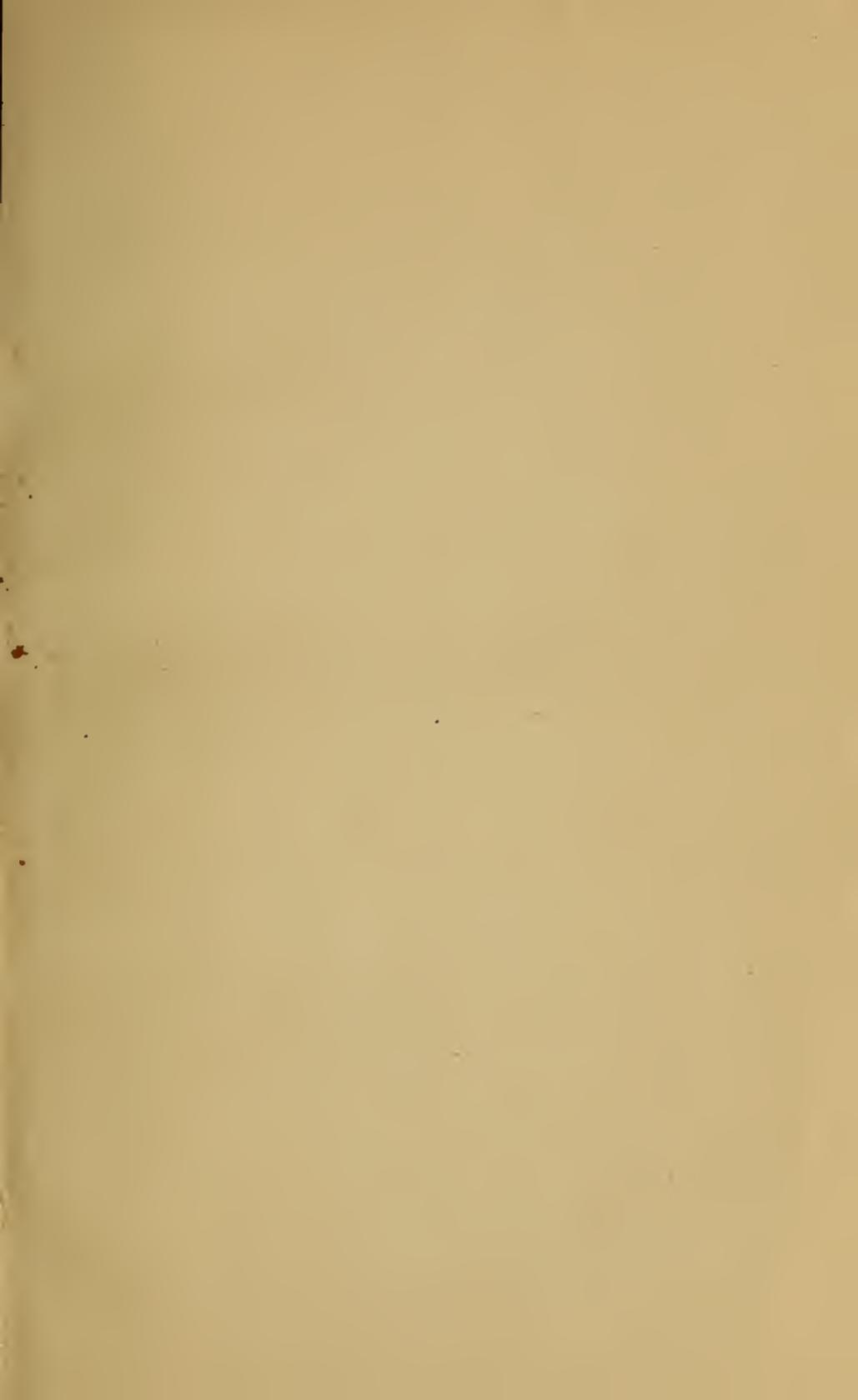


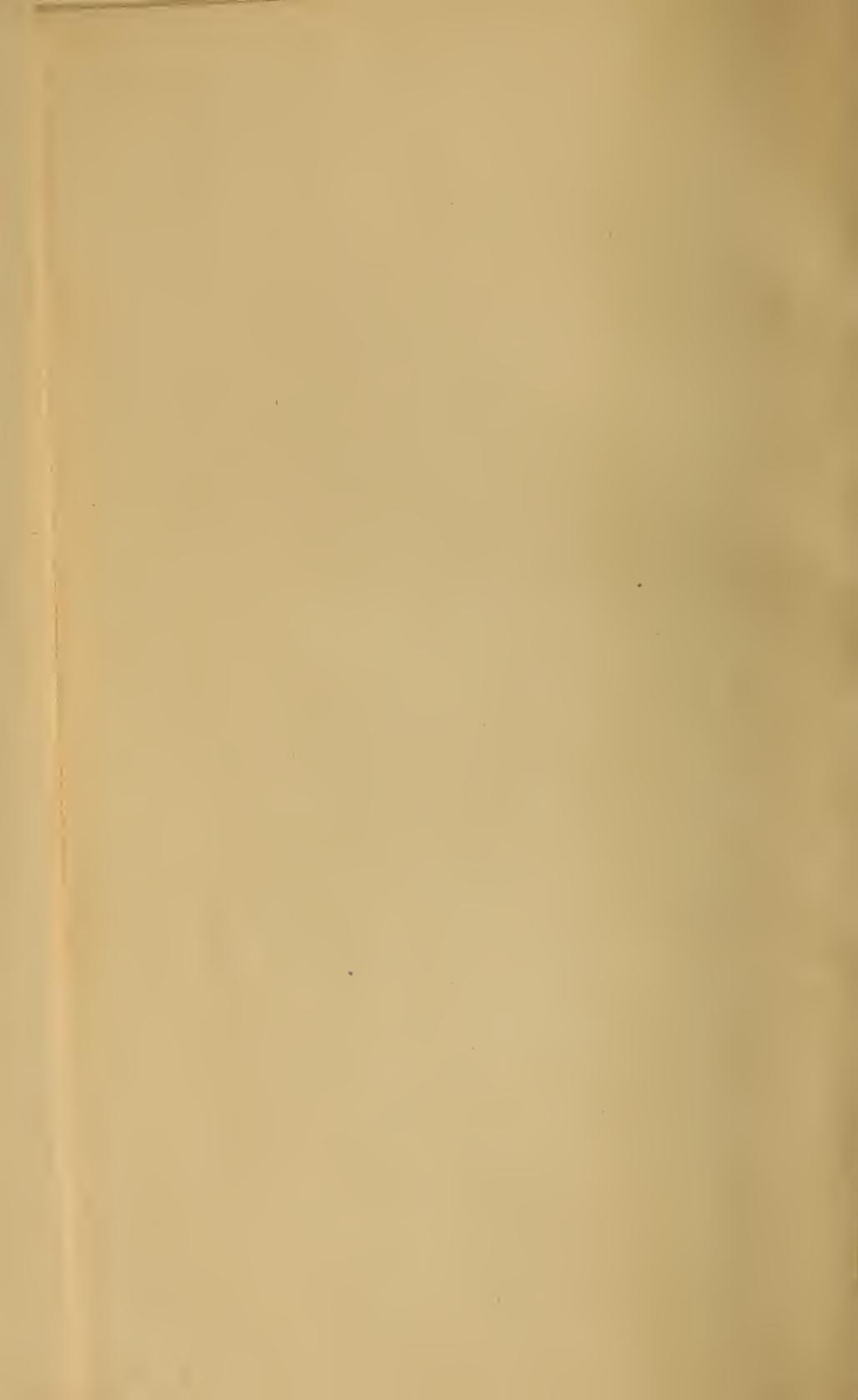


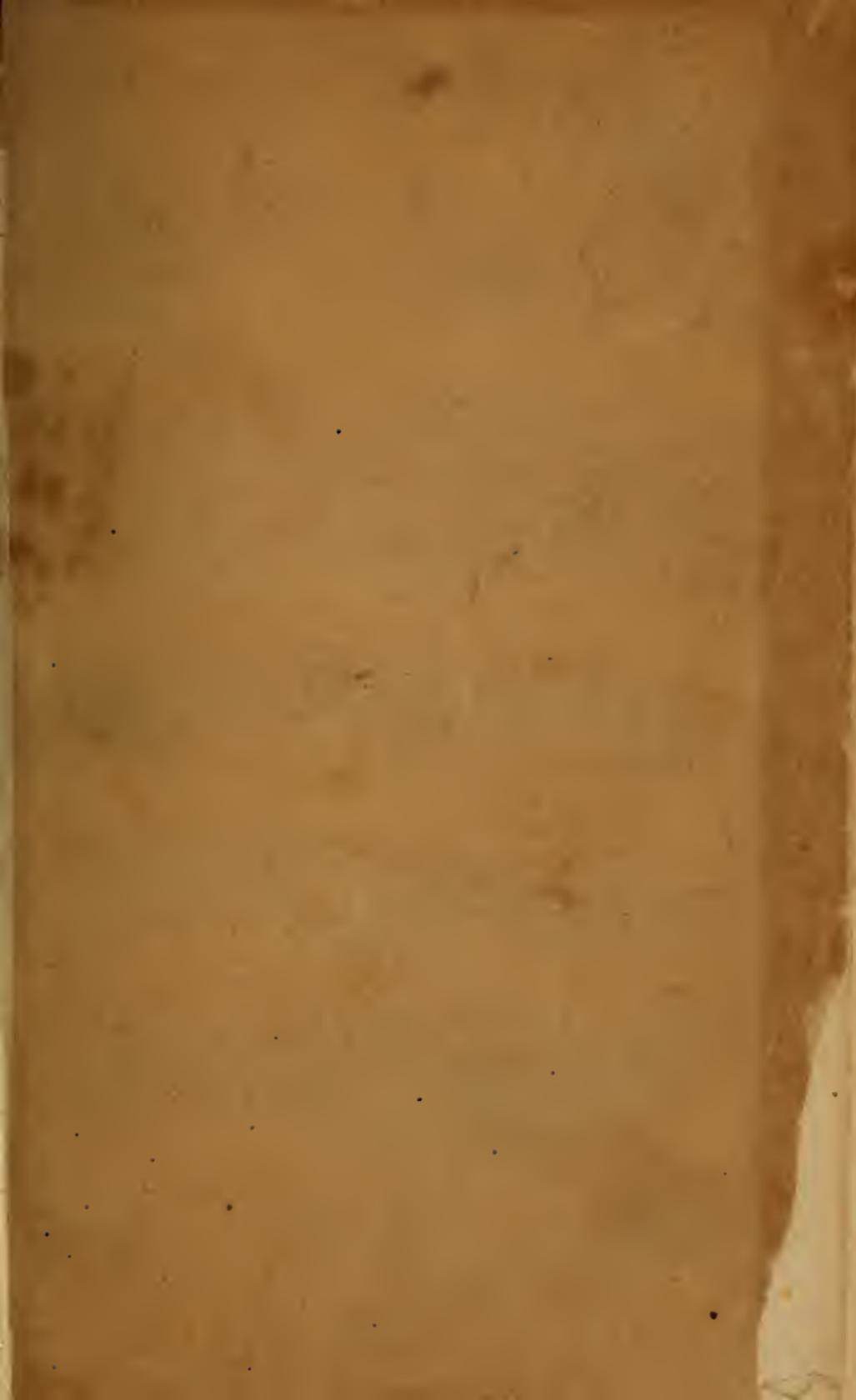
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Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω

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1
FISK'S GREEK EXERCISES,
SIXTEENTH STEREOTYPE EDITION.

GREEK EXERCISES;

CONTAINING

THE SUBSTANCE OF THE GREEK SYNTAX,

ILLUSTRATED BY

PASSAGES FROM THE BEST GREEK AUTHORS, TO BE WRITTEN
OUT FROM THE WORDS GIVEN IN THEIR SIMPLEST FORM.

BY

BENJAMIN FRANKLIN FISK.

Consuetudo et exercitatio facilitatem maximo parit.
QUINTIL.

ADAPTED TO THE AUTHOR'S GREEK GRAMMAR.

BOSTON:

PUBLISHED BY ROBERT S. DAVIS.

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DISTRICT OF MASSACHUSETTS, TO WIT :

District Clerk's Office.

BE it remembered, that on the thirty-first day of March, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, Benjamin Franklin Fisk, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit* : —

“Greek Exercises ; containing the Substance of the Greek Syntax, illustrated by Passages from the best Greek Authors, to be written out from the Words given in their simplest Form. By Benjamin Franklin Fisk. ‘*Consuetudo et exercitatio facilitatem maxime parit.*’ — *Quintil.* Adapted to the Author’s Greek Grammar.”

In conformity to the act of the Congress of the United States, entitled “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned” ; and also to an act, entitled “An act supplementary to an act, entitled, ‘An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned’ ; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

JNO. W. DAVIS,

Clerk of the District of Massachusetts.

CAMBRIDGE :
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PRINTERS TO THE UNIVERSITY.

P R E F A C E .

Of all the methods proposed for facilitating the acquisition of a language, the writing of exercises is probably attended with greater success than any other. By this the learner gains a knowledge of the signification of words, a readiness in varying such as are declinable, and a familiarity with their different constructions in sentences, which could hardly be so thoroughly attained in any other way, even with far more labor.

With works designed to assist the learner in the performance of this important task, the languages of the more polished nations are furnished, and their utility is tested by the extensive use that is made of them. The Greek language, however, in this respect, has been less fortunate than others; the books intended to provide for this mode of learning it, which is strongly recommended by many eminent scholars of the present day, being little used from the unskilfulness of their execution.

But if composition in the Latin and other languages is found so conducive to a speedy and thorough acquaintance with them, it must be equally useful in a tongue so copious, so varied by inflection, and so diversified in construction, as the Greek; and the little attention that has been paid to preparing the aids requisite for this end, is probably owing to the apprehended difficulty of writing the Greek character. But this obstacle is by no means so formidable as it may at first seem; and the labor of surmounting it will, it is believed, be far more amply recompensed, than any other performed by the Greek student.

To furnish the learner with the means of practising this method with the greatest ease and profit, is the design of the following pages, which consist of examples carefully chosen from a large number, collected at a great expense of time and labor from the best Greek writers. In making the selection, whenever the scheme of the work allowed sufficient latitude of choice, those examples were always taken, in which some useful information is given, some beautiful sentiment conveyed, or some salutary maxim

inculcated. The engraved page at the beginning exhibits the Greek letters in a fashion so convenient for writing, that very little practice will render the chirography of this language nearly as easy as that of the Latin. Of the two alphabets there given, the first is copied from Hodgkin's "Calligraphia Græca," and the other from the magnificent folio edition of Wolf's Homer, printed at Leipsic in 1806. It will be observed that the two brief maxims from Isocrates, given also as copies for imitation, comprise all the letters in their various forms.

The order in which the rules are delivered is generally such, that each preceding one is of more frequent use than those by which it is followed; and in pursuance of this plan, the rule for the agreement of a verb with its nominative is first given, as without it there can be no complete sentence; this is followed by that for the agreement of an adjective with its substantive, by that for the accusative governed by verbs of a transitive signification, and so on, for a considerable distance from the beginning.

Great pains were taken, throughout the work, to exclude all such examples as required the knowledge of any subsequent rule; and hence those under the first are necessarily very short, but those under the next somewhat longer, the power of lengthening them receiving an accession in every succeeding rule. In general, however, where greater extent was not requisite to the completeness of a sentence, or to the preservation of the author's meaning, it was thought advisable not to exceed three or four lines, that the rules might be more variously exemplified, and the volume not unprofitably swelled.

As the nature of the work required the words of the translation to correspond as nearly as possible to the Greek, there was danger of too great a departure from the English idiom; but that the commission of this fault might be avoided, great care was taken, especially for the illustration of the first rules, to select sentences capable of being rendered literally and (when such could be found) in the order of the words composing them. It is believed that the sense of the authors quoted has been given with fidelity; but should any inaccuracies of this sort exist, they will be readily excused by those acquainted with the difficulty of collecting, arranging, and translating so much unconnected matter.

The extracts were generally made from the original authors with no alteration. Some of them, however, it was necessary to adapt for admission into the work by retrenching words or parts of sentences; by employing finite verbs instead of infinitives or participles; or by discarding the peculiarities of dialects. But none of these licenses affect

the words adduced to illustrate the rule, and by none of them is a new meaning or different syntactical structure given to an author; while without these slight modifications some of the most appropriate examples would have been excluded, and the value of others greatly diminished.

The accents are so useful an appendage to the written language, that it has an ungrateful appearance when divested of them; and therefore the proper one is here given to every word, as in a lexicon. They can embarrass no one; for those who choose to write the Exercises without them, will entirely omit them; and those who wish to discipline themselves in suiting the accents to the various inflections and situations of the words, will be enabled to do this, in almost every instance, by the rules in the Grammar on this subject.

The Greek Grammar, published not long ago by the author of this volume, is the one to which reference is made throughout. The Notes subjoined to the Exercises are designed to assist the learner, by pointing out the anomalous and the less obvious regular inflections of words, and referring him to those parts of the Grammar in which they are respectively treated. These, it is believed, with the Explanations and Directions given below, are all the helps necessary or profitable for the pupil to possess; but for the immediate convenience of such teachers as are unpractised in this mode of instruction, a Key has been published, which is intended exclusively for their use.

Such a work as the present, it is obvious, could not be produced without the aid of many volumes not easy to be obtained; and for some of the most valuable of these, the author has the pleasure of acknowledging himself indebted to the kindness of John Pickering, Esq., to whom the cause of Greek letters in this country owes so much, as well for his own zealous and successful labors, as for encouragement afforded to the efforts of others in the same department of liberal studies.

*Waltham, Massachusetts,
March, 1831.*

EXPLANATIONS AND DIRECTIONS.

1. The *italicized* words in the translation show what part of each example is to illustrate the rule under which it is given.

2. The letters affixed to words show the case, number, gender, voice, mode, participle, or tense, in which those words are to be written.

n ^o denotes nominative.	IN denotes indicative.
g ——— genitive.	IM ——— imperative.
d ——— dative.	o ——— optative.
a ——— accusative.	SU ——— subjunctive.
v ——— vocative.	INF ——— infinitive.
	PA ——— participle.
s ——— singular.	
du ——— dual.	pr ——— present.
p ——— plural.	imp ——— imperfect.
	ff ——— first future.
m ——— masculine.	fa ——— first aorist.
f ——— feminine.	p ——— perfect.
ne ——— neuter.	pl ——— pluperfect.
	sa ——— second aorist.
A ——— active.	sf ——— second future.
P ——— passive.	ppf ——— paulo-post-future.
M ——— middle.	

3. These letters are often omitted, where the section, in which the construction of a word has been exemplified, is either referred to, or supposed to be sufficiently obvious without any reference. Thus neither *d* is affixed to *κορυφή* in Example 747., nor *s* to *τίς* in Ex. 324., because of the references made in those places. Also *λιμήν* is given without *ξ* in Ex. 452., and *σφαίρα* without ^a in Ex. 212., because it will be recollected that the preposition *ἐκ* governs the genitive and verbs of a transitive signification the accusative. Moreover the particle *of*, before substantives in the translation, was generally thought a sufficient sign of those genitives which are governed by substantives, or by partitives, &c., as of the genitive of *Σαπφώ* in Ex. 599., and of that of *στρατηγός* in Ex. 691.; and sometimes in like manner *to* or *for* alone denotes the dative after verbs, as that of *Ζεύς* in Ex. 1072.

4. In all the remaining instances the learner is to be guided by the translation, rendering the nominative by the nominative, the singular by the singular, &c. ; thus,

the nominative *Philip*, in Ex. 116., by the nom. Φίλιππος *

the singular *stone*, in Ex. 91., by the acc. sing. of λίθου *

the plural *riches*, in Ex. 152., by the plur. of χρῆμα *

the active verb *slay*, in Ex. 59., by the pres. act. of ἀποκτείνω *

and *receive*, in Ex. 604, by the pres. mid. of δέχομαι *

the passive verb *are educated*, in Ex. 61., by the pres. pas. of παιδεύω *

the indicative *needest*, in Ex. 732., by the pres. indic. of δίδωμι *

the imperative *watch*, in Ex. 357., by the pres. imperat. of φυλάττω *

and *let him court*, in Ex. 678., by the third pers. sing. pres. imperat. of Δεραπέυω *

the infinitive *to slay*, in Ex. 194., by the pres. inf. of κτείνω * and

to come, in Ex. 509., by the second aor. inf. act. of ἔρχομαι *

the participle *having heard*, in Ex. 512., by the first aor. part. of

ἀκούω * and *being asked*, in Ex. 175., by the pres. part. pas. of ἰρωτάω *

the present *throws*, in Ex. 91., by the pres. of ρίπτω *

the imperfect *was*, in Ex. 500., by the imperf. of εἰμί *

the first future *will deny*, in Ex. 79, by the first future of ἀρνέομαι *

the perfect *has been saved*, in Ex. 51., by the perf. pas. of σώζω *

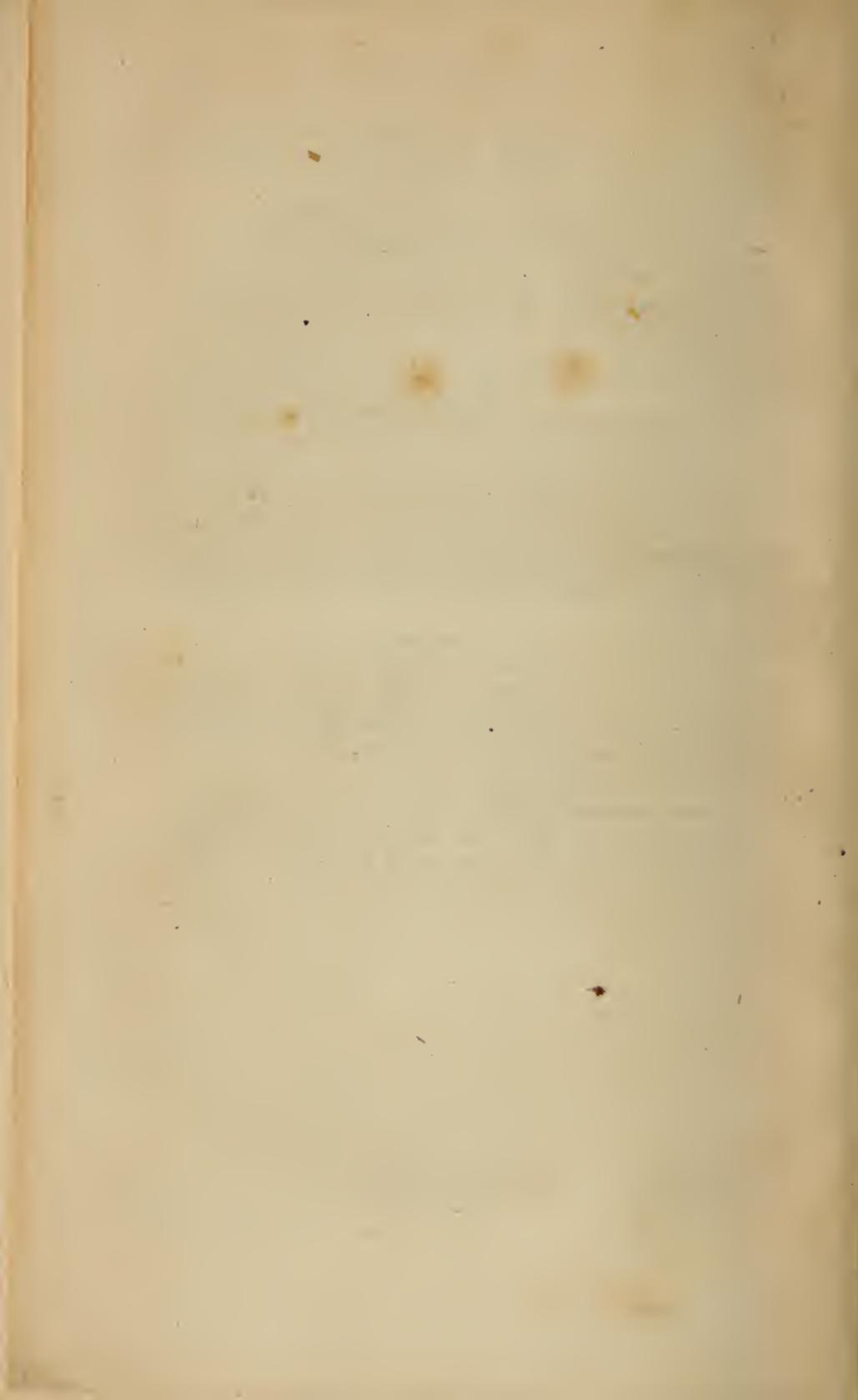
the pluperfect *had fled*, in Ex. 531., by the plup. of φεύγω * and

had done by that of ποίω.

the comparative *more useful*, in Ex. 459., by the comp. of χρήσιμος *

the superlative *most rigid*, in Ex. 437., by the superl. of ἀκριβής *

and *most*, in Ex. 578., by the superl. of πολὺς.



GREEK EXERCISES.

I. A verb agrees with its nominative in number and person. *Grammar, Syntax, Rule III.*

Active.

1. *I have, thou sleepest, he falls, you two rejoice, they two dance, we see, you think, they contend.*

Pres. ἔχω, εὕδω, πίπτω,
χαίρω, χορεύω, βλέπω, νο-
μίζω, ἐρίζω.

2. *I was striking, thou wast teaching, he was trusting, you two were saying, they two were commanding, we were suffering, you were learning, they were hoping.*

Imp. τύπτω, διδάσκω, πι-
στεύω, λέγω, κελεύω, πάσχω,
μανθάνω, ἐλπίζω.

3. *I will send, thou shalt serve, he will show, you two shall reign, we shall inhabit, you will come, they will injure.*

1st F. πέμπω, λατρεύω, φαί-
νω, βασιλεύω, οἰκέω, ἤκω,
κακῶω.

4. *I changed, thou reproachedst, he did, they two were silent, we confessed, they stayed.*

1st A. ἀμείβω, ὀνειδίζω,
πράσσω, σιγάω, ὁμολογέω,
μένω.

5. *I have written, thou hast injured, he has enriched, they two have found, we have done, you have conquered.*

Perf. γράφω, ἀδικέω, πλου-
τίζω, εὐρίσκω, δρᾶω, νι-
κάω.

6. *I had known, he had sent, we had supped, they had assisted.*

Plur. γιγνώσκω, πέμπω, δει-
πνέω, βοηθῶ.

7. *I threw, he fled, you two received, we left, you gave, they placed.*

2d A. βάλλω, φεύγω, λαμβάνω, λείπω, δίδωμι, τίθημι.

8. *I shall sow, he will persuade, you shall plait, they will slay.*

2d F. σπείρω, πείθω, πλέκω, κτείνω.

Passive.

9. *I am struck, thou art filled, they two are delighted, we are kept off, they are punished.*

Pres. παίω, πίπλημι, τέρω, εἶργω, κολάζω.

10. *I was nourished, he was carried, we were left, they were wounded.*

Imp. τρέφω, βαστάζω, λείπω, τιτρώσκω.

11. *I have been persuaded, thou hast been proclaimed, he has been thrown, we have been smitten, they have been turned.*

Perf. πείθω, κηρύσσω, ῥίπτω, πλήσσω, τρέπω.

12. *Thou hadst been injured, he had been covered, they had been deprived.*

Plur. ἀδικέω, καλύπτω, στερῶ.

13. *I shall be called, thou shalt be buried, he shall be smitten, we shall be arranged.*

Pau. καλέω, θάπτω, πλήσσω, τάσσω.

14. *I was moved, he was polluted, we were sent, they were filled.* 1st A. κινέω, μιαίρω, πέμπω, πληρόω.

15. *Thou wilt be saved, he shall be exalted, we shall be admired, you shall be baptized.* 1st F. σώζω, ὑψόω, θαυμάζω, βαπτίζω.

16. *I was sent, he was announced, you were hurt, they were scattered.* 2d A. στέλλω, ἀγγέλλω, βλάπτω, σπείρω.

17. *He shall be slain, you shall be beaten, they will be concealed.* 2d F. σφάτιω, δέρω, κρύπτω.

Middle.

18. *I receive, he bathes, you guard yourselves against, they cause to teach.* Pres. κομίζω, λούω, φυλάσσω, διδάσκω.

19. *Thou armedst thyself, he began, we hastened, they set themselves in array.* Imp. ὀπλιζω, ἄρχω, ἐπείγω, τάσσω.

20. *I have appeared, he has left, you have seen, they have done.* Perf. φαίνω, λείπω, δέσκω, πράσσω.

21. *Thou hadst heard, it had melted, they had suffered.* Plur. ἀκούω, τήκω, πάσχω.

22. *I hired, thou causedst to make, he covered himself, they two shook, they accused.* 1st A. μισθόω, ποιέω, καλύπτω, τινάσσω, γράφω.

23. *I will arm myself, he will move, they will depart.* 1st F. θωρήσω, κινέω, ἀπαλλάσσω.

24. I found, he drew to himself, we sold, they turned. 2d A. εὕρισκω, προσάγω, ἀποδίδωμι, τρέπω.

25. I shall obey, they will fall. 2d F. πείθω, πίπτω.

Active.

26. Physicians cut, two lions guard, horses ran, two servants took care of, heralds distributed. Ἴατροὺς τέμνω, λέων φυλάσσω, ἵππος θέω^{imp}, θεράπων κομέω^{imp}, κήρυξ νέμω^{sa}.

Passive.

27. Wine is found, men were left behind, breastplates were provided. Οἶνος εὕρισκω, ἀνὴρ καταλείπω^{imp}, θώραξ πορίζω^{sa}.

Middle.

28. Robbers approach, enemies appeared, let Phœnix lead. Λησστής προσέρχομαι, πολέμιος φαίνω^{imp}, Φοῖνιξ ἡγέομαι^{sa}.

II. An adjective agrees with a substantive in gender, number, and case. *Grammar, Rule II.*

29. Long walls. Μακρὸς τεῖχος.
 30. A double trench. Διπλὸς τάφος.
 31. Brazen walls. Χάλκεος τοῖχος.
 32. Swift-footed dogs. Ποδώκης κύων.
 33. Golden crowns. Χρύσεος στέφανος^a.
 34. Wooden towers. Πύργος ξύλινος.
 35. Of sweet water. Ἡδὺς ὕδωρ^b.
 36. A golden-horned stag. Χρυσόκερωσ ἔλαφος^a.
 37. Two brazen-footed horses. Χαλκίπους ἵππος.

38. *A more prudent sister.* Σώφρων ἀδελφή.
39. *To smaller ships.* Μικρὸς πλοῖον^d.
40. *A most miserable wo-* *Αθλιος γυνή.
man.
41. *A most famous crown.* Κλεινὸς στέφανος^a.
42. *Wise men confute.* Σοφὸς ἀνὴρ ἐξελέγχω.
43. *Swift horses came.* Ὡκὺς ἵππος ἔρχομαι^{a.sa}.
44. *Black ships followed.* Μέλας ναῦς ἔπομαι^{imp}.
45. *Six well-booted com-* *Ἐξ εὐκνημῖς ἑταῖρος ἄλλω^{m.sa}.
panions perished.
46. *Places mountainous* Χωρίον ὄρεινὸς καὶ δύσβατος.
and difficult of access.
47. *Here are found many* Ἐνταῦθα εὗρίσκω πολὺς κλινη.
beds.
48. *Many other cultivat-* Πολὺς ἄλλος ἡμερος ὑψηλὸς
ed lofty trees. δένδρον.

a. This rule applies to the article, adjective, adjective-pronoun, and participle.

49. *Burning torches.* Αἶθω^{m.pa} δαίς.
50. *The second seal.* Ὁ δεύτερος σφραγίς.
51. *This land has been* Ὅδε ὁ γῆ σώζω.
saved.
52. *The flying chariots.* Ὁ φεύγω^{pa} ἄρμα.
53. *Of the great harbour.* Ὁ μέγας λιμὴν^ε.
54. *The written laws.* Ὁ γράφω^{pa-pr} νόμος^a.
55. *All the tribes shall* Πᾶς ὁ φυλὴ κόπτω^m.
mourn.
56. *These good hopes.* Οὗτος ὁ ἀγαθὸς ἐλπίς^a.
57. *My servants made.* Ὁ ἐμὸς οἰκίτης ἐργάζομαι^a.

58. *The Indians having entered* said Ὁ Ἰνδὸς εἰσέρχομαι^{λ.φα.σδ} λέγω^{φα}.
59. *These horsemen slay.* Οὗτος ὁ ἵππεὺς ἀποκτείνω.
60. *Our villages are laid waste.* Ὁ ἡμέτερος κώμη πορθέω.
61. *All the children are educated.* Πᾶς ὁ παῖς παιδεύω.
62. *The true worshippers shall worship.* Ὁ ἀληθινὸς προσκυνητὴς προσκυνέω.

III. Verbs of a transitive signification govern the accusative. *Grammar, Rule XXI.*

63. *They open the gates.* Ἀνοίγω ὁ πύλη. Xen.
64. *Then they water the gardens.* Τηρικαῦτα ἄρωδ ὁ κήπος. Herodot.
65. *Having come they buried the Cadusians.* Ἐρχομαι^{λ.φα.σα} θάπτω^{imp} ὁ Καδούσιος. Xen.
66. *Seest thou these great buildings?* Βλέπω οὗτος ὁ μέγας οἰκοδομή; N. Test.
67. *And suddenly the soldiers bring stones.* Καὶ ἔξαπίνης ὁ στρατιώτης φέρω λίθος. Xen.
68. *Perhaps thou hast seen the men fighting.* Ἴσως ὁράω ὁ ἀνὴρ μάχομαι^{φα}. Plato.
69. *I hate the Lacedæmonians exceedingly.* Ἐγὼ μισέω ὁ Λακεδαιμόνιος σφόδρα. Aristoph.
70. *I honor the Father, and you dishonor me.* Τιμάω ὁ Πατήρ, καὶ σὺ ἀτιμάζω ἐγώ. N. Test.
71. *And you shall know the truth, and the truth shall free you.* Καὶ γιγνώσκω^m ὁ ἀλήθεια, καὶ ὁ ἀλήθεια ἐλευθερώω σὺ. N. Test.

72. Therefore a small word *extinguishes all such pleasures.* Οὐκοῦν μικρὸς ὄημα κατασβέννυμι πᾶς ὁ τοιοῦτος ἡδονή. Plato.

73. The prisoners *seize the citadel*, and the city revolts. Ὁ αἰχμάλωτος καταλαμβάνω ὁ ἀκρόπολις, καὶ ὁ πόλις ἀφίστημι^M. Xen.

IV. Adjectives, adjective-pronouns, and participles, may be used without substantives, the ones from which they take their gender, number, and case, being understood. *Grammar, Rule II., Obs. 9.*

74. *Certain persons praise him.* Τίς ἐγκωμιάζω αὐτός. Plato.

75. Then *the just* shall shine forth. Τότε ὁ δίκαιος^P ἐκλάμπω. N. Test.

76. *That which is true* never is confuted. Ὁ ἀληθὴς^{no} οὐδέποτε ἐλέγχω. Plato.

77. *He who struck* had three excuses. Ὁ πατάσσω^{PA, fa} ἔχω^{imp} τρεῖς πρόφασις. Demosth.

78. *These things* I have seen, and *those things* I have heard. Οὗτος θεάομαι^P, καὶ ἐκεῖνος ἀκούω^M. Plato.

79. I slew *her who brought forth*, I will not deny. Κτείνω^{fa} ὁ τίκτω^{PA, sa}, οὐκ ἀρνέομαι. Æschyl.

80. The Greeks saw *the cavalry* still assembled together. Ὁ Ἕλληγ ἐίδω^{sa} ὁ ἱππικὸς^{no} ἔτι συνίστημι^{A, PA, P}. Xen.

81. The royal laws not only punish *those who injure*, but also they benefit *the just*. Ὁ βασιλικὸς νόμος οὐ μόνον ζημιώω ὁ ἀδικέω^{PA}, ἀλλὰ καὶ ὠφελέω ὁ δίκαιος^P. Xen.

82. *The blind see, the lame walk, the leprous are cleansed, the deaf hear, the dead are raised.* Τυφλὸς ἀναβλέπω, χωλὸς περιπατέω, λεπρὸς καθαρίζω, κωφὸς ἀκούω, νεκρὸς ἐγείρω. N. Test.

V. The prepositions ἀντί, ἀπό, ἐκ, πρό, govern the genitive; ἐν, σὺν, the dative; and εἰς, the accusative. *Grammar, Rule XLVIII.*

83. Hear then a dream for a dream. Ἀκούω^s δὴ ὄναρ ἀντί ὄνειρας (g. -ατος). Plato.

84. They chose the Lacedæmonians before the Messenians. Αἰρέω^{m-sa} Λακεδαιμόνιος ἀντί Μεσσήμιος. Xen.

85. The flesh they eat, the fat they melt, and use instead of oil. Ὁ κρέας ἐσθίω, ὁ δὲ λίπος τήκω, καὶ ἀντί ἔλαιον χρῶμαι. Strabo.

86. This river flows, not from the south, but from the rising sun. Οὗτος ὁ ποταμὸς ῥέω, οὐκ ἀπὸ μεσημβρία, ἀλλὰ ἀπὸ ἀνίσχω^{pa} ἥλιος. Arrian.

87. After the first sleep he marched. Ἀπὸ ὁ πρῶτος ὕπνος χωρέω^{imp}. Thucyd.

88. Few of many came safe into the city. Ὀλίγος ἀπὸ πολλὺς σώζω^{rsa} εἰς ὁ πόλις. Thucyd.

89. For this enterprise he was praised at Sparta. Ἀπὸ οὗτος ὁ τόλμημα ἐπαινέω^{rsa} ἐν Σπάρτη. Thucyd.

90. With these flowers I crowned thee. Ἀπὸ οὗτος ὁ ἄνθος στεφανώω^{sa} σύ. Longus.

91. He throws the stone out of his hand. Ρίπτω ὁ λίθος ἐκ ὁ χεῖρ. Polyb.

92. They labor from night to night. Πονέω^m ἐκ νύξ εἰς νύξ. Æschin. Socr.

93. They make also wine *of the fruit.* Ποιέω δὲ καὶ οἶνος ἐκ ὁ καρπός.
Theophrast.
94. *After dinner* he led forward the army. Ἐξ ἄριστον προάγω^{imp} ὁ στρα-
τευμα. Xen.
95. He fainted *from the unexpected joy* Λειποψυχέω^{imp} ἐκ ὁ παράδοξος
χαρά. Chariton.
96. *By war* peace is strengthened. Ἐκ πόλεμος εἰρήνη βεβαίω.
Thucyd.
97. A sea-fight takes place *before Byzantium.* Ναυμαχία γίγνομαι πρὸ ὁ Βυ-
ζάντιον. Thucyd.
98. We came *before noon* to Apsarus. Ἐρχομαι^{sa} πρὸ μεσημβρία
εἰς Ἄψαρος. Arrian.
99. He prefers beauty *before virtue.* Πρὸ ἀρετῆ προτιμάω κάλλος.
Plato.
100. He dies *for Sparta.* Πρὸ ὁ Σπάρτη ἀποθνήσκω.
Herodot.
101. There is also *in the Pontus Euxinus* a place so called. Εἰμὶ καὶ ἐν Πόντος Εὐξείνος
χωρίον οὕτω καλέω^{ra-pr}.
Arrian.
102. Having run away again from thence, he lived *among the Bœotians.* Πάλιν ἐκεῖθεν διαδιδρά-
σκω^{ra-sa}, ἐν Βοιωτὸς δια-
τάομαι^{imp}. Isocr.
103. *Before all the Athenians* wast thou convicted. Ἐν ἅπας Ἀθηναῖος ἐξελέγχω^{sa}.
Æschin.
104. *During the plague* he lost his children. Ἐν ὁ λοιμὸς ὁ παῖς ἀποβάλλω^{sa}.
Ælian.
105. To send heavy-arm- ed soldiers *into Sicily.* Ἀποστέλλω ὀπλίτης ἐν ὁ Σικε-
λία. Thucyd.
106. Epaminondas was wounded *at Mantinea.* Ἐπαμεινώνδας τιτρώσκω^{sa} ἐν
Μαντινεία. Ælian.

107. Jesus was led *by the spirit into the wilderness.* Ἰησοῦς ἄγω^{imp} ἐν ὁ πνεῦμα εἰς ὁ ἔρημος. N. Test.
108. He returned *to Rome with the guards.* Ἐπανέρχομαι^{A.SA} εἰς ὁ Ῥώμη σὺν ὁ δορυφόρος. Herodian.
109. You conquered *with the assistance of the gods.* Νικάω^{imp} σὺν ὁ θεός. Xen.
110. We will be *on the side of those who are injured.* Σὺν ὁ ἀδικέω^{P.PA.PR} εἰμί. Xen.
111. They threw themselves *into the river.* Ῥίπτω^{imp} ἑαυτοῦ εἰς ὁ ποταμός. Polyb.
112. He walled in Chalcedon *from sea to sea.* Ἀποτειχίζω^{imp} ὁ Χαλκηδὼν ἀπὸ θάλαττα εἰς θάλαττα. Xen.
113. Let us delay the marriage *till autumn.* Ἀναβάλλω^{M.SV.PR} ὁ γάμος εἰς ὁ μετόπωρον. Longus.
114. Look *towards the citadel.* Ἀποβλέπω^{JA.S} εἰς ὁ ἀκρόπολις. Lucian.
115. They march again *against Corinth.* Στρατεύω πάλιν εἰς ὁ Κόρινθος. Xen.
116. Philip was found *in Azotus.* Φίλιππος δὲ εὗρίσκω^{JA} εἰς Ἄζωτος. N. Test.
117. Celebrated *among the other Greeks.* Ἐλλόγιμος εἰς ὁ ἄλλος Ἕλλην. Plato.
118. Smerdis was sitting *on the royal throne.* Σμέρδης ἴζω^{M.IMP} εἰς ὁ βασιλείος θρόνος. Herodot.
119. *From Athens* twenty ships came *for the guard.* Ἐκ ὁ Ἀθῆναι εἴκοσι ναῦς ἀφικνέομαι^{SA} εἰς ὁ φυλακή. Thucyd.
120. To be praised *on account of beauty.* Ἐπαινέω εἰς ὁ κάλλος. Lucian.

VI. The prepositions *διὰ*, *κατὰ*, *ὑπὲρ*, govern the genitive and accusative; and *ἀνὰ*, the dative and accusative. *Grammar, Rule XLIX.*

Genitive.

121. He dammed up the river flowing *through the city*. Ἀποχωρνύω^{sa} ὁ ῥέω^{pa} ποταμὸς διὰ ὁ πόλις. Xen.
122. They sent ambassadors *by means of Tissaphernes*. Πέμπω^{imp} πρέσβυς διὰ Τισσαφέρνης. Xen.
123. *With all carefulness* he scrutinized the words. Διὰ πᾶς ἀκριβεία ἐλέγχω^{imp} ὁ λόγος. Longus.
124. They are troubled *during their whole life*. Ταράσσω διὰ πᾶς ὁ βίος. Cebes.
125. This thing I prophesy *concerning him*. Οὔτις μαντεύομαι κατ' αὐτός. Plato.
126. No one will bring an action *against me*. Οὐδεὶς κατ' ἐγὼ εἰσάγω δίκη. Aristoph.
127. By night he slept *not upon a bed*. Νύκτωρ κατὰ κλίνη οὐ κοιμάω^{m. imp.} Chariton.
128. The island disappeared *under the sea*. Ὁ νῆσος ἀφανίζω^{m. imp.} κατὰ ὁ θάλασσα. Herodot.
129. They leap *from the rock*. Ἄλλομαι κατὰ ὁ πέτρα. Xen.
130. He wandered *through the country*. Ἀλάομαι^{imp} κατὰ ὁ χώρα. Polyb.
131. I swore *by the myrtle trees*. Ὁμνύω^{imp} κατὰ ὁ μύρτος. Longus.
132. *Above the gardens* lies a mountain. Ἐπὲρ ὁ κῆπος ὄρος κεῖμαι. Herodot.
133. He laid weak timbers *over the trench*. Ἐπιτείνω^{sa} ξύλον ἀσθενῆς ὑπὲρ ὁ τάφρος. Herodot.

134. *Beyond the desert* Ἐπὲρ ὁ ἔρημος Θυσσαγέται
the Thyssagetæ inhabit. οἰκέω. Herodot.

135. The Thracians quar- Ὁ Θραξ ὑπὲρ ὁ ναυάγιον ἐν
rel among themselves *for the* οὐ διαμάχομαι. Arrian.
fragments of the ships.

136. He related *concern-* Ἀφηγέομαι ^{imp} ὑπὲρ Ὅμηρος
ing Homer all the truth. πᾶς ὁ ἀλήθεια. Herodot.
Vit. Hom.

Accusative.

137. *On account of thee* Διὰ σὺ ἔρχομαι^{α.σα}, διὰ σὺ
I came, *on account of thee* ἀπολλύω ὁ ἀθλιος κόψιχος.
I kill the poor black birds. Λόνγυς.

138. *By means of us* you Δι' ἐγὼ ἔχω ὅδε ὁ χώρα. Xen.
possess this country.

139. *By those who fight* Διὰ ὁ εὖ μάχομαι^α ὁ μάχη
well battles are decided. κρινω. Xen.

140. This Theramenes Θηραμένης οὐτοσὶ κατακρίνω
here has been condemned κατὰ νόμος. Xen.
according to law.

141. Egypt revolted *dur-* Αἴγυπτος ἀφίστημι^{α.π} κατ'
ing that time. ἐκεῖνος ὁ χρόνος. Isocr.

142. You were admired Θανμάζω^{imp} κατὰ ὁ Ἑλλάς.
through Greece. Thucyd.

143. He fed cattle *in* Νέμω^{imp} κτήνος^ρ κατὰ οὗτος
these places. ὁ χωρίον. Herodot.

144. He made an irrup- Ἐμβάλλω^{σα} διὰ ὁ Ἀχαιῶ^ς ἐς
tion through Achaia into ὁ Ἠλεια κατὰ Λάρισσα.
Elea near Larissa. Xen.

145. Cephallenia lies *op-* Κεῖμαι δὲ Κεφαλληνία κατὰ
posite to Acharnania. Ἀχαρνανία. Thucyd.

146. Having run up *to the citadel of Corinth*, they repulsed the Argives. Ἀνατρέχω^{PA-SA} κατὰ ὃ Ἀκροκόρινθος, Ἀργείως ἀπὸ κρούω^{M-SA}. Xen.

147. The other charioteers turned aside *after the flying chariots*. Ὁ δὲ ἄλλος ἠνίοχος ἐκκλίνω^{SA} κατὰ ὃ φείγω^{PA} ἄρμα. Xen.

148. They slew *above a thousand*, and the others with difficulty retired. Ἀποκτείνω^{SA} ὑπὲρ χίλιοι, καὶ ὃ λοιπὸς χαλεπῶς ἀποχωρέω^{SA}. Thucyd.

149. *Over his left shoulder* passed the point. Ἐπὲρ ὤμος ἀριστερὸς ἔρχομαι^{A-SA} ἀκωκή. Hom.

150. The report spread *through the other armies*. Ὁ φήμη διατρέχω^{SA} ἀνὰ ὃ λοιπὸς στρατόπεδον. Herodian.

151. Unjustly do you prosper *in Greece*. Ἀδίκως εὐτυχεῖω ἀνὰ Ἑλλάς. Eurip.

152. I collected much riches *among the Egyptian men*. Πολὺς δ' ἀγείρω^{SA} χρῆμα ἀνὰ Αἰγύπτιος ἀνήρ. Hom.

VII. The prepositions ἀμφι, ἐπι, μετα, παρὰ, περι, πρὸς, ὑπὸ, govern the genitive, dative, and accusative. *Grammar, Rule L.*

Genitive.

153. Thou knowest all things *concerning my nuptials*. Πᾶς εἶδω^{M-P} ἀμφι ἐμὸς γάμος. Eurip.

154. The Carduchians kindled fires *upon the mountains*. Ὁ δὲ Καρδοῦχος πῦρ καίω^{IMP} ἐπὶ ὃ ὄρος. Xen.

155. And they have power *over the waters*. Καὶ ἐξουσία ἔχω ἐπὶ ὃ ὕδωρ. N. Test.

156. He passed over then immediately *in a ship* from Thyrea to Cyllene. Περαιώω^{ρ.β} τότε εὐθύς ἐπὶ πλοῖον ἐκ ὁ Θυρέα ἐς Κυλλήνη. Thucyd.
157. To mourn *by the cool Acheron*. Μύρομαι ἐπὶ ψυχρὸς Ἀχέρων. Theocr.
158. He accused *before the king*. Κατηγορέω^β ἐπὶ ὁ βασιλεύς. Dioc. Sic.
159. And they themselves having embarked sailed *towards Chios*. Καὶ αὐτοὺς ἐσβαίνω^{ρ.β} πλέω^{imp} ἐπὶ Χίος. Herodot.
160. And the foot soldiers have battle-axes, as *in the time of Cyrus*. Καὶ ὁ πεζὸς ἔχω σάγαρις, ὥσπερ ἐπὶ Κῦρος. Xen.
161. Thou changedst not thy nature *with thy fortune*. Οὐκ ἀμείβω^β μετὰ ὁ τύχη ὁ φύσις. Isocr.
162. These shall fight *against the lamb*, and the lamb shall overcome them. Οὗτος μετὰ ὁ ἀρνίον πολεμέω, καὶ ὁ ἀρνίον νικάω αὐτός. N. Test.
163. We received this government *from the Medes*. Παραλαμβάνω^β ὁ ἡγεμονία ὁδε παρὰ Μῆδος. Herodot.
164. This thing is granted both *by thee* and *by me*. Οὗτος καὶ παρὰ σὺ καὶ παρ' ἐγὼ ὁμολογέω. Plato.
165. *Concerning my gait* I will speak *with boldness*. Περὶ ὁ ἐμὸς βᾶδισμα εἶρω μετὰ παρρησία. Demosth.
166. There come from Sinope ambassadors, fearing *for the city* and *for the country*. Ἐρχομαι ἐκ Σινώπη πρέσβυς, φοβέω^{μ.ρ.β} περὶ ὁ πόλις καὶ περὶ ὁ χώρα. Xen.
167. I honored Patroclus *above all my companions*. Πάτροκλος ἐγὼ περὶ πᾶς τίω^{imp} ἐταῖρος. Hom.
168. *From him who brought* he heard such reproaches. Πρὸς ὁ φέρω^{ρ.β} τοιόσδε ἀκούω^{imp} κακόν. Eurip.

169. They are carried *by the Furies* through Tartarus. Ἄγω πρὸς Ἑρινύς διὰ Τάρταρος^s. Æschin. Socr.
170. *By the gods*, said I, where spendest thou thy time, and what dost thou? Πρὸς ὁ θεός, φημί^{sa} ἐγὼ, ποῦ διατρίβω, καὶ τίς^{no} ποιέω; Xen.
171. He made a truce *for the advantage of the Thebans*, more than *for the advantage of themselves*. Σπονδῆ^p ποιέω^{m,sa} πρὸς Θεβαῖος μᾶλλον, ἢ πρὸς ἑαυτοῦ. Xen.
172. *Near the standard* let the darters be placed. Πρὸς ὁ σημεῖον ὁ ἀκοντιστῆς τάσσω^{p,im,p}. Arrian.
173. *In the time of Psammetichus* guards were stationed *against the Æthiopians*. Ἐπὶ Ψαμμήτιχος φυλακὴ καθίστημι^{a,sa} πρὸς Αἰθίοψ. Herodot.
174. They quickly assembled *under a shady plane-tree*. Θεῶς συναγείρω^{p,sa} ὑπὸ σκιερὸς πλατάνιστος. Theocr.
175. But now being asked *by thee* he blushes. Νῦν δὲ ἐρωτώω ὑπὸ σὺ ἐρυθρίαώ. Plato.
176. The others *through envy* were not silent. Ὅ ἄλλος ὑπὸ ὁ φθόνος οὐ σιγάω^{imp}. Xen.
177. Sing Bacchus *with the deep-toned timbrels*. Μέλπω^p ὁ Διόνυσος βαρῆρομος ὑπὸ τύμπανον. Eurip.

Dative.

178. *About her fair neck* were very beautiful chains. Ὅρμος δ' ἀμφ' ἀπαλὸς δειρῆ περικαλλῆς εἶμι^{imp}. Hom.
179. The suitors had a contest *about music*. Ὅ μνηστήρ ἔχω^{imp} ἔρις ἀμφὶ μουσική. Herodot.
180. To suffer hardships *for such a woman*. Τοιόσδε ἀμφὶ γυνῆ ἄλγος πάσχω. Hom.

181. He lay *upon the shore* heavily groaning *among many Myrmidons.* Ἐπὶ θὺν κείμεαι ^{imp} βαρυστενάχω πολὺς μετὰ Μυρμιδῶν. Hom.
182. They immediately send the heavy-armed men *in a few ships.* Ὁ ὀπλίτης ἐπὶ ναῦς ὀλίγος εὐθύς πέμπω. Thucyd.
183. These Phœnicians formerly inhabited *near the Red sea.* Οὗτος δὲ ὁ Φοινιξ τοπαλαιὸν οἰκέω ^{sa} ἐπὶ ὁ Ἐρυθρὸς θάλασσα. Herodot.
184. Immediately *against Tydides* he bent the crooked bows. Αἶψα ἐπὶ Τυδείδης τιταίνω ^{m. imp} καμπύλος τόξον. Hom.
185. The women came from the fountain: *after them* came the swineherd. Ὁ δὲ γυνή ἔρχομαι ^{a. sa} ἀπὸ κρήνη· ἐπὶ δὲ οὗ ἔρχομαι ^{a. sa} συβώτης. Hom.
186. He is renowned *for wisdom* among all the Greeks. Εὐδοκιμέω ^a ἐπὶ σοφία ἐν πᾶς ὁ Ἕλλην. Plato.
187. The senate will be *in the power of those who speak.* Ἐπὶ ὁ λέγω ^{pa} ὁ βουλευτήριον εἶμι. Demosth.
188. I stand *among the foremost* in the battle. Μετὰ πρῶτος ^p ἵστημι ^m ἀνὰ μάχη ^a. Hom
189. Now I sit *in your assembly*, imploring. Νῦν δὲ μεθ' ὑμέτερος ἀγορὰ ἤμαι, λισσομαι. Hom.
190. Afterwards they took supper *by the swift black ship.* Δόρυπος ἔπειθ' αἰρέω ^{m. sa} θοὸς παρὰ ναῦς μέλας. Hom.
191. Here they served *for hire* with the king. Ἐνταῦθα δὲ θητεύω ^{imp} ἐπὶ μισθὸς παρὰ ὁ βασιλεύς. Herodot.
192. They had *about their bodies* mean garments. Ἐχω ^{imp} περὶ ὁ σῶμα ἐσθῆς λιτός. Herodian.

193. The Corinthians, fearing *for the place*, send heavy-armed men. Ὁ Κορίνθιος, δειδω^{m.p.a.p} περὶ ὁ χωρίον, πέμπω ὀπλίτης. Thucyd.
194. To slay the Argives *at the ships*, confounded by the smoke. Κτείνω Ἀργείους παρὰ ναῦς, ἀτύζω^{p.p.a.pr} περὶ καπνός. Hom.
195. They encamped *near Olynthus* in the Isthmus. Στρατοπεδεύομαι^{imp} πρὸς Ὀ- λυνθος ἐν ὁ ἰσθμός. Thu- cyd.
196. He never had a shield *in his left hand*. Οὔποτε ἀσπίς ἔχω^{sa} πρὸς λαιὸς χεῖρ. Eurip
197. *Besides physiology*, they also cultivate moral philosophy. Πρὸς ὁ φυσιολογία, καὶ ὁ ἠθικὸς φιλοσοφία ἀσκέω. Strabo.
198. They found an ever-flowing fountain *under a rock*. Εὐρίσκω^{sa} ἀένναος κρήνη ὑπὸ πέτρα. Theocr.
199. Two men with their teeth laid hold of the ground, subdued *by my spear*. Δύο φῶς ὀδᾶξ αἰρέω^{sa} οὐδας, ἐμὸς ὑπὸ δόρου δαμάω^{p.p.a.sa}. Hom.
200. He danced *about the altars to flutes*. Περὶ ὁ βωμὸς χορεύω^{imp} ὑπὸ αὐλός. Herodian.

Accusative.

201. *Around thee* others were slain, fighting for thee. Ἄμφι δὲ σὺ ἄλλος κτείνω^{imp}, μάρναμαι περὶ σὺς. Hom.
202. The Cadusians came safe *to the camp about evening*. Ὁ Καδούσιος σώζω^{p.imp} πρὸς ὁ στρατοπέδον ἄμφι δειλη. Xen.
203. Hermione, having come *to the sepulchre*, and standing upon the mound, say these things. Ἑρμιόνη, ἔρχομαι^{l.p.a.sa} ἄμφι ὁ τάφος, καὶ ἵστημι^{l.p.a.sa} ἐπὶ χῶμας, λέγω^{sa} ὅδε. Eurip.

204. He mounted Cræsus upon the pile, bound in fetters. Ἀναβιβάζω^{fa} ἐπὶ ὁ πυρᾶ ὁ Κροῖσος, ἐν πέδῃ δέω^{ρ.ρ.ρ.}. Herodot.
205. And over the mercenary force he sets Adeas. Καὶ ἐπὶ ὁ ξενικὸς^{no} καθίστημι Ἀδέας. Xen.
206. He invited this company to supper with their captain. Καλέω^{fa} οὗτος ὁ τάξις ἐπὶ ὁ δεῖπνον σὺν ὁ ταξίαρχος. Xen.
207. The river flows towards the west through great Armenia. Ὁ ποταμὸς ῥέω ἐπὶ δύσις διὰ ὁ μέγας Ἀρμενία^s. Strabo.
208. He marched against the Egyptians; he had about him thirty thousand men. Ἐλάνω^{imp} ἐπὶ ὁ Αἰγύπτιος ἔχω^{imp} δὲ περὶ ἑαυτοῦ ἀνήρ τρισμύριοι. Herodot.
209. They besieged Barce for nine months. Πολιορκέω^{imp} ὁ Βάρκη ἐπὶ μὴν ἑννέα. Herodot.
210. They have sent also ambassadors into Peloponnesus after another army. Πέμπω δὲ καὶ ἐς Πελοπόννησος πρέσβυς ἐπ' ἄλλος στρατιά. Thucyd.
211. They departed out of Sicily after the treaty. Ἀπέρχομαι^{A.sa} ἐκ Σικελία μετὰ ὁ ξύμβασις. Thucyd.
212. The princess threw the ball to her maid. Σφαῖρα ῥίπτω^{fa} μετὰ ἀμφιπολος βασιλεια. Hom.
213. The goddess has a cymbal in her hands. Ὁ θεὸς κύμβαλον μετὰ χεῖρ ἔχω. Arrian.
214. I came to the house by day with the youth. Ἐρχομαι^{A.sa} ἐπὶ ὁ οἰκία μεθ' ἡμέρα μετὰ ὁ μειράκιον^s. Lysias.
215. Having offered a libation, immediately he brought the youths to Chirisophus; and they relate these things. Σπένδω^{ρ.ρ.ρ. fa} δὲ, εὐθύς ἄγω^{imp} ὁ νεανίσκος παρὰ ὁ Χειρσοφος καὶ διηγέομαι οὗτος. Xen.

216. He saw two ships standing *near the lake*.
 Εἶδω^{sa} δύο πλοῖον ἰσθημι^{α.ρα.ρ}
 παρὰ ὁ λίμνη. N. Test.
217. Almost *during all the year* they celebrate feasts.
 Σχεδὸν παρὰ πᾶς ὁ ἐνιαυτός
 ἑορτάζω. Herodian.
218. Not only *against the decrees* did he accuse us, but also *against the laws*.
 Οὐ μόνον παρὰ ὁ ψήφισμα
 διαβάλλω^{imp} ἐγὼ, ἀλλὰ καὶ
 παρὰ ὁ νόμος. Demosth.
219. And these things he has suffered from Midias *by reason of his poverty*.
 Καὶ οὗτος πάσχω^m ὑπὸ Μει-
 δίας^s παρὰ ὁ πενία. De-
 mosth.
220. And they were wallowing in the streets, and *about all the fountains*.
 Καὶ ἐν ὁ ὁδὸς καλινδέω^{m.imp},
 καὶ περὶ ὁ κρήνη ἄσας.
 Thucyd.
221. Having stayed there *about sixteen days*, he retired again to Thespiæ.
 Μένω^{ρα.φα} ἐκεῖ περὶ ἑκαίδεκα
 ἡμέρα, ἀποχωρέω^{φα} πάλιν
 εἰς Θεσπιαί. Xen.
222. They have practised *piety towards the gods*.
 Ἀσκέω εὐσέβεια περὶ ὁ θεός.
 Isocr.
223. Having made a league *with the barbarians*, he hastened *to his mother*.
 Σπένδω^{m.ρα.φα} πρὸς ὁ βάρβα-
 ρος, πρὸς ὁ μήτηρ ἐπι-
 γω^{m.imp}. Herodian.
224. Having passed over, they travelled *towards the rising sun*.
 Διαβαίνω^{sa}, ὁδοιπορέω^{imp}
 πρὸς ἥλιος ἀνίσχω. He-
 rodot.
225. He had shown bravery in the battles *against the enemies*.
 Ἀνδρεία ἐν ὁ μάχη πρὸς ὁ πο-
 λέμιος ἐπιδεικνύω^{ρ.ρl}. Hero-
 dian.
226. *On account of the letters* they suspected him.
 Πρὸς ὁ ἐπιστολή ὑποπιτεύω^{imp}
 αὐτός. Thucyd.
227. The soldiers prepared themselves *for the march*.
 Ὁ στρατιώτης παρασκευά-
 ζω^{m.imp} πρὸς ὁ ἕξοδος.
 Herodian.

228. These ants make a habitation *under ground*. Οὔτος ὁ μύρμηξ ποιῶν^α οἰκησις ὑπὸ γῆ. Herodot.

229. *About this time* the democracy was subverted. Ἐπὶ οὗτος ὁ χρόνος ὁ δημοκρατία καταλύω^{β. imp.} Thucyd.

a. Ἰς is often used for πρὸς or εἰς. *Grammar, Rule L., Obs. 1.*

230. During the peace we sent *to you* concerning our revolt. Ἐν ὁ εἰρήνῃ πέμπω^α ὡς σὺ περὶ ἀπόστασις^β. Thucyd.

231. He himself with the ten men undertakes the voyage *to Tissaphernes*. Ἀυτὸς μετὰ ὁ δέκα ἀνήρ^β ὁ πλόος ὡς ὁ Τισσαφέρνης ποιῶν^α. Thucyd.

b. Prepositions are often understood. *Grammar, Rule L., Obs. 5.*

232. Agamemnon, I beseech thee *by these knees*. Ἀγαμέμνων^γ, ἱκετεύω σὺ (πρὸς) ὄδε γόνυ^β. Eurip.

233. Now therefore *why* neither payedst thou the tribute? Νῦν οὖν (διὰ) τίς^{α. no} οὔτε ὁ δασμὸς ἀπάγω^α. Xen.

234. The cities they burned *with their temples*. Ὁ πόλις ἐμπύρημι^{imp} (σὺν) αὐτὸς^{d. p} ὁ ἱερόν. Herodot.

235. And they sailed immediately *with five and twenty ships*, and afterwards *with another fleet*. Καὶ πλέω^α εὐθύς (σὺν) πέντε καὶ εἴκοσι ναῦς, καὶ ὕστερον (σὺν) ἕτερος στόλος. Thucyd.

236. During this the Athenians having arrived, and having marched immediately *with all the army*, take Thyrea. Ἐν οὗτος ὁ Ἀθηναῖος κατέχω^{α. sa}, καὶ χωρέω^{α. sa} εὐθύς (σὺν) πᾶς ὁ στρατιά, αἰρέω ὁ Θυρέα. Thucyd.

VIII. Adverbs of place, time, cause, quantity, concealment, separation, exception, exclamation, and adverbial nouns, govern the genitive.

Grammar, Rule XLIV.

237. You lament standing *near the tomb.*

Σὺ δὲ θρηνέω ἐγγύς ἴστημι^{Α.ΡΑ.Ρ} τάφος. Æschyl.

238. The Persians encamped *near the Egyptians.*

Ὁ Πέρσης ἕζω^{Μ.ΙΜΡ} πέλας ὁ Αἰγύπτιος. Herodot.

239. Here at the extremity we saw a cave *near the sea.*

Ἐνθα δ' ἐπ' ἐσχατία^Δ σπέος εἶδω^{ΣΑ} ἄγχι θάλασσα. Hom.

240. They pour the pitch into a pit dug *near the lake.*

Ἐσχέω δὲ ὁ πίσσα ἐς λάκκος ὀρύσσω^{Ρ.ΡΑ.Ρ} ἀγχοῦ ὁ λίμνη. Herodot.

241. The Strymon is not *far from the Hellespont.*

Ὁ Στρυμών εἰμὶ οὐ πρόσω ὁ Ἑλλήσποντος. Herodot.

242. Thou diedst at Troy *far from Argos*, and about thee others were slain.

Θνήσκω^{ΣΑ} ἐν Τροίᾳ ἐκὰς Ἄργος, ἀμφὶ δὲ σὺ^Α ἄλλος κτείνω^{ΙΜΡ}. Hom.

243. He perished *far from his native land*, among an unknown people.

Ὀλλύω^{Μ.ΣΑ} τηλόθι πάτρα, ἀλόγνωτος ἐνὶ δήμος. Hom.

244. Standing *at a distance from the pile*, he sheared off his yellow hair.

Ἰστημι^{ΡΑ.ΣΑ} ἀπάνευθε πυρᾶ, ξανθὸς ἀποκείρω^{Μ.ΣΑ} χαίτη. Hom.

245. Zacynthus lies *over against Elis.*

Ζάκυνθος κείμει ἀντιπέρας Ἰλῆς. Thucyd.

246. Thence he was carried *straight towards Gytheum.*

Ἐκεῖθεν ἀνάγω^{Ρ.ΣΑ} εὐθύ Γύθειον. Xen.

247. *Straight to the deep trench they drove the Greeks.* Ἰθὺς τάφρος βαθὺς ὠθέω^{sa} Ἀχαιοί. Hom.

248. Alexander having marched from these parts, penetrated as far as the Ganges. Ἀλέξανδρος ὁρμάω^{P.P.A.SA} ἀπὸ ὁ μέρος οὗτος ἄχρι ὁ Γάγγης διέρχομαι^{A.SA}. Arrian.

249. They see horsemen beyond the river completely armed, and footmen upon the banks drawn up above the horsemen. Ὅραω ἵππεὺς πέραν ὁ ποταμὸς ἐξοπλίζω^{P.P.A.P}, πεζῶς δ' ἐπὶ ὁ ὄχθη^d παρατάσσω^{P.P.A.P} ἄνω ὁ ἵππεύς. Xen.

250. To tie the horse above his head. Δεσμεύω ὁ ἵππος ἄνωθεν ὁ κεφαλή. Xen.

251. I saw thee under the fig-tree. Εἶδω^{sa} σὺ ὑποκάτω ὁ συκῆ. N. Test.

252. Within the yard he made twelve swine-cotes near one another. Ἐντοσθεν δ' αὐτῆ σφραῖος δυοκαίδεκα ποιῶ^{imp} πλησίον ἀλλήλων. Hom.

253. He stood without the tent, and presently he beheld a shameful affair. Ἰστημι^{sa} δ' ἐκτὸς κλισία, τάχα δ' εἰσίδω^{sa} ἔργον αἰκίης. Hom.

254. He went into the town with Cleander. Εἶσω ὁ τεῖχος ἄπειμι^{M.PI} σὺν Κλέανδρος. Xen.

255. They drew him out of the temple; and forthwith the doors were shut. Ἐλκω^{sa} αὐτὸς ἔξω ὁ ἱερόν· καὶ εὐθέως κλείω^{sa} ὁ θύρα. N. Test.

256. He went sometimes before Hector, sometimes behind. Φοιτάω^{imp} ἄλλοτε μὲν πρόσθεν Ἐκτωρ, ἄλλοτε ὀπισθεν. Hom.

257. About dark he comes to a village, and at Ἀμφὶ κνέφας^a πρὸς κώμη^a ἀφικνέομαι, καὶ ὑδροφορέω^{za}

the fountain *before the wall* he finds women from the village carrying water.

ἐκ ὁ κώμη γυνή πρὸς ὁ κρήνη^d καταλαμβάνω ἔμπροσθεν ὁ ἔρυμα. Xen.

258. *Behind the foot* he placed the whole cavalry.

Ἵπισθεν ὁ πεζὸς ἐπιτάσσω^{fa} ὁ πᾶς ἵππος^f. Herodot.

259. *On both sides of the way* the Lacedæmonians stood.

Ἀμφοτέρωθεν ὁ ὁδὸς ὁ Λακεδαιμόνιος ἴστημι^{sa}. Xen.

260. Mesopotamia lies *between the Euphrates and the Tigris*.

Μεσοποταμία κείμεται μεταξὺ ὁ Ἐυφράτης καὶ ὁ Τίγρις. Strabo.

261. He added also iron scythes about two cubits long to the axle-trees *on each side of the wheels*.

Προστίθημι^{fa} δὲ καὶ δρέπανον σιδήρεος ὡς δίπηχυς πρὸς ὁ ἄξων^a ἔνθεν καὶ ἔνθεν ὁ τροχός. Xen.

262. *Within three months* he recovered all Macedonia.

Ἐντὸς τρεῖς μὴν ἅπας κατέχω^{sa} Μακεδονία. Isocr.

263. They slept until far *in the day*.

Καθεύδω^{imp} μέχρι πόρῳ ὁ ἡμέρα. Xen.

264. They skirmished frequently *until evening*.

Ἀκροβολίζομαι^{imp} πολλάκις μέχρις ἑσπέρα. Xen.

265. This supper is prepared *once a year*.

Οὔτως ὁ δεῖπνον παρασκευάζω ἅπαξ ὁ ἐνιαυτός. Herodot.

266. *Thrice a day* I revolve to myself the things which have been said.

Τρίς ὁ ἡμέρα ἀνακυκλώ πρὸς ἑμαυτοῦ^a ὁ ἔρέω^{p.pa.p}. Lucian.

267. They followed, not ordered by their commanders, but *for the sake of plunder*.

Ἐπομαι^{imp}, οὐ τάσσω^{p.pa.sa} ὑπὸ ὁ στρατηγός^z, ἀλλ' ἄρπυγὴ ἔνεκεν. Xen.

268. *On account of the god* I nourished thee.

Ὁ θεὸς ἔκατι σὺ τρέφω^{fa}. Eurip.

269. And now I have *enough of afflictions.* Καὶ νῦν πῆμα ἄδην ἔχω.
Eurip.

270. He sent me *without the knowledge of the other Greeks.* Πέμπω^{sa} ἐγὼ λάθρα ὁ ἄλλος
Ἕλλην. Herodot.

271. *Without labor* nothing succeeds. Πόνος χωρὶς, οὐδεὶς^{ne} εὐτυχέω.
Soph.

272. I will bring women hither *without arms.* Ἐγὼ γυνή δεῦρο ὄπλον ἄγω
δίχα. Eurip.

273. *Without courage* no art avails against dangers. Ἄνευ εὐψυχία οὐδεὶς τέχνη
πρὸς ὁ κίνδυνος^a ἰσχύω.
Thucyd.

274. I sent you *without a purse.* Ἀποστέλλω^{sa} σὺ ἄτερο βαλάν-
τιον. N. Test.

275. They slew all, *except a few.* Ἀποκτείνω^{sa} ἅπας, ἐκτὸς ὀλί-
γος. Xen.

276. *Besides these*, he maintains garrison-soldiers in the citadels. Χωρὶς δὲ οὗτος, φύλαξ ἐν ὁ
ἀκρόπολις τρέφω. Xen.

277. They dismissed these commanders, *with the exception of Conon.* Οὗτος ὁ στρατηγὸς παύω^{sa},
πλὴν Κόνων. Xen.

278. *O the insolence!* thou wilt not cease laughing. ὦ ὁ ὕβρις! οὐ παύω^m γε-
λάω^{pa}. Lucian.

279. *Alas the rose-bed!* *alas the violet-bed!* *alas the hyacinths!* Φεῦ ὁ ῥοδωνιά! φεῦ ὁ ἰωνιά!
φεῦ ὁ ὑάκινθος! Longus

280. Innumerable men destroyedst thou *on account of one woman.* Μυρίος ἀπολλύω^{sa} εἰς γυνή
χάριν. Eurip.

281. They were proclaimed *before all the Greeks.* Ἀναγορεύω^{imp} ἐνώπιον ἅπας
ὁ Ἕλλην. Æschin.

a. Many adverbs of exclamation are frequently joined with other cases besides the genitive, and some with other cases only. *Grammar, Rule XLIV., Obs. 3.*

282. *Ah me!* what wilt thou say, mother? Οἱ ἐγὼⁿ τίς^{no} λέγω, μήτηρ^v; Eurip.

283. *Ah me!* I am derided, you taunt me in my afflictions. Οἱ ἐγὼ^d, γελᾶω, κερομέω ἐγὼ ἐν κακόν. Eurip.

284. *Woe unto the world* because of offences. Οὐαὶ ὁ κοσμὸς^d ἀπὸ ὁ σκάνδαλον. N. Test.

285. *O Socrates,* said he, whither pray goest thou, and whence? ὦ Σωκράτης^v, φημι^{sa}, ποῦ δὴ πορεύω^m, καὶ πόθεν; Plato.

b. The genitive is often governed by ἔνεκα, *on account of, with respect to*, understood. *Grammar, Rule XLIV., Obs. 1.*

286. I esteem you blessed *on account of the possession.* Μακαρίζω σὺ ὁ κτήμα. Plato.

287. O daughter, I praise thee *for thy alacrity.* ὦ θυγάτηρ^v, αἰνέω σὺ ὁ προθυμία. Eurip.

288. I blame Clitus greatly *for his arrogance*, and I pity Alexander *on account of his calamity.* Ἐγὼ Κλεῖτος μὲν ὁ ὕβρις μεγαλωστί μέμφομαι, Ἀλέξανδρος δὲ ὁ συμφορὰ οἰκτιρίζω. Arrian.

289. Ah me miserable *on account of the ruined army!* Αἰ ἐγὼ^{n.f} τύλας διαπράσσω^{r.p.a.p} στρατός. Æschyl.

c. Adverbs of accompanying govern the dative. *Grammar, Rule XLIV., Obs. 4. 1.*

290. They sailed *with Histiaeus* to Byzantium. Πλέω^{imp} ἅμα Ἱστιᾶϊος ἐς Βυζάντιον. Herodot.

291. *At sun rising* he sent heralds about a truce. Ἄμα ἥλιος ἀνατέλλω^{PA} κήρυξ πέμπω^{fa} περὶ σπονδῆς^{g-p}. Xen.

292. They sent also two hundred heavy-armed men *with the Corinthians*. Ἀποστέλλω^{fa} δὲ καὶ διακόσιοι ὀπλίτης ὁμοῦ ὁ Κορίνθιος. Thucyd.

d. Adverbs of swearing take the accusative. *Grammar, Rule XLIV., Obs. 4. 3.*

293. Thou art mad, O man, *by heaven*. Μελαγχολάω, ὦ ἄνθρωπος^v, νῆ ὁ οὐρανός. Aristoph.

294. But *by the gods* I will not pursue them. Ἀλλὰ μὰ ὁ θεὸς οὐκ ἔγωγε αὐτὸς διώκω. Xen.

295. Yes *by Jupiter*, said he, O father, I remember. Ναὶ μὰ Ζεῦς, φημι^{sa}, ὦ πατήρ^v, μνάω^{p-p}. Xen.

IX. The modes required by particular adverbs are as follows, with the exception of the infinitive, for which see Rule XXIX., Obs. 3. *Grammar, Rule XLIII., Obs. 4.*

a. Ἔως, ὄφρα, *as long as*, take the indicative or subjunctive; in the sense of *until*, the indicative, optative, or subjunctive.

296. *As long* therefore *as*. Ἔως οὖν εἰμὶ ἐν ἀσφαλῆς, φυλάσσω^{m-fa}. Demosth.

297. He feasts *as long as* he pleases. Δαίνυμι^m ὄφρα ἐθέλω^{sp}. Orpian.

298. After that they proceeded through Cecropia, *until* they came to Acharnæ. Ἐπειτα προχωρέω^{imp} διὰ Κεκροπία^s, ἕως ἀφικνέομαι^{sa} εἰς Ἀχαρνᾶι. Thucyd.

299. But I obeyed not, *until* I should see him. Ἄλλ' ἐγὼ οὐ περιθω^{m.sa} ὄφρ' αὐτὸς εἶδω^{o.sa}. Hom.

300. Wait *until* we drive away the multitude, and then at leisure we will converse together. Περιμένω^p ἕως ὃ ὄχλος διωθέω^{m.sv.sa}; ἔπειτα δὲ καθ' ἡσυχία^a συγγίγνομαι. Xen.

b. Ἄχρι, μέχρι, ἔστε, *as long as*, take the indicative; in the sense of *until*, the indicative or subjunctive.

301. *As long as* Pterelaus lived, he was not able. Ἄχρι ζάω^{imp} Πτερέλαος, οὐ δύναμαι^{imp}. Apollod.

302. Clearchus strove vehemently, *until* he prevailed. Ὅ δὲ Κλέαρχος ἰσχυρῶς κατατείνω^{imp}, ἔστε διαπράσσω^{m.sa}. Xen.

303. Pharnabazus waited at Chalcedon, *until* he came from Byzantium. Φαρνάβαζος περιμένω^{imp} ἐν Χαλκηδῶν, μέχρις ἔρχομαι^{a.sv.sa} ἐκ ὃ Βυζάντιον. Xen.

c. Μέσφα, *until*, takes the indicative; εἰσόκε, commonly the subjunctive.

304. We will repay gold, *until* thy heart is gladdened. Χρυσὸς ἀποδίδωμι, εἰσόκε σὸς κῆρ ἱαίνω^{r.sv.sa}. Hom.

d. Πρὶν, *before*, is joined with the indicative, optative, or subjunctive; πάρος, with the indicative.

305. Yet I desisted not, *before* I finished the oration. Ὅμως δὲ οὐκ ἀφίστημι^{a.sa}, πρὶν ὃ λόγος ἀποτελέω^{rn.sa}. Isocr.

306. They are not willing yet, *before* they obtain something. Οὐ βούλομαι πῶ, πρὶν τίς^{no} λάμβανω^{sv.sa}. Thucyd.

e. Ὅτε, ὁπότε, ἡνίκα, ὀπηνίκα, εὔτε, *when*; ἐπει, ἐπειδή, *after* or *when*, take the indicative or optative, and sometimes the subjunctive.

307. He rejoiced *when* he beheld the neighbouring ports.

Χαίρω ^{imp} ὅτε βλέπω ^{imp} γει-
των ὄρμος. Hom.

308. But now by reason of your simplicity, he renders accounts *when* he pleases.

Νῦν δὲ διὰ ὃ ὑμέτερος εὐή-
θεια^a, εὐθύνη διδωμι ὀπη-
νίκα βούλομαι. Demosth.

309. The companions were amazed, *when* they perceived.

Ἐταῖρος θαμβέω ^{Λ. imp}, εὔτε
νοέω^{fa}. Apoll. Rh.

310. *When* we entered, we found Protagoras in the vestibule of the porch walking.

Ἐπειδὴ δὲ εἰσέρχομαι ^{Λ. sa},
καταλαμβάνω ^{sa} Πρωταγό-
ρας ἐν ὃ πρόστοον περιπα-
τέω. Plato.

311. And *whenever* he was present, no other person put the king upon his horse.

Καὶ ὁπότε πάρειμι ^{ο. pr}, οὐδεὶς
ἄλλος βασιλεὺς ἐπὶ ὃ ἵππος^a
ἀναβάλλω ^{imp}. Xen.

312. He ran forth from the tree; but *when* the stones flew, he retired quickly.

Προτρέχω ^{imp} ἀπὸ ὃ δένδρον·
ἐπει δὲ ὃ λίθος φέρω ^{μ. ο. pr},
ἀναχάζομαι ^{imp} εὐπειῶς.
Xen.

313. *When* they come out, let us throw them with their arms into the lake.

Ἠνίκα δ' ἐξέρχομαι ^{Λ. σϋ. sa}, ἐς
λίμνη αὐτὸς σὺν ἔντεα βάλ-
λω ^{σϋ. sa}. Hom.

f. Ὅταν, ὁπότεν, ἐπὶν, ἐπειδὴν, usually take the subjunctive, sometimes the optative, the indicative rarely.

314. I rejoice exceedingly *when* I punish an enemy.

Ἐπρηχαίρω ὅταν ἔχθρος τιμω-
ρῶ ^{μ. σϋ. pr}. Xen.

315. *When* the barbarians shoot their arrows, they hide the sun.

Ἐπὶ ὃ βάρβαρος ἀφίημι^{su-pr}
ὃ τόξευμα, ὃ ἥλιος ἀποκρύ-
πτω. Herodot.

316. *When* they mangled thus themselves, from the surrounding spectators they collected oboli.

Ἐπειδὴν δὲ κατακόπτω^{o-fa} οὐ-
τως ἑαυτοῦ, ἐκ ὃ περιῶσθη-
μι^{Λ.P.A.P} θεατῆς συλλέγω^{imp}
ὀβολός. Lucian.

317. Thou shalt afflict many shepherds, *when* thou shalt meet.

Πολὺς ἀκαχέω μηλοβοτήρ, ὅπό-
ταν ἀντάω^{ix. ff.} Hom.

g. Ὡς, ὅπως, *when* or *after*, take the indicative or optative; in the sense of *as*, *how*, they take the indicative, optative, or subjunctive.

318. *When* they rode up to the Greeks, they attacked by squadrons.

Ὡς προσελαύνω^{fa} πρὸς ὃ Ἑλ-
λην^a, προσθύλλω^{imp} κατὰ
τέλος^a. Herodot.

319. The Trojans shuddered, *when* they saw the spotted serpent.

Τρωῶς δὲ ὀίγέω^{fa}, ὅπως εἶδω^{sa}
αἰόλος ὄφις. Hom.

320. *Whenever* Minos requested, they manned his ships.

Ὅπως Μίνως δέομαι^{o-pr}, πλη-
ρόω^{imp} ὃ ναῦς. Herodot.

321. These things they did *as* he commanded.

Οὕτως ποιέω^{fa} ὡς κελεύω^{fa}.
Xen.

322. After love wounded me, I considered *how* I should bear it.

Ἐπεὶ ἐγὼ ἔρωσ τιτρώσκω^{fa},
σκοπέω^{imp} ὅπως φέρω^{o-fa}
αὐτός^m. Eurip.

323. Then we will consult concerning the children, *how* we may educate them.

Τότε βουλευώ^{u-ff} περὶ ὃ τέ-
κνον^ε, ὅπως παιδεύω^{su-pr}
αὐτός^{no}. Xen.

h. Ἄμα, ἀντίκα, *as soon as*, are joined with the indicative.

324. For *as soon as* they *are rich* they also hate you. Ἄμα γὰρ πλουτέω καὶ σὺ μισέω. Lysias.

i. Ἰνα, *where*, is generally followed by the indicative.

325. He learned *where* *were* the Delians. Πυνθάνομαι^{sa} ἵνα εἰμι^{imp} ὁ Δήλιος. Herodot.

326. They build houses *where* he himself *directed* in the country. Οἰκοδομέω οἶκον ἵνα αὐτὸς φράζω^{sa} ὁ χώρα^s. Herodot.

k. Μῆ, when it expresses a wish, takes the optative; when a prohibition, the present imperative, or the aorist subjunctive.

327. *May* God *not perform* this thing. Μῆ οὕτως Θεὸς τελέω^{o sa}. Hom.

328. *Receive* him *not into* a house. Μῆ λαμβάνω^{imp} αὐτὸς εἰς οἰκία. N. Test.

329. *Be not terrified* by the cry. Μῆ καταπλήσσω^{su. sa. p} ὑπὸ ὁ κραυγῆ^s. Demosth.

l. Εἰ γὰρ, εἴθε, ὡς, *O that*, *utinam*, are construed with the optative.

330. *O that* he *may perish* most wretchedly. Ὡς ὀλλύω^{m. sa} παγκάκως. Eurip.

331. *O that* Alcinous *may accomplish* all things. Αἴθε τελευτάω^{sa} ἅπας Ἀλκίνοος. Hom.

332. *O that* silver-bowed Apollo *may smite* Telemachus. Αἶ γὰρ Τηλέμαχος βάλλω^{sa} ἄργυρότοξος Ἀπόλλων. Hom

When the wish relates to any thing past, *εἴθε* is joined with the indicative.

333. *O that the sea had destroyed thee, stranger.* *Αἶθε σὺ πόντος, ξένος*^v, *διαφράϊω*^{sa}. Apoll. Rh.

334. *O that we had found thee, Admetus, not grieving.* *Εἶθε εὐρίσκω*^{sa} *σὺ, Ἄδμητος*^v, *μὴ λυπέω*^{m.pa.pr.}. Eurip.

m. *Εἰ γάρ, εἴθε, ὡς*, are often prefixed to the imperfect and second aorist of *ὀφείλω*, with an infinitive following.

335. *O that I had received three oboli.* *Εἰ γάρ ὀφείλω*^{sa} *τριώβολον λαμβάνω*^{inf.sa}. Aristoph.

336. *O that thou hadst left thy life among the gods.* *Εἶθε ὀφείλω*^{sa} *ἐν θεῶς λείπω*^{inf.sa} *βίος*. Eurip.

337. Thou hast come from battle; *O that thou hadst there perished.* *Ἐρχομαι*^{a.sa} *ἐκ πόλεμος*. *ὡς ὀφείλω*^{sa} *αὐτόθι ὀλύω*^{m.inf.sa}. Hom.

Sometimes the particles are omitted.

338. *O that he had come into the bottomless gulfs.* *Ὀφείλω*^{sa} *ἔρχομαι*^{inf.sa} *εἰς ἄβυσσος χάσμα*. Eurip.

339. Yet *O that some other one had obtained it.* *Ἐμπας τὶς αὐτὸς*^f *ἄλλος ὀφείλω*^{sa} *λαγχάνω*^{inf.sa}. Æschyl.

X. Conjunctions generally couple similar modes and cases. *Grammar, Rule XLVI.*

340. They sung and danced. *Ἄδω*^{imp} *καὶ χορεύω*^{imp}. Xen.

341. Endure, friends, and wait for a while. *Τλήμι*^{sa}, *φίλος, καὶ μένω*^{sa} *ἐπὶ χρόνος*^a. Hom.

342. He slew his children and his wife and his concubines and his servants. Σφάττω^{sa} ὁ τέκνον καὶ ὁ γυνῆ καὶ ὁ παλλακὴ καὶ ὁ οἰκέτης. Herodot.
343. Xenophon came with the rear-guards and targeteers and heavy-armed men. Ξενοφῶν ἔρχομαι^{a,sa} σὺν ὁ ὀπισθοφυλάξ καὶ πελταστῆς καὶ ὀπλίτης. Xen.
344. Nicias or Laches has discovered or has learned. Νικίας ἢ Λάχης εὗρισκω ἢ μαθηάνω. Plato.
345. In the resurrection, they neither marry, nor are given in marriage. Ἐν ὁ ἀνάστασις, οὔτε γαμέω, οὔτε ἐγκαμίζω. N. Test.
346. Hurt not the earth, nor the sea, nor the trees. Μὴ ἀδικέω^{su,sa,p} ὁ γῆ, μητε ὁ θάλασσα, μήτε ὁ δένδρον. N. Test.
- a. To this rule belong, not only the copulative and disjunctive conjunctions, but several others, as also adverbs of likeness.
347. The city consists of more than ten thousand houses. Ὁ πόλις ἐκ πλείων ἢ μύριοι οἰκία συνίστημι.^{a,p} Xen.
348. They found no other thing than naked dead in the camp. Οὐδεὶς ἄλλος εὗρισκω^{sa} ἢ νεκρὸς^{m,p} γυμνὸς ἐν ὁ στρατόπεδον. Xen.
349. All men with delight await festivals, but kings. Πᾶς ἄνθρωπος ἠδέως προσδέχομαι ὁ ἑορτῆ, πλὴν ὁ τύραννος. Xen.
350. Him we will treat as a benefactor and friend, not as a slave. Οὗτος ὡς εὐεργέτης καὶ φίλος, οὐχ ὡς δοῦλος περιέπω. Xen.
351. I behold Rhesus like a god standing among the horses. Ὅράω δὲ Ῥῆσος ὥστε δαίμων ἴστημι.^{a,pa,p} ἐν ὁ ἵππος. Eurip.

352. They choose a *middle* life with justice, rather than great wealth with injustice.

Ἡροαιρέομαι μέτριος βίος μετὰ δικαιοσύνη^s μᾶλλον, ἢ πλοῦτος μέγας μετὰ ἀδικία^s. ISOCR.

XI. The conjunctions ἵνα, ὄφρα, ὅπως, ὥς, μὴ, commonly take the optative when the leading verb denotes past time, and the subjunctive when it denotes present or future. *Grammar, Rule XLVII.*

353. The Athenians, that they might not be separated, followed close.

Ὁ δὲ Ἀθηναῖος, ἵνα μὴ διασπάω^{p.o.sa}, ἐπακολουθῶ^{imp.} Xen.

354. They hauled down the galleys, that in the galleys they might save themselves.

Καθέλκω^{sa} ὁ τριήρης, ὥς ἐν ὁ τριήρης σώζω^{m.o.pr.} Xen.

355. He sent for the ships, that he might land heavy-armed men within and without the gates.

Ὁ ναῦς μεταπέμπομαι^{m.sa}, ὅπως ὀπλίτης ἀποβιβάζω^{o.sa} εἴσω καὶ ἔξω ὁ πύλη (254). Xen.

356. That thou mayest be still more courageous, consider also this thing.

Ὡς δὲ ἔτι μᾶλλον θαρσύνω^{m.pr.}, καὶ ὅδε κατανοῶ^{sa}. Xen.

357. Thou speakest well: for watch me, lest somehow I deceive thee.

Καλῶς λέγω· φυλάττω γὰρ ἐγὼ, μὴ πῆ παρακρούω^{m.ov.sa} σὺ. Plato.

358. Take the whip and the curiously made reins, and I will alight, that I may fight.

Μάστιξ καὶ ἥνιον σιγαλόεις δέχομαι^{sa,s}, ἐγὼ δ' ἀποβαίνω^m, ὄφρα μάχομαι^{ov}. Hom.

359. As the sun *awaits* Ὄσπερ ὁ ἥλιος οὐ περιμένω
 not prayers and incanta- λιτή καὶ γοητεία, ἵνα ἀνα-
 tions, *that* he *may rise*, so τέλλω^{su}fa, οὕτω μηδὲ σὺ
 neither *do* thou *await* ap- περιμένω^{1M} κρότος καὶ ψό-
 plauses and shouts and φος καὶ ἔπαινος, ἵν' εὖ ποι-
 praises, *that* thou *mayest* έω^{su}fa. Epict.
benefit.

&

a. Ὄς, ὥστε, *that*, *so that*, take the indicative or infinitive.

360. He has so great Δύναμις δ' ἔχω τοσοῦτος, ὡς,
 power, *that*, having been ὑπὸ Φαρνάβαζος^ε ἀδι-
 injured by Pharnabazus, he κέω^{p.ra}fa, τιμωρέω^{m.in} ἀν-
takes revenge on him. τός^a. Xen.

361. They put them- Συντάσσω^{m.fa} ὥστε ἐμπλή-
 selves in array, *so as to* θω^{inf}fa ὁ ὁδός. Xen.
fill the street.

b. Ὄς, *that*, in quoting the words or sentiments of another, takes the indicative or optative.

362. They say *that* thou λέγω ὡς σὺ μέγας πλοῦτος
acquiredst great wealth with κτάομαι^{m.fa} σὺν αἰχμῇ.
 the spear. Æschyl.

363. He learns *that* the Πυνθάνομαι ὡς ὁ βασιλεία
 kingdom *had devolved* to περιέρχομαι^{m.o.p} ἐς οὗτος ὁ
 this man. ἀνήρ. Herodot.

Likewise ὅτι.

364. He reported in as- Ἀπαγγέλλω^{fa} ἐν ἐκκλησίᾳ, ὅτι
 sembly, *that* Lysander de- αὐτὸς Λύσανδρος τέως κατέ-
tains him so long. χω^{in.pr}. Xen.

365. I heard *that* Περι- Ἀκούω^{fa} ὅτι Περικλῆς πολὺς
 cles *knew* many charms. ἐπίσταμαι^{o.pr} ἐπρωδή. Xen.

Also in the sense of *because*.

366. Certain ones bring me into law-suits, not *because they are injured* by me.

Ἐγὼ τὶς εἰς δίκην ἄγω, οὐχ ὅτι ἀδικέω^{IN} ὑπ' ἐγώ^ε. Xen.

367. They were indignant, *that they had* kings from the senate

Ἄγανακτέω^{Λ.IMP}, ὅτι ἔχω^{Ο.Ρ} ἐκ σύγκλητος βασιλεύς. Herodian.

c. *Ei, if*, takes the indicative or optative, and sometimes the subjunctive.

368. But go now, rouse Ajax, *if thou pitiest* me.

Ἄλλ'. εἴμι^{IM.Ρ} νῦν, Αἴας ἀνίστημι^{IM.ΣΑ}, εἰ ἐγὼ ἐλεαίρω^{IN}. Hom.

369. He sent before chosen men, that, *if they should approach*, they might prevent them.

Προπέμπω^{ΣΑ} λογὰς, ὡς, εἰ ἔπειμι^{Ο.ΣΑ}, ἀποκλείω^{Ο.ΣΑ} αὐτός. Herodian.

d. *An*, in the poets *κἔ* or *κέν*, is put with all the modes and participles, to which it gives a potential sense.

With the indicative.

370. *I should glory* and think highly of myself, if I knew these things.

Καλλύνω^{Μ.IMP} τὲ καὶ ἀβρόνω^{Μ.IMP} ἄν, εἰ ἐπίσταμαι^{IN.IMP} οὗτος. Plato.

371. Then indeed the unhappy Ulysses *would have perished* against destiny, if blue-eyed Minerva had not given prudence.

Ἐνθα κἔ δὴ δύστηνος ὑπὲρ μόρος^Α ὀλλύω^{Μ.ΣΑ} Ὀδυσσεύς, εἰ μὴ ἐπιφροσύνη δίδωμι^{IN.ΣΑ} γλανκῶπις Ἀθήνη. Hom.

372. Whenever being expelled he came into another

Ὅπως ἀπελαύνω^{ΡΑ} ἔρχομαι^{Λ.Ο.ΣΑ} εἰς ἄλλος οἰκία, ἀπελαύνω^{IMP}

house, he *was expelled* also *from this*. ἄν καὶ ἀπὸ οὗτος^f. Herodot.

373. Ships *might anchor* near the rock, not far from the outlets. Ναῦς ὀρμίζω^{m.imp} ἄν πρὸς ὁ πέτρα^d, οὐ πρόρῳ ἀπὸ ὁ ἐκβολή. Arrian.

With the optative.

374. Medocus *would not applaud* me, if I should expel my benefactors. Οὐκ ἄν Μήδοκος ἐγὼ ἐπαινώ^{pr}, εἰ ἐξελαύνω^{o.pr} ὁ εὐεργέτης. Xen.

375. In a great tumult how *could* one *hear*, or *speak*? Ἐν πολὺς ὄμαδος πῶς κέν τις ἀκούω^{fa}, ἢ ἔπω^{sa}. Hom.

376. *Hear* now concerning the state. Ἄκούω^p ἄν ἤδη περὶ ὁ πολιτεία^g. Plato.

377. But how he *dis-honored*, I *will relate*. Πῶς δ' ἀτιμάζω^{fa}, ἐγὼ φράζω^{pr} ἄν. Plato.

With the subjunctive.

378. He *will behold*, and *will not praise*. Εἰσόπτομαι^{ff}, καὶ οὐκ ἄν ἀινέω^{fa}. Eurip.

379. Consider now, how thou *mayest save* the city. Φράζω^m νῦν, ὅπως κέ πόλις σαώζω^{fa}. Hom.

With the infinitive.

380. But let us go while yet we think *that we shall easily conquer*. Ἄλλ' εἴμι^{sv.sa} ἕως ἔτι οἴομαι εὐπετῶς κρατέω^{inf.fa} ἄν. Xen.

381. We granted *that we should be happy* and *do well*. Ὁμολογέω^{fa} εὐδαιμονέω^{inf.pr} ἄν καὶ εὖ πράττω^{inf.pr}. Plato.

With participles.

382. *Those who would willingly be confuted*, if they should say any thing not true; and *who would willingly confute*, if any one should say any thing not true.

Ὁ ἡδέως μὲν ἂν ἐλέγχω^{P.P.A.ῥα}, εἰ τις^{no} μὴ ἀληθῆς λέγω^{O.P.R.}. ἡδέως δ' ἂν ἐλέγχω^{A.P.A.ῥα}, εἰ τις τις^{no} μὴ ἀληθῆς λέγω^{O.P.R.}. Plato.

After the relatives *ὅς*, *ὅστις*, *ὅπου*, &c., *ἂν* has mostly the signification of the Latin *cunq̄ue*, *soever*, in which case it is generally followed by the subjunctive, sometimes by the optative, rarely by the indicative.

383. He will declare *whatsoever things thou mayest order*.

Εἴρω ὅς^{ne.p} ἂν σὺ ἐπιστέλλω^{sv.ῥα}. Xen.

384. *Whatsoever other thing he may learn*, he will learn more easily.

Ὅστις^{no} ἂν ἄλλος μανθάνω^{O.P.R.}, ὅσσον μανθάνω^{M.}. Plato.

385. There is Rome, *wherever the emperor may be*.

Ἐκεῖ εἰμὶ ὁ Ῥώμη, ὅπου ἂν ὁ βασιλεὺς εἰμὶ^{sv}. Herodian.

386. To follow both by land and by sea, *wherever they may lead*.

Ἐπομαι καὶ κατὰ γῆ^a καὶ κατὰ θάλαττα^a, ὅποι ἂν ἡγέομαι^{sv.p.r.}. Xen.

387. *Whithersoever he entered*, into villages, or cities, or fields.

Ὅπου ἂν εἰσπορεύομαι^{ip.amp}, εἰς κάμη, ἢ πόλις, ἢ ἀγρός. N. Test.

e. Ἐὰν, by contraction ἧν or ἂν, in the Ionic poets εἴ κε or αἴ κε, *if*, takes the subjunctive.

388. I will do these things, and I will come to thee tomorrow, *if God be willing*.

Ποιέω οὗτος, καὶ ἦκω παρὰ σὺ^a αὐριον, εἰὰν Θεὸς ἐθέλω. Plato.

389. They fight valiantly ; *but if they dismount, or are thrown off, they are easily taken.* Γενναίως μάχομαι ἣν δὲ ἀποβαίνω^{sa}, ἢ καταφέρω^{p,sa}, ῥαδίως ἀλίσκω. Herodian.

390. *If some obey not, lead us against these, that we, not they, may rule.* Ἄν δὲ μὴ πείθω^{m.pr} τις, ἐπὶ οὗτος^a ἐγὼ ἄγω^p, ὅπως ἐγὼ, μὴ ἐκείνος ἄρχω^{su}. Xen.

391. *If Alexander kills Menelaus, let him then have Helen.* Εἰ μὲν κεν Μενέλαος Ἀλέξανδρος καταπέφνω, αὐτὸς ἐπειθ' Ἑλένη ἔχω^{m.pr}. Hom.

f. Ἐπεὶ, ἐπειδὴ, ἐπίπερ, ἐπειδήπερ, ἐπειτοί, *since, for as much as, commonly take the indicative, the optative rarely.*

392. *Since you are very desirous, I will not oppose.* Ἐπεὶ προθυμέομαι, οὐκ ἐναντιόομαι. Æschyl.

393. *Withdraw, said he, since I have punished thy enemy.* Μεταχωρέω^{sa}, φημι^{sa}, ἐπιδὴ ἐγὼ ὁ σὸς ἐχθρὸς τιμωρέω^{p.p}. Xen.

394. *Since you are willing, wait till I return : I will come quickly.* Ἐπίπερ βούλομαι, περιμένω ἔστ' ἂν ἔγω ἔρχομαι^{a.su.sa}. ἦκω δὲ ταχέως. Xen.

XII. One verb governs another in the infinitive. *Grammar, Rule XXIX.*

395. *They began to descend from the hill.* Ἀρχω^{m,sa} καταβαίνω ἀπὸ ὁ μαστός. Xen.

396. *To attack he durst not, nor was he willing to hazard a battle.* Ἐμβάλλω οὐ τολμάω^{sa}, οὐδὲ βούλομαι^{imp} διακινδυνεύω. Xen.

397. Hesitate not, said he, but *try to appease* the man.

Μὴ δ' ἀκνέω^s, φημι^{sa}, ἀλλ' ἐγχει-
ρέω^s ὁ ἀνὴρ καταπραῦνω.
Xen.

398. I *am not able* yet according to the Delphic precept *to know* myself.

Οὐ δύναμαι πὼ κατὰ ὃ Δελφικὸς γράμμα^a γινώσκω^{sa}
ἐμαυτοῦ. Plato.

399. If one receives thirteen talents, much more *does* he *desire to receive* sixteen.

Ἦν τάλαντον τις λαμβάνω^{sa} (§ 11., e.) τρισκαίδεκα, πολὺ μᾶλλον ἐπιθυμέω λαμβάνω^{sa} ἑκκαίδεκα. Aristoph.

400. They *were not able* to stop the flux, before he fainted. Then indeed it ceased.

Οὐ δύναμαι *imp* ἔχω^{sa} ὃ θεῖμα, πρὶν λειποψυχίω^{sa} (305)· τότε μέντοι γὰρ παύω^{sa}. Xen.

401. We *will endeavour* to take care, that thou shalt never be ashamed of our friendship.

Ἐγὼ πειράω^m ἐπιμελιόμαι, ὡς μήποτε σὺ ἐπὶ ὃ ἡμέτερος φιλία^d αἰσχύνω^{r. su sa}. Xen.

402. And I indeed, if in thy house I *should undertake* to learn to manage a family, perhaps should corrupt the house.

Καὶ ἐγὼ δὴ, εἰ ἐν ὃ σὸς οἶκος ἐπιχειρέω^{o sa} μαρθάνω οἰκορομέω; ἴσως ἂν καταλυμαίνομαι^{o sa} ἂν ὃ οἶκος. Xen.

403. Rightly therefore spoke he, knowing that he himself *designed to accuse* me to you. For he spread the report that I *purposed* already *to do* these things.

Ὅρθῶς ἄρα λέγω^{sa}, γινώσκω ὅτι αὐτὸς ἐπιβουλεύω^{imp} διαβάλλω ἐγὼ πρὸς σὺ^a· ἐκφίρω^{sa} γὰρ ὃ λόγος ὡς ἐγὼ πρότις οὗτος διανοέομαι^{o. pr} ἤδη. Xen.

404. And coasting along they saw the shore, where the Argo *is said to have come* to land.

Καὶ παραπλέω θεωρέω^{imp} ὃ ἀκτὴν, ἐνθα ὃ Ἄργὼ λέγω ὀρμίζω^{m sa}. Xen.

a. There is a periphrastic future, made up of μέλλω and the infinitive of the present, future, or aorists, corresponding to the Latin participle in *rus* joined with the verb *sum*, and denoting that one is *about to do* something, or *intends to do* it. *Grammar*, page 62.

405. The Peloponnesians *are about to make an irruption* into Attica. Πελοποννήσιος μέλλω εἰσβάλλω εἰς ὃ Ἀττική. Thucyd.

406. I *intend to march* an army through Europe against Greece. Μέλλω εἰσβάλλω στρατὸς διὰ ὃ Εὐρώπη ἐπὶ ὃ Ἑλλάς. Herodot.

407. If therefore any others *were about to judge* concerning me, greatly should I fear the danger. Εἰ μὲν οὖν ἄλλος τις μέλλω ἰμπ περὶ ἐγὼ διαγιγνώσκω σφόδρα ἂν φοβέω κίνδυνος. Lysias.

408. He sent them from Ephesus through the Greek cities, (he) being delighted that they *were about to see* the Greek cities living happily in peace. Πέμπω αὐτοὺς ἀπ' Ἐφεσος διὰ ὃ Ἑλληνῖς πόλεις ἦδω ὅτι μέλλω ὀπτομαίεν ἐν εἰρήνῃ εὐδαιμονικῶς διάγω. Xen.

409. If even they *were about to draw themselves up in battle array* for him, you excel in bravery. Εἰ καὶ μέλλω ὑπὲρ αὐτοὺς παρατάσσω, ἐν ἀνδρείᾳ προέχω. Herodian.

XIII. The infinitive mode has an accusative before it. *Grammar*, Rule IV.

410. Of these stones they *said the pyramid was built*. Ἐκ οὗτος ὃ λίθος φημὶ ὃ πυραμῖς οἰκοδομέω. Herodot.

411. And let no one think *me to be angrily disposed towards them.*

Καὶ μηδεὶς οἶομαι^{1M} ἐγὼ δυσκόλως διάκειμαι πρὸς αὐτός^a. Isocrat.

412. He spreads a report that Xenophon wishes *the army to stay.*

Ἐκφέρω λόγος ὅτι Ξενοφῶν βούλομαι καταμένω^{Ja} ὁ στρατιά. Xen.

413. But I think *the sun to be still upon the mountains, and not yet to have set.*

Ἄλλ' οἶμαι ἔτι ἥλιος εἰμὶ ἐπὶ ὁ ὄρος^d, καὶ οὐπω δύω^p. Plato.

414. When they heard that Sardis and Cræsus had been taken, they sold the vessel in Samos.

Ἐπεὶ πυνθάνομαι^{sa} Σάρδεϊς τὲ καὶ Κροῖσος ἀλίσκω^{Λ·P}, ἀποδίδωμι^{M·sa} ὁ κρατῆρ ἐν Σάμος. Herodot.

415. Artabanus entreated him by no means *to undertake* an expedition against the Scythians.

Ἀρτάβανος χρηΐζω^{imp} μηδαμῶς αὐτὸς στρατεία ἐπὶ Σκύθης^a ποιέω^M. Herodot.

416. In the morning he arises, and orders *a splendid entertainment to be prepared.*

Ἔωθεν ἀνίστημι^M, καὶ κελεύω λαμπρὸς ἐστίασις παρασκευάζω^{P·Ja}. Longus.

417. He heard that Nicoloclus with his ships *was besieged* in Abydus by Iphicrates and Diotimus.

Ἀκούω^{Ja} Νικόλοχος σὺν ὁ ναῦς πολιορκέω^P ἐν Ἄβυδος ὑπὸ Ἴφικράτης^E καὶ Διότιμος (§ 10). Xen.

418. But when they conceded not that Messene should be under the Lacedæmonians, he assembled a large mercenary force, that he might make war in conjunction with the Lacedæmonians.

Ἐπεὶ δὲ οὐ συγχωρέω^{imp} Μεσσηνήν ὑπὸ Λακεδαιμόνιος^a εἰμὶ, ξενικὸς^{no} πολὺς συλλέγω^{imp}, ὅπως πολεμέω^{o·Pr} μετὰ Λακεδαιμόνιος^E. Xen.

419. The Persians desire *that the government and the revenue should come into the power of themselves.* Ἐπιθυμέω Πέρσης ὁ ἀρχὴ καὶ ὁ κάρπωσις γίγνομαι^{sa} ἐφ' ἑαυτοῦ^d. Xen.

420. After this he commanded *them when they had supped to be present before the camp.* Ἐκ δὲ οὔτος δειπνέω^{PA,fa,a,p} παραγγέλλω^{fa} πάρεμι πρόσθεν ὁ στρατόπεδον (256). Xen.

a. The infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person. *Grammar, Rule IV., Exc.*

421. *The Thebans having come forward said that they also wished to speak.* Ὁ δὲ Θηβαῖος παρέρχομαι^{A.PA,sa} φημί^{imp} καὶ αὐτὸς βούλομαι ἔπω^{INF,sa}. Thucyd.

422. *Thersander said that he also was invited by Attaginus to this supper.* Φημί^{sa} δὲ ὁ Θέρσανδρος καλέω^{P,fa} καὶ αὐτὸς ὑπὸ Ἀταγῖνος^B ἐπὶ ὁ δεῖπνον^a οὔτος. Herodot.

423. *For he said that he often in the night, though marching with a few men, was separated with the horsemen from the foot soldiers.* Πολλάκις γὰρ φημί^{sa} νύκτωρ αὐτὸς, καὶ σὺν ὀλίγοις πορεύομαι^{PA}, ἀποσπάω^{P,fa} σὺν ὁ ἵππος ἀπὸ ὁ πεζός. Xen.

424. *The others said that they after having consulted would make known their resolution; but Xenophon said that he would depart now from the army and wished to sail away.* Ὁ μὲν ἄλλος φημί^{imp} βουλεύω^{M.PA,fa,n} ἀπαγγέλλω^{INF,ff}. Ξενοφῶν δὲ ἔπω^{sa} ὅτι ἀπαλλάσσω^{M.O,fa} ἤδη ἀπὸ ὁ στρατιὰ καὶ βούλομαι^{O,pr} ἀποπλέω. Xen.

b. When the infinitive and the preceding verb relate to the same person, the subject of the infinitive is generally omitted, but expressed when an emphasis lies upon it.

425. *He weeps, and says that he is poor.* Κλάω καὶ φημὶ πίνομαι. Aristoph.

426. *When I said that I was rich, thou laughedst at me.* Ὅτε ἐγὼ φημὶ^{sa} πλουτέω, γελάω^{fa} ἐπ' ἐγώ^d. Xen.

427. *I think that with the assistance of the gods I shall easily recover my government.* Οἶομαι ἂν σὺν ὁ θεὸς ῥαδίως ἀπολαμβάνω^{sa} ὁ ἀρχή. Xen.

428. *You also he hates, and thinks himself to be injured by you.* Σὺ δὲ καὶ μισέω, καὶ ἀδικέω^f νομίζω ὑπὸ σὺ^s. Xen.

429. *I, O men, acknowledge that I struck many men for breach of discipline.* Ἐγὼ, οἱ ἄνθρωποι, ὁμολογέω παύω^{fa} δὴ ἄνθρωποι πολλοὺς ἐνεκα ἀταξία (267). Xen.

XIV. Any verb may have the same case after it as before it, when both words refer to the same thing. *Grammar, Rule V.*

430. *Athos is a mountain large and celebrated, extending to the sea, inhabited by men.* Ὁ Ἄθως εἰμὶ ὄρος μέγας τὸ καὶ ὀνομαστός, ἐς θάλασσαν κατῆκω^{fa}, οἰκέω^{f.pa.p} ὑπὸ ἄνθρωποι^s. Herodot.

431. *He ventured to come to Archidamus, and begged him to be saviour.* Τολμάω^{fa} ἔρχομαι^{a.inf.sa} πρὸς ὁ Ἀρχίδαμος^a, καὶ δεόμεναι^{imp} αὐτὸς^a σωτὴρ γίγνομαι^{inf.sa}. Xen.

432. *The Cappadocians by the Greeks are called Syrians.* Ὁ δὲ Καππαδόκης ὑπὸ Ἑλλήνων ὀνομάζεται. Herodot.

433. *After these things Theramenes was chosen ambassador plenipotentiary to Lacedæmon.* Μετὰ οὗτος Θηραμένης αἰρέω^{ρ.σα} πρεσβευτῆς ἐς Λακεδαιμόνων ἀντοκράτωρ. Xen.

434. *Gelon after not a long time on account of his valor was appointed to be commander of the cavalry.* Ὁ Γέλων μετ' οὐ πολὺς χρόνος^α δι' ἀρετῆ^δ ἀποδεικνύω^{σα} εἰμι ἵππαρχος. Herodot.

435. *I love to speak the truth always, and I am not a wily man.* Φιλέω λέγω ὁ ἀληθῆς^{νε} αἰεὶ, καὶ οὐ διπλόος φύω^{α.ρ} ἀνήρ. Eurip.

436. *Immediately the Pharsalians had peace, and soon Jason by common consent was made ruler.* Εὐθὺς μὲν ὁ Φαρσάλιος εἰρήνην ἄγω^{imp}, ταχὺ δὲ ὁ Ἰάσων ὁμολογουμένως ταγὸς καθίστημι^{α.πλ}. Xen.

437. *After the most rigid sect I lived a Pharisee.* Κατὰ ὁ ἀκριβῆς αἵρεσις^α ζάω^{σα} Φαρισαῖος. N. Test.

438. *He thought that through her the she-goats appeared beautiful.* Νομίζω^{imp} δι' ἐκεῖνος^α ὁ αἶξ^α φαίνω^{μ. inf} καλός. Longus.

439. *I so desire to learn to ride, that I think, if I become a horseman, that I shall be a flying man.* Ἐγὼ οὕτως ἐπιθυμῶ ἵππεύω^{inf} μανθάνω^{inf. sa}, ὡς νομίζω, εἰάν ἵππεὺς γίγνομαι^{sa} (§ 11., e.), ἀνθρωπος πτηνὸς εἰμι^{inf. ff} (§ 13., b.). Xen.

440. *To receive this thing from those who profess to be lovers.* Οὗτος παραλαμβάνω παρὰ ὁ φάσκω^{ρ.ε.ρ} ἐραστῆς^{ε.ρ} εἰμί. Plato.

441. Having come to the city, together with *those who wished to be free* he besieged the tyrants.

Ἀφικνέομαι^{PA.SA} εἰς ὃ ἄστυ, ἅμα ὃ βούλομαι^{PA.D.P} εἰμὶ ἐλεύθερος^{D.P} πολιορκέω^{SA} ὃ τύραννος. Herodot.

XV. An infinitive, or part of a sentence, often supplies the place of the substantive, and then the adjective is put in the neuter singular. *Grammar, Rule II., Obs. 3.*

An infinitive, or some part of a sentence, often supplies the place of a nominative. *Grammar, Rule III., Obs. 2.*

442. And to betray them no longer was honorable.

Καὶ προδίδωμι^{SA} αὐτὸς οὐκέτι εἰμὶ^{IMP} καλός^{NE}. Thucyd.

443. To be envied is better than to be pitied.

Φθονέω κρείσσω εἰμὶ ἢ οἰκτεῖρω. Herodot.

444. That the good should do well is right.

Ὁ χρηστός^{A.P} εὖ πράττω^{INF.PR} εἰμὶ δίκαιος. Aristoph.

445. To go over the others by name would be much work.

Ὁ ἄλλος^{A.P} ὀνομαστὶ διέρχομαι^{A-SA} πολὺς ἂν ἔργον εἰμί^O. Isocr.

446. When they heard that which had happened, that they were grieved exceedingly was evident.

Ἐπεὶ δ' ἀκούω^{INF.SA} ὃ γίγνομαι^{P.PA.NE}, ὅτι σφόδρα ἀνείω^{P.SA} δῆλος γίγνομαι^{SA}. Xen.

447. Among the Lydians, and mostly also among the other barbarians, even for a man to be seen naked leads to great infamy.

Παρὰ ὃ Λυδὸς^D, σχεδὸν δὲ καὶ παρὰ ὃ ἄλλος βάρβαρος^D, καὶ ἀνήρ^A ὄπτομαι^{P-INF.SA} γυμνὸς εἰς αἰσχύνῃ μέγας φέρω. Herodot.

448. Unless some one shall secure Cithæron, to get into Thebes will not be easy.

Εἰ μὴ τις προκαταλαμβάνω^{M.IN.FF} ὁ Κιθαιρῶν, οὐ ῥᾶδιος εἰμὶ εἰς ὃ Θῆβαι ἐμβάλλω^{INF.SA}. Xen.

So also with impersonal verbs, (which otherwise have no nominative.)

449. It was resolved to adjourn to another assembly.

Δοκεῖ^{A.SA} δὲ ἀναβάλλω^{M.INF.SA} εἰς ἕτερος ἐκκλησίαι. Xen.

450. Upon the golden altar it is not lawful to sacrifice.

Ἐπὶ ὃ χρύσεος βωμὸς οὐκ ἔξεστι θύω. Herodot.

451. For no longer was it practicable to stay, on account of the multitude.

Οὐ γὰρ ἔτι ἐγχωρεῖ^{A.IMP} μένω, διὰ ὃ πληθὺς^A. Xen.

452. It is lawful to sail away out of the harbour, whithersoever one pleases.

Ἐξεστι ἀπόπλεω ἐκ ὃ λιμῆν οὗτος, ὅποι ἂν τις βούλομαι^{SV}. Demosth.

453. It was decreed to block up the harbours, except one, and to repair the walls, and to set watches.

Δοκεῖ^{A.SA} ὃ τὲ λιμῆν ἀποχωρῶνύω^{INF.SA} πλὴν εἰς (277), καὶ ὃ τεῦχος εὐτρεπίζω^{INF.PR}, καὶ φυλακὴ ἐφίστημι^{INF.PR}. Xen.

a. Frequently a substantive verb takes for its subject, instead of an infinitive or part of a sentence, the subject of an infinitive or part of a sentence, with which the adjective agrees in gender, number, and case *Grammar, Rule II., Obs. 3.*

454. It is right that we on account of our zeal save both him and us.

Δίκαιος^{P.M} εἰμὶ^{P.1ST PERS.} διὰ ὃ ἡμέτερος προθυμία^A οὗτος τὲ σώζω^{INF.SA} καὶ ἐγώ. Lysias.

455. *It becomes manifest both in wars and in hunt-ings that they preserve emulation in their minds.* Κατάδηλος^{p.m} δὲ γίγνο-μαι^{p. 3d pers.} καὶ ἐν ὁ πόλε-μος καὶ ἐν ὁ θήρα ὅτι σώζω^{imp} ὁ φιλόνηκος^{ne} ἐν ὁ ψυχῇ. Xen.

456. *Lysis often looked at us, and it was evident that he desired to approach.* Ὁ Λύσις θαμὰ ἐπισκο-πέω^{m. imp} ἐγὼ, καὶ δηλός^{s.m} εἰμὶ^{imp} ἐπιθυμέω^{pa} προσέρ-χομαι^{l. inf. sa}. Plato.

XVI. An adjective in the neuter gender must often be referred to *χρῆμα* or *πρᾶγμα* understood. *Grammar, Rule II., Obs. 4.*

457. *He showed that dili-gence is profitable.* Δεικνύω^{sa} ὅτι κερδαλέος^o εἰμὶ ὁ ἐπιμέλεια. Xen.

458. *Fortune is blind and miserable.* Τυφλὸς καὶ δύστηνος εἰμὶ ὁ Τύχη. Menand.

459. *They think riches more useful than brothers.* Χρήσιμος νομίζω χρῆμα^p ἢ ἀδελφός^a (§ 10., a.). Xen.

460. *In cities having good laws virtue is most honorable.* Ἐν ὁ εὖνομος πόλις τίμιος εἰμὶ ὁ ἀρετή. Plato.

461. *Nature is confessed; but laws, orderly.* Ὁ μὲν φύσις εἰμὶ ἄτακτος ὁ δὲ νόμος, τάσσω^{p. pa. p.} Demosth.

462. *Unskilfulness with modesty is more profitable, than dexterity with arro-gance.* Ἀμαθία μετὰ σωφροσύνη^s ὠ-φέλιμος (εἰμὶ), ἢ δεξιότης μετὰ ἀκολασία^s. Thucyd.

XVII. Adjectives referred to substantives are often used for adverbs, or for substantives in the dative, particularly adjectives denoting time. *Grammar, Rule II., Obs. 8.*

463. To-morrow early we will bring you to them ; and I know, that when they see you, *they will gladly assemble.*

Ἀύριον σὺ πρῶτὶ ἄγω πρὸς αὐτόσ^a· καὶ εἶδω^{m.p.}, ὅτι ἐπειδὴν σὺ εἶδω^{su.sa}, ἄσμενος^{p.m} συντρέχω^{m.sf.} Xen.

464. We see all *thy friends voluntarily* accompanying.

Ὅραω ὁ φίλος πᾶς ἐθελούσιος συνέπομαι. Xen.

465. *In the evening* he came ; and immediately into the wide cave he drove his fat sheep.

Ἐσπέριος δ' ἔρχομαι^{a.sa}· ἀντίκα δ' εἰς εὐρύς σπέος ἐλάυνω^{fa} πίων μῆλον. Hom.

466. But come, eat food and drink wine here *all day.*

Ἄλλ' ἄγω^{im.p.}, ἐσθίω βρώμη καὶ πίνω οἶνος ἀνθι πανημέριος^{p.m.} Hom.

467. They took many both slaves and cattle ; and *they arrived the sixth day* at Chrysopolis.

Λαμβάνω^{sa} πολὺς καὶ ἀνδράποδον καὶ πρόβατον· καὶ ἀφικνέομαι^{sa} ἑκταῖος εἰς Χρυσόπολις. Xen.

So also participles in some instances.

468. *At last* they were persuaded to receive sureties from me.

Τελευταίω^{fa.p.m} δὲ πείθω^{fa} ἐγγυητῆς παρ' ἐγώ^s δέχομαι^{m.infa}. Isocr.

469. Open, open *thou quickly* the school.

Ἀνοίγω^{im.s}, ἀνοίγω ἀνώ^{fa} ὁ φροντιστήριον. Aristoph.

470. I will do these things, but speak *thou boldly.*

Ποιέω οὗτος, ἀλλὰ θαρσέω^{fa} λέγω. Plato.

XVIII. One substantive governs another in the genitive (*when the latter substantive signifies a different thing from the former*). *Grammar, Rule X.*

471. The cattle know the voice of the herdsman. Ὁ βοῦς ὁ φωνὴν ὁ βουκόλος γνωρίζω. *Auct. Geop.*

472. The hare is terrified by the barking of the dogs. Ὁ λαγὼς ὑπὸ ὁ κλαγγὴν ὁ κύων ἐκπλήττω. *Arrian.*

473. Anactorium lies at the mouth of the Ambracian gulf. Ἀνακτόριον κείμεν ἐπὶ ὁ στόμα^d ὁ Ἀμπρακικὸς κόλπος. *Thucyd.*

474. When the priest of Apollo crowns the stern of the ship. Ἐπειδὴν ὁ ἱερεὺς ὁ Ἀπόλλων στέφω^{στφ} ὁ πρόμνα ὁ πλοῖον. *Plato.*

475. The water of the Phasis putrefies not, but remains pure even beyond the tenth year. Ὁ ὕδωρ ὁ Φάσις οὐ σήπω^m, ἀλλὰ μένω ἀκραιφνῆς^{ne} (§ 14.) καὶ ὑπὲρ δέκατος ἔτος^a. *Arrian.*

476. After the irruption of the Peloponnesians, immediately Lesbos, except Methymne, revolted from the Athenians. Μετὰ ὁ ἐσβολὴ ὁ Πελοποννησῖος, εὐθὺς Λέσβος, πλὴν Μηθύμνη (§ 8.), ἀφίστημι^{a,sa} ἀπ' Ἀθηναῖος. *Thucyd.*

477. By reason of the heaviness of his voice a certain humming sound arising in the chamber made indistinct the things said. Διὰ ὁ βαρύτης^a ὁ φωνὴ βόμβος τις ἐν ὁ οἴκημῳ γίγνομαι ἀσαφῆς ποιέω^{imp} ὁ λέγω^{p.pa.pr.}. *Plato.*

478. He was observing both the whizzing of arrows and the clashing of spears. Σκέπτομαι^{imp} οἷστὸς τὲ ῥοιζὸς καὶ δοῦπος ἄκων. *Hom.*

479. Nor found they *the officers of the guards sleeping*, but all sat watchfully with their arms. Οὐδὲ μὲν εὐδῶ^{PA.A.P} φύλαξ ἡγήτωρ εὐρίσκω^{sa}, ἀλλ' ἐργηγορτὶ σὺν τεύχος ἤ-μαι^{imp} πᾶς. Hom.

480. They entered about the first sleep with arms into *Plataea of Bœotia*. Ἐσέρχομαι^{A.SA} περὶ πρώτος ὕπνος^a ξὺν ὄπλον ἐς Πλά-ταια ὁ Βοιωτία. Thucyd.

481. They departed, not towards Peloponnesus, but to Æolis, and Pleuron, and to *Proschion of Ætolia*. Ἀναχωρέω^{fa}, οὐκ ἐπὶ Πελοπόν-νησος^g, ἀλλ' ἐς ὁ Αἰολίς, καὶ Πλεύρων, καὶ ἐς Πρόσχιον ὁ Αἰτωλία. Thucyd.

482. On account of *his hatred of the Lacedæmonians* he approached not. Διὰ ὁ μῖσος^a ὁ Λακεδαιμόνιος οὐ πλησιάζω^{imp}. Xen.

483. Who shall separate us from *the love of Christ*? Τίς ἐγὼ χωρίζω ἀπὸ ὁ ἀγάπη ὁ Χριστός; N. Test.

484. O that neither any *desire nor love of the chase* may ever seize you, nor of *angling*. Εἶθε σὺ μήτε τις ἐπιθυμία μήτ' ἔρως ὁ θήρα ποτέ λαμβάνω^{sa} (§ 9. l.), μηδὲ ἀγκιστρία. Plato.

a. The substantive which governs the genitive is often understood. *Grammar, Rule X., Obs. 3.*

485. They ordered me to follow with them to *the house of Damippus*. Κελεύω^{imp} ἐγὼ μεθ' αὐτοῦ^g ἀκολουθίω (§ 13.) εἰς Δάμι-πιππος (ὁ δῶμα). Lysias.

486. In *the temple of Ammon* he was called the son of Jupiter by the priest. Ἐν δ' Ἀμμων (ὁ ἱερόν) ὑπὸ ὁ προφήτης^g παῖς Ζεὺς προσαγορεύω^{P.SA}. Plut.

487. I never yet asked them if they meant *the son of Sophroniscus*. Οὐπόποτε αὐτὸς ἀνρωτάω^{fa} εἰ ὁ (υἱός) Σωφρονίσκος λέγω^{O.PR}. Plato.

488. Paris married *the* Πάρις δὲ γάμω^{fa} ὁ (θυγάτηρ)

daughter of Jupiter, but not having married, he would have formed at home an alliance not spoken of.

Ζεὺς, γήμω^{ΡΑ.ΨΑ} δὲ μῆ, σι-
γάω^{Ρ.ΡΑ.ΡΡ} ὁ κῆδος ἔχω^{ΙΝ.ΙΜΡ}
ἐν δόμος^Ρ. Eurip.

b. Substantive pronouns are governed in the genitive like substantive nouns. *Grammar, Rule X.*, after *Obs. 5.*

489. Go out of *thy land*, and out of *thy kindred*.

Ἐξέρομαι^{Α.ΣΑ} ἐκ ὁ γῆ σὺ, καὶ
ἐκ ὁ συγγένεια σὺ. N. Test.

490. They hired not *our house*, perhaps they will say.

Οὐ μισθόω^{ΨΑ} ἐγὼ ὁ οἶκος, ἴσως
εἶρω. Demosth.

491. And they laid *their hands* on the apostles, and put them in the common prison.

Καὶ ἐπιβάλλω^{ΣΑ} ὁ χεῖρ αὐτοῦ
ἐπὶ ὁ ἀπόστολος^Σ, καὶ τίθη-
μι^{Μ.ΣΑ} αὐτὸς ἐν τήρησις
δημόσιος. N. Test.

So also adjective-pronouns when used as substantives, or having a noun understood.

492. He was killed by you, and *his son* has the government.

Ἐκεῖνος μὲν θνήσκω^{Α.Ρ} ὑπὸ
σὺ^Σ, ὁ δὲ παῖς ἐκεῖνος ὁ
ἀρχὴ ἔχω. Xen.

493. *Of him* he had put to death *the brother*, accused, but not convicted.

Οὗτος ὁ ἀδελφὸς ἀναιρέω^{ΡΙ},
διαβάλλω^{Ρ.ΡΑ.ΨΑ} μὲν, οὐκ
ἐλέγχω^{Ρ.ΡΑ.ΨΑ} δέ. Herodian.

c. The possessive pronouns are equivalent in signification to the genitive of the personal pronouns. Sometimes also, like the genitive, they are taken passively.

494. From this accusation *the calumny against me* has arisen.

Ἐκ οὗτος ὁ κατηγορία ὁ ἐμὸς
διαβολὴ γίγνομαι^{Μ.Ρ}. Plato.

495. I am present, being persecuted by the Greeks on account of *my friendship towards thee*.

Πάρεμι, διώκω ὑπὸ ὁ Ἕλληνας
διὰ ὁ σὸς φιλία^Α. Thucyd.

XIX. The genitive is used to express that one thing is the quality or circumstance of another. *Grammar, Rule XI.*

496. He left *a son of four years.* Τῆς ἀπολείπω^{sa} τέταρες ἔτος.
Polyb.

497. There was in this temple *a statue of twelve cubits.* Εἰμὶ^{imp} δὲ ἐν ὃ τέμενος οὔτος ἀνδριάς δυνώδεκα πῆχυς.
Herodot.

498. They built near the temple of Juno *an inn of two hundred feet.* Οἰκοδομέω^{fa} πρὸς ὃ Ἡραῖον^d καταγώγιον διακόσιοι ποῦς.
Thucyd.

a. This genitive frequently stands alone. ἄνθρωπος, χορῆμα, or the like, being understood.

499. He was a body-guard of Cambyses, and *of no great importance yet.* Δορυφόρος τὲ εἰμὶ Καμβύσης, καὶ λόγος οὐδεὶς πῶ μέγας.
Herodot.

500. And straightway the damsel arose, and walked: *for she was of twelve years.* Καὶ εὐθέως ἀνίστημι^{Λ.sa} ὃ κοράσιον, καὶ περιπατέω^{imp}. εἰμὶ γὰρ ἔτος δώδεκα. N. Test.

XX. The relative ὅς, ἣ, ὃ, agrees with the antecedent in gender, number, and person; and is construed through all the cases, as the antecedent would be in its place. *Grammar, Rule VI.*

If no nominative come between the relative and the verb, the relative will be the nominative to the verb.

501. O *old man, who inhabitest* this stony sepulchre, *restore my wife.* ὦ γέρον^v, ὅς οἰκέω ὅδε λάϊνος τάφος, ἀποδίδωμι^{IM.sa} ὃ ἐμὸς δάμαρ. Eurip.

502. He threw down from the battlements *a tile*; *which* having fallen *made* a noise, and immediately there was an alarm.

Καταβάλλω^{sa} ἀπὸ ὃ ἔπαλις κεραμῖς· ὃς πίπτω^{pa.sa} ψόφος ποιέω^{sa}, καὶ αὐτίκα βοῇ εἰμί. Thucyd.

503. In the Leucadian *ship*, *which* sunk near the merchant vessel, Timocrates sailing, when the ship was destroyed, slew himself.

Ἐπὶ δὲ ὃ Λευκάδιος ναῦς^g, ὃς περὶ ὃ ὀλκὰς^a κατάδυμι^{sa}, Τιμοκράτης πλέω, ὡς ὃ ναῦς διαφθείρω^{imp}, σφάττω^{sa} ἑαυτοῦ. Thucyd.

But if a nominative come between the relative and the verb, the relative will be of that case, which the verb or noun following, or the preposition going before, usually governs.

504. The Sicilian *town*, *of which* the Syracusans held *the citadel*.

Ὁ Σικελικὸς πόλισμα, ὃς^g ὃ ἀρχόπολις Συρακούσιος ἔχω^{imp}. Thucyd.

505. I will not refuse to tell *the art*, *by which* I effect this thing.

Οὐ φθονέω ἔπω^{inf.sa} ὃ τέχνη, δι' ὃς οὗτος ἀπεργάζομαι. Xen.

506. They retire to the two *companies*, *which* they left by the carriages.

Ἀναχωρεῖω πρὸς ὃ δύο τάξις^a, ὃς καταλείπω^{sa} παρὰ ὃ σκευοφόρον^d. Thucyd.

a. The antecedent often stands in the same clause, and in the same case, with the relative.

507. There is not *a danger* *which* they do not undergo.

Οὐκ εἰμὶ ὅστις^a κίνδυνος^a οὐχ ὑπομένω. Isocr.

508. *The grass* *which* they

ἔηρὸς^{n.f} δὲ εἰμὶ ὃς^a νέμω^m

feed on is dry, but it fattens exceedingly. βοτάνη^a, ἀλλὰ πιαίνω σφόδρα. Strabo.

509. *The woman whom I found wishes not to come.* Ὁ δὲ γυνή^a, ὅς^a εὐρίσκω^{sa}, οὐ βούλομαι ἔρχομαι^{a-sa}. Chariton.

b. The relative frequently stands alone, the antecedent being understood.

510. They send Xenophon, and with him *those who* seemed to be most suitable. Πέμπω ὁ Ξενοφῶν, καὶ σὺν αὐτὸς (ἐκεῖνος) ὃς δοκίω^{imp} ἐπιτήδειος (§ 14.) εἰμι. Xen.

511. Hold; for I behold *those whom* we pursue. Ἐπίσχω^p· εἰσοράω γὰρ (ἐκεῖνος) ὃς διώκω. Eurip.

512. They bring him to Clearchus, and relate *the things which* he says. Clearchus having heard was troubled, and feared greatly. Ἄγω αὐτὸς παρὰ ὁ Κλέαρχος^a, καὶ φράζω (ὁ πρᾶγμα) ὃς λέγω· ὁ δὲ Κλέαρχος ἀκούω^{sa}, ταρασσώ^{p-sa}, καὶ φοβέω^{m-imp} σφόδρα. Xen.

c. The indefinite adjectives ὅσος, οἷος, &c. are also sometimes construed like relatives.

513. My inexperience *all* know, *who* know me. Ὁ ἐμὸς ἀπειρία ἅπας ἴσημι, ὅσος ἐγὼ γινώσκω. Lysias.

514. He heard *all things* willingly *which* they wished to say; and afterwards also he praised them thus. Διακούω^{imp} πᾶς ἠδέως ὅσος βούλομαι^{imp} λέγω· ἔπειτα δὲ καὶ ἐπαινέω^{sa} αὐτοὺς οὕτως. Xen.

But these have commonly other adjectives either expressed or understood, which answer to them.

515. What bride did ever *so many* horsemen, and tar- Ποῖος νύμφη πάποτε τοσοῦτος ἑπτεύς, καὶ πελταστής, καὶ

geteers, and heavy-armed soldiers conduct, *as* would conduct thy wife to thy house ?

ὄπλιτης προπέμπω^{sa}, ὅσος ὁ σὸς γυνή ἐς ὃ σὸς οἶκος προπέμπω^{sa} ἄν; Xen.

— and are often applied to different substantives.

516. Thou thinkest that thou producest *as many arguments, as* thou hast written *discourses.*

Ἰγέομαι τοσοῦτος τεκμήριον παρέχω^{M.INF} (§ 13., b.) ὅσος περ λόγος γράφω^P. Plato.

d. The relative is often attracted into the case of its antecedent. *Grammar, Rule VI., Exc. 1.*

517. With *the treasures which* my father left.

Σὺν ὃ θησαυρὸς ὃς ὁ πατήρ καταλείπω^{sa}. Xen.

518. To purchase the necessaries from *the market, which* they furnished.

Ὁ ἐπιτήδειον ὠνέομαι ἐκ ὃ ἀγορὰ, ὃς παρέχω^{imp}. Xen.

519. And having come to Arcadia, he desired Cephæus, with *the twenty sons whom* he had, to assist him in fighting.

Καὶ παραγίγνομαι^{PA.SA} εἰς Ἀρκαδίαν, ἀξιόω^{imp} Κηφεὺς μετὰ ὃ παῖς^S, ὃς ἔχω^{imp}, εἴκοσι, συμμαχέω. Apollod.

520. They no longer observed the laws, which they received from their ancestors, nor continued in *the customs, which* formerly they had.

Οὐκέτι ὃ νόμος φυλάττω^{imp}, ὃς παρὰ ὃ πρόγονος^S παραλαμβάνω^{sa}, οὐδ' ἐν ὃ ἥθος ἐμμένω^{imp}, ὃς πρότερον ἔχω^{imp}. Isocr.

521. After he had done these things, he sends to Cyaxares, and by letter requested him to come to the

Ἐπεὶ δὲ οὕτως διαπράσσω^{M.SA}, πέμπω πρὸς Κυαξάρης^A, καὶ ἐπιστέλλω^{imp} ἤκω αὐτὸς^A ἐπὶ ὃ στρατεύμα^A,

army, that they might consult about *the fortresses which* they had taken.

ὅπως περὶ ὁ φρουρίων^g, ὅς λαμβάνω^{pl}, βούλεύω^{m.o.ῖα}. Xen.

The antecedent is often found in the same clause with the relative attracted.

522. He had overcome with *the cavalry which* he himself raised.

Νικάω ξὺν ὅς^d αὐτὸς ξυλλέγω^{ῖα} ἱππικὸς^d. Xen.

523. He himself steals away with *the guard which* he had about him.

Αὐτὸς ὑπεξέρχομαι μεθ' ὅς^g ἔχω^{imp} φρουρὰ^g περὶ ἑαυτοῦ^a. Herodian.

Frequently it is understood.

524. He learned obedience by *the things which* he suffered.

Μανθάνω^{sa} ἀπὸ (ὁ πρᾶγμα) ὅς^g πάσχω^{sa} ὁ ὑπακοή. N. Test.

525. But I, said Xenophon, with *those whom* I have, will seize the eminences.

Ἄλλ' ἐγὼ, φημι^{sa} ὁ Ξενοφῶν, σὺν (ἐκεῖνος) ὅς^d ἔχω, ὁ ἄκρον καταλαμβάνω^m. Xen.

526. Having come into the plain of Thebe, he encamped near the temple, and there besides *that which* he had he collected from every quarter a very numerous army.

Ἀφικνέομαι^{pl.-sa} δὲ ἐς Θήβη πεδῖον, καταστρατοπεδεύω^{m.ῖα} περὶ ὁ ἱερόν^a, καὶ ἐκεῖ πρὸς (ἐκεῖνος^d) ὅς^d ἔχω^{imp} ξυλλέγω^{imp} πανταχόθεν ἀμπληθῆς στρατεύμα. Xen.

e. The relative frequently differs in number from the antecedent, when the idea of plurality is involved in the singular. *Rule VI., Exc. 2.*

527. I stopped the other *suitors, who* did such things.

Ἄλλος παύω^{imp} μνηστήρ, ὃ τις^g τοιοῦτος γὰρ ῥέζω^o. Hom.

528. They took *the provisions which* any one saw within the army. Λαμβάνω ^{imp} ὁ ἐπιτήδειον ὅστις ^{s.no} τις ὁράω^o ἐντός ὁ φάλαγξ (§ 8., Ex. 262.). Xen.

f. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter. *Rule VI., Exc. 3.*

529. And take the helmet of salvation, and *the sword of the spirit, which is the word of God.* Καὶ ὁ περικεφαλαία ὁ σωτήριον δέχομαι ^{imp} καὶ ὁ μάχαιρα ὁ πνεῦμα, ὅς ^{ne} εἰμι ὄημα Θεός. N. Test.

When the antecedent is a part of a sentence, the relative is put in the neuter gender.

530. They suspected *some (of the cities) would revolt to the Argives; which* also happened. Ἐποπιτεύω ^{imp} τις ἀφίστημι ^{M.INF.SF} (§ 13.) πρὸς ὁ Ἀργείος ^a ὅσπερ καὶ γίγνομαι ^{sa}. Thucyd.

531. They grieved that *the Greeks who went with them had fled, which* they never before had done during the expedition. Ἀχθομαι ^{imp} ὅτι ὁ ἔρχομαι ^{A.PA.SA} Ἕλληνα σὺν αὐτοῖς φεύγω, ὅς οὐπω πρόσθεν ποιεῖω ἐν ὁ στρατεία. Xen.

XXI. The article is often separated from its substantive by adjectives, participles, adverbs, or prepositions with their cases. *Grammar, Rule VIII., 6.*

532. *The ancient contests we afterwards will relate.* Ὁ παλαιὸς ἀγὼν ὕστερον εἶρω. ISOCT.

533. I think him to lament his present poverty. Οἶμαι δ' αὐτὸς ὀδύρομαι
(§ 13.) ὁ πάρεμι^{pa} πενία.
Isocr.

534. The irruption into the Carduchians they make thus. Ὁ δ' εἰς ὁ Καρδοῦχος ἐμβολή
ὤδε ποιέω^m. Xen.

When these words, for the sake of greater emphasis or clearness, are put after the substantive, they are preceded by the article.

535. Your power is not able to protect the places by the sea. Ὁ δύναμις ὁ ὑμέτερος οὐ δύ-
ναμαι ὁ χωρίον ὁ ἐν ὁ θά-
λασσα διασώζω. Demosth.

536. They came to the gate of iron which led into the city. Ἐρχομαι^{a,sa} ἐπὶ ὁ πύλη^a ὁ
σιδήρεος^{a,f}, ὁ φέρω^{pa,n,f} εἰς
ὁ πόλις. N. Test.

537. And after these things was read the letter from Philip. Καὶ μετὰ οὗτος ἀναγινώ-
σκω^{imp} ὁ ἐπιστολή ὁ παρὰ
ὁ Φίλιππος^z. Demosth.

538. The Stratians raised a trophy of the battle against the barbarians. Ὁ δὲ Στρατίος τρόπαιον ἵστη-
μι^{sa} ὁ μάχη ὁ πρὸς ὁ βάρ-
βαρος. Thucyd.

a. Frequently adverbs with the article prefixed are equivalent to adjectives. *Grammar, Rule II., Obs. 10.*

539. They put to flight all the rear guards. Τρέπω^{m,sa} πᾶς ὁ ὀπισθεν
φύλαξ. Xen.

540. He excelled in all honorable actions, by reason of his constant practice. Διαφέρω^{imp} ἐν πᾶς ὁ καλὸς
ἔργον, διὰ ὁ ἀεὶ μελέτη^a.
Xen.

541. Many and necessary delays happened during the intervening time. Πολὺς καὶ ἀναγκαῖος διατριβή
γίγνομαι^{sa} ἐν ὁ μεταξὺ
χρόνος. Demosth.

542. He is conveyed by them into the continent *opposite*. Διακομίζω ὑπ' αὐτὸς^s ἐς ὃ ἡπειρος ὃ καταντικρῷ. Thucyd.

543. The army came to the pass, which leads from Macedonia *the lower* to Thessaly. Ὁ στρατὸς ἀφικνέομαι^{sa} ἐς ὃ ἐσβολή, ὅσπερ ἀπὸ Μακεδονία ὃ κάτω ἐς Θεσσαλία φέρω. Herodot.

Hence they acquire the character of substantives.

544. He orders him to come to *the front*. Κελεύω αὐτὸς παραγίγνομαι^{sa} εἰς ὃ πρόσθεν (μέρος). Xen.

545. It is worth while therefore to consider also that thing, how formerly *the ancients* bestowed honors. Ἄξιός^{no} τοίνυν (εἰμί) καὶ ἐκεῖνος ἐξετάζω^{sa}, πῶς ποτὲ ὃ πάλαι ὃ τιμὴ νέμω^{imp}. Demosth.

b. In like manner genitives are placed either between the article and the substantive by which they are governed, or after the substantive with the article before them. *Grammar, Rule VIII., 6.*

546. *The government of the Romans* changed into a monarchy. Ὁ Ῥωμαῖος δυναστεία μεταπίπτω^{sa} εἰς μοναρχία. Herodian.

547. Such things you saw in *the comedy of Aristophanes*. Τοιοῦτος ὁράω^{imp} ἐν ὃ Ἀριστοφάνης κωμῳδία. Plato.

548. Laches with the allies made war upon *Mylæ of the Messenians*. Λάχης στρατεύω^{sa} μετὰ ὃ ξύμμαχος^s ἐπὶ Μυλαῖ^a ὃ^{n.p.f} ὃ Μεσσηνίος. Thucyd.

549. And now going to *the tent of Xenophon*, they said that they had not provisions. Καὶ ἤδη ἐπὶ σκητῆ^a εἶμι^{pa.sa} ὃ^{a.f} Ξενοφῶν, λέγω^{imp} ὅτι οὐκ ἔχω^{o.pr} ὃ ἐπιτήδειον. Xen.

c. Very frequently the article is used without a substantive expressed.

550. Withdraw into *the* territory of Pharnabazus. *Μεταχωρέω*^{fa, s} ἐς ὁ Φαρνάβαζος (χώρα). Xen.

551. If thou undertakest to manage *the* affairs of the state. Ἐὰν ἐπιχειρέω (§ 11. e.) ὁ P.^{no} ὁ πόλις (πρᾶγμα) πρᾶττω. Xen.

552. He preaches *the* things concerning the kingdom of God. *Εὐαγγελίζομαι* ὁ P.^{no} περὶ ὁ βασιλεία^s ὁ Θεός. N. Test.

553. Thou mightest infer this thing also from *the* persons on board ships. *Τεκμαίρω*^{m. o. fa} δ' ἂν οὗτος καὶ ἀπὸ ὁ ἐν ὁ ναῦς. Xen.

554. If he should be willing to lie in ambush, he might take Gadatas and *the* men with him. *Εἰ βούλομαι*^o ἐνεδρεύω^{fa}, λαμβάνω^{o. sa} ἂν ὁ Γαδάτας καὶ ὁ σὺν αὐτός. Xen.

XXII. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural. *Grammar, Rule XIV.*

555. He mounted twenty men upon *each one of the* towers. Ἀναβιβάζω^{imp} δὲ ἐπὶ ὁ πύργος ἕκαστος^a ἀνὴρ εἴκοσι. Xen.

556. *Some of the* historians say, that he married the sister of his mother. Ἐνιοὶ δὲ ὁ λογοποιὸς λέγω, ὡς δ^{a. f} ὁ μήτηρ ἀδελφῆ γάμω^{fa}. Xen.

557. They took the arms, but they stript off the garments of *no one of the* citizens. Ὁ μὲν ὄπλον λαμβάνω^{sa}, ὁ δὲ χιτῶν οὐδεὶς ὁ πολίτης σκυλεύω^{fa}. Xen.

558. They landed *many of the Persians* on the small island lying between Salamis and the continent.

Ἐς ὃ νησὶς μεταξὺ Σαλαμῶν ἔτε κεῖμαι καὶ ὃ ἥπειρος ἔπολυς ὃ Πέρσης ἀποβιβάζω^{sa}. Herodot.

559. Besides him they destroyed moreover *others of the horsemen*.

Πρὸς ἐκεῖνος ἄλλος προσπολλύω^{sa} ὃ ἵππεύς. Herodot.

560. And *of two ships* drawn ashore the inundation shattered *the one*.

Καὶ δύο ναῦς ἀνεκλύω^{sa} ὃ ἕτερος καταγνώω^{sa} ὃ ἐπίκλυσις. Thucyd.

561. He lost thirty ships, but the men escaped to the land, and *the rest of the ships* he drew ashore under the wall.

Ἀπολλύω^{sa} ναῦς τριάκοντα, ὃ δὲ ἀνήρ ἐς ὃ γῆ ἀποφεύγω^{sa}, ὃ δὲ λοιπὸς ὃ ναῦς ὑπὸ ὃ τεῖχος ἀνεκλύω^{sa}. Xen.

562. In Caria *the younger of the brothers* expelled Ada from the government.

Κατὰ δὲ ὃ Καρία ὃ νέος ὃ ἀδελφὸς ἐκβάλλω^{sa} ἐκ ὃ δυναστεία Ἄδα. Diod. Sic.

563. I believe her to be *of all women the most beautiful*.

Ἐγὼ δὲ πείθω^{sa} ἐκεῖνος εἰμὶ πᾶς γυνὴ καλός. Herodot.

564. *What one of the prophets* did not your fathers persecute?

Τίς ὃ προφήτης οὐ διώκω^{sa} ὃ πατὴρ σὺ (§ 18. b.); N. Test

565. *Of the commanders two* escape, and *two* die.

Ὁ στρατηγὸς δύο μὲν ἀποφεύγω, δύο δὲ τελευτάω. Herodot.

566. He sent without the knowledge of the Athenians *a thousand of Macedonians*, who came afterwards.

Πέμπω^{sa} χίλιοι Μακεδόνων, ὃς ὕστερον ἔρχομαι^{sa}. Thucyd.

567. And when thou takest the lyre, they prevent thee not from stretching and relaxing *whichever one* thou pleasest of the chords.

Καὶ ἐπειδὴν ὁ λυρα λαμβάνω^{su.sa}, οὐ διακωλύω σὺ ἐπιτείνω^{inf.sa} τὲ καὶ ἀνίημι^{inf.sa} ὅς^{a.f} ἀνβούλομαι^{su} ὁ χορδῆ. Plato.

a. Other adjectives in the positive degree frequently take their substantives in the genitive, where otherwise instead of the genitive the case of the adjective would be used.

568. We shall find *ambitious* and *magnanimous men* wishing to be praised.

Εὐρίσκω ὁ φιλότιμος^{a.p} καὶ μεγαλόψυχος^{a.p} ὁ ἀνὴρ^g ἐπαινέω^{p.inf} βούλομαι^{pa.a.p}. Isocr.

569. The Athenians in the tumult destroyed both *the resisting* and *the flying ships*.

Ὁ Ἀθηναῖος ἐν ὁ θόρυβος κεραιζῶ^{imp} ὁ τὲ ἀνθίστημι^{m.pa.a.p} καὶ ὁ φεύγω^{pa.a.p} ὁ ναῦς^g. Herodot.

b. The genitive is often governed by εἷς or τὶς understood.

570. Thou acknowledgest justice to be *one of the greatest goods*.

Ὁμολογέω^{sa} (εἷς^{no}) ὁ μέγας ἀγαθὸν εἰμι δικαιοσύνη^a. Plato.

571. I should not wonder if thou shouldst become *one of the men* renowned for wisdom.

Οὐκ ἂν θαυμάζω^o εἰ (εἷς) ὁ ἐλλόγιμος^{g.p} γίγνομαι^{o.sa} ἀνὴρ ἐπὶ σοφία^d. Plato.

572. There went also *certain ones of the disciples* from Cæsarea with us.

Συνέρχομαι^{a.sa} δὲ καὶ (τὶς) ὁ μαθητῆς ἀπὸ Καισάρεια σὺν ἐγώ. N. Test.

XXIII. An adjective in the neuter gender without a substantive governs the genitive. *Grammar, Rule XII.*

573. But yet hear also *the rest of the fable.* Ἄλλ' ὁμῶς ἀκούω* καὶ ὁ λοιπὸς ὁ μῦθος. Plato.

574. *The goodness of God* leads thee to repentance. Ὁ χρηστὸς ὁ θεὸς εἰς μετάνοια σὺν ἄγω N. Test.

575. *The accuracy of the investigation* will not be made to appear. Ὁ ἀκριβῆς ὁ ἐξέτασις οὐκ ἐλέγξω^{ff}. Herodian.

576. They drove us all to *this pitch of cruelty.* Εἰς οὗτος ἰ ὠμότης ἅπας ἐγὼ καθίστημι^{fa}. Isocr.

577. He proceeded to *such a degree of madness and petulance*, as to reject his paternal name. Εἰς τοσοῦτος μανία καὶ παροινία προχωρέω^{fa}, ὡς ὁ πατρῶος προσηγορία παραιτέομαι^{INF^{fa}} (§ 11. a.). Herodian.

578. *The most of the army*, marching with Xerxes upon Athens, entered among the Bœotians. Ὁ πολὺς ὁ στρατὸς, ἅμα Ξέρξης^d πορεύομαι^{PA.NO} ἐπ' Ἀθῆναι^a, ἐσβάλλω^{sa} εἰς Βοιωτῶς. Herodot.

579. The Athenians made their government stronger, and they themselves advanced to *a great degree of power.* Ἀθηναῖος ὁ τὲ ἀρχὴ ἐγκρατῆς καθίστημι^{M^{fa}}, καὶ αὐτὸς ἐπὶ μέγας^a χωρέω^{fa} δύναις. Thucyd.

a. Instead of the neuter, the adjective frequently takes the gender of the substantive in the genitive.

580. They made an irruption into Argia, and laid waste *much of the country.* Ἐμβάλλω^{sa} εἰς ὁ Ἀργεῖα, καὶ πολὺς ὁ χώρα δηλώ^{fa}. Diod. Sic.

581. *The greater part of the gold the Indians obtain thus, as the Persians say.* Ὁ πλείων ὁ χρυσὸς οὕτω ὁ Ἰνδὸς κτάομαι, ὡς Πέρσης φημί. Herodot.

582. *But when the king goes forth to the chase, he takes out the half of his guard.* Ὅταν δὲ ἔξειμι^{στ.σα} βασιλεὺς ἐπὶ θήρᾳ^α, ἐξάγω ὁ ἡμῖς ὁ φυλακή. Xen.

XXIV. The cause, manner, and instrument are put in the dative. *Grammar, Rule XXXVIII.*

583. *And the mortar, for want of vessels, they carried upon the back.* Καὶ ὁ πηλὸς, ἀγγεῖον ἀπορία, ἐπὶ ὁ νῶτος^ς φέρω^{imp}. Thucyd.

584. *They court the alliance of the Lacedæmonians, through fear of the Athenians.* Ὁ^{α.τ} ὁ Λακεδαιμόνιος ξυμμαχία, φόβος ὁ Ἀθηναῖος, θεραπεύω. Thucyd.

585. *They said that many would join, through hatred of the Lacedæmonians.* Φημί^{imp} δὲ πολὺς^{α.π} προσχωρέω^{μ. inf. ff}, μῖσος ὁ Λακεδαιμόνιος. Thucyd.

586. *This tribute the king lays up in the following manner.* Οὗτος ὁ φόρος θησανρίζω ὁ βασιλεὺς τρόπος τοιόσδε. Herodot.

587. *They proceeded running to the first garrison of the island.* Χωρέω^{imp} δρόμος ἐπὶ ὁ πρώτος φυλακῆριον^α ὁ νῆσος. Thucyd.

588. *And having ascended as they were able, they drew up one another with their spears.* Καὶ ἀναβαίνω^{πλ.σα} ὡς δύναμαι^{imp}, ἀνιμάω^{imp} ἀλλήλων ὁ δόρυ. Xen.

589. Another indeed perhaps I struck with my fist, that he might not be struck by the enemies *with the spear*.

Ἄλλος δὲ γὰρ ἴσως παῖω^{5a} πύξ,
ὅπως μὴ λόγχῃ ὑπὸ ὁ πολέ-
μιος⁸ παῖω^{o.pr.}. Xen.

590. Here Agesilaus *by an inconsiderable but sea-sonable device* became famous.

Ἐνθα ὁ Ἀγησίλαος μικρὸς μὲν,
καίριος δ' ἐνθύμημα εὐδο-
κιμέω^{5a}. Xen.

591. *With snares* they took wild geese, and ducks, and bustards.

Λαμβάνω^{sa} βρόχος χήν ἄγριος,
καὶ νῆττα, καὶ ὠτίς. Lon-
gus.

592. I should be indignant *at the question* and should say, Speak good words, O man.

Ἀγανακτέω^{o5a} ἂν ὁ ἐρώτημα
καὶ ἔπω^{o.sa} ἂν, Εὐφημέω,
ὦ ἄνθρωπος^{v.}. Plato.

593. The youths were delighted *with the valor* of Maximinus, but they scoffed at Alexander.

Ὁ νεανίης ὁ μὲν ἀνδρεία ὁ
Μαξιμίῳνος χαίρω^{5imp}, ὁ δὲ
Ἀλέξανδρος^a ἐπισκώπτω^{imp}.
Herodian.

594. I behold a child lying, adorned *with gold* and *variegated clothing*.

Ὅραω παιδίον προκειμαι, κο-
σμέω^{r.p.a.p} χρυσοῦς τὲ καὶ
ἑσθῆς ποικίλος. Herodot.

595. I am her father *by nature*; but if you should see her stature, you would not think her to be my daughter, but sister.

Ἐκεῖνος⁸ ὁ μὲν φύσις, πατήρ
εἰμι· ὁ δὲ ἡλικία αὐτὸς⁸ εἰ
εἶδω^{o.sa} οὐκ ἂν θυγάτηρ^a
ἐγὼ⁸, ἀλλ' ἀδελφή^a εἰμι¹ⁿ
αὐτὸς^a νομίζω^{o5a}. De-
mosth.

XXV. Substantives signifying the same thing agree in case. *Grammar, Rule I.*

596. *Simonides the poet came once to Hiero the king.* Σιμωνίδης ὁ ποιητὴς ἀφικνέομαι^{sa} ποτὲ πρὸς Ἱέρων^a ὁ τύραννος. Xen.

597. *From Ægeus the Ægidæ are called, a large tribe in Sparta.* Ἐπὶ Αἰγέως Αἰγεΐδαι καλέω, φυλὴ μέγας ἐν Σπάρτῃ. Herodot.

598. *He suffers this punishment, as they say, because he had an ungovernable tongue, a most shameful disease.* Τίνω οὗτος δίκη, ὡς λέγω, ὅτι ἀκόλαστος ἔχω^{sa} γλῶσσα, αἰσχρὸς νόσος. Eurip.

599. *Rhodopis was freed by Charaxus, the son of Scamandronymus, and brother of Sappho.* Ῥοδῶπις λύω^{sa} ὑπὸ Χάραξος^ε, ὁ Σκαμανδρώνυμος παῖς, ἀδελφὸς δὲ Σαπφῶ. Herodot.

600. *The others, when they arrived, plundered the city Tarsus, being enraged on account of the destruction of their fellow-soldiers.* Ὁ δὲ ἄλλος, ἐπειδὴ ἤκω^{sa}, ὁ πόλις ὁ Ταρσοὶ διαρπάζω^{sa}, διὰ ὃ ὄλεθρὸς^a ὁ συστρατιώτης ὀργίζω. Xen.

601. *And having made an irruption into Argia, they take Olpæ, a strong fortress on a hill by the sea.* Καὶ ἐσβάλλω^{pa.sa} εἰς ὃ Ἀργεῖα, καταλαμβάνω Ὀλπαι, τεῖχος ἐπὶ λόφος^ε ἰσχυρὸς πρὸς ὃ θάλασσα^d. Thucyd.

602. *And passing through Agræa, they destroyed Limnæa, an unwallèd village; they come also to Stratus, the largest city of Acarnania.* Καὶ διὰ ὃ Ἀγραῖα^ε εἶμι^{pa.sa}, Λιμναῖα, κώμη ἀτειχιστος, πορθέω^{sa}. ἀφικνέομαι τε ἐπὶ Στρατὸς^a, πόλις μέγας ὃ Ἀκαρνανία. Thucyd.

a. The substantive added to another in the same case contains generally an explanation, or fuller definition, but not unfrequently it denotes character or purpose.

603. They filled skins, *which they had for coverings.* Διφθέρα, ὃς ἔχω ^{imp} στέγασμα, πίμπλημι ^{imp}. Xen.

604. The soldiers receive *Cyratades as commander,* and went out of the town. Ὁ στρατιώτης ὃ τὲ Κυρατιάδης δέχομαι στρατηγός, καὶ ἔξω ὃ τεῖχος ^ε ἀπέρχομαι ^{α.σα}. Xen.

b. Sometimes one of the substantives is understood.

605. *We women* are a noxious evil. (Ἐγὼ) γυνή εἰμὶ ἀτηρός κακόν. Eurip.

606. Thus *we the Massilians* punish, if any one should write things contrary to the laws. Οὕτω δὲ (ἐγὼ) ὁ Μασσαλιώτης κολάζω, εἰ τις παράνομος γράφω ^{ο.σα}. Lucian.

Or its place is supplied by an infinitive or part of a sentence.

607. *The Trojans died for their country, the most honorable glory.* Τρῶς δὲ, ὃ καλὸς κλέος, ὑπὲρ πάτρα θνήσκω ^{imp}. Eurip.

608. And then indeed I considered how *I should strip the shaggy hide of the dead wild beast from his members; an exceedingly difficult labor.* Καὶ τότε δὴ βουλευώ ^{imp} ὅπως λασιαύχην βύρσα θῆρ θνήσκω ^{τ.τ.α.π} ἀπὸ μέλος ἐρύω ^{ο.σα}. ἀργαλῆος μάλα μόχθος ^α. Theocr.

XXVI. The nominative of the neuter plural is commonly joined with a verb singular. *Grammar, Rule III., Exc. 1.*

609. *Small things are small in comparison with great things.* Ὁ μικρὸς πρὸς ὃ μέγας^a μικρὸς εἶμι. Plato.

610. *Letters shall be written on the bark in Doric.* Γράμμα δ' ἐν φλοιὸς γράφω^{r-prf}. Δωριστί. Theocr.

611. *The arrows penetrated through the shields and through the breast-plates.* Ὁ δὲ τόξενμα χωρέω^{imp} διὰ ὃ ἀσπίς^s καὶ διὰ ὃ θώραξ^s. Xen.

612. *Very many bucklers were taken, which the Greeks rendered useless.* Τέττον δὲ πάμπολυς λαμβάνω^{sa}, ὃς ὃ Ἕλλην ἀχρεῖος ποιεῶ^{imp}. Xen.

613. *And thence in like manner are exported the aforesaid goods.* Καὶ ἐκεῖθεν ὁμοίως ἐκφέρω ὃ προερέω^{r-pra-p} φορτίον Arrian.

614. *And other sheep I have, which are not of this fold.* Καὶ ἄλλος πρόβατον ἔχω, ὃς οὐκ εἶμι ἐκ ὃ αὐτῆ οὔτος. N. Test.

615. *All the Acarnanians fled into the cities, and all the cattle went away to a great distance, that they might not be taken by the army.* Πᾶς μὲν ὃ Ἀκαρνὰν φεύγω^{sa} ἐς ὃ ἄστυ, πᾶς δὲ ὃ βόσκημα ἀποχωρέω^{sa} πόρρω, ὅπως μὴ ἀλίσκω^{su-pr} ὑπὸ ὃ στρατεύμα^s. Xen.

XXVII. Adjectives of plenty, want, diversity, property, worth, cause, also verbals, compounds of α privative, and those signifying an affection of the mind, govern the genitive. *Grammar, Rule XIII.*

616. Ah, ah, there is at hand a great conflict, *full of groans*, nor void of tears.

Αἶ, αἶ, παρίστημι^{Α·Ρ} ἄγων μέγας, πλήρης στέναγμα, οὐδὲ δάκρυ κενός. Eurip.

617. The city will be *full of merchants and strangers and emigrants, of whom now it is destitute.*

Ὁ πόλις μεστός γίγνομαι ἔμπορος καὶ ξένος καὶ μέτοικος, ὃς νῦν ἔρημος καθίστημι^{Α·Ρ}. Isocr.

618. The Carthaginians were *destitute of arms and warlike engines.*

Ὁ Καρχηδόνιος γυμνός εἰμι ὄπλον καὶ ὄργανον πολεμικός. Herodian.

619. When the soul is *purified from all the evils and desires* about the body.

Ἐπειδὴν ὁ ψυχὴ καθαρὸς εἰμι^Π πᾶς ὁ (§ 21.) περὶ ὁ σῶμα^Α κακὸν καὶ ἐπιθυμία. Plato.

620. All the way is *bare both of wild and cultivated trees.*

Πᾶς ὁ ὁδὸς ψιλὸς εἰμι καὶ ἄγριος καὶ ἡμερος δένδρος. Herodot.

621. *Of what human delight* thou wilt be *in want* I see not.

Ὅποῖος ἀνθρώπινος εὐφροσύνη ἐπιδείης εἰμι οὐχ ὄραω. Xen.

622. But since thou fearest, I will make thee *free from this fear.*

Ἐπεὶ δὲ ταρβέω, ἐγὼ σὺ τίθημι ὅδε ἐλεύθερος φόβος. Eurip.

623. The Jaxartes from beginning to end is *different from the Ozus.*

Ὁ Ἰαξάρτης ἀπαρχῆς μέχρι τέλος (§ 8.) ἕτερος εἰμι ὁ Ὄζος. Strabo.

624. All these things were thought *foreign to soldierly discretion*.

625. For this thing is *peculiar to history*.

626. There are in this Apollonia sheep *sacred to the sun*, which are fed near a river.

627. He is *unworthy of thee*, but *worthy of me*.

628. He presented a silver cup, and tapestry *worth ten minæ*.

629. Woman, these things are small, and, as thou sayest, not *worthy of my government*, nor of *Greece*.

630. They led who also were *the authors of the attempt*, and they crossed the ditch.

631. He wishes to make the youths *skilful in procuring the necessaries*.

632. The country is *fertile of grain*, and *rice*, and *oil*.

633. If the most wealthy shall be indisputably *possessed of Sicyon*, assuredly the city again will favor the Lacedæmonians.

Πᾶς οὗτος σωφροσύνη στρατιωτικός ἀλλότριος νομίζω^{imp} (§ 26.). Herodian.

Οὗτος γὰρ ἴδιος εἰμι ὁ ἱστορία. Polyb.

Εἰμι (§ 26.) ἐν ὁ Ἀπολλωνία οὗτος ἱερὸς ἥλιος πρόβατον, ὃς βόσκω (§ 26.) παρὰ ποταμός^a. Herodot.

Ἀνάξιος μὲν (εἰμι) σὺ, κατάξιος δ' ἐγώ. Soph.

Δωρέομαι^{sa} φιάλη ἀργύρεος, καὶ τάπισ ἄξιος δέκα μινᾶ. Xen.

Γυνή^v, ὅδε εἰμι (§ 26.) σμικρὸς, καὶ μοναρχία οὐκ ἄξιος, ὡς φημι, ὁ ἐμὸς (535), οὐδὲ Ἑλλάς. Eurip.

Ἐγέομαι^{imp} δὲ ὅσπερ καὶ ὁ πείρα αἴτιος εἰμι, καὶ ὁ τάφρος διαβαίνω^{sa}. Thucyd.

Μηχανικὸς ὁ ἐπιτήδειον βούλομαι ὁ παῖς ποιέω.

Πολύφορος δ' (εἰμι) ὁ χώρα σῖτος, καὶ ὄρυζα, καὶ ἔλαιον. Arrian.

Εἰ ὁ πλούσιος^p σαφῶς ἐγκρατῆς εἰμι ὁ Σικυῶν, ἀτεχνῶς πάλιν λακωνίζω ὁ πόλις. Xen.

634. I am *unaccustomed* Ἀήθης γ' εἰμὶ ὁ τοιοῦτος
indeed *to such like confer-* λόγος. Plato.
ences.

635. How bold is Bac- Ὡς θρασὺς (εἰμὶ) ὁ Βάκχος,
chus, and not *unpractised* καὶ οὐκ ἀγύμναστος λόγος.
in words. Eurip.

636. He assembled a Πολὺς στρατιὰ ἀθροίζω^{sa},
great army, but *unacquaint-* πλὴν ἀπειρος μάχη καὶ
ed with fighting and hard- πόνος. Herodian.
ships.

637. If thou wast not Εἰ μὴ ἀπληστος εἰμὶ^{imp} χορῆμα,
insatiable of riches, thou οὐκ ἂν νεκρὸς^p θήκη ἀνοι-
wouldst not open the re- γω^{in. imp.} Herodot.
positories of the dead.

638. The servants were Πιστὸς εἰμὶ ὁ ὑπηρέτης, καὶ
faithful, and *skilful in mili-* ἐπιστήμων ὁ στρατιωτικός.
tary affairs. Xen.

639. I am *acquainted* Ἐμπειρος δὲ εἰμὶ ὁ Αἰολίς, καὶ
with *Æolis,* and *Phrygia,* ὁ Φρυγία, καὶ ὁ Τρωάς, καὶ
and *Troas,* and *the whole* ὁ Φαρνάβαζος (546.) ἀρχή
government of Pharnabazus. πᾶς. Xen.

640. Thinkest thou not Οὐ μῶρος (§ 14.) αἶομαι
that thou art foolish, if thou εἰμὶ^{inf} (§ 13., b.), εἰ μὴ
considerest not how thou σκοπέω ὅπως μὴ ἰδιώτης
shalt not be *unacquainted* εἰμὶ^f οὗτος ὁ ἔργον; Xen.
with this business?

XXVIII. The comparative degree governs the genitive. *Grammar, Rule XV.*

641. Thou thinkest not Οὐκ ἡγέομαι ὁ σὸς δοῦλος βελ-
thy slaves *better than thy-* τιων σύ. Plato.
self.

642. There is not a possession *more precious than virtue.* Οὐκ εἰμὶ ἀρετῆ κτῆμα τίμιος. Eurip.
643. One among many perhaps thou mightest find, who is not *worse than his father.* Εἷς ἐν πολλῷ ἕως εὐρίσκω^{o.ss} ἄν, ὅστις εἰμὶ μὴ χειρῶν πατρός. Eurip.
644. Achilles was *fairer, not only than Patroclus, but also than all the heroes.* Ἀχιλλεύς εἰμὶ καλλίων οὐ μόνον Πάτροκλος, ἀλλὰ καὶ ὁ ἥρωας ἅπασ. Plato.
645. He is *more beautiful than Nireus, more nobly descended than Cecrops, or Codrus, more prudent than Ulysses, and more wealthy than sixteen Cræsus* together. Εὐμορφος μὲν Νιρεὺς εἰμὶ, εὐγενής δὲ ὁ Κέκροψ, ἢ Κόδρος, συνετός δὲ ὁ Ὀδυσσεὺς, πλούσιός δὲ συνάμα Κροῖσος ἑκαίδεκα. Lucian.
646. Envy, according to Pindar, is *better than pity*: the envied have a splendid life; but the very unhappy we pity. Ὁ φθόνος οἰκτιρμός, κατὰ Πίνδαρος^a, εἰμὶ ἀμείνων ὁ βασκαίνω^{p.pa.pr.p} λαμπρὸς ἔχω βίος ὁ δὲ λίαν ἀτυχῆς^{a.p} οἰκτείρω. Pallad.
- a. Instead of the genitive, comparatives are also construed with the conjunction ἢ or ἢπερ, followed by the same case with that of the thing compared.
647. They are *stronger than thou.* Ἰσχυρὸς εἰμὶ ἢ σὺ. Plato.
648. What *greater witness* can I produce *than thee* against thyself? Τίς μάρτυρ μείζων παρέχω^{m.ss.sa} ἢ σὺ κατὰ σεαυτοῦ^s; Demosth.

649. We have to speak of *more important things than these.* Περὶ σπουδαῖος πραγμάτων ἔχω λέγω, ἢ οὗτος. Isocr.

650. They came to Celænæ, where the fountains rise of the river Mæander, and of *another not less than the Mæander.* Παραγίγνομαι εἰς Κελαιναί, ἵνα πηγὴ ἀναδιδώ Μαιάνδρος ποταμὸς, καὶ ἕτερος οὐκ ἐλάσσων ἢ Μαιάνδρος. Herodot.

b. Sometimes ἢ is placed between two comparatives.

651. Thou wouldst call the region *more rough than plain.* Τραχὺς ὁ χώρα ἢ πεδινὸς ἂν λέγω. Plato.

652. See that thou make thy return *more safe than speedy.* Σκοπέω, ὅπως ἀσφαλῆς ἢ ταχὺς ποιέω^{μ.ο} ὁ ἐπάνοδος. Eurip.

c. Proportional numbers are construed like comparatives.

653. He has resolved to make the night *three times as great as the day.* Ὁ νύξ τριπλάσιος ὁ ἡμέρα ποιέω^ς διαγιγνώσκω. Lucian.

654. He had assembled a foot force, and he had *many times more horsemen than the Bœotians.* Πεζὸς δύναμις ἀθροίζω^{pl}, καὶ ἱππεὺς πολλαπλάσιος ἔχω^{imp} ὁ Βοιωτός. Diod. Sic.

655. In this place lies a brazen vessel, in size even *six times as large as the vessel* at the mouth of the Pontus, which Pausanias the son of Cleombrotus dedicated. Ἐν οὗτος ὁ χώρος κείμεναι χαλκείον, μέγεθος^d καὶ ἑξαπλάσιος ὁ (§ 21.) ἐπὶ ὁ στόμα^d ὁ Πόντος κρατῆρ, ὃς Πανσανίας ὁ (§ 18., a.) Κλεόμβροτος ἀνατίθημι^ς. Herodot.

d. The excess or defect of measure is put in the dative.

656. He is therefore younger than Isocrates *by six years*.
 Εἰμι οὖν Ἰσοκράτης (§ 28.)
 νέος ἔτος ἕξ Diog. Laërt.

657. *By how much* soever more proud they may be, *by so much* more difficult to be caught they become.
 Ὅσος ἂν μεγάλαυχος εἰμι^{sv},
 τοσοῦτος δυσάλωτος γίγνομαι. Plato.

658. The horses here were smaller than the Persian ones, but more spirited *by much*.
 Εἰμι δ' ὁ ταύτη ἵππος μείων
 μὲν ὁ Περσικὸς (§ 28.),
 θυμωδῆς δὲ πολὺς. Xen.

Also with superlatives.

659. They contrive for his return a thing the most foolish *by far*.
 Μηχανάομαι δὴ ἐπὶ ὁ κάθο-
 δος^d πρᾶγμα εὐήθης μα-
 κρός. Herodot.

XXIX. Adjectives signifying profit or disprofit, likeness or unlikeness, &c., govern the dative. *Grammar, Rule XVI.*

660. But if thou shalt divide them, neither thou wilt be *useful to them*, nor they *to thee*.
 Εἰ δὲ διασπάω, οὔτε σὺ εἰμι
 ἐκεῖνος χρήσιμος, οὔτε ἐκεῖ-
 νος σύ. Herodot.

661. Whether therefore, said I, are these things good, which are *advantageous to men*?
 Ἄρ' οὖν, φημι^{sa} δ' ἐγὼ, οὔτος
 εἰμι (§ 26.) ἀγαθός, ὃς
 εἰμι (§ 26.) ἀφέλιμος ὁ
 ἄνθρωπος; Plato.

662. The oration shall be neither long, nor *unprofitable to those who hear*.

Εἰμὶ δ' ὁ λόγος οὔτε μακρὸς, οὔτε ἀνωφελὴς ὁ ἀκούω^{PA}.
Isocr.

663. But I judge that these things will be good, and honorable, and *agreeable to the spectators*.

Γιγνώσκω δὲ, ὅτι οὗτος ἀγαθὸς, καὶ καλὸς, καὶ ὁ θεατῆς ἡδὺς εἰμὶ (§ 26.).
Xen.

664. Orontas soon found him *more friendly to Cyrus than to him*.

Ὅροντας ταχὺ αὐτὸς εὐρίσκω^{sa} Κῦρος φίλος, ἢ ἑαυτοῦ.
Xen.

665. The Camarinæans were *well disposed towards the Athenians*, but ever at *variance with the Syracusans*.

Ὁ δὲ Καμαριναῖος ὁ μὲν Ἀθηναῖος εὖνοος εἰμὶ, ὁ δὲ Συρακούσιος ἀεὶ διάφορος.
Thucyd.

666. The Athenians were carried towards Chios by sea; for Asia was *hostile to them*.

Ἀνάγω^{imp} δὲ ὁ Ἀθηναῖος ἐπὶ ὁ Χίος^B πελάγιος· ὁ γὰρ Ἀσία πολέμιος αὐτὸς εἰμὶ.
Xen.

667. During the war they were troublesome, and were *more friendly to the enemies than to Lacedæmon*.

Ἐν ὁ πόλεμος ἔγκειμαι^{imp}, καὶ ὁ πολέμιος εὐμενὴς εἰμὶ ἢ ὁ Λακεδαιμῶν.
Xen.

668. If we perceive any one *opposed to the oligarchy*, as far as we are able, we make away with him.

Ἐὰν τις αἰσθάνομαι^{sv} ἐναντίος ὁ ὀλιγαρχία, ὅσον δύναμαι, ἐκποδῶν ποιέω^m.
Xen.

669. And the winds themselves are not seen, but the things which they do, are *manifest to us*.

Καὶ ἄνεμος αὐτὸς μὲν οὐχ ὁράω, ὅς (§ 20., b.) δὲ ποιέω, φανερός ἐγὼ εἰμὶ (§ 26.).
Xen.

670. It was *evident to the Thebans*, that the Lacedæ-

Δῆλος (446.) ὁ Θηβαῖος γίγνομαι^{sa}, ὅτι ἐμβάλ-

monians would make an irruption into their country.

671. He was sitting in the nearest seat to *Seuthes*.

672. An oligarchy suitable to the *Lacedæmonians* was established.

673. It is not easy for the horse to turn in a little time, especially if the place be rugged or slippery.

674. It is difficult for me to notice each one of the leaders.

675. I do not think the route to be difficult for you, but altogether impossible.

676. They make Asia equal to *Europe*.

677. At every ten battlements were large towers, and equally broad with the wall.

678. Whoever of you wishes to become like to *Achilles*, or *Ajax*, or *Nestor*, or *Ulysses*, let him court me.

679. They have a mode of living similar to the *Bactrians*.

λω^{o.pr} ὁ Λακεδαιμόνιος ἐς ὃ χώρα αὐτοῦ (491). Xen.

Ἐν ὃ πλησίον δίφρος Σεύθης κάθημαι^{imp.} Xen.

Ὀλιγαρχία ἐπιτήδειος ὁ Λακεδαιμόνιος καθίστημι^{l.sa}. Thucyd.

Οὐ ῥάδιος (§ 15.) ὁ ἵππος κάμπτω ἐν μικρὸς, ἄλλως τὲ καὶ ἀπόκροτος ἢ ὀλισθηρὸς εἰμι^{sv} ὁ χωρίον. Xen.

Ἀργαλέος (§ 15.) δὲ ἐγὼ εἰμι διασκοπιάομαι ἕκαστος ἡγεμόνων (§ 22.). Hom.

Οὐ χαλεπὸς (§ 14.) σὺ εἰμι (§ 13.) νομίζω ὁ πορεία^a, ἀλλὰ παντάπασι ἀδύνατος. Xen.

Ὁ Ἀσία ὁ Εὐρώπη ποιέω ἴσος. Herodot.

Διὰ δέκα δὲ ἑπαλξίς^ε πύργος εἰμι μέγας, καὶ ἰσοπλατῆς ὁ τεῖχος. Thucyd.

Ὅστις ἂν σὺ (§ 22.) βούλομαι^{sv} γίγνομαι^{inf.sa} ὁμοίος Ἀχιλλεύς, ἢ Αἴας, ἢ Νέστιωρ, ἢ Ὀδυσσεύς, ἐγὼ θεραπεύω. Xen.

Βάντριος παραπλήσιος ἔχω διαίτα. Herodot.

680. There are said also other things *resembling those which are false* concerning this man.

Λέγω (§ 26.) καὶ ἄλλος ψευδῆς εἵκελος περὶ ὃ ἀνὴρ ἔοῦτος. Herodot.

681. He showed himself *obedient to the magistrates*, and willing to labor.

Ἐαυτοῦ παρέχω^{imp} εὐπειθῆς ὃ ἄρχων, καὶ ἐθελόπονος. Xen.

682. He wished all the Ionian cities to be *subject to himself*.

Ἀξιόω^{imp} ὃ Ἰωνικὸς πόλις ἅπας ἑαυτοῦ ὑπήκοος εἶμι. Xen.

683. I was not *disobedient to the heavenly vision*.

Οὐ γίγνομαι^{sa} ἀπειθῆς ὃ οὐράνιος ὄπτασια. N. Test.

684. *Relying on an ambiguous oracle*, they marched against the Tegeans.

Ἐπὶ Τεγεάτης^a στρατεύω^{m. imp}, χρησμὸς κίβδηλος πίσυνος. Herodot.

685. I think you all will acknowledge this contest to be *common to me* and Ctesiphon.

Οἶμαι δὲ σὺ^a πᾶς ἄν (380) ὁμολογέω^{1875a} (§ 13.) κοινὸς εἶμι (§ 13.) οὐτοσὶ ὃ ἀγὼν^a ἐγὼ τὲ καὶ Κτησιφῶν. Demosth.

686. But see that thou do not make thyself *obnoxious to all these things* on account of thy poetry.

Σκοπέω δὴ ὅπως μὴ πᾶς οὕτος ἔνοχος σαυτοῦ ποιέω^{1875a} διὰ ὃ ποιήσεις^a. Plato.

687. I fear lest we shall find certain pleasures *contrary to pleasures*.

Φοβέω^m δὲ μὴ τίς ἡδονὴ ἡδονὴ εὐρίσκω^{ss} ἐναντιος. Plato.

688. Thou hast a tongue *the contrary to Orpheus*.

Ὅρφενὺς δὲ γλῶσσα ὃ ἐναντιος ἔχω. Æschyl.

a. Compounds of *σύν* and *ὁμοῦ*, also verbals in *τος* taken passively, govern the dative.

689. Helicon is *contiguous to Phocis*. Ὁ δὲ Ἑλικὸν συνεχῆς εἰμὶ ὁ Φωκίς. Strabo.

690. Such forms of government are *familiar to you*. Ὁ δὲ τοιοῦτος πολιτεία συνήθης εἰμὶ σύ. Demosth.

691. He took with him one of the generals, who was *of the same mind with him*. Παραλαμβάνω^{sa} εἷς ὁ στρατηγός, ὅστις εἰμὶ αὐτὸς ὁμογνώμων. Thucyd.

692. Of the Armenians *bordering upon us* there will be present four thousand horsemen, and twenty thousand footmen. Ἀρμένιος δὲ ὁ ὁμορος (535) ἐγὼ πάρεμι ἱππεὺς μὲν τετρακισχίλιοι, πεζοὺς δὲ δισμύριοι. Xen.

693. Formerly the Athenians made the polemarch *of the same right of suffrage with the generals*. Τοπαλαῖον Ἀθηναῖος ὁμόμηφος ὁ πολέμαρχος ποιέω^{m. imp} ὁ στρατηγός. Herodot.

694. Greece was *inaccessible to us*, on account of the war. Ἄβατος ἐγὼ ὁ Ἑλλὰς εἰμὶ, διὰ ὁ πόλεμος^a. Isocr.

695. After the death of Chalcideus, and the battle at Miletus, he was *suspected by the Peloponnesians*. Μετὰ ὁ (546) Χαλκιδεὺς θάνατος, καὶ ὁ (534) ἐν Μίλητος μάχῃ, ὁ Πελοποννήσιος ὑποπιος εἰμί. Thucyd.

696. The hide was not *easy to be cut with iron*, nor with stone, *when I tried*, nor with wood. Ὁ βύρσα οὐκ εἰμὶ σιδήρος (§ 24.) τμητός, οὐδὲ λίθος (§ 24.), πειράω^{m. pa. pr. d}, οὐδὲ ὕλη (§ 24.). Theocr.

b. Ὁ αὐτὸς, *the same*, governs the dative.

697. You were both born and educated in *the same* country as we. Σὺ καὶ φῦμι^{sa} ἐν ὁ αὐτὸς ἐγῶ χώρᾳ, καὶ τρέφω^{r.sa}. Xen.

698. We are indignant, if we have not *the same* honor as they. Ἄγανακτέω, εἰ μὴ ὁ αὐτὸς ἐκεῖνος τιμὴ ἔχω. Isocr.

699. He drank both when he was prætor and when he was consul *the same* wine as his laborers. Πίνω^{sa} δὲ καὶ στρατηγέω^{pa} καὶ ὑπατεύω^{pa} ὁ αὐτὸς οἶνος ὁ ἐργάτης. Plut.

c. Many adjectives which usually govern the dative, are sometimes found with the genitive.

700. This thing indeed is common both to the Greeks and to the barbarians. Κοινὸς δὴ οὗτος, καὶ ὁ Ἕλλην, καὶ ὁ βάρβαρος εἰμι. Strabo.

701. Hesiod also has asserted things similar to these of Minos. Ἐρέω^p δὲ καὶ Ἡσίοδος ἀδελφὸς οὗτος εἰς ὁ Μίνως. Plato.

702. For many generations they were obedient to the laws. Ἐπὶ πολλὸς γενεὰ^a κατήκοος εἰμι ὁ νόμος. Plato.

703. He answered that they said the contrary things to that which was expedient. Ἀποκρίνομαι^{fa} ὅτι ὁ ἐναντίος λέγω^{o.pr} ὁ συμφέρω^{pa.pr}. Xen.

704. Whosoever blasphemes against the holy spirit, is in danger of everlasting punishment. Ὅς δ' ἂν βλασφημέω^{su,fa} εἰς ὁ πνεῦμα ὁ ἅγιος (535), ἔνοχος εἰμι αἰώνιος κρίσις. N. Test.

705. These things are related to good more than to pleasure. Οὗτος ὁ ἀγαθὸν εἰμι (§ 26.) μᾶλλον ἢ ὁ ἡδονὴν ξυγγενής. Plato.

706. I think myself to be a fellow-servant of the swans, and sacred to the same god. Ἡγέομαι ὁμόδουλος (§ 14.) εἰμι (§ 13., b.) ὁ κύκνος, καὶ ἱερός ὁ αὐτὸς θεός (626). Plato.

XXX. *Εἰμι* and *γίγνομαι*, signifying possession, property, or duty, govern the genitive. *Grammar, Rule XVII.*

707. These things are the part of a noble and good citizen. Οὗτος εἰμι (§ 26.) γενναῖος καὶ ἀγαθὸς πολίτης. Demosth.

708. And these things he did, thinking it to be the part of a good man to benefit his friends. Καὶ οὗτος ποιῶν ^{ump}, ἡγέομαι εἰμι ἀνήρ ἀγαθὸς ἀφελῶ ὁ φίλος. Lysias.

709. This plain belonged once to the Chorasmians, but since the Persians have the sway, it belongs to the king. Οὗτος ὁ πεδῖον εἰμι μὲν ποτὲ Χοράσμιος, ἐπεὶ δὲ Πέρσης ἔχω ὁ κράτος, εἰμι ὁ βασιλεύς. Herodot.

710. All the goods of those who are conquered become the property of those who conquer. Πᾶς ὁ (546) ὁ νικάω ^{P.PA.PR} ἀγαθὸν ὁ νικάω ^{A.PA.PR} γίγνομαι (§ 26.). Plato.

711. Let us kill him, that the inheritance may be ours. Ἀποκτείνω ^{su.pr} αὐτὸς, ἵνα ἐγὼ γίγνομαι ^{su.sa} ὁ κληρονομία. N. Test.

a. The neuters $\epsilon\mu\acute{o}\nu$, $\sigma\acute{o}\nu$, &c. are used in this sense, instead of the genitives of the personal pronouns, $\epsilon\mu\acute{o}\upsilon$, $\sigma\omicron\upsilon$, &c.

712. It *should be yours* to stop, and to cure such things. $\text{Ἐμέτερος ἂν εἰμὶ}^{\circ}$ παύω, καὶ ἰάομαι ὁ τοιοῦτος. Lucian.

713. It *is my duty* and that of thy other friends both to say and to write such things. $\text{Ἐμὸς εἰμὶ καὶ ὁ ἄλλος φίλος τοιοῦτος καὶ λέγω καὶ γράφω.}$ Isocr.

XXXI. Verbs of remembering, forgetting, beginning, ceasing, desiring, ruling, &c., govern the genitive. *Grammar, Rule XVIII.*

714. Thou seemest to be jealous, and *to remember Semele*. $\text{Σὺ ἐπιζηλοτυπέω εἴκω}^{\text{M.P.}}$, καὶ ὁ Σεμέλη μνημονεύω. Lucian.

715. And *the decree* of Philocrates *he remembers*; but *the letter*, which he sent to you, when he was besieging Amphipolis, he *has forgotten*. Καὶ ὁ (546) μὲν φιλοκράτης ψήφισμα μνάομαι^{P.P.} ὁ δὲ ἐπιστολὴν, ὃς πρὸς σὺν^a πέμπω^{sa}, ὅτ' Ἀμφίπολις πολιορκέω^{imp}, ἐπιλανθάνω^{P.P.} Demosth.

716. For I should not speak, if I *were* not greatly solicitous for all Greece. $\text{Οὐ γὰρ ἂν λέγω}^{\text{imp}}$, εἰ μὴ μεγάλως κήδω^{M.imp} συνάπας ὁ Ἑλλάς. Herodot.

717. I *neglect myself*, and manage the affairs of the Athenians. Ἐμαντιοῦ μὲν ἀμελέω, ὁ^{no.P} (§ 21., c.) δ' Ἀθηναῖος πράττω. Plato.

718. Thou showest sufficiently, that thou never bestowedst any care upon the young. Ἰκανῶς ἐπιδείκνυμι^M, ὅτι οὐδὲ πώποτε φροντίζω^{sa} ὁ νέος^P. Plato.

719. They were neglectful of the truth in their narrations, but they cared not least for both diction and euphony.

Ὁ μὲν ἀλήθεια ἐν ὁ ἀφήγησις ὀλιγορέω^{sa}, οὐχ ἤκιστα δὲ ἐπιμελέομαι^{sa} φράσις τε καὶ εὐφωνία. Herodian.

720. I admire thee, that thou preferredst not to possess treasures of silver and gold rather than of wisdom.

Ἄγαμαι σὺν, διότι οὐκ ἀργύριον καὶ χρυσίον προαιρέω^{m.sa} θησαυρὸς κτάομαι^p μᾶλλον ἢ σοφία. Xen.

721. I wonder at the commanders, that they endeavour not to supply provision for the journey.

Θαυμάζω ὁ στρατηγὸς, ὅτι οὐ περιβάω^m ἐκπορίζω σιτηρεσίον. Xen.

722. They say that thou honorest those who flatter, and despisest those who advise.

Λέγω ὡς σὺ ὁ μὲν κολακεύω^{pa} τιμάω, ὁ δὲ συμβουλεύω^{pa} καταφρονέω. Isocr.

723. The private person desires a house, or a farm, or a servant; but the king, either cities, or much territory, or harbours, or strong citadels.

Ὁ μὲν ἰδιώτης οἰκία, ἢ ἀγρὸς, ἢ οἰκίτης ἐπιθυμέω· ὁ δὲ τύραννος, ἢ πόλις, ἢ χώρα πολλὴ, ἢ λιμὴν, ἢ ἀκρόπολις ἰσχυρός. Xen.

724. That thou mayest seem to desire justice, not on account of weakness, but on account of reasonableness.

Ἴνα δοκέω^{su} ὀρέγω^m ὁ δικαιοσύνη, μὴ δι' ἀσθένεια^a, ἀλλὰ δι' ἐπιείκεια^a. Isocr.

725. And these things were those which most he desired.

Καὶ οὗτος εἰμι (§ 26.) ὃς μάλιστα γλιχόμαι^{imp}. Demosth.

726. Greatly indeed, said he, O Socrates, do I want

Σφόδρα γέ, φημι^{sa}, ὦ Σωκράτης^v, οὗτος ὁ ἀρετὴ δέομαι.

this virtue. By Jupiter, said Socrates, thou *desirest the noblest virtue and greatest art.*

727. HECTOR. Assign a recompense, except my kingdom. DOLON. We *desire not thy kingdom.*

728. I perceive also some kings, who so *vehemently covet riches*, that they do much baser things than those who are most needy.

729. For through us they both live, and *enjoy their present goods.*

730. The city *was not full of law-suits, nor of accusations, nor of exactions, nor of poverty, nor of wars.*

731. He *abounds with flatterers*, but *is in want of friends.*

732. If therefore thou *needest a master*, thou art not yet wise.

733. But if you seem still *to need any thing*, speak to me; for with the assistance of the gods we *shall be in want of nothing.*

734. We *want not food* with thee, but *a habitation.*

Νῆ Ζεὺς (§ 8., d.), φημί^{sa}
ὁ Σωκράτης, ὁ καλὸς ἀρετῆ
καὶ μέγας ἐφίημι^m τέχνη.
Xen.

Ἔκτωρ. Τάσσω^{mf.a.} δὲ μισθός, πλὴν ἐμὸς τυραννίς (§ 8.). Δόλων. Οὐ σὸς ἐρώω τυραννίς. Eurip.

Αἰσθάνομαι δὲ καὶ τύραννος τις, ὃς οὕτως αὖ πεινάω χρῆμα, ὥστε ποιέω πολὺ δεινός ὁ ἄπορος (§ 28.). Xen.

Διὰ γὰρ ἐγὼ^a καὶ ζάω, καὶ ὁ ὑπάρχω^{pa} ἀγαθὸν ἀπολαύω. Isocr.

Οὐ δίκη, οὐδὲ ἔγκλημα, οὐδ' εἰσφορά, οὐδὲ πείνια, οὐδὲ πόλεμος ὁ πόλις γέμω^{imp.} Isocr.

Κόλαξ μὲν εὐπορέω, φίλος δὲ σπανίζω. Polyb.

ἢ

Εἰ δ' ἄρα σὺ διδάσκαλος δέομαι, ἄνω φρονέω. Plato.

Εἰ δὲ τις ἔτι ἐνδέομαι δοκέω, πρὸς ἐγὼ^a λέγω· σὺν γὰρ θεὸς οὐδὲν ἀπορέω. Xen.

Οὐχὶ τροφή παρὰ σὺ^d χερῆζω, ἀλλὰ μονή. Lucil.

735. They begged of me and advised not to leave the oration half finished.

736. He entreated the Athenians to come to them.

737. These I touched not, but I laid hold of the youth.

738. With his left hand he laid hold of this cloak, and said, We shall not dismiss thee.

739. Cease from trembling, and let go of my robes.

740. To obtain health, and strength of body, and honor in the state, and goodwill among friends, and in war honorable safety, and wealth honorably increasing.

741. He is happy, who has obtained both these things.

742. You shall receive hospitable presents, such as my house conceals.

743. The Rhodians used their slings, and the archers imitating the Scythians shot their arrows, and no one missed a man.

Δέομαι^{imp} ἐγὼ καὶ συμβουλεύω^{imp} μὴ καταλείπω^{inf.sa} ὁ λόγος ἡμιτελής. Isocr.

Χρηζῶ^{imp} ὁ Ἀθηναῖος προσχωρέω^{inf.sa} πρὸς ἑαυτοῦ^a. Herodot.

Οὔτος μὲν οὐχ ἄπιω^{m.imp}, ὁ μειράκιον δ' ἐπιλαμβάνω^{m.imp}. Lysias.

Ὁ ἀριστερὰ (§ 24.) ἀντιλαμβάνω^{m.sa} τρίβων οὔτος καὶ ἔπω^{sa}, Οὐκ ἀφήμι σύ. Plato.

Τρόμος πάνω^{m.sa.p}, καὶ μεθήμι^{m.sa.p} ἐμὸς πέπλος. Eurip.

Ἐγεία τυγχάνω, καὶ θώμη σῶμα, καὶ τιμὴ ἐν πόλις, καὶ εὐνοια ἐν φίλος, καὶ ἐν πόλεμος καλὸς σωτηρία, καὶ πλοῦτος καλῶς αὐξῶ^{m.pa}. Xen.

Ὀλβιος (εἰμι), ὃς οὔτος ἀμφοτέρως λαγχάνω^{sa}. Theog.

Ξένιον κρυέω, οἶος (514) ἐμὸς κεύθω δόμος. Eurip.

Ὁ Ῥόδιος σφενδονάω^{sa}, καὶ ὁ Σκυθοτοξότης τοξεύω^{sa}, καὶ οὐδείς ἀμαρτάω^{imp} ἀνὴρ. Xen.

744. He made the engagement thus, and he *was* not disappointed of his hope. Ὁ συμβολή οὕτω ποιέω^{M.SA}, καὶ οὐ ψεύδω^{P.SA} ὁ ἐλπίζει. Xen.
745. But now, as we set out, let us go, and *let us hear* the man. Νῦν μέντοι ὥσπερ ὁρμάω^{SA} εἶμι^{ST.SA}, καὶ ἀκούω^{ST.SA} ὁ ἀνήρ. Plato.
746. We beg therefore of you with benevolence to hear the things which are said. Δέομαι οὖν σὺ μετ' εὖνοια^S ἀκροάομαι^{INF.SA} ὁ λέγω^{P.TA-PR}. Isocr.
747. The Atlas is said with its tops to touch the heaven. Ὁ δὲ Ἄτλας λέγω ὁ κορυφή (§ 24.) ψαύω ὁ οὐρανός. Pausan.
748. The thousand talents, which during the whole war they desired not to touch. Ὁ χίλιοι τάλαντον, ὅς διὰ πᾶς ὁ πόλεμος^S γλίχομαι^{IMP} μὴ ἄπτω^{M.SA}. Thucyd.
749. They will be quick-scented, if they smell the hare in places bare, dry, sunny. Εὖριν εἶμι, ἐάν' ὁ λαγὼς ὀσφραίνομαι (§ 11., e.) ἐν τόπος ψιλός, ξηρός, προσήλιος. Xen.
750. Few of them in the evening tasted of food, and few kindled fires. Ὀλίγος μὲν αὐτὸς εἰς ὁ ἐσπέρα σῆτον γένομαι^{SA}, ὀλίγος δὲ πῦρ καίω^{SA}. Xen.
751. But when he heard a shout, he leaped upon his horse, as if being frantic. Ὡς δ' αἰσθάνομαι^{SA} κρουγῆ, ἀναπηδάω^{SA} ἐπὶ ὁ ἵππος^A, ὥσπερ ἐνθουσιάω^{PA}. Xen.
752. And he began his defence somehow thus. Καὶ ὁ ἀπολογία ὧδε πῶς ἄρχω^{M.IMP}. Xen.
753. It is just that thou shouldst lead the inquiry; for thou also beginnest the conference. Δίκαιος^M (454) εἶμι^{IN.2d pers.} σὺ^N ἡγέομαι^{INF-PR} ὁ σκέψις· σὺ γὰρ καὶ κατάρχω^A ὁ λόγος. Plato.

754. But come, *cease from contention*, nor draw thy sword with thy hand.

Ἄλλ' ἄγω^s, λήγω ἔρις, μηδέ
ξίφος ἔλκω^m χεῖρ (§ 24).
Hom.

755. They desired to *desist from the war*.

Ἐπιθυμέω^{fa} πᾶν^{m,fa} ὁ πό-
λεμος. Xen.

756. Cadmus *reigned over Thebes*; the Carians inhabited the islands; and Pelops *was master of all Peloponnesus*.

Κάδμος δὲ Θῆβαι βασιλεύω^{fa}.
Κὰρ δὲ ὁ νῆσος κατοικέω^{imp}.
Πελοπόννησος δὲ σύμπας
Πέλοψ κρατέω^{fa}. Isocr.

757. O woman, said he, the Athenians *rule the Greeks*; I, the Athenians; thou, *me*; thy son, *thee*.

ὦ γυνή^v, ἔπω^{sa}, Ἀθηναῖος
μὲν ἄρχω ὁ Ἕλλην· ἐγὼ δὲ,
Ἀθηναῖος· ἐγὼ δὲ, σύ· σύ
δὲ, ὁ υἱός. Plut.

758. He had married the daughter of Theagenes, who at that time *was tyrant of Megara*.

Γαμέω δὲ θυγάτηρ Θεαγένης,
ὃς κατ' ἐκείνος ὁ χρόνος^a
τυραννέω^{imp} Μέγαρα. Thu-
cyd.

759. Suffer Orestes to *possess Argos*; and do thou having come *reign over the Spartan land*.

Ἄργος δ' Ὀρέστης εἰάω^s κρα-
τέω· ἔρχομαι^{Δ.Ρ.Α.ΣΑ} δὲ
ἀνάσσω Σπαρτιαῖτις. χθών.
Eurip.

760. They *were masters of all the baggage*, and of the *provision* of those who were besieged.

Κυριεύω^{fa} δὲ ὁ ἀποσκευῆ
ἅπας, καὶ ὁ (546) ὁ πο-
λιορκέω^{Ρ.Ρ.Α.ΡΡ} παρασκευῆ.
Polyb.

761. He ordered Clearchus to *command the right wing*; and Menon, *the left*.

Κελεύω^{imp} Κλέαρχος^a μὲν ὁ
δεξιὸς κέρας ἡγέομαι· Μέ-
νων^a δὲ, ὁ εὐάννημος. Xen.

762. No one of the Greeks *shall ever be master over him*.

Οὐδεὶς Ἀχαιοὺς ὅδε δεσπόζω
ποτέ. Eurip.

763. In the labors he sur-

Ὁ πόνοσ (§ 24.) οὐ μόνον ἐγὼ

passed not only *me*, but also
all the others.

περίεμι^{imp}, ἀλλὰ καὶ ὁ
ἄλλος ἅπας. Plato.

764. Thou art foolish, if
thou thinkest that your valor
can prevail over the power
of the king.

Ἀνόητος εἰμὶ, εἰ οἶομαι ἄν
(380) ὁ ὑμέτερος ἀρετῆ^a
περιγίγνομαι^{inf.sa} ὁ (546)
βασιλεὺς δύναμις. Xen.

765. In these dangers
Achilles *excelled all*, and
Ajax after him was the most
valiant.

Ἐν οὗτος ὁ κίνδυνος Ἀχιλλεὺς
μὲν ἅπας διαφέρειω^{fa}, Αἴας
δὲ μετ' ἐκείνου^a ἀριστεύω^{fa}.
Isocr.

766. The mountains *are*
not *inferior to the Taygetus*
in height.

Ὁ ὄρος οὐ λείπω^m (§ 26.)
ὁ Ταύγετος κατὰ ὕψος^a.
Strabo.

767. The fine flax in Elis
in respect of tenuity *is not*
inferior to that of the He-
brews, but it is not equally
yellow.

Ὁ δὲ βύσσος ὁ (537) ἐν ὁ
Ἰλίας λεπτιότης^g μὲν εἵνεκα
οὐκ ἀποδέω ὁ^{g.s.f} Ἑβραῖος,
εἰμὶ δὲ οὐχ ὁμοίως ξανθός.
Pausan.

768. They *are not the*
first of those who are second,
but they *take the lead of*
chiefs.

Οὐ δεύτερος πρωτεύω, ἀλλ'
ἡγεμῶν ἡγεμονεύω. Xen.

769. The Athenians sailed
to Ægina; and they *were*
later by one day than *that*
agreed upon.

Ὁ Ἀθηναῖος πλέω^{imp} ἐπὶ ὁ
Αἴγινα^a καὶ ὑστερίζω^{fa}
ἡμέρα (§ 28., d.) εἰς ὁ
σύγκειμαι^{pa.f}. Herodot.

770. *Cease* therefore *from*
these things; for I hear that
gods *have been overcome by*
love.

Πάνω^{m,fa,s} οὖν οὗτος· ἐγὼ
γὰρ θεὸς^a ἀκούω ἔρως
ἡσσάομαι^{p.inf.p}. Xen.

771. Neither *will* he *ab-*

οὔτε τις φόνος δεινὸς ἀπέ-

stain from any horrid slaughter, nor food, nor deed.

772. Nemausus is distant from the Rhone about a hundred stadia.

773. After this thought immediately he tried the oracles.

774. He spared not his own son, but delivered him up for us all.

775. So far indeed as this I know not if the royal life differs in any thing from the private life.

776. He begets Pelops, of him Atreus was born.

777. Eumenes is believed to have been born of an indigent father.

778. He will hold to one, and will despise the other.

779. If therefore we are wise, we shall keep hold of him.

780. Again he aimed at the lad, and said, Euthydemus deceives thee.

781. I beseech you, brethren, suffer the word of exhortation.

χω^{MS}, οὔτε βρωμα, οὔτε ἔργον. Plato.

Διέχω δὲ ὁ Νέμαυσος^f ὁ ῥοδανὸς περὶ ἑκατὸν στάδιος^a. Strabo.

Μετὰ ὁ διάνοια οὔτος ἀντίκα ἀποπειρώ^{imp} ὁ μαντεῖον. Herodot.

Ὁ ἴδιος υἱὸς οὐ φειδομαι^{sa}, ἀλλ' ὑπὲρ ἐγὼ^s πᾶς παραδίδωμι^{sa} αὐτόν. N. Test.

Μέχρι γὰρ οὔτος (§ 8.) οὐκ εἶδω^{MP} εἰ τις (§ 24.) διαφέρω ὁ τυραννικὸς βίος ὁ ἰδιωτικὸς βίος. Xen.

Οὔτος φυτεύω Πέλοψ, ὃδε Ἄτρεὺς φῦμι^{sa}. Eurip.

Εὐμένης πατὴρ ἄπορος πιστεύω^{PP} γίγνομαι^{INF.sa}. Ælian.

Εἷς ἀντέχω^{MS}, καὶ ὁ ἕτερος καταφρονέω. N. Test.

Ἦν οὖν σωφρονέω^{SV}, ἔχω^{MS} αὐτόν. Xen.

Πάλιν στοχάζομαι^{imp} ὁ μειράκιον, καὶ ἔπω^{sa}, Ἐξαπατάω σὺ Εὐθύδημος. Plato.

Παρακαλέω δὲ σὺ, ἀδελφός, ἀνέχω^M ὁ λόγος ὁ παράκλησις. N. Test.

XXXII. Transitive verbs govern the genitive, when the action does not affect the whole of any thing, but a part only. *Grammar, Rule XIX.*

782. Pour in then a libation, and bring hither of the entrails.

Ἐγγέω^s δὴ σπονδῆν, καὶ ὁ σπλάγγνον φέρω^a δευρί. Aristoph.

783. When he prostrates his first man, he drinks of his blood.

Ἐπὶν ὁ πρῶτος ἀνὴρ καταδάλλω^{su.sa}, ὁ αἷμα ἐμπίνω. Herodot.

784. Then I ate not beans, for I philosophized; but now I would eat.

Τότε μὲν οὐκ ἐσθίω^{imp} ὁ κύαμος, φιλοσοφῶ^{imp} γάρ· νῦν δὲ φάγω^{o.sa} ἄν. Lucian.

785. They say that the priestess at Delphi, after she drinks of the sacred fountain, immediately becomes divinely inspired.

Φημὶ ἐν Δελφοῖ ὁ πρόμαντις^a, ἐπειδὴν πίνω^{su.sa} ὁ ἱερός νᾶμα, ἔνθεος εὐθύς γίγνομαι^{inf}. Lucian.

XXXIII. Any verb may govern the dative in Greek, which has the sign *to* or *for* after it in English. *Grammar, Rule XX.*

786. Not a galley was lost to the state.

Οὐ τριήρης ἀπολλύω^{m.sa} ὁ πόλις. Demosth.

787. The Volcæ are near to the Rhone.

Ἄ Οὐολκῆς γειτονεύω ὁ Ῥοδανός. Strabo.

788. The mariners tilled the ground for the Corcyrans.

Ἄ Ο ναύτης γεωργῶ^{imp} ὁ Κερκυραῖος. Xen.

789. These slaves are present, *labor* not thou for me.

Δούλη πάρεμι ὄδε, μὴ σὺ ἐγὼ
πονέω. Eurip.

790. Each of us is not born for himself alone.

Ἐκαστος ἐγὼ οὐχ αὐτοῦ μόνος
γίγνομαι ^{M.P.} Plato.

791. Paul standing on the stairs beckoned with his hand to the people.

Ὁ Παῦλος ἴστημι ^{A.P.A.P.} ἐπὶ
ὁ ἀναβαθμὸς ^B κατασείω ^{fa}
ὁ χεὶρ (§ 24.) ὁ λαός.
N. Test.

α. Εἰμι, γίγνομαι, and ὀπάρχω, in the sense of ἔχω, to have, govern the dative.

792. And where, said Cyrus, hast thou this wealth?

Καὶ ποῦ, φημί ^{sa} ὁ Κύρος,
εἰμι ^{3d pers. s} σὺ ^d οὗτος ὁ
οὐσία ⁿ; Xen.

793. I by no means have leisure for these things.

Ἐγὼ δὲ πρὸς οὗτος ^a οὐδαμῶς
εἰμι σχολή. Plato.

794. He promised, if they would pass over, that the soldiers should have pay.

Ἐπισχέομαι ^{imp}, εἰ διαβα-
νω ^{A.O.SA}, μισθοφορὰ ^a
εἰμι ^{INF.FF} ὁ στρατιώτης.
Xen.

795. After a trophy was raised, and Teletias had gained this victory, departing then he cut down the trees.

Ἐπεὶ δὲ τρόπαιον τὲ ἴστημι ^{F.SA}
καὶ ὁ νίκη οὗτος ὁ Τελευτίας
γίγνομαι ^{F.PL}, ἄπειμι ^{PA.SA}
δὴ κόπτω ^{imp} ὁ δένδρον.
Xen.

796. For a war we have by nature many advantages.

Πρὸς πολεμὸς ^a πολὺς φύσις
(§ 24.) πλεονέκτημα ἐγὼ
ὑπάρχω (§ 26.). Demosth.

797. We all should perish through hunger; for we have now not one of the necessaries.

Πᾶς ἂν ὑπὸ λιμὸς ^B ἀπολ-
λύω ^{M.O.SA}. ὑπάρχω γὰρ νῦν
ἐγὼ οὐδεὶς ὁ ἐπιτήδειον.
Xen.

798. Leave me, cares, *Μεθίημι*^{sa} ἐγὼ, φροντίς, μη-
let me have nothing to do δεῖς^{ne} ἐγὼ^d καὶ σὺ^d
with you. εἰμί^{im.3d pers.} Anacr.

b. Many verbs compounded with *δοῦν*, or with prepositions, often govern the dative.

799. If you shall not send, know that we shall enter into a league with the Persian. *Εἰ μὴ πέμπω, ἐπίσταμαι ἐγὼ*^a
send, know that we shall ὁμολογέω^{inf.3} (§ 13.) ὁ
enter into a league with Πέρσης. Herodot.

800. For neither do they agree with each other, nor will they longer resist you. *Οὔτε γὰρ ἀλλήλων ὁμοφρονέω,*
agree with each other, nor οὔτ' ἔτι ἀνθίστημι^{inf.3} σὺ.
will they longer resist you. Herodot.

801. The body wasted not, but resisted beyond expectation the torment. *Ὁ σῶμα οὐ μαραίνω*^{m.imp}, ἀλλ'
not, but resisted beyond ἀντέχω^{imp} παρὰ δόξα^a ὁ
expectation the torment. ταλαιπωρία. Thucyd.

802. And at break of day he falls upon the Ambraciots yet in their beds. *Καὶ ἅμα ὄρθρος* (§ 8., c.)
he falls upon the Ambraciots ἐπιπίπτω ὁ Ἀμπρακιώτης
yet in their beds. ἔτι ἐν ὁ εὐνή. Thucyd.

803. They dwell in small cities; and the majority joined Brasidas. *Κατὰ δὲ μικρὸς πόλισμα*^a
cities; and the majority οἰκέω καὶ ὁ πλείων^p προσ-
joined Brasidas. χωρέω^{fa} ὁ Βρασιδᾶς. Thu-
 cyd.

c. Verbs govern the dative, which signify to order, to exhort, to obey, to disobey, to reproach, to threaten, to be angry, to assist, to profit, to hurt, to contend, to serve, to approach, to meet, to follow, to pray, to converse, to use, to trust, to associate, to besit, to be like, with several others of different significations.

804. He ordered the multitudes to sit down upon the ground. *Κελεύω*^{fa} ὁ ὄχλος ἀναπι-
titudes to sit down upon the πτω^{inf.3a} ἐπὶ ὁ γῆ^a. N.
ground. Test.

805. He did as the angel of the Lord *commanded him*.

Ποιῶ^{sa} ὡς προστάσσω^{sa} αὐτὸς ὁ ἄγγελος Κύριος. N. Test.

806. I often *exhort thee* concerning the same things.

Πολλάκις σὺ διακελεύομαι περὶ ὁ αὐτὸς^s. Isocr.

807. He feared, lest some one of the Ionians *might admonish the Greeks*.

Δεῖδω^{sa}, μὴ τις ὁ Ἴωνες ὑποτίθημι^{M.SU.SA} ὁ Ἕλλην. Herodot.

808. He perished, and all, whoever *obeyed him*, were dispersed.

Ἀπολλύω^{M.SA}, καὶ πᾶς, ὅσος πείθω^{M.IMP} αὐτὸς, διασκορπίζω^{P.SA}. N. Test.

809. He *commands the winds*, and *the water*, and they *obey him*.

Ὁ ἄνεμος ἐπιτάσσω καὶ ὁ ὕδωρ, καὶ ὑπακούω αὐτός. N. Test.

810. They knew that *to obey Cyrus* honorably was more profitable than their gain per month.

Γιγνώσκω^{sa} κερδαλέος (§ 15.) εἰμὶ^{INF} Κῦρος καλῶς πειθαρχέω^{INF}, ἢ ὁ κατὰ μὴν^a κέρδος. Xen.

811. They *command them* not to steal, not to rob, not to enter into a house by force, not to strike whom (it is) not just (to strike), not to commit adultery, not *to disobey a magistrate*.

Ἐπιτάττω αὐτὸς μὴ κλέπτω, μὴ ἀρπάζω, μὴ βία (§ 24.) εἰς οἰκία παρήμι, μὴ παῖω ὅς (§ 20., b.) μὴ δίκαιος (§ 15.) (εἰμὶ παῖω), μὴ μοιχεύω, μὴ ἀπειθέω ἄρχων. Xen.

812. He commanded those who spoke before the people *not to censure the peace*.

Κελεύω^{sa} ὁ λέγω^{PA.A} ἐν ὁ δῆμος ὁ εἰρήνη μὴ ἐπιτιμάω (§ 13.). Demosth.

813. They dared *to reproach me*, saying that I undertake absurd and exceedingly foolish things.

Τολμάω^{sa} ἐπιπλήττω^{sa} ἐγὼ, λέγω ὡς ἄτοπος καὶ λίαν ἀνόητος ἐπιχειρέω πράγμα (§ 33., b.). Isocr.

814. Those who wish *to*

Φημὶ ἐγὼ^a σοφὸς (§ 14.)

reproach you will say that I am wise, if even I am not.

815. If we should endeavour to cause thee to weep, greatly *wouldst thou complain of us*.

816. You neither *accuse him*, nor think yourselves to be injured.

817. They *threatened the gate-keepers*, because they admitted them.

818. To me indeed, O men, you seem not justly to be angry with this man.

819. They *were irritated at the Eleans*, because they made an alliance with the Athenians.

820. If he discovers that thou pursuedst, he *will reprimand* not only *thee*, but also *me*, because I suffered thee.

821. She having come *worshipped him*, saying; Lord, *help me*.

822. You know you shall fight in conjunction with those who are willing to *assist their allies*.

εἰμὶ ^{1N} (§ 13.), εἰ καὶ μὴ εἰμὶ, ὃ βούλομαι ^{PA-PT} σὺ ὀνειδίζω. Plato.

Εἰ γὰρ κλαίω πειράω ^{M.IN.IMP} σὺ ποιέω, σφόδρα ἂν ἐγὼ μέμφομαι ^{1N.IMP}. Xen.

Οὐτ' ἐγκαλέω αὐτὸς, οὐθ' ἡγγέομαι ἀδικέω (§ 13., b.). Demosth.

Ὁ πυλωρὸς ἀπειλέω ^{IMP}, ὅτι οὗ παρήμι ^{fa}. Herodot.

Ἐγὼ μέντοι, ὦ ἀνὴρ, οὐ δικαίως γὰρ δοκέω ὃ ἀνὴρ οὗτος χαλεπαίνω. Xen.

Ὁργίζω ^{M.IMP}. ὃ Ἡλεῖος, ὅτι ποιέω ^{Mfa} ξυμμαχία πρὸς Ἀθηναῖος ^a. Xen.

Ἦν αἰσθάνομαι ^{σ.σα} ὅτι διώκω ^{IMP}, οὐ σὺ μόνον, ἀλλὰ καὶ ἐγὼ λοιδορέω ^{M.f}, ὅτι σὺ ἕαω ^{IMP}. Xen.

Ἐρχομαι ^{A.PA.SA} προσκυνέω ^{IMP} αὐτὸς, λέγω Κύριος ^v, βοηθέω ἐγὼ. N. Test.

Ἴσημι ὅτι μετὰ θέλω ^{PA-G-P} ὃ σύμμαχος ἀρήγω μάχομαι ^{sf}. Xen.

823. *Help therefore the law of the Greeks, transgressed by these men.* Ἀμύνω^{fa-p} οὖν ὁ (546) ὁ Ἑλλήν ῥόμος ὑπὸ ὀδεῖ^g παραβαίνω^{r-ra-fa}. Thucyd.

824. *He there aided the friendly cities, if any one needed any thing, and made war upon the Thyrians.* Ἐκεῖ ὁ μὲν φίλιος πόλις ἐπικουρέω^{imp}, εἰ τις τις (732) δέομαι^{o-pr}, Θυριεὺς δὲ πολεμέω^{imp}. Xen.

825. *To the people, these things were useful; but to those who spoke, they were not profitable.* Ὁ μὲν δῆμος, οὗτος συμφέρω^{imp} (§ 26.). ὁ δὲ λέγω^{ra-pr}, οὐ λυσιτελέω^{imp} (§ 26.). Demosth.

826. *For if I yet pleased men, I should not be a servant of Christ.* Εἰ γὰρ εἴτι ἄνθρωπος ἀρέσκω^{imp}, Χριστὸς δοῦλος οὐκ ἂν εἰμί^{m.in.imp}. N. Test.

827. *With former men I shall not be willing to contend.* Ἀνὴρ δὲ πρότερος ἐρῶ οὐκ ἐθέλω. Hom.

828. *Observedst thou never also one man undertaking through fool-hardiness to fight a mightier than himself?* Οὐπω αἰσθάνομαι^{sa} καὶ εἶς ἀνὴρ^a δι' ἀφροσύνη^g ἐπιχειρέω κρείττων ἐαυτοῦ (§ 28.) μάχομαι; Xen.

829. *The Corinthians on account of certain private differences made war upon the Athenians.* Κορίνθιος πολεμέω^{fa} ἴδιος τις διαφορὰ^g ἕνεκα ὁ Ἀθηναῖος. Thucyd.

830. THEOCLYMENUS. *Wilt thou that I myself assisting send out the fleet? HELEN. By no means; be not a servant to thy servants.* Θεοκλύμενος. Βούλομαι ξυνεργέω αὐτὸς ἐκπέμπω^{su-fa} στόλος; Ἑλένη. Ἥκιστα. μὴ δουλεύω σὸς δοῦλος. Eurip.

831. They shall come forth, and shall serve me in this place. Ἐξέρχομαι, καὶ λατρεύω ἐγὼ ἐν ὁ τόπος οὗτος. N. Test.

832. Say, from what country do you draw near to the Grecian houses? Ἐπω^{1m}σα·ρ, ἐκ ποῖος πάτρα Ἑλληνικὸς δῶμα πιλάζω; Eurip.

833. But when he now approached the palace, Artabanus met him in the plain. Ὡς δ' ἤδη ὁ βασιλείον^p πλησιάζω^{imp}, ὁ Ἀρτάβανος ὑπάντομαι^{imp} αὐτὸς ἐν ὁ περίον. Herodian.

834. The horsemen meet with ambassadors travelling somewhither. Ὁ ἵππεις ἐντυγχάνω προσβεντῆς πορεύομαι ποί. Xen.

835. They take five hundred beasts of burden, and men who followed the beasts of burden. Λαμβάνω ὑποζύγιον τὲ πεντακόσιοι, καὶ ἄνθρωπος ὅς ἔτιομαι^{imp} ὁ ζεύγος. Herodot.

836. If thou wilt follow me with the heavy-armed men, I will bring thee into the citadel. Ἐὰν ἀκολουθῆω^{su}σα ἐγὼ σὺν ὁ ὀπλίτης, εἰσάγω σὺ ἐς ὁ ἀκρόπολις. Xen.

837. Who would pray to such a goddess? who on account of a woman destroyed the benefactors of Greece. Τοιοῦτος θεὸς τίς ἂν προσεύχομαι^{o-pr}; ὅς γυνή^s οὔνεκα ὁ εὐεργέτης Ἑλλάς ἀπολλύω^{sa}. Eurip.

838. Ulysses rejoiced at the omen, and prayed to Minerva. Χαίρω^{imp} δὲ ὁ ὄρσις (§ 24.) Ὀδυσσεὺς, ἀρούομαι^{imp} δ' Ἀθήνη. Hom.

839. On account of this I converse with thee more willingly than with any other person. Ἐνεκα οὗτος^s σὺ ἤδέξω διαλέγομαι μᾶλλον ἢ ἄλλος τίς. Plato.

840. But if a spirit or angel spoke to him, let us not fight against God. *Εἰ δὲ πνεῦμα λαλέω^{sa} αὐτὸς, ἢ ἄγγελος, μὴ θεομαχέω^{sv}.* N. Test.
841. They use the leaves, not the branches, nor the fruit. *Χρᾶομαι δὲ ὁ φύλλον, οὐ ὁ κλών, οὐδὲ ὁ καρπός.* Theophr.
842. Those whom the king trusts, hate and make war upon Philip. *Ὅς βασιλεὺς πιστεύω, οὔτις μισέω, καὶ πολεμέω Φίλιππος.* Demosth.
843. He distrusted us and the Lacedæmonians, but trusted Philip. *Ἐγὼ μὲν, καὶ Λακεδαιμόνιος ἀπιστέω^{imp}, Φίλιππος δὲ πιστεύω^{imp}.* Æschin.
844. This Democedes, having thus come from Crotona, associated with Polycrates. *Ὁ δὲ Δημοκίδης οὔτις, ᾧδε ἐκ Κρότων ἀφικνέομαι^{p.pa.p}, Πολυκράτης ὁμιλέω^{sa}.* Herodot.
845. But speak thou the things which become sound doctrine. *Σὺν δὲ λαλέω ὅς (§ 20., b.) πρέπω (§ 26.) ὁ ὑγιαίνω^{pa.pr} διδασκαλία.* N. Test.
846. He said that a barbarian marriage befitted not a Roman. *Φάσκω^{imp} οὐχ ἀρμόζω^{inf.pr} Ῥωμαῖος γάμος^a βάρβαρος.* Herodian.
847. He that wavereth is like a wave of the sea, driven with the wind, and tossed. *Ὁ διακρίνω^{m.pa.pr} εἶκω^{m.p} κλύδων θάλασσα ἀνεμίζω^{p.pa.pr} καὶ ῥιπίζω^{p.pa.pr}.* N. Test.
848. Those in the ship having come, worshipped him. *Ὁ (§ 21., c.) δὲ ἐν ὁ πλοῖον ἔρχομαι^{a.pa.sa} προσκυνέω^{sa} αὐτός.* N. Test.
849. The citizens he exhorted to be well disposed towards the Romans, and to remember the favor. *Ὁ πολιτικὸς^a παρακαλέω^{sa} εὐνοέω ὁ Ῥωμαῖος, καὶ μνημονεύω ὁ εὐεργασία (§ 31.).* Polyb.

XXXIV. Verbs of giving way, with *μετέχω*, *μεταδίδωμι*, *κοινωνέω*, *φθονέω*, and *ἀμφισβητέω*, govern the dative of a person, with the genitive of a thing. *Grammar, Rule XXII.*

850. Rush on, horse-training Trojans, nor give way from the battle to the Argives. Ὅρνυμι^m, ἰππόδαμος Τρῶς, μηδ' εἶκω χάριμη Ἀργεῖος. Hom.

851. The river has yielded to us the way into the city. Ὁ ποταμὸς ἐγὼ παραχωρέω^p ὁ εἰς ὁ πόλις ὁδός. Xen.

852. They rise up to me now also from the seats, and yield the ways. Ἐπανίστημι^m δὲ ἐγὼ ἦδη καὶ θᾶκος, καὶ ὁδὸς ἐξίστημι^m. Xen.

853. But now impart to me of the fillets, that I may crown his head. Νῦν δὲ ἐγὼ μεταδίδωμι^{sa, a} ὁ ταινία, ἵνα ἀναδέω^{su, sa} ὁ οὔτος (493) κεφαλή. Plato.

854. We have shared with you also temples the most venerable, and sacrifices, and feasts the most splendid. Μετέχω^p δὲ σὺ καὶ ἱερὸν ὁ σεμνός, καὶ θυσία, καὶ ἑορτὴ ὁ καλός. Xen.

855. They share with their husbands the dangers in the wars. Κοινωνέω ὁ ἀνὴρ ὁ ἐν ὁ πόλεμος κίνδυνος. Diod. Sic.

856. Who would not envy thee such a lover? Τίς οὐκ ἂν φθονέω^{o, sa} σὺ τοιοῦτος ἐραστής; Lucian.

857. They dared to contend with the Carthaginians about the sea. Τολμάω^{sa} ἀμφισβητέω Καρχηδόνιος ὁ θάλαττα. Polyb.

XXXV. Verbs of reminding, filling, emptying, depriving, delivering, prohibiting, and restraining, govern the accusative and the genitive.
Grammar, Rule XXIII.

858. Whence therefore wilt thou that I begin to remind thee of agriculture?

Πόθεν οὖν βούλομαι ἄρχω^{m.sc} σὺ δὲ γεωργία ὑπομιμνήσκω; Xen.

859. He filled Rome with statues and images, in the Capitol and in other temples.

Ὁ Ῥώμῃ πληρόω^{sa} ἀνδριάς καὶ εἰκῶν, ἐν ᾧ Καπετωλίον καὶ ἐν ἄλλοις ἱερόν. Herodian.

860. He loaded all the ships with both the slaves and the treasures.

Ὁ πλοῖον πᾶς γεμίζω^{sa} ὁ δὲ ἀνδράποδον καὶ ὁ χρῆμα. Xen.

861. Without temperance and justice, they have filled the city with ports, and docks, and walls, and tributes, and such-like trifles.

Ἄνευ σωφροσύνης^s καὶ δικαιοσύνης^s, λιμῆν, καὶ νεώριον, καὶ τείχος, καὶ φόρος, καὶ τοιοῦτος φλυαρία, ἐμπλήθω ὁ πόλις. Plato.

862. Why, O foolish woman, emptyest thou thy hands of these things?

Τίς^{no} (233), ᾧ μάταιος, ὅδε σὸς κενώω χεῖρ; Eurip.

863. By his rashness he not only deprived himself of so great a dominion, but also brought those who accompanied into extreme calamities.

Διὰ ὃ αὐτὸς^s προπέτεια^a, οὐ μόνον αὐτοῦ ἀποστερέω^{sa} τηλικούτος δυναστεία, ἀλλὰ καὶ ὃ συνακολουθῶ^{pa-pr} εἰς ὃ ἔσχατος συμφορὰ καθίστημι^{sa}.

864. And wilt thou defraud me of this second corpse?

Καὶ νοσφίζω ἐγὼ ὅδε δεύτερος νεκρός; Eurip.

865. O stranger, pity me, *loose me from bonds.*

Ἦ ξένος ὦ, κατοικτειρω^{fa} ἐγώ,
λύω^{fa} ἐγὼ δεσμός. Aris-
toph.

866. Help me, *save an unhappy man from ruin.*

Χρᾶίσω^p ἐγώ (§ 33., c.),
θύω^{m,fa} δυσάμμορος ἀνήρ
λύμη. Apoll. Rh.°

867. He *delivered the city from so unjust and grievous a command.*

Ὁ δὲ πόλις οὕτως ἄνομος καὶ
δεινὸς πρόσταγμα ἐλευθε-
ρώω^{fa}. Isocr.

868. He anchored at the Piræus with a hundred and fifty ships, and *kept the vessels from the entrance.*

Ἐορμίζω^{m,fa} πρὸς ὁ Πειραιεὺς ἅ
ναῦς (235) πενήκοντα καὶ
ἐκατὸν, καὶ ὁ πλοῖον εἴρ-
γω^{imp} ὁ εἴσπλοος. Xen.

869. They *debarred the Lacedæmonians both from the equestrian and from the gymnastic game.*

Κωλύω^{imp} Λακεδαιμόνιος καὶ
ὁ ἵππικὸς καὶ ὁ γυμνικὸς
ἀγών. Xen.

870. Cleomenes having returned from Ægina, *designed to depose Demaratus from the royal dignity.*

Κλεομένης δὲ νοστήω^{fa} ἀπ' Ἄγινα,
βουλεύω^{imp} ὁ Δη-
μάρατος παύω^{fa} ὁ βασιλεία.
Herodot.

To these add verbs of separating, repelling, begetting, and esteeming worthy.

871. With his spear he continually *repelled the Trojans from the ships*, whoever brought inextinguishable fire.

Ἐγχοῦ (§ 24.) δ' αἰεὶ Τρῶς
ἀμύνω^{imp} ναῦς, ὅστις ἂ
(§ 20., c.) φέρω^{o-pr} ἀκάμα-
τος πῦρ. Hom.

872. We pray always for you, that God *may count you worthy of the calling.*

Προσεύχομαι πάντοτε περὶ
σὺ ἔ, ἵνα σὺ ἀξιόω^{uv,fa} ὁ
κλήσις ὁ Θεός. N. Test.

a. Some verbs frequently take the accusative of a thing, with the genitive of a person or thing from which it proceeds.

873. *What then wishest thou secondly to learn from me?* Τίς^{no} δῆτα βούλομαι δεύτερον μανθάνω^{sa} ἐγώ; Eurip.

874. *I should wish to gratify thee, if thou shouldst request of me possible things.* Βούλομαι^o ἂν χαρίζομαι σὺ^d, εἰ^o ἐγὼ δυνατὸς δέομαι^o. Plato.

875. *I learn the whole thing from a servant, who delivered the child.* Πυνθάνομαι ὁ πᾶς λόγος θεράπων, ὃς ἐγχειρίζω^{fa} ὁ βρέφος. Herodot.

876. *These things they gladly heard from him, on account of their then subsisting enmity towards the Thebans.* Οὔτις δ' ἀσμένως ἀκούω^{imp} αὐτὸς, διὰ ὃ τόθ' ὑπείμι^{ra} ἀπέχθεια^a πρὸς ὃ Θηβαῖος^a. Demosth.

XXXVI. Any transitive verb may govern the accusative and the dative (*when, together with the object of the action, we express the person or thing with relation to which it is exerted*). Grammar, Rule XXIV.

877. *Come hither, show thyself to the spectators.* Χωρέω δεῦρο, δεικνύω^{fa} σαυτοῦ ὃ θεατῆς. Aristoph.

878. *I will drag thee to the people, that thou mayest give to me satisfaction.* Ἔλκω σὺ πρὸς ὃ δῆμος^a, ἵνα δίδωμι^{su-sa} ἐγὼ δίκη. Aristoph.

879. *If thou speakest the truth, I promise to thee ten talents.* Ἐὰν δ' ἀληθεύω^{su-fa}, ὑπισχνέομαι σὺ δέκα τάλαντον. Xen.

880. Having arisen, they sacrifice to Bacchus a ram a year old.

Ἀρίστημι^{PA.SA}, θύω ὁ Διόνυσος κριὸς ἐνιαύσιος. Longus.

881. To what shall I liken the men of this generation?

Τίς ὁμοίω ὁ ἄνθρωπος ὁ γενεὰ οὗτος; N. Test.

882. Tisias often despitefully throws at me the exile of my father.

Τισίας πολλάκις ὀνειδίξω ἐγὼ ὁ φυγὴ ὁ πατήρ. Isocr.

883. You committed to him country, and children, and wives, and yourselves.

Ἐπιτρέπω^{SA} αὐτὸς πατρίδ, καὶ παῖς, καὶ γυνή, καὶ σὺν αὐτός. Lysias.

884. The superfluous tents they delivered to Cyrus, that the Persians might have them.

Ὁ δὲ περισσὸς σκηνὴ Κῦρος παραδίδομαι^{SA}, ὡς ὁ Πέρσης^d γίγνομαι^{o.SA} (§ 33., a., Ex. 795.). Xen.

885. So that even now remains the armature, which Cyrus then prepared for the horsemen.

Ἵσπετε καὶ νῦν διαμένω ὁ ὄπλισις, ὃς τότε Κῦρος ὁ ἱππεὺς κατασκευάζω^{SA}. Xen.

886. He leaves to the village prefect his relatives, except his son just coming to manhood.

Ὁ δ' οἰκέτης καταλείπω ὁ κομάρχης, πλὴν ὁ υἱὸς (277) ἄρτι ἠθάσκω^{PA}. Xen.

887. O son of Apollodorus, how thankful to thee I am that thou incitedst me to come hither!

ὦ παῖς^v Ἀπολλόδορος, ὡς χάρις^a σὺν ἔχω ὅτι προτρέπω^{SA} ἐγὼ ὡδὲ ἀφικνέομαι^{INF.SA}. Plato.

888. Not only therefore felicity, but likewise success, as it seems, does science impart to men in every possession and action.

Ὁ μόνον ἄρα εὐτυχία, ἀλλὰ καὶ εὐπραγία, ὡς εἶκω^{M.P}, ὁ ἐπιστήμη παρέχω ὁ ἄνθρωπος ἐν πᾶς κτήσις τὲ καὶ πράξις. Plato.

XXXVII. Verbs of doing, speaking, asking, taking, teaching, clothing, and concealing, govern two accusatives, the one of a person and the other of a thing. *Grammar, Rule XXV.*

889. *What then wilt thou do to me? wilt thou slay my son?* Τίς^{ne} δὴ ἐγὼ δράω; παῖς ἐγὼ (§ 18., b.) κατακτείνω^{sf}; Eurip.

890. *But wherefore designs he to do us these things?* Ἀτὰρ διατί γέ οὗτος ἐπιβουλεύω ποιέω ἐγώ; Aristoph.

891. *None ever did the Persians more injuries.* Οὐδαμὸς^p πῶ Πέρσης κακὸν πλείων ἐργάζομαι^{sa}. Herodot.

892. LAMACHUS. *What saidst thou of us? Wilt thou not tell?* ΔΙΚΑΙΟΠΟΛΙΣ. I know not yet. Λάμαχος. Τίς^{ne} δ' ἔπω^{sa} ἐγώ; οὐκ εἶρω; Δικαιοπόλις. Οὐκ εἶδω^{m.p.} πῶ. Aristoph.

893. *Say not of thy husband such things, dear Dione.* Μὴ λέγω ὁ σὸς ἀνὴρ, φίλος, τοιοῦτος, Διώνη. Theocr.

894. *If Socrates asks thee any thing, wilt thou answer? or how wilt thou do?* Ἐὰν τίς ἐρωτάω^{su} σὸν Σωκράτης, ἀποκρίνομαι; ἢ πῶς ποιέω; Plato.

895. *Who is the young woman? How Grecian-like she asked us about the toils at Troy! and the wretched Agamemnon how she pitied! and she inquired of me about his wife, and children.* Τίς εἶμι ὁ νεᾶνις; ὡς Ἑλληνικῶς ἀνέρομαι^{imp} ἐγὼ ὁ ἐν Ἴλιον πόνος! καὶ ὁ ἄθλιος Ἀγαμέμνων ὡς οἰκτεῖρω^{imp} ἀνερωτάω^{imp} τὲ ἐγὼ γυνή, παῖς τέ. Eurip.

896. *Desiring always to perform something splendid, he asks of Agesilaus heavy-armed men.* Ἐπιθυμέω ἀεὶ λαμπρὸς τίς ἐργάζομαι, αἰτέω ὁ Ἀγησίλαος ὀπλίτης. Xen.

897. They *will* no longer demand of thee their pay, but will depart out of the country.

Σὺ δὲ οὐκέτι ἀπαιτέω ὁ μισθός, ἀλλ' ἀπαλλάσσω^κ ἐκ ὁ γῆ. Xen.

898. He exacted of Lep-*tines* four and thirty drachms, and of Theoxenus seventy drachms.

Γ' ὑπράτιω^α Λεπτινῆς τέτταρες καὶ τριάκοντα δραχμῆ, καὶ Θεόξενος δραχμῆ ἑβδομήκοντα. Demosth.

899. I took the island neither from them nor from you, but from the pirate Sostratus.

Ὁ νῆσος οὐτ' ἐκεῖνος, οὔτε σὺ ἀφαιρέω^{κ,σβ}, ἀλλὰ ὁ ληστής Σώστρατος (§ 25.). Demosth.

900. That we may be more expert in warlike affairs, declare to us whence he began to teach thee the art of commanding.

Ἵνα ἐπιστήμων ὁ πολεμικός (638) εἰμὶ^{σγ}, λέγω^{α,δ} ἐγὼ, πόθεν ἄρχω^{κ,α} σὺ διδάσκω ὁ στρατηγία. Xen.

901. They teach their sons three things only, to ride, and to use the bow, and to speak the truth.

Παιδεύω ὁ παῖς τρεῖς μόνος, ἵππεύω, καὶ τοξεύω, καὶ ἀληθίζομαι. Herodot.

902. They took off from him the cloak, and put upon him his garments.

Ἐκδύω^α αὐτὸς ὁ χλαμῦς, καὶ ἐνδύω^α αὐτὸς ὁ ἱμάτιον αὐτός^β. N. Test.

903. Diogiton concealed from his daughter the death of her husband.

Διογείτων ὁ θυγάτηρ κρύπτω^{ιμπ} ὁ θάνατος ὁ ἀνῆρ. Lysias.

a. Several other verbs are also found with two accusatives.

904. But why do we blame the Lacedæmonians for these things?

Ἀτιὰρ τίς (233) οὗτος ὁ Λάκων αἰτιόομαι. Aristoph.

905. I wish to remind you of the words which he said ; for I know that you will remember.

Βούλομαι δὲ σὺ ὁ λόγος, ὃς λέγω ^{imp}, ὑπομιμνήσκω ^{fa}. εἶδω ^{m.p} γὰρ ὅτι μιμνήσκω ^{ff}. Demosth.

906. From these things therefore I then prevented thee, as thou sayest.

Οὗτος ἄρα σὺ τότε διακαλύψα, ὥς σὺ φημί. Plato.

b. Verbs of doing and speaking often take the adverb εὖ or κακῶς instead of the accusative of the thing.

907. And now he benefits the Messenians and the Argives.

Καὶ νῦν ὁ Μεσσηνίους καὶ ὁ Ἀργεῖος εὖ ποιεῖω. Demosth.

908. They more willingly speak ill of me, than they praise themselves.

Ἐγὼ ἤδιον κακῶς λέγω, ἢ οὗ αὐτὸς ἐπαινέω. Lysias.

c. Some verbs take the accusative of a person, with the accusative neuter of an adjective in the sense of an adverb.

909. He injured me greatly, and hurt the state not a little.

Ἐγὼ μὲν μέγας ^{ne.p} ζημιόω ^{fa}, ὁ δὲ πόλις οὐ μικρὸς ^{ne.p} βλάπτω ^{fa}. Lysias.

910. Not only will you not hurt, but even most greatly will you benefit the state, and yourselves.

Οὐ μόνον οὐ βλάπτω, ἀλλὰ καὶ ὁ μέγας ^{ne.p} ὠφελέω ὁ πόλις, καὶ σὺ αὐτὸς. Demosth.

d. A preposition must often be supplied before the accusative of the thing.

911. He challenged not those who associated with him to these things.

Οὐκ (εἰς) οὗτος προκαλέω ^{m.imp} ὁ σύνειμι ^{fa}. Xen.

912. *The army he divided into twelve parts.* Ὁ στρατεύμα κατανέμω^{sa} (εἰς) δώδεκα μέρος. Xen.

913. *I advise to divide each of these classes into five parts of twelve men each.* Οὗτος δὲ ὁ συμμορία ἕκαστος διαίρω^{sa} κελεύω (εἰς) πέντε μέρος κατὰ δώδεκα ἀνὴρ^a. Demosth.

e. Some verbs take the accusative of a person, with the accusative of an adjective or substantive which expresses a quality or property attributed to the person by the verb. These verbs are those which signify to call or name, to make, to choose, and when in the passive take the same case after as before them.

914. *They call him, whom we serve, Polyphemus.* Καλέω δ' αὐτὸς, ὃς (831) λατρεύω, Πολύφημος. Eurip.

915. *Æschylus in (the tragedy) Prometheus Loosed makes the Phasis the boundary of Europe and Asia.* Αἰσχύλος ἐν Προμηθεὺς λύω^{P.PA.PR} ὁ Φάσις ὄρος ὁ Εὐρώπη καὶ ὁ Ἀσία ποιέω. Arrian.

916. *They decreed to assist with all their forces, and they chose Iphicrates commander.* Ψηφίζω^{sa} βοηθῶ πανδημεῖ, καὶ Ἰφικράτης στρατηγὸς αἰρώ^{sa}. Xen.

917. *They call insolence education; anarchy, liberty; luxury, magnificence; impudence, manliness.* Ἔθρις μὲν, παίδευσις καλέω· ἀναρχία δὲ, ἐλευθερία· ἄσωτία δὲ, μεγαλοπρέπεια· ἀναιδεία δὲ, ἀνδρία. Plato.

918. *But poverty has corruption; it teaches a man through want to be bad.* Ἀλλ' ἔχω νόσος πενία· διδάσκω γ' ἀνὴρ ὁ χρεία (§ 24.) κακός. Eurip.

919. Many having been injured by orators, *teach their sons to be orators*. But no one having been injured by a wolf, becomes a wolf himself, and bites in return.

Πολλὸς ἀδικέω^{P.P.A.^a} ὑπὸ ῥή-
τωρ^ς, ὁ υἱὸς ῥήτωρ διδά-
σκω· οὐδείς δὲ ἀδικέω^{P.P.A.^a}
ὑπὸ λύκος^ς, αὐτὸς λύκος
γίγνομαι, καὶ ἀντιδάκνω.
Ariston.

XXXVIII. When a verb in the active voice governs two cases, in the passive it retains the latter case. *Grammar, Rule XXVII.*

920. When he heard, he bore it grievously, considering of what honors and of what hopes he had been deprived.

Ἐπεὶ ἀκούω^{ῃα}, χαλεπῶς φέ-
ρω^{ῃα}. ἐνθνύμιομαι οἷος
τιμῆ^ς καὶ οἷος ἐλπίς^ς ἀπο-
στερέω. Xen.

921. All things are conspicuous in the soul, after it is divested of the body.

Ἐνδηλος πᾶς εἰμὶ (§ 26.) ἐν
ὁ ψυχῇ, ἐπειδὴν γυμνῶ^{σῃα}
ὁ σῶμα^ς. Plato.

922. They persuade the Athenians to send to them ships, for by the Syracusans they were kept both from the land and from the sea.

Πείθω ὁ Ἀθηναῖος πέμπω^{ῃα}
οὔ ναῦς, ὑπὸ γὰρ ὁ Συρα-
κούσιος^ς ὁ τὲ γῆ εἴργω^{imp}
καὶ ὁ θάλασσα. Thucyd.

923. All the other things, which have been thought worthy of this appellation.

Ὅ ἄλλος πᾶς, ὅσος ἀξιώω
(§ 26.) οὗτος ὁ πρόσρησις.
Plato.

924. And again they asked, for whom the horses were bred.

Καὶ πάλιν ἐρωτάω^{imp}, τίς^ς
ἵππος τρέφω^{o.pr.}. Xen.

925. He shall be likened to a foolish man, who built his house upon the sand.

Ὅμοιῶ ἀνὴρ μωρὸς, ὅστις
οἰκοδομέω^{ῃα} ὁ οἰκία αὐτοῦ
ἐπὶ ὁ ἄμμος^{a.f.}. N. Test.

926. And *whatever things* he himself *was asked* by others; he quickly answered.

Καὶ ὅσος αὐτὸς ὑπ' ἄλλος ἔρωτάω^{o-pr}, ταχὺ ἀποκρινομαι^{imp}. Xen.

927. They demand of the Arcadians the cities *of which* they *were deprived* by the Lacedæmonians.

Ἄπαιτέω (§ 37., Ex. 897.)
ὁ πόλις ὁ Ἀρκὰς, ὅς ἂ ὑπὸ Λακεδαιμόνιος ἄφαιρέω^{r.sa}. Xen.

928. O child, O son of my wretched son, we *are deprived of thy life* unexpectedly.

Ἦ τέκνον, ὦ παῖς^v παῖς μογερός, συλάω σὸς ψυχὴ^a ἀδόκως. Eurip.

929. He *was instructed in music* by Lamprus, and *in rhetoric* by Antiphon.

Μουσικὴ^a μὲν ὑπὸ Λάμπρος ἔπαιδεύω^{sa}, ῥητορικὴ^a δὲ ὑπ' Ἀντιφῶν^s. Plato.

930. The majority of the commanders *were not persuaded of the things which* *were announced*.

Ὁ πλείων^p ὁ στρατηγὸς οὐ πείθω^{imp} ὁ ἔξαγγέλλω^{r.pa.sa}. Herodot.

a. Some verbs in the passive retain the former case, and the latter is made their nominative.

931. He had had committed to him the guard of the baggage.

Ὁ ὁ ἀποσκευὴ ἐπιτρέπω^{r.pl} φυλακὴ^a. Polyb.

932. They are thought most just, and on account of this they *are intrusted with the trials*.

Δίκαιος δὲ νομίζω, καὶ διὰ οὗτος^a πιστεύω ὁ κρίσις^a. Strabo.

933. Read^r to me under what archon he *was voted the office*.

Ἐγὼ^d ἀναγιγνώσκω^{im.sa.s} ἐπὶ τίς ἄρχων^s χειροτονέω^{r.sa} ὁ ἀρχή. Æschin.

934. They delivered up themselves, and having been brought to the king, they had their heads cut off.

²Εγχειρίζω^{fa} ἑαυτοῦ, καὶ ἀνάγω^{p.pa.fa} πρὸς βασιλεὺς^a, ἀποτέμνω^{r.fa} ὁ κεφαλῆ^a. Xen.

The accusative with the passive may often be referred to *κατὰ* understood.

935. He was struck on the head with an axe in the Prytaneum.

Πλήσσω^{sa} ὁ κεφαλῆ πέλεκυς^d ἐν ὁ Πρυτανεῖον. Herodot.

936. They drew up also the wretched goat broken as to both his horns.

²Ἀνιμάω^{m.fa} δέ καὶ ὁ ἄθλιος τράγος συνθραύω^{p.pa.p} ἄμφω ὁ κέρασ^p. Longus.

b. Verbs passive, or of a passive signification, are followed by a genitive governed by ὑπό, ἀπό, ἐκ, παρά, or πρὸς.

937. He was honored by you, and he possessed much property.

²ὑπὸ σὺ τιμάω^{imp}, καὶ πολὺς οὐσία κτάρμαι^{r.pl}. Demosth.

938. We are injured, O women; for we are kept from the sepulchre by this man.

²Ἀδικέω, ὦ γυνή· εἴργω γὰρ τάφος^s (§ 38., Ex. 922.) πρὸς ἀνήρ ὄδε. Eurip.

939. These things were said thus by the pilot to Xerxes.

Οὗτος οὕτω ῥέω^{fa} (§ 26.) ἐκ ὁ κυβερνήτης πρὸς Ξέρξης^a. Herodot.

940. No memorable exploit was performed by them.

Ἠράσσω^{fa} ἀπ' αὐτὸς οὐδεὶς ἔργον ἀξιόλογος. Thucyd.

941. For these persons living scientifically are not acknowledged by thee to be happy.

Οὗτος γὰρ ἐπιστημόνως ζάω οὐχ ὁμολογέω παρὰ σὺ εὐδαιμῶν εἰμί. Plato.

942. In the debarcation I *was slain by Hector.* Ἐν ὁ ἀπόβασις ἀποθνήσκω ^{A.sa}
ὑπὸ ὁ Ἐκτωρ. Lucian.

943. I learned the fortunes of Agamemnon, and the death by which he *perished by his wife.* Ἀγαμέμνων τύχη ἐπίσταμαι ^{imp},
καὶ θάνατος, οἷος ^d πρὸς
δάμαρ ὀλλύω ^{M.sa}. Eurip.

944. Whoever of you knows *by what man he perished*, him I command to relate all things to me. Ὅστις ποτὲ σὺ κατείδω ^{M.P} ἀνὴρ
ἐκ τίς διολλύω ^{M.sa}, οὗτος ^a
κελεύω πᾶς σημαίνω (§ 36.)
ἐγώ. Soph.

945. From Naxus they *were banished by the people*; and having been banished they came to Miletus. Ἐκ Νάξος φεύγω ^{A.sa} ὑπὸ ὁ
δῆμος· φεύγω ^{A.PA.sa} δὲ
ἀφικνέομαι ^{sa} ἐς Μίλητος.
Herodot.

c. Passive verbs are often followed by a dative, sometimes with, but frequently without, a preposition.

946. Thus *by Tydides* *were* the close phalanxes of the Trojans *disordered.* Ὡς ὑπὸ Τυδείδης πυκινὸς κλο-
νέω ^{imp} φάλαγξ Τρώς. Hom.

947. This thing nowhere in the book *has been said by me.* Οὗτος οὐδαμοῦ ὁ βιβλίον ^B
λέγω ἐγώ. Lucian.

948. Hear not therefore, nor endure the things which *had been done* either *by the Lacedæmonians* or *by the Phœceans.* Μὴ τοίνυν ὅς (§ 20., b.)
πράσσω (§ 26.) ἢ Λακεδαι-
μόνιος, ἢ Φωκεὺς, ἀκούω ^P,
μηδ' ἀνέχομαι. Demosth.

949. They *were instructed by us* in gymnastic and in music somewhere in the former discourse. Γυμναστικῇ ^d μὲν ποῦ καὶ
μουσικῇ ^d ἐν γὰρ ὁ πρόσθεν
(§ 21., a., Ex. 544.) παι-
δεύω ^{imp} ἐγώ. Plato.

Thus also impersonals.

950. They were powerful in riches, as also it *has been shown by the ancient poets.*

Χρῆμα^d δυνατὸς εἰμι, ὡς κινδ
ὁ παλαιὸς ποιητῆς δηλώω.
Thucyd.

951. They are ambitious to show to all men that *they have not labored* in vain.

Φιλοτιμέομαι ἐπιδείκνυμι^m
πρὸς ἅπασ^a, ὅτι οὐκ ἄλλως
αὐτὸς^{d,p} πονέω^{p,p^a}. Plato.

XXXIX. The particular part or circumstance referred to after a general affirmation is put in the accusative. *Grammar, Rule XLII.*

952. They were about equal to the Greeks *in number.*

Εἰμι^{imp} παρόμοιος ὁ Ἕλληⁿ
(§ 29.) ὁ ἀριθμὸς. Xen.

953. He was both *in appearance* most terrific, and most large *in person.*

Εἰμι δὲ καὶ ὄψις φοβερὸς,
καὶ μέγας ὁ σῶμα. Herod-
dian.

954. He was also otherwise both hospitable and magnificent *after the Thes-
salian fashion.*

Εἰμι δὲ καὶ ἄλλως φιλόξενος
τὲ καὶ μεγαλοπρεπῆς ὁ Θετ-
τῶν τρόπος. Xen.

955. Thou art like *in body, and voice, and feet,* to Ulysses.

Σὺ δέμας, φωνὴ τὲ, ποῦς
τὲ Ὀδυσσεύς (§ 33, c.,
Ex. 847.) εἰκω^{m,p}. Hom.

956. The fruit of the lote tree is *in sweetness* like to the fruit of the palm-tree.

Ὅ δὲ ὁ λωτὸς καρπὸς εἰμι γλυ-
κύτες ὁ φοίνιξ ὁ καρπὸς
(§ 29.) προσείκελος. He-
rodot.

957. There is not a man who is happy *in all things.*

Οὐκ εἰμι ὅστις πᾶς ἀνήρ εὐδαι-
μονέω. Aristoph.

958. He hit Prothoënor *on the right shoulder.* Βάλλω^{sa} δὲ Προθοήνωρ δεξιῶς ὤμος. Hom.

959. Near the city was a stone pyramid, of one hundred feet *in breadth*, and of two hundred feet *in height.* Παρὰ ὃ πόλις^a εἰμὶ πυραμῖς λίθινος, ὃ μὲν εὐρος εἶς πλέθρον (§ 19.), ὃ δὲ ὕψος δύο πλέθρον (§ 19.). Xen.

960. They expected to come at sun setting to villages of the Babylonian country; and *in this thing* they were not mistaken. Λογίζομαι^{imp} ἦκω¹⁸⁷⁵ ἄμα ἥλιος (291) δύνω^{ra} εἰς κώμη ὃ Βαβυλώνιος χώρα· καὶ οὗτος οὐ ψεύδω^{rsa}. Xen.

961. They were admirable *in beauty* and *in size*: their appearance differed *in nothing* from amber. Εἰμὶ θαυμάσιος ὃ κάλλος καὶ ὃ μέγεθος· ὃ δὲ ὄψις ἤλεκτρον^s οὐδείς^{ne} διαφέρειω^{imp}. Xen.

962. I am *by nation* an Assyrian; I have also a strong castle, and I rule over much territory. Ἐγὼ εἰμὶ ὃ μὲν γένος Ἀσσύριος· ἔχω δὲ καὶ τεῖχος ἰσχυρὸς, καὶ χώρα (§ 31.) ἐπάρχω πολύς. Xen.

963. They use gold and brass *for all things.* Χρυσὸς δὲ καὶ χαλκὸς ὃ πᾶς χρῶμαι (841). Herodot.

XL. An impersonal verb governs the dative. Grammar, Rule XXVIII.

964. And let us consider whether *it is proper for us*, or not. Καὶ σκοπέω^{sv} εἰ ἐγὼ πρέπει, ἢ οὐ. Plato.

965. But, if *it seem good to thee*, I will bear these words to the old man. Ἀλλ', εἰ δοκεῖ¹⁸ σὺν, ὅδε ἀπαγγέλλω (§ 36.) λόγος γέρων. Eurip.

966. With my hand *it is not lawful for me* to take hold of thy chin.

Χεῖρ (§ 24.) δ' οὐκ ἔξεστι ἐγὼ ὁ σὸς λαμβάνω ^{M.INF.sa} γεινείας (738). Eurip.

967. *It is profitable to Philip, and to the Phocæans, and to you* in like manner *all*, to be freed from the apathy, and from the heaviness of the Thebans.

Συμφέρει δὲ Φίλιππος, καὶ Φωκεῖς, καὶ σὺ ὁμοίως ἅπας, ὁ ἀναλγησία [§] (§ 38.), καὶ ὁ βαρύτης [§] ἀπαλλάσσω ^{P.INF.sa} ὁ ^{§.f} (548) ὁ Θηβαῖος. Demosth.

968. *For me* therefore *it is sufficient* even hereafter to receive; but give to these generals and captains, who followed with me.

Ἐγὼ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαμβάνω ^{INF.sa} οὗτος δὲ ὁ στρατηγὸς δωρέομαι [§], ὃς σὺν ἐγὼ ἀκολουθεῖω ^{imp}, καὶ λοχαγός. Xen.

969. And through passion *it was decreed by them* to slay not only those who are present, but likewise all the Mitylenæans who are of age, and to enslave the children and women.

Καὶ ὑπ' ὀργῆς [§] δοκεῖ ^{A.sa} αὐτὸς οὐδ' ὁ πάρεμι ^{PA} μόνον ἀποκτείνω ^{sa}, ἀλλὰ καὶ ὁ ἅπας Μιτυληναῖος ὅσος ἤβᾶω, παῖς δὲ καὶ γυνὴ ἀνδραποδίζω ^{sa}. Thucyd.

970. *For private persons it is possible* to retrench their expenses for the things per day, as they please; but *for kings it is not possible*.

Ὁ μὲν ἰδιώτης ἔξεστι ὁ δαπάνη συντέμνω εἰς ὁ ^{ne.p} (§ 21., c.) καθ' ἡμέρα ^a, ὅπη βούλομαι ὁ δὲ τύραννος οὐκ ἐνδέχεται. Xen.

971. When they saw Xenophon, they run to him, and say, Now *it is in thy power*, O Xenophon, to become a man.

Ὡς εἶδω ^{sa} ὁ Ξενοφῶν, προσπίπτω αὐτὸς (§ 33., b.), καὶ λέγω, Νῦν σὺ ἔξεστιν, ὦ Ξενοφῶν, ἀνῆρ ^d (§ 14., Ex. 441.) γίγνομαι ^{INF.sa}. Xen.

α. Δεῖ and χρῆ agree with an infinitive preceded by the accusative.

972. *It behoves the tyrant to cut off all these persons, if he means to govern.* Τπεξαιρέω οὔτος πᾶς δεῖ ὁ τύραννος, εἰ μέλλω ἄρχω ^{INF.SF} (§ 12., a.). Plato.

973. *Thou shouldst not envy; thou hast innumerable other things, in which thou wilt delight.* Σὺ δ' οὐ φθονέω χρῆ· μυρίος εἰμι (§ 26.) ἄλλος σὺ (§ 33., a., Ex. 792.), ἐφ' ὅς^d τέρω ^{MSF}. Eurip.

974. *After all had assembled whom it behoved (to assemble), and silence had taken place, Cyaxares spoke thus.* Ὡς δὲ πᾶς συνέρχομαι ^{A.SA} ὅς δεῖ ^{IMP} (συνέρχομαι ^{INF.SA}), καὶ σιωπῆ γίγνομαι ^{SA}, Κναζάρης ἔρω ^{SA} ὧδε. Xen.

Other impersonals likewise, which more commonly govern the dative, sometimes agree with an infinitive preceded by the accusative.

975. *That it becomes us being injured to deliberate, let no one teach.* Ὡς ἐγὼ πρόπει βουλεύω ^M ἀδικέω ^{P.PA.PR}, μηδεὶς διδάσκω ^{IM.PR}. Thucyd.

976. *About Egypt it is not allowable for a king to rule without the sacerdotal science.* Περὶ Αἴγυπτος^a οὐκ ἔξεστι βασιλεὺς χωρὶς ἱερατικῆ^b ἄρχω. Plato.

977. *Having made war upon our ancestors, he suffered the things which it was just for him (to suffer.)* Στρατεύω ^{PA.SA} δ' ἐπὶ ὁ ἡμέτερος πρόγονος^a, πάσχω ^{SA} ὅς προσήκει ^{IMP} αὐτός (πάσχω ^{INF.SA}). Isocr.

β. Δεῖ and μέλει, with their compounds, also μέτεστι, προσήκει, διαφέρει, and ἔλλειπει, govern the dative of person, with the genitive of a thing.

978. *There is need of some more elegant exercise for the warlike wrestlers.* Κομπὸς δὲ τὶς ἄσκησις δεῖ πολεμικὸς ἀθλητῆς. Plato.

979. I consider in what manner I may discourse concerning them; for *I care for these*, more than *for the others*.

980. If therefore you shall restore these things to those who serve in the army, *there is further need of no supply for you*. If not, there is further need. Rather *there is need of all the supply*.

981. *It repented them of all the things that had been said*, and they acknowledged that they mistook no thing ever so much.

982. Perhaps also I shall put on purple raiment, that they may know, that *I no longer share in those trifles*.

983. *To a man overcome by the pleasures of the body there belongs no virtue*.

c. Sometimes δεῖ and χρῆ take the accusative of a person with the genitive of a thing.

984. Go rejoicing; for *I have no need of thy oracles*.

985. *Thou hast need of a long and wise speech*, with which thou shalt persuade me that thou killedst not thy friends.

Σκοπέω^M, τίς τρόπος (§ 39., Ex. 954.) διαλέγομαι^{P.SU.SA} περὶ αὐτός^S. μέλει γὰρ ἐγώ^d οὗτος^S μᾶλλον, ἢ ὁ ἄλλος^S. Isocr.

Εἰ μὲν οὖν οὗτος ὁ στρατεύω^{M.PA} ἀποδίδωμι (§ 36.), οὐδείς σὺ προσδεῖ πόρος· εἰ δὲ μὴ, προσδεῖ· μᾶλλον δὲ ἅπας ἐνδεῖ ὁ πόρος. Demosth.

Μεταμέλει^{IMP} δὲ αὐτὸς ἅπας ὁ ἐρέω^{P.PA.P}, ὁμολογέω^{IMP} δὲ μηδεὶς πώποτε τοσοῦτον πρᾶγμα^S διαμαρτάνω^{INF.SA}. Isocr.

Τάχα δὲ καὶ πορφυρῆς μεταμφιάζομαι, ὡς εἶδημι^O, ὅτι μηκέτι ἐγώ^d ὁ λῆρος^S ἐκένυος μέτεστι. Lucian.

Ἄνηρ ἥτιων ὁ διὰ ὁ σῶμα^S ἡδονῆ (§ 28.) οὐδείς ἀρετῆ^S προσήκει. Xen.

Χαίρω εἶμι^S· οὐ γὰρ σὸς ἐγώ δεῖ θείσπισμα. Eurip.

Μακρὸς γὰρ δεῖ σὺ, καὶ σοφὸς λόγος, ὅστις (§ 24.) ἐγώ πείθω μὴ φίλος κατακτείρω^{INF.SA} (§ 13., b.). Eurip.

XLI. Participles govern the case of their verbs. . *Grammar, Rule XXXI.*

986. The Acarnanians, *Ἀκαρνανὸν δὲ, σκυλεύω^{fa} ὁ νεκρὸς^p, καὶ τροπαῖον ἵστημι^{fa}, ἀποχωρέω^{fa} ἐς Ἄργος.* Thucyd.

987. *Recounting* therefore all the dangers, I should be exceedingly prolix. Ἄπας μὲν οὖν ἐξαριθμῶ ὁ κίνδυνος, λίαν ἄν μακρολογέω^o. Isocr.

988. *Having heard the trumpet*, they immediately rushed upward along the open road. Ἀκούω^{fa} ὁ σάλπιγξ^ε, εὐθύς ἔημι^{m.imp} ἄνω κατὰ ὁ φανερός ὁδός^a. Xen

989. The heroes, who, *Ἥρωες, Ἴλιον ὅς διαπέρθω^{fa}, ἀρήγω Μενέλαος^d.* Theocr.

990. *Having filled a galley of fifty oars with men*, he entered into it. Πεντηκόντερος πληρόω^{fa} ἀνήρ^ε, ἐμβαίνω^{sa} ἐς αὐτός. Herodot.

991. These things, said I, it is proper to do, and at the same time *having taken Ctesippus*, I entered into the palæstra. Οὗτος, φημι^{sa} δ' ἐγὼ, χρή ποιέω, καὶ ἅμα λαμβάνω^{sa} ὁ Κτήσιππος, πρόσειμι^{m.pl} εἰς ὁ παλαιστρα. Plato.

992. The Athenians, *Ἄθηναῖος, καταδιώκω^{fa}, καὶ ναῦς δώδεκα λαμβάνω^{sa}, ὁ τὲ ἀνήρ ἐξ αὐτὸς ἀναίρειω^{m.sa}, ἐς Μολύκρειον ἀποπλέω^{imp}· καὶ τροπαῖον ἵστημι^{fa} ἐπὶ ὁ Ῥίον^d, καὶ ναῦς ἀνατίθημι^{sa} ὁ Ποσει-*

having consecrated a ship to Neptune, they returned to Naupactus.

δῶν^d, ἀναχωρέω^{fa} ἐς Ναυπακτος. Thucyd.

a. The same case is put after participles derived from verbs which take a nominative after them, as that of the participles themselves.

993. From *Cyrus, being a subject*, no one deserted to the king.

Παρά Κῦρος^s, δοῦλος εἰμι, οὐδεὶς ἄπειμι^{m-pl} πρὸς βασιλέως^a. Xen.

994. *To him it belonged, being prætor*, to punish those who had been taken.

Ἐκεῖνος^d προσήκει^{imp}, εἰμι στρατηγὸς, κολάζω^{fa} ὃ ἀλίσκεω^{a.pa.p.}. Plut.

995. He said that *Demaratus* reigned not lawfully over the Spartans, not being the son of Ariston.

Φημι^{sa} Δημάρατος^a οὐχ ἱκνουμένως βασιλεύω^{inf} Σπαρτιατῆς^s, οὐκ εἰμι παῖς Ἀρίστων. Herodot.

996. We came to a certain place called *The Fair Havens*.

Ἐρχομαι^{a.sa} εἰς τόπος τις καλέω^{p.pa.pr} Καλὸς λιμῆν. N. Test.

997. And *the land, formerly called Acte*, from himself he named Cecropia.

Καὶ ὁ γῆ, πρότερον λέγω^{p.pa.pr} Ἀκτῆ, ἀφ' ἑαυτοῦ Κεκροπία ὀνομάζω^{fa}. Apollod.

XLII. The participle is used instead of the infinitive after verbs of knowing, perceiving, showing, remembering, persevering, desisting, and such as signify an emotion of the mind. *Grammar, Rule XXXII.*

998. *Know that thou art troublesome*, and soon thou shalt be thrust out by force.

Ὁχληρὸς ἴσημι εἰμι^{pa.n}, καὶ τάχα ὠθείω^{p.ff} βία (§ 24.). Eurip.

999. *Knowest thou not that I was outraged, and my temples.*

Οὐκ εἶδω^{Μ.Ρ} ὑβρίζω^{Ρ.ΡΑ.ΨΑ}
ἐγὼ^{Α.Γ.} καὶ ναὸς^Α ἐμός.
Eurip.

1000. *When they discovered that they should not be able to prevent, they sent two heralds.*

Ἐπεὶ γιγνώσκω^{ΣΑ} οὐ δύναμαι^{ΡΑ.ΨΑ.Π} κωλύω, πέμπω^{ΨΑ}
δύο κήρυξ. Xen.

1001. *You perceive not that you are deceived, but if you hear me, I will very soon prove to you.*

Οὐκ αἰσθάνομαι ἐξαπατάω^{Ρ.ΡΑ.Π}, ἀλλ' ἐὰν ἀκούω^{ΣΥ.ΨΑ}
ἐγὼ^Γ, ἐγὼ σὺ ἀντίκα μάλα ἐπιδεικνύω. Xen.

1002. *When I perceived him to be delighted, I gave another cup.*

Ἰδὼ^{Ρ.ΡΑ.ΨΑ} δ' αὐτὸς^Α ὡς ἐπαισθάνομαι^{ΣΑ} ἐγὼ, ἄλλος δίδωμι^{ΨΑ} κύλιξ. Eurip.

1003. *I found that I rose up with difficulty, and that I stretched out my legs with difficulty.*

Καταμανθάνω^{ΣΑ} ἀνίστημι^{ΡΑ.ΣΑ.Π}
μόγισ, καὶ ὁ σκέλος μόγισ ἐκτείνω^{ΡΑ.ΨΑ.Π}. Xen.

1004. *This trench he makes for a fortification, when he learns that Cyrus is approaching.*

Οὔτος δὲ ὁ τάφρος ποιέω ἀντὶ ἔργου, ἐπειδὴ πυνθάνομαι Κῦρος^Α προσελαύνω^{ΡΑ.ΡΡ.Α}. Xen.

1005. *Considering I found that by no means otherwise could I do this thing.*

Σκοπέω^Μ εὐρίσκω^{ΙΜΡ} οὐδαμῶς ἂν ἄλλως οὔτος διαπραγμάτω^{Μ.ΡΑ.ΨΑ.Π}. Isocr.

1006. *Either show thyself not to have done these things, or suffer punishment.*

Ἴδι δεικνύω^{ΨΑ} οὐ ποιέω^{ΡΑ.Ρ} οὔτος σαντιῶ^Α, ἢ δίκη ὑπέχω. Demosth.

1007. *He declared that Demaratus neither was born of Ariston, nor reigned lawfully over Sparta.*

Ἀποφαίνω^{ΙΜΡ} ὁ Δημάρατος^Α οὔτε ἐξ Ἀρίστων γίγνομαι^{Μ.ΡΑ.Ρ.Α}, οὔτε ἱκνουμένως βασιλεύω^{ΡΑ.ΡΡ.Α} Σπάρτη^Γ. Herodot.

1008. I remember that I received this wealth from Antisthenes.

Μιμνήσκω^{P.P} οὗτος διαδέχομαι^{PA.FA.N} ὁ πλοῦτος παρ' Ἀντισθένης^S. Lucian.

1009. If he had endured to be reigned over by Cleomenes, and had stayed in Sparta, he would have reigned over Lacedæmon.

Εἰ δὲ ἀνέχομαι^{SA} βασιλεύω^{P.PA.PR.N} ὑπὸ Κλεομένης^S, καὶ καταμένω^{IMP} ἐν Σπάρτῃ, βασιλεύω^{IMP} ἂν Λακεδαιμόνων^S. Herodot.

1010. We will stay with thee, and we will endure to see thee, and we will bear to be benefited by thee.

Μένω παρὰ σὺ^D, καὶ ὄρώω^{PA.PR.N} σὺν ἀνέχομαι, καὶ καρτερέω ὑπὸ σὺ^S εὐεργετέω^{P.PA.PR.N}. Xen.

1011. And now I enjoin upon you these things, not to suffer the government to devolve again to the Medes.

Καὶ δὴ σὺ^D ὅδε ἐπισκήπτω, μὴ περιείδω^{INF.SA} ὁ ἡγεμονία^A αὐθις ἐς Μηδῶν περιέρομαι^{A.PA.SA}. Herodot.

1012. Very willingly will I relate to thee the things which I continue to do, that thou also mayest correct me, if I seem to thee to do any thing not rightly.

Πάνυ ἡδέως σὺ διηγέομαι ὅς ἐγὼ ποιέω^{PA} διατελέω, ἵνα καὶ μεταρρῶθμιζω^{SU.FA} ἐγὼ, εἰάν τις σὺν δοκέω^{SU} μὴ καλῶς ποιέω. Xen.

1013. I will serve Phœbus, and I will not cease to respect those who feed me.

Φοίβος^D δουλεύω, καὶ οὐ λήγω ὁ βόσκω^{PA} θεραπεύω^{PA.N}. Eurip.

1014. With difficulty you were persuaded to acquit him, but you made him cease to be general.

Μόλις μὲν πείθω^{PA} ἀφίημι, στρατηγέω^{PA.U} δ' αὐτὸς^A παύω^{FA}. Demosth.

1015. He delighted therefore rather to call me fellow-soldier than son.

Χαίρω^{IMP} οὖν μᾶλλον συστρατιώτης ἐγὼ, ἢ υἱὸς καλέω^{PA.N}. Herodian.

1016. If I had not by lot

Εἰ μὴ λαγχάνω^{SA} ὅδε ὁ τάξις,

obtained this place, I *should* *be ashamed to be* here. αἰσχύνω ^{M.1P.IMP} ἂν ἐνθάδε εἰμί ^{PA.N}. Xen.

1017. He answered that *it shall* not *repent* them to *obey*. Ἀποκρίνομαι ^{sa} ὅτι πείθω ^{M.PA.D.P} αὐτὸς ^d οὐ μεταμίλει ^f. Xen.

a. After a verb governing a reflexive pronoun, the participle may agree in case either with the subject of the verb, or with the reflexive pronoun.

1018. He *was* *conscious* to *himself* that *he* was the cause of the present disturbance. Συγγιγνώσκω ^{imp} ἑαυτοῦ ^d ὁ πάρειμι ^{PA} ταραχῆ ^g αἵτιος ^d (§ 41., a.) γίγνομαι ^{M.PA.P.D}. Dionys. Hal.

1019. He *is* *conscious* to *himself* that *he* *desired* liberty, but that *he* *became* as never before a slave. Ἐαυτοῦ συνείδω ^{M.P} ἔλευθερίαν ^g μὲν ἐπιθυμῶ ^{PA.SA.N}, δοῦλος δ' ὡς οὐδέποτε γίγνομαι ^{PA.SA.N}. Xen.

XLIII. When a participle is used with λανθάνω, τυγχάνω, or φθάνω, it is rendered by its own verb, and the verb annexed by an adverb. *Grammar, Rule XXXII., Obs. 2.*

1020. Cyratades *unperceivedly* ran away, and came safe to Decelea. Ὁ Κυρατάδας λανθάνω ^{sa} ἀποδιδράσκω ^{PA.SA}, καὶ ἀποσώζω ^{PA.SA} ἐς Δεκείλειαν. Xen.

1021. We *unconsciously* do the same things as those skilful men. λανθάνω ὁ αὐτὸς ἐκεῖνος ὁ δεινὸς ἀνήρ ^d (§ 29., b.) ποιῶ ^{PA}. Plato.

1022. Having risen up, he watched lest *unobserved* by him his father *might* go out. Ἀνίστημι ^{A.PA.SA}, φυλάττω ^{imp} μὴ λανθάνω ^{BU.SA} αὐτὸς ^A ὁ πατήρ ἐξέρχομαι ^{P.PA.SA}. Xen.

1023. *Unconsciously* to himself he *consumed* his powers on irrational things.

Λανθάνω^{sa} αὐτοῦ^a καταναλίσκω^{pa, fa} ὁ δύναμις εἰς ὁ ἄλογος. Plato.

1024. Wherever he supped and slept, in the camp he kindled not a fire by night, but made a light before the army, that no one *might unperceivedly approach*.

Ἵπου δὲ δειπνοποιέω^{o, pr} καὶ καθεύδω^{o, pr}, ἐν μὲν ὁ στρατόπεδον πῦρ νύκτωρ οὐκ ἔγω^{imp}, πρὸ δὲ ὁ στρατεύματα φῶς ποιέω^{imp}, ἵνα μηδεὶς λανθάνω^{su, sa} πρόσσειμι^{pa, sa}. Xen.

1025. *By chance* I sat at the right hand of him near the bed upon a certain low seat.

Τυχάνω^{sa} κάθηναι^{pa} ἐν δεξιᾷ αὐτὸς παρὰ ὁ κλίνη^a ἐπιχαμαιζήλος^g τίς. Plato.

1026. With the goods which we have in the mind, with these we acquire also the advantages which we *happen to need*.

Ὁ ἀγαθὸν^d ὅς^d (§ 20., d.) ἔχω ἐν ὁ ψυχῇ, οὗτος^d κτάομαι καὶ ὁ ὠφέλεια, ὅς^g δέομαι^{pa} τυγχάνω. Isocr.

1027. And of the Greeks those who *happened* not to be in their ranks ran into their ranks, and Ariæus (for he *happened to be travelling* in a chariot, because he had been wounded) having alighted put on his coat of mail.

Καὶ ὁ τὲ Ἑλλήν ὅς μὴ τυγχάνω^{sa} ἐν ὁ τάξις εἰμι^{pa}, εἰς ὁ τάξις θείω^{imp}, καὶ Ἀριαῖος (τυγχάνω^{imp} γὰρ ἐφ' ἅμαξα^g πορεύομαι^{pa}, διότι τιρώσκω^{pl}) καταβαίνω^{pa, sa} θωρακίζω^{m, imp}. Xen.

1028. Watch if any one, before the slaughter is completed, *comes* into the house *first*.

Φυλάσσω^g δ' ἢν τίς, πρὶν τελευτάω^{su, fa} φόνος, ἔρχομαι^{a, pa, sa} εἰς οἶκος^p φθάνώ^{su, sa}. Eurip.

1029. They strove, that

Ἀμιλλάομαι^{imp}, ὅπως φθάνω^{o, fa}

they *might seasonably assist* the Pellenians.

ὁ Πελληνεύς^d βοηθέω^{PA.SF}.
Xen.

1030. Lysander leading the army *arrived* at Haliartus *before* Pausanias.

Ὁ δὲ Λύσανδρος ἄγω ὁ στρατευμα φθάνω^{SA} ὁ Πανσανίας^a ἐν ὁ Ἄλλιατος γίγνομαι^{PA.SA}. Xen.

1031. They no *sooner obtained* the preëminence, than they immediately formed designs against the Thebans, and sent out Clearchus and an army against the king.

Οὐ φθάνω^{SA} ὁ ἀρχὴ κατέχω^{PA.SA}, καὶ Θηβαῖος^d μὲν εὐθύς ἐπιβουλεύω^{SA}, ἐπὶ δὲ ὁ βασιλεὺς^a Κλέαρχος καὶ στρατιὰ ἐκπέμπω^{SA}. Isocr.

a. *Κυρῶ* is used in the same manner as *τυγχάνω* by the poets.

1032. He who *happens to be hostile* will say of me these things: Behold him who lives basely, who durst not die.

Εἶρω δὲ ἐγὼ^a, ὅστις ἐχθρὸς εἰμι^{PA} κυρέω, ὅδε· Εἶδω^{M.IM.SA.S} ὁ αἰσχροῦς ζῶω^{PA}, ὅς οὐ τλήμι^{SA} θνήσκω^{INF.SA}. Eurip.

XLIV. Participles often form a periphrasis with *εἰμι*, *γίγνομαι*, *ὑπάρχω*, *ἔχω*, *ἦκω*, to express the verb either in the tense of which they are participles, or in that of the verb annexed. *Grammar, Rule XXXII., Obs. 3.*

1033. And the stars of heaven *shall fall*.

Καὶ ὁ ἀστήρ ὁ οὐρανὸς εἰμι^{FF} ἐκπίπτω^{PA.PR}. N. Test.

1034. Going about in the forum, he durst spread im-

Κατὰ ὁ ἀγορὰ^a περιέμι^{PA.SA}, ἀσεβῆς καὶ δεινὸς λόγος

pious and false reports concerning me; that I *have done* this thing.

1035. I *had first told* them for what things they *had assembled*, the oration had been read, and it *had been praised*, and *applauded*.

1036. I beseech thee by thy child and by the gods, *do not betray* us.

1037. For he *was not* an enemy, nor did he this thing through insolence.

1038. From one toil I *freed* thee. For crossing these Scamandrian streams, I bathed the corpse, and washed the wounds.

1039. Who pray is the woman whom thou *bringest*?

a. Frequently also instead of a simple verb in the sense of *to go away*, οἶχομαι with the participle is used.

1040. And having mounted upon their horses, they *rode away* into their own camp.

τολμάω^{imp} περὶ ἐγὼ^g λέγω·
ὡς ἐγὼ ὁ πρῶγμα εἰμὶ^{pr}
δράω^{pa-p} οὔτις. Demosth.

Προερέω^{pa-p} εἰμὶ^{imp} αὐτὸς^d,
ἐφ' ὅς^a συνέρχομαι^{m.pa-p}
εἰμὶ^{imp}, ἀναγιγνώσκω^{pl} δ'
ὁ λόγος, ἐπαινέω^{p.pa-p} δ'
εἰμὶ^{imp}, καὶ θορυβέω^{p.pa-p}.
Isocr.

Σὺ πρὸς ὁ σὸς τέκνον^g, καὶ
θεὸς ἰκνέομαι, μὴ προδίδω-
μι^{pa-sa} ἐγὼ γίγνομαι^{su-sa}.
Soph.

Οὐ γὰρ ἐχθρὸς γέ ὑπάρχω^{imp}
εἰμὶ^{pa}, οὐδ' ἐφ' ὕβρις^d
οὔτις ποιέω^{fa}. Demosth.

Εἰς μόχθος^g σὺ ἀπαλλάσ-
σω^{pa-fa} ἔχω^{pr}. Σκαμάνδριος
γὰρ ὄδε διαπεράω ῥοή,
λούω^{fa} νεκρὸς, καὶ ἀποιί-
πτω^{fa} τραῦμα. Eurip.

Τίς ὁ γυνή δῆτα εἰμὶ ὅς ἦκω^{pr}
ἄγω^{pa}; Soph.

Καὶ ἀναβαίνω^{pa-sa} ἐπὶ ὁ ἵπ-
πος^a, οἶχομαι^{imp} ἀπελαύ-
νω^{pa} εἰς ὁ ἑαυτοῦ στρατό-
πεδον. Xen.

b. The participle of the future is used to express the purpose of an action.

1041. He sends the captains *to bring over* the heavy-armed men. Ὁ λοχαγὸς πέμπω διαβιάζω^{PA,ff} ὁ ὀπλίτης. Xen.

1042. When Cotys was about to depart, he came to Agesilaus *to take leave*. Ἐπεὶ δὲ Κότυς μέλλω^{imp} ἄπειμι, ἔρχομαι^{A,sa} πρὸς ὁ Ἄγησίλαος^a ἀσπάζομαι^{PA,ff}. Xen.

1043. Struck with astonishment, we drove the flocks to the summits, lest some one of the Argives might come *to plunder*, and *to lay waste* thy folds. Θάμβος (§ 24.) δ' ἐκπλήσσω^{P,PA,sa}, ἴημι^{imp} ποίμνη ἐς ἄκρα, μὴ τις Ἀργεῖος μολέω^{SU,sa} λεηλατέω^{PA,ff}, καὶ σὸς πορθέω^{PA,ff} σταθμός. Eurip.

c. The participle is often joined with the adverb μεταξὺ, in whatever case the construction requires, in the sense of the Latin gerund in *dum*.

1044. I thought *while writing* how fortunately all things have happened to thee. Ἐνθυμέομαι^{P,sa} δὲ μεταξὺ γράφω^{PA}, ὡς εὐτυχῶς ἅπασιν συμβαίνω^P (§ 26.). Isocr.

1045. Who is such a physician, who recommends nothing to one who is sick *while he is ill*? Τίς εἰμὶ τοιοῦτος ἰατρὸς ὅστις ὁ ῥοσέω^{PA} μεταξὺ ἀσθενέω^{PA,d} μηδεὶς συμβουλεύω (§ 36.) Æschin.

XLV. A substantive and participle are put absolute in the genitive. *Grammar, Rule XXXIII.*

1046. They preached everywhere, *the Lord coöperating*. Κηρύσσω^{sa} πανταχοῦ, ὁ Κύριος συνεργεῖω. N. Test.

1047. *Neptune having appeared, the Satyr fled.* Ποσειδῶν ἐπιφαίνω^{P.P.A.sa}, ὁ Σάτυρος φεύγω^{sa}. Apollod.

1048. *Cimon having died, and a famine having arisen, they withdrew from Citium.* Κίμων δὲ ἀποθνήσκω^{PA.sa} καὶ λιμὸς γίγνομαι^{PA.sa}, ἀπχωρέω^{sa} ἀπὸ Κίτιον. Thucyd.

1049. *But when thou doest alms, let not thy left hand know what thy right hand doeth.* Σὺ δὲ ποιῶ^{PA} ἐλεημοσύνη^s, μὴ γιγνώσκω^{IM.sa} ὁ ἄριστερά σου (§ 18., b.) τίς^{no} ποιῶ ὁ δεξιὰ σου. N. Test.

1050. *The plain becomes a sea, the river flowing in, and having nowhere an outlet.* Ὁ πεδῖον πέλαγος γίγνομαι, ἐνδίδωμι μὲν ὁ ποταμὸς, ἔχω δὲ οὐδαμῆ ἐξήλυσις. Herodot.

1051. *The temple of Juno at Argos was burnt down, Chrysis the priestess having placed a lighted candle by the garlands, and thereupon fallen asleep.* Ὁ νεώς ὁ Ἥρα ἐν Ἄργος κατακαίω^{P.sa}, Χρυσίς ὁ ἱέρεια (§ 25.) λύχνος τίς τίθημι^{PA.sa} ἅπτω^{P.P.A.P} πρὸς ὁ στέμμα^s, καὶ ἐπικαταδαρθέω^{PA.sa}. Thucyd.

• 1052. *At length spring setting in, and the snow being dissolved, the earth being laid bare, and the grass shooting out, the shepherds drove their flocks to pasture.* Ἦδη δὲ ἦρ ἄρχω^{M.PA}, καὶ ὁ μὲν χιῶν λύω^{P.PA}, ὁ δὲ γῆ γυμνῶ^{P.PA}, καὶ ὁ πόα ὑπανθέω^{A.PA}, ὁ νομεύς ἄγω^{imp} ὁ ἀγέλη εἰς νομή. Longus.

a. The genitive of the substantive or a pronoun is often understood.

1053. *They consulted the god at Delphi; and he ordering, they sent out the inhabitants.* Ἐν Δελφοὶ ὁ θεὸς ἐπέρομαι^{imp} κελεύω^{PA} δὲ, ἐκπέμπω^{sa} ὁ οἰκήτάω. Thucyd.

1054. Socrates commanded to read the first hypothesis of the first discourse, and *it* [the hypothesis] *having been read*, How, said he, sayest thou this thing ?

Ὁ Σωκράτης κελεύω^{fa} ὁ πρῶτος ὑπόθεσις ὁ πρῶτος λόγος ἀναγιγνώσκω^{INF.sa}, καὶ ἀναγιγνώσκω^{P.PA.fa}, Πῶς, φημι^{imp}, οὗτος λέγω ; Plato.

b. Sometimes the rest of the sentence may be considered as supplying the place of the substantive.

1055. Although *it is hazardous* with us *to send a letter into Macedonia*, nevertheless I resolved to write to thee concerning Diodotus.

Καίπερ ἐπικίνδυνος παρ' ἐγὼ^d εἰμι^{PA} εἰς Μακεδονία πέμπω ἐπιστολήν, ὅμως γράφω^{fa} πρὸς σὺ^a αἰρέω^{M.sa} περὶ Διόδοτος^B. Isocr.

1056. *Word having been brought* to Astyages, *that enemies are in the country*, he goes out for the purpose of succouring to the frontiers with those about him.

Σημαίνω^{P.PA.fa.B.P} δὲ ὁ Ἄστυναγης, ὅτι πολέμιος εἰμι^{en} ἐν ὁ χώρα, ἐκβοηθῶ πρὸς ὁ ὄριον^a σὺν ὁ (§ 21., c.) περὶ αὐτός^a. Xen.

c. Nominatives and accusatives absolute are also used, and sometimes datives.

1057. The calamity was told, and the wailing passed from the Piræeus through the long walls into the city, *one person conveying the news* to another.

Λέγω^{imp} ὁ συμφορὰ, καὶ ὁ οἰμωγὴ ἐκ ὁ Πειραιεὺς διὰ ὁ μακρὸς τεῖχος^B ἐς ἄστου διήκω^{imp}, ὁ ἕτεροςⁿ ὁ ἕτερος^d παραγγέλλω^{PA.n}. Xen.

1058. *They being kept* from the sea, and *being ravaged* by land, certain persons endeavoured to deliver the city to the Athenians.

Εἶργω^{P.PA} αὐτός^d ὁ θάλασσα^B, καὶ κατὰ γῆ^a πορθῶ^{P.PA}, ἐγχειρίζω^{fa} τις πρὸς Ἀθηναῖος^a ἄγω^{aa} ὁ πόλις. Thucyd.

d. The absolute case of participles from impersonal verbs is always the nominative.

1059. *When it is in his power to live at ease, he chooses to labor.* Ἐξεστι^{PA.NE} δὲ ὀφθαυμέω, βούλομαι πονέω. Xen.

1060. *They said that he having received bribes, took not Argos, when it was in his power easily to take it.* Φημι^{M.SA} αὐτὸς^a δωροδοκέω^{PA.SA}, οὐχ αἰρέω^{INF.SA} ὁ Ἄργος, πάρεστι^{PA.NE} εὐπετῶς αὐτὸς αἰρέω^{INF.SA}. Herodot.

1061. *He does evil things, knowing that they are evil, when it is not necessary to do them.* Πράττω κακὸς, γινώσκω ὅτι κακὸς εἰμι (§ 26.), οὐδεῖ^{PA.NO} αὐτὸς πράττω. Plato.

1062. *It having seemed good to us to go forward still further, we were seized.* Δοκεῖ^{PA.SA.NE} δὲ ἐγὼ^d ἔτι προῤῥωτέρω προέρχομαι^{A-INF.SA}, ξυλλαμβάνω^{P.SA}. Lucian.

e. The particles ὡς, ὡσπερ, &c. are often put with absolute cases, for the most part in order to express a reason.

1063. *He sent word to Eurymedon to be present, as the place was in danger.* Ἀγγέλλω^{SA} Εὐρυμέδων^d πάρεμι, ὡς ὁ χωρίον κινδυνεύω^{PA.PR}. Thucyd.

1064. *They deserted the city, as also the goddess had abandoned the citadel.* Ἐκλείπω^{SA} ὁ πόλις, ὡς καὶ ὁ θεὸς ἀπολείπω^{M.PA.P} ὁ ἀκρόπολις. Herodot.

1065. *As their companions were spectators, much emulation arose.* Ἄτε θεάομαι^{PA} ὁ ἑταῖρος, πολὺς φιλονεικία γίγνομαι^{IMP}. Xen.

1066. *He pleaded not in his own defence, for he was unable, as his thigh was putrefying.* Οὐκ ἀπολογέομαι^{IMP}, εἰμι γὰρ ἀδύνατος, ὥστε σήπω^{M.PA.PR} ὁ μηρός. Herodot.

1067. The she-goats, *as if a wolf were approaching*, fled for refuge into the wood. Ὅ αἰξ, ὡςπερ λύκος πρόσσειμι^{PA.SA}, εἰς ὃ ὕλη καταφεύγω^{SA}. Longus.

1068. They think to gain applause if they speak evil of him, *as if all men knew* not. Οἴομαι εὐδοκιμέω^{INF} ἢν περὶ αὐτὸς^S βλυσφημέω^{SV.SA}, ὡςπερ οὐ πᾶς^{A.P} εἶδω^{M.PA.P}. Isocr.

1069. They restrain their sons from bad men, *as the intercourse* of the good is the practice of virtue, but *that* of the bad, the destruction. Ὅ νιῆς εἶργω ἀπὸ ὃ πονηρὸς ἄνθρωπος, ὡς ὃ μὲν ὃ χρηστὸς ὀμιλία^A ἀσκησις^A (§ 41., a.) εἰμὶ^{PA} ὃ ἀρετῆ, ὃ^{A.F} δὲ ὃ πονηρὸς, κατάλυσις^A (§ 41., a.). Xen.

1070. We lie down, *as if it were allowable* to have repose. Κατάκειμαι, ὡςπερ ἔξεστι^{PA.N.NO} ἡσυχία ἔχω. Xen.

1071. I have said these words, not *as if it were necessary* for us now to do these things. Οὗτος ἐρέω^P ὃ λόγος, οὐχ ὡς δεῖ^{PA.N.NO} ἐγὼ^A ἤδη οὗτος πράττω. Isocr.

XLVI. The infinitive is often used to denote the purpose of an action. *Grammar, Rule XXIX., Obs. 1.*

1072. He *was sent to sacrifice* to Jupiter agreeably to a certain oracular response. Πέμπω^{PA} θύω^{SA} ὃ Ζεὺς κατὰ μαντεία^A τίς. Xen.

1073. There *cometh a* woman of Samaria *to draw* water. Ἔρχομαι γυνή ἐκ ὃ Σαμάρεια ἀντλήω^{SA} ὕδωρ. N. Test.

1074. I *deliver* to you this boy *to take care of*. Παραδίδωμι σὺ ὁ παῖς οὗτος ἑπιμελέομαι^{P.SA}. Demosth.

1075. And he *sent* them *to preach* the kingdom of God, and *to heal* those who were sick. Καὶ ἀποστέλλω^{SA} αὐτοὺς κηρύσσω ὁ βασιλεία ὁ Θεός, καὶ ἰάομαι ὁ ἀσθενέω^{PA-PR}. N. Test.

1076. He *gives* a decree to the clerk *to read*, longer than the Iliad, and vainer than the orations which he is accustomed to deliver. Δίδωμι ἀναγιγνώσκω^{SA} ψήφισμα ὁ γραμματεὺς, μακρότερον μὲν ὁ Ἰλιάς (§ 28.), κενότερον δὲ ὁ λόγος (§ 28.), ὃς ἔθω^{M-P} λέγω. Æschin.

a. The infinitive is governed by adjectives expressing fitness, ability, or quality.

1077. Your natures are *hard to govern*. Χαλεπὸς (εἰμὶ) ὁ ὑμέτερος φύσις ἄρχω^{SA}. Thucyd.

1078. The agricultural art is *most easy to learn*. Ὁ γεωργικὸς τέχνη ἁπλῆ εἰμὶ μαθητῶν^{SA}. Xen.

1079. The enemies were *not able to expel us*. Ὁ πολέμιος οὐκ εἰμὶ ἱκανὸς ἐγὼ ἐξελαύνω. Xen.

1080. Thou thinkest to prove to the Athenians that thou art *worthy to be honored*. Ἡγέομαι ἐνδεικνύω^{M-INF SA} Ἀθηναῖος, ὅτι ἄξιός εἰμὶ τιμῶν^{P-INF}. Plato.

1081. They were *ready to go* to arms, and they threatened Theramenes and those with him. Ἐτοιμὸς εἰμὶ ἐς ὁ ὄπλον ἔημι, καὶ ὁ Θηραμένης^d καὶ ὁ^d μετ' αὐτοῦ^s ἀπειλέω^{IMP}. Thucyd.

1082. They turn false informers, if they are *able to speak*, and give false testimony, and take bribes. Συκοφαντεῖν, ἐὰν δυνατὸς εἰμὶ^{SV} λέγω, καὶ ψευδομαρτυρεῖν, καὶ δωροδοκεῖν. Plato.

1083. To me indeed they seem to be *unable to be taught* to attend more to any other thing, than to this.

Ἐγὼ γὰρ τοὶ δοκέω ἀδύνατος εἶμι διδάσκω^{p. fa} ἄλλος τις μᾶλλον ἐπιμελέομαι (719), ἢ οὐτος^s (352). Xen.

1084. They advised him, saying, that there was not a place *more convenient to encamp in* than that.

Συμβουλευέω^{imp} αὐτὸς^d, λέγω, ὡς οὐκ εἶμι^o χῶρος ἐπιτήδειος ἐνστρατοπεδεύομαι ἐκεῖνος (§ 28.). Herodot.

b. The infinitive is often put for other modes with ὡς, ὥστε, πρὶν, πάρος, ἐπει, ἐπειδὴ, ἄχρι, μέχρι, and ἔστε, going before it.

1085. They prefer to pay money, *so as not to serve as horsemen*.

Ἐθέλω τελέω ἀργύριον, ὡς μὴ ἱππέω. Xen.

1086. The army was sent, *as it seems to me*, for the subjugation of the Libyans.

Ἀποπέμπω^{imp} δὲ ὁ στρατιᾶ, ὡς ἐγὼ δοκέω, ἐπὶ Λίβυς καταστροφῇ^d. Herodot.

1087. He proceeded to such a pitch of outrage, *that the father of the damsel fled* to the camp.

Εἰς τοσοῦτος^{ne} προχωρέω^{fa} ὕβρις (§ 23.), ὡς ὁ πατήρ^a ὁ κόρη φεύγω^{inf. sa} (§ 13.) εἰς ὁ στρατόπεδον. Herodian.

1088. They take care that the citizens shall not be such, *as to desire* any evil or shameful thing.

Ἐπιμέλομαι ὅπως μὴ τοιοῦτος εἶμι^f ὁ πολίτης, ὥστε πονηρὸς τις ἔργον ἢ αἰσχρὸς ἐφίημι^m (726). Xen.

1089. They made much noise calling one another, *so that even the enemies heard*.

Κραυγῇ πολὺς ποιεῶ^{imp} καλέω ἀλλήλων, ὥστε καὶ ὁ πολέμιος^a ἀκούω^{inf. pr} (§ 13.). Xen.

1090. But an earthquake having happened, *before any thing was settled*, the assembly was adjourned.

Σεισμός^s (§ 45.) δὲ γίγνομαι^{PA.SA}, πρὶν τις ἐπικυρώσῃ^{P.INF.SA}, ὁ ἐκκλησία ἀναβάλλω^{P.SA}. Thucyd.

1091. *Before he sent the army*, he despatched to Barce a herald.

Πρὶν δὲ ἢ ἀποστείλλω^{INF.SA} ὁ στρατιὰ, πέμπω^{SA} εἰς ὁ Βάρκη κήρυξ. Herodot.

1092. But behind he trod in his steps with his feet, *before the dust was spread around*.

Ἀυτὰρ ὄπισθεν ἔχιον^a τύπτω^{IMP} ποῦς^d, πάρος κόνης^a ἀμφιχύω^{P.INF.SA} (§ 13.). Hom.

1093. They praised *until I even blushed*, lest haply I might be very much short of the merit of the praises.

Ἐπαινέω^{IMP} ἄχρι ποῦ καὶ ἐρυθρίω^{INF} ἐγὼ^a, μὴ ἄρα πάμπολυ ὁ ἀξία^s ὁ ἔπαινος ἀπολείπω^{M.O.PR}. Lucian.

1094. If the hare should run by the nets, it is necessary to pursue him, *until he is taken spent* with fatigue.

Εἰ ὁ λαγὼς παρατρέχω^{O.SA} ὁ ἄρκυς, χρὴ μεταθῆω αὐτὸς, ἔστε ἀλίσκω^{A.INF.SA} ἀπαγορεύω^{A.PA.SA.A} ὑπὸ κάματος^s. Arrian.

c. The infinitive is put after οἶος and ὅσος for ὥστε, and ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τούτῳ ὥστε.

1095. He was such a man *as not to wish* to put to death many of the citizens.

Τοιοῦτος εἰμὶ, οἶος μὴ βούλομαι πολλὸς ἀποκτείνωμι ὁ πολίτης. Xen.

1096. If thou hast met with any such Stoic, *as neither to be grieved*, nor *to be drawn* by pleasure.

Εἰ τις ἐντυγχάνω^P Στωϊκὸς^d τοιοῦτος, οἶος^d μήτε λυπέω, μήτε ὑφ' ἡδονῆ^s κατασπάω. Lucian.

1097. He rested so long, *as both to sacrifice* and *to address* the people.

Τοσοῦτον ἀναπαύω^{M.IMP}, ὅσον καλλιερῶ^{SA} τὲ καὶ ὁ δῆμος^P προσέπω^{SA}. Herodian.

1098. They reported to Cyrus, that there were so many good things within, as during a generation of men *would not fail*.

Ἀπαγγέλλω ^{imp} ὁ Κῦρος, ὅτι τοσοῦτος εἰμι^ο (§ 26.) ἔϊδον ἀγαθόν, ὅσος ^{ne.p} ἐπ' ἄνθρωπος γενεά^a μὴ ἂν (381) ἐπιλείπω ^{inf}. Xen.

1099. He agreed to share in the common alliance, on *condition that he should receive* twenty talents.

Συντίθημι ^{m.sa} μετέχω ^{inf.f} ὁ κοινὸς συμμαχία^ς, ἐφ' ᾧ λαμβάνω ^{inf} εἴκοσι τάλαντον. Polyb.

1100. They said that they would not give up the dead, unless *on condition that they* [the enemy] *should depart*.

Ἔπω ^{sa} ὅτι οὐκ ἂν ἀποδίδωμι ^{o.sa} ὁ νεκρὸς, εἰ μὴ ἐφ' ᾧ τε ἄπειμι ^{inf.sa}. Xen.

The abbreviated expressions οἶος εἰμι and οἶος τ' εἰμι are more common, the former of which usually signifies *to be wont*, and the latter, *to be able*.

1101. I meet with many, who are not *able to explore me*.

Πολὺς^d ἐντυγχάνω, ὃς ἐγὼ οὐκ οἶος τὲ εἰμι βασιλεύω. Plato.

1102. The gnats on account of the winds are not *able to fly* high.

Ὁ κώνωψ ὑπὸ ὁ ἄνεμος^ς οὐκ οἶος τὲ εἰμι ὑψοῦ πέτομαι. Herodot.

1103. They made the tongue such *as both to articulate* the voice, and *to signify* all things to each other, which we wish.

Ὁ γλῶττα ποιέω ^{sa} οἶος^{a.f} ἀρθρόω τὲ ὁ φωνή, καὶ σημαίνω πᾶς ἀλλήλων, ὃς βούλομαι. Xen.

d. The infinitive is often used for the imperative, particularly by the poets.

1104. *Do thou make war* upon Greece for me.

Σὺ δὲ ἐγὼ^d ἐπὶ ὁ Ἑλλάς^a στρατεύω^m. Herodot.

1105. Nor *stay* thou, lest some one either hit or smite thee.

Μηδὲ σὺ δηθύνω, μὴ τις σὺ ἢ βάλλω^{su.sa}, ἢ ἐλαύνω^{su.sa}.
Hom.

1106. *Be* thou not *eager* without me to fight the Trojans.

Μὴ σὺ γὰρ ἄνευθεν ἐγὼς λιλαίομαι πολεμίζω Τρώας^d.
Hom.

1107. When thou gettest him, *endeavour* that he no more shall come among the Greeks.

Ἐπὰν δὲ αὐτὸς περιλαμβάνω^{su.sa}, ποιέω, ὅπως μηκέτι ἐς Ἑλλην ἀφικνέομαι. Herodot.

1108. O stranger, *tell* the Lacedæmonians, that we lie here obeying their commands.

ὦ ξένος^v, ἀγγέλλω Λακεδαιμόνιος^d, ὅτι τῆδε κεῖμαι ὁ ἐκεῖνος^s ὄψμα^d πείθω^{m.pa.pr}. Epigr. ap. Herodot.

XLVII. The infinitive with the neuter article prefixed is used as a substantive in all the cases.
Grammar, Rule XXX.

1109. *Doing evil to men* differs in nothing from *injuring*.

Ὁ κακῶς ποιέω ἄνθρωπος^a ὁ^s ἀδικέω οὐδεις^{no} (961) διαφέρω. Plato.

1110. *To honor is* often more *glorious than to be honored*.

Ὁ^s τιμάω ὁ τιμάω πολλάκις εἰμὶ ἔνδοξος^{no}. Plut.

1111. *Instead of saluting each other*, they kiss with their mouths.

Ἐντὶ ὁ προσαγορεύω ἀλλήλων^a, φιλέω ὁ στόμα^d. Herodot.

1112. Through a *desire of hearing your wisdom*, I will venture to extemporize.

Ἐπὸ προθυμία^s ὁ ἀκούω^{sa} ὁ ὑμέτερος σοφία^s, τολμάω ἀντισχεδιάζω^{sa}.

1113. They commanded these things, *that they might not break the peace.* Προέπω^{sa} δὲ οὗτος, ὁ^g μὴ λύω ἔνεκα ὁ σπονδῆ^p. Thucyd.

1114. I was necessitated to pursue, since I saw us suffering grievously *in remaining.* Ἀναγκάζω^{rfa} διώκω, ἐπεὶ ὁράω^{imp} ἐγὼ ἐν ὁ μένω κακῶς πάσχω. Xen.

1115. When will these obey the magistrates, who even glory *in contemning the magistrates?* Πότε δὲ οὗτος πείθω^{mff} ὁ ἄρχων^d, ὅς καὶ ἀγάλλω^m ἐπὶ ὁ^d καταφρονέω ὁ ἄρχων^g; Xen.

1116. I will not betray thee, but I will defend with what things I am able: and I am able by good-will and *by encouraging.* Σὺ οὐ προδίδωμι, ἀλλ' ἀμύνω ὅς^d δύναμαι. δύναμαι δὲ εὖνοια^d τὲ καὶ ὁ^d παρακελεύω^m. Plato.

1117. *On assuming the government*, immediately he began warlike enterprises. Ἄμα ὁ^d ὁ ἀρχὴ παραλαμβάνω^{sa}, εὐθέως πολεμικὸς ἔργον^g ἀρχω^{mfa}. Herodian.

1118. We sailed under Cyprus, *because the winds were contrary.* Τροπλέω^{fa} ὁ Κύπρος^a, διὰ ὁ^a ὁ ἄνεμος^a εἰμὶ ἐναντίος. N. Test.

1119. We spend *the time of acting in preparing ourselves.* Ὁ ὁ πρᾶττω χρόνος εἰς ὁ παρασκευάζω^m ἀναλίσκω. Demosth.

1120. *After accomplishing all things*, which he wished, he killed them. Μετὰ ὁ κατορθόω^{fa} πᾶς, ὅς βούλομαι^{imp}, ἀναιρέω^{sa} αὐτός. Herodian.

1121. But *call* thou not *contradicting reviling*; for *reviling* is something different. Ἀλλὰ σὺ ὁ ἀντιλέγω μὴ καλέω λοιδορέω^m. ἕτερος γὰρ τὶς εἰμὶ ὁ λοιδορέω^m. Plato.

1122. He said that to ^ο πλουτιέω λέγω ^{imp} ὁ πλου-
enrich was more princely τίζω εἰμι ^{INF} βασιλικός ^{ne}.
than to be rich. Plut.

a. The infinitive is frequently governed by *ἐνεκα* understood.

1123. And he went in *Καὶ εἰσέρχομαι* ^{A.SA} ὁ ^ε μένω ^{fa}
to tarry with them. σὺν αὐτός. N. Test.

1124. Nevertheless he *Ἰππεὺς μέντοι ἐκπέμπω* ^{imp} αἰὲ,
continually sent out horse- ὁ ^ε μὴ πρόδρομος ^a ὁ ἀγροῶς
men, that scouts might not κακουργέω. Thucyd.
injure the fields.

b. The infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person. *Grammar, Rule IV., Exc.*

This rule obtains also, when the infinitive is preceded by the article τὸ, or by the particle ὥστε. *Ibid., Obs. 3.*

1125. He so cultivates the *Οὕτως ἐργάζομαι* ὁ γῆ, ὥστε
earth, as to be injured in cul- ζημιόω ἐργάζομαι ^{P.A.PR}.
tivating. Xen.

1126. They were so train- *Πρὸς ἀνδρία* ^a οὕτω παιδεύω ^{fa},
ed to fortitude, as alone to ὥστε μόνος νικάω μάχο-
conquer fighting. μαι ^{P.A.PR}. Isocr.

1127. Formerly we strove *Πρότερον μὲν ὑπὲρ* ὁ ^ε ὁ ἄλ-
in order to rule others, but λος ^ε ἀρχω ἀγωνίζομαι ^{imp},
now in order not to do our- νυνὶ δὲ ὑπὲρ ὁ ^ε μὴ ποιέω
selves that which is com- αὐτὸς ὁ προστάτω ^{P.P.A.PR.NE}.
manded. Isocr.

XLVIII. Substantives singular connected by a copulative conjunction have an adjective, verb, or relative plural. *Grammar, Rule VII.*

1128. *Xenias and Pasion, having entered into a ship, sailed away.* Ξενίας καὶ Πασίων, ἐμβαίνω^{PA-SA} εἰς πλοῖον, ἀποπλέω^{SA}. Xen.

1129. *Eteocles and Polyneices engage in single combat for the royalty, and kill each other.* Ἐτεοκλῆς καὶ Πολυνείκης περὶ ὁ βασιλεία^S μονομαχέω, καὶ κτείνω ἀλλήλων. Apollod.

1130. *They all came not, but Ariæus and Artaozus and Mithridates, who were most faithful to Cyrus.* Ὅ δὲ πᾶς μὲν οὐκ ἔρχομαι^{A-SA}, Ἀριαῖος δὲ καὶ Ἀρτιάοζος καὶ Μιθριδάτης, ὅς εἰμι Κύρος^d πιστός. Xen.

a. If the substantives be of different persons, the verb plural must agree with the first person rather than the second, and with the second rather than the third.

1131. *Thy father and I sorrowing were seeking thee.* Ὁ πατήρ σὺ^S καὶ ἐγὼ ὀδυνάω^{M.PA} ζητέω^{imp} σὺ. N. Test.

1132. *I and you will beg of him not to destroy the conversation.* Ἐγὼ καὶ σὺ δέομαι αὐτὸς^S μὴ διαφθείρω ὁ συνουσία. Plato.

b. If the substantives are of different genders, the adjective or relative plural must agree with the masculine rather than the feminine or neuter.

1133. *He approaches Dionysophanes and Clearista, sitting in the garden.* Πρόσεμι ὁ Διονυσοφάνης^d καὶ ὁ Κλεαρίστη^d, κάθημαι ἐν ὁ παράδεισος. Longus.

1134. *Agrippa the king and Bernice came to Cæsa-
rea, to salute Festus.* Ἀγρίππας ὁ βασιλεὺς καὶ Βερ-
νίκη κατατινάω^{sa} εἰς Καί-
σάρεια, ἀσπάζομαι^{pa, ff}
(§ 44., b.) ὁ Φῆστος.
N. Test.

c: If the substantives signify things without life, the adjective or relative plural must be put in the neuter gender.

1135. They say that *nature and law are contrary.* Ἐναντίος εἰμὶ^{inf} φύσις^a καὶ
νόμος^a φημί. Aristot.

1136. We have much *pitch and tar, which quickly
raise a great flame.* Πολὺς πίττα καὶ στυππεῖον
ἔχω, ὃς ταχὺ παρακαλέω
(§ 26.) πολὺς φλόξ. Xen.

d. The adjective or verb frequently agrees with one of the substantives, mostly with the nearest, and is understood to the rest.

1137. Claps of thunder and flashes of lightning and *a long night overtook them.* Βροντὴ δὲ καὶ ἀστραπή καὶ νύξ
μακρὸς καταλαμβάνω^{imp}
αὐτός. Chariton.

1138. Seven months and *a year having passed al-
ready, Darius was indignant.* Ἐπτὰ δὲ μῆν καὶ ἐνιαυτός^s δι-
έρχομαι^{m. pa. p} ἤδη, ὃ Δαρεῖος
ἀσχάλλω^{imp}. Herodot.

1139. They say that it behoves one to be just, that to him being reputed to be just *may arise from the reputation magistracies and marriages, and whatever things* Glauco enumerated just now. λέγω ὡς χορὴ δίκαιος^a εἰμὶ,
ἵνα δοκέω^{a. pa. d} δίκαιος^d
(§ 14., Ex. 441.) εἰμὶ γί-
γνομαι^{sv} ἀπὸ ὃ δόξα, ἀρχὴ
τὲ καὶ γάμος, καὶ ὅσος^{ne. p}
(§ 26.) περὶ Γλαύκων διερ-
χομαι^{a. sa} ἄρτι. Plato.

XLIX. The price of a thing is put in the genitive. *Grammar, Rule XXXV.*

1140. They serve in war *for pay* when any one has need of them. *μισθὸς στρατεύω^M ὅποταν τὸς αὐτὸς^S δέομαι^{SV}. Xen.*

1141. They said that they purchased the whole country *for thirty talents*. *Πρίαμαι^{INF} φημι^{IMP} ὃ χώρα ἅπας τριάκοντα τάλαντον. Xen.*

1142. *For this great benefit* it exacts two drachms. *Οὔτις ὁ μέγας εὐεργεσία δύο δραχμὴ πρῶτῳ^{M.SA}. Plato.*

1143. They took a great booty, which was sold *for five and twenty talents*. *Λεία πολὺς λαμβάνω^{SA}, ὅς πιπράσκω^{P.SA} τάλαντον πέντε καὶ εἴκοσι. Thucyd.*

1144. I saw the hateful Euriphyle, who received gold *for her dear husband*. *Εἶδω^{SA} στυγερός Ἐριφύλη, ὅς χρυσὸς φίλος ἀνὴρ δέχομαι^{SA}. Hom.*

1145. I would not exchange my misery *for thy attendance*. *Ὅ σὸς λατρεία ὃ ἐμὸς δυσπραξία οὐκ ἂν ἀλλάσω^{OSA}. Æschyl.*

1146. They say that neither the soldiers, who sold the command to him *for money*, are trust-worthy guards. *Φημι μηδὲ ὃ στρατιώτης^A, ὅς ὃ ἀρχὴ αὐτὸς χρημα^P ἀποδίδωμι^{M.SA}, πιστὸς εἰμι^{INF} (§ 13.) φρουρός (§ 14.). Herodian.*

L. The crime and punishment are put in the genitive. *Grammar, Rule XXXVI.*

1147. He says that Aristides was convicted *of bribery*. *Φημι Ἀριστείδης^A ἀλλοσσω^{A.INF.SA} δωροδοκία. Plut.*

1148. Assuredly I will indict thee *for things contrary to law* before Rhadamanthus.

Ἀμέλει γράφω^{mf} σὺ παράνομος ἐπὶ ὁ Ῥαδάμανθους^g.
Lucian.

1149. Prosecute *for theft* before an arbitrator, and thou shalt not be in danger.

Δικάζω^m κλοπὴν πρὸς διαιτητῆς^a, καὶ οὐ κινδυνεύω.
Demosth.

1150. The Ephori recalled Sphodrias, and accused him *capitally*.

Ὁ δ' Ἐφορος ἀνακαλέω^{fa} τὸν Σφοδρίας, καὶ ὑπάγω^{imp} θάνατος. Xen.

1151. If one compelled by another should kill any one, whom wilt thou accuse *of the murder*?

Εἰ τις ἀναγκάζω^{f.p.a.f.a} ὑπ' ἄλλος^g φονεύω^{ofa} τὸν, τίς αἰτιάομαι ὁ φόρος; Lucian.

LI. The matter of which any thing is made, and the part by which any thing is taken, are put in the genitive. *Grammar, Rule XXXVII.*

1152. Let him plait a wreath *of myrtle*.

Πλέκω μυρσίνην στέφανος. Pindar.

1153. They are dragged, not *by the nose*, but *by the beard*.

Ἔλκω, οὐ ὁ ῥῖς, ἀλλὰ ὁ πώγων. Lucian.

1154. He gave to me the ring *made of iron*.

Ἐγὼ ὁ δακτύλιος δίδωμι^{fa} σιδήρος ποιέω^{f.p.a.p}. Lucian.

1155. If I raised my face, they held me *by the hair*.

Εἰ μὲν πρόσωπον ἐξανίστημι^{o.pr} ἐμὸς, κόμη κατέχω^{imp}. Eurip.

1156. But Jesus having taken him *by the hand*, lifted him up.

Ὁ δὲ Ἰησοῦς κρατέω^{fa} αὐτὸς ὁ χεῖρ, ἐγείρω^{imp} αὐτόν. N. Test.

1157. They raised the remaining stones with machines made of short timbers.

Ἐείρω^{imp} ὁ ἐπίλοιπος λίθος μηχανῆ^d ξύλον βραχὺς ποιεῶ^{p.p.a.p.}. Herodot.

1158. The young children they tie by the foot with a cord, fearing lest they may tumble down.

Ὁ δὲ νήπιος παιδίον δέω ὁ ποῦς σπάρτον^d, μὴ κατακλίω^{p.p.a.p.} (§ 26.) δειμαίνω. Herodot.

1159. I likened her not to goddesses, but to works of skilful artists, made of stone, and brass, or ivory.

Οὐ θεὰ γὰρ εἰκάζω^{sa}, τεχνίτης δ' ἀγαθὸς δημιουργημα, λίθος, καὶ χαλκός, ἢ ἐλέφας ποιεῶ^{p.p.a.p.}. Lucian.

LII. Measure or distance is put in the accusative. *Grammar, Rule XXXIX.*

1160. He marched to Ephesus, which is distant from Sardis a journey of three days.

Ἀπέρχομαι^{a.sa} εἰς Ἐφεσος, ὅς ἀπέχω ἀπὸ Σάρδεϊς τρεῖς ἡμέρα ὁδός. Xen.

1161. These banks were distant three or four hundred feet from the river.

Ὁ δὲ ὄχθη οὗτος τρεῖς ἢ τετραρες πλέθρον ἀπὸ ὁ ποταμὸς ἀπέχω^{imp}. Xen.

1162. And having gone forward about forty stadia, they encamped near a certain eminence.

Καὶ προέρχομαι^{a.p.a.sa} στάδιος ὡς τεσσαράκοντα, ἀλλίζομαι^{sa} πρὸς λόφος^d τις. Thucyd.

1163. The fountains of the Euphrates and Tigris are distant from each other two thousand five hundred stadia; but they unite near the city Seleucia.

Ὁ πηγὴ Εὐφράτης καὶ Τίγρις διέχω ἀλλήλων^g στάδιος δισχίλιοι πεντακόσιοι· συμβάλλω δὲ κατὰ Σελεύκεια πόλις^a. Strabo.

LIII. Time *when*, if indefinite and protracted, is put in the genitive. *Grammar, Rule XLI.*

1164. For I have not seen them *for a long time.* Πολὺς γὰρ αὐτοὺς οὐχ ὄραω χρόνος. Aristoph.

1165. *The following winter* the sickness again fell upon the Athenians. Ὁ δ' ἐπιγιγνομαι^{PA} χειμῶν ὁ νόσος τοδεύτερον ἐπιπίπτω^{SA} ὁ Ἀθηναῖος^d. Thucyd.

1166. *The same day* the Athenians having passed over into Eubœa, engage also with the Chalcideans. Ὁ αὐτὸς ἡμέρα ὁ Ἀθηναῖος διαβαίνω^{PA.SA} ἐς ὁ Εὐβοία, συμβάλλω καὶ ὁ Χαλκιδεῖς^d. Herodot.

1167. *In ten years* they will not come; and when they come, they will depart, having accomplished not one of the things which they expected. Δέκα μὲν ἔτος οὐχ ἦκω· ὅταν δὲ ἔρχομαι^{A.SU.SA}, ἀπαλλάσσω^{P.SF}, πράσσω^{PA.SA} οὐδεις^{NO} ὅς^S (§ 20., d., Ex. 524.) ἐλπίζω^{IMP}. Plato.

If definite, in the dative.

1168. And *the third month* after his return he sailed to Andros. Καὶ μετὰ ὁ κατάπλοος^A τρίτος μὴν ἀνάγω^{P.SA} ἐπ' Ἀνδρος^A. Xen.

1169. They put also the Æginetæ *this same summer* out of Ægina. Ἀνίστημι^{SA} δὲ καὶ Αἰγινήτης ὁ αὐτὸς θερος οὗτος ἐξ Αἴγινα. Thucyd.

1170. Wast thou present with Socrates *on that day on which* he drank the poison in the prison? Παραγιγνομαι^{SA} Σωκράτης^d ἐκεῖνος ὁ ἡμέρα ὅς ὁ φάρμακον πίνω^{SA} ἐν ὁ δεσμωτήριον; Plato.

Time how long, in the accusative.

1171. They remained in Macedonia three whole months, until he came from Thrace. *Κάθημαι* ^{imp} ἐν Μακεδονία τρεῖς ὅλος μῆν, ἕως ἔρχομαι ^{Λ.σα} ἐκ Θρᾷκη. Demosth.

1172. The Greeks having embarked sailed a day and a night with a fair wind. Ὁ Ἕλλησιν ἀναβαίνω ^{ῥΛ.σα} πλέω ^{imp} ἡμέρα καὶ νύξ πνεῦμα ^d καλός. Xen.

LIV. A preposition in composition often governs the same case, as when it stands by itself. *Grammar, Rule LL.*

1173. Hearest thou not how many things they witness against thee? Οὐκ ἀκούω πόσος σὺν καταμαρτυρέω; N. Test.

1174. Make for us gods who shall go before us. Ποιέω ^{ῥα.σ} ἐγὼ ^d θεός ὃς προπορεύομαι ἐγώ. N. Test.

1175. And having taken the sword, she slew herself before her husband. Καὶ λαμβάνω ^{ῥΛ.σα} ὁ ξίφος, ἑαυτοῦ προαναιρέω ^{σα} ὁ ἀνήρ. Plut.

1176. He entered with Jesus into the palace of the high priest. Συνεισέρχομαι ^{Λ.σα} ὁ Ἰησοῦς εἰς ὁ ἀλλή ὁ ἀρχιερέως. N. Test.

1177. After we came into this rocky land, he kindled a fire. Ἐπεὶ πετραῖος ὄδω εισέρχομαι ^{Λ.σα} χθῶν, ἀνακαίω ^{ῥα} πῦρ. Eurip.

1178. He says that Chryses prayed against the Greeks to the god. Φημί ὁ Χρύσης ^α κατεύχομαι ^{ῥνῥ} ὁ Ἀχαιοὺς ^σ πρὸς ὁ θεός ^α. Pluto.

1179. Fear not, that any Μὴ τρέω ^{ῥνῥα}, ὅπως σὺ τις σὺν

one *may tear* thee with thy children *from this altar* by force.

παῖς βωμὸς ὄδε ἀπο-
σπάω^{su fa} βία^d. Eurip.

1180. He *laughs at Cræsus*, and *at the boasting of the barbarian*.

Καταγελᾶω ὁ Κροῖσος^g, καὶ
ὁ μεγαλανυχία^g ὁ βάρβαρος.
Lucian.

1181. The Milesians hav-
ing come to the Athenians,
*exclaimed against the Sami-
ans*.

Ὁ Μιλήσιος παρ' Ἀθηναῖος^a
ἔρχομαι^{a. pa. sa}, καταβοᾶω^{imp}
ὁ Σάμιος^g. Thucyd.

1182. *Fighting for their
masters*, they easily put to
flight those who resisted.

Ἐπερμάχομαι ὁ δεσπότης^g,
ὁ ἀνθίστημι^{a. pa. p} ῥαδίως
τρέπω^{su fa}. Herodian.

1183. The rest of Greece
revolted from the Athenians
after the naval fight, except
the Samians.

Ὁ ἄλλος Ἑλλὰςⁿ ἀφίστημι^{a. pl}
Ἀθηναῖος μετὰ ὁ ναυμαχία^a,
πλὴν Σάμιος^g. Xen.

1184. *Alight from the
chariot*, Trojan dames, and
lay hold of my hand, that
I may set foot out of this
vehicle.

Ἐκβαίνω^{sa} ἀπήνη, Τρωάς,
χεῖρ^g δ' ἐμὸς λαμβάνω^{m. sa},
ἵνα ἔξω ὄδε ὄχω^g ἵστημι^{su fa}
ποῦς. Eurip.

1185. *Send therefore with
me* some one of these trust-
worthy persons, who shall
declare whatsoever things
thou mayest order.

Συμπέμπω^{sa. s} τοῖνον ἐγὼ ὁ
ἀξιόπιστος οὗτος τις, ὃς
εἶρω ὃς ἂν σὺ ἐπιστέλ-
λω^{su fa}. Xen.

LV. Verbals in *τέον* govern the dative of a person with the case of their primitives.
Grammar, Rule XXXIV.

1186. *The others must not
touch such a thing.*

Ὁ ἄλλος οὐχ ἀπίεον ὁ τοιοῦ-
τος^g. Plato.

1187. *We must endure much more dreadful calamities than these.* Πολὺ οὔτος (§ 28.) δεινὸς συμφορὰ ὑπομενετέον ἐγώ. Isocr.

1188. *Afterwards moreover the groom must lead out the horse where he shall rub him.* Ἐπειτα γεμῆν ὁ ἵπποκόμος ἐξακτέον ὁ ἵππος ὅπου ψήγω. Xen.

1189. *Thou hast no pretence that thou must not afford to us laughter.* Οὐδεὶς σὺ^d (§ 33., a.) πρόφασις εἰμι, ὡς οὐ παρεκτέον σὺ^d ἐγὼ^d γέλωσ^a. Xen.

1190. *They must not rule others, but must pay tribute to the Orchomenians.* Οὐ ὁ ἄλλοσ^ε αὐτὸσ ἀρκτέον, ἀλλ' Ὀρχομένιοσ φόροσ οἰστέον. Isocr.

1191. *The laws say not these things, nor the customs of the state, which you must keep.* Οὐ οὔτος λέγω ὁ νόμοσ, οὐδὲ ὁ ὁ πολιτεία ἕθοσ, ὅσ^{ne.p} φυλακτέον σὺ. Demosth.

1192. *Whoever of thy servants may be sick, thou must take care of all these, that he may be cured.* Ὅσ ἂν κάμνω^{sv} ὁ οἰκίτησ, οὔτοσ^ε σὺ ἐπιμελητέον πᾶσ, ὅπωσ θεραπεύω^{sv}. Xen.

a. Sometimes verbals in τέον govern the accusative of a person.

1193. *The legislator must endeavour to infuse prudence into cities.* Ὁ νομοθέτησ πειρατέον ὁ πόλισ^d φρόνησισ ἐμποιεῶ. Plato.

1194. *One must dare to say what is true, especially when speaking of truth.* Τολμητέον ὁ ἀληθῆσ^{no} ἔπω^{1NF.sa}, ἄλλωσ τέ καὶ περὶ ἀλήθεια^ε λέγω^{pa.a}. Plato.

LVI. Any verb may govern the accusative of a noun having the same derivation, or a similar signification. *Grammar, Rule XXI., Obs. 1.*

1195. I have run a race such as no one ever (ran). Τρέχω δρόμος οἷος οὐδεὶς πώποτε. Menand.

1196. By reason of their power, they commit the greatest and most impious offences. Διὰ τὸ ἐξουσία^a, μέγας καὶ ἀνόσιος ἁμάρτημα ἁμαρτιάνω. Plato.

1197. You have waged many wars, both against democracies, and against oligarchies. Πολὺς σὺ πολεμῶ πόλεμος, καὶ πρὸς δημοκρατία^a, καὶ πρὸς ὀλιγαρχία^a. Demosth.

1198. Suffer me not to be unjustly banished from the country for which I have incurred many dangers. Μὴ ἐγὼ περιεῖδω^{su.sa.p} ἐκ ὁ πατρίδος ἀδίκως ἐκπίπτω^{l.pa.sa.a} (1011) ὑπὲρ ὅς^b ἐγὼ πολὺς κίνδυνος κινδυνεύω. Lysias.

1199. At the river Mar-syas they engaged with the Persians, and fought a smart battle. Ἐπὶ ὁ Μαρσύας ποταμὸς^d συμβάλλω^{sa} τὲ ὁ Πέρσης^d, καὶ μάχη μάχομαι^{fa} ἰσχυρός. Herodot.

1200. He sleeps a not happy sleep, having killed his children and wife. Εὔδω δ' ὕπνος οὐκ εὐδαίμων, παῖς φονεύω^{pa.f^a}, καὶ δάμαρ. Eurip.

1201. Thou livedst the life of a hare, fearing and trembling, and ever expecting to be beaten. Λαγῶς βίος ζάω^{imp}, δειδω^{m.pa.p} καὶ τρέμω, καὶ ἀεὶ πλήσσω^{p.inf.sf} προσδοκάω. Demosth.

1202. Now having labored Νῦν ὀλίγος πονέω^{pa.f^a} χρο-

a little while, we shall go the remaining way without fighting.

ρος^a, ἀμαχεὶ ὁλοῖπός (ὁδός) πορεύομαι. Xen.

1203. They swore a strong oath, neither to cultivate the consecrated land themselves, nor to allow another.

Ὁρκος ὀμνύω^{fa} ἰσχυρὸς, μήτε αὐτὸςⁿ (§ 13., a.) ὁ ἱερός γῆ ἐργάζομαι^{INF^{fa}}, μήτε ἄλλος^d ἐπιτρέπω^{INF^{sf}}. Æschin.

1204. And now, when the Bœotians invited, immediately we obeyed; and we thought that we should make a double revolt.

Ἦν δέ, ἐπειδὴ Βοιωτὸς προ- καλέομαι^{fa}, εὐθύς ὑπακούω^{fa}· καὶ νομίζω^{imp} ἀφίστημι^{M^{INF^{sf}}} διπλούς ἀπόστασις. Thucyd.

1205. The glory of the Lord shone round about them; and they feared with a great fear.

Δόξα Κύριος περιλάμπω^{fa} αὐτὸς^a· καὶ φοβέω^{r^{fa}} φόβος μέγας. N. Test.

1206. They found also those feasting, crowned with garlands of dry grass.

Καταλαμβάνω^{imp} καὶ ἐκεῖνος σκηνέω, στεφανώω^{r^{fa}} ὁ ξηρὸς χιλὸς στέφανος. Xen.

1207. Let the slave be struck a hundred blows with the whip.

Ὁ δοῦλος πληγῇ ἑκατὸν ὁ μάστιξ^d τύπτω. Plato.

1208. They consider not that no bird sings when it is hungry or is cold, or is afflicted with any other malady.

Οὐ λογίζομαι ὅτι οὐδεὶς ὄρνειον ἄδω ὅταν πεινάω^{sv} ἢ ῥιγώω^{sv}, ἢ τις ἄλλος λύπη λυπέω^{sv}. Plato.

1209. After the battle, in which the Thebans overcame the Lacedæmonians.

Μετὰ ὁ μάχῃ ὃς νικάω^{fa} Θηβαῖος Λακεδαιμόνιος. Isocr.

a. Some intransitive verbs which express emotion, and in which an action is implied, though not described, govern the accusative.

1210. *Art thou not angry with Mars on account of these atrocious deeds?* Οὐ νημεσίζομαι Ἄρης^d ὄδε καρτερός ἔργον; Hom.

1211. *There were many things happening, at which one might be indignant.* Εἰμι (§ 26.) πολὺς γίγνομαι, ὃς τις ἂν δυσχεραίνω^{ofa}. Plato.

1212. *With regard to such a body in war enemies are fearless.* Ὁ τοιοῦτος σῶμα ἐν πόλεμος ὁ ἐχθρός θαθόέω. Plato.

1213. *They were angry and grieved at the king's having been taken away.* Ἀγανακτέω^{imp} καὶ ἀλγέω^{imp} ὁ βασιλεὺς καθαιρέω^{P.P.A.P.} Herodian.

1214. *I rejoice at thy being successful, and sitting by the towers of the enemies.* Χαίρω δὲ σὺ εὐτυχέω, καὶ πρόσσημαι πύργος^d ἐχθρός. Eurip.

b. Verbs of swearing govern the accusative of the object sworn by.

1215. *Swear not, neither by heaven, nor by the earth.* Μὴ ὀμνύω^P, μήτε ὁ οὐρανός, μήτε ὁ γῆ. N. Test.

1216. *I swear to thee by the dog, and by the plane-tree, that these things are so.* Ὀμνύω σὺ ὁ κύων, καὶ ὁ πλάτανος, οὕτω οὕτως ἔχω^{INF}. Lucian.

1217. *But if thou shalt not do these things, by the Sun I swear to thee, assuredly I will satiate thee with blood.* Εἰ δὲ οὕτως οὐ ποιέω, Ἥλιος ἐπόμνυμι σὺ, ἧ μὴν σὺ αἷμα^g κορεννύω. Herodot.

LVII. Some derivative adverbs govern the case of their primitives. *Grammar, Rule XLV.*

1218. They lived not *like* robbers. Οὐχ ὁμοίως (678) ὁ ληστής βιώσκω^{sa}. Isocr.

1219. They wrestled *the most excellently of the Athenians*. Παλαίω^{sa} κάλλιστα (563) Ἀθηναῖος. Plato.

1220. You bear water-drinking *more patiently than lions*. Ἐδροποσία ῥᾶον (§ 28.) ὁ λέων φέρω. Xen.

1221. Knowest thou how much *more unpleasantly* a tyrant lives *than a king*? Εἶδω^{m-p} ὅσος (§ 28., d.) ἀηδέστερον (§ 28.) ζῶω τύραννος βασιλεύς; Plato.

1222. Decree therefore the war *worthily of Sparta*. Ψηφίζω^{m-p} οὐν ἀξίως (629) ὁ Σπάρτη ὁ πόλεμος. Thucyd.

1223. Those who lead transgress *more than those who follow*. Ὅ ἄγω^{pa} παρανομέω μᾶλλον (§ 28.) ὁ ἔπομαι^{pa}. Thucyd.

1224. He is distinguished *the most of the disciples* of Protagoras. Εὐδοκιμέω^a μάλιστα (§ 22.) ὁ Πρωταγόρας μαθητής. Plato.

1225. Thou hast spoken rightly, and *in a manner becoming both thyself and thy country*. Ὅρθῶς ἐρέω, καὶ σαυτοῦ τε καὶ ὁ πατρίς προπόντως (845). Plato.

1226. You will find him to have lived *contrary to all the laws*. Ἐδρίσκω ἀντὸς ἐναντίως (687) ἅπας ὁ νόμος βιώσκω^{pa-p} (§ 42.). Æschin.

1227. You seem to me Ἐγὼ εἰκότως δοκέω οὕτως πᾶς

justly to endure all these things, since you are honored *above other men*.
 ὑπομένω, ἐπειπερ τιμᾶω
 διαφερόντως (765) ὁ ἄλλος
 ἄνθρωπος. Xen.

LVIII. Two or more negatives strengthen the negation. *Grammar, Rule XLIII., Obs. 2.*

1228. Than a moderate distrust there is *not any thing* more useful to mortals.
 Σώφρων ἀπιστία (§ 28.) οὐκ
 εἰμὶ οὐδείς χρήσιμος βρο-
 τός^d. Eurip.

1229. But in a good man *no envy ever* arises about *any thing*.
 Ἄγαθος^d δὲ οὐδείς περὶ
 οὐδείς^g οὐδέποτε ἐγγίγνο-
 μαι φθόνος. Plato.

1230. *Nor* let him *ever* deliver his opinion, *either* before the people, *or* in the senate.
 Μηδὲ γνώμη ἔπω^{fa} μηδέποτε,
 μήτε ἐν ὃ δῆμος, μήτε ἐν
 ὃ βουλῇ. Æschin.

1231. *Neither* do *nor* meditate *any thing*, *either* impious *or* nefarious.
 Μῆτε ἀσεβῆς μηδεὶς, μηδὲ ἀνό-
 σιος, μήτε ποιέω^{svfa-p}, μήτε
 βουλεύω^{svfa}. Xen.

1232. *No longer* is it lawful for me *either* to look upon *or* to converse with *any* beautiful person.
 Οὐκέτι ἔξεστι ἐγὼ (§ 40.)
 οὔτε προσβλέπω^{fa}, οὔτε
 διαλέγομαι^{pf} καλὸς (839)
 οὐδεὶς. Plato.

1233. And *neither* did *any one* attack *from any* quarter, *nor* did *any one* of the enemies come to the bridge.
 Καὶ οὔτε ἐπιτίθημι^{m.sa} οὐδείς
 οὐδαμῶθεν, οὔτε πρὸς ὃ γέ-
 φυρα^a οὐδείς ἔρχομαι^{a.sa}
 ὃ πολέμιος. Xen.

a. Except when they belong to two different verbs.

1234. We are *not* able *not* to speak the things which we saw and heard.
 Οὐ δύναμαι, ὃς εἶδω^{sa} καὶ
 ἀκούω^{fa}, μὴ λαλέω. N.
 Test.

1235. The Phocians sent ambassadors to Lacedæmon, and said, that if they did not assist, they should *not* be able *to avoid* submitting to the Thebans.

Ὁ Φωκεὺς πρεσβεύω^{imp} εἰς ὁ Λακεδαιμόνῃ, καὶ λέγω^{imp}, ὡς εἰ μὴ βοηθήσω^{σα}, οὐ δύναμαι^{οἶσ'} μὴ πεῖθω^{μ. inf} ὁ Θηβαῖος (808). Xen.

LIX. The article is often used for the relative and demonstrative pronouns. *Grammar, Rule IX.*

For the relative pronoun.

1236. I will give to him the breastplate *which* I took from Asteropæus.

Δίδωμι οὗ θώραξ ὁ Ἀστεροπαῖος ἀπανοράω^{imp} (§ 37., Ex. 899.). Hom.

1237. Drink the wine, *which* the vines bore, *which* the old man planted.

Πίνω⁹ οἶνος, ὁ ἄμπελος φέρω^{σα}, ὁ φυτεύω^{σα} ὁ γέρον. Theogn.

1238. He played in this village, in *which* were also these herds.

Παίζω^{imp} ἐν ὁ κώμῃ οὗτος, ἐν ὁ εἰμὶ καὶ ὁ βουκοκλία οὗτος. Herodot.

1239. But know, if thou shalt subdue these, there is no other nation *that* will withstand thee.

Ἐπίσταμαι δὲ, εἰ οὗτος καταστρέφω^μ, εἰμὶ οὐδὲις ἄλλος ἔθνος ὁ σὺ ὑπομένω. Herodot.

For the demonstrative pronouns.

1240. With *them* all the plain was filled, and it glittered with brass.

Ὅ^ε δ' ἅπας πλήθω^{σα} πεδῖον, καὶ λάμπω^{μ. imp} χαλκός^d. Hom.

1241. With *them* I was numbered on *that* day, when

Μετὰ ὁ^d λέγω^{σα} ἡμαρ^d ὁ, ὅτε ἔρχομαι^{μ. sa} Ἀμαζόν^μ.

the Amazonians came; but *ἄλλ' οὐδ' ὅσῃ τóσος εἰμι,*
 not even *they* were so many *ὅσος ἐλίκωψ Ἀχαιῶς.* Hom.
 as the black-eyed Greeks.

a. The use of the article as a demonstrative pronoun is chiefly confined to Ionic and Doric writers, though it is found in this sense in Attic writers also, but for the most part in the neuter and the oblique cases.

1242. But *this thing* I think is not so: for consider also thou what I say. *Ὅ^{no} δ' οἶμαι οὐχ οὕτως ἔχω· σκοπέω γάρ καὶ σὺ ὅς^{p.no} λέγω.* Plato.

1243. *These* had a suspicion, that he was leading against the king, but nevertheless it was resolved to follow. *Ὅ^d (§ 33., a:) δὲ ὑποψία εἰμι^{imp}, ὅτι ἄγω^{pr} πρὸς βασιλεύς^a, ὅμως δὲ δοκεῖ^{Δ.imp} ἔπομαι.* Xen.

1244. *They* arrive, and enclose Mitylene in a circle with a single wall. *Ὅ δ' ἀφικνέομαι, καὶ περιτειχίζω Μιτυλήνη ἐν κύκλος ἀπλόος τεῖχος^d.* Thucyd.

In the nominative the relative *ὅς* is used in this sense.

1245. Whereupon *he*, having heard these things, thrust him out of the rank. *Καὶ ὅς, ἀκούω^{fa} οὕτως, ὠθέω^{m.imp} αὐτὸς ἐκ ὁ τάξις.* Xen.

1246. The light-armed men they put to flight, but *they* facing about defended themselves. *Ὅ δὲ ψιλὸς τρέπω^{imp}, καὶ ὅς ὑποστρέφω ἀμύνω^{m.imp}.* Thucyd.

1247. *He* indeed at first was loth, and was not altogether willing to answer. *Καὶ ὅς τὸ μὲν πρῶτον ὀκνέω^{imp} τὲ, καὶ οὐ πάνν ἐθέλω^{imp} ἀποκρινομαι^{fa}.* Plato.

b. The Attics moreover use the article as a demonstrative pronoun before the relatives ὅς, ὅσοι, οἷοι.

1248. When any one dies of *those who* are deemed eminently virtuous in life. Ὅταν τις τελευτάω^{στ} ὁ ὅσος ἄν διαφερόντως ἐν ὁ βίος ἀγαθὸς κρίνω^{ρ.στ}. Plato.

But particularly in a division, where ἄ μιν, ἰ δὲ, are opposed to each other, *this that, the one the other, &c.*

1249. He persuaded them, and gave *to the one* a horse, and *to the other* a woman. Πείθω^{imp} αὐτὸς, καὶ δίδωμι^{ῆα} ὁ μὲν ἵππος, ὁ δὲ γυνή. Xen.

1250. Through want *some* steal, *some* break into houses, *some* reduce to slavery. Δι' ἔνδεια^α ὁ μὲν κλέπτω, ὁ δὲ τοιχωρυχέω, ὁ δὲ ἀνδραποδίζω^μ. Xen.

1251. And having overcome in battle, *some* of the Athenians they slew, and *some* they took alive. Καὶ μάχη^d κρατίω^{ῆα}, ὁ μὲν διαφθείρω^{ῆα} ὁ Ἀθηναῖος, ὁ δὲ, ζάω^{ῆα} λαμβάνω^{σα}. Thucyd.

1252. *Some* possess fortitude in pleasures, *others* in pains, *others* in desires, *others* in fears. Ὅ μὲν, ἐν ἡδονῇ, ὁ δὲ, ἐν λύπῃ, ὁ δὲ, ἐν ἐπιθυμίᾳ, ὁ δὲ, ἐν φόβος, ὁ ἀνδρία κτάομαι^{ρ.ρ}. Plato.

1253. They scruple not to pronounce concerning the earth, both what kind is good, and what kind bad; but they blame *this*, and praise *that*. Οὐκ ὀκνέω ἀποφαίνω^μ περὶ ὁ γῆ^ε, ὁποῖος^ῆ τὲ ἀγαθὸς εἶμι, καὶ ὁποῖος^ῆ κακός· ἀλλὰ ὁ^ῆ μὲν ψέγω, ὁ^ῆ δ' ἐπαινέω. Xen.

Sometimes the relative pronoun is used instead of the article.

1254. *One* they beat, *another* they killed, *another* they stoned. Ὅς μὲν δέρω^{ῆα}, ὅς δὲ ἀποκτείνω^{ῆα}, ὅς δὲ λιθοβολέω^{ῆα}. N. Test.

1255. Some of the men they left to till the ground, *some* they sold, *some* they slew.

Ὁ δὲ ὁ ἀνὴρ ἀπολείπω^{sa} γεωργίω, ὅς δὲ ἀποδίδωμι^{M.sa}, ὅς δὲ ἀποκτείνω^{sa}. Ælian.

LX. A substantive dual may have an adjective plural. *Grammar, Rule II., Obs. 5.*

1256. He took two *strong spears armed* with brass.

Αἰδέω^{M.sa} δ' ἄλκιμος δόρυ δύο, κορούσσω^{P.PA.P} χαλκός^d. Hom.

1257. He was full of so much disorder, as to have in himself two *distempers opposite* to each other.

Τοσοῦτος εἰμι ταραχῆ^s πλείως, ὥστ' ἔχω (1088) ἐν αὐτοῦ νόσημα^P δύο ἐναντίος^{du} ἀλλήλων^{d,du}. Plato.

1258. Have *you two* not done most villanous things, *seeking* to expel me from every place.

Οὐ δεινὸς δράω^{P,du} ζητέω^{PA,P} ἐκ πᾶς ἐγὼ χώρα ἐκβάλλω^{sa}; Aristoph.

Also a substantive plural may have an adjective dual, when no more than two persons or things are alluded to.

1259. *Having* a basket and pot and myrtle-branches, *we* wander, *seeking* a place free from trouble, where *seated we* may abide.

Κάνεον δ' ἔχω^{PA,du} καὶ χύτρα καὶ μυρτιάνη, πλανῶ^{M,P} ζητέω^{PA,du} τόπος ἀπράγμων, ὅποι καθιδρύω^{P.PA,sa,du} διαγιγνομαι^{O,sa,P} ἄν. Aristoph.

a. Sometimes an adjective does not agree in gender and number with the substantive to which it is joined, but with another of equivalent signification. *Grammar, Rule II., Obs. 1.*

1260. *The senate* was

Ὁ δὲ βουλή^s ἡσυχία ἔχω^{imp},

quiet, not *being ignorant*, that they were present having daggers.

οὐκ ἀγνοέω^{PA-P.M}, ὅτι ἐγγε-
ρίδιον ἔχω πάρεμι. Xen.

1261. *The rabble* flocked to the ships, *wondering*, and *wishing* to see Alcibiades.

Ὁ ὄχλος^s ἀθροίζω^{F^a} πρὸς
ὁ ναῦς^a, θανυμάζω^{PA-P.M},
καὶ εἶδω^{sa} βούλομαι^{PA-P.M}
ὁ Ἀλκιβιάδης. Xen.

1262. *The army* procured food, as it could, from the beasts of burden, *killing* the oxen and asses.

Ὁ δὲ στράτευμα πορίζω^{M.IMP}
σῆτον, ὅπως δύναιμι^{IMP}, ἐκ
ὁ ὑποζύγιον, κόπιω^{PA-P.M}
ὁ βοῦς καὶ ὄνος. Xen.

LXI. A nominative dual is often put with a verb plural. *Grammar, Rule III., Exc. 3.*

1263. Also *other two sons* of Neptune *came*.

Καὶ δ' ἄλλος δύο παῖς Ποσει-
δάων ἐκνέομαι^{sa}. Apoll. Rh.

1264. With his hand he took a stone, which not *two men could carry*.

Ὁ (§ 59.) δὲ χειρᾶδιον λαμ-
βάνω^{sa} χεῖρ^d, ὅς οὐ δύο
γ' ἀνήρ φέρω^o. Hom.

Also a nominative plural, meaning but two persons or things, may be put with a verb in the dual.

1265. *Two rapid rivers* throw together their impetuous water into a ravine.

Χεῖμαῖός τις ποταμὸς ἐς μι-
σγάγγεια συμβάλλω ὕβριμος
ὔδωρ. Hom.

1266. *Two men skilful* in wrestling *display* their strength upon each other.

Παλαισμοσύνη^s ἕδμων ἀνὴρ
ἐπ' ἀλλήλων^{d.p} ἐὸς ἀναφαί-
νω ἀλκή. Oppian.

a. A collective noun may be joined with a verb either of the singular or of the plural number.

1267. *The multitude* spread their garments in the way.

Ὁ δὲ ὄχλος^s στρωρνύω^{sa.p} ἑαυ-
τοῦ ὁ ἱμάτιον ἐν ὁ ὁδός.
N. Test.

1268. *A swarm of bees having entered into the head, filled it with honey-combs.* Ἔσμος^s μέλισσα ἔσδυμι^{PA.SA}
 ἐς ὃ κεφαλῇ, κηρίον^s αὐτὸς
 ἐμπλήθω^{FA.P}. Herodot.

1269. *The people of the Syracusans were at much strife among themselves.* Ὁ δὲ Συρακούσιος ὁ δῆμος^s
 ἐν πολὺς πρὸς ἀλλήλων^a
 ἔρις εἰμί^P. Thucyd.

1270. *The multitude of the soldiers rushed shouting upon Astyochus, in order to smite him: but he, foreseeing, flies for refuge to a certain altar.* Ὁ δὲ πλῆθος^s ὁ στρατιώτης
 ὀρμάω^{A.FA.P} ἐγκράζω^{PA.SA.P.M}
 ἐπὶ ὃ Ἀστύοχος^a, ὥστε
 βάλλω^{INF} · ὃ (§ 59.) δέ,
 προεἶδω^{PA.SA}, καταφεύγω ἐπὶ
 βῶμος^a τίς. Thucyd.

NOTES.

Example 1. You two rejoice, they two dance, are respectively the English expressions of the second person dual of χαίρω, and the third person dual of χορεύω.

2. In the imperfect and aorists of the indicative, verbs beginning with a consonant have the syllabic augment (*Grammar, page 71. et seq.*), and those beginning with α, ε, ο, αι, αυ, οι, the temporal (*Grammar, page 72.*).

3. The first future shortens the penultima of φαίνω by dropping ι, and changes the εω of οίκίω into ησω, and the οω of κακώω into ωσω (*Grammar, page 76.*).

4. In the first aorist, σιγάω and ὁμολογίω have η in the penultima of the first person singular, these verbs making ησω in the first future (*Grammar, page 76.*): also μένω changes ε into ει (*Grammar, page 77.*).

5. In the perfect, γράφω, πλουτίζω, δρᾶω, and νικάω, have the reduplication (*Grammar, page 72.*); ἀδικίω has merely the temporal augment, which is the same in all the augmented tenses (*Grammar, page 72.*) and εὐρίσκω, a defective verb, which is used only in the present and imperfect, and borrows its perfect from the obsolete εὐρίω (*Grammar, page 129.*), remains unchanged at the beginning (*Grammar, page 73.*).

6. The pluperfect of the defective verb γιγνώσκω is borrowed from the obsolete γνῶω (*Grammar, page 127.*), the perfect of which, there being no reduplication in verbs beginning with γν (*Grammar, page 72.*), has the syllabic augment only, which remains the same in the pluperfect (*Grammar, page 79.*). In the perfect of πίμπω, and consequently in the pluperfect, ι is changed into ο (*Grammar, page 78.*).

7. The second aorist drops the letter λ in βάλλω, and the ε in φεύγω and λείπω, and in λήβω, an obsolete root, from which the defective verb λαμβάνω borrows its second aorist (*Grammar, page 132.*), it changes the η into α (*Grammar, page 79.*).

8. The second aorist, from which the second future is formed, changes the ϵ of $\sigma\pi\epsilon\acute{\iota}\rho\omega$ and $\kappa\tau\acute{\epsilon}\iota\upsilon\omega$, and the ϵ of $\pi\lambda\acute{\epsilon}\kappa\omega$, into α , and drops the ϵ of $\pi\epsilon\acute{\iota}\theta\omega$ (*Grammar*, page 79. *et seq.*).

9. The present passive of $\pi\acute{\iota}\pi\lambda\eta\mu\iota$ is formed from the present active, by changing $\mu\iota$ into $\mu\alpha\iota$, and shortening the penultima (*Grammar*, page 110.).

11. The perfect of $\rho\acute{\iota}\pi\tau\omega$ has only[†] the syllabic augment ϵ , the reduplication being neglected in verbs beginning with ρ (*Grammar*, page 72.). In the perfect passive of $\tau\rho\acute{\epsilon}\pi\omega$ ϵ is changed into α (*Grammar*, page 90.), and in the third person plural the circumlocution of the participle with $\epsilon\iota\mu\acute{\iota}$ is used.

12. The perfect of verbs beginning with σ joined to a mute has no reduplication (*Grammar*, page 72), and therefore the pluperfect of $\sigma\tau\epsilon\rho\acute{\epsilon}\omega$ has only the syllabic augment ϵ (*Grammar*, page 79.), and moreover forms its third person plural from the third person singular, by inserting ν before $\tau\omicron$ (*Grammar*, page 88. *et seq.*).

13. In $\kappa\alpha\lambda\acute{\iota}\omega$ the perfect, from which the paulo-post-future is derived, is formed irregularly (*Grammar*, page 76.). In the reduplication of $\theta\acute{\alpha}\pi\tau\omega$, instead of the rough mute θ , the corresponding smooth τ is used (*Grammar*, page 72.).

16. The second aorist active drops the second λ of $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ and $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$, and changes the ϵ of $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ and the $\epsilon\iota$ of $\sigma\sigma\epsilon\acute{\iota}\rho\omega$ into α , and the $\pi\tau$ of $\beta\lambda\acute{\alpha}\pi\tau\omega$ into ϵ (*Grammar*, page 79. *et seq.*). These changes remain in the second aorist passive.

17. The second aorist active changes the $\tau\tau$ of $\sigma\phi\acute{\alpha}\tau\tau\omega$ into γ , the ϵ of $\delta\acute{\epsilon}\rho\omega$ into α , and the $\pi\tau$ of $\kappa\rho\acute{\upsilon}\pi\tau\omega$ into ϵ (*Grammar*, page 79. *et seq.*), which changes continue the same in the second future active, and the second future passive, which is formed from it.

20. The second aorist active, from which the perfect middle is formed, drops the ι of $\phi\alpha\acute{\iota}\nu\omega$, and the ϵ of $\lambda\epsilon\acute{\iota}\pi\omega$, and changes the ϵ of $\delta\acute{\epsilon}\rho\kappa\omega$ into α (or, as in *Grammar*, page 80., the $\epsilon\rho$ in $\rho\alpha$), and the $\sigma\sigma$ of $\pi\rho\acute{\alpha}\sigma\sigma\omega$ into γ , making $\acute{\epsilon}\phi\alpha\nu\omicron\nu$, $\acute{\epsilon}\lambda\iota\pi\omicron\nu$, $\acute{\epsilon}\delta\alpha\rho\kappa\omicron\nu$ (or $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$), and $\acute{\epsilon}\pi\rho\alpha\gamma\omicron\nu$ (*Grammar*, page 79. *et seq.*). The perfect middle changes the α of $\acute{\epsilon}\phi\alpha\nu\omicron\nu$ into η (*Grammar*, page 95.), the ι of $\acute{\epsilon}\lambda\iota\pi\omicron\nu$ into $\omicron\iota$ (*Grammar*, page 96.), the α of $\acute{\epsilon}\delta\alpha\rho\kappa\omicron\nu$ into \omicron (*Grammar*, page 95.), and lengthens the short α of $\acute{\epsilon}\pi\rho\alpha\gamma\omicron\nu$ (*Grammar*, page 216.).

21. Ἀκούω in the perfect middle drops *υ*, and prefixes its two first letters to the temporal augment; and in the pluperfect it receives a new temporal augment (*Grammar, page 74.*). Πάσχω is a defective verb, and borrows its pluperfect middle from the obsolete πένθω (*Grammar, page 134.*).

24. Εύρίσκω is a defective verb, and borrows its second aorist from the obsolete εὐρίω (*Grammar, page 129.*). Προσάγω, a verb compounded of the preposition πρὸς, and the defective verb ἄγω, which borrows its second aorist from the obsolete ἀγάγω (*Grammar, page 125.*), takes its augment, which is the temporal, between the preposition and the verb (*Grammar, page 74.*). Likewise ἀποδίδωμι, which is compounded of the preposition ἀπὸ and the verb δίδωμι, takes the syllabic augment in the middle after ἀπὸ, which then loses *ο*, because a preposition in composition before a vowel loses its final vowel (*Grammar, page 75.*). The *ε* of τρέπω becomes *α* in the second aorist (*Grammar, page 80.*).

25. Πίπτω borrows its second future middle from the obsolete πεσείω (*Grammar, page 135.*).

26. Ἴατρος and Ἴππος are substantives of the second declension, being declined like λόγος (*Grammar, page 12.*). Λίων, Φεράπων, and κήρυξ, are of the third declension; the first two, which are to be here given in the dual number, form the genitive like δρέακων (*Grammar, page 17.*), and the other forms it like Φώραξ (*Grammar, page 20.*). The verb θείω, being a dissyllable, admits no contraction in the third person plural of the imperfect (*Grammar, page 103.*); but κομέω, in the third person dual of the imperfect, contracts *εε* into *ει* (*Grammar, page 98.*).

27. The substantive ἀνὴρ is declined in *Grammar, page 26.* The compound verb καταλείπω takes the syllabic augment after the preposition κατὰ (*Grammar, page 74.*), which then loses its final *α* (*Grammar, page 75.*).

28. The substantive ληστής (except in the vocative, where it makes *η* or *α*) is declined like τελώνης (*Grammar, page 10.*), and πολέμιος like λόγος (*Grammar, page 12.*). The translation, with the sign of the tense affixed to ἡγήσομαι, shows that the third person singular of the second aorist imperative of this verb is required.

29. The declension of the adjective μακρὸς is given in *Grammar, page 40.*, and that of the neuter substantive τιῆχος, which is to be here written in its contracted form, *page 22.*

30., 31., 33. The adjectives διπλός, χάλκεος, and χεῦσιος, in their simple form, are declined in the masculine like νόος (*Grammar*, page 13.), in the feminine like γαλήνη (*Grammar*, page 11.), and in the neuter like ὄσσειον (*Grammar*, page 13.); and in their contracted form, in which they are to be here given, like those three words respectively after contraction. The substantives τάρφος, τοῖχος, and στίφανος, of which the first is of the feminine and the two others are of the masculine gender, are declined like λόγος (*Grammar*, page 12.).

32. The adjective ποδώκης is declined like ἀληθής (*Grammar*, page 46.). Concerning κύων, see *Grammar*, page 26.

35. The declension of the adjective ἥδης is given in *Grammar*, page 41. Ὕδωρ forms its genitive from the obsolete ὕδης (*Grammar*, page 20.).

36. The adjective χρυσόκερως is here declined like φιλόγελως (*Grammar*, page 46.), but sometimes like εὔγειωσ.

37. Χαλκίπους is declined like δίπους (*Grammar*, page 48.).

38., 39., 40., 41. The comparative of σῶφρων is given in *Grammar*, page 50.; the comparative of μικρός and the superlative of κλεινός, the penultima of these words being long, are formed like those of ἔνδοξος and the superlative of ἀθλιός, the penultima of which is short, is formed like that of σοφός. Comparatives in τερός are declined like μακρός (*Grammar*, page 40.), and superlatives like καλός.

43. The adjective ὠκύς is declined like ἥδης (*Grammar*, page 41.), and the defective verb ἔρχομαι borrows its second aorist from the obsolete εἰλεύθω (*Grammar*, page 129.).

44. Μέλας is declined in *Grammar*, page 43. Ναῦς, in the common declension of the word, is very irregular, making, in the singular, G. νεώς, D. νηϊ, A. ναῦν, and in the plural, N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς. The verb ἵπτομαι is augmented by changing ε into ει (*Grammar*, page 73.).

45. The adjective εὐκνημῖς is declined like the substantive κνημῖς, gen. -ῖδος, having but one termination, and being masculine and feminine only (*Grammar*, page 49.). The defective verb ἄλλύω borrows its second aorist middle from the obsolete ἀλίω (*Grammar*, page 133.).

46. The adjective ὀρεινός is declined like καλός (*Grammar*, page 40.), and δύσβατος like ἔνδοξος (*Grammar*, page 46.).

47. Πολὺς has only the singular of the nominative, accusative, and vocative, masculine and neuter, and borrows all the rest from the obsolete πολλός (*Grammar*, page 49.).

49. The present participle middle of *αἶθω* is formed like the present participle passive of *τύπτω* (*Grammar*, page 85.), and declined like *καλός* (*Grammar*, page 40.).

51. The translation shows the perfect passive of *σώζω* to be required.

52. The present participle of *φεύγω* is declined like *ἐκάν* (*Grammar*, page 43.).

53. Concerning *μίγας*, see *Grammar*, page 49.

54. The signs affixed to *γράφω* show that the present participle is required, and the translation moreover that it must be in the passive voice.

55. *Πᾶς* is declined in *Grammar*, page 43. *Shall mourn* is the English expression of the first future middle of *κόπτω*.

57. *Ἐξεγάζομαι* is augmented in the first aorist middle by changing *ε* into *ει* (*Grammar*, page 73.).

58. *Ἰνδός* is declined like *λόγος* (*Grammar*, page 12.), and the second aorist participle active of *εἰσέρχομαι*, a verb compounded of the preposition *εἰς*, and the defective verb *ἔρχομαι*, which borrows its second aorist from the obsolete *ἐλεύθω* (*Grammar*, page 129.), like *ἐκάν* (*Grammar*, page 43.).

60. The third person plural passive of *προβίω* contracts *εο* into *ου* (*Grammar*, page 98.).

65. *Καδούσιος* is of the second declension.

68. In the perfect of *ἡράω*, the syllabic augment with the rough breath- ing is prefixed to the temporal (*Grammar*, page 73.).

69., 70. *Μισίω* and *τιμάω* are to be contracted as directed in *Grammar*, page 98. *Λακεδαιμόνιος* is of the second declension.

71. The defective verb *γινώσκω* borrows its first future middle from the obsolete *γινώω* (*Grammar*, page 127.).

74., &c. The gender and number of adjectives, adjective-pronouns, and participles, used without substantives, are to be determined from the translation, when not indicated by the characters elsewhere employed for that purpose. Thus the sense of the corresponding English words shows that *τις*, in Example 74., must be written in the masculine plural; *οὗτος* and *κεῖνος*, in Example 78., in the neuter plural; the second aorist participle of *τίκτω*, in Example 79., in the feminine singular; the present participle of *ἀδικίω*, in Example 81., in the masculine plural; and *δίκασιος*, in the same Example, in the masculine. N is to be added to the third person

plural of ἔγκωμιάζω, because the following word begins with a vowel, (*Grammar*, page 5.).

77. Ἐχῶ is augmented in the imperfect by changing ε into ει (*Grammar*, page 73.).

78. In the reduplication of the perfect of Δεύομαι, τ is used instead of ϑ (*Grammar*, page 72.).

79. Τίκτω borrows its second aorist from the obsolete τέκω (*Grammar*, page 136.).

81., 82. Ζημιόω, ἀδικέω, ὠφελέω, and περιπατέω are contracted according to the rules in *Grammar*, page 98.

83. Ὅναρ is used only in the nominative, accusative, and vocative singular (*Grammar*, page 34.), and consequently is indeclinable (*Grammar*, page 8.).

84. Αἰρέω has its second aorist middle from the obsolete ἔλω (*Grammar*, page 125.), which is augmented by changing ε in ει (*Grammar*, page 73.). Μισσήνιος is of the second declension.

85., 87. Χράομαι and χωρέω are contracted according to the rules in *Grammar*, page 98.

88. The σ following ω in the third person singular perfect passive of σώζω is dropped in the first aorist (*Grammar*, page 91.).

89. The verb ἱπαινέω is compounded of ἱπῖ, which loses its final vowel before the following vowel (*Grammar*, page 75.), and αίνέω. and therefore is augmented in the middle (*Grammar*, page 74.), which is done by changing αι into η (*Grammar*, page 72.). also the η of the third person singular perfect passive is changed into ε in the first aorist (*Grammar*, page 91.). Σπάρτη is of the first declension.

94. Προάγω is compounded of προῖ and ἄγω, and is therefore augmented in the middle (*Grammar*, page 74.); but προῖ and προῖ, and sometimes ἀμφῖ, retain their final vowel before another vowel (*Grammar*, page 75.).

97., 98. Βυζάντιον and Ἄψαρος are of the second declension.

102. Διαδιδράσκω is compounded of διὰ, and the defective verb δίδρασκω, which borrows its second aorist from δρῆμι (*Grammar*, page 128.). Διαιτάομαι usually takes the augment at the beginning and in the middle (*Grammar*, page 74.), but here it has only the temporal augment in the middle, which is made by changing αι into η (*Grammar*, page 72.).

103. Ἐξιλέγχω receives the temporal augment in the middle after ἔξ (*Grammar*, page 74.).

104. Ἀποβάλλω has the syllabic augment in the middle after ἀπὸ (*Grammar*, page 74.), which then loses ο (*Grammar*, page 75.).

105., 106. Σικελία and Μαντινεία are of the first declension. Τίτρωσσω borrows its first aorist passive from τρώω (*Grammar*, page 136.).

108. Ἐπανίρχομαι is compounded of ἐπι and ἀνά, which lose their last vowels before other vowels (*Grammar*, page 75.), and ἔρχομαι, and receives its augment after ἀνά (*Grammar*, page 74.). N is to be added here for the same reason as in Example 74. Ῥώμη is declined like τιμή (*Grammar*, page 10.).

111. In the imperfect of ῥίπτω ρ is doubled after the syllabic augment (*Grammar* page 72.).

112., 115. Χαλκηδὼν forms its genitive like χιλιδῶν (*Grammar*, page 17.), and Κόρινθος is of the second declension, both words being of the feminine gender (*Grammar*, page 7.).

116. The first aorist passive of εὐρίσκω is borrowed from εὐρίω (*Grammar*, page 129.), and, like ἰπαινώ in Example 89., changes the η in the penultima of the perfect passive into ε (*Grammar*, page 91.). Ἀζωτος is of the second declension.

118., 119. Ἰζω and ἀφικνέομαι have no augment, ε undergoing no change in the tenses susceptible of augmentation (*Grammar*, page 73.). The plural Ἀθῆναι is declined like the plural of τιμή (*Grammar*, page 10.). Concerning the plural of ναῦς, see Note to Example 44.

121. Χωννύω has its first aorist from χόω (*Grammar*, page 138.), before the syllabic augment of which ἀπὸ loses ο (*Grammar*, page 75.). The present participle of ῥίω is to agree with ποταμὸς in the accusative singular.

122. Πέριστος is declined like πῖλεκος (*Grammar*, page 24.) and Τισσαφίρης like τριήρης (*Grammar*, page 22.).

125. Οὔτος, agreeably to what is said in the Note to Example 74., must be in the neuter singular. Κατ' is for κατὰ, the apostrophe denoting the omission of α (*Grammar*, page 5.).

127. Οὐ becomes οὐκ before the syllabic augment of κοιμάω (*Grammar*, page 5.).

133. Ἐπιτείνω takes the syllabic augment in the middle after the preposition ἐπι (Grammar, page 74.), which then loses its final ι (Grammar, page 75.). Ἄσθενής is declined like ἀληθής (Grammar, page 46.).

135. Θραξ forms its genitive like Θώραξ (Grammar, page 20.).

136. Ἀφηγέομαι is compounded of the preposition ἀπό, which drops ο and changes π into φ before a vowel having the rough breathing (Grammar, page 75.), and the verb ἡγέομαι, which beginning with η has no augment (Grammar, page 73.). Ὀμηρος is of the second declension.

140. Κατακρίνω in the perfect passive has the reduplication between κατὰ and κρίνω (Grammar, page 74.), and loses ν (Grammar, page 78.).

141. In ἀφίστημι ἀπό is changed as in Example 136., and ἴστημι forms its perfect from στάω, future στήσω (Grammar, page 104.), which beginning with σ joined to a mute, the perfect has only the syllabic augment (Grammar, page 72.), which has the rough breathing of the present ἴστημι (Grammar, page 113.), and takes an ι in the pluperfect (Ibid.).

142., 143. Ἐλλάς is feminine and makes its genitive like λαμπάς (Grammar, page 18.), and κτήνος is declined like τεῖχος (Grammar, page 22.).

144., 145. In the second aorist of ἐμβάλλω, ἐμ becomes ἐν before the syllabic augment (Grammar, page 75.). The substantives Ἀχαῖα, Ἥλιαι, Κεφαλληνία, and Ἀχαρνανία, are declined like φιλία (Grammar, page 9.), and Λάρισσα like μούσα.

146., 150. Τρέχω in ἀνατρέχω and διατρέχω borrows its second aorist from δρέμω (Grammar, page 136.). Ἀκροκόρινθος and Ἀργεῖος are of the second declension, and the former of the feminine gender.

147. Ἐκκλίνω in the first aorist takes the syllabic augment after ἐκ (Grammar, page 74.), which then becomes ἐξ.

153. Πᾶς is to be given in the neuter plural, according to what is said in the Note to Example 74., &c. Εἶδω adds θα to the end of the second person singular perfect middle, and drops δα from the middle of it.

154., 156., 157. Καρδοῦχος is of the second declension; Θυρία and Κυλλήνη, of the first; and Ἀχέρων, of the third, forming its genitive like δράκων (Grammar, page 17.), and is moreover of the masculine gender (Grammar, page 7.).

159., 160. Βαίνω in ἐσβαίνω has its second aorist from βίβημι (Grammar, page 126.). Χίος and Κῦρος are of the second declension.

163. Λαμῶάνω takes its second aorist from λήω (*Grammar*, page 182.). Μῆδος is of the second declension.

166., 167. Σινάση is of the first declension, and Πάτροκλος of the second.

169. Ἐρινὺς is declined like βότρυς (*Grammar*, page 25.), and Τάρταρος like λόγος.

173. Ὑαμμήτιχος is of the second declension, and Αἰθίοψ makes Αἰθίοπος in the genitive.

181., 183., 184. Μυρμιδῶν forms its genitive like χελιδῶν (*Grammar*, page 17.), Φοίνιξ like Θώραξ (*Grammar*, page 20.), and Τυδεΐδης is of the first declension.

182. See note to Example 44., concerning the dative plural of ναῦς.

190. The second aorist middle of αἰρέω is borrowed from ἔλω (*Grammar*, page 125.). The dative singular of ναῦς is given in Note to Example 44.

193. Διδῶ takes its perfect middle from δῖω (*Grammar*, page 128.).

195. Ὀλυβος is of the second declension.

196., 198., 199. The second aorist of ἔχω is borrowed from σχίω (*Grammar*, page 130.), that of εὔρισκω from εὔριω (*Grammar*, page 129.), that of αἰρέω from ἔλω (*Grammar*, page 125.), and that of δαμάω, in the active voice, changes αω into ον (*Grammar*, page 80.), which termination in the passive it changes into ην (*Grammar*, page 92.).

203. Ἐρμῖονη being in the feminine singular, the pronoun σὺ understood, with which the second aorist participle of ἔρχομαι and ἵστημι, and the singular first aorist imperative of λίγω, must agree, is also in the feminine singular.

204., 205., 207., 209. Κροῖσος is of the second declension; and Ἀδίας, Ἀρμενία, and Βάρκη, of the first. Concerning δῖω, see *Grammar*, page 76.

210. In the perfect of πίμπω *s* is changed into *o* (*Grammar*, page 78.). Πελοπόννησος is of the second declension.

214. Μῖθ' is for μετὰ, α being cut off because the next word begins with a vowel, and τ changed into θ because that vowel has the rough breathing (*Grammar*, page 5.).

215. Σπίνδω borrows its first aorist from σπείω (*Grammar*, page 136.). Χειρίσοφος is of the second declension.

216. The perfect participle of ἵστημι is syncopated and contracted, as in *Grammar*, page 113.

219. The perfect middle of *πάσχω* is borrowed from *πέθω* (*Grammar*, page 134.). *Μειδίας* is of the first declension.

221. The plural *Θεσπιαὶ* is declined like the plural of *φιλία* (*Grammar*, page 9.).

231., 232. *Τισσαφίρνης* has its accusative according to the first declension (*Grammar*, page 22.); *Ἀγαμέμνων*, gen. *-νός*, forms its vocative by shortening the long vowel of the nominative. (*Grammar*, page 21.); and *γόνυ* makes *γούνατος* in the genitive, by epenthesis, for *γόνατος*, from the obsolete *γόνας* (*Grammar*, page 16.).

234. *Ἔμ* in *ἐμπίπρημι* becomes *ἐν* before the syllabic augment (*Grammar*, page 75.).

236. *Κατίχω* is compounded of *κατὰ*, which loses its final vowel before the following vowel, and *ἔχω*, which takes its second aorist from *σχίω* (*Grammar*, page 130.).

237. See Note to Example 216.

240. In the perfect of *ὀρύσσω* the two first letters of the present are prefixed to the temporal augment (*Grammar*, page 73.).

241. *Στρυμῶν* and *Ἐλλάσποντος* are masculine.

242., 245., 246. *Ἄργος* is declined like *τείχος* (*Grammar*, page 22.), **Ἥλις* like *ἑλπίς* (*Grammar*, page 19.), and *Γύθειον* like *ξύλον* (*Grammar*, page 12.).

247. The first aorist of *ὠθέω* is borrowed from *ὄθω* (*Grammar*, page 138.), and has the syllabic augment (*Grammar*, page 73.).

248. *Γάγγης* is here declined like *τριήρης* (*Grammar*, page 22.), elsewhere commonly like *τελώνης* (*Grammar*, page 10.).

254. **Ἀπειμι* is compounded of *ἀπὸ*, and the verb *εἶμι*, conjugated in *Grammar*, page 115. *Κλείανδρος* is of the second declension.

255. **Ἐλκω* changes *ε* into *ει* for its augment (*Grammar*, page 73.). The third person singular perfect passive of *κλείω*, from which the first aorist is formed, ends sometimes in *ται*, but here in *σται* (*Grammar*, page 90.).

260. *Εὐφράτης* is declined like *τελώνης* (*Grammar*, page 10.), and *Τίγρις* like *ἕφρις* (*Grammar*, page 23.). Both are masculine (*Grammar*, page 7.).

262. The second aorist of *κατίχω* is formed as in Example 236. *Μακεδονία* is declined like *φιλία* (*Grammar*, page 9.).

263. Καθεύδω takes its augment at the beginning or in the middle (*Grammar*, page 74.), but here at the beginning.

268. Τρέιφω in the first future, and consequently in the first aorist, changes τ into ϑ (*Grammar*, page 77.).

277., 279., 285. Κόνων is declined like Πλάτων (*Grammar*, page 17.), ῥόδωνά and ἰωνά like φιλία (*Grammar*, page 9.), and Σωκράτης like τρήρης (*Grammar*, page 22.).

288., 290. The proper names in these examples are of the second declension.

295. In the accusative of Ζεύς the final vowel is to be dropped, because of the vowel at the beginning of the next word, and the omission denoted by an apostrophe (*Grammar*, page 5.).

298. In προχωρίω the ο of πρό is contracted with the syllabic augment into ου (*Grammar*, page 75.). Κεκροπία is declined like φιλία (*Grammar*, page 9.), and the plural Ἀχαρναὶ like the plural of the same word.

300. The first aorist of ὠθείω in διωθείω is borrowed as in Example 247., and the first future of γίγνομαι in συγγίγνομαι from γινίω (*Grammar*, page 127.).

301., 303. The imperfect of ζάω contracts ας into η (*Grammar*, page 103.). See Note to Example 127., concerning οὐ, and Note to Example 112., concerning Χαλκηδών.

305. Ἀποτιλίω has ε instead of η in the penultima of the first future and first aorist (*Grammar*, page 76.).

310. Πρωταγόρας is of the first declension, and πρόστοον of the second.

316. The Æolic form of the first aorist optative of κατακόπτω is here used. See *Grammar*, page 71.

319. Τρῶς is declined like ἤρως (*Grammar*, page 19.). In ῥιγίω ρ is doubled after the syllabic augment (*Grammar*, page 72.).

320. See Note to Example 44.

322. The first aorist of τιτρώσκω is borrowed from τρέω (*Grammar*, page 136.), and that of φίρω from the present ἰνίγκω (*Grammar*, pages 137., 77.).

327., 331. The first aorist optative of τιλίω and τιλιυτάω must be given in the Æolic form. See Example 316.

333. In *διαρραΐω*, compounded of *διὰ* and *ραΐω*, *ρ* is doubled, because this letter begins the verb, and the preposition ends with a vowel (*Grammar*, page 75.).

334. *Ἄδμητος* belongs to the second declension.

344. *Εὐρίσκω* has its perfect from *εὐρίω* (*Grammar*, page 129.), and *μανθάνω* from *μαθίω* (*Grammar*, page 132.).

351. *Ῥῆσος* is declined like *λόγος*.

354. *Καθέλω* is compounded of *κατὰ* and *έλω*, the final vowel of the preposition being dropped, and the smooth *τ* being changed into the rough *θ*, before the rough breathing of the vowel at the beginning of the verb. The augment is as in Example 255.

358. *Βαίνω* in *ἀποβαίνω* borrows its first future middle from *βαίω* (*Grammar*, page 126.).

360. *Φαρνάξαζος* is of the second declension.

374. In the contract verb *ἐπαινέω* the Attic form of the optative is here used, which is made by changing *μι* into *ην* (*Grammar*, page 103.).

378. *Αἰνέω* here retains *ε* in the first future and first aorist.

384. The first future middle of *μανθάνω* is borrowed from *μαθίω* (*Grammar*, page 132.).

389. The second aorist of *βαίνω* in *ἀποβαίνω* is formed from *βίβημι* (*Grammar*, page 126.), and the first aorist passive of *φέρω* in *καταφέρω* from *ένέκω* (*Grammar*, page 137.).

398., 400. The second aorist of *γινώσκω* comes from *γνώμι* (*Grammar*, page 127.), and that of *έχω* from *σχέω* (*Grammar*, page 130.).

403. The first aorist of *έκφέρω* is formed like that of *φέρω* in Example 322.

414. The plural *Σάροδεις*, gen. *Σάροδεων*, Attic, or *Σάροδης*, gen. *Σαρδίων*, Ionic, is declined like the contracted plural of *όφης* (*Grammar*, page 23.), and *Κροῖσος* and *Σάμος* like *λόγος*. The perfect active of *άλίσκω* is formed from *άλώω* (*Grammar*, page 126.), and has a passive signification.

417. The proper names in this example are of the second declension, with the exception of *Ἰφικράτης*, which is declined like *πρίηρης* (*Grammar*, page 22.).

418. The optative of the contract verb *πολεμείω* is to be here given in the Attic form. See above, Example 374.

432. Καππαδόκης is declined like τελώνης (*Grammar*, page 10.).

433. The η in the penultima of the third person singular perfect passive of αἰρίω is changed into ε in the first aorist (*Grammar*, page 91.). Λακισδαίμων forms its genitive like χιλιδῶν (*Grammar*, page 17.).

448. Κιθαιρῶν is masculine, and declined like Πλάτων (*Grammar*, page 17.), and the plural Θῆβαι like the plural of the first declension.

449., 453. The first aorist of δοκιῖ is formed from δόκω (*Grammar*, page 128.).

451. In ἐγχοωρεῖ, ἐγ becomes ἐν before the syllabic augment (*Grammar*, page 75.).

463. The second future middle of τρέχω is formed from δρέμω (*Grammar*, page 136.).

475., 476. Φᾶσις is masculine, and forms its genitive like ἰλπίς (*Grammar*, page 19.), and Μηθύμνη is of the first declension.

480., 481. Πλάταια, Βοιωτία, and Αἰτωλία, are of the first declension; Πελοπόννησος and Πρῶσχιον, of the second; and Αἰολίς and Πλευρῶν, of the third; Αἰολίς, which is feminine, forming its genitive like ἰλπίς (*Grammar*, page 19.), and Πλευρῶν like Πλάτων (*Grammar*, page 17.).

485., 486., 487. Δάμνιππος and Σωφρονίσκος are of the second declension, Ἀμμων is declined like Πλάτων, and Ζεὺς borrows its genitive from the obsolete Δίς (*Grammar*, page 20.).

498., 499 Ἡραῖον is declined like ξύλον and Καμβύσης like τελώνης.

503. The adjective Λευκάδιος has three terminations. See Note to Example 44.

510., 512. Ξινοφῶν forms its genitive as in *Grammar*, page 17., and Κλείαρχος is of the second declension.

519., 521. Κηφίδης is declined like βασιλίδης (*Grammar*, page 23.), and Κυαζάρης here forms its accusative according to the first declension, as Τισσαφίρης, in Example 231., and other proper names declined like τρεῖρης sometimes do (*Grammar*, page 22.). The pluperfect of λαμβάνω is borrowed from λήβω (*Grammar*, page 132.), and has εἰ instead of the reduplication (*Grammar*, page 74.), and moreover makes ἴσαν in the third person plural (*Grammar*, page 71., *Obs.* 4.).

528. The optative of the contract verb ὀράω is to be written in the Attic form. See Note to Example 374.

531. Φεύγω and ποίω makes εσαν instead of εισαν in the third person plural of the pluperfect. See Note to Example 521.

547. The imperfect of ὀράω has the syllabic augment with the rough breathing prefixed to the temporal (*Grammar*, page 73.). Ἀριστοφάνης is declined like τριήρης.

548. The plural Μολαί is declined like the plural of the first declension.

554. Γαδάτας is of the first declension.

558. Σαλαμίς forms its genitive like δελφίς (*Grammar*, page 19.).

560. See Note to Example 44. The first aorist of ἀγνώω is taken from ἄγω (*Grammar*, page 125.), and has the syllabic augment instead of the temporal, (*Grammar*, page 73.).

562. Ἄδα is of the first declension.

578., 579. The superlative of πολλός is formed irregularly (*Grammar*, page 52.), and the comparative of ἰγκρατής by adding τειρός to the neuter singular (*Grammar*, page 50.). Ξίρξης is declined like τελώνης.

588. Δόρυ forms its genitive from the obsolete δόρας (*Grammar*, page 16.).

596., 597. Ίέρων is declined like Πλάτων (*Grammar*, page 17.), and Αἰγιεύς like βασιλεύς (*Grammar*, page 23.).

599., 600., 601. Σάσφω is declined like αἰδώς (*Grammar*, page 24.), Ταρσοί like the plural of λόγος, and Ὀλπαι like the plural of the first declension.

604., 606. Κυρατάδης and Μασσαλιώτης are declined like τελώνης.

615. Ἀκαρνάν makes ἄνος in the genitive, like παιάν (*Grammar*, page 17.).

623. Ἰαζάρτης and Ὀζος are masculine (*Grammar*, page 7.).

633. Σικυών is masculine, and forms its genitive like Πλάτων (*Grammar*, page 17.). In the first future of λακωνίζω σ is dropped, and the last syllable circumflexed (*Grammar*, page 76.).

637. Ἀνοίγω is here augmented by changing οι into ω, and to this prefixing ε (*Grammar*, page 73.).

639. Αἰολίς makes its genitive like ἑλπίς (*Grammar*, page 19.), and Τρωάς like λαμπάς (*Grammar*, page 18.), both words being feminine.

645., 647. Εὔμορφος and ἰσχυρός, the penultima of these words being long, retain ο in the comparative; but συνετός and πλούσιος, their penultima

being short, change *ο* into *ω* (*Grammar*, page 50.). *Νηριὺς* and *Ὀδυσσεὺς* are declined like *βασιλεὺς* (*Grammar*, page 23.), and *Κίκροψ* makes *Κίκροπος* in the genitive.

656. *Ἰσοκράτης* is declined like *τριήρης*.

661. Instead of *ἴφην*, *ἦν* is here used (*Grammar*, page 124., bottom.).

664. *Φίλος* in the comparative changes *ος* and *αι* (*Grammar*, page 51.).

666., 667. *Χίος* and *Λακιδαίμων* are feminine (*Grammar*, page 7.), the former declined as in Example 159., and the latter as in Example 433.

671. *Σιύθης* is of the first declension.

684., 685. *Τιγιάτης* is declined like *τελώνης*, and *Κτησιφῶν* like *Ξινοφῶν* (*Grammar*, page 17.).

689. *Ἐλικὸν* is masculine; *Φωκίς* is feminine, and declined like *ιλπίς* (*Grammar*, page 19.).

701. *Μίνως* is elsewhere declined like *ἦρωσ* (*Grammar*, page 19.), but here like *νιῶσ* (*Grammar*, page 14.), and moreover drops *ν* in the accusative (*Grammar*, page 14.).

714. In *ἰῆω* the perfect middle changes *υ* into *οι* (*Grammar*, page 96.), and prefixes the syllabic augment (*Grammar*, page 73.). *Σιμίλη* is of the first declension.

715. *Φιλοκράτης* is declined like *τριήρης*.

756. *Κᾶρ* makes its genitive like *ψᾶρ* (*Grammar*, page 18.), and *Πελοπόννησος* is of the feminine gender.

758., 759. *Θεαγίνης* is declined like *τριήρης*, *Μίγαρα* like the plural of *ξύλον*, and *Ὀρίστης* like *τελώνης*.

761. The genitive of *κίρας* is syncopated and contracted, as in *Grammar*, page 25.; and *Μίνων* is declined like *Πλάτων*.

766., 767. *Ταῦγιτος* is masculine; *Ἥλις* is feminine, and declined here like *ῥφίς* (*Grammar*, page 23.).

787. *Ὀώλκῆς* belongs to the first declension.

795. *Τελιυτίας* is declined like *ταμίας*.

802., 803. *Ἀμπρακιώτης* and *Βρασιδης* are of the first declension.

824. *Του* instead of *τινός* is here used for the genitive of *τίς* (*Grammar*, page 58.).

844. *Κρότων* is declined like *Πλάτων*, and *Πολυκράτης* like *τριήρης*.

864. In the first future νοσφίζω, like λακωνίζω in Example 633., drops σ and circumflexes the last syllable.
868. Πειραιεύς is masculine, and declined like χοεύς (*Grammar*, page 24.).
888. Concerning the perfect middle of εἶκω, see Note to Example 714.
898. Δεπτίνης is of the first declension.
916. Ἴφικράτης is declined like Τισσαφίρνης in Example 231. See also Note to Example 521.
929. Ἀντιφῶν is declined like Ξενοφῶν.
958. Προσθήνωρ forms its genitive like Νέστωρ (*Grammar*, page 18.).
960. Βαβυλώνιος is declined like μακρός.
985. Ὅστις here has ὄτφ instead of ᾠτινι in the dative (*Grammar*, page 58.).
991. See note to Example 661.
995. Σπαρτιάτης is declined like τελώνης, and Ἀρίστων like Πλάτων.
- 1008., 1009. Ἀντισθένης and Κλεομένης are declined like τριήρης. Ἀνέχομαι is augmented at the beginning and in the middle (*Grammar*, page 74.).
- 1029., 1030. Πελληνεύς is declined like βασιλεύς, Πανσανίας like ταμίαις, and Ἀλίαρτος is masculine.
1038. Σκαμάνδριος is declined like ἔνδοξος (*Grammar*, page 46.).
1043. In the plural σταθμὸς is neuter (*Grammar*, page 36.).
1051. Χρυσίς forms its genitive like ἑλπίς and the verb ἐπικαταδαρθέω, which is not given in some lexicons, changes εω into ον in the second aorist (*Grammar*, page 80.).
- 1056., 1057. Ἀστυάγης is declined like τριήρης, and Πειραιεύς as in Example 868.
1063. Εὐρυμέδων is declined like δράκων (*Grammar*, page 17.).
1081. Θηραμένης is declined like τριήρης.
1118. Κύπρος is feminine, and of the second declension.
1133. Διονυσοφάνης is declined like τριήρης, and Κλεαρίστη like τιμή.
- 1144., 1147., 1148., 1150. Ἐριφύλη, Ἀριστείδης, and Σφοδρίας, are of the first declension, and Παδάμανθος is declined like βότρυς.
1160. Ἐφεσος is feminine. Concerning Σάρδεις, see Note to Example 414.

1163. Εὐφράτης is declined as in example 260. ; but Τίγρις, which there made *ιος* in the genitive, here makes *ιδος*.

1166., 1168., 1169. Εὐβοια, Αἰγινήτης, and Αἴγινα, are of the first declension; Ἄνδρος, of the second; and Χαλκιδεύς is declined like βασιλεύς.

1178. Χρύσης belongs to the first declension.

1199. Μαρσύας is declined like ταμίας.

1208. Πεινῶ in the third person singular present subjunctive contracts *αη* into *η* (*Grammar*, page 103.). See note to Example 301.

1256. Δίρυ here has *δουρός* in the genitive, by transposition for *δέρμος* • and *κορύσσω*, in this instance, makes *θμαι* in the perfect passive, instead of the regular *σμαι*.

1261. Ἀλκιβιάδης is declined like τιλώνης.

M.B.

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