

GREEK LESSONS

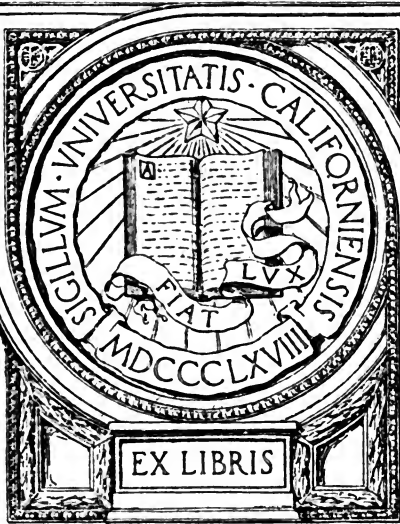
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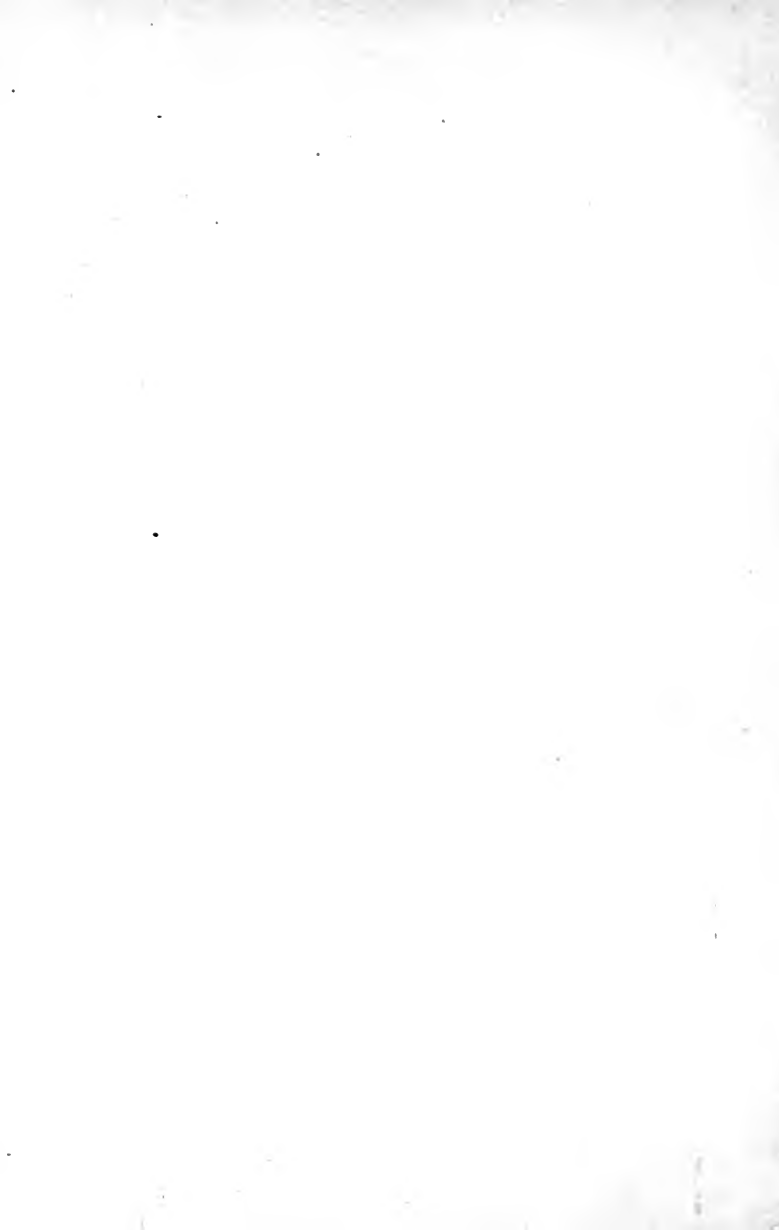
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GREEK LESSONS

PART I. THE GREEK IN ENGLISH

PART II. THE GREEK OF XENOPHON

BY

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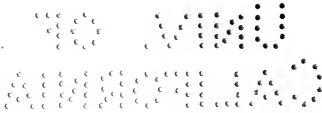
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PREFACE.

THE two parts of this book, though divided in date of publication by an interval of nearly six years, were planned each for the other, and form together a consistent whole. *The Greek in English* may still be obtained in separate form, and in the preface of that edition will be found a fuller account of what it aims to accomplish for those who do not intend to carry Greek farther. For one who does intend to continue the study there are obvious advantages in beginning with that part of the language which appears in English. It is easier to get a start in the grammar, if the memory is not forced at the same time to struggle with a vocabulary wholly strange; any study is more interesting, if we see from the beginning its practical use; and even those who may give up the subject at the end of the first term will have no reason to regret as wasted a single hour given to Greek. It is a great gain if the first weeks of a study can thus be made immediately fruitful.

In Part I. the main stress is laid on the relations between Greek and English words, and the grammatical outline includes only the commonest and most regular declensions, and only the present indicative and infinitive of verbs. Contraction is left untouched, to be taken up with contract verbs, where it is learned most easily. This temporary ignoring of contraction, and the almost complete restriction of the vocabulary to words that appear in English, give a non-Attic

and unliterary look to the exercises. But in any case uncontracted forms must precede the contracted; and how much of literary style is there in the disconnected extracts that are usually put before the beginner? All that can be asked of such exercises at first is that they shall furnish drill in the elements of grammar, be correct, and be no more dreary than is inevitable.

In Part II. the leading idea is, in the words of Professor Gildersleeve, "early contact with the language in mass." But not too early, lest the student be bewildered by the multitude of new and apparently unrelated facts confronting him in every sentence. The aim is to prepare the way adequately, but to shorten the road so far as it can be with safety, by concentrating attention upon groups of essentials, leaving what is less urgent until it presents itself in *Xenophon*. Hence the regular verb in its most common varieties is first presented in the indicative, infinitive, and participles, without which connected discourse is impossible. The order of presentation is so chosen as to enable the pupil to conquer the difficulties in small detachments. Hence also the most common differences of idiom between the two languages are introduced early. The aorist tense, the middle voice, the particles, a word-order differing from that of both English and Latin, — these and like features convey so much of the spirit of the language that they cannot too early become familiar in their simpler uses. The exercises gradually approach the character of connected passages from *Xenophon*, until the *Anabasis* is begun. From this point references are made to the two leading Grammars, and the remaining inflections and principles of syntax are introduced in great part through such references. Thus the book

changes by degrees from an elementary Grammar with exercises to an annotated edition of an author, while at the same time introducing to the larger Grammar. In this way the long step from disconnected exercises to Xenophon is taken almost imperceptibly; and meantime what was first learned as partially isolated groups of facts is slowly put together into a grammatical system, that it may the better be retained for use in reading.

As regards vocabulary, both parts together contain, besides proper names, about 865 Greek words. Of these about 275 furnish one or more English words apiece, as explained in Part I.; while 610 appear in the first three chapters of the *Anabasis*. Of the 93 proper names also, all but four are found in the same three chapters, and therefore could not be omitted. Altogether it is believed that, without omitting anything that is needed, this book makes less demand upon the beginner than any other course leading to the same point of progress. The large amount of space given to explanation does not increase the amount to be learned. Average classes can easily finish both parts in one year.

The maker of a book like this is bound to show that he has learned from his predecessors. Those acquainted with this branch of school literature will recognize that there is little here that is new. In trying to solve certain definite pedagogical problems the best light within reach has been sought during many years of preparatory and college teaching. Among those who have helped me directly, especial thanks are due to Mr. F. S. Morrison, of the Hartford High School, who did me the great favor of reading the manuscript critically in an early state; to my colleagues, Professor Seymour and Professor Clapp, who have given many valu-

able suggestions ; and to Professor Goodwin, whose kindness enabled me to make the references to the 1892 edition of his Grammar, printing at the same time with this. The assistance of Mrs. Goodell also, by counsel and criticism as well as otherwise, has been such as to call for public acknowledgment.

YALE UNIVERSITY, July, 1892.

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PART I.

THE GREEK IN ENGLISH.



THE GREEK IN ENGLISH.

INTRODUCTION.

WHY EVERY ONE SHOULD KNOW SOMETHING OF GREEK.

EVERY person who begins this book is supposed to have already studied Latin a little. Now before going very far in the study of Latin, every student must have begun to notice that a great many Latin words looked like English words. Not exactly like English words, perhaps; and of course it was found that many more Latin words were quite unlike English, and were rather hard to remember because their forms were new and strange. And yet it was plain that *rex*, *reg-is*, was somewhat like *reg-al*; and *miles*, *milit-is*, like *milit-ary*; *virgo*, *virgin-is*, like *virgin*; *animal* like *animal*; *stella* like *constellation*; *agricola* like *agriculture*; and a great many other resemblances of the same kind appeared as the study continued. In cases like these, too, the English words not only look and sound like the Latin words, but there is plainly some connection in meaning also. For instance,

agriculture is the work of *agricolae*, farmers; a constellation is made up of a number of *stellae*, stars; *templum* means temple; virtuous means having *virtus*, virtue; "my paternal house" means the house of my father, *pater*: and so on. Of course such a great number of resemblances in both form and meaning of words could not possibly be accidental. There must be some reasonable explanation; and the most natural one is that *one language inherited or borrowed words from the other*. As Latin is some centuries older than English, plainly English must be the borrower in this case. And now, on tracing back the history of our tongue a few centuries, we see beyond question that our explanation is the true one: that there was a time when the people who spoke English — and especially those who wrote English — felt a need of more words, and that they took the words they wanted, in great part, directly from Latin.

One might ask, Why did these people go to the Latin rather than to any other language to borrow words? Or, indeed, why did they not make their new words out of the stock which English already had, by putting together the old words in new combinations? For that was the way in which the Germans, for instance, and the Greeks, and the Romans to some extent, made the new words which they wanted. To answer such questions fully would take too much time, and might not be easy; but a part of the reasons can be quickly given.

England had been conquered by the Normans, who spoke a form of French. Although the conquerors could not compel the mass of the people to learn French, yet they were strong enough in numbers and influence to bring into English a great many French words. The English language, then, at the time we speak of, had become mixed, as the people had; and the new part of the language, like the new part of the people, was French. Now French is mainly derived from Latin — is a sort of corrupted or changed form of Latin; and everybody was used to that kind of Latin words in every-day speech. This circumstance would of itself naturally open the door a little way for other Latin words.

Then again the old Latin was at that time a sort of common tongue for all educated people. Everybody who studied at all studied Latin; everybody who could read at all read Latin; books were generally written in Latin all over Europe as well as in England. As Latin, then, was so generally understood, a speaker or writer, if he wanted a new or more dignified word, might very naturally help himself to a Latin one. This went on until our language, especially the part of it used in serious and thoughtful speech and writing, is quite largely borrowed from the language of the Romans; and besides, the custom of thus borrowing and forming new words has become firmly fixed, and the process is still going on. And this is one great reason why the study of Latin in

school is so necessary. No one can know English well without knowing something about Latin. Every one who begins the study of this book can already partly see, from his or her own experience, the truth of this statement.

And with Greek the case is pretty much the same. Some Greek words have come into English through Latin. For the Romans learned much of their civilization from the Greeks. The very alphabet was taught them by the Greeks, whose literature the Romans translated and imitated; and along with every art or science partly or wholly learned from Greece — such as painting, sculpture, geometry, medicine, architecture — there came into the language a larger or smaller number of Greek words connected with that branch of knowledge. These words, then, were a part of the Latin language, and were taken thence into English as readily as other Latin words.

Besides this, for several hundred years now Greek and Latin have been studied together a great deal. This was natural, because the civilization which our ancestors learned from the Romans was so largely, as was just said, Greek in its origin. People saw that it was worth while to go back to the source, and become acquainted at first hand with the works of that remarkable people with whom the progress of the modern world began. Hence, after the custom of borrowing Greek words through Latin was once fixed, it seemed quite nat-

ural to take a step farther and borrow from the Greek directly. This step was made all the easier because new compounds and derivatives were not freely made in Latin, but in Greek they were made with the greatest freedom. Thus it came about that if Latin could not give just the word desired, nor Greek either, two Greek words would be put together into a new word that no Greek ever heard of. Many of our scientific terms, like *thermometer* and *telephone*, are of this last sort.

In all these ways, then, Greek words have come over into English; and however much we might wish to get them out, we cannot do it. In fact new ones are all the while being brought in, and our need for new words will probably continue for a long time to be supplied largely from Greek. The only thing for us to do is to learn these words as soon as we can, if we wish to understand what thinking people are talking about. With some of them we make a partial acquaintance pretty early. *Arithmetic, geography, poetry, music, telephone, type, dialogue* — these all came from Greek; and all readers of this page have some idea of what these words mean. But one has a better idea of their meaning if he knows also what the Greek words mean. Besides, it is very interesting to follow words back to their origin — to know, for instance, just what is the original meaning of *heliotrope, acrostic, George, tropic, crystal*, and a host of other words, even though one may have already a pretty good notion of their present significance.

And then, as one comes to read more, and tries to find out what wise people are thinking, and all sorts of people are talking about, scores of less familiar words taken from Greek present themselves — some among them not very short — which one must understand clearly in order to know at all what the writer's thought is.

Thus it becomes necessary to learn something of Greek, if we wish to thoroughly know one important part of our own language. In order to grasp the thoughts which are expressed by some of these words of Greek origin, and in order to tell them to others, we must learn enough of Greek to become familiar with those words.

I. WRITING, PRONUNCIATION, TRANSLITERATION.¹

ALPHABET.

1. Greek is written with the following twenty-four letters:

Form.		Name.		Sound.
A	<i>a</i>	<i>ἄλφα</i>	<i>alpha</i>	<i>a</i> in <i>father</i>
B	<i>β</i>	<i>βῆτα</i>	<i>beta</i>	<i>b</i>
Γ	<i>γ</i> —	<i>γάμμα</i>	<i>gamma</i>	<i>g</i> in <i>go</i>
Δ	<i>δ</i>	<i>δέλτα</i>	<i>delta</i>	<i>d</i>
E	<i>ε</i>	<i>ἒ ψιλόν</i>	<i>epsilon</i>	<i>ē</i> in <i>met</i>
Z	<i>ζ</i> —	<i>ζῆτα</i>	<i>zeta</i>	<i>dz</i> or <i>z</i>
H	<i>η</i> —	<i>ἦτα</i>	<i>eta</i>	<i>ē</i> in <i>prey</i>
Θ	<i>θ</i> <i>ϑ</i>	<i>θῆτα</i>	<i>theta</i>	<i>th</i> in <i>thin</i>
I	<i>ι</i>	<i>ἰῶτα</i>	<i>iota</i>	<i>i</i> in <i>machine</i>
K	<i>κ</i>	<i>κάππα</i>	<i>kappa</i>	<i>k</i>
Λ	<i>λ</i>	<i>λάμβδα</i>	<i>lambda</i>	<i>l</i>
M	<i>μ</i>	<i>μῦ</i>	<i>mu</i>	<i>m</i>

¹ Sufficient explanation — and that often means a great deal of explanation — should always be given in class before the pupils are required to learn a lesson. The alphabet must of course be memorized at the beginning. For the rest of this chapter it will be enough to read it over in class with explanatory comments (a process which may require two or three recitation hours), and then go on to Chapter II. Abundant opportunity for practice in writing, pronunciation, and transliteration will be furnished by the declensions and exercises.

Form.		Name.		Sound.
N	ν	νῦ	nu	n
Ξ	ξ	ξι	xi	x
O	ο	ὀ μῖκρόν	omicron	ō in obey
Π	π	πί	pi	p
P	ρ	ῥῶ	rho	r
Σ	σ ς	σίγμα	sigma	s in see
T	τ	ταῦ	tau	t
Υ	υ	ὕ ψιλόν	upsilon	{ French u German ü
Φ	φ	φῖ	phi	ph
X	χ	χῖ	chi	German ch
Ψ	ψ	ψῖ	psi	ps
Ω	ω	ὦ μέγα	omega	ō in no

a. At the end of a word ς is written; elsewhere, σ.

2. In ancient times only the capitals were used; but as writers tried to make the letters in the easiest way, they gradually changed the capitals to the smaller forms, and now both are used. It was said in the Introduction that the Romans learned the **alphabet** (ἄλφα βῆτα, or A B C) from the Greeks. This occurred at a time when some of the capitals had slightly different forms from those here given; and our alphabet was borrowed from the Latin, with some changes. Hence many of our letters are like the Greek, but not all.

a. By marking in the list and writing out a few times those Greek letters which are unlike the English equivalents, the pupil can memorize them without much difficulty. Copying out the Greek names of the letters in Greek characters will also be useful. Observe that the Greek *name* of each

letter begins with the *sound* of that letter. Observe also the force of our word **delta** from the shape of the capital letter, and how it happens that the phrase “**alpha and omega**” means *the beginning and the end*, and that **iota** means *a very small quantity*. (**Jot** is a corrupted form of **iota**.)

3. Every letter (except *ι subscript*; see 5, b) is sounded: there are no silent letters.

4. Of the vowels, *ε* and *ο* are always *short* in quantity—that is, were pronounced by the Greeks in less time than the long vowels; *η* and *ω* are always *long*—that is, had more time given them in pronunciation. The others, *α*, *ι*, *υ*, are sometimes long and sometimes short. In this book the long *ā*, *ī*, *ū* will be printed with a straight mark over the letter; short *α*, *ι*, *υ* will be left unmarked.

5. The **diphthongs** (*δί-φθογγοι double sounds*; see 96, 1) are

<i>αι</i> ,	<i>ει</i> ,	<i>οι</i> ,	<i>αυ</i> ,	<i>ευ</i> ,	<i>ου</i> ,
<i>ᾱ</i> ,	<i>ῆ</i> ,	<i>ῶ</i> ,			<i>υι</i> .

a. Originally the sounds of the diphthongs were made by simply pronouncing the separate vowels closely together, in one syllable. But some of the diphthongs are not usually sounded so now. We may pronounce

<i>αι</i> like <i>i</i> in <i>fine</i> ,	<i>αυ</i> like <i>ow</i> in <i>now</i> ,
<i>ει</i> like <i>ei</i> in <i>rein</i> , ¹	<i>ευ</i> like <i>eu</i> in <i>feud</i> ,
<i>οι</i> like <i>oi</i> in <i>oil</i> ,	<i>ου</i> like <i>ou</i> in <i>you</i> ,
<i>υι</i> like <i>we</i> .	

ᾱ, *ῆ*, *ῶ* are pronounced like *ā*, *η*, *ω*, as if *ι* were not there.

¹ Many, however, pronounce *ει* like *ei* in *height*.

b. This silent *ι*, written below the other letter, is called *ι subscript* (Latin *sub-scriptus*, *written below*). When the first vowel of a diphthong containing *ι subscript* is written as a capital, *ι* is written on the line: ΩΙΔΗΙ = 'Ωιδῆι = ω̇δῆ̇.

6. The *consonants* are pronounced like the corresponding English consonants, with two or three exceptions, as follows:

a. Gamma (*γ*) before *κ*, *γ*, *χ*, or *ξ* is sounded like *n* in *anger*, *ink*, and is represented by *n* in English words from the Greek: ἄγκυρα (Latin *ancōra*), **anchor**. When sounded in this way, *γ* is called *γ nasal* (Latin *nasus*, *nose*), because all the breath used in making the sound comes out through the nose. For the same reason *μ* and *ν* are called nasals.

b. Chi (*χ*) is now pronounced like German *ch*, and English has no corresponding sound. It is between the sound of *k* and that of *h*. One should begin by pronouncing it as *h*, and gradually learn to roughen the sound sufficiently.

c. Zeta (*ζ*) is pronounced like *dz*.

BREATHINGS.

7. With every initial vowel is written one or the other of two marks called *breathings*. The *rough breathing* (´) is pronounced like our *h*; the *smooth breathing* (˘) is not pronounced at all, but merely shows that the vowel to which it belongs has no *h* sound before it. These breathings are written *over* a small vowel, but *at the left* of a

capital: ὥρᾱ (Latin *hora*) *season*, "Ὅμηρος **H**omer. Initial ρ also has the rough breathing: ῥήτωρ (*rhetor*) a *public speaker*. Double ρ is sometimes written ῥῥ, and is represented by *rrh* in English: κατάρρους *catarrh*.

a. A diphthong takes the breathing over the *second* vowel: αὐτός *self*. But ι *subscript* does not take the breathing: "Αιδης **H**ades, ᾠδή *song*.

SYLLABLES.

8. Every vowel or diphthong, with or without one or more consonants, makes a separate syllable: ὑ-γί-ει-a *health*. The last syllable of a word is called the *ultima*; the next to the last, the *penult*; the syllable before the penult, the *antepenult*.

ACCENT.

9. The accented syllable in Greek is always marked, and for this purpose three signs, called *accents*, are used. These are:

the <i>acute</i> accent,	´	ποταμός,
the <i>circumflex</i> accent,	ˆ	τῶ ποταμῶ,
the <i>grave</i> accent,	`	τὸν ποταμόν.

These different accents mark differences in the ancient Greek pronunciation, but all are now commonly pronounced alike.

a. These accents are written over the *vowel* of the accented syllable; they are written over the *second* vowel of a diphthong, unless the second vowel is ι *subscript*. If the vowel has a breathing also, the *acute* and the *grave* are placed at the *right* of the breathing; the *circumflex* is placed *above* the breathing: ὁ μικρόν, οἷ, φῖ. If the accented vowel is a capital, the accent, as well as the breathing, stands just before it: "Ὅμηρος.

10. *a.* The acute accent can stand only on one of the last three syllables; the circumflex can stand only on one of the last two syllables, and only on a *long vowel* or *diphthong*.

NOTE. — When a vowel has the circumflex accent, therefore, it must be long, and the mark of length will be omitted in this book.

b. If the *ultima* has a *long vowel* or *diphthong*, the *acute* cannot stand on the *antepenult* nor the *circumflex* on the *penult*.

11. *The general rules of accent*, accordingly, are:

(1) A word with *short vowel* in the *ultima*, if accented

a. on the *antepenult*, has the *acute*: δίαίτα.

b. on a *short vowel* in the *penult*, has the *acute*: ἵππος.

c. on a *long vowel* or *diphthong* in the *penult*, has the *circumflex*: γλώσσα.

d. on the *ultima*, has the *acute*: θεός.

(2) A word with a *long vowel* or *diphthong* in the *ultima*, if accented

a. on the *penult*, has the *acute*: σοφία, γλώσσης.

b. on the *ultima*, sometimes has the *acute* and sometimes the *circumflex*: φωνή, φωνῆς.

12. Final *-αι* and *-οι*, although long, have the effect of *short vowels* on the accent of the *penult* and *antepenult*: γλώσσαι, ἄνθρωποι.

13. An *acute* on the *ultima* changes to the *grave* when followed by another word in connected discourse: τήν, but τὴν ὄρᾱν. This is almost the only use of the *grave* accent.

TRANSLITERATION.

14. Transferring words from a foreign alphabet into our own — respelling them in our own letters — is called *transliterating* them (Latin *trans*, *across*, and *litera*, *letter*). The natural way of doing this would seem to be simple. And for the most part the transliteration of Greek words into

English is in fact simple ; but a few points need especial notice.

In the Introduction it was said that some Greek words have come into English through Latin, having been first borrowed by the Latins. Nearly all these words had been Latinized, that is, sufficiently changed in form to seem at home among other Latin words, before they were Anglicized or taken into English. Thus a fashion was set, as we might say, to be observed by any later comers from Greek into English. Again, not only were Greek and Latin studied together, but for a long time Greek was studied only *through* Latin. The Greek grammars were written in Latin, and in Greek vocabularies and dictionaries the definitions were given in Latin. Thus the fashion of treating borrowed Greek words as the Romans did — that is, of Latinizing them — was firmly established. At present this custom is not so closely followed with new words ; but generally, in tracing out connections between Greek and English, we are obliged to notice what changes are due to this Latinizing process. All these changes will be fully illustrated, later, in connection with the derivatives in which they are found ; but for convenience the following are summed up here :

a. Zeta (ζ), though pronounced *dz*, is represented by *z*.

b. Kappa (κ) is usually represented by *c*, which in Latin had the sound of our *k*, although in later borrowings the more natural *k* is often used.

c. Upsilon (υ), if not part of a diphthong, is represented by y . When the Romans did most of their borrowing, υ had a sound between that of i in *machine* and u in *rule* (nearly the sound of French u or German $ü$), and that sound had no representative in the Latin alphabet. Therefore the Latins transferred the Greek letter itself, and Υ is the origin of our letter Y . Of course the *sound* of our y is very different; and after spelling the word in the Latin way, we pronounce it in the English way.

d. Chi (χ) is represented by ch , which, however, we generally pronounce in English like k .

e. The diphthong $αι$ is represented by ae , which in Latin had nearly the same sound with ai .

f. The diphthong $ει$ usually becomes i , sometimes e ; for in the Roman period the pronunciation of $ει$ changed from that of Latin e to that of Latin i .

g. The diphthong $οι$ becomes oe , which in Latin had nearly the same sound as oi . To represent better our own pronunciation, this oe is often changed to e .

h. The diphthong $ου$ becomes u in words that have come through Latin, and ou in words taken from Greek directly.

i. Iota *subscript* is omitted in transliteration.

k. It was mentioned above (7) that ρ becomes rh , and $\rho\rho$ becomes rrh .

II. THE ARTICLE.

15. In Greek, as in Latin, nouns, pronouns, adjectives, and verbs are *inflected*; that is, their

forms are varied according to their relations to other words in the sentence. For example, leaving other parts of speech till later, *nouns* or *substantives* are declined to denote *case* and *number*; and *adjectives*, including the article *ὁ, ἡ, τό* *the*, are declined to denote *gender* also.

16. Greek has

a. *Three genders*: *masculine, feminine, and neuter.*

b. *Three numbers*: the *singular* for *one* object, the *plural* for *more than one*, the *dual* for *two*.

c. *Five cases*: the *nominative, genitive, dative, accusative, and vocative.*

17. The *definite article* *ὁ, ἡ, τό* *the* is declined in three genders and numbers, and in all the cases but the vocative. As the article may be used with any noun, it will be best to take this up before the nouns. It is declined as follows:

18.		M.	F.	N.
	Sing. Nom.	ὁ	ἡ	τό
	Gen.	τοῦ	τῆς	τοῦ
	Dat.	τῷ	τῇ	τῷ
	Acc.	τόν	τήν	τό
	Dual N. A.	τώ	τώ	τώ
	G. D.	τοῖν	τοῖν	τοῖν
	Plu. Nom.	οἱ	αἱ	τά
	Gen.	τῶν	τῶν	τῶν
	Dat.	τοῖς	ταῖς	τοῖς
	Acc.	τούς	τάς	τά

19. The forms $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}\iota$, $\acute{\alpha}\iota$ (with a few other words of one syllable) have no accent of their own, but *lean forward* upon the following word, and hence are called *proclitics* ($\pi\rho\acute{\omicron}$ *forward* and $\kappa\lambda\acute{\iota}\nu\omega$ *lean*). The article *the* in English, unless emphasized, is a proclitic, as are many other words. Thus when we say, "The boy has a jack-knife; he whittles," *the*, *a*, and *he* have no separate accent, but lean forward on the following words, very much as Greek proclitics do.

It will assist in remembering the forms to note that *all genitives and datives have the circumflex*, and that *all other forms* (except the proclitics) have the *acute*. In the dual number, which was not much used, the nominative and accusative of all genders are alike, and also the genitive and dative of all genders.

NOTE. — From this point on, unremitting practice is necessary both in writing and in reciting paradigms. In preparing these the pupil should first *copy out* a small group of forms (say the singular only, or even less), taking especial pains about the written accent and pronouncing each form *aloud*; then should close the book and write the same group from memory. Next let him compare his work with the printed forms, correct all mistakes, and try again; and so on, until the work can be written correctly from memory. Then let him take another group of forms, not so large but that one or two trials will enable him to master it; finally let the whole paradigm be taken together. The first attempts may perhaps be discouraging, because the alphabet, though really differing so little from our own, is unfamiliar. But a few days of careful practice will make a vast difference, and soon an entire paradigm can be mastered at one trial.

III. NOUNS: FIRST OR A-DECLENSION.

20. The *stem* of a noun is that part to which the *case-endings* are added in declension. Noun-stems (and also adjective-stems) are classified according

as they end in (1) *a*, (2) *o*, (3) a *consonant* or *ι* or *υ*. These three classes of stems are declined in three slightly different ways, named from the last letter of the stem:

The *A-Declension*, or *First Declension*.

The *O-Declension*, or *Second Declension*.

The *Consonant-Declension*, or *Third Declension*.

21. All stems ending in *-ā-* belong to the *a-declension*. The *feminines* have no case-ending in the nominative singular. The following are examples:

22.		ἡ (ὥρᾱ-)	ἡ (θεᾱ-)	ἡ (κεφαλᾱ-)
		<i>season</i>	<i>sight</i>	<i>head</i>
Sing. Nom.	ἡ	ὥρᾱ	θεᾱ	κεφαλῆ
Gen.	τῆς	ὥρᾱς	θεᾱς	κεφαλῆς
Dat.	τῇ	ὥρᾱ	θεᾱ	κεφαλῇ
Acc.	τὴν	ὥρᾱ-ν	θεᾱ-ν	κεφαλῆ-ν
Voc.	ὦ	ὥρᾱ	θεᾱ	κεφαλῆ
Dual N. A. V.	τὼ	ὥρᾱ	θεᾱ	κεφαλᾶ
G. D.	τοῖν	ὥραιν	θεᾱιν	κεφαλαῖν
Plu. Nom.	αἱ	ὥραι	θεᾱι	κεφαλαί
Gen.	τῶν	ὥρῶν	θεῶν	κεφαλῶν
Dat.	ταῖς	ὥραις	θεᾱίς	κεφαλαῖς
Acc.	τὰς	ὥρᾱς	θεᾱς	κεφαλᾶς
Voc.	ὦ	ὥραι	θεᾱι	κεφαλαί

a. For the accent of τὴν, τὼ, τὰς, see 13. For ὥραι, see 12 and 11, (1) c. (In ὥραιν and ὥραις, *αι* is not final.)

b. With the vocative the interjection ὦ *O* is often, though not always, used. It should not usually be translated.

23. All words of the *a-declension* are declined

alike in the *dual* and *plural*. In the *singular* all feminines originally had \bar{a} in the nominative, and were declined like $\acute{\omega}\rho\bar{a}$. But in many words this \bar{a} has been shortened in the *nominative*, *accusative*, and *vocative, singular*. Hence there are *two classes* of feminines. In this section we take up only the

24. First Class of Feminines.—These have a long vowel, \bar{a} or η , in the last syllable throughout the singular.

a. Long \bar{a} is retained after ϵ , ι , or ρ ; otherwise it is changed to η throughout the singular.

Accent of Nouns.

25. The accent of a noun remains, in all the forms, on the *same syllable* as in the *nominative singular*, or as near that syllable as the *general rules of accent* (10, 11, 12) allow.

26. An *accented ultima* in general takes the *acute*; but

27. In the *genitive* and *dative* of all numbers a *long ultima*, if *accented*, takes the *circumflex*.

28. Further, in the α -declension only, the *genitive plural* always has the *circumflex* on the *last syllable*.

a. This is because the stem-vowel \bar{a} and the ending $-\omega\nu$ were contracted to one syllable, so that $-\acute{\alpha}\omega\nu$ became $-\acute{\omega}\nu$.

29. Vocabulary.¹

$\acute{\eta}$ ἀκμή, -ῆς	summit, prime (acme).
$\acute{\eta}$ βοτάνη, -ης	grass, herb (botan-y).

¹ It will assist in learning the vocabularies to read over carefully, in connection with each one, the corresponding section of Notes on Derivatives, at the end of each chapter; those notes, however, should not be required to be *learned* until after the preceding Exercises have been translated.

ἡ γῆ, γῆς, γῆ, γῆν	earth, land (ge-ography).
γράφω	I write (geo-graph-y).
ἐν, ¹ prep. w. dat. only,	in.
ἔχω	I have.
ἡ ἥβη, -ης	youth (Hebe, goddess of youth).
ἡ θεά, -ᾶς	sight, show (thea-tre).
ἡ κεφαλή, -ῆς	head (cephal-ic).
πάλιν, adv.,	again, back (palin-ode).
περί, prep. w. gen.,	about, concerning.
τί, pron.,	what?
ἡ ᾠδή, -ῆς	song, ode.
ἡ ὥρα, -ᾶς	season, appointed time (hour).

30. Exercises.

I. Translate into English.

1. Τῆς ᾠδῆς.² 2. ἐν τῇ γῆ. 3. ταῖς βοτάναις τῆς γῆς. 4. τὴν βοτάνην ἔχω. 5. κεφαλὴν ἔχω. 6. τί³ γράφω;⁴ 7. τί γράφω περὶ τῶν βοτανῶν; 8. περὶ τῆς γῆς γράφω (ge-o-graph-y). 9. περὶ τῶν ὠρῶν γράφω (hor-o-graph-y). 10. ἐν τῇ ἥβῃ τῆς γῆς.

II. Translate into Greek.

1. In the prime of youth. 2. I write songs in the season of youth. 3. I write about the season of the herbs. 4. I write the song again (palin-ode). 5. What have I in my (Greek idiom *in the*) head

¹ Proclitic: see 19.

² Unless other directions are given, the cases may be translated as in Latin.

³ Τί never changes its acute accent to the grave.

⁴ The mark of interrogation in Greek is like our semicolon.

(en-cephal-on)? 6. I write an ode about the show.

31. *Notes on Derivatives.*¹

1. Hints have been given as to a few English derivatives from words in the above vocabulary. For instance, **acme** comes to us with only the change of κ to c (see 14, *b*), and its meaning is about the same as that of $\acute{\alpha}\kappa\mu\eta$.

2. **Botan-ist** and **botan-ic** remind one at once of **botan-y**, and usually we need not stop to mention more than one member of a family in which the family resemblance is so plain. We shall see later that the endings **-ic** and **-ist** are themselves of Greek origin, **-ic** making adjectives and **-ist** making nouns

¹ The entire class should have ready access to at least one unabridged English dictionary, as the Imperial, Webster's or Worcester's. Before leaving a chapter all English derivatives—the words partly or wholly in **full-face** type—should be looked up, and the connection between their present meanings and the Greek originals clearly understood. In many cases this connection is explained in this book; but often it is only hinted at and left to be brought out in class. This course has been followed because a little independent work on the part of the scholar, *constantly directed and aided by suggestions and questions from the teacher*, is the best possible method of arousing interest and fixing indelibly in the pupil's mind just those facts which it is the object of this book to teach. To repeat, then, constant use of the dictionary, with constant help and questioning on the part of the teacher, must on no account be neglected.

With some classes it may be thought best to omit, until review, a few derivatives whose connection with their primitives is not easily made clear,

that denote persons (see 78, 11, and 86, 11). We shall also find that often, as in **botan-y**, the final vowel of a Greek stem is dropped off, for ease of pronunciation, in derivatives or compounds.

3. **Ge-**, meaning *earth* or *land*, appears in several words, such as **ge-o-logy** (see 50, II., 5), **ge-o-metry** (see 57, 4), **apo-gee** (see 57, 1). The *-o-* in **ge-o-graphy**, **geology**, **horography**, seems to have no business there; yet we shall find that the same syllable has been put between the two parts of a large number of compounds, in which it has no more meaning than a hyphen. (See 51, 1.)

4. **Graph-ite** is a substance used in pencils for *writing*, the syllable *-ite* being our remnant of an ending which denotes merely a vague connection. (Compare **dynam-ite**, 94.) **Graph-ic**, in some of its uses, goes back to another meaning of *γράφω*, namely, *draw* or *paint*. We shall meet the syllable **-graph-** frequently. For **-gram**, see 91, 4.

5. **En-cephal-on**, a more learned and scientific name for *brain*, shows the change of *κ* to *c*, and shows also the form **cephal-** which *κεφαλή* takes in several scientific words, such as **cephal-ic**, *pertaining to the head*, **a-cephal-ous** (see 60, 3, *b*), *headless*, **cephal-algia** (see 110, 2), *headache*.

6. **Πάλιν** appears in **palin-drome** (see 51, 3), **palin-genesis** (see 96, 3), and **palim-psest**. In **palim-psest** (*παλίμ-ψηστον*) the *m* takes the place of *n* for ease of pronunciation before a *p*-sound; the second part is from a verb, *ψάω*, meaning *to rub*. Parchment was costly, and hence was often used a second

time, the old writing being *rubbed off again*; but this process still left faint traces of the older writing, and some very valuable ancient books have been recovered from palimpsests.

7. Several rather common words contain $\omega\delta\eta$ as one element; such are **mel-ody** (see 100, 8), **par-ody** (see 46, 5), **pros-ody**, and **rhaps-ody**; and also, with a change which obscures the form of $\omega\delta\eta$, **trag-edy** ($\tau\rho\alpha\gamma\omega\delta\iota\acute{\alpha}$, Latin *tragoedia*), and **com-edy** ($\kappa\omega\mu\omega\delta\iota\acute{\alpha}$, Latin *comoedia*). The significance of the first part of **rhaps-ody**, **trag-edy**, and **com-edy** is uncertain.

8. From $\omega\rho\acute{\alpha}$ was taken the Latin *hora*; and from *hora*, through a French form, is derived the English **hour**. Then directly from Greek we have (with the inserted hyphen-like -o-) **hor-o-logy** (see 51, 5, a), **hor-o-scope** (see 74, 9), **hor-o-meter** (see 57, 4).

IV. Ω -VERBS: PRESENT INDICATIVE AND INFINITIVE ACTIVE.

32. *Present Indicative Active.*

Sing. 1	$\gamma\rho\acute{\alpha}\phi\omega$	<i>I write</i>
2	$\gamma\rho\acute{\alpha}\phi\epsilon\upsilon\varsigma$	<i>you write</i>
3	$\gamma\rho\acute{\alpha}\phi\epsilon\iota$	<i>he (she, it) writes</i>
Dual 2	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\omicron\nu$	<i>you (two) write</i>
3	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\omicron\nu$	<i>they (two) write</i>
Plu. 1	$\gamma\rho\acute{\alpha}\phi\omicron\mu\epsilon\nu$	<i>we write</i>
2	$\gamma\rho\acute{\alpha}\phi\epsilon\tau\epsilon$	<i>you write</i>
3	$\gamma\rho\acute{\alpha}\phi\omicron\upsilon\varsigma\iota$	<i>they write</i>

Present Infinitive Active.

$\gamma\rho\acute{\alpha}\phi\epsilon\upsilon\nu$ *to write*

33. Most Greek verbs are conjugated in the present tense like *γράφω*, and are called, from the ending of the first form, *ω*-verbs. Besides the singular and plural they have a second and third person dual, but no first person dual.

a. The accent of the verb, with but few exceptions, stands *as far from the end of the word as possible*; that is, on the *penult*, if the *ultima* has a long vowel or diphthong, otherwise on the *antepenult*, if there is an *antepenult*.

34. Vocabulary.

ἀκούω	hear (acou-stic).
εὖ, adv.,	well (eu-phony).
ἡ ἱστορίᾱ, -ᾱς	history, story.
μανθάνω (root μαθ)	learn (math-ematics).
ἡ μηχανή, -ῆς	machine (mech-anic).
οὐ, οὐκ, οὐχ, ¹ adv.,	not.
ἡ σχολή, -ῆς	(1) leisure, (2) school.
σχολάζω (fr. σχολή)	have leisure.
τῆλε, adv.,	at a distance, far (tele-phon-ic).
ἡ φωνή, -ῆς	sound, voice (tele-phon-ic).
φωνέω (fr. φωνή)	sound (phon-ograph).
ἡ χεῖρ	hand (chir-ography).

35. Exercises.

I. Translate into English.

1. Τῆ μηχανῆ² τῆλε τὴν φωνήν (tele-phon-ic)

¹ Proclitic (see 19). The form *οὐ* is used before a *consonant*, *οὐκ* before a *smooth breathing*, *οὐχ* before a *rough breathing*.

² Translate, *By means of*, etc. The dative is used in Greek, like the Latin ablative, to denote *means* or *cause*.

ἀκούομεν. 2. ἡ μηχανὴ τὰς φωνὰς γράφει (**phono-graph**). 3. ἐν τῇ σχολῇ ἡ χεὶρ γράφειν (**chir-o-graphy**) μαυθάνει. 4. οὐ σχολάζεις ἐν τῇ σχολῇ; 5. ἡ ῥῶδὴ εὖ φωνέει (**eu-phony**). 6. οὐ σχολάζομεν ἀκούειν τὴν ἱστορίαν. 7. τί μαυθάνετε περὶ τῆς γῆς; 8. αἱ ῥῶδαὶ οὐκ εὖ φωνέουσι.

II. Translate into Greek.

1. The machine writes at-a-distance (**tele-graph**).
 2. They have-leisure in youth. 3. What are you writing? 4. What do you hear? 5. They are writing the history (**histori-o-graph-er**) of the machines. 6. They have herbs. 7. We are writing the sounds (**phon-o-graphy**). 8. We hear songs in the season of the herbs. 9. Are you learning the song again?

36. Notes on Derivatives.

1. **Acoustic**, *pertaining to hearing*, is a clipped form of ἀκουστικός, an adjective with an ending which we shall meet frequently. The addition of an -s gives the noun **acoustics**, *the science of sounds*, as *heard*.

2. The adverb εὖ appears in the form **eu-**, with the force of *well, easy, good*, in a considerable number of words besides **eu-phony**. (See 51, 5, a; 60, 1.)

3. **Story** is merely a corrupted form of **history**, but has come to have a slightly different meaning. We speak of such forms as *corrupted* (literally *spoiled*), because at first the change was simply a

mistake, or blunder, due to carelessness or ignorance; but after a while the new form became common, accepted by every one, and general good usage makes a word entirely respectable and correct. These slight changes of form, followed often by a variation of meaning, are no small part of the growth and development of a language, and the process is all the time going on.

4. Μηχανή also is represented by two different forms. First it became in Latin *machīna*; this became **machine** in French, from which the word was taken into English. Then more directly from Greek we have **mechanic** (μηχανικός), **mechanism**, with various derivatives and compounds.

5. A special meaning of σχολή was *leisure devoted to study*; this gave the Latin *schola*, from which we get **scholar** (Latin *scholāris*) and the corrupted form **school**. **Scholastic** (σχολαστικός), is from σχολάζω. Again, from σχολή is derived (with a changed but clearly related meaning) σχολίον *an explanation, comment, scholium*. **Scholium** has the Latinized ending, *-um* for *-on*. Finally, from σχολίον is derived **scholiast** (σχολιαστής), *a commentator*, especially one of those otherwise unknown commentators whose explanations are found on the margins of old Greek and Latin manuscripts.

6. **Phonetics** (from φωνή) is *the science of spoken sounds*, or the sounds of the human voice, and is thus to be distinguished from **acoustics** (see 36, 1). **Phonetic** (φωνητικός), is the corresponding adjective.

V. A-DECLENSION: SECOND CLASS OF FEMININES.

37.	ἡ	(σφαιρᾶ-)	ἡ	(γλωσσᾶ-)	ἡ	(διαιτᾶ-)
		ball		tongue		mode of life
Sing. Nom.	ἡ	σφαῖρα	γλώσσα	δίαιτα		
Gen.	τῆς	σφαίρᾱς	γλώσσης	διαίτης		
Dat.	τῇ	σφαίρᾱ	γλώσση	διαίτη		
Acc.	τὴν	σφαῖρα-ν	γλώσσα-ν	δίαιτα-ν		
Voc.	ὦ	σφαῖρα	γλώσσα	δίαιτα		
Dual N. A. V.	τὼ	σφαίρᾱ	γλώσσᾱ	διαίτᾱ		
G. D.	τοῖν	σφαίραιν	γλώσσαιν	διαίταιν		
Plu. Nom.	αἱ	σφαῖραι	γλώσσαι	δίαιται		
Gen.	τῶν	σφαιρῶν	γλωσσῶν	διαιτῶν		
Dat.	ταῖς	σφαίραις	γλώσσαις	διαίταις		
Acc.	τὰς	σφαίρᾱς	γλώσσᾱς	διαίτᾱς		
Voc.	ὦ	σφαῖραι	γλώσσαι	δίαιται		

38. *The Second Class of Feminines* of the *a*-declension shorten long *ā* of the stem to short *a* in the *nominative*, *accusative*, and *vocative singular only*. In all other respects these nouns are like those of the First Class (see 22, 23, 24, *a*, 25-28).

a. In all the nouns of this class the accent is *recessive*, that is, stands as far from the end as the general rules of accent allow.

39. *Vocabulary.*

ἡ γλώσσα (OR γλωττα), -ης	}	(1) <i>tongue</i> , (2) <i>language</i> (glossa-ry).
ἡ δίαιτα, -ης		
ἡ μουσα, -ης		Muse .
ἡ μουσική, -ῆς		music .

ποιέω	make (poet).
ἡ σφαῖρα, -ās	ball, sphere.
ἡ ὑγίεια, -ās	health, good health (Hygeia).
ἡ χίμαιρα, -ās	she-goat (chimaera).

40. Exercises.

I. Translate into English.

1. Ἐχουσι σφαῖραν. 2. ἡ χίμαιρα τὴν μουσικὴν ἀκούει. 3. αἱ μούσαι μουσικὴν ποιέουσι. 4. τί ἐστι(ν)¹ (is) ἡ δίαίτα τῆς χιμαίρας; 5. ἡ γῆ ἐστι σφαῖρα. 6. αἱ μούσαι οὐ μανθάνουσι τὰς τῆς χιμαίρας ᾠδὰς, οὐδὲ (nor) αἱ χίμαιραι τὰς τῶν μουσῶν ᾠδὰς. 7. ὑγίειαν ἔχομεν ἐν ἧβῃ.

II. Translate into Greek.

1. The she-goat by her (Greek idiom *by the*; compare 35, I., 1) mode-of-life has good-health. 2. We are learning about the mode-of-life of the muses. 3. We hear the language of the muse. 4. They are writing music. 5. The language sounds well. 6. He is making a ball. 7. Do you hear the music of the spheres?

41. Notes on Derivatives.

1. Γλῶττα appears, in the sense of *language*, in poly-glot (poly- means *many*; see 91, 12). In later Greek γλῶσσα came to mean an *obsolete* or *foreign*

¹ After ἐστι and also after any word ending in -σι, ν is often added, whether the next word begins with a vowel or with a consonant. This is called ν movable.

word, requiring explanation, and then an *explanation* given for such a word. In this sense we have the form **gloss**, and the derivative **glossary**. The name *γλωττίς*, from *γλῶττα*, was given (probably from the resemblance in shape) to the mouthpiece of a musical instrument like our clarinet; and Greek physicians applied the same term to the narrow upper end of the windpipe or **larynx** (see 76); the latter is the meaning of **glottis**.

2. The **muses** were goddesses of literature and the arts, and everything over which they presided was included under *μουσική*. Later, *μουσική* was restricted to the art of **music**, as we understand that term.

3. **Hemi-sphere** has for its first part *ἡμι*, a Greek prefix meaning *half*, related to the Latin prefix *semi*-, and never used as a separate word. **Hemi-**forms part of many English scientific terms. In **sphere** and its derivatives, *ae*, the Latin equivalent of *αι*, has been replaced with *e*. The change was made because the letter *e* represents more simply the sound which was given to *ae* in the English pronunciation of Latin. So in **diet** from *δίαιτα*, and in **chimera**.

4. *Ἑγεία* was personified as a goddess of health, **Hygeia**, the English word representing the later shortened Greek form. From the same word we have **hygiene** and **hygienic**.

5. The **chimaera** was a fabulous fire-spouting monster, with a *goat's* body, a lion's head, and a serpent's tail. Hence the word is often used for

any imaginary object of fear. It is usually spelled **chimera**, *e* taking the place of *ae*, as in **sphere** and **diet**. The adjective **chimerical** often does not imply fear, but only that the thing is fanciful and improbable or impossible.

VI. A-DECLENSION: MASCULINES.

42. ὁ (κριτᾱ-) ὁ (βορέᾱ-) ὁ (πολιτᾱ-)

		<i>judge</i>	<i>north-wind</i>	<i>citizen</i>
Sing. Nom.	ὁ	κριτή-ς	βορέᾱ-ς	πολίτη-ς
Gen.	τοῦ	κριτοῦ	βορέου	πολίτου
Dat.	τῷ	κριτῇ	βορέᾱ	πολίτῃ
Acc.	τὸν	κριτή-ν	βορέᾱ-ν	πολίτη-ν
Voc.	ὦ	κριτά	βορέᾱ	πολίτα
Dual N. A. V.	τὼ	κριτά		πολίτᾱ
G. D.	τοῖν	κριταῖν		πολίταιν
Plu. Nom.	οἱ	κριταί		πολίται
Gen.	τῶν	κριτῶν		πολιτῶν
Dat.	τοῖς	κριταῖς		πολίταις
Acc.	τούς	κριτάς		πολίτᾱς
Voc.	ὦ	κριταί		πολίται

43. Masculines of the *a*-declension are like the feminines, except in the following particulars:

a. They take the case-ending *-ς* in the *nominative singular*.

b. The *genitive singular* ends in *-ου*.

c. Nouns in *-της* have in the *vocative singular* *-τᾱ*.

44. Vocabulary.

βάλλω	throw.
ὁ βορέας, -ου	north-wind (Boreas).
ὁ δεσπότης, -ου ¹	master, owner of slaves (despot).
κρίνω	judge.
ὁ κριτής, -οῦ	judge (critic).
παρά, prep. w. dat.,	at the side of, beside (para-graph).
παρα-βάλλω	compare (literally, throw beside).
ὁ ποιητής, -οῦ	{ poet (literally, maker, from ποιέω).
ἡ παρα-βολή, -ης	comparison, illustration, parable .
ὁ πολίτης, -ου	citizen (polit-ics).
ὑπέρ, prep. w. acc.,	beyond (hyper-critical).
ὑπερ-βάλλω	{ outdo, excel (literally, throw be- yond).
ἡ ὑπερ-βολή, -ῆς	{ excess, extravagance (literally, over-shooting), hyperbole .

45. Exercises.

I. Translate into English.

1. Ἡ χεὶρ τοῦ πολίτου βάλλει τὴν σφαῖραν.
2. παρὰ τῇ ᾧδῇ γράφομεν (**para-graph**) μουσικὴν.
3. ὁ δεσπότης οὐ σχολάζει βάλλειν τὴν σφαῖραν.
4. τὴν γῆν σφαίρᾱ παραβάλλομεν.
5. ὦ δέσποτα, οὐκ ἀκούεις τὴν τοῦ κριτοῦ φωνήν;
6. οἱ πολῖται οὐκ ἀκούουσι τὴν παραβολήν.
7. τὼ κριτὰ γράφεται περὶ τῆς τῶν πολιτῶν ὑπερβολῆς.
8. τί ὑπὲρ τὸν βορέαν (**hyper-borean**) ἐστί (is, Latin est);

¹ Δεσπότης draws the accent back in the vocative singular: δέσποτα.

II. Translate into Greek.

1. The citizens are throwing ball again. 2. The master compares the head of the poet to a ball. 3. Have we a master? 4. Citizens, you hear the voice of the judges. 5. We do not judge the citizens. 6. They throw the ball beyond the master. 7. We are comparing the judges. 8. Citizen, you are learning the language of the poets.

46. Notes on Derivatives.

1. From the root of κρίνω and κριτής is derived the adjective κριτικός *capable of judging*, which gives us **critic, critical, criticise, criticism**; also κριτήριον **critterion**, and κρίσις *judgment, trial*, which gives us **crisis**.

2. From πολίτης we have not only **politics, political, politic**; but also (through πολιτεία, -ās *administration, form of government*) **polity, policy**, and the still farther shortened **police**.

3. The derivatives of βάλλω show the original form of the root with one λ, and often with a changed to ο, as in παραβολή and ὑπερβολή. In **parable** the ο, even, has been dropped, but the adjective **parabolical** is nearer to the Greek form. Another compound of βάλλω is δια-βάλλω *slander*, in which the force of the separate parts is not very clear. From δια-βάλλω come διαβολή *slander* and διάβολος *slanderer*. This latter was used especially as a title of Satan, and has been corrupted into **devil**; but, as with **parabolical**, the

adjective **diabolical** was taken more directly from the Greek form.

4. **Poet**, **poetry**, and **poesy** come to us through the Latin forms *poëta* and *poësis*, which have lost the *ι* of the original Greek form. In Greek itself, however, *ποιέω* and its derivatives were often written and pronounced *ποέω*, etc., without *ι*.

5. In a **par-ody** (*παρωδίᾱ*, from *παρά* and *ὥδή*; see 29 and 31, 7) the words of some writing are altered just enough to give them a laughable turn, while they still remind one of the original. Thus in reading the **parody** one seems to hear the original, usually a poem, sounding *beside* it. **Paragraph** was used at first to denote a mark or note *written beside* the page, in the margin. Now it denotes especially the sign ¶, used to denote a break in the composition, and the beginning of a new line farther than usual from the margin; and, finally, the word stands for a *section* or *division* thus begun. **Para-** is an element in many scientific words.

6. The preposition *ὑπέρ* has the meaning *beyond* in a few English derivatives; thus **hyper-borean**, literally *beyond the north-wind*, and so *in the extreme north*. Secondly, in a number of derivatives the element **hyper-** denotes an *extreme degree*, or *too much*, of something, as in **hyper-critical**. (Compare with this the related Latin word *super-*, as in *super-natural*, *super-sensitive*.)

VII. O-DECLENSION: MASCULINES AND
FEMININES.

47.	ὁ (ἄνθρωπο-)	ὁ (μῦθο-)	ἡ (ὁδο-)
	<i>man</i>	<i>tale</i>	<i>road</i>
Sing. Nom.	ἄνθρωπο-ς	μῦθο-ς	ὁδο-ς
Gen.	ἄνθρώπου	μύθου	ὁδοῦ
Dat.	ἄνθρώπῳ	μύθῳ	ὁδῷ
Acc.	ἄνθρωπον	μῦθον	ὁδόν
Voc.	ἄνθρωπε	μῦθε	ὁδέ
Dual N. A. V.	ἄνθρώπω	μύθῳ	ὁδώ
G. D.	ἄνθρώποιν	μύθοιν	ὁδοῖν
Plu. N. V.	ἄνθρωποι	μῦθοι	ὁδοί
Gen.	ἄνθρώπων	μύθων	ὁδῶν
Dat.	ἄνθρώποις	μύθοις	ὁδοῖς
Acc.	ἄνθρώπους	μύθους	ὁδοῦς

48. All stems of the second declension end in *ο*.
Mascuines and feminines¹ are declined alike.

a. The rules for the *accent* of nouns, given in 25-27, apply to all declensions.

49. *Vocabulary.*

ὁ ἄνθρωπος, -ου	<i>man (anthropo-logy).</i>
ὁ βίος, -ου	<i>life (bio-graphy).</i>
γιννώσκω	<i>perceive, learn to know (Gno-stic).</i>
ἀνα-γιννώσκω	} <i>read (originally know again, re-cognize).</i>
ὁ δρόμος, -ου	

¹ The number of feminine *-ο* stems is not large, and only one, *ὁδός*, is used in *The Greek in English*.

καί	and.
ὁ κόσμος, -ου	{ (1) order, (2) ornament, (3) the universe, world (cosmos).
κοσμέω	adorn (cosmetic).
λέγω	speak, tell.
ὁ λόγος, -ου (fr. λέγω)	{ (1) word, (2) talk, discourse, (3) account, description (anthropo-logy).
ὁ μῦθος, -ου	tale, legend, myth.
ἡ ὁδός, -οῦ	{ road, way (odo-meter; see meter, 54).
ὁράω	see (cosm-orama).
ὁ φίλος, -ου	friend (phil-anthropy).
ὁ χρόνος, -ου	time (chrono-logy).
ἡ ψῦχή, -ῆς	soul (Psyche).

50. Exercises.

I. Translate into English.

1. Οἱ ποιηταὶ ᾠδὰς ποιέουσι. 2. τὸν βίον τοῦ κριτοῦ γράφομεν (bio-graphy). 3. φίλος γράφει τῶν φωνῶν λόγον (phon-o-logy) καὶ τῶν μύθων λόγον (mytho-logy). 4. φίλος ἀνθρώπων (phil-anthrop-ist) ἱστορίαν γράφει. 5. ἡ γλῶσσα τοῦ κριτοῦ εὖ λέγει. 6. ἀναγιγνώσκουμεν τῆς ψῦχῆς λόγον (psych-o-logy). 7. ὁ πολίτης οὐ γιγνώσκει τὸν χρόνον. 8. ὁράετε τὸν δρόμον ἐν τῇ ὁδῷ; 9. τοὺς μύθους τῶν ποιητῶν ἀναγιγνώσκετε ἐν τῇ σχολῇ. 10. ἔχει ὁ κόσμος (3d meaning) ψῦχὴν;¹ 11. εὖ λέγει περὶ τοῦ (say his) φίλου.

¹ Certain ancient thinkers believed that it has.

II. Translate into Greek.

1. A citizen of the world (**cosmo-polite**) is reading an account of the times (**chrono-logy**). 2. The poets speak and we hear. 3. They are reading the tale of the chimera. 4. We hear the words of friends. 5. They read an account of life (**bio-logy**) and an account of the earth (**ge-o-logy**; see 31, 3). 6. The poet is making an ode about the soul. 7. The poets adorn the legends and write **poems** (*ποιήματα*). 8. The life adorns the man. 9. Do you see a man beside the road? 10. He is speaking about the race of a man and a she-goat.

51. Notes on Derivatives.

1. In **bio-graphy**, **bio-logy**, **cosmo-polite**, and **chrono-logy**, it is plain that the letter *o-* at the end of the first part of the compound belongs to the stem of that part, — *βιο-*, *κοσμο-*, *χρονο-*. The number of compounds in which the first member was an *o-* stem was very large, so large that the *o-* came to be carelessly regarded as a mere device for connecting the two parts of any compound. Hence the *-o-* was often inserted in other cases, where it is only a sort of spoken hyphen, connecting the two members, although the first member may have ended originally in *a-* or a consonant. (See 31, 3.)

2. The root of *γινώσκω* is *γνο-* or *γνω-*, related to our word *know*, in which the *k* was formerly pronounced. From this root was formed *γνωστικός*

“*knowing*,” whence our word **Gnostic**. An ancient religious sect were called **Gnostics**, because they claimed to be particularly “*knowing*” on certain subjects. (For **agnostic** see 60, 3, *b.*) **Gnome** is also a derivative of *γιννώσκω*; certain imaginary beings were so called because they were supposed to *know* where mineral treasures were hidden in the earth.

3. *Δρόμος* appears in **palin-drome** (see 31, 6), and **dromedary**, which comes to us through a late Latin form *dromedarius*, *-edarius* being a combination of derivative endings.

4. *Κόσμος* appears in English in two meanings, which at first sight seem not very closely connected. First, from the meaning *ornament*, we get, through *κοσμέω* and *κοσμητικός*, the word **cosmetic**. Secondly, the visible universe was called *κόσμος*, as being an *orderly, well-arranged system*; and in this sense we have **cosmos**, from which **cosmic** and **cosmical** naturally follow. In **cosmo-polite**, **cosmo-politan** the first part, instead of including the entire universe, is restricted to the various countries of the earth. So in **cosm-orama**, of which the second part is from *ὀράω*.

5. *a.* The syllable **-log-**, representing *λόγος* in the sense of *discourse, account, description*, appears in many names of sciences, like those in the Exercises. In fact this element, preceded by an *-o-*, is so familiar that there has even been formed from it the separate word **ology**, used most often in the plural as a rather humorous name for *the sciences*.

Eu-logy (see 36, 2) is *good talk, a speaking well*, about one; that is, praise. **Eu-logium** is a longer form of the same word; **eu-logize** is the corresponding verb. A **pro-logue** (πρό before, Latin *pro*) is something *spoken before*, as an introduction to a poem or play. (Compare **epilogue**, 68, 6.) A **hor-ologe** (ὥρᾶ, see 31, 8) is an instrument which *tells the time*. Further, λόγος signifies that power of the mind which is exhibited in speech, namely, *reason*. From λόγος in this sense we have **logic** (λογική), *the science of reasoning*.

b. The preposition ἀνά, *up* or *along*, has taken on a variety of meanings, the connection of which is not so plain as might be wished. Like Latin *re-* (seen in *re-pel, re-novate, re-new*) it signifies *back* and *again*. Thus from ἀνα-γράφω *write back* or *again*, we have **ana-gram**, a word or phrase formed by *re-writing* in a different order, or *transposing*, the letters of another word or phrase. So **ana-chron-ism** is a *transposition* or *confusion* of the *time* (χρόνος) of events. In ἀνα-γιγώνσκω the preposition has the force of *again*, and likewise in **ana-baptist**, one who holds that those baptized in infancy should be *re-baptized* when older (βαπτίζω *baptize*). Then in two or three phrases ἀνά was used in the sense of *according to*; one of these was ἀνὰ λόγον, in which λόγος also has a highly specialized sense, that of *reckoning* or *ratio*. From this phrase was formed the adjective ἀνάλογος **analogous**, applied to things which are to each other *according to a certain ratio*, or which are *alike in their rela-*

tions or circumstances. The neuter form ἀνάλογον gives us **analogon** or **analogue**, an analogous *word* or *thing*; **analogy** (ἀναλογία) is the *relation* between analogous things.

The prefix **ana-** is found in many scientific terms, and should not be confused with negative **an-**, for which see 60, 3, *b*.

c. The preposition κατά *down* is also much used in composition with meaning more or less changed. Thus κατά-λογος *a telling down*, as it were, that is *list*, **cata-logue**; **cata-comb** (κύμβη, -ης, *something hollow*), *underground* passages where the dead were deposited.

6. **Philo-**, **phil-**, and **-phile** are the representatives of φίλος, as in **phil-anthropy**, *love of mankind*, **phil-harmonic** (ἁρμονία *harmony*), **philter** (φίλτρον *love-charm*, or *means of producing love*), **philo-Turkish**, **Turco-phile**, **Slavo-phile**, **phil-hellenic** (Ἑλλην *a Greek*), and others. **Philo-logy** is etymologically *fondness for words* or *for language*; hence *the study of words* or *of language*, or in a larger sense, *the study of literature* and all that is expressed in language.

7. Χρόνος gives us **chronic**, applied to diseases that have lasted a *long time*, and **chronicle**, *a narrative of events in the order of time*.

8. **Psychic** (ψυχικός) is our adjective from ψυχή. **Psych-o-logy** is the *science* which treats of the nature and powers of the soul.

VIII. O-DECLENSION : NEUTERS.

52.	τὸ (μετρο-) <i>measure</i>	τὸ (σκηπτρο-) <i>staff</i>
Sing. Nom.	τὸ μέτρο-ν	σκήπτρο-ν
Gen.	τοῦ μέτρου	σκήπτρου
Dat.	τῷ μέτρῳ	σκήπτρῳ
Acc.	τὸ μέτρο-ν	σκήπτρο-ν
Voc.	ὦ μέτρο-ν	σκήπτρο-ν
Dual N. A. V.	τῶ μέτρῳ	σκήπτρῳ
G. D.	τοῖν μέτροιν	σκήπτροιν
Plu. Nom.	τὰ μέτρα	σκήπτρα
Gen.	τῶν μέτρων	σκήπτρων
Dat.	τοῖς μέτροις	σκήπτροις
Acc.	τὰ μέτρα	σκήπτρα
Voc.	ὦ μέτρα	σκήπτρα

53. Neuters of this declension differs from masculines only in the *nominative*, *accusative*, and *vocative*, *singular* and *plural*. In the singular these cases take the case-ending *-ν*: in the plural they change the stem-vowel *-ο* to *-α*. (Compare Latin *metrum*, *metrǎ*.)

54. Vocabulary.

ἀπό, prep. w. gen. only, *from*, *away from* (*apo*-logy).

τὸ δένδρον, -ου *tree* (*rhodo-dendron*).

διά, prep. w. gen., *through* (*dia*-meter).

ἐκ, ἐξ,¹ prep. w. gen. only, *out of*, *from* (Latin *ex*).

¹ Proclitic (see 19); ἐκ is used before a consonant, ἐξ before a vowel.

τὸ ἔργον, -ου	work (en-erg-y)
ἐστί(ν) ¹	he (she, it) is.
εἰσι(ν) ¹	they are.
ὁ ἥλιος, -ου	sun (helio-trope).
τὸ θέατρον, -ου	theatre (place of seeing, θέα).
τὸ θερμόν, -οῦ	heat (therm-al).
τὸ μέτρον, -ου	measure (meter, metr-ic).
τὸ ὄργανον, -ου (related to ἔργον)	instrument (organ).
περί, prep. w. gen., w. acc.,	about, concerning. around (peri-meter).
τὸ ῥόδον, -ου	rose (rhodo-dendron).
τὸ σκῆπτρον, -ου	staff, sceptre.
τρέπω	turn.
ὁ τρόπος, -ου (fr. τρέπω),	a turn (trope).

55. The verb-forms *ἐστί* and *εἰσι*, with a few other words, are *enclitics* (from *ἐν* and *κλίνω lean*); that is, they usually have no accent of their own, but *lean on* the preceding word. As to accents in this connection we have the following rules:

a. The word before an enclitic, (1) If it has the *acute* on the *ultima*, does *not* change the acute to the grave: *ποιητής ἐστί*. (2) If it has the *circumflex* on the *penult*, or the *acute* on the *antepenult*, it takes also an *acute* on the *ultima*: *σφαῖρά ἐστί*, *ὄργανόν ἐστί*.

b. An enclitic of *two syllables* takes an *acute* on the *ultima*, if the *preceding* word has an *acute* on the *penult*: *ῥόδον ἐστί*.

56. Exercises.

I. Translate into English.

1. Ὁ ἄνθρωπος ἔχει ῥόδα ἀπὸ δένδρου (rhodo-

¹ See 40, I., 4, with note.

dendron). 2. ὁ ἐν τῷ θεάτρῳ¹ ἄνθρωπος ἔχει σκῆπτρον. 3. τί ἐστὶ τὸ μέτρον τῆς ὁδοῦ διὰ (**dia-meter**) τοῦ ἡλίου καὶ τὸ μέτρον τῆς ὁδοῦ περὶ (**peri-od**) τὸν ἥλιον (**peri-helion**); 4. ἐκ τοῦ ὀργάνου γιγνώσκουμεν τὸ τοῦ θερμοῦ μέτρον (**thermo-meter**). 5. ὁ κριτῆς τρέπει τὴν (*say his*) κεφαλὴν ἀπὸ τοῦ ἡλίου. 6. ἐκ τοῦ βίου τὴν ψυχὴν ἀνθρώπου γιγνώσκουμεν. 7. τοὺς τρόπους τῆς ὁδοῦ οὐχ ὁράετε. 8. οἱ ποιηταί εἰσι φίλοι. 9. οἱ φίλοι εἰσὶ ποιηταί. 10. οὐ τῆλε ἀπὸ τοῦ θεάτρου δένδρον ἐστί. 11. οἱ φίλοι κοσμέουσι ῥόδοις τὴν τοῦ ποιητοῦ κεφαλὴν. 12. τί ποιέει τὸ θερμόν;

II. Translate into Greek.

1. You do not perceive the measure of the time (**chrono-meter**). 2. We see roses in the theatres. 3. The man makes a road around the earth (**perigeo**). 4. The earth is far from the sun (**aphelion**²). 5. In work (**energy**), not in talk, is the way of the soul's health. 6. [There] is a tree beside the road. 7. On the tree is a rose. 8. The sun makes the rose. 9. I see the **helio-trope** (τὸ ἡλιο-τρόπιον) and the roses. 10. What is the measure of the staff? 11. The sun adorns the earth with roses. 12. The heat of the sun turns back the citizen from the road.

¹ Such a phrase standing between the article and its noun modifies the noun.

² Before the rough breathing ἀπό may lose its final vowel, and then takes the form ἀφ'.

57. Notes on Derivatives.

1. **Apology** (*ἀπο-λογία*, from *ἀπό* and *λόγος*) is literally a *talking off*, with which are connected **apologize** and **apologetic**. **Apo-logue**, though of the same derivation exactly, has a curiously different meaning. Usage often proves stronger than etymology in fixing the significance of words. **Apo-gee** has *γη* for its second part.

2. **Di-orama** is from *δι-οράω* (from *διά* and *οράω*) *to see through*. (Compare **cosmorama**, 51, 4, and **panorama**, 110, 11.)

3. **Exodus** (*ἔξ-οδος*) is from *ἐξ* and *όδός*, with Latinized ending *-us*. **Meth-od** (*μέθ-οδος*) also contains a fragment of *όδός*; the first part is the preposition *μετά*, which with the accusative means *after*. As *ἀπό* before the rough breathing becomes *ἀφ'*, so *μετά* becomes *μεθ'*. **Method**, then, is primarily a *way after*, or a *going after*, something; hence an *inquiry*, then the *systematic way* of making an inquiry or investigation.

4. The name **George** is our corruption of *Γεώργιος*, which goes back finally to an older form of *γη* and the root of *ἔργον*, and so means *earth-worker*, *tiller of the soil*. In forming the compound, a peculiar change of vowels has taken place. A similar change has taken place in **geo-metry** (*γεωμετρία*), *land-measuring*; for the Greek science of **geometry** was used originally for measuring land. For **hor-o-meter** (also containing *μέτρον*) compare 31, 8.

5. From *ἥλιος* come various scientific terms,

such as **heliacal**, *connected with the sun*, and **heliometer**, originally an instrument for *measuring* the diameter of *the sun*.

6. Along with the **theatre** must be placed **amphi-theatre**. The preposition *ἀμφί* *around, about*, is related to Latin *ambo, both*. In composition it often means (1) *on both sides*, (2) *double*. The latter is the force of **amphi-** in **amphi-theatre**, and also in **amphi-bious** (*βίος*), having a *double life*, that is, in the water and in air.

7. The **tropic** is the apparent *turning-place* of the sun. **Trophy** is a corrupted form of *τρόπαιον*, related to *τρόπος*. At the place where the enemy *turned in flight* during a battle, the Greeks piled up, or fastened on a tree, part of the armor taken from the enemy. This remained as a memorial of victory. (For variation of *ε* of *τρέπω* to *ο* of *τρόπος* compare *βάλλω*, 46, 3.)

IX. ADDITIONAL A- AND O-STEMS.

58. Vocabulary.

ὁ ἄγγελος, -ου	<i>messenger (angel).</i>
ἀγγέλλω	<i>report, announce.</i>
ὁ ἀδελφός, -οῦ	<i>brother (Adelphi).</i>
ὁ αὐλός, -οῦ	<i>pipe (hydr-aul-ic).</i>
ἐπί, prep. w. acc.,	<i>to (after verbs of motion).</i>
ὁ θεός, -οῦ ¹	<i>a god, God (theo-logy).</i>
ὁ ἵππος, -ου	<i>horse (hippo-drome).</i>

¹ The vocative singular of *θεός* is like the nominative. Compare Latin *deus*, vocative *deus*.

ὁ κρύσταλλος, -ου	ice (crystal).
ὁ κύκλος, -ου	circle (cycle, cyclone).
ἡ μορφή, -ῆς	form (morph-ology).
τὸ μουσεῖον, -ου fr. μούσα)	} house of the muses, museum.
ὁ παράδεισος, -ου	
ὁ πόλεμος, -ου	war (polemics).
ὁ ποταμός, -οῦ	river (hippo-potamus).
στέλλω	send.
ἀπο-στέλλω	send away.
ὁ ἀπό-στολος, -ου	envoy, ambassador (apostle).
ἡ ἐπι-στολή, -ῆς	letter (epistle).
ἡ τέχνη, -ης	art, skill (techn-ology).
ὁ τόπος, -ου	place (topo-graphy).
τὸ ὕδωρ	water (hydr-aulics).
ὁ φόβος, -ου	fear (hydro-phob-ia).

59. Exercises.

I. Translate into English.

1. Τὸ ὕδωρ ῥεῖ (*flows*) διὰ τοῦ αἰλῶν (hydr-aulic, hydr-aulics). 2. ὁράω τὸν ἵππον ἐν τῷ ποταμῷ (hippo-potamus). 3. οἱ ἀδελφοὶ φίλοι¹ (Phil-adelphia) εἰσὶ. 4. φίλος ἵππων (Phil-ip, Φίλιππος) περὶ τῶν τόπων γράφει (topo-graphy) τῶν² ἐν τῷ παραδείσῳ. 5. ὁ ποταμὸς ῥεῖ ἐν κύκλῳ (en-cycl-ical) περὶ τὸ μουσεῖον. 6. ὁ βορέας ποιέει κρύσταλλον ἐν τοῖς

¹ The article is omitted with a predicate noun; thus we can often distinguish the subject from the predicate noun when they stand side by side, as here.

² The repetition of τῶν shows that ἐν τῷ παραδείσῳ belongs to τόπων.

ποταμοίς. 7. ὁ ἄγγελος ὁράει τὴν τοῦ θεοῦ μορφήν. 8. οἱ θεοὶ στέλλουσι(ν) ἀγγέλους ἐπὶ ἀνθρώπους. 9. οἱ ἀδελφοὶ (Adelphi) μανθάνουσι(ν) ἀναγιγνώσκειν τὰς ἐπιστολὰς τῶν ἀποστόλων. 10. οἱ ἀπόστολοι ἐπιστολὴν γράφουσι τῷ κριτῇ. 11. ὁ φόβος τοῦ κρυστάλλου τρέπει με (με) ἀπὸ τοῦ τόπου. 12. οἱ θεοὶ ἔχουσι τὴν φωνὴν καὶ τὴν μορφήν ἀνθρώπων (anthropo-morphic). 13. οἱ ἀπόστολοι ἀγγέλλουσι τοὺς τῶν ἀδελφῶν λόγους.

II. Translate into Greek.

1. The horses in the park are learning the art of war. 2. The messengers announce war. 3. He turns the horse in a circle around the park beyond the museum. 4. The water in the pipes is from the river. 5. The horses perceive the fear of the master. 6. We are reading an account of the arts (techno-logy). 7. Fear in war does not adorn the citizens. 8. You do not see the forms of the gods. 9. Have you letters from the brothers of the ambassador? 10. The arts adorn the life of men. 11. The letter reports the ambassador's words about war. 12. The heat of the sun sends-away ice from the rivers. 13. Do you see instruments of war in the museums? 14. The brothers perceive the skill of the citizens in war. 15. The ambassador's friend is in the messenger's place.

60. Notes on Derivatives.

1. As was said before (36, 2), the adverb εὖ often has in composition the meaning *good*. From

εὐ and ἄγγελος was formed the noun εὐ-αγγέλιον *good tidings*, which is also the meaning of our Saxon word *gospel*. In Latin this became *evangelium*, the sound of the combination of Greek letters εὐα- being best represented to the Roman ear by *eva-*, pronounced in the Roman way. *Evangeli-um* gave us *evangel*, *evangelical*, *evangelize*, etc., pronounced in our English way, which causes the first syllable to sound very different from the Greek εὐ.

2. **Philadelphia** is usually translated *brotherly love*; the verb φιλέω, from φίλος, is the common word signifying *to love*.

3. *a. Theology* is the science which treats of the nature of God, and his relation to his works. **Theist** and **theism** are formed from θεός, as *deist* and *deism* from Latin *deus*.

b. A-theist has for its first element the syllable ἀ- (which takes the form ἀν- before a vowel), called *alpha privative* (Latin *privo*, *to take away*). This syllable has the force of *not* which *in-* and *un-* have in such words as *in-active* and *un-known*; in fact ἀν- is the original form, related to our *negative in-* (from Latin) and *un-*, and might more fitly be called *negative αν-*. Accordingly **a-theist** means *not-theist*. So from μορφή we have **a-morphous**, literally *shape-less*; from ὕδωρ, **an-hydrous** ἀν-υδρος *water-less*; and from **gnostic** (see 51, 2), **a-gnostic**. Care is sometimes necessary in order to distinguish this *an-* followed by *-a-* from the preposition *ana-* (see 51, 5, *b*).

c. **Apo-theosis** is formed directly from ἀπο-θεός *deify*, which goes back to ἀπό and θεός. **Theo-dore** (Θεό-δωρος *gift of God*) has for its second part δῶρον, -ου, *gift*. **Poly-theism** (see 91, 12) is a belief in *many gods*.

4. **Hippo-drome**, from ἵππος and δρόμος, literally *horse-race*, is mostly used of a *place* for a horse-race.

5. In **bi-cycle**, the syllable *bi-* is a Latin prefix meaning *double*. (For **tricycle** see 82, 8.)

6. **Morpheus** (from μορφή) was the god of dreams (literally the *shaper* or *fashioner*) and hence the god of sleep. From **Morpheus** in this latter sense we have **morphine**. In **meta-morphosis** (from μετα-μορφόω *transform*) the preposition μετά, as is often the case, denotes a *change*. So also in **met-em-psychois** (μετ-εμ-ψυχόω from μετά, ἐν, and ψυχή), the doctrine that the soul, after the death of the body which it inhabits, is reborn into another. **Anthropo-morph-ism** (ἄνθρωπος) is the representation of God in the *form* or with the *character* of *man*.

7. **Apo-stle** is another instance of a word which has lost the *o-* of the Greek original, while its adjective **apo-stolic** has retained the vowel. (Compare **parable** and **parabolic**, **devil** and **diabolic**, 46, 3.) **Epistle** and **epi-stol-ary** are another similar pair. (With the variation of ε to ο in the derivatives of στέλλω compare the variation of α to ο in the derivatives of βάλλω, 46, 3. See also 57, 7.)

8. Τέχνη gives us **technical**, *pertaining to an art*

or *trade*; **technique** (through the French), the *technical* or *material* part of an art, as distinguished from the intellectual and imaginative part, as in music or painting; **techn-o-logy**, a *description of the arts*; also **poly-technic** (see 91, 12).

9. Ὑδωρ generally appears in English as **hydr-**. Examples are **hydra** (a portentous water-serpent on which grew two new heads for every one cut off), **hydr-ant**, **hydr-o-meter** (μέτρον), **hydr-o-graphy**, **hydr-o-phobia** (φόβος).

X. ADJECTIVES OF THE VOWEL DECLENSION.

61. These adjectives follow the second declension in the masculine and neuter, and the first declension in the feminine. Thus the nominative singular ends in -ος, -ᾶ (or -η), -ον (Latin -us, -a, -um).

	<i>wise.</i>		
Sing. N.	σοφός	σοφή	σοφόν
G.	σοφοῦ	σοφῆς	σοφοῦ
D.	σοφῶ	σοφῆ	σοφῶ
A.	σοφόν	σοφήν	σοφόν
V.	σοφέ	σοφή	σοφόν
Dual N. A. V.	σοφώ	σοφά	σοφώ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν
Plu. N. V.	σοφοί	σοφαί	σοφά
G.	σοφῶν	σοφῶν	σοφῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς
A.	σοφούς	σοφάς	σοφά

other.

Sing. N.	ἕτερος	ἐτέρᾱ	ἕτερον
G.	ἐτέρου	ἐτέρᾱς	ἐτέρου
D.	ἐτέρῳ	ἐτέρᾱ	ἐτέρῳ
A.	ἕτερον	ἐτέρᾱν	ἕτερον
V.	ἕτερε	ἐτέρᾱ	ἕτερον
Dual N. A. V.	ἐτέρῳ	ἐτέρᾱ	ἐτέρῳ
G. D.	ἐτέρουιν	ἐτέραιιν	ἐτέρουιν
Plu. N. V.	ἕτεροι	ἕτεραι	ἕτερα
G.	ἐτέρων	ἐτέρων	ἐτέρων
D.	ἐτέροις	ἐτέραις	ἐτέροις
A.	ἐτέροϋς	ἐτέρᾱς	ἕτερα

62. The feminine singular always has a *long vowel* throughout; long \bar{a} is retained after ϵ , ι , or ρ ; otherwise it is changed to $-\eta$, as in the first class of feminine nouns. (See 24, a.)

a. In the nominative and genitive plural the feminine follows the accent of the masculine.

63. *Rule.* As in Latin, the adjective must agree with its noun in *gender, number, and case.*

64. The *relative pronoun*, $\delta\varsigma$, η , θ *who*, is declined as follows.

	Sing.			Plu.		
N.	$\delta\varsigma$	η	θ	$οἷ$	$αἷ$	$\alphã$
G.	$οὔ$	$\etaς$	$οὔ$	$\ῶν$	$\ῶν$	$\ῶν$
D.	$\phĩ$	$\etã$	$\phĩ$	$οἷς$	$αἷς$	$οἷς$
A.	$\thetaν$	$\etaν$	θ	$οὔς$	$\alphãς$	$\alphã$
Dual N. A.	ω					
G. D.	$οἷν$					

65. Rule. The relative pronoun agrees with its antecedent in *gender, number, and person*, but takes the *case* required by the construction of its own clause.

66. Vocabulary.

ἀγαθός, -ή, -όν	good (Agatha).
ἀντί, prep. w. gen.,	instead of.
τὸ ἄστρον, -ου	star (astr-al).
αὐτός, -ή, -ό ¹	{ -self; myself, himself, itself, etc. (auto -biography); pre- ceded by the article, <i>same</i> .
τὸ βιβλίον, -ου.	book (Bible).
δοκέω	think.
ἡ δόξα, -ης (fr. δοκέω),	opinion (ortho-dox).
ἐπί, prep. w. dat.,	upon (compare 58 ἐπί).
ἕτερος, -ᾶ, -ον	other (hetero-dox).
κακός, -ή, -όν	bad (caco -phony).
ὁ λίθος, -ου	stone (litho -graph).
μόνος, -η, -ον	{ alone, only, only one (mono - gram).
νέμω	deal out, distribute (Nemesis).
ὁ νόμος, ² -ου (fr. νέμω),	law (metro-nome).
ὀρθός, -ή, -όν	{ (1) straight, (2) upright, (3) right (as opposed to wrong) (ortho-dox).

¹ The neuter nominative and accusative singular of αὐτός is αὐτό; otherwise the word is declined like σοφός, but has no vocative form.

² Νόμος means, first, what is *dealt out* to one, and so what is held in use and possession; hence the meanings *custom, usage, and finally law*. For change of ε to ο compare 60, 7.

ὅς, ἧ, ὅ	who, that, which.
πωλέω	sell.
ὁ βιβλιο-πώλης, -ου	book-seller, biblio-pole.
σοφός, -ή, -όν	wise (theo-soph).
ἡ σοφία, -ας	wisdom (Sophia).

67. Exercises.

I. Translate into English.

1. Ὁ κριτὴς γράφει ἀγαθὸν βιβλίον περὶ τῶν νόμων. 2. ὁ ποιητὴς αὐτὸς γράφει (auto-graph) τὸν (his) βίον (auto-bio-graphy). 3. οἱ πολῖται οὐ τοὺς νόμους αὐτοὶ ποιέουσιν, αὐτόνομοι (autonomous) εἰσι. 4. οὐ σχολάζομεν ἐπὶ λίθῳ τὸν νόμον γράφειν (litho-graph). 5. ὁ ἀπόστολος ἔχει ἐπιστολήν, ἣ ἀγγέλλει τὴν δόξαν τῶν πολῖτῶν. 6. ἐν χρόνῳ μαθάνουσιν ἀγαθὰ βιβλία ἀναγιγνώσκουν ἀντὶ κακῶν βιβλίων. 7. ὁ λίθος ῥήγνυσι (breaks) τὸν κρύσταλλον ἐπὶ τῷ ποταμῷ. 8. τὰς τῶν σοφῶν¹ δόξας περὶ τῶν ἄστρον μαθάνομεν ἐκ βιβλίων. 9. ὁράετε τὸν ἕτερον ἀδελφὸν τοῦ ἀγγέλου. 10. οἱ σοφοὶ καὶ αἱ σοφαὶ τὸ αὐτὸ (the same thing) λέγουσι (tauto-logy). 11. τί δοκέετε αὐτοὶ περὶ τοῦ βιβλίου; 12. Θεὸς ἀγαθὰ νέμει τοῖς ἀγαθοῖς καὶ τοῖς κακοῖς. 13. οἱ ὀρθοὶ μόνοι εὖ ἀναγιγνώσκουσι τοὺς ἐν τῇ ψυχῇ νόμους. 14. οὐκ ἔχομεν τοὺς αὐτοὺς νόμους οὐδ' ἕτεροι ἔχουσι.

II. Translate into Greek.

1. Not booksellers alone sell (mono-poly) books.
2. The wise and good man's opinion is right

¹ The adjective may be used alone as a noun, as in Latin.

(ortho-dox). 3. Bad citizens do not make wise laws. 4. I see a friend of wisdom (philosoph-er) who has a bad horse to sell. 5. [They] are¹ bad citizens who make war in the land. 6. The sun distributes heat. 7. The bookseller's only brother is throwing stones. 8. The poets tell (λέγουσι) a legend about the two (δύο) ways of life. 9. We are ourselves reading a book about the laws of the stars (astronomy). 10. We perceive the wisdom of God in the stars. 11. The citizens make laws, which they write on stone. 12. They are reading the books which they have. 13. The law alone is master of the upright citizen. 14. Others have the same law.

68. Notes on Derivatives.

1. As a preposition *ἀντί* means *instead of*; but its original force was rather *facing*, *opposite to*, *opposed to*, and this last is its common meaning in composition, both in Greek and in English. Thus an *anti-periodic* (περί-οδος) medicine is one *against* a *periodical* disease (as quinine for fever and ague). The word *ἀντί-φωνα* (φωνή), an adjective in the neuter plural, denoted a form of church music in which one choir or part of a choir *responds* to another. This became in late Latin *antífona* (retaining the Greek accent), which being taken into English became (through the forms *antéfne*, *antévne*, *antémne*, *ántemn*, *ántem*)

¹ An enclitic (55) should not begin a sentence.

anthem, taking on a slightly extended meaning. Finally **anti-phone** was reintroduced in the original sense. The **Anti-nomians** (*νόμος*) *denied*, it was said, that they were bound by the *moral law*. **Anti-nomy** is an *opposition* or *contradiction of laws*. In fact **anti-** has been so fully naturalized that it is now used freely as a prefix, whether the rest of the word is Greek or not.

2. So far as derivation goes, we should expect **astro-logy** to have the meaning which is really given to **astro-nomy** (*νόμος*). But here, as often happens, use and association — one might say, the company which the word has kept — have given a certain twist to the original force of **astro-logy**, so that it is now the name for a false, **astro-nomy** for a true, *science of the stars*. Another form of *ἄστρον* is *ἀστήρ*; this gives us **aster**, and **asterisk** (*ἀστερίσκος*) is a diminutive of the same word.

3. *a.* A people that has the right of using or making its *own laws* is called **auto-nomous**, and **auto-nomy** is the right itself. **Auto-maton** and **auto-matic** also contain *αὐτός*. The second element is from a Greek root *μα-* *to desire*, or *will*; hence **auto-maton** is etymologically *acting by one's own will*, and so *self-acting*. The word is especially used of machines.

b. With the article before it *αὐτός* signifies *the same*; *τὸ αὐτό*, often run together into *ταυτό*, signifies, therefore, *the same thing*. Hence *ταύτο-λογία* **tauto-logy**.

4. A **biblio-graphy** is a *description* or *list of the books* on a particular subject. Other compounds of βιβλίον are **biblio-mania** (μανία *madness*), and **biblio-phil** (φίλος).

5. **Hetero-dox** is usually contrasted with **ortho-dox**. In **para-dox** the first element is παρά; but the preposition here means, not *beside*, but *against*, *contrary to*. Δόξα also signifies the *good opinion* which others have of one, and so *fame*, *glory*. This is the force of **dox-** in **dox-o-logy**.

6. **Epi-graphy** is the branch of philology (see 51, 6) which deals with inscriptions *cut on stone*, of which there are thousands in Greek and Latin alone. **Epi-gram** (ἐπί-γραμμα) meant originally such an inscription; but as these were usually short and often in verse, the word came to be used for a *short, pithy poem*, or saying. The **epi-glottis** (see 41, 1) is just *over the glottis*. In all these **epi-** has the meaning given in the vocabulary (66); in **ep-ode** (ᾠδή) and **epi-logue** (contrasted with **prologue**; see 51, 5, a) it indicates something *added on* at the end. Further, ἡμέρα is the Greek word for *day*; before the rough breathing ἐπί loses the final vowel and becomes ἐφ'; thus is formed ἐφημερίς *diary* or *day-book*, whence **eph-emeris**. Ἐφήμερος **eph-emeral** is the adjective, signifying *lasting for a day*.

7. Κακός appears in **caco-phony**, the opposite of **eu-phony** (see 35, I., 5); in **caco-dox**, the opposite of **orthodoxy** (see 68, 5); and in **caco-graphy**, the opposite of **ortho-graphy** (see 68, 11).

8. **Lithology** is another of the “ologies” — the science which treats of *stones* or *rocks*.

9. **Μόνος** is represented by **mono-**, with the force of *one*, or *single*, in a great many English words. Common examples are **mono-gram**; **mono-graph**, a treatise on a *single* subject, usually of a limited nature; **mon-ody**, a mournful poem (ῥῳδή) expressing *one person's* grief; **mono-theism** (θεός), belief in *one* God; **mono-logue**, a speech uttered by *one* person, contrasted with **dialogue** (see 105, 2), and not quite the same as *soliloquy* (from Latin *solus* and *loquor*); **mono-lith** (λίθος), a large column or statue of a *single block* of stone; **mono-mania** (μανία 68, 4) madness on *one subject only*; **monotone** (ὁ τόνος *tone*, from τείνω *strain*); **mono-metallist** (τὸ μέταλλον originally *a mine*, then *metal*) one who holds that *one metal only*, gold, should be used as the standard of value, whereas a **bi-metallist** (compare **bi-cycle** 60, 5) believes that both gold and silver should be used as a *double* standard; **monosyllable** (see 110, 8); **mono-phthong**, a *single* vowel sound (ὁ φθόγγος *sound*) contrasted with **di-phthong** (for **di-** see 96, 1). **Monad** is also from **μόνος**, a derivative of the same sort with **decad** (see δεκάς, 80). Further, from **μόνος** were derived **μονάζω** to *live alone* and **μοναχός** *single, solitary*. The latter has been corrupted to **monk**; from **μονάζω** we have **mon-astery** (μοναστήριον, -ου) and **monastic** (μοναστικός). The early monks lived alone, hence the name. **Monachism** has retained the -αχ- of **μοναχός**.

10. **Metro-nome** might be rendered *law-giver* of the *measure* (μέτρον and νόμος); it is the name of an instrument for keeping the time in music. From the same verb νέμω are derived νόμος *law* (see 66 and foot-note to νόμος) and νομός *pasture* (one meaning of νέμω is *graze* or *pasture*); νομάδες was a term applied to tribes who moved from pasture to pasture feeding their herds. Hence our word **nomad**. Νέμεσις (originally *distribution*) denoted indignation at undue or too great good fortune; this indignation on the part of the gods was personified as a goddess, who repaired such inequality by humbling those who were too proud in prosperity, especially when such haughtiness led to impiety or crime; hence our word **nemesis**, *retribution, divine vengeance*.

11. **Ortho-graphy** is *right writing*; **ortho-epy** is *right pronunciation* (τὸ ἔπος *a word*).

12. A **theo-sophist** (θεός and σοφός) is one who believes that superhuman knowledge may be attained by direct intercourse with God and superior spirits; **theo-soph** is sometimes used in the same sense, and **theo-sophy** is the *belief* or *doctrine* of theosophists. (For **sophist**, etc., see 74, 10.)

XI. Ω-VERBS: PRESENT INDICATIVE AND INFINITIVE MIDDLE AND PASSIVE.

69. The *passive* voice represents the subject as *acted upon*, while the *active* voice represents the subject as *acting*. There is also in Greek a *middle*

voice which represents the subject as acting either *upon*, or *with reference to, itself*. But in the present tense the passive and middle have the same endings, and often are to be distinguished only by the connection in which the words are found. In this book, only the one word *φαίνω* *show* will be used in the *middle* voice; all other forms with these endings may be understood as *passive*, or else as *deponent* (see 71).

	70. Pres. Ind.	Middle.	Passive.
S.	1 φαίνομαι	<i>I show myself, appear</i>	<i>am shown</i>
	2 φαίνει	<i>you show yourself</i>	<i>are shown</i>
	3 φαίνεται	<i>he shows himself</i>	<i>is shown</i>
Du.	2 φαίνεσθον	<i>you two show yourselves</i>	<i>are shown</i>
	3 φαίνεσθον	<i>they two show themselves</i>	<i>are shown</i>
Pl.	1 φαινόμεθα	<i>we show ourselves</i>	<i>are shown</i>
	2 φαίνεσθε	<i>you show yourselves</i>	<i>are shown</i>
	3 φαίνονται	<i>they show themselves</i>	<i>are shown</i>
	Pres. Inf.		
	φαίνεσθαι	<i>to show one's self</i>	<i>to be shown</i>

71. *Deponent* verbs, as in Latin, are such as have the *passive* (*middle*) form, but are *active* in meaning, as *σκέπτομαι* *view*. The inflection is exactly like that of *φαίνομαι*, but the translation is of course active.

72. Vocabulary.

ἄγω	lead.
ὁ ἀγωγός, -οῦ (fr. ἄγω),	leader, guide (dem-agogue).
ὁ δῆμος, -ου	{ the people, the free citizens, the commons (dem-agogue).
ἔτυμος, -η, -ον	{ true, real, genuine (etymo- logy).
ἴσος, -η, -ον ¹	equal (iso-thermal).
μακρός, -ᾶ, -όν	long, large (macron).
μικρός, -ᾶ, -όν	small, little (micro-scope).
ὁ οἶκος, -ου	house (oeco-nomy).
οἰκέω	inhabit, dwell in.
πρεσβύτερος, -ᾶ, -ον ²	older, elder (presbyter).
σκέπτομαι, dep.,	examine, view (skeptic).
ὁ σκοπός, -οῦ (fr. σκέπτομαι)	{ watcher, lookout (micro-scope).
ὁ ἐπί-σκοπος, -ου	overseer, guardian (episcop-al).
σοφίζομαι (fr. σοφός), dep.,	{ be clever, or wise (sophist).
ὑπό, prep. w. dat.,	under.
φαίνω	show (dia-phan-ous).
φαίνομαι	{ show one's self, appear (phenomenon).

73. Exercises.

I. Translate into English.

1. Ὁ τοῦ δήμου ἀγωγός (dem-agogue) ὃν ὀράομεν

¹ Followed by the dative.

² The ending -τερος, -ᾶ, -ον is equivalent to the English -er, denoting the comparative degree.

οὐκ ἀγαθὸς πολίτης ἐστί. 2. οἱ πολῖται ἄγονται ἐπὶ πόλεμον. 3. μικρὸς λίθος βάλλεται ἐπὶ μακρόν (to a long distance). 4. ἡ γῆ ὑπὲρ τὸν βορέαν (see 46, 6) οὐκ οἰκέεται. 5. Θεὸς ἐστὶν ἐπίσκοπος τοῦ μακροῦ κόσμου (macro-cosm)¹ καὶ τοῦ μικροῦ κόσμου (micro-cosm). 6. οἱ ἐπίσκοποι σκέπτονται τὰς ὁδοὺς. 7. ὁ πρεσβύτερος ἀδελφὸς σοφίζεται καὶ ἔχει βιβλία ἐν τῷ οἴκῳ. 8. ὁ ἔτυμος ποιητὴς λέγει ἐτύμους λόγους. 9. οἱ ἄγγελοι φαίνουσι τῷ δήμῳ τὴν τοῦ κριτοῦ ἐπιστολήν. 10. ἡ οἰκεομένη (inhabited) γῆ μακρὰ ἐστί. 11. τί ὑπὸ τῷ λίθῳ ἐστί; 12. τὸ θερμὸν τῶν ἀστρων οὐκ ἴσον ἐστὶ τῷ θερμῷ (iso-thermal) τοῦ ἡλίου. 13. πρεσβύτερον ἀδελφὸν ἔχω, ὃς ἀγαθὸν τόπον ἔχει ἐν τῷ θεάτρῳ. 14. ἔχει ὁ δῆμος ὀρθοὺς ἀγωγούς; 15. ἴσοι εἰσὶν οἱ ἄνθρωποι;

II. Translate into Greek.

1. The star itself is not small. 2. To learn-to-know the true opinions of the people is the work of a wise man. 3. The seasons are equal. 4. The skill of the overseer himself is not equal to the skill of the little bookseller. 5. He is examining the little stones which are in the road. 6. True overseers show themselves wise.² 7. There is water under the house. 8. The laws of the people are (being) written in books. 9. I am writing a

¹ In contrast with the mind of man, the *micro-cosm* or *little world*, the *larger universe* was called *macro-cosm*.

² A predicate adjective belonging to the subject must agree with it in gender, number, and case.

long letter. 10. An upright leader of the people speaks true words. 11. In the long time of ice we do not see roses. 12. They examine the little circles which you are making on the ice. 13. The leader of the people is-clever, but (ἀλλὰ) does not show himself wise.

74. Notes on Derivatives.

1. An **epi-demic** disease is one prevailing *among the people* (ἐπὶ τῷ δήμῳ). **Demotic**, *belonging to the people*, is often contrasted with **hieratic** (see 96, 6).

2. Τὸ ἔτυμον was the Greek term for the *literal sense* of a word; hence we have **etymon**, the *primitive* from which a word is derived; and **etymo-logy**.

3. From ἴσος χρόνος *equal time* we have **iso-chronous**, *lasting an equal time*; from ἴσον θερμόν *equal heat*, **iso-therm**, an **iso-thermal** line, or line passing through places of which the average *temperature* is *equal*; and from ἴσον μέτρον *equal measure*, **iso-metric**. **Iso-sceles** has for its second element τὸ σκέλος, -εος *a leg*.

4. The mark of *length* over a vowel is a **macron**. The **macro-meter** *measures* objects *a long way off*. **Macro-** occurs in other scientific terms, like **macro-cephalous** (κεφαλή).

5. Μικρός is seen in **micro-scope** (σκοπός), **micro-meter**, **micro-cephalous**, **micro-nesia** (ἡ νῆσος *an island*).

6. **Eco-nomy** (formerly spelled **oeconomy**; see 14, g) is from οἰκο-νομία, which goes back to οἶκος and νόμος, although the changes of meaning seem

strange at first sight. οἶκος is not only *house*, but also the *estate* or *farm* which belonged to the house; and one meaning of νέμω, the primitive of νόμος (see 66 and note 2), is *to manage*. An οἰκο-νόμος was a *manager of a house* or *an estate*; hence οἰκο-νομία came to signify, not only *management*, but also *good management*, of property. This, then, is the proper meaning of **economy**.

7. In οἰκεομένη, the present passive (middle) participle of οἰκέω, the vowels εο were contracted to ου; ἡ οἰκουμένη, with γῆ understood, was a term for the *entire inhabited world*. Accordingly an **oecumenical** council is one assembled from all lands.

8. **Priest** is corrupted from **presbyter**. (An intermediate form is **prester**.)

9. **Skeptic** or **sceptic** (σκεπτικός), from σκέπτομαι, meant originally one who is inclined to *examine into* statements, not accepting them without such examination. The root also takes the form σκοπ- in σκοπός, which means not only *watcher*, but also the *thing watched*, namely, the *mark aimed at*. Hence the original meaning of **scope** is *aim*, or *purpose*. From this are derived the other uses of the word. Among compounds of σκοπός in the sense of *watcher*, along with **micro-scope** (see 74, 5) we have **tele-scope** (τῆλε) and **hor-o-scope**, a *view* or *description* of the position of the planets at the *hour* (ῥῶρᾱ; see 31, 8) of one's birth; for astrologers held that one's whole life could be foretold from such a horoscope. The syllable is even put with

some words not from Greek, as in *spectro-scope*, from Latin *spectrum*. Ἐπί-σκοπος gave the Latin *episcopus* and our *epi-scopal*, *epi-scopacy*; *bishop* is a corrupted form of ἐπί-σκοπος (in old English *biscop*, *bisceop*).

10. From σοφίζομαι is derived σοφιστής *sophist*. The sophists were teachers of eloquence, philosophy, and politics; and as many of them were skilled in a wordy and showy, but false, mode of argument, the entire class got a bad name. Hence the implication of dishonesty, or of an endeavor to deceive, in our words *sophistry*, *sophism*, *sophistical*. To *sophisticate* is primarily to give one the qualities of a *sophist*; from this follow *sophisticated* and *unsophisticated*.

11. The root of φαίνω is φαν-, or φα-. *Phase* (φάσις), *phantasm* (φάντασμα), *phantasy* or *fantasy* (φαντασία), *fantastic* (originally *phantastic*), *phantom*, *epiphany* (ἐπι-φάνεια) — all these have meanings closely connected with that of *appearance*. *Fancy* is a shortened form of *fantasy*. *Emphasis* (ἐμφασις, ἐν and φαίνω), starting from nearly the same sense of *an appearing*, took on the meanings *declaration*, *significance*, and finally *special significance* or *force* in an expression. *Emphatic* is the adjective. *Diaphanous* (δια-φανής) signifies *letting things show through*. Finally, φαινόμενος, -η, -ον *appearing* is the present middle participle, declined like ἀγαθός. The neuter φαινόμενον *phaenomenon*, or *phenomenon*, signifies, therefore, *that which appears*.

XII. CONSONANT DECLENSION: STEMS IN -κ- AND -γ-.

75. To the Third or Consonant Declension belong nouns whose stems end in (1) a consonant or (2) in *ι* or *υ*. Masculines and feminines are declined alike.

	ή (κλίμακ-)	ή (σαρκ-)	ό (λαρυγγ-)
	<i>ladder</i>	<i>flesh</i>	<i>throat</i>
Sing. N.	κλίμαξ	σάρξ	λάρυγξ
G.	κλίμακ-ος	σαρκ-ός	λάρυγγ-ος
D.	κλίμακ-ι	σαρκ-ί	λάρυγγ-ι
A.	κλίμακ-α	σάρκ-α	λάρυγγ-α
V.	κλίμαξ	σάρξ	λάρυγξ
Dual N. A. V.	κλίμακ-ε	σάρκ-ε	λάρυγγ-ε
G. D.	κλίμάκ-οιν	σαρκ-οῖν	λαρύγγ-οιν
Plu. N. V.	κλίμακ-ες	σάρκ-ες	λάρυγγ-ες
G.	κλίμάκ-ων	σαρκ-ῶν	λαρύγγ-ων
D.	κλίμαξι	σαρξί	λάρυγξι
A.	κλίμακ-ας	σάρκ-ας	λάρυγγ-ας

a. The ending of the nominative singular is -s, which unites with a preceding *κ* or *γ* (or *χ*) to form -ξ. The ending of the dative plural is -σι, and the same combination takes place.

b. Monosyllabic stems of the consonant declension accent the case-ending in the genitive and dative of all numbers: the long syllables -οιν and -ων take the circumflex.

76. Vocabulary.

αἰσθάνομαι, dep.,	perceive (aesth-etic).
ὁ ἀριθμός, -οῦ	number.
ἀριθμέω	count (arithmetric).
γυμνός, -ή, -όν	naked, bare.
γυμνάζω	exercise.
τὸ γυμνάσιον, -ου	gymnasium (place for exercise).
ἡ κλίμαξ, -κος	ladder (climax).
ὁ λάρυγξ, -γγος	throat, larynx.
ὁ μῖμος, -ου	imitator (mime).
μιμέομαι, dep.,	imitate.
ὄψομαι, ¹ dep.,	shall see (syn-op-sis).
πρῶτος, -η, -ου	first (proto-type).
ἡ σάρξ, -κός	flesh (sarc-ophagus).
στερεός, -ᾶ, -όν	firm, solid (stereo-type).
σύν, prep. w. dat.,	with (syn-opsis).
τύπτω	strike.
ὁ τύπος, -ου	} type (originally, what is caused by a blow).
ὑπο-κρίνομαι, dep.,	
ὁ ὑπο-κριτής, -οῦ	actor (hypo-crite, hypo-crisy).
φαγεῖν, infinitive,	to eat (sarco-phag-us).
ὁ χρῦσός, -οῦ	gold (chrys-alis).

77. Exercises.

I. Translate into English.

1. Ἐν τῷ γυμνασίῳ ὄψεσθε μακρὰς κλίμακας.

¹ Future of ὀράω, but from a different root, ὀπ-, and the future suffix -σο- or -σε-; inflected like the present middle (passive), ὄψομαι, ὄψει, ὄψεται, etc.

2. ἄνθρωποι εἰσιν οἱ μανθάνουσι τὴν σάρκα ἀνθρώπων φαγεῖν (*anthropo-phagous, anthropo-phagi*).
 3. οἱ λίθοι ὑπὸ τῷ οἴκῳ στερεοί εἰσι. 4. οὐκ αἰσθάνεσθε τὴν στερεὰν σάρκα τῶν ἀνθρώπων οἱ ἐν τοῖς γυμνασίοις γυμνάζονται; 5. τῷ ὀργάνῳ τὸν τοῦ ὑποκριτοῦ λάρυγγα σκέπτεται (*laryng-o-scope*).
 6. ὁ σκοπὸς αἰσθάνεται τὸ πρῶτον ἄστρον. 7. ἀγαθὸς ὑποκριτὰς ἐν τῷ θεάτρῳ ὀψόμεθα, οἱ τοὺς τοῦ δήμου ἀγωγούς εὖ μῖμούνται. 8. ὁ χρῦσὸς οὐκ ἀγαθὸς ἐστι φαγεῖν. 9. οὐκ ὄψει τὰ ἄστρα σὺν τῷ ἡλίῳ. 10. τύπτειν ἐτέρους κακόν ἐστι. 11. ὁ ἀριθμὸς τῶν πολιτῶν ἴσος ἐστὶ τῷ ἀριθμῷ τῶν ἄστρον.
 12. οἱ ἐπίσκοποι ἀριθμέουσι τὸν ἐν τῇ ὁδῷ δήμον. 13. ὀψόμεθα τὸν μικρὸν οἶκον ὃν ὁ ὑποκριτῆς οἰκεί; 14. οἰκεί ἐν τῷ πρώτῳ οἴκῳ ὑπὲρ τὸν τρόπον τῆς ὁδοῦ.

II. Translate into Greek.

1. With the actor is an elder brother. 2. The ladder strikes the bookseller on the head. 3. They will see a man who writes letters with (dat. of means) types (*typo-graphy*). 4. Wise actors show art. 5. The throats of the horses are long. 6. The overseers will see the solid types (*stereo-type*). 7. We perceive solid gold in the stone. 8. We see men who do not have flesh to eat. 9. Actors exercise their tongues (in Greek *the tongues*) and throats. 10. To exercise the muscles (plural of *σάρξ*) well is the way of health. 11. We shall see the messenger on a bare horse. 12. With the messengers are guides. 13. The first actor is a good imitator of others' voices. 14. To count the

little stones in the river requires (in Greek *is of*) a long time.

78. Notes on Derivatives.

1. From *ἀν-* privative (see 60, 3, *b*) and the root of *αἰσθάνομαι* we have **an-aesthetic**, *making in-sensible*, and **an-aesthesia**, *the condition of insensibility* produced by an anaesthetic. The word **aesthetic** (*αἰσθητικός*), which originally meant merely *capable of perceiving*, has been narrowed down to the meaning *capable of perceiving beauty*, or *pertaining to beauty*; hence **aesthetics**, *the science of beauty or taste*.

2. The connection between the meanings of *γυμνός* and *γυμνάζω* is due to the fact that the Greek boys and men trained, in the gymnastic schools, quite *naked*. Of course **gymnic**, **gymnast**, **gymnastic** are all from the same primitive.

3. *Κλίμακτῆρ* is the *round* of a ladder; hence **climateric**, one of the successive stages of development, and hence a *critical time* of life.

4. **Mimic** and **mimetic** (*μιμητικός*), as well as **mime**, are from *μίμος*, *μιμέομαι*. **Panto-mime** has for its first element *πᾶς* (see 110, 11).

5. The root of *ὄψομαι* is *ὄπ-*, which appears in **optic**, **optics**. **Aut-opsy** (*αὐτός*) is *self-seeing*, *seeing for one's self*.

6. The **sarc-o-phagus** was so named because it was originally made of a kind of limestone which quickly *consumed the flesh* of a corpse; then the name was given to any stone coffin. From *σάρξ* was also derived the verb *σαρκάζω* *to tear the flesh*, as dogs do. From this we have **sarcasm** (*σαρκασμός*).

7. The **stereo-type** plate is a *solid* piece of metal, as distinguished from the separate types. The **stere-opticon** (στερεός, ὀπ-) throws on the screen an image which appears *solid*; the **stereo-scope**, by the arrangement of its lenses, causes the picture to look like a solid object.

8. Σύν in English derivatives takes the forms **syn-**, **sym-**, **syl-**, or **sy-**, according to the nature of the following letter, and has the general meaning of *together*. Thus, we have **syn-opsis** (ὀπ-), a *collective view* (adjective **syn-optic**); **syn-od** (ὁδός) a *meeting*; **syn-agogue** (συν-αγωγή; ἄγω), place of religious *assembly* among the Jews; **syn-chronous**, *agreeing in time* (χρόνος); **syn-chronism**; **sym-metry**, *correspondence in measure* (μέτρον); **symphony** (φωνή), a form of orchestral music; **syl-logism** (λόγος in the sense of *reason*; see 51, 5, a, end), a form of *reasoning*. **Systole** (συ-στολή; σύν and στέλλω) is a *sending together*, that is, *contraction*. It is contrasted with **dia-stole** (δια-στολή), in which διά has the force of *apart*, Latin *dis-*; thus **dia-stole** is the *relaxation* of the muscles of the heart, which alternates with the **sy-stole**. The same force of διά is seen in **dia-critical**, *distinguishing* (see 46, 1), and **dia-gnosis** (γιννώσκω), the determination of a disease by noting its distinguishing marks.

9. The various significations of **type** can all be traced back to that of *something produced by a blow*. For instance, the image or other device on a coin was made by a blow upon the die under which the disk of metal had been placed. Thus τύπος and

type get the meaning of *stamp, image*, and next that of *character or kind*. Among compounds and derivatives are **typical**, **proto-type** (πρῶτος), **phono-type** (a *printed character* representing a *sound*, φωνή), **auto-type** (αὐτός), **helio-type** (ἥλιος), the two latter being arbitrarily used to denote varieties of permanent photographs.

10. From χρῦσός we obtain **chrysalis** (from its color), **chryso-lite** (λίθος), **chrys-anthemum** (ἄνθεμον, -ου *flower*; compare ἄνθος, 98), **chrys-elephantine** (ἐλεφάντινος from ἐλέφās, -αντος *elephant*, and then *ivory*). In some of the finest Greek statues the flesh parts were of *ivory* and the rest of *gold*; this kind of work is called **chrys-elephantine**.

11. We have already had occasion to notice many words from Greek which end in **-ic**, representing the Greek adjective ending -ικός; as, in this section, **aesthetic, optic, typic**, etc. This syllable **-ic** is so common and familiar that it is added to many words not derived from Greek.

XIII. CONSONANT DECLENSION: STEMS IN

-τ-, -δ-, -θ-.

79.

	τὸ (φωτ-)	ὁ (ποδ-)	ὁ, ἡ (ὄρνιθ-)
	<i>light</i>	<i>foot</i>	<i>bird</i>
Sing. N.	φῶς	πούς	ὄρνις
G.	φωτ-ός	ποδ-ός	ὄρνιθ-ος
D.	φωτ-ί	ποδ-ί	ὄρνιθ-ι
A.	φῶς	πόδ-α	ὄρνις
V.	φῶς	πούς	ὄρνις

Dual N. A. V.	φῶτ-ε	πόδ-ε	ὄρνιθ-ε
G. D.	φῶτ-οιν	ποδ-οῖν	ὄρνιθ-οιν
Plu. N. V.	φῶτ-α	πόδ-ες	ὄρνιθ-ες
G.	φῶτ-ων	ποδ-ῶν	ὄρνιθ-ων
D.	φωσί	ποσί	ὄρνισι
A.	φῶτ-α	πόδ-ας	ὄρνιθ-ας

a. As in the *o*-declension, the accusative and vocative of neuters in the consonant declension are like the nominative. Before *-ς* or *-σι*, the stem-consonant *τ*, *δ*, or *θ* is dropped. The nominative *πούς* is irregular. The ending of the accusative singular of masculines and feminines is *-α*; but *ὄρνις* usually has *ὄρνιν*.

b. For the accent of monosyllabic stems see 75, b. But the genitive dual and plural of *φῶς* do not follow this rule.

80. Vocabulary.

ἀρχω	(be first, hence) (1) <i>begin</i> , (2) <i>rule</i> .
ἡ ἀρχή, -ῆς	(1) <i>beginning</i> , (2) <i>government</i> .
ἀρχαῖος, -ᾶ, -ου	<i>ancient</i> (<i>archaeo-logy</i>).
ἡ γωνιά, -ᾶς	<i>corner</i> , <i>angle</i> (<i>deca-gon</i>).
δέκα (indeclinable)	<i>ten</i> (<i>deca-gon</i>).
ἡ δεκάς, -άδος	<i>company of ten</i> , <i>decad</i> (<i>decade</i>).
ἑπτά (indecl.)	<i>seven</i> (<i>hept-archy</i>).
ἕβδομος, -η, -ου	<i>seventh</i> .
ἡ ἑβδομάς, -άδος	<i>week</i> , <i>seven days</i> (<i>hebdomadal</i>).
ἔξω, adv. w. gen.,	<i>outside</i> (<i>exo-tic</i>).
ἔσω, adv. w. gen.,	<i>inside</i> , <i>within</i> (<i>eso-teric</i>).
ὀλίγοι, -αι, -α	<i>in plural</i> , <i>few</i> (<i>olig-archy</i>).
ὄ, ἡ ὄρνις, -θος	<i>bird</i> (<i>ornith-ology</i>).

ὁ, ἡ παῖς, παιδός ¹	<i>child.</i>
παιδεύω	<i>educate (treat as a child).</i>
ὁ παιδ-αγωγός, -οῦ	<i>child-leader, teacher, paedagogue</i> (or <i>pedagogue</i>).
ὁ πούς, ποδός	<i>foot (anti-podes).</i>
τρεις	<i>three (tri-cycle).</i>
φέρω	<i>bear, carry (Latin fero).</i>
τὸ φῶς, φωτός	<i>light (photo-graph).</i>

81. Exercises.

I. Translate into English.

1. Ὄπου (*where*) ὀλίγοι ἄνθρωποι ἄρχουσι τοῦ δήμου,² ἐνταῦθά (*there*) ἐστὶν ὀλιγαρχία (*oligarchy*).
2. δέκα ὀρνίθες γυμνάζουσι τοὺς λάρυγγας ἐν γωνίᾳ τοῦ παραδείσου. 3. ἑπτὰ μικροὶ παῖδες ἔξω τοῦ παραδείσου ἀκούουσι τῶν ὀρνίθων.³ 4. σοφοὶ παιδ-αγωγοὶ τοὺς παῖδας παιδεύουσι. 5. ἔσω τοῦ γυμνασίου εἰσὶ τρεῖς δεκάδες ἀνθρώπων. 6. ἔχομεν ἐν τῷ οἴκῳ ἑπτὰ βιβλία τῶν ἀρχαίων ποιητῶν. 7. τὸ φῶς τοῦ ἡλίου τῆλε φαίνεται. 8. ἐν τῇ ἀρχῇ τῆς πρώτης ἐπιστολῆς ἀναγιγνώσκομεν τὸν ἀρχαῖον μῦθον. 9. Θεὸς μόνος ἄρχει (*mon-arch*) τῶν ἀνθρώπων καὶ τῶν ἄστρον. 10. ἡ γῆ φέρει δένδρα καὶ τὸ δένδρον φέρει ῥόδα. 11. οὐκ ἀρχαίοις βιβλίοις μόνοις παιδευόμεθα. 12. ἡ κλίμαξ δέκα πόδας⁴

¹ Vocative παῖ. In accent παῖς is like φῶς (see 79, and b).

² Verbs of *beginning* and *ruling*, like ἄρχω, govern the genitive instead of the accusative.

³ Verbs of *hearing* and *perceiving*, like ἀκούω and αἰσθάνομαι, take the genitive more commonly than the accusative.

⁴ Acc. of extent, as in Latin.

μακρά ἐστι. 13. τρεῖς ἑβδομάδες εἰσὶ μακρὸς χρόνος τοῖς παισί. 14. ὁ παιδαγωγὸς ἔχει μικρὸν βιβλίον περὶ τῶν ἀρχαίων ὑποκριτῶν, ὃ ἀναγιγνώσκουσιν ὀλίγοι.

II. Translate into Greek.

1. The stone has ten corners (**deca-gon**). 2. The government of the few is bad. 3. With the first bird we see seven other birds. 4. The seventh bird, the [one] on the ladder, is an overseer, who is educating the first bird. 5. [He] who begins war is not wise. 6. The sun shows its light to the earth. 7. The feet of the children are in the river. 8. What is the opinion of the ancients about the government of the few? 9. The actors are leading horses which carry solid gold. 10. In a few weeks we shall see messengers who bear letters. 11. Within the house are three men who rule the people. 12. In the seventh house beyond the corner of the park dwells a man who reads few books. 13. An elder brother bears the child through the river.

82. Notes on Derivatives.

1. *a.* Both meanings of ἄρχω (which are evidently nearly related) are well represented in English. Thus, **archaeo-logy** (ἀρχαῖος) is an *account of ancient things*; **archaic** (ἀρχαϊκός, -ή, όν) and **archaism** also refer to *ancient things*, but with a slightly different shade of meaning; **arche-type** (ἀρχέ-τυπος) was originally that which is *first struck off* or *first moulded* as a model or example.

b. Again, **an-archy** (ἀναρχία; ἀν- privative, see 60, 3, b) is *no-rule*; **mon-archy** (μον-αρχία) is *the rule of one*; **hept-archy**, *the rule of seven*; **dec-archy**, *the rule of ten*. A **patri-arch** is a *clan-ruler* (ἡ πατριὰ *clan*, from πατήρ, Latin *pater*, *father*); **archives** (τὸ ἀρχεῖον, *government house*), the place where *government records* are kept, or the *records* themselves. Finally, the prefix **arch-** or **archi-** in **arch-angel**, **arch-bishop**, **archi-episcopal**, **archi-tect** (ὁ τέκτων *builder*), etc., is also from ἀρχω, and has come to be used in the sense of *chief* or *leader*, with many words not from Greek, such as **arch-duke**, **arch-thief**, etc. When used with words not from Greek, or with words, like *bishop*, so thoroughly Anglicized that the Greek origin is obscured, the *ch* of **arch-** is pronounced as in *child*; in words directly from Greek *ch* is pronounced like *k*.

2. Γωνία appears in **goni-o-meter** (μέτρον), and gives the syllable **-gon**, *angle*, in **dia-gon-al** (διά), **poly-gon** (see 91, 12), **tri-gon-o-metry** (τὸ τρί-γωνον *tri-angle* — the first syllable being the stem of τρεῖς — and μέτρον), **hex-a-gon** (ἕξ-ά-γωνον; ἕξ *six*, with an *-a-* which seems to have been inserted from analogy).

3. Δέκα appears in **deca-logue**, and in many names of metric weights and measures, such as **deca-gram** (see 91, 4), **deca-meter**.

4. From the stem of ἑβδομάς we have **hebdomadal**, a clumsy word for *weekly*.

5. An **exotic** plant is one *from outside* (ἔξω),

foreign. **Esoteric** (ἔσω) doctrines are, so to speak, the “*inside*,” or *secret*, doctrines, contrasted with the **exoteric**, or *outside*, *public*, doctrines, which may be imparted to everybody.

6. Παιῖς takes the forms **-paed-** and **-ped-**; the latter syllable must not be confounded with *ped* in derivatives of Latin *pes*, *pedis*, *foot*. A **ped-o-baptist** is one who believes in *child-baptism* (βαπτίζω *baptize*). **Ortho-ped-y** is *child straightening* (ὀρθός), curing children’s deformities. From παιδεία *education* (παιδεύω) we obtain **en-cyclo-paedia** and **cyelo-paedia** (ἐν and κύκλος).

7. The nominative πούς appears in **poly-pus**, *many-footed* (see 91, 12), which is also shortened to **poly-p**. The stem-form **-pod-** is seen in **chir-o-pod-ist** (χείρ), a healer of *hands* and *feet*, and **tri-pod** (τρεῖς), and in numerous scientific words like **cephal-o-pod** (κεφαλῆ). Finally, **anti-pode** has been formed as the singular of **anti-pod-es** (ἀντί), and thus has final *e*.

8. Τρεῖς is also seen in **tri-logy**, a series of *three connected plays*, and in **tri-cycle** (κύκλος).

9. **Peri-phery** (περί and φέρω) is the exact equivalent, etymologically, of *circum-ference*, from Latin *circum* and *fero*; but the latter is used only of circles and spheres, while the former is used of other figures. The root of φέρω takes also the form φορ-. A **meta-phor** (μετα-φορά) is, in a certain sense, a *trans-fer* (Latin *trans* and *fero*) of meaning; as when a soldier is called a lion to denote that he is brave, the word *lion* contains a **meta-phor**.

10. **Phos-phorus** (φως-φόρος) signifies *light-bearer*. The stem φωτ- is found in **phot-o-graph** (γράφω means *to draw* or *paint* as well as *to write*; compare **graphic**, 31, 4), **phot-o-sphere** (σφαῖρα) the burning gas which envelopes the sun; **phot-o-meter**, an instrument for *measuring* the quantity of *light*; **phot-o-litho-graph** (λίθος), a print from a *stone* on which the picture has been printed by *photography*.

XIV. CONSONANT DECLENSION: STEMS IN
-ν- AND -ρ-.

83.

	ὁ (δαίμων-)	ἡ (εἰκόν-)	ὁ (ῥήτορ-)
	<i>divinity</i>	<i>image</i>	<i>orator</i>
Sing. N.	δαίμων	εἰκών	ῥήτωρ
G.	δαίμων-ος	εἰκόν-ος	ῥήτορ-ος
D.	δαίμων-ι	εἰκόν-ι	ῥήτορ-ι
A.	δαίμων-α	εἰκόν-α	ῥήτορ-α
V.	δαῖμον	εἰκών	ῥήτορ
Dual N. A. V.	δαίμων-ε	εἰκόν-ε	ῥήτορ-ε
G. D.	δαιμόν-οιν	εἰκόν-οιν	ῥητόρ-οιν
Plu. N. V.	δαίμων-ες	εἰκόν-ες	ῥήτορ-ες
G.	δαιμόν-ων	εἰκόν-ων	ῥητόρ-ων
D.	δαίμοσι	εἰκόσι	ῥήτορ-σι
A.	δαίμων-ας	εἰκόν-ας	ῥήτορ-ας

a. Stems in -ν- and -ρ- omit the nominative ending -ς, and lengthen a preceding ε or ο to η or ω. Observe that the long vowel is retained in the vocative singular if accented, otherwise not. In the dative plural ν before -σι is dropped.

84. *Vocabulary.*

ὁ ἀγών, ἀγῶνος ¹	contest (agony).
ἀγωνίζομαι, dep.,	{ struggle, engage in a contest (agonize).
ἀντ-αγωνίζομαι (ἀντί and ἀγ.), dep.,	
ὁ ἀντ-αγωνιστής, -οῦ	ant-agonist.
ὁ αἶρ, αἶρος	air.
ὁ ἀθλος, -ου	athletic game.
τὸ ἀθλον, -ου	prize.
ὁ ἀθλητής, -οῦ	athlete.
ὁ δαίμων, -ονος	divinity, spirit (demon).
ἡ εἰκών, -όνος	image, statue (icon-oclasm).
ἔρημος, -η, -ον	solitary, lonely (erem-ite).
ὁ κανών, -όνος	measuring-rod, rule (canon).
κλάω	break (icono-clasm).
ἡ ναῦς	ship (nausea).
ὁ ναύτης, -ου	sailor (naut-ical).
τὸ πῦρ	fire (pyr-otechnics).
ὁ ῥήτωρ, -ορος	orator (rhetor).
ὁ χάραξ, -κος	pointed stake.
χαράσσω	scratch.
ὁ χαρακτήρ, -ῆρος	{ mark (engraved or stamped on something. Character).

85. *Exercises.*

I. Translate into English.

1. Ἡ γλῶσσα τοῦ ῥήτορος ἄρχει τοῦ δήμου.

¹ From ἄγω: (1) a gathering, (2) a gathering for athletic contests, (3) contest.

2. ὀλίγοι ἄθληται ἄθλα φέρουσιν ἐκ τῶν ἀγώνων.
 3. ἐν τοῖς ἀγῶσιν ἀγωνίζονται οἱ ἄθληται γυμνοί.¹
 4. ὁ παῖς ποιέει πῦρ ἐν γωνίᾳ τοῦ οἴκου. 5. χαράσσει τὴν εἰκόνα τοῦ τῶν ναυτῶν θεοῦ, καὶ κλάει τὸν τοῦ ὄρνιθος πόδα. 6. οὐ κακὸς παῖς ἐστι; 7. ἡ ναῦς τὸν χρῦσὸν τῶν ἄθλητῶν φέρει. 8. ὄρνιν ὄψεσθε ἐν τῷ ἄερί. 9. ἀγαθὸν δαίμονα ἔχει ὡς (as) ἐπίσκοπον. 10. ὁ τοῦ ὑποκριτοῦ ἀνταγωνιστῆς κλάει τὰς ἀρχαίας εἰκόνας (icon-o-clast) τῶν θεῶν. 11. ὁράω κριτὴν ὀρθόν, ὃς ὀλίγους φίλους ἔχει καὶ φαίνεται ἔρημος. 12. ὁ ἐπίσκοπος μακρὸν κανόνα φέρει καὶ ὁράει τοὺς μικροὺς παῖδας οἱ ἐπὶ τῷ κρυστάλλῳ εἰσὶ. 13. οἱ παῖδες τύπτουσι τὸν ἄθλητὴν.

II. Translate into Greek.

1. The child bears [away] the first prize. 2. Through the air are borne the voices of birds. 3. In the air are good spirits who are guardians of men. 4. Small marks appear on the gold. 5. The statues in the park appear lonely. 6. The athlete has a measuring-rod seven feet² long. 7. The orator is an antagonist of a sailor in the first contest of the season. 8. The measuring-rod makes a long mark on the head of the ancient mariner. 9. Little children break the ice with stones. 10. The fire is seen afar. 11. We are reading the tale of the ancient mariner. 12. A wise orator by a few words leads the people. 13. Shall we see a contest of athletes under the

¹ This was the Greek custom.

² Accusative of extent.

tree? 14. The fear of God is the beginning of wisdom.

86. Notes on Derivatives.

1. **Agony** (*ἀγωνία*, another form for *ἀγών*) is properly *struggle*, then the *pain of struggle* in a contest, but has come to include any severe pain or anguish. From *ἀγωνίζομαι* is formed *ἀγωνιστής* *contestant*; this with *πρῶτος* gives **prot-agonist**, *first contestant*, used especially of the leading actor in a Greek play.

2. **Aer-o-naut** is an *air-sailor*; **aer-o-lite**, a *stone* which falls from the *air*. As *aer* was taken from Greek into Latin, some of our derivatives have Latin endings or are compounded with Latin words. Such are **aer-ial**, **aer-ate**, **aer-iform**. **Air** has been further changed by coming through French.

3. **Daemon**, or **demon**, now denotes bad spirits only, quite differently from Greek usage; and **daimon** is sometimes used in the more general sense of *δαίμων*. This sense is retained in **dai-monic**, and sometimes, though not usually, in **dae-monic**; **demoniac** and **demon-ology** are connected rather with **demon**.

4. **Icon-o-clasm** is the act of an **icon-o-clast**; **icon-o-graphy** is the *description of images, statues, or pictures*.

5. **Eremit** (*ἐρημίτης*, from *ἐρημος*) is less common than **hermit**, the corrupted form of the same word.

6. The various meanings of **canon** are all more or less closely connected with the figurative sense of *rule*. For example, it denotes a *rule of the church*; the *list of sacred books* accepted by the church as belonging to the Bible; the *authoritative list of saints*, as in the Roman Catholic church. Hence we have **canonical** and **canonize**.

7. *Ναυτίλος*, which is merely another form of *ναύτης*, is Latinized into **nautilus**, a little shell-fish that sails over the water in its shell. The connection between *ναῦς* and **nausea** is plain to any one who has been sea-sick.

8. On a **pyre** (from *πῦρ*) the dead were burned, among the Greeks and Romans. **Pyr-o-technics** is the *art* (*τέχνη*) of making *fire-works*. The **em-pyrean** (from *ἐμ-πυρος* *in fire* or *on fire*, *ἐν* and *πῦρ*) is the *highest heaven*, which the ancients imagined to be pure fire.

9. **Rhetoric** is primarily *ἡ ῥητορικὴ τέχνη* *the art of an orator*; but the term is now used to denote the art of *composition*, while *oratory* has more reference to the art of *speaking* in public.

10. The primary force of **character** is still seen in its sense of a *distinctive mark*, as a letter, figure, or sign. Then the word came to signify the *sum* of those *invisible marks* of one's nature, the qualities of soul which make up what is called **character**. Hence **characterize** (*χαρακτηρίζω*) and **characteristic**.

11. In this and former chapters we have met several Greek verbs derived from nouns and end-

ing in *-ίζω* or *-ίζομαι*. This ending *-ίζω* (*-ίζομαι*) was used very freely in Greek to change nouns into verbs; and so many Greek verbs have been taken into English with the termination **-ize** (or **-ise**) that this ending itself has been pretty fully naturalized, and is added to many nouns and adjectives which have themselves nothing to do with Greek. Also, from the same class of verbs were formed nouns in *-ισμός* and *-ιστής*, which have given us the endings **-ism** and **-ist**.

XV. CONSONANT DECLENSION: NEUTER STEMS
IN *-ατ-* AND *-εσ-*. Πολύς.

87.

	τὸ (πνευματ-) <i>breath</i>	τὸ (γενεσ-) <i>race</i>
Sing. N.	πνεῦμα	γένος
G.	πνεύματ-ος	γένε-ος
D.	πνεύματ-ι	γένει
A.	πνεῦμα	γένος
V.	πνεῦμα	γένος
Dual N. A. V.	πνεύματ-ε	γένε-ε
G. D.	πνευμάτ-οιν	γενέ-οιν
Plu. N. V.	πνεύματ-α	γένε-α
G.	πνευμάτ-ων	γενέ-ων
D.	πνεύμασι	γένε-σι
A.	πνεύματ-α	γένε-α

a. All neuter nominatives singular in *-α* have stems in *-ατ-*; final *τ* of the stem is dropped in

the nominative, accusative, and vocative singular, which take no case-ending. This τ often appears in English derivatives.

b. Stems in -εσ- change the last syllable to -ος in the nominative, accusative, and vocative singular. This is the same vowel-change which we have already met in λέγω, λόγος; τρέπω, τρόπος (see 57, 7); στέλλω, στόλος (see 60, 7); νέμω, νόμος; σκέπτομαι, σκοπός; φέρω, φόρος (see 82, 9). Between two vowels, and before -σι, σ is dropped.

88. The adjective πολύς, πολλή, πολύ *much* (plural, *many*) has the stem πολυ- in some forms, and in others the stem πολλο- (feminine, πολλᾶ).

Sing. N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῶ	πολλῆ	πολλῶ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ
(Dual wanting.)			
Plu. N. V.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

89. Vocabulary.

ἄλλος, -η, -ο ¹	<i>other</i> (allo-pathy).
ἄριστος, -η, -ον	<i>best</i> (aristo-crat).

¹ Declined like αὐτός (see 66 and note 1).

ὁ γάμος, -ου	marriage (poly-gam-y).
γίγνομαι ¹	{ become, be born, (of events) take place.
ἡ γενεά, -άς (fr. γίγνομαι)	{ family (genea-logy).
τὸ γένος, -εος (fr. γίγνομαι)	{ race, kind (Latin <i>genus</i>).
τὸ γράμμα, -τος (fr. γράφω)	{ writing, letter (tele-gram).
τὸ εἶδος, -εος	shape, figure (kal-eido-scope).
καλός, -ή, -όν	beautiful (kal-eidoscope).
τὸ κάλλος, -εος	beauty.
τὸ κράτος, -εος	strength.
κρατέω (fr. κράτος)	rule (aristo-crat).
ὅμοιος, -ᾶ, -ον	like (homoeo-pathy).
ὁμοῦ, adv.,	together.
τὸ ὄνυμα, -τος	name (syn-onym).
τὸ πάθος, -εος	feeling, passion (pathos).
τὸ πνεῦμα, -τος	breath, wind (pneumat-ic).
ὁ πνεύμων, -ονος	lung (pneumon-ia).
πολύς, πολλή, πολύ	much, plural many (poly-gamy).
πρό, prep. w. gen.,	before (pro-gram).
τὸ χρῶμα, -τος	color (chrome).
τὸ ψεῦδος, -εος	falsehood (pseud-onym).

90. Exercises.

I. Translate into English.

1. Ἐν τῇ ἀρίστη ἀρχῇ οἱ ἄριστοι κρατέουσι (aristo-crat, aristo-cracy). 2. ἡ ἀρχὴ κακὴ ἐστὶν εἰ

¹ Root γεν-; compare Latin *gigno, genui, genus*.

(if) κακὸς δῆμος κρατέει (demo-cracy) τῶν ἀρίστων πολῖτων.¹ 3. οἱ θεοὶ νέμονται τῷ τῶν ἀνθρώπων γένει κάλλος καὶ κράτος καὶ τὰ ἄλλα ἀγαθὰ. 4. τὰ πάθεα τῶν θεῶν ὅμοια τοῖς τῶν ἀνθρώπων πάθεσιν² εἰσι. 5. πολλαὶ γενεαὶ οἰκέουσιν ὁμοῦ τὴν γῆν. 6. οἱ καλοὶ καὶ ἀγαθοὶ παῖδες οὐ λέγουσι ψεύδεα. 7. τὸ χρῶμα τῶν ἐπὶ τῷ βιβλίῳ γραμμάτων ὁμοίον ἐστι χρῶσφ. 8. οἱ πνεύμονες τοῦ ἀθλητοῦ γυμνάζονται πρὸ τοῦ ἀγῶνος, καὶ ἡ σὰρξ γίγνεται ὁμοιά λίθφ. 9. τί ἐστὶν ἐν ὀνύματι; 10. καλὰ εἶδεα σκεπτόμεθα (kal-eido-scope). 11. οἱ ὄρνιθές εἰσι πολλῶν χρωμάτων³ (poly-chrome). 12. ποιηταὶ γράφουσι περὶ τοῦ γάμου κάλλεος καὶ κράτους. 13. πολλοὶ ποταμοὶ μακρὰ ὀνύματα ἔχουσι. 14. οὐ πολλὸ φῶς ἔχομεν ἐκ τῶν ἀστρων. 15. ὦ παῖ, αἰσθάνει τὸ κράτος τῶν πνευμάτων;

II. Translate into Greek.

1. In many contests the best men bear [away] the prizes. 2. The athlete's family has many marks of beauty. 3. The sailor's horses are from a beautiful race. 4. The child has a good name and a figure which is like the statues of the gods. 5. You are painting (γράφω) the letters with beautiful colors. 6. Men do not rule the winds. 7. The ship is borne by the strength of the winds.

¹ As a verb of *ruling* κρατέω takes the genitive (see 81, I., 1).

² Ὅμοιος takes the dative, like ἴσος (see 72 and note 1).

³ Predicate genitive, used as in Latin.

8. The orators are exercising their lungs; they are reading together a song about marriage. 9. The marriage takes-place before the season of roses. 10. We have like feelings (**homoeo-pathy**) with other men. 11. In the books of ancient orators are not a few falsehoods. 12. In the best schools children are educated together. 13. The solitary athlete shows much strength, but not much beauty.

91. Notes on Derivatives.

1. **Allo-pathy** (*ἄλλος, πάθος*), the use of such medicines as will produce effects *different* from those produced by the disease, is contrasted, as a mode of treating disease, with **homeo-pathy** (see 14, *g*).

2. From *γάμος* we obtain **mono-gamy** (*μόνος*), **poly-gamy** (*πολύς*), and **bi-gamy**; the last is another instance of the combination of a Latin with a Greek element. (Compare *bi-cycle*, 60, 5.)

3. **Hetero-geneous** (*ἕτερο-γενής*; *ἕτερος* and *γένος*) means *of different kinds*, and is contrasted with **homo-geneous** (*ὁμο-γενής*; for *ὄμο-* see 91, 8) *of the same kind*, or *all of one kind*. **Eu-gene** (*εὐγενής*, from *εὖ* and *γένος*) and its feminine **Eu-genia**, or **Eu-genie** (the French form), signify *well-born*, or *of good race*. The root of *γίγνομαι* takes the form *γον-* (see 87, *b*, second sentence) in **theo-gony** (*θεο-γονία, θεός*), *birth of the gods*, or *genealogy of the gods*; also in **cosmo-gony**, *birth of the universe*.

4. The syllable **-gram**, from *γράμμα*, has been already given, in some words, as from *γράφω* (*epi-*

gram, 68, 6; mono-gram, 68, 9; deca-gram, 82, 3). Further, **pro-gram** (πρό) is literally a *before-writing*; **grammar** was first applied to *written* language; the adjective **grammatical** shows the τ of the stem.

5. We have seen that in many compounds the vowel -o- is inserted to connect the two parts, sometimes taking the place of a different vowel at the end of the first stem. (Compare 51, 1.) In **spher-oid** (from σφαῖρα), **aster-oid** (from ἀστήρ, ἄστρον), **delt-oid** (from δέλτα), **anthrop-oid** (in which, if it stood by itself, one might say that the o belonged to the stem of ἄνθρωπος), this o has been contracted with -id, the remnant of εἶδος, into the syllable -oid. Then, as this ending occurred so frequently (especially in technical or scientific words), the syllable -oid has come to be regarded as a simple suffix, meaning *like*, which may be added to words from Latin as well as to words from Greek. Thus **ov-oid** (Latin *ovum*, *egg*), **alumin-oid**, etc. The syllable -ide, frequent in chemical terms, is also from εἶδος.

6. Instead of καλός or κάλλος, the related form καλλι- was used in composition. This gives **calli-** in **calli-graphy**, **calli-sthenics** (σθένος, -εος, *strength*, nearly equivalent to κράτος).

7. From κράτος, κρατέω, we have the forms -**crat-ic** and -**cracy** in **aristo-crat**, **aristo-cracy**; **demo-crat**, **demo-cracy**; **auto-crat** (αὐτός); **theo-cracy** (θεός); **pluto-crat**, **pluto-cracy** (πλοῦτος, -ου *wealth*). These words have made the meaning of the part from κράτος so familiar, that -**crat** and -**cracy** are

added to a few words not from Greek. Thus *bureau-crat*, *bureau-cracy*; and *mob-o-cracy* is sometimes heard instead of the more regular *ochlo-cracy* (ὄχλος, -ου *mob*).

8. The adverb ὁμοῦ is a genitive form of the adjective ὁμός, -ή, -όν *same*, which early passed out of common use. But a number of compounds of ὁμός remained in common use, and we have in English **homo-geneous** (ὁμο-γενής; see 91, 3); **homonym**, **hom-onymous** (ὄνυμα), *of the same name*, that is, *pronounced alike*.

9. Besides **hom-onym**, ὄνυμα gives us **an-onymous** (ἀν-privative; see 60, 3, b); **syn-onym** (σύν), a word of *like meaning* with another (to be distinguished from **hom-onym**); **pseud-onym** (ψεύδος); also **ep-onymous** (ἐπί), *giving a name to*, and **ep-onym**, a *name of a person given to a people or place*. A **patr-onymic** is a name derived from that of a *father* (πατήρ, πατρ-ός *father*, Latin *pater*) or other ancestor. **Met-onymy** (μετά indicating *change*; see 60, 6) is a rhetorical figure consisting in a certain kind of *change of name*.

10. From πάθος are derived **pathetic** (παθητικός), **a-pathetic** and **a-pathy** (*alpha privative*; see 60, 3, b), **anti-pathy** (ἀντι), **sym-pathy** (σύν), **hydr-o-pathy** (the treatment of disease by *water*, ὕδωρ), and **path-ology**, the *theory or doctrine of disease*.

11. The τ of πνευματ- appears in **pneumatic**.

12. The representative of πολύς in English is **poly-** with the force of the plural, *many*, which has already been mentioned with a number of com-

pounds. (See 41, 1; 60, 3, *c*; 60, 8; 82, 2; 82, 7.)

13. Πρό appears in **pro-gnosis** (γινγνώσκω), *judgment beforehand*, especially as to the probable course and result of a disease, whence **pro-gnostic** and **pro-gnosticate**.

14. From χρώμα we have **mono-chrome** (μόνος), **poly-chrome**, **chrom-o-litho-graph** (see 67, I., 4), and the abbreviated **chromo**. **Chromatic**, pertaining to colors, retains the stem. It is most often used of a musical scale of which the intervals are all half-tones, the intermediate tones having been at one time commonly written in colors.

XVI. CONSONANT DECLENSION: STEMS IN -ι-
AND -ευ-. Δύναμαι.

92.

	ἡ (πολι-) <i>city</i>	ὁ (βασιλευ-) <i>king</i>
Sing. N.	πόλι-ς	βασιλεύ-ς
G.	πόλε-ως	βασιλέ-ως
D.	πόλει	βασιλει
A.	πόλι-ν	βασιλέ-ᾱ
V.	πόλι	βασιλευ
Dual N. A. V.	πόλε-ε	βασιλέ-ε
G. D.	πολέ-οιν	βασιλέ-οιν
Plu. N.	πόλε-ες	βασιλέ-ες
G.	πόλε-ων	βασιλέ-ων
D.	πόλε-σι	βασιλευ-σι
A.	πόλεις	βασιλέ-ᾱς

a. Stems in *-ι-* take *-ως*, instead of *-ος*, in the genitive singular, and take *-ν* in the accusative singular. The vowel *ι* appears only in the nominative, accusative, and vocative singular; elsewhere *ε* (in the accusative plural *ει*) has taken its place.

b. The genitive singular and plural of stems in *-ι-* still keep the accent on the antepenult.

c. Stems in *-ευ-* lose *υ* before a vowel in the ending; they take *-ως* in the genitive singular, *-ᾶ* in the accusative singular, and *-ᾶς* in the accusative plural.

93. The verb *δύναμαι* *can, am able*, is a deponent, and, like Latin *possum*, takes the infinitive in dependence upon it. It is conjugated as follows:

Sing. 1	δύνα-μαι
2	δύνα-σαι
3	δύνα-ται
Dual 2	δύνα-σθον
3	δύνα-σθον
Plu. 1	δυνά-μεθα
2	δύνα-σθε
3	δύνα-νται

94. Vocabulary.

τὸ ἄκρον, -ου	top, upper part (acro-stic).
ἡ ἀκρό-πολις, -εως	citadel, acro-polis.
ὁ βασιλεύς, -έως	king.
ἡ γένεσις, -εως	birth, origin, genesis.

γλύφω	carve (hieroglyphic).
δίς, adv.,	twice, related to δύο two.
δύναμαι	can, am able.
ἡ δύναμις, -εως	force, power (dynamite).
ὁ δυνάστης, -ου	ruler, dynast (dynasty).
ἱερός, -ᾶ, -όν	sacred (hieroglyphic).
ὁ ἱερεύς, -έως	priest (hier-archy).
λύω	loose, undo, let loose.
ἡ λύσις, -εως	a loosing, setting free.
ἀνα-λύω	unloose, take apart, ana-lyze.
ἡ ἀνά-λυσις, -εως	{ an undoing, taking apart, ana-lysis.
τὸ μῖσος, -εος	hatred (mis-anthrope).
νεκρός, -ᾶ, -όν	dead (necro-polis).
νέος, -ᾶ, -ον	new, young (neo-phyte).
ἡ πόλις, -εως	city (necro-polis).
ὁ στίχος, -ου	line (as of writing).
τάσσω	arrange (tactics).
ἡ τάξις, -εως	arrangement (syn-tax).
φύω	make grow.
ἡ φύσις, -εως	{ (originally growth, then) nature (physical).
τὸ φυτόν, -οῦ	plant (neo-phyte).

95. Exercises.

I. Translate into English.

- Οἱ ἱερεῖς ἐν τῇ ἀκροπόλει γλύφουσι γράμματα ἐπὶ λίθοις.
- ἐν τοῖς ἀρχαίοις βιβλίοις ἀναγιγνώσκωμεν περὶ τῆς τοῦ κόσμου γενέσεως (cosmogony).
- οἱ δυνάσται πολλὴν δύναμιν ἔχουσι καὶ κρατεροῦ-

σι πολλῶν ἀνθρώπων. 4. δις ἀναγιγνώσκει ὁ βασιλεὺς τὸ νέον βιβλίον περὶ τῆς τῶν ἄστρον τάξεως. 5. ἐν τῇ νέῃ πόλει (**Nea-polis, Naples**) γίγνεται νέον γένος. 6. πολλαὶ καὶ καλαὶ εἰσιν αἱ τῶν νεκρῶν πόλεις (**necro-polis**). 7. ἡ δύναμις τοῦ ἡλίου φύει τὰ φυτὰ. 8. τὸ μῖσος ἀνθρώπων (**mis-anthropy**) κακὸν πάθος ἐστί. 9. οἱ θεοὶ λύουσι τὰ πνεύματα, καὶ ἡ ναῦς καὶ τὰ νέα φυτὰ κλάονται. 10. αἱ νέαι δύνανται ἀναλύειν τὸ φυτόν, τὸ ὄνυμα οὐ δύνανται λέγειν. 11. δύνασαι τὴν τῶν ἄστρον φύσιν λέγειν ; 12. οἱ ἱερεῖς οἰκέουσιν ἐν τῇ ἀκροπόλει, ἀλλὰ οὐ πολὺ κράτος ἔχουσι. 13. πολλοὶ στίχοι γράφονται περὶ τῆς σοφίᾳς τοῦ νέου δυνάστου. 14. ἡ παῖς μανθάνει ὧδὴν δέκα στίχους μακράν.

II. Translate into Greek.

1. The sacred writings are carved on stones. 2. The priests rule (**hier-archy**) the city, and arrange the sacred [things]. 3. The birth of a young king is reported in the sacred city. 4. The overseer takes-apart and examines the new machine. 5. The force of the wind breaks many trees. 6. The rulers come-to-know the hatred of the citizens. 7. The priests announce the loosing of the sacred birds. 8. Sailors cannot rule the winds. 9. Man is by nature a little world (**micro-cosm**). 10. The plant lives in the air and has a long name. 11. Many races of men arrange their houses in cities, and have kings and priests who make laws. 12. In the sacred books are many tales about the birth of the gods. 13. The wise

man writes a letter to the ruler about the nature of the laws. 14. The top of the tree is dead.

96. Notes on Derivatives.

1. An **acro-stic** (ἄκρον and στίχος, -ου *verse* or *line*) is a series of lines of which the first or last letters, or both, form a word or words. A **di-stich** (δι- representing δῖς or δύο) is a *couplet*, or *two lines* making complete sense. This prefix **di-**, meaning *double*, or *two*, appears in a number of derivatives, as **di-graph**, *two letters* standing for one sound (*ph*, for example); **di-morphic** or **di-morphous**, appearing under *two forms*; **di-phthong** (see 68, 9); **di-lemma** (see 110, 8); **di-(s)yllable** (see 110, 8). This prefix must not be confused with the *di-* from Latin, meaning *apart*, as in *di-gress*.

2. **Basil**, as a proper name and as the name of a plant, is from βασιλεύς. **Basilisk**, a kind of serpent, is from βασιλίσκος *little king*, the diminutive of βασιλεύς, so called because something on its head slightly resembles a crown. (Compare **asterisk**, 68, 2.) A **basilica** (βασιλική) was originally the building in which a judicial officer at Athens, called βασιλεύς, held court. This style of building, imitated and somewhat changed at Rome, became the prototype of the early Christian churches, and churches of this form are still called basilicas.

3. **Genetic** is the adjective corresponding to **genesis**. **Palin-genesis** (πάλιν and γένεσις; see 31, 6) is *again-birth*, *re-generation*.

4. The **tri-glyph** (τρεις and γλύφω) is a kind of architectural ornament.

5. **Dynamic** (δυναμικός) is the adjective from δύναμις. **Dynamo** is a common contraction for **dynamo-electric** (ἤλεκτρον *amber*, in which **electricity** was first observed) machine, so called because in it electricity is generated by *force* from a steam-engine.

6. **Hieratic** (ιερατικός) is the adjective from ιερεύς. **Hiero-glyphics** were the sacred writing, or picture-characters, which were used by the Egyptian priests, and which have come down to us *carved* on stone. A **hierophant** (φαίνω) is one who *shows* (*make plain, interprets*) the *sacred things*. **Hieronymus** (ὄνυμα) means *having a sacred name*; **Jerome** is a corruption of the same.

7. **Para-lysis** (παρά-λυσις) is a *loosing aside, or disabling*, the name of a disease which disables the nerves. **Paralytic** (παραλυτικός) is the corresponding adjective, as **analytic** is the adjective corresponding to **ana-lysis**. **Palsy** is a corruption of **paralysis**, intermediate forms being *parlesy, palesy*.

8. A **necro-logy** is an *account of the dead*.

9. **Neo-logy** or **neo-logism** (νέος) is the use of *new words*. A **neo-phyte** is one *newly planted* (νεόφυτον); that is, a new convert, or a new member of a religious society. Also from νέος we obtain the prefix **neo-** meaning *new*, used with a considerable number of words, as **neo-platonism** (Πλάτων *Plato*).

10. **Miso-gamist** is from μῖσος and γάμος; **miso-gynist** from μῖσος and γυνή, γυναικ-ός *woman*.

11. Πόλις has been put at the end of several modern names of cities, such as *Indiana-polis*, *Annapolis*, in imitation of ancient **Nea-polis** (literally *new town*), and others. In **Constantino-ple** (Κωνσταντινού-πολις *Constantine's town*) and in some others, the last element has been shortened. A Greek **metr-o-polis** was the *mother city* (μήτηρ *mother*, Latin *mater*) which sent out colonies, and to which these colonies looked back as to a common centre. The adjective is **metro-politan** (πολίτης).

12. **Tactics** and **tactic** (τακτικός from τάσσω) have reference to the *arrangement of military or naval forces*. **Syntax** (σύν and τάξις) is the *arranging together* of words in sentences; **syn-tactic** is the adjective.

13. From φύσις are derived a number of words which show quite a variety of meaning. Thus **physi-cal** signifies *pertaining to nature*; **physi-o-logy** is the *science of nature*, but in use the word is restricted to one phase of the nature of the human body; **physi-o-gnomy** (γιννώσκω) is the art of *discerning the nature* of a person from his face, and then the word comes to mean the face itself. Again, **physics** is the *science of nature*, having about the force which we should expect **physiology** to have from its etymology. **Physic** has received the special meaning of *the art of healing diseases* (whence **physician**); then the word was employed in the sense of *medicine*, and finally for that particular kind of medicine with which, in old times, people were most familiar. In **meta-physics** μετά

signifies *after* (a common use of *μετά* with the accusative), since **meta-physics** was considered as coming *after physics* in the order of studies. It includes the study of the phenomena of mind, *psychology* (see 51, 8).

14. An **epi-phyte** (ἐπί, φυτόν) is a plant growing on another, without receiving from it any nourishment.

XVII. MI-VERBS: Τίθημι AND Δίδωμι.

97. A few verbs, some of them common ones, are conjugated in a slightly different manner from the verbs thus far given (with the exception of *δύναμαι*). This form of conjugation is called the *μι*-form, from the last syllable of the present indicative active first singular. *Τίθημι put* and *δίδωμι give* are examples.

	<i>Active.</i>	<i>Passive (Middle).</i>
Sing.	1 τί-θη-μι	τί-θε-μαι
	2 τί-θη-ς	τί-θε-σαι
	3 τί-θη-σι	τί-θε-ται
Dual	2 τί-θε-τον	τί-θε-σθον
	3 τί-θε-τον	τί-θε-σθον
Plu.	1 τί-θε-μεν	τι-θέ-μεθα
	2 τί-θε-τε	τί-θε-σθε
	3 τι-θέ-ασι	τί-θε-νται
Inf.	τι-θέ-ναι	τί-θε-σθαι

	<i>Active.</i>	<i>Passive (Middle).</i>
Sing. 1	δί-δω-μι	δί-δο-μαι
	2 δί-δω-ς	δί-δο-σαι
	3 δί-δω-σι	δί-δο-ται
Dual 2	δί-δο-τον	δί-δο-σθον
	3 δί-δο-τον	δί-δο-σθον
Plu. 1	δί-δο-μεν	δι-δό-μεθα
	2 δί-δο-τε	δί-δο-σθε
	3 δι-δό-ασι	δί-δο-νται
Inf.	δι-δό-ναι	δί-δο-σθαι

a. The root of τίθημι is θε-, that of δίδωμι is δο-; the syllables τι- in τί-θη-μι and δι- in δί-δω-μι, called the *reduplication*, do not appear in derivatives. (Compare γι-γνώ-σκω.) The root-syllables θε- and δο- are lengthened to θη- and δω- in the singular active.

98. Vocabulary.

τὸ ἄνθος, -εος	<i>flower (anther).</i>
τὸ δέρμα, -τος	<i>skin, hide (derm).</i>
δίδωμι	<i>give (dose).</i>
δράω	<i>do, accomplish.</i>
τὸ δράμα, -τος	<i>(1) deed, (2) drama.</i>
τὸ ἦθος, -εος	<i>character (eth-ics).</i>
κενός, -ή, -όν	<i>empty (ceno-taph).</i>
τὸ κέρασ, κέρατος	<i>horn (rhino-ceros).</i>
ὁ μάντις, -εως	<i>soothsayer, prophet (necro-mancy).</i>
τὸ μέλος, -εος	<i>song, strain of music (mel-ody).</i>
ἡ μνήμη, -ης	<i>memory (mnem-onic).</i>

ἡ ῥίς, ῥῖνός ¹	nose (rhin-o-ceros).
ὁ τάφος, -ου	grave, tomb (ceno-taph).
τίθημι	put, place.
ἡ θέσις, -εως	position, putting (thesis).
συν-τίθημι	put together.
ἡ σύν-θεσις, -εως	{ a putting together, composition (syn-thesis).
τὸ φάρμακον, -ου	drug (pharmacy).

99. Exercises.

I. Translate into English.

1. Τὸ θερμὸν τοῦ ἡλίου φύει τὰ ἄνθεα. 2. ἐπὶ τῷ τάφῳ (**epi-taph**) τοῦ μάντεως γλύφομεν τὰ γράμματα τοῦ ὀνόματος. 3. ἡ μῆκρὰ παῖς τάσσει ἄνθεα ἐπὶ τῷ κενῷ τάφῳ (**ceno-taph**). 4. ὁ βασιλεὺς δύναται δράειν πολλὰ καὶ ἀγαθὰ δράματα. 5. ἐπὶ τῷ ἄκρῳ τῆς ῥῖνός κέρας (**rhin-o-ceros**) ἐστί. 6. [ἡ] φύσις δίδωσιν ἀνθρώποις πολλὰ φάρμακα, ἃ ὁ σοφὸς φαρμακεὺς (**pharmacist, druggist**) συντίθησι. 7. τοῖς ἔργοις καὶ δράμασι τοῦ παιδὸς γιγνώσκομεν τὸ ἦθος. 8. ἡ σύνθεσις οὐχ ὁμοίᾳ ἐστὶ τῇ ἀναλύσει. 9. ὁ ναύτης τίθησιν ὕδωρ ἐν τῷ κενῷ δέρματι χιμαίρας. 10. οἱ ὑποκριταὶ φαίνονται ἔχειν ἐν τῇ μνήμῃ πολλὰ μέλα. 11. οἱ ἱερεῖς τιθεῖσιν χρῆσιν ὑπὸ λίθῳ ἐν γωνίᾳ τοῦ οἴκου. 12. ἀγαθὰ μόνον λέγομεν περὶ τῶν νεκρῶν. 13. συντίθεμεν ῥόδα καὶ ἄλλα ἄνθεα. 14. ὦ βασιλεῦ, οὐ δύνασαι βίον τοῖς νεκροῖς δίδόναι.

¹ Accusative ῥίνα.

II. Translate into Greek.

1. The soothsayer sells drugs [which are] like dead flowers. 2. The sun gives to the skin of the sailor's nose the color of a rose. 3. A good character is shown by good deeds. 4. The best actors have a good memory. 5. The king who makes (τίθημι) the laws of the people cannot make (ποιέω) the songs. 6. Nature gives horns to the she-goat and a thick (παχύ) hide (pachyderm) to the hippopotamus. 7. The first flowers of the season are put upon the graves of the dead. 8. Can you tell the position of the cities which are sending their citizens to war? 9. The pedagogue is writing a book about the composition of words. 10. The priest is examining the origin of the sacred songs. 11. Young orators are able to put together many words which have little force. 12. The gods appear to the soothsayer alone. 13. A beautiful deed is like a light which can be seen afar.

100. Notes on Derivatives.

1. **Anth-o-logy** is properly a *collection of flowers*; for the primary meaning of λέγω, from which the last part is derived, is *gather*. (Εκ-λεκτικός **eclectic**, from ἐξ and λέγω, shows the same force of the verb.) But **anth-ology** is generally used in a figurative sense, to denote a collection of choice passages from authors, especially from poets. **Heli-anthus** (ἥλιος) is the scientific name for *sun-flower*.

2. **Epi-dermis** (ἐπί and δέρμα), the scientific word for the *outer skin*, has come into common use. **Hypo-dermis**, the *under skin* (ὑπό), is mostly confined to scientific writing and speech, although the adjective **hypo-dermic** has become common from the practice of giving certain remedies by injection *under the skin*. The element **hypo-** is used in many scientific terms in the opposite sense to that of **hyper-** (see 46, 6, and note that the related Latin prefix *sub-* is in like manner contrasted with *super-*). The adjective **pachy-dermatous** (παχύ *thick*) preserves the -ατ- of δερματ-. **Taxi-dermy** is the *art of preparing skins* so as to preserve their natural appearance.

3. **Dose** is our remnant of δόσις, -εως *a giving*, from δίδωμι. **Anti-dote** (ἀντί-δοτον) is a medicine *given against* — that is, to counteract some effect. **An-ec-dote** is from ἀν-έκ-δοτον. The plural ἀν-έκ-δοτα (literally *things not given out or published*) was the name 'given by Procopius [a Byzantine writer of the sixth century A.D.] to the *unpublished* memoirs of the emperor Justinian, which consisted chiefly of tales of the private life of the court; whence the application of the name to *short stories or particulars*.'

4. A **drastic** (δραστικός from δράω) remedy is an *active, vigorous* one. The τ of the stem δρᾶματ- appears in **dramatic, dramatist**, and in **dramat-urgy** (δρᾶματουργία for δρᾶματ-ο-εργία, the second part being from ἔργον) *drama-making*, or the art of writing and representing plays.

5. An earlier meaning of ἥθος is *custom, habit*; hence, that body of habits and usages which make up *character* or *morals*. (In the same way Latin *mos, moris, custom*, has given us *moral*.) From ἥθος in the latter sense we have **ethic, ethical, pertaining to morals**, and **ethics, the science of morals**.

6. Besides **rhin-o-ceros** (ῥῖν-ο-κέρωσ *nose-horn*) κέρωσ gives us also **mono-ceros** (μονο-κέρωσ) *unicorn* (Latin *unus, one*, and *cornu, horn*).

7. From μάντις we have the adjective **mantic** (μαντικός), and also the element **-mancy** (μαντεία), *divination*, in **chir-o-mancy**, *divination by examining the hand* (χείρ), **necro-mancy**, *divination by consulting the dead* (νεκρός), **pyr-o-mancy**, by interpreting the appearance of a *fire* (πῦρ), and **biblio-mancy**, by selecting hap-hazard a passage of the *Bible* (βιβλίον). The corresponding adjectives are **necro-mantic**, etc.

8. Μέλος (which refers to the music, while ᾠδή refers more to the words of a song) appears in **melody** (see 31, 7) and in **mel-o-drama, song-play**, or play interspersed with music.

9. From μνήμη is derived the adjective **μνήμων** *mindful*, which gives our word **mnemonic, pertaining to memory**, and **mnemonics, a system of artificial aids to memory**. **A-mnesty** (ἀ-μνηστειᾶ, *alpha privative*; see 60, 3, b) is a legal *lack of memory*, that is, a general pardon for past offences in time of war.

10. a. The root θε- is the central element of a number of important derivatives. **Thesis** has the

figurative meaning of a *position taken and maintained in argument*. (Note the derivation of *position* from Latin *positio*, from *pono*, to *place*.) **Anti-thesis** (ἀντί) is *op-position, contrast*; **par-en-thesis** (παρά, ἐν) is literally a *putting in beside*, then *something put in beside*, as a *side or subordinate matter*; **hypo-thesis** (ὑπό) is *under-putting, a supposition* (Latin *sub, under*); **syn-thesis**, *putting together*, is often contrasted with **ana-lysis**, *taking apart*. The corresponding adjectives are **anti-thetic** (ἀντι-θετικός), **par-en-thetic**, etc., to each of which *-al* is often added. Further, **epi-thet** (ἐπί-θετον) is a descriptive word *put on* (figuratively) to a person or thing.

b. Again, *θήκη* is a *case or chest* in which to put things; an **apo-thecary** (ἀπό) was originally so called because he has his drugs *put away in cases*; **biblio-theke** (βιβλίου), *book-case*, is an old word for *library*. **Hypo-thecate** is a legal term which goes back to the elements ὑπό and *θήκη*. Hence *re-hypothecate*.

c. A **theme** (θέμα, -τος) is primarily a subject *laid down*, or *proposed* for discussion; from this are derived the other uses of the word. The adjective **thematic** retains the *-ατ-* of the stem. Finally, *ἀνάθεμα, -τος* (ἀνά here meaning *up*) was originally anything *put up* in a temple, that is, offered or devoted to a god. Later, however, the form *ἀνάθημα* was used in this sense, and *ἀνάθεμα* meant only what was devoted to an *evil* power. Hence **ana-themat-ize** (ἀνα-θεματίζω) signifies *to devote to*

evil, to curse solemnly; and **ana-thema** is not only the *person* thus cursed, but also the *curse itself*, which was formerly a solemn ceremony of the church.

11. **Pharmaco-poeia** (φαρμακο-ποιῖα) signifies a book describing *drug-making, or the preparation of medicines*.

XVIII. MI-VERBS: ἴστημι AND Κεράννυμι.

101. The root of ἴστημι *set up, cause to stand*, is *στα-*, the same root which appears in Latin *sta-re* and English *stand*. The present indicative and infinitive are as follows:

		<i>Active.</i>	<i>Passive (Middle).</i>
Sing.	1	ἴ-στη-μι	ἴ-στα-μαι
	2	ἴ-στη-ς	ἴ-στα-σαι
	3	ἴ-στη-σι	ἴ-στα-ται
Dual	2	ἴ-στα-τον	ἴ-στα-σθον
	3	ἴ-στα-τον	ἴ-στα-σθον
Plu.	1	ἴ-στα-μεν	ἰ-στά-μεθα
	2	ἴ-στα-τε	ἴ-στα-σθε
	3	(ἰ-στά-ᾱσι) ἰ-στᾶσι	ἴ-στα-νται
Inf.		ἰ-στά-ναι	ἴ-στα-σθαι

a. The syllable *ί-* (originally *σι-*) is a reduplication, like *τι-* in *τίθημι*. (Latin *sisto* corresponds, in formation and meaning, to ἴστημι.) The meaning *stand* is given to certain other tenses of the

verb, which we shall not use here, and most of the derivatives show this meaning.

102. The root of *κεράννυμι* *mix* is *κερα-*, which is shortened to *κρᾶ-*, in derivatives. The syllable *-ννῦ-*, *-ννυ-*, is a suffix used to form the stem of the present tense.

	<i>Active.</i>	<i>Passive (Middle).</i>
Sing. 1	<i>κερά-ννῦ-μι</i>	<i>κερά-ννυ-μαι</i>
2	<i>κερά-ννῦ-ς</i>	<i>κερά-ννυ-σαι</i>
3	<i>κερά-ννῦ-σι</i>	<i>κερά-ννυ-ται</i>
Dual 2	<i>κερά-ννυ-τον</i>	<i>κερά-ννυ-σθον</i>
3	<i>κερά-ννυ-τον</i>	<i>κερά-ννυ-σθον</i>
Plu. 1	<i>κερά-ννυ-μεν</i>	<i>κερα-ννύ-μεθα</i>
2	<i>κερά-ννυ-τε</i>	<i>κερά-ννυ-σθε</i>
3	<i>κερα-ννύ-ᾱσι</i>	<i>κερά-ννυ-νται</i>
Inf.	<i>κερα-ννύ-ναι</i>	<i>κερά-ννυ-σθαι</i>

103. Vocabulary.

<i>αἰρέω</i>	<i>seize, grasp.</i>
<i>αἰρέομαι</i> (middle)	<i>choose.</i>
<i>αἰρετικός, -ή, -όν</i>	<i>able to choose (heretic).</i>
<i>δι-αἰρέω</i> (fr. <i>διά</i> and <i>αἰρέω</i>)	} <i>divide (di-eresis).</i>
<i>δια-λέγομαι, dep.,</i>	
	<i>converse (dia-lect).</i>
<i>δυσ-</i>	} (in compounds only, with the force of <i>hard</i> or <i>bad</i> ; opposed to <i>εὖ</i> (<i>dys-pepsia</i>).
<i>τὸ ζῶον, -ου</i>	
	<i>animal (zoö-logy).</i>

ἴδιος, -ᾶ, -ον	one's own, private (idiom).
ἵστημι	set up, cause to stand (stat-ic).
κεράννυμι	mix.
ὁ κρατήρ, -ῆρος	mixing-bowl (crater).
ὀμαλός, -ή, -όν	even, level (an-omalous).
πέπτω	digest (dys-pep-sia).
πλάσσω	form, mould (plas-tic).
τέμνω	cut (tome).
φράζω	make known, tell (phrase).

104. Exercises.

I. Translate into English.

1. Ὁ ῥινοκέρωσ (see 100, 6) δύναται αἰρέειν τὰ ἄλλα ζῶα καὶ τιθέναι ἐν τῷ ποταμῷ. 2. ὁ ἱερεὺς ἵστησι κενὸν κρατήρα ὑπὸ τῷ δένδρῳ. 3. διαιρέομεν τὰ φάρμακα. 4. ἐπὶ τῇ ὀμαλῇ γῇ ἵσταμεν οἴκους. 5. ὁ παῖς κεράννυσι γῆν καὶ ὕδωρ καὶ πλάσσει καλὰς εἰκόνας τῶν ζῴων. 6. ὁ μικρὸς Γεώργιος (see 57, 4) τέμνει τὸ δένδρον, ἀλλὰ (but) οὐ δύναται ψεῦδος λέγειν. 7. δύνασαι φράζειν τὰ ὀνόματα τῶν ἀνθέων ἃ ἀναλύεις; 8. ἄνθρωποι εὖ πέπτουσι (eu-peptic) τὴν σάρκα ζῴων καὶ φυτά. 9. ὁ κρύσταλλος ἐν τῷ ἰδίῳ παραδείσῳ τοῦ βασιλέως ὀμαλός ἐστι. 10. οἱ θεοὶ δύνανται πλάσσειν πολλὰ γένεα ζῴων. 11. οἱ ἀπόστολοι διαλέγονται σὺν τοῖς πολίταις περὶ τοῦ πολέμου. 12. αἰρεόμεθα ἀγαθὸν ἦθος ἀντὶ τῆς βασιλέως δυνάμεως. 13. τί κεράννυται ἐν τῷ κρατήρῳ; 14. οἱ θεοὶ διδῶσι πολλὰ τοῖς παισὶ τῶν ἀνθρώπων.

II. Translate into Greek.

1. The solitary dynast converses with the priest, and makes-known his private feelings (*idio-pathic*).
 2. The young [man] cannot mould an image of a hippopotamus. 3. The poets make-known the character and deeds of the ancients. 4. They mix drugs in a little mixing-bowl. 5. The animal is able to eat and digest many kinds of plants. 6. They are setting up a new machine, which cuts grass. 7. It is best to choose the level road. 8. In time we learn to choose the good instead of the bad. 9. The sailor's brother seizes and throws the measuring-rod. 10. The leaders of the people cannot divide the city. 11. To converse with others is not given to many animals. 12. A level road leads to the river. 13. He chooses the best place in the theatre, from which he can see the drama well.

105. Notes on Derivatives.

1. **Di-eresis** or **di-aeresis** (*δι-αίρεσις, -εως*), literally a *taking apart*, shows the active signification of *αίρέω*. From *αίρέω* in its middle sense we have **heresy** (*αἵρεσις, -εως*), a *choosing*, and **heretic**. The term **heretic** was originally given to people who did not accept the doctrines of the church, but *chose* their own beliefs; and **heresy** was a belief thus chosen.

2. From *δια-λέγομαι* (*διά* and *λέγω*, in which the force of *διά* is not clear) we obtain **dia-lect** (*ἡ διά-*

λεκτος, -ου *conversation, way of talking*), and **dialogue** (διά-λογος). **Dialectics** was first used of a *conversational* form of argument and investigation.

3. A **zoö-phyte** (ζῶον, φυτόν) is an *animal-plant*; that is, an animal very much like a plant. An **epizoötic** disease is one which prevails among animals (ἐπὶ τοῖς ζώοις) as an **epi-demic** (see 74, 1) among human beings. The **zodiac** (ζωδιακός, an adjective formed from ζῳδίον, the diminutive of ζῶον), that imaginary belt of the sky through which the sun seems to move, contains the twelve constellations, which are fancied to resemble various animals.

4. **Idiom** (ἰδίωμα, -τος) denotes, first *one's own* peculiar use of language; then a mode of expression which is peculiar to a particular language. **Idiomatic** retains -ατ- of the stem. **Idiot** (ἰδιώτης, -ου) was formerly used in the Greek sense of a *private person*, as distinguished from one in public station. Then it came to mean a *common, uneducated*, or *simple* person, and finally one who has not the ordinary degree of intelligence.

5. From the root of ἵστημι we have **static** (στατικός) and **statics**. A compound of **statics** is **hydr-statics** (ὑδωρ), the science which has to do with the laws of pressure and equilibrium of water and similar liquids. An **apo-state** (ἀπο-στάτης) is one who *stands off from*, or *deserts*, his former faith or party. **Apo-stasy** (ἀπό-στασις) is the *act* of so deserting. **Ec-stasy** (ἐκ-στασις), a *standing out*, is an extreme state of emotion, in which, as we say, one is "beside himself"; **ec-static** is the adjective. **Sy-stem**

(σύστημα, -τος, from σύν and ἴστημι) denotes the *standing together* of things, in an orderly manner; **systematic** is the adjective, and **systematize** the verb. (Many English words containing the root *sta* are from Latin.)

6. The Greek κρᾶτήρ was a large bowl in which the wine was mixed with water before being drunk; the **crater** of a volcano is so named from its resemblance in shape. From ἴδιος, σύν, and κρᾶσις *mixture* was formed ἰδιο-συν-κρᾶσιᾶ **idio-syn-crazy**, *one's own peculiar mixture* of qualities; **idio-crazy** is rarely used in the same sense.

7. From ὀμαλός and ἀν-privative (see 60, 3, b), we have **an-omalous** (ἀν-ώμαλος with an irregular lengthening of ο to ω), *irregular*, and **ano-maly** (ἀν-ωμαλία), *irregularity*.

8. **Eu-peptic** and **eu-pepsia** are contrasted with **dys-peptic**, (δυσ- and πέπτω) *digesting ill*, and **dys-pepsia**, *bad digestion*.

9. From πλάσσω we obtain **plaster** (ἔμ-πλαστρον), and also **plastic** (πλαστικός), *moulding*, or *capable of being moulded*, or *pertaining to moulding* or *fashioning*.

10. The root of τέμνω is τεμ-, which appears in English derivatives in the form τομ-, with the common change of ε to ο. A **tome** (τόμος, -ου) is a part of a work *cut* from the rest, hence a *volume*. An **a-tom** (ἄ-τομος, *alpha privative*) is a particle so small that it *cannot be cut in two*, an *indivisible* particle. **Ana-tomy** is primarily the *cutting up* (ἀνατομή), *dissection* of a body; then it came to mean

the *structure* of a body, as learned by dissection. **Zoö-tomy** is the anatomy of *animals*. An **epi-tome** (ἐπι-τομή) is a *brief summary* of a book, the result of *cutting* out all but the principal statements. The Greek word for *in-sect* (Latin *in* and *seco*, *cut*) is ἐν-τομον, because so many insects, like the wasp and spider, are *cut into* so as to be almost divided. Hence the first element of **entomo-logy**.

11. **Phrase** is our form of φράσις *speaking*, from φράζω. Compounds are **phrase-o-logy**, **para-phrase** (παρά), and **peri-phrasis** (περί), with the adjective **peri-phrastic**. (Compare *circum-locution* from Latin *circum* and *loquor*.)

XIX. THE VERB Φημί; THE ADJECTIVE Πᾶς.

106. The conjugation of φημί *say, affirm*, is nearly like that of ἴστημι in the present active; but the present indicative of φημί is enclitic (see 55), except in the second person singular, φής; hence it follows the rules in 55, *a* and *b*, in regard to accent, and should not be placed at the beginning of a sentence.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plu.</i>
1	φη-μί		φα-μέν
2	φής	φα-τόν	φα-τέ
3	φη-σί	φα-τόν	φᾶσι
		<i>Inf.</i>	
		φά-ναι.	

107. The adjective πᾶς *all* (sometimes, in the singular, *every*) is of the third declension in the

masculine and neuter, and of the first declension in the feminine. It has some irregularities of accent, and is therefore given in full.

Sing. N.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντα	πᾶσαν.	πᾶν
V.	πᾶν	πᾶσα	πᾶν
Dual N. A. V.	πάντε	πάσᾱ	πάντε
G. D.	πάντοι	πάσαι	πάντοι
Plu. N. V.	πάντες	πᾶσαι	πάντα
G.	πάντων	πᾶσῶν	πάντων
D.	πᾶσι	πάσαις	πᾶσι
A.	πάντας	πάσᾱς	πάντα

108. Vocabulary.

ἡ ἀγορά, -ᾶς	assembly (phantasm-agor-ia).
τὸ ἄλγος, -εος	pain (neur-alg-ia).
τὸ βᾶρος, -εος	weight (baro-meter).
διδάσκω	teach (didac-tic).
δοκεῖ (3rd sing. of δοκέω)	} it seems, seems true.
τὸ δόγμα, -τος	
κάω (root καυ-)	burn.
καυστικός, -ή, -όν	burning, caustic.
κρύπτω	conceal (crypt).
λαμβάνω (root λαβ-)	take (syl-lab-le).
μανθάνω (root μαθ-)	learn (philo-math).

τὸ μάθημα, -τος	lesson (mathematics).
μῦω	shut the eyes.
τὸ μυστήριον, -ου	secret doctrine, mystery.
μυστικός, -ή, -όν	secret, mystic.
ὅλος, -η, -ου	whole (holo-caust).
πάς, πάσα, πάν	all, every (pan-orama).
ἡ πείρα, -ās	attempt, trial (em-pir-ic).
ὁ πειρατής, -οῦ	pirate.
πράσσω	accomplish (prac-tical).
τὸ πρᾶγμα, -τος	deed, affair (pragmat-ic).
σχίζω	split (schism).
φημί	say, affirm (eu-phe-mism).

109. Exercises.

I. Translate into English.

1. Τί φῆς τὸ τοῦ ζώου βάρος εἶναι¹ (to be) ;
2. ἐν τῇ ἀγορᾷ τῶν πολιτῶν οἱ ῥήτορες μανθάνουσι λέγειν τῷ δήμῳ. 3. δύναται ὁ πρεσβύτερος διδάσκειν πάντα τὰ μυστήρια τῶν θεῶν ; 4. τοῖς ἐν τῇ σχολῇ μαθήμασι πλάσσονται οἱ παῖδες. 5. ἡ μυστικὴ σοφίᾳ τῶν ἀρχαίων οὐκ ἔτι (longer) κρύπτεται. 6. οἱ πολῖται φράζουσι τὰ δόγματα τῆς ἀγορᾶς. 7. ἡ πείρα διδάσκει τί δυνάμεθα πράσσειν. 8. οἱ πειραταὶ ἀπο-τέμνουσι (ἀπο- = off) τὰς κεφαλὰς πάντων τῶν ζώων ἃ λαμβάνουσι. 9. οὐ δύνασθε σχίζειν τὸ δένδρον. 10. πάντες οἱ παῖδες μανθάνουσι τὸ ὅλον μάθημα. 11. τὸ καυστικὸν θερμὸν τοῦ ἡλίου δίδωσιν ἄλγεια. 12. ὁ ῥήτωρ φησὶ

¹ The verb φημί, like verbs of saying in Latin, takes the infinitive, with or without a subject-accusative, as its object.

τὸν δῆμον εἶναι σοφὸν καὶ ἀγαθόν. 13. πειράονται
 κάειν τὰ δένδρα. 14. ὁ ἥλιος κάει τὸ δέρμα τοῦ νέου
 ἀθλητοῦ. 15. τὰ μυστήρια, ἃ οἱ πρεσβύτεροι κρύ-
 πτειν πειράονται, πάντα φράζονται.

II. Translate into Greek.

1. They conceal the nature of the drugs which they give. 2. The fire splits all the stones and burns all the plants. 3. The whole affair is secret. 4. Pain teaches many lessons. 5. Can you tell in the assembly of the people the secret-doctrines which the priests teach? 6. The pirate takes all the gold in the city. 7. Caustic words give pain. 8. The king conceals the attempt of the soothsayers. 9. The air in the lungs has not much weight. 10. We learn from ancient books the opinions of the ancients about nature. 11. The wise affirm that the good citizen rules (inf.) his own feelings, and gives much to others. 12. It is best to learn, not many [things], but much about a few things. 13. What are you trying to accomplish? 14. The image which the citizens are trying to set up is a work of much skill.

110. Notes on Derivatives.

1. Phantasm-*agoria* (φάντασμα, 74, 11, and ἀγορά) denotes an *assemblage of phantasms* or *images*. In *pan-egyric* we have a derivative of a dialectic form of ἀγορά. A παν-ήγυρις was an *assemblage of all the people*, as at the great Olympic games; and a

πανηγυρικὸς λόγος was an oration delivered at such an assembly. As such orations were often in praise of some city or person, the term came to mean a *eulogy*.

2. From ἄλγος is derived the last part of **cephalalgia** (see 31, 5) and **neur-algia** (τὸ νεῦρον *nerve*).

3. In **bary-tone** the *y* stands for *υ* of βαρύς *heavy*, which is plainly related to βάρος. The word is also spelled **baritone**. (For **tone** see **mono-tone**, 68, 9.) The **baro-meter** is an instrument for measuring the weight of the atmosphere.

4. **Didactic** (διδασκτικός, from διδάσκω, the root of which is διδακ-) means *instructive*.

5. Δόγμα sometimes has the same meaning as δόξα; but the English **dogma** has taken on the sense of an *accepted opinion*, or one which is put forth as unquestionably true. Hence **dogmatic** and **dogmatize**.

6. The verb κάω has lost the *υ* which is shown by other forms to belong to the root. **Cautery** (καυτήριον *a branding-iron*) is the act of *burning* or *searing* in surgery. **Cauterize** is the verb.

7. **Apo-crypha** (ἀπό-κρυφα, from ἀπο-κρύπτω) signifies properly *hidden away*; then by a curious transfer the word was applied to those books of the Bible which were not recognized as inspired.

8. **Syl-lable** is from συλ-λαβή (σύν and λαμβάνω), what is *taken together*, that is, pronounced with one impulse of the voice. In **di-(s)syllable** (for **di-** see 96, 1) the extra *s* was originally due to a blunder, like many other peculiarities of our

spelling. Tri-syllable has for its first element the stem of *τρέις*. Syl-labus, of the same etymology with syl-lable, denotes an *abstract* or *compendium*. In *epi-lepsy* (literally, an *attack, seizure*), the root λαβ- appears in the slightly different form ληπ-. The root is still farther changed in *di-lemma* (δί-λημμα). This word was originally the technical name of a peculiar form of argument, but now is often used for a *difficult situation*, in which any course of action which may be chosen seems likely to lead to further difficulty. The force of the word may be roughly given as *double-catch*; for di- see 96, 1.

9. In *mathematics* the meaning of μαθήματα has been restricted to a particular branch of *learning*. A *philo-math* (φίλος) is one who is *fond of learning*.

10. *Holo-caust* (ὅλος and καυστός from κάω) is used of sacrifices which were *wholly burned*. The phrase καθ' ὅλου (for κατὰ ὅλου) is used in an adverbial sense, *wholly*; from this was formed the adjective καθολικός *universal, general*; hence our word *catholic*.

11. Πᾶς appears in English in the forms *pant-* and *pan-*. Thus, *pant-o-mime* (see 78, 4), *pant-o-phagous* (φαγεῖν), equivalent to *omni-vorous*, from Latin. *Pan-demonium* (δαίμων) is the *place of all demons*; *pan-theon* (παν-θεῖον, θεός), a *temple of all gods*; *pan-theism*, the doctrine that the *universe*, taken as a *whole*, is *God*; *pan-orama* (ὁράω), a *complete view*; *pan-acea* (παν-άκεια, from ἀκέομαι *to cure*), a *cure-all*; *pan-oply* (παν-οπλιᾶ, from ὄπλον

armor), *complete armor*. From frequent use in these and similar words, the syllable **pan-** has come to be used freely with a like meaning in forming new compounds, often when the second part is not Greek, as in **pan-evangelical**, **pan-Slavism**. **Diapason** is an abbreviation of *διὰ πᾶσῶν χορδῶν* (*ἡ χορδή* *the string of a lyre*, whence our **chord**); it means, therefore, the *octave*, or the *entire scale*.

12. An **em-ptic** is one whose knowledge or skill is gained only *in trial* or *experiment* (*ἐν πείρᾳ*), and is not founded on scientific principles. A **pirate** makes hostile *attempts* or *attacks* on others; **piracy** is shortened from *πειρᾶτεία*.

13. From *πράσσω* we have **practical** (*πράκτικός*), **practice**, and **praxis** (*πράξις*), a technical term having one of the meanings of *practice*; **pragmatic** shows the stem of *πᾶγμα*.

14. A **schism** (*σχίσμα*, *-τος*, from *σχίζω*) is a "*split*," or *division*, in a party or organization; hence **schismatic**.

15. From *εὖ-φημος* *well-speaking* (*εὖ* and *φημί*) we have **eu-phemism**, **eu-phemistic**. A *προ-φήτης* is one who *speaks for* another (*πρό*, like Latin *pro*, often having the meaning *for*); **pro-phet**, one who *speaks for*, or *in place of*, God; that is, one who is inspired by God and declares his will. Hence **pro-phetic**, **pro-phesy**, and **pro-phesy**. **Hetero-phony** (*ἕτερος*) is a euphemistic word, of recent formation, for *false-speaking*.

PART II.

THE GREEK OF XENOPHON.

THE GREEK OF XENOPHON.

111. Nearly all the verbs hitherto given are in the present indicative or infinitive. In learning the rest of the verb it will be a great help to observe the following facts.

a. Although the forms of the verb are many, the elements of which they are made up are few, each having a definite meaning; and these elements can usually be clearly distinguished. For example, *He will be sent for* is a sentence made up of five short words; it is all expressed in Greek by one verb, μετα-πεμφ-θή-σε-ται, but that verb is made up of five elements, each of which is just as distinct in form and meaning as the separate English words. Yet we are so accustomed, in English, to distributing the meaning over several short words, that we are apt to overlook the separate elements when grouped in a single word, even when the total number of syllables is the same. *It is absolutely necessary, therefore, to gain, as early as possible, the habit of catching the full meaning of every syllable as it is read or spoken.* Indeed, this remark, though it applies especially to the Greek verb, applies also to every part of any foreign language. Every element of every word conveys an idea, or helps to convey an idea. To learn a language one must become so familiar with its elements that the sign shall always call up the idea which it stands for.

b. It is not convenient to distinguish different conjugations, as in Latin, but only *different ways of forming the several tenses*. In the present tense we have seen some verbs conjugated like $\gamma\rho\acute{\alpha}\phi\omega$, called ω -verbs, others conjugated like $\tau\acute{\iota}\theta\eta\mu$, called μ -verbs; but these names apply properly only to a part of the verb, and there are different ways of forming both μ -presents and ω -presents. So in other tenses we shall find formations distinguished as "first" and "second," and a few verbs have a formation called the " μ -aorist," because of a certain likeness to the μ -present. All the tense-formations of any verb are shown by the "principal parts" (see 150).

c. The verb will first be taken up by modes, beginning with the indicative, the uses of which are in general the same as in Latin and English.

PRESENT, IMPERFECT, AND AORIST TENSES.

112. In the indicative mode there are seven tenses: the *present*, *imperfect*, *aorist*, *perfect*, *pluperfect*, *future*, and *future perfect*. The tenses most used are the *present*, *imperfect*, and *aorist*; these will therefore be described first.

113. a. The *present* tense is used like the same tense in English.

Most English verbs really have two forms of the present, the simple present, as, *He writes*, and the compound present, as, *He is writing*. The former denotes an act simply as present, the latter denotes an act as *going on* in the present. The latter *active* form must not be confused with the compound present *passive*, as, *It is written*. All these forms are expressed in Greek by the present, active or passive as the

case may be, *γράφει* and *γράφεται*. In this case we make a distinction in English which Greek does not express.

b. The *imperfect*, as in Latin, represents the action as *going on in past time*.

It often corresponds to the English compound imperfect, as, *He was writing, It was being written*; it sometimes implies *repetition* of the action, as in Latin. Thus *He was writing* and *He used to write* are both expressed by the imperfect active *ἔγραφε*; *It was being written* and *It used to be written* by the imperfect passive *ἐγράφετο*.

c. The *aorist*,¹ in the indicative mode, represents an act simply as *occurring in past time*.

This corresponds to the English simple past tense, as, *He wrote ἔγραψε, It was written ἐγράφη*. These uses must not be confused with those of the imperfect. Note carefully the English phrases by which we habitually make the same distinction that is made in Greek by means of these tenses. The only difference is that we use various groups of short words where the Greeks used longer single words slightly varied in form.

114. The *μι*-formation is in some respects simpler than the other. For comparison *ἵστημι set up, station*, and *λύω loose* are given in the present, imperfect, and first aorist active.

In all paradigms the elements will be separated, as far as possible, by hyphens. If not so separated, this means that

¹ From the Greek *ἀόριστος indefinite* (α privative and *ὀρίζω define*). We shall see later that the term is more suitable to other modes than to the indicative.

by some change the elements have been so closely united that a mark of separation might lead to misunderstanding.

115. *Present System.* *First Aor. Syst.*

	PRESENT. <i>I set or am setting, etc.</i>	IMPERFECT. <i>I was setting, etc.</i>	<i>I set or stationed, etc., I did set, did I set, etc.</i>
S. 1	ἵστημι	ἴστην	ἕστησα
2	ἵστης	ἴστης	ἕστησας
3	ἵστησι	ἴστη	ἕστησε
D. 2	ἵστατον	ἴστατον	ἕστήσατον
3	ἵστατον	ἴστάτην	ἕστησάτην
P. 1	ἵσταμεν	ἴσταμεν	ἕστήσαμεν
2	ἵστατε	ἴστατε	ἕστήσατε
3	(ἰστάᾱσι) ἰστᾱσι	ἴστασαν	ἕστησαν
	<i>I loose, etc.</i>	<i>I was loosing, etc.</i>	<i>I loosed, etc.</i>
S. 1	λύω	ἔλυον	ἔλυσα
2	λύεις	ἔλυες	ἔλυσας
3	λύει	ἔλυε	ἔλυσε
D. 2	λύετον	ἐλύετον	ἐλύσατον
3	λύετον	ἐλύετην	ἐλύσάτην
P. 1	λύομεν	ἐλύομεν	ἐλύσαμεν
2	λύετε	ἐλύετε	ἐλύσατε
3	λύουσι	ἔλυον	ἔλυσαν

NOTE.— In reciting paradigms, a practice much followed in German schools will be found useful for distinguishing accents. A slight motion of the forefinger, as if one were writing the accent in the air, will show whether one has in mind the acute or the circumflex while pronouncing the forms; at the same time, the stress of voice indicates on which syllable the accent stands. It saves trouble in the end to take pains to pronounce as accurately as possible, making long vowels long, short vowels short, and doubling the consonants if they are doubled (as in English *coolly*, *home-made*, *fineness*, *fire-red*, *mis-step*, *hop-pole*, *cat-tail*, *sack-cloth*).

116. *a.* Comparison of the paradigms shows that in each verb one element appears in all forms, namely, *στα-* or *στη-* in *ἵστημι* and *λῦ-* in *λύω*. This element is called the *verb-stem*, or more simply, *theme*; it contains the fundamental idea of the word. Thus *στα-*, *στη-* expresses the simple idea of *setting up* or *stationing*, and *λῦ-* the simple idea of *loosing*; the other elements, added to this, indicate various modifications, as of tense, voice, person, etc. We have seen, for instance, that the suffix *-σι-* added to each of these themes in the short form makes a noun-stem denoting the *action*: *λύ-σι-ς* (94) and *(ἀπό)-στα-σι-ς* (105, 5). In the parts here given *λῦ-* remains unchanged, having the vowel long throughout, though in *λύ-σις* it is short; but *στα-* is lengthened to *στη-* in the present and imperfect singular active, and in the aorist throughout. The lengthening in the present singular has also been illustrated in *τί-θημι* and *δί-δω-μι* (97). A theme ending in a vowel is called, for brevity, a *vowel theme*.

b. In the present *στα-*, *στη-* is preceded by the *present reduplication* *ἱ-* (originally *σι-*), a formation which is also illustrated by *τί-θημι* and *δί-δω-μι* (97), and by *γι-γνώ-σκω* (51, 2) and *γι-γν-ομαι* (89). Only a few of the oldest *ω-* and *μ-* verbs take this present reduplication; whatever

special meaning it had originally has disappeared. Note that the vowel of the *present* reduplication is always *ι*.

c. In both imperfect and aorist of *λύω* the syllable *ἐ-* is prefixed to the theme; in *ἴσθημι* the aorist has the same prefix, but the imperfect lengthens the initial *ι-* of the present to *ῑ-*. This lengthening of the initial vowel of the present is called the *temporal augment*, the prefixed *ἐ-* is called the *syllabic augment*, since one increases the *time* of a syllable and the other increases the *number of syllables* of the verb. The two forms of the augment have the same force, indicating *past time*; they belong, therefore, to verb forms that denote past time; that is, to the indicative imperfect, aorist, and pluperfect.

d. In the aorist of both verbs the theme is followed by the syllable *-σα-* (in the third singular *-σε-*); this is the *tense suffix* denoting the *first aorist*; it will be found that before this tense suffix a vowel theme usually has its vowel long. *ἐ-σθησα-* and *ἐ-λῦσα-* are therefore the tense-stems of the first aorist indicative, being made up of augment, theme, and tense suffix; the first element denotes past time, and does not appear in the other modes, the second denotes the fundamental idea of the verb, the last marks the aorist tense.

e. In *ἴσθημι* the present reduplication appears also in the imperfect (the only difference being that the imperfect is augmented), and no other element stands between the theme and personal endings. Here, then, the tense-stem is *ἴστα-* or *ῑ-σθη-*, with no tense suffix, but augmented in the imperfect. In *λύω*, on the other hand, another element stands between the theme and personal endings in the present and imperfect. Throughout the imperfect and in part of the present this element is seen to be *-σ-* or *-ε-*; in the other forms of the present the element is really the same, but is so united with the endings that its original form is obscured. Here, then, the tense-stem is *λῦσ-* or *λῦε-*, augmented in the

imperfect. The vowel -ο- or -ε- is the present tense suffix of this verb; it is called the *variable vowel* and may be written -%ε-; it is -ο- before μ or ν, elsewhere -ε-. Since in all verbs the stem of the imperfect is merely the present stem augmented, while in the other modes there is no imperfect, these tenses are grouped together as the *present system*, as distinguished from the *first aorist system* and others. That is, a verb system includes all the forms that contain essentially the same tense-stem.

f. As to the personal endings, observe (1) that those of the past tenses differ in part from those of the present; (2) that those of the imperfect and aorist of λύω are alike, except that ἔ-λυ-σα, in the first singular, omits the ending; (3) that in the present system ἴ-στυ-μι takes different endings from λύω in the third plural. The endings of the present are called the *primary endings*, and belong, as we shall see, to the indicative present, future, perfect, and future perfect, which are called the *primary* or *principal tenses*. The other set of endings are called the *secondary* or *historical endings*, and belong to the indicative imperfect, aorist, and pluperfect, which are called the *secondary* or *historical tenses*. The same tenses which take the augment take also the secondary endings.

The significant elements in these paradigms, then, are the *theme*, *augment*, *tense suffix*, and *personal endings*.

117. The *verb-stem* or *theme* expresses the *fundamental idea* of the verb. A theme which cannot be further divided into significant elements is called a *root*.

στα- and λῦ- are roots; παιδευ-, the theme of παιδεύω, is not a root, because it is seen to contain the *noun-stem* παιδ- and a derivative suffix -ευ-.

118. The *augment* indicates *past time*, and belongs to the imperfect, aorist, and pluperfect in the indicative only. It has two forms:

1. The *syllabic augment*, made by prefixing ϵ ; it is used in verbs beginning with a consonant.

2. The *temporal augment*, made by lengthening an initial vowel; it is used in verbs beginning with a vowel.

a - and \bar{a} - become η -; diphthongs (except ou -) lengthen their first vowel. The breathing remains unchanged.

119. The *tense suffix*, added to the theme, indicates the *tense*. We have met,

1. In the present system $-\omega$ - or none. The imperfect is distinguished from the present by the augment and the endings.

2. In the first aorist $-\sigma\alpha$ -, in the third singular $-\sigma\epsilon$ -.

120. The *personal endings* indicate *person* and *number*, and generally *voice*. The *active* endings are

	<i>Primary.</i> (Principal Tenses.)	<i>Secondary.</i> (Historical Tenses.)
Sing. 1	$-\mu\iota$	$-\nu$
2	$-\ς$	$-\ς$
3	$-\sigma\iota$	$[-\tau]$
Dual 2	$-\tau\omicron\nu$	$-\tau\omicron\nu$
3	$-\tau\omicron\nu$	$-\tau\eta\nu$
Plu. 1	$-\mu\epsilon\nu$	$-\mu\epsilon\nu$
2	$-\tau\epsilon$	$-\tau\epsilon$
3	$-\bar{a}\sigma\iota$ or $-(\nu)\sigma\iota$	$-\sigma\alpha\nu$ or $-\nu$

The old secondary ending τ in the third singular ceased very early to be pronounced.

121. The μ -inflection is followed

1. When there is no tense suffix ;

2. When the tense suffix does not end in $-\epsilon$ - or $-a$ -.

It has $-\bar{a}\sigma\iota$ and $-\sigma\alpha\nu$ in the third plural.

The endings generally appear without change.

122. *a.* The ω -inflection is followed when the tense suffix ends in $-\epsilon$ - or $-a$ -. It has $-(\nu)\sigma\iota$ and $-\nu$ in the third plural.

b. The first person has $-\omega$ instead of $-\mu$; the process which has made $-\epsilon\iota\varsigma$ out of $-\epsilon\varsigma$ in the second person and $-\epsilon\iota$ out of $-\epsilon\sigma\iota$ in the third person is not certainly explained.

In the third plural $-(\nu)\sigma\iota$ very early lost the ν ; this caused the preceding vowel to be lengthened ; thus $-\sigma\nu\sigma\iota$ became $-\ou\sigma\iota$.

123. Like $\lambda\acute{\upsilon}\omega$ inflect in the present, imperfect, and aorist active :

$\acute{\alpha}\kappa\acute{\omicron}\upsilon\omega$ ($\acute{\alpha}\kappa\omicron\upsilon$ - ¹)	<i>hear.</i>
$\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\omega$ ($\beta\alpha\sigma\iota\lambda\epsilon\upsilon$ -)	<i>be king, reign</i> (fr. $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\upsilon\varsigma$).
$\beta\omicron\upsilon\lambda\acute{\epsilon}\upsilon\omega$ ($\beta\omicron\upsilon\lambda\epsilon\upsilon$ -)	<i>plan</i> (fr. $\beta\omicron\upsilon\lambda\acute{\eta}$, a <i>plan</i>).
$\kappa\omega\lambda\acute{\acute{\upsilon}}\omega$ ($\kappa\omega\lambda\bar{\upsilon}$ -)	<i>prevent, hinder.</i>
$\pi\acute{\alpha}\upsilon\omega$ ($\pi\alpha\upsilon$ -)	<i>cause to stop, stop</i> (transitive).

Like $\acute{\iota}\sigma\tau\eta\mu\iota$ inflect :

$\kappa\alpha\theta\text{-}\acute{\iota}\sigma\tau\eta\mu\iota$	<i>set down, establish</i> ($\kappa\alpha\tau\acute{\alpha}$ down and $\acute{\iota}\sigma\tau\eta\mu\iota$).
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¹ In vocabularies in this book the theme of each verb will be given in parenthesis.

a. To inflect these verbs put the new theme in place of that in the paradigms, the other elements remaining the same. For the augment of ἀκούω see 118, 2. The imperfect can be formed easily from most presents, but the formation of the aorist cannot always be inferred from the present.

b. Compounds of a preposition and a verb take the augment after the preposition. Thus from καθ-ίστημι we have καθ-ίστην imperfect, and καθ-έστησα aorist.

c. In composition κατά loses final *a* before an initial vowel. If the initial vowel has the rough breathing, as in ἴστημι, the breathing and τ are written together as θ, which had anciently the sound of τ followed by a distinct *h*-sound. Thus κατά appears as κατ- or καθ-, according as the form of the simple verb begins with the smooth or the rough breathing.

124. Vocabulary.

ὁ Ἄρταξέρξης, -ου	<i>Artaxerxes.</i>
ἡ βασιλείᾱ, -ᾱς (fr. βασι- λεύω)	} <i>kingdom, royal power.</i>
ὁ Δᾱρείος, -ου	
	} <i>Dareios or Dariūs,¹ king of Persia 424–405 B.C.</i>

¹ To find the English form of a Greek name, transliterate it according to 14, and then place the accent according to the Latin rule; i.e., accent the penult if it is long or if the word has but two syllables, otherwise accent the antepenult. In transliterating there is a difference of usage among scholars, some preferring to Latinize the forms more fully than others. No one is entirely consistent, or can be. We are equally inconsistent in our treatment of names from other languages. A name like Cyrus is so thoroughly adopted into English that it seems pedantic to try to change it. In general the author thinks it best to transliterate simply,

δέ, conj.,	<i>and, but.</i>
δύο	<i>two.</i>
εἰς, proclitic, prep. w. acc.,	<i>into.</i>
ὁ Ἑλλην, -ος	<i>Greek.</i>
ἔτι, adv.,	<i>still, further, longer.</i>
ὁ θάνατος, -ου	{ <i>death (Thanat-opsis, eu-</i> <i>thanasia).</i>
ὁ Κῦρος, -ου	<i>Cyrus.¹</i>
ἡ Λυδία, -ᾶς	{ <i>Lydia,¹ division of Asia</i> <i>Minor.</i>
μετά, prep. w. acc.,	<i>after.</i>
w. gen.,	<i>with.</i>
νεώτερος, -ᾶ, -ου	<i>younger.</i>
ὁ Πέρσης, -ου	<i>Persian.</i>
ὁ πόλεμος, -ου	<i>war (polemic).</i>
ὁ σατράπης, -ου	<i>satrap, Persian governor.</i>
τί	<i>why? what?</i>
ἡ Φρυγία, -ᾶς	{ <i>Phrygia, division of Asia</i> <i>Minor.</i>

without Latinizing, unless the name, like Cyrus, is actually used as an English name, or has received an English termination, like Athens. The reasons which have made this practice universal in Germany have also caused it to be adopted by many well-known English-speaking scholars, although it is true that the majority in England and America would Latinize nearly all names (not Melos, however, nor Delos, Latmos, Tenedos, Patmos, Pergamos). Pupils need to know the look of both forms, and generally in this book both will be given in vocabularies.

¹ See note on p. 124.

125. Exercises.

I. Translate into English.¹

Οἱ Ἕλληνες γυμνάσια καθίστασαν ἐν ταῖς πόλεσιν, ἐν οἷς οἱ νεώτεροι ἐγύμναζον ἑαυτοὺς (*themselves*). — Δᾶρείος ἐβασίλευε τῶν Περσῶν. καὶ γίγνονται Δᾶρείου παῖδες δύο, πρεσβύτερος μὲν

1. καθίστασαν: the fundamental meaning of a word or tense may be variously modified by the circumstances in which it is used; in other words, the *context* is just as important as the vocabulary in determining the meaning. Here the imperfect should be rendered *used to establish*. What is it in the context that shows this to be the meaning rather than *were establishing*?

3. τῶν Περσῶν: verbs of ruling and of superiority, like verbs of beginning, take the gen. Compare 81, I., 1 and note ².

4. Δαρείου: the gen. here gives the source, with a verb denoting birth. The various senses of *from* are all expressed in Greek by the gen., often with a preposition, but sometimes without a preposition. — μὲν: a *particle*, meaning that something not yet mentioned is thought of as contrasted with the word *before* μὲν. In English we more often indicate this idea merely by the tone of voice, or by a slight change of pitch in speaking; the phrase *on the one hand* is too long and clumsy to use except rarely; *indeed* sometimes expresses the

¹ It is intended that all translation from Greek in the class should be done from the teacher's reading. This trains the ear, and affords constant practice in taking the meaning of the Greek in the right order, and will be found to add much to the rapidity of progress. The Greek exercise should also be read aloud by the pupil until it can be given readily, and on review should be translated back into Greek from the English. This gives the best kind of practice in writing Greek, especially after the *Anabasis* is begun.

Ἄρταξέρξης νεώτερος δὲ Κῦρος. τὸν μὲν νεώτερον 5
κατέστησε Δᾶρείος σατράπην Λυδίας καὶ Φρυγίας
ἔτι παῖδα ὄντα (*being*), ὃ δὲ πρεσβύτερος μετὰ τὸν
θάνατον Δαρείου ἐβασίλευσε. καὶ Κῦρος ἐβούλευ-
σεν ἀντὶ τοῦ ἀδελφοῦ βασιλεύειν, ἀλλὰ ἐκώλυσεν

idea, but has so many other uses that it is best avoided.

5. **νεώτερος**: the ending *-τερος* has the same force as in *πρεσβύτερος*, — that of English *-er* in *young-er*, denoting the comparative degree. Final *-o-* of the stem of the positive *νεός* has been lengthened to *-ω-* before *-τερος*. — **δέ**: *conjunction*, translated *but* or *and*. It means that the member in which it stands is thought of as contrasted with something preceding; here, that *νεώτερος* is contrasted with *πρεσβύτερος*, as *μὲν* indicated the first member of the contrasted pair. Thus *μὲν* and *δέ* correspond to each other; that is, are *correlative*. The contrast is often, as here, so slight that we do not indicate it at all, or only by the tone of voice; *but* would here exaggerate the contrast, and so would be unnatural. Note that *μὲν* and *δέ* always stand *after* at least one word of their respective members. Hence they are called *postpositive* words (Latin *post* and *pono*).

6. **κατέστησε**: *appointed*. Here the character of the subject and objects—a king, a young man, governor—shows clearly what kind of establishing is meant. — **σατράπην**: second obj. w. *κατέστησε*, as with like verbs in Latin.

7. **παῖδα**: pred. acc. after *ὄντα*, agreeing with *τὸν νεώτερον*. We say *while still a boy*.

8. **ἐβασίλευσε**: in this context *reigned* is about the same thing as *became king, began to reign*. Compare the Old Testament phrase, as in 1 Kings 15, 8: “Abijam slept with his fathers, and Asa his son reigned in his stead.” This is a frequent use of the aorist, which, when so used, is called the *inceptive aorist* (Latin *incipio*), because it denotes the *beginning* of an action. It is only the context which tells whether the aorist is inceptive or not.

9. **ἀλλά**: of stronger adverbative force than *δέ*. — **ἐκώλυσεν**: the object is often omitted when it can easily be supplied from the context.

10 Ἄρταξέρξης. — τί Δαρείος οὐ κατέστησε Κῦρον εἰς τὴν βασιλείαν; — ἔπαυσαν μὲν τὸν πόλεμον, ἄλλα δὲ κακὰ βουλευούσιν.

10. τί: what determines here whether τί means *what*? or *why*?

11. εἰς τὴν βασιλείαν: the motion implied in the primary meaning of καθίστημι was prominent enough in the mind of the Greek to cause the word

to take εἰς with the acc. instead of ἐν with the dat. This difference of idiom between Greek and English will appear often with this and other words.

12. κακά: here used as a noun.

II. Translate into Greek.

What stopped the music? — Did you ever (ποτέ, enclitic) hear the legend of the seven wise men? — I was planning to hear music in the theatre, but the young boys in the street prevented it. — Why
5 did the king appoint Cyrus satrap? — War caused the work to stop. — We were establishing a new gymnasium. — The king of the Persians got the city into a war. — Cyrus was (ἦν) a son of Dareios

3. **was planning**: there is a contrast here between *was planning* and *prevented*, which the Greek would mark by μὲν and δέ; this contrast makes the two verbs the most prominent words in their clauses; hence the verbs are to be placed first.

4. **it**: cf. I., 9 and note.

5 f. **caused . . . to stop**: evidently equivalent to *stopped*; use παύω.

7. **got**: the word *get* has a great variety of uses in English; watch the context to determine the meaning. Here use καθίστημι.

8 f. **son, brother**: mark the contrast in Greek, though we hardly think of it in English.

In the last sentence what words are contrasted?

and brother of Artaxerxes. — The elder citizens were planning good things, but the younger pre-¹⁰vented them.

THE MIDDLE VOICE.

126. Forms with middle endings have thus far been treated almost entirely as passive or deponent, since they often are so, especially in the present, where the passive has no separate form (see 69). But other uses of the middle are very common. It is necessary to watch the voice carefully in reading, in order to learn its shades of meaning; for many of the ideas which this voice expresses in Greek, English must express in some other way. Sometimes, too, English does not express at all the slight difference between the active and middle, but leaves it to be understood. Some verbs, from their meaning, give no occasion for the use of a middle; as βασιλεύω.

a. The middle endings commonly represent the subject as *acting upon itself*, or *with reference to itself*. Thus in φαίνομαι *show one's self* and παύομαι *stop one's self*, *cease* (or *stop* used intransitively), the subject is at the same time the direct object. These are examples of the *direct middle*. This is the simplest use of the voice, and is very like the passive; but not many verbs are used in this way.

b. For example, λύομαι does not mean *loose one's self* (that is expressed by λύω with the pronoun meaning *myself*, etc.), but *loose for one's self*, or *get loosed for one's self* by some one else. Thus

	PRESENT.	IMPERFECT.	
	<i>I ransom, etc.</i>	<i>I was ransoming, etc.</i>	<i>I ransomed, etc.</i>
S. 1	λύομαι	ἐλύόμην	ἐλύσαμην
2	λύῃ or λύει	ἐλύου	ἐλύσω
3	λύεται	ἐλύετο	ἐλύσατο
D. 2	λύεσθον	ἐλύεσθον	ἐλύσασθον
3	λύεσθον	ἐλύέσθην	ἐλύσάσθην
P. 1	λύόμεθα	ἐλύόμεθα	ἐλύσαμεθα
2	λύεσθε	ἐλύεσθε	ἐλύσασθε
3	λύονται	ἐλύοντο	ἐλύσαντο

128. Comparing these forms with the active we find that (a) the themes are the same, except that the present and imperfect middle of ἴστημι have only the short form *στα-*; (b) the augments are the same, temporal in ἰστάμην, etc., syllabic elsewhere; (c) the tense suffixes are the same, in the present system of the *μ*-verb none, in the present system of the *ω*-verb *-ε-*, in the aorists throughout *-σα-*. But

129. The *personal endings of the middle* differ from those of the active. They are seen unchanged in the present system of the *μ*-verb, and are

	<i>Primary.</i>	<i>Secondary.</i>
	(Principal Tenses.)	(Historical Tenses.)
Sing. 1	-μαι	-μην
2	-σαι	-σο
3	-ται	-το

	<i>Primary.</i>	<i>Secondary.</i>
	(Principal Tenses.)	(Historical Tenses.)
Dual 2	-σθον	-σθον
3	-σθον	-σθην
Plu. 1	-μεθα	-μεθα
2	-σθε	-σθε
3	-νται	-ντο

130. In some forms the tense suffix and ending have run together. λύ-η and λύ-ει are for λύ-ε-σαι; σ of the ending is dropped, as it often is between two vowels, and -ε-αι contracts to -η or -ει. ἐλύου is for ἐλύ-ε-σο; σ is dropped and -ε-ο contracted to -ου. In like manner ἐστήσω is for ἐστή-σα-(σ)ο and ἐλύσω for ἐλύ-σα-(σ)ο.

131. Vocabulary.¹

Ἄθηναῖος, -ᾱ, -ον	<i>Athenian.</i>	
ἀφ-ίστημι (ἀπο + στα-, στη-)	}	
imp. ἀφ-ίστην		<i>set off, especially make re- volt. Mid. (dir.) set one's self off, revolt.</i>
aor. ἀπ-έστησα		
ἡ Ἀσία, -ᾱς	<i>Asia.</i>	
βουλεύω (βουλευ-)	}	
		<i>plan. Mid. (indir.) plan for one's self or with one's self, hence delib- erate.</i>

¹ Inflect all words contained in the vocabulary.

ἐπι-βουλεύω (ἐπι+βου- λεω-)	}	<i>plan against, plot or scheme against. Middle forms used only as passive.</i>
imp. ἐπ-εβούλεον aor. ἐπ-εβούλευσα		
συμ-βουλεύω (συν+ βουλεω-)	}	<i>plan with another, advise. Mid. (indir.) plan with another for one's self, ask advice, consult with.</i>
imp. συν-εβούλεον aor. συν-εβούλευσα		
ἡ δημοκρατία, -ās ὁ Ἑκτωρ, -ορος		democracy. <i>Hektor or Hector.</i>
κατα-λύω (κατα+λύ-)	}	<i>break down, destroy. Mid. (indir.) destroy for one's self, get destroyed.</i>
imp. κατ-έλῳον aor. κατ-έλῳσα		
καθ-ίστημι (κατα+ στα-, στη-)	}	<i>establish, sometimes get or bring into a certain place or condition. Dir. mid., establish one's self, get one's self into a place or condition. Indir. mid., establish for one's self, sometimes appoint.</i>
imp. καθ-ίστην aor. κατ-έστησα		
Λακεδαιμόνιος, -ā, -ον		<i>Lacedaemonian, Spartan.</i>
μέλλω (μέλλ-)	}	<i>be about to do something, intend, be going to do something. No mid.; aor. scarcely used in this sense.</i>
imp. ἔμελλον		
ὁ μήν, -ός		<i>month (Lat. mēnsis).</i>

ὀκτώ, indecl.,	eight (Lat. <i>octo</i>).
ἡ ὀλιγαρχία, -ᾶς	oligarchy.
παύω (παυ-)	{ stop (transitive). Mid. (dir.) stop one's self, stop (intrans.), cease.
ὁ Πρίαμος, -ου	Priam, king of Troy.
τριάκοντα, indecl.,	thirty.
ὁ τύραννος, -ου	absolute ruler, tyrant.
τυραννεύω (τυραννευ-)	{ be or act as absolute ruler or tyrant, tyrannize.

132. Exercises.

I. Translate into English.

Πόλεμος ἦν (was) πολὺν χρόνον τοῖς Ἀθηναίοις πρὸς τοὺς Λακεδαιμονίους· μετὰ δὲ τὸν πόλεμον κατέλυσαν μὲν Ἀθηναίοις τὴν δημοκρατίαν οἱ Λακεδαιμόνιοι, ὀλιγαρχίαν δὲ κατέστησαν τὴν τῶν τριά-

1. χρόνον: the acc., as in Latin, denotes extent of time; πολὺν χρόνον is the common phrase for *a long while*.— Ἀθηναίοις: dat. of possessor, as in Latin.

2. πρὸς: with the acc. means *to or towards*. Where we say *between the Athenians and the Spartans*, the Greek says *to the Athenians towards the Spartans*.—Note the Greek colon (·).

3. Ἀθηναίοις: here dat. of interest or disadvantage, as

often in Lat. Literally, *for the Ath.*; but we should say *of the Athenians*.

4. ὀλιγαρχίαν δέ: the two clauses κατέλυσαν . . . Λακεδαιμόνιοι and ὀλιγαρχίαν . . . τριάκοντα are contrasted, rather than single words; but in those clauses the most important words are κατέλυσαν and ὀλιγαρχίαν, which are therefore put first in their respective members, and followed, one by μέν, the other by δέ.—τήν: the

κοντα. καὶ οἱ τριάκοντα ἔμελλον μὲν δὴ νόμους 5
 τιθέναι, καθ' οὓς ἄρχειν ἔμελλον· ἀντὶ δὲ τοῦ νόμους
 τιθέναι ἐπεβούλευσαν τοῖς πολίταις καὶ ἐτυράννεον
 μῆνας ὀκτώ. ὁ δὲ δῆμος ἀπεστήσατο μὲν ἀπὸ τῶν
 τριάκοντα, κατεστήσατο δὲ πάλιν τὴν δημοκρατίαν.

Πρίαμος ὁ βασιλεὺς ἐλύσατο τὸν παῖδα Ἑκτορα. 10
 — συνεβουλευσάμεθα τῷ ἀποστόλῳ περὶ τοῦ νόμου.

form shows what this and the following words belong with; the effect of thus postponing the modifier is given perfectly in this instance in English by translating τὴν *that* and reserving the whole phrase till the end of the sentence.

The war referred to is the Peloponnesian war, 431-404 B.C., in which the Spartans were victorious. The "Thirty Tyrants" were deposed in the summer of 403 B.C.

5. δὴ: a particle whose various uses must be carefully watched. Here its force may be given by *as they said*, implying that they did not really intend to do so.

6. τιθέναι: the verb regularly used of *making laws*. — καθ': for κατά; the same change as in καθ-ίστημι. κατά with the acc. often means, as here, *according to*. — τοῦ: marks the phrase νόμους τιθέναι as a noun in the gen., governed by ἀντί.

We use here the verbal noun in *-ing*, which happens to have the same form as the present active pple. in *-ing*, but is in fact of different origin. Such verbal nouns, like the Greek and Latin infinitive and the Latin gerund, retain enough verbal force to take a direct object or an adverbial modifier, but can be used only in short and simple phrases; we shall see that in Greek such infinitive clauses may be of almost any length and very complicated.

7. πολίταις: dat. after ἐπι- in ἐπεβούλευσαν.

8 f. ἀπεστήσατο, κατεστήσατο: what in the context makes it clear whether these verbs have the force of the dir. mid. or the indir.? Notice that while κατεστήσατο is in the mid., κατέστησαν above is active. The mid. is naturally used of a people setting up a government of their own.

11. συνεβουλευσάμεθα: for

— οὐ συνεβουλευσατε τοῖς πολίταις παύεσθαι τοῦ πολέμου ; — οἱ Ἕλληνες οἱ ἐν τῇ Ἀσίᾳ ἀφίσταντο ἀπὸ τοῦ βασιλέως. — ἀπέστησε τοὺς Ἕλληνας ἀπὸ
 15 τῶν Περσῶν.

voice, see vocabulary above. —
 ἀποστόλῃ: dative after συν- in
 συνεβουλεύσαμεθα.

13. πολέμου: here a *from*
 gen., denoting separation, after
 παύεσθαι.

In 500 B.C. the Greek colonies in Asia Minor, which had been subdued by the Persians, revolted ; this is known as the Ionian revolt.

II. Translate into Greek.

The Spartans were planning the war a long time. — The Greeks in Asia schemed against the Persians, and got themselves into a war. — The tyrant broke down the strength of the city. —
 5 The people plotted against the oligarchy, but established over themselves a tyrant. — Were you consulting with friends ? — We advised the tyrant to rule according to the laws. — After the war I procured the release of many citizens. — Why did
 10 you get the Greeks to revolt from the Persians ? — Many cities took counsel with the Lacedaemonians and revolted from the Athenians. — There was war

3. got . . . into: mid. of
 καθίστημι and εἶς.

5 f. Mark the contrast between the members by μέν and δέ. — over themselves: sufficiently expressed by the mid. voice of the verb.

9. procured the release of: expressed by one word.

10. did you get to revolt: expressed by one word.

12 f. Cf. 132, I., 1 f., and put the word for *Greeks* in the dat.

for many months between the Greeks and the Persians.

THE FUTURE SYSTEM.

133. The future tense is used like the English future. There is no difference in the future between μ -verbs and ω -verbs. The active and middle differ only in the personal endings, and together make up the *future system*.

134. Future System.

	ACTIVE. <i>I shall loose, etc.</i>	MIDDLE. <i>I shall ransom, etc.</i>
S. 1	λύ-σω	λύ-σο-μαι
2	λύ-σεις	λύ-ση, λύ-σει
3	λύ-σει	λύ-σε-ται
D. 2	λύ-σε-τον	λύ-σε-σθον
3	λύ-σε-τον	λύ-σε-σθον
P. 1	λύ-σο-μεν	λυ-σό-μεθα
2	λύ-σε-τε	λύ-σε-σθε
3	λύ-σουσι	λύ-σο-νται

In the same way are inflected most futures, as *στήσω* *I shall set*, and *στήσομαι* *I shall set myself*, etc., from *ἵστημι* (*στα-, στη-*);

βουλεύσω *I shall plan*, and *βουλεύσομαι* *I shall deliberate*, etc., from *βουλεύω* (*βουλευ-*);

παύ-σω *I shall stop*, and παύ-σο-μαι *I shall cease*, etc., from παύω (παυ-).

135. *a.* The *future tense suffix* is -σ%ε-, with -ο- before μ or ν, elsewhere -ε-.

b. The theme usually takes the longer form in the future, if there are two forms; as in στή-σω. Thus the future tense-stem of ἵστημι is στη-σ%ε-.

c. The *primary endings* are used, and the same changes occur as in the ω-present. Thus λύ-σουσι is for λύ-σο-(ν)σι; λύ-ση and λύ-σει for λύ-σε-(σ)αι.

FIRST PASSIVE SYSTEM.

136. The passive voice has a separate form from the middle in the *aorist* and *future* only. The aorist passive and future passive are formed with the same *passive suffix*, and are so related that if one is given the other can always be known. Hence they are grouped together in one system, called the *passive system*, the mark of which is the *passive suffix*. In this system there is no difference between μ-verbs and ω-verbs.

NOTE.— It will assist in keeping in mind the true relation of forms, if the pupil is always required, when writing verbs on the board, to put at the head the tense-stem of the system to which the forms belong. The analysis of forms should be called for often.

137. *First Passive System.*

	AORIST.	FUTURE.
	<i>I was loosed or ransomed, etc.</i>	<i>I shall be loosed or ransomed, etc.</i>
S. 1	ἐ-λύ-θη-ν	λυ-θή-σο-μαι
2	ἐ-λύ-θη-ς	λυ-θή-ση or -σει
3	ἐ-λύ-θη	λυ-θή-σε-ται
D. 2	ἐ-λύ-θη-τον	λυ-θή-σε-σθον
3	ἐ-λυ-θή-την	λυ-θή-σε-σθον
P. 1	ἐ-λύ-θη-μεν	λυ-θη-σό-μεθα
2	ἐ-λύ-θη-τε	λυ-θή-σε-σθε
3	ἐ-λύ-θη-σαν	λυ-θή-σο-νται

In the same way are inflected most vowel themes, as ἐ-στά-θη-ν *I was set*, and στα-θή-σο-μαι *I shall be set*, etc., from ἵστημι (στα-, στη-);

ἐ-παύ-θη-ν *I was stopped*, and παυ-θή-σο-μαι *I shall be stopped*, etc., from παύω (παυ-);

ἐ-κωλύ-θη-ν *I was hindered*, and κωλυ-θή-σο-μαι *I shall be hindered*, etc., from κωλύω (κωλυ-, κωλυ-).

138. *a.* The *passive suffix* of the first passive system is, in the indicative, -θη-. (On taking up the other modes we shall find that this suffix takes the form -θη- only before a single consonant; elsewhere — that is, before two consonants or a vowel — it is -θε-.)

b. The theme sometimes takes the long form,

but often the short form, if there are two. Thus the passive stem of ἵστημι is στα-θη; of λύω, λυ-θη; of βουλεύω, βουλευ-θη.

c. In the aorist passive there is no tense suffix; the secondary *active* endings are added directly to the passive stem, which of course is augmented in the indicative. This tense, therefore, is in all verbs a μι-formation (see 121), and in the third plural takes -σαν.

d. In the future passive the future suffix -σ%- is added to the passive stem, and the middle primary endings used. In the second person -ση and -σει are for -σε-(σ)αι, as in the present and future middle.

139. Vocabulary.

βούλομαι (βουλ-, βουλῆ- ¹)	} dep. ² wish.
fut. βουλήσομαι	
aor. ἐβουλήθην	

¹ In βούλομαι and some other common verbs the theme takes on the syllable -η in some forms, apparently to prevent two consonants from coming together which the Greeks could not easily pronounce.

² Compare 71. In the future and aorist some deponents take the middle forms, others the passive. Those which take the passive forms in the aorist are often called *passive* deponents; those which take the middle forms in the aorist are called *middle* deponents. There is no difference in meaning.

γάρ, conj.,	for.
ὁ γέλωσ, -ωτος	laughter.
ἐπεί, conj.,	when, after.
ἰκανός, -ή, -όν	sufficient, enough.
νῦν, adv.,	now.
οὔτω before a cons.	} adv., thus, so.
οὔτως before a vowel	
πολέμιος, -ᾶ, -ου	hostile; as noun, enemy.
πότε, interrog. adv.,	at what time? when?
ποτέ, indef. adv., enclitic,	at some time, ever, once.
τότε, demonstrative adv.,	at that time, then.
ὅτε, rel. conj.,	when.
ὁ στρατιώτης, -ου	soldier.
ὥστε, conj.,	{ so that, that, in a result clause.

140. Exercises.

I. Translate into English.

"Ὅτε μὲν Κῦρος ἔτι παῖς ἦν καὶ ἐπαιδεύετο μετὰ τῶν ἄλλων παίδων, ἄριστος πάντων ἦν ἐν τοῖς εἰς πόλεμον ἔργοις. ἐπεὶ δὲ σατράπης κατεστάθη, οὔτω

1. **μὲν**: when **μὲν** and **δέ** stand immediately after a conjunction, as here after **ὅτε** and in line 3 after **ἐπεὶ**, it is usually the entire clauses, instead of single words, that are contrasted. — **ἐπαιδεύετο**: in tenses that have no separate passive form the context and the mean-

ing of the verb must determine whether a form is mid. or pass. in meaning.

2. **εἰς**: often has the derived meaning *with reference to, bearing upon, useful for*.

3. **ἔργοις**: *activities, exercises*. — **ἐπεὶ**: when **ὅτε** is used in the sense of *when*, the time

καλὸς καὶ ἀγαθὸς ἦν ὥστε φίλοι μὲν ἐγίγνοντο αὐτῷ
 5 πολλοί, πολέμιοι δὲ ὀλίγοι. καὶ ἐν τῷ πολέμῳ ὃς
 τοῖς Λακεδαιμονίοις ἦν πρὸς τοὺς Ἀθηναίους, φίλος
 τοῖς Λακεδαιμονίοις ἦν. μετὰ δὲ τὸν πόλεμον, ὅτε
 Ἀρταξέρξης ἐβασίλευε καὶ Κῦρος ἔμελλεν ἀφίστα-
 σθαι ἀπὸ τοῦ ἀδελφοῦ, τότε δὴ Πέρσαι μὲν ἦσαν
 10 (were) αὐτῷ ἱκανοὶ τὸν ἀριθμὸν, ἐβουλήθη δὲ καὶ

of the principal clause is generally the same as that of the *when* clause; in other words, *while* can be substituted for *when* without much change of meaning. When *ἐπεὶ* is used in the sense of *when*, the time of the principal clause is generally later than that of the *when* clause; in other words, *after* can usually be substituted for *when*. But the distinction was not always observed, and *ἐπεὶ* tended to crowd out *ὅτε*. — **σ-α-τράπης**: pred. nom.

4. καλός: is used of character, as well as of the appearance; *καλὸς καὶ ἀγαθὸς* is a common phrase describing a thoroughly admirable person; *honorable and good* is a literal rendering, but is far less common in English than the corresponding phrase in Greek.

6 f. φίλος τοῖς Λακ.: he aided them during the last three years of the war with ships and large sums of money.

8. ἔμελλεν: *ν* movable may be added to any verb of the third person sing. in *-ε*, as well as to verbs of the third plu. in *-σι*, to datives plu. in *-σι*, and to *ἔστι*. Cf. 40, I., 4 and note.

9. δῆ: here slightly emphasizes the preceding word.

10. αὐτῷ: lit. *to him*, dat. of possessor. When used thus alone, without the article and not in apposition, the forms of *αὐτός* supply the place of the unemphatic personal pron. of the third person, *of him, her*, etc. The nom. is never so used, but is always in agreement with some word, either expressed or understood. — **ἀριθμὸν**: *in number*, acc. of specification. — **καὶ**: like Lat. *et*, *καὶ* is not only a conjunction, but also an adverb, calling attention to the following word or phrase. The context shows whether *also* or *even* is called for in English.

Ἕλληνας ἔχειν στρατιώτᾱς, ἄριστοι γὰρ ἐφαίνοντο τῶν τότε. — ἦν ποτε πόλεμος τοῖς Ἀθηναίοις πρὸς τοὺς Πέρσᾱς. — ἐπεὶ οἱ παῖδες ἤκουσαν τὸν μῦθον, πολὺς γέλως ἦν. — τότε μὲν ἐπαύθησαν τοῦ τυραννεύειν οἱ τριάκοντα ὑπὸ τοῦ δήμου, νῦν δὲ τυραννεύει 15 αὐτὸς ὁ δῆμος. — πότε παυθήσεται ὁ τύραννος τῆς ἀρχῆς ;

11. στρατιώτᾱς: in predicate apposition with Ἕλληνας: we should say *as soldiers*. — **γάρ:** always post-positive, like *μέν* and *δέ*.

12. τῶν τότε: by being put thus after the article, *τότε* becomes equivalent to an adjective modifier. The phrase is in the gen. of the whole, depending on *ἄριστοι*. Say *of those of that time*, or *of contemporary soldiers*.

14. τοῦ τυραννεύειν: the inf. is here in the gen. of separa-

tion. Compare *πολέμου*, 132, I., 13.

15. ὑπὸ τοῦ δήμου: with pass. verbs the agent is regularly expressed by *ὑπό* with the gen.

16. πότε: compare carefully the correlatives *πότε*, *ποτέ*, *τότε* and *δτε*. All refer to *time*, all end in *-στε*. We shall find the same ending in other adverbs of time. Note particularly how the interrogative, indefinite, and demonstrative are distinguished; all are common, and students are apt to confuse them.

II. Translate into Greek.

When the satrap was honorable and good he had enough soldiers; but after he began to act like a tyrant, the soldiers kept revolting. — While

1 f. he had: use dat. of possessor, — *were to him* (αὐτῷ). Cf. note on I., 10, and see vocabulary under *αὐτός*. —

began . . . tyrant: express by one word in the aor.

3. kept revolting: what tense ?

the older citizens were deliberating, the younger
 5 men got the city into a war which destroyed the
 city's power. — When were the thirty deposed
 from the government? — There was once a king
 who wished to rule the whole earth. — When the
 Greeks were revolting, the Persians wished to
 10 prevent them. — The people will some time delib-
 erate about the matter, and then the war will be
 stopped. — When will the soldiers be released? —
 The enemy will some time be ransomed. — Then
 the children's laughter used to be stopped by their
 15 elders, but the children of to-day sometimes (ἐνί-
 στε) rule the house. — A word to the wise is enough.

4. older, younger : μέν and δέ cannot be used here, because δέ is a conjunction, and there is no *but* or *and* here. The contrast of ideas is left unmarked, as it is in English.

6. deposed : παύω.

7. once : since ποτέ is enclitic it should not be put first.

10. them : use αὐτούς if anything.

11. matter : πρῶγμα.

14. used to be stopped : one verb-form. — **their :** use the article.

15. the children of to-day : in Greek *the now children*.

FIRST PERFECT SYSTEM.

141. The perfect tense, indicative, represents

1. Usually an *act completed* in present time, as κεκώλυκα *I have prevented* ;

2. Sometimes a *continued state*, the effect of an act now completed, as ἔστηκα *I have stationed (myself)*, and so *I am standing* ; the latter is the common meaning of this form of ἵστημι.

The first use is the same as that of the English perfect and the Latin perfect definite. The second use is frequent in a few verbs, and is seen also in Latin *memini*, *I remember*.

142. The pluperfect tense, indicative, represents

1. Usually an act completed in past time, as ἐκεκωλύκη *I had prevented*.

2. Sometimes a state continued in the past, as εἰστήκη *I had stationed (myself)*, and so *I was standing*; the latter is the common meaning of this form of ἵστημι.

The pluperfect is to the perfect as the imperfect is to the present. As the pluperfect is always formed in the same way from the perfect, both are grouped in the same tense system. But the perfect active system differs from the perfect middle system.

143. First Perfect System.

	PERFECT ACTIVE. <i>I have loosed, etc.</i>	PLUPERFECT ACTIVE. <i>I had loosed, etc.</i>
S. 1	λέ-λυ-κα	ἐ-λε-λύ-κη, ΟΓ -κει-ν
2	λέ-λυ-κα-ς	ἐ-λε-λύ-κη-ς, ΟΓ -κει-ς
3	λέ-λυ-κε	ἐ-λε-λύ-κει
D. 2	λε-λύ-κα-τον	ἐ-λε-λύ-κει-τον
3	λε-λύ-κα-τον	ἐ-λε-λυ-κεί-την
P. 1	λε-λύ-κα-μεν	ἐ-λε-λύ-κει-μεν
2	λε-λύ-κα-τε	ἐ-λε-λύ-κει-τε
3	λε-λύ-κᾶσι	ἐ-λε-λύ-κε-σαν

	PERFECT ACTIVE.	PLUPERFECT ACTIVE.
	<i>I stand, etc.</i>	<i>I was standing, etc.</i>
S. 1	ἔ-στη-κα	εἰ-στή-κη, or -κει-ν
2	ἔ-στη-κα-ς	εἰ-στή-κη-ς, or -κει-ς
3	ἔ-στη-κε etc.	εἰ-στή-κει etc.

In the same way are inflected most vowel themes, as
πε-παίδευ-κα I have educated, ἐ-πε-παιδεύ-κη I had educated,
 from *παιδεύω (παιδευ-)*;

συμ-βε-βούλευ-κα I have advised, συν-ε-βε-βουλεύ-κη I had advised,
 from *συμβουλεύω (συν + βουλευ-)*;

ἀφ-έ-στη-κα I am in revolt (have set myself off), ἀφ-ει-στή-κη I was in revolt (had revolted),
 from *ἀφ-ίστημι (ἀπο + στα-, στη-)*.

144. *a.* The theme in the first perfect system takes the shorter form in some verbs, the longer form in others.

b. To the theme is prefixed the *reduplication*, which is the special sign of completed action. The simplest form of the reduplication is seen in *λέ-λυ-κα*; it consists of the initial consonant of the theme with *ε*. Other forms of the reduplication will be noticed later. *ἔ-στη-κα* is for the older form *σε-στη-κα*; initial *σ* has been weakened to the rough breathing, just as in *ἴστημι* for *σιστημι*. Note that the *vowel* of the *perfect* reduplication is always *ε*, of the *present* reduplication is *ι*.

c. The tense suffix of the first perfect is *-κα-* (in the third singular *-κε-*).

d. The primary endings are used. But in the first and third persons singular the ending is omitted. In the third person plural *-α-νσι* has become *-ᾶσι* by dropping *ν* and lengthening *α*.

e. The examples show that in compounds the preposition stands first of all.

145. In the pluperfect

a. The theme and reduplication are the same as in the perfect.

b. The augment is prefixed to the reduplicated theme. In *εἰστήκη* (for older *ἐ-σε-στη-κη*) *ει-* has resulted from dropping *σ* and contracting *ε-ε*.

c. The tense suffix is *-κη-* or *-κει-* in the first and second persons singular, *-κε-* in the third person plural, elsewhere *-κει-*. (The difference of pronunciation in the three forms was of course very slight.)

d. The secondary endings are used, with *-σαν* in the third person plural. In the first person singular after *-κη* the ending is omitted.

It is clear, then, that the pluperfect active is in all verbs a *μι-*formation (121).

146. PERFECT MIDDLE SYSTEM.

	PERFECT MID. (PASS.).	PLUPERFECT MID. (PASS.).
	<i>I have ransomed (or been loosed), etc.</i>	<i>I had ransomed (or been loosed), etc.</i>
S. 1	λέ-λυ-μαι	ἐ-λε-λύ-μην
2	λέ-λυ-σαι	ἐ-λέ-λυ-σο
3	λέ-λυ-ται	ἐ-λέ-λυ-το
D. 2	λέ-λυ-σθον	ἐ-λέ-λυ-σθον
3	λέ-λυ-σθον	ἐ-λε-λύ-σθην
P. 1	λε-λύ-μεθα	ἐ-λε-λύ-μεθα
2	λέ-λυ-σθε	ἐ-λέ-λυ-σθε
3	λέ-λυ-νται	ἐ-λέ-λυ-ντο

In the same way are inflected most vowel themes, as
πέ-παν-μαι I have stopped (been stopped), *ἐ-πε-παύ-μην I had stopped (been stopped)*, from *παύω (παν-)*;

συμ-βε-βούλευ-μαι I have consulted, *συν-ε-βε-βουλεύ-μην I had consulted*, from *συμβουλεύω (συν+βουλευ-)*;

βε-βούλη-μαι I have wished, *ἐ-βε-βουλή-μην I had wished*, from *βούλομαι (βουλ-, βουλη-)*.

NOTE. — The perfect and pluperfect middle of *ἴστημι* are not used, except in a few compounds, and in these not often; their place is supplied in this verb by the peculiar turn of meaning given to the perfect and pluperfect active, and by other verbs.

147. In the perfect and pluperfect middle

a. The theme takes the shorter form in some verbs, the longer form in others.

b. The reduplication is the same as in the perfect active; the pluperfect takes the augment.

c. There is no tense suffix; the endings are added directly to the reduplicated theme, in the perfect the primary endings, in the pluperfect the secondary endings. The system is therefore a *μι*-formation (121).

THE ΜΙ-AORIST.

148. A few common verbs have an aorist formed without a tense suffix, the endings being added directly to the theme. This is called the *μι*-aorist, after the analogy of the *μι*-present. ἴστημι has this aorist in addition to the regular first aorist, but with a different meaning; while the first aorist ἔστησα is transitive, the *μι*-aorist ἔστην is intransitive, and is generally used instead of the direct middle ἐστησάμην in the sense *I set myself, took my place, stood* (not *I was standing*; that is εἰστήκη). The same meaning appears also in the numerous compounds of this verb. γιγνώσκω has no first aorist, but a *μι*-aorist instead, with the ordinary aorist meaning.

149. Μι-aorist of ἴστημι and γιγνώσκω.

	<i>I set myself, etc.</i>	<i>I perceived, knew, etc.</i>
S. 1	ἔ-στη-ν	ἔ-γνω-ν
2	ἔ-στη-ς	ἔ-γνω-ς
3	ἔ-στη	ἔ-γνω

	<i>I set myself, etc.</i>	<i>I perceived, knew, etc.</i>
D. 2	ἔ-στη-τον	ἔ-γνω-τον
3	ἔ-στή-την	ἔ-γνώ-την
P. 1	ἔ-στη-μεν	ἔ-γνω-μεν
2	ἔ-στη-τε	ἔ-γνω-τε
3	ἔ-στη-σαν	ἔ-γνω-σαν

a. The formation is very simple. The augmented theme, in the longer form, takes the secondary endings, with *-σαν* in the third person plural. Neither *ἔστην* nor *ἔγνω* has any middle.

150. By the *principal parts* of a verb we mean *the first form of every tense system used in that verb*. They are so called because, if these are known, all the forms of the verb can be inferred from them. The following table gives the principal parts of most of the verbs hitherto introduced, so far as they are in common use. Not all compounds are given, since these can be formed from the simple verbs. It is necessary to learn the principal parts of all common verbs, because that is the easiest way of mastering their forms; and until one knows thoroughly all the common verb forms, so that each one is recognized instantly in its full meaning, it is impossible to read with any satisfactory results.

PRESENT.	FUTURE.	AORIST.	PERFECT ACT.	PERFECT MID.	PASSIVE.
(βασιλευ-) βασιλεύω t. s. -%έ-	βασιλεύσω t. s. -σ%έ-	έβασίλευσα t. s. -σα-	βεβασίλευκα red.; t. s. -κα-	βεβασίλευμαι red.; no t. s.	έβασιλεύθην pass. s. -θην; no t. s.
(βουλεν-) βουλεύω t. s. -%έ-	βουλεύσω t. s. -σ%έ-	έβούλευσα t. s. -σα-	βεβούλευκα red.; t. s. -κα-	βεβούλευμαι red.; no t. s. έπιβεβούλευμαι	έβουλεύθην pass. s. -θην; no t. s. έπεβουλεύθην
(βουλ-, βουλη-) βούλωμαι t. s. -%έ-	βουλήσομαι ¹ t. s. -σ%έ-	έπεβούλευσα	έπιβεβούλευκα	βεβούλωμαι red.; no t. s.	έβουλήθην pass. s. -θην; no t. s.
(γνω-, γνω-) γιγνώσκω red.; t. s. -σκ%έ-	γιγνώσομαι ¹ t. s. -σ%έ-	έγνω no t. s.	έγνωκα ² red. ε.; t. s. -κα-	*	*

See 197, c.

¹ Many verbs not deponent elsewhere are deponent in the future.² Before two consonants the reduplication generally consists of ε only.

* These systems have something in their formation that has not yet been explained; therefore their presentation is postponed.

PRESENT.	FUTURE.	AORIST.	PERFECT ACT.	PERFECT MID.	PASSIVE.
(σα, στη) ἴσθημι red.; no t. s.	στήσω t. s. -σ%ε-	ἔστησα t. s. -σα- ἔστην no t. s.	ἔστηκα red.; t. s. -κα-		ἔσταθην pass. s. -θη; no t. s.
ἀφίστημι	ἀποστήσω	ἀπέστησα ἀπέστην	ἀφέστηκα		ἀπεστάθην
καβίστημι	καταστήσω	κατέστησα κατέστην	καθέστηκα		κατεστάθην
(λύ, λυ) λύω t. s. -%ε-	λύσω t. s. -σ%ε-	ἔλυσα t. s. -σα-	λέλυκα red.; t. s. -κα-	λέλυμαι red.; no t. s.	ἐλύθην pass. s. -θη; no t. s.
(παιδευ-) παιδέω t. s. -%ε-	-παιδέωσω t. s. -σ%ε-	ἐπαίδευσα t. s. -σα-	πεπαίδευκα red.; t. s. -κα-	πεπαίδευμαι red.; no t. s.	ἐπαυδέυθην pass. s. -θη; no t. s.
(παν-) παύω t. s. -%ε-	παύσω t. s. -σ%ε-	ἔπαυσα t. s. -σα-	πέπαυκα red.; t. s. -κα-	πέπαυμαι red.; no t. s.	ἐπαυθην pass. s. -θη; no t. s.

152. Vocabulary.

ἀνα-γιγνώσκω (ἀνα + γνο-, γνω-), ἀναγνώσομαι, ἀνέγνω, ἀνέγνωκα	} read.
ὁ βάρβαρος, -ου	foreigner, barbarian.
ἡ βασιλείᾱ, -ᾱς	kingdom, royal power.
ὁ δούλος, -ου	slave.
ἐλεύθερος, -ᾱ, -ου	free.
ἤδη, adv.,	already.
Ἴωνικός, -ή, -όν	Ionic.
ὁ Μαραθῶν, -ῶνος	{ Marathon, town on the eastern side of Attica.
ἡ νίκη, -ης	victory.
νικάω (νικά-, νίκη- fr. νίκη), νικήσω, ἐνίκησα, νενίκη- κα, νενίκημαι, ἐνίκηθην	} conquer, be victorious, surpass.
ὁ Ξέρξης, -ου	{ Xerxes, king of Persia, B.C. 485-464.
ὅτι, conj.,	that.
στρατεύω (στρατευ- fr.) στρατός army, cf. στρα- τιώτης), στρατεύσω, ἐστράτευσα, ἐστρά- τευκα, ¹ ἐστράτευμαι, ¹ ἐστρατεύθην	} take the field, serve as soldier, make an ex- pedition. Often used as deponent.
ὥς, rel. adv. (conj.), proclitic, as.	

¹ When the reduplication syllable is followed by two consonants (or a double consonant; see 212), the reduplication

153. Exercises.

I. Translate into English.

Πολλαὶ μὲν ὀλιγαρχίαι καταλέλυνται ὑπὸ δῆμων, πολλαὶ δὲ δημοκρατίαι ὑπὸ τυράννων.—πολλὰς νίκᾱς, ᾧ στρατιῶται, σὺν τοῖς θεοῖς νενικήκατε.— ἐπεὶ ὁ ῥήτωρ ἀνέγνω τὴν τοῦ βασιλέως ἐπιστολὴν, 5 τότε δὴ ἔγνωσαν οἱ πολῖται ὅτι ἐπεβεβούλευντο. — οἱ Ἕλληνες ἐνετίκεσαν ἤδη τοὺς Πέρσᾱς ἐν Μαραθῶνι, ὅτε Ξέρξης ἐστράτευσεν ἐπ' αὐτούς.— αἱ Ἴωνικαὶ

1 f. **πολλὰ μὲν . . . πολλὰ δέ**: when, as here, a word of some importance is used in both the contrasted clauses, that word is usually put first in each clause and followed by **μὲν** and **δέ** respectively. The contrast here is rather between **ὀλιγαρχίαι** and **δημοκρατίαι**.— **δῆμων**: **δῆμος** often means the democratic faction among the people; in the plural, *democratic factions*.

3. **νίκᾱς**: cognate acc. with **νενικήκατε**. Cf. English *die the death*. We cannot say *conquer victories*, but must say *win victories*, or the like.—**σὺν**: render *with the help of*.

5. **ἐπεβεβούλευντο**: the meaning of the verb and the context

show that the form must here be taken as pass.

6. **Μαραθῶνι**: the battle of Marathon was fought 490 B.C.

7 f. **ἐπ'**: a final short vowel of prepositions, and a few other words, is often *elided* (*cut off*) before an initial vowel, even when not in composition. Compare **ἀντ'** for **ἀντί** and **ἀλλ'** for **ἀλλά** (12). Probably in speaking and reading the Greeks made such elisions very freely, but in writing they were sometimes indicated, sometimes not.—**Ἴωνικαὶ πόλεις**: a name often given to the cities on the central-western coast of Asia Minor, colonized by Ionic Greeks, who were one of the three large branches of the

usually consists of **ε** only, omitting the initial consonant. Cf. **ἔγνωκα**.

πόλεις πᾶσαι ἀφειστήκᾱσι τοῦ βασιλέως. — ὁ βασι-
 λεὺς ἔγνω ὅτι αἱ Ἴωνικαὶ πόλεις ἀφειστήκεσαν. —
 ὁ σατράπης ἐπιβεβούλευκε τῷ βασιλεῖ καὶ πέπαν- 10
 ται τῆς ἀρχῆς, καὶ ἄλλος κατασταθήσεται σατράπης
 ἀντ' αὐτοῦ. — πεπαιδευέμεθα οὐχ ὡς δούλοι ἀλλ' ὡς
 ἐλεύθεροι πολῖται. — πότε νενικήκᾱσιν βάρβαροι
 τοὺς Ἕλληνας; — πότε κατέστη Ἀρταξέρξης εἰς
 τὴν βασιλείᾱν; — οὐ συμβεβούλευσθε τοῖς ἀρίστοις 15
 φίλοις.

race. The other two were | **8.** τοῦ βασιλέως: gen. of
 the Dorian and the Aeolian | separation; the preposition is
 branches. The Athenians were | often not repeated after ἀφι-
 Ionians, the Spartans Dorians. | στημι.

II. Translate into Greek.

We have not yet (οὐπω) surpassed the Greeks
 in wisdom. — The land has been ruled by kings a
 long time. — The power of the people is already
 established. — The slaves revolted from their mas-
 ters. — The slave has never ceased to plot against 5
 his master. — The orator is already standing beside
 his antagonist. — The king had not reigned many
 months when he was deposed. — The Athenians

- | | |
|---|--|
| <p>1. surpassed: νικάω.
 2. in wisdom: dat. of respect. — has been ruled by kings: expressed by one word.
 3 f. is established: perf. act. of καθίστημι. — revolted: use the μι-aorist. — their: the article is enough.</p> | <p>5. never: that is, <i>not ever</i>, οὐ ποτε, or as one word οὐποτε. A proclitic before an enclitic takes the acute accent. — to plot: use the inf. with the article, in the gen.
 8. was deposed: παύω in aor. pass.</p> |
|---|--|

were free and did not wish to be reigned over. —
 10 I perceive that you have not yet read the tale. —
 Why have the boys not yet read the orator's
 speech?

9. to be reigned over: ex- | 12. speech: λόγος, which
 pressed by one word. | has a wide range of meaning.

THE INFINITIVE MODE.

154. The infinitive is a verbal noun; that is, like a noun it is used as subject, object, etc., in all cases but the vocative; but it is so far a verb that it may take a subject in the accusative, and any of the modifiers which any part of the verb can take. There is an infinitive in each tense system.

a. Except in indirect discourse

The present infinitive denotes an action simply as *continued* or *repeated*: as λύειν *to be loosing* (at any time);

The aorist denotes an action simply as *brought to pass*: as λύσαι *to loose* (at any time);

The perfect denotes an action simply as *completed*: as λελυκέναι *to have loosed* (at any time).

In all these the time is determined only by the context.

b. The future infinitive denotes an action as future relatively to that of the principal verb; it is used (1) in indirect discourse to represent a future indicative of the direct, (2) as the complement of

μέλλω: thus φησὶν τοὺς φίλους βουλευέσθαι *he says the friends will deliberate*, ἔφη τοὺς φίλους βουλευέσθαι *he said the friends would deliberate*, ἔμελλον βουλευέσθαι *they were about to deliberate*. (μέλλω may take either the present or the future infinitive with no especial difference of meaning).

155. *Infinitives of ἴστημι (στα-, στη-).*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	ιστά-ναι	ἴστα-σθαι	[Like the mid.]
Fut.	(στή-σε-εν) στή-σειν	στή-σε-σθαι	στα-θή-σε-σθαι
1st Aor.	στή-σαι	στή-σα-σθαι	στα-θή-ναι
Mi-aor.	στή-ναι		
1st Perf.	ἔστη-κέ-ναι		

156. *Infinitives of λύω (λύ-, λυ-).*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	(λύ-ε-εν) λύ-ειν	λύ-ε-σθαι	[Like the mid.]
Fut.	(λύ-σε-εν) λύ-σειν	λύ-σε-σθαι	λυ-θή-σε-σθαι
1st Aor.	λύ-σαι	λύ-σα-σθαι	λυθή-ναι
1st Perf.	λε-λυ-κέ-ναι	λε-λύ-σθαι	[Like the mid.]

157. *Infinitives of παιδεύω (παιδευ-).*

	ACTIVE.	MIDDLE.	PASSIVE.
Pres.	(παιδευ-ε-εν) παιδευ-ειν	παιδευ-ε-σθαι	[Like the mid.]
Fut.	(παιδευ-σε-εν) παιδευ-σειν	παιδευ-σε-σθαι	παιδευ-θή-σε-σθαι
1st Aor.	παιδευ-σαι	παιδευ-σα-σθαι	παιδευ-θή-ναι
1st Perf.	πε-παιδευ-κέ-ναι	πε-παιδευ-σθαι	[Like the mid.]

NOTE. — Similar tables should be formed to show the infinitives of other verbs, simple and compound.

158. The endings of the infinitive are

Active, *-εν* (contracted with preceding *-ε-* to *-ειν*),
or *-ναι*;

Middle, *-σθαι*.

These are added to the tense-stem, as the personal endings are.

a. Of the active endings *-ναι* is used in *μι*-formations (*μι*-present, *μι*-aorist, aorist passive), and in the perfect active; in the perfect active the tense suffix before *-ναι* becomes *-κε-*.

b. In the first aorist active the wholly irregular *-σαι* stands for the tense suffix and infinitive ending together.

159. *a.* All infinitives in *-ναι* accent the penult.

b. The first aorist infinitive active accents the penult.

c. The perfect middle infinitive accents the penult.

THE PARTICIPLE.

160. The participle is a verbal adjective; that is, it has the declension and construction of an adjective, agreeing with a noun or pronoun; but it is so far a verb that it may take an object or other modifiers of the verb. Participles are formed in every tense system.

a. Participles generally denote time relatively to that of the leading verb. The aorist participle denotes an act relatively past, and is often translated by our perfect participle, as *λίσαῖς* *having loosed*. The perfect participle denotes an act *completed* at the time of the leading verb, as *λελυκώς* *having loosed*. It often happens that English does not distinguish between the two. The present participle has the same meaning as in English. Sometimes the present, aorist, and perfect participles differ only as the same tenses of the infinitive do (see 154, a). The future participle may in the paradigms be rendered by *about to*, as *λύσων* *about to loose*.

161. Participles of ἴστημι (στα-, στη-).

Pres.	ACT. (ἰ-στα-ντ-, ἰ-σταῖσα-).		
N.	ἰ-στάς	ἰ-σταῖσα	ἰ-στά-ν
G.	ἰ-στά-ντ-ος	ἰ-στάσης	etc., see 166.

MID. (ἰ-στα-μενο-, ἰ-στα-μενᾶ-).

N.	ἰ-στά-μενος	ἰ-στα-μένη	ἰ-στά-μενο-ν
G.	ἰ-στα-μένου	ἰ-στα-μένης	etc., see 163, a.

Fut. ACT. (στη-σο-ντ-, στη-σουσαῶ-).

N.	στή-σων	στή-σουσα	στή-σο-ν
G.	στή-σο-ντ-ος	στη-σουῆς	etc., see 165.

MID. (στη-σο-μενο-, στη-σο-μενᾶ-).

N.	στη-σό-μενος	στη-σο-μένη	στη-σό-μενο-ν
G.	στη-σο-μένου	στη-σο-μένης	etc., see 163, a.

PASS. (στα-θη-σο-μενο-, στα-θη-σο-μενᾶ-).

N.	στα-θη-σό-μενος	στα-θη-σο-μένη	στα-θη-σό-μενο-ν
G.	στα-θη-σο-μένου	στα-θη-σο-μένης	etc., see 163, a.

1st Aor. ACT. (στη-σα-ντ-, στη-σαῶσαῶ-).

N.	στή-σαῶς	στή-σαῶ-σα	στή-σα-ν
G.	στή-σα-ντ-ος	στη-σαῶ-σης	etc., see 166.

MID. (στη-σα-μενο-, στη-σα-μενᾶ-).

N.	στη-σαῶ-μενος	στη-σα-μένη	στη-σαῶ-μενο-ν
G.	στη-σα-μένου	στη-σα-μένης	etc., see 163, a.

PASS. (στα-θε-ντ-, στα-θεισαῶ-).

N.	στα-θείς	στα-θείσα	στα-θέ-ν
G.	στα-θέ-ντ-ος	στα-θείσης	etc., see 167.

Mi-Aor. ACT. (στα-ντ-, σταῶσαῶ-).

N.	στάς	στάσα	στά-ν
G.	στά-ντ-ος	στά-σης	etc., see 166.

1st Perf. ACT. (ἔ-στη-κοτ-, ἔ-στη-κυῖᾶ-).

N.	ἔ-στη-κώς	ἔ-στη-κυῖᾶ	ἔ-στη-κός
G.	ἔ-στη-κός-τος	ἔ-στη-κυῖᾶς	etc., see 168.

162. Participles of παιδεύω (παιδευ-).

Pres.	ACT. (παιδευ-ο-ντ-, παιδευ-ουσᾶ-).		
N.	παιδευ-ών	παιδευ-ουσα	παιδευ-ον
G.	παιδευ-ο-ντ-ος	παιδευ-ούσης	etc.
	MID. (παιδευ-ο-μενο-, παιδευ-ο-μενᾶ-).		
N.	παιδευ-ό-μενος	παιδευ-ο-μένη	παιδευ-ό-μενο-ν
G.	παιδευ-ο-μένου	παιδευ-ο-μένης	etc.

Fut.	ACT. (παιδευ-σο-ντ-, παιδευ-σουσᾶ-).		
N.	παιδευ-ή-σων	παιδευ-ή-σουσα	παιδευ-ή-σον
G.	παιδευ-ή-σο-ντ-ος	παιδευ-ή-σούσης	etc.
	MID. (παιδευ-σο-μενο-, παιδευ-σο-μενᾶ-).		
N.	παιδευ-σῶ-μενος	παιδευ-σο-μένη	παιδευ-σῶ-μενο-ν
G.	παιδευ-σο-μένου	παιδευ-σο-μένης	etc.
	PASS. (παιδευ-θη-σο-μενο-, παιδευ-θη-σο-μενᾶ-).		
N.	παιδευ-θη-σῶ-μενος	παιδευ-θη-σο-μένη	παιδευ-θη-σῶ-μενο-ν
G.	παιδευ-θη-σο-μένου	παιδευ-θη-σο-μένης	etc.

1st Aor.	ACT. (παιδευ-σα-ντ-, παιδευ-σᾶσᾶ-).		
N.	παιδευ-ή-σᾶς	παιδευ-ή-σᾶσα	παιδευ-ή-σαν
G.	παιδευ-ή-σα-ντ-ος	παιδευ-ή-σᾶσης	etc.
	MID. (παιδευ-σα-μενο-, παιδευ-σα-μενᾶ-).		
N.	παιδευ-σά-μενος	παιδευ-σα-μένη	παιδευ-σά-μενο-ν
G.	παιδευ-σα-μένου	παιδευ-σα-μένης	etc.
	PASS. (παιδευ-θε-ντ-, παιδευ-θεισᾶ-).		
N.	παιδευ-θείς	παιδευ-θείσα	παιδευ-θέ-ν
G.	παιδευ-θέ-ντ-ος	παιδευ-θείσης	etc.

Perf. ACT. (πε-παιδευ-κοτ-, πε-παιδευ-κνιᾶ-).

N. πε-παιδευ-κός	πε-παιδευ-κνία	πε-παιδευ-κός
G. πε-παιδευ-κότ-ος	πε-παιδευ-κνιᾶς	etc.

MID. (πε-παιδευ-μενο-, πε-παιδευ-μενᾶ-).

N. πε-παιδευ-μένο-ς	πε-παιδευ-μένη	πε-παιδευ-μένο-ν
G. πε-παιδευ-μένου	πε-παιδευ-μένης	etc.

163. The participial endings are

Active, -ντ- (but in the perfect active -οτ-);

Middle, -μενο-.

These are added to (or, in the perfect active, combined with) the tense stem, and the entire participial stem is then declined as an adjective.

a. The middle ending -μενο- presents no difficulty; participles with this ending are declined like ordinary adjectives of the vowel declension.

164. The accent of the participles is exceptional in the following respects; the rules apply to the nominative singular masculine.

a. All third-declension participles in -ς, except that of the first aorist active, are *oxytone* (that is, have the acute on the ultima). This applies to the μι-present, μι-aorist, perfect active, and aorist passive: *ιστάς, στάς, πεπαιδευκός, παιδευθείς*.

b. The perfect middle participle accents the penult (as does the perfect middle infinitive): *πεπαιδευμένος*.

165. Participles in *-ων, -ουσα, -ον* are declined like *λύων* (*λυοντ-, λουσᾱ-*):

Sing. N. V.	λύων	λύουσα	λύον
G.	λύοντος	λυούσης	λύοντος
D.	λύοντι	λυούση	λύοντι
A.	λύοντα	λύουσαν	λύον
Dual N. A. V.	λύοντε	λυούσᾱ	λύοντε
G. D.	λυόντοιιν	λυούσαιιν	λυόντοιιν
Plu. N. V.	λύοντες	λύουσαι	λύοντα
G.	λυόντων	λυουσῶν	λυόντων
D.	λύουσι	λυούσαις	λύουσι
A.	λύοντας	λυούσᾱς	λύοντα

166. Participles in *-ᾱς, -ᾱσα, -αν* are declined like *στάς* (*σταντ-, στασᾱ-*):

Sing. N. V.	στάς	στᾱσα	σᾱν
G.	σᾱντος	στάσης	σᾱντος
D.	σᾱντι	στάση	σᾱντι
A.	σᾱντα	στᾱσαν	σᾱν
Dual N. A. V.	σᾱντε	στάσᾱ	σᾱντε
G. D.	σᾱντοιιν	στάσαιιν	σᾱντοιιν
Plu. N. V.	σᾱντες	στᾱσαι	σᾱντα
G.	σᾱντων	στασῶν	σᾱντων
D.	σᾱσι	στάσαις	σᾱσι
A.	σᾱντας	στάσᾱς	σᾱντα

This is like *πᾱς* except as to the accent of the first form and the quantity and accent of *πᾱν*. The accent of the first aorist active participle (*λύσᾱς, παιδεύσᾱς*) is recessive.

167. Aorist passive participles are declined like *λυθείς* (λυθεντ-, λυθεισᾶ-):

Sing. N. V.	λυθείς	λυθείσα	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείση	λυθέντι
A.	λυθέντα	λυθείσαν	λυθέν
Dual N. A. V.	λυθέντε	λυθείσᾶ	λυθέντε
G. D.	λυθέντοιιν	λυθείσαιιν	λυθέντοιιν
Plu. N. V.	λυθέντες	λυθείσαι	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθείσι	λυθείσαις	λυθείσι
A.	λυθέντας	λυθείσᾶς	λυθέντα

168. Perfect active participles are declined like *λελυκώς* (λελυκοτ-, λελυκνιᾶ-):

Sing. N. V.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκνιᾶς	λελυκότος
D.	λελυκότι	λελυκνιᾶ	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός
Dual N. A. V.	λελυκότε	λελυκνιᾶ	λελυκότε
G. D.	λελυκότοιιν	λελυκνιᾶιν	λελυκότοιιν
Plu. N. V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκνιῶν	λελυκότων
D.	λελυκόσι	λελυκνιᾶις	λελυκόσι
A.	λελυκότας	λελυκνιᾶς	λελυκότα

169. The *μi*-aorist participle of *γιγνώσκω* is as follows :

(*γνοντ-, γνουσᾱ-*).

Sing. N. V.	γνούς	γνουσα	γνόν
G.	γνόντος	γνούσης	γνόντος
D.	γνόντι	γνούση	γνόντι
A.	γνόντα	γνουσαν	γνόν
Dual N. A. V.	γνόντε	γνούσᾱ	γνόντε
G. D.	γνόντοιιν	γνούσαιιν	γνόντοιιν
Plu. N. V.	γνόντες	γνουσαι	γνόντα
G.	γνόντων	γνουσῶν	γνόντων
D.	γνούσι	γνούσαις	γνούσι
A.	γνόντας	γνούσᾱς	γνόντα.

170. *a.* If the participial ending *-ντ-* follows a tense suffix ending in *-ο-*, the nominative singular masculine rejects the case-ending *-ς*, drops *-τ*, and lengthens *ο* to *ω*, as in *λύων* for *λυ-ο-ντ-ς*. Otherwise *-ντ-* is dropped before the case-ending *-ς*, and the preceding vowel lengthened in compensation, as in *ιστάς* for *ιστα-ντ-ς*: *ε* then becomes *ει*, as in *λυθείς* for *λυ-θε-ντ-ς*, *ο* becomes *ου*, as in *γνούς* for *γνο-ντ-ς*. The dative plural also shows this latter change. The nominative singular neuter simply drops *-τ* without lengthening, as in *λῦον* for *λυ-ο-ντ*.

b. In the perfect active participle *-κοτ-* may be called the combined tense and participial suffix ;

the nominative singular masculine and neuter have *-κός* and *-κός*.

c. The formation of the feminine participial stem is somewhat irregular. Note that all participles (and adjectives) of the *consonant and a-declensions* have *short a* in the *nominative, accusative, and vocative singular feminine*; all participles and adjectives of the *o- and a-declensions* have long *ā* or *η* in these forms.

d. Comparison of the passive forms shows that the passive suffix appears as *-θη-* before a single consonant, elsewhere as *-θε-*. So in the *μi-aorist* a theme vowel is long before a single consonant, elsewhere short.

The following synopses, giving the first forms of each tense and mode, will show the relation of the infinitives and participles to the indicative forms of the same system. The principal parts are in **full-face** type.

NOTE.—The participles of other verbs should be given in tabular form, as in **161** and **162**.

171. Synopsis of ἵστημι (στα, στη) set.

PRESENT SYSTEM. FUTURE SYSTEM. 1ST AOR. SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> ἵστη-μι ἵστη-ν	<i>Active.</i> στή-σω	<i>Active.</i> ἔστη-σα στή-σαι	<i>Active.</i> ἔστη-κα εἰ-στή-κη, -ειν ἔστη-κέ-να. ἔστη-κώς
Inf.	ἵστα-ναι	στή-σειν	στή-σαι	ἔστη-κέ-να.
Ple.	ἵστας	στή-σαν	στή-σας	ἔστη-κώς
Ind.	<i>Mid. (Pass.).</i> ἵστα-μαι ἵστα-μην	<i>Middle.</i> στή-σο-μαι	<i>Middle.</i> ἔστη-σά-μην στή-σα-σθαι	
Inf.	ἵστα-σθαι	στή-σε-σθαι	στή-σα-σθαι	
Ple.	ἵστά-μενος	στή-σά-μενος	στή-σά-μενος	
Ind.		<i>1ST PASSIVE SYSTEM.</i>		
		<i>Future.</i>		
		στα-θή-σο-μαι		
		<i>Aorist.</i>		
		ἔστα-θη-ν στα-θή-ναι		
		στα-θεί-σθαι		
		στα-θεί-σά-μενος		
		<i>Mt-AORIST.</i>		
		<i>Active.</i>		
		ἔστη-ν στή-ναι		
		στάς		

172. *Synopsis of παιδῆνω (παιδῆν-) educate.*

	PRESENT SYSTEM.	FUTURE SYSTEM.	1ST AOR. SYSTEM.	1ST PERF. SYSTEM.
Ind.	<i>Active.</i> παιδῆν-ω ἐπαιδῆν-ο-ν	<i>Active.</i> παιδῆν-σω	<i>Active.</i> ἐπαιδῆν-σα παιδῆν-σαι παιδῆν-σᾶς	<i>Active.</i> πε-παιδῆν-κα ἐπε-παιδῆν-κη, -ειν πε-παιδῆν-κέ-ναι πε-παιδῆν-κῶς
Inf.	παιδῆν-ειν	παιδῆν-σειν	παιδῆν-σαι	πε-παιδῆν-μαι
Pple.	παιδῆν-ων	παιδῆν-σων	παιδῆν-σᾶς	πε-παιδῆν-μην πε-παιδῆν-σθαι πε-παιδῆν-μένοις
Ind.	<i>Mid. (Pass.).</i> παιδῆν-ο-μαι	<i>Middle.</i> παιδῆν-σο-μαι	<i>Middle.</i>	PERF. MID. (PASS.) SYST. πε-παιδῆν-μαι
Inf.	ἐπαιδῆν-ό-μην	παιδῆν-σε-σθαι	παιδῆν-σά-μην παιδῆν-σα-σθαι	ἐπε-παιδῆν-μην πε-παιδῆν-σθαι
Pple.	παιδῆν-ό-μενος	παιδῆν-σόμενος	παιδῆν-σόμενος	πε-παιδῆν-μένοις
Ind.		<i>1ST PASSIVE SYSTEM.</i> <i>Future.</i> παιδῆν-θή-σο-μαι	<i>Aorist.</i> ἐπαιδῆν-θη-ν παιδῆν-θῆ-ναι παιδῆν-θείς	
Inf.		παιδῆν-θή-σε-σθαι	παιδῆν-θῆ-ναι	
Pple.		παιδῆν-θή-σόμενος	παιδῆν-θείς	

173. Vocabulary.

αἰτέω (αἶτε-, αἶτη-), αἰτήσω, ἤτησα, ¹ ἤτηκα, ² ἤτημαι, ἤτή- θην	} ask (for some- thing), de- mand.
ἡ βοήθεια, -ās	
ὁ βωμός, -οῦ	help. altar.
δουλώω (δουλο-, δουλω-), δουλώσω, ἐδούλωσα, δεδούλωκα, δεδούλω- μαι, ἐδουλώθην (fr. δούλος)	} enslave.
δύναμαι (δυνα-, δυνη-), δυνήσομαι, δεδύνημαι, ἐδυνήθην, pass. dep.	
ἑαυτοῦ, ³ -ῆς, -οῦ, reflexive pron.,	} one's self, him- self, herself.
εἰδέναι, inf. of οἶδα, irreg., perf. in form, pres. in meaning,	
θεραπέυω (θεραπευ-), θεραπεύσω, ἐθεράπευσα, τεθεράπευκα, ⁴ τεθε- ράπευμαι, ἐθεραπέυθην	} serve, worship (therapeutics).
θύω (θῆ-, θυ-), θύσω, ἔθῦσα, τέ- θυκα, ⁴ τέθυμαι, ἐτύθην	

¹ The diphthong *αι* is regularly changed to *η* by the augment. See 118, 2.

² Verbs beginning with a vowel lengthen that vowel for the reduplication; in such verbs, then, the reduplication takes the same form as the augment.

³ Declined like *αὐτός*, but from the meaning there is no occasion to use it in the nominative or vocative. Compare Latin *sui, sibi*, etc.

⁴ A rough mute (*φ, θ, χ*) becomes smooth (*π, τ, κ*) in the

οἱ Ἴωνες, -ων	<i>Ionians.</i>
κοινός, -ή, -όν	<i>common, public.</i>
μᾶλλον, adv., comparative,	<i>more, rather.</i>
ἡ μάχη, -ης	<i>battle, fight.</i>
οἴκοι, adv. (fr. οἶκος),	<i>at home.</i>
οἶμαι ¹ (οἶ-, οἶη-), οἰήσομαι, ᾤθη	<i>think, suppose.</i>
πανταχοῦ, ² adv.,	<i>everywhere.</i>
πολλάκις, ² adv.,	<i>often.</i>
ἡ σιγή, -ῆς	<i>silence.</i>
συστρατεύω (συν+στρατευ-), συ-	<i>{ make an expedi-</i> <i>tion with, join</i> <i>in an expedi-</i> <i>tion.</i>
στρατεύσω, συνεστράτευσα,	
etc., reg.,	
Σωκράτης, -ους, -ει, -ην	<i>{ Sokrates or Soc-</i> <i>rates.</i>
τὸ σῶμα, -τος	<i>body.</i>
τολμάω (τολμα-, τολμη-), τολ-	<i>{ dare.</i>
μήσω, ἐτόλμησα, τετόλμηκα,	
τετόλμημαι, ἐτολμήθη	
φανερός, -ά, -όν (fr. root of φαί-	<i>{ plain, evident,</i> <i>visible.</i>
νω)	
φανερῶς, adv.,	<i>plainly, openly.</i>

reduplication. See 211. In like manner the theme *θυ-* becomes *τυ-* in the passive system, because the passive suffix in the next syllable begins with *θ*.

¹ Imperfect ᾤομην. See 118, 2, and compare αἰτέω.

² Note the derivation and endings. We shall meet other adverbs of *place* in *-ου*, and all the numeral adverbs but the first three end in *-άκις*.

ὁ φιλόσοφος, -ου } lover of wisdom,
 } philosopher.
 ὦν, οὔσα, ὄν,¹ pres. pple. of εἰμί, being.

174. Exercises.

I. Translate into English.

Οἱ Ἀθηναῖοι, τῶν Ἰώνων ἤδη ἀφεστηκότων ἀπὸ βασιλέως καὶ αἰτησάντων αὐτοὺς βοήθειαν, συνεστρατεύσαντο αὐτοῖς, ὄντες καὶ αὐτοὶ Ἴωνες τὸ γένος. Δᾶρειος δὲ νικῆσᾶς τοὺς ἐν τῇ Ἀσίᾳ Ἕλληνας

1 f. τῶν Ἰώνων ἀφεστηκότων, αἰτησάντων: a noun and pple. may stand together in the gen., not directly connected with any other word; this is called the *genitive absolute*. Its uses are similar to those of the Latin abl. absolute. It should most often be translated by a clause; thus here, *when the Ionians*, etc.

2. αὐτοῖς, βοήθειαν: objects of αἰτησάντων. As in Latin, verbs of *asking*, *teaching*, and some others may take two accusatives, one of the person, the other of the thing.

3. αὐτοῖς: dat. of association after συν- in συνεστρατεύσαντο. — καί: *also*. Compare 140, I, 10 and note. καί has

four meanings which we always distinguish in English. The first meaning, *and*, is familiar. Below in καὶ τὸ σῶμα καὶ τὴν ψυχὴν we translate the first καὶ by *both*, the second by *and*. Besides these uses as a conj., the word is often an adv. emphasizing the *following* word or phrase, with the force of *also*, *too*, or of *even*. Determine by the context which meaning is intended. — τὸ γένος: *in race*; acc. of specification.

4 f. Δᾶρειος: Dareios I., son of Hystaspes, king of Persia 521–486 B.C. — νικῆσᾶς, δουλώσᾶς: *having conquered* and *having enslaved*; or better *after conquering and enslaving*. The

¹ Gen. ὄντος, οὔσης, ὄντος, etc., like λύων, 165.

5 *πολλαῖς μάχαις καὶ δουλώσας πάλιν τοὺς ἀποστάντας, ἐβουλήθη καὶ τοὺς Ἀθηναίους δουλώσαι τοὺς τολμήσαντας ἐφ' ἑαυτὸν στρατεύσασθαι. οὕτως οὖν πολέμιοι φανερώς ἐγίγνοντο Πέρσαι καὶ Ἀθηναῖοι.*

10 *Σωκράτης ὁ φιλόσοφος φανερὸς ἦν θεραπεύων τοὺς θεοὺς πολὺ μᾶλλον τῶν πολλῶν. οἱ μὲν γὰρ*

aor. pples. here denote actions which preceded that of the verb *ἐβουλήθη*.

5 f. *μάχαις*: dat. of means, though in translating we should use *in*. — *τοὺς ἀποστάντας*: practically a noun, object of *δουλώσας*: translate by a rel. clause.

7. *τοὺς τολμήσαντας*: the repetition of *τοὺς* shows that the pple. belongs to *Ἀθηναίους*. Translate by a rel. clause.

8. *οὖν*: *accordingly*, or an unemphatic *therefore* or *then*. Another post-positive word. — *πολέμιοι*: this was really the cause of the Persian expedition against Athens and the other Greeks of Greece proper.

10. *θεραπεύων*: pred. nom. after *φανερὸς ἦν*, agreeing with the subject, *Σωκράτης*. This is the first instance of the *supplementary pple.*, a common idiom in Greek, to which there is no corresponding usage in English. Lit. *Socrates was plain* (or well-

known) *worshipping*; i.e., *it was well known that S. worshipped*. *θεραπεύων* is thus an essential part of the predicate, and not merely a loose modifier. In distinction from the supplementary pple., the usage in the gen. abs., and in *δντες, νικήσας, δουλώσας*, is called the *circumstantial pple.*; that in *τοὺς ἀποστάντας, τοὺς τολμήσαντας*, is called the *attributive pple.*

11. *πολύ*: *much*; adverbial acc., so frequent as to be practically an adverb. — *τῶν πολλῶν*: gen. of comparison after *μᾶλλον*. Comparatives without *ἢ* (*than*) are followed by the gen. Cf. the Latin use of the abl. after comparatives without *quam*. The phrase *οἱ πολλοί* (lit. *the many*) is often used in the sense of *the mass of men, most people*. — *μὲν γάρ*: notice the position, between the article and *πολλοί*.

πολλοὶ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι τὰ δ' οὐκ εἰδέναι. Σωκράτης δὲ πάντα μὲν ᾤετο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πρᾶττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρῆναι (*are present*). καὶ 15
 θύων φανερός ἦν πολλάκις μὲν οἴκοι πολλάκις δ' ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν. καλῶς δὲ πεπαιδευμένος ἦν καὶ τὸ σῶμα καὶ τὴν ψυχὴν. τοὺς γὰρ μὴ δυναμένους ἑαυτῶν ἄρχειν οὐκ ἔφη δυνήσεσθαι ἄλλων ἄρχειν.

20

12. τὰ μὲν, τὰ δέ: *some things, other things*. In this and some like phrases the article retains its earlier force as a pronoun.

14. τε: *both*. Enclitic particle slightly weaker than *καί*, like Latin *que*. τε . . . καί is a little less strong, *both . . . and*, than *καί . . . καί*. — πρᾶττόμενα: without the article, therefore still affected by the τὰ before λεγόμενα. Therefore τὰ . . . πρᾶττόμενα as one phrase is parallel with τὰ βουλευόμενα, and τε is correlative with the καί before the latter phrase. πρᾶττω is the common Attic prose form for the older πρᾶσσω. So γλῶττα for γλῶσσα, and in other words containing ττ or σσ. — σιγῇ: dat. of manner.

15. πανταχοῦ δέ: with which μὲν is this δέ correlative?

16. πολλάκις . . . πολλάκις:

cf. 153, I., 1 f. πολλὰ μὲν . . . πολλὰ δέ and note. — ἐπὶ: in the *literal* sense of *on* something ἐπὶ usually takes the gen. in prose.

17 f. καλῶς: *well*; adv. of manner from καλός. Compare φανερώς from φανερός. Adverbs of manner in -ως are formed from most adjectives; the accent is like that of the gen. plur. of the adjective. — πεπαιδευμένος: *trained, disciplined*. — τὸ σῶμα, τὴν ψυχὴν: acc. of specification.

19. μή: *not*. The difference between μή and οὐ must be learned by careful observation. Here τοὺς μὴ δυναμένους is *general*, meaning *any one* who cannot; while τοὺς οὐ δυναμένους would be *particular*, referring only to certain definite persons whom the writer has in mind. — ἔφη: imperfect of φημί

(φα-, φη-), conjugated like ἴστην, except in the 2d sing., thus: ἔφην, ἔφησθα, ἔφη, ἔφατον, ἐφάτην, ἔφαμεν, ἔφατε, ἔφασαν. οὐκ modifies δυνήσεσθαι, but when φημί introduces a negative clause, the negative regularly stands just before the form of φημί, as if compounded with it. Compare Latin *nego*.

II. Translate into Greek.

I did not think the Greeks knew everything. — He said he did not know the man who was causing the Ionians to revolt. — The barbarians wished to enslave the Greeks, but the Greeks declared they would be unable to do so. — The Ionians, having revolted from the king, asked help of the Athenians, who were themselves also Ionians in race. — Sokrates evidently thought that the best way to ruling others was through conquering

1. **knew**: use the inf.

2 f. **the man who was causing to revolt**: express by the article and the attributive pple.; in the pres. tense, because the time referred to is the same as that of *he said*.

4. **declared**: φημί.

5. **they**: if this referred to the Greeks, the subject of *declared*, it would not be expressed in Greek; since it refers to some one else than the subject of the principal verb, it must be expressed.

7. **who were**: pple.; *themselves* and *Ionians*, being predi-

cate words denoting the same persons as *Athenians*, must agree with *Athenians*.

8. **evidently thought**: use the supplementary pple.: lit. *was evident thinking*.

9. **to ruling others**: use ἐπί with an inf. clause preceded by τοῦ to mark the clause as acc. governed by ἐπί. *Ruling* is here a verbal noun of the same nature as the Greek inf. So *conquering*. — **was**: use the inf. εἶναι. — **through conquering**: διά with an inf. clause preceded by τοῦ to mark it as being in the gen. governed by διά.

one's self; for he that could not rule himself was 10
 already himself enslaved; and he used to advise
 all his friends to 'know themselves.' — When the
 Persians, after being defeated by the Athenians in
 the battle at Marathon, were planning another ex-
 pedition against them, the Athenians asked the 15
 Spartans for help; for the contest, they said, was
 a common one. — Though few, the Greeks dared
 to take their place in battle against the barbarians,
 who were many.

10. he that could not: attributive pple., with *μή*, because the statement is general. The tense of *could* and *was* indicates that this statement is given as that of Sokrates; in other words, that the clause is an indirect quotation. This relation is marked in Greek by putting the principal verb of the clause (*was enslaved*) in the inf. Note the position of *γάρ*. The first *himself* is reflexive; the second is merely intended to emphasize the subject of *was enslaved*, and should therefore be expressed by *αὐτόν*.

12. know themselves: use the aor. There was an inscription in the vestibule of the temple of Apollo at Delphi, "Know thyself" (*γνῶθι σαυτόν*), which Sokrates often quoted. — **when:** *ὅτε*.

13. after being defeated: express by a circumstantial pple., aor. pass.

14 f. another expedition: lit. *to-make-an-expedition again*.

16. they said: can be sufficiently expressed by putting the clause, *for the contest was a common one*, in the inf.

17 ff. though few, etc.: in Greek say *the Greeks, being few, dared . . . against the barbarians, being many*. — **take their place:** *μ-αορ.* of *καθίστημι*, followed by *εἰς* with the acc. because of the motion implied. — **against the barbarians:** dat. of association with *μάχην*. (We say *fight with*, using *with* of hostile, as well as of friendly, association.)

CONTRACT VERBS.

175. Verbs in *-άω*, *-έω*, and *-όω* are contracted throughout the present system. That is, final *α*, *ε*, or *ο* of the theme unites with the following vowel or diphthong, according to certain rules, to form one long vowel or diphthong. The uncontracted forms are like those of other *ω*-presents; but the contracted forms are alone used in Attic prose.

176. *Present System of νικάω (νικά-) conquer.*

INDICATIVE.

Pres.	<i>Active.</i>		<i>Middle (Passive).</i>	
S. 1	νικά-ω	νικῶ	νικά-ο-μαι	νικῶμαι
2	νικά-εις	νικᾶς	νικά-η or -ει	νικᾶ
3	νικά-ει	νικᾷ	νικά-ε-ται	νικᾶται
D. 2	νικά-ε-τον	νικᾶτον	νικά-ε-σθον	νικᾶσθον
3	νικά-ε-τον	νικᾶτον	νικά-ε-σθον	νικᾶσθον
P. 1	νικά-ο-μεν	νικῶμεν	νικά-ό-μεθα	νικῶμεθα
2	νικά-ε-τε	νικᾶτε	νικά-ε-σθε	νικᾶσθε
3	νικά-ουσι	νικῶσι	νικά-ο-νται	νικῶνται
Impf.	<i>Active.</i>		<i>Middle (Passive).</i>	
S. 1	ἐνικά-ο-ν	ἐνίκων	ἐνικά-ό-μην	ἐνικῶμην
2	ἐνικά-ε-ς	ἐνικᾶς	ἐνικά-ου	ἐνικῶ
3	ἐνικά-ε	ἐνικᾷ	ἐνικά-ε-το	ἐνικᾶτο
D. 2	ἐνικά-ε-τον	ἐνικᾶτον	ἐνικά-ε-σθον	ἐνικᾶσθον
3	ἐνικά-έ-την	ἐνικάτην	ἐνικά-έ-σθην	ἐνικάσθην

Impf.	Active.		Middle (Passive).	
P. 1	ἐ-νικά-ο-μεν	ἐνικῶμεν	ἐ-νικά-θ-μεθα	ἐνικώμεθα
2	ἐ-νικά-ε-τε	ἐνικᾶτε	ἐ-νικά-ε-σθε	ἐνικᾶσθε
3	ἐ-νικά-ο-ν	ἐνικῶν	ἐ-νικά-ο-ντο	ἐνικῶντο

INFINITIVE.

Active.		Middle (Passive).	
νικά-ειν	νικᾶν	νικά-ε-σθαι	νικᾶσθαι

PARTICIPLES.

Active.			Middle (Passive).
νικά-ων	νικά-ουσα	νικά-ο-ν	νικά-θ-μενος, -η, -ον
νικά-ο-ντ-ος	νικά-ούσης	etc.	νικά-ο-μένου, -ης, etc.
νικῶν	νικῶσα	νικῶν	νικῶμενος, -η, -ον
νικῶντος	νικῶσης	etc.	νικῶμένου, -ης, etc.

177. The contractions of verbs in *-άω* are all included in the following rule :

- (1) *a* + an *e*-sound¹ (*ε, η, ει, η*) gives *ā* (*ᾶ*) ;
- (2) *a* + an *o*-sound (*ο, ω, οι,² ου*) gives *ω* (*ῶ*) ;
- (3) Original *i* is retained as *i* subscript.

a. In *νικᾶν* (from *νικάειν*) *i* is not retained, because it was not in the original form. That is, *νικά-ειν* is contracted from *νικά-ε-ειν*, *ει* being here merely a way of writing the long

¹ In giving this rule pronounce the *e*- in *e*-sound as in *prey*.

² In the forms thus far given the combination *a* + *οι* does not occur, but it will occur later.

sound of ε (practically the same as French *é* prolonged, or German long *e*). In such cases the ι was never pronounced.

178. The contract syllable takes an accent only when one of the syllables contracted had one; it takes

The circumflex if the first syllable was accented,
The acute if the second was accented.

179. *Present System of φιλέω (φιλε-) love.*

INDICATIVE.

Pres.	<i>Active.</i>		<i>Middle (Passive).</i>	
S. 1	φιλέ-ω	φιλῶ	φιλέ-ο-μαι	φιλοῦμαι
2	φιλέ-εις	φιλεῖς	φιλέ-η-οι-ει	φιλεῖ
3	φιλέ-ει	φιλεῖ	φιλέ-εται	φιλεῖται
D. 2	φιλέ-ε-τον	φιλεῖτον	φιλέ-ε-σθον	φιλεῖσθον
3	φιλέ-ε-τον	φιλεῖτον	φιλέ-ε-σθον	φιλεῖσθον
P. 1	φιλέ-ο-μεν	φιλοῦμεν	φιλε-ό-μεθα	φιλούμεθα
2	φιλέ-ε-τε	φιλεῖτε	φιλέ-ε-σθε	φιλεῖσθε
3	φιλέ-ουσι	φιλοῦσι	φιλέ-ο-νται	φιλοῦνται
Impf.	<i>Active.</i>		<i>Middle (Passive).</i>	
S. 1	ἐ-φιλε-ο-ν	ἐφίλουν	ἐ-φιλε-ό-μην	ἐφιλούμην
2	ἐ-φιλε-εις	ἐφίλεις	ἐ-φιλέ-ου	ἐφιλοῦ
3	ἐ-φιλε-ει	ἐφίλει	ἐ-φιλέ-ε-το	ἐφιλεῖτο
D. 2	ἐ-φιλέ-ε-τον	ἐφιλεῖτον	ἐ-φιλέ-ε-σθον	ἐφιλεῖσθον
3	ἐ-φιλε-έ-την	ἐφιλείτην	ἐ-φιλε-έ-σθην	ἐφιλείσθην
P. 1	ἐ-φιλέ-ο-μεν	ἐφιλοῦμεν	ἐ-φιλε-ό-μεθα	ἐφιλούμεθα
2	ἐ-φιλέ-ε-τε	ἐφιλεῖτε	ἐ-φιλέ-ε-σθε	ἐφιλεῖσθε
3	ἐ-φιλε-ο-ν	ἐφίλουν	ἐ-φιλέ-ο-ντο	ἐφιλοῦντο

INFINITIVE.

<i>Active.</i>		<i>Middle (Passive).</i>	
φιλέ-ειν	φιλεῖν	φιλέ-εσθαι	φιλεῖσθαι

PARTICIPLES.

<i>Active.</i>			<i>Middle (Passive).</i>
φιλέ-ων	φιλέ-ουσα	φιλέ-ο-ν	φιλε-ό-μενος, -η, -ον
φιλέ-ο-ντ-ος	φιλε-ού-σης	etc.	φιλε-ο-μένου, -ης, etc.
φιλῶν	φιλοῦσα	φιλοῦν	φιλούμενος, -η, -ον
φιλοῦντος	φιλούσης	etc.	φιλουμένου, -ης, etc.

180. The contractions of verbs in -έω are all included in the following rule :

- (1) ε + ε gives ει ;
- (2) ε + ο gives ου ;
- (3) ε before a long vowel or diphthong is absorbed.

181. *Present System of δουλόω (δουλο-) enslave.*

INDICATIVE.

	<i>Active.</i>		<i>Middle (Passive).</i>	
Pres.				
1	δουλό-ω	δουλῶ	δουλό-ο-μαι	δουλοῦμαι
2	δουλό-εις	δουλοῖς	δουλό-η σι -ει	δουλοῖ
3	δουλό-ει	δουλοῖ	δουλό-ε-ται	δουλοῦται
D. 2	δουλό-ε-τον	δουλοῦτον	δουλό-ε-σθον	δουλοῦσθον
3	δουλό-ε-τον	δουλοῦτον	δουλό-ε-σθον	δουλοῦσθον

	<i>Active.</i>		<i>Middle (Passive).</i>	
Pres.				
P. 1	δουλό-ο-μεν	δουλούμεν	δουλο-ό-μεθα	δουλούμεθα
2	δουλό-ε-τε	δουλούτε	δουλό-ε-σθε	δουλούσθε
3	δουλό-ουσι	δουλούσι	δουλό-ο-νται	δουλούνται
Impf.				
S. 1	ἐ-δούλο-ο-ν	ἐδούλουν	ἐ-δουλο-ό-μην	ἐδουλούμην
2	ἐ-δούλο-ε-ς	ἐδούλους	ἐ-δουλό-ου	ἐδουλού
3	ἐ-δούλο-ε	ἐδούλου	ἐ-δουλό-ε-το	ἐδουλούτο
D. 2	ἐ-δουλό-ε-τον	ἐδουλούτον	ἐ-δουλό-ε-σθον	ἐδουλούσθον
3	ἐ-δουλο-έ-την	ἐδουλούτην	ἐ-δαυλο-έ-σθην	ἐδουλούσθην
P. 1	ἐ-δουλό-ο-μεν	ἐδουλούμεν	ἐ-δουλο-ό-μεθα	ἐδουλούμεθα
2	ἐ-δουλό-ε-τε	ἐδουλούτε	ἐ-δουλό-ε-σθε	ἐδουλούσθε
3	ἐ-δούλο-ο-ν	ἐδούλουν	ἐ-δουλό-ο-ντο	ἐδουλούντο

INFINITIVE.

<i>Active.</i>		<i>Middle (Passive).</i>	
δουλό-ειν	δουλῶν	δουλό-ε-σθαι	δουλούσθαι

PARTICIPLES.

<i>Active.</i>			<i>Middle (Passive).</i>
δουλό-ων	δουλό-ουσα	δουλό-ο-ν	δουλο-ό-μενος, -η, -ον
δουλό-ο-ντος	δουλο-ούσης	etc.	δουλο-ο-μένου, -ης, etc.
δουλῶν	δουλούσα	δουλοῦν	δουλούμενος, -η, -ον
δουλοῦντος	δουλούσης	etc.	δουλουμένου, -ης, etc.

182. The contractions of verbs in $-όω$ are all included in the following rule :

- (1) $ο + ε$ or $ο$ or $ου$ gives $ου$;
- (2) $ο + η^1$ or $ω$ gives $ω$;
- (3) $ο +$ an $ι$ -diphthong ($ει, οι,^1 η$) gives $οι$.

a. In $δουλοῦν$ (from $δουλό-ειν$) $ι$ is not retained, because it was not in the original form, $δουλο-ε-ειν$, and was never pronounced. Compare 177, *a.*

The following synopses show that the remaining parts of these contract verbs are perfectly regular.

¹ In the forms thus far given the combination $ο + η$ and $ο + αι$ do not occur, but they will occur later.

For the convenience of teachers who wish at this point to group the principles of contraction in a more general form, the rules given in the Hadley-Allen Grammar are appended, with slight changes.

a. An open vowel before a close forms a diphthong with it.

b. Two like vowels unite in the common long.

c. An $ο$ -sound absorbs an $α$ - or an $ε$ -sound and becomes $ω$.

d. If an $α$ - and an $ε$ -sound come together, the first in order absorbs the second, and becomes long.

e. But $ε-ε$ gives $ει$; $ε-ο, ο-ε, ο-ο$ give $ου$.

f. A simple vowel before a diphthong is often contracted with the first vowel of the diphthong: the last vowel, if it is $ι$, becomes subscript.

g. But $ε$ and $ο$ are absorbed in $αι$ or $ου$ without further change.

h. And $ο-ει, ο-η$ give $οι$; $α-ου$ gives $ω$.

(The close vowels are $ι$ and $υ$; all others are open.)

183. *Synopsis of νικάω (νίκα-, νίκη-) conquer.*

PRESENT SYSTEM. FUTURE SYSTEM. 1ST AORIST SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> νικῶ ἐνίκων	<i>Active.</i> νικήσω νικήσειν νικήσων	<i>Active.</i> ἐνίκησα νικήσαι νικήσας	<i>Active.</i> νενίκηκα ἐνενίκηκη, -ειν νενίκηκέγαυαι νενίκηκώς
Inf.	<i>Mid. (Pass.).</i> νικῶμαι ἐνικώμην	<i>Middle.</i> νικήσομαι νικήσεσθαι νικήσόμενος	<i>Middle.</i> ἐνίκησάμην νικήσεσθαι νίκησάμενος	PERF. MID. (PASS.) SYST. νενίκημαι ἐνενικήμην νενικήσθαι νενίκημέμος
Pple.				
Ind.		1ST PASS. SYSTEM. <i>Future.</i> νικήθησομαι	1ST PASS. SYSTEM. <i>Aorist.</i> ἐνίκηθην νίκηθηναι νίκηθείς	
Inf.		νικήθησεσθαι		
Pple.		νικήθησόμενος		

184. Synopsis of φιλέω (φιλε-, φιλη-) love.

PRESENT SYSTEM. FUTURE SYSTEM. 1ST AORIST SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> φιλέω ἐ-φίλου-ν φιλεῖν φιλήων.	<i>Active.</i> φιλή-σω φιλή-σεν φιλή-σων	<i>Active.</i> ἐ-φίλη-σα φιλή-σαι φιλή-σᾶς	<i>Active.</i> πέ-φίλη-κα. ¹ ἐ-πέ-φιλῆ-κη, -ειν πέ-φιλῆ-κέ-ναι πέ-φιλῆ-κῶς
Ind.	<i>Mid. (Pass.).</i> φιλοῦ-μαι ἐ-φιλού-μην φιλεῖ-σθαι φιλού-μενος	<i>Middle.</i> φιλή-σο-μαι φιλή-σε-σθαι φιλη-σό-μενος	<i>Middle.</i> ἐ-φιλῆ-σά-μην φιλή-σα-σθαι φιλη-σά-μενος	PERF. MID. (PASS.) SYST. πέ-φίλη-μαι ἐ-πέ-φιλῆ-μην πέ-φιλῆ-σθαι πέ-φιλῆ-μένος
Ind.		<i>1st Pass. System.</i> <i>Future.</i> φιλη-θή-σο-μαι φιλη-θή-σε-σθαι φιλη-θη-σό-μενος	<i>Aorist.</i> ἐ-φιλῆ-θη-ν φιλη-θή-ναι φιλη-θεῖς	

¹ For the reduplication compare θεραπεύω and θύω, 173, Note ⁴.

185. Synopsis of δουλώ (δουλο-, δουλω-) *enslave*.

PRESENT SYSTEM. FUTURE SYSTEM. 1ST AORIST SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> δουλώ ἐ-δουλου-ν	<i>Active.</i> δουλώ-σω δουλώ-σειν δουλώ-σων	<i>Active.</i> ἐ-δούλω-σα δουλώ-σαι δουλώ-σᾶς	<i>Active.</i> δε-δούλω-κα ἐ-δε-δουλώ-κη, -ειν δε-δουλω-κέ-ναι δε-δουλω-κώς
Ind.	<i>Mid. (Pass.).</i> δουλοῦ-μαι ἐ-δουλού-μην	<i>Middle.</i> δουλώ-σο-μαι δουλώ-σε-σθαι δουλω-σό-μενος	<i>Middle.</i> ἐ-δουλω-σά-μην δουλώ-σα-σθαι δουλω-σά-μενος	PERF. MID. (PASS.) SYST. δε-δούλω-μαι ἐ-δε-δουλώ-μην δε-δουλώ-σθαι δε-δουλω-μένος
Ind.		1ST PASS. SYSTEM. <i>Future.</i> δουλω-θή-σο-μαι	<i>Aorist.</i> ἐ-δουλώ-θη-ν δουλω-θή-ναι δουλω-θείς	
Ind.				
Inf.		δουλω-θή-σε-σθαι		
Pple.		δουλω-θή-σά-μενος		

186. The *interrogative pronoun* is *τίς, τί* *who? which? what?* Its accent never changes to the grave, this being the only exception to the rule in 13. The same word when *enclitic* is the *indefinite pronoun* *some, any*.

	<i>Interrogative.</i>		<i>Indefinite.</i>	
	M. F.	N.	M. F.	N.
S. N.	τίς	τί	τίς	τί
G.	τίνος, τοῦ		τινός, τού	
D.	τίνι, τῷ		τινί, τῷ	
A.	τίνα	τί	τινά	τί
D. N. A.	τίνε		τινέ	
G. D.	τίνοι		τινοῖν	
P. N.	τίνες	τίνα	τινές	τινά
G.	τινων		τινῶν	
D.	τίσι		τισί	
A.	τίνας	τίνα	τινάς	τινά

a. In the genitive and dative singular the forms *τοῦ, τῷ* are quite as common as the longer forms, and must be carefully distinguished from the article.

b. The accents printed in the forms of the indefinite pronoun are those which the forms take when, by the regular rules for enclitics (55), they come to have an accent. (In the case of *τίς, τί* the grave accent is merely a conventional way of distinguishing these, when spoken of separately, from the interrogative forms.)

187. Vocabulary.

ἄξιος, -ᾱ, -ον	worthy.
ἀξιόω (ἀξιο-, ἀξιω-), ἀξιόσω, ἡξίωσα, ¹ ἡξίωκα, ¹ ἡξίωμαι, ἡξιώθην	} think worthy, think fitting.
δυνατός, -ή, -όν (fr. δύναμαι), εἰ, conj., proclitic,	able, capable. if.
εἶτα, adv.,	{ afterwards, then, secondly.
ἔτι, adv.,	still.
μάλα, adv. (comparative μᾶλ- λον, superl. μάλιστα),	} very, much (more, most).
οἱ Μῆδοι, -ων	Medes.
ὁ Ξενοφῶν, -ῶντος	Xenophon.
οἶος, οἶᾱ, οἶου, rel. pron. of quality,	} of what sort, as (Lat. <i>qualis</i>).
ὁμολογέω (ὁμολογε-, ὁμολο- γη-), ὁμολογήσω, ὁμολό- γησα, ¹ ὁμολόγηκα, ¹ ὁμολό- γημαι, ὁμολογήθην (fr. ὁμό- λογος ²)	} agree.
τὸ ὄνομα, -τος	name.

¹ Further illustrations of the temporal augment, and of the fact that the reduplication and augment have the same form if the theme begins with a vowel. (Cf. αἰτέω 173 and note.)

² ὁμό-λογος, of the same word, agreeing (ὁμο- having the same root as ὁμοῖος and English *same*), has given us **homologous**.

πειράω (πειρα-, πειρά-), πει- ράσω, ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην (fr. πέϊρα)	} test, make trial of; (indir. mid.) try for one's self, en- deavor, try.
πιστός, -ή, -όν	
ὁ πόνος, -ου	faithful. toil, work.
πωλέω (πωλε-, πωλη-), -ήσω, ἐπώλησα, πεπώληκα, πεπώ- λημαι, ἐπωλήθην	} sell.
ὁ συνεργός, -οῦ (σύν, ἔργον)	
τιμάω (τίμα-, τίμη ¹)-ήσω, ἐτί- μησα, τετίμηκα, τετίμημαι, ἐτιμήθην (fr. τιμή)	helper. honor.
τίς, τί, inter. pron.,	who? which? what?
τις, τι, indef. pron.,	{ some, any (-one or -thing).

188. Exercises.

I. Translate into English.

Κῦρος ἔσχε (received) μὲν τὸ ὄνομα ἀπὸ τοῦ ἀρχαίου Κύρου τοῦ ἐξ ἀρχῆς τοὺς Μήδους νικῶντος,

1 f. ὄνομα: this is the form | Attic dialect. — τοῦ ἀρχαίου: used instead of ὄνομα in the | distinguished by this epithet

¹ Enough examples have been given to illustrate the fact that verbs in -άω, -έω, and -όω regularly have the final vowel of the theme long outside of the present system; and hereafter, for such verbs, only the short form of the theme will be given. *a* lengthens to *ā* after *ρ*; elsewhere to *η*. Of the principal parts of vowel verbs hereafter only the present and future will be given, if the rest are formed regularly.

δύνασθαι δέ φᾶσιν ἥλιον τὸ ὄνομα. ἦν δὲ τῶν μετὰ
 Κύρον τὸν ἀρχαῖον Περσῶν ἀξιότατος ἄρχειν, ὡς
 5 ὁμολογεῖται ὑπὸ πάντων τῶν ἐγνωκότων οἶος ἦν.
 καὶ ἐφίλουν αὐτόν, ὡς φησι Ξενοφῶν, πολλοὶ διὰ

ancient from the younger Cyrus; we call him the Elder, or the Great. He conquered the Medes about 559 B.C.

2. τοῦ . . . νικῶντος: translate this attributive pple. by a relative clause. — ἐξ ἀρχῆς: *originally, first*. In many such phrases the Greek says *from* where we say *in*.

3 f. δύνασθαι: *signifies*; so δύναμις is used for the *force* or *meaning* of a word. The English order of the clause would be φᾶσι δὲ τὸ ὄνομα δύνασθαι ἥλιον, but this would be colorless, without expression, in Greek,—as if one should in English make the statement in a perfectly monotonous tone. There is an antithesis (100, 10, a) between the source of the name and its meaning; therefore δύνασθαι is the most prominent or emphasized word of its clause, and is for that reason put first. φᾶσι is important grammatically, and so may properly stand early, while it was rather a habit to put a form of φημί within the quotation which it introduces. ὄνομα

is the least important word in the clause, being a mere repetition of ὄνομα in the first line, and therefore is put last, in the place of least emphasis; ἥλιον, telling *what* the name signifies, is far more important and is placed before it.—τῶν . . . Περσῶν: gen. of the whole, with the superlative—the same usage as in Latin.—μετὰ Κύρον: say *since Cyrus*.

4. ἀξιώ-τατος: superl. of ἀξιος, formed by adding -τατος, -η, -ον to the stem of the positive. For the lengthening of ο of the stem to ω compare νεώτερος, 125, I., 5.

5. τῶν ἐγνωκότων: *those who have discerned*. ὑπό with the gen. is the regular way of expressing the agent with passive verbs.

6. ὡς: a proclitic before an enclitic takes the acute accent.—Ξενοφῶν: in the Anabasis and elsewhere Xenophon represents Cyrus as a very attractive man, of many virtues and few faults.—διά: with the acc. means *because of, on account of*: διὰ πολλά *for many*

πολλά. πρῶτον μὲν γὰρ περὶ παντὸς ἐποιεῖτο, εἰ ὑπόσχοιτό (promised) τι, καὶ ποιεῖν αὐτό· εἶτα δὲ μάλα φανερὸς ἦν πειρώμενος νικᾶν τοὺς μὲν φίλους εὖ ποιῶν τοὺς δὲ πολεμίους κακῶς ποιῶν. πιστοὶ 10 οὖν ἦσαν αὐτῷ οἱ φίλοι, καὶ ἐπειρῶντο ὡς μάλιστα ἐδύναντο συνεργοὶ αὐτῷ ἀγαθοὶ εἶναι. ἐπεὶ γὰρ ἔγνω Κῦρός τινα πιστόν τε καὶ δυνατὸν ὄντα,

reasons. There is a strong tendency in Greek to place near each other words of allied or of contrasted meaning, or two forms of the same word in different constructions, as here πολλοί and πολλά. This rhetorical device for enhancing the force of both words was called παρονομασίᾳ (παρά, ὄνομα) παρονομασία.

7. πρῶτον: neut. form used adverbially: *in the first place*. — περὶ παντὸς ἐποιεῖτο: idiomatic phrase for *considered it of the highest importance*; ἐποιεῖτο, indir. mid., *made it for himself beyond everything* (περὶ retaining here an earlier meaning).

8. ὑπόσχοιτο: the form will be explained later. — καί: not and.

9. νικᾶν: *surpass*.

10. εὖ ποιῶν: εὖ ποιεῖν and κακῶς ποιεῖν are often thus contrasted in the sense of *do good to* and *do harm to*; both phrases

take the acc. of the person, not the dat. as we might expect. Here φίλους and πολεμίους stand as the objects of both νικᾶν and ποιῶν. To hate and harm enemies was commonly considered the duty of a good man, as much as love for one's friends. Yet Sokrates and Plato taught the golden rule.

11 f. ὡς . . . ἐδύναντο: lit. *as they most could*, i.e. *to the best of their ability*.

12. αὐτῷ: dat. after συν- in συνεργοί, which is in the pred. after εἶναι and agrees with the subject of ἐπειρῶντο.

13 f. ἔγνω . . . τινα ὄντα: γιγνώσκω and other verbs of knowing, perceiving, remembering, and their contraries take a supplementary pple. agreeing with the object, where we use an infinitive or clause. An expression like *I saw him coming* is the nearest approach that English has to this very common Greek construction.

ἡξίου αὐτὸν ἔτι μᾶλλον τιμᾶσθαι, καὶ ἄρχοντα
 15 ἐποίει τῶν ἄλλων· ὥστε οἱ μὲν ἀγαθοὶ ἀγαθῶν
 ἐφαίνοντο ἀξιούμενοι ἐν τῇ Κύρου ἀρχῇ, οἱ δὲ κακοὶ
 οὔ.

τῶν πόνων πωλοῦσιν ἡμῖν (to us) πάντα τὰγάθ'
 οἱ θεοί.

14. ἡξίου αὐτόν: *he deemed him worthy.* — ἔτι μᾶλλον: put with τιμᾶσθαι. — ἄρχοντα: pres. act. pple. of ἀρχω used as a noun.

15. ἀγαθῶν: neut. ; gen. after ἀξιούμενοι. ἀξιῶ takes the gen. after the analogy of its primitive, ἀξιος. — ὥστε: acute accent, not circumflex, because made up of ὦς proclitic and τε enclitic. Cf. ὦς φησι β.

16. ἀξιούμενοι: supplementary pple. after ἐφαίνοντο, agreeing with ἀγαθοί. ἐφαίνοντο ἀξιούμενοι is equivalent to φανεροὶ ἦσαν ἀξιούμενοι: cf. 174, I., 10 and note. — ἀρχῇ: *province.*

17. οὔ: a proclitic at the

end of a clause takes the acute accent, since there is nothing for it to 'lean upon.'

18. πόνων: price is denoted by the gen. — τὰγάθ': for τὰ ἀγαθά. The running together of a final and a following initial vowel is called *crasis* (κρᾶσις from κεράννυμι *mix*). The accent of ἀγαθά is thrown back on the penult because the accented *a* is elided. Oxytone prepositions and conjunctions lose their accent in elision; other oxytone words throw it back on the penult. The sentence is a line (trochaic tetrameter) from Epicharmos (about 480 B.C.).

II. Translate into Greek.

When Xerxes was attempting to enslave the Greeks, the Athenians, daring to enter into battle

2 f. daring: the Greek would probably use an aor. pple. instead of a present.—

enter into battle with: cf. 174, II., 18, *take their place in battle*, and note.

with him, were victorious with the help of the gods. — In war the possessions of the vanquished all belong to the victors. — Those who try to do good to others are most loved by others. — Those who recognize what sort of a man Cyrus was all agree that he was more worthy to be loved than his brother; but Artaxerxes became king, according to the law of the Persians, because of his being the elder. — When we became aware that Cyrus honored faithful helpers more than the king did, we kept trying, as much as we could, to do such things as we thought Cyrus wished. — Who, pray,

3. with the help of: *σύν.*

4. the possessions: *τά* w. the gen.

5. belong to: lit. *are of*; but a neut. pl. subject generally takes the verb in the *sing.* — **the victors:** pres. act. pple. — **Those who try:** attributive pple.

6 f. by others: *ὑπό* w. the gen. — **Those who recognize,** etc.: lit., *those recognizing Cyrus, of what sort he was.*

8. more worthy: *ἀξιώτερος*, like *νεώτερος*. — **than:** expressed by putting the word for *brother* in the gen.; cf. *τῶν πολλῶν* 174, I, 11 and note.

10. because of his being: *διὰ τὸ πρεσβύτερον αὐτὸν*

εἶναι. *εἶναι* is the inf. of the verb meaning *to be*, *αὐτὸν* is its subject, the whole inf. clause is in the acc. governed by *διὰ*.

11 f. became aware: one word in Greek. — **that Cyrus honored:** supplementary pple.; lit. *became aware of Cyrus honoring.*

12. than the king: may be expressed by the gen. Or to avoid all ambiguity we may use here *ἤ* (*than*) followed by the nom. Omit *did* in Greek.

13 f. such things as: use the neut. pl. of *ὄλος*, omitting the antecedent. — **wished:** inf.

14. pray: the effect of this in making the interrogative

- 15 when king, does not think it fitting that he should be honored more than even the best of those who are not kings?—Sokrates tried most of all men to be a good citizen and to know himself.

prominent is given in Greek by the enclitic *ποτέ*. (Compare the vulgar English expression, *Who ever can it be?*)

15 f. **when king**: circumstantial pple. denoting time; lit. *being king*, but in reverse

order, because *king* is the more important word. — **that he should be honored**: inf.

16 f. **even**: *καί*. — **those who are not**: attributive pple.; neg. *μή*; cf. *τοὺς μὴ δυναμένους* 174, I., 19 and note.

LIQUID VERBS.

189. The letters *λ, μ, ν, ρ* are called *liquids*, because their sound is smooth and easily prolonged. The combination of a liquid with a following *σ* was avoided by the Greeks. This produced changes in the future and first aorist systems of liquid verbs (that is, of verbs whose themes end in a liquid), because the ordinary tense suffixes *-σ%* and *-σα* begin with *σ*.

190. Liquid verbs in the future insert *ε* before the tense suffix *-σ%*; *σ* then drops out (as it usually does between two vowels); this leaves *-ε%* as the future tense suffix of liquid verbs; then the same contractions are made as in the present system of *φιλέω* (compare 179 and 180). Thus the future of *στέλλω* (*στέλ-*) *send* is (*στέλέω*) *στέλω*, etc., as follows:

191. *Future System of στέλλω (στέλ-) send.*

INDICATIVE.

	<i>Active.</i>	<i>Middle.</i>
S. 1	στέλω	στέλομαι
2	στέλεις	στέλῃ, οἱ -εῖ
3	στέλει	στέλεται
D. 2	στέλειτον	στέλεισθον
3	στέλειτον	στέλεισθον
P. 1	στέλομεν	στέλούμεθα
2	στέλείτε	στέλεισθε
3	στέλούσι	στέλούνται

INFINITIVE.

<i>Active.</i>	<i>Middle.</i>
στέλειν	στέλεισθαι

PARTICIPLES.

<i>Active.</i>	<i>Middle.</i>
στέλων, στέλούσα, στέλουν	στέλούμενος, -η, -ον

192. In the first aorist liquid verbs drop σ and lengthen the theme vowel; a becomes \bar{a} after ϵ , ι , ρ , elsewhere η ; ϵ becomes $\epsilon\iota$. Otherwise the inflection is like $\acute{\epsilon}\lambda\upsilon\sigma\alpha$.

193. *First Aorist System of στέλλω (στελ-).*

INDICATIVE.

	<i>Active.</i>	<i>Middle.</i>
S. 1	ἔ-στειλ-α	ἐ-στειλ-ά-μην
2	ἔ-στειλ-α-ς	ἐ-στείλ-ω
3	ἔ-στειλ-ε	ἐ-στείλ-α-το
D. 2	ἐ-στείλ-α-του	ἐ-στείλ-α-σθου
3	ἐ-στειλ-ά-την	ἐ-στειλ-ά-σθην
P. 1	ἐ-στείλ-α-μεν	ἐ-στειλ-ά-μεθα
2	ἐ-στείλ-α-τε	ἐ-στείλ-α-σθε
3	ἔ-στειλ-α-ν	ἐ-στείλ-α-ντο

INFINITIVE.

<i>Active.</i>	<i>Middle.</i>
στειλ-αι	στείλ-α-σθαι

PARTICIPLES.

<i>Active.</i>	<i>Middle.</i>
στειλ-ᾶς, στείλ-ᾶσα, στείλ-α-ν	στειλ-ά-μενος, -η, -ον

SECOND PASSIVE SYSTEM.

194. Some verbs form their passive system with the passive suffix *-η-* (*-ε-*) instead of *-θη-* (*-θε-*); this formation is called the *second passive* instead

of the first passive. As in the first passive, *-η-* is used before a single consonant, elsewhere *-ε-*; in every respect the inflection is like that of the first passive, except for the omission of *θ*; and the meaning is the same.

195. *Second Passive System of στέλλω (στελ-, σταλ-).*

INDICATIVE.

	<i>Aorist.</i>	<i>Future.</i>
S. 1	ἐ-στάλ-η-ν	σταλ-ή-σο-μαι
2	ἐ-στάλ-η-ς	σταλ-ή-ση, οἱ -ει
3	ἐ-στάλ-η	σταλ-ή-σε-ται
D. 2	ἐ-στάλ-η-τον	σταλ-ή-σε-σθον
3	ἐ-σταλ-ή-την	σταλ-ή-σε-σθον
P. 1	ἐ-στάλ-η-μεν	σταλ-η-σό-μεθα
2	ἐ-στάλ-η-τε	σταλ-ή-σε-σθε
3	ἐ-στάλ-η-σαν	σταλ-ή-σο-νται

INFINITIVE.

<i>Aorist.</i>	<i>Future.</i>
σταλ-ῆ-ναι	σταλ-ή-σε-σθαι

PARTICIPLES.

<i>Aorist.</i>	<i>Future.</i>
σταλ-είς, σταλ-είσα, σταλ-έν	σταλ-η-σό-μενον, -η, -ον

a. The change of the theme *στελ-* to *σταλ-* is of the same nature as those referred to in 87, b. The sounds α, ε, ο are nearly related, and often pass into one another in the inflection and derivation of words.

The coming together of consonants often produces changes. Some of the commonest are seen in the

196. *Perfect Middle System of στέλλω (στελ-, σταλ-).*

INDICATIVE.

	<i>Perfect Mid. (Pass.).</i>	<i>Pluperfect Mid. (Pass.).</i>
S. 1	ἔ-σταλ-μαι	ἔ-στάλ-μην
2	ἔ-σταλ-σαι	ἔ-σταλ-σο
3	ἔ-σταλ-ται	ἔ-σταλ-το
D. 2	ἔ-σταλ-θον	ἔ-σταλ-θον
3	ἔ-σταλ-θον	ἔ-στάλ-θην
P. 1	ἔ-στάλ-μεθα	ἔ-στάλ-μεθα
2	ἔ-σταλ-θε	ἔ-σταλ-θε
3	ἔ-σταλ-μένοι εἰσί	ἔ-σταλ-μένοι ἦσαν

INFINITIVE.

PARTICIPLE.

ἔ-στάλ-θαι

ἔ-σταλ-μένος, -η, -ον

a. The reduplication omits the consonant and consists of ε- only, if the theme begins with *two*

consonants, a double consonant (ξ , ψ , ξ), or ρ . In such cases the pluperfect is not usually augmented. (Compare 152, note 1.)

b. When the theme ends in a consonant, the addition of the endings $-\sigmaθου$, $-\sigmaθην$, $-\σθε$, $-\σθαι$, $-\νται$, and $-\ντο$ produced combinations difficult for the Greek to pronounce. Hence

(1) σ between two consonants is dropped.

(2) *Consonant themes* in the perfect and pluperfect middle indicative third plural use the perfect middle participle with $\epsilon\iota\sigma\acute{\iota}$ they are and $\eta\sigmaαν$ they were.

197. The verb $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ illustrates also another way of forming the present stem, and it is now time to group together the present formations thus far introduced. It is convenient to classify verbs in the present system according to the way of forming the stem from the theme.

a. *Variable Vowel Class*.—This includes all verbs which form the present stem by adding the suffix $-\iota\epsilon-$ to the simple theme: as $\lambda\acute{\upsilon}\omega$ ($\lambda\bar{\upsilon}-$), present stem $\lambda\bar{\upsilon}\iota\epsilon-$. So most of the verbs whose inflection has been described.

b. *Iota Class*.—This includes all verbs which form the present stem by adding the suffix $-\iota\epsilon-$ to the theme. This suffix always produces sound changes. λ with ι produces $\lambda\lambda$: thus $\sigma\tau\epsilon\lambda-\iota\epsilon-$ gives $\sigma\tau\epsilon\lambda\lambda\iota\epsilon-$ for the present stem, $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ for the present indicative active first singular. (Compare $\acute{\alpha}\lambda\lambda\omicron\varsigma$ and Latin *alius*.)

c. Inceptive Class. — This includes all verbs which form the present stem by adding $-\sigma\kappa\epsilon-$ to the theme, with or without reduplication: as $\gamma\iota\gamma\nu\acute{\omega}\text{-}\sigma\kappa\omega$ ($\gamma\nu\sigma\text{-}$, $\gamma\nu\omega\text{-}$), present stem $\gamma\iota\gamma\nu\omega\text{-}\sigma\kappa\epsilon\text{-}$. The class is so named because some verbs belonging to it have the sense of *beginning* or *becoming* (Latin *incipio*, *begin*). Thus $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ means *begin to know, come to a knowledge of something, discern*, etc.

d. Root Class. — This includes all verbs in which the theme itself, with or without reduplication, but without any tense suffix, serves as the present stem: as $\acute{\iota}\sigma\tau\eta\text{-}\mu\iota$ ($\sigma\tau\alpha\text{-}$, $\sigma\tau\eta\text{-}$), present stem $\acute{\iota}\sigma\tau\alpha\text{-}$, $\acute{\iota}\sigma\tau\eta\text{-}$. Such presents must of course be of the $\mu\iota$ -form (121).

e. Other classes will be noticed later. Observe that this classification has reference properly to the *present system only*. The present suffixes $-\epsilon\text{-}$, $-\iota\epsilon\text{-}$, $-\sigma\kappa\epsilon\text{-}$, are parallel with the future suffixes $-\sigma\epsilon\text{-}$ and $-\epsilon\epsilon\text{-}$, the first aorist suffix $-\sigma\alpha\text{-}$ or $-\alpha\text{-}$, the perfect suffix $-\kappa\alpha\text{-}$ and pluperfect suffix $-\kappa\eta\text{-}$, $-\kappa\epsilon\iota\text{-}$, $-\kappa\epsilon\text{-}$, and the passive suffixes $-\theta\eta\text{-}$ ($-\theta\epsilon\text{-}$) and $-\eta\text{-}$ ($-\epsilon\text{-}$). So the names variable vowel class, iota class, inceptive class, root class, etc., for the present system, are parallel with the names liquid future, first aorist, $\mu\alpha$ -aorist, liquid aorist, first and second passive, etc. They are merely ways of naming the manner in which each system is formed from the theme. The *theme*, not the present indicative, is to be thought of as the basis of every verb form.

The following synopsis gives a view of the formation of every system of $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$.

198. Synopsis of στέλλω (στέλ-, σταλ-) send.

PRESENT SYSTEM. FUTURE SYSTEM. 1ST AOR. SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> στέλλω ἔ-στέλλο-ν	<i>Active.</i> στελ-ῶ	<i>Active.</i> ἔ-στειλ-α στειλ-αι	<i>Active.</i> ἔ-σταλ-κα ἔ-στέλ-κη, -ειν ἔ-σταλ-κέ-ναι ἔ-σταλ-κώς
Inf.	στέλλειν	στελ-εῖν	στειλ-αι	ἔ-σταλ-κέναι
Pple.	στέλλων	στελ-ῶν	στειλ-ᾶς	ἔ-σταλ-κώς
Ind.	<i>Mid. (Pass.).</i> στέλλο-μαι	<i>Middle.</i> στελ-οῦ-μαι	<i>Middle.</i> ἔ-στειλ-ά-μην στειλ-α-σθαι	PERF. MID. (PASS.) SYST. ἔ-σταλ-μαι ἔ-στέλ-μην ἔ-στέλ-θαι
Inf.	ἔ-στέλλο-μην στέλλε-σθαι	στελ-εῖ-σθαι	ἔ-στειλ-ά-μην στειλ-α-σθαι	ἔ-σταλ-μείνος
Pple.	στέλλόμενος	στελ-οῦ-μενος	στειλ-ά-μενος	
Ind.		2D PASS. SYSTEM.		
		<i>Future.</i>		
Ind.		σταλ-ή-σο-μαι		
Inf.		σταλ-ή-σε-σθαι		
Pple.		σταλ-η-σόμενος		
			<i>Aorist.</i>	
			ἔ-στέλ-η-ν	
			σταλ-ῆ-ναι	
			σταλ-είς	

SECOND AORIST.

199. Another liquid verb of the iota class, βάλλω (βαλ-), illustrates the formation of the *second aorist active* and *middle*. The meaning is the same as that of the first aorist.

200. *Second Aorist System of βάλλω (βαλ-) throw.*

INDICATIVE.

	<i>Active.</i>	<i>Middle.</i>
S. 1	ἔ-βαλ-ον	ἐ-βαλ-ό-μην
2	ἔ-βαλ-ες	ἐ-βάλ-ου
3	ἔ-βαλ-ε	ἐ-βάλ-ε-το
D. 2	ἐ-βάλ-ε-τον	ἐ-βάλ-ε-σθον
3	ἐ-βαλ-έ-την	ἐ-βαλ-έ-σθην
P. 1	ἐ-βάλ-ο-μεν	ἐ-βαλ-ό-μεθα
2	ἐ-βάλ-ε-τε	ἐ-βάλ-ε-σθε
3	ἔ-βαλ-ο-ν	ἐ-βάλ-ο-ντο

INFINITIVE.

<i>Active.</i>	<i>Middle.</i>
(βαλ-έ-εν) βαλ-εῖν	βαλ-έ-σθαι

PARTICIPLES.

<i>Active.</i>	<i>Middle.</i>
βαλ-ών, βαλ-ούσα, βαλ-ό-ν	βαλ-ό-μενος, -η, -ον

a. The theme always appears in its simplest form.

b. The tense suffix is the variable vowel $-\epsilon-$.

c. The infinitive and participle *accent the end of the stem*, i.e. the variable vowel; βαλεῖν is for βαλ-έ-εν; for βαλόμενος this gives the same accent as the ordinary rule.

d. There is evidently a close resemblance between this system and the imperfect, infinitive, and participle of the present system of the ω -form, since the augment and endings are the same, and the tense stem of each system ends in the variable vowel. But it will always be found that the *tense stems* of the two systems differ in some way. Thus in βάλλω the present tense suffix is $-ι\epsilon-$, which gives λλ in the present stem βαλλ $\epsilon-$, while the theme, and therefore the second aorist, has but one λ. The accent of the infinitive and of the active participle is also different.

The synopsis on the following page gives a view of βάλλω throughout. In the perfect and passive systems the theme becomes βλη by transposition and lengthening.

NOTE. — Care should be taken to distinguish in pronunciation between the forms with one λ and those with λλ; compare p. 119, Note.

201. Synopsis of βάλλω (βαλ-, βλη-) throw.

PRESENT SYSTEM. FUTURE SYSTEM. 2D AOR. SYSTEM. 1ST PERF. SYSTEM.

Ind.	<i>Active.</i> βάλλω	<i>Active.</i> βαλ-ῶ	<i>Active.</i> ἔ-βαλο-ν	<i>Active.</i> βέ-βλη-κα
Inf.	βάλλειν	βαλ-εῖν	ἔ-βαλο-ν	ἔ-βε-βλή-κτη, -ειν
Pple.	βάλλον	βαλ-ῶν	βαλ-ῶν	βε-βλή-κέ-ναι βε-βλή-κώς
Ind.	<i>Mid. (Pass.).</i> βάλλο-μαι	<i>Middle.</i> βαλ-οῦ-μαι		PERF. MID. (PASS.) SYST. βέ-βλη-μαι
Inf.	ἐ-βάλλο-μην	βαλ-εῖ-σθαι	ἔ-βαλ-ό-μην	ἔ-βε-βλή-μην
Pple.	βαλλό-μενος	βαλ-ού-μενος	βαλ-ό-μενος	βε-βλή-σθαι βε-βλή-μένος
Ind.		<i>1ST PASS. SYSTEM.</i> <i>Future.</i> βλη-θή-σο-μαι	<i>1ST PASS. SYSTEM.</i> <i>Aorist.</i> ἔ-βλη-θη-ν	
Inf.		βλη-θή-σε-σθαι	βλη-θή-ναι	
Pple.		βλη-θη-σό-μενος	βλη-θείς	

SECOND PERFECT.

202. The second perfect differs from the first perfect only by the omission of κ , so that the tense suffixes are $-a-$ in the perfect indicative, $-\eta-$, $-\epsilon\iota-$, $-\epsilon-$ in the pluperfect, $-\epsilon-$ in the infinitive, $-\sigma\tau-$ in the participle. The theme often shows a change of vowel. Thus $\gamma\epsilon\nu$, the theme of $\gamma\acute{\iota}\gamma\nu\omicron\mu\alpha\iota$, becomes $\gamma\omicron\nu$.

203. *Second Perfect System of $\gamma\acute{\iota}\gamma\nu\omicron\mu\alpha\iota$ ($\gamma\epsilon\nu$, $\gamma\omicron\nu$) become.*

INDICATIVE.

	<i>Perfect.</i>	<i>Pluperfect.</i>
S. 1	$\gamma\acute{\epsilon}\text{-}\gamma\omicron\nu\text{-}a$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\eta$, or $\epsilon\iota\text{-}\nu$
2	$\gamma\acute{\epsilon}\text{-}\gamma\omicron\nu\text{-}a\text{-}\varsigma$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\eta\text{-}\varsigma$, or $\epsilon\iota\text{-}\varsigma$
3	$\gamma\acute{\epsilon}\text{-}\gamma\omicron\nu\text{-}\epsilon$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\epsilon\iota$
D. 2	$\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}a\text{-}\tau\omicron\nu$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\epsilon\iota\text{-}\tau\omicron\nu$
3	$\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}a\text{-}\tau\omicron\nu$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\omicron\nu\text{-}\epsilon\acute{\iota}\text{-}\tau\eta\nu$
P. 1	$\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}a\text{-}\mu\epsilon\nu$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\epsilon\iota\text{-}\mu\epsilon\nu$
2	$\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}a\text{-}\tau\epsilon$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\epsilon\iota\text{-}\tau\epsilon$
3	$\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\alpha\sigma\iota$	$\acute{\epsilon}\text{-}\gamma\epsilon\text{-}\gamma\acute{\omicron}\nu\text{-}\epsilon\text{-}\sigma\alpha\nu$

INFINITIVE.

PARTICIPLE.

 $\gamma\epsilon\text{-}\gamma\omicron\nu\text{-}\acute{\epsilon}\text{-}\nu\alpha\iota$ $\gamma\epsilon\text{-}\gamma\omicron\nu\text{-}\acute{\omicron}\varsigma$, $\gamma\epsilon\text{-}\gamma\omicron\nu\text{-}\nu\acute{\iota}\alpha$, $\gamma\epsilon\text{-}\gamma\omicron\nu\text{-}\acute{\omicron}\varsigma$

a. The present belongs to the variable vowel class; γίγνομαι is for γι-γεν-ο-μαι, ε being cut out. In the future the theme becomes γενη-, giving γενή-σο-μαι (cf. βουλήσομαι from βούλομαι). There is also a perfect middle γε-γένη-μαι with the same form of the theme; there is no difference in meaning between the perfect active and the perfect middle of this verb. The aorist is of the second form, ἐ-γεν-ό-μην.

COMPARISON OF ADJECTIVES.

204. The usual ending of the comparative degree is -τερος, -τερᾶ, -τερον (stem -τερο-); of the superlative, -τατος, -τατη, -τατον (stem -τατο-). These endings are applied to the masculine stem of the positive. Adjectives in -ος with short penult lengthen -ο- to -ω-. Thus:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
νεός <i>young</i>	νεώ-τερος, -ᾶ, -ον	νεώ-τατος, -η, -ον
ἄξιός <i>worthy</i>	ἄξιώ-τερος	ἄξιώ-τατος
σοφός <i>wise</i>	σοφώ-τερος	σοφώ-τατος
ὀρθός <i>upright</i>	ὀρθό-τερος	ὀρθό-τατος
(πρέσβυς) ¹ <i>old</i>	πρεσβύ-τερος	πρεσβύ-τατος

¹ The positive is not used in Attic prose in this sense, though the plural is common in the derived sense of *ambassadors*.

205. A less frequent ending of the comparative is *-ῖων, -ῖον* (stem *-ῖον-*); of the superlative, *-ιστος, -ιστη, -ιστον* (stem *-ιστο-*). These endings appear in a few very common words, some of which are irregular. Thus:

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>κακός bad</i>	<i>κακῶν worse</i>	<i>κάκιστος worst</i>
<i>ἀγαθός good</i>	<i>βελτίων better</i>	<i>βέλτιστος best</i>
	<i>ἢ ἀμείνων (for ἀμενῶν)</i>	<i>ἄριστος</i>
	<i>ἢ κρείττων</i>	<i>κράτιστος</i>
<i>καλός beautiful</i>	<i>καλλῶν</i>	<i>κάλλιστος</i>

206. Comparatives in *-ων* are declined like

βελτίων (βελτίον-) better.

	M. F.	N.
S. N.	<i>βελτίων</i>	<i>βέλτιον</i>
G.		<i>βελτίου-ος</i>
D.		<i>βελτίου-ι</i>
A.	<i>βελτίονα, βελτίω</i>	<i>βέλτιον</i>
V.		<i>βέλτιον</i>
D. N. A. V.		<i>βελτίου-ε</i>
G. D.		<i>βελτιόν-οι</i>
P. N. V.	<i>βελτίου-ες, βελτίους</i>	<i>βελτίου-α, βελτίω</i>
G.		<i>βελτιόν-ων</i>
D.		<i>βελτίοσι</i>
A.	<i>βελτίου-ας, βελτίους</i>	<i>βελτίου-α, βελτίω</i>

a. The forms in *-ov* have recessive accent. The shorter forms in the accusative singular and nominative and accusative plural are contracted forms from a different stem in *-ov*, which loses *σ* between two vowels.

207. Vocabulary.

ἀγγέλλω ¹ (ἀγγελ-), ἀγγελῶ, ἤγγ- γειλα, ἤγγελκα, ἤγγελμαι, ἤγγέλθην	} announce, report.
ἐπαγγέλλω (ἐπι + ἀγγελ-), ἐπαγγ- γελῶ, etc.,	
αἱ Ἀθηναίαι, -ῶν	} proclaim; mid. ² offer, promise.
αἰτιάομαι (αἴτια-), αἰτιάσομαι, ἠτιᾶσάμην, etc., reg.,	} Athens.
ὁ Βοιωτός, -οῦ	} blame, find fault with.
οἱ Δελφοί, -ῶν	} Boiotian or Boeo- tian.
ἐκβάλλω (ἐκ + βαλ-), ἐκβαλῶ, ἐξέβαλον, ἐκβέβληκα, ἐκβέ- βλημαι, ἐξεβλήθην	} cast out, drive out.
ἔρχομαι ³ (ἐρχ-, ἐλθ-, ἐλυθ-), ἤλθον, ἐλήλυθα	

¹ The λλ of the pres. mark it as belonging to the iota class, the pres. stem being ἀγγελλ%- for ἀγγελ-ι%.

² Lit. announce to (another) from one's self. This use, a little different both from the dir. and from the indir. mid., is called the *subjective mid.*

³ The pres. belongs to the variable vowel class, but the 2d aor. and perf. are from a different theme. The 2d aor.

ἔρωτάω (ἔρωτα ⁻¹), ἐρωτήσω, etc., reg.; also 2d aor. ἠρό- μην (ἔρ ⁻¹), dep.,	} ask (a question).
κρίνω (κριν ⁻² κρι-), κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην	
ἀποκρίνομαι (ἀπο + κριν-, κρι-), ἀποκρινοῦμαι, ἀπεκρινάμην, ἀποκέκριμαι, mid. dep.,	} (1) separate, pick out; (2) decide.
ὁ ξένος, -ου	
οὔτε . . . οὔτε ⁴	} (1) guest or host; (2) guest-friend. ³ neither . . . nor.
ἡ πατρίς, -ίδος (fr. πατήρ)	

inf. and pple. are ἐλθεῖν, ἐλθών. In the perf. we have another form of reduplication, called the *Attic* reduplication. This consists in prefixing the initial vowel and following consonant; the vowel of the second syllable is then lengthened: ἐλ-ηλυθ- from ἐλυθ-. The plup. in such verbs is not augmented. The future of this verb is not used in Attic prose.

¹ ἔρωτα- is derived from the shorter form ἐρ-. The 2d aor. inf. and pple. are ἐρέσθαι and ἐρόμενος.

² Pres. of the iota class; κριν-ι^οε-, by transposition of ν and ι with contraction of ι-ι to ῖ, becomes κριν^οε-. The lengthening in the liquid 1st aor. is regular. The perf. and pass. employ the shorter theme κρι-.

³ Private hospitality filled a great place in ancient Greek life. If one person was entertained in a foreign city by another, this act of hospitality formed a tie of friendship between host and guest and between their families. Persons in this relation were called ξένοι to each other.

⁴ For the accent cf. ὡστε, 188, I., 15, note.

οἱ Πισίδαι, -ιδῶν	<i>Pisidians.</i>
πολεμέω (πολεμε-), πολεμήσω, etc., reg.,	} <i>make war.</i>
συμπολεμέω (συν + πολεμε-), συμπολεμήσω, συνεπολέμη- σα, etc., reg.,	
ἡ στρατιά, -ᾶς ¹	<i>army.</i>
ὑποπτεύω (ὑπο + ὀπτειν) ὑπο- πτεύσω, ὑπώπτεισα, ὑπό- πτεικα, ὑπώπτειμαι, ὑπο- πτεύθην	} <i>suspect.</i>
χρή, impersonal verb,	

208. Exercises.

I. How Xenophon joined the expedition of Cyrus.

Παρήν ἐν τῇ Κύρου στρατιᾷ Ξενοφῶν Ἀθηναῖος, οὔτε ἄρχων οὔτε στρατιώτης ὦν, ἀλλὰ Πρόξενός τις Βοιωτὸς ἤτησεν αὐτὸν ἐλθεῖν, ξένος ὦν ἀρχαῖος. ἐπηγγεῖλατο δὲ Πρόξενος φίλον αὐτὸν Κύρῳ ποιή-

- | | |
|---|--|
| 1. Παρήν: <i>was present</i> ; | is here ἐλθεῖν. Or one may regard αὐτὸν as the subj. of ἐλθεῖν. |
| compound of παρά and ἦν <i>was</i> . | |
| 2. ἄρχων: pple. used as a noun, in the pred. after ὦν. Cf. ἄρχοντα 188, I., 14. — τις: <i>a certain</i> . | 4. φίλον: second object of ποιήσκειν, put first in its clause for emphasis. The subject of ποιήσκειν is not expressed, because it is the same as the |
| 3. αὐτόν: cf. αὐτοῦς 174, I., 2 and note. The second obj. | |

¹ Cf. στρατός, στρατηγός, στρατιώτης, στρατεύω.

σειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ οἶσθαι τῆς 5
 πατρίδος. ὁ δὲ Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν
 συμβουλευέται Σωκράτει· καὶ ὁ Σωκράτης ὑποπτεύ-
 σᾶς τὴν πόλιν αἰτιάσασθαι τι Ξενοφῶντα εἰ Κῦρον
 φίλος γενήσεται, διὰ τὸ Κῦρον τοῖς Λακεδαιμονίοις
 ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, συμβουλεύει τῷ 10
 Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἐρωτᾶν τὸν θεὸν

subject of the principal verb. (This is contrary to the rule in Latin.)

5. αὐτός: in apposition with the subject of ἔφη, but is to be connected in translation with οἶσθαι. — κρείττω: in the sense of *more useful*. κρείττων and κράτιστος differ in meaning somewhat from ἀμείνων, ἀριστος and from βελτίων, βέλτιστος. The first pair are connected with κράτος *strength*, and often mean *stronger, strongest*. — ἑαυτῷ: dat. of interest with κρείττω; *for himself*.

6. πατρίδος: gen. of comparison. — ὁ Ξενοφῶν: the article is often used with proper names in Greek, sometimes to mark the person as one already mentioned; it tends to give a familiar conversational tone, and is less likely to be used in a dignified or stately style.

8. τι: cognate acc. with αἰτιάσασθαι; *would blame X. somewhat*.

9. γενήσεται: as the whole narrative refers to past time, we must say *should become*, although the Greek can use the fut. ind., which would be used in the direct form: *the city will blame you if you (shall) become*.

9 f. διὰ τὸ . . . συμπολεμήσαι: another inf. clause used as a noun, marked by τό as being in the acc. Within the clause Κῦρον is the subject. We should say *on account of the fact that* (or more simply, *because*) *Cyrus, etc.*

11. ἐλθόντα: agrees with the understood subj. of ἐρωτᾶν. — Delphi was the seat of the most famous oracle of ancient times. It was believed that Apollo answered the questions put to him, by inspiring the priestess, who seated herself upon a tripod and submitted to the intoxicating influence of a gas that came from a chasm in the earth. The priests took down the response which she

περὶ τῆς ὁδοῦ. ἐλθὼν δὲ ὁ Ξενοφῶν ἤρετο τὸν
 Ἀπόλλω τίνι θεῶν θύων κάλλιστα καὶ ἄριστα
 ποιήσεται τὴν ὁδόν· καὶ λέγει αὐτῷ Ἀπόλλων θεοῖς
 15 οἷς χρὴ θύειν. ἐπεὶ δὲ πάλιν ἦλθεν, ἠγγειλεν τῷ
 Σωκράτει ἃ ὁ θεὸς ἀπεκρίνατο. ὁ δ' ἠτιᾶτο αὐτὸν
 ὅτι οὐ πρῶτον ἠρώτᾳ εἰ βέλτιόν ἐστι στρατεύ-
 εσθαι ἢ οὐ. Ἐπεὶ δὲ οὕτως ἤρου, οὕτως, ἔφη, χρὴ

uttered under this influence, and gave the response to the worshiper in hexameter verse.

12. ὁδοῦ: here *journey*.

13. Ἀπόλλω: like comparatives in *-ίων*, Ἀπόλλων has in the acc. both Ἀπόλλωνα and Ἀπόλλω. — θύων: the circumstantial pple., like the pple. in Latin, may imply various relations, such as time, manner, means, a condition, etc. Here we should say *by sacrificing*, employing our verbal noun in *-ing* with a prep. to mark plainly the idea of means, which the Greek pple. merely suggests. — κάλλιστα, ἄριστα: the neut. pl. acc. of superlative adjs. is regularly used as the superlative adv. For the comparative adv. is regularly used the neut. sing. acc. of the comparative adj. Thus the adv. from καλός is compared καλῶς, κάλλιον, κάλλιστα; of ἀγαθόν, εἶ (which is independent of ἀγαθός), ἀμεινον, ἄριστα, or βέλτιον, βέλτιστα, or κρείττον, κράτιστα. We might

translate here *in the most successful and best way*.

14. ποιήσεται: indir. mid. — θεοῖς: for θεούς, attracted to the case of the rel. which stands next to it.

16. ὁ δέ: beginning a clause in this way and not followed by a noun to which it belongs, ὁ is a demonstrative pron., usually implying a change of subject from the previous clause or sentence; *but he*, meaning Sokrates. Cf. τὰ μὲν . . . τὰ δέ 174, I., 12 and note.

17. ὅτι: *because*, a meaning about as common as *that*; the two are closely connected, as may be seen in Latin *quod*, and in such English sentences as "Her eyes are mad *that* they have wept till now" (Shak. *Ven. and Ad.* 1062); or "I am sorry *that* you are ill." — εἰ: *whether*. We often use *if* in this sense, but *if* would hardly be suitable here.

18. ἐπεὶ: *since*. The causal meaning is a development from

ποιεῖν ὡς ὁ θεὸς ἔλεγεν. ὁ δὲ Ξενοφῶν θῆσάμενος
 ἔρχεται παρὰ Κύρον καὶ ἐγένετο φίλος αὐτῷ. καὶ 20
 Προξένου τε καὶ Κύρου αἰτούντων ἐστρατεύετο ὡς
 ἐπὶ Πισιδᾶς, οὓς ἔφη Κύρος βούλεσθαι ἐκβαλεῖν ἐκ
 τῆς γῆς.

the temporal, as in Latin *cum* and English *since*.

19. **θῆσάμενος**: indir. mid., *have sacrifice offered for one's self*, used especially, as here, of *taking the omens in sacrifice*.

20. **παρὰ**: takes the acc. after verbs of motion; *to Cyrus*.

21. **Προξένου . . . αἰτούντων**: something of cause is here im-

plied in the gen. abs. — **ὡς**: even in a literal translation of the phrase it is clear that *ὡς* implies that it was *Xenophon's belief* that the expedition was against the Pisidians. This is a use of *ὡς* which has a wide development, especially with pples.

23. **γῆς**: *land*, as the context shows.

II. Translate into Greek.

Xenophon became a friend of Sokrates while still a young man. — Sokrates often advised his friends to go to Delphi and inquire of Apollo, when they were about to do something, whether it was better to do it or not. — A certain friend of 5 the philosopher, going once to Delphi, asked the

1 f. of **Sokrates**: use the dat. *Σωκράτει*. — **while still**, etc.: lit. *being still young*, but in reverse order, *still young being*.

3. **to go . . . and**: best expressed by a circumstantial pple. (aor.), which may agree

with the word for *friends* or with the understood subject of the inf.

4 f. **whether it was**: lit. *if it was*. Greek can retain here the tense and mode of the dir. form. So in 7, *if any one was*.

god if any one was wiser than Sokrates; and Apollo answered that Sokrates was the wisest of mankind. He, however, declared that he did not know what
 10 Apollo meant. — The Greeks thought that Apollo replied to his worshipers when they asked him what they ought to do. — Neither Xenophon nor Proxenos supposed that Cyrus was going against his brother. — The Athenians blamed Xenophon,
 15 because he fought with the Spartans against Athens after he came back from Asia.

7. than Sokrates: use the gen. *Σωκράτους*.

8. answered: takes a *ῥτι* clause, not the inf., as object. — **of mankind:** say *of all men*.

9. He, however, declared . . . not: put *οὐκ* before *ἔφη*. Cf. 174, I., 19 and note.

10. meant: λέγει, an idiomatic use of the word. —

thought that: *δομαι* usually takes the inf.

11. replied: not aor. Why? — **his worshipers:** use the attributive pple.

12. what they ought to do: *they* need not be expressed.

15. fought with: use *συμπολεμέω*.

CLASSIFICATION OF CONSONANTS.

209. We have seen that when consonants come together changes are often made for ease of pronunciation. To understand some of these changes it is necessary to notice the character of the sounds. The student should practice giving aloud the sounds (not the names) of the different letters as they are described in the following sections (remembering that the *name* of each letter begins with the *sound* of that letter), and should observe always what organs and muscles are active in making each sound.

It is not always easy for us to see why combinations were difficult for the Greeks, and avoided by them, which we find

easy, while on the other hand they found some combinations easy which we find hard. Thus it is difficult for us to pronounce *r* final or before a consonant (as in *fire*, *horse*) and we usually make only a partial approach to the sound in such places. So we have to make an effort at first in order to pronounce initial *kn*, *ks*, *kt*, *pn*, *tl*, with which the Greek had no trouble. Some of these combinations, too, a German finds easy, though an English *th*, or final *b*, *d*, or *g*, is to him almost impossible. National habit in such matters can hardly be explained, but must be recognized as a fact.

210. *a.* The sounds of π , β , ϕ are made with the lips; these letters are therefore called *labials* (or *lip-letters*, Lat. *labrum*, *lip*).

b. The sounds of τ , δ , θ are made with the tip of the tongue placed just back of the upper teeth; these letters are therefore called *linguals* (or *tongue-letters*, Lat. *lingua*, *tongue*) or *dentals* (*tooth-letters*, Lat. *dens*, *tooth*).

c. The sounds of κ , γ , χ are made with the back of the tongue pressed against the *palate* or back part of the roof of the mouth; these letters are therefore called *palatals*.

d. All these sounds are so weak, or so little resonant, when made alone, that these nine letters are called *mutes*.

211. *a.* Again, the sounds of π , τ , κ are merely whispered; they are therefore called *surd* (Lat. *surdus*, *dull*) or *smooth mutes*.

b. The sounds of β , δ , γ are made with the lips or tongue in the same position as for π , τ , κ , but

they contain another element, that of *voice*. That is, in uttering β , δ , γ , as in uttering the vowels, the vocal chords in the upper part of the windpipe vibrate (the vibration can even be felt by putting the finger on the outside of the throat); hence β , δ , γ , like the vowels, are called *sonant* (Lat. *sonans*, *sounding*) mutes. Greek grammarians called them *middle* mutes, and some still use that term.

c. The sounds of ϕ , θ , χ are also surd, but they differ from π , τ , κ in having the distinct *h*-sound added in the ancient pronunciation; hence they are called *aspirates* (Lat. *aspiratus*, *breathed on*) or *rough* mutes.

212. Of the other consonants, notice for the present that σ is also lingual and surd; and that ψ and ξ are double and surd. ψ is but another way of writing $\pi\sigma$, and ξ another way of writing $\kappa\sigma$. ζ is also a double consonant (it probably had the sound of *dz*), and is sonant.

213. The following table will render this classification easier to remember.

	MUTES.				DOUBLE CON- SONANTS.
	<i>Smooth.</i>	<i>Middle.</i>	<i>Rough.</i>		
	(Surd)	(Sonant)	(Aspirate)		
Labial	π	β	ϕ		ψ
Lingual	τ	δ	θ	σ	ζ
Palatal	κ	γ	χ		ξ

a. The mutes in the same horizontal line are *cognate* with

each other (Lat. *co-gnātus*, *born together*), because made with the same organs. Those in the same perpendicular line are *coördinate* with each other, or mutes of the same order.

214. The conjugation of themes ending in a lingual mute is illustrated by *πείθω* (*πειθ-*) *persuade*; middle (direct) *persuade one's self*, *believe*.

a. The present system is like *λύω*.

b. In the future system *θ* before the tense suffix *-σ%* is dropped, giving *πεί-σω*, etc.; inflected like *λύσω*.

c. In the first aorist system *θ* before the tense suffix *-σα-* is dropped, giving *ἔ-πει-σα*, etc., inflected like *ἔλισα*.

d. In the first perfect system *θ* before the tense suffix *-κα-*, etc., is dropped, giving *πέ-πει-κα*, etc., inflected like *λέλυκα*.

e. The perfect middle system is as follows:

INDICATIVE.

	<i>Perfect.</i>	<i>Pluperfect.</i>
S. 1	πέ-πεισ-μαι	ἐ-πε-πείσ-μην
2	πέ-πει-σαι	ἐ-πέ-πει-σο
3	πέ-πεισ-ται	ἐ-πέ-πεισ-το
D. 2	πέ-πει-σθον	ἐ-πέ-πει-σθον
3	πέ-πει-σθον	ἐ-πε-πεί-σθην
P. 1	πε-πείσ-μεθα	ἐ-πε-πείσ-μεθα
2	πέ-πει-σθε	ἐ-πέ-πει-σθε
3	πε-πεισ-μένοι εἰσί	πε-πεισ-μένοι ἦσαν

INFINITIVE.	PARTICIPLE.
πε-πεῖ-σθαι	πε-πεισ-μένος, -η, -ον

Here also θ before σ is dropped, and before μ and τ is changed to σ , which is, like θ , a lingual, and more easily pronounced with those consonants.

f. In the first passive system θ before θ of the passive suffix is changed to σ , just as before τ . This gives ἐ-πέισ-θη-ν, etc., inflected like ἐλύ-θην.

The same changes are made in other lingual themes, and are summed up in the following rule :

- 215.** A lingual mute (τ , δ , θ)
 before σ or κ is dropped,
 before another lingual or μ is changed
 to σ .

Thus ἀθροίζω (ἀθροιδ-) ¹ *assemble* (transitive); middle (direct) *assemble one's self*, *assemble* (intransitive) makes ἀθροί-σω, ἤθροισα, ἤθροισα, ἤθροισα, ἤθροισ-μαι, ἤθροισ-θην.

216. The conjugation of themes ending in a labial mute is illustrated by πέμπω (πεμπ-) *send*.

a. In the future system π and the σ of the tense

¹ For the formation of the pres. stem see **241**, note ⁸.

suffix $-\sigma\%$ - are written as ψ , giving $\pi\acute{\epsilon}\mu\psi\omega$, etc. (for $\pi\epsilon\mu\pi\text{-}\sigma\omega$).

b. So in the first aorist system $\acute{\epsilon}\text{-}\pi\epsilon\mu\pi\text{-}\sigma\alpha$ is written $\acute{\epsilon}\text{-}\pi\epsilon\mu\psi\alpha$, etc.

c. In the perfect active system the second perfect and pluperfect suffixes $-a$ ($-\eta$, $-\epsilon\iota$, $-\epsilon$) are used, and before these (as is often the case in the second perfect) the final consonant of the theme is aspirated, becoming ϕ ; at the same time the theme vowel ϵ varies to \omicron , giving $\pi\acute{\epsilon}\text{-}\pi\omicron\mu\phi\text{-}a$, etc., like $\gamma\acute{\epsilon}\gamma\omicron\upsilon\alpha$ (203).

d. The perfect middle¹ system is as follows:

INDICATIVE.

	<i>Perfect.</i>	<i>Pluperfect.</i>
S. 1	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\text{-}\mu\alpha\iota$	$\acute{\epsilon}\text{-}\pi\epsilon\text{-}\pi\acute{\epsilon}\mu\text{-}\mu\eta\nu$
2	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\psi\alpha\iota$	$\acute{\epsilon}\text{-}\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\psi\omicron$
3	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\pi\text{-}\tau\alpha\iota$	$\acute{\epsilon}\text{-}\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\pi\text{-}\tau\omicron$
D. 2	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\theta\omicron\nu$	$\acute{\epsilon}\text{-}\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\theta\omicron\nu$
3	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\theta\omicron\nu$	$\acute{\epsilon}\text{-}\pi\epsilon\text{-}\pi\acute{\epsilon}\mu\phi\text{-}\theta\eta\nu$
P. 1	$\pi\epsilon\text{-}\pi\acute{\epsilon}\mu\text{-}\mu\epsilon\theta\alpha$	$\acute{\epsilon}\text{-}\pi\epsilon\text{-}\pi\acute{\epsilon}\mu\text{-}\mu\epsilon\theta\alpha$
2	$\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\theta\epsilon$	$\acute{\epsilon}\text{-}\pi\acute{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\theta\epsilon$
3	$\pi\epsilon\text{-}\pi\epsilon\mu\text{-}\mu\acute{\epsilon}\nu\omicron\iota\ \epsilon\iota\sigma\acute{\iota}$	$\pi\epsilon\text{-}\pi\epsilon\mu\text{-}\mu\acute{\epsilon}\nu\omicron\iota\ \eta\sigma\alpha\nu$

¹ It happens that the entire middle of this verb is used only in compounds.

INFINITIVE.	PARTICIPLE.
πε-πέμφ-θαι	πε-πεμ-μένος, -η, -ον

π before -μαι, -μεθα, -μενος is changed to μ, and in this verb (since three μ's could hardly be pronounced otherwise than two) one μ was dropped. πσ is of course written ψ. In -σθον, -σθην, -σθε σ is dropped between two consonants (see 196, b, (1)); then π before θ is changed to the cognate rough mute φ, that is, *is made coördinate with θ*.

e. In the first passive system π is made coördinate with the following θ, giving ἐ-πέμφ-θη-ν, etc.

Like changes are made in other labial themes and are included in the following rule:

217. A labial mute (π, β, φ)

before μ becomes μ,

with σ forms ψ,

before a lingual mute (τ, δ, θ) is made coördinate.

218. So λαμβάνω¹ (λαβ-, ληβ-) forms λήψο-μαι (for ληβ-σο-μαι), 2d aor. ἔ-λαβ-ον, 2d perf. εἶ-ληφ-α (with quite irregular reduplication ει-), εἶ-λημ-μαι (for εἰ-ληβ-μαι), ἐ-λήφ-θη-ν (for ἐ-ληβ-θη-ν).

¹ For the formation of the present see 221, b.

a. The perfect middle of λαμβάνω is as follows :

INDICATIVE.

	<i>Perfect.</i>	<i>Pluperfect.</i>
S. 1	εἶ-λημ-μαι	εἰ-λήμ-μην
2	εἶ-ληψαι	εἶ-ληψο
3	εἶ-ληπ-ται	εἶ-ληπ-το
D. 2	εἶ-ληφ-θον	εἶ-ληφ-θον
3	εἶ-ληφ-θον	εἰ-λήφ-θην
P. 1	εἰ-λήμ-μεθα	εἰ-λήμ-μεθα
2	εἶ-ληφ-θε	εἶ-ληφ-θε
3	εἰ-λημ-μένοι εἰσί	εἰ-λημ-μένοι ἦσαν

INFINITIVE.

PARTICIPLE.

εἰ-λήφ-θαι	εἰ-λημ-μένος, -η, -ον
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Here β-μ become μ-μ,
 β-σ become ψ,
 β-τ become π-τ,
 β-θ become φ-θ, by the rule in 217.

219. The conjugation of themes ending in a palatal mute is illustrated by δείκνυμι (δεικ-) *point out, show*.

a. The present system assumes the suffix -νῦ-

(see 221, *b*), and is thus of the *μ*-form, conjugated like *κερά-ννῦ-μι* (102), as follows:

INDICATIVE.

Pres.	Active.	Middle.
S. 1	δείκ-νῦ-μι ¹	δείκ-νυ-μαι
2	δείκ-νῦ-ς	δείκ-νυ-σαι
3	δείκ-νῦ-σι	δείκ-νυ-ται
D. 2	δείκ-νυ-τον	δείκ-νυ-σθον
3	δείκ-νυ-τον	δείκ-νυ-σθον
P. 1	δείκ-νυ-μεν	δείκ-νύ-μεθα
2	δείκ-νυ-τε	δείκ-νυ-σθε
3	δείκ-νύ-ασι	δείκ-νυ-νται
Impf.	Active.	Middle.
S. 1	ἐ-δείκ-νῦ-ν ¹	ἐ-δείκ-νύ-μην
2	ἐ-δείκ-νῦ-ς	ἐ-δείκ-νυ-σο
3	ἐ-δείκ-νῦ	ἐ-δείκ-νυ-το
D. 2	ἐ-δείκ-νυ-τον	ἐ-δείκ-νυ-σθον
3	ἐ-δείκ-νύ-την	ἐ-δείκ-νύ-σθην
P. 1	ἐ-δείκ-νυ-μεν	ἐ-δείκ-νύ-μεθα
2	ἐ-δείκ-νυ-τε	ἐ-δείκ-νυ-σθε
3	ἐ-δείκ-νυ-σαν	ἐ-δείκ-νυ-ντο

¹ *ν* is lengthened in the sing. of the pres. and imperf. ind. act., as is *α* of *ἴστημι*.

INFINITIVE.

δεικ-νύ-ναι	δείκ-νυ-σθαι
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PARTICIPLE.

δεικ-νύς, -νύσα, -νύ-ν δεικ-νύ-ντ-ος, -νύσης, -νύ-ντ-ος etc., like <i>ιστάς</i>	δεικ-νύ-μενος, -η, -ον
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b. In the future and first aorist κ-σ are written ξ, giving δείξω (for δεικ-σω) and ἔ-δειξα (for ἔ-δεικ-σα).

c. In the second perfect κ is aspirated, giving δέ-δειχ-α. (Compare πέπομφα, εἴληφα.)

d. The perfect middle system is as follows:

INDICATIVE.

	<i>Perfect.</i>	<i>Pluperfect.</i>
S. 1	δέ-δειγ-μαι	ἔ-δε-δείγ-μην
2	δέ-δειξαι	ἔ-δέ-δειξο
3	δέ-δεικ-ται	ἔ-δέ-δεικ-το
D. 2	δέ-δειχ-θον	ἔ-δέ-δειχ-θον
3	δέ-δειχ-θον	ἔ-δε-δείχ-θην
P. 1	δε-δείγ-μεθα	ἔ-δε-δείγ-μεθα
2	δέ-δειχ-θε	ἔ-δέ-δειχ-θε
3	δε-δειγ-μένοι εἰσί	δε-δειγ-μένοι ἦσαν

INFINITIVE.	PARTICIPLE.
δε-δείχ-θαι	δε-δειγ-μένος, -η, -ον

Here κ-μ become γ-μ,

κ-σ become ξ,

κ-θ become χ-θ, σ between two consonants being dropped as always.

e. In the first passive system κ before θ is made coördinate, giving ἐ-δείχ-θη-ν, etc.

Like changes are made in other palatal themes, and are included in the following rule :

220. A palatal mute (κ, γ, χ)

before μ becomes γ,

with σ forms ξ,

before a lingual mute becomes coördinate.

221. The verbs πείθω, λαμβάνω, and δείκνυμι illustrate other modes of forming the present stem, and for completeness the remaining classes are here described.

a. *Strong Vowel Class.* — The present suffix -%ε- is added to the theme and the theme vowel is lengthened, ι becoming ει. Thus, we find in a second aorist of πείθω, used only in poetry, that the theme is properly πιθ-. In the present this becomes πειθ-, so that the present stem is πειθ-%ε-. Like most verbs of this class, πείθω retains the

strong (or lengthened) form everywhere, except in the second aorist; and in this verb, as was said, the second aorist is not used in Attic prose.

b. Nasal Class.—A suffix containing ν is added to the theme, and sometimes a nasal inserted in the theme. Thus in $\delta\epsilon\acute{\iota}\kappa\text{-}\nu\bar{\nu}\text{-}\mu\iota$ the suffix $\text{-}\nu\bar{\nu}\text{-}$ is added. In $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ the suffix $\text{-}\alpha\nu\%$ is added, and μ inserted.

c. Tau Class.—The suffix $\text{-}\tau\%$ is added to the theme. Thus, $\kappa\rho\acute{\upsilon}\pi\text{-}\tau\omega$ ($\kappa\rho\nu\phi\text{-}$) *hide*, present stem $\kappa\rho\nu\pi\text{-}\tau\%$ (future $\kappa\rho\acute{\upsilon}\psi\omega$).

222. The common varieties of verb formation have all been given in the modes most used, and the student is now ready, if what precedes has been well learned, to begin an easy author. The subjunctive, optative, and imperative modes will be taken up gradually as they are needed. The pupil should obtain a Grammar, to which reference will now begin to be made, G. standing for Goodwin's, and H. for that of Hadley and Allen.

The reading lessons that follow are the opening pages of Xenophon's "Anabasis," or "Expedition of Cyrus." The information which one should have before beginning that work has been in great part given in the preceding lessons, but for convenience it is brought together here.

223. Xenophon was an Athenian, born, probably, a little before the beginning of the Peloponnesian war (431 B.C.). In early manhood he became acquainted with Sokrates, and for about ten years, probably, remained in close relation

with the philosopher, to whom he owed much of his moral and intellectual development. It was in 401 B.C. that his friend Proxenos invited him to come to Asia Minor and make the acquaintance of Cyrus, as narrated in the last Exercise. Cyrus was then not over twenty-three years old, and had for six years been governor of a large extent of territory. He was energetic and ambitious, and determined, if possible, to make himself king in place of his brother, Artaxerxes. The only ground which he had for a claim upon the throne was that Artaxerxes, though the elder, had been born before his father became king, while Cyrus was the eldest son born after that event, and was therefore the eldest son of the *king*. Xerxes I., successor of Dareios I. and great-grandfather of Cyrus, is said to have used the same argument successfully. The account of the expedition, in the latter part of which Xenophon was the real leader, was written several years afterwards.

224. Vocabulary.

ἀμφότερος, -ᾱ, -ον	both.
ἀποδείκνυμι (ἀπο + δεικ-),	} appoint.
ἀποδείξω, ἀπέδειξα, ἀπο-	
δέδειχα, ἀποδέδειγμαι,	
ἀπεδείχθην	

ἀσθενέω (ἀσθενε-), ἀσθενή- σω, ¹ etc., reg.,	} <i>be weak, be sick.</i>
βαίνω ² (βαν-, βα-), βήσο- μαι, ἔβην, ³ βέβηκα	
ἀναβαίνω (ἀνα + βαν-, βα-), ἀναβήσομαι, etc.,	} <i>go up, go inland.</i>
ἡ ἀνάβασις, -εως	
ἔχω (έχ-, έχ-, σχη-, σχ ⁴ -), ἔξω οἱ σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι	} <i>have.</i>
ὁ Καστωλός, -οῦ	
μεταπέμπω (μετα + πεμπ-, πομφ-), μεταπέμψω, με- τέπεμψα, μεταπέπομφα, μεταπέπεμμαι, μετεπέμφ- θην	} <i>send after; mid. (in- dir.), send after to come to one's self, send to fetch.</i>
ὁ Ξενιάς, -ου	
ὁ ὀπλίτης, -ου	} <i>Xenias. heavy-armed soldier, hoplite.</i>

¹ From its meaning this verb has no middle.

² The pres. belongs to the iota class; the theme βαν- takes the pres. suffix -ι%, ν and ι are transposed, and ι forms a diphthong with the preceding α, giving for the pres. stem βαιν%ε-. Elsewhere the stem appears in the shorter form βα-. The future is deponent. (Compare γινώσκω, λαμβάνω, and others.)

³ A μι-aorist, conjugated like ἔστην (149).

⁴ For full explanation of the forms of this verb see 239.

ὅσος, -η, -ον, rel. pron. of quantity and number,	}	how much, as much as; pl., how many, as many as.
Παρράσιος, -ᾶ, -ον		{ Parrhasian, of Par- rhasia.
ἡ Παρύσατις, -ιδος		Parysatis.
τὸ πεδίον, -ου		plain.
ποιέω (ποιε-), ποιήσω, etc., reg.,		make, do.
ἡ τελευτή, -ῆς		end.
ὁ Τισσαφέρνης, -ους, ¹ -ει, -ην		Tissaphernes.
τριακόσιοι, -αι, -α		three hundred.
τυγχάνω ² (τυχ-, τευχ-, τυχη-), τεύξομαι, ἔτυ- χου, ³ τετύχηκα or τέτευχα	}	happen, chance.

225. *Anabasis*, I., 1, 1-2.

1. Δᾶρειου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἄρταξέρξης, νεώτερος δὲ Κῦρος.

1. Δᾶρειου, Παρυσάτιδος: they are not concerned in this gen. of source. H. 750; G. 1130. — γίνονται: historical present, common in Greek, as in Latin. — δύο: there were four sons in all; but the two younger sons are left out of view because

story. Note that a numeral or other adjective is likely to follow its noun, unless the adjective has some emphasis upon it or the noun has the article.

2. Ἄρταξέρξης: Artaxerxes

¹ For declension see H. 191, 193; G. 228, 230.

² Of the nasal class; the theme τυχ- assumes the pres. suffix -αν%, and inserts the palatal nasal before the palatal mute χ. Compare λαμβάνω, which inserts the labial nasal before the labial mute β.

³ Second aorist, like ἔβαλον (200).

ἐπεὶ δὲ ἡσθένει Δᾶρείος καὶ ὑπόπτει τελευτῆν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι. 2. ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἣς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων

II., called *μήμων unforgetting*, for his remarkable memory. It was said that he remembered the names of all his soldiers. The line of Persian kings was Cyrus the Great, Kambyses, Dareios I., Xerxes I., Artaxerxes I., Dareios II., Artaxerxes II.

3. ἡσθένει Δᾶρείος: the pred. here stands before the subject because the former is the more important, containing the real point of the new statement. The general principle is that *the more important precedes the less important, other things being equal*. But other things are often not equal, and hence other principles come in play, some of which will be noticed later. When the relative importance of words is merely grammatical importance, as is often the case in simple narrative, then we have nearly the ordinary English order; but the more feeling is expressed, the more the order in Greek is likely to differ from that in English. Note that the *final*

place in a clause is likely to contain an important word in English, *but an unimportant one in Greek*.

4. παρεῖναι: *to be near him*; made up of *παρά near* and *εἶναι to be*.

5. μὲν οὖν: each particle has its proper force; *μέν*, although translated only by the tone in which the whole phrase is spoken, shows that the writer has in mind something contrasted with *ὁ πρεσβύτερος*, while *οὖν* connects the statement with the former sentence as our *accordingly* does. — *παρὼν*: supplementary pple. with *ἐτύγχανε*, agreeing with the subj. *ὁ πρεσβύτερος*. With *τυγχάνω* the pple. really contains the main statement. We say, *chanced to be present*, or *was at hand*, as it happened. H. 980, 984; G. 1578, 1586.

6. μεταπέμπεται: *indir. mid., sends for to come to himself, summons*. — *ἀρχῆς*: *province*, a meaning easily derived from that of *government*.

7. ἐποίησε: the Greek is

ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν

often content to describe an act by the aor. merely as *occurring* in the past, where we are careful to describe it by the plup. as *completed* in the past. Hence the plup. is far less common in Greek, and we must often use the plup. to translate an aor. ind.; so with ἀπέδειξε. — καὶ στρατηγὸν δέ: as δέ is always a conj., καὶ must here be the adv. meaning *also*. The writer drops the rel. clause and practically begins a new sentence. Greek often does this rather than extend the rel. clause to two or more members as we do.

8. ὅσοι: since we have no single rel. pron. referring especially to quantity or number, and *as many as* is clumsy, we may translate *who*. But Greek generally uses ὅσοι for *who* after an indefinite word of number like πάντων. — Καστωλοῦ πεδῖον: practically one proper name; hence the omission of the article. In the acc. because of the motion implied in ἀθροίζονται (dir. mid.). In Anab. I., 9, 7 Xenophon tells us that Cyrus κατεπέμφθη ὑπὸ τοῦ πατρὸς (*was sent down by his father*) σατράπης Δυδῖās τε

καὶ Φρυγῖās καὶ Καππαδοκῖās, στρατηγὸς δὲ καὶ πάντων ἀπέδειχθη οἷς καθήκει (*whose duty it is*) εἰς Καστωλοῦ πεδῖον ἀθροῖσθαι. This was the central mustering place of a wide region. — ἀναβαίνει: note the position and the reason for it. This journey was made in 405 B.C. ἀνά in composition with verbs of motion is used to denote travel from the coast inland, as we often use *up*. Hence ἀνάβασις means a journey from the coast inland; it is the title given properly to Xenophon's account of the march of Cyrus up to the neighborhood of Babylon. This account is contained in the first eight chapters of Book I., and the remaining six Books describe the return of the Greeks; but the title is used as that of the entire work.

9. Τισσαφέρην: really an enemy of Cyrus, to whom had been given a large part of the power formerly held by Tisaphernes. Doubtless Cyrus distrusted him, and for that reason was unwilling to leave him behind during an absence certain to last several months.

Ἑλλήνων ἔχων ὀπλίτᾱς ἀνέβη τριᾱκοσίους, ἄρχοντα 10
δὲ αὐτῶν Ξενίαν Παρράσιον.

10. ἔχων: *having under his command*, as a body-guard. We may translate *with*; but observe that in this sense ἔχων can be used only of a superior, who can be said to *have under him* soldiers or other inferiors. Cyrus had seen clearly the excellence of Greek soldiers as compared with Asiatics.—ὀπλίτᾱς: men fully armed with a heavy shield, a bronze cuirass, helmet, and greaves (which clasped around the leg and protected it from the knee to the ankle), together with a sword and long spear for weapons of offense. This armor all together was called δπλα (δπλον in the sing. means *implement in general*), hence ὀπλίτης with

the same derivative ending as in πολίτης from πόλις.—ἀνέβη: the change from the historical pres. to the aor. and from aor. to historical pres. is very common.—τριᾱκοσίους: added after the clause is apparently complete, as if it were an afterthought, the number thus receives a certain prominence. A word so added is in fact made the beginning of a new rhetorical group, as we might say in English, "Some Greek soldiers also accompanied him, three hundred in number." In this way a word standing at the end of a clause may be an emphatic one.

11. Παρράσιον: Parrhasia was in southwestern Arcadia.

THE SUBJUNCTIVE MODE.

226. The subjunctive mode has, in principal clauses,¹ only three uses, which are all found in Latin.

a. The first person is used to express a *request*

¹ The uses of the subjunctive in subordinate clauses will be described as they occur.

or *proposal* (hortative subjunctive): ἀναβῶμεν *let us go up*.

b. The second and third persons are used with μή (*not*) in *prohibitions*, but only in the *aorist*: μὴ ἀθροίσῃσθε *do not assemble*.

c. The first person is used in questions as to what may be done with *propriety* or *advantage* (deliberative subjunctive): τί ποιῶμεν; *what had we better do?*

In each of these uses it is clear that there is some reference to future time; and in almost all uses of this mode in subordinate clauses as well, the connection and the nature of the situation show more or less of reference to the future. But

227. The tenses of the subjunctive do not mark distinctions of time, but have the following force:

The present denotes an action simply as *continued* or *repeated* (at any time);

The aorist denotes an action simply as *brought to pass* (at any time);

The perfect denotes an action simply as *completed* (at any time).

The context alone indicates what time is referred to. Compare 154, *a* on the infinitive.

228. There is no future subjunctive. Each tense system except the future has a subjunctive; there is no subjunctive imperfect or pluperfect.

229. *Subjunctive of λύω (λύ-, λυ-).*

ACTIVE.

MIDDLE.

PASSIVE.

	ACTIVE.	MIDDLE.	PASSIVE.
Pres. S. 1	λύ-ω	λύ-ω-μαι	
2	λύ-ης	λύ-η	
3	λύ-η	λύ-η-ται	
D. 2	λύ-η-τον	λύ-η-σθον	
3	λύ-η-τον	λύ-η-σθον	
P. 1	λύ-ω-μεν	λύ-ώ-μεθα	
2	λύ-η-τε	λύ-η-σθε	
3	λύ-ωσι	λύ-ω-νται	
1 Aor. S. 1	λύ-σω	λύ-σω-μαι	λυ-θῶ
2	λύ-σης	λύ-ση	λυ-θῆς
3	λύ-ση	λύ-ση-ται	λυ-θῆ
D. 2	λύ-ση-τον	λύ-ση-σθον	λυ-θῆ-τον
3	λύ-ση-τον	λύ-ση-σθον	λυ-θῆ-τον
P. 1	λύ-σω-μεν	λύ-σώ-μεθα	λυ-θῶ-μεν
2	λύ-ση-τε	λύ-ση-σθε	λυ-θῆ-τε
3	λύ-σωσι	λύ-σω-νται	λυ-θῶσι
Perf. S. 1	λε-λύ-κω	λε-λυ-μένος ὦ	
2	λε-λύ-κης	“ ῆς	
3	λε-λύ-κη	“ ῆ	
D. 2	λε-λύ-κη-τον	λε-λυ-μένω ῆ-τον	
3	λε-λύ-κη-τον	“ ῆ-τον	
P. 1	λε-λύ-κω-μεν	λε-λυ-μένοι ὦ-μεν	
2	λε-λύ-κη-τε	“ ῆ-τε	
3	λε-λύ-κωσι	“ ὦσι	

230. The *mode suffix* of the subjunctive is the lengthened variable vowel $-\omega/\eta$; ω when the ending begins with μ or ν , elsewhere η .

a. If the indicative has a tense suffix ending in $-\epsilon$ - or *a*, the corresponding subjunctive puts $-\omega/\eta$ in place of that vowel. Otherwise the subjunctive adds $-\omega/\eta$ to the tense stem; *a*, ϵ , or *o* contracts with a following $-\omega/\eta$.

This amounts to the same thing as saying that the subjunctive adds $-\omega/\eta$ in μ -tenses, and elsewhere puts $-\omega/\eta$ in place of the final vowel of the tense stem.

b. But the perfect middle system has only compound forms, made up of the perfect middle participle and the present subjunctive of the verb $\epsilon\iota\mu\acute{\iota}$ *am*.

These forms of $\epsilon\iota\mu\acute{\iota}$ are easily remembered, because they are exactly like the combined mode suffix and endings of all active subjunctives. The participle is of course declined to agree with the subject.

c. In the aorist passive the passive suffix is $-\theta\epsilon$ - by the rule in 170, *d*. The accent is according to the rule in 178.

231. The subjunctive takes the primary endings, omitting $-\mu\iota$ in the first singular; ι subscript is written where the indicative has ι .

The subjunctive forms in μ -tenses, in the second aorist,

and in contracted presents, are shown in the following paradigms. In the tenses not given, these verbs are like the corresponding tenses of λύω.

232. *Subjunctive of ἵστημι (στα-, στη-).*

ACTIVE.

MIDDLE (PASSIVE).

	ACTIVE.	MIDDLE (PASSIVE).
Pres. S. 1	ἵ-στῶ	ἵ-στῶ-μαι
2	ἵ-στῆς	ἵ-στῆ
3	ἵ-στῆ	ἵ-στῆ-ται
D. 2	ἵ-στῆ-τον	ἵ-στῆ-σθον
3	ἵ-στῆ-τον	ἵ-στῆ-σθον
P. 1	ἵ-στῶ-μεν	ἵ-στῶ-μεθα
2	ἵ-στῆ-τε	ἵ-στῆ-σθε
3	ἵ-στῶ-σι	ἵ-στῶ-νται
Mi-Aor. S. 1	στῶ	<p>a. In the <i>μ</i>-aorist subjunctive the theme has the short form according to 170, <i>d</i>. In both present and <i>μ</i>-aorist the contraction of <i>αη</i> is <i>η</i>, contrary to 177, (1); but these forms are easily remembered, because they show the mode suffix the more plainly.</p>
2	στῆς	
3	στῆ	
D. 2	στῆ-τον	
3	στῆ-τον	
P. 1	στῶ-μεν	
2	στῆ-τε	
3	στῶ-σι	

233. *Mi-aorist Subjunctive of γιγνώσκω (γνω-, γνω-).*

S. 1	γνῶ	a. The theme has the short form according to the rule in 170, d. The contraction of σ-η and σ-ω is according to the rule in 182, (2); but σ-η gives φ, contrary to 182, (3), so that ω appears throughout the paradigm.
2	γνῶς	
3	γνῶ	
D. 2	γνῶ-τον	
3	γνῶ-τον	
P. 1	γνῶ-μεν	
2	γνῶ-τε	
3	γνῶσι	

234. *Aorist Subjunctive of στέλλω (στελ-, σταλ-).*

	ACTIVE.	MIDDLE.
1st Aor. S. 1	στείλ-ω	στείλ-ω-μαι
2	στείλ-ης	στείλ-η
3	στείλ-η	στείλ-η-ται
D. 2	στείλ-η-τον	στείλ-η-σθον
3	στείλ-η-τον	στείλ-η-σθον
P. 1	στείλ-ω-μεν	στειλ-ώ-μεθα
2	στείλ-η-τε	στείλ-η-σθε
3	στείλ-ωσι	στείλ-ω-νται

PASSIVE.

2d Aor. S.	1	σταλ-ῶ	<p>a. The subjunctive in the liquid first aorist and in the second aorist passive differs from that of the σα-aorist and the first aorist passive only in the part that precedes the mode suffix.</p>
	2	σταλ-ῆς	
	3	σταλ-ῆ	
D.	2	σταλ-ῆ-τον	
	3	σταλ-ῆ-τον	
P.	1	σταλ-ῶ-μεν	
	2	σταλ-ῆ-τε	
	3	σταλ-ῶσι	

235. *Second Aorist and Second Perfect Subjunctive of λαμβάνω (λαβ-, ληβ-).*

ACTIVE.

MIDDLE.

2d Aor. S.	1	λάβ-ω	λάβ-ω-μαι
	2	λάβ-ης	λάβ-η
	3	λάβ-η	λάβ-η-ται
D.	2	λάβ-η-τον	λάβ-η-σθον
	3	λάβ-η-τον	λάβ-η-σθον
P.	1	λάβ-ω-μεν	λαβ-ώ-μεθα
	2	λάβ-η-τε	λάβ-η-σθε
	3	λάβ-ωσι	λάβ-ω-νται

ACTIVE.

2d Perf. S. 1	εἰ-λήφ-ω	a. The second aorist subjunctive active and middle consists merely of theme, mode suffix, ending. The second perfect subjunctive differs from the first perfect only in the part that precedes the mode suffix.
2	εἰ-λήφ-ης	
3	εἰ-λήφ-η	
D. 2	εἰ-λήφ-η-τον	
3	εἰ-λήφ-η-τον	
P. 1	εἰ-λήφ-ω-μεν	
2	εἰ-λήφ-η-τε	
3	εἰ-λήφ-ωσι	

236. Present Subjunctive of νικάω (νικά-).

ACTIVE.

MIDDLE (PASSIVE).

S. 1	νικ(ά-ω)ῶ	νικ(ά-ω)ῶ-μαι
2	νικ(ά-ης)ᾶς	νικ(ά-η)ᾶ
3	νικ(ά-η)ᾶ	νικ(ά-η)ᾶ-ται
D. 2	νικ(ά-η)ᾶ-τον	νικ(ά-η)ᾶ-σθον
3	νικ(ά-η)ᾶ-τον	νικ(ά-η)ᾶ-σθον
P. 1	νικ(ά-ω)ῶ-μεν	νικ(α-ώ)ώ-μεθα
2	νικ(ά-η)ᾶ-τε	νικ(ά-η)ᾶ-σθε
3	νικ(ά-ω)ῶσι	νικ(ά-ω)ῶ-νται

a. In reading the paradigms, omit the syllable next after the parenthesis to obtain the uncontracted form; to obtain the contracted form omit the letters in the parenthesis.

The contractions here follow the rule in 177.

237. *Present Subjunctive of φιλέω (φιλε-).*

	ACTIVE.	MIDDLE (PASSIVE).
S. 1	φιλ(έ-ω)ῶ	φιλ(έ-ω)ῶ-μαι
2	φιλ(έ-ης)ῆς	φιλ(έ-η)ῆ
3	φιλ(έ-η)ῆ	φιλ(έ-η)ῆ-ται
D. 2	φιλ(έ-η)ῆ-τον	φιλ(έ-η)ῆ-σθον
3	φιλ(έ-η)ῆ-τον	φιλ(έ-η)ῆ-σθον
P. 1	φιλ(έ-ω)ῶ-μεν	φιλ(ε-ώ)ώ-μεθα
2	φιλ(έ-η)ῆ-τε	φιλ(έ-η)ῆ-σθε
3	φιλ(έ-ω)ῶσι	φιλ(έ-ω)ῶ-νται

a. These contractions follow the rule in 180, (3).

238. *Present Subjunctive of δουλόω (δουλο-).*

	ACTIVE.	MIDDLE (PASSIVE).
S. 1	δουλ(ό-ω)ῶ	δουλ(ό-ω)ῶ-μαι
2	δουλ(ό-ης)οῖς	δουλ(ό-η)οῖ
3	δουλ(ό-η)οῖ	δουλ(ό-η)ῶ-ται
D. 2	δουλ(ό-η)ῶ-τον	δουλ(ό-η)ῶ-σθον
3	δουλ(ό-η)ῶ-τον	δουλ(ό-η)ῶ-σθον
P. 1	δουλ(ό-ω)ῶ-μεν	δουλ(ο-ώ)ώ-μεθα
2	δουλ(ό-η)ῶ-τε	δουλ(ό-η)ῶ-σθε
3	δουλ(ό-ω)ῶσι	δουλ(ό-ω)ῶ-νται

a. These contractions follow the rule in 182, (2) and (3).

239. The verb ἔχω is so common and has so many peculiarities that a full description of it is here given.

a. The theme was originally σεχ-; initial σ, as in ἴστημι, ὑπό, ὑπέρ, ἐπτά (compare Latin *sisto, sub, super, septem*) was weakened to the rough breathing in some forms, and in others (wherever χ remained unchanged) was still further weakened to the smooth breathing. This gives the present indicative ἔχω, etc. The imperfect takes the *syllabic* augment, remaining from the time when the σ was still pronounced; ἐ-εχ-ο-ν gives by contraction εἶχον.

b. The future ἔξω is for ἐχ-σω, the initial rough breathing being here retained because the aspiration of χ disappears in ξ. The other future, σχήσω, shows another form of the theme, σχη-. ἔξω is much more common.

c. The second aorist ἔσχον is for ἐ-σεχ-ο-ν, the theme appearing as σχ-. The subjunctive is σχῶ, σχῆς, σχῆ, σχῆτον, σχῆτον, σχῶμεν, σχῆτε, σχῶσι; the infinitive, σχεῖν; the participle, σχών, σχούσα, σχόν.

d. The perfects ἔσχηκα and ἔσχημαι are regularly formed from the theme σχη-; the reduplication is ε- only, by the rule in 196, *a*. There is no aorist passive until a late period, that system being supplied by other verbs.

240. The verb εἰμί *am*, of which some forms have already been given, should now be learned in full (except the optative and imperative modes) from H. 478, 479, 480; G. 806, 1-3.

Observe that in πάρειμι (compounded of παρά and εἰμί) the participle παρών retains the accent of the simple verb. In the imperfect παρῆν, παρῆσθα, etc., the accent remains on the η in accordance with H. 391 *b*; G. 133, 1.

241. Vocabulary.

ἀπέρχομαι (ἀπο + ἔρχ-, ἐλθ-, ἐλυθ-), ἀπῆλθον, ¹ ἀπελήλυθα	} go away.
ἀποκτείνω (ἀπο + κτεν-, ² κτον-), ἀποκτενῶ, ἀπέκτεινα, ἀπέκτονα	
ἀποπέμπω (ἀπο + πεμπ-, πομφ-), ἀποπέμψω, ἀπέπεμψα, ἀποπέ- πομφα, ἀποπέπεμμαι, ἀπεπέμφ- θην	} send away.
ἀτίμάζω (ἀτίμαδ- ³), ἀτίμάσω, ἡτίμασα, ἡτίμακα, ἡτίμασμαι, ἡτίμάσθην	
διαβάλλω (δια + βαλ-, βλη-), δια- βαλῶ, διέβαλον, διαβέβληκα, διαβέβλημαι, διεβλήθην	} slander, bring into discred- it.
εἰάν, ⁴ conj. followed by subjv.	
ἐξαιτέω (ἐξ + αἰτε-), ἐξαιτήσω, etc., reg.,	} beg off, free by entreaty.
ἤ, conj.,	

¹ For the accent see H. 391 b; G. 133, 1.

² Liquid theme; the present of the iota class, formed like βαίνω (see 224, note ²).

³ From ἄτιμος *unhonored*, which is from a privative and τιμή *honor*. The present is of the iota class, the present stem being ἀτιμαζ%- for ἀτιμαδι%-, δι forming ζ. Cf. ἀθροίζω, which is in like manner derived from the adj. ἀθρόος *together*.

⁴ Compounded of εἰ *if* and the particle ἄν, which marks the action as contingent.

κινδυνεύω (κινδύνευ- ¹), κινδυνεύσω,	} <i>be in danger.</i>
etc., reg.,	
μήποτε, adv.,	<i>never.</i>
μήτηρ, -τρός (H. 189; G. 274)	} <i>mother</i> (Lat. <i>mater</i>).
πρός, prep. w. acc.,	
πῶς, ² interrog. adv.,	} <i>to, in the presence of.</i>
ὅπως, adv., indir. interrog. or indef. rel.,	
συλλαμβάνω (συν+λαβ-, ληβ-),	} <i>how?</i>
συλλήψομαι, συνέλαβον, συνείληφα, συνείλημμαι, συνελήφθην	
τελευταίω (τελευτα-), τελευτήσω	
etc., reg.,	} <i>how.</i>
ὑπάρχω (ὑπο+ἀρχ-), ὑπάρξω,	
ὑπήρξα, ὑπήργμαι, ὑπήρχθην	} (1) <i>take together;</i> (2) <i>seize, arrest.</i>
	} (1) <i>end;</i> (2) <i>die.</i>
	} <i>begin to be, subsist, exist.</i>

242. *Anabasis*, I., 1, 3-4.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν

1. ἐπεὶ: see 140, I., 3, note | κατέστησε 125, I., 6 and note, on ἐπεὶ. — κατέστη εἰς: entered also 188, II., 2 and note. on, became established in; cf. 2. διαβάλλει: how this com-

¹ From κίνδυνος *danger*. Verbs derived from nouns or adjectives, like ἀθροίζω, ἀτιμάζω, κινδυνεύω, δουλόω, τελευταίω, are called denominatives.

² The series πῶς *how?* ὅπως *how*, πῶς (enclitic) *in some way*, ὡς *as*, οὕτως *thus* are correlatives, like πότε, ποτέ, τότε,

Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν 5

pound of *διά* and *βάλλω* came to have this special meaning is uncertain. Xenophon was a warm admirer of Cyrus and evidently did not believe the story. Plutarch tells us in his life of Artaxerxes, that Cyrus was accused of planning to kill his brother at the ceremony of coronation. Tissaphernes was doubtless glad to get Cyrus into trouble, but we cannot be certain whether his accusation was true or not.

3. *ὡς*: the first instance of *ὡς* in the sense of *ὅτι that*. *ὡς* is, in its origin, an adv. of manner from the rel. pron. *ὅς* (like *καλῶς* from *καλός*, etc.; cf. 174, I., 17 and note), and therefore means *in what way, as, how*. In Shakspeare's lines, "There's a divinity that shapes our ends, rough-hew them how we will;" and "How thou pleasest, God, dispose the day," *how* is the exact equivalent of *ὡς* in the first sense, and in each sentence quoted *as* could be sub-

stituted without changing the meaning. But in the sentence, "I, not remembering how I cried out then, will cry it o'er again," *how* is very nearly the same as *that*. The change of meaning in *ὡς* is the same, but *ὡς* in the sense of *ὅτι* is far more common than *how* in the sense of *that*. — ὁ δέ: *but he*, that is, the king. A frequent way of beginning a sentence, when there is change of subject, and the new subject is made prominent by the context. Cf. 208, I., 16 and note.

4. *ὡς ἀποκτενῶν*: lit., *as about to kill him*; that is, *apparently to put him to death*. The fut. pple. here, as in Latin, denotes purpose, and *ὡς* marks the purpose, not as one of which the writer is certain, but as one which people inferred from Artaxerxes' words and actions.

5. *ἐξαιτησαμένη*: indir. mid.; the force of the voice is lost in translation.

ὅτε. Observe that the *πῶς* series, all adverbs of manner, have the same ending with *καλῶς* and other adverbs of manner.

ἐπὶ τὴν ἀρχήν. 4. ὁ δ' ὡς ἀπήλθε κινδυνεύσας
καὶ ἀτίμασθεις, βουλεύεται ὅπως μήποτε ἔτι ἔσται
ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἐὰν δύνηται, βασιλεύσει αὐτ'
ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπήρχε τῷ
10 Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα
'Αρταξέρξην.

6 f. ὡς ἀπήλθε: ὡς is here temporal, *when*. *As* shows a like change of meaning; for example, "He greeted me as he entered"; "As mine eyes opened I saw their weapons drawn."—κινδυνεύσας καὶ ἀτίμασθεις: English does not use pples. so freely as Greek; translate *after being in danger and disgrace*.

7. ὅπως . . . ἔσται: lit., *how he shall never again be*. This is really an expression of purpose; see H. 885; G. 1372.—μήποτε: οὐ expresses negation simply; μή expresses it as *willed* or as *thought of*. The same distinction appears in all their compounds. It is evident that a purpose clause expresses something *willed*; hence a negative clause of purpose always has μή. H. 1018, 1021; G. 1610 (2d sentence). Instances of the second use of μή are seen in μή with pples.; cf. 188, II., 17 and note.

8. ἐπὶ τῷ ἀδελφῷ: ἐπὶ with

the dat. often means *on, upon*, in a figurative or derived sense; here, *dependent on, in the power of*. *On* in the literal sense is more usually, in prose, ἐπί with the gen.—ἐὰν δύνηται: δύναμαι is one of three verbs which, though the theme (*δυνα-*) ends in α, have recessive accent in the pres. subjv. The conditional clause refers to future time, and is viewed as not improbable; that is, it is of the *future, more vivid* form. H. 898; G. 1403, 1404.

9 f. δὴ: *of course*.—ὑπήρχε τῷ Κύρῳ: lit., *existed for Cyrus*, that is, was on his side, *supported Cyrus*.³ For the accent of ὑπήρχε see H. 391, b; G. 133, 1. Κύρῳ is a dat. of interest. H. 767; G. 1165.

11. 'Αρταξέρξην: comparatives with ἤ (like comparatives with *quam* in Latin) are followed by the case of the corresponding noun before the comparative. H. 643 and a.

243. Translate into Greek.

When Dareios fell sick, Cyrus chanced to be in the province of which Dareios had made him satrap. Accordingly he was summoned, for the king desired to see both his sons before his death. — Let us send for Cyrus, for the king wishes to see him also. — Cyrus wished, before the death of Dareios, to be king; but Xenophon does not believe that he plotted against his brother, as Tissaphernes affirmed. — We chanced to be present when some one was slandering the boy. — Do not 10 appoint the young man general, for if the enemy come against him, he will not be able to conquer them and so will be disgraced. — Whom shall we appoint as commander? — If the Persians attempt to enslave Athens, the Greeks will have better 15 generals and more effective soldiers.

1. **fell sick**: inceptive aor. ἀσθενέω. H. 841; G. 1260.

— **to be**: supplementary pple.

2. **had made**: use the aor.

3. **accordingly**: remember that οὖν is postpositive.

5. **Let us send for**: hortative subjv. in the aor. See 226, a. H. 866, 1; G. 1344.

6 ff. **Cyrus wished**, etc.: the antithesis between the statements of the two members of the sentence should be indicated by μέν . . . δέ.

10 f. **Do not appoint**: μή

with the aor. subjv. See 236, b. H. 866, 2; G. 1346.

11 f. **if the enemy come**: a condition like εἰν δύνηται, 242, 8. H. 898; G. 1403. As to tense, the aor. is preferable here, since the action is more naturally conceived as merely occurring than as continued.

13 f. **Whom shall we appoint**: deliberative subjv. See 236, c. H. 866, 3; G. 1358. — **as**: omit in Greek.

16. **more effective**: κρείτ-

των.

THE OPTATIVE MODE.

244. The optative mode has, in principal clauses,¹ only two uses, both of which belong in Latin to the subjunctive.

a. The optative is used to express a *wish* that something may happen; this is the use which gives the name to the mode (Latin *opto, wish*): ἔλθοι *may he come*. Such a wish always refers to future time. H. 870 and *d*; G. 1507.

b. The optative is used with ἄν as a less positive expression for the future (or present) indicative, and is translated with *may, might, would*, etc.; this is called the *potential* optative: ἔλθοι ἄν *he would (might) come*. H. 872 and *b*; G. 1327 ff.

245. The tenses of the optative do not mark distinctions of time, but differ as those of the subjunctive do (227). Each tense system has an optative, but the future optative has but one use, which will be described later. There is no optative imperfect or pluperfect.

246. Optative of λύω (λι-, λυ-).

	ACTIVE.	MIDDLE.	PASSIVE.
Pres. S. 1	λύ-οι-μι	λύ-οί-μην	
2	λύ-οι-ς	λύ-οι-ο	
3	λύ-οι	λύ-οι-το	

¹ The uses of the optative in subordinate clauses will be described as they occur.

	ACTIVE.	MIDDLE.	PASSIVE.
D. 2	λύ-οι-τον	λύ-οι-σθον	
3	λύ-οί-την	λύ-οί-σθην	
P. 1	λύ-οι-μεν	λύ-οί-μεθα	
2	λύ-οι-τε	λύ-οι-σθε	
3	λύ-οιε-ν	λύ-οι-ντο	
Fut. S. 1	λύ-σοι-μι	λύ-σοί-μην	λυ-θη-σοί-μην
2	λύ-σοι-ς	λύ-σοι-ο	λυ-θή-σοι-ο
3	λύ-σοι	λύ-σοι-το	λυ-θή-σοι-το
D. 2	λύ-σοι-τον	λύ-σοι-σθον	λυ-θή-σοι-σθον
3	λύ-σοί-την	λύ-σοί-σθην	λυ-θη-σοί-σθην
P. 1	λύ-σοι-μεν	λύ-σοί-μεθα	λυ-θη-σοί-μεθα
2	λύ-σοι-τε	λύ-σοι-σθε	λυ-θή-σοι-σθε
3	λύ-σοιε-ν	λύ-σοι-ντο	λυ-θή-σοι-ντο
1 Aor. S. 1	λύ-σαι-μι	λύ-σαί-μην	λυ-θείη-ν
2	λύ-σεια-ς, λύ-σαι-ς	λύ-σαι-ο	λυ-θείη-ς
3	λύ-σειε, λύ-σαι	λύ-σαι-το	λυ-θείη
D. 2	λύ-σαι-τον	λύ-σαι-σθον	λυ-θεί-τον, λυ-θείη-τον
3	λύ-σαί-την	λύ-σαί-σθην	λυ-θεί-την, λυ-θειή-την
P. 1	λύ-σαι-μεν	λύ-σαί-μεθα	λυ-θεί-μεν, λυ-θείη-μεν
2	λύ-σαι-τε	λύ-σαι-σθε	λυ-θεί-τε, λυ-θείη-τε
3	λύ-σεια-ν, λύ-σαιε-ν	λύ-σαι-ντο	λυ-θείε-ν, λυ-θείη-σαν

	ACTIVE.	MIDDLE.
Perf. S. 1	λε-λύ-κοι-μι	λε-λυ-μένος εἶ-ν
2	λε-λύ-κοι-ς	“ εἶ-η-ς
3	λε-λύ-κοι	“ εἶ-η
D. 2	λε-λύ-κοι-του	λε-λυ-μένω εἶ-του, εἶ-η-του
3	λε-λυ-κοί-την	“ εἶ-την, εἶ-η-την
P. 1	λε-λύ-κοι-μεν	λε-λυ-μένοι εἶ-μεν, εἶ-η-μεν
2	λε-λύ-κοι-τε	“ εἶ-τε, εἶ-η-τε
3	λε-λύ-κοι-ε-ν	“ εἶ-ε-ν, εἶ-η-σαν

247. The mode suffix of the optative has four forms, *-ι-*, *-ιη-*, *-ιε-*, *-ια-*. These are added to the tense-stem, *ι* forming a diphthong with the preceding vowel. Before this *ι* the variable vowel has the form *ο*, and in the perfect active *ο* is substituted for the *α* of the indicative tense suffix. The perfect middle has only compound forms, made up of the perfect middle participle and the present optative of *εἰμί*. H. 478, 479; G. 806.

a. The mode suffix is *-ι-* always in the middle, and usually in the active and passive; but in the third plural before the ending *-ν* it is always *-ιε-*. In the singular of *μι*-tenses (active, and aorist passive) *-ιη-* is always used; in the plural of these tenses, *-ι-* or *-ιη-* may be used, but the third plural forms in *-ιησαν* are late.

b. In the first aorist active the common forms of the second and third singular and the third plural are irregular. The tense suffix here has ϵ instead of α , and the mode suffix is $-ια-$ in the second singular and third plural, $-ιϵ-$ in the third singular.

c. The optative takes the secondary endings, but in the first singular active after the mode suffix $-ι-$ the ending is $-μι$ (after $-ιη-$, however, the ending is $-ν$).

d. For the accent of $λίοι$, $λίσοι$, $λύσαι$, $λελύκοι$, see H. 102, *a* and *b*; G. 113. The accent of $λυθείτον$, $λυθείμεν$, $λυθείτε$, $λυθείεν$ is in accordance with the rule that in optatives of the μ -inflection the accent cannot stand back of the mode suffix $-ι-$. H. 388.

The optative forms in μ -tenses, in the second aorist, and in contract presents, are shown in the following paradigms. In the tenses not here given these verbs are like the corresponding tenses of $λύω$.

248. Optative of ἵστημι (στα-, στη-).

		ACTIVE.	MIDDLE.
Pres.	S. 1	<i>ἱ-σταίη-ν</i>	<i>ἱ-σταί-μην</i>
	2	<i>ἱ-σταίης-ς</i>	<i>ἱ-σταῖ-ο</i>
	3	<i>ἱ-σταίη</i>	<i>ἱ-σταῖ-το</i>
D.	2	<i>ἱ-σταῖ-τον</i> or <i>ἱ-σταίη-τον</i>	<i>ἱ-σταῖ-σθον</i>
	3	<i>ἱ-σταῖ-την</i> <i>ἱ-σταίη-την</i>	<i>ἱ-σταῖ-σθην</i>

	ACTIVE.		MIDDLE.
P. 1	<i>ἰ-σταῖ-μεν</i>	<i>ἰ-σταίη-μεν</i>	<i>ἰ-σταί-μεθα</i>
2	<i>ἰ-σταῖ-τε</i>	<i>ἰ-σταίη-τε</i>	<i>ἰ-σταῖ-σθε</i>
3	<i>ἰ-σταῖε-ν</i>	<i>ἰ-σταίη-σαν</i>	<i>ἰ-σταῖ-ντο</i>
Mi-Aor. S. 1		<i>σταίη-ν</i>	
2		<i>σταίης</i>	
3		<i>σταίη</i>	
D. 2	<i>σταῖ-τον</i> or <i>σταίη-τον</i>		a. In like manner the μι-aorist optative of βαίνω (βα-, βαν-) is βαίην, βαίης, etc.
3	<i>σταί-την</i> <i>σταίη-την</i>		
P. 1	<i>σταῖ-μεν</i>	<i>σταίη-μεν</i>	
2	<i>σταῖ-τε</i>	<i>σταίη-τε</i>	
3	<i>σταῖε-ν</i>	<i>σταίη-σαν</i>	

249. *Optative of γιγνώσκω (γνω-, γνω-).*

ACTIVE.

Mi-Aor. S. 1		<i>γνοίη-ν</i>
2		<i>γνοίης</i>
3		<i>γνοίη</i>
D. 2	<i>γνοῖ-τον</i> or <i>γνοίη-τον</i>	
3	<i>γνοῖ-την</i> <i>γνοίη-την</i>	
P. 1	<i>γνοῖ-μεν</i>	<i>γνοίη-μεν</i>
2	<i>γνοῖ-τε</i>	<i>γνοίη-τε</i>
3	<i>γνοῖε-ν</i>	<i>γνοίη-σαν</i>

250. *Optative of στέλλω (στελ-, σταλ-).*

	ACTIVE.	MIDDLE.
1st Aor. S. 1	στείλ-αι-μι	στειλ-αί-μην
2	στείλ-εια-ς, στείλ-αι-ς	στειλ-αι-ο
3	στείλ-ειε, στείλ-αι	στείλ-αι-το
D. 2	στείλ-αι-τον	στείλ-αι-σθον
3	στειλ-αί-την	στειλ-αί-σθην
P. 1	στείλ-αι-μεν	στειλ-αί-μεθα
2	στείλ-αι-τε	στείλ-αι-σθε
3	στείλ-εια-ν, στείλ-αι-ν	στείλ-αι-ντο

PASSIVE.

2d Aor. S. 1	σταλ-είη-ν	
2	σταλ-είη-ς	
3	σταλ-είη	
D. 2	σταλ-εί-τον	οι σταλ-είη-τον
3	σταλ-εί-την	σταλ-είη-την
P. 1	σταλ-εί-μεν	σταλ-είη-μεν
2	σταλ-εί-τε	σταλ-είη-τε
3	σταλ-είε-ν	σταλ-είη-σαν

251. *Optative of λαμβάνω (λαβ-, ληβ-).*

	ACTIVE.	MIDDLE.
2d Aor. S. 1	λάβ-οι-μι	λαβ-οί-μην
2	λάβ-οι-ς	λάβ-οι-ο
3	λάβ-οι	λάβ-οι-το
D. 2	λάβ-οι-τον	λάβ-οι-σθον
3	λαβ-οί-την	λαβ-οί-σθην
P. 1	λάβ-οι-μεν	λαβ-οί-μεθα
2	λάβ-οι-τε	λάβ-οι-σθε
3	λάβ-οι-ε-ν	λάβ-οι-ντο
2d Perf. S. 1	εἰ-λήφ-οι-μι	
2	εἰ-λήφ-οι-ς	
3	εἰ-λήφ-οι	
D. 2	εἰ-λήφ-οι-τον	
3	εἰ-ληφ-οί-την	
P. 1	εἰ-λήφ-οι-μεν	
2	εἰ-λήφ-οι-τε	
3	εἰ-λήφ-οι-ε-ν	

252. *Present Optative of νικάω (νικα-).*

	ACTIVE.	MIDDLE.
S. 1	νικ(α-οί)ώη-ν or νικ(ά-οι)ῶ-μι	νικ(α-οί)ώ-μην
2	νικ(α-οί)ώη-ς νικ(ά-οι-ς)ῶ-ς	νικ(ά-οι)ῶ-ο
3	νικ(α-οί)ώη νικ(ά-οι)ῶ	νικ(ά-οι)ῶ-το

	ACTIVE.	MIDDLE.
D. 2	νῖκ(ά-οι)ῶ-τον	νῖκ(ά-οι)ῶ-σθον
3	νῖκ(α-οί)ῶ-την	νῖκ(α-οί)ῶ-σθην
P. 1	νῖκ(ά-οι)ῶ-μεν	νῖκ(α-οί)ῶ-μεθα
2	νῖκ(ά-οι)ῶ-τε	νῖκ(ά-οι)ῶ-σθε
3	νῖκ(ά-οι)ῶ-ν	νῖκ(ά-οι)ῶ-ντο

253. *Present Optative of φιλέω (φιλε-).*

	ACTIVE.	MIDDLE.
S. 1	φιλ(ε-οί)οίη-ν ορ φιλ(έ-οι)οῖ-μι	φιλ(ε-οί)οί-μην
2	φιλ(ε-οί)οίης ορ φιλ(έ-οι-ς)οῖ-ς	φιλ(έ-οι)οῖ-ο
3	φιλ(ε-οί)οίη ορ φιλ(έ-οι)οῖ	φιλ(έ-οι)οῖ-το
D. 2	φιλ(έ-οι)οῖ-τον	φιλ(έ-οι)οῖ-σθον
3	φιλ(ε-οί)οί-την	φιλ(ε-οί)οί-σθην
P. 1	φιλ(έ-οι)οῖ-μεν	φιλ(ε-οί)οί-μεθα
2	φιλ(έ-οι)οῖ-τε	φιλ(έ-οι)οῖ-σθε
3	φιλ(έ-οι)οῖ-ν	φιλ(έ-οι)οῖ-ντο

254. *Present Optative of δουλόω (δουλο-).*

ACTIVE.

MIDDLE.

S. 1	δουλ(ο-οί)οίη-ν or δουλ(ό-οι)οί-μι	δουλ(ο-οί)οί-μην
2	δουλ(ο-οί)οίη-ς or δουλ(ό-οι-ς)οί-ς	δουλ(ό-οι)οί-ο
3	δουλ(ο-ό)οίη or δουλ(ό-οι)οί	δουλ(ό-οι)οί-το
D. 2	δουλ(ό-οι)οί-τον	δουλ(ό-οι)οί-σθον
3	δουλ(ο-οί)οί-την	δουλ(ο-οί)οί-σθην
P. 1	δουλ(ό-οι)οί-μεν	δουλ(ο-οί)οί-μεθα
2	δουλ(ό-οι)οί-τε	δουλ(ό-οι)οί-σθε
3	δουλ(ό-οι)οίε-ν	δουλ(ό-οι)οί-ντο

255. No further special vocabularies will be given; henceforth the learner should look for new words at the end of the book. Further, on each lesson the learner should make out for himself, from the general vocabulary, a list on the model of the special vocabularies hitherto given, though it is not necessary to put the words in alphabetical order. This list should contain all words, with their meanings, which the pupil was obliged to look up, and should be thoroughly committed to memory, so that the English can be given from the Greek or the Greek from the English, aloud. By following this plan on every lesson, it will be found that one's vocabulary is rapidly increasing, until a whole page will furnish a shorter list than a single section did at first. In learning such lists, one should always associate together words which are related in derivation or meaning.

256. *Anabasis*, I., 1, 5-7.

5. "Ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ εἶησαν καὶ εὐνοϊκῶς ἔχουεν αὐτῷ. 6. τὴν 5

1. Ὅστις: learn H. 280 and *a*; G. 425-427. — τῶν παρὰ βασιλέως: lit. *of those from the king*; the motion expressed in ἀφικνεῖτο leads the Greek to use with παρά the case which will continue to suggest the same motion *from* the king; English idiom would lead us to expect τῶν παρὰ βασιλεῖ, and we should translate *of those at court*. βασιλεύς, when used of the king of Persia, regularly omits the article, being thought of almost as a proper name.

2. διατιθεὶς: for δια-τι-θε-ντ-ς, pres. act. pple. nom. sing. masc. of δια-τίθημι *dispose* (Lat. *dispono*), *bring into a certain disposition*. — ἀπεπέμπετο: indir. mid., *sent from himself, let go*. Note that the rel. clause precedes the antec. πάντας, as is more often the case in both Greek and Latin; also that διατιθεὶς is more prominent than ἀπεπέμπετο. We should say rather, *brought them all into such a disposition before dismissing them*. It was part of

his plan to win over to his cause as many nobles and courtiers as he could. The imperf. here, as in ἀφικνεῖτο, denotes *repetition* of the act.

3. αὐτῷ: dat. with φίλους. H. 765; G. 1174. — εἶναι: ὥστε denoting result takes the indic. or the inf. H. 927; G. 1449, 1450.

3 f. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων: since δέ is the conj., καὶ must here be an adv. παρ' ἑαυτῷ, lit. *beside him*, that is, *at his court*. δέ is farther than usual from the beginning of the clause. The gen. is governed by ἐπεμελεῖτο. H. 742; G. 1102.

4 f. ὡς . . . εἶησαν, . . . ἔχουεν: for the opt. see H. 881; G. 1362, 1365. Xenophon is fond of ὡς to introduce purpose clauses; other Attic prose writers employ ὡς very rarely in this way. See vocab. under ὡς. — εὐνοϊκῶς ἔχουεν: equivalent to εὐνοϊκοὶ εἶησαν. ἔχω with an adv. frequently has the force of εἶμι with an adj. See vocab. under ἔχω.

δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέᾳ. ὦδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὁπόσᾳς εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρου-
 10 ράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίου

6 f. ὡς . . . ἐπικρυπτόμενος: lit. *concealing himself as he most could*; that is, *as secretly as he could*. Cf. 188, I., 11. From such phrases as ὡς μάλιστα ἐδύνατο arises, by omission of the form of δύναμαι, the practice of using ὡς and ὅτι with the sup. to denote the highest possible degree of a quality. So ὅτι ἀπαρασκευότατον (7) *as unprepared as possible*, ὅτι πλείστους καὶ βελτίστους (11) *as many and brave as possible*.

7. ὅπως: here used like ὡς, as often in Xenophon, to introduce a purpose clause. The common prose word for this is ἵνα. — **λάβοι:** cf. εἴησαν, ἔχοιεν (5) and note.

8. ὦδε: *thus*, referring to what follows; adv. of manner from ὅδε *this*, as οὕτως is the adv. of manner from οὗτος *this*, *that*. Learn H. 271, 272 and c; G. 409. ὅδε = Lat. *hic*, οὗτος = Lat. *is*, ἐκεῖνος = Lat. *ille*. — **ἐποιεῖτο:** indir. mid. — **ὁπόσᾳς:** indef. rel. pron. corresponding to ὅσοι (see 225, 8); H. 282; G.

429; in the table the set πῶσος, πῶσός, τῶσῶδε, τῶσῶτος, ὄσος, ὀπόσος. It is easier to remember these common words if one groups them together, noting carefully their likeness and unlikeness in form and meaning. In this sentence observe that again the rel. clause precedes the antec. Lit. *how many garrisons he had in the cities, he ordered the commandants each to take*, etc. We should reverse the order of the clauses, and say, *he ordered the commandants of all the garrisons, which he had*, etc.

10. ἄνδρας: from ἀνὴρ. Learn the declension of πατήρ, μήτηρ, θυγάτηρ, ἀνὴρ. H. 188, 189; G. 274, 1; 278. At the close of the Peloponnesian war, 404 B.C., large bodies of men, especially Peloponnesians, who had spent many years in a soldier's life, were thrown out of the employment to which they were most accustomed. They were ready, therefore, to hire themselves out to any one who would pay them and give them

ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἴωνι καὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομένοι, τότε δ' ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι

those opportunities for plunder which accompanied war. Thus it was easy for Cyrus and his lieutenants to get together large mercenary forces of Greeks, whom he knew to be far better soldiers than the Persians, not only in equipment and tactics, but above all in courage, intelligence, and fidelity.

11. πλείστους: sup. of πολὺς; H. 254, 5; G. 361, 8.—**ὡς:** has here, with ἐπιβουλεύοντος; a force to which there is no analogy in English. It indicates that the statement in ἐπιβουλεύοντος Τισσαφέρνους is given, not as the writer's, but as made by some one else; who that is we are to infer from the context; in this case Cyrus. **ὡς** with the pple. very often has this effect, marking the pple. as in a sort of indir. discourse. Render, *asserting that Tissaphernes, etc.* The gen. abs. here denotes cause.

12. καὶ γὰρ: a frequent combination, like Lat. *etenim*. Originally the expression involved an ellipsis, as, *and (he could reasonably give this excuse) for;* but the omitted clause

was not usually thought of distinctly, and it would be clumsy to supply it in Eng. It is generally best, therefore, to leave that and the *καὶ* to be understood, translating only the *γὰρ*. — **ἦσαν:** the effect of the position may be given by translating: *belonged in fact to Tissaphernes originally.*

13. Τισσαφέρνους: pred. gen. denoting possession.—**τὸ ἀρχαῖον:** neut. adj. used adverbially (H. 719 and *b*; G. 1060), about equiv. to ἐξ ἀρχῆς (188, I., 2). — **ἐκ βασιλέως:** lit. *from the king*, instead of the more usual ὑπὸ βασιλέως.

14. δεδομένοι: from δίδωμι. Even without knowing the full conjugation, the formation of this word is clear when it is seen that *δο-* is the theme; cf. *λε-λυ-μένοι*. The passage shows that these Greek cities along the coast were not included in Cyrus's satrapy, but remained subject to Tissaphernes. They knew they would be better treated by Cyrus, and it was for his interest to have control of the seacoast. Perhaps he had stirred them up to revolt.

15 πλὴν Μιλῆτου· 7. ἐν Μιλῆτου δὲ Τισσαφέρνης προ-
 αισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι
 πρὸς Κῦρον, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξέβαλεν. ὁ δὲ
 Κῦρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στρατεύμα
 20 καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη
 αὐτῷ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύμα.

16. τὰ αὐτὰ ταῦτα: obj. of the following pple.; pl. because the Greek conceived of the revolt as made up of many separate acts. We conceive of it rather as a whole, and should use the sing. — **βουλευομένους:** supplementary pple. agreeing with the understood obj. of *προαίσθόμενος*. H. 980, 982; G. 1578, 1582. — **ἀποστῆναι:** in apposition with τὰ αὐτά.

17. τοὺς μὲν, τοὺς δέ: cf. 174, I., 12, and see H. 654; G. 981.

18. ὑπολαβὼν: *taking under his protection*. — **τοὺς φεύγοντας:** in most Greek cities revolutions occurred often, and were generally followed by the banishment of leading members of the defeated party. Hence exiles, endeavoring to get back home by one means or another, were familiar figures in Greek life everywhere, and there were several common expressions to denote men in that situation. The pple.

φεύγων, used as a noun, was one such term.

20. κατάγειν: the verb regularly used of one who *restored* such exiles to their homes, as *κατέρχομαι* was regularly used of the exiles themselves who *returned*; *κατά* in both verbs has come to mean practically *to their homes*. — **ἐκπεπτωκότας:** the syllables *-κότας* mark the word as a perf. act. pple. in the acc. pl. mas. It is from *ἐκπίπτω*, used virtually as the pass. of *ἐκβάλλω*, and is another common term for exiles.

21. πρόφασις: without the article, therefore *αὕτη* does not agree with it *directly* (see H. 673; G. 974), hence *πρόφασις* is a *predicate* noun. H. 669; G. 956. *αὕτη* is attracted to the gender of the predicate noun. H. 632, *a*. Translate freely, *in this, again, he had*, etc. — **τοῦ:** shows that the clause *ἀθροίζειν στρατεύμα* is a noun in the gen. depending on *πρόφασις*; we should say, *pretext for gathering an army*.

THE IMPERATIVE MODE.

257. The imperative represents the action as *commanded*: λέγε *speak*. There is an imperative in every present and aorist system, and in the perfect when that denotes a continued state. The perfect middle so often has this force that it regularly makes an imperative; the perfect active has one in comparatively few verbs.

a. The distinction in meaning between the present and aorist imperative is the same as in the subjunctive and optative (see 227, 245). By its nature, a command in any tense necessarily refers to future time.

258. Imperative of λύω (λυ-, λυ-).

	ACTIVE.	MIDDLE.	PASSIVE.	
Pres. S.	2 λῦ-ε	λύ-ου		
	3 λῦ-έ-τω	λυ-έ-σθω		
	D. 2	λύ-ε-τον	λύ-ε-σθον	
		3 λῦ-έ-των	λυ-έ-σθων	
	P. 2	λύ-ε-τε	λύ-ε-σθε	
		3 λῦ-ό-ντων or λυ-έ-τωσαν	λυ-έ-σθων or λυ-έ-σθωσαν	
1 Aor. S.	2 λῦ-σον	λυ-σαι	λύ-θη-τι	
	3 λῦ-σά-τω	λυ-σά-σθω	λυ-θή-τω	

	ACTIVE.	MIDDLE.	PASSIVE.	
1 Aor. D.	2 λύσα-τον	λύσα-σθον	λύθη-τον	
	3 λῦ-σά-των	λῦ-σά-σθων	λυ-θή-των	
	P. 2	λύσα-τε	λύσα-σθε	λύθη-τε
		3 λῦ-σά-ντων or λῦ-σά-τῶσαν	λῦ-σά-σθων or λῦ-σά-σθῶσαν	λυ-θέ-ντων or λυ-θή-τῶσαν
	Perf.	S. 2	λέ-λυ-σο	
			3 λε-λύ-σθω	
D. 2		λέ-λυ-σθον		
		3 λε-λύ-σθων		
P. 2		λέ-λυ-σθε		
		3 λε-λύ-σθων or λε-λύ-σθῶσαν		

259. Imperative of ἵστημι (στα-, στη-).

	ACTIVE.	MIDDLE.	PASSIVE.	
Pres.	S. 2	ἵστη	ἵστα-σο	
		3 ἵστά-τω	ἵστά-σθω	
	D. 2	ἵστα-τον	ἵστα-σθον	
		3 ἵστά-των	ἵστά-σθων	
	P. 2	ἵστα-τε	ἵστα-σθε	
		3 ἵστά-ντων or ἵστά-τῶσαν	ἵστά-σθων or ἵστά-σθῶσαν	

	ACTIVE.	MIDDLE.	PASSIVE.
1st Aor. S. 2	στῆ-σον	στῆ-σαι	στά-θη-τι
3	στη-σά-τω etc., as in λύω.	στη-σά-σθω etc.	στα-θή-τω etc.
Μι-Aor. S. 2	στῆ-θι		
3	στή-τω		
D. 2	στῆ-τον		
3	στή-των		
P. 2	στή-τε		
3	στά-ντων or στή-τωσαν		
Μι-Perf. S. 2	ἔ-στα-θι		
3	έ-στά-τω		
D. 2	ἔ-στα-τον		
3	έ-στά-των		
P. 2	ἔ-στα-τε		
3	έ-στά-ντων or έ-στά-τωσαν		

260. The formation of the imperative is best seen in the *μι*-tenses. The imperative has no mode suffix, but takes personal endings which are in part different from those of the other finite modes; these distinguish the forms clearly enough.

a. The imperative endings are :

	<i>Active.</i>	<i>Middle.</i>
S. 2	-θι	-σο
3	-τω	-σθω
D. 2	-τον	-σθον
3	-των	-σθων
P. 2	-τε	-σθε
3	-ντων (-τωσαν)	-σθων (-σθωσαν)

The endings *-τωσαν* and *-σθωσαν* are not found in Attic until a late period.

b. The endings are added to the tense stem as it appears in the indicative (of course without augment). Variable-vowel stems have *-ο-* before *-ντων*, elsewhere *-ε-*.

c. After the variable vowel, *-θι* is dropped ; *-σο* loses *σ* between vowels, and *εο* contract to *-ου*. In *μ*-presents *-θι* is omitted and the stem vowel lengthened. In the first aorist passive *-θι* become *-τι* after *-θη-*, to prevent two successive syllables from beginning with an aspirate.

d. In *μ*-aorists, active voice, and in the aorist passive (which has active endings), the stem vowel is long before one consonant, short before two. Cf. 170, d.

e. The first aorist second singular active and middle are irregular, and the explanation unknown.

f. Instead of the first perfect of *ἴστημι* is found

a *second perfect of the μι-form*, or *μι-perfect*, without tense suffix. It consists of the reduplicated theme, in the short form, with the ending unchanged. It means *be standing*, etc.

Other common forms of the imperative are shown in the following paradigms.

261. Μι-Aorist Imperative of γιγνώσκω (γνω-, γνω-).

S. 2	γνώ-θι
3	γνώ-τω
D. 2	γνώ-τον
3	γνώ-των
P. 2	γνώ-τε
3	γνό-ντων or γνώ-τωσαν

262. Aorist Imperative of στέλλω (στελ-, σταλ-).

	ACTIVE.	MIDDLE.	PASSIVE.
S. 2	στεῖλ-ον	στεῖλ-αι	στάλ-η-θι
3	στειλ-ά-τω	στειλ-ά-σθω	σταλ-ή-τω
D. 2	στεῖλ-α-τον	στεῖλ-α-σθον	στάλ-η-τον
3	στειλ-ά-των	στειλ-ά-σθων	σταλ-ή-των
P. 2	στεῖλ-α-τε	στεῖλ-α-σθε	στάλ-η-τε
3	στειλ-ά-ντων or στειλ-ά-τωσαν	στειλ-ά-σθων or στειλ-ά-σθωσαν	σταλ-έ-ντων or σταλ-ή-τωσαν

263. *Second Aorist Imperative of λαμβάνω (λαβ-, ληβ-).*

	ACTIVE.	MIDDLE.
S. 2	λαβ-έ	λαβ-οῦ
3	λαβ-έ-τω	λαβ-έ-σθω
D. 2	λάβ-ε-τον	λάβ-ε-σθον
3	λαβ-έ-των	λαβ-έ-σθων
P. 2	λάβ-ε-τε	λάβ-ε-σθε
3	λαβ-ό-ντων or λαβ-έ-τωσαν	λαβ-έ-σθων or λαβ-έ-σθωσαν

a. The second aorist imperative second singular accents the end of the stem (1) regularly in the *middle*: λαβοῦ (for λαβ-έ-σο); (2) in five *active* forms, of which ἐλθ-έ and λαβ-έ are two. (The others belong to verbs that have not yet occurred in this book.)

264. *Present Imperative of νικάω (νικα-).*

	ACTIVE.	MIDDLE.
S. 2	νικ(α-ε)ᾶ	νικ(ά-ου)ῶ
3	νικ(α-έ)ᾶ-τω	νικ(α-έ)ᾶ-σθω
D. 2	νικ(ά-ε)ᾶ-τον	νικ(ά-ε)ᾶ-σθον
3	νικ(α-έ)ᾶ-των	νικ(α-έ)ᾶ-σθων

	ACTIVE.	MIDDLE.
P. 2	νῖκ(ά-ε)ᾶ-τε	νῖκ(ά-ε)ᾶ-σθε
3	νῖκ(α-ό)ᾶ-ντων or νῖκ(α-έ)ᾶ-τωσαν	νῖκ(α-έ)ᾶ-σθων or νῖκ(α-έ)ᾶ-σθωσαν

265. *Present Imperative of φιλέω (φιλε-).*

	ACTIVE.	MIDDLE.
S. 2	φίλ(ε-ε)ει	φιλ(έ-ου)οῦ
3	φιλ(ε-έ)εί-τω	φιλ(ε-έ)εί-σθω
D. 2	φιλ(έ-ε)εῖ-τον	φιλ(έ-ε)εῖ-σθον
3	φιλ(ε-έ)εί-των	φιλ(ε-έ)εί-σθων
P. 2	φιλ(έ-ε)εῖ-τε	φιλ(έ-ε)εῖ-σθε
3	φιλ(ε-ό)οῦ-ντων or φιλ(ε-έ)εί-τωσαν	φιλ(ε-έ)εί-σθων or φιλ(ε-έ)εί-σθωσαν

266. *Present Imperative of δουλόω (δουλο-).*

	ACTIVE.	MIDDLE.
S. 2	δούλ(ο-ε)ου	δουλ(ό-ου)οῦ
3	δουλ(ο-έ)οῦ-τω	δουλ(ο-έ)οῦ-σθω
D. 2	δουλ(ό-ε)οῦ-τον	δουλ(ό-ε)οῦ-σθον
3	δουλ(ο-έ)οῦ-των	δουλ(ο-έ)οῦ-σθων
P. 2	δουλ(ό-ε)οῦ-τε	δουλ(ό-ε)οῦ-σθε
3	δουλ(ο-ό)οῦ-ντων or δουλ(ο-έ)οῦ-τωσαν	δουλ(ο-έ)οῦ-σθων or δουλ(ο-έ)οῦ-σθωσαν

267. *Perfect Middle Imperative of Consonant Themes.*

στέλλω (στελ-, σταλ-). πείθω (πιθ-, πειθ-).

S. 2	ἔ-σταλ-σο	πέ-πει-σο
3	ἐ-στάλ-θω	πε-πέισ-θω
D. 2	ἔ-σταλ-θον	πέ-πεισ-θον
3	ἐ-στάλ-θων	πε-πέισ-θων
P. 2	ἔ-σταλ-θε	πέ-πεισ-θε
3	ἐ-στάλ-θων or ἐ-στάλ-θωσαν	πε-πέισ-θων or πε-πέισ-θωσαν

λαμβάνω (λαβ-, ληβ-). δείκνυμι (δεικ-).

S. 2	εἷ-ληψο	δέ-δειξο
3	εἰ-λήφ-θω	δε-δείχ-θω
D. 2	εἷ-ληφ-θον	δέ-δειχ-θον
3	εἰ-λήφ-θων	δε-δείχ-θων
P. 2	εἷ-ληφ-θε	δέ-δειχ-θε
3	εἰ-λήφ-θων or εἰ-λήφ-θωσαν	δε-δείχ-θων or δε-δείχ-θωσαν

a. The euphonic changes in the imperative are the same as those in the indicative; see 215, 217, 220, 196, b, (1).

268. The entire conjugation of the regular verb has now been given, except the future perfect (which does not occur often and is very simple), the verbals, and some less com-

mon forms of ἴστημι. The learner should now accustom himself to grouping the forms of each verb in complete synopses, similar to those already given in this book, but with the subjunctive, optative, and imperative added. Let λύω be taken as the first model, H. 313; G. 474. For the future perfect middle, see H. 318 (p. 89), 466 and *a*; G. 474 (p. 97 at the bottom) and 703. For the verbals, see H. 475; G. 776. (The future perfect and the verbals need not be insisted upon until they are met in reading.) Next the synopsis of ἴστημι should be taken in hand, omitting for the present the second perfect forms, except in the imperative, H. 351; G. 509. For the peculiar future perfect active in this verb, see H. 467; G. 705. Note that the tense called in this book *μ-aorist* is called in the Grammars *second aorist of the μ-form*. This longer designation amounts to the same thing; but it seems unnecessary to add the word *second*, and the shorter term, while equally descriptive and more convenient, avoids confusion with the totally different second aorists like ἔλαβον. (If Goodwin's Grammar is used, it will be necessary for the teacher to assist in making out the synopsis of ἴστημι.) Next may be taken δείκνυμι, H. 352; present system, H. 332. (If Goodwin's Grammar is used, it will again be necessary for the teacher to assist in making out the synopsis.) To these may be added νικάω on the model of τιμάω, H. 337; φιλέω and ποιέω, H. 339; δουλόω and δηλόω, H. 341; στέλλω, H. 342; πείθω, H. 347. (These synopses are not given in G., but can easily be made out for the class by the teacher.) Next λαμβάνω and other common verbs should be written out in the same way; *for it is of great importance that each verb should be clearly understood, in its formation, as a whole*. It is worth while to spend enough time in review at this point to accomplish that end, the details of the review naturally varying according to the circumstances of the class.

Also in reading the remaining sections of the Anabasis in this book, care should be taken not to read too fast, due regard being paid to the number of new words occurring and the amount of grammatical work involved. For a considerable time to come, alongside of the task of learning new words, it is important that the pupil should gradually be *systematizing* his knowledge of grammar, grouping together, whenever possible, what were first learned as isolated facts; only thus can grammatical facts and principles be held in such form as to be of practical use. Hints to this end will be given in the notes; but a large amount of reading must be done before the end can be fully reached. Set reviews of the declensions and conjugations in the Grammar used by the class will of course be necessary; but the exact time and amount of this review will vary with different classes, and are best left to the judgment of the teacher.

269. Translate into Greek.

Arrest the man and put him to death, for he has plotted against the king.—Let us go away and consider how we may never again be thus disgraced.—Let us give our attention to the soldiers, that they may be both capable of making

1. Arrest... put to death: use the aor. impv. The rule for exceptional accent of λαβέ does not apply to compounds; the accent in both impvs. of this sentence is recessive.

2. Let us go away, etc.: hortative subjv.

3. never: since the negation is here willed, μήποτε must

be used instead of οὔποτε. H. 1018, 1021; G. 1610.

4. Let us give our attention to: express by one word, which governs the gen.

5. that they may be, etc.: since this purpose clause does not depend upon a past tense, the mode to be used is the subjv., H. 881; G. 1365.

war and friendly to the city. — May he never again be in danger. — He would never again be in danger. — We had many garrisons in the cities, but all revolted to the enemy. — They are planning how they can revolt to the enemy. — When 10 Cyrus was arrested, and was about to die, his mother begged him off. — Let them collect the Greek force as secretly as they can, that we may catch the king as unprepared as possible.

6 f. May he . . . be: a wish, therefore in the opt. H. 870; G. 1507. A wish is always an expression of will; hence the neg. in a wish must be μή. H. 1020; G. 1610, end.

7. He would never, etc.: use the potential opt., with the particle *άν*. This word *άν* cannot be separately translated into Eng.; it is always post-positive, and is inclined to stand after some rather prominent word; a favorite position is after a negative. **Never** is in

this sentence expressed by *ούποτε*.

8 f. We had . . . but all revolted: the Greek would mark the contrast by *μέν . . . δέ*.

10. how they can: use the fut.

12. Let them collect: use the impv., with the idiom seen in 256, 6 f.; the pple. here must be plural.

13 f. that we may catch: present purpose; therefore the subjv.

270. *Anabasis*, I., 1, 8-11.

8. Πρὸς δὲ βασιλέᾳ πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ δοθῆναι οἱ ταύτᾱς τὰς πόλεις μᾶλλον ἢ Τισ-

1. ἡξίου: from the meaning *deem worthy* or *fitting* is developed the meaning *ask as proper* or *fair*, as here. In this use *ἀξίω* differs little from *αἰρέω*,

but these two must be carefully distinguished from *ἐρωτάω*. — *ὦν*: which use of the pple.?

2. δοθῆναι: without knowing the full inflection of *δίδωμι* one

σαφέρην ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν
 αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν
 5 ἐπιβουλήν οὐκ ἤσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε
 πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν·
 ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ

can easily distinguish the three elements of *δοθῆναι*, and see that it is an aor. pass. inf. The clause *δοθῆναι . . . πόλεις* is the obj. of *ἤξιου*. — *οἱ*: learn the declension in H. 261, third col.; G. 389, third col. The forms *οὐ, οἱ, ἐ, σφίσι* are enclitic, but *οἱ* is here accented because emphasized by the contrast with *Τισσαφέρην*. In Attic prose this pron. is always *reflexive*. H. 685; G. 987. *ἑαυτῷ* might have been used instead. — *ταύτῃς*: note the position. H. 673; G. 974.

3. *ἄρχειν αὐτῶν*: the pres. tense denotes continuance: *should continue to rule them*. The passage shows that these cities were still nominally a part of Tissaphernes' province. We receive a vivid impression of the looseness of the king's authority, when two governors and their subjects could carry on such a war without interference from the king, while each was appealing to him for support.

3 f. *συνέπραττεν αὐτῷ ταῦτα*: lit. *was doing these things with*

him; that is, *was acting with him in this*. For *αὐτῷ*, see H. 775; G. 1179.

4. *πρὸς ἑαυτόν*: has the same force with *ἐπιβουλήν* which the simple dat. has with *ἐπιβουλεύω*.

5 f. *Τισσαφέρνει πολεμοῦντα*: phrase contrasted with *τὴν πρὸς ἑαυτὸν ἐπιβουλήν*, this contrast being marked by *μὲν* and *δέ*. To give due prominence in English to these phrases, we should put them at the end of their respective members, translating in the order: *βασιλεὺς οὐκ ἤσθάνετο τὴν . . . ἐπιβουλήν* and *αὐτὸν δαπανᾶν ἀμφὶ τὰ στρατεύματα πολεμοῦντα Τισσ.* This natural Eng. order would be bad Greek order, because it would suggest a false emphasis; it is given only to make clear the difference. — *ἐνόμιζε*: this verb takes a dependent inf. with subj. acc. The synopsis of the entire verb is like that of *κομίζω*, H. 348.

7. *οὐδέν*: learn the declension of *εἰς* and *οὐδεῖς* and *μηδεῖς*, H. 290 and *α*; G. 375, 378. While *εἰς* has the circumflex,

Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ
 ἐκ τῶν πόλεων ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.
 9. ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρο- 10
 νήσῳ τῇ κατ' ἀντιπέρᾳ Ἀβύδου τόνδε τὸν τρόπον.
 Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενό-

οὐδεῖς and μηδεῖς have the acute ; otherwise the compounds are accented like forms of εἰς. οὐδέν is in the adverbial acc. denoting *degree*, with ἤχθετο. H. 719 and *b* ; G. 1060. — αὐτῶν πολέμωντων : *at their being at war* ; gen. abs. denoting cause. H. 970, 971 and *a* ; G. 1568 ; 1563, 2. — καὶ γάρ : the ellipsis here might be thus supplied : *and (there was another reason) for*, etc. But the effect is best reproduced in Eng. by saying, *besides, Cyrus kept sending*, etc. This leaves the causal relation to be understood.

8. γιγνομένους : *accruing, coming due*. — βασιλεῖ : with πέμπω the person is often expressed by the simple indir. obj., although Lat. *mitto* requires the acc. with a prep.

9. ὧν : attracted from the acc., as obj. of ἔχων, to the case of its antec. close beside it. Such attraction occurs frequently. H. 993, 994 ; G. 1019, 1031. — Τισσαφέρνους : possessive gen. with ὧν. — ἐτύγχανεν ἔχων : cf. παρὼν ἐτύγχανε, 225,

5 and note. εἶχε would here express all that is intended. τυγχάνω with pple. is sometimes a mere circumlocution for a form of the verb to which the pple. belongs.

10. αὐτῷ : dat. of advantage. H. 762, 766, 767 ; G. 1157, 1165.

11. κατ' ἀντιπέρᾳ : a phrase with the force of a single prep., like our equivalent *over against*. — τόνδε τὸν τρόπον : for position of τόνδε, cf. ταύτᾳ, 2 and note. For syntax of τρόπον, see H. 719 and *a* ; G. 1060.

12. φυγὰς : in Anab. II., 6 Xenophon describes the character of Klearchos and tells why he was exiled. In 408 B.C., when commanding for the Spartans in Byzantium (now Constantinople), he treated the people with such harshness that they surrendered the town to the Athenians to get rid of him. After the close of the Peloponnesian war the Spartan authorities sent him to Thrace to protect the Greek colonists there from the native tribes,

μενος ὁ Κῦρος ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ
 μῦριους δᾶρειαίους. ὁ δὲ λαβὼν τὸ χρῦσιον στρα-
 15 τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ
 ἐπολέμει ἐκ Χερρονήσου ὀρμώμενος τοῖς Θραῖξι τοῖς
 ὑπὲρ Ἑλλησποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλλη-
 νας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν
 τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις
 20 ἐκούσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν

but recalled him before he had left Greece. He refused to obey, and for this disobedience was banished. Yet he was an able soldier, and soon became the virtual leader of the Greeks in the expedition with Cyrus.

13. ἠγάσθη: inceptive aor. H. 841; G. 1260.

14. μῦριους δᾶρειαίους: about \$54000, but worth several times as much as that sum now in purchasing power. Such a present was not given out of mere personal affection. Doubtless Cyrus came to some understanding with him even thus early, to the effect that Klearchos was to get together an army and hold it in readiness for service with Cyrus later. — ὁ δέ: cf. ὁ δέ 242, 3 and note.

15. ἀπὸ . . . χρημάτων: lit. *from this money*, where our idiom leads us to expect a dat. of means, which also would be correct here.

16. ἐπολέμει: notice the change of tense: *was now carrying on war*. — Θραῖξι: dat. of association. H. 772; G. 1175. We also say *fight with*, as well as *fight against*.

17. ὠφέλει: notice the accent.

18. καί: with χρήματα has almost the effect of ἄλλα χρήματα. — συνεβάλλοντο: subjective mid. H. 814; G. 1244. — αὐτῷ: dat. of advantage.

18 f. εἰς τὴν τροφήν: expresses purpose, like Lat. *ad* or *in* with the acc.

20. ἐκούσαι: pred. adj. in agreement with the subj., to be rendered by an adv. H. 619; G. 926. For position, cf. *τριᾶκοσιους* 225, 10 and note. — τρεφόμενον: supplementary pple. agreeing with the subj. of ἐλάνθανε. Cf. *ἐτύγχανεν ἔχων* 9 and note. From our point of view the pple. here seems to contain the main thought, and

αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θεταλὸς ξένος ὦν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγεγόμενος ἂν τῶν 25

we should translate, *was being secretly supported*.

21. τὸ στράτευμα: might have been omitted, since τοῦτο plainly refers back to ἄλλο στράτευμα 10; inserted, in the least prominent place in the sentence, merely to cut off all chance of misunderstanding.

23. οἴκοι: has the force of an adj. In the same way we say, *his opponents at home*.

24. εἰς: with a number often means *about*. Yet it is more likely that one would ask for pay for troops than that one would ask for so large a body of troops themselves. It is not probable that Cyrus could or would lend so large a force, but he could easily give a large sum of money with which to raise the force; and that would aid Cyrus later still more. Therefore it is better to take εἰς as in εἰς τὴν τροφήν 18. The translation then is, *pay for 2000 mercenaries and for three months*. — ξένους: the term μισθωτοί (*hirelings*, fr. μισθός) was so blunt a recognition of

the tie between mercenary troops and their employer that it was not a pleasant word to use to such soldiers; people have always recognized a difference between one who fights from love of country and one who fights for pay. Therefore such troops were more often euphemistically called ξένοι, *men bound by a tie of hospitality* to him who supported them. — τριῶν: declined H. 290; G. 375.

25. ὡς οὕτω περιγεγόμενος ἂν: more concise expression for λέγων ὅτι οὕτω περιγεγόμην ἂν. For the force of ὡς, cf. ὡς ἐπιβουλεύοντος 256, 11 and note. Here it is Aristippos whose statement is thus indirectly quoted. The ι of περί does not suffer elision; hence in the impf. ind., περιεγιγνόμην. Note also that περι- here has the force of *beyond*, as in the phrase περί παντὸς ἐποιεῖτο 188, I., 7. ἂν is used with an inf. or pple. when a finite verb in its place would take ἂν. Here περιγεγόμενος ἂν stands for a potential opt. H. 861, 872; G. 1308, 1327.

ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιωτᾶς πρὶν ἂν αὐτῷ συμβουλευῆται. οὕτω δὲ αὐτὸ

30 ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

11. Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισιδᾶς βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαί-

26. ἀντιστασιωτῶν: H. 749; G. 1120.

26 f. εἰς τετρακισχιλίους καὶ ἕξ μηνῶν: cf. the phrase in 24 f., and note.

27. δεῖται: for the contraction of this verb, see H. 411; G. 495.—αὐτοῦ: gen. of source. H. 750, 743, a; G. 1130.

28. μὴ: used instead of οὐ because μὴ καταλύσαι is something *willed* by Cyrus.—πρόσθεν: anticipates πρὶν, and need not be translated separately.—καταλύσαι πρὸς: *come to terms with*. See vocab. under καταλύω.

29. πρὶν ἂν . . . συμβουλευῆται: H. 921, 924; G. 1465, 1469. Cf. the use of Lat. *donec*, etc.

30. ἐν Θετταλίᾳ: standing just after the article, is an attributive modifier of στράτευμα. Probably it is mainly for variety that the order of this sen-

tence is different from that in 20 f.

31. ἐκέλευσε: in the perf. mid. and aor. pass. this verb, with some others, adds σ to the theme; the inflection of these systems is thus like the same systems of πείθω (214, e and f). H. 461, 469; G. 640. So γιγνώσκω has ἔγνωσμαι, ἐγνώσθην, and ἀκούω has ἠκούσθην.

32 f. ὡς . . . βουλόμενος: cf. ὡς περιγεγόμενος 25 and note.—εἰς Πισιδᾶς: we cannot say *into the Pisidians*, but must say either *against* or *into the country of*. The Pisidians were an unsubdued tribe in the mountains, 150 to 200 miles southeast of Sardis, Cyrus's capital.

33 f. πράγματα παρεχόντων: translate the gen. abs. by a clause: *were making trouble*. πρᾶγμα has as wide a range of

νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν, 35
 ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόν-
 τας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρ-
 νει σὺν τοῖς φυγάσι τοῖς Μίλησιων. καὶ ἐποίουν
 οὕτως οὗτοι.

meaning as Lat. *res*. Notice
 the three instances of ὡς with
 the ppl. in this section.

37. ὡς πολεμήσων: *giving
 them to understand that he was
 going to make war on.*

271. Complete the list of common pronouns by learning:

a. The personal pronouns ἐγώ and σύ, H. 261, 262, 263; G. 389, 390, 141, 1.

b. The reflexive pronouns, H. 266 and α; G. 401.

c. The reciprocal pronoun, H. 268; G. 404.

d. The possessive pronouns, H. 269 and α; G. 406.

272. Translate into Greek.

From the means that we have we will willingly contribute largely to the support of Cyrus's army, for we admire him. When we chanced to be ex-

1. means: χρήματα. —
 which: let the rel. here be
 attracted to the case of the an-
 tec.; cf. τῶν πόλεων ὧν 270, 9.
 — willingly: make a pred.
 adj.: cf. ἐκοῦσαι 270, 20.

2. largely: lit. many, agree-
 ing with χρήματα understood.

3. When, etc.: a Greek
 would express by γάρ the fact
 that this sentence gives the rea-
 son for the preceding statement.

iles he took us under his protection and restored
 5 us to our homes. Now therefore when Tissapher-
 nes is falsely accusing him and when his enemies
 are making trouble for his province, we will en-
 deavor to coöperate with Cyrus in what he wishes
 to do. Let us therefore send him these soldiers,
 10 and enlist as many other men of the Peloponnesus
 as possible, and let us go ourselves to him, that
 the king may perceive that we are friends to
 Cyrus; and may he conquer all his enemies. If
 he ever wishes to make an expedition against the
 15 king even, with the aid of the force which is being
 secretly collected for him he would get the better
 of his brother. But of course he will not attempt
 to make war on the king until he has consulted
 with you.

**4. took under his protec-
 tion:** express by one word.

5 f. when . . . when: *στε
 μέν . . . στε δέ.*

**8. coöperate with Cyrus
 in what:** lit. *accomplish with
 C. what (things).*

**10. as many other men
 of the Peloponnesus:** follow
 the order of 256, 10 f.

12. that we are: use the
 supplementary pple.

13. all his enemies: H.
 672; G. 979.

13 f. If he ever wishes:
 condition like *ἐάν δύνηται* 242, 8.

**14 f. against the king
 even:** *καὶ ἐπὶ βασιλέᾳ.*

**15 f. with the aid of:
 σύν.—is being secretly col-
 lected:** lit. *escapes notice (λαν-
 θάνω) being collected.*

**16. would get the better
 of:** *περιγίγνομαι* in the poten-
 tial opt. Cf. the note on *περι-
 γερόμενος ἄν* 270, 25 f.

17. of course . . . not: *οὐ
 δή.*

**18. until he has con-
 sulted:** *πρὶν ἄν* with the aor.
 subjv. Cf. the note on 270,
 29.

273. *Anabasis*, I., 2, 1-12.

1. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισιδᾶς βουλόμενος ἐκβαλεῖν παντάπᾳσιν ἐκ τῆς χώρᾳς· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄλλους πλὴν ὅπόσοι ἱκανοὶ 10

1. ἐδόκει: *it seemed best*. πορεύεσθαι ἄνω is the subj.— ἄνω: adv. with the same force as ἀνα- in ἀναβαλεῖν.

2. μὲν: the idea contrasted with τὴν μὲν πρόφασιν is nowhere expressed, being easily understood.— ἐποιεῖτο: indir. mid.— ὡς βουλόμενος: *that he wished, as he said*. Yet the word *pretext* for πρόφασιν so clearly implies the idea *as he said*, that this phrase is better omitted in translation.

3. ὡς: we say *as if*.

4. βαρβαρικόν: supply στράτευμα. Xenophon usually speaks of the Persians and their subjects by the term βάρβαροι instead of Πέρσαι.

5. ἐνταῦθα: *in these circumstances, thereupon*.

6. ὅσον ἦν αὐτῷ στράτευμα: cf. ὅπόσᾳς εἶχε φυλακᾶς 256, 8 f. and ὃ εἶχε στράτευμα just below. In each sentence the antec. is taken up into the rel. clause, and the rel. is then made to agree with the noun adjectively. This is called *incorporation*. H. 995; G. 1037. It is far more common in Greek than in Eng., and therefore must often be resolved, in translating, into the fuller form.

9. προειστήκει: observe the tense and its force.— τοῦ ξενικοῦ: for the case cf. ἀντιστασιωτῶν 270, 26 and note. Observe the ending -ικός and cf. βαρβαρ-ικός and Ἑλλην-ικός.

10. λαβόντα: agrees with the understood subj. of ἤκειν

ἦσαν τὰς ἀκροπόλεις φυλάττειν. 2. ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἔστρατεύετο, μὴ πρό-
 15 σθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ

instead of being attracted to the case of *Ξενίᾳ*, as *λαβόντι* in 5 is to the case of *Κλεάρχῳ*. *λαβόντι* stands close beside *Κλεάρχῳ*, while *λαβόντα* is widely separated from *Ξενίᾳ*. — *πλὴν ὀπόσοι*: for *πλὴν τοσούτων ὀπόσοι*.

11. ἐκάλεσε: final *ε* of the theme is not lengthened. H. 504, 5 (with cross-reference); G. 639.

13. ὑποσχόμενος: see *ὑπισχνέομαι*. Observe that the action of *ὑποσχόμενος* does *not* precede that of *ἐκέλευσε*, but coincides with it in time. The promise was a part of his summons, an inducement to the exiles to come. H. 856, *b*; G. 1290.

14 f. εἰ . . . οἴκαδε: indir. discourse. The dir. form would be: *ἐάν καταπράξω* (aor. subjv.) *ἐφ' ᾧ στρατεύομαι, οὐ πρόσθεν παύσομαι πρὶν ἂν ὑμᾶς καταγάγω οἴκαδε* *If I accomplish that for which I am making the expedition, I will not stop till I restore you to your homes.* *ἐάν καταπράξω* is a condition like

ἐάν δύνηται (242, 8). H. 898; G. 1403, 1404. The conclusion is *οὐ παύσομαι. πρὶν ἂν ὑμᾶς καταγάγω* is like *πρὶν ἂν συμβουλευθήσεται* (270, 29 with note). In changing this to the indir. form (1) the principal verb *παύσομαι* is changed to the inf. of the *same tense*; (2) other forms in the 1st and 2d person (*καταπράξω, στρατεύομαι, καταγάγω, ὑμᾶς*) are changed to the 3d pers.; (3) the subjvs. *καταπράξω* and *καταγάγω* are changed to the opt., and *στρατεύομαι* to the impf. ind.; (4) the *ἂν* of *ἐάν* is dropped (since *ἐάν* goes only with the subjv.) and *εἰ* alone is retained with the opt.; in like manner *πρὶν ἂν* becomes *πρὶν* alone. Read carefully H. 928–936; G. 1475, 1476, 1481, 1487, 1497. The neg. *οὐ* would regularly be retained in the indir.; but whenever there is a suggestion of wish or of will, as with verbs of hoping, promising, and the like, the inf. is inclined to take *μή* even in indir. disc. H. 1024, end; G. 1496.

ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβῶν παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχίλους, Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμ- 20 νῆτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιὸς ὀπλί- τας ἔχων ὡς πεντακοσίους, Πᾶσιων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης 25 τῶν ἀμφὶ Μίλητον στρατευομένων. 4. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρηνς δὲ κατανοή- σᾶς ταῦτα, καὶ μείζονα ἠγησάμενος εἶναι ἢ ὡς ἐπὶ Πισιδᾶς τὴν παρασκευὴν, πορεύεται ὡς βασιλεῆ ἢ ἐδύνατο τάχιστα ἰππέᾶς ἔχων ὡς πεντακοσίους. 30

17. Σάρδεις: declined like the pl. of πόλις. H. 201; G. 250. In the nom. pl. -ees is in Attic prose contracted to -eis. So in stems in -eu- like βασιλεύς. H. 206; G. 263. Sardis was the capital of Lydia, and the residence of Cyrus.

19. εἰς: *about*. So in 20.

23 f. ὡς: *about*. — τριακοσί- οὺς μὲν . . . τριακοσίους δέ: cf. 153, 1 f. and note. In 20 f. we have ὀπλίτας μὲν . . . γυμνήτας δέ.

26. τῶν . . . στρατευομένων: pred. gen. of the whole.

28. μείζονα: comp. of μέγας.

Learn H. 247, 236; G. 346, 358. — ἠγησάμενος: *deeming, thinking*. Cf. Lat. *duco*. — ἢ ὡς: lit. *greater than as*, etc.; that is, *too great to be*, etc.

29 f. ὡς: with names and other words denoting persons, *ὡς* is a prep. like *πρός*, meaning *to*. — ἦ: used adverbially, practically = *ὡς* in its primary significance. ἦ ἐδύνατο τάχιστα *as quickly as he could*. — τάχιστα: sup. adv. from *ταχύς*. For the comparison, see H. 253 with list; G. 357 with list. For the formation of advs., see H. 257, 258, 259; G. 365, 367-369. τα-

5. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὖς εἴρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς παρα-
35 σάγγαῶς εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν.

χῦς is declined like ἡδύς H. 229 ; like γλυκῦς G. 320. ταχύς and words like it come under the rule that adjs. of the *consonant and vowel* declensions have short *a* in the fem. sing. nom., acc., and voc.

31 f. ἤκουσε: note that ἀκούω has the *Attic reduplication* (H. 368, 358, *b* ; G. 529, 533) in the perf. act., but the ordinary reduplication in the perf. mid. ; also that the theme assumes *σ* in the perf. mid. syst. and the passive syst. (Cf. κελεύω.) — Τισσαφέρνους, στόλον: gen. of source together with the dir. obj. H. 742, *c* ; G. 1103. We must here translate ἤκουσε *heard of*. The primary meaning of στέλλω is *set in order, array*, especially with the idea of *equipping*, as for a voyage or expedition. στόλος *equipment* retains the earlier meaning, while στέλλω itself in Attic prose came to signify *send*, especially to *send on a journey*.

33. εἴρηκα: see φημί. The pres. is supplied by φημί, λέγω,

or (in composition) by ἀγορεύω. We in like manner group together *go, went, gone ; am, was, been*, making up the full paradigm from two or more roots, each of which taken alone lacks some parts.

34. ἐξελαύνει: since the word originally meant *drive forth*, it is not often used, in the sense of *march*, of any one that cannot be regarded as driving. Thus of a commander who rides, and of cavalry, ἐξελαύνω may be used ; but seldom of foot-soldiers ; these πορεύονται. — σταθμούς: properly *halting-places*, then *days' march* ; like παρασάγγαῶς, acc. of extent. H. 720, *b* ; G. 1062. — τρεῖς: for the decl. see H. 290 ; G. 375.

35. τὸν Μαίανδρον ποταμόν: the fixed order when a river is named. This river runs for a long distance through a plain, winding and turning back upon itself extraordinarily. Hence the meaning of our word **meander**, and Milton's expression (Comus, 232) "By slow Mæander's margent green."

τούτου τὸ εὖρος δύο πλέθρα · γέφυρα δὲ ἐπὴν ἑπτὰ ἐξευγμένη πλοίοις. 6. τούτον διαβὰς ἐξελαύνει διὰ Φρυγίᾳς σταθμὸν ἕνα παρασάγγᾳς ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρᾳς ἑπτὰ · καὶ ἦκε Μένων ὁ 40
Θετταλὸς ὀπλίτᾳς ἔχων χιλίους καὶ πελταστὰς πεν-

36. τούτου: It is a striking characteristic of Greek style that nearly every sentence is connected with the preceding one by a conj. Up to this point in the Anabasis nearly two-thirds of the complete sentences are introduced by δέ, about one-sixth by καί, and a few by inferential οὖν. Of the remainder two have μὲν δὴ inserted after the first word, δὴ having a force very similar to that of οὖν. In the other four cases the sentence either begins with a dem., or is preceded by a dem. which looks forward to and introduces it. The words of this class which have occurred are ὦδε, τόνδε τὸν τρόπον, ἐνταῦθα, οὗτος. It is evident that a dem. in such a position really contains a connective idea, in that it refers to something in the preceding or following sentence. We see then that nearly every sentence is connected with the preceding context by some conj.; if, however, the

sentence is introduced by a dem. pron. or adv., the conj. is often omitted. Such omission of the conj. was so infrequent that Greek rhetoricians gave it the special name *asyndeton* (ἀ-σύν-δε-τον, a priv. and συν-δέω, *bind together*). — εὖρος: declined like γένος H. 191; G. 228. The contractions are the same as in verbs in -έω. (The contraction of ε-ε to η in the nom. dual is late; in inscriptions of the classical time ε-ε becomes ει here as elsewhere.)

37. ἐξευγμένη: for the red., see H. 365; G. 523. *A bridge joined by seven boats* we should call a *pontoon bridge of seven boats*. — τούτον: what?

39. οἰκουμένην: *inhabited*. Even at this early time there were in Asia, as now, many cities which had been deserted, the ruins still retaining the old names. — εὐδαίμονα: for decl. see H. 234, 235; G. 312, 313.

40. Note the *asyndeton*. — Μένων: sent by Aristippos.

τακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους.
 7. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγᾳς
 εἴκοσιν εἰς Κελαινᾶς, τῆς Φρυγιάς πόλιν οἰκουμένην,
 45 *μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν*
καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖ-
νος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο
ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παρα-
δείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ
 50 *εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν*

43. ἐντεῦθεν: asyndeton. The ending *-θεν* appears in several advs. denoting *motion from* a place.

43 f. παρασάγγᾳς εἴκοσιν: the distances covered in these first days, six to eight parasangs daily, were greater than the later average.

45. βασιλεία: distinguish from *βασιλεῖα*. The neut. pl. is used for *palace*, probably because of the numerous apartments.

46. μέγας: H. 247; G. 346. — **θηρίων**: H. 743, 753 and *c*; G. 1112, 1139, 1140. — **πλήρης**: declined (except for the accent) like *εὐγενής* H. 230; like *ἀληθής* G. 313.

47. ἀπὸ ἵππου: lit. *from a horse*; we say *on horseback*. The Greek is inclined to look at an act as *proceeding from* a place, when we look at it as

occurring *in* a place. In regard to this phrase observe that the number of horses must be the same as the number of riders; hence *they hunt on horseback* would be *θηρεύουσιν ἀπὸ ἵππων*. — **ὅποτε βούλοιτο**: a rel. clause implying a *past general* condition. H. 912, 913, 914 B, (2), 894, 2; G. 1428, 1429, 1431, 2, 1393, 2.

48. μέσου: for the position, see H. 671; G. 978.

50. ἐκ τῶν βασιλείων: we should say *in the palace*; cf. note on *ἀπὸ ἵππου* 47. — *Βασιλεία*, like a mediæval castle, was a fortress as well as royal residence; for such a collection of buildings, containing quarters for troops as well as for court officials, a good supply of water was essential, and an abundant spring was usually included within the walls.

πόλεως. 8. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρμυνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν. 55 ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἠπτηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο- 60

51. ἔστι: H. 480, 2; G. 144, 5.

55. ποδῶν: pred. gen. where we should expect the nom.

56. ἐκδεῖραι: the inf. here stands in indir. discourse for the aor. indic. of the dir. form; in such cases the aor. inf. does denote past time, as the indic. would. H. 851, 852, 854; G. 1280. The dir. form would be ἐνταῦθα Ἀπόλλων ἐξέδειρε. The story is often alluded to, and parts of it are told in several works of art that have come down to us. It is said that Athena invented the flute (αὐλός, more like our clarinet); but catching sight of her own image in the water as she played, she determined never again to distend her cheeks in such an ugly manner, and threw the pipe away. The satyr Marsyas, who had been listening

with delight, at once caught it up, and soon was so proud of his own music thereon that he challenged Apollo himself, the god of music, to a contest, Apollo to use his lyre. The victor might punish the vanquished as he pleased, and the Muses were to be the judges. Of course Apollo won, and he punished the presumptuous satyr in the way described in the text.

57. οἱ: enclitic, therefore not the art. but the pron. Cf. οἱ 270, 2. — σοφίας: here *skill, art*. Translate *after defeating him in a contest of skill in music*. — δέρμα: from δείρω, theme δερ-, with the ending -ματ-.

58. ὅθεν = ἐξ οὗ: cf. ἐντεῦθεν.

59. Μαρσύας: pred. nom.

60. τῇ μάχῃ: the well-

δομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλί-
 τᾶς χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ
 65 τοξότᾶς Κρήτας διᾶκοσίους. ἅμα δὲ καὶ Σῶσις
 παρῆν ὁ Συρᾶκόσιος ἔχων ὀπλίτᾶς τριακοσίους, καὶ
 Σοφαίνετος ὁ Ἄρκας ἔχων ὀπλίτᾶς χιλίους. καὶ
 ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμ-
 70 παντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ
 ἀμφὶ τοὺς δισχιλίους. 10. ἐντεῦθεν ἐξελαύνει σταθ-
 μούς δύο παρασάγγᾶς δέκα εἰς Πέλτᾶς, πόλιν οἰκου-
 μένην. ἐνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενιάς
 ὁ Ἄρκας τὰ Λύκαια ἔθῃσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ
 75 ἄθλα ἦσαν στλεγγίδες χρῦσαί· ἐθεώρει δὲ τὸν ἀγῶνα

known battle of Salamis, 480
 v.c. Dat. of means, H. 776 ;
 G. 1181.— λέγεται οἰκοδομήσαι :
 cf. λέγεται ἐκδεῖραι 56 and note.

68. ἀριθμόν: here the ac-
 tion of numbering; an enu-
 meration.

69. ἐγένοντο: amounted to.

71. ἀμφὶ τοὺς δισχιλίους:
 H. 664, c; G. 948, (b). The
 numbers do not agree with
 those previously given.

74 f. τὰ Λύκαια: cognate acc.
 H. 715, b; G. 1051: celebrated
 the Lycaean festival with sacri-
 fice. This festival of Ζεὺς Λύ-
 καιος was the common festival
 of the Arcadians. Every such

festival had for its central point
 a sacrifice, which was followed
 by athletic contests, these also
 being in honor of the god.—
 ἔθηκε: a 1st aor. ind. act. 3d
 sing. from τίθημι, with -κε- for
 the tense suffix instead of -σε-.
 τίθημι is the verb regularly used
 for appointing or arranging
 a contest.—ἦσαν: pl., even
 though the subj. is in the neut.
 H. 604 and b; G. 899, 2.

75. στλεγγίδες: in Greek
 gymnasiums and wrestling-
 schools boys and young men
 took their exercise naked; they
 rubbed themselves thoroughly
 with olive oil, to make the

καὶ Κῦρος. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρα-
 σάγγαῶς δώδεκα εἰς Κεράμων ἀγοράν, πόλιν οἰκουμέ-
 νην, ἐσχάτην πρὸς τῇ Μῦσιᾷ χώρῃ. 11. ἐντεῦθεν
 ἐξελαύνει σταθμοὺς τρεῖς παρασάγγαῶς πριάκοντα εἰς
 Καῦστρου πεδῖον, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν 80
 ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλετο μισθὸς
 πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς
 θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος
 ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κῦρου τρόπου

muscles supple, and the fine sand with which the place was strewn would naturally stick to their oiled flesh, so that with oil, dirt, and sweat together, a youth after an hour's exercise was probably as thickly coated as the contestants on a muddy foot-ball field nowadays. To remove this coating before the necessary bath, *στλεγγίδες* were in everyday use. Those made of gold were not for use, but memorials. — *χρῦσαί*: like *ἀπλοῦς* H. 223, 224; *χρυσοῦς* G. 310. Learn at the same time *νοῦς* H. 157; G. 201, 2. (Since the dual is nowhere used in authors read in school and college, it is better omitted.)

78. *ἐσχάτην πρὸς*: lit. *farthest near*; that is, *on the border towards*.

82 f. *πλέον ἢ*: H. 647, 2d sentence. — *μηνῶν*: depends on *μισθόν*, and is not affected in

case by *πλέον*. — *ἰόντες*: give the meaning of each element (*ι-ό-ντ-ες*). Learn the entire inflection. H. 477; G. 808. The irreg. impf. is like a plup.; the ind., impv., and inf. are *μ*-forms, while the subjv., opt., and pple. are of the *ω*-form. In the impv., however, *ι-ό-ντων* has the var. vow. as tense suffix. In *ι-έναι* the ending is *-έναι* instead of *-ναι*. — *τὰς θύρας*: lit. *the doors*; a common Oriental expression for house or general's quarters, especially for the king's palace; to the present day our term for the court of the Sultan of Turkey is *The Sublime Porte*, lit. *the high gate*.

83. *ἐλπίδας λέγων*: lit. *speaking hopes*; that is, *speaking hopefully*. — *δῆλος ἦν ἀνιώμενος*: cf. *φανερὸς ἦν θεραπεύων* 174, I., 10.

84 f. *πρὸς τοῦ τρόπου*: *in accordance with the character*.

85 ἔχοντα μὴ ἀποδιδόναι. 12. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἢ Συεννέσιος γυνή τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κῦρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα φυλα-
90 κὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ.

—**ἔχοντα**: circumstantial pple., agrees with the understood subj. of ἀποδιδόναι. Lit. *not to pay, (when) having (money), was not, etc.*; more freely, *it was not like Cyrus not to pay, when he had money.* — **μὴ**: H. 1018, 1023; G. 1611. — **ἀποδιδόναι**: ἀπό in composition, as here and in ἀπήτουν above, often suggests that something is *due*. It is now time to learn the entire verb δίδωμι, H. 350, 330, 334; G. 506. Note carefully the following irregularities. (1) In the pres. syst. impf. ind. act. sing., H. 419, *a*; G. 630. Impv. act. 2d sing. δίδου, H. 415, *b*; G. 753. Pple. act. δίδούς, H. 382 and 56; G. 770 and 335. (Cf. γνούς 169, 170, *a*.) (2) In the μι-aor. there is a mid. as well as act., but the sing. of the ind. act. is wanting, those forms being supplied by the peculiar 1st aor. in -κα-, H. 432; G. 802, 2. The other peculiarities of this sys-

tem are described in H. 443, *a-c*; G. 802, 1. Note particularly that the theme vowel *o* is not lengthened, and that δοῦναι has the ending -εῖναι, with which cf. *ἰ-εῖναι*. Outside of the pres. and aor. syst. δίδωμι is regular.

86. γυνή: H. 216, 4; G. 291, 8. — **βασιλέως**: subject, however, to the king of Persia. Syennesis and Epyaxa seem to have played a double part, favoring both sides, in order that they might retain their throne, whichever should win.

88. δ' οὖν: *at any rate*, implying that the statement as to her giving Cyrus money is mere hearsay; *but however that may be*, his paying the army was a fact.

89. τεττάρων: H. 290; G. 375.

90 f. ἐλέγετο Κῦρον: here the impers. construction of ἐλέγετο is used, although ἐλέγετο δοῦναι 87 is in the personal construction. For tense cf. note on οἰκοδομήσαι 60.

274. *Anabasis* I., 2, 13-27.

13. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγᾱς δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἢ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἧ λέγεται Μίδαῶς τὸν Σάτυρον θηρεῦσαι οἴνω κεράσᾱς αὐτήν. 14. ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγᾱς δέκα εἰς Τυριάειον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρᾱς τρεῖς. καὶ λέγεται δεηθῆναι ἢ Κίλισσα Κίρου ἐπιδείξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδείξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. ἐθεώρει οὖν

3. Μίδου: pred. gen. after καλουμένη: lit. the spring called Midas's. We say, the so-called spring of Midas.

5. οἴνω κεράσᾱς αὐτήν: lit. mixing it with wine; we say rather, mixing wine with it. The story is that the satyr drank so much of the wine from the spring that he became an easy prey.

12. νόμος: custom, the earlier meaning of the word; the earliest law was merely custom. Supply ἦν.

13. ἕκαστον: supply στρατηγόν.

14. ἐπὶ τεττάρων: four deep, to make the line long, and so make the army appear large.— τὸ δεξιόν: supply κέρας wing. The right was the post of danger (and therefore of honor), because the shield was carried on the left arm, so that the right side was unprotected. Hence an enemy always tried to attack on the right, and fortifications were so planned that an entering force must expose that side.

ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 λαυνον τεταγμένοι κατὰ ἑλᾶς καὶ κατὰ τάξεις· εἶτα
 δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ
 20 Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες κράνη
 χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς
 ἀσπίδας ἐκκεκαλυμμένᾳς. 17. ἐπειδὴ δὲ πάντας
 παρήλασε, στήσᾳς τὸ ἄρμα πρὸ τῆς φάλαγγος
 μέσης, πέμψᾳς Πίγρητα τὸν ἐρμηνεῖα παρὰ τοὺς
 25 στρατηγούς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι
 τὰ ὄπλα καὶ ἐπιχωρήσαι ὄλην τὴν φάλαγγα. οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλ-
 πιγξε, προβαλόμενοι τὰ ὄπλα ἐπήσαν. ἐκ δὲ τού-
 του θᾶπτον προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτο-

17. πρῶτον: H. 719, b; G. 1060. πρῶτος is the ordinal numeral corresponding to εἶς. See list, H. 288; G. 372.

19. παρελαύνων: here the original meaning of ἐλαύνω appears.

21. χαλκᾶ, φοινικοῦς: declined like χρυσοῦς; see χρῦσαι 273, 75 and note.

22. ἐκκεκαλυμμένᾳς: observe the effect of the pred. position: a lit. translation in the Greek order gives the same force. H. 670, a; G. 972. On the march shields were usually protected by leathern covers. — πάντας: governed by the παρα- (along, or past) in παρήλασε.

24. μέσης: cf. μέσου τοῦ παραδείσου 273, 48 and note.

25. προβαλέσθαι: indir. mid.; lit. throw their arms before them; that is, put the shield and spear in position for attack. The subj. is the Greek soldiers, or τὴν φάλαγγα.

26. ὄλην: pred. position; in a body. H. 672, c; G. 979.

27. ἐσάλπιγξε: the subj. σαλπικτής or τις omitted, as often with σαλπίζω.

28 f. ἐπήσαν: ι subscript marks the form as from εἶμι, not εἰμι. Cf. ἐπιχωρήσαι 26, with the same meaning. — ἐκ τούτου: thereupon. — προϊόντων: gen. abs. with the subj. τῶν Ἑλλήνων omitted.

μάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς 30
 σκηνάς. 18. τῶν δὲ βαρβάρων φόβος πολὺς, καὶ
 ἢ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἀρμαμάξης καὶ οἱ ἐκ
 τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ
 Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ
 Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ 35
 στρατεύματος ἐθαύμασε. Κῦρος δὲ ἤσθη τὸν ἐκ
 τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.
 19. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγᾶς
 εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίᾶς πόλιν ἐσχάτην.
 ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ 40
 τῆς Λυκαονίᾶς σταθμοὺς πέντε παρασάγγῶς τριά-
 κοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς
 Ἕλλησιν ὡς πολεμιᾶν οὔσαν. 20. ἐντεῦθεν Κῦρος

29 f. ἀπὸ τοῦ αὐτομάτου: *of their own accord.* — δρόμος ἐγένετο τοῖς στρατιώταις: lit. *running arose to the soldiers*; that is, *the soldiers began to run.*

32 f. οἱ ἐκ τῆς ἀγορᾶς: for *οἱ ἐν τῇ ἀγορᾷ.* Cf. τῶν παρὰ βασιλέως 256, 1 and ἐκ τῶν βασιλεῶν 273, 50.

35. ἰδοῦσα: see ὁράω. The impv. *ιδέ* belongs with *εἰπέ*, *ἔλθέ*, and *λαβέ*. H. 387, b; G. 131, 2. For the tense cf. *ιδών* 37, and *ὑποσχόμενος* 273, 13 and note.

36 f. ἤσθη: for *ἡδ-θη* from *ἡδομαι.* — ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους: the preps. mark clearly the source and

goal of the feeling, while the position between art. and noun shows that the phrase is an attributive modifier of *φόβον*; we must use a rel. clause, as, *the fear which the Greeks inspired in the Orientals.* One object of the display was to impress the Orientals with the superiority of the Greeks; Cyrus was naturally pleased at the success in that direction.

42. διαρπάσαι: inf. denoting purpose, as in Eng. The inf. was originally the dat. of a verbal noun; the original force appears in this usage. H. 951; G. 1532.

43. ὡς πολεμιᾶν οὔσαν: cf.

τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν
 45 ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ τοὺς στρα-
 τιώτᾶς οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ
 τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίᾶς σταθμοὺς
 τέτταρας παρασάγγᾶς εἴκοσι καὶ πέντε εἰς Θόανα,
 πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα
 50 ἔμειναν ἡμέρᾶς τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα
 Πέρσην Μεγαφέρην, φοινίκιστὴν βασίλειον, καὶ
 ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος
 ἐπιβουλεύειν αὐτῷ. 21. ἐντεῦθεν ἐπειρῶντο εἰσβάλ-
 λειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς
 55 ὀρθίᾳ ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι,
 εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Σύννεσις εἶναι ἐπὶ
 τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν
 ἡμέρᾶν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος
 λέγων ὅτι λελοιπῶς εἶη Σύννεσις τὰ ἄκρα, ἐπεὶ
 60 ἦσθετο ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλικίᾳ

ὡς ἐπιβουλεύοντος 256, 11 and
 note; ὡς πράγματα παρεχόν-
 των 270, 33 f.; ὡς βουλόμενος
 273, 2.

44 f. τὴν ταχίστην ὁδόν :
 H. 719, a; G. 1060.

46. αὐτόν: supply Μένωνα.

50. ἐν ᾧ: supply χρόνῳ.

53. ἐπιβουλεύειν : depends
 on αἰτιασάμενος : of plotting.

55. εἰσελθεῖν στρατεύματι :
 both depend on ἀμήχανος. H.
 952, 766, 767; G. 1528, 1165.

58. τῇ ὑστεραίᾳ : supply
 ἡμέρᾳ. H. 782; G. 1192.

59. λελοιπῶς εἶη : the com-
 pound form (as often in the
 perf. opt.) for λελοίποι. For
 the mode see H. 932, 2; G.
 1487. But notice the mode of
 ἦσθετο and ἦν in the two fol-
 lowing lines, and cf. H. 935, b
 and c; G. 1482, 1499.

60. ἦσθετο ὅτι : cf. βουλευο-
 μένους 256, 16, which illustrates
 the more usual construction of
 a clause dependent on αἰσθά-
 νομαι. Xenophon might have
 written here ἦσθετο τὸ Μένωνος
 στρατεύμα . . . ὄν.

ἦν εἴσω τῶν ὄρων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλεούσας ἀπ' Ἰωνιάς εἰς Κιλικίαν Ταμῶν ἔχοντα
 τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κύρος δ'
 οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε
 τὰς σκηναὺς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ 65
 κατέβαινε εἰς πεδῖον μέγα καὶ καλόν, ἐπίρρυτον,
 καὶ δένδρων παντοδαπῶν σύμπλεων καὶ ἀμπέλων·
 πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ
 πῦρους καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιέχει

61 f. καί: must connect the clauses of which ἦσθετο and ἤκουε are the verbs; therefore the next word *ὅτι* must mean *because*, not *that*. — **τριήρεις:** for the decl. see H. 232; G. 234. When *περιπλεούσας* is reached, it is seen that *τριήρεις* is in the acc. pl.; and it then appears as if *τριήρεις περιπλεούσας* were obj. and supplementary pple. with *ἤκουε*. But when further *Ταμῶν* and *ἔχοντα* appear, it is found that *τριήρεις* must be the obj. of *ἔχοντα*, which is itself a supplementary pple. with *Ταμῶν* after *ἤκουε*, while *περιπλεούσας* is a circumstantial pple. This momentary ambiguity must have been felt by a Greek reader as well as by us. The sentence therefore cannot be called well constructed grammatically; yet as regards their relative importance *τριήρεις περι-*

πλεούσας and *Ταμῶν ἔχοντα* are placed naturally. — For the absence of contraction in *-πλεούσας* see H. 411; G. 495, 1.

63 f. τὰς Λακεδαιμονίων, etc.: added as an afterthought to *τριήρεις*. — **δ' οὖν:** cf. 273, 88. — **εἶδε:** see *ὄραω*.

65. οὖ: rel. adv. of place; H. 283; G. 436. — **ἐφύλαττον:** seems to be used here for the plup., *had been on guard*, or *were before on guard*; cf. *ἦσαν* . . . *Τισσαφέρνους τὸ ἀρχαῖον* 256, 12 f. The Greek expresses the past *continuance* of the action, leaving unexpressed the fact that the action was *completed* in the past.

67. δένδρων, ἀμπέλων: cf. *θηρίων* 273, 46 and note. — **σύμπλεων:** declined like *ἔλεως* H. 226, 227, with 159; G. 306 with 196, 197.

69. αὐτό: that is, *τὸ πεδῖον*.

70 ὄχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. 23. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίᾳς πόλιν μεγάλην καὶ εὐδαίμονα. ἔνθα ἦν τὰ Σευενέσιος βασιλεία τοῦ Κιλικίων
75 βασιλέως· διὰ μέσου δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. 24. ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Σευενέσιος εἰς χωρίον ὄχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν
80 οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσσοῖς. 25. Ἐπύαξα δὲ ἡ Σευενέσιος γυνὴ προτέρᾳ Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὀρῶν τῇ εἰς τὸ πεδίου δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν ἄρπάζοντάς τι
85 κατακοπήναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν

75. μέσου τῆς πόλεως: here μέσου is used substantively, τῆς πόλεως depending on it. Cf. τῆς φάλαγγος μέσης 23 f.

76. ὄνομα, εὖρος: H. 718 and b; G. 1058. — πλέθρων: gen. of measure with ποταμός.

77 f. εἰς χωρίον, ἐπὶ τὰ ὄρη: acc. because of the motion implied in ἐξέλιπον: abandoned for a secure stronghold on the mountains. — πλὴν: here a

conj., hence the nom. after it. Cf. Eng. *except*, used both as prep. and as conj.

81. προτέρᾳ: H. 619 and a; G. 926. Cf. ἐκοῦσαι 270, 20 and note. — ἡμέραις: H. 781; G. 1184.

84 f. οἱ μὲν, οἱ δέ: H. 654; G. 981. — ἔφασαν: H. 481 and a; G. 812; 141, 3.

86. τὸ ἄλλο στράτευμα: the rest of the army.

87. δ' οὖν: cf. 63 f.

οὔτοι ἑκατὸν ὀπλίται. 26. οἱ δ' ἄλλοι ἐπεὶ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασι- 90 λεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύννεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κῦρῳ ἰέναι ἤθελε, πρὶν ἢ γυνή αὐτὸν ἔπεισε καὶ πίστει ἔλαβε. 27. μετὰ δὲ ταῦτα 95 ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν ἔδωκε Κῦρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρῦσοχάλινον καὶ στρεπτὸν χρῦσοῦν καὶ ψέλια καὶ

88. οἱ δ' ἄλλοι : subj. of ἤκον, placed before ἐπεὶ for greater prominence.

89. τοὺς Ταρσοὺς : in app. with τὴν πόλιν.

91. Κῦρος : cf. οἱ δ' ἄλλοι 88 and note.

92. πρὸς ἑαυτόν : to come to him.

93. οὐδενί : H. 767 ; G. 1165. We must translate as if it were gen. So Κῦρῳ 94. Observe the Greek way of repeating the neg. where we now use but one neg. H. 1030 ; G. 1619. Yet in old Eng. we find the same practice as in Greek. Thus Chaucer has, "And wol not suffren hem by noon assent | Nother to ben y-buried nor y-brent" (modernized, "And will not suffer

them by no assent neither to be buried nor burnt"); and Shakspeare, "I cannot choose one nor refuse none." Among the uneducated this old usage is still common, and children are apt to adopt it unconsciously as the more natural way of speaking.

95. ἔλαβε : the subj. is not ἢ γυνή, but Σύννεσις. Such a change of subj. is often left to be understood in Greek, although in Eng. the new subj. must be expressed. πρὶν here takes the indic. instead of the subjv., because the action is one which actually occurred. H. 922, 924 ; G. 1469, 1464. Cf. πρὶν ἂν συμβουλευῆσθαι 270, 29,

100 ἀκινάκην χρῦσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν
 χώρᾱν μηκέτι διαρπάζεσθαι· τὰ δὲ ἥρπασμένα
 ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

100 ff. τὴν χώρᾱν . . . διαρ- | of ἔδωκεν understood. — ἀπο-
 πάζεσθαι and τὰ ἥρπασμένα | λαμβάνειν: for the force of ἀπό
 . . . ἀπολαμβάνειν are also objs. | cf. ἀποδιδόναι 273, 85 and note.

FORMATION OF WORDS.

275. In mastering the vocabulary of a language, it is a great help to observe how words are formed. New words are directly formed from existing words in two ways,— (1) by composition, (2) by derivation.

a. Composition is putting together two existing words to make a new one, as ἀκρό-πολις from ἄκρος and πόλις, προβάλλω from πρό and βάλλω. Some slight change of form often occurs, especially in the first member. The simpler cases of composition are easily recognized and the compound easily remembered, if the parts were already known; the more detailed study of compounds may be postponed a while longer.

b. Derivation consists in adding to the stem or root of a word a *suffix*, which modifies the meaning of the stem or root, but is not itself used as a separate word, as ἀρχή (ἀρχ-ᾱ-), from the root ἀρχ-, with the suffix -ᾱ-.

The most common modes of derivation have now been illustrated abundantly, and are grouped together in the following sections. The most important examples that have occurred are first given, then the suffix is pointed out, and a reference given to the Grammar.

Primitive Nouns.

276. Words formed immediately from a root or verb theme are called *primitives*.

- | | | |
|----|---|--------------------------------|
| a. | λόγ-ο-ς (λογ-ο-) <i>speech, word,</i> | from λέγω (λεγ-) <i>speak.</i> |
| | δρόμ-ο-ς (δρομ-ο-) <i>running,</i> | δραμ-εῖν (δραμ-) <i>run.</i> |
| | τρόπ-ο-ς (τροπ-ο-) <i>turn, manner,</i> | τρέπω (τρεπ-) <i>turn.</i> |
| | τύπ-ο-ς (τυπ-ο-) <i>stroke, type,</i> | τύπτω (τυπ-) <i>strike.</i> |
| | στόλ-ο-ς (στολ-ο-) <i>equipment,</i> | { στέλλω (στελ-) <i>equip,</i> |
| | expedition, } | { send. |
| | νόμ-ο-ς (νομ-ο-) <i>law,</i> | νέμω (νεμ-) <i>distribute.</i> |
| | ἄρχ-ο-ς (ἀρχ-ο-) <i>ruler,</i> | ἄρχω (ἀρχ-) <i>rule.</i> |
| | (ὑπ-αρχος <i>subordinate ruler.</i>) | |
| | ἄγωγ-ός-ς (ἀγωγ-ο-) <i>leader,</i> | ἄγω (ἀγ-) <i>lead.</i> |
| | (stem reduplicated.) | |

Suffix *-ο-*, H. 548; G. 832.

- | | | |
|----|--|--------------------------------------|
| b. | ἀρχ-ή (ἀρχ-ᾱ-) <i>beginning, rule,</i> | from ἄρχω (ἀρχ-) <i>begin, rule.</i> |
| | τροφ-ή (τροφ-ᾱ-) <i>nurture,</i> | τρέφω (τρεφ-) <i>nourish.</i> |
| | support, } | |
| | φυλακ-ή (φυλακ-ᾱ-) <i>guard,</i> | φυλάττω (φυλακ-) <i>guard.</i> |
| | garrison, } | |
| | βουλ-ή (βουλ-ᾱ-) <i>wish, plan,</i> | βούλομαι (βουλ-) <i>wish.</i> |
| | συλ-λογ-ή (συλ-λογ-ᾱ-) <i>gather-</i> | { συλ-λέγω (συν + λεγ-) |
| | <i>ing, levy,</i> | { gather. |
| | εἰσ-βολ-ή (εἰσ-βολ-ᾱ-) <i>pass</i> | { εἰσ-βάλλω (εἰσ + βαλ-) |
| | <i>into,</i> | { enter. |
| | ὑπερ-βολ-ή (ὑπερ-βολ-ᾱ-) <i>throw-</i> | { ὑπερ-βάλλω (ὑπερ- |
| | <i>ing beyond, passage over,</i> | { βαλ-) <i>throw beyond.</i> |
| | μάχ-η (μαχ-ᾱ-) <i>battle,</i> | μάχομαι (μαχ-) <i>fight.</i> |

Suffix *-ᾱ-*, H. 548 and *b*; G. 832.

- | | | |
|----|---|----------------------------------|
| c. | κρι-τή-ς (κρι-τᾱ-) <i>judge,</i> | from κρίνω (κρι-) <i>decide.</i> |
| | ποιη-τή-ς (ποιη-τᾱ-) <i>maker, poet,</i> | ποιέω (ποιε-) <i>make.</i> |
| | ἄθλη-τή-ς (ἄθλη-τᾱ-) <i>athlete,</i> | { ἀθλέω (ἄθλε-) <i>contend</i> |
| | | { <i>for a prize.</i> |
| | ἀντ-αγωνισ-τή-ς (ἀντ-αγωνισ-τᾱ-) <i>antagonist,</i> | { ἀντ-αγωνίζω (ἀντι + |
| | | { ἀγωνιδ-) <i>struggle</i> |
| | | { <i>against.</i> |

Suffix *-τᾱ-*, H. 550 and *a*; G. 833, 1.

- | | |
|--|---|
| d. λύ-σι-ς (λυ-σι-) loosing, | from λυω (λῦ-, λυ-) loose. |
| θέ-σι-ς (θε-σι-) putting, position, | τίθημι (θε-) put. |
| γέ-νε-σι-ς (γενε-σι-) birth, | { γίγνομαι (γεν-, γενη-)
{ become. |
| ἀνά-βα-σι-ς (ἀνα-βα-σι-) go-
ing up, | { ἀνα-βαίνω (ἀνα + βα-)
{ go up. |
| πρό-φα-σι-ς (προ-φα-σι-) pre-
text, | { προ-φαίνω (προ+φάν-,
φα-) show before. |
| ἔξ-έτα-σι-ς (ἔξ-ετα-σι-) re-
view, | { ἔξ-ετάζω (ἔξ + ἐταδ-)
{ inspect. |
| τάξι-ς (ταξι- for ταγ-σι-) ar-
rangement, | τάττω (ταγ-) arrange. |
| πίστι-ς (πιστι- for πιθ-τι-) faith, | πείθω (πιθ-) persuade. |
- Suffix -σι-, -τι-, H. 551, 1; G. 834.

- | | |
|--|--|
| e. δρά-μα (δρᾶ-ματ-) deed, drama, | from δράω (δρα-) do. |
| γράμ-μα (γραμ-ματ- for γραφ-
ματ-) writing, | γράφω (γραφ-) write. |
| πρᾶγ-μα (πρᾶγ-ματ-) thing
done, affair, | πράττω (πρᾶγ-) do. |
| δέρ-μα (δερ-ματ-) hide, | δέρω (δερ-) flay, skin. |
| δόγ-μα (δογ-ματ- for δοκ-
ματ-) resolution, | δοκεῖ (δοκ-) seems best. |
| στράτευ-μα (στρατευ-ματ-)
army, | { στρατεύω (στρατευ-)
{ make an expedition. |
- Suffix -ματ-, H. 553, 1; G. 837.

- | | |
|----------------------------------|-------------------------------|
| f. παιδείᾱ (παιδειᾱ-) education, | from παιδεύω(παιδευ-)educate. |
| βασίλειᾱ (βασιλειᾱ-) kingdom, | βασιλεύω(βασιλευ-)reign. |
- Suffix -ια-, H. 522, G. 836.

Denominative Nouns.

277. Words formed immediately from a noun (or adjective) stem are called *denominatives*.

- | | |
|--------------------------------|--------------------|
| a. ἵππεύ-ς (ἵππ-ευ-) horseman, | from ἵππο-ς horse. |
| ἱερέυ-ς (ἱερ-ευ-) priest, | ἱερό-ς sacred. |

ἑρμηνεύ-ς (ἑρμην-ευ-) *interpreter*, { Ἑρμῆ-ς, *Hermes, messenger of Zeus and god of trade.*

Suffix -ευ-, H. 557, 1; G. 841.

b. πολί-τη-ς (πολι-τᾶ-) *citizen*, from πόλι-ς *city, state.*
 τοξό-τη-ς (τοξο-τᾶ-) *bowman*, τόξο-ν *bow.*
 ὀπλί-τη-ς (ὀπλι-τᾶ-) *hoplite*, ὄπλα *arms.*

Suffix -τᾶ-, H. 557, 2; G. 841.

c. χρῦσ-ιο-ν (χρῦσ-ιο-) *gold piece*, from χρῦσό-ς *gold.*
 θηρ-ιο-ν (θηρ-ιο-) *beast*, θῆρ *beast.*
 χωρ-ιο-ν (χωρ-ιο-) *fortress*, χῶρο-ς, χῶρᾶ *place.*
 πεδ-ιο-ν (πεδ-ιο-) *plain*, πέδο-ν *ground.*
 βιβλ-ιο-ν (βιβλ-ιο-) *book*, βίβλο-ς *papyrus.*

Suffix -ιο-, H. 558, 1; G. 844. Many diminutives have lost the diminutive meaning.

278. Denominative Adjectives.

a. ἀρχαιο-ς (for ἀρχα-ιο-ς) *ancient*, from ἀρχή (ἀρχᾶ-) *beginning.*
 Ἀθηναίο-ς (for Ἀθηνα-ιο-ς) } Ἀθῆναι (Ἀθηνᾶ-) *Ath-*
Athenian, } *ens.*
 ἄγρ-ιο-ς *wild*, { ἄργος (ἀγρο-) *field*
 (Lat. *ager*).
 βασιλειο-ς (for βασιλευ-ιο-ς) } βασιλεύς (βασιλευ-) *king.*
kingly, }
 Μιλήσιο-ς (for Μίλητ-ιο-ς) } Μίλητος (Μίλητο-) *Miletos.*
Milesian, }
 ὄρθ-ιο-ς *steep*, ὀρθός (ὀρθο-) *upright.*
 πολέμ-ιο-ς *hostile, enemy*, πόλεμος (πολεμο-) *war.*
 τίμ-ιο-ς *honorable*, τίμῃ (τίμᾶ-) *honor.*

Suffix -ιο-, H. 564 with *a* and *b*; G. 850.

b. βαρβαρ-ικό-ς *barbarian*, from { βάρβαρο-ς (βαρβαρο-) *foreigner.*
 δᾶρεικό-ς (for δᾶρει-ικο-ς) *daric*, { Δαρείο-ς (Δᾶρειο-) *Da-*
reios.
 Ἑλλην-ικό-ς *Hellenic*, Ἑλλην (Ἑλλην-) *Greek.*

Ἴων-ικό-ς <i>Ionic,</i>	Ἴων-ες (Ἴων-) <i>Ionians.</i>
Περσ-ικό-ς <i>Persian,</i>	{ Πέρση-ς (Περσᾶ-) <i>Per-</i>
ξεν-ικό-ς <i>mercenary,</i>	{ <i>sian.</i>
	ξένο-ς (ξενο-) <i>guest-friend.</i>

Suffix -ικο-, H. 565; G. 851, 1.

c. χρῦσοῦ-ς (for χρῦσ-εο-ς) *golden*, from χρῦσό-ς (χρῦσο-) *gold*.

χαλκοῦ-ς (for χαλκ-εο-ς) <i>of</i>	} χαλκό-ς (χαλκο-) <i>bronze.</i>
<i>bronze,</i>	
φοινίκου-ς (for φοινῖκ-εο-ς) <i>of</i>	} φοῖνιξ (φοινῖκ-) <i>pur-</i>
<i>purple-red,</i>	

Suffix -εο-, H. 566; G. 852.

279. Denominative Verbs.

a. ἀξιό-ω <i>deem worthy,</i>	from ἄξιο-ς <i>worthy.</i>
δουλό-ω <i>enslave,</i>	δοῦλο-ς <i>slave.</i>
H. 570, 571, 1; G. 861, 3.	
b. δαπανά-ω <i>expend,</i>	from δαπάνη <i>expense.</i>
τελευτά-ω <i>end, die,</i>	τελευτή <i>end, death.</i>
πειρά-ομαι <i>attempt,</i>	πεῖρα <i>attempt.</i>
αἰτιά-ομαι <i>accuse,</i>	αἰτία <i>cause, charge.</i>
ἡττά-ομαι <i>be worsted,</i>	ἡττων <i>worse.</i>

H. 571, 2; G. 861, 1.

c. οἰκέ-ω <i> dwell, inhabit,</i>	from οἶκο-ς <i>house.</i>
πολεμέ-ω <i>make war,</i>	πόλεμο-ς <i>war.</i>
χωρέ-ω <i>withdraw, move,</i>	χώρο-ς <i>place.</i>
θεωρέ-ω <i>view,</i>	θεωρό-ς <i>spectator.</i>

H. 571, 3; G. 861, 2.

d. βασιλεύ-ω <i>reign,</i>	from βασιλεύ-ς <i>king.</i>
ὑποπτεύ-ω <i>suspect,</i>	ὑπόπτη-ς <i>suspicious.</i>
παιδεύ-ω <i>educate,</i>	παῖς <i>child.</i>
βουλεύ-ω <i>plan,</i>	βουλή <i>plan.</i>
πιστεύ-ω <i>trust;</i>	πιστό-ς <i>faithful.</i>

κινδυνεύ-ω *be in danger,*
 πορεύ-ω *make proceed,*
 θηρεύ-ω *hunt,*

κινδῦνο-ς *danger.*
 πόρο-ς *passage.*
 θήρ *wild beast.*

H. 571, 4; G. 861, 4.

e. ἐρίζω (for ἐριδ-ιω) *strive,* from ἔρις (ἐριδ-) *strife.*
 σαλπίζω (for σαλπιγγ-ιω) } { σάλπιγξ (σαλπιγγ-) }
blow the trumpet, } { *trumpet.* }
 ἀθροίζω *assemble,* ἀθρόο-ς *together.*

H. 571, 5; G. 861, 6; 864.

f. γυμνάζω *exercise,* from γυμνό-ς *naked.*
 ἀτιμάζω *dishonor,* ἄτιμο-ς *without honor.*
 θαυμάζω *wonder at,* θαῦμα *wonder.*

H. 571, 6; G. 861, 5; 864.

280. Translate into Greek.

At my summons the Greeks assembled at Sardis; for I intended to march with them against the king, but they did not suspect it. We traveled for many days through many large cities and provinces, crossing rivers and ascending mountains, 5

1. **At my summons:** gen. abs., *I calling.*

2. **intended:** use μέλλω. — **march:** here στρατεύομαι; for it is not merely the act of marching that is meant, but rather the making a military expedition.

3. **but they:** cf. 274, 17. ἐκεῖνοι might be used, but would make the new subj. unduly prominent. — **We traveled:** use a connective in Greek.

4 f. **for:** expressed by the acc. of extent. — **many large:** the Greek would always say *many and large.* — **cities and provinces:** use τε καί.

5. **crossing rivers and ascending mountains:** the Greek would contrast these phrases, which we merely coördinate. Put the nouns before the pples., to give them the same relative prominence as in English, and

and the Greeks gladly obeyed their generals in everything. When we were at Kaystros Plain, the soldiers came again and again to my headquarters and asked for their pay. I kept telling
 10 them that I could not pay them until I got the means; but they saw that I was distressed, for it is not like me not to pay my debts. But after Epyaxa came, I paid them four months' wages.

At one town I held a general review. The Greeks
 15 were drawn up and took position as is their custom for battle, each general arranging his own troops; and when, as their line was advancing in a body, the Greek began to run, it was a fine thing to see

mark the contrast by μέν and δέ. Since certain definite rivers and mountains are had in mind, use the article. We thus get τοὺς μὲν ποταμοὺς διαβαλόντες ἐπὶ δὲ τὰ ὄρη ἀναβαλόντες.

6 f. generals: H. 763; 764, 2; G. 1158, 1160. — **in everything:** πάντα, cognate acc. — **at:** ἐν.

8. again and again: πολλάκις. — **my:** use the personal pron. in the gen. For the position see H. 673, b; G. 977, 1.

9. I kept telling: the Greek would indicate the contrast between the new subject and that of the preceding sentence by expressing ἐγώ and using δέ, which will also properly con-

nect the sentence with the former one. For *kept telling* use a single word in Greek.

10. could not: opt. H. 932, 2; G. 1487. Or the impf. ind. *may* be used, H. 936; G. 1489. — **until:** cf. πρὶν ἂν συμβουλευσῆται 270, 29, and πρὶν καταγάγοι 273, 15, with notes.

11. they saw that I was: lit. *I was plain being distressed.*

12. my debts: lit. *the things owed*, pres. pass. pple. used substantively.

14. At one town: καὶ ἐν τινὶ πόλει. — **general:** lit. *of all*.

16. troops: omit.

17. as . . . in a body: gen. abs.

18. the Greeks began to

the fear of the Persians. There for the first time it became clear how much better soldiers these 20 Greeks are than my own people; and with them as auxiliaries I think I shall be able to defeat Artaxerxes.

run: cf. 274, 30. — **fine**: καλός.
— **thing**: omit.

19. for the first time:
πρώτον.

20. how much: dat. sing. neut. (H. 781; G. 1184) of the indef. rel. that is correlative with ὅσος. See H. 282; G. 429.

21 f. my own people: the article with the gen. of the reflexive pron. — **with**: either σύν or ἔχων may be used.

22. as auxiliaries: put in apposition with the word for them. Do not use ὡς. — **I shall be able**: H. 940; G. 895, 2.

281. Anabasis, I., 3, 1-12.

1. Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω· ὑπόπτειον γὰρ ἦδη ἐπὶ βασιλέᾳ ἰέναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτᾳς ἐβιάζετο ἰέναι· 5

1. ἔμεινε: H. 607; G. 901.

2 f. οὐκ ἔφασαν: refused. Cf. 174, I., 19 and note. It was now plain that Cyrus's pretense about the Pisidians was false. The march had already lasted three months, and they had passed directly by the Pisidians. — **τοῦ πρόσω**: the adv. alone would have been sufficient. But sometimes an adv., instead of being used

alone, is virtually made a noun by prefixing the art.; this phrase-noun is then treated as an acc. of extent or adverbial acc., or (as here) a gen. of place. H. 760, a; G. 1138.

4. ἐπὶ τούτῳ: on this basis; for this. — **πρῶτος**: H. 619, b; G. 926.

5. αὐτοῦ: note the position. So in 10. — **ἐβιάζετο**: for derivation cf. 279, f. For tense see H. 832; G. 1255.

οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιτο προΐεναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλη-
 10 σίαν τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἐστῶς· οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα δὲ ἔλεξε τοιάδε. 3. Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς

6. ἔβαλλον: supply λίθοις: lit. *throw at (repeatedly) with stones.*

7. ἄρξαιτο: indir. mid. H. 813; 816, 4; G. 1242, 2 and 3. ἐπεὶ is a rel. conj., and combined with the opt. mode of ἄρξαιτο means *whenever*. Thus the clause implies the condition *if ever they began*. This is a *general* condition referring to *past time*, and takes the opt. H. 890; 894, 2; 912; 913; 914, B, (2); G. 1393, 2; 1428, 1; 1431, 2.

8. μικρόν: H. 719 and b; G. 1060. Translate *barely escaped*. — μὴ: H. 1029; G. 1615. The same idiom appears in older Eng.; as, "You may as well forbid the mountain pines | *To wag their high tops and to make no noise*" (Shakspeare), where we find the modern and the Greek idiom combined.

9. ἔγνω: *recognized*. — δυνήσεται: retains the mode as well

as the tense of the dir. form. What he thought was οὐ δυνήσομαι.

11. ἐστῶς: peculiar 2d perf. act. pple. of ἵστημι, more common than ἐστηκώς. H. 336, 454, 244 and a; G. 507, 508; 342. Translate, *he stood and wept*. Although the Greeks expressed their emotion more freely than we do, yet this action of the veteran soldier could not but excite attention and sympathy, as it was intended to do.

12. Ἄνδρες: regularly used as a general form of respectful address, followed by the more particular title, as πολῖται, δικασταί (*judges*), or στρατιῶται. Translate the second title only.

13. μὴ θαυμάζετε: the neg. μὴ, suggesting an exercise of will, shows that θαυμάζετε is impv. instead of indic. H. 874 and a; G. 1346. — χαλεπῶς φέρω: *am sorrowful, or depressed*.

παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος ἐγένετο
καί με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα ἐτίμησε ¹⁵
καὶ μῦριους ἔδωκε δᾶρεικούς· οὐς ἐγὼ λαβὼν οὐκ εἰς
τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυνάθησα, ἀλλ'
εἰς ὑμᾶς ἔδαπάνων. 4. καὶ πρῶτον μὲν πρὸς τοὺς

14. πράγμασι: H. 778; G. 1181. Translate the phrase, at the present situation.

15. τὰ ἄλλα: cf. *μικρόν* 8 and note.

16 f. μῦριους ἔδωκε δᾶρεικούς: the effect of the order is to give considerable prominence to *μῦριους* and *ἔδωκε*. In a lively or earnest style, such as this speech exhibits, a favorite way of ending a sentence in which the verb is accompanied by a dependent noun with an adjective modifier, is this arrangement: (1) adjective modifier, (2) verb, (3) dependent noun. — *οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί:* *did not lay up* (lit. *deposit*) *for my private advantage.* *κατ-ε-θέ-μην* is in the *μ*-aor. mid. ind. 1st sing.

The entire conjugation of *τίθημι* should be learned at this point. H. 349, 329, 333; G. 504, 506. Note carefully the following irregularities. (For future convenience it is well to put the references against the form, in the paradigm, which is explained.) (1) In the pres.

syst. *τιθεῖς, ἐτίθει, ἐτίθει* and the opt. *τιθοίμην* etc., H. 419, *a*; G. 630. Accent of *τιθεῖτον, τιθεῖμεν, τιθεῖτε, τιθεῖεν, τιθεῖτο, τιθοῖο*, H. 388; G. 131, 3. *τίθει, H. 415, b*; G. 753. *τιθείς* (for *τι-θε-ντ-s*), H. 382, 56; G. 335; 131, 5. (2) In the *μ*-aor. the sing. of the ind. act. is wanting, and is supplied by the peculiar 1st aor. in *-κα-*, H. 432; G. 670. The other peculiarities of this system are described H. 443, *a-e*; G. 802. Note particularly that *ε* of the theme is *not* lengthened, and that *θεῖναι* (for *θε-εναι*) has the ending *-εναι*, with which compare *ι-έναι* and *δοῦναι*. (3) The perf. act. *τέθει-κα* is wholly irregular for *τέ-θη-κα*; and in fact *τέ-θη-κα* etc. are the classical forms, *τέθεικα* etc. not appearing in inscriptions before 100 B.C. There is a close resemblance in inflection between *τίθημι* and *δίδωμι*.

18 f. ἔδαπάνων: note the change of tense. — *πρὸς τοὺς Θρᾷκας:* equiv. to *τοῖς Θρᾷξι*. — *ὑπέρ:* *in behalf of*.

Θρᾶκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτίμω-
 20 ρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξε-
 λαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας
 Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν
 ὑμᾶς ἐπορευόμεν, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν
 ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. 5. ἐπεὶ δὲ ὑμεῖς οὐ
 25 βούλεσθε συμπορευέσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς
 προδόντα τῇ Κύρου φιλιᾷ χρῆσθαι ἢ πρὸς ἐκεῖνον
 ψευδάμενον μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ δίκαια ποι-

20 f. ἐξελαύνων: in the original, not the secondary, meaning. — βουλομένους: notice the agreement.

22. Ἕλληνας τὴν γῆν: H. 724; G. 1069.

23. εἴ τι δέοιτο: what he thought was εἰάν τι δέγεται (H. 898; G. 1403); this becomes opt. in the implied indir. discourse because introduced by a past tense, ἐπορευόμεν. H. 937; G. 1502. — ὠφελοῖν: H. 881 and *a*; G. 1365, 1369.

24. ἀνθ' ὧν: = ἀντ' ἐκείνων *ä*: in such phrases the antec. is regularly omitted when it is indef. — εὖ ἔπαθον: πάσχω does not in itself imply an unpleasant feeling, but means merely *experience* something; εὖ makes it clear that the experience was a pleasant one. Taken by itself, then, the phrase εὖ ἔπαθον is equivalent to *had been well*

treated (for tense see H. 837), and so takes the gen. of the agent with ὑπό, like a pass. The entire clause must be translated freely, *in return for the favors which I had received from him.* — ὑμεῖς: emphatic, and so complimentary to the troops. The whole address is intended to tickle their sense of their own importance and so win their confidence, while suggesting that there are difficulties before them if they take this course, and barely hinting at the claims of honor.

25. ἀνάγκη: supply *ἐστί.* — δῆ: *of course.*

26. προδόντα: cf. λαβόντα 273, 10. — φιλιᾷ: H. 777; G. 1183. — χρῆσθαι: for χράεσθαι, irreg. contraction. H. 412; G. 496. Translate *enjoy.*

27. εἰ: *whether*, introducing an indir. question. Eng. *if* is

ήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς καὶ σὺν ὑμῖν
 ὅτι ἂν δέη πείσομαι. καὶ οὐποτε ἐρεῖ οὐδεὶς ὡς
 ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς 30
 τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλιᾶν εἰλόμην.
 6. ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, ἐγὼ
 σὺν ὑμῖν ἔψομαι καὶ ὅτι ἂν δέη πείσομαι. νομίζω
 γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ
 συμμαχοὺς, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος 35
 ὅπου ἂν ᾧ, ὑμῶν δὲ ἔρημος ᾧν οὐκ ἂν ἰκανὸς οἶμαι
 εἶναι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξα-
 σθαι. ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω

often used in the same way. Observe that indir. questions do not take the subjv. in Greek.

28. οἶδα: learn the conjugation. H. 491; G. 820.—**αἰρήσομαι:** H. 816, 1; G. 1246.

29. ὅτι ἂν δέη: supply *πάσχειν*. For the mode see H. 912, 913, 916 (with example), 898; G. 1428, 1 and 2; 1434; 1403.—**πείσομαι:** from *πέιθω*; the form from *πέιθω* would not yield a meaning suited to the context.—**οὐποτε οὐδεὶς:** H. 1030; G. 1619. Cf. 274, 93 and note.

30. εἰς: among, into the land of.

32. ὑμεῖς ἐμοί: put side by side for contrast. So in 34 *ὑμᾶς ἐμοί*.

33. σὺν: omit in Eng. *ἔπομαι* takes either the simple dat.

of association (H. 772; G. 1175) or the dat. with *σὺν*.

35. ἂν: belongs with *εἶναι*, which is thus shown to stand for a potential opt. H. 964; G. 1308. Cf. *περιγεγόμενος ἂν* 270, 25 and note.

36 f. ὅπου ἂν ᾧ: cf. *ὅτι ἂν δέη* 29 and note.—**ὑμῶν:** gen. of separation. H. 753, *g*; G. 1139, 1140, 1112. The reminder that he is an exile is an appeal to their sympathy.—**ἂν ἰκανὸς οἶμαι εἶναι:** cf. *ἂν οἶμαι τίμιος* 35.—**οὐτ' ἂν:** this *ἂν* is merely a repetition of *ἂν* in 36; it adds nothing, except that it lends a slight emphasis to the preceding *οὔτε*. H. 864; G. 1312.

38. ὡς: belongs with the pple.—**ἐμοῦ ἰόντος:** gen. abs., where we might expect rather *ὅτι ἐγὼ εἶμι*.—**ὅπη ἂν καὶ ὑμεῖς:**

τὴν γνώμην ἔχετε. 7. ταῦτα εἶπεν· οἱ δὲ στρατιώ-
 40 ται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαν-
 τες ὅτι οὐ φαίη παρὰ βασιλέᾳ πορεύεσθαι ἐπήνεσαν·
 παρὰ δὲ Ξενίου καὶ Πᾶσιωνος πλείους ἢ δισχιλίοι
 λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύ-
 σαντο παρὰ Κλέαρχον. 8. Κῦρος δὲ τούτοις ἀπο-
 45 ρῶν τε καὶ λῦπούμενος μετεπέμπετο τὸν Κλέαρχον·
 ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν
 πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὡς καταστη-
 σομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ'
 ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. μετὰ δὲ
 50 ταῦτα συναγαγὼν τούς θ' ἑαυτοῦ στρατιωτᾶς καὶ

supply *τητε*, and cf. *ὅτι* *ἀν* 29 and *ἄπου* *ἀν* 36. Translate freely, *Be quite sure therefore that I am going whichever way you do.*

40. οἳ τε: for accent of the art. see H. 112, c; G. 143, 4. — αὐτοῦ: emphasizes ἐκείνου, for which in Eng. use the proper name.

41. ὅτι: *because*. — οὐ: for position cf. οὐκ ἔφασαν 2. — φαίη: what does the mode indicate? — πορεύεσθαι: like *ἴντος* 38 and *ἰέναι* 2, fut. in meaning. So in Eng. *am going*. — ἐπήνεσαν: see *ἐπαινέω*. For the retention of ε at the end of the theme cf. *καλέω*, *ἐκάλεσα*.

44. παρὰ Κλέαρχον: acc. because of the motion implied in the verb.

46. τῶν στρατιωτῶν: gen. of separation with *λάθρᾳ*. H. 756; G. 1150.

47. ἔλεγε θαρρεῖν: *told him to be of good courage*. Only in this sense of *bid* does *λέγω* in the act. ordinarily admit the inf. in classical prose. — ὡς: indicates that the following gen. abs. is Klearchos's statement. Translate, *assuring him that this matter would be settled in the right way*.

48. μεταπέμπεσθαι: the tense denotes repetition: *keep sending for*. The object was to make it appear to the soldiers that Klearchos was really at enmity with Cyrus.

50. θ': for τε. H. 79, 82; G. 48, 92.

τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βουλό-
 μενον, ἔλεξε τοιαύδε. Ἄνδρες στρατιῶται, τὰ μὲν
 δὴ Κίρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὡσπερ
 τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου
 ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε 55
 ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι
 νομίζει ὑφ' ἡμῶν οἶδα· 10. ὥστε καὶ μεταπεμπο-
 μένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον
 αἰσχυνόμενος ὅτι σύννοδα ἐμαυτῷ πάντα ἐψευσμένος
 αὐτόν, ἔπειτα καὶ δεδιῶς μὴ λαβὼν με δίκην ἐπιθῆ 60

51. αὐτῷ: dat. after *προς*- in *προσελθόντας*. — τὸν βουλόμενον: any one who desired.

52 f. τὰ Κίρου: the relation of Cyrus, subj. of ἔχει. — δῆλον ὅτι: virtually = an adv. δήλως. In the original construction δῆλον ἔστι was the principal clause, with a ὅτι clause as its subj. Next δῆλον ὅτι, with ἔστι omitted, was used parenthetically, as here. — οὕτως ἔχει: cf. εὐνοϊκῶς ἔχοιεν 256, 5 and note. Translate, the relation of Cyrus to us is evidently (δὴ and δῆλον ὅτι together) the same as ours to him.

55. γε: cannot here be translated; at least is too clumsy. In actual speech the ε was elided before a vowel, so that the word did not even make a separate syllable.

56. μισθοδότης: that their pay has stopped is merely the first of the disadvantages suggested as resulting from their changed relation to Cyrus. — ἀδικεῖσθαι: since no subj. is expressed, while one is required, it must be the same as that of the governing verb. H. 940; G. 895, 2.

57 f. καὶ μεταπεμπομένου αὐτοῦ: even though he keeps sending for me. H. 969, e and Rem.; 971, c; G. 1563, 6; 1568. — τὸ μέγιστον: chiefly; H. 626, b; G. 915.

59. αἰσχυνόμενος: from shame. H. 969, b and Rem.; G. 1563, 2. — ἐμαυτῷ: dat. after σύν- in σύννοδα. — ἐψευσμένος: supplementary pple. agreeing with the subj. H. 982 and a; G. 1578, 1590.

60. ἔπειτα: correl. with μέν

ὄν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. ἐμοὶ οὖν δοκεῖ οὐχ ὥρᾱ εἶναι ἡμῖν καθεύδειν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὃ τι χρῆ ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι
 65 ὅπως ἀσφαλέςτατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέςτατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. ὁ δ' ἀνὴρ πολλοῦ μὲν

58. — **δεδιώς**: cf. note on *αἰσχύνομενος*, 59. — **μή**: *lest, that.* — **δικην**: *punishment.* — **ἐπιθῆ**: H. 887; G. 1378.

61. ὄν: for *τούτων* ᾧ; cf. *ἀνθ' ὧν* 24 and note. *τούτων* would depend on *δικην*; since the *antec.* is omitted, the *rel.* is made to depend on *δικην*, instead of being left in its proper construction, the cognate *acc.* with *ἡδικῆσθαι*. H. 996, *a*, (2); G. 1031, 1032. Translate, *punishment for the wrongs he thinks he has received from me.* — **δοκεῖ**: *impers., to me therefore it seems to be no time.*

62 f. ἡμῖν: H. 767; G. 1165. — **καθεύδειν**: depends on *ὥρᾱ*. H. 952; G. 1521. — **ἡμῶν αὐτῶν**: H. 742; G. 1102. — **βουλευέσθαι**: supply *δοκεῖ ὥρᾱ εἶναι*. — **ὃ τι**: here *indir. interrog.*, not *indef. rel.* as in 29 and 33. We use *what* in both senses. *ὃ τι χρῆ ποιεῖν* is the *indir. form* of *τί χρῆ ποιεῖν*; which is equiv-

alent to *τί ποιῶμεν*; with the *deliberative subjv.* — **ἐκ τούτων**: “*next, expressing time (sequence) with an implied idea of consequence, in consideration of, in consequence of, the present circumstances.*”

64. αὐτοῦ: *adv., here.* Cf. *ποῦ, ποῦ*, which were originally *genitives.* — **σκεπτέον**: *verbal* from *σκέπτομαι*. For the *formation*, H. 475; G. 776, 1 and 3. For the *syntax*, H. 988, 990; G. 1594, 1597.

65. ὅπως μενούμεν: an excellent illustration of the way in which *purpose clauses* (H. 880, 885; G. 1362, 1372) arise from the *indir. question* and *indef. rel. clause.* — **δοκεῖ**: *seems best*; commonly called *impers.*, but really having *ἀπιέναι* as *subj.*

66. ἄπιμεν: *fut. in meaning*, parallel with *μενούμεν* and *ἔξομεν.*

68. πολλοῦ: H. 753, *f*; G.

ἄξιος φίλος ᾧ ἂν φίλος ᾗ, χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὀρῶμέν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὦρᾶ λέγειν ὅτι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο.

1135. — **μέν**: here stands *within* the phrase (πολλοῦ ἀξιὸς φίλος) which is contrasted with χαλεπώτατος ἐχθρός.

69. ᾧ ἂν φίλος ᾗ: implies the condition εἰ ἂν φίλος ᾗ. H. 765; 912; 913; 914; B. (1); 894, 1; G. 1174; 1428; 1431, 1; 1393, 1. So ᾧ ἂν πολέμιος ᾗ.

72 f. οὐδέ: here adverbial, slightly emphasizing πόρρω. — **δοκοῦμέν μοι**: we should use the impers. construction. The mild form of statement, as if

the fact which is obvious to all were doubtful, makes all realize more forcibly the significance of the fact. — **αὐτοῦ**: gen. of separation with πόρρω. — **καθῆσθαι**: to be encamped. Learn ἡμαί and κάθημαι, H. 483, 484 and α; G. 814-816. — **ὦρᾶ**: supply ἐστί. — **λέγειν**: cf. καθεύδειν 62. — **γιγνώσκει**: judges, Lat. *sentit*. Note that the ind. is here used, not the subjv. Although *ὅτι* and *τις* are indef., the time is not.

282. Anabasis I., 3, 13-21.

13. Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷᾶ εἴη ἢ ἀπορίᾳ ἄνευ

1. ἐκ τούτου: cf. ἐκ τούτων 281, 63. — **ἀνίσταντο**: force of the tense?

2. λέξοντες: H. 969, c; G. 1563, 4. — **ἐγίγνωσκον**: really thought, as opposed to those who are next mentioned. γι-

γνώσκω frequently means *form a judgment*, and *hold an opinion*.

3. οἷᾶ: the Greek is inclined to speak of the *quality* of things, as here (lit. *of what sort*), where we think rather of the magni-

τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. εἰς
 5 δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα
 πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέ-
 σθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος
 ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι— ἢ δ' ἀγορὰ
 ἦν ἐν τῷ βαρβαρικῷ στρατεύματι— καὶ συσκευά-
 10 ζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀπο-
 πλέοιεν· ἔὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν
 Κύρον ὅστις διὰ φιλιᾶς τῆς χώρᾶς ἀπάξει. ἔὰν δὲ

tude (*how great*), or content
 ourselves with the less definite
what.

4. τῆς Κύρου γνώμης: Cy-
 rus's consent. — μένειν, ἀπιέναι:
 depend on ἀπορῖα. Cf. λέγειν
 281, 73 and note.

5. δὴ: *in particular*.

6 f. ἐλέσθαι: the mode shows
 that εἶπε 5 was used in the sense
 of *bade, told them*. Cf. ἔλεγε
 θαρρεῖν 281, 47 and note. — βού-
 λεται: the form of the dir. dis-
 course retained. Observe that
simple conditions take the ind-
 ic., as in Eng. and Lat.

8 f. ἢ δὲ ἀγορὰ . . . στρατεύ-
 ματι: not part of the speech,
 but thrown in parenthetically
 by Xenophon to show the man-
 ifest and intentional absurdity
 of the proposal.

10 f. ἀποπλέοιεν: H. 881;
 G. 1365.

11. αἰτεῖν: the force of εἶπε
 5 still continues.

12. ὅστις: has for its antec.
 not Κύρον but the more em-
 phatic ἡγεμόνα. — φιλιᾶς: the
 predicate position (H. 594, b;
 670 and a; G. 971-973) and
 place of emphasis make the
 meaning very different from
 that of διὰ τῆς φιλιᾶς χώρᾶς,
 or διὰ φιλιᾶς χώρᾶς. Lit. *would*
lead them back through the
land friendly; that is, render
the land friendly through which
he was to lead them. This form
 of predication is a slight exten-
 sion of the usage seen in such
 familiar sentences as, He wipes
 his face *dry*. The fact that a
 guide given by Cyrus was lead-
 ing them would render the
 population friendly. εἶχον τὰς
 ἀσπίδας ἐκκεκαλυμμένῃς 274,
 20 ff., exhibits nearly the same
 construction. — ἀπάξει: H. 911;
 G. 1442. The clause is essen-
 tially the same in character as
 ὅπως μενοῦμεν 281, 65.

μηδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλα- 15 βόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος εἶπε τοσοῦτον. 15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν

13 f. **μηδέ**: adv. Translate, *if he should not give them a guide either, or, if he should refuse to give them a guide too.* — **συντάττεσθαι, πέμψαι**: the force of εἶπε 5 still continues. — **τὴν ταχίστην**: H. 719, a, 3d line; G. 1060, 2d example. Cf. τὴν ταχίστην ὁδόν 274, 44 f.

14. **προκαταληψομένους**: note the force of each element. We need not suppose that the Greek reader supplied ἀνδρας or any such word; the ending -ous expresses the idea of ἀνδρας distinctly enough, just as in πολλούς in the next line. For tense cf. λέγοντες 2 and note. There is no more emphasis on ἀκρα than on προ-: *to seize the heights in advance (first).*

15 f. **φθάσωσι**: pl. because the subj. is at first thought of as general; it is then divided up into Κῦρος and οἱ Κίλικες. — **καταλαβόντες**: supplementary pple. with φθάσωσι agreeing with the subj. H. 984; G. 1586.

For tense cf. ἰδοῦσα 274, 35. — ὧν: relates to Κίλικες, and depends on πολλοὺς and χρήματα. — **ἔχομεν ἀνηρπακότες**: each word has its full ordinary force. Translate freely, *many of whom we hold as prisoners along with much of their property that we have carried off.* Observe the change to the dir. discourse. In the preceding indir. quotation βούλεται 7, διδῶ 11 and 13, ἀπάξει 12, and φθάσωσι 15 are in the same form as in the dir. This gives a liveliness of tone that leads up to the change in ἔχομεν.

18 f. **τοσοῦτον**: *only so much.* The sets of correl. prons. and advs. (H. 282, 283; G. 429, 436) should gradually be thoroughly learned. — **ὡς στρατηγήσοντα ἐμέ**: acc. abs., a not infrequent construction in Xenophon. H. 973, 974; G. 1569, 1570. The gen. abs. ὡς στρατηγήσοντος ἐμοῦ would have had the same meaning. Cf. ὡς

20 λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιη-
 τέον· ὡς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ δυνα-
 τὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι
 ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. μετὰ
 25 τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν
 στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὐηθες

ἐμοῦ οὖν ἰόντος . . . οὕτω τὴν γνώ-
 μην ἔχετε 281, 38 f. — στρατη-
 γῶν: cognate acc. Translate,
*Let no one of you speak in the
 belief that I (note the emphatic
 form ἐμέ) will be general in this
 campaign.*

20 f. ἐμοί: H. 991; G. 1597.
 — ποιητέον: supply ἐστίν. — ὡς
 δέ: though correl. with ὡς μέν
 18 in form and in thought, ὡς
 does not here have the same
 office as above, but is declara-
 tive, equivalent to ὅτι. The
 clause depends upon a verb
 like ἴσπερ *be assured*, in the
 mind of the speaker, — the op-
 posite of μηδεὶς λεγέτω, which
 suggests it. — πείσομαι: from
 πείθω or πάσχω? — ἢ δυνατὸν
 μάλιστα: cf. ἢ ἐδύνατο τάχιστα
 273, 29 f.

22. εἰδῆτε: do not confuse
 the forms from οἶδα (ἦδη, εἰδῶ,
 εἰδέην, ἴσθι, εἰδέναι, εἰδῶς) and
 those from εἶδον (ἴδω, ἴδομι, ἰδέ,
 ἰδεῖν, ἰδῶν). Though derived
 from the same root, the forms

and meanings are entirely dis-
 tinct.

23. ὡς τις . . . ἀνθρώπων:
 lit. *as any one else also of men
 most; that is, as well as any
 one else whatever.*

25 f. τοῦ . . . κελεύοντος:
 translate by a rel. clause. —
 ὥσπερ Κύρου ποιουμένου: gen.
 abs., ὥσπερ denoting a com-
 parison, which we must denote
 by *as if*, although the Greek
 phrase does not imply a condi-
 tion: *just as if Cyrus were
 making his expedition back
 again*, a slightly humorous way
 of saying *giving up his pro-
 ject and marching back*, as he
 would have to do if he assented
 to the demand. — ἐπιδεικνὺς δέ:
 cf. τριᾶκοσιους μέν, τριᾶκοσιους
 δέ 273, 24 and note. We may
 give the effect of μέν and δέ
 combined with the repetition
 by saying, *pointing out on the
 one hand . . . and on the other
 hand.* — ὡς: there is nothing in
 the context to determine which

εἴη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λῦμαινόμεθα τὴν
 πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν
 Κῦρος δῶ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν
 Κῦρον προκαταλαβεῖν; 17. ἐγὼ γὰρ ὀκνοίην μὲν 30
 ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς
 τριήρεσι καταδύση, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ
 δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγη ὅθεν οὐκ ἔσται ἐξελ-

shade of meaning is intended here, that which we express by *that*, or the one which we express by *how*. The Greek did not distinguish them, but we are obliged to do so.

27. **παρὰ τούτου** : instead of the acc. of the person, which was used in 10. — **ᾧ** : dat. of disadvantage ; we say *whose enterprise*. — **λῦμαινόμεθα** : sudden change to the dir. form, as in 16.

28. **εἰ πιστεύσομεν** : H. 893, c ; G. 1391.

29. **ἡμῖν** : dat. of advantage.

30. **Κῦρον** : obj. of *κελεύειν* ; supply *ἡμᾶς* as subj. of *κελεύειν*. The sentence is ironical, the thought being, If we are to assume that he will be so kind as to give us a guide in order to make our return safe and easy, we might as well trust his good nature a little farther and ask him to occupy the heights in order to defend us from the Cilicians ; of course he would do neither. — **ἐγὼ**

γάρ : introduces the reason for the statement in the previous section, that it was silly to talk of asking such favors of the man whom they were injuring. In Eng. it is more idiomatic to begin this sentence without *for*, leaving the causal relation to be understood.

31 f. **ᾧ δοίη** : implies the condition *εἰ αὐτὰ δοίη*, H. 917, 900 ; G. 1436, 1408. — **ταῖς τριήρεσι** : *with his war-ships*, dat. of means. — **καταδύση** : cf. *ἐπιθῆ* 281, 60 and note. — **φοβοίμην δ' ἂν** : correl. with *ὀκνοίην μὲν* ἂν 30 f. The two synonyms differ but little here, although *φοβοίμην* is stronger, and the order is similar to that in 24 and 26. — **ᾧ** : attracted (H. 994 ; G. 1031) to the case of *ἡγεμόνι*, for which cf. *σὺν ὑμῖν* 281, 33 and note, also *αὐτῷ* 281, 55.

33. **δοίη** : cf. *δοίη* 31. — **ὅθεν** : the antec. (*ἐκεῖσε*) is omitted, being indef. — **οὐκ ἔσται** : *it will be impossible*.

θεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν
 35 αὐτὸν ἀπελθῶν· ὃ οὐ δυνατόν ἐστιν. ἀλλ' ἐγὼ
 φημι ταῦτα μὲν φλυαρίᾳς εἶναι· 18. δοκεῖ δέ μοι
 ἄνδρας ἐλθόντας πρὸς Κύρον, οἵτινες ἐπιτήδαιοι, σὺν
 Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται ἡμῖν χρῆσθαι·
 40 πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς καὶ
 μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων·
 19. ἂν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται

34 f. ἄκοντος: put with Κύρου.—λαθεῖν αὐτόν: shows the primary meaning of λανθάνω and the common construction with it. The emphasis falls upon ἄκοντος and λαθεῖν.—ἀπελθῶν: nowise different, except in tense, from ἀπιών. With λανθάνω and φθάνω the supplementary pple. regularly has the same tense as the finite verb; with τυγχάνω the pple. commonly agrees in tense, but there are many exceptions. Cf. φθάσωσι καταλαβόντες 15 f.; also τρεφόμενον ἐλάνθανε and ὦν ἐτύγχανε 270, 20 f. Translate, *I should like, if I go away without Cyrus's consent, to go without his knowing it.*

36. δοκεῖ μοι: *it seems best to me*, the subj. being the clause beginning with ἄνδρας and ending with βουλεύεσθαι 48, in which the leading infinitives are ἐρω-

τᾶν, ἔπεσθαι, εἶναι, ἀξιούν, ἀπαγγεῖλαι, βουλεύεσθαι.

37. ἐπιτήδαιοι: has here its primary meaning, *suitable*; the meaning seen in ἐπιτήδεια 8 is secondary, and is found only in the neut. pl.

38. τί: cognate acc. with χρῆσθαι, *what use he wishes to make of us.*

39. ἂν ἦ: the condition refers to fut. time; *if the enterprise proves to be.*—οἷᾱπερ: we should expect ἐκέλη ἦνπερ; instead of that the antec. is omitted, though it is here definite, and the rel. of *quality* used (cf. note on οἷᾱ 3) in the case of the omitted antec. ἦνπερ or οἷᾱνπερ would have had with ἐχρήτο the same construction as τί 38.

40. πρόσθεν: the journey mentioned in 225, 8 ff.

42. τῆς πρόσθεν: supply πρᾶξεως.

καὶ ἐπιπονωτέρᾳ καὶ ἐπικινδυνωτέρᾳ, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πεισθέντα πρὸς φιλιᾶν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι 45 ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν· ὁ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι. 20. ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' 50 ἀπεκρίνατο ὅτι ἀκούοι Ἀβροκόμῳ ἐχθρὸν ἄνδρα ἐπὶ

43 f. πείσαντα, πεισθέντα: agree with Κῦρον understood, subj. of ἄγειν and ἀφιέναι. His readiest means of persuading the soldiers would of course be an offer of higher pay; this is what is hinted at in πείσαντα. — πρὸς φιλιᾶν: in friendship. We may give the general effect of the parallelism of the sentence thus: *that they should ask that he either win our consent before leading us on, or let us go in friendship with his consent.* — ἀφιέναι: from ἀφίημι. The form from ἀπειμι go away would be ἀπιέναι. Learn the conjugation of ἔημι, H. 476; G. 810. Note the resemblance to, and the few differences from τίθημι, which should be thoroughly reviewed with ἔημι. The long ι in the pres. reduplication is irregular.

45. ἐπόμενοι: translate as

if it were *εἰ ἐποίμεθα*. So ἀπίοντες as if it were *εἰ ἀπίοιμεν*.

47. δεῦρο: instead of ἐνθάδε (*here*) because of the motion implied in ἀπαγγεῖλαι.

48. πρὸς ταῦτα: with reference to this. — ἔδοξε ταῦτα: this was agreed to. ἔδοξε is regularly used to denote the passage of a resolution. For the time being the Greek army has become a mass-meeting, in which proposals are made, advocated by speeches, and put to vote; the question is decided by majority of hands raised, and the minority submit. This procedure was as familiar to the democratic states of Greece as to us; indeed it originated among them.

50. τὰ δόξαντα: the questions agreed upon. — τῇ στρατιᾷ: indir. obj. of δόξαντα.

τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθ-
 μούς· πρὸς τοῦτον οὖν ἔφη βοίλεσθαι ἐλθεῖν· κἄν
 μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ,
 55 ἂν δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.
 21. ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀπαγγέλλουσι
 τοῖς στρατιώταις· τοῖς δὲ ὑποψιά μὲν ἦν ὅτι ἄγοι
 πρὸς βασιλέᾳ, ὅμως δὲ ἐδόκει ἔπεισθαι. προσαι-
 τοῖσι δὲ μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον
 60 πᾶσι δώσειν οὗ πρότερον ἔφερον, ἀντὶ δᾶρικου τρία
 ἡμιδᾶρικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ
 βασιλέᾳ ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ
 φανερωῖ.

52. εἶναι: ἀκούω, like ὄρω, αἰσθάνομαι, οἶδα, takes the supplementary pple. more often than the inf. The inf. probably marks the statement more distinctly as an indir. speech, that is, as a matter of mere hearsay.

53. κἄν: for καὶ ἐάν, by crasis, H. 76 and b; G. 42.

54. ἦ: cf. note on ἦ 39. The condition is of the same sort as in φύγῃ 55.

55. ἡμεῖς: again the change to the more lively dir. form.

57. τοῖς δὲ ὑποψιά ἦν: = οἱ δὲ ὑπώπτειον.

58 f. προσαιτοῖσι μισθόν: lit. demand pay in addition. We put the idea of προσ- in the form of a modifier of μισθόν, and say, demand higher pay.

60. οὗ: for τούτου δ: gen. after ἡμιόλιον, which has a comparative force, a half more. — ἔφερον: were receiving.

61. τρία ἡμιδᾶρικὰ: we say a daric and a half.

62 f. ἔν γε τῷ φανερωῖ: this expression makes it evident that some, probably most, understood pretty well what the real purpose of Cyrus was.

USES OF THE SUBJUNCTIVE AND OPTATIVE.

283. All the common uses of the subjunctive and optative have now been illustrated and should at this point be thoroughly reviewed. To assist in this, summaries are here given, with references to the Grammar. The pupil should collect out of the text as many examples of each construction as possible. The uses of these modes can easily be so learned at this point that they will give no serious trouble hereafter.

284. *The Subjunctive.*

1. In Principal Clauses.

a. Hortative. H. 866, 1; G. 1344.

b. In prohibitions, in the aorist only. H. 866, 2; G. 1346.

c. Deliberative. H. 866, 3; G. 1358.

2. In Subordinate Clauses.

a. Denoting pure purpose. H. 881; G. 1365.

b. After expressions of fear. H. 887; G. 1378.

c. In conditions

(1) of the present general form. H. 894, 1; G. 1393, 1.

(2) of the future more vivid form. H. 898; G. 1403.

Also in relative clauses implying such conditions. H. 912, 913; G. 1428; 1431, 1; 1434.

d. With *ἕως* and other words signifying *until*, and with *πρίν* *before, until*, when they imply *expectation*. H. 921, 924; G. 1465, 1469.

285. *The Optative.*

1. In Principal Clauses.

a. In wishes, referring to future time (*without ἄν*). H. 870; G. 1507.

b. Potential (*with ἄν*). H. 872; G. 1327.

So in conclusions of less vivid future conditions. H. 900; G. 1408.

2. In Dependent Clauses.

a. Denoting pure purpose, after past tenses. H. 881; G. 1365.

b. After expressions of fear, after past tenses. H. 887; G. 1378.

c. In conditions

(1) of the past general form. H. 894, 2; G. 1393, 2.

(2) of the future less vivid form. H. 900; G. 1408.

Also in relative clauses implying such conditions. H. 912, 913; G. 1431, 2; 1436.

d. With *ἕως* and other words signifying *until*, and with *πρίν* *before, until*, when they imply *expectation*, after past tenses. H. 921, 924; G. 1465, 1469.

e. In indirect discourse, after past tenses. H. 932, 2; 937; G. 1481, 2; 1502.

Observe that those uses of the optative which involve the principles of indirect quotation (namely, *a, b, d, e* under 2) are permissive only, not required. The forms of direct speech *may* be retained after past tenses, and are retained in nearly half the cases. To retain them gives the same effect of liveliness which is produced by the historical present, or by the sudden changes from indirect to direct form in principal clauses.

CONDITIONAL SENTENCES, INDIRECT DISCOURSE.

286. All common forms of conditional sentences have been illustrated, except those contrary to reality. With some classes it may be well to postpone the connected review of these sentences until later; but in any case, as soon as the forms yet lacking occur, the entire subject should be

reviewed as presented in H. 889-900, 912-918; G. 1381-1420, omitting the paragraphs in the smallest type and the less important paragraphs in type of the second size.

In the same way should be reviewed the subject of indirect discourse as presented in H. 928-937, 946; G. 1475-1503, 1522, 1523.

NOTE. — In the Greek-English vocabulary the theme of each verb is given in parenthesis immediately after the first form; next follows the class to which the present belongs, unless it is of the variable-vowel class. Under most compound verbs the theme is given as a compound of the preposition and the simple theme; for the principal parts look under the simple verb. The derivation or composition, when known, is generally indicated in square brackets [] just before the translation. This matter is so given that the student can trace the successive steps in word-formation more precisely than in most vocabularies or dictionaries. For example, it is indicated that *ἐπιβουλεύω* is a compound of *ἐπί* and *βουλεύω*, that *βουλεύω* is formed from *βουλῆ*, and *βουλῆ* from *βούλομαι*. Unless care is taken in clear cases to impress upon students the historical order of word-formation, the whole subject of etymology is likely to appear a mass of guess-work, and so be of little use and some positive harm. In cases of doubt of course the matter should not be pressed. Words which occur only in Part I. are treated less fully than the others. The English-Greek vocabulary is complete for the Exercises that precede the beginning of the Anabasis. The additional words needed for the four exercises based on the early sections of the Anabasis are not included, because it is better for the student to accustom himself to rely, for such words, upon the Greek text.

The following abbreviations are used in the book, with some others that need no explanation.

act. = active.	intr. = intransitive.
adj. = adjective.	Lat. = Latin.
adv. = adverb.	lit. = literal, literally.
antec. = antecedent.	mid. = middle.
aor. = aorist.	neg. = negative.
app. = apposition.	obj. = object.
art. = article.	opt. = optative.
cf. = confer, compare.	p., pp. = page, pages.
cl. = class.	pass. = passive.
comp. = comparative.	pass. s. = passive suffix.
conj. = conjunction.	perf. = perfect.
correl. = correlative.	pers. = person.
decl. = declension.	plup. = pluperfect.
dem. = demonstrative.	ppl. = participle.
dep. = deponent.	pred. = predicate.
dir. = direct.	prep. = preposition.
e.g. = for example.	pres. = present.
Eng. = English.	priv. = privative.
equiv. = equivalent.	pron. = pronoun.
f., ff. = following.	red. = reduplication.
fut. = future.	rel. = relative.
i.e. = that is.	subj. = subject.
impers. = impersonal.	subjv. = subjunctive.
impf. = imperfect.	subst. = substantive.
impv. = imperative.	sup. = superlative.
indef. = indefinite.	sys. = system.
indic. = indicative.	trans. = transitive.
indir. = indirect.	t. s. = tense suffix.
inf. = infinitive.	var. vow. = variable vowel.
interr. = interrogative.	vocab. = vocabulary.

GREEK-ENGLISH VOCABULARY.

A.

- 'Αβροκόμας, -ᾱ (H. 149; G. 188, 3, end), ὁ, *Abrokomas*.
- "Αβῦδος, -ου, ἡ, *Abȳdos*.
- ἀγαθός, -ή, -όν, *good*. Comp. ἀμείνων, βελτίων, κρείττων, sup. ἄριστος, βέλτιστος, κράτιστος.
- ἀγαμαι (ἀγα-, root cl., H. 404; G. 619), ἡγάσθην, *admire*.
- ἀγγέλλω (ἀγγελ-, ι-cl., H. 399; G. 593), ἀγγελῶ, ἡγγεῖλα, ἡγγελκα, ἡγγεῖλαι, ἡγγέλθην, *announce, report*.
- ἄγγελος, -ου, ὁ, *messenger*.
- ἀγορά, -ᾱς, ἡ, [ἀγείρω *assemble*], *assembly; market-place, market*.
- ἀγοράζω (ἀγοραδ-, ι-cl., H. 398; G. 584, 585, 587), ἀγοράσω, ἡγόρασα, ἡγόρακα, ἡγόρασμαι, ἡγοράσθην, [ἀγορά], *buy*. (Cf. our verb *market*.)
- ἄγριος, -ᾱ, -ον, [ἀγρός *field, country*], *wild*.
- ἄγω (ἀγ-), ἄξω, ἡγαγον (H. 436; G. 535), ἡχα, ἡγμαι, ἡχθην, *drive, lead*.
- ἀγωγός, -οῦ, ὁ, [ἄγω], *leader, guide*.
- ἄγών, ἀγῶνος, ὁ, [ἄγω], *contest*.
- ἀγωνίζομαι, [ἀγών], *struggle, engage in a contest*.
- ἀδελφός, -οῦ, ὁ, *brother*.
- ἀδικέω (ἀδικε-), ἀδικήσω, etc., [ἄδικος], *injure, wrong*.
- ἄδικος, -ον, [α priv., δίκη], *unjust, wrong*.
- ἄήρ, ἄερος, ὁ, *air*.
- 'Αθῆναι, -ῶν, αἱ, *Athens*.
- 'Αθηναῖος, -ᾱ, -ον, ['Αθήναι], *Athenian*.
- ἄθλητής, -οῦ, ὁ, *athlete*.
- ἄθλον, -ου, τό, *prize*.
- ἄθλος, -ου, ὁ, *athletic game*.
- ἄθροίζω (ἄθροιδ-, ι-cl., H. 396, 398; G. 579, 584, 585, 587), ἄθροίσω, ἡθροισα, ἡθροικα, ἡθροισμαι, ἡθροίσθην, [ἄθροος *together*], *assemble, muster, (trans.)*; dir. mid. *assemble (intr.)*.

- Αινιᾶνες**, -ων, οἱ, *Ainiānes* or *Aenianians*, in southwestern Thessaly.
- αἰρετός**, -ή, -όν, verbal of αἰρέω; οἱ αἰρετοί, *the men chosen, the committee.*
- αἰρέω** (αἶρε-, ἔλ-), αἰρήσω, εἶλον, (ἔλω, etc., H. 359, *a*; G. 537 and 2), ἦρηκα, ἦρημαι, ἤρέθην, *seize, take*; indir. mid., *choose, elect.*
- αἰσθάνομαι** (αἰσθ-, αἰσθη-, nas. cl., H. 402, *b*; G. 603, 605), αἰσθήσομαι, ἦσθόμην, ἦσθημαι, *perceive.*
- αἰσχύνω** (αἰσχυν-, ι-cl., H. 400; G. 596), αἰσχυνῶ, ἦσχῦνα, ἦσχύνθη, [cf. αἰσχύνη *shame*], *put to shame*; dir. mid., *be ashamed.*
- αἰτέω** (αἶτε-), αἰτήσω, ἦτησα, ἦτηκα, ἦτημαι, ἦτήθη, *ask for, demand, entreat.*
- αἰτιάομαι** (αἶτια-), αἰτιάσομαι, etc., [αἰτιά *cause*], *give as the cause, accuse, blame.*
- ἀκινάκης**, -ου, ὁ, [Persian word], *short sword.*
- ἀκμή**, -ης, ἡ, *summit, prime.*
- ἀκούω** (ἀκου-), ἀκούσομαι, ἤκουσα, ἀκήκοα (H. 368, 44; G. 529), ἤκουσμαι, ἤκουσθη, *hear.*
- ἀκρόπολις**, -εως, ἡ, [ἄκρος, πόλις], *acropolis.*
- ἄκρος**, -ᾱ, -ον, *at the point or end* (H. 671; G. 978); τὸ ἄκρον, *the top or end*; τὰ ἄκρα, *the heights.*
- ἄκων**, ἄκουσα, ἄκον, [α priv., ἐκῶν], *unwilling.*
- ἄλγος**, -εος, τό, *pain.*
- ἄλέξω** (ἄλεξ-, ἀλεκ-), ἀλέξομαι, ἤλεξάμην, *ward off, defend one's self against.*
- ἄλλά**, [ἄλλος], *but, more strongly adversative than δέ.*
- ἀλλάττω** (ἀλλαγ-, ι-cl., H. 397; G. 584, 588), ἀλλάξω, ἠλλαξα, ἠλλαχα, ἠλλαγμαί, ἠλλάγην or ἠλλάχθη, *exchange.*
- ἀλλήλω**, -ᾱ, -ω, only du. and pl., oblique cases, [ἄλλος], *each other.*
- ἄλλος**, -η, -ο, *other*; after the art. often *the remaining, the rest of.*
- ἅμα**, adv., *at the same time.*
- ἅμαξα**, -ης, ἡ, [ἅμα, ἄγω], *wagon.*
- ἅμαξιτός**, -όν, [ἅμαξα, εἶμι], *traversed by wagons*; ὁδὸς —, *wagon-road.*
- ἀμελέω** (ἀμελε-), ἀμελήσω, etc., [ἀμελής], *neglect, be careless.*
- ἀμελής**, -ές, [α priv., μέλει *it is a care*], *careless, neglectful.*
- ἀμήχανος**, -ον, [α priv., μηχανή], *without device, impracticable.*
- ἄμπελος**, -ου, ἡ, *vine.*

ἀμφί, prep. w. acc., *about, in connection with.*

ἀμφότερος, -ᾶ, -ον, *both.*

ἄν, post-pos. adv., cannot be translated by itself. Its uses are described in H. 857-862; G. 1299-1316.

ἀναβαίνω (ἀνα + βα-, βα-), *go up, go inland.*

ἀνάβασις, -εως, ἡ, [ἀναβαίνω], *ascent, journey inland.*

ἀναγιγνώσκω (ἀνα + γνο-), *read.*

ἀνάγκη, -ης, ἡ, *necessity*; with ἐστί expressed or understood, *it is necessary.*

ἀναγνούς, see ἀναγιγνώσκω.

ἀνάλυσις, -εως, ἡ [ἀναλύω], *undoing, analysis.*

ἀναλύω, *unloose, take apart, analyze.*

ἀναρπάζω (ἀνα + ἄρπαδ-), *snatch up, carry off as booty.*

ἀνδράποδον, -ου, τό, [ἀνήρ, -ποδον being perhaps a derivative ending], *slave.*

ἄνευ, improper prep. w. gen., *without.*

ἀνήρ, ἀνδρός, ὁ, *man* as distinguished from woman, differing from ἄνθρωπος as Lat. *vir* from *homo*.

ἄθος, -εος, τό, *flower.*

ἄνθρωπος, -ου, ὁ, *man, human being, Lat. homo.*

ἀνιάω (ἀνία-), ἀνιάσω, ἡντιάσα,

ἡντιάθην, [ἀντιά *grief*], *grieve, distress.*

ἀνίστημι (ἀνα + στα-), *raise up, cause to stand up*; dir. mid. and μι-aor., *arise.*

ἀνταγωνιστής, -οῦ, ὁ, [ἀντί, ἀγωνιστής], *antagonist.*

ἀντί, prep. w. gen., *instead of*; in comp. the older meaning *against, in opposition*, is often retained.

ἀντιπαρασκευάζω (ἀντι + παρασκευαδ-), *prepare in turn or in opposition.*

ἀντιπέρᾱς [ἀντί, πέρᾱς *on the other side*], adv. w. gen., *over against.*

ἀντίστασις, -εως, ἡ, [ἀντί, στάσις *party, from ἵστημι*], *opposing party.*

ἀντιστασιώτης, -ου, ὁ, [ἀντίστασις], *political opponent, member of the opposing party.*

ἄντρον, -ου, τό, *cave.*

ἄνω, adv. [ἀνά], *upward, above; inland.*

ἄξιος, -ᾶ, -ον, *worthy.*

ἀξιόω (ἀξιο-), ἀξιόσω, etc., [ἄξιος], *deem worthy, think fit, claim as proper, request.*

ἀπαγγέλλω (ἀπο + ἀγγελ-), *bring back word, report.*

ἀπάγω (ἀπο + ἀγ-), *lead away or back.*

ἀπαιτέω (ἀπο + αἰτε-), *ask as due, demand.*

ἀπαράσκευος, -ον [α priv., παρασκευή], *unprepared.*

ἄπειμι (ἀπο + ι-, see εἶμι), *go away.*

ἀπέρχομαι (ἀπο + ἔρχ-, ἔλθ-, ἔλυθ-), ἀπήλθον, ἀπελήλυθα, *go or come away.*

ἀπέχω (ἀπο + σεχ-, ἔχ-, ἔχ-, σχ-, σχη-), *hold off, be distant.*

ἀπήλθον, see ἀπέρχομαι.

ἀπό, prep. w. gen., *from, away from.* In comp. off, *away*; often indicates that something is *due* (see ἀπαιτέω, ἀποδίδωμι).

ἀποδείκνυμι (ἀπο + δεικ-), *ap- point.*

ἀποδίδωμι (ἀπο + δο-), *give what is due, hence pay.*

ἀποκρίνομαι (ἀπο + κριν-, κρι-), ἀποκρινούμαι, ἀπεκρινάμην, ἀποκέκριμαι, *reply.*

ἀποκτείνω (ἀπο + κτεν-, κτον-), *kill, put to death, execute.*

ἀπολαμβάνω (ἀπο + λαβ-, ληβ-), *take back, receive back.*

ἀπόλλυμι (ἀπο + ὀλ-, ὀλε-, nas. cl., H. 402, e; G. 608; ὀλ- λῦμι is prob. for ὀλνῦμι), ἀπολώ, ἀπόλεσα, ἀπωλόμην, ἀπολώλεκα, ἀπόλωλα, in the act. pres., fut., 1st aor., 1st

perf., *lose, destroy*; in the mid. pres., fut., 2d aor., and in the 2d perf. act., *be lost or destroyed, perish.*

Ἄπολλων, -ωνος, ὁ, *Apollo*, son of Zeus and Leto, god of the sun, of health, of divination, of music and poetry.

ἀποπέμπω (ἀπο + πεμπ-, πομφ-), *send away, send back*; indir. mid., *send from one's self, dismiss, let go.*

ἀποπλέω (ἀπο + πλυ-, πλεу-), *sail away.*

ἀπορέω (ἀπορε-), ἀπορήσω, etc., [ἄπορος], *be perplexed.*

ἀπορία, -ās, ἡ, [ἄπορος], *difficulty, perplexity.*

ἄπορος, -ον [α priv., πόρος], *without resource, hence perplexed.*

ἀποστέλλω (ἀπο + στελ-, σταλ-), *send away.*

ἀπόστολος, -ου, ὁ, [ἀποστέλλω], *envoy, ambassador.*

ἀποχωρέω (ἀπο + χωρε-), *withdraw, retreat.*

ἀριθμέω [ἀριθμός], *count.*

ἀριθμός, -οῦ, ὁ, *number, enumeration.*

Ἄριστιππος, -ου, ὁ, [ἄριστος, ἵππος], *Aristippos.*

ἄριστος, -η, -ον, sup. of ἀγαθός.

Ἄρκας, -άδος, ὁ, *Arcadian.*

ἄρμα, -ατος, τό, *chariot.*

ἀρμάμαξα, -ης, ἡ, [ἄρμα, ἄμαξα], *covered carriage*.

ἀρπάζω (ἀρπαδ-, ι-cl., H. 398 ; G. 584, 585, 586), ἀρπάσω, ἤρπασα, ἤρπακα, ἤρπασμαι, ἤρπάσθην, *seize, plunder*.

Ἄρταξέρξης, -ου, ὁ, *Artaxerxes*.

ἀρχαῖος, -ᾶ, -ον [ἀρχή], *ancient*; τὸ ἀρχαῖον, *of old, formerly*.

ἀρχή, -ης, ἡ, [ἄρχω], *beginning*; *government*; *province*.

ἄρχω (ἀρχ-), ἄρξω, ἤρξα, ἤργμαι, ἤρχθην, *be first, hence begin, and rule*.

ἄρχων, pple. of ἄρχω as subst., *commander*.

ἀσθενέω (ἀσθενε-), ἀσθενήσω, etc. [ἀσθενής], *be weak or sick*.

ἀσθενής, -ές [α priv., σθένος *strength*], *weak*.

Ἄσιᾶ, -ᾶς, ἡ, *Asia*.

Ἄσπενδιος, -ᾶ, -ον, [Ἄσπενδος city in Pamphylia], *Aspendian*.

ἀσπίς, -ίδος, ἡ, *shield*.

ἄστρον, -ου, τό, *star*.

ἀσφαλίστατα, sup. of ἀσφαλῶς.

ἀσφαλής, -ές, [α priv., σφάλω *make fall*], *safe, secure*.

ἀσφαλῶς [ἀσφαλής], *safely*; comp. ἀσφαλέστερον, sup. ἀσφαλίστατα.

ἀτιμάζω (ἀτιμαδ-, ι-cl., H. 398 ; G. 584, 585, 587),

ἀτιμάσω, ἠτίμασα, ἠτίμακα, ἠτίμασμαι, ἠτιμάσθην, [ἄτιμος], *disgrace, dishonor*.

ἄτιμος, -ον [α priv., τιμή], *without honor, unhonored*.

αὖ, postpos. adv., *again, in turn*.

αὐλός, -οῦ, ὁ, *pipe*.

αὐτόματος, -η, -ον, [αὐτός, root μα- *will*], *self-acting*; ἀπὸ (or ἐκ) τοῦ αὐτομάτου, *voluntarily, of one's own accord*.

αὐτός, -ή, -ό, *self, myself, himself, etc.* (1) Lat. *ipse*. This is always the meaning of the word when in the pred. position with a substantive, and when standing alone in the nom. (2) When preceded by the article, Lat. *idem*. (3) Standing alone in any case but the nom. it serves as the personal pron. of the 3d pers., *him, her, it, etc.*

αὐτοῦ, adv., *here*.

αὐτοῦ, -ῆς, contracted from εἰαυτοῦ, etc.

ἀφαιρέω (ἀπο + αἶρε-, ἔλ-), *take away from, deprive*, often in indir. mid.

ἀφίημι (ἀπο + ἔ-), *send away, let go*.

ἀφικνέομαι (ἀπο + ἰκ-, nas. cl., H. 402, *d*; G. 607), ἀφίξομαι, ἀφικόμεν, ἀφίγμαι, *arrive, come*.

ἀφίστημι (ἀπο+στα-), ἀποστήσω, ἀπέστησα, ἀπέστην, ἀφέστηκα, ἀπεστάθην, *set off, cause to revolt*; dir. mid., μι-aor., and perf. act., *revolt*.

Ἀχαιοός, -ά, -όν, *Achaian*.

ἄχθομαι (ἄχθ-, ἄχθε-), ἄχθέσομαι, ἤχθέσθην, [cf. τὸ ἄχθος *burden*], *be burdened, troubled*.

B.

βαίνω (βαν-, βα-, ι-cl., H. 400; G. 594, 610), βήσομαι, ἔβην, βέβηκα, -βέβαμαι in comp., -έβάθην in comp., *go*.

βάλλω (βαλ-, βλη-, ι-cl., H. 399; G. 593), βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, *throw, throw at*.

βαρβαρικός, -ή, -όν, [βάρβαρος], *connected with foreigners*; τὸ βαρβαρικόν, *foreign or Persian force*.

βάρβαρος, -ου, ὁ, *foreigner, barbarian*.

βάρος, -εος, τό, *weight*.

βασιλειά, -ᾶς, ἡ, [βασιλεύω], *act of ruling, royal power, kingdom, throne*.

βασίλειος, -ᾶ, -ον, [βασιλεύς], *royal, kingly*; subst. in the

neut. pl., *fortified palace, castle*.

βασιλεύς, -έως, ὁ, *king*.

βασιλεύω (βασιλευ-), βασιλεύσω, etc., [βασιλεύς], *be king, reign*.

βέλτιστος, -η, -ον, sup. of ἀγαθός.

βιάζομαι (βιαδ-, ι-cl., H. 398; G. 587), βιάσομαι, ἐβιάσομαι, βεβίασμαι, ἐβιάσθην, [βιά *force*], *compel, force*.

βιβλίον, -ου, τό, *book*.

βιβλιοπώλης, -ου, ὁ, [βιβλίον, πωλέω], *bookseller*.

βίος, -ου, ὁ, *life*.

βοήθεια, -ᾶς, ἡ, [βοηθέω], *help, succor*.

βοηθέω (βοηθε-), βοηθήσω, etc., [βοηθός *helper*], *help, succor*.

Βοιώτιος, -ᾶ, -ον, *Boeotian*.

Βοιωτός, -οῦ, ὁ, *Boeotian*.

βορέας, -ου, ὁ, *north-wind*.

βοτάνη, -ης, ἡ, *grass, herb*.

βουλεύω (βουλευ-), βουλεύσω, etc., [βουλή], *plan*; indir. mid., *plan for or with one's self, deliberate, consider*.

βουλή, -ῆς, ἡ, [βούλομαι], *will, wish*; commonly *plan, counsel*; also *council*.

βούλομαι (βουλ-, βουλη-), βουλήσομαι, βεβούλημαι, ἐβουλήθην, *wish, desire*.

βωμός, -οῦ, ὁ, *altar*.

Γ.

- γάμος, -ου, ὁ, *marriage*.
 γάρ, postpos. conj., *for*.
 γέ, enclitic particle, emphasizing the preceding word by restriction, *at least*; often not to be rendered by a separate word.
 γέλωσ, -ωτος, ὁ, *laughter*.
 γενεά, -άς, ἡ, [γίγνομαι], *family*.
 γένεσις, -εως, ἡ, [γίγνομαι], *birth, origin, genesis*.
 γένος, -εος, τό, [γίγνομαι], *race*.
 γέφυρα, -άς, ἡ, *bridge*.
 γῆ, γῆς, ἡ, *earth, land*.
 γίγνομαι (γεν-, γενη-, γον-), γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, *become, be born, (of events) take place*.
 γιγνώσκω (γνο-, incept. cl., H. 403; G. 613), γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *come to know, perceive, become aware, recognize, come to hold an opinion*; the aor. and perf. may sometimes be rendered *know*, but the ordinary words for *know* are οἶδα and ἐπίσταμαι.
 γλύφω, *carve*.
 γλώσσα or γλώττα, -ης, ἡ, *tongue, language*.
 γνώμη, -ης, ἡ, [γιγνώσκω],

judgment, thought, mind, consent; also *proverb*.

γράμμα, -ατος, τό, [γράφω], *writing, letter (of the alphabet)*.

γράφω (γραφ-), γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη, *write*.

γυμνάζω (γυμναδ-, ι-cl., H. 398; G. 584, 585, 587), γυμνάσω, ἐγύμνασα, γεγύμνακα, γεγύμνασμαι, ἐγυμνάσθην, [γυμνός], *exercise*.

γυμνάσιον, -ου, τό, [γυμνάζω], *gymnasium*.

γυμνῆς, -ῆτος, ὁ, [γυμνός], *light-armed soldier*.

γυμνός, -ή, -όν, *naked, bare*.

γυνή, γυναικός, ἡ, *woman, wife*.

γωνία, -άς, ἡ, *corner, angle*.

Δ.

δαίμων, -ονος, ὁ, *divinity, spirit*.

δακρύω (δακρῦ-), δακρῦσω, ἐδάκρῦσα, δεδάκρῦκα, *weep*.

δαπανάω (δαπανα-), δαπανήσω, etc., [δαπάνη *expense*], *expend*.

δάρεικός, -οῦ, ὁ, [Δᾶρειος], *daric, a Persian gold coin, worth \$5.40 in our gold*.

Δᾶρειος, -ου, ὁ, *Dareios or Darius*.

δασμός, -οῦ, ὁ, *tribute*.

δέ, postpos. conj., indicating a slight contrast with something preceding; *but, and*, often correl. with **μέν**.

δεδιώς, pple. of 2d perf. **δέδια** (H. 490, 5; G. 804 **δειδω**), *fearing*.

δεικνῦμι (**δεικ-**, nas. cl., H. 402, e; G. 608), **δείξω, ἔδειξα, δεί-
δειχα, δέδειγμαι, εἰδείχθην**, *point out, show*.

δέκα, indecl., *ten*.

δεκάς, -άδος, ἡ, *company of ten, decad.*

Δελφοί, -ῶν, οἱ, *Delphi*.

δένδρον, -ου, τό, *tree*.

δεξιός, -ά, -όν, *right* (opp. to *left*).

δέον, δέοντος, τό, neut. pple. of **δεῖ**, *that which is needful*: *εἰς τὸ δέον satisfactorily*.

δέρμα, -τος, τό, [**δέρω**], *skin, hide*.

δέρω (**δερ-, δαρ-**), **δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην**, *flay*.

δεσπότης, -ου, ὁ, *master*.

δεῦρο, adv., *hither*.

δέω (**δε-, δεη-**), **δεήσω, ἐδέησα, δεδέηκα**, *lack, want*; impers., **δεῖ, δεήσει, ἐδέησε, δεδέηκε**, *there is need of, it is necessary, must, ought*, Lat. *opus est*; mid., **δέομαι, δεήσομαι, δεδέημαι, ἐδεήθην**, *want, ask, entreat*.

δή, postpos. particle. Its meanings are very elusive; they may be grouped under two heads, which cannot always be clearly distinguished.

(1) Its force falls on a single word or phrase, marking the idea as being immediately present to the mind, giving greater definiteness or positiveness. The word thus made prominent is the one immediately preceding **δή** (yet another particle, as **μέν**, may intervene). The effect can sometimes be rendered in English by the tone of the voice only, sometimes *indeed, clearly*, may be used. **τότε δή, then indeed**. Sometimes it has an ironical force, *of course!* (2) It belongs to the entire clause. It then stands near the beginning, and often marks the statement as obvious, or to be expected under the known circumstances. This effect may be given by *of course, plainly, obviously*. When inferential, like **οὖν**, it may be rendered *accordingly, unemphatic now or so*. **μέν δή** is a frequent combination; each particle usually has its full separate force.

δηλος, -η, -ον, *plain, evident.*

δημοκρατία, -ās, ἡ, [δημος, κρατέω], *democracy.*

δημος, -ου, ὁ, *people*; often the democratic party as opposed to the oligarchical faction.

διά, prep., (1) w. gen., *through*; (2) w. acc., *on account of, because of*; δια πολλά *for many reasons.*

διαβαίνω (δια + βαν-, βα-), *go through, cross.*

διαβάλλω (δια + βαλ-, βλη-), *attack the character of, slander, accuse falsely.*

διάγω (δια + ἄγ-), *lead through*; *pass one's time, and so continue.* λέγων διήγε, *continued to speak, kept speaking.*

διαίρω, *divide.*

δίαίτα, -ης, ἡ, *mode of life.*

διᾱκόσιοι, -αι, -α, *two hundred.*

διαλέγομαι, *converse.*

διαρπάζω (δια + ἄρπαδ-), *plunder, sack.*

διατίθημι (δια + θε-, root cl., H. 404; G. 619), διαθήσω, διέθηκα, διατέθηκα or διαθέικα, διατέθειμαι, διετέθη (for διεθεθη), *dispose, bring into a certain disposition, treat.*

διδάσκω, *teach.*

δίδωμι (δο-, root cl., H. 404; G. 619), δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθη, *give.*

δίκαιος, -ᾱ, -ον, [δικη], *just, right.*

δικη, -ης, ἡ, *decision of a judge; sentence, penalty; right, justice.*

διό (for διὰ ὅ), *on account of which, wherefore, therefore.*

δῖς, *twice.*

δισχίλιοι, -αι, -α, (δῖς, χίλιοι), *two thousand.*

δόγμα, -ατος, τό, *opinion.*

δοκέω (δοκε-, δοκ-), δόξω, ἔδοξα, δέδογμαί, ἐδόχθη, *think, seem*; 3d sing. impers., *seems, seems best*; of a proposal in an assembly, *be adopted, pass.*

Δόλοπες, -ων, οἱ, *Dolopes, tribe on the southwest borders of Thessaly.*

δόξα, -ης, ἡ, *opinion.*

δούλος, -ου, ὁ, *slave.*

δουλῶ (δουλο-), δουλῶσω, etc., [δούλος], *enslave.*

δράμα, -τος, τό, *deed*; *drama.*

δράω, *do, accomplish.*

δρόμος, -ου, ὁ, [δραμεῖν *run*], *running, race.*

δύναμαι (δυνα-, root cl., H. 404; G. 619), δυνήσομαι, δεδύνημαι, ἐδυνήθη, *can, be able*; of words, *signify.*

δύναμις, -εως, ἡ, [δύναμαι], *force, power*; also *significance, meaning.*

δυναστής, -ου, ὁ, *powerful man, nobleman.*

δυνατός, -ή, -όν, [δύναμαι], *able*; of things, *possible.*

δύο, δυοῖν, *two.*

δύω (δῦ-, δυ-), δύσω, ἔδῦσα, ἔδῦν, δέδῦκα, δέδυμαι, ἐδύθην, *cause to sink*, also *enter*; dir. mid., with μι-aor. and perf. act., *sink*, intrans.

δώδεκα, indecl., [δύο, δέκα], *twelve.*

δῶρον, -ου, τό, [δίδωμι], *gift.*

E.

εἰάν, [εἰ, ἄν], *if*, with the subjv. Also written εἶν and ἦν.

ἐαυτοῦ, -ῆς, -οῦ, [stem ἐ-, αὐ-τός], reflex. pron., *one's self, himself, herself, itself.* Also written αὐτοῦ, etc.

ἑβδομάς, -άδος, ἡ, *week.*

ἑβδομος, -η, -ον, *seventh.*

ἐγκέλευστος, -ον, [έν, κελεύω], *bidden, incited.*

ἐγώ, ἐμοῦ, or μοῦ, *I.*

ἐθέλω (ἐθελ-, ἐθελη-), ἐθελήσω, ἠθέλησα, ἠθέληκα, *be willing*, in Attic prose almost always implying less distinct choice and desire than βούλομαι *wish*. (In poetry this difference is not made.)

εἰ, proclit. conj., *if*; sometimes *whether.*

εἰδέναι, εἰδῆτε, see οἶδα.

εἶδον, see ὁράω.

εἶδος, -εος, τό, *shape, figure.*

εἴησαν, see εἰμί.

εἴκοσι, indecl., *twenty.*

εἰκών, -όνος, ἡ, *image, statue.*

εἰμί (έσ-, root cl., H. 404, 478; G. 619, 806), ἔσομαι, *am, be.*

εἶμι (ι-, root cl., H. 477; G. 808, 1-3), *go*, often future in meaning.

εἶναι, see εἰμί.

εἶπον, see φημί.

εἶρηκα, εἶρημαι, see φημί.

εἰς, proclitic prep. w. acc., *into, in* with verbs of motion; *for* (denoting purpose), *with reference to, bearing upon*; with numbers, *about.*

εἷς, μία, ἓν, *one.*

εἰσβάλλω (εἰς + βαλ-, βλη-), *throw into*; *make entrance into, enter.*

εἰσβολή, -ῆς, ἡ, [εἰσβάλλω], *pass into a region, entrance.*

εἰσελαύνω (εἰς + ἔλα-), *ride or march into.*

εἰσέρχομαι (εἰς + ἔρχ-, ἔλθ-, ἔλθθ-), *enter.*

εἰσί(ν), (they) *are*; see εἰμί.

εἴσω or ἔσω, adv. w. gen., [εἰς], *within, inside.*

εἶτα, adv., *afterwards, then, secondly.*

ἕκ, see ἕξ.

ἕκαστος, -η, -ον, *each.*

ἐκατόν, indecl., *one hundred.*

ἐκβάλλω (ἐξ + βαλ-, βλη-), *cast out, expel, banish.*

ἐκδέρω (ἐκ + δερ-, δαρ-), *flay, skin.*

ἐκεῖ, adv., *yonder, there.*

ἐκεῖνος, -η, -ο, dem. pron., [ἐκεῖ], *he (the more remote), Lat. ille.*

ἐκκαλέω (ἐξ + καλε-, κλη-), *call out.*

ἐκκαλύπτω (ἐξ + καλυβ-), *uncover.*

ἐκκλησιᾶ, -ᾶς, ἡ, [ἐκκαλέω], *assembly.*

ἐκλείπω (ἐξ + λιπ-, λειπ-, λοιπ-), *leave by going out, abandon.*

ἐκπίπτω (ἐξ + πετ-, πεσ-, πτω-), *fall out, be banished, used as pass. of ἐκβάλλω.*

Ἑκτωρ, -ορος, ὁ, *Hektor or Hector.*

ἐκφεύγω (ἐξ + φυγ-, φευγ-), *escape.*

ἐκόν, -οῦσα, -όν, decl. like an aor. pple., *willing, voluntarily.*

ἐλαύνω (ἐλα-, nas. cl., H. 402, e; G. 603, 612), ἐλῶ, (H. 424; G. 665, 1 and 2), ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην, *drive.* (ἐλαύνω is prob. for ἐλα-νυ-ω.)

ἐλεῖσθαι, see αἰρέω.

ἐλευθερος, -ᾶ, -ον, *free.*

ἐλθεῖν, see ἔρχομαι.

Ἑλλάς, -άδος, ἡ, *Greece, Hellas.*

Ἕλληνα, -ος, ὁ, *Greek, Hellene.*

Ἑλληνικός, -ή, -όν, [Ἕλληνα], *Grecian, Greek; τὸ Ἑλληνικόν, Greek force.*

Ἑλλησποντιακός, -ή, -όν, [Ἑλλησπόντος], *Hellespontic, on the Hellespont.*

Ἑλλησπόντος, -ου, ὁ, [Ἕλλησπόντος sea], *Hellespont, or sea of Helle, who was said to have been drowned there; now the Dardanelles.*

ἐλπίς, ἰδος, -ῆ, *hope.*

ἐμαυτοῦ, [ἐμέ, αὐτός], reflex. pron., not used in nom., *of myself.*

ἐμβαίνω (ἐν + βαν-, βα-), *go on board, embark.*

ἐμβάλλω (ἐν + βαλ-, βλη-), *throw in; of rivers, empty into.*

ἐν, proclitic prep. w. dat., *in.*

ἐνθα, adv., [ἐν], dem., *there; rel., where.*

ἐνοικέω (ἐν + οἰκε-), *dwell in; οἱ ἐνοικοῦντες, the inhabitants.*

ἐνοράω (ἐν + ὄρα-), *see in something, see therein.*

ἐνταῦθα, adv., [ἐν], *there, here; thereupon, then.*

ἐντεῦθεν, adv., [ἐν], *thence.*

ἐντυγχάνω (ἐν + τυχ-, τυχη-, τευχ-), *chance upon, fall in with, meet.*

ἐξ, before consonants ἐκ, proclitic prep. w. gen., *out of, from.*

ἐξ, indecl., *six.*

ἐξαιτέω (ἐξ + αἰτε-), *ask from; indir. mid., beg out, obtain the release of by entreaty.*

ἐξελαύνω (ἐξ + ἔλα-), *drive out, drive forth; intrans. (ἔπ-πον omitted), march forth, march.*

ἐξελεῖν, see ἐξέρχομαι.

ἐξέρχομαι (ἐξ + ἐρχ-, ἔλθ-, ἔλυθ-), *come out.*

ἐξέτασις, -ως, ἡ, [ἐξ-ετάζω *scrutinize, inspect*], *inspection, review.*

ἔξω, *outside.*

ἐπαγγέλλω (ἐπι + ἀγγελ-), *proclaim; subjective mid., announce from one's self, offer, promise.*

ἐπαθόν, see πάσχω.

ἐπαινέω (ἐπι + αἰνε-), ἐπαινέσσομαι, ἐπήνεσα, ἐπήνέθην, [αἰνέω is from αἶνος *praise*], *praise, commend, applaud.*

ἐπεί, conj., temporal, *when, after; causal, since.*

ἐπειδή [ἐπεί, δή], conj., *when, after.*

ἐπιεμι (ἐπι + ἔσ-, see εἰμί), *be upon or over.*

ἐπιεμι (ἐπι + ἰ-, see εἰμί), *advance, attack.*

ἐπειτα, adv., [ἐπί, εἶτα], *thereupon, next, secondly.*

ἐπί, prep., *on, upon.* (1) W. gen., *on, upon.* (2) W. dat., *on, upon; in dependence on, in the power of, for.* (3) W. acc., *to, towards, against.* In comp., *upon, against, in addition; ἐπὶ τεττάρων, by fours, four deep.*

ἐπιβουλεύω (ἐπι + βουλευ-), *plan, plot, or scheme against.*

ἐπιβουλή, -ῆς, ἡ, [ἐπί, βουλή], *plot, design against one.*

ἐπιδεικνύμι (ἐπι + δεικ-), *show to, exhibit, display; point out.*

ἐπικίνδυνος, -ον, [ἐπί, κίνδυνος], *dangerous.* Comp. ἐπικινδυνότερος, sup. ἐπικινδυνότατος.

ἐπικρύπτω (ἐπι + κρυφ-), *cover over, conceal.*

ἐπιμελόμαι (ἐπι + μελε-), ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπιμελήθην, *take care of, attend to, give attention to.*

ἐπίπονος, -ον, [ἐπί, πόνος], *laborious, toilsome.* Comp. ἐπιπονώτερος, sup. ἐπιπονώτατος.

ἐπίρρυτος, -ον, [verbal of ἐπιρέω *flow upon*], *well watered.*

ἐπίσκοπος, -ου, ὁ, *overseer, guardian.*

ἐπίσταμαι (ἐπίστα-), ἐπιστήσομαι, ἠπιστήθην, *know, understand.*

ἐπιστολή, -ῆς, ἡ, *letter, epistle.*

ἐπιτήδειος, -ᾶ, -ον, *suitable, fit* ; τὰ ἐπιτήδεια, *supplies, provisions.*

ἐπιτίθημι (ἐπι + θε-), *put upon* ; δίκην ἐπιτίθημι, *inflict punishment on.*

ἐπιτρέπω (ἐπι + τρεπ-, τροφ-, τραπ-), *turn over to, give up to.*

ἐπιχωρέω (ἐπι + χωρε-), *advance.*

ἐπομαι (σ(ε)π-, ἐπ-), ἔψομαι, ἐσπόμεν (for ἐσ(ε)πομεν, rough breathing irregularly taken from pres. ; synopsis, σπῶμαι, σποίμεν, σποῦ, σπέσθαι, σπόμενος), *follow.*

ἐπτά, indecl., *seven.*

Ἐπύαξα, -ης, ἡ, *Epyaxa.*

ἔργον, -ου, τό, *work.*

ἔρημος, -η, -ον, *lonely, solitary, bereft.*

ἐρίζω (ἐριδ-, ι-cl., H. 398 ; G. 584, 585), ἠρισα, [ἔρις, -ιδος, *strife*], *contend.*

ἔρμηνεύς, -έως, ὁ, [Ἑρμῆς *Hermes*, messenger of Zeus], *interpreter.*

ἐρμυμός, -ῆ, -όν, *fortified, strong.*

ἔρχομαι (ἐρχ-, ἐλθ-, ἐλυθ-, H. 539, 2 and a ; G. 621), ἤλθον,

ἔλθου, *come, go.* The fut. is supplied generally by εἶμι.

ἐρῶ, see φημί.

ἐρωτάω (ἐρωτα-, ἐρ-), ἐρωτήσω, etc. ; also 2d aor. ἠρόμην, *ask, inquire.*

ἔσται, see εἶμι.

ἐστί(ν), *is* ; see εἶμι.

ἔσχατος, -η, -ον, *last, farthest, extreme.*

ἔσω, see εἶσω.

ἕτερος, -ᾶ, -ον, *other* (generally, one of two).

ἔτι, adv. Of time, referring to the pres. or past, *still, yet, longer* ; referring to the fut., *further, longer, again.* Of degree, *yet, still.*

ἔτυμος, -η, -ον, *true, real, genuine.*

εὖ, adv., *well.*

εὐδαίμων, -ον, [εὖ, δαίμων], *fortunate, happy, prosperous.*

εὐθήεια, -ᾶς, -ῆ, [εὐθήης], *simplicity, folly.*

εὐθήης, εὐθής, [εὖ, ἦθος], *of good character* ; then *simple-hearted, silly, foolish.*

εὐνοϊκός, -ῆ, -όν, [εὖ, νοῦς *mind*], *kindly, friendly.*

εὐνοϊκῶς, adv., [εὐνοϊκός], *in a kindly way* ; εὐνοϊκῶς ἔχω, *be kindly disposed or loyal.*

εὐρίσκω (εὐρ-, εὐρε-, inceptive cl., H. 403; G. 613), εὐρήσω, ηὔρον, ηὔρηκα, ηὔρημαι, ηὔρέθην, *find*. (2d aor. impv. εὐρέ, H. 387, b; G. 131, 2.)

εὖρος, -ους, τό, *width*.

Εὐφράτης, -ου, ό, *Euphrātes*.

εὐώνυμος, -ον, [εὖ, όνυμα], of good name; left, used for ἀριστερός left to avoid a word of bad omen.

ἐχθρός, -ά, -όν, [ἐχθω hate], hateful, hostile; subst., enemy.

ἔχω (σεχ-, ἐχ-, ἔχ-, σχ-, σχη-, see 239), ἔξω or σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, *have*. The pres. pple. may often be translated *having under one's command*, and so *with*. Accompanied by an adv. ἔχω often means *be in a certain state*, which the adv. denotes; the phrase is then nearly equivalent to εἰμί with the adj. to which the adv. corresponds; εὐνοϊκῶς ἔχω, *be well disposed*.

ἔως, conj., *while, until*.

Z.

ζεύγνυμι (ζυγ-, ζευγ-, nas. cl., H. 402, e; G. 608), ζεύξω, ἔζευξα, ἔζευγμαι, ἐζύγην, *join, yoke*.

ζύγον, -ου, τό, [ζεύγνυμι], *yoke*.
ζῶον, -ου, τό, *animal*.

H.

ἦ, conj., *or*; after a comp., *than*.

ἦβη, -ης, ἡ, *youth*.

ἡγέμων, -όνος, ό, [ἡγέομαι], *leader, guide*.

ἡγέομαι (ἡγε-), ἡγήσομαι, ἡγησάμην, ἡγημαι, [ἄγω], *lead; think, believe, consider*.

ἡδέως, adv., [ἡδύς], *gladly*.

ἦδη, adv., *now, already*.

ἡδομαι (ἡδ-), ἡσθην, *be pleased*.

ἡδυπαθέω (ἡδυπαθε-), ἡδυπαθήσω, etc., [ἡδυπαθής *having pleasant sensations, enjoying one's self, ἡδύς, πάθος*], *live in pleasure*.

ἡδύς, -εῖα, -ύ, *pleasant, delicious, (figuratively) sweet*.

ἦθος, -εος, τό, *character*.

ἦ, adv., dat. sing. fem. of ός, *in what way, as*.

ἦκω (ἦκ-), ἦξω, *come, return*; pres. generally perf. in meaning, *am come*.

ἦλιος, -ου, ό, *sun*.

ἡμέρᾱ, -ᾱς, ἡ, *day*.

ἡμέτερος, -ᾱ, -ον, [ἡμεῖς], *our*.

ἡμιδᾶρεικόν, -οῦ, τό, [ἡμι- half, δᾶρεικός], *half-daric*.

ἡμιόλιος, -ᾱ, -ον, [ἡμι- half, όλος], *containing one and a half, half as much more*.

ἦν, see εἰμί.

ἡξίου, see ἀξιώω.

ἦσαν, see εἰμί.

ἡττάομαι (ἡττα-), ἡττήσομαι, ἡττημαι, ἡττήθην, [ἡττα defeat, ἡττων inferior], be defeated, used as pass. of νικάω.

Θ.

θάλαττα, -ης, ἡ, sea.

θάνατος, -ου, ὁ, death.

θαρρέω (θαρρε-), θαρρήσω, etc., [θάρσος, θάρρος courage], be of good courage.

θάπτον, adv., comp. of ταχέως.

θαυμάζω (θαυμαδ-, i-cl., H. 398; G. 584, 585, 587), θαυμάσω, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι, ἐθαυμάσθην, wonder, wonder at, admire.

θέα, -ās, ἡ, sight, show.

θέατρον, -ου, τό, theatre.

θεός, -οῦ, ὁ, a god, God.

θεραπέω (θεραπευ-), θεραπεύσω, etc., serve, worship.

θερμόν, -οῦ, τό, heat.

θέσις, -εως, ἡ, position, putting.

Θεσσαλιᾶ, -ās, ἡ, Thessaly.

Θεσσαλός, -οῦ, ὁ, Thessalian.

θεωρέω, (θεωρε-), θεωρήσω, etc., [θεωρός spectator, from θέα], view, witness, review an army.

θηρεύω (θηρευ-), θηρεύσω, etc., [θήρ beast], hunt.

θηρίον, -ου, τό, [θήρ beast], beast.

Θόανα, -ων, τά, Thoana.

Θράξ, Θραῖκός, ὁ, Thracian.

Θύμβριον, -ου, τό, Thymbriion.

θύρα, -ās, ἡ, gate, door; αἱ θύραι, residence, quarters, especially of the Persian king.

θύω (θύ-, θυ-), θύσω, ξθύσα, τέθυκα, τέθυμαι, ἐτύθην, sacrifice.

I.

ἴδιος, -ᾶ, -ον, one's own, private.

ιδιώτης, -ου, ὁ, [ἴδιος], private person, private soldier.

ιδούσα, see ὀράω.

ιερέυς, -εως, ὁ, priest.

ιέρως, -α, -όν, sacred.

ἵημι (ἱ-, root cl., H. 476; G. 810), ἵσω, ἵκα, εἶκα, εἶμαι, εἶθην, set in motion, send.

ικανός, -ή, -όν, [root ικ- seen in ἀφικνέομαι], capable, competent, sufficient, enough.

Ἰκόνιον, -ου, τό, Ikonion or Iconium.

ἴλη, -ης, ἡ, troop, squadron.

ἵνα, conj., where; in order that, that denoting purpose.

ἵππεύς, -εως, ὁ, [ἵππος], horseman, cavalryman.

ἵππικός, -ή, -όν, [ἵππος], pertaining to horses; δύναμις ἵππική, cavalry.

ἵππος, -ου, ὅ, *horse*.

ἴσος, -η, -ον, *equal*.

Ἴσσοί, -ῶν, οἱ, or Ἴσσός, -οῦ,
Issos or Issus.

ἵστημι (στα-, root cl., H. 404 ;
G. 619), στήσω, ἕστησα,
ἕστην, ἕστηκα, (-ἕσταμαι in
a few compounds), ἐστάθην,
set, station, cause to stand ;
dir. mid. and μι-aor., *station
one's self, take one's stand* ;
perf. and fut. perf. act.,
stand.

ἱστορίᾱ, -ᾱς, ἡ, *history, story*.

ἰσχυρός, -ᾶ, -όν, [ἰσχύς
strength], *strong*.

ἰσχυρῶς, adv., [ἰσχυρός], *ex-
tremely*.

Ἴωνες, -ων, οἱ, *Ionians*.

Ἴωνίᾱ, -ᾱς, ἡ, [Ἴωνες], *Ionía*,
the central part of the west-
ern coast-region of Asia
Minor.

Ἴωνικός, -ή, -όν, [Ἴωνες], *Ionic*.

K.

καθεύδω (κατα+εὐδ-, εὐδη-),
impf. ἐκάθευδον (H. 361 ; G.
544), or καθηύδον, καθευδή-
σω, *sleep*.

καθηδυπαθέω (κατα+ἡδυπαθε-),
*squander in luxury, revel
away*.

κάθημαι (κατα+ἦσ-, root cl.,
H. 483, 484 ; G. 814, 815,

816), *sit, be seated ; be en-
camped*.

καθίστημι (κατα+στα-), κατα-
στήσω, κατέστησα, κατέ-
στην, καθέστηκα, καθεστα-
μαι, κατεστάθην, *set down,
station, establish, appoint* ;
dir. mid., with the μι-aor. and
perf. act., *take one's place,
become or be established*.

καί, (1) conj., *and ; καί . . . καί*,
both . . . and ; (2) adv., *also*,
too, even, throwing its force
upon the next following
word or phrase.

κακός, -ή, -όν, *bad, cowardly*.
Comp. κακίων, sup. κάκιστος.
καλέω (καλε-, κλη-), καλώ
(H. 423 ; G. 665), ἐκάλεσα,
κέκληκα, κέκλημαι, ἐκλήθην,
call, summon.

κάλλος, -εος, τό, *beauty*.

καλός, -ή, -όν, *beautiful* ; also
of character, *noble, honora-
ble*. Comp. καλλίων, sup.
κάλλιστος.

καλύπτω (καλυβ-, τ-cl., H. 395 ;
G. 576), καλύψω, ἐκαλύψα,
κεκάλυμμαι, ἐκαλύφθην, *cover*.
καλῶς, adv., [καλός], *well, suc-
cessfully*.

κανών, -όνος, ὁ, *measuring-rod*.

καπηλεῖον, -ου, τό, [κάπηλος
retail dealer], *shop for retail
trade, especially for provis-
ions*.

Καππαδοκιά, -ās, ἡ, *Kappadokia* or *Cappadocia*.

Καστωλός, -οῦ, ὁ, *Kastōlos* or *Castōlus*.

κατά, prep., *down*. (1) *W. gen. down from, down under, down upon*; (2) *w. acc., down along, according to, opposite. κατά γῆν, κατά θάλατταν, by land, by sea. κατά ἑλās, by troops. In comp., down, home.*

καταβαίνω (κατα + βα-, βα-), *go down, descend.*

κατάγω (κατα + ἀγ-), *lead down, lead home, restore an exile.*

καταδύω (κατα + δῦ-), *sink.*

κατακόπτω (κατα + κοπ-), *cut down.*

καταλαμβάνω (κατα + λαβ-, ληβ-), *seize.*

καταλείπω (κατα + λιπ-, λειπ-, λοιπ-), *leave in place, leave behind.*

καταλύω (κατα + λῦ-, λυ-), *bring to an end, destroy*; *indir. mid., bring a war or quarrel to an end, come to terms, become reconciled.*

κατανοέω (κατα + νοε-), *notice, observe.*

καταπετρόω (κατα + πετρο-), *καταπετρώσω, etc., [πέτρος stone], stone to death.*

καταπράττω (κατα + πρᾶγ-), *do thoroughly, accomplish.*

κατατίθημι (κατα + θε-), *deposit, lay up.*

καυστικός, -ή, -όν, *burning.*

Καῦστρος, -ου, ὁ, *Kaÿstros* or *Caÿster.*

Καῦστρου πεδίων, *Kaÿstros Plain.*

κάω, *burn.*

κέγχρος, -ου, ὁ, *a kind of millet.*

Κελαιναί, -ῶν, αἱ, *Kelainai* or *Celaenae.*

κελεύω (κελευ-), *κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, bid, urge.*

κενός, -ή, ὄν, *empty.*

Κεράμων ἀγορά, *Keramoi-* or *Cerami-market.*

κεράννῦμι (κερα-, κρᾶ-, *pas. cl., H. 402, e; G. 608*), *ἐκέρασα, κέκρᾶμαι, ἐκράθην* or *ἐκεράσθην, mix.*

κέρας, *κέρατος, τό, horn; wing of an army.*

κεφαλή, -ῆς, ἡ, *head.*

Κιλικιά, -ās, ἡ, *Kilikia* or *Cilicia.*

Κιλιξ, -ικος, ὁ, *Kilikian* or *Cilician.*

Κιλισσα, -ης, ἡ, *Kilikian* or *Cilician (woman, queen).*

κινδυνεύω (κινδῦνευ-), *κινδυνεύσω, etc., [κινδῦνος], be in or encounter danger.*

κίνδυνος, -ου, ὁ, *danger.*

κλάω, *break.*

Κλέαρχος, -ου, ὁ, *Klearchos*
or *Clearchus*.

κλίμαξ, -κος, ἡ, *ladder*.

κνημῖς, -ῖδος, ἡ, [*κνήμη leg*],
greave.

κοινός, -ή, -όν, *common, pub-*
lic.

Κολοσσαί, -ῶν, αἱ, *Kolossai*
or *Colossae*.

κόπτω (κοπ-, τ-cl., H. 395 ; G.
576), **κόψω**, **έκοψα**, **κέκοφα**,
έκομμαι, **έπόπην**, *cut*.

κοσμέω, *adorn*.

κόσμος, -ου, ὁ, *order ; orna-*
ment ; the universe, world.

κράνος, -ους, τό, *helmet*.

κρατέω, *rule*.

κράτηρ, -ήρος, ὁ, *mixing-bowl*.

κράτος, -εος, τό, *strength*.

κραυγή, -ής, ἡ, *shout*.

κρείττων, **κρείττον**, [root seen
in **κράτος**], comp. of **άγαθός**,
better, stronger, more pow-
erful.

κρεμάννυμι (κρεμα-, nas. cl.,
402, c ; G. 608), **έκρέμασα**,
έκρεμάσθην, *hang*.

κρήνη, -ης, ἡ, *spring*.

Κρής, **Κρητός**, ὁ, *Cretan*.

κριθή, -ής, ἡ, mostly in pl.,
barley.

κρίνω (κριν-, κρι-, ι-cl., H. 400 ;
G. 596), **κρινῶ**, **έκρίνα**, **κέ-**
κρικα, **έκριμαι**, **έκρίθην**, *dis-*
cern, distinguish, judge.

κριτής, -οῦ, ὁ, *judge, umpire*.

κρύπτω (κρυφ-, τ-cl., H. 395
and a ; G. 576), **κρύψω**, **έκρυ-**
ψα, **έκρυμαι**, **έκρύφθην**,
conceal, hide.

κρύσταλλος, -ου, ὁ, *ice*.

κτείνω (κτεν-, κτον-, ι-cl., H.
400 ; G. 596), **κτενῶ**, **έκτεινα**,
έκτονα, *kill*.

Κύδνος, -ου, ὁ, *Kydnos* or
Cydnus.

κύκλος, -ου, ὁ, *circle*.

Κῦρος, -ου, ὁ, *Cyrus*.

κωλύω (κωλυ-, κωλυ-), **κωλύσω**,
έκώλυσα, **κεκώλυκα**, **κεκώλυ-**
μαι, **έκωλύθην**, *hinder, pre-*
vent.

Λ.

λάθρᾱ, adv., [*λανθάνω*], *se-*
cretly, without the knowl-
edge of.

Λακεδαιμόνιος, -ᾱ, -ον, *Lace-*
daemonian, Spartan.

λαμβάνω (λαβ-, ληβ-, nas. cl.,
H. 402, c ; G. 605, b), **λήψο-**
μαι, **έλαβον**, **έιληφα**, **έιλημ-**
μαι, **έλήφθην**, *take, receive,*
capture.

λαμπρότης, -ητος, ἡ, [*λαμπρός*
splendid], *splendor, bril-*
liancy.

λανθάνω (λαθ-, ληθ-, nas. cl.,
H. 402, c ; G. 605, b), **λήσω**,
έλαθον, **λέληθα**, **λέλησμαι**,
lie hid, escape the notice of,
be concealed.

λάρυγξ, -γγος, ὁ, *throat*, lar-
yng.

λέγω (λεγ-), λέξω, ἔλεξα, (εἴρη-
κα), λέλεγμαι, ἐλέχθην, *speak*,
say, *tell*.

λείπω (λιπ-, λειπ-, λοιπ-,
strong-vow. cl., H. 394; G.
572), λείψω, ἔλιπον, λέ-
λοιπα, λέλειμμαί, ἐλείφθην,
leave.

λίθος, -ου, ὁ, *stone*.

λόγος, -ου, ὁ, *word*, *talk*, *ac-
count*, *description*.

λόχος, -ου, ὁ, *company* of sol-
diers.

Λυδία, -ᾶς, ἡ, *Lydia*.

Λυκαία, -ων, τὰ, *the Lykaia* or
Lycaean festival, celebrated
by Arcadians in honor of
Ζεὺς Λυκαῖος, or Λύκαιος.

Λυκαῶνιᾶ, -ᾶς, ἡ, *Lykaonia* or
Lycaonia.

λυμαίνομαι (λῦμαν-, ι-cl., H.
400; G. 594), λῦμανοῦμαι,
ἐλυμηνάμην, λελύμασμαι,
ἐλυμάνθην, [λύμη *outrage*],
maltreat, *damage*.

λυπέω (λύπε-), λυπήσω, etc.,
[λύπη *pain*], *distress*, *grieve*.

λύσις, -εως, ἡ, *a loosing*, *set-
ting free*.

λύω (λύ-, λυ-), λύσω, ἔλυσα,
λέλυκα, λέλυμαι, ἐλύθην,
loose, *set free*; indir. mid.,
set free for one's self, *get
released*, *ransom*, *deliver*.

M.

μάθημα, -τος, τό, *lesson*.

Μαιάνδρος, -ου, ὁ, *Maiandros*
or *Maeander*.

μακρός, -ᾶ, -όν, *long*, *large*.

μάλα, *very*, *much*; comp. μά-
λον, *more*, *rather*, sup. μά-
λιστα, *most*.

μανθάνω, *learn*.

μάντις, -εως, ὁ, *soothsayer*,
prophet.

Μαραθών, -ῶνος, ὁ, *Marathon*.

Μαρσύᾱς, -ου, ὁ, *Marsyas*.

μάχη, -ης, ἡ, [μάχομαι], *bat-
tle*, *fight*.

Μεγαρεύς, -έως, ὁ, [Μέγαρα],
Megarian.

μέγας, μεγάλη, μέγα, *large*,
great, *big*. Comp. μείζων,
sup. μέγιστος.

Μεγαφέρνης, -ου, ὁ, *Megapher-
nes*.

μέγιστος, -η, -ον, see μέγας.

μείζων, see μέγας.

μείλινη, -ης, ἡ, *millet*, a kind of
grain.

μέλλω (μελλ-, μελλη-), μελ-
λήσω, ἐμέλλησα, *be about to*
do something, *intend*, *be go-
ing to do*; also *delay*.

μέλος, -εος, τό, *song*, *strain of
music*.

μέν⁹, postpos. particle, indicat-
ing that something not yet
mentioned is thought of as

- contrasted with the word before **μέν**, or with the phrase in which **μέν** stands; usually translated by the tone of voice only, sometimes by *on the one hand, in the first place, indeed*.
- μέντοι**, conj., *however, yet*.
- μένω** (μεν-, μενη-), μενῶ, ἔμεινα, μεμένηκα, *remain*.
- Μένων**, -ος, ὁ, *Menon*.
- μέσος**, -η, -ον, in the pred. position, *the middle part of, the midst of* (H. 671; G. 978); τὸ μέσον, *the midst, centre*.
- μετά**, prep., w. gen., *with*; w. acc., *after*.
- μεταπέμπω** (μετα + πεμπ-, πομφ-), *send after*; indir. mid., *send for, summon*.
- μέτρον**, -ου, τό, *measure*.
- μή**, adv., *not*, marking the negation as *willed or aimed at*, or as *merely conceived*. Also conj., to denote neg. purpose, *that not*; after expression of fear, *lest, that*.
- μηδέ**, conj. and adv., used for οὐδέ in all senses, to mark the negation as *willed or aimed at*, or as *merely thought of*.
- μηδεῖς**, **μηδεμία**, **μηδέν**, indef. pron., *no one*, used instead of οὐδεῖς to mark the negation as *willed or aimed at*, or as *merely thought of*.
- Μήδος**, -ου, ὁ, *Mede*.
- μηκέτι**, adv., [**μή**, ἔτι, κ inserted from analogy with οὐκέτι], *no longer*, used instead of οὐκέτι to mark the negation as *willed or aimed at*, or as *merely thought of*.
- μήν**, -ός, ὁ, *month*.
- μήποτε**, *never*, used instead of οὐποτε to mark the negation as *willed or aimed at*, or as *merely thought of*.
- μήτε**, conj., used for οὔτε to mark the negation as *willed or aimed at*, or as *merely thought of*.
- μήτηρ**, -τρός, ἡ, *mother*.
- μηχανή**, -ης, ἡ, *machine*.
- Μιδᾶς**, -ου, ὁ, *Midas*.
- μικρός**, -ά, -όν, *small, little*; neut. μικρόν as adv., *barely*.
- Μιλήσιος**, -ᾶ, -ον, [**Μίλητος**], *Milesian*.
- Μίλητος**, -ου, ἡ, *Milētos*.
- μιμέομαι**, *imitate*.
- μίμος**, -ου, ὁ, *imitator*.
- μισθοδότης**, -ου, ὁ, [**μισθός**, δότης *giver*, fr. δίδωμι], *paymaster*.
- μισθός**, -ου, ὁ, *pay, wages*.
- μισθώω** (μισθο-), **μισθώσω**, etc., [**μισθός**], *let for hire*; mid., *make another let to one's self, hire*; pass., *be hired*.
- μῖσος**, -εος, τό, *hatred*.
- μνήμη**, -ης, ἡ, *memory*.

μόνος, -η, -ον, *alone, only, only one.*

μορφή, -ης, ἡ, *form.*

μουσα, -ης, ἡ, *muse.*

μουσεῖον, -ου, τό, *house of the muses, museum.*

μουσική, -ης, ἡ, *music.*

μῦθος, -ου, ὁ, *tale, legend.*

μύριοι, -αι, -α, *ten thousand.*

Μύσιος, -ᾶ, -ον, *Mysian.*

μυστήριον, -ου, τό, *secret doctrine, mystery.*

μυστικός, -ή, -όν, *secret, mystic.*

N.

ναῦς, νεώς, ἡ, *ship.* H. 206; G. 268, 269.

ναύτης, -ου, ὁ, *sailor.*

ναυτικός, -ή, -όν, [ναῦς], *naval.*

νεκρός, -ά, -όν, *dead.*

νέμω, *deal out, distribute.*

νεός, -ᾶ, -ον, *new, young*; comp. νεώτερος, sup. νεώτατος.

νικάω (νίκα-), νικήσω, etc., [νίκη], *conquer, defeat, surpass, be victorious.*

νίκη, -ης, ἡ, *victory.*

νοέω (νοε-), νοήσω, etc., [νόος], *observe.*

νομίζω (νομιδ-, ι-cl., H. 398; G. 584, 585), νομιῶ (H. 425; G. 665, 3), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθη, [νόμος], *hold as custom*; com-

monly *consider, think, believe.*

νόμος, -ου, ὁ, [νέμω], *custom, law.*

νόος, contracted νοῦς, νοῦ, ὁ, *mind.*

Ξ.

Ξενίās, -ου, ὁ, *Xenias.*

ξενικός, -ή, -όν, [ξένος], *connected with ξένοι*; τὸ ξενικόν, *mercenary force.*

ξένος, -ου, ὁ, *foreigner*; one connected by a tie of hospitality, *guest-friend*; *mercenary soldier.*

Ξενοφῶν, -ῶντος, ὁ, *Xenophon.*

Ξέρξης, -ου, ὁ, *Xerxes.*

O.

ὁ, ἡ, τό, *the.* Often translated *his, her, its, their.* Sometimes retains its earlier force as dem. pron., *he, she, it*; as ὁ δέ, *but he*; τὰ μὲν . . . τὰ δέ, *some things . . . other things*; ὁ μὲν . . . ὁ δέ, *this . . . that, the one . . . the other.*

ὅδε, ἧδε, τόδε, dem. pron., [ὁ, enclit. -δε], *this (Lat. hic).*

ὁδός, -οῦ, ἡ, *road, way.*

ὅθεν, rel. adv., [ὅς], *whence,*

- οἶδα**, perf. in form, pres. in meaning (see H. 491; G. 820), εἶσομαι, *know*.
οἶκαδε, adv., [οἶκος], *homeward, home*.
οἰκέω (οἰκε-), οἰκήσω, ᾤκησα, etc., [οἶκος], *inhabit*; also intrans., *dwell, live*.
οἰκοδομέω (οἰκοδομε-), οἰκοδομήσω, ᾤκοδόμησα, etc., [οἰκοδόμος *house-builder*; οἶκος, δέμω *build*], *build*.
οἶκοι, adv., [οἶκος], *at home*.
οἶκος, -ου, ὁ, *house, home*.
οἶνος, -ου, ὁ, *wine*.
οἶομαι or οἶμαι (οἶ-, οἶη-), οἶήσομαι, ᾤήθην, *think, suppose, deem*.
οἶος, -ᾶ, -ον, rel. pron. of quality, *of what sort*.
οἰόσπερ, οἶᾶσπερ, οἰόνσπερ, strengthened form of οἶος.
ὀκνέω (ὀκνε-), ὀκνήσω, etc., [ὀκνος *hesitation*], *hesitate, shrink from*.
ὀκτακόσιοι, -αι, -α, [ὀκτώ], *eight hundred*.
ὀκτώ, indecl., *eight*.
ὀλεθρος, -ου, ὁ, [ὀλλῦμι], *destruction, death*.
ὀλιγαρχία, -ᾶς, ἡ, [ὀλίγοι, ἄρχω], *oligarchy*.
ὀλίγοι, -αι, -α, *few*.
ὅλος, -η, -ον, *whole*.
Ὀλύμπιος, -ᾶ, -ον, *Olympian*.
ὀμαλός, -ῆ, -όν, *even, level*.
- ὅμοιος**, -ᾶ, -ον, [cf. ἄμα, ὁμοῦ], *like, similar*.
ὁμοίως, adv., [ὅμοιος], *in like manner, alike*.
ὁμολογέω (ὁμολογε-), ὁμολογήσω, etc., [ὁμό-λογος *agreeing*], *agree*.
ὁμοῦ, adv., [cf. ἄμα], *together*.
ὅμως, adv., [cf. ἄμα], *nevertheless, yet*.
ὄνομα, -τος, τό, *name*.
ὄνυμα, dialectic form of ὄνομα.
ὅπῃ, indef. rel. adv. and conj., *in what way, wherever*.
ὀπλίτης, -ου, ὁ, [ὄπλα], *heavy-armed soldier, hoplite*.
ὄπλον, -ου, τό, *implement*; pl. *arms*.
ὀπόσος, -η, -ον, indef. rel. pron., *how much, as much as*; pl. *how many, as many as*.
ὀπότε, indef. rel. conj., *whenever*.
ὅπου, indef. rel. adv. and conj., *where*.
ὅπως, indef. rel. adv. and conj., originally denoting manner, *in what way, how; in order that, that*.
ὀράω (ὄρα-, ὄπ-, ἰδ-), impf. ἑώραν (H. 359 and b; G. 538), ὄψομαι, εἶδον (synop. ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών), ἑώρακα or ἑώρακα, ἑώραμαι, ᾤφθην, *see*.

ὄργανον, -ον, τό, *instrument*.

ὀργίζομαι (ὀργιδ-, ι-cl., H. 398 ; G. 584, 585, 587), ὀργιοῦμαι, ὠργισμαί, ὠργίσθην, [ὀργή *temper, anger*], *be angry*.

ὄρθιος, -ᾱ, -ον, [ὄρθός], *steep*.

ὄρθός, -ή, -όν, *straight, upright, right*.

ὀρμάω (ὀρμα-), ὀρμήσω, etc., [ὀρμή *impulse*], *set in motion* ; dir. mid., *put one's self in motion, set out*.

ὄρνις, -ίδος, ὄ, ἡ, *bird*.

ὄρος, -ους, τό, *mountain*.

ὄς, ἡ, ὅ, rel. pron., *who, which, that, what*.

ὄσος, -η, -ον, rel. pron., *how much, as much as* ; pl. *how many, as many as* ; *who or which* referring to quantity or number.

ὅστις, ἡτις, ὅ τι, indef. rel. pron., [ὄς, τις], *whoever, whatever*.

ὅτε, rel. conj., *when, while*.

ὅτι, conj., originally the same as ὅ τι, neut. sing. of ὅστις. (1) Declarative, introducing a substantive clause of which the verb is in a finite mode (as the article τό introduces a substantive clause of which the verb is in the inf.), *that*. (2) Causal (showing the same change of meaning as *that* and Lat. *quod*),

because. (3) Strengthening a superl. (like ὡς and Lat. *quam*) as, ὅτι πλείστοι *as many as possible, quam plurimi*.

οὐ, οὐκ, οὐχ, *not*.

οὐ, rel. adv., [ὄς], *where*.

οὐ, οἶ, ξ, reflex. pron., *of himself, etc*.

οὐδέ, conj. and adv. [οὐ, δέ]. Conj., (1) *but not*, more often (2) *and not, nor*, continuing a preceding οὐ. Adv., neg. of adverbial καί, calling special attention to what follows, (1) *also not, not . . . either* ; (2) *not even*. As transition from conj. to adv. we find some cases where οὐδέ is still a conj., yet lays stress upon what follows, like an adv. ; *neither* will usually render these cases.

οὐδείς, οὐδεμία, οὐδέν, [οὐδέ, εἷς], *no one*.

οὐν, post-pos. conj., *therefore, accordingly*. μὲν οὐν, unemphatic *now*. δ' οὐν, *but at any rate*.

οὔποτε, adv., [οὐ, ποτέ], *never*.

οὔτε, conj., [οὐ, τέ], generally repeated, οὔτε . . . οὔτε, *neither . . . nor*.

οὗτος, αὐτή, τοῦτο, dem. pron., *this, that* (Lat. *is*).

οὕτως, before a cons. οὕτω, dem.
adv. of manner, *thus, so*.

ὄφειλω (ὄφελ-, ι-cl., H. 399, α ;
G. 598 ; also ὄφειλε-), ὄφει-
λήσω, ὠφείλησα and ὠφελον,
ὠφείληκα, ὠφειλήθην, *owe*.

ὄφελος, τό (only nom. and
acc.), *advantage, good, ben-
efit*.

ὄχυρός, -ᾶ, -όν, [ἔχω], *strong,
secure*.

ὄψομαι, see ὄράω.

Π.

πάθος, -εος, τό, *feeling, passion*.

παιδαγωγός, -οῦ, ὁ, *child-leader,
teacher, pedagogue*.

παιδεύω (παιδευ-), παιδεύσω,
etc., [παῖς], *educate*.

παῖς, παιδός, ὁ, ἡ, *child (son
or daughter)*.

πάλιν, *again, back*.

παντάπασιν, adv., [πάντα,
πᾶσι], *altogether*.

πανταχοῦ, adv., [πᾶς], *every-
where*.

πάντη, adv., [πᾶς], *in every
way, on every side*.

παντοδαπός, -ῆ, -όν, [πᾶς, -δα-
πος being an adj. ending],
of every kind.

παρά, prep., (1) w. gen., *from
beside, from*; (2) w. dat.
beside, near, with; (3) w.
acc., *to the side of, to (with*

*a word denoting a person),
alongside of, along (with the
name of an extended object,
as a river)*; παρά τὸν νόμον,
contrary to the law; παρά
βασιλέως, *from the king*;
παρά βασιλεῖ, *beside the king,
at his court*; παρά βασιλεῖ,
to the king. In comp., *be-
side, along*.

παραβάλλω, *compare*.

παραβολή, -ῆς, ἡ, *comparison,
illustration, parable*.

παραγγέλλω (παρα + ἀγγελ-),
*send word along, command,
give orders*.

παραγίγνομαι (παρα + γεν-,
γενη-, γον-), *come to, arrive*.

παράδεισος, -ου, ὁ, *park*.

παραπλήσιος, -ᾶ, -ον, [παρά,
πλησίος *near*], *resembling,
similar*.

παρασάγγης, -ου, ὁ, *parasang*,
Persian measure of distance,
something over three miles.

παρασκευάζω (παρα + σκευαδ-,
ι-cl., H. 398 ; G. 584, 585,
587), παρασκευάσω, παρε-
σκεύασα, παρεσκεύακα, πα-
ρεσκεύασμαι, παρεσκευά-
σθην, [παρασκευή], *prepare*.

παρασκευή, -ῆς, ἡ, [παρά,
σκεύος], *preparation*.

πάρειμι (παρα + ἔσ-, see εἰμί),
παρέσομαι, *be near or pres-
ent or at hand*.

παρελαύνω (παρα + ἔλα-), *drive* or *ride past* or *along*, *march* by.

παρέχω (παρα + σεχ-, ἔχ-, ἔχ-, σχ-, σχη-), *hold beside*, *offer*; πράγματα παρέχω, *make trouble*.

Παρράσιος, -ᾶ, -ον, *Parrhasian*.

Παρύσατις, -ιδος, ἡ, *Parysatis*.
πᾶς, πᾶσα, πᾶν, *all*, *every*.

Πᾶσιων, -ος, ὁ, *Pasion*.

πάσχω (παθ-, πενθ-, πονθ-, inceptive cl., H. 403, c; G. 613, 617), πείσομαι (for πενθσομαι), ἔπαθον, πέπονθα, *experience*, *be treated*; εὖ (κακῶς) πάσχειν *serve as passives* to εὖ (κακῶς) ποιεῖν.

πατήρ, πατρός, ὁ, *father*.

πατρίς, -ίδος, ἡ, [πατήρ], *fatherland*.

παύω (παυ-), παύσω, etc., *stop* (trans.); dir. mid., *stop* (intrans.), *cease*.

πέδιον, -ου, τό, [πέδον *ground*], *plain*.

πεζός, -ή, -όν, [cf. πέδον and πούς], *on foot*; δύναμις πεζή, *infantry*.

πείθω (πιθ-, strong-vow. cl., H. 394; G. 572), πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπέσθην, *persuade*; dir. mid., *believe*, *obey*.

πείρα, -ᾶς, ἡ, *attempt*, *trial*.

πειράτης, -οῦ, ὁ, *pirate*.

πειράω (πειρα-), πειράσω, etc., more commonly pass. dep., [πείρα], *attempt*, *try*.

Πελοποννήσιος, -ᾶ, -ον, [Πελοπόννησος], *Peloponnesian*.

Πελοπόννησος, -ου, ἡ, [Πέλοψ *Pelops*, νήσος *island*], *Peloponnesus*.

πελτάζω, [πέλτη], *serve as peltast*.

Πέλται, -ῶν, αἱ, *Peltai*.

πελταστής, -οῦ, ὁ, [πελτάζω], *peltast*, *targeteer*, carrying the πέλτη, a light, crescent-shaped shield.

πέμπω (πεμπ-, πομφ-), πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send*, *conduct*.

πεντακόσιοι, -αι, -α, *five hundred*.

πέντε, indecl., *five*.

πέπτω, *digest*.

περί, prep., (1) w. gen., *about*, *concerning*; sometimes retains the meaning *beyond*; (2) w. acc., *around*. In comp. *beyond*, *around*.

περιγίγνομαι (περι+γεν-, γενη-, γον-), *become superior to*, *get the better of*.

περιέχω (περι + σεχ-, ἔχ-, ἔχ-, σχ-, σχη-), *surround*, *enclose*.

περιπλέω (περι + πλυ-, πλεу-), *sail around*.

Πέρσης, -ου, ὁ, *Persian*.
 Περσικός, -ή, -όν, [Πέρσης],
Persian.
 πηγή, -ής, ἡ, *spring, source*.
 Πίγρης, -ητος, ὁ, *Pigres*.
 πιέζω (πιεδ-, ι-cl., H. 398; G.
 584, 585), πίεςω, έπίεσα, έπι-
 έσθην, *squeeze, pinch, press,*
push hard.
 πίπτω (πετ-, πεσ-, πτω-), πε-
 σουμαι (H. 426; G. 666), έπε-
 στον, πέπτωκα, *fall*. (πίπτω
 is for πιπ(ε)τω, with irreg.
 lengthening of the redupli-
 cation syllable.)
 Πισίδαι, -ών, οί, *Pisidians*.
 πιστεύω (πιστευ-), πιστεύσω,
 etc., [πιστός], *trust*.
 πίστις, -εως, ἡ, [πέιθω], *faith,*
trust; token of faith, pledge.
 πιστός, -ή, -όν, [πέιθω], *trusted,*
faithful.
 πλανάω (πλανα-), πλανήσω,
 etc., [πλάνη *wandering*],
mislead; pass., wander.
 πλάσσω, *form, mould*.
 πλέθρον, -ου, τό, *plethron, =*
100 Greek feet, = $\frac{1}{6}$ of a στά-
διον.
 πλείστος, -η, -ον, see πολύς.
 πλέον, see πολύς.
 πλέω (πλυ-, πλευ-, strong-vow.
 cl., H. 394, a; G. 574), πλεύ-
 σομαι, έπλευσα, πέπλευκα,
 πέπλευσαι, *sail*.
 πλὴν, *improp. prep. w. gen.,*

except; also as conj., except
that.
 πλήρης, -ες, [πίμπλημι *fill*],
full.
 πλοῖον, -ου, τό, [πλέω], *boat*.
 πνεῦμα, -τος, τό, *wind, breath*.
 πνεύμων, -ονος, ὁ, *lung*.
 ποιέω (ποιε-), ποιήσω, etc.,
make, do; indir. mid., make
for one's self, consider, re-
gard.
 ποιητέος, -ᾶ, -ον, verbal of
 ποιέω.
 ποιητής, -οῦ, ὁ, *poet*.
 πολεμέω (πολεμε-), πολεμήσω,
 etc., [πόλεμος], *make war,*
fight.
 πολέμιος, -ᾶ, -ον, [πόλεμος],
hostile; as subst., enemy.
 πόλεμος, -ου, ὁ, *war*.
 πολιορκέω (πολιορκε-), πο-
 λιορκήσω, etc., [πόλις, έρκος
fence], *besiege*.
 πόλις, -εως, ἡ, *city, state*.
 πολίτης, -ου, ὁ, [πόλις], *citizen*.
 πολλάκις, adv., [πολύς], *many*
times, often, again and again.
 πολύς, πολλή, πολύ, *much, pl.*
many. Comp. πλείων or
 πλέων, neut. πλέον; sup.
 πλείστος, -η, -ον. οί πολ-
 λοί, *the many, the mass of*
men, most people; πολύ, of-
ten used as an adv. (comp.
πλέον), much, very. πολὺν
χρόνον, a long time.

πόνος, -ου, ὄ, [πένομαι *work*],
toil, labor, work.

πορεύω (πορευ-), πορεύσω, etc.,
[πόρος], *make go, convey*;
commonly pass. dep., *pro-*
ceed, march.

πόρος, -ου, ὄ, *passage, (pore*
is one application under this
head); means, resources (cf.
our ways and means).

πόρρω, adv., *far.*

ποταμός, -οῦ, ὄ, *river.*

πότε, interrog. adv., *when?*

ποτέ, enclitic, indef. adv., *at*
some time, ever, once.

πού, adv., enclitic, *somewhere,*
anywhere.

πούς, ποδός, ὄ, *foot.*

πράγμα, -τος, τό, [πράττω],
deed, affair; πράγματα παρ-
έχω, *make trouble.*

πράξις, -εως, ἡ, [πράττω], *ac-*
tion, enterprise.

πράσσω, earlier form of
πράττω.

πράττω, earlier πράσσω (πράγ-,
i-cl., H. 397; G. 580), πράξω,
ἔπραξα, πέπραγα or πέπραχα,
πέπραγμαί, ἐπράχθην, *do, ac-*
complish.

πρεσβύτερος, -ᾶ, -ον, comp. of
πρέσβυς, *older, elder.*

Πρίαμος, -ου, ὄ, *Priam.*

πρίν, conj., *before.*

πρό, prep. w. gen., *before.*

προαγορεύω (προ + ἀγορευ-, see

φημι), προεῶ, προεῖπον,
προεῖρηκα, προεῖρημαι, προερ-
ρήθην, *speak before, proclaim*
publicly.

προαισθάνομαι (προ + αἰσθ-),
perceive beforehand.

προβάλλω (προ + βαλ-, βλη-),
throw before; indir. mid.,
throw before one's self. προ-
βαλέσθαι τὰ ὄπλα, *put spear*
and shield in position for
attack.

προδίδωμι (προ + δο-), *betray,*
give up, be false to.

πρόειμι (προ + ι-, see εἶμι), *go*
forward.

προεῖπον, see προαγορεύω.

προθύμος, -ον, [πρό, θῦμός
spirit, mind], *eager, zealous.*

προΐστημι (προ + στα-), *set or*
station before; perf. act.,
stand before, command.

προκαταλαμβάνω (προ + κατα +
λαβ-, ληβ-), *seize before-*
hand.

Πρόξενος, -ου, ὄ, [πρό, ξένος],
Proxenos.

πρός, prep., (1) w. acc., *towards,*
to, against, in the presence
of; πρὸς ταῦτα, *in regard*
to this, sometimes in reply;
(2) w. gen., πρὸς τοῦ τρόπου,
in accord with the character;
(3) w. dat., *near, at, in addi-*
tion to. In comp., *in addi-*
tion, further.

προσαιτέω (προς + αἰτε-, see αἰτέω), demand further, ask in addition.

προσέρχομαι (προς + ἔρχ-, ἔλθ-, ἔλυθ-), come or go to, come over to.

πρόσθεν, adv., [πρός], before-hand, before, formerly.

προσποιέομαι (προς + ποιε-), take to one's self, claim, pretend.

πρόσω, adv., [πρός], forward.

πρότερος, -ᾱ, -ον, [πρό], earlier; neut. πρότερον as adv., before.

πρόφασις, -εως, ἡ, [προφαίνω show before], pretext, excuse.

πρώτος, -η, -ον, [πρό], first. πρῶτον μὲν, in the first place, first.

πῦρ, πυρός, τό, fire.

πῦρός, -οῦ, ὁ, wheat.

πῶ, adv., enclitic, hitherto, yet, after a neg.

πωλέω (πωλε-), πωλήσω, etc., sell.

P.

ρέω (ῥυ-, ῥευ-, ῥη-, strong-vow. cl., H. 394, a; G. 574), ῥέωσομαι, ἔρρηκα, ἔρρῆν (as act.), flow.

ρήτωρ, -ορος, ὁ, orator.

ῥίς, ῥίνός, ἡ, nose.

ῥόδον, -ου, τό, rose.

Σ.

σάλπιγξ, -ιγγος, ἡ, trumpet.

σαλπίζω (σαλπιγγ-, ι-cl., H. 398, b; G. 584, 588), ἐσάλπιγξα, [σάλπιγξ], sound the trumpet.

Σάρδεις, -ων, αἱ, Sardeis or Sardis.

σάρξ, -κός, ἡ, flesh.

σατράπης, -ου, ὁ, satrap, Persian governor of a province.

Σάτυρος, -ου, ὁ, satyr. The satyrs were supposed to have flat noses, pointed ears, and tails of horses, and to be very fond of wine.

σήσαμον, -ου, τό, sesame, a kind of grain.

σιγή, -ῆς, ἡ, silence.

σιωπάω (σιωπα-), σιωπήσομαι, ἐσιώπησα, σεσιώπηκα, [σιωπή silence], be silent.

σκεπτέος, -ᾱ, -ον, verbal of σκέπτομαι.

σκέπτομαι (σκεπ-, τ-cl., H. 395; G. 576), σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, view, examine, consider. In the pres., Attic generally uses σκοπέω.

σκευάζω (σκευαδ-, ι-cl., H. 398; G. 584, 585, 587), σκευάσω, ἐσκεύασα, ἐσκεύασμαι, [σκεύος], prepare.

σκεύος, -ους, τό, *utensil*, especially in pl. *military equipments, baggage*.

σκευοφόρος, -ον, [σκεύος, φόρος] *bearing*, fr. φέρω], *baggage-carrying*; τὰ σκευοφόρα, *baggage-train*.

σκηνή, -ῆς, ἡ, *tent*, made of hides.

σκήπτρον, -ου, τό, *staff*, *sceptre*.

σκοπός, -οῦ, ὁ, *watcher*, *look-out*.

Σόλοι, -ων, οἱ, *Soli*.

Σοφαίνετος, -ου, ὁ, *Sophainetos*.
σοφία, -ᾶς, ἡ, [σοφός], *wisdom, skill* (as in music).

σοφίζομαι, *be clever or wise*.

σοφός, -ῆ, -όν, *wise*.

σπεύδω (σπευδ-), σπεύσω, ἔσπευσα, *hasten*.

σταθμός, -οῦ, ὁ, [ἵστημι], *stopping-place, station*; *day's journey*.

στέλλω (στελ-, σταλ-, ι-cl., H. 399; G. 593), στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἔσταλην, *send*, (originally *equip*).

στερεός, -ᾶ, -όν, *firm, solid*.

στίχος, -ου, ὁ, *line* (as of writing).

στλεγγίς, -ίδος, ἡ, *flesh-scraper*, Lat. *strigilis*.

στολή, -ῆς, ἡ, [στέλλω], *robe*.

στόλος, -ου, ὁ, [στέλλω], *equipment, expedition*.

στράτευμα, -ατος, τό, [στρατεύω], *army*.

στρατεύω (στρατευ-), στρατεύσω, ἐστράτευσα, ἐστράτευκα, ἐστράτευμαι, [στρατός], *take the field, serve as a soldier, make an expedition*; often dep.

στρατηγέω (στρατηγε-), στρατηγήσω, etc., [στρατηγός], *act as general, command*.

στρατηγία, -ᾶς, ἡ, [στρατηγός], *office or act of a general, command*.

στρατηγός, -οῦ, ὁ, [στρατός, ἄγω], *general*.

στρατιά, -ᾶς, ἡ, [cf. στρατός], *army*.

στρατιώτης, -ου, ὁ, [στρατιά], *soldier*.

στρατοπεδεύομαι (στρατοπεδευ-), στρατοπεδεύομαι, etc., [στρατόπεδον], *encamp*.

στρατόπεδον, -ου, τό, [στρατός, πέδον] *ground*], *camp*.

στρατός, -οῦ, ὁ, *army*.

στρεπτός, -οῦ, ὁ, [στρέφω] *twist*], *collar of twisted or linked metal*. Lat. *torques*.

Στυμφάλιος, -ᾶ, -ον, [Στύμφᾶλος], *Stymphalian*.

σύ, σοῦ, *thou, you*.

συγγίγνομαι (συν + γεν-, γενη-, γον-), *become acquainted with, associate with; have intercourse with*.

Συέννεσις, -ιος, ὁ, *Syennesis*.
 συλλαμβάνω (συν + λαβ-, ληβ-), *arrest*.
 συλλέγω (συν + λεγ-, λοχ-), συλλέξω, συνέλεξα, συνείλοχα, συνείλεγμαι, συνέλεγην, *gather, collect, levy*.
 συλλογή, -ῆς, ἡ, [συλλέγω], *levy, gathering of troops*.
 συμβάλλω (συν + βαλ-, βλη-), *throw together; subjective mid., contribute*.
 συμβουλεύω (συν + βουλευ-), *plan with, advise; indir. mid., plan with another for one's self, ask advice, consult with*.
 σύμμαχος, -ου, ὁ, [σύν, μάχομαι], *ally*.
 σύμπᾱς, -πᾱσα, -παν, [σύν, πᾱς], *all together*.
 συμπέμπω (συν + πεμπ-, πομφ-), *send with*.
 σύμπλεως, -ων, [σύν, πλέως full], *quite full*.
 συμπολεμέω (συν + πολεμε-), *make war with*.
 συμπορεύομαι (συν + πορευ-), *proceed or march with*.
 συμπράττω (συν + πρᾱγ-), *do or accomplish with, aid in doing*.
 σύν, prep. w. dat., *with, with the help of*. In comp., *with*.
 συνάγω (συν + ἄγ-), *bring together, convene*.

συναλλάττω (συν + ἄλλαγ-), *reconcile; pass., become reconciled with*.
 συναναβαίνω (συν + ἀνα + βαν-, βα-), *go up with*.
 συνέπομαι (συν + σ(ε)π-, ἐπ-), *accompany, follow*.
 συνεργός, -οῦ, ὁ, [σύν, ἔργον], *fellow-worker, helper*.
 σύνθεσις, -εως, ἡ, *a putting together, composition*.
 σύνοιδα, [σύν, οἶδα], *know with, be conscious of*.
 συντάττω (συν + ταγ-), *arrange together, array, draw up*.
 συντίθημι, *put together*.
 Συρακόσιος, -ᾱ, -ον, [Συράκουσαι *Syracuse*], *Syracusan*.
 συσκευάζω (συν + σκευαδ-), *put baggage together, pack up*.
 συστρατεύομαι (συν + στρατευ-), *make an expedition with, join an expedition*.
 συστρατιώτης, -ου, ὁ, [σύν, στρατιώτης], *fellow-soldier*.
 σφαῖρα, -ᾱς, ἡ, *ball, sphere*.
 σχίζω, *split*.
 σχολάζω, *have leisure*.
 σχολή, -ῆς, ἡ, *leisure, school*.
 Σωκράτης, -ους, ὁ, [σῶς safe, κράτος], *Socrates or Socrates*.
 σῶμα, -ατος, τό, *body*.
 Σῶσις, -ιος, ὁ, *Sosis*.

Τ.

Ταμώς, -ός, ό, *Tamos*.
 τάξις, -εις, ή, [τάττω], *arrangement, order; division, company*.
 Ταρσοί, -ών, οί, *Tarsoi* or *Tarsus*.
 τάσσω, older form of τάττω.
 τάττω (ταγ-, ι-cl., H. 398; G. 588), τάξω, έταξα, τέταχα, τέταγμα, έτάχθην, *arrange*.
 τάφος, -ου, ό, *grave, tomb*.
 ταχέως, adv., [ταχύς], *quickly*.
 Comp. θάπτον, sup. τάχιστα.
 τάχιστος, -η, -ον, see ταχύς.
 ταχύς, ταχεία, ταχύ, *swift, quick, speedy*. Comp. θάπτων, sup. τάχιστος.
 τέ, postpos. enclitic conj., *and*;
 τέ . . . τέ or τέ . . . καί, *both . . . and*.
 τελευτάω (τελευτα-), τελευτήσω, etc., [τελευτή], *end; die*.
 τελευτή, -ης, ή, [τέλος *end*], *end; death*.
 τέμνω, *cut*.
 τετράκις, [τέτταρες], *four times*.
 τετρακισχίλιοι, -αι, -α, *four thousand*.
 τέτταρες, τέτταρα, *four*.
 τέχνη, -ης, ή, *art, skill*.
 τήλε, *at a distance, afar*.
 τίθημι (θε-, root cl., H. 404; G. 619), θήσω, έθηκα, τέθηκα or τέθεικα, τέθειμαι, έτέ-

θην, *put, place*; νόμους τίθημι, *lay down or make laws*.
 τιμάω (τιμα-), τιμήσω, etc., [τιμή], *honor*.
 τιμή, -ης, ή, [τίω *honor*], *honor*.
 τίμιος, -α, -ον, [τιμή], *precious, honored, honorable*.
 τιμωρέω (τιμωρε-), τιμωρήσω, etc., [τιμωρός *avenger*], *be an avenger, avenge; mid., take vengeance on, punish*.
 τίς, τί, interrog. pron., *who? what?* τί is often used as adv., *why?*
 τίς, τι, indef. pron., *anyone or -thing, a certain one, somebody or -thing*.
 Τισσαφέρνης, -ους, ό, *Tissaphernes*.
 τοιόσδε, τοιάδε, τοιόνδε, indef. dem. pron., *such*, differing from τοιοῦτος as ὅδε from οὗτος; τοιάδε *as follows*.
 τοιοῦτος, τοιαύτη, τοιοῦτο(ν), indef. dem. pron., *such*; differs from τοιόσδε as οὗτος from ὅδε.
 τολμάω (τολμα-), τολμήσω, etc., [τόλμα *boldness*], *dare*.
 τοξότης, -ου, ό, [τόξον *bow*], *archer, Bowman*.
 τόπος, -ου, ό, *place*.
 τοσοῦτος, τοσαύτη, τοσοῦτο(ν), indef. dem. pron., *so great, so much, pl., so many*.

τότε, adv., *at that time, then.*

τρεις, τρία, *three.*

τρέπω (τρεπ-, τροφ-, τραπ-),
τρέψω, ἔτρεψα, τέτροφα, τέ-
τραμμαι, ἐτράφη, *turn.*

τρέφω (τρεφ-, τραφ-), θρέψω
(H. 74, c; G. 95 and 5),
ἔθρεψα, τέθραμμαι, ἐτράφη, *nourish, support.*

τριακόντα, indecl., *thirty.*

τριακόσιοι, -αι, -α, *three hun-
dred.*

τριήρης, -ους, -ει, -η; du. -η,
-οιν; pl. -εις, -ων, -εσι, -εις,
[τρέις, root ἔρ- row], *tri-
reme, ship of war with three
banks of oars.*

τρόπος, -ου, ὁ, [τρέπω], *turn,
way, manner; character.*

τροφή, -ῆς, ἡ, [τρέφω], *nur-
ture, support.*

τυγχάνω (τυχ-, τευχ-, τυχη-
nas. cl., H. 402, c; G. 603,
605 and b), τεύξομαι, ἔτυχον,
τετύχηκα, τέτευχα, *happen,
chance.*

τύπος, -ου, ὁ, *type.*

τύπτω, *strike.*

τυραννέω (τυραννευ-), τυραν-
νεύσω, etc., [τύραννος], *act
as tyrant, tyrannize.*

τύραννος, -ου, ὁ, *absolute
ruler, tyrant.*

Τυριάειον, -ου, τό, *Tyria-
eion.*

Υ.

ύγεια, -ās, ἡ, *health.*

ύδωρ, ύδατος, τό, *water.* H.
182, a; G. 291, 34.

ύμεις, see σύ.

ύπαρχος, -ου, ὁ, [ύπό, ἄρχος
*ruler, fr. ἄρχω], lieutenant,
subordinate commander.*

ύπάρχω (ύπο + ἄρχ-), *begin;
exist; ύπάρχειν τινί, be on
one's side, favor, support.*

ύπέρ, prep., (1) w. gen., *over,
above, in behalf of;* (2) w.
acc., *beyond.*

ύπερβάλλω, *outdo, excel.*

ύπερβολή, -ῆς, ἡ, [ύπερβάλλω],
*excess, extravagance; also
passage over mountains.*

ύπισχνέομαι (ύπο + σ(ε)χ-,
σχη-, nas. cl., H. 402, d;
G. 607, ισχ- for (σ)ισ(ε)χ-),
ύποσχήσομαι, ύπεσχόμεν,
ύπέσχημαι, *promise (hold
one's self under).*

ύπό, prep., (1) w. gen., *under;*
denoting the agent with
pass. verbs, *by;* (2) w. dat.,
under, at the foot of. In
comp., *under, somewhat.*

ύποζύγιον, -ου, τό, [ύπό, ζύ-
γον], *draught animal, beast
of burden.*

ύποκρίνομαι, *answer; play a
part on the stage.*

ύποκριτής, -οῦ, ὁ, *actor.*

ὑπολαμβάνω (ὑπο + λαβ-, λαβ-), *take under one's protection*.

ὑπολείπω (ὑπο + λιπ-, λιπ-, λοιπ-), *leave behind*.

ὑποπτεύω (ὑπο + ὀπτει-), ὑποπτεύσω, ὑπόπτουσα, etc., [ὑπόπτῃς *suspicious*], *suspect, apprehend*.

ὑποψία, -ᾶς, ἡ, [ὑπό, root ὀπ-], *suspicion*.

ὑστεραῖος, -ᾶ, -ον, [ὑστερος], *belonging to the next day*; τῇ ὑστεραῖᾳ (ἡμέρᾳ), *on the next day*.

ὑστερος, -ᾶ, -ον, *late*; ὑστερον, *adv., afterwards*.

ὑψηλός, -ή, -όν, [cf. ὕψος *height*], *high, lofty*.

Φ.

φαγεῖν, *inf., to eat*.

φαίνω (φαν-, ι-cl., H. 400; G. 594), φανῶ, ἔφῃνα, πέφαγκα (H. 55, *b*; G. 78), πέφῃνα, πέφασμαι, ἐφάνθην or ἐφάνην, *show, cause to appear*; *dir. mid. (and pass.) with the 2d perf., appear*.

φάλαγξ, -αγγος, ἡ, *battle-line, army in battle order*, Lat. *acies*.

φανερός, -ά, -όν, [φαίνω], *plain, evident*; ἐν τῷ φανερώ, *in public*.

φάρμακον, -ου, τό, *drug*.

φέρω (φερ-, οί-, ἐνεκ-, ἐνοχ-, ἐνεγκ-), οἶσω, ἤνεγκα (H. 438), ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἤνεχθην, *bear, carry*.

φεύγω (φυγ-, φευγ-, strong-vow. cl., H. 394; G. 572), φεύξομαι, ἔφυγον, πέφευγα, *flee; go into exile, be in exile*.

φημί (φα-, root cl., H. 404; G. 619), φήσω or ἐρῶ, ἔφῃσα or εἶπον, εἶρηκα, εἶρημαι, ἐρρήθην, *say, declare, speak*. οὐ φημι, *say . . . not, refuse, deny*. The root of ἐρῶ was originally *φερ-*; εἶρηκα is for *φερηκα* (φρη-), εἶρημαι for *φερημαι*, ἐρρήθην for *εφρηθην*. The root of εἶπον was originally *φεπ-*; synopsis εἶπω, εἶποιμι, εἶπέ, εἶπειν, εἶπών. In compounds the pres. syst. is usually supplied by ἀγορεύω.

φθάνω (φθα-, nas. cl., H. 402, *a*; G. 603), φθήσομαι, ἔφθασα or ἔφθην, ἔφθακα, *get the start of, anticipate*.

φιλέω (φιλε-), φιλήσω, etc., [φίλος], *love*.

φιλία, -ᾶς, ἡ, [φίλος], *friendship*.

φίλιος, -ᾶ, -ον, [φίλος], *friendly*.

φίλος, -η, -ον, *friendly, dear.*

As subst., *friend.*

φιλόσοφος, -ου, ὁ, [φίλος, σοφός], *lover of wisdom, philosopher.*

φλυᾶρία, -ᾶς, ἡ, *nonsense, folly.*

φοβέω (φοβε-), φοβήσω, etc., [φόβος], *frighten; pass., to be afraid, fear.*

φόβος, -ου, ὁ, *fear.*

φοινικιστής, -οῦ, ὁ, [φοινικίζω fr. φοῖνιξ], *purple-wearer;*

φ. βασιλείος, *wearer of the royal purple, a nobleman allowed by the king to wear the royal color.*

φοινικοῦς, -ῆ, -οῦν, contracted fr. φοινίκεος, -ᾶ, -ον, [φοῖνιξ *purple-red dye*], *purple-red, red.*

φράζω, *make known, tell.*

φρουράρχος, -ου, ὁ, [φρουρά *garrison, ἄρχω*], *commander of a garrison, commandant.*

Φρυγία, -ᾶς, ἡ, *Phrygia.*

Φρύξ, Φρυγός, ὁ, *Phrygian.*

φυγᾶς, -ᾶδος, ὁ, [φεύγω], *banned man, exile.*

φυλακή, -ῆς, ἡ, [φυλάττω], *the act of guarding; garrison, guard.*

φύλαξ, -ακος, ὁ, *guard.*

φυλάττω (φυλακ-, ι-cl., H. 397; G. 580), φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυ-

λάχθην, [φύλαξ], *guard; dir. mid., guard one's self against.*

φύσις, -εως, ἡ, *nature.*

φυτόν, -οῦ, τό, *plant.*

φύω, *make grow.*

φωνή, -ῆς, ἡ, *sound, voice.*

φῶς, φωτός, τό, *light.*

X.

χαλεπός, -ή, -όν, *difficult, hard; of persons, harsh, bitter, dangerous.*

χαλεπῶς, adv., [χαλεπός], *with difficulty, hardly; χαλεπῶς φέρω, bear hardly, be sorrowful.*

χαλκοῦς, -ῆ, -οῦν, contracted from χάλκεος, -ᾶ, -ον, [χαλκός *bronze*], *brazen, of bronze.*

χαρακτήρ, -ῆρος, ὁ, *mark.*

χαράσσω, *scratch.*

χείρ, -ός, ἡ, (but Du. G. D. χερσίν, Pl. dat. χερσίν), *hand.*

Χερρόνησος, -ου, ἡ, [χέρρος, earlier χέρσος *dry land, νήσος island*], *peninsula, especially the Thracian Chersonēsos.*

χίλιοι, -αι, -α, *a thousand.*

χίμαιρα, -ᾶς, ἡ, *she-goat.*

χιτών, -ῶνος, ὁ, *garment worn next the skin, tunic.*

χράομαι (χρα-), χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην, *use, enjoy* (primarily *serve one's self*, hence taking the dat. of means). In the pres. syst. α-ε contracts to η, H. 412; G. 496.

χρή, impers. verb, Lat. *oportet*, *one ought, must, it is necessary*.

χρηῖζω (χρηδ-, ι-cl., H. 398; G. 584, 585), *want, desire*.

χρήμα, -τος, τό, [χράομαι], in the pl. *property, money*.

χρόνος, -ου, ὁ, *time*.

χρῦσίον, -ου, τό, [χρῦσός], *gold coin, money*.

χρῦσοῦς, -ῆ, -οῦν, contr. fr. χρύσεος, -ᾶ, -ον, [χρῦσός], *golden*.

χρῦσός, -οῦ, ὁ, *gold*.

χρῦσοχάλινος, -ον, [χρῦσός, χάλινός *bridle*], *with gold-mounted bridle*.

χρῶμα, -τος, τό, *color*.

χώρᾱ, -ᾶς, ἡ, *land*.

χωρέω (χωρε-), χωρήσω, etc., [χῶρος *place*], *make place, withdraw, go*.

χωρίον -ου, τό, [χῶρος *place*], *place, stronghold*.

Ψ.

ψέλιον, -ου, τό, *bracelet, arm-let*.

ψεῦδος, -εος, τό, *falsehood*.

ψεύδω (ψευδ-), ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, *deceive by falsehood, prove false to*; often dep.

ψυχή, -ῆς, ἡ, *soul*.

Ω.

ᾧδε, adv., [ὄδε], *thus, as follows*.

ὦδή, -ῆς, ἡ, *song, ode*.

ᾦν, οὔσα, ᾧν, pres. pple. of εἰμί.

ᾠνίος, -ᾶ, -ον, [ᾠνός *price*], *for sale*. τὰ ᾠνία, *wares, goods for sale*.

ᾠρᾱ, -ᾶς, ἡ, *season, time*.

ὡς, proclitic, originally a rel. adv. of manner, [ὄς], *in which way, as, how*; then a conj. with many derived meanings. (1) Comparative, *as, how*; special uses are, (a) to strengthen a superl., ὡς τάχιστα, *as quickly as possible*; (b) to denote that a participle states the idea of some one else than the writer, where we use various phrases, as *saying that, pretending that, supposing that, as he claimed*, etc. (2) Temporal = ὅτε, *as, when*. (3) Causal = ἐπειδή, *as, since*.

- (4) Declarative = ὅτι, *how, that*. (5) Final = ἵνα, *in order that*. (6) Prep. w. acc. of a word referring to a person = παρά, *to*.
 ὥσπερ, *rel. adv. of manner,*
- strengthened from ὡς, *just as*.
 ὥστε, *conj., [ὡς, τέ], so as, so that*.
 ὠφελέω (ὠφέλε-), ὠφελήσω, *etc., [ὄφελος], benefit, help*.

ENGLISH-GREEK VOCABULARY.

A.

- Able, am —, *δύναμαι*.
 About, *περί* w. gen.
 Accomplish, *δράω*.
 According to, *κατά* w. acc.
 Account, *λόγος*, -ου, *ὁ*.
 Acropolis, *ἀκρόπολις*, -εως, *ἡ*.
 Act like a tyrant, *τυραννεύω*.
 Actor, *ὑποκριτής*, -οῦ, *ὁ*.
 Adorn, *κοσμέω*.
 Advise, *συμβουλεύω*.
 Afar, *τῆλε*.
 Affair, *πράγμα*, -τος, *τό*.
 Affirm, *φημί*.
 After, prep., *μετά* w. acc.;
 conj., *ἐπεί*.
 Again, *πάλιν*.
 Against, *ἐπί* or *πρός* w. acc.
 Agree, *ὁμολογέω*.
 Air, *ἀήρ*, *ἄερος*, *ὁ*.
 All, *πᾶς*, *πᾶσα*, *πᾶν*.
 Alone, *μόνος*, -η, -ον.
 Already, *ἤδη*.
 Also, *καί*.
 Ambassador, *ἀπόστολος*, -ου,
ὁ.
 Analysis, *ἀνάλυσις*, -εως, *ἡ*.
 Analyze, *ἀναλύω*.
- Ancient, *ἀρχαῖος*, -ᾶ, -ον.
 And, *καί*.
 Angle, *γωνία*, -ᾶς, *ἡ*.
 Animal, *ζῷον*, -ου, *τό*.
 Announce, *ἀγγέλλω*.
 Answer, *ἀποκρίνομαι*.
 Antagonist, *ἀνταγωνιστής*,
 -οῦ, *ὁ*.
 Any one, *τις*, *τί*.
 Apollo, *Ἀπόλλων*, -ος, *ὁ*.
 Appear, *φαίνομαι*.
 Appoint, *καθίστημι*, *ἀποδεί-*
κνῶμι.
 Are, they —, *εἰσί(ν)*.
 Around, *περί* w. acc.
 Arrange, *τάσσω*.
 Arrangement, *τάξις*, -εως, *ἡ*.
 Art, *τέχνη*, -ης, *ἡ*.
 Artaxerxes, *Ἀρταξέρξης*, -ου,
ὁ.
 As, *ὡς*.
 Asia, *Ἀσία*, -ᾶς, *ἡ*.
 Ask, *αἰτέω*, *ἐρωτάω*.
 As much as we could, lit. as
 we most could.
 Assembly, *ἀγορά*, -ᾶς, *ἡ*.
 At, *ἐν*.
 At a distance, *τῆλε*.
 Athenians, *Ἀθηναῖοι*, -ων, *οἱ*.

Athlete, ἀθλητής, -οῦ, ὁ.
 Athletic game, ἀθλος, -ου, ὁ.
 Attempt, noun, πείρα, -ᾶς, ἡ;
 verb, πειράομαι.
 At the side of, παρά w. dat.
 Aware, become —, γινώ-
 σκω.
 Away from, ἀπό w. gen.

B.

Back, πάλιν.
 Bad, κακός, -ή, -όν.
 Ball, σφαῖρα, -ᾶς, ἡ.
 Barbarian, βάρβαρος, -ου, ὁ.
 Bare, γυμνός, -ή, -όν.
 Battle, μάχη, -ης, ἡ.
 Be about (to), μέλλω.
 Bear, φέρω.
 Beautiful, καλός, -ή, -όν.
 Beauty, κάλλος, -εος, τό.
 Because, ὅτι; διά w. article
 and inf. in the acc.
 Become, γίνομαι.
 Before, πρό w. gen.
 Begin, ἄρχω. Often ex-
 pressed by the inceptive
 aor.
 Beginning, ἀρχή, -ῆς, ἡ.
 Beside, παρά w. dat.
 Best, ἄριστος, -η, -ον; βέλτι-
 στος, -η, -ον.
 Better, βελτίων, βέλτιον.
 Beyond, ὑπέρ w. acc.
 Bird, ὄρνις, -θος, ὁ or ἡ.
 Birth, γένεσις, -εως, ἡ.
 Blame, αἰτιόομαι.

Book, βιβλίον, -ου, τό.
 Bookseller, βιβλιοπώλης, -ου,
 ὁ.
 Born, be —, γίνομαι.
 Boy, παῖς, παιδός, ὁ.
 Break, κλάω; break down,
 καταλύω.
 Breath, πνεῦμα, -τος, τό.
 Brother, ἀδελφός, -οῦ, ὁ.
 Burn, κάω.
 Burning, καυστικός, -ή, -όν.
 But, ἀλλά, δέ.
 By, denoting agency, ὑπό w.
 gen.

C.

Can, δύναμαι.
 Carry, φέρω.
 Carve, γλύφω.
 Cause to revolt, ἀφίστημι.
 Cause to stop, παύω.
 Caustic, καυστικός, -ή, -όν.
 Certain, a —, τὶς, τὶ.
 Character, ἦθος, -εος, τό.
 Child, παῖς, παιδός, ὁ or ἡ.
 Choose, mid. of αἰρέω.
 Circle, κύκλος, -ου, ὁ.
 Citadel, ἀκρόπολις, -εως, ἡ.
 Citizen, πολίτης, -ου, ὁ.
 City, πόλις, -εως, ἡ.
 Color, χρῶμα, -τος, τό.
 Common, κοινός, -ή, -όν.
 Compare, παραβάλλω.
 Comparison, παραβολή, -ῆς, ἡ.
 Composition, σύνθεσις, -εως,
 ἡ.
 Conceal, κρύπτω.

Concerning, *περί* w. gen.
 Conquer, *νικάω*.
 Consult, mid. of *συμβουλευώ*.
 Contest, *ἀγών, ἀγώνος, ὁ*.
 Converse, *διαλέγομαι*.
 Corner, *γωνιᾶ, -ᾶς, ἡ*.
 Counsel, take counsel with,
 mid. of *συμβουλευώ*.
 Count, *ἀριθμέω*.
 Cut, *τέμνω*.
 Cyrus, *Κῦρος, -ου, ὁ*.

D.

Dare, *τολμάω*.
 Dead, *νεκρός, -ᾶ, -όν*.
 Decad, *δεκάς, -δος, ἡ*.
 Declare, *φημί*.
 Deed, *δρᾶμα, -τος, τό*.
 Defeat, *νικάω, κρατέω*.
 Deliberate, mid. of *βουλευώ*.
 Delphi, *Δελφοί, -ῶν, οἱ*.
 Depose, *παύω τῆς ἀρχῆς*.
 Description, *λόγος, -ου, ὁ*.
 Destroy, *καταλύω*.
 Digest, *πέπτω*.
 Discourse, *λόγος, -ου, ὁ*.
 Distance, at a —, *τῆλε*.
 Distribute, *νέμω*.
 Divide, *διαίρῶ*.
 Divinity, *δαίμων, -ονος, ὁ*.
 Do, *ποιέω, δράω*.
 Do good to, *εὖ ποιέω* w. acc.
 Drama, *δρᾶμα, -τος, τό*.
 Drug, *φάρμακον, -ου, τό*.
 Dwell in, *οἰκέω*.
 Dynast, *δυναστής, -ου, ὁ*.

E.

Earth, *γῆ, γῆς, ἡ*.
 Eat, to —, inf., *φαγεῖν*.
 Educate, *παιδεύω*.
 Elder, *πρεσβύτερος, -ᾶ, -ον*.
 Empty, *κενός, -ή, -όν*.
 Enemy, *πολέμιος, -ου, ὁ*.
 Enough, *ικανός, -ή, -όν*; to
 avoid ambiguity *ἀριθμόν*
 may be added.
 Enslave, *δουλόω*.
 Envoy, *ἀπόστολος, -ου, ὁ*.
 Epistle, *ἐπιστολή, -ῆς, ἡ*.
 Equal, *ἴσος, -η, -ον*.
 Establish, *καθίστημι*.
 Even, adj., *ἴσος, -ή, -όν*;
 adv., *καί*.
 Ever, *ποτέ* enclitic.
 Everything = all things,
πάντα.
 Evident, *φανερός, -ᾶ, -όν*.
 Examine, *σκέπτομαι*.
 Excel, *ὑπερβάλλω*.
 Excess, *ὑπερβολή, -ῆς, ἡ*.
 Exercise, *γυμνάζω*.
 Expedition, make an —,
στρατεύω, usually mid.
 Extravagance, *ὑπερβολή, -ῆς,*
ἡ.

F.

Faithful, *πιστός, -ή, -όν*.
 Falsehood, *ψεῦδος, -εος, τό*.
 Family, *γενεά, -ᾶς, ἡ*.
 Far, *τῆλε*.
 Fear, *φόβος, -ου, ὁ*.

Feeling, πάθος, -εος, τό.
 Few, ὀλίγοι, -αι, -α.
 Figure, εἶδος, -εος, τό.
 Fire, πῦρ, πυρός, τό.
 Firm, στερεός, -ά, -όν.
 First, πρῶτος, -η, -ον.
 Fitting, think —, ἀξιώω.
 Flesh, σάρξ, σαρκός, ἡ.
 Flower, ἄνθος, -εος, τό.
 Foot, πούς, ποδός, ὁ.
 For, conj., γάρ.
 For many months, acc. of extent.
 Force, δύναμις, -εως, ἡ.
 Form, noun, μορφή, -ῆς, ἡ;
 verb, πλάσσω.
 Free, ἐλεύθερος, -ᾶ, -ον.
 Friend, φίλος, -ου, ὁ.
 From, ἀπό w. gen., or ἐξ w. gen.

G.

Game, ἄθλος, -ου, ὁ.
 Genuine, ἔτυμος, -η, -ον.
 Get into, sometimes καθίστημι εἰς.
 Get to revolt, ἀφίστημι.
 Give, δίδωμι.
 Go, ἔρχομαι, εἶμι.
 God, θεός, -οῦ, ὁ.
 Gold, χρῦσός, -οῦ, ὁ.
 Good, ἀγαθός, -ή, -όν.
 Good health, ὑγίεια, -ᾶς, ἡ.
 Government, ἀρχή, -ῆς, ἡ.
 Grasp, αἰρέω.
 Grass, βοτάνη, -ης, ἡ.
 Grave, τάφος, -ου, ὁ.

Greek, Ἕλλην, -ος, ὁ.
 Grow, make —, φύω.
 Guardian, ἐπίσκοπος, -ου, ὁ.
 Guide, ἀγωγός, -οῦ, ὁ.
 Gymnasium, γυμνάσιον, -ου, τό.

H.

Hand, χεῖρ, -ός, ἡ.
 Hatred, μῖσος, τό.
 Have, ἔχω, εἰμί w. dat. of possessor.
 Have leisure, σχολάζω.
 He, she, it, as subj., not expressed unless emphatic; when emphatic, οὗτος, ἐκεῖνος. But he, ὁ δέ. His, her, its, their, often expressed by the article only, sometimes by the gen. of αὐτός. Him, her, it, them, as obj., acc. of αὐτός.
 Head, κεφαλή, -ῆς, ἡ.
 Health, ὑγίεια, -ᾶς, ἡ.
 Hear, ἀκούω.
 Heat, θερμόν, -οῦ, τό.
 Help, βοήθεια, -ᾶς, ἡ.
 Helper, συνεργός, -οῦ, ὁ.
 Her, poss., translated by the article.
 Herb, βοτάνη, -ης, ἡ.
 Hide, δέρμα, -τος, τό.
 Himself, herself, etc., αὐτός, -ή, -ό; when reflexive, εαυτοῦ, -ῆς, -οῦ.
 Hippopotamus, ἵπποπόταμος, -ου, ὁ.

His, see *He*.

History, ἱστορία, -ās, ἡ.

Honor, τιμάω.

Honorable, καλός, -ή, -όν.

Horn, κέρας, κέρατος, τό.

Horse, ἵππος, -ου, ὁ.

House, οἶκος, -ου, ὁ.

House of the muses, μουσεῖον, -ου, τό.

I.

I, ἐγώ, ἐμοῦ or μοῦ.

Ice, κρύσταλλος, -ου, ὁ.

If, εἰ, εἴαν.

Illustration, παραβολή, -ῆς, ἡ.

Image, εἰκόν, -όνος, ἡ.

Imitate, μιμέομαι.

Imitator, μίμος, -ου, ὁ.

In, ἐν w. dat.

Inhabit, οἰκέω.

Inquire, ἐρωτάω.

Inside, ἔσω.

Instead of, ἀντί w. gen.

Instrument, ὄργανον, -ου, τό.

Into, εἰς w. acc.

Ionians, Ἴωνες, -νων, οἱ.

Is, ἐστί(ν).

It, see *He*.

Its, translated by the article.

Itself, αὐτός, -ή, -ό.

J.

Judge, verb, κρίνω; noun, κριτής, -οῦ, ὁ.

K.

Kept trying, imperf. of verb for *try*.

Kind, γένος, -εος, τό.

King, βασιλεύς, -έως, ὁ.

Know, οἶδα, inf. εἰδέναι; sometimes inf. and perf. of γιγνώσκω. Learn to know, γιγνώσκω.

Known, make —, φράζω.

L.

Ladder, κλίμαξ, -κος, ἡ.

Land, γῆ, γῆς, ἡ.

Language, γλῶσσα, -ης, ἡ.

Large, μακρός, -ά, -όν.

Laughter, γέλως, -ωτος, ὁ.

Law, νόμος, -ου, ὁ.

Lead, ἄγω.

Leader, ἀγωγός, -οῦ, ὁ.

Learn, μαθάνω.

Learn to know, γιγνώσκω.

Legend, μῦθος, -ου, ὁ.

Leisure, σχολή, -ῆς, ἡ; have leisure, σχολάζω.

Lesson, μάθημα, -τος, τό.

Letter (of the alphabet), γράμμα, -τος, τό.

Letter (epistle), ἐπιστολή, -ῆς, ἡ.

Level, ὀμαλός, -ή, -όν.

Life, βίος, -ου, ὁ.

Life, mode of —, διαίτα, -ης, ἡ.

Light, φῶς, φωτός, τό.

Like, ὁμοίος, -ᾶ, -ον.

Line, *στίχος*, -ου, ὁ.
 Little, *μικρός*, -ά, -όν.
 Live, *οικέω*.
 Lonely, *ἔρημος*, -η, -ον.
 Long, *μακρός*, -ά, -όν; a long time, *πολὺν χρόνον*.
 Loose, *λύω*.
 Loosing, *λύσις*, -εως, ἡ.
 Lung, *πνεύμων*, -ονος, ὁ.

M.

Machine, *μηχανή*, -ῆς, ἡ.
 Make, *ποιέω*.
 Make grow, *φύω*.
 Make known, *φράζω*.
 Man, *ἄνθρωπος*, -ου, ὁ.
 Many, *πολλοί*, *πολλαί*, *πολλά*.
 Marathou, *Μαραθῶν*, -ῶνος, ὁ.
 Mariner, *ναύτης*, -ου, ὁ.
 Mark, *χαρακτήρ*, -ῆρος, ὁ.
 Marriage, *γάμος*, -ου, ὁ.
 Master, *δεσπότης*, -ου, ὁ.
 Matter, *πρᾶγμα*, -τος, τό.
 Measure, *μέτρον*, -ου, τό.
 Measuring-rod, *κανών*, -όνος, ὁ.
 Memory, *μνήμη*, -ης, ἡ.
 Messenger, *ἄγγελος*, -ου, ὁ.
 Mix, *κεράννυμι*.
 Mixing-bowl, *κρατήρ*, -ῆρος, ὁ.
 Mode of life, *δίαιτα*, -ης, ἡ.
 Month, *μήν*, *μηνός*, ὁ.
 Most, adv., *μάλιστα*.
 Mould, *πλάσσω*.
 Much, *πολύς*, *πολλή*, *πολύ*.

Muse, *μουσα*, -ης, ἡ.
 Museum, *μουσεῖον*, -ου, τό.
 Music, *μουσική*, -ῆς, ἡ.

N.

Naked, *γυμνός*, -ή, -όν.
 Name, *ὄνομα*, -τος, τό.
 Nature, *φύσις*, -εως, ἡ.
 Neither . . . nor, *οὔτε . . . οὔτε*.
 Never, *οὔποτε*, *μήποτε*.
 New, *νέος*, -ᾱ, -ον.
 North-wind, *βορέας*, -ου, ὁ.
 Nose, *ῥίς*, *ῥινός*, ἡ.
 Not, *οὐ*, *οὐκ*, *οὐχ*, *μή*.
 Not yet, *οὔπω*.
 Now, *νῦν*.
 Number, *ἀριθμός*, -οῦ, ὁ.

O.

Ode, *ὠδή*, -ῆς, ἡ.
 Often, *πολλάκις*.
 Older, *πρεσβύτερος*, -ᾱ, -ον.
 Oligarchy, *ὀλιγαρχία*, -ᾱς, ἡ.
 On, *ἐπί* w. dat.
 Once, *ποτέ*, enclitic.
 One's self, *ἑαυτοῦ*, -ῆς, -οῦ.
 Only, only one, *μόνος*, -η, -ον.
 Opinion, *δόξα*, -ης, ἡ; *δόγμα*, -τος, τό.
 Orator, *ρήτωρ*, -ορος, ὁ.
 Origin, *γένεσις*, -εως, ἡ.
 Other, *ἄλλος*, -η, -ον; *ἕτερος*, -ᾱ, -ον.
 Ought, *χρή*, impers., w. inf.

Outdo, ὑπερβάλλω.
 Out of, ἐξ, ἐκ, w. gen.
 Outside, ἔξω.
 Overseer, ἐπίσκοπος, -ου, ὁ.
 Own, one's own, ἴδιος, -ᾶ, -ον.

P.

Pain, ἄλγος, -εος, τό.
 Park, παράδεισος, -ου, ὁ.
 Passion, πάθος, -εος, τό.
 Pedagogue, παιδαγωγός, -οῦ, ὁ.
 People, δῆμος, -ου, ὁ.
 Perceive, αἰσθάνομαι, γινώσκω.
 Persian, Πέρσης, -ου, ὁ.
 Philosopher, φιλόσοφος, -ου, ὁ.
 Pipe, αὐλός, -οῦ, ὁ.
 Pirate, πειρατής, -οῦ, ὁ.
 Place, noun, τόπος, -ου, ὁ;
 verb, τίθημι.
 Place, take —, γίγνομαι.
 Plan, βουλεύω.
 Plant, φυτόν, -οῦ, τό.
 Plot against, ἐπιβουλεύω.
 Poet, ποιητής, -οῦ, ὁ.
 Position, θέσις, -εως, ἡ.
 Power, δύναμις, -εως, ἡ.
 Prevent, κωλύω.
 Priest, ἱερεὺς, -έως, ὁ.
 Prime, ἀκμή, -ῆς, ἡ.
 Private, ἴδιος, -ᾶ, -ον.
 Prize, ἄθλον, -ου, τό.
 Procure the release of, mid. of λύω.

Prophet, μάντις, -εως, ὁ.
 Put, τίθημι.
 Put together, συντίθημι.
 Putting together, σύνθεσις, -εως, ἡ.

R.

Race, kind, γένος, -εος, τό.
 Race, running, δρόμος, -ου, ὁ.
 Ransom, mid. of λύω.
 Read, ἀναγιγνώσκω.
 Real, ἔτυμος, -η, -ον.
 Recognize, γινώσκω.
 Reign, reign over, βασιλεύω.
 Release, λύω.
 Reply, ἀποκρίνομαι.
 Report, ἀγγέλλω.
 Revolt, mid. (with μι-aor. and perf. act.) of ἀφίστημι.
 Right, ὀρθός, -ή, -όν.
 River, ποταμός, -οῦ, ὁ.
 Road, ὁδός, -οῦ, ἡ.
 Rose, ῥόδον, -ου, τό.
 Rule, noun, κανών, -όνος, ὁ;
 verb, ἄρχω.
 Ruler, δυνάστης, -ου, ὁ.
 Running, δρόμος, -ου, ὁ.

S.

Sacred, ἱερός, -ᾶ, -όν.
 Sailor, ναύτης, -ου, ὁ.
 Same, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό.
 Satrap, σατράπης, -ου, ὁ.
 Say, φημί, λέγω.
 Sceptre, σκῆπτρον, -ου, τό.

Scheme against, ἐπιβουλεύω.

School, σχολή, -ῆς, ἡ.

Scratch, χαρασσω.

Season, ὥρᾱ, -ᾱς, ἡ.

Secret, μυστικός, -ή, -όν.

Secret doctrine, μυστήριον,
-ου, τό.

See, ὁράω; fut. ὄψομαι.

Seize, αἰρέω.

Sell, πωλέω.

Send, στέλλω.

Send away, ἀποστέλλω.

Set up, ἵστημι.

Seven, ἑπτά.

Seventh, ἕβδομος, -η, -ον.

Shape, εἶδος, -εος, τό.

She-goat, χίμαιρα, -ᾱς, ἡ.

Ship, ναῦς, νεώς, ἡ.

Show, noun, θεᾶ, -ᾱς, ἡ; verb,
φαίνω.

Side, at the side of, παρά w.
dat.

Sight, θεᾶ, -ᾱς, ἡ.

Skill, τέχνη, -ης, ἡ.

Skin, δέρμα, -τος, τό.

Slave, δούλος, -ου, ὁ.

Small, μικρός, -ά, -όν.

So, οὕτω(ς).

Sokrates, Σωκράτης, -ους, ὁ.

Soldier, στρατιώτης, -ου, ὁ.

Solid, στερεός, -ά, -όν.

Solitary, ἔρημος, -η, -ον.

Something, τι, enclitic.

Sometime, ποτέ, enclitic.

Son, παῖς, παιδός, ὁ.

Song, ode, ᾠδή, -ῆς, ἡ; strain
of music, μέλος, -εος, τό.

Soothsayer, μάντις, -εως, ὁ.

Sort, what — of a, οἶος, -ᾱ,
-ον.

Soul, ψυχή, -ῆς, ἡ.

Sound, noun, φωνή, -ῆς, ἡ;
verb, φωνέω.

Spartans, Λακεδαιμόνιοι, -ων,
οἱ.

Speak, λέγω.

Sphere, σφαῖρα, -ᾱς, ἡ.

Spirit, δαίμων, -ονος, ὁ.

Split, σχίζω.

Staff, σκῆπτρον, -ου, τό.

Stand, perf., plup., and fut.
perf. act. of ἵστημι.

Star, ἄστρον, -ου, τό.

Statue, εἰκών, -όνος, ἡ.

Stone, λίθος, -ου, ὁ.

Stop, παύω.

Story, ἱστορίᾱ, -ᾱς, ἡ.

Straight, ὀρθός, -ή, -όν.

Street, ὁδός, -οῦ, ἡ.

Strength, κράτος, -εος, τό.

Strike, τύπτω.

Struggle, ἀγωνίζομαι.

Summit, ἀκμή, -ῆς, ἡ.

Sun, ἥλιος, -ου, ὁ.

Suppose, οἶομαι.

Surpass, νικάω.

T.

Take, λαμβάνω.

Take apart, ἀναλύω.

Take counsel with, mid. of
συμβουλεύω.

Take place, γίγνομαι.

Taking apart, ἀνάλυσις, -εως,
ἦ.

Tale, μῦθος, -ου, ὁ.

Talk, λόγος, -ου, ὁ.

Teach, διδάσκω.

Teacher, διδάσκαλος, -ου, ὁ.

Tell, φράζω, λέγω.

Ten, δέκα.

Than, ἦ, or the gen. case.

That, conj., ὅτι; after φημί
and some other verbs, ex-
pressed by the inf. mode.

That, rel. pron., ὅς, ἦ, ὃ.

The, ὁ, ἡ, τό.

Theatre, θεᾶτρον, -ου, τό.

Their, see *He*.

Them, see *He*.

Themselves, see *Himself*.

Then, τότε.

There, often not translated
at the beginning of a sent.

They, see *He*.

Thing, often omitted, some-
times πράγμα, -τος, τό.

Think, οἶομαι.

Thirty, τριάκοντα.

Three, τρεῖς.

Throat, λάρυγξ, -γγος, ὁ.

Through, διά w. gen.

Throw, βάλλω.

Time, χρόνος, -ου, ὁ; season,
ῥρᾶ, -ᾶς, ἦ.

To, with verbs of motion,
ἐπί or εἰς w. acc.

Together, ὁμοῦ.

Tomb, τάφος, -ου, ὁ.

Tongue, γλῶσσα, -ης, ἦ.

Top, ἄκρον, -ου, τό.

Tree, δένδρον, -ου, τό.

True, ἔτυμος, -η, -ον.

Try, πειράομαι.

Turn, verb, τρέπω; noun,
τρόπος, -ου, ὁ.

Type, τύπος, -ου, ὁ.

Tyrant, τύραννος, -ου, ὁ.

U.

Unable, be —, οὐ δύναμαι.

Under, ὑπό w. dat.

Undo, λύω.

Unloose, ἀναλύω.

Upon, ἐπί w. dat.

Upright, ὀρθός, -ῆ, -όν.

Used to, expressed by the
imperf. tense.

V.

Vanquish, νικάω.

Victorious, be —, νικάω.

View, σκέπτομαι.

Voice, φωνή, -ῆς, ἦ.

W.

War, πόλεμος, -ου, ὁ.

Was, ἦν.

Water, ὕδωρ, ὕδατος, τό.

Way, ὁδός, -οῦ, ἦ.

Week, ἑβδομάς, -άδος, ἦ.

Weight, βάρος, -εος, τό.

Well, εὖ.

Were, ἦσαν.

- What? τί.
 When, ὅτε, ἐπεί, see note on
 140, I., 3.
 When? πότε.
 Which, see *Who*.
 While, ὅτε.
 Who, which, that, what, rel.
 pron., ὅς, ἡ, ὃ.
 Who? τίς.
 Whole, ὅλος, -η, -ον.
 Why? τί.
 Wind, πνεῦμα, -τος, τό.
 Wisdom, σοφία, -ᾶς, ἡ.
 Wise, σοφός, -ή, -όν.
 Wish, βούλομαι.
 With, μετά w. gen., σύν w.
 dat., or sometimes the
 simple dat.
- Within, ἐσω.
 Word, λόγος, -ου, ὁ.
 Work, ἔργον, -ου, τό.
 World, κόσμος, -ου, ὁ.
 Worship, θεραπεύω.
 Write, γράφω.
 Writing, γράμμα, -τος, τό.
- X.
- Xenophon, Ξενοφῶν, -ῶντος,
 ὁ.
 Xerxes, Ξέρξης, -ου, ὁ.
- Y.
- Young, νεός, -ᾶ, -ον.
 Younger, νεώτερος, -ᾶ, -ον.
 Youth, ἡβη, -ης, ἡ.

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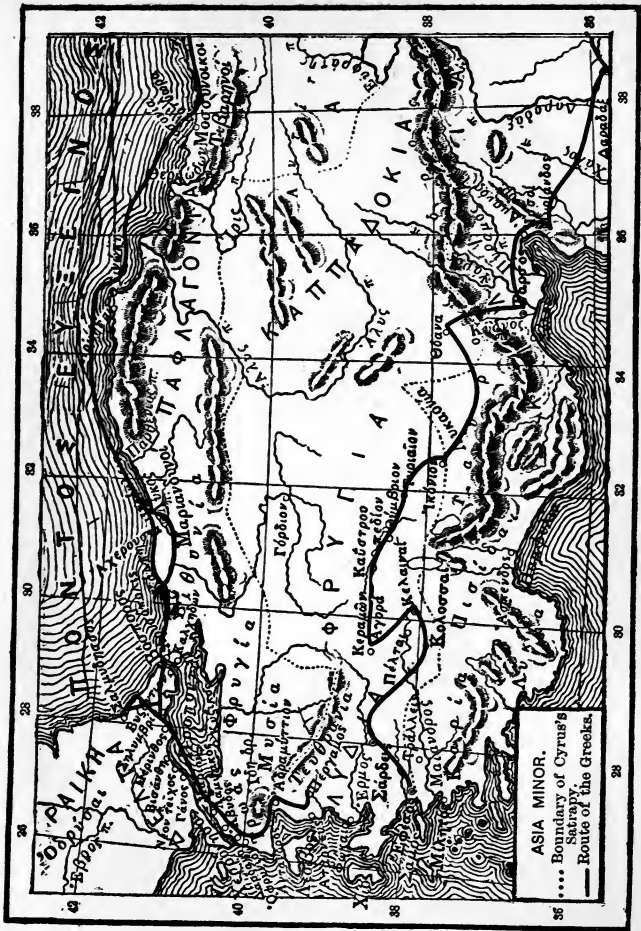
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