄ-ω)ῶ, to honor,	φιλ(έ-ω)ῶ, to love,	μισθ(ό-ω)ῶ, to let,
	2.	τιμ(ἄ-εις)ᾶς	φιλ(έ-εις)εἶς	μισθ(ό-εις)οἶς
	3.	τιμ(ἄ-ει)ᾶ	φιλ(έ-ει)εἶ	μισθ(ό-ει)οἶ
	D. 1.			
	2.	τιμ(ἄ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(ἄ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	P. 1.	τιμ(ἄ-ο)ῶ-μεν	φιλ(έ-ο)οῦ-μεν	μισθ(ό-ο)οῦ-μεν
	2.	τιμ(ἄ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(ἄ-ου)ῶ-σι(ν)	φιλ(έ-ου)οῦ-σι(ν)	μισθ(ό-ου)οῦ-σι(ν)
Subjunctive.	S. 1.	τιμ(ἄ-ω)ῶ	φιλ(έ-ω)ῶ	μισθ(ό-ω)ῶ
	2.	τιμ(ἄ-ης)ᾶς	φιλ(έ-ης)ᾶς	μισθ(ό-ης)οἶς
	3.	τιμ(ἄ-ῃ)ᾶ	φιλ(έ-ῃ)ᾶ	μισθ(ό-ῃ)οἶ
	D. 1.			
	2.	τιμ(ἄ-ῃ)ᾶ-τον	φιλ(έ-ῃ)ᾶ-τον	μισθ(ό-ῃ)ᾶ-τον
	3.	τιμ(ἄ-ῃ)ᾶ-τον	φιλ(έ-ῃ)ᾶ-τον	μισθ(ό-ῃ)ᾶ-τον
	P. 1.	τιμ(ἄ-ω)ῶ-μεν	φιλ(έ-ω)ῶ-μεν	μισθ(ό-ω)ῶ-μεν
	2.	τιμ(ἄ-ῃ)ᾶ-τε	φιλ(έ-ῃ)ᾶ-τε	μισθ(ό-ῃ)ᾶ-τε
	3.	τιμ(ἄ-ω)ῶ-σι(ν)	φιλ(έ-ω)ῶ-σι(ν)	μισθ(ό-ω)ῶ-σι(ν)
Imperative.	S. 2.	τιμ(α-ε)α	φιλ(ε-ε)εἶ	μισθ(ο-ε)ου
	3.	τιμ(α-ε)ᾶ-τω	φιλ(ε-ε)εἶ-τω	μισθ(ο-ε)οῦ-τω
	D. 2.	τιμ(ἄ-ε)ᾶ-τον	φιλ(έ-ε)εἶ-τον	μισθ(ό-ε)οῦ-τον
	3.	τιμ(α-έ)ᾶ-των	φιλ(ε-έ)εἶ-των	μισθ(ο-έ)οῦ-των
	P. 2.	τιμ(ἄ-ε)ᾶ-τε	φιλ(έ-ε)εἶ-τε	μισθ(ό-ε)οῦ-τε
	3.	τιμ(α-έ)ᾶ-τωσαν or τιμ(α-ό)ῶ-ντων	φιλ(ε-έ)εἶ-τωσαν or φιλ(ε-ό)οῦ-ντων	μισθ(ο-έ)οῦ-τωσαν or μισθ(ο-ό)οῦ-ντων
	Inf.			
		τιμ(ἄ-ειν)ᾶν	φιλ(έ-ειν)εἶν	μισθ(ό-ειν)οῦν
	Participle.	Nom.	τιμ(ἄ-ων)ῶν	φιλ(έ-ων)ῶν
		τιμ(ἄ-ου)ῶ-σα	φιλ(έ-ου)οῦ-σα	μισθ(ό-ου)οῦ-σα
		τιμ(ἄ-ον)ῶν	φιλ(έ-ον)οῦν	μισθ(ό-ον)οῦν
Gen.		τιμ(ἄ-ο)ῶ-ντος	φιλ(έ-ο)οῦ-ντος	μισθ(ό-ο)οῦ-ντος
		τιμ(α-οῦ)ῶ-σης	φιλ(ε-οῦ)οῦ-σης	μισθ(ο-οῦ)οῦ-σης
<i>Imperfect.</i>				
Indicative.	S. 1.	ἐτιμ(α-ον)ῶν	ἐφιλ(ε-ον)οῦν	ἐμισθ(ο-ον)οῦν
	2.	ἐτιμ(α-εσ)ας	ἐφιλ(ε-εσ)εἶς	ἐμισθ(ο-εσ)οῦς
	3.	ἐτιμ(α-ε)α	ἐφιλ(ε-ε)εἶ	ἐμισθ(ο-ε)ου
	D. 1.			
	2.	ἐτιμ(ἄ-ε)ᾶ-τον	ἐφιλ(έ-ε)εἶ-τον	ἐμισθ(ό-ε)οῦ-τον
	3.	ἐτιμ(α-έ)ᾶ-την	ἐφιλ(ε-έ)εἶ-την	ἐμισθ(ο-έ)οῦ-την
	P. 1.	ἐτιμ(ἄ-ο)ῶ-μεν	ἐφιλ(έ-ο)οῦ-μεν	ἐμισθ(ό-ο)οῦ-μεν
	2.	ἐτιμ(ἄ-ε)ᾶ-τε	ἐφιλ(έ-ε)εἶ-τε	ἐμισθ(ό-ε)οῦ-τε
	3.	ἐτιμ(α-ον)ῶν	ἐφιλ(ε-ον)οῦν	ἐμισθ(ο-ον)οῦν

CONTRACT VERBS.

MIDDLE.		
<i>Present.</i>		
Characteristic α.	Characteristic ε.	Characteristic ο.
τιμ(ά-ο)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-ε)ᾶ-ται τιμ(α-ό)ῶ-μεθον τιμ(ά-ε)ᾶ-σθον τιμ(ά-ε)ᾶ-σθον τιμ(α-ό)ῶ-μεθα τιμ(ά-ε)ᾶ-σθε τιμ(ά-ο)ῶ-νται	φιλ(έ-ο)οῦ-μαι φιλ(έ-η)ῆ φιλ(έ-ε)εῖ-ται φιλ(ε-ό)οῦ-μεθον φιλ(έ-ε)εῖ-σθον φιλ(έ-ε)εῖ-σθον φιλ(ε-ό)οῦ-μεθα φιλ(έ-ε)εῖ-σθε φιλ(έ-ο)οῦ-νται	μισθ(ό-ο)οῦ-μαι μισθ(ό-η)οῖ μισθ(ό-ε)οῦ-ται μισθ(ο-ό)οῦ-μεθον μισθ(ό-ε)οῦ-σθον μισθ(ό-ε)οῦ-σθον μισθ(ο-ό)οῦ-μεθα μισθ(ό-ε)οῦ-σθε μισθ(ό-ο)οῦ-νται
τιμ(ά-ω)ῶ-μαι τιμ(ά-η)ᾶ τιμ(ά-η)ᾶ-ται τιμ(α-ώ)ῶ-μεθον τιμ(ά-η)ᾶ-σθον τιμ(ά-η)ᾶ-σθον τιμ(α-ώ)ῶ-μεθα τιμ(ά-η)ᾶ-σθε τιμ(ά-ω)ῶ-νται	} Like the Indicative.	φιλ(έ-ω)ῶ-μαι φιλ(έ-η)ῆ φιλ(έ-η)ῆ-ται φιλ(ε-ώ)ῶ-μεθον φιλ(έ-η)ῆ-σθον φιλ(έ-η)ῆ-σθον φιλ(ε-ώ)ῶ-μεθα φιλ(έ-η)ῆ-σθε φιλ(έ-ω)ῶ-νται
τιμ(α-ου)ῶ τιμ(α-ε)ᾶ-σθω τιμ(ά-ε)ᾶ-σθον τιμ(α-ε)ᾶ-σθων τιμ(ά-ε)ᾶ-σθε τιμ(α-ε)ᾶ-σθωσαν or τιμ(α-ε)ᾶ-σθων		φιλ(έ-ου)οῦ φιλ(ε-ε)εῖ-σθω φιλ(έ-ε)εῖ-σθον φιλ(ε-ε)εῖ-σθων φιλ(έ-ε)εῖ-σθε φιλ(ε-ε)εῖ-σθωσαν or φιλ(ε-ε)εῖ-σθων
τιμ(ά-ε)ᾶ-σθαι	φιλ(έ-ε)εῖ-σθαι	μισθ(ό-ε)οῦ-σθαι
τιμ(α-ό)ῶ-μενος τιμ(α-ο)ῶ-μένη τιμ(α-ό)ῶ-μενον τιμ(α-ο)ῶ-μένου τιμ(α-ο)ῶ-μένης	φιλ(ε-ό)οῦ-μενος φιλ(ε-ο)οῦ-μένη φιλ(ε-ό)οῦ-μενον φιλ(ε-ο)οῦ-μένου φιλ(ε-ο)οῦ-μένης	μισθ(ο-ό)οῦ-μενος μισθ(ο-ο)οῦ-μένη μισθ(ο-ό)οῦ-μενον μισθ(ο-ο)οῦ-μένου μισθ(ο-ο)οῦ-μένης.
<i>Imperfect.</i>		
ἐτιμ(α-ό)ῶ-μην ἐτιμ(α-ου)ῶ ἐτιμ(ά-ε)ᾶ-το ἐτιμ(α-ό)ῶ-μεθον ἐτιμ(ά-ε)ᾶ-σθον ἐτιμ(α-ε)ᾶ-σθην ἐτιμ(α-ό)ῶ-μεθα ἐτιμ(ά-ε)ᾶ-σθε ἐτιμ(ά-ο)ῶ-ντο	ἐφιλ(ε-ό)οῦ-μην ἐφιλ(έ-ου)οῦ ἐφιλ(έ-ε)εῖ-το ἐφιλ(ε-ό)οῦ-μεθον ἐφιλ(έ-ε)εῖ-σθον ἐφιλ(ε-ε)εῖ-σθην ἐφιλ(ε-ά)οῦ-μεθα ἐφιλ(έ-ε)εῖ-σθε ἐφιλ(έ-ο)οῦ-ντο	ἐμισθ(ο-ό)οῦ-μην ἐμισθ(ό-ου)οῦ ἐμισθ(ό-ε)οῦ-το ἐμισθ(ο-ό)οῦ-μεθον ἐμισθ(ό-ε)οῦ-σθον ἐμισθ(ο-ε)οῦ-σθην ἐμισθ(ο-ό)οῦ-μεθα ἐμισθ(ό-ε)οῦ-σθε ἐμισθ(ό-ο)οῦ-ντο

Modes and Participials.	Numbers and Persons.	Imperfect.			
		Characteristic α.	Characteristic ε.	Characteristic ο.	
Optative,	S. 1.	τιμ(ᾶ-οι)ῶ-μι	φιλ(ῆ-οι)οῖ-μι	μισθ(ῶ-οι)οῖ-μι	
	2.	τιμ(ᾶ-οις)ῶ-ς	φιλ(ῆ-οις)οῖς	μισθ(ῶ-οις)οῖς	
	3.	τιμ(ᾶ-οι)ῶ	φιλ(ῆ-οι)οῖ	μισθ(ῶ-οι)οῖ	
	D. 1.				
	2.	τιμ(ᾶ-οι)ῶ-τον	φιλ(ῆ-οι)οῖ-τον	μισθ(ῶ-οι)οῖ-τον	
	3.	τιμ(ᾶ-οί)ῶ-την	φιλ(ῆ-οί)οῖ-την	μισθ(ῶ-οί)οῖ-την	
P. 1.	τιμ(ᾶ-οι)ῶ-μεν	φιλ(ῆ-οι)οῖ-μεν	μισθ(ῶ-οι)οῖ-μεν		
	2.	τιμ(ᾶ-οι)ῶ-τε	φιλ(ῆ-οι)οῖ-τε	μισθ(ῶ-οι)οῖ-τε	
	3.	τιμ(ᾶ-οι)ῶ-εν	φιλ(ῆ-οι)οῖ-εν	μισθ(ῶ-οι)οῖ-εν	
Attic Optative,	S. 1.	τιμ(α-οί)ῶ-ην	φιλ(ε-οί)οῖ-ην	μισθ(ο-οί)οῖ-ην	
	2.	τιμ(α-οί)ῶ-ης	φιλ(ε-οί)οῖ-ης	μισθ(ο-οί)οῖ-ης	
	3.	τιμ(α-οί)ῶ-η	φιλ(ε-οί)οῖ-η	μισθ(ο-οί)οῖ-η	
	D. 2.	τιμ(α-οί)ῶ-ητον	φιλ(ε-οί)οῖ-ητον	μισθ(ο-οί)οῖ-ητον	
	3.	τιμ(α-οι)ῶ-ητην	φιλ(ε-οι)οῖ-ητην	μισθ(ο-οι)οῖ-ητην	
	P. 1.	τιμ(α-οί)ῶ-ημεν	φιλ(ε-οί)οῖ-ημεν	μισθ(ο-οί)οῖ-ημεν	
		2.	τιμ(α-οί)ῶ-ητε	φιλ(ε-οί)οῖ-ητε	μισθ(ο-οί)οῖ-ητε
		3.	τιμ(ᾶ-οι)ῶ-εν	φιλ(ῆ-οι)οῖ-εν	μισθ(ῶ-οι)οῖ-εν
	Indicative,	Perf.	τετίμηκα πεφώρακα	πεφίληκα	μεμίσθωκα
Plup.		ἔτετιμήκειν ἔπεφώρακειν	ἔπεφιλῆκειν	ἔμεμισθώκειν	
Fut.		τιμήσω φωράσω	φιλήσω	μισθώσω	
Aor.		ἔτιμησα ἐφώρασα	ἐφίλησα	ἐμίσθωσα	
F.Pf.					
PAS					
Aorist,		ἔτιμήθην ἐφωράθην	ἐφιλῆθην	ἐμισθώθην	
Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρα-τέος, -τέα, -τέον.					

§ 97. Remarks on the Conjugation of Contract Verbs.

1. Verbs in *-έω* with a monosyllabic stem, e. g. *πλέω, to sail, πνέω, to breathe, θέω, to run*, are contracted only in *εἰ* (arising from *έει* or *εε*), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. *πλέω, πλείς, πλεί, πλέομεν, πλείτε, πλέουσι* (ν).
 Subj. *πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι* (ν).
 Imp. *πλεί*. Inf. *πλείν*. Part. *πλέων, πλέουσα, πλέον*.
 Impf. Ind. *ἔπλεον, ἔπλεις, ἔπλει, ἔπλεομεν, ἔπλείτε, ἔπλεον*.
 Opt. *πλείοιμι, πλείοις*, etc.
 Mid. Pr. Ind. *πλέομαι, πλέη, πλείται, πλεόμεθον, πλείσθον*, etc.
 Inf. *πλείσθαι*. Part. *πλεόμενος*. Impf. *ἔπλεόμην*.

2. The verb *δέω, to bind*, is commonly contracted in all the forms, particularly in compounds; e. g. *τὸ δούν, τοῦ δούντος, διαδοῦμαι, κατέδουν*.

3. Several verbs deviate from the general rules of contraction; e. g.

(a) *-αε* and *-αιε* are contracted into *-η* and *-η*, instead of into *-α* and *-α*; e. g.

<i>Imperfect.</i>			
Characteristic α.	Characteristic ε.	Characteristic ο.	
τιμ(α-οί)ῶ-μην τιμ(ά-οι)ῶ-ο τιμ(ά-οι)ῶ-το τιμ(α-οί)ῶ-μεθον τιμ(ά-οι)ῶ-σθον τιμ(α-οί)ῶ-σθην τιμ(α-οί)ῶ-μεθα τιμ(ά-οι)ῶ-σθε τιμ(ά-οι)ῶ-ντο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οί-ο φιλ(έ-οι)οί-το φιλ(ε-οί)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-σθε φιλ(έ-οι)οί-ντο	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-ο μισθ(ό-οι)οί-το μισθ(ο-οί)οί-μεθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-σθην μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-σθε μισθ(ό-οι)οί-ντο	
τετιμῆμαι πεφώραμαι	πεφίλημαι	μεμισθώμαι	
έτετιμήμην έπεφωράμην	έπεφιλήμην	έμεμισθώμην	
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι	
έτιμησάμην έφωράσάμην	έφιλησάμην	έμισθωσάμην	
τετιμήσομαι πεφωράσομαι	πεφιλήσομαι	μεμισθώσομαι	
SIVE.			
Future,	τιμηθήσομαι φωράθήσομαι	φιληθήσομαι	μισθωθήσομαι
φιλη-τέος, -τέα, -τέον, μισθω-τέος, -τέα, -τέον.			

ξ(ά-ω)ῶ, to live, ζῆς, -ῆ, -ῆτον, -ῆτε, Inf. ζῆν, Imp. ζῆ, Impl. ἐξων, -ης, -η, -ῆτον, -ῆτην, -ῆτε; —πειν(ά-ω)ῶ, to hunger, Inf. πεινῆν, etc.; —διψ(ά-ω)ῶ, to thirst, διψῆς, etc., Inf. διψῆν; —κν(ά-ω)ῶ, to scrape, Inf. κνῆν; —σμ(ά-ω)ῶ, to smear, Inf. σμῆν; —ψ(ά-ω)ῶ, to rub, Inf. ψῆν; —χρ(ά-ο)ῶ-μααι, to use, χρῆ, χρῆται, χρῆσθαι; so ἄποχρῶμααι, to have enougli, to abuse, ἀποχρῆσθαι; —ἄπδχρη (abridged from ἀποχρῆ), it suffices, Inf. ἀποχρῆν, Impf. ἀπέχρη; —χρ(ά-ω)ῶ, to give an oracle, to prophesy, χρῆς, χρῆ, Inf. χρῆν.

- (b) -oo and -oe are contracted into -ω, instead of into -ov, and -έη into -ῆ, instead of into -οί, in βιγ(ό-ω)ῶ, to freeze, Inf. βιγῶν and βιγούν, Part. Gen. βιγῶντος and βιγούντος, Subj. βιγῶ, Opt. βιγῶην, etc.

4. The following things are to be noted on the use of the Attic forms of the Opt. in -ην, namely, in the Sing. of verbs in -έω and -όω, the form in -οίην is much more in use than the common form, and in verbs in -άω it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the Attic form is always the same as the common form; e. g. τιμῶεν.

5. The verb *λοῦω*, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -ε or -ο; e. g. *ἔλου* instead of *ἔλουε*, *ἐλούμεν* instead of *ἐλούμεν*, Mid. *λούμαι*, (*λούει*), *λούται*, etc., Imp. *λού*, Inf. *λούσθαι*, Impf. *ἐλούμεν*, *ἐλού*, *ἐλούτο*, etc., as if from the stem *ΛΟΕΩ*.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in -άω in the Pres. and Impf. Act.

<i>ἄγαπάω</i> , to love.	<i>ζάω</i> , to live.	<i>πρίν</i> , <i>w. inf.</i> , before.
<i>ἀθάνατος</i> , -ον, immortal.	<i>ἡλικία</i> , -ας, ἡ, age, especially youth or manhood.	<i>πῶς</i> ; how?
<i>ἄθλιώς</i> , miserably, unfortunately.	<i>θαρραλέως</i> , boldly, courageously.	<i>σιωπάω</i> , to be silent.
<i>ἄκμῃ</i> , -ῆς, ἡ, a point, height, full power, bloom.	<i>ἰδέα</i> , -ας, ἡ, an appearance, an outward figure.	<i>συγκυκιάω</i> , to move together, bring into confusion, confound.
<i>δοτράπτω</i> , to lighten.	<i>νικάω</i> , to conquer, overcome.	<i>σύμμαχος</i> , -ον, fighting with; <i>subst.</i> , a fellow-combatant, or ally.
<i>βροντάω</i> , to thunder.	<i>δλοφύρομαι</i> , <i>w. acc.</i> , to pity.	<i>τελευτάω</i> , to finish, (<i>βίον understood</i>) to die.
<i>διψάω</i> , to thirst, or be thirsty.	<i>δράω</i> , to see.	<i>τολμάω</i> , to dare, venture, prevail upon oneself.
<i>δράω</i> , to do, act.	<i>δρμύω</i> , to rush, advance.	
<i>ἐξ-ασπιάω</i> , to completely deceive, or mislead.	<i>πεινάω</i> , to hunger, or be hungry.	
<i>ἐρώω</i> , <i>w. gen.</i> , to love (ardently).		

Πολλάκις γνώμην ἐξασπιάσωσιν ἰδέαι. Μῆ σε νικάτω κέρδος. Ἐρῶ τῆς ἀρετῆς. Πολλάκις νικᾷ καὶ κακὸς ἄνδρα ἀγαθόν. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. Πολλοὶ ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. Ἡ σιώπα, ἡ λέγει ἀμείνονα. Ἀνάγκη ἐστὶ πάντας ἀνθρώπους τελευτᾶν. Νοῦς δρᾷ καὶ νοῦς ἰσοῦει. Θαρραλέως, ὡ στρατιῶται, ἠρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσι. Οὐκ ἐστὶ τοῖς μὴ δρῶσι σύμμαχος τύχη. Περικλῆς ἤστραπτεν, ἐβρόντα, συνεκίκα τὴν Ἑλλάδα. Εἶθε πάντες παῖδες τοὺς γονεάς ἀγαπῶεν. Πῶς ἂν τολμῶν τὸν φίλον βλύπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῆ ἢ πεινῆ; Ψυχὴ ἀθάνατος καὶ ἀγηρὼς ζῆ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστιν ἢ ζῆν ἄθλιώς. Ὅλοφύρομεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα.

Children love their (the) parents. Either be silent (*pl.*) or speak better. With the mind (*dat.*) we see and hear. Youths should be silent (*imp.*). We will love virtue. All citizens fear (fear holds all citizens) that (*μὴ*, *w. subj.*) the enemies will advance against the town. It is well to love our parents. We pity those who die (*part.*) in the bloom of youth (*ἡλικία*). The soldiers advanced courageously against the town. The army is often hungry and thirsty. All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. Vocabulary.

(b) Contract Verbs in -έω in the Pres. and Impf. Act.

ἄθνυμι, to be dispirited, despair.	θέλω and ἐθέλω, to will, wish, be willing.	well to, to confer a favor on.
ἀμελέω, w. gen., to neglect, not to care for.	κάν, w. subj. = καί and the modal adverb ἄν, or	πονεύω, λαθρόν, to take trouble, work, toil.
ἄν (instead of ἐάν), w. subj., if.	καὶ ἐάν, even if, although; or καί and the particle ἄν.	προσδοκίω, to expect, presume.
ἀποφρέω, to flow away, or from.	κρατέω, w. gen., to be master of, have power over, command.	ρίψ, ριπός, ὀ, ἦ, a reed.
ἀσκέω, to practise, adorn.	λαλέω, to talk, prate.	σιγῶν, to be silent.
δέω, w. gen., to want; δεῖ, there is need, it is necessary, one must; w. acc. and inf.	μάλιστα, (superlative of μάλα, very) most, especially.	συλλαμβάνω, w. dat., to take in common with, help, assist.
δυστυχέω, to be unfortunate.	μέλι, -τιος, τό, honey.	συμπονεύω, w. dat., to work with, help, assist.
ἐκτανέω, to approve of.	μήτε—μήτε, neither—nor.	τελέω, to accomplish, fulfil.
εὐτυχέω, to be fortunate, happy.	οὐδέποτε, never.	ὑπέρ, w. gen., instead or in behalf of, on account of; w. acc., above, beyond.
εὐχή, -ῆς, ἦ, a request, a prayer.	πλέω, to sail.	φρονέω, to think; μέγα φρονεῖν, to be haughty.
	ποιέω, to make, do; ποιεῖν, w. acc., to do	

Ἄνθρωπος πονηρὸς δυστυχεῖ, κἂν εὐτυχεῖ. Βίος κράτιστος, ἂν θυμοῖ¹ κρατῆς. Σιγήν μᾶλλον, ἢ λαλεῖν πρέπει. Ὁ τι ἂν ποιήτε, νομίζετε ὄραν θεῶν. Φίλος φίλων συμπονεῖν αὐτῶ² ποιεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὲρ θεοῦ. Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονεῖτω. Οὐδέποτε ἄθυμειν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίω δὲ προσδοκᾶν αἰεὶ. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαιοσύνην ἀσκεῖτε καὶ ἔργω καὶ λόγῳ. Ἄπὸ τῆς Νέστορος γλώττης, ὡς περ μέλι, ὁ λόγος ἀπέβη. Ὁ Σωκράτης τοῦ σώματος οὐκ ἠμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπὶνεῖ. Εἶθε, ὦ θεός, τελοίης (τελοῖς) μοι τὴν εὐχήν. Εἶθε εὐτυχοῖτε (εὐτυχοίητε), ὦ φίλοι. Θεοῦ θέλοντος,³ κἂν (καὶ ἂν) ἐπὶ ριπὸς πλέους.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practise virtue.

XLVI. Vocabulary.

(c) Contract Verbs in -όω in the Pres. and Impf. Act.

Ἀμαυρώω, to darken, destroy, weaken, blunt.	ἀμέλεια, -ας, ἦ, careless-	ἀνθρώπινος, -η, -ον, human.
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¹ § 158, 7. (α).

² § 161, 5.

³ Genitive Absolute.

ἀπορροή, -ῆς, ἡ, a flowing off, a source.	ζητέω, to seek, strive.	δρεξίς, -εως, ἡ, a striving after, a desire.
• δολώω, to outwit, trick, deceive.	ζωή, -ῆς, ἡ, life.	δρθώω, to make straight, erect, raise up.
δουλώω, to enslave, sub- jugate.	θεός, -α, -ον, godlike, divine.	οὔτε—οὔτε, neither—nor.
ἐλευθερώω, to set free, to free.	ἴνα, in order that, that, (after a principal tense with the subj.; after a historical tense with the opt.).	οἷπερ, ἤπερ, ὅπερ, who- ever, whatever.
ἐξισώω, to make equal.	κοινωνία, -ας, ἡ, commu- nion, intercourse.	συν-εξ-ομοιόω, to make e- qual.
ζηλώω, to strive after, imi- tate, value, think hap- py, admire.	λιμός, -οῦ, ὁ, hunger.	τυφλώω, to make blind, to blind.
		χαλεπώς, with difficulty.

Τὸ ἀληθές κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορροήν, οὔτε πόνοσ ἢ λιμός ἢ ἀμέλειά τις, οὔτε ὁ πολὺς χρόνος ἀμαυροῖ. Αἱ φιλίαι τὰ εἶδη ζητοῦσι συνεξομοιοῦν. Χαλεπῶσ ἂν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοῖσ (ἐξισοῖσ) τοῦσ ἐπαῖνοσ. Εἰνομία ἀμαυροῖ ἔθριν. Ζήλου, ὦ παῖ, τοῦσ ἐσθλοῦσ καὶ σώφρονασ ἀνδρασ. Πολλοῦσ κακῶσ πράττοντασ ἔρθοῖ τύχη. Πλήθοσ κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. Αἱ περὶ τι σφοδραὶ δρέξεισ τυφλοῖσιν εἰσ τάλλα¹ τὴν ψυχὴν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλωμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶσ φρένασ. Οἱ πολέμοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζηλοῦεν. Οἱ πολέμοι ἐπλησίαζον, ἵνα τοῦσ ἀχμαλώτοσ ἐλευθεροῖεν.

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (*particip.*) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

XLVII. Vocabulary.

(d) Contract Verbs in -ύω in the Pres. and Impf. Mid. or Pass.

ἄδυνατέω, to be unable.	set my mind or heart upon, desire.	μηχανάομαι, <i>máchinor</i> , to contrive.
ἀεικέλς, -έσ, unseemly, dis- graceful.	ἐνεργετέω, <i>w. acc.</i> , to do well to, benefit.	ὁμοίωσ, in like manner, alike.
ἀκροόομαι, <i>w. gen.</i> , to hear, listen to.	ἡδομαι, <i>w. pass. aor. and fut.</i> , to rejoice.	πειράομαι, <i>w. pass. aor.</i> , to try.
ἀξιώω (τινά τινοσ), to think deserving, consider worth- thy, desire, wish.	ἡμεροδρόμοσ, -ον, ὁ, (run- ning through the day,) a courier.	τιμάω, to esteem, honor.
γάρ, for.	ἰάομαι, to heal.	ὑπόδημα, -ατοσ, τό, (bound under) a sandal, a shoe.
εἴτε — εἴτε, side — side; whether — or.	μακάριοσ, -α, -ον, blessed, happy.	χράομαι, <i>w. dat.</i> , to use; <i>utor</i> .
ἐπιθυμέω, <i>w. gen. or inf.</i> , to		ὠφελέω, <i>w. acc.</i> , to benefit

Ὅμοίωσ ἀφοῖν ἀπροῦσθαι δεῖ. Ὅταν ἀδυνατῆσ τῷ πλοῦτῳ χρῆσθαι. τί δια-

¹ By Crasis instead of τὰ ἄλλα.

φέρειν τοῦ πένητος; Ἐβνους λόγος λύπην λῦται. Τιμώμενοι πάντες ἡδονται βροτοί. Οἱ ἄνθρωποι πολλὰ μηχανῶνται. Μακάριοι, ὅς οὐσίαν καὶ νοῦν ἔχει· χρῆται γὰρ εἰς ἃ¹ δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κρατεῖν. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἠγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικῆς, ἐν τις ὑπ' ἐχθρῶν ἐξαιπᾶται. Εἶθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶντο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθων. Εἶτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει, εἶτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφέλει, εἶτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θανατῶσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

Listen to both, in like manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (*part.*) honored by others. We wish to be loved by our friends and honored by the citizens. Among (*παρά, w. dat.*) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

XLVIII. Vocabulary.

(e) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.

'Αδικέω, <i>w. acc.</i> , to do wrong to, injure, do injustice.	ἔτος, -εος = -ους, τό, a year.	<i>ind. fut.</i> , after verbs of care.
αἰδέομαι, <i>w. acc.</i> , to be ashamed before anyone, reverence, esteem, worship.	ἰσχυρός, -ά, -όν, strong, powerful.	πλησίος, -α, -ον, near; οἱ πλησίον, those near, neighbors, fellow-men.
ἀπιστέω, <i>w. dat.</i> , to disbelieve; <i>pass.</i> , ἀπιστέομαι, to be disbelieved.	κατα-φρονέω, <i>w. gen.</i> , to despise; <i>pass.</i> , καταφρονέομαι, to be despised.	πολιορκέω, to besiege.
ἀπό-λυσις, -εως, ἡ, deliverance, liberation.	λοιδορέω, to scold, abuse.	προς-ποιέω, to add; <i>mid.</i> , to acquire, claim, or make for oneself.
δέομαι, <i>w. pass. aor.</i> and <i>gen.</i> , to want, need.	μισέω, to hate.	φοβέω, to frighten; <i>mid. w. pass. aor.</i> , to be frightened, fear.
	ὅπως, how; in order that;	
	<i>w. subj.</i> , after a principal tense; <i>w. opt.</i> , after an historical tense; <i>w.</i>	

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἑταῖρον. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρᾶον² εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. Αἰδέσθαι οἱ φίλους. Ἀπιστοῦνται οἱ λάλοι, κἂν ἀληθεύσωσι. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ καταφρονοῦντο. Ὁ μηδὲν ἀδικῶν οὐθενὸς δεῖται³ νόμου. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτο. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκοῖτο. Λοιδορούμενος φέρε· ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προσποιῆται, λοιδορεῖται λοιδορῶν. Μηδεὶς φοβεῖσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (*pl.*) God. One who loves (*part.*) is loved, one who hates (*part.*) is hated. Those who do no (not) injustice (*part.*) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that

¹ Instead of εἰς τὰυτα, εἰς ἃ.

² See § 48.

³ § 158, 5. (a).

the town will be besieged by the enemies. May you make (pl.) good men your friends. Parents delight to be honored (part.) by their children. It is not disgraceful to be hated by the bad.

XLIX. Vocabulary.

(f) Contract Verbs in -έω in the Pres. and Impf. Mid. or Pass.

ἄλκῃ, -ῆς, ἡ, strength.	ἐξ-αμανρώω, ἀμανρώω	μερίζω, to part, divide.
γαυρόω, to make proud;	strengthened by ἐξ,	σάρξ, -ρκός, ἡ, flesh.
mid. w. pass. aor., to be	page 107.	ταπεινώω, to bring low,
proud, pride oneself in.	ζημιόω, to punish.	humble.
ἐφλόω, to make known or	ἦθος, -εος = -ος, τό, cus-	ὑπερήφανος, -ον, haughty,
evident, show.	tom, manner, the char-	proud.
ἐναντιόομαι, w. dat., ad-	acter.	χειρόομαι, to worst, sub-
versar, to oppose, resist,	μήτε—μήτε, neither—nor.	due, subjagate.
thwart.		

Δουλοῦμεθα τῇ σαρκί¹ καὶ τοῖς πάθεσιν. Ἰπὸ τῆς ἀνάγκης πάντα δουλοῦ-
ται ταχύ. Ἡ φιλία εἰς πολλοὺς μεριζομένη ἐξαμανροῦται. Τοὺς φίλους ἐλευ-
θέρωμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφίᾳ,² μήτ' ἄλκῃ, μήτε πλού-
τῃ. Τὸ ἦθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ ὑπερήφανος ταπεινοῖτο. Ὁ
καλὸν ἐστὶ, τῇ σοφίᾳ γαυροῦσθαι. Οἱ τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοί εἰσι ζη-
μοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐβελούντο. Πάντες κακοὶ ζη-
μοῖντο.

The immoderate are enslaved to the flesh and the passions. Be (pl.) not
proud of your wisdom (dat.). May the haughty be brought low. It is dis-
graceful to thwart the good. The citizens fear, that they may be subjugated by
(ὑπὸ, w. gen.) the enemies. Cowardly (bad) soldiers are punished by the gener-
ral. One who prides himself in (part.) his (the) wisdom (dat.) is not wise.

§ 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is re-
tained (§ 94) contrary to the rule in forming the tenses; so also in several con-
tract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the
first Aor. Pass., and the tenses derived from both of these forms. This is indi-
cated by the phrase, *Pass. with σ* (§ 95). They are the following:

(a) -έω.

- γελᾶω, to laugh, Fut. γελάσομαι; Aor. ἐγέλασα. Pass. with σ.
ἐλάω (usually ἐλαίνω), to drive, Fut. ἐλάσω (Att. ἐλω, § 88), etc.
θλάω, to bruise, θλάσω, etc. Pass. with σ.
κλάω, to break, κλάσω, etc. Pass. with σ.
χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

¹ § 161, 2. (a), (δ).

² § 161, 2.

δαμάω (usually δαμάζω), to subdue, Aor. ἐδάμυσα. Pass. with σ
 παρᾶω, to transport, to sell, Fut. παρᾶσω; Aor. ἐπέρᾶσα; Perf. πεπέρᾶκα; but
 περᾶω, to pass over (Intrans.), Fut. περᾶσω; Aor. ἐπέρᾶσα. (These seven
 verbs have a liquid before the characteristic-vowel α).

σπάω, to draw, σπάσω, etc. Pass. with σ.

σχαάω, to loose, to open, σχάσω, etc.

(b) -έω.

ἀκέομαι, to heal, ἀκέομαι, ἠκεσάμην; Perf. Mid. or Pass. ἠκεσμαι; Aor. Pass.
 ἠκέσθην.

ἀλέω, to grind, to beat, Fut. ἀλώ (§ 83); Perf. Mid. or Pass. ἀλήλεσμαι (§ 89).

ἀρκέω, to suffice, etc. Pass. with σ (also to be sufficient).

ἐμέω, to vomit, Fut. ἐμέσω, etc.; Perf. Act. ἐμήμεκα; Perf. Mid. or Pass. ἐμή-
 μεσμαι (§ 89).

ζέω, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ.—τελέω, to accomplish, Fut. τελῶ (§ 83). Pass.
 with σ.

τρέω, to tremble.—χέω, to pour.

REMARK. The following have in some tenses the long, in others, the short
 vowel:

αἰνέω, to praise, Fut. αἰνέσω; Aor. ἤνεσα; Perf. ἤνεκα; Aor. Pass. ἠνέσθην;
 but Perf. Mid. or Pass. ἤνημαι.

αἰρέω, to take, Aor. Pass. ἠρέσθην; also η; e. g. αἰρήσω, ἤρηκα, ἤρημαι.

γαμέω, to marry, Fut. γαμῶ (§ 83); Aor. ἔγημα; Perf. γεγάμηκα; Aor. Pass.
 ἐγαμήσθην (I was taken to wife).

δέω, to bind, δήσω, ἔδησα, ἔδησάμην; but δέδεκα, δέδεμαι, ἐδέσθην; Fut. Perf.
 δεθήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by
 the Attic writers.

καλέω, to call, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid.
 or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor.
 Pass. ἐκλήσθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid.
 ἐκαλεσάμην.

ποθέω, to desire, old Attic Fut. ποθέσομαι; Aor. ἐπόθεσα; elsewhere ποθήσω,
 ἐπόθησα; Perf. Act. πεπόθηκα; πεπόθημαι; Aor. Pass. ἐποθέσθην.

πονέω, labour, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπό-
 ηκα in both senses.

(c) -ώω.

ἄρῶω, to plough, Fut. ἄρῶσω, Aor. ἤρῶσα; Perf. Mid. or Pass. ἄρῆρομαι (§ 89);
 Aor. Pass. ἤρόσθην.

§ 99. *Para*

ACTIVE.			
Tenses.	Characteristic a.	Characteristic e.	Characteristic o.
Present	σπ(ά-ω)ῶ, to draw,	τελ(έ-ω)ῶ, to accom-	ἄρ(ό-ω)ῶ, to plough,
Imperfect	ἔσπ(α-ον)ων	ἔτέλ(ε-ον)ονν [plish,	ἤρ(ο-ον)ονν
Perfect	ἔσπᾰκα	τετέλεκα	ἄρ-ἤροκα
Pluperfect	ἔσπᾰκειν	ἔτετελέκειν	ἄρ-ἤροκειν
Future	σπᾰσω	τελῶ	ἄρῶσα
Aorist	ἔσπῦσα	ἔτελεσα	ἤροσα
PAS			
Aorist	ἔσπᾰ-σ-θῆν	ἔτελέ-σ-θῆν	ἤρόθην
Verbal adjectives: σπα-στέος, -τέα, -τέον			

REM. 1. On the formation of the Perf. and Aor. with *σ*, see § 95; and on the Attic reduplication in ἄρ-ἤρομαι, § 89, (a).—The further inflection of ἔσπα-σμαι, ἔσπᾰ-σ-μην, τετέλε-σμαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σμαι, ἐκεκελεύ-σ-μην (§ 95).

REM. 2. On the Attic Fut. (τελίω = τελῶ, τελεῖς, etc., τελέσομαι = τελοῦμαι, τελεῖ, etc.), see § 83.

REM. 3. Two contract verbs assume *σ* in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χόω, to hear, Fut. χῶσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. ἐχῶσθην, and χράω, to give an oracle, Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. ἐχρήσθην.—Χράομαι, to use, Fut. χρήσομαι, has in the Perf. κέχρημαι, but in the Aor. ἐχρήσθην. On the contrary, ελάω, αἰνέω, αἰρέω, δέω and ἄροφ, do not assume *σ*, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass. remains short. Comp. § 98.

L. *Vocabulary.*

Formation of the Tenses of Contract Verbs.

ἄγρός, -οῦ, ὁ, <i>ager</i> , a field.	ἐάω, to let, allow, permit, leave.	κτάομαι, to acquire, gain; perf., to possess, have.
ἄδοξμων, -ον, inexperienced, ignorant.	ἔλκος, -εος = -ους, τό, ἡ, <i>ulcus</i> , a sore, an ulcer.	λογίζομαι, to think, consider, reflect.
ἄκτομαι, to heal.	λατρός, -οῦ, ὁ, a physician.	λόγιος, -α, -ον, eloquent, intelligent.
ἀκολουθέω, <i>v. dat.</i> , to follow, go behind, imitate.	καίριος, -α, -ον, and καιρίως, -ον, at the right time, opportune, fitting.	μηδέποτε, <i>w. imp. or subj. in an imp. sense</i> , never.
ἀνελευθερία, -ας, ἡ, <i>illiberality</i> , disgraceful avarice.	καρπόβομαι, to enjoy the fruits of.	οἰκέω, to dwell, inhabit.
ἀτυχεύω, to be unhappy.	κοσμέω, to adorn.	οἰκοδομέω, to build a house, build.
ἄλλος, -η, -ον, evident.		

digs.

MIDDLE.			
Characteristic α.	Characteristic ε.	Characteristic ο.	
σπ(ά-ο)ῶ-μαι ἐσπ(α-ό)ῶ-μην ἐσπα-σ-μαι ἐσπά-σ-μην σπάσσομαι ἐσπασάμην	τελ(έ-ο)οῦ-μαι ἐτελ(ε-ό)οῦ-μην τετέλε-σ-μαι ἐτετελέ-σ-μην τελοῦμαι ἐτελεσάμην	ἄρ(ό-ο)οῦ-μαι ἤρ(ο-ό)οῦ-μην ἄρ-ήρομαι ἄρ-ήρομαι ἄροσομαι ἤροσάμην	
SIVE.			
Future	σπα-σ-θήσομαι	τελε-σ-θήσομαι	ἄροθήσομαι
	τελε-σ-τέος, -έα, -έον	ἄρο-τέος, -έα, -έον.	

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. ἐψώ, to elevate.
 πλουτέω, to be or become rich. σφάλλω, to shake, make fall, deceive. χηρώω, to deprive, rob, bereave.

Οἱ περὶ τὸν Λεωνίδα τριακόσιοι¹ γενναῖος μαχόμενοι ἐτελετήσαν. Νίκησον ὄργην τῷ λογιζέσθαι² καλῶς. Μακάριος, ὅστις εὐτύχησεν εἰς τέκνα. Πολυλόος κακῶς πράττωντας ὤρθωσε τύχη. Σφάλλει ἐκείνους, οὗς ἀν ἐψώσῃ τύχη. Ἐν ῥάδια πάντα θεῶν τελέσαι. Μηδέποτε κρίνειν ἀδαίμονας ἀνδρας ἐάσης. Ἐν οἷς ἀν τόποις τις ἀτυχῆσῃ, τοῦτοις πλησιάζων οὐχ ἤδεται. Ὁ νεανίας ἀκολουθησάτω τῇ σοφίᾳ.³ Ὁ ποιητὴς τὸν λογιώτατον Ὀδυσσεᾶ σιωπηλότατον πεποιήκεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρὸς ἀνήρ αἰψά μάλ' ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χροῦνται δὲ δι' ἀνελευθερίαν. Δάσασάνορος, ὁ Σπαρτιάτης, μεγάλων πῦν⁴ ἤξιώθη. Οἱ ἡμεροδρόμοι οὐκ ἐχρήσαντο ὑπόδημασιν⁵ ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν⁶ ἐχηρώθη. Οἱ λατροὶ τὰ ἔλκη ἀκέουσται. Ἡ γλῶττα σιγῆν καιρίαν κεκτημένη καὶ γέροντι καὶ νέῳ τμηθὲν φέρει. Οὐδεὶς ἐπαινον ἠδοναῖς ἐκτήσατο. Οὔτε τῷ καλῶς ἀγρὸν φουτευσάμενθ⁷ δῆλον, ὅστις καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησάμενθ⁸ δῆλον, ὅστις οἰκήσει.

The good will love (ἀγαπᾷ) and honor the good. Noble youths will follow virtue. The citizens will think the brave warriors deserving of great honor. Alexander, king of the Macedonians (ὁ Μακεδών, -όνος), conquered Darius king of the Persians. Leonidas and his 300 warriors adorned their country by their bravery. The citizens thought the brave warriors deserving of great honors. Fulfil (aor.) for me, O Zeus, my prayer! The soldiers have conquered the enemies. The war has robbed the town of many citizens. The enemies were conquered. The brave warriors will be thought by the citizens deserving of great honors. The physicians healed the ulcer. No one will gain praise by pleasures. The town has been robbed of many citizens. It has all (plur.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.² § 161, 3.³ § 161, 2, (a), (d).⁴ § 158, 7. (γ).⁵ § 158, 5. (a).

§ 100. 2. *Impure Verbs.*

Pure and Impure Stem.—Theme.

1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:

(a) There is either a strengthening consonant added; e. g. *τύπ-τ-ω*, stem *ΤΥΠ*; *κράζ-ω*, stem *ΚΡΑΓ*;

(b) or the stem-vowel is lengthened; e. g. *φεύγ-ω*, stem *ΦΤΓ*; *λήθ-ω*, stem *ΛΑΘ*; *τήκ-ω*, stem *ΤΑΚ*;

(c) or there is a change of the stem-vowel in the tenses; this change may be called *variation*, and the vowel subject to the change, the *variable* vowel; e. g. *κλέπτ-ω*, *ἔ-κλάπ-ην*, *κέ-κλοφ-α*; Comp. English *fly, flew, flown,—sing, sang, sung.*

2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the *pure*, the latter the *impure*, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. <i>τύπ-τ-ω</i> , to strike,	Aor. II. Pass. <i>ἔ-τῦπ-ην</i>	Fut. <i>τύψω</i> (<i>τύπ-σω</i>)
<i>λείπ-ω</i> , to leave,	Aor. II. Act. <i>ἔ-λίπ-ον</i>	<i>λείψω</i> (<i>λείπ-σω</i>)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Theme* (*θέμα*), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. *φεύγω* is the Pres. form in use, *ΦΤΓΩ* is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., *ἔ-φῦγ-ον*.

§ 101. *Strengthening of the Stem.*

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

<i>τύπτω</i> , to strike,	Aor. II. Pass. <i>ἔ-τῦπ-ην</i>
<i>τάττω</i> , to arrange,	“ “ <i>ἔ-τᾶγ-ην</i>
<i>κράζω</i> , to cry out,	“ Act. <i>ἔ-κρᾶγ-ον</i> .

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. τύπτω Impf. ἐτυπτον Aor. II. Pass. ἐτύπην Fut. τύψω (τύπω).

REMARK. The characteristic of the pure stem, e. g. π in ΤΥΠ-Ω, is called the pure characteristic; that of the impure stem, e. g. πτ in τύπτ-ω, the impure characteristic.

3. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reappears in the second Aor., and in the Fut. of liquid verbs. Thus;

ā is changed into η in mute verbs,	e. g. (ἐ-λᾶθ-ον)	λήθω
ā " ai " liquid "	" (φᾶν-ῶ)	φαίνω
ε " ει " " "	" (φθέρ-ῶ)	φθείρω
ι " ει " mute "	" (ἐ-λίπ-ον)	λείπω
ι " ι " and liquid verbs,	" (ἐ-τριβ-ην)	τριβω
ο " ο " " " " "	" (ἐ-φρῶγ-ην)	φρῶγω
ο " ου " mute verbs,	" (ἐ-φύγ-ον)	φεύγω.

§ 102. Change or Variation of the Stem-vowel.

1. The change or variation of the stem-vowel, § 100, 1. (c), occurs only in the Secondary tenses, except in a few first Perfects.

2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with ε as a stem-vowel, take the variable vowel, namely, short *ā* in the second Aor. instead of ε; e. g.

τρέπ-ω, to turn,	Aor. II. Act. ἐ-τρᾶπ-ον
τρέφ-ω, to nourish,	" Pass. ἐ-τρᾶφ-ην
στέλλ-ω, to send,	" " ἐ-στᾶλ-ην
φθείρ-ω, to destroy,	" " ἐ-φθᾶρ-ην.

But not polysyllables; e. g. ἀγγέλλω, to announce, Aor. II. Pass. ἠγγέλην.

REM. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g. βλέπω, to see, Impf. ἐβλεπον, second Aor. Pass. ἐβλέπην.

3. Liquid verbs with monosyllabic stems and with the stem-vowel ε, take the variable *ā*, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

στέλλω, to send, Fut. στελῶ Perf. ἐ-σταλ-κα ἐ-σταλ-μαι Aor. ἐ-στάλ-θην. But not polysyllables; e. g. ἠγγελα, ἠγγέλθην from ἀγγέλλω. Comp. No. 2.

4. Those mute verbs, which have ε in the final stem-syllable of the Pres., take the variable ο in the second Perf.; but those which have ει in the final stem-syllable, take οι; liquid-verbs, which have σ or ει in this syllable, take ο; e. g.

τρέφω, to nourish, τέτροφα
λείπω, to leave, λέλοιπα

δέρω, to flag, δέδορα
σπείρω, to sow, έσπορα.

5. The following take the variable *o*, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (κέκλαμμαι very rare and only poetic).

λβγω, to collect, first Perf. ξυνειλοχα, έξειλοχα; but Perf. Mid. or Pass. συνειλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι.

τρέπω, to turn, first Perf. τέτροφα, (in form like the second Perf. of τρέφω, to nourish).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel *e*, like liquid verbs (No. 3), take the variable *α* in the Perf. Mid. or Pass.; still the *α* is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

στρέφω, to turn, Perf. Mid. or Pass. έστραμμαι, but first Aor. Pass. έστρέφθην

τρέπω, to turn, " τέτραμμαι, " " έτρέφθην

τρέφω, to nourish, " τέθραμμαι " " έθρέφθην.

§ 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ον, -όμεν, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb; e. g. second Aor. έ-λίπ-ον, but first Aor. έ-παίδευ-σ-α; partly in being formed throughout from the unchanged pure verb-stem, e. g. λείπω έ-λ-ι-π-ον, φεύγω έ-φ-ύ-γ-ον; and partly in having the variable vowel, e. g. στρέφω, έ-στρέφ-ην, στρέφ-ήσομαι; but έ-στρέφ-θην.

REM. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz. *υ* into *η*, and after *ρ* and vowels into *α*; e. g.

κράζω, to cry out,	second Aor. έ-κράγ-ον	second Perf. κέ-κράγ-α
φρίσσω, to shudder,	stem: ΦΡΙΚ(ι)	" πέ-φρικ-α
θάλλω, to bloom,	Fut. θάλλ-ω	" τέ-θηλ-α;

so, πέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diphthong of the Pres.; e. g. πέφευγα from φεύγω, but second Aor. Act. έφύγον, τέτηκα from τέκω, but second Aor. Pass. έτάκην.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γράφω Impf. έγράφον Aor. II. Act. wanting Aor. II. Pass. έγράφην.

A. MUTE VERBS.

§ 104. *Introduction.*

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Pres. and Impf. are distinguished from those with an impure characteristic (§ 100, 2).

1. Verbs, whose characteristic is a Pi-mute (β , π , φ pure characteristic; $\pi\tau$ impure characteristic); e. g.
 - (a) pure characteristic, $\pi\acute{\epsilon}\mu\pi\text{-}\omega$, to send, $\tau\rho\acute{\iota}\beta\text{-}\omega$, to rub, $\gamma\rho\acute{\alpha}\varphi\text{-}\omega$, to write;
 - (b) impure characteristic, $\tau\acute{\upsilon}\pi\tau\text{-}\omega$, to strike, (pure characteristic π , pure stem $T\Pi\Pi$), $\beta\lambda\acute{\alpha}\pi\tau\text{-}\omega$, to injure, (β , $B\Lambda\Lambda B$), $\rho\acute{\iota}\pi\tau\text{-}\omega$, to hurl, (φ , $P\acute{I}\Phi$).
2. Verbs, whose characteristic is a Kappa-mute (κ , γ , χ pure characteristic; $\sigma\sigma$ or Attic $\tau\tau$, impure characteristic); e. g.
 - (a) pure characteristic, $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, to weave, $\acute{\alpha}\gamma\text{-}\omega$, to lead, $\tau\acute{\epsilon}\nu\chi\text{-}\omega$, to prepare;
 - (b) impure characteristic, $\varphi\rho\acute{\iota}\sigma\text{-}\omega$, Att. $\varphi\rho\acute{\iota}\tau\tau\text{-}\omega$, to shudder, (pure characteristic κ , pure stem $\Phi\Pi\kappa$), $\tau\acute{\alpha}\sigma\sigma\text{-}\omega$, Att. $\tau\acute{\alpha}\tau\tau\text{-}\omega$, to arrange, (γ , $T\Lambda\Gamma$), $\beta\acute{\eta}\sigma\sigma\text{-}\omega$, Att. $\beta\acute{\eta}\tau\tau\text{-}\omega$, to cough, (χ , $BH\chi$).
3. Verbs, whose characteristic is a Tau-mute (τ , δ , θ pure characteristic; ζ impure characteristic); e. g.
 - (a) pure characteristic, $\acute{\alpha}\nu\acute{\iota}\tau\text{-}\omega$, to complete, $\acute{\alpha}\delta\text{-}\omega$, to sing, $\pi\sigma\acute{\iota}\theta\text{-}\omega$, to persuade;
 - (b) impure characteristic, $\varphi\rho\acute{\alpha}\zeta\text{-}\omega$, to say, (pure characteristic δ , pure stem $\Phi P\Lambda\Delta$).

§ 105. *Remarks on the Characteristic.*

1. Some verbs in $-\sigma\sigma\omega$, $-\tau\tau\omega$, have a Tau-mute—not a Kappa-mute—for the pure characteristic: $\acute{\alpha}\rho\mu\acute{o}\tau\tau\omega$ ($\acute{\alpha}\rho\mu\acute{o}\zeta\omega$), to fit, Fut. $-\acute{\delta}\sigma\omega$;— $\epsilon\rho\acute{\epsilon}\sigma\sigma\omega$, to row, Fut. $-\acute{\epsilon}\sigma\omega$;— $\pi\acute{\alpha}\sigma\sigma\omega$, to scatter, Fut. $-\acute{\acute{\iota}}\sigma\omega$;— $\pi\lambda\acute{\alpha}\sigma\sigma\omega$, to form, Fut. $-\acute{\acute{\iota}}\sigma\omega$;— $\pi\tau\acute{\iota}\sigma\sigma\omega$, to pound, Fut. $-\acute{\acute{\iota}}\sigma\omega$.

The verb $\nu\acute{\alpha}\sigma\sigma\omega$, to press together, varies between the two formations, Fut. $\nu\acute{\acute{\alpha}}\zeta\omega$, etc., Perf. Mid. or Pass. $\nu\acute{\epsilon}\nu\alpha\sigma\mu\alpha\iota$, yerb. adjective $\nu\alpha\sigma\acute{o}\varsigma$.

2. The following verbs in $-\zeta\omega$, which for the most part express a call or sound, have for their pure characteristic not a Tau but a Kappa-mute, usually γ , viz. $\alpha\acute{\iota}\acute{\iota}\zeta\omega$, to groan, Fut. $\alpha\acute{\lambda}\acute{\alpha}\zeta\omega$; $\acute{\alpha}\lambda\alpha\lambda\acute{\alpha}\zeta\omega$, to shout; $\kappa\omicron\acute{\iota}\zeta\omega$, to squeak, to grunt (like a swine); $\kappa\rho\acute{\acute{\alpha}}\zeta\omega$, to scream; $\kappa\rho\acute{\acute{\omega}}\zeta\omega$, to caw; $\mu\alpha\sigma\tau\acute{\iota}\zeta\omega$, to whip; $\delta\acute{\delta}\acute{\iota}\zeta\omega$, to bite; $\omicron\acute{\iota}\mu\acute{\acute{\omega}}\zeta\omega$, to lament, Fut. $\omicron\acute{\iota}\mu\acute{\acute{\omega}}\xi\omicron\mu\alpha\iota$; $\delta\lambda\omicron\lambda\acute{\acute{\omega}}\zeta\omega$, to howl; $\rho\nu\sigma\tau\acute{\acute{\alpha}}\zeta\omega$, to drag to and fro; $\sigma\tau\acute{\acute{\alpha}}\zeta\omega$ and $\sigma\tau\alpha\lambda\acute{\acute{\alpha}}\zeta\omega$, to trickle; $\sigma\tau\epsilon\nu\acute{\acute{\alpha}}\zeta\omega$, to sigh;

στηρίξω, to make firm; στίξω, to prick; συρίξω, to whistle; σφάζω (Att. σφάττω), to kill; σφύξω, to throb; τρίξω, to chirp (τέτριγα); φλύξω, to bubble.

3. The following verbs in -ζω vary between the two modes of formation: βασιτάζω, to bear, Fut. -άσω, etc., Aor. ἐβασιάχθην;—νυστάζω, to nod, to sleep, Fut. -άσω and -άξω;—παίζω, to sport, Fut. παιξοῦμαι (§ 116, 3) and παίξομαι, Aor. ἔπαισα, Perf. Mid. or Pass. πέπαισμαι.

4. The following verbs in -ζω have for a pure characteristic γγ: κλάζω, to sound, to clang, Perf. κέ-κλαγγ-α, Fut. κλάγξω, Aor. ἐκλαγξα;—πλάζω, to cause to wander, Fut. πλάγξω, etc., Aor. Pass. ἐπλάγχθην;—σαλπίζω, to blow a trumpet, Fut. -ίγξω.

§ 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κειν, when it is a Tau-mute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. πείθω, to persuade, πέπεισμαι, -σαι; φράζω, to speak, πέφρασμαι, -σαι; still, the second Pers. is πέπεισαι. The vowels α, ι, υ in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσσω, ἐφράσα, πέφρακα; πλάσσω, to form, πλάσσω; νομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσσω, etc.

REM. 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ, θ, μ or τ, and before the aspirated endings -ά, -είν, and also on the lengthening of ε into ει before σ of verbs in -ένθω or -ένθω, e. g. σπένδ-ω, to make a libation, Fut. (σπένδ-σω) σπέισω, see § 8.

REM. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in πέμπ-ω, the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ; thus πέμπ-ω, to send, πέπεμμαι (instead of πέ-πεμπ-μαι, πέ-πεμμ-μαι), κάμπτ-ω, to bend, κέ-καμμαι (instead of κέ-καμπ-μαι, κέ-καμμ-μαι). So also when two γ's stand before μ, one of them is omitted; e. g. σφίγγ-ω, to bind, ἔσφιγγμαι (instead of ἔσφιγγ-μαι).

REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.

REM. 4. Endings beginning with σθ drop the σ after a mute, and the mute is changed into an aspirate on account of the θ following; e. g. κεκρόφθαι instead of κεκρόψθαι, πεπλέχθαι instead of πεπλέξθαι.

REM. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in -νται and -ντο, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

the plural of the Perf. Part., and the third person Pl. Pres. and Impf. of *είναι*, to be; sometimes however the *ν* is dropped, and its place supplied by an *α*, which is aspirated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated; e. g.

τρίβ-ω, to rub, τέ-τριμ-μαι third Pers. Pl. τερτρίφῃται (instead of τέτριβνται)
 Plup. ἐτερτρίφῃτο
 πλέκ-ω, to twist, πέ-πλεγ-μαι third Pers. Pl. πεπλέχεται (instead of πέπλεκνται)
 τάττ-ω, to arrange, τέ-ταγ-μαι “ τετάχεται (instead of τέταγνται)
 σκευύζ-ω, to prepare, ἐ-σκευασ-μαι “ ἐσκευάδαται (instead of ἐσκευάννται)
 χωρίζ-ω, to separate, κε-χώρισ-μαι “ κεχωρίδαται (instead of κεχωρίδνται).

PARADIGMS OF MUTE VERBS.

§ 107. A. Verbs, whose Characteristic is a Pi-mute (β, π, φ).

(a) Pure Characteristic, β, π, φ (Fut. -ψω).

τρίβ-ω, to rub.

ACTIVE.					
Pres.	Ind. τρίβ-ω	Subj. τρίβ-ω	Imp. τρίβ-ε	Inf. τρίβ-ειν	Part. τρίβ-ων
Impf.	Ind. ἐ-τρίβ-ον	Opt. τρίβ-οιμι			
Perf.	Ind. (τέ-τρίβ-ά) τέ-τριφ-α	Subj. τε-τρίφ-ω	Imp. not used	Inf. τε-τρίφ-έναι	Part. τε-τρίφ-ώς
Plup.	Ind. (ἐ-τε-τρίβ-ειν) ἐ-τε-τρίφ-ειν	Opt. τε-τρίφ-οιμι			
Fut.	Ind. (τρίβ-σω) τρίψω	Opt. τρίψοιμι	Inf. τρίψειν	Part. τρίψων	
Aor. I.	Ind. ἐ-τρίψα	Subj. τρίψω	Opt. τριψάιμι	Imp. τρίψον	Inf. τριψάι
		Part. τριψάς.			
MIDDLE.					
Pres.	Ind. τρίβ-ομαι	Subj. τρίβ-ωμαι	Imp. τρίβ-ου	Inf. τρίβ-εσθαι	
		Part. τρίβ-όμενος			
Impf.	Ind. ἐ-τρίβ-όμην	Opt. τρίβ-οίμην			
Perf.	Ind.	(τέ-τριβ-μαι)	Imperative.	Infinitive.	
	S. 1.	τέ-τριμ-μαι	(τέ-τριβ-σο)	(τε-τρίβ-θαι)	
	2.	τέ-τριψαι	τέ-τριψο	τε-τρίφ-θαι	
	3.	τέ-τριπ-ται	τε-τρίφ-θω		
	D. 1.	τε-τρίμ-μεθον		Participle.	
	2.	τέ-τριφ-θον	τέ-τριφ-θον	τε-τριμ-μένος, -η, ον	
	3.	τέ-τριφ-θον	τε-τρίφ-θων		
	P. 1.	τε-τρίμ-μεθα		Subjunctive.	
	2.	τέ-τριφ-θε	τέ-τριφ-θε	τε-τριμ-μένος ὦ	
	3.	τε-τριμ-μένοι εἰσί(ν)	τε-τρίφ-θωσαν		
		οἱ τε-τρίφ-ῃται			
Plup.	S. 1.	ἐ-τε-τρίμ-μην	D. ἐ-τε-τρίμ-μεθον	P. ἐ-τε-τρίμ-μεθα	
Ind.	2.	ἐ-τέ-τριψο	ἐ-τέ-τριφ-θον	ἐ-τέ-τριφ-θε	
	3.	ἐ-τέ-τριπ-το	ἐ-τέ-τριφ-θην	τε-τριμ-μένοι ἦσαν.	
Opt.		τε-τριμ-μένος εἴην			
Fut.	Ind. τριψάμαι	Opt. τριψοίμην	Inf. τριψεσθαι	Part. τριψόμενος	
Aor. I.	Ind. ἐ-τριψάμην	Subj. τριψάμαι	Opt. τριψάιμην	Imp. τριψάι	Inf. τριψάσθαι
		Part. τριψάμενος			
F. Pf.	Ind. τε-τριψόμαι	Opt. τε-τριψοίμην	Inf. τε-τριψεσθαι	Part. τε-τριψόμενος.	

PASSIVE.			
Aor. I.	Ind. (ἐ-τρίβ-θην) ἐ-τρίβ-θην	Subj. τριφ-θῶ	Opt. τριφ-θείην Inf. τριφ-θῆναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. I.	Ind. τριφ-θήσομαι	Opt. τριφ-θησοίμην	Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
Aor. II.	Ind. ἐ-τρίβ-ην	Subj. τρίβ-ῶ	Opt. τρίβ-είην Imp. τρίβ-ηθι Inf. τρίβ-ῆναι Part. τρίβ-είς
Fut. II.	Ind. τρίβ-ήσομαι	Opt. τρίβ-ησοίμην	Inf. τρίβ-ήσεσθαι Part. τρίβ-ησόμενος.
Verbal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έον.			

§ 108. (b) *Impure Characteristic, πτ in Pres. and Impf. (Fut. -ψω).*

κόπτω, to cut.

ACTIVE.		MIDDLE.	PASSIVE.
Pres.	κόπτ-ω	κόπτ-ομαι	
Impf.	ἐ-κοπτ-ον	ἐ-κοπτ-όμεν	
Perf. I.	(κέ-κοπ-ά) κέ-κοπ-α	κέ-κομ-μαι, like τέ-τριμμαί	
Plup. I.	ἐ-κε-κόπ-ειν	ἐ-κε-κόμην, like ἐ-τε-τρίμμην	
Perf. II.	κέ-κοπ-α (Hom.)		
Plup. II.	ἐ-κε-κόπ-ειν		
Fut.	(κόπ-σω) κόψω	κόψομαι	Aor. I. ἐ-κόψ-θην
Aor. I.	ἐ-κοψα	ἐ-κοψάμην	Fut. I. κοψ-θήσομαι
Fut. Pf.		κε-κόνομαι	Aor. II. ἐ-κόπ-ην
			Fut. II. κοπ-ήσομαι
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, -τέον.			
Inflection of the Perf. Mid. or Pass.			
κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμ-μαι § 106, Rem. 2).			
Ind.	S. 1. κέκαμμαι	Imperative.	Infinitive.
	2. κέκαμψαι	κέκαμψο	κέκαμψθαι
	3. κέκαμψται	κέκαμψθω	
	D. 1. κέκαμμεθον		Participle.
	2. κέκαμψθον	κέκαμψθον	κέκαμμένος, -η, -ον
	3. κέκαμψθον	κέκαμψθων	Subjunctive.
	P. 1. κέκαμμεθα		κέκαμμένος ᾧ
	2. κέκαμψθε	κέκαμψθε	
	3. κέκαμμένοι εισί(ν)	κέκαμψθωσαν or κέκαμψθων]	
Verbal adjective: καμπτός, -ή, -όν, καμπτέος, -τέα, -τέον.			

LI. *Vocabulary.*

ἄλων, -ῶνος, ὁ, <i>aevum</i> , duration of time, time, lifetime.	βυσσόθεν (<i>fr. ὁ βυθός</i> , the deep), from the depth or the bottom.	κάμπτω, to bend.
ἀλείφω, to anoint.	γυμνός, -ή, -όν, naked.	καταλείπω, to leave behind, desert.
ἀνατρέπω, to turn up, overturn, destroy.	ἐξ-αλείφω, to wipe or rub off, obliterate.	κεχηρημένος, (perf. part. of χρώμαι, <i>utor</i> ;) wanting, <i>v. gen.</i>
βίωτος, -ου, ὁ, life, livelihood, food.	θάπτω, to bury.	κλέπτω, to steal.
	καλύπτω, to conceal.	κόπτω, to cut, strike.

κρύπτω, to hide, conceal.	πρεσβευτής, -ος, ὁ, an ambassador, pl. οἱ πρέσβεις.	τάξεις, -εις, ἡ, order, a rank.
μέλος, -τος = -ους, τό, a song, a melody.	προ-λείπω, to forsake, desert.	τρέβω, to rub. [phy.
μέγιστος, -η, -ον, inmost, hidden.	ρίπτω, to throw, throw out.	τρέβαινον, -ου, τό, a tro- φαίνω, to show; mid. to appear.
ναυμαχία, -ας, ἡ, a sea-fight.	σκληρός, -ά, -όν, dry, rough, hard.	φθόνος, -ου, ὁ, envy.
περι-τρέπω, to turn round, overturn.	συν-θάπτω, to bury together with.	φώρα, -ωρός, ὁ, a thief. χορεύω, to dance.

Ὁ παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμοι πρέσβεις εἰς τὴν πόλιν ἐπερ-
ψαν. Οἶνος καὶ τὰ κεκρυμμένα φαίνει βυσσόθεν. Πᾶν ἔφος ἐν θνητῷ γένει
περιέτρεψεν¹ ἢ χρόνος, ἢ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἶδων
ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόποιον γυνὸς
ἀληλιμμένος² ἐχόρευσεν. Μύρμηκες γῆς μυχάτους οἴκους προλελοιπότες ἔρχον-
ται βίβτου κεκρημένοι. Πολλὰκις ὀργῇ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ Ἐπα-
μεινώνδου σώματι συνέθαψε τὴν δύναμιν τῶν Θηβαίων ὁ καιρός. Τῆς ἀρετῆς
τὸν πλοῦτον οὐ διαμεψόμεθα τοῖς χρήμασι. Εὐριπίδης ἐν Μακεδονίᾳ τέθεικα-
ται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυψεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἡθέραι. Ἀκούσας καλὸν μέλος τερψείης ἦν. Ῥῆμα κατὰ καιρὸν
διεφθὲν ἀνέτρεψε πολλὰκις βίον. Οἱ φῶρες ἡμῖν τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμοι τὴν πόλιν ἀνατετρόφασιν.⁵ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁶

The letter is (i. e. has been) written by the boy. Ambassadors were sent (*aor.*)
by enemies into the town. Wine often discovers what the man has concealed
(*part. sing.*) in his heart. With the body of Epaminondas the power of the The-
bans was buried (*aor.* 2). The future has been concealed by God from men.
The Lacedaemonians brought up (*aor.*) their children in rough manners. A
beautiful song delights (*aor.*) us. Many treasures have been stolen by the
thieves. The enemies destroyed (*aor.*) (overturned) the town. By the soldiers
the ranks were deserted.

§ 109. B. Verbs, whose Characteristic is a Kappa- mute (γ, κ, χ).

(a) Pure Characteristic, γ, κ, χ. (b) Impure Characteristic in the Pres. and
Impf, σσ, Att. ττ, rarer ζ.

πλέκ-ω, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

ACTIVE.		MIDDLE.	ACTIVE.		MIDDLE.
Pres.	πλέκ-ω	πλέκ-ομαι	τάσσω-ω	τάσσω-ομαι	τάσσ-ομαι
Impf.	ἔ-πλεκ-ον	ἔ-πλεκ-όμην	ἔ-τασσ-ον	ἔ-τασσ-όμην	ἔ-τασσ-όμην
Perf.	(πέ-πλεκ-ά)	(πέ-πλεκ-μαι)	(τέ-ταγ-ά)		
	πέ-πλεχ-α	πέ-πλεγ-μαι	τέ-ταχ-α	τέ-ταγ-μαι	τέ-ταγ-μαι
Plup.	ἔ-πε-πλέχ-ειν	ἔ-πε-πλέγ-μην	ἔ-τε-τάχ-ειν	ἔ-τε-τάγ-μην	ἔ-τε-τάγ-μην
Fut.	(πλέκ-σω) πλέξω	πλέξομαι	(τάγ-σω) τάξω	τάξομαι	τάξομαι
Aor.	ἔ-πλεξα	ἔ-πλεξάμην	ἔ-ταξα	ἔ-ταξάμην	ἔ-ταξάμην
F. Pf.		πε-πλέξομαι		τε-τάξομαι	τε-τάξομαι

¹ Even. ² The Aor. expresses a custom. ³ § 89. ⁴ § 102, 5. ⁵ § 101, 2.

PASSIVE.				
Aor. I.	(ἐ-πλέκ-θην)	ἐ-πλέχ-θην	(ἐ-τάχ-θην) ἐ-τάχ-θην	
Fut. I.		πλεχ-θήσομαι	ταχ-θήσομαι	
Aor. II.	ἐ-πλάκ-ην and	ἐ-πλέκ-ην	ἐ-τάχ-ην	
Fut. II.	πλακ-ήσομαι		ταχ-ήσομαι	
Verbal adjective: πλεκτός, -ή, -όν; πλεκ-τός, -τέα, -τέον; τακτός, τακτέος.				
Inflection of the Perf. Mid. or Pass. τάσσω, to arrange, and σφίγγω (§ 106, Rem. 2), to bind.				
Ind. S. 1.	τέταγμαi	ἐσφιγμαi	Imperative.	
2.	τέτασαι	ἐσφίγσαι	τέταξο	ἐσφιγξο
3.	τέτακται	ἐσφίγκται	τέταχθω	ἐσφίγχθω
D. 1.	τετάγμεθον	ἐσφίγμεθον		
2.	τέταχθον	ἐσφίγχθον	τέταχθον	ἐσφίγχθον
3.	τέταχθον	ἐσφίγχθον	τετάχθων	ἐσφίγχθων
P. 1.	τετάγμεθα	ἐσφίγμεθα		
2.	τέταχθε	ἐσφίγχθε	τέταχθε	ἐσφίγχθε
3.	τεταγμένοι εἰσίν(ν) or τετάχεται	ἐσφιγμένοι εἰσίν(ν)	τετάχθωσαν or τετάχθων	ἐσφίγθωσαν or ἐσφίγχθων
Inf. τετάχθαι		ἐσφίγχθαι	Part. τεταγμένος	ἐσφιγμένος.

LII. Vocabulary.

'Αμαρτία, -ας, ἡ, an offence, a fault.	θέλω, to charm, soften, soothe.	παρα-πλάζω, to lead from the right way, mislead.
ἀν-ἐλπιστος, -ον, unexpected.	κατα-πλήττω, to strike down, astonish, alarm.	πενητεύω, to be poor.
ἀνορύττω, to dig up again.	κατα-φλέγω, to burn down, or totally consume.	περι-άγω, to lead round.
ἀπο-κηρύττω, to cause to be proclaimed, disinherit.	κλόπιμος, -η, -ον, thievish, [ness.	πλέκω, to knit, weave.
ἀσθένεια, -ας, ἡ, weakness.	κλώψ, -ωπός, ὁ, a thief.	συν-τάττω, to order, arrange systematically.
ἄστεγος, -ον, without a roof, houseless.	κράζω (§ 103, Rem. 1), to cry, cry out.	σφίγγω, to squeeze, or draw together.
ἄφρων, -ον, foolish, brainless. [range.	λίαν, very, violently, overmuch.	ταράττω, to throw into confusion, disturb, render uneasy.
δια-τάσσω, to order, arrange.	μεταλλάττω, to change.	ταραχή, -ῆς, ἡ, confusion, disturbance.
διχόμυθος, -ον, double-speaking, false.	ξένος, -ου, ὁ, a stranger, a guest.	τάσσω, to arrange, order.
ἐδ-τακτός, -ον, well-ordered.	ὀρέγω, to stretch the hand	τύμβος, -ου, ὁ, a tomb.
ἥπιος, -ον, and ἥπιος, -α, -ον, mild.	παραθήκη, -ης, ἡ, deposit, that which is laid down by any one.	φυλάττομαι, w. acc., to guard oneself from, be on one's guard against, take care.

Πολλάκις ἥπιος μῦθος καὶ ἄφρονα ἄνδρα ἐδελεξεν. Μὴ τύμβον τεθαμμένον ἀνορύξῃς.¹ Αἱ φρονῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Ὁ πλοῦτος πολλάκις περιήγγαγεν² εἰς ἀσθένειαν. Θεμοστοκλέα, τὸν Ἀθηναῖον, ὁ πατὴρ ἀπεκέρηψε διὰ τὰς ἐν τῇ νεότητι ἀμαρτίας. Θεὸς πάντα ἐν τῇ φύσει ἄριστα διατέταχεν. Πλοῦτον ἔχων σὴν χεῖρα πενητεῦουσιν ὄρεξον. Ἐὰν ἔχωμεν χρήματα, ἔσομεν³

¹ § 153, Rem. 2. ² See § 89, Rem. ³ ἔχω has the rough breathing in the Fut.

φίλους. Οἱ πόλεμοι εἰς τὴν πόλιν κεφεύγασιν. *Ξένος σιγῆν κραίττων, ἢ κερραγέται. Ἐλπίζει τιμῶν¹ τοὺς γονέας πρύξειν καλῶς. Δίαν φίλων² σεαντὸν οὐχ ἔξεις φίλον. Ὡς ὁ τρόπος ἐστὶν εὐτακτος, τούτοις καὶ ὁ βίος συντέτακται. Οἱ πόλεμοι εὐδύχθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲπραχθήσεται. Εἰ πόλεμον καὶ πραγμάτων φροντίζεις, ὁ βίος σου παραχθήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμενον ἔχουσι. Ἄσπεγον εἰς οἶκον δέξαι. Φυρῶν μὴ δέξῃ κλοπίμην ἀνδρῶν παραθήκην³ ἀμφότεροι κλῶπερ, καὶ ὁ δεξόμενος καὶ ὁ κλέψας. Πόνον μεταλλαχθέντος,⁴ οἱ πόνοι γλυκεῖς. Ἡ πόλις ὑπὸ τῶν πολεμίων καταφλέγη. Οἱ βάρβαροι καταπλαγέντες ἀπέφυγον.*

The barbarians, pursued by the Hellenes, fled into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (*aor.*) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved (*πράττω*) by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. *Verbs, whose Characteristic is a Tau-mute (δ, τ, θ).*

(a) Pure Characteristic, δ, τ, θ. (b) Impure Characteristic in the Pres. and Impf., ζ, rarer σσ.—Fut. -σω.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ψεύδ-ω, <i>to deceive,</i>	ψεύδ-ομαι, <i>to lie,</i>	φράζ-ω, <i>to say,</i>	φράζ-ομαι, <i>to think,</i>
Impf.	ἐ-ψεύδ-ον	ἐ-ψεύδ-όμην	ἐ-φραζ-ον	ἐ-φραζ-όμην
Perf.	(ἐ-ψεύδ-κα) ἐ-φην-κα	(ἐ-ψεύδ-μαι) ἐ-ψευσ-μαι	(πέ-φραδ-κα) πέ-φρά-κα	(πέ-φραδ-μαι) πέ-φρασ-μαι
Plap.	ἐ-ψεύ-κειν	ἐ-ψεύσ-μην	ἐ-πε-φρά-κειν	ἐ-πε-φράδ-μην
Fut.	(ψεύδ-σω)	(ψεύδ-σομαι)	(φράδ-σω)	(φράδ-σομαι)
Aor. I.	ψεύ-σω	ψεύ-σομαι	φρά-σω	φρά-σομαι
F. Pf.	ἐ-ψευ-σα	ἐ-ψευ-σάμην	ἐ-φρά-σα	ἐ-φρασάμην πε-φρά-σομαι
PASSIVE.				
Aor. I.	(ἐ-ψεύδ-θην)	ἐ-ψεύσ-θην	(ἐ-φράδ-θην)	ἐ-φράσ-θην
Fut. I.		ψευσ-θήσομαι		φρασ-θήσομαι
Verbal adjective: (ψευδ-τέος) ψευσ-τέος, -τέα, -τέον; φρασ-τέος, -τέα, -τέον.				
Inflection of Perf. Mid. or Pass.				
Ind. S. 1.	ἐψευσ-μαι	Imper.	Infinitive.	
2.	ἐψευ-σαι	ἐψευ-σο	ἐ-ψεύσ-θαι	
3.	ἐψευσ-ται	ἐψεύ-σθω		
D. 1.	ἐψεύσ-μεθον	ἐψευ-σθον	Participle.	
2.	ἐψευ-σθον	ἐψεύ-σθων	ἐ-ψευσ-μένος, -η, -ον	
3.	ἐψευ-σθον			
P. 1.	ἐψεύσ-μεθα	ἐψευ-σθε	Subjunctive.	
2.	ἐψευ-σθε	ἐψεύ-σθωσαν or ἐψεύ-σθων]	ἐ-ψευσ-μένος ὁ.	
3.	ἐψευσ-μένοι εἰσί(ν)			

¹ § 176, 1.

² Gen. absolute.

LIII. Vocabulary.

'Αμαρτάνω, to err, be mis-	μετέπειτα, afterwards.	to trust to, rely upon.
taken, commit a fault.	δύστος, -ου, ὁ, riches, pros-	πληγή, -ῆς, ἡ, a blow, a
ἀρπάζω, to plunder.	perity.	wound.
εὖθις, again. [thirst.	δράζω, to let follow, be-	βίγος, -εος = -ους, τό, cold.
δίψος, -εος = -ους, τό,	stow.	σκεδάζω, to scatter, diss-
ἐγκώμιον, -ου, τό, eulogy, a	δρίζω, to fix, appoint.	patē.
encomium.	παύω, to cause to cease;	σπανίζω, to be in want.
ἔτι, still, besides.	τινά τινος, to free a	στρέφω, to turn.
εὐφροσύνη, -ης, ἡ, mirth.	person from anything;	συν-αρμόζω, to fit togeth-
ἔφηβος, -ου, ὁ, a youth.	mid. to cease, w. part.	er, adjust, arrange.
ἤδη, already.	πείθω, w. acc., to persuade;	φράζω, to tell, express,
μαλακίζω, to soften, ren-	perf. 2, πέποιθα, w. dat.,	pronounce.
der effeminate.		

Παῦσόν με, ὦ φίλε, κόπων, σκάσασον δὲ μερίμνας, στρέψον δ' εὖθις εἰς εὐφροσύνας. Σπανιοῦσιν¹ οἱ τοῖς χρήμασιν οὐ χρώνται. Μιθριδάτης Ἀσίαν ἥρπασεν. Λόγισαι πρὸ ἔργου. Οἱ θεοὶ τοῖς θνητοῖς δῶρον ὤκασαν. Ὁ θεὸς ἅπαντα συνῆρμοκεν. Ἦν σὺ κακῶς δικάσῃς, σὲ θεὸς μετέπειτα δικάσει. Τοῦς συνετοῦς ἐν τις πείσειε τάχιστα εὐ λέγων.² Ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὄριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος. Πλούτῳ πεποιθῶς³ ἄδικα μὴ πειρῶ ποιεῖν. Ἦπὲρ σεαυτοῦ μὴ φράσῃς ἐγκώμια. Οἱ τῶν Ἑλλήνων ἐφηβοὶ εἰθισθήσαν⁴ φέρειν λιμὸν τε καὶ δίψος καὶ βίγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους. Εἰ πολέμων⁵ φροντιεῖς,¹ ὁ βίος σου ταραχθήσεται. Οἱ Ἀθηναῖοι ἀεὶ θανμασθήσονται. Πλούτῳ⁵ πολλοὶ ἤδη ἐμαλακίσθησαν.

Cares are dissipated through (*διά*, w. acc.) thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can (*ἔν*, w. opt.) quickly be persuaded (*aor.* 1 pass.). Draco fixed (*aor.*) for all offenders one punishment, death. Wealth had already rendered (*aor.*) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrates was admired for (*ἐπί*, w. dat.) his wisdom. It is not well to rely upon riches. The song has dissipated the cares.

B. LIQUID VERBS.

§ 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ, μ, ν, ρ, form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ, but the Perf. Act. with the tense-characteristic κ; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ῶ, first Aor. ἐ-σφηλ-α, Perf. ἐ-σφαλ-κα.

REM. 1. The future-endings of liquid verbs, viz. -ῶ and -οῦμαι (arising from

¹ § 83.² § 176, 1.³ On the Augment, see § 87, 3.⁴ § 158, 6. 1, (b).⁵ § 161, 3.

-έω, -έσμαι), are inflected like the Pres. Act. and Mid. of contracts in -έω; e. g. φιλέω, φιλοῦμαι. The Fut. Perf. is usually wanting in liquid verbs.

2. The Present tense of these verbs—with the exception of a few whose stem-vowel is ε—is strengthened, either by doubling the characteristic λ, or by inserting the liquid ρ after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in -ίω, όνω, όρω, or by changing it into a diphthong; e. g. σφάλ-λ-ω, τέμ-ρ-ω, κρίν-ω, άμύν-ω, κτείν-ω, φαίν-ω, (stems ΣΦΑΛΛ, ΤΕΜ, ΚΡΙΝ(ι), ΑΜΤΝ(υ), ΚΤΕΝ, ΦΑΝ); but μέν-ω, νέμ-ω with a pure stem.

3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e. g. σφάλ-λ-ω (ΣΦΑΛΛ), Fut. σφάλλ-ω, second Aor. Pass. έ-σφάλλ-ην, first Perf. Act. έ-σφαλ-κα, first Aor. Act. έ-σφηλ-α, first Aor. Mid. έ-σφηλ-άμην.

4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is α, ε, ι or υ before the ending -ω. In the first Aor. Act. and Mid., α is lengthened into η, ε into ει, ι into ι, υ into υ. Thus:

I. Class with α in the Future.

Pres.	Fut.	Aor.
κάμν-ω, to labor,	κἀμ-οῦμαι	wanting
τεκμαίρ-ω, to place a limit,	τεκμᾶρ-ῶ	έ-τέκμηρ-α
φαίν-ω, to show,	φᾶν-ῶ	έ-φην-α.

II. Class with ε in the Future.

μέν-ω, to remain,	μεν-ῶ	έ-μεν-α
ἀγγέλλ-ω, to announce,	ἀγγελ-ῶ	ἠγγειλ-α
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμν-ω, to divide,	νεμ-ῶ	έ-νεμ-α
ἱμείρ-ω, to desire,	ιμερ-ῶ	ἱμειρ-α.

III. Class with ι in the Future.

τίλλ-ω, to pluck,	τιλλ-ῶ	έ-τιλ-α
κρίν-ω, to separate,	κριν-ῶ	έ-κρη-α.

IV. Class with υ in the Future.

σθρ-ω, to attack,	σθρ-ῶ	έ-σθρ-α
άμύν-ω, to defend,	άμύν-ῶ	ἤμυν-α.

REM. 2. The following verbs in -αίνω of the first class, take ε in the Aor. instead of η, namely, ισχναίνω, to make emaciated, (ισχνάνα, ισχνάσαι), κερδαίνω, to gain, (ετέρδανα, κερδάναι), κοιλαιίνω, to hollow out, (εκοιλάνα, κοιλάσαι), λυκαίνω, to whiten, όργαίνω, to entrage, πεπαίνω, to ripen; also all verbs in -ραίνω, e. g. περαιίνω, to accomplish, Fut. περανῶ, Aor. έπέράνα, Inf. περάσαι (except τετραίνω, to bore, έπέτρηνα, τετρήσαι), and all in -ιαίνω, e. g. πιαίνω, to make fat, έπίάνα, πιάσαι (except μαιίνω, to stain, μιήσαι, rarely μιάναι).

5. The first Perf. Act. of verbs with the characteristic *ν*, according to § 8, 4, would end in *-γκα*, e. g. *μέμιαγ-κα* (from *μιαίνω* instead of *με-μιαν-κα*), *πέφαγκα* (from *φαίνω*), *παροξύνγκα* (from *παροξύνω*, to excite). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *ν*, e. g. *κεκέρδακα* (from *κερδαίνω*), or also, as in *κτείνω*, by using the form of the second Perf., e. g. *ἔκτονα*, in the sense of the first Perf., or, as in the case of verbs in *-ένω*, by not forming any Perf., or, as e. g. in *μένω*, by forming it from a new theme, as *μυμένηκα* (from *MENEΩ*).

6. The three following verbs drop the characteristic *ν*, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass. :

<i>κρίνω</i> , to separate,	<i>κέκρικα</i>	<i>κέκριμαι</i>	<i>ἐκρίθην</i>
<i>κλίνω</i> , to bend,	<i>κέκλικα</i>	<i>κέκλιμαι</i>	<i>ἐκλίθην</i>
<i>πλύνω</i> , to wash,	<i>πέπλυκα</i>	<i>πέπλυμαι</i>	<i>ἐπλύθην</i> .

7. On the formation of the Perf. Mid. or Pass. the following things should be noted :

(a) When *σθ* follows a liquid, the *σ* is omitted (§ 106, Rem. 4) ; e. g. *ἠγγέλθαι* (instead of *ἠγγέλ-σθαι*), *πεφάνθαι*.

(b) Verbs in *-αίνω* and *-ένω*, usually drop the *ν* before the endings beginning with *μ*, and insert *σ* to strengthen the syllable, e. g. *φαίν-ω*, *πέφα-σ-μαι*, *πε-φά-σ-μεθα* ; but some verbs of this kind assimilate the *ν* to the following *μ*, e. g. *παροξύνω*, to excite, *παροξυμμαι* ; *αἰσχύν-ω*, to shame, *ἠσχυμμαι*, Inf. *ἠσχύνθαι*. The Perf. of *τείνω* is *τέταμαι*.

8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending *-α*, is lengthened, as in the first Aor. Act., except in verbs with *ε* in the Fut., which take the variable *ο*, § 102, 4 ; e. g. *φαίν-ω*, first Aor. *ἔ-φη-α*, second Perf. *πέ-φη-α* ; but *σπείρ-ω*, Fut. *σπερ-ῶ*, second Perf. *ἔ-σπορ-α*.

§ 112. Paradigms of Liquid Verbs.

ἠγγέλλω, to announce.

ACTIVE.				
Present,	Ind. ἠγγέλλ-ω	Subj. ἠγγέλλω	Imp. ἠγγελλε	Inf. ἠγγέλλειν
	Part. ἠγγέλλων			
Impf.	Ind. ἠγγελλ-ον	Opt. ἠγγέλλοιμι		
Perf. I.	Ind. ἠγγελ-κα	Subj. ἠγγέλκω	Imp. not in use	Inf. ἠγγελκέναι
	Part. ἠγγελκώς			
Plup. I.	Ind. ἠγγέλ-κειν	Opt. ἠγγέλ-κοιμι		
Perf. II.	ἔ-φθόρ-α, perdidī, from φθείρ-ω, perdo ; Plup. II. ἔ-φθόρ-ειν			

Fut. Ind.	S. 1.	ἀγγελῶ	Opt. ἀγγελοίμ	or	ἀγγελοίην
	2.	ἀγγελ-εῖς	ἀγγελοῖς	"	ἀγγελοῖης
	3.	ἀγγελ-εῖ	ἀγγελοῖ	"	ἀγγελοῖη
	D. 2.	ἀγγελ-εῖτον	ἀγγελοῖτον	"	ἀγγελοῖήτων
	3.	ἀγγελ-εῖτον	ἀγγελοῖτην	"	ἀγγελοῖήτην
	P. 1.	ἀγγελ-οῦμεν	ἀγγελοῖμεν	"	ἀγγελοῖήμεν
	2.	ἀγγελ-εῖτε	ἀγγελοῖτε	"	ἀγγελοῖήτε
	3.	ἀγγελ-οῦσι(ν)	ἀγγελοῖεν	"	ἀγγελοῖεν
			Inf. ἀγγελεῖν	Part. ἀγγελῶν, -οῦσα, -οῦν	

Aor. I.	Ind. ἠγγειλ-α	Subj. ἀγγεῖλω	Opt. ἀγγεῖλαιμι	Imp. ἀγγεῖλον
		Inf. ἀγγεῖλαι	Part. ἀγγεῖλας	

Aor. II.	Ind. ἠγγελ-ον	Subj. ἀγγέλω	Opt. ἀγγέλοιμι	Imp. ἀγγελε
		Inf. ἀγγελεῖν	Part. ἀγγελῶν, -οῦσα, -όν.	

MIDDLE.

Pres.	Ind. ἀγγέλλ-ομαι	Subj. ἀγγέλλωμαι	Imp. ἀγγέλλον	Inf. ἀγγέλλεσθαι	Part. ἀγγελλόμενος
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Impf.	Ind. ἠγγελλ-όμην	Opt. ἀγγελλοίμην
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Ff. Ind.	S. 1.	ἠγγελ-μαι	Imperative.	ἠγγέλ-θαι	Infinitive.
	2.	ἠγγελ-σαι	ἠγγέλ-θω	ἠγγέλ-θαι	Participle.
	3.	ἠγγελ-ται	ἠγγέλ-θω	ἠγγελ-μένος	Subjunctive.
	D. 1.	ἠγγέλ-μεθον	ἠγγελ-θον	ἠγγελ-μένος ὦ	
	2.	ἠγγελ-θον	ἠγγέλ-θων		
	3.	ἠγγελ-θον	ἠγγέλ-θων		
	P. 1.	ἠγγέλ-μεθα	ἠγγελ-θε		
	2.	ἠγγελ-θε	ἠγγέλθωσαν	or ἠγγέλ-θων]	
	3.	ἠγγελ-μένοι εἰσὶ(ν)			

Plp. Ind.	ἠγγέλ-μην, -ου, -το, -μεθον, -ουον, -θην, -μεθα, -θε, ἠγγελλέμενοι ἦσαν
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Fut. Ind.	S. 1.	ἀγγελ-οῦμαι	Opt. ἀγγελ-οίμην	Infinitive.
	2.	ἀγγελ-ῆ or -ει	ἀγγελ-οῖο	ἀγγελ-εἶσθαι
	3.	ἀγγελ-εῖται	ἀγγελ-οῖτο	Participle.
	D. 1.	ἀγγελ-οῦμεθον	ἀγγελ-οῖμεθον	ἀγγελ-οῦμενος
	2.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθον	
	3.	ἀγγελ-εἰσθον	ἀγγελ-οῖσθην	
	P. 1.	ἀγγελ-οῦμεθα	ἀγγελ-οῖμεθα	
	2.	ἀγγελ-εἰσθε	ἀγγελ-οῖσθε	
	3.	ἀγγελ-οῦνται	ἀγγελ-οῖντο	

Aor. I.	Ind. ἠγγειλ-άμην	Subj. ἀγγεῖλωμαι	Opt. ἀγγεῖλοιμην	Imp. ἀγγεῖλον
		Inf. ἀγγεῖλ-ασθαι	Part. ἀγγεῖλ-όμενος	

Aor. II.	Ind. ἠγγελ-όμην	Subj. ἀγγέλωμαι	Opt. ἀγγελοίμην	Imp. ἀγγελε
		Inf. ἀγγελ-έσθαι	Part. ἀγγελ-όμενος.	

PASSIVE.

Aor. I.	Ind. ἠγγέλ-θην	Subj. ἀγγελ-θῶ	Opt. ἀγγελ-θείην	Imp. ἀγγέλ-θητι
		Inf. ἀγγελ-θῆναι	Part. ἀγγελ-θείς	

Fut. I.	Ind. ἀγγελ-θήσομαι	Opt. ἀγγελ-θησοίμην	Inf. ἀγγελ-θήσο-θαι	Part. ἀγγελ-θησόμενος
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Aor. II.	Ind. ἠγγέλ-ην	Subj. ἀγγελ-ῶ	Opt. ἀγγελ-εῖην	Imp. ἀγγέλ-ηθι
		Inf. ἀγγελ-ῆναι	Part. ἀγγελ-είς	

Fut. II.	Ind. ἀγγελ-ήσομαι, etc., like the first Fut. Pass.
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Verbal adjective : ἀγγελ-τέος, -τέα, -τέον.

§ 118. *Shorter Paradigms, arranged according to the Stem-vowel of the Future.*

(a) with *ä* in the Future, *σφάλλω*, to deceive; *φαίνω*, to show, Mid. to appear.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	σφάλλ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ἐ-σφαλλ-ον	ἐ-σφαλλ-όμην	ἐ-φαίν-ον	ἐ-φαίν-όμην
Perf. I.	ἐ-σφαλ-κα	ἐ-σφαλ-μαι	(πέ-φαγ-κα)	πέ-φασ-μαι
Plup. I.	ἐ-σφάλ-κειν	ἐ-σφάλ-μην	(ἐ-πε-φύγ-κειν)	ἐ-πε-φύσ-μην
Perf. II.			πέ-φην-α, I appeared,	
Plup. II.			ἐ-πε-φην-ειν, I appeared,	
Fut.	σφάλ-ῶ, εἰς, εἰ	wanting	φᾶν-ῶ	φᾶν-σῶμαι
Aor. I.	ἐ-σφηλ-α	wanting	ἐ-φην-α	ἐ-φην-άμην.
PASSIVE.				
Aor. I.	ἐ-σφάλ-θην		ἐ-φάν-θην, I appeared,	
Fut. I.	σφαλ-θήσομαι		φαν-θήσομαι	
Aor. II.	ἐ-σφάλ-θην		ἐ-φάν-ην, I appeared,	
Fut. II.	σφάλ-ήσομαι		φᾶν-ήσομαι, I will appear.	
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.				
Inflection of the Perf. Mid. or Pass. of φαίν-ω, to show, ξηραίν-ω, to dry, and τείν-ω, to stretch.				
Ind. S. 1.	πέ-φασ-μαι	ἐ-ξήραμ-μαι	τέ-τᾶ-μαι	
2.	πέ-φαν-σαι	ἐ-ξήραν-σαι	τέ-τᾶ-σαι	
3.	πέ-φαν-ται	ἐ-ξήραν-ται	τέ-τᾶ-ται	
D. 1.	πε-φᾶσ-μεθον	ἐ-ξηράμ-μεθον	τε-τᾶ-μεθον	
2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
3.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
P. 1.	πε-φᾶσ-μεθα	ἐ-ξηράμ-μεθα	τε-τᾶ-μεθα	
2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φασ-μένοι εἰσι(ν)	ἐ-ξηραμ-μένοι εἰσί(ν)	τέ-τα-νται	
Imp. S. 2.	(πέ-φαν-σο)	(ἐ-ξήραν-σο)	τέ-τᾶ-σο	
3.	πε-φάν-θω	ἐ-ξηράν-θω	τε-τᾶ-σθω	
D. 2.	πέ-φαν-θον	ἐ-ξήραν-θον	τέ-τα-σθον	
3.	πε-φάν-θων	ἐ-ξηράν-θων	τε-τᾶ-σθων	
P. 2.	πέ-φαν-θε	ἐ-ξήραν-θε	τέ-τα-σθε	
3.	πε-φάν-θωσαν οἱ	ἐ-ξηράν-θωσαν οἱ	τε-τᾶ-σθωσαν οἱ	
	πε-φάν-θων	ἐ-ξηράν-θων	τε-τᾶ-σθων	
Inf.	πε-φάν-θαι	ἐ-ξηράν-θαι	τε-τᾶ-σθαι	
Part.	πε-φασ-μένος	ἐ-ξηραμ-μένος	τε-τᾶ-μένος.	

§ 114. (b) with *e* in the Future, *ἰμείρω* (Ion. and Poet.), to desire, and *στέλλω*, to send.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	ἰμείρω	ἰμείρομαι	στέλλω	στέλλομαι
Impf.	ἰμειρον	ἰμειρόμην	ἔ-στέλλ-ον	ἔ-στέλλ-ομην
Perf. I.	ἰμερ-κα	ἰμερ-μαι	ἔ-σταλ-κα	ἔ-σταλ-μαι
Plup. I.	ἰμέρ-κειν	ἰμέρ-μην	ἔ-στάλ-κειν	ἔ-στάλ-μην
Perf. II.			ἔ-φθόρ-α fr. φθείρω. I have perished,	
Plup. II.			ἔ-φθόρ-ειν, I had perished,	
Fut.	ἰμερ-ῶ	ἰμερ-οῦμαι	στελ-ῶ	στελ-οῦμαι
Aor. I.	ἰμειρ-α	ἰμειρ-άμην	ἔ-στειλ-α	ἔ-στειλ-άμην.
PASSIVE.				
Aor. I.	ἰμέρ-θην	ἔ-στάλ-θην	Aor. II.	ἔ-στάλ-ην
Fut. I.	ἰμερ-θήσομαι	σταλ-θήσομαι	Fut. II.	σταλ-ήσομαι
Verbal adjective: ἰμερ-τός, -ή, -όν, ἰμερ-τέος, -τέα, -τέον, σταλ-τός, σταλ-τέος.				
REMARK. The inflection of the Perf. Mid. or Pass. is like ἡγγελ-μαι.				

§ 115. (c) with *i* and *u* in the Future.

(a) τίλλω, to pluck, σβρω, to draw, μολύνω, to defile.

Pres.	τίλλω	σβρω	μολύνω
	τίλλομαι	σβρομαι	μολύνομαι
Perf.	τέ-τιλ-κα	σέ-σвр-κα	(με-μόλυν-κα)
	τέ-τιλ-μαι	σέ-σвр-μαι	με-μόλυν-μαι
Fut.	τιλ-ῶ	σвр-ῶ	μολύν-ῶ
	τιλ-οῦμαι	σвр-οῦμαι	μολύν-οῦμαι
Aor. I.	ἔ-τιλ-α	ἔ-σвр-α	ἔ-μόλυν-α
	ἔ-τιλ-άμην	ἔ-σвр-άμην	ἔ-μολύν-άμην
A. I. P.	ἔ-τιλ-θην	ἔ-σвр-θην	ἔ-μολύν-θην
F. I. P.	τιλ-θήσομαι	σвр-θήσομαι	μολυν-θήσομαι
Aor. II. and Fut. II. P.	ἔ-σвр-ην, σвр-ήσομαι		
Verbal adjective: τιλ-τός, τιλ-τέος, σвр-τός, σвр-τέος, μολυν-τός, μολυν-τέος.			
REM. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-σвр-μαι, is like ἡγγελ-μαι, and με-μόλυν-μαι like τέ-φασ-μαι, and φσχυμ-μαι, from αίσχυν-ω, to shame, like ἐ-ξήραμ-μαι.			

(β) κλίνω, to bend, πλύνω, to wash, with *v* dropped (§ 111, 6).

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.
Pres.	κλίνω	κλίνομαι	πλύνω	πλύνομαι
Perf.	κέ-κλι-κα	κέ-κλι-μαι	πέ-πλυ-κα	πέ-πλυ-μαι
Fut.	κλίν-ῶ	κλίν-οῦμαι	πλύν-ῶ	πλύν-οῦμαι
Aor. I.	ἐ-κλιν-α	ἐ-κλιν-άμην	ἐ-πλυν-α	ἐ-πλυν-άμην
PASSIVE.				
Aor. I.	ἐ-κλι-θην	Fut. I. κλι-θήσομαι	ἐ-πλυ-θην	πλυ-θήσομαι
Aor. II.	ἐ-κλιν-ην	Fut. II. κλιν-ήσομαι		
Verbal adjective: κλι-τός, -ή, -όν, κλι-τέος, -τέα, -τέον, πλυ-τός, πλυ-τέος.				
REM. 2. The inflection of the Perf. Mid. or Pass. κέ-κλι-μαι and πέ-πλυ-μαι is like τέ-τά-μαι, and corresponds with that of pure verbs.				

LIV. Vocabulary.

'Αγγέλλω, to announce.	ἐπεί, when, since.	πεδίον, -ου, τό, a plain.
ἀδύνατος, -ον, impossible.	ἠμεῖρα, to desire. ●	πεπαῖνω, to make ripe,
ἀμύνω, to keep off, repel;	καθαίρω, to purify, clear.	mitigate.
midl, to revenge oneself.	κάμνω, to labor, be weary.	περι-στέλλω, to clothe,
ἀπο-κτείνω, to kill.	κερδαίνω, to gain, get ad-	decorate.
ἀπο-στέλλω, to send, de-	vantage.	πλύνω, τό wash.
spatch.	κλίνω, to bend. [secret.	σπείρω, to sow. }
ἀσώματος, -ον, bodiless,	κρυπτός, -ή, -όν, concealed,	στέλλω, to send. }
incorporeal.	μένω, to remain.	σῶω, to draw.
αἰξίσις, -εως, ἡ, increase.	μετα-βάλλω, to alter,	τείνω, to stretch. ●
γῶα, -ης, ἡ, a field.	change.	τεκμαίρω, to limit.
δυσχεραίνω, w. dat., to be	μαίνω, to pollute.	τέμνω, to cut, lay waste.
displeased with.	ναυαγός, -ον, naufrōgus,	τίλλω, to pull, pluck.
ἐκ-φαίνω, to show forth,	ship-wrecked.	φθείρω, to lay waste, de-
make known, express.	νίκη, -ης, ἡ, victory.	stroy.
● ἐξ-οκέλλω, to drive (prop-	νοέω, to think.	χαίνω and χύσσω, to yawn;
erly a ship) away from	ξηραίνω, to dry. ●	perf. 2, κέχνηα, to gape,
the right course, mis-	οικτεῖρω, w. acc., to pity.	wait with open mouth,
lead.	παραδόξως, unexpectedly.	listen.

Κρίναι φίλους οὐ βόδιον. Ἡ ἀδολεσχία πολλοὺς ἤδη διέφθειρεν. Ὁ πλοῦτος πολλάκις ἐξώκειλε τὸν κεκτημένον εἰς ἕτερον ἦθος. Ὁ ἄγγελος ἐπήγγειλε τὴν νίκην. Οἱ πολέμοι τὴν χώραν διέφθειραν. Ναυαγοὺς οἰκτεῖρον, ἐπεὶ πλοῦς ἔστιν ἀθῆλος. Ἦν ἀποκτείνης ἐχθρὸν σου, χεῖρα μιανεῖς. Σπερῶ γῶας· ὁ δὲ θεὸς αἰξίσειν παρέξει. Τὰ κρυπτὰ μὴ ἐκφήνης φίλου. Φύσιν πονηρὰν μεταβαλεῖν οὐ βόδιον. Ἡ τύχη πολλάκις τοὺς μέγα φρονούντας παραδόξως ἐσφηνεν. Οἱ Πέρσαι πολλὰς ναῦς εἰς Ἑλλάδα ἀπεστάλκεσαν. Θεὸν μὲν νοήσαι, χαλεπὸν φράσαι δὲ, ἀδύνατον· τὸ γὰρ ἀσώματος σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοῖς νοήμασι περίστειλον. Ὁ κῆπος καλοῖς βόδοις τέθηλεν.¹ Τί κέχνηας, ὦ παῖ; Οἱ πολέμοι τὰ πεδία διαφθεροῦσιν. Οἱ σοφισταὶ ἐκ τῆς σοφίας πολλὰ ἐκέρδαναν. Ἐκάθρηθ' ἠθεοὺς τῶν κακούργων τὴν ὁδὸν τὴν εἰς Ἀθήνας ἐκ Τροίης. Καλὸν ἔστι τὴν ὀργὴν πεπαῖναι. Μὴ δυσχεράνης τοῖς ἀγαθοῖς.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas. The boys gaped. Already many haughty persons had been greatly shaken (aor. 2 pass.) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (aor.) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (acc.). Thou hast derived great gain (hast gained many things) from wisdom. One friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (aor.) the fields, but the enemies laid them waste (aor.). Vice will soon² show itself. The fields will soon be laid waste by the enemies (fut. 2 pass.).

¹ τέθηλα has a present signification.

² quickly.

LV. Vocabulary.

'Αθλητής, -οῦ, ὁ, a wrestler.	κοινός, -ή, -όν, common, public, general.	πολιορκία, -ας, ἡ, a siege.
είρω, to raise.	μακρᾶν (sc. ὁδόν), far, at a distance.	σπουδάζω, to be in earnest, zealous, active.
* αἰσχίνω, to shame; <i>mid. w. pass. aor.</i> , be ashamed.	ὀμιλέω, <i>w. dat.</i> , to associate or have intercourse with.	στάδιον, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course.
ἀποφαίνω, to show; <i>mid.</i> , show of oneself, express, declare.	δρασίς, -εως, ἡ, sight.	ταῦρος, -ου, ὁ, a bull.
βασκαίνω, <i>fascino</i> , to bewitch.	οὐ-ποτε, not once, never.	τάχα, quickly, soon.
διασπείρω, <i>dissemino</i> , to scatter, spread.	παιδίον, -ου, τό (<i>diminutive of παῖς</i>), a little child.	τέλος, -εος = -ους, τό, an end; διὰ τέλους, throughout, continually, to the last.
ἐμπύω, to spit into or on.	παρατείνω, to stretch out.	τιθήνη, -ης, ἡ, a nurse.
* ἐντέλλω, -ομαι, to commission, order, enjoin upon.	παροξύνω, to encourage.	τόξενμα, -ατος, τό, an arrow.
ἤττα, -ης, ἡ, a defeat.	πλήττω, to strike, wound.	

Οἱ στρατιῶται ὑπὸ τοῦ στρατηγοῦ εἰς τὴν μάχην παρωξύνθησαν. Φίλιππος ἐν τῇ πολιορκίᾳ τῆς Μεθώνης εἰς τὸν ὀφθαλμὸν πληγείας τοξενίᾳ διεφθάρη¹ τὴν δρασιν. Σοφίας ὁ καρπὸς οὐποτε φθαρῆσεται. Αἰσχυνθεῖν ἂν, εἰ φανεῖν μᾶλλον φροντίζειν τῆς ἑμαντοῦ δόξης, ἢ τῆς κοινῆς σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος ἀθλητής, ταῦρον ἀράμενος ἔφερε διὰ τοῦ σταδίου μέσου. Εἰς τὴν πόλιν διέσκαρτο ὁ λόγος, τοὺς πολεμίους νικηθῆναι. Οἱ πολῖται τοὺς πολεμίους περὶ τῆς ἡττῆς ἀμυνοῦνται. Εἰ σπουδάζετε, πάντα τάχα περανθήσεται. Εὐβοία μακρὰν παρατέταται. Κακὰ ἔργα εἰς τέλος ἐξεφάνη.² Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὀρμηῆσαι. Αἱ τιθῆναι ἐμπύουσι τοῖς παιδοῖς, ὡς μὴ βασκανθῶσιν. Οἱ πολέμιοι διεσπάρησαν. Ὁλόφθραι τοὺς πένητας. Ὁ κριτής τὴν γνώμην ἀπεφῆνατο. Ἀγαθοῖς ἀνθρώποις ὀμιλῶν μάλιστα³ ἂν εὐφρανθεῖς.

The general encouraged (*aor.*) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (*plur. 2*) again. If thou hast intercourse (*part.*) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (*part.*) more for his own reputation than for the general welfare. If thou hast had pity (*aor. mid. part.*) on the unfortunate, thou also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

¹ Lost.

² The Aor. here denotes a custom.

§ 116. *Special Peculiarities in the Formation of single Verbs, both Pure and Impure.*

1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, to hear, Fut. ἀκούσομαι, I shall hear, Aor. ἤκουσα, I heard; ἀπαντάω, to meet, Fut. ἀπαντήσομαι, I shall meet, Aor. ἀπήντησα; ἀπολαύω, to enjoy, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, etc. Comp. § 144, c.

2. The two following verbs in -άω or -αίω, have αυ* in the Fut. and Aor.:

κ α ί ω, Att. κῶ (without contraction), to burn, Fut. καύσω; Aor. ἔκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ἐκαύθην; Fut. Pass. καυθήσομαι; verbal adjective, καυστός, καυστός, καυτός;
κ λ α ί ω, Att. κλάω (without contraction), to weep. See No. 3.

3. The five following verbs in -έω, viz. θέω, γέω, πλέω, πνέω and φέω, have ευ* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.

θ έ ω, to run, Fut. θεύσομαι or θενσοῦμαι.

γ έ ω, to swim, Fut. γεύσομαι or γενσοῦμαι, No. 3; Aor. ἔγευσα.

π λ έ ω, to sail, Fut. πλεύσομαι, usually πλενσοῦμαι; Aor. ἐπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευμαι; Aor. Pass. ἐπλεύσθην; verbal adjective, πλευστός.

π ν έ ω, to blow, to breathe, Fut. πνεύσομαι or πνενσοῦμαι; Aor. ἐπνευσα; Aor. Pass. ἐπνεύσθην.

ρ έ ω, to flow, Fut. ρεύσομαι; Aor. ἔρρευσα; instead of these forms the Attics use, Fut. ῥήσομαι; Aor. ἔρρησθην, and Perf. ἔρρηκα.

χ έ ω, to pour out, differs from the preceding, Fut. χέω; Aor. ἔχεα; Perf. κέχυκα; Fut. Mid. χέομαι; Aor. Mid. ἐχέυμην; Perf. Mid. or Pass. κέχυμαι; Aor. Pass. ἐχύσθην.

κ λ α ί ω, Att. κλάω (without contraction), to weep, Fut. κλανσοῦμαι and κλαύσομαι; Aor. ἔκλαυσα; verbal adjective, κλαυστός and κλαυστός. Comp. § 125, 14.

φ έ γ ω, to flee, Fut. φευξοῦμαι and φεύξομαι; Aor. ἔφηνγον; Perf. πέφευγα.
π α ί ζ ω, to sport, Fut. παιξοῦμαι and παίξομαι; Aor. ἐπαισα; Perf. Mid. or Pass. πέπαισαμαι. Comp. § 105, 3.

π ί π τ ω, to fall (stem ΠΕΤ), Fut. πεσοῦμαι. See § 123.

* The *v* in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel *v*. The Digamma would regularly stand in the Pres. before the personal-ending -ω, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant *σ*.—Tz

LVI. Vocabulary.

ἄμα, at the same time.	κηρός, -οῦ, ὁ, wax.	πτερόν, -οῦ, τό, a wing.
ἀναρπάω, to seize, catch up quickly.	κλαίω, to weep, mourn for, deplore.	στρατιά, -ᾶς, ἡ, an army.
ἐπαντάω, to meet.	κόλπος, -ου, ὁ, a bosom, a gulf.	συγχέω, to pour together, confundo; confuse, confound, disturb.
ἀπολαύω, to enjoy.	νῦν, nunc, now.	σφαίρα, -ας, ἡ, a ball.
σβριον, to-morrow.	δπλον, -ου, τό, a weapon.	τήκω, to melt anything; mid. w. 2 aor. and 2 fut.
ἐκ-νέω, ἐνδο, to swim out.	πέλαγος, -εος = -ους, τό, the sea.	mid. w. 2 aor. and 2 fut. pass., to melt (intrans.).
ἐκ-πλέω, to sail out.	περιβρέω, to flow round; to fall down or away.	τιμωρία, -ας, ἡ, punishment.
ἐμπίπτω, to fall into; w. dat. or εις and acc.	πίστις, -εως, ἡ, belief, trust, confidence.	χθών, χθονός, ἡ, the earth, the ground, the soil.
ἐναντίος, -ᾶ, -ον, opposite.		
ἡγέομαι, duco, to lead, consider.		
κατα-καίω, to burn down.	πνέω, to breathe, blow.	

Ἡ στρατιά σβριον ἐκπλεύσεται (ἐκπλευσείται). Ἄνεμος βορρᾶς ἐναντίος τῆ στρατιά ἐπνευσεν. Ἐν τῇ ναυμαχίᾳ τῇ ἐν κόλπῳ Κρισαίῳ Πελοποννήσιῳ ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξέγευσαν αὐτῶν. Ὅταν οἱ πολέμοι τῇ πόλει¹ πλησιάζουσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὄπλα θεύσονται πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι² κέκλανσται τὰνθρόπινα, τιμωρίαν ἡγουμένους εἶναι τὸν βίον. Τίς οὐκ ἔω κλαύσειε τὸν φίλον ἀνυχή; Οἱ πολῖται ἤλπισαν τοὺς πολεμίους φευγεῖσθαι. Οἱ παῖδες σφαίραν παιζοῦνται. Σωκράτης πολλὰκις ἐπαίσειν ἄμα σπουδάζων. Συγκέχυκε νῦν τὴν πίστιν ὁ καθ' ἡμᾶς βίος.³ Οἱ πολέμοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεμον συγκεχυμένοι εἰσίν. Ἰκαρος, ὁ τοῦ Δαιδάλου υἱός, τακέντος τοῦ κηροῦ καὶ τῶν πτερῶν περιβρέντων, εἰς τὸ πέλαγος ἐπέπιπτεν. Οἱ πολέμοι τὴν πόλιν κατέκαυσαν. Αἱ ἐν Λυδία Σάρδεϊς ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (*inf. fut.*) through the river. The soldiers were going to run to the gates (*inf. fut.*). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball, If thou hast intercourse with children (*part.*, having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (*aor.*) O boy, the water on (*εις*) the ground! The wax will melt, and the wings will fall away. The town is burnt down by the enemies. The citizens expected that the enemies would burn down the town (*acc. w. inf.*).

4. The following pure verbs, and impure ones, but which by assuming an *s* as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κτά-ομαι, to obtain, Perf. κέκτημαι, I possess, Subj. κεκτώμαι, -ῆ, -ῆται; Plup. ἐκεκτήμην, I possessed, Opt. κεκτήμην, κεκτῆο, κεκτῆτο or κεκτῆμην, -ῶ, -ῶτο.

¹ § 161, 2. (a), (β). ² Dat. instead of ὑπὸ with Gen. ³ ὁ καθ' ἡμᾶς βίος, our age.

μιμνήσκω (ΜΝΑΩ), to remind. See § 122, 12.

καλέω, to name, Perf. κέκλημαι, I am named; Plur. ἐκεκλήμην, Opt. κεκλήμην, -ῶ, -ῆτο.

§ 117. Syncope and Metathesis.

1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Aor. regularly ἤγειρα; first Perf. ἐγήγαξα; second Perf. ἐγρήγορα, I awake; second Plur. ἐγρηγόρειν, I awoke; Aor. Mid. ἤγρομην, I awoke; πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτίσθαι.

2. Metathesis is the transposition of a vowel and a liquid. Thus: βάλλω, to throw, Fut. βαλῶ; Aor. ἐβῆλον; ΒΑΑ, Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΜΑ, Perf. δέδμηκα; Perf. Mid. or Pass. δέδμημαι; Aor. Pass. ἐδμήθην, ἐδάμην.

καλέω, to call, Perf. κέκληκα (§ 98, Rem.).—On κάμνω, see § 119.

σκέλλω, σκελέω, to make dry, Perf. ἐσκεληκα; Fut. σκλησομαι.

§ 118. Verbs in -ω with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by τ and σ and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals (§ 100, 3).—The abbreviation, *Mid.*, denotes that the verb forms the Fut. and Aor. middle.—D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called *deponent middle*, when its Aor. has a *middle* form, and *deponent passive*, when its Aor. has a *passive* form.—The μ in parenthesis shows that the form standing before it, is analogous to the conjugation in -μ, which will be treated more at large below.

§ 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting ν before the ending.

PRELIMINARY REMARK. βαίνω has lengthened the stem-vowel α into αι; ελαίνω, α into αυ; δένω and πίνω, υ and ι into υ and ι.

1. βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. ἔβην (μ, § 142); Pass. in compounds, e. g. παραβέβαιμαι; Aor. παραβέβηθην.

2. *ἐλαυνω*, to drive, Fut. *ἐλάσω*, Att. *ἐλαῶ*, -ᾶς, -ᾶ, Inf. *ἐλαῖν*, § 83; Aor. *ἤλασα*; Perf. *ἐλάλακα*; Perf. Mid. or Pass. *ἐλάλαμαι*; Inf. *ἐλάλασθαι*; Aor. Pass. *ἤλασθην*.—On *ᾶ* in the tense-formation, see § 98, (a).—Mid.

3. *πίνω*, to drink, Fut. *πίομαι*; Aor. *ἔπιον*, Inf. *πιεῖν*, Part. *πιεόν*, Imp. *πίθι* (*μι*, § 142), poet. *πίς*; (ΠΙΟ-) Perf. *πέπωκα*; Perf. Mid. or Pass. *πέπομαι*; Aor. Pass. *ἔπόθην*.

4. *τίνω*, to expiate, to satisfy, Fut. *τίσω*; Aor. *ἔτίσα*; Perf. Act. *τέτίκα*; Perf. Mid. or Pass. *τέτισμαι*; Aor. Pass. *ἔτίσθην*; Mid. *τίνομαι*, to avenge oneself, to punish, *τίσομαι*, *ἔτισάμην*.

5. *φθάνω*, to anticipate, Fut. *φθήσομαι*, more rarely *φθάσω*; first Aor. *ἔφθασα*; second Aor. *ἔφθην* and *ἔφθάμην* (*μι*, § 142); Perf. *ἔφθακα*.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκνω, to bite, Aor. *ἔδακον*; Fut. *δήξομαι*; Perf. Act. *δέδηκα*; Perf. Mid. or Pass. *δέδηγμαι*; Aor. Pass. *ἔδήχθην*.

κάμνω, *λαβδρο*, to exert oneself, to weary oneself, to be weary, Aor. *ἔκαμον*; Fut. *καμοῦμαι*; Perf. *κέμηκα* (§ 117, 2).

τέμνω, to cut, Fut. *τεμῶ*; Aor. *ἔταμον*; Perf. *τέμηκα*; Perf. Mid. or Pass. *τέμημαι*; Aor. Pass. *ἔτηθήην*; Fut. Perf. *τεμησομαι*.—Mid.

§ 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *νε* before the ending.

1. *βῦ-νέ-ω*, to stop up, fill up, Fut. *βύσω*; Aor. *ἔβυσα*; Perf. Mid. or Pass. *βέβυσμαι*; Aor. Pass. *ἔβύσθην* (§ 95).

2. *ἀφικ-νέ-ομαι*, to come, Fut. *ἀφίξομαι*; Aor. *ἀφικόμην*; Inf. *ἀφικέσθαι*; Perf. *ἀφίγμαι*; Inf. *ἀφίχθαι*; Plur. *ἀφίγμην*, *ἀφίκτο*.

3. *ὑπισχ-νέ-ομαι*, to promise, Aor. *ὑπεσχ-όμην*, Imp. *ὑπόσχου*; but *ὑποσχέσομαι*; Perf. *ὑπέσχημαι*. So *ἀμισχοῦμαι* or *ἀμπέχομαι*, to put on, to wear, (from *ἀμπέχω*, to put round, Fut. *ἀμφέξω*; Aor. *ἤμισχον*, *ἀμπισχεῖν*); Fut. *ἀμφέξομαι*; Aor. *ἤμισχόμην* and *ἤμπεσχόμην* (§ 91, 1).

LVII. Vocabulary.

* ἄκρος, -α, -ον highest, at the point; ῥδ ἄκρον, the top, the point	ἀπαξ, once.	[exclude.	γέ (enclitic), a strengthening particle, at least, certe.
* ἐμπισχοῦμαι or ἀμπέχομαι, to put on, wear.	ἀπο-τίνω, to compensate, pay; mid., to punish, avenge oneself.	δάκνω, to bite.	ἐκ-βαίνω, to walk or go out, turn out, evade.

ἐκ-πίνω, to drink out, or up.	ρόπαλον, -ον, τό, a club.	one is anticipated; generally it may be translated by an adverb, as before, or sooner than, and the part. may be expressed by the finite verb, as οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."
ἐξ-ελαίνω, expello, to drive	συμβαίνω, to go with; συμβαίνει, it happens, occurs.	
εὐδαιμονέω, to be happy, or fortunate.	συμπίνω, to drink with.	
ἐφικνέομαι, <i>v. gen.</i> , to arrive at, attain to, reach.	τάλαρος, -ον, ό, a little basket.	
ἱμάτιον, -ον, τό, a robe, a garment.	τίνω, to expiate, pay.	
μεθύω, to drink μέθυ (unmixed wine); hence to be drunk.	τοί (enclitic), a strengthening particle, certainly, indeed.	
νήμα, -ατος, τό, spinning thread, yarn.	φθάνω, to come before, anticipate, <i>v. the acc. of the person who is anticipated</i> , and the part. of the verb which expresses the action in which any	
πολυτέλεια, -ας, ή, costliness, splendor, sumptuousness.		

Τοῖς στρατιώταις ἐν τῇ στρατιᾷ πολλὰ κακὰ συνεβέβηκει. Σοφοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήσῃ σοφός. Λυκούργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσῶν οὐδείς ἀπελήλαται νόμῳ¹ τιμῶν² καὶ ἀρχῶν.³ Πολλοὶ συμπίοντες ἅπαξ γίγνονται φίλοι. Ὁ μεθύων δοῦλος ἐστὶ τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἶνον. Ὁ οἶνος ὑπὸ τῶν στρατιωτῶν ἐξεπόθη. Τοὺς κακούργους οἱ θεοὶ ἀποτίδαινο. Οἱ πολῖται τοὺς πολεμίους ἐφθασαν εἰς τὴν πόλιν φυγόντες. Κύνω⁴ δήξεται τὸν δακόντα. Ὁ λαγὼς⁴ ὑπὸ τοῦ κυνὸς ἐδήχθη. Οὐκ ἂν μὴ καμῶν εὐδαιμονοίης. Οἱ κεκηκότες στρατιώται ἀνεπαύσαντο. Ἄττικῇ ὑπὸ τῶν Περσῶν ἐμήθη. Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. Ὁ τάλαρος νήματος βέβυσται. Οἱ πρέσβεις εἰς τὴν πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἄκρων ἀνευ πόνου. Ὁ φίλος ὑπέσχετό μοι ἀφίξεσθαι. Αἱ γυναῖκες ἠμπέσχοντο καλὰ ἱμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (*part.*), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (*aor.*) the basket with yarn. The father is come. The friend will promise me, to come (*ful.*) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

¹ § 161, 3.² § 157.³ § 47, 6.⁴ § 30.

§ 121. III. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable *äv*, more rarely *av*, before the ending.

(a) *äv* or *av* is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed *ε*, which is changed in the inflection into *η*.—The *α* in the ending *-άνω* is short.

1. *αἰσθ-άν-ομαι*, to perceive, Aor. ἤσθ-όμεν, αἰσθήσθαι; Perf. ἤσθημαι; Fut. αἰσθήσομαι.

2. *ἀμαρτάνω*, to miss, Aor. ἤμαρτον; Fut. ἀμαρτήσομαι; Perf. ἤμαρτηκα; Perf. Pass. ἤμαρτημαι.

3. *ἀπεχθάνομαι*, to be hated or odious, Aor. ἀπήχθόμεν; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, I am hated.

4. *αὐξάνω* (and *αὐξω*), to cause to increase, to increase, Fut. αὐξήσω; Aor. ἠύξησα; Perf. ἠύξηκα; Mid. and Pass. to grow, Perf. ἠύξημαι; Fut. αὐξήσομαι; Aor. ἠύξθη.

5. *βλαστάνω*, to sprout, spring, Aor. ἔβλαστον; Fut. βλαστήσω; Perf. ἔβλάστηκα and βεβλάστηκα (§ 88, 2).

6. *δαρθάνω*, to sleep, Aor. ἔδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.

7. *ὀλισθάνω*, to slip, to glide, Aor. ὤλισθον; Fut. ὀλισθήσω; Perf. ὀλίσθηκα.

8. *ὀσφραίνομαι*, to smell, Aor. ὀσφρόμεν; Fut. ὀσφρήσομαι.

9. *ὀφλισκάνω*, to be liable to a fine, to incur punishment, to owe,—the double strengthening *ισκ* and *av* is to be noted—Aor. ὄφλον; Fut. ὀφλήσω; Perf. ὄφληκα; Perf. Mid. or Pass. ὄφλημαι.

(b) *äv* is inserted before the Tense-ending, and *ν* is inserted before the Characteristic-consonant of the Pure Stem.

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The *ν* before a Pi-mute is changed into *μ*, before a Kappa-mute, into *γ*.

10. *θιγγάνω*, to touch. Aor. ἔθιγον; Fut. θίξομαι.

11. *λαγγάνω*, to obtain by lot, to acquire, Aor. ἔλαχον; Fut. λήξομαι; Perf. εἴληκα; Perf. Mid. or Pass. εἴλημαι (§ 88, 4); Aor. Pass. ἐλήχθη.

12. *λαμβάνω*, to take, Aor. ἔλαβον, Imp. λαβέ; Fut. λήψομαι;

Perf. εἴληφα; Perf. Mid. or Pass. εἴλημμαι (§ 88, 4); Aor. Mid. εἰλαβόμην; Aor. Pass. εἰλήφθην.

13. λανθάνω, (seldom λήθω), to be concealed, Aor. εἶλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομαι; Perf. λέλησμαι; Aor. εἰλαθόμην.

14. μανθάνω, to learn, Aor. ἔμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem ΜΑΘΕ, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυνθόμην; Perf. πέπυσμαι, πέπυσαι, etc.; Fut. πεύσομαι; verbal adjective, πειυστός, πειυστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΥΧ-); Perf. τετύχηκα (ΤΥΧΕ- according to No. a).

LVIII. Vocabulary.

'Αγγελία, -ας, ἡ, a message, news.	δίς, bis, twice.	κατα-δαρθάνω, to fall asleep, sleep.
ἄγε, age! come now.	δοκέω, to think, appear, seem.	λυγρός, -ά, -όν, sad.
ἐνα-στρέφω, to turn round (trans. and intrans.).	ἐλπομαι, to hope.	ὀπίσω, behind, back.
ἐνθεμον, -ου, τό, a flower, a blossom.	ἐξ-αμαρτάνω, ἀμαρτάνω strengthened by ἐξ. (§ 121, 2).	προσ-ήκων, -ήκουσα, -ήκων, fitting, becoming.
βούλευμα, -ατος, τό, advice, a decision, a resolution.	ἐπαρκέω, w. dat., to help.	πώ (enclitic), yet.
βραχύς, -εῖα, -ύ, short.	ἐπιβουλή, -ῆς, ἡ, a plot.	συμφορά, -άς, ἡ, an event, especially a misfortune.
γενναῖος, -α, -ον, of noble birth, noble, brave.	ἐπι-ορκέω, to swear falsely; w. acc., to any one.	χρυσίον, -ου, τό (diminutive of χρυσός), gold.
δεῦρο, hither.	εὐεργεσία, -ας, ἡ, a favor, beneficence.	ὥς, as; ὥς τάχιστα, as soon as.
	κάμηλος, -ου, ὄ, ἡ, a camel.	

Ἄ ῥ σ ε ι ν διὰ τέλους μὴ δοκείτω ὁ πονηρός. Κέρδος πονηρὸν μὴ λαβεῖν βούλου ποτέ. Δίκαια δράσας συμμάχου τεύξῃ θεοῦ.¹ Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. Δαβὲ πρόνοιαν τοῦ προσήκοντος βίου. Ξένους ἐπαρκῶν² τῶν Ἰσων τεύξῃ ποτέ. Ὁ βασιλεὺς τῆς πρὸς ἑαυτὸν ἐπιβουλῆς³ οὐκ ἔσθ' εἶτο. Οἱ Πέρσαι τοῖς Ἑλλησιν⁴ ἀπήχθηοντο. Φίλιππος αὐτὸς ἀπεφάνετο διὰ χρυσίου μάλλον, ἢ διὰ τῶν ὀπλων ἡύξῃ κέναι τὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. Ὡς ὠσφροντο τάχιστα τῶν καμήλων⁵ οἱ Ἴπποι, ὀπίσω ἀνέστρεφον. Μὴ θίγῃς τοῦ κενός.⁶ Ἄγε δεῦρο, ἵνα πύθῃ τῆς λυγρᾶς ἀγγελίας.⁷ Θεὸν ἐπιορκῶν μὴ δοκεῖ λελεθῆναι. Ἄρχῆς τετυχηκὼς¹ ἴσθι ταύτης ἄξιος. Καλὸν, μὴδὲν εἰς φίλους ἀμαρτεῖν. Μακάριος, ὅστις ἐτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφορὰν. Οὐδεὶς πω ξένου ἐξαπατήσας ἀθανάτους ἔλαθεν. Ἄπ' ἐσθλῶν ἐσθλὰ μαθήσῃ.

¹ § 158, 3. (b).

⁴ § 161, 2. (c).

² § 176, 1.

⁵ § 158, 5. (a).

³ § 158, 5. (b).

⁶ § 158, 3. (b).

Καὶ κακὸς πολλὰκις τιμῆς καὶ δόξης ἐλάχεν. Παρὰ τῶν θεῶν πολλὰ παρε-
λήφαμεν ὄδρα. Οὐδέ ἐλεγήθεν, ὅστις ἀδίκᾳ ἔργα πράττει. Εἰ θεὸν ἀνὴρ τις
ἐλπεταὶ λαθεῖν, ἀμαρτάνει. Δις ἐξ αμαρτεῖν ταῦτόνδ' οὐκ ἀνδρὸς σοφοῦ.
Ἐξ ἄγαθης χρονοῦς ἐβλάσαστε² καλὰ ἄνθεμα, ἐκ δ' ἄρθῶν φρενῶν βουλευμάτων
ισθλά. Τῆς εὐεργεσίας οὐποτε λήσομαί.

The king will not perceive the plots against him. If thou drinkest (drink-
ing), talk not much (*pl.*); for thou wilt err. What man has not once erred?
The bad (man) is hated by the good. Philip increased (*aor.*) his royal au-
thority more by money than by arms. From a correct understanding will al-
ways spring (*βλαστάνω*) excellent resolutions. I have slept only a short time.
I will not touch the dog. Pericles has acquired great fame. The bad will
never acquire true fame. We shall take precaution for a becoming life (*gen.*).
The town was taken (*aor.*) by the enemy. The ungrateful (person) has for-
gotten the favor. The boy has studied literature well. Hast thou heard the
sad news?

§ 122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and
Impf. by annexing the two consonants σκ or the syllable ισκ.

Σκ is annexed, when the stem-characteristic is a vowel, and ισκ,
when it is a consonant. Most verbs, whose pure stem ends with a
consonant, form the Future, etc. according to the analogy of pure
verbs, e. g. εὐρ-ίσκω (from *ΕΥΡΕ-*). Some of these verbs, in the
Pres. and Impf., take a reduplication also, which consists in re-
peating the first consonant of the stem with ι.

1. αἰ-ίσκ-ομαι, to be taken, to be conquered, Impf. ἡλίσκόμεν;
(ΑΙΟ-) Fut. αἰλώσομαι; second Aor. ἦλων, and ἐάλων (μ, § 142,
9), I was taken; Perf. ἦλωκα, and ἐάλωκα, I have been taken (Aug.,
§ 87, 6). The Act. is supplied by αἰρεῖν (§ 126, 1), signifying, to
take captive, to conquer.

2. ἀναῖσκω, to spend, to consume, Impf. ἀνήλσκον; Fut. ἀνα-
λώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηγάλωσα; Perf. ἀνήλωκα
and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor.
Pass. ἀναλώθη.

3. ἀρέσκω, to please, Fut. ἀρέσω; Aor. ἤρεσα; Perf. Mid. or
Pass. ἤρεσμαι; Aor. Pass. ἤρέσθη.—Mid.

4. γηράσκω or γηράω, to grow old, Fut. γηράσομαι; Aor. ἐγήρα-
σα; Inf. γηραῖσαι; Perf. γεγήρακα.

5. γινώσκω, to know, (ΙΝΟ-) Fut. γνώσομαι; second Aor. ἔγ-
νων (μ, § 142); Perf. ἔγνωκα; Perf. Mid. or Pass. ἔγνωσμαι (§ 95);
verbal adjective, γνωστός, γνωστέος.

¹ § 60, Rem. ² On the Sing. verb, see p. 27.

6. διδράσκω, to run away (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδραν (μ, § 142, 1).

7. εὐρίσκω, to find, second Aor. εὔρον; Imp. εὔρέ; (ΕΥΡΕ-) Fut. εὐρήσω; Perf. εὔρηκα; Perf. Mid. or Pass. εὔρημαι; Aor. Pass. εὔρέθην; Aor. Mid. εὔρόμην; verbal adjective, εὔρετός.

8. ἡβιάσκω, to come to one's strength, to come to the state of manhood, Aor. ἡβησα (ἡβία, to be young, but ἀνηβία, to become young again).

9. θνήσκω, commonly ἀποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθᾶσον; Fut. ἀποθανοῦμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, I shall be dead.

10. ἰλάσκομαι, to propitiate, Fut. ἰλάσομαι; Aor. ἰλάσάμην.

11. μιμνήσκω, to remind, (ΜΝΑ-) Fut. μνήσω; Aor. ἐμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνήμην, -ῆο, -ῆτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.

12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἐπάθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.

- 13. πιπίσκω, to give to drink, Fut. πισω; Aor. ἐπίσα.

14. πεπράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδώμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπραῖσθαι); Aor. ἐπράθην; Fut. Perf. πεπραῖσομαι in the sense of the simple Fut. πραθήσομαι (not used).

15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στεροῦμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστέρηθην.

16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἐτρώθην; Fut. τρωθήσομαι and τρώσομαι.

17. φάσκω, to think, to say, to affirm, assert (Ind. not used), Impf. ἔφρασκον; Fut. φήσω; Aor. ἔφησα.

18. χάσκω, to gape, (ΧΑΝ-) Aor. ἐχᾶνον; Fut. χᾶνοῦμαι; Perf. κέχηνα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω; Aor. εἰδίδαξα; Perf. δέδιδακα; Aor. Pass. εἰδίαχθην.—Mid.

LIX. *Vocabulary.*

'Αλοπος, -ον, without trouble, free from sorrow.	ἐπαναφέρω, to bring back, refero, to refer, impute.	παλαιός, -ά, -όν, old, aged, of old time.
ἀμνημονέω, <i>w. gen.</i> , to be forgetful of.	εὐγενής, -ές, well-born, of high birth, noble.	πάσχω, to feel, suffer; with εὐ, receive a favor,
δεκάς, -άδος, ἡ, a decad, the number ten.	μοῖρα, -ας, ἡ, a share, a lot, fate.	βέλτερος, to be well treated.
ἐξ-εὐρίσκω, to find out.	μόρσιμος, -ον, fated.	πενθέω, to grieve, mourn for.

'Ολίγους εὐρήσεις ἄνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πᾶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀποθανεῖν. Πενθοῦμεν τοὺς τεθνηκότας. Ἡδῶς τῶν παλαιῶν πράξεων¹ μέμνηται οἱ ἄνθρωποι. Οὐκ ἂν εἴροις ἀνθρωποῦ πάντα² ἐλβιώτατον. Ἡ καλῶς ζῆν,³ ἢ καλῶς τεθνηκέναι ὁ εὐγενής βούλεται. Εἰ δεῖν ἂν δι' ὑμετέραν κακότητα πεπὸνθατε, μή τι⁴ θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἄλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀνάλωσεν.⁵ Ἡ τέχνη δὲ σώζεται. Πάντ' ἐστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον φεύγη τις. Εἰ τις γηράσας ζῆν εὐχεται, ἀξίός ἐστι γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχη τέχνην εὐρηκας, οὐ τέχνην τύχην. Οὐκ ἐστι βίον εὐρεῖν ἄλυπον οὐδενί.⁶ Ἀχάριστος, ὅστις ἐθπαθὼν ἀμνημονεῖ. Δίκαιον εὐπράττοντα μεμνησθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (*dat.*) the whole wealth of the town has been consumed. Seek to please (*aor.*) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that (*acc. w. inf.*) letters were invented (*inf. aor.*) by the Phoenicians. The brave warriors will willingly die for their country. To mortals it is not permitted (*οὐκ ἐστι, w. dat.*) to say, This I will not suffer. The prisoners were sold (*aor.*) by the enemies. The soldiers robbed (*aor.*) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (*aor.*) by Aristotle.

§ 123. V. *Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.*

This reduplication consists in repeating the first consonant of the stem with *ι*. To this class belong:

γίγνομαι (instead of γιγένομαι), to become, (*GEN-*) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (*PIET-*) Fut. πρσοῦμαι (§ 116, 3); Aor. ἔπρσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

¹ § 158, 5. (b). ² in every respect. ³ § 97, 3. (a). ⁴ μή τι, in no respect
⁵ The Aor. denotes a custom. ⁶ οὐκ ἐστι — οὐδενί, no one can. See § 177, 6

§ 124. VI. Verbs, to whose Pure Stem ε is added in the Pres. and Impf.

1. γαμέω, to marry (of the man), Perf. γεγάμηκα, but Fut. γάμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), to marry (of the woman, *nubo*), Fut. γαμοῦμαι (§ 83); Aor. ἐγγάμημην; Pass. to be wedded, Aor. ἐγαμήθην, etc.

2. γηθέω, usually Perf. γέγηθα (also *prose*), to rejoice, Fut. γηθήσω.

3. δοκέω, to seem, *videor*, to think, Fut. δόξω; Aor. ἴδοξα; Perf. Pass. δίδογμαi, *visus sum*; Aor. Pass. ἰδόχθην.

4. μαρτυρέω, to witness, Fut. μαρτυρήσω, etc. But μαρτύρομαι, Dep. Mid. to call to witness.

5. ξυρέω, to shave, Mid. ξύρομαι; Aor. ἐξυράμην, but Perf. ἐξύρημαι.

6. ώθέω, to push, Impf. ώώθουν; Fut. ώσω and ώθήσω; Aor. ἴωσα, ώσαι; Perf. ἴωκα; Perf. Mid. or Pass. ἴωσμαι; Aor. Pass. ἰώσθην (Aug. § 87, 4).—Mid.

LX. Vocabulary.

'Απωθέω, to push, or drive away.	ἐμπίπτω, to fall on or into something, to meet with.	συμ-πίπτω, to fall with; συμπίπτει, it happens.
ἔτη, -ης, ἡ, infatuation, and consequent unhappiness, evil.	εὐδοκίμειν, to be or become celebrated.	συμ-φέρω, to carry with, conduce, to be of use.
εισ-ωθέω, to push, or drive in.	προ-νοέω, to think or consider beforehand.	συν-δια-τρίβω, to spend time with, to live with.
	πώποτε, ever.	φόνος, -ου, ὁ, murder.

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντι δρεξον. Ὁ ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ ἄνθρωποι πρὸς ἀρετὴν γέγονασιν. Μὴ μοι γένοιθ' ἂ βούλομαι, ἀλλ' ἂ συμφέροι. Μὴ σπευδε πλουτεῖν, μὴ ταχὺ πένης γένη. Πολλάκις ὁ εὐδοκίμειν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἔτην ἔπεσεν. Ὄταν ἄτυχεῖν σοι συμπέσῃ τι, Εὐριπίδου μνήσθητι· Οὐκ ἔστιν, ὅστις πάντ' ἄνθρωπος εὐδαιμονεῖ. Μενέδημος πρὸς τὸν ἐρωτήσαντα, εἰ γῆμαι ὁ σκουδαῖος, ἔλεξεν· Ἐγὼ γεγάμηκα. Ἡ τοῦ φίλου θυγατὴρ, ἐνθάτην ἡμέραν γεγαμημένη, τέθνηκεν. Ἀχιλλέως θυμὸς ἐγεγήθει φόνου Ἀχαιῶν ὀρώνας. Ἐδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· Ὑπὸ πάντων μαρτυρήσεται μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χεῖρα² ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἄει τοὺς ἐμοὶ συνδιὰτρίβοντας. Δημοσθένης ἐξίρατο τὴν κεφαλὴν. Οἱ στρατιῶται εἰς τὴν πόλιν εἰσεωσθησαν. Οἱ στρατιῶται ἀπέωσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies (*ἐμπίπτω, w dat.*). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (*gen.*) of the enemies. It is determined (*perf. pass. of δοκέω*) that (*acc. m. inf.*) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. *Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic s.*

The *s* is lengthened into *η* in inflection. Exceptions: *ἄχθομαι* and *μύχομαι*.

1. *ἀλέξω*, to ward off, Fut. *ἀλεξήσω*; Mid. to ward off from oneself, to defend, Fut. *ἀλεξήσομαι* (from *ἈΛΕΚ-*); Aor. *ἤλεξαμην*.

2. *ἄχθομαι*, to be vexed, displeased, Fut. *ἄχθεύσομαι*; Aor. *ἤχθεύσθην*; Fut. *ἄχθευθήσομαι* having the same signification as *ἄχθεύσομαι*.

3. *βόσσω*, to feed, Fut. *βοσκήσω*; Aor. *έβόσκησα*; Mid. to feed (intransitive).

4. *βούλομαι*, to wish, (second Pers. *βούλει*, § 82, 2), Fut. *βουλήσομαι*; Perf. *βεβούλημαι*; Aor. *έβουλήθην* and *ήβουλ*. (Aug. § 85, Rem. I).

5. *δέω*, to want, to need, usually Impers. *δεῖ*, it is wanting, it is necessary, Subj. *δέη*, Part. *δέον*, Inf. *δεῖν*; Impf. *έδει*, Opt. *δέοι*; Fut. *δεήσει*; Aor. *έδέησε(ν)*; Mid. *δέομαι*, to need, Fut. *δεήσομαι*; Aor. *έδεήθην*.

6. *έθελω* and *θελω*, to will, Impf. *ήθελον* and *έθελον*; Fut. *έθελήσω* and *θελήσω*; Aor. *ήθελησα* and *έθελησα*; Perf. only *ήθεληκα*.

7. *εἴλω*, to press, to shut up, Fut. *εἰλήσω*; Perf. Mid. or Pass. *εἰλήμαι*; Aor. Pass. *εἰλήθην*.

8. *ΕΙΠΟΜΑΙ*, Aor. *ήρώμην*, I inquired, *έρέσθαι*, *έρωμαι*, *έροιμην*, *έρωῦ*, *έρόμενος*; Fut. *έρήσομαι*. The other tenses are supplied by *έρωτᾶν*.

9. *έρόω*, to go forth, Fut. *έρήήσω*; Aor. *ήρήησα*.

10. *εὔδω*, commonly *καθεύδω*, to sleep, Fut. *καθευδήσω* (Aug., § 91, 8).

11. *έχω*, to have, to hold, Impf. *είχον* (§ 87, 3); Aor. *έσχον*, Inf. *σχεῖν*, Imp. *σχές*, *παράσχεις* (*μι*, § 142), Subj. *σχῶ*, *-ης*, *παράσχω*, *παράσχεις*, etc., Opt. *σχοίην* (*μι*), Part. *σχών*; Fut. *έξω* and *σχήσω*; Perf. *έσχηκα*; Aor. Mid. *έσχόμην*, Subj. *σχῶμαι*, Opt. *σχοίμην*, Imp. *σχοῦ*, *παράσχου*, Inf. *σχέσθαι*, *παρασχέσθαι*, Part. *σχόμενος*; Fut. *σχήσομαι*; Perf. Mid. or Pass. *έσχημαι*; Aor. Pass. *έσχέθην*; verbal adjective, *έκτός* and *σχετός*.

12. *έψω*, to boil, to cook, Fut. *έψηήσω*; verbal adjective, *έψθός* or *έψητός*, *έψητός*.

13. καθίζω, to seat, make to sit, Impf. ἐκάθιζον, old Attic, καθίζον; Fut. καθιῶ (§ 83); Aor. ἐκάθισα, old Attic, καθίσα; Perf. κεκάθισα; Mid. ἰσεαυτὸς, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, I seated for myself, I caused to sit. But καθέζομαι, I seat myself, I sit, Impf. ἐκαθεζόμην; Fut. καθεδούμαι (Aug. § 91, 3).

14. κλαίω, to weep, Att. κλάω without contraction, Fut. κλαύσομαι and κλανσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor. ἔκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλαυστός and κλαντός, κλανστέος.—Mid.

15. μάχομαι, to fight, Fut. μαχοῦμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετέος and μαχητέος.

16. μέλλω, to intend, to be about to do, hence to delay, Impf. ἔμελλον and ἤμελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

17. μέλει μοι, it is a care, anxiety, interest to me, curae mihi est (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μελομαι, commonly ἐπιμελομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθην.

18. μύζω, to suck, Fut. μυζήσω, etc.

19. ὄζω, to smell, Fut. ὀζήσω; Aor. ὄζησα; Perf. ὄδωδα with the meaning of the Pres. (Att. Redup., § 89).

20. οἶομαι and οἶμαι, to think, second Pers. οἶε (§ 82, 2), Impf. φόμην and φῆμην; Fut. οἰήσομαι; Aor. φήθην, οἰήθηνα (Aug., § 87, 1).

21. οἴχομαι, to depart, to go, to have gone, abii, Impf. ὤχόμην, I went away; Fut. οἰχήσομαι; Perf. ὤχημαι, in the Common language only in composition, e. g. παρόχημαι.

22. ὀφείλω, to owe, to be under obligation, debeo, Fut. ὀφειλήσω; Aor. ὠφείλησα; second Aor. ὠφελον, -ες, -ε(ν) (first and second Pers. Pl. not used) in forms expressing wish, utinam.

23. πέτομαι, to fly, Fut. πτήσομαι; Aor. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, μί, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.

24. χαίρω, to rejoice, Fut. χαιρήσω; Aor. ἐχάρην (μί, § 142, 8); Perf. κεχάρηκα, I have rejoiced, and κεχάρημαι, I am rejoiced.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, to remain, Perf. μεμνήκα, regular in the other tenses; νέμω, to divide, to distribute, Fut. νεμῶ and νεμοῦμαι; Aor. ἐνεμα; Perf. νενέμηκα; Aor. Pass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

LXI. Vocabulary.

'Αμβροσία, -ας, ἡ, the food of the gods.	τήδειος, -α, -ον, fit, requisite; τὰ ἐπιτήδεια, provisions.	μεστός, -ή, -όν, w. gen., full.
ἀνα-πέτομαι, to fly up, or away.	ἐρωτάω, to ask.	νέμω, to divide, distribute.
ἀνέψω, to boil up.	ἡμίθεος, -ου, ὁ, a demi-god.	ὄρνις, -ίδος, ὁ, ἡ, a bird.
βασιλείος, -α, -ον, royal, regal.	θρόνος, -ου, ὁ, a seat, a throne.	ὄρος, -εος = -ους, τό, a mountain.
δια-μένω, to remain.	καλοκἀγαθία, -ας, ἡ, rectitude, virtue.	πάππος, -ου, ὁ, a grandfather.
εἰ, if, in a question, whether.	λεία, -ας, ἡ, booty, plunder.	πλὴν, except, besides.
ἐλέγχο, to examine, search, blame, convict.	μέρος, -εος = -ους, τό, a	τρίπους, -οδος, ὁ, three-footed, a tripod.

Οἱ στρατιῶται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν ἡμαρτάνετε ἐλεγχόμενοι. Ὁ ποιμὴν ἀγῶν τὴν ἀγέλην ἐν τοῖς ὄρεσι βοσκήσει. Οἱ στρατιῶται ἐπὶ τοὺς πολεμίους στρατεύεσθαι ἐβουλήθησαν. Τοῖς στρατιώταις ἐν τῇ πολεμίᾳ γῆ τῶν ἐπιτηδείων³ δεήσει. Πλούσιός ἐστιν οὐχ ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μικρῶν δεσπόμενος. Ὁ Πολυδέκτης οὐδὲ θεὸς ἠθέλησε μόνος, ἀλλὰ μᾶλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, εἰς τὸν ποταμὸν εἰλήθησαν. Ἐροῦ τὸν πατέρα, εἰ τὴν ἐπιστολὴν ἔγραψεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευθῆσαι. Οὐδεὶς ἀνθρώπων ἠξιώθη τοῖς θεοῖς⁴ ὁμολεῖν, πλὴν ὅσοι μετεσχήκασι κάλλους. Πέλοψ γὰρ τοῦτου ἐνεκα ἀμβροσίας⁵ μετέσχε καὶ Γανυμήδης καὶ ἄλλοι τινές. Μήδεια Δίονα ἀνεψήσασα νέον ποιῆσαι λέγεται. Καθιδυμέν σε, ὦ στρατηγέ, εἰς τὸν θρόνον τὸν βασιλείον. Ὁ βασιλεὺς ἐπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ἕλληνες ἐν Σαλαμῖνι θαρραλέως ἐμαχέσαντο. Κύρος ὑπὸ Μανδάνης τῆς μητρὸς ἐρωτηθεὶς, εἰ βούλοιο μένειν παρὰ τῷ πάππῳ, οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ ἔλεξεν, ὅτι μένειν βούλοιο. Τοῖς ἀγαθοῖς⁶ τῆς ἀρετῆς⁷ μελήσει. Χρηστοὶ νέοι οὐ μύρων ὀξήσουσιν,⁸ ἀλλὰ καλοκἀγαθίας. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀποφυγεῖν ψυχοντο. Ἡ ψυχὴ ἀναπτομένη οἰχθήσεται ἀθάνατος καὶ ἀγῆρως. Οἱ κακοῦργοι μεγάλην ζημίαν ὠφέιλσαν.⁹ Ἡ ὄρνις ἀναπεπόνηται. Οἱ πολῖται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῇ νίκῃ. Οἱ θνητοὶ πᾶσαν τὴν νύκτα ἐν τοῖς ὄρεσι διεμενήκεσαν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνεμέθη). Τρίποδες ἦσαν κρεῶν¹⁰ μεστοὶ νενεμημένων.

The soldiers courageously kept off (*aor. mid.*) the enemies. Many herdsmen tended (*aor.*) the herds of goats on the mountains. The father will wish to depart to-morrow. A good general takes care, that (that not, *ὅπως, μή, w. ind. fut.*) the soldiers may not want provisions. The good will not wish to go about with the bad. I will ask the father, whether he has written the letter. If thou art weary (being weary, *perf. part.*), thou wilt sleep comfortably (*ἡδέως*). Those who are held by evil desires are all slaves. Cowardly soldiers will not take part in dangers. Æson, having been boiled by Medea, is said to have become

¹ i. e. ὑπὲρ τούτων, & ² the soldiers will need. ³ § 158, 5. (a).
⁴ § 161, 2. (a), (a). ⁵ § 158, 3. (b). ⁶ § 161, 5. ⁷ § 158, 6. I. (b).
⁸ ἔκειν τινός, to smell of something. ⁹ owed, had to suffer. ¹⁰ § 39, Rem.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (*gen.*). The flowers smell (*perf.*) beautifully. The youths smelt of perfume. The citizens will not think, that (*acc. w. inf.*) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

§ 126. Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.

1. αἰρέω, to take, to capture, e. g. a city, Fut. αἰρήσω; Perf. ἔρηκα; Aor. (from ἘΑ) εἶλον, εἶσιν; Aor. Pass. ἤροσθην; Fut. Pass. αἰροθήσομαι (§ 98, Rem.); Mid. to choose, Fut. αἰρήσομαι; Aor. εἰλόμην; verbal adjective, αἰρετός, -τέος.—Aug., § 87, 3.

2. ἔρχομαι, to go, to come (the remaining modes and participials are borrowed from εἶμι [§ 137]; thus ἔρχομαι, ἴω, ἴθι, ἵεναι, ἰών); Impf. ἤρχόμην, commonly ἔειν or ἔμ, Opt. ἴομι; Fut. εἶμι, I shall go (ἔξω, I shall come);—(ΕΑΕΤΘ-) Perf. ἐλάλῳθα; Aor. ἤλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών; verbal adjective, ἐλυστίον.

3. ἰσθίω, to eat, Impf. ἦσθιον; Fut. ἴδομαι; Perf. ἰδήσομαι; (ΦΑΓ-) Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἰδήσομαι; Aor. Pass. ἠδέσθην; verbal adjective, ἰδεστός.

4. ὁράω, to see, Impf. ἴωρων; Perf. ἰώρῳκα (Aug., § 87, 6); (ΙΑ-) Aor. εἶδον, ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών. On the second Perf. εἶδα, I know, see § 143. (ΟΙ-) Fut. ὄψομαι (second Pers. ὄψαι, § 82, 2); Mid. or Pass. ὀρώμαι; Perf. Mid. or Pass. ἰώρῳμαι or ὀρωμαι, ὀψαι, etc.; Inf. ὀψθαι; Aor. Mid. εἰδόμην, ἰδέσθαι, ἰδοῦ (and with the meaning ecce, ἰδοῦ), as a simple, only poetic; Aor. Pass. ὀψθην, ὀψθήναι; Fut. ὀψθήσομαι; verbal adjective, ὀρατός and ὀπίτός.

5. τρέχω, to run, (ΑΡΕΜ-) Fut. δραμοῦμαι; Aor. ἔδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμημαι.

6. φέρω, to bear, (ΟΙ-) Fut. οἴσω;—(ΕΓΚ-) Aor. ἤνεγκον (rarer ἤνεγκα), Opt. ἐνέγοιμι, -ει(ν), etc. (rarer -αιμι, etc.); Inf. ἐνεγκεῖν, Part. ἐνεγκών, Imp. ἐνεγκε, -έτω, etc.; (ΕΝΕΚ-) Perf. ἐνήροχα; Perf. Mid. or Pass. ἐνήνεγμαi, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ἤνεγκάμην, ἔνεγκαι, -ασθαι, -άμενος; Aor. Pass. ἠνέχθην; Fut. ἐνεθήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.

7. φημί (§ 135, 8), to say, Impf. ἔφη with the meaning of the Aor., also φάμαι and φάς; (ΕΠ-) first Aor. εἶπα, εἶπας, εἶπασι,

Imp. *εἶπον, εἰπάτω*, Inf. *εἶπαι*; second Aor. *εἶπον, εἶπω, εἶποιμι, εἶπέ* (compound *πρόειπε*), *εἶπειν, εἶπών*. From the Epic Pres. *εἶρω*, come Fut. *εἶρω*; Perf. *εἶρηκα*; Perf. Mid. or Pass. *εἶρημαι*; Fut. Perf. *εἶρήσομαι*. From *PE-* Aor. Pass. *ἑρήθη, ἑρήθηται, ἑρήθεις*; Fut. Pass. *ῥηθήσομαι*; verbal adjective, *ῥητός, ῥητέος*.—Mid. only in compounds, Fut. *ἀπεροῦμαι* and first Aor. *ἀπειπασθαι, to deny, to despair*, like *ἀπειπεῖν*.

LXII. Vocabulary.

'Αγανακτέω, to be displeased, or indignant.	ἐξ-ειπεῖν, to speak or say out, utter.	παρα-τρέχω, w. acc., to run by, or past.
ἔσα-κρίζω, to cry out.	ἔβρωμένως, strongly, firmly.	παρα-φέρω, to carry by or past.
ἀτρεκέως, exactly, surely.	εὐβουλος, -ον, one who consults well, clever, sagacious.	πέρας, -ατος, τό, the end, a limit.
βραδύς, -εἰα, -ύ, slow.	λυπέω, to distress. [dious.	περι-οράω, to overlook, neglect.
γλαυξ, Attic γλαυξ, -κός, ἦ, an owl.	μακρός, -ύ, -όν, long, term.	προ-έρχομαι, to go before.
δεῖδω, to fear; perf. δέδοικα has a present meaning.	μήπω, not yet.	πταίρω, to sneeze.
δομα, -ατος, τό, a house.	ὀργίζομαι (w. pass. aor.), to be angry.	ρεῦμα, -ατος, τό, a stream.
ἐνύπνιον, -ου, τό, a dream, a vision.	παρακαταθήκη, -ης, ἦ, a thing deposited, a pledge.	σφόδρα, very, violently, very much.

Καὶ βραδὺς εὐβουλος εἶλε¹ ταχὺν ἄνδρα διώκων. Οἱ Ἀθηναῖοι Θεμιστοκλέα στρατηγὸν εἰλοντο ἐν τῷ Περσικῷ πολέμῳ. Ὀδυσσεὺς εἰς² Αἶδον μέγα δῶμα ἦλθεεν. Ἦν ἂν μοῖραν εἰλησ, ταύτην φέρε καὶ μὴ ἀγανακτεῖ. Λυπούμεθ', ἂν πύργη τις· ἂν εἰπη κακῶς, ὀργιζόμεθα· ἂν ἴδῃ τις ἐνύπνιον, σφόδρα φοβούμεθα· ἂν γλαυξ ἀνακράγῃ, δεδοίκαμεν. Μὴ πιστεὺε τάχιστα, πρὶν ἀτρεκέως πέρας ὄψει. Μετρίως φύγε. Οὐδὲ εἰς Ὀμηρον εἶρηκε μακρόν. Ὅστις λόγους, ὡς παρακαταθήκην, λαβὼν ἐξεῖπεν, ἄδικός ἐστιν, ἢ ἄγαν ἀκρατής. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὺς ἀποθανόντας φίλους· οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν στήν ὀδόν, ἦν κῆσιν ἐλθεῖν ἔστ' ἀνάγκη, προεληλύθασιν. Ξένους πίνητας μὴ παραδρέμῃς ἰδών. Ποταμός τις καὶ ρεῦμα βίαιόν ἐστιν ὁ αἰών· ἅμα τε γὰρ ὤφθη καὶ παρενήνεκται καὶ ἄλλο παραφέρεται, τὸ δὲ ἐνεχθήσεται. Ἐνεγκε λύπην καὶ βλάβην ἔβρωμένως. Φίλον δὲ ὀργὴν ἐν κακοῖς μὴ περιῖδῃς. Μήπω μέγαν εἶπησ, πρὶν τελευτήσαντ' ἴδῃς.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish (ήδέως). The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

¹ the Aor. is translated by *is accustomed*. ² instead of ἄλλο δέ.

VERBS IN -μι.

§ 127. *Conjugation of Verbs in -μι.*

1. The principal peculiarity of verbs in -μι is, that, in the Pres. and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in -ω, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in -ω, with a few exceptions.

2. Several verbs in -μι, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with ι, when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with σρ, πρ, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

ΔΟ- δι-δω-μι, to give,
ΣΤΑ- λ-στη-μι, to place,

ΧΡΑ- κί-χρη-μι, to lend,
'Ε- λ-η-μι, to send.

§ 128. *Division of Verbs in -μι.*

Verbs in -μι are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in α, e. g. λ-στη-μι, to station,	Stem ΣΤΑ-
(b) " ε, " τί-θη-μι, to place,	" ΘΕ-
(c) " ο, " δι-δω-μι, to give,	" ΔΟ-
(d) " ι, " ελμι, to go,	" 'Ι-
(e) " σ, " ελμί, instead of ἐσμί, to be,	" 'ΕΣ-

II. Such as annex to their stems the syllable νν̄ or ν̄, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, ο, and assumes νν̄.

(a) in α, e. g. σκεδά-νν̄-μι, to scatter,	Stem ΣΚΕΔΑ-
(b) " ε, " κοπέ-νν̄-μι, to satisfy,	" ΚΟΠΕ-
(c) " ι, only τί-νν̄-μι, to atone,	" ΤΙ-
(d) " ο, e. g. στρώ-νν̄-μι, to spread out,	" ΣΤΡΟ-

B. In a consonant, and assumes ν̄.

(a) in a mute, e. g. δείκ-ν̄-μι, to show,	Stem ΔΕΙΚ-
(b) " liquid, " δμ-ν̄-μι, to swear,	" 'ΟΜ-

REMARK. Of this second class, only the verb σβέ-νν̄-μι, to quench, from the stem ΣΒΕ-, forms a second Aor., viz. ἐσβην.

§ 129. *Mode-vowels.*

1. The Ind. Pres., Impf. and second Aor. do not take the mode-vowel, and hence the personal-endings are annexed to the verb-stem; e. g.

<i>Ι-στᾶ-μεν</i>	<i>ἔ-τι-θέ-μεν</i>	<i>ἔ-δο-μεν</i>
<i>Ι-στᾶ-μεθα</i>	<i>ἔ-τι-θέ-μεθα</i>	<i>ἔ-δό-μεθα</i>

2. The Subj. has the mode-vowels *ω* and *η*, like verbs in *-ω*, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in *-ω*, in respect to contraction, are to be noted, namely,

άη and *ήη* coalesce into *ῆ* and *ῆ̄* (not, as in contracts in *-άω*, into *ᾶ* and *ᾶ̄*),
έη coalesces into *ῆ̄* (not, as in contracts in *-έω*, into *αι*); e. g.

<i>Ι-σᾶ-ω = Ι-σῆ̄</i>	<i>Ι-σᾶ-ης = Ι-σῆ̄ς</i>	<i>Ι-σᾶ-η-ται = Ι-σῆ̄-ται</i>
<i>σᾶ-ω = σῆ̄</i>	<i>σᾶ-ης = σῆ̄ς</i>	
<i>τι-θέ-ω = τι-θῆ̄</i>	<i>τι-θέ-ης = τι-θῆ̄ς</i>	<i>τι-θέ-ω-μαι = τι-θῆ̄-μαι</i>
<i>δι-δέ-ω = δι-δέ̄</i>	<i>δι-δέ-ης = δι-δέ̄ς</i>	<i>δι-δέ-η = δι-δέ̄.</i>

REM. 1. This form of the Subj. of *ιστημι* and *τιθημι* is like the Subj. of the two Aorists Pass. of all verbs; e. g. *τυφθῶ, -ῆς, -ῆ̄*, etc., *τυπῶ, -ῆς, -ῆ̄*, from *τυπ-ω, στα-θῶ, -ῆς, -ῆ̄*, from *ιστημι*.

REM. 2. The Subj. of verbs in *-ομι* is like that of verbs in *-ω*; e. g. *δεικνῶ, -ῆς, etc.*

3. The Impf. and second Aor. Opt. have the mode-vowel *ι*, which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A. <i>Ι-στα-ι-ην = Ι-σται-ην</i>	Aor. II. A. <i>σται-ην</i>	Impf. M. <i>Ι-σται-μην</i>
<i>τι-θε-ι-ην = τι-θεί-ην</i>	<i>θεί-ην</i>	<i>τι-θεί-μην</i>
<i>δι-δο-ι-ην = δι-δοί-ην</i>	<i>δοί-ην</i>	<i>δι-δοί-μην</i>

REM. 3. The form of the Opt. of verbs in *-ε* (*τιθημι*) is like the Opt. of the Aorists Pass. of all verbs; e. g. *στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην*.

REM. 4. The Impf. Opt. of verbs in *-ομι*, like the Subj. Pres., follows the form in *-ω*; e. g. *δεικνύομι*.

§ 130. *Personal-endings.*

1. The personal-endings of the Aor. are the following:

(a) Indicative Present,

Sing. 1.	-μι	<i>Ι-στη-μι</i>
2.	-ς	<i>Ι-στη-ς</i>
3.	-σι(ν)	<i>Ι-στη-σι(ν)</i>
Dual 2.	-τον	<i>Ι-σᾶ-τον</i>
3.	-τον	<i>Ι-σᾶ-τον</i>
Plur. 1.	-μεν	<i>Ι-σᾶ-μεν</i>
2.	-τε	<i>Ι-σᾶ-τε</i>
3.	[-σι(ν)] (properly -σσι)	<i>[Ι-στα-σσι: Ι-στα-σσι(ν)]</i>

The ending of the third Pers. Pl. -νσι(ν) is changed into -σσι(ν), and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in α, thus:

from	Ι-στα-νσι	is formed	Ι-σάσι	(Ι-σά-σσι)
"	τί-θε-νσι	"	τι-θείσι	Att. τι-θέ-σσι
"	δί-δο-νσι	"	δι-δοῦσι	" δι-δό-σσι
"	δεικ-νυ-νσι	" "	δεικ-νῦσι	" δεικ-νῦ-σσι.

(b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in -ω.

(c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. Ι-στη-ν	ἐ-τί-θη-ν
2.	-ς	Ι-στη-ς	ἐ-τί-θη-ς
3.	-	Ι-στη	ἐ-τί-θη
Dual 2.	-τον	Aor. II. ἐ-στη-τον	ἐ-θε-τον
3.	-την	ἐ-στή-την	ἐ-θέ-την
Plur. 1.	-μεν	ἐ-στη-μεν	ἐ-θε-μεν
2.	-τε	ἐ-στη-τε	ἐ-θε-τε
3.	-σαν	ἐ-στη-σαν	ἐ-θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. *ἔστην*; e. g. *ἔτρεπ-ην*, *ἐστά-θην*, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Aor., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in -ω, only in being preceded by η; e. g.

σταί-ην *Ι-σταί-ην* *θεί-ην* *τι-θεί-ην* *δοί-ην* *δι-δοί-ην*.

REM. 1. In the Dual and Pl. Impf. Opt., the η is commonly rejected, and the ending of the third Pers. Pl. -ησαν is regularly shortened into -εν; e. g.

τιθεί-ημεν = *τιθειμεν* *Ισταί-ητε* = *Ισταίτε*
τιθεί-ησαν = *τιθειεν* *δοδοί-ησαν* = *δοδοίεν*.

The same holds of the Opt. Pass. Aorists of all verbs; e. g. *τυφθείμεν*, *τυπείμεν* = *τυφθειμεν*, *τυπειμεν* (wholly like *τιθείην*).—On the contrary, in the Opt. second Aor. Act. of *ἵστημι*, *τίθημι*, *δίδωμι*, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-θι	(Ι-στα-θι)	(τί-θε-θι)	(δί-δο-θι)
3.	-τω	Ι-στά-τω	τι-θέ-τω	δι-δό-τω
Dual 2.	-τον	Ι-στα-τον	τί-θε-τον	δι-δό-τον
3.	-των	Ι-στά-των	τι-θέ-των	δι-δό-των
Plur. 2.	-τε	Ι-στα-τε	τί-θε-τε	δί-δο-τε
3.	-τωσαν	Ι-στά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
		or <i>Ι-σάντων</i>	<i>τι-θέντων</i>	<i>δι-δόντων</i> .

REM. 2. The second Pers. Sing. Pres. Imp. rejects the ending -θι, and as a compensation lengthens the short characteristic-vowel, namely, α into η, ε into ει, ο into ου, υ into υ, and

Ι-στα-θι becomes *Ι-στη* *τί-θε-θι* becomes *τί-θει*
δί-δο-θι " *δι-δου* *δεικ-νῦ-θι* " *δεικνω*.

The ending -θι in the Pres. is retained only in a very few verbs. In the

second Aor. of *τίθημι*, *ἴημι* and *δίδωμι*, the ending -θι is softened into -ς, thus *θεί θι* becomes *θεις*, *ἴ-θι* = *εις*, *δό-θι* = *δός*; but in the second Aor. of *ίστημι*, the ending -θι is retained, thus *στή-θι*, also in the two Aorists Pass. of all verbs; e. g. *τύπη-θι*, *παιδείθη-θι* (instead of *παιδείθη-θι*, § 8, Rem. 8). In compounds of *στήθι*, the ending -θηθι is often shortened into -ε; e. g. *παράστα*, *ἰκόστα*, *πρόβα*, *κατάβα*.

(f) The ending of the Pres. and second Aor. Inf. is -ναι. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η, ε into ει, ο into ου, thus,

Pres. *ἰ-σά-ναι* *τι-θέ-ναι* *δι-δό-ναι* *δεικ-νύ-ναι*
 Second Aor. *στή-ναι* *θει-ναι* *δοῦναι*.

The Inf. of Pass. Aorists of all verbs is like *στήναι*; e. g. *τυπῆναι*, *βουλευθῆναι*.

(g) The endings of the Pres. and second Aor. participle are -ντος, -σσα, -ντ, which are joined to the characteristic-vowel according to the common rule, thus,

ἰ-σά-ντος = *ἰ-σάς*, *ἰ-σάσσα*, *ἰ-σάν* *σάς*, *σάσσα*, *σάν*
τι-θέ-ντος = *τι-θείς*, *-είσα*, *-έν* *θείς*, *θείσα*, *θέν*
δι-δό-ντος = *δι-δός*, *-ούσα*, *-όν* *δός*, *-ούσα*, *-όν*
δεικ-νύ-ντος = *δεικ-νύς*, *-ύσα*, *-ύν*.

The participles of the two Pass. Aorists of all verbs are like the Part. *τιθείς* or *θείς*; e. g. *τυπ-είς*, *-είσα*, *-έν*, *βουλευθ-είς*, *-είσα*, *-έν*.

2. The personal-endings of the Mid. are like those of verbs in -ω, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -σαι and -σο, almost throughout; see the Paradigms.

REM. 3. The Sing. Impf. Act. of *τίθημι* and *δίδωμι* is generally formed from *ΤΙΘΕΩ* and *ΔΙΔΩΩ* with the common contractions. In verbs in -ομι, the collateral forms in -ω are usual for the entire Pres. and Impf. and exclusively in the Pres. Subj. and Impf. Opt.; e. g. *ἐνδεικνύω*, *ὀμνύω*, *συμμιγνύω*, together with *ἐνδείκνυμι*, *ὀμνυμι*, *συμμιγνυμι*.

FORMATION OF THE TENSES.

§ 131. I. First Class of Verbs in -μι.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, α into η, ε into η and (in the Perf. Act. of *τίθημι* and *ἴημι*) into ει, and ο into ω; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of *τίθημι* and

ἴημι, where the *α* of the Perf. Act. (τέθεικα, τέθειμαι, εἶκα, εἶμαι), is retained.

2. The first Aor. Act. and Mid. of τίθημι, ἴημι and δίδωμι, has *κ* for the characteristic of the tense, not *σ*, thus:

ἐ-θη-κ-α, ἤ-κ-α, ἐ-δω-κ-α.

The forms of the first Aor. Act. εἶθηκα, ἤκα and εἶδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἴημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of τίθημι, ἴημι and δίδωμι, namely, εἶθην, ἦν, εἶδων, are not in use.

3. The verb ἴστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic *σ*; e. g. ἴ-στη-σ-α, ἐ-στη-σ-άμην. The second Aor. Mid. ἐστάμην is not used. This tense is formed, however, by some other verbs; e. g. ἐπάμην, ἐπριάμην.

REM. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in ἴστημι, the Fut. Perf. of which is ἐστήξω (old Att.) and ἐστήξομαι.

§ 133. Paradigms of

		ACTIVE.				
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1.	ἴστη-μι	τί-θη-μι	δί-δω-μι	δείκ-νυ-μι ¹
		2.	ἴστη-ς	τί-θη-ς	δί-δω-ς	δείκ-νυ-ς
		3.	ἴστη-σι(ν)	τί-θη-σι(ν)	δί-δω-σι(ν)	δείκ-νυ-σι(ν)
		D. 1.				
		2.	ἴ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νυ-τον
		3.	ἴ-σῶ-τον	τί-θε-τον	δί-δο-τον	δείκ-νυ-τον
		P. 1.	ἴ-σῶ-μεν	τί-θε-μεν	δί-δο-μεν	δείκ-νυ-μεν
		2.	ἴ-σῶ-τε	τί-θε-τε	δί-δο-τε	δείκ-νυ-τε
		3.	ἴ-σῶ-σι(ν)	τι-θεί-ασι(ν) and τι-θείσι(ν)	δι-δό-ασι(ν) and δι-δοῦσι(ν)	δεικ-νυ-ασι(ν) and δεικ-νῦσι(ν)
	Subjunctive.	S. 1.	ἴ-σῶ	τι-θῶ	δι-δῶ	δεικ-νυ-ω
		2.	ἴ-σῶ-ς	τι-θῶ-ς	δι-δῶ-ς	δεικ-νυ-ης, etc.
		3.	ἴ-σῶ	τι-θῶ	δι-δῶ	
		D. 1.				
		2.	ἴ-σῶ-τον	τι-θῶ-τον	δι-δῶ-τον	
		3.	ἴ-σῶ-τον	τι-θῶ-τον	δι-δῶ-τον	
P. 1.	ἴ-σῶ-μεν	τι-θῶ-μεν	δι-δῶ-μεν			
2.	ἴ-σῶ-τε	τι-θῶ-τε	δι-δῶ-τε			
3.	ἴ-σῶ-σι(ν)	τι-θῶ-σι(ν)	δι-δῶ-σι(ν)			

¹ And δεικνύω, -εις, etc., especially δεικνύουσι(ν). Also Impf. ἐδείκνυτον,

REM. 2. On the meaning of the verb *ἵστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, to place; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or intransitive meaning, to place one's self, to stand, namely, *ἵστην*, I placed myself, or I stood, *ἕστηκα*, I have placed myself, I stand, *ἵστη*, *ἕστηκα*, *ἕστηξομαι*, *ἕστηξω*, I shall withdraw). The Mid. denotes either to place for one's self, to stand, consistere, or to let one's self be placed, i. e. to be placed.

§ 132. II. Second Class of Verbs in -μΙ.

There is no difficulty in forming the tenses of verbs of the second class (§ 128). All the tenses are formed from the stem, after the rejection of the ending -νν̄μι or -ν̄μι. Verbs in -ο, which in the Pres. have lengthened the ο into ω, retain the ω through all the tenses; e. g. *στρώ-νν̄-μι*, *ζώ-νν̄-μι*, *ῥώ-νν̄-μι*, *χώ-νν̄-μι*, Fut. *στρώ-σω*, etc.—But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel; e. g. *ᾠ-νν-μι*, Aor. *ᾠ-μ-ο-σα*, from ὈΜΩ. The second Aor. and the second Fut. Pass. occur only in a few verbs; e. g. *ζεύ-νν-μι*, second Aor. Pass. *ἔζυγην*; second Fut. Pass. *ζυγήσομαι*.

Verbs in -μΙ.

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
<i>ἵ-σῶ-μαι</i>	<i>τί-θε-μαι</i>	<i>δι-δο-μαι</i>	<i>δείκ-νῦ-μαι</i>
<i>ἵ-σῶ-σαι</i>	<i>τί-θε-σαι</i> and <i>τί-θη</i>	<i>δι-δο-σαι</i>	<i>δείκ-νῦ-σαι</i>
<i>ἵ-σῶ-ται</i>	<i>τί-θε-ται</i>	<i>δι-δο-ται</i>	<i>δείκ-νῦ-ται</i>
<i>ἵ-σῶ-μεθον</i>	<i>τι-θέ-μεθον</i>	<i>δι-δό-μεθον</i>	<i>δείκ-νῦ-μεθον</i>
<i>ἵ-στα-σθον</i>	<i>τί-θε-σθον</i>	<i>δι-δο-σθον</i>	<i>δείκ-νῦ-σθον</i>
<i>ἵ-σῶ-σθον</i>	<i>τί-θε-σθον</i>	<i>δι-δο-σθον</i>	<i>δείκ-νῦ-σθον</i>
<i>ἵ-σῶ-μεθα</i>	<i>τι-θέ-μεθα</i>	<i>δι-δό-μεθα</i>	<i>δείκ-νῦ-μεθα</i>
<i>ἵ-στα-σθε</i>	<i>τί-θε-σθε</i>	<i>δι-δο-σθε</i>	<i>δείκ-νῦ-σθε</i>
<i>ἵ-στα-νται</i>	<i>τί-θε-νται</i>	<i>δι-δο-νται</i>	<i>δείκ-νῦ-νται</i>
<i>ἵ-σῶ-μαι</i>	<i>τι-θῶ-μαι</i>	<i>δι-δῶ-μαι</i>	<i>δείκ-νῦ-ωμαι</i>
<i>ἵ-σῶ</i>	<i>τι-θῶ</i>	<i>δι-δῶ</i>	<i>δείκ-νῦ-η,</i>
<i>ἵ-σῶ-ται</i>	<i>τι-θῶ-ται</i>	<i>δι-δῶ-ται</i>	<i>etc.</i>
<i>ἵ-σῶ-μεθον</i>	<i>τι-θῶ-μεθον</i>	<i>δι-δῶ-μεθον</i>	
<i>ἵ-σῶ-σθον</i>	<i>τι-θῶ-σθον</i>	<i>δι-δῶ-σθον</i>	
<i>ἵ-σῶ-σθον</i>	<i>τι-θῶ-σθον</i>	<i>δι-δῶ-σθον</i>	
<i>ἵ-σῶ-μεθα</i>	<i>τι-θῶ-μεθα</i>	<i>δι-δῶ-μεθα</i>	
<i>ἵ-σῶ-σθε</i>	<i>τι-θῶ-σθε</i>	<i>δι-δῶ-σθε</i>	
<i>ἵ-σῶ-νται</i>	<i>τι-θῶ-νται</i>	<i>δι-δῶ-νται</i>	

-νες, -ῦ(ν), and the Participle usually *δεικνῦ-ων, -ουσα, -ον*, § 130, Rem. 3.

				ACTIVE.			
Tenses and Modes.	Numbers and Persons.		ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Present.	Imperative.	S. 2.	ἴστη (from ἰσῆσθι)	τίθει (from τίθεσθι)	δίδου (from δίδουσι)	δείκνυ (from δείκνυθι)	
		3.	ἴσῆτω	τίθειτω	δίδοτω	δείκνυτω	
		D. 2.	ἴσῆτον	τίθειτον	δίδοτον	δείκνυτον	
		3.	ἴσῆτων	τίθειτων	δίδοτων	δείκνυτων	
		P. 2.	ἴσῆτε	τίθειτε	δίδοτε	δείκνυτε	
	3.	ἴσῆτωσαν et ἰσάντων	τίθειωσαν et τίθεντων	δίδοτωσαν et δίδοντων	δείκνυτωσαν et δεικνύντων		
	Infinitive.		ἰσῆναι	τίθειναι	διδόναι	δείκνυναι	
	Participle.		ἰσῆσας, ἄν G. ἄντο	τίθεις, εἶσα, ἐν G. ἐντος	διδούς, οὔσα, ὄν G. ὄντος	δείκνυς, ὄσα, ὄν G. ὄντος	
Imperfect.	Indicative.	S. 1.	ἴσθην	ἔτιθουν	ἔδιδουν	ἔδεικνυν	
		2.	ἴσθης	ἔτιθεις	ἔδίδους	ἔδεικνυς	
		3.	ἴσθη	ἔτιθει	ἔδίδου	ἔδεικνυ	
		D. 1.	ἴσθητον	ἔτιθειτον	ἔδίδοτον	ἔδεικνυτον	
		2.	ἴσθητην	ἔτιθειτην	ἔδίδοτην	ἔδεικνυτην	
		3.	ἴσθημεν	ἔτιθειμεν	ἔδίδομεν	ἔδεικνυμεν	
		P. 1.	ἴσθητε	ἔτιθειτε	ἔδίδοτε	ἔδεικνυτε	
		2.	ἴσθησαν	ἔτιθεισαν	ἔδίδοσαν	ἔδεικνυσαν	
		3.					
	Optative.	S. 1.	ἰσταίην	τιθείην	διδοίην	δεικνύοιμι	
		2.	ἰσταίης	τιθείης	διδοίης	δεικνύοις,	
		3.	ἰσταίη	τιθείη	διδοίη	etc.	
		D. 1.	ἰσταίητον ¹	τιθείητον ¹	διδοίητον ¹		
		2.	ἰσταίητην	τιθείητην	διδοίητην		
		3.	ἰσταίημεν	τιθείημεν	διδοίημεν		
P. 1.	ἰσταίητε	τιθείητε	διδοίητε				
2.	ἰσταίησαν	τιθείησαν	διδοίησαν				
3.							
Aorist II.	Indicative.	S. 1.	ἔστην, ἰ	ἔστην } A.I. used (ἔστη) } forit	(ἔδων) } A.I. used (ἔδω) } forit		
		2.	ἔστης [stood,				
		3.	ἔστη				
		D. 1.	ἔστητον	ἔθετον	ἔδοτον		
		2.	ἔστητην	ἔθειτην	ἔδοτην		
		3.	ἔστημεν	ἔθεμεν	ἔδομεν		
		P. 1.	ἔστητε	ἔθειτε	ἔδοτε		
		2.	ἔστησαν	ἔθεισαν	ἔδοσαν		
		3.					
	Subjunctive.	S. 1.	στήν ²	θήν	δῶν ²		
		2.	στής	θής	δῶς		
		3.	στή	θή	δῶ		
		D. 1.	στήτον	θήτον	δῶτον		
		2.	στήτην	θήτην	δῶτην		
		3.	στήμεν	θήμεν	δῶμεν		
P. 1.	στήτε	θήτε	δῶτε				
2.	στήσιν(ν)	θήσιν(ν)	δῶσιν(ν)				
3.							

¹ See § 130, Rem. 1.² The compounds, e. g. ἀποστῶ, ἐκθῶ, διαδῶ, have the same accentuation as the simples, e. g. ἀποστῶσι, ἐκθήτον, διαδῶμεν.

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
ἴστα-σο and ἴστω ἴστα-σθω ἴστα-σθον ἴστα-σθων ἴστα-σθε ἴστα-σθωσαν and ἴστα-σθων	τί-θε-σο and τί-θου τί-θέ-σθω τί-θέ-σθον τί-θέ-σθων τί-θε-σθε τί-θέ-σθωσαν and τί-θέ-σθων	δι-δο-σο and δι-δου δι-δέ-σθω δι-δέ-σθον δι-δέ-σθων δι-δο-σθε δι-δέ-σθωσαν and δι-δέ-σθων	δείκ-νῶ-σο δείκ-νῶ-σθω δείκ-νῶ-σθον δείκ-νῶ-σθων δείκ-νῶ-σθε δείκ-νῶ-σθωσαν and δείκ-νῶ-σθων
ἴστα-σθαι	τί-θε-σθαι	δι-δο-σθαι	δείκ-νῶ-σθαι
ἴστα-μενος, η, ον	τί-θέ-μενος, η, ον	δι-δέ-μενος, η, ον	δείκ-νῶ-μενος, η, ον
ἴστα-μην ἴστα-σο and ἴστω ἴστα-το ἴστα-μεθον ἴστα-σθον ἴστα-σθην ἴστα-μεθα ἴστα-σθε ἴστα-ντο	ἐ-τι-θέ-μην (θου) ἐ-τί-θε-σο and ἐ-τί-θε-το ἐ-τι-θέ-μεθον ἐ-τί-θε-σθον ἐ-τε-θέ-σθην ἐ-τι-θέ-μεθα ἐ-τί-θε-σθε ἐ-τί-θε-ντο	ἐ-δι-δέ-μην (δου) ἐ-δι-δο-σο and ἐ-δι-δέ-το ἐ-δι-δέ-μεθον ἐ-δι-δο-σθον ἐ-δε-δέ-σθην ἐ-δι-δέ-μεθα ἐ-δι-δο-σθε ἐ-δι-δο-ντο	ἐ-δείκ-νῶ-μην ἐ-δείκ-νῶ-σο ἐ-δείκ-νῶ-το ἐ-δείκ-νῶ-μεθον ἐ-δείκ-νῶ-σθον ἐ-δείκ-νῶ-σθην ἐ-δείκ-νῶ-μεθα ἐ-δείκ-νῶ-σθε ἐ-δείκ-νῶ-ντο
ἴσταί-μην ³ ἴσταί-ο ἴσταί-το ἴσταί-μεθον ἴσταί-σθον ἴσταί-σθην ἴσταί-μεθα ἴσταί-σθε ἴσταί-ντο	τι-θοί-μην ⁴ τι-θοί-ο τι-θοί-το τι-θοί-μεθον τι-θοί-σθον τι-θοί-σθην τι-θοί-μεθα τι-θοί-σθε τι-θοί-ντο	δι-δοί-μην ⁴ δι-δοί-ο δι-δοί-το δι-δοί-μεθον δι-δοί-σθον δι-δοί-σθην δι-δοί-μεθα δι-δοί-σθε δι-δοί-ντο	δείκ-νῶ-οίμην δείκ-νῶ-οιο, etc.
(ἐ-στά-μην does not occur, but ἐ-πτά-μην ἐ-πριύ-μην)	ἐ-θέ-μην ἐ-θου (from ἐθεσο) ἐ-θε-το ἐ-θέ-μεθον ἐ-θε-σθον ἐ-θῆ-σθην ἐ-θέ-μεθα ἐ-θε-σθε ἐ-θε-ντο	ἐ-δό-μην ἐ-δου (from ἐδοσο) ἐ-δο-το ἐ-δό-μεθον ἐ-δο-σθον ἐ-δῆ-σθην ἐ-δό-μεθα ἐ-δο-σθε ἐ-δο-ντο	wanting.
(σῶ-μαι does not occur, but κρῖω-μαι, -η, -ηται, etc.)	θῶ-μαι ⁵ θῶ θῶ-ται θῶ-μεθον θῶ-σθον θῶ-σθον θῶ-μεθα θῶ-σθε θῶ-νται	δῶ-μαι ⁵ δῶ δῶ-ται δῶ-μεθον δῶ-σθον δῶ-σθον δῶ-μεθα δῶ-σθε δῶ-νται	

³ On the accentuation in ἐπίστασο, etc., see § 134, 1. ⁴ See § 134, 2.
⁵ Also in composition, ἐνθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc., ἐκθῶμαι, -ῆ, -ῆται, etc., ἀποθῶμαι, -ῆ, -ῆται, etc.

		ACTIVE.				
Tense.	Modes and Persons.	ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
Aorist II.	Optative.	S. 1.	σταί-ην	θεί-ην	δοί-ην	
		2.	σταί-ης	θεί-ης	δοί-ης	
		3.	σταί-η	θεί-η	δοί-η	
		D. 1.	σταί-ητον ¹	θεί-ητον ¹	δοί-ητον ¹	
		2.	σταί-ητην	θεί-ητην	δοί-ητην	
		3.	σταί-ημεν	θεί-ημεν	δοί-ημεν	
	Imperative.	P. 1.	σταί-ητε	θεί-ητε	δοί-ητε	
		2.	σταί-εν	θεί-εν	δοί-εν	
		S. 2.	στή-θι ²	θές (θέθι) ²	δός (δόθι) ²	
		3.	στή-τω	θέ-τω	δό-τω	
		D. 2.	στή-τον	θέ-τον	δό-τον	
		3.	στή-των	θέ-των	δό-των	
Inf.	P. 2.	στή-τε	θέ-τε	δό-τε		
	3.	στή-τωσαν and στάντων	θέ-τωσαν and θέντων	δό-τωσαν and δόντων		
Part.		σῆς, ἄσα, ἄν Gen. στάντος	θείς, εἶσα, ἐν Gen. θέντος	δούς, οὔσα, ὄν Gen. δόντος		
Future.		στή-σω	θή-σω	δώ-σω	δείξω	
Aorist I.		έ-στησα, I [placed,	έ-θη-κα Instead of these forms, the second Aor. is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.	έ-δω-κα	έ-δειξα	
Perfect.		έ-στη-κα, ⁴ στο	τέ-θ ει-κα	δέ-δ ω-κα	δέ-δειχα	
Pluperfect.		έ-στή-κειν and ει-στή-κειν	έ-τε-θ ει-κειν	έ-δε-δ ω-κειν	έ-δε-δειχειν	
Fut. Perf.		έ-στήξωoldAtt.	wanting.	wanting.	wanting.	
P A S						
Aorist I.		έ-στά-θην	έ-τέ-θην ⁵	έ-δό-θην	έ-δείχ-θην	

¹ See § 130, Rem. 1. ² In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2. ³ In composition, περίθετε, ένθετε; ἀπόδοτε, έκδοτε, § 84, Rem. 2. ⁴ See § 134, 3. ⁵ έτέθην and τεθήσομαι

§ 134. Remarks on the Paradigms.

1. The verbs δύναμαι, to be able, έπίσταμαι, to know, κρέμαμαι, to hang, and πρίασθαι, to buy, have a different accentuation from ίσταμαι, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνομαι, έπίστωμαι, -η, -ηται, -ησθον, -ησθε, -ωνται; Opt. δυνάιμην, έπιστάιμην, -αιω, -αιτο, -αισθον, -αισθε, -αιντο; so also δναίμην, -αιω, -αιτο (§ 135).

2. The forms of the Opt. Impf. and second Aor. Mid. with -οι, viz. τιθείμην, θοίμην, are more common than those with -ει, viz. τιθείην, -ειο, -ειτο, etc., θείην, -ειο, -ειτο, etc. In compounds the accent remains as in simples, thus,

MIDDLE.			
ΣΤΑ- to place.	ΘΕ- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.
(στᾶι-μην does not occur, but πρῆι-μην, -αιο, -αιτο, etc.)	θῶι-μην ⁶ θῶι-ο θῶι-το θῶι-μεθον θῶι-σθον θῶι-σθην θῶι-μεθα θῶι-σθε θῶι-ντο	δοί-μην ⁶ δοί-ο δοί-το δοί-μεθον δοί-σθον δοί-σθην δοί-μεθα δοί-σθε δοί-ντο	
(στᾶ-σο or στῶ does not occur, but πρῆα-σο or πρῆω)	θῶ (θέσο)? θέ-σῶ θέ-σῶν θέ-σῶν θέ-σθε θέ-σῶσαν and θέ-σῶν	δοῦ (δόσο)? δό-σῶ δό-σῶν δό-σῶν δό-σθε δό-σῶσαν and δό-σῶν	
(στᾶ-σθαι) πρῆσ.	θέ-σθαι	δό-σθαι	
(στᾶ-μενος) πρῆ-μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
ἐ-στη-σάμην	(ἐ-θή-κά-μην)	(ἐ-δώ-κά-μην)	ἐ-δείξάμην
	Instead of these forms, the second Aor. Mid. is used by the Attic writers, § 131, 2.		
ἐ-στᾶ-μαι	τέ-θε-ι-μαι	δέ-δο-μαι	δέ-δειγ-μαι
ἐ-στᾶ-μην	ἐ-τε-θε-ί-μην	ἐ-δε-δό-μην	ἐ-δε-δείγ-μην
ἐ-στήξομαι	wanting.	wanting.	wanting.
SIVE.			
Fut. I. στᾶ-θήσομαι τε-θήσομαι ⁶ δο-θήσομαι δεῖχ-θήσομαι instead of ἐθέθην and θεθήσομαι (§ 8, 10). ⁶ See § 134, 2. ⁷ In composition, κατάθου, ἀπόθου; περίθου, ἀπόθου; κατάθεσθε, περίδοσθε; ἐνθεσθε, πρόδοσθε; but ἐνθοῦ, εἰςθοῦ; προδοῦ, ἐνδοῦ (§ 84, Rem. 2).			

ἐνδοίμην (ἐνθείμην), ἐνθολο (ἐνθελο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοίλο, etc.

3. The Perf. and Plup. ἔστηκα, ἐστήκειν (not εἰστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ἐ-στᾶ-τον, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σι(ν); Plup. ἐ-στᾶ-τον, -έτην, ἐ-στᾶ-μεν, ἐ-στᾶ-τε, ἐ-στᾶ-σαν; instead of ἔστη-κέναι, ἔστηναι is regularly used. The Part. is ἐστῶς, -ῶσα, -ῶς, Gen. -ῶτος, -ῶσης, also ἔστηκώς, -ῶια, -ῶς, Gen. -ῶτος, -ῶιας.

4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἰδίδουν, -ους, -ου, are constructed according to the conjugation in -ῶ and -ῶω. The other forms, ἐτίθην, -ης, -η, ἰδίδην, -ως, -ω, are not used (§ 130, Rem. 3).

LXIII. Vocabulary.

'Αήρ, -έρος, ὁ, ἡ, the air.	revolt; <i>mid.</i> , to go or stand apart.	establish, appoint, to render, to make.
ἐνίσταμι, to set up, raise, awaken; <i>mid.</i> , to raise oneself, stand up, rise up.	δίσισημι, to place apart, separate, sever.	λίμνη, -ης, ἡ, a marsh, a pond, a lake.
ἐντι-τάττω, to set opposite; <i>mid.</i> , to set oneself against, oppose.	ἐνίστημι, to put into; <i>perf.</i> , to be present.	λοιμός, -οῦ, ὁ, a plague, a pestilence.
ἀπο-σπάω, to draw away.	ἐξ-ορθόω, to make straight, erect, set up, restore.	νεφέλη, -ης, ἡ, a cloud, a net for birds.
ἀπο-στρέφω, to turn away.	ἡνίοχος, -ου, ὁ, a rein-holder, guide.	παρίστημι, to place beside, to help.
ἄσος, -η, -ον, <i>Attic</i> ἄσος, -ον, dry, thirsty.	θυσία, -ας, ἡ, a sacrifice.	πῆ, where? whither?
ἀφίστημι, to put away, turn off, cause to revolt; 2 <i>aor.</i> , to fall away,	ἵστημι, to place, make to stand.	πολεμέω, <i>v. dat.</i> , to carry on war.
	καθίστημι, to lay down,	πολυφιλία, -ας, ἡ, a multitude of friends.

Ἡ πολυφιλία δίσταται καὶ ἀποσπᾶ καὶ ἀποστρέφει. Εἰ τις θυσίαν προσφέρει τὸν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἄερα οἱ ἄνθρωποι τοῖς ἄσσοις εἰων ἐλεύθερον, παγίδας καὶ νεφέλας ἱστάντες. Φυλάττω, μὴ τὸ κέρδος σε τῆς δικαιοσύνης ἀφίστη. Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἄνῆρ, ὁ Περικλῆς, ἐξώρθου τὴν πόλιν καὶ ἀνίστα καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ.¹ Θεμιστοκλῆς λέγεται ἔλπεῖν, ὡς τὸ Μιλτιάδου τρόπαιον ἀπὸ τῶν ἐθνῶν ἀνίσταται. Τάνταλος ἐν τῇ λίμνῃ ἄσος εἰσθᾶκει. Τὸ μὲν τῶν χρόνων γεγονός,² τὸ δὲ ἐνεσθῆς ἔστι, τὸ δὲ μέλλον. Οἱ Κορινθιοὶ πολλοὺς συμμάχους ἀπέστησαν ἀπὸ τῶν Ἀθηναίων. Οἱ Νάξιοι ἀπὸ τῶν Ἀθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχεῖσιν. Πῆ στῶ³; πῆ βῶ⁴; Οἱ Ἀθηναῖοι τοῖς Ναξίοις ἀποσπᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοῖς ἀτυχεῖσιν. Λόγος διεσπάρθη, τοὺς συμμάχους ἀπὸ τῆς πῆλεως ἀποσπᾶται. Ἡνίοχον γυμνὴν στήσεις ἄριστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (*pl.*) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (*part.*) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (*gen.*) the present, but also for the future. The soldiers raised (*aor.*) a trophy over (*κατά, v. gen.*) the enemies. The Naxians sought to revolt from the Athenians. Assist (*stand by*) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. Vocabulary.

'Αερόπολις, -εως, ἡ, a citadel.	ἄλλοτριος, -α, -ον, another's, foreign.	ἀνα-τίθημι, to put up, offer.
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¹ § 157.² § 123.³ § 153, l. h, (α), (β).⁴ § 119, l. and § 148,

ἀργαλός, -α, -ον, heavy, troublesome, burdensome.	i. e. a staff of the Bacchantes, wound round with ivy and vineleaves.	προσ-τίθημι, to add. προ-τίθημι, to set before, lay out (for view), set forth.
διάδημα, -ατος, τό, a headband, a diadem.	κιττός, -οῦ, ὅ, ivy.	[tre.
διαφορά, -ας, ἡ, a difference, a quarrel, enmity.	μετα-τίθημι, to change, alter, remove.	σκήπτρον, -ου, τό, a scepter, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.
ἐν-τίθημι, to put in, instill.	μιμέομαι, w. acc., to imitate.	
θύρσος, -ου, ὅ, a Thyrsus,	περι-τίθημι, to put or set round.	

Τῷ καλῶς ποιοῦντι θεὸς πολλὰ ἀγαθὰ τίθησιν. Ὁ Πλούτος πολλὰκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον. Πολλὰκις οἱ ἄνθρωποι τοῖς ἰδίοις κακοῖς ἀλλότρια προστιθέασιν. Εἰς τὸ βέλτιον τίθει τὸ μέλλον. Ἀντίγονος Διόνυσον πάντα ἐμμεῖτο, καὶ κιττὸν μὲν περιτιθεῖς τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων. Οἱ σοφισταὶ τὴν ἀρετὴν προετίθεσαν. Ἐντιθέμεν τοῖς νέοις τῆς σοφίας ἔρωτα. Ἡ τύχη πάντα ἂν μετατιθεῖη. Ὁ βῆριον τὴν φύσιν μετατιθεῖναι. Πολλὰκις δοκοῦντες θήσειν κακὸν ἐσθλὸν ἔθεμεν, καὶ δοκοῦντες ἐσθλὸν ἔθεμεν κακόν. Τὰς διαφορὰς μεταθέμεν. Ἀργαλέον γῆρας ἔθηκε θεός. Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαναν ἐν πύλαις τῆς ἀκροπόλεως ἀπέθεσαν. Ῥῆσ' ἐξ ἀγαθοῦ θεῖναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. Τὸ κακὸν οὐδεὶς χρηστὸν ἂν θεῖη. Μετάθετε τὰς διαφορὰς. Λυκοῦργον τὸν θέντα Λακεδαιμονίους νόμους, μάλιστα θαυμάζομεν. Ὁ πόλεμος πάντα μετατίθεικεν. Πρὸ τῆς ἀρετῆς θεοὶ ἰδρῶτα ἔθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, *aor.*) to men many good things. The war will change everything. Who would give (place, *opt. aor. w. ἂν*) laws to foolish men? It is not easy to change (*aor.*) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (*opt. aor. w. ἂν*). The general should instil (*pres. or aor.*) courage into the soldiers. May riches never change (*pres. of aor.*) thy character! We will instil (*aor.*) into the youths a love for virtue (*gen.*).

LXV. Vocabulary.

Ἀπο-δίδομι, to give back, repay; mid., to sell.	κέντρον, -ου, τό, a sting, a goad.	πάγκακος, -ον, thoroughly bad.
δίδομι, to give, grant.	μάκαρ, -αρος, happy, blessed.	πάλιν, again, on the contrary.
ἐμπέδος, -ον, firm, sure, lasting.	μέλιττα, -ης, ἡ, a bee.	προ-δίδομι, prodo, to betray.
ἐπι-λανθάνομαι, to forget.	μετα-δίδομι τινί τινας, to give any one a share of anything.	προ-δίδομι, prodo, to betray.
εὐθύς and εὐθύ, immediately.		χρῆζω, w. gen., to be in want.

Οἱ θεοὶ πάντα διδόασιν. Γυναικί² ἄρχειν οὐ δίδωσιν ἢ φύσις. Χάριν λαβὼν³ μέμησθ⁴, καὶ δοῦς ἐπιλανθοῦ. Λαβὼν ἀπόδος, καὶ λήψη³ πάλιν. Ὁ μάκαρες θεοί, δότε μοι ἔλθον καὶ δόξαν ἀγαθὴν ἔχειν. Ὁ πλούτος, ὃν ἂν δῶσι θεοί,

¹ See § 52, 10.

² § 47, 2.

³ § 121, 12.

⁴ § 122, 11.

ἐμπεδός ἐστιν. Ἄ ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταύροις ἔδωκε κέρας,¹ κέντρα μελίτταις. Ὡν² σοι θεὸς ἔδωκε, τούτων χρῆζουσι ἔδου. Ἐσθλῷ ἀνδρὶ καὶ ἐσθλὰ δίδωσι θεός. Πτωχῷ εὐθὺς δίδου. Χρήματα δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν, ἄρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἐπεται. Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Οἱ στρατιῶται τὴν πόλιν τοῖς πολεμίοις προδίδουσαν. Ὁ ἀγαθὸς χαίρει τοῖς πένησι χρημάτων³ μεταδιδούς. Δεῖ τοὺς ἀγαθοὺς ἀνδρας γενναίως φέρειν, ὅ τι ἂν ὁ θεὸς δίδῃ. Ὅς ἂν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης⁴ ζημίας ἄξιός⁵ ἐστιν. Οἱ θεοὶ μοι ἀντὶ κακῶν ἀγαθὰ δίδουσιν. Φίλος φίλον οὐ προδώσει.

God gives everything. If you (*pl.*) have received (*aor. part.*) a favor, remember it; and if you have granted a favor (*aor. part.*), forget (it). If you have received (anything), give again (*aor.*). Give me, O, God, riches and reputation to possess. The wealth which God has given (*aor.*) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (*aor.*) me faithful friends! Thou must bear nobly, what (*ὅς ἂν, w. subj.*) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (*aor.*) the town. It is well to give to the poor. Who would betray a friend (*opt. w. ἄν*)? Honor the gods, who give (*part.*) all good (*pl.*) to men.

LXVI. Vocabulary.

ἀθεάτος, -ον, not to be seen.	ἐμμένω, <i>w. dat.</i> , to remain with, abide by.	δμνυμι, to swear.
ἀπο-δείκνυμι, <i>w. 2 acc.</i> , to show, represent, explain, declare any one as anything; <i>mid.</i> , show of myself, express, declare, display, render.	ἐντός, <i>w. gen.</i> , within.	δρκος, -ου, ὁ, an oath.
δείκνυμι, to show.	ἐξ-ορκῶ, to cause to swear, administer an oath to.	πάντως, in every way, throughout, wholly.
δικαίως, justly, fairly.	ἐπίορκον, -ου, τό, a false oath, perjury. [<i>by.</i>]	παραγγέλλω, to order.
εικῆ, inconsiderately, unadvisedly.	ἐπόμενυμι, <i>w. acc.</i> , to swear	πλαστική (i. e. τεχνή), modelling art, sculpture.
	μέτριος, -α, -ον, <i>Attic</i> μέτριος, -ου, moderate.	βρῆννυμι, to strengthen.
	μήποτε, never.	σπανίως, rarely, seldom.
	μιμητής, -ου, ὁ, an imitator.	ψήφισμα, -ατος, τό, a decree, a resolution.

Ὅρκον φεύγε, κἂν δικαίως ὁμνύῃς. Μὴ τι θεοὺς ἐπίορκον ἐπόμενυ. Ὁ οἶνος μέτριος ληφθεὶς⁶ βρῆννῶσιν. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἐαυτῶν ἀποδεικνύουσιν. Πυθαγόρας παρήγγειλε τοῖς μαθητάσιν, σπανίως μὲν ὁμνύναι, χρῆσάμενους δὲ τοῖς ὄρκοις πάντως ἐμμένειν. Ἡ πλαστικὴ δεικνύσι τὰ εἶδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνίστη καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξῃς ἡλίω. Ἄνδρὸς γούν οἶνος ἔδειξεν. Φρύγες ὄρκους οὐ χρώνται οὐτ' ὁμνύντες, οὐτ' ἄλλους ἐξορκούντες. Ὀλίγοις δεικνύ τὰ ἐντός φρενῶν. Οἱ κριταὶ τὰ ψήφισματα ἀπεδεικνύσαν. Μήποτε εἰκῆ ὁμνύοιτε. Ὁ βασιλεὺς τὸν αὐτοῦ υἱὸν στρατηγὸν ἀποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

¹ § 39, Rem.

⁴ § 52, 8.

² by attraction instead of ἄ.

³ § 158, 7. (γ).

⁵ § 158, 3. (b).

⁶ § 121, 12.

gians did not swear. The judges declare their resolutions. **May you never swear unadvisedly!** It is not becoming to swear unadvisedly. The Athenians declared Alcibiades (*Ἀλκιβιάδης, -ου*) general.

LXVII. Vocabulary.

ἄξιόλογος, -ον, worth mentioning, noticeable, memorable.	<i>μέθη, -ης, ἡ,</i> drunkenness.	<i>ὀλιγαρχία, -ας, ἡ,</i> the rule of a few, oligarchy.
<i>δεύτερος, -α, -ον,</i> second.	<i>μωρός, -ά, -όν,</i> foolish; <i>δ μωρός,</i> the fool.	<i>πρῶτος, -η, -ον,</i> first.
<i>δύναμαι, w. pass. aor.,</i> to be able, can, have power.	<i>ναυτικός, -ή, -όν,</i> belonging to ships, nautical;	<i>συν-ίστημι,</i> to put together;
<i>ἐπίσταμαι, w. pass. aor.,</i> to know, understand.	<i>ναυτικὴ δύναμις,</i> naval power.	<i>mid.,</i> assemble, unite, bring together.

Ὁ πλοῦτος πολλὰ δύναιτο. Τίς ἂν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν; Ἄσπῃ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται. Πρᾶττε μὴδὲν ὧν¹ μὴ ἐπίστανται. Ἄριστόν ἐστι πάντ' ἐπίστανσαι καλὰ. Ζῶμεν² οὐχ ὡς ἐθέλομεν, ἀλλ' ὡς δυνάμεθα. Πρὸ μέθης ἀνίστασο. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστανται τῷ πλούτῳ³ χρῆσθαι⁴; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου ὀλιγαρχίαν ἐν ταῖς πλείσταις πόλεσι καθίσταντο. Οἱ πολέμοι οὐκ ἀποστήσονται, πρὶν ἂν ἔλωσι⁴ τὴν πόλιν. Μίνως, ὁ δεύτερος, πρῶτος Ἑλλήνων ναυτικὴν δύναμιν ἀξιόλογον συνεστήσατο. Ἰππὸ Δυσάνδρου, τοῦ Σπαρτιατοῦ, ἐν Ἀθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (*pl.*) before intoxication. The enemies could not take (*2 aor.*) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (*ἂν, w. opt.*) be silent over wine? No mortal is able to know everything. There are few who understand (*part.*) how to use riches well. The magistrates who are appointed (*aor. part. pass.*) to rule over the town, must (*dei, w. acc. of pers.*) care for its prosperity.

LXVIII. Vocabulary.

ἄθλιος, -α, -ον, troublesome, pitiable, miserable.	<i>δεύω, -ου, ὁ,</i> a tree.
<i>ἀπο-τίθημι,</i> to put away;	<i>κατα-τίθημι,</i> to lay down,
<i>mid.,</i> take away.	<i>lay by; mid.,</i> lay down
<i>δια-τελέω,</i> to complete;	<i>for oneself.</i>
<i>w. part.,</i> it expresses the continuance of the action denoted by the participle, as <i>διατελῶ γράφων,</i> "I continue to write," or "writing."	<i>κράνος, -εος = -ους, τό,</i> a helmet.
<i>δια-τίθημι,</i> to put in or	<i>ἐγκράτεια, -ας, ἡ,</i> self-control, continence.
	<i>λόφος, -ου, ὁ,</i> a crest.
	<i>στέφανος, -ου, ὁ,</i> a crown.
	<i>φοινίκεος, -έα, -εον,</i> contracted
	<i>-οῦς, -ῆ, -όν,</i> purple.
	<i>ἤκω, ἤξω,</i> I am come.

¹ by attraction instead of *μὴδὲν τότῳν, ἂ.*
² § 161, 3.
³ see § 97, 3.
⁴ see § 136, 1.

Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκῷ περιτίθενται φοινικοῖς ἡσκημένα¹ λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήσῃ ἡμῶν² αἰδοῦς. Τίς ἂν ἐκδὼν φίλον ἄφρονα θοῖτο; Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι³. κάκεινος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ⁴ ἐκεῖνο, οὗτις νικῶν τέθνηκε, πάλιν ὁ Ξενοφὼν ἀπέθετο τὸν στέφανον. Ἀλκιβιάδης ἐφυγεν εἰς Σπάρτην καὶ τοῖς Δακεδαίμονιους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναίοις. Τῷ μὲν τὸ σῶμα⁵ διατεθειμένῳ κακῶς χρεῖα ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν φίλου. Ἐφόδιον εἰς τὸ γῆρας κατατίθου. Οἱ Ἀθηναῖοι ἐν τῷ δευτέρῳ τοῦ Πελοποννησιακοῦ πολέμου κτεῖ ὑπὸ τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένῳ τοῦ βίου σωφροσύνην καὶ ἐγκράτειαν. Τοῖς πιστοῖς τίθεσθαι δεῖ ἕκαστον ἑαυτῷ. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμοι τῇ πόλει ἐπιτιθῶνται.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (*aor.*) the crown. Take care that the enemies do not attack (*subj. aor.*) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (*aor.*) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. Vocabulary.

Ἄμοιβή, -ῆς, ἡ, exchange, the same time; *mid.*, *συν-νέω*, to spin, weave
recompense, return. give oneself up with together with.
στρατός, -οῦ, ὁ, an army. others to a thing.
συν-επι-δίδομι, to give at

Χάρις χάριτι ὑποδίδοται. Τῷ εὖ ποιοῦντι πολλάκις κακῇ ὑποδίδοται ἀμοιβή. Πατρίδες πολλάκις διὰ κέρδος προδύδθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν. Ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν. Ὅτε εἴλε⁶ τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοῖς ἑλευθέρους πάντας. Ἐκὼν σεαυτὸν τῇ Κλωθῶ⁷ συνεπιδίδου, παρέχων συννήσαι, οἷς τισι⁸ ποτε πράγμασι βούλεται. Ὅμοιος ἀσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθύνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται. Μήποτε ὑπὸ τῶν φίλων προδιδῶ. Ὁ στρατός ὑπ' αὐτοῦ τοῦ στρατηγοῦ προδίδοτο. Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (*aor.*) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (*aor.*) Thebes, to have sold (*aor.*) all the free citizens. The army is said to have been betrayed (*aor.*) by the general. The citizens feared, that the town might be betrayed. Let us sell (*aor.*) the goblets.

¹ from *ἀσκέω*, to adorn.

² see § 52, 1.

³ see § 122, 9. *τεθνάναι* instead of *τεθνηκέναι*, Comp. § 134, 3.

⁴ also. ⁵ § 159, (7).

⁶ § 126, 1.

⁷ Κλωθῶ, one of the *Parcae*, or goddesses of Fate.

⁸ by attraction instead of *πράγμασιν*, ἃ βούλεται.

LXX. Vocabulary.

Ἀληθῶς, truly, in reality.	ἐπι-δείκνυμι, to show brag-	πολυτελής, -ές, costly,
ἀμφι-έννυμι, to put on, dress in.	gingly, make a boastful display of; mid., show of oneself boastfully.	splendid.
ἀπόλλυμι, to ruin; mid., he ruined or lost, perish.	κεράννυμι, to mix.	βήτωρ, -ορος, ὁ, an orator.
ἐν-δείκνυμι, to show; mid., show of oneself.	παρρησία, -ας, ἡ, freedom in speaking, frankness.	σβέννυμι, to quench, extinguish.
		συν-ἀπόλλυμι, to ruin at the same time; mid., go to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυστυχούσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. Αἱ γυναῖκες χαίρουσιν ἄμφιεννύμενας καλὰς ἐσθήτας. Οἱ ἄληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. Ὁ οἶνος, ἐὰν ἴδαται¹ κεραυνήται, τὸ σῶμα βρῦννυσι. Ἡ ὄργη εὐθὺς σβεννύοιτο. Ἄει ἐν τῷ βίῳ ἄρετὴν καὶ σωφροσύνην ἐνδείκνυσο. Οἱ Πέρσαι πολυτελεῖς στολὰς ἄμφιέννυντο. Ὁ βήτωρ τὴν γνώμην μετὰ παρρησίας ἀπεδείξατο. Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (*aor.*) his opinion with frankness.

SUMMARY OF VERBS IN -μ.

I Verbs in -μ which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in -α (ἰ-σθη-μ, ΣΤΑ):

1. κί-χρη-μ, to lend (ΧΡΑ-), Inf. κυχράναι, Fut. χρησω, etc.; Mid. to borrow, Fut. χρήσομαι.—Aor. ἐχρησάμην in this sense is not used by the Attic writers. To the same stem belong:

2. χρεή, oportet (stem ΧΡΑ- and ΧΡΕ-), Subj. χρεῖ, Inf. χρεῖναι, Part. (τὸ) χρεῶν; Impf. ἐχρεῖν or χρεῖν, Opt. χρεῖη (from ΧΡΕ-).

3. ἀπόχρη, it suffices, sufficit; there are also formed regularly from ΧΡΑΩ, ἀποχρῶσιν, Inf. ἀποχρεῖν; Impf. ἀπέχρη; Aor. ἀπέχρησε(ν), etc. Mid. ἀποχρῶμαι, to have enough, to abuse, waste, ἀποχρησθαι, inflected like χράομαι.

4. ὀνήμη, to benefit (ΟΝΑ-), Inf. ὀνίναται; Impf. Act. wanting; Fut. ὀνήσω; Aor. ὤνησα. Mid. ὀνίναμαι, to have advantage, Fut. ὀνήσομαι; second Aor. ὠνήμην, -ησο, -ητο, etc., Imp. ὀνησο, Part. ὀνήμενος, Opt. ὀναίμην, -αιο, -αιτο (§ 134, 1), Inf. ὀνασθαι; Aor.

¹ § 47, 10. and § 161, 2. (a), (a).

Pass. *ἀνήθην* instead of *ἀνήμην*. The remaining forms are supplied by *ἀφελεῖν*.

5. *πι-μ-πλη-μι*, to *fill* (ΠΛΑ-), Inf. *πιμπλαναι*; Impf. *πιμπλην*; Fut. *πλησω*; Aor. *ἔπλησα*; Mid. *πίμπλαμαι*, *πίμπλασθαι*; Impf. *πιμπλάμην*; Perf. Mid. or Pass. *πέπλησμαι*; Aor. Pass. *ἐπλήσθη*. —Mid.

The *μ* in the reduplication of this and the following verb is usually omitted in composition, when a *μ* precedes the reduplication; e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*.

6. *πίμπρημι*, to *burst*, Trans., in all respects like *πίμπλημι*.

7. *ΤΑΗ-ΜΙ*, to *bear, endure*, Pres. and Impf. wanting, (instead of them *ὑπομένω*, *ἀνέχομαι*); Aor. *ἔτλη*, (*τλώ*), *τλαίην*, *τλήθι*, *τλήναι*, *τλάς*; Fut. *τλήσομαι*; Perf. *τέτληκα* (on the forms *τέτλαμεν*, etc., comp. § 134, 3).

8. *φη-μί*, to *say* (stem *ΦΑ-*), has the following formation:

Present.		ACTIVE.		Imperf.	
Indicative.	S. 1.	<i>φημί</i> ¹	Indicative.	S. 1.	<i>ἔφην</i>
	2.	<i>φῆς</i>		2.	<i>ἔφης</i> , usually <i>ἔφησθα</i>
	3.	<i>φησί(ν)</i>		3.	<i>ἔφη</i>
D. 2.	1.	<i>φᾶτόν</i>	D. 2.	1.	<i>ἔφατον</i>
	2.	<i>φᾶτόν</i>		2.	<i>ἔφᾶτην</i>
P. 1.	1.	<i>φᾶμέν</i>	P. 1.	1.	<i>ἔφαμεν</i>
	2.	<i>φᾶτέ</i>		2.	<i>ἔφατε</i>
	3.	<i>φᾶσί(ν)</i>		3.	<i>ἔφασαν</i>
Subj.	<i>φῶ</i> , <i>φῆς</i> , <i>φῆ</i> , <i>φῆτον</i> , <i>φῶμεν</i> , <i>φῆτε</i> , <i>φῶσι(ν)</i>	Opt.	<i>φαίην</i> , <i>φαίης</i> , <i>φαίη</i> , <i>φαίητον</i> and <i>φαίτων</i> , <i>φαίηην</i> and <i>φαίτην</i> , <i>φαίημεν</i> and <i>φαίμεν</i> , <i>φαίητε</i> and <i>φαίτε</i> , <i>-εν</i>	Fut. Aor.	<i>φήσω</i> <i>ἔφησα</i> .
Imp.	<i>φᾶθί</i> or <i>φᾶθι</i> , <i>φᾶτω</i> , <i>φᾶτον</i> , <i>φᾶτων</i> , <i>φᾶτε</i> , <i>φᾶτωσαν</i> and <i>φάντων</i>				
Inf. Part.	<i>φᾶναι</i> <i>φᾶς</i> , <i>φᾶσα</i> , <i>φάν</i> G. <i>φάντος</i> , <i>φάσης</i>				
MIDDLE.					
Perf. Imp. <i>πεφάσθω</i> , let it be said. Aor. Part. <i>φάμενος</i> , affirming. Verbal adjective, <i>φατός</i> , <i>φατός</i> .					

REM. 1. In the second person *φῆς*, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except *φῆς*), see § 14.

REM. 2. This verb has two significations, (a) to *say* in general, (b) to *assert* (*αἰώ*), to *assert, maintain*, etc. The Fut. *φήσω*, however, has only the latter signification; the first is expressed by *λέξω*, *ἔρω*. The Impf. *ἔφην* with *φάναι* and *φᾶς*, is used also as an Aorist.

¹ In composition, *ἀντίφημι*, *σύμφημι*, *ἀντίφης*, *σύμφης*, *ἀντίφηται*, *σύμφηται*, etc.; but Subj. *ἀντιφῶ*, *ἀντιφῆς*, etc.

The following Deponents also belong here :

1. *ἀγμαι*, to wonder, be astonished, admire, Impf. *ἠγάμην*; Aor. *ἠγάσθην*; Fut. *ἀγάσομαι*.

2. *δύναμαι*, to be able, Subj. *δύνωμαι* (§ 134, 1), Imp. *δύνασο*, Inf. *δύνασθαι*, Part. *δυνάμενος*; Impf. *ἔδυνάμην* and *ἔδυν.*; second Pers. *ἔδυνω*, Opt. *δυναίμην*, *δύναιο* (§ 134, 1); Fut. *δυνήσομαι*; Aor. *ἔδυνήθην*, ἦδ. and *ἔδυνάσθην* (§ 85, Rem.); Perf. *δεδύνημαι*; verbal adjective, *δυνατός*, able and possible.

3. *ἐπίσταμαι*, to know, second Pers. *ἐπίστασαι*, etc., Subj. *ἐπίστωμαι* (§ 134, 1), Imp. *ἐπίστω*, etc.; Impf. *ἠπιστάμην*, *ἠπίστω*, etc., Opt. *ἐπισταίμην*, *ἐπίσταιο* (§ 134, 1); Fut. *ἐπιστήσομαι*; Aor. *ἠπιστήθην* (Aug., § 91, 3); verbal adjective, *ἐπιστητός*.

4. *ἔραμαι*, to love (in the Pres. and Impf. *ἐράω* is used instead of it in prose); Aor. *ἠράσθην*, *αμάνι*; Fut. *ἔρασθήσομαι*, *αμάβο*.

5. *κρέμαμαι*, to hang, *pendeo*, Subj. *κρέμωμαι* (§ 134, 1); Part. *κρεμάμενος*; Impf. *ἔκρεμάμην*, Opt. *κρεμαίμην*, -αιο, -αίτο (§ 134, 1); Aor. *ἔκρεμάσθην*; Fut. Mid. *κρεμήσομαι*, *pendebo*, I shall hang.

6. *πρίασθαι*, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of *ώνέομαι*, viz. *ἔωνησάμην* (§ 87, 4), which is not used by them, Subj. *πρίωμαι* (§ 134, 1), Opt. *πριαίμην*, -αίω, -αίτο (§ 134, 1), Imp. *πρίασο* or *πρίω*, Part. *πρίαμενος*.

LXXI. Vocabulary.

<i>Δαιμόνιον</i> , -ον, τό, the Deity.	<i>κώμη</i> , -ης, ἡ, a village.	<i>προ-σημαίνω</i> , to indicate beforehand, reveal.
<i>ἐμπύρημι</i> , to set on fire, burn up.	<i>οὐκέτι</i> , no more, no longer.	<i>πρότερον</i> , sooner, before.
<i>εὐκλεία</i> and <i>εὐκλεία</i> , -ας, ἡ, fame.	<i>πολιτικός</i> , -ή, -όν, relating to the state; τὰ πολιτικά, politics.	<i>σύν-εμι</i> , to be with.
<i>ἕως</i> , as long as.	<i>πότερος</i> , -ᾶ, -ον; <i>ἕτερ ?</i> which of two ?	<i>σωφρονέω</i> , to be of sound mind, sensible or prudent.
<i>ἴσως</i> , perhaps.	<i>πότερον</i> , whether.	[save <i>φείδομαι</i> , w. gen., to spare,

Σωκράτης πρὸ πάντων φετο¹ χρῆναι τοὺς ἀνθρώπους σωφροσύνην κτήσασθαι. Ἐν ἐλλείπει χρῆ τοὺς σοφοὺς ἔχειν βίον. Ἔργα καὶ πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών. Ἴσως εἶποι² τις ἄν, ὅτι χρῆν τὸν Σωκράτη μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς αὐτῷ συνδιατρίβοντας ἢ σωφρονεῖν. Σωκράτης τὴν πόλιν πολλὰ ὤνησεν. Οἱ πολέμοι πολλὰς κώμας ἐπέκρησαν. Σωκράτης τὸ δαιμόνιον ἔφη προσημαίνειν αὐτῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολῖται τοὺς στρατιώτας τῆς ἀνδρείας ἠγάσθησαν.³ Ἄλκιβιάδης, ἕως Σωκράτους συνῆν, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πριαίμην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναι μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἔρασθέντες οὐκέτι δύνανται.

Socrates maintained (aor.), that the Deity revealed the future to him: I

¹ § 125, 20. ² § 126, 7. ³ *ἀγασθαί τινά τινος*, to admire one for something.

maintain, said the general, that (*acc. w. inf.*) you must attack the enemies. Virtue will always benefit man. Fill (*aor.*) the goblets with wine. The town was set on fire (*aor.*). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (*aor.*) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. *Verbs in -ε (ει-θη-μι, ΘΕ-):*

1. *ἔ-η-μι* (stem 'E-), *to send*. Many forms of this verb are found only in composition.

ACTIVE.	
Pres.	Ind. <i>ἔημι, ἔης, ἔσει(ν)</i> ; <i>ἔετον</i> ; <i>ἔεμεν, ἔερε, ἔασυ(ν)</i> or <i>ἔεισυ(ν)</i> . Subj. <i>ἔω, ἔης, ἔῃ</i> ; <i>ἔητον</i> ; <i>ἔωμεν, ἔητε, ἔωσι(ν)</i> ; <i>ἔφω, ἔφης, ἔφῃ</i> (<i>ἔφῃ</i> in Xen.), etc. Imp. (<i>ἔεθι</i>), <i>ἔει, ἔέτω</i> , etc. Inf. <i>ἔεναί</i> . Part. <i>ἔεις, ἔείσα, ἔένυ</i> .
Impf.	Ind. <i>ἔων</i> (from ΤΕΩ), <i>ἔφίων</i> or <i>ἔφίονυ</i> (seldom <i>ἔειν</i>), <i>ἔεις, ἔει</i> ; <i>ἔερον, ἔετην</i> ; <i>ἔεμεν, ἔερε, ἔεσαν</i> . Opt. <i>ἔειην</i> .
Perf.	<i>ἔεκα</i> . — Plup. <i>ἔεκειν</i> . — Fut. <i>ἔεσω</i> . — Aor. I. <i>ἔεκα</i> (§ 131, 2).
Aor. II.	Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual <i>ἔερον, ἔετην</i> ; Plur. <i>ἔεμεν, καθεῖμεν, ἔερε, ἀνεῖρε, ἔεσαν, ἔεπισαν</i> . Subj. <i>ἔω, ἔς, ἔφω, ἔφῃς</i> , etc. Opt. <i>ἔειην, ἔεις, ἔει</i> ; <i>ἔερον, ἔετην</i> ; <i>ἔεμεν, ἔερε, ἔευν</i> . Imp. <i>ἔς, ἔφες, ἔτω</i> ; <i>ἔερον, ἔετων</i> ; <i>ἔερε, ἔεσαν</i> and <i>ἔετων</i> . Inf. <i>ἔεναί, ἔεφίναί</i> . — Part. <i>ἔεις, ἔείσα, ἔένυ</i> , Gen. <i>ἔεντος, ἔείσης, ἔένυρος</i> .
REMARK. On the Aug. of <i>ἔφίημι</i> , see § 91, 3.	
MIDDLE.	
Pres.	Ind. <i>ἔεμαι, ἔεσαι, ἔεται</i> , etc. Subj. <i>ἔωμαι, ἔφωμαι, ἔῃ, ἔφῃ</i> , etc. Imp. <i>ἔεσο</i> or <i>ἔου</i> . Inf. <i>ἔεσθαι</i> . Part. <i>ἔέμενος, -η, -ον</i> .
Impf.	<i>ἔέμην, ἔεσο</i> , etc. Opt. <i>ἔέμην</i> (<i>ἔέμηνυ</i>), <i>ἔέσο, ἔέσοιο</i> , etc.
Aor. II.	Ind. <i>ἔεμην, ἔεσο, ἔεπισο, ἔετρο, ἔεπειρο, ἔεμεθα</i> , etc. Subj. <i>ἔωμαι, ἔφωμαι, ἔ, ἔφῃ, ἔται, ἔφῃται</i> Opt. <i>ἔεσοίμην, -οίσο, -οίσοιο, -οίσομεθα</i> , etc. Imp. <i>ἔε, ἔεσθω</i> , etc. Inf. <i>ἔεσθαι</i> . Part. <i>ἔέμενος, -η, -ον</i> .
Perf. <i>ἔεμαι, μεθεῖμαι</i> , Inf. <i>ἔεσθαι, μεθεῖσθαι</i> . — Plup. <i>ἔεμην, ἔεσο, ἔεπισο</i> , etc. — Fut. <i>ἔεσομαι</i> . — Aor. I. <i>ἔέμην</i> only in Ind. and seldom.	
PASSIVE.	
Aor. I. <i>ἔέθην</i> , Part. <i>ἔέθεις</i> . — Fut. <i>ἔέθησομαι</i> . — Verb. Adj. <i>ἔέτος, ἔέτος (ἔφετος)</i> .	

§ 137. *Εἶμι* (stem 'EΣ-), *to be*, and *Εἶμι* (stem 'I-), *to go*.

PRESENT.				
Ind. S. 1.	<i>εἶμι, to be</i>	Subj. ὦ	Ind. εἶμι, to go	Subj. ἴω
2.	<i>εἶ</i>	ῥς	2. εἶ	ἴης
3.	<i>εἶσί(ν)</i>	ῥ	3. εἶσι(ν)	ἴῃ
D. 2.	<i>ἔσθον</i>	ἦτον	D. 2. ἴτον	ἴητον
3.	<i>ἔσθον</i>	ἦτον	3. ἴτον	ἴητον
P. 1.	<i>ἔσμεν</i>	ὦμεν	P. 1. ἴμεν	ἴωμεν
2.	<i>ἔστέ</i>	ἦτε	2. ἴτε	ἴητε
3.	<i>ἔσσι(ν)</i>	ὦσι(ν)	3. ἴασι(ν)	ἴωσι(ν)

Imp. S. 2. 3. D. 2. 3. P. 2. 3.	ἴσθι ἔστω ἔστων ἔσθε ἔστωσαν, seldom ἔστων (more seldom ὄντων)	Inf. εἶναι Part. ὄν, ὄσα, ὄν G. ὄντος, ὄσης	Imp. 3. D. 2. 3. P. 2. 3.	ἴθι, πρόσθι, seldom πρόσθι ἴτω, πρόσθω ἴτων ἴτω ἴτε ἴτωσαν or ἴωτων	Inf. ἔναι Part. ἴών, ἴσα, ἴων Gen. ἴόντος, ἴουσης.		
IMPERFECT.							
Ind.		Opt.		Ind.		Opt.	
S. 1.	ἦν, I was	εἶην		S. 1.	ἦεν or ἦα, I went	ἴοιμι or ἴοίην	
2.	ἦσθε	εἶησθε		2.	ἦεῖς, us'ly ἦεσθε	ἴοις	
3.	ἦν	εἶη		3.	ἦει	ἴοι	
D. 2.	ἦστον (ἦτων)	εἶητον		D. 2.	ἦειτον, us'ly ἦτων	ἴοιτους	
3.	ἦστων (ἦτην)	εἶητων		3.	ἦείτην, " ἦτην	ἴοίτην	
P. 1.	ἦμεν	εἶημεν (εἶμεν)		P. 1.	ἦίμεν, " ἦμεν	ἴοίμεν	
2.	ἦστε (ἦτε)	εἶητε (εἶτε)		2.	ἦείτε, " ἦτε	ἴοίτε	
3.	ἦσαν	εἶησαν and εἶεν		3.	ἦσαν	ἴοίεν	
<p> Fut. ἔσομαι, I shall be, ἔσῃ or ἔσει, ἔσται, etc. — Opt. ἔσοίμην. — Inf. ἔσσειν. — Part. ἔσόμενος.</p>							

REM. 1. On the inclination of the Ind. of εἶμι, to be (except the second Pers. pl), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. πάρεμι, πάρει, πάρεσι, etc., Imp. παρίσθι; but παρήν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρῆναι like infinitives with the ending -ναι, παρῶ, -ῆς, -ῆ, etc., on account of the contraction; the accentuation of the Part. sa compound words should be particularly noted; e. g. παρών, Gen. παρόντος, so also παρίων, Gen. παρίοντος.

REM. 2. The compounds of εἶμι, to go, follow the same rules as those of εἶμι, to be; hence several forms of these two verbs are the same in compounds; e. g. πάρεμι, πάρει and πάρεσι (third Pers. Sing. of εἶμι and third Pers. Pl. of εἶμι); but Inf. παρίεναι, Part. παρίων.

REM. 3. The Pres. of εἶμι, to go, particularly the Ind., also the Inf. and Part., among the Attic prose-writers, has almost always a Future signification, I shall or will go, or come. Hence the Pres. is supplied by ἔρχομαι (§ 126, 2).

LXXII. Vocabulary.

*ἄπειμι, to be away, or absent.	ἀπέν, namely, forsooth, scilicet.	ἐφήμι, to send up to; mid. w. gen., send oneself or one's thoughts after anything, i. e. desire.
ἄπειμι, to go away.	εἰς-εἶμι, to go, or come into.	καθήμι, to let down, lay.
ἀπρέομαι, w. pass. aor., to satisfy oneself, be contented, w. dat.	ἐμβροχίζω, to drive into the net or snare, ensnare.	κάπρος, -ου, ὄ, a wild boar.
ἀφήμι, to let go, give up, neglect.	ἐξ-ἴημι, to let or send out; of rivers, empty itself.	καρτερός, -ά, -όν, strong, large.
βίωω, to live.	ἔπειτα, afterwards, then, hereafter.	κραυγή, -ῆς, ἡ, a cry, a shout.
δέον, -οντος (from δεῖ), τό, that which is owed, duty.		

λίθος, -ου, ὁ, a stone.	πέδη, -ης, ἡ, a fetter.	acc., to revenge oneself
μεθίημι, to let go, give up, neglect.	πλεονάκις, oftener.	on. [known.
παρασκευάζω, to prepare.	πρός-εimi, to go to, approach.	φανερός, -ά, -όν, evident, χιών, -όνος, ἡ, snow.
mid., to prepare oneself.	στόμα, -ατος, τό, the mouth.	ώς, Attic for εἰς (with per-
παρήημι, to let pass, loosen.	τιμωρέω, to help; mid. w.	sons).

Οἱ ἀγαθοὶ οὐ διὰ τὸν ἔπνον μεθιάσι τὰ δέοντα πράττειν. Ἄφεις τὰ φανερὰ μὴ δώκε τὰ ἀφανῆ. Πολλοὶ ἄνθρωποι ἐφίενται πλοῦτου.¹ Πέδας λέγουσιν εἰς τὸν Ἑλλήσποντον καθεῖναι Ξέρξην τιμωρόμενον δῆθεν τὸν Ἑλλήσποντον. Οὐδ' ἐκ χειρὸς μεθέντα καρτερὸν λίθον βῆον² κατασχέειν, οὐτ' ἀπὸ γλώττης λόγον. Ἡρακλῆς τὸν Ἑρμάνθιον κύπρον διώξας μετὰ κραυγῆς εἰς χίονα πολλὴν παρεμμένον ἐνεβρόχισεν. Ὁ Νεῖλος ἐξίσχισεν εἰς τὴν θάλατταν ἐπτά στόμασιν. Ἄττα³ ἔπειτ' ἔσται, ταῦτα θεοῖς μέλει. Εἰ θνητὸς εἶ, βέλτιστε,⁴ θνητὰ καὶ φρόνει. Μένησο⁵ νέος ὦν, ὡς γέρων ἐσθι ποτέ. Δίκαιος ἴσθ', ἵνα καὶ δικαίω τύχης.⁶ Βίας παροῦσης οὐδὲν ἰσχύει νόμος. Εὐδαίμων εἶην καὶ θεοῖς φίλος. Ἀλέξανδρος εἶπεν⁷. Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν. Βιώσο⁸ ἀρκούμενος τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφίεμενος. Καὶ νεότης καὶ γῆρας⁹ ἄμφω καλὰ ἔσονται. Οἱ ἄνθρωποι εὐδαιμονεῖν δύνανται, κὰν πένητες ὦσιν. Ἀλήθειά σοι παρέστω. Ἴωμεν, ὦ φίλοι. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. Ἐπει ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν πρὸς τὸν ἄνδρα, ὁ Ἀστυάγης ἔλεγε πρὸς τὸν Κύρον· Ὁ παῖ, ἦν μένης παρ' ἐμοί, πρῶτον μὲν, δταν βοῦλη εἰσέλαι ὡς ἐμέ, ἐπὶ σοὶ ἔσται,¹⁰ καὶ χάριν σοὶ μᾶλλον ἐξω, ὅσων ἂν πλεονάκις εἰσῆς ὡς ἐμέ. Ἐπειτα δὲ ἱπποῖς τοῖς ἐμοῖς χρῆσθαι, καί, δταν ἀπίης, ἔχων ἄπει ὁδὸς ἂν σὺτὸς ἐθέλης ἱπποῦς.

The good (man) will never omit to do his duty. Many strive after (ἐφίεσθαι, w. gen.) the unknown, while they neglect (part. aor.) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (dat.), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

¹ § 158, 3. (b). ² § 52, 10. ³ § 62. ⁴ § 52, 1. ⁵ § 122, 11.

⁶ § 121, 16. ⁷ § 126, 7. ⁸ § 142, 9. ⁹ § 59, Rem.

¹⁰ εἶναι ἐπὶ τινι, to be in the power of any one.

§188. II. Verbs in -μι which annex the Syllable ννῦ or νῦ to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with α, ε, ο, or with a Consonant.

A. Verbs whose Stem ends with α, ε or ο.

Voice.	Tenses.	a. Stem in α.	b. Stem in ε.	c. Stem in ο (ω).
Act.	Pres.	σκεδά-ννῦ-μι ¹	κορέ-ννῦ-μι ¹	στρώ-ννῦ-μι ¹
	Impf.	ἐ-σκεδά-ννῦ-ν ¹	ἐ-κορέ-ννῦ-ν ¹	ἐ-στρώ-ννῦ-ν ¹
	Perf.	ἐ-σκεδά-κα	κε-κόρε-κα	ἐ-στρω-κα
	Plup.	ἐ-σκεδά-κειν	ἐ-κε-κορέ-κειν	ἐ-στρω-κειν
	Fut.	σκεδά-σω,	κορέ-σω,	στρώ-σω
	Aor.	Att. σκεδάω, -ᾶς, -ᾶ ἐ-σκεδά-σα	Att. κορώ, -εῖς, -εῖ ἐ-κόρε-σα	ἐ-στρω-σα
Mid.	Pres.	σκεδά-ννῦ-μαι	κορέ-ννῦ-μαι	στρώ-ννῦ-μαι
	Impf.	ἐ-σκεδα-ννῦ-μην	ἐ-κορε-ννῦ-μην	ἐ-στρω-ννῦ-μην
	Perf.	ἐ-σκεδά-σ-μαι	κε-κόρε-σ-μαι	ἐ-στρω-μαι
	Plup.	ἐ-σκεδά-σ-μην	ἐ-κε-κορέ-σ-μην	ἐ-στρώ-μην
	Fut.		κορέ-σ-ομαι	
	Aor. F. Pf.		ἐ-κορε-σ-άμην κε-κορέ-σ-ομαι	
Pass.	Aor.	ἐ-σκεδά-σ-θην	ἐ-κορέ-σ-θην	ἐ-στρώ-θην
	Fut.	σκεδα-σ-θήσομαι	κορε-σ-θήσομαι	στρω-θήσομαι
Verbal Adj.		σκεδα-σ-τός σκεδα-σ-τέος	κορε-σ-τός κορε-σ-τέος	στρω-τός στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

Pres.	δλ-λυ-μι, ² <i>perdo</i>	δλ-λυ-μαι, <i>perco</i>	δμ-νῦ-μι ²	δμ-νῦ-μαι
Impf.	ὠλ-λυ-ν ²	ὠλ-λῦ-μην	ὠμ-νῦ-ν ²	ὠμ-νῦ-μην
Perf. I.	ὠλ-ῶλε-κα ('ΟΑΕΩ), <i>perdidī</i> , § 89.		ὠμ-ῶμο-κα (‘ΟΜΟΩ), § 89.	ὠμ-ῶμο-μαι
Perf. II.	ὠλ-ῶλ-α, <i>perii</i>			
Plup. I.	ὠλ-ῶλε-κειν, <i>perdideram</i>		ὠμ-ῶμό-κειν	ὠμ-ῶμό-μην
Plup. II.	ὠλ-ῶλ-ειν, <i>perieram</i>			
Fut.	ὠλ-ῶ, -εῖς, -εῖ	ὠλ-ῶμαι, -εῖ	ὠμ-ῶμαι, -εῖ	
Aor. I.	ῶλε-σα	A. II. ὠλ-ῶμην	ὠμο-σα	ὠμο-ῶμην
			A. I. P. ὠμό-σ-θην et ὠμόθην I. F. P. ὠμο-σ-θήσομαι.	

REMARK. Ὀλλυμι comes by assimilation from δλ-ννμι. For an example of a stem-ending with a mute, see δείκνυμι above, under the paradigms (§ 183). The Part. Perf. Mid. or Pass. of δμνυμι is δμωμοσμένος. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers; e. g. ὠλώπομαι, ὠλώποτο.

¹ And σκεδα-ννῦ, ἐσκεδά-ννυον — κορε-ννῦ, ἐκορέ-ννυον — στρω-ννῦ, ἐστρώ-ννυον (always ῦ).

² And ὠλλῦ-ω, ὠλλυ-ον — ὠμνῦ-ω, ὠμνυ-ον (always ῦ).

SUMMARY OF THE VERBS BELONGING HERE.

The Stem ends:

§ 189. A. In a Vowel and assumes -νν̄ι.

(a) Verbs whose Stem ends in α.

1. κερᾶ-νν̄ι-μι, to mix, Fut. κερᾶσω, Att. κερᾶω; Aor. ἐκέρᾶσα; Perf. κέρᾶκα; Perf. Mid. or Pass. κέρᾶμαι; Aor. Pass. ἐκέρᾶθην, also ἐκέρᾶσθην.—Mid.

2. κρεμά-νν̄ι-μι, to hang, Fut. κρεμάσω, Att. κρεμᾶω; Aor. ἐκρέμασα; Mid. or Pass. κρεμᾶνν̄ιμαι, I hang myself or am hung (but κρέμαμαι, to hang, Intrans., § 185, 5); Fut. Pass. κρεμασθήσομαι; Aor. ἐκρεμάσθην, I was hung, or I hung, Intrans.

3. πετα-νν̄ι-μι, to spread out, expand, open, Fut. πετάσω, Att. πετώ; Perf. Mid. or Pass. πέπτάμαι; Aor. Pass. ἐπετάσθην (Syncope, § 117, 1).

4. σκεδά-νν̄ι-μι, to scatter, Fut. σκεδάσω, Att. σκεδᾶω; Perf. Mid. or Pass. ἐσκέδαμαι; Aor. Pass. ἐσκέδασθην.

(b) Verbs whose Stem ends in ε.

1. ἔ-νν̄ι-μι, to clothe, in prose ἀμφιένν̄ιμι, Impf. ἀμφιένν̄ι without Aug.; Fut. ἀμφιέσω, Att. ἀμφιῶ; Aor. ἤμφιεσα; Perf. Mid. or Pass. ἤμφιεσαι, ἤμφιεσαι, ἤμφιεσται, etc., Inf. ἤμφιεσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιοῦμαι.—Aug., § 91, 3.

2. ζέ-νν̄ι-μι, to boil, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσαι; Aor. Pass. ἐζέσθην.—(ζέω, on the contrary, is usually intransitive).

3. κορέ-νν̄ι-μι, to satisfy, satiate, Fut. κορέσω, Att. κορῶ; Aor. ἐκόρεσα; Perf. Mid. or Pass. κεκόρεσαι; Aor. Pass. ἐκόρεσθην.—Mid.

4. σβέ-νν̄ι-μι, to extinguish, Fut. σβέσω; first Aor. ἔσβεσα, I extinguished; second Aor. ἔσβην, I ceased to burn, went out; Perf. ἔσβηκα, I have ceased to burn.—Mid. σβένν̄ιμαι, to cease to burn, Perf. Mid. or Pass. ἔσβεσαι; Aor. Pass. ἐσβέσθην. No other verb in -νν̄ιμι has a second Aorist.

5. στορέ-νν̄ι-μι, to spread out, abbreviated form στόρν̄ιμι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στορᾶνν̄ιμι, viz. ἴστωμαι, ἴστωθην, στορῶς. See § 188, A, c.

(c) Verbs in ο, with the ο lengthened into ω.

1 ζῶ-νῦ-μι, to *gird*, Fut. ζώσω; Aor. ἔζωσα; Perf. Mid. or Pass. ἔζωσμαι (§ 95).—Mid.

2 ῥῶ-νῦ-μι, to *strengthen*, Fut. ῥώσω; Aor. ἔρῥωσα; Perf. Mid. or Pass. ἔρῥωμαι, Imp. ἔρῥωσο, *farewell*, Inf. ἐρῥώσθαι; Aor. Pass. ἐρῥώσθην (§ 95).

3 στρώ-νῦ-μι, to *spread out*, Fut. στρώσω; Aor. ἔστρωσα, etc. See στορέννυμι and § 138, A, c.

4 χρώ-νῦ-μι, to *color*, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέχρωμαι.

§ 140. B. In a Consonant and assumes -νῦ (see δεικ-νυ-μι, § 133).

1 ἀγ-νῦ-μι, to *break*, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔαγα, *I am broken*; Aor. Pass. ἐἄγην (Aug., § 87, 4).—Mid.

2 εἰργ-νῦ-μι (or εἰργω), to *shut in*, Fut. εἰρξω; Aor. εἰρξα. (But εἰργω, εἰρξω, εἰρξα, to *shut out*, etc.).

3 ζεύγ-νῦ-μι, to *join*, Fut. ζεύξω; Aor. ἔζευξα; Perf. Mid. or Pass. ἔζευγμαι; Aor. Pass. ἐζεύχθην, more frequently ἐζύγην.

4 μίγ-νῦ-μι, to *mix*, Fut. μίξω; Aor. ἔμιξα, μίξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμυμαι; Aor. Pass. ἐμίχθην, more frequently ἐμίγην; Fut. Perf. μεμίξομαι.

5 οἶγ-νῦ-μι or οἶγω, prose ἀνοίγνυμι, ἀνοίγω, to *open*, Impf. ἀνέφρον; Fut. ἀνοίξω; Aor. ἀνέφρα, ἀνοίξαι; first Perf. ἀνέφρα, *I have opened*; second Perf. ἀνέφρα, *I stand open*, instead of which Att. ἀνέφμαι; Aor. Pass. ἀνεφχθην, ἀνοιχθῆναι (Aug., § 87, 6).

6 ὀμόργ-νῦ-μι, to *wipe off*, Fut. ὀμόρξω; Aor. ὀμορξα.—Mid.

7 ὄρ-νῦ-μι, to *rouse*, Fut. ὄρω; Aor. ὤρσα; Mid. ὄρνυμαι, to *rouse one's self*, Fut. ὄροῦμαι; Aor. ὠρόμην.

8 πηγ-νῦ-μι, to *fix, fasten*, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, *I have fastened*; second Perf. πέπηγα, *I stand fast*; Mid. πήγνυμαι, *I stick fast*; Perf. πέπηγμαι, *I stand fast*; Aor. Pass. ἐπᾶγην.—Mid.

9 ῥηγ-νῦ-μι, to *tear, break*, Fut. ῥήξω; Aor. ἔρρηξα; second Perf. ῥῥῶγα, *I am broken, rent*; Aor. ἐρῥᾶγην; Fut. Pass. ῥᾶγήσομαι.

LXXIII. Vocabulary.

*Αηδής, -ες, unpleasant, disgusting.	join again; of an army, set out again.	ἀπο-σβέννυμι, to quench.
ἀνα-ζεύγνυμι, to yoke, or ἀνα-καίω, to burn, kindle.		βδελυγμία, -ας, ἡ, dislike, disgust.

διαρρήγνυμι, to break asunder, tear in pieces, tear away.	κωτίλλω, to chatter, prattle.	gether, make coagulate, compose.
ἐγκαλλωπίζομαι, to be proud of, make a display.	λύχνος, -ου, ὁ, a lamp, a rich, tender.	φύσημα, -ατος, τό, breath. φῶς, φωτός, τό, light. χόλος, -ου, ὁ, ill-will, anger.
ἐξ-όλλομι, to ruin utterly.	στυγέω, to hate.	ψευδορκιον, -ου, τό, perjury.
ζεύγνυμι, to yoke, join.	σμπήγνυμι, to join together.	ψευδορκος, -ου, perjurer.

Τῶν βρωμάτων τὰ ἥδιστα,¹ ἐάν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, ἀηδῆ φαίνεται, κεκορεσμένοι οὐδὲ καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φύσηματι τὸ μὲν πῦρ ἀνακαύσεως ἄν, τὸ δὲ τοῦ λύχνου φῶς ἀποσβέσεως. Οἱ Ἀθηναῖοι μετὰ πάσης τῆς δυνάμεως ἐπὶ τοὺς Πέρσας ἀνέβουξαν. Μὴ δαιμόνων χόλον ὄρωσι. Ἡ ἄβρις πολλὰ ἡδὴ τῶν ἀνθρώπων ἀπόλεσεν ἔργα. Εἰ μὴ φυλάξεις μικρῶν, ἀπολεῖς τὰ μεγάλα. Οἱ πολέμοι ὤρωσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης ἔλεγε, τὴν γῆν ἐξ ἀέρος καὶ πυρὸς συμπάγναι. Σωκράτης, ἰδὼν² Ἀντισθένη τὸ διεββῶδες ἡματιῶν μέρος αἰεὶ ποιοῦντα φανερόν· Οὐ καύση, ἔφη, ἐγκαλλωπιζόμενος ἡμῖν; Φευδορκοῦ στυγεῖ θεός, ὅστις ὀμνεῖται. Ζεὺς ἀνδρῶν ἐξολόεσεν Ὀλύμπιος, ὃς τὸν κταῖρον μαλθακὰ κωτίλλων ἐξαπατᾶν ἐθέλει.

Boil (*aor.*) the water, O boy! The garment is torn. The milk is curdled (*σμπήγνυμι, perf. 2*). The doors are open. The wine was mixed (*aor.*) with water (*dat.*). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (*subj. aor.*) not without reason. Haughtiness will ruin you all. Extinguish (*aor.*) the light. The women in sorrow (sorrowing) tore (*aor. mid.*) their garments.

§ 141. Inflection of the two forms of the Perfect, κεῖμαι and ἤμαι.

(a) Κεῖμαι, to lie down.

Κεῖμαι, properly, *I have laid myself down, I am lain down*, hence, *I lie down*, is a Perf. form without reduplication.

Perf.	Ind. κεῖμαι, κείσαι, κείται, κείμεθα, κείσθε, κείνται;
	Subj. κέωμαι, κέη, κήται, etc.;
Plup.	Imp. κείσο, κείσθω, etc.; Inf. κείσθαι; Part. κείμενος.
	Ind. ἐκέμην, ἐκεισο, ἐκειτο, third Pers. Pl. ἐκειντο;
Fut.	Opt. κείμην, κείσο, κείτο, etc.
	κεῖσομαι.
Ὀμνῶνται, ἀνάκειμαι, κατάκειμαι, κατακέσαι, etc.; Inf. κατακείσθαι; Imp. κατάκεισο, ἔγκεισο.	

(b) Ἦμαι, to sit.

1. Ἦμαι, properly, *I have seated myself, I have been seated*, hence, *I sit*, is a Perf. form of the Poet. Aor. Act. εἶσα, to set, to establish. The stem is ἮΑ- (comp. ἦσ-ται instead of ἦδ-ται [according to § 8, 1.] and the Lat. sed-eo).

¹ § 51, 1.

² § 126, 4.

Perf. | *Ind.* ἤμαι, ἦσαι, ἦσται, ἤμεθα, ἦσθε, ἦνται;
Imp. ἦσο, ἦσθω, etc.; *Inf.* ἦσθαι; *Part.* ἤμενος.
Plup. | ἤμην, ἦσο, ἦστο, ἤμεθα, ἦσθε, ἦντο.

2. In prose, the compound *κάθημαι*, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. | *κἀθημαι, κἀθησαι, κἀθηται*, etc.; *Subj.* *κἀθωμαι, κἀθη, κἀθηται*, etc.; *Imp.* *κἀθησο*, etc.; *Inf.* *κἀθησθαι*; *Part.* *κἀθήμενος*.
Plup. | *ἐκἀθήμην* and *κἀθήμην, ἐκἀθησο* and *κἀθησο, ἐκἀθηστο* and *κἀθηστο*, etc.; *Opt.* *καθοίμην, κἀθοιο, κἀθοιτο*, etc.

REMARK. The defective forms of ἤμαι are supplied by *ἔξεσθαι* or *ἔξεσθαι* (prose *κατέξεσθαι, καθίξεσθαι*).

§ 142. *Verbs in -ω, which follow the analogy of Verbs in -μ, in forming the second Aor. Act. and Mid.*

1. Several verbs with the characteristic α, ε, ο, υ, form a second Aor. Act. and Mid., according to the analogy of verbs in -μ, since, in this tense, they omit the mode-vowel, and hence append the personal-endings to the stem. But all the remaining forms of these verbs are like verbs in -ω.

2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor. Act. of verbs in -μ. The characteristic-vowel is in most cases lengthened, as in *ἔστην*, viz. *ᾶ* and *ε* into *η*, *ο* into *ω*, *ι* and *υ* into *ϊ* and *ϋ*. This lengthened vowel remains, as in *ἔστην*, throughout the Ind., Imp. and Inf. The Imp. ending -*ηθι* in verbs whose characteristic-vowel is α, in composition is abridged into *ᾶ*; e. g. *πρόβᾶ* instead of *πρόβῆθι*.

Modes and Persons.	a. Characteris. α BA-Ω, βαίνω, to go.	b. Characteris. ε ΣΒΕ-Ω, σβέννυμι, to extinguish.	c. Characteris. ο ΓΝΟ-Ω, γινώσκω, to know.	d. Charac. υ δύ-ω, to wrap up.
Ind. S. 1.	ἔ-βη-ν, I went	ἔσβην, I ceased	ἔγνων, I knew	ἔδυν, to go
2.	ἔ-βη-ς	ἔσβης [to burn]	ἔγnows	ἔδος [in or
3.	ἔ-βη	ἔσβη	ἔγνω	ἔδο [under
D. 2.	ἔ-βη-τον	ἔσβητον	ἔγνωτον	ἔδοτον
3.	ἔ-βῆ-την	ἔσβήτην	ἔγνώτην	ἔδοτην
P. 1.	ἔ-βη-μεν	ἔσβημεν	ἔγνωμεν	ἔδομεν
2.	ἔ-βη-τε	ἔσβητε	ἔγνωτε	ἔδοτε
3.	ἔ-βη-σαν (Poet. ἔβδν)	ἔσβησαν	ἔγνωσαν (Poet. ἔγνω)	ἔδοσαν (Poet. ἔδδν)
Subj. S.	βῶ, βῆς, βῆ ¹	σβῶ, -ῆς, -ῆ ¹	γνῶ, γνῶς, γνῶ ¹	δύω, -ῆς, -ῆ ¹
D.	βῆτον	σβῆτον	γνῶτον	δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -ῆτε, -ῶσι(ν)

¹ Compounds, e. g. ἀναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδύω.

Opt. S. 1.	βαίην	σβείην	γνοίην	
2.	βαίης	σβείης	γνοίης	
3.	βαίη	σβείη	γνοίη	
D. 2.	βαίητον et -αίτον	σβείητον et -είτον	γνοίητον et -οίτον	
3.	βαίητην et -αίτην	σβείητην et -είτην	γνοίητην et -οίτην	
P. 1.	βαίμεν et -αίμεν	σβείμεν et -είμεν	γνοίμεν et -οίμεν	
2.	βαίητε et -αίτε	σβείητε et -είτε	γνοίητε et -οίτε	
3.	βαίεν (seldom βαίησαν).	σβείεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βῆθι, -ήτω ¹	σβῆθι, -ήτω ¹	γνώθι, -ώτω ¹	δῶθι, -ύτω ¹
D. 1.	βῆτον, -ήτων	σβῆτον, -ήτων	γνώτων, -ώτων	δύτων, -ύτων
P. 2.	βῆτε	σβῆτε	γνώτε	δύτε
3.	βῆτωσαν and βάντων	σβῆτωσαν and σβέντων	γνώτωσαν and γνόντων	δύτωσαν et δύντων
Inf.	βῆναι	σβῆναι	γνῶναι	δύναι
Part.	βάς, -άσα, -άν G. βάντος	σβείς, -είσα, -έν G. σβέντος	γνός, -ούσα, -όν G. γνόντος	δός, -ούσα, -όν G. δύντος.

REMARK. The Opt. form *δῶην*, instead of *δύην*, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. *πέτομαι* (§ 125, 23), *πρίασθαι*, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -μι.

Besides the verbs mentioned above, some others have this form:

1. *διδράσκω*, to run away (§ 122, 6), Aor. (*ΔΡΑ-*) *ἔδραν*, -ās, -ā, -άμεν, -άτε, -άσαν, Subj. *δρῶ*, *δρᾶς*, *δρᾶ*, *δρᾶτον*, *δρῶμεν*, *δρᾶτε*, *δρῶσι(ν)*, Opt. *δραίην*, Imp. *δράθι*, -άτω, Inf. *δράναι*, Part. *δράς*, -άσα, -άν.

2. *πέτομαι*, to fly (§ 125, 23), Aor. (*ΠΤΑ-*) *ἔπτην*, Inf. *πτῆναι*, Part. *πτᾶς*; Aor. Mid. *ἐπτάμην*, *πτάσθαι*.

3. *σκέλλω* or *σκέλέω*, to dry, make dry, second Aor. (*ΣΚΛΑ-*) *ἔσκλην*, to wither (Intrans.), Inf. *σκλῆναι*, Opt. *σκλαίην* (§ 117, 2).

4. *φθά-ω*, to come before, anticipate (§ 119, 5), second Aor. *ἔφθην*, *φθῆναι*, *φθᾶς*, *φθῶ*, *φθαίην*.

5. *καίω*, to burn, Trans. (§ 116, 2), second Aor. (*ΚΑΕ-*) *ἐκάην*,* *I burned*, Intrans.; but first Aor. *έκαυσα*, Trans.

6. *ρέω*, to flow (§ 116, 3), Aor. (*ΡΥΕ-*) *ἔρῶην*,* *I flowed*.

7. *χαίρω*, to rejoice (§ 125, 24), Aor. (*ΧΑΡΕ-*) *ἔχᾶρον*.*

8. *άλίσκομαι*, to be taken, Aor. (*ΑΛΟ-*) *ἤλων* and *ἔαλων* (§ 122, 1).

9. *βιόω*, to live, second Aor. *ἐβίον*, Subj. *βιώ*, -ῶς, -ῶ, etc., Opt. *ι φῆν* (not *βιοίην*, as *γνοίην*, to distinguish it from Opt. Impf. *βιοιην*), Inf. *βιώναι*, Part. *βιούς*; but the Cases of the Part. *βιούς* are supplied by the first Aor. Part. *βιώσας*. Thus, *ἀνεβίον*, *I came*

¹ Compounds, e. g. *ἀνάβηθι*, *ἀνάβα*, *ἀνάβητε*; *ἀπόσβηθι*; *διάγνωθι*; *ἀνάσθηθι*

* These are strictly Pass. Aorists, though they have an Act. Intrans. signification.—TR.

to life again, from ἀναβιώσκομαι.—The Pres. and Impf. of βίωσ are but little used by the Attic writers; instead of these, they employ the corresponding tenses of ζῶ, which, on the contrary, borrows its remaining tenses from βίωσ; thus, Pres. ζῶ; Impf. ἔζων (§ 97, 3); Fut. βιώσομαι; Aor. ἐβίωσ; Perf. βεβίωκα; Perf. Pass. βεβίωσται, Part. βεβιωμένος.

10 φῶσ, to bring forth, produce, second Aor. ἔφῶν, I was produced, born, I sprung up, arose, was, φῶναι, φως, Subj. φῶσ (Opt. wanting in the Attic dialect); but the first Aor. ἐφῶσα, I produced, Fut. φῶσω, I will produce. The Perf. πέφῶκα, also has an intransitive sense, and also the Pres. Mid. φῶμαι, and the Fut. φήσομαι.

§ 143. *Οἶδα* (stem *ἜΙΔ-*, to see), I know.

PERFECT.			
Ind. S. 1.	<i>οἶδα</i>	Subj. <i>εἶδῶ</i>	Imp. <i>ἴσθι</i>
2.	<i>οἶσθα</i>	<i>εἶδῆς</i>	<i>ἴσθαι</i>
3.	<i>οἶδε(ν)</i>	<i>εἶδῆ</i>	<i>ἴστω</i>
D. 2. 3.	<i>ἴστων, ἴστων</i>	<i>εἶδῆτων, -ῆτων</i>	<i>ἴστων, ἴστων</i>
P. 1.	<i>ἴσμεν</i>	<i>εἶδῶμεν</i>	Part.
2.	<i>ἴσθε</i>	<i>εἶδῆτε</i>	<i>εἶδώς, -νία, -ός</i>
3.	<i>ἴσασι(ν)</i>	<i>εἶδῶσι(ν)</i>	<i>ἴστωσαν</i>
PLUPERFECT.			
Ind. S. 1.	<i>ᾔδειν¹</i>	Dual	Pl. <i>ᾔδειμεν</i>
2.	<i>ᾔδεις and -εισθα</i>	<i>ᾔδειτον</i>	<i>ᾔδειτε</i>
3.	<i>ᾔδει(ν)</i>	<i>ᾔδειτην</i>	<i>ᾔδεσαν</i>
Opt. Sing.	<i>εἰδείην, -ης, -η; Dual εἰδείητον, -ήτην; Pl. εἰδείημεν (seldom εἰδείμεν), εἰδείητε, εἰδείητε (seldom εἰδείησαν).</i>		
Fut.	<i>εἴσομαι, I shall know.—Verbal adjective, ἴστέον.</i>		
<i>Ἔνοιδα</i> , compounded of <i>οἶδα</i> , I am conscious, Inf. <i>συνειδέναί, Imp. σύνισθι, Subj. συνειδῶ, etc.</i>			

LXXIV. Vocabulary.

<i>Αἷμα, -ατος, τό</i> , blood.	<i>ἀπο-κρύπτω</i> , to conceal.	<i>παρα-πέτομαι</i> , to fly away.
<i>ἀκολάστως</i> , with impu-	<i>ἄχρηστος, -ον</i> , useless.	<i>πρό-οἶδα</i> , to know before-
nity, extravagantly, li-	<i>βοηθῆω</i> , to hasten to help,	hand.
centiously.	assist.	<i>προσθετός, -ή, -όν</i> , or
<i>ἀπο-βαίνω</i> , to go away.	<i>ὄνω</i> , to go or sink into,	<i>πρόσθετος, -η, -ον</i> , add-
<i>ἀπο-γινώσκω</i> , to reject;	put on.	ed (by art), artificial.
<i>ω. ἐμμαντόν</i> , give oneself	<i>ἐκ-πέτομαι</i> , to fly away.	<i>πτέρυξ, -γος, ἡ</i> , a wing.
up, despair.	<i>ἐμπίπλημί τί τινος</i> , to fill.	<i>συγγινώσκω, ω. dat.</i> , to
<i>ἀπο-διράσκω, ω. acc.</i> , to	<i>νεκρός, -ά, -όν</i> , dead; <i>ὁ</i>	pardon. [that
run away from.	<i>νεκρός</i> , a corpse.	<i>ὄστε, ω. inf. and ind.</i> , so

¹ First Pers. *ᾔδη*, second *ᾔδησθα*, third *ᾔδη*, are considered as Attic forms.

Οἱ ἄνθρωποι τὴν ἀλήθειαν γινῶσι σπεύδουσιν. Γινῶσι σεαυτὸν. Γινῶσι χαλεπὸν μέτρον. Ἡ πόλις ἐκινδύνευσεν ὑπὸ τῶν πολεμίων ἀλώνα. Φεῦγε τοὺς ἀκολάστως βιώσαντας. Σύγγνωθί μοι, ὦ πάτερ. Διμὸς μέγιστον ἄλογος ἀνθρώποις ἐβη. Ὁξεία ἤβουη παραπτῶσα φθάνει. Ὁ δοῦλος ἔλαθεν¹ ἀποδρᾶς τὸν δεσπότην. Οἱ στρατηγοὶ ἐγνώσαν² τοῖς πολίταις βοηθεῖν. Μῆποτε σεαυτῶν ἀπογυῖς. Δαίδαλος ποιήσας πτέρυγας προσθετὰς ἐξέπητ μετὰ τοῦ Ἰκάρου. Σύλλας ἐνέπλησε τὴν πόλιν φόνου καὶ νεκρῶν, ὄστε τὸν Κεραμεικὸν³ αἵματι βυθῆναι. Οἱ πολέμοι τὴν γῆν τεμόντες⁴ ἀπέβησαν. Ἄχρηστον προειδέναί τὰ μέλλοντα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (κνωω how) ἔχειν. Πολλοὶ ἄνθρωποι οὔτε δίκας ἤδεσαν, οὔτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away. The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (*aor. part.*) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (*aor. part.*) the bird fly away (*aor. part.*). It is well in everything to know (how) to observe moderation. Never praise a man, before (*πρὶν ἄν, w. subj.*) thou knowest him well (*σάφως*).

§ 144. Deponents (§ 118, Rem.), and Active Verbs whose Future has a Middle form.

a. List of Deponents Middle most in use.

ἄγωνίζομαι, to contend,	δεξιόδομαι, to greet,	λαβῶδομαι, to insult,
αἰκίζομαι, to treat inju- riously,	δέχομαι, to receive,	μαντεύομαι, to prophesy,
αἰνίττομαι, to speak darkly,	διακελεύομαι, to exhort,	μαρτύρομαι, to call to wit- ness,
αἰσθάνομαι, to perceive,	δωρέομαι, to present,	μάχομαι, to fight,
αἰτιόδομαι, to accuse,	ἐγκελεύομαι, to urge,	μέμφομαι, to blame,
ἀκέομαι, to heal,	ἐντέλλομαι, to command,	μηχανάομαι, to devise,
ἀκροάομαι, to hear,	ἐπικελεύομαι, to urge,	μιμέομαι, to imitate,
ἀκροβολίζομαι, to throw from afar, to skirmish,	ἐργάζομαι, to work,	μυθέομαι, to speak,
ἄλλομαι, to leap,	εὔχομαι, to pray,	μυθολογέομαι, to relate,
ἀναβιώσκομαι, to restore to life, or to live again,	ἡγέομαι, to go before,	μυκάομαι, to low,
ἀνακοινώδομαι, to communi- cate with,	θεύομαι, to see,	ξύλεομαι, to gather wood,
ἀπεχθάνομαι, to be hated,	λάομαι, to heal,	ξύλιζομαι, to gather wood,
ἀπολογέομαι, to speak in defence,	ἰλάσκομαι, to propitiate,	δδύρομαι, to mourn,
ἀράομαι, to pray,	ἰπτάομαι, to ride,	οἰωνίζομαι, to take omens by birds,
ἀσπάζομαι, to welcome,	ἰσχυρίζομαι, to exert one's strength,	δλοφύρομαι, to lament,
ἀφικνέομαι, to come,	καυχάομαι, to boast,	δρχέομαι, to dance,
βιάζομαι, to force,	κοινολογέομαι, to consult with,	δσφραίνομαι, to smell,
γίγνομαι, to become,	κτάομαι, to acquire,	παραιτέομαι, to entreat,
	ληίζομαι, to plunder,	παρακελεύομαι, to urge,
	λογίζομαι, to consider,	παραμυθέομαι, to encour- age,
	λυμαίνομαι, to maltreat,	

¹ § 121, 13.

² determined.

³ a place in Athens.

⁴ § 119.

παρήσηαίζομαι, to speak freely,	σκέπτομαι, to consider,	ἐπισχένομαι, to promise,
πέτομαι, to fly,	σταθμίζομαι, to estimate (distance),	ἐποκρίνομαι, to answer,
πραγματεύομαι, to be busy,	στοχάζομαι, to aim at,	φείδομαι, to spare,
προσιμιάζομαι, to make a plausible,	στρατεύομαι, to go to war,	φθέγγομαι, to speak,
προφασίζομαι, to offer as an excuse,	στρατοπεδεύομαι, to encamp,	φιλοφρονέομαι, to treat kindly,
πυνθάνομαι, to inquire,	τεκμαίρομαι, to limit,	χαρίζομαι, to show kindness,
σέβομαι, to reverence,	τεκταίνομαι, to fabricate,	χράομαι, to use,
	τεχνάζομαι, to build,	ὠνέομαι, to buy.

b. List of Deponents Passive most in use.

ἄλαιομαι, to wander,	ἐναντιόομαι, to resist,	ἤδομαι, to rejoice,
ἄχομαι, to be displeased,	ἐνθυμέομαι, to reflect,	κρέμαμαι, to hang,
βούλομαι, to wish,	ἐννοέομαι, to consider well,	μυσάττομαι, to loathe,
βρυχάομαι, to roar,	ἐπιμέλομαι and -έομαι, to take care,	οίομαι, to suppose,
δέομαι, to want,	ἐπίσταμαι, to know,	προθυμέομαι, to desire,
διανοέομαι, to think,	εὐλαβέομαι, to be cautious,	σέβομαι, to reverence,
δύναμαι, to be able (Mid. Aor. only Epic),		

REMARK. ἄγαμαι, to wonder, αἰδέομαι, to reverence, ἀμείβομαι, to exchange, ἀμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέομαι, to deny, ἀνλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινδέομαι, to reflect upon, λοιδορέομαι, to reproach, μέμφομαι, to blame, ὀρέγομαι, to desire, πειράομαι, to try, προνοέομαι, to foresee, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, ἄγαμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφομαι and φιλοφρονέομαι, more frequently in the Mid. Aor.

c. List of Active Verbs most in use with a Middle Future.

ἄγνοέω,* not to know,	βαίνω, to go,	δείσαι, to fear,
ἴδω,† to sing,	βίβω, to live,	διδράσκω, to run away,
ἀκούω,† to hear,	βλέπω,* to see,	διώκω,* to pursue,
ἀλαλάζω,* to cry out,	βοάω,† to cry out,	ἐγκωμιάζω, to praise,
ἀμαρτάνω,† to miss,	γελῶ,† to laugh,	εἰμί, to be,
ἀπαντῶ,† to meet,	γηράσκω, to grow old,	ἐπαινέω,* to praise,
ἀπολαύω,† to enjoy,	γιγνώσκω, to know,	ἐπιορκέω, to perjure one's self,
ἀρπάζω,† to seize,	δάκνω, to bite,	ἐσθίω, to eat,
βαδίζω, to go,	δαρθάνω, to sleep,	

* Also with Fut. Act., in writers of the best period.—Tz.

† Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram., § 82, VL D, c). The forms of the Fut. Mid., however, are to be preferred.—Tz.

θαυμάζω,* to wonder,	νέω, to swim,	προσκυνέω,* to reverence,
θέω,* to run,	οἶδα, to know,	ρέω, to flow,
θηράω, θηρεύω,* to hunt,	οιμῶζω,* to lament,	σιγάω, to be silent,
θιγγάνω, to touch,	ὀλολύζω,* to howl,	σιωπάω,† to be silent,
θνήσκω, to die,	δυνυμι,† to wear,	σκάπτω, to sport,
θρώσκω, to leap,	δράω, to see,	σπουδάζω, to be zealous,
κάμνω, to labor,	παίζω, to sport,	συρίπτω, to ripe,
κλαίω,† to weep,	πάσχω, to suffer,	τίκτω,* to produce,
κλέπτω, to steal,	πηδάω, to leap,	τρέχω, to run,
κολάζω,* to punish,	πίνω, to drink,	τρέγω, to gnaw,
κωμάζω,* to indulge in festivity,	πίπτω, to fall,	τυγχάνω, to obtain,
λαγχάνω, to obtain,	πλέω, to sail,	τωθάζω, to rail at,
λαμβάνω, to take,	πνέω, to blow (but συμ- πνεύσω),	φεύγω, to flee,
λιχιάω, to lick,	πνίγω,† to strangle,	φθάνω,† to come before,
μανθάνω, to learn,	ποθέω,* to desire,	χάσκω, to gape,
		χωρέω,* to contain.

SYNTAX.

CHAPTER I.

ELEMENTS OF A SIMPLE SENTENCE.

§ 145. *Nature of a Sentence.—Subject.—Predicate.*

1. SYNTAX treats of sentences. A sentence is the expression of a thought in words; e. g. τὸ ρόδον θάλλει, *the rose blossoms*, ὁ ἄνθρωπος θνητός ἐστίν, τὸ καλὸν ρόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ. Every thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an *action* and of an *object* from which the action proceeds. The former is called the *predicate*, the latter, the *subject*. The subject, therefore, is that of which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, τὸ ρόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστίν,—τὸ ρόδον and ὁ ἄνθρωπος are the subjects, θάλλει and θνητός ἐστίν, the predicates.

2. The Greek language expresses the relation of ideas partly by inflection; e. g. τὸ ρόδον θάλλ-ει, ὁ στρατιώτης μάχ-εται, οἱ στρατιῶται μάχ-ονται; partly by separate words; e. g. the tree is green, ὁ ἄνθρωπος θνητός ἐστίν. In this last example, the notion or idea contained in ἄνθρωπος is connected by ἐστίν to that contained in θνητός.

3. The subject is either a substantive,—a substantive-pronoun or numeral,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every word, letter, syllable or combination of words may be considered as a neuter substantive, and hence can become a subject, the neuter article being usually prefixed.

Τὸ ρόδον θάλλει, *the rose blossoms*. Ἐγὼ γράφω. Τρεῖς ἤλθον. Ὁ σοφὸς εὐδαίμων ἐστίν, *the wise man is happy*. Οἱ παῖδες ἀνδρείοι ἦσαν, *the ancients were courageous*. Οἱ περὶ Μιλτιάδην καλῶς ἐμαχέσαντο. Τὸ δι-
άσκειν καλόν ἐστίν. Τὸ εἰ σύνδεσμός ἐστίν, *the εἰ is a conjunction*.

4. The subject is in the nominative.

REM. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. εἰς τέτταρας ἦλθον, *about four came*; so καθ' ἑκάστους, *singuli*, κατὰ ἔθνη, *singulae gentes*.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is particularly emphatic; e. g. γράφω, γράφετε, γράφει.

(b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. ἐπεὶ οἱ πολέμοι ἀνήλθον, ἐκήρυξε (sc. ὁ κήρυξ, *the herald proclaimed*) τοῖς Ἑλλήσι παρασκευάσασθαι. So σημαίνει τῇ σάλπιγγι, ἐσάλπιγγεν (sc. ὁ σαλπικτής, *the trumpeter gives the signal with the trumpet*). So also δεῖ, ἔταίμα, νίφει, *it snows*, βροντᾷ, *it thunders*, ἀστράπτει, sc. ὁ Ζεὺς, *it lightens*, are to be explained.

(c) When the subject is easily supplied from the context; thus, e. g. in such expressions as φασί, λέγουσι, etc., the subject ἀνθρώποι is regularly omitted.

REM. 3. The indefinite pronouns, *one, they*, are commonly expressed by τὶς, or by the third Pers. Pl. Act., e. g. λέγουσι, φασί, or by the third Pers. Sing. Pass., e. g. λέγεται, or by the personal Pass., e. g. φιλοῦμαι, φιλῶ, *they love me, you, etc.*, or by the second Pers. Sing., particularly of the Opt. with ἄν, e. g. φείσῃς ἄν, *dicas, you may say, one may, can say*.

5. The predicate is either a verb, e. g. τὸ ῥόδον θάλλει, or an adjective, substantive, numeral or pronoun in connection with εἶναι. In this relation εἶναι is called a *copula*, since it connects the adjective or substantive with the subject so as to form one thought; e. g. τὸ ῥόδον καλὸν ἐστίν. Κῦρος ἦν βασιλεύς. Σὺ ἦσθα πάντων πρώτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμα ἐστὶ τόδε. Without the copula εἶναι, these sentences would stand τὸ ῥόδον — καλόν. Κῦρος — βασιλεύς, etc., and of course would express no thought.

REM. 4. It is necessary to distinguish the use of εἶναι, when it expresses a distinct independent idea of itself, that of *being, existence, abiding, etc.*, e. g. ἔστι θεός, *there is a God, God is, exists*, from the use of the same word as a copula. In the former sense it can be connected with an adverb; e. g. Σωκράτης ἦν ἐστὶν οὖν τοῖς νέοις; καλῶς, κακῶς ἐστίν, *it is well, ill, etc.*

§ 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

* When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

Ἐγὼ γράφω, σὺ γράφεις, οὗτος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλὴ ἐστίν. Τὸ πρᾶγμα αἰσχροὺν ἐστίν. Οἱ Ἕλληνες πολεμικώτατοι ἦσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὸ μικρὸν τέκνον. Κῦρος ἦν βασιλεὺς; here the predicate βασιλεὺς is masculine, because the subject is masculine. Τόμυρις ἦν βασίλεια; here the predicate is feminine, because the subject is feminine. Κῦρος, ὁ βασιλεὺς, Τόμυρις, ἡ βασίλεια.

2. As *εἶναι*, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: *ὑπάρχειν*, to be, *γίγνεσθαι*, to become, *φῦναι*, to arise, spring from, to be, *ἀυξάνεσθαι*, to grow, *μένειν*, to remain, *πατασθῆναι* (from *καθίστημι*), to stand, *δοκεῖν*, *εἰοκέναι* and *φαίνεσθαι*, to appear, *δηλοῦσθαι*, to show one's self, *καλεῖσθαι*, *ὀνομάζεσθαι* and *λέγεσθαι*, to be named, *ἀκούειν*, to hear one's self called, to be named (like Lat. *audire*), *αἰρεῖσθαι*, *ἀποδείκνυσθαι* and *κρίνεσθαι*, to be chosen something, *νομίζεσθαι*, to be considered something, and other verbs of this nature.

Ὁ Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians.* Διὰ τούτων ὁ Φίλιππος ἠύξήθη μέγας, *by these means Philip grew great.* Ἀδελφιόδης ἤρέθη στρατηγός. Ἄντι φίλων καὶ ξένων νῦν κόλακες καὶ θεοὶ ἐχθροὶ ἀκούουσιν (*audiant*), *instead of friends, etc., they (hear themselves called) are called flatterers and enemies of the gods.*

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τὸ ἄνθος καλῶς ἀυξάνεται, *the flower grows beautifully.* Thus, the verbs *γιγνεσθαι* and *φῦναι* particularly, are connected with the adverbs *δίχα*, *χωρὶς*, *εἰς*, *εγγύς*, *ἄλλως*; e. g. τοῖς Ἀθηναίων στρατηγοῖς ἐγένοντο δίχα αἱ γνώμαι, *the views of the Athenian commanders were divided*; τὰ πράγματα οὕτω πέφυκεν, *the affairs were of such a nature.*

LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon (elc) the right shoulder, till the trum-

quality to the substantive with which it agrees, it is called *attributive*; e. g. in the expression ὁ ἀγαθὸς ἀνὴρ (*the good man*), ἀγαθός is attributive, but in ὁ ἀνὴρ ἐστὶ ἀγαθός (*the man is good*), it is predicative.—Th.

peter should give a signal (with) the trumpet. The herald made (*aor.*) proclamation to the soldiers to prepare themselves for (*εις*) battle. We admire brave soldiers. Without self-control we can practise (*aor.*) nothing good. Semiramis was queen of Assyria. Socrates always passed his time in public. After (*μετά, w. acc.*) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (*aor.*) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtæus, the poet, was given (*aor.*) by the Athenians to the Spartans as a general. The Lacedæmonians were (*καταστήναι*) the authors of many advantages to the Greeks. Minos, who (*part.*) had ruled very constitutionally and had been careful to do justice, was appointed (*aor.*) judge in (*κατά, w. gen.*) Hades. Virtue remains ever unchanged. If (*έάν, w. subj.*) one, chosen (to be) a general, has subjected (*aor.*) an unjust and hostile city, shall we call him unjust?

§ 147. *Exceptions to the General Rules of Agreement.*

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (*Constructio κατὰ σύνθεσιν* or *ad intellectum*).

Τὸ πλῆθος ἐπεβοήθησαν, *the multitude brought assistance*; the verb would regularly be singular here, but is put in the plural, because πλῆθος being a collective substantive, includes many individuals. Ὁ στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μεράκιόν ἐστι καλός, *the boy is beautiful*; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναικίον ἐστι καλή.

(b) When the subject is not to be considered as something definite, but as a *general* idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word *thing* or *something* with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Ὀκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, *a plurality of rulers is not a good thing, etc.* Αἱ μεταβολαὶ λυπηρόν, *changes are troublesome.* Ἡ μοναρχία κράτιστον.

REM. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὗτός ἐστιν ὁ ἀνὴρ, *this is the man.* Αὕτη ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἄνθος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦτό ἐστιν ἡ δικαιοσύνη, *this is justice.* Τοῦτό ἐστι πηγή καὶ ἀρχὴ γενέσεως.

(c) Verbal adjectives in *-τός* and *-τέος* frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in *-dum*.

Πιστά ἐστι τοῖς φίλοις, *we must trust friends, instead of πιστόν ἐστι*. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun *it*; e. g. Τὴν πεπωμένην μοῖραν ἄδύνατά ἐστιν ἀποφυγεῖν καὶ θεῶ, *it is impossible even for God to escape the destined fate*. Δὴ λὰ ἐστιν (*it is evident*) ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα δησιον οὐκ ἔχει.

REM. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (*magistracy, magistrates*) τοὺς στρατιώτας ἐξέπεμφαν. This is also the case, when the idea of *individuality* or *plurality* is to be made particularly prominent; e. g. Φανερὰ ἦσαν ὑποχωρούντων καὶ ἱππων καὶ ἀνθρώπων ἰχνη πολλά (*many tracks appeared*).

(e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρες ἐμαχέσαντο. Ἀδελφῶ δύο ἦσαν καλοί.

REM. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. πόδε, χεῖρε, ὄτε, *two feet, etc.*, or such as are considered as standing in a close and mutual relation, e. g. ἀδελφῶ, *two brothers*.

REM. 4. A feminine substantive in the dual has its attributive in the masculine dual; e. g. ἄμφω τῶ πόλει; here τῶ (*masculine*) agrees with πόλει (*feminine*), and so in the other examples. Τῶ γυναικε. Ἀμφω τοῦτω τῶ ἡμέρα. Τοῖν γενεσίοιν. Τοῦτω τῶ τέχνα.

(f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.

Φθόνος χαλεπώτατός ἐστι τῶν νόσων. Ὁ ἥλιος πάντων λαμπρότατός ἐστιν. *Sol omnium rerum lucidissimus est.*

LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that (*acc. w. inf.*) Hipparchus, the tyrant, was killed (*aor.*) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from (*παρά, w. gen.*) (our) ancestors, is the best instruction. Together with the power, the pride of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as (*εἰς*) a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while (*δέ*) they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by (ἐκ) the plea, or because the guilty had spoken (*aor.*) gracefully. The two long roads lead to (εἰς) the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147b. *Agreement when there are several subjects.*

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

Ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ καὶ θαναυστὰ ἔργα ἀπέδειξαντο. Ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί. Ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί. Ἡ ὄργη καὶ ἡ ἄσυννεσια εἰσι κακά. Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. Ἡ γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. Ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. Ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἠσκημένα ἦν. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέρατος ἀτάκτως ἐβρίμμένα οὐδὲν χρήσιμά ἐστιν.

REM. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ and ἀγαθός ἐστιν ὁ πατὴρ καὶ ἡ μήτηρ. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. βασιλεὺς δὲ καὶ οἱ οὐνοὶ εὐφρόνως εἰσπίπτει.

2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus*; ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus*; ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus*; σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis*; ἐγὼ καὶ ἐκεῖνοι γράφομεν, σὺ καὶ ἐκεῖνοι γράφετε, *hæc et illi scribimus*; ἐγὼ καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε.

REM. 2. In addition to a subject-nominative which expresses the idea of plurality, there is often one or more denoting the parts of which the first is composed (σχημα* καθ' ὅλον καὶ μέρος); e. g. οἱ στρατιῶται οἱ μὲν ἠναντιώθησαν τοῖς πολεμίοις, οἱ δὲ ἀπέφυγον, *some of the soldiers withstood the enemy, but the others fled*; here στρατιῶται denoting the whole is in the Nom., instead of being in the Gen. and governed by its parts οἱ μὲν and οἱ δέ.

* A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—TR.

LXXVII. Exercises on § 147^b.

Socrates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (*plur.*). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against (*πρός*) the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have done me many favors. The citizens ran in different directions, every one to (*ἐπί, w. acc.*) his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over (*ἐπί, w. dat.*) the victory of Philip, others mourned.

§ 148. *The Article.*

1. The substantive as a subject, as well as in every other relation, takes the article *ὁ, ἡ, τό, the*, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. *ἄνθρωπος, man*, i. e. *an individual or some one of the race of men*; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; e. g. *ὁ ἄνθρωπος*, i. e. *the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men*. So *φιλοσοφία, philosophy in general, ἡ φιλοσοφία, philosophy as a particular science*, or a particular branch of philosophy.

REM. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. *πόλεμος οὐκ ἔστιν ἀνευ κινδύνων, war is not without danger*; but *ὁ πόλεμος οὐκ ἀνευ κινδύνων, ἡ δ' εἰρήνη ἀκίνδυνος*; here *πόλεμος* takes the article because it is contrasted with *εἰρήνη*.

REM. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. *νύξ ἡ ἡμέρα ἐγένετο, day became NIGHT, ἐμπόριον δ' ἦν τὸ χωρίον, and the place was an EMPORIUM*; —but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. *συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶνα, he concluded that this was ORESTES (the one before mentioned)*.

2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. *ὁ ἄνθρωπος θνητός, ἔστιν, man (i. e. all men) is mortal; ἡ ἀνθρώπεια καλή, ἔστιν, i. e. everything which is under-*

* ἄλλος ἄλλοθεν, *alius aliunde*.

stood by the term *ἀνδρεία*;—*τὸ γάλα ἐστὶν ἡδύ*, *milk is sweet*, i. e. milk in general, all milk.

REM. 3. When the English indefinite article *a* or *an*, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. *a man*, *ἄνθρωπος*.

REM. 4. Common nouns sometimes omit the article, where according to No. 1, it would be used. Such omission occurs, (a) with appellations denoting *kindred* or *relationship*, and the like, where the definite relation is obvious without the article; e. g. *πατήρ, μήτηρ, υἱός, ἀδελφός, παῖδες, γονεῖς, ἀνὴρ (husband), γυνή (wife)*, etc.;—(b) when two or more independent substantives are united to form one whole; e. g. *παῖδες καὶ γυναῖκες, πόλις καὶ οἰκία*;—(c) when common nouns are used as, or instead of, proper nouns; e. g. *ἥλιος, οὐρανός, ἄστυ*, used of *Athens*, *πόλις*, of a particular city, known from the context, *γῆ*, of a particular country, *βασιλεύς*, of a particular king, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense; e. g. *ἠγγεῖσθαι θεός*, to believe in gods, *ἐφ' ἵπκων ἔνασι*, to ride horse-back, *ἐπὶ δείπνον ἔλθειν*, to come to supper, i. e. to eat.

REM. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. *ἀλήθεια, σωτηρία, σωφροσύνη, δικαιοσύνη, ἐπιστήμη, εὐσέβεια, ἀσέβεια, κακία*; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.

3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Οἱ γονεῖς τὰ τέκνα στέργουσιν, *parents love THEIR children*. *Κῦρός τε καταπήδησας ἀπὸ τοῦ ἔρματος τὸν θώρακα ἐνέδυν καὶ ἀναβὰς ἐπὶ τὸν ἵπκον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε*, *C. having leaped down from HIS chariot, put on HIS breast-plate*, etc.

REM. 6. The article is often used in a *distributive* sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. *ὁ Κῦρος ὑπισχνεῖται δώσειν τρία ἡμιδαρικὰ τοῦ μηνὸς τῷ στρατιώτῃ*, *C. promises to give three half-Darics, Δ (EACH) month to EACH soldier*.

4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker *points* to an object.

Ὁ Κῦρος δίδωσιν αὐτῷ μυρίους δαρεικούς. Ὁ δὲ λαβὼν τὰ χρυσίον, C. gives him ten thousand Darics; but he taking THE (THAT) money—, where *χρυσίον* has the article, because it refers to the preceding *δαρεικούς*. *Ξενίας ἀγῶνα ἔδηκε· ἐθεώρει δὲ τὸν ἀγῶνα Κῦρος. Ὑπὲρ τῆς κόμης γήλοφος ἦν, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη*, where *λόφος* is the same as the preceding *γήλοφος*. *Φέρε μοι, ὦ παῖ, τὸ βίβλιον*, *THE (THAT) book*.

5. Proper names as such, i. e. so far as in themselves they denote

individuals, do not take the article; e. g. *Σωκράτης ἔφη. Ἐνίκησαν Θηβαῖοι Λακεδαιμονίους. Μὴ οἴεσθε μήτε Κερσοβλέπτην ὑπὲρ Χερῆρονήσου, μήτε Φίλιππον ὑπὲρ Ἀμφιπόλεως πολεμήσειν, ὅταν ἴδωσιν ἡμᾶς μηδενὸς τῶν ἀλλοτριῶν ἐπιμεμένους.* They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. *Ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορῆας τὴν Ὠρεΐθυσιν ἀρπάσαι.*

REM. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. *σοφὸς Σωκράτης, the wise Socrates.* The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. *Κροῖσος, ὁ τῶν Δυδῶν βασιλεύς.* The names of rivers are usually placed, as adjectives, between the article and the word *ποταμός*; e. g. *ὁ Πηνειὸς ποταμός, the river Peneus.*

6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. *οἱ ἀγαθοί, the good,* or a substantive, e. g. *τὸ ἀγαθόν, the advantage, the good, ὁ λέγων, the speaker,* or resolves the participle, which is equivalent to *ἐκεῖνος ὃς (is, qui), by he, who, which,* etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. *Ὁ πλεῖστα ὠφελῶν (= ἐκεῖνος ὃς ὠφελεῖ) τὸ κοινὸν μεγίστων τιμῶν ἀξιοῦνται, he who (whoever) benefits the state most, is worthy of the highest honors; ὁ πλεῖστα ὠφελήσας (= ἐκεῖνος ὃς ὠφέλησεν) τὸ κοινὸν μ. τ. ἤξιώσατο; ὁ πλ. ὠφελήσων τ. κ. μ. τ. ἀξιώθησεται. Πολλοὺς ἔξομεν τοὺς ἐτοιμῶς συναγωνιζομένους.* But if the adjectives are to express only a part of the whole, the article is omitted; e. g. *κακὰ καὶ αἰσχρὰ ἐπραξεν.* The infinitive also has the article, when it is to be considered as a substantive; e. g. *τὸ γράφειν.*

7. *Ἄλλοι* signifies *others, οἱ ἄλλοι, the others, the rest,* i. e. all besides those who have been mentioned; *ἡ ἄλλη Ἑλλάς, the rest of Greece.* *Ἐτερος, alter,* takes the article (*ὁ ἕτερος*), to denote one of two definitely; so *οἱ ἕτεροι, the one of two parties.* *Πολλοί* signifies *many, οἱ πολλοί, the many, the multitude, the mass* (in distinction from the parts of the whole); *οἱ πλείους, the greater part* (in distinction from the smaller part of the whole); *οἱ πλείστοι, the most* (of a preponderance in number).

8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

title. In like manner, a preposition with its Case may be considered as an adjective.

Ἡ ἄνω πόλις, *the upper city*; ὁ μεταξὺ τόπος, *the intervening place*; οἱ ἐνθάδε ἄνθρωποι or οἱ ἐνθάδε; ὁ νῦν βασιλεύς, οἱ πάλαι σοφοὶ ἄνδρες, οἱ τότε, ἡ αἰμιον (sc. ἡμέρα), ὁ αἰεὶ, *the ever enduring*; οἱ πάνυ τῶν στρατιωτῶν, *the best of the soldiers*; ἡ ἄγαν ἀμέλεια, *the too great carelessness*; ὁ πρὸς τοὺς Πέρσας πόλεμος, *the Persian war*; ἡ ἐν Χερβρόνησῳ τυραννίς.

9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:

(a) The attributive is connected with its substantive so as to express a *single idea*; e. g. *the good man* = *the worthy*; *the wise man* = *the sage*, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

• Ο ἄγαθός ἀνὴρ or ὁ ἀνὴρ ὁ ἀγαθός (in opposition to the bad man); οἱ πλούσιοι πολῖται or οἱ πολῖται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (in opposition to another people); οἱ νῦν ἄνθρωποι or οἱ ἄνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος or ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (*the Persian* in opposition to other wars). In all these examples the emphasis is on the attributive: *the good man*, *the rich citizens*, *the Athenian people*, *men of the present time*, *the Persian war*.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

Ὁ ἀνὴρ ἀγαθός or ἀγαθός ὁ ἀνὴρ, *a good man* = ἀγαθός ὢν, *the man who is good, inasmuch as, because, if he is good*. Οἱ ἄνθρωποι μισοῦσι τὸν ἄνδρα κακόν or κακὸν τὸν ἄνδρα, *they hate a bad man, i. e. they hate the man, inasmuch as, because, if he is bad*. (On the contrary, τὸν κακὸν ἄνδρα or τὸν ἄνδρα τὸν κακόν, *the bad man*, in distinction from the good; hence, τοὺς μὲν ἀγαθοὺς

ἀνθρώπους ἀγαπῶμεν, τοὺς δὲ κακοὺς μισοῦμεν). Ὁ βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀγαθοῖς, *good citizens, i. e. if or because they are good*; (on the contrary, τοῖς ἀγαθοῖς πολίταις or τοῖς πολίταις τοῖς ἀγαθοῖς, *good citizens, in distinction from bad citizens*). Ὁ θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐπέφυσε, *God has implanted in man a soul, which is the most excellent or perfect*. Οἱ ἐπὶ τοῦ ἡλίου καταλαμβάνομενοι τὰ χρώματα μελάντερα ἔχουσιν, *have a blacker skin; the blackness of the skin is the consequence of the καταλαμβάνεσθαι ἐπὶ τοῦ ἡλίου*.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. ὁ τῶν Ἀθηναίων δῆμος or ὁ δῆμος ὁ τῶν Ἀθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. ὁ δῆμος τῶν Ἀθηναίων or τῶν Ἀθηναίων ὁ δῆμος, *the people*, and not the nobility.—When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἑαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. ὁ ἑμαυτοῦ πατήρ or ὁ πατήρ ὁ ἑμαυτοῦ, etc.; but the simple personal pronouns μου, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μου or μου ὁ πατήρ, ὁ πατήρ σου or σου ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, *my, thy, his (ejus) father, ὁ πατήρ ἡμῶν, ὑμῶν, αὐτῶν or ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, our, your, their (eorum) father*. In the Sing. and Dual, the enclitic forms are always used.

REM. 9. The difference between the two cases mentioned is very manifest with the adjectives ἄκρος, μέσος, ἐσχάτος. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. ἡ μέση πόλις, *the middle city*, in contrast with other cities; ἡ ἐσχάτη νῆσος, *the most remote island*, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. ἐπὶ τῷ ὄρει ἄκρῳ or ἐπ' ἄκρῳ τῷ ὄρει, *on the top of the mountain*, properly on the mountain where it is the highest; ἐν μέσῳ τῇ πόλει or ἐν τῇ πόλει μέσῳ, *in the middle of the city*; ἐν ἐσχάτῃ τῇ νήσῳ or ἐν νήσῳ τῇ ἐσχάτῃ, *on the border or edge of the island*.

REM. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. ὁ μόνος παῖς, *the ONLY son*; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. Ὁ παῖς μόνος or μόνος ὁ παῖς παίζει, *the boy plays alone (without company)*; whereas ὁ μόνος παῖς would mean, *the ONLY boy plays*.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

(a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a definite one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατήρ; on the contrary, ἐμὸς ἀδελφός, a brother of mine (undetermined which), ἐμὸς παῖς, a child of mine, but ὁ ἐμὸς παῖς, my child, a definite one, or the only one.

(b) The article is used with a substantive, with which τοιοῦτος, τοιόσδε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλὰ ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, any one of those who are of such a nature, or are so great; e. g. τοιοῦτον ἄνδρα οὐκ ἂν ἐπαινοίης, you would not praise such a man.

(c) When πᾶς, πάντες belong to a substantive, the following cases must be distinguished:

(α) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. πᾶς ἄνθρωπος, every man, i. e. every one to whom the predicate man belongs, πάντες ἄνθρωποι, all men. Here, πᾶς in the singular, generally signifies each, every.

(β) When the substantive to which πᾶς, πάντες belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. ἡ πᾶσα γῆ, the whole earth, οἱ πάντες πολῖται, all the citizens without exception, the citizens as a whole or body. This usage is more seldom than that under (α). The same construction occurs also with ὅλος, but it is still more rare than with πᾶς. Here the singular πᾶς always has the sense of the whole, all.

(γ) When πᾶς is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. οἱ στρατιῶται εἶλον τὸ στρατόπεδον ἅπαν or ἅπαν τὸ στρατόπεδον; οἱ στρατιῶται πάντες or πάντες οἱ στρατιῶται καλῶς ἐμαχέσαντο. This is by far the most frequent use of πᾶς, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

cle; e. g. *διὰ τὴν πόλιν ὅλην* or *διὰ ὅλην τὴν πόλιν*, *through the whole city*, i. e. simply *through the city* (not *διὰ τὴν ὅλην πόλιν*, which would signify *through the WHOLE city*).

(d) When *ἕκαστος*, *each, every*, belongs to a substantive, the article is omitted, as with *πᾶς* in the sense of *each, every*, when the idea expressed by the substantive is considered as altogether general; e. g. *καθ' ἑκάστην ἡμέραν*, *every day, on all days*; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. *κατὰ τὴν ἡμέραν ἑκάστην*, or usually *καθ' ἑκάστην τὴν ἡμέραν*, *every single, individual day*.

(e) When *ἑκάτερος*, *each of two*, *ἄμφω* and *ἀμφοτέρως*, *both*, belong to a substantive, the article is always used, since here only two *known*, therefore *definite* objects can be spoken of. The article is here placed according to No. 9, (b); e. g. *ἐπὶ τῶν πλεονεξιῶν ἑκατέρων* or *ἐπὶ ἑκατέρων τῶν πλεονεξιῶν*, *τὰ ὄσα ἀμφοτέρω* or *ἀμφοτέρω τὰ ὄσα*, *ἀμφοῖν τοῖν χεροῖν* or *τοῖν χεροῖν ἀμφοῖν*.

(f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. *τρεις ἄνδρες ἦλθον*; the substantive, on the contrary, takes the article which is placed,—(α) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a *united whole*; e. g. *οἱ τῶν βασιλέων οἰνοχόοι διδόναι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην*, i. e. *with the three fingers* (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. *ἔμαχσαντο οἱ μετὰ Περικλέους ὀπλίται χίλιοι* or *χίλιοι οἱ μετὰ Π. ὀπλίται*.

(g) Further; substantives to which the demonstratives *οὗτος*, *ὁδε*, *ἐκεῖνος* and *αὐτός*, *ipse*, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g. *οὗτος ὁ ἀνὴρ* or *ὁ ἀνὴρ οὗτος*, not *ὁ οὗτος ἀνὴρ*,
ἦδε ἡ γνώμη or *ἡ γνώμη ἦδε*,
ἐκεῖνος ὁ ἀνὴρ or *ὁ ἀνὴρ ἐκεῖνος*,
αὐτὸς ὁ βασιλεὺς or *ὁ βασιλεὺς αὐτός*, but *ὁ αὐτὸς βασιλεὺς* signifies *the same king*.

REM. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. *αὐτὴ ἐστὶν ἀνδρὸς ἀρετή*, *this is the virtue of the man*; so there is a difference between *τούτῳ τῷ διδασκάλῳ χρῶνται*, *they have this teacher*, and *τούτῳ διδ. χρ.*, *they have this man as or for a teacher*;—(b) when the substantive is a proper name; e. g. *οὗτος, ἐκεῖνος, αὐτὸς Σωκράτης*.

LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon (*ἐπί*, *w. gen.*) a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* *you* do not revile me, but the *place*. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against (*πρός*) the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (*aor.*) for power upon (*κατά*, *w. acc.*) the sea, lost (*aor.*) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed (*οἱ*) are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (*κατά*, *w. acc.*) Caucasus is a rock, that has (*part.*) a circumference of ten stadia. The city lies on (*ἐν*) the edge of the island. The words of those, who (*οἱ ἄν*, *w. subj.*) practise truth, often avail more than the violence of others. If (*ἐάν*, *w. subj.*) such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (*acc. w. inf.*) the elder begin every word and work. The generals resolved to put to death (*aor.*) not only those (the) present, but all the Mytileneans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (*aor.*) to (*ἐπί*, *w. acc.*) each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (*acc. w. inf.*) both his sons might be present before him (*sibi*). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (*ἀντί*) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely. This they employ (as) a mere pretence. This Charmides recently met me, dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (*dat.*) woman is twenty years, for man, thirty years. The three cities lying on (*παρά*, *w. acc.*) the sea were destroyed by the enemy.

* Ὡ οὗτος.

§ 149. *Classes of Verbs.*

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

1. The subject appears as *active*; e. g. ὁ παῖς γράφει, τὸ ἄνθος θάλλει.—The active form, however, has a two-fold signification:

(α) *Transitive*, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.

(β) *Intransitive*, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπιθυμῶ τῆς ἀρετῆς, χαίρω τῇ σοφίᾳ, ἔρχομαι εἰς τὴν πόλιν.—Intransitive verb.

2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, *I strike myself*; βουλεύομαι, *I advise myself*.—Middle or reflexive verb.

REM. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, *they strike each other*, διακελεύονται, *they encourage each other*, it is called a reciprocal action, and the verb a reciprocal verb.

3. Lastly, the subject appears as receiving the action; e. g. οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, *the soldiers were pursued*.—Passive verb.

REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. *Remarks on the Classes of Verbs.*

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, *I move* [Intrans.] and *I move the book* [Trans.], *the tree breaks* [Intrans.] and *the ice breaks the trees* [Trans.], and the Latin *vertere, mutare, declinare*); thus, e. g. ἀνάγειν, *to draw back*, *regredi*, διάγειν, *to continue*, *perstare*, ἐλαύνειν, *to ride*, ἐμβάλλειν and εἰσβάλλειν, *to fall into or upon*, ἐκβάλλειν, *to spring forth*, ἀποκλίνειν, *declinare*, ἐπίκειν, like *vertere*, σφίρειν, like *mutare*,

ἔχειν in connection with adverbs, e. g. *εὖ, κακῶς ἔχειν, bene, male se habere, τελευτᾶν, to end, to die,* and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

<i>δύω, to wrap up,</i>	first Aor. <i>ἔδωσα, I wrapped up,</i>	second Aor. <i>ἔδυν, I went in, down,</i>
<i>ἵστημι, to place,</i>	“ <i>ἔστησα, I placed,</i>	“ <i>ἔστην, I stood,</i>
<i>φύω, to produce,</i>	“ <i>ἔφθσα, I produced,</i>	“ <i>ἔφθον, I was produced,</i>
<i>σκέλλω, to make dry,</i>	“ <i>(ἔσκηλα, Poet. I made dry),</i>	“ <i>ἔσκηλην, I withered.</i>

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

<i>ἐγείρω, to awake,</i>	first Pf. <i>ἐγήγερκα, I have awakened,</i>	second Pf. <i>ἐγρήγορα, I am awake,</i>
<i>δύλωμι, to destroy,</i>	“ <i>δύλωκα, I have destroyed,</i>	“ <i>δύωλα, I have perished,</i>
<i>πέθειω, to persuade,</i>	“ <i>πέπεικα, I have persuaded,</i>	“ <i>πέποιθα, I trust.</i>

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. *ἄγγυμι, to break,* second Perf. *ἔαγα, I am broken,* *πήγγυμι, to fasten,* *πέπηγα, I am fastened or stand fast,* *ρήγγυμι, to rend,* *ἔρρωγα, I am rent,* *σήπω, to make rotten,* *σέσηπα, I am rotten,* *τήκω, to smelt,* e. g. iron, *τέτηκα, I am smelted;* *φαίνω, to show,* *πέφηνα, I appear.*

3. On the signification and use of the middle form, the following are to be noted:

(a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. *τύπτομαι, I strike myself,* *ἐτυνάμην, I struck myself,* *τύπομαι, I shall strike myself.* This use of the middle is rare. Here belong the following verbs which are presented in the aorist-form: *ἀπέχω, to keep from,* *ἀποσχέσθαι, to keep one's self from, to abstain from;* *ἀπάγξει τινά, to strangle, to hang some one,* *ἀπάγξασθαι, to strangle or hang one's self;* *τύπασθαι, κόπασθαι, to strike one's self;* *ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something;* *παύσασθαι, to cease (from παύω, to cause to cease);* *δείξασθαι, to show one's self;* particularly verbs which express an action performed by the subject on his own body: *λούσασθαι (to wash one's self),* *νίπασθαι, ἀλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ἐνδύσασθαι, ἐκδύσασθαι, κείρασθαι, στεφανώσασθαι,* and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive pronoun; e. g. *ἐκραινεῖν*

ἑαυτὸν, ἀναρτᾶν ἑαυτὸν, to make himself dependent on, ἀποκρύπτειν ἑαυτὸν, ἐθίζειν ἑαυτὸν, παρέχειν ἑαυτὸν, ἀπολύειν ἑαυτὸν, to free himself, ἀποσφάττειν ἑαυτὸν, ἀποκτείνειν ἑαυτὸν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάσασθαι, to guard one's self, to beware (φυλάζειν τινά, to guard any one), βουλεύσασθαι, to advise one's self (βουλεύσαι τινί, to advise any one), γεύσασθαι, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e. g. ἐναμνησθῆναι, ἐναμνήσεσθαι, to remind one's self, to remember, recordari (ἐναμνήσαι τινά, to remind any one), αἰσχυνθῆναι, αἰσχυνεῖσθαι, to be ashamed (αἰσχύναι τινά, to make ashamed), φοβηθῆναι, φοβήσεσθαι, to fear (φοβῆσαι τινά, to make afraid, terrere), πορευθῆναι, πορεύσεσθαι, to go, proficisci (πορεύσαι τινά, to cause one to go, to convey one), περαιωθῆναι, περαιώσεσθαι (ποταμόν), to pass over, (περαιώσαι τινά, to cause to pass over, trajicere), πλαγχθῆναι, πλάγξεσθαι, to wander about, circumvagari (πλάγξαι τινά, to cause to wander), ἀνιασθῆναι, ἀνιάσεσθαι, to afflict one's self, to be grieved (ἀνιάσαι τινά, to afflict any one); also διαλυθῆναι, διακριθῆναι, to separate one's self, discedere, ἀπαλλαγῆναι, abire, κοιμηθῆναι, to sleep, φανῆναι, apparere, παγῆναι, to congeal, ἐπαρθῆναι, to raise one's self, and many others.

(b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐνψάμην τὴν κεφαλὴν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἑαυτοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self, ἀναρτήσασθαι τινά, sibi devincire, to make dependent on one's self, ἀπολύσασθαι τινά, to loosen for one's self, to redeem, πορίσασθαι τι, sibi aliquid comparare, to procure for one's self (πορίζειν τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαι τι, παρασκευάσασθαι τι, sibi comparare, to

acquire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

REM. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. Ἀλέξανδρος τὴν πόλιν κατέσκαψεν, *caused the city to be destroyed*, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. ὁ πατήρ τοὺς παῖδας ἐδίδασκεν, which either signifies, *the father educated his own children*, or, if it is clear from the context, *he caused them to be educated*; κείρασθαι, *to shave one's self* or *to get one's self shaved*; Ἀργεῖοι ἐαυτῶν εἰκόνας ποιεῖσάμενοι ἀνέθεσαν εἰς Δελφοῦς. Πυραπόθεσθαι τράπεζαν, *to set a table before one's self, or have it set before one's self*.

REM. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying to contend, *vie with, converse with, embrace, salute, to make an agreement or compact*; e. g. μάχεσθαι, *to fight with*, ἀμιλλᾶσθαι, *to contend with*, ἀγωνίζεσθαι, *to strive*, διαλέγεσθαι, *to converse with*, ἀσπάζεσθαι, *to salute*, ταῦτα συντίθεσθαι, *mutually to agree on these points*, σπονδὴς σπένδεσθαι or ποιεῖσθαι, *to make a treaty* (σπονδὴς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers; e. g. πυνθάνεσθαι and ἔρεσθαι, *to inquire, ἀποκρίνεσθαι* and ἀπαμείβεσθαι, *to answer, συμβουλευέσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one* (ἀνακοινοῦν being especially used of consulting oracles).

4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπὸ τινος), *I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one)*; βλάπτομαι, ἀδικοῦμαι, *I suffer injury, injustice*; διδάσκομαι, *I let myself be instructed, I receive instruction, I learn, hence ὑπὸ τινος, from some one = doctus ab aliquo*; πείθομαι, *I persuade myself, or I permit myself to be persuaded, ὑπὸ τινος, by some one = I am persuaded*.

5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: *the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.*

REM. 4. The cause or author of the passive condition or state, is expressed by the preposition *ὑπό* with the Gen.; e. g. *Οἱ στρατιῶται ὑπὸ τῶν πολεμίων ἐδιώχθησαν*, the soldiers were pursued by the enemy. Instead of *ὑπό*, *πρός* with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. *ἀτιμάζεσθαι, ἀδικεῖσθαι πρὸς τινος*; also *παρά* with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with *πέμπεσθαι, δίδοσθαι, ὠφελεῖσθαι, συλλέγεσθαι, λέγεσθαι, σημαίνεσθαι, ἐπιδεικνυσθαι* (*demonstrari*); e. g. *Ὁ ἄγγελος ἐπέμφθη παρὰ βασιλέως*, was sent from being near the king, by the king. *Ἡ μεγίστη εὐτυχία τούτῳ τῷ ἄνδρὶ παρὰ θεῶν δέδοται. Πολλὰ χρήματα Κύρῳ παρὰ τῶν φίλων συνειλεγμένα ἦν.*

6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.

Φθονοῦμαι ὑπό τινος, *I am envied by some one, invidetur mihi ab aliquo* (from φθονεῖν τινα, *invidere alicui*). Πιστεύομαι, ἀπιστοῦμαι ὑπό τινος, *creditor, non creditor mihi ab aliquo* (from πιστεύειν, ἀπιστεῖν τινα). Καὶ ἐπιβουλευσάσθαι, καὶ ἐπιβουλεύομενοι διάξουσι πάντα τὸν χρόνον (from ἐπιβουλεύειν τινί). Ἄσκειται τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον (from ἀμελεῖν τινος). Ὁ ἀρχομαι, κρατοῦμαι, καταφρονοῦμαι ὑπό τινος (from ἀρχειν, κρατεῖν, καταφρονεῖν τινος).

REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (κατά, *w. acc.*) the centre of the enemy. The river Acheron, which (*part.*) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (*aor.*). The general commanded the soldiers to go forward, until they should engage (*opt. aor.*) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (*acc. w. inf.*) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (*part.*) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (*aor. part.*) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (*aor. part.*). Those whom (*ol év, w. subj.*) men fear (*aor.*) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (*περί, w. acc.*) Salamis, departed (*aor.*)

* οὐδὲ παραμνθουμένοις ἀντιβλέπειν.

with a part of his force from Europe. The soldiers separated. Agesilanus travelled (*aor.*) from Sparta into Asia. Ulysses wandered about (*aor.*), ten years. Ninus, the king of the Assyrians, collected (*aor.*) a respectable army, and made (for himself) an alliance with (*πρός, w. acc.*) Ariæus, the king of the Arabians. The combatants anointed (*aor.*) their bodies with oil. What thou hast not (*μή*), laid up (*aor. mid.*), take not. When Alexander took (*aor.*) the city of the Thebans, he sold (*aor.*) all the freemen. The Plataeans repelled the attacks of the Thebans, wherever they met (*opt.*) (them). Fair is the man, who (*part.*) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (*aor.*) their shields before them. Always lay up for thyself travelling-money for (*εἰς*) old age. If (*part.*) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (*part. aor.*), and erected it (*aor.*). If we keep off (*part.*) the enemy, we shall possess the city free and little exposed (*pres.*) to stratagems. A government that (*part.*) has been neglected (*aor.*) and begun to degenerate (taken a transition to [*ἐπί, w. acc.*] the bad), is hard to restore again. Hate flatterers (*part.*) as deceivers (*part.*); for both injure those who trust them (*aor.*). It is burdensome to be governed by a bad man.

§ 151. *Tenses and Modes.*

1. Tenses denote the *time* of the predicate, which is represented either as present, future or past; e. g. *the rose blooms, will bloom, bloomed.*

2. Modes denote the *manner* of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. *the rose blooms*, is called the Indicative; that which denotes a conception, e. g. *the rose may bloom*, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. *give.*

§ 152. A. *More Particular View of the Tenses.*

1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.

2. The Principal tenses are the following:

- (a) The Present, (a) Indicative, e. g. *γράφωμεν, scribimus*; (β) Subjunctive, e. g. *γράφωμεν, scribamus*;

- (b) The Perfect, (α) Indicative, e. g. γεγράφαμεν, *scripsimus*; (β) Subjunctive, e. g. γεγράφομεν, *scriperimus*;
 (c) The Future, Indicative, e. g. γράψομεν, *scribemus*, *we shall write*;
 (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, *I shall have advised myself, I shall deliberate, I shall be advised.*

3. The Historical tenses are the following:

- (a) The Aorist, (α) Indicative, e. g. ἔγραψα, *I wrote*; (β) Optative, e. g. γράψαιμι, *I might write, or I might have written*;
 (b) The Imperfect, (α) Indicative, e. g. ἔγραφον, *scribebam*; (β) Optative, e. g. γράφοιμι, *scriberem*;
 (c) The Pluperfect, (α) Indicative, e. g. ἔγεγράφειν, *scripseram*; (β) Optative, e. g. γεγράφοιμι, *scripsissem*;
 (d) The Optative of the simple Future, e. g. γράψοιμι, *I would write*, and of the Fut. Perf., e. g. βεβουλευσοίμην, *I should have deliberated, or have been advised*; e. g. ὁ ἄγγελος ἔλεγεν, ὅτι οἱ πολέμοι νικῆσοιεν, *the messenger said, that the enemy would conquer*; ἔλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὖ βεβουλεύσειτο, *he said that everything would be well planned by the general.*

4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προελαίνοντα. Ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

REM. 1. The present εἶμι (*to go*) with its compounds, has a future signification, in the Ind. and Subj., *I shall go*; the Inf. and present Part. have both a present and future signification; e. g. οὐκ ἐθῆς ἀφήσω αὐτὸν οὐδ' ἀπειμι (*abido*), ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω. Comp. § 137, Rem. 3.—Οἴχομαι and ἤκω with present forms, are often translated in English by perfects, namely, οἴχομαι, *I have departed*, and ἤκω, *I have come*; yet οἴχομαι, properly means, *I am gone*, and ἤκω, *I am here (adsum)*; e. g. Μὴ λυποῦ, ὅτι Ἀράσπας οἴχεται εἰς τοὺς πολεμίους, *that A. is gone (= transfigit) to the enemy*. Ἦκω νεκρῶν κενθμῶνα καὶ σκότον πόλας λιπῶν. Ἵμεῖς μῶλις ἀφικνεῖσθε, ὅποι ἡμεῖς πάλας ἤκομεν (*have come*).

5. The perfect indicative represents a past action in time present to the speaker. The action appears as one *completed* in time present to the speaker.

Ἐγράφα τὴν ἐπιστολήν, *I have written a letter, the letter is now written*, it being immaterial whether it was written just now or a long time ago; ἡ πόλις ἐκτίσται, *the city is now built, now stands there built.*

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a *condition* or *state* occasioned by the completion of the action is denoted; e. g. δέδεμαι (*I have been bound*), *I am now in a bound state, am bound*;

τέθνηκα (*I have died*), *I am dead*; πέφηνα (*I have shown myself*), *I appear*, ὄδα, νοεῖ (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέποιθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μέμνημαι, μεμνῆμι (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφάνειν, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should*, *must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ὁ βίος παρασκευασθῆσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεῖνός καὶ ἀβίωτος ὁ αἶδν ἐπανακείσεται. Ἡγεμόνας ἐλαβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (*should lead*), ἐνθεν ἔξουσι (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good shall have been mixed with evil*. Ἡ πολιτεία τελῶς κεκοσμήσεται, ἐν ᾧ τοιοῦτος ἀπὸν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὡς* (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of *ἄν*, e. g. *ἐάν*, *ἐπὶ*, *ἐπειδὴν*, *δταν*, *πρὶν ἄν*, *ἔστ' ἄν*, *ὅς ἄν*, etc., is used instead of the Fut. Perf.; e. g. *ἐὰν τοῦτο λέξῃς*, *si hoc dixeris, if you shall have said thus*.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἐπαίσεις, ἐγὼ ἐγραφοῦν, *while you were playing, I was writing*. Ὅτε ἐγγὺς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπήλθον), οἱ Ἕλ-

ληγες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) λέωτατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) *beginning*, e. g. ἐπεὶ ἔγγυς ἐγένοντο ἐξαπίνης, *ol μὲν αὐτῶν ἐβegan to shoot their arrows*;—(b) *continuance*, e. g. *ol δ' εἰποντο*, *one party continued their march*, the other *ol* *habit or custom*, e. g. αὐτὸν ὡς πρὸςθεν προσεκύνονησαν, *those who were before accustomed to do obeisance to* (d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ δέλωαι, *Clearchus endeavored to compel his soldiers to advance*.

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Pres. γ (aor.)
ἔπειτα

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes* and *paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο ὁ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἔγγυς ἦσαν ὁ δὴ πλῆται, ἐτράποντο· καὶ ὁ πελταστὰς εὐθὺς εἶποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and *C. was terrified* (a single, momentary act) and *feared* (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a *fact* borrowed from experience; the verb is then translated by an English *Pres.*, or by *is wont* or *is accustomed*, with the *Inf.*; e. g. Κάλλος ἢ χρόνος ἀνάλωσεν, ἢ νόσος ἐμάρανεν, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ ὁ Ἕλληνας ἐπελήλυθεσαν (*had come*), ὁ πολέμοι ἀπεπεφεύγεσαν (*had fled*). Ὅτε ὁ σύμμαχοι ἐπλησίαζον, ὁ Ἀθηναῖοι τοὺς Πέρσας ἐνεικήκεσαν. Ἐγεγράψειν τὴν ἐπιστολὴν (*sc. when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ ὁ Ἕλληνας ἐπὴ λθον, ὁ πολέμοι ἀπεπεφεύγεσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent* and *completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration* and *progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

τέθη inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its *duration* and *progress*. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. *φύγωμεν* and *φεύγωμεν*; *let us fly*; *λέγω*, *ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *that you may learn*;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. *φύγε* and *φεύγε*, *fly*; *δός* and *δίδου μοι τὸ βιβλίον*, *give*;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. *ἐθέλω φύγειν* and *φεύγειν*, *I wish to fly*; *κελεύω σε δοῦναι* and *διδόναι μοι τὸ βιβλίον*; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf., when the relation to the finite verb does not require to be particularly indicated; e. g. *ἤγγειλε τοῦς πολεμίους ἀποφύγειν* and *ἀποπεφευγέναι*, *nuntiated hostes fugisse*;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. *ἔλεγον*, *ἵνα μάθῃς* and *ἵνα μανθάνῃς*, *that thou mayest learn, ut disceres*; *εἶπε τοῦτο γένοιτο* and *γίγνοιτο*, *O that this might happen!* The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. *ἤγγειλεν*, *ὅτι, ἐπειδὴ οἱ Ἕλληνες ἐπέλθοιεν* (*had come*), *οἱ βάρβαροι ἤδη ἀποφύγοιεν* (*had already fled*).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. *οἱ εὐτόμολοι ἤγγειλαν τοῦς πολεμίους ἀποφύγοντας* and *ἀποπεφευγότες*.

LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (*aor.*) the throne, Tissaphernes traduced Cyrus to (*πρός*, *w. acc.*) his brother, (asserting) that he was plotting against him (*opt.*). The latter (*ὁ*) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (*ὤς*, *w. fut. part.*); but his mother by entreaty gains his release (= having begged him off for herself, *aor.*) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (*part. fut.*) congratulate you, O warriors, that ye have been delivered, as we have heard, through (*διὰ*, *w. gen.*) many dangers. Under (*ἐπί*, *w. gen.*) Cecrops and the first kings, until (*εἰς*) Theseus, Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until (*μέχρι*) modern times. Cnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for (*ἐπί*, *w. dat.*) theft; upon his saying

* *εἰς καλόν*.

(*gen. abs.*): "It was fated for me to steal," Zeno said: "To be flayed too (*aor.*)" The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (*οἱ ἄν. w. subj.*) it has exalted (*aor.*). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (*part.*) Araspas, a Mede, who had been a comrade of his (= to him) from youth (*ἐκ παιδός*), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (*κατά, w. acc.*) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (*acc. w. inf.*) to be united (*ἴδ.*). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 158. B. *More Particular View of the Modes.*

1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).

a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον θ' ἀλλεῖ — ὁ πατὴρ γέγραφε τὴν ἐπιστολήν — οἱ πολέμιοι ἀπέφηνον — οἱ πολῖται τοὺς πολεμίους νικήσουσιν.

b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).

(α) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something *future*. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an *exhortation* or *admonition*; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with μή to express a *prohibition*; (3) in *doubtful questions*; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Ἴωμεν, *eamus, let us go.* Μὴ Ἴωμεν, *let us not go.* Μὴ φοβηθῆς, *ne metuas, do not fear.* Τί ποιῶμεν; *what shall we do?* In subordinate clauses, Οὐκ ἔχω, *δποι τράπωμαι, non habeo, quo me vertam, I do not know where to go.* Οὐκ ἔχει, *δποι τράπηται, he does not know where to go.*

(β) The Subj. of the historical tenses, viz. the Opt. of the Aor.,

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e. g. εἴ τι ἔχοις, δόιης αὖ, *if you had anything, you would give it*. Both the condition εἴ τι ἔχοις, and the consequence δόιης αὖ, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). This form of the conditional clause, viz. εἴ with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εἰ τοῦτο γένοιτο! *if this should happen* (then I would be happy, εὐτυχῆς ἂν εἴην), = *O that this might happen!* Instead of the simple εἰ, the stronger εἴθε, εἰ γάρ, *O that*, is then commonly used; e. g. εἴθε (εἰ γάρ) ἐμοὶ θεοὶ ταύτην τὴν δύναμιν παραθεῖεν! *O that the gods would give me such power!* Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ἡδέως ἂν ἀκούσαιμι, *I would gladly hear* (if it were possible, εἰ ἐξείη). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e. g. εἶθε τοῦτο ἐγίγνετο! *O that this might be (were) done!* εἶθε τοῦτο ἐγένετο! *O that this had been done!*

c. The Imp. denotes the immediate expression of one's will; e. g. δός and δίδου μοι τὸ βιβλίον, *give*; γράψάτω and γράφετω τὴν ἐπιστολήν, *scribibe, let him write*.

REM. 2. The difference between the Pres. and Aor. Imp., is, that the Pres. generally denotes a *continued, oft-repeated* action, while the Aor. denotes a *single, instantaneous* action; e. g. πεῖθου τοῖς σοφωτέροις, *obey those wiser than yourself*, a direction to be observed at all times; ἀνατείνάτω τὴν χεῖρα, *let him raise his hand*, βλέπον εἰς τὰ ὄρη, *look upon the mountains*, single, instantaneous acts. So ἀκουσον, ἀκούσατε, λέξον, λέξατε. Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to *remain or be permanent*; e. g. κεκλείσθω ἡ θύρα, *let the door be shut* (and remain shut). It will be evident, therefore, that neither the Aor. nor Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

REM. 3. In negative or prohibitive expressions with μή (ne), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. μὴ γράφε (but not μὴ γράφης) or μὴ γράψης, *do not write* (but not μὴ γράψον).

REMARKS ON THE MODAL ADVERB ἄν.

2. The discussion of the modal adverb ἄν is intimately connected with the treatment of the modes. This adverb is used to show the relation of the *conditioned* expression to the *conditioning* one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of ἄν cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:

a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,

(α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

Εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, *si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong)*. Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν, *si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti* (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἄν, *laetareris or laetatus fuisses* (sc. *si hoc vidisses*).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

Εἰ τις τῷ Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγευ ἄν πάντα τὸν λόγον, *if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition* (i. e. he would do this as often as any one contradicted).

REM. 3. Ἄν is not used with the Ind. of the principal tenses.

b. With the Subj., in order to represent the conceived future event, which is naturally expressed by the Greek Subj. [No. 1, b. (α)], as conditional, and dependent on circumstances. In the Common Language, this usage occurs only in subordinate clauses, the modal adverb then standing in close connection with the conjunction of the subordinate clause, or combining with it and forming one word. In this manner originate εἰάν (from εἰ ἄν), ὅταν (from ὅτε ἄν), ὁπόταν (from ὁπότε ἄν), πρὶν ἄν, ὅθι ἄν, εὖ ἄν, ὅπου ἄν, οἷ ἄν, ὅπου ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, etc., ὅς ἄν (*quicumque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, and others.

c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with ἄν must always be considered as the principal clause of a conditional

proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Without a protasis, e. g. χαίροις ἄν, *you might, could, would rejoice (if you heard this)*. Γένοιτ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *all might, could happen*. Λέγοις ἄν, *you might speak (sc. si tibi placuerit)*. The Opt. with ἄν is very frequently used, when the speaker wishes to state a strong affirmation modestly.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with *ἄν*.

Εἰ τι εἶχεν, εἶπε, δοῦναι ἄν, *if he had anything, he said he would give it (oratio recta, εἰ τι εἶχον, εἶδωκα ἄν, if I had anything, I would give it)*. Εἰ τι ἔχοι, εἶπε, δοῦναι ἄν (oratio recta, εἰ τι ἔχοιμι, δοίην ἄν). Δῆλος εἰ ἀμαρτάνων ἄν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὅτι ἀμαρτάνοις ἄν, εἰ τοῦτο λέγοις).

REM. 4. As ἄν represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. λέγοιμι ἄν, εἶλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ οἶει ἀσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. οὐκ ἄν, οὐδ' ἄν, οὐποτ' ἄν, οὐδέποτ' ἄν, etc.—τίς ἄν, τί ἄν, τί δ' ἄν, τί δῆτ' ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἄρ' ἄν, etc.;—also to adverbs of place, time, modality and other adverbs, which, in various ways modify the expression contained in the predicate and define it more exactly; e. g. ἐνταῦθα ἄν, τότ' ἄν, εἰκότως ἄν, ἰσως ἄν, τάχ' ἄν, μάλιστα ἄν, ἤκιστ' ἄν, ῥαδίως ἄν, ἡδέως ἄν, etc. Hence it happens that ἄν is sometimes repeated in the same sentence.

LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (*aor.*) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (*part.*) mortal, contend with divine destiny? Tell me, whether (*πότερον*) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (*ὁπότερος, w. gen.*) ways to (*ἐπί, w. acc.*) life he should enter (= turn himself), there appeared two majestic women. One, running to him (*aor.*), spoke thus: I see, O Hercules, thou art at a loss (= thee at a loss) which way to life thou shouldst enter. If (*εἰάν, w. subj.*) therefore thou wilt make me a friend (*fem.*), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (*Χάριτες*) might ever assist (*aor.*) me. O that I might ever associate with the wise and good, and never have intercourse with (*gen.*) the bad. O if I could have lived with you then, when you were still a youth. If I were (*but*) able to make what is done (*part.*) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (*πρός, w. acc.*) favor, nor omit (anything), if it is deserving of mention and re-

membrance. Judge (*aor.*) not contrary to (*παρά, w. acc.*) the laws. O warriors, despair (*aor.*) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With (*μετά, w. gen.*) a wise understanding, one may pass (*aor.*) life most pleasantly. The bad no one can make (= place, *aor.*) useful.

CHAPTER II.

§ 154. *Attributives.*

1. Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥόδον, ὁ μέγας παῖς. The attributive may be:

a. An adjective or participle, e. g. τὸ καλὸν ῥόδον, τὸ ἄνθος θάλλων;

b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;

c. A substantive governed by a preposition, e. g. ἡ πρὸς τῆν πόλιν ὁδός;

d. An adverb, e. g. οἱ ἄνθρωποι;

e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.

REM. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) *subjective*, when it takes the place of the subject, e. g. οἱ τοῦ δένδρου καρποί (arising from τὸ δένδρον φέρει καρπούς), the fruits of the tree, i. e. which the tree produces; τὰ τοῦ Ὁμήρου ποιήματα, the poems of Homer, i. e. which he made;—(b) *objective* or *causative*, when it takes the place of the object of an intransitive verb, e. g. ἡ τῆς σοφίας ἐπιθυμία, the desire for wisdom (ἐπιθυμῶ τῆς σοφίας, the σοφίας being the cause of the ἐπιθυμία); εὐνοιά τινος, good-will towards one (εὐνοῦς εἰμί τινι);—(c) *passive*, when it takes the place of the object of an active verb, and thus denotes the thing affected or caused by the transitive action, e. g. ἡ τῆς πόλεως κτίσις (from κτίζει τὴν πόλιν), the possession of the city (the city being the thing possessed); ὁ τῆς ἐπιστολῆς γραφεύς, the writer of the letter;—(d) of *quality*, e. g. τὸ εὖρος τετραίων σταδίων; ἀνὴρ μεγάλης ἀρετῆς;—(e) of *possession*, e. g. τὸ τοῦ Μένωνος στράτευμα.

REM. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἄνθρωπος, ἀνὴρ (*man, husband*), γυνή (*woman, wife*), πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, and others.

Οἱ θνητοί (sc. ἄνθρωποι), *mortals*. Τὰ ἡμέτερα (sc. χρήματα), *res nostrae*. Ἡ ὄσπεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. ὁδόν), *quam celerissime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ἄδῳ (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτᾶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticae*. Οἱ καθ' ἡμῶν, *our contemporaries*. Οἱ ἀμφὶ or περί τινα, *a person with his companions, followers or scholars*; οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*; οἱ ἀμφὶ Θαλῆν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκεῖνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαιίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαιίας sc. υἱός), *I, the son of Maia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίον is in apposition with ἐμός, which is used instead of ἐμοῦ. Τῆμα (= τὸ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ὑμέτερος, σφέτερος εἴ τ' ὦν πατήρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολὴν. Ἐύχομαι τοῖς θεοῖς. Ἔσθῃ παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσασθαι. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶκειν ὁδοῦ, *cedere via, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites and occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, ὑποχωρεῖν, εἶκειν and ὑπέκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφίεσθαι, ἀφίστασθαι, ἀπέχεσθαι, ἀρχειν, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεισθαι, ψεύδεσθαι, etc.; δέχεσθαι and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθάρως, κενός, ἐρημος, γυμνός,

Οἱ θνητοὶ φειάφορος, and many compounded with a privative;—the adverbs Ἦ ὕστερον, πλὴν, ἐξω, ἐκάς, δίχα, πέραν.

ἢ ἰσθμῶν Λακεδαιμονίων νεότεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκονομαχίης ὁδοῦ (withdrew from the road). Ἄπέχει τῶν ἀργυρείων (is distant from the silver mines) ἢ ἐγγύτατα πόλιν Μέγαρον πολλὴν πλείων τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἰργεῖ μωτὴν (keeps the fly from her child). Παύου τῆς ὑβρεως (cease your insolence). Ἦ πόλιν ἠλευθερώθη τῶν τυράννων (was freed from tyrants). Οἱ πολέμοι τοὺς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν (deprived the citizens of their goods). Τῶν κτὶ ἀνθρώπων διαφορεῖται τῶν ἄλλων ζώων (differs from other animals). Ἄρχεσθαι τινος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἄρχεσθαι πρώτη παντὸς ἔργου; but ἄρχειν, ἐξάρχειν, ὑπάρχειν, κατάρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ἐπήρξαν τῆς ἐλευθερίας ἀπ᾽ ὅσῃ τῆ Ἑλλάδι, libertatis auctores fuerunt. Ἐλεύθερος φόβου, free from fear; καθαρὸς ἀδικίας, free from injustice; ἀρματα κενὰ ἡνιόχων, chariots without drivers; ἀπαίδευτος μουσικῆς, uneducated in music; χωρὶς τῶν ἄλλων, apart from the others; πλὴν Νέωνος, except Neon; πέραν τοῦ ποταμοῦ, beyond the river; ἐξω βελῶν εἶναι, to be beyond the reach of the darts.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting *to originate from*, *to spring from*, *arise from*, *to produce from*, *to be produced from*, *to be born from*: γίγνεσθαι, φῦναι, φῦναι, εἶναι.

Ἀριστῶν ἀνδρῶν ἄριστα βουλευμὰ γίγνεται, the best counsels originate from the best men. Πατρὸς μὲν δὴ λέγεται ὁ Κύριος γενέσθαι Καμβύσου, Περσῶν βασιλέως, Cyrus is said to have been the son of (to have originated from) his father Cambyses; ὁ δὲ Καμβύσης οὗτος τοῦ Περσικῶν γένους ἦν, but this Cambyses was a descendant of (of the race of) the Persians; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκεῖος*, *ιερός*, *κύριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλή ἦν ἀρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business, manner, custom, peculiarity, duty, mark*; e. g. Ἄνδρός ἐστίν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont*, etc. Οἱ μὲν κίνδυνοι πολλάκις τῶν ἡγεμόνων ἴδιοι, *misθός δ' οὐκ ἐστίν, dangers are often the lot of (peculiar to) commanders. Κύρος ταύτης τῆς χώρας κύριος ἐγένετο, Cyrus was the ruler of this place. Ἴπκος, ἑρῶς τοῦ Ἥλιου, a horse sacred to the sun.*

8. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγνεσθαι*, which then signify *to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευσάντων, *Socrates also was among those who carried on war around Miletus*; *στρατευσάντων* here denotes the whole, of which Socrates is a part. Ἡ Ζέλειά ἐστι τῆς Ἀσίας, *Z is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with *substantives*, e. g. *σταγόνες ὕδατος, drops of water*, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and so in the other examples); *σώματος μέρος, a part of the body*;—(b) with *number adjectives* and *pronouns*, e. g. *μέσον ἡμέρας, the middle of the day*; *ἐν μέσῳ τῆς ὁδοῦ, in the middle of the way*; *ἐν τοιοῦτῳ τοῦ κινδύνου, in such circumstances of danger*; *εἰς τοῦτο βρογῆς, to such a degree of anger*; *πλείστον τοῦ στρατεύματος, most of the army*;—(c) with *substantive-adjectives*, particularly *superlatives*, with *participles, substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων, the useful part of (the useful among) men*; *οἱ εὖ φρονεῦντες τῶν ἀνθρώπων, the wise among men*; *τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ θνατώτατα, the necessary and more able of the beasts of burden*; *τὸ ἡγούμενον τοῦ στρατεύματος, that part of the army which lead = the van*; *οἱ διώξαντες τῶν ἱππέων, those of the horsemen who pursued*; *τίς τῶν στρατιωτῶν, who of the soldiers?* *οἱ σοφώτατοι ἀνθρώπων, the wisest of men*.—Πολλοὶ, ὀλίγοι, *τινὲς τῶν ἀνθρώπων*. (On the contrary, *οἱ θνητοὶ ἄνθρωποι*, because the property of mortality belongs to the whole class; *πολλοὶ* or *ὀλίγοι ἄνθρωποι*, denotes a whole consisting of many or few, but *πολλοὶ* or *ὀλίγοι ἄνθρωπων*, represents the many or the few as a part of the whole);—(d) with *adverbs*, (a) of place, e. g. *Οὐδαμῇ Αἴγυπτον, nowhere in Egypt*; *οὐκ οἶδα, ὅπου γῆς ἐστίν, I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. ὕψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify *to participate, to share in, to impart, to communicate*;—*to touch, to take hold of, to be close to, to border on*;—*to acquire and obtain, or to strive to acquire*.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (*to impart a share of*), δίδοναι, προσδίδοναι;—θιγγάνειν, ψάθειν, ἄπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἔχεσθαι (*to adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (*to acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ἄργεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδυμος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἐμπροσθεν, ὀπίσθεν, μεταξύ, εὐθύ, *straight forward to, με- κρι, up to, αντίον, πλησίον, etc.*

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θάλπους μὲν καὶ ψυχούς καὶ σίτων καὶ ποτῶν καὶ ὑπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, with slaves, but we are not to share the knowledge of war, etc.* Ὁ σοφὸς τῆς εὐβρωῶς ἄμοιρός ἐστιν, *is free from (does not partake of) insolence*. Ἄπτεσθαι τῆς χειρός. Αἶμνη ἔχεται (borders on) τοῦ σήματος μεγάλης. Ἐργον ἐχόμεθα, *let us lay hold of, opus aggrediamur*. Ὁ στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. Ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθάνατον δὲ ψυχῆς, *πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc.* Τυγχάνειν, λαγχάνειν, χρημάτων, *εὐτυχίας*. Τυχεῖν τελευτῆς, *δύματος*. Ὀρέγεσθε οὐ ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. Ὅμοιος φυγῆς, ὁμοῖος τοῦ Ἡφαίστου, *εὐθὺ Γουθείου, πλησίον Θηβῶν, ἐξῆς Πλούτωνος*.

REM. 2. Verbs signifying *to take hold of, govern* the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλειν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίργητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἔδοκει, συγκαλέσαντας λοχαγούς καὶ πελταστὰς καὶ τῶν ὀπιλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ, where, αὐτοῦ (τόπου), there, at that place, οὐδαμοῦ, nowhere*, and others. *Ἄνθη θάλλει τοῦ ἔαρος, blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So *θέρους, in summer, χειμῶνος, in winter, ἡμέρας, by day, τῆς αὐτῆς ἡμέρας, νυκτός*. The Gen. too denotes the time *within* which anything is done; e. g. *Βασιλεὺς οὐ μαχίται δέκα ἡμερῶν, within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make or form from something*;—with expressions denoting *fulness and want*;—with verbs signifying *to eat, to drink, to taste, cause to taste, to enjoy*;—*to smell, and to emit an odor of something*.

Here belong the verbs *ποιεῖν, πλήθειν, πληροῦν, πιμπλάειν, γέμειν, σῦττειν, εἰπορεῖν, ἄπορεῖν, πένεσθαι, δεῖσθαι, δεῖ, σπανίζειν, χρῆ, ἐσθίειν, φαγεῖν, ἐνώχεισθαι, πίνειν, γέμειν, κορέσασθαι, ἄπολαύειν, πνεῖν, ὄζειν, προσβάλλειν, etc.*; the adjectives *πλέος, πλήρης, μεστός, πλούσιος, δασύς, πένης, ἐνδεής, etc.*;—adverbs, as *ἄλις*.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, made of bronze. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, the way is paved with stone. (Hence the attributive relation, *Ἐκπωμα ξύλου, a cup [made] of wood. Τράπεζα ἀργυρίου. Στέφανος ὑακίνθων*). *Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, the ship was loaded with men. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, are full of wise sayings. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου καὶ οἴνου, there many villages abounded with food and wine. Ἄπορεῖν, πένεσθαι, σπανίζειν τῶν χρημάτων, to be in want of means. Ἐσθίειν κρεῶν, to eat of flesh. Κορέσασθαι φορβῆς, to be filled with food. Πίνειν οἴνου, to drink of wine. Ἀπολαύειν πάντων τῶν ἀγαθῶν, to enjoy all good things. Γεύεσθαι τιμῆς, to taste honor. Γεύειν τινα τιμῆς, to cause one to taste honor. Ὄζειν ἰῶν, to smell violets, σύρου πνεῖν, to emit the smell of myrrh. Προσβάλλειν μύρου. Πνεῖν τράγου. Ὄζειν κρομέων. Ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν, so sweet was the smell of swine's flesh to me. Δασὺς δένδρων, covered with trees; θηρίων πλήρης, full of animals.*

REM. 3. Verbs of *eating and drinking*, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. *Πίνω τὸν οἶνον, πολὸν οἶνον, I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. *Ἀπολαύειν τινός τι*, signifies *to receive good or evil from some one*.

REM. 4. *Δεῖ*, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. *Εἰ μὲν ἐμὴν τινος ἄλλου δεῖ, if you need anything else*. *Δεῖ* and *χρῆ* in the sense of *necessae, opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεῖ (χρή) σε ταῦτα ποιεῖν, *you must do this*. Δεῖ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δεῖ διδάσκειν, *if it were necessary for thee to teach*.

(b) With verbs of *sensation* and *perception*; e. g. ἀκούειν, ἀκροῦσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, συνιέναι, *to understand*; and with verbs of *reminding*, *remembering* and *forgetting*; e. g. μνησέσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, *I understand the dumb man, and hear him although he does not speak*. Ὡς ὠσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι, *as soon as the horses smelt the camels*. Οὐκ ἀκροῦμενοι τοῦ ᾄδοντος, *not hearing the singer*. Ἀκούειν δίκης, *to hear a suit*; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, *to perceive a cry, tumult, plot*. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλύγη, *but as soon as the Armenian heard from the messenger the communication of Cyrus* — . Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, *the good remember even absent friends*. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, *do not forget acts of kindness*. Δάθρα τῶν στρατηγῶν, *without the knowledge of the generals*.

(c) With expressions of *being acquainted* and *unacquainted with*, of *experience* and *inexperience*, of *knowledge* and *ignorance*, of *making trial* of something, and with those of *ability*, *dexterity* and *skill* in anything.

Here belong the words ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος οὐ ἐπιστήμων εἰμι τῆς τέχνης, *I am acquainted with the art*. Ἀπαίδευτος ἀρετῆς, μουσικῆς, *ignorant of virtue, music*; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *pardoning (not knowing) human errors*. Ἀπείρως ἔχειν τῶν νομῶν, *to be unacquainted with, ignorant of, the laws*; ἀποπειρᾶσθαι γνώμης, *to venture, to try an opinion*. Πειρῶμενος τοῦ βάθους, *trying (making trial of) the depth*; πειρῶμενοι ταύτης τῆς τάξεως, *making trial of this arrangement*. Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, *it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers*. Διδασκαλικὸς τῆς σοφίας, *skilled in teaching philosophy*.

(d) Finally, with verbs signifying *to see*, *to observe*, *to judge*, *to examine* something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying *to admire*, *to praise* and *blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are *εἶδεν*, *θεῶσθαι*, *σκοπεῖν*, *ὑπονοεῖν*, *ἐννοεῖν*, *γινώσκειν*, *ἐπίσταςθαι*, *εἰδέσθαι*, *ἐνθυμεισθαι*, *πυνθάνεσθαι*, *αἰσθάνεσθαι*, *μανθάνειν*, *κρίνειν*, *ἐξετάζειν*, *λέγειν*, *δηλοῦν*, *ἄγασθαι*, *θαυμάζειν*, *ἐπαινεῖν*, *μέμφεσθαι*, *ψέγειν*.

Πρῶτον μὲν αὐτὸν ἐσκόπει, he first considered in respect to them. Ἰσθῆσαι τοῦμοῦ βίου, thou hast observed in my way of life. Ἔγνων ἐμοῦ ποιοῦντος, he perceived that I was doing. Τὸ βραδὸν καὶ μέλλον, ὃ μέμφομεθα μάλιστα ἡμῶν (which is the chief complaint they make against us), μὴ ἀσχύνεσθε. Εἰ ἕγασαί τ' οὗ πατρὸς, ὅσα πέπραχε, if you admire my father for what he has done. Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, I praise Agesilaus for this also. Γοργίου μάλιστα ταῦτα ἀγάμαι, I admire these things especially in Gorgias. Ὁ θαυμάζω τοῦ ἐταίρου, τόδε ἐστίν, what I admire in a companion is this. Πολλὰ Ὀμήρου ἐπαινοῦμεν, we praise many things in Homer.

REM. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. *ἐπαινεῖν*, *ψέγειν*, *μέμφεσθαι* *τινά*; so also, *ἀγασθαι*, *θαυμάζειν* *τινά*, to look with wonder at one, either at the person himself; or the whole nature of the person.

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying to desire, to long for;—(b) to care for, to be concerned for;—(c) to be pained, to be grieved, to pity;—(d) to be angry and indignant;—(e) with *φθονεῖν*, to envy (*τινί τιος*, Dat. of person and Gen. of thing);—(f) to admire, praise and blame (*τινά τιος*, Acc. of person and Gen. of thing).

Such verbs are, (a) *ἐπιθυμῶν*, *ἐρᾶν*, *ἐρωτικῶς ἔχειν* or *διακείσθαι*, *διψῆν*, *πεινῆν*;—(b) *ἐπιμελεῖσθαι*, *φροντίζειν*, *κῆδεσθαι*, *περιορᾶσθαι*, *προορᾶν*, *ὑπερορᾶν*, *προνοεῖν*, *μέλει*, *μεταμέλει*, *ἀμελεῖν*, *ὀλιγωρεῖν*, *φείδεσθαι*;—(c) *ὀλοφύρεσθαι*, *πενθικῶς ἔχειν*, *ἔλεειν* and *οἰκτεῖρειν* (with Acc. of person and Gen. of thing);—(d) *ὀργίζεσθαι* (with Dat. of person), *χαλεπῶς φέρειν*;—(f) *θαυμάζειν*, *ἀγάσθαι*, *ζηλοῦν*, *ἐυδαμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι* (all with Acc. of person and Gen. of thing).

Οὐδέεις ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου. πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, no one desires drink, but wholesome drink, etc.; for all desire what is good. Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾶ, desires and loves the unlike. Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐκείνου, to long for food, drink, praise. Οἱ νόμοι τοῦ κοινοῦ ἀγαθῶ ἐπιμέλονται, the laws care for, have a regard for the public good. Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος,

the parents grieved for their dead child. Ποσειδῶν Κύκλωπος ἐκεχόλωτα, Neptune had been angry with the Cyclops. Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. Ἄγαμαί σε τῆς ἀνδρείας, I admire you on account of your bravery. Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλούτου, I admire you for your riches. Ἐύδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τις, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, God will take care of these things.—The verbs θαυμάζειν and ἄγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἀγαμαί) τὸν στρατηγόν—θαυμάζω τὴν σοφίαν;—(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου—θαυμάζω (ἀγαμαί) σου, διότι σὺ ἀργυρίου καὶ χρυσίου προεἶλον θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d);—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαί) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn, the Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιάσθαι, ἐπαιτιάσθαι, διώκειν, εἰσάγειν, ἐπάγειν, γράφεισθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξίεναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀλῶναι, to be convicted.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστήρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαι τινα φόνον, to punish one, or take vengeance upon one for murder. Ἐπαιτιάσθαι τινα φόνον, to accuse one of murder. Ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, prosecuted (punished judicially) Miltiades for his tyranny in Chersonesus. Γράφεισθαι τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνον, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. Ἀλῶναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. *θανάτου, κρίνεται, κρίνεσθαι, to condemn, to be condemned, to death.*

REM. 7. Ἐγκυλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, *to charge something upon some one*;—(b) the Dat. of person followed by a clause with *ὅτι* or by the Inf.;—(c) the Dat. of person alone, *to accuse* (§ 161, 2. c);—(d) the Acc. of thing alone, *to bring as a charge.* Κατηγορεῖν, *to accuse*, is construed, (a) with Gen. of person, sometimes with *κατά* and Gen.;—(b) with Gen. of person and Acc. of thing, *to lay something to one's charge*;—(c) with Gen. both of person and of thing, sometimes with *περὶ* and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, *τιμᾶσθαι, to fine or punish one with*, take the Dat. of person with Gen. of punishment; e. g. *Τιμᾶν τινι δέκα ταλάντων, τοῦ θανάτου, to fine one ten talents, sentence one to death.*

REM. 8. The causal Gen. is used with the adverbs *εὖ, καλῶς, μετρίως*, and some others, connected with the verbs *ἔχειν, ἔκειν*, and sometimes *εἶναι*, to denote the object by which a particular condition is caused; e. g. *εὖ τοῦ θείου ἔκειν, to be well off as to the means of living; οὕτω τρόπον ἔχεις, you are thus in respect to circumstances = you are in such circumstances; ὡς τάχους ἕκαστος εἴχεν, as quick as each one could.*

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of *ruling, preëminence, excelling, prominence*, and the contrary, viz. those denoting *subjection, yielding to, and inferiority.*

Here belong the verbs *ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, πρόχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεῖναι, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἠτᾶσθαι, ὑστερεῖν, ἔχειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἠττονα εἶναι*; the adjectives *ἀκρατής, ἐγκρατής.*

Ὁ λόγος τοῦ ἔργου ἐκράτει, *the report exceeded the thing itself.* Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἷμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, *depraved men are subject to (not able to control) all their passions.* Πολλάκις λύπη ἐπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, *the doing an injury often exceeds in grief the being injured.* Οἱ πονηροὶ ἠττώνται τῶν ἐπιθυμιῶν, *wicked men are slaves to (inferior to) their passions.*

REM. 9. Ἠγεμονεύειν and ἡγεῖσθαι in the sense of *to go before*, with *ὁδόν* expressed or understood, *to show the way*, govern the Dat.; *κρατεῖν* in the sense of *to conquer*, regularly governs the Acc., but in the sense of *to rule*, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in *-άσιος* and *-πλοῦς*, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μεῖζων ἐστὶ τοῦ πατρὸς, *greater than his father.* Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is better for men than a myriad of words.* Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἑσσεσθαι τοῦ ἡμετέρου, *many times larger than ours.* Οὐδενὸς δεύτερος, ὑστερος, *inferior to no one.* Τῶν ἀρκούντων περιττὰ κτήσασθαι, *to acquire more than enough.*

(γ) With verbs signifying to *buy* and *sell*, *exchange* and *barter*, and with expressions of *valuing* (*ἀξιοῦν*, *ἄξιος*), of *being worthy* or *unworthy*; and generally, the *price* of a thing stands in the Gen.

Such verbs are *ἠνεῖσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*, *πωλεῖν*, *ἀπο-*, *περιδίδουσαι*, *διδόναι*, *ἀλλάττειν*, *-εσθαι*, *διαμειβεσθαι*, *λύειν*, *τιμᾶν*, *τιμᾶσθαι*, *ποιεῖσθαι*.

Οἱ Θράκες ἠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *buy their wives from their parents at a great price.* Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *the gods sell all good things to us for toils.* Οἱ ἀγαθοὶ οὐδενὸς ἐν κέρδους τὴν τῆς πατρίδος ἑλευθερίαν ἀνταλλάξαιντο, *the good would exchange the freedom of their country for no gain.* Ἴατρος πολλῶν ἄλλων ἀνθρώπων ἄξιός ἐστιν, *a physician is worth as much as many others.* Ἐγὼγε οὐδὲν ἠνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἰσῶν τὸν τε κακὸν καὶ ἀγαθὸν ἄξιοῦσθαι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally.* Ἀξίος τιμῆς, *worthy of honor.* Πόσον διδάσκει; *πάντε μὲν, for how much does he teach? For five minas; ἀργυρίου, μισθοῦ ἐργάζεσθαι, to work for money, for hire.*

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (*ἐν*, *w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (*δστις*) does not consider the highest good (= the best), but in (*ἐκ*) every way seeks to do that which is (= the) most agreeable, how can (§ 158, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (*γίνεσθαι*) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (*δστις*) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (πρός, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (χρῆ, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (γέμει) with valuable firs and pines. We contrive much, whereby (δι' ὧν) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (δέ) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (πότερα) they devoted (= turned) themselves to (ἐπί, *w. acc.*) reflection (τὸ φρονεῖν, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (δεῖξ) cares for the present time, but is not (μή) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (μετά, *w. gen.*) anger and without (= not [μή] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (ἀποδηῶν), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

us reigned Pelops, the (son) of Tantalus. Many are slaves (*ἄστροντες*) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι*, *acc.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*acc.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. *εἰς ἄστρον ἔλθειν*;—(b) in the causal relation, it denotes the *effect, consequence, result*, of the action of the verb, as well as the *object on which the action is performed*. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) Accusative denoting Effect.

2. The Accusative of *effect* is used as in other languages; e. g. *γράψω ἐπιστολὴν* (*ἐπιστολὴν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence.*
 Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request.* So καλὰς πράξεις
 πράττειν,—ἐργάζεσθαι ἔργον καλόν,—ἀρχεῖν ἀρχήν,—δουλείᾳ δουλεῖν,—πό-
 λεμον πολεμεῖν,—νόσον νοσεῖν. Ὁρκους ἠμνῆναι, *to swear oaths*; ὠσθεῖν νό-
 σον, *to be sick of a disease*; ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν*, *ὀνείναι*, *ὀνείσθαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful*; *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμάνεσθαι*, *λωβᾶσθαι*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λογῆν*, *ἐνεδρανεῖν*, *ἰνσιδιᾶρι*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to be a guardian*; *καλακεύειν*, *θωπτεύειν*, *θώπτειν*, *προσκυτεῖν*; *πεῖθειν*; *ἀμείβεσθαι*, *respondere* and *respondere*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μμεῖσθαι*, *ζηλοῦν*.

Θεράπευε τοὺς ἀθανάτους, serve the gods. *Ἄλκιβιάδης ἐπειθε τὸ πλῆθος*, Al persuaded the multitude. *Πλείσταρχον, τὸν Λεωνίδου, ὄντα βοσιλῆα καὶ νέον ἐτι, ἐπετρόπευεν ὁ Πανσανίας, Ρωμανίας* was the guardian of Phiararchus, etc. *Μὴ κολάκευε τοὺς φίλους*, do not flatter friends. *Ὡφείλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς*, assist friends, and do not injure enemies. *Μὴ ἀδίκει τοὺς φίλους*. *Μὴ ἔθριζε τοὺς καίδικας*. *Πολλὰκις καὶ δούλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας*, often even slaves take vengeance on their unjust masters. *Ἀμείβεσθαι τινα μύθαις*, *λόγοις*, to answer one; *ἀμείβεσθαι χάριν*, *εὐεργεσίαν* or *ἀμείβεσθαι τινα χάριτι*, to return a favor to one.

(2) Verbs which signify *to do good or evil* to any one, by word or deed. Such are *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*, *εὐλογεῖν*, *κακολογεῖν*, *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

Ἄνθρωπε, μὴ ὀρέῃ τοὺς τεθνηκότας κακῶς, do not injure the dead. *Μὴ κακοῦργει τοὺς φίλους*, do not harm your friends. *Εὐεργετεῖ τὴν πατρίδα*, do good to your country. *Εὖ ποιεῖ τοὺς φίλους*, confer favors on your friends. *Εὖ λέγει τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα*, speak well of him who speaks well, and do well to him who does well. Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ*, *κακὰ ποιεῖν*, *λέγειν τινα*, *to do or say good or ill to one*. See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. *μένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποδιδράσκειν*, *δραπέτευειν*.

Μὴ φεῦγε τὸν κίνδυνον, do not flee from danger. *Ἰπὸ θάρρειν θάνατον*, it is necessary to meet death bravely = not to fear death. *Ὁ δοῦλος ἀπέδρα τὸν δεσπότην*, the slave ran away from his master. *Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτῆτα*, the favorable opportunities for action do not wait for our slothfulness.

(4) Verbs of *concealing* and *being concealed*, viz. *λαθάνειν*, *κρύπτειν* (*oculare*), *κρύπτεσθαι*;—also the verbs *φθάνειν* (*to an-*

icipate), *λείπειν*, *ἐπιλείπειν*, *to fail*;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναὶ μά, νή*.

Θεοὺς οὐτε λανθάνειν, οὐτε βιάσασθαι δυνατόν, it is not possible to be concealed from, to escape the notice of the gods, etc. Οἱ πολέμοι ἐφθησαν τοὺς Ἀθηναίους ἀφικόμενοι εἰς τὸ ἄστυ, anticipated the Athenians in coming into the city, i. e. reached the city before them. Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα, the time, the day fails me. Ὁ μὲν μὲ πάντα τοὺς θεοὺς, I swear by all the gods. Ναὶ μὰ Δία, yes, by Jupiter! Μὰ τοὺς θεοὺς, by the gods.

(5) Very many verbs denoting a *feeling* or an *affection of the mind*; e. g. *φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτεῖρειν, ἔλαειν, ὀλοφύρεσθαι, etc.*

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, it is necessary to reverence the gods. Αἰσχύνομαι τὸν θεόν, I am ashamed before the god. Ὁ λοφύρον τοὺς πένητας, pity the poor.

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περᾶν, ἔρπειν, πορεύεσθαι ὁδόν, to go a way, like ἵππος redūque viam. Χρόνον, τὸν χρόνον, a long time, νύκτα, ἡμέραν, during the night, day. Ἡ Σύβαρις ἤμαζε τοῦτον τὸν χρόνον μάλιστα, was flourishing during this time. Ἰσχυρὰν τι καὶ Θηβαῖοι τοὺς τελευταίους τουτουσὶ χρόνον μετὰ τὴν ἐν Δεύκτροις μάχην, during these last times. Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας ἑξ καὶ εἰκοσὶν ἡμέρας, having besieged P. twenty-six days. Τὸ Βαβυλώνιον τάλαντον δύναται Ἐύβοϊδας ἑβδομήκοντα μνᾶς, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboean minae. So δύναμαι, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κάμνειν τοὺς ὀφθαλμούςς, to be pained in or in respect to the eyes; τὰς φρένας ὑγαίνειν, to be sound in mind; ἄλγειν τοὺς πόδας, τὰ σώματα, to have pain in the feet, body. Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν, woman differs in (in respect to) her nature from man. Ὁ ἀνθρωπος τὸν δάκτυλον ἄλγει, the man has a pain in his finger (is pained in respect to). Ἀγαθὸς τέχνην τινά,

distinguished in some art. Διεφθαρμένος τὴν ψυχὴν, *corrupt in spirit*. Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἔλκιμος ἦν, *Phanes was competent in counsel, and brave in battle*. Ἀνέστη Φεραύλας τὸ σῶμα οὐκ ἀφύης καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ ἑοικώς. The English commonly uses prepositions to express the force of this Acc., viz. *in, in respect to, of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, *a good artist*, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, *a youth of or with a lovely spirit*.

REMARK. In this way many adverbial expressions are to be explained, as, εἶρος, ἔφος, μέγθος, βάθος, μήκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τί, τοσοῦτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, *a Phigalían by descent*. Μετὰ ταῦτα ἀφίκοιτο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλῆθρων, *four hundred feet in width*.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (πολλά) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεῶν*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαρβεῖν*) in him. Tell me, what (*ὅποιος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (*is*) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπί, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, w. acc.) land and by sea. Theophrastus died (aor.) after (part.) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (phr.) after (ἀπό) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλίαν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλῶ μέγα ἄλην φιλίαν* (= *μέγα φιλῶ*) *τὸν παιῖδα*, *I love the boy with great love (greatly)*; *καλῶ σε τοῦτο τὸ ὄνομα*, *I call you this name or by this name*. Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing or saying good or evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν, πράττειν, ἐργάζεσθαι, etc., λέγειν, εἰπεῖν, etc., ἀγαθὰ, κακὰ τινα*, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Οὐδέποτε ἐπαύοντο πολλὰ ἡμᾶς ποιεῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage or disadvantage*; e. g. *προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do FOR you*; but with *σε*, *what they will do TO you*.

3. Moreover, verbs take two Accusatives, which signify *to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call*; e. g. *ποιεῖν, τιθέναι (to appoint), καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγῆσθαι, λέγειν, ὀνομάζειν, καλεῖν, etc.*—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κύρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινὰ ἀνδρὰ ἕγαθόν, *to think, to consider some one a good man*. Ὀνομάζειν τινὰ σοφιστὴν, *to call one a sophist*. Αἰρεῖσθαι τινὰ στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πιστιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. *τις ἐπαιδέθη σοφός*; αἰρεῖσθαι τινὰ στρατηγόν, but Pass. *τις ἤρεθη στρατηγός*.

4. With verbs, (α) of *entreatings, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πρᾶττειν (*to demand*), πρᾶττεσθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανεμεῖν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, στυλᾶν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ζ) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύειν.

Πέμφας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἦτει Ἄμασιν θυγατέρα, *asked Amasis for his daughter*. Αὐτοῦς ἑκατὸν τάλαντα ἐπραξάν, *demanded of them a hundred talents*. Ἀργύριον πρᾶττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολὺς βίσιος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνα, *they teach the boys three things only*. Γλῶτταν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι κέρη, μοίρας, *to divide anything into parts*. Ὁ Κύρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμᾶς ἀποστερεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παις μέγας ἕτερον παῖδα μικρὸν μέγαν χιτῶνα ἐξέδυσσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν and ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γνώ-

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικὴν, *I am taught, I learn music.* Ἐῆ δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διαμεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρηθῆναι, ἀποστερηθῆναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτίπτειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτίπτομαι, ἐπιστέλλομαι τὴν φυλακὴν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμοι τοῦς πολίτας τοῦς μὲν ἀπέκτειναν, τοῦς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (συμβάλλειν, *aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (*any*) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ἡμέρα, *this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; τρίτῳ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῃ, πολλαῖς ναυσίν, στρατῷ, στρατιώταις, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐνεπίπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(a) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying to go against, to encounter, to meet, to approach, to be near to, and their opposites, e. g. to yield to, to submit;—(γ) to fight, to quarrel, to contend, to vie with;—(δ) to follow, to serve, to obey, to trust and to accompany;—(ε) to counsel, to incite, to encourage.

Here belong, (α) the verbs διδόναι, παρέχειν, ὁμιλεῖν, μιγνύναι, -οῦσθαι, κοινῶν, -οῦσθαι, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι or σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εἶχεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ἐκαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκεῖν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, δικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἐπείθεσθαι, ἀκολουθεῖν, διαδέχεσθαι (to succeed), πείθεσθαι, ὑπακούειν, ὑπακούειν, πιστεύειν, πεποιθέναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προσ-, ἐπιπάττειν, παραινεῖν, παρακλεῖσθαι.

Ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Ἐδέχεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντᾶν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἰκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούσθησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθου τοῖς νόμοις, *obey the laws*. Τῇ ἀρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πειοῦσθαι τινί, *to trust one*. Ἔδαται μεμιγμένος τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are εἰκέναι, ὁμοιοῦν, -οῦσθαι, ὁμοιος, -ως, ἴσος, -ως, ἐμφερής (*similar*), παραπλήσιος, -ως, ἕμα, διάφορος, διάφρωνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμοιοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμπερέστατοι ἦσαν τῷ πατρὶ, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to*, *to agree with*, etc.;—(β) *to upbraid*, *to reproach*, *to be angry*, *to envy*;—(γ) *to help*, *to be useful to*, *to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming*, *to be suitable*, *to be fit*, *to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at*, *to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting Dat.*, or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμπεσθαι (with Acc. it means *to blame*), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινὶ τι), ἐπιπλήττειν, ἐνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βρμιοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (*to envy*);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. χρήσιμος, φίλος; and those of an opposite signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόσκειν, προσήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs κρεπύοντως, ἀπρεπῶς, εἰκότως.

Ποσειδῶν σφόδρα ἐμηνέαιεν Ὀδυσσεὶ, *was very angry with Ulysses*. Ἐπιπλήττειν, ἐνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something, to charge something on one*. Οὐ τοῖς ἄρχεον βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμότεροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἦνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philipp gave trouble to the Athenians*. Φθονεῖν τινι, *to envy one*. Ἄμυνῶ τῷ νόμῳ, *I will defend (the idea of aiding) the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you*. Ἦδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρου ἦν μεγάλη βασιλεία*, *Cyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιούτος ὦν τιμῆς ἄξιός ἦν τῆ πόλει μᾶλλον, ἢ θανάτῳ*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὡς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστί σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (according to, in accordance with), often also, the *material*.

Οἱ πολέμοι φόβῳ ἀπῆλθον, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγύλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέργω, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὀφθαλμοῖς ὁρῶμεν, ὡσὶν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχύειν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορῆ μεγάλῃ ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βίβει εἰς τὴν πόλιν εἰσέφεσαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πενήκοντα τάλαντοισ ἐκημίωσαν*; *finer Miltiades fifty talents*. *Ἡ ἀγορὰ Παριῶ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῶ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τόλμῃ*, *to excel in or in respect to boldness*; *Κύδνος ὀνόματι*, *Cydnius by name*; *ταχύς ποσὶ*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to or for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κύρος αὐτῷ εἶπεν*, *Cyrus said to him*; *οὐ ὡς φίλοι προσεφύροσθε ἡμῖν*, *they did*

not conduct towards us as friends; στρατεύματα συνέλεγεντο Κύρου, an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. πᾶσι δῆλον ἔγενετο, it became evident to all; ἀντιπῶ οἱ ἀγαθοὶ εὖνοι ἦσαν, the good were well disposed towards him; ἐχθρὸς ἀντιπῶσι, hateful to men.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (*στρατεύειν*) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (*παραπληθῆς*) force (*στόλος*), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (*ἕτερος*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*πρός, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρησθαι*) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence*, *whither* and *where*, so the prepositions denote other local relations, which design-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. *ἦλθε παρά τοῦ βασιλέως*, it denotes the direction *whence* (he came from near the king, *de chez le roi*); in connection with the Acc., e. g. *ἦει παρά τὸν βασιλέα*, the direction *whither* (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. *ἔστη παρά τῷ βασιλεῖ*, the *where* (he stood near the king).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen. : *ἀντί, ἀπό, ἐκ, πρό, ἐνεκα* ;
- (b) Into those with the Dat. : *ἐν* and *σύν* ;
- (c) Into those with the Acc. : *ἀνά, εἰς, ὡς* ;
- (d) Into those with the Gen. and Acc. : *διά, κατά, ὑπέρ* ;
- (e) Into those with the Gen., Dat. and Acc. : *ἀμφί, περί, ἐπί, μετά, παρά, πρὸς* and *ὑπό*.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. *ὑπὸ τῆς γῆς εἶναι* and *ὑπὸ φόβου φεύγειν*, *to be under the earth, to flee for, on account of, fear*; *ἐκ τῆς πόλεως ἀπελθεῖν* and *ἐξ ἡμέρας ἀπελθεῖν*, *to depart out of the city, to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. *Ἀντί*, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. *στῆναι ἀντί τινος*, *to stand before one*; *δούλος ἀντί βασιλέως*, *a slave instead of king*; *ἀντί ἡμέρας νύξ ἐγένετο*, *instead of day there was night*; *ἀνθ' οὗ*, *wherefore, because*.

2. *Πρό*, *pro, prae, before, for*, agrees with *ἀντί* in all its relations, but is used in a much greater variety of relations; e. g. *στῆναι πρὸ πύλων*, *to stand before the gates*; *πρὸ ἡμέρας*, *before day* (*ἀντί* is not used of time); *μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος*, *to fight, to die for one's country*; *δούλος πρὸ δεσπότου*, *a slave instead of master*; *πρὸ τῶνδε*, *for these things, therefore*.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of *time*: *from, since, after*, e. g. ἀπὸ δείπνου ἐμαχέσαντο, *after the meal*;—εἶναι, γίνεσθαι ἀπὸ τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy*, like *metus ab aliquo*;—of the *means*: *by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ προσόδων, *to support the fleet by revenues*;—ἀπὸ τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπῆλθεν;—of *time* immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδων, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἔξαπίνης νέφης, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γέγνηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of, after or for*, e. g. ἐκ τῆς ὄψεως τοῦ ὄνειρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of, for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρόσθεν and ἐμπροσθεν, *before*, ὀπίσθεν, *behind*, ἀνεσ and χωρίς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετρίωτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μισοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *acc.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in, upon, by* or *near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. ἐν νήσῳ, ἐν γῆ, ἐν Σπάρτῃ;—ἐν ὄπλοις, ἐν τόξοις διαγωνίζεσθαι; ἐν προμάχοις, ἐν τοῖς θεοῖς καὶ ἀνθρώποισι (*among*); hence, *before, coram*; *upon*, ἐν ὄρεσιν, ἐν ἵπποις, ἐν θρόνοισι;—*at, by, near to*, so especially of the names of cities, and particularly in describing battles; e. g. ἡ ἐν Μαντινείᾳ μάχη, *the battle near Mant.*—Of *time*, ἐν τούτῳ τῷ χρόνῳ, ἐν ᾧ, *in or within this time, while, during the time that*, ἐν πέντε ἡμέραις.—Of the *means and instrument* with the expressions δηλοῦν, δηλον εἶναι, σημαίνειν ἐν τινι, *to show by something*; e. g. ὅτι οἱ θεοὶ σε ἰλεῖν τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἑροῖς; δηλον καὶ ἐν οὐρανόιοις σημείοις, *it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the *Dat.*, instead of *εἰς* with the *Acc.*; e. g. τιθέναι, κατατιθέναι, ἀνατιθέναι (*to consecrate*) and the like.

2. *Σύν* (ξύν, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. ὁ στρατηγὸς σύν τοῖς στρατιώταις;—of *assistance or help*, e. g. σύν θεῷ, *by the help of God*;—σύν τάχει, σύν βίᾳ ποιεῖν τι.

REM. 2. Here belongs ἔμα, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά*. Original signification, *up, on, upon*. It forms the strongest contrast to *κατά* with the *Acc.* As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. ἀνά τὸν ποταμόν, ἀνά

ῥέον πλῆν, to sail up the stream (the opposite being κατὰ ποταμόν, down the stream). It commonly serves to denote local extension from a lower to a higher place, from bottom to top: throughout, through; ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (per, during). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, through the whole day, ἀνὰ πᾶν τὸ ἔτος, during the whole year; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, every day, every year, daily, yearly, ἀνὰ νύκτα, per noctem, ἀνὰ χρόνον, in course of time;—to denote the manner and way; e. g. ἀνὰ κράτος, up to the full strength, vigorously, ἀνὰ μέρος, by turns;—in a distributive sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs daily; also with numerals, like the English about (Lat. circa); e. g. ἀνὰ διακόσια στάδια, about two hundred stadia.

2. Εἰς (εἰς, old Attic), corresponds almost entirely with the Lat. in with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, into the city;—in a hostile sense: contra, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν, into, against Attica;—with numerals: about, e. g. ναῦς εἰς τὰς τετρακοσίας, about four hundred ships;—in a distributive sense with numerals; e. g. εἰς ἑκατόν, centeni, by hundreds, each hundred, εἰς δύο, dini, two by two, two deep;—in the presence of, coram, yet with the collateral idea of the direction whither; e. g. λόγους ποιεῖσθαι εἰς τὸν δῆμον, to speak to or before the people.—Of time: until, towards, upon, εἰς ἑσπέραν, towards evening, εἰς τὴν ὑστεραίαν, upon the following day, εἰς τρίτην ἡμέραν, to or on the third day.—To denote purpose, object, respect; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, he used the money for the city; εἰς κέρδος τι δοῦν, to do something for gain; διαφέρειν τινός εἰς ἀρετὴν, to differ from one in respect to virtue; εἰς πάντα, in every respect.

3. Ὡς, ad, to, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἰέναι, πέμπειν ὡς βασιλέα, ἤκειν ὡς τὴν Μίλητον (to the Milesians).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (ὄστις) is nurtured amid the greatest necessities (τὰ ἀναγκαῖότατα). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (aor.) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Car-duchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (aor.) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, aor.) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (inf.) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. Prepositions with the Gen. and Acc.

1. Δία, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θράκης ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of time to denote extension through a period: *through, after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνέβαινεν, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἔτων, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the means, e. g. δι' ὀφθαλμῶν ὄραεν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of time, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆνιν.

2. Κατά, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐρρίπτουν ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—*down into*, e. g. καταδουκέναι κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατὰ τινος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τινος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., κατὰ forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *κείται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar.*—Of *time*, to denote its *extension or duration: during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time; κατὰ τὸν πρότερον πόλεμον.*—To denote *purpose, object*, e. g. *κατὰ θεῶν ἦκειν, spectatum venisse; conformity (secundum), respect, reason*, e. g. *κατὰ νόμον, according to, agreeable to law; κατὰ λόγον, ad rationem, pro ratione, agreeable to reason; κατὰ γνώμην τὴν ἐμὴν; κατὰ τοῦτο, hoc respectu, hence propter hoc, κατὰ φύσιν, secundum naturam; κατὰ δύναμιν, to the best of one's ability; κατὰ κράτος, with all one's might; κατὰ μικρόν, nearly, by degrees; κατ' ἄνθρωπον, according to the manner or standard of man;—to denote an indefinite measure, e. g. καθ' ἑξήκοντα ἔτη, about sixty years;—to denote *manner and way*, e. g. *κατὰ τάχος, swiftly, κατὰ συντυχίαν, by chance;—in a distributive sense, e. g. κατὰ κόμας, vicatim; κατὰ μῆνα, monthly, καθ' ἡμέραν, daily, κατ' ἔτος, yearly, καθ' ἑπτὰ, septeni, by sevens.**

3. *ὑπέρ*, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς.*—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country, as it were to fight standing over it; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece.*—B. With the Acc.: *over, beyond*, e. g. *ῥίπτειν ὑπὲρ τὸν δόμον, to throw over the house; ὑπὲρ Ἑλλήσποντον οἰκεῖν, beyond, i. e. on the opposite side of; ὑπὲρ τῆν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη.*

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (*τὰ μέγιστα ὠφελεῖν*) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. w. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. Prepositions with the Gen., Dat. and Acc.

1. *Ἀμφί* denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. *ἀμφὶ τῆς πόλεως οἰκεῖν*, to dwell around the city.—Of cause: *about, for, for the sake of*, e. g. *μάχεσθαι ἀμφὶ τίνος*, to fight about, for something.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. *ἀμφὶ τῆν πόλιν*.—To denote time and number indefinitely, e. g. *ἀμφὶ ἑσπέραν*, about evening; *ἀμφὶ τοὺς μυριάδας*, about ten thousand.

2. *Περί* signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from *ἀμφί*, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. *μάχεσθαι ἀποθανεῖν περὶ τῆς πατρίδος*, to fight, die for one's country; *λέγειν περὶ τίνος*, to speak about something; *φοβεῖσθαι περὶ πατρίδος*;—to denote *value*, in the phrases *περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιεῖσθαι* or *ἡγεῖσθαι τι*, to value high, higher, etc.—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς ἔχον τιάρας*, *around, on their heads*; *περὶ τῆ χειρὶ χροσοῦν δακτύλιον φέρειν*;—in a causal sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ῥῥκον Φοίνικες περὶ πᾶσαν τῆς Σικελίας* (*about, throughout*).—To denote time and number indefinitely, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*; *περὶ μνηρίους στρατιώτας*.—In a causal sense to denote respect, e. g. *σωφρονεῖν περὶ τοὺς θεούς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to time, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the occasion, the author, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ῥοιᾶς εἶχον χροσᾶς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote dependence, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίνεσθαι ἐπὶ τινι*, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ, hac conditione, on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνένηται*, *in perniciem hominis*;—*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the direction to a place is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἵππων*; *ἐπ' ἀνθρώπους* (*among*).—Of time: *until, ἐφ' ἑσπέραν*; *for, during, per, ἐπὶ πολλὰς ἡμέρας*.—To denote purpose, object, e. g. *ἐπὶ θήραν ἰέναι*, *venatum ire*; in a hostile sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*ὅπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (*μή*) reflected (*aor.*) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ἐνιαυτός*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίνομαι*) such towards thy parents, as (*ολος*) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= *εἶναι*) closer at hand (*ἐγγυτέρω, w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (*μή*) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά, w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (*χρή*) not to be displeas'd at (the) good fortune of others, but rejoice for the sake of (*διά*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*πρόαγειν, aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. *Μετὰ* (from *μέσος*) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection, and participation with*; e. g. *μετ' ἀνθρώπων εἶναι, to be among men. Εἶναι μετὰ τινος, to be with, on the side of one. Τῶν οἱ πρόγονοι τοῦτο τὸ γένος ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, with many and great dangers*;—to denote *conformity*: *μετὰ τῶν νόμων, μετὰ τοῦ λόγου, in conformity with the laws, with reason*.—B. With the Dat., only poetic: *among*, e. g. *μετ' ἀθανάτοις*.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time and order*; e. g. *ἔπεσθαι μετὰ τινα, after*; *μετὰ τὸν βίον, after life*; *ποταμὸς μέγιστος μετὰ Ἰστρον, the greatest after the Ister*, and in the phrase *μετὰ χειρὸς ἔχειν τι, to hold something between, in the hands*.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near, from beside* a person: *from*, e. g. ἔλθειν παρά τινος, *to come from some one*.—To denote the *author*, e. g. πεμφθῆναι παρά τινος, *to be sent by some one* (§ 150, Rem. 4), ἄγγελοι, πρέσβεις παρά τινος, *envoys from any one*; ἀγγέλλειν παρά τινος, τὰ παρά τινος, *commissions, commands, etc. of any one*;—μανθάνειν παρά τινος, ἀκούειν παρά τινος, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. ἔστη παρά τῷ βασιλεῖ. —C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. ἀφικέσθαι παρά Κροῖσον, *to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. παρά τῆν Βαβυλῶνα παρῆναι, *to go by Babylon*. Hence, *παρά δόξαν, praeter opinionem*; *παρ' ἐλπίδα, contrary to hope*; *παρά φύσιν, παρά τὸ δίκαιον, παρά τοὺς ὄρκους, παρά δύναμιν, beyond one's power*; also, *besides, praeter, παρά ταῦτα, praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. παρά τὸν Ἄσωπόν, *along the A.*—To denote the extension of time, e. g. παρ' ἡμέραν, *παρὰ τὸν πόλεμον, during the day, the war*; *παρὰ τὴν πόσιν, inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. παρ' αὐτὸν τὸν κίνδυνον, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. ἡλίον ἐκλείψεις πικρότεραι ἦσαν παρά τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCI. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (μεγίστην ἀποδεικνύσαι, acc.) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*plur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from him

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χρῶσθαι, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, p̄ur.*), carried off (*aor.*) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστέρως*).

6. Πρὸς (arising from *πρό*) signifies *before* (in the presence of).
 A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οὐκ εἶν πρὸς νότον ἀνέμου, *towards the south, like ab oriente*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὅ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods*, properly *before the gods*.—B. With the Dat. to denote local rest *before, near or by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges*, εἶναι, γίγνεσθαι πρὸς τινι, *to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τῷ τῷ, πρὸς τούτοις, *praeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθειν πρὸς τινά, τὰ ἀσπλέπειν πρὸς τινά, *upon, λέγειν πρὸς τινά, to, συμμαχίας ποιῆσθαι πρὸς τινά, with, μάχεσθαι, πο-*

λαμῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ᾄδων πρὸς ἀυλόν, *to sing to the flute*, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παντοδαπὰ εὐρημῖνα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things, hence, on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρὸς ἐστὶ πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, *διαφέρειν πρὸς ἀρετήν*, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out*: *out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest under an object, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπὸ τινος, *ἀποθανεῖν ὑπὸ τινος*, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῆ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἰέναι ὑπὸ γῆν; *extension under an object*, e. g. ὑπεστὶν οἰκήματα ὑπὸ γῆν, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῆν νύκτα, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition *ἐν* ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into *ἀπό* or *ἐκ*; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = *μή*), in the judgment both of gods and of men, appear (*ἀποφαίνεσθαι*) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with (*μετά*) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (*ἀποθνῄσκειν, aor.*) by the slaves. Arcestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just (*ἀβρός*) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. Remarks on the construction of Verbal Adjectives in *-τός*, *-τέα*, *-τέος*, and on the construction of the Comparative and Superlative.

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, *-τέος* or *-τέα* [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

Ἀσκητέον (or -τέα) ἐστὶ σοὶ τὴν ἀρετὴν or ἄσκητέα ἐστὶ σοὶ ἡ ἀρετή, you must practise virtue, or virtue must be practised by you. Ἐπιθυμητέον ἐστὶ σοὶ τῆς ἀρετῆς, you must desire virtue. Ἐπιχειρητέον ἐστὶ σοὶ τῷ ἔργῳ, you must attempt the work. Κολαστέον (or -τέα) ἐστὶ σοὶ τὸν ἄνθρωπον or κολαστέος ἐστὶ σοὶ ὁ ἄνθρωπος, you must punish the man. So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστὶ σοὶ τοῦς ἀγαθοῦς (from μιμῆσθαι τινα) or μιμητέοι εἰσὶ σοὶ οἱ ἀγαθοί, you must imitate the good.

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατὴρ μείζων ἐστὶ τοῦ υἱοῦ or ὁ π. μ. ἐστὶν, ἢ ὁ υἱός, is greater than the son.

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστιν, celerior, quam prudentior, he is more swift than prudent. So also with adverbs; e. g. τοῦτο θάπτων, ἢ σοφώτερον ἐποίησας, celerius, quam prudentius, you did this with more dispatch than prudence.

XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ τὰντα ἐπραξας; καὶ σὸς πατήρ ἀπέθανεν;—

ἐγὼ μὲν ἀπειμι, σὺ δὲ μέν. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει—ἡ μήτηρ εἰπέ μοι (*my mother*)—οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 8.

REM. 1. Ἀὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἐτυφάς με; αὐτὸς ἔφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and δεῖ, usually refer to what is near, *he, this man, this thing*; the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antithesis; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπίνευσεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατῆρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἐαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σε αὐτῷ ἠρέσκες, *you are pleased with yourself*. Ὁ παῖς ἐαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γνωθὶ σε αὐτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἐπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κύρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχὰς δι' ἐαυτῶν κτησαμένων, *O. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμαρ τοὺς ἀνθρώπους τοὺς φθονοῦντας ἑαυτοῖς, *we hate*

men who bear ill-will towards themselves. Ἀπὸ σεαυτοῦ ἰγὼ σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν ὁ Κῦρος οὐδ' ἑαυτῷ ὁμογλόττων ὄντων, οὕτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* Ὁ κατηγορὸς ἔφη τὸν Σωκράτην ἀναπειθόντα τοὺς νέους, ὡς αὐτὸς εἰη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοῦς, οὕτω διατιθέναι τοὺς αὐτῷ συνώτας, ὥστε μηδαμῷ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτὸν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῆ, αὐτόν, -ήν, -όν, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατήρ αὐτῷ ἴδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέργω αὐτόν (him). Ἀπέχομαι αὐτοῦ, *I abstain from him.* The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun σὺ, οἱ, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not *τύραννος χαρίζεται οἱ*).

8. In the instance mentioned under No. 6, the corresponding forms of αὐτός are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῆρος εἶδει τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅποτε ἐγχωροῖη εἰσεῖναι πρὸς τὸν κάμπον, *C. rogabat Sacam, ut indicaret sibi, quando tempestivum esset.* Οἱ πολέμοι εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὴν ἴδωσί τινος ἐπ' αὐτοὺς ἐλαβόντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο, Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τοῦ ἐτι ζῆν τὸ θεθνᾶναι αὐτῷ κρείττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίους αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοὺς (or ἐαυτούς) οικειότατα διακεμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = *se ipsi* and *se ipsos*.—(b) Οἱ στρατιῶται παρείχον ἐαυτοὺς (or σφᾶς αὐτοὺς) ἀνδρειοτάτους (se), showed themselves very brave. Οἱ πολέμοιοι παρέδωσαν ἐαυτοὺς (or σφᾶς αὐτοὺς) τοῖς Ἑλλήσιν (se), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.

REM. 4. The reflexive possessive pronouns are either used alone, e. g. μεταδίδομί σοι τῶν ἐμῶν χρημάτων, I share with you my effects; δικαιοτέρον ἐστὶ τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἅπαντες τοὺς ὑμετέρους παῖδας ἀγαπᾶτε; οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρώντο; or with the addition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ	not	ὁ ἐμὸς (οὐδ, οὐς) ἀπὸς π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα	not	τὴν ἐμὴν (οὐν, ἦν) ἀπὸς μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις	not	τοῖς ἐμοῖς (οῖσι, οῖς) ἀπὸς λ.
P. ὁ ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ ἡμῶν αὐτῶν π.
τὴν ἡμέτεραν αὐτῶν μητέρα	extremely rare	τὴν ἡμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ ἡμῶν αὐτῶν ἄ.
ὁ σφέτερος αὐτῶν πατήρ	more frequent	ὁ ἐαυτῶν πατήρ, but not σφῶν αὐτῶν π.

Here also, αὐτός is sometimes emphatic, sometimes not: (a) Ὁ παῖς ὑβρίζει τὸν ἐαυτοῦ πατέρα, suum ipsius patrem, his own father, ὑμεῖς ὑβρίζετε τοὺς ὑμετέρους αὐτῶν πατέρας, vestros ipsorum patres, your own parents, οἱ παῖδες ὑβρίζουσι τοὺς ἐαυτῶν πατέρας, suos ipsorum patres; (b) Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, suam sororem, his sister;—in the examples under (a), αὐτός retains its emphatic force, in the one under (b), it does not.

REM. 5. Αὐτός with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. ἡμῶν αὐτῶν, ὑμῶν αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ, etc. But when the personal pronoun is used with the reflexive sense, then αὐτός, used in its exclusive sense, may precede or follow the personal pronoun; e. g. αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοῖ (μοι), αὐτὸν ἐμὲ (με), or ἐμοῦ αὐτοῦ, ἐμοῖ αὐτῷ, etc.

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλείου, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τοῦτε, τοῦτον ἀνεπαῖν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ σθένος ἐστὶ τὰ συμμαχα, εἴπερ προθυμείται ἡμῶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμοῦσαι καὶ δεξιάν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*οὗς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἔραρος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that; no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμῶν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθάνειν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Ὁ κακὸν βασιλεύειν, *to be a king is not evil*. Ἄει ἡβῶ τοῖς γέρονσιν ἐμάθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς πατρίας στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραίνῳ σοι γράφειν. Οὗτος τοῖς δούλοισι ἐπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἔμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διαλέγειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχῆσειν. Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Ἐφη εἶναι στρατηγός. Δέγω εἰδέναι ταῦτα. Μανθάνω ἰκπεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἄξιός ἐστι θαυμάζεσθαι. Ἦκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλός ἐστιν ἰδεῖν, *he is beautiful to see, or to be seen*, ἀξιός ἐστι θαυμάσαι, *worthy to be admired*, λόγος δυνατός ἐστι κατανοῆσαι, *able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—T.E.

verb requires; e. g. *δέομαί σου ἰλθεῖν, I beg you to come. Συμβουλεύω σοι σωφρονεῖν, I advise you to be discreet. Ἐποτρύνω σε μάχεσθαι, I urge you to fight. Κελεύω σε γράψαι.*

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Ὀλομαι ἄμαρτεῖν (instead of *ολομαι ἑμavτὸν ἄμαρτεῖν*), *I think that I have erred, credo ME errasse*; *ολεῖ ἄμαρτεῖν* (instead of *ολεῖ σεαυτὸν ἄμαρτεῖν*), *you think that you have erred, credis TE errasse*; *ολεται ἄμαρτεῖν* (instead of *ολεται ταυτὸν ἄμαρτεῖν*), *he thinks that he has erred, credit SE errasse.*

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν, the commander said that he was zealous to render aid.*

Gen. with Inf. *Δέομαί σου προθύμου εἶναι, I wish you to be zealous.*

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι.*

Acc. with Inf. *Ἐποτρύνω σε πρόθυμον εἶναι. Ἐφη σε εὐδαίμονα εἶναι.*

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε εἶναυτὸν εἶναι πάντων δαβιῶτατον, Croesus thought that he was the most happy of all men.*

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὕμᾱς) βοηθοῦς γενέσθαι. Ἀθηναίων ἐδεήθησαν σφίσι βοηθοῦς γενέσθαι, they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ξενίφ ηκεῖν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ὄπλα εἰς κίνδυνον ἐμβαίνειν.*

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR.

· REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ἐπὲρ τῆς πατριδος μαχομένους ἀποθανεῖν καλόν ἐστιν, *it is honorable to die fighting for our country*; here ἀποθανεῖν which is the subject of ἐστὶ, has for its own subject the Acc. τινάς or ἡμῶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*iva, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (*δοκεῖ, w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, *an honorable death*, τὸ ἐπὲρ τῆς πατριδος ἀποθανεῖν, *death for one's country*.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθάνειν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτάνειν ἀνθρώπους οὐτως οὐδέν, οἶμαι, θανατοῦν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, C. *barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐθραχεῖν, *use every expedient in order to be prosperous.* Ὁ Κύριος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοῦς παρόντας ἀνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτῶτο), θιὰ τὸ ἀγχίνους εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives.* So in τοῦτο ἐποίησεν ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (*λαμβάνειν, fut.*). Prometheus was bound in Scythia, because (*διὰ*) he had stolen fire. The Spartans are proud of (*ἐπί*) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (*πρός*) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (*ἀντί*) corrupting young men, Socrates incited them, in (*ἐκ*) every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. *χαίρω τὸν φίλον ὠφελήσας, I rejoice that I have assisted a friend*, where the Part. *ὠφελήσας* explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. *τὸ θ' ἄλ-*

λοῦ ῥόδου or τὸ ῥόδου τὸ θ' ἄλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more *remote* attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement.

(a) *Verba sentiendī*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandī*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιορᾶν, ἐπιτρέψαι, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἔαν always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as *οἶδα (ἐγώ) ἰμάντην θνητὸν ὄντα*, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἀνθρώπον τρέχοντα, *I see the man running.* Οἶδα ἀνθρώπον θνητὸν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὢν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίνοντο ὑπεραχθασθέντες τῇ Μιλήτων ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ἐπίστω εὐχετόν, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαι σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Ἐὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις τὰτα ποιῶν, *you err in doing these things.* Ἡλθῆρες εἰμι τὰτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. *περιεῖδον αὐτοῦ γῆρ ἀδυνάτους γενομένους, they permitted themselves to become enfeebled by old age.*

REM. 3. With *σύννοια, συγγινώσκω ἑμαυτῷ*, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. *σύννοια (συγγινώσκω) ἑμαυτῷ εὖ ποιήσας* or *σύννοια ἑμαυτῷ εὖ ποιήσαντι, I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., *σύννοιά σοι εὖ ποιήσαντι, I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Ace.; e. g. *ἐγὼ σοι σύννοια εὖ ποιήσαντα.*

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) *ἑκσθεῖν*, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. *ἀκούω αὐτοῦ διαλεγόμενου, i. e. ejus sermones auribus meis percipio;* but *ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κύρον, ὅτι ἤκουε (ex aliis audiverat) καλὸν κάγαθόν αὐτὸν εἶναι;*
- (b) *εἰδέναι, ἐπίστασθαι*, with a Part., *to know;* with the Inf., *to know how to do something (to be able);* e. g. *οἶδα (ἐπίσταμαι) θεοὺς σεβόμενος, I know that I reverence the gods, but σεβεσθαι, I know how to reverence the gods;*
- (c) *μανθάνειν*, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφός ὢν, *I perceive that I am wise*, σοφός εἶναι, *I learn to be wise*;

- (d) γινώσκειν, with the Part., *to know, to perceive*; with the Inf., *to learn, to judge, to conclude*; e. g. γινώσκω ἀγαθὸς δυνάτας τοῖς στρατιώταις τοὺς ἀγῶνας, *I know that the prize-fights are useful*; but ἀγαθὸς εἶναι, *I judge that, etc.*;
- (e) μεμνήσθαι, with the Part., *to be mindful, to remember*; with the Inf., *to contemplate doing something, to intend, to endeavor*; e. g. μέμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; εὖ ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίνεσθαι, with the Part., *to appear, apparere, to show one's self*; with the Inf., *to seem, videri*; e. g. ἐφαίνετο κλαίῳν and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of actual events; with the Inf., the annunciation of things still uncertain, merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαίνειν, with the Part., *to show, to prove*; with the Inf., *to teach*; e. g. ἐδειξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλὴ Ἀσχίνην καὶ προδότην εἶναι καὶ κατέβουν ἑμὶν ἀπέφαινεν (*docuit*);
- (i) ποιεῖν, with the Part., *to represent*; with the Inf., *to cause, to suppose*; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελάειν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., *to be ashamed on account of something which one does*; with the Inf., *to be ashamed or afraid to do something, to omit something from shame*; e. g. αἰσχύνομαι κατὰ πρᾶττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κατὰ πρᾶττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἄρχεσθαι, with the Part., *to be in the beginning of an action*; with the Inf., *to begin to do something (something intended)*; e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνεται, *it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δῆλός εἰμι, φανερός εἰμι, φαίνομαι τῇν πατρίδα εὖ ποιήσας, *it is evident that I have done well for my country*.

8. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λανθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, *to come before, to anticipate*; (e) οἶχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροίσος φονία τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY* (without knowing it). Διάγω, διατελώ, διαγιγνομαι καλὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable.* Ἦν χετο φεύγων, *went away QUICKLY, or flew away, φέροντο ἀποπλέοντες, sailed away, οἰχομαι φέρων, celeriter abstulit.* Ἐτυχον ἑπλῖται ἐν τῇ ἀγορᾷ καθ' εὐδοντες ὡς πενήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place.* (Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-ōperation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Καλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσασαυτα, *it was difficult for another to do this before him, or to anticipate him in doing it.*

XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄν*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Hælespont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedæmonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*ὄστις*) fears others (*ἕτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of time: *when, after, while*;—(b) cause: *since, because, as, inasmuch as*;—(c) conditionality and concession: *if, although*;—(d) manner and way;—(e) purpose, object: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstances which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασσι ταῦτα τοῖς στρατηγοῖς τὸ ἐνθῦμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ λοχυρότερον πάισομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώνυμος, κρεσβύτατος ὢν τῶν λοχαγῶν, ἤρχετο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς οὖσης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὁμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσοσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἐτραχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?*—(e) τοῦτο ἔρχομαι φράσω, *I come to (in order to) say this*; στρατῶν πολλῶν ἄγων ὡς βοηθήσω βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., *I will mention those who say to me, that.*

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κύρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰςβαλοῦσιν οἱ Ἕλληνες ἠναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κύρος εἶπεν, *the child laughing, C. said.*

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by a *substantive with a preposition*; e. g. ἀποθανόντος τοῦ Κύρου, *after the death of C.*, φερόγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then*. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. of

πολέμιοι φυγόντες ἐδιώχθησαν, *FLED and were pursued*. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὡν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, *many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable*. Τοῦ ἔαρος ἐλθόντος, τὰ ἄνθη θάλλει, *when the spring comes, the flowers blossom*. Ἀηϊζόμενοι ζῶσιν, καρτεῖν βίβωσι, *live by plundering*. Πολλῆ τέχνη χρώμενος τοὺς πολεμίους ἐνίκησεν, *he conquered the enemy by using much stratagem*. Εἰς Δελφοῦς πορεύεται χρησόμενος τῷ χρηστήρῳ, *oraculum consulturus*. Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *it is impossible for a man who devises many things, to do all well*. The particles μεταξὺ (*during, while*), ἅμα (*at the same time*), καί, καίπερ (*although*), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἐξέσσι, *it is lawful, possible*), or with *impersonal phrases*, e. g. αἰσχρόν ὄν (from αἰσχρόν ἐστιν, *it is shameful*). The subject is sometimes expressed by a neuter pronoun.

Παρόν αὐτῷ βασιλέα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, *SINCE it is possible for him to be a king, etc.* Ἀδελφοκτόνος, οὐδὲν δεόν (quum fas non esset, fieri non deberet), γέγονα, *I slew my brother, although it ought not to have been done*. So, δόξαν ταῦτα, *when these things had been agreed upon*; δόξαν αὐτοῖς (quum iis visum sit, esset) *when, because they thought best*; δοκοῦν (quum videatur, videretur) *when, because they thought best*; προσῆκον, *quum deceat, decret, since, when it is fit, proper*; ἐξόν, *quum liceat, liceret, since, when it is in one's power, when he can*. Also passive participles: δεδογμένον, *quum decretum sit, esset*; εἰρημένον, *quum dictum sit, esset*. In the third place, adjectives with ὄν; e. g. αἰσχρόν ὄν, *quum turpe sit, esset, since it is shameful*; ἀδηλον ὄν, *since (as, when) it is uncertain*; δύνατον ὄν, *ἀδύνατον ὄν*.

REM. 2. The particle of comparison, ὡς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely supposed, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὡς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἔτε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὀπισσοῦν χρόνον ἄρχοντες διαγνώσονται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, *are admired, being thought to have been wise and fortunate* = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερησθαι), *they are displeased, thinking that they have been do-*

perished of some great things. Οἱ πολέμοι ἄτε ἐξαίφνης ἐπιπεσοντες ἀνδράποδα πολλὰ ἔλαβον, *took many slaves, because they fell upon them suddenly.*

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι), *he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle.* Ἐκέρυττον ἐξίεναι πάντας Θεβαίους, ὡς τῶν τυράννων τεθνεώτων, *they announced that all the Thebans should come out, because (as they thought) the tyrants were dead.* Ἄτε πυκνοῦ δντος τοῦ ἄλσους, οὐχ ἑάρων οἱ ἐντὸς τοῦς ἐκτὸς, *because the grove was thick, those within did not see those without (a fact).*

REM. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, εἶχειν γνώμην, διακείσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὖν λόγος, δηλ. ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be assured that I will go wherever you decide to go; here ὡς ἐμοῦ λόγος stands instead of ἐμὲ λέγειν.*

XCVIII. Exercises on § 176.

The enemy burned (*aor.*) the city and immediately sailed to (*ἐπί*) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*δςτις*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (*δοκεῖ, w. dat., aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place, time, manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθ' εἰ ἤλθεν, χθ' ἔς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὔτε, οὐδείς, etc.), is used when something is denied *absolutely, by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἄν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἤλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράψε, μὴ γράψῃς (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, εἰάν, ὅταν, ἐπὶν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράψῃς — εἰ μὴ γράφῃς; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὃς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων*, *si quis non credit, if any one does not believe* (but *ὁ οὐ πιστεύων* = *is, qui non credit, or quia non credit, he who does not believe* (absolute), or *because he*, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῦν*, *a mean nature never does ANYTHING either for ANY private individual or for the State*; *ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον*, *we do not intend ANY such thing*; *ἄνευ γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδ' α. μ. οὔ*, *for without leaders, nothing great or advantageous could ANY WHERE be accomplished*.

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν, I prevent you from doing this. Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφετέρων οὐρῶν*, *they forbade the Scythians to pass their boundaries*.

REMARK. When expressions of *fear, anxiety, doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *namque, whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ*, *metuo, ne moriatur, I fear whether he will not die = that he will die*; *ἐδεδοίκεν, μὴ ἀποθάνοι*, *metuebam, ne moreretur; δέδοικα, μὴ τέθνηκεν*, *ne mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead*. On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ*, *ne non moriatur, I fear that he will not die*; *ἐδεδοίκεν μὴ οὐκ ἀποθάνοι*, *ne non moreretur, I feared that he would not die*; *δέδοικα, μὴ οὐ τέθνηκεν*, *ne non mortuus sit, that he is not dead*.

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering, denying, ceasing, abstaining, distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μὴ οὐ*.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθάνειν, *nothing prevents you from dying*; *οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι*, *no one denies that virtue is lovely*; *οὐκ ἀπσχόμην μὴ οὐ ταῦτα λέγειν*, *I did not refrain from saying this*.—Also after the expressions *δεινὸν εἶναι, αἰσχρόν, αἰσχύνην εἶναι, αἰσχύνε-*

σθαι, which contain a negative idea, the Inf. follows with μὴ οὐ, when it is to be made negative; e. g. ὤστε πᾶσι ἀσχύνην εἶναι, μὴ οὐχὶ εὐνοουδέσθην, so that all were ashamed NOT to be busy.

9. Οὐ μὴ with the Subj. or Fut. Ind., is elliptical, since with οὐκ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and μὴ must be referred to this verb. Hence οὐ μὴ is used, when the idea to be expressed is, *it is not (οὐ) to be feared that (μὴ) something will happen*; e. g. οὐ μὴ γένηται τοῦτο, non vereor, ne hoc fiat, this CERTAINLY will not happen.

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As (ἐπεὶ) the Persians did not hold out, the Greeks took the city. If (ἐάν, w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who (ὄστις) does not believe a man on his oath (= trusts [πειθασθαι] nothing to one swearing), can (πίστασθαι) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do not ask. The Sophists were not willing (ἐθέλειν) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains (εἶναι, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for (εἰς) any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (ῥηθαι). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, aor.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (εἰς), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If (ἐάν) we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as (ὥσπερ ἐγώ, w. subj.) I breathe and am able, I surely shall not cease (aor.) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by *καί*, *et*, *and*, more seldom in prose by *τε* (enclitic), *que*, *and*, e. g. *Σωκράτης καὶ Πλάτων*;—(b) by *καί—καί*, *et—et*, *both—and*, more seldom, *τε—τε*, e. g. *καὶ ἀγαθοὶ καὶ κακοί*, *both good and bad*;—(c) by *τε—καί*, *both—and*, *as well so—as so*, *not only—but also*, e. g. *καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί*.

REM. 1. *Καί* also signifies *even*, *etiam*, with which the negative *οὐδέ*, *not even*, *ne—quidem*, corresponds; e. g. *καὶ σὺ ταῦτα ἔλεξας (εἴαν τι)*, *even you said this*; *οὐδὲ σὺ ταῦτα ἔλεξας (ἤ τι quidem)*, *not even you, etc.*

4. The *enhancing* or *strengthening* of the idea is expressed by the simple *καί*, but still more definitely by,—(a) *οὐ μόνον—ἀλλὰ καί* (*ἀλλ' οὐδέ*);—(b) *οὐχ ὅτι (ὅπως)* or *μη ὅτι (ὅπως)* [*i. e.* *οὐκ ἐρῶ, ὅτι, μη λήξω, ὅτι*]—*ἀλλὰ καί* (*ἀλλ'*

οὐδ' ἐ), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρώντες, οὐ μόνον δὲτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολέμιους ἐτρέφαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Αλαχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας ταυτὸν κατὰ τούτων ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὀρχεῖσθαι ἐν βῦθμῳ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύναντο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative* coördination consists in *restricting* or in entire *abrogation*; e. g. *he is indeed poor, but brave—he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by *δέ, autem*. With this *δέ* there usually corresponds the connective *μέν*, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. *Μέν*—*δέ* is particularly used in *divisions*, e. g. *οἱ μέν — οἱ δέ, some — others, τὸ μέν — τὸ δέ, on this side — on that, partly — partly*; also where the *same word is repeated* in two different sentences, e. g. *ἐγὼ σύνεμι μὲν θεοῖς, σύνεμι δ' ἀνθρώποις τοῖς ἀγαθοῖς*.

6. The following words also are to be noticed, viz. *αὖ*, commonly in connection with *δέ* (*δ' αὖ*) *rursus, on the contrary*; *καίτοι, and yet, yet, verum, sed tamen*; *μέγτοι, yet, however*; *ὅμως, although, nevertheless*; finally *ἀλλά, but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. *οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. *τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἔστιν, ἀλλ' οὐ καλόν*.

7. The succession of negative sentences is made by *οὔτε — οὔτε* (*μήτε — μήτε*), *nec — nec, neither — nor*, e. g. *οὔτε θεοί, οὔτε ἄνθρωποι, neither gods nor men*. *Οὐδέ* expresses either *contrast*

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *φαίνομαι χάριτος τετυχηκός, καὶ οὐ μίμνως, οὐδὲ τιμωρίας, I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, aut — aut or vel — vel, either — or; εἴτε — εἴτε (with Ind.), εἴαντε — εἴαντε or ἤντε — ἤντε (with Subj.), sive — sive, whether — or, either — or; e. g. ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν, either the father or son died (the first ἢ can also be omitted, e. g. ὁ πατήρ ἢ ὁ υἱὸς ἀπ.); εἴτε καινὰ εἴτε παλαιὰ ταῦτά ἐστιν, whether these are new or old; εἴαντε πατήρ γράψῃ, εἴαντε μήτηρ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ*, *for, enim, nam*, and that denoting the *conclusion*, by *οὖν*, *consequently, therefore, ἄρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαρ τοσ, for that very reason and no other, therefore, τοίγαρ οὖν, for that reason then, wherefore; e. g. Θαυμάζομεν τὸν Σωκράτη· ἀπὸ γὰρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀπὸ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἄρα*, etc., e. g. *τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀθρεῖ, the spring has come, and the roses blossom; or in such a manner that the sentence,*

τέθνηκα (*I have died*), *I am dead*; πέφηνα (*I have shown myself*), *I appear*, οἶδε, νοεῖ (*I have seen*), *I know*, τέθηλα (*I have bloomed*), *I am blooming*, πέποιθα (*I have convinced or persuaded myself*), *I trust*, βέβηκα (*I have stepped out*), *I go*, μείνμημαι, μεμῖνι (*I have reminded myself*), *I am mindful*, κέκτημαι (*I have acquired for myself*), *I possess*, κέκλημαι (*I have been called*), *I am called*, and many others. Where the perfect is translated by a present, the Plup. is translated by an Imp.; e. g. ἐπεφάνειν, *I appeared*.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which *should*, *must* or *may be*, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ἔ βίος παρασκευασθήσεται (*might be obtained*), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται. Ἦγεμόνας ἔλαβον εἰ στρατιῶται, οἱ αὐτοὺς ἄξουσιν (*should lead*), ἐνθεν ἔξουσι (*might obtain*) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς μεμίξεται ἐσθλά, *the good shall have been mixed with evil*. Ἡ πολιτεία τελῶς κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e. g. μεμνήσομαι, *meminero* (*I shall have reminded myself*), *I shall be mindful*.

REM. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by *ὅτι* and *ὥς* (*that*). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of *ἂν*, e. g. *ἐάν*, *ἐπὶάν*, *ἐπειδάν*, *δταν*, *πρὶν ἂν*, *ἐστ' ἂν*, *ὅς ἂν*, etc., is used instead of the Fut. Perf.; e. g. *ἐὰν τούτο λέξης, σὶ hoc dixeris, if you shall have said this*.

8. The aorist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. *ἔγραψα*, *I wrote*, *Κῦρος πολλὰ ἔθνη ἐνίκησεν*. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.

9. The imperfect indicative represents an action as past, but always in relation to another past time.

Ἐν ᾧ σὺ ἐπαίξεις, ἐγὼ ἐγράφον, *while you were playing, I was writing*. Ὅτε ἔγγος ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο, *when the barbarians were near, the G. fought*. Ὅτε οἱ βάρβαροι ἐπεληλύθεσαν (or ἐπῆλθον), οἱ Ἕλ-

ληνες ἐμάχοντο. Τότε (or ἐν ταύτῃ τῇ μάχῃ) οἱ Ἕλληνες θαρραλεώτατα ἐμάχοντο.

REM. 4. The Impf. Ind. is also used to denote,—(a) the *beginning* of an action, e. g. ἐπεὶ ἐγγὺς ἐγένοντο ἐξαπίνης, οἱ μὲν αὐτῶν ἐτόξευον, *some of them began to shoot their arrows*;—(b) the *continuance*, e. g. οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο, *one party continued their march, the other continued to pursue*;—(c) *habit or custom*, e. g. αὐτὸν οἴπερ πρόσθεν προσεκύουον, καὶ τότε προσεκύνησαν, *those who were before accustomed to do obeisance to him, did it then also*;—(d) *endeavor or attempt*, e. g. πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο λίσσασθαι, *Clearchus endeavored to compel his soldiers to advance*.

10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. *narrates*, the Impf. *describes* and *paints*; the Aor. denotes a *single, momentary* action, the Impf. a *continued* action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγύς ἦσαν οἱ ὀπλίται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἶποντο. Ὁ δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and *C. was terrified* (a single, momentary act) and *fearful* (continued act).

REM. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres., or by *is wont* or *is accustomed*, with the Inf.; e. g. Κάλλος ἢ χρόνος ἀνάλωσεν, ἢ νόσος ἐμάρανεν, *either time destroys (is wont to destroy) or disease impairs beauty*.

11. The pluperfect represents an action as completed before another past action.

Ἐπειδὴ οἱ Ἕλληνες ἐπεληλύθεσαν (*had come*), οἱ πολέμοι ἀπεπεφεύγεσαν (*had fled*). Ὅτε οἱ σύμμαχοι ἐπλησίαζον, οἱ Ἀθηναῖοι τοὺς Πέρσας ἐνενηκῆκεσαν. Ἐγεγράφειν τὴν ἐπιστολὴν (sc. *when the friend came*).

REM. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον, οἱ πολέμοι ἀπεπεφεύγεσαν. Indeed, the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.

12. As the Aor. Ind. expresses a past action as *independent and completed*, and as the Impf. Ind., on the contrary, represents an action in its *duration and progress*, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is completed; on the contrary, the Impf. Subj., Opt. and Imp., together with the

Οὐ θνητοί (sc. ἄνθρωποι), *mortales*. Τὰ ἡμέτερα (sc. χρήματα), *res nostras*. Ἡ ὄσπεραία (sc. ἡμέρα). Ἡ πολεμία ἀπὸ ἢ φιλία (sc. χώρα), *a hostile and friendly land*. Ἡ οἰκουμένη (sc. γῆ), *the inhabited earth*. Τὴν ταχίστην (sc. ὁδόν), *quam caeterime*. Τὸ κακόν, *evil*. Τὰ κακά, *evils*. Ἀλέξανδρος ὁ Φιλίππου (sc. υἱός). Ἐν ἄδου (sc. οἴκῳ) εἶναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτῶν. Τὰ τῆς τύχης, *fortune and all which belongs to it*; τὰ τῆς πόλεως, *the affairs of the city*; τὰ τοῦ πολέμου, *the whole extent of the war*. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἄνθρωποι). Τὰ οἴκοι (πράγματα), *res domesticas*. Οἱ καθ' ἡμῶν, *our contemporaries*. Οἱ ἄμφι ἢ περὶ τινα, *a person with his companions, followers or scholars*; οἱ ἄμφι Πεισίστρατον, *Pisistratus and his troops*; οἱ ἄμφι Θαλήν, *Thales and his school*.

2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. ἡμεῖς, οἱ σοφοί — ἐκείνος, ὁ βασιλεύς, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἤκω παρὰ σέ, *I, Themistocles, have come to you*. Ὁ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (instead of ἐγὼ ὁ Μαίας sc. υἱός), *I, the son of Maia, the daughter of Atlas, etc.*

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

Ἐμὸς τοῦ ἀθλίου βίος, *the life of me wretched*; here ἀθλίου is in apposition with ἐμός, which is used instead of ἐμοῦ. Τάμῃ (= τὰ ἐμὰ) τοῦ δυστήνου κακά, *the evils of me, unhappy one!* Σὴ τῆς καλλίστης εὐμορφία, *thy gracefulness, O most beautiful one!* In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression ὁ ἡμέτερος, ἡμέτερος, σφέτερος εἶ τ' ὦν πατήρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (*part. fut.*) the sciences, music and the (τά) (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (*part.*) neglect (*aor.*) domestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against (ἐπί) the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (*aor.*) by their own crime. Our own citizens have betrayed us. Your own brother deserts you.

CHAPTER III.

§ 155. *The Objective Construction.*

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Ἐπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολήν. Εἶχομαι τοῖς θεοῖς. Ἔσθη παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἶπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. *Genitive.*

The Genitive Case primarily denotes the relation *whence*, and therefore expresses,—(a) in a local relation, the *out-going* or *removal* and *separation* from an object, since it designates the object or point from which the action of the verb proceeds; e. g. εἶκειν ὁδοῦ, *cedere viā, to withdraw from the way*;—(b) in a causal relation, it expresses the *cause, source, author*, in general the object which *calls forth, produces (gignit), excites* and *occasions* the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which *calls forth*, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. *Local Relation.*

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting *removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving*.

Such verbs are παραχωρεῖν, ὑποχωρεῖν, εἶκειν and ὑπέκειν, ὑπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, ἀφιέναι, ἀφίστασθαι, ἀπέχειν, ἀπέχεσθαι, ἀρχειν, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λήγειν, κωλύειν, εἰργεῖν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεῖν, ἀποστερεῖν, χηροῦν, ἔρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεισθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, *to be distant*;—the adjectives ἐλεύθερος, καθαρός, κενός, ἔρημος, γυμνός,

ὀρφάνος, φίλος, διάφορος, and many compounded with a privative;—the adverbs ἄνευ, χωρίς, πλὴν, ἔξω, ἐκάς, δίχα, πέραν.

Οἱ τῶν Λακεδαιμονίων νεώτεροι τοῖς πρεσβυτέροις συντυγχάνοντες εἰκονοσι τῆς ὁδοῦ (withdraw from the road). Ἀπέχει τῶν ἀργυρείων (is distant from the silver mines) ἡ ἔγγυτάτα πόλις Μέγαρο πλὴν τῶν πεντακοσίων σταδίων. Μήτηρ παιδὸς εἶργει μύϊαν (keeps the fly from her child). Παύου τῆς ὑβρεως (cease your insolence). Ἡ πόλις ἠλευθερώθη τῶν τυράννων (was freed from tyrants). Οἱ πολέμιοι τῶς πολίτας τῶν ἀγαθῶν ἀπεστέρησαν (deprived the citizens of their goods). Τῶν νῦν οἱ ἄνθρωποι διαφέρουσι τῶν ἄλλων ζῶων (differ from other animals). Ἀρχεσθαι τινος signifies to begin generally, without any reference to others; e. g. σὺν τοῖς θεοῖς ἀρχεσθαι χρὴ παντὸς ἔργου; but ἀρχεῖν, ἐξ ἀρχεῖν, ὑπάρχειν, κατ' ἀρχεῖν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οἱ πολέμοι ἤρξαν ἀδίκων ἔργων. Οἱ Ἀθηναῖοι καὶ Λακεδαιμόνιοι ὑπήρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι, libertatis auctores fuerunt. Ἐλεύθερος φόβου, free from fear; καθάρως ἀδικίας, free from injustice; ἄρματα κενὰ ἡνιόχων, chariots without drivers; ἀπαίδευτος μουσικῆς, uneducated in music; χωρίς τῶν ἄλλων, apart from the others; πλὴν Νέωνος, except Neon; πέραν τοῦ ποταμοῦ, beyond the river; ἔξω βελῶν εἶναι, to be beyond the reach of the darts.

§ 158. B. Causal Relation of the Genitive.

The Gen., in the causal relation, signifies also an *out-going*, but not as in the local relation, a mere external *out-going*, but an *internal* and *active* one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (*gignitur*).

a. The Genitive as an expression of Action,* or the Active Genitive.

1. In the first place, the active Gen. stands as the Gen. of *origin* or *author*, and is connected with verbs denoting to *originate from*, to *spring from*, *arise from*, to *produce from*, to *be produced from*, to *be born from*: γίγνεσθαι, φάιναι, φῦναι, εἶναι.

Ἀρίστων ἀνδρῶν ἄριστα βουλευμάτα γίγνεται, the best counsels originate from the best men. Πατρὸς μὲν δὴ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, Cyrus is said to have been the son of (to have originated from) his father Cambyses; ὁ δὲ Καμβύσης οὗτος τοῦ Περσείδων γένους ἦν, but this Cambyses was a descendant of (of the race of) the Persians; μητρὸς δὲ ἀπολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

* With this Gen. the subject appears as receiving the action denoted by the Genitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the *owner* or *possessor*. This Gen. stands with the verbs *εἶναι*, *γενέσθαι*; also with the adjectives *ἴδιος*, *οἰκείος*, *ιερός*, *κύριος*.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, *nature possesses (has) the greatest beauty*. Τοῦ Σωκράτους πολλὴ ἦν ἰρετή, *Socrates had much virtue*. Hence originates the Gen. of *quality*, with which in English we connect the substantives, *business*, *manner*, *custom*, *peculiaritv*, *duty*, *mark*; e. g. Ἀνδρὸς ἐστὶν ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους, *it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends*; or *it becomes, it bespeaks a good man, a good man is wont*, etc. Οἱ μὲν κίνδουνοι πολλὰκις τῶν ἡγεμόνων ἴδιοι, *μισθὸς δ' οὐκ ἐστίν*, *dangers are often the lot of (peculiar to) commanders*. Κύριος ταύτης τῆς χώρας κύριος ἐγένετο, *Cyrus was the ruler of this place*. Ἴππος ἱερός τοῦ Ἥλίου, *a horse sacred to the sun*.

8. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the *partitive Genitive*. This Gen. is used:

(a) With the verbs *εἶναι* and *γίγναι*, which then signify *to be among*, *to be numbered or considered among*, *to be of the number of*, *to be a part of*, *to be one of*.

Ἦν καὶ ὁ Σωκράτης τῶν ὑπὸ Μίλητον στρατευομένων, *Socrates also was among those who carried on war around Miletus*; *στρατευομένων* here denotes the whole, of which Socrates is a part. Ἡ Ζέλειά ἐστι τῆς Ἀσίας, *Z. is a part (or a city) of Asia*. Τὸν θάνατον ἡγοῦνται πάντες ὅλοι τῶν μεγίστων κακῶν εἶναι, *is among, or is one of, the greatest evils*.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive:—(a) with *substantives*, e. g. *σταγόνες ὕδατος*, *drops of water*, (here *ὕδατος* is the whole, parts of which are expressed by *σταγόνες*, and so in the other examples); *σώματος μέρος*, *a part of the body*;—(b) with *number adjectives* and *pronouns*, e. g. *μέσον ἡμέρας*, *the middle of the day*; *ἐν μέσῳ τῆς ὁδοῦ*, *in the middle of the way*; *ἐν τοιοῦτῳ τοῦ κινδύνου*, *in such circumstances of danger*; *εἰς τοῦτο βρηγῆς*, *to such a degree of anger*; *πλείστον τοῦ στρατεύματος*, *most of the army*;—(c) with *substantive-adjectives*, particularly *superlatives*, with *participles*, *substantive-pronouns* (interrogative and indefinite) and *numerals*, e. g. *οἱ χρηστοὶ τῶν ἀνθρώπων*, *the useful part of (the useful among) men*; *οἱ εὖ φρονεῦντες τῶν ἀνθρώπων*, *the wise among men*; *τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα*, *the necessary and more able of the beasts of burden*; *τὸ ἡγούμενον τοῦ στρατεύματος*, *that part of the army which lead = the van*; *οἱ διώξαντες τῶν ἱππέων*, *those of the horsemen who pursued*; *τίς τῶν στρατιωτῶν*, *who of the soldiers?* *οἱ σοφώτατοι ἀνθρώπων*, *the wisest of men*.—*Πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώπων*. (On the contrary, *οἱ θνητοὶ ἄνθρωποι*, because the property of mortality belongs to the whole class; *πολλοὶ* or *ὀλίγοι ἄνθρωποι*, denotes a whole consisting of many or few, but *πολλοὶ* or *ὀλίγοι ἄνθρωπων*, represents the many or the few as a part of the whole);—(d) with *adverbs*, (a) of place, e. g. *Οὐδαμῇ Αἴγυπτον*, *nowhere in Egypt*; *οὐκ οἶδα, ὅπου γῆς ἐστίν*, *I do not know where on earth he is*;

πανταχοῦ τῆς γῆς, *ubique terrarum, everywhere in the world*; so also with πούθεν, πόρρω, πρόσω; (β) of time, e. g. ὕψὲ τῆς ἡμέρας, τῆς ἡλικίας, τοῦ χρόνου, *late in the day, late in life, etc.*; τρίς τῆς ἡμέρας, *thrice a day*; πολλάκις τῆς ἡμέρας, *many times a day*.

(b) With words which signify to *participate, to share in, to impart, to communicate*;—to *touch, to take hold of, to be close to, to border on*;—to *acquire and obtain, or to strive to acquire*.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνεῖν, κοινοῦσθαι (these often taking a Dat. besides the Gen.), ἐπαρκεῖν (to *impart a share of*), δίδοναι, προσδιδόναι;—θιγγάνειν, ψάθειν, ἄπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίρεσθαι, ἐξεσθαι (to *adhere to, to border upon*), ἀντ-, περιέχεσθαι, γλίχεσθαι;—τυγχάνειν (to *acquire, to hit*), λαγχάνειν, ἐφικνεῖσθαι, κληρονομεῖν, προσήκει (μοί τινος, *something belongs to me*);—ἄρεγεσθαι, ἐφίεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, ἴσος, ὁμοῖος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, δίδυχος, also with Dat.;—the adverbs ἐξῆς, ἐφεξῆς, πρόσθεν, ἐμπροσθεν, ὀπίσθεν, μεταξύ, εὐθύ, *straight forward to, μέχρι, ὡς το, ἀντίον, πλησίον, etc.*

Πολλάκις οἱ κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, *evil men often partake of offices and honors*. Θάλαππος μὲν καὶ ψύχους καὶ σίτων καὶ πότων καὶ ὑπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, *πολεμικῆς δ' ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc.* 'Ο σοφὸς τῆς ὑβρεως ἄμοιρός ἐστιν, *is free from (does not partake of) insolence*. "Ἄπτεσθαι τῆς χειρός. Δίμνη ἐχεταὶ (borders on) τοῦ σήματος μεγάλη. 'Εργον ἐχώμεθα, *let us lay hold of, opus aggrediamur*. 'Ο στρατηγὸς τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, *the general shares in the same dangers as the soldiers*. 'Επειδὴ θνητοῦ σώματος ἐτυχες, ἀθάνατου δὲ ψυχῆς, *πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc.* Τυγχάνει, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, δνόματος. 'Ορέγεσθε οὐ ἐφίεσθε τῆς ἀρετῆς, *strive to obtain virtue*. 'Ομοῖος ἐφυγῆς, ὁμοῖος τοῦ Ἡφαίστου, εὐθύ Γυνθείου, *πλησίον Θηβῶν, ἐξῆς Πλούτωνος*.

REM. 2. Verbs signifying to *take hold of, govern* the Gen. of the part taken hold of; e. g. ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*; χειρὸς ἔλειν τινά, *to take one by the hand*. So any verb may govern the Gen., when its action refers not to the whole of an object, but to a part; e. g. ἐταξεν Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, *he commanded G. and P., having taken A PART of the army*; ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστοὺς καὶ τῶν ὀπλιτῶν, *they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.*

4. The active Gen., in the fourth place, denotes the place *where*, and the time *when*, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. *οὐ*, *where*, *αὐτοῦ* (τόπου), *there*, *at that place*, *οὐδαμοῦ*, *nowhere*, and others. Ἄνθη θύλλει τοῦ ἔαρος, *blossoms put forth in the spring*, the spring being considered as the producer of the blossoms. So *θέρος*, *in summer*, *χειμῶνος*, *in winter*, *ἡμέρας*, *by day*, *τῆς αὐτῆς ἡμέρας*, *within the day*. The Gen. too denotes the time *within* which anything is done; e. g. *Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν*, *within ten days*.

5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:

(a) With verbs signifying *to make* or *form from something*;—with expressions denoting *fulness* and *want*;—with verbs signifying *to eat*, *to drink*, *to taste*, *cause to taste*, *to enjoy*;—*to smell*, and *to emit an odor of something*.

Here belong the verbs *ποιεῖν*, *πλήθειν*, *πληροῦν*, *πιμπλάναι*, *γέμειν*, *σάττειν*, *ἐμπορεῖν*, *ἄπορεῖν*, *πένεσθαι*, *δεῖσθαι*, *δεῖ*, *σπανίζειν*, *χρῆ*, *ἐσθίειν*, *φαγεῖν*, *εὐωχεῖσθαι*, *πίνειν*, *γεύειν*, *κορέσασθαι*, *ὑπολαύειν*, *πνεῖν*, *ῥεῖν*, *προσβάλλειν*, etc.; the adjectives *πλέος*, *πλήρης*, *μεστός*, *πλούσιος*, *δασύς*, *πένης*, *ἐνδεής*, etc.;—adverbs, as *ἄλις*.

Χάλκου πεποιημένα ἐστὶ τὰ ἀγάλματα, *made of bronze*. Ἐστρωμένη ἐστὶν ὁδὸς λίθου, *the way is paved with stone*. (Hence the attributive relation, Ἐκπωμα ξύλου, *a cup [made] of wood*. Τράπεζα ἀργυρίου. Στέφανος δακίνοθω). Ἡ ναὺς σεσαγμένη ἦν ἀνθρώπων, *the ship was loaded with men*. Τὰ Ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, *are full of wise sayings*. Ἐνταῦθα ἦσαν κῶμαι πολλὰι μεσταὶ σίτου καὶ οἴνου, *there many villages abounded with food and wine*. Ἄπορεῖν, *πένεσθαι*, *σπανίζειν* τῶν χρημάτων, *to be in want of means*. Ἐσθίειν κρεῶν, *to eat of flesh*. Κορέσασθαι φορβῆς, *to be filled with food*. Πίνειν οἴνου, *to drink of wine*. Ἀπολαύειν πάντων τῶν ἀγαθῶν, *to enjoy all good things*. Γεύεσθαι τιμῆς, *to taste honor*. Γεύειν τιὰ τιμῆς, *to cause one to taste honor*. Ὄζειν ἰων, *to smell violets*, σύρου πνεῖν, *to emit the smell of myrrh*. Προσβάλλειν μύρον. Πνεῖν τράγον. Ὄζειν κρομβῶν. Ὡς ἡδὺ μοι προσέπνευσε χοιρείων κρεῶν, *so sweet was the smell of swine's flesh to me*. Δασὺς δένδρων, *covered with trees*; θηρίων πλήρης, *full of animals*.

REM. 3. Verbs of eating and drinking, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. Πίνω τὸν οἶνον, πολλὸν οἶνον, *I drink the wine, much wine*. Hence *πίνειν οἶνον* is said of one whose usual drink is wine, but *πίνειν οἶνον* is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, *to eat or drink of something*. Ἀπολαύειν τινός τι, *signifies to receive good or evil from some one*.

REM. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. Εἰ μὲν ἔμιν τινος ἄλλου δεῖ, *if you need anything else*. Δεῖ and χρῆ in the sense of *necessary*, *opus est*, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. *δεῖ (χρή) σε ταῦτα ποιεῖν*, you must do this. *Δεῖ* also, though more rarely, takes the Dat. of the person with the Inf.; e. g. *εἰ σοι δέοι διδάσκειν*, if it were necessary for thee to teach.

(b) With verbs of *sensation and perception*; e. g. *ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, σνιέναι*, to understand; and with verbs of *reminding, remembering and forgetting*; e. g. *μιμνήσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι*, and the corresponding adverbs, e. g. *λάθρα, κρύφα*.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, I understand the dumb man, and hear him although he does not speak. *Ἦς ὠσφροντο τάχιστα τῶν καμήλων οἱ ἵπποι*, as soon as the horses smelt the camels. *Ὀκ ἀκροῶμενοι τοῦ ἕδοντος, not hearing the singer.* *Ἀκούειν δίκης, to hear a suit; αἰσθάνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, to perceive a cry, tumult, plot.* These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. *Ὁ Ἀρμένιος, ὡς ἤκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, but as soon as the Armenian heard from the messenger the communication of Cyrus — *Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται*, the good remember even absent friends. *Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, do not forget acts of kindness.* *Ἄθρα τῶν στρατηγῶν*, without the knowledge of the generals.

(c) With expressions of *being acquainted and unacquainted with, of experience and inexperience, of knowledge and ignorance, of making trial* of something, and with those of *ability, dexterity and skill* in anything.

Here belong the words *ἐμπειρος, ἀπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, συγγνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως* and *ξένως ἔχειν*, and adjectives in *-ικός* (derived from transitive verbs) which express the idea of dexterity.

Ἐμπειρος ὁ ἐπιστήμων ἐμὲ τῆς τέχνης, I am acquainted with the art. *Ἀπαίδευτος ἀρετῆς, μουσικῆς, ignorant of virtue, music; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, pardoning (not knowing) human errors.* *Ἀπείρως ἔχειν τῶν νομῶν, to be unacquainted with, ignorant of, the laws; ἀποπειρᾶσθαι γνώμης, to venture, to try an opinion.* *Πειρῶμενος τοῦ βάθους, trying (making trial of) the depth; πειρῶμενοι ταύτης τῆς τάξεως, making trial of this arrangement.* *Καὶ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the soldiers.* *Διδασκαλικὸς τῆς σοφίας, skilled in teaching philosophy.*

(d) Finally, with verbs signifying *to see, to observe, to judge, to examine* something, some action, external indication or single circumstance in one (*τινός*), particularly with verbs signifying *to admire, to praise and blame*.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessory clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are ὄρᾶν, θεῖσθαι, σκοπεῖν, ὑπονοεῖν, ἐνοεῖν, γινώσκειν, ἐπίσασθαι, εἰδέναι, ἐνθυμείσθαι, πυνθάνεσθαι, ἀισθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἀγασθαι, θαυμάζειν, ἐπαινεῖν, μέμφεσθαι, ψέγειν.

Πρῶτον μὲν αὐτῶν ἐσκόπει, *he first considered in respect to them.* Ἡσθῆσαι τοῦμου βίου, *thou hast observed in my way of life.* Ἔγνω ἐμοῦ ποιούντος, *he perceived that I was doing.* Τὸ βραδὺ καὶ μέλλον, ὃ μὲ μφο ν τ α ι μάλιστα ἡ μ ὶ ν (*which is the chief complaint they make against us*), μὴ ἀισχύνεσθε. Εἰ ἀγασα ι τοῦ πατρὸς, ὅσα πέπραχε, *if you admire my father for what he has done.* Ἐγὼ καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, *I praise Agesilaus for this also.* Γοργίου μάλιστα ταῦτα ἀγαμα ι, *I admire these things especially in Gorgias.* Ὁ θαυμάζω τοῦ ἐταίρου, *τόδε ἐστίν, what I admire in a companion is this.* Πολλὰ Ὁμήρου ἐπαινοῦμεν, *we praise many things in Homer.*

REM. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμφεσθαι τινα; so also, ἀγασθαι, θαυμάζειν τινά, *to look with wonder at one, either at the person himself, or the whole nature of the person.*

b. The Genitive as the expression of Cause.

6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:

I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying *to desire, to long for*;—(b) *to care for, to be concerned for*;—(c) *to be pained, to be grieved, to pity*;—(d) *to be angry and indignant*;—(e) with φθονεῖν, *to envy* (τινί τινος, Dat. of person and Gen. of thing);—(f) *to admire, praise and blame* (τινά τινος, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν or διακεισθαι, διψᾶν, πεινᾶν;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορᾶσθαι, προορᾶν, ὑπερορᾶν, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, ὀλιγωρεῖν, φείδεσθαι;—(c) ὀλοφύρεσθαι, πενθικῶς ἔχειν, ἔλπειν and οἰκτεῖρειν (with Acc. of person and Gen. of thing);—(d) ὀργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγασθαι, ζηλοῦν, ἐνθαυμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Ὅσδεῖς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, *no one desires drink, but wholesome drink, etc.; for all desire what is good.* Τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾶ, *desires and loves the unlike.* Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, *to long for food, drink, praise.* Οἱ νόμοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, *the laws care for, have a regard for the public good.* Οἱ γονεῖς πενθικῶς εἶχον τοῦ παιδὸς τεθνηκότος,

the parents grieved for their dead child. Ποσειδῶν Κύκλωπες ἐκεχόλωτα, Neptune had been angry with the Cyclops. Οἱ κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. Ἀγαμαί σε τῆς ἀνδρείας, I admire you on account of your bravery. Θαυμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλοῦτου, I admire you for your riches. Εὐδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs ἀγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Μέλει, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῶ μελήσει, God will take care of these things.—The verbs θαυμάζειν and ἀγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἀγαμαί) τὸν στρατηγόν — θαυμάζω τὴν σοφίαν; —(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου — θαυμάζω (ἀγαμαί) σου, διότι οὐκ ἀργυρίου καὶ χρυσοῦ προεἶλον θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας. Comp. 5, (d); —(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e. g. θαυμάζω (ἀγαμαί) τὸν Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly ἐπί with the Dat.; e. g. θαυμάζω τὸν Σωκράτη ἐπὶ τῇ σοφίᾳ.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn, The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰσάγειν, ἐπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, to convict (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, to be accused, ἀδύναι, to be convicted.

Ὀδυσσεὺς ἐτίσατο τοὺς μνηστῆρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρεῖσθαι τινα φόνου, to punish one, or take vengeance upon one for murder. Ἐπαιτιᾶσθαι τινα φόνου, to accuse one of murder. Ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλτιάδην οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, prosecuted (persecuted judicially) Miltiades for his tyranny in Chersonesus. Γράφεσθαι τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, . . . ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. Ἀδύναι κλοπῆς, to be con-

victed of theft: Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (γ); e. g. θανάτου, κρίνεις, κρίνεσθαι, to condemn, to be condemned, to death.

REM. 7. Ἐγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one, —(b) the Dat. of person followed by a clause with ὅτι or by the Inf.; —(c) the Dat. of person alone, to accuse (§ 161, 2. c); —(d) the Acc. of thing alone, to bring as a charge. Κατηγορεῖν, to accuse, is construed, (a) with Gen. of person, sometimes with κατὰ and Gen.; —(b) with Gen. of person and Acc. of thing, to lay something to one's charge; —(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing; —(d) with Acc. of thing alone. —Τιμῶν, τιμᾶσθαι, to fine or punish one with, take the Dat. of person with Gen. of punishment; e. g. Τιμῶν τινι δέκα τάλαντων, τοῦ θανάτου, to fine one ten talents, sentence one to death.

REM. 8. The causal Gen. is used with the adverbs εὖ, καλῶς, μετρίως, and some others, connected with the verbs ἔχειν, ἤκειν, and sometimes εἶναι, to denote the object by which a particular condition is caused; e. g. εὖ τοῦ βίου ἤκειν, to be well off as to the means of living; οὕτω τρόπον ἔχεις, you are thus in respect to circumstances = you are in such circumstances; ὡς τάχους ἕκαστος εἶχεν, as quick as each one could.

c. The Genitive denoting certain Mutual Relations.

7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:

(α) With expressions of ruling, preëminence, excelling, prominence, and the contrary, viz. those denoting subjection, yielding to, and inferiority.

Here belong the verbs ἄρχειν, κρατεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προῆχειν, περιεῖναι, περιγίγνεσθαι, προστατεῖν, ὑπερβάλλειν, ὑπερφέρειν, διαφέρειν, πρωτεύειν, πρεσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἠττᾶσθαι, ὑστερεῖν, ἔχειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἶναι, ἠττονα εἶναι; the adjectives ἄκρατης, ἐγκρατής.

Ὁ λόγος τοῦ ἔργου ἐκράτει, the report exceeded the thing itself. Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, depraved men are subject to (not able to control) all their passions. Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, the doing an injury often exceeds in grief the being injured. Οἱ πονηροὶ ἠττῶνται τῶν ἐπιθυμιῶν, wicked men are slaves to (inferior to) their passions.

REM. 9. Ἠγεμονεύειν and ἡγεῖσθαι in the sense of to go before, with ὁδόν expressed or understood, to show the way, govern the Dat.; κρατεῖν in the sense of to conquer, regularly governs the Acc., but in the sense of to rule, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in -άσιος and -πλοῦς, etc., the object by which the comparison is made, is put in the Gen.

Ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς, *greater than his father*. Χρυσὸς κρείττων μυρίων λόγων βροτοῖς, *gold is better for men than a myriad of words*. Τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον ἔσεσθαι τοῦ ἡμετέρου, *many times larger than ours*. Οὐδενὸς δεύτερος, ἕστερος, *inferior to no one*. Τῶν ἀρκοῦντων περιττὰ κτήσασθαι, *to acquire more than enough*.

(γ) With verbs signifying to buy and sell, exchange and barter, and with expressions of valuing (ἀξιοῦν, ἄξιος), of being worthy or unworthy; and generally, the price of a thing stands in the Gen.

Such verbs are ἀνεισθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδασθαι, δίδοναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμᾶν, τιμᾶσθαι, ποιεῖσθαι.

Οἱ Θράκες ὠνοῦνται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων, *buy their wives from their parents at a great price*. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, *the gods sell all good things to us for toil*. Οἱ ἀγαθοὶ οὐδενὸς ἀν κέρδους τὴν τῆς πατρίδος ἐλευθερίαν ἀνταλλάξαιεντο, *the good would exchange the freedom of their country for no gain*. Ἰατρὸς πολλῶν ἄλλων ἀντιᾶξιός ἐστιν, *a physician is worth as much as many others*. Ἐγῶγε οὐδὲν ἀνίσωτερον νομίζω τῶν ἐν ἀνδράποικς εἶναι τοῦ τῶν ἰσῶν τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι, *I think there is nothing more unequal among men than that the evil and the good should be honored equally*. Ἀξιὸς τιμῆς, *worthy of honor*. Πόσους διδάσκει; πέντε μῶν, *for how much does he teach? For five minas; ἀργυρίου, μισθοῦ ἐργάζεσθαι, to work for money, for hire*.

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (*ἐάν, w. subj.*) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who (*ὅστις*) does not consider the highest good (= the best), but in (*ἐκ*) every way seeks to do that which is (= the) most agreeable, how can (§ 158, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (*γένεσθαι*) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (*ὅστις*) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and di-

rect yourselves to (*πρός*, *w. acc.*) that which is (= the) more excellent (*plur.*). The virtues of good men obtain honor and fame even with enemies. The young (*comp.*) must (*χρῆν*, *w. acc. and inf.*) aspire after the good (*plur.*) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (*part.*) full of wild beasts. The good lack not praise. Those (= the) natures, that seem (*part.*) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Aetna is filled (*γέμεν*) with valuable firs and pines. We contrive much, whereby (*δέ* *ὧν*) to (= we may) enjoy the good (*plur.*) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (*plur.*) and as much bread (*plur.*), and (*δέ*) drank three flagons of wine. Men derive many advantages from sheep, horses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (*plur.*) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (*part.*) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted — seeing, sees not). Hermes had great experience in the medical science. It is better to die (*aor.*) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (*πρότερον*) they devoted (= turned) themselves to (*ἐπί*, *w. acc.*) reflection (*τὸ φρονεῖν*, *w. gen.*) upon the celestial, from the opinion (*part. aor.*) that they already sufficiently understood (*inf. pres.*) the human (*plur.*), or (whether they) supposed that they did what was befitting in neglecting (*aor.*) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (*part.*) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (*dat.*) which both states and households are wisely (= well) directed. Pluto, who (*part.*) loved (*aor.*) Proserpine, stole her away secretly with the coöperation of Jupiter. That is a poor president, who (*δεῖ*) cares for the present time, but is not (*μή*) also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (*aor.*) of sentences passed (= which happened, *aor. part.*) in (*μετά*, *w. gen.*) anger and without (= not [*μή*] with) examination. I pity thee for thy mournful fate. Envy (*aor.*) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (*aor.*) for impiety, because he called the sun a red-hot mass. Melitus accused (*aor.*) Socrates of impiety. Themistocles was accused, in his absence (*ἀποδηῶν*), of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (*aor.*) over Thebes, but over the whole of Peloponne-

sus reigned Pelops, the (son) of Tantalus. Many are slaves (*ἵπποτες*) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over (*περιγίγνεσθαι*, *aor.*) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 158, 2 c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (*aor.*) worthy of immortal honors.

§ 159. II. *Accusative.*

1. The Accusative Case expresses the relation *whither*, and denotes, (a) in a local relation, the *limit* or *point* to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. *εἰς ἄστυ ἐλθεῖν*;—(b) in the causal relation, it denotes the *effect*, *consequence*, *result*, of the action of the verb, as well as the *object* on which the action is performed. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the *subject* is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the *immediate* or *direct* object of the verb, while the Dat. is the *remote* or *indirect* object. Comp. § 161, 2.

(a) *Accusative denoting Effect.*

2. The Accusative of *effect* is used as in other languages; e. g. *γράφω ἐπιστολήν* (*ἐπιστολήν* being the *effect* of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a *kindred* or *cognate* signification.

Ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν, *they take care with all diligence.*
 Δέομαι ὑμῶν δικαίαν δέησιν, *I ask of you a just request.* So καλὰς πράξεις
 κρᾶττειν,—ἐργάζεσθαι ἔργον καλόν,—ἄρχην ἀρχήν,—δουλείᾳ δουλεύειν,—πό-
 λεμον πολεμεῖν,—νόσον νοσεῖν. Ὁρκους ὀμνῆναι, *to swear oaths*; ἄσθενεῖν νό-
 σον, *to be sick of a disease*; ζῆν βίον, *to live a life.*

(b) Accusative of the Object on which the action is performed, i. e. the suffering Object.

8. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:

(1) The verbs *ὠφελεῖν*, *ὀνίναναι*, *ὀνίνασθαι* (*λυσιτελεῖν*, however, with Dat.), *to be useful*; *βλάπτειν*, *ἀδικεῖν*, *ὑβρίζειν*, *λυμαίνεσθαι*, *λαβᾶσθαι*; *εὐσεβεῖν*, *ἀσεβεῖν*; *λοχῆν*, *ἐνεδρανεῖν*, *ἰσιδιᾶν*; *τιμωρεῖσθαι*; *θεραπεύειν*, *δορυφορεῖν*, *ἐπιτροπεύειν*, *to be a guardian*; *κολακεύειν*, *θωπεύειν*, *θᾶπτειν*, *προσκυνεῖν*; *πεῖθειν*; *ἀμείβεσθαι*, *respondere* and *communicare*; *φυλάττεσθαι*, *εὐλαβεῖσθαι*; *μυμῖσθαι*, *ζηλοῦν*.

Θεράπευε τοὺς ἀθανάτους, serve the gods. 'Αλκιβιάδης ἐπειθε τὸ πλῆθος, *Al. persuaded the multitude.* Πλεισταρχον, τὸν Λεωνίδου, ὄντα βασιλέα καὶ υἱὸν ἔτι, ἐπετρόπευεν ὁ Πανσανίας, *Pausanias was the guardian of Pleistarchus, etc.* Μὴ κολάκευε τοὺς φίλους, *do not flatter friends.* 'Ὀφέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς, *assist friends, and do not injure enemies.* Μὴ ἀδικεῖ τοὺς φίλους. Μὴ ὑβρίζει τοὺς καίδους. *Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, often even slaves take vengeance on their unjust masters.* 'Αμείβεσθαί τινα μύθους, λόγοις, *to answer one*; ἀμείβεσθαι χάριν, εὐεργεσίαν *or ἀμείβεσθαί τινα χάριτι, to return a favor to one.*

(2) Verbs which signify *to do good or evil* to any one, by word or deed. Such are *εὐεργετεῖν*, *κακουργεῖν*, *κακοποιεῖν*, *εὐλογεῖν*, *κακολογεῖν*, *εὖ*, *καλῶς*, *κακῶς λέγειν*, *εἰπεῖν*, *ἀπαγορεύειν*.

'Ανθρῶπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς, *do not injure the dead.* Μὴ κακούργει τοὺς φίλους, *do not harm your friends.* Εὐεργέτει τὴν πατρίδα, *do good to your country.* Εὖ ποιεῖ τοὺς φίλους, *confer favors on your friends.* Εὖ λέγει τὸν εὖ λέγοντα, καὶ εὖ ποιεῖ τὸν εὖ ποιοῦντα, *speaks well of him who speaks well, and do well to him who does well.* Instead of the adverbs *εὖ* and *κακῶς* with *ποιεῖν*, etc., the Greek also uses the corresponding adjectives: *καλὰ*, *κακὰ ποιεῖν*, *λέγειν τινὰ*, *to do or say good or ill to one.* See under double Accusative (§ 160, 2).

(3) Verbs of *persevering*, *awaiting*, *waiting for*, and the contrary; e. g. *μένειν*, *θαρσύνειν*; *φεύγειν*, *ἀποδιδράσκειν*, *δραπέτευειν*.

Μὴ φεῦγε τὸν κίνδυνον, *do not flee from danger.* Ἰσθ' θαρσύνει θάνατον, *it is necessary to meet death bravely = not to fear death.* 'Ὁ δοῦλος ἀπέδρα τὸν δεσπότην, *the slave ran away from his master.* Οἱ τῶν πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδυτήτα, *the favorable opportunities for action do not wait for our slothfulness.*

(4) Verbs of *concealing* and *being concealed*, viz. *λανθάνειν*, *κρύπτειν* (*celare*), *κρύπτεσθαι*;—also the verbs *φθάνειν* (*to ap-*

icipate), *λείπειν*, *ἐπιλείπειν*, to fail;—verbs of *swearing* and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; e. g. *μά, οὐ μά, ναί μά, σή*.

θεοὺς οὔτε λαθάνειν, οὔτε βιάσασθαι δυνατὸν, it is not possible to be concealed from, to escape the notice of the gods, etc. *Οἱ πολέμοι ἐφθῆσαν ταύτης Ἀθηναίων ἀφικόμενοι εἰς τὸ ἄστυ*, anticipated the Athenians in coming into the city, i. e. reached the city before them. *Ἐπιλείπει με ὁ χρόνος, ἡ ἡμέρα*, the time, the day fails me. *Ὀμνυμι πάντας τοὺς θεοὺς*, I swear by all the gods. *Ναὶ μὰ Δία*, yes, by Jupiter! *Μὰ τοὺς θεοὺς*, by the gods.

(5) Very many verbs denoting a *feeling* or an *affection* of the mind; e. g. *φροεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυσχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτιρεῖν, ἐλθεῖν, ὀλοφύρεσθαι*, etc.

Χρὴ αἰδεῖσθαι τοὺς θεοὺς, it is necessary to reverence the gods. *Αἰσχνομαι τὸν θεόν*, I am ashamed before the god. *Ὀλοφύρον τοὺς πένητας*, pity the poor.

(6) With verbs of motion, the *space* or *way* is put in the Acc., these being the objects on which the action of the verb is performed; so also the *time* during which an action takes place, in answer to the question, *How long?* so too *measure* and *weight*, in answer to the question, *How much?*

Βαίνειν, περῆν, ἐρπειν, πορεύεσθαι ὁδόν, to go a way, like *itine reditque viam*. *Χρόνον, τὸν χρόνον, α long time, νύκτα, ἡμέραν*, during the night, day. *Ἡ Σύβαρις ἤκμαζε τοῦτον τὸν χρόνον μάλιστα*, was flourishing during this time. *Ἰσχυρὰν τι καὶ Θηβαίῳ τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Δεύκτροις μάχην*, during these last times. *Μιλιτιάδης ἀπέπλει Πάρον πολιορκήσας ἕξ καὶ εἰκοσὶν ἡμέρας*, having besieged P. twenty-six days. *Τὸ Βαβυλώνιον τάλαντον δύναται εἶβοῖιδας ἐβδομήκοντα μνᾶς*, the Babylonian talent is worth (weighs as much as, amounts to) seventy Euboian minae. So *δύναμαι*, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object *as acted upon* or *suffering*, since it denotes the object to which the intransitive action of the verb or adjective refers or is directed. This is the *Acc. of more definite limitation*, or, as it is often called, the *Acc. of synecdoche*.

Κάμνειν τοὺς ὀφθαλμούςς, to be pained in or in respect to the eyes; *τὰς φρένας ὑγαινεῖν*, to be sound in mind; *ἄλγειν τοὺς πόδας, τὰ σώματα*, to have pain in the feet, body. *Διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν*, woman differs in (in respect to) her nature from man. *Ὁ ἄνθρωπος τὸν δάκτυλον ἄλγει*, the man has a pain in his finger (is pained in respect to). *Ἄγαθός τε χρυσὸν τινός*,

distinguished in some art. Διεφθαρμένος τὴν ψυχὴν, corrupt in spirit. Φάνης καὶ γνῶμην ἱκανός, καὶ τὰ πολέμια ἄλκιμος ἦν, Phanes was competent in counsel, and brave in battle. Ἀνέστη Φεραῦλας τὸ σῶμα οὐκ ἀφύης καὶ τὴν ψυχὴν οὐκ ἀγενεῖ ἀνδρὶ εὐκίως. The English commonly uses prepositions to express the force of this Acc., viz. *in*, *in respect to*, *of*; or when it stands with an adjective, the English sometimes changes the Acc. of the thing into a personal substantive and makes the adjective agree with it; e. g. ἀγαθὸς τέχνην, a good artist, or the prepositions *of* or *with* are placed before the substantive denoting the thing, and the attributive adjective is made to agree with that substantive; e. g. νεανίας καλὸς τὴν ψυχὴν, a youth of or with a lovely spirit.

REMARK. In this way many adverbial expressions are to be explained, as, εὖρος, ὄψος, μέγεθος, βύθος, μήκος, πλῆθος, ἀριθμὸν, γένος, ὄνομα, μέρος; also τὶ, τοσούτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, etc.; e. g. Κλέανδρος γένος ἦν Φιγαλεὺς ἀπ' Ἀρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλέθρων, four hundred feet in width.

LXXXIV. Exercises on § 159.

He who is enslaved (*part.*) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (*plur.*) and the mind (*plur.*). He who (§ 148, 6) flatters friends, does them much (πολλά) wrong. Revenge not thyself upon thine enemies. Those who (*part.*) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (*plur.*) and enfeeble the mind (*plur.*). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (*ἐν*) carousal. Imitate wise men. Prudent men (*sing.*) take heed to the danger, from which they have once been rescued (*aor.*). We must (*χρεῖων*) emulate works and acts, not words of virtue. It is said, that (*acc. w. inf.*) Xerxes threw down (*aor.*) fetters into the Hellespont in order to revenge (*part. fut.*) himself upon the Hellespont. A slave, who has run away (*aor. part.*) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (*χρή, w. acc. and inf.*) demean himself kindly towards (*πρός, w. acc.*) his soldiers, that they may have confidence (*θαρσύνειν*) in him. Tell me, what (*ὁποῖος*) punishment the betrayer of his country will expect after (*μετά, w. acc.*) death. Conceal (*aor. mid.*) from me nothing, (my) friend. To deceive (*aor.*) men is easy; but to remain concealed from God (*is*) impossible. Provision (*βίος*) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (*δεῖ, w. acc. and inf.*) have respect, in (*ἐπί, w. gen.*) the house, to parents, in (*ἐν*) the ways, to those who meet (*part.*) them, in solitude (*plur.*), to themselves. The beginning of wisdom is to fear God. Have compassion (*aor.*) upon me, who (*part.*) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers. Shrink not from going (*inf.*) a long way to (*πρός, w. acc.*) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (*aor.*) the supremacy of Greece by

(κατά, w. acc.) land and by sea. Theophrastus died (wor.) after (part.) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (φύσ.) after (ἀπό) many labors. Cyrus was very beautiful in person, of a human heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. *φιλίαν φιλεῖν*; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. *φιλω̄ μεγάλην φιλίαν* (= μέγα φιλω̄) *τὸν παῖδα*, *I love the boy with great love (greatly)*; *καλω̄ σε τοῦτο τὸ ὄνομα*, *I call you this name or by this name*. Here *φιλίαν* and *ὄνομα* are Accusatives of cognate signification, having a sense similar to their respective verbs.

2. Expressions of *doing* or *saying good* or *evil*, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. *ποιεῖν, πράττειν, ἐργάζεσθαι*, etc., *λέγειν, εἰπεῖν*, etc., *ἀγαθὰ, κακὰ τινα*, *to do good or evil to any one, to say good or evil of any one*.

Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγεν, *Themistocles said much evil of him and the Corinthians*. Ὁδεκώποτε ἐπαύοντο πολλὰ ἡμᾶς ποιεῦντες κακὰ, *never ceased to do much evil to us*.

REM. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of *advantage* or *disadvantage*; e. g. *προσκόπει, τί σοι ποιήσουσιν οἱ ἀρχόμενοι*, *consider what your subjects shall do FOR you*; but with *σε*, *what they will do TO you*.

3. Moreover, verbs take two Accusatives, which signify *to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call*; e. g. *ποιεῖν, τιθέναι* (*to appoint*), *καθιστάναι, αἰρεῖσθαι, νομίζειν, ἡγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν*, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

Ὁ Κῦρος τοὺς φίλους ἐποίησε πλουσίους, *made his friends rich*. Παιδεύειν τινὰ σοφόν, *to educate one wise, i. e. make wise by education*. Αἰρεῖν τινὰ μέγαν, *to make one great*. Νομίζειν, ἡγεῖσθαι τινὰ ἀνδρα ἀγαθόν, *to think, to consider some one a good man*. Ὀνομάζειν τινὰ σοφιστήν, *to call one a sophist*. Αἰρεῖσθαι τινὰ στρατηγόν, *to choose one a commander*. Τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *he made Gobryas his companion at supper*. Πόλεως πλοῦτον ἡγοῦμαι συμμάχους, *πισ- τιν, εὐνοίαν*.

REM. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e. g. Παιδεύειν τινὰ σοφόν, but Pass. τὶς ἐπαιδέθη σοφός; αἰρεῖσθαι τινὰ στρατηγόν, but Pass. τὶς ἤρθη στρατηγός.

4. With verbs, (α) of *entreating, beseeching, desiring, inquiring, asking*, e. g. αἰτεῖν, πράττειν (*to demand*), πράττεσθαι, ἐρωτᾶν, ἐξετάζειν, ἰστορεῖν; (β) of *teaching*, e. g. διδάσκειν, παιδεύειν; (γ) of *dividing, cutting in pieces*, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of *depriving, taking away*, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, σὺλαῖν, etc.; (ε) of *concealing or hiding from*, e. g. κρύπτειν; (ς) of *putting on and off*, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύειν.

Πέμπας Καμβύσης εἰς Αἴγυπτον κήρυκα, ἦτει Ἀμασιν θυγατέρα, *asked Amasis for his daughter*. Αὐτοὺς ἑκατὸν τάλαντα ἐπραξάν, *demanded of them a hundred talents*. Ἀργύριον πράττειν τινὰ, *to exact money from one*. Πολλὰ διδάσκει με ὁ πολλὸς βίσιος, *teaches me many things*. Παιδεύουσι τοὺς παῖδας τρία μόνον, *they teach the boys three things only*. Γλώτταν τε τὴν Ἀττικὴν καὶ τρόπους τῶν Ἀθηναίων ἐδίδασκον τοὺς παῖδας, *they taught the boys the Attic tongue and the Athenian customs*. Τρεῖς μοίρας ὁ Ξέρξης ἐδάσατο πάντα τὸν πεζὸν στρατόν, *divided all the land-army into three divisions*. Τέμνειν, διαιρεῖν τι μέρη, μοίρας, *to divide anything into parts*. Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη, *divided the army into twelve parts*. Τὸν μόνον μοι καὶ φίλον παιδα ἀφείλετο τὴν ψυχὴν, *deprived my only child of life*. Τὴν τιμὴν ἀποστερεῖ με, *he robs me of honor*. Τὰ ἡμέτερα ἡμῶς ἀποστερεῖ ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, *I conceal the misfortune from you*. Παις μέγας ἕτερον παιδα μικρὸν μέγαν χιτῶνα ἐξέδυσσε, καὶ τὸν χιτῶνα μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, *a large boy stripped another small boy of his large tunic, and put his own tunic on him*.

REM. 3. Ἀποστερεῖν καὶ ἀφαιρεῖσθαι, *to deprive, to take away*, are construed (α) with Acc. of thing alone;—(β) with Acc. of person alone, but rarely;—(γ) with Acc. both of person and of thing, very often;—(δ) with Gen. of person and Acc. of thing, less often;—(ε) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means *to prevent*; στερεῖν is construed both as in (γ) and (ε).

REM. 4. When the active verbs mentioned under No. 4, are changed into the passive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Ἐρωτῶμαι τὴν γυν-

μην, *I am asked my opinion.* Παιδεύομαι, διδάσκομαι μουσικήν, *I am taught, I learn music.* Ἐἷ δὲ καὶ οἰκίσεις τὰ αὐτὰ μέρη διανεμηθήτω, *let the land and its habitations be divided into the same number of parts.* Ἀφαιρηθήναι, ἀποστρηθήναι τὴν ἀρχήν, *to be deprived of office.* Κρύπτομαι τοῦτο τὸ πρᾶγμα, *this thing is concealed from me.* Ἀμφιέννυμαι χιτῶνα, *I am clothed with, or I put on a tunic.*

REM. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτίπτειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, *to commit, to entrust something to some one*, e. g. Ἐπιτρέπομαι, ἐπιτίπτομαι, ἐπιστέλλομαι τῶν φύλακῶν, *I am entrusted with the guard, or the guard is entrusted to me.*

REM. 6. The σχῆμα καθ' ὅλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 147b, Rem. 2); e. g. Οἱ πολέμιοι τοῦς πολίτας τοῦς μὲν ἐπέκτειναν, τοῦς δὲ ἐδουλώσαντο, *as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.*

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (*aor.*) in engagements (*συμβάλλειν, aor. part.*) with the Romans, having lost (*aor.*) many of his friends and leaders, he said: Although (*ἐάν, w. subj.*) we have conquered (*aor.*) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (*aor.*) very many evils to the state. The gods have conferred (*aor.*) many blessings upon human life. Esteem labor as the guide to (*gen.*) a pleasant life. Plato called (*aor.*) philosophy a preparation for (*gen.*) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (*any*) money for (*gen.*) his conversation. Apollo, who was (*γίγνεσθαι, aor. part.*) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (*aor. part.*) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (*γίγνεσθαι, perf.*) past (= over, beyond) military years. Many, who (*part.*) have mean minds, are adorned (= invested) with fine persons and fine lineage (*plur.*) and wealth (*plur.*). Wisdom was taught to many young men by Socrates. After (*part.*) the power was taken from (*aor.*) Croesus, he lived with Cyrus. The soldiers, to whom (*part.*) the guard had been intrusted, had fled.

§ 161. III. Dative.

1. The Dative Case expresses the relation *where*, and hence is used, first, to denote, (a) *the place* in which an action is performed; in prose, however, prepositions are commonly joined with substantives expressing this relation, e. g. ἐν ὄρει, *in monte*;—(b) *the time when or in which* an action is performed, e. g. ταύτη τῇ

ἡμέρᾳ, *this day*; τῇ αὐτῇ νυκτί, *the same night*; πολλοῖς ἔτεσιν, *many years*; τρίτῳ μηνί; τῇ αὐτῇ ὥρᾳ; here also the preposition ἐν is often used;—(c) *the being with, associating, accompanying*, (α) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of *going or coming*, e. g. Ἀθηναῖοι ἦλθον πλῆθει οὐκ ὀλίγῃ, *πολλαῖς ναυσίν, στρατῷ, στρατιώταις*, etc., *came with a large number, with many ships, with an army, with soldiers*, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, *at the same time with, together with*, e. g. Οἱ πολέμοι ἐνεπίπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, *burnt the city together with the sanctuaries*.

2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only *participates* and is *interested* in it. Hence the Dat. is used:

(α) With expressions of *association and union*; here belong, (α) expressions denoting *intercourse, associating with, mixing with, communication, participation*;—(β) verbs and expressions signifying *to go against, to encounter, to meet, to approach, to be near to*, and their opposites, e. g. *to yield to, to submit*;—(γ) *to fight, to quarrel, to contend, to vie with*;—(δ) *to follow, to serve, to obey, to trust* and *to accompany*;—(ε) *to counsel, to incite, to encourage*.

Here belong, (α) the verbs δίδόναι, παρέχειν, ὁμιλεῖν, μγνίναί, -υθαί, κοινοῦν, -οῦθαί, κοινῶναι, δι-, καταλλάττειν, -εσθαί, ξενοῦσθαί, σπένδεσθαί or σπονδᾶς ποιῆσθαί, πρᾶττειν, ἐπισχεῖσθαί, εἰπεῖν, λέγειν, διαλέγεσθαί, ἐχθεσθαί, καταρᾶσθαί, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτιος and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ἐπίστασθαί, ἀπαντῆν, ὑπαντῆν, ἱκαντιάζειν, πλησιάζειν, πελάζειν, ἐγγίζειν, εἰκεῖν, ἐπίκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγύς, πέλας;—(γ) the verbs ἐρίζειν, μύχεσθαί, πολεμεῖν, ἀγωνίζεσθαί, δικάζεσθαί, ἀμφισβητεῖν;—(δ) the verbs ἐπεσθαί, ἀκολουθεῖν, διαδέχεσθαί (to succeed), πείθεσθαί, ἱπακούειν, ἀπειθεῖν, πιστεύειν, πεποιθῆναι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προσ-, ἐπιτάττειν, παραινεῖν, παρακλυτεύεσθαί.

Ὁμιλεῖ τοῖς ἀγαθοῖς ἀνθρώποις, *associate with good men*. Ἐχθεσθε τοῖς θεοῖς, *pray to the gods*. Ἀπαντῆν, πλησιάζειν, ἐγγίζειν τινί, *to meet, approach, come near to one*. Μὴ εἰκετε τοῖς πολεμίοις, *do not yield to the enemy*. Οἱ Ἕλληνες καλῶς ἐμαχέσαντο τοῖς Πέρσαις, *fought with the Persians*. Οἱ στρατιῶται ἀνηκούσθησαν τοῖς στρατηγοῖς, *disobeyed the commanders*. Πείθου τοῖς νόμοις, *obey the laws*. Τῇ ἄρετῇ ἀκολουθεῖ δόξα, *glory follows virtue*. Πειποθῆναι τινί, *to trust one*. Ὑδατι μεμυγμένος τὴν μάζαν, *having mixed the maize with water*.

(b) With expressions of *similarity* and *dissimilarity*, of *likeness* and *unlikeness*, of *agreement* and *difference*. Under those of likeness is included ὁ αὐτός, signifying *the same*.

Such are *εὐκείναι, ὁμοιοῦν, -οῦσθαι, ὁμοιος, -ως, ἴσος, -ως, ἐμφερής* (*similar*), *παραπλήσιος, -ως, ἅμα, διάφορος, διάφωνος*, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Οἱ παῖδες ἐμπερέστατοι ἦσαν τῷ πατρὶ, *the children were very much like their father*. Ὀπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὄπλοις, *all Cyrus' soldiers were provided with the same arms as Cyrus*.

(c) With verbs and expressions signifying, (α) *to assent to, to agree with*, etc.;—(β) *to upbraid, to reproach, to be angry, to envy*;—(γ) *to help, to be useful to, to avert from*, and verbs compounded with σύν, expressing this idea;—(δ) *to be becoming, to be suitable, to be fit, to please*, and with many others, the personal object is put in the Dat. In addition to the Dat. of the person, these verbs frequently govern the Acc. of the thing. The Dat. is also used with verbs signifying *to rejoice at, to be pleased with*, and the like. In many cases, however, the Dat. with such verbs may be regarded as the Dat. of *cause*. Comp. § 161, 3.—In general, the Dat. is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat. of *advantage* or *disadvantage*, and often includes what is termed the *limiting Dat.*, or the Dat. expressing the relation of *to* or *for*.

Here belong, (α) ὁμολογεῖν;—(β) μέμψεσθαι (with Acc. it means *to blame*), *λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν* (§ 158, Rem. 7) and *ἐπικαλεῖν* (τινὶ τι), *ἐπιπλήττειν, οὐνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν* (*to envy*);—(γ) ἄρηγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραϊσμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. *χρήσιμος, φίλος*; and those of an opposite signification, e. g. *ἐχθρός, βλαβερός*, etc.;—(δ) *πρέπειν, ἀρόμναιεν, προσήκειν* (with Inf. following), *εἰκός ἐστι, ἀρέσκειν*, the adverbs *πρεπύτως, ἀπρεπῶς, εἰκότως*.

Ποσειδῶν σφόδρα ἐμηνέεινεν Ὀδυσσεῖ, *was very angry with Ulysses*. Ἐπιπλήττειν, οὐνειδίζειν, ἐγκαλεῖν τινὶ τι, *to reproach one for something, to charge something on one*. Οὐ τοῖς ἄρχεω βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμωτέροις οὖσιν, *I do not reproach those wishing to rule, but those, etc.* Ἠνώχλει ὁ Φίλιππος τοῖς Ἀθηναίοις, *Philip gave trouble to the Athenians*. Φθονεῖν τινὶ, *to envy one*. Ἀμυνῶ τῷ νόμῳ, *I will defend* (the idea of aiding) *the law, etc.* Ὀρεστής ἠθέλησε τιμωρεῖν πατρὶ, *Orestes wished to help his father, etc.* Ἀχιλλεὺς ἐτιμώρησε Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον, *avenged the murder of (for) his friend Patroclus*. Ἡ ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, *virtue pleases the good*. Εἰκότως σοὶ χαίρουσιν οἱ Λακεδαιμόνιοι, *rejoice in, are pleased with you*. Ἡδεσθαί τινι, *to be pleased with a thing*.

(d) Finally, the Dat. is used to denote the *possessor* with the verbs *εἶναι*, *ὑπάρχειν* and *γίγνεσθαι*, these verbs then being translated by the verb *to have*, and the Dat. as the Nom.; e. g. *Κύρῳ ἦν μεγάλη βασιλεία*, *Oyrus had a great kingdom*; and in general, the Dat. is used, where an action takes place *in respect to*, *in relation to* a person, or an object considered as a person; e. g. *Σωκράτης τοιοῦτος ὢν τιμῆς ἄξιός ἦν τῇ πόλει μᾶλλον, ἢ θανάτῳ*, *Socrates being such, deserved honor in respect to the city rather than death*. Hence the Dat. is also frequently used with the passive, and regularly with verbal adjectives in *-τέος* and *-τός*, instead of *ὑπό* with the Gen.; e. g. *ὡς μοι πρότερον δεδήλωται*, *as has been before shown by me*. *Ἀσκητέα ἐστὶ σοι ἡ ἀρετή*, *virtue must be practised by you*. On the construction with the verbal adjective, see § 168, 1, 2.

3. In the third place, the Dat. is used like the Latin Ablative (Abl. of instrument), to denote the *cause*, *means* and *instrument* (hence with *χρησθαι*), the *manner* and *way*, the *measure* (by which the action is limited, particularly with comparatives and superlatives), *conformity* (*according to*, *in accordance with*), often also, the *material*.

Οἱ πολέμοι φόβῳ ἀπήλθον, *went back through, on account of fear* (the fear being the cause of the action). *Ἀγάλλομαι τῇ νικῇ*, *I exult on account of victory*. *Στέρῳ, ἀγαπῶ τοῖς ὑπάρχουσιν ἀγαθοῖς*, *I am pleased with those who are good*. *Ὀφθαλμοῖς ὁρῶμεν, ὡς ἰν ἀκούομεν*, *we see with our eyes, we hear with our ears*. *Ἰσχυεῖν τῷ σώματι*, *to be strong in body*. *Οἱ στρατιῶται συμφορῇ μεγάλῃ ἐχρήσαντο*, *experienced (used) great misfortune*. *Ἀλέξανδρος διδασκάλῳ ἐχρήσατο Ἀριστοτέλει*. *Οἱ πολέμοι βίῃ εἰς τὴν πόλιν εἰσέβησαν*, *entered the city by force*. *Οἱ Ἀθηναῖοι τὸν Μιλτιάδην πενήκοντα τάλαντοισ ἐξήμωσαν*, *fined Miltiades fifty talents*. *Ἡ ἀγορὰ Παριῶ λίθῳ ἡσκημένη ἦν*, *the Agora was adorned with Parian marble*. *Πολλῷ, ὀλίγῳ μείζων*, *greater by much, little* (the Dat. measuring the degree of difference between the things compared). *Τῇ ἀληθείᾳ κρίνειν*, *to judge according to truth*.

4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote *in what respect* their signification is to be taken; e. g. *ὑπερβάλλειν τὸ λμῆ*, *to excel in or in respect to boldness*; *Κύδνος ὀνόματι*, *Cydnius by name*; *ταχὺς ποσὶ*, *swift of foot*. This Dat., however, is often the same as the Dat. of means or instrument.

5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by *to* or *for*; e. g. *δίδωμι σοι τὸ βιβλίον*, *I give a book to you*; *Κῦρος αὐτῷ εἶπεν*, *Oyrus said to him*; *οὐ ὡς φίλοι προσεφέροντο ἡμῖν*, *they did*

not conduct towards us as friends; *στράτευμα συνελέγετο Κύρου*, an army was collected for Cyrus.

5. (a) The Dat. is also put after adjectives to denote the object to which their quality is directed. The relation of this Dat. is usually expressed by *to* or *for*, e. g. *πᾶσι δῆλον ἐγένετο*, it became evident to all; *ἀντιφῶ οἱ ἀγαθοὶ εὖνοι ἦσαν*, the good were well disposed towards him; *ἐχθρὸς ἀντιφῶσι*, hateful to men.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (*aor.*) on this day to engage with the enemy; after the battle he marched (*aor.*) the same day twenty stadia. The Athenians made an expedition (*σπαρεῖν*) with thirty ships against the islands of Aeolus. When the Persians came (*aor.*) with (their) entire (*παμπληθής*) force (*στόλος*), the Athenians dared (*aor. part.*) to encounter (*aor.*) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyras, who was distinguished (*aor. part.*) for beauty and for (skill in) harp-playing, contended (*aor.*) with the Muses for (the superiority in) (*περί, w. gen.*) music. Human nature is mingled with a divine energy. Truth discourses with boldness (*μετά, w. gen.*), and therefore men are displeased with it. It is easy to advise (*aor.*) another (*ἕτερος*). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (*part. pres.*) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth (*πρός, w. acc.*) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, *plur.*) have been deplored by many wise men, who believed (*part.*) that life is (*inf.*) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (*χρησθαι*) lawlessness more than justice. Helen was very (= much) distinguished (*aor.*), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle, nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations *whence, whither* and *where*, so the prepositions denote other local relations, which desig-

nate the extension (dimension) of things in space, viz. the *juxtaposition* of things (near to, before, by, around, with), and the local opposites, *above* and *below*, *within* and *without*, *before* and *behind*, etc.

2. The Case connected with the preposition shows in which of the three above-named relations—*whence*, *whither*, *where*—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition *παρά* denotes merely the local relation of vicinity, the *near* or *by*; but in connection with the Gen., e. g. ἤλθε παρά τοῦ βασιλέως, it denotes the direction *whence* (he came from near the king, *de chez le roi*); in connection with the Acc., e. g. ἦει παρά τὸν βασιλέα, the direction *whither* (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. ἔστη παρά τῷ βασιλεῖ, the *where* (he stood near the king).

3. The prepositions are divided according to their construction :

- (a) Into prepositions with the Gen. : ἀντί, ἀπό, ἐκ, πρό, ἐνεκα;
- (b) Into those with the Dat. : ἐν and σύν;
- (c) Into those with the Acc. : ἀνά, εἰς, ὡς;
- (d) Into those with the Gen. and Acc. : διά, κατά, ὑπέρ;
- (e) Into those with the Gen., Dat. and Acc. : ἀμφί, περί, ἐπί, μετά, παρά, πρὸς and ὑπό.

4. The local relation expressed by prepositions is transferred to the relations of *time* and *causality* (cause, effect, etc.); e. g. ὑπὸ τῆς γῆς εἶναι and ὑπὸ φόβου φεύγειν, *to be under the earth, to flee for, on account of, fear*; ἐκ τῆς πόλεως ἀπελθεῖν and ἐξ ἡμέρας ἀπελθεῖν, *to depart out of the city, to depart immediately after daybreak*.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. *Prepositions with the Gen. alone.*

1. Ἀντί, Lat. *ante*, original signification, *over against, before, opposite*; then *for, instead of, in the place of*, e. g. στήναι ἀντί τινος, *to stand before one*; δοῦλος ἀντί βασιλέως, *a slave instead of king*; ἀντί ἡμέρας νύξ ἐγένετο, *instead of day there was night*; ἀνθ' οὗ, *wherefore, because*.

2. Πρό, *pro, prae, before, for*, agrees with ἀντί in all its relations, but is used in a much greater variety of relations; e. g. στήναι πρὸ πύλων, *to stand before the gates*; πρὸ ἡμέρας, *before day* (ἀντί is not used of time); μάχεσθαι, ἀποθανεῖν πρὸ τῆς πατριδος, *to fight, to die for one's country*; δοῦλος πρὸ δεσπότου, *a slave instead of master*; πρὸ τῶνδε, *for these things, therefore*.

3. Ἀπό, *ab*, original signification, *from*, e. g. ἀπο τῆς πόλεως ἦλθεν;—of *time*: *from, since, after*, e. g. ἀπὸ δείπνου ἔμαχέσαντο, *after the meal*;—εἶναι, γίγνεσθαι ἀπό τινος, *to be descended from some one*;—τῷ ἀπὸ τῶν πολεμίων φόβῳ, *on account of fear of (from) the enemy, like metus ab aliquo*;—of the *means*: *by, with*, e. g. τρέφειν τὸ ναυτικὸν ἀπὸ πρὸς ὁδῶν, *to support the fleet by revenues*;—ἀπό τινος καλεῖσθαι, *to be called by something*.

4. Ἐκ, ἐξ, *ex*, original signification, *out of*, e. g. ἐκ τῆς πόλεως ἀπηλθεν;—of *time* immediately following: *after*, e. g. ἐξ ἡμέρας, *ex quo dies illuxit, as soon as it was day*; ἐκ παιδῶν, *from childhood*; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἔξαπίνης νέφη, *after the clear weather clouds suddenly collected*.—Ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται, *your father in this one day, from a senseless man has become discreet*;—εἶναι, γίγνεσθαι ἐκ τινος, *to be descended from some one*;—according to, *by virtue of, after or for*, e. g. ἐκ τῆς ὄψεως τοῦ ὄνειρου, *according to the appearance of the dream*.—Ὀνομάζεσθαι ἐκ τινος, *to be named after or for some one*.

5. Ἐνεκα (placed before or after the Gen.), *on account of, for the sake of*;—*by means of*.

REMARK. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. πρὸθεν and ἐμπροσθεν, *before*, ὀπίσθεν, *behind*, ἄνευ and χωρὶς, *without*, πλὴν, *except*, μεταξύ, *between*, μέχρι, *until*, χάριν (usually placed after the Gen.), *gratia, for the sake of*. Instead of the Gen. of the personal pronouns, χάριν regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. ἐμὴν, σὴν χάριν, *mea, tua gratia*.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (*aor.*) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (*aor. mid.*) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (*aor.*) in philosophy, become free instead of slaves; truly rich instead of poor; considerate (*μετρίωτεροι*) instead of unintelligent and stupid. Before action deliberate. A (*art.*) friend often does for his (*art.*) friend, that (*plur.*) which he did not do (*aor.*) for himself. Ephesus is distant a three days' journey from Sardis. The Helle-spont was named from Helle, who there lost her life (= who died [*part.*] in it). When (*part.*) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious (*μειοῦσθαι*) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) morals. It is

easier to make (= place, *acc.*) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (*plur.*) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (*plur. gen.*) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. *Prepositions with the Dat. alone.*

1. *Ἐν* denotes that one thing is *in, upon, by or near* another; it indicates an actual union or contact of the two objects spoken of, and hence is the opposite of *ἐκ*, e. g. *ἐν τῇ σφ,* *ἐν γῆ,* *ἐν Σπάρτῃ*;—*ἐν ὄπλοις,* *ἐν τόξοις διαγωνίζεσθαι;* *ἐν προμάχοις,* *ἐν τε θεοῖς καὶ ἀνθρώποις* (*among*); hence, *before, coram; upon, ἐν ὄρεσιν,* *ἐν ἵπποις,* *ἐν θρόνοις*;—*at, by, near to,* so especially of the names of cities, and particularly in describing battles; e. g. *ἡ ἐν Μαντινείᾳ μάχη,* *the battle near Mant.*—Of time, *ἐν τούτῳ τῷ χρόνῳ,* *ἐν ᾧ,* *in or within this time, while, during the time that,* *ἐν πείθει ἡμέραις.*—Of the means and instrument with the expressions *δηλοῦν, δηλον εἶναι, σημαίνειν ἐν τινι,* *to show by something;* e. g. *ὅτι οἱ θεοὶ σε ἰερότε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἰεροῖς; δηλον καὶ ἐν οὐρανόοις σημείοις,* *it is evident both by the victims and the signs from heaven, that, etc.*

REM. 1. With several verbs of motion, the Greek commonly uses *ἐν* with the Dat., instead of *εἰς* with the Acc.; e. g. *τιθέναι, κατατιθέναι, ἀνατιθέναι* (*to consecrate*) and the like.

2. *Σύν* (*ξύν*, mostly old Attic). The original signification of *σύν* corresponds almost entirely with the Latin *cum* and the English *with*, e. g. *ὁ στρατηγὸς σύν τοῖς στρατιώταις*;—of assistance or help, e. g. *σύν θεῷ,* *by the help of God*;—*σύν τάξει, σύν βίᾳ ποιεῖν τι.*

REM. 2. Here belongs *ἅμα*, *at the same time with, with*, one of the adverbs used as improper prepositions.

§ 165. 3. *Prepositions with the Acc. alone.*

1. *Ἀνά.* Original signification, *up, on, upon.* It forms the strongest contrast to *κατά* with the Acc. As *κατά* is used to denote motion from a higher to a lower place, so *ἀνά* to denote motion from a lower to a higher place; e. g. *ἀνά τὸν ποταμόν, ἀνά*

ῥέον πλεῖν, to sail up the stream (the opposite being κατὰ ποταμόν, down the stream). It commonly serves to denote local extension from a lower to a higher place, from bottom to top: throughout, through; ἀνὰ τὴν Ἑλλάδα—ἀνὰ τὸν πόλεμον τοῦτον, (per, during). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, through the whole day, ἀνὰ πᾶν τὸ ἔτος, during the whole year; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, every day, every year, daily, yearly, ἀνὰ νύκτα, per noctem, ἀνὰ χρόνον, in course of time;—to denote the manner and way; e. g. ἀνὰ κράτος, up to the full strength, vigorously, ἀνὰ μέρος, by turns;—in a distributive sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs daily; also with numerals, like the English about (Lat. circa); e. g. ἀνὰ διακόσια στάδια, about two hundred stadia.

2. *Eis* (εἰς, old Attic), corresponds almost entirely with the Lat. *in* with the Acc.; e. g. ἰέναι εἰς τὴν πόλιν, into the city;—in a hostile sense: *contra*, e. g. ἐστράτευσαν εἰς τὴν Ἀττικὴν, into, against Attica;—with numerals: *about*, e. g. ναῦς εἰς τὰς τετρακοσίας, about four hundred ships;—in a distributive sense with numerals; e. g. εἰς ἑκατόν, centeni, by hundreds, each hundred, εἰς δύο, bini, two by two, two deep;—in the presence of, *coram*, yet with the collateral idea of the direction *whither*; e. g. λόγους ποιῆσθαι εἰς τὸν δῆμον, to speak to or before the people.—Of time: *until*, *towards*, *upon*, εἰς ἑσπέραν, towards evening, εἰς τὴν ὑστεραίαν, upon the following day, εἰς τρίτην ἡμέραν, to or on the third day.—To denote *purpose*, *object*, *respect*; e. g. ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν, he used the money for the city; εἰς κέρδος τι δοῦν, to do something for gain; διαφέρειν τινὸς εἰς ἄρετήν, to differ from one in respect to virtue; εἰς πάντα, in every respect.

3. *Ad*, *to*, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἰέναι, πέμπειν ὧς βασιλέα, ἦκειν ὧς τὴν Μιλήτην (to the Milesians).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who (δενεῖς) is nurtured amid the greatest necessities (τὰ ἀναγκαῖότατα). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (aor.) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Car-duchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (*aor.*) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, *aor.*) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (*inf.*) to beautiful discourses. God brings like to like. Agesilaus sent ambassadors to the king of the Persians.

§ 166. B. Prepositions with the Gen. and Acc.

1. *Διά*, original signification, *through*. A. With the Gen. *through and out again*, e. g. ἐξήλανε τὸν στρατὸν διὰ τῆς Θρακίας ἐπὶ τὴν Ἑλλάδα, *through Thrace*;—*through*, e. g. διὰ πεδίου, *per campum*, διὰ πολεμίας πορεύεσθαι, *to march through a hostile country*.—Of time to denote extension through a period: *through, after*, properly, to the end of the period, *through and out*, e. g. δι' ἔτους, *through the year*; διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, *after (through) a long, short time*; διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο, *throughout the whole time*. So also of an action repeated at successive intervals, e. g. διὰ τρίτου ἔτους συνήσασαι, *every third year, tertio quoque anno, always after three years*; διὰ πέμπτου ἔτους, διὰ πέντε ἑτῶν, *quinto quoque anno*; διὰ τρίτης ἡμέρας, *every third day*.—To denote the means, e. g. δι' ὀφθαλμῶν ὄραϊν, *to see with, by means of, the eyes*;—the manner and way, e. g. διὰ σπουδῆς, *with earnestness, earnestly*; διὰ τάχους, *with speed, speedily*.—B. With the Acc., of time, e. g. διὰ νύκτα, *per noctem*;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, *therefore, because of this*; διὰ βουλᾶς, *by means of counsels*; διὰ μῆτιν.

2. *Κατά*, original signification, *from above down (desuper)*. A. With the Gen., e. g. ἐξήριπτον ἑαυτοὺς κατὰ τοῦ τείχους κάτω, *threw themselves down from the wall*;—*down into*, e. g. καταδουκίνας κατὰ τῆς θαλάττης, *to go down into the sea*;—*under*, e. g. κατὰ γῆς.—To denote the cause, author: *de, concerning*, e. g. λέγειν κατὰ τίνος, *dicere de aliqua re*, especially in a hostile sense, e. g. λέγειν κατὰ τίνος, *against one*; ψεύδεσθαι κατὰ τοῦ θεοῦ, *to lie against God*.—B. With the Acc., *κατά* forms a

strong contrast with *ἀνά*, in respect to the point where the motion of the action begins, but agrees with *ἀνά* in denoting the direction to an object and the extension over it, the one being *down through*, the other *up through*. The use of *ἀνά* in prose is not so frequent as that of *κατά*.—To denote local extension from above downwards: *throughout, through, over*, e. g. *καθ' Ἑλλάδα, κατὰ πᾶσαν τὴν γῆν*; it often signifies, *over against, opposite to*, e. g. *κεῖται ἡ Κεφαλληνία κατὰ Ἀκαρνανίαν, opposite to Acar*.—Of time, to denote its *extension or duration: during, through*, e. g. *κατὰ τὸν αὐτὸν χρόνον, during, or in the course of the same time*; *κατὰ τὸν πρότερον πόλεμον*.—To denote *purpose, object*, e. g. *κατὰ θεῖαν ἡκειν, spectatum venisse; conformity (secundum), respect, reason*, e. g. *κατὰ νόμον, according to, agreeable to law*; *κατὰ λόγον, ad rationem, pro ratione, agreeable to reason*; *κατὰ γνώμην τὴν ἐμήν; κατὰ τοῦτο, hoc respectu, hence propter hoc, κατὰ φύσιν, secundum naturam; κατὰ δύναμιν, to the best of one's ability; κατὰ κράτος, with all one's might; κατὰ μικρόν, nearly, by degrees; κατ' ἄνθρωπον, according to the manner or standard of man*;—to denote an *indefinite measure*, e. g. *καθ' ἑξήκοντα ἔτη, about sixty years*;—to denote *manner and way*, e. g. *κατὰ τάχος, swiftly, κατὰ συντυχίαν, by chance*;—in a *distributive sense*, e. g. *κατὰ κόμας, vicatim; κατὰ μῆνα, monthly, καθ' ἡμέραν, daily, κατ' ἔτος, yearly, καθ' ἑπτὰ, septeni, by sevens*.

3. Ἵπέρ, *super, over*. A. With the Gen., e. g. *ὑπὲρ γῆς*.—To denote the cause: *for, for the good of, in behalf of*, e. g. *μάχεσθαι ὑπὲρ τῆς πατρίδος, to fight for one's country, as it were to fight standing over it; ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος, death in behalf of Greece*.—B. With the Acc.: *over, beyond*, e. g. *ρίπτειν ὑπὲρ τὸν δόμον, to throw over the house; ὑπὲρ Ἑλληνισπορον οἰκεῖν, beyond, i. e. on the opposite side of; ὑπὲρ τὴν ἡλικίαν, ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον, beyond the nature or strength of man, ὑπὲρ τὰ τετραράκοντα ἔτη*.

LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστα ὀφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (§ 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (*aor.*) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (*part. aor.*) under the earth and disappeared (*aor.*). He who (§ 148, 6) contrives a snare against another, turns (*περιτρέπειν*) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Greece. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (*acc. v. inf.*) men live according to laws. The city was in danger of being (= to be) taken (*aor.*) by force. A bad man who (*part.*) obtains (*aor.*) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (*aor.*) us the powers, by which we are to bear (*fut.*) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Ethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (*aor.*) to die (*aor.*) for her husband. It is very dishonorable to shun (*aor.*) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§ 167. C. Prepositions with the Gen., Dat. and Acc.

1. Ἀμφί denotes that one thing is *around* another (*on both sides*), *near, close to, another*. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, *to dwell around the city*.—Of *cause*: *about, for, for the sake of*, e. g. μάχεσθαι ἀμφὶ τίνος, *to fight about, for something*.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἑσπέραν, *about evening*; ἀμφὶ τοὺς μυρίους, *about ten thousand*.

2. Περί signifies *all around, round*, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly *on both sides*. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a *causal* sense: *concerning, for, about, on account of*, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, *to fight, die for one's country*; λέγειν περὶ τίνος, *to speak about something*; φοβεῖσθαι περὶ πατρίδος;—to denote *value*, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ οὐδενός ποιῆσθαι or ἡγεῖσθαι τι, *to value high, higher, etc.*—B. With the

Dat.: *around, on, near*, e. g. *περὶ ταῖς κεφαλαῖς εἶχον τιάρας*, *around, on their heads*; *περὶ τῆ χειρὶ χροσῶν δακτύλιον φέρειν*;—in a *causal* sense: *about, for, on account of*, e. g. *δεδιέναι περὶ τινι*, *to fear for, about one*.—C. With the Acc.: *about, near, by, throughout*, e. g. *ᾠκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν* (*about, throughout*).—To denote *time and number indefinitely*, e. g. *περὶ τούτους τοὺς χρόνους*, *about these times*; *περὶ μυρίους στρατιώτας*.—In a *causal* sense to denote *respect*, e. g. *σωφρονεῖν περὶ τοὺς θεούς*, *in respect to the gods*.

3. Ἐπί signifies primarily, *upon, at, near*. A. With the Gen., e. g. *τὰ ἄχθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων*, *the men carry burdens on their heads, the women on their shoulders*; *μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνῶμης*, *to remain in*; *οἱ ἐπὶ τῶν πραγμάτων*, *those intrusted with business*;—*towards*, if the idea is that one is striving to reach a place, e. g. *πλεῖν ἐπὶ Σάμου* [according to § 158, 3. (b)].—In relation to *time*, to denote the time *in or during* which something takes place, e. g. *ἐπὶ Κύρου βασιλεύοντος*, *during, in, under the reign of Cyrus*.—To denote the *occasion, the author*, e. g. *καλεῖσθαι ἐπὶ τινος*, *to be named after, for one*; *conformity*, e. g. *κρίνειν τι ἐπὶ τινος*, *to judge according to something*.—B. With the Dat.: *upon, at, by*, e. g. *ἐπὶ τοῖς δόρασι ροιᾶς εἶχον χροσᾶς*, *upon the spears*; *οἰκεῖν ἐπὶ θαλάττῃ*, *by the sea, upon the sea-coast*.—To denote *dependence*, e. g. *ἐπὶ τινι εἶναι*, *to be in the power of any one*; *γίγνεσθαι ἐπὶ τινι*, *to come into the power of any one*;—*condition, purpose, object, motive*, e. g. *ἐπὶ τούτῳ, hac conditione, on this condition*; *ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται*, *in perniciem hominis*;—*cause, occasion*, e. g. *χαίρειν ἐπὶ τινι*, *to rejoice at something*.—C. With the Acc.: *upon, on, over, towards* (different from ἐπί with the Gen., since with the Acc. merely the *direction to a place* is denoted), *to*, e. g. *ἀναβαίνειν ἐφ' ἵππον*; *ἐπ' ἀνθρώπους* (*among*).—Of *time*: *until, ἐφ' ἐσπέραν*; *for, during, per, ἐπὶ πολλὰς ἡμέρας*.—To denote *purpose, object*, e. g. *ἐπὶ θήραν ἵεναι*, *venatum ire*; in a *hostile* sense: *against*, e. g. *στρατεύεσθαι ἐπὶ Πέρσας*, *to make an expedition against the Persians*.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (*aor.*, § 153, 2, c) to utter about (his) enemies. Consider first, how (*ὅπως*) the adviser has managed (*aor.*) his own (affairs); for he who

(§ 148, 6) has not (μή) reflected (*aor.*) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twenty-four years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (*ἐνιαυτός*), but the motion of the moon around the earth, the months. The Spartan boys (= of the S.) as (*part.*) they went round the altar of Orthia, were scourged by law. Be (*γίγνομαι*) such towards thy parents, as (*ολος*) thou wouldst (§ 153, 2, c) wish (*aor.*) thy children to be (*acc. w. inf.*) towards thee. No human pleasure seems to lie (= *εἶναι*) closer at hand (*ἐγγυτέρω, w. gen.*), than joy on account of honors. The enemy, despairing of (*aor.*) their cause, about (*ἀμφί*) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (*sup.*) Persians were educated at the court (*αἱ θύραι*) of (the) king. Strive not after that which (§ 148, 6) is not (μή) in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which (*τά, w. part.*) happens for thy (= the) advantage, as the work (*plur.*) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polyclētus, for painting, Zeuxis. We ought (*χρή*) not to be displeased at (the) good fortune of others, but rejoice for the sake of (*διὰ*) our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (*part. aor.*) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (*προάγειν, aor.*) to it. Jupiter permitted (*aor.*) Sarpedon, the king of (the) Lycians, to live for three generations.

4. Μετά (from μέσος) denotes the being in the *midst* of something. A. With the Gen. to denote *association, connection, and participation with*; e. g. μετ' ἀνθρώπων εἶναι, *to be among men. Εἶναι μετὰ τίνος, to be with, on the side of one.* Ἰμῖν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτίσαντο καὶ κατέλιπον μετὰ πολλῶν καὶ μεγάλων κινδύνων, *with many and great dangers*;—to denote *conformity*: μετὰ τῶν νόμων, μετὰ τοῦ λόγου, *in conformity with the laws, with reason*.—B. With the Dat., only poetic: *among*, e. g. μετ' ἀθανάτοισι.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in *space, time and order*; e. g. ἐπεσθαι μετὰ τινα, *after*; μετὰ τὸν βίον, *after life*; ποταμὸς μέγιστος μετὰ Ἰστρον, *the greatest after the Ister*, and in the phrase μετὰ χειρᾶς ἔχειν τι, *to hold something between, in the hands*.

5. *Παρά* signifies the *being near* something: *by, near, by the side of*. A. With the Gen. to denote a removal from *near*, from *beside* a person: *from*, e. g. *ἔλθειν παρά τινος*, *to come from some one*.—To denote the *author*, e. g. *πεμφθῆναι παρά τινος*, *to be sent by some one* (§ 150, Rem. 4), *ἄγγελοι, πρέσβεις παρά τινος, εννοῦνται από τινος*; *ἄγγελλειν παρά τινος, τὰ παρά τινος, commissions, commands, etc. of any one*;—*μανθάνειν παρά τινος, ἀκούειν παρά τινος*, *to learn, to hear from*.—B. With the Dat. to denote *rest near* a place or object, e. g. *ἔστη παρὰ τῷ βασιλεῖ*.—C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. *ἀφικέσθαι παρὰ Κροῖσον*, *to Croesus*;—direction or motion *along by* a place: *along near, by, beyond*, e. g. *παρὰ τῆν Βαβυλῶνα παρμέναι*, *to go by Babylon*. Hence, *παρὰ δόξαν*, *praeter opinionem*; *παρ' ἐλπίδα*, *contrary to hope*; *παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὄρκους, παρὰ δύναμιν*, *beyond one's power*; also, *besides, praeter, παρὰ ταῦτα, praeter haec, besides these things*;—to denote local extension *near* an object: *along*, e. g. *παρὰ τὸν Ἄσωπόν*, *along the A.*—To denote the extension of time, e. g. *παρ' ἡμέραν, παρὰ τὸν πόλεμον*, *during the day, the war*; *παρὰ τῆν πόσιν*, *inter potandum, while drinking*. So also of particular, important points of time, during which something takes place, e. g. *παρ' αὐτὸν τὸν κίνδυνον*, *in ipso discrimine, in the very moment of danger*.—In a causal relation to denote a *comparison*, e. g. *ἡλίου ἐκλείψεις πικρότεραι ἦσαν παρὰ τὰ ἐκ τῶν πρὶν χρόνον μνημονεζόμενα*, *eclipses of the sun were more frequent compared with (than) those mentioned in former time*.

XCL. Exercises on § 167, 4, 5.

Strive (pursue) after reputable pleasures. No one deliberates safely in (= with) anger. It is noble to fight with many and brave allies. The good after death (= dead) lie not in (= with) oblivion, but ever bloom in memory. The Athenians, amid very many hardships and very famous contests, and dangers very honorable, liberated Greece, and highly exalted (*μεγίστην ἀποδεικνύσαι, αορ.*) their native country. The judge ought to render judgment conformably to the laws. After life the wicked await their punishment (*πλur.*), but the virtuous are forever happy (= abide in happiness). After the sea-fight at Salamis, Sophocles, who (*part.*) was still a boy, having been anointed, danced naked. The Chians, first of the Greeks after the Thessalians and Lacedaemonians, made use of slaves. Of all things (*κτῆμα*) in life, after the gods, the soul is most divine. A messenger came from Cyaxares, who (*part.*) said that an embassy of Jews had arrived (= was present), and brought a very beautiful dress from his

to Cyrus. Prometheus stole (*part. aor.*) fire from the gods and brought (*aor.*) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not (*μή*) manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (*acc. w. inf.*) the invention of the sciences was given (*aor.*) by Jupiter to the Muses. In (*κατά*) the war against the Messenians, the Pythia gave as a response (*χρῶς, aor.*) to the Spartans, that they should ask (= to ask, *aor.*) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephesus. The Amazons dwelt (*aor.*) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (*δίκαιον, πῦρ.*), carried off (*aor.*) the wife of his (= the) best Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (*aor.*) to (*art.*) fathers full power over (*κατά, w. gen.*) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (*art.*) other creatures, men live as gods, since (*part.*) by (their) nature, body and mind, they are superior (*κρατιστεῖω*).

6. Πρός (arising from πρό) signifies *before* (in the presence of).
 A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οἰκῆν πρὸς νότον ἀνέμου, *towards the south, like ab oriente*. Sometimes it is to be translated by *in the view of, in the eyes of, etc.* (properly *before one*), e. g. ὅ τι δικαιότατον καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω, *in the eyes of, in the judgment of gods and men*;—also, *for the advantage of any one, on the side of, for some one*, e. g. δοκεῖς μοι τὸν λόγον πρὸς ἐμοῦ λέγειν, *to speak for me*.—To denote the *cause, occasion and author*, hence with passive and intransitive verbs, e. g. ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*;—in oaths, e. g. πρὸς θεῶν, *per deos, by the gods*, properly *before the gods*.—B. With the Dat. to denote local rest *before, near or by* an object, e. g. πρὸς τῇ πόλει, *before, by the city*, πρὸς τοῖς κριταῖς, *before the judges*, εἶναι, γίγνεσθαι πρὸς τινι, *to be earnestly engaged in something*, e. g. πρὸς πράγμασι, πρὸς τῷ λόγῳ, *in business, in conversation*. Then, *in addition to, besides*, e. g. πρὸς τῷ τῷ, πρὸς τούτοις, *praeter ea*.—C. With the Acc. to denote the local limit, direction or motion *before* an object, both in a friendly and hostile sense, e. g. ἔλθεῖν πρὸς τινά, το, ἀπεβλέπεν πρὸς τινά, ὠρον, λέγειν πρὸς τινά, το, συμμαχίαν ποιεῖσθαι πρὸς τινά, το, *with, μάχεσθαι, πο-*

λαμῖν πρὸς τινα, *against*, πρὸς μεσημβρίαν, *towards*, ἄδειν πρὸς αὐλόν, *to sing to the flute*, i. e. to the flute's accompaniment.—To denote indefinite time, e. g. πρὸς ἡμέραν, *towards day-break*. Also in reference to indefinite number.—In a causal sense to denote *purpose*, e. g. παρτοδὰπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν, *various schemes were devised to guard and save the cities*;—*conformity, conformable, according to*, e. g. πρὸς τῆν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *according to this view*. So κρίνειν τι πρὸς τι, *to judge according to something*. Also, πρὸς βίαν, *by force, against one's will*, πρὸς ἀνάγκην, *necessarily, forcibly*;—hence, *on account of, propter*, e. g. πρὸς ταῦτα, *properly, in conformity with these things, hence, on this account, therefore*;—hence to denote a *comparison*, usually with the idea of superiority (*prae*): *in relation to, in comparison with, before*, e. g. λῆρός ἐστι πρὸς Κινησίαν, *he is mere talk, nonsense, compared with Cinesias*;—in general to denote a *respect*, e. g. σκοπεῖν, βλέπειν πρὸς τι, διαφέρειν πρὸς ἀρετήν, *to differ in respect to virtue*.

7. Ὑπό, *sub*, original signification, *under*. A. With the Gen. to denote motion *from a depth out*: *out from under, forth from*, e. g. ὑπ' ἀπήνης λύειν ἵππους, *to loose the horses from the chariot*;—to denote rest *under an object*, e. g. ὑπὸ γῆς οἰκεῖν.—To denote the *author*, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπὸ τινος, ἀποθανεῖν ὑπὸ τινος, *to be put to death by some one*;—the *cause, occasion, active influence*, e. g. ὑπὸ καύματος, *for, on account of, because of the heat*, ὑπ' ὀργῆς, *from, out of anger*;—to denote the *means and instrument*, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, *they marched by the sound of trumpets*; ὑπ' αὐλοῦ χορεύειν, *to dance by the music of the flute*.—B. With the Dat., e. g. ὑπὸ γῆ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion *towards and under*, e. g. ἵεναι ὑπὸ γῆς; *extension under an object*, e. g. ὑπεστὶν οἰκήματα ὑπὸ γῆς, *are under the earth*.—To denote time *approximately*, e. g. ὑπὸ νύκτα, *sub noctem, towards night*;—to denote extension of time, e. g. ὑπὸ τῆς νύκτα, *during*.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition *ἐν* ought to be used, then this preposition is attracted by the verb denoting the direction *whence*, and is changed into *ἀπό* or *ἐκ*; e. g. Οἱ ἐκ τῆς ἀγορᾶς ἄνθρωποι ἀπέφυγον, *the men belonging to the market-place fled*, instead of οἱ ἐν τῇ ἀγορᾷ ἄνθρωποι ἐκ τῆς ἀγορᾶς ἀπέφυγον.

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, *aor.*) two statues, of which the Egyptians call the (one) standing (*perf.*) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = *μή*), in the judgment both of gods and of men, appear (*ἀποφαίνεσθαι*) very mean and dishonorable. The Persians were deprived (*aor.*) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (*aor.*) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thesalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (*aor.*) towards the citizens with (*μετά*) very great (= much) lenity. The Greeks fought (*aor.*) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (*plur.*) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (*art.*) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (*ἀποθνήσκειν, aor.*) by the slaves. Arcestratus travelled over (*aor.*) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (*acc.*) is not equivalent to virtue. Dionysius founded a city in Sicily just (*ἀντί*) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

§ 168. Remarks on the construction of Verbal Adjectives in *-τός*, *-τός*, *-τός*, and on the construction of the Comparative and Superlative.

1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in *-dum*, impersonally in the neuter, *-τός* or *-τός* [§ 147, (c)], or personally, like the Lat. participle in *-dus*; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

'Ασκητέον (or -τέα) ἐστί σοι τὴν ἀρετὴν or ἄσκητέα ἐστί σοι ἡ ἀρετή, *you must practise virtue, or virtue must be practised by you.* 'Επιθυμητέον ἐστί σοι τῆς ἀρετῆς, *you must desire virtue.* 'Επιχειρητέον ἐστί σοι τῷ ἔργῳ, *you must attempt the work.* Κολαστέον (or -τέα) ἐστί σοι τὸν ἄνθρωπον or κολαστέος ἐστί σοι ὁ ἄνθρωπος, *you must punish the man.* So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστί σοι τοῦ ἀγαθοῦς (from μιμεῖσθαι τινα) or μιμητέοι εἰσὶ σοι οἱ ἀγαθοί, *you must imitate the good.*

3. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction ἢ (*than*); e. g. ὁ πατὴρ μείζων ἐστί τοῦ υἱοῦ or ὁ π. μ. ἐστίν, ἢ ὁ υἱός, *is greater than the son.*

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ἢ; e. g. θάπτων, ἢ σοφώτερός ἐστω, *celerior, quam prudentior, he is more swift than prudent.* So also with adverbs; e. g. τοῦτο θάπτον, ἢ σοφώτερον ἐποίησας, *celerius, quam prudentius, you did this with more dispatch than prudence.*

XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws. We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (*part. pres.*) is governed by (*art.*) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).

2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.

3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ τὰντα ἐπραξας; καὶ σὸς πατήρ ἀπέθανεν;—

ὁ γὰρ μὲν ἀπειμι, σὺ δὲ μέν. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μήτηρ εἶπέ μοι (*my mother*) — οἱ γονεῖς στέργουσι τὰ τέκνα (*love their children*). See above, § 56 and § 59, also § 148, 8.

REM. 1. Αὐτός in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (*self, very*), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. ὁ πατήρ αὐτὸς ἐφοβήθη; σὺ αὐτὸς ἐτυψάς με; αὐτὸς ἐφη. It has its intensive force also, when it agrees with a pronoun or substantive in any other Case than the Nom.—The demonstrative οὗτος (*hic*) and ὁδε, usually refer to what is near, *he, this man, this thing*; the demonstrative ἐκεῖνος (*ille*), on the contrary, properly refers to what is more remote, *the person or thing there, that person or thing*, but sometimes to what immediately precedes. Hence when ἐκεῖνος and οὗτος are used in opposition to each other, the latter refers to what is nearer, the former, to what is more remote, though the reverse is sometimes the case, as with the Lat. *hic* and *ille*.

REM. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. ἐμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῆνευεν, *he derided me, but praised you*.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rem. 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

Ὁ σοφὸς ἑαυτοῦ κρατεῖ, *the wise man rules himself*. Σὺ σεαυτῷ ἀρέσκεαι, *you are pleased with yourself*. Ὁ παῖς ἑαυτὸν ἐπαινεῖ, *the boy praises himself*. Οἱ γονεῖς ἀγαπῶσι τοὺς ἑαυτῶν παῖδας. Γνώθι σεαυτόν. Οὗτος ὁ ἀνὴρ πάντα δι' ἑαυτοῦ μεμάρθηκεν. Ὁ στρατηγὸς ὑπὸ τῶν ἑαυτοῦ στρατιωτῶν ἀπέθανεν, *was killed by his own soldiers*.

5. The object before named, to which the reflexive pronouns refer, is:

- (a) The *subject* of the sentence, as in the examples of No. 4;
- (b) An *object* of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλείων, τῶν ἀρχῶν δι' ἑαυτῶν κτησαμένων, *O. differed from other kings, who acquired sovereignty by themselves*. Μισοῦμεν τοὺς ἀποθρόπους τοὺς φθοροῦντας ἑαυτοῖς, *we hate*

men who bear ill-will towards themselves. Ἀπὸ σαυτοῦ ἔγωγε σε διδάξω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the personal pronouns *him, her, it*, instead of the reflexive pronouns.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ, *the tyrant thinks that the citizens are subject to him.* Πολλῶν ἐθνῶν ἤρξεν ὁ Κῦρος οὐδ' ἐαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις, *Cyrus governed many nations, not speaking the same language with him nor with each other.* Ὁ κατηγορὸς ἔφη τὸν Σωκράτην ἀναπειθόντα τοὺς νέους, ὡς αὐτὸς εἶη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοῦς, οὕτω διατιθεῖναι τοὺς αὐτῷ συνώντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἐαυτόν, *the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.*

7. On the contrary, the oblique Cases of the pronoun ἀντός, -ή, -ό: viz. ἀντοῦ, -ῆς, ἀντῷ, -ῆ, ἀντόν, -ήν, -όν, ἀντῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατήρ ἀντῷ ἔδωκε τὸ βιβλίον, *gave the book to him* (the son). Στέγω ἀντόν (him). Ἀπέχομαι ἀντοῦ, *I abstain from him.* The pronoun ἀντοῦ, etc. is here nothing else than the pronoun of the third person.

REM. 3. The personal pronoun σὺ, οἱ, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν οἱ (but not τύραννος χαρίζεται οἱ).

8. In the instance mentioned under No. 6, the corresponding forms of ἀντός are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἔδειτο τοῦ Σάκα πάντως σημαίνειν αὐτῷ, ὅπότε ἐγχωροῖη εἰσέραι πρὸς τὸν πάππον, *C. rogabat Sacam, ut indicaret BIBI, quando tempestivum esset.* Οἱ πολέμιοι εὐθὺς ἀφῆσονται τὴν λείαν, ἔπειδὴν ἴδωσι τινὰς ἐπ' αὐτοὺς ἐλαύνοντας, *the enemy will stop plundering, as soon as they see any coming against them.* Τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο, Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates expressed his views to those who associated with him.* Σωκράτης ἔγνω τὸ ἐτι ζῆν τὸ τεθνᾶναι αὐτῷ κρείττον εἶναι, *S. knew that death was better for him than a longer period of life.*

9. In the compound reflexive pronouns, *αὐτός* either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.

(a) Δίκαιόν ἐστι φίλους μὲν ποιῆσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἄλλοις χρωμένους, φοβέσθαι δὲ καὶ δεδιέναι τοὺς πρὸς σφᾶς μὲν αὐτοῦς (or ἐαυτοῦς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἄλλους ἄλλοτρίως, *it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others*; here the reflexives *αὐτοῖς* and *σφᾶς αὐτοῦς*, each being compounded of *αὐτός*, are emphatic — *se ipsis* and *se ipso*.—(b) Οἱ στρατιῶται παρῆχον ἐαυτοῦς (or σφᾶς αὐτοῦς) ἀνδρειοτάτους (se), *showed themselves very brave*. Οἱ πολέμιοι παρέδωσαν ἐαυτοῦς (or σφᾶς αὐτοῦς) τοῖς Ἑλλήσιν (se), *delivered themselves to the Greeks*; in these two examples, the *αὐτός* contained in the reflexives is not emphatic.

REM. 4. The reflexive possessive pronouns are either used *alone*, e. g. *μεταδίδωμί σοι τῶν ἐμῶν χρημάτων*, *I share with you my effects*; *δικαιότερόν ἐστι τὰ ἡμέτερα ἡμᾶς ἔχειν ἢ τούτους*, *it is more just that we should have our own than that they should have it*; *ὑμεῖς ἅπαντες τοῦς ὑμετέρους παῖδας ἀγαπᾶτε*; *οἱ πολῖται τὰ σφέτερα σώζειν ἐπειρῶντο*; or with the addition of the Gen. of *αὐτός* (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more frequently than the possessives with the third Pers. Pl., but the Gen. of *αὐτός* is usually employed with the plural of the possessives (except the third person). Thus:

S. ὁ ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατήρ	not	ὁ ἐμὸς (σοῦ, οὗ) αὐτοῦ π.
τὴν ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) μητέρα	not	τὴν ἐμὴν (σῆν, ἧν) αὐτοῦ μ.
τοῖς ἐμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) λόγοις	not	τοῖς ἐμοῖς (σοῖς, οῖς) αὐτοῦ λ.
P. ὁ ἡμέτερος αὐτῶν πατήρ	extremely rare	ὁ ἡμῶν αὐτῶν π.
τὴν ἡμετέραν αὐτῶν μητέρα	extremely rare	τὴν ἡμῶν αὐτῶν μ.
τὰ ἡμέτερα αὐτῶν ἀμαρτήματα	extremely rare	τὰ ἡμῶν αὐτῶν ἀ.
ὁ σφέτερος αὐτῶν πατήρ	more frequent	ὁ ἐαυτῶν πατήρ, but not σφῶν αὐτῶν π.

Here also, *αὐτός* is sometimes emphatic, sometimes not: (a) Ὁ παῖς ἔθρῖζει τὸν ἐαυτοῦ πατέρα, *suam ipsius patrem, his own father*, ὑμεῖς ἔθρῖζετε τοὺς ὑμετέρους αὐτῶν πατέρας, *vestros ipsorum patres, your own parents*, οἱ παῖδες ἔθρῖζονσι τοὺς ἐαυτῶν πατέρας, *suos ipsorum patres*; (b) Στρατονίκην, τὴν ἐαυτοῦ ἀδελφὴν, δίδωσι Σεύθῃ, *suam sororem, his sister*;—in the examples under (a), *αὐτός* retains its emphatic force, in the one under (b), it does not.

REM. 5. *Αὐτός* with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. *ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, ὁ ἡμέτερος αὐτῶν πατήρ*, etc. But when the personal pronoun is used with the reflexive sense, then *αὐτός*, used in its exclusive sense, may precede or follow the personal pronoun; e. g. *αὐτοῦ ἐμοῦ (μου), αὐτῷ ἐμοί (μοι), αὐτὸν ἐμέ (με), or ἐμοῦ αὐτοῦ, ἐμοὶ αὐτῷ*, etc.

REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly *αὐτός*, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύχχανεν ἔχων παρ' αὐτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνείπειν ἐκέλευσε, *Clearchus commanded Tolmides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make proclamation.* Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ ὄντως ἐστὶ τὰ συμμαχα, εἴπερ προσμαίεται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ἁρμόσαι καὶ δεξιὰν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions (*ἡδοναί*), implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (*aor.*) if I cared more for my reputation than for the common welfare. (Those) whom (*ὅς ἄν, w. subj.*) we esteem (*aor.*) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not (*μή*) command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (*part.*) Cyrus to make (*aor.*) peace with them. The Athenians thought they ought (*inf.*) not to thank others (*ἔρερος*) for (*art.*) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (*aor.*), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (*part.*) he learned (*aor.*) that his father was about (*μέλλειν, opt.*) to sacrifice him, took (*part. aor.*) his sister, and mounting (*aor.*) a ram with her, came (*aor.*) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (*aor.*) their (= the) hands, that they might be able (*ἔχειν*) to tell (*aor.*) the king, that no one had escaped them.

§ 170. The Infinitive.

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράφαι, γράφειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολῆν, ἐπιθυμῶν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an *adverb*, and not, as in the case of an actual substantive, an adjective; e. g. καλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. *Infinitive without the Article.*

1. The Inf. without the article is used, in the first place, as the *subject*.

Ὁ κακὸν βασιλεύειν, *to be a king is not evil*. Ἄει ἡβᾷ τοῖς γέρονσιν εὐμαθεῖν, *the ability to learn always remains young even to the old*. Μόχθος μέγιστος γῆς πατριᾶς στέρεσθαι.

2. In the second place, the Inf. is used as the *object* in the Acc., to express something *effected, wished, aimed at, the purpose, object or result*, with the following classes of verbs* and adjectives:

(a) With verbs which denote an act or expression of the will; e. g. *to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent*;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. *to think, to intend, to hope, to seem, to learn, to say, to deny*;—(c) with verbs which contain the idea of *being able, effecting, of power or capacity*;—(d) with many other verbs and adjectives to express a *purpose or object, a consequence or result*.

Βούλομαι, μέλλω γράφειν. Ἐπιθυμῶ πορεύεσθαι. Τολμῶ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὗτος τοῖς δούλοισ ἐπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῇ ἄλλῃ στρατιᾷ ἡμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φοβοῦμαι διελέγειν σε. Νομίζω ἁμαρτεῖν. Ἐλπίζω εὐτυχῆσειν. Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Ἐφη εἶναι στρατηγός. Δέγω εἶδέναι ταῦτα. Μανθάνω ἱκπεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελᾶν. Ἄξιός ἐστι θαυμάζεσθαι. Ἡκομεν μανθάνειν.

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. *καλός ἐστιν ἰδεῖν, he is beautiful to see, or to be seen, ἀξιός ἐστι θαυμάσαι, worthy to be admired, λόγος δυνατός ἐστι κατανοῆσαι, able to be understood*.

§ 172. *Nom., Gen., Dat. and Acc. with the Infinitive.*

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

* The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the *complement* of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, § 175.—TR.

verb requires; e. g. *δέομαι σου ἐλθεῖν*, *I beg you to come*. *Συμβουλεύω σοι σωφροεῖν*, *I advise you to be discreet*. *Ἐπὸ τέρῳ σε μίχεσθαι*, *I urge you to fight*. *Κελεύω σε γράψαι*.

2. But when the principal verb is a *verbum sentiendi** or *declarandi*, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. *I think that I have erred*), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Ὀλομαι ἁμαρτεῖν (instead of *Ὀλομαι ἑμαυτὸν ἁμαρτεῖν*), *I think that I have erred*, *credo ME errasse*; *ὀλεῖ ἁμαρτεῖν* (instead of *ὀλεῖ σεαυτὸν ἁμαρτεῖν*), *you think that you have erred*, *credis TE errasse*; *ὀλεται ἁμαρτεῖν* (instead of *ὀλεται ταυτὸν ἁμαρτεῖν*), *he thinks that he has erred*, *crediti SE errasse*.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a *verbum sentiendi* or *declarandi* is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. *Ὁ στρατηγὸς ἔφη πρόθυμος εἶναι ἐπιβοηθεῖν*, *the commander said that he was zealous to render aid*.

Gen. with Inf. *Δέομαι σου προθύμον εἶναι*, *I wish you to be zealous*.

Dat. with Inf. *Συμβουλεύω σοι προθύμῳ εἶναι*.

Acc. with Inf. *Ἐπὸ τέρῳ σε πρόθυμον εἶναι*. *Ἐφη σε εὐδαίμονα εἶναι*.

REM. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. *Κροῖσος ἐνόμιζε αὐτὸν εἶναι πάντων δαβιῶτατον*, *Croesus thought that he was the most happy of all men*.

REM. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc.; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. *δέομαι ὑμῶν (ὕμᾱς) βοηθοῦς γενέσθαι*. *Ἀθηναίων ἐδεήθησαν σφίσι βοηθοῦς γενέσθαι*, *they requested the Athenians to assist them*; here the word *Ἀθηναίων* stands in a two-fold relation, first as the object of *ἐδεήθησαν*, in the Gen., and second, as the subject of *γενέσθαι*, in the Acc.; *Ξενοφῶν ἔκειν παρήγγειλε λαβόντα τοὺς ἄνδρας; ἔξεστι ὃ ὑμῖν, εἰ βούλεσθε λαβόντας δεῖλα εἰς κίνδυνον ἐμβαλεῖν*.

* *Verba sentiendi* are such as signify to believe, think, see, perceive, hope, hear, and the like;—*verba declarandi*, such as signify to say, affirm, show, announce, etc.—TR

REM. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Ἐπὲρ τῆς πατριδος μαχομένους ἀποθανεῖν καλόν ἐστιν, *it is honorable to die fighting for our country*; here ἀποθανεῖν which is the subject of ἐστι, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (*aor. opt.*) with (*art.*) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (*iva, w. subj.*) thou mayest execute thy (= the) purposes (τὰ δόξαντα) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (*part.*) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (*aor.*) men (the ability) to learn (*part. aor.*) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (*art.*) riches and (*art.*) poverty not in their houses (*sing.*) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (δοκεῖ, *w. dat.*) that everything (*plur.*) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (*aor.*) or (= nor) perish (*aor.*). Men, when they are sick (*part.*), submit (= present) their bodies both to be amputated (*act.*) and cauterised (*act.*) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (*aor.*) their arms. It is better to learn late than to be ignorant.

§ 178. B. Infinitive with the Article.

1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e. g. τὸ ἐπιστολῆν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἀποθνήσκειν, *an honorable death*, τὸ ἐπὲρ τῆς πατριδος ἀποθανεῖν, *death for one's country*.

2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθάνειν τινα ὑπὲρ τῆς πατρίδος καλὴ τις τύχη, *that one should die for his country is a happy lot.* Τὸ ἀμαρτάνειν ἀνθρώπους ὄντας σθέν, οἶμαι, θαναμαστόν, *that those who are men should err, I think, is not surprising, or it is not surprising that, etc.* Κλέαρχος μικρὸν ἐξέφυγε τοῦ καταπετρωθῆναι, *C. barely escaped being stoned to death.* Σωκράτης παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, *Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with ἕκαστον understood, which is the subject of the Inf. εἶναι, while the whole clause is used as a substantive.* (Very often τοῦ or τοῦ μὴ with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρσκευάζεται τοῦ μὴ ἀδικεῖσθαι, *he is preparing a force in order that he may not be injured*). Οἱ ἄνθρωποι πάντα μηχανῶνται ἐπὶ τῷ εὐτυχεῖν, *use every expedient in order to be prosperous.* Ὁ Κύρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. ἀνηρωτῶτο), διὰ τὸ ἐγγίνουσ εἶναι ταχὺ ἀπεκρίνετο, *on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθῆς and ἐγγίνουσ, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives.* So in τοῦτο ἐποίει ἐκ τοῦ χαλεπὸς εἶναι, *this he effected by being severe.*

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game (*λαμβάνειν, fut.*). Prometheus was bound in Scythia, because (*διὰ*) he had stolen fire. The Spartans are proud of (*ἐπί*) showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides (*πρός*) conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from (*ἀντί*) corrupting young men, Socrates incited them, in (*ἐκ*) every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the *complement* of verbs and adjectives, e. g. *χαίρω τὸν φίλον ὠφελήσας, I rejoice that I have assisted a friend*, where the Part. *ὠφελήσας* explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. *τὸ θ' ἄλ-*

λοσ ῥόδον or τὸ ῥόδον τὸ θ' ἄλλον, *the blooming rose*, but it can also express the adverbial relations of *time, causality, manner and way*, and, in general, *every explanatory circumstance*, as well as a more remote attributive of a substantive.

2. The Part. represents the idea of the verb as that of an *adjective*, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραπώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part. has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. *The Participle as the complement of the Verb.*

1. As the Part. is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part. for their complement, as require for a complement an action which, in the character of an *attribute*, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement.

(a) *Verba sentiendi*, i. e. such as denote a perception by the senses or by the mind, e. g. *to hear, to see, to observe, to know, to perceive, to remember, to forget*;—(b) *Verba declarandi*, e. g. *to declare, to show, to make manifest, to appear, to be known, to be evident*;—(c) *Verba affectuum*, i. e. such as denote an affection of the mind, e. g. *to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret*;—(d) Verbs signifying *to permit, to endure, to persevere, to continue, to be weary* (περιορᾶν, ἐπιτρέπειν, ἀνέχεσθαι, καρτερεῖν, κάμνειν, etc.; but ἔαν always with the Inf.);—(e) Verbs signifying *to begin and cease, to cause to cease, to omit, to be remiss in something*;—(f) Verbs signifying *to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something*.

REM. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by *ὅτι* or *εἰ*, and in English, must often be translated by *that* or *if*, or by the *Inf.*

2. The construction is here evident. The Part. agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as οἶδα (ἐγώ) ἑμᾶντὸν θνητὸν ὄντα, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

Ὅρῶ τὸν ἀνθρώπον τρέχοντα, *I see the man running.* Οἶδα ἀνθρώπον θνητὸν ὄντα, *I know that man is mortal.* Οἶδα θνητὸς ὢν, *I know that I am mortal.* Ἀκούω αὐτοῦ λέγοντος, *I hear him say.* Οἱ Ἀθηναῖοι ἐφαίναντο ὑπεραχθεσθέντες τῇ Μιλήτῳ ἀλώσει, *the Athenians seemed to have been exceedingly grieved at the capture of M.* Ῥαδίως ἐλεγχθήσῃ ψευδόμενος, *you will easily be confuted if you falsify.* Οἱ θεοὶ χαίρουσι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, *the gods rejoice, if they are honored, at being honored.* Χαίρω σοι ἐλθόντι, *I rejoice that you have come.* Οἱ πολῖται περιεῖδον τὴν γῆν ὑπὸ τῶν πολεμίων τμηθεῖσαν, *the citizens permitted the country to be laid waste by the enemy.* Παύω σε ἀδικοῦντα, *I make you cease to do wrong, or doing wrong.* Παύομαι σε ἀδικῶν, *I cease to injure you.* Ἀρχομαι λέγων, *I begin to speak.* Ἐὖ ἐποίησας ἀφικόμενος, *you have done well that you have come.* Ἀμαρτάνεις τὰτα ποιῶν, *you art in doing these things.* Ἡλήρῃς εἰμι τὰτα θεώμενος, *I am satisfied with seeing these things.*

REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιεῖδον αὐτοῦ γῆρα ἀννάτους γενομένου, *they permitted themselves to become enfeebled by old age.*

REM. 3. With σύνοιδα, συγγιγνώσκω ἑμαυτῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun, in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας or σύνοιδα ἑμαυτῷ εὖ ποιήσαντι, *I am conscious that I have done well.* But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Dat., σύνοιδά σοι εὖ ποιήσαντι, *I am conscious that you have done well;* or (though more seldom) the substantive is put in the Dat., but the Part. in the Ace.; e. g. ἐγὼ σοι σύνοιδα εὖ ποιήσαντα.

REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.

- (a) ἀκοῦειν, with the Part., implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e. g. ἀκούω αὐτοῦ διαλεγόμενον, i. e. ejus sermones auribus meis percipio; but ἰδεῖν ἐπεθύμει ὁ Ἀστυάγης τὸν Κῆρον, ὅτι ἤκουε (ex aliis audierat) καλὸν λόγον ἀπὸν εἶναι;
- (b) εἰδέναι, ἐπίστασθαι, with a Part., *to know;* with the Inf., *to know how to do something (to be able);* e. g. οἶδα (ἐπίσταμαι) θεοῦ σεβέμενος, *I know that I reverence the gods, but σεβέσθαι, I know how to reverence the gods;*
- (c) μανθάνειν, with the Part., *to perceive;* with the Inf., *to learn;* e. g.

μανθάνω σοφός εἰμι, *I perceive that I am wise*, σοφός εἶναι, *I learn to be wise*;

- (d) γιγνώσκειν, with the Part., to know, to perceive; with the Inf., to learn, to judge, to conclude; e. g. γιγνώσκω ἀγαθοῦς δυνατοῖς στρατιώταις τοὺς ἄγωνας, *I know that the prize-fights are useful*; but ἀγαθοῦς εἶναι, *I judge that*, etc.;
- (e) μεμνησθαι, with the Part., to be mindful, to remember; with the Inf., to contemplate doing something, to intend, to endeavor; e. g. μεμνηται εὖ ποιήσας τοὺς πολίτας, *he remembers that he did good to the citizens*; εὖ ποιῆσαι, *he strives (wishes) to do good*;
- (f) φαίεσθαι, with the Part., to appear, apparere, to show one's self; with the Inf., to seem, videri; e. g. ἐφαίετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the announcement of actual events; with the Inf., the announcement of things still uncertain, merely assumed; e. g. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, *it is announced that the Assyrian has made an irruption into the country (a fact)*; but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (h) δεικνύναι or ἀποφαίνειν, with the Part., to show, to prove; with the Inf., to teach; e. g. ἐδειξά σε ἀδικήσαντα, *I proved that you had done wrong*; but ἡ βουλή Ἀσχιῖν καὶ προδότην εἶναι καὶ κακῶν ἔμιν ἀπέφαιεν (*docuit*);
- (i) ποιεῖν, with the Part., to represent; with the Inf., to cause, to suppose; e. g. ποιῶ σε γελῶντα, *I represent you laughing*; but ποιῶ σε γελῆν, *I cause you to laugh, or I will suppose that you laugh*;
- (k) αἰσχύνεσθαι and αἰδεῖσθαι, with the Part., to be ashamed on account of something which one does; with the Inf., to be ashamed or afraid of doing something, to omit something from shame; e. g. αἰσχύνομαι κακὰ πράττων τὸν φίλον, *I am ashamed of doing evil to a friend*; but αἰσχύνομαι κακὰ πράττειν τὸν φίλον, *I am ashamed to do evil to a friend*;
- (l) ἄρχεσθαι, with the Part., to be in the beginning of an action; with the Inf., to begin to do something (something intended); e. g. ἤρξαντο τὰ τεῖχη οἰκοδομοῦντες and οἰκοδομεῖν.

REM. 5. Instead of the impersonal phrases, δῆλόν ἐστι, φανερόν ἐστι, φαίνεσθαι, *it appears, it is evident*, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δῆλός εἰμι, φανερός εἰμι, φαίνομαι τῇ πατρίδι εὖ ποιήσας, *it is evident that I have done well for my country*.

8. Finally, the Part. is used as a complement with the following verbs: (a) τυγχάνω, *to happen*; (b) λαθάνω, *to be concealed, unobserved*; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, *to come before, to anticipate*; (e) οἶχομαι, *to go away, to depart*. With these verbs, the English often changes the construction, the verbs being frequently rendered by an adverb, and the Part. connected with them by a finite verb.

Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *Croesus nourished the murderer of his son UNWITTINGLY* (without knowing it). Διάγω, διατελώ, διαγιγνομαι κατὰ ποιῶν, *I ALWAYS, CONTINUALLY do what is honorable.* Ὠρχετο φεύγων, *went away QUICKLY, or flew away, φχοντο ἀποπλέοντες, sailed away, οἴχομαι φέρων, celeriter abstulit.* Ἐτυχαν ἑπλίται ἐν τῇ ἀγορῇ καθ' εὐδοντες ὡς πενήκοντα, *about fifty heavy armed soldiers were then, just then, by chance, sleeping in the market-place.* (Τυχάνω is always used, where an event has not taken place by our intention or design, but by the accidental co-öperation of external circumstances, or by the natural course of things; it may sometimes be translated by *just, just now, just then, by chance*, but often cannot be translated at all into English). Χαλεπὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσασα, *it was difficult for another to do this before him, or to anticipate him in doing it.*

XCVII. Exercises on §§ 174, 175.

I hear (*w. gen.*) that some are commended, because they are men observant of law. It is pleasant to learn (*w. acc.*) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (*aor.*) of having been silent (*aor.*), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (*οἱ ἄν*) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (*aor.*) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (*aor.*) the Helle-spont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (*aor.*, § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (*aor.*) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (*aor.*) to my friend. The Persians learn betimes, while (*part.*) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (*part.*) thou art rich, remember to do good to the poor. Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (*aor.*) that war would benefit them, resolved (*aor.*) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (*δρις*) fears others (*ἕτερος*) is, without knowing it, himself a slave. Callixenus, the Athenian, who (*part.*) had been confined (*aor.*) in the prison (of the state), secretly dug through (*aor.*) it and escaped to the enemy. Socrates did good continually (*part.*). Benefactors are always beloved. If (*ἔάν, w. subj. aor.*) we first kill (*aor.*) the enemy, no one of us will die. After death the body indeed will be dead, but the soul immortal and never growing old, will soar swiftly upward (*aor.*). The prisoners dug through (*part. aor.*) the prison and speedily escaped.

§ 176. B. *The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.*

1. In the second place, the Part. denotes the adverbial relations (a) of time: *when, after, while*;—(b) cause: *since, because, as, inasmuch as*;—(c) conditionality and concession: *if, although*;—(d) manner and way;—(e) purpose, object: *to, in order to, for the purpose of*;—(f) and, in general, both every explanatory circumstances which we translate by *who, which*, and a more remote attributive of a substantive.

(a) Ἦν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβῆσιν πολλὰ πρᾶγματα παρῆεν οἱ βάρβαροι πάλιν καταβαίνουσιν, *sometimes also after they had ascended, the barbarians again annoyed them much, while descending*; ἀκούσασιν ταῦτα τοῖς στρατηγοῖς τὸ ἐνθόμημα χαρίεν ἐδόκει εἶναι, *when the generals heard this, they thought the device ingenious*;—(b) ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ ἰσχυρότερον παύσομεν, *but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow*; Ἰερώνυμος, πρεσβύτατος ὢν τῶν λοχαγῶν, ἤρξατο λέγειν, *because he was the oldest of the captains*; τὰ ἐπιτήδεια ἔχοιεν ἐκ τῆς χώρας, πολλῆς καὶ ἀγαθῆς ὀψίης, *they might obtain supplies from the place, because it was extensive and fertile*;—(c) φοβούμενοι τὴν ὁδὸν ὅμως οἱ πολλοὶ συνηκολούθησαν, *although they feared the journey, yet many followed*; τοὺς φίλους εὐεργετοῦντες ἐχθροὺς δυνήσεσθε κολάζειν, *if you confer benefits on friends, you will be able to punish your enemies*;—(d) γελῶν εἶπεν, *he spoke laughing*; τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἕστε σπονδῶν ἐτεχεν, *what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce*?—(e) τοῦτο ἔρχομαι φράσω, *I come to (in order to) say this*; στρατῶν πολλὴν ἕγων ὡς βροχηθῆσων βασιλεῖ, *leading a large army to assist the king*;—(f) λέξω τοὺς πρὸς ἐμὲ λέγοντας ὡς, etc., *I will mention those who say to me, that*.

2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἶπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰσβαλοῦσιν οἱ Ἕλληνες ἠρτανιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the *Genitive Absolute*; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, *the child laughing, C. said*.

REM. 1. In English, the explanatory Part. is more seldom used, than in Greek, the place of it being supplied either by *subordinate clauses* introduced by the conjunctions *when, since, after, because, inasmuch as, if, although*, etc.; or by a *substantive with a preposition*; e. g. ἀποθανόντος τοῦ Κύρου, *after the death of C.* φεύγων, *in flight*; or by an *adverb*, e. g. ταῦτα ποιήσας, *thereupon, then*. Very often also, we use the finite verb, where the Greek uses a Part.; e. g. οἱ

πολέμοι φυγόντες εδιώχθησαν, FLED and were pursued. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρήματα ἀναλώσαντες, ὃν πρόσθεν ἀπέχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται, many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable. Τοῦ ἔαρος ἐλθόντος, τὰ ἀνθὴ θάλλει, when the spring comes, the flowers blossom. Ἀηιζόμενοι ζῶσιν, raptu vivunt, live by plundering. Πολλῇ τέχνῃ χρώμενος τοὺς πολεμίους ἐνίκησεν, he conquered the enemy by using much stratagem. Εἰς Δελφοῦς πορεύεται χρησόμενος τῷ χρηστηρίῳ, oraculum consulturus. Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, it is impossible for a man who devises many things, to do all well. The particles μεταξὺ (during, while), ἅμα (at the same time), καί, καίπερ (although), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is *impersonal*, e. g. ἐξόν (from ἐξεστί, it is lawful, possible), or with *impersonal phrases*, e. g. αἰσχρὸν ὄν (from αἰσχρόν ἐστί, it is shameful). The subject is sometimes expressed by a neuter pronoun.

Παρὸν αὐτῷ βασιλεῖα γενέσθαι, ἄλλω περιέθηκε τὸ κράτος, SINCE it is possible for him to be a king, etc. Ἀδελφοκτόνος, οὐδὲν δέον (quum fas non esset, fieri non deberet), γέγονα, I slew my brother, although it ought not to have been done. So, δόξαν ταῦτα, when these things had been agreed upon; δόξαν αὐτοῖς (quum iis visum sit, esset) when, because they thought best; δοκοῦν (quum videatur, videretur) ἀναχωρεῖν; προσῆκον, quum deceat, deceret, since, when it is fit, proper; ἐξόν, quum liceat, liceret, since, when it is in one's power, when he can. Also passive participles: δεδογμένον, quum decretum sit, esset; εἰρημένον, quum dictum sit, esset. In the third place, adjectives with ὄν; e. g. αἰσχρὸν ὄν, quum turpe sit, esset, since it is shameful; ἄδηλον ὄν, since (as, when) it is uncertain; δυνατὸν ὄν, ἄδύνατον ὄν.

REM. 2. The particle of comparison, ὡς, is joined with the simple Part., and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part. is to be indicated as something merely supposed, as the *subjective view of the agent*; hence where the view expressed is that of the *agent*, and not that of the writer or speaker. In English the force of the Part. with ὡς can be translated by *as if, as though, since forsooth, because, thinking, intending*, etc. The particle ἄτ ε, on the contrary, is used when a cause or reason is to be represented as an *objective* one, i. e. *really existing*, in opposition to what is merely supposed.

a. Simple Participle. Οἱ ἄρχοντες, κἂν ὅποσον οὖν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὡς σοφοὶ τε καὶ εὐτυχεῖς γεγενημένοι, are admired, being thought to have been wise and fortunate = νομιζόμενοι σοφοὶ τε καὶ εὐτυχεῖς γεγενῆσθαι. Ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἄπεσπερημένοι (i. e. ἠγούμενοι μεγ. τ. ἀπεσπερησθαι), they are displeased, thinking that they have been do-

μῖνον of some great things. Οἱ πολέμοι ἄτε ἐξαίφνης ἐπιπεσοντες ἀνδράποδα πολλὰ ἔλαβον, *took many slaves, because they fell upon them suddenly.*

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἐσεσθαι), *he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle.* Ἐκίρηντων ἐξίεσθαι πάντας Θεβαίων, ὡς τῶν τυράννων τεθνεώτων, *they announced that all the Thebans should come out, because (as they thought) the tyrants were dead.* Ἄτε πυκνοῦ δντος τοῦ ἄλλου, οὐχ ἑώρων οἱ ἐντὸς τοῦ ἐκτός, *because the grove was thick, those within did not see those without (a fact).*

REM. 3. A peculiar use of the Gen. absolute, in connection with ὡς, occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, also sometimes with λέγειν, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by οὕτω joined to the predicate; e. g. ὡς ἐμοῦ οὖν λόγος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε, *be assured that I will go wherever you decide to go; here ὡς ἐμοῦ λόγος stands instead of ἐμὲ λέγειν.*

XCVIII. Exercises on § 176.

The enemy burned (*aor.*) the city and immediately sailed to (*ἐπί*) the islands. If the body (*plur.*) is rendered effeminate, the mind (*plur.*) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (*aor.*), thou canst not be happy. All things (*sing.*) may (§ 153, 2, c.) happen (*aor.*), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (*aor.*) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (*ὄσπερ*) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (*aor.*) king himself, he gave the sovereignty to another. Although it was possible to have taken (*aor.*) the city, the enemy retreated. When the generals had resolved (*δοκεῖ, w. dat., aor.*) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Adverbs denote the relation of *place, time, manner* and *way* of a predi-

cate or attribute; e. g. ἐγγύθεσσι ἦλθεν, χθὲς ἀπέβη, καλῶς ἀπέθανεν.

2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote *certainty* or *uncertainty*, *affirmation* or *negation*. Only those expressing negation will be treated here, viz. οὐ and μή. On ἄν see § 153, 2.

3. Οὐ (as well as its compounds, e. g. οὐδέ, οὐτε, οὐδεῖς, etc.), is used when something is denied *absolutely, by itself*; μή (and its compounds), on the contrary, when something is denied in reference to the *conception* or *will* of the speaker or some one else. Both are commonly placed before the word which is to be made negative.

4. Hence οὐ is used in all sentences containing a *direct assertion*, whether these are expressed by the Ind. or Opt., e. g. οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο — οὐκ ἂν γίγναιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, *that*, e. g. οἶδα, ὅτι ταῦτα οὐκ ἐγένετο; in clauses denoting *time*, with ὅτε, ἐπειδή, etc., and *ground* or *reason*, with ὅτι, διότι, etc., and *consequence*, with ὥστε and the Ind., e. g. ὅτε οὐκ ἦλθεν — ἐπεὶ ταῦτα οὐκ ἐγένετο; finally, when the idea of a *single word* in the sentence is to be negated absolutely, e. g. οὐκ ἀγαθός, οὐ κακός; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (*recusabit*).

5. Μή, on the contrary, is used with the *Imp.* and with the *Imp. Subj.*, e. g. μὴ γράφε, μὴ γράψης (comp. § 153, Rem. 3); with *wishes* and *exhortations*, e. g. μὴ γράφοις, *may you not write*; μὴ γράφωμεν, *let us not write*; in all clauses denoting *purpose*, with ἵνα, etc.; in *conditional clauses*, with εἰ, ἴάν, ὅταν, ἐπὶν, ἕως ἄν, etc., e. g. λέγω, ἵνα μὴ γράψης — εἰ μὴ γράφοις; in clauses denoting *effect* or *consequence*, with ὥστε and the Inf., e. g. οἱ πολῖται ἀδρεῖως ἐμαχέσαντο, ὥστε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰσβαλεῖν, *so that the enemy did not fall upon the city*; in all *relative clauses*, which imply a *condition* or *purpose*, e. g. ὅς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἴ τις μὴ ἀγ. ἐ.), *whoever is not good, if any one is not*, etc.; in *interrogative clauses*, which express *anxiety* on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἄρα μὴ νοσεῖς; *you are not sick, are you?* (in other in-

terrogative clauses *οὐ* is used, and an affirmative answer expected); usually with the *Inf.* also; and finally with *participles* and *adjectives*, which may be resolved by a conditional clause; e. g. *ὁ μὴ πιστεύων*, *si quis non credit*, if any one does not believe (but *ὁ οὐ πιστεύων* = *is, qui non credit*, or *quia non credit*, he who does not believe (absolute), or because he, etc.

6. When a negative sentence contains indefinite pronouns or adverbs, e. g. *any one, any how, any where, at any time, ever*, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of *οὐκ* or *μή*; e. g. *μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ιδιωτῆν οὔτε πόλιν δοῦν*, a mean nature never does ANYTHING either for ANY private individual or for the State; *ἡμεῖς οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον*, we do not intend ANY such thing; *ἄνευ γὰρ ἀρχόντων οὐδὲν ἄν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο οὐδαμοῦ*, for without leaders, nothing great or advantageous could ANY WHERE be accomplished.

7. After expressions of *fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting*, the *Inf.* usually follows with *μή*, instead of the *Inf.* without *μή*. This *μή* is not expressed in English; e. g. *κωλύω σε μὴ ταῦτα ποιεῖν*, I prevent you from doing this. *Ἀπηγόρευον Σκύθαις μὴ ἐπιβαίνειν τῶν σφαιτέρων οὐρῶν*, they forbade the Scythians to pass their boundaries.

REMARK. When expressions of *fear, anxiety, doubt* and the like, are followed by *μή* with the *Ind.* or *Subj.* (Opt.), *μή* must be considered as an interrogative, *numne, whether not*, and may often be translated by *that*; e. g. *δέδοικα, μὴ ἀποθάνῃ*, *metuo, ne moriatur*, I fear whether he will not die = *that he will die*; *ἔδεδοικεν, μὴ ἀποθάνοι*, *metuebam, ne moreretur*; *δέδοικα, μὴ τέθνηκεν*, *ne mortuus sit*, I fear whether he has not died, is not dead = I fear that he has died, is dead. On the contrary, *μὴ οὐ* with the *Ind.* and *Subj.* (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. *δέδοικα μὴ οὐκ ἀποθάνῃ*, *ne non moriatur*, I fear that he will not die; *ἔδεδοικεν μὴ οὐκ ἀποθάνοι*, *ne non moreretur*, I feared that he would not die; *δέδοικα, μὴ οὐ τέθνηκεν*, *ne non mortuus sit*, that he is not dead.

8. *Μὴ οὐ* with the *Inf.* is used instead of the *Inf.* without negation, with expressions of *hindering, denying, ceasing, abstaining, distrusting* and the like, when the negative *οὐ*, and in general, any negative expression precedes *μή οὐ*.

Οὐδὲν κωλύει σε μὴ οὐκ ἀποθανεῖν, nothing prevents you from dying; *οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν εἶναι*, no one denies that virtue is lovely; *οὐκ ἀπεσχόμην μὴ οὐ ταῦτα λέγειν*, I did not refrain from saying this.—Also after the expressions *δεινὸν εἶναι, αἰσχρὸν, αἰσχύνῃν εἶναι, αἰσχύνε-*

σθαι, which contain a negative idea, the Inf. follows with $\mu\eta\ \sigma\theta$, when it is to be made negative; e. g. $\omega\sigma\tau\epsilon\ \pi\acute{\alpha}\sigma\alpha\iota\ \alpha\lambda\sigma\chi\acute{\upsilon}\nu\eta\nu\ \epsilon\lambda\upsilon\alpha\iota,\ \mu\eta\ \sigma\theta\chi\lambda\ \epsilon\nu\sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\epsilon\upsilon\nu$, so that all were ashamed NOT to be busy.

9. $o\upsilon\ \mu\eta$ with the Subj. or Fut. Ind., is elliptical, since with $o\upsilon\kappa$ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and $\mu\eta$ must be referred to this verb. Hence $o\upsilon\ \mu\eta$ is used, when the idea to be expressed is, *it is not (o υ) to be feared that ($\mu\eta$) something will happen*; e. g. $o\upsilon\ \mu\eta\ \gamma\acute{\epsilon}\nu\eta\tau\alpha\iota\ \tau\omicron\upsilon\tau\omicron$, non vereor, ne hoc fiat, this CERTAINLY will not happen.

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As ($\epsilon\pi\epsilon\iota$) the Persians did not hold out, the Greeks took the city. If ($\epsilon\acute{\alpha}\nu$, w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who ($\delta\epsilon\sigma\tau\iota\varsigma$) does not believe a man on his oath (= trusts [$\pi\epsilon\iota\theta\epsilon\sigma\theta\alpha\iota$] nothing to one swearing), can ($\epsilon\pi\iota\sigma\tau\alpha\sigma\theta\alpha\iota$) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do not ask. The Sophists were not willing ($\epsilon\theta\epsilon\lambda\epsilon\upsilon\nu$) to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains ($\epsilon\lambda\upsilon\alpha\iota$, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for ($\epsilon\iota\varsigma$) any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (fat.). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, aor.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (sing.), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If ($\epsilon\acute{\alpha}\nu$) we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as ($\epsilon\omega\sigma\pi\epsilon\rho\ \acute{\alpha}\nu$, w. subj.) I breathe and am able, I surely shall not cease (aor.) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CON-
NECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. *Socrates was very wise, Plato also was very wise*; or they are wholly united, inasmuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. *When the spring comes, the flowers blossom*. The first kind of connection is called *Coördination*, the last, *Subordination*, and the sentences, *Coördinate* and *Subordinate*.

I came, I saw, I conquered.—Coördinate.

When I came, I conquered.—Subordinate.

2. Coördination consists either in *expanding* or *restricting* the thought. The former is called *copulative* coördination, the latter, *adversative*. Copulative coördination is either a *simple succession* of words, or it is an *enhancing* or *strengthening* of the thought.

3. A *simple succession* of words is made,—(a) by *καί*, *et*, *and*, more seldom in prose by *τε* (enclitic), *que*, *and*, e. g. *Σωκράτης καὶ Πλάτων*;—(b) by *καί—καί*, *et—et*, *both—and*, more seldom, *τε—τε*, e. g. *καὶ ἀγαθοὶ καὶ κακοί*, *both good and bad*;—(c) by *τε—καί*, *both—and*, *as well so—as so*, *not only—but also*, e. g. *καλὸς τε καὶ ἀγαθός, χρηστοὶ τε καὶ πονηροί*.

REM. 1. *Καί* also signifies *even*, *etiam*, with which the negative *οὐδέ*, *not even*, *ne—quidem*, corresponds; e. g. *καὶ σὺ ταῦτα ἔλεξας (etiam tu)*, *even you said this*; *οὐδὲ σὺ ταῦτα ἔλεξας (ne te quidem)*, *not even you*, etc.

4. The *enhancing* or *strengthening* of the idea is expressed by the simple *καί*, but still more definitely by,—(a) *οὐ μόνον—ἀλλὰ καὶ* (*ἀλλ' εὐθέ*);—(b) *οὐχ ὅτι (ὅπως)* or *μὴ ὅτι (ὅπως)* [*i. e. οὐκ ἔρω, ὅτι, μὴ λέγω, ὅτι*];—*ἀλλὰ καὶ* (*ἀλλ'*

οὐδὲ), *not only — but also (but not even)*, when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός, *not only wise, but also good*. Καὶ μὴν ὑπεραποθνήσκειν γε μόνου ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον δὲτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam*), *indeed, only lovers are ready to die for each other, not only men, but also women*. Οὐχ ὅπως τοὺς πολεμίους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν, *I do not say that the Greeks = the Greeks not only put the enemy to flight, but even destroyed their country*. Λισχίνης οὐχ ὅπως χάριν τοῖς Ἀθηναίοις εἶχεν, ἀλλὰ μισθώσας αὐτὸν κατὰ τουτωῖ ἐπολιτεύετο (*non modo non — sed etiam*). Μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνατο (*non modo non*), *they were not only not able to dance to the tune, but not even to stand erect*.

5. *Adversative* coördination consists in *restricting* or in *entire abrogation*; e. g. *he is indeed poor, but brave—he is not brave, but cowardly*; (here the clause *but brave* restricts the one preceding, and *but cowardly* wholly denies the idea of *brave*). *Restriction* is most generally expressed by *δέ, autem*. With this *δέ* there usually corresponds the connective *μέν*, standing in the preceding contrasted sentence. *Μέν* primarily signifies, *in truth, truly, indeed*, yet commonly its force is so slight that it cannot be translated at all into English. *Μέν*—*δέ* is particularly used in *divisions*, e. g. οἱ μὲν—οἱ δέ, *some — others*, τὸ μὲν—τὸ δέ, *on this side — on that, partly — partly*; also where the *same word* is repeated in two different sentences, e. g. ἐγὼ σύνεμι μὲν θεοῖς, σύνεμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

6. The following words also are to be noticed, viz. *αὐ*, commonly in connection with *δέ* (*δ' αὐ*) *rursus, on the contrary*; *καίτοι, and yet, yet, verum, sed tamen*; *μέγτοι, yet, however*; *ὅμως, although, nevertheless*; finally *ἀλλά, but*, which according to the nature of the preceding member, denotes either the *opposite* of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, *not the rich are happy, but the good*; or it merely denotes something *different* from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (*still, yet, but*), e. g. τοῦτο τὸ πρᾶγμα ὠφέλιμον μὲν ἔστιν, ἀλλ' οὐ καλόν.

7. The succession of negative sentences is made by *οὔτε — οὔτε* (*μήτε — μήτε*), *nec — nec, neither — nor*, e. g. οὔτε θεοί, οὔτε ἄνθρωποι, *neither gods nor men*. Οὐδέ expresses either *contrast*

(*but not*), or it serves to annex a new additional clause (*and not, also not*).

REM. 2. When a negative sentence follows a positive one, it is regularly formed in prose by *καὶ οὐ* or *καὶ μή*; e. g. *φαίνομαι χάριτος τετυχηκός, καὶ οὐ μέμφεις, οὐδὲ τιμωρίας, I seem to have met with favor, and not blame nor punishment.*

8. *Disjunctive* coördination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. *ἢ — ἢ, aut — aut or vel — vel, either — or; εἴτε — εἴτε* (with Ind.), *εἴαντε — εἴαντε* or *ἤντε — ἤντε* (with Subj.), *σίτε — σίτε, whether — or, either — or*; e. g. *ἢ ὁ πατήρ ἢ ὁ υἱὸς ἀπέθανεν, either the father or son died* (the first *ἢ* can also be omitted, e. g. *ὁ πατήρ ἢ ὁ υἱὸς ἀπ.*); *εἴτε καινὰ εἴτε παλαιὰ ταῦτά ἐστιν, whether these are new or old*; *εἴαντε πατήρ γράψῃ, εἴαντε μήτῃ, whether father or mother will write.*

9. Finally, those sentences also can be coördinate with each other, the last of which denotes either the *cause* of the preceding sentence, or the *conclusion, inference* from it. The clause denoting the *cause* is expressed by *γάρ, for, enim, nam*, and that denoting the *conclusion*, by *οὖν, consequently, therefore, ἄρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαρ τοῦ, for that reason then, wherefore*; e. g. *Θαυμάζομεν τὸν Σωκράτη· ἀπὸ γὰρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀπὸ ἦν καλὸς καὶ ἀγαθός· θαυμάζομεν ἄρα αὐτόν.*

CHAPTER II.

B. SUBORDINATION.

§ 179. *Principal and Subordinate Clause.*

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as *καί, δέ, γάρ, ἄρα, etc.*, e. g. *τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ, the spring has come, and the roses blossom*; or in such a manner that the sentence,

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. ὅτε τὰ ἔα ρ ἦλθε, τὰ ῥόδα ἀνοθεῖ, *when the spring has come, the roses blossom.* This mode of connection is called *Subordination*.

2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the *subordinate* clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ἦλθε, τὰ δένδρα θάλλει, the clause τὰ δένδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ἦλθε, the subordinate clause.

3. Subordinate clauses stand in the place of the *subject*, the *attribute*, or the *object* of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: *substantive*, *adjective* and *adverbial clauses*.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive *far-wandering*, may be expanded into a subordinate sentence, *who has wandered far.* Comp. "He announced the victory of Cyrus over the enemy," with "He announced *that Cyrus had conquered the enemy*;" "In the spring the roses bloom," with "*when the spring has come, the roses bloom.*"

§ 180. I. *Substantive-Sentences.*

1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.

A. Substantive-Sentences introduced by *ὅτι* or *ὡς*, *ἵνα*.

2. Substantive-sentences introduced by the conjunctions *ὅτι* and *ὡς*, *that*, express the object (Acc.) of *verba sentiendi* and *declarandi* (p. 250), i. e. of such verbs as express either a *sensation* or *perception*; e. g. ὄραϊν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an *expression* of a sensation and perception; e. g. λέγειν, δεικνύσαι, ἀγγελλειν, δῆλον εἶναι, etc.

3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with *ἄν*, (d) in the Ind. of historical tenses with *ἄν*.

4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a *fact* or *phenomenon*, something *certain* or *actual*. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.

5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere *conception* or *supposition*, hence, particularly, when what is stated as the sentiment of another, is to be indicated *as such*.

*Ελεγον, ὅτι ἄρκτοι πολλοὺς ἤδη πλησίοντασ διέφθειραν, *they said that bears had already destroyed many*. *Ὅτε δὴ ταῦτα ἐνεθυμούμεθα, οὕτως ἐγγνώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων βῆον εἰη ζῶων ἢ ἀνθρώπων ἄρχειν, *when we were reflecting upon these things, we concluded that it was easier for man, as he is, to rule all other animals than men*.

6. The Opt. with ἄν is used, when the affirmation is to be indicated as a *conditional supposition*, *assumption*, *conjecture*, or as an *undetermined possibility* (§ 153, 2, c.).

Λέγω, ὅτι, εἰ ταῦτα λέγοις, ἁμαρτάνοις ἄν, *I say that if you say these things, you would err*. Μέννημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἴη, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ (= εἰ τις μὴ), ὁπότε ἐν ἀπόροις εἴη, τότε κολακεῖοι, ἀλλ' ὅτε τὰ ἄριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῆτο, *I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.*

7. The Ind. of the historical tenses with ἄν is used, when the affirmation is to be represented as *conditional*, as one whose *existence* or *possibility* is denied [§ 153, 2, a. (a)]; e. g. δῆλόν ἐστι, ὅτι, εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν, *it is evident that if you said this, you erred*, but you did not say it, hence you did not err.

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. δῆλός ἐστι (φανερός ἐστι), ὅτι ταῦτα εὔεπραξα, *it is evident that I* —; δῆλοί εἰσιν, ὅτι ταῦτα ἔλεξαν, *it is evident that they said this*. Comp. § 175, Rem. 5.

C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Hercules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, *aor.*) in (κατὰ) haste. I have often wondered (*aor.*) by what (ὅστις) arguments the accusers of Socrates convinced (*aor.*) the Athenians, that he was deserving (ἀξιον εἶναι) of death from (*dat.*) the State. Tissaphernes traduced Cyrus to (πρός, *w. acc.*) his brother, (saying) that he was plotting against him. Brasidas not only (τέ) showed himself prudent (= moderate) in other (respects), but (καί) in his speeches also he

everywhere manifested that he was sent forth to liberate (*part. fut.*) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (*aor.*) that the just (man) could never become (*aor.*) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (*aor.*) far more speedily, if (*part.*) we say (*aor.*) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (*part.*) Aeschines had not brought forward (*κατηγορεῖν, aor.*) something foreign to (= besides) the indictment, neither would I (= I also would not) say (*ποιεῖσθαι*) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by
ὥς, ἵνα, etc.

1. The second kind of substantive-sentences, are the *final sentences*, i. e. those which denote a *purpose, intention, end*. These sentences are introduced by the following conjunctions, ὥς, ὅπως, ἵνα, ὥς μή, ὅπως μή, ἵνα μή.

2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἐλθῆς, ut venias, that you may come; ἔξω, ἵν' εἰδῶ, dic, ut sciam, say, that I may know;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἐλθῶις, ut venires, that you might come. Ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελῆλανται εἰς ἄλλον τόπον, ὥς μὴ μίγνῃται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσμία, traffickers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated. Ἴνα σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπ' ἀνεμι (paucis repetam), in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly. Καμβύσης τὸν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the *sequence or dependence of tenses*, in Greek is the *sequence of modes*. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt. is generally used in the subordinate clause; e. g. ταῦτα γράφω, γέγραφα, etc., ἵν' ἐλθῆς, haec scribo, scripsi, ut venias;—ταῦτα ἔγραφον, ἐγγράφειν, ἔγραφα, ἵν' ἐλθῶις, scribebam, scripseram, ut venires.—On the Subj. after an historical tense, see § 188, 4.

3. With the final conjunctions *ὡς* and *ὅπως*, also *ἵνα*, the modal adverb *ἄν* is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. *διὰ τῆς σῆς χάριτος ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἃ τε δεῖ φίλια καὶ πολέμια νομίζεις, you will lead us through your territory in order that (when we set our foot on it) we may know, both what it is necessary to regard as friendly and what hostile.*

4. Verbs of care, anxiety, considering, endeavoring, striving, exhorting and admonishing, e. g. *ἐπιμελίσθαι, φροντίζειν, φυλάττειν, σκοπεῖν, βουλεύεσθαι, ὀρεῖν, ποιεῖν, πράττειν, curare, μηχανᾶσθαι, περακαλεῖν, παραγγέλλειν, προειπεῖν, αἰτεῖσθαι, ἄγε, and the like, are followed by the conjunction *ὅπως* (*ὅπως μὴ*) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the purpose is represented as really occurring and continuing.*

Οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἐσονταὶ οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι, the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act; Σκοπεῖσθε τοῦτο, ὡ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἐξουσιν, consider this, that our envoys will not speak only, but they will be able, etc.

5. The final conjunctions *ἵνα* and *ὡς* (more seldom *ὅπως*), are followed by the Ind. of the historical tenses, when a purpose is to be expressed, which has not been accomplished or which cannot be accomplished.

Ἐχρῆν σε Πηγάσῳ ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος, it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἂν, Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν, ἵν' ἄμφοτέρων ἡμῶν ἀκούσαντες τάληθῆ ῥαδίως ἐγνώτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.

CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedæmonians were not permitted (*impers. w. dat.*) to travel abroad, lest the citizens should be filled with frivolity by (*ἀπό*) foreigners. Remember absent as well as (= besides, *πρός, w. acc.*) present friends, lest it may seem that you would neglect the latter also in their absence (*part.*). Agesilans took care that the soldiers should be able to endure hardships. The president of the city must (*χρῆ, w. acc. and inf.*) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your forefathers in renown. Would that (*ei γὰρ ὠφελον*) the multitude (*οἱ πολλοί*) were able to effect the greatest evils, that they might also be able (to effect) the greatest good (*πῦρ*); then (= and) it would be well (= have itself well, § 153, 2, a). Why (*τί*) didst thou not seize (*part. aor.*) and slay me, that I might never show (*aor.*) myself to men?

§ 182. II. *Adjective-Sentences.*

1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. *οἱ πολέμοι, οἳ ἐκ τῆς πόλεως ἀπέφυγον* — *οἱ πολέμοι ἐκ τ. π. ἀποφυγόντες; τὰ πράγματα, ἃ Ἀλέξανδρος ἐπραξεν* — *τὰ ὑπὸ Ἀλεξάνδρον πεπραχέντα πράγματα*. These sentences are introduced by the relative pronouns *ὅς, ἣ, ὅ, ὅς τε, ἣ τε, ὅ τε, οἷος*, etc.

2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. *ὁ ἀνὴρ ὃν εἶδες* — *ἡ ἀρετὴ, ἣς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν* — *οἱ στρατιῶται, οἷς μαχόμεθα*, etc.

REM. 1. When a *predicative* substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the *predicative* substantive. The verb of the adjective-sentence is usually a verb signifying *to be, to name, to call*; e. g. *Ἡ ὁδὸς πρὸς ἐν τρέπεται, ὃ καλεῖται Πηλοῦσιον στόμα*, the course turns to the east, which is called the Pelusian mouth; here *ὃ* takes the gender of the predicative *στόμα*, instead of that of its antecedent *ὁδὸς*. *Ἄκρα, αἱ καλοῦνται κλειίδες τῆς Κύπρου. Περσικὸν ξίφος, ὃν ἀκινυάεην καλοῦσιν. Δόγοι μὴν εἶναι ἐν ἐκάστοις ἡμῶν, ἃς ἐλπιδας ὀνομάζομεν.*

REM. 2. There is an exception in respect to *number* in the formula *ἔστιν οἱ*, e. g. *λέγονσι, sunt, qui dicant*. This formula is treated in all respects as a *substantive-pronoun*, inasmuch as neither the number of the relative has any influence on that of the verb *ἔστιν*, nor is the tense changed, when the discourse relates to past or future time.

Nom.		ἔστιν οἱ	(= ἐνίοι)	ἀπέφυγον.
Gen.		ἔστιν ὧν	(= ἐνίων)	ἀπέσχετο.
Dat.		ἔστιν οἷς	(= ἐνίοις)	οὐχ οὕτως ἔδοξεν.
Acc.		ἔστιν οὓς	(= ἐνίοις)	ἀπέκτεινεν.

3. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. *Ἐγὼ, ὃς γράφω* — *σύ, ὃς γράφεις* —

ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει. Hence after a Vocative Case, the second person is commonly used; e. g. ἄνθρωπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας, *O man, who inflicted such evils on us.*

4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐπεθράμμη. Ὅρα σὸν κεκοσμημένον καὶ ὀφθαλμῶν υπογραφῆ, καὶ χρώματος εντρίψει, καὶ κόμαις προσθέτοις, ἃ δὴ νόμματα ἦν ἐν Μήδοις.

5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.

Ὁ ἄνθρωπος καὶ ἡ γυνή, οἱ παρὰ σὲ ἦλθον. Ἴκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ἃ μείστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ.

6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called *attraction* of the relative. The substantive frequently stands in the relative sentence.

Ἀρίων διδύραμβον πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οὗς ἴσμεν), *Arion was the first among men known to us, to invent the didyramb.* Ὁ στρατηγὸς ἤγε τὴν στρατιὰν ἀπὸ τῶν πόλεων ὧν (instead of ἄς) ἔπεισεν (= τῶν πεισθεισῶν), *the general led the army from the cities, which he had persuaded.* Σὺν τοῖς θησαυροῖς οἷς (instead of οὗς) ὁ πατὴρ κατέλειπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσιν), *with the treasures which his father left.* Κύρος προσῆλθε σὺν ᾗ εἶχε δύναμει, *Cyrus came with the force which he had.* Ἐγὼ σοὶ ὑπισχνούμαι, ἦν ὁ θεὸς εὐδιδῶ, ἀνθ' ὧν (= ἀντὶ τούτων, ἃ) ἂν ἐμοὶ δανεῖσθης, ἄλλα πλείονος ἄξια εὐεργετήσῃιν.

7. The relatives οἷος, ὅσος, ὅστις οὖν, ἥλικος, both as Accusatives and Nominatives, are attracted, when the verb εἶναι and a subject formally expressed are in the relative clause; e. g. οἷος σὺ εἶ, οἷος ἐκεῖνος or ὁ Σωκράτης ἐστὶ. This attraction is made in the following manner. The demonstrative in the Gen., Dat. or Acc. to which the relative refers, is omitted, but the relative is put in the Case of the preceding substantive or of the (omitted) substantive demonstrative, and the verb εἶναι of the adjective-clause is also omitted, and the subject of the relative clause is put in the Case of the relative. Such a blended or attracted adjective-clause, has, in all respects, the force of an inflected adjective; the connec-

tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence *χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ*, by omitting the demonstrative *τοιούτῳ*, to which the relative *οἷος* refers, by attracting *οἷος* into the Case of the preceding substantive *ἀνδρὶ*, and by omitting *εἶ* of the relative sentence, and attracting the subject *σὺ* into the Case of the relative, we have the common form *χαρίζομαι ἀνδρὶ οἷῳ σοί*, or by transposition *χαρίζομαι οἷῳ σοὶ ἀνδρὶ*. In English the above relatives may be translated by *as* or *such as*.

Gen.	ἐρῶ οἶον σοῦ ἀνδρός.	ἐρῶ οἶον σοῦ.
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρὶ.	χαρίζομαι οἷῳ σοί.
Acc.	ἐπαινῶ οἶον σὲ ἀνδρα.	ἐπαινῶ οἶον σέ.
Gen.	ἐρῶ οἶων ὑμῶν ἀνδρῶν.	ἐρῶ οἶων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσιν.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

REM. 3. Attraction also takes place, when *οἷος* or *οἷός τε* is used instead of *ὅστις τε* with the Inf., signifying *I am of such a nature, character that (is sum quæ, with the Subj.)*, hence, *I can*; e. g. *Διελέχθην Στωϊκῶ τοιούτῳ οἷῳ μήτε λυπεῖσθαι, μήτ' ὀργίζεσθαι*, *I conversed with such a Stoic as could neither be grieved nor irritated*. The demonstrative is commonly omitted; e. g. *Μόνην τὴν τῶν ἀνθρώπων γλῶτταν ἐποίησαν οἱ θεοὶ οἷαν ἀρθροῦν τὴν φωνήν*, *the gods made the human tongue only, capable of uttering articulate sounds*; here the demonstrative *τοιούτην*, to which *οἷαν* refers, is omitted.

REM. 4. Sometimes an attraction takes place directly the opposite of that mentioned in the adjective-clause, since the relative does not take the Case of its substantive, but the substantive, the Case of the relative which refers to it. This may be called *inverted attraction*; e. g. *Τὴν οὐσίαν (instead of οὐσία) ἦν κατέλιπε τῷ υἱῷ, οὐ πλείονος ἀξία ἐστίν*, *the property which he left to his son is worth no more*. This inverted attraction is very common with *οὐδεὶς δεστίς εὐ* (*no one, who not = every one*), after an omitted *ἐστί*.

Nom.	οὐδεὶς	δεστίς	οὐκ	ὅν ταῦτα ποιήσειεν.
Gen.	οὐδενός	δεστος	οὐ	κατεγέλασεν.
Dat.	οὐδενὶ	δετῷ	οὐκ	ἀπεκρίνατο.
Acc.	οὐδένα	δετινα	οὐ	κατέκλασεν.

8. On the use of the modes in adjective-sentences, the following is to be observed:

(a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something *actual* or *real*; e. g. *ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίσθη, ἣ κτισθήσεται*. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote *what should be done*, or *the purpose* (§ 152, 6); e. g. *στρατιηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν*, *who should fight, or to fight with P*. Also after negations the Greek

uses the Ind., where the Latin has the Subj.; e. g. *παρ' ἐμοὶ οὐδεὶς, ὅς τις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί, nemo, qui non possit.*

(b) The relative with *ἄν*, e. g. *ὅς ἄν, ἣ ἄν, ὃ ἄν, ὅστις ἄν*, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely *conceived* or *assumed*. Hence it is also used to designate *quality* and *size indefinitely*, and also to express *indefinite frequency (as often as)*. The adjective-sentence can commonly be considered as a conditional sentence, and the relative with *ἄν* can be resolved into the conjunction *εἰάν* with *τις* or any other pronoun and the Subj.

Ὁ ὅς ἄν (= εἰάν τινῶς) βελτίους τινὲς ταυτῶν ἡγήσονται, τούτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πείθεσθαι, *whosoever any persons think (if any persons think any) superior to themselves, these they, etc.* Ἀνθρώποι ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὅς ἄν (= εἰάν τινῶς) αἰσθωνται ἀρχειν αὐτῶν ἐπιχειροῦντας, *men combine against none more than against those whom they see endeavoring to rule them.*

(c) The relative (without *ἄν*) is used with the Opt., in the first place, with the same signification as with the Subj. and *ἄν*, but referring to an historical tense. Hence, it is used in *general* and *indefinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by *εἰ* with the Opt.

Οἱ πολέμιοι πάντας ἐξῆς, δ τῷ (= εἰ τινὶ) ἐν τῷ χοίρῳ, καὶ παῖδας καὶ γυναῖκας ἐκτείνον, *the enemy killed all, one after another, both children and women, whosoever they fell in with (= if they fell in with any).* Φίλους, δ σους ποιήσαι το καὶ εἰνους γνοίη ὄντας, καὶ ἰκανὸς κρίνειε συνεργοὺς εἶναι, δ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κρῆτιστος δὴ γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future *uncertainty*, an undetermined *possibility*, a mere *supposition*, *conjecture*, *assumption*, is to be denoted. The adjective-sentence is then considered as an *uncertain* or *doubtful condition* [§ 153, 1, b, (β)], or forms a part of a sentence expressing a wish.

Τοῦ ἀπτόν λέγειν, ἀ μὴ σαφῶς εἰδεῖη, φείδεσθαι δεῖ, *he must avoid saying, what he does not fully know (= if he does not fully know).* Ἐρδοί τις, ἣν ἑκάστος εἰδεῖη τέχνην, *any one can practise the art with which he is acquainted (= if he is acquainted with it).*

(e) The Opt. with *ἄν* is used, when the attributive qualification

is to be represented as a *conditional supposition, conjecture, assumption, an undetermined possibility* (§ 153, 2, c.).

Τοὺς λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς αὐτῶν ἐπεκάλει Σωκράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν, Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward. Οὐκ ἔστιν ὅτι ἂν τις μείζον τοῦτου κακῶς πάθῃ, there is no evil which any one can experience, greater than this.

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with ἄν, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. ἣ πόλις, ἣν οἱ πολέμοι οὐκ ἄν ἐπόρθησαν, εἰ οἱ στρατιῶται ἐβοήθησαν, *quam hostes non diruissent, si milites auxilio venissent.*

CII. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (*aor.*) to be calamities (*sing.*). Who would (§ 153, 2, c.) not praise you (*aor.*), who have fought (*aor.*) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaecrates, said Socrates, please (*aor.*) any one, or doth he please some very highly? Cleopompas ravaged some (tracts, *neut. plur.*) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (*aor.*), who (*part.*) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, *neut.*) and opposite to that which they have commended (*aor.*). Do nothing which thou dost not understand. A rational man, if (*part.*) he has lost (*aor.*) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (*aor.*) thee this wine, said Cyrus, and I pray thee to drink it (*aor.*) to-day with those whom thou most lovest. The tyrant has given sufficient satisfaction for what he has done (*aor.*). The general led (*aor.*) the army away from the cities, which he had subjected (*aor.*) to himself. The Persians were not able to fight (*aor.*) courageously against men so brave as were the Athenians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (*aor.*) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built)

as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (*aor.*) by his weeping (*part.*) and complaining (*ἀγανακτεῖν*). What one does not (*μή*) possess, he cannot (§ 153, 2, c.) give (*aor.*) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulysses treasures, more than he would ever (= so many as he would never) have gained (*aor.*) from Troy, if (*el. w. ind. aor.*) he had come unharmed to his native land. There was then not a Spartan (*gen. plur.*), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of a sovereign, if the citizens voluntarily obey him and are ready to abide by (him) in dangers. A man is truly great, who can accomplish (*aor.*) a great (object) by intellect (*γνώμη*) rather than by strength of body. He, at sight (*part. aor.*) of whom men are stirred (*aor.*) and ardor and emulation seize (*ἐμπίπτειν τιτί, aor. sing.*) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (*ὅστις, sing.*) they might meet, that they would not flee and leave them behind (*part. aor.*), but succor (*aor.*) them. We cannot (§ 153, 2, c.) enjoy (*aor.*) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (*οὐ*) better way to a (= the) good reputation, than (that) by which one should become (*aor.*) versed (= good) in (*acc.*) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (*διὰ τό*) they were obliged to converse with those from whom they could receive pay. There was no (*οὐ*) city there, by which they could defend themselves.

§ 183. III. *Adverbial Sentences.*

Adverbial sentences are adverbs, or participles used adverbially (§ 176, 1), formed into a sentence, and, like adverbs, denote an adverbial object, i. e. such an object as merely *defines* the predicate, but does not, like the object expressed by the substantive-sentence, *complete* it; e. g. ὅτε τὸ ἔαρ ἤλθε, τὰ ἀνθη θάλλει (= τοῦ ἔαρος ἐλθόντος).

A. ADVERBIAL SENTENCES OF PLACE AND TIME.

1. Adverbial sentences of *place* are introduced by the relative adverbs of place, *οὗ, ἧ, ὅπη, ὅπου, ἐνθα, ἴνα (ubi); ὅθεν, ἐθεν (unde); οἷ, ὅποι, ἧ, ὅπη (quo)*, and, like adverbs of place, express the three relations, *where, whence, whither*. The use of the *modes* in adverbial sentences of place, is in all respects, like that in adjective-sentences.

2. Adverbial sentences of *time* are introduced by the following conjunctions:

a. To denote that one action is *contemporary* with another, by *ὄτε, ὁπότε, ὡς, ἥνικα*, which designate a *point* of time, and *ἐν ᾧ, ἕως, ὡς*, which designate a *space* of time.

b. To denote that one action is *prior* to another, by *ἐπει, ἐπειδή, postquam, ἐξ οὗ, ἐξ ὅτου, ex quo*, and *ἀφ' οὗ, since*.

c. To denote that one action *succeeds* another, by *πρὶν, priusquam, ἕως, ἕως οὗ, εἰς δ, εἰς τε, μέχρι οὗ, μέχρι ὅτου, μέχρι*.

3. On the use of the modes, the following is to be observed:

(a) The Ind. is used, when the statement is to be represented as a *fact*; hence in mentioning *actual* events or occurrences.

Ὡς ἡμέρα τάχιστα ἐγεγόνει, ἀπῆλθον (ὡς τάχιστα, *quam primum, as soon as it was day, they departed*). Οὐ πρότερον ἐπαύσαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμφαντο, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέστειλαν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, *they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished others*. Ἐμάχοντο, μέχρι οἱ Ἀθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something *conceived* and *general*, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb *ὡς* is united with the conjunctions; e. g. *ὅταν, ὁπότεν, ἥνικ' ἂν, ἐπεί (ἐπείν), ἐπειδάν, πρὶν ἂν, ἕως ἂν, μέχρι ἂν, ἐστ' ἂν*. Accordingly, the Subj. is used with the above conjunctions from *ὅταν* to *πρὶν ἂν*, when the statement of time is also to be represented as the *condition*, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify *until*, the Subj. expresses an object *expected* and *aimed at*. In like manner also, the Subj. is used to denote *indefinite frequency*; the conjunctions are then translated by *as often as*.

Ἐπειδὴν σὺ βούλη διαλεγέσθαι, ὡς ἐγὼ δύναμαι ἐπεσοῦμαι, τότε σοὶ διαλέσομαι, *whenever you (if you) wish to discourse so that I can follow, then I will discourse with you*. Οὐ πρότερον παύσομαι, πρὶν ἂν ἐλῶ τε καὶ πυρώσω τὰς Ἀθήνας, *I will not cease, before I take and burn Athens (unless I take, etc.)*. Ἐὼς ἂν σῶζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους εἶναι (*dum servari possit*), *while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.)*. Ὅπότεν στρατοπεδεύονται οἱ βάρβαροι βασιλεῖς, τάφρον περιβάλλονται ἐπεκὼς διὰ τὴν πολυχειρίαν, *as often as the barbarian kings make an expedition, they easily intrench themselves by means of the great number of workmen*.

(c) The Opt. is used with conjunctions of time,—(a) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote *indefinite frequency* [as often as, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a *condition* of the principal sentence, and such a condition as appears as a *present or future uncertainty*, as a mere *supposition, conjecture, assumption or undetermined possibility* [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used *without α ν*; e. g. ὅτε, ἐπεί, etc. (not ὅταν, ἐπεί, etc.).

Ὁ πότερον ἐπαύσατο, πρὶν ἔλοι τε καὶ πυρῶσειε τὰς Ἀθήνας. Ὅποτε (as often as, whenever, if ever) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάρρον περιεβάλλοντο εὐκτώως διὰ τὴν πολυχειρίαν. Ὅποτε τὸ φιλοσοφεῖν ἀλαχρὸν ἤγησάμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμάνθω εἶναι (if I believed it disgraceful to be a philosopher, I would not think myself a man). So also, ὅτε μή with Opt., nisi.

REMARK. In addition to the constructions already mentioned, the conjunction πρὶν is constructed with the Inf., especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an *incidental or casual designation* of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. Δαρειός, πρὶν αἰχμαλώτους γενέσθαι τοῦς Ἑρετριέας, εὐεῖχεν αὐτοῖς δεινὸν χόλον, before the Eretrians were taken captive, Darius cherished bitter hatred towards them. Ἦσαν Δαρεῖψ, πρὶν βασιλεῦσαι, γεγονότες τρεῖς παῖδες, three children were born to Darius before he was king. So πρότερον ἤ and the Epic πάρος, are followed by the Inf.

CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (aor.) a sacrifice to Neptune. The Athenians did not cease to be angry (ἐν ὀργῇ ἔχειν) with Pericles, until they had punished (aor.) him by a fine. If men have robbed (aor.) or stolen, they are punished. Do not decide (aor.) before thou hast heard (aor.) both parties (= the plea of both). We must (δεῖ, w. acc. and inf.) resolutely perform (ἀντίειμι) the journey, till we have reached (aor.) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (εὐ πάσχειν, aor.) we call ungrateful, if (when) able to requite (aor.) they do not. No one was permitted (= it was not permitted) to go (εἰσέρχασθαι, aor.) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (ἐνδιδόναι), as often as the enemy charged, and as they fell back (ἀποχωρεῖν, part. pres.) the enemy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 163, 2, c.) eat (aor.) when he will, and he who is voluntarily thirsty, can drink (aor.) when he will; but he who suffers this by necessity, has not the power (ἐξέσσι, w. dat.) to cease to hunger and thirst, when he will. Eat not, before

thou art hungry, and drink not, before thou art thirsty. That (= the) death is without pain, which (*part.*) happens (*acc.*) ere (one could) think (*δοκῆναι, acc.*) of (it). The tradition is, that the island (of) Delos, before Apollo appeared (*acc.*) to men, was concealed by the sea (*τὸ πέλαγος*).

B. CAUSAL ADVERBIAL SENTENCES.

§ 184. a. *Adverbial Sentences denoting Cause.*

1. Such as are introduced by the conjunctions of time, *ὄτε, ὁπότε, ὡς, ἐπεὶ, quoniam, since, ἐπειδή, quoniam, since* the cause is considered *contemporary* (*ὄτε, ὁπότε, ὡς*), with the predicate of the principal sentence, or *prior* (*ἐπεὶ, ἐπειδή*) to it. The Ind. is the prevailing mode in these adverbial sentences; e. g. *Μὴ με κτεῖν, ἐπεὶ οὐχ ὁμογάστριος Ἐκτορός εἰμι, quoniam — non sum, do not slay me, since I am not a brother of Hector. Ὅτε τοίνυν καὶ οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, since these things are so, etc.*

2. Such as are introduced by the conjunctions *ὅτι* and *διότι, because*. With these also, the Ind. is the prevailing mode; e. g. *Ἄρα τὸ ὅσιον, ὅτι ὁσίον ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσίον ἐστιν, is what is holy, loved by the gods because it is holy, or is it holy because it is loved?*

§ 185. b. *Conditional Adverbial Sentences.*

1. The second kind of causal adverbial sentences, are those which express a *condition*, and are introduced by the conjunctions *εἰ* and *εἰάν* (*ἤν, ἄν*, which must not be confounded with the modal adverb *ἄν*, see § 153, 2). The principal clause expresses that which is conditioned by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protasis*, the latter, the *Apodosis*.

2. The Greek language has four different ways of expressing conditionality:

(1) The protasis has *εἰ* with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a *reality* or *fact*, and hence as *certain*.

El τοῦτο λέγεις, ἀμαρτάνεις, if you say this (admitted or assumed as a fact), you err. El εἰσι βωμοί, εἰσι καὶ θεοί, if there are altars (an admitted fact), there are also gods. El ἐστι θεός, σοφός ἐστιν. El ταῦτα πεποιήκας,

δυναμεισθαι ὄξως εἰ. Εἰ τι εἶχε, καὶ ἐδίδου. Εἰ ἐβρόντησε, καὶ ἤσπραψεν. Εἰ τὰυτὰ ἐπεποιήκει, ἡμαρτήκει. Εἰ τοῦτο λέξεις, ἀμαρτήσῃ. Εἰ τι εἶχεις, θός.

(2) The protasis has εἰ with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with ἄν. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

Εἰ τι εἶχεν, ἐδίδου ἄν, *si quid haberet, daret (nunc autem nihil habet; ergo nihil dare potest), if he had anything, he would give it (but he has nothing, consequently he can give nothing)*. Εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμάρτανες (ἡμαρτες) ἄν, *si hoc diceres, errares*. Εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν (Aor. instead of the Plup.), *si hoc dixisses, errasses, if you had said this, you would have erred (but you have not said it, consequently you cannot have erred)*. Εἰ ἐπεισθῆν, οὐκ ἄν ἡβρώστων, *si obedissem, non aegrotarem*.

(3) The protasis has εἰ ἄν with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a *supposition*, the accomplishment of which is, however, *expected*; that which results from the principal clause is represented by the Ind. as *certain* or *necessary*.

Ἐάν (ἦν, ἄν) τοῦτο λέγῃς, ἀμαρτήσῃ, *if you say this (shall say), you will err*. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Ἐάν τι ἔχωμεν, θώσομεν, *if we have anything (which we expect is the case, or which depends on circumstances) we will give*. Ἐάν τοῦτο λέξῃς, ἀμαρτήσῃ, *si hoc dixeris, errabis*.

(4) The protasis has εἰ with the Opt., and the apodosis the Opt. with ἄν. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a *present*, mostly a *future uncertainty*, as an *undetermined possibility*, a mere *supposition*, *conjecture*, or *assumption*, without any reference to the thing supposed, being real or not real, possible or impossible.

Εἰ τι ἔχοις, θοίῃς ἄν, *if you have anything (it neither being assumed nor denied that you have), you would give*. Εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν. Οὐκ ἄν ὑπενέγκαιμεν οὔτε τὸ καῦμα, οὔτε τὸ ψύχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀσγκαλον εἰη ἄδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἀδικεῖσθαι, ἢ ἀδικεῖν.

REM. 1. Εἰ with the Ind. or εἰ ἄν with the Subj. is frequently followed by the Opt. with ἄν; e. g. εἰ τοῦτο λέγεις, ἀμαρτάνοις ἄν, *if you (really) say this, you would err*; ἐάν τοῦτο λέγῃς, ἀμαρτάνοις ἄν, *if you say this (as I expect), you would err*; on the contrary, εἰ with the Opt. is sometimes followed by the Ind.; e. g. εἰ τοῦτο λέγοις, ἀμαρτάνεις, *if you should say this, you certainly err*.

REM. 2. *El* with the *Opt.* is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote *indefinite frequency* in relation to what is past. Then *el* is translated by *as often as*, and the principal clause has the *Ind.* of an *historical* tense, usually the *Impf.*, with and without *άν*; e. g. *Εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐπαίειν ἄν, as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him. Εἰ τις Σωκράτει περὶ τοῦ ἄντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον.*

REM. 3. With the *Ind.* of the historical tenses, *άν* is commonly omitted in the conclusion with expressions which denote the idea of *necessity, duty, justice, possibility, freedom, inclination*, thus, e. g. with *χρῆν, ἔδει, ὄφελον*, with verbal adjectives in *-τέος, προσήκειν*), *καιρὸς ἦν, εἰκὸς ἦν, καλὸν ἦν, αἰσχρὸν ἦν, καλῶς εἶχεν*), *ἐξῆν, ἔβουλόμην*; e. g. *Εἰ αἰσχρὸν τι ἐμελλόν ἐργάσασθαι, θάνατον ἄν ἐσθού προαιρετέον ἦν, mors præferenda erat.* What is here expressed *absolutely* by the Greek, is expressed with an *implied condition* in English, e. g. *εἰκὸς ἦν, it would be just, αἰσχρὸν ἦν, it would be shameful.*

REM. 4. The *protasis* is often omitted, and then the *Opt.* with *άν* stands without any conditional clause; yet the *protasis* is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional *protasis*, e. g. in the adverb *οὕτως*, in a preposition, or it is indicated in what precedes or follows. *Ὅς ταῦτα λέγοι (= εἰ τις ταῦτα λέγοι), ἁμαρτάνοι ἄν, whoever (if any one) should say this, would err. Ταῦτα λέξας (= εἰ σὺ λέξαις), ἁμαρτάνοις ἄν. Οὕτω (= εἰ οὕτω ποιήσας) γ' ἄν ἁμαρτάνοις.* Very often, however, the *protasis* is actually wanting, particularly where it can be easily supplied, e. g. by such phrases as, *when one wishes, if it is allowed, if I can, if circumstances favor*; e. g. *βουλοίμην ἂν (scil. εἰ δυναίμην).*

CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue to Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much (*πολυμαθῆ εἶναι*). For all men death is (the) boundary of life, even though one shut (*aor. part.*) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more, but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (*aor.*) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (*part.*) he did thee a favor (*aor.*). The whole time would fail (*aor.*) us, if we should enumerate all the deeds of Hercules. If we should banish (*aor.*) from life the love of fame, what then would become (*aor.*) of virtue (= what would the good become to us), or who would strive to do (*aor.*) anything illustrious? If thou shouldst be ready to take hold (*aor.*) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (*plur.*), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command (*προστάττειν, aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to (*μέλλω*) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *most.*).

§ 186. Adverbial Sentences denoting Consequence or Effect.

1. Adverbial sentences of consequence or effect, are introduced by the conjunction ὡςτε (more seldom ὡς). On the use of the modes the following is to be observed:

(a) The Ind. is used, when the consequence or effect is to be represented as a *fact*, something *actually accomplished*; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely *conceived*, not actually accomplished, but merely as *possible* or *aimed at*, or as the *condition* of the affirmation in the principal clause (*on condition that, supposing that*).

Ἄργος ἀνδρῶν ἐχρηώθη οὕτως, ὥστε αἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, *Argos was left so destitute of men, that the slaves had all their effects.*
Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἦν οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ραδίως ἔχειν ἄρκούντα, *Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency* (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after ὥστε has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

REM. 2. Instead of ὥστε with an Inf., a relative, particularly οἷος, ὅσος, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. τοιοῦτος ὁ Στάσιππος ἦν, οἷος μὴ βούλεσθαι πολλοὺς ἀποκτείνουσι τῶν πολιτῶν, *Stasippus was such, as not to desire to put many of the citizens to death.*

(b) The Opt. with ἄν is used, when the consequence or effect is to be represented as a *contingent conjecture, supposition or assumption* (§ 153, 2, c.).

(c) Finally, the Ind. of the historical tenses with ἄν, or the Inf. with ἄν is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 153, 2, a. (α) and d.].

Τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῖδεν, ἐκπεθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥς τε καὶ οὗτος Ἔρωτος ἂν εἶη μαθητῆς, *Apollo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros.* Πάντες οἱ πολῖται πολεμικὰ ὅπλα κατασκευάζουσι, ὥς τε τὴν πόλιν οὕτως ἡγήσω ἂν πολέμου ἐργαστήριον εἶναι (sc. εἰ εἶδες), *all the citizens were preparing weapons of war, so that you would think that the city was actually a manufactory for war.* Οἱ θεοὶ οὕτω μοι ἐν τοῖς ἱεροῖς ἐσήμνησαν, ὥς τε καὶ ἰδιώτην ἂν γινώσκει, *ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ, so that even a private man (if he had been present) might have perceived.*

REM. 3. Instead of ὥς τε with the Inf., signifying *ea conditione, ut, or ita, ut* (on the condition that), ἐφ' ᾧ τε also, either with the Ind. Fut. or with the Inf., is used; e. g. Ἐπὶ τούτῳ ἵκεῖσθαι τῆς ἀρχῆς, ἐφ' ᾧ τε ἕν' οὐδενὸς ὑμῶν ἀρξομαι, *I will give up all claim to the government on this condition, that I shall be ruled by no one of you.*

REM. 4. Ὡς is used with the Inf. in independent or parenthetic clauses; e. g. ὥς εἰπεῖν, *so to speak*; ὥς γέ μοι δοκεῖν, *as it seems to me*; ὥς is also often omitted in such clauses; e. g. οὐ πολλῷ λόγῳ εἰπεῖν, *to speak briefly.*

d. Adverbial Sentences denoting Comparison.

2. Comparative adverbial sentences of *manner* and *way*, are introduced by the relative adverbs, ὡς, ὥς τε, ὥς περ, ὅπως, *as*. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).

3. Comparative adverbial sentences of *quantity* or *degree*, are introduced by the relative ὅσῳ (ὅσον), and with this the demonstrative τοσοῦτον (τοσοῦτον) in the principal clause corresponds; these are translated *so much — as*, but with a comparative or superlative, by *the — the*.

Τοσοῦτον διαφέρειν ἡμῶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, *we ought to differ so far from slaves, as slaves unwillingly obey their masters.* Ὅσῳ (ὅσον) σοφώτερός τις ἐστὶ, τοσοῦτον (τοσοῦτον) σωφρονέστερός ἐστιν, *the wiser any one is, the more discreet will he be.* Ὅσῳ (ὅσον) σοφώτατός τις ἐστὶ, τοσοῦτον (τοσοῦτον) σωφρονέστατός ἐστιν.

CV. Exercises on § 186.

Cyrus had soon killed off (ἀναλίσκω) the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged (δεῖ, *w. acc. and inf.*) to go back so far while fighting, that (during) the whole day they went (διέρχασθαι) not more than twenty-five stadia, and (ἀλλά) came into the villages in the evening. In process of time (ὡς προήγεν ὁ χρόνος), Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (*aor.*) something from his own (store, *plur.*)

and does (*aor.*) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever (*ὅπη ἄν*) you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (*λέγειν*) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (*aor.*) the city so that the Greeks could not escape from it unobserved (*λανθάνειν, aor.*). The intestines of the sick burned (*καίεσθαι*) so, that they would very gladly have plunged themselves in cold water.

§ 187. Interrogative Sentences.

1. Questions are either independent of a preceding sentence or dependent upon it; e. g. *Is the friend come?* and *I do not know whether the friend has come.* The first is called a *direct* question, the last, an *indirect*. Both may consist either of one member, or of two or more members; e. g. *Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming?* According as the question refers to an *object* (person or thing) or to a *predicate*, the questions are divided into *nominal* and into *predicative* questions; e. g. *who has done this?* (nominal question), and *hast thou written the letter?* (predicative question).

2. The *nominal* questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, *τίς, ποῖος, πόσος*, or such interrogative adverbs as *πότερος, πῶς, πῆ, ποῦ, πόθι, πόθεν*; e. g. *τίς ταῦτα ἐποίησεν*;—the *predicative* questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, *ἄρα*; e. g. *ἄρα ταῦτα ἐποίησας*;

REM. 1. Predicative questions are frequently indicated by the mere *tone* and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. *οὐκ ἐθέλεις ἔναι, do you not wish to go?*

3. On the use of the interrogatives, the following is to be observed:

(1) 'H, commonly in connection with other particles, implies an *assertion, asseveration*, since it supposes that that in regard to which the question is asked, actually exists, e. g. *ἢ οὗτοι πολέμιοι εἰσιν, are these enemies? ἢ πού, num forte, truly? indeed?* when the inquirer expects a negative answer; e. g. *ἢ πὸν τετόλημ' ἔργον ἀσχιστον τόδε, has Jason indeed dared this thing? ἢ γάρ, is it*

not so, is it not true? e. g. ἡ γὰρ, ὦ Ἰππία, εὐν τε ἐρωτᾷ σε Σωκράτης, ἀποκρι-
νεί, *will you not answer, if Socrates asks you?*

(2) Ἄρα is properly used with questions of *doubt, uncertainty and wonder*, but
often, also, with a degree of modesty with questions wholly *definite*; e. g. ἀρ
αἰσθά τις, οἱ ἀνοφελεῖς ὄντες ὠφελίμως δύνανται φίλους ποιῆσθαι, *do you*
know any persons destitute of all recommendation, who are able to acquire valuable
friends? (to which a negative answer is expected).

(3) Οὐ or μή is joined with ἄρα, according as the inquirer expects either an
affirmative or negative answer; e. g. Ἄρ' οὐκ ἔστιν ἀσθενής; *nonne aegrotat? (he*
is not sick, is he?) Ans. *Aegrotat.* Ἄρα μὴ ἔστιν ἀσθενής; *numquam aegrotat?*
(he is not sick, is he?) Ans. *Non aegrotat.*

(4) Μὴ always expresses *apprehension or anxiety* on the part of the inquirer,
and hence expects a negative answer; e. g. Ἄλλὰ μὴ ἀρχιτέκτων βούλει γενέ-
σθαι; Οὐκ οὖν ἐγώ, ἔφη, *do you not wish to become an architect? by no means,*
said he. Ἄλλὰ μὴ γεωμέτρης ἐπιθυμῆς, ἔφη, γενέσθαι ἀγαθός; Οὐδὲ γε-
μέτρης, ἔφη, κ. τ. λ.

(5) Μῶν (arising from the interrogative μή and οὖν), corresponds in all re-
spects with the Lat. *num*, and hence always requires a *negative* answer; e. g.
μῶν τετόλμηκας ταῦτα θράσαι, *you have not dared to do these things, have you?*
For the sake of perspicuity, the particles οὖν and μή—μῶν οὖν, μῶν μὴ—are
often joined with it; e. g. μῶν οὖν τετόλμηκας—;—or μῶν μὴ τετόλμηκας
—;—but when the negative οὐ is joined with μῶν, the question is affirmative
(*nonne*); e. g. μῶν οὐ τετόλμηκας—; *nonne ausus es—?*

(6) Οὐ, *non, nonne?* and οὐκοῦν, *non or nonne ergo?* with the collateral idea
of conclusion from what precedes, always denote *affirmative* questions; e. g. οὐ-
κοῦν γέλως ἡδιότος εἰς ἐχθροὺς γέλῃν, *is it not then the sweetest laughter to laugh*
at one's enemies?

(7) Εἰτα and ἔπειτα are used in questions expressing *indignation, astonish-
ment and irony*, and denote *opposition or contrast, and yet*, since an unexpected
conclusion has been drawn from what precedes; e. g. ἔπειτ' οὐκ οἰεῖ φροντί-
ζειν θεοῦ ἀνθρώπων, *and yet do you not suppose that the gods care for men?*

(8) Direct double questions are introduced:

a. By πότερον (πότερα)—ἢ, *utrum—an*; e. g. πότερον οὗτοι ὄβρισοι
εἰσιν, ἢ φιλόξενοι, *are they insolent, or hospitable? (πότερον in the first member is*
sometimes omitted); b. by Ἄρα—ἢ, *ne—an*; c. by Μὴ—ἢ, *whether not—or*;
d. by Ἄλλο τι ἢ (instead of ἄλλο τι γένοιτ' ἂν, ἢ) and ἄλλο τι, *nonne*; e. g.
ἄλλο τι ἢ λείπεται τὸ ἐντεῦθεν ἐμοὶ κινδύνων ὁ μέγιστος, *nonne relinquatur*
mihi—? is not the greatest of the dangers left to me? Ἄλλο τι οὖν οἶγε φιλοκερ-
δαῖς φιλοῦσι τὸ κέρδος, *therefore, do not those fond of gain, love gain?*

(9) Single indirect questions are introduced:

a. By the interrogative pronouns *δστις, ὅποιος, ὅπόσος, ὅπότερος, ὅπως, ὅπου,*
ἕτη, ὅποτε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἶδα, *δστις ἐστίν—οὐκ οἶδα, ὅπως τὸ*
πράγμα ἐπράξεν.

REM. 2. But often the direct interrogatives *τίς, ποῖος, πῶς,* etc., take the place
of the indirect question, the indirect question then assuming the character of the
direct; e. g. οὐκ οἶδα, *τίς ταῦτα ἐπράξεν* (instead of *δστις*).

b. *Ἐί, whether*, like ἢ, is properly used only in double questions, and denotes

a **wavering** between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence *ei* is used after verbs of *reflecting, deliberating, inquiring, asking, trying, knowing, saying*: ὄρῶν, σκοπεῖν, σκοπεῖσθαι, εἰδέναι, φοβεῖσθαι, etc.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, etc.; e. g. σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Greek custom is not better*. Also *ἐάν* with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, ἐάν τῶδε σοι μᾶλλον ἀρέσκη, *consider whether this would please you better*.

c. *Μή*, as in direct questions, *whether not*, is used after expressions of *reflecting, considering, inquiring, asking*, as well as after those of *anxiety and fear*, which also have the idea of reflection. In English, this *μή* after verbs of fear and anxiety is translated by *that*; e. g. ὄρα, μή τοῦτο οὕτως ἔχει, *see, whether this is not so*. Φροντίζω, μή κράτιστον ἢ μοι σιγᾶν, *I am considering whether it is not best for me to be silent*.

(10) An indirect double question is introduced by, (a) *πότερον (πότερα)*—ἢ; e. g. οὐκ οἶδα, πότερον ζῆ ἢ τέθνηκεν; (b) *εἰ—ἢ*, the same as *πότερον—ἢ*, yet with this difference, that *εἰ—ἢ* expresses uncertainty and choice; (c) *εἴτε—εἴτε*, in the same signification as *εἰ—ἢ*, except that by *εἴτε—εἴτε*, the corresponding relation of the two members is denoted, and the indecision of the speaker between two possibilities is made more prominent; e. g. καὶ δείξεις τάχα, εἴτε εὐγενῆς πέφυκας, εἴτε ἐσθλῶν κακή.

REM. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in *doubtful* questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. οὐκ ἔχω, ὅποι τράπωμαι and οὐκ εἶχον, ὅποι τραποῖμην [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with *ἄν*, see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

a. By the repetition of the interrogative word; e. g. 'Ὁρᾶς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον; Ans. 'Ὁρῶ. In a negative answer, a negative is joined with the interrogative word; e. g. Οἶσθ' οὐν βροτοῖς ὄς καθέστηκεν νόμος; Ans. Οὐκ οἶδα.

b. By *φημί, φήμ' ἐγώ, ἐγωγε*; negative, *οὐ φημί, οὐκ ἐγωγε, οὐ*.

c. Very frequently by *γέ, quidem, utique, assuredly, certainly*, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by *γάρ*, though still stronger.

d. By *ναί, νῆ τὸν Δία, πάνυ, κύρτα, εὖ γε*, and the like.

§ 188. *Oblique or Indirect Discourse.*

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called *direct* (*oratio recta*); e. g. *I thought*, “*all men are mortal*,”—*he announced to me*, “*peace has been concluded*,”—and without a preceding verb, *all men are mortal*;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (*verbum sentiendi* or *declarandi*) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called *indirect* or *oblique* discourse (*oratio obliqua*); e. g. *he announced, that peace was concluded*.

I will make peace with the enemy.—*Oratio recta*.

He said that he would make peace with the enemy.—*Oratio obliqua*.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὐν, καίτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὄν and ὡς with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφύγειν—ὅτι οἱ πολέμοι ἀποφύγοιεν or ἀπέφυγον—τοὺς πολεμίους ἀποφύγοντας—or, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθεῖσθαι τοῖς πολεμίους, *he commanded the soldiers to attack the enemy*; in *oratio recta* this would be expressed by the Imp. ἐπιθεσθε.

Ἦδομαι, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους (*oratio recta*), *I am pleased, Clearchus, to hear you make these sensible remarks*. Τισσαφέρνης ἔλεξεν, ὅτι ἤδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, *Tissaphernes said that he was pleased to hear Clearchus, etc.*

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the *Ind.* and *Subj.*, when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐν τούτῳ λέγεις, ἀμαρτήσῃ, in *oratio obliqua* becomes ἐλεξέσε, εἰ τούτῳ λέγοις, ἀμαρτήσεσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (*fecisset*), *he finally mentioned what advantages C. had conferred on the Persians*. Τισσαφέρνης ὤμοσεν Ἀγσιλίῳ, εἰ σπεύσειαίτο, ἕως ἔλθοιεν, ὅς πέμψειε πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι ἀνθρώπων γὰρ ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας, *Tissaphernes took an oath to Agasilm, if*

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λέγω, ὅτι ὁ ἄνθρωπος θνητός ἐστίν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λέγω, ἐὼν ἄνθρωπον θνητὸν εἶναι.

Ἄει ἐπεμέλειτο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι λόγοι ἐμβληθῆσονται, Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented. Ἐδοξε τῷ δήμῳ τριάκοντα ἐλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσιν, the people resolved to choose thirty men, who should draw up laws for the state, in accordance with which they should administer the government. Ὀρκίους μεγάλοις κατεῖχοντο Ἀθηναῖοι, δέκα ἔτη χρῆσασθαι νόμοις, οὓς ἂν αὐτοῖς Σόλων θῆται. Τοὺς ἱππέας ἐκέλευσε Κύρος φυλάττειν τοὺς ἀγαγόντας, ἕως ἂν τις σημήνη.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκύθας φασὶ τοὺς νομάδας, ἐπεὶ αὐτοῖς Δαρειὸν εἰσβαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.

APPENDIX.

HOMERIC DIALECT.

§ 189. *Introductory Remarks on the Hexameter.*

1. The measure of the Homeric verse is *Hexameter*, which consists of six portions, called *feet*. Each of these feet is a *Dactyl* or *Spondee*. A dactyl consists of one long and two short syllables (— ∪ ∪), a spondee of two long (— —). The first four feet of an Hexameter verse may be either dactyls or spondees; the fifth is usually a dactyl, and the sixth a spondee or trochee (— ∪). The following is the scheme:

$\overset{\prime}{\text{Ἄνδρα}}$ $\overset{\prime}{\text{μοι}}$ $\overset{\prime}{\text{ἔννεπε}}$, $\overset{\prime}{\text{Μοῦσα}}$, $\overset{\prime}{\text{πο}}$ $\overset{\prime}{\text{λύτροπον}}$, $\overset{\prime}{\text{ὄς}}$ $\overset{\prime}{\text{μᾶλα}}$ $\overset{\prime}{\text{πολλά}}$ $\overset{\prime}{\text{πλάγχθη}}$, $\overset{\prime}{\text{ἔ}}$ $\overset{\prime}{\text{πελ}}$ $\overset{\prime}{\text{Τροί}}$ $\overset{\prime}{\text{ης}}$ $\overset{\prime}{\text{λε}}$ $\overset{\prime}{\text{ρὸν}}$ $\overset{\prime}{\text{πτολί}}$ $\overset{\prime}{\text{εθρον}}$ $\overset{\prime}{\text{ἔ}}$ $\overset{\prime}{\text{περσεν}}$.

2. The first syllable of the dactyl and also of the spondee, is pronounced with a *stress* or *elevation* of voice, which is called the *Arsis*; the short syllables following the *Arsis*, or the long one, if the foot be a spondee, are pronounced with a *depression* of voice, which is called the *Thesis*. The *Arsis* is marked in the scheme by the sign ($\overset{\prime}$).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a *spondaic verse*. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one *Caesura*, which is occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

χωόμενον | *κατὰ θυμόν* | *ἐϋζώνοιο* | *γυναικός*.

In this line the ending of the foot and of the word coincide only in the word *κατά*. In a dactyl the word may end with a long syllable in the *arsis* ($\overset{\prime}{\text{—}}$ $\overset{\prime}{\text{v}}$ $\overset{\prime}{\text{v}}$), or with the first short in the *thesis* ($\overset{\prime}{\text{—}}$ $\overset{\prime}{\text{v}}$ $\overset{\prime}{\text{v}}$). In the former case, the caesura is called *masculine*, in the latter, *feminine*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the *masculine* after the *arsis* of the third foot; e. g.

$\overset{\prime}{\text{ἄλλ'}}$ $\overset{\prime}{\text{ὁ}}$ $\overset{\prime}{\text{μὲν}}$ | $\overset{\prime}{\text{Ἀιθίοπας}}$ || $\overset{\prime}{\text{μετεκίαθε}}$ $\overset{\prime}{\text{τηλόθ'}}$ $\overset{\prime}{\text{ἔοντας}}$.

(b) Often also a less emphatic feminine caesura occurs in the *thesis* of the third foot; e. g.

$\overset{\prime}{\text{ἄνδρα}}$ $\overset{\prime}{\text{μοι}}$ | $\overset{\prime}{\text{ἔννεπε}}$, | $\overset{\prime}{\text{Μοῦσα}}$, || $\overset{\prime}{\text{πολύτροπον}}$, $\overset{\prime}{\text{ὄς}}$ $\overset{\prime}{\text{μᾶλα}}$ $\overset{\prime}{\text{πολλά}}$.

(c) A third caesura is the *masculine* after the *arsis* of the fourth foot; this is usually preceded by a *masculine* caesura in the second foot; e. g.

$\overset{\prime}{\text{ἀνήμενος}}$ || $\overset{\prime}{\text{ἦν}}$ $\overset{\prime}{\text{τε}}$ $\overset{\prime}{\text{ψυχῆν}}$ || $\overset{\prime}{\text{καί}}$ $\overset{\prime}{\text{νόστον}}$ $\overset{\prime}{\text{ἐταίρων}}$.

4. Beside these principal caesuras there are still other subordinate ones.

5. Beside the caesura, the *Diaeresis* (*διαίρεσις*) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.

(a) *ἦσθιον* · | *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ*

(b) *ἄλλ' ὅτε δὴ ἔτος* | *ἤλθε, περιπλομένων ἐνιαυτῶν*

(c) *ἐνῆμαρ μὲν ἀνὰ στρατὸν* | *ἔφθετο κῆλα θεοῖο*

(d) *ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον,* | *ὄς μᾶλα πολλά.*

§ 190. *Quantity* (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the vowels *e* or *o*, followed by another vowel or a single consonant, is short by nature; e. g. *τεκός, θεός, βόη*.

2. A syllable which has the vowel *η* or *ω*, or a diphthong, is long by nature; as all contracted and circumflexed syllables are long by nature; e. g. *ἥρως, ἄρπυγός; ἄκων* (instead of *ἀέκων*), *ἐτίμα* (from *ἐτίμαε*), *πῆς, σίτος, ψύχος, πόν.*

3. A syllable which has a doubtful vowel, *a, i, v*, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. *δαίμονες, δαιμονίη, φῆη, μάχη, φίλος, ἀργυρεός*.

4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. *ἰκέσθαι, ἐκατόμβη, δέξασθαι, ἐχθιστός, φέλλων*.

Exceptions to No. 2.

(a) *a* of nouns of the first Dec., which have the Gen. in *-ας*, is long in all the Cases in which it occurs; e. g. *ἡμέρα, φιλία, -ας, -ῆ, -ων*, etc.

(b) *a* in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing. *λέαινα*, Dual *λεαίνα*.

(c) *a* is long in the Gen. Sing. in *-ων* and Gen. Pl. in *-άων*; e. g. *Ἀρτεΐδα, ἀγοράων*.

(d) the ending *-ας* of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Pl.; e. g. Nom. *ταμίας*, Gen. *σκιάς*, Acc. Pl. *δόξας*.

(e) *a* of masculine and feminine participles in *-ας* is long; so also other words in *-ας* where *vr* or *v* have been dropped; e. g. *ἀκούσας* (*ἀκουσαντες*), *ἀκούσασα, ἰστιάς, βάς; γίγας* (*γιγαντες*), *μέλας* (*μελανς*).

(f) *a* in the third Pers. Pl. Perf. Ind. Act.; e. g. *τετράφασι*.

(g) *v* is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in *-υμι*, also in the masculine and feminine Sing. of the participle; e. g. *δεικνύμι, ἰδέσκων, δεικνύσα*.—Other exceptions may be learned by observation.

5. In Homer, a mute and liquid commonly make a syllable long by position.

6. The final syllable of a word in verse, is uniformly long by position: (a) when it ends with a consonant, and the next word begins with a consonant; e. g. *καὶ κάθι | σὸν Τρωῶ | ας*; also (b) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants, which are not a mute and liquid; e. g. *ἀδμή | την, ἦν | σβπω φ | πὸ ζυγὸν | ἤγαγεν | ἀνήρ*. A mute and liquid, in this case, always makes the syllable in the arsis long, while the syllable in the thesis may be either long or short, according to the necessities of the verse; e. g. *μή μοι | δῶρ' ἔρα | τὰ πρόφω | ρε χρο | σέης Ἄφρο | διτης*; on the contrary, in the thesis, *αὐτὰρ δ (δ) | κλησίον | ἐστί | κει*.

7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. ἡμένῃ | ἐν βέν | θεσσιν; — υἱες, ὁ | μὲν Κτεύ | τος, ὁ δ' ἄρ' | Εβρύτου | Ἄκτορι | ωνος; — στήρ ὁ | ἔγνω | ἦσιν ἔ | νι φρεσὶ | φώνη | σέν τε (ἦσιν = Ἔῃσιν).

8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. ἐπειῶ (υυ—), ἔμπαιος (—υυ), ὀλοσ (υυ), βέβληαι.

9. The arsis can make a short syllable long, both at the beginning of a word, e. g. ἀσπίδος | ἀκάμα | τον πῦρ, and also at the end,—in which case it is generally followed by a liquid, or a σ or δ, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. καὶ πεδί | ἀ λω | τεύοντα; — θωγατέ | ρά ἦν (= Ἔῃν).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. ὄπο | δέξι | η.

§ 191. *Hiatus.*

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ 'Ὀδῶ | σῆι, or in the thesis, in which case the long vowel or diphthong is short; e. g. οἴκοι ἔ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδὶ ἀμ-
νεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἀνα, εἰ
μέμονός γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third
foot of the verse; e. g. κεινῆ | δὲ τρυφά | λεια || ἀμ' | ἔσπερο | χειρὶ πα |
χείῃ;
- (e) In the diacresis (§ 189, 5) after the first and fourth foot of the verse; e. g.
εγχεῖ | Ἴδομενῆος; — πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι | σῆλον Ὀνειρος;
- (f) When the first word has the apostrophe; e. g. δένδρε' ἐθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. *The Homeric Dialect.*

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. *Digamma or Labial Breathing F.*

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *f*. From its form *F*, which resembles one gamma standing upon another, it is called Digamma (double gamma).

2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β , e. g. *βία*, arising from *ῑς* (later *ις*), *ῑς*; in some instances, it was softened into the vowel *v*, and after other vowels coalesced with these and formed the diphthongs *av*, *ev*, *ηv*, *ov*, *ωv*, e. g. *ναῦς* instead of *νάς*, *ναῖς*, *βοῦς* (*βός*), *βῶς*, *βῶς*, Gen. *βῶ-ῑς*; in others still, it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the *Spiritus lenis*, but in the middle of a word and before ρ , it was not indicated by any character; e. g. *ῑς*, *ῑς*, *ις*; *εἰλέω*, *ῑλοο*, *ῑς*, *ῑς*, *ῑς*, *ῑς*, *ῑς*, *ῑς*, *ῑς*; finally, it was also changed, at the beginning of some words, into a rough breathing, which was indicated by a *Spiritus asper*; e. g. *ἑσπερος*, *vesperus*, *ἔνθῑμι*, *vestio*.

3. In the Homeric poems, the character denoting the breathing *F*, no longer exists; but it is very clear that in the time of Homer, many words were pronounced with the digamma; e. g. *ἄγνῑμι*, *ἀνδάνω*, *ἑαρ* (*ver*), the forms of *Εἶδω* (*video*), *ἑοικα*, *εἶμα* (*vestmentum*), *ἔνθῑμι* (*vestio*), *εἰπεῖν*, *ἑκηλος*, *ἑος* and *ῑς* (*suis*), *ῑ* (*sui*), *ἑσπερος* (*vesperus*), *οἶκος* (*vicus*), *οἶνος* (*vinum*); this is obvious from several facts: (a) words that have the digamma cause no hiatus; e. g. *πρὸ ἔθεν* (= *πρὸ ῑέθεν*); (b) hence also a vowel capable of elision, when placed before such a word, cannot be elided; e. g. *λίπεν δέ ἔ* (= *δέ ῑε*), instead of *δ' ἔ*; (c) the *v* *ἑφελκυστικόν* is wanting before words which have the digamma; e. g. *δαῖτέ οἱ* (= *δαῖτέ ῑοἱ*), instead of *δαῖτέν οἱ*; (d) *οὔ* instead of *οὐκ* is found before the digamma; e. g. *ἔπει οὔ ἔθ' ἔν ἔστι χερῑῶν* (= *οὔ ῑεθεν*), instead of *οὐχ ἔθεν*; (e) in compounds neither elision nor crasis takes place; e. g. *διαῖπέμεν* (= *διαῖπεῖμεν*), instead of *διειπέμεν*, *ἀγάης*, instead of *ἄγαγῑς*; (f) long vowels are not shortened (§ 190, 3) before words that have the digamma; e. g. *κάλλατ' ἑ σῑλῑβων καὶ εἶμασι* (= *καὶ ῑεμασι*).

§ 194. *Change of Vowels.*

Contraction.—Diaeresis.—Crisis.—Synizesis.—Apocope.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. *ἄκων* and *ἄκων*. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of *ση* into *ω* takes place in the verbs *βοῶν*, *to cry*, and *νοῖν*, *to think*; e. g. *βῶσας*, instead of *βοῆσας*, *ἀγνώσασκεν*, instead of *ἀγνοῆσασκεν*; so also, *δυδῶκοντα*, instead of *δυδοῆκοντα*.

2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. *πάϊς*, *ἀντμή*, *breath* (from *δψω*), *ἔσχω*, *ἐκκείμενος*, *δις* (*δψις*, *οις*), *ὀτομαι* (comp. *οπινor*).

3. The use of crasis is limited to a few cases, particularly: *κἀγώ*, *τᾶλλα*, *οὐμός*, *οὐνεκα*, *ὄριστος*, *ὠντός*, instead of *καὶ ἐγώ*, *τὰ ἄλλα*, *ὁ ἐμός*, *ὁ ὄριστος*, *ὁ αὐτός*.

4. Synzesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a) In the middle of words, most frequently in the following combination of vowels: *εα*, *εα*, *εαι*, *εας*; *εο*, *εοι*, *εου*; *εω*, *εψ*; e. g. *στήθεα*, *ἡμέας*, *θεοί*, *χρυσέοις*, *τεθνεῦται*; much more seldom in *αε*, *ια*, *ιαί*, *ιη*, *ιγ*, *ιω*; e. g. *ἀεθλεύων*, *πόλιας*, *πόλιος*; *οο* only in *οδοῶν*; *οοι* only in *δακρυόοις*; *ηι* in *δηίοιο*, *δηίων*, *δηίοισι*, *ἡμα*;

(b) Between two words in the following combination of vowels: *η α*, *η ε*, *η η*, *η ει*, *η ου*, *η οι*; *ει ου*; *ω α*, *ω ου*; the first word is one of the following: *ἦ*, *ἦ*, *δῆ*, *μή* and *ἐπεὶ*, or a word with the inflection-endings *η*, *φ*; e. g. *ἦ εὐ*, *δῆ ἀφνειότατος*, *μή ἄλλοι*, *εὐλαπὴν ἦε γάμος*, *ἀσβέστω οὐδ' ἕνν*.

5. Elision (§ 6, 3) occurs very frequently, namely:

(a) The *α* in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending *-σα*; e. g. *ἄλειψ' ἐμέ*; usually in the particle *ἄρα*;

(b) The *ε* in the personal pronouns *ἐμέ*, *με*, *σέ*, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. *δέ*, *τέ*, *τότε*, etc. (but never in *ἰδέ*);

(c) The *ι* in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. *χαίρει δὲ τῷ ὄρνιθ' Ὀδυσσεύς*; in *ἄμμι*, *ἐμμυ* and *σφι*; in adverbs of place in *-θι*, except those derived from substantives; in *εἰκοσι*; finally, in all the endings of the verb;

(d) The *ο* in *ἀπό* and *ἐπό* (but never in *πρό*), in *δύο*, in Neut. pronouns (except *τό*), and in all endings of the verb;

(e) *αι* in the endings of the verb, *μαι*, *ται*, *σθαι*;

(f) *οι* in *μοι*, *τω*, *μα*, and in the particle *τοι*.

6. Apocope (*ἀποκοπή*), i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions *ἀνά*, *κατά*, *παρά*, seldom in *ἀπό* and *ἐπό*, and in the conjunction *ἄρα*.—*Ἄν* before *β*, *π*, *φ*, *μ*, is changed into *ἄμ* (§ 8, 4); e. g. *ἄμ βωμοῖσι*, *ἄμ πέλαγος*, *ἄμ φόνον*, *ἄμμένω*; *κἀτ* assimilates its *τ* to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. *κἀδ δύναμιν*, *κἀκ κεφαλῆς*, *κἀγ γόνυ*, *κἀπ φέλαρα*; examples of *ἀπό* and *ἐπό* are *ἀππέμψει*, *ἑββάλλειν*, instead of *ἀππέμψει*, *ἑποβάλλειν*.

§ 195. Change of Consonants.

1. *Δ* and *θ* remain before *μ* (contrary to § 8, 2); e. g. *ἰόμεν*, *κεκοσμημένος*, instead of *ἰομεν*, *κεκοσμημένος*.

2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e. g. *κράδιη*, instead of *καρδία*, *heart*, *κάρτερος* and *κράτερος*, *βάρδιστος* (from *βραδύς*); also in the second Aor.: *ἔπραθον*, *ἔδραθον*, *ἔδρακον* (from *πέρθω*, *δαρθάνω*, *δέρκομαι*).

3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:

(a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. *ἔλλαβον*, *ἔμμαθον*, *ἔννεον*, *ἔσσενα*;

(b) In composition, also, the liquids and σ are doubled; e. g. *νεόλλουτος* (from *νέος* and *λόω*);

(c) The σ in the inflection of the Dat. in *σι*, and of the Fut. and Aor.; e. g. *νέκυσσιν*, *φράσσομαι*, *κάλεσσα*;

(d) The σ in the middle of several words; e. g. *δασσον*, *τόσσον*, *ὀπίσσω*, etc.

Of the mutes, π is doubled in the interrogatives which begin with *ὅπ*; e. g. *ὅπως*, etc.;— χ in *πέλεκκον*, *πελεκκῶ*;— τ in *δττι*, *δττεο*, *δττεν*;— δ in *ἔδεισα*, *ἠδέεις*, *ἠδῶν*.

REMARK. The doubling of ρ , when the augment is prefixed and in composition (§ 8, 12), can be omitted, if the verse requires it; e. g. *ἔρεζον* (from *ρέζω*), *χρυσόρουτος*. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγγος*, instead of *Ὀδυσσεύς*, *Ἀχιλλεύς*, *φάρυγγος*.

DECLENSIONS.

§ 196. Suffix $\varphi\iota(\nu)$.

In addition to the marks for the Cases, the Homeric dialect has the suffix $\varphi\iota(\nu)$, which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

I. Dec. only in the Sing.: *ἀγέληφι*, *ἀπὸ νευρῆφιν*;

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (*-ῶφι*): *θεῶφιν* (for *θεῶν*), *of the gods*, *ἀπ' ὀστέφιν* (for *ὀστέων*), *of bones*.

III. Dec. almost exclusively in the Pl.: *ὄρεσφι(ν)*, *upon the mountains*, *ἐκ στήθεσφι* (comp. § 44), *ναῦφι*.

§ 197. First Declension.

1. Instead of the long α , η is used through all the Cases of the Sing.; e. g. *Πηνελόπειης*, *Πηνελόπειῃ* from *Πηνελόπεια*, *φηγητῆς*, *Βορέης*, *Βορέῃ*, *Βορέῃ*.

Exceptions: *θεῆ*, *goddess*, *-ᾶς*, *-ᾷ*, *-ᾶν*; *Ναυσικάα*, *Φεία*; *Αἰνεΐας*, *Ἀτρεΐδας*, *Ἑρμείας*, and some other proper names in *-ας* pure. The Voc. of *νόμῃ* is *νόμῃα*.

2. Substantives in *-εΐα* and *-οΐα*, derived from adjectives in *-ης* and *-ους*, and also some other feminines, change short α of the Attic dialect into η ; e. g.

ἀληθείη, ἀναιδείη, ἐμπλοίη, κρίσις, instead of ἀλήθεια, ἀναιδεια, ἐμπλοια, κρίσις.

3. The Nom. Sing. of masculines, in a great number of words, have the ending -ᾶ (like the Lat.), instead of -ης, according to the necessities of the verse; e. g. ἰκπᾶ, ἀλχηγᾶ, μηρίατα, εὐρύοπα. The Voc. retains in all these the ending -ᾶ.

4. The Gen. Sing. of masculines has the following endings: -ᾶο, -ω (contracted from -ωο) and -εω; the last ending -εω is always pronounced with synizesis, and in relation to the accent, ω is considered short (§ 30, Rem. 2); e. g. Ἑρμείας, Gen. Ἑρμείᾶο and Ἑρμείω; Βορέης, Gen. Βορέᾶο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾶο and Ἀτρείδew.

5. The Gen. Pl. of masculines and feminines, has the endings: -ᾶων, -ᾶν and -έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισιών, πυλάων, πυλέων.

6. The Dat. Pl.: -ησι(ν), -ης, and -αις (only in θεαίς and ἀκραις); e. g. κλισίησι(ν), πέτρης πρὸς μεγάλησι.

§ 198. Second Declension.

1. Gen. Sing.: -ον and -οιο; e. g. ὤμου, ὤμοιο from ὤμος, ὄ, shoulder.

2. Gen. and Dat. Dual: -οιιν (instead of -οιν); e. g. ὤμοιιν.

3. Dat. Pl.: -οισι(ν) and -οις; e. g. ὤμοισιν, ὤμοις.

4. Attic Declension. Gen. Sing.: -ῶο, instead of -ω; e. g. Πηνελεῶο, from Πηνελεως. In γάλως, sister-in-law, Ἄθως and Κῶς, the -ως produced by contraction, is resolved by ο; e. g. γαλώως, Ἄθῶως, Κῶως.

5. Contracted forms of the second Dec., occur but seldom, viz. ν.ο.θς, usually νός, χειμάρρους and χειμάρροος, Πάνθους, Πάνθου, Πάνθω. With those in -ους, -ων, Homer either lengthens the ε into ει, or employs synizesis, as the nature of the verse requires; e. g. χρύσειος.

§ 199. Third Declension.

1. Dat. Pl.: -σι(ν), -σσι(ν), -εσι(ν) and -εσσι(ν). The endings -εσι and -εσσι, like the other Case-endings, are always appended to the pure stem; e. g. κύν-εσσι (from κύν, Gen. κύν-ός), νεκύ-εσσι (from νέκυς, ν-ος), χεῖρ-εσι. In neuters, which have a radical σ in the Nom. (§ 42, 1. and § 44), this σ is dropped; e. g. ἐπέ-εσσι (instead of ἐπέσ-εσσι, from τὸ ἐπος, instead of ἐπεσ), δικά-εσσι (from τὸ δέκας); ν is dropped in stems ending in αυ, εν, ου (§ 41); e. g. βό-εσσι (instead of βόψ-εσσι, δου-ιδυς), ἰκπῆ-εσσι.—The ending -σσι is appended almost exclusively to stems, which end in a vowel; e. g. νέκυ-εσσι (from νέκυς, ν-ος).

2. Gen. and Dat. Dual: -οιιν (as in Dec. II.); e. g. ποδοῖιν.

3. The Acc. Sing. of those in -υς, sometimes has the ending -α; e. g. εἰρήσῃσῃ, ἰχθύα, νέα, instead of εἰρήν, ἰχθύν, νάν.

4. The words γέλως, laughter, ἰδρώς, sweat, and ἔρως, love, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι; ἰδρῶ, ἰδρῶ, instead of ἰδρῶτα, ἰδρῶτι; ἔρω, instead of ἔρωτι.

5. Those in *-ις*, Gen. *-ιδος*, especially proper names, often have the inflection *-ιος*, etc., and in the Dat. always; e. g. *μήνιος*, *Θέτιος*, *Θέτι*.

6. The neuter *οἶς*, *ὠτός*, ear (§ 39), in Homer has the form *οὔας*, *οὔατος*, Pl. *οὔατα*; the neuters *στέαρ*, fat, *οὔθαρ*, breast, and *πεῖραρ*, issue, have *-ῶτος* in the Gen.: *στέατος*, *οὔθατα*, *πεῖρατα*, *πεῖρασι*. In the neuters *τέρας*, *κέρας* and *κρέας* (§ 39), the *τ* is dropped; e. g. *τέρας*, *-ῶν*, *-ἄεσσι*; Dat. *κέρα*, Pl. *κέρα*, *κράων*, *κράεσσι* and *κέρασι*; Pl. *κρέα*, *κράων*, *κρέων* and *κρείων*, *κρέασιν*.

7. In the words mentioned under § 36, Homer can either retain or omit *ε*, as the verse may require; e. g. *ἀνῆρ*, *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc. (but only *ἀνδρῶν*, *ἀνδράσι* and *ἀνδρέσσι*); *γαστήρ*, *-έρος*, *-έρι* and *γαστήρος*, *γαστήρι*, *γαστέρα*, *γαστέρες*; *Δημήτηρ*, *-ητέρος* and *-ητρος*, *Δημητέρα*; *θυγάτηρ*, *θυγατέρος* and *θυγατρος*, etc., *θυγατέρεσσι*, but *θυγατρῶν*; *πατήρ* and *μήτηρ*, *-τέρος* and *-τρος*, etc.

8. The word *ιχώρ*, blood of the gods, in the Acc. has *ιχώρ*, instead of *ιχώρα*, and *κικέων*, *δ*, mixed drink, in the Acc. has *κικεῶν* or *κικεῖν*.

9. To § 41* belong *-αυς*, *-ευς*, *-ους*. Of *γραῦς*, there occur in Homer only Nom. *γραῦς*, *γραῦς*, Dat. *γραῖτι*, and the Voc. *γραῦ* and *γραῦ*. The word *βοῦς* does not admit contraction, thus: *βόες*, *βόας*; Dat. Pl. *βό-εσσι*, see No. 1.

10. § 41. In common nouns in *-εῦς* and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε*, in all the forms in which *υ* (F) of the stem is dropped; e. g. *βασιλεύς*, Voc. *εὔ*, Dat. Pl. *εὔσι* (except *ἄριστήεσσι* for *ἄριστεύς*), but *βασιλῆος*, *-ῆτι*, *-ῆα*, *-ῆες*, *-ῆας* (*α* in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: *Ὀδυσσεύς*, *Ὀδυσσῆος* and *Ὀδυσῆος* and *Ὀδυσσεός*, also *Ὀδυσσεύς* (contracted), *Ὀδυσσῆτι* and *Ὀδυσσει*, *Ὀδυσσῆα* and *Ὀδυσσεῖα*, also *Ὀδυσῆ*; *Πηλεύς*, *Πηληῖος* and *-έος*, *-ῆτι* and *-ῆι*, *-ῆα*; the others, as *Ἄτρεύς*, *Τυδεύς*, generally retain *ε*, and contract *-εος* in the Gen. by synizesis, and sometimes *-εα* in the Acc. into *-η*, thus: *Τυδέος*, *-ῆτι*, *-ῆα* and *-ῆ*.

11. § 42. *-ης* and *-ες*, Gen. *-εος*. The Gen. Sing. remains uncontracted; the Nom. Pl. is *-εες* and *-εις*; the Gen. Pl. remains uncontracted (except when the ending *-εων* is preceded by a vowel, in which case contraction takes place; e. g. *ζαχρηῶν* from *ζαχρηέων*, which is from *ζαχρηῆς*, *impetuous*), also the Acc. Pl. *-εας*. *Ἄρης* is thus declined: *Ἄρης* and *-εος*, Dat. *Ἄρητι*, *Ἄρη*, *Ἄρει*, Acc. *Ἄρη* and *Ἄρην*; Voc. *Ἄρες* and *Ἄρες*.

12. § 42. Proper names in *-κλής* contract *εε* into *η*; e. g. *Ἡρακλῆς*, *-κλήος*, *-ῆτι*, *-ῆα*, Voc. *Ἡράκλεις*; but adjectives in *-έης*, have both *ει* and *η*; e. g. *ἀκλεῆς*, *ἀκλειεῖς*, *ὑγακλήος*, but *ἐκκλείας* (Acc. Pl.) from *ἐκκλήης*, *ἐββρείς*, Gen. *ἐββρείος* from *ἐββρείης*. So the forms *δυσκλεῶ*, *ὑπερδέα*, instead of *-εῖα*, occur.

13. § 43. *-ως*, Gen. *-ωος*. In Homer the contracted forms *ἦρω* Dat., and *Μίνω* Acc., occur. Of the words in *-ώς* and *-ω*, Gen. *-ῶος*, only *χρῶς* and its compounds, are uncontracted: *χρῶος*, *χροῖ*, *χρόα*.

14. § 44. (a) *-ας*, Gen. *-αος*; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. *γῆραι* and *γῆρα*. But the Nom. and Acc. Pl., are always contracted; e. g. *δέπα*.—(b) *-ος*, Gen. *-εος*; according to the necessities of the verse, both the uncontracted and contracted forms

* These numbers refer to the sections in the first part of the Grammar.—Tr.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -ευς; e. g. Ἐρέβευς, θύρσους,) Dat. θέρει and θέρει, κάλλει and κάλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e. g. νεϊκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπειούς, Dat. σπῆι, Acc. σπέος and σπέος, Gen. Pl. σπειών, Dual σπέσσι and σπῆσσι; χρέος and χρεϊός; κλέα and κλεια.

15. § 45. -ις, Gen. -ιος; -θς, Gen. -υός. The Dat. Sing. is contracted; e. g. οἴζυι, πληθυῖ, νέκυι; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. λχθύς, instead of λχθύας, ὄρϋς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. λχθύες (disyllable). The Dat. Pl. ends in -ύσσι and -ύεσσι (disyllable); e. g. λχθύσσι and λχθύεσσι.

16. § 46. -ις and -ι, Gen. -ιος (Att. -εως); -υς and -υ, Gen. -υός (Att. -εως). (a) Words in -ις retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g. πόλις, -ιος, -ι, Pl. -ιες, -ιων, -ισι, -ιας and -ις. The Dat. Sing. has also the endings -ει and -ει; e. g. πόσει and πόσει, from πόσις; in some words the ι of the stem is changed into ε in other Cases also; e. g. ἐπάλλεις (Acc.), ἐπάλλεσσι, especially in πόλις, which, moreover, as the verse requires, can lengthen ε into η, thus: Gen. πόλιω, πόλειος and πόληος, etc., and in δίς, οἰς, Dat. Pl. δίσσιν, οἰσιν, δεσιν.—(b) Words in -υς, which in the Attic Gen. end in -εως, have -εος, and in the Dat. Sing. both the uncontracted and contracted forms; e. g. ἐβρέι, πήχει, πλατεῖ; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. Anomalous Words (Comp. § 47).

1. Γένυ (τὸ, knee) and δόρυ (τὸ, spear):

Sing.	γόνυτος and γονύος	δόρυτος and δουρός, δούρατι and δουρή
Pl. N.	γόνυατα and γόνυα	δούρατα and δούρα; Dual δούρα
G.	γόνυων	δούρων
D.	γόνυασι (-σσι) and γόνυεσσι	δούρασι and δούρεσσι.

2. Κάρα (τὸ, head).

Sing. N.	κάρη	Gen. κάρητος	κάρητος	κρατός	κράτος
		Dat. κάρητι	κάρηατι	κρατί	κράατι
		Acc. κάρη	(κράτα, Masc., Od. 8, 92).		

Plur. N.	κάρα	κάρηατα (and κάρηνα)
G.	κράτων	(" κάρηνων)
D.	κρασί	
A.	κράατα	(" κάρηνα).

3. Νᾶυς (ἡ, ship):

Sing. N.	νηός	Plur. νῆες and νέες
G.	νηός and νεός	νηών and νεών
D.	νηί	νηοί, νῆεσσι, νέεσσι
A.	νηα and νέα	νηας and νέας.

4. Χεῖρ (ἡ, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χεῖρεσσι and χεῖρεσσιν.

§ 201. *Adjectives.*

1. The adjectives βαθύς and ὠκύς have sometimes the feminine form -εία or -έη: βαθέης, βαθέην, ὠκεία. Some adjectives in -ύς are also of common gender; e. g. Ἥρη θῆλυς ἐούσα, ἠδὺς ἀντή.

2. Adjectives in -ήεις, -ήεσσα, -ήεν often occur in the contracted form: -ῆς, -ῆσσα, -ῆν; e. g. τιμῆς; those in -όεις, -όεσσα, -όεν contract or into εν; e. g. πεδία λωτεύντα.

3. Πολύς (§ 48) is thus inflected:

Nom. Sing. πολύς and πολύς; πολύ; and πολλός, πολλόν; Gen. πολέας; Acc. πολύν and πολύν;—Nom. Pl. πολέες and πολείς; Gen. πολέων; Dat. πολέσι, πολέσσι and πολέεσσι; Acc. πολέας and πολείς.

§ 202. *Comparison.*

1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. διζυρότατος, κακοξενώτερος. Adjectives in -ύς and -ρός, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθύς, βάθειστος; οικτρος οικτιστος and οικτρότατος.

2. Anomalous forms (§ 52).

ἀγαθός, Com. ἀρείων, λυίων and λυίτερος, Sup. κάρτιστος
κακός, Com. κακώτερος, χειρότερος, χειρίων, χειριώτερος, Sup. ἤκιστος
δλίγιος, Com. δλίζων;—ῥηϊδίος, Com. ῥηίτερος, Sup. ῥηίστος and ῥηίτερος
βραδύς, Com. βράσων, Sup. βάρδιστος;—μακρός, Com. μάσων
παχύς, Com. πάσων.

§ 203. *Pronouns.*

1. Sing. Nom.	ἐγώ, before a vowel, ἐγών	σύ, τίνη	
Gen.	ἐμέο, ἐμεῶ, μεῦ (μεν)	σέο, σεῦ (σεν)	ἐο, εἶ (εῖ)
	ἐμοῖο, ἐμεῶεν	σεῖο, σέθεν, τεοῖο	εἶο, εἶθεν
Dat.	ἐμοί, μοι	σοί, τοι, τείν	εἰ, οἱ (οἶ)
Acc.	ἐμέ, με	σέ (σε)	ἐε, ἐ (έ), μιν
Dual Nom.	νῶϊ	σφῶϊν, σφῶϊ, σφῶ	
G. and D.	νῶϊν	σφῶϊν, σφῶν	σφῶϊν (σφῶϊν)
Acc.	νῶϊ and νῶ	σφῶϊ and σφῶ	σφῶέ (σφῶε)
Plur. Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὑμμες	
Gen.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων (σφεων), σφῶν (σφων), σφείων
Dat.	ἡμῖν, ἡμιν, ἄμμι(ν)	ὑμῖν, ὑμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
Acc.	ἡμέας, ἡμας, ἄμμε	ὑμέας, ὑμμε	σφέας (σφεας), σφῆς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμᾶντοῦ, σεᾶντοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοῖ αὐτῶ, ἐμεῦ αὐτῆς, ἐ αὐτῆ, αἱ αὐτῆ.

3. Possessive pronouns: τεός, -ή, -όν, instead of σός; ἐός, -ή, -όν and δς, ῆ,

δν, συς, -α, -ων; ἄμός, -ή, -όν, instead of ἡμέτερος; νῦτερος, -α, -ον, of us both, ἑμός, -ή, -όν, instead of ἑμέτερος; σφώτερος, -α, -ον, of you both; σφός, -ή, -όν, instead of σφέτερος.

4. Demonstrative pronouns: *τοῖο* and *τεῦ*, instead of *τοῦ*; *τοί* and *ταί*, instead of *οἱ* and *αἱ*; *τῶν*, instead of *τῶν*; *τοῖσι*, instead of *τοῖς*; *ταῖσι*, *τῆσι* and *τῆς*, instead of *ταῖς*;—*δέ* Dat. Pl. *τοῖςδεσι* and *τοῖςδεσι*, instead of *τοῖςδε*.

5. Relative pronouns: *ὃ*, instead of *ὃς*; *οἷο*, *δου* instead of *οὗ*, *ἑς* instead of *ἧς*, *ῥσι* and *ῥς* instead of *αἷς*.

6. Indefinite and interrogative pronouns: (a) Gen. *τέο*, *τεῦ*, instead of *τινός*; Dat. *τέω*, *τῷ*, instead of *τινί*; Pl. *ἄσσα*, instead of *τινά*; Gen. *τέων*, instead of *τινῶν*; Dat. *τέοισι*, instead of *τισῖ*;—(b) Gen. *τέο*, *τεῦ*, instead of *τινός*.

(c) *δςτις*: Sing. Nom. *δτις*, Neut. *δτι*, *δτιτι* Plur. *δτινα*

Gen. *δτεω*, *δτεο*, *δττεω*, *δττεω* *δτεων*

Dat. *δτεω*, *δτω* *δτέοισι*

Acc. *δτινα*, Neut. *δτι*, *δτιτι* *δτινας*, *ἄτινα* and *ἄσσα*.

§ 204. Numerals.

The collateral form of *μία* is *ια*, *ιης*, *ιη*, *ιαν*, and of *ἐνί*, the form *ἐψ*. *ἄτο*, *δῶ* are indeclinable; collateral forms of these are *δοῖά*, *δοῖοί*, *δοῖαί*, *δοῖά*, etc. *Πίσυρες*, -α, instead of *τέσσαρες*, -α. *Δωδέκα* and *δωκαδέκα* and *δώδεκα*. *Ἐἰκοσι*, instead of *εἰκοσι*. *Ἐγδῶκοντα* and *ἐννήκοντα*, instead of *εγδοήκ.*, *ἐννής*. *Ἐννεάχιλοι* and *δεκάχιλοι*, instead of *ἐννακίχιλοι* and *μύριοι*. The endings *-ἄκοντα* and *-ακόσιοι* become *-ήκοντα*, *-ηκόσιοι*. Ordinals: *τρίτετος*, *τέτρατος*, *ἑβδόματος*, *εγδόματος*, *ἑνατος* and *εἰνατος*.

THE VERB.

§ 205. Augment.—Reduplication.

1. The augment is prefixed or omitted, as the verse requires; e. g. *ἔδσε*, *θέσεν*, *ὄρατο*, *ἔλε*. In the Perf. the temporal augment is omitted only in single words; e. g. *ἄνωγα*.

2. Words which have the digamma, always take the syllabic augment; e. g. *ἀνδάνω*, *εὔδον*; *εἶδομαι*, *εἰσιάμην*, and also in the Part. *εἰσιάμενος*. The *ε* seems to be lengthened on account of the verse, in *ελοικνία* and *εἰδαε* (*ἔλαδε* from *ἀνδάνω*).

3. The verbs *οἰνοχοεῶ* and *ἀνδάνω*, take the syllabic and temporal augment at the same time, viz. *ἐφνοχέει*, yet more frequently *φνοχ.*, *ἐφνδανε* and *ἤφνδανε*.

4. The reduplication of *ρ* occurs in *βερρυπόμενος* from *βρυπώω*, to *make foul*. On the contrary, the Perfects *ἔμμορα* from *μείρομαι*, and *ἔσσυμαι* from *σεβώω*, are formed according to the analogy of verbs beginning with *ρ*.—*Κτάομαι* makes *ἐκτημαι* in the Perf.

5. The second Aor. Act. and Mid. also, frequently takes the reduplication; this remains through all the modes, also in the Inf. and Part. The simple augment *ε* is but seldom prefixed to this in the Ind.; thus, e. g. *κάμνω*, to *become weary*, second Aor. Subj. *κεκάμω*; *κέλομαι*, to *command*, *ἐκεκλόμην*; *λαγχάνω*,

to *οὐταῖν*, *λέλαχον*; *λαμβάνω*, to receive, *λελαβέσθαι*; *φράζω*, to say, *πέφραδον*, *ἐπέφραδον*.

6. The following are examples of the Homeric Perfects with the Attic reduplication (§ 89); e. g. *άλάομαι*, to wander, *άλ-άλημαι*; *’ΑΧΩ* (*άκαχίζω*), to grieve, *άκ-ήχημαι*, *άκ-άχημαι*; *έρείπω*, to demolish, *έρ-έριπτο*; *έρίζω*, to contend, *έρ-ήρισμαι*.

7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): *άλέξω*, to ward off, *ήλ-αλκον*, *άλ-αλκεῖν*, *άλαλκών*; *έν-ίπτω*, to hide, *έν-ένιπον*; *δρ-νυμι*, to enclose, *δρ-ορε*; and with the reduplication in the middle: *έρύκω*, to restrain, *ήρ-εκα-κον*, Inf. *ήρκακεῖν* and *ένιπτο*, *ήνι-πα-πεν*.

§ 206. Personal-endings and Mode-vowels.

1. First Pers. Sing. Act. Several subjunctives have the ending *-μι*; e. g. *κτείνωμι*, instead of *κτείνω*, *εθέλωμι*, *ίδωμι*, *τύχωμι*, *ικωμι*, *άγάγωμι*.

2. Second Pers. Sing. Act. The ending *-σθα* (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in *-μι*; e. g. *τίθησθα*, *διδόισθα*; also frequently in the Subj. of other verbs; e. g. *εθέλγησθα*, *είπησθα*, more seldom in the Opt.; e. g. *κλαίεισθα*, *βάλεισθα*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending *-σι(ν)*; e. g. *εθέλγησι(ν)*, *άγγησι*, *άλάλκησι*, *δῶησι* (instead of *δῶ*), *μεθίησι*; the Opt. only in *παραφθαίησι*.

4. Personal-endings of the Plup. Active:

First Pers. Sing. *-εα* (so always); e. g. *πεποίθεα*, *επεθήπεα*, *ῥῖεα*, instead of *επεποίθειν*, etc.

Second “ “ *-εας*; e. g. *επεθήπεας*, instead of *επεθήπειν*

Third “ “ *-εε(ν)*; e. g. *εγεγόνεε*, *καταλελοίπεε*, *εβεβρόκεεν*.

REM. 1. The third Pers. Sing. Plup. Act. in *ει*, and also the same Pers. of the Impf. in *ει*, occurs in Homer before a vowel, with *ν* *εφελκυστικόν*; *εσθήκειν*, *βεβλήκειν*, *ἤσκειν*, Impf. from *άσκέω*. Comp. § 143.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: *-τον* and *-σθον*, instead of *-την* and *-σθην*; e. g. *δῶκετον*, *θωρήσσεσθον*, instead of *διωκέτην*, *θωρησέσθην*.

6. The second Pers. Sing. Mid. appears either in the uncontracted form, *-εαι*, *-ηαι*, *-εο*, *-αο*; e. g. *λείπεαι*, *λιλαίεαι*, *άφίκηαι*, *έρύσσεαι*, *επαύρηαι*, *ηπελύσασαο*, *έγειναιο*, or in the contracted form *-η* (from *-εαι*, *-ηαι*), *-εν* (from *-εο*), *-ω* (from *-αο*); e. g. *άφικη*, *επλεν*, *ερχεν*, *εκρέμω*. The endings *-εαι* and *-εο* are also lengthened into *-ειαι* and *-ειο*, or one *ε* is dropped; e. g. *μυθείαι*, *νεταί*, *εριο*, *σπειο*;—*μυθέαι* (instead of *μυθέαι*), *πωλείαι*, *εκλεο*, *επώλεο*.—In the Perf. and Plup. Mid. or Pass., *σ* is sometimes dropped, viz. *μέμναι* (and *μέμνη*, formed from *μέμνε-σαι*), *βέβληαι*, *έσσο*.

7. The first Pers. Dual and Pl. Mid. ends in *-μεσθον* and *-μεθον*, *-μεσθα* and *-μεθα*; e. g. *φραζόμεσθα* and *-μεθα*.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending *-αται*, *-ατο*, instead of *-νται*, *-ντο*; e. g. *άκηχέταται*, *πεφοβήτατο*, *εστάλατο*, *τετράφαται*, *άρησαίατο*, *γενοίατο*.

9. The third Pers. Pl. Aor. Pass. has the ending $-ε\upsilon$ (instead of $-ησαν$); e. g. *τράφεν*, instead of *ἐτράφησαν*.

10. The long mode-vowels of the Subj., viz. ω and η , are frequently shortened into ϵ and \omicron , as the verse may require; e. g. *Ιομεν*, instead of *Ιωμεν*, *στρέφεται*, instead of *στρέφεται*.

11. The Inf. Act. has the endings $-έμεναι$, $-έμεν$ and $-ειν$ (ϵ being the mode-vowel and $-μεναι$ the ending); e. g. *τυπτέμεναι*, *τυπτέμεν*, *τύπτειν*; verbs in $-άω$ and $-έω$ have $-ήμεναι$ (the η arising from the contraction of the mode-vowel ϵ and the final vowel of the stem); e. g. *γώημεναι* (*γώω*), *φιλήμεναι* (*φιλέω*); with the ending $-ήμεναι$, that of the Pass. Aorists corresponds; e. g. *τυπτήμεναι*, instead of *τυπήναι*. In the Pres. of verbs in $-μι$, the endings $-μεναι$ and $-μεν$ are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. *τιθέμεναι*, *τιθέμεν*; *ιστάμεναι*; *διδόμεναι*; *δεικνύμεναι*; *θέμεν*, *δόμεναι*; there is an exception in the case of the second Aor. Inf. Act. of verbs in a and v , which, as in the Ind., retain the long vowel; e. g. *στήμεναι*, *δόμεναι*.

12. The Impf. and Aor. Ind. take the endings $-σκον$, $-ες$, $-ε(ν)$, in the Mid. $-σάμην$, $-ου$ ($-εο$, $-ευ$), $-ετο$, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. *δινεῖ-ε-αιον*, *βοσκέ-ε-σκοντο*, *νικά-ε-σκομεν*, *καλέ-ε-σκε*, *ἐλάσ-α-σκεν*, *δό-σκε*, *δύ-σκε*, *στά-σκε*.

REM. 2. In verbs in ω , the mode-vowel of the Ind. is used before these endings; in those in $\acute{\alpha}\omega$, $-άεσκον$ is abridged into $\acute{\alpha}\sigmaκον$, which as the verse may require, can be lengthened into $\acute{\alpha}\alphaσκον$; e. g. *μαριτάσκει*; those in $\acute{\epsilon}\omega$ have $\acute{\epsilon}\epsilonσκον$, seldom $\acute{\epsilon}\sigmaκον$ (e. g. *καλέσκειτο*), also $\acute{\epsilon}\acute{\iota}\epsilonσκον$ (e. g. *ναυαίεσκον*); in verbs in μ the mode-vowel is omitted.

§ 207. Contraction and Resolution in Verbs.

1. A. Verbs in $\acute{\alpha}\omega$. In these, the uncontracted form occurs only in single words and forms; e. g. *πέρασον*, *κατεσκίασον*; always in *ἔλαω* and those verbs which have a long a for their characteristic; e. g. *διψάων*, *πεινάων*, *ἐχθρας* (from *χρᾶω*, to attack). In some verbs, a is changed into ϵ , viz. *μενοίνεον*, from *μενοινάω*, *ἦντεον*, from *ἀντάω*, *ὀμόκλεον*, from *ὀμοκλάω*.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, \acute{a} (α) being resolved into $\acute{a}\acute{a}$ ($\acute{a}\alpha$) or $\acute{a}\acute{a}$ ($\acute{a}\alpha$), and ω into $\omicron\omega$ or $\omega\omega$; e. g. *δράασθαι* (instead of *δρᾶσθαι*); *μενοινᾶ* (instead of *μενοινᾶ*); *δρόω* (instead of *δρῶ*); *δρόωσι* (instead of *δρῶσι*).

REMARK. In the Dual-forms, *προσανθήτην*, *συλήτην*, *συναντήτην*, *φοιτήτην* (from verbs in $\acute{\alpha}\omega$), $\alpha\epsilon$ is contracted into η , and in *δμαρτήτην* and *ἀπειλήτην* (from verbs in $\acute{\epsilon}\omega$), $\epsilon\epsilon$ is contracted into η , instead of into $\epsilon\iota$.

3. When $\nu\tau$ comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. *ἠβῶντο*, instead of *ἠβῶντα*, *γελῶντες*; in the Opt. also, the protracted $\omega\omicron\iota$, instead of ω is found in *ἠβῶμι*, instead of *ἠβῶμι* (= *ἠβῶμι*).

4. B. Verbs in $\acute{\epsilon}\omega$. Contraction does not take place in all the forms in which ϵ is followed by the vowels ω , φ , η , ν , $\omicron\iota$ and $\omicron\upsilon$; e. g. *φιλέμεν*, *φιλοεμι*, etc.; yet such forms must commonly be pronounced with synizesis. In others,

contraction is omitted or takes place, as the verse may require; e. g. φιλέει, ἐρέω, δτρννέουσα; αἰρεύμην, γένευ. Sometimes *e* is lengthened into *ei*; e. g. ἐτελείετο, μυγείη (instead of μυγῆ, second Aor. Pass.).

3. C. Verbs in -όω. These follow either the common rules of contraction, e. g. γοννοῦμαι, or they are not contracted, but lengthen *o* into *ω*, so that the forms of verbs in -όω resemble those of verbs in -άω; e. g. ἰδρῶνται, ἰδρῶουσα, ἰπνώοντασ (comp. ἠβῶοντα); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -όωσι, -οῦντο into -όωντο, -οίεν into -όφεν; e. g. (ἄρῃ-ουσι) ἄροῦσι ἄρώωσι (comp. ὀρώωσι); (δηῖοοντο) δηῖοῦντο δηῖόωντο (comp. ὀρώωντο); (δηῖοίεν) δηῖοίεν δηῖόφεν (comp. ὀρώφεν).

§ 208. Formation of the Tenses.

1. The Attic Fut. (§ 83) occurs in verbs in -ίζω; e. g. κεραιοῦσι. In verbs in -έω, the ending -έω is often used instead of -έσω; e. g. κορέεις, instead of κορέσεις, μαχέονται, instead of μαχέσονται; in verbs in -άω, after dropping *σ*, a corresponding short vowel is placed before the vowel formed by contraction; e. g. ἀντιῶ, ἐλόωσι, δαμάα; of verbs in -ύω, ἐρύουσι and τανύουσι occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending -σω and -σα: κείρω, to shear off (κέρσαι), κέλλω, to land (κέλσαι), εἰλω, to press (ἔλσαι), κύρω, to fall upon (κύρω), ἌΡΩ (ἄραρίσκω), to fit (ἄρσαι), ὀρ-νυμι (ὀρσω, ὄρσα), to excite, διαφθείρω, to destroy (διαφθέρσαι), φύρω, to mix (φύρω).

3. The following verbs form the Fut. without the tense-characteristic *σ*: βέομαι or βείομαι (second Pers. βέη), I shall live, δήω, I shall find, κείω or κέω, I shall lie down.

4. The following form the first Aor. without the tense-characteristic *σ*: χέω, to pour out, ἔχενα; σέω, to put in motion, ἔσσενα; ἄλεομαι and ἀλετόμαι, to sow, ἠλεύατο, ἠλευάμενος, ἄλεασθαι; καίω, to burn, ἔκηα and ἔκεια.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, ἐβήσето, Imp. βήσето; δύομαι, to plunge into, ἐδύσето, Imp. δύσето, Part. δυσόμενος; ἄγω, to lead, ἄξετε, ἄξέμεν; ἰκνέομαι, to come, ἔξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξέω; ὀρ-νυμι, to incite, Imp. ὀρσето(εν); φέρω, to bear, οἶσε, οἶσέμεναι; αἶδω, to sing, Imp. αἶσεο.

6. In the first Aor. Pass. of some verbs, *ν* is prefixed before the ending -θην, as the verse may require, viz. διακρινθῆτε, κρινθείς, ἐκλίνθη (§ 111, 6), ἰδρῶνθη (from ἰδρῶ), ἠμπνύνθη (from πνέω).

7. Several second Aorists, in order to make a dactyl, are formed by a transposition (metathesis) of the consonants; e. g. ἔδρακον, instead of ἔδρακον (from δέραμαι), ἐπραθον (from πέρθω), ἔδραθον (from δαρθάνω), ἤμαρτονον, instead of ἤμαρτον (from ἄμαρτάνω). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. ἀγρόμενος, from ἀγερόμην (ἀγείρω, to assemble); ἔγ-περο, from ἐγερόμην (ἐγείρω, to awaken); πέφνον, ἐπεφνον (ΦΕΝΩ, to put to death).

8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume *e* (§ 124) in forming the tenses, or are subject to metathesis; e. g. χαιρώ αεχάρηκα (from ΧΑΙΡΕΩ); βάλλω βέβληκα (from ΒΑΑ-). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the *κ* in single persons and modes, and regularly in

the Part; thus these forms become analogous to those of the second Perf.; e. g. *κακμηώς*, from *κάμνω*; *κεχαρηώς*, from *χαίρω*, *βεβύως*, from *βαίνω* (BAΩ).

§ 209. Conjugation in -μι.

1. Even in Homer, the forms of *-έω* and *-ώω* (§ 130, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. *τίθει*, *δίδοις*, *δίδοι*.—Also a reduplicated Fut. of *δίδωμι* occurs: *διδώσομεν* and *διδώσεν*.

2. Verbs in *-νμι* form an Opt. both in the Act. and Mid.; e. g. *ἐκδύμεν* (instead of *ἐκδύημεν*), from *ἐκδύω*, *φθῆ* (instead of *φύη*), from *φύω*; *δαίνυτο*; so also *φθίο*, *φθίτο*, Opt. of *ἐφθίμην*, from *φθίω*.

3. The third Pers. Pl. Impf. and second Aor. in *-εσαν*, *-ησαν*, *-οσαν*, *-ωσαν*, *-υσαν*, is shortened into *-εν*, *-άν*, *-ον*, *-όν*; e. g. *τίθειεν*, instead of *τίθειεσαν*, *έθεν*, instead of *έθεσαν*; *έσάν*, instead of *έσησαν*; *έδιδον*, instead of *έδιδεσαν*; *έδον*, instead of *έδοσαν*; *έφύν*, instead of *έφουσαν*.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects *σ*, and uses the uncontracted form; e. g. *δαίνυο* (instead of *δαίνυσο*), *μάραο*, *φάο*, *σύνυδο*, *ένυδο*.

5. The short stem-vowel is lengthened before the personal-endings beginning with *μ* and *ν*, as the verse may require; e. g. *τιθήμενος*, *διδούμαι* (instead of *διδόμαι*), *δίδωθε*, *Ιληθι*.

6. In the second Aor. Subj., the following forms are used, as the verse may require:

	contracted:	resolved and lengthened forms:
Sing. 1.	σῶ	στέω, στείω
2.	σῆς	σθής
3.	σῆ	σθή, ἐμβή, φή, φθή
Dual	σῆτον	καρσήτητον
Plur. 1.	σῶμεν	στέωμεν, στείωμεν, καταβείωμεν
2.	σῆτε	σῆετε
3.	σῶσι(ν)	στέωσι(ν), περιστήωσι(ν)
Sing. 1.	θῶ	θέω, θείω, δαμείω
2.	θῆς	θής, θήης, θείης
3.	θῆ	θέη, θήη, ἀνήη, μεθείη
Dual	θῆτον	θείετω
Plur. 1.	θῶμεν	θέωμεν, θείωμεν
2.	θῆτε	θείετε
3.	θῶσι(ν)	θέωσι(ν), θείωσι(ν)
Sing. 3.	δῶ	δέωσι(ν), δάη
Plur. 1.	δῶμεν	δέωμεν
3.	δῶσι(ν)	δέωσι(ν).

REMARK. Instead of *έσησαν* (Aor. I.), the shortened form *έσάν* occurs, and instead of *έσάντε* (Perf.), the lengthened form *έστητε*.

§ 210. Εἰμί (ΕΣ-), το δε.

Pres. Ind.	2. έσαι.	Pl. 1. εἰμέν.	3. έσαι(ν)	
Subj.	1. μετείω.	3. έη, έποι(ν), φει(ν), εἰη.	Pl. 3. έσαι(ν)	
Imp.	2. έσο.	Inf. έμμεναι, έμεναι, έμεν.	Part. έών, έούσα.	
Impf. Ind.	1. έα, ήα, έον, έσκον.	2. έσθα.	3. έην, ήεν, ήην.	Dual 3. ήσσην.
		Pl. 3. έσαν, εἶατο (instead of ήνω, from ήμην).—Opt. 2. έσσε.		
		3. έοι.	Pl. 2. εἰτε.	3. εἰεν.
Fut. Ind.	1. έσομαι (έσσομαι), etc.	3. έσσει and έσεις.		

§ 211. *Εἶμι (I-), to go.*

Pres. Ind.		2. εἶσα. Subj. 2. ἴσθα. Inf. ἵμεναι, ἵμεν.
Impf. Ind.		1. ἦία, ἦιον. 2. ἴες. 3. ἦς, ἴε(ν). Pl. 1. ἴμεν. 3. ἦσαν, ἦσαν, ἦιον, ἴσαν.—Opt. ἴοι, ἴειη.
Fut. Ind.		1. εἶσομαι. Aor. Ind. 3. εἶσατο and εἶσατο. Dual 3. εἰσάσθη.

VERBS IN *-ω*, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PRES. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN *-μι*.

§ 212. (1) *Second Aor. Act. and Mid. (Comp. § 142).*

A. The Characteristic is a Vowel: *a, e, i, o, u*.

βάλλω, to throw, second Aor. Act. (BAΛ-, *εβλην*) *ξυμβλήτην*, Inf. *ξυμβλήμεναι* (instead of *-ῆναι*); second Aor. Mid. (*εβλήμην*) *εβλητο*, *ξύμβληντο*, Subj. *ξύμβληται*, *βλήεται*, Opt. *βλειο* (from BAE-), Inf. *βλήσθαι*, Part. *βλήμενος*. Hence the Fut. *βλήσομαι*.

γηράω or γηράσκει, to grow old, second Aor. Act. third Pers. Sing. *εγήρα*, Part. *γηράς*.

κτείνω, to kill, second Aor. Act. *εκτᾶν*, Pl. *εκτᾶμεν*, third Pers. Pl. *εκτᾶν*, Subj. Pl. *κτέωμεν*, Inf. *κτάμεναι*, *κτάμεν*, Part. *κτάς*; second Aor. Mid. with passive sense, *ἀπέκτατο*, *κτάσθαι*, *κτάμενος*.

οὔτως, to wound, second Aor. Act. third Pers. Sing. *οὔτα*, Inf. *οὔτάμεναι*, *οὔτέμεν*; second Aor. Mid. *οὔτάμενος*, *wounded*.

πελάζω, to approach, second Aor. Mid. *επλήμην*, *πλήτο*, *πλήντο*.

πλήθω (πίμπλημι), to fill, second Aor. Mid. *επλήτο*, Opt. *πλείμην* (from ΠAE-), Imp. *πλήσο*.

πτήσσω, to shrink with fear, second Aor. Act. third Pers. Dual *καταπτήτην*.

φθάνω, to anticipate, second Aor. Mid. *φθάμενος*.

REMARK. From *εβην* come the forms *βάτην* (third Pers. Dual), and *ἐπέβασαν* (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of *διδάσκω, to teach*, second Aor. Act. (ΔAE-) *εδάην*, I *learned*, Subj. *δαίω*, Inf. *δαίμεναι*.

φθίνω, to destroy and vanish, second Aor. Mid. *εφθίμην*, Opt. *φθίμην*, *φθίτο*, Imp. *φθίσθω*, Inf. *φθίσθαι*, Part. *φθίμενος*.

βιβρωσκω, to eat, second Aor. Act. *εβρων*.

πλώω, to swim, second Aor. Act. *επλων*, Part. *πλώς*, Gen. *-ώντος*.

κλύω, to hear, second Aor. Act. Imp. *κλύθι*, *κλύτε*, *κέκλύθι*, *κέκλύτε*.

λύω, to loose, second Aor. Mid. *λύτο*, *λύντο*.

πνέω, to breathe, second Aor. Mid. (ΠNT-) *εμπνῶτο*, instead of *ἀνέπνῶτο*, he *took breath*.

σένω, to put in motion, second Aor. Mid. *εσσύμην*, I *strove*, *εσσου*, *εὔτο*.

χένω, to pour, second Aor. Mid. *χύντο*, *χύμενος*.

B. The Characteristic is a Consonant.

ἔλλομαι, to leap, second Aor. Mid. *ἄλλο*, *ἄλλο*, *ἐπάλλμενος*, *επιάλλμενος*, Subj. *ἄλληται*.

ἀραρίσκω (ἌΡΩ), to fit, second Aor. Mid. *ἄρμενος*, *fitted to*.

γένητο, to seize, arising from *φέλω* (from *έλειν*, second Aor. of *αἰρέω*).

δέχομαι, to take, second Aor. Mid. *έδεκτο*, Imp. *δέξο*, Inf. *δέχθαι*; the first Pers. *δέξην* and the Part. *δέγμενος*, like the Perf. *δέδεγμαί*, signify to expect.
έλελίξω, to whirl, second Aor. Mid. *έλελίκτο*.
ικνέομαι, to come, second Aor. Mid. *ικτο*, *ικμενος* and *ικμενος*, favorable.
λέγομαι, to lie down, select, to count over, second Aor. Mid. *έλέγην*, *έλεκτο*, *λέκτο*.
μάίνομαι, to soil, *μίανθην* (third Pers. Dual, instead of *έμίαν-σθην*).
μίγνυμι, to mix, second Aor. Mid. *μίκτο*.
έρηνυμι, to excite, second Aor. Mid. *ώρητο*, Imp. *ήρσο*, *ήρσειο*, Inf. *ήρθαι*, Part. *ήρμενος*.
πάλλω, to brandish, hurl, second Aor. Mid. *πάλτο*, *ήε σπρωγ*.
πέρθω, to destroy, second Aor. Mid. *πέρθαι*, instead of *πέρθ-σθαι*.
πήγνυμι, to make firm, to fix, second Aor. Mid. *πήκτο*, *κατέπηκτο*.

§ 213. (2) Perf. and Plur. Actives.

(a) The Stem ends in a Vowel.

γίγνομαι, to become, Perf. Pl. *γέγαμεν*, -άτε, -άσαι(ν), Inf. *γεγάμεν*, Part. *γεγαώς*; Plur. *έκγεγάτην*.
βαίνω, to go, Perf. Pl. *βέβαμεν*, etc.; Plur. *βέβασαν*.
δειδω, to fear, Inf. *δειδόμεν*, instead of *δειδιέμαι*, Imp. *δειδίθι*, *δειδίτε*; Plur. *έδειδιμεν*, *έδειδισαν*.
έρχομαι, to come, *ελλήλουθμεν*.
θνήσκω, to die, Perf. Pl. *τέθναμεν*, *τεθνάσι*, Imp. *τέθνασθι*, Inf. *τεθνάμεν* and *τεθνάμεναι*, Part. *τεθνήως*, -ώτος, *τεθνεώτι*; Plur. Opt. *τεθναίην*.
 ΤΑΛΑΩΩ, to dare, Perf. Pl. *τέτλαμεν*, Imp. *τέτλαθι*, Inf. *τετλάμεν*, Part. *τετληώς*.
 ΜΑΩ, to desire, Perf. Pl. *μέματον*, -άμεν, -άσαι, Imp. *μεμάτω*, Part. *μεμαώς*, -ώτος and -ότος; Plur. *μέμασαν*.

(b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The τ of the inflection-ending, when it comes immediately after the stem-consonant, is changed into θ, in some Perfects.
ένωγα, to command, *άνωγμεν*, Imp. *άνωχθι*, *άνώχθω*, *άνωχθε*.
έγρηγόρα, I awoke (from *έγειρω*, I awaken), Imp. *έγρηγόρθε*, Inf. *έγρηγόρθαι*; hence *έγρηγόρθασι*, instead of *έγρηγόρασι*.
πέποιθα, I trust (from *πειθω*, to persuade), Plur. *έπέπιθμεν*.
οίδα, I know (from *ΕΙΔΩ*, video), *Ιδμεν*, instead of *Ισμεν*, Inf. *Ιδμεναι*.
έοικα, I am like (from *ΕΙΚΩ*), second and third Pers. Dual *έικτον*; third Pers. Plur. Dual *έικτην*; hence, Perf. Mid. or Pass. *έικτο*.
πέσχω, to suffer, Perf. *πέποσθε*, instead of *πεπόνθατε*.

§ 214. (3) Present and Imperfect.

άνω, to accomplish, Opt. Impf. *άνοτο(ῶ)*.
τανύω, to expand, to stretch, *τάνυθαι* (instead of *τανύεθαι*).
έρω and *ειρω*, to draw, *ειρῶνται*, instead of *ειρυνται*, Inf. *ήρνοθαι*, *ειρνοθαι*, in the sense of to protect, to guard.
έδω, to eat, Inf. *έδμεναι*.
φέρω, to bear, Imp. *φέρε*, instead of *φέρετε*.

I. GREEK AND ENGLISH VOCABULARY,

WHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

A.	<i>ἄγνυμι</i> , to break [§ 140, 1].	<i>ᾄδω</i> , to sing, 34.
<i>ἄβιωτος</i> 2, insupportable.	<i>ἀγορά</i> , ἡ, market-place.	<i>ἀεί</i> , always.
<i>ἀβλάβεια</i> , innocence, 88.	<i>ἀγοραῖος</i> , ὁ, trafficker.	<i>ἀεικής</i> , -ές, unseemly, 108.
<i>ἀγαθόν</i> , advantage, 27.	<i>ἀγορεύω</i> , to say.	<i>ἀετός</i> , ὁ, eagle.
<i>ἀγαθός</i> 3, good.	<i>ἀγρεύω</i> , to catch.	<i>ἀηδής</i> , -ές, unpleasant, 171.
<i>ἀγάλλω</i> , to adorn, 56.	<i>ἀγρός</i> , ὁ, a field.	<i>ἀηδίζομαι</i> , to be disgusted with [§ 87, 1].
<i>ἀγαλμα</i> , τό, statue.	<i>ἀγχίνους</i> 2, shrewd.	<i>ἄηρ</i> , -έρος, ὁ, air.
<i>ἀγαμαι</i> , to wonder [§ 135, p. 165].	<i>ἄγω</i> , to lead, 23 [Aor., § 89, Rem.; Perf. ἤγα, Perf. Mid. or Pass. ἤγμαι].	<i>ἀθάνατος</i> 2, immortal.
<i>Ἀγαμέμνων</i> , -ου, ὁ, Agamemnon.	<i>ἀγών</i> , -ῶνος, ὁ, contest.	<i>ἀθέατος</i> , not to be seen.
<i>ἄγαν</i> , too much, 36.	<i>ἀδαήμων</i> , -ον, inexperienced, 112.	<i>Ἀθῆναι</i> , -ῶν, αἱ, Athens.
<i>ἀγανακτέω</i> , to be displeased, 147.	<i>ἀδελφή</i> , ἡ, sister.	<i>ἀθλητής</i> , -οῦ, ὁ, wrestler.
<i>ἀγαπάω</i> , to love; w. d., to be contented with.	<i>ἀδελφοκτόνος</i> , ὁ, murderer of a brother.	<i>ἀθλιος</i> , troublesome, 161.
<i>ἄγγελία</i> , ἡ, message, 138.	<i>ἀδελφός</i> , ὁ, brother.	<i>ἀθλίως</i> , miserably, 106.
<i>ἀγγέλλω</i> , to announce.	<i>ἀθλος</i> 2, uncertain, 29.	<i>ἀθλον</i> , τό, prize, 37.
<i>ἄγγελος</i> , ὁ, messenger.	<i>ἄθως</i> , -ου, ὁ, the lower world.	<i>ἀθυμέω</i> , to be dispirited, 107.
<i>ἄγε</i> , <i>αγε</i> , come now.	<i>ἀδικέω</i> , to do wrong to, 109.	<i>Ἄθως</i> , -ου, ὁ, Athos.
<i>ἀγείρω</i> , to collect [Perf., § 89, (b)].	<i>ἀδικία</i> , ἡ, injustice.	<i>αἰάζω</i> , to groan [Char., § 105, 2].
<i>ἀγέλη</i> , ἡ, herd, 36.	<i>ἄδικος</i> 2, unjust.	<i>Αἰακός</i> , ὁ, Aecacus.
<i>ἀγενής</i> , -ές, ignoble.	<i>ἀδολεσχος</i> , -ου, ὁ, prater.	<i>αἰδέομαι</i> , to reverence, 109.
<i>ἀγῆρως</i> , -ων, not growing old, 31.	<i>ἀδολεσχία</i> , prating, 22.	<i>αἰδώς</i> , ἡ, shame, 47.
<i>ἀγχιστρον</i> , τό, hook.	<i>ἀδυνατέω</i> , to be unable.	<i>Αἴγυπτος</i> , ἡ, Egypt.
	<i>ἀδύνατος</i> 2, impossible.	<i>αἴθηρ</i> , ἡ, ether, 36.
		<i>αἰθρία</i> , ἡ, pure air.
		<i>αἷμα</i> , -ατος, τό, blood.

- αινώ*, to praise [§ 98, (b), p. 111].
αἶς, -γός, ἡ, goat.
αἰρετός 3, chosen, 56.
αἰρέω, to take [§ 126, 1].
αἶρω, to raise.
αἰσθάνομαι, to perceive, 100 [§ 121, (a), 1].
αἰσχρός 3, disgraceful.
αἰσχρῶς, disgracefully.
αἰσχύνω, to shame, 131.
Αἴσων, -ονος, ὁ, Aesou.
αἰτέω τινά τι, to ask.
Αἴτην, ἡ, Aetna.
αἰχμάλωτος, captured.
αἶψα, quickly.
αἰών, ὁ, age, 34.
ἀκίμαι, to heal [§ 98, (b)].
ἀκινάκης, -ου, ὁ, a Persian sword.
ἀκμάζω, to be at the prime.
ἀκμή, point, 106.
ἀκολάστως, adv., with impunity, 175.
ἀκολουθῶ, to follow, 112.
ἀκούω, to hear [Pf., § 89, (b); Fut. ἀκούσομαι; Pass. with σ, § 95].
ἀκρα, ἡ, summit, 90.
ἀκρατής, -ές, immoderate, 46.
ἀκράτος, unmixed.
ἀκροάομαι, to hear [§ 96, 3].
ἀκροατής, -οῦ, ὁ, auditor.
ἀκρόπολις, -εως, ἡ, citadel.
ἀκρος 3, highest.
ἀκτίς, -ίνος, ἡ, beam, ray.
ἀκων, -ουσα, -ον, unwilling.
ἀλαλάζω, to shout [§ 105, 2].
ἀλαῶω, to make blind.
ἀλγεινός 3, painful.
ἀλγέω, to feel pain.
ἀλγος, -ους, τό, pain.
ἀλείφω, to anoint [Pf. § 89, (b)].
ἀλεκτρύων, -όνος, ὁ, a cock.
- Ἀλέξανδρος*, ὁ, Alexander. *ἄμπελος*, ἡ, vine.
ἄλεξω, to ward off [§ 125, 1].
ἄλέω, to grind [§ 98, (b), p. 111].
ἀλήθεια, ἡ, truth.
ἀληθεύω, to speak the truth.
ἀληθής, -ές, true.
ἀληθινός 3, true.
ἀληθῶς, truly, 163.
ἄλις, enough.
ἀλίσκομαι, to be taken [§ 122, 1].
ἀλκή, ἡ, strength.
Ἀλκιβιάδης, -ου, ὁ, Alcibiades.
ἄλκιμος 3, strong.
ἄλλά, but.
ἀλλήλων, of one another [§ 58].
ἄλλοθεν, from another place.
ἄλλος, -η, -ο, another, *άλις*, 58.
ἄλλοτριος, another's, 158.
ἄλλοτριως, adv., foreign.
ἀλοῶω, to thresh [§ 96, 3].
ἄλος, -ους, τό, grove.
ἄλυπος, without trouble, 141.
ἄλωσις, -εως, ἡ, capture.
ἄμα, at the same time.
ἀμαρτάνω, to err, 124 [§ 121, 2].
ἀμάρτημα, τό, error, 40.
ἀμαρτία, ἡ, offence, 122.
ἀμαυρόω, to darken, 107.
ἀμβροσία, ἡ, food of the gods.
ἀμέλεια, ἡ, carelessness.
ἀμελέω, to neglect.
ἀμνημονέω, to be forgetful of.
ἀμοιβή, exchange, 162.
ἀμοιρος 2, without a share in.
- ἀμπελομαι*, to put on, 135 [§ 120, 3].
ἀμύνω, to keep off, 130.
ἀμφιγυνοῦ, to be uncertain [Aug., § 91, 3].
ἀμφιέννυμι, to clothe [§ 139, (b), 1; Aug., § 91, 3].
ἀμφισβητέω, to dispute [Aug., § 91, 2].
ἄμφω, both [§ 68, Rem. 2].
ἄν, with Subj., instead of *ἐάν*, if.
ἀναβαίνω, to go up.
ἀνάβασις, a going up, 72.
ἀναγιγνώσκω, to read.
ἀναγκάζω, to compel.
ἀναγκαῖος, necessary.
ἀνάγκη, necessity, 59.
ἀναξεύγγυμι, to yoke again, 171.
ἀνακαίω, to burn, 171.
ἀνακράζω, to cry out.
ἀνακίπτω, to peep up, 49.
ἀναλίσκω, to spend [§ 122, 2].
Ἀναξαγόρας, -ου, ὁ, Anaxagoras. [90.
ἀναπαύω, to cause to rest.
ἀναπέιθω, to persuade.
ἀναπέτομαι, to fly up, or away.
ἀναπλέω, to sail upon the high sea; (2) to sail back.
ἀναρπάζω, to seize, 133.
ἀναρχία, anarchy.
ἀναστρέφω, to turn round.
ἀνατίθημι, to put up, 158.
ἀνατρέπω, to turn up, 120.
ἀνδραποδιστής, -οῦ, ὁ, slave-dealer.
ἀνδρίποδον, τό, slave.
ἀνδρεία, ἡ, bravery.
ἀνδρείος 3, brave, 31.
ἀνδρείως, adv., bravely.

- ἄνδρόγεως, -ω, ὁ, An-
drogeus.
- ἀνελευθερία, disgraceful
avarice, 112.
- ἀνέλπιστος 2, unexpected.
- ἄνεμος, ὁ, wind.
- ἀνερωτάω, to ask.
- ἄνευ, w. g., without.
- ἀνευρίσκω, to find.
- ἀνέχομαι, to endure [§ 91,
1].
- ἀνέψω, to boil up.
- ἀνηκουστέω, w. d., to be
disobedient.
- ἄνθρωπος, ὁ, man [§ 36].
- ἀνθεμον, τό, a flower.
- ἄνθος, τό, a flower.
- ἄνθρωπινος, human.
- ἄνθρωπιον, τό, man.
- ἄνθρωπος, ὁ, man.
- ἄνισος 2, unequal.
- ἀνίστημι, to set up, 158.
- ἀνοίγνυμι, ἀνοίγω, to open
[§ 140, 5].
- ἀνόμοιος 2 and 3, unlike.
- ἄνομος 2, lawless.
- ἄνοος, -οον, imprudent, 29.
- ἀνορθόω, to raise up [§ 91,
1].
- ἀνορύττω, to dig up again.
- ἀνταλλάττω, to exchange.
- ἀντάξιος 3, w. g., of equal
worth.
- Ἀντίγονος, ὁ, Antigonus.
- ἀντιδικέω, to defend at
law [§ 91, 4].
- ἀντιλέγω, to contradict.
- Ἀντισθένης, -ους, ὁ, An-
tisthenes.
- ἀντιτίττω, to set oppo-
site, 158.
- ἀνώ, complete [§ 94, 1].
- ἄνω, above.
- ἀνώγειον, τό, hall.
- ἄνωφελής, -ές, useless.
- ἄξιόλογος, worth mention-
ing, 161.
- ἄξιος 3, w. g., worthy of,
28.
- ἀξιόω, to think worthy, 108.
- ᾠδή, song.
- ἀπαγορεύω, to call.
- ἀπάγω, to lead away.
- ἀπαιδευτος 2, uneducated.
- ἀπαλλάττω, to set free
from.
- ἀπαντάω, w. d., to meet.
- ἅπας, once.
- ἅπας, altogether, 43 [§ 40,
Rem.].
- ἀπειμι, Inf. ἀπειναι, to be
absent, 167.
- ἀπειμι, Inf. ἀπιέναι, to go
away.
- ἀπειρος 2, w. g., unac-
quainted with, 87.
- ἀπείρω, adv., inexperi-
enced.
- ἀπελαύνω, to drive away,
135.
- ἀπέρχομαι, to go away.
- ἀπεχθάνομαι, to be hated
[§ 121, 3].
- ἀπέχομαι, w. g., to abstain
from; from
- ἀπέχω, to keep off; (2) to
be distant from.
- ἀπήνη, ἡ, wagon.
- ἀπιστέω, to disbelieve.
- ἀπιστος 2, unfaithful, 52.
- ἀπλός 3, simple.
- ἀποβαίνω, to go away.
- ἀποβλέπω, to look upon.
- ἀπογιγνώσκω, to reject, 175.
- ἀποδείκνυμι, to show, 160.
- ἀποδέχομαι, to receive, 89.
- ἀποδημέω, to be from
home.
- ἀποδιδράσκω, to run away
from.
- ἀποδίδωμι, to give back,
159.
- ἀποκαλέω, to call back,
name.
- ἀποκηρύττω, to cause to
be proclaimed, 122.
- ἀποκρίνομαι, to answer.
- ἀποκρύπτω, to conceal.
- ἀποκτείνω, to kill.
- ἀπολαύω, w. g., to enjoy.
- ἀπόλλυμι, to ruin, 163.
- ἀπόλυσις, deliverance, 109.
- Ἀπόλλων, -ωνος, ὁ, Apol-
lo.
- ἀποπειράομαι, w. g., to try.
- ἀπορέω, to be in want.
- ἀπορος 2, difficult; ἐν ἀπό-
ροις εἶναι, to be in a
strait.
- ἀπορρέω, to flow from.
- ἀπορροή, a flowing off.
- ἀποσβέννυμι, to quench.
- ἀποσπάω, to draw away.
- ἀποστέλλω, to send, 130.
- ἀποστερέω, to deprive of
- ἀποστρέφω, to turn away.
- ἀποτίθημι, to put away,
161. [135.]
- ἀποτίνω, to compensate,
- ἀποτρέπω, to turn away,
87.
- ἀποφαίνω, to show, 131.
- ἀποφεύγω, w. a., to flee
away.
- ἀπόχη, it suffices [§ 135,
3].
- ἀποχρῶμαι, to have enough
[§ 97, 3, (a)].
- ἄπτομαι, to touch, 40.
- ἀποπύω, to push away,
142.
- ἄρα; [interrogative, § 187].
- ἄρα, ἰγὺιτ, therefore.
- ἀργάλεος, troublesome, 159.
- ἀργύρεος, made of silver.
- ἀργύριον, τό, silver.
- ἀργυρος, ὁ, silver.
- ἀρέσκω, to please [§ 122, 3].
- ἀρετή, ἡ, virtue.
- ἀρθρόω, to articulate.
- ἀριθμός, ὁ, number, 72.

- Ἀριστείδης, -ου, ὁ, Aristidea.
 ἀριστεύω, to be the best, 16.
 ἀρκέω, to suffice; Mid. w. d. [§ 98, (b)].
 ἄρκτος, ὁ, ἡ, a bear.
 ἄρμα, -ατος, τό, chariot.
 ἀρμόττω, to fit [§ 105, 1].
 ἀρνέομαι, Dep. Pass., to deny.
 ἄροτρον, τό, a plough.
 ἄρώω, to plough [§ 98, (c) and § 89, (a)].
 ἀρπάζω, to plunder.
 ἄρπαξ, rapacious.
 ἄρτος, ὁ, bread.
 ἀρύω, to draw water [§ 94, 1].
 ἀρχή, a beginning, 50; τὴν ἀρχήν, from the beginning.
 ἀρχιτέκτων, -ονος, ὁ, architect.
 ἀρχομαι, w. g., to begin.
 ἀρχω, w. g., to rule, 44.
 ἀσέβεια, ἡ, impiety.
 ἀσεβέω, w. a., to sin against.
 ἀσελγεία, ἡ, excess.
 ἀσθένεια, ἡ, weakness.
 ἀσθενέω, to be weak.
 ἀσθενής, -ές, weak.
 ἀσκέω, to practise, 107.
 ἀσπίς, -ίδος, ἡ, shield.
 ἀστεγος 2, houseless, 120.
 ἀστραπή, ἡ, lightning.
 ἀστράπτω, to lighten.
 ἄστυ, τό, city [§ 46].
 ἀσυνεσία, ἡ, stupidity.
 ἀσύνετος 2, stupid.
 ἀσφαλής, -ές, firm, 48.
 ἀσώματος 2, bodiless, 130.
 ἀτάκτως, adv., without order.
 ἔτη, infatuation, 142.
 ἐτιμάζω, to despise, 44.
 ἐτιμία, ἡ, dishonor.
 ἀτρεκέως, adv., exactly, 147.
 Ἀττική, ἡ, Attica.
 ἀτυχεύω, to be unhappy.
 ἀτύχημα, τό, misfortune.
 ἀτυχής, -ές, unfortunate.
 ἀτυχία, ἡ, misfortune.
 ἀυαίνω, to dry [Aug., § 87, 1].
 αὐθίς, again.
 αὐλός, ὁ, flute.
 αὐξάνω, to increase [§ 121, 4].
 αὐξησις, increase.
 αὖος 3, dry, 158.
 αὖριον, to-morrow.
 αὐτόμολος, ὁ, deserter.
 αὐτονομία, ἡ, freedom, 90.
 αὐτόνομος 2, free.
 αὐτός, self [§ 60].
 ἀφαιρέομαι τινα τι, to deprive of.
 ἀφανής, -ές, unknown, 46.
 ἀφθονία, absence of envy, 53.
 ἀφθονος 2, unenvious, 64.
 ἀφήμι, to let go, 167.
 ἀφικνέομαι, to come [§ 120, 2].
 ἀφίστημι, to put away, 158.
 Ἄφροδίτη, ἡ, Venus.
 ἄφρων, foolish.
 ἀφύης, -ές, without natural talent.
 Ἀχαιός, ὁ, an Achaian.
 ἀχαριστία, ἡ, ingratitude.
 ἀχάριστος 2, ungrateful, 44.
 ἀχθομαι, to be indignant [§ 125, 2].
 ἄχθος, -ους, τό, burden.
 Ἀχιλλεύς, -έως, ὁ, Achilles.
 ἀχρηστος 2, useless.
 Β.
 Βαβυλωνία, ἡ, Babylonia.
 βάθος, -ους, τό, depth.
 βαθύς, -εῖα, -ύ, deep.
 βαίνω, to go, 31 [§ 119, 1].
 βάλλω, to throw [§ 117, 2].
 βάρβαρος, barbarian, 72.
 βαρῆς, -εῖα, -ύ, heavy, 57.
 βασίλεια, ἡ, queen.
 βασιλεία, ἡ, royal authority.
 βασίλεια, τὰ, palace.
 βασίλειος 2, royal.
 βασιλεύς, -έως, ὁ, king.
 βασιλεύω, to be a king, 46.
 βασκαίνω, to bewitch.
 βαστάζω, to carry [§ 105, 3].
 βέλτραχος, ὁ, frog.
 βέλεγγμία, ἡ, dislike, 171.
 βέβαιος 3 and 2, firm, 50.
 βῆμα, -ατος, τό, step, 72.
 βία, ἡ, violence.
 βιαζόμαι, w. a., to do violence to.
 βίαιος 3, violent.
 βιβλίον, τό, book.
 βίος, ὁ, life, 28.
 βιοτεύω, to live.
 βίσιος, livelihood, 120.
 βιώω, to live [§ 142, 9].
 βλαβερός 3, injurious.
 βλάβη, ἡ, injury.
 βλακεύω, to be lazy.
 βλάπτω, to injure [Perf. § 88, 2].
 βλαστάνω, to sprout [§ 121, 5].
 βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1].
 βοήθεια, ἡ, help.
 βοηθέω, w. d., to help, 175.
 βοήθημα, -ατος, τό, help.
 βοηθός, ὁ, helper.
 Βοηῆς, -α, ὁ, Boreas.
 βόσκω, to feed [§ 125, 3].
 βότρυς, -υος, ὁ, cluster of grapes.
 βούλευμα, advice, 138.
 βουλεύω, to advise; Mid., to advise one's self

- βουλή, ἡ**, advice, 28.
βούλομαι, to wish, 44 [§ 125, 4].
βοῦς, ὁ, ἡ, ox.
βραδύς, -εῖα, -ύ, slow.
βραχύς, -εῖα, -ύ, short.
βροντάω, to thunder.
βροντή, ἡ, thunder.
βροτός 3, mortal.
βρῶμα, -ατος, τό, food.
βρώσις, -εως, ἡ, eating.
βυνέω, to stop up, [§ 120, 1]. [120.]
βυσσόδεν, from the depth,
βωμός, ὁ, altar.
- Γ.**
- Γάλα, τό, milk [§ 39].**
γαμετή, ἡ, wife.
γαμέω, to marry [§ 124, 1].
γάμος, ὁ, marriage.
**Γανυμήδης, -εος, ὁ, Gany-
 mede.**
**γάρ, for (stands after the
 first word of the sen-
 tence).**
γαστήρ, ἡ, belly.
γαυρόω, to make proud, 110.
γέ, at least, 135.
γείτων, -ονος, ὁ, neighbor.
γελάω, to laugh [§ 98, (a)].
γέλως, -ωτος, ὁ, laughter.
γέμω, w. g., to be full.
γένεσις, -εως, ἡ, origin.
**γενναῖος, of noble birth,
 138.**
γενναίως, nobly, 87.
**γέρας, τό, reward, 41 [§ 39,
 Rem.].**
γέρων, -οντος, ὁ, old man.
γεύω, to cause to taste, 90.
**γεωμέτρης, -ου, ὁ, geome-
 ter.**
γῆ, ἡ, the earth.
γηθέω, to rejoice [§ 124, 2].
**γήρας, τό, old age [§ 39,
 Rem.].**
- γηράσκω, γηράω, to grow
 old [§ 122, 4].**
γίγας, -αντος, ὁ, giant.
**γίγνομαι, to become, 22
 [§ 123].**
**γιγνώσκω, to know, 34
 [§ 122, 5, and § 142].**
γλαύς, -κός, ἡ, owl.
γλυκύς, -εῖα, -ύ, sweet.
γλώττα, ἡ, tongue, 23.
γνώμη, ἡ, opinion.
γονεύς, ὁ, parent.
γόνυ, -ατος, τό, knee.
Γοργώ, -οῦς, ἡ, Gorgo.
γράμμα, τό, letter, 63.
γραῦς, ἡ, old woman [§ 41].
γράφω, to write, 16.
Γρύλλος, ὁ, Gryllus.
γυία, ἡ, field.
γυμνάζω, to exercise.
γυμνός 3, naked.
**γυναικείος, belonging to
 women, 88.**
γυναίκιον, τό, little woman.
γυνή, ἡ, woman [§ 47, 2].
- Δ.**
- Δαίδαλος, ὁ, Daedalus.**
δαιδάλιον, τό, deity.
δαίμων, -ονος, ὁ, ἡ, divinity.
δαίωμα, to distribute.
δάκνω, to bite [§ 119].
δάκρνον, τό, a tear.
δακρύω, to weep.
δακτύλιος, ὁ, ring.
δάκτυλος, ὁ, finger.
**δαμάζω, -άω, to tame
 [§ 117, 2].**
δανείζω, to lend.
δαρθάνω, to sleep [§ 121, 6].
**δέ, but (stands after the
 first word of the sen-
 tence).**
δέησις, -εως, ἡ, entreaty.
**δεῖ, it is necessary, 107
 [§ 125, 5].**
δεῖδω, to fear [Perf. δέ-
- δοικα and δέδια; Aor.
 ἔδεισα].**
δεικνύμι, show [§ 133].
δείλη, ἡ, evening.
δειλός, timid, 32.
δεινός, fearful, 87.
δεινῶς, terribly, 100.
δεκάς, decad, 141.
δελφίς, -εινός, ὁ, dolphin.
δένδρον, τό, tree.
**δέομαι, w. g., to want
 [§ 125, 5].**
δέον, τό, duty, 167.
**δέρκομαι, to see [Perf. δέ-
 δορκα, § 102, 4].**
**δέρω, to flay [Perf., § 102,
 4; second Aor. Pass.,
 ἐδάρην].**
**δέσποινα, ἡ, mistress of
 the house.**
δεσπότης, -ου, ὁ, master.
δέσπο, hither.
**δέχομαι, Dep. Mid., to re-
 ceive.**
**δέω, to want, 107 [§ 125,
 5]; (2) to bind [§ 98,
 (b); contracted, § 97, 2].**
δῆθεν, namely, scilicet, 167.
δῆλος 3, evident. [110.]
δηλῶ, to make evident.
**Δημητήρ, -τρος, ἡ, Deme-
 ter or Ceres. [91.]**
δημοκρατία, ἡ, democracy.
δημος, ὁ, people, 36.
**Δημοσθένης, -ους, ὁ, De-
 mosthenes.**
δῆτα, certainly.
διαβολή, ἡ, calumny.
διαγίγνομαι, to live.
**διάγω, to carry through,
 live. [tend.]**
**διαγωνίζομαι, w. d., to con-
 διάδημα, τό, diadem, 152.**
διαίρω, to divide.
δίαιτα, ἡ, mode of life.
**διαιτάω, to feed [Ang.,
 § 91, 2].**

- δίαικειμαι*, to be in a state, to be disposed.
διακονέω, to serve [Aug., § 91, 2].
διαλύω, to dissolve, 88.
διαμείβομαι, to exchange.
διαμένω, to remain.
διανέμω, to distribute.
διαπράττω, to effect.
διαρρήγνυμι, to break asunder, 172.
διασπείρω, to scatter, 131.
διατάττω, to order, 122.
διατελέω, to complete, 161.
διατίθημι, to put in order, 161.
διατροφή, *ή*, nourishment.
διαφέρω, to differ from, 63.
διαφθείρω, to destroy, 63.
διαφορά, *ή*, difference, 159.
διάφορος 2, different.
διδάκτος 3, taught.
διδάσκαλος, *ό*, teacher.
διδάσκω, to teach.
διδράσκω, to run away [§ 122, 6].
δίδωμι, give [§ 133].
διελέγχω, to censure, to make ashamed, convince.
διθύραμβος, *ό*, song.
δίστημι, to separate, 158.
δικάζω, to judge.
δικαίος 3, just.
δικαιοσύνη, *ή*, justice.
δικαίως, justly, 160.
δικαστής, -*ου*, *ό*, judge.
δικη, *ή*, justice, 22.
Διογένης, -*ους*, *ό*, Diogenes.
Διόδωρος, *ό*, Diodorus.
Διώνυσος, *ό*, Bacchus.
δίητι, because.
δίς, *bis*, twice.
δίχα, w. g., apart from.
διχόμυθος, double-speaking, 122.
- διχοστασία*, *ή*, quarrel.
διψάω, to thirst [contracted, § 97, 3, (a)].
δίψος, -*ους*, *τό*, thirst.
δίωκω, to pursue, 16.
δμώς, -*ως*, *ό*, slave.
δοκέω, to think, 138 [§ 124, 3].
δολώω, to deceive, 108.
δόξα, *ή*, report, 23.
δόρυ, *τό*, spear [§ 39].
δορυφορέω, w. a., to attend as a life-guard.
δουλεία, *ή*, servitude.
δουλεύω, to be a slave, 37.
δούλος, *ό*, slave.
δουλώω, to enslave.
Δράκων, -*οντος*, *ό*, Draco.
δραπετεύω, w. a., to run away.
δράω, to do, act.
δρεπανηφόρος, scythe-bearing, 72.
δρόμος, *ό*, running, 100.
δύναμαι, to be able, 161 [§ 135].
δύναμις, *ή*, power, 100.
δυνατός 3, possible, powerful.
δύσκολος, hard to please, 41.
δύστηνος 2, unfortunate.
δυστυχέω, to be unfortunate.
δυσχεραίνω, to be displeased with.
δῶμα, -*ατος*, *τό*, house.
δῶρον, *τό*, gift.
- E.
- Ἐάν*, w. subj., if.
εαρ, *εαρος*, *τό*, spring.
εαρινός 3, belonging to spring.
εάω, to permit, 112 [§ 96, 3; Aug., § 87, 3].
εγγίζω, w. d., to come near.
εγγύθεν, from near, near.
- εγγός*, near.
εγείρω, to awaken, 39 [§ 89, (b)].
εγκαλλοπίζομαι, to be proud of, 172.
εγκλημα, *τό*, accusation.
εγκράτεια, self-control, 161.
εγκρατής, -*ές*, continent, 57.
εγκώμιον, *τό*, eulogy.
εγχελυς, -*υος*, *ή*, eel.
εγχωρεῖ, it is possible, allowable.
εγχώριος 2, native, 89.
εθέλω, to wish, 107 [§ 125, 6].
εθίζω, to accustom [Aug., § 87, 3].
Εθνος, -*ους*, *τό*, nation, 56.
Εθος, -*ους*, *τό*, custom, 53.
ει, if; in a question, whether.
είδος, -*ους*, *τό*, form, 48.
ἘΙΔΩ, see *οράω*.
εἶθε, w. opt., O that.
εἰκάω, to liken [Aug., § 86, Rem.].
εἰκῆ, inconsiderately, 160.
εἰκός ἐστι (v), it is right.
εἰκότως, *adv.*, naturally.
ἘΙΚΩ, see *εἶκα*.
εἶκω, to yield to, 22.
εἰκών, -*όνος*, *ή*, statue.
εἶλλον, see *αἰρέω*.
εἰλω, to press, 143 [§ 125, 7].
εἰμί, to be [§ 137].
εἶμι, to go [§ 137].
ἘΙΠΩ, see *φημί*.
εἰργνυμι, to shut in [§ 140, 2].
εἰργω, w. g., to shut out.
ΕΙΡΟΜΑΙ, to inquire [§ 125, 8].
εἶσα, to establish [Aug., § 87, 3].
εἰςβάλλω, to throw into; (2) intrans., to fall into.

- εἰσεμι, to go into, 167.
 εἰσωθέω, to push in, 142.
 εἶτα, then.
 εἶτε — εἶτε, whether — or.
 εἰωθα, see ἐθίζω.
 ἐκάς, w. g., far.
 ἐκαστος, -η, -ον, each.
 ἐκβαίνω, to go out, 135.
 ἐκβάλλω, to throw out.
 ἐκγονος, ὁ, ἡ, descendant.
 ἐκδύω τινά τι, to strip off.
 ἐκεῖνος, -η, -ο, that, he.
 ἐκκαίω, to burn out.
 ἐκαλύπτω, to disclose.
 ἐκκλησία, ἡ, assembly.
 ἐκκλησιάζω, to hold an assembly.
 ἐκλειψις (ἡ) ἡλίου, eclipse of the sun.
 ἐκνέω, to swim out.
 ἐκπέμπω, to send out.
 ἐκπέτομαι, to fly away.
 ἐκπίνω, to drink up, 136.
 ἐκπλέω, to sail out.
 ἐκπλήττω, to amaze; Mid. Aor., to be amazed.
 ἐκπωμα, -ατος, τό, drinking-cup.
 ἐκτός, w. g., without.
 *Ἐκτωρ, -ορος, ὁ, Hector.
 ἐκφαίνω, to make known, 130.
 ἐκφέρω, to bring forth, 32.
 ἐκφεύγω, w. a., to flee from, escape.
 ἐκών, -οῦσα, -όν, willing.
 ἐλαφος, ἡ, stag.
 ἐλαύνω, to drive [§ 119, 2].
 ἐλαίρω, w. a., to pity.
 ἐλέγχω, to examine, 145 [Perf., § 89, (a)].
 ἐλέω, w. a., to pity.
 *Ἐλένη, ἡ, Helen.
 ἐλευθερία, ἡ, freedom.
 ἐλεύθερος, free, 59.
 ἐλευθερώω, to make free.
 *ΕΛΕΥΘΩ, see ἐρχομαι.
- ἐλέφας, ὁ, elephant, 43.
 ἐλίσσω, to wind [Aug., § 87, 3; Perf. Mid. or Pass. ἐλήλιγμαi and ἐλιγμαι, § 89].
 ἔλκος, τό, a sore, 112.
 *ΕΛΚΥΩ and ἐλκω, to draw [Fut. ἐλξω; Aor. ἐλκυσσα, ἐλκύσαι; Aor. Pass. ἐλκύσθη; Perf. Mid. or Pass. ἐλκυσμαι; Aug., § 87, 3].
 *Ἑλλάς, -άδος, ἡ, Hellas, Greece.
 *Ἑλλην, -ηνος, ὁ, a Greek.
 *Ἑλληνίς, -ίδος, ἡ, Grecian.
 *Ἑλλησποντος, ὁ, the Hellespont.
 ἔλμινς, -ινθός, ἡ, worm.
 ἐλπίζω, to hope, 88.
 ἐλπίς, -ίδος, ἡ, hope.
 ἔλπομαι, to hope [Perf., § 87, 5].
 *ΕΛΩ, see ἀρέω.
 ἐλώδης, -ώδες, marshy.
 ἐμβάλλω, to throw in; (2) intrans., to fall in or upon.
 ἐμβροχιζώ, to ensnare, 167.
 ἐμέω, to vomit [§ 98, (b)].
 ἐμμένω, to remain with, 160.
 ἐμπεδος, firm, 159.
 ἐμπειρος 2, w. g., experienced in.
 ἐμπίπλημι, to fill.
 ἐμπίπρημι, to set on fire, 165.
 ἐμπίπτω, to fall into.
 ἐμπτύω, to spit into or on.
 ἐμπερής, -ές, w. d., similar to.
 ἐμφυτεύω, to implant.
 ἐμφυτος 2, implanted.
 ἐμφύω, to implant.
 ἐναντιόομαι, to oppose, 110.
 ἐναντίος 3, opposite.
- ἐνάω, to kindle [Pass. with σ, § 95].
 ἐνδοεῖα, ἡ, want.
 ἐνδοείκνυμι, to show, 163.
 ἐνδύω, to put on, 88.
 ἐνεγείρω, to awaken.
 ἐνεδρεύω, w. a., to lie in wait for.
 *ΕΝΕΚΩ, see φέρω.
 ἐνέχω, to have, hold.
 ἐνθα, there.
 ἐνθάδε, hither.
 ἐνθεν, whence.
 ἐνθυμέομαι, Dep. Pass., to consider.
 ἐνιαυτός, ὁ, year.
 ἐνιοι 3, some.
 ἐνίοτε, sometimes.
 ἐνίστημι, to put into, 158.
 ἐννατος 3, ninth.
 ἐννυμι, see ἀμφιέννυμι.
 ἐνοχλέω, w. d., to molest [Aug., § 91, 1].
 ἐνταῦθα, here.
 ἐντέλλω, -ομαι, to commission, 131.
 ἐντεῦθεν, hence; τὸ ἐντεῦθεν, thereupon.
 ἐντίθημι, to put in, 159.
 ἐντιμος 2, honored.
 ἐντός, w. g., within.
 ἐντριψίς, -εως, ἡ, cosmetic.
 ἐντυγχάνω, w. d., to fall in with.
 ἐνύπνιον, τό, dream.
 ἐξαίφνης, suddenly.
 ἐξαλείφω, to wipe off, 120.
 ἐξαμαρτάνω, to err greatly.
 ἐξαμαρτῶω, to obscure utterly.
 ἐξαπατάω, to deceive completely, 106.
 ἐξαπίνης, suddenly.
 ἐξεμι, ἐξεσι, licet, it is lawful, in one's power.
 ἐξεμι, ἐξίεναι, to go out.
 ἐξείπον(Aor.), to utter, 147.

- ἐξελαίνω, to drive out; (2) to lead out.
 ἐξετάζω, to examine.
 ἐξευρίσκω, to find out.
 ἐξῆς, in order.
 ἐξίημι, to send out, 167.
 ἐξισώ, to make equal.
 ἐξοκέλλω, to mislead, 130.
 ἐξόλλυμι, to ruin utterly.
 ἐξορθώω, to make straight, 158.
 ἐξορκέω, to cause to swear, 158.
 εἰκοι, to be like [§ 87, 5].
 εὐλα, see εἰλομαι.
 εὐργα, see ἘΡΓΩ.
 εὐορτάω, to celebrate a feast [Aug., § 87, 5].
 ἐπαγγέλλω, to announce; Mid. to promise.
 ἐπάγω, to bring on.
 ἐπαινέω, to praise, 107.
 ἐπαινος, ó, praise.
 ἐπατιόομαι, to accuse.
 Ἐπαμινώνδας, -ου, ó, Epaminondas.
 ἐπάν (ἐπὴν), w. subj., if.
 ἐπανάγω, to lead back.
 ἐπανάκειμαι, to lie upon.
 ἐπαναφέρω, to bring back, 141.
 ἐπαρκέω, w. d., to help.
 ἐπεί, when, since.
 ἐπειδάν, w. subj., when.
 ἐπειδή, since, because.
 ἐπειτα, then, 167.
 ἐπέρχομαι, to come to.
 ἐπιβοηθέω, w. d., to come to the assistance of.
 ἐπιβουλεύω, to plot against.
 ἐπιβουλή, ἡ, plot.
 ἐπιδείκνυμι, to show boastfully, 163.
 ἐπιδιώκω, to pursue.
 ἐπιθυμέω, to desire, 108.
 ἐπιθυμία, ἡ, desire.
 ἐπικίνδυνος 2, dangerous.
 ἐπικουφίζω, to alleviate.
- ἐπιλανθάνομαι, to forget.
 ἐπιμέλεια, ἡ, care.
 ἐπιμέλομαι, -οῦμαι, to care for, 25 [§ 124, 17].
 ἐπινοέω, to think of.
 ἐπιορκέω, to swear falsely, 138.
 ἐπιορκος, ó, perjured.
 ἐπιπίπτω, to fall upon.
 ἐπισκοπέω, to look upon.
 ἐπίσταμαι, to know, 161 [§ 135, p. 165].
 ἐπιστέλλω, to command.
 ἐπιστήμη, ἡ, knowledge.
 ἐπιστήμων 2, w. g., acquainted with.
 ἐπιστολή, ἡ, epistle.
 ἐπιτάττω, to entrust to.
 ἐπιτελέω, to accomplish.
 ἐπιτήδειος, fit, 145.
 ἐπιτηδεύω, to manage, 90.
 ἐπιτίθημι, to put upon, 161.
 ἐπιτρέπω, to entrust to; (2) to permit.
 ἐπιτροπέω, w. a., to be guardian.
 ἐπιφέρω, to bring upon, 91.
 ἐπιχειρέω, w. d., to put the hand to something.
 ἐπιχώριος 3, of or belonging to, the country.
 ἐπομαι. Comp. ἐπω.
 ἐπόμνυμι, to swear by.
 ἐπος, -ους, τό, word.
 ἐποτρύνω, to urge on.
 ἐπω, to be busily engaged in, occurs in prose in comp. (περιέπω, διέπω, etc.) [Aug., § 87, 3; Aor. Act. ἐσπον not used in Att. prose]; Mid. ἐπομαι, to follow [Impf. εἰπόμην; Fut. ἐψομαι; Aor. ἐσπόμην, ἐφροσπόμην; Inf. σπέσθαι; Imp. σποῦ, ἐπίσπου].
 ἐραμαι, to love [§ 135, p. 165].
- ἐραστής, ó, lover, 25.
 Ἐρατώ, -οῦς, ἡ, Erato.
 ἐράω, to love [§ 135, p. 165].
 ἐργάζομαι, to work [Aug., § 87, 3].
 ἐργαστήριον, τό, workshop.
 ἐργονμι, see εἰργονμι.
 ἐργον, τό, work, 27.
 ἘΡΓΩ, to do [Perf., § 87, 5].
 ἐρδω, to do.
 ἐρείδω, to prop [Perf., § 89, (b)].
 ἐρίζω, to contend with.
 ἐρις, -ιδος, ἡ, contention, 39.
 Ἐρμῆς, -οῦ, ó, Hermes, Mercury.
 ἘΡΟΜΑΙ, see ἘΙΠΟΜΑΙ.
 ἐρπύζω, ἐρπω, to creep [Aug., § 87, 3].
 ἐρῶω, to go away [§ 123, 9].
 ἐρρωμένος, strong.
 ἐρρωμένως, strongly.
 ἐρυμα, -ατος, τό, defence.
 Ἐρυμάνθιος, Erymanthian.
 ἐρχομαι, to go, come [§ 126, 2].
 ἐρωσ, -ωτος, ó, love.
 ἐρωτάω, to ask.
 ἐσθίω, to eat, 16 [§ 126, 3].
 ἐσθλός 3, noble, 23.
 ἐσπέρα, ἡ, evening.
 ἐστε, until.
 ἐστιάω, to entertain [Aug., § 87, 3].
 ἐσχατος, last, 88.
 ἐταῖρος, ó, companion, 27.
 ἑτερος 3, the other, alter, 87.
 ἐτι, besides, 124.
 ἐτοίμος 3, ready.
 ἐτοίμως, adv., readily.
 ἐτος, -ους, τό, year.
 εὖ, well, εὖ πράττω, to do well to.

- Εὐβοία**, ἡ, Euboea.
εὐβουλος, consulting well, 147.
εὐγενής, of high birth, 141.
εὐδαιμονέω, to be fortunate, 136.
εὐδαιμονίζω, to account happy.
εὐδαιμόνως, fortunately.
εὐδαιμων, -ονος, fortunate.
εὐδιδος 2, serene.
εὐδοκιμέω, to be celebrated.
εὐδω, see **καθεύδω**.
εὐεξία, ἡ, good condition.
εὐεργεσία, ἡ, beneficence, 136.
εὐεργετώ, to benefit, 108.
εὐεστία, ἡ, prosperity, 47.
εὐθένω, to make straight, 23.
εὐθέως, *adv.*, immediately.
εὐκλεία, ἡ, fame.
εὐκέλως, *adv.*, quickly.
εὐκοσμία, ἡ, good order, 24.
εὐλαβεύομαι, w. a., Dep. Pass., to be cautious.
εὐμενής, -ές, well-disposed.
εὐμορφία, ἡ, beauty of form.
εὐνομία, ἡ, good administration.
εὐνοος 2, well-disposed, 29.
εὐπετῶς, *adv.*, easily.
εὐπορος, w. g., abounding in. [des. **ζημία**, ἡ, injury.]
Εὐριπίδης, -ους, ὁ, Euripid.
εὐρίσκω, to find [§ 122, 7].
εὐρύς, -ους, τό, breadth.
εὐρύς, -εῖα, -ύ, broad.
εὐσεβέω, w. a., to reverence.
εὐσεβής, -ές, pious.
εὐτακτος 2, well-ordered.
εὐτυχέω, to be fortunate, 107.
εὐτυχής, -ές, fortunate.
εὐτυχία, ἡ, good fortune.
εὐφραίνω, to rejoice, 28.
εὐφροσύνη, ἡ, mirth.
- εὐχαρις**, attractive.
εὐχάριστος 2, winning.
εὐχή, ἡ, request, 107.
εὐχομαι, w. d., to pray, 31.
εφηβος, ὁ, a youth.
ἐφίημι, to send up to, 167.
ἐφικνέομαι, to arrive at, 136.
ἐφόδιον, τό, travelling money. [tes. **Εὐφράτης**, -ου, ὁ, Euphrates.]
ἐχθαίρω, w. a., to hate.
ἐχθάνομαι, see **ἀπεχθάνομαι**.
ἐχθρος 3, hostile, 27, 58.
ἐχυρός, firm.
ἐχω, to have; w. *adv.*, 16; w. *inf.*, to be able [§ 125, 11].
ἐψω, to boil [§ 125, 12].
ἔως, as long as.
ἔως, -ω, ἡ, morning.
- Z.**
- Ζάω**, to live [Con., § 97, 3, (a)]. Comp. **βίωω**.
ζέννυμι, ζέω, to boil [§ 139, (b), 2].
ζεύγνυμι, to yoke, 172 [§ 140, 3].
Ζεὺς, ὁ [§ 47, 3], Zeus or Jupiter.
ζηλώω, to strive after, 108.
ζημία, ἡ, injury.
ζημιώω, to punish.
ζητέω, to seek, 108.
ζωή, ἡ, life.
ζώννυμι, to gird [§ 139, (c), 1].
ζῶον, τό, animal, 58.
- H.**
- Ἡ**, or; ἡ—ἡ, aut—aut. ᾗ where.
ἡβάζω, ἡβάζω, to come to manhood [§ 122, 8].
ἡβη, ἡ, youth. [way. **ἡγεμονέω**, to point out the
- ἡγεμών**, -όνος, ὁ, leader.
ἡγήσομαι, to lead, 133.
ἡδέως, *adv.*, pleasantly, 16.
ἡδη, already.
ἡδομαι, to rejoice.
ἡδονή, ἡ, pleasure.
ἡδύς, -εῖα, -ύ, sweet.
ἡθος, -ους, τό, custom, 110.
ἡκιστα, least of all.
ἡκω, I am come.
ἡλικία, ἡ, age, 106.
ἡλικίος 3, as great as.
ἡλιος, ὁ, sun.
ἡμαι, to sit [§ 141, (b)].
ἡμέρα, ἡ, day.
ἡμεροδρόμος, ὁ, courier, 108.
ἡμίθεος, ὁ, demigod.
ἦν, w. subj., if.
ἦνίκα, when.
ἠνίοχος, ὁ, guide, 158.
ἠπιος 3, mild.
Ἡρα, ἡ, Hera or Juno.
Ἡρακλῆς, -έτους, ὁ, Hercules.
ἦρος, -ωος, ὁ, hero.
ἡσυχάζω, to be quiet, still.
ἡσυχία, ἡ, stillness, 34.
ἡσυχος 2, quiet.
ἦττα, ἡ, defeat.
ἠττάομαι, w. g., to be defeated, inferior to.
- Θ.**
- Θάλαττα**, ἡ, sea.
θαλία, ἡ, feast.
θάλλω, to bloom, 34.
θάλλος, -ους, τό, heat.
θάνατος, ὁ, death.
θάπτω, to bury. [108.
θαρράλως, *adv.*, boldly,
θαρρέω, to be of good courage; θ. **τινά**, to have confidence in; θ. **τι**, to endure something.
θανυμάζω, w. g., to wonder, 16.
θανυμαστός 3, wonderful.

- θεόμαι, Dep. Mid., to see. *θωπέω* and *θώπτω*, w. a., *ισχυρός* 3, strong.
 θεατής, -οῦ, ὁ, spectator. a. to flatter. *ισχύω*, to be strong, 89
 θεῖον, τό, deity. *ἰσω*, perhaps.
 θεῖος 3, godlike. *ἰχθυος*, -ους, τό, track.
 θεῖλγω, to charm, 122. *ἰχθύς*, -ύος, ὁ, fish.
 θέλω, to wish, 107 [§ 125, *ἴδωμαι*, Dep. Mid., to heal. *ἴδω*, see *εἶμι*, to go.
 6]. *ἰατρική*, ἡ, medicine.
 θεμέλιον, τό, foundation. *ἰατρός*, ὁ, physician.
 Θεμιστοκλῆς, -έους, ὁ, *Ἰβηρία*, ἡ, Spain.
 Themistocles. *Ἰδέα*, ἡ, appearance, 106.
 θεός, ὁ, God. *Ἰδώς* 3, own, peculiar.
 θεραπαινά, ἡ, female ser- *ἰδιώτης*, -ου, ὁ, private
 vant. man; (2) layman.
 θεραπεία, ἡ, care. *ἰδρῶν*, to build, 90 [§ 94, 1].
 θεραπεύω, to honor, 22. *ἰδρῶς*, -ῶτος, ὁ, sweat.
 θεραπεύων, -οντος, ὁ, ser- *ἰερεὺς*, -έως, ὁ, priest.
 vant. *ἰερόν*, τό, victim.
 θέρος, -ους, τό, summer. *ἰερός* 3, w. g., sacred to.
 θέω, to run [Fut., § 116, *ἰζω*, see *καθίζω*.
 3; Con., § 97, 1]. The *ἰημι*, to send [§ 136].
 other tenses from *τρέ-*
χω, which see.
 Θῆβαι, αἱ, Thebes. *ἰθύνω*, to set right, 52.
 θῆρ, -ός, ὁ, wild beast. *ἰκανός* 3, sufficient, able.
 θηρευτής, -οῦ, ὁ, huntsman. *Ἰκαρος*, ὁ, Icarus.
 θηρεύω, to hunt, 31. *ἰκετεύω*, to supplicate, 88.
 θηρίον, τό, wild beast. *ἰκέτης*, -ου, ὁ, suppliant.
 θησαυρός, ὁ, treasure. *ἰκνέομαι*, see *ἄφικνέομαι*.
 Θεσεύς, -έως, ὁ, Theseus. *ἰλάσκομαι*, to propitiate
 θιγγάνω, to touch [§ 121, *ἰλάσκομαι*, to propitiate
 10]. [§ 122, 10].
 θλάω, to bruise [§ 98, (a)]. *ἰλεως*, -ων, merciful.
 θνήσκω, to die [§ 122, 9]. *Ἰλιάς*, -δος, ἡ, the Iliad, 53.
 θνητός 3, mortal. *ἰμάτιον*, τό, garment.
 θόρυβος, ὁ, tumult. *ἰμεῖρω*, to desire.
 θραύω, to break, 100 *ἰνα*, that; (2) in order
 [§ 95, Rem. 1]. that.
 θρίξ, τριχός, ἡ, hair. *Ἰνδική*, ἡ, India. [dia.
 θρόνος, ὁ, throne, 145. *Ἰνδοί*, οἱ, inhabitants of In-
 θρώσκω, to leap. *ἰον*, τό, violet.
 θυγάτηρ, -ρος, ἡ, daughter. *ἰππεύς*, -έως, ὁ, horseman.
 θυμός, ὁ, mind, 28. *ἰππεύω*, to ride.
 θύρα, ἡ, door. *ἰππος*, ὁ, horse.
 θύραος, ὁ, a thyrsus, 159. *ἰσος* 3, equal, 49.
 θυσία, ἡ, sacrifice. *ἰστημι*, to place, 158 [§ 133].
 θύω, to sacrifice [§ 94, 2]. *ἰστορέω* τινά τι, to in-
 θώς, θωός, ὁ, ἡ, jackall. *ἰσχυρῶς*, to make emacia-
 ted [§ 111, Rem. 2].

K.

- Καθαίρω*, to purify, 130.
καθεύδομαι, to sit down
 [Ang., § 91, 3; Fut. *κα-*
θεδοῦμαι]. [10].
καθεύδω, to sleep [§ 125,
κάθημαι, to sit [Ang.,
 § 91, 3].
καθίζω, to set [§ 125, 13].
καθίημι, to let down, 167.
καθίστημι, to establish, 150.
καί, and, even; *καί* — *καί*,
 both — and (et — et), 38.
καινός 3, new.
καίριος, opportune, 112.
καιρός, the right time, 58.
καίω, to burn [§ 116, 2].
κακία, ἡ, vice.
κακόνους 2, ill-disposed.
κακός 3, bad, wicked.
κακότης, ἡ, wickedness, 39.
κακουργέω, w. a., to do
 evil to one.
κακοῦργος, ὁ, evil-doer.
κακός, to treat ill, hurt.
κακῶς, adv., badly.
κάλαμος, ὁ, reed.
καλέω, to call, name [§ 98,
 (b); Opt. Plup. Mid. or
 Pass., § 116, 4].
Καλλίας, -ου, ὁ, Callias.
κάλλος, -ους, τό, beauty.
καλοκάγαθία, ἡ, rectitude,
 145.
καλός 3, beautiful, 27.
καλύπτω, to conceal.
καλῶς, adv., well.
κάμηλος, ὁ, ἡ, camel.
κάμνω, to labor (intrans.),
 130 [§ 119].

- εἶν, even if, 107.
 ἄνεον, τό, basket.
 ἄπρος, ὁ, wild boar.
 καρδία, ἡ, heart.
 καρπόμαι, to enjoy the fruits of.
 καρπός, ὁ, fruit.
 κάρτα, very.
 καρτερός, to be patient.
 καρτερός 3, strong, 167.
 Κάστωρ, -αρος, ὁ, Castor.
 κατάβασις, ἡ, retreat, 72.
 καταγελῶ, w. g., to laugh at. [sleep, 138.
 καταδαρδάνω, to fall a-
 καταδύω, to go down, 88.
 κατακαίω, to burn down.
 κατακλαίω, to bewail.
 κατακλείω, to shut, 90.
 κατακρύπτω, to hide.
 καταλάμπω, shine upon.
 καταλείπω, to leave be-
 hind, 120.
 καταλύω, to loosen, 88.
 κατανέμω, to distribute.
 καταπαύω, to put a stop to.
 καταπεθρόω, to stone to death. [122.
 καταπλήττω, to astonish,
 κατασκευάζω, to prepare.
 κατατίθημι, to lay down, 161. [122.
 καταφλέγω, to burn down,
 καταφρονέω, to despise.
 καταφυγή, ἡ, refuge.
 κατεργάζομαι, to accom-
 plish.
 κατέχω, to restrain, 23.
 κατήγορος, ὁ, accuser.
 κάτοπτρον, τό, mirror.
 κάτω, below.
 καύμα, -ατος, τό, heat.
 κάω, see καίω.
 κείμαι, to lie down [§ 141, (a)].
 κελεύω, to order, bid [§ 95].
 Κελτιβήρες, Celtiberians.
- κέντρον, τό, sting, 159.
 κέραμος, ὁ, clay.
 κεράννυμι, to mix [§ 139, (a), 1].
 κερδαίνω, to gain, 130 [§ 111, Aor. II; Perf. κεκέρδακα].
 κέρδος, -ους, τό, gain.
 κενθμών, -ώνος, ὁ, lair.
 κεύθω, to conceal.
 κεφαλή, ἡ, head.
 κεχηρημένος, wanting, 120.
 κήπος, ὁ, garden.
 κῆρ, κῆρος, τό, heart.
 κηρός, ὁ, wax.
 κήρυξ, -ακος, ὁ, herald.
 κηρύττω, to make known (by a herald).
 κιθάρα, ἡ, lyre.
 Κιλικία, ἡ, Cilicia.
 κινδυνεύω, to incur dan-
 ger, 88.
 κίνδυνος, ὁ, danger.
 κίς, κίος, ὁ, corn-worm.
 κίσθη, ἡ, chest.
 κιττός, ὁ, ivy.
 κίχημι, to lend [§ 135, 1].
 κλάζω, to sound [§ 105, 4; Fut. Perf. κεκλάγξω and -γξομαι].
 κλαίω, to weep, 133 [§ 125, 14].
 κλάω, to break [§ 98, (a)].
 κλείς, ἡ, key [§ 47, 5].
 Κλειώ, -οῦς, ἡ, Clío.
 κλείω, to shut, 28 [Pass. with σ, § 95, Rem. 1].
 κλέος, -ους, τό, fame, 48.
 κλέπτης, -ου, ὁ, thief.
 κλέπτω, to steal [Fut. κλέψομαι; second Aor. Pass. ἐκλάπην; Perf. § 102, 5].
 κλίνω, to bend [§ 111, 6].
 κλοπή, ἡ, theft.
 κλόπιμος, thievish, 122.
 Κλωθώ, -οῦς, ἡ, Clotho.
- κλώψ, -ωπός, ὁ, thief.
 κνώω, to scrape [Cont. § 97, 3].
 κοῖζω, to squeak [Char. § 105, 2].
 κοιλαίνω, to hollow out [§ 111, Rem. 2].
 κοινός, common, 131; τὸ κοινόν, commonwealth.
 κοινωνία, ἡ, communion, 108.
 κοίρανος, ὁ, ruler.
 κολάζω, to punish.
 κολακεία, ἡ, flattery.
 κολακεύω, w. α., to flatter.
 κόλαξ, -ακος, ὁ, flatterer.
 κολαστής, -οῦ, ὁ, punisher.
 κολούω, to curtail [Pass. with σ, § 95].
 κόλπος, ὁ, bosom, 133.
 κομίζω, to bring.
 κόπτω, to cut, 120.
 κόραξ, -ακος, ὁ, crow.
 κορέννυμι, to satisfy [§ 139, (b), 3].
 Κορίνθιος, ὁ, Corinthian.
 κόρυς, -υθος, ἡ, helmet.
 κοσμεύω, to adorn.
 κόσμος, ὁ, ornament, 51.
 κοῦφος 3, light, 39.
 κράζω, to cry out, 123 [§ 105, 2; Fut. κεκράξομαι].
 κράνος, -ους, τό, helmet.
 κρατέω, w. g., to have power over, 107.
 κρατήρ, -ῆρος, mixing bowl.
 κράτος, -ους, τό, strength.
 κραυγή, ἡ, shout, 167.
 κρέας, τό, flesh, 41 [§ 39, Rem.].
 κρέμαμαι and κρεμάννυμι, to hang [§ 139, (a), 2].
 κρίνω, to judge, 48 [§ 111, 6]. [sa.
 Κρισταίος, belonging to Cri-
 κριτής, -οῦ, ὁ, judge.

- Κριτίας**, -ου, ὁ, Critias. **Λακεδαιμόνιος**, ὁ, Lacedaemonian.
Κροίσος, ὁ, Croesus. **λαγός**, -ῶ, ὁ, hare.
κροκόδειλος, ὁ, crocodile. **λαίλαψ**, -απος, ἡ, storm.
κρόνον, τό, onion. **λαλέω**, to talk.
Κρότων, -ωνος, ὁ, Crotona. **λίλος** 2, talkative.
κρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1]. **λαμβάνω**, to take, 31 [§ 121, 12].
κρύπτος 3, concealed, 130. **λαμπρός** 3, brilliant, 23.
κρύπτω, to conceal, 121. **λανθάνω**, to be concealed from, 89 [§ 121, 13].
κρόω, to croak [§ 105, 2]. **λάρυγξ**, -γγος, ὁ, throat.
κτάομαι, to acquire, 112 [Redup., § 88, Rem. 1; Subj. Perf. and Opt. Plur., § 116, 4]. **λέαινα**, ἡ, lioness.
κτείνω, to kill, usually ἀποκτείνω [Perf. Act., § 111, 5. Instead of ἐκταίμαι and ἐκτάθη, τέθνηκα and ἀπέθανον ὑπό τινος are usual]. **λεαίω**, to grind, 43.
κτείς, -ένος, ὁ, comb. **λείγω**, to say, name; λέγομαι [§ 88, Rem. 2]; (2) to collect [§ 88, 4; Aor. Pass. ἐλέχθη and ἐλέγην].
κτενίζω, to comb. **λεῖα**, ἡ, booty, 145.
κτηῖμα, -ατος, τό, possession. **λειμών**, -ῶνος, ὁ, meadow.
κτῆσις, ἡ, possession, 51. **λείπω**, to leave, leave behind [Aor. ἔλιπον; Pf. λέλοιπα, § 102, 4].
κτίζω, to found, 31. **Λεωνίδας**, -ου, ὁ, Leonidas.
κυβερνήτης, ὁ, pilot. **λεπτός** 3, thin.
κύβος, ὁ, a die, cube. **λευκαίνα**, to whiten [§ 111, Rem. 2].
Κύδνος, ὁ, Cydnus. **λεῖω**, to stone [Pass. with σ, § 95].
κυλίω, to roll [Pass. with σ, § 95]. **λέων**, -οντος, ὁ, lion.
κύπελλον, τό, goblet. **λεώς**, ὁ, people.
κυριεύω, to be master of, 88. **λήρος**, ὁ, loquacity.
κύριος, w. g., having power over. [claps. **ληστής**, -οῦ, ὁ, robber.
Κύκλαψ, -ωπος, ὁ, Cy-Kyros, ὁ, Cyprus. **λίαν**, very, 122.
κύνων, κυνός, ὁ, ἡ, dog. **Λιβύη**, ἡ, Libya.
κωλύω, to hinder. **λίθος**, ὁ, stone.
κώμη, ἡ, village. **λιμὴν**, -ένος, ὁ, harbor.
κωτῖλλω, to chatter, 172. **λίμνη**, ἡ, marsh, 158.
κωτῖλος 3, loquacious. **λιμός**, ὁ, hunger.
κωφός 3, dumb. **λογίζομαι**, to think, 112.
Λογίω, ὁ, eloquent, 112. **λόγος**, ὁ, word, 27.
Λοιδωρέω, to scold, 109. **λοιμός**, ὁ, pestilence, 158.
λοιδωρός, ὁ, pestilence, 158. **λοιπός** 3, remaining. [5].
Λοῦω, to wash [Cont., § 97,

λόφος, ὁ, crest.
λοχῶω, w. a., to lie in wait.
λοχρός 3, sad.
Λυδία, ἡ, Lydia.
Λυκούργος, ὁ, Lycargus.
λυμαίνομαι, w. a., to abuse, maltreat.
λύμη, ἡ, disgrace.
λυπέω, to distress.
λύπη, ἡ, sorrow.
λυπηρός 3, sad, 47.
λύρα, ἡ, lyre.
λυρικός 3, lyric.
Λύσανδρος, ὁ, Lysander.
Λυσίας, -ου, ὁ, Lysias.
λυσιτελέω, w. d., to be useful to.
λύχνος, ὁ, lamp, 172.
λύω, to loose, 23 [§ 94, 2].
λυβάομαι, w. a., maltreat

M.

Μαθητής, -οῦ, ὁ, a pupil, 28.
Μαϊάνδρος, ὁ, Maeander.
μάκαρ, -αρος, happy.
μακαρίζω, to esteem happy.
μακάριος 3, happy, 108.
Μακεδονία, ἡ, Macedonia.
Μακεδονικός, Macedonia.
Μακεδόνικ, -όνος, ὁ, a Macedonian.
μακρῶν, far, 131.
μακρός 3, long.
μαλακίζω, to render effeminate, 124.
μαλακός 3, soft.
μαλθακός 3, soft, 172.
μάλιστα, especially, 107.
μᾶλλον, rather, 64.
Μανδάνη, ἡ, Mandana.
μανθάνω, to learn, 24 [§ 121, 14].
Μαντινεῖα, ἡ, Mantinea.
μάντις, -εως, ὁ, prophet, 88.
μαραίνω, to make wither.
μαρτυρέω, μαρτύρομαι, to bear testimony [§ 124, 4].

- μαρτυρία, ἡ, testimony. μεταβάλλω, to change, 130.
 μάρτυς, -υρος, ὁ, witness. μεταβολή, ἡ, change.
 μαστιγῶ, to scourge. μεταδίδωμι, to give a share
 μαστίω, to whip [Char., of, 159.
 § 103, 2]. [38. μεταλλάττω, to change.
 μάστιξ, -ιγος, ἡ, scourge, μεταξύ, w. g., between.
 μάχη, ἡ, battle. μεταπέμπομαι, to send for.
 μάχομαι, to fight, 16 [§ 125, μετατίθημι, to change, 159.
 15]. μεταφέρω, to remove,
 μέγας, -άλη, -α, great [§ 48]. change.
 μέγεθος, -ους, τό, greatness. μεταχειρίζομαι, to take in
 μέθη, ἡ, drunkenness. hand, 65.
 μεθήμων, -ονος, negligent, μετέπειτα, afterwards.
 65. μετέχω, to take part in.
 μεθίημι, to let go, 168. μέτριος 3, moderate.
 μεθύω, to be drunk, 136. μετρίως, adv., moderately.
 Μεθόνη, ἡ, Methone. μέτρον, τό, measure, 28.
 μενράκιον, τό, young boy. μέχρι, until.
 μέλας, -αινα, -αν, black. μή, not, 16; after expres-
 μέλει, it concerns, 24 sions of fear, 91.
 [§ 125, 17]. μηδαμῶς, nowhere; μ. εἶ-
 μελέτη, ἡ, care. ναι, to be of no value.
 μέλι, -ιτος, τό, honey. Μήδεια, ἡ, Medea.
 μέλιττα, ἡ, a bee. μηδαίς, -εμία, -έν, no one
 μέλλω, to be about to, 88 [§ 68, Rem. 1].
 [§ 125, 16]. μηδέποτε, never, 112.
 μέλομαι, to have a care for Μήδος, ὁ, a Mede.
 [§ 125, 17]. μήκος, -ους, τό, length.
 μέλος, -ους, τό, song, 121. μήν, -νός, ὁ, month.
 μέμφομαι, w. a., to blame; μήνις, -ιος or -ιδος, ἡ, an-
 w. d., to reproach. ger. [with.
 μέμφεις, -εις, ἡ, reproach. μηνίω, w. d., to be angry
 μέν — δέ, truly — but, 38. μήποτε, never.
 Μενέλεως, -εω, ὁ, Mene- μήπω, not yet.
 leus. μήτε — μήτε, neither —
 μενεαίνω, w. d., to bear nor.
 ill-will towards. μήτηρ, -τρος, ἡ, mother.
 μένω, to remain; w. a., to μηχανάομαι, Dep. Mid.,
 await; second Perf. μέ- to contrive.
 μονα, to desire [§ 111, 5]. μαινώ, to pollute [§ 111,
 μαρίζω, to divide. Rem. 2].
 μέριμνα, ἡ, care. μίγνυμι, to mix [§ 140, 4].
 μέρος, -ους, τό, part. Μιθριδάτης, -ου, ὁ, Mith-
 μεσημβρία, ἡ, mid-day. ridates.
 μέσος 3, middle. μικρός 3, small. [des.
 μεσότης, mediocrity, 57. Μιλτιάδης, -ου, ὁ, Miltia-
 μεστός 3, w. g., full. Μίλων, -ωνος, ὁ, Milo.

- μιμέομαι, to imitate.
 μιμητής, -οῦ, ὁ, imitator.
 Μίνως (Gen. Μίνως and Μίνω), ὁ, Minos.
 μινήσκω, to remind
 [§ 122, 11].
 μίσγω, w. g., to mix with
 μίσω, to hate.
 μισθός, ὁ, reward.
 μισθός, to let out.
 μινᾶ, -ᾶς, ἡ, mina [§ 26].
 μνήμη, ἡ, memory.
 μνημονεύω, to remember.
 μνηστήρ, -ῆρος, ὁ, suitor.
 μόλις, with difficulty.
 μοναρχία, ἡ, monarchy.
 μόνον, only, 64.
 μόνος 3, alone.
 μοῖρα, ἡ, fate, 141.
 μόρσιμος 2, fated.
 Μοῦσα, ἡ, a Muse.
 μουσική, ἡ, music, 87.
 μοχθηρός 3, miserable, base.
 μόχθος, ὁ, toil, distress.
 μοχλός, ὁ, bolt, 28.
 μύζω, to suck [§ 125, 18].
 μῦθος, ὁ, word, 40.
 μυία, ἡ, fly.
 μυρίος 3, innumerable.
 μύρμηξ, -κος, ὁ, ant.
 μύρον, τό, perfumery, 148.
 μῦς, -ῦδος, ἡ, mouse.
 μύχαιος 3, inmost, 121.
 μύω, to close [formation
 of tense, § 94, 1].
 μωρός 3, foolish, a fool.

N.

- Ναί, truly.
 ναίω, to dwell.
 Νάξιος, ὁ, Naxian.
 νάσσω, to press together
 [Char., § 105, 1].
 ναυαγία, ἡ, shipwreck.
 ναυαγός, ὁ, shipwrecked.
 ναυμαχία, ἡ, sea-fight.
 ναυτής, -οῦ, ὁ, sailor.

ναυτικός 3, nautical, 161;
 τὸ ναυτικόν, a fleet.
 νεανίας, -ου, ὁ, a youth.
 Νεῖλος, ὁ, Nile.
 νεκρός 3, dead, 175.
 νέκταρ, -αρος, τό, nectar.
 νέκτρος, -ως, ὁ, corpse, 49.
 Νεμέα, ἡ, Nemea.
 νέμω, to divide, 145 [Fut.
 νემῶ and νεμήσω; Aor.
 ἐνεμα; Perf. νενέμηκα;
 Aor. Pass. ἐνεμήθην
 and -έθην].
 νέος 3, young, 28.
 νεότης, -ητος, ἡ, youth.
 Νέστωρ, -ορος, ὁ, Nestor.
 νεφέλη, ἡ, cloud, 158.
 νέφος, -ους, τό, cloud.
 νέω, to swim [§ 116, 3].
 νέωσ, -ῶ, ὁ, temple.
 νῆ, yea, truly.
 νῆμα, -ατος, τό, yarn, 136.
 νηπιμία, ἡ, a calm.
 νῆσος, ἡ, island.
 νίξω, to wash.
 νικᾶω, to conquer, 106.
 νικῆ, ἡ, victory.
 νίπτω, to wash.
 νίφει, it snows.
 νοέω, to think. [57.
 νόημα, -ατος, τό, thought,
 νομάς, -άδος, ὁ, ἡ, nomad.
 νομεύς, -έως, ὁ, shepherd,
 44.
 νομή, ἡ, pasture.
 νομίζω, to think, 56.
 νόμιμος 3, customary.
 νόμος, ὁ, law.
 νόος, ὁ, mind, 29.
 νοσέω, to be sick.
 νόσος, ἡ, disease, 28.
 νότος, ὁ, south-wind.
 Νύμφη, ἡ, a Nymph.
 νῦν, now.
 νύξ, νυκτός, ἡ, night.
 νυστάω, to nod [Char.,
 § 108, 3].

Ξ

Ξενία, ἡ, hospitality.
 ξένος, ὁ, guest, 122.
 Ξενοφάνης, -ους, ὁ, Xeno-
 phanes. [phon.
 Ξενοφῶν, -ώντος, ὁ, Xeno-
 ξέω, to scrape [formation
 of tense, § 98, (b)].
 ξηραίνω, to dry.
 ξίφος, -ους, τό, sword.
 ξύλον, τό, wood.
 Ξυρέω and Ξυρομαι, to shave
 [§ 124, 5].
 Ξύω, to scrape [Pass. with
 σ, § 95].

Ο

Ὀδάω, to bite [Char.,
 § 105, 2].
 ὀδε, this.
 ὀδός, ἡ, way.
 ὀδοῦς, -όντος, ὁ, tooth.
 ὀδύρομαι, to mourn, 16.
 Ὀδυσσεύς, -έως, ὁ, Ulysses.
 ὀσώ, to smell of [§ 125, 19].
 ὀθεν, whence.
 οἰ, whither.
 οἰακίζω, to steer [Aug.,
 § 87, 1].
 οἶδα, I know [§ 143].
 οἰγνυμι, οἶγω, see ἀνοίγω.
 οἰκεῖος 3, belonging to,
 own, intimate.
 οἰκέτης, -ου, ὁ, servant.
 οἰκέω, to dwell, 112.
 οἰκησις, -εως, ἡ, dwelling.
 οἰκία, ἡ, house. [112.
 οἰκοδομέω, to build a house,
 οἶκος, ὁ, house.
 οἰκουρέω, to guard a house
 [§ 87, 2].
 οἰκτεῖρω, w. a., to pity.
 οἶμαι, see οἶομαι.
 οἰμώζω, to lament [Char.,
 § 105, 2].
 οἰκτρός 3, pitiable, 58.
 οἶνος, ὁ, wine.

οἶνοχος, ὁ, cup-bearer.
 οἶομαι, to think [§ 125, 20].
 οἶος, such as; w. inf., im-
 stead of ὡστε, so that.
 οἶς, οἶος, ὁ, ἡ, sheep. [21].
 οἶχομαι, to depart [§ 125,
 Ὀἶλ, see φέρω.
 ὀλιβιος 3, happy.
 ὀλβος, ὁ, riches, 124.
 ὀλιγαρχία, oligarchy, 161.
 ὀλίγοι, few.
 ὀλίγος 3, little, 53.
 ὀλισθάνω, to slip [§ 121, 7].
 ὀλλυμι, to destroy [§ 138, B].
 ὀλοόλω, to howl [Char.,
 § 105, 2].
 ὀλος 3, whole.
 ὀλοφύρομαι, to pity.
 Ὀμηρος, ὁ, Homer.
 ὀμιλέω, w. d., to associate
 with, 131.
 ὀμιλία, ἡ, intercourse with.
 ὀμνυμι, to swear [§ 138, B].
 ὀμνύω, to swear.
 ὀμογᾶστρος, ὁ, brother.
 ὀμογλωττος 2, speaking
 the same language.
 ὀμοιότης, -τητος, likeness.
 ὀμοίως, in like manner, 108.
 ὀμολογέω, to agree with,
 admit.
 ὀμόρρυνυμι, to wipe off
 [§ 140, 6].
 ὄνειρος, ὁ, dream.
 ὄνησις, -εως, ἡ, advantage.
 ὀνίνημι, to benefit [§ 138,
 4].
 ὄνομα, -ατος, τό, name.
 ὀνομάζω, to name.
 ὄντως, really.
 ὄξύς, -εῖα, -ύ, sharp, sour.
 ὀπάω, to bestow, 124.
 ὀπη, whither, where.
 ὀπίσω, back, 138.
 ὀπλίζω, to arm.
 ὀπλίτης, -ου, ὁ, heavy-arm-
 ed man.

- ὄπλον, τό, weapon.**
ὄποι, whither.
ὄποιος 3, qualis, of what sort. [as. [§ 121, 8].
ὄποιος 3, quantus, as great
ὄποσοῦν 3, how great, how long, soover.
ὄποταν, w. subj., when.
ὄποτε, when, since.
ὄποτερος 3, which of two.
ὄπου, where.
ὄΠΙΤΩ, see ὄράω.
ὄπως, how, 109.
ὄρασις, -εως, ἡ, sight.
ὄράω, to see [§ 126, 4].
ὄργαίνω, to enrage [§ 111, Rem. 2].
ὄργή, ἡ, anger.
ὄργίζομαι, Dep. Pass., to be angry.
ὄρέγω, to stretch, 122.
ὄρεξις, a striving after, 108.
ὄρθός 3, straight, 57. [108.
ὄρθώω, to make straight,
ὄρθριος 3, early.
ὄρίζω, to fix, limit, 124.
ὄρκιον, τό, oath.
ὄρκος, ὁ, oath.
ὄρμῶω, to rush, 106.
ὄρμη, ἡ, impulse, 57.
ὄρνιθοθήρας, -α, ὁ, bird-catcher, 24.
ὄρνις, -ίδος, ὁ, ἡ, bird.
ὄρνημι, to rouse.
ὄρος, -ους, τό, mountain.
ὄρνυξ, -γος, ὁ, quail.
ὄρύττω, to dig [Fut. ὄρύξω; Pf. ὄρύρυχα; Pf. Mid. or Pass. ὄρύρυνμαι, § 89, (a)].
ὄρχηθμός, ὁ, dance.
ὄσιος 3, holy.
ὄσμή, ἡ, smell.
ὄσος, as great as, 67.
ὄσπερ, ἤπερ, ὅπερ, whoever, 108.
ὄστέον, -όν, τό, bone.
- ὄστις, ἤτις, ὅτι, whoever, 67 [§ 62].**
ὄσφραίνομαι, w. g., to smell [§ 121, 8].
ὄταν, w. subj., when, 87.
ὄτε, when.
ὄτι, that, because.
ὄυ, not, 17; ὄύ, where.
ὄυδαμῆ, nowhere.
ὄυδέ, neither, 57.
ὄυδεις, -εμία, -έν, no one [§ 68, Rem. 1].
ὄυδέποτε, never.
ὄυκ, not, 16.
ὄυκέτι, no longer, 165.
ὄυν, therefore.
ὄυποτε, never, 131.
ὄυρανίδαι, οἱ, gods, inhabitants of Olympus.
ὄυράνιος 3, heavenly.
ὄυς, ὠτός, τό, ear [§ 39].
ὄυσία, possession, 64.
ὄυτε—ὄυτε, neither—nor.
ὄυτω(ς), thus, 87 [§ 7].
ὄυχ, not, 28.
ὄυφείλω, to owe [§ 125, 22].
ὄυφέλλω, to nourish, 53.
ὄυφθαλμός, ὁ, eye.
ὄυφλις, -εως, ὁ, snake.
ὄυφλισκάνω, to owe [§ 121, 9].
ὄυχέω, to bear, endure.
ὄυχλος, ὁ, the common people (plebs).
ὄυψ, ὀπός, ἡ, voice.
ὄυψέ, late.
ὄυψιος 3, late. [47.
ὄυψις, -εως, ἡ, sight, visage,
ὄυσφάγος 2, dainty.
- II.**
Παγίς, -ίδος, ἡ, trap, 49.
πάγκρακος, thoroughly bad.
πάθος, -ους, suffering, 53.
παιάν, -ἄνος, ὁ, war-song.
παιδεία, ἡ, education, 87.
παιδεύω, to educate, 16.
- παιδίον, τό, little child, 131.**
παίζω, to play, 17 [§ 116, 3].
παῖς, -δός, ὁ, ἡ, child, 39.
παίω, to strike.
πάλαι, formerly, long ago;
οἱ παῖλαι, the ancients.
παλαίω, to wrestle [Pass. w. σ, according to § 95].
παλαιός 3, ancient.
πάλιν, again, 159.
πανταχοῦ, everywhere, in all respects. [kind.
παντοδαπός 3, of every
πάντως, wholly, 160.
πᾶν, altogether, very.
πάππος, ὁ, grand-father.
παραγγέλλω, to order.
παραδίδωμι, give over to, commit. [edly.
παραδόξως, adv., unexpected-
παραθήκη, ἡ, something entrusted, 122.
παραινέω, w. d., to advise, to exhort.
παρακαλέω, to call to, to exhort. [147.
παρακαταθήκη, ἡ, pledge,
παραλαμβάνω, to receive.
παράνομος 2, contrary to law.
παραπέτομαι, to fly away.
παραπλῶω, mislead, 122.
παραπλήσιος 3, like.
παρασκευάζω, to prepare, 168.
παρασκευαστικός 3, w. gen., skilled in preparing.
παταίειν, to stretch out-
παταίθημι, to place beside, provide.
πατατρέχω, to run by or past. [past.
παραφέρω, to carry by or
πάρεμι, inf. παρείναι, to be present; πάρεστι(ν), it is lawful, in one's power.

- πάρειμι, inf. παρίεναι, to go by, near.
 παρέρχομαι, to go by.
 παρέχω, to offer, grant, 27; Mid., 58.
 παρήμι, to let pass, neglect, 168. [158.]
 παρίστημι, to place beside, παροινέω, to riot [Aug., § 91, 1].
 παροξύνω, to encourage.
 παρῆσια, ἡ, frankness, 163.
 πᾶς, every, all.
 πᾶσσω, to scatter [Char., § 105, 1].
 πάσχω, to suffer, 141 [§ 122, 12].
 πατήρ, -ρός, ὁ, father.
 πάτριος 2, belonging to the country.
 πατρίς, -ίδος, ἡ, native country.
 Πάτροκλος, ὁ, Patroclus.
 πάτριος, -ως, ὁ, uncle, 47.
 παύω, to cause to cease, 124 [Aor. Pass. ἐπαύσθη; Pf. Mid. or Pass. πέπαυμαι, to cease; Fut. Perf. πεπαύσομαι, will cease].
 πέδη, ἡ, fetter.
 πεδίον, τό, a plain.
 πείθω, to persuade, 124; Mid., 22 [Aor. ἐπεισθην, I obeyed].
 πειθῶ, -οῦς, ἡ, persuasiveness.
 πεινάω, to hunger [Cont., § 97, 3]. [try.]
 πειρώμαι, Dep. Pass., to πέλαγος, -ους, τό, sea.
 Πελοποννησιακός, Peloponnesian.
 Πελοπόννησος, ἡ, Peloponnesus.
 Πέλοψ, -οπος, ὁ, Pelops.
 πελασστής, ὁ, shieldsman.
- πέμπω, to send [§ 102, 5].
 πένης, -ητος, ὁ, ἡ, poor.
 πενητέω, to be poor.
 πενθέω, to grieve.
 πενθικῶς ἔχω, w. g., to be sad about something.
 ΠΕΝΘΩ, see πύσχω.
 πενία, ἡ, poverty.
 πενιχρός 3, poor.
 πένομαι, to be poor.
 πεπαίνω, to make ripe, 130 [§ 111, Rem. 2].
 πεπωμένη, ἡ, fate.
 πέπων, -ονος, ripe.
 περαίνω, to complete, 131 [§ 111, Rem. 2].
 περαιός 3, beyond.
 πέρας, -ατος, τό, end, 147.
 περώω, to transport [§ 98, (a)].
 περιάγω, to lead round.
 περιβάλλω, to throw round.
 περιδρομος 2, running round. [cles.]
 Περικλῆς, -έους, ὁ, Pericles.
 περιορώω, to overlook, permit, 147.
 περίπλοος, -ους, ὁ, voyage round. [133.]
 περιφρέω, to flow round, περιστέλλω, to clothe, 130.
 περιτίθημι, to put or set round. [121.]
 περιτρέπω, to turn round, περιττός 3, beyond the usual number, more than sufficient.
 περιφέρω, to carry about.
 Περσεφόνη, ἡ, Proserpine.
 Πέρσης, -ου, ὁ, a Persian.
 Περσικός, Persian.
 πετάννυμι, to expand [§ 139, (a), 3].
 πέτομαι, to fly [§ 125, 23].
 πέτρα, ἡ, rock.
 ΠΕΤΘΟΜΑΙ, see πυνθάνομαι.
- πῆ; whither? where?
 πηγῆ, ἡ, fountain.
 πήγνυμι, to fix, make firm [§ 140, 8].
 πήχυς, -εως, ὁ, cubit, 51.
 πικρός 3, bitter.
 πιέζω, to press.
 πίμπλημι, to fill [§ 135, 5].
 πίμπρημι, to burn [§ 135, 6].
 πίνω, to drink [§ 119, 3].
 πίσισκω, to give to drink [§ 122, 13].
 πιπράσκω, to sell [§ 122, 14].
 πίπτω, to fall [§ 123].
 πιστεύω, to trust, 25.
 πίστις, -εως, ἡ, belief, 133.
 πιστός 3, trustworthy, 27.
 πίων, -ονος, fat.
 κλάζω, to cause to wander [Char., § 105, 4].
 κλάσσω, to form [Char., § 105, 1].
 πλαστική, ἡ, sculpture, 160.
 Πλάταια, ἡ, Plataea.
 πλέθρον, τό, measure of 100 feet.
 κλειστός 3, most.
 πλέκω, to knit, weave.
 πλεονάκις, oftener.
 πλεονέκτης, -ου, avaricious.
 πλεονεξία, ἡ, avarice.
 πλευρά, ἡ, side.
 πλέω, to sail [§ 116, 3; Cont., § 97, 1].
 πληγή, ἡ, a blow, wound.
 πλήθος, -ους, τό, multitude, 72.
 πλῆν, w. g., except, 145.
 πλήρης, -εσ, w. g., full, satisfied with.
 πλησιάζω, to approach.
 πλησίος 3, near, 109.
 πλήττω, to strike, 131 [PF.]
 ἐπλήγα, I have struck; Aor. Pass. ἐπλήγη; but in composition, ἐπλήγην, e. g. ἐξεπλήγην].

- πλάνθος, ἡ, brick.
 πλόος = πλοῦς, ὁ, voyage.
 πλούσιος 3, rich.
 πλουτέω, to be or become rich.
 πλουτίζω, to enrich, 64.
 πλούτος, ὁ, riches, 39.
 πλύνω, to wash [§ 111, 6].
 πνέω, to breathe, blow [§ 116, 3; Cont., § 97, 1].
 πύθεν; whence?
 ποθέω, to desire [§ 98, (b)].
 ποιέω, to make, do; εὖ ποιέω, 107.
 ποιητής, -οῦ, ὁ, poet.
 ποικίλος 3, variegated, 40.
 ποιμήν, -ένος, ὁ, shepherd.
 ποῖος; 3, of what kind?
 πολεμέω, w. d., to carry on war.
 πολέμιος 3, hostile, 88.
 πολεμικός 3, warlike.
 πόλεμος, ὁ, war.
 πολιορκέω, to besiege.
 πολιορκία, ἡ, siege.
 πόλις, -εως, ἡ, city, 51.
 πολιτεία, ἡ, the state, civil polity, 90.
 πολιτεύω, to govern the state; Mid., to live as a citizen, to govern the state.
 πολίτης, -ου, ὁ, citizen.
 πολιτικός 3, relating to the state, 165.
 πολλάκις, often.
 πολλαπλάσιος 3, many times more.
 πολλοί, many. [lux.
 Πολυδεύκης, -ους, ὁ, Polydeukerian, ἡ, the rule of many.
 πολυλόγος 2, loquacious.
 πολύπονος 2, laborious.
 πολύς, much, 53 [§ 48].
 πολυτέλεια, ἡ, costliness, 136.
 πολυτελής, -ές, costly, 163.
 πολυφιλία, ἡ, multitude of friends.
 πολυχειρία, ἡ, multitude of hands, of workmen.
 πονέω, to toil, 107 [§ 98, (b)].
 πονηρός 3, wicked, 48.
 πόσος, ὁ, toil, 28. [90.
 πορεύω, to lead forward, πορθέω, to destroy.
 ποριστικός 3, w. g., skilled in procuring.
 πορφύρεος (οὔς) 3, purple.
 Ποσειδών, -ῶνος, ὁ, Poseidon, Neptune.
 πόσις, -εως, ἡ, drinking, 51.
 πόσος; 3, how great?
 ποταμός, ὁ, river.
 ποτέ, once, 43.
 πότερος, which of two, 165.
 ποτόν, τό, drink.
 ποῦς, ποδός, ὁ, foot.
 πράγμα, -ατος, τό, an action, 40.
 πρακτικός 3, capable of accomplishing, obtaining.
 πράξις, -εως, ἡ, an action.
 πρᾶος 3, mild, 53.
 πράττω, to do, act; πράττω, πράττομαι τινα ἀργύριον, to demand of one; w. adv., 89.
 πρέπει, it is becoming, 24.
 πρέσβεις, οἱ, ambassadors.
 πρεσβευτής, -οῦ, ὁ, ambassador, 121.
 πρέσβυς, -εια, -υ, old.
 πρίασθαι, to buy [§ 135, p. 165].
 πρῖν, before; w. inf., 106; πρῖν ἄν, w. subj., 88.
 πρῶω, to saw [Pass. with σ, § 95].
 προαιρέσθαι, to prefer.
 πρόβατον, τό, sheep.
 πρόγονος, ὁ, ancestor.
 προδίδωμι, to betray.
 προδότης, -οῦ, ὁ, betrayer.
 προείπον (Aor.), to say before, command.
 προέρχομαι, to go before.
 προθυμία, ἡ, willingness.
 πρόθυμος 2, willing.
 προθύμως, adv., willingly.
 προλείπω, to forsake, 121.
 πρόμαχος, ὁ, fighting in front, champion.
 προνοέω, to consider beforehand, 142.
 πρόνοια, ἡ, foresight, 87.
 πρόοιδα, to know beforehand.
 προσαγορεύω, to call, name.
 προσβάλλω, w. g., to smell of something.
 προσβλέπω, to look at.
 προσδοκάω, to expect, 107.
 ποτὸν, τό, drink.
 πρόσκειμι, inf. προσκείναι, to be present, 47.
 πρόσκειμι, inf. προσκίναί, to go to, 168.
 προσελαύνω, to advance towards.
 προσέρχομαι, to come to.
 προσήκει, it is becoming, 24.
 προσήκων, becoming, 138.
 προσημáνω, to reveal, 165.
 πρόσθεν, before; w. g. [§ 24].
 προσθετός 3, artificial, 175.
 προσκυνέω, w. a., to worship, honor.
 πρόσδος, ἡ, approach, 54.
 προσπίπτω, to fall upon, occur, 87.
 προσπνέω, to breathe upon.
 προσποιέω, to add to, 109.
 προστίθημι, to add.
 προσφέρω, to bring to, 30.
 πρότερος 3, before, sooner.
 προτίθημι, to put before, 159.
 προτρέπω, to turn to, 41.
 προφητεύω, to prophesy.

πρωταεῖον, τό, court of justice at Athens.

πρώτος 3, early.

πρώτος 3, first.

πταίρω, to sneeze.

πταίω, to strike against [Pass with σ, § 95].

πτερόν, τό, wing.

πτερυξ, -γος, ἡ, wing.

πτίσω, to pound [Char., § 105, 1].

πτωχός, very poor, 56.

Πυθαγόρας, -ου, ὁ, Pythagoras. [pact.

πυκνός 3, numerous, common.

πύλη, ἡ, gate. πυθάνομαι, to inquire [§ 121, 15].

πῦρ, πυρός, τό, fire.

πύργος, ὁ, tower.

πυρώω, to burn.

πῶ (enclitic), yet.

πωλέω, to sell.

πῶποτε, ever.

πῶς; how?

P.

ῥάδιος 3, easy.

ῥαδίως, adv., easily.

ῥεῖμα, -ατος, τό, stream.

ῥέω, to flow [§ 116, 3].

ῥΕΩ, see φημί.

ῥήγγνυμι, to tear, break [§ 140, 9].

ῥῆμα, -ατος, τό, word.

ῥήτωρ, -ορος, ὁ, orator.

ῥίγος, -ους, τό, cold.

ῥιγώω, to be cold [Cont., § 97, 3, (b)].

ῥιπτέω, to throw.

ῥίπτω, to throw.

ῥίς, ῥινός, ἡ, nose.

ῥίψ, ῥιπός, ἡ, reed.

ῥοδοδάκτυλος 2, rosy-fingered.

ῥόδον, τό, rose.

ῥοαί, ἡ, pomegranate.

ῥόπαλον, τό, a club.

ῥυθμός, ὁ, rhythm.

ῥυστάζω, to drag [Char., § 105, 2].

ῥύννυμι, to strengthen [§ 139, (c), 2].

Σ.

Σαλαμίς, -ίνος, ἡ, Salamis.

σάλπιγξ, -ιγγος, ἡ, trumpet.

σαλπίζω, to blow a trumpet [Char., § 105, 4].

σαλπικτής, -οῦ, ὁ, trumpet.

Σάμιος, ὁ, Samian.

Σαρδάνυπαλος, ὁ, Sardapalpus.

Σάρδεις, -ων, αἱ, Sardis.

Σάρος, ὁ, the Sarus.

σάρξ, σαρκός, ἡ, flesh.

σάττω, to load.

σαφής, -ές, clear.

σαφῶς, clearly.

σβέννυμι, to quench, 163 [§ 139, (b), 4; second Aor., § 142].

σέβας, τό, respect, 47.

σέβομαι, to honor, 31.

σεισμός, ὁ, earthquake.

σεῖω, to shake [Pass. with σ, § 95].

σέλας, -αος, τό, splendor.

σήμα, τό, sign, monument.

σημαίνω, to give a sign.

σημεῖον, τό, sign.

σιγῶω, to be silent.

σιγή, ἡ, silence.

σίδηρος, ὁ, iron.

σίναπι, -εος, τό, mustard.

σῖτος, ὁ, corn.

σιωπάω, to be silent.

σιωπή, ἡ, silence.

σιωπηλός 3, silent.

σκάφος, -ους, τό, trench.

σκεδάζω, to scatter, 124.

σκεδάννυμι, to scatter [§ 139, (a), 4].

σκέλλω, to dry up [§ 142, 3].

σκήπτρον, τό, sceptre.

σκιά, ἡ, shadow.

σκληρός 3, dry, 121.

σκολιός 3, crooked, 23.

σκοπέω, -έομαι, to behold, consider.

σκότος, ὁ and τό, darkness.

σκόπτω, to joke, 59.

σμίω, to smear [Cont., § 97, 3; Aor. Pass. ἐσμήχθη].

σοφία, ἡ, wisdom. [46. σοφιστής, -οῦ, ὁ, sophist, Σοφοκλῆς, -έους, ὁ, Sophocles.

σοφός 3, wise.

σπανίζω, w. g., to be in want.

σπάνις, -εως, ἡ, need, 51.

σπανίως, adv., rarely, 160.

Σπάρτη, ἡ, Sparta.

Σπαρτιάτης, -ου, ὁ, Spartan.

Σπαρτιατικός, Spartan.

σπῶω, to draw [§ 98, (a)].

σπείρω, to sow [Pf. ἐσπώρα; Aor. Pass. ἐσπάρην].

σπένδω, to pour libations;

Μιδ., to make a treaty.

σπεύδω, to hasten, 17.

σπουδάζω, to hasten, be zealous, 131.

σπουδαίος 3, zealous, 34.

σπουδαίως, adv., zealously, 63.

σπουδή, ἡ, zeal.

σταγών, -όνος, ἡ, drop, 52.

στάδιον, τό, stadium, 131.

σταθμός, ὁ, a station, 72.

στάζω, σταλάζω, to trickle [Char., § 105, 2].

στασιάζω, to revolt, be at variance, 87.

στάσις, -εως, ἡ, faction, 51.

στάχυς, -ῦος, ὁ, ear of corn.

στέγη, ἡ, roof, house.

- στέλλω**, to send [second Aor. Pass., § 102, 2, and § 114].
στενάζω, to sigh [Char., § 105, 2].
στέργω, w. a., to love; w. d., to be contented with.
στερέω τινά τι, to deprive one of something [§ 122, 16]. [of.
στέρομαι, to be deprived
στερίσκω, to deprive of [§ 122, 15].
στέφανος, ó, crown.
στήλη, ή, pillar.
στηρίζω, to make firm [Char., § 105, 2].
στίζω, to prick [Char., § 105, 2].
στολή, ή, robe.
στόμα, -ατος, τό, mouth.
στορέννυμι, στόρνυμι, to spread out [§ 139, (b), 5].
στράτευμα, -ατος, τό, army, 72.
στρατεύω, to make an expedition, 89.
στρατηγός, ó, a general.
στρατιά, ή, army.
στρατιώτης, -ου, ó, soldier.
στρατοπεδεύομαι, to encamp.
στρατόπεδον, τό, encampment, encamped army.
στρατός, ó, army.
στρεβλώω, to torture.
στρέφω, to turn [Aor. Pass. *ἔστρέφην*, *ἔστρέφθη*; Perf. Mid. or Pass., § 102, 6].
στρώννυμι, to spread out [§ 139, (c), 3].
στυγέω, to hate.
Συβαρίτης, -ου, ó, Sybarite.
συγγινώσκω, to think with, agree with; *ἔμ-*
- νῶ*, to be conscious; *σ.* *τινί*, to pardon.
συγγνώμων, -ον, w. g., pardoning; (2) agreeing with.
συγγράφω, to describe, 72.
συγκυκάλω, to confound, 106.
συγχαίρω, to rejoice with.
συγχέω, to pour together, 133.
συκῆ, ή, fig-tree.
σύκον, τό, fig.
συλάω τινά τι, to deprive one of something.
συλλαμβάνω, to take with, seize, 107.
Σύλλας, -ου, ó, Sylla.
συλλέγω, to collect.
σύλλογος, ó, assembly.
συμβαίνω, to go with, 136.
συμβουλεύω, to advise.
σύμβουλος, ó, adviser.
συμμαχία, ή, alliance, aid.
σύμμαχος, ó, ally, 106.
σύμπας, all together, 72.
συμπήγνυμι, to join together, 172.
συμπίνω, to drink with.
συμπίπτω, to fall with, 142.
συμπονέω, to work with, 107. [142.
συμφέρω, to carry with.
συμφορά, ή, an event, 138.
συναγωνίζομαι, to contend with.
συναίρομαι, w. g., to take part in.
συναπόλλυμι, to destroy together, 163. [124.
συναρμώζω, to fit together,
σύνδεικνος, ó, table-companion.
σύνδεσμος, ó, band; conjunction. [142.
συνδιατρέβω, to live with,
σύνειμι, inf. *συνείναι*, to be with.
- σύνειμι**, inf. *συνείναι*, w. d., to come or assemble with. [qual.
συνεξομοίω, to make *συνεπιθίδωμι*, to give up, 162.
συνεργός, ó, helper.
σύνεσις, -εως, ή, understanding.
συνετός 3, sensible, 72.
συνήθεια, ή, intercourse, 22.
συνθίπτω, to bury with.
συνθήκη, ή, treaty.
συνίστημι, to put together.
σύνεσις, -εως, ή, 162.
σύνουδα, to know with;
ἔμνυν, to be conscious.
συντάττω, to arrange, 122.
συντρέχω, to run with one.
συντυγχάνω, to meet with, happen.
σῦριγξ, -ιγγος, ή, flute.
συρίζω (*συρίττω*), to whistle [Char., § 105, 2].
Σύρος, ó, a Syrian.
σύρω, to draw.
σῦς, σῦός, ó, ή, boar, sow.
συσκηνέω, to tent with, eat with.
σφάζω, *σφάττω*, to kill [Char., § 105, 2].
σφαίρα, ή, ball.
σφάλλω, to deceive, 113.
σφόδρα, very, 147.
σφοδρός 3, violent.
σφύζω, to throb [Char., § 105, 2].
σφύρα, ή, hammer.
σχίω, to loose [§ 98, (a)].
σχολεύω 3, lazy.
σώζω, to save, 52 [Perf. Mid. or Pass. *σέσωσμαι*; Aor. Pass. *ἔσώθην*].
Σωκράτης, -ους, 'ό, Socrates.
σώμα, -ατος, τό, the body.
σωτήρ, -ήρος, ó, preserver.

- σωτηρία, ἡ, preservation.
 σωφρονέω, to be of sound mind, 165.
 σωφροσύνη, ἡ, modesty, 59.
 σόφρων, wise, 36.
- T.
- Τάλαντον, τό, talent (a weight).
 τάλαντος, ὁ, little basket.
 τάλαις, -αια, -αν, wretched.
 Τάνταλος, ὁ, Tantalus.
 τάξις, -εις, ἡ, order, 121.
 ταπεινός 3, low, humble.
 ταπεινώω, to humble.
 ταράττω, to throw into confusion, 122.
 παραχή, ἡ, confusion, 122.
 τάττω, to arrange, 122.
 ταῦρος, ὁ, bull. [40].
 ταυτολογία, ἡ, tautology.
 τάφος, ἡ, grave.
 τάχα, quickly, 131.
 ταχέως, quickly.
 τάχος, -ους, τό, quickness.
 ταῶς, ταῶ, ὁ, peacock.
 τέ—καί, both—and, 44.
 Τεγέα, ἡ, Tegea.
 τεῖνω, to stretch [Pf. τέ-
 τῆκα; Pf. Mid. or Pass.
 § 113].
 τεῖρω, to wear out, tire, 22.
 τεῖχος, -ους, τό, wall.
 τεκμαίρω, to limit.
 τέκνον, τό, child.
 τελευταῖος 3, last.
 τελευτάω, to end, die.
 τελευτή, ἡ, end, death.
 τελέω, to accomplish, 107
 [§ 98, (b)].
 τέλος, -ους, τό, end, 131.
 τέμνω, to cut, divide, 130
 [§ 119].
 τέρας, -ατος, τό, wonder.
 τέρω, to delight, 34.
 τετραῖνω, to bore [§ 111,
 Rom. 2].
- τέττις, -ιγος, ὁ, grasshop-
 per.
 τεχνάομαι, Dep. Mid., to
 contrive.
 τέχνη, ἡ, art.
 τεχνίτης, -ου, ὁ, artist.
 τήκω, to melt, 133.
 Τηλέμαχος, ὁ, Telemachus.
 τηλικούτος, so large, 67.
 τηλοῦ, far.
 τιᾶρα, ἡ, turban.
 τίθημι, to place, 159; νό-
 μους τίθεσθαι, to make
 laws [§ 133].
 τιθήνη, ἡ, nurse.
 τίκτω, to beget [Fut. τέ-
 ξομαι; Aor. ἔτεκεν;
 Perf. τέτοκα].
 τιμάω, to honor.
 τιμή, ἡ, honor.
 τίμιος 3, honored, 56.
 τιμωρέω, to help, 168.
 τιμωρία, ἡ, punishment.
 τίνω, to expiate, pay
 [§ 119, 4].
 τιτρώσκω, to wound [§ 122,
 16].
 τλῆναι, to bear [§ 135, 7].
 τοί, indeed, 136.
 τοίνυν, hence, therefore.
 τοῖος 3, of such a nature.
 τοιοῦτος 3, such [§ 60].
 τολμάω, to dare, 106.
 τόξενμα, -ατος, τό, arrow.
 τοξική, ἡ, archery.
 τόξον, τό, bow.
 τόπος, ὁ, place.
 τοσοῦτος 3, so great [§ 60].
 τότε, then.
 τραγικός 3, tragic.
 τράγος, ὁ, goat.
 τραγωδία, ἡ, tragedy.
 τράπεζα, ἡ, table.
 τρέπω, to turn; Mid., to
 turn myself; (2) for
 myself, i. e. to put to
 flight [Aor. ἔτρεφα; Mid.
 -άμην; Pass. ἔτρε-
 φθην; ἐτράπον, -όμην,
 ἐτράπην; Pf. Act. ἐ-
 τρέφα; Pf. Mid. or Pass.
 ἐτράμμαι, § 102, 5, 6].
 τρέφω, to nourish, 25 [Fut.
 θρέψω; Aor. ἔθρεψα;
 Pf. τέτρεφα, § 105, 2;
 Pf. Mid. or Pass. τέθ-
 ραμμαι, ibid., 6; Aor.
 Pass. ἐτράφην (seldom
 ἐτρέφθην)].
 τρέχω, to run [§ 126, 5].
 τρέω, to tremble [§ 98, (b)].
 τρίβω, to rub.
 τριήρης, -ήρους, ἡ, trireme.
 τρίω, to chirp [Char.,
 § 105, 2].
 τρίπους, -όδος, tripod, 145.
 Τροϊζήν, -ήνος, ἡ, Troo-
 zene.
 τρόπαιον, τό, trophy.
 τρόπος, ὁ, way, manner, 67.
 τρυφή, ἡ, luxury, 22.
 τρυφήτης, -ου, ὁ, luxu-
 rious, 24.
 τρώγω, to gnaw [Fut. τρώ-
 ξομαι; Aor. ἔτραγον].
 τυγχάνω, to obtain [§ 121,
 16].
 τύμβος, ὁ, tomb.
 τύπτω, to strike.
 τυραννίς, -ίδος, ἡ, tyranny.
 τύραννος, ὁ, tyrant, 91.
 τύρβη, ἡ, crowd, bustle.
 τυφλώω, to make blind.
 τύχη, ἡ, fortune, 23.
- T.
- Υάκινθος, ὁ, hyacinth.
 ὑβρίσειν, w. a., to be haugh-
 ty towards one, to mal-
 treat. [51].
 τρέπω, to turn; Mid., to
 turn myself; (2) for
 myself, i. e. to put to
 flight [Aor. ἔτρεφα; υγιαίνω, to be in good

- ὄδωρ, τό, water [§ 47].
 οὐ, it rains.
 υἱός, ὁ, son.
 ὑπακούειν, w. d., to obey.
 ὑπάρχω, to be at hand, to be, 41.
 ὑπεξίστημι, to remove;
 Mid., to go or come out from.
 ὑπεροπυθνήσκω, w. gen., to die for one.
 ὑπεράχθομαι, to be much grieved.
 ὑπερβάλλω, to throw beyond, exceed.
 ὑπερβασία, ἡ, trespass.
 ὑπερρήφανος, haughty, 110.
 ὑπεροράω, to look over, to despise.
 ὑπέφρων, haughty, 36.
 ὑπερρέω, w. d., to aid, serve.
 ὑπισχνέομαι, to promise [§ 120, 3].
 ὕπνος, ὁ, sleep. [ing.
 ὑπογραφή, ἡ, paint, paint-
 ὑπόδημα, -ατος, τό, sandal, 108.
 ὑπόθεσις, -εως, ἡ, hypothesis.
 ὑπομένω, w. a., to await, endure.
 ὑποφέρω, to endure.
 ὑποχωρέω, to go back.
 ὕστερος, 3, following.
 ὕστερος, 3, later, following.
 ὕφαινω, to weave [Perf. ἕφαγκα; Perf. Mid. or Pass. ὕφασμαι].
 ὕψος, -ους, τό, height, 48.
 ὕψω, to elevate.
- ϕ.
- ϕΑΓΩ, see ἐσθίω.
 φαίνω, to show, 121.
 φανερός, evident, 168.
 φάρμακον, τό, remedy.
- φάσκω, to assert [§ 122, 17].
 φαῦλος, bad, evil.
 φείδομαι, Dep. Mid., w. g., to spare.
 φέναξ, -ακος, ὁ, impostor.
 Φερεκτόης, -ους, ὁ, Pherecydes.
 φέρω, to bear, 23 [§ 126, 6].
 φεύγω, to flee, 17 [§ 116, 3].
 φημί, to say [§ 126, 7; inflection, § 135, 8].
 φθάνω, to anticipate, 136 [§ 119, 5].
 φθείρω, to destroy [§ 111, Pf. Act. ἐφθορα; Pf. Mid. or Pass. ἐφθάρμαι; Fut. Pass. φθάρσομαι and second Aor. Pass. ἐφθάρην, in the sense of to perish].
 φθόνος, ὁ, envy.
 φιάλη, ἡ, drinking-cup.
 φιλόανθρωπος, 2, philanthropic, 43.
 φιλέω, to love.
 φιλία, ἡ, friendship.
 φίλιος, 3, friendly.
 φιλοκερδής, -ές, fond of gain.
 φιλομαθής, -ές, fond of learning.
 φιλόξενος, 2, hospitable.
 φιλοσοφέω, to philosophize.
 φίλος, ὁ, a friend, dear.
 φιλοχρημοσύνη, ἡ, avarice.
 φλύζω, to bubble [Char., § 105, 2].
 φοβέω, to frighten, 109.
 φόβος, ὁ, fear.
 ποινίκεος (οῦς), 3, purple.
 φοιτάω, to go to and fro.
 φονεύς, -έως, ὁ, murderer.
 φονεύω, to murder.
 φόνος, ὁ, murder.
 φορβή, ἡ, pasture, food.
 φορέω, to carry.
 φόρμιγγς, -γγος, ἡ, harp.
- φράζω, to say, tell, 124.
 φρήν, -ενός, ἡ, mind, 36.
 φρονέω, to think, 107.
 φροντίζω, to care for, 27.
 φροντίς, -ίδος, ἡ, concern, 39.
 Φρυγία, ἡ, Phrygia.
 Φρύξ, -έγος, ὁ, a Phrygian.
 φυλακή, ἡ, guard, watch.
 φύλαξ, -κος, ὁ, a guard, 51.
 φυλάττω, to guard, 26;
 Mid., w. a., to guard against something, 122.
 φύσημα, -ατος, τό, breath.
 φύσις, -εως, ἡ, nature.
 φυντεύω, to plant.
 φύω, to bring forth, 20 [§ 142, 10].
 φωνέω, to produce a sound, speak.
 φωνή, ἡ, voice.
 φάω, φάρος, ὁ, thief.
 φῶς, φωτός, τό, light.
- Χ.
- Χαίνω, to yawn, 120.
 χαίρω, to rejoice, 17 [§ 123, 24].
 χαλάω, to loosen [§ 98, (a)]. [22.
 χαλεπός, 3, troublesome,
 χαλεπῶς, adv., with difficulty.
 χαλινός, ὁ, bridle.
 χαλκός, ὁ, brass.
 χάλκεος, 3, brazen.
 χαρίεις, graceful.
 χαριέντως, gracefully.
 χαρίζομαι, to gratify, 27.
 χάρις, -ιτος, ἡ, favor, 39.
 χάσκω, to yawn [§ 122, 18].
 χειμῶν, -ῶνος, ὁ, winter.
 χεῖρ, -ρός, ἡ, hand [§ 25, Rem. 2].
 χειρόομαι, to subdue, 110.
 χελιδών, -όνος, ἡ, swallow.
 χέω, to pour [§ 116, 8].

χρῶω, to deprive of, 113.	χρίω, to anoint [Pass. with σ, § 94, 1].	ψεύστης, -ου, ὁ, liar.
χθές, yesterday.	χρόνος, ὁ, time.	ψήν, ψηρός, ὁ, wasp.
χθών, -ῶνος, ἡ, the earth, 153.	χρυσίον, τό, gold.	ψήφισμα, -ατος, τό, decree, 160.
χιτών, -ῶνος, ὁ, coat.	χρυσός, ὁ, gold.	ψυχή, ἡ, the soul.
χιών, -ῶνος, ἡ, snow.	χρῦσεος (οὔς), -έα (ἦ), -εον (οὔν), golden.	ψύχος, -ους, τό, cold.
χοεῦς, χοῦς, ὁ, measure, 44.	χρῶμα, -ατος, τό, skin.	Ω.
χοίρειος 3, of swine.	χρῶννυμι, to color [§ 139, (c)].	ᾠδή (ὠδή), ἡ, song.
χολδομαι, to be angry at.	χώρα, ἡ, country, region.	ὠθέω, to push [§ 124, 6].
χόλος, ὁ, anger, 172.	χωρίς, w. g., separately, apart from.	ὠτός, -εἰα, -ύ, quick.
χορεύω, to dance.	χωρισμός, ὁ, separation.	ὠμος, ὁ, shoulder.
χορός, ὁ, dance.	Φ.	ὠντομαι, to buy [Aug., § 87, 4. Comp. πρίασθαι].
χῶω, to heap up [Pass. with σ, § 95].	Φάω, w.g., to touch [Pass. with σ, § 95].	ὠνιος 3, for sale; τὰ ὠνια, wares.
χρῶμαι, to use [§ 96, Rem.; Cont., § 97, 3, (a)].	ψάω, to rub [Pass. with σ; Cont., § 97, 3, (a)].	ὠς, as, when, how, because;
χρῶω, to give an oracle [§ 96, Rem.; Cont., § 97, 3, (a)].	ψέγω, to blame.	ὠς τάχιστα, as soon as possible; with indefinite numbers;—that; in order that [§ 181].
χρεία, ἡ, need, 22. [2].	ψευδής, -ές, false.	ὡςπερ, as, just as.
χρή, it is necessary [§ 135, 3, (a)].	ψευδορκος 2, perjured; τό ψεύδορκον, perjury.	ὡςτε, so that.
χρῆω, w. g., to be in want.	ψεύδος, -ους, τό, a lie.	ὠφέλεια, ἡ, advantage.
χρημα, -ατος, τό, a thing, property, 41.	ψεύδω, to deceive, 47; Mid., 89.	ὠφελῶ, w. a., to benefit.
χρήσιμος, useful, 56.		ὠφέλιμος 2, useful.
χρηματοσύνη, poverty, 39.		ὠψ, ὠπός, ἡ, eye, countenance.
χρηστικός 3, useful, 41.		

II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend principally upon the definitions given in §§ 163—167.

A.	able, to be, δύναμαι, ἰσχύω, abroad, to travel, ἀπεδ- μῶ.
Abandon, ἐκλείπω, προ- λείπω, καταλείπω, ἐπι- λείπω, ἀφιημι.	abolish, λύω. abounding in, εὐπορος 2. absent, ἀπών. absent, to be, ἀπειμι. abstain from, ἀπέχομαι. abundance, ἀφθονία, φ.
ability, δύναμις, -εως, ἡ.	about, περί, ἀμφί.
abide by, παραμένω, ἐμ- μένω.	Abradatas, Ἄβραδάτας, -ου, ὁ.

- accompany, *ἕπομαι*.
 accomplish, *ἔξεργάζομαι*,
τελέω, *διατ.*, *περαίνα*,
ἀνύω; to accomplish, as
 a journey, *κατανύω*; =
 to effect, *διαπράττομαι*.
 according to, in accord-
 ance with, *κατά*.
 account of, on, *διά*, *ἐπί*,
ἐνεκα, *ὑπέρ*.
 account, on this, *διά τοῦτο*.
 accuse of, *γράφομαι*, *κατη-*
γορέω, *διώκω*.
 accuser, *κατήγορος*, *δ*.
 accustomed, *ἐθίζω*.
 Acheron, *Ἀχέρων*, *-οντος*,
δ.
 Acherusian, *Ἀχερουσίος*.
 achieve, *ἔξεργάζομαι*, *δια-*
πράττομαι.
 Achilles, *Ἀχιλλεύς*, *-έως*, *δ*.
 acquainted with, to be,
οἶδα, *ἐπίσταμαι*.
 acquire, *κτάομαι*, *προσ-*
ποιέω, *λαγχάνω*.
 acquisition, *κτησις*, *-εως*, *ή*.
 acquit, *ἀπολύειν*.
 Acropolis, *Ἀκρόπολις*,
-εως, *ή*.
 across, passage, *πάροδος*,
ή.
 act, *αν*, *πράξις*, *-εως*, *ή*,
πράγμα, *τό*; = work,
ἔργον, *τό*.
 act, to, *πράττω*, *δράω*.
 action, see act.
 add, *προσποιέω*, *προστί-*
θημι, *ἐπιτίθημι*.
 administer, *διοικέω*, *πολι-*
τεύω; to be an admin-
 istrator, *οἰκέω*; to ad-
 minister the govern-
 ment, *διοικέω τὴν πόλιν*.
 administration, good, *ἐν-*
νομία, *ή*.
 admire, *θαυμάζω*, *ἀγαμαι*,
 108.
 adorn, *κοσμέω*, *ἀγύλλω*,
ἀσκέω.
 adorn with (invest), *ἀμ-*
φιέννυμι *τινά τι*.
 Adranum, *Ἄδρανον*, *τό*.
 adult, *τέλειος* *δ*.
 advance, *προβαίνω*, *ὀρμάω*.
 advantage, *ὠφέλεια*, *ή*, *δν-*
ησις, *-εως*, *ή*.
 —, *αν*, *ἀγαθόν*, *τό*; ad-
 vantages, *τὰ ἀγαθά*.
 —, for the, of, *πρός*.
 advantageous, *χρήσιμος* *δ*,
χρηστός *δ*, *ὠφέλιμος*.
 advice, *βουλή*, *ή*, *βουλευ-*
μα, *τό*.
 advise, *βουλεύω*, *συμβου-*
λεύω *τινί*.
 adviser, *σύμβουλος*, *δ*.
 Aeolus, *Αἰολός*, *δ*.
 Aeschines, *Ἀισχίνης*, *-ου*, *δ*.
 Aetna, *Αἴτνη*, *ή*.
 Aeson, *Αἰσών*, *-ονος*, *δ*.
 Aethiopian, *αν*, *Αἰθίοψ*,
-ίποπος, *δ*.
 affair, *πράγμα*, *τό*; = oc-
 cupation, *πράξις*, *ή*.
 affirm, *φημί*.
 affliction, *πάθος*, *-ους*, *τό*.
 afford, *παρέχω*, *παρέχομαι*.
 afraid, to be, *φοβέομαι*.
 after, *μετά*.
 afterwards, *επειτα*, *μετέ-*
πειτα.
 again, *αὐτίς*, *πάλιν*.
 against, *ἀντί*, *πρός*, *ἐπί*.
 Agamemnon, *Ἀγαμέμνων*,
-ονος, *δ*.
 age, *ἡλικία*, *ή*, 106.
 —, old, *γῆρας*, *-αος*, *τό*.
 Agesilaus, *Ἀγησίλαος*,
-άου, *δ*.
 agreeable, *ἡδύς*, *-εῖα*, *-ό*.
 agriculture, *γεωργία*, *ή*.
 aid, to render, *βοηθέω*, *w. d*.
 Ajax, *Αἴας*, *-αντος*, *δ*.
 alarm, to, *καταπλήττω*.
 Alcestis, *Ἀλκηστις*, *-ιος*
 and *-ίδος*, *ή*.
 Alcibiades, *Ἀλκιβιάδης*,
-ου, *δ*.
 Alexander, *Ἀλέξανδρος*, *δ*.
 alike, *ὁμοίως*.
 all, *πᾶς*, *ἅπᾶς*.
 alleviate, *ἐπικουφίζω*; to
 alleviate, as grief, *θερα-*
πεύω.
 alliance, *συνμαχία*, *ή*.
 allow, *εἶω*.
 allowable, to be, *ἔξεστι*.
 ally, *αν*, *σύμμαχος*, *δ*.
 almost, *σχεδόν*, *ὀλίγον*
δεῖν.
 alone, *μόνος*; *adv.*, *μόνον*.
 already, *ἤδη*.
 also, *καί*.
 altar, *βωμός*, *δ*.
 alternately, *ἐν μέρει*.
 although, *κἂν οἷ καὶ ἐάν*,
καίπερ.
 always, *ἀεί*.
 am (to be), *εἰμί*, *γίγνομαι*,
ὄπάρχω, *ἔχω w. adv.*
 Amazon, *Ἀμαζών*, *-όνος*,
ή. [-*οῦ*, *δ*.
 ambassador, *πρεσβευτής*,
 ambassadors, *πρέσβεις*, *οἱ*.
 amid, *ἐν*.
 among, *ἐν*, *παρά*.
 amputate, *ἀποτέμνω*.
 Anaxagoras, *Ἀναξαγόρας*,
-ου, *δ*. [οἱ].
 ancestors, *προγεννημένοι*,
 ancient, *παλαιός* *δ*.
 and, *καί*.
 anger, *ὀργή*, *ή*, *χόλος*, *δ*.
 angry, to be, *ὀργίζομαι*,
ἐν ὀργῇ ἔχω.
 angry with, to be, *ἀχθο-*
μαι, 88. [τό].
 animal, *ζῶον*, *τό*, *θηρίον*,
 announce, *ἀγγέλλω*, 88.
 annually, *κατ' ἐνιαυτόν*.
 anoint, *ἀλείφω*, *χρίω*.

- another, ἄλλος.
 ant, μύρμηξ, -ηκος, δ.
 Antisthenes, Ἀντισθένης, -ους, δ.
 any one, τις.
 any thing, τι.
 any where, πού; in a sentence with a negative, οὐδαμοῦ.
 anxiety, see care.
 Apollo, Ἀπόλλων, -ωνος, δ.
 appear, φαίνομαι, 138.
 appetite, γαστήρ, -έρος, ἡ.
 appoint, ἀποδείκνυμι; = appoint something to one, ὀρίζω, 124.
 Apollodorus, Ἀπολλόδορος, δ.
 apprehend, συλλαμβάνω.
 approach, το, πλησιάζω, πρόσκειμι.
 approbation, δοκιμασία, ἡ.
 approve of, ἐπαινέω, 89.
 Arabia, Ἀραβία, ἡ.
 Arabians, Ἀραβες, οἱ.
 Araspas, Ἀράσπας, -ου, δ.
 Arcadian, Ἀρκάς, -άδος, δ.
 Archestratus, Ἀρχέστρατος, δ.
 archer, τοξότης, -ου, δ.
 archery, τοξική, ἡ.
 ardor, σπουδή, ἡ, θυμός, δ.
 argument, λόγος, δ.
 Ariens, Ἀριαῖος, δ.
 arise (= to be), γίγνομαι.
 Aristides, Ἀριστείδης, -ου, δ.
 Aristippus, Ἀριστιππος, δ.
 Aristogiton, Ἀριστογείτων, -ονος, δ.
 Aristotle, Ἀριστοτέλης, -ους, δ.
 armament, στόλος, δ.
 arms (weapons), ὄπλα, τά.
 army, στρατιά, ἡ, στρατός, δ.
 around, περί, ἄμφι.
- arango, διατάττω, συντάττω, 124, 159.
 arrogant, ὑβριστής, -οῦ, ὑπέρφρων.
 arrow, τόξον, τό.
 Arsamus, Ἄρσαμος, δ.
 art, τέχνη, ἡ.
 Artaxerxes, Ἀρταξέρξης, -ου, δ.
 Artemis, Ἄρτεμις, -ίδος, ἡ.
 artificer, ἐργάτης, -ου, δ, ἐργάτης, -ου, δ.
 artist, τεχνίτης, -ου, δ.
 as, ὡς, ὡςπερ.
 as long as, ἕως.
 as much, τοσοῦτος.
 as soon as, ὡς τάχιστα.
 as well as, καί — καί.
 ascend the throne, εἰς βασιλείαν κατασθῆναι.
 ascertain, πυνθάνομαι.
 ashamed, to be, αἰδέομαι, αἰσχύνομαι.
 Asia, Ἀσία, ἡ.
 ask, ἐρωτάω, αἰτέω, 88.
 aspire after, ὀρέγομαι, w. g. διώκειν, w. a.
 assert, φημί.
 assist, παρασθῆναι, συμπονέω, 175; = to defend, ἀμύνω.
 assign to, δίδωμι.
 associate with, ὀμιλέω, σύνειμι.
 assured, to be (think), νομίζω, ἠγέομαι.
 Assyria, Ἀσσυρία, ἡ.
 Assyrian, Ἀσσύριος, δ.
 astonish, καταπλήττω.
 Astyages, Ἀστυάγης, -ους, δ.
 at, παρά.
 Athenian, Ἀθηναῖος, δ.
 Athens, Ἀθῆναι, αἱ.
 Athos, Ἄθος, -ω, δ.
 Atlantis, Ἀτλαντίς, -ίδος, ἡ.
- attack, an, προσβολή, ἡ.
 attack, to, ἐπιτίθεμαι, 161.
 attempt, to, πειράομαι; = do, ποιέω.
 attend to, ἐπιμελόμαι, φροντίζω.
 Attica, Ἀττική, ἡ.
 attractive, εὐχарης, -ιτος.
 auditor, ἀπροαγής, -οῦ, δ.
 audible, ἀκουστός δ.
 author, αἰτιος, δ. [φ.
 authority, royal, βασιλεία, ἀνάσσειν, ἡ.
 avail, δύναμαι, ἰσχύω.
 avarice, πλεονεξία, ἡ, φιλοχρημοσύνη, ἡ.
 avaricious, πλεονέκτης, -ου.
 avert, ἀλέξω, ἀμύνω, ἀποτρέπω.
 avoid, φεύγω.
 await, προσδοκάω, ὑπομένω, w. a.
 awake, to be, ἐγρηγορέναι.
 awaken, ἐγείρω, ἀνίστημι; = to afford, παρέχω, ὀπάσσω.
 away, to lead, ἀπάγω.

B

- Babylon, Βαβυλών, -ῶνος, ἡ.
 back, ὀπίσω; go back, ἀναχωρέω.
 bad, κακός, πονηρός, φεβλος, 32. [τά.
 bad, the (abstract), κακόν, ἡ.
 ball, σφαῖρα, ἡ.
 banish, ἐκβάλλω.
 banter, παίζω.
 barbarian, a, βάρβαρος, & base, ταπεινός, κακός, πονηρός.
 Basias, Βασίας, -ου, δ.
 basket, κάνην, τά.
 bathe oneself, λούομαι.
 battle, μάχη, ἡ.
 be, to, εἰμί, γίγνομαι, ἔχω w. adj. or adv.

- be with, *σύνεμι*.
- bear (carry), *φέρω, φέρω, βαστάζω*; = endure, *τλήμι*; = bring forth, produce, *φύω, ἀναφύω, τίκτω*.
- beast (wild), *θηρίον, τό*.
- beat, *κρούω, 100*.
- beautiful, *καλός 3*; beautiful persons, *οἱ καλοί*.
- , the, *καλόν, τό*.
- beautifully, *καλῶς*.
- beauty, *καλόν, τό, κάλλος, -ους, τό*.
- because, *ὅτι, διότι*.
- because of, *διὰ*.
- become, *γίνομαι*.
- becomes, it, *προσῆκει*.
- becoming, *προσῆκων*.
- , it is, *προσῆκει*.
- befitting, *προσῆκων*.
- before, *πρό*.
- (conj.), *πρίν, πρότερον*.
- beforehand, to observe, *προνοέω*.
- beg off, *ἐξαιτέομαι*.
- beget, *τίκτω*.
- begin, *ἀρχομαι*.
- beginning, *ἀρχή, ἡ*.
- behalf of, in, *ὑπέρ*.
- behind, *ὀπίσω*; to leave behind, *καταλείπω*.
- being, to come into, *γίνομαι*.
- believe (trust), *πίθειομαι*; = think, *ἠγέομαι, νομίζω, δοκεῖ w. d*.
- believe in gods, *θεοὺς νομίζω*. [*μαι*].
- believed, to be, *πιστέω, βελύω, γαστήρ, -ερός, ἡ*.
- beloved, to be, see to love.
- benefactor, *εὐεργέτης, -ου, ὁ*.
- benevolence, *εὐεργεσία, ἡ*.
- benefit, to, *ὠφελέω, ὠνήνημι*.
- benefit, *εὐεργεσία, ἡ, χάρις, -ιτος, ἡ*; to confer a, *εὐεργετέω w. a*.
- bereave, *στερέω, ἀποστ. τινά τινος, ἀφαιρέομαι*.
- beside, *πρός w. d*.
- besides, *ἐτι, πλὴν, 145*.
- besiege, *πολιορκέω*.
- best, to be the, *ἀριστεύω*.
- bestow, *δίδωμι, ὀπάζω*.
- betimes, *εὐθύς*.
- betray, *προδίδωμι*.
- betrayed, *προδότης, -ου, ὁ*.
- between, *μεταξύ*.
- beware of, *φυλάττομαι w. a, εὐλαβεομαι τι*.
- beyond, *πρὸς, ὑπέρ*.
- beyond desert, *παρ' ἀξίαν*.
- bid, *κελεύω w. a. and inf.*
- bind, *δέω*.
- bird, *ὄρνις, -ιθος, ὁ, ἡ*.
- birth, *γένος, -ους, τό*.
- bite, *δάκνω*.
- black, *μέλας 3*.
- blame, to, *ἐλέγχω, ψέγω*.
- blending, a, *ἀγαθόν, τό, εὐεργεσία, ἡ*.
- blind, *adj., τυφλός 3*.
- , to make, *τυφλώω*.
- blood, *αἷμα, τό*.
- bloom, *ἀκμή, ἡ*.
- bloom, to, *θάλλω*.
- blow, to, *πνέω*.
- blow, a, *πληγή, ἡ*.
- blush, to, *ἐρυθραίνομαι, w. Aor. and Fut. Pass.*
- boar, *κάπρος, ὁ*.
- boastful display of, to make, *ἐπιδείκνυμι*.
- body, the, *σῶμα, τό*.
- , in a (= together), *σύνμας*.
- Boeotia, *Βοιωτία, ἡ*.
- boil, to, *ἔβω, ζένημι*.
- boldly, *θαρραλέως*.
- boldness (of speech), *παρρησία, ἡ*.
- bolt, *μοχλός, ὁ*.
- booty, *λεία, ἡ*.
- bore through, *τρύπω*.
- borders, *μεθόρια, τά*.
- born, to be, *φύναί, γίνομαι*.
- both, *ἄμφω*.
- both — and, *καί — καί, τῆ — καί*.
- boundary, *πέρας, -ατος, τό, μεθόρια, τά*.
- bow, *τόξον, τό*.
- bow, mixing, *κρατήρ, -ῆρος, ὁ*.
- boy, *παῖς, ὁ*.
- bracelet, *ψελλίον, τό*.
- Brasidas, *Βρασιδᾶς, -ου, ὁ*.
- brass, *χαλκός, ὁ*. [41].
- brave, *ἀνδρείος, γενναῖος*.
- bravely, *ἀνδρείως, γενναίως*. [ἡ].
- bravery, *ἀνδρία, ἡ, ἀρετή*.
- bread, *ἄρτος, ὁ*.
- break, *ρήγνυμι, διαρῆ., κατάρνυμι, 100*.
- up an encampment, *ἀναστῆναι, ὁρμάω*.
- in pieces, *διαρῆγνυμι*.
- breathe, *πνέω, ἐμπνέω*.
- bridge, to throw a, over, *ζεύγνυμι w. a*.
- bridle, *χαλινός, ὁ*.
- brilliant, *λαμπρός 3*.
- bring, *ἄγω, φέρω. κομίζω*.
- forward, as a charge, *κατηγορέω*.
- on, *ἐπάγω*.
- to, *προσφέρω*.
- up (= educate), *παιδεύω, τρέφω*.
- brother, *ἀδελφός, ὁ*.
- brute, *βόσκημα, τό*.
- build, *ἰδρύω, κτίζω, 112*.
- bull, *ταυρός, ὁ*.
- burden, *ἄχος, -ους, τό*.
- burdensome, *βαρῆς, χαλεπός, ἀργαλέος, 22*.

- burn, *καίω, πίμπρημι*, 171.
 burn down, *κατακαίω, καταφλέγω, ἐμπίπρημι*.
 bury, *θάπτω*.
 business, *ἔργον, τό, πρᾶγμα, τό*.
 but, *δέ, ἀλλά*.
 but also, *ἀλλὰ καί*.
 by, *ὑπό, διὰ, παρά, πρὸς*.
- C.
- Cadmus, *Κάδμος, ὁ*.
 calamity, *ἀτυχία, ἡ, κακόν, τό*.
 call, to, *καλέω, ἀπαγορεύω, 29*; = name, *ὀνομάζω*.
 call to mind, *μνημονεύω τι*.
 Callixenus, *Καλλιξένος, ὁ*.
 calumny, *διαβολή, ἡ*.
 can (be able), *δύναμαι*.
 capacity, *δύναμις, ἡ*; in a private, *ἰδίᾳ*; in a public, *δημοσίᾳ*.
 Carduchians, *Καρδοῦχοι, οἱ, adj., -ιος*.
 care, *ἐπιμέλεια, ἡ, φροντίς, -ίδος, ἡ, μέριμνα, ἡ, 40*.
 care, to, care for, take care for, *ἐπιμέλομαι, φροντίζω, 27*.
 careful, to be (w. inf.), *φροντίζω w. g.*
 carefully, *ἐπιμελῶς*.
 carousal, *πίσις, -εως, ἡ*.
 carry, *φέρω, βαστάζω*.
 — about, *περιφέρω*.
 — on war, *πολεμέω w. d.*
 — off, *ἀπάγω*.
 Carthage, *Καρχηδών, -όνος, ἡ*.
 cast down, to, *ρίπτω*.
 castle, *ἄκρα, ἡ*.
 Catania, *Κατάνη, ἡ*.
 catch, *θηρεύω, ἀγρεύω*.
 Caucasus, *Καυκάσος, ὁ*.
 cause (= affairs), *πράγμα, τό*.
 cauterize, *καίω, ὑποκ*.
 cease, *παύομαι, διαλείπω*.
 Cecrops, *Κέκροψ, -οπος, ὁ*.
 Cœlaenae, *Κελαιναί, αἱ*.
 celebrate (= praise), *ἐπαινέω*.
 — in song, *ᾄδω, ἠμνέω*.
 celestial, *οὐράνιος, 2*.
 cell, *οἰκίδιον, τό*.
 censure, *ψέγω, μέμφομαι τι, ἐγκαλέω*.
 centre, *μέσος, 3, μεσότης, -ητος, ἡ*.
 certainly not, or never, *οὐ μή* [§ 177, 9].
 Chaerecrates, *Χαιρεκράτης, -ους, ὁ*.
 Chaldaeans, *Χαλδαῖοι, οἱ*.
 Chalcidian, *Χαλκιδεύς, -έως, ὁ*.
 chance, *τύχη, ἡ*.
 change, to, *μεταλλάττω, μεταβάλλω, 58, 159*.
 character, *τρόπος, ὁ, ἦθος, -ους, τό*.
 character of Deity, *τὸ τοῦ θεοῦ*. [w.]
 charge, to take in, *λαμβάνω*.
 charge, to (= attack), *ἐπιτίθεμαι w. d.*
 chariot, *ἄρμα, τό*.
 charioteer, *ἠνίοχος, ὁ*.
 charm, *τερόν, τό*.
 Charmides, *Χαρμίδης, -ου, ὁ*.
 cheerfully, *ἠδέως*.
 Chian, *Χίος, ὁ*.
 child, *παῖς, ὁ, ἡ, τέκνον, τό*. [-és.]
 choice (adj.), *πολυτελής*,
 choose, *αἰρέομαι*; = will, *βουλεύομαι, ἐθέλω, 48*.
 Cilicia, *Κιλικία, ἡ*.
 circumference, *περίμετρος, ἡ*.
 citizen, *πολίτης, ὁ*.
 city, *πόλις, ἡ*.
 clear, to (= free from wild beasts), *ἐξημερῶ*; = purify, *καθαίρω*.
 Clearchus, *Κλέαρχος, ὁ*.
 cleave to, *ἐχομαι w. g.*
 Cleonymus, *Κλεώνυμος, ὁ*.
 Cleopompus, *Κλεόπομπος, ὁ*.
 Clitus, *Κλείτος, ὁ*.
 close (adj.), *ἐγγύς*.
 —, to, *κλείω*.
 clothes, *ἐσθῆς, -ῆτος, ἡ*.
 cluster (of grapes), *βέτρους, ὁ*.
 cold, *ψύκος, τό, ῥίγος, τό*.
 — (adj.), *ψυχρός, 2*.
 collect, *συλλέγω, συνίστημι*.
 colony, *ἀποικία, ἡ*.
 combatant, *ἀθλητής, ὁ*.
 combat, *μάχη, ἡ*; to engage in single combat, *μονομαχέω w. d.*
 come, *ἐρχομαι, ἀφικέομαι*; = I have come, *ἔχω*.
 — in or into, *εἰσέρχομαι, εἰσέρχουμαι*.
 come into existence, *γίγνομαι*.
 — together, *συνέρχομαι*.
 — to a knowledge of, *γινώσκω*.
 command (= office), *ἐρχή, ἡ*.
 command, to, *κελεύω, ἐπιτάττω, προστ.*; of generals, *παραγγέλλω*.
 command, to be at one's, *πάρειμι*.
 commander, *ἐπιτακτής, -ῆρος, ὁ*; = a general, *στρατηγός, ὁ*; to be a commander, *ἄρχω*.
 commend, *ἐπαινέω*.

- common, κοινός 3.
 common origin, συγγενής, -ής.
 companion, εταῖρος, ὁ.
 compare, ὁμοίω τινί τι, εἰκάω τινί τι.
 comparison with, in, παρά w. a.
 compassion upon, to have, κατελεῶ τινά.
 competent, ἱκανός 3.¹
 complete, to, διατελέω.
 compulsion, ἀνάγκη, ἡ.
 comrade, εταῖρος, ὁ.
 conceal, ἀπο-, κατακρύπτω, κεύθω, 88.
 concealed, κρυπτός 3.
 concerns, it, μέλει.
 concerned, to be, φροντίζω w. g.
 edema, κρίνω; to death, θανάτω.
 confer blessings, εὐ ποιῶ τινά, εὐεργετῶ τινά; great blessings, μεγάλα εὐεργ. τινά.
 confide in, ἐπιτρέπω, πεποιθέναι.
 confidence, to have, in, θαρρέω.
 confine (= shut up), κατακλείω, καθεύρω.
 conformably to, μετά w. g.
 confused noises, θόρυβοι, ol. [w. d.
 congratulate, συνήδομαι
 conquer, νικάω, 88.
 conscious, συνειδώς; to be conscious, σύννοια.
 consider, σκοπέω, νοέω, 133; to be considered, νομίζομαι.
 considerate (= moderate), μέτριος 3.
 —, to be, σωφρονέω.
 consideration, λογισμός, ὁ.
 constitutionally, νομίμως.
- construction (building), οικοδόμησις, -εως, ἡ.
 consult an oracle, μαντεύομαι.
 consume, ἀναλίσκω.
 contemplate, θεωρέω, σκοπέω.
 contend (fight), μάχομαι; as in music, with desecity, etc., ἐρίζω w. d.
 contentedly, very, αὐταρκέστατα.
 contention, ἐρις, -ίδος, ἡ.
 contest, μάχη, ἡ, ἄγων, -ῶνος, ὁ.
 continue, διατελέω, διάγω.
 continually, αἰεὶ, συνεχῶς; also by διατελέω, with the Part.
 contrary to, παρά.
 contrive, μηχανάομαι.
 control, κυριεύω w. g., κρατέω w. g.
 conversation, διάλογος, ὁ; = instruction, ὁμιλία, ἡ.
 converse with, διαλέγομαι τινι.
 convict, to, ἐλέγχο, ἐξελ.
 convince, πείθω w. a.
 coöperation, with the, of, συνεργουόντος τινος.
 corn, σίτος, ὁ. [ὁ.
 —, ear of, στάχυς, -ῦος,
 corpse, νέκυς, -ῦος, ὁ, νεκρός, ὁ.
 correct (adj.), ὀρθός 3.
 correctly, ὀρθῶς.
 corrode, ἐσθίω.
 corrupt, to, διαφθείρω.
 Cotydra, Κοτύωρα, τὰ.
 counsel, βουλή, ἡ.
 country, χώρα, γῆ, ἡ; one's country, πατρίς, -ίδος, ἡ.
 —, of the, belonging to the, páτριος 3.
 —, native, πατρίς, -ίδος, ἡ.
- courage, ἀρετή, ἡ, θυμός, ὁ.
 courageously, θαρραλέως.
 courier, ἄγγελος, ὁ, ἡμεροδρόμος, ὁ.
 course, δρόμος, ὁ; = journey, ὁδός, ἡ.
 court, θύραι, al.
 — of justice, δικαστήριον, τό.
 cow, βοῦς, ἡ.
 creature, ζῶον, τό.
 credit, to, πείθομαι.
 Crete, Κρήτη, ἡ.
 crime (= insolence), ἔβρη, -εως, ἡ.
 Critias, Κριτίας, -ου, ὁ.
 croak, κρώζω.
 crocodile, κροκόδειλος, ὁ.
 Croesus, Κροίσος, ὁ.
 Crotonian; Κροτωνιάτης, -ου, ὁ.
 crown, α, στέφανος, ὁ.
 crush, θραύω.
 cry, α, κραυγή, ἡ.
 cry out, κρίζω, ἀνακ.; to cry out to, βοάω τινί.
 cubit, πήχυς, -εως, ὁ.
 culture (= education), παιδεία, ἡ, παιδευσις, ἡ.
 cultivation, see culture.
 cup, κύπελλον, τό.
 custom, ἔθος, -ους, τό, ἥθος, -ους, τό; it is an established custom, νομίζεται.
 Cyaxares, Κυζάρης, -ους (acc. -ην), ὁ. [ὁ.
 Cyclops, Κύκλωψ, -ωπος,
 Cyrus, Κύρος, ὁ.

D.

- dainty food, ὕψον, τό.
 dance, to, χορεύω, ὀρχέομαι.
 danger, κίνδυνος, ὁ.
 —, to incur, or be in danger of, κινδυνεύω.

- dare, *τολμάω*.
 Darius, *Δαρείος*, *ὁ*.
 dark (= black), *μέλας*.
 darkness, *νύξ*, *νυκτός*, *ἡ*.
 daughter, *θυγάτηρ*, *-τρος*, *ἡ*.
 day, *ἡμέρα*, *ἡ*.
 daybreak, *αἷμα ἡμέρα*.
 dead, *ἀποτεθνηκώς*, *νεκρός* 3; to be dead, *τεθνηκέναι*.
 deal, a great deal of, *πολύς*.
 dear, *φίλος* 3.
 death, *θάνατος*, *ὁ*.
 —, to put to, *ἀποκτείνω*.
 deceive, *ἐξαπατάω*, 47, 108, 113.
 decide, *κρίνω*, *διακ.*, *διαγιγνώσκω*.
 — upon, *βουλεύομαι*.
 declare, *ἀποφαίνομαι*, *ἀποδείκνυμι*.
 decree, *α*, *ψήφισμα*, *τό*.
 deed, *πρᾶγμα*, *τό*, *ἔργον*, *τό*.
 deem, *νομίζω*; to be deemed worthy, *ἀξιοῦμαι*.
 deep, *βαθύς*.
 defeat, *ἤττα*, *ἡ*.
 defence (by speech), *ἀπολογία*, *ἡ*.
 defend, *φυλάττω*; to defend oneself by speaking, *ἀπολογέομαι*; by force, or fortress, *ἀμύνομαι*.
 defendant, *ἀπολογούμενος*.
 deformed (= disgraceful), *αἰσχρός* 3.
 degenerate, to, *μεταβολὴν ἐπὶ τὸ κακὸν λαμβάνω*.
 deity, *θεῖον*, *τό*, *δαίμονιον*, *τό*, *θεός*, *ὁ*.
 delay, to, *μέλλω*.
 deliberate, to, *βουλεβομαι*.
 delight, to, *εὐφραίνω*, *τέρπω*.
 delight in, *τέρπομαι*, *ἀγάλλομαι*.
 deliver, *σῶζω*, *ἀπαλλάττω*; = to free from, *ἐλευθερόω*.
 — up, *παράδιδωμι*.
 delivered, to be (= to be saved), *σῶζομαι*.
 deliverance (= safety), *σωτηρία*, *ἡ*; = freedom from, *ἀπόλυσις*, *ἡ*.
 Delos, *Δῆλος*, *ἡ*.
 demand, to (= ask), *αἰτέω*.
 demean oneself to one, *προσφέρομαι* τινι; kindly to, *φιλοφρόνως* *ἐχω* w. d.
 Demeter (Ceres), *Δημήτηρ*, *-τρος*, *ἡ*.
 Demosthenes, *Δημοσθένης*, *-ους*, *ὁ*.
 deny, *ἀρνεομαι*.
 depart, *ἕπιμι*, *ἀπαλλάττομαι*, *ἀπέρχομαι*.
 departed (= dead), *ἀποτεθνηκώς*.
 dependent, to be (= be ruled), *ἄρχομαι*, *κρατέομαι*.
 deplore, *κλαίω*.
 deposit, *τίθημι*; in something, *ἐν* τινι.
 deposited, a thing, *παρακαταθήκη*, *ἡ*.
 deprive, *στερέω*, *ἀφαιρέομαι*, 113.
 derive (= enjoy, e. g. advantages), *ἀπολαύω*; derive gain, *κερδαίνω*.
 descendant, *ἐκγονος*, *ὁ*, *ἡ*.
 descended from, *ἐκγονος*, *ὁ*, *ἡ*.
 describe, *συγγράφω*.
 desert, beyond one's, *παρ' ἄξιαν*.
 desert, to, *καταλείπω*, *ἀποφείγω*.
 deserter, *φυγάς*, *-ἄδος*, *ὁ*.
 deserve, *ἀξίος* *εἶμι*.
 deserving, *ἀξίος*.
 —, to think, *ἀξίω*.
 desire, *α*, *ἐπιθυμία*, *ἡ*, *ὄρεσις*, *-εως*, *ἡ*.
 desire, to, *ἐπιθυμέω*; = wish, *βούλομαι*; = pray, *εὐχομαι*.
 desirable, *αἰρετός*.
 desirous, to be (= wish), *ἐθέλω*.
 despair, to, *ἀπογιγνώσκω*, *ἀθνμέω*; of oneself, *ἀπογιγνώσκω* *ἐμαυτόν*.
 despise, *ἀτιμᾶζω*, *καταφρονέω*.
 despised, to be, *καταφρονέομαι*.
 destiny, *μοῖρα*, *ἡ*.
 destroy, *φθείρω*, *διαφ.*, *καταλύω*, *δύλλωμι*; = overthrow, *ἀνατρέπω*.
 determine (= resolve), *γιγνώσκω*.
 determined, it is, *δοκεῖ*.
 devote oneself to (= turn), *τρέπομαι*.
 Diana, *Ἀρτεμῖς*, *-ίδος*, *ἡ*.
 die, to, *θνήσκω*, *ἀποθ.*, *τελευτάω*.
 — for, *ὑπεραποθνήσκω*.
 differ from, *διαφέρω* w. g.
 different, *διάφορος* 2; to run in different directions, *διαδιδράσκω*.
 — from, to be, *διαφέρω*.
 difficult, *βαρύς*, *-εῖα*, *-ύ*, *δύσκολος* 2.
 dignity (gravity), *βάρος*, *-ους*, *τό*.
 dig through, *διорύττω*, *διασκάπτω*.
 diligence, *σπουδή*, *ἡ*.
 diligent, *σπουδαῖος* 3.
 diligently, *σπουδαίως*.
 Diodorus, *Διόδωρος*, *ὁ*.
 Diogenes, *Διογένης*, *-ους*, *ὁ*

- Diphridas**, Διφρίδας, -α, δ. distinguished for, ἐπίση- dwelling, οἰκία, ἡ, οἶκος, δ, οἰκημα, τό.
direct, to, ἰθύνω; = to-
wards something, κα-
τευθύνω; oneself, τρέ-
πομαι; = to manage,
εἰτέω.
- disappear**, ἀφανίζομαι, w.
Aor. Pass.
- disclose**, ἐκκαλύπτω.
- discourse**, λόγος, δ.
- discourse, to**, διαλέγομαι.
- discover (= show)**, φαίνω.
- discreet**, φρόνιμος δ, συνε-
τός δ.
- disease**, νόσος, ἡ.
- disgrace**, λύπη, ἡ.
- disgraceful**, αἰσχρός δ.
- disgracefully**, αἰσχροῶς.
- dishonest**, πονηρός δ.
- dishonor**, ἀτιμία, ἡ.
- dishonorable**, αἰσχρός δ, ἀεικής, -ές.
- disorder**, ταραχή, ἡ; to
throw into disorder, τε-
ράττω.
- dispel**, λύνω.
- dispirited**, to be, ἀθυμέω.
- display**, ἀποφαίνομαι, ἀπο-
δείκνυμι.
- displease**, ἀπαρέσκω τινί.
- displeased with**, to be, ἄχ-
θομαι.
- dispose (= arrange)**, τεχ-
νάομαι.
- disposed, kindly**, εὐνοῶς δ.
- disposition (= feeling)**,
γνώμη, ἡ, φρένες, αἱ.
- disension**, διχοστασία, ἡ.
- disipate (= scatter)**, σκε-
δάω.
- dissolute**, ἀκράτης, -ές.
- dissolve**, καταλύω, διαλύω.
- distance, at a, from**, πρό-
σωθεν.
- distant, to be, from**, ἀπέχω.
- distinguish oneself, be dis-
tinguished for**, διαφέρω.
- disturb**, ταραττώ, συγχέω.
- disturbance**, ταραχή, ἡ.
- divide**, μερίζω, νέμω, κα-
τανέμω.
- divine**, θεῖος δ.
- divination**, μαντική, ἡ.
- do**, πράττω, ποιέω, δράω.
- do good to**, εὐποιέω τινά,
εὐεργετέω τινά; do
wrong, ἀδικέω, κακῶς
ποιέω.
- dog**, κύων, κυνός, δ, ἡ.
- domestic**, δ οἶκοι.
- dominion**, ἀρχή, ἡ, ἡγεμο-
νία, ἡ.
- door**, θύρα, ἡ, πύλη, ἡ.
- double-speaking**, διχομο-
θος δ.
- doubtful, to be (= fear-
ful)**, φοβέομαι.
- Draco**, Δράκων, -οντος, δ.
- draw**, σύρω.
- draw up (of an army)**,
τάττω; (laws), συγ-
γράφω.
- dress**, στολή, ἡ, ἱμάτιον,
τό.
- dress in**, ἀμφιέννυμι.
- dried up**, ἐσκληρώς, -νία,
-ός.
- drink**, to, πίνω.
— out or up, ἐκπίνω.
- drive**, ἐλαύνω.
— away, ἀπελαύνω,
ἀπωθέω. [θέω.]
— in, εἰσελαύνω, εἰσω-
— out, ἐξελαύνω.
- drunkenness**, μέθη, ἡ.
- during**, κατά, ἐν.
- duty**, δέον, τό, 167.
- duty or part of any one**,
it is, εἰμί w. g.
- dwell**, οἰκέω, ναίω; = to
be, εἰμί; = be in, πρόσ-
ειμι; = lie, κεῖμαι.
- Each**, ἕκαστος.
each other, ἀλλήλων.
eager to learn, φιλομο-
θής, -ές. [δ.]
— for honor, φιλότιμος
- eagle**, ἀετός, δ.
- ear**, οὖς, ὠτός, τό.
- earn, to (= work out)**,
ἐξεργάζομαι.
- earth, the**, γῆ, ἡ, χθών,
χθονός, ἡ.
- earthen**, κεράμειος δ.
- earthquake**, σεισμός, δ.
- ease**, ἡσυχία, ἡ.
- easily**, ῥαδίως.
- east**, εὐς, ὤς, ἡ.
- easy**, ῥάδιος δ.
- eat**, ἐσθίω.
- echo**, ἠχώ, -οῦς, ἡ. [4.]
- edge**, ἔσχατος [§ 148, Rem.
- educate**, παιδεύω, διδάσκω.
- education**, παιδεία, ἡ, δι-
δασκαλία, ἡ.
- educated**, πεπαιδευμένος.
- effect, to (= accomplish)**,
ἐξεργάζομαι.
- effeminate, to render**, μα-
λακίζω.
- efforts (= by themselves)**,
καθ' ἑαυτούς.
- Egypt**, Αἴγυπτος, ἡ
- Egyptian**, Αἰγύπτιος, δ.
- either — or**, ἢ — ἢ.
- elder**, see old.
- elegance (= gracefulness)**,
χάρις, ἡ.
- elevate**, ἐψήω.
- eloquent**, λόγιος δ.
- else, everything**, ἄλλος,
λοιπός δ.
- embassy**, πρεσβεία, ἡ.
- embrace**, ἀσπάσομαι.
- employ**, χρᾶσομαι w. δ.

- employed in, to be zealously, σπουδάζω.
 empty itself (of a river), ἐμβάλλω, ἐξίμι.
 emulation, φιλοτιμία, ἡ.
 encampment, στρατόπεδον, τό.
 —, to break up an, ἀναζεύγνυμι. [w. d.
 encounter, to, ὑποστῆναι
 encourage, παρακαλέω, παραμυθεόμαι.
 end, τέλος, -ους, τό; end, e. g. of war, κατάλυσις, -εως, ἡ.
 end of life, τελευτῇ τοῦ βίου.
 endeavor, to, πειράομαι, Dep. Pass.
 endure, φέρω, ὑποφέρω, ὑπομένω.
 enduring, very, καρτερικός 3.
 enemy, πολέμος, ὁ, ἐχθρός, ὁ.
 energy, δύναμις, -εως, ἡ.
 enfeeble, τείρω, κατὰ γνυμι.
 engage with (of an army), συμμίγνυμι.
 — in a naval battle, ναυμαχέω; in single combat, μονομαχέω.
 enjoin upon, ἐντέλλω.
 enjoy (= taste), ἀπολαύω w. g., γεύομαι w. g.; allow one to enjoy (participate in) something, μεταδίδωμι τινί τινας.
 enlarge, πλατύνω.
 enlist, συγγράφω; intrans., στρατεύομαι.
 enrich, πλουτίζω.
 enslave, δουλόω.
 enslaved, to be, δουλεῖω.
 enter, εἰσβάλλω; = to take a course or way, τρέπομαι ὁδόν.
 entreat, ἱκετεύω.
 entreaty, δέησις, -εως, ἡ; to gain release by, ἐξαιτέομαι.
 entrust to, ἐπιτρέπω.
 enumerate, καταριθμέω.
 envy, φθόνος, ὁ.
 —, to, φθονέω; envy one something, or on account of something, φθονέω τινί τινας.
 Epaminondas, Ἐπαμινώνδας, -ου, ὁ.
 Ephesus, Ἐφεσος, ἡ.
 epic poetry, ποιήσις τῶν ἔπων, or τὰ ἔπη.
 equal, ἴσος 3.
 —, to make, ἐξισόω.
 equivalent, to be, ἀντάξιός εἰμι.
 ere, πρίν.
 erect, to, ὀρθόω, ἐξορθόω; as a statue, ἀνατίθημι, ἀνίστημι. [δ.
 Eretrian, Ἐρετριεύς, -έως, ἡ.
 err, ἀμαρτάνω.
 escape, to, ἀποφεύγω w. a. especially, μάλιστα.
 establish, καθίστημι.
 established custom, it is, νομίζεται.
 esteem, to, τιμάω, θεραπέω; = value much, ποιέομαι περὶ πολλοῦ; = consider, think, νομίζω.
 — happy, μακαρίζω, ζηλώω.
 esteemed, τίμιος 3.
 estimable, ἄξιος 3. [δ.
 Euphrates, Εὐφράτης, -ου, ἡ.
 Europe, Εὐρώπη, ἡ.
 Euryalus, Εὐρύαλος, ὁ.
 Eurysthenes, Εὐρυσθένης, -ους, ὁ.
 Eurystheus, Εὐρυσθεύς, -έως, ὁ.
 Euxinus Pontus, Εὐξείνους Πόντος.
 even, καί.
 — if, καὶ ἐάν.
 — now, καὶ νῦν.
 — though, καὶ ἐάν.
 evening, δειλὴ, ἡ.
 event, συμφορά, ἡ.
 every, πᾶς; = quicunque, ἕκαστος.
 everything, πᾶν.
 everywhere, πανταχοῦ.
 evident, δῆλος 3, φανερός 3.
 evidence, τεκμήριον, τό.
 evil, κακός 3, πονηρός 3, φαῦλος.
 evil, an, κακόν, τό, κακία, ἡ.
 evil-doer, κακοῦργος, ὁ.
 exact from, to, ἀπαιτέω τί τινα, πράττω τί τινα.
 exalt, ὑψόω.
 examine, ἐξετάζω, ἐλέγγω.
 examination, ἐλεγχος, τό; = deliberation, κρίσις, -εως, ἡ.
 excellence, καλοκάγαθία, ἡ, ἀρετή, ἡ.
 excellent, ἀγαθός.
 except, πλὴν.
 excess (= luxury), τρυφή, ἡ; excess in anything, ἀσέλγεια, ἡ.
 exchange, to, μεταλλάττω; = to exchange one thing for another, ἀντικαταλλάττομαι τί τινας.
 excite, ἐγειρω.
 exclude, ἀπελαίνω.
 execute (= accomplish), ἐπιτελέω, διανύω.
 exercise, to, γυμνάζω, ἀσκέω; = make trial of, πειράομαι.
 exercise, ἄσκησις, -εως, ἡ.

- exhort**, προτρέπω, παρακαλέω. [γίγνομαι.
existence, to come into, ἐπιπίπτω;
expect (= hope), ἐλπίζω;
 = look for, ὑποπτεύω, προσδοκάω.
expedition, to make an, στρατεύω.
experience, ἐμπειρία, ἡ.
exploit, πρᾶγμα, τό.
exposed to, see stratagems.
express, to, φράζω, ἐκφαίνω, ἀποφαίνω, 160.
extent, ἀριθμός, ὁ, πλήθος, -ους, τό.
extol, εἰς ὕψος ἐξαιρέω.
extraordinarily, δεινῶς, 100
eye, ὀφθαλμός, ὁ.
- F.**
- Face**, πρόσωπον, τό, ὄψις, -εως, ἡ.
fail, ἐκλείπω, προλ., καταλ., ἐπιλ.
fair (= beautiful), καλός 3.
faithful, πιστός 3.
fall, to, πίπτω.
 — away, ἀπο-, περιβρέω.
 — back (= retreat), ἀποχωρέω.
 — upon, ἐπιπίπτω.
 — into (of a river), εἰς-βάλλω, ἐμβάλλω.
falsely, to swear, ἐπιιορκέω.
fame, εὐκλεία, ἡ, κλέος, -έους, τό; = report, δόξα, ἡ.
famine, λιμός, ὁ.
famous, εὐκλεής, -ές, φανερός 3.
far (of distance), μακράν, τηλοῦ; with Com. πολῦ.
far, so far from, ἀντί.
fare, to, πράττω, w. adv., e. g. εὖ, to fare well.
fast, to hold, ἔχομαι w. g.
- fasten**, κλείω.
fat, πίων, -ονος.
fate, μοῖρα, ἡ; = fortune, τύχη, ἡ.
fated, it is, ἐμάρται w. d.
father, πατήρ, -ρός, ὁ.
fault, ἁμαρτία, ἡ.
favor, χάρις, -ιτος, ἡ.
 —, a, εὐεργεσία, ἡ.
 — on, to confer a, do to, εὖ ποιέω w. a., εὐεργετέω w. a. [σχω.
 —, to receive a, εὖ πάσχω.
fear, φόβος, ὁ, 54.
 —, to, φοβέομαι, δέδοικα.
fearful, δεινός 3; to be, φοβέομαι.
feet, πόδες, οἱ. [χος, ὁ.
fellow-combatant, σύμμαχος.
fetter, a, πέδη, ἡ.
few, ὀλίγοι, -αι, -α.
field, ἀγρός, ὁ, γνία, ἡ.
fight, to, μάχομαι.
fill, πίμπλημι, ἐμπίπλημι.
filled with, μεστός 3, πληρής, -ες.
find, εὐρίσκω, 141.
fine (= beautiful), καλός 3.
fine, a, χρήματα, τά, ζημία, ἡ; to punish by a, ζημιώω.
fix, πεύκη, ἡ.
fire, πῦρ, πυρός, τό.
 —, to set on, ἐμπίπρημι.
firm, βέβαιος 3; stand firm, ὑπομένω.
firmness, καρτερία, ἡ.
first, πρῶτος 3; adv. πρῶτον, πρῶτα, τά.
first, at, ἐν ἀρχῇ.
fish, a, ἰχθύς, -ῦος, ὁ.
fit (proper), ἐπιτήδειος, ἰκανός 3.
fit, in a, of madness, μαινόμενος, δαιμονῶν.
fitted (= of such a nature), τοιοῦτος.
- fix (= determine)**, ὀρίζω;
 = to make firm, πηγνυμι.
flagon, χοετός, ὁ [41].
flatter, κολακεύω.
flatterer, κόλαξ, -άκος, ὁ.
flattery, κολακεία, ἡ.
flay, δέρω.
flee, φεύγω.
 — away, ἀποφεύγω w. a.
flesh, κρέας, -έως, τό, σάρξ, -ρκός, ἡ.
fling, ρίπτω.
flock (= herd), ἀγέλη, ἡ.
flourish, to, θάλλω.
flow, to, ρέω.
 — by, παραβρέω.
flower, a, ἄνθος, -ους, τό, ἀνθεμον, τό.
flute, αὐλός, ὁ, σῦριγξ, -ιγγος, ἡ.
fly away, ἀναπέτομαι, ἐκπ.
follow, ἔπομαι w. d., ἀκολουθέω w. d.
folly (madness), μανία, ἡ.
fond of learning, φιλομαθής, -ές.
fond of war, φιλοπόλεμος 2.
food, βρώμα, τό, βορά, ἡ.
fool, μῶρος, ὁ.
foolish, μῶρος 3.
foot of, at the, ὑπό. [γάρ.
for, πρό, ὑπέρ, ἐπί; (conj.), forbid, ἀπαγορεύω.
force, military, δύναμις, -εως, ἡ.
 — (violence), βία, ἡ.
 —, to employ, βιάζομαι.
forefathers, προγονενημένοι, οἱ.
forehead, μέτωπον, τό.
foreign, ἀλλότριος 3.
foreign to (= besides), πλὴν w. g., χωρίς w. g., ἔξω w. g.
foreigner, ξένος, ὁ.
foresee, προοράω.

- forever, *αἰ*; to be forever (= abide in), *εἰμί, διατρίβω*. [w. g.]
 forget, *λανθάνομαι, ἐπιλ.*
 former (= old), *παλαιός* 3.
 forthwith, *τὴν ταχίστην, ὡς τάχιστα.*
 fortify, *τειχιζῶ.*
 fortune, *τύχη, ἡ.*
 —, good, *εὐτυχία, ἡ.*
 fortunate, *εὐδαίμων, -ονος, εὐτυχής, -ές.*
 —, to be, *εὐτυχεῖν, εὐδαιμονέω.*
 forward, to bring as a charge, *κατηγορέω.*
 found, to, *κτίζω, ἰδρύω.*
 foundation, *κρηπίς, -ίδος, ἡ; metaphor., θεμέλιον, τό.*
 fountain, *πηγή, ἡ.*
 frankness, *παρρησία, ἡ.*
 free, *ἐλευθερός.*
 —, to, *λύω, ἐλευθερώω.*
 — from, *ἀπολύω.*
 freedom, *ἐλευθερία, ἡ; of the state, αὐτονομία, ἡ. — of speech, παρρησία, ἡ.*
 freemen, *ἐλεύθεροι, οἱ.*
 friend, *φίλος, ὁ, ἑραστής, -οῦ, ὁ.*
 friendship, *φιλία, ἡ.*
 frivolity, *βαδουργία, ἡ.*
 frog, *βάτραχος, ὁ.*
 from, *ἀπό, ἐκ, παρά.*
 fruit, *καρπός, ὁ.*
 fruits, first, *ἀπαρχαί, αἱ.*
 fugitive, *φυγᾶς, -άδος, ὁ.*
 full, *τελέω.*
 full, *μεστός* 3, *πλήρης, -ες.*
 full power, *ἐξουσία, ἡ.*
 furnish, *ἐπαρκέω.*
 future, the, *τὸ μέλλον.*
- G.
- Gain, *κέρδος, -ους, τό, κτήσιν, -εως, ἡ.*
- gain, to (= acquire), *κτάομαι; = get gain, κερδαίνω; to gain release, ἐξαιτέομαι.*
 gallant and noble, *καλῶς και ἀγαθός; γενναῖος* 3.
 gape, *κέχηνα, 130.*
 garden, *κῆπος, ὁ.*
 garland, *στέφανος, ὁ.*
 garment, *ἱμάτιον, τό, στολή, ἡ.*
 gate, *πύλη, ἡ, θύρα, ἡ.*
 general (common), *κοινός* 3.
 general, a, *στρατηγός, ὁ.*
 generation of men, *γενεά, ἡ.*
 generously, *ἀφθόνως.*
 get out of the way of, *ἐκωδοῦ.*
 giant, *γίγας, -αντος, ὁ.*
 gift, *δῶρον, τό.*
 give, *δίδωμι, τίθημι.*
 — a sign or signal, *σημαίνω.*
 — one a share of anything, *μεταδίδωμι τινί τινος.*
 — a response, *χρᾶω.*
 — back, *ἀποδίδωμι.*
 — way, *ἐνδίδωμι.*
 gladly, very (= by all means), *πάντως.*
 go, *βαίνω, πορεύομαι, πρῶς, εἰμι, 89.*
 — about, *περιβαίνω, ἐρῶ.*
 — back, *ἀναχωρέω.*
 — away, *ἄπειμι, ἀπέρχομαι, ἀποβαίνω, οἰχομαι.*
 — down (as the sun), *καταβόομαι.*
 — forward, *προιέναι.*
 — into, *εἰσείμι; as a contest, etc., ἐνδύω.*
 —, over (as to another party), *ὑπέρχομαι, ἐκποβαίνω.*
 — through, *διέρχομαι.*
 — round, *περιείμι.*
 goal, *τέρμα, -ατος, τό.*
 goat, *αἰς, -γός, ὁ, ἡ.*
 goblet, *κύπελλον, τό.*
 God, a god, *θεός, ὁ.*
 goddess, *θεά, ἡ.* [τῷ.]
 gold, *χρυσός, ὁ, χρυσίον, golden, χρυστεός, -οῦς* 3.
 gone, to be, *οἰχομαι.*
 good, *ἀγαθός, καλός; of ἀγαθοί, the good; τὸ ἀγαθόν, the good (abstract).*
 good will, *εἰννοία, ἡ.*
 govern, *κρατέω* w. g., *ἄρχω* w. g.
 government, *πολιτεία, ἡ; = a governed province, ἀρχή, ἡ.*
 governor's residence, *ἀρχεῖον, τό.*
 graceful, *χαριεῖς, ἐπιχαρις, -ιτος.*
 gracefully, *χαριέντως, ἐπιχαριῶς.*
 Graces, *χάριτες, αἱ.*
 gracious, *Πλεως* [† 30].
 grain, *σίτος, ὁ.*
 grant, to, *δίδωμι, παρέχω.*
 gratify, *χαρίζομαι.*
 gratitude, *εὐχαριστία, ἡ, χάρις, -ιτος, ἡ.*
 gravity, *βάρος, -ους, τό.*
 great, *μέγας.*
 greatly, *μεγάλως, δευδῶς.*
 great deal, *πολύς.* [τῷ.]
 greatness, *μέγεθος, -ους, Grecian, Ἑλληνικός.*
 Greece, *Ἑλλάς, -άδος, ἡ.*
 Greek, a, *Ἕλλην, -ηνος, ὁ.*
 grief, *λύπη, ἡ.*
 grievous, *χαλεπός* 3.
 grind, *λεαίνω.* [†.]
 ground, the, *χθών, -ουός,*

- gross, μέγας.
growing old, not, ἀγηρως,
-ων.
grow up, ἀξάνομαι, with
Pass. Aor.
guard, the, φυλακή, ἡ.
guard, to, φυλάττω, διαφ.
—, against, to be on
one's guard, φυλάττομαι.
guardian, φύλαξ, -κος, ὁ.
guide, a, ἡγεμών, -όνος, ὁ,
ἡγίοχος, ὁ.
—, to, ἰθύνω, κατευθύνω,
ἡγέομαι.
guilty (= wrong doer),
ἀδικῶν.
Gyges, Γύγης, -ου, ὁ.
gymnasium, παλαίστρα, ἡ.
- H.**
- Hades, δῆης, -ου, ὁ.
hair, τρίξ, τριχός, ἡ.
haicyon, ἀλκυών, -όνος, ἡ.
hand, χεῖρ, χειρός, ἡ.
happens, it, συμβαίνει, τυγχάνει, συμπίπτει.
happiness, εὐδαιμονία, ἡ.
happy, εὐδαίμων.
—, to be, εὐδαιμονέω,
ἐβτυχέω.
—, to esteem, μακαρίζω.
harbor, λιμὴν, -ένος, ὁ.
hard (difficult), χαλεπός 3.
hardship, πόνος, ὁ.
hare, λαγώς, -ῶ, ὁ.
Harmodius, Ἄρμόδιος, ὁ.
harmony, ὁμόνοια, ἡ.
harp, φόρμιξ, -ιγγος, ἡ.
harp-playing, κιθαρῳδία, ἡ.
haste, σπουδή, ἡ.
hasten, σπεύδω.
hastily, to flee, οἰχομαι
φεύγων [§ 175, 3].
hate, to, μισέω, ἐχθαίρω.
hated, to be, ἀπεχθάνομαι.
hateful, μισητός 3.
haughtiness, ἕβρις, -εως, ἡ.
- haughty, ὑπέρφρων, ὑπερήφανος 2.
have, ἔχω, κέκτημαι.
head, κεφαλή, ἡ.
heal, λίσσομαι, ἀτέομαι.
health, ὑγίεια, ἡ.
hear, ἀκούω, ἀκροάομαι w.g.
heart, καρδία, ἡ, κῆρ, κῆρος, τό; = feeling or disposition, ψύχη, ἡ.
heat, θάλλπος, -ους, τό.
heaven, οὐρανός, ὁ.
Hector, Ἑκτωρ, -ορος, ὁ.
heed, to take, εὐλαβεομαί
τι.
height, ὕψος, -ους, τό; = summit, ἄκρα, ἡ.
Helen, Ἑλένη, ἡ.
Hellas, Ἑλλάς, -ᾶδος, ἡ.
Helle, Ἑλλη, ἡ.
Hellenes, Ἑλληνας, οἱ.
Hellespont, Ἑλλησποντος, ὁ.
help of, with the, σύν.
Hera (Juno), Ἥρα, ἡ.
herald, κήρυξ, -οκος, ὁ.
Hercules, Ἡρακλῆς, -έους, ὁ.
herd, ἀγέλη, ἡ.
herdsman, νομῆς, -έως, ὁ, ποιμὴν, -ένος, ὁ.
Hermes (Mercury), Ἑρμῆς, -οῦ, ὁ.
hero, ἥρως, -ωος, ὁ.
hide, κρύπτω, ἀποκ. [2].
high-souled, μεγαλόψυχος
highly, very, καὶ πάννυ.
highly, to esteem more, περὶ μείζονος ποίεομαι;
to reverence or prize highly, περὶ πολλοῦ ποίεομαι,
hill, γήλοφος, ὁ.
hinder, εἰργω. [ὁ].
hired laborer, θῆς, θητός,
Hipparchus, Ἴππάρχος, ὁ.
his own (business, possessions), τὰ ἑαυτοῦ.
- historian, ἱστοριογράφος, ὁ.
hold (have), ἔχω; hold fast, ἔχομαι w. g.; take hold of (= touch, engage in, effect), ἀπτεμαι w. g.
hold before, προβάλλω.
hold out (= sustain the attack), ὑποστῆναι.
holy, ἱερός 3.
home, οἶκος, ὁ.
Homer, Ὅμηρος, ὁ.
honor, to, τιμάω.
honor, τιμή, ἡ.
honor-loving, φιλότιμος 2.
honorable, εὐδοξος 2, καλός 3, φανερός 3.
honored, τίμιος 3.
hoof, ὄπλή, ἡ.
hook, ἄγκιστρον, τό.
hope, ἐλπίς, ἴδος, ἡ.
hope, to, ἐλπίζω, ἔλπομαι.
horn, κέρας, τό [§ 39].
horse, ἵππος, ὁ.
host, ξένος, ὁ. [2].
hostile, πολέμιος 3, ἐχθρός
house, οἶκος, ὁ, οἰκία, ἡ.
household, οἶκος, ὁ.
how? πῶς; in an indirect question, πῶς;
how much, ὅσος 3.
human, ἀνθρώπινος 3;
human race, τὸ γένος ἀνθρώπων.
humane, φιλόανθρωπος 2
hunger, λιμός, ὁ.
—, to be hungry, πεινάω.
hunt, to, θηρεύω.
hunter (huntsman), θηρευτής, -οῦ, ὁ.
hurtful, βλαβερός 3.
husband, ἀνὴρ, ἀνδρός, ὁ.
- I.**
- If, εἰ, ἐάν, ἤν, ἐν.
ignorant, ἀμαθής, -εξ.

- illness, νόσος, ἡ.
 ill, κακά, τά.
 illustrious, λαμπρός 3.
 imitate, μιμείμαι; = emulate, ζηλώω w. a.
 immediately, εὐθύς, παραχρῆμα.
 immoderate, ἀκράτης, -ές.
 immortal, ἀθάνατος 2.
 impel, προτρέπω.
 impiety, ἀσέβεια, ἡ.
 implant, ἐμφυτεύω.
 implanted, ἐμφυτός 2.
 impose upon (enjoin), προστάττω, ἐντέλλω w. d.
 impossible, ἀδύνατος 2.
 impostor, φένας, -ακος, ὁ.
 imprudent, ἄνοος [§ 20, Rem.].
 impure, ἀκάθαρτος 2.
 in, ἐν.
 in order to, by Fut. Part., or a final conjunction, as *ἵνα*, ὡς.
 inactivity, ἀπραγμοσύνη, ἡ, ἀργία, ἡ, βραδύνη, ἡ.
 incite, προτρέπω.
 increase, to, αὐξάνομαι.
 incur danger, κινδυνεύω.
 indeed, μὲν; indeed—both, μὲν—δέ.
 indictment, γραφή, ἡ.
 indolent, to be, ὀκνέω.
 industrious, σπουδαῖος 3.
 inferiors, ταπεινότεροι, οἱ.
 inglorious, ἄδοξος 2.
 inhabit, οἰκέω.
 inimical, ἐχθρός 3.
 injure, κακῶς ποιέω, βλάπτω w. a., ἀδικέω w. a.
 injurious, βλαβερός 3.
 injury, βλάβη, ἡ, ζημία, ἡ.
 injustice, ἀδικία, ἡ.
 innate, ἐμφυτός 2.
 innocent, οὐκ ἀδικῶν.
 innumerable, ἀναρίθμητος 2.
- insane, to be, μαινόμεαι, δαιμονιάω.
 inscribe, γράφω.
 instead of, ἀντί, ἑπέρ.
 instil, ἐντίθημι.
 instruct, παιδεύω, διδάσκω.
 instruction, παιδεία, ἡ, διδασκαλία, ἡ, ὁμιλία, ἡ.
 insufficient, to be, ἐνδεῶς ἔχω.
 intellect, γνώμη, ἡ. [ἡ].
 intelligence, σύνεσις, -εως.
 intelligent, συνετός 3, φρόνιμος 3.
 intemperate, ἀκράτης, -ές.
 intend to, μέλλω; also by Fut. Part.
 inter, διάπτω.
 intercourse with, ὁμιλία w. d., ἡ, κοινωνία, ἡ.
 —, to have, with, ὀμιλέω w. d.
 intestines, τὰ ἐντός.
 intimate (of friends), σίκελος.
 into, εἰς.
 intoxication, μέθη, ἡ.
 intrust (commit), ἐπιτρέπω.
 invent, εὐρίσκω.
 invention, εὑρεσις, -εως, ἡ.
 inventor, εὐρέτης, -ου, ὁ.
 invest a city, περικαθίζομαι πόλιν.
 invest with (= clothe), ἀμφιέννυμι τινά τι.
 invincible, ἀμαχος 2.
 Ionia, Ἰωνία, ἡ.
 irrational, ἄφρων, ἄνοος 2.
 island, νῆσος, ἡ.
 issue, τέλος, τό, κατάλυσις, -εως, ἡ.
 ivory, ἐλέφας, -αντος, ὁ.
- J.
 Javelin, ἀκόντιον, -οντος, ὁ, ἀκόντιον, τό.
- jest, to, παίζω, σπάτω.
 journey, ὁρμός, ὁ, ὁδός, ἡ.
 joy, χαρά, ἡ.
 judge, α, κρίτης, -ου, ὁ, δικάστης, -ου, ὁ.
 —, to, κρίνω, διαμ.
 judgment, to render, δικάζω; in the, οὐκ πρός w. g.
 Jupiter, Ζεύς, ὁ.
 just δίκαιος.
 justice, δικαιοσύνη, ἡ, δίκη, ἡ; court οὐκ δικαστήριον, τό.
 justly, δικαίως.
- K.
 Keep, ἔχω; keep off, ἀπέξομαι, ἀμύνομαι.
 — oneself from, ἀπέχεμαι w. g.
 — watch, τηρέω.
 key, κλεις, κλειδός, ἡ.
 kid, ἐριφος, ὁ.
 kill, ἀποκτείνω; = murder, φονεύω.
 kind, εἵνους, -ου.
 kindly, to demean oneself, φιλοφρόνως ἔχω.
 kindly-disposed, εἵνους, -ου.
 kindness, εὐεργεσία, ἡ; = favor, χάρις, -ιτης, ἡ.
 kindred, οἰκείος, ὁ.
 king, βασιλεύς, -εως, ὁ, ἄναξ, -ακος, ὁ.
 kingly nature, βασιλευδὴ ἦθος.
 know, γινώσκω, ἐπίσταμαι, οἶδα.
 know truly, ἐπίσταμαι.
 knowledge of to come to a, γινώσκω.
 known, well-known, φανερός 3, δήλος 3.
 —, to make, δηλῶ.

- L.**
- Labor, πόνος, δ.**
 —, lover of, φιλόπονος **2**
 —, to, (= work), ἐργάζομαι; with toil, κούω; with the accompanying idea of being weary, κάμνω. [**δ.**]
- laborer, hired, θής, θητός,**
laborious, πολύπονος 2
Lacedaemonian, Λακεδαιμόνιος, δ.
- lack, σπανίζω, δέω.**
- lake, λίμνη, ή.**
- land (region), χώρα, ή;**
 by or upon land, κατὰ γῆν; native, πατρίς, -ίδος, ή.
- large sum, κολός.**
- Larissa, Λάρισσα, ή.**
- lasting, ἐμπεδός 2**
- late, ὄψιος, adv. ὄψέ; later, ὕστερον.**
- latter, οὗτος.**
- law, νόμος, δ; by law, κατὰ νόμον or νομίμως;**
 observant of, νόμιμος **3**
- lawgiver, νομοθέτης, -ου, δ.**
- lawlessness, ἀνομία, ή.**
- lay (place), τίθημι; lay by or up, κατατίθημι.**
 — waste, διασφείρω, τίμνω.
- lazy, to be, βλακεύω.**
- lead, to, ἄγω, ἡγέομαι.**
 — away, ἀπάγω.
 — round, περιάγω.
- leader, ἡγεμών, -όνας, δ.**
- leaf, φύλλον, τό.**
- lean, ἐσκληκός.**
- learn, μανθάνω; = ascertains, ἐπίσκειν, πυνθάνομαι.**
- learning, fond of, φιλομαθός, -ής.**
- learn, ἐκλείπω, καταλείπω.**
 — behind, καταλείπω.
- leave off, παύομαι.**
 — unrewarded, ἐάω εἶναι ἀχάριστον.
- leisure, σχολή, ή.**
 —, to be at, to have, σχολάζω.
- length, μήκος, -ους, τό; = number, measure, ἀριθμός, δ.**
- lenity, πραότης, -ητος, ή.**
- Leonidas, Λεωνίδας, -ου, δ.**
- Lesbos, Λέσβος, ή.**
- lesson, μάθημα, -ατος, τό.**
- lest, after a word denoting fear, μή; = that not, by ἵνα, ὅπως or ὡς μή.**
- let (permit), ἐάω.**
- letter, an alphabetical, γράμμα, -ατος, τό.**
- letters, γράμματα, τά.**
- liar, ψεύστης, -ου, δ.**
- liberate, ἐλευθερώω.**
- licentiously, ἀκολάστως.**
- lie, a, ψεύθος, -ους, τό.**
 —, to, ψεύδομαι.
 — (be situated), κείμει.
 — in wait for, ἐνεδρεύω.
- life, βίος, δ, ζωή, ή.**
- light, φῶς, φωτός, τό; = a light or lamp, λύκνος, δ.**
- lightning, ἀστραπή, ή.**
- like, ὅμοιος 3, ἴσος 3, παραπλήσιος; = such as, ὅλος.**
- likeness, ὁμοιότης, -ητος, ή.**
- lineage, γένος, -ους, τό.**
- listen to, ἀκροῦμαι w. g.; = to obey, κείθομαι, ἑπακούω.**
- literature, γράμματα, τά.**
- little, ὀλίγος 3; adv. μικρόν; less, μείον.**
- live, βίω, ζῶ, βιοτεύω.**
 — with, συγγίνομαι w. d., συνδιατρέβω w. d.
- long, μακρός; = much, πολός. [**τω.**]**
- look after (guard), φυλάττω.**
- look at, βλέπω, προσβλέπω, ἀντιβ.**
- loquacious, πολυλόγος 2, κωτίλος 3.**
- lord, κύριος, δ, δεσπότης, -ου, δ. [**βάλλω.**]**
- lose, to, ἀπόλλυμι, ἀπο-**
- loss, to be at a, ἀπορέω.**
- Love, ἔρωτες, οί.**
- love, ἔρω, -ατος, δ.**
 — of pleasure, φιλοδο-
 νία, ή.
 —, to, φιλέω, στέργω; = ardently, ἐράω.
- lover, ἐραστής, -ου, δ**
 — of labor, φιλόπονος **2** [**2**]
- of wisdom, φιλόσοφος
- Lybia, Λιβύη, ή.**
- Lycian, Λύκιος.**
- Lycurgus, Λυκοβργος, δ.**
- Lydian, Λύδιος.**
- lyre, λύρα, ή, κιθάρα, ή.**
- Lysias, Λυσίας, -ου, δ.**

M.

- Macedonia, Μακεδονία, ή.**
- Macedonian, a, Μακεδών, -όνος, δ.**
- mad, to be, μαίνομαι.**
- madness, in a fit of, μαινόμενος, δαιμονίων.**
- magistrate, δικαστής, -ου, δ.**
- magistrates, ἀρχαί, αι.**
- magnificent, μεγαλοπρεπής, -ής.**
- magnificently, πολυτελῶς.**
- maiden, κόρη, ή.**
- maintain (affirm), φημί.**
- majestic, μέγας.**
- make, ποιέω; cause to make or be made, make for oneself, ποίεομαι; make one something,**

- ἀποδείκνυμι; = place, *συντηγχάνω* w. d., *προσ-*
 τίθημι; = take place, *πίπτω* w. d.
 γίγνομαι. [τεύω. meeting, α, *συνουσία*, ή.
 make an expedition, στρα- Megarian, *Μεγαρεύς*, -εύς,
 make use of, *χράσσομαι* τινι. ό.
 man, *άνθρωπος*, ό, *άνήρ*, *Μελίτις*, *Μέλητος*, ό.
άνδρός, ό.
 —, old, *γέρων*, -οντος, ό.
 man-seller, *άνδραποδιστής*, *μολύβδιον*, τό.
 —, ό.
 manage, *διοικέω*, πολι- memory, *μνήμη*, ή.
 τεύω; = arrange, δια- Memphis, *Μέμφις*, -ιος and
 τίθημι. -ίδος, ή. (ό.
 manifest, *φανερός* 3, *δηλος* Menelaus, *Μενέλεως*, -εω,
 3, *σαφής*, -ές. Menon, *Μένων*, -ωνος, ό.
 —, to (show), *δηλώω*. mention, *λόγος*, ό, *μύθος*, ό.
 manner, *τρόπος*, ό; = mentioning, worth, *άξιό-*
 custom, *ήθος*, τό, *έθος*, *λογος* 2.
 τό.
 —, in like, *ομοίως*. mercenaries, *ξένοι*, οι.
 mantle, *ιμάτιον*, τό. merciful, *ίλεως*.
 many, *πολύς*. mere, *μόνος*; adv., *μόνον*.
 march, α, *σταθμός*, ό. message, *άγγελία*, ή.
 —, to, *στρατεύομαι*, *προ-* messenger, *άγγελος*, ό, ή;
ρέυομαι. = ambassador, *πρεσ-*
 —, to begin α, (march *βευτής*, -ού, ό; plural,
 off), *εκστρατεύομαι*. *πρεσβεις*.
 mark (evidence), *τεκμή-* Messenian, *Μεσσηνιος*, ό.
ριον, τό. middle, middle of, *μέσος* 3.
 martyr, *γαμέω* [§ 124, 1]. midnight, *μέσαι νύκτες*.
 mass, red-hot, *διάπυρος* 2. might, *δύναμις*, -εως, ή.
 master, *κύριος*, ό, *δεσπό-* mild, *πρᾶος*, -εία, -ον,
της, -ον, ό. ήπιος.
 matter (work), *έργον*, τό. military years, *στρατεύσι-*
 maturity, *άκμή*, ή. *μα έτη*.
 meadow, *λειμών*, -ώνος, ό. milk, *γάλα*, -ακτος, τό.
 mean (base), *κακός* 3, *αι-* Milo, *Μίλων*, -ωνος, ό.
συχρός. mina, *μνᾶ*, ή.
 means, by no, *οὐδαμῶς*, mind, *νοός*, ό, *φρένες*, αι.
ήμιστα. —, to call to, *μνημο-*
 Mede, α, *Μήδος*, ό. *νεύω* τι. [μα.
 Medea, *Μήδεια*, ή. mindful of, to be, *μέμνη-*
 Media, *Μηδία*, ή. mingle with, *μίσγω*, *κε-*
 Median, *Μηδικός*. *ράννυμι*.
 medical, *λατρικός*. Minoan, *Μίνως* (Gen. *Μί-*
 meet, to, *άπαντάω*; = *νωος* and *Μίνω*), ό.
 fall in with, *έντηγχάνω* Minotaur, *Μινώταυρος*, ό.
κακόν, τό, *συμφορά*, ή, mirror, *κύτοπτρον*, τό.
τύχαι, αι. misfortune, α, *άτυχία*, ή,

much, πολλός.
 multitude, πλῆθος, -ους,
 τή, οί πολλοί.
 murder, το, φονεύω.
 Muses, Μούσαι, αί.
 muse-leader, μουσηγετής,
 -ου, ό.
 music, μουσική, ή.
 must, δεί, χρή.
 Mysus, Μυσός, ό. [ος, ό.
 Mytilenean, Μυτιληναί-

N.

Naked, γυμνός 2.
 name, όνομα, τό.
 —, to, όνομάζω, καλέω,
 άπο-, προσγορεύω.
 nation, έθνος, -ους, τό.
 native land or country,
 πατρίς, -ίδος, ή.
 nature, φύσις, -εως, ή;
 kingly, βασιλικόν ήθος.
 naval, to engage in a bat-
 tle, ναυμαχέω.
 Nazian, Νάζιος, ό.
 near, παρά; adj., πλησίος
 2; adv., έγγύς.
 necessary, αναγκαίος 2.
 —, to be, δεί, χρή w.
 acc. and inf.
 necessity, ανάγκη, ή.
 neck, όέρη, ή.
 necklace, στρεπτός, ό.
 need, to, δέομαι w. g.,
 χρέζω w. g.
 neediness, σπάνις, -εως, ή.
 neglect, to, άμελέω w. g.;
 = to esteem lightly,
 άλιγωρέω; = overlook,
 περιοράω; = pass by,
 πάρεμι. [ή.
 neighbor, γείτων, -ονος, ό.
 neither, ούδέ; neither —
 nor, ούτε — ούτε, μήτε
 — μήτε.
 Neptune (Poseidon), Πο-
 σειδών, -ώνος, ό.

Nestor, Νέστωρ, -ορος, ό.
 net, a, νεφέλη, ή.
 never, ούποτε, ούδέποτε,
 μήποτε, μηδέποτε, 112.
 nevertheless, όμως.
 news, άγγελία, ή. [ό.
 Nicocles, Νικοκλής, -έτους,
 night, νύξ, νυκτός, ή.
 Nile, Νείλος, ό.
 Nisus, Νισός, ό.
 no, no one, none, ούδείς,
 μηδείς; by no means,
 ούδαμώς, ήκιστα; no
 longer, ούκέτι (μηκέτι).
 noble, έσθλός 2, γενναίος
 2, εύγενής, -ές; = hon-
 or-loving, φιλότιμος 2.
 nobleness of mind, γεν-
 ναιότης, -ητος, ή.
 nobly, γενναίως. [ol.
 noises, confused, θόρυβοι.
 north, άρκτος, ή, βορρᾶς,
 -ά, ό.
 north-wind, βορρᾶς, -ά, ό.
 nose, ρίς, ρινός, ή.
 not, ού (ούκ, ούχ); with
 the Imp., μή; not only,
 ού μόνον; not less, ού-
 δέν ήττον; not even,
 ούδέ (μηδέ).
 nothing, ούδέν (μηδέν).
 nourish, τρέφω.
 Numa, Νουμάς, -ά, ό.
 number, αριθμός, ό.
 nurture, to, τρέφω; =
 educate, παιδεύω.

O.

O that, ειθε w. opt.
 oath, όρκος, ό.
 —, false, επίορκον, τό.
 obedient, κατήκοος 2 w. d.
 obey, κείθομαι w. d., όπα-
 κόω w. d.
 object to (bring as a charge
 against), εκκαλέω τί
 τινι.

obliged, to be (necessary),
 δεί w. acc. and inf.,
 αναγκαίος είμι.
 oblivion, λήθη, ή.
 obscure, άφάνης, -ές. [2.
 observant of law, νόμιμος
 observe (perceive), αισθό-
 νομαι w. g. or a.
 observe beforehand, προ-
 νοέω.
 obtain, λαμβάνω, τυγχάνω
 w. g.
 occasion (cause), αίτιος 2.
 —, to (bring), άγω.
 odious, αισχρός.
 —, to be, άπεχθάνομαι.
 OEnoe, Οινόη, ή.
 offend, άμάρτανω.
 offer (afford), παρέχω; as
 a gift to a divinity, άνα-
 τίθημι; = offer sacri-
 fice, θύω.
 offering, to bring an, θυ-
 σίαν ποιέομαι. [ή.
 office (in the State), άρχή,
 often, κολλάκις.
 often as, as, (than), όπόταν
 [see § 183, (b)].
 oil, έλαιον, τό.
 old, πρέσβυς, -εια, -v, γε-
 ραιός 2; never growing
 old, άγηρος.
 — age, γήρας, τό. [ά.
 — man, γέρων, -οντος,
 Olympus, Όλυμπος, ό.
 omit, παραλείπω.
 once, άπαξ; = before,
 πρότερον; = at a cer-
 tain time, ποτέ.
 one, any one, some one,
 τις; when contrasted
 with the other, by εις
 μέν or έτερος.
 one another, of, άλλήλων.
 only, μόνον.
 open, to be, άνέμγα.
 opinion, αν, γνώμη, ή.

- opinion, to be of, νομίζω, parent, γονεύς, -έως, δ.
 ἡγέομαι.
 —, from the, νομίσαντες.
 Paris, Πάρις, -ίδος, δ.
 park, παράδεισος, δ.
 opposite, ἐναντίος 3, ἔτε-
 ρος 3.
 oppressive, χαλεπός 3.
 oracle, χρησμός, δ.
 —, to consult an, μαν-
 τεύομαι.
 order, κόσμος, δ; = a line,
 τάξις, -εως, ἡ.
 order that, in, ἴνα, ὡς.
 —, good, εὐκοσμία, ἡ.
 —, to (= to arrange),
 τάττω, διατ.; = com-
 mand, κελεύω w. acc.
 and inf., ἐντέλλω.
 origin, common, συγγε-
 νής, -ές.
 ornament, κόσμος, δ.
 Orthia, Ὀρθία, ἡ.
 Osiris, Ὀσίρις, -ίδος, δ.
 Ossa, Ὀσσα, ἡ.
 other, the (= alter), ἕτε-
 ρος 3; = alius, ἄλλος.
 otherwise (= another),
 ἄλλος.
 ought, δεῖ, χρή, ὄφειλε.
 out of, ἐκ.
 over, ὑπέρ.
 overhanging (over), ὑπέρ.
 overturn, ανατρέπω, περιτ.
 owe, ὀφείλω.
 own, ἴδιος 3; his own, τὰ
 ἑαυτοῦ.
 ox, βούς, βοός, δ.
- P.
- Pain, ἄλγος, -ους, τό; =
 grief, λύπη, ἡ; = se-
 vere, δόνη, ἡ.
 painting, ζωγραφία, ἡ.
 palace, γυὰλ, βασίλεια, τὰ.
 pale, ἀχρός 3.
 parasang, παρασάγγης,
 -ου, δ.
 pardon, to, συγγιγνώσκω.
- parent, γονεύς, -έως, δ.
 Paris, Πάρις, -ίδος, δ.
 park, παράδεισος, δ.
 part, α, μέρος, -ους, τό.
 —, to, μερίζω; take part
 in, μετέχω w. g.
 participate in, μετέχω.
 parties, both, ἀμφοῖν λόγος.
 pass (= go), πορεύομαι.
 — by, παραβαίνω.
 —, to (of life), διάγω;
 time in public, ἐν τῷ
 φανερῷ εἶναι.
 passage across, πάροδος, ἡ.
 passion, πάθος, -ους, τό;
 = evil desire, ἐπιθυ-
 μία, ἡ.
 past (what is past), παρε-
 ληλυθώς, -υία, -ός.
 path, δόδος, ἡ.
 pay, μισθός, δ. [δωμ].
 —, to, ἀποτίνω, ἀποδί-
 peace, εἰρήνη.
 —, to make, εἰρήνην
 ποίεομαι.
 peacock, ταῶς, -ῶ, δ.
 peep up or out, ἀνακύπτω.
 Peleus, Πηλεύς, -έως, δ.
 Pelops, Πέλοψ, -οπος, δ.
 Peloponnesian, Πελοπον-
 νησιακός.
 Peloponnesus, Πελοπόν-
 νησος, ἡ.
 peltastæ, πελτασταί, οἱ.
 penetrate into, εἰσπίπτω
 εἰς τι.
 people, δῆμος, δ; = na-
 tion, ἔθνος, τό; = mul-
 titude, πλῆθος, τό.
 perceive, αἰσθάνομαι, γιγ-
 νώσκω.
 perform, ἐργάζομαι, δια-
 πράττομαι, ἄνω; =
 display, ἀποδείκνυμι;
 = take place, γίγνομαι.
 perfume, μύρον, τό.
 perhaps, ἴσως.
- Pericles, Περικλῆς, -έως, δ.
 peril, κίνδυνος, δ.
 period (time), χρόνος, δ.
 perish, ἀπόλλυμαι.
 permit, εἴω, δίδωμι; it is
 permitted, ἐξεστί.
 Persian, Πέρσης, -ου, δ.
 person (appearance), εἰ-
 δος, -ους, τό; = body,
 σῶμα, τό.
 persuade, πείθω w. a.
 persuasiveness, πειθῶ,
 -οῦς, ἡ.
 perverted, σκολιός 3.
 Phaeacians, Φαίακες, οἱ.
 Phanes, Φάνης, -ητος, δ.
 Philip, Φίλιππος, δ.
 philosopher, φιλόσοφος, δ.
 philosophize, φιλοσοφῶ.
 philosophy, φιλοσοφία, ἡ.
 Phoenicians, Φοίνικες, οἱ,
 adj., Φοινικεῖος.
 Phorcys, Φόρκυς, -υος, δ.
 Phryxus, Φρύξις, δ.
 Phrygians, Φρύγες, οἱ.
 physician, ἰατρός, δ.
 pieces, to tear in, διαβ-
 ρήννυμι.
 piety, εὐσεβεία, ἡ.
 pillar, στήλη, ἡ.
 pine, ἐλάτη, ἡ.
 pious, εὐσεβής, -ές.
 pity, ἐλεαίρω, οἰκτείρω;
 to have, on, κατελεῶ
 τινά. [ἀντί].
 place, τόπος, δ; in, of,
 —, to, τίθημι.
 plague, to, τείρω.
 plaintiff, κατήγορος, δ.
 plane-tree, πλάτανος, ἡ.
 plant, to, ἐμφυτεύω.
 Plataeans, Πλαταιεῖς, -έων,
 οἱ.
 Plataea, Πλάταια, ἡ.
 Plato, Πλάτων, -ωνος, δ.
 play, to, παίζω; play at,
 παίζω.

- plea, λόγος, ὁ.
 pleasant, ἡδύς, -εια, -ύ.
 pleasantly, ἡδέως.
 please, ἀρέσκω w. d.
 pleasure, ἡδονή, ἡ.
 plot, α, ἐπιβουλή, ἡ.
 — against, το, ἐπιβου-
 λέω w. d.
 plunge, βίπτω.
 Pluto, Πλούτων, -ωνος, ὁ.
 poet, ποιητής, -οῦ, ὁ.
 poetry, epic, ποιήσεις ἐπῶν,
 τὰ ἐπη.
 political, πολιτικός 3.
 pollute, μαινώ.
 Polyclētus, Πολύκλειτος, ὁ.
 Pontus Euxinus, Πόντος
 Ἐβξεινος, ὁ.
 poor, πένης, -ητος, πενι-
 χρός 3; = mean, φθύλος.
 —, to be, πένομαι, πε-
 νητεύω.
 poorly (badly), κακῶς.
 Poseidon (Neptune), Πο-
 σειδῶν, -ῶνος, ὁ.
 possess, ἔχω, κέκτημαι;
 oneself of, κρατέω w. g.
 possession, κτήμα, τό, κτή-
 σις, ἡ, οὐσία, ἡ.
 possible, δυνατός 3; as
 quickly as, ὡς τάχιστα.
 —, to be, ἔξεστι.
 poverty, πενία, ἡ.
 power, δύναμις, -εως, ἡ;
 = influence, ἐξουσία, ἡ;
 to be in the, of, γίγνω-
 μαι ἐπί τινι.
 —, it is in one's (pos-
 sible), ἔξεστι.
 practice, ἀσκήσις, ἡ.
 practise, το, μελετάω, ἀσ-
 κέω, γυμνάζω; the last
 two, usually of athletic
 exercises.
 praise, ἔπαινος, ὁ.
 —, to, ἐπαινέω.
 prater, ἀδόλεσχης, -ου, ὁ.
 prating, ἀδόλεσχία, ἡ.
 pray, εὔχομαι; = entreat,
 λικετεύω.
 prayer, εὐχή, ἡ.
 precaution, πρόνοια, ἡ.
 prefer, αἰρέομαι.
 preparation, μελέτη, ἡ.
 prepare oneself, παρασ-
 κενύζομαι; for some-
 thing, εἰς τι.
 present, παρών, ἐνεστώς,
 -υία, -ῶς. [ρέχω.
 — (submit, afford), πα-
 —, to be, πάρεμι, ἤκω.
 preserve, σώζω.
 president, προστατής, -οῦ, ὁ.
 press into, εἰσπίπτω εἰς τι.
 — on, ἐγκειμαι.
 pretence, πρόφασις, -εως, ἡ.
 pretend, προσποιέομαι,
 φάσκω.
 prevail (exist), εἰμί; (of
 a usage), κείμαι.
 prevent, εἰργω, ἀπέχω.
 pride, φρονήματα, τὰ; =
 arrogance, ἔβρις, -εως, ἡ.
 — oneself, το, γαυρό-
 μαι, ἀγάλλομαι ἐπί τινι.
 priest, ἱερεύς, -έως, ὁ.
 prison, δεσμωτήριον, τό.
 prisoner, αἰχμάλωτος, ὁ.
 private capacity, ἰδίᾳ.
 prize, ἀθλον, τό.
 — highly, το, ποιέομαι
 περί πολλοῦ.
 proceed, βαίνω, προβαίνω.
 proclamation, to make,
 ἐκφαίνω.
 procure (= find for), εὐ-
 ρίσκω.
 prodigy, τέρας, -ατος, τό.
 profess, ἐπαγγέλλομαι.
 proffer, παρέχω, ἐπαρκέω.
 proficiency, to make, in,
 προκόπτω, ἐπιδίδωμι
 πρὸς or ἐπί τι.
 profit, to, ὠφελέω; what
 does it profit? τί συμ-
 φέρει. [ficiency.
 progress, to make, see pro-
 prohibit, ἀπαγορεύω, ἀπει-
 πειν.
 prominent, to be, above,
 προέχω.
 promise, to, ὑπισχέομαι,
 ἐπαγγέλλομαι. [ἡ.
 promptitude, δεξιότης, -ητος,
 properly, ἀξιολόγως.
 property, χρήματα, τὰ, οὐ-
 σία, ἡ.
 Proserpine, Περσεφόνη, ἡ.
 prosper, to, εὖ φέρομαι.
 prosperity, εὐτυχία, ἡ.
 prosperous, to be, εὐτυ-
 χέω, εὐδαιμονέω.
 proud of, to be, σεμνύνο-
 μαι ἐπί τινι, ἀγάλλομαι
 ἐπί τινι.
 provide for, προστίθημι.
 — for oneself in addi-
 tion to, προσπορίζομαι.
 provident, to be, προνοέο-
 μαι w. g.
 provided that, εἰ, ἐάν.
 provisions, ἐπιτήδεια, τὰ.
 prudence, σωφροσύνη, ἡ.
 prudent, φρόνιμος 3; =
 moderate, μέτριος 3.
 public, δημόσιος 3; =
 common, κοῖνος 3; in
 a public capacity, δη-
 μοσίᾳ; to pass time in
 public, ἐν τῷ φανερῷ
 εἶναι.
 public square, ἀγορά, ἡ.
 punish, κολάζω, ἀποτίνο-
 μαι; to punish by a
 fine, ζημιόω.
 punishment, τιμωρία, ἡ;
 as a fine, ζημία, ἡ. [μαι.
 purchase, ὠνέομαι, πρία-
 pupil, μαθητής, -οῦ, ὁ.
 purple, πορφύρεος 3, φοι-
 νικέος 3 (see § 29).

- purpose, for any, εἰς τι.
 pursue, διώκω, ἀκολουθεῖω.
 put the hand to, ἐπιχειρῶ w. d.
 put on, ἀμφιέννυμι, ἀμπέχομαι.
 put to death, ἀποκτείνω;
 = murder, φονεύω.
 Pythius, Πύθιος, ὁ.
 Pythia, Πυθία, ἡ.
- Q**
- Quail, α, ὄρνις, -ῆτος, ὁ.
 queen, βασίλισσα, ἡ.
 quick, ὠκύς, -εῖα, -ῆ. [ψα.
 quickly, ταχέως, τάχα, αλ—
 as possible, ὡς τάχιστα.
 quiet (adj.), ἡσυχος β.
- R**
- Race, γένος, -ους, τό; hu-
 man, ἀνθρώπων γένος.
 rail at, σκώπτω.
 rain, ὄμβρος, ὁ.
 ram, κριός, ὁ.
 rank, α, τάξις, -εως, ἡ.
 rapacious, ἄρπαξ, -ατος.
 rapidly, ταχέως, τάχα.
 rather, μᾶλλον.
 rational, σώφρων, -ονος.
 ravage, θηώω.
 raven, κόραξ, -ἄκος, ὁ.
 reach, ἐφικνέομαι w. g.
 ready, to be (willing),
 ἐθέλω.
 readiness, προθυμία, ἡ.
 reality, in, ἀληθῶς.
 reason, λόγος, ὁ; with
 reason, δικαίως.
 receive, δέχομαι, λαμβάνω.
 recently, ἄρτι, ἐναγχος.
 recompense (favor), χά-
 ρις, -ιτος, ἡ.
 record together, συγγράφω.
 rectify, εὐθύνω.
 Red sea, Ἐρυθρὰ θάλαττα.
- reed, α, κάλαμος, ὁ, ῥίψ,
 ρικός, ἡ.
 reflect, διανοέομαι, λογί-
 ζομαι.
 reflection, λογισμός, ὁ.
 refuge, καταφύγη, ἡ.
 regal, βασιλείος.
 regulate (= prepare), κα-
 τασκευάζω.
 reign over, βασιλεύω.
 rejoice, χαίρω w. d., ἔδομαι.
 release, ἀπολύω.
 rely upon (trust), πιστεύω.
 remain, μένω, διαμ.; con-
 cealed, διαλατθάνω.
 remember, μέμνημαι w. g.
 remembrance, μνήμη, ἡ.
 remote, most, ἔσχατος β.
 render effeminate, μαλα-
 κίζω; service to (be a
 slave to), δουλεύω w. d.;
 aid to, βοηθῶ w. d.
 renown, ἐκκλεια, ἡ, δόξα,
 ἡ, κλέος, -ους, τά.
 repay, ἀποδίδωμι, ἀμεί-
 βομαί τινά τιμι; some-
 thing is repaid, τι ἀπο-
 λαμβάνεται.
 rebel, ἀπωθέω.
 repent, μεταμέλομαι, or
 impers. μεταμέλει τινί
 τινος.
 report, α, λόγος, ὁ.
 reproach, to, ψέγω, ἐλέγχω.
 reputable, εὐδόξος β.
 reputation, ἐκκλεια, ἡ,
 δόξα, ἡ.
 —, good, εὐδοξία, ἡ.
 request, to, αἰτέω, ἔδομαι
 w. g. [εἶχη, ἡ.
 —, α, δέησις, -εως, ἡ,
 requite a favor, ἀποδίδω-
 μι χάριν.
 rescue, σώζω.
 residence, governor's, ἀρ-
 χείου, τό.
 resolutely, προθύμως.
- resolution, α (decree), βού-
 λευμα, τό, ψήφισμα, ἐθ.
 resolve, γιγνώσκω, δοκεῖ
 τινι,
 respect, αἰδώς, -ους, ἡ; to
 have, for, αἰδέομαι τινα;
 with respect to, περὶ.
 respectable, ἀξιόλογος β.
 response, to give α, χρώω;
 α, χρῶσθός, ὁ.
 rest, the, ἄλλος; = resti-
 gness, λοιπός β.
 restore, ἀποδίδωμι.
 restore, hard to, ἀναπα-
 νόρθωτος β.
 restrain, εἰργω, ἐπέχω.
 retire, ἀναχωρῶ. [ἡ.
 retreat, α, κατὰβασίς, -εως,
 —, to, ἀναχωρῶ.
 return, ἀναχωρῶ.
 reveal, ἐκκαλύπτω; itself,
 δηλόομαι.
 revenges oneself on, α, αἰ-
 σῶν, τιμωρόομαι w. α,
 ἀμύνομαι w. α.
 revenue, πρόσοδος, ἡ.
 reverence, αἰδώς, -ους, ἡ.
 —, to, αἰδέομαι, σέβο-
 μαι; highly, περὶ πολ-
 λοῦ ποίεομαι.
 revile, λοιδορέω w. α.
 revolt, to cause to, ἀφία-
 τημι; Mid., to revolt,
 ῥωδαν, τό, γέρας,
 -ως, τό. [τος, ὁ.
 Rhampsinitus, Ραμφίνι-
 τος, πλούσιος β, εὐπάρως
 β; be or become rich,
 πλουτέω. [τα, τά.
 riches, πλοῦτος, ὁ, χροῖμα-
 τος.
 ride by, παρελάττω.
 right (just), δίκαιος β; =
 dexter, δεξιός β.
 ring, δακτύλιος, ὁ.
 ripe, πέπων.
 rise up, ἀνίσταμαι.
 river, ποταμός, ὁ.

- road, ὁδός, ἡ.
 rob, ἀρπάζω; = deprive of, ὑφαιρέομαι.
 robber, ληστής, -οῦ, ὁ.
 robe, στολή, ἡ, ἱμάτιον, τό.
 rock, πέτρα, ἡ.
 Romans, Ῥωμαῖοι, οἱ.
 room, ἀνώγειον, -ω, τό.
 root, ρίζα, ἡ.
 rope, κάλω, -ω, ὁ.
 rose, ῥόδον, τό.
 rough, σκληρός 3.
 royal, βασιλῆϊος; royal dominion, βασιλεία, ἡ; royal palace, βασιλεία, τό.
 rugged, τραχός 3.
 ruin, to, ἀπόλλυμι.
 —, to go to, at the same time, συναπόλλυμι.
 rule, rule over, to, ἄρχω, βασιλεύω.
 ruler, ἄρχων, -οντος, ὁ.
 run, τρέχω; run to, προστρέχω.
 — away, διδράσκω, ἀποδιδράσκω w. α.
 — past, παρατρέχω.
 — in different directions, διαδιδράσκω.
 rush, to, ὀρμῶ.
- S.**
- Sacred to, ιερός 3 w. γ.
 sacrifice, θυσία, ἡ; to sacrifice or offer, θύω; to bring, θυσίαν ποιόμαι.
 sadness, λύπη, ἡ.
 safe, ἀσφαλής, -ές.
 safely, ἀσφαλῶς.
 safety, σωτηρία, ἡ.
 sail, πλέω.
 — away, ἀποπλέω.
 sake of, for the, ἐνεκα, περι.
 Salamis, Σαλαμίς, -ίνος, ἡ.
 same, the, ὁ αὐτός.
 Samian, Σάμιος, ὁ.
- Sardis, Σάρδεϊς, -εων, αἱ.
 Sarpédon, Σαρπηδών, -όνος, ὁ.
 satisfaction, δίκη, ἡ; to give, δίδωμι.
 say, λέγω, φημί, εἰπεῖν.
 scarcely, μικρὸν; scarcely escape, μικρὸν ἐκφεύγω.
 scatter, σκεδάω, σκεδάννυμι, διασπείρω.
 sceptre, σκήπτρον, τό.
 school, see Thales.
 science, ἐπιστήμη, ἡ.
 sciences, γράμματα, τὰ.
 scourge, ἰο, μαστιγίω.
 scout, α, σκοπός, ὁ.
 scythe-bearing, ὄρεπανηφόρος 2.
 Scythia, Σκυθία, ἡ.
 sea, θάλαττα, ἡ; by sea, κατὰ θάλατταν.
 sea-coast, παραθαλαττία, ἡ.
 sea-bird, θαλαττία ὄρνις.
 sea-fight, ναυμακία, ἡ.
 season, against (unseasonably), παρὰ καιρὸν.
 secret, κρυπτός 3.
 secretly, κρύφα, see § 175.3.
 secure, ἀσφαλής, -ές; = firm, βέβαιος 3.
 securely, ἀσφαλῶς.
 sedentary trade, βανανσικὴ τέχνη. [μαι.
 see, βλέπω, ὁράω, δέρομαι — to it, σκοπέω.
 seek, seek for, ζητέω.
 seem, δοκέω, φαίνομαι.
 seen, not to be, ἀθέατος 2.
 seize, συλλαμβάνω; seize quickly, ἀναρπάζω.
 self, αὐτός. [ἡ.
 self-command, ἐγκράτεια,
 self-control, ἐγκράτεια, ἡ.
 self-taught, αὐτοδίδακτος 2.
 Selinus, Σελινοῦς, -οῦντος, ὁ. [μαι.
 sell, πιπράσκω, ἀποδίδω-
- Semiramis, Σεμίραμις, -ίδος, ἡ.
 send, πέμπω, στέλλω, ἀποσ—. back, ἀποπέμπω.
 — forth or out, ἐκπέμπω.
 senseless, ἄσυνετος 2.
 sensible, συνετός 3; to be, σωφρονέω.
 sentence (judicial), κρίσις, -εως, ἡ, δίκη, ἡ.
 separate, to, διίστημι, κρίνω; (intrans.), δίχα γίγνομαι, διακρίνομαι.
 seriously, to speak, σπουδᾶζω.
 serve (= be a slave), δουλεύω w. d.; = render service, ὑπηρετέω w. d.; = become, γίγνομαι.
 service (benefit), θεραπεία, ἡ.
 —, to render, to, δουλεύω w. d., χαρίζομαι w. d.
 servitude, δουλεία, ἡ.
 set (place), καθίζω.
 set off (of a journey), πορεύομαι. [μαι.
 set upon (place), ἐπιτίθησεver, δίστημι.
 shake, σείω.
 shame, αἰδώς, -οῦς, ἡ.
 shameful, αἰσχρός, αἰεκής, -ές.
 shave, ξυρέω.
 sheep, πρόβατον, τό, οἶς, οἴος, ὁ, ἡ.
 shelter, στῆγω.
 shepherd, ποιμήν, -ετος, ὁ, νομεύς, -εως, ὁ.
 shield, ἀσπίς, -ίδος, ἡ; small, κέλτη, ἡ.
 shieldsman, παλῶστής, -οῦ, ὁ.
 ship, ναῦς, νεώς, ἡ.
 shoe, ὑπόδημα, τό.
 short, βραχύς, -εῖα, -ῶ.

- shortly, *ἐν βραχεί*,
 shoulder, *ὤμος*, *ὀ*.
 shouting, a (calling to),
παρακλέυσις, -εις, *ή*.
 show, to, *δείκνυμι, ἀποδείκ-
 νυμι*, *φαίνω*, *ἀποφαίνω*,
φανερὸν ποιέω, *δηλώω*;
 = offer, *παρέχω*. [inf.
 shrink from, *κατακνέω* w.
 shun, *φεύγω* w. a
 shut, *κλείω*, *κατακλείω*.
 — in or up, *κατακλείω*,
καθείρω.
 Sicily, *Σικελία*, *ή*.
 sick, *ἀσθενής*, -ές.
 sick, to be, *νασέω*, *ἀσθενέω*.
 side, by the, of, *παρά*.
 Sidon, *Σιδών*, -ώνος, *ή*.
 Sidonian, *Σιδώνιος*.
 sight, at sight of, Part of
ὄραω.
 signal, to give a, *σημαίνω*.
 silent, to be, *σιωπῶω*, *σι-
 γήωω*.
 silver, *ἀργύρεος*, *ὀ*.
 simple, *ἀπλός*, 2d.
 sin, to, *ἀμαρτάνω*.
 since (because), *ὄτε*, *ἐπει*;
 see also § 176, 1.
 sing, to, *ᾄδω*.
 single (= any), in a nega-
 tive sentence, *οὐδείς*,
 § 177, 6.
 single combat, to engage
 in, *μονομαχέω*.
 sink into or under, *κατε-
 δύνω*; sink away (fall),
πίπτω.
 Sinope, *Σινώπη*, *ή*.
 sister, *ἀδελφή*, *ή*.
 sit ou, *ἐφίεμαι* w. a.
 slave, *δούλος*, *ὀ*.
 —, to be a, *δουλεύω*.
 slave-labor, *δουλείον ἐρ-
 γον*.
 slavery, *δουλεία*, *ή*.
 slay, *ἀποκτείνω*, *φονεύω*.
 sleep, *υπνος*, *ὀ*.
 —, to, *εβδω*, *καθεύδω*,
δαρδάνω.
 small, *μικρός* 3, *ὀλίγος* 2.
 smell, to, *ὀσφραίνομαι*.
 — of anything, *ὀζω*.
 Smerdis, *Σμέρδης*, -ιος, *ὀ*.
 snare, *παγίς*, -ίδος, *ή*; lay
 snares for, *ἐνεδρεύω*.
 snow, *χιών*, -έως, *ή*.
 snow-storm, *νιφετός*, *ὀ*.
 so, *ὄτως*; = this, *τούτω*.
 so far from, *ἀντί*.
 so that, *ὥστε* [§ 186].
 soar upward, *ἀναπέτομαι*.
 sober-minded, *σώφρων*,
-ονος. [ὀ].
 Socrates, *Σωκράτης*, -ους,
 soldier, a, *στρατιώτης*, -ου,
ὀ.
 solitude, *ἐρημία*, *ή*.
 some, *ἐνιοί*; some one,
τις; something, *τι*.
 sometimes, *ἐνίοτε*, *ποτέ*.
 son, *υἱός*, *ὀ*. [τά].
 song, *ὕμνῃ*, *ή*, *μέλος*, -ους,
 soon, *τάχα*.
 sooner, *πρότερον*; = ra-
 ther, *μᾶλλον*.
 sophist, *σοφιστής*, -οῦ, *ὀ*.
 Sophocles, *Σοφοκλῆς*, -έους,
ὀ.
 sorrow, *λύπη*, *ή*.
 soul, *ψυχή*, *ή*.
 sound, to the, of, sea
 § 167, 7.
 sound-mindedness, *σω-
 φροσύνη*, *ή*.
 source, *πηγή*, *ή*.
 south, *μεσημβρία*, *ή*. [ὀ].
 sovereign, *ἄρχων*, -αντος,
 sovereignty, *ἀρχή*, *ή*.
 sow, to, *σπειρω*.
 spacious, sufficiently (=
 sufficient), *λεανός* 3.
 sparing, to be, *φείδομαι*
 w. g.
 Sparta, *Σπάρτη*, *ή*.
 Spartan, a, *Σπαρτιάτης*,
 -ου, *ὀ*.
 speak, *λέγω*, *φθέγγομαι*;
 speak seriously, *σπου-
 δάζω*.
 spear, *δάρω*, τό [§ 39].
 spectator, *θεατής*, -οῦ, *ὀ*.
 speech, *λόγος*, *ὀ*, *μῦθος*, *ὀ*;
 freedom or boldness of,
παρρησία, *ή*.
 speedily, *τάχα*, *ταχέως*.
 Sphinx, *Σφίγξ*, -γγος, *ή*.
 spirit, *νοῦς*, *νοῦ*, *ὀ*, *φρόν*,
-ηρος, *ή*.
 splendid, *λαμπρός* 3, *κο-
 λυτελής*, -ές. [ὀ].
 sportsman, *θρηνητής*, -οῦ,
 spread, *διασπείρω*.
 spring, belonging to the,
ἐαρινός 3.
 spring from (= be, or
 originate from), *εἰμί*,
γίνομαι.
 square, public, *ἀγορά*, *ή*.
 stadium, *στάδιον*, τό.
 stag, *ἐλάφος*, *ὀ*, *ή*.
 stage, *σκηνή*, *ή*.
 stand, to, *σθῆναι*, *ἰσθάναι*.
 — firm, *ἑπομένω*.
 state, a, *πολιτεία*, *ή*, *πό-
 λεις*, -εις, *ή*.
 —, relating to the, *πο-
 λιτικός* 3.
 station, to, *τίθηναι*. [ή].
 statuary, *ἀνδριαντοποιία*.
 status, *ἀνδρίας*, -άντος, *ὀ*.
 steadfast, *ἰσθηκώς*, -οῦα, -ός.
 steal, *κλέπτω*; steal away,
ἀρπάζω.
 steersman, *κυβερνήτης*,
 -ου, *ὀ*.
 Stesichorian, *Στησιχόριος*.
 Stesichorus, *Στησιχόρος*, *ὀ*
 still (yet), *ἔτι*.
 stillness, *ἡσυχία*, *ή*.
 stir (move), to, *κινέω*.

- stolen, κλοπικός 3.
 stone (made of stone), λίθινος 3.
 — to, καταπετρόω.
 stranger, ξένος, 6.
 stratagems, to be exposed to, ἐπιβουλεύομαι.
 street, ὁδός, 4.
 strength, βίωμα, 4, ἀλκή, 4.
 stripes, κληγαί, αἰ.
 strive (= endeavor), κειράομαι; = seek, ζητέω.
 — for or after, ὀρέγομαι w. g., διώκω w. a.
 strong, ισχυρός 3; = firm, βέβαιος 3, ἀσφαλής, -ές.
 study, το, μανθάνω.
 stupid, ἀσίνετος 2, τετυφωμένος 3.
 subject to, ὑποχός 2.
 subject, to, χειρόμαι w. a., δουλόω w. a.; subject to oneself, καταστρέφομαι.
 subjugate, χειρόμαι, δουλόω.
 submissive, ταπεινός 3.
 submit (present, afford), παρέχω.
 — to (serve), δουλεύω.
 subsistence, τροφή, 4.
 subvert, ανατρέπω.
 success, εὐτυχία, 4; = riches, πλοῦτος, 6, δόλος, 6.
 succor, to, παραστήναι, συμπόνεω w. d.
 such, τοιοῦτος 3 [§ 60].
 such as, οἷος [§ 182, 7].
 suffer, πάσχω; = permit, περιοράω w. Part.
 suffering, πόνος, 6.
 sufficient, ἱκανός 3; to be, ἱκανῶς ἔχω.
 sufficiently, ἱκανῶς.
 suitably to (conformably), κατά.
 sun, large (much), πολλός.
- summer, θέρος, -ους, τό.
 sumptuousness, πολυτέλεια, 4.
 sun, ἥλιος, 6.
 superior, οἱ κρείττονες.
 supping, while, Part. of δείπνω w. μεταξύ.
 suppose, ἡγέομαι, νομίζω.
 supremacy, ἡγεμονία, 4.
 sure, ἀσφαλής, -ές, ἐμπέδος 2.
 surely, ἀτρέκως; by ὁμή (see § 177, 9).
 surpass, νικάω τινά, ὑπερβύλλομαι τινά. [οἰ.
 surrounding (around), περυσίαν, Σούσιος, 6.
 swear, ὀμνῶμι.
 — falsely, ἐπιορκέω.
 sweat, ἰδρῶς, -ῶτος, 6.
 sweet, ἡδύς, γλυκός, -εἶα, -έ. [δξύς.
 swift, ταχύς, -εἶα, -ύ, ὠκύς.
 swiftly, τάχα.
 swim, νέω.
 sympathize, ἐλεαίρω.
 sympathy, be moved to, ἐλεαίρω.
 Syracuse, Συράκουσαι, αἰ.
 Syracusan, Συρακοῦσιος, 6.
 Syrian, Σύριος, 6.
- T.
- Take (receive), λαμβάνω; = capture, αἰρέω.
 — care, ἐπιμέλομαι.
 — from, ἀφαιρέομαι τινά τι. [τι.
 — heed to, ἐβλαβεομαι
 — hold of, ἄπτομαι w. g.
 — in charge, λαμβάνω.
 — place (be done), γίγνομαι.
 taken, to be, ἀλίσκομαι.
 talk, to, λαλέω, κωτῖλλω.
 tame out, ἐξημερώω.
 taste, to, γεύομαι w. g.
- teach, διδάσκω τινά τι.
 teacher, διδασκάλος, 6.
 tear, a, δάκρυον, τό.
 tear, to, ῥήγνυμι.
 — in pieces, διαβήγγωμι. [6.
 Telamon, Τελαμών, -ῶνος, tell, λέγω, φράζω.
 Tempe, Τέμπη, -ῶν, τό.
 temperate, ἐγκράτης, -ές.
 temple, νεώς, -εἶα, 6.
 temple-robber, ἱεροσῶλος, 6.
 tend (feed), βόσκω.
 tent, σκηνή, 4.
 terrible, δεινός 3.
 terrify, καταπλήττω, ἐκπ.
 testimony, μάρτυρία, 4.
 Tencet, Τενκός, 6.
 Thales, Θαλής, 6 (G. Θαλέω, D. -ῆ, A. -ῆν),
 Thales and his school, οἱ ἄμφοι Θαλήν.
 Thamyris, Θάμυρα, -ισσά and -ιδος, 4.
 than, 4; also by the relation of the Gen. after a comparative.
 thank, to, χάριν εἰδέναι.
 that, in order, ὅς, ὅπως.
 theatre, θέατρον, τό.
 Theban, Θηβαίος, 6.
 Thebes, Θῆβαι, αἰ.
 theft, κλοπή, 4.
 Themistocles, Θεμιστοκλῆς, -έου, 6. [τος, 6.
 Theophrastus, Θεοφράστω-
 therefore, οὖν.
 therewith, μετὰ τούτων.
 Thermodon, Θερμώδων, -ωντος, 6.
 Thermopylae, Θερμοπύλαι, αἰ.
 Thesprotia, Θεσπρωτία, 4.
 Thessalian, Θεσσαλός, 6.
 thief, κλέπτης, -ου, 6, κλώψ, -ωπός, 6.
 thievish, κλοπικός 3.

- thing, *χρῆμα, τό, κτήμα, τό.*
 think, *ἡγέομαι, νομίζω, δοκέω.*
 — about, *φροντίζω* w. a.
 thirst, *δίψος, -ους, τό.*
 —, to, or be thirsty, *διψάω.*
 thirsty, *αἶσος.*
 thoroughly, to understand, *διαγιγνώσκω.*
 though, *καὶ ἔν;* also by a Part., see § 176, 1.
 thought, *νόημα, τό.*
 thoughtful, *φρόνιμος* 3.
 Thracian, *Θραξ, -ᾱκός, ὁ.*
 throne, *θρόνος, ὁ.*
 —, to ascend, *εἰς βασιλείαν καταστῆναι.*
 through, *διά.*
 throughout, *ἀνά;* = wholly, *πάντως.*
 throw, *βίπτω.*
 — a bridge over, *ἀναξέγγυμι.*
 — down, *καθίημι.*
 — into disorder, *ταράττω.*
 — out (as words) *βίπτω.*
 thus, *οὕτως.*
 thwart, *ἐναντιόομαι* w. d.
 Tigranes, *Τιγράνης, -ου, ὁ.*
 tile, *πλίνθος, ἡ.*
 till, *ἕως, μέχρι.*
 time, *χρόνος, ὁ;* right, *καιρός, ὁ;* life-time, *αἰών, -ῶνος, ὁ;* at the same time, *ἅμα;* to pass time in public, *ἐν τῷ φανερῷ εἶναι.*
 Tissaphernes, *Τισσαφέρνης, -ους, ὁ.*
 to-day, *τῆμερον.*
 together with, *ἅμα* w. d.
 toil, to, *μοχθεῖω.*
 to-morrow, *αὔριον.*
 tongue, *γλῶττα, ἡ.*
 too (also), *καί;* denoting intensity, *ἄγαν,* or by truth, *ἀλήθεια, ἡ.*
 the comp. deg. —, to speak the, *ἀλάθεῖω.*
 tooth, *ὀδούς, -όντος, ὁ.*
 top, *ἄκρος* 3 [§148, Rem.9].
 touch, to, *ἅπτομαι* w. g., *θιγγάνω* w. g.
 towards, *πρός.*
 town, *πόλις, -εως, ἡ.*
 trade, a, *τέχνη, ἡ.*
 tradition, *λόγος, ὁ.*
 traduce, *διαβάλλω.*
 tragedy, *τραγῳδία, ἡ.*
 train (exercise), to, *ἰσκέω.*
 transition, *μεταβολή, ἡ* (see degenerate).
 travel, to, *πορεύομαι.*
 — abroad, *ἀποδημέω.*
 travelling-money, *ἐφόδιον, τό.*
 treason, *προδοσία, ἡ.*
 treasure, *θησαυρός, ὁ.*
 treasures, *χρήματα, τὰ.*
 treaty, *συνθήκη, ἡ.*
 tree, *δένδρον, τό.*
 triad, *τριάς, -ᾶδος, ἡ.*
 trial, to make, of, *πειράομαι* w. g.
 tribute, *φόροι, οἱ.*
 trivial, *φαῦλος.* [ἡ.
 Troezen, *Τροιζήν, -ῆνος,*
 trophy, *τρόπαιον, τό.*
 trouble, *πόνος, ὁ.*
 — oneself about, *φροντίζω* w. g.
 troubled, to be, *λυπέομαι.*
 troublesome, *χαλεπός* 3.
λυπηρός 3, *ἀργαλέος* 3.
 Troy, *Τροία, ἡ.*
 true, *ἀληθής, -ές, ἀληθινός* 3; = faithful, *πιστός* 8.
 truly (really), *ἀληθῶς;* to know truly, *ἐπίσταμαι.*
 trumpet, *σάλπιγξ, -ιγγος, ἡ.*
 trumpeter, *σαλπικτής, -οῦ, ὁ.* [τεύω.
 trust, to, *πίδομαι, πισ-*

U.

- Ulcer, *ἔλκος, -ους, ὁ.*
 Ulysses, *Ὀδυσσεύς, -έως, ὁ*
 unacquainted with, *ἄπειρος* 2 w. g.
 unadvisedly, *εἰκῆ.* [2
 unchanged, *ἀμετάβλητος*
 uncle (by the father's side), *πάτριος, -ως, ὁ.*
 under, *ὑπό.* [φέρω.
 undergo, *ὑπομένω* τι, *ὑπο-*
 undergo, to be, *ὑπείκει.*
 understand, *ἐπίσταμαι, οἶδα.* [γνώσκω.
 —, thoroughly, *διαγεγυ-*
 understanding, *νοῦς, ὁ, φρένες, αἱ.*
 undertaking, *ἔργον, τό.*
 undone, *ἄπρακτος* 2.
 uneasy, to render, *ταράττω*
 uneducated, *ἀπαιδευτος* 2
 unexpected, *παράδοξος* 2, *ἀνέλπιστος* 2.
 unfortunate, *ἀτύχης, -ές.*
 —, to be, *δυστυχέω.*
 ungrateful, *ἀχάριστος* 2
 unhappy, *ἀτύχης, -ές.*
 unharmed, *ἀπήμων, -ονος.*
 unintelligent, *ἄνοος, ἀσύνετος* 2.
 united, to be, *ὁμονοέω.*
 unjust, *ἀδίκος* 2.
 unknown, *ἀφάνης, -ές.*
 unrewarded, *ἀχάριστος* 2

unseemly, *αλοχρός, ἀεικής, -ές.*

until, *μέχρι, πρίν.*

unvarying, *διηνεκής, -ές.*

up, *ἀνά*; lay up, *κατατίθημι.*

upon, *ἐπί.* [*μαι.*]

upward, to soar, *ἀναπέτο-usage, νόμος, ὁ.*

use, to, *χράσμαι.*

—, to be of, *συμφέρω.*

—, to make, of, *χράσμαι τινα.*

useful, *χρήσιμος 2, ὠφέλιμος 2.*

—, to be, *ὠφέλιω.*

using, *χρήσις, -εως, ἡ.*

utter, to, *λέγω*; = emit as a sound, *προίημι.*

V.

Valuable, *πολυτελής, -ές, τίμιος 3.*

value more, or more highly, *περὶ μείζονος ποιέομαι.*

vehement, *δεινός 3.*

venture, to, *τολμῶ.*

verdant, to be, *θάλλω.*

versand in, *ἀγαθός, ἔμπειρος 2.*

very, *λίαν, σφόδρα*; also by the Comp. or Sup. of the adjective.

vessel, *πλοῖον, τό.*

vice, *κακία, ἡ, κακότης, -ητος, ἡ.*

victory, *νίκη, ἡ.*

village, *κώμη, ἡ.*

vine, *ἀμπελος, ἡ.*

violate (as a treaty), *λῶ.*

violence, *βία, ἡ.*

violent, *βίαιος 3, σφοδρός 3*; = severe, *λοχρός 3.*

violently, *σφόδρα, λίαν, λοχρῶς.*

virtue, *ἀρετή, ἡ.*

virtuous, *ἀγαθός 3, σπουδαῖος 3.*

visible, *ὁράτος 3.*

voluntarily, *ἐκουσίως.*

voluptuous, *τροφητής, -οῦ.*

W.

Wage war with, *πολεμέω w. d.*

wait, *περιμένω.*

walk, to, *βαίνω.*

wander about, *περικλυνάομαι.*

want, to, *δέω, δέομαι w. g.*

—, be in, *σπανίζω w. g.,*

χρῆξω w. g.

war, *πόλεμος, ὁ.*

—, to carry on, *πολεμέω.*

warlike, *πολεμικός 2.*

warning, *σωφρονισμός, ὁ.*

warrior, *στρατιώτης, -ου, ὁ.*

war-song, *παιάν, -ᾶνος, ὁ.*

wash, *νίπτω, πλύνω.*

wasp, *ψήν, ψηνός, ὁ.*

watch, to keep, *τηρέω.*

water, *ὕδωρ, ἕδατος, τό.*

way (road, journey), *ὁδός, ἡ*; = manner, *τρόπος, ὁ.*

wax, *κηρός, ὁ.*

weak, *ἀσθενής, -ές.*

weaken, to, *τείρω, ἀμαυρῶ.*

weal, *σωτηρία, ἡ.*

wealth, *πλοῦτος, ὁ, χρήματα, τά.*

wear (have), *έχω.*

— out, *τείρω.*

weary, to be, *κάμνω.*

weep, to, *κλαίω.*

welfare, *σωτηρία, ἡ.*

well, *καλῶς, εὖ*; do well to, *εὖ πράττω, εὖ ποιέω, εὐεργετέω*; to be well, *εὖ έχω.*

well-disposed, *εὖνοος.*

well-known, *δῆλος 3, φανερός 3.*

well-ordered, *εὐτακτος 2.*

west, *εσπερος, ὁ.*

what? *τίς, τί.*

whatever, *ὅστις, ὅσπερ*

when, *ὄτε, ἐπει.*

whence, *ἐξ οὗ.*

whenever, *ὅταν.* [*πῆ,*

where, *οὗ, ὅπου*; where?

wherever, *οὗ, ὅπου w. opt.*

whether, *πότερον.*

while, expressed by the

Part. [*§ 176, 1].*

whip, *μάστιξι, -τινος, ἡ.*

whither? *πῆ*; [*τίς.*

who, which, *ὅς*; interrog.,

whoever, *ὅστις, ὅσπερ.*

whole, *πᾶς, σύμπασι, ὅλος 3.*

wicked, *κακός 3, πονηρός 3.*

wife, *γυνή, γυναικός, ἡ,*

γαμετή, ἡ.

wild beast, *θηρίον, τό.*

willing, *ἐκόν, -ούσα, -όν.*

—, to be, *βοῦλομαι,*

ἐθέλω.

willingly, *ἡδέως.*

wind, *ἄνεμος, ὁ.*

wine, *οἶνος, ὁ.*

wing, *πετρόν, τό, πτέρυξι,*

-γος, ἡ. [*τό.*

— (of an army), *κέρας,*

winter, *χειμών, -ῶνος, ὁ.*

wisdom, *σοφία, ἡ, σωφρο-*

σύνη, ἡ.

wise, *σοφός 3.*

wisely, *σοφῶς*; = well, *εὖ.*

wish, to, *βοῦλομαι, ἐθέλω.*

with, *σύν, μετά w. g.*

within, *ἐντός w. g.*

without, *ἀνευ w. g.*

witness, *μάρτυς, -ῦρος, ὁ, ἡ.*

wolf, *λύκος, ὁ.*

woman, *γυνή, γυναικός, ἡ.*

—, old, *γραῖς, γράς, ἡ.*

wonder, to, *θαυμάζω.*

wonderful, *θαυμαστός 3.*

wont, to be, *ἐθίζω.*

word, *λόγος, ὁ, ἔπος, -ους,*

τό, ῥῆμα, τό.

work, <i>εργον</i> , τό.	wrong, to do, <i>ἀδικῶ</i> , κα-	young, <i>νέος</i> 3.
— for, to, <i>δουλεύω</i> .	<i>κῶς ποιῶ</i> .	young man, <i>νεανίας</i> , -ου,
— out, <i>ἐξεργάζομαι</i> .		ὁ, νέος, ὁ.
— with, <i>συμπάνω</i> .	X	youth, <i>νεότης</i> , -ητος, ἡ,
world, <i>κόσμος</i> , ὁ.	Xenophon, <i>Ξενοφών</i> , -ῶν-	ἡβη, ἡ. [ὁ
worship, to, <i>προσκυνῶ</i> ,	τος, ὁ.	—, α, <i>νεανίας</i> , -ου, ὁ, νέος,
<i>αἰδέομαι</i> .	Xerxes, <i>Ξέρξης</i> , -ου, ὁ.	
worst, to, <i>χειρόμαι</i> .		Z
worthy, <i>ἀξίος</i> 3; to think	Y	Zealous, <i>σπουδαῖος</i> 3.
worthy, <i>ἀξίω</i> .	Yarn, <i>νήμα</i> , τό.	zealously, <i>σπουδαίως</i> ; to
worthless, <i>ἀνάξιος</i> .	year, <i>ἔτος</i> , -ους, τό, <i>ἐνιαυ-</i>	be zealously employed,
wound, to, <i>τιτρώσκω</i> ; =	τός, ὁ.	<i>σπουδάζω</i> .
strike, <i>πλήττω</i> .	yet, <i>ἔτι</i> , πῶ.	Zeno, <i>Ζήνων</i> , -ωνος, ὁ.
write, <i>γράφω</i> .	yet even now, <i>ἔτι καὶ νῦν</i> .	Zeus, <i>Ζεὺς</i> , ὁ [§ 47, 3]
wrong-doer, <i>ἀδικῶν</i> .	yield, <i>εἰσω</i> .	Zeuxis, <i>Ζεῦξις</i> , -ιδος, ὁ.

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